

Special publication to celebrate 10 years of resettlement

A Decade in Retrospection



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IN THIS SOUVENIR

Forward

By Sushil Niroula

The Bhutan Nostalgia

By Indra Adhikari

Reflecting my service to Bhutanese in exile

By Prof Dr Manfred Ringhofer

Bhutanese in Nepal: Torn Between Local Solution and Repatriation

By Dr Govinda Rizal

Driving a Paradigm Shift in Refugee Settlement

By Dr Om Dhungel

विभाजनले दिएको पीडा

डिल्लीराम आचार्य

The Europe Advocacy Mission

By Ram Karki

The Bhutanese Ethnic School in South Australia

By Devi Pokhrel, with inputs by Lok Poudyel

हाम्रो दशवर्षे कथा

यतिराज अजनाबी

Forward by Chairperson

We have passed a decade in our resettled lands. We have achieved a lot, but we have lot to do ahead. We have overcome significant challenges during this transition but have brightened up our future. The tunnel ahead has the light for our new generation.

We are gradually settling well and engage within the community we live in. We are happy, progressive and positive with our better future. While it is important that we adopt with the new culture, system and social environment, we must strive to reflect our past. Our history is the true reflection of our identity and guidance to future prosperity.

Our root to Bhutan must continue to ring our ears while our culture and language must remind us and our newer generation about our identity. Our connection with Bhutan and Nepal, we may like it or not, will determine whether we would be able to preserve our identity in the new countries.

We have made progress to this front. However, it is important that we question ourselves if these progress and plans are sustainable and lasting. It is at this juncture we realise the importance of collecting and analysing the community stories and their sustained impact.

This souvenir is a first step towards collecting and publishing analytical masterpieces on our challenges, achievements, weakness and strengths—about what we have done and what must do ahead. This is our first attempt for intellectual discourses on our present, past and future. We hope the community intellectuals will join hand for its continuation. Such a gesture will tremendously support creating a vibrant, live, strong, cohesive and sustainable future of our proud Bhutanese community.

Let our future generation feel proud of what we have done.

Sushil Niroula
Chairperson
Bhutanese Australian Association of South Australia (BAASA)

The Bhutan Nostalgia

By Indra Adhikari

What is left for us to call ourselves Bhutanese?

Our mnemonic bond with Nepal is growing in the similar speed as our relation with Bhutan is eroding. While we in theory call ourselves Bhutanese, we tend gradually to build stronger relation with Nepal, not with Bhutan. This does not mean anything wrong as we bolster our relation with ancestors but we are coy with the land we were born in and the country our identity is defined by.

The complication over our identity is widening. We have neither forgotten our Bhutanese national identity and Nepali cultural identity nor have we fully accepted the nationality of the country we are resettled in. We hung ourselves in triangular balance whereby choosing one point is tricky, cynical and thorny.

As the generation born in Nepal, in camps, is taking lead in our resettled community, we are finding harder to distinguish ourselves from Nepalese diaspora. Same language and similar culture and social values push us closer to Nepal than to Bhutan – in the eyes of our foreign-friends. The only difference we have our previous nationality—that too with marginal influence.

Nonetheless, it's time we question ourselves about what have we done to embed the Bhutanese nationality for our new generation born in Nepal and the resettled country. Or do we reinforce to eliminate Bhutan from our lineage and reconnect with Nepal. Which ancestry do we let our youngsters know?

But what is our ancestry?

We have inconclusive debate, a very fragile debate, on whether should trace our ancestry to Nepal or Bhutan. To make our Bhutanese-hood stronger, we cite the migration of Nepali families from old kingdom of Gorkha and Kathmandu valley to Bhutan to support Tibetan Buddhist saint Shabdrung establish his power in Bhutan in seventeenth century. Nepal, as a nation, was not in imagination at that time. Nepali was a pre-historic identity. This is the very reason the political movement for Nepali-speaking community in northeast India is dominated by Gorkha-identity.

Historically, though our migration story in Bhutan dates back to 17th century, bigger migration was in later half of the nineteenth century.

Today, many of our families comprise of four generations evolving from four different scenarios. We have quite a big chunk in grand-parent generation who were born either in Nepal or India but married to Bhutanese. The parent generation is a pure stock of Bhutan-born whereas half of children-generation was born in Bhutan and half in Nepal. The grandchildren are now born in the country we are resettled.

The perception, thought and ideology for these four generations, when it comes to identifying who we are, have cosmic differences. These differences could be conscious or sub-conscious or motivated by social and family connections. These differences, knowingly or unknowingly, are certain to bring striking debates, possibly unresolvable and inconclusive. The twist and turns on what our newer generation call themselves would be determined by their assessment about past, present and future. The idea of defining and presentation of identity will be shaped by the political, social and economic circumstances of their lifetime. But the path that we dig today would guide them where should they trace their ancestry – Bhutan or Nepal and determine whether their bond should be stronger with Bhutan or Nepal or at equidistance.

Our Bhutan Connection

We have defined our 'official' identity based on our nationality. We regard ourselves Bhutanese because we have connection with Bhutan. Our heart still beats for Bhutan. We still dream to see Bhutan, visit Bhutan. We not only have left behind our friend, families and relatives but our gems of emotions, memories, properties and sweats. We drained our blood for the prosperity of that country. We set the economic foundation for the country because of which the country is now making such a tremendous progress.

We have pain emitting out of our suffering caused by eviction. We are disgruntled against the rulers of Bhutan for denying our basic human rights and democratic freedoms. Our dispute is with the rulers, not with the country – the land. We value our trust and relations with land.

As long as we regard ourselves Bhutanese, our connection with Bhutan must not terminate. We should not only have emotional but

physical and economical connection the country. We wish to see and visit our relatives and family members. As we build our economic strength, we would like to invest there.

For our dreams to come true, we should continue dreaming. We should dream with open eyes and we continue our persistent efforts to make this dream come true. Let's envision travelling to Bhutan freely in our generation.

Diplomatic sensitivities

Practically, our democratic struggle fended off due to coy act of Indian government. But let's not blame the third party when we failed to make our unified presence in pursuing our goals. India has every right to protect its interest in Bhutan. The geopolitical strategies for India are to ensure Bhutan remains within its armpit. To stop China advancing in Bhutan, as in Nepal, India has to ensure it remains on the side of the rulers.

Our effort for Indian support failed to garner any positive result only because we based our advocacy in Kathmandu, not Delhi despite knowing the fact that key to refugee resolution lies with India. We failed to convince the Indian political and bureaucratic elites that our repatriation would further strengthen the Indian interest there.

We remained too reliant on Nepal while the country itself was struggling to maintain peace and stability. We faintly lobbied the international community without taking India into confidence.

That was the past story, we cannot change the course anymore. We must not forget even today that key to access into Bhutan is still in Delhi. While we make attempts to get access to Bhutan, we must keep in mind we are not putting any risk to Indian interests. The strategic location of Bhutan means India will always be cautious about anything related to Bhutan. While this buffer zone was crucial for centuries to wade off war, this could also be the reason for two world powers go for war in future. As such, India will always be sensitive to whatever happens in Bhutan and whoever, outside Bhutan, make effort to built link with this Himalayan kingdom.

This is not about being loyal to India but being practical about geopolitical situation. When we don't have capacity to challenge the world's largest democracy, we would be better off finding alternatives to achieve our goals.

The democratic struggle must change its course. We claim Bhutan has is farce democracy but as world accepts it, there is now way our claims would be heard or will have place in any discourses related to Bhutan. It may not have come the way we wanted it to be but it has now fundamental characteristics of adult franchise, elected executive and legislative and separate judiciary.

The Bhutanese Diaspora

The resettlement process was getting a momentum by late 2008. The trend clearly showed Bhutanese diaspora is going to be very big. Despite initial hiccups, bigger number of exiled Bhutanese was getting ready to fly west for settlement.

It was at this stage, I remember Vidhyapani, Buddha Mani and myself in Bhutanese media-in-exile team discussed about the idea of Non-Resident Bhutanese. The NRN concept was already leaving its impact in Nepal, politically and economically, and as a journalist in the mainstream Nepalese media, I had closely followed the NRN movement, discussed their ideas, positions and agendas personally.

Following a brief discussion in the small Bhutanese media team in Kathmandu we approached to political leaders in exile such as Dr D N S Dhakal, Late Rongthong Kuenley Dorji, Balaram Poudel, Narad Adhikari, Thinley Penjor, T N Rizal and others intellectuals who have, by then resettled to third countries. With fruitful and positive outcomes from these discussions, we initiated the debate on the idea of NRB through apfanews.com

The concept had traction of crowd initially but gradually faded away. A group under Dr Dhakal's guidance still pursue the idea at a reduced scale. In occasional discussions, we remained divided with no valid reasons and no creative discourses. Many of us remain silent critics of the vision rather than active constructive debates. In general we are not yet ready to adore the vision of NRB and its idealistic framework and its broader future prospects of enabling us connecting our homeland.

Possibilities of future connection

Re-establishing link with Bhutan is not an unrealistic vision or a utopian idea. It could be achieved through personal or organisational

connection or through diplomatic channels. As long as we identify ourselves as Bhutanese, one of the foremost things for us to do is re-connect with Bhutan. If our actions are concentrated on assimilation in the country we are resettled, it gives no meaning in claiming 'Bhutanese' as our past. The glory of reconnecting with the country we were forced to leave cannot be complemented by the luxury, amenities, prosperity and opulence of the country we live in. Reconnection adds flavour and richness to our re-energised lives.

There could be multiple and many creative ways we can connect with Bhutan. I have tried exploring few of those many means.

1. Political lobbying

We lack political connection in the country we live in. It's just been a decade we have encountered new country and most of this time we spent in learning the language, culture, system and way of life. There was only small window for us to concentrate on building political connection. We have hardly talked to our politicians what we wanted to do and what they could do to help us achieve our dreams. Political connection does not necessary mean becoming party members or followers. It is more to do with our frequency of holding discussion with political leaders and presenting our proposals.

Most countries where we resettled have good bilateral relations with Bhutan. Some of them, including Australia, are major donors to Bhutan's development projects. Australia provides the highest number of scholarship for Bhutanese to pursue higher education. Australia and the United States continue to become the favourite destinations for Bhutan, either for higher studies or migration.

We must convert this positive vibe in our favour. We must persistently lobby the political and bureaucratic circle to put pressure on Bhutan to open door for us to visit and see our relatives, friends and family members. Many of our friends and families back in refugee camps still aspire to return Bhutan. Our engagement with the governments should also focus on holding dialogue with Bhutan to ensure these aspirants are given chance to see Bhutan.

2. Connection for social justice

We assume, Bhutan government will not accept or tolerate any form

of investments – for profit or not for profit – we intend to make in Bhutan. We haven't tested it yet. We assume, Bhutan will not accept our application for travel as a tourist. We haven't tried yet, at least from here in Australia. Our assumptions are based on our experiences as Bhutanese refugees in Nepal. We tend not to like the being called 'Bhutanese Refugee' any more yet we continue to accept ourselves within that circle, at least when it comes to connection with Bhutan. Even if we accept our individual or direct investments are unacceptable in Bhutan, we have looked at the alternatives. We have remained within the four walls.

A lot of not-for-profit organisation of the country we are resettled work, directly or indirectly, in Bhutan. There are individuals too, who have endeavoured their time and energy towards maturing relations with Bhutan and enrich Bhutanese progress and prosperity. So far, we have hardly met with these individuals and organisations and expressed our interest to serve through them.

We must spare energy to engage with these individuals and organisations and make efforts to contribute for Bhutan's progress. Our engagement with Bhutan through these not-for-profit institutions, absolutely with no political motives, may possibly open doors for us to travel to Bhutan, see our friends and families and make investments. Additionally we would be able to contribute productively to the progress and prosperity of the Bhutanese society and retain our Bhutanese-Diaspora identity.

3. Sponsoring our relatives

Higher education in Bhutan is rare and expensive. There are limited seats in the government and private colleges for higher education. Every year when Class X examinations results are published, government sets cut-off point for students to get college enrolment. Those under the enrolment have to either find cheap colleges in India or look for low-paid job. Those who have influence avail foreign scholarship while those who can afford go overseas themselves.

However, large number of Bhutanese, who does not have decent income, cannot afford to help their children pursue higher education. They come mostly from the rural community, economically marginalised and socially deprived communities. Failure to provide children with higher education means these families continue to live the circle of poverty, marginalisation and backwardness.

As we make our economic status stronger and avail wider opportunities, we ought to shoulder responsibilities to create opportunities for those economically and socially marginalised communities in Bhutan. We must make every effort to find alternative help and sponsor these students to travel to developed countries to pursue their university education dreams and open gates of opportunities for them. This will be the biggest contribution we can bring any changes to the life of economically and socially marginalised communities and to enlighten them about real human rights, democratic values and individual liberties.

Freedom and liberty does not necessarily come from political movement, they come with stronger foundation with education and opportunities to acquaint with.

4. Support for advocates of family connection

Family connection is fundamental to the wellbeing of an individual. It's the basics of human rights. Voices of many in Bhutan, who seek to connect with their families in resettled countries, have been curtailed. There are reported instances where local government officials and elected local government representatives indiscriminately target individuals who maintain relations with their relatives and friends resettled abroad. There are instances where individuals, who meet their 'refugee' relatives, economically blackmailed, threatened of jail sentences on charges of sedition and treason.

Bhutan has adopted the democratic system of government and accepted the universal declaration for guarantee of human rights. These rights include right to travel, migration, speak and connect with family members and relatives.

We must concentrate our work towards providing economic, moral and social support to those from Bhutan who advocate for rebuilding and reconnecting with their family and relatives in Diaspora. These advocates would be vital in putting pressure on political parties in the Bhutanese parliament to make policy changes allowing us to revisit Bhutan and see our families and relatives.

5. Economic connection

Our journey towards economic prosperity is marching steadily. And

our desire for investments that gives us profits and solid returns as well as satisfaction is growing. Bhutan does have enormous potential for smaller investors with market expansion and improved export to India. As we develop entrepreneurship and investment potentialities among us, Bhutan could one of the ideal destinations for us to make investments. We have passion, enthusiasm and emotions attached to the economic and social prosperity of the country we were born in. Investment in Bhutan not only will give us profits and returns but also emotional satisfaction and social connection.

India is major investors in Bhutan. However, Indian investments are concentrated on mega projects such as hydropower. Bhutan has potential for smaller investments in cash crops, energy production other than through hydropower, hospitality, tourism, herbal medicines, information technology, call centres etc.

With no political intentions or agendas, it's time that we start searching avenues to divert our investments to Bhutan. We should be able to convey message to the government of Bhutan that our engagement in Bhutan will not only boosts the social wellbeing through family connection but also provides economic benefits for Bhutan. In addition, this will further enhances the bilateral relations between Bhutan and the countries we now live in.

6. Special humanitarian program for those not resettled

The settlement process has come to conclusion. There are over 7,000 our countrymen still lingering in Nepal with hopes to get repatriated. They have rejected the offer of bigger dreams, brighter future and wider hopes but maintained the pure love and affection with the country they were born in. We must salute their endeavour and dedication towards respectful repatriation.

The association shall endeavour its utmost capacity to work for a respectful solution for those willing to repatriate. The association shall stand firm in its support that governments of Nepal and Bhutan must agree to provide safe passage for this small population return to their country. UNHCR must work with the countries who offered settlement of the last refugee population and India through diplomatic channels to ensure Bhutan abide by its commitments to repatriate the remaining exiled Bhutanese.

This repatriation will facilitate deeper connection between Bhutan and its Diaspora.

Efforts and Bhutan's criticism

Those of us in resettled country and in exile make every efforts to criticise Bhutan government. That's a natural and emotional expression from a banished citizens—with no prospects of getting justice.

On top of that it's time for us to sit back and make self-evaluation if we've really made consistent and productive effort to go back. Not necessarily. We remain divided—our leadership remained divided, our efforts remained divided. The division remains even after resettlement. Few attempts that we made to connect with Bhutan turned futile in absence of the unified force, strong leadership.

This gives us ample reasons why we should turn the handle to criticism to ourselves and accept the fact that if sincere, unified and consistent efforts were made, the results would have been different.

Together, the way we make our efforts to connect with Bhutan must change. Being critical of Bhutan should not be the wholesome solution but acceptance of our new circumstances and new approaches to link with the country our identity attaches to must be devised.

Reflecting my service to Bhutanese in exile

By Prof Dr Manfred Ringhofer

Congratulation to all former Bhutanese refugees re-settled in South Australia!

Your families had lived peacefully in southern parts of Bhutan, but this peace has been destroyed through the forcefully eviction by government, police and military forces.



Perhaps not everybody know me and the assistance AHURA JAPAN has given to the refugees cause, therefore please allow me to present a short history of our activities.

Since January 1990, when Amnesty International, first in the history of Amnesty and of Bhutan, asked the government for the release of imprisoned 6 leaders of the democratic movement, I have been involved in the cause of Bhutanese refugees, as chairperson of Amnesty Nara 45 Group. We were writing hundreds of cards and letters to the King of Bhutan, the Foreign Minister, Home Minister, Representative of Bhutan in Geneva and Prime Minister of India, to release the leaders.

“Our prisoner of conscience” has been Ratan Gazmere, who also had to flee to Nepal after his release. After my first visit of the refugee camps in March 1993, contacting many refugees, I felt myself the first time in my life, the necessity to establish an NGO, after returning to Japan. On July 7th (PFHRB founding day) together with Jeannie Donald, former English teacher in Daga and Mitsu Evang, an A.I. member, we established AHURA JAPAN, because we decided to cooperate with Ahura Bhutan (Association of Human Rights Activists Bhutan).

In the following years we gave donations for treatment of rape and torture victims at CIVICT in Kathmandu, for the refugee schools (books, dictionaries, stationary, material for physical experiments, music instruments, drawing materials, sport goods, etc.) and scholarships for more than 70 class 11 and 12 students to study in India. Also about 120 teachers got incentives for their books and stay at universities in Nepal and India.

We donated material for play centers, financial assistance for urgent medical cases, but later on also for preparation after resettlement,

namely computer course or driving license expenses.

We gave donations to the Peace Marchers, joined them and I was happy to meet some of them the last years in Adelaide and Melbourne.

I remember the workshop I conducted in Beldangi 2 with 2 groups of mainly teachers about the negotiation between a “developing” country (Nebhutania) and an “advanced” country (Capitonia). At that time I never thought, it would be in future necessary for the participants to resettle in 3rd countries in the future. Still everybody had the hope for returning to Bhutan.

In my opinion, one of the main culprits of forcing most of the refugees to live in 3rd countries are not only the Government and the rulers of Bhutan, but also the United Nations, especially UNHCR, which never could arrange an international conference to solve the problem or pressure Bhutan to repatriate the refugees. Of course India and Nepal were also responsible.

Myself could also not foresee to meet a lot of friends and former students of AHURA JAPAN some years later in Australia. 2013, first time in Adelaide, arriving at the airport and also some days later at a special reunion in my honor at Indra Adhikari’s house, where I received from BAASA chairperson Suren Ghaley a Certificate of Recognition to honor my dedicated, selfless and philanthropic service rendered to the Bhutanese in exile.

I was really extremely surprised, moved and honored, a gathering I will remember all my life. But it’s also true that not only myself, but also all the AHURA JAPAN’s members and all Japanese I brought to the refugee camps, who went with their own pocket money, all the donors had been honored that time, because without their activities AHURA JAPAN could not have achieved so much. In addition all donations and profit from AHURA JAPAN’s activities has been used to give scholarships and buy educational material and nobody (me included) have received any cent for journey and stay in Nepal.

I never expected to be honored in such a way and also to receive the kindness and hospitality of the Bhutanese living in Adelaide, Melbourne and Sydney, which I enjoyed the last five years coming always in August to Australia.

During these five years many told me their family history, which gave me a lot of new mosaic stones in my picture of the former refugees

lives, but also an understanding of their present life and the problems of acculturation and acceptance in society.

The struggle you had and still have in some aspects is not so difficult for me to imagine. When I started to live in Japan from 1976 on, I experienced all kinds of culture shocks, especially in human relationship, in communication style, etc. For you all, coming from refugee camps, this discrepancy between life in Bhutan, in the camps and in a western style society, is for everybody without doubt a big hurdle to clear.

As I have seen so far, BAASA and other NGO`s are like a lot of individuals, dedicated to preserve their culture and traditions which is quite important for the identity of the elder generations, but also for the younger and youngest ones.

But otherwise it is not easy to make a compromise between tradition and western style democracy values.

Since 5 years I had the chance to contact responsible officers from immigration and ethnic liaison, and also contacted a lot of people working in NGO`s. Everywhere people told me “the Bhutanese refugees are the smartest they had so far”. Only the cast issue has been mentioned, which should be a task for all Bhutanese to alleviate from inside the community.

One of my favorite slogans is “Acknowledge of Equality in Diversity and Diversity in Equality!” Another one is “Problems exist to be solved!”

There are still a lot of problems to be solved for Bhutanese living in third countries, especially Australia! The older generation wants to see what happened with their house and property in Bhutan, but are not given a visa by Bhutanese authorities in Australia. From an International Law viewpoint this is a violation which should not be tolerated. Also many of former refugees had lost a huge property but had been expelled from Bhutan receiving nothing or nearly nothing.

Concerning a return of refugees aiming to live in Bhutan, it is also a very difficult topic to solve.

Coming back to Bhutanese life in South Australia. As mentioned already above, preserving the original culture for the young generation to give them confidence with their special identity is important, but also parents and grand-parents responsibility to offer the kids a lot of information about their personal life and ethnic community life

history in Bhutan.

If they do so, the young generation will understand why the English and computer literacy of the elder generation is not as good as theirs. This looks to be a recent problem, which I heard last year from many people.

