

Chapter 1 : GNH 2: Conference Presenters

*1 The Myth Behind Alcohol Happiness Dr Chench Dorji * Abstract By drawing on the socio-cultural, religious, and traditional practices that encourage the use of alcohol in Bhutan, the author will examine the causes and factors that induce and maintain drinking habits among Bhutanese.*

Chencho Dorji can only do so much. Sometimes, he played them songs on his bamboo flute. But one day, he did something he had never done before. The violence came without warning and the children screamed as they fled from his fists. The monk had gone mad and his family locked him up. Spirits and deities were blamed. No cure could be found. It was a word that had never been spoken before in his village. Bhutan in was still essentially medieval – a barter society without paved roads or electricity. For centuries, the hermit kingdom clung to isolation, nestled in the Himalayan folds of China and India. His tiny country was sent hurtling toward modernity. Today, honking horns join the chimes of prayer wheels and crimson-robed monks text on their cellphones, which were only introduced in . Many Bhutanese still wear the same clothes worn since the 17th century, but on a recent summer night one popular bar fills with miniskirts, T-shirts and acoustic Nirvana covers. I feel emotionally drained and professionally burnt out. Today, every policy proposal in Bhutan is screened by the Gross National Happiness Commission, and happiness is measured with surveys and indicators – everything from spirituality and sleeping hours to environmental responsibility. Bhutan is widely considered a development success. Businessweek magazine in ranked Bhutan the eighth happiest country in the world. It is low-middle income and foreign debts are mounting. And, in the land of the happy, mental disorders are on the rise. Opening the kingdom doors has led to longer lives and rapid economic growth, but other forces have crept in, too – drugs, rapid urbanization and youth unemployment. His name is Dr. Four decades ago, his first patient began to lose his mind. But even as a young boy, he sensed something different about his handsome and intelligent sibling. I had difficulty trying to judge for myself whether I was normal or he was normal. Damchoy joined the monkhood at 13, his brilliance immediately apparent – he quickly memorized all of the sutras and was given special responsibilities at the monastery. But one summer, Chencho returned from school to find his parents anxious. Damchoy was being sent home. Some gold and silver vessels had been stolen from the monastery – items Damchoy was supposed to be watching. His shy and sensitive brother had become manic and vainglorious, wearing a sword on his hip and acting like a little god. He raved – sometimes about killing people – and for nearly a week, Chencho and his exhausted relatives had to pin Damchoy down in his bed as he thrashed violently until dawn. One day, Chencho was piggybacking his younger brother when Damchoy charged at them. He had a stone in one hand and a knife in the other. For reasons Chencho will never know, his brother stopped himself at the last minute. Eventually, the family had Damchoy locked up. Like all Bhutanese buildings, this was designed in the traditional style, with trefoil-shaped windows, intricate cornices and auspicious Buddhist symbols painted on the wooden frames. It also has a crimson sign, announcing in yellow capital letters: That year, he treated patients. The following year, that number more than tripled. In , patients passed through his psychiatric department – and 76 people committed suicide in Bhutan, according to newspaper reports citing police statistics. In a country of roughly ,, the year-old has been tasked with delivering mental health care without a single psychologist, psychiatric social worker or mental health counsellor to support him. He does have one colleague – Dr. Damber Nirola, who became a psychiatrist in after Chencho coaxed him into it. But on a recent summer day, Chencho is alone in the outpatient clinic. As he arrives, dozens of anxious faces turn toward the bear-like man in the striped burgundy gho. Some smile to reveal red-stained teeth, a sign of the betel nut, which many Bhutanese chew as a mild stimulant. The crowd is a mix of young men in Snoop Dogg shirts and elderly farmers in ghos. Alcohol has long played a part in Bhutanese culture and historical texts refer to its role in Buddhist rituals. Drugs are an emerging issue, too. The police registered their first drug case in – students studying abroad returned to Bhutan with drug habits, Chencho says. Chencho peers over his glasses at the skinny young addict. The

Bhutanese are polite and diplomatic, but the psychiatrist has no qualms about being brusque. Or do you want to die like your friend? But when Chencho presses him to stay in the ward for detoxification, he refuses. One melancholy year-old girl also shuffles into his office, staring at her pink plastic sandals. She has no idea what is wrong with her. But both are frustratingly vague. They always say what they think they should tell. Later, he learns she has been picking fights at school, where she also broke four windows. She sometimes claims to be a famous figure in Buddhist mythology. In February, she fainted after a hysterical laughing fit. Most Bhutanese practise Vajrayana Buddhism, or Tantric Buddhism, and evil spirits and deities are still widely blamed for illnesses and misfortune. But the psychiatrist understands. It was not so long ago that he believed the same thing. Locked up 10 years After Damchoy went mad, his parents locked him in a storage room on the second floor of their home. His meals were slid through a hole in the door originally used by the family cat. An opening was cut into the floorboards so he could defecate into the pigsty below. He stayed there for more than 10 years. Occasionally, Damchoy jumped out the window and bolted for the woods, only to be brought back by fellow villagers. Twice, he snapped through metal handcuffs loaned by local police. After one breakout, Damchoy was found in a distant village, eating animal feed. The family had only one explanation for why their quiet monk had become a raving madman. They gave away their antiques, fearing they were upsetting spirits in the home. Tsips are still frequently consulted in Bhutan – maybe for help on where to build a house or winning archery tournaments, the Bhutanese national sport. Even in , after Chencho became a doctor, he did not know how to help his brother. Psychiatry was not on his radar until two years into his medical career, when he met a psychiatrist from Bangalore. As soon as Chencho heard about Murthy, he borrowed an ambulance and picked up his brother and another psychotic woman he knew. They drove 90 minutes to see him. Murthy gave both Damchoy and the woman an antipsychotic drug. The woman fell asleep for days and woke up completely normal. But eventually, unbelievably, he began to improve. Patients are more likely to complain of spirits or deities. But Chencho finds it pointless to argue about what he believes is actually making them sad. Instead, he tells them to keep their rituals – but how about also eating these pills? For the second time in as many years, he and his father have travelled here from the far side of Bhutan. The boy appears frozen. His mouth is fixed into a frantic, toothy grin, rendering him unable to talk or chew. His elbows stick out like angle brackets making a parenthetical statement of his torso. Last July, the boy was diagnosed with catatonic schizophrenia. He even went back to school. Why did he stop taking his pills? He is back on medication and his smile has faded, though he still has difficulty moving. Ward rounds happen twice a week. They have the air of a courtroom – patients are brought in and seated before Chencho, who sits magisterially at the centre of a large table, flanked by nurses and staff members writing notes. Traditional medicine has been practised for centuries in Bhutan, shaped by Buddhist philosophy and herbal remedies, and drungtshos have their own hospital and Ministry of Health department. The drungtsho, a young woman dressed in a green kira, listens attentively as Chencho explains his diagnosis of the catatonic boy. He asks someone to lift his arm over his head and let it go – the limb stays suspended before slowly descending, like a pebble dropping through hot wax. The drungtsho scribbles in her notebook. After rounds, she describes her assessment of the catatonic boy. She suspects an imbalance in one of the three humours – perhaps a wind disorder since he cannot talk.

