



ANA 2009 Convention San Francisco Bay Area
The Association of Nepalis in the Americas

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San Francisco

Outreach

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27th ANA CONVENTION
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Pratik Thapa

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Souvenir Layout and Design

Naveen Dutta (President ANA)
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Editorial



We, the people of Northern California are very excited to invite you to join us at the 27th Annual ANA convention in California. We are fortunate to be able to hand over this Souvenir during the occasion. We have tried our best to make this souvenir a good example of an attempt to fill the gap between new and old immigrants from Nepal along with educating them on how to start a new life in this land of opportunity.

Along the same lines we wanted to bridge the gap between all the Nepalis living in US and provide up-to-date information about Nepali communal and non-profit organizations here in the US. We invited organizations to send in their contact information by making a call for submissions to major online and print magazines. Unfortunately we were not able to reach out to all organizations and we're hoping to continue this project in the years to come.

We have tried to incorporate valuable articles and abstracts in this issue. Even though our goals were to reach out to hundreds of writers, we've still been pretty successful at getting a fair amount as you will see. We heartily value the time the writers have spent towards this issue and are forever indebted to them.

I personally feel proud and honored to be the Chair of this important task to lead the development of and publish this magazine as a souvenir for the 27th Convention. But my time and effort would be just doomed if I had not gotten help, encouragement and lots of supports from the editorial team, Convening council, advisory board of this souvenir, my friends and of course my family. So please accept my personal acknowledgement to all who supported and encouraged me. Without your support and trust in me I would never be able to prove my ability to bring out this project to a close.

With that said, I would like to digress a little.

As we all know, although Nepal is small in size, it has an abundance of resources at its beck and call. From the snow-capped mountains to the hundreds of rivers to the immense amount of cultural knowledge, Nepal is a veritable treasure-trove of untapped knowledge and resources. The natural resources of Nepal besides bestowing beauty have been of very high importance to certain fields of research. Countless intellectuals have tried to focus the world's attention to these factors before. The work is not done yet. We have barely started. I would like to take this opportunity to say that we can continue this work and we are already in the process. ANA, through its forums and other events, has contributed in great strength towards this cause. I am in the hope that these efforts will continue.

It is especially pertinent in these trying times of economic crises, trade barriers coming up, unrest and war that we have to hold on to the promise of a better time. Nepal is no exception. In fact, Nepal is in the midst of a double-whammy, the external crises and the internal political and civil strife. Let us all join hands and pray for peace and harmony in Nepal and the world as a whole. Let me take this opportunity to make a call out to all of us here to let go of our egos, loosen up our constricted viewpoints and act as one towards that goal.

The time has come for all of us to unite, to stop arguing and finger-pointing in the name of politics, race, caste and religion. Let us join hands to promote each other's arts, culture, language, literature, businesses and professions. We are continuing to do this at the ANA Convention. Let us take this further and do it as part of our daily lives and routines.

Even from the backwaters of Nepal's history, it is apparent that Nepal has stood for unity between different religions, caste and cultures. Nepal is the country where Buddhists and Hindus worship in the same location. We celebrate all the festivals and rituals together without any bias and discrimination. Nepal is an example of "unity in diversity". Let us hold our forts strong and work towards not letting this vision go.

Today, peace is the greatest need of human beings, but the tragedy is that we have everything except peace and harmony. We know we cannot find peace anywhere except in our own hearts and souls. We are lacking this because we are too busy fulfilling our materialistic needs and do not have time to search for peace within ourselves. The time has come to look back at our own cultural heritage, the deep cultural knowledge and the teachings of Buddha. Only then will the glory of being the great land of peace and light of Asia will be ensured.

Thank you
Dhruva Thapa
Chair/ Chief Editor of ANA 2009 Souvenir.

Welcome Address by Convener



On behalf of the 27th ANA convention organizing committee, our dedicated and hard working members and volunteers, and the Nepali community of the Bay area and Northern California, I heartily welcome you all to the Golden State of California and the bay area. It is with pleasure and honors the Nepali community and organizations within the greater bay area and northern California present the 27th annual ANA, a tradition since 1983 where charitable, cultural, religious and education programs are conducted for the enjoyment of all.

ANA started this tradition of July 4th meetings as an opportunity for all Nepalis and international friends to come together annually and make new friends, renew old friendships, network and participate in a plethora of activities. Programs range from: Various Forums, Cultural Program, Fashion Extravaganza, Kids Camp, Sports (Soccer, Volleyball, Basketball and Golf)

The ANA convention being one of the most popular events in the Northern American region and attended by Nepalis and Friends from all corners of this great country serves several purposes such as an exuberant atmosphere in celebration of our culture and our heritage. The various forums also provide a positive platform to discuss, promote and enhance the future for our friends and families on various issues. Please remember all activities and programs have been designed to offer the participants unique opportunities to learn and contribute. Your suggestions, ideas and participation are appreciated as you are the future and each one of us can make a difference and positively impact our communities. We as residents away from our beloved Nepal can still make a difference for the Nepalis and International friends all over this world: one person at a time, one friend at a time and one day at a time.

I would like to thank the committee for the dedication, commitment and hard work in putting together an informative, entertaining and exciting convention. I hope you will all be able to enjoy the various activities. In addition, I highly recommend for all visitors to explore the many historic and world famous sites around the bay area/ Northern California.

Once again welcome to the 27th ANA convention in SFO and we hope your visit with us is filled with joyous occasions, many old and new friendships, learned opportunities, pride in your heritage and culture, and every moment will provide memories you will cherish for years to come. We have all gathered to create memories and we will all depart to cherish these until we meet again.

Sincerely yours,

Govind Shahi
Convener, ANA 2009

Message from Convention Chair



Dear Conventioneers,

I have been fortunate to serve on behalf of two regions, one on Atlantic Ocean another on Pacific Ocean. 2008 Baltimore convention was a landmark event in the history of ANA conventions due to many factors, and I think 2009 San Francisco Bay Area convention is poised to break new ground.

Where ever ANA convention is hosted, the global spotlight of the Nepali Diaspora falls there for three days. It usually is an unprecedented event for the region and its community. This inevitably brings a group of diverse individuals for a common purpose. The entire community is mobilized. The commotion at times also sharpens pre existing divisions initially but it is a normal process of team formation.

From the beginning there have been new innovative ways of doing things in 2009 Convention. First a group of people as ANA members proposed to bring the convention to San Francisco. Second there was widespread local participation and organizing leaders were chosen democratically. Third an upstart Nepali company eticketbazaar is handling the convention registration. Fourth, it is the biggest of venue ever held for ANA convention. And the list goes on.

By the time you read this you would have know already how this convention is different and special than the previous ones. It is a result of the hard work of so many starting with members from convening council, subcommittee and many onsite volunteers. I would like to name many such volunteers and thank them but there is not enough space for the long list.

Volunteerism is a reward in itself and the way all community members of Northern California have committed themselves to make this 27th Convention grand success for guests is exemplary.

Have a wonderful time during the ANA convention. Do not hesitate to convey your gratitude to volunteers for pulling this through, and enjoy rest of the summer.

Thank you for attending ANA Convention.

Regards,
Simon Dhungana
Vice President and Convention Chair, Association of Nepalis in Americas

Convention 2009 Team



Naveen Dutta, ANA President



Simon Dhungana, ANA VP and Convention Chair



Govind Shahi, Convener

Co-Conveners



Sandeep Puri



Sajesh Giri



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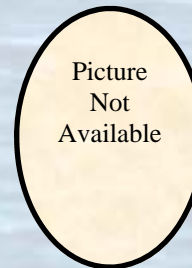
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Welcome Team*



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Message from ANA President



Welcome to the 27th ANA annual convention being held in the city of Oakland, California. First, I extend my sincere congratulations to the entire Bay Area Nepali community for working round the year to put together what promises to be a unique and successful ANA Annual Convention. I had the pleasure of meeting folks from the Bay Area during last year's convention. In this past year the Bay Area community has come together, worked hard and put a wonderful program in place. Bay Area happens to be a unique place in the United States from the perspective of the Diaspora organizations. There are several prominent organizations here in the area that have served the community since a long time. On behalf of ANA I would like to take the opportunity to thank all these organizations in coming together as a joint team to make this convention unique.

The Annual convention is the medium through which the ANA is recognized around the Americas and beyond. Like the conventions in past years, the Oakland ANA Convention of 2009 will go a long way in popularizing ANA and in bringing honor to the Nepalis of the Americas as a group. I am sure that this convention will be successful because of the incredible creativity, cooperation, hard work and dedication of the Bay Area Nepali community this year. Each year ANA Convention teaches the important lesson that openness and collaboration within the Nepali community – with ANA acting as the conductor – brings results and strengthens our community. We are proud of you Bay Area Community and you should be too!

A warm welcome again to the 27th ANA Annual Convention. The convention team has worked for the last twelve months to bring you the best. We hope this convention will serve as a platform for networking and further strengthening the Nepali community. Please let us know if we can be of further assistance in making your participation in this convention more rewarding.

Wishing a successful 27th ANA 2008 Convention!

Naveen Dutta

President, Association of Nepal in the Americas



Message from Co-conveners



Namaste!!!

On behalf of Nepal Association of Northern California (NANC, an umbrella organization) and ourselves personally, we would like to, at first, welcome all the Nepalese brothers and sisters to Oakland, California and also congratulate them for participating in this 27th annual convention organized by Association of Nepal in Americas (ANA).

NANC, as a part of the Organizing Committee, requests the participants from all corners of USA, Canada, Nepal and abroad to bring and share bonds built on Nepalese Love, Unity and Harmony in the presence of scenic and touristy environment that San Francisco Bay Area has to offer. We are proud to have invested numerous months to provide better services to our dear attendees from lodging, transportation, entertainment and sports (all prices reduced) to all the other essential activities required to make your stay convenient and pleasant. Hundreds of excited and energetic young volunteers are mobilized to make this event successful, memorable and historic. The inclusion of extremely talented local artists and their skills has also led me to believe that this convention will produce a deeper affection and many unforgettable moments. We are also confident that when the convention concludes, our participating guests will leave with a strong bond of Nepalese brotherhood and appreciate the warm hospitality offered by Nepalese in Northern California. We hope that their trip to the convention is successful and memorable.

Finally, we would like to thank, once again, all attendees, my friends in the organizing committee volunteers and all personnel who are involved directly or indirectly to host our dear guests in bringing this to event to a successful and memorable conclusion.

Sagar Koirala- Co-convener ANA '09, Vice President, NANC

Santosh Lama (Blon)- Co-convener ANA '09, General Secretary, NANC



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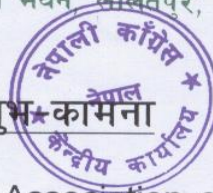
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पत्र संख्या

असार २, २०६६

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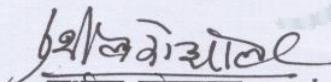
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अमेरिकामा रहेर आफ्नो देश र जन्मभूमिप्रतिको निष्ठा, माया, आफ्नो संस्कृति र कलालाई जीवन्त राख्न तपाईंहरुबाट भएको मेहनतले साँच्चै नै नेपाल र नेपालीको शिर संसारभर उच्च रहने कुरामा म विश्वस्त छु । नेपाल र नेपालीप्रतिको माया र सद्भाव कायम राखेर नेपालीपनको परिचय संसारभरमा फैलाउन यस्ता सम्मेलन र सभाहरुले सहयोग पुऱ्याउनेछ ।

अहिले हाम्रो देश संविधानसभा मार्फत् संघीय लोकतान्त्रिक गणतन्त्र नेपालको नयाँ संविधान निर्माण गर्ने चरणमा प्रवेश गरेको छ । समयमा नै लोकतान्त्रिक संविधान निर्माण गर्नु, देशमा शान्ति सुरक्षाको पूर्ण प्रत्याभूति गराउनु र आर्थिक, सामाजिक, राजनीतिक र सांस्कृतिक रुपले सबल र समृद्ध नेपालको निर्माण गर्नु आज हामी सबैको साझा कर्तव्य र दायित्व रहेको छ । इतिहासले सुम्पेको यो जिम्मेवारीलाई पूरा गर्न विदेशमा रहनु भएका नेपाली दाजुभाई तथा दिदीबहिनीहरुको सहयोग र समर्थन रहनेछ भन्ने मैले विश्वास लिएको छु । यसतर्फ संवेदनशील हुन म सबैलाई आग्रह गर्दछु ।

अन्त्यमा, मेरो व्यक्तिगत र हाम्रो पार्टी नेपाली काँग्रेसको तर्फबाट उक्त अधिवेशनको पूर्ण सफलताको कामना गर्दछु ।

जय नेपाल !


सुशील कोइराला
का.वा. सभापति

Conversation with Manjushree Thapa

- Arun Sharma



We bring to you one of our fast emerging Nepali writer in English Ms. Manjushree Thapa well recognized by now who has just released her new book "The Country is Yours". It is based upon my telephone conversation and written interview. The questions and the answers are not edited. They are here as they originally were! We even ask her what is her favorite food. She has an answer!

Arun: Manjushree-ji, In a short time you have accomplished a lot in creative writing. Tell us a little bit about yourself.

Manjushree: I was born in Kathmandu in 1968, and I grew up there, in Ottawa, and in Washington DC.

Arun: The languages you speak?

Manjushree: Though Nepali is my mother tongue, I have always been more proficient in English, as my family lived in Ottawa when I was just learning to talk. In Ottawa I attended the General Vanier Public School. In Kathmandu I studied at St. Mary's, and in DC I attended the National Cathedral School. I studied visual art in college, at the Rhode Island School of Design in Providence.

Arun: I know you started with arts. Tell us about that. How and when you decided to become a writer? What inspired and drove you?

Manjushree: Visual art was my first love. When I returned to Nepal after college in 1989, though, I was more drawn to writing. I wrote my first book, *Mustang Bhot in Fragments*, in 1992. It is a travelogue to Lo Monthang in northern Mustang District, which was restricted to foreigners at the time.

At that point, I was not yet sure I wanted to be a writer. For a few years, worked at various non-government organizations, including in the Annapurna Conservation Area Project in northern Mustang. This experience—and the exposure to rural Nepal—has marked all my writing since.

Arun: Your education?

Manjushree: In 1996 I won a Fulbright fellowship to attend the creative writing program at the University of Washington. My thesis for that program became my first novel, *The Tutor of History*. It is set in a roadside town in Tanahun District during a post-1990 general election.

Arun: Tell us about your works.

Manjushree: My following books have been a mix of fiction and

nonfiction. These are: *Forget Kathmandu*, a personal exploration of Nepal's history, with reportage on the Maoist insurgency; and *Tilled Earth*, a collection of micro-fictions and short stories about Nepalis and the Nepali diaspora..

I have also translated Nepali literature into English. Among my translations are *A Leaf in a Begging Bowl*, the stories of Ramesh Vikal; and a book I co-edited (along with Samrat Upadhyaya and Frank Stewart) called *Secret Voices: New Writing from Nepal*.

My upcoming books include a book of Nepali poems and stories in translation: *The Country is Yours: Contemporary Nepali Literature*. It contains the work of 49 Nepali poets and writers, and it will be published in the summer of 2009. I have also written the biography of a charismatic and groundbreaking Nepali environmentalist, titled *A Boy from Siklis: The Life and Times of Chandra Gurung*. This is due out in the autumn of 2009.

These will be followed, in 2010, by two new books: a book of essays, *The Lives We Have Lost*; and a novel, *Seasons of Flight*.

I am currently working on a new novel. Further details are available at my website: www.manjushreethapa.com

Arun: Is creativity real juice for an artist, a new way of looking at things? Is it new/renewed subjective perspective or a thundering experience for an artist? What is your view?

Manjushree: My view of writing is quite modest. I write because the world does not make sense to me if I don't write. That is how I am constituted mentally. (I often think I am a bit dense).

Arun: You say you chose a chaotic life in Nepal as compared to a possible comfortable life in the West. Is the attraction of chaos is looking for an order, study, observe disorder, shape the order or just have fun in this chaos?

Manjushree: The order of the West is only on the surface. At a deeper level, chaos is inherent to life, whether that life be lived in the East or the West. Living in Nepal has kept me close to that chaos. It has allowed me to study it, and to try to shape it, at least in my writing if not in reality.

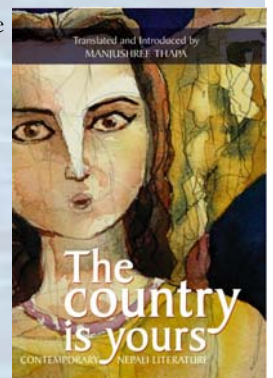
Arun: Does an artist have an objective a goal when s/he creates or it is an ache for expression is enough of motivation?

Manjushree: It differs from artist to artist, I think. The need for expression is certainly enough of a motivation. To write a novel, though, there has to be more than that—there has to also be an outline, a plot, and lots of planning. It's hard work.

Arun: You seem to be one from a privileged background in a poor destitute nation with extreme poverty and hardship. Is that what drives you to activism?

Manjushree: The poverty of Nepal has driven most of the nation to activism, I think. It's an impossible thing to accept, whether you're personally affected or not. For me, the shock—and politicization—started when I first visited Mustang in 1991. I have written about this in *Mustang Bhot in Fragments*.

Arun: The royalty of Nepal as you have seen and observed them from close proximity how sensitive you think they were to the needs of the common man- the poorest men, women and the children? Did you



notice a sense of responsibility and accountability or lack of it?

Manjushree: No one but members of the absolute inner core ever knew what the (former) royal family members were really like, I think. My family was in the courtier tradition; but my parents were not part of the palace's inner core. What I learned from them corresponds to what public perception holds: that Birendra was relatively liberal but weak, and the rest were stronger, but not democratic-minded. I have had no first-hand interaction with the royal family to know if this is true. My own view is that the country is better off without them.

Arun: Many young Maoist cadres as you have described in your book "Forget Kathmandu" appear to be innocent, clueless children looking for something to do to get engaged in any mission. Did they know they were pawn in the killing machine? Or was it truly a struggle for better future, a dream to fulfill. Do you believe any of their aspirations is even partially fulfilled?

Manjushree: What is frightening about brainwashed children and youth is that they can be very, very sure of themselves, based on very little actual knowledge of the world. I understand the motivation of the young Maoists I met, and their desire for change. I do not agree with all the changes that they want (for example, I would not like Nepal to turn into a Maoist state) but I can understand it. What troubles me more is how that desire is used by their leaders, who are older, and in a position to manipulate them. I do not think the leaders are against change; I just think that is not their priority. Their priority is to gain, and hold onto, power. I mistrust them more.

Arun: Are the governments in Nepal a successions of failures one after the other? Do you think the revolutions have been totally incomplete?

Manjushree: It is a genuinely difficult thing for a country to transition from a feudal kingship to a modern democracy. The governments since 1990 have been trying to do this, not very successfully. The political parties have not been as responsible as they should have been. But if we can only keep trying to complete the democratic revolution that began in the 1940's—instead of having royal/military coups or Maoist revolutions—then we will figure it out eventually, I think. The important thing is to get the chance to complete the democratic revolution.

Arun: What can be done to have some light at the very end of tunnel of hope?

Manjushree: To be honest, I find it depressing that we are going through an experiment with Maoism at this stage in world history. Unlike many people I know, I don't view the Maoists as simple agents of change. I view them as Maoists with an agenda to turn Nepal into a Maoist state. (Maybe this is because of my American upbringing—I believe firmly in the democratic left but cannot support the undemocratic, totalitarian left). Unless the Maoists come to a liberal democratic platform, I don't see much light at the end of the tunnel, not for a few years yet.

Arun: As you talk of personal freedom, what do you mean the very context of social, political boundaries? Do you think people in the West have that freedom more than in Nepal? If yes, is the factor material i.e. more consumption or political and social settings/freedoms?

Manjushree: Corporate rule, which took over the US and so much of the world economy, restricts people's freedom. Politically, people in the US are freer than in Nepal; but they don't exercise that freedom much. They have been shepherded into corporate rule by their leaders, and tend to be more passive than they should be.

At the personal level, freedom can come in any political system: I remember reading about a Tibetan monk who used his time in jail in

occupied Tibet as a meditation retreat. But of course we must not aim for a political system that is based on the suppression of individual freedoms.

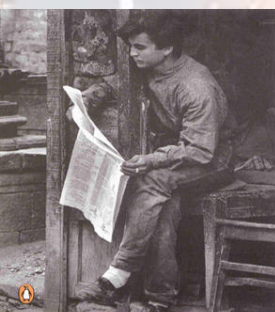
Arun: What do you characterize enlightened thinking? Which group, which nation you think possesses such trait? How do we build such traits?

Manjushree: I'm afraid I was speaking in a very narrow sense when I wrote of enlightenment thinking in *Forget Kathmandu*. I was referring to the European enlightenment, the rise of the age of science and reason and universal rights and justice. These values need not be associated only with Europe; but historically, that was the enlightenment that created democracy as we know it today.

Arun: Rousseau talks of man in chain and you talk of personal freedom how an individual will exercise personal freedom within the chains of social, political or moral chains?

Manjushree: Rousseau is philosophizing at an ultimate level—and ultimately, of course, we are indeed bound and limited. But we try to find personal freedom within those limits, and also to create societies with political freedom. In Nepal there is so much that binds us—not just a flawed political system, but also social prejudices and poverty.

Arun: Is the chaos in Nepal due to political instability, limited economic opportunities (lack there of) or lack of basic needs such as electricity and water?



THE TUTOR OF HISTORY
MANJUSHREE THAPA

Manjushree: I feel that the core problem is the need for Nepalis to fight over resources: to fight for water, food, material security, and basic government services like education and health and electricity. The lack of this causes political instability and chaos in Nepal.

Arun: What is so wrong or right with the coterie class that you came from that you tends to shun as I observe?

Manjushree: I grew up in the US, very much in the mould of a rebellious teenager and a bohemian spirit. Maybe that is why I often have an allergic reaction to my own background. I am not a good, obedient daughter, I guess!

More seriously, I don't have a problem with any class as long as it doesn't monopolize power. That is what I have found so wrong with the class I was born into.

Arun: Is there any political party that has not disappointed you? Where is the hope?

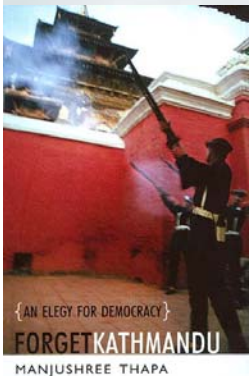
Manjushree: It is our great misfortune that the democratic political parties have been so un-serious about governance. I regret that the Nepali Congress has lost its socialist roots and that the UML has been so socially illiberal. But they are paying for their mistakes (and so are the Nepali people as a whole). Of course there it is possible to change and grow and improve. Many Nepalis, I think, are hoping for this.

Arun: Who, what (settings) provides you an inspiration in your writings?

Manjushree: Other books inspire me, as does visual art, which was my first love. (I studied art in college before switching to writing). Silence and meditation are really important to me, but I don't get as much of these as I should. I can write anywhere, under any condition; but ideally I prefer to have long hours of undisturbed time every day, at a desk near a window with a view, any view.

Arun: Your favorite authors- Nepali, Western and in Hindi or other Indian languages?

Manjushree: In English: Michael Ondaatje, JM Coetzee, Alice Munro, Don DeLillo and others. In the South Asian languages: IB Rai, Parijat, Mahasweta Devi and others. In European languages in translation: David Grossman, Xavier Marias and others.



Arun: Does a writer owe anything to society? Or s/he is driven by her/his own need. Do they have to match?

Manjushree: Writers owe nothing to society, and society owes them nothing (other than what all people owe to society and what society owes to all people). When a writer offers his/her creation to society, there is an equal exchange that happens. Those who find their lives enriched by art buy it; they sustain the

writer materially, and the writer sustains them intellectually/emotionally.

Arun: Should morality and ethics be a concern for a writer? If yes the why so?

Manjushree: It doesn't have to be, but it does tend to be. Literature is fundamentally about the sanctity of individual life, the value of each individual. When that value is trampled on, or demeaned, morality immediately becomes a concern. Of course there are lots of writers who write purely to entertain. But literature of lasting value tends to take on—in however subtle a way—the ethics of being fully human.

Arun: Your favorite food?

Manjushree: Sushi.

Arun: Your favorite hobby?

Manjushree : I don't have any hobbies, unfortunately. Things I love to do: go to art galleries, travel, be in nature, trek. I just don't do them enough to call them hobbies.

Arun: Is freedom a luxury for a common man? In Nepal and every where? Is s/he even free?

Manjushree : Freedom isn't a luxury, it's a need. Everyone strives for it, wherever they are and however faraway the possibility seems.

Arun: Your concept of a utopian society? Do you think of a utopian society? How do we construct one?

Manjushree: I don't know what a truly utopian society would be, but politically and economically, the Scandinavian model appeals to me, and seems realistically achievable.

Arun: Is civilization a boon or burden? Why not become a cave man again? Was not Thoreau or Paul Gauguin closer to the natural cave man? Is this time century compatible for such men artists or thinkers?

Manjushree: I am so glad I'm not living in a state of nature. I don't at all have a romantic view of nature. The harshness of nature is what we are striving to shelter ourselves from! Civilization is an immense boon, to my mind. We need more civilization, not less.

Arun: If there was one thing that you get to change in this world (and in your world) what will that be?

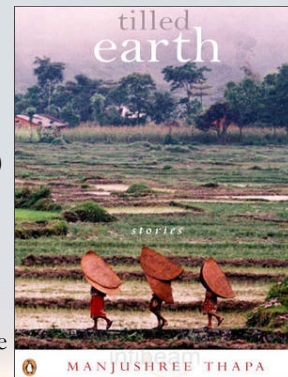
Manjushree : Only one thing? I would have equality between the sexes.

Arun: So, tell us as your final thoughts how do we insure people's right what is the bare we must guarantee for the poor people especially in Nepal on the road an utopia. (or some like this)

Manjushree: I would want economic rights--ie, the right to food, shelter, and clothing--to be at par with political rights. So often, in liberal democracies, poverty is considered a misfortune rather than a crime. I believe the state should be liable for poverty, and that it should be considered a crime. Secondly, I would want civil rights to be enshrined in law, and put into practice. Nepal is trying to do this right now,

with the women's, Dalit, Janajati, Madheshi, sexual minorities and differently-abled rights movements. For me, this is the most heartening part of the changes that have come over our society in the past few years.

Arun: Manjushree-ji: Now this is pretty loaded and it really was great to chat with you. Thank you so much for your time and focused attention. We will have to continue on There must be second time. It was fun!



Nepal Tourism Year 2011



-Manoj Shrestha, Virginia
(MD-Travel House Nepal)

The Government of Nepal, in consultation with the Nepali Travel and Trade sector and other concerned organizations, has decided to launch a national tourism campaign "Nepal Tourism Year 2011".

This announcement reflects the government's aspirations to bring into Nepal at least one million international tourists by the year 2011 and the Tourism industry's reciprocal and exigent response to organize a tourism promotion campaign for wider impact.

Hoteliers and Tour Operator have already started their campaign this tourism year. The campaign will also focus on mobilizing the networks of the Non-Resident Nepali (NRN) communities, Nepali diplomatic missions abroad, INGOs and NGOs, airlines and national and international media. Similarly, friends and well-wishers of Nepal, tourism academicians and celebrities will be approached in order to

The Path to Owning a Small Business

- Uddav Giri



Do You Want to Own a Business?

Those of you who have regular jobs probably imagined life as a business owner is so much easier. You need to seriously analyze it to see if this is something that you truly want. Remember one thing, business is not for everyone. We all are programmed differently and every one of us comes with our own special talents. Recognizing that talent and pursuing where it can best be used is the way to move forward. I always tell my friends that owning a business comes with the good and the bad. While you do not have someone telling you what to do and you have the flexibility in your schedule, you do have to deal with bankers, the city and county, the landlord and employees. However, during a downturn in the economy, the small business owner does always come out a winner.

Funding the Small Business

Funding is the foundation of a business unless you can make a deal with the previous owner to carry the entire loan which can happen in rare cases. In most cases, you have to have at least 20 to 30 percent of funding available. Once you have funds available, what's the proper way of funding a business? One of the most common mistakes repeated by new business owners is to put all of the available funds into a business and not keep any cash reserve. My suggestion is do your best to use OPM (Other People's Money) such as a bank loan and use your own cash as little as possible. For example, if a business is valued at 200k and you have 100k cash, ideally you would put 20% down and get a \$160K loan from the bank. Putting \$100k down and borrowing \$100k from bank will leave you no reserve cash, which can lead to disaster.

Knowledge is everything.

Being knowledgeable about your field is critical to success in a business. Work with your CPA to understand the profit and loss statements from previous three years. Get a good handle on the complete operation of a business. Call the city planning board and find out what's happening in your city in the next five to ten years which may impact your business. Contact your county for any changes in regulations that are coming up. Surprises in business are never a good thing.

Owning a business means risk, and risk taking requires courage.

No matter how much research you have done, how careful you are, there is still a chance that the business may fail. In the long run, doing your due diligence and getting into business will be better than not doing anything due to the fear of failing. Personally I have tremendous respect for those who have failed, got up and dusted themselves off and moved forward. That is what strengthens your entrepreneurial vision and your business acumen. If you are considering getting into business for the first time, consider buying a franchise. They are less risky because you are buying not just a business but a proven system. Use your business skills in addition to following the provided processes and systems carefully. I would also highly recommend spending time thinking about your exit strategy. What if the business doesn't work out, can you sell it for profit or at least the amount you paid for. This is critical.

If you are thinking about getting into a small business, here are few suggestions. You can start today acting as a business owner no matter what you do. Starting today, get to work thirty minutes early. Always ask your immediate supervisor, how can I help you? Go the extra mile and take on additional more responsibilities. Don't say "it's not my job". If you see something that needs attention, don't pretend that you didn't see it. Either you do it or bring it to someone's attention before it gets worse. Don't complain, instead, come up with solutions to the problem and offer them to your boss. Be a team player and minimize confrontation. Try to finish what you have started before you clock out. Give 110% of whatever you are doing. This is how you can train yourself to be a business owner. If there is any way I could be helpful in your journey to be a small business owner, feel free to contact me.

highlight the campaign internally as well as internationally.

With the glittering badge of "adventure destination" and the adage "Atithi Devo Bhava" embedded in our culture, the portfolio of tourism products never cease to mesmerize prospective visitors.

The unparalleled cultural, geographical, ethnic and bio diversity of the country allure visitors to Nepal time and again and goes towards truly substantiating Nepal's tourism branding - "Naturally Nepal, once is not enough! Nepal For All Season, Send home a friend."

The Nepal Tourism Year 2011 campaign envisions harnessing these opportunities and strengths and bringing together the commitment of the government, expertise and experiences of the organizations like Nepal Tourism Board, aptitude and dynamism of the private sector and communities for further tourism development in the country. Representation and active participation from the major political parties, members of the Constitution Assembly and Right groups is always taken into consideration to ensure that the modus operandi is inclusive and participatory and the results are effective.

Life Insurance



-Laxmi Chaudhary
Albany CA
Laxmichaudhari@gmail.com

Life insurance is a contract between an owner (often the insured person) and a life **Insurance Company** that guarantees the payment of a stated amount of money on the death of the insured. Life insurance policies contain exclusions and limitations. Benefits may vary due to misstatement of age or sex. If you are a young man reading this and thinking life insurance is the last thing in the world you need right now, the following are reasons why you need life insurance policy today!

For savings

If you are young, fit and healthy, then this is the best time to get life assurance! Your premium will be small and if you take out a policy that allows you to keep the same premium until the age of 65, you will have considerable savings... the earlier you start, the better. In case you develop any health issues throughout your life, it doesn't matter, because you already have the cover in place!

For Peace of mind

Peace of mind... yours that is. If you cannot afford health insurance or any other insurance, you can afford life insurance. Should you develop a terminal disease, your life insurance will pay out a lump sum upon confirmation of this, allowing you to fulfill any dreams you have not achieved or to get your affairs in order. Do you have any bills or mortgage? This alone is a pertinent reason to have **life insurance**. It means that should you die, this major bill will be paid off and not left to your survivors to deal with!

For Parents

As well as providing us with the necessities in life, earning a wage also allows us certain luxuries in life. Unfortunately, once we retire, our pensions are rarely enough to continue living life in the manner we have become used to while we earned a salary. In order to offset this dramatic change in lifestyle, many children help their parents by giving them money to tide them over. However, if you were to die today, who would look after your parents in the future? The government? Having your parents named as beneficiaries under a life insurance policy could mean the difference between them enjoying the remaining years of their life and struggling once you are gone.

For Spouse

If you are married, even if both of you are working, chances are you are living an expensive life. Most likely you have a mortgage, car repayments, and possibly loan repayments. You most probably like to go on holiday once a year too. However, what will happen to your spouse if anything happens to you and you are not insured? For sure they are going to have a dramatic change in their life and it will not all be down to the fact that you are no longer here.

For Children

If you have children then they are possibly the biggest reason why you should have life insurance. Children are dependent on us to buy them food and clothing. Children need money from us to survive. Children need us to pay for their university education. All

of this become immensely more difficult to provide for if you die without life insurance.

Want to leave a legacy for your future grand children? What better way than ensuring your estate will actually have some legacy to pass on! You can elect in your will to have the proceeds of your life insurance paid directly to your estate and then as per your will, divvy up the proceeds.

For Pension

With a whole life insurance policy, you can start to save money for when you retire. Due to the compounding nature of interest, the earlier you start the bigger the nest egg you'll have. So, if you are happy with the idea of living off a government pension when you retire – fine. Otherwise, think about getting insured!

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Nepal Wireless Project and PlanetNepal.org: outstanding examples of constructive ideas by Nepalis and Nepali Diaspora.

- Yoshina Gautam Jha and Aashish Jha

Introduction

There may be many fantastic projects that are devoted to spreading information about Nepal with an attempt to preserve Nepali language, culture, and traditions. However, two projects, one that arose from within Nepal and the other, an idea inspired by open source and conceived in the Silicon Valley, stand out amongst all. Nepal Wireless Networking is a creation of Mahabir Pun, an educator in one of the remotest villages in Nepal and PlanetNepal.org is the brainchild of Sandeep Puri, a web architect in the heart of Silicon Valley. Although both these prodigies are separated by thousands of miles, both their ideas connect Nepal and Nepalis to the rest of the world and contributes massively to preserve Nepali language, culture, and traditions. Here, we summarize the scope and potential of both these projects.

