

CHAPTER-I

INTRODUCTION

1.1 Background

A refugee is someone who has been compelled to abandon his home. In other word refugee refer to person taking refugee especially in foreign country from war or persecution. Hawking M Joyce defines refuges as " a person who has left his home and seeks refuge elsewhere, e.g. from war and persecution or some natural disaster". The New Encyclopedia Britannica defines refugee" as any uprooted homeless involuntary migrant who crossed a frontier and no longer process the protection of his former government. A refugee, according to the UN official's definition is" a person who owing to well founded fear of being persecuted for reason of race, religions, nationality, membership of a particular social, ethnic or political option levels the country of his nationality". This person is unable or owing to such focus is unwilling to avail himself of protection that country. In sum up, we can conclude that refugee is someone who is exiled by force another from his native land due to his political, religious or social faith.

Refugees are forced migrants, when the earth was formed millions of year ago there was not division of the universe by nature of this part. In the course of the evaluation of man and civilization, people learnt to live in group, protecting themselves from aggression and thus developed into a society. Society slowly started adopting permanent settlement and adapt to the environment. The harsh reality of nomadic life scarcity of food and increasing population compelled homo-sapience to accept stable and permanent settlement. Thus came villages, towns, cities and metropolitan cities. Human thirst for knowledge and discovery in tandem with greed for power led to civilization and imperialism. The history of invasions conquest of weaker states and in solving of people for the economic progress of stronger races was responsible for creating the human Diaspora. (Mandal, 2001)

The refugee used as labor force in the host country. In contrast with the beginning of 19th century the state closed boundaries created the nation state and started to take. But in the 20th century refugees are considered as unnecessary burden

by those refugee receiving countries. World war 2nd was the main causes in the creation of vast numbers of refugee. (Ibid)

The circumstances of being refugees is not an individual intention. The determinant factors for generating refugees may be due to the religious conflict political turmoil, racial discrimination, ideological contradiction, economic degradation, social and environmental upheavals, more importantly the state policy may be responsible for creating refugee condition.

Hence, 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 are also fall in this definition. In this study, the particular case of Bhutanese refugee and their impacts has been examined. Bhutanese refugees are people who were driven away or forced to leave from Bhutan. They are currently staying in Jhapa and Morang district of the eastern part of Nepal.

In the history of Nepal, she did not face the significance refugees' problem of such magnitude before 1990. Tibetan refugees have been leaving in Nepal many years without significant problem. However, from the time when Bhutanese refugee entered Nepal, she has been bearing many problems such as economic social and environmental and the burden of about 115000 Bhutanese refugee (UNHCR, 1996)

When the government of Bhutan implemented the policy of "one Nation and one people." The multi-ethnic, multi-cultural, multi-religious people of Bhutan couldn't bear the government policy because the policy applied by the government was against the culture and the tradition of southern Bhutanese, especially to the people of Nepali origin. Dress policy, religious policy are some policy made by royal government of Bhutanese that compelled Bhutan a people to be refugee. The people of Southern Bhutan ignored to adopt such policies of the government. The government of Bhutan identified them as anti-national and terrorist as a result they become the victim of cruel royal government in 1990. In Dec. 12, 1990, the first group of refugee entered Nepal in small number. This process continue till 1993. The total population of refugee reached nearly one lakh. After, they are divided into seven camps and are living in Jhapa and Morang district with uncertain and miserable condition. Since 1992, several minister level bi-lateral meeting between Nepal and

Bhutan have been held in order to solve the refugee problem. All of these meeting, however, have not yielded any significance progress. There are some national and international agencies of human rights who are continuously giving pressure to the government of Bhutan and Nepal to settle the problem. But the government of Bhutan escaping from his duty by creating different obstacles. On the one hand, many Bhutanese are spending their life in darkness and uncertainly, on the other hand, they become threat to the local community in many aspect.

About 93,0000 refugees from Bhutan, mostly Nepali speaking, are currently in refugee camps in eastern Nepal and about 15,000 others are dispersed in the neighboring areas of Nepal and India, totaling about one –sixth of Bhutan's population of 600,000. They were forced to leave the country since 1990 after the introduction of a policy" National Integration" by Bhutanese government. The Bhutanese policy of forcing Drukpa tradition and culture on to others led to a campaign of suppression of Nepali culture expression in Bhutan beginning in 1990 that also included the revocation of citizenship and intimidation as well as arrests and sometimes torture of ethnic Nepalese, thus, resulting in large scale exodus to Nepal. The citizenship acts of 1977 and 1985 and their application seem geared towards the exclusion of ethnic Nepalese from Bhutanese citizenship.

To solve the Bhutanese refugee problem, many lateral, bilateral, multilateral meeting is held since 1992 to till now. But the achievement is nothing. Bhutan is escaping from the problem saying that refuge are not his citizen but they are anti-nationalists and terrorists who migrated from Nepal.

At present in negotiation of UNHCR and IOM, A new programme has brought to solve the Bhutanese refugees problem. The programme popularly known as third country resettlement (TCR).

The TCR is voluntary migration of Bhutanese's refuges in third country. According to IOM, 7000 people have already resettled in third country including biggest number in USA. And more than 50,000 people have expressed their desire to be settled in the third country. But the problem in TCR is that remaining 50000 refugees want to go back their native home Bhutan or want to stay in Nepal as Nepali citizen. Nepal have to think about them on time and should make proper decision.

1.2 Statement of the Problem

Prior to 1990s, Nepal had not been facing such kind of serious problem from the refugee, through some Tibetan refugee were sheltering into Nepal but after the 1990s when Bhutanese refugee entered into Nepal, it became a major issue to be settled but the problem is alive.

Nepal is tiny land locked country, which now become one of the least developed country in the world. Moreover, since last decade, we ourselves are facing many obstacles. Economic backwardness, unemployment, health problem, sanitation are some major problem that Nepal are facing now. In search of employment, many young people are compelled to sell their labour in the foreign countries where they mostly do three Ds, viz directly, danger and difficult.

As Nepal are facing so many problem's, influx of Bhutanese refugees put the oil on the fire of national backwardness. Since 1992, 15th ministerial level bilateral talks between Nepal and Bhutan had been held on August 2003 in Thimpu in order to proper solution of Bhutanese crisis but could not break stalemate. Subsequently the Nepal Bhutan joint verification Team (JVT) was formed to authenticate the confidence of refugee. It started the work in Khudanbari camp which in 2003 received the most recent wave of refugee, no further improvement made to called escaped Bhutanese delegates who are fled away without informing counterpart. Now, another programme for Bhutanese which is popularly known as third country resettlement (TCR) is implemented that have brought new hope in the frustrated life of Bhutanese. But this programme is also not a proper solution of Bhutanese problem because almost half of the refugee want to go back their native country or stay in Nepal. So, the Bhutanese refugee and their proper resettlement have become another problem to Nepal.

Refugee is itself a sign of instability, insecurity, conflict and burden to the host country. They create many problems between host and gusset community. The guest community directly related to the socio-economic and environmental aspect of the host community. Some time it brings great conflict between them.

Many reports have revealed the facts that the refugees affects local and national community in many way. Socio-economic and environment are the major sector that

highly affected by refugees. In social sector theft rape, prostitution, murder etc are frequently seen in and around the camp. Likewise exploitation of labour, unemployment to local people, and high price of goods are some economic problem.

Similarly water and space pollution, deforestation, disappearance of valuable flora and fauna around the camp are some environmental problem. These above mentioned impacts are only negative but we have to think in our mind that refugee creates not only negative impacts but they have also some positive aspects. Market to the local product, available of cheap labour force, infrastructure building in local community are some positive aspect. Therefore, analyzing of these both negative and positive impacts of refugees to local community is the major focal point of this study. Hence, the study has seen the following problem regarding this subject.

- a. What are the socio-economic and environmental impacts of refugees to the local community?
- b. Do refugees always create negative impact to the local community?
- c. What are the causes of conflict between host and guest community?

This study intends to give answer of the above questions and make possible solution.

1.3 Objectives of the Study

The general objective of this study is to find out the socio-economic and environmental impact of refugee on the people living around the camp. However other specific objective are:

- a. To examine various causes of conflict and its solution that frequently happens between the host and guest community.
- b. To analyze general living condition of the people in the camp.
- c. To investigate the cause of influx of the Bhutanese refugees in Nepal.
- d. To assess the impact of the third country resettlement programme.

1.4 Significance of the Study

Now a days several kind of high magnitude problem are arising in global perspective. Among them the refugees problem has also become a major problem.

From the view of humanization, it is a miserable and dreadful in humanitarian problem. First of all, refugees are evicted from their homeland because they could not bear the violence and many kinds of tortures. Therefore, it forces the victims to flee to other countries along with this. They have to face many kinds of problem such as basic needs of human to survive in strange country. Thus they have to survive with certain limitation and also with fear and crisis.

On the other side, the country who give shelter to the asylum seeker have to face many problem such as economic, social environmental health, sanitation etc. Thus the refugees arises problem to both sides.

This study, points out many important problem that are being faced by the refugees and local community. It outlines the details of impact on Shuntinagr VDC where Timai camp is settled. The study would help us to come up with some suggestion for migration to the policy maker and authorities of the communities near the refugee camps. The finding will also help all stockholder 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.

1.5 Organization of the Study

This study is divided into six chapters. The first chapter begins with introduction, which describes the background, statement of the problem, objective of the study, significance of the study and limitation of the study. Second chapter is developed to the review of literature followed by chapter three on research methodology. Similarly the problem of refugees in various topics data is included in chapter four. Chapter five consists data presentation analysis and major finding. Lastly summary, conclusion and recommendation have been included in chapter six.

CHAPTER-II

REVIEW OF LITERATURE

The study of migrants, immigrants and refugees have received high importance in various social science research works. It is therefore not surprising that "the trickle down of migrants study in the 1950s has by the 1970s become a flood". (Oil, 2002) Today there is a wealth of literature on migrants and adoption done in the communities all over the world. However, the literature on Bhutan, Bhutanese and the refugees' case have been written in limited quantities. Some of the important ones are reviewed as possible as available till the last date of 2008.

It is difficult to know the country and what number of the refugees entered Nepal because there is no reliable data or documents published before 1990. Before 1990, a small number of Tibetans refugees entered Nepal and settled in Kathmandu valley at Lalitpur area but these refugees have been living in Nepal for many years without any significant problem. So, these refugees are not seriously viewed but are regarded as the first refugee in the history of refugees in Nepal. But the above description is controversial. Bengali refugees were considered as the first refugees, then the Burmese entered and then the Tibetan came and lastly Bhutanese refugee came which is the recent problem. Bengali refugees entered in Nepal and scattered in different places in small number due to the religious conflict in Bangladesh. Similarly Burmese refugees entered due to the government's suppression and lack of human rights and settled at Kakarvita, Bhairahawa and other parts of Nepal. Tibetan refugees are living in Kathmandu and Bhutanese refugee living in Jhapa and Morang district in seven different camps in miserable condition. Not only this, many other asylum seekers of different countries are living Nepal but they are regarded as illegal immigrants (Poudyal, 2000).

The problem of refugees are increasing day by day in the world. The total number of refugee in the world has reached fifty million. To solve this problem UNHCR is involved but has not achieved its final goal yet. In the history of Nepal too, she had not faced of such magnitude problem before 1990. Tibetan refugees have been living in Nepal since many years ago without significant problem. However, from the time when Bhutanese refugees entered Nepal, she has been facing numerous

problems such as economic, social and environmental and the burden of about one lakh Bhutanese refugees (UNHCR, 1996).

So far as the concern of Bhutanese refugees and their impacts on the local people within its adjoining areas, it is better to analyze the history of Bhutan, her people and the causes to be refugee of Lhotshampas; People of Nepali ethnicity of Bhutan.

Bhutan is a small mountainous Buddhist Kingdom; 18,000 square miles in areas located on the southern slopes of the eastern Himalayas. Wedged between India and China, Bhutan borders the Indian states of Arounachal Pradesh to the east, Assam and west Bengal to the south, and Sikkim to the southwest. To the north, Bhutan borders Chinese occupied Tibet. (Hasrat, 1980).

The people who dominate eastern part of the country are called 'sharchops' who constitute about 30% of the total population of the Bhutan. Many writers believe that they are the original inhabitants of Bhutan. They 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. Although they are Buddhist, they follow Nyingppa of lamaist Bhuddism distinct from the Drukpa school of thought. Sharchops are the most oppressed people in the kingdom. Poverty, deprivation, superstition and disease loom falls largely in eastern Bhutan. The benefits of modernization and development has been limited only to the five district 1 of north west Bhutan. The country is governed by the Ngolongs who originally are Tibetan migrants. The king and bulk of the rulling elite belongs to this community. They call them selves as Drukpa. Demographicall, they form about 16% of the total population and speak Dzonkha', a Tibetan dilect. 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 speak Nepali and practice Hinduism. Whereas the Drukpa ruler claim the southern Bhutanese of Nepali ethnicity to be recent settlers or economic migrants.

The historical events in Nepal including the dynastic history of the ruler indicate that the first batch of the Nepali settlers had been taken to Bhutan as for back as in 1624 AD. The ruler of Bhutan shabdrung Ngawang Namgyal after establishing

his authorities in the Kingdom in 1616 A.D. had; paid visit to Gorkha, the flourishing kingdom to seek recognition and assistance from the Gorkha rulers. At the first visit only, king Ram Shah of Gorkha was so impressed by shabdrung that they decided to establish perpetual friendship between the two kingdoms. As requested by shabdrung, king Ram Shah agreed to send the first batch of Gorkha settlers to Bhutan to defend and develop the kingdom (Dhkal and Strawn, 1994)

In the decade of 1990s, a human right record in Bhutan was extremely poor. The government did not recognize the citizen's fundamental freedom and civil rights in the name of "one nation one policy", the people were not allowed to wear even the dresses of their choice. There were no right to enjoy in own's culture, no right to speech and expression, no right to publication and press, and no right to form association. As people went to streets demanding human rights and democracy, the Royal government of Bhutan (RGOB) banded all activities and the supporter of the movement imprisoned as charging antinational, sending the RBA to cross the movement. The consequences were appealing, arbitrary, arrests, torture, rape, loot, demolition of house and confiscation of citizenship cards by the RGOB. The Royal Government also imposed economic sanction in southern Bhutan depriving the people of basic day to day necessities. The minority Buddhist monarchy has sought harassment to the ethnic population living in southern Bhutan under the slogan "one nation one people" in 1988. But this slogan was unbearable for the 49% of the Nepal ethnicity Bhutanese people. The multi-ethnic, multi-cultural, Nepal ethnic Bhutanese could not follow the "one nation one people", policy of Royal Government Bhutan. Under this policy every people of Bhutan should follow the same culture religion, language dress etc. These means that they didn't have any liberty and human rights of celebrating festivals, customs, religion, wearing dress, marriage system etc. Nepali ethnic Bhutanese protested the government policy and the government evicted the people from Bhutan by using military force thinking it as an anti-national task and terrorism. (AHURA, 1995).

