

CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

Encyclopedia Britannica (1981) define refugee as a person who has left their country under some form of duress used by others human beings, the advance of an invading army, religious persecution or political turmoil. According to UN a refugee is a person who owes to well founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social/ethnic or political opinion that leaves the country of his nationality. This person who is unable or owing to such focus is unwilling to avail himself of protection of that country (Todaro and Harris, 1970) Thus a refugee is a person who is exiled by force to another country from his native land due to political, national, religious or social causes. Bhutanese refugees also fall in this definition. This definition is applicable to Bhutanese refugees, who have residing in the eastern part of Nepal over the last two decades.

The circumstances of being refugees are not an individual intention. The determinant factors for generating refugees may be due to the religious conflict political turmoil, racial discrimination, ideological contradiction, and economic degradation, social and environmental upheavals. More importantly the state policies may be responsible for creating refugee condition. (Aryal Kundan undated)

Refugees have created both positive as well as negative impacts to the local people and environment. Robbery, prostitution, alcoholism, gambling, fights include social negative impacts of refugee. Similarly exchange of culture and tradition, health facilities obtained from the camp are social positive impacts. Likewise, markets for local product, easy and cheap wage, skill and idea sharing, employment creation, benefits from remittance are economic positive impacts. High market price exploitation of labor, unemployment is negative economic impacts of refugees. From the environmental point of view, refugee

has created only negative impacts to the local community of Damak Village.
(Aryal Kundan undated)

This study is about the socio-economic impacts that bring after resettlement of Bhutanese refugees at eastern part of Nepal over the last two decades. However, this study mainly concerns to examine the socio-economic relationship between local communities and Bhutanese refugees, as well as socio-cultural impacts of Bhutanese refugees among the local communities residing in Damak Municipalities of Jhapa district.

1.2 Statement of the problem

Refugee is a not only political issue, but also socio-cultural issue. It has become an important issue in the country. When refugees displaced from original place and started new life with new environment. Such group spontaneously begins to establish relationship with residing communities to cope with a new environment. In these sense different groups of people respond differently to different socio-cultural and economic settings, most probably, because of the social, cultural, national and religious backgrounds (Chhetri, 1990). Based on these arguments it is argued that Bhutanese refugees may have different kinds of relationship with local communities, which is essential to study.

While living at Damak. I have observing that Bhutanese refugees are not only bound within their camps. They work and are involved in various activities within the surrounding environment and abroad of the camp area. Such situation may have positive as well as negative impacts on local economy. The perception, behavior, attitudes, manner and motives of refugees may differ from the local people who have stable shift from the local people and stable life. Besides, both the communities have to adjust in the same ecological position. Thus, concerning such different interest groups for adjustment and adaptation, it is important to know how they behave with each other and their motive and behaviors determine their activities to change their constant socio

cultural, economic and image mental boundaries that in turn reflect the overall ecology of the respected areas.

According to the refugees' law, refugees must reside within their camps and not to engage in economic activities outside the camp. In practice neither refugees are following this law nor is government of Nepal being able to effectively implement this law. As a result employment opportunities and wage rate of Nepali citizen is affected. On one side the people of Nepal are suffering from lack of employment opportunities, and in other side refugees are obtaining facilities provided by UNHCR and other national and international organizations and at the same time they have entered the labor market. This situation is providing the ground of further existing of poverty level of Nepalese people.

The source of income of refugee is nil. When refugees are not allowed to work in local labor market and when income generating programs have been closed, a refugee has nothing to do but remain idle. "An idle mind is devil's work shop", this has given rise to many evils. The numbers of theft cases have increased. People of the refugee affected areas claimed that after the arrival of refugees, deforestation has taken place, alcohol consumption has increased and prostitution has begun. Likewise exploitation of labor, unemployment to local people, and high price of goods are some economic problems.

Refugee is itself a sign of instability, insecurity, conflict and burden to the host country. They create many problems between host and guest community. The guest community is directly related to the socio-economic and environmental aspect of the host community. At times it results in great conflict between them. The resettlement of Bhutanese refugees may impact on natural resources like lack of water and soil pollution, deforestation, disappearance of valuable flora and fauna.

Due to the resettlement process, several new issues are emerging. First and foremost, the labor market is in a crisis because the refugees replaced the

original wage workers by making their labor available at a cheaper wage. Now, the original laborers are elsewhere while the refugees have been resettled. This has brought about a labor deficiency in the market. The markets developed by local communities focusing on the refugee areas are bound to deteriorate. The local community, in the past, has increasingly become dependent on the refugee area for their livelihood. With the resettlement of a huge mass of the target population, the local community is now facing issues of earning a living

However, refugees cannot be studied by only focusing on the negative aspects of their existence. Markets to the local product, availability of cheap labor force, infrastructure building in local community are some positive aspects. Therefore, analysis of both negative and positive impacts of settlement of refugees to local community is the major focal point of this study.

Since the influx of the Bhutanese refugees has had a negative bearing on the socio-economic life of the communities living close to the camps in particular, and Nepal in general, the concerned authorities must think of it very seriously for its mitigation. If the negative impact is not mitigated with appropriate measures, the local communities will be further adversely affected and the resource poor region will eventually experience demographic inundation and its long terms negative repercussions. Even at present the local people have already started to be antagonistic towards the refugees and the officials of the implementing agencies (New Era, 1993).

On the basis of the above mentioned problem of Bhutanese refugees, this study will try to obtain the answers of the following questions.

1. What is the Socio-economic impact of Bhutanese refugees on local community?
2. How do the local people depend on Bhutanese refugees?
3. Are there symbioses or competitive relationship between refugees and local communities?

1.3 Objectives of the study

The main objective of the study is to find out the various impacts on the local community due to settlement of Bhutanese refugees. More specifically the study will attempt to find out the following objectives.

-) To find out the socio-economic impact of Bhutanese Refugees on local community, and
-) To find out the relationship between Bhutanese Refugees and local communities

1.4 Significance of the study

Now days, several kinds of high magnitude issues are arising in the global perspective. Among them, refugees have also become a major issue. Refugee is in itself a temporary phenomenon which should be solved. From humanitarian point of view, it is a miserable and shocking problem. While they are in host country, they interact with locals, try to adjust and adopt in the host situation. This in turn certainly influences the local ecology and economy. Therefore, this study aims to identify the interrelationship between the Bhutanese refugees and the local community of which they are a part.

This study, points out many important problem that are being faced by the refugees and local community. It outlines the details of impact on Damak Village where the Beldangi-II camp is settled. The study would help us to come up with some suggestion to the future researcher who will take interest on the same issued for further studies. This study can also create an impact on the policy maker and authorities of the communities near the refugee camps. The finding will also help all stockholders in making proper decisions on Bhutanese refugees. Problem which the refugees faced in their country would also be highlighted and the people elsewhere will have opportunity to know about Bhutanese refugee. Due to the above reasons, the study of Bhutanese refugees is important not only for the researchers but also for the nation.

1.5 Conceptual Framework of the study

There are both negative and positive impacts of settlement of Bhutanese refugee in Nepal.

