



Bhutanese Refugee Empowerment
Program:
A How-To Manual for Your Center

Contents

- Section 1: Chinmaya Mission.....pages 3-5
 - 1.1- Chinmaya Mission Statement
 - 1.2- Chinmaya Mission – A Brief History
 - 1.3 - 1.5- Our Leaders
- Section 2: CORD USA.....pages 6-7
 - 2.1- CORD USA Mission Statement
 - 2.2- Bhutanese Refugee Empowerment Program (BREP)
 - 2.3- Testimonials
- Section 3: BREP Manual.....page 8
- Section 4: Cultural Sensitivity.....pages 9-11
 - 4.2- Depression among the Bhutanese Communities
- Section 5: Developing Projects.....page 12
- Section 6: Fundraising.....page 13
- Section 7: Communities and Committees.....pages 14-15
- Section 8: Workshops.....page 16
- Section 9: Other Resources.....page 17

Section 1: Chinmaya Mission

1.1 Chinmaya Mission Mission Statement

To provide to individuals from any background the wisdom of Vedanta and the practical means for spiritual growth and happiness, enabling them to become positive contributors to society.

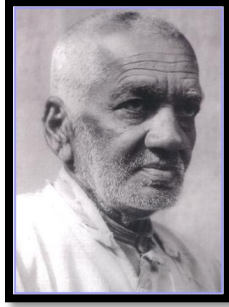
1.2 Chinmaya Mission

Chinmaya Mission[®] was established in India in 1953 by devotees of the world-renowned Vedanta teacher, His Holiness Swami Chinmayananda. Under his guidance, these devotees formed the nucleus of a spiritual renaissance movement that now encompasses a wide range of spiritual, educational, and charitable activities, ennobling the lives of thousands in India and outside its borders. Administered by Central Chinmaya Mission Trust in Mumbai, India, the Mission is now headed by His Holiness Swami Tejomayananda.

Following the Vedic teacher-taught tradition (guru-shishya parampara), Chinmaya Mission makes available the ageless wisdom of Vedanta, the knowledge of the one Reality, and provides the tools to realize that wisdom in one's life. "To give maximum happiness to the maximum number for the maximum time" is the tenet that drives Mission workers to uplift humanity beyond selfish and sectarian attitudes and activities. Each person's gain is manifold: personal growth, heightened efficiency, contentment, and the ability to live with others in peace and harmony. For more information, see *Chinmaya Mission: Transforming Lives*.

There are over 300 Chinmaya Mission centers worldwide. The Mission's various activities and projects include:

- *Jnana Yajnas* (Vedanta lecture series, seminars, workshops)
- Bala Vihar (Vedanta forum for children and youth)
- Yuva Kendra (Vedanta forum for university students and young professionals)
- Study Group (Vedanta forum for adults)
- Devi Group (Vedanta study and discussion forum for women)
- Spiritual Retreats and Camps
- Intensive Vedanta Courses (training for Chinmaya Mission's order of monks, *acharyas*, and *sevaks*)
- Publications
- Regional Centers
- Temples and Shrines
- Schools and Colleges
- Medical Services and Training
- Rural Village Development Projects
- *Pitamaha Sadans* (senior citizen homes)
- Management Courses and Services
- Research in Sanskrit and Indology



1.3 His Holiness Swami Tapovan Maharaj

Swami Tapovan Maharaj, a spiritual master and Himalayan hermit, is that pristine glacier of Self-knowledge through whom flowed the Ganga of Vedantic wisdom of Swami Chinmayananda—the architect of the Chinmaya Movement. Swami Tapovanam was a saint of the highest order, a consummate Vedantin, a sage of unsurpassed wisdom, a strict yet compassionate teacher, and a tranquil poet who exuded ecstatic Awareness. Swami Chinmayananda said of his Guru, “He was a God without temple, a *Veda* without language.”

Born in 1889 in Kerala, India as Chippu Kutty, as a child he exhibited a marked partiality for spiritual life. Homeschooled until the age of 17, he proved himself to be a devout Vedantin, and a linguistic genius and litterateur par excellence, mastering both Malayalam and Sanskrit. Both his parents passed away before he turned 21, by which time he was already renowned for his authored poems. He adopted the sannyasi’s religious and serene lifestyle long before his initiation into the ochre robe of *sannyasa*. An introvert to the core, he loved spending his time immersed in spiritual reflection and was averse to all worldly pleasures.

