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2012

Diploma Programme subject in which this extended essay is registered: GROUP 2 : ENGLISH

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Title of the extended essay: COMPARISON OF THE SPEECHES BY THE
4th AND 5th KINGS OF BHUTAN

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Achievement level

Criteria	Examiner 1	maximum	Examiner 2	maximum	Examiner 3
A research question	0	2		2	
B introduction	1	2		2	
C investigation	1	4		4	
D knowledge and understanding	0	4		4	
E reasoned argument	2	4		4	
F analysis and evaluation	2	4		4	
G use of subject language	2	4		4	
H conclusion	1	2		2	
I formal presentation	0	4		4	
J abstract	0	2		2	
K holistic judgment	1	4		4	
Total out of 36	10				

Name of examiner 1: _____
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(CAPITAL letters)

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IB Cardiff use only: A: 105273

Date: 15/05/12

Extended Essay

“Comparison of the coronation speeches by the 4th and 5th Kings of Bhutan”

✓ **Research Question** “What are the similarities and differences between the coronation speeches with regard to themes conveyed and rhetoric devices used by the 4th and the 5th Kings of Bhutan?”

Name

Candidate number.

Subject. English A2

School Number

Session. May 2012

Word Count. 4294

over 4000
See criterion 1

Table of Content

ABSTRACT.....	3
INTRODUCTION.....	4
BACKGROUND.....	5
BHUTAN AT A GLANCE	5
THE SPEECHES	6
DEMOCRACY IN BHUTAN.....	7
HYPOTHESIS.....	8
LITERARY ANALYSIS - THE SIMILARITIES.....	8
1-TRANSITION INTO THE NEW ERA.....	8
2-UNITED WE STAND DIVIDED WE FALL	11
3-HAPPINESS AND PEACE	13
4-IDEAL BHUTANESE CITIZEN.....	14
5-BASED ON RELIGION	16
LITERARY ANALYSIS - THE DIFFERENCES.....	18
PRIORITIES OF THE NATION.....	18
1-Gross National Happiness in King Khesar's speech.....	18
1-Importance of Socio-economic development by the fourth king.....	19
APOSTROPHE – ADDRESSES DIRECTLY TO A GROUP OF PEOPLE.....	20
2-The youth of Bhutan - the fifth King.....	20
2-The Indian officials by the fourth King.....	20
CONCLUSION	21
BIBLIOGRAPHY	22
REFERRED BOOKS FOR GNH.....	23
APPENDIX 1.....	23
THE FOURTH KING	23
(ADDRESS TO THE PEOPLE OF BHUTAN ON THE CORONATION DAY JUNE 2, 1972)	
APPENDIX 2.....	25
THE FIFTH KING.....	25
(ADDRESS TO THE PEOPLE OF BHUTAN ON THE CORONATION DAY JUNE 2, 1972)	

Abstract.

Speeches delivered by the kings of Bhutan have a huge impact on the citizens of Bhutan. Among them the most important is the “coronation speech” . It holds a huge significance to the Bhutanese public as it marks the beginning of a new era.

The goal of this paper is to see the main similarities and differences of the coronation speeches by the 4th and 5th monarchs of Bhutan. Based on the research question

“What are the similarities and differences between the coronation speeches with regard to themes conveyed and rhetoric devices used by the 4th and the 5th Kings of Bhutan?” this essay tries to unfold whether the introduction of democracy and the thirty-four year generational gap between the kings played a role in their speeches.

Rhetoric devices were used as a tool to dissect the speeches and to assess the techniques used by the monarchs to pass messages to the common people.

From this exploration the conclusion was reached that there are five main similarities, which are “Transition into the new era” , “ United we stand divided we fall ”

“Happiness and peace” , “Ideal Bhutanese citizen” and “Based on religion” .

While these aspects were shared, the way they are approached is different. There are also two main differences in the themes addressed, “Priorities of the Nation” and

“Apostrophe – addresses directly to a group of people” which are put across using different techniques as well.

The hypothesis which was “ There will be differences as well as similarities between the two coronation speeches with regard to the themes conveyed as well as the rhetorical devices employed to convey them. The underlying ideologies of the two speeches however will for the most part remain similar.”

was verified and supported the theory that the introduction of democracy and the gap between the two monarchs affected the content of speeches.