All generations should strive to create a better intergenerational understanding, helping each other to solve their present identity struggles towards an establishing of a “new” ethnic community identity in diaspora. In the families or at gatherings all generations should have the chance to openly discuss their various problems.

The Bhutanese community contacts with government and public officials. NGO`s and other ethnic communities are a proof that the integration of the former Bhutanese refugees is progressing in a positive way. But of course still a lot has to be done, especially if you look at the above mentioned issues.

Therefore I hope that in future the true integration of the Bhutanese will further contribute to the benefit of Australia`s society and wish all the best for all Bhutanese.

(The writer is the chairperson of AHURA JAPAN)

Bhutanese in Nepal: Torn Between Local Solution and Repatriation

By Dr Govinda Rizal

There was a time when Bhutanese refugees needed no introduction in Nepal. They were everywhere in Nepal- in guise or in disguise. That was between 1991 and 2017. The situation has changed. There are fewer refugees compared to the strength of 2006 when the Refugee organiza-



tions carried out a census with an intention to relocate them to third countries for good. Soon after the holistic census of 2006/2007, the Third Country Resettlement (TCR) of the Refugees from the camps to nine first world countries began- as planned by the UNHCR and the core group of Countries for Bhutanese refugees in Nepal (Core Group). Those left behind in the camps and in Nepal number between four and ten thousand. This wide variation in the number is the core of the complexity that sustains problem infinitely.

Various sources claim that there are thirty-five hundred to four thousand residual refugees in two camps at Pathri and Beldangi. There are people who were once registered refugees but got deregistered if they missed the census without a reason. While a majority of the people in the small population are dedicated to repatriation regardless of other available options-whether they are gloomy or glittering, the one option at hand is a local solution. As long as refugees don't ask for integration in Nepal, openly and convincingly, there is little the government of Nepal (GON) or UNHCR can do in that direction. However, significant steps on local assimilation are underway. The schools in the refugee camps are limited to primary level. For secondary level education refugee children are accommodated in local schools. The upcoming generation is growing up with Nepali syllabus and Nepali nationalism. For them, Bhutan is everything they

see in the camp and learn in the local schools. The factors playing within the camp and with the refugees are as active as ever. The society is divided into fragments of all spheres. Adult literacy programs are done away with.

The camp administration carried out by three groups -representing refugees, UNHCR and the GON consist of people whose knowledge on Bhutan is news-based. On the pretext of donor fatigue, social benefits and sustenance are withdrawn compelling the campmates to move out of the camp for survival. Registered adult refugees are provided individual bank accounts. They can earn and safe-keep their earnings and withdraw with an ATM. The refugees who cannot sign or read digits have to visit the banks and deal over counters. It is not much a help to the old, sick and helper-less refugees. Whenever donors see a sunshine, they add some amount to the accounts. The beneficiaries can use the money as per their need. Gradually, the refugees can calculate their income and expenditure. There is no assurance to the end of the situation. But the temporary huts have a definite life. There are attempts to upgrade the huts to semi-permanent- with longer life and minimum impact on the land. The plan to electrify the camps is not public. Local markets are decorated with attractive and expensive gadgets. There is no easy money to access them. As the agencies are in a process of leaving behind the refugees on their own, the players of easier and lucrative money are already experimenting their ideas in the camps. There are examples of the Drug trade and flesh bargain to mention. Given one more chance, most of the refugees aged between eighteen and sixty years or those are asked to make an independent living will opt for TCR.

RFID cards are provided to registered refugees. This identity card issued by the government of Nepal (Ministry of Home Affairs) on the recommendation of UNHCR reads “The bearer of this card is a refugee from Bhutan. Any assistance accorded to this individual would be most appreciated.” The cards are valid until mid of 2022. It doesn't mention if the card can be used as a work permit in Nepal. No organization- government or international - has mentioned the acceptance of refugees in Nepalese work market. However, the un-

derstanding is that the refugees can do taxable jobs in Nepal. Based on the card, refugees can apply for driving licenses. However, to start an organization or an enterprise, Nepalese citizens must be incorporated too. Whether a refugee can work legally in Nepal or not; it's nowhere in black and white. However, Refugees are accepted for work at a personal level, based on the understanding and outlook of the employer.

The most expected options are the family reunion and the repatriation. The family reunion has been the most neglected and un-discussed issue. After the TCR, families are fragmented and scattered. Those who got resettled and earn well may be able to visit their relatives. Those in the camp are torn apart- some relatives are in Bhutan and others are in third countries. Many Drukpas are not registered as refugees in Nepal. They are either in Kathmandu or in Jhapa. They live on their own. But they have turned out to be stateless and document-less refugees. They cannot start a business, send children to schools or travel freely. They cannot even stay in hotels and guest houses that ask for identity cards.

A few but influential political leaders are left behind in Nepal. Without a strong base, support from other countries, support from international figures, their activities are reduced to the consolation of remaining refugees. To name a few, TN Rizal, Dr. Bhampa Rai, Balaram Powdel, Dr. DNS Dhakal, Rinzin Dorji, Kesang Lhendup, NB Giri etc. seem convinced to land up in Bhutan. Some of the above leaders themselves or their close relatives are sick. Many of the leaders don't have their children with them for physical support. Their travel outside Nepal is limited. The travel document is one of such limitations. I am used to the hassles involved in the process of acquiring TD. Through experience, I have found some smoother ways to acquire TD. In 2016 it took nine months to acquire the TD. In 2017, it was possible in less than two months. Dr. DNS Dhakal, NB Giri, and Balaram Poudyel have appraised the officials involved in the process regarding the hassles. Their influence has worked to some extent. One of the major concerns of TN Rizal is that he is deprived of his travel outside Nepal for medical treatment.

The leaders have become the target of grievances and accusation of resettled folks. They are still a big source of hope to the people inside Bhutan and in the camps. Even after all the refugees are gone from the camp, the GON will have the onus to take care of the political leaders who are determined to stay in Nepal until their wish for honourable repatriation is fulfilled.

Besides the unregistered and de-registered refugees, there are refugees who have criminal records and had served sentences. People who were behind bars on criminal charges were culled out of the process for TCR. Despite their interest in TCR, many of their requests were repeatedly rejected. They have already served their sentences in Nepal, but their guilt doesn't seem redeemed. The resettling countries continue to consider them criminals and treat them as such. Many people who originated from Bhutan but were never accepted as refugees make a frequent visit to the refugee-related offices for a consideration.

Some Bhutanese refugees who had acquired Nepalese citizenship have had to renounce their Bhutanese citizenship or refugee status or both. It isn't an open window practice. The local leaders aware of the trend ignore the new citizens as long as they are not their hindrances. There has been no formal call or guidance for the refugees to acquire Nepalese citizenships. The voice of the refugees seeking Nepalese citizenship is too weak, if at all.

The resettled folks periodically visit camps and they come with extra confidence to travel further until Bhutan. The refugees in the camp have become the guides to guide the folks to Bhutan or establish links with the people inside. The people inside generally ignore a few visitors and the government has neither accepted nor repelled its former citizens- now in disguise. The number of money transfer agencies which had mushroomed in the camps, following the TCR, that later appeared in the border towns have now moved into Bhutan.

Although the refugees continue to receive misguided and misleading information, the issue has not lost its impetuous existence over years. The fate of the Bhutanese people depends on the interplay of

the Government policies of Nepal and Bhutan, an interest of Indian leaders and international organization on the issue, the stand of the refugees, support of the resettled folks and reaction of the local populations of Bhutan and Nepal. The refugee's struggle is now confined to the limited population in the camp and the struggle for justice is in limbo. When the relocated folks are celebrating a decade of TCR- an option most elites appreciate now- the residual refugees in Nepal is the only link that connects the resettled folks to Bhutan. The official and diplomatic influence on Bhutan is yielding little result worth for news. The refugee generator Royal Government of Bhutan (RGOB) was for long accused of evading the issue. In Bhutan, the government has changed but the system and people in the system have not. The government has agreed to revisit the issue after the 2018 election to conclude the refugee saga in the most logical way. The few political parties contesting the 2018 election are too meek to talk about the issue. They have no mandate from the throne to speak. The core group of countries are in a wait and see the reaction- situation. The visit of the Indian Prime Minister Narendra Modi to shape the election result in Bhutan is also expected to influence the RGOB's stand on the refugees. The refugees adamant on repatriation are either age-worn or are without support. The RGOB has assured the international community including the USA and other members of the core group and friends of Bhutan, to take back all its people who can prove their roots in Bhutan and agree to return on the basis of the earlier (1993 - 2003) agreements Between Bhutan and Nepal. It has asked for assurances from the government of Nepal, following the repatriation which is expected to be a rational, rapid, and rewarding repatriation, to close the chapter for good. The UNHCR is said to have worked on a list of about sixteen hundred people for repatriation.

The Bhutanese refugees are expected to be back home within mid-2019 if not the refugee issue will have to hunt their luck elsewhere.

Driving a Paradigm Shift in Refugee Settlement

From a Need-Based Approach to Strength-Based Approach

By Dr Om Dhungel

Introduction

When migrants and refugees settle in a new country and a new environment, they face a number of initial settlement challenges. The way we approach these challenges will mean a community completely relying on outside help or on the other hand, a community which will harness its own resources.



If we think in terms of needs, problems and deficiencies such as lack of education and training or local experience and services are designed and delivered by outside experts, people will be positioned as passive, powerless and dependent on outside help and assistance.

On the other hand, we can start on the premises that people are resourceful and gifted and will be more likely to draw upon the skills from within the community to address issues and solve problems. Outside assistance and resources may still be required but the people are more engaged and capable of setting the agenda and shaping their futures . Relying only on external help means the system will collapse once the external input ceases.

Key learnings from an international study

In 2016, I was selected as one of the inaugural Social Change Fellows by the Westpac Bicentennial Foundation <http://bicentennial.westpacgroup.com.au/alumni/> with the Fellowship pro-

gram aimed at creating “positive social change in Australia by investing in people who have the drive and innovative ideas to improve the social wellbeing of Australians”.

As part of my Fellowship, I travelled to Norway, the United States of America, Canada and New Zealand and met with community development and refugee settlement experts and relevant organisations. I also met with Bhutanese communities resettled under the humanitarian settlement program from the Bhutanese refugee camps in Nepal as well as a wide range of people involved in refugee settlement and had the opportunity to learn both operational and strategic aspects of refugee settlement. This article is based on this study tour as well as over twenty five years of my experience in volunteering and in particular my work with fellow Bhutanese community members both here in Australia as well as in refugee camps in Nepal.

On completion of my year-long Fellowship, I have pulled together a report titled: Changing the Debate on Refugees from “Sharing the Burden” to “Sharing the Opportunity”, which can be accessed from my website by clicking the following link: <http://www.omdhungel.com/resources/>.

It may be worth noting here that, in undertaking the overseas study tour, I initially set out to find best practice in refugee settlement and more broadly community development. However, I found that it was about valuing and nurturing the local rather than ‘a best practice’ that can be applied across the board and instead came up with some guiding principles. I believe these principles are relevant to governments, service providers and other organisations working on refugee settlement and related areas. The report also highlights unique value propositions of each organisation that I met during the overseas trip - Each organisation had its own uniqueness underscoring the opportunity to learn from each other, the need to work collaboratively and build on each other’s strengths.

Bhutanese refugee settlement experience from around the world.

1. Resettled Bhutanese refugees very grateful to the host countries and committed to start a new life - the overarching message that I received from the resettled Bhutanese community was: “We want to learn the local language and/or develop necessary skills, utilise our skills as appropriate depending on individual situation, so that we will be able to work and give back to the wider community which has so generously welcomed us”. Having spent extended period of time in refugee camps, upon resettlement people were generally very committed and keen to start a new life despite the challenges. It meant learning the local language, acquiring new skills and getting a job or starting a business.

2. Common interest and care for the whole - Every community and the leadership that I met were passionate about doing something for the community. There was this inner desire which is a great foundation for engagement and involvement and work collectively for the care for the whole and greater good of the community and the society. However, this was in many ways at odds with western societies where the scale has tipped in favour of individual rights in an environment of withering public space.

3. Overwhelming aspiration for home ownership - Families are generally very driven and committed to buy their own home. The aspiration to own their own home has been a major motivating factor for people to learn the local language, acquire skills and seek employment or start a business so that they can borrow to buy their own home. For instance in Sydney, over 60% of families have bought their own homes within 5-6 years of their arrival under the humanitarian settlement program.

4. Prior existence of Bhutanese community members has very positive impact - The prior existence of Bhutanese community members in places where refugees have been settled has had a very positive impact on the success of settlement. Having settled earlier, they were able to provide guidance, advice and assist the new arrivals in

their settlement journey.

5. Successful settlement – Successful settlement meant different things to different people. However, generally learning the local language, getting into employment and buying a house were considered important for a successful settlement. There was also a common trait in people who considered themselves successfully settled and happy. They were close-knit families, operating as a unit, making well thought-out decisions based on individual and the family’s collective aspiration and well-being. There were also close community connections and people were integrating well in the local community and the wider society, which gave them a strong sense of belonging.

6. Inspiring success stories - Every resettlement that I visited has produced a number of very inspiring success stories. Because of time constraint and my limited interaction with the wider community, I wasn’t able to capture all the major highlights. However, based on my interaction, the following stood out:

a. Norway: Settlement in Norway was quite challenging including the language and fairly harsh climate. However, a number of people, particularly youths had not only learnt the language but also acquired skills and qualifications and gone on to find employment fairly quickly. Ramesh Gautam, an Energy Engineering student at University of Tromsø was a stand-out. In addition to his studies, he was teaching in a local high school. Ramesh was one of the most active volunteers in the community, well-regarded and respected in the community and in particular providing mentoring and guidance to youth and seen as a role model. With a keen interest in literature and journalism since his childhood, he is also well-known in the wider Bhutanese diaspora as a writer, journalist and blogger.

I was also most inspired to meet some women who had lost their husbands back in the refugee camp or while in Bhutan and resettled as single mothers had gone even further by having bought their own homes.

b. Pittsburgh, USA: The community as a whole seem to be doing very well with a very committed and dedicated leadership team led by

Rup Narayan Pokhrel. In addition to individual successes including high number of business ownership, the Bhutanese community is well regarded by service providers and other stakeholders including the local government. Its involvement in the local government annual planning process is a demonstration of its standing in the wider community. The initial settlement was also made easier by the presence of people like Kishor Pradhan who had settled in Pittsburgh much earlier.

c. Atlanta, USA: Another thriving Bhutanese community. There are a number of initiatives, driven and managed by different groups from within the community. Although there was a feeling of 'we could be more united and work more collaboratively', in my view, the necessary infrastructure was already there and it just needed to be leveraged by each initiative / group. A number of people were working with settlement service providers which included Yeshey Pelzom and Bahadur Subba on managerial roles. Active civic participation was important in successful resettlement and Birendra Dhakal had shown the leadership by standing for local elections.

d. Halifax, Canada: Although only in their early twenties, I was most impressed with Rupesh Dhungana and Kharga Bahadur Bhandari for their leadership and their focus on the welfare of the community as a whole. Personally they have achieved significantly including graduating recently with Bachelor degrees. In addition, I found their leadership in the community as highly commendable. When I asked them what their priority was when they first arrived in Halifax, it was the welfare of senior members of the community in addition to their own studies and career. Through their initiative, a number of community activities and informal get-together are now organised including those specific for seniors to help them deal with the issue of isolation.

e. Lethbridge, Canada: Women in general seem to be doing very well with high employment rate and around 80% of working age women reported to have acquired driving license.

The prior existence of Bhutanese community members including

Hemlal Timsina, Usha Tamang, Mandhoj Tamang and their families have had a very positive influence in the community. The new arrivals received initial settlement support by way of guidance with day to day needs as well as education, training and employment. The Timsina and Tamang families are held in high regard and are seen pivotal to cohesion and harmony and resulting in a close-knit community.

f. Christ Church and Palmerston North, New Zealand: Resettled Bhutanese communities in Christ Church and Palmerston North have settled quite well and were well-regarded by the wider community including the local councils and elected officials. The community leadership in both places comprised of many young people and were very committed and enthusiastic to learn and lead.

Noteworthy in both these places were people who had learnt the language, acquired driving license, gone on to find employment and bought their own homes. Similar to other countries, there were a number of people working with service providers including those offering English language classes.

7. Bhutanese refugee settlement considered more successful compared to other communities - In every resettlement place that I visited, relevant government departments, settlement service providers and other stakeholders generally consider Bhutanese refugee settlement as more successful compared to other communities. The Bhutanese community is also seen as more organised and working cohesively as a community. Views from people that I interacted suggest that this can be partly attributed to the very well-organised refugee camps in Nepal, where people volunteered for the general good, helped each other and learnt to live in harmony.

8. Initial settlement challenges and adapting with the shift from community care to service economy – receiving services from service providers

Starting with acceptance - coming to terms with the reality of living in a foreign land, people are faced with the initial challenges of settling in a completely new environment. There are likely issues of iso-

lation particularly for the elderly, need for positive engagement particularly for youth, and generally learning language, developing skills necessary to get into the workforce and transitioning to employment.

For the newly arrived refugees who generally come from a community based support system, the availability of a wide range of 'services' and 'service providers' is at times overwhelming. The availability and the need to access services outside the community setting has in many instances led to the erosion of family discipline since individuals feel that they can access the 'services' they require in the 'market' rather than work on building relationships, listen to family elders and opt for care from the family or the community.

9. Role reversal and change in family dynamics - Traditionally parents have provided for and had to a large extent, control of the family and generally a level of discipline. The family as a whole was an important structure with individuals adding to the collective – it was an inside out approach. Children would be guided by parents and generally consulted or took permission from parents for any major decisions. This was no more the case in many families when children, upon reaching the official 'adult' age opted to make their own decisions with little or no regard to the views of their parents.

There was in many instances total collapse of family discipline with children coming home and going out as they willed; mothers cooking daily meals and waiting for children only to be told that they have already eaten outside and resulting in disheartened mothers and food wastage. The situation was too much to bear for many parents since many of them had sacrificed everything to provide the very best they could afford for their children.

10. Socio-economic status realignment - when people settled in different countries and different places, their individual and family circumstances change significantly. Socio-economic status in Bhutan and generally the developing world are quite entrenched and normally take a long time to change. However, it is not the same in developed countries where refugees are settled. People who started working early or families that had more working members progressed

quickly and enhanced their economic as well as social status irrespective of their standing back home or in the refugee camp. It was particularly interesting and encouraging to note that people were able to overcome the entrenched caste-based socio-economic discrimination and disparities of the past.

11. Erosion of community and social capital is negatively impacting the quality of life - It has been observed that the shift from collective to individualism and the erosion of community and social capital is negatively impacting the quality of life for many.

12. Community Organisations and structures – Every resettled Bhutanese community that I visited had set up one or more organisation(s) aimed at ‘serving’ the community. Community initiatives have been generally based on the skills and strengths available within the respective community groups. Each community was resettling in its own unique way and knowledge was being developed in the living situations. Given the success stories emerging from every settlement, it was clear that community work and community development generally cannot be practiced from a prescriptive framework.

However, community organisations were facing challenges with operating and managing themselves resulting in emergence of additional organisations when differences arose within existing ones. Community organisations were generally set up in the traditional top-down, hierarchical approach practiced back home or in the refugee camps and didn’t suit the purpose and clearly needed a rethink.

Role of community leadership in driving positive settlement outcomes

Adapting to democratic culture and collective decision making

People fleeing from persecution generally do not come from a democratic culture; they are more used to a top down, command and control structure. This approach will neither be conducive nor effective in a community development setting. Building a community requires a different mindset. It requires a more collaborative and consultative

approach; engaging people, identifying leadership at different levels and nurturing them to drive different aspects of community development.

It is also about creating champions in the community and nurturing collective leadership. Leadership requires a democratic mindset and leading by example and not just giving instructions. Respect for expertise and experience and dealing appropriately with people who can add value to the organisation and the community in general is vital for the long term sustainable development of a community.

Ability to build rapport, connect with and work across generations

Leading a single interest group is about espousing and advocating the cause of that particular group. However, for a holistic approach to community development, a community leader needs to be able to work with diverse groups including various interest groups such as gender or faith based as well as intergenerational groups such as youth or seniors.

Community interest first above personal including individual and family interest in dealing with community matters

As with any organisational responsibility, taking a leadership role in a community organisation means the interest of the community comes first while dealing with community matters. This is often challenging in a community setting since the community often comprises of relatives and friends and people who are close to you.

Sense of Humour

It is not all work but there needs to be fun too. A leader should be able to see things from different perspective and be able to laugh and encourage personal discussions such as weekend plans and other social activities.

Managing growth and sustainability

As the community settles and grows the community dynamics changes. So do the people's aspirations and expectations. Programs and activities in the community need to be reviewed and adapted to suit the changing environment. As people's priorities change, the community needs to work towards a robust system to ensure that it builds on the success of the past and move smoothly to the next level of its settlement journey. This requires creating the right environment and developing future direction that entails preserving the community cohesion and harmony and the interconnectedness that binds it together. It also involves preserving best of its tradition, culture and religion while at the same time adapting to the local environment. As recent migrants, the community has an opportunity to be progressive and create a new way of life taking the best of both worlds – what the community brought with it and the Australian way.

The transition from a refugee camp to settlement in Australia or any other settlement country means a life of abundance from a life of scarcity. While it is important to have the basic necessities met, the material wealth that one is exposed to in the new environment can be overwhelming. People often get confused between needs and wants which results in their inability to prioritise expenses. For example, a mobile phone may be a necessity for communication but it is not necessary to have the latest phone which may cost many times more than a basic handset. It is the same with toys for children where you can buy an inexpensive educational toy as against buying something expensive only because someone else has it. Experience in working with refugee families show that if people are not able to manage their budget well, they often land up having no money to pay for their electricity bill or other essentials while perhaps paying monthly instalment for an expensive mobile handset.