Chapter 2 : Archery in Bhutan | Revolv

The Myth Behind Alcohol Happiness Author: Dr. Chench Dorji Abstract By drawing on the socio-cultural, religious and traditional practices that encourage the.

Next, the impact of heavy drinking on Gross National Happiness will be examined. As an outcome of this study, some relevant strategies to minimize harm related to alcohol in Bhutan will be presented. Introduction In the pursuit of happiness, human beings will do anything. Some opt for the long haul, while others prefer a shortcut. A common shortcut is alcohol, known to produce happiness or euphoria, even if momentarily. For this reason, millions of people worldwide drink it repeatedly everyday. Scientific research has proved that alcohol releases dopamine in the brain, which is responsible for the pleasure sensation. Humankind has used alcohol in one form or another as early as the Stone Age. History is beset with anecdotes of heavy drinking: Indeed, it has been held responsible for the fall of empires, loss in battle and change of faith. Nonetheless, attempts to curb its production and use have been fiercely resisted resulting in its resurgence again and again. Alcohol Use in Bhutan Bhutan, a Vajrayana Buddhist kingdom nestled in the rugged Himalayas has numerous longstanding alcohol traditions. Alcohol use in the country dates back to the pre-buddhist Bon religion, which used alcohol to appease deities. Likewise, Vajrayana Buddhism has adopted some of these practices. Alcohol and Buddhism In a popular Buddhist saying, during the era of the Buddha a monk was visited by a woman who wanted to seduce him. The woman threatened to commit suicide if the monk did not do at least one of three things she demanded: The monk thought very deeply and considered the options. He thought that losing his celibacy or killing an animal was a cardinal sin taught by the Buddha. On the other hand, not taking an action would result in the woman committing suicide. So, he decided to drink the alcohol because at that time Buddha has not taught anything specific about alcohol. But when he got drunk, he killed the goat and also slept with the woman. This incident prompted the Buddha to prohibit drinking among his disciples, saying that alcohol interferes with rational thinking and is the root cause of all evil. At the same time, references also have been made in many Buddhist scriptures about the use of alcohol during Buddhist religious rituals as an offering to deities as one of the five precious elements duetsi. It was argued that alcohol per se is actually a precious element that is nurturing and healing -and only its abuse caused problems, with the abuser to be blamed and not the alcohol. However, according to one teaching, alcohol is a medicine if you use it judiciously; otherwise, it is a poison. It is said that enlightened monks and saints drank small amounts of alcohol to nourish their health and vitality, whereas ordinary people drank to their doom. According to the Dho, relating to the strict code of Buddhist practices of the Sangha, monks are forbidden to take any alcohol other than the duetsi the amount should be less than a rain-dewdrop , while in the Ngha, relating to practices of accomplished tantric yogis and enlightened monks, alcohol is considered like any other food or nourishment. Buddhist literature makes many other references to alcohol as well. In an interesting debate on the merits and demerits of alcohol, it has been hailed as a drink of gods, kings and courtiers, warriors and performers, rich and ordinary people. Described as a tranquilizer, relaxant, and energizer, it also has been held responsible for confusing the senses, leading to negative deeds, unacceptable behaviour, and health problems. The debate ends with a word of caution to use alcohol judiciously. Specifically in Bhutan, historical texts refer to offering alcohol as duetsi during religious ceremonies as early as the seventh century, during the time of Guru Padmasambhava, and in the seventeenth century, during the era of Zhabdrung Ngawang Namgyal. This tradition is followed even today. Alcohol offering is essentially made in two forms; one is rather more subtle, as duetsi during ritualistic religious rites while the other is more socialized, as Marching, during ceremonies to evoke deities blessings when embarking on any new ventures. Duetsi is the sweetened Ara home-distilled spirit offered in a human skull cup; at the ceremony end, the duetsi, which is believed to have acquired divine blessings, is distributed to worshippers. Marchang ceremonies meanwhile 3 Rethinking Development are more commonplace, brief, less complex and usually performed by lay people. Freshly brewed wine from grains is

