

**HEALTH AND RURAL DEVELOPMENT
BASED ON THE CONCEPT OF
GROSS NATIONAL HAPPINESS**
REPORTS AND PRESENTATIONS



**6-12 December 2018
Bhutan**



The 42nd Southeast Asia Seminar

**“Health and Rural Development based on the concept of
Gross National Happiness”**

6-12 December 2018, Bhutan

Kyoto University

and

Royal University of Bhutan

About Southeast Asia Seminar

The Southeast Asia seminar has been held annually by the Center for Southeast Asian Studies, Kyoto University since 1977. Aiming to deepen the understanding of Southeast Asia from various perspectives, the seminar offered seven days of study tour, together with presentations by the participants. The seminar was held between 6th to 12th December in 2018 in Bhutan, co-organized by Sherubtse College, Royal University of Bhutan.

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Concept of the Seminar

By 2020, the number of people aged 60 years and older in the world is projected to outnumber people younger than 5 years. How to care the elderly is one of the issues to be addressed by the international community. According to the Annual Health Bulletin, the life expectancy at birth in Bhutan has increased from 45.6 years in 1980-1985 to 68.9 years by 2010, and the percentage of the aged 60 years or over reached 7.3% in their populations.

In 2010, Ministry of Health, Royal Government of Bhutan started the program “community-based medical care for the elderly” which try to empower communities to take care the elderly. However, according to the 2017 Population & Housing Census of Bhutan, rural-urban migration is becoming common within the country. Most districts in the west have experienced population gains from positive net migration, while the districts in the east are losing population. As migration is mostly a young cohort phenomenon, a significant number of the elderly may be left behind in the rural districts.

This academic seminar looks at the challenges of health and rural development in the communities of Bhutan, and explores the future possibility in the region. The speakers in this seminar share significant issues and concerns relating to the health and rural development based on the concept of Gross National Happiness. The participants learn from the strategy and experiences of Bhutan. The seminar includes field trip in Bhutan.

Schedule:

December 6 (Thu.), 2018

Bangkok to Paro, Paro to Thimphu
Welcome meeting in Thimphu

December 7 (Fri.), 2018

Seminar in Thimphu
Speakers from Royal University of Bhutan, Ministry of Education, Ministry of Health, GNH Commission, JICA and Kyoto University

December 8 (Sat.), 2018

Thimphu to Lobesa
Visit My Gakidh Village by Youth Development Fund

December 9 (Sun.), 2018

Lobesa to Samtengang
Visit Samtengang Basic Health Unit and Outreach Clinic

December 10 (Mon.), 2018

Visit Phobjikha Valley in Wangdue Phodrang/Chimi Lhakhang in Punakha

December 11 (Tue.), 2018

Workshop at College of Natural Resources, Royal University of Bhutan in Lobesa
Lobesa to Thimphu

December 12 (Wed.), 2018

Summary Meeting

Thimphu to Paro, Paro to Bangkok

CENTER FOR SOUTHEAST ASIAN STUDIES, KYOTO UNIVERSITY
SOUTHEAST ASIA SEMINAR THE 42ND

HEALTH AND RURAL DEVELOPMENT BASED ON THE CONCEPT OF GROSS NATIONAL HAPPINESS

Dec. 7, 2018 [Thimphu]
Dec. 11, 2018 [Lobesa]
<https://en.kyoto.cseas.kyoto-u.ac.jp/seas2018/>

About SEAS
The Southeast Asia seminar has been held annually by the Center for Southeast Asian Studies, Kyoto University since 1977. Aiming to deepen the understanding of Southeast Asia from various perspectives, the seminar offers seven days of study tour, together with presentations and group discussion by the participants. This year, the seminar will be held in Thimphu, Bhutan, co-organized by Royal University of Bhutan.

ORGANIZED BY CENTER FOR SOUTHEAST ASIAN STUDIES, KYOTO UNIVERSITY
CO-ORGANIZED BY ROYAL UNIVERSITY OF BHUTAN

CEAS

The poster features a scenic background of a mountainous landscape with a stupa in the foreground and a group of people sitting on the grass. Logos for the Center for Southeast Asian Studies, Kyoto University and the Royal University of Bhutan are visible at the bottom.

Program of the Seminar on December 7th in Thimphu

Date: 7th December, 2018

Venue: Royal University of Bhutan (RUB), Thimphu

➤ **Registration** (9:30-9:45)

➤ **Opening Ritual** (9:45-9:50)

➤ **Inaugural Session:**

Role and Approach of Institutions for Gross National Happiness, Health and Rural Development

Opening Remarks (9:50-10:20)

Welcome address 1:

Dr. Phanchung (Director General, Royal University of Bhutan, Bhutan)

Welcome address 2:

Dr. Kazuo Ando (Professor, CSEAS, Kyoto University, Japan)

Keynote and Guest Speeches (10:20-11:00)

Guest speech 1:

Dasho Karma Yeshey (Secretary, Ministry of Education, Bhutan)

Guest speech 2:

Dasho Ugen Dophu (Secretary, Ministry of Health, Bhutan)

Guest speech 3:

Ms. Dechen Pelmo (Sr. Planning Officer, Gross National Happiness Commission, Bhutan)

Guest speech 4:

Mr. Koji Yamada (Chief Representative, JICA Bhutan Office, Japan)

Keynote speech (11:00-11:15)

Dasho Nidup Dorji (Vice Chancellor, Royal University of Bhutan)

Closing address (11:15-11:30)

Mr. Dendup Tshering (Dean, Sherubtse College, Royal University of Bhutan)

Lunch break (11:30-12:30)

➤ **Business Session:**

Session-1: Environment and Development in Southeast Asia (12:30-13:40)

Dr. Masayuki Yanagisawa (CSEAS, Kyoto University)

Dr. Osamu Kozan (CSEAS, Kyoto University)

Dr. Decha Tangseefa (CSEAS, Kyoto University)

Dr. Masashi Okada (CSEAS, Kyoto University)

Dr. Michihiro Wada (CSEAS, Kyoto University)

Tea Break (13:40-14:00)

Session-2: Health and Development in Bhutan and Japan (14:00-16:00)

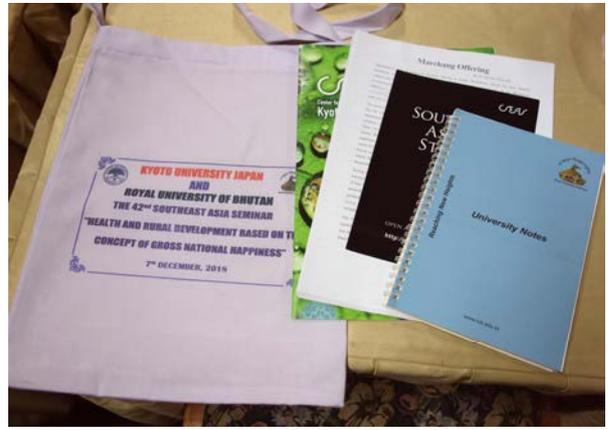
Dr. Tashi Dorji & Ms. Rinzin Dema (Sherubtse College, Royal University of Bhutan)
Dr. Yoshio Akamatsu (CSEAS, Kyoto University)
Dr. Ryota Sakamoto (CSEAS, Kyoto University)

➤ **General Discussion (16:00-16:30)**

Moderator: Dr. Kazuo Ando, Dr. Tashi Dorji

➤ **Closing Remark (16:30-16:45)**

Dasho Pema Thinley (Former Vice Chancellor, Royal University of Bhutan)





List of Organizers

		Name	Affiliation	Position	Major	
1		Dasho Nidup Dorji	Royal University of Bhutan	Vice Chancellor	Mathematics	
2		Phanchung	Department of Research and External Relations, Royal University of Bhutan	Director General	Animal Science	
3		Tshering Choden	Department of Research and External Relations, Royal University of Bhutan	Chief		
4	R U B	Dorji Gyeltshen Nesor	Sherubtse College, Royal University of Bhutan	Assistant Research Officer		
5		Dendup Tshering	Sherubtse College, Royal University of Bhutan	Dean, Research and Industrial Linkages	Environmental Science	
6		Tashi Dorji	Sherubtse College, Royal University of Bhutan	Lecturer	Demography	
7		Sonam Wangdi	Sherubtse College, Royal University of Bhutan	Associate Lecturer	History	
8		Katel Om	College of Natural Resources, Royal University of Bhutan	Lecturer	Environmental Science	
9		Lobzang Penjor	College of Natural Resources, Royal University of Bhutan	Research Officer	Agriculture	
10			Ryota Sakamoto	Center for Southeast Asian Studies, Kyoto University	Seminar Chair/Associate Professor	Medical Science
11			Yoko Hayami	Center for Southeast Asian Studies, Kyoto University	Dean/Professor	Cultural Anthropology
12			Kazuo Ando	Center for Southeast Asian Studies, Kyoto University	Professor	Tropical Agriculture
13		Masayuki Yanagisawa	Center for Southeast Asian Studies, Kyoto University	Associate Professor	Agro-ecology	
14	K U	Osamu Kozaan	Center for Southeast Asian Studies, Kyoto University	Associate Professor	Hydrology	
15		Decha Tangseefa	Center for Southeast Asian Studies, Kyoto University	Associate Professor	Political Science	
16		Masashi Okada	Center for Southeast Asian Studies, Kyoto University	Researcher	History of Southeast Asian Massif	
17		Michihiro Wada	Center for Southeast Asian Studies, Kyoto University	Researcher	Area Studies on Southeast Asia	
18		Yoshio Akamatsu	Center for Southeast Asian Studies, Kyoto University	Affiliated Assistant Professor	Agriculture	
19		Masako Akedo	Center for Southeast Asian Studies, Kyoto University	Staff		
20		Motoko Kondo	Center for Southeast Asian Studies, Kyoto University	Staff		
21		AGENCY	Karchung Wangchuk	Bhutan Lhomen Adventure	Managing Director/Tour Operator	

List of Participants

	Name	Affiliation	Position	Citizenship	Major
1	Andriyati Rahayu	Faculty of Humanities, Universitas Indonesia	Lecturer/Researcher	Indonesia	Archeology
2	Aung Thu Moe	International Centre for Integrated Mountain Development (ICIMOD)	Young Professional Officer	Myanmar	Sustainability science and biodiversity conservation
3	Gan Su Wan	Faculty of Arts and Social Science, Universiti Tunku Abdul Rahman, Perak, Malaysia	Assistant Professor	Malaysia	Developmental Psychology
4	Jagriti Gangopadhyay	Manipal Centre for Humanities, Manipal Academy for Higher Education	Post-Doctoral Fellow	India	Sociology
5	Katrina Navallo	Graduate School of Asian and African Area Studies, Kyoto University	Doctoral student	the Philippines	Southeast Asian Studies
6	Kiengkay Ounmany	Faculty of Social Sciences, National University of Laos	Lecturer	Laos	Social and economic science
7	Le Hoang Ngoc Yen	Center for Southeast Asian Studies, Kyoto University	JSPS Postdoctoral Research Fellow	Vietnam	Medical anthropology
8	Nirmala Ranasinghe	Faculty of Regional Promotion, Nara Prefectural University	Lecturer	Sri Lanka	Tourism Studies (Gender, Migration, Sustainable Tourism), Sustainable Development (Rural Development)
9	Samak Kosem	Center of Excellence on Women and Social Security, Walailak University	Researcher	Thailand	Anthropology
10	Sokly Siev	School of Environment and Society, Tokyo Institute of Technology	Post-Doctoral Researcher	Cambodia	Civil and Environmental Engineering