The First Mass Exodus of the Bhutanese refugees Began after the crack-down of 1990 peace protest. They took asylum in neighboring west Bengal and Assam state of India. Repeated requests to the government and the United Nation High commission near for refugees office in New Delhi, failed to produce any positive

humanitarian response. The central government of India refused to recognize the Bhutanese asylum seekers as refugees. Throughout 1990 and the beginning of 1991, the refugees lived on the Indian soil without any help from anywhere. Finally, when it became difficult to survive in India due to the lack of any relief assistance, the first batch of refugees entered Nepal in the first quarter of 1991. The refugees' influx to Nepal rose rapidly after they were forcibly evicted from Assam by the Indian forces in July 1991. The small number of refugees almost 450 in July 1991, rose at an alarming rate to enter Nepal. By the end of 1992 the number of refugees reached about 80,000. The influx continued throughout 1993 and 1994. After that in small numbers, between January to March 1995, Bhutanese asylum seekers have entered Nepal. Though exact figures on Bhutanese population in India are not available, it is estimated that between 15,000 to 20,000 refugees are living in Indian soil. And the number of Bhutanese refugees reached almost one lakh (AHURA, 1995)

A report of the Red Cross has shown 93,385 refugees are being assisted in seven camps in Jhapa and Morang districts of Nepal. Almost 15 thousand are staying outside the camps (Red Cross, 1997)

Parmanada (Parmanda, 1991) has explained the history of Bhutan and analyzed the political development that had taken place in Bhutan. Favouring the policies of RGOB, he justified the attitude of the Bhutanese government towards the Southerner. According to him, policies and legislation implemented by the government brought draught between ethnic Nepalis of Southern Bhutan and ruling Drukpa elites of North.

Baral and Muni (1993) has analyzed the problem of Tibet, Bhutan, Bangladesh, Afghanistan, Sri Lanka, and their effects to the host countries. They analysed the movement of people influencing on historical and cultural relations which is clearly depicted on post-colonial situations. Often state repression for ethnic or political reasons or failure of state to provide economic and sense of security are described as the main cause of being refugees in the states of South Asia. This happens during the process of state building and nation building which continues to generate turmoil and displacement and movement has been locked at the security concern from the humanitarian perspective.

Subedi (2002) argued that Bhutanese refugees 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. The problem is rooted in the history of Bhutan's early settlement and it has been explained through political demographic perspective. The future of hosting approximately 100,000 refugees in Nepal in the east is still uncertain due to the failure of bilateral talks between and Bhutan up and until the 10th round. He also noted that the verification of refugees may prolong without Indian positive approach for their easy repatriation in the immediate future.

Giri (1996) has concluded that Bhutanese refugee problem as a result of the victims of political genocide over the innocent Bhutanese of Nepali origin. Refugees are facing several kinds of problems such as deregistration, obligation to involve in jobs and prostitution. They are involved various income generation programmes and other social activities through various governmental and non governmental organization. However they are frustrated with hopeless future. During his overall research, he highlighted many positive and negative impact of refugee on the affected area. He worried about the situation, and emphasized the immediate solution. If necessary steps are not taken immediately in near future, the present socio-economic condition of refugee will further deteriorate and it in turn will negatively affect not only the refugee affected area but the whole Nepal society.

Joseph (1999) has explained the scenario behind the ethnic conflict in Bhutan and resultant refugee crisis. The focus is entire attention on analysing the ethnic background and composition of Bhutan before addressing the refugee problem. He discusses 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.

Subba (1992) has picked up social and health rooted topic and tries to analyze the cause and consequences of teenage pregnancy and associated problems of refugee population. She has compared complication resulting both in mother and children during prenatal, natal plus post natal period with cases of teenage mother and young adult in Bhutanese refugee camp. Her finding suggest not much differences in resultant complication but she found social consequences of teenage marriage much more weight.

Phuyal (2002) has observed that refugee are generally associated with some kind of economic. Social cultural changes to which people make an adjustment or adaptation. Bhutanese refugees brings together at the destination population with somewhat different social and cultural background, thus initiating a process of change in social economic, religious and cultural lines of the people in question in order to make adaptation and adjustment vis-a vis each other. Despite the different, socio-economic, political background in the host society, they are found to be involved in the process of adaptation, adjustment, integration, acculturation and assimilation such as socio-cultural changes in general can be viewed from the structural functional perspective within human behavioral ecological approach.

Oil (2002) has observed that the presence of the large number of the Bhutanese refugee in Jhapa and Morang district, the host community have 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. Sociologists define social problems as condition which is defined by the considerable number of person as a deviation from the social norms which they cherish. Further he analyze that one of the greatest negative impacts that the local people have experienced is the continual loss of employment opportunities of agricultural and construction laborer by and large, unemployment has been a serious problem due to the presence of a large number of Bhutanese refugees. This holds true when the economists view

unemployment as a condition of the labor market in which the supply of labor is greater than the number of available openings of employment. Again, he points 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.

Dhakal and Strawn (1996) has analyzed the impacts of the Bhutanese in Nepal and Nepalese society. They observe that the impacts of the refugee in Nepal are also a question in Nepal (i) Newspaper. It is alleged that the refugees are an economic drain on the country. Certainly, they are a potential political problem in the tumultuous Jhapa district, "The most politically volatile corner of the country which is controlled by the communists". Moreover, the district has own share of poverty and land problems without another 10000 people added to the equation. In fact, the refugees now form around ten percent of the total population of the Jhapa district. The deforestation is pointed to by Kathmandu papers as a significant problem, and added to this is the reeducation of the water table use in the refugee camp. The attitude is generally positive, but if refugees tried to permanently settle, there might create an uproar people near by complain of theft through a lot of people dismiss that as sour grapes. More seriously, through, Nepal has its own problems with land less people or Sukumbasis, who envy the aid given to the refugee.

Nash (2003) has analyzed the situation of refugees inside the camp. He remarked the condition as "frozen life'. He 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. He mentions about tension with local community arisen from competition in the labour pool. He mentions about serious frustration among the refugee especially youth over the failure to initiate the repatriation procedure.

A report of 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 hose to prevent the possibility of being robbed. During the night they have to 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 fair. Now, the situation has changed. Local women have difficult to go forest alone. Now they feel that if they go alone, they may be robbed or even sexually harassed. So, the influx 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 official of the official of the implementing agencies.

Parajuli has reported on the basis of Sketchy fact that some revolutionary organization has set up their network inside the camp. His concern is that if that were true, it would be a great challenge for national security. To prove the indulgement of refugees in the revolutionary party, he cited the arrest of Chandra Prasad Prasai with home made revolver and other documents. Further the case of high dropout rates in refugees school is additional issue of suspicion. In this view, Youth attracted towards the revolutionary platitude due to hopeless and frustration. (Parajuli, 2004)

Rai (1998) has analyzed the presence of Bhutanese refugees as most of the communities are bearing lots of negative impacts i.e. social, economic and environmental impacts. As a result, it is emerging as a serious problem of Nepal and Nepali.

Aryal (1998) has analyzed the Bhutanese refugee crisis as a multi dimensional problem produced by presenting the RGOB as imposer of medial type of Bhutanisation and integration policies. The problem has remained unsolved yet due to the diplomatic weakness of Nepal and not taking seriously by the related parties.

To solve the refugee problem first joint ministerial level meeting held in act 1993 in Kathmandu. The refugees were placed in 4 categories namely Bhutanese

citizen forcibly evicted, Bhutanese who have voluntarily immigrated, non Bhutanese and Bhutanese who have committed criminal act. The fifth round of Nepal-Bhutan talks held in Kathmandu from 27 February to march 2nd 1995 ended without reaching any agreement. The sixth round of talks held in Thimpu from April 17 to 20 again ended without reaching any agreement on refugee repatriation.

The main politics behind categorization was two folds, one to prolong the repatriation issue and second to accept back only a few of them. Since the southern Bhutanese are of the same origin as people in Nepal who speak the same language and practice the same culture, the Bhutanese side's expectation is, if the issue is prolonged for a long time then, the refugee would opt for assimilation into Nepali society out of frustration and disappear. The Bhutanese citizenship is and immigrations laws prescribe that while a Bhutanese has the right to leave the country, once he does so, he forfeits Bhutanese citizenship and can not return. Since bulk of refugees fall under the second category of the so called voluntary emigrants the Bhutan expect to accept back only a few of them by outright rejection to take back the people in the second category. The stand of the Bhutan regime has been to accept only those falling under first category of forcibly evicted people (PEHRB, 1996)

Though 9th bilateral talked were held between Nepal and Bhutan, it did not achieve any improvement except categorization of the refugee in four categories during the first talk in 1993. There was no improvement except categorization of the refugee in four categories during the first talk in 1993. There was no improvement in the problem. Ninth bilateral talk spent ten year period to fix the date and time for the next meeting without any achievement and progress. Bhutan government has not approached to solve this problem instead Bhutan was lingering and presented its only own problem. It was clear that the Bhutan government was not interested to solve the problem. After 9th bilateral talk the representative of International Human Right organization and assistant foreign minister of USA visited the refugee camp of Jhapa and Morang. They studied the actual condition of refugees and they identified Globally. The Human Rights organization and the former president of USA Mr. bill Clinton suggested the Bhutanese king and government to solve the problem as soon as possible. In accordance with the advice of US president and Human Right organization, the Royal Government of Bhutan showed interest to solve this problem

on time. To solve the refugee problem, the 10th bilateral talk have been held on 27th December 2002 in Kathmandu deciding to form the Joint verification Team (JVT) to identify the refugees. In the Nepalese committee Mrs. Usha Nepal, the joint secretary of Home Ministry has been leading the five members committee, similarly Dr. Sonam Tenzing has been leading the Bhutanese committee. Both members of joint verification team have already visited all the seven camps of Jhapa and Morang. After visiting the camps, the Nepal Bhutan JVT have decided to start the verification of almost one lakh Bhutanese refugees from the last week of February 2003. The 10th round talk between Nepal and Bhutan made the refugees very hopeful for repatriation to their homeland Bhutan. But their hope became dream when Bhutanese members of JVT returned Bhutan without giving any information to the Nepal.

Cheetri (2003) has outline the fact of refugee categorization and analyze the drawback laying in categorization which may prove a blunder mistake of Nepal. The provision that who do not wish to return Bhutan will be given the option to apply for Nepalese citizenship in accordance with the laws of the kingdom of Nepal was a crucial point of diplomatic defeat by Nepal. He concluded that Bhutan is discouraging the return of refugee and looking at absolute numbers and want to take less than 5000 refugee.

Shrestha (2003) wrote on the physical clash between the Bhutanese refugee and Druk authorities in Khudnabari Camp, he says it was a pre designed incident. Bhutanese authority wanted to delay or to break down the whole achievement of IVT regarding repatriation of verified refugees and hence they told one-sided hard condition to be fulfilled. Highlighting security issue Bhutan was pretending International community to get back their verified citizen. He emphasized on third party involvement in dialogue because of verbal discontent and disagreement between the authorities of two nation.

Now, the offer of third country resettlement programme (TCRP) for Bhutanese refugee have brought new hope in their life. The TCRP is talking a good height. The UNHCR and IOM have involved in the resettlement programme. The IOM has opened its offices both in Kathmandu and Damak. It began refugee resettlement activities in both places immediately, after the government of Nepal Publicly announced support of refugee resettlement on November 2, 2007 at both

Beldngi-1 and Goldhap camp. More than 7,000 people have been already resettled in different countries including the biggest number in the united states of America. The data given by the IOM in November, 2008, seven thousand, two hundred and twenty refugee have resettled in USA, Norway, Australia, Netherlands, New-Zeeland, and Denmark. And more than 50,000 people have submitted their declaration of interest for TCRP to the office of the united Nation High Commissioner for refugees. The latest data shown that majority of the Bhutanese refugees have shown interest in getting resettled in third country (The Bhutan reporter, 2008)

However, all Bhutanese refugee are not ready to go for third country resettlement. They want to go back their native country, Bhutan. Moreover problem to the refugee for TCR is that the separation of the family member and relatives. Dr. D.N.S. Dhakal highlighted the TCR as " the consent of the refugee population for third country relocation should not be taken as dear betrayal for the case of democracy in Bhutan. They want to return to Bhutan. Be part and parcel of the political process, and contribute in what ever small way they could for progress and prosperity of Bhutan. All the political parties which are in forefront of the campaign for establishment of inclusive democracy in Bhutan. The moral responsibility to enable these people to reconnects themselves with Bhutan and exercise their option later to return to their motherland. (Dhakal, 2008)

Another problem in TCR is that the verification and registration of refugee. Corruption inside the refugee camp of Morang and Jhapa district at the time of refugee registration have raised by Media time and again. There are a number of refugee inside the camps who say that even some member of the refugee Registration Team (RT) are refusing to register them. A refugee from beldangi-11 camp, on condition of anonymity, said that he gave Rs. 7,000 to a member of the RT in order to get a refugee status. This is corruption at the height level since the registration team comprises representative of the UNHCR and Nepal government. Verification and registration of Bhutanese as refugee is not moving in a fair and impartial way since officials at the RT are learnt to ask for money. The UNHCR as well as government of Nepal should, therefore, look into the ongoing corruption in the TCRP. On the other side, the ongoing corruption inside the camp has pushed back vulnerable refugee since they are not given priority during the resettlement process. (Mishra, 2008)

The IOM and the UNHCR have already mentioned that the third country resettlement programme is a long term process which may take five years. America alone committed to settle 60,000 refugee in their country. But other countries have not expressed their desire about the numbers of refugee to settle in their country. Again all the refugee are not ready to go for TCR. Only the half number of refugee resettlement in the third country is not permanent solution of the current Bhutanese refugee problems.

In conclusion, the Bhutanese refugees issue have remained in conclusive dispute. Almost half of the refugee actually want to return or stay in Nepal because most of their relatives are staying here in Nepal. Repatriation is not possible at this time. The resettlement of the half refugee is also not an effective solution of all the refugees. So, Nepal have to think permanent solution of the refugee problem on time.

CHAPTER-III

RESEARCH METHODOLOGY

In this chapter, an attempt has made to describe the procedures adopted for this research study. This chapter deals the research design source and nature of data, universe and sampling size of the respondents both in community people and the refugees inside the camp, tools and technique of data collection producers. Like wise, the method applied in processing and analyzing of the data and the limitation of the study, have been presented.

To carry out the successful research, proper research methodology is needed. Various method are used in to get different information, no single method is enough to collect all kinds of information therefore different methods and technique were used in this study.

This research has applied both qualitative and quantitative data required for the study which are applied in the chapter. The present study adopts the sociological approach and attempts to observe the socio-economic and environment pattern with the help of survey method by the non participant observation.

3.1 Research Design

This study has carried out on the basis of exploratory research design because the study has focused on the investigate the impacts of refugee on the local community on the one side, and the other general living condition of the people in the camp. Besides the study has attempt to describe the various course of conflict between the refuges and the local people have made possible solution on them. Thus, the study is both descriptive and exploratory.

3.8 Nature and Source of Data

Both qualitative and quantitative data were collected and used in the study. The data were collected from both primary and secondary source. Primary data were collected through household survey, non-participatory observation, key informants interview and focus group discussion both in community people and inside the refugee cam at Shantinagar VDC in Jhapa district.