(word count: 322)

over the prescribed word count

all elements present but over the word count

(Drongha)

It is my understanding that English is not an official language of Bhutan, though schooling may take place in English. Thus, this may be an inappropriate topic in English B. (At best it is not convincingly related to English language or culture must be the focus.)

Introduction

Bhutan, the “last Shangri-La”, has time and again been blessed with dynamic and selfless leaders who are known to put the people’s interest above their own. Since the dawn of monarchy on 17th of December 1907¹, Bhutanese monarchs of Bhutan have left their mark one way or the other. Coronation day continues to symbolise the beginning of a new reign, and the *coronation speech* is meaningful to the common Bhutanese person as it determines royal intent for the nation and people. This essay will contain literary analysis of two speeches and inspect the themes of the two speeches using rhetoric devices. The essay will explore on research question “*What are the similarities and differences between the coronation speeches with regard to themes conveyed and rhetoric devices used by the 4th and the 5th Kings of Bhutan?*”

The main reason for choosing the coronation speeches by the 4th and 5th kings of Bhutan is the drastic change in the form of government. After celebrating 100 years of absolute monarchy, Bhutan adopted a constitutional democratic government in 2008. The speeches were delivered in different eras, by different rulers, under clashing circumstances. One cannot help but wonder if the introduction of this “alien” form of government plays a role in the content of the coronation speeches?

Another reason for choosing these speeches is the thirty-four year gap between them. It might be interesting to see whether there is a metamorphosis in the methods and techniques the kings use to deliver their messages.

1. ¹. A History of Bhutan 19th to 20th Century: Course Book for Class VIII. Department of Education Ministry of Social Services. Royal Government of Bhutan, Thimphu 1991.

This topic gives insight into how the speeches are composed, the different and similar rhetoric techniques used by kings to pass their messages to the citizens.

(The speeches have been translated from Dzongkha -the national language of Bhutan to English. Dzongkha versions can be found in the appendix)

Context but why worthy of study in next class.

This is the problem i.e. inappropriate for English B

Background

Bhutan at a glance

Bhutan is a small kingdom in the Eastern Himalayas, with a land area of 38,394 square kilometers, roughly the size of Switzerland. According to the National Statistics Bureau of Bhutan the population in 2010 was 695,822. Bhutan is one of the least populated countries in Asia with a density of 16 persons square kilometers.²

Bhutan has enjoyed unprecedented peace and prosperity under the rule of hereditary kings for over a century. Bhutanese people not only have absolute faith in the wisdom and leadership of their kings, we have always shared a special bond with them. Unlike in other monarchy's, our kings are accessible to every citizen, irrespective of caste, creed and position.

In 2008, Bhutan became the youngest democracy in the world after it adopted a constitutional democratic government; the 4th King himself spearheading this transition, which was a clear demonstration of his selfless nature.

² : Bhutan at a glance 2010: National Statistics Bureau, Royal Government of Bhutan

Fig 1.1 Map of Bhutan showing its neighbors³



The speeches

The 'coronation speech' is the first nationwide public address made by a newly appointed King in Bhutan. Besides being very inspiring, it is of great importance as it signifies the first step of a new ruler and also contains the monarch's hopes, aspirations and vision for his nation and people. It is customary to begin with an expression of gratitude to the forefathers and *the triple gem*⁴.

The coronation speeches up for comparison are those of the 4th and 5th Kings of Bhutan. To appreciate the rationale for the analysis it is important that one understands the background and the prevailing situations during the two periods in which the speeches were given.

3

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<http://www.google.com/imgres?q=bhutan&hl=en&biw=1050&bih=619&tbm=isch&tbnid=qis8ymsJEetBM:&imgrefurl=http://www.trekntour.com/Country/bhutan-information.php&docid=yeOpASm9SaFAM&w=360&h=372&ei=2IZXTqTgGsTBtAbEvs3TCg&zoom=1&iact=rc&dur=267&page=3&tbnh=135&tbnw=129&start=27&ndsp=13&ved=1t:429,r:3,s:27&tx=80&ty=44>

⁴ , Also known as the Three Treasures and the Three Refuges. These three are Buddha, Dhamma (Dharma), and Sangha.

*Druk Gyalpo*⁵ Jigme Singye Wangchuck, the 4th hereditary king of Bhutan, ascended the throne at the age of seventeen, making him the youngest monarch in the world. He was crowned on June 2nd 1974, after his father Druk Gyalpo Jigme Dorji Wangchuck passed away unexpectedly on July 21st 1972. His Majesty the 4th King delivered his coronation speech in Changlimethang, Thimphu the capital of Bhutan when the kingdom was still under absolute monarchy.

