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## Bhutan

BUREAU OF DEMOCRACY, HUMAN RIGHTS, AND LABOR

### **July-December, 2010 International Religious Freedom Report**

Report

**September 13, 2011**

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The constitution and laws provide for freedom of religion, and the government generally enforced these protections in practice. Mahayana Buddhism is the state's "spiritual heritage," although in the southern areas many citizens openly practiced Hinduism.

The government generally respected religious freedom in law and in practice. There was no change in the status of respect for religious freedom by the government during the reporting period. The country is a democratic constitutional monarchy. The constitution mandates that the king, the Druk Gyalpo, be the "protector of all religions" in the country.

While subtle pressure on non-Buddhists to observe traditional Drukpa (Mahayana Buddhist) values and some limitations on constructing non-Buddhist religious buildings remained, the government took steps to improve respect for religious freedom. There were no instances of the government barring non-Buddhist missionaries from entering the country.

There were no known reports of societal abuses or discrimination based on religious affiliation, belief, or practice. Societal pressures toward non-Buddhists were reflected in official and unofficial efforts to uphold the "spiritual heritage" of the country.

The U.S. government discusses religious freedom with the government as part of its overall policy to promote human rights. There are no formal diplomatic relations between the United States and the government.

#### Section I. Religious Demography

The country has an area of 18,146 square miles and a population of 700,000. A majority of the population practices Drukpa Kagyupa or Ningmapa Buddhism, both of which are disciplines of Mahayana Buddhism. The Nepali-speaking minority population, which resides principally in the south of Bhutan, practices Hinduism. Christians, both Roman Catholic and Protestant, and nonreligious groups comprise less than 1 percent of the population.

Ethnic Ngalops, descendants of Tibetan immigrants, compose the majority of the population in the western and central areas and mostly follow Drukpa Kargyupa.

Ethnic Sarchops, descendants of the country's probable original inhabitants, live in the east. Reportedly, some Sarchops practice Buddhism combined with elements of the Bön tradition (Animism) and Hinduism. Several Sarchops hold high positions in the government, the national assembly, and the court system. The government supports both Kagyupa and Ningmapa Buddhist monasteries. The royal family practices a combination of Ningmapa and Kagyupa Buddhism, and many citizens believe in the concept of Kanyin-Zungdrel, meaning "Kagyupa and Ningmapa as one."

Bön, the country's animist and shamanistic belief system, revolves around the worship of nature and predates Buddhism. Although Bön priests often officiate and include Bön rituals in Buddhist festivals, very few citizens adhere exclusively to this religious group.

Hindus, mainly in the south, follow the Shaivaite, Vaishnavite, Shakta, Ganapathi, Puranic, and Vedic schools. Hindu temples exist in Thimphu and southern areas, and Hindus practice their religious beliefs in small-to-medium sized groups.

Christians were present throughout the country in very small numbers. There was reportedly one building dedicated to Christian worship in the south, the only area with a sufficiently large congregation to sustain a church; elsewhere, Christian families and individuals practiced their religious beliefs at home.

Nongovernmental organizations (NGOs) claimed the government discouraged open worship by both large and small gatherings. International Christian relief organizations and Catholic Jesuit priests engaged in education and humanitarian activities.

## Section II. Status of Religious Freedom

### Legal/Policy Framework

Please refer to Appendix C in the *Country Reports on Human Rights Practices* for the status of the government's acceptance of international legal standards <http://www.state.gov/g/drl/rls/hrrpt/2010/appendices/index.htm>.

The constitution, laws, and policies protect religious freedom, and in practice, the government generally enforced these protections.

The constitution stipulates, "a Bhutanese citizen shall have the right to freedom of thought, conscience, and religion. No person shall be compelled to belong to another faith by means of coercion or inducement." It also states, "no one shall be discriminated against on the grounds of race, sex, language, religion, politics, or other status.

"Mahayana Buddhism is the state's "spiritual heritage."

While the constitution does not restrict the right to convert or proselytize, some NGOs alleged the government limited this right in practice by restricting the construction of non-Buddhist religious buildings and the celebration of some non-Buddhist religious festivals.

The National Security Act (NSA) prohibits "words either spoken or written, or by other means whatsoever, that promote or attempt to promote, on grounds of religion, race, language, caste, or community, or on any other ground whatsoever, feelings of enmity or hatred between different religious, racial, or language groups or castes and communities." Violating the NSA is punishable by up to three years' imprisonment; it is not known whether any cases have been prosecuted under the act.

With a mandate to protect and preserve the spiritual heritage of Bhutan and register all religious organizations, the ChhoezeyLhentshög, a regulatory authority, was established in 2009. The Chhoezey Lhentshög registers and regulates religious groups; its eight-member board defines roles in religious institutions, precludes religious figures from running in secular elections, and helps ensure fundraising activities are lawful and non-predatory. There is one registered organization, the Hindu Dharma Samudaya, for the Hindu population.

There are no laws against publishing religious material.

An annual government grant financed the country's Monastic Body of 3,500 monks. By statute 10 seats in the 150-seat national assembly and two seats on the 11-member Royal Advisory Council were reserved for Buddhist monks, out of respect for the country's tradition of Buddhist spiritual oversight. There were no religious stipulations on the remaining seats. Many non-Buddhists worked for the government. The Special Commission for Cultural Affairs, with a Hindu priest as a member, also advised on religious matters.

