Interviewer: Good afternoon, sir. It’s afternoon there, right?

ATM1: Good afternoon

Interviewer: Here in Australia, New South Wales, Eastern time it's 8:41pm in the evening. So here in Australia it's almost good night now. So good afternoon in Bhutan, I’ll assume that you have listened to my earlier background that I have shared in our group forum telegram. Keeping that in mind I would like you to first tell a bit about yourself, sir.

ATM1: Thank you so much for having me here. To introduce myself, I'm ATM1 Pema from Autsho Central School and I’m from Pemagastel and I did my bachelor degree from Samtse College of Education in 2015. So, it is like a six year in the teaching career. And for the last five years, I served as a contract teacher in the one of the remote schools that is Saktang Lower Secondary School and this year I, last year, I again appeared RCSC and I got through and then I’m finally here at present school.

Interviewer: Congratulation for this achievement sir.

ATM1: Thank you so much.

Interviewer: So, I wish that you have a very fruitful career as a teacher. I am sure you would not love to just be a teacher in this position, you might like to climb higher up the career, be a leader in the education faculty. So, I have my best wishes for your career. What do you teach sir?

ATM1: Right now, I'm teaching as per my subject requirement from the, I have, like, I'm supposed to teach general science so, same in my school days, AGF shortest teacher. That's why I'm there right now I'm teaching AGF too, Agriculture or food and security la.

Interviewer: Okay. Oh, it must be quite a different experience for you having to switch the subject that you are not trained to teach. How do you feel?

ATM1: Yes, like it is quite challenging but still and I'm taking these challenges as a, I mean like a stepping stone for my career, and I'm learning a lot from it sir.

Interviewer: Sure. If there is a will, there is a way.

ATM1: Yes sir.

Interviewer: So what classes do you teach? I think AGF is usually in class nine and ten, right?

ATM1: Yes sir. Right now, I'm teaching eight science, two sections and then ten AGF, four sections, sir.

Interviewer: Oh, that's quite a, quite a big task. How many periods in subjects do you teach sir?

ATM1: In total I’ve 24 period in a week sir.

Interviewer: Okay sir okay.

ATM1: Twelve science period in a week and twelve AGF period in a week. So in total it makes 24 in a week.

Interviewer: Oh yeah, yeah. Alright, with this short background about you, now I would like to ask you, what do you understand by Gross National Happiness values? Your opinion your views.

ATM1: okay, for me, Gross National happiness it's like, it is a developmental philosophy, that guide every developmental activities and it's simply a development with values.

Interviewer: So, in the school about a decade ago, the Ministry of Education has started educating for Gross National Happiness initiative. So,

ATM1: yes

Interviewer: what are you as a teacher expected to infuse, promote GNH values? So, what are the GNH values that you practice and that you, that you know infuse and integrate in the school system?

ATM1: Okay, thank you so much for the question. So, we know that in 2000, somewhere in 2009 or 10 and somewhere it is given like 2009 and somewhere it is given like 2010 and probably in 2009, the shift, there was a new paradigm shift in education and that is about educating for GNH and it has brought two changes. First changes, is in the curriculum and second changes that was in green school domains. Adoptions of I mean, like a Green School practices. So, like, in our day to day life, what we have been practicing is like, a curriculum practices we also infuse some kind of GNH values like Tha-Dam-tse and Lay-jyu-dray, cause and effect in our I mean teaching subject and moreover in extracurricular activities we also infuse values, attitudes and so many Bhutanese values that has inherited from our parents, even in simply just, just see a simple, simple thing, even while studying classes we used to have a mindfulness training or the mind training sessions, which is simply, simply, some kind of, I mean the domains and indicator of GNH. So, we used to promote the these kinds of values in every session or activity that we used to have in our day to day lives in our school does.

Interviewer: Thank you so much. With this background, I would now like to ask my first core question. This has nothing to do with GNH by the way. Just tell me how you as a teacher, communicate with stakeholders of your school. When I say stakeholders, please consider principal, your teacher colleagues, students, non-teaching staff in the school, parents and other community you know members. So how do you communicate with others as a teacher of your school.