The 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. Information on related topics were also collected from the local newspapers and with the individuals and organization that especially know about the refugees. In addition information also gathered from NGOs published and unpublished reports and journal. The related information were also collected from the previous thesis available in the central library at Kritipur.

3.3 Universe and Sampling

Timai camp is located at Shantingar VDC in Jhapa district. The VDC is divided into a 9 wards. But only ward no. 1, 2, 4 and 5 are jointed with refugees camp. Therefore, people of these words mostly interact with refugees all the time. The universe for this research is 1024 households of word no. 1, 2, 4 and 5. The settlement is made of various castes and ethnic group such as Chhetri, Brahmin, Rai, Magar, Limbu etc. Households from the universe were incorporated for the research. There were 71 households (7%) for the sampling which was sufficient to adequate representation.

Since the research is related to the impacts refuges on the local communities, only a small number of 20 households of refugee were selected. Small sample size is justified for the fact that they are from the same place, belong to the same community and they are facing the same kind of problem. Both communities and refugee household were selected on the basis of stratified random sampling.

Table 3.1 shows the number households of ward no. 1, 2, 4 and 5. Seventy one households were selected sampling from these ward.

Table no. 3.1

S.N.	Word	Household	Sample Size 7%
1	1	380	26
2	2	225	15
3	4	204	14
4	5	215	16
	Total	1024	71

Source:- Shantinagar VDC, 2008

Table no. 3.2 shows the number of household of refugees at Timai camp where 20 refugees' households were selected for sampling.

Table no. 3.2

S.N.	Word	Household	Population	Sample Size 7%
1	Timai	1369	10413	20 household

Source:- NRCS, 2008, Damak

3.4 Method of Data Collection

Specially, this study research has done as a partial fulfillment of master degree required in Rural development. 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.

3.4.1 Observation

Most of the qualitative information were collected through direct and non participant observation during the filed visit. During the field visit, lots of interaction and activities were observed, which more fruitful for research. It was observed interaction between refugees and local people, social activities of both refugees and community people, awareness of sanitation, health and environment, effects of the bad habits of alcoholism, gambling, fighting, economic condition. Psychological view of each other. What kind of impacts are there on local people and what are the possibilities to solve the refugee problems, all were observed.

3.4.2 Household Survey

Household survey has been conducted with the help of questionnaires. The questionnaire was used to obtain the data of refugees' impact on local communities. The questionnaires were used for both, refugees and people. They were used to collected 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.

3.4.3 Key Informants Interview

The structural and unstructured interview was conducted with both refugees and local people with the help of checklist. These people were knowledgeable and know detail about the concerned topic. They were school teacher local leader, farmer shopkeeper. And refugees were interviewed to know their condition in camps, how they were evicted and what is their aim. checklist was also used together to take information from organization, who involved for help and support to refugee to get information of refugee impacts, migration and their activities for refugees and local people.

3.4.4 Focus Group Discussion

Focus group meeting were conducted with both, the refugee and the local people. The topic discussed with refugee were : how they were evicted from their land, what kind of torture were given to them by RGOB, how is their condition at present in the camp, what are the causes of conflict with local people and soon., And local people were asked to give more points on the impacts of refugee on their natural resource, social activities economic condition, health, sanitation market price etc. The participants were wage labour. Farmer, school teacher leader and knowledgeable people. In total 2 group meeting were held inside the camp with group size 6 to 2 group. Meeting with respondent on community people.

3.5 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. Some photograph were also attached in relevant issue. The collected data were analyzed with the help of simple tabulation, figure and chart.

3.6 Limitation of the Study

Every research has its own limitation so this dissertation is not an exception. The dissertation is not an exception. The dissertation has a number of limitation. The sample taken in this study was very small. Its finding will be limited to the Shantinagar VDC only, which may not equally applicable to all arts not equally

applicable to all parts of Nepal and at all the refugees' causes. Due to the limited resource, researcher could not apply all the method and technique of social research. It would have been more authentic and reliable if the case study and more sampling have used. So, small size might have its own limitation in generalizing facts. Moreover, information may not be enough for intensive as well as extensive. Recommendation may be more applicable to similar situation only.

CHAPTER-IV

DESCRIPTION OF THE BHUTANESE REFUGEES

4.1 Influx of Bhutanese Refugees in Nepal

Bhutanese refugees are spending their miserable and pity life in the seven different camps of Jhapa and Morang districts since 12 December 1990. When Bhutanese people began to struggle to establish democracy and Human Rights in Bhutan, the RGOB identified the Nepalese people as an antinational and terrorists and exiled them from their homeland Bhutan. Nepal-Ethnic Bhutanese people of Southern Bhutan fled to India leaving their properties, home, land, cattle, etc. But Indian government did not identified them as refugees and did not provide shelter for them in Indian and brought them to the Indo-Nepal boarder in the eastern part of Nepal, i.e. Mechi River. Being a Nepali origin, there was no alternative for them enter to exile Nepal. The refugee people entered Nepal through Kakarvita and settled in the bank of holy river Kankai. They regarded Nepal as motherland.

The local people of Jhapa also paid the sympathy and helped them by giving small units of grains. After some months the influx of refugees reached in high number and the Nepal government could not control the highly influx of refugees and requested UNHCR for help. Now the total population of the refugees has reached one lack of which 98,000 are living in seven different camps and the rest living outside the camps. The land for camps provided by GON and other managerial services have been undertaken by UNHCR in co-operation with LWF, SCF, AMDA, CARITAS, NRCS, OXFAM etc.

4.2 Causes of Present Bhutanese Refugee Crises

"Bhutan' land of peaceful Dragon" is governed by hereditary absolute monarchy since 1907. The kingdom is sandwich. Between the two big states, china in the north and India the south, east and west. It is a small land locked country that nestles in the southern shops of the eastern Himalayas banded by ragged mountains. It is Buddhist country with plural culture and diverse ethnic communities Bhutan is the only south Asia country that is government without a written constitution. The successive kings have been the final court of appeal and the head of the states and the

government. It became the member of UNO in the year 1971 with help of India. Bhutan has been following a pro-Indian policy with no diplomatic ties her northern neighbor China. The Bhutan government is based on the 80% grant of India government on national development (Bhutan Today).

Bhutan is composed of different ethnic groups. They are inhabiting in the different part of Bhutan. Ngalongs (Tibetan Stock) are the ruling high class inhabiting western part of country. Sharchops (Indo-Bareness stock) are inhabiting in eastern part, (Indo-aryan and Mongo laid) are living in southern part of Bhutan, demographically the highest population in Bhutan in Nepalese ethnic. They occupy 52% of the total population. The Sharchops population is 32% and they occupy the second position. The Ngalongs or Drukpas population is 16% and they occupy third position. The rest 1% population includes others. The ruling class Drunks speak Dzongkha, the national language, Sharchop speak Sharchop and Nepal speak Nepal. The southern people follow the Hindu religion but the northern people practice Buddhism. The other minor communities who occupy 1% of total population are Dravidian, Adhivasi, Brukpas, Bhuthangpas, Dagpas, Doyas, Gorapas, Khengpas, Kurteopas, Mandamus, Skimpiest, Tibetan, Tota etc. So the above mentioned small ethnic groups composition show that Bhutan is the homeland of heterogeneous (AHURA-1993).

According to the history of Nepal, the first batch of Nepalese settlers had been taken to Bhutan in 1624. The first ruler of Bhutan, Subbrung Namgyal, paid a visit to Gorkha in 1624 and requested King Ram Shah to establish a relationship between two countries. In order to establish a friendship relation, King Ram Shah and Subduing Namgyal signed the friendship treaty. King Ram Shah sent 50 families of Gorkha to Bhutan. It shows that Nepalese people did not go to Bhutan without the permission of Bhutan. The Bhutan king and government requested King Ram Shah and they jointly signed the treaty. Then King Ram Shah sent Nepalese to Bhutan. This process continued till the regime of King Tribhuvan (IN HURED 1993).

From the very beginning, Bhutanese people had been having with peace, harmony and brotherhood. Till the 1970s, the Royal government has not been obsessive about cultural pluralism in Bhutan but RGOB had dominated over others. There was no right to speech and expression. Anyone who speaks against TSA-WA-SUM (the

king, country and Government) is liable to punishment for treason i.e., capital punishment as per the law of Bhutan (Thrimshung Cheenopo Chapter -17). This law empowered the king and the government to punish anyone who oppose them. No rights to publication and press, publication of newspaper, Journals and magazines other than the government owned ones are strictly forbidden. There is no newspaper or magazines privately published in Bhutan. No equal political right it exercised by the Bhutanese citizens. Bhutan is ruled by family government under feudalistic set up Politics considered a property of the ruling family, political activities and Political protest are strictly banned in the kingdom. Electorate system and adult franchise are non-existent No right to form associations, unions and organizations formation of Associations, unions, organizations other than the government ones is forbidden. There are no human right organization, NGOs and INGO and Red cross in Bhutan. Few Such organizations are functioning from exile for human right and democracy in Bhutan. No right to speak Justice-in the absence of a written constitution, there is no safe-guard to protect the individuals rights. The people cannot speak Justice against authorities of the government. No social and cultural rights. Bhutanese citizens have been denied social and cultural rights. Only the practice of Drukpa culture and traditional is permitted. Non Drukpa is persecuted for or non compliance to the cultural edict and dress. Citizens are not allowed to watch the television. Only practice of Buddhism is allowed. To establish democracy and human right in Bhutan, the Nepali ethnic Bhutanese people formed the state congress and struggled in 1990 to 1969. The submission of appeal to his majesty the king Jigme Singy Wang Duck by Teknath Rizal and B.P Bhandari on 9th April 1988, formation of Bhutan people' party on 2and June 1990, mass demonstration within all the southern districts demanding democracy and human rights were against the law of Bhutan. The RGOB took it seriously and implemented hard laws and rules against the southern Lhothampas. The government slowly introduced many policies in 1988, which violated human right and fundamental freedom of Bhutanese people. The Royal Governmental did not amend the Policies desired by the Bhutanese people, instead of it the government superheroes those who opposed the policies forwarded by RGOB. At last, Bhutanese people unified and protested against the government (Bhutan Today-1993).

As the people thronged the streets demanding democracy and human rights, the Bhutan government branding all the peaceful activists and supporters of the

movement as anti-nationals sent, the RBA quash movement. Being given carte blanche, the RBA had field day the consequences were appealing arbitrary arrest, torture rape, intimidation, harassment, arson, loot, demolition of houses and confiscation of citizenship cards by the RBA. The government also imposed economic sanction in southern Bhutan depriving the people of their basic day to day necessities. The demonstrators were coerced to sign the voluntary migration forms and compelled them to live the country. The continued repression and army rule compelled the people to flee from the country. in Garganda and in other BPP managed camps for refugees where they remained for some months. But when the Indian authorities began loading these innocent people into the trucks and carrying them up to Indo-Nepal borders Panitaki, the B.P.P. couldn't continue its activities. Thus they entered Nepal from Panitanki.

The given below Policies are the major causes of Bhutanese refugee problems.

4.2.1 Policies of Citizenship and Nationality

Bhutan has two-citizenship acts and one law viz, the 1958 Nationality law, the 1977 citizenship Act and the 1985 citizenship Act.

The Bhutanese are the bonfide Bhutanese citizen under the provisions of the 1958 nationality law and the 1977 citizenship Act. Article 4 (1) A and B and the 1958 law provides that a person is a Bhutanese national if the person is a resident of the kingdom of Bhutan for more than ten years and owns agricultural land within the kingdom. It may be noted that Bhutanese people have been living in Bhutan for generations and they have own agricultural land and property. Besides these, they have valid documents to prove their Bhutanese citizenship like the land tax receipt, citizenship cards and other documents. But, the royal government has acted a notorious 1985 citizenship Act on 10th June 1985 with entirely new provisions which contradicted with provisions of the 1958 citizenship Act on 10th June 1958 nationality law and 1977 citizenship Act. Implementing this 1985 Act, the government arbitrarily and retrospectively revoked the citizenship of tens of thousands of Southern Bhutanese citizens. The 1985 citizenship Act has three major provisions viz. Citizenship by Birth, by Registration and by naturalization. The provisions that have been extensively used by the government to revoke the citizenship of the people are

citizenship by Birth and Registration i.e. Article 2 and 3 of the 1985 citizenship Act through the census in 1988, the government categorized the southern population into seven district categories.

- a) F1 - Genuine Bhutanese
- b) F2 - Refugee Migrant (Those who had left Bhutan returned)
- c) F3 - Drop out (Those who were not available during time of census)
- d) F4- A non national woman married to Bhutanese.
- f) F5 - Adoption cases (children legally adopted).
- g) F6 - Non-Nationals (Migrants and illegal Settler)

Using article 2 of the 1985 citizenship act, the census team retrospectively categorized southern Bhutanese children of F4 if a father is a Bhutanese's and the mother is non Bhutanese. This way the government revoked the citizenship of thousand of Southern Bhutanese Children and rendered them stateless. This illegal action of the RGOB has on one hand contravened and dishonored the relevant provisions of the 1985 nationality law and the 1977 citizenship ACT and on the other hand, it has blatantly violated article 7 and 8 of the international convention of the right of the child which the Bhutanese ratified in 1990, and of article 15 of the UN Universal Declaration of Human Rights.

Next, Using article 3 of the 1985 citizenship Act both arbitrarily and retroactively, the census team categorized tens of thousands of southern Bhutanese of F7- when the southern Bhutanese could not produce the evidence of residence in Bhutan on or before 3rd December 1958 during the 1988 census. The required document of residence was a 30 years old land tax receipt of 1958. Hence, it can be concluded that the 1985 citizenship act was a device which the Bhutanese government used extensively in its ethnic cleansing campaign. These same people are bonafide citizen under the provision of 1958 and 1977 citizenship law.

4.2.2 Policies of "Driglam Namza"

After implementing the sixth five years plan the 1986, the government of Bhutan, in order to preserve the Buddhist tradition and culture, proposed the policy of "Driglam Namza". "Driglam Namza" is type of religious cultural indoctrination based

on Buddhism which directly interferes with once personal rights. It teaches such manners as how to eat, how to speak, how to bow down before the authorities, how to dress etc.

Similar attempt had been made as far as in 1950 when the National Assembly of Bhutan had passed resolution which read" with the aims of converting the Nepalese of Southern Bhutan into Buddhism, his Majesty the king was pleased to command the establishment of monk body consisting of fire monks with one head Lama in the Nepali villages of southern Bhutan. In this connection the house recommended that Chedo Lama and Sihphu Lama would be the most appropriate choose for this assignment. Under this policy, the southern Nepali ethnic Bhutanese people were persuaded to Follow Buddhism, which contradicted the Hindu culture In Hindu culture cow is regarded as Holy Goddess "Gaumata" So Hindu Worship cow as mother However northern Bhutanese who follow Buddhism ate beef. Beef is considered as holy meal "Prasad" according to their culture Even Bhutanese women had to cut their hair as Drukpa Women, which is against Hindu culture and tradition. Beside this national dress, 'Gho' for man and 'Kira' for woman were made obligatory, Thus, such Buddhist culture and tradition were introduced and anyone opposing there policies was given harsh punishment and fined.

