Interviewer: Good morning, I think it's morning up there, afternoon here so, okay whatsoever thank you for coming. Since you have already listened to my introductory remarks or the background of the interview, I would straight away would like to discuss, ask question. So, before we go before, I go to the main question, can you tell me a bit about yourself?

ATF2: My name is ATF2 and it's my third year in teaching, and I'm from Chukha.

Interviewer: How many periods or hours do you teach?

ATF2: I have around 24 periods, so 24 times 50 minutes so, it would be around 18 hours.

Interviewer: Wow, that's a big job, what classes do you teach?

ATF2: I'm teaching class ten and also seven.

Interviewer: And subjects?

ATF2: History, I’m teaching.

Interviewer: So, your history teacher. So, history is quite close to my subject, happiness and well bring, GNH, I suppose. Yeah. So, to begin, what is your understanding about Gross National Happiness values, GNH values?

ATF2: Okay, so if I have to tell something about GNH values. So those are some of the values, which we practice in our daily life. In order to like meet that final objective that this GNH, so some of the values, which we practice in our daily lives, in order to meet the main objective, the target, that is GNH.

Interviewer: So, what do you practice, what are the, can you be specific? To meet the objective of GNH, what do you practice, what are the values that you practice?

ATF2: Okay, in school we practice value of gratitude, integrity, honesty then we have respect, punctuality, trust, and I think many more sir.

Interviewer: Yep. Thank you. All right, my first question to you is, can you tell me, how you as teacher, communicate with other stakeholders of your school? When I say stakeholders, the stakeholders would include your principal, your colleague teachers, your students, non-teaching staff in the school, or parents and other, you know, who come to school. So how do you communicate with your stakeholders?

ATF2: So, does it talk in terms of devices?

Interviewer: Anything, I mean, communication can be verbal, nonverbal, written, so, it can be anything so long as you communicate. So, how do you communicate? So, when I say, how do you communicate, please don't restrict only to the devices. Don't just say I call, I use phone and call, how, go deeper into how the kind of language that you use and so on, okay?

ATF2: So, yes, as I already mentioned the device so, most of the time if we're together so we will be communicating the gesture that we would be using, we will be communicating and talking to one another, together, face to face. So, if it is to far away parents, so most probably, you will be sending letters through gewog, if it is some important or announcement to be made or we also have the forum, like social medias, where we communicate and yes that we have to talk about is, for me, like I'm very poor in other language, so I don't know the local dialect of this place. So, I communicate in Dzongkha only with outsiders, like, especially the parents and they also have like, the barriers, like they wouldn't be able to understand sometimes so, we might have to ask the assistance from other teachers here, who would be able to help me. And when it comes to our senior teachers, we communicate in Dzongkha or English within the school campus and maybe outside we might be using the local dialects. And with this, and with the students we use most of the time English and Dzongkha only within the school premises.

Interviewer: Can you get a bit deeper into a kind of language that you use, you know, when you communicate like, how do you communicate? In the sense, do you vary the type of language that you use with different people? Do you speak the same, do you communicate the same way as you talk with your students, the same with the principal and with your DEO's? As a Bhutanese, we have different ways of using communication, depending upon who you are communicating to right? So, can you give an example of how you do that?

ATF2: So, within school level, if we have to talk, like, if it is with small babies, class PPs, just into school, we would be like very cute to them, rippled eyed, maybe using their like bubbling words and to the students, if we have to command then we might sometime use the commanding words, the request and if it is the higher authorities like, DEO and principal, then I wouldn't be able to like directly communicate so most probably would be using some honorific terms with them to communicate and more polite.

Interviewer: You said honorific term, what is that? Can you give an example about it?

ATF2: Like we use the ……. language to communicate with our like seniors because that is the thing that we have been, I think we are taught and we practice the same.

Interviewer: You said you also use commanding language with the students sometimes, when do you do that?

ATF2: So, when they do not listen to us, if we have to call them, okay kids come here, sometimes we might have to command them to do something when they don't listen so that would be something but command doesn't mean that we are harassing them, like we are commanding them to do some things.

Interviewer: You also talked about the school emphasizing in using English and Dzongkha, but, in the school. And you said you use only Dzongkha with the parents because you don't, you're not able to communicate in the local dialect. So, in this regard does the school have the rule, you know, or a policy that has been agreed upon, that in the school you would be using only Dzongkha and English?