To help people how not to get drawn into materialism, early on, it is important to raise awareness of such issues and empower them to be able to make judgement about needs and wants. It is sometimes the ability to say 'No' and teach children the value of what they already have rather than comparing with others and wanting to have the

'best', or the 'expensive' toys. It is challenging specially for migrant and refugee families where children see things on television or see what others have and ask for the same. However, if parents are aware and are empowered with skills and the ability to deal with such situations rather than blame the society for 'injustice', it makes a great start to long term sustainable society – with new arrivals adapting to the new environment rather than creating pockets of poverty.

At an organisational level, because of the availability of funding in settlement countries, community organisations are tempted to apply for such funding without first assessing if the intended project can be undertaken by utilising the internal resources. An asset based approach by first utilising the resources from within the community will lead to more sustainable community development. This would also mean reduced reliance on external sources of funding and in turn less to deal with money and its management. While external funding may sometimes be required to initiate and execute some programs, the challenge is for service providers to work collaboratively and enhance community capacity building. Rather than taking over and adopting a top down approach, being an agent of change and strengthening the community will allow funding bodies and service providers to move on and replicate their efforts in other communities and other areas. Money through external funding can potentially be a major source of misunderstanding and discord in newly emerging communities unless there are proper checks and balances. So it is extremely important to develop policies, procedures and proper record keeping to provide transparency and also to avoid any misuse of funds.

Integration with the wider community

For the purpose of this article, integration is defined in cultural terms as the free association of people from different racial and ethnic backgrounds. It is about coming together of different group of people, in particular the newly arrived refugees and migrants learn-

ing about the country and the people and adapting to the new environment. It is building relationship with your neighbour, with the group of people that you interact and associate with on a day to day basis. It is not amalgamation. Rather it is making the best of both worlds – retaining the best of what you bring in and learn the best practices from the wider community. It is a state of combination or the process of combining into completeness and harmony. If people genuinely embrace the differences and learn from each other, it adds to the richness of the community and society as a whole.

Successful integration will mean maintaining a balance between what a newly emerging community does internally promoting its tradition and culture and what it can learn from the wider community through active engagement and participation in external activities. Maintaining this balance by making necessary adjustments will be an ongoing challenge particularly as the second generation come up of age.

Conclusion

At a macro level, the outcome of successful refugee settlement and community development is a widely shared vision for the future of the community, a community that has an enhanced level of citizen engagement and participation. It is also about strengthened individuals and an expanded leadership base, better use of resources from within the community and the commitment to continuous learning and willingness to adapt.

Refugee settlement and associated community development is an ongoing process. It needs adapting to the changing external and internal factors as well as ongoing reinvestment of time and effort in the community, driving motivation and the fostering of new and diverse transformational leaders.

From a global refugee settlement perspective, over 100,000 Bhutanese refugees from the UNHCR camps in Nepal have been resettled in seven developed countries since the program first began in 2008.

The success of Bhutanese refugee settlement in different countries as well as the refugee camps in Nepal being noted as one of the best run camps is a clear demonstration of the value of driving a paradigm shift in refugee settlement from a Need-Based Approach to a Strength-Based Approach. This is the first such refugee resettlement program of this scale implemented by the UNHCR with the support of Core Group countries. The resettlement program warrants a close look at different aspects that contributed to this success including the way the refugee camps were managed, education and other activities in the camps, the role of refugee leadership and other relevant factors.

About Om Dhungel, FAICD, MBA, B.Sc. Engg.

Om Dhungel is a consultant and a practitioner of Strength-Based Approach to refugee settlement and community engagement. He also operates as a Strategic Connector assisting corporations to develop meaningful collaboration in the NFP sector. A Fellow of the Australian Institute of Company Directors, Om is currently a Director on the Board of Asylum Seeker Centre, a Member of NSW Police Multicultural Advisory Council and a Working Group Member of the Refugee Communities Advocacy Network (RCAN) NSW. The founding President and currently a senior Advisor of the Association of Bhutanese in Australia (ABA) Sydney, Om is a recipient of 2017 University of Technology Sydney International Alumni Award and 2016 Community Service Lifetime Achievement Award amongst many other accomplishments. Om was the head of Planning & Development Division in Bhutan Telecom before fleeing the country in 1992. Further info: www.omdhungel.com.

विभाजनले दिएको पीडा

डिल्लीराम आचार्य

आजको यो विशाल प्राविधीय युगमा थोरै पढेर धेरै सुन्ने र बुझ्ने जमाना आएको छ । त्यसमा पनि मानिसहरूको व्यस्तताका कारण लामा-लामा लेखहरू पढेर बस्ने समय नहुदो हो । त्यसैले उनीहरू बाटोमा हिडडुल गर्दा प्रायजसो अडियो नै सुन्न मन पराउँछन् । सानातिना हातेकाममा पनि त्यसलाई सुन्न रुचाउँछन् । भाषा पढ्न नजान्नेहरूका लागि पनि त्यो सुलभ प्रविधि भएकोले युवा पीडिहरूको ध्यानाकर्षण त्यसतर्फ मोडिएको पाइन्छ । त्यसैकारण मैले यो लेखलाई लामो भद्धा बनाउन चाहिन ।



सन् २००८ बाट भूटानी शरणार्थीहरू औपाचारिक रूपमा तेस्रो मुलुक पुनर्स्थापित हुन थालेका हुन् । अनौपचारिक रूपमा नेपाल र भारतका केही स्थानहरूमा पुनर्स्थापित हुनेहरू पनि नभएका भने होइनन् । यसरी परिवार विभाजन हुने क्रम यो पहिलो भने अवश्य होइन । परिवार विभाजनको श्रृंखला सन् १९४० को दशकबाट नै शुरू भएको मानिन्छ । यो पछिल्लो समयमा आएर मोटामोटी रूपमा हेर्ने हो भने युरोपका चार देश नर्वे, डेनमार्क, नेदरल्याण्ड र बेलायत रहेका छन् भने अमेरिका, क्यानाडा, अस्ट्रेलिया, न्यूजील्याण्ड सहित नेपाल, भूटान र भारत गरी जम्मा ११ वटा देशहरूमा परिवार फिजिन पुगेका देखिन्छ । एवं प्रकारले विभाजित हुन पुगेका भूटानीहरूको संख्या पहिलो भूटान रहेको छ भने दोस्रो अमेरिका रहेको छ । न्यूनतम संख्यामा नीदरल्याण्ड लगायत युरोपका चार देशहरू रहेका छन् ।

जिम्मे वांचुकको कार्यकालको उत्तरार्द्धबाट शुरू भएको भूटानी प्रजातान्त्रिक आन्दोलनले भूटानीहरूलाई पटक-पटक विस्थापितमात्र बनाएन धेरै ठूलो धन जनको क्षति बेहोर्न बाध्य बनाएको छ । जाहनीय जिम्मेशासनको डढेलोमा पिसोल्टीएका भूटानी नेपाली भाषीहरूको ठूलो संख्या सन् १९८८ पछि पुनः विस्थापित हुन पुगे । दाताहरूबाट फैलाएका हातका औंली समातेर बामे सदैँ दुई दशक भन्दा बढी समयसम्म स्वदेश फिर्तीको आशामा पूर्वी नेपालका सात शिविरहरूमा कष्टपूर्ण जीवन विताएको र्सवविधितै छ । त्यसताका उनीहरू प्रवासमा उम्रिएका च्याउ जस्ता विभिन्न संगठनहरूका झोले, गुलाम र गुडिया बनिन बाध्य हुनु परेको थियो । तिनै झोले तस्करहरू केही सीप नचले पछि सबै भन्दा पहिला

विदेशतिर धमाधम सुइकुच्चा ठोक्न थाले ।

त्यसपछि स्वदेश फिर्तीको आशा तुहुदै गयो जनता अन्य विकल्प खोज्न र रोज्न बाध्य भए । यद्यपि भूटानीहरूले त्यसपछिका दिनहरूमा पनि शान्तिले आफ्नो भाग्य छान्न पाएनन् नै । विविध संघर्ष एवं विरोध, अड्चनहरूका साथै डर, त्रास, धम्कीको सामना गर्दै सन् २००७ पछि तेस्रो मुलुक पुनर्स्थापना हुने सौभाग्य प्राप्त भयो । आफ्नो भाग्यको ढोका खोल्न र नारकीय जीवनबाट मुक्ति पाउन उत्तिकै कष्ट बेहोर्नु परेको थियो भन्नु अत्युक्ति नहोला । अझ भन्ने हो भने अधिकांश युवापीडिहरूका निमित्त तेस्रोमुलुक अहोभाग्य नै सावित भएको मान्नेहरूको संख्या पनि कम छैन ।

तेस्रोमुलुक पुनर्वास हुन नचाहने ६ हजार भन्दा बडी शरणार्थीहरू स्वदेशफिर्तीको आशामै अझै नेपालका दुईवटा शिविरमा कष्टपूर्ण जीवन बिताई रहेका छन् ।

यसरी तेस्रो मुलुक पुनर्स्थापित हुन पुगेका भूटानीहरूका कथा व्याथा र मौलिकता पनि आ-आफ्नै किसिमको बनिदै गएको देखिन्छ । देशकाल परिस्थिति एवं संख्यानुरूप भूटानीहरूमा परिवर्तन हुँदै जानु अस्वभाविक होईन । आजको विश्वमा जहाँ-जहाँ बसे पनि बदिल्दो नयाँ प्रविधिको सहयोगले सबैलाई समेटेर एकठाउँमा जोड्न र आवश्यक विषय बस्तुहरूको आदानप्रदान गर्न मद्धत पुऱ्याएकै छ ।

अब नर्वेले ल्याएका भूटानी शरणार्थीहरूको बारेमा थोरै चर्चा गरौं । सन् २००८ पछिबाट नर्वे ल्याउन शुरू गरिएका भूटानीहरूको संख्या पाँचसएको हाराहारीमा रहेको छ । देशको भौगोलिक अवस्था र नीति नियमका आधारमा ती परिवारहरूलाई छुट्टाछुट्टै स्थानमा पुनर्वास गराईएको छ । एउटा गाउँबाट अर्को गाउँमा भेटघाटको निमित्त जानु परे कम्तिको आठ घन्टादेखि २२ घन्टासम्मको दूरी यात्रा गर्नु पर्दछ । यसरी पुनर्वास गराईएका परिवारहरू धेरैजसो आफ्ना नातागोताबाट विछोडिएका एकल परिवारहरू पाईन्छन् ।

आर्थिक रूपमा हेर्ने हो भने वृद्धवृद्धा र असक्तहरूका लागि जीवनयापनको व्यवस्था सरकारले नै मिलाई दिने गर्दछ । नर्वे प्रवेश गरेको केही समय पछिबाट स्वावलम्बी हनेहरूको संख्या पनि दिनानुदिन बढ्दै गएको देखिन्छ । शिविरमा रहदाको जस्तो दुःखदायी अवस्था कसैको पनि छैन । दक्षता एवं क्षमता अनुरूप आफ्नो जीवनशैलिमा परिवर्तन गर्दै गएको पाईन्छ । शान्ति छ, स्वतन्त्रता छ । आर्थिक रूपमा प्रवल बन्दै गएका छन् । तरै पनि थोरै भूटानीहरूमा सन्तुष्टि भने देखिदैन किनकि उनीहरूमा चिन्ता र त्रास पनि उत्तिकै जुर्मुराईरहेको छ । पारिवारिक विछोडदेखि लिएर आफ्नो भाषा, संस्कृति,

संस्कारका कुराहरूले दिनानुदिन सताई रहेको पाइन्छ । यही क्रम निरन्तर यथावत नै रहीरहे आउँदा दिनहरूमा बालबालिकाले आफ्नो पन मेटाउने निश्चित छ । यसमा कुनै द्विविधा छैन । यसको मुख्य कारण पुनर्वासितहरू अत्तिनै न्यून संख्यामा पर्नु र परेकाहरू पनि एकाअर्कासँग भेटघाट हुन नसक्नु हो भन्ने उनीहरूको बुझाई रहेको छ ।

आजका युवापीडिमा बौद्धिक विकास हुन सकेको देखिदैन । भाषा कठिनाइको कारण उच्च शिक्षा लिनेहरूको संख्या शुन्यप्राय नै छ । भाषा, साहित्य एवं कला र संगीततर्फ रुचि राख्नेहरू शुन्यप्राय भएकोले यस्ता गतिविधिहरू यहाँ हुन सक्ने सम्भावना कमै देखिन्छ । प्रायजसो युरोप भित्र्याईएका भूटानी शारणार्थीहरूको एकै किसिमका कथा व्याथाहरू रहेका छन् । सामाजिक रहनसहनमा घुलमेल गर्न र भविष्यप्रति चिन्तन् मनन् भन्दा पनि जीवनशैलिलाई उच्च बनाउने र मनोरञ्जनतर्फ डोच्याउने क्रमले जीवनशैलिलाई नै एकोहोरो बनाउँदै लानेक्रम बढेको पाईन्छ ।

The Europe Advocacy Mission

By Ram Karki

Since my arrival as an asylum seeker in The Netherlands during end 2002 I have been campaigning and lobbying vigorously against the grave violations of Human Rights in Bhutan. Netherlands as one of the most significant development partner of Bhutan needs to be informed about the gross misuse of its funds by Royal Government of Bhutan. That was the major reason why I decided to seek political asylum here in The Netherlands.



On 10th December 2003 with the support of Global Human Rights Defence (GHRD), a Hague based rights body we addressed the Members of Dutch Parliamentary Committee on Foreign Affairs. Our address was mainly focussed on the following issues:-

1. Deteriorating situation of Bhutanese refugees in Nepal and the denial by Bhutan to repatriate them back with honour and dignity.
2. Worsening situation of political prisoners in Bhutan's prisons.
3. Misuse of Dutch funds by Bhutan meant for the development purposes.
4. Gross violation of Human Rights in southern Bhutan mostly of those relatives of evicted Bhutanese.

We submitted the petition praying for their immediate intervention to resolve the crisis mentioned above.

During October 2004 together with Mr. Tek Nath Rizal, I addressed a huge gathering of European Union leaders at its Headquarters in Brussels, Belgium. Mr. Rizal was accorded a very warm welcome by the concerned EU leaders and listened him with undue attention. EU politician including the then Head of European Parliament for South Asia Mrs. Nina Gill were impressed and pledged their support and solidarity to the Bhutanese refugees and their struggle for Human Rights in Bhutan. Later in the afternoon of the same day European Commission (EU executive body) warmly welcomed us at their South Asia department office. The meeting was very fruitful as Mr. Rizal's request for EU fund to upgrade the education system in the camps was agreed at the highest level. There was also a broad agreement to issue visa to Mr. Rizal by French Embassy in Kathmandu, whenever he wanted to visit Europe for his human rights related works.

After the departure of Mr. Rizal from Europe to Kathmandu I did not see any follow up to all such developments. I was also not authorized to make follow up on Mr. Rizal's behalf thus to my understanding no practical implementations of the above agreement took place.

We also met Head of South Asia Desk at the Dutch Foreign Ministry and discussed in length about Bhutan's ethnic cleansing policy and other related issues. He assured our team that he will take up the case with concerned authority in Bhutan.

I consider this hit and run policy of our leadership (absence of timely follow up) was the biggest obstacles to the success of our movement.

Our campaign took a big step when Bhutan decided to appear for the first time to present its Human Rights document at the UN Human Rights Council Universal Periodic Review in December 2009. Bhutanese Human Rights Activists living in Germany, Netherlands, Denmark and Norway coordinated a joint programs at United Nations Complex in Geneva during December 2009. On 4th December a demonstration was held at the UN plain in Geneva. We were strongly present at the UPR session where Bhutan presented its Human Rights Report. Our strong lobby among the stakeholders made a big impact resulting in vicious criticism on the treatment of southern Bhutanese by Bhutan government.

During our stay at Geneva we met numerous UN high level officials at UNHCR headquarter, UN Human Rights Council Headquarters, Lutheran World federation headquarters and other concerned bodies. We were very kindly supported by then Nepalese Ambassador at Geneva Dr. Dinesh Bhattarai and his staffs.

On 4th December 2009 a meeting of the Bhutanese Human Rights Activists at Geneva felt the need to organize a coordinated program in future instead of individuals participations. Thus through a general consensus a Bhutanese Advocacy Forum (Europe) was formed under the coordinator ship of Mr. Durga Giri.

On 10th March 2010 three member BAF delegation were present when a report of the Working Group on the Universal Periodic Review (Bhutan) was presented with 99 recommendations to Bhutan Government and its progress report of implementation to be tabled its UPR in 4 years. Many countries like USA, The Netherlands, UK, Norway, Slovakia etc vehemently criticized Bhutan's policy against the ethnic Lhotsampas community and asked it to resolve the refugee crisis amicably.

On 25th Jan 2010 5 members BAF team met various EU high ranking officials at their offices in Brussels. We extended our appreciation for their generous support to Bhutanese refugee in the camps and their strong voice against Human Rights violation at UPR session in December 2009 at Geneva. A details report of the present human rights crisis in Bhutan and a list of political prisoners was submitted to the head of EP delegate for Bhutan and South Asia.

On 7th December 2011 I was one of the keynote speaker at the Dutch Parliament hearing on Human Rights situation in south Asia with the full bench of Dutch foreign affairs committee members as audience. Bhutanese political prisoners issues was my major highlight and pressed them for their release.

I was one of the speaker together with Taslima Nasreen and Anuradha Koirala at a conference entitled "Protecting Minority Rights in South Asia" at the EU Parliament in Brussels on Thursday 8 December 2011. It was organized by The Hague based Global Human Rights Defence. During my address all the issue related to Bhutanese refugees was included with various recommendations. A strong audience of around 200 dignitaries at the European parliament have taken a deep interest in our issue.

On 8th May 2012 two member BAF team briefed with a detail presentations about the ethnic cleansing in Bhutan at the South Asian Democratic Forum (SADF) a thank tank based in Brussels. BAF team screened the documentary, Politics of Bhutan by Jogen Gazmere, a former AI prisoner of conscience, followed by a power point presentation on the genesis of Bhutanese refugee crisis at South Asia Democratic Forum (SADF). Paulo Casaca, Founder and Executive Director of the SADF, appreciated our presentation and vowed to work for its resolution.

On the same afternoon we met Jean Lambert, Chairperson of the European Parliament's Delegation for Relations with South Asia at her office in European Parliament, Brussels. Lhotsampas cultural invasion, changing of names of villages, cities etc, political prisoners, election malafide, exclusion of significant numbers of Lhotsampas from democratic process etc. were details discussed on the occasion.

On October 2015 I appeared at a Dutch national television prime time news hour together with Jigme Y Thinley discussing about GNH. I vehemently opposed Thinley's argument of happiness in Bhutan.

On 19th February 2017 the only human rights and refugee related museum at the Hague opened its refugee section with me as one of the 8 refugees as ambassador. My detailed refugee life story was recorded in a big screen where everyday thousands of visitor watch. My bakhu which I was wearing during my running away from Bhutan found a safe display at this museum. Even after my death my story and valuable will remain mortal at this museum.

Main drawbacks of our movement in Europe are as follows :-

1. Lack of strong follow up with the concerned institutions.
2. Absence of practical information and credible proof thereof about our claim of particular cases of human rights violations in Bhutan.
3. Lack of committed activists who could spare their time and resources for the cause without remunerations.
4. Resettled Bhutanese were less interested in such activities and even those who are interested were instigated by others for not involving in such works. Thus for fear of imaginary backlashes from the host countries they opposed such activities.
5. No coordinated effort by the leaders and lack of confidence among ourselves to take up formidable Bhutan at the international forums.

Had there been a credible and sustainable effort by a group of committed and well versed Bhutanese activists there would of course be effective and result oriented. Thus i feel we will certainly succeed in our following goals if we work jointly in the days to come:-

1. Releasing all political prisoners from jails in Bhutan.
2. Safeguarding the human rights of those stateless in Bhutan.
3. To make Bhutan's democracy more inclusive and vibrant.
4. To strengthen our ties with our people in Bhutan and build confidence and friendship with the political institutions in Bhutan.
5. We could work towards reconciliation which could help us to establish our non resident status with Bhutan.

The Bhutanese Ethnic School in South Australia

Master Piece of commitments to Nepali language and culture

By Devi Pokhrel,

(with inputs by Lok Poudyel)

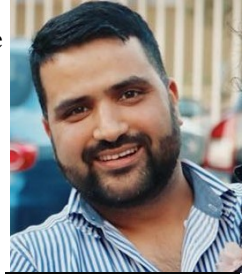
Background

Bhutanese Ethnic School was established in 17 March 2012 in Salisbury by a group of committed and hardworking Bhutanese South Australians. It has been running since then under an auspice guidance of Bhutanese Australian Association of South Australia (BAASA). The school is run one day a week on Saturdays in line with South Australian School Calendar.

One of the essential reasons of initiating this school was an urge from Bhutanese Seniors who attended the senior's weekly social gathering due to the fact that their grandchildren and children at home stopped communicating with them due to language barrier. Initially, the seniors attending the gathering contributed gold coins, sometimes up to five to ten dollars, as they gather with peers weekly.

Community also felt an immediate need of a Nepali language and cultural school to make younger generation read and write Nepali language, the mother tongue, and promote culture, as they progress with their English language and career aspirations and not forget in the days and years to come.

As the idea emerged and a large number of parents were interested in enrolling their kids, the resources were very minimal. Though at its conception phase, many volunteers expressed their interest of helping in as teachers, due to work, study and other commitments,



many of them could not unleash their full potential helping kids learn the language.

Classroom infrastructure; diminishing kids' interest because of non-Australian curriculum and proper teaching methods and aids, lack of teacher training; failure to convince younger generation the necessity of learning language in integration with their mainstream studies and future career goals; also, some form of intra community opposition and derision were primary challenges faced by then budding Bhutanese Ethnic School (BES).