On the other hand, Druk Gyalpo Jigme Khesar Namgyel Wangchuck, popularly referred to as "*King Khesar*", addressed the Bhutanese public on November 7th, 2008 in Changlimethang, Thimphu shortly after Bhutan transitioned into a constitutional democracy.

Democracy in Bhutan

The year 2008 is an important turning point in Bhutan's history. It marked 100 years of absolute monarchy in Bhutan, this was also the year in which Bhutan held the first ballot elections and furthermore, crowned a new ruler. These changes did not take place over night. Under the visionary guidance of the fourth Druk Gyalpo, democracy was slowly, but surely ushered into Bhutan. This was an emotional time for the nation, but profound faith in His Majesty's vision for the nation and people allowed for this change occur.

It is important to note that although the coronation speeches were addressed to the general public, in Changlimethang, Thimphu, they were made to different generations of people. Additionally, the 34-year gap between the two speeches allowed new concepts and philosophies, such as *Gross National Happiness*, to play a big role in the speeches.

⁵ synonymous with King of Bhutan

The addresses took place during different epochs so, how different are the two speeches? Is there a difference in the rhetoric devices used by the monarchs? Did the introduction of democracy change the way the kings addressed the public? Do the themes in the speeches differ? These are some pertinent questions that should be kept in mind while reading this essay.

Hypothesis

"There will be differences as well as similarities between the two coronation speeches with regard to the themes conveyed as well as the rhetorical devices employed to convey them. The underlying ideologies of the two speeches however will for the most part remain similar"

Literary Analysis - The similarities

This part contains a comparative analysis of the similarities in themes, and the different rhetoric devices used to convey them.

1-Transition into the new era

In both speeches this was one of the most common themes. Monarchs rarely failed to mention the beginning of the new age and the reformation from their fathers rule to their own.

The speeches start by informing the public about the shift into a new era, giving the audience a recap of the past as well as a hopeful promise about the future. The two speaker do this by using different rhetoric.

153 There? The fourth king addressed the citizens with the use of asyndeton in the beginning of the speech ⁶, giving it a strong and climatic effect and immediately capturing the nation's attention. His Majesty mentions his father's death (Druk Gyalpo Jigme Dorji Wangchuck) ⁷ and his short duration as crown prince, reminding citizens of the past. From his statement "to serve our beloved country and people with fidelity and to the best of my ability", ⁸ he allows the audience to consider his hopes and promises for the future. The opening of the speech not only suggests sorrow at the demise of his father and gratitude regarding the *tso-wa-sum* ⁹, but also makes his loyal subjects realise the beginning of a new era, his era. Later in his speech he takes the people back to the time of Druk Gyalpo Ugyen Wangchuck, the first king of Bhutan, acknowledging the long journey Bhutan has been through since then. The visual imagery he uses portrays the suffering brought about by the "civil wars and internal strife" ¹⁰ experienced during the reign of the first Druk Gyalpo, a reminder of Bhutan's history. This reference to the past subtly hints at the fact that time has come for Bhutan to embark on a new journey - the launch of fourth king's era. Show in Part

On the same note the fifth Druk Gyalpo constantly reminded citizens of the shift to the new age throughout his speech. At the beginning of the speech he refers to the 100 years of "wise and selfless leadership" of the previous monarchs, which portrays a historic image and leads to the establishment of polysyndeton, structurally opposite of A bit of paraphrasing

⁶ Extended Essay; Appendix I – King Jigme Singye Wangchuck (pg 24, line 1)

⁷ Appendix 1 (pg. 24, line 2)

⁸ Appendix 1 (pg. 24, line 3)

⁹ Refers to the king, the country and the government

¹⁰ Appendix 1 (pg 25, 12)

asyndeton, which the fourth king used. The use of polysyndeton in the start of the speech shows an attempt to encompass the complex future Bhutan is yet to have, as Bhutan plans to modernize, sustain our environment, as well as keep intact our rich culture and tradition.

show

Druk Gyalpo Khesar appeals to the public by giving them credit for the “*wholehearted cooperation and good will.*”¹¹ His use of amplification about the people’s support leads to the mention of democracy and the new age Bhutan is going to enter. His use of the word “*I shall*” later in the speech create an anaphora¹² to disclose his promises for the future, perhaps his way of reminding citizens that this is *his era*.