ATM1: Yes. Whatever we do in school, whatever I do in the school, I don't do it for the individual purpose. We, I used to collaborate everything with the administration, with the staffs with the teaching staff, with non-teaching staffs. Whatever work we do, we do it collaborative. We do with lot of corporations among us ourselves, we do it in a team. Not that, for the self-purpose, we do it in a such a way that everyone is united as a team in the school and not that I am separated from them. We are united and whatever we do, we do it in the team, and whatever work we do, we do have a, I mean consultative meeting with the stakeholders like principal and other staff. And if it is going to benefit the students we just implement it, if it is not going to benefit then we leave it, we go with other plans. So, whatever we do, we just discuss, we I mean collaborate amongst ourselves. Then we have, we used to have discussions amongst ourselves, and then only we used to do to whatever things we were going to implement in a school programs and activities.

Interviewer: I think, I did not communicate, I did not, you didn't get my question properly I think. I was not saying, collaborate, but I was saying, how do you as a teacher, communicate, communicate with other stakeholders. Communication can be spoken, verbal communication, the language that you use with your teachers, your students, your friends, principle and it can be official, informal, formal, it can be verbal, gestural. So, there are many ways we communicate, so I just would like you to tell me how you as a teacher, communicate either verbally or in written with your teacher, with your principal, with your students and others.

ATM1: That's normally what we do is, what I do is like, we don't I mean if time permits, we used to sit together, we used to communicate, I used to communicate verbally with other, principals I mean principlas and staffs. And if it is, if time doesn't permit, we used to communicate in the written through official forum that is in official forums, we disseminate the information there. But as far as possible to build a team, the team building or this sense of I mean team building, as far as possible I try to communicate verbally if time permits. We know that we're really busy with the I means the working schedule, but still if time permits first priority that I give is through I mean I give through is like verbal- verbal means.

Interviewer: What language do you usually use to communicate with your principal, with your colleagues and students and parents?

ATM1: Las la, Other than dzongkhag and English, the most, I mean the appropriate language that we have been using in this school is like Dzongkha and English. Most of the times, like if we happened to use I mean, our own mother tongue, like a Sharshop and Kurtoep then what happen, student will be accustomed with the what teacher have been using. So, to avoid such kind of mistakes and, I mean, such kind of manner that student is going to copy from us. We normally communicate through English, either in English, or in Dzongkha.

Interviewer: Is it the mandate of the schools that you are you are you're supposed to speak only in Dzongkha and English? Does the school have a policy or a rule that you're not supposed to speak other languages with your students?

ATM1: Exactly, I must say that it's been like a mandate, if, if we just allow I mean, if you use whatever language that we want it, then it means and sometimes it may also deteriorate the quality of education. So what we communicate, is we communicate in the medium that we are supposed to I mean teach, and then disseminate the information in Dzongkha and English.

Interviewer: Thank you sir. Would you also like to explain a bit about the kind of language that you use? You You You said you speak verbally, you know, either in English or in Dzongkha, but now I would like you to know because as a Bhutanese especially when we speak Dzongkha, we have different types of language. We use different language to speak to our elders and to you know, seniors, we use the casual language with our friends, and we use some kind of a different language to speak with our parents. So, how, how do you use your language to speak to different people in your community.

ATM1: Yes. As for elder we communicate with I mean respect, for I mean younger we communicate with our love and compassion for them. So, if and normally we don't use vulgar language. We don't use a straightforward language to communicate. Whatever we communicate, we just sometime used to, I mean, maximum time we used to have I mean, there's some kind of like honorific terms so, we address them with honorific terms and for youngers, we just address them with our love and care and compassion for them, for elders, with respect and honorific term, we use it to address them.

Interviewer: Would you like to give me a few examples of the kind of honorific term that you use with the seniors and elders, and a language of love and compassion that you use with your students? Do you have a few examples to share with me?

ATM1: Sir, you mean in the, I mean, I mean, in our national language honorific term or in the English sir?