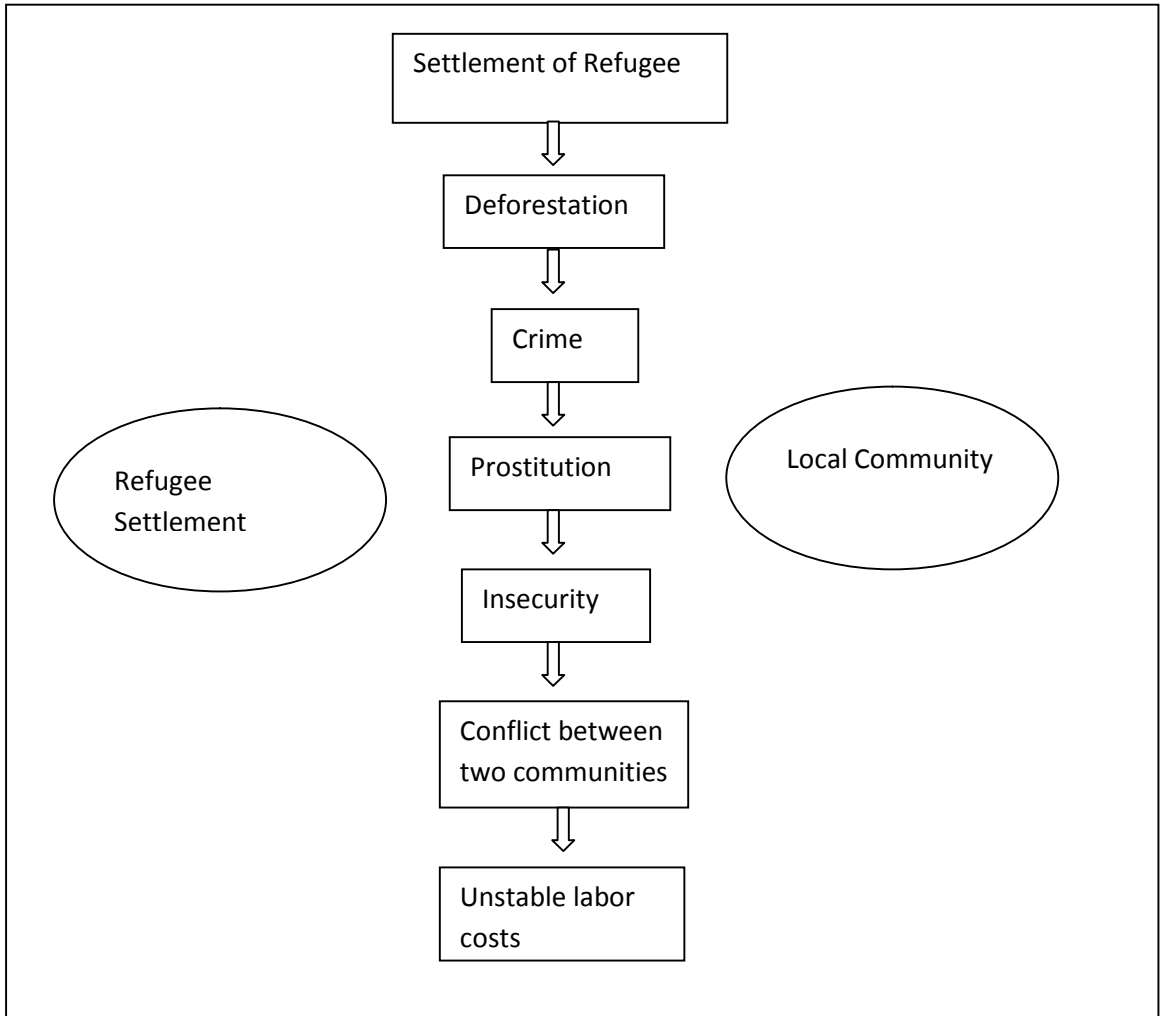


Fig 1: Negative Impact of refugee settlement

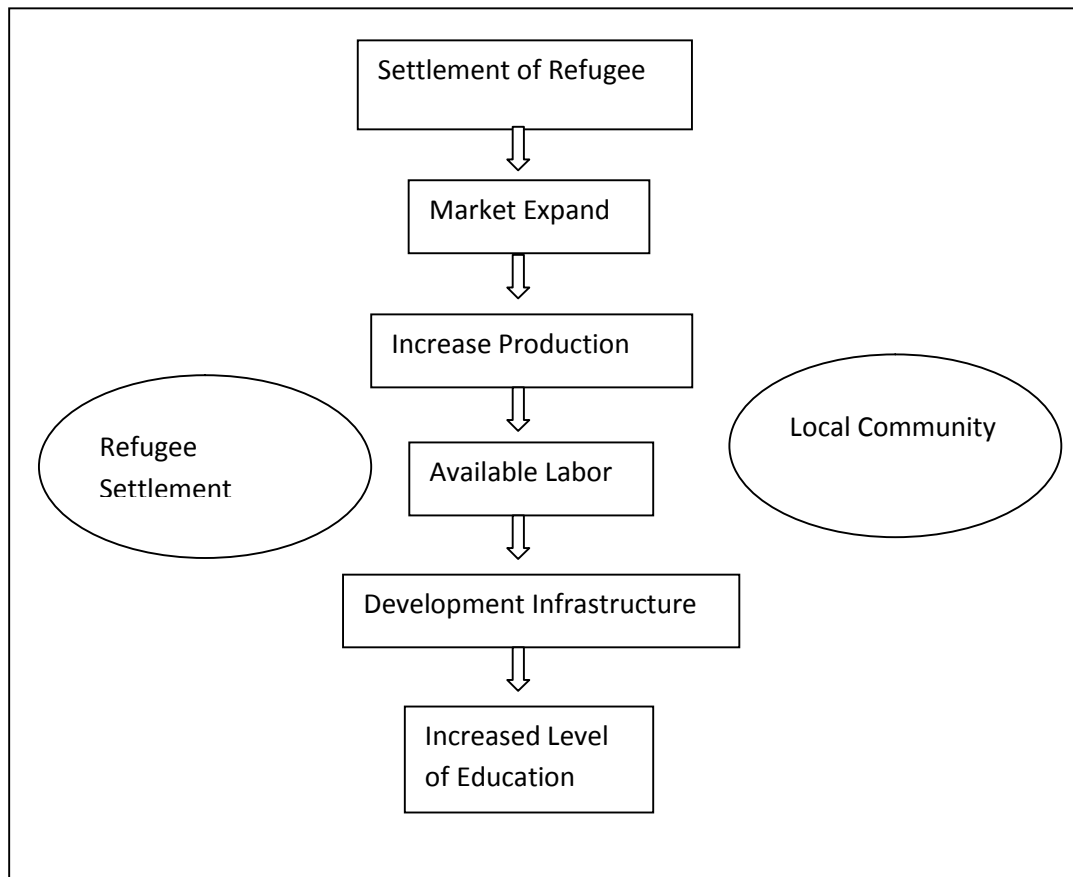


Fig 1: Positive Impact of refugee settlement

1.6 Organization of the study

This thesis is divided into six chapters. The first chapter begins with introduction which describes the background of the study, states the problems, importance of the study and specifies the objectives as well as limitations of the study.

The second chapter is about literature review. The third chapter consists of the research methodology.

The fourth chapter covers the data presentation and analysis. The fifth chapter includes the study area, location of the study area and socio-economic impacts of refugees' settlement on local community lastly; sixth chapter covers the summary and concluding remarks.

CHAPTER TWO

LITERATURE REVIEW

Review of literature means to review the available literature or materials with the possibilities of developing hypothesis from it. This chapter deals with the review of existing literature in context to the Bhutanese refugees. In this chapter, the researcher presents the general situation of refugees in context of the world and specifies it to focus on the situation of Bhutanese refugees in Nepal. The last part of the review includes that socio-economic relationship between Bhutanese people and local communities

2.1 Refugee from Theoretical Perspectives

There are different theoretical perspectives that deal about the refugee. I will discuss the different theoretical perspectives to contextualize the issue in the context of Bhutanese refugees.

The pragmatist approach suggests that initially ruling elite's of Bhutan try to unify the people through cultural and religious unification. As a result they adopted policies which emphasizes the inter-caste marriage and also bond the Christian religion in Bhutan to do away the heterogeneous element from the society. When their efforts could not meet the desirable aims they reacted in quite radical and harsh manner to uproot the basic hold of BONO. (Banki Susan 2008).

From the eyes of phenomenologist, Bhutanese refugee problem is the result of the conflict between the rulers and ruled to safeguard their interest in different aspects of their activities. One can justify the peaceful demonstration and demand of Lhotshampas as they were the suppressed section of the society and it can also be justified the attempt of the ruling elite's who were farsightedly avoiding the possible threat to the eight decades old hereditary monarchy. (Banki Susan 2008).

Based on the 'social conflict' theory Marx has given emphasis on the material life of the people. As the opinion of the conflict is existing in every where the society, he considers the result of this conflict is a struggle that causes social change. He says struggle is the main basis of all social change'. So, his theory is said to be dialectical materialism. He added up the world materialism because he has given the main emphasis on the materialistic part of life. He opines economic structure is the main foundation of society and the rest like social political and ideological structure depend upon the economic structure of the society, i.e. production for the life is must. So model of production is the basic foundation of evolution. While linking the Bhutanese refugee issue in Marxist approach, it seems problem raised from social conflict between the Drukpas, the dominant class and the Lhotshampas, the mass who were exploited by the ruling class. As all the economic and political power vested in the hands of handful ruling class (Drukpas) they had been depriving the mass of southern Bhutanese people from various basic rights. When the discriminating and inequalities touched its height, the mass raised agonist it to defy and bring the social change, which gave birth to the present crisis of Bhutan. Unlike the Marxist assumption, the revolution failed to bring any social change instead dominant class (masters) displaced the exploited mass (serf) from their native places and competed to become a refugee. (Banki, Susan 2008).

According to cultural and religious explanation refugee problem is the result of conflict between the Buddhism of the ruling Drukpa versus the Hinduism of the Lhoshampas (Subedi, 2002). In Bhutan there have been the Mahayana Buddhism based feudal systems of hereditary monarchy where religion plays a vital role in shaping the policies and programmers of government.

The Lhotshampas were Hindu and they practiced Hinduism based lifestyle and culture. The religions and culture practices were not similar to those of the ruling groups. In course of time when the populations of Lhotshampas were fast growing they realized the possible threat of growing population religious

and cultural dominance of Lhotshampas. To reduce their prominence and to check the spreading influence of Hinduism, they counterattacked the religion and culture of the southerners through the implementation of various policies and acts such e.g. as "one people one nation" policy. Thus, conflict arose from the religion and cultural rivalry led the Lhotshampas in to the refugee status. (Koirala Surendra 2005).

2.2 Refugee an Overview

2.2.1. Refugee in the Context of South Asia

In Asia, many countries are facing the issue of refugees. The people of Afghanistan, Bhutan, Myanmar, Sri Lanka, Tibet, Vietnam, Laos and Cambodia have left their community and home for other countries as victims of internal conflicts and political suppression in the homelands. (*UNHCR Factsheet, 2010*)

The studies on refugees show that most of the South Asian countries have been receiving as well as generating refugees. India has been receiving many refugees from Afghanistan, Bhutan, Bangladesh, Pakistan, Tibet and others. Pakistan has refugees mainly from Afghanistan. Due to the political, cultural and linguistic conflict between Sri Lanka government and Tamil rebellion over the last three decades Sri Lanka has been generating thousands of refugees. Nepal has also been the country receiving refugees in south Asia. This clearly indicates that South Asia is facing a great problem of refugee over the last few decades in huge number.

2.2.2 Socio-Political context of being Bhutanese Refugees

Demographically, there were broader groups in Bhutan. They were Sharchop consisting 30 %, Drukpa (16 %) and Nepali speaking people (50 %). The Sharchops are believed that they are the original inhabitants of Bhutan who belong to Indo-Burmese stock and speak 'Sharchopkha' a language similar to the one spoken by the people of North Eastern frontier agency of India.

Ngolongs, the clan of present ruling king, who originally are Tibetan migrants. They called themselves as Drukpa and speak Dzonkha', a Tibetan dialect. The southern region of the country is the homeland of the people of Nepali ethnicity who constitute around 50% of the total population. This group largely of Indo-Aryan stock speaks Nepali and practice Hinduism. Whereas the Drukpa rulers claim the southern Bhutanese of Nepali ethnicity to be recent settlers or economic migrants, this clearly indicates that Bhutan is the home land of migrants from different place in different time period (Dhakal and Strawn 1994).

The different ethnic and caste groups may appear as the centrifugal force which can also be integrated by the state's ideas in the national mainstream but the Bhutanese government chose the oppressive policy towards the Lhothasampas. In the year 1988, with the coronation of the present king, The RGOB introduced a number of policies that directly violated the human rights and fundamental freedom of Bhutanese Citizen. The government considered the Southern Bhutanese as non-citizens and thus forcefully evicted them from the country (Datta-Ray, 1984)

The government of Bhutan in order to preserve the Buddhist tradition and culture, proposed the policy of "Driglam Namza". "Driglam Namza" is a type of religious, cultural indoctrination based on Buddhism, which directly interferes with one's personal rights. Under "Driglam Namza" every citizen of Bhutan irrespective of his/her ethnic background and belief was required to learn Buddhist way of living through state sponsored training or else face the official persecutions. When the policy of "One Nation One People" was implemented, the southern Bhutanese had to face many problems. The dress based on Drukpas culture was "Gho" for man and "Kira" for woman. It was an obligation to wear these clothes but proved very impractical for them as it did not associate with their way of living; they could not work in that attire and it was impossible to wear the woolen material in the weather that went up to 40 degrees centigrade (*van Driem, 1993*).

The Nepali language was dropped from school curriculum and offices and “Dzongkha” the national language spoken mainly by the Nagalongas was set up. Women had to cut their hair. They were prohibited marrying a non citizen of Bhutan i.e. foreigners (*van Driem, 1993*).

When the greenbelt policy was approved by the National Assembly of Bhutan during its 69th session held from 19-26 March 1990, the people lost all their patience and tolerance because this policy required creation of forestry belt in all areas falling within one kilometer in the bordering districts with India. This area was the only available plain in the country where the people could yield basic food grains. So, as a result when this arable land was chosen as the place for forestation, production of crops was banned and hence the main means of survival of southern population was destroyed. The government of Bhutan did not provide them any alternative path to fulfill their demands for food. (*van Driem 1993*)

The dehumanized policies for the Lhothasampas forced them to flee their home country 'Bhutan' and took refuge at first India as their first country of asylum. But they were forcefully moved to Nepal in Eastern Terai of Morang and Jhapa districts where they are sheltered in seven camps.

2.2.3 Socio-Cultural context of Bhutanese Refugees

Joseph (1999) has explained the refugee in the context of the British colonial policy towards the structure of the Bhutanese society and polity. He also points out the emergence of a sense of paranoia among the ruling elite of Bhutan because of the role of Nepali origin people in Sikkim played in that Kingdom's accession to the Indian union. He also underscores the effects of the struggle waged in Darjeeling for separate Nepali speaking state of India in Bhutan. Centuries long harmonious relation among the people of Bhutan where turns as under in 1990 following the decision of the Bhutanese government to expel the Lhothasampas. As soon as the ruling Ngalong saw the growing population of

Nepalese origin in the south as a long term threat to Bhutan, they started to impose rules and regulations in order to harass them.

Subedi (2002) argued that Bhutanese refugee's problem is closely related to the political demography and the globalization of human rights. With the emergence of democratic government in the neighboring countries, rapid increase of Lhothasampas and their share in the state affair as a part of human right, the ruling group of Bhutan (Drukpa) became worried on their fear of southerners in their future dominance leading to successive reaction which ultimately created the Lhothasampa refugees violating the human rights.