4.2.3 Dress Policy

Under the prefect of national integration has prescribed "Gho" and "Kira" the dress of the ruling Drukpa Community suited only for the cold climate. For the last several decades, the students in the southern Bhutan Where temperature of suns as high as 40⁰ during summer had been allowed to wear uniform short and frock for girls, shirt and pants, for boys (suitable to climatic condition is the southern). The wave of Drukpanization swept the Southern Bhutan Schools where kids in extreme summer heat were required to wear the national dress "Gho", and 'Kira'. In the summer heat of southern planes with no fans or cooling facilities in the classrooms, one really wonders as to how there schools children could concentrate on their lessons, over crowded classrooms. On the other hard, their counter part in colder regions of Thimpu" "Paro, Haa or Punkha" would feel greatly at comfort with "Gho" and "Kira" mainly suitable to could climate regions.

The people in the south were most hard hit, firstly, because they did not know how to wear the new dress, secondly due to their love and attachment with own traditional dress, thirdly, the new dress was very expensive for the poor villagers and finally looking in the fields with their new dress on was found extremely difficult. The problem was further complicated as the people were required to put on their new dress even during religious ceremonies and marriages even the priest had to be in the new dress during performance of Puja or rituals. Equally hit were the Thimpu based elite and middle. Drukpon classes and foreign educated youth who resisted silently but dared not come in the front due to fear of punishment for once persecution begins, getting out of the cruel claws of the Dragon becomes impossible. The nearest gate way to escape being almost 200 hundred kilometers always, a six, hour drive on respective road with several police check posts on the way.

4.2.4 Language Policy

Under "Driglam Namsha" the government started a vigorous campaign of promoting Dzongkha. A Dzongkha development committee headed by a Minister was set up to develop and promote Dzongkha, while teaching of Nepali in southern Bhutan was banned in February, 1989 after remaining in schools curriculum for over the last 35 years. In fact, teaching of Nepali had begun in 1950s in southern Bhutan schools, much before the government decided to take them over while Dzongkha was included in the school curriculum only in late sixties. All official correspondences in southern Bhutan are done in Nepali, court decisions are written in Nepali, laws are written in Nepali even five year plan documents are written in Nepali. The discriminatory approach adopted by the government on sensitive issues like the language added another dimension to the already snowballing unrest. The following interview by King Jigme Singye Wangchuk to Kamaljeet Rattan, a noted Indian Journalist in "The Economic Times" of Delhi of September 25th 1990 explains well the said fate that has befallen the Nepali language in Bhutan, the king said "We recently decided to stop teaching Nepali in our schools. The National Assembly had suggested this a year ago, but I turned down the proposal then. Now, the situation also changed. More so because the Assam government has also stopped the teaching

of Nepal I admit this is a very unpopular decision and I fully sympathies with the Nepalese" (AHURA Bhutan).

The main aim of this kind language policy adopted by RGOB was to chose southern Nepal ethnic Bhutanese people and establish a monopoly government which was the cause of Bhutanese refugee problem.

4.2.5 Forceful Implementation of Marriage Act

This act was forcibly implemented in 1988 targeted especially towards southern Bhutanese. The act prescribes a number of restrictions against Bhutanese nationals marrying non citizens such as denial of training and fellowship abroad, denial of population beyond grade seven in the civil service, denial in the armed force and in the Ministry of foreign affairs and denial of Industrial and agricultural credits. The Southern Bhutanese where most affected because traditional and culturally, they had been entering into matrimonial alliances with brides from the neighboring Indian or Nepal as they could not marry within their won families and kin. Culturally the Southern Bhutanese are not beef eating Hindus where as the Drukpa are beef eating Buddhist. The Drukmpas speak Dzoniqkha, a Tibetan dialogue while the southern Bhutanese speak Nepali based on Sanskrit. The southern Bhutanese are non beef eating Hindus where as the Drukpa are beef eating Buddhist. The Southern Bhutanese prefer to live in hot and humid climate in southern plains, the Drukpa feel more compatible at home living in colder regions. This act was limited only to the Southern Bhutanese whereas their Drukpa counterparts continued to enjoy there benefits. For example, Mr. Ugen Tshering, Bhutan permanent representative to the United nations in New York through, married only in 1996 with an Itahian national, was assigned to this post because of his Royal connection. Similarly, Mr. Kinley Dorzi, editor of the weekly bulletin "Kuensel" was not only promoted in contravention to the marriage act but was also sponsored for visits abroad through he is married to a Chinese national whereas Mr. Subarna Lama, Deputy Secretary in the Ministry of foreign affairs was, kicked out form the Ministry for marring non nationals simple because he hails from southern Bhutan.

4.2.6 The Policy of Green Belt

"Green Belt Policy" which was approved by the National Assembly of Bhutan during its 69th sessions held from 19th to 26th March 1990. The Policy required creation of a green forestry belt in all areas falling within one kilometer in the southern boarding districts with Indian. It is not worthy that these are the only available plains in the country, rest is all mountains. There are not barren fields but provide the best fertile paddy field, the only means of survival of the Southern population. Opposition to this policy was 8 spontaneous as it aimed to destroy thousand acres of lass paddy field, demolition of houses and displacement of several thousand people. The compensation decided by the government was unacceptable to the people who are largely farmers for the considered the land as permanent asset, which could last for generation whereas the compensation would be last only for few months. The government's plan to shift the people to area in worth was met with oppositions, as it would mean de-linking them from their own community. The above policy was highly discriminatory against the southern Bhutanese for same house had banned construction of houses on the paddy field in north-west Bhutan. The Deputy Home Minister, Mr. Dago Tshering was must vocal who said "In difficulties by our fore fathers to be used as agricultural Even the King informed the house that the country was importing 25,000 metric ton of rice every year to failed to realize was that it was adopting double standard method being the highest legislative body in the country.

4.2.7 Taxation and Force Labor

The operations by the Bhutan government of her people is clear from taxation system. For example, if one owns an acre of land, one is required to pay the land tax. If a house is built on that land, the government demands house tax, if cash crops is grown on that land, tax on the cash crops is required to be paid, if cattle is reared, cattle tax is required, etc. For the same acre of land, a poor peasant has to pay multiple taxes. The government for its selfish designs manipulated the taxation rule many times.

The system of compulsory labor contribution like "Chunidom, Shaptolemi, Gungdo-woole" and national work force are not only highly exploiting but have also

added to the misery and poverty of the Southern and eastern Bhutanese because of the Inceasable ways of life and difficult working condition. The Bhutan government demand people for force and compulsory labor throughout the year irrespective of age e and sex failing which calls for punitive measures. The 16th session of the National Assembly held on July 1961 had prescribed use of police force in the event the people refused to provide free labor. The Assembly decided "those refusing to report to work under the conscripted labor force would be brought to work under policy escorts. (INHURED, 1995)

4.2.8 Mars Demonstration and Protest

The national Assembly of Bhutan passed the above policies and the RBOB heartily implemented the polices, which had a direct negative impact on the southern Bhutanese people. As a result, the southern Bhutanese people revolted against those polices to lessen the suppressions, under the guidance of the leader of BPP Mr. Teknath Rizal, they started mass demonstration and protest against RGOB to establish human rights and democracy in Bhutan. Mr. Teknath Rizal, the people's representative at the Royal Advisory Council due to tremendous public pressure for reconsideration of the 1985 citizenship act had taken initiatives to hold meetings with civil series officers from Southern Bhutan and submit a petition to the government for review of the above act in 1988. A series of meetings had been held at the sentence of Mr. Rizal before finalizing the draft petition letter submitted to the king by Rizal and Mr. Vidyapati Bhadari, another representatives at the council. However, the entire process of Consultation and meeting was given a political colours by MV Dago. Tshering, then the Deputy Home Ministry, an archenemy of Mr. Rizal who misinformed and misguided the king. Mr. Rizal was terminated from has service, arrested, tortured and later released on condition that he would be sentenced to death if found involved in similar activities next time. A number of other officers were also punished. Utterly humiliated Mr. Rizal fled the country and took refugee in Nepal where he formed the PEOPLE'S FORUM FOR HUMAN RIGHTS BHUTAN. The forum started its campaign by bringing act a number of publications. The government alarmed at the possible exposure at the misdeeds gross violation of human rights and mismanagement reacted sharply and began a region of arbitrage arrest, torture and detention. Frightened government persecuted few students and leaders fled the

country. At a bordering village "Ghumaney", the authorities arrested two small kids in may 1989 from the village school. The student had been pricked up in Midnight Next day over fifty students crossed over to the Indian border. Several hundred people fleeing the country followed this incident and by the first quarter of 1990, several, thousands of people had taken shelter in the bordering Indian Towns.

4.3 Charge over Southern Bhutanese

From the very beginning of the current policies cries in the Kingdom of Bhutan, RBOG has labeled a number of charges against the democratic process fighting the absolute regime. Through prepared media publicity both in India and other places, the government has enchased handsomely on its charges. In the Course of winning over few of the media people in India, the Bhutan regime paid as much as s ten lakhs rupees as bribery. The usual approach by such Media people have been to visit Thimpu and interview the government authorities and publish their one sided view. The most acceptable media, report would be to publish the view of both the government and opposition people. The researcher has presented some views against the changes over refugees as follows.

4.3.1 Illegal Immigration

Behind this charge of the Royal Government is the ill-concerned design to reduce Southern population, which has a political minority over the ruling Drukpas. Since there is no constructions guaranteeing citizens rights, no independent court to hear public grievances and no public accountability of the government, since it is not elected, they in acted arbitrary laws and implemented, them in an arbitrary and discriminatory manner. The citizenship Act 1985 was given a retroactive date of implementation from 1958 was given retroactive date of implementation from 1958 during a census in 1988 which was carried out only in Southern Bhutan. If a rigorous census done in the same manner as in Southern Bhutan is implemented in Northwest, half off the Drukpas will be listed as non-citizens. This bogey of illegal immigrations has been created to hide the illegal acts and anti-human right polices of the Bhutan regime.

4.3.2 Terrorism

The most frequently used charges are the So-called terrorism in Southern Bhutan. The allegation of cessation is baseless as people are not fighting for a separate nor are they demanding the right to self-delimitation. The demands are straight forward i.e. human rights and democracy. To prove the Charge of Terrorism, their government has distributed a number of books documenting gruesome murder and act of so called terrorism. It would be interesting to quote Amnesty international in this regard which in its report on Bhutan published in Dec-1992" while, attacks on civilians in southern Bhutan are consistently attributed to "anti-nationals", it is not always clear that evidence exists to indicate political motivation behind the act" throughout 1990 and 1994, " Kuensl" the official mouthpiece of the regime continued reporting on the so-called Terrorism in Southern Bhutan. "Kuensl" Could never differentiate between acts of terrorism and petty crimes. In its issue of 6th Feb. 1993 Under the heading "Terrorists raid houses in Gayleghug" it states, "Armed anti-nationals terrorist attacked and robbed three houses in Gaylegphug, according to reports from the security forces. The terrorist took NU 15,000, two gold nose rings, three pair of gold earrings and two pair of silver bangles weighting totals" Reporting on another incident under the heading" Terrorists killed by village volunteer, kuensel in its issue of Nov. 6th 1993 wrote "According to reports, the two men had come into the interior parts of Dorona Gewg, about two days walk from Dagapela and were holding meetings with the public to gain support for anti-Bhutan movement. Anti-nationals pamphlets were also distributed to the public who attended meetings" Apparently robbery, thefts, holding public meetings, distributing leaflets etc are also termed as acts of Terrorism by the Bhutan regime. The reality is Bhutan today suffers from state terrorism, which is bent upon liquidating all its political opponents.

4.3.3 Voluntary Emigration

The Druk regime would have no answer to why, only after 1990, Southern Bhutanese choose to emigrate voluntarily? The answer is simple. Normal life in Southern Bhutan was turned so difficult by the regime that people had no choice but to flee with whatever things they could grab on. Why would anyone choose to live behind everything home, land and properties and seek shelter in refugee camp? There

are v living testimonies in the camps that people were coerced to sign voluntary migration forms and leave the country. Amnesty International in its reports "Bhutan Forcible Exile Published in August 1994 rights, Amnesty International believes that many people in the camps in Nepal have been forced out of Bhutan as a result measures taken by the Bhutanese authorities. It believes that many of those in the camps in Nepal have been forcibly exiled from Bhutan on account of their ethnic origin or political beliefs". The findings of the Amnesty international are co-operational the office orders issued by the Bhutan government authorities.

4.3.4 Free Food and Shelter

The government's versions that people are emigrating from Bhutan because they get free food and shelter in Nepal is a total distortion. The people who are in the camps are not poor laborers or homeless destitute as claimed by the Bhutanese authorities. Back in Bhutan, they have been well-established farmers with homeland and properties while most of the refugees are farmers are farmer civil servants, doctors, engineers clerk, nurse, health-assistants, village headman, National assembly members and personnel of RBA, police and bodyguards. Moreover, all of them possess valid documents issued by the competent authorities in Bhutan. The claim that these documents are forged in Calcutta is simply not true as all these documents bears the seal and signature of issuing authorities in Bhutan. The refusal of the Bhutanese's regime to go ahead with verification of the refugees roves its guilt and wrongdoing committed against its citizens. The office orders issued by the Bhutan regime are the testimonies to the blatant lie resorted to by the regime on why people are leaving Bhutan.

4.3.5 Threat to Drukpa, Culture

The constant rhetoric of the Bhutan regime that due to democratic movement their culture is in danger, is another lie., With democracy, people will have more freedom to profess and practice their culture. Does the Bhutanese authoring mean that due to democracy in India, Indian Culture is endanger? Moreover, those fighting for democracy and human right are against the absolute rule, which allow practice of only on culture in a multi-cultural society. Drukpas and Nepalese in Bhutan have lived in perfect peace and harmony for centuries, which continues even today. The fight is not

against people or culture but against the absolutist regime the reality is, it is not the Durkpa culture but their harmony and the absolute rule which is in danger.

4.3.6 Threat to Security of Bhutan

The democratic forces of Bhutan are not fighting against the Bhutanese nation but are fighting against the autocratic regime. In this requires, who could a democratic struggle pose threat to the security of a nation? How could this regime talk of national security and sovereignty when it has already sold its sovereignty by signing the treaty of 1994, which place it foreign policy in the hands of India ? How could they talk of national security when they have allowed India tropes for so many years on Bhutanese soil? it is not Bhutan's security but the security of the ruling elite, which is in real danger.

4.37 Ethnic Issue

The Bhutanese issue is not an ethnic issue but a real political issue, which need to be resolved politically. The ethnic colour to a democratic struggle is given by the Bhutanese regime to hid the real issue of human right democracy. All the political forces including the Druk National Congresses formed by ethnic Drukpa and Sharchhopss are demanding human right, political phiralism, and rule of law and democracy. It the Bhutanese is sincere, then it should allow the democratic forces to function inside Bhutan and call for general elections where every Bhutanese will freely caste his/her volute (PFHRSM May 1995).