“*I have no personal goals other than to fulfill your hopes and aspirations*”¹³ this phrase shows king Khesar’s well-grounded way of communicating with his audience about the future. He further tries to assure the people of the transition by disclosing his duty as king: “*to create the fertile ground from which you may gain the fruits of spiritual pursuit and attain good Karma.*”¹⁴ He uses imagery of “*fertile ground*” which stands for a good nation and “*fruits*”, which refers to new opportunities. This is his way of making the citizen aware of what the shift involves, what the future may hold and how he will do whatever is in his power to make it possible.

metaphor?

The two speeches seem to be constructed to remind the audience about the transition into the new period and the lengthy journey Bhutan has been through to reach its current stage. The two rulers show similarities in the way they present their themes, while using dissimilar techniques.

¹¹ Appendix 2 (pg 26, Line 3)

¹² Appendix 2 (pg 28, Line 17)

¹³ Appendix 2 (pg 28, Line 16)

¹⁴ Appendix 2 (pg 28, Line 16 2nd paragraph)

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2-United we stand divided we fall

Bhutan is one of the smallest countries in Asia. Because of this, our rulers have always stressed the importance of working and standing together (as one).

The theme "*united we stand divided we fall*" is a saying Bhutan has lived by for many years. The fourth and the fifth kings both included the significance of the phrase in both speeches, but the way they choose to convey the message to the citizens is different.

To start off, the fourth king expresses the importance of the theme by talking about the government and the people's responsibilities. He introduces the notion of working together by stating: "*you should not adopt the attitude that whatever is required to be done for your welfare will be done entirely by the government.*"¹⁵ This bold and direct approach shows that he avoids beating around the bush. The fourth king states what needs to be known by all Bhutanese, his straight to the point approach lacking use of rhetoric devices. Nonetheless, his message is delivered explicitly. His use of the word "you" in the phrase implies that it is our duty as citizens to be united first and then help the government.

Subsequently he moves on to encourage people about the importance of our participation. He listed "*little effort on your part*"¹⁶ proposing that if everyone works together our job can seem less easy and produce maximum results.

*now the
paraphrasing*

¹⁵ Appendix 1 (pg 25, line 9)

¹⁶ Appendix 1 (pg 24, line 10)

✓ *"The government and people join hands"*¹⁷ paints a picture of uniting together, since one hand without the other is futile. The way our fourth king conveys this theme is by introducing the problem and then providing a solution to it. Although his method of persuasion lacks rhetoric devices, his use of the "joining hands" symbol and his authentic approach gets the phrase *"united we stand divided we fall"* through to the public evidently.

The fifth king on the other hand uses a different method to convey this theme. . Instead of using the direct approach, like his father, the fifth king makes use of the word "we." On a similar note King Khesar uses the government to make his point, with the new form of government (constitutional democracy) being the focal point. The line *"we have taken gigantic steps towards strengthening our nation, we have done so in a calm, deliberate manner in complete harmony"*¹⁸ supports the view ✓ *"united we stand divided we fall."* Although the new form of government is at its teething stage, the transition from absolute monarchy to constitutional democracy allowed the country to succeed as a result of cooperation and harmony among the King, the country and the people, also known as the tsa-wa-sum. His use of the word "we" comprised the three most important components, the king, country and people, working together as a unit, to accomplish this huge step.

¹⁷ Appendix 1 (pg 24, line 11)

¹⁸ Appendix 2 (pg 26, line 4)

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Comparing the speeches, it is interesting to see how the two kings used similar concepts, the government and the people, to stress the significance of unification. However, they used very distinctive ways of doing it, the fourth king's way of polishing this theme is metamorphic, while the fifth king is perpetual with the word "we."

3-Happiness and peace

Coronation speeches include the country's ultimate goal for the future. Bhutan is a happy and peaceful country, so both speeches revolve around happiness and peace. His Majesty the fourth king mentions that the sole reason for (having) happiness and peace is because of Bhutan's lucky stars. He further elaborates on this by stating, "*blessing of our deities and the great loyalty and devotion shown by the Dratshangs, officials and the people of our kingdom.*"¹⁹

✓ Here he makes use of polysyndeton, which drew attention to and emphasised each of the lucky stars (the deities, Dratshangs, officials and the people). The statement is made alluring and down to earth as he gave accredits all except himself.

He lists "*continues to enjoy peace and happiness*" in the statement implying that happiness and peace still prevail.