ATF2: Yeah, so we have like school policy, we have the school policy. And it says that the mode of communication within the school premises for both teachers and students should be Dzongkha and English. And students should be communicating in English in the English period and whereas Dzongkha, most popularly they talk in school, but within a school also, I think, in their own respective hostels, they will be using the local dialect because we don't have the restrictions there, in language.

Interviewer: Do you, within the teachers, also do you very strictly use Dzongkha English and only?

ATF2: Like for me, like I come from South, so I do not know the language, so for me it’s either English or Dzongkha.

Interviewer: Okay. How about you, you would have definitely heard your colleagues speak, so do they also speak Dzongkha and English only or do they speak their language.

ATF2: Yes, like sometimes we do but the thing is we try to like maintain this decorum of speaking in English and Dzongkha because if we don't practice, like, it's hard to tell students to practice the same, for that reason, like, we try to, like, most of the time, we talk in English and Dzongkha only, and we wouldn't be like most of the time talking in Dzongkha with our colleagues, more than English.

Interviewer: Thank you. So, with reference to the kind of language that you use, and that we have already discussed. Now I would like you to tell me from your point of view, to what extent do you think these ways of communicating, that we have just discussed, promote GNH values?

ATF2: So, GNH through communication is, as I said, one of the values is respect. So, we respect our younger ones, we respect our elder ones. So, with our communication, we might be also, like, having this our friendliness bond, we would be also developing the bond, oneness. So that is also something we need as a part of like GNH country, we need to be able to respect, trust one another, have a good bond so I think bonding, trust, respect for one another would be some of the things that we used to promoting to communication.

Interviewer: Would we be able to promote other values like honesty through, through communication?

ATF2: yes sir, like, if I don't tell something, honestly, to my boss, or to my children, the next day they might not be able to trust me so I think that's also the thing that we are practicing honesty, like next time it would be very difficult, difficult for someone to believe on my communication, my says, so for that reason I think honesty is also needed because we always talk about not telling lies to our children we try to educate them, and I think the same goes to us.

Interviewer: Can you give me a few examples as to how you infuse GNH values in your talks. You must be talking in the classroom, you must be talking in the assembly, you must be talking outside, you know, everywhere in the school. So how do you infuse GNH values in your talks?

ATF2: So, if we have to start with as a teacher in a classroom, first, we have one place where we need to always have the GNH value to be inserted in our lesson plan itself. So as part of our plan, we will be teaching. So, at the end if I'm talking about Jigme Namgyal, teaching them about Jigme Namgyal, at the end I might be teaching them the value of respect. Because for the things that he have done to our country. So, I will be teaching our students, the value of respect at the end of my talk, at the end of the lesson. So, that is one thing that we will be doing and also outside when we talk, we try to like practice ourselves speaking the truth, trying to be polite, and those things, like students are like, copy whatever we teachers do they are very good at like imitating ourselves, or they are very good at copying what we do. So, I think those are some of the things we do. And even when we communicate with our children like we try to be very much polite. We don't use the words which shouldn't be used. And I think in a way we would be able to promote GNH through communication I believe this is.

Interviewer: That was quite interesting, you don't use the words that you're not supposed to use. So, what are the words that you're not supposed to, what do you mean by that?

ATF2: Yes, we consider some of the words like impolite words, which we shouldn't be using some of the impolite words. So those we do not use and also like in there is a trend like we Bhutan, we haven't accepted like this using of abbreviation in our communication like, “I miss you” like when we use, we might be telling “Imu” something like that, so those things we don't use, especially when we are talking, teaching to our children.

Interviewer: Oh, so you I mean, I think what I understand, is you, as far as possible discourage use of informal language, abbreviation. What are you saying? Yeah, in reference to the various ways that you communicate with others to promote GNH values, now can you tell me what support you in communicating in those ways? What is helps, what supports you in communicating in those ways?

ATF2: Okay, so if I see some like changes in my children, the child was speaking informally yesterday, if he or she comes and talks to me politely next day, like that would be an encouragement for me to like, that supports me to continue the same trend. That's what I believe.

Interviewer: And let me rephrase the question. Like, is there, is there kind of policy or rules or a culture or a system put in place in the school that actually helps you or supports you to promote, communicate in that way?

ATF2: Like we have a policy which says that we should be talking in English and Dzongkha

already. And I think that policy also guides us indirectly speak politely, use the formal language in the school.