Interviewer: Yeah, yeah. Whichever. If you, if you would like to speak in Dzongkha. So just to give an example that's fine. And if you can maybe do a short translation. If you think you can, otherwise I can do it myself later.

ATM1: Just, even for students and teachers, I mean, within our colleagues, we used to greet, I mean greet every time just to build our relationship, like in the morning we used to say good morning, when we leave we say goodbye to our friends and students. And then, like if we keep on like motivating our students, I mean La tsa gyen bay bay mey (keep working hard), la-layzhom-bay-bay-mey, dra dra (good) some kind of like motivations or motivational words we use. And then, yes, even if we just happen to enter like I mean in our VP’s and Principal Office, we don't straight away go to the office. We get as a, we seek a permission, like a, please can, may I come in sir, like in Dzongkha we used to say Nang-na-wong-cho-ga-la(may I come in?) like that we use to.

Interviewer: Thank you so much, sir. Now, from your point of view, to what extent do you think these ways of communicating, the one that you've explained now, these ways of communicating promote GNH values?

ATM1: okay. It helps, I mean it also help in promoting the GNH value that when we talk about the adoptions of Green School for green domians. These are moral values that is there in the green domains, it help in uplifting, I means, using this I mean uplifting the moral values, cultural values and social values.

Interviewer: Do you mean you are able to promote moral values, cultural values and social values by the kind of language that you use to speak with your friends and students?

ATM1: Yes.

Interviewer: Can you give me a few examples?

ATM1: Okay, like, okay, just to site an example, earlier I've cited one example just to get into Principal Office, if you just go directly, then it's, it show, that it doesn't show some kind of, some, it doesn't show some kind of respect for I mean the, I mean for our immediate supervisor, but it's kind of trend is already there from our Bhutanese system and moral system, period in the, in our genes. So, if we don't I mean use this kind of values, I mean, then one fine day this will i mean, it will be nowhere, it will be out of, I mean, this kind of cultures and values is not going to pass your generation. So, if we keep on practicing, then they will learn from the us.

Interviewer: Thank you. Okay. There are also other values like as a, as a Bhutanese, we are highly influenced by our Bhutanese and Buddhist cultural values. So, we do have virtues and values of speech, like we say through your speech you shouldn't be telling a lie, being honest, you shouldn't be speaking harsh words. So, these are you know, the honesty, the respect, avoiding harsh speech, avoiding divisive speech. These are some of the virtues and values that we have, how do you promote such values through the use of language day to day language in the school?

ATM1: Can you rephrase the question so once? I didn't exactly get it.

Interviewer: Okay. let's just give an example, let's give an example. Honesty as a GNH value. Let's give an example, honesty, as, as the GNH value. So, you can also have other values, if you want, but I'm just giving you an example as an honestly as an example, just to, to, phrase my question. How do you promote honesty through the use of language with your teachers, principals and students?

ATM1: Okay. Thank you so much. So, what we usually do is like, whatever work we are assigned, we do it on time. Not that we just copy and paste. We do it by our own, even for when, just to assign our work, we let our students to I mean, complete on time, but if we do if we don't complete also, we just keep an extra time for them, we don't, I mean, scold it directly. We just given it them the extra time to do it even we also like to, what to say now, if, in case we like, whatever problems that we have, we, we communicated to I means, like, to supervisor with honesty, with integrity without having to tell lie with them.

Interviewer: Can you share with me your usual time and place of how you practice honesty, avoiding harsh words, respect, etc.

ATM1: Even, Okay. in the classroom also we practice this kind of honesty and integrity. For example, while doing, I mean, just when we assign a task and when we evaluate it, we do it with integrity and honesty, with fair and justice for them. Even with students, if we, if they happen to do, I mean copy and paste others works, then we already know about, we already know that it is not their work. So, in such manner, what we do is that we just, just guide them, we just give them the like a, then we just mean pass the message of honesty and integrity, integrity doing. I mean, telling the I mean, using the honesty and integrity in our day to day life.

Interviewer: So, in reference to, in reference to various ways that you communicate with others to promote GNH values. Can you tell me what supports you in communicating in those ways? What helps you in communicating in those ways?