Aryal (1998) has analyzed the Bhutanese refugee crisis as a multi dimensional problem produced by presenting the royal government of Bhutan (RGB) as impose of medieval type of Bhutanisation and integration policies. The problem has remained unresolved yet due to the diplomatic weakness of Nepal and not taking seriously by the related parties.

Phuyel (2002) has highlighted the Bhutanese history and ups and down in political arena to control political power. Bhutan is a nation of immigrants and hence a multi ethnic, multi lingual and multi religious country. Explaining about the people's movement in Bhutan and formation of different political and human right organization all over Bhutan he showed the evidences of human right violation and presented the royal government as anti-democratic and despotic one.

Rizal (2004) has described the historical fact lying behind Nepali settlement in southern Bhutan since early 17th century and their close attraction and strong influence over Bhutan. He also highlighted different policies of government to marginalize the southerners. When the discrimination and unequal treatment crossed their limits, people organized themselves to form their political platform the 'Bhutan state congress'. Government defined the attempt illegal and anti-national and gagged it to make their attempt unsuccessful.

2.2.4 Bhutanese Refugees in the context of Nepal

Aryal (undated) states that in Nepal, the arrival of Bhutanese refugees started since 1991. They set up making shift camps and hoped for the situation in Bhutan get worse and the refugees were not permitted to set up permanent camps in India. A small group of refugees crossed into Nepal and establish the first camp by the banks of Mai River in July 1991, which housed only 235 refugees. From August 1991 the influx of refugees increased at the rate of 1000 a month. The flow of refugees leaped in February 1992 to a massive 10,000 per month. From February to March 1992, the refugee population rose to 48,000. It became impossible to manage, many of them died and hundreds suffered from malnutrition and diseases

The table gives the arrival year of Bhutanese people with their number

Table 1: Arrival of Bhutanese refugees (since 1990)

<i>Year</i>	<i>Numbers</i>
1993	85,334
1994	1,03,265
1995	1,04,740
1996	1,06,801
1997	1,08,674
1998	1,05,681
1999	1,07,571
2000	1,08,897
2001	1,10,780
2002	1,12,263
2008	1, 80, 000

Note: Lutheran world federation (LWF) Annual report, 2000 and till December 2001. Source: LWF Ministry of Home Affairs/ HMG Nepal

A report of Red Cross (1997) has reported that 93,385 refugees are living in seven camps in Jhapa and Morang districts of Nepal and about 15,000 are staying outside the camps.

The Bhutanese refugees are not considered as refugee. They are categorized into different categories. In August 1993, a Bhutan Nepal joint ministerial level committee was formed, which categorized the Bhutanese refugees in Nepal into four categories - forcibly evicted benefited Bhutanese, voluntary immigrants, dissident criminals, and non-Bhutanese (*Rai, 1997*) However, it is still in controversy.

Meeting of official from Bhutan and Nepal were held in Thimpu in May, October and November of 1999 aimed at refreshing talks between the two governments on the fate of more than 90,000 mostly Nepali-speaking people from southern Bhutan living in refugee camp in eastern Nepal. In August a statement by the chairman of the UN sub commission on prevention of discrimination and protection of minority encouraged the government of Bhutan and Nepal to set up an impartial verification process for the people in the refugee camps in Nepal and to make more effective and urgent effort to negotiate their return. In January, 219 civil servants and employees of Government Corporation were compulsorily retired as a result of resolution adopted by the national assembly in 1997. This was interpreted to be a discriminatory practice aimed at Nepali speaking people from southern Bhutan, many of whom were relative people living in the refugee camps in eastern Nepal (*Amnesty International report, 1999, p-98*)

During the eighth round of bilateral talks in September both governments made some progressive in defining the category of people who would be eligible for return and reportedly discuss the mechanism for the verification progress. (*Amnesty International report, 2000, p-50*)

Several high level delegations visited the country to discuss with the authorities the difficulty of people living in refugee camps in Nepal since the early 1990s.

Among them were US state department official who visited in January and December of 2001 AD. After her visit in April, the UN high commissions for the refugee reported that Bhutan was ready to proceed with joint verification of people living in the camps to determine the eligibility for inclusion in a future voluntary repatriation program. However in May the ninth round of ministerial talks between Bhutan and Nepal failed to reach agreements. In September the European parliament passed a resolution calling on "the government of Bhutan and Nepal in corporation with all parties involved to reach an agreement which will allowed the early and voluntary repatriation of the refugees to their country of origin" (*Amnesty International 2001,p-48*)

Effort to resolve the situation of Bhutanese refugee in eastern Nepal remained blocked during 2004. There was no progress in the first few months after Bhutan suspended talks following violent incidents during a visit by Bhutanese officials to Khudunabari refugee camp in December 2003, only after Nepal issued a report into the incidence in May did Bhutan accept in principle that the process could resume. However there were no talks or implementation of the agreements reached between Nepal and Bhutan in 2003 on the return of some refugees. Moreover, there were serious concerns about the condition under which refugees might be required to return and about the lack of monitoring of the process, since the UN refugee agency UNHCR continued to be denied access to Bhutan, following an announcement in 2003 of plans to reduce assistance in the camps. UNHCR planned to register the refugees. However, by the end of 2004, the Nepal government had not agreed to this. In October, a US assistant secretary of state visited, Bhutan and Nepal in a high level initiative aimed at the resolving the stalemate. (*Amnesty International, 2005, p-56*)

Due to everlasting political stalemate and deadlocks, the attempts of UNHCR to get agreement for their repatriation to Bhutan failed, and the Nepalese Government opposed local integration. Most refugee leaders also opposed local integration. International observers criticized integration on the grounds that Bhutan's behavior constituted ethnic cleansing and local integration was a

dangerous precedent (*UNHCR, 2006*). In 2006, the UNHCR acknowledged that the 'many refugees from Bhutan who were deprived of citizenship [and] languish in camps in Nepal foresee little chance of returning home or reacquiring their citizenship' (*UNHCR, 2006, p 26*). They faced a prospect of remaining 'part of the UNHCR casebook for the coming years' (p 27).

In mid 2008, the UNHCR acknowledged the failure of repatriation efforts (Feller, 2008), saying the United Nations had 'found it impossible' to broker solutions, so the strategy was to 'phase out assistance' and support targeted third-country resettlement as a 'solution to this problem'. The Bhutanese in Nepal were seen as a 'priority' for resettlement.

New Zealand has supported the effort to resettle the Lhotshampa. Other countries to offer resettlement include the United States, Canada, Denmark, the Netherlands, Norway and Australia. There is no limit to the number of Nepali Bhutanese who may be resettled, and it is estimated that the process will take up to seven years as nearly one-third of the Nepali Bhutanese refugee population has registered their interest in third-country resettlement (*Banki, 2008*).

2.2.5 Social and Economic Relations between Bhutanese Refugees and Local Communities

The presence of refugees compounds the already prevailing economic, environmental, social and, at times, political difficulties in these countries. Often such countries are confronted by a combination of all four of these factors. Nearly always their impact is substantial. Moreover, in many refugee situations, problems are aggravated when refugees are a substantial proportion of the local, if not national population. For example, in Nepal, in the district of Jhapa, 90,000 refugees represent over 13 per cent of the local population. (*UNHCR 1997*)

As per a paper released by the Executive Committee of the High Commissioner's Programme Standing Committee, the presence of refugees,

and demands on the already severely strained economy, services and infrastructure add to the extreme hardship affecting the local populations. In many instances, refugees become an added impediment to, or risk jeopardizing, the development efforts of the host country. (*UNHCR 1997*)

The social and economic relationship between Bhutanese refugees and local people is widely studied by different scholars from different angles. Some scholars examine from competitive relationship between refugees and local people (*New ERA, 1993, Rai 1997, Giri, 1996, Oli 2002*). They basically focused on the fact that local people have economic and environmental problems due to the resettlement of refugees in Jhapa and Morang district. For example, Oli (2002) has observed that the presence of the large number of the Bhutanese refugee in Jhapa and Morang district, the host community has been negatively affected. Theft, prostitution, alcoholism, misunderstanding, conflict gambling and robbery have become the major social problems these social problems are the condition threatening the well being of the host community. He further wrote that local people have experienced loss of employment opportunities in agricultural and construction sector due to the presence of a large number of Bhutanese refugees. He further pointed out that sanitation around the refugee camps is deteriorating due to the widespread open defecation on the grazing land forest, irrigation canals and river banks. Such pollution of the local environment has contributed to the increase of the mosquito population and there exists the possibility of the spread of epidemic disease such as malaria, cholera, dysentery etc.

Similarly, some scholars pointed out the psychological problem among the Bhutanese people as a result of living to be refugee in the camp (*Giri 1996, Nash 2003*). Similarly, Nash (2003) has documented the situation of refugees inside the camp. He remarked the condition of refugee as "frozen life". He further highlighted three primary problems in the Camp: the burgeoning youth population, donor fatigue and tension with local community arisen from

competition in the labor pool. In this way the third problem clearly mentioned the tension with local community arisen from competition in the labor pool.

A community-development approach was taken in running the Bhutanese camps. This meant in practice a rights-based approach and democratic structures of self-management, the promotion of the interests of women and children, and equitable access to basic services. Comparatively high levels of primary, secondary and tertiary education were achieved, and several preventive health programs were instituted along with regular nutrition and other services. In effect, the refugee population enjoyed 'disproportionately higher indicators of well-being' than the local Nepalese population (*Muggah, 2005, p 152*).

Despite such a 'relatively high standard' of education and services, the UNHCR has acknowledged 'considerable frustration' among refugees (*UNHCR, 2006, p 116*). Suicide rates, domestic violence, alcoholism, and trafficking of women and children were increasing (*UNHCR, 2006*) along with child marriage, polygamy, and prostitution (*Muggah, 2005*). Refugee families were dispersed across different camps, and young people often lacked identity papers since they had been born in camps after families fled Bhutan.

Although the local host population did derive some benefit from the camps since the cheap labor increased the supply of goods and locals used the camp healthcare systems, local Nepali communities complained that refugees drove down wages, depressed prices and contributed to crime and prostitution (*UNHCR, 2006*).

Refugee affected areas rehabilitation programmed (RARP) established with the aim of reducing negative impact and improving difficult relations between the host communities and the refugees. This programmed completes its eleventh year in 2006. It is estimated that 353,000 host community people are directly and indirectly affected by the major refugee's presence. The program has been

instrumented in developing host community villagers and supporting their people.

New ERA (1993) has analyzed that the local people living in the vicinity of the refugee camps have been negatively affected. Prior to the presence of the refugees, they had never faced the social insecurity. They didn't close the door of their kitchen garden and paddy field. They could go the local Bazaar but now one of the family members always has to be in the house to prevent the possibility of being robbed. During the night they have to be more watchful and alert than before. Similarly women formerly could go to forest to fetch fuel wood and take care of their animal without any sense of insecurity or fear. Now, the situation has changed. Local women have difficulty to go forest alone. Now they feel that if they go alone, they may be robbed or even sexually harassed. So, the influxes of the Bhutanese refugees have a negative bearing on the socio-economic life of the communities living close to the camps, in particular, and Nepal in general. The concerned authorities must think of it very seriously for its mitigation. If the negative impact is not mitigated with appropriate measure, the local communities will be further adversely affected and the resource poor regions will eventually, experience demographic inundation and its long term negative repercussions. Even at present, the local people have already started to be antagonistic towards the refugee and the officials of the implementing agencies.