offered symbolically to deities and important people such as members of the Royal Family during the Marchang ceremony held before important social functions. Lastly, Drukpa Kuenley, also known as the Divine Madman, habitually used wine and women as part of his unconventional method to teach Buddhism to the people. His style of combining humour, sex and drinking in his teachings appealed to ordinary people, who could easily identify with him. His teachings thus made a tremendous impact on the Bhutanese psyche. Even today, Drukpa Kuenley is a household name in many Bhutanese homes. Alcohol and social traditions In Bhutan, as we have seen, alcohol is not just a drink to elevate your mood or relax your body; rather it is an important food item and a social drink. No social stigma is attached to drinking in Bhutan; it is a part of everyday life in rural communities. The usual barriers and deterrents to using alcohol inherent in other societies are not as apparent in Bhutan. Little wonder that alcohol has become an essential ingredient in all aspects of Bhutanese culture. A Bhutanese is introduced to alcohol soon after his or her birth. Starting with the celebration of a newborn, a special homemade ricebased fermented drink called chhangkhoy is served to entertain wellwishers and to nourish and sedate the mother. Childbirth was a time of tremendous emotional and physical stress for Bhutanese women, many of whom likened it to facing death because of high maternal and infant mortality. The calming and relaxing effect of alcohol proved to be a blessing in the immediate aftermath of the birthing ordeal. The child of course received alcohol in breast milk from mother. Until very recently also, it was not a taboo for Bhutanese children to drink at an early age, although a law has now been enacted to restrict alcohol use by children. Even so, it is not alcohol per se that is restricted but stronger alcohol, which children cannot physically tolerate. Many children in rural Bhutan still drink the fermented rice-based chhangkhoy or diluted wheat or maize wine as a beverage with meals. During social gatherings and celebrations, alcohol increases the sociability and enjoyment of many people. For different occasions alcohol is called different names: The list goes on and on. Bhutanese archery is probably the only sport in the world today where drinking is allowed during the game. Alcohol is traditionally served during archery competitions in Bhutan. It is believed to enhance the confidence of the archer by releasing inhibitions thereby contributing to the enjoyment of the game. Finally, alcohol finds a significant place during mourning among many communities in Bhutan. Families, friends, and well-wishers bring alcohol to pay condolence to bereaved families after a death and together they share the grieving as well as the effects of alcohol. Factors responsible for the increased use of alcohol in Bhutan Before modern development started in Bhutan in the early s, production and use of alcohol was confined to domestic use. This was limited by the availability of food grains to brew alcohol and the demands of society. The absence of mass production and trading in alcohol thus meant that only a limited quantity was available for consumption. Common homemade wine varieties - used traditionally as food beverages: Ara, the distilled alcohol has higher alcohol content but was used only for special purposes. With development, however, came many changes in Bhutan including changes in alcohol consumption patterns. The production domestic and industrial , consumption and importing of alcohol in the country has increased significantly in recent years. While it is difficult to know the exact amount produced, indications are that production exceeds local consumption. Improvement in agriculture along with import of grains from outside has increased availability of food grains for brewing alcohol. Not only are many varieties of alcohol available now, but the alcohol content of these drinks also has increased. In addition, easy availability of alcohol has been facilitated by improved transport, liberalizing of trade licenses, increased purchasing power, and a growing taste of the population for alcohol. Today alcohol is a fast growing business and a livelihood for many Bhutanese. The alcohol business does not require heavy capital or time investment. The profit margin is good, the return quick. Currently, more than licensed bars exist in the country which has an official population of , , with a turnover of more than seven million bottles annually. Indeed, alcohol is perhaps the best-stocked and most ubiquitous commodity in Bhutan. Bars, poolrooms, and restaurants that sell alcohol are mushrooming in urban areas and becoming popular nightspots to chill out after a hard day s work. Use of household appliances for cooking and washing has relieved many time consuming chores at home. Mechanization of farming, together with today s limited-hours work culture means that more time is available

for drinking and partying. Growing competitiveness, advertisements, and changing life styles, which are part of development, all contribute to alcohol lure. Even prolonged cold weather and lack of alternative recreational facilities represent other significant risk factors. Extra cash income for the people also means that more opportunities are now available to celebrate marriages, promotions - and to drink. Along with men, many more Bhutanese women are drinking soft drinks such as beer and wine. For youth, the declining traditional values and support systems especially in urban areas, coupled with a rebellious or risk-taking attitude, the influence of the media and peer pressure also encourage them to take up alcohol much earlier than their predecessors. The increased frequency of travel and faster pace of life also may induce young people to drink. Lastly, alcohol is becoming a fall back drug for many youth who are into substance abuse in Bhutan, because of its easy availability, cheaper price and lesser stigma. Why do certain people drink heavily? While heavy drinking in a country has its roots in social, cultural, religious and traditional practices, individual predisposition to heavy drinking depends upon biological and psychological factors. Why does alcohol make certain individuals feel good at least at first? Why are certain individuals so easily enticed into alcohol, while others are not? Before we go into individual differences, it is important to understand the concept of dependence and the processes leading to it. Scientists have discovered that what ties all mood-altering drugs together is a remarkable ability to elevate levels of a common substance in the brain called dopamine. Dopamine is a neurotransmitter, which stimulates the pleasure and reward centres in the brain, giving a feeling of momentary pleasure or euphoria. This effect reinforces the craving to use the drug continuously. Alcohol also has relaxing effects on the mind and body as well causing sedation and removing inhibitions. These effects are used to self-medicate or enhance social performance. When alcohol is used for a long time, the body adjusts itself and becomes accustomed to the excess 68 6 69 The Myth Behind Alcohol Happiness levels of dopamine. It is as if the body has raised the threshold for pleasure, and it takes more and more stimulation to get the same level of pleasure.

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Chapter 3 : The Myth Behind Alcohol Happiness. Dr Chencho Dorji * - PDF

The myth behind alcohol happiness. Author's background Dr. Chencho Dorji is a consultant psychiatrist and technical advisor to the National Mental Health Programme - Bhutan. suggest that.