✓ In addition, he uses alliteration²⁰ to convey that faith, combined with the triple gem and the integration of the people, will help Bhutan to remain as it is.

King Khesar highlights the theme by laying out, Bhutan is in an age of "*new challenges and opportunities*"²¹ which leads to the use anaphora "*whatever*",

¹⁹ Appendix 1 (pg25, line 13)

²⁰ Appendix 1 (pg25, line 15)

²¹ Appendix 2 (pg26, line 6)

suggesting that no matter what the future may hold, at the end of the day happiness and peace are the recipes for a contented nation.

Moreover, the use of polysyndeton in the same sentence clearly states the ultimate goal of Bhutan.

There is no doubt that this theme plays a big role in the composition of the speeches.

Both rulers have always underlined the importance of “happiness and peace”.

Through analysis of the two takes of this theme, it appears that the monarchs could not have used diverse approaches to convey the same message.

4-Ideal Bhutanese citizen

This theme by far shines light on the Majesties’ persona and the type of society

Bhutanese are brought up in, which is poles apart from the Western world. This theme is very prominent in both speeches and unlike others is spread throughout. It appeared that the monarchs kept drawing attention to this theme, but in an unobtrusive way.

Druk Gyalpo Jigme Singye Wangchuck conveys this message in a short and direct manner. This is however shown in two different lines. One is a polysyndeton that lists

“*consider ourselves Bhutanese, and think and act as one*”²² which could not have been more immaculate. It clearly states that an ideal Bhutanese citizen should believe in teamwork and not support the ideals of individualism.

The other is when he says the ingredient to a good welfare system is if both the government and the people worked together.²³

Analyzing the speaker’s method it is remarkable how he integrates this theme with important subject matters like “*united we stand divided we fall*”. This truly shows his

²² Appendix 1(pg25, line 14)

²³ Appendix 1(pg25,line 11)

skillful way of stringing words together to give multiple meaning, killing two birds with one stone.

The fifth king underscores more on this subject, he starts by making a reference to the forefathers, setting/using them as examples and uses hendiadys, "*commitment and dedication*"²⁴, to convey the first quality of an ideal citizen. Additionally, he uses

? This example

personification, comparing the people to a "*true jewel of this nation*"²⁵, with the aim being to show respect.

Then he goes on to list the qualities of a typical Bhutanese with asyndeton²⁶, which gives it an unpremeditated multiplicity. A review of the qualities gives the idea that the king desires unity, patriotism and modesty among his people. Similar to the example before, he marks that parents had successfully carried out being a good citizens and should be considered role models. He adds to this theme by saying, "*as long as we continue*"²⁷, advocating that Bhutanese are exhibiting these qualities; this shows his way of acknowledging the people. Moreover he adds to the characteristics of the ideal Bhutanese citizen by stating, "*simple and timeless*", in the same statement.

He conveys his concern to the people on how the changes in the world may force us to "*lose these fundamental values on which rest our character as a nation and people.*"²⁸ In this line "*fundamental values*" refers to values that Bhutanese society should be based on. Moreover, he delivers that no matter how far we have developed "*the character of our people and the nature of our fundamental values have remains unchanged*", which supports that to continue being ideal Bhutanese citizens is not

²⁴ Appendix 2 (pg28, line 17)

²⁵ Appendix 2 (pg27, line 10)

²⁶ Appendix 2 (pg27, line 11)

²⁷ Appendix 2 (pg27, line 13)

²⁸ Appendix 2 (pg27, line 12)

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Terms are not always used correctly

impossible and has been done in the past. He makes reference to Bhutan's history, and centers it as a source of inspiration.

What was both attention grabbing and dexterous of king Khesar is that he uses "good human"²⁹ synonymously with ideal Bhutanese citizen, increasing the appeal of the statement.

The 5th king associates "*happiness and peace*" as a result of being a good human, similar to the fourth king's method. He takes an extra step by setting himself as a prototype. He communicates with the audience by proclaiming that destiny has put him where he is today, and that he shoulders serving the people and the country with "*immense gratitude and humility.*"³⁰ His way of making himself as a point of reference is a beautiful way of executing this theme.

One of the most famous lines from his speech, which reads "*Throughout my reign I will never rule you as a King, I will protect you as a parent, care for you as a brother and serve you as a son*" insinuates that he practices what he preaches.