Nepal Wireless Project: an idea from within Nepal (-Yoshina Gautam)

After seven to nine hours of a bruising climb and 1500 meters above the nearest road in Beni, in central Nepal, comes a village called Nangi. Located on the lap of Southern flank of the Annapurna and Dhaulagiri ranges of the snow clad Himalayas, Nangi is a small village in the remotest mid-lands of Nepal where life has stalled in the eighteenth century. In addition to lack of any post industrial revolution inventions, Nangi also lacks hospitals and health posts and majority of villagers are described as not being able to afford to travel to the nearest city for the treatment. Furthermore, there is only one school and high illiteracy. Although life of residents of Nangi has been difficult, wireless internet, a recent addition to the village seems to be bringing the villagers up to date with the twenty-first century world.

The wireless project at Nangi, which has developed into Nepal Wireless Network, was started by Mahabir Pun. "It started as a wish" states Pun on his website (www.nepalwireless.net). Pun, a native of Nangi and University of Nebraska Kearney alumnus had to travel for days to reach the nearest cyber café in Pokhara just to use the internet. After two years of this tiring journey Pun fantasized about internet in the village. The idea was daring and the task daunting especially because of the geographical location of Nangi

and the fact that no telephone had ever reached the parish. Pun solicited for international assistance and BBC help him spread his thoughts to an international audience. Finally, in 2003, with the help of about a dozen volunteers, Pun successfully connected Nangi to the rest of the world via a wireless antenna nailed on a tree top. For this effort Pun was honored with the 2007 Ramon Magsaysay Award for Community leadership. Today, many international volunteers that visit Nangi collect and carry with them various donated computers or computer parts to build computers using local wood cases. These locally assembled computers and the wireless internet is currently being used primarily for educating children at the Himanchal high school (www.himanchal.org). World Bank and Nepal Government are assisting Mr. Pun to wirelessly connect 19 more schools in Rasuwa, Nuwakot, Gorakha, Kaski, Tanahun, Myagdi, Parbat and Baglung districts of Nepal, according to their website.

Although the internet at Nangi is primarily being used for high school education, Mahabir Pun is trying to use the internet for telemedicine. The rural communities in Nepal have scarcity for doctors because doctors prefer being employed by hospitals in urban headquarters to residing in rural areas. Using telemedicine, patients can visit the telemedicine clinics at regularly scheduled hours where they sit in front of a computer. Using a webcam and connected via the wireless a doctor in a distant city can examine his patient and recommend a proper medicine. Nepal wireless project is currently running its pilot telemedicine project at three centers (Nangi, Paudar, and Tolka) using the wireless network to connect the villagers with doctors at the Om Hospital in Pokhara, Kathmandu Model Hospital, and Dolakha Hospital and there are plans to extend telemedicine services to Makawanpur in near future.

Wireless in remote Nepal has proved beneficial not only to keep the future generation of Nepal healthy and to educate them, but it has also shown potential in unexpected areas. According to the Nepal Wireless website, the Nepal Wireless Network has been collaborating with NREN (Nepal Research and Education Network), Keio University of Japan, and Sagarmatha National Park to build a wireless network in Namche Bazar (Mount Everest) to monitor Imja Lake which is a glacial lake and is considered potentially dangerous since the lake is growing rapidly because of the global warming. This collaboration indicates that wireless in rural areas of the world not only empowers the local communities but also enables scientists learn about natural phenomena without ever stepping in these hard to reach areas.

The communications and information delivery capability of the internet serves not only education and healthcare but it also serves other sectors of society such as social policy, commerce and trade, government, agriculture, communications, and science and technology. Although Nepal Wireless Network has shown some fruitful results already garnered international awards, donations, and collaborations there is a lot more wireless internet can do in Nepal. Wireless internet can be the source of information for Nangi villagers bringing them news every minute enabling them to make informed decisions. Wireless internet can also be used to promote ecotourism which can be an extra source of income for such a naturally gifted village like Nangi. In an interview published by BBC, Mahabir Pun states "I have seen that even a small village like mine can benefit a lot from the internet. We can use it to generate money for the village, to provide quality education for our children, to provide information about our culture to children all over the world, and to invite volunteers to come to our village."

PlanetNepal.org: “digitally preserving the genes of Nepali society”

(-Aashish Jha)

While Nepal Wireless Network may be empowering folks in rural Nepal, PlanetNepal.org whose motto is to “digitally preserve the genes of Nepali society” is collecting information pertaining to Nepal from various individuals from around the world and providing it at no cost to everyone with hopes to foster development and progress in Nepal.

PlanetNepal since its conception has evolved into the Planet Nepal Foundation that comprises of multiple facets of which three (PlanetNepal wiki, PlanetNepal blog and PlanetNepal news aggregator).are currently in operation. With a belief that every Nepali is equal and has equal rights towards contributing to the development of Nepal and raising the quality of life all Nepalis, the Foundation is currently facilitating distribution of information about Nepal through the wiki, encouraging the use of innovation and technology to cultivate development in Nepal via its blog, and acting as a hub for information exchange in the development of Nepal through its news aggregator. What differentiates PlanetNepal from other Nepali organization is it is based on the principles of open source and free knowledge exchange which means everyone can contribute.

PlanetNepal wiki, probably the most established facet of the foundation, is an encyclopedia project with a motto to “capture and preserve [the] unique Nepali cultural nuances for all to refer to.” Every internet user is familiar with Wikipedia, which collects information from various individuals on a myriad of issues. However, it is impossible for even something as enormous as Wikipedia to collect all the information about every topic. Therefore, as mentioned in the website, PlanetNepal wiki is a web based encyclopedia focused on various aspects of Nepali society. Any registered individual can enter any information pertaining to Nepal in this wiki and the registration process is free and can be completed in minutes. Many registered users have written on a multitude of issues including recipes of Nepali food, Nepali medical terms, and a list of Nepali *ukhantukka* and *gaun khane katha*.

PlanetNepal news aggregator is a window into the blogosphere rotating around Nepal. This news aggregator has a collection of blog postings from more than a dozen Nepali and English blogs discussing various topics pertaining to Nepal. Any blogger can request to add a new blog to the feed. Similar to the news aggregator, PlanetNepal blog is an amalgam of concrete ideas for sustainable growth and an accessible venue for one to promote an idea or a cause. It is similar to the aggregator in a sense that it is a collection of information from various sources; however it differs from the aggregator because unlike aggregator, which is a collection of news, PlanetNepal blog is a collection of innovative ideas that has potential to foster development in Nepal. This branch of PlanetNepal Foundation was recently started and already has a collection of educational articles on hydropower and wind energy followed by discussions on innovative methods of implementing them in Nepal. There are also a collection of articles on various social and scientific issues pertaining to Nepal.

Although the Planet Nepal Foundation is a relatively new organization and has yet to go a long way to reach the pinnacle listed in its website, the fact that it is open source makes it a prime candidate to deliver what it promises. There are many innovators who are perishing because they have no place to express, discuss and thus develop their ideas. Planet Nepal blog is ultimately that platform. All it needs to find is the users, the innovators with ideas and the road to development of Nepal can begin.

Conclusion

Information is the key to thrive in today’s world. By providing information to the most needy in the remotest parts of the world, Nepal Wireless is bridging the information gap between the Nepalis residing in the cities and those from rural Nepal. While Nepal Wireless Network is preparing a more informed and educated Nepali generation, Planet Nepal Foundation is harboring ideas for the next generation Nepalis to apply towards the development of Nepal. While both these organizations have a potential to reach the highest pinnacle of success, they need contributions from the general public, especially from Nepali and the Nepali Diaspora. Even though a few organizations such as CAN-USA are supporting Nepal Wireless Project and some independent contributors are behind the success of Planet Nepal Foundation, much more assistance could be provided to encourage the efforts of such organizations such that they can empower Nepalis, facilitate discussions on sustainable projects for development of Nepal and implement these projects in near future.

About the Authors

Yoshina Gautam-Jha: Yoshina Gautam is a recent graduate from Salem College in Winston-Salem, North Carolina with an undergraduate degree in Business and Economics. Since her graduation, she has been employed with Service Employees International Union (SEIU) based in Washington DC, United States. She is currently also associated with NGOs that are assisting Nepal and Nepalis. She plans to join graduate school to pursue her passion in international development in nearest future.

Aashish Jha: A UC Berkeley alumnus and a University of Chicago graduate student, Aashish Jha has served as the General Secretary of Nepal Association of Northern California (NANC) from 2006-2008 and currently he is the National Sports Co-ordinator for ANA. He is also the founder of the NANC Golden State Basketball team. He contributes regularly at PlanetNepal blog and also blogs at www.nepaliaashish.wordpress.com.

Mundane Science: Tackling the problem of black carbon, global warming and health of women and children at the same time in Nepal

Amod K. Pokhrel



On April 16th 2009, the New York Times stunned the world once again by publishing following cover story: 'Third-World Stove Soot Is Target in Climate Fight'. After publication, this story has raised several questions in the minds of environmental and climate scientists and policy makers,

'Could this be short-term solutions to climate change?' Currently around three billion people in the world burn unprocessed biomass-based solid fuels (wood, dung, crop residues and coal) for cooking and heating. In Nepal alone about 90% of people rely on solid fuels for cooking and heating. In Nepal and in many other countries, solid fuels are burned in simple three stones or mud stoves (चुलो).

In majorities of households, women cook predominantly and often carries baby while cooking. Also in many villages not connected to electricity, children gathered around stove to read and write in the evening. Unfortunately, burning unprocessed biomass fuels indoors generates indoor air pollution (IAP) that include black soot and exposes millions of people especially women, children and adults to harmful pollutants like black particles. The New York Times story on black soot or black carbon/particles and its relation to global climate change was based on the major findings of James E. Hansen of the NASA Goddard Institute for Space Studies and Larissa Nazarenko of Columbia University, who on *Proceedings of the National Academy of Sciences*, reported that soot may have caused



fully 25 percent of the global warming observed since 1880. In their research, Hansen and Nazarenko found that black particles absorb more solar energy and warm the air; when they settle on glaciers, the

latter start melting faster. According to Hansen and Nazarenko, the black particles raise temperatures twice as effectively as carbon dioxide does, and is responsible for 18 percent of the planet's warming, compared with 40 percent for carbon dioxide. According to authors, biomass fuel combustion alone accounts for fifty percent of black particles in the atmosphere and other half comes from vehicles, power plants and industrial combustion. After publication of this report, many climate scientists and policy makers have already started considering reduction of black carbon as a one of a number of relatively quick and simple climate fixes to avert the consequences of global warming. And another interesting outcome of this finding is that a bill has recently been introduced in the US Congress requiring the country's environment protection agency to regulate black carbon and direct aid to black carbon reduction projects abroad, including introducing improved cooking stoves (सुधारिएको चुलो) in some 20 million homes. So does this mean that poorest households in the world including Nepal can provide the quick fix solution to the most challenging problem of 21st cen-

tury-the global warming? It is debatable but undeniable. Debatable- because only focusing on simple climate fix may create space for vehicles and power stations to continue to pollute in developed and in some developing countries. Undeniable- because this quick climate fix such as introduction of improved cooking stoves to millions, may offer additional health benefits to women, children and elderly from diseases caused from exposures to harmful black particles. So how can Nepal take benefit from this recent science and development?

Climate change and Nepal

Nepal's climate records show that temperature has increased dramatically in the uplands regions. Over the period 1977–1994, mean annual maximum temperatures in the northern part has increased by more than 0.06 C° per year above the long-term mean, with some regions recording increases of up to 0.12 C° per year. This contrasts with the *Siwalik* and *Terai* regions in the lowlands that warmed less than 0.03 C° per year. Rising of average temperatures in the higher elevation have already caused a massive retreat of glaciers, which are sources of headwaters for many large rivers in South Asia. For example according to the Nepalese Department of Hydrology and Meteorology (DHM), there have been more than 15 glaciers led floods (GLOF) in the past. In addition to GLOF, rising temperature in higher elevation means there are possibilities of shifting of disease vectors and epidemics of malaria upwards along with shifting of agriculture pattern leading to over or under production. Compared to developed countries, climate change will have different repercussions in Nepal although its average per capita CO₂ emission is about 0.2 metric ton/year compared with US, which has per capita emission of 6 metric ton/year with Canada and Australia not far behind. Since Nepal's per capita contribution of CO₂ is 30 times less than that of an average American, Canadian or Australian's, hence Nepal does not currently have any obligations under the climate change convention to reduce its CO₂ or Green House Gases (GHGs). However, Nepal's effort to reduce these gases is tremendous and working further on this with the help from international development agencies will offer clear co-benefits for other aspects of Nepal's development, particularly improvement of health of millions of its people.

How?

The traditional source of energy (biomass fuel) dominates the energy supply in Nepal. The share of traditional, commercial and renewable energy was 88 percent, 12 percent 0.53 percent respectively during FY 2004/05. Of the total traditional energy consumption, share of fuel wood was 89 percent, agriculture residue 4 percent and cattle residue 7 percent. This shows that energy consumption is dominated by household use and almost of which is supplied by traditional sources, mainly fuel wood and other biomass. Similarly, the energy consumption growth over the last 15 years till 2005 is almost linear with an annual average increase of 2.7 percent. The annual average growth rate of traditional energy consumption is 2.2 percent. The contribution of alternative energy technologies including hydropower is rising rapidly but it contributes only about 0.6 percent of the current total energy demand. Although the share of traditional sources of energy is gradually decreasing from the total energy consumption, its utilization is still increasing in a steady pace.

Burning of traditional biomass fuels indoors generates indoor air pollution (IAP) and exposes women and children to harmful pollutants. Studies conducted of IAP and its health effects in developing countries have provided evidence of associations between IAP and

acute lower respiratory infection (ALRI), low birth weight in children and chronic obstructive pulmonary disease (COPD), asthma, cataracts and tuberculosis in adult women. Acute lower respiratory infection (ALRI), COPD, cataracts and tuberculosis are the four most common diseases associated with IAP in Nepal. These diseases account for more than 6% of all OPD (Out patients department) visits to health institution. Similarly, Nepal has an under-five mortality rate of 91/1000 live births. It has been estimated that, on average, of the 1000 children below 5 years who visit health facilities, 90 have pneumonia of which 4 have severe pneumonia. According to recent report of World Health Organizations (WHO) on global burden of disease from use of traditional biomass fuel, the ALRI deaths attributable to traditional fuel use in Nepal is about 5000 and COPD deaths attributable to traditional fuel is about 3000. The national burden of disease attributable to use of traditional fuel is about 3 percent with Disability Adjusted Life Years of 205,000- DALYs, which is a combined metric of time loss due to premature mortality and morbidity from particular disease in population.

In addition to indoor air pollution, combustion of one gram of wood fuel in traditional stove also produces approximately 1.7 grams of CO₂ as emissions. Assuming a six members' family house burning ~ 10 Kg of wood everyday, in one year one traditional biomass fuel stove generates about 7 tons of CO₂. Even with conservative estimates of fifty percent efficiency of improved stove (wood stove with grate and chimney- सुधारिएको चुलो), replacement of one traditional woodstove by improved stove in rural areas will emit 3.5 tons less CO₂ and other global warming gases/year per stove. A robust improved stove cost ~\$ 20 and they last perfectly for at least 4 years. Thus, if 100000 improved stoves are disseminated in rural areas that will avoid ~ 350000 tons of CO₂ going into atmosphere. Again assuming improved stoves averting half of total DALYs, the crude cost-effectiveness of such program will be ~ \$ 20/DALYs and ~ \$6/ ton equivalent of CO₂ respectively. Currently the market value of one ton CO₂ equivalent in Europe is about \$26 and market thresholds of health intervention is \$1500/DALY. Similarly, compared to traditional stove, one small biogas plant emits 7 tons less CO₂. If 100000 such plants are disseminated then that will emit 700000 tons less CO₂ with additional health benefits. Unfortunately, currently improved cooking stoves are omitted from the Clean Development Mechanism (CDM) or certified emission reductions approved projects. However, recently through voluntary carbon market, J.P. Morgan and the UC Berkeley based Center for Entrepreneurship in International Health and Development (CEIHD) have struck a deal of certified emission reduction (CER) trading of 15000 tons of CO₂ from improved cook stoves project in Uganda. And hence there is a possibility to expand similar program in Nepal, where government has already disseminated 100, 000 improved stoves and planning to disseminate 400, 000 more in 10 years time period. Compared with improved stoves, bio-gas plants are approved as CDM type project. Currently, the World Bank has included 19,396 biogas plants from Nepal as CDM type projects. This will translate to more than \$6.5 million within first 10 year crediting period with US\$ 7 per ton CO₂. This revenue will then be deployed back to develop more biogas plants which in turn will generate more revenue and health benefits because biogas emits negligible amounts of health damaging particles including black-particles.

Although calculations made above are simple but these assumptions are fair estimates and call attention of international development

agencies for this type of interventions for co-benefits investments in Nepal. For carbon financing, Ministry of Environment should seriously consider monitoring and evaluation of its disseminated improved stoves to prove that emission reductions have actually been achieved and people are using existing stoves and benefiting from such programs. Similarly, it should also collect information about renewability of biomass fuel in local areas where improved stoves have been disseminated. This will help to qualify improve stove projects under clean development mechanism (CDM). One among several approaches for collecting renewability information could be through GIS mapping applying WISDOM model (Wood fuel Integrated Supply/Demand Overview Mapping model) developed by FAO. This model estimate fuel wood renewability at the community level. Similarly, to qualify for more carbon credit from bio-gas project, a research is needed to prove that there is little or no methane leakage from existing plants and people are actually using bio-gas instead of biomass fuel in unimproved stoves. This could be done by monitoring methane in and around bio-gas plants. Thus, in conclusion, projects like improved cook stoves and bio-gas stoves can help to tackle not only the problem of black carbon and global warming but also help to improve the health of women and children at the same time in Nepal. Thus, investment on these programs can provide a big bang for the bucks.

Note About the Author

Author is a doctoral student at the Department of Environmental Health Science, University of California, Berkeley. He could be contacted at amodpokhrel@yahoo.com.

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"The difference between 'involvement' and 'commitment' is like an eggs-and-ham breakfast: the chicken was 'involved' - the pig was 'committed'."

- unknown



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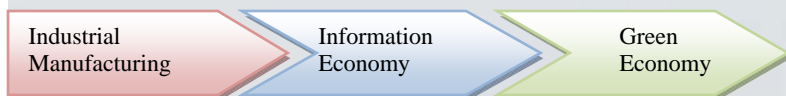
Eco-friendly Green Nepal: The branding of a people The vision of a culture

Bijay Niraula, California



As the world economy shifts from traditional energy to new concepts of energy, people change their life style to accommodate the new paradigm. The new shift requires new product and new services. The impact of global warming brings new challenges but also new opportunities. These are the problems that entrepreneurs can solve.

The world has moved from and Industrial economy to information economy. Now it is at the cusp of a new economy – the Green Economy.



What is the Green Economy? Green Economy encompasses not only environmental aspect but also social concerns. Any economy that is environmentally sustainable, socially just, and locally rooted can be considered a part of Green Economy. The combination of these will result in ultimate profit.

Environmentally Sustainable:

Our biosphere is a closed system with finite resources and a limited capacity for self-regulation and self-renewal. We depend on these natural resources, and therefore we must create an economic system that does not create huge imbalance. Socially Just:

Culture and human dignity are precious resources that, like our natural resources, need to be cared to in order to avoid depletion. We need to create a vibrant economic system that ensures all people have access to a decent standard of living and full opportunities for personal and social development – the pursuit of happiness.

Locally Rooted:

Local connection is essential even in a global economy. For example what is the benefit of imported carbon neutral product transported by planes, flying of which has huge negative pollution impacts?

The Green Economy should be a global movement with local impact - a global aggregate of individual communities living in environmental and social harmony. Therefore to encourage local production and exchange of goods and services is vital to the Green Economy.

Background of the Movement:

Although initially in the late 50s and 60s the movement was initiated by moral forces but now the drivers are more the market forces. Back then many environmentally and socially conscious individuals opted to live a life style more sustainable and earth friendly. Today we are forced to address and change to this life style due to serious environmental, social and economic concerns.

Examples of which are:

- a) High oil prices
- b) Global Warming
- c) Chemicals that cause real harm

LOHAS – (Lifestyles of Healthy and Sustainability)



These are consumers who buy based on cultural, social and environmental values. It is considered to be a \$230 Billion Dollar market which is expected to grow to \$845 Billion by 2015 (lohas.com). Opportunities abound for those who are able to service this group.

Global Warming - is upon us. As the Polar ice caps melt faster and the glaciers turn into lakes in the Himalayas, creating technology to tackle these problems can be part of the new green economy.

Alternative energy and life-styles : petroleum and coal, the two major sources of modern day energy is bound to deplete at some point. Not only that, but their huge pollution impact has forced nations to rethink our energy use. As a result Governments have come together in the form of treaties such as Kyoto protocol to place rules and regulation to control pollution by various means including containing CO2 and other harmful gas emissions.

The Obama administration is set to help create five million new jobs by strategically investing \$150 billion over the next ten years to catalyze private efforts to build a clean energy future. These huge investments will create tremendous opportunities. Similarly many developed nations are investing substantial budgets in this sector.

Here is a list of potential markets in the Green Economy.

Categories within the green markets	Sustainable Economy : 76 Billion Dollars
Healthy Life Style : 27 Billion Dollars	Alternative Medicine: 30 Billion Dollars
Personal Growth : 10 Billion Dollars	Ecological Lifestyles: 81 Billion Dollars
Eco Tourism: predicted to grow 71 billion Dollars	

Source: Lohas.com

Branding Nepal and Nepali Culture as Eco-Green Nepal – Nationally and Internationally:

It is in the most challenging times that that best opportunities exist. As we progress through the teen years of democracy, as we try to mould ourselves to be the nation we would like to be, it is time we assess the opportunities that we have as individuals as a nation.

Given the huge opportunity in the Green Economy, the vision is to position and brand Nepal and Nepalese as a Green Nation and Culture. As we arm all Nepalese with the knowledge, jobs, businesses, and the connections nationally and internally in “Green”, we can

capture and dominate this space. The benefit will be a focused approach to social and economic growth.

The branding process starts with creating awareness. Let's educate ourselves and people around us on the concept of green and green opportunities. We can also pressure (directly and indirectly) the Nepal Government to institutionalize "green". Public awareness also encourages entrepreneurs to start businesses related to "green". There are huge opportunities to grow organic products and services (eg. organic hemp) and to promote eco-tourism, just to mention some of the more evident opportunities. As we create and improve these product and services combined with our combined knowledge, the synergy will be created. We can then transfer and exchange this acquired asset for social and financial gains by this newly Branded Eco-Green Nepal.

Other ways for you to get involved now is to seek



green collar jobs. These are jobs that help deliver environmentally-friendly products or services. These jobs also have higher standards regarding fair wages, equal opportunity and healthy working conditions. California has a shortage of Green color expertise. PG&E has created a community college program to train the next generation of expertise to work on the electrical lines. The state already lacks solar panel installers.

For those that are already employed, you can seek positions in your in the "Green Initiative" divisions. Many companies like Wall Mart, Cisco, Google, etc. have green initiatives.

As more and more of us get involved in this space, the synergy derived will help us support each other and position ourselves for exponential growth. The space is so huge there is more than enough room for all. The branding of our culture and Nation as Eco-friendly and Green would position us as a dominant player in this space and set the course for economic and social growth.

Seek and you will find, dare and you will achieve. It is time we find and it is time we dare. It is time we achieve as individuals and as a culture: Naya Nepal Hamro Nepal – sukhi ra samriddi Nepal. (New Nepal, Our Nepal – happy and prosperous Nepal).

About the Author

With an MBA from SIUE and experiences garnered through many entrepreneurial ventures, Bijay has been a dedicated proponent of helping Nepal in it's development. After receiving his degree and some work experience in the US, Bijay headed back to Nepal as a TOKTEN volunteer for the UNDP. During his stint there he trained Nepali women to develop their entrepreneurial skills. Many of the trainees continue to run very successful business to this day. Returning back to the US, Bijay started his own IT related business with some friends. Working with companies like Cisco and Sybase, Bijay was able to also start out-sourcing work to Nepal. In the process he started a company in Nepal which grew to have 30 employees. As the political situation deteriorated, Bijay and his wife Anjana headed back to the US where he took a job in the Internet Marketing space. Working with top notch individuals in this space, his company was funded \$10MM even in this economy. Founder members of CAN-USA, Bijay and Anajna are strong promoters of green living and see Green Economy as the big opportunity for Nepal and the Nepalese people world-wide.

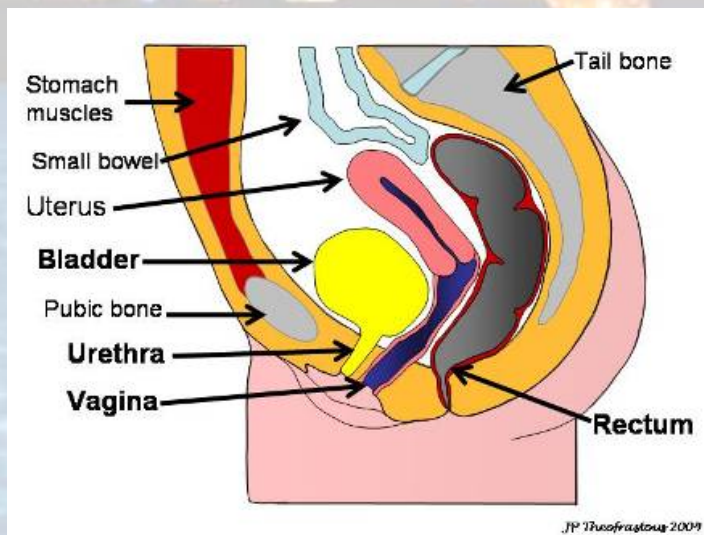
Maternal Health Epidemic in Nepal: Uterine Prolapse

-Nicole Farkouh, M.Ed., M.P.P.

***Yam Kumari Budha**, age 34, has had prolapse for 12 years, 8 of them with severe pain. She has been hiding it from her husband because she has heard of women in other villages who have been kicked out and is afraid that could happen to her. She recently told her mother-in-law, who has started telling her the prolapse is a punishment for her insolence and threatening to look for a new wife for her son. When she is working and her uterus falls out, she does what she can to push it back inside and has no choice but to keep working. At times she wishes for death rather living with this pain.*

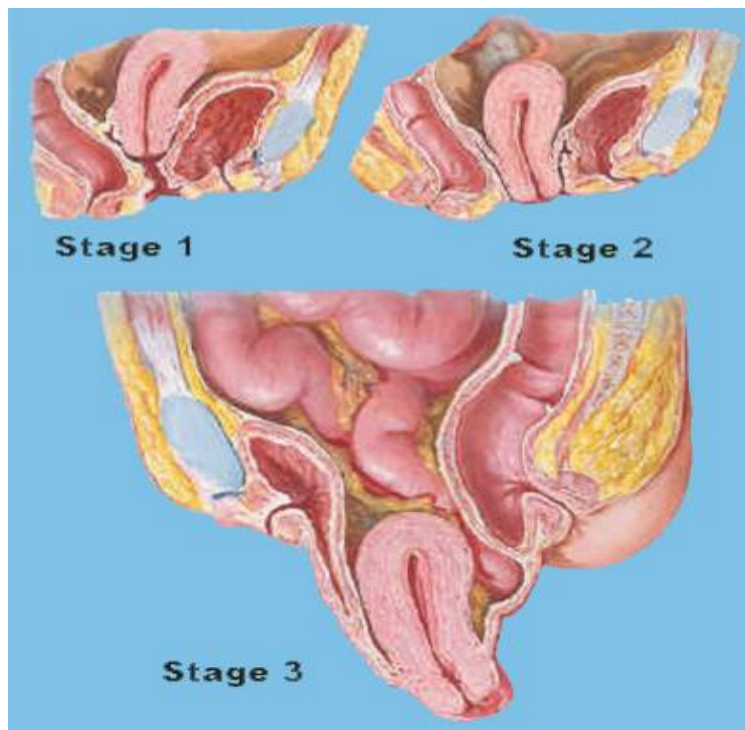
***Dr. Lakhey**, gynecologist, has patients who have shoved up cloth, rubber balls, potatoes, and glass bangles in their vaginas to try to alleviate pain and keep their uteri inside. In desperation one woman tried to cut off her own uterus, another put cement inside to keep it in place, and countless women have suffered infections, often with pieces of uterine tissue rotting or falling off.*

Uterine Prolapse (UP) is the major cause of maternal disability in Nepal, affecting an estimated 600,000 women aged 15-49(10% of the population), 200,000 of these are estimated to need immediate surgery. In many communities 40% or higher prevalence has been found².



Medical Understanding & Effects of Prolapse

Prolapse happens when a woman's pelvis muscles and ligaments weaken and can no longer support the uterus. The uterus falls from its normal position and, if left untreated, degenerates through 4 stages of severity and eventually comes out of a woman's vagina, hanging permanently between her legs. There are three medically accepted causes of prolapse: loss of estrogen (usually after menopause), giving birth many times, and excess abdominal pressure. Prolapse symptoms include pain in the lower abdomen and



Anatomical Diagrams of Prolapse

back, incontinence, pain during intercourse, itching, and various forms of discharge as well as difficulty lifting, sitting, standing, and walking. Women also describe feelings of heaviness and feelings of their insides being pulled down. Women usually describe the moment they first felt their prolapse as a feeling of “falling” or like it was “coming out.” Prolapse degenerates slowly over time if left unmanaged as abdominal strain continues and the pelvic floor weakens further.

The effects of UP in Nepal are much more than physical, including dramatic psychological and social ramifications. As a woman’s worth after marriage largely lies in her ability to work hard in her conjugal home, produce sons, and to please her husband sexually, prolapse interferes with these essential life functions and poses great threat to a woman’s already often tenuous or low status. Many women experience sexual debilitation which can lead to abuse, husbands to seeking sexual satisfaction elsewhere, or husbands taking new wives, which though illegal, still occurs. Stigma, fear, and shame prevent women from talking about their problem and lead to years and decades of silent suffering. This stress alone can adversely impact women’s mental health. Whether domestic or wage-earning, women lose productivity due to their physical pain. Actual wages lost due to prolapse can impact a woman’s children, her family, and her status within her family and community.

***Munutu Devi Thakaur**, age 21, developed prolapse within a month of delivering her first child when she lifted a heavy vessel and felt something “fall.” She is doing her best to keep up with her housework without letting anyone know about the debilitating back pain she has been experiencing because it is*

her duty to work and she is afraid it will cause problems with her family or that her neighbors will talk badly. She plans to get pregnant again because her husband wants a son, and is afraid her problem will get even worse after a second pregnancy.

Treatment

The earliest stages of UP can be treated with exercises to help the ligaments and muscles heal, as well as various forms of alternative medicine such as Ayurveda or acupuncture. Middle stages require insertion of a stiff rubber ring, called a pessary, to hold the uterus in place during daily activity. After a certain point surgery is the only possibility. Though there are a number of procedures that range in complexity, invasiveness, and cost, the vast majority of surgeries in Nepal are hysterectomies – to the point that people use the terms “surgical camp” and “hysterectomy camp” interchangeably.

Unfortunately, due to Nepal’s significant geographic and infrastructure challenges and largely rural population (eighty-six percent) many areas are often lacking basic knowledge, services, and supplies to address UP³. As a result, thus far, the bulk of services related to UP are provided by NGOs, (though increasingly by the government) through mobile camps and have a range of quality.

***Parvati Poudel**, age 55, suffered with prolapse for almost 30 years. After she could not longer bear the pain of intercourse her husband began blaming her for problems in their family and visiting other women. When NGO workers recently came to her village she learned that her condition was not punishment from God and was curable. She had an operation, experienced relief from decades of pain, and feels she has been granted a new life. She has started speaking out in her community about this condition and is trying to help others avoid the same suffering.*

Is UP unique to Nepal?

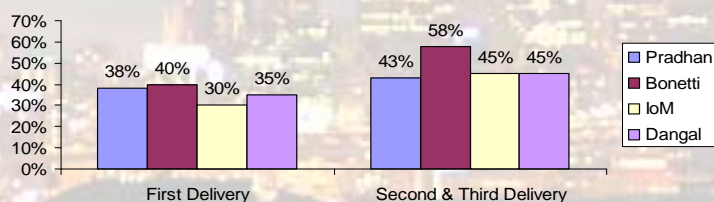
UP exists everywhere, but the severity of prolapse and related complications in Nepal are much more than in developed countries because women do not have access to medical care and do not get help in the earlier stages of the condition. World-wide UP typically affects older, post-menopausal women, or those who have given birth many times. However, in Nepal approximately 35% of women from both hill and terai communities experience UP after their first delivery and 50% have had UP by the age of 30 (see figures below).^{4, 5, 6, 7} The unique factors in Nepal believed to cause such high rates of prolapse include: excessive physical labor during pregnancy and premature return to hard work post-delivery, untrained birth attendants, chronic malnutrition, marriage and pregnancy at a young age, and other excess forms of abdominal pressure, including chronic coughing. Persistent poverty, a lack of access to health care, and an array of cultural factors also contribute to the severity and high rates of UP in Nepal,

underscoring the reality that the UP in Nepal is not simply a medical problem but a social one.

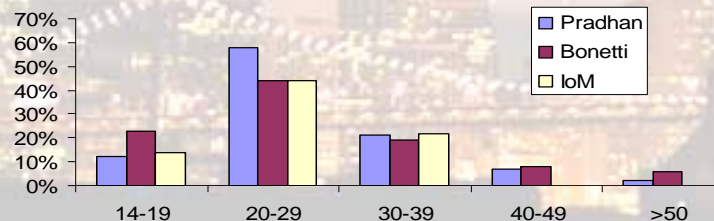
Information about prolapse across the developing world is lacking, though it appears prolapse is a bigger problem in Nepal than elsewhere. It is accepted as fact that Nepal's women have extensively suffered in silence due to the shame of the condition and lack of health care opportunities, and this has implications for other countries. It is possible UP is highly prevalent around the developing world but has not received attention the same way it has in Nepal.

A number of theories also exist to explain why there might be a greater prevalence of UP in Nepal, though none have been officially researched. Some theories include: unique practices around birthing and post-partum care, life-long nutritional deficits contributing to malnourishment and poor muscle tone that could cause pelvic floor weakness, lower quality of collagen in Asian women that could lead to looser ligaments, and differences in pelvic shape between Asian, African, and Caucasian women.

Number of Deliveries at Onset of Prolapse



Age at Onset of Prolapse



What is being done?

NGOs have been at the heart of all efforts to acknowledge and address UP, from grassroots work in communities to raise awareness, remove the stigma, and get women treated to national advocacy intended to elicit an official response from the government. By far most NGO effort has gone to providing surgical treatment for women with late stage UP, leaving the 400,000 women with early stage largely un-addressed.

For years NGOs raised the alarm about UP crisis in Nepal. Then, in 2006, the Tribhuvan University Institute of Medicine and the United Nations Population Fund (UNFPA) released a joint study on maternal health, indicating that UP was the biggest problem facing Nepal's women. Since that time, the government and international donors have been making some progress toward addressing the problem. There is a draft multi-sectoral approach for addressing UP waiting to be approved, and this fiscal year budget allocations were made for 12,000 surgeries.