4.4 An Overview of Refugee Population at Timai Camps

Timai camp lies at Shantingar VDC ward No-1 of the Jhapa district. It is situated approximately between 26⁰40' to 26⁰ 48' north latitude and between 88⁰3' east longitude. It lies 8 km. north from the Mahendra Highway along with Beautiful Tea Garden Burne and Mechi Highway in east. The north part borders with Ilam district and west lies the Timai river where this camp is situated on its bank. About 13% of total refugees have been living in this camps. Being a multi-cultural, Multi-religious, Multi ethnic and multi Lingual society, refugees of Timai camp are living in peace and harmony. The total population of refugees in this camp is about 10413. This means that Shantignar VDC holds the about 39,000 total population including the

population of Refugees which has been creating negative Impacts upon the local community. To support refugees, many agencies NGOs and INGOS have been working since 1991.

4.5 An Overview of Shantinagar VDC

Shantinagar VDC lies in the eastern part of Nepal and Northern part of Jhapa district. It is bordered by the Bhudhabarc VDC in west and Bhaundagi VDC in east. Similarly, Ilam district touched on its northern part and Southern part is touched by Mechi Municipality. The total population of this VDC is 17,437. Timai rivers flows down on the middle part of this VDC where the refugees camp lies on it's bank Famous Tea Garden Burne lies in Westside of Refugees' camp. It lies in the top of the chure hills which covered with thick jungle of sakhwa and karma. Local people used to graze the cattle, collect fire wood and grass from this jungle. Shantinager is 8 km north from Mahendra Highway of Dhulabari and Meehi Highway passes through the breast of this VDC. After the eradication of malaria in Terai in 1950, people migrated from the hilly district Ilam, Pachnhar, Taplejung, Bhojpur India and from outside the country like India and Bhutan. Different caste and ethnic groups gathered here except kumal, who was the indigenous people of this area but at present they are dominated by other ethnic/caste groups. There live Brahmin, Chhetri, Rai, Limbu, Newar, Gurung, Tamang, Magar, Kami and other ethnic.

CHAPTER-V

DATA INTERPRETATION AND ANALYSIS

5.1 Demographic and Socio-economic Characteristic of Respondent outside the Camp (Local People)

In this section demographic socio-economic characteristic of the respondents of community peoples have presented and analyzed.

5.1.1 Distribution of Respondent According to their Caste/ethnicity

Table no. 5.1

S.N.	Caste/Ethnicity	No. of Respondents	Percentage
1	Cheetri	27	38.02
2	Brahmin	21	29.58
3	Rai	9	12.68
4	Magar	7	9.85
5	Tamang	4	5.64
6	Limbu	3	4.23
	Total	71	100.00

Source:- Filed Survey, 2009

The community of the research area is composed by different ethnic group. Most of the people of Shantinagar VDC have migrated from hilly region of eastern part of Nepal. Table no.3 shows that the highest population of participations are from Cheetri community with 38.02 percent. Similarly Brahmin, Rai, Magar, Tamang and Limbu constitute 29.58 percent, 12.68 percent, 9.85 percent, 5.64 percent and 4.23 percent respectively of the sampled population. The table shows that the majority of the participants from the Cheetri ethnic group.

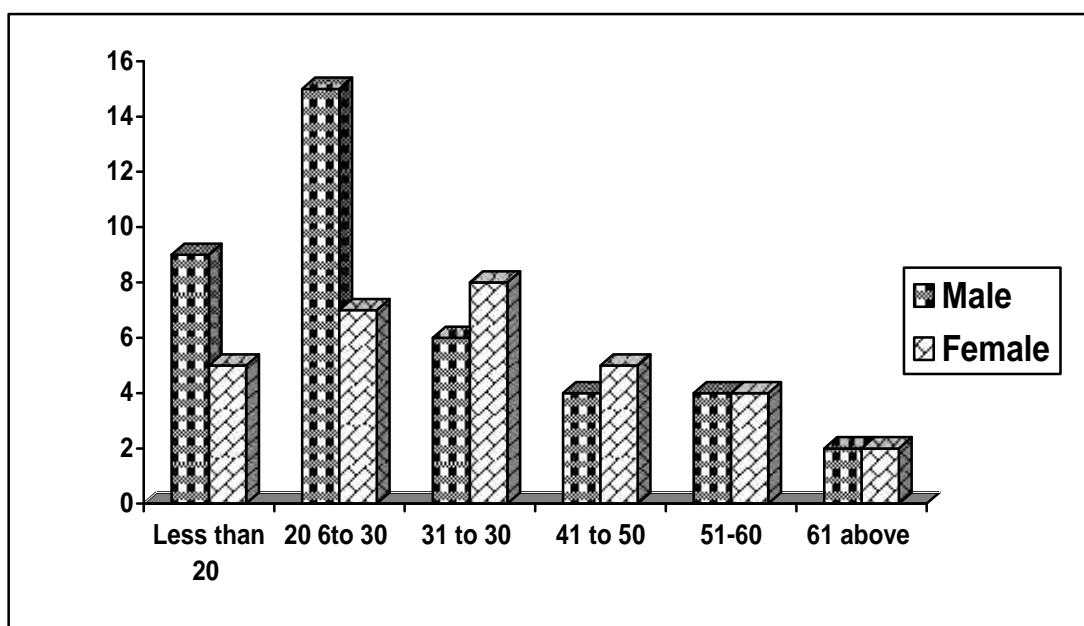
5.1.2 Distribution of Respondent Population by Age and Sex

Table no. 5.2

S.N.	Age Group	Male	%	Female	%	Total	%
1	Less than 20	9	22.5	5	16.1	14	19.7
2	20 to 30	15	37.5	7	22.6	22	31.0
3	31 to 30	6	15	8	25.8	14	19.7
4	41 to 50	4	10	5	16.1	9	12.7
5	51 to 60	4	10	4	12.9	8	11.3
6	61 above	2	5	2	6.5	4	5.6
	Total	40	100.0	31	100.0	71	100.0

Source:- Field Survey, 2009

Figure no. 5.1



Source:- Field Survey, 2009

Table no. 5.2 shows that the proportion of respondents is higher (37.5) in age (21-30) group than other age group. The lowest number of respondent age group is 61 to above with 5.6 percent. Similarly the number of male respondent (56.3%) is higher than female respondent (43.7%) in the study.

5.1.3 Distribution of Respondent According to their Occupation

Table no. 5.3

S.N.	Occupation	No. of respondent	Percentage
1	Farmer	37	52.12
2	Teacher	9	12.68
3	Student	11	15.50
4	Labour	7	9.85
5	Shopkeeper	7	9.85
	Total	71	100.00

Source:- Field Survey, 2009

Table no. 5.3 shows the occupation of the respondent of the study area. The majority of the people (52.12%) have engaged in agriculture. Other occupation have also adopted by the people in the community such as Teacher (12.68%), student (15.50%) labourer (9.85%) and shopkeeper (9.85%). This clearly shows that the people in the community have engaged in different types of occupation.

5.1.4 Distribution of Respondent According to Their Educational Status

Table no. 5.4

S.N.	Education	No. of respondent	Percentage
1	Illiterate	7	9.86
2	Literature	11	15.49
3	Primary	19	26.77
4	Secondary	23	32.39
5	Intermediate	6	8.46
6	Behelor	3	4.22
7	Degree	2	2.82
	Total	71	100.00

Source:- Field Survey, 2009

Educational is the backbone of the country. Table 5.4 shows the information about the participants' educational level. Out of 71 respondents, 7 respondents (9.86%) were illiterate and 11 respondents (15.49%) were literature. Similarly 19 respondents (26.77%) had passed primary level, 26 respondents (32.39%) secondary level, 6 respondents (8.46) Intermediate, 3 respondents (4.22%) Bachelor level and 2 respondents (2.82) were Degree level.

5.1.5 Distribution of Respondents According to Their Response about the Impact of Refugee on Their Occupation

Table no. 5.5

S.N.	Impacts	No. of respondent	Percentage
1	Positive	27	38.03
2	Negative	31	43.66
3	Neutral	7	9.86
4	Don't Know/Can't Say	6	8.86
	Total	71	100.00

Source:- Field Survey, 2009

Table 5.5 shows the impacts of refugee on the respondents' occupation. During the field survey, majority of the respondent (43.66%) expressed negative impacts of refugee on their occupation. but 38.03% respondent response the positive impacts of refugees on their occupation. 9.86% 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. Table 5.6 shows the types of positive and negative impacts of refugee on the local peoples' occupation.

Table no. 5.6

S.N.	Positive impacts	No. of respondent	Percentage
1	Creation of employment	4	14.8
2	Easy and cheap wage	15	55.6
3	Infrastructure Building in local community	5	18.5
4	Exchange of skill and idea	3	11.1
	Total	27	100.0
	Types of negative impacts	No. of respondents	Percentage
1	Condition to do work in low wage	12	38.7
2	Condition of unemployment	9	29.0
3	Condition to do work in Long time	10	32.3
	Total	31	100.0

Source:- Field Survey, 2009

Table no.5.6 clearly shows that the both types of impacts of the refugee on the local people's occupation. Out of 71 respondent, 27 expressed that refugee have created positive impacts on their occupation. Out of 27, four respondent (14.8%) mentioned that refugee have created employment for them., Fifteen respondent (55.6%) expressed that they have got easy and cheap wage. Five respondent (18.5%) said that infrastructure have built on their locality due to the presence of refugee and three respondent (11.1%) have got chance to exchange of skill and idea with refugee. Similarly, out of 71 respondents, 31 respondents expressed the negative impacts of refugee on their occupation. Out of 31 too, twelve respondents (38.7%) mentioned that they have to do work in low wage due to the refugees. Nine respondents (29.0%) said that the condition of unemployment and ten respondents expressed that they have to do work in long time. By the different opinion of the respondent. It can be cleared that the refugee have created both types of impact on the occupation of community people.

5.1.6 Distribution of Respondent According to Their Response About the Increment of Theft/Stealing events in Community

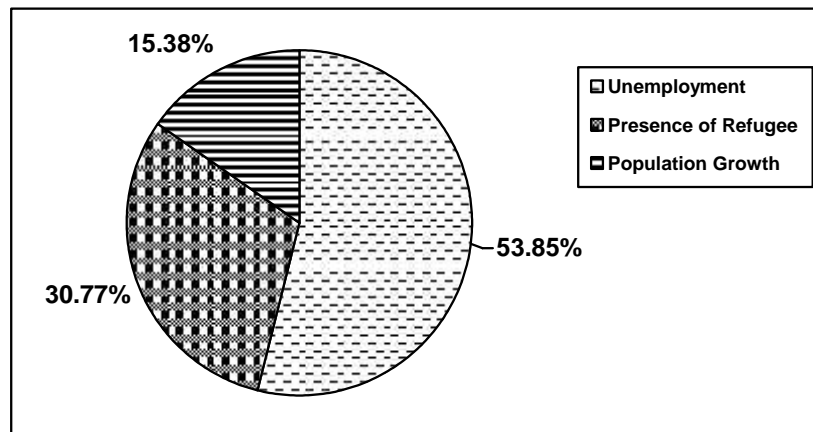
Table no. 5.7

S.N.	Response	No. of respondent	Percentage
1	Yes	39	54.93
2	No	26	36.62
3	Don't Know	6	8.45
	Total	71	100.0

Source:- Field Survey, 2009

Table no. 5.7 show the response of the respondent on the increment of them/stealing events in the community. Out of 71 respondent, 39 (54.93%) respondent expressed that the theft/stealing events are regularly increasing in the community. 26 (36.62%) respondent response that no increment of that events and other 6 (8.45%) respondent could not give the answer. The following chart shows the refugees' and other factors' involvement on the events.

Figure no. 5.2



Above figure shows the facts that there are different factors that contribute in increasing in the theft/stealing events in the community. Among these factors, influx of the refugee is one but not whole which contribute 30.77% on the whole factors. Similarly condition of unemployment is the largest factor that contribute 53.85% and rapid population growth constitute 15.38 in increasing theft/stealing events in the community.

5.1.7 Distribution of Respondent According to Their Response on the Basis of Increment of Prostitution in Locality.

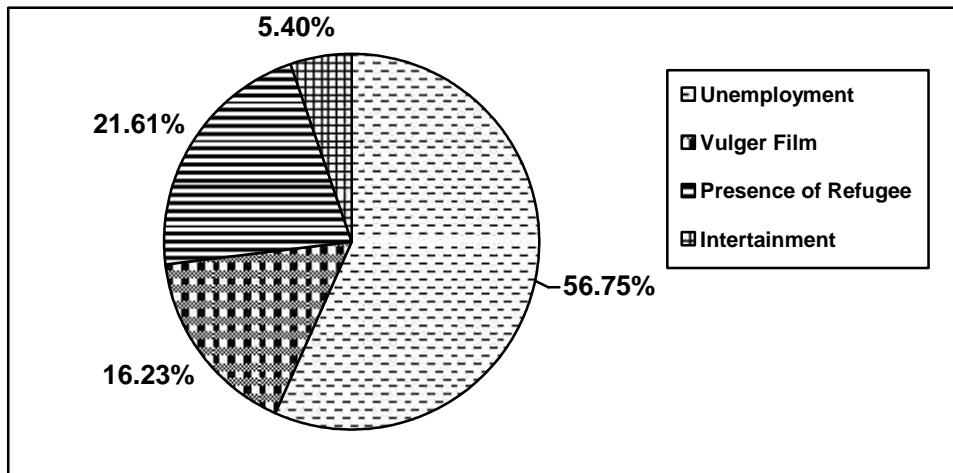
Table no. 5.8

S.N.	Response	No. of respondent	Percentage
1	Yes	37	52.12
2	No	23	32.39
3	Don't Know	11	15.49
	Total	71	100.0

Source:- Field Survey, 2009

Table no 5.8 shows the different response of the community people on the increment of prostitution of post and present based on their experience. Out of 71 respondent, 37 (52.12%) respondent mentioned that the prostitution is increasing in the community. 23 (32.39%) respondent responded no increment and 11 (15.49%) respondent expressed having no idea about it. The following chart shows the different factors that contribute in increment prostitution and the refugees involvement on it.

Figure no. 5.3



Above figure describes the different factors that contribute in increment in prostitution. The main cause of prostitution around the camp is unemployment which contribute 56.75 percent. Presence of refugees is one of the factors in increasing prostitution that contribute 21.61 percent. Vulger film and media also play the vital role on the increment of prostitution (16.23%) and some girls and women engage in prostitution for entertainment (5.40%).