From this exploring this topic, it appears to be a theme within a theme. This subject matter is incorporated with other conspicuous themes making it less obvious.

Regarding rhetoric devices, both monarchs use different ones, most of which are combinations of many literary techniques.

5-Based on religion

Many of the themes set down by the monarchs are very religion based. Similar to the "ideal Bhutanese" theme, this is assimilated with other themes and does not have a

²⁹ Appendix 2 (pg27, line 13)

³⁰ Appendix 2 (pg27, line 15)

whole paragraph dedicated to it. Bhutan is a Buddhist country and great importance is given to gods and temples, therefore our kings make it a point to voice it.

The fourth king has two lines where he makes solid reference to religion. The first one was integrated with the first theme "transition into the new era." While delivering this theme he credits "*Dratshangs*"³¹³², which stands for the temples and the monk body. In Bhutan Dratshangs are huge beautiful fortresses and by mentioning this, the fourth king uses visual imagery to underline the importance of religion.

✓ In the second line, he states, "*blessing of our deities*"³³, another examples of the king restates the fact that religion an important part of Bhutan.

King Khesar's ends his speech with a prayer³⁴ for the people. The prayer includes his hope for the people and also his aim to promote greater wellbeing and happiness. His way of ending his speech is a clear indication of religion being a part of his address.

On the whole the fourth king uses a similar technique as he did in the "*ideal Bhutanese citizen*." His way of conveying the theme is very indirect and requires people to read between the lines, whereas, the fifth king took an undeviating approach. Overall this theme involved little use of rhetoric devices, though the fourth king used more literary techniques that king Khesar.

OK

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✓ ³¹ *Dratshangs pg 13*: Those monks not enrolled for philosophical studies in the shedra, form a group known as the Dratsang.

http://www.dzogchenmonastery.org/dzogchen_dratsang.html

³² Appendix 1 (pg24, line 1)
³³ Appendix 1 (pg25, line 13)
³⁴ Appendix 2 (pg28, line 22)

Literary Analysis - The Differences.

This part addresses the differences between the themes in the two speeches. This section has only two themes that cover different grounds, using different rhetoric devices.

Priorities of the Nation.

1-Gross National Happiness in King Khesar's speech.

Before getting to this theme it is important to understand the philosophy of Gross National Happiness (GNH).

The fourth King of Bhutan, Jigme Singye Wangchuck, is the architect of Gross National Happiness. During the 1970's, GNH was built up on the phrase "*Gross*

National Happiness is more important than Gross Domestic Product." This

philosophy of development aims not only at a country economic growth, but also

gives equal importance to sustaining a good environment, preserving culture and

tradition, as well as having good governance. This novel viewpoint of development is

Bhutan's international claim to fame. GNH aims at achieving happiness for the

people in addition to economic progress.

The fifth king bases many parts of his speech on the GNH philosophy. One of the

most prominent moments in the speech is when he uses asyndeton, which lists

"without peace, security and happiness we have nothing"³⁵, after which he mentions

that this is the philosophy behind GNH. One of his themes "peace and happiness"

³⁵ Appendix 2(pg26, line 6)

falls under the GNH umbrella. His speech is more or less entirely based on this philosophy.

1-Importance of Socio-economic development by the fourth king

Although the fourth king is the pioneer of GNH, he only covers one pillar of the philosophy in his speech (socio-economic development). He starts by presenting Bhutan's financial situation during his time: "*Our present revenue cannot meet even a fraction of our government expenditure*".³⁶ He notifies people of the situation by saying; "*we have received great assistance from our good friend, India.*"³⁷ He ends this section on socio-economic development with a polysyndeton, which lists, "*Bhutan has a small population, abundant land and rich natural resources and sound planning on our part*".³⁸ The reason our fourth king emphasizes this theme is that Bhutan's main priority at the time was sustaining economic stability. Although the speech was delivered before GNH was introduced, it is interesting to note that during his time he inclined towards the philosophy, given that he mentioned *socioeconomic* rather than just economic development, which as mentioned, is one of the pillars of GNH.

From this, it appears that the 34-year gap between the two kings reign did play a big role, especially with this theme.

³⁶ Appendix 1 (pg24, line 6)

³⁷ Appendix 1 (pg24, line 4)

³⁸ Appendix 1 (pg25, line 8)

Apostrophe – addresses directly to a group of people.

In this theme the monarchs address different groups of people who are of importance during their times: the fifth king addresses the youth and the fourth king the Indian officials.