Even as a formidable scholar, his thirst for knowledge could not be quenched by mere intellectual advances. Despite the accolades earned during his years of public speaking on literature, politics, religion, and Vedanta, in his late 20s, unable to control his spiritual hunger, Chippu Kutty left home in search of Truth. For seven years he travelled widely, devoutly studying Vedic scriptures and observing austerities. Swami Janardhana Giri, of *Kailash Ashram* in Hrishikesh, initiated him into *sannyasa* with the name, Swami Tapovanam, or a “forest of austerities.”

Swami Tapovanam chose to live in the then small, remote mountainous area of Uttarkashi in Uttaranchal. His hermitage, *Tapovan Kutji*, a meagre one-room thatched hut before which the sacred River Ganga flows, would soon acquire great fame the world over for its spiritual luminescence.

Filled with divine Light, the compassionate sage shared words of wisdom with all devotees who came to him in search of spiritual knowledge, but rarely did he accept resident disciples. Monks, householders, pilgrims, and seekers from all stages and fields of life continually thronged to Uttarkashi to be in the presence of, and learn from, the Self-realized master and erudite scholar. When Swamiji did accept a resident disciple, the latter was trained under the strictest conditions. There were few who could undergo and survive such hardships, but those seekers who did, were blessed by the master with supreme Enlightenment.

Swamiji’s inspiring writings, available through Chinmaya Publications, include *Wandering in the Himalayas*, *Pilgrimage to Kailasa*, and *Ishvara Darshan*, which sages the world over have stamped as a spiritual masterpiece.



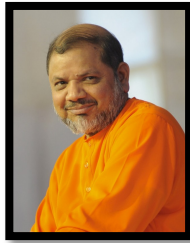
1.4 His Holiness Swami Chinmayananda

His Holiness Swami Chinmayananda, founder of Chinmaya Mission, taught spirituality as the art of living. Through *jnana yoga* (the Vedantic path of spiritual knowledge), he emphasized the balance of head and heart, pointing out selfless work, study, and meditation as the cornerstones of spiritual practice.

Not satisfied by worldly aspirations or his degrees in literature and law, Balakrishna Menon pursued spiritual studies for nine years in the Himalayas, under the guidance of Swami Sivananda (Divine Life Society) and the tutelage of Swami Tapovanam. He eventually came to share this Vedantic knowledge with the masses, in the form of the dynamic teacher known as Swami Chinmayananda.

Gurudev is renowned worldwide as a spiritual master and one of the foremost teachers of Shrimad Bhagavad Gita. He is credited with the renaissance of spirituality and cultural values in India, and with the spreading of the ageless wisdom of Advaita Vedanta, as expounded by Adi Shankaracharya, throughout the world. Swami Chinmayananda attained mahasamadhi in August 1993. His legacy remains in the form of written, audio, and video publications; social service projects; Vedanta teachers whom he taught and inspired; and Chinmaya Mission centers worldwide, serving the spiritual and cultural needs of local communities.

Additional biographical information can be found in *Journey of a Master, Ageless Guru, Swami Chinmayananda: A Life of Inspiration and Service*, and *At Every Breath, A Teaching*.



1.5 His Holiness Swami Tejomayananda

His Holiness Swami Tejomayananda, the present Head of Chinmaya Mission worldwide, is fulfilling the vision that Swami Chinmayananda charted. As he puts it, “I am not in Swamiji’s shoes; I am at His feet.”

Swami Tejomayananda has served as *Acharya* of Chinmaya Mission’s *Sandeepany Sadhanalaya* institutes of Vedanta (*gurukuls* in India, and as an *Acharya* of various Mission centers in India and the US. He has written commentaries on scriptural texts, translated Swami Chinmayananda’s commentaries into Hindi, composed hundreds of hymns and devotional songs, and authored numerous books. A celebrated work is the book *Hindu Culture: An Introduction*, which has been acclaimed for its clear description of the basics of Hinduism and adopted as a reference text in some American high schools.

Guruji excels in expounding upon a wide spectrum of Hindu scriptures, from *Ramayana*, to *Bhagavad Gita*, to the *Upanishads*. His easy manner, combined with his in-depth analyses and devotional renderings of Vedantic texts, have drawn many newcomers into the spiritual fold.

Section 2: CORD USA

2.1 CORD Mission Statement:

To facilitate integrated, sustainable social help programs in local communities and in the Indian subcontinent through processes of self-empowerment and enrichment.