Interviewer: Can you tell me a bit about how such policies, rules and regulations like teacher’s code of conduct and ethics, school rules and regulations, language policies, whatever policies that you have in the school. How do they actually support in promoting GNH values.

ATF2: Oh, yes, if we take, we can have like both the side because what happens is if we only promote English and Dzongkha in our school, what happens is, there is always a chance that we might miss out those local dialects one day, the children who are out of school like who are out of the village might not be able to communicate with their parents, so I see one risk there because when we restrict with our policies with very tight policies and our school. Another thing is, like, if we make our students, especially about Dzongkha, like we have use the honorific terms which we within our country, we, the language that is spoken, like understood by everyone, might not be spoken by everyone but it’s spoken by like understood by all the Bhutanese. So, in a way, what happens is it's going to bring oneness bond, like, oh we speak the same language so it is going to bring us together so I think that is also the value of coming together, oneness and bonding is also possible. And also like if we can communicate correct, correct communication is also, I think, important, very important thing, because if we, if our communication creates some misunderstanding, because of like, unable to inability to use the language, then it is also going to create a disharmony. So, to have a harmony, we also need to have a very like not a fluent but understandable language so I think that's what I'm believe in.

Interviewer: Thank you, what kind of additional support do you think you'd like to have in your school to further promote GNH values through communication?

ATF2: So, what I believe is as I just said like earlier, what happens is we mainly promote our students to speak English and Dzongkha. And there's always a chance like they might get detached to their own local dialects. So, if we also could have some room for them to communicate in their own local dialect some time. So, in hostels like they would be with their friends, so their friends would be coming from a very different backgrounds who they would be actually forced to talk in Dzongkha and English only. So, if we would have some places, or a provision, where if the students of same culture would be placed together, which is not happening so I think that would also like promote the GNH through communication. That’s all sir.

Interviewer: thank you, that's, that's a very good view that you gave me, quite unique. To what extent do you think the school policies, rules, promote GNH values in your school.

ATF2: So, if we talk in terms of our Dzongkha and English, yes, it does because our policies are in line with GNH goals we should say. So, we, we teach students all about, our lessons are all implementing GNH so, yes, the rules policies are in line with GNH values and I think it promotes it.

Interviewer: Can you give an example? If you have, just, just can think of an example? How does the school policies and rules promote GNH values.

ATF2: Okay, I'll just give the smallest example of our classroom rules, we all have the classroom rules so in a class we will have to tell that we are not going to tell lies, we're not going to disturb another person, so I think that is also the way like we are taking the, taking into consideration the happiness and peace of another person so that's example of communication, promoting GNH through GNH.

Interviewer: Yeah. Yes. Okay. Now can you tell me what actions activities or programs, take place in your school to promote GNH values?

ATF2: So, some of the activities that we do in our school is like we have the cultural programs where we celebrate the diversity in children. And we, like if we go on with the objective like preservation of culture, we have all this program, we have Drig-lam-nam-zha, we have the club activities which are all in line with the GNH. And in our Lhuntse Dzongkhag, we also practicing like one skill, one child seven skills, the new idea we just brought in the Dzongkhag. So, in that we try to make sure that our students know, at least seven skills, a child have every skill. So, I think almost all the things, starting from the lessons that we teach in the class, the co-curricular activities that we have in our class, to, we also have the same program in our school, like the students with disabilities are also here in our school, so, everything, starting from the prayer in the morning, from before they take their breakfast, they have their Tom-choe, all those things, I think is a part of GNH.

Interviewer: Okay, I remember you said that, when you do you teach and when you teach your students in the classroom, you also identify what GNH values to be taught and then you put that in your lesson plan right? Can you choose one specific example of your recent teaching as to how you infuse GNH values through that lesson in your classroom?

ATF2: Ok. Okay, so I just recently taught my class tens about 5th Druk Gyalpo. So, we were talking about, we would, I was supposed to teach them the contribution of His majesty, the fourth, fifth Druk Gyalpo. And we actually talked about todays like present scenario covid-19 and we, we need to discuss about the patriotism there. And the value of patriotism, loving our country so I think that's what I remember which I just taught very recently.

Interviewer: Okay, thank you. Regarding assessment and evaluation practices your school, how do you think these would contribute in promoting GNH values.