Research Interests of the Participants

1	Andriyati Rahayu	<p>The interests of my research are Java's inscriptions and old manuscripts. Information from inscriptions and old manuscripts are abundant, including environment management. I did a research about the environment management during the Old Javanese period (7th – 15th centuries CE) in the Indonesian Archipelago, which reveals the most common form of environment management during the period: building dams to anticipate flood, besides planting certain trees and prohibiting the catch of certain kinds of fish and the destruction of water and forests. Environment management started with the smallest community units.</p> <p>Old manuscript also provides information on food diversification, for example about tirakat (meditation) deed by not eating rice-based food to manage anger and to control emotion. It was also a food diversification effort. Javanese staple food is rice. In fact, in modern time Indonesia has to import rice, threatening its food resilience. The local wisdom of the Javanese can solve Indonesian food resilience problem.</p> <p>Information from inscriptions are in line with the first and second of the Four Pillars of GNH (sustainable and equitable socio-economic development, environmental conservation, cultural preservation and promotion, good governance). The local wisdom of people in the past can be used to solve current problems.</p> <p>Key words: Old Javanese inscriptions, Old Javanese manuscripts, environmental management, food diversification, local wisdom</p>
2	Aung Thu Moe	<p>I am interested in the research topic in the differences between the diverse level of education, gender, age range and urban-rural differences regarding in relationships of economic income and its happiness.</p> <p>The "Easterlin paradox" suggests that there is no link between a society's economic development and its average level of happiness. Some researches found that economic growth associated with rising happiness in general. Since I am from a rural area and I found out most of the people in rural are happier than those in urban even though not having much income in rural and the well-being is solely subjective, so I believe that this absolutely depends on the how much satisfy on what you have, where you are and even affect by culture and which could be different among gender, age range and ultimately education.</p> <p>My hypothesis is that 'does where people live really have an impact on their happiness and well-being rather than income or economic'</p> <p>keywords; well-being, income, life satisfaction, happiness and economic growth.</p>
3	Gan Su Wan	<p>My research interests are parenting, grandparenting, child development outcomes and cross-cultural studies. My PhD dissertation investigated the relations between parental beliefs, parenting practices and psychosocial development of children from multicultural families in the urban and rural area of Malaysia. In addition, I also examined the effect of parenting on psychological development among Malay, Chinese and Indian parents and children. Recently, I expanded my research interest to grandparenting. As the principal investigator for the research entitled "Developing intergenerational solidarity: Well-being concerns of grandparents and grandchildren in the skipped-generation family", I aim to examine the contemporary grandparenting, grandparents' subjective well-being and its effect on child development outcomes among young children. The advancement of elderlies' health status, the rise of dual-earner parents, the migration of young adults from rural to urban area, and the high cost of childcare centre increase the role of the grandparent in the family system on present date. Grandparenthood is the transition of old age that individual experiences while assuming rewarding and demanding roles in the later life course. Thus, it is believed that grandparents who are involved in childcare responsibilities have reported having greater life satisfaction, happiness and better health.</p> <p>Keywords: parenting, grandparenting, child development outcomes, subjective well-being, family development</p>
4	Jagriti Gangopadhyay	<p>My broad areas of research are family sociology and social gerontology. Within these two areas, I specifically, examine the wellbeing of older adults in India. As part of my dissertation, I focused on subjective experiences of growing old, intergenerational relationships, network ties and gender roles among older adults in Ahmedabad, India and Saskatoon, Canada. Adopting a comparative approach, in my thesis I found that traditions, values, customs, religion and reciprocal expectations play a significant role in determining the course of aging among older adults in India as well as in a transnational context. For my current research project I am analyzing the processes of growing old among older adults choosing to live alone in India. In this project, I am interrogating questions of perceptions of aging, loneliness, transforming filial ties, satisfaction over the life course and changing gender ideologies in later lives. Additionally, I am also analyzing the role of the State and the market in influencing the everyday practices of older adults opting for independent living in India. Overall, I am examining the final outcome on the health and wellbeing of older adults preferring to live alone in India.</p> <p>Keywords: aging, wellbeing, gender, intergenerational relationships, loneliness</p>
5	Katrina Navallo	<p>I am currently doing my dissertation on embodied caregiving experiences of Filipino care workers in Japanese nursing homes under Hayami Yoko. I am interested in comparing different concepts of care in various cultural and social contexts, and how local and international migration and labor resource (among others) configure the current globalization of care. My dissertation problematizes how care, as it transcends the cultural and geographical borders, constructs new forms of intimacy and relations between migrant providers of care and Japanese elderly and care staff. My interest to join this workshop is to widen my understanding on different forms of care provision, and how other societies such as Bhutan address the growing demand for elderly care, apart from the traditional neoliberal ideas of externalising care to the market and public sphere. What kinds of social relations are able to form out of a collective interest to care for vulnerable groups of the society, such as the elderly? Bhutan serves as an interesting case study to understand if and whether the economics of happiness can be used as basis for the creation of welfare policies for a more equitable distribution of care across all sectors of the society.</p> <p>Keywords: migrant care work, intimacy, aging society, globalization of care</p>

6	Kiengkay Ounmany	<p>I earned a doctorate in Social and Economic Science (BOKU Vienna). My doctoral dissertation examined community-based ecotourism development in two national protected areas in the North and the Central Laos. I am interested in development issues in Laos. Since 2014, I have been involved in a research project entitled “Feminization, Agricultural Transition and Rural Employment” addressing gender roles, employment and migration in coffee production in Southern Laos. Recently, I did research on the livelihoods of subsistent farmers, who are living in unexploded ordnance (UXO) contamination areas in Xieng Khouang Province, Northern Laos. In the meantime, I am developing a research project on female migration and maternal health in collaboration with Lao University of Health Science and Portsmouth-Brawijaya Center for Global Health, Population, and Policy, University of Portsmouth.</p> <p>Keywords: rural development, sustainable livelihoods, sustainable development, poverty reduction</p>
7	Le Hoang Ngoc Yen	<p>I am a medical anthropologist working on public health issues in Vietnam. My PhD research (The Australian National University, 2015) focuses on leprosy and people living with this disease in Vietnam (who are now mostly elder people). Drawing from extensive ethnographic fieldwork conducted in an exclusive community for leprosy sufferers in South Central Vietnam, the thesis investigates perceptions of and lived realities with leprosy, its lingering stigma in the modern day and modalities of care for leprosy sufferers. More recently my ongoing research examines cancer as a serious public health problem in Vietnam and patients’ strategies to manage and live with it. For this project, I am conducting field research among cancer patients, their families, care-takers and medical professionals in hospitals, cancer treatment centers, patients’ clubs, support groups and therapeutic groups in Southern region of Vietnam.</p> <p>Keywords: medical anthropology, public health, leprosy, cancer, care.</p>
8	Nirmala Ranasinghe	<p>Sustainable Development, Sustainable Tourism, Migration, Bhutan, Philosophy of Mind</p> <p>I Nirmala Ranasinghe obtained my Ph.D. in tourism from Rikkyo University, Japan in 2016. With a research interest in sustainable forms of tourism development, my enquiries also relate to migration and gender studies. I’m currently a member of Sustainable Development Goals and Tourism research group, which has been formed to explore good practices in tourism industry.</p> <p>Bhutan is one of the few countries in the world, adopted a tourism development policy of “high value-low volume”, ensuring conservation of environment, culture and rural development. Bhutan branded the country as “Happiness is a Place” following the concept of Gross National Happiness (GNH.) I therefore selected Bhutan as one of my research fields in order to investigate success factors for sustainable rural development and good practices in tourism.</p> <p>As a Buddhist by birth, and who consider Buddhism as a philosophy rather than a religion, I profess a strong interest in Bhutanese way of life nurtured by Buddhist principles (GNH), and rural development strategies based on the concept of GNH in general.</p> <p>I hope this seminar will offer important knowledge to my current research in Japan and all the societies where similar challenges exist.</p>
9	Samak Kosem	<p>My research interests in gender and religious practices in different contexts in Asia who have challenged the perceptions of human security by their states, societies, and cultures. The project aims to re-examine perspectives of gender and security in Asia, as it’s marked from the liberal institutional to human security approaches, particularly within the context of peace and security processes. My current research at the deep south of Thailand by focusing on gender relation of LGBT people who struggling to live in religious fundamentalist context and facing the challenges differently by their ages and conditions including young to elderly people who live with their tolerance. The aging of LGBT Muslims was relegated to the shadow. This project also aims to open for a new platform to activists, academics, and artist to concern all LGBT elders in Thailand as it's specific and emerge issue in our society.</p> <p>Keywords: human security, gender perspective, LGBT Muslim, religiosity, aging</p>
10	Sokly Siev	<p>My research interest mainly seeks to understand sediment dynamics and how sediment interact with hydrological process in the river basin and lake through field observation and modelling techniques. As my PhD research, I investigated the sediment dynamics in a large shallow lake and its floodplain characterized by flood pulse. The targeted shallow lake was Tonle Sap Lake (TSL), the largest freshwater lake in Southeast Asia, located in Cambodia. An extensive and seasonal sampling survey was conducted to measure total suspended solid (TSS) concentrations, sedimentation and resuspension rates in TSL and its four floodplain areas. The study revealed that sedimentation process was dominant in the high water period (September–December) while resuspension process was dominant only in the low water period (March–June). In addition, a landscape evolution model, Caesar-Lisflood model, was successfully applied in TSL, having a good and acceptable simulation performance for the water level and TSS concentration, respectively. The study not only improved our understanding of sediment dynamics in shallow lake, but also contributed to the ecological and environmental management of ecosystems in such lakes driven by the flood pulse.</p> <p>Currently, my research aims to investigate the distribution and health risks of harmful pathogen at a floating village in TSL through the application of 3D hydraulic model, named Tokyo Institute Technology - WAter Reservoir Model (TITech-WARM). This research is a part of a SATREPS project in Cambodia entitled of "Establishment of Environmental Conservation Platform of Tonle Sap Lake".</p> <p>Keywords: Sediment dynamics, Field observation, Modelling techniques, Hydrodynamics, Health risk, Tonle Sap Lake</p>

Reports and Presentations

**The Report of 42nd South East Asia Seminar
“ Health and Rural Development based on the concept of Gross National Happiness”
Bhutan Dec 6-12, 2018**

Andriyati Rahayu (Indonesia) | Universitas Indonesia

What I get from this seminar is, first, networking among Southeast Asian countries and CSEAS members. I feel very lucky to know such great persons from Southeast Asia and sharing not only culture but also knowledge with other delegates. I really wish that we are can continue this networking in the future. Second, I am able to know about GNH application in Bhutan. I have heard a lot about GNH but it makes me wonder how do they apply it. At first, I thought that GNH is a very abstract concept, but through this seminar I can see that GNH are applicable. Bhutanese government has described GNH very detailed about the implementation and it is easy to practice.

GNH has 4 pillars; one of them is environmental preservation, which is in line with my research about environmental management in Old Javanese Society. Indonesia nowadays is facing a lot of environmental problem. Indonesia has a Ministry of Environment which is established in 1973. The Indonesian State Ministry of Environment (MOE) is responsible for national environmental policy and planning in the country. But it seems that environmental preservation is not in line with development goals in Indonesia and the Indonesian government is too focusing in economic development. Meanwhile, Bhutanese government realizes that environmental preservation is very important thing, and become one of four pillars of GNH. Bhutanese government know that by preserving environment will bring sustainable development in the future. This is what Indonesian government should learn from Bhutan, that the national goals should not merely about economic.

Another thing which I get from this seminar is that I learn that the Bhutanese government has clear goals in developing their country. During our field trip, we can see that the Bhutanese government works hard in making their people happy. One of the examples is Bhutanese people have access to free medical care. The government built basic health center in every village.

Of course, the Bhutanese government still faces many problems, such as urban migration. However, the government has built some projects to solve this problem. One of the projects is at Gakidh village that I visited. I see that this program running well, and it is another great idea of the Bhutanese government. By running this program, at least there are three problems that are expected to be solved. Firstly, this program is push the youth to develop their homeland, secondly, it will minimize the urbanization, and thirdly, it makes the youths to be proud of themselves, which is good for their psychological conditions.

Regarding my research what I can suggest both to the Bhutanese and the Indonesian governments are that they should maintain the local tradition. They should always look upon their roots, because in tradition there are many important values. Our ancestors had wisdom regarding their life and their environment, which is applicable in facing today's problems. Maybe the biggest problem humans face these days is their inability to live harmoniously together. This can be solved by using local wisdom. People living in modern cities should learn the old local wisdom and adapt it to their circumstances. We have to understand our root and respect our tradition. One of the local traditions in Bhutan is about labour exchange among the farmers. Moreover, the Bhutanese (and Indoneianese) should be proud of themselves and their tradition.

Environmental management in ancient Javanese society as well as in Indonesia and Bhutan these days

Andriyati Rahayu

- Information from inscriptions and old manuscripts are abundant, including environment management.
- Aim: to see how the ancient Javanese people managed their environment

Methodology

- Data-collecting
- Data-processing
- Data-interpretating

Data

- Ancient Javanese inscriptions from 8th - 15th centuries
- There are 17 Old Javanese inscriptions which mention about environmental management
- Those inscriptions inform us about land use policies of the king which implies mitigation, government officials in charge of disaster relief, and more.

01.	Tugu	----- --	Dam construction by King Purnawarman .
02.	Siwagrha	856 CE	diversion of the river that touches the temple courtyard
03.	Pananggaran	869 CE	Dam construction by Rakryan Wiku Padang Lpar Pu in Pananggaran
04.	Sumundul	869 CE	Dam construction by Rakryan Wiku Padang Lpar Pu in Pananggaran
05.	Kubu Kubu	905 CE	Making waterways to overcome flooding in Samudung and Kubu village

06.	Rukam	907 CE	the Rukam village, which was destroyed by the eruption of a mountain, was granted tax free, and the making of a kamulān (a kind of guard post) in the village of Rukam.
07.	Harinjing	921 CE	Dam construction by Bhagawanta Bari in harinjing river
08.	Wulig	935 CE	Dam construction and prohibition of fishing in certain river
09.	Baru	1030 CE	Prohibition to take certain plants like bamboo, palm , betel nut, etc.
10.	Sanghyang Tapak	1030 CE	The making of prohibition area

11.	Kamalagyan	1037 CE	Construction a dam named Waringin Septa to overcome flood
12.	Katiden I	1392 CE	Prohibition to take certain plants
13.	Katiden II	1395 CE	Bestowing of tax free status for Katiden people because they had guarded certain plant
14.	Jiyu I	1408 CE	Dam construction in Trailokyapuri for irrigation
15.	Jiyu II	1408 CE	Dam construction in Trailokyapuri for irrigation
16.	Jiyu III	1408 CE	Dam construction in Trailokyapuri for irrigation
17.	Jiyu IV	1408 CE	Dam construction in Trailokyapuri for irrigation

forms of environmental management in ancient java

- Waterways/dam construction**
- Restoration of villages affected by natural disasters**
- Environmental preservation**

Waterways/dam construction

- Dams construction were mostly for flood prevention
- Dams construction related to the irrigation system at the time.
- Dams are also used for fish, because Wulig inscription mentions the prohibition for anyone to take the fishes in the river during the day.

Restoration the village affected by natural disaster

- Rukam village is one example of an area damaged by volcano eruption. Rukam, probably, is currently located in Parakan-Temanggung, close to mt. Sindoro
- After experiencing the volcano eruption, king Balitung ordered to construct a guardhouse in Rukam.

Environment preservation

- making conserved area, and prohibits anyone to fishing and cut down certain trees in there and there was penalty for those who violate the rules
- cultivation of banyan trees along the main street
- limiting the list of animals that are allowed to be hunted

Environmental management in ancient java

- The king issued a policy on the prevention of disasters
- Implementation of mitigation is an integrated manner involving the local community and the government
- communities are actively involved in dealing with both natural and social disasters.

- Information from inscriptions are in line with the Four Pillars of GNH (sustainable and equitable socio-economic development, environmental conservation, cultural preservation and promotion, good governance).