Some of the volunteer teachers used to carry available materials and teaching aids in a carry bag on their cars; they used to move classrooms from one local school to the other whichever was available on request, where kids of all ages were crammed into one room and multiple teachers were teaching, as there was no stable learning centre at the community level.

Current Status and Organisational Structure

There are about 140 students currently attending the school, of which majority of them are in the age group of 4-7 years. Serving this number of students are 33 volunteers including teaching, non-teaching and cultural instructors. The head of the school is the Principal who is assisted by Vice-principal. In addition to this encouraging number of volunteers, the BES have appointed a Curriculum Co-ordinator, a Cultural Co-ordinator and a Volunteer Co-ordinator. From this year onwards, they are bringing on board a Librarian and a Public Desk Officer to help in running library and to maintain public relationship as well as to answer public's queries.

The School Management Board (SMB) is comprised of Chairperson, Vice-chairperson, Secretary, Treasurer and Assistant Treasurer. Each member of the SMB comes from Bhutanese community. The main function of the SMB is to oversee an entire administration, organise logistics, maintain book, manage and apply grant funding.

The classes are run in Salisbury Primary School, an arrangement to

use this school has been made in good faith i.e. there is no formal agreement between the school and the BES. It is very positive gesture to allow use their classrooms help a local community group which is enduring to integrate in the mainstream Australian society also keeping their language and culture intact.

The BES supports Salisbury Primary School to pay for electricity usage in return and also pays a little amount towards Public Liability Insurance policy on a per student basis.

Past and Current Activities

In the beginning, the School Management Board and the teachers teamed up to endeavour hard to attract kids and motivate parents to send them to learn language. The team even managed to order Nepali text books from Nepal and print Bhutanese Ethnic School embossed polo T-shirts from the community donation contribution, which were distributed free as an inducement. That might or might not have had positive impact, the school upheld their goal, dedication and vision with positive energy and same level of motivation to continue.

Apart of teaching basics of the language including letters, numbers and basic grammar, the students attending the school are given opportunities to learn about importance of cultural values, norms, costumes, music and dance and sports. They have made a huge improvement in this ground, thanks to dedicated and hardworking volunteers who selflessly serve to help attain this progress. The students are also taught to develop speaking, writing and reading skills in their own language, which are tested from time to time to measure to their achievement and progress.

The BES host Dashain and Tihar cultural shows with the student's active participation ranging from organising events to performance. The students not only take part in other major intra community events which are organised across the year at various occasions but also showcase guest performance in inter community events and other high-level events representing Bhutanese community. The stu-

dents are also given an opportunity of excursions or similar tours.

From this year, the BES have prepared their own school academic calendar enlisting all activities, functions and holidays. The school family is expected to follow this calendar way forward.

The BES also promote their activities in social media like Facebook and YouTube.

Recognition, Training and Funding

The BES is registered member of with Ethnic Schools Association of South Australia Inc. since 2013. The Ethnic Schools Association of SA Inc. (ESA) is the umbrella body representing 97 ethnic school authorities teaching 48 languages in South Australia.

The BES has successfully met the criteria set by the association. This association also provides a number of workshops and trainings dealing with teaching activities, First Aid, child safe environments, working with children checks for the volunteer teachers. These trainings and screenings activities have helped the school very positively in steering its traditional way of teaching language towards mainstream Australian system. In terms of fees for the abovementioned trainings and other activities, while the ESA provides the Department of Communities and Social Inclusions' working with children screening and First Aid training for free, the BES pay for the rest.

Some of the teachers have given accreditation in teaching ethnic languages by the ESA and a few are in progressing in this pathway. This accreditation is not equivalent mainstream school teaching.

Apart from providing workshops to the teachers, the association also provides a substantial level of funding annually on a per student basis, which is the only source of funding at this stage, to support school to run planned activities. This funding increases as number of students goes up, hence the BES is very committed and working towards attracting more students by launching interesting teaching methods and increasing extra-curricular activities.

Achievements and Strengths

The BES have very proud achievements in six years' time. In this short span of time, Bhutanese School was successful in getting a membership of the ESA, which meant that Nepali language school run by Bhutanese in living in South Australia has been recognised and have a voice.

Lately, the BES have attracted more students in comparison to the time it was launched, thanks to introduction of robust teaching systems and other co-curricular activities as a result of the trainings provided by the ESA. Increasing number of parents are seemed to be interested to send their children to make their two hours of a weekend productive.

The BES have been successful in inculcating the values of mother language and the culture in Australia. The students have been very proactive in demonstrating this outcome by partaking in cultural activities and linguistic programs. The Bhutanese community in South Australia has gained more exposure to other communities as they participate in cross cultural events. Bhutanese Australian Association of South Australia (BAASA) has been supportive and has taken guardianship of the school since its establishment in opening this exposure opportunities to the patrons of the school.

Some students have improved a lot in a way that they are able to contribute to the Bhutanese community run weekly radio show Radio Pahichaan (formerly Yuba Sansar), participate in poem and story recitation at the literary events and anchoring community cultural shows. These outcomes generated by the BES have helped them boost their confidence and public speaking skills.

The BES has been one of the greatest influences on introduction of Nepali Language as an elective subject in three northern suburb state high schools. A good number of Bhutanese students attending these schools have taken Nepali subject as their one of the electives which is expected to help in their Australian Tertiary Admission Rank

(ATAR) if they wish to go university after high school. The current Principal of the BES and a couple of volunteer teachers have gained an employment to teach this subject at these high school on the state's pay roll, which is a huge boost for the BES and has been a massive contribution to the in kicking its primary goals.

Impressed with the way the BES has been running to bring some differences in the community, some Bhutanese communities in other states of Australia have also started similar classes while others are actively considering taking such steps soon and also start lobbying respective state governments to allow Nepali language as an elective as SA schools have done. It is not an exaggeration of say the BES has been leading by example in this ground which other Bhutanese communities have followed the way.

Challenges and Weakness

Despite a significant success and achievements, it would be unfair to say the challenges faced by the BES since inception have disappeared. Some of the problems discussed above in this report are still prevalent, for example attracting and retaining students; parents' lack understanding of the importance of language and culture. Even some of community's educated parents have failed to acknowledge the differences made by the BES hitherto and putting on trust on the school system seems to be very hard gig for them.

There are risks of diminishing financial support due to change of political forces in the state which could make harder for smooth functioning of the school.

As current volunteer teachers progress with their personal careers, an equal risk of attracting interested and committed teaching members cannot be denied, due to unavailability of time.

One of the challenges that impedes the advancement of the BES is a lack of infrastructure like proper classrooms meeting Australian guidelines, library and community cultural centre. The current arrangement of classroom is subject to change any time owing to any

circumstance and in case of such fall out, a reactive action to organise for a backup plan may not necessarily. Apart from this, the BES have not been able to gather a stock of culturally important items, costumes and musical instruments for imparting cultural knowledge which is one of the primary objectives.

The most important dimension that has not been progressed yet all this time is a development of effective curriculum reflecting a current need. This has discouraged teachers, students and parents quite significantly as due to lack of curriculum based syllabus there is no strong guidelines for objective oriented teaching and learning plan.

Speaking of challenges, the BES acknowledge that the volunteer teachers are not fully and professionally trained, because of which teaching and learning has not been better than it could have been. Also, dealing children with bad behaviour has been an issue always been an issue and will be, due to unavailability appropriate resources, man power and training.

The BES has not been able catch-up with other peer schools and mainstream schools in terms of usage of technologies like computer and projector, let alone smart technologies, in teaching. This is one of the weak grounds that demotivates students and teacher indulge in their relationship. This is also a contributing factor of existing children's discontinuation of attending school as well as a failure of attract new ones.

Setting goals and an executing plan is of paramount importance in any organisation. It is not evident that the BES have developed a strategic plan and objectives looking into the future because of which it will be difficult perusing the agenda as well continue making progress.

Future Opportunities

The BES have a strong commitment and important responsibility to serve the community from language and cultural perspective. The commitment should expand laying out an ambitious plan to continue

help Bhutanese – Nepali children as long as they are able to in an improved and innovative way.

It is undeniably important for the BES to make high level input into developing curriculum and focus on creating a strategic plan. This will pave way towards achieving objective and kicking goals. Apparently, a close consulting with experts from overseas and locally is required in setting up the curriculum and developing strategic plan.

The BES have an opportunity and also should embrace it to incentivise the volunteer teachers and other staff so retain and encourage them to service the community on this good cause. Though they are far behind on this bold plan, yet haven't put that off the table but they are considering starting with a basic level of support and incentives like petrol and other gift cards in the near future.

There are massive opportunities for the BES to work with other similar ethnic schools in the state, perhaps at interstate Bhutanese communities level and share knowledge of operation, lobbying for financial support etc.

The BES also look to advance in terms of implementing emerging technologies like smartboard, computerised system of teaching and learning. As the students attend their regular school they have come across a whole bunch of technology integrated in the learning process, they expect high which the BES have been unable to deliver because they cannot afford due to limited funding.

In the near future, the BES have plans to expand and vitalise the existing small internal library or work with the local public libraries to stock-up language and cultural learning resources. The other thing the BES have a plan in investing time and resources is at creating a small stock of culturally significant items to help the children learn and make an intimate relationship with our culture and tradition as well as continue promoting and preserve it.

हाम्रो दशवर्षे कथा

यतिराज अजनबी

समयचक्र अविरल घुमिरहन्छ । समयको प्रतिवर्तन र गतिशीलतादेखि मान्छे अप्रभावित रहिरहन सक्दैन त्यसकारणले उसको चिन्तन तथा चेतनामा परिवर्तन आउँछ जसको फलस्वरूप भौतिक परिवर्तनारम्भ हुन्छ । एउटा निश्चित बिन्दुमा उभिएर हेर्‍यो भने समयचक्रले तलको माथि, माथिको तल, परको वर र वरकोलाई पर पार्दछ अर्थात् समयभन्दा बलवान न कोही न केही छ । यो सत्य भूटानीहरूको पुनर्वासले



पनि उजागर गरेकै छ । सन् २००८ को पूर्वार्धमा प्रारम्भ भएको पुनर्वासदेखि यता एक दशकको समयावधि गुज्रिसकेको छ । उनीहरूले झन्डै चार सतकको भूटान बसाइको कालखण्डमा भोग्न त परै जाओस् कल्पना सम्म नगरेको अवसर प्राप्त गर्नुका साथै भौतिक सुविधाले सम्पन्न जीवन यो एक दशकमै बाँचेका छन् । विगतमा उनीहरूले गुमाएको आफ्नो जन्मभूमिको तुलनामा वर्तमानमा उनीहरूले हाँसिल गरेको भौतिक समृद्धि नगण्य भएता पनि यो अवस्था अन्य देशका शरणार्थीसँग दाज्ने हो भने उनीहरू विश्वकै भाग्यमानी शरणार्थी हुन् । एउटा जीवनकालमै यति धेरै विविधावस्थाको जिन्दगी भोग्न पाउने मान्छे नै संसारको सबभन्दा भाग्यमानी मान्छे हो । यसलाई स्वान्त सुखाय जीवनको मूलमन्त्र मान्ने हो भने जन हिताय केही गर्न पनि सकिन्छ । कुनै पनि समुदायको सामाजिक, व्यावसायिक, शैक्षिक, आर्थिक, धार्मिक, सांस्कृतिक, राजनैतिक, लैंगिक स्थिति र समग्र स्वरूप देश, त्यसको भू-बनोट, काल, परिस्थिति र भौगोलिक अवस्थितिले निर्धारण गर्दछ । यस आलेखमा पुनर्वासको पहिलो दशकलाई विभिन्न उपशीर्षकमा विभाजन गरी संक्षिप्त रूपमा प्रतिविम्बित गर्ने प्रयत्न गरिएको छ ।

सामाजिक परिवर्तन

पुनर्वाससँगै कति पुराना सामाजिक बेथिति बदलिएका वा बदलिने क्रममा छन् । स्पृश्यास्पृश्यको रुढी र रुढि दुवैले सङ्क्रान्त वर्णव्यवस्थाको आस्तिक हाम्रो समाजमा प्रतिलोम, अन्तरवार्णिक तथा अन्तरजातीय विवाह कुनै समय वर्जित जस्तै थियो । विशेष

गरी छोइछिटो हाल्नुपर्ने भनी मानिएको तथाकथित अछुत समुदायको कसैसँग दाम्पत्य सम्बन्ध भए त्यो जोडी बहिष्कृत हुन्थ्यो | भागी बिहे त कुरै छाडौँ अहिले अन्तरजातीय मागी विवाह नै सहज रूपमा हुन थालेका छन् | आफू बसेको देश वा प्रान्त/राज्यमा आफ्नै जातको जीवनसाथी रोज्न पाउने युवायुवतीको सङ्ख्या पर्याप्त नहुनु, त्यहाँ जातीय विभेद मनाही गर्ने न्यायिक व्यवस्था हुनु र जनचेतनाको विकास हुनु त्यसो हुनुका धेरै मध्ये केही मुख्य कारण हुन् | भूटानमा हुँदा प्राय एउटै गाउँका र नेपालमा हुँदा एउटै शिविरका युवायुवतिमाझ हुने विवाह अहिले विदेशसम्म गएर हुन थालेको छ | नेपाल तथा भारत गएर महँगो विवाह गर्ने लहर बढेको छ | यस्तो बिहे गर्ने युवाको सङ्ख्या युवतीको भन्दा ज्यादा छ | ग्रिन कार्ड वा स्थाई बासिन्दाको औकात प्राप्त गर्ने स्वार्थले भूटानी युवती/महिलासँग वैवाहिक सम्बन्ध गाँस्ने नेपाली युवा/पुरुषको सङ्ख्या पनि उत्तरतिरै गैरहेकोछ | त्यस्तो स्वार्थ पुरा भएपछि सम्बन्धविच्छेद गरिएका युवती/महिला पश्चातापको आगोमा जलिरहेकाछन् | रहनसहनमा पनि धेरै बदलाव आएको छ | पढुकाले गुन्यू कस्ने महिलाहरू निर्धक्क प्यान्ट लगाउन थालेका छन् | युवतीहरूले छोटा र जीउमै टाँसिएका लुगा लाउनु सामान्य बन्दै गएको छ जुन पुनर्वास पहिले विरलै देखिन्थ्यो | मासिक धर्म भएका बेला महिलाले ५ दिन सम्म पर सन्नु पर्ने प्रथा बिस्तारै हट्दै र घट्दै आइरहेको छ | घरभित्रै नुहाउने प्रसस्त पानीको पहुँच, स्वस्थ तथा व्यस्त दैनिकी, सरसफाई तथा परिवारको सानो आकार भएकाले यो परिवर्तन देखिएको हो | चुलेंसी, थाल र बटुकालाई नाइफ, प्लेट र बलले विस्थापित गराएको छ | पुनर्वास हुन पुगेका अधिकांश भूटानीहरू गृहमा जन्मिएका थिए तर पुनर्वासपछि जन्मनेहरू ९९.९ प्रतिशत प्रसूतिगृह जन्मिएका छन् | प्रसूति तथा गर्भ सम्बन्धी जटिलताका कारण हुने महिला तथा शिशुको मृत्युदरमा गिरावट आएको छ | त्यस्तै प्रदूषणरहित वातावरण, स्वस्थ आहार र सहजै उपलब्ध हुने अस्पताल, औषधालय तथा चिकित्सकीय सेवाका कारण भूटानीहरूको सरदार आयुमा वृद्धि भएको छ | पुनर्वाससंगै वेश्यालय धाउने, मदिरा तथा लागूऔषधको दुरुपयोग गर्ने, क्यासिनो जाने, जुवा खेल्नेजस्ता कति नयाँ कुरीति पनि भित्रिएका छन् | शरणार्थी शिविरमा हुँदा अलिअलि धाँजा फाट्न मात्र शुरुभएको पुस्तान्तर एउटा विकराल गर्तको रूपमा बढ्दो क्रममा छ |

सांस्कृतिक/संस्कारिक परिवर्तन

जन्मपूर्व गरिने प्रथम संस्कार गर्भाधानदेखि मरणोत्तर गरिने अन्तिम संस्कार सम्पादन

गर्ने वा मान्ने शैलीमा निक्कै भिन्नता आइसकेको छ । शिशु जन्मेको नौदेखि बाह्र दिनसम्ममा गरिने नामकरण संस्कारपूर्व सन्तान र आमाले प्राय एउटै स्थानमा निष्कृत्य रहने चलन हटिसकेको छ । नामकरण नगरुन्जेल शिशुलाई सूर्य दर्शन नगराउने प्रथाको पनि अन्त्य भएको छ भने बच्चा जन्मेको भोलि/पर्सिपल्टै आमा पकाउने, खाने, खुवाउने, आदि जस्ता गृहिणीको भूमिकामा उत्रिन्छन् । उनी स्वस्थ हुनु, श्रीमान् जागिरे हुनु या उनलाई सहयोग गर्न परिवारका अन्य सदस्य नहुनु उनको सक्रियताको कारण हुनसक्छ । असामान्य परिस्थिति बाहेक मान्छेको शरीरबाट प्राणवायु भएको एक/दुई घण्टाभित्रै गरिने अन्तिम संस्कार प्राय धनञ्जय वायु उडिसकेपछि हुने गरेको छ । भूटानीहरूले स्थानीय सरकार र त्यसको सम्बद्ध निकायलाई अन्त्यष्टि सम्बन्धी उनीहरूको प्रचलित, लौकिक वा शास्त्रीय मान्यताको बारेमा शिक्षित गर्न नसक्नु मृत्यु-समीक्षकको कार्यालयबाट शवको विमोचनमा विलम्ब हुनुको एउटा कारण हो । यो ढिलाइले शोकाकुल परिवारदेखि अन्तिम संस्कार सम्पादकहरूलाई समेत काजक्रियाको सुरु कहिलेदेखि गर्ने र अन्त्य कहिले गर्ने भन्ने कुराले अन्योलमा पारेको छ । मृतकलाई हरियो बाँसमा मलामीले काँधमा बोकी सङ्ख बजाएर कुनै नदी किनार वा जलकुण्ड वा तीर्थस्थल स्थित घाटमा दाउराको चितामा गरिने दाहकर्म दश वर्ष अघिको रिबाज भएको छ भने वर्तमानमा लासलाई शवपेटिकामा हाली शववाहनमा राखेर शवदाह गृहमा लगी विद्युतीय अग्निले दहन गरिन्छ । हिजो अनिवार्य हुने गाई, गहुँत र गोबरबिना आज काजक्रिया वा अन्य पितृकार्य सम्पन्न गरिन्छ । त्यस्तै दुना टपरीको सट्टा काजग वा प्लास्टिकका कटौरा र थाली प्रयोग गरिन्छन् ।

धर्म परिवर्तन

मान्छेले प्रशंसा त्यसैमा खोज्छ जुन विषयको अंश पनि ऊ जान्दैन । जिउने महंगो विधि नै नजानेकाले सस्तो प्रविधिको दुरुपयोग गरी दीर्घजीवी हुने उपाय सिकाउँछ । अचेल धर्म दर्शन भन्दा प्रदर्शनको विषय बनेको छ । पुनर्स्थापनाको सबै भन्दा नकारात्मक असर भनेको नै धर्म परिवर्तन हो । एक लाख दश हजारको हाराहारीमा विश्वका विभिन्न देशमा तितरबितर भएको सानो भूटानी समुदायको लागि धर्म परिवर्तन शरणार्थी हुनु भन्दा पनि दुर्भाग्यपूर्ण दुर्घटना हो । भूटानीहरूले भूटान छोड्दा सर्वस्व छोडे पनि जातीय पहिचान, धर्म, संस्कृति, संस्कार, रितिरिवाज, परम्परा आदि साथमा लिएर आएका थिए । मान्छेले जहाँ गए पनि सधैं आफूसँगै लाने भनेकै यिनै अमूर्त कुराहरू नै हुन् । उनीहरूले यी

चिनारी/परिचायक हरूलाई साथ दिए भने उनीहरूको पहिचान कायम त रहन्छ नै त्यसका साथ साथै उनीहरूलाई भौतिक र आध्यात्मिक दुवै सुख पनि प्राप्त हुन्छ ।

धर्म परिवर्तन बिलकुल व्यक्तिगत स्वतन्त्रता र अधिकारको विषय हो भन्ने कुरासम्म नबुझेकाहरूले परोक्ष रूपमा जबर्जस्त धर्म परिवर्तन गराई रहेकाछन् । जसको धर्म परिवर्तन गराइएको छ तिनीहरू त बिचरा त्यो प्रावधानका बारेमा अनभिज्ञ छँदै छन् । आफ्नो जीवनको बहुमूल्य समय भूतानको विकट तथा सुदुर गाउँमा या नेपालको शरणार्थी शिविरमा बिताएका यी सोझा सिधा मान्छेको मन मस्तिष्क परिवर्तन (brainwash) गराउनु जति सजिलो जागिर ती धार्मिक ठेकेदार र व्यापारीलाई अरु केही छैन सहज रोजगारीका लागि सीप अनिवार्य हुने पश्चिमा देशहरूमा । ती सर्वसाधारणले अहँ, होइन, हुँदैन, गर्दिन जस्ता नकारात्मक प्रतिक्रिया गर्न हिचकिचाउँछन् या सक्दैन । ती धार्मिक व्यापारीलाई धर्म परिवर्तन गराउनु उनीहरूको संस्थाले तालिम दिएर यस्तो प्रभावकारी तर्कशक्तिको विकास गराएको हुन्छ कि विल्कुल नयाँ देशमा बसाइँ सरेका सर्वसाधारण नाजवाब हुन्छन् । रोजीरोटीका लागि मानिने धर्म राजनीति हो भने रोजीरोटीका लागि मरिमेट्नेहरूका पक्षमा गरिने राजनीति धर्म हो । जिन्दगीका २० या ३० या ४० वर्षहरू एउटै धर्म, संस्कृति, संस्कार, परम्परा, रितिरिवाज मान्दै आएको एउटा व्यक्तिले आफ्नै ती बहुमूल्य रत्नहरूको मूल्य नै थाह नपाएर हिजोदेखि अँगालेको नयाँ धर्म संस्कृतिको विषयमा के कति हेक्का राख्दछ या जान्दछ र त्यो नयाँ धर्मको प्रचार-प्रसार र धर्म परिवर्तन गराउने पाप गरिरहेछ भन्ने कुरा बुझ्नु जरूरी छ कि छैन ? जिन्दगीभरि पुराण सुन्दै वा मुन्धुम मान्दै आएकाले लामो दारी पालेर, आम्मामा या तकिया र दस्ताशा लगाएर एक दुई दिन कुरान पढेर नमाज सम्पादन गर्दैमा आध्यात्मिक रूपमा मुल्ला बन्न सक्छ ? हामीले त्यसलाई मुल्ला मान्ने कि मुला? जब हामी आफैँलाई आफैँले चिन्न सक्दैनौँ तब हामीलाई अर्काले उसकै पाराले चिन्छ र सोहीअनुसार चिनाउँछ । टोयोटाको (पूर्वको) इन्जिनले चल्ने गाडीलाई फर्डको (पश्चिमको) बडी लगाउँदैमा कहाँ फर्डको हुन्छ गाडी? इनाम बेचेर के बाँच्नु ?