CORD is a bond of Love and Understanding, encouraging a process of sharing which enriches both the giver and the receiver.

CORDUSA is a secular, non-profit that aims to help communities create a sustainable program to aid in their holistic welfare.

2.2 Bhutanese Refugees Empowerment Program (BREP):

Bhutan is a nation made up of several ethnic groups. One of these groups is the *Lhotshampa*, people of Nepali origin, who began to settle in the southern region of the country in the late 19th century. In the 1980s it emerged that the Lhotshampas were being seen as a threat to the political order.

When a string of measures were passed that discriminated against their group, the *Lhotshampa* organized a series of public demonstrations for which the participants were branded as "anti-nationals".

According to Amnesty International, several thousands of Southern Bhutanese citizens were imprisoned and more than 2000 tortured. Very few of them were formally charged. Thousands fled to India and Nepal. Canada and the US are part of a group of eight countries (along with Australia, Denmark, the Netherlands, New Zealand, Norway, the United Kingdom), which are taking steps to address this long-standing situation by resettling some of these refugees.

Bhutanese communities now exist across the US and Canada. "BREP," the Bhutanese Refugee Empowerment Program, by CORD USA is an effort to help Bhutanese communities maintain their heritage while integrating into their new surroundings. Efforts with adults include addressing issues like health, education, awareness, and financial independence. Efforts with children include cultural integration through Bal Vihar, helping with school work & college entrance exams. Overall, we hope to understand the issues and needs of each community and empower them thereafter.



2.3 Testimonials:

“The Bhutanese Refugee Empowerment Program began as part of a follow-up on the White House Dharmic Conference held on April 20th, 2012, where the plight of nearly 3 million Bhutanese Hindus refugees who escaped their painful past to be settled in United States was highlighted. From leading a simple life of farming up in the mountainous land and living in mud homes, the refugees were thrust into a cauldron of big cities and states, such as New York; Washington D.C and Texas, each many times the size of Bhutan and with a significant cultural difference from their own. The refugees from Bhutan continued to face manifold hardships adapting to the new ways, culture and language barriers in their adopted country, their hopes for a bright future slowly fading and replaced by a sense of utter hopelessness, eventually resulting in an alarming increase in the number of suicides in their community across the U.S.”

“The biggest barrier faced by the community is that of learning and understanding English- the doorway for a better future. Many of the younger kids in the settlement faced bullying and self-esteem issues due to not knowing the language. This barrier further prevents the kids from being fully integrated at school, and in the community, resulting in isolating the community at large. While the younger kids risked being bullied at school, the older kids were giving in to bad influences; losing respect for their culture and spending less time on education and more on unproductive past times, some undergoing depression and low self-esteem. Hence these programs help reach out to mentor the kids at risk, while at the same time providing a better role-model through the involvement of our youth.”

“As we gain further footing into this program, the challenges we face are many- the availability of the CHYKS on whom this program primarily depends upon and who continue to juggle an impossible schedule to commit to this project; by treating the vagaries in the curriculum according to the age groups of the kids attending; continuing ongoing efforts to raise awareness amongst the significant adults on the importance of education; and crossing the language barriers that we face in communicating with the people, amongst others. But the joys and rewards of serving have been way too many- the smiles of joy on the faces of the children that light you from within; the laughter alighting from a hitherto despondent young girl, who earlier could not even make eye contact, strikes a chord deep within; the knowing that the connections made in those few moments mean a lot to the kids starved for friendship and social belonging...”

“The Bhutanese Refugee Empowerment Program is more than a tutoring program, it is more than a mentoring project, it is a program that leads kids in hopeless conditions, to hope and aspire for more, beyond the reach of their circumstances, to reach higher and to believe further in themselves; and be inspired by the very presence of the young men and women who came to serve them. This program is but a humble endeavor in reaching out to serve the needy in our community. It is my fervent hope and prayer that with His grace, the Bhutanese Refugee Empowerment Program will realize the very potential that it has set out to fulfill.”



Section 3: BREP Manual

The purpose of this manual is to instruct Chinmaya Mission sevaks on how to approach and work with the Bhutanese communities. This manual hopes to explain the different roles that Chinmaya Mission and local CHYKs can take on in the name of service.



Section 4: Cultural Sensitivity

It is important to approach the Bhutanese community with as much cultural sensitivity as possible. This means that we need to understand that culture is not separate from the people in the community, but rather a dynamic aspect of the community. A community's culture shapes the people in the community, but does not define them.