All efforts so far add up only to the tip of the iceberg. Looking forward, prevention efforts are crucial and there is an urgent need for research that gives definitive information about causes of the condition in Nepal. Early-stage treatment services need to be provided, and for that health workers need to

be given knowledge, skills, and supplies and the government must be pressured to ensure it fulfills the commitments it makes. Existing efforts must continue and be expanded.

There is a moral imperative to recognize the important role Nepali women play as caretakers, bread-winners, and human beings, to value their health and well being, and to address this crisis. And, the efforts made to address UP in Nepal may have important ramifications for women in other countries who are similarly suffering in silence. The problem is enormous, but progress has been made and the way forward is clear. With true commitment and support from the Nepali diaspora, the unnecessary suffering on hundreds of thousands of women can be ended.

If you are interested in learning more about this issue and/or contributing to the effort to address this tragic condition, please contact Nicole Farkouh at: nfarkouh@gmail.com. Additionally, please refer to the following websites for additional information on UP in Nepal:

1. Estimates for older women may be higher as the post-menopausal reduction in estrogen is a key risk factor for the condition.
2. Samita Pradhan, *Unbeeded Agonies: A Study on Uterine Prolapse Prevalence and Its Causes in Siraha and Saptari Districts* (Kathmandu: Women's Reproductive Rights Program, Center for Agro-Ecological Development, 2007).
3. Nepal Ministry of Health and Population, "Demographic Health Survey 2006." Population Division, Ministry of Health, Kathmandu, also available at: <http://www.measuredhs.com/pubs/pdf/FR191/FR191.pdf>
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7. Dangal, "A Study Reproductive Morbidity of Women in Eastern Terai Region of Nepal," *Nepal Journal of Obstetrics & Gynecology*, 2008

Securing The Rights Of Non-resident Nepalis In The New Constitution of Nepal



-Khagendra
Gharti Chetry*

Immigration of Nepalis to foreign countries to seek livelihoods, or in search of knowledge, skills, training and professional opportunities, has been an undeniable fact. With the lack of economic as well as educational opportunities in Nepal, the trend of immigration out of Nepal will continue for a foreseeable future. According to the Nepalese Ministry of Labor and Transportation Management about 656 Nepalis leave Nepal on a daily basis to seek employment abroad with official permission from the Ministry. Emigration via India is still unaccounted for because an open border¹. An estimated 300,000 Nepalis have settled in U.S.A, Canada, Western Europe, Australia, New Zealand and other developed countries². Acquiring citizenship of the adopted country becomes almost a necessity for various practical considerations—privileges of employment, education assistance, participate in various activities, opportunities for children, social benefits, pensions, ease of travel, etc. The term Non-Resident Nepali (“NRN”) refers to Nepalis who live in foreign lands who once held Nepali citizenship. Another term Persons of Nepali Origin (“PNO”) refers to people who are born outside Nepal and can prove Nepali origin at least one generation before.

The NRNs who acquire citizenship of their adopted countries nonetheless always wish to maintain emotional ties to their country of origin, which they usually consider their motherland. The NRNs stay in regular touch with their families, travel to Nepal frequently, constantly keep updated on the changes/news, assist in development work and support the country to the best of their abilities. Most importantly, NRNs who’ve succeeded overseas are now vying to reconnect and engage in a meaningful ways in the reconstruction of Nepal. Therefore an effort to unite the NRN has led to the formation of Non Resident Nepali Association (“NRNA”) in 2002. The NRNA has become an institutional conduit for NRNs to forge stronger ties with Nepal with a more united front.

As Nepal embarks on a journey to write a new constitution, the rights of NRNs should be incorporated in this Constitution. Granting dual citizenship to NRNs who’ve taken up citizenship of their adopted countries is the optimal way to ensure the rights of NRNs. It should be noted that such a grant should not be viewed as a one way benefit to NRNs. On the contrary, the accrual of benefits runs both ways. In addition to the issue of dual citizenship, several other issues should be addressed in this transitional phase to promote rights of NRNs and PNOs. Such issues include, *inter alia*, i) constitutional provisions on investment related laws ii) NRN’s inheritance rights, including that of women, and iii) constitutional provisions for gender, employment and age discrimination. This paper seeks to promote the rights of NRNs and PNOs vis-à-vis the new Nepali Constitution.

Dual Citizenship

Dual citizenship arises, not out of explicit bilateral agreements between nations, but because each country makes its own laws respecting who is or not its citizen, often without regard for whether a given person is considered a citizen by more than one country.

Each country uses its own individual rationale for citizenship. In practice the citizenship is given at birth to persons with a parent who is one of their nationals (*jus sanguinis*)³, or to persons born on their territory (*jus soli*), or through marriage to persons wedding their nationals (*jure matrimonii*). There are different ways to acquire a citizenship; it is possible to be considered a citizen under the laws of two (or more) countries at the same time.

The existing Nepali law proscribes any Nepali to hold dual citizenship. Section 10 of the Nepal Citizenship Act 2063 (2006 A.D.) contains the termination clause, which provides that any citizen of Nepal who voluntarily acquires the citizenship of any foreign country shall automatically lose the citizenship of Nepal. However, in the recent time, especially after the formation of the NRNA, the debate of granting dual citizenship to NRNs has come to fore. Since the NRNs who’ve embraced new citizenship still wish to maintain close ties to Nepal, the issue of dual citizenship has likewise taken the front seat on the NRNA agenda. The controversy surrounding the issue of dual citizenship has centered on the fear that if dual citizenship is allowed, it would open the doors for Indians to become Nepali citizens. However, this fear is misplaced and further there are ways to circumvent such a specter.

The advocacy for dual citizenship for NRN is based on the premise that NRNs have at one point in their life held a Nepali citizenship. Since NRNs are those Nepalis who have migrated out of Nepal, their claim to citizenship, in essence, is equated to Nepalis reclaiming their citizenship to Nepal once again. Therefore, the fear that Indian citizens will come to Nepal and procure Nepali citizenship, in the event of the provision of dual citizenship, is wholly misplaced. Dual citizenship is granted to only those NRNs who can prove that they once were Nepali citizens and lost that citizenship because they acquired citizenship of their adopted countries. Thus an Indian citizen will not be able to avail himself/herself of this provision. However, this problem can arise if the dual citizenship is to be granted to PNOs as well. PNOs who are born outside Nepal usually are citizens of the country of their birth. Therefore granting dual citizenship to PNOs can open the gates for Indians wanting to claim citizenship in Nepal. However, this problem can be circumvented by restricting citizenship to certain geographical areas. The most plausible way would be to exclude the PNOs of SAARC countries from procuring dual citizenship. Another solution would be to grant dual citizenship only to NRNs and provide an alternative benefit to PNOs, which would also foster ties between PNOs and Nepal.

It could take the similar shape as the “*Overseas Citizen of India*” which grants a list of rights and privileges to Non Resident Indians and People of Indian Origin without granting them dual citizenship⁴. The provisions of the Indian Citizenship Act allows OCIs to have i) a multiple entry, multi-purpose life long visa for visiting India; ii) Exemption from registration with local police authority for any length of stay in India (iii) Parity with Non-resident Indians (NRIs) in respect of economic, financial and educational fields except in relation to acquisition of agricultural or plantation properties⁵. Though this solution should be the last resort since PNOs want-

ing to have strong ties to Nepal would be deprived of the privileges accorded to a person with dual citizenship status.

In this regard, the Canadian Citizenship Act is a helpful document in providing some guideline provisions that can be adopted in Nepal vis-à-vis the PNOs. The Canadian Citizenship Act has a provision of “derivative citizenship” which grants automatic citizenship to children of Canadian parent/s⁶. However, the second and the subsequent generations born abroad can procure Canadian citizenship unless by age 28 they have registered and have either lived in Canada for one year immediately prior to the application or have established a substantial connection to Canada⁷. In the similar vein, the PNOs who are second or subsequent generation can be granted Nepali citizenship in addition to their citizenship of their birth countries, in the event they show substantial ties to Nepal. Some other conditions can be put in place as well in granting dual citizenship to PNOs.

The Nepal government has promulgated a Non-Resident Nepali Act (2007), which provides some privileges to NRNs and PNOs. Sections 10 through 14 of the NRN Act lists the benefits accorded to the NRNs and PNOs⁸, which include—i) right to purchase limited property ii) intestate inheritance right iii) visa provision for investment purposes iv) tax benefits v) right to operate industry or profession and vi) benefits of convertible currency while investing in Nepal.

Though NRN Act is a positive step towards acknowledging the contribution NRNs and PNOs can and have made towards Nepal, this is inadequate in the present context. The movement of NRNs has taken momentum since 2002 and the NRNs have become more vocal and active in solidifying their ties to Nepal.

The contributions made by NRNs and PNOs are undeniable. Statistics show that NRNs sent about \$1 billion in remittance in 2007 alone⁹. There have been a sizable number of philanthropic works undertaken by NRNs, both on an individual and organizational level. Whenever the country is hit by natural disasters, the NRNs and PNOs have come together to raise funds and help the victims in Nepal. In the recent years, at every political junctures, the NRNs have showed their solidarity with Nepalis at home important role in garnering international pressure against the royal regime and in support of April uprising. During the April uprising, the NRNs held protests, conducted seminars and discussions, published articles and created internet networking to bring back democratic system in Nepal.

All these efforts are testimony of the connection NRNs and PNOs feel towards Nepal. And, NRNs aspire to contribute more and become part of Nepal like any other Nepali citizen. In this context, granting dual citizenship is therefore a mutually beneficial undertaking for both Nepal and the NRNs.

Many countries around the globe have dual citizenship provisions—either in unrestricted or restricted forms. Most developed countries like U.S, Canada, UK, Australia, New Zealand, Israel, France, and Russia grant unrestricted dual citizenship. Some developing countries like Bangladesh, Brazil, Colombia, Mexico, Philippines etc also allow dual nationality for their citizen¹⁰.

If we are to look at the provisions in the US law regarding citizenship rights, the Constitution of the United States provides that, “All persons born or naturalized in the United States, and subject to the

jurisdiction thereof, are citizens of the United States and of the State wherein they reside¹¹.” Further, the citizenship provisions are codified in the United States Immigration and Citizenship Act (“INA”). The INA sections 301 and 337, reaffirms the provision as provided in the 14th Amendment, but expounds more on the meaning of “birth” and “naturalization” respectively. With regards to dual citizenship, though there is no explicit provision, the US Supreme Court has interpreted the 14th Amendment to prohibit the government from revoking person’s U.S. citizenship without evidence of his or her *intent* to give up said citizenship¹². In sum, citizenship in a different country will not revoke U.S. citizenship automatically unless the citizen intends to do so affirmatively. However, section 349 of the INA does specify certain conditions under which US citizenship may be lost, nonetheless the actions warranting the revocation must be done with the intention of giving up the US citizenship¹³. While U.S. policy of dual citizenship is embedded in the interpretation of the U.S. law, Philippines law, for example, explicitly allows dual citizen in its statutory language. The Philippines Republic Act (R.A.) No. 9225, states, “It is hereby declared the policy of the State that all Philippine citizens who become citizens of another country shall be deemed not to have lost their Philippine citizenship under the conditions¹⁴.”

NRNs desire to be afforded similar privilege—i.e. to retain/regain their Nepali citizenship after acquiring citizenship of their adopted countries. As argued above, NRNs can get dual citizenship without opening the floodgates to Indian citizens. Allowing NRNs to retain/regain Nepali citizenship will grant them host of rights that are currently unavailable to them, such as maintaining absolute property rights on par with Nepali citizens, make investment and work in Nepal like any other Nepali, entering Nepal whenever they please without regulatory requirements etc. Though the current NRN Act does provide some rights and privileges, it nonetheless puts restrictions on those rights. The NRN Act allows NRNs wishing to invest in Nepal¹⁵, and provides 10 years visa that can be renewed as necessary¹⁶. However, most importantly, the Nepal immigration Act puts travel restrictions on NRNs—NRNs are still required to get visa to travel to Nepal like any other foreigner¹⁷. The Act also has a redundant and internally inconsistent provision regarding the cancellation of an identity card if one acquires the citizenship of another country¹⁸, whereas another provision¹⁹ specifically authorizes to issue identity card for ten years to a foreign citizen of Nepali origin. Similarly, the NRN Act allows purchasing real estate property for personal use only²⁰. It significantly discourages NRN to purchase real estate property because such property cannot be rented out when it is not being used as a personal residence.

A dual citizenship would allow an unfettered right to travel in and out of Nepal. The provision for dual citizenship in Nepal can be in restricted form to make it more feasible. For example, NRNs with dual citizenship can be proscribed from holding government jobs, running for political office and exercising any political right.

With regards to PNOs, the first generation PNOs—whose parents/NRNs hold dual citizenship, should be granted some form of derivative citizenship affording the same rights and privileges as their parents. However, from second generation forward, those PNOs who could prove their origin to a Nepali citizen and can provide evidence of substantial connection to Nepal, they can avail themselves of the benefit of dual citizenship. As argued above this form of derivative citizenship to PNOs can have additional restrictions so as to grant this benefit to only the deserving PNOs and not establish a blanket grant. This would foster ties between Nepal and persons

who can trace ancestry to Nepal. Given the vast resource that can be tapped from the Nepali diaspora living abroad, granting dual citizenship and other benefits to NRNs and PNOs would indubitably create a win-win situation. Nepal is at a juncture where economic and social development is direly needed. And, the professional skills, technical know-how, educational services and financial investments that the NRNs and PNOs can bring to Nepal are undeniably immense and necessary for the country.

Under these circumstances, the Government of Nepal should amend the Citizenship Act to void the termination clause and in turn add a provision allowing dual citizenship to NRNs, which as stated above can be restricted. A similar language as Philippines (as cited above) can be adopted in the Nepali Citizenship Act, which would also list the proscriptions. Most importantly, this provision should be reflected in the New Constitution of Nepal to secure the rights provide of NRNs.

Other Rights

While the issue of dual citizenship takes the foremost precedence in the priority list for NRNs, the NRNs aspire that the Government of Nepal undertakes measures to secure rights of NRNs in other areas as well. Such rights are briefly discussed below.

Investment Related Laws

As more and more Nepalis have ventured out of the country in search of better economic opportunities, their opportunities at home in Nepal somehow become limited by virtue of their citizenship. This is primarily because Nepal does not have treaties with other countries that allow Nepalis to avail themselves of benefits that such treaties would provide. One visible example is the Treaty Traders and Treaty Investors provision of U.S. Immigration and Nationality Act²¹. This provision permits nonimmigrant visa status for a national of a country with which the United States maintains a treaty of commerce and navigation who is coming to the United States to carry on substantial trade, including trade in services or technology, principally between the United States and the treaty country, or to develop and direct the operations of an enterprise in which the national has invested, or is in the process of investing a substantial amount of capital. SAARC countries like Bangladesh, Pakistan and Sri-Lanka are Treaty countries. However, Nepal does not. Therefore, even if Nepalis are capable of undertaking ventures as traders or become investors in the U.S., they still cannot avail themselves of this non-immigrant visa because of the absence of treaty between Nepal and the U.S. Similar treaty benefits may be available to Nepalis in other developed countries but the absence of Treaty would result in the loss of those opportunities. Other such treaties that would be beneficial to NRNs and Nepalis living abroad would be treaties avoiding double taxation, treating allowing Nepalis to recover income cuts which they lose in the event they leave the host country (e.g. Nepalis pay for social security benefit from their paychecks in the U.S. but get no benefits at the end when they leave the country). Thus investment related treaties are important to ensure that Nepali's rights are protected and promoted overseas.

NRN inheritance Right

Though the current NRN Act provides some benefit to NRNs and PNOs on inheritance rights, it is nonetheless very limited in

nature²². This section only provides for intestate inheritance of the property belonging to a deceased NRN to their heirs (whether NRN, or POI). However, there is no provision of NRNs' rights to inherit property in the event of death of their Nepali citizen relatives. Therefore, in the inheritance provisions of Nepali law, as reflected in the *Muluki Ain*, the NRNs should have inheritance rights on par with Nepali citizens. Though this right would by default be granted to NRNs in the event they are granted dual citizenship, this argument is nonetheless incorporated here to argue for the alternative.

Equal Treatment (Anti-Discrimination Laws)

While procuring dual citizenship right is of paramount significance to the NRNs and PNOs, anti-discrimination laws are equally important to enforce the rights derived from the dual citizenship. In other words, it is important to have laws in place that would discourage, if not penalize, any discriminatory treatments towards NRNs and PNOs with dual citizenship because of their status as a holder of foreign citizenship as well. Priority to Nepalis holding solely Nepali citizenship is often the trend but this should be discouraged with an equal treatment provision in the new Constitution for those NRNs and PNOs, who hold dual citizenship. Without such anti-discriminatory provision/s, the NRNs and PNOs will continue to feel like foreigners despite being granted Nepali citizenship.

Conclusion

Nepal has come out of a war that has ravaged the nation for more than a decade. With all the changes that have occurred in the past couple of years, it can be surmised that efforts of economic and social development in Nepal is urgently needed. Against this backdrop, the role of NRNs in this effort cannot be undermined. The pool of highly skilled and financially well off NRNs and PNOs are a valuable asset Nepal has at its disposal to tap. The NRNs also wish to remain connected to Nepal and contribute meaningfully in the reconstruction of the country. Therefore, it is imperative that the Government of Nepal changes/adopts laws that would facilitate this process of reverse brain gain. Amending the current Nepali Citizenship Act to provide dual citizenship, albeit with restrictions, is the first step. Allowing dual citizenship to NRNs is mutually beneficial to both the country and the NRNs. This provision for dual citizenship must be incorporated in the new Constitution of Nepal to ensure protection of the rights to the NRNs. In addition, the government must undertake measures to promote rights of NRNs and overseas Nepalis in other countries, specially by signing Treaties that affords benefits to nationals of treaty countries.

In sum, NRNs want to be part of Nepal and the new Constitution of New Nepal should accommodate and utilize this wish, for the benefit of both the country and the NRNs. Given the political upheaval and the frequent changes in Nepali laws, the only way to secure the rights of NRNs is by granting dual citizenship in the Constitution of the Democratic Republic of Nepal.

A Note about the Author

Khagendra Gharti-Chhetry, the founding partner of Chhetry & Associates P.C. has been practicing law since 1987. He has extensive experience in immigration law matters, including litigation, divorce, business law, real estate and bankruptcy. For over thirteen years, Mr. Chhetry has been providing legal services to individuals, small and medium size businesses and corporations. His adept and

successful handling of cases has earned him a good reputation among both his clients and colleagues.

Mr. Chhetry is admitted to practice before the courts in the State of New York, United State District Courts for Southern and Eastern Districts, and before the Supreme Court of the United States. He is a member of several prestigious legal organizations, including American Bar Association, New York Bar Association, Nepal Bar Association, Indo-American Lawyers Association. He is also the President of Columbia University Alumni Association's Nepal Chapter.

Mr. Chhetry is the author of articles "Right of Self-Defense under the United Nations Charter" and "Juvenile Court—A Necessity in Nepal."

Mr. Chhetry received his J.D. from Fordham University, School of Law and his LL.M from Columbia University, School of Law, in New York City

References

*Khagendra Gharti Chetry, J.D., LL.M, Attorney-at-law, served as the Representative of the 1990 Constitution Recommendation Commission of Nepal to the United States. Chanda Thapa, Esq., assisted in this article.

1. Comment by Secretary of Ministry of Labor and Transportation Management during the Interaction Program held in celebration of 18th International Migrant Day, December 17th, 2008.
2. *A Perspective on Allowing Dual Nationality for Non-Resident Nepalis*, by Dr. Ambika P. Adhikari.
3. Jus sanguinis (Latin for "right of blood") is a social policy by which nationality or citizenship is not determined by place of birth, but by having an ancestor who is a national or citizen of the state. It contrasts with jus soli (Latin for "right of soil") by birth on the territory.
4. 7A-7B of Indian Citizenship Act (1955) as amended in 2005.
5. *Ibid.*
6. Clause 3 of Canadian Citizenship Act.
7. *Ibid.*
8. 6 - 14, Non Resident Nepali Act (2007)
9. *A perspective on Allowing Dual Nationality for Non-Resident Nepalis*, by Dr. Ambika P. Adhikari
10. Jus sanguinis and ethnic ties have been used to confer citizenship. Armenia: Article 14 of the constitution provides that "individuals of Armenian origin shall acquire citizenship of the Republic of Armenia". Bulgaria: Article 25 of the 1991 constitution specifies that "person[s] of Bulgarian origin shall acquire Bulgarian citizenship through a facilitated procedure." Croatia: Article 11 of the Law on Croatian Citizenship allows emigrants and their descendants to acquire Croatian nationality upon return. Finland: Finnish law provides a right of return to ethnic Finns from the former Soviet Union, including Ingrians. Germany: Article 116(1) of the German Basic Law (constitution) confers a right to citizenship upon any person who is admitted to Germany as "refugee or expellee of German ethnic origin or as the spouse or descendant of such a person." Greece: Ethnic Greeks can obtain Greek citizenship by two methods under the Code of Greek Nationality. Pursuant to Article 5, ethnic Greeks who are stateless (which, in practice, includes those who voluntarily renounce their nationality) and who "really behave as

Greeks" may obtain citizenship upon application to a Greek consular official. In the late 19th century, Greece had a wider diasporas because of poverty and limited opportunities. Hungary: Section 4(3) of the Act on Nationality permits ethnic Hungarians (defined as persons "at least one of whose relatives in ascendant line was a Hungarian citizen") to obtain citizenship on preferential terms after one year of residence. In addition, the "Status Law" of 2001 grants certain privileges to ethnic Hungarians living in territories that were once part of the Austro-Hungarian Empire. It permits them to obtain an identification card but does not confer the right to full Hungarian citizenship. Israel: In addition to Israeli citizenship being granted to all ethnic groups and religions (a) by virtue of birth in Israel or (b) by naturalization after 5 years' residency and the acquisition of a basic knowledge of Hebrew, (c) the Law of Return confers an automatic right to citizenship on any immigrant to Israel who is Jewish by birth or conversion, or who has a Jewish parent or grandparent. Italy: Possibly alone in this respect, bestows citizenship *jure sanguinis*. There is no limit of generations for the citizenship via blood, but the Italian ancestor born in Italian territories. Japan: A special visa category exists for foreign-citizen descendants of Japanese nationals up to the third generation, allowing long-term residence, unrestricted by occupation. Poland: The Statute on Polish Citizenship, as amended in 2000, permits the descendants of Poles who lost their nationality involuntarily between 1920 and 1989 to take up Polish citizenship without regard to ordinary naturalization criteria. Rwanda: Article 7 of the Rwandan constitution provides that "Rwandans or their descendants who were deprived of their nationality between 1st November 1959 and 31 December 1994 by reason of acquisition of foreign nationalities automatically reacquire Rwandan nationality if they return to settle in Rwanda." In addition, "[a]ll persons originating from Rwanda and their descendants shall, upon their request, be entitled to Rwandan nationality." Slovakia: A person with at least one Slovak grandparent and "Slovak cultural and language awareness" may apply for an expatriate identity card entitling him to live, work, study and own land in Slovakia. Expatriate status is not full citizenship and does not entitle the holder to vote, but a holder who moves his domicile to Slovakia may obtain citizenship under preferential terms. Spain: Regardless of place of birth, or how far removed one is from an ancestor born in Spain, those born to an *original* Spaniard (whether or not your parent still retains Spanish citizenship, or is still living) are entitled to *original* Spanish nationality. They also cite many other countries with similar laws, including Poland, Hungary, Slovakia, the Czech Republic, and Croatia. Liberian constitution (currently defunct and being rewritten) allows only people "of their descent" (regardless of ethnic, cultural or national affiliation) to become citizens.

11. U.S. Constitution, Amendment 14
12. *Afroyim v. Rusk* (1967)
13. INA §349
14. Citizenship Retention and Re-acquisition Act of 2003, §2
15. 13 of the NRN Act
16. *Ibid.*, § 11
17. Nepal Immigration Act, 1992; Immigration Rules, 1994
18. § 17 of the NRN Act
19. § 4 of the NRN Act
20. §10 of the NRN Act
21. INA § 101(a)(5)(E); Sec. 214.2(e) of INA Regulation (8 CFR § 214.2(e))
22. *See §10(3)*, NRN Act.

Some Legal issues

-Annamari E. Aldana-Basnyat (KALI SERVICES)

- [National Domestic Violence Hotline](#) at 1-800-799-SAFE (7233) or 1-800-787-3224

Being Abused

People who are being abused do not see themselves as victims of abuse. At the same time, abusers do not see themselves as being abusive to their loved one. People often think of domestic violence as physical violence, such as hitting. But there are other forms of abuse, such as psychological, emotional, or sexual abuse. In our society, it has been taboo to discuss domestic abuses. But it happens and we need to be more open about it. Domestic abuse has no boundaries, no caste, no social economic or financial boundaries. It can happen to any one.

What is considered domestic violence? Domestic violence is about one person in a relationship using a pattern of behaviors to control the other person. It can happen to people who are in a relationship whether married or not married; heterosexual, gay, or lesbian; living together, separated, or dating.

Signs of abuse:

- pushing, hitting, slapping, choking, kicking, or biting
- threatening you, your children, other family members or pets
- threatening suicide to get you to do something
- using or threatening to use a weapon against you
- keeping or taking your paycheck
- puts you down or makes you feel bad
- forcing one to have sex or to do sexual acts one may not want or like
- keeping one from seeing your friends, family or from going to work

Who are the victims?

Any one can be a victim. Different age groups, opposite sex, race, culture, religion, education, employment or marital status. Both men and women can be abused. Children in homes where there is domestic violence are more likely to be abused and/or neglected. Most children in these homes know about the violence. Even if a child is not being abused physically, the child will develop behavioral/psychological problems. It can happen even to Nepalese here and in Nepal.

Common Myths:

- It does not happen in our community
- It only happens to poor women and women of color
- They deserve it
- Alcohol, stress, drug abuse causes abuse
- It's a personal problem between husband and wife

What can be done?

- Call 911
- Get medical help
- Go to a safe place
- Get support from family, friends, support group-- COUNSELLING
- Have your own personal safety plan

Common Questions About Deportation

- **What are my rights if I am arrested or detained by CIS or a DHS agent?** Even if you are not a U.S. Citizen, you have rights under the US Constitution. You have the right to remain silent, not to answer questions asked by a police officer or government agent, even when detained or after you've been arrested.
- Ask to contact your attorney immediately. Once you have already answered some questions, you can stop answering them at any time and ask for a lawyer. The more you say, the more difficult it may be for an attorney to help you. Anything you say might have been recorded or written already.
- Remember the officer's name and badge number, so you may tell your lawyer how you were treated. Remember, it is important to say as little as possible to any government agent, since they will try to use anything you say against you. Many times, if you are stopped and questioned, you could be detained even if you answer questions honestly. Thus, if this happens to you, remember to remain silent and ask to contact your lawyer.

2. What will happen to me if I am detained by CIS?

- Immigration can hold you for 48 hours without officially charging you of any violation. In extraordinary emergency or other extraordinary circumstances, CIS may be able to detain you however long CIS deems necessary. Therefore it is imperative that you have attorney representation as early as possible after you are arrested to ensure that you are not held for a long period of time without legitimate reason.
- After arrest and while being detained, the officers will determine if you are in the U.S. in violation of U.S. immigration law. You do not have to answer any of these questions without speaking with your lawyer first.
- If the CIS officer concludes that your statements and the evidence indicates that you have violation U.S. immigration laws, then you will be placed into a deportation proceeding (now called "removal proceedings").
- Once in deportation proceeding, you will be provided a list of free legal service providers and tell you that you may be represented by an attorney in the deportation proceeding, but you will have to pay for the private attorney if you cannot qualify for a free legal service provider.

3. Will I be released from detention?

- After being charged with violations of US Immigration laws, CIS will issue paperwork that is called a "Notice to Appear. (NTA)" This paperwork informs you that CIS will be charging you with deportable offenses before a U.S. Immigration Judge, who will

decide whether or not you will be removed from the U.S.

- The NTA then will be filed with the Immigration court. There is no specific time for them to file this. The longer it takes to be filed, the longer you will be detained.
- Once the NTA is filed with the court, a custody and bond hearing will be scheduled as soon as there is space on the court's calendar.

4. What is Bond?

- The Immigration Judge determines the bond. If there is no bond, you will be detained the entire period until your case is heard
- Immigrants may be released on "bond" by paying certain fees to the court, which the court believes will ensure that the immigrant will not leave/abandon the area and will return for the calendared hearing date in the future to speak with the Judge when the Judge is ready to try the case.
- The court considers several factors in determining the bond or if you will be released. They are as follows but not limited to the following: (a) local family ties; (b) prior arrests, convictions, appearances at hearings; (c) membership in community organization; (d) manner of entry into the US and the length of time you have lived in the U.S.; (e), immoral acts or participation in subversive activities; and (f) your financial ability to actually pay the bond.
- Detainees with criminal records or suspected of terrorist involvement are usually not released on bond.
- If the Immigration Judge grants bond, then your family or friends can post the bond one of two ways: (1) by paying the full amount of the bond in a money order to CIS which is refunded at the conclusion of the case (or usually six months after); or (2) by utilizing an authorized bail bond agent .

U.S. Immigration issues and President Obama

We at The Law Firm of Patrick Brandt and Kali Services have often been asked lately what we expect from the new administration under President Obama in terms of changes to U.S. immigration law and policy. A brief summary of his immigration policy and track record might be summarized as follows:

- He voted for Comprehensive Immigration Reform (CIR) in July 2007, which attempted to eliminate the labor certification system and provide relief to undocumented workers, who could get in line to become U.S. immigrants, by creating a new Z class of visas. This was not an amnesty or blanket forgiveness.
- He voted for the border fence with Mexico in September 2006, as part of the immigration policy to attempt to reduce border crossings.
- He voted for the DREAM Act in January 2008, which would make the undocumented immigrant children, who complete high school in the U.S., eligible for legalization.
- He voted for the Guest Worker Program in May 2006 which would allow immigrants to enter the U.S. on a short-term basis to undertake work that is not being done by

U.S. workers, such as farm work, crab picking, etc.

- He voted against declaring English as the official language in the United States in June 2007.

As mentioned in <http://www.whitehouse.gov>, President Obama's immigration agenda is a five step plan for tackling immigration.

- **Create Secure Borders:** *Protect the integrity of our borders. Support additional personnel, infrastructure and technology on the border and at our ports of entry.*
- **Improve Our Immigration System:** *Fix the dysfunctional immigration bureaucracy and increase the number of legal immigrants to keep families together and meet the demand for jobs that employers cannot fill.*
- **Remove Incentives to Enter Illegally:** *Remove incentives to enter the country illegally by cracking down on employers who hire undocumented immigrants.*
- **Bring People Out of the Shadows:** *Support a system that allows undocumented immigrants who are in good standing to pay a fine, learn English, and go to the back of the line for the opportunity to become citizens.*
- **Work with Mexico:** *Promote economic development in Mexico to decrease illegal immigration*

America has always been a country of immigrants. According to statistics, every year a million people enter the country legally and another 500,000 to 800,000 people come illegally or illegally overstay. Immigrants enter this country full of hope that by working hard, America will secure a better life for them and for their family. President Obama stated at one time that for reform to work, we must also respond to what pulls people to American ... where we can reunite families, we should. Where we can bring in more foreign born workers... we should. The time to fix our immigration system is now...

Nevertheless, he has also pointed out the US must crack down on employers who violate US Immigration laws by hiring undocumented workers and defying wage laws. He has further added that as part of his immigration policy economic development in Mexico will help reduce economically motivated illegal immigration from our border. While President Obama continues to be preoccupied with the problems of US economy and with the war in Iraq, immigration issues will not go away but these issues will only be dealt with after the immediate crises of the economy.

We wish him much success with this challenge!

Disclaimer: *The information provided here is of general nature and may not apply to any specific or particular circumstance. It is not to be construed as legal advice nor presumed indefinitely up to date.*

An overview of US immigration law for Nepalis

-Rudra Sharma

Immigration law of United States of America is a very complex area of law and it is becoming more complex every day. The US immigration law covers partly constitutional law, international law, civil laws, business laws, laws relating to social security etc are intertwined with it. Therefore, it is not possible to cover everything in a single article about all the concerns of Nepalis regarding US immigration law. This article deals with the basic and important issues of Nepalis regarding US immigration law. The issues are basically related to – coming to US, maintaining status in US, obtaining Legal Permanent Status (LPR)/Green Card, getting citizenship, inviting and arrival of dependants & relatives to the US and immigration to US based on employment.

Nepalis come to the US mostly with the following visas – visitors visa B1, B2, Student Visa, F1, F2, Diversity Visa, Exchange visa J1, J2, work visa H1b, H2b, Cruise workers C1D, Fiancé visa K and Q visa (Student visa/temporary workers for international cultural exchange program designated by INS). All visa holders except DV are required to return back to Nepal where as J visa holders are required to return back compulsorily at least for two years. However, most of the visa except the J visa can be extended and can be converted to other forms if the circumstances changes. Some get LPR/green card and even become citizen in course of such extension or adjustment of status. Some Nepalis also come to US through the way of adoption. I have not dealt with it in this article.

In course of my volunteering services to Nepali Community, I have so far collected the following basic questions of Nepalis in US. After all, an immigrant in this land of opportunities wants to become a US citizen. So, I have tried to present in a little detail how an LPR/green card holder becomes citizen in US. This is based on my presentation in a community outreach program together with my professor.

1. She got Legal Permanent Residency (LPR) through her daughter who is a US citizen. She wants to visit Nepal for more than 180 days but less than one year. But she fears hurdles upon return. Will I lose my LPR? Or, will I face any problem upon return?
2. He has filed an asylum. He wants to travel to Nepal. Can he do that? Any risk to his case? How about traveling to a third country? What are the procedures and necessary documents for the same?
3. I am Ph.D. scholar. I like to apply for 'O' visa on the basis of my extra ordinary performance. What are the basic requisites for the application?
4. I am a renowned artist in Nepal. I have a lot of performances to my credit. How can I apply for Green Card on the basis of my performances?
5. I have filed an application and attended the interview in the CIS office in 2005. But, nothing happens after that? What can I do?
6. How can I extend my B1, F1, J1, C1d visas? How to extend the status of dependents of these visas? Will it be extended automatically?