There has been an overall lack of empirical data and research in the area of repercussion of refugee situation in the host country. However, analyzing some positive impacts in terms of Afghan refugees, as per Stilwell (2003), the presence of the Afghans was generally advantageous for the local community, with the positive national publicity received providing excellent advertising for the town. The economic contribution of the Afghans to regional development was estimated at between \$2.4 million and \$2.7 million over 18 months from mid-2001 to 2003. Their contribution as workers was valued by employers who

noted their record of hard work and low absenteeism. No significant social problems arose.

Similarly, some studies point out that the resettlement of Bhutanese refugees has brought some positive impact to the local communities and society. For example UNHCR (2005) report stated living condition of the adjacent local population have been improved by buildings, roads, river embankment, bridges, village health post and schools.

KC and Nagata (2006) conducted research on refugee impact on collective management of Humse-Dumse community forest resources analyzing the relationship between forest resources, refugees and the host population and examined the past forest condition and management practices and the emerging managing practices due to the threat posed by the presence of the refugees. They concluded that the use of fuel wood by the refugees has been the most critical determinant of the growing resource scarcity and environmental damage and they acted as a trigger for the local population to act more assertively for themselves and be active participants in local protection and management of the forest resources.

Uddin and Khan (2006) in their study on Teknaf Game Reserve (TGR) compared the dependency, livelihood activities and impacts of local people with those of Rohingya refugees on the reserve and found that the Rohingya refugees were comparatively more dependent on the forest and local people and their impacts were influenced by seasonal fluctuations in climate, by the availability of natural resources, and by various environmental, socio-economic and political shocks and stresses.

A recent study undertaken by the Government of Australia (2011) points out the positive impacts of refugees to the host country. Migration and the intake of refugees can diversify and enhance the skill level of the population, increase economies of scale and foster innovation and flexibility. Refugees are often entrepreneurial as they face the need to set up and establish themselves in a

new environment. One illustration of this was evident in the 2000 Business Review Weekly's annual "Rich 200" list which showed that five of Australia's eight billionaires were people whose families had originally come to the country as refugees.

As per the refugee resettlement program in Nepal, as one of the largest and successful resettlement programs in the world, more than 75,000 of the refugees have begun new lives in the United States (UNHCR, 2012). Himal Khabarpatrika (2013) reported that daily remittance from the refugees have exceeded NRs.70, 00,000 per day extended to the refugees living in Nepal. Most of the remittance amount is invested in Damak market. Nevertheless, daily consumption of 300 kilograms of chicken meat is normal in those areas.

In this way, refugees have positively contributed to the economy of the locals in those areas.

CHAPTER THREE

RESEARCH METHODOLOGY

This chapter attempts to describe the research methods used for this study. This chapter deals with the research design source and nature of data, universe and sampling size, tools and technique of data collection producers. Likewise, the method applied in processing and analyzing of the data and the limitation of the study, have been presented.

3.1 Rationale for site selection

Beldangi-II is the largest refugee camp, in context of its population and area, among the five refugee camps. Therefore it creates more impact on local community from economic, social and environmental point of view. The Beldangi II camp is within the Damak village of Jhapa district. Such close quarter with a refugee camp has had lot of effects on the surrounding community which we shall deal with in greater detail in the upcoming chapters.

The major objective of this research has been to identify the effects of the refugee settlement on the neighboring areas, Damak village in this case. As the village has the biggest refugee population in Nepal, it was chosen as an area of study. The area was suitable for me to examine the impacts of refugee to the local community because they were generally engaged in some kind of economic activities in the surrounding villages.

3.2. Research Design

This study has been carried out on the basis of exploratory research design because the study has focused on the investigation of the impacts of refugee on the local community. It was also a descriptive study because the researcher describes the socio-demographic, as well as economic data to relate them with impact of Bhutanese Refugee to the local people and society.

3.3 Nature and Source of Data

The nature of data of this study was qualitative and quantitative. They were gathered from primary and secondary sources. The primary data were collected directly from field work by using observation, interview and survey with the local community, and secondary data were collected from various published and unpublished information sources available in different libraries, information and documentation centers at the government and non government organization. In addition information was also gathered from published and unpublished reports.

3.4 Sampling Procedure

Beldangi refugee camps are adjoined with 3 and 5 wards of Damak municipality of Jhapa district. Therefore, the people of these areas mostly interacted with refugees all the time. There are 899 households for the universe in ward No. 3 and 5. These wards are inhabited by different religion followers, caste and ethnic groups such as Bramin, Chhetri, Rai, Limbu, Tamang, Dhimal, Newar, Magar. The researcher has selected 10% of total households for the sample size by means of simple random sampling as there was no basis of separate categorization among these households. All the households that were on the vicinity of the refugee camps were covered by the researcher on the basis of their proximity. 10% of the total households were selected as it would be difficult to deal with a larger size of respondents. As a local, it was easier for me to find willing respondents in the selected wards. Not only those people that I knew, but I also sought local farmers, teachers, reporter and other members of the community to interview them on the research matter. However, due to time constraints, the sampling was limited to the people I could come across.

3.5 Data collection Tools and Techniques

As a social research, the various sociological tools and technique were used to collect the data during the field work. The tools and techniques used as follow.

3.5.1 Observation

Most of the qualitative information was collected through observation during the field visit. During the field visit, lots of interaction was conducted with local people and their activities were observed to understand the impact of refugee camps. Interaction between refugees and local people, social activities of both refugees and community people, situation of sanitation, health and environment, habits of alcoholism, gambling, and fighting, economic condition were observed. I also observed the economic activities of the refugee out the camp especially in local communities.

3.5.2 Household Survey

Household survey has been conducted by using structural questions sheet. The questionnaire was used to obtain the data of refugees' impact on local communities. They were used to collect some personal identification like population structure i.e. age, sex, occupation, literacy rate and various impacts of refugee like social, environmental, economic, forest degradation, health and sanitation and life standard both in community and refugees camp by asking them several direct close-ended questions.

3.5.3 Key Informants Interview

General discussions were conducted with knowledgeable people of the community. The police officials, local farmers, teachers, reporter as well as social activists of the local community who have been observing and monitoring the impacts of refugee on local society and communities were taken as interview. During the course of the study, I took interview with 90 people both male and female. Out of them, 39 were farmers, 19 were students, 4 were teachers, 8 were job holders in the service sector, 14 had their own business venture, 1 was reporter and 5 were from the labor group. I used both structured and unstructured interview to collect the required information which have attached Some photographs in the appendix.

3.5.4 Focus Group Discussion

Focus group meetings were conducted with the local people. The topics discussed with local people were points on the impacts of refugee on their natural resource, social activities economic condition, health, sanitation market price. In total 2 group meetings were held inside the community with group size 23 and 22 respectively. A total of 25 female and 20 male were involved in the Focus Group Discussion. Despite the fact that 7-12 people are considered best for social discussions, the discussions were held in short time periods for larger groups due to severe time constraints as it was difficult to arrange meetings for such diverse group of people. Several had to leave for jobs and some had difficult household obligations so fewer group discussions were held. Also, while conducting discussions passersby would also come and want to be included in the discussions.

3.6 Data Analysis

The data processing and analyzing were done manually after collecting primary and secondary data. The data were processed through tabulation, editing and coding. Basically qualitative data were analyzed and interpreted descriptively. The quantitative data were processed by relevant tabulation. The collected data were analyzed with the help of simple tabulation and charts.

3.7 Limitations of the Study

Every research has its own limitations so this study is not an exception.

-) First of all we have the geographical limitation that the sample taken in this study was very small. Therefore its finding comes from Damak area, which may not be equally applicable to all parts as well as not equally applicable to all the causes that bring about the issue of refugees.

-) Due to the limited resource, there were methodological limitations. So, small size might have its own limitation in generalizing facts.
-) Moreover, information may not be enough for intensive as well as extensive studies. Recommendation may be more applicable to similar situation only.

CHAPTER FOUR

STUDY AREA DESCRIPTION

4.1 Study Location and Local Community

Damak village lies in the western part of Jhapa district. Ratuwa and Mawa River lie as a border to it in east and west respectively. Refugee's camp of Beldangi is adjoining with Damak village. Geographically, the village is located in the lap of the Chure hills, which was covered with thick forest of sissou and shorea robusta species, as well as other small bushes before the arrival of the refugees said by the local people. Local people used to graze the cattle, collect firewood and grass from the jungle in the past, as well as present. After the government allowed establishment of three Bhutanese refugee camps Beldangi I, Beldangi II and Beldangi II extension in 1992 A.D. The Beldangi II camped was established by encroachment of the forest land in 117.5 ha of the forest besides the local peoples' objection towards it. The respondent informed me that after the establishment of Bhutanese refugee camp at the adjacent of Damak village, forest is subjected to decrease in regeneration, growing stock, forest yield, which was also reported by Subedi (2012).

Beldangi is about 6 km north from the Mahendra Highway of Damak. There are three camps in Beldangi. They are Beldangi 1, Beldangi II, and Beldangi II extension. The total population of the refugee camps as of 31st January 2013 is 40,476 (UNHCR, 2013). This added to the 75,743 (Central Bureau of Statistics, 2011) total population of Damak Municipality adds up to more than one lakh residents in an area intended for much lesser inhabitants. The growing population may really increase economic competition, as well as over exploitation of environment which I will discuss in the chapter Five.

4.2 Demographic Structure

A total of 5302 residents in 899 households constitute the population of Damak village as per the census of 2011.

Table 2: The Total Population of Research Community is given below

War d No.	No. of respondent s	Male population		Female population		Total Populatio n
		Numbe r	Percentag e	Numbe r	Percentag e	
3	342	994	36.26	931	36.35	1925
5	557	1747	63.74	1630	63.65	3377
Total	899	2741	100.00	2561	100.00	5302

Source: (Central Bureau of Statistics, 2011).

4.3 Demographic and Socio-Economic characteristics of local people

The population of Damak is composed by different ethnic groups like Brahman, Chhetri, Newar, Rai, Limbu, Dhimal, Kumal, Bhujel and Tamang. Different occupations like agriculture, government service, business; labor is occupied by the people of Damak. The religions followed by the community people are Hindu, Buddhist, Christ, Muslim, Kirat (CBS 2011). The following sub-headings look into the categorical distribution of population of Damak

4.3.1 Ethnicity and Caste of local people

As I mention that there was diversified people living in the village. Brahman, Chhetri, Newar, Rai, Limbu, Dhimal, Kumal, Bhujel and Tamang. Dhimal is considered as the traditional habitat of the area. The table shows the distribution of sample population by caste and ethnic composition.

Table 3: Distribution of Respondents by Ethnicity and Caste

Caste groups	No. of respondents	Percentage
Brahman	32	35.56
Chhetri	21	23.33
Limbu /Subba	12	13.33
Tamang	7	7.78
Dhimal	8	8.89
Rai	4	4.44
Bhujel	3	3.33
Kumal	3	3.34
Total	90	100.00

Source: Field Survey, 2012

The table 3 clearly shows that the highest percentage of local community comprises entirely of Brahman and Chhetris i.e. 35.5% and 23.3% respectively. Damak village is considered the traditional habitat of the Dimal people. However, the data collected from the two villages of Damak shows that their population was in minority. This clearly indicates that migration of people to Damak is not phenomena. That means, Bhutanese refugees are not only the new comer for the local people. Before the arrival of these people, the indigenous people felt the impact of migrant earlier too.