ATF2: So, our school is already an inclusive school. So, what we have is, we really focus on into equity more than equality. So, what we have been doing is yes, we do the assessment, and we have the children with disabilities and we do the assessment as per their abilities like not focusing on their disabilities but focusing on their abilities. We have some children who can't really write and pass the exam, but they are very good in speaking and we try to give them the assessment, a mode of assessment, which would be like favorable for them. Not to discourage but we could instead enhance and encourage them so that's what we're doing. And another assessment mode would be. like we always have this continuous assessment. So, in continuous assessment, what we have been doing is, we always try to do, the we give, so we have to review, revisit it now because of this called formative assessment coming into, so we until and unless, on this our children meet the targets we don't leave them behind. So, I think that's what we are doing.

Interviewer: And would you like to talk a bit about how professional development programs in your school contribute towards promotion of GNH values.

ATF2: So, if we start with like any kind of professional development period programs, we first start with mindfulness, which is like making ourselves aware of ourselves. Then we also have the programs, which would, which was brought by principal and other teachers which talks mainly for GNH because they have would have attended some of the GNH workshops, those all comes in our school, and there we try to practice those values ourselves before we impart to our children so that's what I believe in, PD.

Interviewer: I don't know if you are aware of the Eight Greeneries that used to be quite popular in the Ministry of Education and in many schools used to have those eight greeneries displayed in the school, you know, natural environment greenery, social greenery, spiritual greenery, intellectual greenery, cultural greenery, moral greenery, academic greeneries, is there, are you aware of this?

ATF2: I had heard about that, like, I think it was after 2008 that it was in incorporate in the schools, but we don't have like much idea about it I just know that it was incorporated there, past, but it's no more like around I couldn't see that in our school today.

Interviewer: Okay. All right, thank you. Now in reference to the 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 to carry out these activities? Resources can be human resource, material, finance, budget, infrastructure?

ATF2: So, when it comes to like practicing of GNH, like most of the practices for example, early in the morning, we have our prayer and to have that we have our altar. So, the statues in that altar, is, it comes from our school but comes from the community, from the side of the student. So, one of the parts, like I'm talking about the religious aspect, the prayers that we do every day and another is, we have our concerts and shows so, school like able to most of the time fund everything, so what happens is we get assistance from our community. We have the community to support us in their own little ways and another is when it comes to instruments, which are also the part of like our culture and also which is in relation to GNH. So, we also don't have the materials so what we do is, we get it from up there, from Goemba. We have the Namdrukling Goemba nearby. So those are some of the support system. And we also have our Dzongkhag administration who supports us with the necessary things. And within the school also we try to come up with some innovative ideas sometimes and make it usable when there is any program. So, I think those would be the thing.

Interviewer: How adequate, how sufficient are your school infrastructure, like classrooms, library, laboratories, multiple purpose hall, prayer hall, sports field, etc. Do you have sufficient infrastructure?

ATF2: If we tell it is sufficient, yes, sufficient to accommodate like sometimes we wouldn't be able to use it because of too many people being there together it's very complex.

Interviewer: Okay. Give me a example

ATF2: Yes. When I actually think about is like, especially about libraries because that is a best place for people to explore. And another thing is, I coming from our history background like you're actually supposed to have the History Museum but we don't have any spaces to have that things in our school. So, what we do is we just keep them in a closed in some of the shelves in our libraries because we don't have any places to like show it and let our children know. So I think it's not so sufficient as per like adequate for all the children to reach. If we could have more like to have been more usable. Same thing with our classrooms and the classroom, it's enough for the number of children that we have, but if we have few additional next year we don't any additional classroom. So those are some of the resource, like constraint we have in our school right now.

Interviewer: how about like skill equipment like computer, furniture, library books, sports equipment, do you have sufficient?

ATF2: We don't have, I think, we don't have sufficient because if we are having a sufficient then our students wouldn't be rushing to get computers, they have shared I think three people share our desktop in the school, so may not be like it's not sufficient. Same with the sport materials because these are perishable like if we use this year then it might not be usable next year. So, we don't get it back on time so those, I think we don't have in adequate numbers, but we are actually surviving.

Interviewer: Okay, good. So, are you, are you happy with what you are, what you have?

ATF2: Yes, we are happy with what we are. But the thing is, we wish to have more in order to like enhance the quality of education in our children actually.

Interviewer: Yeah, fair enough, fair enough. How about teacher student ratio in your school? Is it comfortable or your classrooms crowded?

ATF2: Our classrooms, I think it's not crowded, we have around one is to 28, highest is I think 32, 32 so I think that's comfortable classroom.

Interviewer: how about the status of your school budget? Does your school have sufficient budget? Money, finance?