ATM1: Pardon, sir

Interviewer: Should I repeat the question again?

ATM1: Yes, yes. Thank you. sorry for that.

Interviewer: Yeah, looks like our net is not really very good. Sorry for that. With, with reference to various ways you communicate others to promote GNH values, we that we have discussed earlier, can you tell me what actually supports you, what actually helps you in communicating in those ways?

ATM1: Okay, the first thing it is already inherited tradition. honesty and integrity, Tha-dam-tse already inherently tradition. And moreover, it is also a part of GNH and we, and being a Bhutanese, this system is inherited traditions and this inherited tradition help us to practice it in our day-to-day life.

Interviewer: Could you please share with me about how the school rules and regulations the policies, teachers code of conduct and ethics, these policies, how does these policies help you to communicate and promote GNH values?

ATM1: Yes. Even this schools I mean code conduct remind us to always stays I mean, attune with the Bhutanese values. Even in I mean, in our vison there is Tha-Dam-tse and lay-jyu-dray. So, this kind of code of conduct and missions, visions help us to attune with the Bhutanese values. Otherwise, we may sometimes, our mind may divert it and this code of conduct remind us to always stay in line with the I mean the values like social values like honesty, integrity and then moral values.

Interviewer: What kind of additional support would you like to have in your school to further promote GNH values through communication?

ATM1: Okay. If I have not really mistaken the question, we know that we are GNH country but still then what we feel is that while coming to the implementation plan, we haven't received any kind of training related to GNH infusions in the syllabus I mean in the curriculums and in the extracurricular activities. And what I expect and what I think is that we need to at least have a such kind of I mean workshops so that these GNH values can be infused more systematically and more and the result can be I mean I mean like, we will be able to achieve the result I means in the short span of time la.

Interviewer: So, what is your view about the use of Dzonkha and English to promote GNH values in the school system?

ATM1: Okay, one thing is like, probably English is worldwide used medium of language and while coming to Dzongkha, this is like a culture. It has a long time inherited from the times I means like a Zhabdrung Ngawang Namgyel this also have been the establishing our culture, passing the I mean the right use of language in the I means, in the social gathering like in the, in the school system institutions and in the community.

Interviewer: Thank you. With this now I would like to move to the second segment of our conversation. Can you tell me what activities, what actions and what programs takes place in your school to promote GNH values?

ATM1: First let me just answer these questions in the two I mean, two ways. First one we used to implement this GNH, we use to promote GNH values and GNH value I mean incorporating this GNH values in the lessons and second thing is we also used, we also use, sorry, I mean incorporate GNH values in cultural I mean co-curricular activities. Co-curricular activities like clubs even we have, to cite a small example we know that one pillar of GNH is preservation of I mean conversation of environment. So, to I mean to fulfil this pillar we have like club that is instituted in our school. In earlier, in my previous school we have phenology club that is related to nature and in present school we have nature club which looks after I mean, I mean the plants and then I mean flower species that is in and around school campus which also creates, which also beautifies school campus which also help, I mean, upscaling the green school domains.

Interviewer: Would you like to elaborate with few examples how you infuse GNH values through your lessons? You said you incorporate that in your lesson plans, how do you do that? Can you give me a few examples?

ATM1: One thing is while giving a group activity, while assigning a group activity in the class, while doing group activity, we let them to do it in a group. While doing an assignment in a group, it helps them to be in like cooperations and in the sense of teamwork in them. And if a lesson is related with some kind of values, we I mean, pass the values. For example, like I'm teaching a science and I’m teaching on topic smoking and we also pass the harmful effect and values related to smoking. Example like if your parents smoke then that expenditure that is incurred for smoking can be like converted for, I mean buying the family expenses. Such kind message that is pass through lesson.

Interviewer: Thank you. Regarding assessment and evaluation practices in your school, how do these contribute to the promotion of GNH values?