With that in mind, we have collected some observations of the Bhutanese Community to be used to understand the background that some of them may come from. When shaping your ideas of the Bhutanese Communities, do not allow these observations to limit your perspective on what the community is like, but rather allow them to expand your thoughts on the possible situations and living conditions within the Bhutanese Community.

Living as a refugee is very difficult. Often, one is wedged between trying to uphold the traditions of the home country and to adapt to the culture of the new country. The dynamics between different ethnic, religious, and language groups in the new community may be very different from how they were in the homeland. For example, the population in Bhutan was 25-30% Ngalong, 35-40% Sarchop, and 28-33% Lothsampa. However, over 98% of the refugees are Lothsampa.

The economic dynamics may be very different from the home country as well. In Bhutan, 70% of the economy is based on farming, and traditionally there is home-based education. Both the men and the women share the responsibilities of child-raising and household chores.

There have been some common trends noted among the refugees. Please note that these observations are not meant to be stereotypes or used to prevent the refugees from claiming their agency. These are listed as patterns and do not include the many exceptions that have been observed.

The Bhutanese refugees do not speak Hindi, they speak Nepalese. They are generally very religious, with rituals that are similar to those practiced in Chinmaya Mission and in typical Indian Hindu households. They come from a Himalayan culture where the mother is often brought up to be very hard-working, and the father is less so (please keep in mind that there are many families who do not fit this 'trend').

There may be apathy towards responsibility. Many community members may focus their time on eating, drinking, and gambling; pushing education to the side. This may result in motivated children not being given the resources and opportunities to lift themselves out of the social class they are in.

The teenagers seem the most eager to assimilate into the American culture. They can help us reach the other members of the community. It is important that the Bhutanese refugees assimilate at least to a degree where they can function within the American communities they live in.

There are also many vulnerable households among the refugees. There are single-female households, households with disabilities, 3-4% of households have torture victims, and some households have adults who are illiterate or semi-illiterate.

Please keep in mind that the cultures are different for each group of people among the refugees. There might be cultural differences between languages, castes, and social status. Each group of people should be interviewed to learn more about how to approach and work with each area. Also, keep in mind that cultures are always dynamic. The relationship the refugees have with their new home will be different over time, so we should constantly be re-evaluating the needs and perspectives of these communities.

Because of the general apathy towards responsibilities, our efforts in the communities should not be to feed, clothe, and house them; but to empower them to stand on their own feet and create livelihoods for their families and community. Indulging them with gifts is not an effective tool. Rather than using our resources to give them material goods, we should focus on giving them skills that they can use to produce and procure their own material goods.

The Bhutanese community is similar to Indian Hindu families in that they are very welcoming, loving people. A good way to approach them is to be very open with them and treat them in a hospitable way. They may not be able to afford snacks, tea, and gifts when guests come, but they are very welcoming of guests.

If you wish to talk to them in a professional way, please contact to Subha Varma Pathial (Director, CORD USA) at subha@cordusa.org for more resources.



4.1 Depression Among the Bhutanese Communities:

The rate of depression among the Bhutanese population surveyed was 21%, nearly three times that of the general U.S. population (6.7%).

In addition to depression, risk factors for suicide included – not being the family's provider, feelings of limited social support, and having family conflict after resettlement. Most of the suicides were within a year of resettlement to the U.S. and, in all cases, the victims hanged themselves.

Hanging might be common because few other methods are accessible to a poor immigrant with little English literacy. Firearms are too difficult to obtain. Medications are too, and they require knowledge of the English language few of the victims likely had.

Post-migration difficulties that the victims faced offer clues about their possible motivations. Most are unable to communicate with their host communities. Many were also plagued by worries about family back home and over the difficulty of maintaining cultural and religious traditions. Most of the victims were unemployed. While few had previous mental health diagnoses, mental health conditions were probably significantly under-diagnosed in the camps where medical care was basic at best.

On opened-ended questions, the Psychological Autopsies revealed that some post-migration stressors might have played a role in the suicide:

“He was stressed about his new job, paying the bills and being able to support his parents.”

To the question “What could be done to prevent the suicide?” the responses included the following:

“Include new families in social and education opportunities.”

“System navigator– someone to help with all the processes and changes.”

“We need trainings on how to address psychological distress on a community level.”

When asked about some of the warning signs, responses included the following:

“Talking very little and became quiet (15–30 minutes before suicide).”

“Change in mood: depressed, nervous, withdrawn.”

