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Review of *The History of Bhutan* by Karma Phuntsho

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In recent years, there have been a number of Bhutanese and other scholars and analysts who are associated with literary and scholarly analyses concerning Bhutan that is analogous to the realism movement in art and literature. Realism attempts to portray everyday life as accurately as possible by avoiding sentimentalized, synthetic, improbable, and supernatural themes. This is in contrast to portraying life in an idealized form such as often occurs in mythology or folklore. The idealized narrative in current years, particularly in some foreign media news stories and by tourist agencies, has described Bhutan as remote, breathtaking, environmentally friendly, “shrouded in mystery and magic,” and representing a manifestation of the last Shangri-La (Lonely Planet. Introducing Bhutan. Accessed February 15, 2017, <http://www.lonelyplanet.com/bhutan/introduction>).

In Karma Phuntsho’s 2013 well-researched, definitive, and highly detailed book, *The History of Bhutan*, this idealized view of Bhutan is replaced with an in-depth historical analysis based in the realist perspective of how Bhutan has progressed before, during, and after its inception as a nation in 1651. In particular, the book provides an overview of how and why Bhutan advanced as a society over the centuries, analyzing periods of progress and advancement and/or deep-seated intrigue, conflict, and armed battles. The book begins by providing a detailed historical overview of Bhutanese geography and the history of various ethnic groups that live in modern Bhutan. These include the western and northern Ngapop, the eastern Sharchop, the southern Lhutsampa and various other ethnic peoples spread throughout Bhutan.

The book then provides an overview of the first major cultural period in pre-Bhutan prior to the seventh century, which was dominated by the Bon religion and worldview. Bon was and is an animistic worldview that posits that the natural world is vibrantly alive with good and evil deities. So from the Bon perspective, individual mountains, for instance, are not only distinct geographic places but are alive.

Also covered in the book is the arrival from the seventh century to the present of the next major cultural period of Tibetan Buddhism. Tibetan or Mahayana Buddhism focuses on achieving enlightenment for all in the here and now. In the Mahayana tradition, the Buddha is viewed as a benevolent supernatural entity. The very gradual transition over the centuries to Mahayana Buddhism was never an easy linear path. As Phuntsho illustrates in great detail, there were periods of tension and cooperation between Bon and Mahayana worshipers. Eventually, Mahayana Buddhism became dominant. However, it never totally supplanted Bon traditions in Bhutan, some of which exist to this day.

The third cultural period in Bhutan commenced in the middle of the twentieth century with the rise of modernization and global capitalism in Bhutanese society. As the book describes, this third cultural period is now increasingly in conflict with the prior two traditional cultural periods of Bon and Buddhism. One of the key issues in modern Bhutan today is how traditional values can be maintained or balanced with the increasingly dominant, powerful, and secular forces of materialism, modernization, and private enterprise.

The second major theme covered in the book is the transition in governmental form from a Buddhist theocracy from 1651 to 1907, to a...
Phuntsho’s book is an excellent overview and account from a realist perspective of the long-term history and transition of Bhutan.

Michael Givel on *The History of Bhutan*