हिन्दु विश्वविद्यालयबाट आचार्य गरेका तर हिन्दु धर्मको विरोध तथा कटु आलोचना गर्ने केही उपबुझुकहरू पुनर्स्थापना पछि अहिले व्यासमा बसेर पुराण भन्नेदेखि विवाह, व्रतवन्द, न्वारान, श्राद्ध, गर्ने सम्म भएका छन् । जिन्दगीको व्याकरण नजान्ने यी अबुझहरू आचरणको खुब कुरा गर्छन् । दिमागमा शून्य र व्यवहारमा अन्य हुनु खोज्ने यिनीहरू धार्मिक व्यापारी नै हुन् । धर्म संस्कृतिलाई उलर कमाउने कमण्डलु बनाएका छन् यी

अवतारी र अवसरवादीहरूले अहिले ।

हिंसा

हिंसा भन्ने बित्तिकै हाम्रो मानसपटलमा कुटपिट, झैझगडा, बन्दुक, छुरी आदिका विम्बहरू आउँछन् तर हिंसा त्यतिमा मात्र सीमित छैन । यम जत्रो देखिने हिंसा दुरबिन लाएर हेर्यो भने त्यसको वास्तविक आकार बृहस्पतिको जत्रो देखिन्छ । सामाजिक सुरक्षा व्यवस्था या कल्याणकारी प्रथा अथवा वृद्ध या शारीरिक अशक्तता भत्ता पाउने प्रणाली भएका देश वा राज्यहरूमा विगतमा हामीले नदेखेका हिंसाका रूपहरू प्रकट भएका छन् । हिंसाको यो नयाँ प्रकरणको प्रकटीकरणमा पैसाले प्रमुख भूमिका निर्वाह गरेकोको छ । वृद्ध या शारीरिक अशक्तता भएका भूटानी समुदायका सदस्यहरू प्राय अशिक्षित भएकाले उनीहरूमाथि मानसिक तथा संवेदनात्मक दुर्व्यवहार भएको छ । उनीहरूले पाउने भत्तालाई परिवारको आयस्रोत मानेर ऋणमा घर लिने अभ्यास व्याप्त छ । नयाँ ठाउँमा ऋणमै भए पनि आफ्नै घरमा बस्नुलाई सामुदायिक सशक्तीकरणको सङ्केत अवश्य मान्न सकिन्छ तर उनीहरूको न्यूनतम दैनिक आवश्यकतामा लाग्ने खर्च कटाएर परिवारको स्वार्थ पूर्ति गर्ने कुरा भने मान्य नहुने मात्र नभएर लज्जास्पद तथा त्यतिकै निन्दनीय पनि छ । भाषाको समस्याका कारणले उनीहरू आफ्नो हक अधिकार सम्बन्धी अनभिज्ञ भएकाले उनीहरूका परिवारका अन्य सदस्यले अथवा उनीहरूका रेखदेखकर्ताले उनीहरूमाथि दुर्व्यवहार तथा हिंसा गर्ने गरेका छन् । उनीहरूको रेखदेखकर्ताका रूपमा भत्ता खाने तर ती रेखदेखकर्ताले विभिन्न सेवाप्रदायकहरूका सेवाग्राही रहेका उनीहरूलाई विभिन्न बहाना बनाएर तिनीहरूसँगको उनीहरूको पूर्वनिर्धारित भेटमा नलाने र आवश्यक सेवा लिनबाट वन्चित गराउने जस्ता ज्वलन्त उदाहरण देखिएका छन् । त्यसो गर्नुको अर्को कारण यातायातमा खर्च जोगाएर उनीहरूको दैनिक खर्चमा कटौती गराई तिनीहरूको बचत बढाउँनु हो । उनीहरूले पाउने सरकारी भत्तामा उनीहरूको प्रतक्ष्य पहुँच नहुँदा आर्थिकरूपमा आफन्त वा रेखदेखकर्ताबाटै उनीहरूले ठगिनु परेको छ । अनलाइन ब्यांककिङ गर्न र एटिएम कार्ड चलाउन नजान्दा उनीहरूलाई कहाँबाट कति पैसा आउँछ र कता जान्छ भन्ने पनि थाहा हुँदैन । एक चोटिमा पाइने भत्ताको पूर्णराशीको जानकारी हुने कतिपय उनीहरूले परिवारमा हिसाबकिताबको कुरा गर्दा छोराछोरी वा अन्य आफन्तसँग छुट्टिएर बस्नुपरेको पनि छ जसले गर्दा उनीहरू मानसिकरूपमा बिमारी भएका छन् । यस्ता घटनाले

उनीहरूले विगतमा शिविर वा भूटानमा देखे-भोगेका आघातपूर्ण, भयङ्कर तथा त्रासदीपूर्ण घटनाहरूलाई ताजा गराएपश्चात् उनीहरू उदासीनता तथा आघातोत्तर तनाव असन्तुलनको सिकार भएका छन् । ब्यांककिडका सामान्य कुरा सिकाएर उनीहरूको जीवनलाई सहज बनाउने उदारवादी या गैरमुनाफाकारी संस्थाहरूको प्रयास कतिपय स्थानमा सफल पनि भएको छ । गरिबीले अस्वस्थ बनाएको शरीर भएका मान्छेले पैसाले स्वास्थ्यलाभ गरेपछि बलको घमण्डले अभद्र व्यवहार गर्नु त्यति अस्वभाविक पनि हैन । घरेलु हिंसाका कारण गृह कलह, परिवारका सदस्यहरूमाझ भौतिक तथा मानसिक विभाजन भएको छ भने त्यस्ता परिवारका अलग्गिएका कति श्रीमान् श्रीमतीको सम्बन्धविच्छेद भएको छ । सम्बन्धविच्छेद ज्यादै महँगो हुने भएकाले परिवारले ठुलो आर्थिक भार खेप्नु परेको छ । घरका सामान जस्तै पलङ, टेबल कुर्सी, सोफा, फ्रिज आदिदेखि निश्चित समयवधिको करारमा हस्ताक्षर गरी भाडामा तथा ऋणमा लिएका घरसम्म प्रभावित भएका छन् । मदिरा, लागूऔषध, आदि पनि हिंसाका अन्य कारणका रूपमा देखापरेका छन् । मदिरा र लागूऔषधका कारण महिलाहरूमाथि यौन दुर्व्यवहार भएर प्रहरीमा उजुरी परेका प्रशस्त उदाहरणहरू छन् । पितृसत्तात्मक भूटानी समाजका महिलाहरू पनि यसरी हिंसाको सिकार भएका छन् । नेपाल र भूटानमा हुँदा चुला-चम्का र खेत-खलियानमा मात्र सीमित महिलाहरू पुनर्स्थापनापछि आर्थिक स्वावलम्बनतर्फ उन्मुख देखिन्छन् । उनीहरूले मारेको यो युगान्तकारी फट्काले कति पुरुषहरूलाई समेत धेरै पछि पारेको छ । यो एउटा क्रान्तिकारी परिवर्तन हो तर पुरुषले महिलालाई हेर्ने पुरातन र परम्परागत सोचमा भने नवीनता देखिँदैन जसका कारण उनीहरूलाई त्यसले मानसिक रूपमा रोगी पनि बनाईरहेको छ । महिलाले अहोरात्र निभाउने गृहिणीको भूमिकालाई कुनै काम नमान्ने सामाजिक सोच पुनर्स्थापनाको पृष्ठगामी भएर नयाँ देशहरूमा प्रतिरोपण भए पनि त्यो फस्टाउने सम्भावना न्यून देखिन्छ किनकि त्यो भूमिका उनीहरूले पनि ननिभाइ नहुने वाध्यात्मक परिस्थितिबाट पुरुषहरू गुञ्जिरहेका छन् ।

जीवनशैली परिवर्तन

पुनर्वाससंगै भूटानीहरूको रोजगारीको दर बढेको छ त्यसैले उनीहरूको जीवनस्तर रातारात उक्सिएको छ । पुनर्वासअघि र पुनर्वासपछिको जीवनशैलीमा उत्तरी र दक्षिणी ध्रुवबिचको दुरी जतिको भिन्नता छ । एक बिहान लाएर हिजो कोइलामा पकाइ खानेहरू

आज निमेषमै क्लिन एनर्जीमा पकाएर खाने भएकाछन् । हिजो साइकल सम्म चढ्न नसक्ने आज कारका धनी भएका छन् । बारीको हगनगौडी घरभित्र पसी भोजनालयको छेउमा शौचालय भएर बसेको छ । त्यसरी नै रछ्यानको जुठेल्लु डिसवासर भएको छ । खेत बारीको आकार पाकघरको एउटा कुनामा रेफ्रिजरेटर भएर घटेको छ । बाहिरका कुराहरू घरभित्र पसेर मान्छेको मनबाट मानवता बिस्तारै विस्थापित गराइरहेको छ । हिजो कछुवाको तालमा हिँड्ने मान्छे आज चितुवाको गतिमा दौडिरहेछ तर पुगेको कहीं छैन । हिजो लुला खुट्टाको हिंडाईमा पनि जीवन त थियो नै तर के यो दौडले मृत्युको मुखबाट बँचेर सधैं बाँच्न सकिएला ? नुन माग्नुपर्ने हिजोको मान्छेले आज सुनको चाकु भेट्दाको उन्मादले त्यसलाई लुकाउन आफ्नै मुटुमा घोपिरहेछ यद्यपि ऊ मरेको छैन केवल उसको संवेदना त्यसको जन्मस्थलबाट निस्किसित भएको छ । विस्थापित भएको छ । हिजो के खाने भन्ने पिर थियो आज केसँग खाने भन्ने अन्याल छ । हिजो के लाउने भन्ने चिन्ता थियो आज कुन लाउने भन्ने दुविधा छ अर्थात् हिजो के लगाएर लाज छोप्ने भन्ने फिक्री थियो आज आफ्नो वैभवको अहङ्कार कसरी प्रदर्शन गर्ने भन्ने दुविधा छ । खुट्टा पसार्दा भित्ता भत्किने कोठा जत्रो घरमा हिजो अँटाएको सिङ्गो परिवार हिजोको घर जत्रो कोठामा परिवारको एउटा सदस्य एकलै अँटाउन नसक्दा आज शतचूर्ण भएको छ । हिजो यौटै चकलामा बेलेको रोटी बाँडीचुँडी खाने मान्छेहरू आज उही रोटीमा झगडा परेपछि त्यो चकला चकना चकना भएको छ । सबै भन्दा व्यस्त दिन असार पन्ध्र हिजो वर्षमा एक दिन आउँथ्यो तर आज हरेक दिन असार पन्ध्र भएको छ त्यसैले दही-चिउरा-केरा खाने दिन कहिले हो भन्ने अत्तोपत्तो हुन छाडेको छ अचेल । यो चटारोमा हली, गोरु, बाउसे, रोपार, खेताला आदिको काम छैन । हिजोको चारखुट्टे गोरुलाई विस्थापित गराएर आजको चारचक्के गाडीले भूटानीहरूलाई के साँच्चै पुनर्स्थापित गराउँदै छ त ? बहर दाएर बुढा भएका उनीहरूलाई अहिले समयले यसरी दाइरहेको छ की यो नयाँ जीवनशैलीमा आफूलाई ढाल्न उनीहरूले अनेकन सम्झौता गर्नु परेको छ ।

भौतिक रूपमा मान्छे स्थापित भएपछि आध्यात्मिक र संवेदनात्मक रूपमा विस्थापित हुन्छ । उपलभ्य तर नव जीवनशैलीलाई अनिवार्य भौतिक साधनले मान्छेलाई रोबोट झैं यान्त्रिक बनाएको छ । धन नहुँदा मात्र त्यसको प्राप्तिको एउटा भोक हुन्छ तर जब त्यो प्राप्त हुन्छ त्यसपछि असंख्य हिंस्रक, भ्रामक, संक्रामक र आक्रामक भोकहरू लाग्न थाल्छन् जुन भोक मेट्न मान्छे मरिमेट्दा मरिमेट्दै आफैं मेटिन्छ । हिजो उनीहरूसँग मन थियो जीवन थियो धन थिएन आज धन छ तर मन छैन जीवन छैन । हिजो दर्शमा एक जोर चप्पल पाउँदा दस दिन रमाउने मान्छे आज एक दिनमै दस जोर जुत्ता फेरेर पनि एक पला

हाँस्न सकेको छैन । शिविरको सिरानदेखि पुछारसम्म धुरी जोडेर बसेका उनीहरू फैलिएर यति ठुला भएकाछन् की यौटै सबर्बमा पनि आट्न नसकेर बसाइँ सर्नु परेको छ । यौटै कुवामा एक जुग सँगै बसेका लघुताभासले संक्रमित सहस्र भ्यागुत्ता झैँ उनीहरू सागरमा बसाइँ सरेपछि आत्मश्लाघाको ज्वारभाटाले लघारिएका छन् । 'अलेगरी अफ दि केभ'मा प्लेटोले गरेको विचित्र चित्रण उनीहरूमा चरितार्थ भएको छ ।

आत्महत्या र मानसिक स्वास्थ्यको समस्या

पुनर्वासले भूटानीहरूलाई अवसर र चुनौती बरोबर दिएको छ । पुनर्वासलाई अवसरको औंला मानी त्यसलाई समातेर हिँड्नेहरू एउटा रुमानी रोडमा यात्रारत छन्, कति गन्तव्यतिर नजिकिँदै छन् र कति गन्तव्यमा पुगेर विश्राम लिइरहेकाछन् भने कतिलाई पुनर्वास एउटा ढुङ्गे र ढाँडे बाटो साबित भएको छ । उनीहरू अनेकाँ समस्याबाट गुञ्जिरहेका छन् तर आमास्वास ज्यादै विकराल तथा जटिल समस्याको रूपमा देखिएकाछन् । हुन त हिजो भूटान र नेपालमा हुँदा पनि यी समस्या नभएका हैनन् तर तिनका दर र कारण फरक थिए । उपर्युक्त उपशीर्षकहरू यी समस्याका केही कारणहरू हुन् । युवा पिँडोले नयाँ ठाउँमा छेपारोले झैँ रङ्ग फेरेका छन् । यो रङ्ग परिवर्तन रहर होइन । यो सौन्दर्यको लागि नभएर अस्तित्वको लागि हो भन्ने नबुझ्दा पनि यी जटिलता जन्मेका छन् । आमास्वासका अन्य कारणहरूमा जीविकोपार्जनको बाटोमा देखिएको अन्धकार, अस्पष्टता वा अनिश्चितता, बेरोजगारी, सामाजिक सहयोगको अभाव, आदि हुन् । सामान्य वा ग्रामीण जीवन बिताइरहेकाहरूले एककासि सहरिया जीवनशैली अपनाउनु पर्दाको पिरोलोको परिणति पनि हो आमास्वास । क्याम्पमा घुइँचोमा बस्ने बानी भएकालाई उनीहरू बसेको ठाउँ आसपास आफ्नो समुदायका वा चिनजानका मान्छेहरू नहुँदा एकलोपनको अनुभूतिले पनि आमास्वास निम्त्याएको छ । पुनर्वासपूर्व पुनर्वासपश्चातको जीवनको बारेमा गरेको अड्कल, कल्पना वा अपेक्षा र त्यहाँ पुगेपछिको धरातलीय स्थितिबिचको फराकिलो दुरीको हुरीले पनि ल्याएको छ आमास्वास । पुनर्वासपूर्व आफू जन्मेको माटोसँगको वियोग भए पनि प्रकृतिसँग उनीहरूको सम्बन्ध ज्यादै नजिक थियो तर पुनर्वासोत्तर देश र माटोको पुनर्प्राप्तिसँगै पुनर्स्थापित भए पनि प्रकृतिसँगको सम्बन्ध पुनर्स्थापित हुन नसक्दा पनि आमास्वास देखापरेको छ । यसरी हेर्दा उनीहरू जन्मेको र बाँचेको माटो, उनीहरूले भोगेर आएको युग र अहिलेको परिस्थितिको बिचको भिन्नताको यौगिक प्रतिफल जस्तो पनि देखिएको छ आमास्वास ।

सरकारले दिएको भत्ताबाट नखाई नलाई घर किन्न जम्मा गरेको पैसा छोराले जुवामा हानेको जस्ता अप्रिय घटना उनीहरूको समुदायमा घटेकाछन् । पढेलेखेका छोराछोरीको भर परी तिनकै उज्वल भविष्यका लागि पुनर्वास रोजेकाहरूले उनीहरूका सन्तानले बाटो बिराउँदा उनीहरूको काटिएको नाकको पीडा लुकाउन पनि भएको छ आत्महत्या । ब्यांककिङ कारोबारप्रतिको अनभिज्ञताले गर्दा आफ्नै परिवार र आफन्तबाट ठगिएर पनि भएको छ आमास्वास । भूटान तथा नेपालमा रहँदा उनीहरू बसेको वरिपरिको ठाउँमा हुने दुर्घटनाको मात्र जानकारी हुन्थ्यो भने आज सञ्चार माध्यमको सहज पहुँचका कारण विश्वभर कहाँ के भइरहेको छ भन्ने कुरा छिनमै थाह हुने भएकाले पनि आत्महत्याको दरमा ह्रास वृद्धि भएको आभास भएको पनि हुनसक्छ । आघातोत्तर तनाव असन्तुलन (आतअ) डायस्पोरिक भूटानी समुदायको अर्को जल्दोबल्दो समस्या हो । विशेष गरी विगतमा भूटान सरकारको यातना भोगेका, त्यस्तो यातना भोगेको देखेका, बाल्यकालमा शारीरिक दुर्व्यवहार खेपेका, बलात्कार गरिएका वा यौन दुर्व्यवहारमा परेका, हातपात गरिएका वा कुनै शस्त्रास्त्रसहित धम्क्याइएकाहरू आतअको सिकार भएकाछन् । यी मानसिक स्वास्थ्यका समस्या समाधानार्थ परामर्शहरू दिइएकाछन् तर परामर्शदाताहरू त्यति सफल देखिएका छैनन् । उनीहरूको प्रयास असफल हुनुमा भूटानी समुदायको बारेमा उनीहरूले पर्याप्त अध्ययन अनुसन्धान नगर्नु वा गर्न नसक्नु हो । त्यस्तै उनीहरूले दिने परामर्श र त्यसको दिइने तरिका भूटानी संस्कृति, परम्परा, रितिरिवाज, चाल चलन, धर्म, जीवनशैली, जीवनप्रतिको उनीहरूको दृष्टिकोण वा दर्शन, आदिसँग तालमेल नहुनु पनि त्यो असफलताको कारण हो । अर्को शब्दमा भन्दा पूर्वीय र पाश्चात्य जीवन, दर्शन, संस्कृति आदि बिच सङ्गति नभएकाले उनीहरूले दिने परामर्श उपयुक्त हुँदैन । स्किजोफ्रिनीया मात्र मानसिक स्वास्थ्यको समस्या होइन भनी मानसिक स्वास्थ्य सम्बन्धी जनचेतना जागृत गराउन अत्यावश्यक छ । यसो गरे समयमै समस्याको पहिचान हुने भएकाले त्यसको उपचार गर्न सकिन्छ र आमास्वासको न्यूनीकरण पनि हुन्छ ।

संस्थाहरूको स्थापना

भूटानीहरू पुनर्वास हुन पुगेका प्राय प्रत्येक स्थानमा एक वा सो भन्दा बढी सामुदायिक संस्था खोलिएका छन् । यी संस्थाहरूले स्थानीय स्तरमा मात्र काम गर्दछन् । राष्ट्रिय तथा अन्तराष्ट्रिय तहमा आफ्नो उपस्थिति जनाउन र केही सेवा पुर्‍याउने कार्यमा सक्रियता देखाएका संस्था समेत स्थापित भएका छन् । शिक्षा तथा सशक्तीकरणद्वारा