GNH program in environmental management

- "maintain at least sixty percent of the country under forest cover at all times." Presently, 72% of Bhutan is forested and more than a third of the country falls within the protected area network.
- conserve biodiversity effectively,

Environmental management in Indonesia nowadays

- Indonesia Ministry of Environment
- Established in 1973, the Indonesia State Ministry of Environment (MOE) is responsible for national environmental policy and planning in the country.
- The MOE is guided by its vision for reliable and proactive institutional action for sustainable development and prosperity through the application of good environmental governance principles.

Learning from Bhutan

Environmental preservation is not in line with development goals in Indonesia; Indonesian government is too focusing in economic development.

Bhutanese government is aware that environmental preservation is a very important thing, and becomes one of the four pillars of GNH.

Indonesian government should learn from Bhutan that the national goals is not merely about economic.

- Indonesian government should integrate the environmental management in its national development goals

- Regarding my research, my suggestions both to Bhutanese and Indonesian are
- People living in modern cities should learn the old local wisdom and adapt it to their circumstances, because.
- this ability to adapt to environment can come from using local wisdom.
- We have to understand our roots and respect our tradition

■ THANK YOU

■ TASHI DELEK

Experience and reflection on the 42nd Southeast Asia Seminar on "Health and Rural Development based on the concept of Gross National Happiness"

Aung Thu Moe (Myanmar) | The International Centre for Integrated Mountain Development (ICIMOD)

The seminar was jointly organized by Centre for Southeast Asian Studies (CSES) of Kyoto University and Royal University of Bhutan (RUB) from 6-12th of December 2018, in Thimphu, Bhutan. The seminar was held with the total one and half day of presentations regarding with environment and development in Southeast Asia and health and development in Bhutan and Japan, and presentations from ten participants of different countries, with site visits to historic cultural and religious places, university, college, outreach health centers, administrative units, household interviews in the communities.

What we learned about Gross National Happiness (GNH) in Bhutan

GNH in Bhutanese is a government concern and it has a long history of implementation. The concept, "GNH is more important than GDP" policy, has been practiced since in the history of about four centuries back and explicitly states in the constitution and Bhutan's ancient legal code of 1629 stated that, "if the government cannot create happiness for its people, then there is no purpose for government to exist". There are four pillars in GNH accomplishment; sustainable and equitable socio-economic development, environmental conservation, good governance and preservation and promotion of culture. A good governance is one of the four pillars and a critical key in fulfilling GNH of the country, which makes people happier by managing resource effectively, sustainably and providing basic needs to the people such as free health care and education, etc.

When integrating GNH Values into Policies, there are 9 domains and 22 variables. According to the GNH survey in Bhutan (2010-2015), people are becoming happier in general, but women are less happy than men, urban pare happier than rural and farmers are the least happy community in the country. Many scholars stated that wellbeing is well related to economy/income. A number of studies also find out that religious people are happier than non-religious ones. Since Bhutan is a religious country, most people in the rural are aware of Buddhist teaching and peaceful minded.

My Gakidh village

The initiative was developed by Bhutan Youth Development Fund (BYDF) and Aide et Action International, baseline surveyed in 2013-14 and started in 2015, with the goal to mitigate rural urban youth migration and reduce youth unemployment, in 21 villages with 25 members and with six activities (community-based ecotourism, tea making, media lab training, consumer shop, tailoring and organic farming).

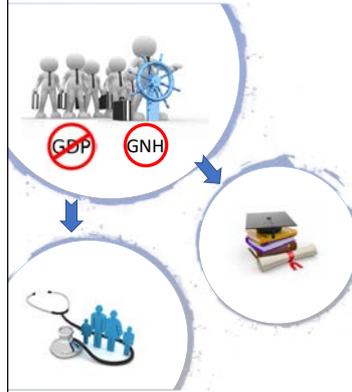
Rural urban migration

Modern education system seems to make more people leave native rural and find the job in urban, which makes a huge loss in men power of agricultural business of the country, 27 % of sectoral share GDP in 2000 to 16 % in 2013.



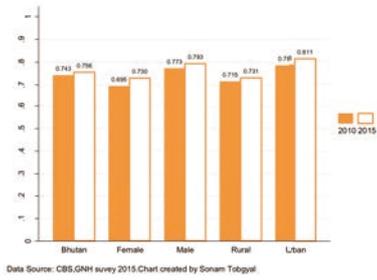
What do I perceive about GNH after arriving Bhutan

Aung Thu Moe
Myanmar



Why Bhutanese are happy

GNH survey results



- Infrastructure facilities
- Living standard (material attachment)

- Religious driven happiness
- Community vitality



Forest management

- 71% ➤ Dagana, Pema Gatsel and Zhemganag dzongkhags 83 %
- Gasa Dzongkhag 36%

bbs.bt (7.2.17)



Forest cover comparison



wordbank.org

Main driving factors



Landuse



Demand



Uniqueness of Bhutan



Kadrin Chhe La

**The 42nd Southeast Asia Seminar
Health and Rural Development based on the Concept of Gross National Happiness
6-12 December 2018, Thimphu, Bhutan**

Gan Su Wan (Malaysia) | Universiti Tunku Abdul Rahman, Kampar

This seminar was organized by Center for Southeast Asian Studies (CSEAS), Kyoto University and Royal University of Bhutan. Along the seven-day seminar, participants attended the workshop, field trips and sharing sessions.

During the first day of seminar, I was impressed by concepts and ideas shared by the Secretary of Ministry of Education - Dasho Karma Yeshey and the Secretary of Ministry of Health – Dasho Ugen Dophu. Bhutanese government emphasizes the importance of education in developing human being of young generation. In order to introduce the most appropriate program to the local people, local government localizes approaches from other developed countries to increase the sustainability of their education system. In addition, Bhutanese government also provides financial support to students which includes free education fee, free school uniform and books. Another inspiration that I obtained is the application of Gross National Happiness to their health care system. As other countries are focusing on the issue of mental health problem, Bhutanese government is promoting the importance of GNH in health care and the role of interactive and communicative medical staff in supporting their citizens. By considering the medical expenses affordability of Bhutanese, the government decided to pay the responsibility for health care. In Bhutan, the policies and systems were derived from one clear direction that is to create a happy country. Besides the Bhutanese government, I also found wisdom from a young girl from the Gakidh Village. The young generation in the Gakidh Village is running some activities include homestays, hiking and camping, tea making, media lab, convenient shops, tailoring and organic farming to show their ability in transforming the poverty of rural region and conserving the local culture. The young girl from Gakidh Village we met is was confident to the success of her entrepreneurship and feeling proud to be involved in farming activities in the rural region. She was passionate about her job and found it meaningful. She discovered her life purpose by involving in activities she likes and paying responsibilities to family and herself. This is a good chance for us to reflect. We may take well-equipped facilities, infrastructure and convenience in city for granted as well as forget to feel grateful on little things such as the food we eat or the warm interaction with people we meet. We have gained so much from the technology while we may have lost the life purpose and genuine happiness when chasing worldly things.

During the two-day field trip, I visited three houses in rural regions with other researchers and found some family studies related information. First, I was surprised by the presence of polygamy issues in the rural region where I met two women (46 years old elderly and 18 years old girl who were staying in the house behind) with the same father but the father has another wife. This case might be a rare case that happened in previous decades as polygamy issue is dying out in Bhutan now. However, most of the Bhutanese can still accept the concept of

polygamy even though they do not implement it anymore. Second, I found that Bhutanese adolescents take the initiatives to help their parents and grandparents in doing house chores and farming. The data that I obtained from one male adolescent is giving me another unexpected finding. He showed his preference for staying and working in the village as he thinks the city has more problems and dangers. However, his mother expected him to work in the city. According to the responses, Bhutanese parents from rural regions generally expect their children to work in cities after the children graduate as they think children could have brighter future in the city as compared to working in the village or rural region. Third, there are some similarities in grandparental experiences between Malaysian and Bhutanese elderlies. Responses that I obtained from Malaysian and Bhutanese elderlies showed elderlies from both countries are happy to take care of their grandchildren and maintain a close relationship with grandchildren. However, there is no specific expectation toward grandchildren from Bhutanese grandparents whereas Malaysian grandparents highly emphasize the academic achievement and conformity of grandchildren.

Through the interaction with Bhutanese, I also gained the knowledge about the key to create authentic happiness. “Stay with whom you love; do what you really want to do”. Once we hold the position, we should complete the tasks with our best and enjoy the task-completing process. In conclusion, I understood the concepts and directions of Bhutanese government in forming a happy country by applying community-oriented programs. However, the urban migration and changes in demographic trends are happening in both Malaysia and Bhutan. It alerts us regarding the rise of elderly population and the decrease of the number of young people or manpower in the rural region. The promotion of village activities and entrepreneurship of young generation from rural region might not be sufficient to mitigate the negative impacts of urban migration. It is necessary to implement some programs for villagers from rural regions to overcome the effect of urban migration. The rise of urban migration caused the empty nest syndrome among elderlies that may lead to problems such as loneliness and lack of elderly care. In Bhutan, the villagers help each other in farming. In addition, there are some community centers where villagers can gather at least five times per month to perform some rituals and gain the sense of belonging. However, it is quite challenging in providing elderly care due to the limited development in rural region (e.g., road condition) as what we found in the Basic Health Unit in Samtengang. Therefore, some programs should be introduced to increase mental and physical health of the Bhutanese elderlies in rural regions. For instance, providing retirement or rest homes with basic care facilities may be useful for companionless or disabled elderlies. In addition, the provision of rural educational services and facilities should be increased and improved to bring down the urban migration rate. It could help to reduce the phenomenon of urban migration of young generation as well as support the positive aging life for elderlies who could get grandchildren or young generation’s companionship.

The 42nd Southeast Asia Seminar
6-12 December 2018, Thimphu, Bhutan

Health and Rural Development based on the Concept of Gross National Happiness

Prepared by:
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1

The Inspiration & Wisdom

"Not the approach doesn't sound enough, but because The system cannot support the approach. So, we have to localize the approach for our system."

"Education is important. The system will be successful because they are heavily investing in education. Some of the system invest minimum amount into education, so their success on education is also minimal."

- Dasho Karma Yeshey

The Inspiration & Wisdom

"Applying GNH principles in health care"

"Health care must be under the responsibilities of the government. If being controlled under private setting, many people cannot afford."

- Dasho Ugen Dophu

The Inspiration & Wisdom

"GNH is more important than GNP."

"If I make somebody unhappy, I will be unhappy as well ."

- Dasho Pema Thinley

The Gakidh Village



5

Activities of The Gakidh Village

- Homestay
- Hiking & Camping
- Tea making
- Media lab
- Convenient shop
- Tailoring
- Organic farming

6

The Story of a Strong Village Girl

Positive characteristics:

- Strong belief
- Confidence
- Peaceful
- Grateful
- Independent
- Filial piety



7

Field Work: Day 1 (8 December 2018)

House 1

- 5 persons in the house:
 - 73 years old grandfather, 67 years old grandmother, 17 years old grandson, 12 years old granddaughter, one elderly helper.



The grandson is leading us to the house.



The grandfather is making cheese.

8

Samtegang Basic Health Unit



The staff in Basic Health Unit is explaining the functions of this unit and how it operates.

- Villagers can get free medicine from Basic Health Unit.
- The staff in Basic Health Unit is just like the guardian angel for villagers. He provides 24-hour on call system to help the needy.

9

Field Work: Day 2 (9 December 2018)

Location: Samtegang (Gewog: Nyisho)

House 1

- 3 persons in the house:
 - 56 years old grandfather, 46 years old grandmother, 3 years old grandson



Family members in front of the house.



The kitchen.

10

Field Work: Day 2 (9 December 2018)

Location: Pangkha (Gewog: Nyisho)

House 2

- 4 persons in the house:
 - 52 years old father, 51 years old mother, 18 years old son, 17 years old daughter.



Image of the house. -Drying chili on the roof-



The kitchen.

11

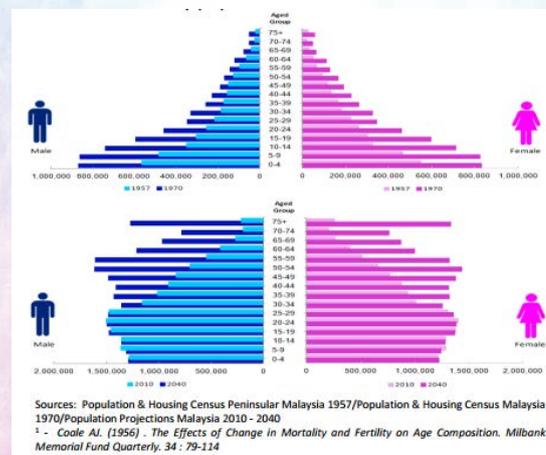
Happiness among the elderlies from rural region: Being a grandparent?

12

Background of Research

- The population of senior citizens (65 years old and above) is **increased**
 - Year 1970: 3.3 % of the population
 - Year 2017: 9.0% (2.8 million over 31.7 million of total population) (Department of Statistic Malaysia, 2016 ; The World Factbook, Central Intelligence Agency (CIA), 2017).
- The **rise** of life expectancy
 - males aged 65 could expect to live to age 79.9 and females to live to 81.9 years (Department of Statistic Malaysia, 2016)
- The participation rate of Malaysian female labour force – **increased** from 46.4% in 2007 to 68.0% in 2017 (Department of Statistic Malaysia, 2017; Ministry of Women, Family and Community Development, 2014).
- Malaysia is projected to become an ageing nation by year 2030 (Fong, 2017; Jacob, 2016).