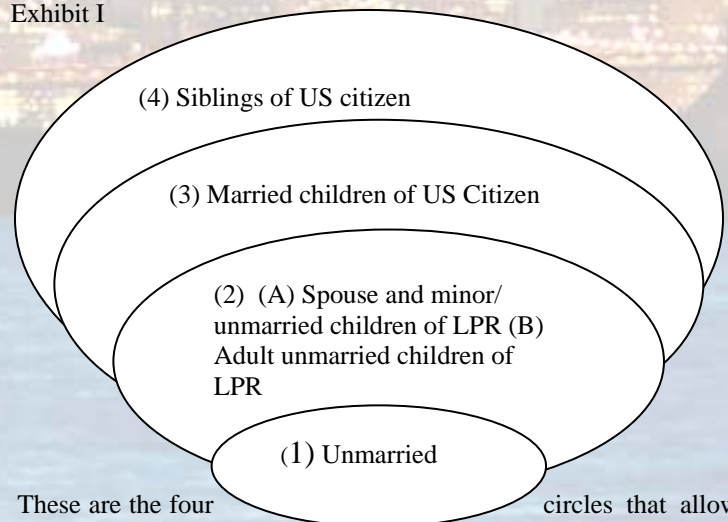
7. How to get H1B after Optional Practical Training (OPT)? How STEM is applied? Does it work for a law student too? How long it takes to obtain LPR while I work on H1.
8. I am an LPR here how can I bring here my spouse, parent, children, siblings?
9. I am married to an LPR/US citizen. How can I get LPR/ citizenship? Is the case different if the applicant is in Nepal?
10. How can the dependent of F, B, J, H visa come to US?
11. I am an LPR/citizen here in US. I like to sell my property in Nepal bring the money here to start a business here in US? How can I do that?

In some respect, the US immigration law for Nepalis can be divided into two basic parts. They are as follows –

- A. Family based immigration
- B. Employment based immigration

Under family based immigration, people come to US following someone in their family who has already come to US and has sponsored him or her to come to US. A US citizen can immediately immigrate his family. However, the US immigration laws covers in its definition of family only parents, spouse and unmarried children under 21. There are waiting circles to wait to immigrate other members of family.

Exhibit I



These are the four circles that allow a time frame for the family members of different circles to immigrate to US. This sometimes seems ridiculous too. For example, the backlog (priority date) to immigrate siblings of US citizen (circle - 4) from some country has to wait up to 15 years.

After obtaining a US visa in American consulate office, it is not guaranteed that the visa holder can enter into the US. The US official at the port of entry has every right to deny admission under certain grounds. There is a long chapter in US immigration law concerning the grounds of admissibility and grounds of deportability. These grounds of admissibility and deportability are also attached when an LPR/green card holder returns back to US after a travel. If the grounds of admissibility are not attracted to a LPR holder after returning from a travel outside US, s/he can just enter into US. There would be no problems for him/her. However, the LPR holder can not enter and s/he has to seek admission if – (I) He has abandoned or relinquished his/her LPR (II) Has been absent

from the US for over 180 days and some other grounds. The key point to be understood here is the difference between entry and admission. The term 'entry' under US law means just coming to US crossing the border whereas admission means and includes a lawful entry and therefore attracts a lot of qualifications to the term entry.

Employment based immigration -

The basic difference between family immigration and employment based immigration is that a family member sponsors the immigrant in a family immigration whereas an employer sponsors the immigrant in employment based immigration. Similar to the four preference categories of the family immigration, there are five preference categories in employment based immigration. They are as follows.

Employment based immigration basically tries to allow workers of extraordinary ability or exceptional ability to immigrate to US. In a first reading, it may be confusing to distinguish between and among the preference categories like EB1, EB2, EB3 so on and so forth. The terms like extraordinary, exceptional and skilled are the terms of art. It may sometimes be tricky to understand. What we need to remember about EB1, is that it allows to immigrate the people at the top of a profession.

The difference between the employment based immigration and family immigration does not mean that there is a watertight departmental division between them. Once someone enters into US on employment based immigration, then s/he can again sponsor his family members on the basis of family immigration.

Diversity Visa (DV) - One who has obtained a diversity visa means that the person happens to be a LPR/green card holder upon arrival to US. All other things are almost same or similar to those who obtain LPR here in US.

Bhutanese Refugees – The Bhutanese refugees who come to US also receive LPR upon fulfilling certain procedures and requirements. However, asylum and refugee are not same, although, they may be similar. For asylum a person has to be within US whereas refugee status can be asked from outside US.

Asylum – An asylum is a special kind of immigration. The preference time of the family circle may not apply to asylum. The law generally assumes that the family of the person whose asylum is granted comes to US generally within one year of the grant of the asylum. However, it may take more time in practice.

The way to obtain US Citizenship

The ultimate goal of all immigrants to US may be to gain US citizenship. After obtaining LPR one can apply for citizenship after certain time in a certain procedure. The following is a brief discussion what one takes to be a US citizen after being a US LPR holder. The process or the task of taking US citizenship is called naturalization.

Definition of naturalization

Legally speaking, the act of obtaining citizenship here in US by a foreigner (for what American use the word alien) is called naturalization. Naturalization can be defined in two levels. In its plain meaning, naturalization means a process to obtain US citizenship. In its deep meaning, naturalization is a process of transformation of loyalty of person from one country to another country. Thus, a Nepali citizen transforms her loyalty from Nepal to USA at the moment she becomes US citizen. Therefore, US immigration laws

look into a lot of things of the person who seeks US citizenship.

Even as, naturalization means obtaining US citizenship, it also means transformation of a person's all linkages & confidence from one nation to another nation. Thus, naturalization means transformation of a person's nationality. A Nepali citizen remains to be Nepali national even if she has obtained Legal Permanent Residency (LPR) or Green Card in the US but she generally becomes US national after obtaining US citizenship.

Advantages/Disadvantages of Naturalization

It is better to consider seriously the advantages and disadvantages before deciding to naturalize in another country. A US citizen has more rights than LPR but the moment she become US citizen she may lose some of her rights in her native country like right to property and other political rights. If someone has obtained LPR through fraud, she then will be put into the deportation process once she applies for citizenship or naturalization. One may lose her LPR status if she has discontinued her residency in the US. It is not wise to apply for citizenship if the residency is discontinued. It may cause her loss of LPR and may put her into removal proceedings. Never apply for naturalization/citizenship on the basis of false testimony.

Generally, the followings are the advantages of citizenship that a LPR holder will not have generally,

- Right to vote in elections
- Right to hold public office, federal employment and certain other government jobs
- In some circumstances allows you to immigrate family members faster and some otherwise not able to as an LPR
- Can not be removed from the US
- Can live outside of the US indefinitely
- Traveling to some countries is easier
- Eligible for public benefits

Disadvantages

- In some countries one may lose her citizenship
- May restrict ownership of property in some foreign countries
- Naturalization process may be scary or intimidating for some
- May lose one's residency and be placed in removal proceedings if there is something wrong with the process in which one became a resident alien or is now subject to a ground of deportation

Naturalization of Children

Naturalization of children is a little different than naturalization of adults. A child born in US becomes US citizen by birth. It does not matter whether the parents or one of the parents of the child were illegal or both of them are illegal. Some children who are born outside of US can also become US citizen. Children of US citizen who are unmarried and living outside the US can immigrate to US and become US citizen. Actually, such children are already US citizen before they start the process of naturalization. However, they need to acquire the citizenship certificate. US citizen parent can apply for a child to become US citizen and obtain certificate of citizenship. It is called acquisition and derivation of citizenship. This is a process

EB5 – For employment Creators/Investors – Millionaire’s Visa

EB4 – Special Immigrants (Religious workers)

EB3- Professionals, skilled workers and other workers

Second Preference (**EB2**) Professionals and

First preference. (**EB1**)
(A) Extraordinary Aliens
(B) Outstanding Professors & researchers (C)

of acquiring citizenship without doing anything. So, it is not necessary to apply for naturalization under this process but apply directly for the certificate of citizenship. But, some families may be unaware of about such automatic derivation of citizenship to their children. There are no requirements of residence for such children to apply for naturalization.

Generally, the followings are the requirements to become US citizen/naturalization. These are the 9 specific requirements.

1. Be Lawful Permanent Resident – Resident is defined as ‘general abode and principal dwelling place’. One must be resident in the US for required years (three to five years) to apply for citizenship and one must continue to maintain the residence in the US from the time of petition to the time she becomes a citizen.

The spouse of a US citizen is required to 3 years of residence. Spouse must have been a citizen the entire 3 years and they must have lived together the entire 3 years. However, such a spouse has a right to travel and can travel outside US up to 18 months during the 3 years time. Thus, the spouse must be inside US for at least 18 months.

Exceptions -

- There is an exception for those who served honorably in active duty.
 - Has abandoned residency
 - Was improperly granted residency or obtained it by fraud
 - Some non-citizen nationals who owe permanent allegiance to the US may also naturalize (American Samoa, Swains Islands and Commonwealth of the Northern Mariana Islands)
2. Be at least 18 years old
 3. Have good moral character
The applicant of naturalization must show good moral character for the 5 years immediately preceding the filing of the application. One will be automatically disqualified from showing Good Moral Character if you come within bar of law.

Permanent Bars

- Conviction of an aggravated felony prior to November 29, 1990
- Deserters and draft evaders

The followings cannot naturalize

- Who is on probation or parole
- Failure to pay child support
- People who have advocated anarchism, totalitarianism or affiliated with the Communist Party
- Failure to register for selective service

It is not easy to determine if someone maintains good moral character or not. There is discretionary conditions on weighing of positive and negative factors. However, the following things can be considered and they should always be taken seriously to determine whether one has good moral character -

One will not have good moral character if, one

- Convicted or admits committing a drug offense, except a single conviction of possession of less than 30 grams of marijuana
- Being convicted or admitting to a crime involving moral turpitude
- Reason to believe one is or was a drug trafficker
- 5 year sentence for two or more convictions
- Engaging in prostitution or other commercialized vice
- Alien smuggling
- Being a habitual drunkard
- Living off or having had two or more convictions for illegal gambling
- Giving false testimony to get or keep immigration benefits
- Coming to the US to practice polygamy
- 180 days or more in jail for any conviction(s)
- Convicted of murder
- Being convicted of an aggravated felony on or after November 29, 1990- definition of aggravated felony is found at INA §101 (a)(43)

4. Be able to pass test on US history and government
Disability Waiver also for this portion of the test is available
Reduced 25 question test can be taken if one is over 65 age and living in US as an LPR holder for 20 years.

5. Be able to read, write and speak in basic English

Some waivers are available for this category too.

- If one is over 50 years age and living in US as an LPR holder for 20 years from the date of being LPR
- If one is 55 years old and living in the US for 15 years from the date of being LPR.
- Disability Waiver- the impairment must affect ones ability to learn the English language, history and civics- Form N-648

6. Live in the US as a LPR for at least 5 years

The applicant should be physically present in the US for at least half of the five years period but should maintain his residence in the US for entire 5 years.

7. Not disrupted the continuous residency in the US for the last five years

- Trips outside of the US for less than 6 months will not be a problem
- Trips outside of the US for more than 6 months to less than one year: The applicant may be required that they still maintained their residence in the US. Following can be used as evidence of this: maintained employment in the US, maintained a home in

the US, immediate family remained in the US, the applicant did not have employment or a permanent residence outside of the US

- A trip of over one year results in a presumption that you have abandoned your residency unless you can show that you did not intend to abandon your residency and adequately explain why you were out of the US for such an extended period of time—some suggest you must show that remaining out of the US for such a long time was out of your control

8. Believe in the principles of US constitution

9. Take Oath of loyalty to the United States.

Disruption of Continuous Residence

Maintenance of residence does not mean that the applicant must remain inside the US 365 days all years. She has right to travel. She is supposed to be physically present inside the US at least two and an half years during five years immediately before submission of the application for naturalization.

Entry vs. Admission

- Continuous residency can be understood by the distinction of entry vs. admission to US.
- A person may not be admitted to US even if he comes inside US and resides here.
- Entry is mere coming into US whereas admission embodies entry plus some more legal implications.
- If somebody's residence is discontinued, she is considered admitted to US when she comes back, if the residence is not discontinued, she is just reentered.
- Admission attracts all grounds of admissibility whereas entry does not.

About the Author

MR. RUDRA SHARMA is a lawyer and journalist simultaneously. He did his second LL.M from UoP, McGeorge School of Law, California and currently works as a consultant in a law firm in California. He is a former law correspondent/sub-editor of The Kathmandu Post, Nepal. He worked as an Editor of an international journal of law "Lex Nepali." He is an advocate at the Supreme Court of Nepal and a law teacher as well. He worked as a consultant to review the mid-term plan of the Strategic Planning of Supreme Court of Nepal. His research article has been published in Asian Yearbook of International Law, Netherlands and dozens of research articles have been published in Essays on Constitutional Law and Nepal Law Review. He frequently speaks in national and international forums on legal, political and current issues. He worked with World Intellectual Property Organization (WIPO) and taught intellectual Property law to the Masters level in Tribhuvan University, Department of Rural Development. He was an active opinion maker to make Nepal a member of World Trade Organization (WTO). He worked as a project coordinator at the National Human Rights Commission, Nepal and worked as a legal consultant for the Federation of Nepalese Chambers of Commerce and Industry (FNCCI). He is an Executive Committee Member of Foundation for Parliamentary Studies and Development (FPSD).

Calling for judicial reforms

Santosh Giri

I personally think that the Maoists are trying to revive their people's court under the federal structure in the form of mobile courts. However, instead of reviving the people's court, judiciary and judicial council should plan and implement a better option of superior court under the district courts. Meanwhile, illegitimate kangaroo courts must come to cease.

In the US, they have a superior court which performs like kangaroo courts. This is the court of first instance here. The vast majority of cases in the California courts begin in one of the 58 superior or trial courts, which is based in each of the state's 58 counties. With facilities in more than 450 locations, these courts hear both civil and criminal cases, as well as family, probate and juvenile cases. They normally hear petty cases.

Issues less than US\$ 7,500 are mediated through small claims mediation unit. If this model is implemented in Nepal, the superior courts should be opened in every municipality. There are 58 municipalities in Nepal and they can be taken as superior courts.

The existing district court can be a court of second instance as an appeal on superior court and as a first instance court in cases claiming more than a minimum set financial standard such as US\$ 7,500, let's say, in Nepal, for any issue above NRs.500, 000.

The appellate court should be the court of last instance and the court of second and last appeal. The decision of appellate court should be final. At this level, competent lawyers must be chosen to fill the vacant posts.

The Supreme Court should focus more on making new laws, setting precedents and reviewing cases. Supreme Court should be taking only those cases approved for a final appeal on the decision of the appellate court by a division bench of three justices (considering the voting ratio). Only rare appeal cases that have constitutional issues, misinterpretation of laws, precedent flaws, amicus curie, judicial review, and where the court needs to address and introduce new laws through interpretation, should be under the jurisdiction of the apex court.

The apex court will thus maintain a high level of censorship, integrity and authority in terms of the balance of the three branches of governance as well. The apex court should slowly refrain from getting involved in the day-to-day decision making on small petty civil suits to previously decided criminal verdicts from district and appellate.

The appointment of temporary and permanent judges should be made through promotion of existing judges and through allocation of adequate number of seats to the bar.

The tenure of the justice also comes into play if we consider the above aspect. The justices of the Supreme Court should hold the offices for life based on their seniority and experience. The current Supreme Court justices should continue holding the offices until one resigns or the office is vacated under existing laws. The check and balance of power through legislative will not let the judiciary

be out of reach. Although raw and inexperienced legislature did play a part in parliamentary Special Hearing Committee, it has nonetheless established the fact that there will be scrutiny from the legislative on judiciary in the years to come.

Superior Court

If superior courts are established in the 58 municipalities, judiciary should consider opening vacancy for associate judges to find suitable human resources. Every superior court could hire about five to seven associate judges. This means that there would be a requirement for almost about 400 associate judges.

When the judiciary was established about 50 years back, we did not have enough human resources. But now we have two good law schools which produce a good number of competitive lawyers. We have adequate number of educated law graduates with LLM, Doctor of Juridical Science (SJD) and specialization in specific laws. They can serve as associate judges for special benches such as commercial law, family law, human rights, employment, labor, tax, small claims, juvenile, women's rights, environment, compensation, gay and lesbian rights, minority and deprived rights, etc.

Experienced associate judges could be promoted to a district court and later to the appellate. They can also serve as judges in special courts such as administrative court, tax court, labor court, juvenile court, etc. The superior courts decision generated through mediation and arbitration can serve as binding unless one party chooses to appeal to the district.

The case loads in all the courts will drastically go down with the implementation of this system, and decisions will be quicker.

There is a need to revise rules pertaining to professional responsibility of lawyers. The rules of professional conduct here in the US are extremely rigid and harsh allowing no lawyer to initiate corruption whereas, in Nepal, there is virtually no such rule. The 10 Sections of Moral Rules for Lawyers are outdated. Action against defaulting lawyers should be taken on a tri-semester basis. Any decision on conduct of lawyers should be made public on a monthly basis.

In five years of practice as an advocate and two years as a pleader, I never saw a single publication where the decision to take action on lawyers was published. The public was never made aware of the lawyers who were punished or were under interrogation.

Another area of reform should be Class Action Law Suits. The corporate sector in Nepal has always been untouched for their acts and deeds. This law allows a large group of people to collectively bring a claim to court.

I want to file a class action law suit against Janakpur Cigarette and Surya Tobacco and force them to compensate victims in Janakpur and Simara municipality who have been compelled to live a life under inhuman respiratory conditions due to the emission of tobacco particles in the air. My assumption is that the patients of lung cancer, bronchitis, asthma, skin allergies in these areas are directly correlated to the polluted emission from these factories. The class action law suit would demand that the factories be either resettled in a government-specified industrial zone outside the residential zone or be shut down.

The law suit could also demand that the employees be guaranteed life insurance of a fair market value and scientific and adequate physical protection procedures be adopted for the workers inside the factory areas through proper protective eye wares, protective clothes, etc. This is my dream case and I will pursue it definitely in the future, whenever there is a provision for class action.

(The writer is an LLM from Golden Gate University, US, and Tribhuvan University)

santosh_giri@hotmail.com



"I do not feel obliged to believe that the same God who has endowed us with sense, reason, and intellect has intended us to forgo their use."

- Galileo Galilei (1564-1642)

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Literature English
Section

My meeting with writer Parijat

-Kamala Sarup

Kathmandu, Nepal, — The popular Nepali woman writer Bishnu Kumari Waiba, known as Parijat, died in 1993. When I met Parijat, I was a 12 years old. Parijat created a sense of love, a sense of relationship and a sense of humanism. She loved her poems very much, and could tolerate any pain.

Parijat told me seriously, "Kamala, sometimes I get pain in my heart. So I write." I couldn't keep from smiling. These words made me smile. Her soft voice could be heard in the dim light of her room. Her poem was really so beautiful and such a sweet poem. She told me, "I want to live in poems and stories. I want my life." At this, I smiled and she, too, smiled a bit in response. My heart stirred.

Originally from Darjeeling, Parijat wrote novels, stories, poetry and essays. Her "Shirisk Ko Phool" (Blue Mimosa) enhanced her as a literary woman and has become an epic of our hearts. She had a big forehead, large and bright eyes, a beautiful nose, elegant lips and a long face with a light complexion.

Parijat had written in her stories, "There are no definites in life. Of course, our lives are definitely obliged to accept this." While I write, my heart becomes eager to listen to these happy words.

Though she was physically weak, Parijat was mentally strong and intelligent. She was bright. She was wonderful. Parijat published a total of twenty-one books. From her birthplace of Darjeeling, she wrote of love and emotion.

In speaking about her first love, Parijat said, "Love is a sovereign experience in human beings only. A man can have a physical relation with anyone, but love is not so easy. I still have the physical desire for my first love with me, but I do not want to be dishonored. I feel good if he only holds my hand, but nowadays, I digest the early desire by weeping before him. This pain is not one-sided; he also lives in grief and is agitated like me. He is civilized, so he cannot encroach upon my prestige."

Writer Shankar Lamichhane had said, "Parijat is the first poetess of my era." He also said, "I love Parijat. This could be the only definition of love and the relationship that I have with her." Parijat also had faith, affection and love for Shankar Lamichhane. However, she remained unmarried throughout her life.

I know all about Parijat and, by knowing such things, I have also tried to make myself closer to her.

Kamala Sarup is specialising in in-depth reporting and writing on Peace, Anti War, Women, Terrorism, HIV/AIDs, Democracy, and Development.

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Ani Choying, the Singing Nun: San Francisco Revisited

“Will you write a brief introductory piece Ani Choying for us?” Dhruva Thapa, the Chairperson for Souvenir of ANA 2009 Convention, asked me in an e-mail. Without a moment’s hesitation, I replied: “Yes, indeed, I would be happy and honoured to.” My memory flashed back to the article “A Daughter of Nepal Sets a Shining Example” that I wrote on Ani for the Second Global NRN Conference 2005 Souvenir. This is thus my second opportunity to prepare a brief article on a most unique and fascinating Nepali treasure. This particular occasion marks Ani’s visit to the San Francisco Bay Area specifically to attend the 2009 ANA Convention, where she has also graciously agreed to sing at the beginning of the Convention and participate in its cultural show as a guest artiste.

In 2005 Ani was recognized as most popular Nepali singer of the year, in Nepal and abroad, for her wonderful song “phoolko aankhaamaa phoolai samsaara....” This song, with its beautiful lyric and sung in an enchanting manner, amazingly proved to be a favorite of all age groups – children, adolescents, youths, adults and seniors – and ethnic/language groups. What is additionally amazing is that this song of Ani’s has earned her large numbers of European, Latin American and other non-Nepali fans. Like so many of us, I find myself returning to this song whenever I begin to experience stress. Dr Upendra Mahato, NRNA President, philanthropist and entrepreneur, has described the song as his favorite.

Two years ago Ani presented all members of the greater NRN community with the most touching and beautiful gift a singer could give: she sang for them a song dedicated to NRNs. The song’s lyric was composed by our NRN Spokesperson Dr Jugal Bhurtel and the music for it was composed by Nhyoo Bajracharya: The beautiful song, “yeutai haamro maatribhumi, yeutai haamro jaati...” has since been a hit on YouTube and, presumably, touches every NRN’s heart, mind and soul and makes them feel connected to a larger family they belong to. I have heard from many NRNs that the song serves as a means of dealing with homesickness.

Ani has participated in many NRN conferences and meetings in the past. She has demonstrated great kindness and compassionate toward NRNs, whose sorrows and happiness, plights and predicaments she evidently understands well. In fact, Ani admits to feeling like an NRN de facto, as she spends more than half of her time every year traveling to places all over the world, giving concert to raise funds for charity at home.

Among all Nepalese performers of all times, Ani is at the very top in terms of the most number of concerts given any where any year.

There is hardly a country or capital of the world where she has not travelled to and given concert. She has received a number of national and international awards and is recognized as a great artiste all over the world. Yet her modesty, simple fame, popularity and celebrity status

Ani Choying Dolma, born and brought up in Nepal, entered the well known Nangi Ghompa Monastery (Nunnery) of Nepal at the young age of 13. She was blessed to receive her education, and spiritual training under the coveted guidance and mentoring of Tulku Urgyen Rinpoche. Ani received extensive and rigorous training in Buddhist teachings, meditation, chants, rituals and ceremonies, and quickly advanced to the position of the Chant Master.

Ani’s international career as a singer was launched, incidentally, in San Francisco in 1998, with a joint concert with the American guitarist Steve Tibbets. Ani has since been going on concert tours to the United States and Europe countries almost every year. She has so far produced seven CDs (Choe, Slawa, Dancing Dakini, Moments of Bliss, Smile, Inner Peace and Time). Her autobiography “My Voice for Freedom” was first published in French in April 2008 and will soon be available in 12 other languages, including English.

Commonly, and most fittingly, known as the Singing Nun, Ani has often stated, in her typically mild and modest style, that she does not sing to be a singer or to make money. She believes that her voice, her singing talent and her songs are a gift meant to be an instrument for her to fulfil her avowed mission of social service. The proceeds of her efforts all go to support her various educational and social services. In 1998 Ani founded the Nuns’ Welfare Foundation (www.choying.com), which

has been going strong. The Foundation’s first project was the Arya Tara School in Pharping. This school, the first of its kind, provides formal education to young nuns. Her other projects include recently founded old people’s home for helpless women in Kathmandu and a kidney hospital, for which she is actively raising fund. Evidently, Ani’s projects are at the front and center of her mission. She is frequently heard saying, as if to remind herself, that she is so much on the road, singing, recording and giving concert, only and only to finance her projects. Her Foundation is the sole beneficiary of her earnings.

In spite of her extremely busy schedule, Ani she has never forgotten to raise her voice in support of her motherland Nepal and the Nepali people. At each and every concert she gives, anywhere, she never fails to remind her audience to go visit Nepal. Ani, the quiet, unassuming, kind and compassionate Singing Nun has thus proven to be a real cultural ambassador of Nepal, the Buddha’s birthplace, and the Nepali people to the rest of the world and humanity. Her songs and even brief conversations with her are a solace and source of peace and inspiration to all Nepalis, NRNs or otherwise, as well as so many non-Nepalis worldwide. .

(by Ram Pratap Thapa, Vice President of NRNA)



Ani Choying Dolma

प्रेस र साहित्यमा प्रवासी नेपालीको भूमिका



अनिल पाण्डे

नेपाली पत्रकारिता तथा साहित्य लेखनमा प्रवासको ठूलो योगदान रहेको छ। यो योगदान एक शताब्दीअघि पनि थियो र आज पनि छ। इतिहास कालमा भौगोलिक स्थितिका दृष्टिले प्रवास निकट थियो, आज अलि टाढा छ- फरक त्यति मात्र हो।

इतिहास कालमा छिमेकी भारतको दार्जीलिङ र बनारस क्षेत्रका नेपालीले भाषा, साहित्य र पत्रकारिताको उत्थानमा आधारशिला हाले, परिमार्जन र परिष्कारमा ठूलो योगदान गरे भने आज मलेसिया, कतार, अष्ट्रेलिया, क्यानडा, अमेरिका आदि समुद्रपारमा रहेर नेपालीले सभ्यताको त्यस भवनमा छानो जडिरहेका छन्। मर्मत-सम्भार र श्रद्धागारका लागि महत्वपूर्ण भूमिका निर्वाह गरिरहेका छन्। तर फरक के छ भने युवाकवि मोतीराम भट्टका पालामा बनारस नेपालबाट एक साता टाढा थियो भने आज अमेरिका केवल दुई दिनको दूरीमा छ। अझ, इन्टरनेटलगायतको आधुनिक प्रविधिका कारण त यो केवल केही सेकेण्ड मात्र टाढा छ।

पत्रकारिता क्षेत्रमा प्रवासको योगदान स्वभावतः छापामाध्यमबाट सुरु हुन्छ। यसका लागि बनारस र दार्जीलिङ क्षेत्रको योगदान सर्वाधिक रहेको देखिन्छ। सन् १८५१ मा प्रधानमन्त्री जङ्गबहादुर राणाले बेलायत यात्राबाट फर्किदा ल्याएको गिट्टीको चित्र अङ्कित प्रेस काठमाडौँमा स्थापना गरियो। नेपालमा गिट्टीप्रेसले प्रवेश पाउनुभन्दा १५० वर्षअघि अमेरिकामा छाप पत्रकारिता सुरु मात्र होइन, स्थापित नै भैसकेको थियो। स्वभावतः अमेरिकामा रहेर आज नेपाली पत्रकारिताका लागि योगदान गर्नु भनेको कोसौमाथि तैरिने अत्याधुनिक जेट-प्लेनमा बसेर जमिनको सतह निकट उडेको हेलिकोप्टरलाई सघाउनुजस्तै हो। निश्चय नै दुवैले आकाश-मार्गको प्रयोग गरिरहेका छन् र इन्टरनेट, वेबसाइट, इलेक्ट्रोनिक पत्रकारिता आदिका कारण पछिल्लो समयमा आएर यी दुवैका बीच खासै फरक पनि देखिन छोडेको छ।

नेपाली पत्रिका प्रकाशनको प्रारम्भ सन् १८९१ मा प्रवासबाटै भएको हो। भारतको बनारसबाट युवाकवि मोतीराम भट्टले 'गोरखा भारत जीवन' प्रकाशन गरेर सुरु गरेका हुन्। आजसम्म जीवित प्रभावशाली आम सञ्चारको माध्यम गोरखापत्रको सुरुवात भएको १९०१ मा मात्र हो। यसरी हेर्दा प्रवास कम्तीमा नेपालभन्दा एकदशक अगाडि देखिन्छ।

नेपालमा छाप माध्यमको प्रारम्भ ढिलामात्र भएको होइन, प्रारम्भ पछिको यसको विकास पनि सिलसिलाबद्ध रुपमा पनि हुन सकेन। प्रारम्भमा कुनै अनुसन्धान र अध्ययनविना नै प्रकाशन सुरु गर्ने र बजार व्यवस्थापन गर्न नसकेका कारण अकाल मृत्यु वरण गर्ने अवस्था छाप जगतमा व्याप्त थियो। इतिहासमा नेपाली आमसञ्चारको विकाससँगै सुरु भएको यो प्रवृत्ति आजसम्म पनि विरासतका रुपमा नेपाली प्रेस जगतमा कायम छ। सूचना विभागमा पत्रपत्रिकाको दर्ता अझ २ हजार ५ सय नाघ्नु र बजारमा त्यसको १० प्रतिशतमात्र छाप सञ्चारमाध्यमको दर्शन पाइनुले सोही कुराको पुष्टि गर्दछ।

नेपाली पत्रकारिताका इतिहासविद् शिव रेग्मीका अनुसार प्रवासले नेतृत्व नगरेको भए नेपालभित्र आज प्रेस जगत जहाँ छ त्यहाँ आइपुग्ने थिएन वा ढिला गरी आइपुग्ने थियो। गोरखापत्र प्रकाशन सुरु गर्नका लागि नै प्रवास अभिप्रेरक बनेर अगाडि आयो। प्रवास र स्वदेशका बीच पत्रकारिता र साहित्य सिर्जनामा प्रतिस्पर्धा सिर्जना भयो। 'प्रवासले यति गर्‍यो' हामीले कसरी चुपलागेर बस्नमिल्छ भन्ने भावना नेपालमा रहेका साहित्यकार तथा पत्रकारमा सिर्जना हुने वातावरण इतिहास कालमै तयार भयो। गोरखा भारत जीवनपछि, जब गोरखापत्रको प्रकाशन सुरु भयो तब बनारसबाट तरङ्गिनी मासिक पत्रिका प्रकाशित भयो भने त्यसपछि सुन्दरी, माधवी, मासिक प्रकाशनहरू सुरु भए। गोर्खाली र राजभक्ति नामका साप्ताहिकहरू पनि बजारमा आए। यसैबीच दार्जीलिङबाट चन्द्रिका नामको मासिक प्रकाशन सुरु भयो। गोरखा संसार, तरुण गोरखा, आदर्श नामका प्रकाशनहरूबाट पत्रकारिता र साहित्यको यात्रा एकैसाथ अघि बढ्यो। नेपाली साहित्य सम्मेलन नामको वार्षिक प्रकाशन पनि प्रवासबाटै गरियो।

नेपालबाटै प्रकाशित भैरहने पत्रपत्रिकामा पनि प्रवासमा रहेका नेपाली साहित्यकार तथा पत्रकारको योगदान उल्लेख्य रहेको छ। सन् १९३४ मा काठमाडौँबाट शारदा मासिक प्रकाशित भयो। त्यसपछि अरु मासिक र पार्श्व पत्रपत्रिकाको शृङ्खला नै सुरु भयो। शारदामाछि, उद्योग, कालिडपोडबाट नेबुला, सिलाडबाट गोरखा सेवक तथा बनारसबाट उदय प्रकाशित हुन थाले। १९४४ सालमा कलकत्ताबाट गोरखा, बनारसबाट युगवाणी, कलकत्ताबाट नेपाल पुकार लगायतका पत्रपत्रिका सुरु भए। दुवै क्षेत्रबाट प्रकाशित पत्रपत्रिकामा प्रवासमा रहेका लेखक, साहित्यकार तथा पत्रकारका रचनाहरू निर्यातित रुपमा पढ्न पाइन्थ्यो। यसले के देखाउँछ भने नेपाली साहित्य र पत्रकारिताले आज जुन उचाई हासिल गरेको छ त्यसको गर्भाधानकालदेखि नै प्रवासको योगदान बीजका रुपमा रहेको छ। २१ौं शताब्दीको पहिलो दशक पूरा हुने लागेको आजको सन्दर्भमा पनि नेपाली साहित्य र पत्रकारिताको विकासका लागि प्रवासले निरन्तर योगदान दिइरहेको छ र प्रवासको भूमिका आगामी दिनमा अझ बढी निर्णायक हुने निश्चित छ। त्यस निश्चिततालाई देहायका बुँदाले पुष्टि गर्दछन्-

- युवापुस्ता प्रवासप्रति बढी आकर्षित छ। यो पुस्ता सिर्जनशील छ र प्रवासमा बसेर पनि यसले नेपालको विकास निर्माण र साहित्य, सङ्गित र कलाको उत्थानमा योगदान नदिइरहन सक्तैन।
- प्रवासमा रहेका गैरआवासीय नेपालीसँग धन र मन छ। उनीहरूले साहित्य तथा पत्रकारिताका लागि लगानी गरिरहेका छन्। आज पनि केही अखबार, टेलिभिजन र रेडियो जो नेपालमा प्रकाशित र प्रसारित छन्, त्यसको सञ्चालन 'एनआरएन'बाटै भएको छ।
- प्रवासी नेपालीमा अन्तरनिहित पहिचानको तिसनाले नेपाली साहित्य र पत्रकारितालाई मलजल पुर्‍याइ नै रहनेछ। नेपालमा रहेका नेपालीलाई भन्दा प्रवासमा रहेका नेपालीलाई अर्को पहिचान खोज्ने तिसना बढी हुने गर्दछ। त्यस तिसनाले साहित्य र पत्रकारिताको विकासमा योगदान दिइरहेको छ, दिइरहने छ।
- आधुनिक सञ्चारमाध्यमको प्रयोग गरी प्रवासी नेपालीले अर्को पहिचान देखाउँदै आएका छन्। आज हजारौं नेपालीले इन्टरनेट वेबसाइट सञ्चालन गरेका छन्। त्यसमा सयौं अनलाइन पत्रकारिताका वेबसाइटहरू छन्। वेबसाइटमा अर्को लेख, रचना र साहित्यिक सिर्जना प्रकाशित गर्ने, गराउने कार्यले विस्तारित स्वरूप ग्रहण गर्दै आएको छ।
- प्रवासमा नेपाली रेडियो, टेलिभिजन पनि सञ्चालन हुन थालेका छन्। प्रारम्भमा मासिक र साप्ताहिक रुपमा प्रसारण सुरु गर्ने रेडियो, टेलिभिजनका स्टेसनहरू दैनिक बन्न थालेका छन्। अब यो क्रम बढ्दै गएर दिनभरी र अहोरात्र बन्नेछ।

यद्यपि प्रवासमा रहेका सबै सञ्चारमाध्यमले उदाहरणीय काम गर्न भने सकेका छैनन्। प्रवासमा रहेर खासगरी पत्रकारिताका क्षेत्रमा इन्टरनेट अनलाइनबाट सेवा पुर्‍याउने करिब ५० को परिमाणमा रहेका 'साइट' मध्ये अधिकांश सञ्चालकमा पत्रकारिताको व्यावसायिक सिद्धान्तको अभाव देखिन्छ। समाचार प्राप्त हुनासाथ कुनै छड्के जाँच नगरी अनलाइन साइटमा राख्ने गलत प्रवृत्ति विकास भएको छ। अन्यत्र प्रकाशित-प्रसारित सामग्रीको संकलन वा भण्डारण मात्र बनेको छ। विनाआधार व्यक्ति र संस्थाको अपमान गर्ने गरिएको पनि देखिन्छ। अपमानित पक्षले उपचार खोज्ने ठाउँको पनि व्यवस्था छैन। अतः पीडितहरू अर्को अनलाइन साइट सञ्चालकको शरणमा जाने वा अपमान गर्ने पक्षकै चाकडीमा पुगेर आँसु चुहाउनुपर्ने स्थिति छ। यस छाडापनले नेपालीलाई प्रवासमा एकताबद्ध हुन त दिएको छैन नै साथमा विकृत पत्रकारिता पनि प्रारम्भ भएको छ। यसका लागि अन्तर्राष्ट्रिय अनलाइन नेपाली प्रेस आयोग गठन हुनु र त्यसले प्रमाणपत्र जारी गर्ने वा एक्स्ट्रेटेसन गर्ने व्यवस्था हुनु आवश्यक छ। आयोगले अनलाइनलाई व्यावसायिक बनाउन योगदान दिनेछ। यसबाट अनलाइन पत्रकारिता मर्यादित हुने निश्चित छ।

जेहोस्, नेपाली साहित्य र पत्रकारितामा प्रवासी नेपालीको योगदान बढ्दै जाओस् भन्ने चाहना विश्वका जुनसुकै कुनामा रहेका नेपालीमा छ। तर, दुर्भाग्य के छ भने पहिलेको श्री ५ को सरकार र आजको नेपाल सरकारसमेत कहिल्यै पनि बहुआयामिक र अग्रगमनकारी हुन सकेनन्। आज दोहोरो नागरिकताका लागि 'एनआरएन' ले आवाज उठाइरहेको छ तर नेपाल सरकार तदारुकताका साथ माग पूरा गर्न सकिरहेको छैन। प्रवासी नेपाली धन र मन दुवै बोकेर लगानीको प्रतीक्षामा बसिरहेका छन् तर नेपाल सरकार आलस्य देखिन्छ। यदि प्रवासी नेपालीको इतिहासदेखि वर्तमानसम्म समीक्षा गरेर नेपाल सरकार अगाडि आउने हो भने विविध क्षेत्रमा विकासका ढोकाहरू सहजै खुल्ने निश्चित छ। स्वभावतः पत्रकारिता र साहित्यका फाँटमा पनि प्रवासीले अझ बढी योगदान दिने र सक्रिय माली बनेर ढकमक्क फूल फुलाउने छन्।

“सुनको सपना लिएर आँसुमा किन हो बाँधी हाल्यौं नी
घरको माया विसरेर किन पो यहाँ आयौं नी...”