2-The youth of Bhutan - the fifth King.

King Khesar began this section by putting across that, "*the future of our nation depends on the worth, capabilities and motivation of today's youth.*"³⁹ His use of inspirational words reveals his hopes and aspirations for the young people of Bhutan.

Furthermore, his use of asyndeton with the line "*I will not rest until I have given you the inspiration, knowledge and skills*"⁴⁰ indicates that he is determined to motivate Bhutan's youth for a brighter future. King Khesar calls attention to this particular group because it is vital for a small country to have a stable group of citizens who are capable and competent; he considers youth as a basis for a better future.

2-The Indian officials by the fourth King

The fourth king gives special emphasis to the Indian officials. Although very short, his statement "*we are extremely happy to have with us representatives of friendly countries*"⁴¹, indicates that priorities are different during his time and that Bhutan is heavily dependent on India for financial aid.

³⁹ Appendix 2 (pg28, line 19)

⁴⁰ Appendix 2 (pg28, line 20)

⁴¹ Appendix 1 (pg25, line 16)

These sections
not really
developed.

Conclusion

This essay set out with the research question “*What are the similarities and differences between the coronation speeches with regard to themes conveyed and rhetoric devices used by the 4th and the 5th Kings of Bhutan?*” After a literary analysis of the speeches, five main thematic similarities were deduced, namely, *Transition into the new era, United we stand divided we fall, Happiness and peace, Ideal Bhutanese citizen and based on religion*. Although these were similarities, the monarchs conveyed the themes very differently, using diverse rhetoric devices. The fourth king’s approach was straightforward without much use of literary techniques, whereas the fifth king’s constant appeal to the public contained many rhetoric devices. On the other hand there were two differences concerning the theme: *Priorities of the Nation and Apostrophe – (addresses directly to a group of people.)*, where the monarchs had distinctive opinions.

This indicates that the 34-year gap between the two speeches did make a difference in some of the themes conveyed. The introduction to democracy also played a major role especially in the manner the monarchs communicated with the audience.

✓ The hypothesis, “*There will be differences as well as similarities between the two coronation speeches with regard to the themes conveyed as well as the rhetorical devices employed to convey them. The underlying ideologies of the two speeches however will for the most part remain similar*” proved to be true. The speeches were composed on the same fundamental themes. There were similarities as well as differences in rhetoric devices and overall approaches. One interesting discovery

made in this study was that the themes frequently overlapped, particularly in the case of the fifth King.

(Word count: 4234)

Not only is this an inappropriate essay but the language analysis actually is on the translation into English - this seems rather difficult given the circumstances. It is difficult to determine some examples referred to in the appendix and some of the terminology used is not well understood.
An interesting idea, but misconstrued.

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Appendix 1

THE FOURTH KING

Address to the People of Bhutan on the Coronation Day

June 2, 1972

1 Two years ago when my father passed away, all the Dratsangs (Monk Body), officials and you, my people, placing your trust in me made me King.

2 During the short while that I have been on the throne, I have not been able to render any great service to our country.

3 However, I offer my pledge today that I shall endeavor to serve our beloved country and people with fidelity and to the best of my ability.

4 From year to year, Bhutan is receiving increasing financial and technical assistance from many countries. Among them, we have received the greatest assistance from our good friend, India.

5 Although the process of socio-economic development was initiated in our country only a few years ago, we have achieved tremendous progress within a short span of time.

6 In spite of this progress, our present internal revenue cannot meet even a fraction of our government expenditure.

7 Therefore, the most important task before us at present is to achieve economic self-reliance to ensure the continued progress of our country in the future.

8 Bhutan has a small population, abundant and rich natural resource and sound planning on our part will enable us to realize our aim of economic self-reliance in the near future.

9 As far as you, my people, are concerned, you should not adopt the attitude of whatever is required to be done for your welfare will be done entirely by the government.

10 On the contrary, a little effort on your part will be much more effective than a great deal of effort on the part of the government.

11 If the government and people can join hands and work with determination, our people will achieve prosperity and our nation will become strong and stable.

12 In earlier times, when our country was passing through a critical period and our people were suffering greatly due to civil wars and internal strife, Ugyen Wangchuck was unanimously elected as the first hereditary king of Bhutan on December 17th, 1907, ushering in a period of great peace and happiness for Bhutan.