ATF2: About that, I don’t, finance, I don’t have the information. No idea about the finance.

Interviewer: no worries, no worries. Can you, can you provide an example of how you, how you were supported to promote GNH values better in your school?

ATF2: personally sir? Personally?

Interviewer: Yes, for you.

ATF2: Okay, like my student popularly known me for wishing them first like what I do is, as a teacher, what do we have, have is like we expect our children to wishes first. I mean they see us, even they are turning back, we expect them to wish us. But what I usually do is, not just as a part of GNH but just I feel really good to wish them first. So, whenever I say Good morning, so there is no hesitant from the side of children like they're comfortably calm and wish me, so that is the first thing that I always do in our, as a part of, like, I believe I could expecting one another is one of the important aspects so my children would be happy early in the morning. And they always tell me that madam wishes, so it is like they will naturally wish me first, before I wish them. So, these things are happening and I believe, like, it's something good, that's happening.

Interviewer: can you, I think you did share about the additional support that you'd like to have in your school to further promote GNH values, yet I'd like to ask once again to get more information. So, what kind of additional support would you like to have in your school, to further promote GNH values through various activities and programs in your school?

ATF2: So, in, let's talk about the lesson. So, I wish like I could take all my children up there in Dungkar to teach about the royal family of Bhutan.

Interviewer: And what stops you that?

ATF2: like, we would have the budget constraints, time constraint. And those things are those are the barriers I would believe.

Interviewer: So, while you are not aware of the status of the school budget but yet you feel that there, the school lacks budget, right? Is that what you're trying to communicate with me.

ATF2: Yeah, maybe that could be the reason. Like and also, what happens is we when we talk about traveling far away, we should be talking about the security, we should also be looking at the condition of our infrastructure school specially the buses that we will be traveling into, the one who will be taking the children should be equally responsible, parents everyone, so I think it is a big deal before we go and get that particular thing. So maybe that would be some of the constraint like we are not able to practice now but I expect it to come into practice very soon.

Interviewer: All right, thank you. Now, I'm coming to the third segment of my focus of my question, which is about the relationship. Now can you tell me how you as a teacher, how you relate with others in the school? How do you relate you yourself with your principal, how do you relate yourself with your teacher, your teacher colleagues, your students, other staff and parents?

ATF2: So, if I have to talk about like I have been in Lhuntse for the last three years, so I feel like family now because our principal, maybe elder brother, who really guides us, colleagues, so we have as a part of friends and the parents who come from outside

maybe my far relative, someone we should be knowing but might not be too close. So, children, my younger brothers, sisters, may be my own children so I think we have like a family relation, as a whole, what that is what I see.

Interviewer: Oh, good. So, from your point of view, to what extent do you think the relationship that you have now with others in your school promote GNH values? Does these values, this is, the kind of relationship that you have with your principal, teachers, students, parents, does this promote GNH values? If so, how?

ATF2: Yes, I believe because when we talk about GNH, it's all about like being happy. So, if I am able to come forward to my children, like I do to my own children, I think that's going to create lots of differences, instead of considering my students as a student. If I bring them to my own sibling’s level of my siblings, the love and affection wouldn't be the same as I love my children, my children and my other student in school. And same is the thing like if, as administrator so if sometimes principles, the teachers who might have some misunderstandings. But if I can forgive them as my family members, like it's not a difficult task for me to do. So, relationship is like it gives protection, security to us. We will safe when we are with these friends, we can trust them, we have this integrated to one another. And I think that's how I'm happy here, if not, I'm just alone here so how could I be happy, so I believe this relationship is important in order to enhance GNH.

Interviewer: How does your school provide a safe, caring and supportive environment….. nor abusers and really bullies, harassment, corporal punishments? Do you do have some working examples so that you can share with me?

ATF2: Yes, we have a very, we believe that we have. It's like my belief, own belief that we have a very conducive classrooms, not only for that harassment to and the, the human cost disasters, but also for the natural disasters, we have some of the precautions in school. We have a well-established building, well checked, maybe like we, we have the disaster management in school which takes care of all the disaster and we have the counselling in school, counsellor teacher in our school, who takes care of. And we also have the peer helper club in our school, which helps actually to identify the vulnerable children, and we refer them either to the class teacher or to the counsellor. And we also have a small group where we groom the girls especially it seemed that we have more numbers of girls and there is a like high chances of girls leaving the school, they are very vulnerable. So, we have the group of teachers, we tried to groom our children, especially the girl children who feel demotivated, depressed. So, I think those are the things and we also try to promote, we have regular sensitization on no bullying, no abusing then we also celebrate the important days, international days to create awareness. So, in a way, I believe that we have everything here.