ATM1: Okay la sir. Whatever assessment we carried out; we first make sure that it is transparent. We do it with the fair and justice, whatever assessment I mean whatever things we are going to assess, we make sure that, that assessment criteria is already I mean aware by the students and we paste it in I mean some corners in our class. And then at the end, based on that criteria, we assess them with transparent and with fair and with justice.

Interviewer: Okay. Regarding professional development programs to take this your school, how do these contribute to the promotion of GNH values?

ATM1: okay. The professional development programs, particularly like we have, if I'm not mistaken, somewhere in 2018 and 19 we have like some kind of counselling programs. And this also helped in helping students to I mean solve their problems. And rather than, before in traditional way of teaching style, we have like a corporal punishment. And these, with the help of this professional developmental programme it helps us to completely avoid such kind of corporal punishment rather we use positive discipline tactic in the mornings of students.

Interviewer: Thank you. I remember you talked about green schools, Green School domains. How do you promote eight greeneries in your school? Are you aware of the eight greeneries?

ATM1: Yes. The first one is about environmental greenery and we have intellectual greenery then academic greenery, social greenery, cultural greenery and spiritual greenery and aesthetic greenery and moral greenery. And what we do is, just to cite an example, I mean, just to give an example of this environmental greenery, how we promote this environmental greenery is like we just make the school campus welcoming for students by keeping it clean, by planting trees, making it green, so that as an when students enters I mean, enter from the gate, they feel like, like, I mean they feel like coming to the school all the time by looking at them in greenery and such a way that they develop interest for coming to school.

Interviewer: Thank you. In reference to in reference to various activities that you described in the previous question, and that take place in your school to promote GNH values, can you tell me about the resources that support the school, or you to carry out these activities. Well

as the resources, can you please think of resources like human resource, infrastructure budget, equipment.

ATM1: Yes. When we, of course there is some kind of difficulties. However, as an when we look in and around, I mean our community are very supportive, sometimes we seek help from community and even we seek help from, right now I'm shouldering the house master, to create, I mean, I mean, to beautify the school campus we also helps and we used to, we seek help from the community. And then, small some kind of donations and then we make it. And by doing this in such a way, then we are able to meet the I mean expectation that we have.

Interviewer: How adequate are your school’s infrastructures like classroom, laboratory, library multipurpose hall, prayer hall, sports fields, etc?

ATM1: Right now, I must say that there is adequate number of I mean all the infrastructure but still then what I would say that, I mean, if you want to, I mean run the school, if you want to give more service to the school, what I feel is like, I mean, they should have I mean, I mean, there should be some I mean staff quarter. Number of staff quarter needs to be increased, that we can give service to the school, as and when needs arises. But as we know that we are 24\*7 active. And whenever we are required, we should I mean make a present.

Interviewer: How about school equipments like computers, furniture, library books, sporting equipment?

ATM1: Right now, we're having, we're having a adequate number of computer, in terms of computer we're having a adequate number and students are having code monkey I mean, coding classes going on. Even in, while coming to playground, we have adequate playground, we have football ground, we have basketball court, two basketball courts. Then we have volleyball court and we also have a swimming pool that is not really functional.

It can be ……….Saturday and Sunday.

Interviewer: Can you talk about teacher student ratio and related issues?

ATM1: If the student and teacher ratio are made as part of requirements, what I feel is that we will be able to I mean give more concentration. And if we are really, I mean, loaded with so many works then what I feel is that we will not really able to give the, I mean, we will not be able to concentrate, the concentrate on students as expected.

Interviewer: How is it in, in Lhuntse, Autsho? Is this number of students crowded? You know how comfortable?

ATM1: right now, we have comfortable number, almost like almost 500 students. And we have enough, teaching enough teaching faculty la.

Interviewer: okay

ATM1: Yes. When I was in my, when I was there in my early school, for the first time, we used to have almost like thirty-five periods, thirty-three periods like that. And right now, I must say, we're really comfortable and compare to early, we are really comfortable.

Interviewer: What is your opinion about the budget status? How adequate is your school budget?