संगीतज्ञ अम्बर गुरुङको प्रसिद्ध यी गीतिहरफ मनमनै गुञ्जाउँदै
पूराना थोत्रएका खुसी र भोगाइहरूलाई पछाडै नयाँ सपनाको
गन्तव्य चुम्न सपनाकै देशमा लुसुकै छिरेको पनि भण्डै तीन
घामछायाँ वितेछ। मजदुरी जीवनको एकाधिकार भित्र घेरिएर
होला सायद यो दुई वर्षे चक्रभित्र निम्तो आए नी कुनै नेपाली
मेलामा खुट्टो उचाल्ने पौरख नै भएन। हो, मुग्लान पसेपछि
मनहरु आफनोभन्दा बढि अरुको अधिनमा हुन्छ। आफैले भोगे
को यो सत्यतालाई कुल्चदै एक दिन एउटा नेपाली मेलोमा
फुर्किएर जम्ने अठोट गरे।



गोधुलिं साँझ। त्याम्पोष्टका सडके वतिहरु विस्तारै रड छर्ने प्रयत्न गर्दै थिए। उत्सुकता र
लज्जावोधको व्युज्जनले भरिएको मनलाई सम्हाल्दै जर्जस्तरी मेलामित्र आफूलाई छिराए। उफ् ने
पाली त्यत्रो असरल्ल नेपालीको भुण्ड देखेर म एकैछिन गमे अनी नियाले अमेरिकाभित्रको
एउटा सानो नेपाल। विशेषत विश्वका हरेक मुलुकका नागरिकको सपनाको संगम थलो वनेको
अमेरिकामा संख्यात्मकरूपले अरुभन्दा कम रहेपनि नेपाली जातीको पहिचान बोकेर नेपाल खिच्ने
प्रयासमा छन्। विदेशिनु, मुग्लान पस्नु वा अरुको अधिनमा मजदुरि विताउनु कुनै पनि ने
पालीको रहिरिया होइन। वरु म यसलाई परिस्थितिको बाध्यात्मक दास सम्भन्छु। अभाव
पहाडहरूलाई छेक्न प्रवेश गर्ने द्वार हो मुग्लान।

यस्तो बाध्यत्मक दासमा पनि यहाँका नेपालीहरु नेपाली कला, संस्कृती र भाषालाई आफनो
जिवनपद्धतिसित जोड्दै संगठित भइरहेका छन्। परिणमस्वरूप दर्जनौ नेपाली सङ्गठनको अखडा
पनि बनिसकेको छ अमेरिका। सङ्गठित वा सुगठित हुनु आफैमा गर्वीलो उदाहरण हो। त्यो
भन्दा नी अझ थोरै संगठनभित्र धेरै नेपाली जाती अट्नु अझै वृद्धिमानी हुन्छ।

अमेरिकामा अझ विशिष्ट ढङ्गबाट नेपाल स्थापित हुनुको प्रमाण यहाँ भइरहेका सांस्कृतिक,
काव्यिक, साहित्यिक, सामाजिक आर्थिक क्रियाकलापले दिएका छन। शोर्पाहरुले अमेरिकन थिएटर
मा ल्होसारको स्यात्रु पङ्काएर होस या राईहरुले गोल्डेन गेटको मुनि उभौलीको साकेला वजाएर
होस।

हुन त आफनो मुलुक छाडेर अर्काको मुलुकमा मिसिनु, त्यत्रो आम मानिस भित्र दोस्रो दर्जाको
नागरिक भएर खुला बजार खुला संस्कृती र सभ्यताको महासमुद्रमा उभिनु र मुलुकबाट हिंडे
पछि हराएको तीव्र अनुभूतिले यहाँको नेपालीलाई नपोल्ने भने होइन। तर पनि कामको व्यस्त
जञ्जिरबाट फुसंद मिलाएर भएपनि अमेरिकाको नेपाली जातीले एउटा सौम्य शिष्टतालाई

अँगाल्दै उकालिने प्रयासरत भने गरेको छ।

अमेरिका यस्तो राज्य हो, जहाँबाट वास्तवम सिङ्गो विश्व नियाल्न सकिन्छ। शक्ति वा साम्राज्य
दृष्टिले भनौ वा राजनैतीक, आर्थिक, सांस्कृतिक, व्यापारिक दृष्टिले। त्यसैले त अमेरिका विश्वमा
शक्तिसाली र सम्पन्नताले दरिएको छ। यसै परिवेस भित्र अल्किभएर विश्वका अनेकौं संस्कृतीको
माझ नेपाली जाती पनि हृदय देखि नै एक प्रकारको हार्दिकता बोकेर जातीय पहिचान धकेल्न
प्रयासरत छन।

समदुरिका हिसावले मुलुकसँग जती टाढा भएपनि यहाँको नेपालीको मन स्वदेशको गाउँवेस र
छहरा पहारमा नै अल्केको छ। मुलुकसँग टाढिनुको दुंदशा र पिडा र विडम्बनालाई भुल्न
यहाँका नेपाली जाती सिर्जनाको जग खन्छन। अनी कविता गीत र गजल काफियाभित्र
आफुभित्र उन्ने प्रयास गर्छन। त्यसलाई सार्थकता दिन यहाँ अझ थुप्रै नेपाली भाषाका
पत्रिकाहरु पनि निश्चिरहेका छन।

यहाँका भव्य र गगनचुम्भि महल अनी त्यो समुद्रि माझ उभिएको कृतीम लिङ्गो गोल्डेक गेट
भन्दा यहाँको नेपाली जाती आफनै प्राकृतीक चोमोलेडमोहरुलाई महान ठान्छन। मार्टीन लुथर
किङ र अब्राहम लिङ्कनको देशमा वरु गौतम बुद्ध र अरुण थापा र नारयाण गोपाललाई सिर
नीमा सजाएर आरामा निद्रमा डुवेका छन। हरेका नेपालीको घरमा हिमाल सजेको छ।

अर्को यहाँको नेपाली जाती आफनै स्वादभित्र रसिएका छन। सोनोमा र वर्कलीका
अनी सन्फार्निस्कोको गल्लिहरुमा ममः सुकुटी र गुन्द्रुक खोज्दै भौतारिन कसैले छेक्न सक्दैन।
त्यसमा नै गाउँको प्रिति अल्केको छ।

अन्तत यसै सन्दर्भमा वे एरियामा मात्र न्यान्सी देखि हालै संस्थापना गरिएको द त्वाइट जो
नसम्म लगभग आधा दर्जनभन्दा बढी राजनैतीक र सामाजिक संगठनले उपस्थिति जनाइसकेका
छन्। संगठितरूपमाएकता हुन पक्कै नकरात्मकता भने होइन। यद्यपी कुनै
पनि संगठनको संस्थापन कर्ताले संगठन खोल अगाव त्यो संगठनको निश्चित कार्यदिशा तथा
नीति र विधानको तर्जुमा गर्नसक्नुपर्दछ।

संगठनको नेतृत्वकर्ता अर्थात हकुल मात्र भएर आसन गर्ने हाइ प्रोफाइलमात्र सिमित राखेमा त्यो
मिथ्या भ्रम मात्रै हुनेछ। संगठन रहर भन्दा वरु सेवाको हेयले संस्थापन भएको हुनुपर्दछ।
त्यो संगठन जसले नेपाली जातीको सुख-दुख, आँसो-हाँसो, आवश्यकता र वेदनाको सँगाल्दै
प्रयास गर्छ त्यो संगठन आत्मिक एकताले बनेको हुनुपर्छ। तब न त्यो सच्चा नेपाली संगठन दरि
नेछ।

नेपाली जहाँ पुग्छ त्यहाँ नेपाल पुग्नेछ। संसारको जुनसुकै पर्खाल वा खोंचमा गएपनि नेपाली
मन लिएर बाँच्नेछ। र दुरन्तररूपमा आउँदै गरेको नेपाल अमेरिकी संघको सम्मेलनको कामना
गर्दै ओर्ल्ने पर्छ।

अन्तर्राष्ट्रिय खण्ड



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बालविकासमा अभिभावकको भूमिका



नारायण प्रधान

मेरो छोरा भन्नेको मान्दैन। मेरी छोरी अटेर गर्छ। मेरो छोराछोरीको पढाइमा प्रगति भइरहेको छैन। मेरो छोरा छिट्टै रिसाउने गर्छ। मेरी छोरी हठी स्वभावकी छे। यी र यस्तै गुनासो हुने गर्छ। अधिकांश अभिभावकको। अभिभावकको गुनासो छ- मेरो बच्चा खाना खाँदैन, जंक फूड मात्र खान्छ, मेरो छोराछोरी भूट बोल्न थालेको छ। पढ्नभन्दा पनि खेल, कम्प्युटरमा समय बिताउन, फोनमा भुन्डिनु, नयाँ-नयाँ खेलौना किन्न लगाएर दुःख दिन्छन् आजका बालकालिका। अभिभावकहरू आफ्नो बाल्यकालसँग उनीहरूको छोराछोरीका बाल्यकालसँग दाँजे गर्छन् र तिनमा आकाश-पातालको फरक पाएर नितान्त दुःखी हुन्छन्। छोराछोरीले बाबुआमाको समस्या नबुझेको गुनासो गर्छन्। ठीक त्यस्तै बालबालिकाको पनि अभिभावकप्रति गुनासो भएको पाइन्छ। बुवाआमाले आफ्नो समस्या नबुझेको, समयअनुसारको परिवर्तन ग्रहण गर्न नसकेको र स्वतन्त्र हुन नदिएको भन्दै दुःख प्रकट गर्छन्।

यी र यस्तै विषयमा मेरो डेढ दशक लामो अध्यापन-अनुभवको आधारमा उपरोक्त समस्याको कारण तथा न्युनीकरणका बारेमा छोटो चर्चा गर्न चाहन्छु।

भनेको नमान्नुका कारण

बालबालिकाले भनेको नमान्नु नौलो कुरो होइन तर यस्तो बानी बस्नो भने उसको व्यक्तित्व विकासमा असर पर्छ। भनेको नमान्नुका विभिन्न कारणहरूमध्ये ध्यान आकर्षित गर्न खोज्नु, बदला लिन खोज्नु, शक्ति प्रदर्शन गर्न खोज्नु, हतास मनस्थिति विकास हुनु, हैकमवादी हुनु खोज्नु र कुण्ठित हुनु इत्यादि हुन्। भनेको नमान्नुको अर्को कारण आदेश नबुझ्नु अथवा महत्व थाहा नहुनु पनि हो। अफ प्रष्ट भन्नुपर्दा कतिपय स्थितिमा अभिभावकले आफ्नो भनाइको महत्व सरल तरिकाले बालबच्चाहरूलाई बुझाउन नसक्नु अथवा छोराछोरी भएकै कारण उनीहरू माथि आफ्नो नियन्त्रण र हैकम कायम गर्न खोज्नु पनि हो। कतिपय स्थितिमा परिस्थिति तथा बालकको मनोविज्ञानको सही पहिचान हुन नसक्दा पनि उनीहरू अटेरी स्वभावका भएको पाइएको छ। आदेश पालन गर्न नसक्नुको औचित्य पुष्टि गरी भनेको नमानेको खण्डमा अफसोस हुनुसँगै आफ्नो बालकको सुभक्त तथा परिपक्वता प्रति गर्व गर्न सके सवैलाई फाइदा हुन्छ।

सुधारका पक्ष

मीठो, आकर्षक, शान्त आदेश नै अटेरीपनको अचुक निरूपण हो। स्वभावअनुसार आफ्नो बालकलाई मनपर्ने विषयबारे छोटो चर्चापछि आदेश दिने गर्दा भने उसले कहिले पनि आज्ञा अस्वीकार गर्दैन। भनेको कुरा मान्दा कति खुसी प्राप्त हुन्छ भन्ने कुरा बालकलाई प्रष्ट पार्न सकिने भन्ने उसले अभिभावकलाई खुसी राख्नलाई पनि भनेको मान्छ। भनेको मान्नुपर्ने कारण तथा फाइदा र नमान्दा हुने बेफाइदाका बारेमा स्पष्ट जानकारी गराउन सकिने खण्डमा पनि बाल बालिका आज्ञाकारी हुन्छन्। आफू ठूलो भएको, जन्म दिने बाबुआमा भएको र उसको पालनपोषण गरिरहनुभएकोले आफूले भन्नुभएको कुरा र दिएको आदेश मान्ने पर्छ भन्ने मानसिकता त्याग्न सकिने स्थितिमा पनि छोराछोरी आज्ञाकारी हुन सक्छन्।

रिसाउनुका कारण

रिसलाई साधारण भावको रूपमा स्वीकार गर्नुपर्दछ। हामी सबैलाई रिस उठ्छ र यसलाई कसरी नियन्त्रण गर्ने भन्ने सोच्नुपर्दछ। रिस उठ्नुका विभिन्न कारण हुन्छन्। हामी किन रिसाइरहेका छौं भन्ने जानकारी रह्यो भने यसको निदान पनि सजिलै निकाल्न सकिन्छ। रिस सामान्य मानवीय भाव भएपनि यसलाई ठीक समयमा अंकुश लगाउन सकिने भन्ने यसले दैनिक कार्यमा, आपसी सम्बन्धमा र समग्र जीवनकै गुणमा गम्भीर असर पार्दछ। यतिमात्र होइन रिसले आफ्नै स्वास्थ्यमा पनि गम्भीर असर गर्दछ।

चित्त दुख्नु, चोट पर्नु, विश्वासघात हुनु, धोखा पाउनु आदि रिस उठ्नुका प्रमुख कारण हुन्। बालबालिका उनीहरूको माग पूरा भएन भने रिसाउने गर्छन्। उनीहरूप्रति ध्यान दिएन भने पनि रिसाउने गर्छन्। परिवारका सदस्यहरूमा छिट्टै रिसाउने बानी छ भने पनि बालबालिकाले नक्कल गर्छन् र कालान्तरमा रिसाहा प्रवृत्तिका हुन्छन्। बालबालिका छिटो रिसाउने र छिट्टै खुसी पनि हुने गर्दछन्।

सुधारका पक्ष

उनीहरू केही कारणले रिसाएमा तुरुन्तै सम्बोधन गर्नुपर्दछ। केही समय रिसाएपछि आफैं ठिक हुन्छ भन्ने भावना उपयुक्त नहुन सक्छ यद्यपि रिस केही सेलाएपछि कुरा

गर्नु फलदायक हुन्छ। कसैको रिस शान्त पार्न रिसाएर कदापि हुँदैन। यहाँ हौरालाई हौराले काट्छ भन्ने उखान लाग्नु हुँदैन। रिसाउँदा हुने हानी-नोक्सानी र खुसी हुँदाका फाइदाको बारेमा चर्चा नियमित गर्नु भन्ने पनि रिसाउने प्रवृत्तिमा सुधार आउँछ। रिसाहा मानिसहरूले भोग्नुपर्ने का समस्याहरू भएका कथा, साहित्य तथा वास्तविक घटनाले बालबालिकालाई सुनाउने गर्दा पनि छिटो रिसाउने बानीमा परिवर्तन आउँछ। त्यसै गरी सधैं खुसी रहन सक्ने, रिस र आवेशमा नआउने व्यक्तिको सफलताका बारेमा बेलाबेलामा उनीहरूलाई जानकारी गराइदिँदा पनि रिस नियन्त्रण गर्न प्रेरित गर्दछ। साथै रिस उठेमा कसरी नियन्त्रण गर्न सकिन्छ भन्नेबारे विभिन्न लेख-रचना पढेर सुनाउने गर्नाले पनि फाइदा पुऱ्याउँछ। भनिन्छ चाँडो रिसाउने र आवेशमा आउने व्यक्तिको औसत जीवन सामान्य व्यक्तिको १० वर्ष कम हुन्छ। तर कतिपय परिस्थिति र समयमा सामान्य रिस भन्ने आवश्यक हुन सक्छ। ठीक ठाउँ, समय, परिस्थिति र ठीक तरिकाले रिस व्यक्त गर्दा शारीरिक, मानसिक र सामाजिक रूपमा फाइदा हुने विश्लेषकहरूको दावी छ।

विज्ञहरूका भनाइअनुसार रिस उठेमा र नियन्त्रणबाहिर जान लागेमा त्यस ठाउँ, व्यक्तिबाट तुरुन्तै टाढा जान सके रिस कम गर्न मदत गर्छ। आँखा चिम्लेर बस्ने, चिसो पानीले हात मुख धुने सम्भव भए चिसो पानीले नुहाउने, लम्सार् परेर सुत्ने र आँखा चिम्लेर विगतमा भएका अत्यन्त खुसीको क्षण तथा कपोलकल्पित खुसीको क्षण सम्झने गर्दा पनि फाइदा पुग्दछ।

भूटो बोल्नुका कारण

सजाय पाउनबाट बच्न, साथीलाई सजायबाट बचाउन, आफूलाई मनपर्ने कुरा प्राप्त गर्न, अरुका सामु आफूलाई उत्कृष्ट देखाउन, डराउनु, आफूभन्दा ठूला (बुवा, आमा, दाजु, दिदी, शिक्षक आदि) ले भूटो बोल्ने गरेको थाहा पाउनु, आफूभन्दा ठूलालाई चुनौती दिनु, नचाही-नचाही भएको गल्ती लुकाउनु, कसैको चाहना पूरा गर्न, अस्वीकृत हुनबाट बच्न, आफ्नो स्तर बढेको देखाउनु, आफू गलत भएको लुकाउनु, रमाइलो गर्नजस्ता यी र यस्तै कारणहरूले गर्दा बालबालिका भूटो बोल्न तम्सन्छन्।

सुधारका पक्ष

उनीहरूले भूट बोल्नुका कारण पत्ता लगाई एउटा भूटले क-कसलाई कति हानि पुऱ्याएको छ र भूटो बोल्नसकेपछि पुनः सुधारिएको कुराको विश्वास प्राप्त गर्न कति कठिन छ भन्ने कुरा प्रष्ट पार्ने, उनीहरूको गोप्यताको सम्मान गर्ने, फटाहा भनेर हेला नगर्ने, आरोप लगाउनेभन्दा उनीहरूको वास्तविक समस्याको पहिचान गरी समाधान गर्ने, उनीहरूलाई विश्वासमा लिएर साँचो बोल्न प्रोत्साहित गर्ने, आफूबाट भएको गल्ती स्वीकार गरे सजाय पाइँदैन भन्ने कुराको विश्वास दिलाई साँचो बोल्दा हुने फाइदाहरूबारे उदाहरण दिई पुष्टि गर्ने, साँचो बोलेका बखत स्याबासी दिई उसको कामलाई प्रोत्साहित गर्नेजस्ता कार्यहरू गर्नुपर्दछ। बालबालिकाहरूमा डर, त्रास भइरह्यो भने उनीहरूमा आत्मविश्वासको कमी हुन्छ, आत्मविश्वासको अभावमा प्रतिस्पर्धा गर्न सक्दैनन् र प्रतिस्पर्धा गर्न नसके उसले यस प्रतिस्पर्धी एकाइसँगै शताब्दीमा केही गर्न सक्दैन।

निम्न स्तर

हाल हामीले फेलिरहेको एउटा प्रमुख समस्या भनेको बालबालिकाको निम्न शैक्षिक स्तर तथा न्युन अंक हो। अभिभावकहरू आफ्नो बालबालिकाले प्राप्त गरेको स्तर तथा अंक मित्र तथा अन्य नातेदारका छोराछोरीको भन्दा कम भएकोमा खिन्न हुन्छन्। यसरी निम्नस्तरको अंकको पछाडि धेरै कारणहरू हुन्छन्। विद्यालयको पढाइले मात्र हाम्रा छोराछोरीको पढाइको स्तर माथि उक्लन गारो हुन्छ। यो सबै बालबालिकामा लाग्नु नभए पनि अधिकांशमा लाग्नु हुन्छ। बालबालिकाले कक्षा कोठामा पढाइएका पाठ राम्रोसँग नबुझ्नु, वैज्ञानिक शिक्षण विधिको अभाव, शिक्षकलाई सोझ डराउनु, लजाउनु, घरमा पनि सिकाउने व्यक्तिको अभाव हुनु, साथीसँग छलफल गर्ने परिस्थिति नहुनु आदि परिक्षामा कम अंक आउने कारण हुन्। राम्रो अंक ल्याउनुपर्ने मानसिक दबाव अर्को कारण हो।

दायित्व बालबालिकालाई सपार्न उसका नराम्रा कुराहरू औँल्याएर मात्र हुँदैन, कसरी राम्रो र असल व्यक्ति बन्न सकिन्छ भनेर देखाउनु पनि त्यतिकै वाञ्छनीय छ। गल्ती गरेपिच्छे सजाय मात्र दिने गरियो भने उनीहरूमा नकारात्मक असरको सिर्जना हुन्छ र अफ अरु गल्ती गर्न उत्प्रेरित गर्छ।

सफल हुन कति मेहनती, लगनशील, अनुशासित र अध्ययनशील हुनुपर्छ भन्ने महसुस गराइदिनु अभिभावकले पूरा गर्नुपर्ने महत्वपूर्ण दायित्व हो। अनुशासन भनेको अनपेक्षित बानीबेहोरालाई अपेक्षित बानीबेहोरामा बदल्नु हो। हामीले आफ्नै अनुशासनलाई राम्रो बनाई उनीहरूमा अपेक्षित सुधार ल्याउन सक्नु पर्दछ। यसका निम्ति आफू दत्तचित्त र लगनशील भई छोराछोरीका हरेक क्रियाकलापलाई संवेदनशील ढंगबाट नियाल्ने गरेमा उसको ज्यादै नजिक हुन सकिन्छ र समस्याको सही ढंगले पहिचान गरी निकासका मार्गहरू प्रशस्त रूपमा खोल्न सकिने कुरामा कसैको दुई मत हुन सक्दैन।

साधारणतया अभिभावकहरू बालबालिकाको पठन- पाठनका साथै व्यक्तित्व विकासको जिम्मेवारी विद्यालयको भएको विचार राख्छन् र यस्ता हरेक काम विद्यालयले पूरा गरिदिनुपर्ने अपेक्षा उनिहरूमा भएको पाइन्छ। शैक्षिक स्तर, परीक्षामा उच्च अंकका साथै अनुशासनको जिम्मेवारी र बालविकासको सम्पूर्ण जिम्मेवारी विद्यालयले लिइदिनुपर्ने मानसिकता अभिभावकमा रहेको परिप्रेक्ष्यमा वास्तवमा बालबालिकाको पूर्ण गुणीय व्यक्तित्व विकासमा अभिभावकको भूमिका विद्यालय, शिक्षक समुदायभन्दा बढी हुने र सफल बालबालिकाको पछि अभिभावकको महत्वपूर्ण भूमिका भएको कुरा अध्ययनले देखाएको छ।

अमेरिकामा नेपाली भाषा पढाउँदा

दया शाक्य,
पोर्टल्याण्ड, ओरेगन

१. विषय प्रवेश:

भाषा पढाउने कलाको सिद्धान्त अनुसार संसारका जुन सुकै भाषा पनि अमातृभाषा भाषीलाई सजिलै साग अल्प समयमा बोल्न र लेख्न सक्ने बनाउन सकिन्छ। जुन कला अनुसार मातृभाषा भाषीलाई सोही भाषा पढाइन्छ त्यसको प्रयोग अमातृभाषा भाषीलाई पनि प्रयोग गरेमा प्रभावशाली नहुन सक्छ। त्यसैले अमातृभाषा भाषीलाई अन्य भाषा सिकाउन र पढाउन भिन्नै तरिका अपनाउनु पर्ने कुरामा अधिकांश भाषा वैज्ञानिकहरू जोड दिन्छन्। कुनै पनि भाषा पढाउदा एउटा कुरो के ध्यानमा राख्नु पर्छ भने जुनसुकै भाषाको (लिखित या अलिखित) पनि आफ्नै भाषिक विशेषता हुन्छन्। त्यसलाई मुख्य रूपमा शिक्षणको केन्द्रविन्दु मान्नु पर्छ। तब मात्र अमातृभाषा भाषीहरूले पढाइने भाषालाई छोटो अवधिमा हासिल अब्जगण्य भन्नु गन सक्छन्। नत्र कण्ठ घोकेर मात्र भाषालाई प्रवाह दिन सकिन्दैन। यस विषय वस्तुलाई ध्यानमा राखेर आफूले अंग्रेजी भाषाका माध्यमबाट उक्त भाषाभाषीहरूलाई गत चार वर्ष देखि नेपाली भाषा पढाउदा आफूले देखेका र अनुभव गरेका नेपाली भाषाका विशेषता र सिकाईमा देखापरेका समस्याहरूलाई साधारणीकरण एन्भलभचवर्णितवतप्यल० गरेर यसै लेखनमा समाविष्ट गर्ने चेष्टा गरेको छु। यसबाट भाषा अनुसन्धानकर्ताहरूलाई अवस्य पनि केही मसला हुनजाने आशा पनि लिएको छु।

१.१. ध्वनि विशेषण:

कुनैपनि भाषाको संरचनाको शुरुआत ध्वनिको समूहबाट हुन्छ। त्यसैले यहाँ पनि ध्वनिको संरचनालाई सर्वप्रथम विश्लेषण गर्ने प्रयास गरिन्छ।

१.१.१ स्वरवर्ण (Vowels)

नेपाली भाषामा केवल ६ वटा आधारभूत स्वरवर्णहरू छन्:

(१) अ आ इ उ ए ओ
a A i u e o

यी आधारभूत स्वरवर्णहरू लम्ब्याएर पनि उच्चारण गरिन्छन्:

(२) अः आः ई ऊ एः ओः
aa AA ii uu ee oo

यस बाहेक ती स्वरवर्णहरूलाई ध्वनि प्रक्रिया अनुसार नाकबाट पनि उच्चारण गरिन्छन्। यस प्रक्रियालाई "ँ" चिन्ह लगाएर लेख्ने चलन चल्दै आएको छ, तर रोमनीकरण गर्दा "ँ" चिन्ह दिने चलन भाषा विज्ञानमा चलाएको छैन।

(३) आ आा इा (उा) एा ओा
â Â î û ê ô

माथि उदाहरण (२) मा दिइएका लम्बिइने स्वरवर्णहरूलाई पनि नाकबाट उच्चारण गर्ने गरिन्छ:

(४) आः आँः ईा ऊा एाः ओँः

यी नासिकीय र लम्बित स्वरवर्णहरूलाई यसरी पनि लेख्ने गरिन्छ

(५) अँ आँ ईँ ऊँ एँ ओँ
ââ ÂÂ îî ûû êê ôô

यसप्रकार नेपाली भाषामा आधारभूत स्वरवर्णहरूलाई परिमार्जित गरि उच्चारण गर्ने विशेषता लगायत २४ किसिमका स्वरवर्णहरू कथ्य भाषामा प्रयोग गरेको देखिन्छ। परम्परागत रूपमा प्राथमिक तहका शिक्षार्थीहरूलाई पढाइने अ, आ, इ, ई, उ, ऊ, ए, ऐ, ओ, औ, अँ, अः, अँ, तरिका ज्यादै भ्रमपूर्ण देखिन्छ। त्यसैले कथ्य नेपाली भाषा सिकनेहरूलाई कठिन महसुस गरिएको छ।

टिप्पणी: माथि उल्लिखित सर्वािकसिमका स्वरवर्णहरू मध्ये अ (व) र आ (७) को भिन्नता छुट्याएर बोल्न कठिन रहेको देखिन्छ। यो हुनुको मुख्य कारण ती दुई स्वरवर्णहरूको उच्चारित ध्वनि अंग्रेजी भाषामा समाविष्ट भएपनि त्यसभाषाको Irregular Pronunciation अलगाकृत उच्चारण विधिको बाहुल्य रहेको हुदा लेखाइमा र बोलाइमा समानता नदेखिनु हो। यसका केही उदाहरण यहाँ दिइन्छ:

(६)	शब्द	उच्चारण	अर्थ
	cut	कट्	काट्नु
	put	पुट्	राख्नु
	cute	क्यूट	चिर्तिक परेको
	bug	बग्	किरा
	but	बट्	तर
	calm	काम्	शान्त

come	कम्	आउनु
call	कल्	बोलाउनु
dot	डट्	विन्दु
date	डेट	तारिख
do	डू	गर्नु

यी सबै शब्दहरू लेखाइ अनुसार उच्चारण नगरेको देखिन्छ। यस्ता शब्दहरू अंग्रेजी भाषामा अनगिन्ती रहेको हुदा यसभाषालाई रटाई र घोकाइ बाहेक अरु तरिकाले शब्दहरूको परिमार्जित रूपमा ध्यान दिइरहनु आवश्यक नभएको चर्चा भाषा विज्ञानमा पाइन्छन्। यसै प्रकार का अलगाकृत विशेषताको प्रभावस्वरूप जुन नेपाली शब्द अंग्रेजी भाषा-भाषीले सुन्छन् ती शब्द ठीक रूपमा लेख्नमा कठिन रहेको देखिन्छ यसै कारणले 'अ' र 'आ' युक्त एउटै शब्द उच्चारण गर्न गाह्रो मान्छन् उच्चारणमा सजिलो र कठिन महसुस गरेका केही शब्दहरू यस प्रकार छन् -

(७)	सजिलो	कठीन
	माया	दया
	मानिस	ममता
	पाना	पन्ना
	कमल	कमला
	जाया	झण्डा

यी शब्दहरूबाट के स्पष्ट हुन्छ भने आकार बाट शुरु हुने शब्दहरू सजिलो छ तर अकारबाट शुरु भएर आकारमा अन्त्य भए गाह्रो छ। अकारबाट शुरु भएर व्यञ्जनवर्णमा अन्त भएपनि सरल महसुस हुन्छ अन्यथा कठिन रहेको हुन्छ।

१.१.२ द्विस्वर वर्ण (Diphthong) :-

अन्य भाषाहरूमा भैं ने पाली भाषामा दुइवटा स्वरवर्णहरू एकैचोटी उच्चारण गरिने द्विस्वरहरू पाइन्छन्। परम्परागत नेपाली व्याकरण अनुसार प्राथमिक तहदेखि पढाउदै आएका 'ऐ' र 'औ' स्वरवर्ण नभएर दुई स्वरवर्णहरूको संयुक्त रूपको प्रयोग देखिन्छ।

(८) ऐ - अइ ai औ - अउ au

यी दुई द्विस्वरवर्णहरू उच्चारण गर्दा मुख र ओठको संचालनलाई यसरी रेखाङ्कित गर्न सकिन्छ:

यी चित्रहरूमा (क) ले 'ऐ' (अइ) औ (अउ) को स्थिति देखाउँछ। यी दुई

द्विस्वरहरूलाई वर्णमालाको स्वरवर्ण पंक्तिमा उल्लेख गरेर एक एक अक्षर द्वारा लेखिने गरेको हुनाले द्विस्वरका रूपमा नगर्नेको देखिन्छ। यी दुई द्विस्वरहरू 'आइ' र 'आउ' जस्तै दुई वेगला वेगलै स्वरहरूको संयुक्त रूप हुन। तर 'आइ' र 'आउ' वेगलै अक्षरले नलेख्ने परम्परा चल्दै आएकोले 'ऐ' र 'औ' मात्र वर्णमालामा समावेश हुन गए। 'आइ' र 'आउ' उच्चारण गर्दा ओठ र मुखको स्थिति माथि चित्र (ख) मा रेखाङ्कित गरिएको छ। यसरी 'अइ' र 'अउ' संयुक्त स्वर भएर पनि 'ऐ' र 'औ' अक्षरले संकेत गर्ने परम्परा चलेकोले 'आइ', 'आउ' 'उइ' 'इउ' आदि दुइस्वर भन्दा बेगलै हो कि भन्ने भ्रम उत्पन्न भएको देखिन्छ। त्यसैले नेपाली भाषामा आधारभूत स्वरहरूलाई मात्र स्वरवर्णको रूपमा मान्ने शिक्षण विधि अपनाउनु आवश्यक देखिन्छ।