Life is full of sorrow and happiness, ups and downs. I create it as some kind of day-to-day life into words. Just to release what I feel.. And now, as I noticed from my window, the rain was pouring incessantly with lightnings and thunders flashing blatantly from behind the groups of black clouds. It was no coincidence though. I just felt that the Bhutan whiskey tasted much more delicious when I had it using the Bhutan mug hehehe How to read and drinking at the same time??? Blame it to the book, or the delicious dried cuttlefish that accompanied the book and the whiskey! Three of them was a perfect combination though: P The Perfect Three - for a not sake but alcohol lover like me: P "One night when she is drinking alone in a local bar, Tsukiko finds herself sitting next to her former high school teacher. Over the coming months they share food and drink sake, and as the seasons pass - from spring to cherry blossom to autumnal mushrooms - Tsukiko and her teacher come to develop a hesitant intimacy which tilts awkwardly and poignantly towards love. There were so many occasions of drinking sake written there, almost all the time. And as an alcohol-lover like me, who could resist? Otherwise I would have drunk that instead of the Bhutan whiskey I was having. The love that rose between them, was very different with the love that young people had in general. It was so sweet, tender, and no rush at all. Oh my eyes were so heavy as I finally turned to the last page of the book one hour later. I had finished three mugs full of whiskey and I took a glance at the empty bottle beside it. Before I forgot, I turned the radio off and quickly sent a We Chat message to my Bhutanese friend to send me more when there was someone coming over here. After removing my contact lens and brushing my teeth, I walked half-flying towards my bed. I secured myself below the comfortable blanket and turned off the bedside light. Soon my world was dark, and only darkness accompanied me My torn and shabby robe could not keep out the cold. And tonight the sky was so clear it made my heart ache all the more.

Chapter 4 : Debunking the alcohol-happiness myth - Hello Sunday Morning

Next, the impact of heavy drinking on Gross National Happiness will be examined. As an outcome of this study, some relevant strategies to minimize harm related to alcohol in Bhutan will be presented. Author's background Dr. Chencho Dorji is a consultant psychiatrist and technical advisor to the National Mental Health Programme - Bhutan.

A Guide for the Greats 15 Arsenic in Maine: Building Policy from Geology 31 A Preview: A new year has introduced new directions to consider in some of the most pressing issues of science in society and at The Triple Helix, Inc. In this vein, our writers, aided by a strong support system of undergraduate editors and faculty mentors, strive to incorporate the perspectives of multiple fields in their articles. For this reason and others, we at The Triple Helix, Inc. We are proud to encourage our future leaders in their rigorous exploration for the key issues in society today. It is our hope that the articles presented herein will stimulate and challenge you to join our dialogue. They are featured in this issue as a preview of an upcoming international collaboration between the University of Chicago, the University of Cambridge, and several other schools, to produce a portfolio of interdisciplinary articles pertaining to a single internationally relevant question. The small Himalayan kingdom of around , was ranked as the eighth most subjectively happy country in the world in [1]. Such a high rank is impressive for such a small nation; however, due to its longstanding prioritization of well-being, it is surprising that Bhutan is not ranked higher. Pros and Cons GNH has many potential advantages as a development principle. Moreover, it encourages participation in cultural traditions, involvement in the community, and even stewardship of the environment [4]. Even though it was originally conceived as a means to align development and modernization with traditional Bhutanese and Buddhist values, the country believes measurement of happiness is of international importance. In , the UN passed Bhutan-proposed measures suggesting that all countries begin to integrate happiness and satisfaction metrics in their national surveys [6]. Although there is global agreement on the importance of monitoring happiness, there is international concern about the true happiness of the Bhutanese people. Instead, patients seeking treatment often turn to traditional medicine [10]. These traditional medical practices often involve religion- or indigenous plant-based therapies. Neuropsychiatric medito ensure individual happiness, little is cine and counseling is free to patients in done for its mentally ill. This shortfall Bhutan, but use remains low [11]. Mental health legislation is or the like. These patients are not able to lacking as well. Bhutan passed a mental self-identify the cause of their symptoms health policy , but currently has no due to a pervasive lack of mental health legislation regarding implementation [3]. This lack of a formal system results in This lack of mental wellness literacy having few mental health care person- has major ramifications in rates of two nel. Bhutan has no psychologists, social linked manifestations of mental illness: Bhutan had has one practicing psychiatrist [3]. The incidence of suicide, Dorji on Mental Health notes, is especially high in rural areas of the country. Paradoxically for a country education about Along with the importance of as focused on happiness as suicide, rates of happiness occurs substance abuse Bhutan, there are several throughout Bhuin Bhutan are tan, there exists challenges facing the also increasing no program to [14]. This leaves many Bhutanese unaware would drink alcohol almost solely as part of how to seek modern pharmacological of spiritual ceremonies [5]. But now, with or therapeutic treatment although many the introduction of commercial alcohol in would be unable to access Dr. A lack of societal stigma regarding consumption inhibits the implementation of laws restricting access to minors and during certain times during the day [5,9]. With little government control or shame, Dorji sees that drinking easily leads to alcohol abuse [5]. Moving Forward [3] WHO. Mental Health Atlas Department of Mental Health and Substance Abuse. Despite these challenges, progress is being made towards a more mentally healthy Bhutan [14]. Dorji continues to strongly advocate for international attention for the issue [5]. The newly elected prime minister, Ushering Tobgay, had placed a spotlight on the obsession with happiness. He has since allocated significant government funds to health and mental health infrastructure [15]. This can be extended to the health of a country and its governance as well. As happiness and general

well-being become more and more integrated into development metrics, governments must also increase their support of mental health programs. References [1] White, A. A Challenge To Positive Psychology? Local Pathways to Global Wellbeing. The Centre for Bhutan Studies. Accessed 24 March Mental health care in Bhutan: Accessed April 24, Stigma in Mental Health Issues. Comprehensive mental health action plan