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14

Background of Research

Demographic trends and grandparenthood in **rural** region:

- Job opportunities are concentrated in cities: Adult child has to leave home for work.
- Collectivism & cultural expectation: grandparents who uphold child rearing experiences are helping and supporting their adult children to nurture the young ones.
- Advantages:
 - lower living cost & pace
 - spacious environment
 - more time for the children
 - enhance family bonding
 - transmit and sustain the culture

15

Grandparents

- Provide entrusting childcare responsibilities (Wellard, 2011).
- Transmit social values and cultural beliefs to the next generation (Mare, 2014).
- Provide day care basis (Rahimah, 2007).

16

Literature review

- Close grandparent-grandchildren relationship:
 - positive subjective well-being in grandparents (Mahne & Huxhod, 2015).
 - greater life satisfaction and health-related behavior (Hughes et al. 2007; Powdthavee, 2011).
- Grandparent caregiver:
 - Low levels of psychological well-being increased risk of suffering depression, life stress, anxiety, and disability (Sleptoe, 2006).
- Inconsistent findings:
 - coresidential grandparent → negative psychological well-being (i.e., depression, stress and negative affect) (Deaton & Stone 2013; Mustil & Ahmad, 2002).
- Grandparentalhood: **pleasures or pressures?**

17

Research Objectives

(based on the interview in Malaysia and field work in Bhutan)

- To explore grandparents' expectations on grandchildren.
- To explore grandparent-grandchildren relationship closeness.
- To explore the psychological well-being of grandparents.

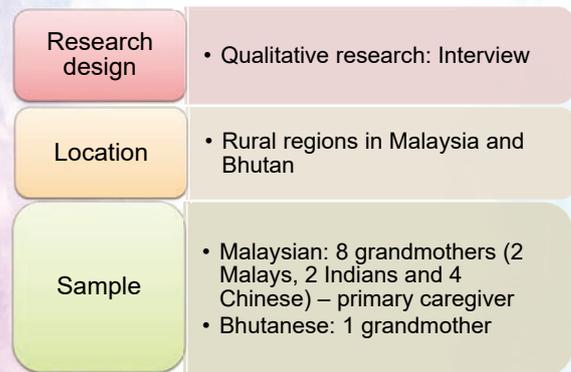
18

Significance of Study



19

Methodology



20

Preliminary Findings

Variables	Malaysian	Bhutanese
Grandparent's expectations on grandchildren	1. To be obedient 2. Be happy 3. Perform well in academic tasks	1. No any specific expectation (limitations)
Grandparent-grandchildren relationship closeness	1. Close relationship	1. Close relationship
Psychological well-being of grandparent	1. Tired but enjoy 2. Not lonely 3. Happy	1. Happy

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Limitations

- Limited number of Bhutanese respondents
- Different family background among the respondents
 - Bhutanese grandmother is not the primary caregiver

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Conclusion

- Among **Malaysian and Bhutanese** elderlies, they are **happy** to take care of their grandchildren and **maintain a close relationship** with grandchildren.
- There is **no specific expectation** toward grandchildren from Bhutanese grandparents whereas Malaysian grandparents highly **emphasize the academic achievement and conformity** of grandchildren.

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Kadrin Ghhie La

THANK YOU

Terima Kasih

谢谢



Love from lovely Bhutanese.

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Impression on 42nd South East Asia Seminar

Jagriti Gangopadhyay (India) | Manipal Academy for Higher Education

As a researcher, the South East Asia Seminar has been a huge learning experience. Being an immediate neighbor to Bhutan, it is difficult not to draw comparisons. However, at the very outset, I would like to indicate that India has a lot to learn from Bhutan. Given, Bhutan's high rank in the world happiness index, I was always curious to understand the factors which led to Bhutan's esteemed position. During my course of stay, I realized that the domination of Buddhism is very high in Bhutan and the people of Bhutan believe very seriously in the principles of Buddhism to maintain social harmony in the Bhutanese society.

I would like to further demonstrate my impression with an example. During the course of the interview, one of my team members asked the villagers, that if Buddha granted them one wish, what would they ask for? The couple answered that they would to attain Enlightenment. This was heartening because despite their poverty and money related worries, the rural couple asked for inner peace and not material objects. On being further prodded, they responded that every individual can buy material products but it is difficult to find Enlightenment. Hence, they would like to ask for something which will help in their spiritual enhancement.

This instance signifies that the people of Bhutan are self-content and happy because they believe in the Buddhist doctrines and also they have realized that it is important to shift individual needs to bigger goals such as self-enrichment instead of relying on physical things. This is a huge takeaway from Bhutan and I hope I will be able to use this finding for my future research and make a substantial contribution to expand the wellbeing policies of India.



Traditions, beliefs and lives of elderly in India and Bhutan

Jagriti Gangopadhyay
11/12/2018

Significance of Agriculture

- 61.5% of the population dependent on agriculture
- 80% of the population dependent on agriculture
- Government is hardly paying attention to the plight of the rural population dependent on farming
- Government and the king are encouraging different methods of reviving agriculture
- Example: 5000 farmers committed suicide in 2014
- Example: organic farming gradually coming up

Attachment to the Land

- Majority of the Indians are selling their land and migrating to the city
- Elderly are attached to the land and do not want to sell it
- Increase in population in urban slums
- They believe it is their duty to continue looking after the land as that is their karma
- Mostly become contractual workers or domestic servants
- Grow their own vegetables and depend on the land for their livelihood

Healthcare

- No free healthcare
- Free healthcare
- Most villages do not have any health facilities
- At least one health worker present
- Health workers do not stay in the villages
- Basic health units have health assistants providing medicines for regular health challenges such as cough and cold, stomach problems
- Privatization taking over health sector

Living alone

- Safety a major challenge
- Elderly women living alone
- Crime rates against elderly living alone have gone up 17% in 2017
- Safety was not a major concern
- No policies to cater to the needs of the older people living alone
- Money was her major challenge
- Crime rates lower against elderly

Community Dwelling

- Elderly depend on neighbors and relatives for emotional support
- Inter-community and mutual labor exchange among villagers
- With urbanization the community has merged as a major support system as opposed to adult children
- Meetings during rituals and festivals
- Agriculture is dying out as more adult children are going to the cities
- Everyday interactions less with other village members

State Support

- No pension system
- Lack of state support
- Lack of health care provisions
- Health care is free
- No policy for abandonment
- Abandoned can apply for grant in aid to the king
- No policy for abuse
- Elderly care centers are coming up

Traditions and Beliefs

- Adult children will look after their parents
- Important to remain self-sufficient and hence depend on land
- Transactional relationship with adult children
- Attain inner peace
- Changing filial ties have increased elderly suicides in India
- Want adult children to be overall happy

Care, Happiness, and Apples: Perspectives from SEAS 2018 Bhutan

Katrina Navallo (Philippines) | Kyoto University

When I applied for this program, I had an interest in comparing different concepts of care in various cultural and social contexts. In particular, I am interested on (1) what kinds of social relations are able to form out of a collective interest to care for vulnerable groups of the society, such as the elderly in Bhutan; and (2) how can the economics of happiness be used as a basis for the creation of welfare policies for a more equitable distribution of care across all sectors of the society? Based on our short interviews of two rural families in Lobesa and Samtegang, I have found so far that Bhutan is also in the midst of demographical change that has been leaving the elderly population isolated in the rural parts of the country.

1. The educational system has forced very young children to be out of the family in order to receive education in selected areas. While this fosters independence and value of knowledge, this also tends to limit and shorten the intimate and affective interactions between young and old in the family, which serve as the basis of attachment and care relations. In her study of ageing and gender in North India, Sarah Lamb (2000) emphasizes the mutual reciprocity that occurs in the care of children by adult parents through the daily sharing of food, housing, love, touch, and words; and that of deferred reciprocity, which elderly parents and grandparents draw from in their care in old age. This early separation risks loosening the family ties that have traditionally bonded young and old members of the family.

2. On the other hand, we have also seen new forms of family-making and caring relations, where the now adult children come home on weekends to be with their parents. They also contribute to the household income through remittances, which according to one of the interviewed son in Samtegang, is placed in savings or used during annual rituals. Negotiating family responsibilities is one of the often seen arrangements in families where members have migrated to another location. The contribution to the family through income and financial giving also changes their role from dependents to one of having the ability for decision-making. Migrant children who provide the finances for the annual ritual may now have a say in the conduct of the event.

In a study by Tomita, Lopez, and Kono (2018) of farming communities and care among families in Northeastern Thailand, elderly members who are left with seasonal farming are able to balance their farming activities and caregiving of their grandchildren, while their adult children work in the cities. However, we have interviewed one family where the adult children continue to be the main care providers of their own children, leaving the elderly grandparents alone in the house and only coming to visit them during weekends.

In another case, when one female interviewee's mother fell sick, she had to decide between resigning from her work or staying in the city while her mother needs to be cared for. She

decided to come home despite the initial hesitation about what kind of life awaits for a young person like her in the village. This eventually resulted to her leading My Gakkid Village, and her continuing efforts to lead a sustainable livelihood in the village along with other young women and men who have remained in the village.

Moreover, the concentration of available jobs in selected cities such as Thimpu, Paro, and Chukkha draw people out of their villages, while agriculture suffers and is left to the old people to tender. While government initiatives to revitalise the rural villages through organic farming, eco-tourism, and livelihood programs are available, the lure of the city among the young population remains strong.

3. The increased mobility of adult children away from their families especially in the rural areas may have been a result of the development paradigm where parents and the older generation view waged employment as a way for a better life. The persistent view of education as a tool to move away from farming is seen as a better opportunity towards improved life choices. Education has given them the knowledge, skills, and English language currency, which enable them to imagine and create a life according to their means. While this is not altogether a negative thing, individual aspirations are also important in considering happiness as a collective goal. The freedom to choose their own life paths, whatever they may be, is a mark of progressiveness. Maslow's hierarchy of needs tells us that the satisfaction of basic needs such as food, clothing, shelter leads to another layer of need for security of the body and the family through health, employment, property, which in turn leads to the satisfaction of love and belongingness, esteem, and finally self-actualisation. In the context of happiness, this tells us that humans will inevitably seek the fulfilment of such desires to be fed, loved, accepted, and become what s/he aspires to become.

At this point, I am left with more questions than answers. Despite the collective efforts towards happiness aspired by the kingdom, government and the people, the increase of information, mobility, and ability to consume begs to rethink what really is happiness for the majority of the society. For some, happiness means the ability to satisfy their basic necessities for survival, while for others it means having the freedom to pursue their individual dreams and aspirations.

To conclude, this leads me to the story of Akinori Kimura, a Japanese apple farmer in Aomori. After 8 years of cultivating his apple farm, one suicide attempt, and lots of errors and mistakes along the way, he has finally succeeded in raising the best tasting apples in all of Japan. When asked what his secret for growing these apples is, he says that he does not grow apples, they can grow by themselves but he listens to their needs and provides for the most enabling environment to aid their growth.

Perhaps this tells us that as a society and a nation, we can only do so much in providing the people with a means to live. Humans will survive and thrive by themselves, but ensuring that everyone has basic access to their needs, has equal opportunities to develop themselves, and listening to what they aspire for, can we truly aid in their own growth. We should recognise Bhutan's resistance to the dominant neoliberal capitalism by fostering the value of contentment

and dematerialising consumerism; but it may also need to rethink how to address individual desires and aspirations which may lead individuals farther away from their villages, or even the country itself.

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Photo from the author

Care, Happiness, and Apples: Perspectives from SEAS 2018 Bhutan

42nd SEAS 2018 | 11 December 2018
Katrina Navallo

OUTLINE

1. Research questions
2. Educational system and caring relations
3. Family making across *gewogs*
4. Development paradigm vis-a-vis rural-urban, local-global mobilities
5. Of apples, care, and happiness

INITIAL QUESTIONS

1. What kinds of social relations are able to form out of a collective interest to care for vulnerable groups of the society, such as the elderly in Bhutan?
2. How can we use the economics of happiness as basis for the creation of welfare policies for a more equitable distribution of care across all sectors of the society?

What I have seen so far...

1. Educational system, concentration of jobs in the city, among others change the caring relations within the family.



Photo from the author



Photo from the author

PRELIMINARY FINDINGS

2. New forms of family making are being formed across *gewogs*.



Photo from the author

PRELIMINARY FINDINGS

- The development paradigm motivates the increased mobility of people from rural to urban, and from local to global not only in search of employment, but for the fulfilment of their individual and familial desires and aspirations for a better life.

Maslow's Hierarchy of Needs



Source: <https://www.simplypsychology.org/maslow.html>

Of Apples and Care

- Akinori Kimura, a 57 y/o apple farmer from Japan.
- When asked what his secret for growing these apples is, he says that he does not grow apples, they can grow by themselves but he listens to their needs and provides for the most enabling environment to aid their growth.



Source: <http://family.vn/von-tao-dep-nhu-co-lich-cua-co-ong-nguc-0146-danh-kem-huyet-cua-11-nam-cham-2018/02/11/06498.htm>

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Livelihood Strategies of Peasant in Rural Bhutan

Kiengkay Ounmany¹(Laos) | National University of Laos

It was a privilege for me and other fellows from the South and Southeast Asian countries to be invited to the 42nd Southeast Asian Seminar on “Health and Rural Development Based on the Concept of Gross National Happiness”, which was held between 6 and 12 December 2018, in the Kingdom of Bhutan. Although we had a short stay, it was obvious that the Kingdom has gone through rapid socioeconomic transformation. The farmers in rural Bhutan, however, still practice subsistence farming with very little surplus for exchange and barter trade. This article aims to reflect what the author has learned from the one-week seminar through the lens of sustainable livelihood framework (SLF).

SLF was developed between the late 1980s and the early 1990s by a group of researchers from universities and development related organizations in the United Kingdom. The framework consists of four major components: vulnerability context, livelihood assets, livelihood strategies, and livelihood outcomes. Later on, the framework has been widely applied to evaluate a large number of development projects funded by Oxfam, United Nation Development Programme (UNDP), the World Bank, Food and Agriculture Organization (FAO), to name just a few, in rural developing countries (Scoons, 2009). The themes, which have received increasing attention from scholars, include how the poor combine different types of assets to earn a living (Bebbington, 1999) and livelihood diversification (Ellis, 1998; Liao et al., 2015).