The government subsidized Buddhist monasteries and shrines and provided aid to approximately one-third of the kingdom's 12,000 monks.

The government observed major Buddhist holy days as national holidays. The king declared one major Hindu festival to be a national holiday and the royal family participated in it.

NGO representatives living outside the country claimed that only Drukpa Kagyupa and Nyingmapa Buddhist religious teaching were permitted in schools and that Buddhist prayer was compulsory in all government-run schools. The government contended that there was no religious curriculum in educational institutions in the country. Buddhist teaching was permitted only in monastic schools; religious teaching was forbidden in other schools. Local NGO interlocutors confirmed that although students took part in a prayer session each morning, it was nondenominational and not compulsory.

The government continued issuing new national identity (ID) cards to citizens meeting at least one of three strict criteria: birth, registration, or naturalization. Human rights organizations alleged that large sections of the country's population were deemed ineligible for national ID cards. Persons holding residential permits, marriage certificate cards (those married to citizens), and limited duration certificates were not eligible to receive the new ID card. The wives of citizens married from outside the country and children born of such parents were not granted citizenship. The government indicated that ethnic Nepalese who have family members living in refugee camps in Nepal would be eligible; however, reports suggested that this regulation has not been implemented. While mainly an issue of ethnicity, religious sensitivities likely played a role in this policy.

#### Restrictions on Religious Freedom

The government generally respected religious freedom in practice. There was no change in the status of respect for religious freedom by the government during the reporting period. While subtle pressure on non-Buddhists to observe the traditional Drukpa values and some limitations on constructing non-Buddhists religious buildings remained, the government took steps to improve respect for religious freedom. There were no reported instances of the government barring non-Buddhist missionaries from entering the country.

According to some NGOs, the teaching of Nepali and Sanskrit continued to be banned in the country. The government indicated that the teaching of any language was permitted; however, Nepali and Sanskrit were not part of the curriculum in formal schools.

Followers of religions other than Buddhism and Hinduism generally were free to worship in private homes, but NGOs allege they are prohibited from erecting religious buildings or congregating in public. Conversions to Christianity took place, but some Christian groups claimed that religious meetings must be held discreetly. They also alleged that the official government record does not allow them to note their religious affiliation, although the government's policy on this issue appears to be changing.

Despite the constitution's provision for freedom of religion, some Christian groups claimed that the publication of Bibles and the building of Christian schools remain prohibited.

New buildings, including places of worship, can be constructed only with a government license. Reports by ethnic Nepalese citizens suggested this process favored Buddhist over Hindu temples. The government provided financial assistance for the construction of Buddhist temples and shrines and funding for monks and monasteries. NGOs alleged that the government rarely granted permission to build Hindu temples. The government stated that the demand for Buddhist temples exceeded that for Hindu temples, that it supported Hindu temples in the south where most Hindus reside, and that it provided scholarships for Hindus to study Sanskrit in India.

Certain senior civil servants, regardless of religious identity, were required to take an oath of allegiance to the king, the country, and the people. The oath does not have religious content, but a Buddhist lama administers it.

Dissidents alleged that applicants have been asked their religious identity before receiving government services.

#### Abuses of Religious Freedom

There were some reports of abuses, including religious prisoners or detainees, in the country. On October 6 according to the media, a court sentenced Prem Singh Gurung, a Nepali-speaking Christian, to three years in prison for "an attempt to promote civil unrest." Authorities had arrested Gurung in May for showing a film with Christian content. Gurung was charged with violating the Bhutan Information, Communication, and Media Act of 2006. Sections 105(1) and 110 of this law require that authorities review all films before public screening.

In the late 1980s and early 1990s, many Nepali-speaking residents, a majority of them Hindu, were expelled forcibly or voluntarily left as a result of discrimination. The government claimed they were illegal immigrants with no right to citizenship or residency. Some of those expelled asserted the right of return. While the government accepted that at least a few hundred had a legitimate claim to citizenship, it did not permit them to return. As of March 31, 2011, more than 70,000 persons remained in refugee camps in eastern Nepal. (For a more detailed discussion, see U.S. Department of State's 2010 *Country Report on Human Rights Practices*.

(<http://www.state.gov/g/drl/rls/hrrpt/2009/appendices/138979.htm>) The government resettled citizens from other parts of the country on government-owned land in the south vacated by the expelled Nepali speakers. Human rights groups maintained this action prejudiced any possibility of land restoration to returning refugees. The government contended this was not its first resettlement program and that in the past it had resettled some Nepali-speaking citizens from the south to other areas.

#### Section III. Status of Societal Actions Affecting Enjoyment of Religious Freedom

There were no known reports of societal abuses or discrimination based on religious affiliation, belief, or practice. Societal pressures toward non-Buddhists were reflected in official and unofficial efforts to uphold the "spiritual heritage" of the country. Some societal pressure for conformity with Drukpa Kagyupa norms was evident.

#### Section IV. U.S. Government Policy

There are no formal diplomatic relations between the United States and the government. U.S. officials discuss human rights issues, religious freedom, and discrimination, during their meetings with officials, including those based in the country's embassy in New Delhi.

The U.S. government also worked to promote religious freedom and other democratic values by sponsoring travel of several citizens to the United States under the International Visitors, Humphrey, and Fulbright programs.

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