The Giant Panda is synonymous with conservation and wildlife protection. As one of the most iconic and beloved endangered animals in the world, the Giant Panda is often associated with China and its mythical landscape in the popular imagination. Taking care of pandas, however, is expensive. The number rises significantly when the costs of breeding Giant Pandas, who are notoriously prudish, are factored in. Should conservationists focus a majority of their resources on protecting just a few charismatic and profitable flagship species, or would those resources be better spent protecting more critically endangered keystone species? Critics argue that the extravagant costs of maintaining the Giant Panda in captivity are siphoning resources from other, more critically endangered species that are crucial for their ecosystems. Focusing the majority of our time and money on just a dozen or so flagship species jeopardizes the approximately 23, other species at risk of extinction in the near future [3]. Many of these species are keystone

conservation has a 8 THE TRIPLE HELIX Spring species; a keystone species is a species that has a disproportionately large effect on its environment relative to its abundance and plays a critical role in maintaining the structure of an ecological community [9, 13]. Examples of endangered keystone species include mangroves, sea otters, and bees. A significant number of these endangered keystone species are concentrated in biodiversity hot spots such as the Amazon rain forest, the coasts, and equatorial coral reefs. Their collapse would have major impacts not only on the total amount of biodiversity in the world, but also on the global economy. Giant Pandas, however, are not crucial to their ecosystems, and their demise, while unfortunate, would not cause an ecosystem-wide collapse like other, homelier keystone species. Many have argued that the conservation and reproductive programs for the species are fruitless among concerns over inbreeding depression reduced biological fitness as a result of inbreeding , habitat destruction and fragmentation, and breeding difficulties [5]. Moreover, researchers estimate that there are approximately 3, Giant Pandas remaining in the wild roaming the 40 panda preserves in China [6]. While they are certainly still vulnerable, they are not as critically endangered as many other species, for example, the Javan Rhino, whose extinction appears imminent with only 60 individuals left in the world [7]. At the end of the day, Giant Pandas are not keystone species, are not critically endangered given their relatively large and self-sustaining wild population, and they are difficult and expensive to breed and house in captivity. Would the money spent on saving the Giant Panda be better spent on conservation efforts for keystone species who are not only relatively cheap to conserve, but whose extinction would have massive and potentially catastrophic impacts on highly productive ecosystems? In essence, conservational programs have four options when choosing which species to focus on. Option one is to choose species that need to be saved immediately and face imminent extinction. Option two is to choose species that are vital to the health and productivity of their ecosystems. Option three is to choose species that are cheaper and simpler to save and have a good chance for long term survival. Option four, which the WWF and a host of other conservation organizations have opted for, is to choose species that are charismatic and iconic with high profitability and branding opportunities [13]. Proponents of Giant Pandas assert that organizations like the WWF do more good than harm by raising a significant amount of money and awareness for other protection programs that otherwise would otherwise receive little attention from the general public. The remaining revenue comes from corporate sponsors and WWF network sponsors. Furthermore, the WWF primarily works towards assisting and influencing policy-level conservation decisions through information collection, demonstration of conservation approaches, and communications and capacity building [12]. The revenue generated by the WWF does not go directly towards breeding and raising Great Pandas in captivity. Those expenses are the responsibility of zoos and other wildlife parks that aim to use Giant Pandas to raise attendance and generate revenue. Of course, this fact alone should not be used to vilify zoos or wildlife parks, as many of these institutions also play a critical role in funding wildlife research and raising awareness for a

variety of important conservation projects. The argument that Giant Pandas siphon resources away from other, more critically endangered keystone species is undermined by the fact that WWF does not actually spend money raising and breeding Giant Pandas but rather to implement policy change and protect a wide variety of ecological habitats. The actions of the WWF help protect entire ecosystems and all the endangered organisms within it. While some may argue that choosing which species to protect based solely on appearance and profitability is ignoble, the reality of the situation is that without money, no endangered species, cute or ugly, stands a reasonable chance of survival in our economically driven world that values profit over the preservation of the beautiful and the wonderful. Pragmatically speaking, protecting species like the Javan Rhinos which face imminent extinction because of low population numbers, is rather ineffective because their viability for survival in the wild in the long term is improbable. Factors like the population structure, which 10 THE TRIPLE HELIX Spring include age, sex, and reproducibility of the last remaining members significantly reduces the effective population size the number of members within a population that can actually reproduce, in a realistic ecological context [8]. For example, although there are approximately 60 or so Javan Rhinos left in the wild, a number of those individuals will be too young to reproduce. At a low population size, a population becomes increasingly susceptible to inbreed depression, genetic drift, and stochastic random extinction events, which are all detrimental to the long term viability of the species. Therefore, option one, spending resources on species that face imminent extinction, is not a viable goal for long-term conservation as these species are already on life support. Those resources would be better spent protecting habitats and, by extension, all the plants, animals, and organisms in between that live in those habitats. Of the remaining three options left for conservationists, a fusion of protecting both keystone species and highly profitable animals is likely the best choice for the long-term health of our global biosphere. Without charismatic animals like the tiger or the panda to generate money and interest for and in conservation, keystone species like the prairie dog or the sea star would likely receive little resources from the general public no matter how hard scientists and conservationists promoted them. Without financial resources to help protect them, there is almost no hope for vital keystone species whose existence human activity has endangered. Alternatively, focusing all our money and time on species that are aesthetically appealing but are not essential for the sustention of their respective ecosystems jeopardizes the long-term health of our planet and the 23, other species that are in peril. Furthermore, there are a number of examples of charismatic keystone species out there whose protection and conservation are well justified. Examples include elephants in Tanzania who help maintain the grasslands of the Serengeti plains by uprooting acacia trees, and corals in the oceans which serve as foundation species for entire reef ecosystems [11]. Conservationists need to keep the big picture in mind when choosing conservation projects and allocating resources to each project. A world without the Giant Panda may be unbearable for some, but a world without the common bee is unbearable for all. References [1] Warren, L. Biodiversity hotspots for conservation priorities. Molecular censuring doubles giant panda population estimate in a key nature reserve. Current Biology 16 Genetic Drift and Effective Population Size.