न्यायको खोजी' भन्ने नारा लिएर २०१० मा अस्ट्रेलियाको एड्लेडमा स्थापना तथा दर्ता भएको 'पुण्य फाउन्डेसन' ले भूटानी शरणार्थी शिविर र त्यहाँका स्थानीय क्षेत्रका आर्थिक कठिनाइका कारण उच्च शिक्षा हाँसिल गर्न नसक्ने जेहेन्दार विद्यार्थीहरूलाई छात्रवृत्ति प्रधान गर्नु, इथियोपियाका प्रभाव्य वा असुरक्षित केही प्राथमिक तहका विद्यार्थीलाई छात्रवृत्ति दिनु, केन्याका बलात्कार तथा हिंसा पीडित महिला तथा नेपालका भूकम्प पीडितहरूलाई सहयोग गर्नु जस्ता आदि काम गर्दै आइरहेको छ । अस्ट्रेलियाको एड्लेडमै २०१४ जून मा स्थापना भएको गैर नाफामुलक भूटानी शहीदहरूको स्मृति तथा यातना पीडितहरूको समाजले (BHUMMATSS) भूटान सरकारले दिएको यातना तथा बलात्कार पीडितहरूको कथा सङ्कलन गरेर वेबसाइटमा प्रकाशन गरी इतिहासको संरक्षण तथा दस्तावेजिकरण गर्नुका साथै पीडित तथा तिनका परिवारको घाउ निचोरेर पीप निकाली आघातोत्तर तनाव असन्तुलनलाई न्यूनीकरण गर्ने अवसर प्रदान गरेको छ । BHUMMATSS ले Survivors of Torture and Trauma and Rehabilitation Services (STTARS) नामक स्थानीय संस्थासँग सहकार्य गरी शहीद तथा यातना पीडित र तिनका परिवारलाई योगा कक्षा सञ्चालन तथा मानसिक स्वास्थ्य सम्बन्धी जानकारीमूलक सत्रको आयोजना गर्दै आइरहेको छ ।

२००९ मा स्थापित Bhutanese Community in New Hampshire बाट जुन २०१७ मा Building Community in New Hampshire (BCNH) मा रूपान्तरित यस संस्थाले स्थानीय सामुदायिक संस्था भएर पनि तिलक निरौला प्रस्तोता रहेको 'हाम्रो आवाज' टेलिविजन कार्यक्रमद्वारा सम्पूर्ण भूटानी डायस्पोरालाई जोड्ने प्रशंसनीय कार्य गरेको छ । समसामयिक गतिविधिलाई कार्यक्रममार्फत पस्केर डायस्पोरामा सूचना प्रवाह गर्नुका साथै विभिन्न तहबाट सामुदायिक विकासमा योगदान पुऱ्याउने व्यक्तित्वहरूलाई समुदाय समक्ष परिचय गराएको छ । विशेष गरी भाषाको कारणले समुदायमा भएका गतिविधि बारे आफूहरूलाई सुसुचित तथा जानकार राख्न असमर्थ भई सूचनाको हक गुमाउन पुगेकाहरूलाई नयाँ देश, काल, परिस्थिति, संस्कृति आदिसँग समायोजन गर्न तथा अभ्यस्त राख्न यो कार्यक्रम अत्यन्तै प्रभावकारी तथा सफल रहेको छ । १० मार्च २०१० मा सुरु भएको यो कार्यक्रम २५ जनवरी २०१७ मा आएर स्वयंसेवकहरूको अभावमा दुर्भाग्यवश बन्द भएको छ । शरणार्थी तथा आप्रवासीहरूलाई सामाजिक सेवा, रोजगारीको सेवा, नागरिकता सम्बन्धी सेवा, स्वास्थ्य बिमा, मानसिक स्वास्थ्य आदि जस्ता सेवाहरू प्रदान गर्दै आएको BCNH को प्रतिवेदन The White House Task Force on New Americans Report, 2015 समाविष्ट छ भने 2016 Martin Luther

King, Jr. Coalition Special Award द्वारा BCNH सम्मानित भएको छ । 'एकल तथा सामूहिक स्वास्थ्यलाभका लागि युवा नेतृत्वको प्रवर्धन' भन्ने नाराका साथ जून २०१६ मा स्थापना भई अमेरिकाको क्यालिफोर्नियामा दर्ता भएको गैर नाफामूलक संस्था Foundation For Conscious Activism का परियोजनाहरूमा कला, संस्कृति तथा प्रस्तुतिहरूको प्रदर्शन गर्नु, योगा सत्र सञ्चालन गर्नु, मानसिक स्वास्थ्य सम्बन्धी सामुदायिक जनचेतनाका कार्यक्रम ल्याउनु, आदि पर्दछन् । Organisation of Bhutanese Community in America (OBCA) ले खेलकुद लगायतका विभिन्न कार्यक्रमहरूको आयोजना गरी समुदायलाई जोड्ने काम गर्दै आइरहेको छ । २०१७ मा स्थापित Humanitarian Organisation for Philanthropic Enthusiasm (HOPE) ले अमेरिकाको ओहायोमा २०१७ डिसेम्बर १६ मा 'कविता महोत्सव' नामक कार्यक्रम आयोजना गरेको छ । जातीय पहिचान, संस्कृति, रितिरिवाज, आभूषण, आदिको संरक्षण तथा प्रवर्धन गर्ने हेतुले विभिन्न जातीय संस्थाहरू पनि अस्तित्वमा आएका छन् भने धार्मिक संघसंगठनहरूको जन्म पनि भइरहेको छ ।

राजनीति

पुनर्स्थापनापछि राजनीति गर्ने प्राय सबै अन्य जनसाधारण सरह परिस्थितिको झाडीमा क्यामोफ्लाज्ड भएका छन् अर्थात् राजनीति शून्य छ ।

खेलकुद

खेलकुद शारीरिक र बौद्धिक दुवै भएता पनि फुटबल र भलिबल भूतानीहरूका मुख्य खेलकुदहरूमा पर्दछन् । शरणार्थी भएर नेपाल आएपछि क्रिकेट र मार्सल आर्ट पनि खेल्न थालेका उनीहरूको अभिरुचि तथा आकर्षण पुनर्बासपछि अन्य खेलमा पनि बढ्दै गइरहेको छ । खेलकुद मानसिक तथा शारीरिक स्वास्थ्य तथा तन्दुरुस्तीका लागि मात्र लाभदायक नभएर यसले समुदायका सदस्यहरूलाई एकअर्कामा परिचित गराएर सम्बन्ध स्थापना गर्न पनि महत्वपूर्ण भूमिका खेल्दछ । खेलकुदले एउटा समुदायलाई अर्को समुदायसँग, एउटा देशलाई अर्को देशसँग मात्र नभएर विश्वलाई नै जोड्ने काम गर्दछ । विश्वका विभिन्न स्थानमा रहेका भूतानीहरूले खेलकुदका यिनै महत्वहरूलाई आत्मासाथ

गर्दै समय समयमा खेलकुद कार्यक्रम तथा प्रतियोगिताहरु आयोजना गर्दै आइरहेका छन् । यस्ता आयोजनाहरु स्थानीय, क्षेत्रिय तथा प्रान्तीय स्तरमा भएका छन् । यसैक्रममा अमेरिकाको टेनेसीदेखि नेपाल गएर जितु बस्नेत (काका)ले २०१६ को अन्त्यमा आयोजित “ओबिसिए चौथो अन्तर्राष्ट्रिय फुटबल प्रतियोगिता” सञ्चालन गरेका छन् । अन्तर्राष्ट्रिय स्तरमा हुने फुटबल खेलमा निर्णायकहरुले प्रयोग गर्ने यान्त्रिक उपकरणहरुको प्रयोग गरी बस्नेतले निर्णायकको भूमिका निभाएका छन् । उनले ती उपकरणहरु नेपालका बरिष्ठ फुटबल निर्णायक लब खत्रीलाई उपहारस्वरूप प्रदान गरेका छन् । हाल फुटबल प्रशिक्षकको रूपमा कार्यरत बस्नेत युएस सक्कर फेडरेसनबाट मान्यता प्राप्त पहिलो भूतानी फुटबल निर्णायक हुन् । २०१० मा प्राप्त सो प्रमाणपत्र उनले हरेक वर्ष नवीकरण गर्दै अहिलेसम्म अध्यावधिक राखेका छन् । २०१७ मा टेनेसीमा ब्राजिलका विश्व प्रसिद्ध खेलाडी रोनाल्डिन्होले खेलेको एउटा च्यारिटी म्याचमा समेत बस्नेतले असिस्टेन्ट रेफेरीको जिम्मेवारी बहन गरेका छन् । भूतपूर्व मार्सल आर्टिस्टहरुले पनि मान्यताप्राप्त सम्बन्धित संस्थाबाट उनीहरुको योग्यता प्रमाणित गराएर विभिन्न स्थानमा प्रशिक्षण सुरु गरेका छन् ।

भाषा तथा साहित्य

संस्कृतका विद्वान् तथा कवि भर्तृहरिले भनेका छन्, “साहित्यसंगीतकला विहीनः साक्षात् पशुः पुच्छविषाणहीनः।” अर्थात् साहित्य, सङ्गीत वा कला नभएको मानिस त्यो पशु हो जसको पुच्छर अनि सङ्ग हुँदैन । मानव सभ्यताका अभिन्नाङ्ग जस्तै भाषा, साहित्य, सङ्गीत, चिन्तन, स्मृति, संस्कृति, परम्परा, रितिरिवाज, पोसाक, जीवनशैली आदि सबै वृद्धि, विस्तार र विकास हुँदै जान्छन् अर्थात् ती सबै परिवर्तनशील छन् । कसैले चाहँदैन कि ती अपरिवर्तनीय रहून् या त चाहेर पनि यिनलाई स्थायित्व दिन सकिँदैन यद्यपि यिनलाई साहित्य, सङ्गीत वा कलामा भने अवश्य जीवन्त राख्न सकिन्छ । सङ्ग्रहालयमा सम्भव नभए कम्तीमा तिनलाई विद्युतीय अभिलेखालयमा संरक्षित राखियो भने नयाँ पिँढीलाई त्यसरी र त्यस्तै आनन्द मिल्नेछ जसरी र जस्तो आनन्द अहिलेकालाई बाल्यकालका वा विगतका दुर्लभ फोटा हेर्दा मिल्छ । त्यति मात्र नभएर त्यसले उनीहरुलाई आफ्नो प्रगति, विकास र सभ्यताको सर्भेक्षण गर्ने आधारभूमि उपलब्ध गराउनेछ ।

पुनर्स्थापनासँगै नेपाली भाषा, साहित्य तथा सङ्गीतले विश्वका समृद्ध राष्ट्रहरूमा फैलने सुवर्ण अवसर प्राप्त गरेको छ । यो विश्वभरिका सम्पूर्ण नेपालीले गौरव गर्ने विषय हो । भूटानीहरू पुनर्वास भएका आठ राष्ट्र मध्ये दक्षिण अस्ट्रेलियाबाट नेपाली भाषाका कक्षाहरू पहिलोपटक २०१२ को मार्चमा सञ्चालनमा आएका हुन् । एथिनक स्कुल एसोसिएसन अफ साउथ अस्ट्रेलियाको मान्यताप्राप्त भूटनिज एथिनक स्कुलको नाममा सञ्चालित यस विद्यालयले छरेको प्रकाशको उज्यालोमा अहिले विश्वका विभिन्न देशमा नेपाली भाषाका कक्षाहरू प्रशस्त देखिएका छन् । साउथ अस्ट्रेलियाका दुई माध्यामिक विद्यालयमा ऐच्छिक विषयको रूपमा नेपाली पढाइन्छ । जाति जता गयो त्यहाँसम्म भाषा सहजै पुग्छ नै तर त्यहाँ नयाँ भाषाको रूपमा त्यसलाई उद्घाटन गराएर त्यसको संरक्षण, सम्बर्द्धन तथा प्रवर्धन गर्न भने ज्यादै जटिल तथा चुनौतीपूर्ण हुन्छ । जातिको अस्तित्व कायम राख्न सबैभन्दा महत्त्वपूर्ण भूमिका भाषाले नै खेलेको हुन्छ । भूमण्डलीकरणको सङ्क्रमणले ग्रस्त यो एक्कासौँ सदीमा तुला भाषाको अतिक्रमणले कति भाषा विस्थापित भएका छन् भने कति भाषा तिनको उद्गमस्थलमै लोपोन्मुख देखिन्छन् । भूटानीहरू त भूटानबाट उखेलिएर फ्यालिएपछि मुझ्राएको नेपाली भाषाको मालबाँसलाई कम्तीमा हरियै राख्न त सफल छन् । त्यसलाई मर्न नदिउन्जेलसम्म त्यसबाट नयाँ तामा टुसाएर झाँगिने आशा गरिरहन अवश्य सकिन्छ । मातृभाषा नेपाली भएका कतिपय भूटानी नानीहरूलाई त्यो दोश्रो भाषा भइरहेको छ । त्यसो हुन नदिन उनीहरूलाई घरमा नेपाली बोल्न अनिवार्य हुने नियम लागु गर्न सकिन्छ । आधुनिक प्रविधिको उपयोग गरी उनीहरूसँग बसेर नेपाली टेलिभिजन तथा चलचित्र हेर्ने, नेपाली रेडियो तथा गीतसंगीत सुन्ने जस्ता अन्य धेरै कुरा घरमा गरियो भने पारिवारिक समय मनोरञ्जनात्मक तवरले व्यतित हुनुका साथै मातृभाषालाई चिरायु राख्न पनि सकिन्छ । मान्छेलाई प्रेमले नजिक राख्छ । प्रेम व्यक्त गर्न भाषा अनिवार्य हुन्छ अर्थात् भाषाबिना प्रेम अभिव्यक्त गर्न सकिन्न । अतः मान्छेलाई प्रेमले भन्दा भाषाले बढी नजिक राख्दछ । विभिन्न देशका विभिन्न स्थानमा भाषा कक्षा सञ्चालन भएतापनि त्यहाँको स्थानीय पाठ्यक्रम अनुरूप शिक्षण नहुँदा वालवालिकाहरू आफ्नो भाषा सिकाइ प्रति उत्साहित देखिएका छैनन् । उनीहरूले पढ्ने स्कुलको पाठ्यक्रमको विज्ञान र मनोविज्ञान बुझ्न र त्यही अनुसार पाठ्यक्रम तयार गर्ने सके उनीहरूको सिकाई मनोरञ्जनात्मक हुन्छ । अहिलेसम्म त्यस्तो पाठ्यक्रम तयार नभएता पनि खिम खतिवडाले 'हाम्रो नेपाली भाषा' पुस्तक तयार पारेका छन् ।

पुनर्वाससँगै साहित्यिक गतिविधि पनि बढेको छ । २०१४ को अन्त्यतिर स्थापित 'मातृभाषा संरक्षण समूह' ले अहिलेसम्म पाँचवटा कृतिको प्रकाशन गरिसकेको छ भने

झन्डै दुई दर्जन कृतिका रचयिता कवि डिल्लीराम शर्मा आचार्य तथा गजल श्रष्टा दुर्गा रिमाललाई अक्टोबर २०१७ मा अमेरिकाको ओहायोमा अभिनन्दन गरेको छ ।

सन् १९९३ देखि अनवरत रूपमा भूटानी नेपाली भाषा तथा साहित्योन्नती प्रति प्रतिबद्ध भएर लागेका अग्रज गंगाराम लामिटेरेलाई अन्तर्राष्ट्रिय नेपाली साहित्य समाजले अमेरिकाको वाशिंगटनमा २०७० मा सम्मान गरेको छ । नेपाली भाषा तथा साहित्यमा योगदान पुन्याएर यसरी सम्मानित हुने पहिलो भूटानी उनी साहित्य परिषद भूटानका संस्थापक सदस्य हुन् । नेपाली भाषा तथा साहित्यलाई विश्वव्यापिकरण गर्न योगदान पुन्याउँदै आएका साहित्य परिषद भूटानका अध्यक्ष भक्त घिमिरे २०१८ मा र विश्व भूटानी साहित्य सँग (जिबिलो) का अध्यक्ष तथा जिएफएनएलका उपाध्यक्ष डेन्जोम सम्पांग २०१४ मा विश्व नेपाली साहित्य महासङ्घ (GFNL) को 'साहित्यिक दूत' सम्मानद्वारा सम्मानित भएका छन् ।

२००९ मा स्थापना भएको जिबिलोओले प्रत्येक दुई वर्षमा 'बृहत् अन्तर्राष्ट्रिय सृजनात्मक अनुष्ठान' को आयोजना गर्दै आइरहेको छ । २०१२ मा भूटानी शरणार्थी शिविर, खुदुनावारीमा पहिलो अनुष्ठान सम्पन्न भएको थियो भने २०१६ को नोभेम्बर २५-२६ मा टेक्ससको अर्भिडमा आयोजित तेश्रो अनुष्ठानमा कवि तुम्बेहाङकृत 'भन्न पर्खालको सयपत्री' कविता सङ्ग्रह 'जिबिलो वर्ष पुस्तक' द्वारा सम्मानित भएको छ । सन् १९९८ मा प्रकाशित पुस्तकले २०१६ मा 'जिबिलो वर्ष पुस्तक' भनिँदा त्यसले ठुलो विवाद पनि ल्याएको थियो । जिबिलोओले अहिले सम्म डेढ दर्जन भन्दा बढी पुस्तक प्रकाशन गरेको छ । सन् १९९३ मा स्थापित नेपाली भाषा परिषद भूटानबाट नेपाली साहित्य परिषद भूटान हुँदै साहित्य परिषद भूटानमा (सापभू) रुपान्तरित भएको भूटानी डायस्पोराको पित्र संस्था सापभूले कथा, कविता, महाकाव्य गरी एक दर्जनको हाराहारीमा कृति प्रकाशन गरेको छ ।

सन् २००९ को मे ७ तारिक अनलाइन प्रकाशन सुरु गरेको साप्ताहिक रूपमा औसत ५ वटा सृजना प्रकाशित गर्ने www.bhutanese-literature.com ले अहिले सम्ममा १८७ सर्जकका २२०० भन्दा बढी लेख-रचनाहरूको अभिलेखीकरण गर्न सफल भएको छ । संस्थापकाध्यक्ष रमेश गौतम अनि सहसंस्थापक डोना आचार्य, सन्चमान खालिङ, आर एन पोखरेल र यतिराज अजनबी रहेको यो वेबसाइट भूटानी डायस्पोराको पहिलो र एक मात्र विसुद्ध साहित्यिक प्रकाशन हो । यसमा पुनर्वासपछिको भूटानीहरूको साहित्यिक सृजनात्मकता र सृजनशीलता प्रतिविम्बित भएको छ । यसमा प्रकाशित एउटै लेख झन्डै

९,००० पटकसम्म पढिएको छ । यो तुलो सङ्ख्या नभए पनि हाम्रो सानो ज्ञानसङ्ख्याको अनुपातमा उल्लेखनीय नै मान्नुपर्छ ।

पुनर्वास सुरु भए पश्चात् प्रकाशित कृतिहरूमा वर्णाश्रम (खण्डकाव्य, दधिराम अधिकारी २००८), धनेहरू निरन्तर हिँडिरहे (सन्चमान खालिङ, कविता सङ्ग्रह २००८), अनुभूति (टंक बयलकोटी, गजल सङ्ग्रह २००८), जून हराएको रात (प्रवासी कृष्ण घायल, रुबाइ सङ्ग्रह २००८), प्रलयाम्निको सँघारबाट (भोलानाथ सिवाकोटी 'पुरानाघरे', कविता सङ्ग्रह २००८), अश्रा (बादल थापा, कविता सङ्ग्रह २००८), अविरल आँसु (मणिराम धिमाल दीपित, कविता सङ्ग्रह २००९), एक अँजुली माया (छत्रपति फुयाँल, गीत गजल सङ्ग्रह २००८), नाति (नारद तिमिसिना, पद्य कविता सङ्ग्रह २०६६), नाति (नारद तिमिसिना, गद्य कविता सङ्ग्रह २०६६), नाति (नारद तिमिसिना, निबन्ध सङ्ग्रह २०६६), नाति (नारद तिमिसिना, कथा सङ्ग्रह २०६६), भाकल (नारद तिमिसिना, मिश्रित सङ्ग्रह २०६६), डम्बरकुमारी स्मारिका (नारद तिमिसिना, २०६६), सम्झनाका खण्डित आकृतिहरू (सामूहिक, कविता सङ्ग्रह २०६७), मूल्यबोध (साहित्यिक पत्रिका २०६७), प्रयास (विदुर पौड्याल, रुबाई सङ्ग्रह २०६७), चोइटिएको जून (सन्जु गिरी, गजल सङ्ग्रह २०१०), नेपाली भाषा शिक्षक (छत्रपति फुयाँल, व्याकरण २०१०), शब्द अस्त्र (सामूहिक रुबाई सङ्ग्रह २०१०), स्यालको रजाइँ (छत्रपति फुयाँल, बालकथासङ्ग्रह २०६८), तुर्सा (कविता सङ्ग्रह, शिवलाल दाहाल २०१२), बसाइँ सरेको देश (विदुर पौड्याल, कविता सङ्ग्रह २०१२), साक्षी (वाई एन चम्लागाईँ, उपन्यास २०६९), Reminiscence: Petition & Politics (हरि के क्षेत्री, संस्मरण २०१३), अलबिदा बेलडाँगी (शिवलाल दाहाल, संस्मरण तथा समालोचना २०७०), स्वीकारोक्ति (डेन्जोम साम्पाङ, सिद्धान्त/दर्शन २०७०), त्रिकोण (संयुक्त रुबाई सङ्ग्रह २०७०), बुद्धिको खेल (छत्रपति फुयाँल २०७०), मेरो जीवन (विष्णुमाया तामाङ, गजल सङ्ग्रह २०१४), त्रिकोण (संयुक्त रुबाई सङ्ग्रह २०७०), बदमास (लक्की राशि, रुबाई सङ्ग्रह २०७०), किनाराका छालहरू (खेम रिजाल, गजल सङ्ग्रह २०७०), बुढो रुख र सान्नानीको इन्द्रेनी (लीला निशा, कविता सङ्ग्रह २०१४), Justice to Justice Bhutan (एन बी गिरी, संस्मरण २०१४), बुद्धिको बिको (कर्ण गुरुङ, कविता सङ्ग्रह २०१४), अपेक्षा (यदुनाथ अधिकारी, कविता सङ्ग्रह २०१४), अस्तित्व (यदुनाथ अधिकारी, गजल सङ्ग्रह २०१४), भूगोलको नासो (दुर्गा रिमाल, गजल सङ्ग्रह २०७१), फाटेको मन (दावा मोक्तान रुबाई सङ्ग्रह २०७१), सन्ध्या (जे. एन. दाहाल, गजल सङ्ग्रह २०७१),