Two-day field visit was conducted in three communities in rural Bhutan to collect empirical data. One-hour unstructured interviews were conducted with three key informants from three households through local interpreters, who are staff members and students from the Royal University of Bhutan (RUB). In general, the respondents were asked about their daily live activities. All informants are females due to the fact that during the interviews, male family members have worked or pursue their training courses outside the villages. The interviewees aged between 21 and 35 years old. Two informants are farmers and one is a housewife. The data was interpreted using themes derived from the SLF including livelihood assets, livelihood strategies, livelihood outcomes and future prospects.

Based on the findings from the interviews, the households have relatively small plots of land with the areas less than one hectare. In many cases, the farmers access to sources of water for agricultural purpose. Sometimes conflict on water access is reported and resolved with dispute-solving mechanism set up in the communities. Forest resources are abundant in comparison to the population size. In most cases, villagers have the rights to access to forest resources, which are regulated by internal rules formulated and agreed by community members.

¹ CONTACT: kiengkay_ou@yahoo.com

As far as human capital is concerned, the informants have relatively large household size. However, only few family members are active population. The rest includes young and ageing family members. Some important skills the family members possess include farming, carpentering and cheese production. From general observation, these skills are still underutilized perhaps due to limited market access.

Regarding financial capital, most farmers are eligible for credits from Bhutan Development Bank (BDB). According to personal communication with a Bhutanese colleague, many farmers did not borrow the money from the bank due to the fact that their debt repayment capability is limited. Some families receive remittance from family members working in Thimphu.

The communities still maintain strong ties among community members, friends, and relatives. They help each other in time of needed. Labour rotation in agriculture sector is commonly practiced among community members. Some farmers depend on friends and relatives when it comes to trade their commodities in Thimphu to economize their transaction costs.

As far as physical capital is concerned, most farmers access to electricity, running water, telephone network, roads (paved and unpaved). Nevertheless, travelling from community to community and from community to the market is still challenging and risky due to mountainous terrain. Some households own hand tractors and cows. The number of cows is still small in comparison to that of the peasants in Southeast Asian countries.

Similar to peasants in many Southeast Asian countries, Bhutanese farmers practice subsistence farming mainly for household consumption with only a little surplus for sales and barter trade. Typically, they cultivate the following crops: rice, maize, potatoes, cabbage, radish, chili, garlic etc. In addition, the farmers raise some animals, in particular cattle for milking and generating cash income. Nevertheless, few poultry have been seen in the villages, perhaps because of religious purpose or limited space. Some family members do non-farm activities e.g. construction work, but in some cases the income from the construction work is lower than the ones from farming. Some farmers take advantage from social capital when they trade their commodities in Thimphu. Unlike the farmers in Southeast Asian countries, the farmers in Bhutan pursue relatively few livelihood activities.

In general, the farmers earn very little cash income due to subsistence-based farming. They are prone to shocks such as irregular rainfall and increasing competition from imported commodities. The farmers have very little time for social and religious activities due to heavy burden (e.g. caring for many children and elderly in addition to farming). In general, the material well-being of the local farmers is not so good in comparison to the ones of the workers in other sectors. Nevertheless, some farmers say they are satisfied and happy with their livelihoods.

Having asked how they view their life in the next five or ten years, the interviewees wish to stay in their communities. They view city life in Thimphu as difficult and confusing due to the

fact that there are many people and a lot of traffic. Nevertheless, they want their children to be educated in Thimphu and get a job there at least to have a better life than they do.

In conclusion, as Bhutanese farmers pursue relatively few livelihood activities, livelihood diversification should be promoted to improve their well-being (Ellis 1998), but the local context should be taken into account (Liao et al., 2015). Market access contributes to improve the livelihoods of rural farmers. By combining different types of assets, the farmers could make more benefits from their livelihood activities (Bebbington 1999). As long as the infrastructure has not been improved, achieving the objectives of Gross National Happiness in rural areas is very challenging. The time for this fieldwork is very short and the number of the informants is small; therefore, it is challenging to get deeper insights and generalize the findings.

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The 42nd Southeast Asia Seminar
 “Health and Rural Development Based on the Concept of Gross National Happiness”

Livelihood Strategies of Peasants in Rural Bhutan

Kiengkay Ounmany
 Faculty of Social Sciences National University of Laos

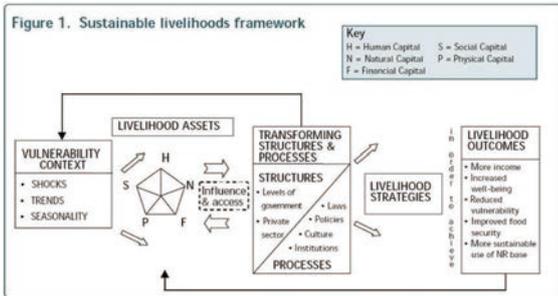
Presentation Outline

- Theoretical Framework
- Informant Profile
- Livelihood assets
- What are they doing?
- Are they satisfy with their current livelihoods?
- What they think about the future?
- Concluding discussion

26 December 2018

Peasant Livelihoods

2



Source: www.livelihoods.org

26 December 2018

Peasant Livelihoods

3

Related Literature

1. Ian Scoons (2009) Livelihoods perspectives and rural development, *Journal of Peasant Studies*, Vol. 36, No. 1
2. Anthony Bebbington (1999) Capitals and Capabilities: A Framework for Analyzing Peasant Viability, Rural Livelihoods and Poverty, *World Development*, Vol. 27, No.12, pp. 2021-2044
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Informant Profile

- All are females age between 21 and 35
- Two informants are farmers and one is a housewife



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Livelihood Assets

	Case 1	Case 2	Case 3
Natural Capital	<ul style="list-style-type: none"> • Two plots of land less than 1 ha • Access to other's land and no need to pay for the rent 	<ul style="list-style-type: none"> • Having land but don't know the area • Access to other's land 	<ul style="list-style-type: none"> • Having one plot of land: 1 acre • Access to other's land
Human Capital	<ul style="list-style-type: none"> • Six persons in the household • Skills: farming and construction works 	<ul style="list-style-type: none"> • Four family members • Skills: farming and carpentering 	<ul style="list-style-type: none"> • Nine family members, but only four are active • Skills: farming, carpentering and cheese-making
Financial Capital	<ul style="list-style-type: none"> • Eligible for credit from BDB but difficult to borrow • Access to credit, e.g. house construction 	<ul style="list-style-type: none"> • Eligible for credit from BDB but difficult to borrow • Remittance from father 	<ul style="list-style-type: none"> • Eligible for credit from BDB but difficult to borrow
Social Capital	<ul style="list-style-type: none"> • Strong community ties • Support from other community members 	<ul style="list-style-type: none"> • Close relatives in Thimpu 	<ul style="list-style-type: none"> • Relatives and friends in Thimpu
Physical Capital	<ul style="list-style-type: none"> • Access to water supply and electricity • Located near the main road • Access to mobile network in Thimpu • No tractor • No cows 	<ul style="list-style-type: none"> • Access to electricity and water supply • Located about 3.2 km from the market in Thimpu with paved road • Access to mobile network • Having hand tractor • Having two cows for milking 	<ul style="list-style-type: none"> • Access to electricity and water supply • Located quite far away from the market in Thimpu with unpaved road • Access to mobile network • Having hand tractor • Having nine cows, only two for milking

Source: Author's field work 8-9 December 2018

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Peasant Livelihoods

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What are they doing?

- Similar to peasants in many Southeast Asian countries, Bhutanese farmers practice subsistence farming mainly for household consumption with only a little surplus for sales and barter trade
 - Major crops: rice, maize, potatoes, cabbage, radish, chili, garlic etc.
- They raise some animals such as cattle for milking and generating cash income
- Few poultry has been seen the village maybe because of limited space
- Some family members do non-farm activities e.g. construction work, but in some cases the income is lower than the ones from farming
- Some farmers take advantage from social capital when they trade their commodities in Thimpu
- Unlike the farmers in Southeast Asian countries, the farmers in Bhutan pursue relatively few livelihood activities

26 December 2018

Peasant Livelihoods

7

Are they satisfy with their current livelihoods?

- In general, the farmers earn very little cash income due to subsistence-based farming
- They are prone to shocks such as irregular rainfall and increasing competition from imported commodities
- The farmers have very little time for social and religious activities due to heavy burden (e.g. caring for many children and elderly in addition to farming)
- In general the material well-being of the local farmers is not so good in comparison to the ones of the workers in other sectors
- But some farmers say they are satisfy and happy with their livelihoods

26 December 2018

Peasant Livelihoods

8

What do they think about the future?

- The farmers wish to stay in their communities in the future
- They view city life in Thimpu as difficult and confusing
- Nevertheless they want their children to be educated in Thimpu and got a job there to have a better life than they do



26 December 2018

Peasant Livelihoods

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Concluding Discussion

- As Bhutanese farmers pursue relatively few livelihood activities, livelihood diversification should be promoted to improve their well-being (Ellis 1998), but local context should be taken into account (Liao et al., 2015)
- Market access contributes to improve the livelihood of rural farmers
- By combining different types of asset, the farmers could make more benefits from their livelihood activities (Bebbington 1999)
- As long as the infrastructure has not been improved, achieving the objectives of Gross National Happiness in rural areas is very challenging
- The time for this fieldwork is very short and the number of the informants is small; therefore, it is challenging to get deeper insights and generalize the findings

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Peasant Livelihoods

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Thank you for your attention
Q&A

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Peasant Livelihoods

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FIELD NOTES FROM BHUTAN

– Reflections on healing and care at the late stage of life –

Le Hoang Ngoc Yen (Vietnam) | Kyoto University

It was 11 pm in the evening when we came to Mr. Rinzin's house, after a long night dancing and singing together around the camp fire. Despite the freezing cold, it was warm inside Mr. Rinzin's house. The house was more comfortable than the other local houses we had been to. Despite a long day guiding us around in the village, Mr. Rinzin was still very energetic and excited to tell us more about his job at the local Basic Health Unit (BHU) and about his family. He shared with us about his heavy workload at the BHU; among his many duties, he has put a lot of effort into elder care.

My mind flashed back to the brief but interesting interview about care we had conducted earlier that day at one of the local households. The grandma of this family has been under Mr. Rinzin's long-term care. Being able to talk with Mr. Rinzin, who was there with us for the interview, and a young family member, who is taking care of the grandma, gave us a closer look at the work of care for the elder both at household level and as part of the public health system.

As soon as we entered the house, we saw Grandma sitting in the front room. Grandma looked up at us, smiling peacefully. She was sitting on a mattress, leaning her back against a pile of blankets and pillows. I immediately paid attention to her pack of tablets, and the Buddhist beads she was holding in her hands.

She is an 80 years-old lady living with her grandson, his wife and their children. According to Mr. Rinzin, her blood sugar and blood pressure are within normal range, but she has some health problems. She cannot walk anymore due to knee and back pain problems, but she can crawl to the toilet. In addition, she suffers from a serious problem: she vomits every time she eats. For this illness, the volunteer health worker regularly brings her the medication which lie next to her.

When she first had this problem, her family did not bring her to the BHU. Instead they thought it might be an attack caused by evil spirits. A Buddhist astrologer was invited to perform a healing ritual for her. First, they prepared a tray of food to offer to the spirit, which was placed next to her body for a few minutes and then quickly taken outside the house after the astrologer had performed the ritual. Instead of coming into the patient's body, they explained, evil spirits would follow the food offerings and leave the house.

Mr. Rinzin was present for our interview with Grandma's family that day. Talking about religious healing, Mr. Rinzin seemed very comfortable. We asked "Does it work?" He cheerfully responded "Yes, it does!" When asked which kinds of disease to be treated by biomedicine and which one can be healed by astrologers, he responded that typically when a

patient suffers from an outbreak, a sudden illness, an astrologer should be invited. Meanwhile, biomedicine would be more suitable for chronic problems. He also added that if biomedicine does not work for the patient, the family would arrange for rituals to be performed, and vice versa, if the patient does not get better after a ritual, then they would opt for biomedicine.

Mr. Rinzin seems to be at ease with both - biomedicine, in which he was trained and has been a practitioner, and religious healing, deep-rooted in the local culture in which he has grown up and lived for all his life. In his family, when his daughters are sick, for instance, his wife usually would stop him from prescribing medication for the girls. She would first invite a Buddhist astrologer instead. He told us about this matter-of-factly, as if he also inherently accepts the efficacy of ritual healer and does not feel hurt as a biomedical professional when his family themselves prefer and prioritize religious performance over his own practice. This reveals clear delineation, at least in Mr. Rinzin's mind, between the role of religious healers and his role as a biomedical professional. The fact that when being prompted, Mr. Rinzin could define eloquently when spiritual healing is needed and when to treat patients using biomedicine suggests that for him (and for many local people as well), the two healing systems co-exist harmoniously and are deeply embedded in today's Bhutanese culture, each with its clearly defined role and meanings¹.

It was until midnight that we chatted with Mr. Rinzin and his daughters, over cups of warm fragrant chai and fried sticky rice. Mr. Rinzin is palpably proud of his work and his basic health unit. He kept insisting that we should visit his unit once again the next morning so he would have more time to guide us around. When I asked about in-patients in his unit, he kindly promised to show me the in-patient rooms, which we could not see earlier that day.

I was very impressed by Mr. Rinzin and his work at the local basic health unit. His success is rooted in his passion and hard work as well as his insights and local knowledge as a local himself. Despite the vast area that he has to cover and the challenge of long-distance and difficult travels in order to reach out to patients, he is accessible (they have his phone number so they can call him when needed) and trusted by his community. In addition, he also attributed their success to the support by Japanese partners like Kyoto University.