Chapter 5 : The Myth Behind Alcohol Happiness - CORE

RETHINKING DEVELOPMENT. The Myth Behind Alcohol Happiness: Dr. Chencho Dorji: 9: The Bhutanese Media: In the Service of the Public: Kinley Dorji and Siok Sian.

Save Archery competition Archery in Bhutan Dzongkha: Archery is played during religious and secular public holidays in Bhutan ,[10][11] local festivals tsechu , between public ministries and departments, and between the dzonkhag and the regional teams. Archery tournaments and performances have also become a significant point of interest for tourism in Bhutan. In addition, archery builds concentration, which contributes to mental development; according to a Bhutanese proverb, both sailing and archery require intelligence. Archery in Bhutan is a way of socialization, communication, and development of relations between people. Arrows may be painted and tipped with metal arrowheads. Quivers may be wooden, with an animal hide covering and a woven strap. The first to score 25 points wins, however because the scoring system is complicated, winning can take a very long time. In the past, the most traditional matches could last for as long as a month, though modern matches tend to span a number of days. On the eve of a competition, the team spends the night in the woods or in a barn. Opening events precede the initiation and breakfast, and alcoholic beverages can be consumed on the morning of competitions. Teams often employ astrologers to select competing members. In their prognostications, astrologers use puppets tsip to symbolize archers, puppets of fate who have no control of their destiny. Modern archery competitions feature compound bows,[3] corporate sponsorships,[16][20] copious cash and material winnings,[13][21][22] injuries, and occasional fatalities. Their older children prepare and bring butter tea and alcoholic beverages to the shooting range, accompanied by younger children. Men participating in the match then bestow upon friends and the match coordinators food and beverages prepared by their wives. They also mock opponents with distracting gesticulations and humorous insults. Another more burlesque insult goes: Verbal battles Competing archers also engage in verbal battle, giving players a chance to display intellectual and literary skills. In archery matches, bombarding opponents with verbal confrontation is equally important to scoring bullseyes. Players and teammates praise their own arrows, lend advice and encouragement to each other, and demean opponents in florid literary expressions known as kha shed. Competitors must be prepared to provoke or reply in an equal or more impressive literary fashion. The bow and arrow play a significant role in many Bhutanese myths and legends; images of the gods holding a bow and arrows are considered especially favorable. Symbolic and religious significance of the bow and arrow is associated with the legendary murder of Tibetan King Langdarma in the 10th century. The king had persecuted Buddhism , and thus failed to perform his duty as he made mischief. A Buddhist monk, Lhalung Pelgi Dorji, performed the Black Hat Dance to entertain the king, during which he feigned a bow before the king, drew a bow and arrow hidden in the big sleeves of a ceremonial dance costume, and killed the king. Modernly, the bow and arrows are an obligatory feature of any religious ceremony, ritual, festival , and holiday in Bhutan. Archery has also been a favorite sport of the King of Bhutan , handed down from generation to generation. The bow and arrow were among the principal means of arming the population during frequent upheavals and invasions.

Chapter 6 : Overcome life: Strange Weather in Tokyo by Hiromi Kawakami

RETHINKING DEVELOPMENT. Proceedings of Second International Conference on Gross National Happiness The papers in this publication were presented at the Second International Conference on Gross National Happiness, which was held from 20 to 24 June at St. Francis Xavier University in Antigonish, Nova Scotia, Canada.

Reflecting on the Beauty: Inaugural of New Bridge and Road for Darilog. And beautifully as the set its voyage, I saw myself taking the cruise happily. The fair weathers days brought me more closely to relatives with more social gatherings; visiting the temples for virtuous offerings, taking part into meritorious promotion ceremonies, being part of important inaugural ceremonies at the village, I saw the beautiful spontaneous development of life. All set to Trek from Phobjikha to Adha. Technically, was also very active and busy year for me, though I had to take the leave from JSWNP family halfway. Probably, I also had some of the longest treks within the park, walking all the way from Phobjikha to Adha, Adha to Rukha and finally exiting from Taksha in a small and efficient entourage, monitoring the progress of WWF funded project activities, for which I am the focal. Such beautiful journey though tiring, are also the most satisfying journeys as I could connect my soul with nature, people and livelihoods, the combination of which is vital for successful conservation efforts. As such, the three major trainings not only made us independent GIS analysts, but also strategic conservation scientist and innovative social negotiators, which are vital instruments in protected area management. So I becoming part of such a great team was a real blessing. The opportunity was right for me as I could learn more about the status of tiger conservation in all the 12 other tiger range countries. Sadly tiger was declared extinct in Cambodia, while global tiger number saw a rise. While in DoFPS, I was always a core minute keeper, be it Forest Conference or National Park Conference so I also had the privilege to learn how firmly we should frame resolutions from such big conference. Professionally, I saw the lights for my further study when I received the confirmation for my pre-selection for M. I applied for M. I was anxiously waiting for the final selection results, but all at a surprise I received a telephone call from the course coordinator without prior notice, to which I had to give an interview which lasted over 25 minutes. Luckily that day I was working in my office and not in the field. Tiemo asked me everything and my he seemed to be contended with my response as he gave me a hint that I would be selected. And few days later, I received the final confirmation for enrolment to the university on 8th March. For DAAD scholarship, you will have to first apply to the University, which will finalise the required candidates. Once selected for enrolment, there are fewer things to do with DAAD, the scholarship provider. By last week of July, I had to bid farewell to my office, and then to my friends and relatives, with new dreams and aspirations. I had landed in Greifswald in 29th of July. Studying in Europe has its own charm and this would cover many more posts in my blog, which I will share occasionally. However, the highlights from Europe is that I became student after four years and also a free bird. Without compromising the classes, I could visit the capital cities of Belgium, Denmark, France, Netherlands, of course Germany, and the city of Malmo in Sweden. Life really has turned out to be journey through woods and many more and each travel gives better exposure and experiences, which I would share in subsequent posts. Paris and the Eiffel. And beautifully the wonderful is coming to an end today. The journey as I embraced from day one has been beautiful and the voyage ended without much turbulence of waves, all owing to many wonderful people that surrounded me. Therefore, I thank you all. Having landed in a faraway place, I feel blessed being Bhutanese, I thank my motherland for my identity and our great Druk Gyalpos for having secured our identity. And as we begin a new year tomorrow, I wish everybody a happy and wonderful May we happily achieve your New Year resolutions, may we embrace more success and excellence, may be filled with love and laughter, health and happiness, peace and prosperity. May the misfortunes and grief lost its track before reaching us.