5.1.8 Distribution of Respondent According to their Response on the Increment of Gambling

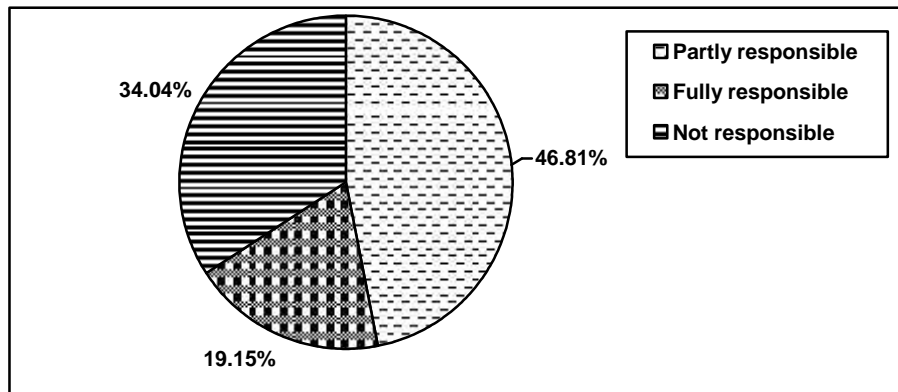
Table no. 5.9

S.N.	Response	No. of respondent	Percentage
1	Yes	34	47.89
2	No	23	32.40
3	Don't Know	14	19.71
	Total	71	100.0

Source:- Field Survey, 2009

Table no. 5.9 shows the response of the respondent about the increment of gambling in their locality. Third four (47.89%) respondent responded that the gambling is regularly increasing in their locality. Twenty three (32.40%) respondents expressed no increment and fourteen (19.71%) respondents mentioned no idea about it. The following charts clears the refugees' responsibility on the increment of gambling.

Figure no. 5.4



The above figure shows the responsibility of the refugee on the increment of gambling on the community around the camp. Twenty two (46.81%) respondents expressed that the refugees are partly responsible for the increment of gambling. Nine (19.15%) respondents fully agreed that refugees are the main cause of the increment of gambling and sixteen (34.04%) respondents mentioned that refugees are not responsible for the increment of gambling.

5.1.9 Distribution of Respondent According to their Response about the Increment of Alcoholism in the Community

Table no. 5.10

S.N.	Response	No. of respondent	Percentage
1	Yes	47	66.19
2	No	19	26.77
3	Don't Know	5	7.04
	Total	71	100.0

Source:- Field Survey, 2009

Table no. 5.10 shows the various responses of the respondents about the increment of alcoholism in the community. Out of 71 respondents, 47 (66.19%) respondents agreed that the habit of alcohol drinking is increasing in the local community. 19 (26.77%) respondents mentioned that the habit of alcohol drinking of the people in the community is as it is and 5 (7.04%) respondents responded that they had no idea about it.

5.1.10 Distribution of Respondent based on their Response about the Increment of Rape Cases in the Community

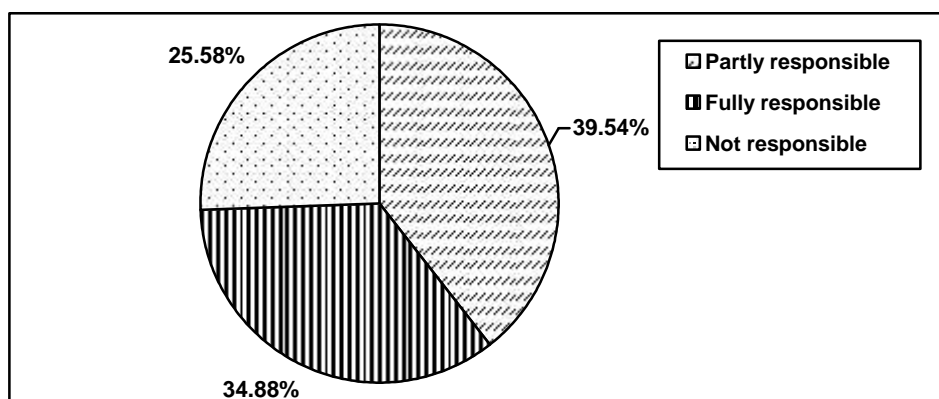
Table no. 5.11

S.N.	Increment in rape cases	No. of respondent	Percentage
1	Yes	43	60.57
2	No	21	29.57
3	Don't Know	7	9.86
	Total	71	100.0

Source:- Field Survey, 2009

Table no. 5.11 shows the response of the respondent about the increment of rape cases in local community out 71 respondent, 43 (60.57%) respondents response that the rape cases are increasing in the local community, 21 (29.57%) respondent said that there are no increment in the rope cases and 7 (9.86%) respondents mentioned that they have no idea about it. The following chart shows the responsibility refugee on the increment of rape cases around the camp.

Figure no. 5.5



Above figure clarify the responsibility of refugee on the increment of rape cases. out of 43 respondent, 15 (34.88%) respondent expressed that the refugee are fully responsible for the increment of rape cases in the local community. 17 (39.54) respondent response that they are partly responsible and remained 11 (25.58%) respondent said that they are not responsible.

5.1.11 Distribution of Respondent According to Their Response about the conflict Heard/Seen between local people and refugee, and various causes of the conflict

Table no 5.12

S.N.	Response	No. of respondent	Percentage
1	Yes	37	52.12
2	No	22	30.98
3	Don't Know	12	16.90
	Total	71	100.0
	Cause of Conflict	No of respondent	Percentage
1	Use of Water	12	32.43
2	Use of Land	2	5.41
3	Use of Forest	12	32.43
4	Waste Management	6	16.22
5	Alcoholism	3	8.10
6	Suppression of Local people	2	5.41
	Total	37	100.00

Source:- Field Survey, 2009

Table no. 5.12 shows the response of the respondent about the conflict that the respondents have heard/seen between the local people and the refugee, and shows the various causes of conflict. Out of 71 respondent, 37 (52.12%) respondent have heard/ seen conflict between local people and refugee. 22 (30.98%) respondent have not heard or seen the conflict and 12 (16.90%) respondent have no idea about the conflict. Similarly respondent have expressed various cause of conflict between local people and refugee. Use of water and forest are the main cause of conflict that consistute 32.43 percent of each. Use of land, waste management, alcoholism, suppression of local people are other cause of conflict that constitute 5.41 percent, 16.22 percent, 8.10 percent and 5.41 percent respectively. Table gives some idea to solve the conflict as mentioned by the respondent.

Table no 5.13

S.N.	Idea to solve problems	No. of respondent	Percentage
1	Control of Alcoholism	5	13.52
2	Supply of enough water in the camp	11	29.72
3	Providing some firewood to refugee	13	35.14
4	Place should be fixed to dispose waste	8	21.52
	Total	37	100.00

Source:- Field Survey, 2009

The table no. 5.13 shows the ideas of the different respondents to solve the conflict between local people and the refugee. 5(13.52) respondent mentioned to control the alcohol in and around the camp. 11(29.72%) respondents said that refugees should be provided enough water in the camp. 13(35.14) respondent expressed that some firewood should also provided to the refugee. 8(21.52%) respondent said that the place should be fixed to dispose waste.

5.1.12 Distribution of Respondent According to their Opinion about Deforestation and Soil Erosion and the Refugees' Responsibility on it

Table no 5.14

S.N.	Increment of Deforestation	No. of respondent	Percentage
1	Yes	71	100.00
2	No	0	0.00
3	Don't Know	0	0.00
	Total	71	100.00
	Responsibility of Refugee	No. of respondent	Percentage
1	Responsible	21	29.57
2	No Responsible	14	19.73
3	Partly responsible	36	50.70
	Total	71	100.00

Source:- Field Survey, 2009

Table no 5.14 shows the option of the respondent about the increment of deforestation and soil erosion. Out of 71 respondent, 100% respondent agreed that deforestation and soil erosion are increasing day by day. Refugees and their activities is one of the main cause of the deforestation and soil erosion. 29.57 percent of the total respondent thought that refugees are responsible for the deforestation and soil erosion, 50.70 percent expressed that they are partly responsible and 189.73 percent expressed their view as they are not responsible.

5.1.13 Distribution of Respondent According to their Opinion about the Social Impacts of the Refugee on the local People

Table no 5.15

S.N.	Negative Impacts*	No. of respondent*	Percentage
1	Insecurity	46	46.78
2	Prostitution	35	49.29
3	Theft/Sealing	40	56.33
4.	Alcoholism	36	50.70
5.	Gambling	47	66.19
6.	Rape	23	32.39
7.	Fight/Quarrel	56	78.87
	Total	71	100.00
S.N	Positive impacts	No. of Respondent	Percentage
1	Exchange of Culture and Tradition	16	22.53
2	Health facilities obtained in the camp	59	83.09
3	Total	71	100.00

Source:- Field Survey, 2009

* Multiple response and respondent

Table no. 5.15 shows the various types of social impacts of refugee on the people living around the camp. During the period of the data collection, different respondent reacted differently and gave the multiple answer. There are both types of impacts such as positive and negative out of 71 respondent, 46 (46.78%) said insecurity as social negative impacts of refugee. Similarly prostitution, theft, Alcoholism gambling, rape, fight, are the negative social impact that constitute 49.29 percent, 56.33 percent, 56.33 percent, 5070 percent, 66.19 percent, 32. 39 percent and 78. 87 percent respectively. Likewise some positive impacts of refugees also can be seen. Out of 71 respondent, 16 (22.53%) respondent expressed that the exchange of culture and tradition as positive social impacts and 59 (83.09%) respondent mentioned that the health facilities obtained in the camp is positive social impacts of refugee.

5.1.14 Distribution of Sampled Population according to their Opinion about the Economic impacts of Refugee on the People living around the camp

Table no 5.16

S.N.	Positive of Economic Impacts*	No. of respondent*	Percentage
1	Market for local product	66	92.96
2	Easy and cheap wage	39	54.93
3	Employment creation	56	78.87
4.	Infrastructure building	45	63.87
5.	Skill and idea sharing	10	14.08
6.	Don't know	5	7.04
	Total	71	100.00
	Negative economic impacts	No. of Respondent	Percentage
1	High market price	67	94.37
2	Exploitation of labour	38	53.52
3	Unemployment	24	33.80
4	Don't Know	4	5.63
	Total	71	100.00

Source:- Field Survey, 2009

* Multiple Response

Table no 5.16 show the positive and negative economic impacts of refugee on the people living around the camp 66 (92.96%) respondent mentioned that the market for local product is main positive impact of the refugee from the economical point view. Other positive impacts mentioned by the respondent were easy and cheap wage 39(54.93%), skill and idea sharing 10 (14.08%), employment creation 56(78.87%), infrastructure building in local community 45(63.38%) and 5 respondent reported that they had not idea about it. Similarly, 67 (94.37%) respondent pointed out to high market price as main negative pointed out the high market price as main negative impact of refugee on the local people from the economical point of view. Other negative impacts mentioned by the respondent were exploitation of labour 38 (53.52%) and unemployment 24 (33.80). 4 respondent could not give the answer of the question.

5.1.15 Distribution of Respondent According to their Response on the Environmental Impact of Refugee

Table no 5.17

S.N.	Impacts of refugee on environment	No. of respondent	Percentage
1	Deforestation	64	90.14
2	Soil erosion	59	83.10
3	Water/and population	55	77.46
4.	Extinction of herbs/flora/fauna	61	85.92
5.	Don't know	7	9.86
	Total	71	100.00

Source:- Field Survey, 2009

* Multiple response and respondent

Table no.5.17 shows the multiple response of the respondent on the environmental impacts of refugee. Out of 71 respondent, 64 (90.14%) respondent response that deforestation as main negative impacts of refugee on the local environment. Other impacts on the environment mentioned by the respondent were soil erosion 59 (83.10), water and land pollution 55 (77.46%), extinction of herbs/flora/fauna 61 (85.92%) and 7 respondent had no idea about the environmental impacts of refugee.

5.2 Demographic Characteristic of the respondent inside the Timai camp (refuge people)

In this section respondents of Timai camp and their socio-economic and demographic condition have presented and analyzed.

5.2.1 Distribution of Respondent by Age and Sex.

Table no 5.18

S.N.	Age group	Male	%	Female	%	Total	%
1	Less than 20	2	16.67	2	25.00	4	20.00
2	21 to 30	4	33.33	3	37.50	7	35.00
3	31 to 40	2	16.67	1	12.50	3	15.00
4.	41 to 50	2	16.67	1	12.50	3	15.00
5.	51 to 60	1	8.33	1	12.50	2	10.00
6	61 above	1	8.33	0	0	1	5.00
	Total	12	100	8	100.00	20	100

Source:- Field Survey, 2009

Figure no. 5.6

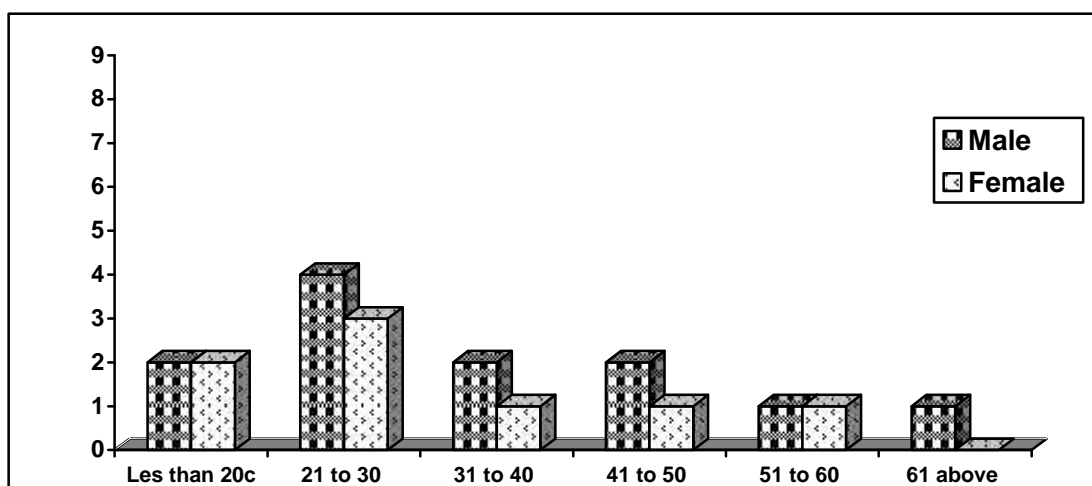


Table no. 5.18 shows the proportion of the respondent age group inside the camp. 21 to 30 age group participator is 35 percent, which age group respondents are highest in number. Similarly, the number of male respondents is higher than the female number.

5.2.2 Distribution of Respondent According to Caste/Ethnicity

Table no 5.19

S.N.	Caste/ethnicity	No. of respondent	Percentage
1	Cheetri	7	35
2	Brahmin	6	30
3	Tamang	3	15
4.	Rai	2	10
5.	Kami	1	5
6.	Sarki	1	5
	Total	71	100.00

Source:- Field Survey, 2009

Table no. 5.19 shows the distribution of sampled population in the camp according to their caste/ ethnicity. Majority of caste in the study were from the Cheetri ethnic group that constitute 7(35%) respondent out of 20. Similarly Brahmin, Tamang, Rai, Kami, and Sarki constitute 30 percent, 15 percent, 10 percent, 5 percent and 5 percent respectively.