13 The fact that our country continues to enjoy peace and stability is due to the blessings of our deities and the great loyalty and devotion shown by the Dratsangs, officials and the people of kingdom.

14 The only message I have to convey to you today, my people is that if every one of us consider our selves Bhutanese, and think and act as one,

15 and if we have faith in the triple gem, our glorious Kingdom of Bhutan will grow from strength to strength and achieve, prosperity, peace and happiness.

16 Today, we are extremely happy to have with us representatives of friendly countries, and other guests to participate in our celebrations. To you my people, and to all our guests I offer my Tashi Delek.

Appendix 2

THE FIFTH KING

Address to the People of Bhutan on the Coronation Day

November 7, 2008

Changlimethang,
November 7, 2008

1 It is with immense joy that we are gathered together on this most auspicious day. In these last hundred years the dreams and aspirations of our forefathers and the vision aspirations of our kings have been fulfilled beyond all expectations.

2 The wise and selfless leadership of our kings, the sacrifice and hard work of generations of Bhutanese and the special bond between the people and king have given us this unique and special nation – “a jewel of the earth”.

3 Two years ago, at the time of profound change I came onto the Throne as a young King. You my people in the spirit of generations past, worked with me with complete faith and gave me your wholehearted cooperation and goodwill.

4 Thus, in these two short years while we have taken gigantic steps towards strengthening our nation, we have done so in a calm, deliberate manner in complete harmony.

5 It is with great pride that we stand as a new democracy, having successfully completed an unprecedented and historic transition.

6 Yet we must always remember that as our country, in these changing times, finds immense new opportunities and challenges, whatever work we do, whatever goals we have – and no matter how these may change in this changing world- ultimately without peace, security and happiness we have nothing.

7 That is the essence of the Philosophy of Gross National Happiness. Our most important goal is the peace and happiness of our people and the security and sovereignty of the nation.

8 Our generation of Bhutanese have been gifted a strong, dynamic nation by our forefathers.

I am confident that as long as we are willing to work with their commitment and dedication.

9 and follow their example we can bring greater peace, happiness and prosperity to our country.

10 I am confident because I know the worth and character of our people. Able You are the true jewel of this nation.

11 As citizens of a spiritual land you treasure the qualities of a good human being- honesty, kindness, charity, integrity, unity, respect for culture and traditions, love for our country and for God. Through our history our parents have upheld these values and placed the common good above the self.

12 My deepest concern is that as the world changes we may lose these fundamental values on which rest our character as a nation and people. It is crucial that we are able to recognize Bhutanese character irrespective of how far we look back into the past or

into the future. The Bhutan we see is vastly different- unrecognizable even- when compared to the Bhutan in the time of our first King. Yet, the characters of our people and the fundamental values have remained unchanged.

13 Henceforth, as more dramatic changes transform the world and our nation, as long as we continue to pursue the simple and timeless goal of being good human beings,

14 and as long as we strive to build a nation that stands for everything that is good, we can ensure that our future generations for hundreds of years will live in happiness and peace.

15 It is not because I am King that I ask these of you. Destiny has put me here. It is with immense gratitude and humility that at this young age, I assume the sacred duty to serve a special people and country.

Throughout my reign I will never rule you as a king. I will protect you as a parent, care for you as a brother and serve you as a son. I shall give you everything and keep nothing. I shall live such a life as a good human being that you may find it worthy to serve as an example for your children.

16 I have no personal goals other than to fulfill your hopes and aspirations. I shall always serve you day and night, in the spirit of kindness, justice and equity. As the king of a Buddhist nation, my duty is not only to ensure your happiness today but to create the fertile ground from which you may gain the fruits of spiritual pursuit and attain good Karma. This is how I will serve you as king.

17 I cannot end without addressing our most important citizens- our your youth.

18 The future of our nation depends on the worth, capabilities and motivation of today's youth.

19 Therefore, I will not rest until I have given you the inspiration, knowledge and skills so that you will not only fulfill your own aspirations but be of immense worth to the nation. This is my sacred duty. A strong motivated young Bhutan guarantees a strong bright future.

20 The future is neither unseen nor unknown. It is what we make of it. What work we do with our two hands today will shape the future of our nation. Our children's tomorrow has to be created by us today.

21 I end with a prayer for Bhutan, that the sun of peace and happiness may forever shine on our people. I also pray that while I am king of a small Himalayan nation, I may in my time be able to do much to promote the greater well being of people in this world- of all sentient beings.

Thank you!