ATM1: I must say that we, I mean, we, I mean the in terms of budget we have adequate budget and we must say that we have adequate budget but we are not, not really sure since I'm not dealing with in terms of monetary issues. But monetary, it is a deal by administration and other but what they do is they make sure that whatever things they spent, they present us. Whatever things they spend for the school activities they present us and they I mean, I mean things are going and transparent manner.

Interviewer: Do you, do you get more budgetary support when you need to run, to run your programs, clubs or activities? Does that school have sufficient budget to spend for your activities suppose if you, you know, wanted to have some programs initiated by you and then you put for the budget, does school have sufficient budget do you think? Did you get sufficient budget?

ATM1: I'm not really sure about whether schools have sufficient budget or not but if school have then I know that our principals and administration are kind enough and they will always help us if budget is within the capacity.

Interviewer: Okay, what kind of additional support would you like to have in your school to further promote GNH values through school activities and programs?

ATM1: One thing that, that lingers in my mind right, what clicks in my mind, when the sir asked the question is that one thing that we can promote GNH values is through like a cultural practice, having a cultural practice, at the terms of the, in the terms of the at the end of the year. And then, like last time, our principals and I mean, I mean,VPs and counsellor, have they have attended karma yoga. And this Karma Yoga also help us, help us in the uplifting I mean, GNH values every time. Whatever activities they we carried out, even whatever meeting that we have, we begin with a Karma Yoga, mindfulness practice.

Interviewer: So, how important do you think is budget and facilities and equipment to promote GNH values?

ATM1: I would say that budget and facilitates are directly proportional in promoting the GNH values. If requirements are not meet then, obviously, then people will not be happy. So, if I mean, I mean if anything to do, then we need, we need a money and that should be supported and then they should be sufficient budget and, and, like it, otherwise, without that we won't be able to achieve that.

Interviewer: Thank you. I now would like to move to the third segment of our question. Can you tell me how as a teacher you relate with others? Others would mean the principal, the teachers, students, non-teaching staff, parents and other community members. How do you relate with other?

ATM1: Can you, would mind to repeat again?

Interviewer: Okay, how would you characterize the relationship you have with your principal, with your teachers, with your students, with your parents and community members?

ATM1: Okay, I would just consider my principal as my parents. So whatever things I do,

we seek help from I mean, principal, and he used to guide us, we used to consider as a family member not as a boss. We used to consider our principal as parents, who guide us in difficulties in terms of anything.

Interviewer: How about your colleagues, your students, parents, what kind of relationship do you have with them?

ATM1: I would say that I'm comfortable and that we have a strong intimacy between my colleagues and we used to collaborately work together, whatever work we have and like we are like a family.

Interviewer: Okay, from your point of view, to what extent do you think the relationship that you have with others, that you have just explained with your teachers, with your principals, with your students, parents, how does these relationship promote GNH values? To what extent do you think the relationship you have with them, promote GNH values?

ATM1: Okay, this, I mean, the relationship that, I have cited now helps us in building the social values that I mean, under the adoptions of the Green School for green Bhutan. We have social, I mean, the under eight greenery dimensions, we have social dimension and social greener. It has been building a social relationship between like it happens, I mean in achieving these social values.

Interviewer: How does your school provide safe, caring and supportive environment for the students and others as well?

ATM1: I mean, I would say that all them even in our classroom are conducive for learners not with hazard and with not the hazard. Even the playground are conducive not with, like, we make sure that even one, in order to conduct, while conducting tournament we first make sure that the first, we make the I mean, the play field conducive and then even the classrooms are conducive, even our surrounding are conducive, conducive for the students to learn.

Interviewer: So, you, you told, you say that your classrooms are conducive, you play fields are conducive. Can you give me examples, how you make these places conducive for the learners and teachers?

ATM1: Okay, we make sure that our classrooms are conducive. Whatever I mean, we don't I mean, according to disaster point of view, we don’t keep any hanging object there. In case if there is, sometimes a disaster then the hanging object, if there is hanging object then it becomes not really conducive environment, conducive for learners. So, we make it, whatever things that are there in the class, we make it, I mean, we make it conducive by such a way that we just hang it properly, we, I mean like nail it properly. And then, even our fan system, lighting system, everything is like, I mean, we make it workable.