4.3.2 Religion

Damak village is a multi-cultural, multi-religious and multilingual society. The people have been following different religion in the community. The table presents the distribution of respondents by their religious background.

Table 4: Distribution of respondents According to Religion

Religion	No. of respondents	Percentage
Hindu	65	72.2
Buddhist	15	16.7
Kirat	5	5.5
Christ	5	5.5
Total	90	100.0

Source: Field Survey, 2012

It is clearly seen from the table 4 that about 72.2% of total population follow Hindu culture, 16.7% believe in Buddhist, 5.5% in Kirat and about 5.5% in Christian culture. The relationship between religion and how it influences their perception of refugees will be analyzed in Chapter Five. It was seen that most of the Hindus believed that refugees brought about negative impacts on the society while the religious minorities believed they also had positive impacts.

4.3.3 Distribution of Respondents according to Educational Status

Education is a strong tool for development. Educated citizens can lead the community to the path of progress. So it is considered as a backbone of a community and the structure of a community is always based on the level of education of its members. Table no.5 shows the educational status of respondents.

Table 5: Distribution of Respondents according to Educational Status

S.N.	Education	No. of respondents	Percentage
1.	Primary	35	38.9
2.	Secondary	26	28.9
3.	Inter	14	15.5
4.	Bachelor	11	12.2
5.	Master	4	4.4
Total		90	100.00

Source: Field Survey, 2012

It is clearly seen in the above table 5 that about 38.9% of the local respondents are of primary educational level, 28.9% are of secondary level, 15.5% are of intermediate level, 12.2% are of Bachelor's level and about 4.4% are of master's level. It was seen that people with higher level of education believed that there were security issues in the region since the advent of refugees. The detailed relationship between education and the difference it makes on how they perceive refugees will be analyzed in Chapter Five.

4.3.4 Primary Occupation

As per the table 6, it is seen the highest percentages of respondent are farmer and the least are labor. This could be because with the Bhutanese refugees, cheap labor force has entered the Damak market and fewer people can find jobs as laborers.

Table 6: Distribution of Respondent According to their Occupation

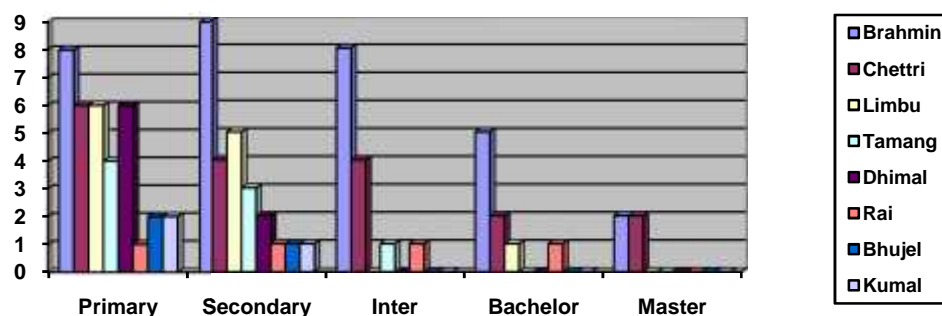
S.N.	Occupation	No. of respondents	Percentage
1.	Farmer	39	43.33
2.	Student	19	21.11
3.	Business	14	15.56
4.	Job	8	8.89
5.	Teachers	4	4.44
6.	Reporter	1	1.11
7.	Labor	5	5.56
Total		90	100.00

Source: Field Survey, 2012

However, irrespective of their occupation, a majority of the respondents believed that refugees have brought about several social impacts on Damak village. The relationship between occupation and the difference it makes on how they perceive refugees will be analyzed in Chapter Five.

4.3.5. Interrelationship of respondent as per caste/ethnicity and education

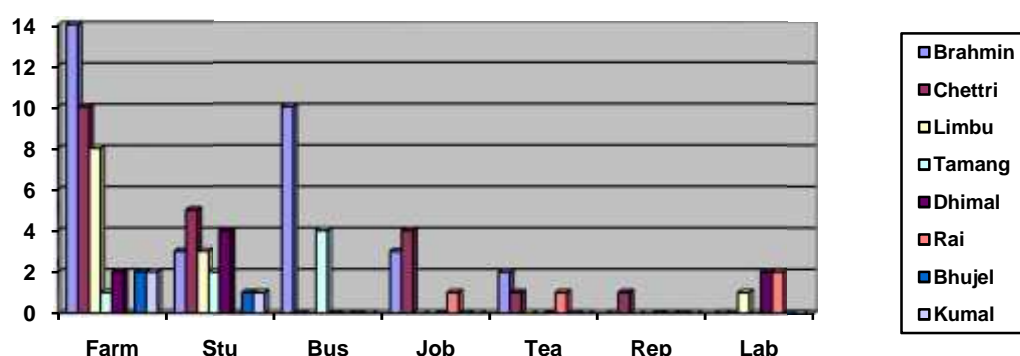
Chart 1: Interrelationship of respondent as per caste/ ethnicity and education



As seen from Chart 1, it is clear that mostly respondents of Brahmin and Chettri caste groups were more educated, up to Bachelors and Masters Levels. Most of the other minor caste groups were low educated. This is a proof of the fact that those caste groups place higher value on school based learning while other caste groups are mostly occupational from a lower age.

4.3.6. Interrelationship of respondent as per caste/ethnicity and occupation

Chart 2: Interrelationship of respondent as per caste/ ethnicity and education



From the above chart 2, it can be seen that a majority of the respondent population was farmers. Even among them, mostly Brahmins were farmers but that can be because Brahmin was the major caste group even in the survey.

Most Limbus were also farmers. However, the high-ranking jobs such as Teacher, Reporter, Job holder were also mostly Brahmins and Chettris while most of the indigenous groups can be seen as farmers and laborers.

4.4 Agencies involved in Refugee assistance program

4.4.1 United Nations High Commission for Refugees (UNHCR):

UNHCR acts as the donor agency and co-ordinates all the protectoral and assistance activities to the refugees at the request of and in close consultation with the Nepal. The Nepal as the counterpart ministry responsible for leasing with UNHCR has entrusted the home ministry for the implementation and supervision of assistance to Bhutanese refugees in Nepal. It has its sub-office in Damak, Jhapa.

4.4.2 World Food Program (WFP):

WFP makes available all food commodities, which are distributed by NRCS. Moreover, WFP is providing fund for supplementary income generation to the refugees through RWF and assisting to the CARITAS Nepal for vocational training activities to the refugees and the people of refugee affected area. Moreover, it has given assistance on the home gardening and nutrition education program in the camp. The field office of WFP is located in Damak.

4.4.3 CARITAS

CARITAS is responsible for running school for refugee children and operation of vocational training. This training contains the training of house wiring, welding, automobile, radio/TV repairing. Caritas Nepal is a social development/relief organization operating under the auspices of the Roman Catholic Church in Nepal as its social arm. It was established in 1990 and is registered as an NGO. Caritas Nepal is a member of Caritas Internationalism. Caritas Nepal tries to spread the love of caritas by working in solidarity with the poor, downtrodden, marginalized people of Nepal with a mission to

empower them to overcome poverty and realize basic human rights and social justice and to provide relief to those suffering from disasters and conflict. The main programme areas of Caritas Nepal currently are: Improving Food Security of Rural Households through Sustainable Agriculture; Building Sustainable Peace; Socio-economic Empowerment; Poverty Alleviation through Cooperatives and Micro Enterprises; Combating Trafficking of Women; Education for Bhutanese Refugee Children; Community Based Disaster Preparedness; Emergency Relief for Disaster Victims, and so on.

4.4.4 AMDA Primary Health Care Project

AMDA (PHCP) has taken responsibility of primary health care in camps from January, 2001 as an implementing partner of UNHCR. Responsible to manage and deliver the health and nutrition services to Bhutanese Refugees in Nepal. Services of PHCP are delivered from 7 PHCs in Seven refugee camps. Mechi Zonal Hospital, Bhadrapur & AMDA Hospital, Damak are being used as its primary referral centers. Drugs and other necessary treatments are provided free of cost to all the needy refugee patients. PHCP provides Nutrition program, safer motherhood and mental health clinical care including 24 hour emergency, health education, sanitation and referral up to tertiary care in Kathmandu. It provides services to refugee patients at the camp in collaboration with other implementing partner of UNHCR. It is working in close coordination/collaboration with the Government of Nepal through District Public Health office (DPHO) and the UNHCR.

4.4.5 Nepal Red Cross Society (NRCS):

Nepal Red Cross society is one of the first organizations to provide services to the refugees when they first started arriving Nepal. At first the refugees were temporarily settled at the bank of Kankai River of Maidhar, Jhapa. NRCS phased out when LWF moved in as implementing partner of UNHCR to provide necessary assistance to the refugees. NRCS restarted the refugee's assistance program in November 1992 with running ambulance services,

distribution of blankets, mosquito nets and clothes for the entire population of the refugees. Funds have been generously contributed by different sister societies and the governments towards the global appeal launched by the ICRC in favor of the Bhutanese refugees at the request and initiation of Nepal Red Cross Society.

In early part of 1993 NRCS started expending its activities with organizing training programs for the refugees with introduction of fire prevention the afforestation program. After series of discussions, an agreement reached their up on among UNHCR, WFP, NRCS and LWS at various levels. NRCS took over entire distribution activities in all the camps since 1 January 1995. The distribution of kerosene was taken over by the NRCS from UNHCR since 1st January 1995. The criterion for kerosene distribution is each person upto 3 members receives one liter each and subsequent increment gets ½ liter pr week/person. NRCS is responsible for distribution of food and non-food items, vegetables, and kerosene. It is responsible for fire prevention and fighting program, daily operation of ambulance for medical emergency, environmental protection and a forestation program and home gardening and nutrition education program.

4.4.6 Lutheran World Federation

Refugee affected areas rehabilitation programmed (RARP) was established with the aim of reducing negative impact and improving difficult relations between the host communities and the refugees. This program completes its eleventh year in 2006. It is estimated that 353,000 host community people are directly and indirectly affected by the major refugee's presence. The program has been instrumental in developing host community villagers and supporting their people.

LWF Nepal is one of the first NGOs involved in Bhutanese refugee and continues to play a major role in maintaining the camps and their services in collaboration with UNHCR, the government of Nepal and other implementing NGOs NRCS, SCFUK, CARITAS and OXFAM and the refugees themselves.

LWF Nepal is responsible for maintaining basic camp's infrastructures, road and buildings, refugees' shelters, water and sanitation, environmental protection and vehicle maintenance. Australian Lutheran World Services (ALWS) provided financial support in addition to UNHCR funding' (LWF annual report, 1998, p-28)

LWF is responsible for development of infrastructure, shelter, water supply and sanitation in camp. LWF had launched its program in Nepal in 1985. LWF Nepal implements the program through the implementing partners NGOs, CBOs, groups and user committees or LWF is directly involved implementing some of the activities through its field based project office of Jhapa. LWF Nepal country program office is located in Kathmandu and the development program office is in Nepalgunj (Western Region Center Unit).

The strategic priority of LWF Nepal lies in the area of Nepal Development Program (Empowerment Projects), Relief and rehabilitation, advocacy and networking and organization development.