Interviewer: Oh, thank you. Do you, are you aware of our Ministry of Education's vision?

ATF2: Yes sir, about tha-dam-tse.

Interviewer: Yeah, yeah so, so how does your school promote or translate tha-dam-tse and lay-jyu-dray into practice?

ATF2: We also have, a similar to that we also have vision and mission for our school which also says that we are going to respect one another. And I, as a teacher, I love my children, I tell that they are my kids. So, Principal, he is a stakeholder, he is the boss but yes in the office he might be, but we live as a family and this school like if we just remind, I don’t want to be here but the thing is, if I think of leaving this school tomorrow like I’ll be shedding some tears because of my love for this school. So, that shows that at the end, like we have a very good relationship with one another, interpersonal relationship we have, we not only the professionals together but outside this school also we have our like within our private lives, we visit one another, we go and ask, seek for help, we go in to help one another. And even with the parents or the children's parents if they're around you, they're having some difficulties, we try to like help them. And in return we also get lots of support from the parents. So, I believe like we really have that. And we also have the same relationship with other institution like we have Namdrukling Dratshang nearby, we have some, we have the religious program there, we go there. And at times we would have a dinner together. So, these are the ways that we are promoting our scientific studies, the spiritual, along with the communities, within the family, the teachers, the students.

Interviewer: Oh, Thank you, great

ATF2: I think that's all

Interviewer: so how about Drig-lam-nam-zha? How do you practice Drig-lam-nam-zha in your school?

ATF2: Yes, we have Drig-lam-nam-zha club in our school. And like we have the group of students who are part of the Drig-lam-nam-zha. And we also have one of Lopen sent from the Dratshang, like he is taking care of all those things, like disciplining our children. That doesn't mean again the harassing our children, we are trying to impart them the Bhutanese attitudes, we try to teach them the values which are taught to us by our parents and we are trying to impart to them as an especially like we have the Dzongkha Lopens who would be like, what we do is we try to involve our students in any kind of religious activities within our school. We teach them and important thing what we felt is like if we can explain the importance of anything, like if we can explain the importance of the thing, like if you tell them to make them wear the Gho on knee and so they would be asking why not longer, why not shorter like if we are able to give that explanation, and if they are satisfied with what we tell then they follow. So, I think those things are like coordinated by Drig-lam-nam-zha and the club here and they are trying to sensitize and we believe that like, students are like loving it and they are following it.

Interviewer: All right. So, in, in reference to the professional relationship or personal relationship that we have just discussed. Can you tell me what factors actually help you or the school in shaping this kind of relationship that you have just mentioned? What helped you or the school in in having this kind of relationship?

ATF2: Yes, as I said like policies we have, some of the guidelines and policies we have, we usually get inspired by the Majesty’s speeches which just talks about, if we see His Majesty the King like in either rain or sun, wherever he would go, so those are some of the inspirations in my personal level. And we also have the school policies which guide us. We, as I said earlier, we have that Dratshang nearby, they also guide us about, they give us like teach us the importance of the values that we have. And we also get lots of scientific like explanation from especially from the Khenjen, whenever he comes and give some talks to our children. So, those are indeed the ways I think we are promoting, not in isolation but holistically we are not a small group of people, teachers and students here but we work in a very larger community as a school here. So, that's how I think we are promoting it.

Interviewer: Okay. Probably this must be my final question. I think we are, I think you're doing quite well in terms of time. Yes, studying up in hour, Yes, very good. So, what additional, what kind of additional support would you like to have in your school to further promote GNH values through relationship building?

ATF2: If there is the thing then, when we talk about relationship building, what we have been doing in our school is, we are also promoting the practice of like adopting the children. Teachers are adopting the children but what happens is we adopt the children as long as they are in the school. And after that, we tend to forget them and do tend to forget us. So, that's what I have been observing. So, if we could make like system where we could track that and make the children like at least they become independent, if we could support them, that would be one thing. Another is the parents, what we find is yes, our parents are supportive, but the parents of, like, a very religious, a far-flung area, they aren't able to open up, they aren't able to share us the things like, we don't know sometime the real reason what's happening to the children. So, sometimes they would be having some trust issues. If we could resolve those, I think like with this relationship building that it would be possible. And also, if we teachers are given some opportunities to go to the villages, talk with the parents, get the information about their background and support the children accordingly here in school because sometimes there is mismatch between what we are giving the children and what they're expecting. And if we know the children's background, better. So that would be like much, much more like benefiting to everyone, I believe.