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Chapter 7 : Science in Society Review - Spring by The Triple Helix at UChicago - Issuu

The Myth Behind Alcohol Happiness Lam Dorji is Director of the Department of Planning in the Ministry of Finance of the Royal Government of Bhutan, and previously served as Director of the Department of Budget and Accounts in the Finance Ministry.

Life is full of sorrow and happiness, ups and downs. I create it as some kind of day-to-day life into words. Just to release what I feel.. Time shown was 8am. I washed my face, brushed my teeth and had rice for breakfast. At first, we thought of having a walk to reach the place, but due to the scorching sun and it took quite long distance to reach the place, we finally took a cab there. No wonder Chencho was raising his eyebrows when Riku told him that we wanted to go there on foot: P In front of Lhaxhang Karpo White Temple in Haa, Bhutan When we were there, there were tents prepared for the upcoming Haa Festival which was held the day after , and group of women rehearsed their singing and dancing. There were constructions going on at the left and right side of the temple. According to legend, rays of light emanated from his body. Lhaxhang Karpo was built where the bright rays fell and Lhaxhang Nagpo where the dark rays fell. Another legend said that a white pigeon and a black pigeon, emanations of Songtsen Gampo, flew to this place from Tibet and landed where the two temples were built. A third legend said that these temples were built by three group of people who emerged from the nearby three brother hills of Haa, known as Miri Phunsum as it was situated at the foothills of the three towering mountains venerated as Rigsum Gonpo Jampelyang: Which legend was correct? Might as well believe all: I went inside the temple alone while Riku was waiting outside. Group of monks were chanting and playing the religious instruments. I quickly had my pray and paid a respect to the Lama inside, gave the offering, and came out. We had no idea where it was located and how to reach that place. Riku was asking the one of the construction workers and he asked us to go up the hill through the back of the temple. We walked carefully up through the scattered stones from the construction site. Wow, the view from the back was beautiful too!!! On the way to Lhaxhang Nagpo Black Temple guided by someone helpful: Both of us looked so lost, really had no idea where and how to go. Suddenly, someone helpful appeared from nowhere as if the Deity knew that we needed a help. He was so kindhearted leading us all the way to the temple. He even warned us not to anyhow touch or disturb the dog who was guarding the temple. Thank you Uncle for your kind help: Apple orchid On the way there, we passed through the apple orchid. Oh, there were so many apples on the trees. I wished I could go in and help them picking up the apples from the tree hehe There was no one there, and the door was locked. So we just took photos surrounding the temple. Once done, we continued walking. Both of us took our own sweet time to walk, enjoy the view, take photo, etc. The place was so calm and peaceful. Riku said, "Here is the GNH country supposed to be. Unlike big city, such as Thimphu. I felt like having a farmhouses walking-tour in this village, for REAL!!! Unlike the one displayed in Folk Heritage Museum in Thimphu! Here, all houses were original and stayed by villagers. I was so lucky being able to browse around this area! Thank you for the good karma given!!! Bhutanese farmhouses in Haa, Bhutan There were many farmhouses and all was so huge! Just wondered how rich they were!! D The fences were made of natural stones stacked to each other. Stones were also used to hold the roof on the main gate, with strong and thick wooden material used for the door-gate to protect the owners from thief and strangers coming in. The traditional houses like those seen above in the photo were usually built without using a single nail, three-storey high, with room for livestock on the ground floor, storage and living quarters on second floor, living quarter and shrine-room on third floor, and on rooftop, usually was used as open-air storage area. Other than stones and wood, the materials used to build the house were timber, brick, and clay. Me with phallus-painting house owner in Haa: Riku spotted one house with two Phallus painting on the wall. He wanted to take picture, but the gate was locked. Luckily I saw the owner in the rooftop and we were asking for their permission to go into their house and take photo. So, there we were!!! Haa, Bhutan We went back to front side of Lhaxhang Karpo then walked all the way to outside the Indian army camp. Weather was still hot. Both of us sat on the grass at