“Anxiety; told family that he was frustrated.”



Section 5: Developing Projects

When attempting to determine what projects to implement in the community, it is good to think about the following:

- 1) We should work towards creating **group dynamics** that establish **self-confidence, self-respect, and motivation** to support oneself and one's community.
- 2) We should create programs in which **women, children, and youth** can become healthy supporters for their family and the Bhutanese community.
- 3) We should maintain **consistency** within programs. We can always expand to larger groups, but having erratic programs is not beneficial to the community.
- 4) We should **encourage the members of the Bhutanese community** to become administrators and organizers.
- 5) We should work on projects that can expand into **all-encompassing programs** that support the welfare and health of the community.
- 6) We should pay attention to how the programs are spreading among the community and **which "marketing" trends are working.**

When developing a project, we should assess the following:

- 1) Are there **volunteers** who are capable of figuring out what the community needs?
- 2) Before starting, do we have a **personalized objective list** for each group?
- 3) Have we considered what **resources** are available to us? Is there any way to work towards **self-sustenance**? How can we complete this project without creating a dependence on outside resources?
- 4) How can we **involve the Bhutanese communities** as volunteers? Can they volunteer time, space, or other resources? (ex: group meetings can take place in a volunteer's house)

When creating tasks, budgets, deadlines, liability, location, etc.; we should keep in mind the following:

- 1) Budgets:
 - a. The size of the project depends on the size of the target population.
 - b. The project objectives should define how the budget molds itself.
 - c. The budget should be effective, low-cost, and create independence from outside resources.
- 2) Liability:
 - a. Always work with the local Chinmaya Mission Center to make sure the group is not liable for any incidents that may occur.
 - b. Contact Shubha Pathial (Director, CORD USA) at subha@cordusa.org for more information.
- 3) Location:
 - a. Keep insurance, rent, and certification in mind.
 - b. In order to work as a "social service worker", there are personal certifications that need to be completed.
 - c. Start small with rent. Start in the houses of the community members. If the local apartment complex has a community house, this can be used as a resource for group meetings.

Section 6: Fundraising

One should refer to the CORD USA website when preparing to organize fundraisers. Fundraisers such as walkathons, readathons, and other benefit events are detailed on the website with templates on how to organize them.

An annual fundraiser which CHYK West sponsors for BREP through CORD USA is the “Penny Wars”. This is a fundraiser that is conducted at Balavihar centers across Chinmaya Mission West:

- Penny Wars is a competition between each class group.
 - Each class group will be assigned to one jar, and these jars will be lined up at the center during Balavihar.
 - Each class will be putting in pennies, quarters, dimes, nickels, dollar bills into their own jar.
 - Pennies in a class’s jar brings points to that class group.
 - The class with the most points at the end of the fundraiser (usually conducted over a one-month period) wins the prize!
 - The prize can be creatively coordinated by local CHYK or sevaks.

If you are interested in conducting the Penny Wars at your local center, please contact chykwest@cordusa.org for more resources.



Section 7: Communities and Committees

In order to form a *working relationship with the Bhutanese Community*, effort has to be put in to understand both their culture and their needs.

Some examples of how we can get to know the community are to:

- organize Chinmaya Mission religious festivals and pujas
- organize non-religious events such as healthcare workshops or awareness programs.

If you *plan these events within their living space*, it will show that we are taking an interest in coming to them to communicate rather than continuously asking them to step outside their own comfort zones.

Try to identify different people in the Bhutanese population who are interested in developing this communication bridge that will be built on mutual respect and integrity. By identifying those who are interested in building this communication, you can *develop a team within the Bhutanese community who can help you identify what their needs and issues are. This team or committee will serve as the liaison between Chinmaya Mission and the local Bhutanese community.* A committee of five or six people who report to a main communicator has been observed to work well.

Eventually, try to create three committees total:

- (1) one that organizes on Balavihar and religious activities for the community
- (2) one that focuses on education (for example math, science, English, and tutoring for standardized tests)
- (3) one that identifies any other needs in the community and caters to those

Make sure all categories of people are considered. Focusing on the groups of people who are vocal about their concerns or who have the ability to speak up is not enough. Identify the needs of all categories; for example women, children, senior citizens, etc. Do not forget that language barriers need to be thought of when working within the community. Only serving those who can speak English is not beneficial to a large portion of the community.