Interviewer: So, you, you, I see, I see solution in your own talk only, so like you're talking about the teacher and the student that adoption kind of relationship that you have tend to be stopping once they graduate. That was one day, and you'd like to see that continuing, so what actually, what actually stops you from continuing the relationship? What kind of support, would you require to continue the relationship?

ATF2: What it is seem is that our children is feeling like ashamed of getting adopted, one thing is like they don't want to be called as, known as someone was adopted by the teacher because of their background. So, if we put you, in case of that if we could like randomly, if we adopt them or if there was any other solution then like we would like to have that because what I feel is we get the detached from them after they graduate and sometimes the same children would be adopted by another teacher in another school. So, I think there is something like lacking in between. So, I was trying to find out myself, I tried to like connect the children which, who graduated. But what happens is they go to schools, their phones are changed then they go to colleges and like the no more remember us and maybe that’s a reason why we would be also forgetting them and we would be again adopting another children. So, at the end, what happens is that, that value of adoption becomes like little vague, weak and that will be the reason I believe.

Interviewer: Okay. The other thing was you also said you would wish to go to the villages, talk to the parents but you're not able to do that. What actually stops you, what are, what is the reason behind you not being able to do that? What, what's the stumbling block?

ATF2: Right now if we talk about like, if you have to go to villages and talk to the parents, first we need to be, like knowing the children here, so after knowing the children here, that would be around March or April in school, then by that time, our schools would be in full swing, we can’t leave the school and go and meet the parents and some of the parents are also reluctant to talk over phones and for me, language has become our greatest barrier here right now because I wouldn't be able to convince them of what I'm trying to say because of the dialect, like we have the difference in the dialect, local dialect because of that.

Interviewer: My final question to you now would be, if you have the liberty to be able to direct how GNH values as to infuse and promote in the school, how would you do differently?

ATF2: In school, sir?

Interviewer: Yes, in school.

ATF2: You are giving me the opportunity to become a queen now. Like, if I was to give then yes, I would love all my children very being very happy, like would be teaching them the need-based education, the education that's needed for their life because we have sometimes a very compulsory teaching, my students will be forced and they tend to give up on learning. So, that's what I would like to, like have in our school, the need-based education. The next should be, if we could have experiential learning where our children could go see the place, get, get explored, learn from that particular place and learning by themselves. Those would be something like I believe would enhance GNH because that are going to remain with them as a part of experience part of exploration and they would be I think learning better and they would be more happy instead of getting like getting to study in closed classrooms. So, those are some of the things, and also in terms of infrastructure what I feel is here our children aren't exposed at all. They don't have even some of the parents don't have their mobile phones, they don't have access to internet so they are left behind. If I had the power like I would have given them those opportunities or the facilities, so that's what I always feel about because our some of our children are left behind. And what I feel is, if we have to be a GNH country, everyone should be happy. It's not that I have everything and I'm happy but it should reach out to everyone. So, those are some of the feelings I have and even in the school level, if that, if our students, though we tell our student that we have a very open communication but still we feel, I find sometimes our children fear us, they are not able to trust us. So, maybe there might be some lapses so if we could always correct them and if they could feel like they are at home in school. So, I think that's where we could become successful together, so that's what I always believe in. And if I am given the opportunity, most probably I would do that.

Interviewer: Okay. There was one thing interesting there, you said, although you have been trying to be open and frank, yet there are few students who fear and they're not approachable to you. Why do you think so this is happening?

ATF2: like a we as a Bhutanese citizen, what we have is, we have something very good in ourselves but we also have some our backside, what we believe is, our children, what they say is, if we tell them, go ask your doubt to the teacher if we tell them, then they will go once, and when they have to go second time and they would be tell that my teacher would be getting irritated if I go again and again. Like, they have some beliefs, the stigmatization which has already come in. So, it was really difficult to break those if we could break those then I think that would be much, much easier.

Interviewer: Okay, thank you so much. With this we come to the end of our conversation. Thank you for participating, your time, your views expressed today were very useful for me and to understand how GNH is practised in your school. Thank you, madam ATF2. Thank you.