roadside taking a good rest after having a wonderful walking-tour and at the same time waiting for the empty cab. Haa town We went to town area and met up with Chencho for lunch. We ate at one eating shop nearby his office. It was another dining experience for me haha First, we sat outside and had our tea. Once the food ready, we went inside the kitchen, took a plate, and scooped the dishes on our own. We could take as much food as we could eat. You could take second and more serving, as long as you could finish and they charged same price. The best thing was that we could go inside the kitchen and took the food from the pot directly. The owner should have trusted the guest a lot by letting us doing this way. Well, perhaps, this was common there, but I never experienced that before: We had spicy pork, ema datshi chilli with cheese , and dhall. Tell you, although the look of the food was so so, the taste was superb!! The pork was so fatty but delicious. I think if I could choose which place to stay in Bhutan, I would love to stay in Haa, seriously!!! After having lunch, we went to the groceries shop. Chencho bought some groceries. Before leaving the store, I saw ice cream with separate cones inside the freezer and we decided to buy one too. Suitable for hot weather: This time, we played pool. Again, I had to learn this from Chencho hahaha Riku had to go back to Thimphu while I extended my stay in Haa for another day. How much I loved Haa!!! D Well, I decided to extend for another day since there would be a Haa festival on the next day and I felt it would be too bad if I missed it since I had already been there. Luckily Chencho was there, with Kinley and Lambuz to accompany me during my stay. So, we sent Riku off after waiting for the cab for quite some, and luckily he managed to get one as it was quite late and not many cab left to Thimphu. Chencho and his office in Haa I followed Chencho to his office to take a look how his office looked like. We went home together with Lambuz as both of them had to wear Gho with white Kabney scarf together with theirTsholham traditional shoes. While they went out, I was staying at home, taking a nap and writing my journal. At about 4 plus, Chencho came back home. We planned to cycle together. Luckily rain had stopped. Cycling in Bhutan was one of my to-do lists in Bhutan too! But I never expected to cycle in Haa. I considered myself very lucky being able to borrow the bicycle and not to rent with very high price in Thimphu , complete with a guide which was Chencho himself Hehehe I was very very grateful SB!! Thank you for giving me this chance, plus a very good weather!!! Cycling in Haa, Bhutan It was wonderful experience!! I loved it so much!! We went quite far from his house. Not many vehicles on the road but we still had to control our bike well as we went through mountainous road. We made one round at Indian army camp. While cycling both of us had a chit chat about many things.

Chapter 8 : Rethinking Development

Request PDF on ResearchGate | On Jan 1, , CHENCHO DORJI and others published Achieving Gross National Happiness Through Community-based Mental Health Services in Bhutan.

This tiny nation has put life satisfaction and psychological wellness at the forefront of their public governance and political concerns. The flight into Paro International Airport is stunning. We weave through evergreen mountains and hop over grand snow-capped peaks. Is it embarrassing to admit that I cried a little? Bhutan did not have any diplomatic relations with another country until the s. Television and internet were banned until Technology is now, slowly but surely, seeping into all corners of the culture. But the Bhutanese love their government. As of Bhutan became a constitutional monarchy, and the current prime minister, Tshering Tobgay, seems generally well received. And the royal family are unanimously considered the lifeblood of the country. One of my Bhutanese friends told me that she considers the fourth king, father to the current ruler, a spiritual saviour. What is the point of a government that cannot keep its people happy and healthy? During an interview with the financial times of London, the much beloved fourth King famously mentioned that to Bhutan, GNH is more important than GDP, pointing out that GDP alone cannot guarantee happiness and wellbeing. It was far from the simple census questionnaire I expected. There are nine components within the GNH, some are subjectively measured, others objective and quantifiable, and they all emphasise a range of different values, from the spiritual to the material. These nine components include cultural diversity and resilience, community vitality, good governance, ecological validity, living standards, education, time use and balance i. But ultimately, the GNH is not just a broad philosophy for development of states, it is also personal ethos which, even at an individual level, can help a person shape their life journey and realise their happiness and well being by restructuring their values towards the GNH. And internationally, the idea is taking off. Honestly, for a country of around , people, the complexity of this analysis is astonishing. Researchers at the CBS admit that the relationship between these variables is nonlinear, but believe that this reaffirms their decision to examine happiness holistically. It turns out that alcohol use, and abuse, is a huge problem in Bhutan. The government is beginning to realise the magnitude of this health concern and are investing in preventative public health measures. However, the issue is culturally entrenched and therefore difficult to address. There are only four psychiatrists in the country, says Dr Tobgay, and each one of them wakes to a hospital room full of patients with alcohol related issues. The alcohol-happiness myth Why do the Bhutanese drink so much? For social, cultural, traditional or religious reasons? Dr Dorij describes the phenomenon of associating alcohol with happiness as a fictitious conjecture we have all bought into: Back in Thimphu, Dr. Tobgay describes his experiences at university in Eastern Bhutan, the region with the strongest tradition of heavy drinking. For starters, its economic impact is predicted to be significant, particularly in agricultural areas, as local councils believe around half of all grain harvests are used to brew alcohol for the home. Still, alcohol generated revenue does not cover its overall cost. Drinking is associated with a range of social issues including unemployment, family neglect and abuse, crime and accidents. It is a leading cause of death and disability. What is the relationship between alcohol and happiness? I spent some time thinking about this during my experiences working in the space of alcohol and addiction with Hello Sunday Morning, an organisation concerned with both of these things. So it was interesting to come face to face with the same issues in Bhutan, where they are grappling with them in unprecedented ways. As recently as January , a statement was released by the health secretary regarding the course of action in relation to policy around alcohol. Meanwhile, my friends in Bhutan tell me that public health campaigns are being rigorously implemented to address drinking behaviours. While these actions are similar to those taken by international governments, they retain a valuable asset in their toolbelt: Perhaps we might learn something by observing how the Bhutanese tackle this issue. BeansofJo Nice and thorough narrative. It was a pleasure reading it.

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Chapter 9 : Letro's Journey:

The Myth Behind Alcohol Happiness The Bhutanese Media: In the Service of the Public Dr. Chencho Dorji 64 Kinley Dorji and Siok Sian Pek 78 Catherine O'Brien