5.2.3 Distribution of Respondent According to their Educational Status

Table no 5.20

S.N.	Education	No. of Respondents	Percent
1	Illiterate	2	10
2	Literature	3	15
3	Primary	3	15
4.	Secondary	8	40
5.	Intermediate	3	15
6.	Bachelor	1	5
	Total	20	100.00

Source:- Field Survey, 2009

Table no. 5.20 shows the educational status of sampled population of refugee people inside the Timai camp. Out of 20 sample population, 2 (10%) respondents were illiterate and 3 (15%) respondents were literate. Similarly primary, secondary, intermediate and Bachelor level respondents constitute 3,8,3, 1 number of respondent respectively. Majority of the respondents were from the secondary level of 40 percent.

5.2.4 Distribution of Respondent According to Causes of Entering into Nepal

Table no. 5.21

S.N.	Causes	No. of Respondents	Percentage
1	Social	0	-
2	Political	16	80
3	Economical	1	5
4.	All	3	15
	Total	20	100.00

Source:- Field Survey, 2009

Table no. 5.21 refugee us political issue is the main cause to entering Nepal of the Bhutanese refugees. Out of 20 respondent, 16 (80%) respondents mentioned that the political deprivation that made them compell to leave their homeland Bhutan. Only one respondent said economic cause and 3 (15%) respondent expressed all causes of the above.

5.2.5 Distribution of Respondent Population According to Fulfillment of Family Needs by doing Assistant Work

Table no. 5.22

S.N.	Causes	No. of Respondents	Percentage
1	Labour	10	50
2	Comp service	3	15
3	Personal job	1	5
4.	Business	6	30
	Total	20	100.00

Source:- Field Survey, 2009

Table 5.22 gives the information about the respondents who fulfill the needs of family by doing assistant works in the camp. It reflects that 50 percent are involved in different types of labor such as agricultural, constructional etc. 15 percent are involved in the camp service, 5 percent are involved in personal job and 30 percent are involved in different types of business.

5.2.6 Distribution of Respondent Population as Per Their feeling in the Camp

Table no. 5.23

S.N.	Feeling	No. of Respondents	Percentage
1	Good	2	10
2	Normal	2	10
3	Bad	16	80
	Total	20	100.00

Source:- Field Survey, 2009

Tables 5.2 shows the refugees participants feeling in the camp. Majority of the people, (80%). have bad feeling to stay in the camp.

5.2.7 Distribution of Respondent Population spending their Leisure time in the camp

Table no. 5.24

S.N.	Spending time	No. of Respondents	Percentage
1	Studying	3	15
2	Playing	5	25
3	Working in home	4	20
4	Working near by village	6	30
5	Roaming	4	10
	Total	20	100.00

Source:- Field Survey, 2009

Table 5.24 shows that majority of 30 percent of respondent are spending their time by working in nearly village, 25 percent reported that they spend their time by playing, 20 percent, 15 percent and 10 percent respondent spent their time by working in home, studying and roaming respectively.

5.2.8 Distribution of Respondent Population According to Problem Faced by Them in Camp

Table no. 5.25

S.N.	Spending time	No. of Respondents	Percentage
1	Alcoholism	3	15
2	Smuggling	5	25
3	Theft	2	10
4	Prostitution	3	15
5	All	7	35
	Total	20	100.00

Source:- Field Survey, 2009

Table no. 5.25 shows the problem faced by the refugee in the camp 25 percent respondent are suffered by Smuggler, 15 percent have faced of Alcoholism, other 15 percent have got problem by prostitution and 10 percent have got problem by prostitution and 10 percent by the theft. But 35 percent have reported that they had faced all of the above problems.

5.2.9 Distribution of Respondent Population According to Response about the TCR program and their willingness to go

Table no. 5.26

S.N.	Response	No. of Respondents	Percentage
1	Right	6	30
2	Wrong	4	20
3	Don't know	10	50
	Total	20	100
1	Willingness		
2	Yes	10	20
3	No	5	25
4	Don't say	5	25
	Total	20	100.00

Source:- Field Survey, 2009

Table no. 5.26 shows the refugee respondents' response on the TCR programme and their willingness to go third country. Majority of the respondent (50%) had no idea about the programme. 30 percent respondent through it as right decision and 20 percent mentioned it as wrong. Similarly, 50 percent respondent wants go 60 third country resettlement programme, 25 percent do not want to go and 25 percent have not made the idea yet.

5.3 Impacts of Bhutanese Refugee

5.3.1 Social Impacts of Refugee on the Local People

Social impacts refer to both positive as well as negative impact of refugee. The negative impacts are social problems which threaten the well being of the host communities. But the positive impacts stimulate the society to go further. The refugees have both types of impacts; negative and positive. Insecurity, theft, gambling, prostitution, alcoholism, rape, fight, quarrel are some negative impact that can be seen in local communities. Whereas, exchange of culture and tradition, health facilities obtained in the camp are some positive impacts of refugees.

People around the camp have claimed that insecurity near and around the camp is increasing. Before coming of refugee, they went out being free in evening. But, now they can not go outside alone in evening. People, who live around the camp, can not return home alone late from any where because there is high chance of being robbed.

Theft and stealing is another negative impact of refugee which local people are facing now. Before coming of refugee, villager went outside in paddy field or to the neighbor house without closing door but now one member of the house has to stay at home as a guard. A female respondent recalled her past and said one she lost her cycle from her home. Two years ago, she had went to neighbor house to call worker, after 10 minute, when she returned home, she couldn't find her cycle in have. After one year, she found it in the camp. This is only example, many respondents claimed that they have lost their utensil such as radio, watch, cattle, good, fruit vegetable from home and filed.

Both the refugees and local people engage themselves in gambling. They play cards all the time and children also hang on the game for entertainment. There are lots of chance to imitate such kind of bad habits to children. The conscious local people are distressed by these.

Alcoholism is another social problem both types of people refugees and villagers are found to have been engaged in this work. There is no restriction to make and sale alcohol. There could be seen many shop of Jad and Raksi (home mode beer and wine) at local market. And it is very different to walk safely on the road in the evening time. There can be encountered with roaming drunkards with freely speaking vulgar language. Thus alcoholism is the root of misunderstanding between the young male refugee and local youth. During the field, it was reported an incidence, one local youth cut a hand of refugee resident by Khukuire (a big Nepali Knife) because the refuge tease a sister of the bay by drinking Rakshi.

Most of the village respondents claimed that the prostitution is another growing problem around the camp. A large number of young girls are in the camp without job. They have plenty of free time and they do not have enough faculties from the aid agencies. So they are engaged in prostitution, which supports their

supplementary income and pass their free time. Mostly local boys outside the camp are the clients and they deal such cases by themselves inside the camp. Some time refugee girls go nearby town for the prostitution. In Hotel restaurant bar where mostly refugee can be found in Jhapa district.

Some positive impacts of the refugee on the local community have also been seen. Exchange of agriculture culture and Tradition is one of them. Many villager go in camp and see the different types of culture. The villager tries to adopt the positive aspect of these culture in their communities. Another main positive impact of refugee on the local people is the health facilities provided in the camp. Many villager go health centre in the camp and get free health service without any restriction. Many respondents, during the field visit, agreed that they have got free health service and facilities from the camp.

Though there are both positive and negative social impacts of refugees on the local people, the positive impacts are less in comparing with the negative impacts. The conscious local people are distressed by these social negative impacts and only the local people can not stop such kind of impacts because Bhutanese refugees look similar to the Nepalese people in language face colour, dress behaviour, custom, appearance etc. So, local people are bearing the bad impacts of the Bhutanese refugees.

5.3.2 Economic Impacts of Refugee on the Local People

From economical point of view, refugees have created both positive and negative impact equally to the native people. Market for local product, available of cheap and easy labour force, employment creation infrastructure building in local community are main positive impacts of refugees. These impact have been stimulating local people for their earning. Similarly high market price of vegetable, fruits, meat etc around camp, exploitation of labour, unemployment are some negative impacts which local people are facing as problems. Most of the people in study area are farmers. They grow up fruit vegetable and product milk and they sell them in the camp. A respondent from word no. 2 responded that he has been maintaining his three children boarding fee by sealing vegetable and milk in the camp.

Another important positive economic impacts of refugee on the local people is that the available of cheap and easy labour force that needs in agriculture. Refugees go nearby village and work in farm so farmers have no tension of labour shortage around the camp Shantosh Rai, a former of Shantinagar VDC, ward no. 2 told that he always use refugee labourer in his farm because refugee work at cheap wage and work long time.

Infrastructure building in the local community is another positive impact from the economical point of view. When the refugees' camp settled in the bank of Timali river, local people got health centre, electricity, water pipe, and many agricultural road was build in the community. These facilities have made the life of the communities more easy and comfortable.

Creation of employment is also the great positive impacts of refugee many people of local communities especially women from poor family buy fruit and vegetable with farmer and sell it in the camp. So, the refugee camp have become the place for livelihood to the poor and marginalized family of the local communities. Urmila Tamang from ward no. 1 of the Shantinagar VDC, always goes Timai refugee camp taking vegetable which she buys it on the farm of her neighbor and earn 80 rupees daily by selling it. Like Urmila, there are so many family whom they can have become the place for livelihood.

The above facts are some positive economic impacts of refugee of Timai camp. But at the same time refugees have also created lots of negative impact to the local community. Local community are severely affected by negative economic impacts due to the influx of Bhutanese refugees. Mostly wage labourers are affected by Bhutanese refugees. There are not any rules and regulation and strictness for Bhutanese refugees. They can do, whatever they like and there is a great difficulty to distinguish between Nepalese and Bhutanese because their dress, language, caste, appearance tradition, habits are same as of the Nepali. And they can do all kind of work. So, unemployment is the big problem at the local communities. The daily wage laborer are highly exploited by the Bhutanese refugees. Local labour wage rate hasn't raised above since last four year. In cropping time, there has been seen many group of Bhutanese refugees workers in the field. Similarly, they also work on many sector like, construction of road and building teaching in private boarding school, etc.

Consequently, the local laborer are in very pitiable condition. Their hand to month source has been grabbed by Bhutanese refugees.

Another negative economic impact is the sky-rocketing market price due to the presence of the refugees. As reported in the field, the market price has increase very dramatically after coming of refuge. Most the local product have been costly, like green vegetable fruits, meat chicken, milk and milk's product, bamboo etc. for example one single bamboo's rate was less than Rs. 15 but now it costs Rs. 50 to 60. Similarly one rupee's vegetables costs has become Rs. 6 to 10.

5.3.3 Environmental Impacts of Refugee on its Adjoining Area

Bhutanese refugees of the Timai camp are bearing lots of negative impacts from the environmental point of view. The local people reported that there are very big environmental impacts are faced by local people.

Deforestation and social erosion have been sever environmental problems ever since the establishment of the refugee cams in the forest area and the riverside. Refugee do not use the wood for construction of huts but they use for fire wood. Though refugee are provided kerosene, the provided kerosene is not enough and sometime they sole the kerosene for supplementary income. There is a restriction to cut trees and plants but they cut, if they chance. Soil erosion is also increasing rapidly. The Bhutanese refugees have settled at the bank of Timai river. All the time, refugees go the river and take out stone, sand and sell it. There is no restriction and refugees do this activities being free. Due to these activities, the Timai river is going depth yearly.

Another vital environmental problem that could be seen around the camp is the extinction of valuable herbs/flora and fauna. Before coming of refugee, sisno and niguro (wild herds that can be used as curry and dal) could be found every where, but now, they become extinct and nowhere can be found around the camp. During the survey period, out of 71, respondent, 61 respondent have pointed out extinction of flora, fauna and herb around the camp are the main environmental problem occurred by the influx of Bhutanese refugee.

Water, land, air pollution are other pollution repotted by the respondent. Refugee also pet some animal like goat, cow, pig in the camp. During the observation

it could be seen that there was big form of pig around the camp. This activities have negative affected to both communities, especially to the Brahmin and Cheetri communities inside and outside the camp. Waste management also in the poor condition. Refugee throw their household waste whether in the river side or at the side of the road. This helps to increase the water and space pollution around the camp. A young lady of the local community reported that. Once she had fight with a refugee woman because the woman throws dead body of chicken in her field.

5.3.4 General Living Condition of Refugee inside the Timai Camp

After highly influx of the Bhutanese refugees in eastern part of Nepal in 12th December 1990, Nepal government provided shelter area for them . When the number of refugees was few they settled randomly in the bank of Kankai river of Jhapa district. When the influx of the refugees was high, Nepal government could not control the influx of Bhutanese refugees and requested to UNHCR to identify the Bhutanese people as refugee and to support them.

Though, UNHCR and other agencies have been providing the food and other necessities for refugee, it is not enough for them. To maintain their basic needs they would have been engaged in different income generating activities.

There are various types of agencies and private organization that provide basic need of the refugee. Among them, UNHCR, WFP, CARITAS, AMDA, NRCS, LWF are the organization. Government of Nepal play the role of administrator to carryout the day to day administrative activities. He has RCU at field level under the direct supervision of chief district officer of concerned district. Camp in charge is the chief executive for camp who will be the section officer of the government of Nepal. The amount and items of the distribution of food and essentials within the camp are given below in table.

Table no. 5.27

S.N.	Items	Quantity	Duration
1	Rice	430 gm	Per person per day
2	Pulses	60gm	Per person per day
3	Vegetable	25 gm	Per person per day
4	Sugar	20 gm	Per person per day
5	Salt	7.5 gm	Per person per day
6	Cabbage/ Pumping	300 gm	Per person per week
7	Patato	300 gm	Per person per week
8	Onion	80gm	Per person per week
9	Green Chilli	20 gm	Per person per week
10	Garlic	20gm	Per person per week
11	Turmeri	10 gm	Per person per week
12	Soap	1 piece	Per person per month
13	Kerosene	1 litter	Per person per week
14	Cloth	1 piece	Per person per year

(Source:- Field Survey 2009)

The above table clearly shows how measurable the life of refugees is for example one refugee gets one piece as cloth per year, and a soap per month. This thing assists too much low than the needs of the refugee if they have to engaged in other complementary income generating activities. Moreover, the compact settlement within the camp have made their life more difficult because that, Alcoholism smuggling position and other unsocial activities that can be seen frequently in the camp.

5.3.5 Various Cause of Conflicts between Local People and Bhutanese Refugees and the Possible Solution of Them

It was reported during the field visit that there are various cause of conflict between local people and the refugees. Some time these conflict change into the gang fight between local and refugee youth. Use of water, use of land, Use of forest, waste management, alcoholism are the causes of the conflict. Some time suppression of the local people towards the refugee bring the conflict between them.

Water of supply in the Timai camp is very low. It is not enough to fulfill the daily need of all refugees inside the camp. At the time of rainy season, they go and bring water from Timai Khola, but at the time dry season, they have to go to near village to collect water. At this time community people have also shortage of water. So that conflict begins between them. Especially between women from outside and inside the camp. Kalpana Cheetri, a refugee woman of Timai camp has bitter experience of it. Two years ago, according to her, when she went to bring water at near village called Aitabare taking a small clay pot, a woman from Limbu caste grabbed the pot from her hand and broken into several pieces and scolded her in such a way that she never went the place to bring water again. This is only an example but this type of incidence happens almost in a day near the camp.