१.१.२. व्यञ्जनवर्ण (Consonants) :

नेपाली भाषाका आधारभूत व्यञ्जन वर्णहरू उच्चारण विधि र उच्चारण स्थान अनुसार विभिन्न समुहमा विभाजित गर्न सकिन्छ ।

(१०)	अघोष Voiceless	घोष Voiced
	क्	ग
	च्	ज
	ट	ड
	त्	द
	प्	ब
यो व्यञ्जनवर्णहरूलाई महाप्राणी करण (Aspirated) गरेर पनि उच्चारण गरिन्छन् -(११)		
	ख्	घ
	छ्	झ
	ट्	ड्
	त्थ्	द्व
	फ्	भ
यी बाहेक उच्चारण स्थान अनुसार प्रत्येक पंक्तीका नासिकीय वर्णहरू यसप्रकार छन् -		
(१२)	इ	ल
	ञ्	ह
	ण	व
	न	
	म्	

तर कथ्य नेपाली भाषामा (त्र) र (ण) को प्रयोग नगन्य रूपमा गरिन्छ । उपयुक्त २५ वटा व्यञ्जनवर्ण बाहेक नेपाली भाषामा वर्णमालामा (१३) य र ल व स ष श ह क्ष त्र ज यिनीहरू मध्ये ष श क्ष त्र ज कथ्य नेपाली भाषामा प्रयोग हुदैनन् । त्यसैले यहाँ नगन्य प्रयोगको पंक्तीमा गरिएको छ । बाकी रहेका वर्णहरूलाई उच्चारण विधि र स्थान अनुसार यसरी क्रममा राख्न सकिन्छ -

(१४)	र्	ल्
	स्	ह्
	य्	व्

यसरी समष्टी रूपमा कथ्य नेपाली भाषामा १०, ११, १२, १४ मा दिइएका व्यञ्जनवर्णहरू मध्ये २९ वटा मात्र प्रयोगमा आएको देखिन्छ अन्य वर्णहरूको आवश्यकता देखिदैन । भाषा शिक्षणमा सरलीकरण गर्न यस कुरालाई ध्यानमा राख्नु अत्यन्त आवश्यक रहेको छान्न सकिन्छ ।

टिप्पणी : अंग्रेजी मातृ भाषा भाषीहरूलाई माथि १०, १२ र १४ मा दिइएका व्यञ्जनवर्णहरू उच्चारण गर्न कुनै कठिनाई नरहेको महसुस गरियो । तर अपवादको रूपमा ‘ट’ वर्ग र ‘त’ वर्ग का शब्दहरू सुनेर भिन्नता देखाउन कठिन भएर उच्चारणमा सहज रहेको उल्लेखनीय छ जहाँ सम्म उदाहरण ११ मा दिइएका व्यञ्जनवर्णहरू उच्चारण गर्नमा कठिनाई का दुइ तहमा विभाजन गर्न सकिन्छ । पहिलो तहमा वितरण अनुसार सहज उच्चारण र दोश्रो असम्भव उच्चारण ।

(१) वितरण अनुसार सहज उच्चारण: -
यस समस्यालाई बुझ्न सर्वप्रथम अंग्रेजी शब्दहरूलाई परिक्षण गर्न आवश्यक छ । अंग्रेजी भाषामा यस्ता धेरै शब्दहरू छन् जस्को लेखाई अनुसार उच्चारण कहिले पनि गरिदैनन् । त्यसमा पनि कतिपय शब्दहरू भाषाको सरलीकरण गर्न वर्णको वितरण अनुसार एउटै वर्ण विभिन्न तरिकाले उच्चारण गरिन्छन् । यहाँ केही उदाहरण दिइन्छ -

(१५)	/क/	(k)	"cup"	खप्
	/च/	(ch)	"chair"	चेयर
	/ट/	(T)	"tape"	टेप
	/त/	(t)	"?"	?
	/प्/	(p)	"pot"	फट्
(१६)	/क/	(k)	actor	आक्टर
	/च/	(ch)	coaching	खोचिङ
	/ट/	(T)	Testing	टेस्टिङ
	/त/	(t)	?	?
	/प/	(p)	Sample	स्याम्पल

माथि १५ मा दिइएका शब्दहरूमा क, च, ट, त, प, वर्णहरूको वितरण शब्दको शुरुमा रहेको छ तर उच्चारणमा भने उदाहरण १० मा दिइएका अघोष वर्णहरू भैं नगरेको महसुस हुन्छ । तर उदाहरण १६ मा दिइएका शब्दहरूमा क, च, ट, त, प, वर्णको वितरण मध्य स्थान (Medial Position) मा रहेको छ । र ती वर्णहरूको उच्चारण मौलिक भैं गरिएको देखिन्छ । यसबाट के निष्कर्ष निकाल्न सकिन्छ भने । यदि क, च, ट, त, प, व्यञ्जन वर्णहरू शब्दको शुरुमा (Initial Position) आए महाप्राणीकरण गरि उच्चारण गरिन्छ अन्य स्थानमा आएमा जस्ताको तस्तै उच्चारण गरिन्छ ।

अंग्रेजी भाषाको यही विशेषताको प्रभाव स्वरूप ती भाषाभाषीले नेपाली भाषा सिक्दा

पनि नेपाली शब्द उच्चारणमा केही कठिनाई महसुस गरियो । यहाँ अंग्रेजी मातृभाषा (L1) हुनेहरूले नेपाली भाषा (L2) सिक्दा L1 का विशेषताबाट यसरी प्रभावित हुन्छन् -

(१७)	नेपाली शब्द	उच्चारित रूप
	/क/	काम्
	/च/	चामल्
	/ट/	ठाटा
	/त/	ठारा
	/प/	फानी

तर ती व्यञ्जनवर्णहरू अन्य ठाउँमा वितरित भएर आएमा जस्ताको तस्तै उच्चारण गरिन्छन् -

(१८)	मध्य (Medial)	अन्त्य (Final)
(क)	नोकर	नाक्
(च)	बचन	बच्चा
/ट/	लटाई	लाटी
/त/	लत्ता	रगत
/प/	कपडा	कदापी

८ अपवादको रूपमा ‘च’ वर्णको उच्चारण तालुबाट (Palate) गरिने हुनाले माथि उल्लिखित नियम लागु नभएको स्मरणीय छ । तर ‘च’ वर्णलाई महाप्राणी करण गरेर उच्चारण गर्ने विशेषता अंग्रेजी भाषामा नभएको हुदा ‘च’ र ‘छ’ को भिन्नता छुट्याएर उच्चारण गर्न ज्यादै कठिन महसुस गरियो । यहाँ त्यस्ता केही शब्दहरूको उदाहरण दिइन्छ -

(१९)	चुहियो	छुइयो
	चुनु	छुनु
	चाना	छाना
	चित्ता	छिट्टा

(२) असम्भव उच्चारण :

नेपाली भाषामा यस्ता धेरै शब्दहरू छन् जुन अंग्रेजीीज हुने हुनाले उच्चारण गर्न निकै गाह्रो महसुस गरियो । त्यस्ता शब्दहरू केलाउन अघि अंग्रेजी वर्णमालाका घोष र अघोष व्यञ्जन वर्णहरू चिन्न आवश्यक छ । ती यस प्रकार छन्

(२०)	अघोष (Voiceless)	घोष (Voiced)
	c, f, k, p, s, t,	b, d, g, j, v, z

यस भाषामा अ र । बाहेक अन्य अघोष वर्णहरू महाप्राणीकरण (Aspirated) गरी उच्चारण गरिने सरल विशेषता पाइन्छ । तर घोष वर्णहरूलाई महाप्राणीकरण (Breathy) गरी उच्चारित शब्दहरू नभएको देखिन्छ । त्यसै कारणले माथि उदाहरण (११) मा दिइएका घ, झ, ढ, ध, भ, संयुक्त नेपाली शब्दहरू उच्चारण गर्न प्राय असम्भव जतिकै महसुस गरियो । यी वर्णबाट बनिएका नेपाली शब्दहरू अंग्रेजी L1 भाषाको प्रभाव स्वरूप यसरी उच्चारण गर्छन् -

(२१)	नेपाली शब्द	उच्चारित रूप
	/घ/	घण्टा
	/झ/	झण्डा
	/ढ/	डाढ
	/ध/	धर्म
	/भ/	भिन्न

नेपाली भाषाको यस विशेषताले अंग्रेजी L1 हुनेहरूले नेपाली बोल्दा अस्वाभाविक देखिने र सुनिने कारण यो पनि एक हो । यस बाहेक एउटा कुरो के स्मरणीय छ भने माथि उदाहरण (७) मा उल्लिखित विशेषता अनुसार उपयुक्त (२१) का शब्दहरू उच्चारण गर्दा यथाथ रूप यसरी लिन्छन् ।

(२२)	घण्टा	गान्टा
	झण्डा	जान्डा
	डाढ	डाड
	धर्म	दार्म
	भिन्न	बिन्न

निष्कर्ष : माथि उल्लेख गरेका कतिपय ध्वनिका आँनै विशेषता प्रत्येक भाषामा रहने हुनाले एक मातृभाषा भाषीहरूले अर्को द्वितीय भाषाीइ बोल्दा मातृभाषाीज को प्रभाव पर्नु कुनै असाधारण विशेषता होइन । नेपाली मातृभाषा हुनेहरूले अंग्रेजी बोल्दा पनि त्यसै प्रकारले नेपाली भाषाका ध्वनि विशेषता अनुसार अंग्रेजी भाषाको रूप बदलिन्छन् । यहाँ केवल आँनो अनुभवबाट देखा परेका केही समस्या मात्र प्रकाशमा ल्याउने चेष्टा गरिएको छ । विस्तृत रूपमा अध्ययन गर्न बाँकी नै छ ।

अन्तर्राष्ट्रिय नेपाली साहित्य समाजको भाषिक योगदान विषयक-परिचय



होमनाथ सुवेदी
बुडब्रिज, भर्जिनिया

एएनएको १९९४को कन्भेन्शन, मेरिमाउन्ट युनिभर्सिटी, भर्जिनियामा हुँदा कविता महोत्सवको प्रारम्भ गरिएको थियो। त्यो लिटरेरी आइल यान्ड अनेसासको कविता महोत्सवको इतिहासमा अविस्मरणीय स्तम्भ बनेको छ। त्यही जगको निरन्तरता हो-यो २००९मा सानफ्रान्सिस्कोमा भइरहेको एएनएको कन्भेन्शनको यो कविता महोत्सव। यो महोत्सवलाई टेवा दिन डा. हरि शर्मा, डा. अमर गिरी, अरुण शर्मा, श्याम कार्की र डा. कुमुद शर्मा, होमनाथ सुवेदी र वसन्त श्रेष्ठको महत्वपूर्ण योगदान रहेको छ। अफ डा. अमर गिरीको वालकविता पुरस्कार र डा.हरि शर्माको 'शर्मा मुढभरी कविता पुरस्कार'को स्थापनाले अन्तर्राष्ट्रिय नेपाली साहित्य समाजको भाषिक योगदान विषयक-परिचयको सन्दर्भमा यी महिमामय महोत्सव हुन्। अनेसासबाट भरखरै प्रकाशन भैरहेको यो पत्रिकाको 'डाय्यास्पोराको पेन' महाकाव्यले यसमा सुनमा सुगन्ध थपेको छ।

नेपाली भाषा साहित्यको संस्थागत विकासका हिसयतले डाय्यास्पोरामा स्थापना भएका संस्थाहरूमध्ये अनेसास पुरानो र पहिलो संस्था हो। यसको कार्य सन् १९९०को दशैमा नै सुरु भयो। प्रारम्भमा यसका २० जना संस्थापक सदस्य थिए। अनेसासको स्थापनाका प्रारम्भमा बौद्धिक तथा भौतिक तवरमा काम गर्ने संस्थापक सदस्यहरू हुनुहुन्छः डा. विष्णु पौडेल, डा. अमर गिरी, डा. हरिहर भट्टराई, राम मालाकार, डि.वी. तामाङ्ग, प्रकाश सुवेदी, अच्युत श्रेष्ठ, पुरुषोत्तमसुवेदी, धन थापा, कल्पना सुवेदी, लव गाउँले, कल्पना सत्याल, पुरु घिमिरे, नन्दा सुवेदी, राजु श्रेष्ठ, वासु सत्याल, रिपिनाथ सुवेदी, माधव प्रसाद शर्मा, शिवप्रसाद सत्याल, होमनाथ सुवेदी। यिनैमध्येबाट विधान परिषद गठन गरिएको थियो र ती ११ जनालाई विधान मस्यौदा गरेको कारणले संस्थापक भने पनि खास काम गर्ने प्रथम संस्थापक व्यक्तिहरू माथिका २० जना सबै हुन्। यी सबै नेपाली भाषा-प्रेमी थिए। यसको कान्छो च्याप्टर आस्टिन च्याप्टर हो जसले यो वाल पत्रिकाको प्रकाशन गरेको छ र डाय्यास्पोराका वालवालिकालाई नेपालका भाषा र संस्कृतिको शिक्षा दिन अग्रसर भएको छ।

अनेसासको जन्म दिन सन् १९९०को विजया दशमी हो। अनेसासको विधान परिषदको स्थापनाको मिति जनवरी ११, १९९१ भएको हो। गर्भमेत अफ डिप्टिक्ट अफ कोलम्बियाले जुन २२, १९९३मा अनेसासलाई इन्कपोर्ट गर्यो। त्यसको लगत्तै पछि सेप्टेम्बर २२, १९९३ मा युएसए गर्भमेन्टको इन्टर्नल रेभेन्यु सेक्सबाट "Federal Tax Exemption" एपुभ भयो। फरवरी ३, १९९४ मा "D.C. Department of Finance & Revenue" बाट Sale Tax न लाग्ने गरी State Tax Exemption स्वीकृत भयो।

उक्त उद्देश्य अनुरूप एले अन्तर्राष्ट्रिय नेपाली साहित्य समाजको सञ्जाल करिब ५३ वटा केन्द्र विभिन्न राष्ट्रमा स्थापित भै कार्यरत छन्। तीमध्ये २४वटा त अमेरिकाका विभिन्न स्टेटमा मात्र छन्। ती २४वटा च्याप्टर ३ वटा प्रतिनिधि केन्द्र छ। ती हुन्: अमेरिकामा न्युयोर्क, न्युजर्सी, बोस्टोन, मासाचुसेट्स, अरिजोना, साउथ क्यालिफोर्निया, नर्थ क्यालिफोर्निया, लोरेडा, साउथ इस्ट युएसए सेन्टर जर्जिया, कोलोराडो, कनेक्टिकट, मेरिल्याण्ड, भर्जिनिया, वाशिङ्टन डि.सी., नेब्रास्का, नर्थ क्यारोलिना, न्युह्याम्पसायर, टेक्सास डेलास, टेक्सास हुस्टन, टेक्सास आस्टिन, सियाटल, न्युइङ्गल्यान्ड सेन्टर, योर्क पेन्सिल्वेनिया, सिकागो इलिनोय, र अलाबामा, ओहायो, ओरेगनमा तीनवटा प्रतिनिधि केन्द्र रहेका छन्। अमेरिकादेखि बाहिर खुलेका अनेसासका च्याप्टरहरू यी हुन्: सिडनी-अष्ट्रेलिया, मेलबर्न-अष्ट्रेलिया, योरोपमा बेल्जियम, जर्मनी, पोर्चुगल, रुस, संयुक्त राज्य, एशियामा चाइना, इन्डिया, जापान, नेपाल, साउदी अरेबिया, ताइवान, भूटान, पाकिस्तान, स्कटल्यान्ड, हङ्कङ, बङ्गलादेश, बेलायत र मलेसिया, आसाम-इन्डिया, मुम्बई-इन्डिया र क्यानाडामा दुइवटा ओटावा, टोरोन्टो र इजरायल, न्युजिल्यान्ड र सिङ्गपूर। यी च्याप्टरहरूमध्ये कतिपयले भाषा स्कूल नै खोलेका छन् भने कतिपय त्यो लक्ष्यको लागि कार्यरत छन्।

अनेसासले वाल साहित्य तर्फ विमला निरौला हुंगानाका बादल र ऋतु वाल मन, तिमी विनाको हाम्रो जीवन प्रकाशन गरेको छ। वाल साहित्य लेखक प्रोत्साहित गर्न अनेसास शारा वालसाहित्य पुरस्कार चलाएको छ। यो पुरस्कार प्रथम पटक शाशवत पराजुलीले र दोश्रो पटक गुहनाथ पौडेलले प्राप्त गरे। यसले वालसाहित्यको विकासमा डाय्यास्पोरामा एक रौनक ल्याएको छ।

हिज नेपाली पठनपाठनलाई अर्को पिढीतक स्थानान्तरण गर्न विश्वव्यापी नेपाली शिक्षा कार्यक्रम अन्तर्गत 'नेपाली भाषा तथा संस्कृति विद्यालय' को योजना भो। यो कदम अनेसासले चाले पछि नेपाल बाहिर बस्ने नेपालीले यो कदमलाई हुरीले जस्तै टिपेर अगाडि बढाउन सुरु गरेको पाइयो। यौटा नमूना विद्यालय वाशिङ्टन डी.सी.मा खुल्यो। सबभन्दा पहिले 'इन्दरा फाउन्डेसन, रचेस्टर' ले यो 'नेपाली भाषा तथा संस्कृति विद्यालय' डी.सी.लाई प्रायोजन गर्‍यो। त्यस पछि 'नेपाली भाषा तथा संस्कृति विद्यालय' कमशः कोलोराडोमा २ वटा, अरिजोना टुसान, टेक्सास हुस्टन, र टेक्सास डेलास ठाउँ ठाउँमा खुले। मेल्वोर्न अस्ट्रेलिया, न्युह्याम्पसायरमा खुल्न तयारीमा हिजले पुराएको छ। शेष आजको लागि प्रतीक्षामा छ।

विश्वव्यापी नेपाली शिक्षा कार्यक्रम अन्तर्गत आज मनाङ्ग र मुस्ताङ्गमा भन्दा गाह्रो छ नेपाल बाहिर नेपाली शिक्षा दिन। नेपाली नेपाल बाहिर न पढाउने हो भने भावी पिढीको नेपाली, नेपाली भाषालाई हुन्छ। यस कुराबाट आजको डाय्यास्पोराको नेपाली परिचित छ। त्यसैले नेपाली पठनपाठनलाई अर्को पिढीतक स्थानान्तरण गर्न विश्वव्यापी नेपाली शिक्षा कार्यक्रम अन्तर्गत 'नेपाली भाषा तथा संस्कृति विद्यालय' खुलिनेछ। त्यस्तै अरु

विभिन्न संघ संस्थाहरूले पनि यो कदमलाई पछ्याइरहेका छन्। यो नेपाली डाय्यास्पोराको उत्थानको लागि अनुकरणीय र अत्यन्त खुशीको कुरा हो।

भाषा शिक्षण: नेपालका वालबच्चाकै लागि बनेको नेपालको नेपाली भाषाको पाठ्यक्रम डाय्यास्पोराका नेपालीहरूका वालवालिकामा लादनु मिल्दैन। यिनीहरूमध्ये कतिपय अंग्रेजी प्रथम भाषा बनाएर दोस्रो भाषाको रूपमा नेपाली सिक्न आउँछन्। अंग्रेजीबाट नेपाली सिक्दा अंग्रेजीमा सजिलोबाट नेपालीका पनि सजिलो पारेर जटिलतातिर जाने वस्तुको कममा सिकाउनुपर्छ। त्यसैले आप्रवासमा सजिलोबाट कठिनमा जाने सूत्र अनुसारको पाठ्यक्रम पनि अध्ययन गरी शिशुभारतीको पाठ्यक्रमलाई राम्रो पायो र तदनुरूप अनेसासले होमनाथ सुवेदीको निर्माणमा यो पाठ्यक्रमलाई स्वीकार गरेर सबभन्दा पहिले डि.सी.को 'नेपाली भाषा तथा संस्कृति विद्यालय' मा लागु गरियो। यही पाठ्यक्रमलाई अनेसासले Worldwide Education Program मा पनि उपयोग गरेको छ। यो पाठ्यक्रममा वर्ण सिकाउँदा पहिले shoft sound vowels सिकाए पछि long sound vowels सिकाइन्छ। जस्तो: पहिले अ, ए, इ, उ, ओ, उ स्वर सिकाएर मात्र आ, ऐ, ई, औ, ऊ, अं, अः यी स्वरहरू सिकाइन्छ। त्यसपछि सबै स्वर सिकाइन्छ। स्वर र व्यञ्जनको सिकाइको क्रम यो तालिकामा देखाएको गगानुसार रहन्छ।

अनेसासको पाठ्यक्रम अनुसार नेपाली वर्णमाला शिक्षण: स्वर र व्यञ्जन

माथिको तालिकामा राखिए अनुसार संभनको लागि भन्न सकिन्छ पहिले ह्रस्व स्वर पढाएर पछि दीर्घ पढाउने कुराको संकेत छ। shoft sound Consonants एकै स्वरबाट बनेको र Hard sound Consonants दुई स्वर मिलेर बनेको छ। दुई स्वर हुनेलाई पछि पढाउने क्रममा राखिएको छ। त्यस्तै व्यञ्जन वर्ण सिकाउँदा पनि पहिले एक एक व्यञ्जन र एक एक स्वरबाट बनेका वर्ण सिकाइन्छ भने त्यसपछि दुई दुई व्यञ्जन (Consonants) र एक एक स्वरबाट बनेका वर्ण पहिले सिकाइन्छ। दुई दुई व्यञ्जन (Consonants) र दुई दुई स्वरबाट बनेका वर्ण पछि सिकाइन्छ किनकि यी वर्णहरू भन कठिन छन्। वर्ण अनुसार पनि वर्ण सिकाइन्छ। तिनको क्रम तालिकाले देखाएको छ। क, च, ट, त, प, ग, ज, ड, द, ब, ड, ज, ण, म लाई अंग्रेजीबाट सिकाउँदा एक व्यञ्जन Consonants र एक स्वर (vowel) मात्र जोडेर पुग्ने वर्ण हुन् र यिनलाई पहिले सिकाएर यी hard sound consonants ख, छ, ठ, थ, फ, घ, भ, ध, भ, सिकाउनुपर्छ। कदेखि मसं अनि कदेखि ज संमका वर्ण एकसाथ सुन्न, बोल्न र पढ्न र लेख्न सिकाउनुपर्छ। यसो गर्दा स्थानको आधारमा अभ्यास गराउनुपर्छ। जस्तै Guttural Consonants कण्ठस्थानीय क, ख, ग, घ, ङ, Palatal Consonants तालु स्थानीय च, छ, ज, झ, ञ, Cerebral Consonants मूर्धा स्थानीय ट, ठ, ड, ढ, ण, Dental consonants त, थ, द, ध, न Labials consonants ओष्ठ स्थानीय प, फ, ब, भ, म। अनि अनुनासिक वर्णलाई मात्र छुट्टै अभ्यास गराउँदा तिनमा भएको समानताले गदा वालवालिका चाँडै सिक्न सक्छन् जस्तै ड, ज, ण, न, म। त्यस पछि य, र, ल, व (Semivowels) अनि स, ष, श, ह (sibilants) सिकाउनुपर्छ। सबैभन्दा कठिन वर्ण हुन् ञ, ञ व ज compound consonants। यिनलाई पछि सिकाउने गरिन्छ। यो सिकाउने प्रक्रिया डाय्यास्पोराको लागि व्यावहारिक र मनोवैज्ञानिक भएकोले यसलाई उपयोग गर्ने प्रयत्न भएको हो। यी वर्ण पढाउँदा जस्तै मात्रा र शब्दमा प्रवेश गराउँदा पनि कुन स्थानमा कुन अक्षर छन् ती शिशुलाई कुन कति पहिले सिकाउनु मनोवैज्ञानिक हुन्छ भनी स्थान अनुसार पनि सिकाउनुपर्छ जसलाई अनेसासको पाठ्यक्रमले व्यवस्थित गरेको छ। त्यसको साथ वर्णसित वस्तुको उपयोग गर्दा पनि वालकको अति नजीकका वस्तु उपयोग गर्ने कुरालाई प्राथमिकता छ। त्यस बाहेक स्थान निर्धारण परीक्षा (Pre test, and Post test) पनि व्यवस्थित छन्। यी कुराले वालवालिकाको शिक्षणमा अनेसासले गरेका कार्यको महत्व कति छ भन्ने कुरा स्पष्ट हुन्छ।

अनेसासको पठनपाठनको यो पद्धतिलाई पूर्वी भाषा शिक्षण र पश्चिमी भाषा शिक्षणका वैज्ञानिक पद्धतिका सूत्रहरूले पनि काटन सक्दैनन् वरु तिनको ज्ञानले अझ यसलाई बृद्धि देवा मिल्दछ। यसरी अनेसासले डाय्यास्पोरामा यौटा अनौठो विशेष प्रकारको पाठ्यक्रम र त्यसको शिक्षण विधि विकास गरेको छ। त्यसैले पनि अनेसासले डाय्यास्पोरा नेपाली भाषाको श्रीवृद्धिमा आत्मविश्वास र अरुको पथदर्शक पनि बनेर काम गर्न सक्षम भएको हो।

यति भन्दाभन्दै पनि यो कुरा कहिल्यै बिसर्ग मिल्दैन कि शिक्षक पाठ्यक्रमलाई पचाउन सकेको हुनुपर्छ। नेपाल सरकारले पैसाको खोलो बगाउँदा त अझ विद्यालयका शिक्षकलाई पाठ्यक्रम विकास केन्द्रले लक्ष्य राखे बमोजिम भाषा शिक्षण गरिदिने शिक्षक उत्पादन गर्न सकेको छैन भने अनेसास वा नेपाली शिक्षा परिषदले मात्र कति नै गर्न सक्छन् र ? पक्कै पनि लागु गर्ने कुरामा प्रशिक्षण विनाका शिक्षकको समस्या त छँदै छ। त्यति नै यदाकदा त यस्तो पनि भन्नुपरेको छ कि त्यो विद्यालय र वालवालिकाको अध्ययनको चाहना र शिक्षकको ज्ञानलाई पनि हेरेर शिक्षण गर्नुहोला। डाय्यास्पोरामा नेपाली भाषा शिक्षण नितान्त नयाँ प्रयोग हो त्यसैले पाठ्यक्रम बाहेक शिक्षक स्वयम् पनि गुरुवर्तमा गुरुविष्णु, गुरुदेव महेश्वर भन्ने त गरेकै छ। डाय्यास्पोराको नेपाली भाषा शिक्षणमा शिक्षकको भाषा सिकाउने अभिवृत्ति नभए कक्षा चल्दैन यदि त्यस्तो सेवा भावबाट प्रेरित शिक्षक छ भने अनेसासले पाठ्यक्रमलाई वेदवाक्य मान्दैन। वरु भाषा शिक्षणको लागि शिक्षकको निमित्त एक साधन मात्र मान्दछ पाठ्यक्रमलाई। त्यसैले प्रयोग, परिमार्जन र अग्रगमन अनेसासका शिक्षण सिद्धान्त रहेका छन्। जसले कठिनाइको अवस्थामा पनि माथि उठ्न पर्याप्त उर्जा प्रदान गरिरहेको हुन्छ।

अनेसासले भाषा र साहित्य सेवामा लागेकाहरूलाई प्रोत्साहित गर्न १७ पुरस्कारहरू चलाएको छ। ती यी हुन् : १. अन्तर्राष्ट्रिय नेपाली साहित्य सर्वोत्कृष्ट पुस्तक पुरस्कार, पुरस्कारको राशी युएसडलर १५००.०० र अनेसासको १०० डलर बराबरको

आजीवन सदस्यता, २. सर्वोत्कृष्ट नारी हस्ताक्षरका लागि अनेसास डिल्लीराम तिमसिना स्मृति पुस्तक पुरस्कार, नगद युएसडलर ४००।०० ३. सर्वोत्कृष्ट नव प्रतिभाका लागि अनेसास डिल्लीराम तिमसिना स्मृति पुस्तक पुरस्कार, नगद युएसडलर ३५०।०० ४. सर्वोत्कृष्ट नेपाली गीती कविताका लागि अनेसास हरिभक्त कटुवाल स्मृति पुस्तक पुरस्कार, नगद युएसडलर २००।००, ५. सर्वोत्कृष्ट बालसाहित्यका पुस्तकका लागि अनेसास शारा उत्कृष्ट बाल पुस्तक पुरस्कार, युएसडलर २००।०० ६. सर्वोत्कृष्ट हास्यव्यंग्यका पुस्तकका लागि अनेसास अनन्त उत्कृष्ट पुस्तक पुरस्कार, युएसडलर २००।००, ७. सर्वोत्कृष्ट धवलागिरि अञ्चलका पुस्तकका लागि अनेसास रोहिणी शर्मा सर्वोत्कृष्ट पुस्तक पुरस्कार, युएसडलर २००।००, ८. सर्वोत्कृष्ट गन्डकी अञ्चलका पुस्तकका लागि अनेसास रमाकान्त अधिकारी गन्डकी अञ्चल सर्वोत्कृष्ट पुस्तक पुरस्कार, युएसडलर २००।००, ९. सर्वोत्कृष्ट वामती अञ्चलका पुस्तकका लागि अनेसास लक्ष्मण सत्याल सर्वोत्कृष्ट पुस्तक पुरस्कार, युएसडलर २००।००, १०. सर्वोत्कृष्ट नारायणी अञ्चलका पुस्तकका लागि अनेसास गोविन्द गिरी "प्रेरणा" सर्वोत्कृष्ट पुस्तक पुरस्कार, युएसडलर २००।००, ११. सर्वोत्कृष्ट जनकपुर अञ्चलका पुस्तकका लागि अनेसास ठाकुर प्रसाद रेग्मी सर्वोत्कृष्ट पुस्तक पुरस्कार, युएसडलर २००।००, १२. सर्वोत्कृष्ट कोशी अञ्चलका पुस्तकका लागि अनेसास चेतनाथ घिमिरे सर्वोत्कृष्ट पुस्तक पुरस्कार, युएसडलर २००।००, १३. सर्वोत्कृष्ट मेची अञ्चलका पुस्तकका लागि अनेसास सीता पान्डे सर्वोत्कृष्ट पुस्तक पुरस्कार, युएसडलर २००।०० । अनेसासले प्रति दुई वर्षमा दिइने माथिका सबै पुस्कारसित सम्मान-पत्र पनि प्रदान गर्दछ । त्यस्तै जयन्ता तथा नारायण वेभ जर्नालिज्म एवार्ड युएसडलर २००।०० को छ । डायस्पोरा न पध्वज कार्की एवार्ड युएसडलर ५००।०० र खेमकला र महतो एवार्डहरु पनि युएसडलर ५००।००, युएसडलर ५००।०० । यी पुरस्कारहरुको लागि मनोनयन पठाउने अन्तिम मिति गत जनवरी १५ थियो । यी एवार्डका विजयीको परिणाम भानुजयन्तीको दिन गरिन्छ र पुरस्कार दे वकोटा जयन्तीको दिन प्रदान गरिन्छ । पुस्तकहरु छापिएको दुई वर्ष न पुग्दै अनेसासको पुरस्कार समितिको यो ठेगानामा ६, ६ प्रति पुस्तक पठाउनु पर्ने प्रावधान छ । ऐले अको

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Suman R.
Timsina,
Chair, INLS
Award
committee , 311 Ross Lane, Collegeville PA 19426, USA (610)
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सेप्टेम्बर ४, २००२मा जर्मेशन 'युनिभर्सिटी', फेयर'याक्स, भर्जिनियामा पुरुषोत्तम सुवेदीको अध्यक्षतामा भएको सभामा 'नेपाली भाषा तथा संस्कृति विद्यालय'को उद्घाटन भएको हो, अनेसासको यो पहिलो नमूना स्कूल थियो । यो कम अरु ठाउँमा फैलदै गयो । यो विस्तारको यो सूचना २००४ बर्ष १२ अंक १ र २ को 'अन्तर्दृष्टि'मा छापिएको यो सूचनाले पुष्टि गर्दछ । संरक्षकहरुलाई स्वर्ण अवसर, तपाईंहरुका बालबालिका तथा परिवारका सदस्यले नेपाली भाषा, संगीत, कला र नृत्य अनि संस्कृति सिक्नको लागि नेपाली भाषा तथा संस्कृति विद्यालयमा संपर्क राख्नुहोस् भन्दै कोलोराडो, हुस्टन टेक्सास, डेलास, टेक्सास, लसएन्जेल्स क्यालिफोर्निया, न्यूट्याम्पसायर, टुक्सान, अरिजोना र वाशिङ्टन डिसीका विद्यालयहरु खोलिएको छ । त्यसपछि कुनै ठाउँमा चलेहोलान्, कुनै ठाउँमा चलेनन् होला, कुनै ठाउँमा थपिए पनि हो लान् । तर पनि अनेसासले चालेका यी कदमले डायस्पोरामा यौटा बहार अवश्य पनि ल्याएको हो । ती स्कूलहरु अगाडि सार्न अग्रणी काम गर्ने श्री पुरुषोत्तम सुवेदी, अनुप पहाडी, रोहिणी शर्मा, उमेश कोइराला, गोकुल पौडेल, मधुकर् अमात्य, भीम कार्की, ज्ञानेन्द्र गदाल, सुरेन उप्रेतीलाई कहिल्यै बिसन सकिदैन । यी स्कूलहरुको संचालनको निमित्त तत्कालीन अनेसासका अध्यक्ष पुरुषोत्तम सुवेदीको World wide Educaiton Proram को उद्देश्य, नीति र प्रक्रिया लागु गर्ने बृहत् योजना र त्यसको लागि Integrated Curriculum को निर्माता होमनाथ सुवेदीको अथक प्रयत्नलाई भुल्न सकिदैन । यो प्रयत्न र प्रयोगको कममा इन्दिरा फाउन्डेसन डिल्लीराम तिमसिना फाउण्डेशनले अनेसासलाई दिएको एवार्ड भुल्न सकिन्न । त्यसकै अग्रगमनको परिणाम आज डा.डिल्लीराम तिमसिना स्मृति पुरस्कार र गोपाल पाण्डे 'असीम' पुरस्कारबाट अनेसास पुस्कृत बनेको छ । यसमा शिवप्रसाद सत्याल, कल्पना सुवेदी, गोपाल रेग्मी, सुजन शाह, किरण सिटौला, माधव थापा, राजाराम पौडेल, नोरा थापा, गीता प्रजापति, प्रतीक्षा शर्मा, सरोज प्रजापति, सरोज भट्टराई, निभा प्रधान आदिको अतुलनीय योगदान रहेको छ । त्यस्तै अन्तर्राष्ट्रिय स्तरमा काम गर्ने पुरुषोत्तम सुवेदी, कमला स्वरूप, भीम रेग्मी र समीर खकुरेल, सुबु केसी, राम खरेल, डा. गुणराज सुवेदी, क्याथी स्टेन, प्रेम संग्रौला, प्रेम थापा, सारङ्ग श्रेष्ठ, प्रजा सिटौला, मनिश पोखरेल, मोहन सिटौला, विना गुरुङ्ग, गुनु उपाध्याय, कृष्ण भाइ प्रधान, दया शाक्य, पुष्पमान जोशी, सीता रेग्मी आदि नामहरुको फेहरिस्त लामै छ । सबैको अमूल्य योगदान रहेको छ ।