Keep in mind that the Bhutanese community will have already developed groups within the community that focus on collecting amenities. Those who are concerned with getting material goods or are profit-driven are not the right people for the committees that will work with Chinmaya Mission. *Focus on finding people who genuinely want to work for the long-term betterment of their community.*

Some examples of workshops and programs that might fit the needs of the community include:

- 1) Simple, effective life-improvement programs:
Examples: regular medical camps and health workshops and awareness workshops
- 2) Programs that develop skill sets:
Examples: programs on finances, computer-based skills, work skills, and home organizational skills

Programs which should be taught in a lecture format rather than in small, facilitated discussion groups, include programs such as

- personal hygiene
 - mother-childcare
 - banking system
 - how to apply for jobs
 - how to create a resume
- These can all be taught in one-time or short-term programs.

Programs on computer skills, driving and applying for licenses should be taught over time in long-term programs.

Some possible work opportunities for women include becoming a nurse, nanny, beautician, etc.

All of these programs should fit the skillsets of the community. This is why it is important to create a committee that is dedicated to serving the Bhutanese community. *An accurate description of the people in the community is necessary to determine the skills and aptitudes present within the community.*

With that in mind, **here are some basic observations of the current Bhutanese communities that have a relationship with Chinmaya Mission:**

Health:

About 50-60% of adults tend to develop addictions (such as alcohol) which deteriorate their health. Also, adults may not know the options available to them in regards to the availability of medical insurance alternatives, or medical camps. Holding workshops that go increase awareness of the options can allow them to have better healthcare options.

Career Skills:

Most adults have little to no education so their career options are very limited. They tend to exert little effort and survive on food stamps and their children's income. It would be beneficial to teach them how to earn a living. The women often end up getting jobs and do a good job keeping their positions. Suggestions to assist the situation are:

- Few adults are ready and willing to work. Create a program for those who are, which enables them to help the community. Those who learn through the program will grow and help others to learn. This can include a plan for better transportation because most of the refugees do not have access to personal cars.
- Empower women, since they appear to be better able to find work and keep it.

Education:

They have little to no education. Suggestions to assist their education development:

- Computer classes
- English classes
- Etiquette classes (incorporate some cultural studies to help them overcome culture shock)
- Basic life skills, work skills classes

Miscellaneous Suggestions:

- Give them Leadership roles on Balavihar activities
- Create a Bhajans Group
- Have them plan a community gathering/activity, assist them with transport and the activity, but let them run it.



Section 8: Workshops for Children

Workshop possibilities include:

- SAT/ACT/English/Reading/Math/Science
- Resume/College Applications
- Music/Dance/Art
- Soft Skills
- Computer Typing Classes/Microsoft
- Workshops/Swadharma
- Chinmaya Activities (Balavihar, Satsang [Jyana], Lock-in, Walk-a-thon, Yoga classes, Medical Camp/Awareness, Sports day)
- Big Brother/Big Sister Program
- Etiquette
- Developing relationships

Categorized descriptions of workshops:

Awareness and Education:

Most children have been educated up to high school, but have challenges when it comes to the college application and enrollment process. We can have Yuva Kendra guide them with college essays, application forms, and help them through the entire process. The Yuva Kendra can also advise the Bhutanese youth on which colleges to apply for, and can encourage the youth to look into state schools rather than community colleges.

One obstacle in their education might be the low exposure to the American accent. By encouraging children to listen to the radio or any American programs, they will become better accustomed to the American accent and will be able to follow along more easily in school.

Music, Dance, Art:

Many of the Bhutanese youth engaged in the arts and would love the opportunity to showcase their talents. Have the Chinmaya Mission sevaks and Yuva Kendra organize a talent show so that the youth are encouraged to practice and perform within the arts.

Workshops:

Rather than having informational sessions, develop **interactive** workshops or discussions that will involve Bhutanese youth and integrate them with the sevaks and Yuva Kendra. For example, a Dallas Yuva Kendra held a puppet show and had the youth help perform it. Don't forget to include the youth in Chinmaya Mission activities, especially the interactive ones like lock-ins, the walk-a-thon, yoga classes, sports day, etc.

Big Brother/Big Sister Mentorship:

CHYKs can take a lead role in the mentoring program. A mentoring relationship can be created between local CHYKs and Bhutanese children in order to facilitate support networks for academics and more.



Section 9: Other Resources

Resources for BREP include the following websites:

www.cordusa.org

www.chykwest.com

www.chykwest.com/seva/#cord

For more information, you can also contact:

subha@cordusa.org

chykwest@cordusa.org