Interviewer: Do you have any examples to share how you create conducive psychosocial ambiance, in terms of emotions, the bullies and harassments and corporal punishment?

ATM1: This, this. I mean, to achieve psychosocial domain, what we do is like, we also as I mentioned earlier, we also receive some kind of training or workshops on peer helper and through this we provide support if students, if we happen to encounter with students facing problems, we rather give them support, helps, we guide them in the proper way. And then, I must say that we don't use corporal punishment rather we use positive discipline technique reinforcement, encouragement words and then motivations like that.

Interviewer: How does your school, promote and practice tha-dam-tse and lay-jyu-dray, which is inscribed in our education vision and mission?

ATM1: Whatever do what we do we do with integrity, not with like a, whatever we do whatever we do, we do it with honesty, integrity, and then we also like just to cite one example, if one of the I mean, a family member from the staff passes away, we make I mean that we pay our condolence like contributing some kind of, in the kind of a cash and then if we visit them in the I mean the, place to pay condolence for the family.

Interviewer: Right, in reference to the professional and personal relationship that you have with others in your school that promotes GNH values. Can you tell me what factors helped you in shaping such relationship?

ATM1: So, can you rephrase it once more?

Interviewer: We talked a lot about relationship right, like you said about tha-dam-tse, lay-jyu-dray, then you know the, cooperation, you also talked about a harmony. So, with reference to GNH values that you promote in the school, now can you tell me, what help you or your school to build such relationship. Where did this relationship building in you came from? How did you acquire that?

ATM1: Yes, one thing is inherent tradition, I would see that this is an inherited tradition from our parents and ancestors. This is already inscribed in our genes and moreover, and we just like interact and we communicate and when we stay together, we learn such kind of values and attitudes and moral values from of friends and then we keep on accumulating it and then we pass it to a younger one.

Interviewer: What is your view about policies, rules and regulations, teacher’s code of conduct and ethics, whether these policies and rules would, would enable in a building relationship?

ATM1: Obviously sir. This I mean, teacher’s code of conduct and then the policy also help in building the relationship. Otherwise, the relationship may go in other way round. And this is the code of conduct also I mean, remind us of who we are and what we are and it also help us in maintaining the proper decorum with our younger ones, with I mean, our students. Otherwise, if there is no code of conduct and policies like a that, is a frame in our, in our system, then it may sound different, different one.

Interviewer: Can you tell how important Drig-lam-nam-zha(code of conduct) is to promote GNH values?

ATM1: Yes, this Drig-lam, I feel that drig-lam-nam-zha is one of the indispensable factors in promoting this GNH values. So, it also helps in promoting the cultural values, cultural values. Moreover, it also helps in promoting the spiritual values and cultural values and passing these values to our younger ones.

Interviewer: Can you give me a few examples how that can be done to through drig-lam-nam-zha?

ATM1: Even from the, I mean, just to cite an example, while we are having a meal, we have some kind of, I mean, prayers and, and this prayer is also, I mean, this kind of prayers also help in I mean, achieving the GNH. And moreover, we have a wishing system and respecting elders and then, like, and caring for younger ones, and then like, and then wearing I mean national dressed, national Gho and Kira. It all to help in preserving our culture.

Interviewer: What kind of additional support would you like to have in your school to further promote GNH values through relationship building?

ATM1: Probably what I, like, we need some kind of I mean, if, of course, we are given with so many, I mean we're also given with trainings and workshops, but if possible, I mean, the training related like team building will also help in promoting the GNH values in the I mean further years.

Interviewer: All right, thank you so much, I think with this we come to the end of our interview, discussion. Thank you for participating. Your time and your views expressed today have been very useful for me to understand how GNH is practiced in your school. The final thing that I would like to have is your consent. To contact you again at a later time if I need to clarify your responses, whether I'm interpreting what you said correctly. If in case, if I require you, may I have a consent to you to, you may not need a zoom interview but I can you can do to chat because now we have the chat forum which obviously.

Thank you.