भाषा कक्षा नै खोलेर दिने शिक्षण बाहेक नेपाली भाषा विकासमा योगदान दिने व्यक्ति वा संघसंस्थालाई पुरस्कृत गरेर वा कदरपत्रहरु दिएर पनि अनेसासले नेपाली भाषाको

श्रीवृद्धिमा योगदान दिएको छ । जस्तै : कदर पत्र पाउनेमा नेपालीपोष्टडटकमको लागि गिरीश पोखरेल, रेडियोदोभान नगेन्द्र आदि छन् भने वेभसाइट खोलेर नेपाली भाषाको माध्यम अपनाइ यसलाई विकास गर्ने उद्देश्य रहेका वेभ साइटमध्ये उत्कृष्ट ठहरिएका वेभसाइटका संपादकहरुलाई प्रतिवर्ष नारायण जयन्ता वेभ जर्नालिज्म एवार्ड दिने गर्दछ जस्तो २००६मा रुसको 'स्वतन्त्र नेपाल'को लागि डा. मधु 'माधुर्य', २००७मा जापानको 'नेपालजापानडटकम'को लागि डा. कुमार बस्नेत, २००८मा संयुक्त राज्यको 'नेपाली साहित्य घर'को लागि विश्वास तिगेरालालाई पुरस्कार प्रदान गरियो । २००९को लागि मूल्याङ्कन भैरहेको छ । यो पुरस्कारकी प्रायोजक कमला प्रसाइ थिइन् । अनेसासले यस्ता प्रायोजकहरु खोजेर नेपाली भाषाको विकासमा योगदान गर्नेहरुलाई प्रोत्साहित गर्दछ ।

भूमण्डलीकरणको आजको युगमा नेपालीले म्याग्दी र मुस्ताङ्गमै वा मरुटोलमा बस्नुपर्छ भन्ने छैन तर टोकियो वा वाशिङ्टन डिसी जहाँ बसे पनि अनि पहिचान जोगाइरिख्नुपर्छ । त्यो पहिचान जोगाउने सबभन्दा ठूलो औषधि नेपाली भाषामा सुन्न, बोल्न र पढ्न तथा लेख्न जान्नु हो र नेपाली भाषाप्रति प्रेम कायम राख्नु हो । नेपाली भाषा सुनाइ, बोलाइ, पढाइ र लेखाइको तहबाट बचाउन सकियो भने मात्र नेपाली साहित्यको पनि जग रहन्छ, त्यही साहित्य र कलाले हामी नेपाली विश्वको जुनसुकै कुनामा रहे बसे पनि 'नेपाली हौं' भन्ने बनाउँछ र यही नै सम्पूर्ण नेपालीहरुको पहिचान र सपना पनि हो र यो नेपाली भाषाको उत्थान हो । अझ नेपालीको साथमा अरु जातीय भाषालाई पनि पढाउन सकियो भने बालबालिकालाई अनि कुलको मूल ज्ञान अझ बढी मदत पुग्ने कुरामा कुनै शङ्का छैन ।

आवश्यक पत्राचार र संपर्कका माध्यमहरुलाई अनेसासले विभिन्न वेभसाइट र पत्रपत्रिकाहरुको मार्फत सार्वजनिक गरिरहेको छ र नेपाली डायस्पोराबाट गरिने नेपाली भाषा, साहित्य र संस्कृतिको संरक्षण, संवर्धन र विकासमा काँधमा काँध मिलाएर 'नेपाली पहिचानलाई जीवन्त र दिगो राख्न एक जुट होऊँ' भन्ने स्वर स्वरित गर्दै नेपाली भाषा, साहित्य, कला र संस्कृति हाम्रो गौरव, हाम्रो साइनो, हाम्रो सम्पत्ति हो भन्ने भावनालाई सुगठित गरिरहेको छ । यसैको ज्वलन्त प्रमाण हो - अनेसास आर्स्टन च्याप्टरको यो बाल पत्रिकाको प्रकाशन र डायस्पोराका बालबालिकालाई नेपाली भाषा र संस्कृतिको शिक्षा दिन आर्स्टनमा खोलिए 'नेपाली भाषा तथा संस्कृति विद्यालय' को प्रारम्भ । यसको सफलताको कामना हामी सबै नेपालीको अभीष्ट हो ।

अखिल नेपाली अमेरिकी संगठन (एएनए)ले सदा अनेसासको भाषिक यी कदमहरुको लागि प्रोत्साहित गर्ने गरेको छ र एएनएको हरेक वार्षिक कन्भेन्शनमा अनेसास कविता महोत्सव चलाउने प्रथालाई निरन्तरता दिई नेपाली भाषा र साहित्यको विकासमा महत्वपूर्ण योगदान दिएको छ । यसले अनेसासको विश्वव्यापक रुपमा भाषा र साहित्यको सेवाको काम गर्न ठूलो सघाउ पुराएको छ ।

लेखकको परिचय

(होमनाथ सुवेदी : जन्म अक्टुबर १०, १९४७ ताकम म्याग्दी, ई १९८१ देखि अमेरिकामा बसोबास । अनेसासका संस्थापक अध्यक्ष । समान: "अड्डर" वि.सं.२०५३, उपन्यासका लागि रत्न श्रेष्ठ पश्चिमाञ्चल क्षेत्रीय पुरस्कार, २०५४, सूर्यनारायण पुरस्कार गुठी, म्याग्दीबाट भाषा र साहित्यमा गरेको योगदानको लागि २०६२ को "सूर्य नारायण पुरस्कार", "आप्रवासका सुसेली" कविता संग्रहका लागि अनेसास रोहिणी शर्मा धवलागिरि उत्कृष्ट पुस्तक पुरस्कार २००७, डायस्पोरा नृपध्वज कार्की नेपाली साहित्य प्रथम पुरस्कार-२००७, २००३मा इन्टरन्याशनल सोसाएटी अफ पोयटस, युएसएबाट "Poet of the Merit Award Medal" and "Outstanding Achievement in Poetry Silver Award Cup" प्राप्त, २००४मा एएनए तथा कविता महोत्सव समिति अरिजोनाबाट नेपाली साहित्यको निमित्त आप्रवासमा संस्थागत विकासका लागि "Pioneer of Nepali Literature in the Nepali Diaspora" (आप्रवासका नेपाली साहित्यका अग्रज) को उपाधि प्रदान । प्रकाशन : दिल्ली नेपाली छात्र संघको २०२५ सालको पत्रिका 'हिमाल' वर्ष १, अङ्क १मा छापिएको 'अविवेक' कथा नै प्रथम प्रकाशित रचना हो भने नेपाल एकेडेमीको प्रकाशन 'माधुर्य' २०३०मा प्रकाशित 'विकासको मूल' कविता नै प्रकाशित कवितामा पहिलो रचना हो । **प्रकाशित कृतिहरु:** **उपन्यास-** न्याउली -वि.सं.२०४३, नजर- वि.सं.२०४४, त्रिमूर्ति- वि.सं.२०४४, वीणा- वि.सं.२०४५, रत्ना- वि.सं.२०४३, चौराली- वि.सं.२०५१ र अड्डर- वि.सं.२०५३, यमपुरीको महल वि.सं.२०६४ **कविता संग्रह-** प्रवासी स्वर- वि.सं. २०५४, आप्रवासका सुसेली वि.सं. २०६३, **गजल संग्रह:** सेतो गाजल वि.सं. २०६४, **खण्डकाव्य-**छयासीको छवि-२०६४, ग्रहग्रस्त दिवाकर-(२००८) । **कथा-**नेपाली लोक कथा-(छत्त्यालको छेउछाउबाट) वि.सं.२०५२, चिरिएको मृदु-कथा संग्रह २००७, छत्त्याल लोक कथा २००८ । **समालोचना-** नवछायावादको छवि-२००८, समुद्रपारका समालोचना (समालोचना संग्रह)-२००८ **विविध-**'ताकम दर्पण' सहलेखन वि.सं. २०५५, रचना संग्रह-संपादन- वि.सं. २०२६, **प्रकाशनोंमुख-**अन्तर्दाह उपन्यास, 'यो समाज !' महाकाव्य ।

सम्पर्क 1727 Horner Road, Woodbridge, VA 22191, Phone: 703-491-1014, email: hsubedi@gmail.com



रोशन सुब्बा
सनफ्रान्सिस्को, क्यालिफोर्निया, अमेरिका

पृथ्वीको उत्पत्ती संगै प्रशान्त महासागरीय विचमा दुई वटा सुन्दर टाँपुहरु पनि अस्थित्वमा आए । पुरुष फिरन्तेहरु एउटा टाँपुमा आई बसोबास गर्न थाले । केही समयको अन्तरालमा अर्को टाँपुमा पनि महिला फिरन्तेहरु बसोबास गर्न थाले । दुवै टाँपुका पुरुष र महिलाहरु एक अर्काको बारेमा अनभिग्य थिए । उनिहरु सबै सुखी थिए ।

समय बित्दै गयो । पुरुष टाँपुकाहरुले अर्को यस्तै टाँपुमा महिलाहरु मात्र बस्दछन् भन्ने पत्ता लगाए । महिला टाँपुका वासिन्दाहरुलाई पनि अर्को नजिकैको टाँपुमा पुरुषहरु मात्र बसोबास गर्छन् भन्ने जानकारी भयो । समयको अन्तराल सँगै परिस्थितीले कोल्टे फेयो । दुवै टाँपु विच पहिले विवाद, त्यसपछि सम्वाद अनि पछि सन्धी भयो । दुई टाँपु जोडने पुल बन्यो । एकहुल पुरुषहरु महिलाहरु बसोबास गर्ने ठाँउमा पुगे । त्यतीकै मात्रमा महिलाहरु पनि भित्रिए । अहिले दुवै टाँपुमा तनाव छ । दुवै टाँपुका वासिन्दाहरु दुखी छन् ।

कथा :- अस्तित्व

म मन्दिर छेवैको पार्कमा बसिरहेको थिए । एक अमेरिकन, सानो नाती समानको बालक च्यापेर मेरो छेवैमा बस्यो । अमेरिकन भएर पनि उस्मा अमेरिकी हाँउभाँउ थिएन् । त्यतिकैमा मोबाइलको घण्टी बज्यो ! फोन रिसिभ गरी फटाफट त्यो अमेरिकन जस्तो देखिने मानिस त नेपालीमा पो बोल्न थाल्यो । मलाई अचम्म लाग्यो । ऊ त नेपाली पो रहेछ । कुरा सकिन नपाउँदै मैले भने “ए बा, तपाईं नेपाली पो हो ? प्रतिउत्तरमा जवाफ आयो हजुर, म रमेश गौतम, घर भोजपुर । अनि यो सानो बाबुको नाम चाँही के हो नी ? मैले सँगैको बालकलाई सोधे । बालक टोलायो मात्र, जवाफ दिएन, जवाफ त बाजे बाट पो आयो “मेरो आफ्नै नाती हो । नेपाली बोल्दैन, छोरा । को छोरा, नाम चाँही थ्यारी गोल्डवर्ग हो” । बाजेको नाम रमेश गौतम, नातीको नाम थ्यारी गोल्डवर्ग ! मलाई लाग्यो पक्का पनि बुढाले कुरा लुकाए, सायद नातीको नाम हरी गौतम हुनु पर्छ भन्ने मैले अनुमान लगाएँ । तै पनि मैले बुढालाई सोधे, नातीको नाम त अँच्चम्मै पो राख्नु भएछ ? जवाफमा बुढाले अँध्यारो थुत्तुनो लगाए केही बोलेनन् । सायद मेरो तिखो प्रश्नले बुढाको कमलो मन घोच्यो होला । बा त घोरिन पो थाल्नु भयो । के भो बा ? तपाईंलाई विसँच्चो पो छ की ? पहिलो प्रश्नको उत्तर नआउँदै दोश्रो प्रश्न गरे । बुढाले गोजी बाट केही फिकेर कानमा सिरिरे, नाकमा अड्याए । आँखा अँध्यारो पारे, अनुहार पहिल्यै अँध्यारै थियो । कालो चश्मा गजबै सुहाउँदो रहेछ उहाँलाई । सँच्चै छु बाबु । बुढाले भोजपुरे शैलीमा बोले । कुरो के हो बा ? मैले केही विराएकी ? तिमिले के विराउनु नी बाबु । वरु मैले पो विराए । आधुनिकताको नाममा भाषा, धर्म, संस्कृति, पहिचान तथा आफ्नै अस्थित्व समाप्त पारे । बोल्दै बुढाको गला अवरुद्ध भएको मैले अनुभव गरे । मैले भने बा ! कुरा के हो ? भन्नुस न त । बुढा केही बोलेनन् मैले फेरी कर गरे, तपाईंलाई नेपाल आमाको कसम् । कृपया भन्नुस, आधुनिकताको नाममा भाषा, धर्म, संस्कृति, पहिचान तथा अस्थित्व तपाईंको कसरी समाप्त भयो ?

चिसो सिरिरे संगै एकनासले मन्दिरको भण्डा फर-फराइ रहेको थियो । मन्दिरको वतासे घण्टी हाँवाको वेग संगै एकहोरो बजिरहेको थियो । निकै बेर घोरिएर, लामो श्वास तानिसके पछि बुढाले मनको गाँठो यसरी फुकाए । मैले सँम्भे उनको मन पग्लिएछ ।

आज भन्दा पच्चिस वर्ष अघि एक अमेरिकन दम्पतीको सहयोगबाट हामी दुई लोग्ने स्वास्ती मिठो खाने, राम्रो लाउने अनि सुन्दर भविष्यको कल्पनाको पोको बोकी हाम्रो मातृभुमी नेपालबाट अमेरिका बसाई स-यौं । केही वर्षको बसाई पछि मेरो श्रीमतीले धनमाथिको राती गेडीको रुपमा छोरो जन्माई । नाम के राख्ने भन्ने बारेमा हाम्रो विवाद भयो । मैले छोरोको नाम महेश गौतम र खन खोजे । मेरो श्रीमतीले मानीन, उनको तर्क थियो, यो अमेरिका हो । छोरो यही बस्ने भएको हुनाले पछि स्कूल जाँदा साथीहरुले गिज्याउछन् । पछि भन्छन् । नेपाली नाम उच्चारण गर्न पनि गाह्रो हुन्छ भनि ! उसले छोरोको नाम डेनिश गोल्डवर्ग भनेर राख्ने सुभाइन, मैले आपत्ती जनाए । नेपालनै बन्द गल्ली जस्तो गरी, अन्तिममा हामी दुवैमा सहमती भयो, मन अमिलो भयो । छोराको नाम डेनिश गौतम भनेर राखियो । मेरो परिवारको आधुनिकता प्रवेशको यो पहिलो खुडकिलो थियो । त्यस पछि किसिमस, थ्याडक्स गिभिड तथा भ्यालेन्टाइन डे को नाममा आधुनिकताको खुडकिलो चढने क्रम तिव्ररूपमा भयो । दशै, तिहार, लोसार, घाँटू तथा साकेलाहरु ओर्लने काम भयो । दिनहरु बित्दै गए । छोरो तन्नेरी हुँदै गयो । केटी साथी छोरोले फेर्दै गयो । अन्तयमा छोरोको विवाह भयो । नाती पनि जन्मीयो । छोरा र बुहारी विच के सल्लाह भयो कुन्नी, उनिहरुले (छोरा- बुहारी) नाम मात्र हैन मेरो नातीको थरै फेरे । सायद उस्को आमाले मलाई नामको बारेमा तर्क गरे जस्तै बुहारीले पनि मेरो छोरोलाई सम्झाएको हुनुपर्छ । आखिर मेरो छोरो न प-यो । जस्तो आफू उस्तै च्यापू, भनेर बुढा रुनु पो थाले । हुँदाहुँदै चश्मै खोलेर भक्कानिए ।

बुवा समानको मानिस यसरी धर-धरी मेरै अगाडी रोएको मैले पहिले कहील्यै देखेको थिइन । दुख लाग्यो साथै खुःसी पनि ! खुःसी यस अर्थमा लाग्यो की, बुढालाई नाम सम्बन्धी आफ्नो सुरु को सानो गल्लीले पच्चीस वर्षको अन्तरालमा आफ्नो अस्तित्व नै मेटियो भन्ने कमसेकम पश्चाताप त रहेछ नी भनेर ।

एकछिनको सन्नाटालाई चिरदै मैले भने, बुवा उसोभए तपाईंलाई अमेरिका राम्रो लागेन त ? के ही बेर सोचेर बुढाले भने, यहाँको त भौतिक सुविधा र काम गर्दा पाईने पैसा मात्र राम्रो हो बाबु । अरु सबै त हाम्रै नेपालको राम्रो । स्वर्ग रहेछ, बाबु, हाम्रो नेपाल त । बुढाको कुरा सुनेर म दंग परे । जीउ फुरंग भयो, र अनायासै मेरो मुखबाट निस्कीयो, ए हो र ! अनि फेरी प्रश्न थपे, अनि बुवा, अब के गर्नु हुन्छ त ? उँहाले छाती फुकाएर भन्नुभो, पहिले यो मेरो नाती केटाको मनमा मेरो मातृभुमी देश नेपाल उमानु छ, फुलाउनु छ अनि फलाउनु छ । हामी जाहाँ भएपनि नेपाली भई बाँच्नु पर्छ र नेपाली भईनै मर्नु पर्छ । बुढाको गहकीलो कुरा सुनेपछि मेरो छाती एकाएक चौडा भयो । आँगको रौं ठाडो भयो अनि बिस्तारै मुठ्ठी कस्सीयो । म बसेको ठाँउबाट जुरुक्कै उठे अनि सिर ठाडो पारेर भने, अब्बै केही विप्रीएको छैन बुवा । म परदेशीको तपाईंलाई साथ तथा सलाम छ । बुढा फिस्स मुस्कराए ।

घाम डुब्दै थियो, वातावरण चिसिँदै गयो । एक मुठ्ठी चिसो सिरिटोले हामी सबैलाई चुम्दै गयो । हामी फेरी भेट्ने बाचाका साथ छुट्यौं ।

e-mail : advocatelibang@yahoo.com

स्वदेशी बन

गीता खत्री, न्यूयोर्क



स्वदेशी बन स्वदेशी भन सम्हाल नेपाल
कस्ले पो देख्छ रोएको आमा आफैले अझाल
स्वदेशको माया गर्नलाई छोडी विदेशमा नवस
मनाउँ आमा रहनेछिन् सकुशल छन् छिन प्रकाश
सबैले मिलि बलत्कार गर्दा रोएकी ती आमा
अब त जान्नु छ सबै मिलि जोगाउन आमालाई

छरेमा धान उम्रछ धानै उम्रन्न जौको बोट
सबैले मिलि मलिलो माटो पार्नु छ आज है
स्वदेशी बन स्वदेशी भन सम्हाल नेपाल
कस्ले पो देख्छ रोएको आमा आफैले अझाल ।

Gita Khatri

President, INLS, New York Chapter (2004—Current)

Email: gitakhatri@gmail.com

Pulbications:

- “Srijanayatrama Gita”
 - Collection of Poems “Swikirti”
- CD Album “Mero Man Mero Maya

दश महीना हुदा नेपाल बाट अमेरिका ल्याईएकी र पहिलो पटक नेपाल अनि केहि भारत घुमघाम को क्रममा म संग भारतको आग्रा पुगेकी मेरी २२ वर्षकी छोरीले जीवनमा पहिलो हिन्दी बाक्य प्रयोग गरेकि थिई।सानै छदा देखि शारुख खानले खेलेका केहि हिन्दी सिनेमा हेर्दा जानेको केहि हिन्दि अहिले आएर संजीवनी बनेको थियो। हिन्दि भाषाको ज्ञानको परिचायक भन्दा पनि त्यो बाक्यले त्यसबेला उसको परिचय फेर्नु परेको थियो। उसले आफूलाई भारतीय मुलको साबित गर्न त्यसो गरेकी थिई।सेतो भूईमा बिभिन्न रंगका पत्थर जडिएको बिराटनगर गएको बेला उसकी ठुलीआमाले दिनु भएको कुर्तिसुरुवाल र पत्यालाग्ने कद र नाक नक्साले उसलाई भारतीय मुलकी भनी पत्थर पार्न सहयोग गरेको थियो। उसको जीवनको ताज महल हेर्ने अमूल्य अवसर को सामु शायद मेरी छोरीलाई त्यस परिस्थितिमा आफूलाई भारतीय साबित गर्नु पर्दाको अपठ्यारो सजिलो भएको थियो।

भारत र पकेट मार झन्डै पर्यायबाची जस्तै सुनेर हुर्किएको मेरो मनस्थितिलाई अझ सहि साबित गर्दै दिल्ली स्थित हाम्रा एकजना साथीले “आग्रा जादा केहि पनि लिएर नजानु”, ब्याग काटेर भित्रको बालेट आदि सवै लुटेर लान्छन् भने पछि म झन सतर्क भएर सवै थोक डेरामा छोड्न बाध्य भएकी थिए। हुन पनि उहिले आफू केटाकेटी हुदा देखि भारत जाने बिशेषगरी तीर्थयात्रीहरु लुटिएको कथाहरु सुन्ने गरेको थियो। आफ्नो पैसा हराउछ भनेर छामेको छाम्यै गरेको देखेर झन पैसा त्यहा रहेछ भनेर चोरहरुले थाहा पाएर लुट्न सजिलो हुन्थ्यो भन्ने पनि गन्न सकिने भन्दा धेरै पटक सुनेको हुदा मैले पनि छोरीलाई लिएर आग्रा जाने बेलामा अलिकति पैसा बाहेक हराओस् जस्तो नलागेका सवै क्रेडिटकार्ड, बैंकको पैसा निकाल्ने एटि एम कार्ड, परिचय पत्र, ट्राभलरको चेक समेत पर्स रित्याएर हामी दिल्ली वाट आग्रा जाने बसमा चढेका थियौं। करीव २५ सय भारतीय रुपियाले जति पनि पुगी हाल्ला भनेर त्यति पैसा लिएर होटेलबाट निस्कदा सम्म पनि दुई दशकको अमेरिका बसाईमा खर्च गरेको अमेरिकी पैसा को क्रय शक्तिको तुलनामा स्थानीय रुपैयाको क्रय शक्तिको आफूले सहि मुल्याकन गर्न नसकेको होसै भएन। मैले आफ्नो रित्तो ब्यागमा क्यामेरा र भिडियो क्यामेरा, पासपोर्ट र ग्रीन कार्ड(ताजमहलमा पुग्दा देखाउनु पर्छ भनेर) हालेर करीव तीन हजार भारतीय रुपिया लाई कम्मरमा बाध्ने सानो पर्स जस्तो मा हालेर कम्मरमा पेटि जस्तै बाधें। छोरीले केहि बोकिन।” झोला कैँचीले काटेर लुट्छन” सुन्दा सुन्दा क्यामेरा आदि भएको ब्याग बसमा चढ्नु अघि देखि नै मैले बानी पार्न पंच वर्षको बालकलाई जस्तै च्याप्न थालेकी थिएँ। बिगत १५ -२० वर्ष यता देखि जहिले पनि पर्समा क्रेडिटकार्ड, डेबिट कार्ड, बैंक कार्ड र चेक बुक सवै हुने हुदा पैसा बोकेर नहिडे पनि केहि परि आउदा पैसाको कारणले केहि नरोकिने, अहिले तिर्न नसके पनि आफूलाई मन लागेको र चाहिने जे पनि जहिले पनि जोड्न सकिने बानी परेर त होला नि भारतिय रुपिया दुई हजार भन्दा अलिक बढी बोकेर हिडेको त्यो दिन धेरै पछि पैसा बारेको अशुरक्षा अनुभव भएको थियो। मैले सके सम्म थोरै पैसा बोकेको पनि यतिले म ताजमहल घुमेर आउछु र नचाहिने केहि किन्दिन, भनेर आफूलाई चुनौति गर्न पनि मैले यसो गरेकि थिएँ।

उज्यालो हुन आटेको हो या तुवालो लागेको हो जस्तो झिसमिसेमा बस हाम्रो होटेलको गेटमा आयो, छोरी र म अघिनै तयार भएर बसिराखेका थियौं ,बस रोकियो, अध्यारो अध्यारै थियो, जाडो जाडो पनि थियो। बसमा हामी बाहेक हामी जस्तो देखिने दुई तीनजना भारतीय मुलका केटीहरु मात्र थिए। बस सफा थियो भित्र शान्त थियो। ताज महल मा जाने भनेर मेरी छोरीले सिंगमर्मरको रंग जस्तै सेतो भूईमा पत्थर जडेको कुर्ता सुरुवाल ल्याएकी थिई उसले त्यहि लगाई। मैले त झन पेन्ट लगाउने कुर् भएन। अरु लुगा त यता हुदा लगाई हालिन्छ भनेर मैले प्राय नेपाल जादा कुर्ता सुरुवाल नै लगाउने गर्छु, तर छोरीले बिरलै लगाउने मा ताज महल जाने दिन पनि एक हो।

“१५ मिनेट ब्रेकफास्टको लागि रोकिन्छ”, भनेर बस रोकिदा भर्खर उज्यालो भएको थियो, तर घाम देखिने लक्षण नै थिएन। भुसुक्कै निदाएछु म त , सपना हो या बिपना थाहा भएन बिउझिएर म पनि ब्रेक फास्ट खाने ठाउ तिर लागें। छाप्रो जस्तो मा खाना बनाउने अनि सानो छानो जस्तो मुनि कुर्सि टेबुल राखेको त्यो पसल को वरिपरि घरहरु थिएनन्। शायद त्यो बस सधै त्यहि ठाउमा सधै खाजाको लागि रोकिन्थ्यो होला। छोरीले र मैले के खाने के खाने भन्दा भन्दै उसले सुन्तलाको रस र पाउरोटिमा बटर लगाएको खाई अनि मैले पुरी र तरकारी खाए, बिहानै भए पनि पेट भरिने भरे कता हो कता भनेर स्टिलको थालमा पुरी र सानो स्टील कै बटुकामा आलुको झोल पारेको तरकारी खाए।

पैसा कति भनेर बील तिर्न जादा पो मेरो सातो उड्यो।

बाटालाई एउटा पानीको बोतल र एउटा चकलेट अनि सानो आलुचिप्स किनेर पैसा तिर्न खोज्दा पाच सय पचास भने पछि मेरो मन आतिन लाग्यो। बस बाटो लाग्यो, बाटामा वरपर आपको खेती ,कतै धानको खेती पारी सम्म सम्म मैदान कता कता बिराटनगर बाट धरान गए झै लाग्ने, बाटाको छेउमा सकि नसकिको भारी बोकेका उटहरु , टाउकामा भारी बोकेका मान्छेहरु केहि पनि मैले देखिन। आफूले दिनभरीलाई ल्याएको पैसाको निकै ठूलो चोडो घटे पछि मेरो मनमा अशुरक्षाको भूतले सताउन थाल्यो। बस साढे एक बजे तिर ताज महल को नै पारी रहेको ऐतिहासीक र अद्वितिय आग्रा फोर्टको केहि पर रोकियो। ताज महल हेर्नु अघि हामीले आग्रा फोर्ट जानु पर्ने रहेछ।

पर्यटकहरुको घुईचो थियो त्यहा पनि। रातो ईटाको त्यो विशाल भवनको कारिगढि हेर्दा मुगल साम्राज्यको कारिगढि प्रेमको पराकास्ता जस्तो लाग्थ्यो। साहजहां लाई उनकै छोरा औरंगजेबले जीवनको अन्तिम समयमा त्यहि आग्रा फोर्टमा बन्दि बनाएका थिए अरे अनि मर्ने बेला सम्म साहजहांले पारि रहेको ताजमहल हेरिरहने गर्थे अरे। भित्र पस्ने बेलामा टिकट किन्नु पर्ने भयो। मत बढि भएमा ५० वा सय भन्दा त के होला भन्ने लागेको त भारतीय मुलका ले ३५ रुपिया अरुले छसय भन्यो। अव मेरो मुटुमा साच्चै द्यांगो बज्न थाल्यो। पैसा त दिए , तर अव मलाई के थाहा भयो भने ताजमहल हेर्ने टिकट पक्कै पनि छ सय भन्दा बढि हुन्छ , अब त पैसाको कारणले ताजमहल नहेरि फर्किनु पर्ने हुन आटि सक्थ्यो। ताजमहल नजिकै आयो भनेर छोरी जति जति उत्सुक हुन्छे म त्यति त्यति चिन्तित हुन थालें, परीक्षाहलमा पसेर परीक्षा आरम्भ हुने घण्टिको समय पर्खए जस्तै मेरो लागि ताजमहल नआई दिए हुन्थ्यो जस्तो लाग्यो। ती पर्स भरीका क्रेडिट कार्ड, बैंक कार्डहरु, अझ हिजो साटेको दुईचार हजार अरु भारतिय रुपिया सबै

झल झल संझिन थाले। आग्रा फोर्ट को एउटा पुल जस्तो ठाउँको ठिक पारि तुबालो भित्र छाया जस्तो देखिएको ताजमहल पनि मेरो लागि उत्सुकताको बिषय थिएन। यसो सुनको गहना लगाएको भए पनि त्यहि बेचन हुन्थ्यो जस्तो लाग्यो। छ सय त के दुई दुई सय भने पनि ताजमहल जाने पैसा छैन।

“मलाई एकदम आपद पर्यो, मेरो मद्दत गर्नु हुन्छ?” मैले आग्रा फोर्ट हेरेर बसमा चढ्नु अघि बसको ड्राईभरलाई सके सम्म नरम हुदै अंग्रेजीमा सोधे।

“कहिए क्या कर्ना है” मेरो लवाई र अनुहार हेरेर उसले हिन्दीमा जवाफ दियो।

मैले पैसाको अन्दाज नपाएर थोरै पैसा लिएर आए, होटेलमा त पैसा छ, तर यहा त ताजमहल जान पनि पैसा पुग्दैन, मेरो छोरीको रह्र यति दुख गरेर यतिका आईसके पछि कसरि नहेरी फर्किने “सके सम्म नम्र भएर मैले उसलाई हिन्दिमा बताए। “भाई साहब, मलाई होटेल सम्मको लागि दुई हजार सापट दिनु हुन्छ कि”, म होटेल पुगेर दिन्छु।” मलाई थाहा थिएन उसले त्यस्तो मद्दत गर्छ कि गर्दैन, र उ संग पैसा छ छैन पनि मलाई थाहा थिएन, तर त्यसबेला मेरो अरु कुनै उपाय पनि थिएन। कति जति चाहिन्छ? आफूले सोचेको भन्दा बिपरित जवाफ पाएर म छक्क परें, दुक्क भई हाल्नु भन्दा अघि उसले कति सम्म दिने हो र हामीलाई टिकट किन्न पुग्छ कि पुग्दैन थाहा त थिएन तै पनि दुई हजार दिन सक्नु हुन्छ, मलाई त ताज महल पस्ने टिकट किन्ने नै छैन, त्यो सुने पछि उ एकछिन चुप लाग्यो। मेरो मुख सुक्न थाल्यो। छोरी ताज महल पुग्न आटिएकोमा खुशी भई। उसले केहि छिन सोचेर म तिर हेरेर भन्न थाल्यो।

“हामी सिक्किमको वा दार्जिलिङ बाट आएको “यसो भनेर टिकट काट्यौ भने ४०/४० डलरमा भारतीय नागरीकको दरले टिकट पाईन्छ। उसले सामान्य जस्तै गरेर भनेको बाक्य जति लोभ लाग्दो थियो त्यति नै अनिश्चित र खतरापूर्ण पनि थियो। हाम्रा साथीले पहिले नै हामीलाई “कति नेपालीहरुले आफूलाई भारतको भनेर ढाटेर टिकट सस्तोमा लिने गरेको छ त्यसो चाहि हामीले नगरेको राम्रो, अमेरिका बस्नेलाई त्यति केहि हैन फेरि कतै केहि गरि पत्याएनन् र परिचय मागे भने अर्को समस्या” भनि सक्नु भएको थियो। त्यस्तो सोच्नु त परै जावोस् त्यस्तो हुन सक्छ भनेर पनि सोचेको थिएन। भारतीय हरु र बाहिरकाको लागि को टिकटको मूल्यको फरक पनि त्यति ठूलो भन्ने थाहा थिएन। ड्राईभरले त्यसो भने पछि म अलमल्लमा परें। ती साथीले भन्नु भएको कुरो झलझली याद आयो।

छोरीलाई त्यो कुरो भने, उसले सिक्किम शव्द उच्चारण गर्न नै अपठ्यारो मानि, तीन पल्ट प्रयास गर्दा पनि उसले उच्चारण गरेको सिक्किम सिक्किम सुनिन। दार्जिलिङ त्यहि पनि उसलाई अपठ्यारो भयो। बस ड्राईभरले पहिले नै मलाई “तिमी त्यति भारतीय जस्तो देखिन्नौ, छोरी बरु अलि उस्तै देखिन्छे, भनेकोले म आफू पछि बसेर छोरीलाई अगाडि सार्न थालें। प्राथमिक कक्षा भन्दा पनि अगाडी देखि अमेरिकामा पढेर कलेज समेत पार गरिसकेकी मेरि छोरीले जीवनमा पहिलो पल्ट त्यस्तो ठूलो झुठ बोल्नु पर्ने भयो। मलाई भन्दा पनि यस संभावनाले उसको अनुहार अध्यारिको मैले देखि सकेकि थिए, तर आंखा अगाडि बादल लागेको आकाशको बिचमा पूर्णमाको जुन जस्तै देखिएको ताजमहलको अद्वितीय सुन्दरताले हामीलाई

तानेको तान्यै थियो, कुनै पनि मूल्यमा हामीले त्यो सुन्दरता को साक्षात्कार गर्ने थियो।