4.4.7 International Organization for Migration (IOM)

IOM is responsible for resettlement program to the third countries. IOM had launched its program in Nepal in 2006. The third country resettlement program became a life-saver for the refugees and local community alike. The Organization has been resettling the Bhutanese refugees to Norway, Denmark, Canada, Australia, the United Kingdom and the United States of America, New Zealand. Till date, the organization has resettled more than 75,000 refugees from the different 7 camps in the above nations (UNHCR, 2012)

CHAPTER FIVE

Socio-Economic and Environmental Impacts of Bhutanese Refugee on Local Communities

This chapter deals with the socio-economic impacts of Bhutanese Refugee on local community. The first part describes the socio-economic impacts and second part about the environmental impacts in the context of surroundings villages of Beldangi refugee camp.

5.1. Social Impact of Refugee Settlement on Local Community

In the discussion with the local people, they reported the various different anti-social activities such as burglary, loot, prostitution, rape, illegal trade unemployment problem have been increasing in Damak village for the past twenty years due to the presence of refugees. The local business, educational institution and agencies are also been affected due to the presence of refugees. In addition to social and economic impacts, villagers also pointed out the several ecological problems such as deforestation increase, decrease the forest resources (firewood and fodder). The increase in population has added the problem of pollution. The settlement lacks systematic sewerage. Due to this Sewage over flows in the rainy season and is spreading in nearby settlements, various diseases such as typhoid, diarrhea, jaundice and others visceral diseases appeared in the society. To cure and control such diseases the only one small hospital of Damak, AMDA can not a give high level service to local people of Damak.

A large number of refugee students are studying in Damak campus but this campus in unable to provide the desk bench and classroom for the local students. So, the added refugees have become burden for local campus. As a result, the quality of education of this campus is decreasing day by day. From every angle, the local people of Damak have been bearing many problems created by the refugees.

5.1.1 Perception on security before and after settlement of Refugees Camp

The respondent informed me that every night the people of this community have been suffering from robbery and motor cycle, pots, animals, grains are being stolen from the community. The main problem of this is the similarity in face and language between refugees and local people.

Local people have claimed that the thefts have much increased at Damak village, after arrival of Bhutanese refugees than before. A farmer told me that we stopped grazing our animal near the jungle after arrival of the Bhutanese refugees. It is very risky to take the cattle's in jungle for grazing. Our cows were mistreated by Bhutanese refugees because they eat beef and added that Nepali people cannot do such kind of sins because cow is our goddess. A leg of a cow was cut few days ago. Similarly, another farmer reported that crops such as paddy and corn are stolen from the field by the Bhutanese people frequently. A respondent mentioned that bicycles, motorcycle, clothes, cattle, household's goods are stolen very frequently. These days no one keeps the above mentioned things on the ground floor of the house. They are kept on the first floor, where the thieves have relative difficulty in stealing because the entrance gate of the first floor is properly locked or closed. And local people do not dare to go the jungle alone. Most of the females are looted their ornaments. It is very difficult to walk alone on the road when it falls dark. The table 7 shows that local people perceived the security condition of Damak village to be better before the establishment of camp.

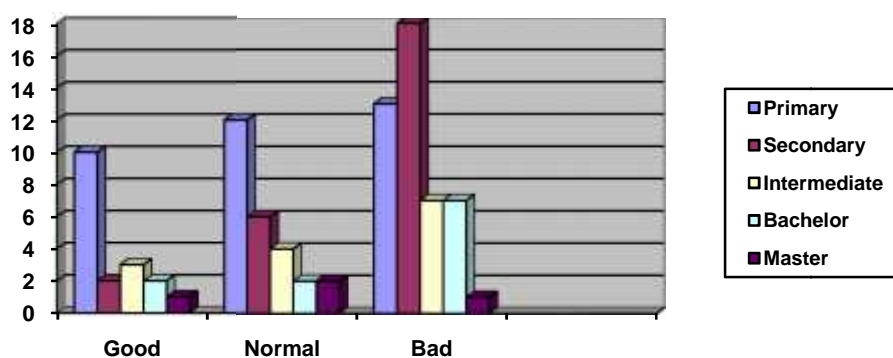
Table 7: Distribution of Respondent by their perception of Security Before and after settlement of Refugees Camp

Responses on Security	before settlement		after settlement	
	Number	Percentage	Number	Percentage
Good	55	61.1	18	20
Normal	28	31.1	26	28.9
Bad	7	7.8	46	51.1
Total	90	100	90	100

Source: Field Survey, 2012

As mentioned before, most of the local community sees a decrease in security with 51.1% of respondents stating bad security situation after settlement of refugees. However, I also found that perceptions towards the security situation after settlement of refugees at Damak village, different categories of respondents perceive it differently. The chart 1 shows the distribution of respondents on the basis of their education and perception of security in the community.

Chart 3: Distribution of respondents on the basis of their education and perception of security in the community



According to the chart 3, it is evident that most of the secondary level students believe that with the entry of refugees, the security in Damak village has become bad. A teacher, who was a Master's level graduate stated that since the

refugees have come to Damak, it has become difficult for people to leave valuables such as bicycles, dishes, paddy and other personal belongings unguarded. A majority of primary level students believed that the security situation still remained good. It could be due to their lack of grasp of the severity of the situation.

5.1.2 Anti-social Activities after the Establishment of Camp

In the study area, the respondent told me that anti-social activities were dramatically increased within the Bhutanese camp and the surrounding villages after establishment of refugee camp at Beldangi. When I asked them about the anti-social activities they included burglary, loot, prostitution, rape, boot legging, illegal trade under it. The table 8 shows the local responses about the number of anti-social activities in the Bhutanese camp and the surroundings.

There were several cases of rape of local women by Bhutanese refugees. For example, in the discussion with Area Police Office Damak, it provided to the several cases alleged by and against the Bhutanese refugees residing in the camps. According to them 5 years old Samita (name changed) of Damak 15, Jhapa was allegedly raped on 14 Magh 2064 by a 15 year old male Bhutanese refugee from Beldangi 2. Similarly, on 03 Falgun 2068, Jamuna (name changed) of Jhapa Damak-5 was allegedly raped by a 44 years old male Bhutanese refugee from Beldangi²ext. This also shows an increase in anti-social activities.

Table 8: Distribution of Respondent According to Anti-social Activities after the Establishment of Camp.

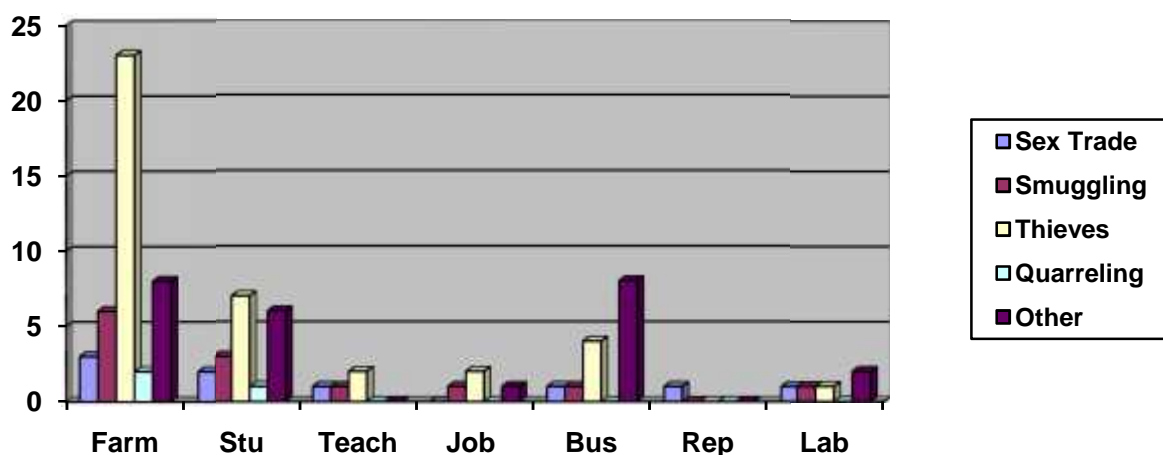
S.N.	Anti-social Activities	No. of respondents	Percentage
1.	Thieves	37	41.1
2.	Smuggling	13	14.4
3.	Sexual trade	8	8.9
4.	Quarreling	6	6.7
5.	Other	26	28.8
Total		90	100

Source: Field Survey, 2012

As mentioned before, most of the local community told me that anti-social activities were increased in the Damak village and its surroundings after settlement of Bhutanese refugees at Beldangi. However, I also found that perceptions towards the anti-social activities after resettlement of refugees at Damak village, different categories of respondents perceive it differently.

The chart 1 shows the distribution of respondents on the basis of their education and perception of anti-social activities in the community.

Chart 4: Distribution of Respondent according to Anti-social activities according to their occupation



According to the above chart 4, highest percentage of farmers believes that thieves have increased since the refugees came to the camp. A majority of the respondents, despite their occupation believe that sex trade and quarreling have not increased by a great percentage. Some respondents also highlighted that other problems such as gambling, alcoholism, vandalism have increased in the community. A single teacher respondent stated that sex-trade had increased in the community.

5.1.2.1. Increased Prostitution

Out of total 90 respondents, 47 claimed that prostitution was another growing problem at Beldangi. A local woman told me that a large number of young refugee girls have no jobs. They have plenty of time and desire to wear good clothes, cosmetics and watch movies. However, these things are not provided by the agencies to them. It is difficult for them to purchase these things and to watch cinema. Thus, they are engaged in the prostitution, which assist their necessities.

A key respondent of the Beldangi camped told me that, many people of different parts of Jhapa and Morang visit Beldangi camps for fulfillment of sexual desire. Now, it, Beldangi area, became the center of prostitution. An old man of Beldangi bitterly said about the event of prostitution at the camp and the surroundings like this;

Now-a-days, people have lost our norms and values. They don't have fear and shame of society. They went to jungle of Beldangi for sexual activities even in the daytime.

During my study, I asked the respondents about their responses on the increment of prostitution at present based on their experience. The table presents the responses about the situation of prostitution in their locality after reestablishment of Bhutanese refugee camp.

Table 9: Distribution of Respondent According to Their Response on the Basis of Increment of Prostitution in Locality

S.N.	Response	No. of respondent	Percentage
1	Yes	47	52.22
2	No	23	25.56
3	Don't Know	20	22.22
	Total	90	100.0

Source: Field Survey, 2012

The table 9 clearly shows that majority of the respondents i.e., 52.22% mentioned that prostitution is increasing in the community. 23 (25.56%) respondents responded no increment and 20 (22.22%) respondents stated that they had no idea about it.

5.1.2.2. Increased Gambling

In the field observation, I found that Bhutanese refugee people have lots of leisure. That means they have had no work inside the camp. Thus, visited to the market and play cards with the local people. The refugees as well as local children that surround them to watch their gambling are imitating their bad habits, which inspire them to play cards. In the field observation, I also saw the events many times in the market as well as camp. However, the local people told me that gambling was really increased in their surrounding along with the establishment of refugee camp at the village. It does not mean that it was not gambling was not related to Bhutanese refugees, but the intensity was definitely increased told by a key informant in the field study. A respondent told me that it was really difficult to save our children and students from gambling as they are exposed to it as an enjoyable pastime from an early age.

However, a farmer stated that much before the refugees even arrived in Damak, there were many unemployed young people who would waste their days gambling around his field. So, he believed that it was a deep rooted social evil that has nothing to do with the influence of refugees.