Even though primary care system in Bhutan is still facing its challenges, throughout our short but very meaningful field visit and interaction with medical staff, local health volunteers and patients, I am confident that Bhutan's health care system will keep on improving, not least because of excellent works by medical professionals like Mr. Rinzin and strong grass-roots rapport from the local community.

Over the course of a two-day field trip, I did not expect to collect adequate ethnographic data for any "thick description" or in-depth analysis and theoretical implications as normally required for anthropological research papers. Yet we could experience first-hand a slice of authentic Bhutan, a wonderfully beautiful country with fascinating culture and people. All people we came across left beautiful impressions in me. Back in Kyoto, time and again I have reflected on those amazing few days and looked back at the photos, particularly the one of

Grandma smiling at us when we entered the house. The two items on her body that day, the tablets and Buddhist beads, seem to encapsulate elder care as it is in today's Bhutan. Before we left the house, seeing her quietly turning the beads around in her hand, I tried to ask what she was praying for. As Yangka Pem and Mr. Rinzin kindly interpreted for me, she said she was praying for a good afterlife, a blessed journey as she departs from this world. Such imagined trajectory would be realized, she believed, by her prayers with the Buddhist beads.

The image of Grandma, sitting there peacefully with her medication and Buddhist beads remains in my mind. Those two items bring two essential dimensions of care – physical and spiritual care, care for the body and for one's soul, together in one, to offer a holistic picture of elder care in today's Bhutan. While medication from Mr. Rinzin helps her feel better physically, it is her “technologies of the self”, to use Foucault's term, to care for herself spiritually and cultivate good karma for an auspicious departure.

The Grandma's image that lingers in my mind seems to crystallize the aesthetics of end-of-life care in Bhutan. Reflecting on the brief encounter with her and a few other elderly people in the community, I am intrigued to find out more about the aesthetics of late stage of life and of death in Bhutan's culture. For me, the aesthetics of death is inextricably intertwined with the aesthetics of life itself. Therefore, getting to know the elderly's wishes and prayers, their vision of a good death, their aspirations and worries towards the final departure will help us better care for the elderly in our societyⁱⁱ.

Keeping that in mind, I am already looking forward to the next opportunity to return to Bhutan and visit our Bhutanese friends, who truly touched my heart with their sincerity and warmth. In retrospective, it was 7 days lived to its fullest. No moments of those beautiful days was devoid of joy and meanings. Back in Kyoto, a pang of winter blues struck when I suddenly found myself missing each and every member of the field trip; each of us was like jigsaw puzzle pieces that made a colorful, united and complete picture when coming together. I am grateful to the organizers, CSEAS team, our Bhutanese friends and all fellow participants who have altogether made this experience such a perfect one. Kadrinchhe la.

Kyoto, December 2018.

ⁱ Biomedicine vs. Religion is not a new topic in ethno-medicine and medical anthropology. For new relevant researches that might illuminate Bhutanese conceptualization and practice of biomedical and religious healing as discussed above, please see, for instance, Chapter 2 “Medicine and religion in the politics and public health of the Tibetan state” in Theresia Hofer's book “Medicine and memory in Tibet: Amchi physicians in an age of reform” (2018); Sienna Craig's “Healing elements: Efficacy and social ecologies of Tibetan medicine” (2012), and “Medicine between science and religion: explorations on Tibetan grounds”, edited by Vincanne Adams et. al. (2011).

ii Previous researches in anthropology have shed light on the notions of “good death”, the work of self-care at later stage of life and gendered aspects of old age. Please see, for example, Lamb (1997) and Le (2017).

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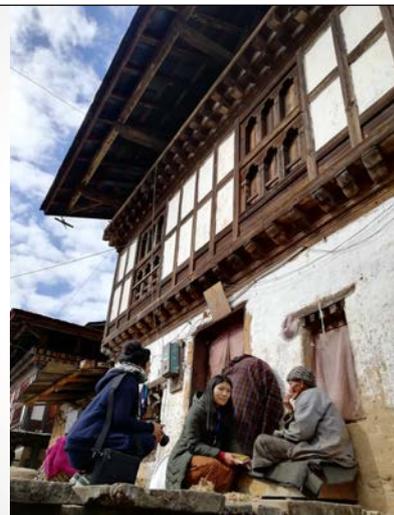
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42nd Southeast Asia Seminar

Bhutan

Le Hoang Ngoc Yen

2018年12月11日



AESTHETICS OF LATE STAGE OF LIFE

India: Lamb (1997)
& Vietnam: Le (2017)

"I pray for a fast death
No pain, no disturbance to others
I long for the moment of my rebirth
So now I am cultivating good merit.
I pray for light and peaceful sleep
No sorrow, no anger, no complaint
No envy, no hatred, no resentment.
Until I bid farewell to this life
I pray for a timely and peaceful sleep."
(Le 2017)

Concerns

Modern biomedicine vs. traditional belief
Ritual healing
Male vs. Female
Administration of drugs (TB etc.)
Teenage pregnancy
Divorce

References

Lamb, Sarah. 1997. The making and unmaking of persons: Notes on aging and gender in North India. *Ethos*, 25:3, 279-302.

Le Hoang Anh Thu. 2017. Techniques of death: Buddhist practice, femininity and self-cultivation at the last stage of life in Vietnam. *The Asia Pacific Journal of Anthropology* 18:2, 149-164.

Fieldwork Results Focusing on Tourism and GNH

Nirmala Ranasinghe (Sri Lanka) | Nara Prefectural University

In this Seminar and field trip my main focuses were investigating success factors for sustainable tourism development, and exploring the Bhutanese way of life nurtured by Buddhist principles (Gross National Happiness (GNH) and rural development strategies based on the concept of GNH in general. Due to time limitation for a thorough fieldwork, I consider this as a pilot research, and hope to go back to Bhutan for further research.

First, the tourism industry in Bhutan began in 1974 and at present it is the highest foreign exchange earner in the country. From the start Bhutanese government adopted the policy of ‘high value low volume’ strategy, controlling the type of tourism and the tourist flow. By taking various measures such as imposing a minimum daily tariff of US\$250 (US\$200 during lean season), adopting low carbon tourism packages etc., Bhutan strives to set an example as a sustainable tourism destination.

In this field trip we could visit ‘My Gakidh Village’, a joint initiative of Bhutan Youth Development Fund & Aide et Action International, which has been established especially as a solution for rural-urban migration. The main activities project focuses on are Community-based Ecotourism (homestay, heritage trails), traditional arts and crafts, IT literacy and livelihood skills development (media lab) and organic farming (tea making etc.). The young girl who gave an introduction about the project revealed that how enthusiastically young people in villages are involved in different activities by making their own income. I could relate her story to one of my suggestions for youth unemployment and lack of interest in traditional livelihoods such as agriculture in Sri Lanka. During the workshop Dasho Pema Thinley, Former Vice Chancellor of RUB highlighted about a new brand of farmers called ‘Farmer+’ based on farming + ecotourism. I also had the concept of ‘a modern farmer’ who engages in and promotes traditional ways of livelihoods+enjoys the international exposure. I thought this could be materialized combining traditional livelihoods with tourism. Further research need to be done to conclude My Gakidh Village can be taken as a successful case study for ST/CBT, as I could collect only a few information due to time limitation and also none of the families we visited were actively involved in the project.

Finally, with regard to GNH, I had a question ‘why Bhutan ranks no.97 in the world ranking of happiness 2015-2017 (World Happiness Report, 2018). Khenpo Phuntsok Tashi in ‘The Role of Buddhism in Achieving Gross National Happiness’ states that GNH in Bhutan focuses on ‘ultimate happiness’ by transforming the mind, which is different from ‘relative happiness’ that depends on material wellbeing and certain conditions. Thus, I assumed Bhutan ranked low in the World Happiness Report, since GDP per capita was also considered as one of the criteria, and even though Bhutan does not meet global criteria as a happy nation, Bhutanese may maintain/try to maintain inner happiness, which does not depend on outer conditions.

But, during the presentation session it was mentioned that rural people are less happy compared to urban people, women are less happy compared to men. If the concept of GNH really works what I thought was both urban and rural people should be equally happy. That is the stable contentment we expect based on the Buddhist philosophy (transforming the mind). Then I got more curious and participated in fieldwork having that question as one of the main enquiries. But, if we ask somebody whom we met for the first time, ‘are you happy/satisfied with your life?’ then almost all would say ‘yes’ or give somewhat positive answer. We need to spend more time with them to understand their real life situations and status of mind. Thus, in that sense I did not get enough time to conclude whether they are really happy or not.

However, I saw beautiful souls and well preserved humanity in all the Bhutanese people that I could talk with. To mention a few, grandmother and the family who prepared us a traditional Bhutanese meal, enthusiastic health assistant and his daughter, grandmothers who were chanting for afterlife, four students who shared a lot of information about their way of life and future plans; their eyes were sparkling when talking with us. When we visited their homes, most of us were served with a cup of milk/ara or with whatever they have got. Those who did not do so, not because they don't want to, but because they didn't have much to give.

I appreciate the endeavors made by government officials and whoever actively striving to make Bhutanese people happy. I was amazed by their enthusiasm and how the GNH concept is implanted in their hearts. Observing their endeavors, I assume the officials are aware of the difference in GNH between rural and urban areas, and they try to minimize the imbalance by providing health facilities, transportation and work for the youth through tourism and agriculture.

During the field trip, migration and issues related to sexual relationships such as spread of STDs/HIV, high rates of early pregnancy and divorce were emphasized as current social problems in Bhutan. The humanity I could observe in Bhutanese people that I met is somewhat in line with the inner causes for happiness, which Khenpo Phuntsok Tashi had stated. But, as the class gap, rural-urban gap, gender gap and other social issues negatively affect the happiness of an individual and the society, Bhutan need to look more into those imbalances and implement proper plans. We cannot stop change. But, we can make it become a good change for the present and future generation of Bhutan and also of the world.

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Fieldwork Results: Focusing on Tourism, Buddhist Culture and GNH

2018/12/11

Nirmala Ranasinghe
Nara Prefectural University, Japan

Main Focus:

- ❖ To Investigate success factors for sustainable rural development and good practices in tourism
- ❖ As a Buddhist by birth, and who consider Buddhism as a philosophy rather than a religion, I profess a strong interest in Bhutanese way of life nurtured by Buddhist principles (GNH), and rural development strategies based on the concept of GNH in general

Number of International Tourist Arrivals

2012 : 1.035 billion
2016 : 1.235 billion
2017 : 1.322 billion
2030 : 1.8 billion

Number of International Tourist Arrivals, 2017

Bhutan: 254, 704
Sri Lanka: 2.1 million
Japan: 28.7 million

Sustainable Tourism

“Tourism that takes full account of its current and future economic, social and environmental impacts, addressing the needs of visitors, the industry, the environment and host communities”

- SDGs Sustainable Development Goals (2015–2030) (2030 Agenda for Sustainable Development, 2015)
17 Goals, Tourism in Goal 8, 12, 14

Sustainable Development Goals (2015–2030)



2017: International year of Sustainable Tourism for Development

- 1) Inclusive and Sustainable economic growth
- 2) Social inclusiveness, employment and poverty reduction
- 3) Resource efficiency, environmental protection and climate change
- 4) Cultural values, diversity and heritage
- 5) Mutual understanding, peace and security

Community-based Tourism

- Tourism that takes environmental, social and cultural sustainability into account. It is managed and owned by the community, for the community, with the purpose of enabling visitors to increase their awareness and learn about the community and local ways of life
- CBT is a form of ‘local’ tourism, favoring local service providers and suppliers and focused on interpreting and communicating the local culture and environment. It has been pursued and supported by communities, local government agencies and non-government organizations

Tourism Industry, Bhutan

- Tourism Industry began in 1974
- At present, the highest foreign exchange earner in the country
- Bhutanese government adopted the policy of ‘high value low volume’ strategy, controlling the type of tourism and the tourist flow
- By taking various measures such as imposing a minimum daily tariff of US\$250, adopting low carbon tourism packages etc., Bhutan strives to set an example as a sustainable tourism destination

My Gakidh Village

A joint initiative of Bhutan Youth Development Fund & Aide et Action International

Activities:

- Community-based Ecotourism (homestay, heritage trails)
- Traditional arts and crafts
- IT literacy and livelihood skills development (media lab)
- Organic farming (tea making)

My Gakidh Village

77 young people, only 25 of them are actively engaged in the project (18 females, 7 males)

In the speech of Dasho Pema Thinley

❖ Model a new brand of farmers (Farmer +) (based on farming + ecotourism, eco-friendly mud and timber construction, Bhutanese art and culture, and GNH living)

❖ Create few GNH inspired villages



Black-necked Cranes, Phobjikha Valley
Since 1978 SPN (Royal Society for Protection of Nature) implemented diverse strategies for Black-neck Crane conservation



Gross National Happiness

World Happiness Report (2018) Ranking of Happiness 2015-2017

1. Finland
 2. Norway
 3. Denmark
 4. Iceland
 5. Switzerland
- Japan: 54
Bhutan: 97
Sri Lanka: 116

Regressions to Explain Average Happiness Across Countries

Independent Variable	Dependent Variable			Cantril Ladder
	Cantril Ladder	Positive Affect	Negative Affect	
Log GDP per capita	0.311 (0.064)**	-0.003 (0.009)	0.011 (0.009)	0.316 (0.063)**
Social support	2.447 (0.39)**	0.26 (0.049)**	-0.289 (0.051)**	1.933 (0.395)**
Healthy life expectancy at birth	0.032 (0.009)**	0.0002 (0.001)	0.001 (0.001)	0.031 (0.009)**
Freedom to make life choices	1.189 (0.302)**	0.343 (0.038)**	-0.071 (0.042)*	0.451 (0.29)
Generosity	0.644 (0.274)**	0.145 (0.03)**	0.001 (0.028)	0.323 (0.272)
Perceptions of corruption	-0.542 (0.284)*	0.03 (0.027)	0.098 (0.025)**	-0.626 (0.271)**
Positive affect				2.211 (0.396)**
Negative affect				0.204 (0.442)
Year fixed effects	Included	Included	Included	Included
Number of countries	157	157	157	157
Number of obs.	1394	1391	1393	1390
Adjusted R-squared	0.742	0.48	0.251	0.764

GNH and Buddhist Philosophy

Outer Conditions

- Good governance (source of justice)
- Sustainable and equitable socioeconomic development (source of prosperity or source of physical happiness)
- Environmental Conservation (source of harmony)
- Cultural promotion and Preservation (source of spiritualism or identity)

(The Role of Buddhism in Achieving Gross National Happiness, Khenpo Phuntsok Tashi)

GNH and Buddhist Philosophy

Inner Causes

- Attitude of not harming (source of self-liberation or source of individual happiness)
- Attitude of helping others (source of bodhi-mind or source of happiness for all sentient beings)
- Contentment (source of satisfaction or rejoicing)

(The Role of Buddhism in Achieving Gross National Happiness, Khenpo Phuntsok Tashi)

GNH Survey Results

91.2% of Bhutanese are narrowly, extensively, or deeply happy

But,

Rural < Urban

Women < Men

Are you happy?