अन्तरे (पातलो अन्तरे, गजल सङ्ग्रह २०७१), जोडेर सम्झनाहरू (संयुक्त गजल सङ्ग्रह २०७१), तुलसी मञ्जरी (स्व. राकेश काफ्ले, गजल सङ्ग्रह २०७१), जन्मभूमि (महाकाव्य, दधिराम अधिकारी २०७२), Silhouette of Truth (स्व. ओम पोखरेल, कथा सङ्ग्रह २०१५), शब्द शिल्पी (सामूहिक कविता सङ्ग्रह २०१५), समुन्द्रपारीका कलमहरू (संयुक्त गजल सङ्ग्रह, २०१५), Pathetic Journey (नारद पोखरेल, कविता सङ्ग्रह २०१५), भुल्लै सकिन्नै (सुशील रेग्मी, गजल सङ्ग्रह २०१६), एक अन्जुली सपना (धर्मेन्द्र तिमिसिना, कविता सङ्ग्रह २०१६), कंगारुको देशबाट (सामूहिक गजल सङ्ग्रह २०१६), जन्मभूमि (दधिराम अधिकारी, महाकाव्य २०७२), दर्पण (दधिराम अधिकारी, कविता सङ्ग्रह २०७२), लक्षित पाइलाहरू (स्वर्गीय दिनेश चामलिंग, गजल सङ्ग्रह २०..), गजलयाम (याम थुलुङ, गजल सङ्ग्रह २०७२), देश हराएको रात (रिमेन आलोक, गजल सङ्ग्रह २०७२), समुद्रपारीका कलमहरू (सामूहिक गजल सङ्ग्रह, २०७२), प्रवासका अक्षरहरू (संयुक्त गजल सङ्ग्रह, २०७२), पुनर्वास (गजल सङ्ग्रह, लक्की राशि २०७२), दबाइएका आवाजहरू (सामूहिक गजल सङ्ग्रह २०७२), परिवेश रोएको बेला (स्व. राकेश काफ्ले, मुक्तक सङ्ग्रह २०१७), उतै छोडेको मुटु (बि बि पौड्याल, गजल तथा हाइकु सङ्ग्रह २०१७), बिछोडिएको मन (गजल सङ्ग्रह, नारद आचार्य २०१७), गल्लीगल्लीका गीत (तिलारूपा आचार्य, कविता सङ्ग्रह २०१७), नभएसम्म डिट्टोयट (भानु ढुंगाना, कविता सङ्ग्रह २०१७), हाम्रो पहिचान (सामूहिक कविता, गजल, गीत आदि, २०१७), हाम्रो नेपाली भाषा (खिम खतिवडा २०१७), कुलागाडीको फेदीबाट (बैरागी माइलो, गजल सङ्ग्रह, २०७३), जानू कहाँ हो (धर्मेन्द्र तिमिसिना 'क्षितिज', गजल तथा रुबाई सङ्ग्रह २०७३), सानो भयो (नारद तिमिसिना, कवितासंग्रह २०७४), ऐतिहासिक यात्रास्मरण (नारद तिमिसिना, संस्मरण २०७४), मधु साँगिनी (नारद तिमिसिना, साँगिनी सङ्ग्रह २०७४), मधु/टोमादेवी स्मारिका (नारद तिमिसिना, २०७४), नाति (नारद तिमिसिना, देउसी काव्य २०७४) आदि पर्दछन् । डा. गोविन्द रिजालको A Pardesi in Paradise (संस्मरण) पुनर्वासको पहिलो दशकको अन्तिम तथा २०१८ को पहिलो कृति हो ।

माथि उल्लेखित विधामा लेखिएका पुस्तकहरू विधागत, संरचनात्मक तथा तात्विक दृष्टिकोणले पूर्ण छन् छैनन् सम्बन्धित विधाका विद्वान, विश्लेषक तथा समालोचकहरूले भन्ने कुरा हो । उपरोक्त तथ्याङ्कका आधारमा ६ दर्जन भन्दा बढी कृति प्रकाशित भएका छन् । प्राय कविता लेखिने हाम्रो साहित्यमा पुनर्वाससंगै गजल लेखन बढेको छ । गजलको तुलनामा अन्य विधा धेरै पछि परेको छ । गीत, तांका, हाइकु पनि लेखिएका छन् तर

पुस्तकाकारमा आएका छैनन् । गजल लेख्नेहरूमा अधिकांश नयाँ पुस्तकाका पर्दछन् । केही राम्रा कथाहरू पनि लेखिएका छन् । केही राम्रा कविता पनि आएका छन् । यो दशकमा आख्यानमा पनि कलम चलेको छ । समालोचना पनि नलेखिएको छैन तर ज्यादै कम छ ।

सङ्गीत र कला

गत शिवरात्रीमा इसा फाउन्डेसनका संस्थापक भारतीय योगी सदगुरुका नामले चर्चित जग्गी वासुदेवलाई सङ्गीतले आसनबाट उठाएको हामीले देखेकै कुरा हो । अध्यात्मका अध्येता, अन्तरमनको यात्री, अन्तर्द्रष्टा, अन्तर अभियन्त्रणका अभियन्ता तथा प्रविधिज्ञलाई समेत छमछम नाचाउने शक्ति सङ्गीतमा हुँदोरहेछ । लयबिनाको जीवन कल्पना पनि गर्न सकिन्न । हामीले बोल्ने, हिँड्ने, बस्ने, उठ्ने, प्रतिक्रिया गर्ने सबै क्रियाकलापमा लय हुन्छ । त्यही लयको अर्को नाम सङ्गीत हो । कसैले तपाईंलाई अचमलागदो कुरा सुनायो भने तपाईं पनि विस्मय बोधक व्वाक्य नै प्रयोग गर्नु हुन्छ । गर्नु भएन भने तपाईंसँग बोध छैन अर्थात् तपाईंको दिमाग बोधो छ । त्यही हो लय अथवा सङ्गीत । त्यसैले संगीतविहीन जीवन जीवन जस्तो हुनु सक्दैन ।

अप्रिल १२ १९५६ मा चिरांग जिल्लाको लप्सिबोटेमा जन्मेका प्रताप सुब्बाको शब्द, सङ्गीत र गायनमा सन् १९८२ रेडियो नेपालको स्टुडियोमा 'तिमी देऊ या नदेऊ मोह मलाई' रेकर्ड भएको थियो । यो उनको रेकर्ड गरिएको पहिलो गीत हो । सन् १९७७ मा अरुणा लामा, जितेन्द्र बर्देवा र नयन सुब्बा निर्णायक रहेको दार्जिलिङ जिल्ला साङ्गीतिक समारोहमा आफ्नै शब्द तथा सङ्गीतमा उनले गाएको 'मेरो भाग्यलाई सम्झी म रोइदिन्छु' गीतले दोश्रो स्थान हाँसिल गरेपछि सङ्गीत साधनामा लाग्ने प्रेरणा पाएका थिए । यसका आधारमा भन्ने हो भने भूटानी नेपाली सङ्गीतले चार दशकको यात्रा गरिसकेको छ । १९८२ भन्दा अगाडी गीत रेकर्ड भए नभएको भन्ने चाहिँ अनुसन्धानकै विषय हो । सन् १९६९ तिर प्रताप सुब्बाले नै एबी सुब्बाद्वारा रचित 'नेपाली अधि बढ हातमा क्रान्तिको झण्डा लिई' गीत फेला पारेका थिए तर ती एबी सुब्बा उनकै पिता हुन् कि अर्कै हुन् भन्ने कुरा अहिलेसम्म निश्चित भएको छैन । सुब्बाका पिता संगीतप्रेमी हुनुका साथै वाद्यवादन पनि गर्थे ।

आर्थिक पक्षघातले ग्रसित शरणार्थी अवस्थामा पनि भूटानीहरू साङ्गीतिक रूपमा

सक्रिय नै थिए । त्यतिखेर पनि गीत रेकर्ड गर्ने र एल्बम निकाल्ने काम हुन्थे । नेपाल टेलिविजनबाट प्रसारण हुने 'तिम्रो सुर मेरो गीत' की प्रतियोगी तथा 'नेपाली तारा २' को टप ट्वेन्टीसम्म पुग्न सफल कान्छीमाया सुब्बा र सोही टेलिविजनबाट प्रशारित सन् २०११ को 'सिङ्गिङ आईकन नेपाल' को टप टेनबाट शरणार्थी भएकै कारण बाहिरिन पुगेका टेक दुधराज विषम परिस्थितिमा पनि साङ्गीतिक साधनामा लाग्ने उनीहरूको नश्वको जीवित उदाहरण तथा प्रमाण हुन् ।

पुनर्वासपछि अमेरिकाबाट साङ्गीतिक एल्बमहरू निकाल्ने लहर नै चलेको छ । त्यो लहरले युरोप, अस्ट्रेलिया र क्यानाडालाई पनि छोएकै छ । यो लहर खास गरी पुनर्वासको पहिलो दशकको पछिल्लो पाँच वर्षमा अझ बढेको छ । पुनर्वास प्रारम्भ भए यता कति एल्बम निस्के यकिनका साथ भन्न सक्ने अवस्था छैन तथापि अन्दाजी पाँच दर्जनको हाराहारीमा होलान् । यसरी एल्बम निकाल्नेहरूमा अधिकांश गीत/गजल लेखन र गायनमा लागेकाहरू छन् भने केही मात्र सङ्गीत सर्जक पर्दछन् । अहिलेसम्म एकै जनाले ३/४ वटा अल्बम निकालिसकेका छन् । गीतका शब्द सृजना गरी एल्बम निकाल्ने पहिलो महिला हुन् अमेरिकाबासी माया भट्टराई । शारीरिक दुर्बलता भएकाहरूसंग पनि सबल मानिसको झैं संवेदना र अनुभूति अभिव्यक्त गर्ने क्षमता हुन्छ भन्ने सत्य उनले 'माया' एल्बम मार्फत उजागर गरेकी छन् । शब्द, सङ्गीत र गायन तीनै पक्ष सबल रहेका गीत विरलै छन् । हुन् त भूटानी सङ्गीतको आधार नेपाली सङ्गीतमै पनि यी तीनै पक्ष मजबुत रहेका गीत आजभोली ज्यादै कम मात्र रेकर्ड हुने गरेका छन् । उनीहरूका गीतको सङ्ख्या उकालो चढे पनि तिनले गुणलाई साथै लान सकेका छैनन् । यसो भन्दैमा उनीहरूको सङ्गीतको गुणस्तर यस्तै रहिरहने र असल नहुने भन्ने पक्कै हैन किन कि संख्यात्मक रूपमा वृद्धि हुँदै जाँदा नै गुणात्म विशेषता उद्घाटित हुन्छ । गीत रेकर्डिङ स्टुडियोहरू पनि खोलिने कार्य भइरहेको छ ।

शरणार्थी हुनुको कारणदेखि पुनर्वाससम्मको कथालाई समेटेर विकास सिवाले आफ्नो शब्द, स्वर तथा संगीतमा रेकर्ड गरी १९९० नाम दिइएको ह्याप गीत भूटानी डायस्पोराको हिट गीत हो । २०१८ फेब्रुअरी को मध्यतिर सार्वजनिक भएको यसले गीतले व्यक्त गरेको सबै कथाव्यथा संगीतका अन्य विधा मार्फत भन्न सकिन्न । यस अर्थमा उक्त सर्जकको विधा चयन गर्ने क्षमता प्रशंसनीय रहेको छ जसले गर्दा उस्तै देखिने गायक तथा गीतकारहरूको भिडमा उनीले आफूलाई अलग्गै चिनाएर छुट्टै पहिचान बनाउन सफल भएका छन् ।

जून २०१७ मा अमेरिकाको ओहायोमा Bhutanese American Music Association (BAMA) को स्थापना भएको छ । पुनर्वासपछि खोलिएको यो पहिलो साङ्गीतिक संस्था हो । विस्तारित हुँदै गैरहेको भूटानी साङ्गीतिक माहोललाई यस्तो एउटा संस्थाको आवश्यकता पनि थियो । अमेरिकाभन्दा बाहिरको डायस्पोरालाई समेत समेट्ने खालको नामाकारण गरी यसलाई महासङ्घ बनाउन सके अन्य देशमा बसेर सङ्गीत सृजनामा लागेका र रुचि भएकाहरूले किनारीकृत वा अवहेलित हुनु पर्ने स्थिति निराकरण मात्र नभई भूटानी सङ्गीत अझ फाँटिलो हुने थियो । नेपाली सङ्गीतमा र त्यसको विश्वव्यापीकरणमा यो एक दशकमा भूटानीहरूले निक्कै ठुलो तथा अभूतपूर्व धनराशि लगानी गरेकाछन् तर अहिलेसम्म यसको मूल्याङ्कन कहिकतै भएको छैन । BAMA ले यौटा सङ्गीत विद्यालय सुरु गर्न, गुणस्तरीय रेकर्डिङ स्टुडियो खोल्न, गुणस्तरीय गीत मात्र उत्पादन गर्न, गुणस्तरीय गीतहरू मात्र विमोचन गर्ने युट्युब च्यानल सञ्चालन गर्न, नेपाली सङ्गीतमा भूटानीहरूको उपस्थिति र योगदान सम्बन्धी आवाज निकाल्न, भूटानी डायस्पोराबाट नेपाली सङ्गीतमा योगदान पुर्याउनेहरूलाई कदर, प्रशंसा वा पुरस्कृत, इत्यादि गर्न सके BAMA अस्तित्वमा आउनुको सार्थकता हुने छ ।

भानु फुयाँलको स्वामित्वमा रहेको वर्षा ज्वेलर्स प्रमुख प्रायोजक रहेको भोला ढुंगाना, रबिन बिष्ट तथा आकाश आचार्यको सक्षम गुपले २०१५ देखि अहिलेसम्म 'वर्षा बेस्ट पर्फमर' नामक दुइटा गायन प्रतियोगिता सम्पन्न गरेको छ । अनलाइन सुरु गरिएको ती दुवै प्रतिगोिताको अन्साइट समापन भएको थियो । अमेरिकाको भूटानी डियास्पोराका सदस्यले सहभागिता जनाउन सक्ने प्रावधान रहेको उक्त प्रतियोगिताको पहिलो विजेता रमेश कंडेल हुन् भने दोश्रो रोशन अधिकारी हुन् । आयोजक सक्षम गुपले महफिल र मञ्च खडा गरेर आर्थिक वा अन्य कठिनाइका कारण ओझेलमा परेका प्रतिभाहरूलाई प्रतिष्ठित तथा उद्घाटित हुने अवसर प्रदान गर्ने स्तुत्य कार्य गरेको छ । डिल्लीराम अधिकारीको इन्टरनेसनल होमकेयर तथा दिलीप दाहालको सेल फुड मार्ट र शेभरन फुडमार्ट डाइमण्ड स्पन्सर रहेको मेरो डान्स कप युएसए (MDCUSA) का दुई वटा नृत्य प्रतिगोिता भैसकेका छन् । MDCUSA २०१६ र २०१७ का विजेता क्रमशः पुर्णि गुरुङ र मनिता मगर हुन् । आफूसँग कौशल भएर पनि त्यसलाई प्रस्तुत गर्ने मञ्च नपाउँदा प्रचार-प्रसारमा नआएकाहरूको कलालाई MDCUSA ले गिगावाटको प्रकाशमा ल्याई समुदायमा उनीहरूलाई परिचित गर्ने प्रशंसनीय कार्य गर्नुका साथै नेपाली कला र सङ्गीतलाई अन्तर्राष्ट्रिय क्षेत्रसम्म विस्तारित गर्ने काममा सहयोग पुऱ्याएको छ ।

अमेरिकाको ओहायो स्थित अक्रोन सहरमा २०१६ मा पुष्प गजमेरले हिमालयन मुजिक एकडेमीको स्थापना गरेका छन् । यसले नेपाली भाषा, कला र सङ्गीतका कक्षाहरू सञ्चालन गर्दै आइरहेको छ । मातृभाषा नेपाली नभएकाहरूलाई समेत नेपाली भाषा, कला र सङ्गीत सिक्ने अवसर प्रदान गरी एकडेमीले नेपाली भाषा, कला र सङ्गीतलाई अन्तर्राष्ट्रिय स्तरमा पुऱ्याउने र चिनाउने उदाहरणीय कार्य गरेको छ । नेपालमै सिम्फोनी अर्केस्ट्रा गर्ने स्वर सम्राट् नारायण गोपालको सपना उनको जीवनकालमा पुरा हुन सकेन तर अक्रोन को डुक फुजन ब्यान्डले अक्रोन सिम्फोनी अर्केस्ट्रासंग मिलेर सिम्फोनीमा गाईसकेको छ । अमेरिकाका विभिन्न राज्यमा २०१४ देखि वार्षिक रूपमा हिमालयन फेस्टिबलको आयोजना हुँदै आइरहेका छन् । राजन गिरीको सक्रियता तथा अध्यक्षतामा हुने सो महोत्सवमा गायन, नृत्य, खेलकुद, आदि समेटिए पनि धेरैले नरुचाएको मिस भूटान युएसएले तुलनात्मक रूपमा बढी लोकप्रियता हाँसिल गर्दै गइरहेको छ । २०१४, २०१५, २०१६ र २०१७ को मिस भूटान युएसएको ताज पहिरिन सफल भएका छन् क्रमशः प्रकृति राई, नुमा लिम्बु, बिमला सिवाकोटी र आरती घिसिङ् ।

भूटानी शरणार्थीहरूको वास्तविक कथामा आधारित प्रकाश आङ्देम्बे निर्देशित चलचित्र 'देश खोज्दै जाँदा' को गर्भाधान पुनर्वासपूर्व भए पनि यसको जन्म पुनर्वासोत्तर भएको हो । यो फिल्मले २०१८ फेब्रुअरीको पहिलो सातामा पोखरामा सम्पन्न नेपाल अन्तर्राष्ट्रिय चलचित्र महोत्सव २०१८ को सर्वोत्कृष्ट फिचर फिल्मको अवार्ड आफ्नो पोल्टामा पारेको छ । बाल्यकालदेखि नै चित्रकलामा लागेका तथा Institute of Fine Arts and Commercial Arts- Bhutan (IFACA-Bhutan) का एक संस्थापक प्रल्हाद गुरुङका साथै IFACA ले यस चलचित्रको निर्माण तथा उत्पादनका विभिन्न पक्ष र तहमा महत्त्वपूर्ण भूमिका निभाएका छन् । 'मुर्तिशाला' नामक पसल चलाएर जीविकोपार्जन गर्ने भक्त राई र अन्य मूर्तिकार तथा चित्रकार र IFACA को संयुक्त प्रयासमा बेलडाँगी शरणार्थी शिविर स्थित फाल्गुनानन्द मन्दिरमा रहेको डिकेडस् मुजियमको स्थापना भएको छ । धारामा दात्री संस्थाले दिएका गाग्री र जर्किनको लाम र आफ्नो पालो आएपछि तिनमा पानी बोकी छाप्रोतिर हिँड्ने, थाड्नाको सलेदो र बोटलले बनेको ढिब्रीको उज्यालोमा कटेरोभिन्न वा बाहिर भैमा बसेर गृहकार्य गर्ने र पढ्ने, ऊनको धागो बाट्न चर्खा घुमाउने, गिट्टी कुट्ने, चोया काड्ने, आदि जस्ता भूटानी शरणार्थीहरूको कष्टकर जीवनशैली तथा दैनिकी जो भौतिक रूपमा मात्र लोपुन्मुख नभई स्मृतिपटलमा समेत मरणासन्न अवस्थामा रहेका अनि सम्झनामा बाँचेरुँचेका अवशेषहरूलाई जोडेर तिनमा प्राण प्रतिष्ठा गराएर सङ्कट मोचन गर्ने काम भएको छ ।

यो ग्यालरीको दीर्घकालीन संरक्षण गर्न सके आफ्नो मातृभाषा नेपाली नजान्नेहरूका लागि आफ्नो इतिहास र पृष्ठभूमि सम्बन्धी ज्ञानार्जन गर्न ज्यादै प्रभावकारी स्थान र माध्यम त यो हुने नै छ त्यसका साथसाथै त्यसले हाम्रो उत्पत्ति र विकासको कथालाई चिरन्जीवी बनाई राख्न संजीवनीको काम गर्नेछ । मान्छेलाई पहिले प्रकृतिले त्यसपछि परिस्थितिले जन्माउँछ । लगाव, झुकाव, सद्भाव रह्यो र सही तथा इमान्दार सुझाव मिल्यो भने कुनै पनि व्यक्तिले उसको कर्ममा सफलता हाँसिल गर्दछ । निपिएन् आर्टस् एण्ड डिजाइन सेन्टरले २०१३ मा आयोजना गरेको Me, Myself and I चित्रकला प्रतियोगितामा अन्तिम २० जनालाई उछिनेर सिङ्नीको पहिलो 'पिपल्स चोइस मुभिग आर्ट ग्यालरी अवार्ड' को विजेता बनेकाछन् नवल खतिवडा । सिङ्नीको निपिएन् अस्पतालमा नर्सको काम गर्दै आएका खतिवडाले TAFE बाट ललित कलामा डिप्लोमा गरेकाछन् । उक्त अस्पतालमा खतिवडाको 'भूटानदेखि सिङ्नीसम्म' नामक चित्रकला प्रदर्शनी पनि गरिएको थियो । विभिन्न मानसिक रोगको उपचारमा (मारोउ) उनले आफ्नो चित्रकलाको सदुपयोग गर्दै आएका छन् । मारोउमा चित्रकलाको प्रयोग गर्ने उनी पहिलो भूटानी चित्रकार हुन् । फिसर घोस्ट आर्ट अवार्ड २०१२, रेफ्युजी हार्टल्याण्ड अवार्ड २०१३, अस्ट्रालियन कन्टेम्पररी आर्ट अवार्ड २०१६, आदिले विभूषित खतिवडाले २०१० देखि चित्रकला सम्बन्धि भेला, प्रशिक्षण, अभ्यास आदि संचालन गर्दै आएका छन् ।