5.1.2.3 Increment of Theft/Stealing events

In the study area, the respondents told me that the events of stealing and robbery were increasing in the study area. A local businessman stated that it has become difficult to keep household utensils, bicycles and other valuables in the open as they are likely to get stolen. A teacher complained that two bicycles went missing from his home at night when the family was sleeping in the year 2007. He states that at that time, before refugees came to Damak, even items left outside were not lost. The following table shows the refugees' and other factors' involvement on the events.

Table 10: Distribution of Respondent According to Their Response about the Increment of Theft/Stealing events in Community

S.N.	Response	No. of respondent	Percentage
1	Yes	55	61.11
2	No	30	33.33
3	Don't Know	5	5.56
	Total	90	100.0

Source: Field Survey, 2012

Table 10 show the response of the respondent on the increment of them/stealing events in the community. Out of 90 respondents, 55 (61.11%) respondent expressed that the theft/stealing events are regularly increasing in the community. 30 (33.33%) respondent response that no increment of that events and other 5 (5.56%) respondent could not give the answer.

5.1.2.4 Increment of Alcoholism in the Community

One of the respondents stated that Bhutanese refugees have a lot of free time and are hence drawn toward social evils such as alcoholism. Table 11 shows the various response of the respondent about the increment of alcoholism in community.

Table 11: Distribution of Respondent According to their Response about the Increment of Alcoholism in the Community

S.N.	Response	No. of respondent	Percentage
1	Yes	58	64.44
2	No	23	25.56
3	Don't Know	9	10
	Total	90	100.0

Source: Field Survey, 2012

The table 11 shows that 64.44% respondents agreed that the habit of alcohol consumption is increasing in the local community. 23 (25.56%) respondents mentioned that the habit of alcohol consumption of the people in the community has not increased and 9 (10%) respondents stated that they had no idea about it. One of the shopkeepers of alcohol in the community stated that most of the people who come to buy various kinds of alcohol from his shop come from the Bhutanese refugee camps which support the findings.

However, a student respondent state that there are also cases of communities within Damak village that has seen an increase in alcohol consumption despite the fact that they had nothing to do with refugees. So, refugees are not to be seen as the sole cause of increase in alcoholism in the community.

We have analyzed most of the negative impacts of refugee settlement in the local community. However, as we have analyzed in the previous chapters, specifically the literature review we have several positive impacts as well. For instance, as seen in Chapter Four, AMDA Health Project was establishes specifically as a Primary Health Care Program for the refugees from which the local community is also benefiting. At the same time, water conservation projects will be sustainable for the community long after the refugees are resettled. A local reporter also stated that the roads in Damak were well constructed after the refugees settled here.

5.2. Economic Impact of Refugee Settlement on Local Community

5.2.1 Support to Agricultural Activities after Arrival of Refugees

The villagers of Damak village relied on agriculture for their livelihood. They cultivated paddy, maize, rice, wheat and other cereals which demand more labor during the time of plantation, harvesting and threshing. The local people told me that Bhutanese people definitely support them to provide labor for plantation, harvesting and threshing. In the field observation, I also observed that many Bhutanese people were harvesting or threshing the paddy in the field

of each and every farmer. The table shows the economic assists provided by the local communities on the basis of the responses of sampled respondents at Damak village.

Table 12: Distribution of Respondent According to the Changes Experienced in Agriculture Sector after the Arrival of Refugees

Involvement of refugee	No. of respondent	Percentage
Agriculture field works	38	42.2
Livestock keeping	18	20
Market for production	14	15.5
Post harvest work	13	14.4
Other	7	7.8
Total	90	100

Source: Field Survey, 2012

It is clearly seen from the table 12 that the agricultural production has increased after the arrival of refugee. From the respondents, I gathered that in the fields, the refugees were given NRs. 250 per day for women and NRs. 350 per day for men. But, local people were given NRs. 350 for women and NRs. 500 for men. As a result, since inexpensive labor is available, agricultural production has seen a rise as people are more enthusiastic about cultivating large areas as labor can be obtained and that too, at an inexpensive price. Thus, people enjoy double benefit of increased production with low labor cost. Nowadays, many farmers complain that their fields are barren since the refugees have been settled.

5.2.2 Increased Competition on Economic Niches

The Beldangi people are severely affected by negative economic impacts due to the influx of Bhutanese refugees. Bhutanese refugees affect most of the farmers and wage laborers. There are not any rules and regulations and

strictness for Bhutanese refugees. They can do, whatever they like, and there is great difficulties to distinguish between Nepalese and Bhutanese because their dress, language, caste, appearance, tradition, habits are some as of Nepali. And they can do all kinds of job. So, unemployment is the big problem at Beldangi and Damak Bazaar. The daily wage laborers are highly exploited by Bhutanese refugees. One time the local labor got angry and did strike at Damak Bazaar but it wasn't effective.

According to key informants to me that the wage rate of refugees and local labors was varied. During my field work time, a Bhutanese refugee was paid NRs 250 to 350 and local labor wage was NRs 400 to 500, which was 50 percent less than that of local laborers. Thus, I found that the local people preferred to hire Bhutanese refugees for agricultural activities than local labor. Thus local labor were marginalized and displaced from their access to wage in the local community. A respondent told me that

The standard daily wage is NPR 400 of local laborers but refugees work for NPR 200 at Beldangi and Damak Bazaar. And local laborers wage rate hasn't risen above NPR 200 since last three years. Thus we hired Bhutanese refugees for agricultural works like planting, digging, harvesting and threshing the crops especially paddy.

In cropping time, I saw many groups of Bhutanese refugees' workers working in the agricultural field. In addition to agricultural sectors, I found that they were working on many other sectors like, construction of road and buildings, teaching in private boarding school, rickshaw pulling. This clearly indicates that there was a great competition between local people and the Bhutanese refugee in terms of economic opportunity available in Damak village.

A local businessman told me that the local laborers are in very pitiable condition, their hands to mouth source has been grabbed by Bhutanese refugees

Bhutanese refugees have been provided food commodities by agencies but local laborers have to buy everything for livelihood. Thus, the poor local laborers have to compete with the foreigners. Seeking out their livelihood is their own country. If this problem is not seriously acknowledged, it might contribute to unwanted incident between the local people and the refugees.

Another economic involvement of the refugees is as a teacher in the private boarding which has exploited the local educated people because the refugee people work in very little salary. Refugee technician has been working in driving and other technical field. They have also exploited the local technician. A local teacher stated that since government schools ask for citizenship cards, most of the Boarding Schools in Jhapa, Udaypur, Morang, Rautahat, Sarlahi, Sindhuli, Ilam recruit Bhutanese refugees as teachers.

The main economic impact of the refugees on the local community is the high market price due to the presence of the refugees. The price of the local production increased very rapidly after the presence of refugees. The price of daily needed things like vegetables, milk, card, butter, fruits, meat, fire wood and is highly increased.

5.2.3 Responses of Local people towards the involvement of Bhutanese Refugees on Local Economy

When I asked to the respondents about their perceptions towards the involvement of Bhutanese refugee on local economic activities like agriculture, construction of road, houses, building and teaching at school, I found diverse responses by them. Some respondents took it positively and some respondents responded negatively. Some respondents did not give the responses. The table shows the Responses of Local people towards the involvement of Bhutanese Refugees on Local Economy among the studied sample population.

Table 13: Distribution of Respondents According to Their Response about the Impact of refugees on their occupation after settlement of camp

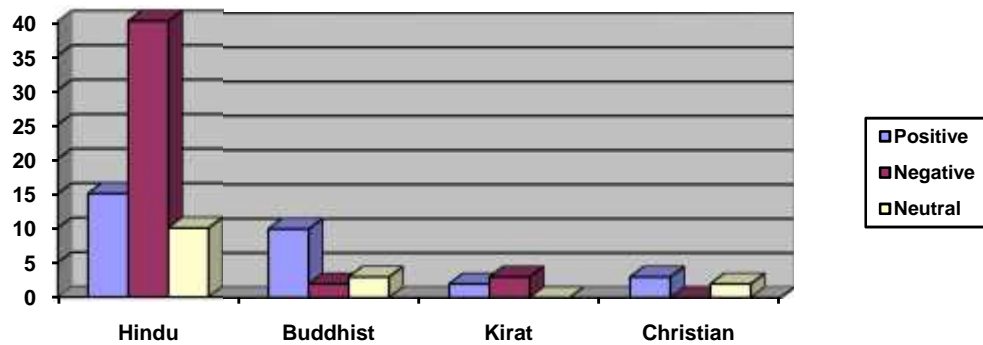
Impacts	No. of respondent	Percentage
Negative	45	50
Positive	30	33.33
Neutral	9	10
Don't Know/Can't Say	6	6.67
Total	90	100.00

Source: Field Survey, 2012

Table 13 shows the impacts of refugee on the respondents' occupation. By positive, the respondents meant that inexpensive labor was available as well as that labor was easy to find. While negative impact for the respondents meant that many had to emigrate due to low occupational opportunities available because of the refugees. During the field survey, majority of the respondent (50%) expressed negative impacts of refugee on their occupation. but 33.33% respondent response the positive impacts of refugees on their occupation. 6.67% respondent could not give the answer. This shows fact that the negative impacts of refugees are more but, at the same time, we should not forget the positive impacts of the refugee on the occupation of community people.

As mentioned before, most of the local community told me that competition on work was increased in the Damak village and its surroundings after settlement of Bhutanese refugees at Beldangi. However, I also found that perceptions towards the competition on work was differently explained by the local people in the study area The chart 3 shows the distribution of respondents on the basis of their education and perception of competition on occupation between local people and Bhutanese refugee in the local surroundings.

Chart 5: Perception of refugees on the basis of occupation of respondent population



From the above chart 5, it is evident that most of the Hindus believe that the Bhutanese refugees have negative effect on the occupational status. A Hindu respondent stated that the Bhutanese refugees have degraded the teaching profession which is a birthright of Hindu priests. He stated that more and more Bhutanese refugees have started working as wage laborers that take economic opportunities away from those who deserve it the most. However, most religious minorities such as Buddhists, Kirat and Christian believe that they have positive impacts as they have provided cheap labor.

However, some respondents also mentioned that despite the fact that refugees have contributed to the economy, it is also true that they help finish the work fast. Therefore, there is more leisure time for the local farmers. This, in turn can give rise to several social evils. Also, as seen in the literature review and as stated by a local farmer, poultry farms have been decreasing from 83 to 72 gradually with the resettlement of Bhutanese refugees.

As mentioned in the Literature Review by a reporter, it is seen that with the resettlement of refugees in the US, remittance flow to the country, specifically in the camp areas has increased.

5.3. Environmental Impact of Refugee Settlement on Local Community

The respondents told me that along with the resettlement of Bhutanese refugee at Damak several environmental problems have appeared after the eradication

of malaria. Local people of village community have claimed that the wells, shallow tube wells, agricultural and non agricultural land have been drying up day by day due to the deep bore holes of drinking water supplied for refugees. Local people stated that their agricultural production has been decreasing yearly, along with the declining of water resources. They accused that the causes of dryness is deep bore holes of drinking water supplied for the refugees, which soaked all the water sources of that area. A respondent expressed his experiences like this'

Water is supplied all day for the refugees, the level of water in the well and the dryness of the land will increase. We villagers had not faced such type of water crisis before the presence of refugees at Beldangi.