Consoling a daughter of divorced parents



You all are fat and soft, I'm skinny

Humanity in Bhutanese People



Most of us were served with a cup of milk/ara or with whatever they have got



Enthusiastic health assistant who shared his joy of success in terms of providing health facilities to villagers and his future plans

Humanity in Bhutanese People



Grandmothers chanting for afterlife



Our fieldwork assistant (interpreter) cooked for the interviewee as she had to prepare meal for her mother working in the field

Other Social Issues:

➤ Migration

➤ Issues related to sexual relationships (high rate of early pregnancy and divorce)

Ethnography of the Blue House

Observing the Gender Gap through Bhutanese Family History

Samak Kosem (Thailand) | Walailak University

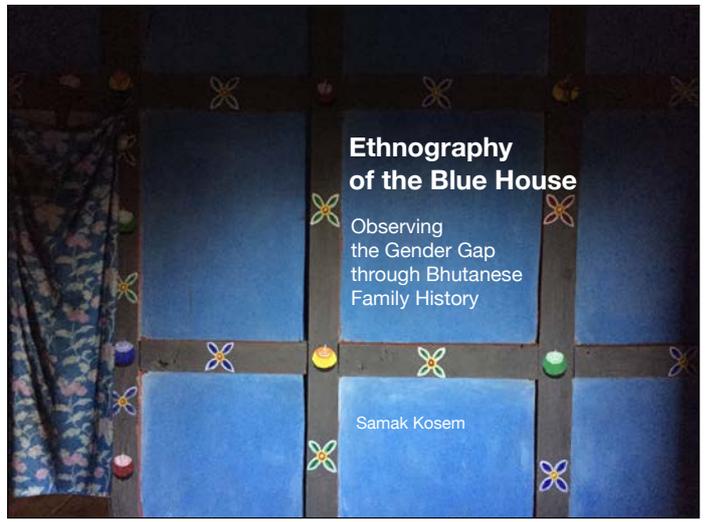
Thinley Norbu, our Bhutanese guide tour who welcoming us at the Paro airport told us, “the wind will carry the bless and the bless come to us”. This is my first impression for the trip and I always enjoy to see the “Lungta” means “the wind horse”, the coloured flags with Buddha blesses which Bhutanese people put it at the windy areas or the hills. Phub Tshering or ‘Maddy’, the undergrad student from Sherubtse College told me about the story of the Lungta during the last day of field trip in Thimphu. The story of Lungta and the life of Bhutanese are really related between nature, culture, cosmology and individual life, then I can understand how elder people in Bhutan always sits outside to get warmed sunlight and blessed windy.

For this short field trip in Bhutan for 42nd Kyoto Southeast Asia Seminar, I have experience that I cannot make a short research for this 3 days, so I decided to find the topic which can be interesting for me to observing and to inspiring to our Bhutanese and Asian friends of this trip. As I’m interested in visual anthropology to understand the culture from the images and visual material I see at the places we had visit during the trip, then I realised that we always sitting at the house of Bhutanese to meet all difference people and the interviewees we talked for several cases are all women in difference ages.

The family photos I saw at the house walls of Bhutanese houses are reflexing a lot of stories and also this can understand by the framework of family history which we can understanding Bhutanese culture and society at the same time. I am learning anthropological methods that just more than observation, interviewing and participation with people, but looking at the objects or materials which are in the surrounding of human culture. The visual culture from photography of people and royal families, images of Buddha and Goddess, and even the marks at the everyone houses can be one of the subject and alternated way to learning Bhutanese culture.

We always meet Bhutanese women at the house and telling us her stories from our team asked in difference questions, I almost quite during the interview because I want to see the life of them in their own house or private space which we just crossed. Of cause, without asking we can see the women at the houses are work really hard - and maybe more than men. She works at the farm and sometime go to the temple to sell vegetable and other products, and at the end of the day the women are work for house and take care their children and parent. As what Yanke Pem, the Bhutanese student of our team told me at night saying she see how women have to work really hard both inside and outside the house. She was presented her small research of “Bhutanese women’s second shift” at her sociology class last semester to show how difficulty of being women housewife nowadays.

Finally, we can heard a lot of sad stories at the happiness land of Bhutan. Many cases of divorce from the interviewees and friends I met during the field trip, those stories I wish to learn more from the family history which can be spoken from the images and other visual forms by each time and space of Bhutan modern day while the government and all sectors are strongly promote the idea of happiness to all people. A young lady who was weeping while our conversation are still sit in my mind when she mentioned about the parent's divorce, same as what I see from Phub Tshering's eyes when we shared our family background in the similar case.



field research
Life Trajectories



Most the women are still employed in family-based agriculture and continue to constitute a small portion of regular paid jobs



Gender discussion with Yangke Pem

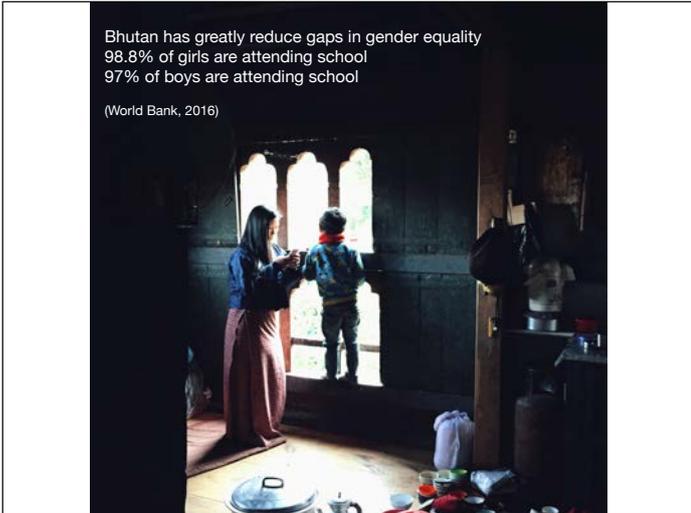
Her presentation in sociology class on "Women's Second Shift in Bhutan"
Gender gap in Bhutanese women for working both at outside and household works



Bhutan ranks 121st among 144 countries

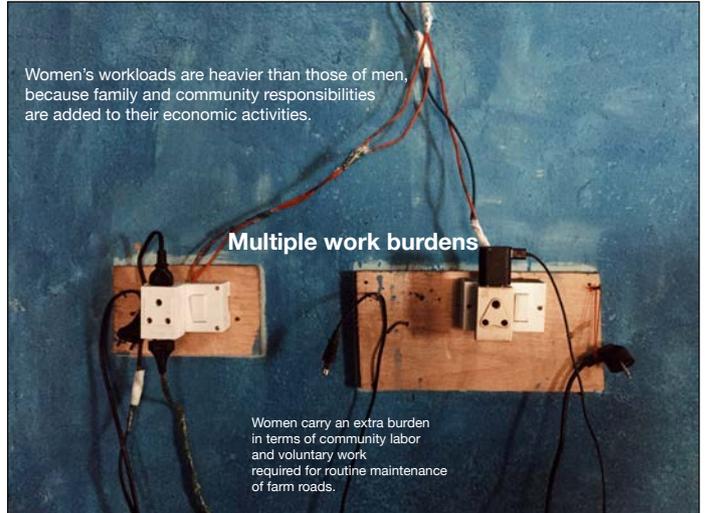
Global Gender Gap Index 2016 by the World Economic Forum report

a significant disparity against women in health, education, economy and politics in the country.



Bhutan has greatly reduce gaps in gender equality
98.8% of girls are attending school
97% of boys are attending school

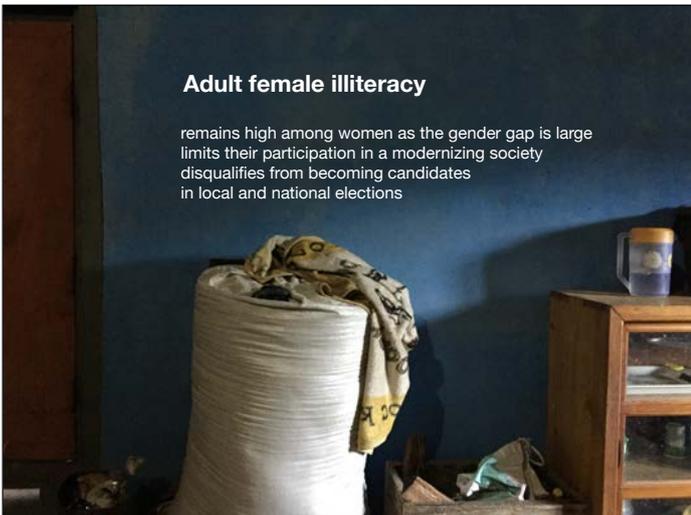
(World Bank, 2016)



Women's workloads are heavier than those of men, because family and community responsibilities are added to their economic activities.

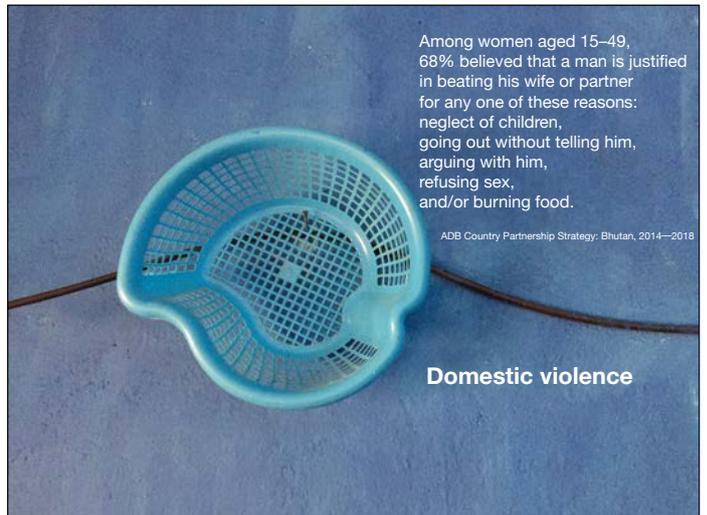
Multiple work burdens

Women carry an extra burden in terms of community labor and voluntary work required for routine maintenance of farm roads.



Adult female illiteracy

remains high among women as the gender gap is large
limits their participation in a modernizing society
disqualifies from becoming candidates in local and national elections



Among women aged 15-49, 68% believed that a man is justified in beating his wife or partner for any one of these reasons: neglect of children, going out without telling him, arguing with him, refusing sex, and/or burning food.

ADB Country Partnership Strategy: Bhutan, 2014-2018

Domestic violence

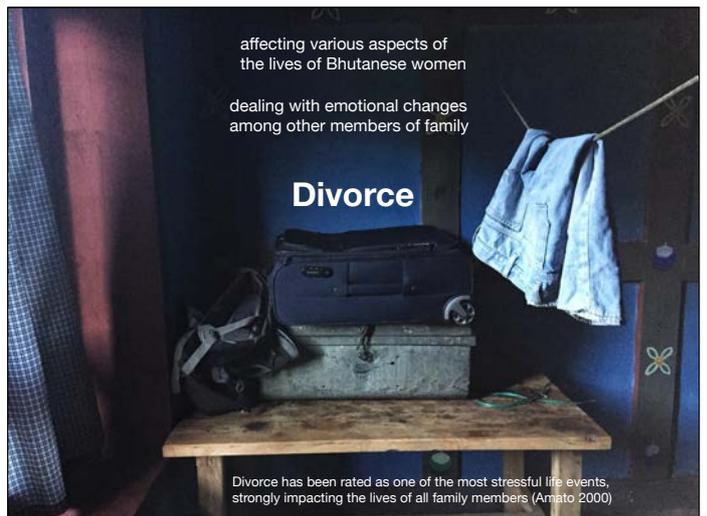


Gender Gap in Bhutan

"Rather than being in a state of denial, we will need to accept that gender inequality exists and recognise the importance of addressing it for our own sustainable growth,"

- Lily Wangchuck - President of Druk Chirwang Tshogpa (DCT)

- should be followed by policies that address the complex social, cultural, economic and financial obstacles faced by women, and more significantly, the cultural barriers.



affecting various aspects of the lives of Bhutanese women

dealing with emotional changes among other members of family

Divorce

Divorce has been rated as one of the most stressful life events, strongly impacting the lives of all family members (Amato 2000)

Gender Equity Policy is being formulated

The Gross National Happiness Commission (GNHC) continue to take the role of initiating and coordinating action on gender equality issue in the country.