Use of forest is another cause of conflict between local people and the refugees. Refugees also want equal access in community forest. But local people do not agree with them. When refugees go to forest to collect firewood, grass, vegetables such as sushu and nigro and the local people do not allow them to enter into the forest. As a result conflict starts between them.

Most of the refugees in the camp are from Hindu religion. In Hindu religion wood coal is needed to perform some ritual. But refugees are not distributed wood. Instead they are distributed Kerosene, some mine coal and a solar cooker to each house. As a result they are compelled to go jungle to collect firewood that they need in their ritual ceremony. But local people do not understand the facts of the refugees. So there always exists conflict between them. Waste management and use of land are other reasons of conflict between local people and the refugees. Refugees sometimes make huts in the side of villager farms and sometime they throw the waste in the farms such as dead body of chicken, duck, dog, and other household waste. Sometime refugees pile up the waste at near farm side of the villager that produce bad smelling. As a result conflict, sometime fight also, begins between them. A farmer, from ward no.1 has reported that he found dead body of goat in his paddy field. He recognized the man and asked him to bring it out but the refugee man refused it. In anger the farmer bit him and then the refugee man accepted and also asked sorry. This is an example that how conflict starts between refugees and local people.

Alcoholism also in sometime became a major issue of the conflict. There is no restriction in making wine in and around the camp. Consumers are both people from outside or inside the camp. Especially local young go inside the camp and drink because they can fulfill their two thrust inside the camp namely, thrust of sex and thus of drink as a result they have fight with refugee young.

These causes of conflict mentioned above should be addressed on time. Otherwise, all the local people become antagonist towards the refugee. If so happened, the life of the refugees become more miserable in future than present. To solve the conflict that happen frequently between local people and the refugee mentioned by the respondent are given below.

- ❖ Supply of water should be enough in the camp so that refugee should not go outside to bring water.
- ❖ Firewood should also provide the refugee either by the government of Nepal or by the donor agencies so that they are able to perform their ritual ceremony.
- ❖ Alcohol should be controlled outside as well as inside the camp.
- ❖ Place to dispose waste should be fixed or other alternatives should be given to the refugee to dispose their waste.

5.3.6 Third Country Resettlement Programme and the Refugee

Third Country Resettlement Programme (TCRP) is voluntary migration programme for the Bhutanese refugee in western country of Europe and America. The refugees who want to be resettle in third country, the Bhutanese refugees have fulfilled all the criteria given by IOM, UNHCR. Till the date of last Dec. 2008, almost 7,000 refugee have resettled in different countries including the biggest number in USA.

TCRP is also not a permanent solution of the Bhutanese refugee problem because almost half of the refugee are not ready to go third country. Reason behind this is that the break down of the family member. Bhutanese refugee like us, want to live together with family. They do not want to leave their family member and do not want to break down the family unity. But when they go third country, IOM may separate the family member. So they do not want to go third country. Again many refugees have their relatives in Nepal or they want to return their homeland Bhutan. This TCRP seems to be not a permanent solution of all Bhutanese refugees problem.

CHAPTER-VI

SUMMARY, CONCLUSION & RECOMMENDATION

6.1 Summary of Finding

Bhutan is a small landlocked mountainous country like Nepal. It is totally governed by the monarch. More than 14 ethnic groups are in Bhutan's society and Nepalese people were also one ethnic group among them. The Nepalese were living for centuries in Bhutan. There was not any controversy in past time. But, when the sixth five year plan of Bhutan was put into effect in 1996, the RGOB began to mistreat the Lhotschampas, (the Drukpa of the north give the Nepali speaking community meaning 'southern') because the preservation of the Bhutanese tradition and culture was declared the highest priority in the plan. The RGOB adopted a draconian racist policy of one nation, one people and underline it, royal decree was issued in 1988, which demanded the strict observation of a Drukpa code of Social etiquette. The 'one-nation, one people' slogan was based upon the 'Driglam Namza' Driglam Namza is an ancient code of social etiquette of the western Bhutanese, or the Drukpas. It dictates how to eat, how to sit, how to talk and how to bow before authorities and even how to dress. It was discriminatory approach on the language issue, forceful implementation programme, taxation and forceful labour.

The Southern Bhutanese people are of Nepali origin and they were labeled anti-national' terrorists' and 'illigal settlers' at last, they were toruted imprisoned, raped and evicted to India and Nepal. Their crime was only one, they were Nepali speaking southern Bhutanese i.e. Lhotshampas. A group of 60 asylum-seeker of Nepalese ethnicity from Bhutan entered in Nepal for the first time in Dec. 12, 1990 and were given shelter at maidhar in Jhapa. The flow of southern Bhutanese across the open border of India and Nepal and piled up in early 1992 with a flow of about 10,000 people per month entering Nepal. At present, Bhutanese refugees are recorded almost one lakh and are living in seven different camp of Jhapa and Morang district. The services that have been provided to these refugees in camps by the United Nation High Commissioner for Refugee through different implementing agencies/ partner, which have contributed to the improvement of Bhutanese refugees living standard.

At this time a new program has brought to the Bhutanese refugees called third country resettlement (TRC) programme. The TCR is a voluntary migration to the third country of the refugee. Refugees who want to go third country as migrants can apply their document on the IOM. Till the date of last December 2008, about 7000 refugee had resettled in different country like USA Norway, Australia, Netherlands etc.

Out of seven camps, only Timai camp and it adjoining area were taken as study area. The main objective of this study was to find out socio-economic and environmental impacts of the refugees on the people living around the camp. In this study both exploratory and descriptive research design have been used.

Timai cam is situated near the Aitabare of Shantinagar VDC. The people of ward no. 1, 2, 4 and 5 have direct interact with refugee. Therefore people and these area have affected more by the refugees of the Timai camp. However refugees have not created only the negative impacts to the people of its adjoining area but they have some also positive impact to. Theft, prostitution, alcoholism, gambling and robbery are social problem. Likewise exchange of tradition and culture, and health facilities obtained by the camp are positive social aspect of the refugee. Similarly creation of employment, easy and cheap wage, infrastructure building in local community, exchange of skill and idea are the positive economic aspect of the refugee. And condition to do work in low wage, condition of unemployment, condition to do work in long time are negative economic impact of refugee on the local people. Refugees have created only negative impacts to the local people and its adjoining area from the environment point of view. Deforestation, soil erosion, water/ land/air pollution, extinction of herbs/flora/fauna, are negative impacts of the refugee on the environment.

6.2 Conclusion

Bhutanese refugees have created both types of impacts, viz., negative and positive to the local community. These impacts varies from person to person according to their occupation. For example, a big farmer and a school teacher on the local community have gained more positive aspect of refugee because they have got cheap and easy labour force from the refugees. At the same time, people of the communities who sells their labour 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.

In conclusion, 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. Exchange of culture and tradition, health facilities obtained from the camp are social positive impacts. Similarly easy and cheap wage, skill and idea sharing, employment creation, infrastructure building in local community are positive economic aspect. High market price, exploitation of labour, unemployment are negative economic aspect. From the environmental point of view, local people are bearing only the negative impacts of the refugees such as deforestation, soil erosion, water and land pollution, extinction of flora and fauna etc.

Although there both positive and negative impact of refugee positive impact are less in company with positive impact. It is a serious problem for Nepal and Nepali. Therefore, it should be solved in right time in right way.

6.3 Recommendation

Bhutanese refugee, being Nepali origin, have been taking asylum in Nepal since last seventeen years. Although they have both positive and negative impacts, the positive impacts are less in comparing with the negative impacts. People of the community have been bearing many negative impacts of refugees such as social, economic health, sanitation, environmental. The refugee have not been provided the things sufficiently they need. They have been surviving their life with scarcities and difficulties. The future of the refugee in the camps is very dark. They are very eager to repatriate their home land Bhutan therefore; there is only one good remedy that is repatriation of Bhutanese refugees. But the repatriation of Bhutanese refugees to their homeland Bhutan is distorted by the Third Country Resettlement Programme (TCRP). TCRP is a voluntary migration program of butanes refugee in the third country. TCRP is also not a complete solution of all Bhutanese refugees since almost half of the refugee want to go back their home land Bhutan. Moreover TCRP is long term process which may take, according to IOM, five years long period. In this long period, refugee may frustrate more with their hopeless future and involve other criminal and unsocial activities such as theft, crime, prostitution etc. if so happened, local people

should bear more other negative impacts by the refugee, so Nepal should think right decision on right time.

First of all, Nepal government think about those Bhutanese refugee who do not want to go third country rather they want to return their home. For this Nepal government should reach an agreement as soon as possible to return them to Bhutan respectfully. Only bilateral talk with Bhutan is not possible to repatriation of Bhutanese refugees because most vital role is being played by India. Thus, Nepal government must include India in this matter. If the talks fails then Nepal should not be hesitate to arise this problem internationally. Establishment of democracy and guarantee of human right in Bhutan is the only permanent solution of the refugee problem. So the human right organizations, political parties and Nepalese government should try to impose international pressure on the Bhutan for the establishment of Democracy and human rights.

Although, there are various parties, human rights organization and activists among the Bhutanese refugee people, there is conflict among them. But Nepal and other human right organization should suggest them to get united for a destination to repatriation to Bhutan.

Third, conflict, between the local people and the refugees should mitigate by imposing strong rule and regulation outside as well as inside the camp. Making alcohol inside and outside the camp should be strongly prohibited. Some facilities should also provide around the camp for local people such as road construction, supply of electricity, skill development programme etc. So that local people can be positive towards refugee. Lastly all the negative impacts should minimized as soon as possible, and if is possible, certain companion should be provided to the local people.

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7. Are the increasing the theft/stealing events in your community due to the presence of refugee?
a) Yes b) No. c) Don't Know
8. Are there increasing the prostitution in your community due to the presence of refugee?
9. Are there increasing the causes gambling in your locality due to the presence of refugee?
a) Yes b) No. c) Don't Know
10. Are there increasing the events of Alcoholism in your locality ?
a) Yes b) No. c) Don't Know
11. If yes, How much refugees are responsible for alcoholism?
a) Responsible b) Not Responsible
c) Partly Responsible d) Don't Know
12. Are there increasing the rape cases in your community ?
a) Yes b) No. c) Don't Know
13. If yes, How much refugee responsible for?
a) Responsible b) Not Responsible
c) Partly Responsible d) Don't Know
14. Have you ever seen/heard conflict between the local people and the refugee?
a) Yes b) No. c) Don't Know
15. If yes, what are the causes of the conflict between them?
a) Use of water b) Use of land c) Use of forest
d) Use management e) Other (Specify)
16. What may be the good ideas to resolve the conflict between local people and the refugee?
17. What kind of facilities were you getting from near the jungle before coming of refugee?
18. What kind of facilities are you getting from near the June before coming of refugee?
19. Deforestation and soil erosion are increasing in you locality ?
a) Yes b) No. c) Don't Know
20. If yes, are the resurges responsible for ?
a) Responsible b) No Responsible c) Partly responsible

21. What do the refugee use for cooking?
 - a) Kerosene
 - b) Firewood
 - c) Other (specify)
22. If they use firewood, where they get from?
 - a) Jungle
 - d) Bazaar
 - c) Other (specify)
24. If they go, how much they get the wage in compare with villager?
 - a) High
 - b) Same
 - c) Low
25. What are the social impacts refugee on the local people living around the camp (Note:- impacts refer to the both positive and negative)
26. What are the economic impacts of refugee on the people living around the camp?
27. What are the environmental impacts of refugee on its adjoining areas?
28. What is your attitude towards the refugees?
 - a) Positive
 - b) Negative

Thank you

**Impacts of the Refugees on the People Living around the Camp : The
Questionnaire for the refugee : 2008**

Group - A

A	Name of the Respondents	
B	Sector No	
C	Hut No	
D	Age	
E	Occupation	
F	Education	
G	Religion	
H	Cluster No	
I	Camp Name	

1. How long had you been in Bhutan?
 - a) From Period of Father
 - b) From Period of Grandfather
 - c) Before them
 - d) Born here
2. What kind of occupation had you/ your family adopted in Bhutan?
 - a) Agriculture
 - b) Academic
 - c) Administrator
 - d) Business
 - e) Others (Specify)
3. When did you or your family enter Nepal as a refugee?
 - a) Before 1990 A.D.
 - b) 1990 A.D.
 - c) 1991 A.D.
 - d) After that
4. What were the main cause to enter Nepal?
 - a) Social
 - b) Political
 - c) Economic
 - d) All
5. Is the aid given by different organization enough to fulfill your daily need?
 - a) Yes
 - b) No
6. If No, what do you/your family do to support the family daily need?
7. Do you or members of your family go nearby village to search work?
 - a) Yes
 - b) No
8. If yes, How much wage do you get in compare with villager?
 - a) Same
 - b) Low
 - c) High

9. What type of work do you/ you family members do in nearby village?
 - a) Agricultural laobur
 - b) Constructional labour
 - c) Teaching in private sector
 - d) other (Specify)
10. What do you use for cooking?
 - a) Kerosene
 - b) Firewood
 - c) Other (Specify)
11. If use firewood, where do you get from?
 - a) Bazaar
 - b) Jungle
 - c) Other (Specify)
12. Is water supply in the camp enough for cooking/washing?
 - a) Yes
 - b) No
13. Where do you do dispose garboage?
 - a) River
 - b) Canal
 - c) Jungle
 - d) Ditch
 - e) Other (Specify)
14. Have you ever seen/heard the conflict between refugee and local people?
 - a) Yes
 - b) No
15. If yes what were the causes of the conflict?
 - a) Use of Water
 - b) Use of Forest
 - c) Use of Land
 - d) Waste Management
 - e) Other (Specify)
16. How do you spend your leisure time in the camp?
 - a) Reading
 - b) Playing
 - c) Working
 - d) Other
17. How are you feeling in the camp?
18. What problems are you facing in the camp?
 - a) Alcoholism
 - b) Smuggling
 - c) Theft
 - d) Prostitution
 - e) Other (Specify)
19. What do you feel about local people living around the camp?
 - a) Good
 - b) Normal
 - c) Bad
20. What do you think about TCR programme?
 - a) Good
 - b) Normal
 - c) Bad
21. Do you want to go third country?
 - a) Yes
 - b) No

Thanks

**Impacts of the Bhutanese Refugees in the people living around the Camp :
Checklist for focus Group Meeting and Key Informant Interview**

Group - A

A	Name	Caste	Occupation	Age	Education	Religion
B						
C						
D						
E						
F						
G						

1. 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
2. What are Economic impact 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
3. What are the environmental impacts & refugee on the people living around the camp?
 - i) Deforestation
 - ii) Water and space pollution
 - iii) Losses of wild animal and vegetation
4. What are the impact of refugee on the people of its adjoining area?
5. Are there psychological problem due to the presence of refugee? what are they?
6. Activities of NGO and INGO
 - i) To the local community
 - ii) To the refugee
7. Local need
 - i) Roads
 - ii) School
 - iii) Bridge
 - iv) Health Centre
 - v)Afforestation
 - vi) Literacy classes

Thanks