From the statement of the local people, the water shortage was definitely increased in the village. The LWF website states that there is one drinking water reservoir per camp. In every camp, there is one two-faceted tap per 30-40 households. Water is provided three times every day- morning, noon and night. This deviation of water from local community to the refugees is creating scarcity among the locals (LWF Nepal, 2012).

5.3.1 Deforestation and Soil Erosion

During the interaction with the villagers, they reported that major environmental impact was seen on local community, especially deforestation. The forest degradation problem became very high when the refugees were shifted from Maidhar to Beldangi. In the beginning of settlement of refugee camp in Beldangi, the agencies cleared all the plants of sissoo and shorea robusta species. The international agencies which were responsible for the supply of food and energy did not supply the fuel regularly. As a result the refugees were compelled to bring the firewood from the local jungle even though there is restriction to enter and cut the trees for fire wood. Sometimes the refugees entered in the local jungle and cut the trees and wooden items to

sell and for domestic use. A respondent told me that they cut firewood to save the kerosene, and sold them in the local market for supplementary income. The president of Hangse Dhumse Community Forest told me that there was no restriction for the refugees to enter the jungle and there is no compound boundary and fence in the refugee camp. About 50,000 refugees could not be inspected at a time, said by the forest guard. He further told me that forest of the local area was very big and thick in the beginning of the settlement of the refugees. Both now it has been deforested by the refugees. The deforestation has not only increased landslide but also converted fertile land into sandy and rocky. The table shows that local people's opinion about the responsibility of refugee on deforestation and soil erosion in the study area.

Table 14: Distribution of Respondent's their Opinion on Deforestation and Soil Erosion

S.N.	Responsibility of Refugee	No. of Respondent	Percentage
1	Responsible	55	61.11
2	No Responsible	20	22.22
3	Partly responsible	15	16.67
	Total	90	100.00

Source: Field Survey, 2012

Table 14 shows the option of the respondent about the increment of deforestation and soil erosion. Out of 90 respondents, 100% respondent agreed that deforestation and soil erosion are increasing day by day. Refugees and their activities is one of the main causes of the deforestation and soil erosion. 61.11 percent of the total respondent thought that refugees are responsible for the deforestation and soil erosion, 22.22 percent expressed that they are partly responsible and 16.67 percent expressed their view as they are not responsible.

In the discussion with the villagers, I found that they had changed their energy utilized practices along with the decline of forest products in their surroundings along with the resettlement of Bhutanese refugee at the Beldangi camp in

Damak. The table 14 presents the consumption of every commodity before and after the refugee camps were established.

Table 15: Distribution of Respondent According to uses of Cooking Fuel after the settlement of the Refugee Camp

Cooking fuel	No. of Household		Percentage	
	Before	After	Before	After
Fire wood	26	12	28.9	13.3
Kerosene	20	14	22.2	15.5
Bio-briquettes	12	20	13.3	22.2
Gobar Gas	9	13	10	14.4
L.P. Gas	7	11	7.8	13.3
Solar	6	12	6.7	12.2
Other	10	8	11.1	8.9
Total	90	90	100	100

Source: Field Survey, 2012

The table 15 refers the consumption of every commodity before and after the refugee camps were established. It shows that energy like bio-gas, Solar, LPG and bio-briquettes used in this area had significantly increased. This shows that the usage of cooking fuel has increased as the refugees have come to Damak. This increases competition for the fuel as the local people are deprived of this necessity.

A teacher stated that with the influx of Bhutanese refugees, the population of Damak increased abruptly. With gradual growth in population, consumption of energy would also have been gradual. But, the abrupt growth led to an immediate increase in usage of environmental resources.

5.3.2 Appearance of Environmental Problem

In the discussion with the villagers in the study area, they pointed out water pollution was dramatically increased after the settlement of refugee camps in Beldangi. In the study area, I found that local irrigation canal was passed through the central part of the refugee camp. The refugees used the canal for drain. In the field observation, I found that refugees were cleaning their clothes, and pots in the canal. They mixed the outlet of the septic tank stool of the children, which spreads much kind of transmitted disease. The respondents told me that they used to drink water from those canals before the presence of the refugees. Now it has become filthy and dirt even to use in the farm.

Before the black topping of the road linking Damak and Beldangi, it was graveled. During the graveled period, trucks carrying gravel at a time producing more dust was the main cause of health hazard of the local people. After establishment of the gravel road, frequently moving vehicles blew the dust and polluted the atmosphere on the both side of the road. It was impossible to eat the meal due to dust when vehicles passed through the road while having a meal. The local people suffered from the allergy, chest infection, infection in the respiratory system, skin infection and eye infection.

An elderly respondent the settlement of about 50,000 Bhutanese refugees in Damak the sound pollution has been increased. The film producer, businessmen, big trading companies have been focusing the refugee camps to announce their production. They came to the camps blowing their mike in big sound, which polluted the environment. The noise from frequently running heavy vehicles and different means of sound producing agents also contributes to the sound pollution. The table presents the opinion of local people on

environmental problem created by resettlement of Bhutanese refugee camp in Damak.

Table 16: Distribution of Respondent According to Environmental Problem have been appeared after the settlement of Refugee Camps

Environmental problems	No. of Respondents		Percentage	
	Before	After	Before	After
Wind Pollution	13	7	14.4	7.8
Water Pollution	14	25	15.5	27.8
Sound Pollution	9	9	10	10
Soil Pollution	8	12	8.9	13.3
Air Pollution	5	10	16.7	11.1
Smoke Pollution	14	8	15.5	8.9
Sewage Pollution	17	19	18.9	21.1
Total	90	90	100	100

Source: Field Survey, 2012

This table 16 indicates the environmental problems in this area based on household's survey. It shows that environmental condition is deteriorating day by day. Most of the respondents stated that after the refugees came to Damak water pollution has increased significantly. A local teacher stated that this was because the settlement was near the water bodies and the refugees polluted the water areas. A reporter also stated that since solid waste management is not properly facilitated in the camps, there is also an increase in sewage pollution.

CHAPTER SIX

SUMMARY AND CONCLUSIONS

The main objective of the research was to impacts of Bhutanese refugee on the socio-economic and environmental aspects in Damak village of eastern Nepal. It mainly has also attempted to assess the impact of Bhutanese refugee on livelihood of local community.

From the research, it has become clear that Bhutanese refugees have created both types of impacts, viz., negative and positive to the local community. These impacts vary from person to person according to their occupation. For example, big farmers and private school owners on the local community have gained more positive aspect of refugee because they have got cheap and easy labor force from the refugees. At the same time, people of the communities who sell their labor to fulfill their daily needs have lost their job or they are compelled to do work in law wage. In this way the impacts of the refugees is different according to the occupation they adopted within a place too. For example, the local wage laborer has lost their occupation along with the arrival of Bhutanese people at the surroundings.

From the socio-economical point of view, refugees have posed negative as well as positive impacts. Prostitution, alcoholism gambling, fight, robbery are the social negative impacts, which faced by local community along with the resettlement of Bhutanese refugee camp. From the environmental point of view, local people are bearing only the negative impacts of the refugees

Bhutanese refugees have been provided food commodities by agencies but local laborers have to buy everything for livelihood. Thus, the poor local laborers have to compete with the foreigners. Seeking out their livelihood is their own country. If this problem is not seriously acknowledged, it might contribute to unwanted incident between the local people and the refugees.

There can be the development of several joint projects between the community and the refugees. One of the factors that led to high negative social impact, as per the research is that the refugees have a lot of leisure time. This could be a prime area to develop several joint projects between the refugees and the local community such as infrastructural development programmes- road development, water facilities improvement program and other feasible programs. Not only that, refugees have known to take leadership in issues of security and certain youth groups also provide positive peer-building and psychosocial counseling. Such areas can be focused on and developed to tap the potential in the right direction.

In this way, the various objectives of this research have been fulfilled. The refugees as well as the local community have used several positive and negative adaptive strategies- at some points encroaching on the existence of the other that has led to several issues in the community. Secondly, the presence of the refugees has hindered the economic scenario for the daily wage workers and has increased competition for employment, but at the same time has benefited some by providing cheap labor and easy access to workers. Socially too, the issue of refugees has had both positive and negative connotations in the society, but as we discussed before, the negative impacts have out-run the positive ones. Finally, in the environmental aspect, the issue of refugees has mostly given rise to negative impacts- such as deforestation, encroachment of arable land and so on.

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APPENDIX-1

INTERVIEW QUESTIONNAIRE

THE SOCIO-ECONOMIC IMPACT IN THE LOCAL COMMUNITY DUE TO SETTLEMENT OF BHUTANESE REFUGEES IN BELDANGI- II CAMP

(A Case Study of Damak Village of Jhapa)

Name: Sex: Ward No: Religion: Education: Occupation:

1. How long have you been staying here for?
2. Are you aware of the Bhutanese Refugees?
3. Where are your workers from?
4. Have you engaged the Bhutanese Refugees?
5. What are the effects on local labors market due to the refugees?
 - i) Displacement of local wage labors ii) Low wage rate
 - iii) Lack of efficient labors iv) Others
6. How much do you pay in wages?
7. What are the social impacts of refugee on the people living around the camp?
 - i) Insecurity ii) Theft iii) Prostitution
 - iv) Alcoholism vi) Gambling vi) Fight/Quarrel
8. What are Economic impacts of the refugee on the people living around the camp?
 - i) Raise of Market price ii) Loss/gain employment
 - iii) Scarcity of firewood iv) Lose of grazing land
 - v) Market for local product
9. What are the environmental impacts of the refugees on the people living around the camp?
 - i) Deforestation ii) Water and space pollution
 - iii) Losses of wild animal and vegetation
10. Which of the following types of pollution do you think existed before the refugees came to Damak village?
 - i. Wind Pollution ii. Water Pollution iii. Sound Pollution iv. Soil Pollution
 - v. Air Pollution vi. Smoke Pollution vii. Sewage Pollution

11. Which of the following types of pollution do you think came to existence after the refugees came to Damak village?
- i. Wind Pollution ii. Water Pollution iii. Sound Pollution iv. Soil Pollution
v. Air Pollution vi. Smoke Pollution vii. Sewage Pollution
12. Would you mention the impact on local community after the camp resettlement?
- i) Community development Road, Hospital, School ii) Economic
ii) Cultural iv) Political
13. It is heard that Bhutanese women are engaged in prostitution. Do you think it is true?
14. What is your agro-production annually?
15. Has it increased after the refugees' settlement?
16. Is it true that the market price has inflated since their settlement? Can you comment?
17. Where do you sell your agro-production? In the local market or to the refugees?
18. What difference have you found in between their pre and post settlement?
19. The socio-economic condition has improved due to these Bhutanese. Can you elaborate?
20. Do you think that Deforestation and Soil Erosion have increased since the refugees came to Damak village?
21. Which of the following types of cooking fuel do you think were in use before the refugees came to Damak village?
- i. Fire wood ii. Kerosene iii. Bio-briquettes iv. Gobar Gas v. L.P. Gas
vi. Solar vii. Other
22. Which of the following types of cooking fuel do you think came to use after the refugees came to Damak village?
- i. Fire wood ii. Kerosene iii. Bio-briquettes iv. Gobar Gas v. L.P. Gas
vi. Solar vii. Other

23. Do you think the refugees' settlement has had positive impact or negative impact on the security of the village?

24. Do you think the settlement of refugees has had positive or negative impact on occupation in the Damak village?

APPENDIX-2

Photos from the Interview with the Respondents of Community