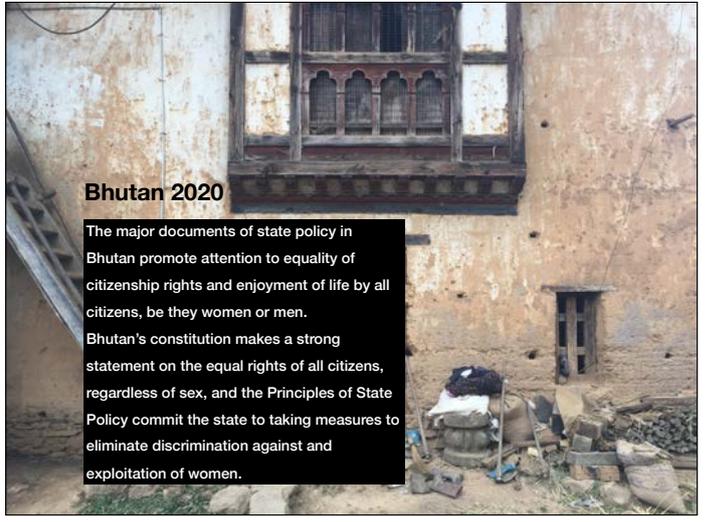
The National Commission for Women and Children (NCWC) was established in 2004 - promoting and protecting the rights of women and children in the country.



Bhutan 2020

The major documents of state policy in Bhutan promote attention to equality of citizenship rights and enjoyment of life by all citizens, be they women or men.

Bhutan's constitution makes a strong statement on the equal rights of all citizens, regardless of sex, and the Principles of State Policy commit the state to taking measures to eliminate discrimination against and exploitation of women.



Report on trip and seminar in Bhutan (December 6th-12th, 2018)

Sokly Siev (Cambodia) | Tokyo Institute of Technology

It is an honor to be selected as a participant representing Cambodia to attend the trip and seminar held in December 6th-12th, 2018 in Bhutan. I had a chance to learn basic Gross National Happiness (GNH) concept and research activities being carried out at the Center Southeast Asian Studies (CSEAS) and the Royal University of Bhutan (RUB). The seminar was very interesting and meaningful to me because the guest speakers from various ministries detailed how the education and health care system are being implementing based on the GNH in Bhutan in the morning session. Following by the afternoon session, the faculty members of CSEAS and RUB presented the research findings related to Southeast Asia countries and Bhutan. In addition, to find out more how live and health care based on GNH are being carried out, other participants and I were led to meet and interview the administrative officers and local people in the rural areas (e.g. a Dzong in Paro, Gaki village, basic health unit and outreach clinic in Samtengang). We learned and experienced their life styles, cultures, religion, governance and health care system. Through this journey, I also experienced the beautiful nature and a tourist site. Interestingly, Bhutan is a mountainous and forested country, elevation ranges between 97–7570 m and more than 70% is forested area. Although, I have not reviewed to so much about the research on environment and nature done in Bhutan, I think this county is a potential research area to study about the untouched environment and nature. This country is suggested as a carbon negative country meaning the amount of carbon sequestration is larger than that of carbon emission. In addition to the GNH concept, international presence will boost the research activities to explore not only for the sustainable development in this country but also for combating impacts of climate change. Overall, I learned a lot from the trip and seminar and also made networks with other participants and member of CSEAS and RUB. I do hope our connection will be strengthening strongly through future collaborative research in the further. Finally, I would like to thank to all the CSEAS and RUB members for their kinds efforts and organizing this seminar.

The 42nd Southeast Asia Seminar

Experiences and Perspectives

Sokly SIEV, Dr. Eng. (Cambodia)
Postdoctoral researcher
Tokyo Institute of Technology

December 11th, 2018
CNR (RUB), Punakha, Bhutan

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Outline

- Experiences in Bhutan
- Water environment in Southeast Asia: Case of Tonle Sap Lake, Cambodia

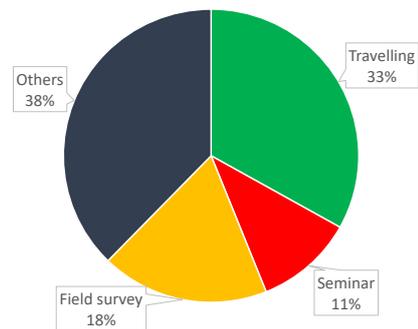
2

Brief information

- Name: Sokly SIEV (សៀវ សុខឈី)
- Nationality: Cambodian
- Highest education: Doctor of Engineering in Civil & Environment
- Current position: Postdoctoral Researcher at Tokyo Institute of Technology
- Research interest: Hydrodynamic, Sediment dynamics, Field observation, Modelling techniques, Health risk assessment
- Contact: sievsokly@yahoo.com / siev.s.aa@titech.ac.jp

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Performances (as 2018/12/10)



- Total spent: 74 hours (from Dec. 6th-10th)
- Field survey include: interview and site visit
- Others include: 3 meals, networking and other activities

4

Lessons learned

- Travelling
 - Spend long time
 - Difficult (e.g. narrow, slope) and risky
- Seminar
 - Meet many people
 - Understand GNH concepts
 - Get to know various researches in CSEAS
 - Understand health and education system in Bhutan

5

Lessons learned (cont.)

- Field survey
 - Visit local villages and tourist sites
 - Experience the rural life styles
 - Understand culture and spiritual practices (e.g. Dzong, temples, meditation, dance)
 - Understand cultivation system
 - Water related problems
- Others
 - Taste local foods
 - Build network
 - Exchange research experiences with participants and CSEAS members
 - Experience high altitude

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Conclusion

- About 2/3 of the total time spent for travelling, meals and networking while 1/3 for studying.
- Networks and relationship with other participants and CSEAS members were made.
- Bhutan's culture and GNH concept were learned through the this seminar
- Potential and future researches with CSEAS and RUB are expected

7

Water Environment in Southeast Asia: Case study of Tonle Sap Lake, Cambodia

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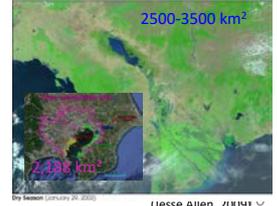
Where are we?



9

Uniqueness of Tonle Sap Lake (TSL)

- a **Large** shallow lake (depth: 1.44m)
- Annual **flood pulse** (depth: up to 9.09m)
- **Reversal flow**
- High biodiversity richness



(Jesse Allen, 2009)

Current Problems

- Hydrology and Water Resources Management
- Water Pollution
- Ecosystem Management
- Fishery and Floating Villages
- **Education, Health, and Economy**



Tonle Sap Authority (2014)



JICA & JST

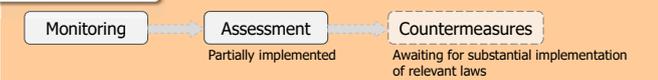
Establishment of Environmental Conservation Platform of Tonle Sap Lake

Institute of Technology of Cambodia (ITC)
 Royal University of Phnom Penh (RUPP)
 Tonle Sap Authority (TSA)
 Ministry of Environment (MOE)
 Ministry of Water Resources and Meteorology (MOWRAM)

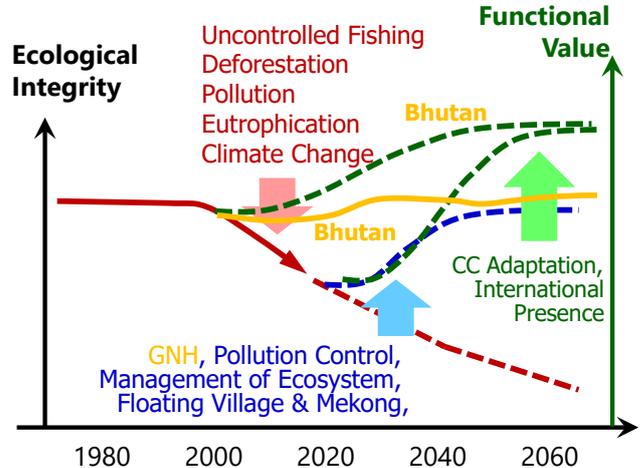
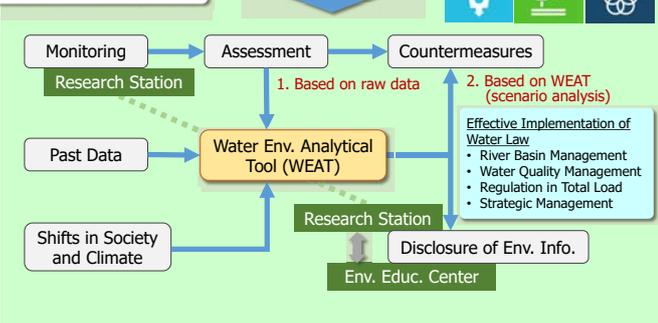
Tokyo Institute of Technology (TIT)
 Yamagata University
 Institute of Global Environment Studies

- Major motivation for active collaboration
1. Promotion of Science
 2. National & International Importance

Current (2015)



After 5 Years (2020)



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Acknowledgements

I would like to thank to all the CSEAS and RUB members for their kinds efforts and organizing this seminar.

Kadrinche la

ありがとうございました

Thank you

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Photos



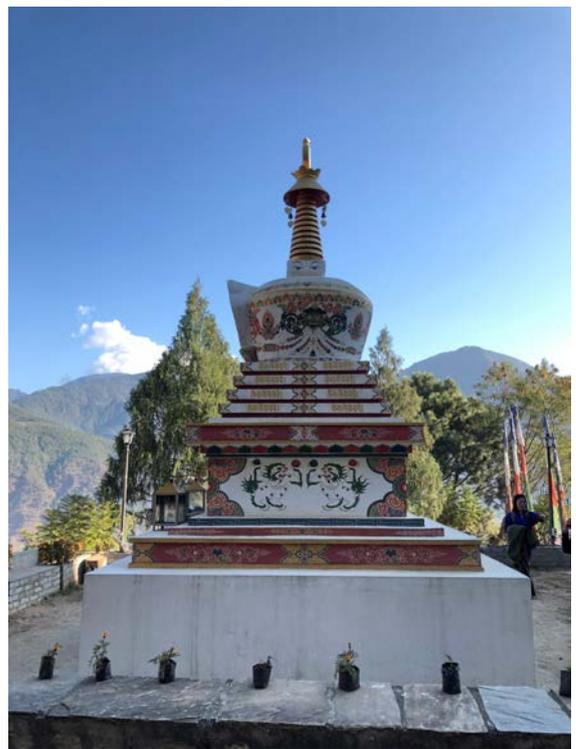




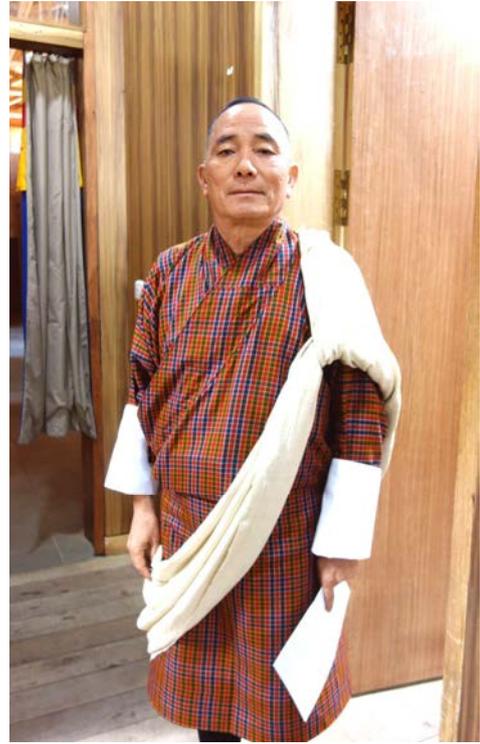












Afterword

From December 6th to 12th, 2018, Royal University of Bhutan (RUB) and Kyoto University jointly organized the 42nd Southeast Asia Seminar “Health and Rural Development based on the concept of Gross National Happiness”. The Southeast Asia Seminar has been held annually by the Center for Southeast Asian Studies (CSEAS), Kyoto University since 1977. This year, the academic seminar looked at the challenges of health and rural development in the communities of Bhutan, and explores the future possibility in the region.

The participants consists of scholars from 12 different countries including Bhutan, India, Sri Lanka, Myanmar, Thailand, Laos, Cambodia, Malaysia, Philippine, Indonesia, Vietnam, and Japan. At a conference at Office of the Vice Chancellor, RUB, Thimphu, Dasho Pema Thinley, Former Vice Chancellor of RUB, Dasho Nidup Dorji, Vice Chancellor of RUB, Dasho Karma Yeshey, Secretary, Ministry of Education, Dasho Ugen Dophu, Secretary, Ministry of Health, Mr. Koji Yamada, Representative, JICA Bhutan Office, Ms. Dechen Pelmo, Sr. Planning Officer, Gross National Happiness Commission gave presentations according to the theme of the seminar. After the conference, the participants conducted field trips to Thinleygang and Samtengang to find out the nature of My Gakidh Village, Basic Health Unit, and Outreach Clinic. At the end, the participants shared their perspectives in the workshop at College of Natural Resources, Lobesa. We would like to thank everyone for being with us.

According to the reports of 2017 Population and Housing Census of Bhutan, the percentage of the aged 65 years or over, reached 5.9% in their populations. And rural-urban migration is becoming common within the country. Some districts in the west, especially Thimphu, have experienced population gains from positive net migration, while the districts in the east are losing population. During this seminar, we could listen to the voices both from the grassroots and central governments. The aging and rural-urban migration is not only the issues in Bhutan and Japan but also in Southeast Asian regions. This is the important global issues. We hope that this seminar become a trigger for cooperation beyond the boundaries between the countries to maintain the bond and harmony in the communities.

The 42nd Southeast Asia Seminar Organizing Team