कुनै पनि साहित्य, सङ्गीत या कला बुझ्न तथा/वा त्यसबाट मनोरञ्जन लिन सम्बद्ध समुदायको भाषा, धर्म तथा संस्कृतिको बारेमा जानेको हुनुपर्छ अन्यथा न त्यो बुझिन्छ न त्यसबाट पूर्णानन्द प्राप्त हुन्छ त्यसैले त्यस्ता सृजना कालजयी बनाउन भाषा तथा संस्कृतिको संरक्षण अत्याज्य छ । एउटा व्यक्ति वा समूह/संस्थाले यी सबै काम गर्न नसक्ने भएकाले समुदायको सार्वभौम तथा सर्वपक्षीय विकास, प्रगति तथा उन्नतिको निम्ति उनीहरूमाझ सदाशय पनि उत्तिकै चाहिन्छ भने तिनीहरूले गरेको कामको उचित समालोचना या निरामय आलोचना हुनुपर्दछ यद्यपि सम्मान वा प्रशंसा भन्दा स्वस्थ आलोचना वा विरोधको सहज ग्रहण गर्न सक्ने सन्तुलित मानसिक र मनोवैज्ञानिक स्वास्थ्य सर्वाधिक अपरिहार्य वस्तु हो ।

सञ्चार

सन् २००४ देखि सञ्चालनमा आएको भूटान समाचार सेवाका (भूससे) पाठकको सङ्ख्या पुनर्वास प्रारम्भ भएपछि उल्लेख्य रूपमा वृद्धि भएको छ । यसो हुनुको कारण सहज तथा सुलभ प्रविधि हो जो पुनर्वासपूर्व अधिकांशका लागि सुदुरको वा अलभ्य कुरा थियो । पछिल्ला वर्षहरूमा केही सुस्ताएको भूससेले यो एक दशकमा पुनर्वास सम्बन्धी विभिन्न घटना, दुर्घटना, समाचारदेखि हाम्रो प्रगति तथा उपलब्धि, आदिसम्मका विषय समेटेर सूचना तथा सञ्चार क्षेत्रमा अहम् भूमिका निर्वाह गरेको छ ।

भूटानी डायस्पोरामा २०७० मा स्व. राकेश काफ्लेले सुरु गरेको पहिलो दृश्य कार्यक्रम ‘भूटानी ढुकढुकी’ जून २०१७ मा प्रकाशित ४२ औँ भागपछि बन्ध भएको छ । भूटानी डायस्पोराको साहित्य, सङ्गीत र कलासम्बन्धी सामग्रीहरूलाई प्रस्तुतिको मुख्य विषयवस्तु बनाएको उक्त कार्यक्रमले पछिल्ला भागहरूमा समाजका अन्य पाटाहरूलाई समेत समेटेको छ । यो कार्यक्रम उत्पादनमा राकेश काफ्लेले आफ्नो व्यस्त जिन्दगीको महत्त्वपूर्ण समय र पैसाको लगानी गरेका छन् । थोटा व्यक्ति अवैतनिक रूपमा यसरी खट्नु मामुली कुरा हैन । यस कार्यक्रमले समाजका थुप्रै नव सर्जकहरूलाई श्रोता-दर्शकसम्म पुऱ्याएर सृजनामा लागि रहन प्रोत्साहन दिएको छ । सामाजिक सञ्चार माध्यममा उनको अनलाइन व्यवहार, हेपाहा प्रवृत्ति अनि व्यक्तिगत आचरण र रुग्ण मानसिकता देखेर राकेश काफ्ले भाषिक, साहित्यिक र बौद्धिक रूपमा असक्षम हुन् भन्ने आलोचकरू पनि छन् तर सक्षमहरूले नगरेको वा गर्न नसकेको काम उनले गरेका छन् । हर कोहीमा केही न् केही कमजोरी वा अपूर्णता त भई नै हाल्छ । पटकपटक फेसबुक मार्फत आत्महत्या गर्छु भन्दै आएका काफ्लेले फेब्रुअरी २५ २०१८ मा आफ्नै निवासमा आत्महत्या गरेरै यो धर्ती छाडेका छन् । गोविन्द फुयेल प्रस्तोता रहेको केन्टकी युवा समाजको दृश्य प्रस्तुति ‘भूटानी त्रिवेणी’ लगभग १५ भाग पुरा गरी बन्द भएको छ । डायस्पोराको साहित्य, सङ्गीत तथा कला नै यसको प्रस्तुतिको विषयवस्तु रहेको थियो । मे २०१६ मा सुरु भएको भोला ढुंगानाको फेसबुक लाइब (स्याटरडे लाइब विद भोला) ले पनि विश्वभर तितरवितर भूटानीहरूलाई जोडेर संचारमा उल्लेखनीय काम गरेको छ । कैले गम्भीर समसामयिक तथा सामाजिक विषयको उठान गरी दर्शकलाई सोचमग्न तुल्याउनु त कैले सामान्य विषयवस्तुलाई हाँस्यास्पद तरिकाले प्रस्तुत गरी परिहास प्रदान गरेर व्यस्ततामा रुमलिएका उनीहरूलाई निश्चिन्त हँसाउनु भोलाको कार्यक्रमको विविधता हो । प्रत्यक्ष प्रसारित भएर पनि यति गुणस्तरीय प्रस्तुति हुनु सौखिन तथा अप्रशिक्षित प्रस्तोतामा विरलै पाइने खुबी हो । त्यस्तै २०१४ देखि सुरु भएको भानु फुयाँलको ‘ल्यांगल्यांग’ पनि धेरै दर्शकले हेर्ने अर्को फेसबुक लाइब हो । नेत्र आचार्यले

पनि अक्टोबर २०१५ देखि अप्रिल २०१७ सम्म फेसबुक लाइव चलाएका छन् । मार्च २०१७ देखि साप्ताहिक रूपमा सञ्चालित सिएम निरौलाको 'खुल्ला विचार' ले ३० सौं भाग पस्किस्केको छ । अप्रिल २०१५ देखि अहिलेसम्म निरन्तर प्रसारण हुँदै आएको कैले दृश्य कैले श्रव्य हुने 'साझा आवाज' अस्ट्रेलियाबाट उत्पादन भएको पहिलो दृश्य कार्यक्रम हो । National Ethnic and Multicultural Broadcasters Council ले Youth Programme of the Year 2013 द्वारा सम्मान प्रदान गरेको 'युवा संसार' अहिले 'रेडियो पहिचान' को नाममा सञ्चालित छ । यो कार्यक्रम दक्षिण अस्ट्रेलियाको एड्लेडका युवाको सक्रियतामा मार्च २०१२ देखि निरन्तर प्रसारण हुँदै आइरहेको छ । अन्य विभिन्न देश/स्थानमा पनि यस्ता कार्यक्रम सञ्चालन हुँदै आइरहेका छन् ।

व्यवसायिकता, आत्मनिर्भरता तथा सफलता

पुनर्वासपछि कसैले कल्पना सम्म नगरेका पेसा तथा व्यवसायमा सफलता हाँसिल गरी आत्मनिर्भर बन्दै गैरहेका छन् भूटानीहरू । उनीहरू रियल स्टेट एजेन्टदेखि रेस्टुरेन्ट मालिकसम्म भएका छन् । कानुन व्यवसायीदेखि स्थानीय सरकारको चुनावमा उम्मेद्वारीसम्म दिएका छन् । अभियन्ता, चिकित्सक, परिचारिका, मनोवैज्ञानिक, आदिको सङ्ख्या उत्तरोत्तर हुँदैछ । नागरिकता खोसेर असुरक्षित पाउँ आफ्नो देशबाट लखेटिएर अनागरिक भएका उनीहरू विश्वकै विकसित मुलुकका नागरिक मात्र नभई अन्य नागरिकको सुरक्षा गर्ने प्रहरी तथा सेना सम्म भएका छन् । युद्ध तथा आतङ्कले ध्वस्त अफगानिस्तानका असुरक्षित जनतालाई सुरक्षाको प्रत्याभूति दिलाउने जस्तो पवित्र कार्यमा समेत संलग्न भैसकेका एक अमेरिकी सेनामा कार्यरत भूटानी युवाको नाम हो डिल्लीराम दाहाल । त्यस्तै अमेरिकी प्रहरी अधिकारी भैसकेका अर्का भूटानी युवा हुन् राम (रायन) कोइराला । साइकल चालक हुन पनि सपना देख्नु पर्ने हिजोको दुरावस्था भोगेका बालकहरू आज सुव्यवस्थाको उपयोग गरी विमान चालक भएका छन् । कल्पनाकासमा उड्दाउड्दै वास्तविकतामै विमान उडाउन सिपालु भएका अर्का संघर्शील युवा हुन् लोकनाथ पोख्रेल । हाल परिचारिकाको रूपमा कार्यरत तुलसा गौतम Cairns Young Woman of the Year 2015 द्वारा सम्मानित भएकी छन् । अस्ट्रेलियाको न्यु साउथ वेल्स राज्यको मुख्यमन्त्रीले प्रदान गर्ने Premier's Multicultural Community Awards को Lifetime Community Service 2016 द्वारा ओम डुङ्गेल र Youth Award 2016 क्रिकेट अस्ट्रेलियाको Ambassador of the Year

2017 द्वारा रामचन्द्र खनाल सम्मानित भएका छन् | त्यस्तै परशुराम लुइँटेल Inaugural New Australian of the Year 2014 द्वारा सम्मानित भएका छन् | FECCA को विभिन्न पदमा रहेर काम गरेका लुइँटेलले २०१६ मा भिक्टोरिया राज्यको स्थानीय सरकारको (Moreland Council) निर्वाचनमा उम्मेद्वारी समेत दिएका थिए |

सानो लगानीबाट व्यापार सुरु गरेका दिलीप दाहाल अमेरिकामा आफू लखपति मात्र भएका छैनन् उनले अरूलाई रोजगारी सम्म दिलाएका छन् | एक दशकमै लखपति तथा रोजगारदाता हुनु चमत्कार हो भन्नु अतिरंजन होइन | वर्षा ज्वेलर्सका सञ्चालक तथा व्यवस्थापक भानू फुयाँल मिलियोनायर भई सकेका छन् | BCNH का भूतपूर्व कार्यक्रम निर्देशक भगीरथ खतिवडा न्युहम्पशायर शिक्षा विभागमा २०१७ को अन्तदेखि सांस्कृतिक तथा भाषिक दक्षता संयोजकको रूपमा कार्यरत छन् भने गोलधापमा शिक्षक तथा शिविर सचिवको भूमिकामा रही समाज सेवा गरेका पदम रिजाल नोवेम्बर ७ २०१७ देखि दुई वर्षका लागि एसियाली प्रशान्त अमेरिकी मामिला सम्बन्धी पेन्सिलभेनियाको राज्यपालको परामर्श आयोगको सदस्यका रूपमा नियुक्त भएका छन् |

सफल मान्छेलाई सफलता सामान्य लाग्नु असामान्य कुरा हैन तर आफ्नो थातथलोबाट टाढा कतै कहिल्यै नहिँडेको मान्छेलाई हठात् देशैबाट डाँडो कटाइएपछि जिन्दगीलाई यात्राको रूपमा सहजै स्विकारेर हिँड्ने क्रममा ठेस लागी लड्दा कसैले उठाउन हात दियो भने उसैलाई भगवान् मात्र नसम्झी आफू सफल भएको बोध पनि हुन थाल्दछ | हिँड्दा हिँड्दै परिकलान्त भएको शरीरलाई विश्राम दिने चौतारी भेट्टायो भने लामो सुरकेरा तानेर धन्य महसुस गर्दछ | यसका आधारमा भन्ने हो भने सफलताको व्याख्या ढुङ्गामा कुँदेर लेख्न सकिन्न अर्थात् सफलताको परिभाषा तथा परिमाण स्थान, परिस्थिति, परिवेश तथा परिसरले निर्धारण गर्दछ त्यसैले परिवर्त्य एवम् परिवर्तनशील छ सफलताको माने | आधारभूत मानवाधिकारको माग गर्दा स्वदेशबाट लखेटिएपछि नेपालमा वर्षौँ अनागरिक भए पश्चात् वाद्यात्मक भए पनि वैल्कल्पिक रूपमा तेश्रो देशमा पुनर्स्थापित हुँदै त्यहाँको नागरिकता प्राप्त मात्र गरेनन् प्रथम विश्वका अमेरिका, अस्ट्रलिया, क्यानेडा लगायतका विकसित मूलुकहरूमा मतदान गरी अधिकांशले जिन्दगीमा पहिलो पल्ट स्वतन्त्रता र प्रजातान्त्रिक पद्धति र मानव जीवनमा तिनको उपादेयिता अनुभूत गरी त्यसको उपभोग समेत गरेर सरकार गठनमा आफ्नो भूमिका नैसर्गिक रूपमा निभाएर आफूलाई गौरवान्वित तुल्याएका छन् | गरिबी, अन्योल र अनिश्चितताको भयानक चक्रव्यूहको परिबन्दमा परी नेपालको अस्थायी बसाइको अवधिमा भूटानमा विभिन्न कारणले विद्यालय

जान नपाएका वा नसकेका अधिकांश अभिभावक मध्ये केहीले जसरी नेपाली र अङ्ग्रेजी भाषा सिके ठिक त्यसै गरी आधुनिक तथा वैज्ञानिक प्रविधिले सम्पन्न मूलुकमा पुन स्थापित हुने क्रममा अहिले आफ्नो औकात र बुताले भ्याएसम्म अनवरत कसरत गरिरहेछन् नयाँ उपलब्धि हाँसिल गर्न । अहिले देख्दा-सुन्दा सामान्य लाख तर आफ्नो भाषा, संस्कृति, रितिरिवाज, परम्परा, बोलीचाली, लवज, लवाइखवाइ, हिँडडुल, घर-गृहस्थी, सम्पूर्ण जीवनशैली आदि केही पनि नमिल्ने र कहिल्यै नसुनेको-नदेखेको ठाउँमा स्थापित हुनु चानचुने कुरा हुँदै हैन । ती ठाउँहरूमा परीक्षा बसेर सवारी चालक अनुमति पत्र अनि नागरिकता निकाल्नु उनीहरूलाई दस वर्ष पढेर उनीहरूका सन्तानले उत्तीर्ण हुन नसकेको एसएलसी परीक्षा भन्दा कता हो कता कठिन कुरा हो ।

पहिचानको प्रश्न

जातीय सफायाको सिकार भएका नेपालीभाषी भूटानीहरूको पहिचान पुनर्वासपछि सङ्कटमा पारिएको/परेको छ । शरणार्थी शिविरमा जन्मेकाले नेपाली भन्ने गरेका छन् । त्यस्तै भूटानमा जन्मेकाले आफूहरूलाई भूटानी भन्ने गरेका छन् भने अन्यले उनीहरू जन्मे/बढेको देशसँग आफ्नो पहिचान जोडिएको बताउँदै आएका छन् । एक देशबाट अर्को देशमा बसाइँ सर्दा कुनै पनि जातिको पहिचान अन्योलग्रस्त हुनुका साथै जटिल पनि बन्छ । नेपालबाट भूटान बसाइँ सरेका उनीहरू ४ सतकभन्दा बढी त्यहाँ बस्दा पनि भूटानी हुन सकेनन् । शरणार्थीको रूपमा लगभग २ दशक नेपाल बसेका उनीहरू नेपाली भएर पनि न नेपाली नै हुन सके । त्यसैले पनि अझ जटिल छ उनीहरूको पहिचान । हुन त मान्छेको पहिचान देश र नागरिकताले नै बढी निर्धारण गर्ने गर्दछ यद्यपि उसलाई आफ्नो परिचय आफ्नै तरिकाले दिने स्वतन्त्रता पनि हुन्छ । उनीहरू जहाँसुकै जन्मे पनि अहिले जुनै देशको नागरिक भए पनि त्यो नागरिकताको सम्बन्ध भने भूटानसंगै छ किन कि उनीहरू भूटानी भएकै कारण पुनर्वासमा जान पाएका वा गएका हुन् । त्यसैले उनीहरूले आफ्नो परिचय वर्तमान परिप्रेक्ष्यानुरूप जे जस्तो दिए पनि त्यो भूटानसंग जोडिएर आयो भने इतिहासको सम्मान र संरक्षण दुवै हुने मात्र नभई भूटानसंगको उनीहरूको सम्बन्ध सुधारोन्मुख पनि हुनेछ । हिमालको वनस्पतिलाई पहाड, मधेस, तराई जहाँ सारे पनि त्यसलाई हामी उही नामले पुकार्छौं । भूटान, भारत, नेपाल, बर्मा बस्ने नेपाली जातिले एउटा वनस्पतिलाई तुलसी भन्छन् । तुलसी अहिले भूटानी पुगेका मलुकहरूमा उनीहरूसँगै पुगेको छ र तुलसीका सात आठ पुस्ता त्यहीं बितेकाछन् तर पनि उनीहरूले

त्यसलाई तुलसी नै भनिरहेकाछन् । न तुलसीले आफूलाई फेरेको छ । उसले नयाँ जलवायु, प्राकृतिक परिस्थिति तथा पर्यावरणमा पनि बाँच्न जानेको छ । उसको फूल उस्तै छ, पात उस्तै छ, बोट उस्तै छ अनि उसको बास्ना र स्वाद पनि उस्तै छ । तुलसी जितेको घरको हुन सक्छ, गितेको घरको हुन सक्छ, पितेको घरको हुन सक्छ, सितेको घरको पनि हुन सक्छ तर जसको भए पनि तुलसी तुलसी हुन सक्छ ।

बालबालिकामा भाषागत समस्या

बालबालिकामा भाषागत समस्या देखापरेको छ । त्यस्ता बालबालिकामा पुनर्वासपछि जन्मेकाहरू बढी पर्दछन् । उनीहरूको उमेरका अन्य बालबालिकाहरूको तुलनामा केही बालबालिकाहरू कम्जोर देखिएका छन् । उनीहरूको विशेष गरी अभिव्यञ्जक तथा ग्राह्य कौशल विकासमा ढिलाइ भएको छ । मातृभाषा र दोस्रो भाषाको चेपुवामा परेर भ्रमित भएका त होइनन् उनीहरू? उनीहरूका अभिभावक वा रेखदेखकर्ताको भूमिका आइप्याड, टिभी, कम्प्युटर आदिले निर्वाह गर्नले हो कि उनीहरूको परिवारको आहारविहारले हो? यो समस्याको गम्भीरताले त्यसको चुम्बकीय क्षेत्रसम्म समुदायको सचेत तथा बौद्धिक सबैलाई तान्न सके र त्यसका कारणहरूको अध्ययन अनुसन्धान गर्न सके त्यसको न्यूनीकरणका साथै निवारण गर्न सकिन्थ्यो ।

परोपकारीता

परिस्थितिले जति नै खुम्च्याउन खोजे पनि भूटानीहरूको परोपराकारीता अझ उदार तथा विस्तारित हुँदै गैरहेको छ । एकापसमा त कुरै छाडौं परेका बेला आफ्नै दैनिक आधारभूत आवश्यकता भुली राग, द्वेष, कलह, वैरभाव सबै त्यागेर शत्रुलाई समेत सहयोग गर्न पछि पर्दैनन् यी दानवीरहरू । उनीहरूले भूकम्प, बाढी वा अन्य प्राकृतिक प्रकोपबाट प्रताडित नेपालीहरूलाई अनपेक्षित तथा अप्रत्याशित आर्थिक सहयोग गरेका छन् । कुनै पनि नेपाली चाहे त्यो अपरिचित सर्वसाधारण होस् वा ओझेलमा परेको वा चर्चित कलाकार होस् ऊ बिरामी परी अर्थाभावमा स्वास्थ्योपचार गराउन असमर्थ भएको कुरा जुनसुकै सञ्चारमाध्यमबाट उनीहरूले थाहा पाए भने व्यक्तिगत अथवा सामूहिक रूपमा अर्थ सङ्कलन गरी सहयोग गर्दछन् उनीहरू । उनीहरूको परोपकारिताको पछिल्लो प्रतिविम्ब

हो जलजला परियारको स्वास्थ्योपचारार्थ उनीहरूले गरेको निस्वार्थ आर्थिक सहायता ।
समग्रमा हेर्दा पुनर्स्थापना अत्यन्तै सफल रहेको देखिन्छ । अहिले सम्मको उनीहरूको
गतिविधि तथा उपलब्धि हेर्दा डायस्पोरिक भूटानी समुदाय समृद्ध बन्दै गैरहेको छ र अझ
बढी स्थाई तथा दीर्घकालीन समृद्धितर्फ दिशोमुख भएको यथार्थ आत्मविश्वासका साथ
भन्न सकिन्छ । ओहायोको जनसङ्ख्या र त्यहाँको भाषिक, साहित्यिक तथा साङ्गीतिक
गतिविधि हेर्दा र अन्य राज्यबाट मानिसहरू सन्ने क्रम जारी रहेको देख्दा अमेरिकाको
ओहायो भूटानी डायस्पोराको राजधानी बन्न तल्लीन रहेको देखिन्छ ।

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