“धेरै नबोल्नु, उ ती दुईजना केटिहरु संगै तिमी गएर टिकट माग” अघिनै थाहा भएको भए आग्रा फोर्टमा पनि म त्यस्तै सिकाउथे नि” उसले मलाई हेरेर भन्यो।

छोरीको मुख रातो भयो, आखामा ग्लानी देखियो। तर बस रोकेको ठाउँ देखि अरु सवै संगै हामी पनि ताजमहल पस्ने ढोका तर्फ लाग्यौं।

टिकट काट्ने दुईवटा झ्याल रहेछन्, एउटामा बिदेशीले काट्ने र अर्कोमा भारतीय मुलकाले काट्ने। भारतीय मुलका को लागि ४० रुपैया र बिदेशीका लागि एकजनाको सात सय रुपैया। मैले बाहिरको भएर टिकट काट्ता १४ सय दिनु पर्ने भयो। आफूसंग चार सय बाकी थियो, अनि त्यो बस ड्राईभरले केहि पर्यो भने म दिन्छु त भनेको थियो, दिने हो वा हैन टुंगो थिएन।

म अलिक ओरै उभिएँ, अब के हुने हो भनेर जाने जति सवै देवताको नाम लिदै। छोरी सक्ने सम्म हिचकिचाउँदै टिकट लिने ठाउँमा पुगी। दुईजना उस्तै उमेरका भारतीय मुलका केटिहरु पछि उसको पालो आयो। मेरी छोरीले के भनि उनीहरुले के भने छोरी म तिर अगाडि बढि म पनि” चोरको खुट्टा काट्” भने झैं रातो मुख पादै ड्राईभर कता छ भनेर पछाडि हेर्न थाले। जे होस् अब बुझ्नु पर्यो भन्दा त उनीहरुले पैसा फिर्ता नभएर दुईजनाको जम्मा ८० मात्र छ कि भनेर सोधेको रहेछ। मैले हतार हतार आफूसंग बाकी भएको पैसा बाट एउटा पचासको एउटा दसको र एउटा बिस रुपैयाको नोट छोरीको हातमा राखिदिए। स्वर्गको ढोकाबाट छिर्न पाएको आनन्द भयो।

पछि छोरीसंग सोध्दा उसले झ्यालमा गएर “दो टिकट चाहिए” भनिछ । त्यसपछि उनीहरुले फिर्ता छैन, ठिक्क पैसा देउ” भनेको चाहि बुझिनछ। झन्डै पक्काउ परेको। पचास डलर भन्दा पनि कम पैसाको लागि भरसक बेईमान नहुने संस्कार मा हुर्किएकी छोरीले सरासर बोल्नु परेको त्यो झुठले मलाई त्यो परिस्थितिको सिर्जना गर्न आफू जिम्मेदार रहेकोमा जति जति ग्लानि हुन्छ सुन्दरताको नमुना र कारिगढिको पराकाष्ठा साहजहांको आफ्नी पत्नी प्रतिको अद्भुत प्रेमको प्रतिक ताजमहल टेक्न पाएको छुन पाएको स्वर्गीय अनुभुतिले त्यो भन्दा लाखौं गुना बढि आनन्द दिन्छ। त्यति सस्तो झूठ पनि कति अमूल्य भई दिएछ।





संगीता रिजाल
विराटनगर हाल टेक्सास



सभ्यता र आधुनिकताको खोजीमा
आत्मा र आत्मियतालाई विस्दा
भौतिक शुख सुविधालाई अंगाल्ने क्रममा
आफनै संस्कृति र भौतिकतालाई गुमाउनुपर्दा
आखुबाट आशु मात्र हैन
पिडाबाट वेदना बोल्दछ
यहि पिडा बाट निस्किएका बेदनाहरु
कहिले कसैका ओठका मुस्कान बन्न पुग्दछन्
कहिले क्रोध र प्रतिशोधको भावनामा जल्न पुग्दछन् ।
वास्तवमा सत्य र यथार्थ यसैमा छ
सांसारिक मोह र आवश्यकतालाई त्याग्न नसक्नु
आफनै स्पसले आफनै आत्मालाई छुन नसक्नु
केहि पाउने आशमा अमूल्य अतितलाई गुमाउनु
त्यही तिता मिठा अनुभवलाई सम्हालेर
असंख्य र अनगिन्ती सपनाहरुलाई
कतै समेट्दै कतै लत्याउँदै
त छाड र मछाडको होडमा
विना मुल्यनै बेचिदिनु पर्दा
अशिमित इच्छा र आकांक्षाहरुलाई
सम्झौता र सर्तमा सापटी माग्न पर्दा
यि मानव सभ्यताका खोक्रा अभिव्यक्तिहरु
कहिले ज्वालामुखि बाट निस्किएका
लाभाझै यत्र तत्र भौतारिन पुग्छन्
अनि समुद्रबाट उर्लिने क्षालहरुझै
समुद्रकै सतहमा समेटिन पुग्छन्
वास्तवमा समेटिन र भौतारिन मात्र हैन
जीन्दगीका परिभाषाहरु ।
जीन्दगीका परिभाषा खोज्न हामीले
हाम्रै सगरमाथाको उचाईलाई चुम्न पर्दछ
जहाबाट शुरुको पहिलो किरणले
बुद्धको बोधमय आगनीलाई
स्वागत गरिरहेको हुन्छ ।

गति परिन्छ की भनी जिउँदै बैतरणी तरेको
स्वर्गे पुगिन्छ की भनी मक्ख परेको
गाई खाने हस्तको भिडमा हरे शिव
कहिले काही कुखुरा र भेडाको बगरे भइयो
बेला बेलामा बूढी गन गन गर्थी फुनमा
ऐ बूढा हामी कहिले आउने अमीका <□
२, ४ महिनामा ता आइहाल्छेऊ नी प्रीय धन्य नमान
मन मनै भन्थे"आफ्नो बिहे कहिले भाको चाल पा थिनस अब देखे भइस बाउको बिहे

दल बल लिएर सबै अमीका आए
दुई चार दिन त रम्झममा बिताए, रेस्टुरामा खाए
चिल्ला सडक र गगनचुम्बी घर हेर्दै रमाए
पर्सी पल्ट देखि पानी र कटेराको
भाडाको खाम्बंदी चिठी पाइयो
म भौतारिदै एता उती डुलन थाले
ऐ मेरी बूढी लाई पनि अब काम चाहियो .
बुढाको छुट्टी भो बूढीको छैन
छोरा छोरी करकर गर्छन
घुम्न जाने होइन
कताको मंदिर कताको धाम
चार तीर प्वाल टाँदै तलब जति इवाम
एक दिन को बिरामी खर्च वर्षोको कमाई
के के न गर्छु भनी आथिस अमीका
बस् अब टाउको समाई .

कताको गुन्दुक कताको मस्यौरा
कताको गुन्यू कताको पछेउरा
पाइंट र टीशर्ट लगाई काम तिर जाम
दालभात पकाउन नभ्याए हयामबर्गर खाम
ग्रीन कार्ड आउला नेपाल फर्की जाउला
आसे पासे सब लाई आस छ अमेरिकै ल्याउला
फोनै पीछे डलरकै आस गर्छन उता
बिल नातिर्या भोली पल्ट सडको बास एता
फर्की जाऊं भने डलर कमा छैन
सधै येतै बसुं त मन रमा छैन /

अठार पुगेसी छोरा छोरी ले छाडने डर
डडाउनु पर्ने लाई मरेसी गाडने डर
डैरेले तिरिमिरी झ्याई कता किन्नु घर
मेरो मात्र होइन हजुर सबको उही हाल छ
नेपालमा हुनेले सोच्छन अमेरिकामा हुनेको त माला माल छ .
बासु ढकाल
अन्तरास्ट्रीय नेपाली साहित्य समाज कैलिफोर्निया च्याप्टर
डेविस क्यालिफोर्निया



-Sahadev Poudel

म मनको कुरा गर्छु .
 तिमी माटोको कुरा गर्छौं,
 समयमा हामी मन भित्र ,
 माटो बोकी हिँड्छौं
 म किनाराको कुरा गर्छु.
 तिमी छालहरूको कुरा गर्छौं .
 त्यहि हजारौं छाल भित्र,
 हामी आफुलाई खोज्छौं
 हामी जीवनको कुरा गर्छौं .
 जीवन भित्रको जीवन खोतल्छौं
 र त रुख,पात,बतास हुँदै
 पहाड भित्र बिलीन हुन्छौं .
 अनि कहिले सागर मन लिएर
 छाल बन्दै उन्मुक्तिको बाटो नाप्छौं,
 र फेरी मन भित्रको माटो खोज्छौं!
 म स्वतन्त्रताको कुरा गर्छु,
 तिमी उडी हिँड्ने कुरा गर्छौं .
 र त्यही स्वतन्त्रता र उडी हिँड्ने रहरले,
 छाल बन्दै फेरी किनारामा ठोकिन्छौं!
 म जीवन संघर्षको शृंखला थप्छु
 तिमी भावनाले आँशु खसाली मन पखाल्छौं,
 र आफुलाई त्यहि भब सागरमा मिसाउँछौं
 अनि छाल बन्दै फेरी उन्मुक्तिको बाटो खोज्छौं !
 यहाँ,सागर र मन,मन र माटो,
 तिमी र म सबै एकै हुन!
 कोही कोही किनारा सम्मको यात्रा तय गर्छन,
 र किनारमा भिज्दै सुक्दै गरेको बालुवामा
 पानी हराए जस्तै बिलीन हुन्छन्!
 अनि थोरै कोही किनारा भन्दा बाहिरी संसारको कल्पना गर्छन,
 र बादल वर्षा बनी निश्चल आकाश बाट झर्दै
 धर्तिमा बिलीन हुन्छन्
 र माटोमा मन बिसाउँछन !!

प्रवासी नेपाली समाज र हाम्रो कर्तव्य

हरिहर दाहाल,(hariharhp@yahoo.com)



हामि नेपालीहरु बाध्यता,रहर,मौका,अबसर अथवा अन्य कुनै पनि परिस्थितीले आफ्नो देश छोडेर परदेशमा आईसकेपछि आ-आफ्नो उद्देश्य अनुरूपको कर्म गर्ने मात्र नभै आफ्नो भाषा ,संस्कृति,परम्परा,धर्म, राष्ट्र र राष्ट्रियताका प्रती पनि सधैं जिम्मेवार र संवेदनशिल हुन्छौं।जहाँ गएपनि,जहाँ बसे पनि देश प्रतिको माया र सम्बन्ध

मर्दैन र नै हामि आफ्नो अनुकुलता र इच्छा बमोजिम झुण्ड-झुण्ड सँगठित भएर काम गरिरहेका छौं र मानबिय हित र सेवामा समर्पित छौं।

अमेरिकामात्रको उदाहरण लिने हो भने पनि सयौंको संख्यामा नेपाल र नेपालीहरु संग संबन्धित संघ संस्थाहरु कृयाशिल छन र तिने संघ संस्था मार्फत हामीहरु आफ्नो समुदाय र देशलाई सहयोग गर्ने कोशीश गरिरहेका छौं।

यिनै थुप्रै संस्था मध्येको एउटा संस्था ANA पनि हो र यसको २७ औं वार्षिक उत्सवको अबसरमा प्रकाशित यस स्मारिका मार्फत अमेरिकामा रहेका सकृय संघ संस्थाका संस्थापक,कार्य समितीका पदाधिकारीहरु,साधारण सदस्य, संस्थाका सुभेक्षक तथा जिम्मेवार प्रवासी नेपाली नागरिकहरुलाई केही आग्रह र अनुरोध राख्ने कोशीस गरेको छु।

हाम्रो कर्तव्य -

परिस्थितीले तपाईं हामीलाई ठुलो जिम्मेवारी दिदैछ र हामीहरु नचाहेर पनि एउटा नयाँ प्रवासी नेपाली समाजको संथापक सदस्य हुँदै छौं।जसरी नेपालीहरु बाध्यता अथवा अबसरको खोजिमा आफ्नो देश छोडेर पलाएन हुने क्रम बढ्दो छ,अमेरिकामा पनि त्यस्ता नेपालीहरुको संख्या उल्लेख्य रुपमा बढी रहेको छ।त्यती मात्र नभै झन्डै ६० हजार नेपाली भाषी भुटानिहरुलाई अमेरिकाले ल्याउँदै गरेको अवस्थामा हामी नेपाली भाषीहरुको उपस्थिति ठुलो हुनेछ र यो संख्याले हाम्रो आफ्नै समाजको निर्माण गर्नेछ।यस्को सोझो अर्थ के भने हामी ऐतिहासिक समाजको निर्माण प्रकृयामा सहभागि मात्र हुँदै छैनौं जिम्मेवारिहरु पनि थपिएका छन्।हामीले गर्ने व्यवहार र चरित्रका आधारमा भाबी समाजको प्रारुप बन्ने छ।हामीले जस्तो रोप्नेछौं त्यस्तै फल्ने छ।नयाँ समाजको प्रारुप कस्तो बन्ने वा बनाउने भन्ने कुराको दायित्व तपाईं हाम्रो हो।संस्कृति,सभ्यता र संस्कार नभएको खोक्रो समाज अथवा पारीबारिक र सामाजिक मुल्य र मान्यताले भरिएको उत्तरदायी र जिम्मेवार पूर्ण नेपाली समाज,के बनाउने त्यो तपाइ हाम्रो हातमा छ।

फलानो नेता र फलानो पार्टीले देश बिगान्यो भनेर धारे हात लगाउन बानी परेका हामीहरुलाई हाम्रा आफ्नै सन्तानहरुले हामी माथि त्यो धारे हात फर्काउँदा सहन गाह्रो हुनेछ।त्यतीबेला संम सच्याउन नसकिने चिसो समाजको स्थापना भै सकेको हुनेछ र हाम्रा आफ्नै सन्तानहरु नेपाली संस्कार,सभ्यता,परंपरा तथा हाम्रा सामाजिक र पारीबारिक मान्यताहरुलाई भुलेर संस्कारहिन भैसकेका हुनेछन।

त्यो पिंडा सहि नसक्नुको हुनेछ।हामीले आफ्ना छोराछोरी र सन्तानहरुबाट त्यस बेला मात्र राम्रो संस्कार र चरित्रको आशा गर्ने अधिकार छ जुनाबेला हामीले उनीहरुलाई आफुले आशा गरे अनुरूपको पारीवारिक र सामाजिक बातावरण दिएका हुनेछौं।

जात-जाती र हाम्रो दायित्व-

गुरुङ,राई,थकाली, तामाङ,मगर,सेर्पा,नेवार र अरु थुप्रै जात जाती र भाषिहरु संगठित भएर आ-आफ्नो जातिको भाषा,धर्म,भेसभुसा र परम्पराको जगेर्ना गर्न लागेका छन्।जसलाई हामी सबै नेपालीहरुले उत्साहका साथ सहयोग र समर्थन गर्ने गरेका छौं र यसलाई प्राथमिकताका साथ निरन्तरता दिनु जरुरी छ। यो नै अनेकतामा एकताको नमुना हो। आज विश्वाका धेरै देशहरुमा धर्म, रङ र जातीका बिषयलाई लिएर भईरहेका घातक युद्ध र हत्याहरुका अगाडि यो गतिलो झापड हो र यस्ता जातिय एकता र मेलमिलपका उत्कृष्ट नमुनाहरुको संरक्षण गर्नु हामि सबैको कर्तव्य हो। यसलाई जातिय संकिर्णताको घेरा भन्दा माथि राखेर हेरिनु पर्दछ र साथ दिनु पर्दछ।यो सबै नेपालिहरुको परिचय र पहिचानको आधार स्तम्भ हो।

एकता र समर्पण/आरोप र प्रत्यारोप

एकता र समर्पण नै सफलताको आधार हो।लुछचिडि,आरोप र प्रत्यारोपले बिखण्डन मात्र निम्त्याउँछ।जस अरुलाई र अपजस आफुले लिन कठिन हुन्छ तर जस्तै त्यो त्यागको अभ्यास गर्न सक्छ,उ महान हुन्छ र सबैको पूजानिय हुन्छ।नेपालीहरुमा यि चरित्रहरु प्राय धेरै कम मान्छेमा मात्र पाईन्छ। प्राय छैन नै भन्दा पनि हुन्छ।मातृभूमीमा सधैं देखिरहेको,भोगिरहेको र सुनिरहेको अस्वस्थ्य र अप्राकृतिक

प्रतिस्पर्धाबाट प्रभावित हामीहरु अब स्वस्थ्य र सभ्य प्रतिस्पर्धामा लाग्नु पर्छ। गल्ती जति अरुलाई नै थोपरि दिने र आफु चाँही पानी माथिको ओभानो बन्न खोज्नु समाज प्रतिको अनुतरदायी चरित्र हो।हामीहरु नेपालमा रहदा बस्दा अभावमा थियौं र इमान्दार बन्न सकेनौं तर अब हामी नयाँ पारीवेशमा छौं,जिबिकाका लागि अबसर र मौकाहरु पाउने प्रकृयामा अनियमितता र अपारदर्सी बन्नु पर्ने बाध्यता छैन।त्यसैले अब आफ्नो जाति,समाज,संघ- सस्था र देश प्रती समर्पण र त्यागको भाव राखौं। आफ्नो लागि हैन अरुको लागि गरौं। "म, मेरो र मलाई" को संकिर्णता भन्दा माथि उठ्न सिकौं।जस अरुलाई र अपजस आफुले लिने बानी बसालौं।यस चरित्रले एउटा सभ्य समाजको निर्माण गर्न सहयोग पुर्‍याउँछ।

सहकार्य-

नेपालीद्वारा नेपालीका लागि भनेर अमेरिकाभरि थुप्रै संघ संस्थाहरु सक्रिए रहेका छन र आ-आफ्नो स्तर र क्षमताले भ्याए संम संस्थाको उद्देश्य बमोजिम काम गरिरहेका छन्।एउटा तितो तर सत्य यथार्थ के छ भने यि थुप्रै संस्थाहरुका बिच आपसी समन्वय र सहकार्य चाँही नभएको पाइएको छ फलत कुनै पनि सस्थाले उल्लेख्य सफलता हाँसिल गर्न नसकी नाम मात्रको काम गरेर गन्तव्यमा पुग्न नपाउँदै बिलय वा पतन भएका वा हुँदै गरेको स्थिती छ।यस्ता पतन र बिलयका खबरहरुले कुनै पनि सम्बेदनशिल नेपालिलाई खुशी बनाउँदैन।यसले नेत्रित्व लिन चाहने समर्पित,सक्षम र उत्साहित सेविहरुको जोस,जागर र समर्पणमा कमी आई समाज गतिहिन हुन सक्छ।

यस सम्भावनालाई रोक्नका लागि सहकार्य गर्दै अर्को सस्थाको अस्तित्व स्विकार गर्ने, आफ्नो सस्था र उद्देश्य मात्र राम्रो नभनी अरुलाई पनि सम्मानको द्रिस्ट्रले हेर्ने गर्नु पर्दछ। पद,नाम ,प्रतिष्ठा र सम्मान भन्दा पनि उद्देश्य र नियत सफा

बनाउन सक्नु नै समाज सेवा हो । त्यसैले धर्म ,राजनिति, जाति, भाषा, सस्क्रिति,परम्परा र सम्प्रदायको जगेर्ना गर्न प्रतिबद्ध ब्यक्ती ,समुह वा संगठनहरुलाई सम्मान गरौं,प्रोत्साहान गरौं,सहयोग गरौं र उनीहरु संग सहकार्य गरौं ।

कार्यतालिका -

एकै दिनमा धेरै खाले कार्यक्रमहरु हुँदा सबै कार्यक्रमहरुमा उल्लेख्य उपस्थिती तथा सहयोग जुट्न नसकी कार्यक्रम असफल हुने र उद्देश्य अनुरूप काम बन्न सक्दैनन अथवा कम समयको अन्तरमा थुप्रै कार्यक्रमहरु भईरहदा अमेरिकाको ब्यस्त जीवनमा चाहेर पनि सहयोग गर्न नसकिने परिस्थिती हुन्छ।

यदि संघ-संस्थाका बिच सहकार्य भएमा आपसि सहमती, आवश्यकता र अनुकुलताका आधारमा आयोजना गरिने कार्यक्रमहरुको तिथी मिति तोकियो भने उल्लेख्य सहभागिता हुन गै सबै कार्यक्रम सफल हुन सक्छन्।र अन्त्यमा हामी जो जहाँ छौं,आ-आफ्नो ठाँउमा सार्वजनिक कार्यक्रम गर्न को लागि नभै नहुने स्थाई सार्वजनिक आबासको ब्यबस्था गर्ने अठोट गरौं।अरुले गर्छ, हैन-मैले शुरु गर्नु पर्छ भन्ने संकल्पका साथ अभियान थालौं।परिचय बिनाको ब्यक्ती, जाती वा समुह हुनु भन्दा नहुनु नै जाती!

बे-एरियामा सकृय संघ-संस्थाहरु

- Nepal Association of Northern California (www.nepalassociation.org)
- Nepalis and friends Cultural Assocoation (www.nafcaonline.org)
- Motherland Nepal (www.themotherlandnepal.org)
- Bay Area nepali samaj
- Berkeley Annapurna Lions Club (civicans.org)
- Sunny Sagarmatha Samaj- sunnyss2007@gmail.com
- Kirat-Rai Samaj (www.unitedkiratrai.org)
- Sherpa Samaj (www.sherpakyidug.org)
- Tamu Samaj(gurungb55@yahoo.com)
- Newa Jagaran Manch
- Sahayeta (sahayeta.org)
- Nepal Association For Global Cooperation (ww.nepalassociation.net)
- Ama Foundation (www.ama-foundation.org)
- Nepal Charitable Foundation (4nepal.org)
- The Everest Club, Santa Rosa
- Computer Association of Nepal-USA (www.can-usa.org)
- International Nepal Literary Society, California (www.inls.org)
- Nepal Public Relations Committee America, California Chapter (www.janasamparka.com)
- Nepali Janasamparka Samiti America, California Chapter (www.janasamparkusa.org)
- The White Zone (www.thewhitezone.org)
- Janapukar (www.janapukar.com)
- Hamro Samaj (www.hamrosamaj.net)

क्यानाडाका नेपाली र यहाँ अवस्थित नेपाली संघसंस्थाहरू : एक टिपोट

गोविन्दसिंह रावत, टोरोन्टो, क्यानाडा



क्यानाडाका नेपालीहरू

क्यानाडामा पदार्पण गर्ने पहिलो नेपाली को हो भनेर प्रश्न गदा यसको उत्तर पाउन गाह्रो पर्दो रहेछ। यस लेखकको जानकारीमा आए अनुसार क्यानाडामा ४०-५० वर्षदेखिने नेपालीहरूको अस्तित्व रहेको पाइन्छ। नेपालीहरू आफ्नो थाल बासलाई जहाँ लिएर गए पनि आफ्नो भाषा-साहित्य र कला-संस्कृतिलाई संगसंगै लिएर गएका हुन्छन्।

नेपालीहरू प्रारम्भमा अध्ययन गर्ने क्रममा क्यानाडा भित्रिएका थिए र पछि यहाँको आप्रवासी कानून बमोजिम स्थाई वासिन्दाका रूपमा यही बस्ने अनुमति पाएर बसोबास गर्न थाले

भने पछि, यहीकै नागरिकता भएको पाइन्छ। क्यानाडा सरकारले विश्वका विभिन्न राष्ट्रबाट बस्न चाहने आप्रवासीहरूका लागि ढोका खोलिएपछि शैक्षिक योग्यताका आधारमा संख्याको गणनानुसार नेपालीहरूको आगमन शुरूभएको थियो भने सीप तालीमका आधारमा (विषयगत योग्यता) पनि आप्रवासीहरूलाई स्थाई बसोबास गर्ने स्वीकृति दिएपछि अमेरिकामा कानूनी कागजात नपाएर बसाईको स्थिति (स्टेट्स) नभएका नेपालीहरू पनि यहाँ भित्रिएका थिए। त्यसपछि ने पालमा सिर्जिएको अन्योलको राजनीति र माओवादीबाट शुरूभएको जनयुद्ध र त्यसबाट उत्पन्न अस्थिर नेपाली समाजको गतिविधिले पनि नेपालीहरूलाई शरणदिने राष्ट्रको रूपमा क्यानाडा अग्रपंक्तिमा देखापरेपछि विभिन्न कार्यप्रयोजनका लागि क्यानाडा छिरेकाहरूले शरणार्थीका लागि आवेदन दिएर डेढ-दुई वर्षपछि परिवारलाईनै क्यानाडा भित्र्याएर बसोबास गर्न थालेको पाइन्छ। यस लेखकले गरेको अनुसन्धान अनुसार सन् २००३ देखि २००८ सम्म प्रत्येक हप्ता एक-दुईजना नेपालीले क्यानाडाको नागरिक एवम् आप्रवासन विभागमा शरणार्थीको लागि आवेदन बुझाउँदै आएका छन् र यो संख्या कुनै हप्ता दोब्बर/तेब्बर पनि हुने गर्छ्यो। यसरी शरणार्थीका रूपमा आएकाहरूको संख्यामा पनि बढोत्तरी हुँदै गएको छ। जीउज्यानको सुरक्षापाउँ भनी आवेदन दिएर शरणार्थीको दर्जामा स्वीकृति पाएपछि त्यस्ता व्यक्तिले क्यानाडाको कानून अनुसार स्थाई बसोबास (Permanent Resident) को लागि आवेदन बन्न सक्छ भने आवेदनमा आफ्ना परिवारलाई पनि समावेश गराएर क्यानाडा बो लाउन सक्छन्। हुन त डिसेम्बर २००४ अधिसूचमा अमेरिकाबाट विनाकुनै प्रवेशाज्ञा क्यानाडा प्रवेश गर्नेहरूले सोभो सीमा अद्यागमन (बोर्डर ईम्प्रेसन) मा सुरक्षापाउँ भनि शरणार्थीको लागि आवेदन दिने चलन रहेको थियो तर अमेरिकाका राष्ट्रपति जर्ज बुसले आफ्नो क्यानाडा भ्रमणको बेला धेरैने आतङ्कारी र गैरकानूनी प्रक्रिया अपनाए अमेरिकामा बस्नेहरूका लागि क्यानाडा सजिलो निकास भएकोले सुरक्षाको दृष्टीकोणबाट यसलाई बन्द गरिनु पर्ने प्रस्तावलाई एक असल छिमेकीको कर्तव्य निर्वाह गर्दै क्यानाडाले अमेरिकाबाट विना प्रवेशाज्ञा प्रवेशमाथि प्रतिवन्द लगाई दिएको छ। तर, यदि परिवारका कुनै सदस्य (पति/पत्नी/परिभाषामा श्रीमान/श्रीमती र उनका सन्तान, आमा बुवा, दाइभाइ, दिदीबहिनी आदि पर्दछन्) जीउज्यानको सुरक्षाका लागि क्यानाडा आएर शरणार्थीको लागि आवेदन गरेको छ भने अमेरिकाका रहेका वा आएका उनका परिवारका सदस्यले क्यानाडामा बसोबास गर्ने आफन्तको नागरिकता, स्थाई बसोबास कार्ड तथा शरणार्थीको परिचयपत्रका आधारमा बिना प्रवेशाज्ञा क्यानाडामा आउन पाउछन्। यो नियम यहाँ बस्ने सबैमा लागू हुन्छ। विभिन्न मुलुकबाट सुरक्षाका लागि क्यानाडा आएर शरणार्थीका रूपमा शरण लिनेहरूको संख्या वार्षिक पचास हजार पुराने गरेको छ।

एक तथ्याङ्क अनुसार क्यानाडाको विशाल टोरोन्टो क्षेत्रमा दक्षिण एशियाली मुलका आप्रवासीहरूको संख्या ६८४,०७० पुगेको छ। क्यानाडामा यहाँको जनसंख्याको १३.५ प्रतिशत दक्षिण एशियाली मुलका वासिन्दाहरू बसोबास गर्छन्। यसमा सब भन्दाबढी भारतबाट आप्रवासीहरू आउने गर्दछन्। त्यसपछि क्रमशः पाकिस्तान, श्रीलङ्का, बङ्गलादेश र नेपालबाट आएकाहरूले दक्षिण एशियालीहरूको संख्या बढाई रहेका छन्। दक्षिण एशियापछि चीनबाट गत वर्ष ४८६,३२५ अर्थात् कुल जनसंख्याको ९.६ प्रतिशत र दक्षिण अफ्रिकाबाट ३५२,२२० अर्थात् कुल जनसंख्याको ६.९ प्रतिशत आप्रवासीहरूको प्रवेश भएको छ। नेपालीहरूको संख्या यकिनसाथ भन्न नसके पनि लगभग १५००० रहेको अनुमान लगाइन्छ। विशाल टोरोन्टोमा क्यानाडाका अरु प्रान्तभन्दा नेपालीहरूको संख्या पनि बढी रहेको छ। अहिले विशाल टोरोन्टोमा अनुमानित लगभग ५००० नेपालीहरू बसोबास गर्छन्।

विश्वका केही राष्ट्रहरूमा क्यानाडालाई पनि मानव अधिकारको संरक्षण एवम् कदर गरिने राष्ट्रका रूपमा लिइन्छ। सुरक्षित मानवीय समाज भएको क्यानाडामा कानून विपरित जानेलाई कानून अनुसार सजाय दिइन्छ। यहाँको नागरिक भएर बस्नुपर्ने यही बसोबास गरका व्यक्तिले पनि कानून विपरित कुनैकार्य गरेको पाइएमा उसलाई देश निकाला गर्ने कानून पनि बनाइएको छ। यहाँ आएपछि शिक्षा र स्वास्थ्य हेर्ने जिम्मा सरकारको हुन्छ भने १८ वर्ष मुनिका बाालवालिकालाई मासिक बाल भत्ता (Child Benefit) दिइन्छ।

क्यानाडा आउनेहरूको तातिनै लागेको छ। एकातिर शैक्षिकक्षमताका आधारमा संख्याको गणनाबाट (Point system) हेर्नुस— www.cic.gc.ca/immigration बाट भित्रिने आप्रवासीहरूको छन् भने अर्कोतिर आफ्नो राष्ट्रबाट सुरक्षित शरण खोज्दै आएका शरणार्थीहरूको संख्याले पनि व्यापकता पाउँदै गएको छ र आफ्ना परिवारजनलाई बोलाएर क्यानाडा भित्र्याउनेहरूको संख्या पनि बढ्दै गएको छ। यसका अतिरिक्त वर्क परमिट लिएर कामदारको भीसाबाट वा विद्यार्थी भीसा लिएर आएका नेपालीहरूले एक वर्षपछि आप्रवासन नियमानुसार स्थाई बसोबासका लागि निवेदक बनेर पिआर पाउने नेपालीहरू पनि छन्।

क्यानाडा सरकारले क्यानाडामा आप्रवासीहरूलाई भित्र्याउने नियममा समेत संशोधन गरेर यस प्रक्रियामा सरलता एवं छिटोपन ल्याउने भएको छ। यसका लागि सरकारले आप्रवासी एवम् शरणार्थी संरक्षण धारामा सुधार गर्ने भएको छ। यो धारा लागू भएपछि सीप भएकाहरू (Skilled Worker) को आवेदन चाडो चाडो कार्यान्वयन हुने छ अर्थात् पहिलेको अपेक्षा कम समय कुनै पर्दो। यसका अतिरिक्त पारिवारिक पूर्णमिलन चाडै गराउने र विद्यार्थीका लागि वेब साईटबाट अन लाईन निवेदनबाट भीसा उपलब्ध गराउने जस्ता सुधारात्मक कार्य गर्ने भएको छ। यहाँ विद्यार्थी भीसा र वर्क परमिटमा आएकाहरूको लागि स्थाई रूपमा बसोबास गर्न चाहनेलाई यहीबाट आवेदन गर्न पाउने नियम बनाउने भएको छ। क्यानाडा सरकारले यहाँ आएका आप्रवासीहरूको सीप विकासका लागि तालीमआदिमा सुधार ल्याउन २२ मिलियन डलर दुई वर्षको लागि छुट्याइ सकेको छ। गत वर्ष क्यानाडामा ४२९,६२९ नयाँ अनुहारहरू भित्रिएका थिए। यो आफैमा एउटा रेकर्ड हो।

क्यानाडाको नेपाली संघ-संस्थाहरू

क्यानाडाको नेपाली संघ-संस्थाहरूका बारेमा भन्नु पर्दा प्रारम्भमा यहाँ **Nepalese Association of Canada (NAC)** मात्र थियो। हाल यो संस्था निष्क्रिय भई सकेको छ। यही NAC बाट असन्तुष्ट जमातहरूको प्रयासबाट **Nepalese Communities Network of Canada (NCNC)** को गठन सन् १९९३ मा भएको थियो। किरण ढुङ्गनाको अध्यक्षतामा गठित NCNC मा हाल किरण पन्त अध्यक्ष हुनुहुन्छ। क्यानाडामा पहिलो पटक नेपाली साहित्यिक पत्रिका **दियालोको** प्रकाशन गरेर NCNC ले साहित्यिकलाई पनि अगाडि बढाएको थियो। विशाल टोरोन्टोका नेपालीहरूबीच सम्बन्ध विस्तार गर्न तथा नेपाली चाँडपर्वहरूलाई मिलेर हर्षोल्लासका साथ मनाउन विभिन्न कार्यक्रमहरूको आयोजना गर्दै आएको NCNC ले मिसिसाँगा र ब्राह्मन्त क्षेत्रमा बसोबास गर्ने नेपालीहरूको संस्थाका रूपमा चिनिने गरिन्छ। सम्पर्क : Phone No. 905 672 1379,

info@ncnc.ca

क्यानाडाको ब्रिटिश कोलम्बिया प्रान्तमा सन् ८० को दशकदेखि सुन्दर भविष्य एवम् श्रेष्ठकर जीवन शैलीको खोजिमा नेपालीहरू आएर बसोबास गर्न थालेको पाइन्छ। सन् १९९८ मा यहाँका केही नेपालीहरूको प्रयासबाट नेपालीहरूबीच सम्बन्ध विस्तार गर्न **Nepal Cultural Society of British Columbia (NCSBC)**, British Columbia को स्थापना गरेको पाइन्छ। यस संस्थाको स्थापना पछि यहाँ वार्षिक दशै भेटघाट कार्यक्रम, समरमा भाषाका कक्षाहरू संचालन र अन्य चाँडपर्वमा भेटघाट तथा आपसी सहयोगको आदान प्रदान कायमक्रम संचालन गर्दै आएको छ। देव अधिकारी वर्तमान अध्यक्ष रहेको नेपाली कल्चरल सोसाइटी ब्रिटिश कोलम्बियाले सुरे क्षेत्रका नेपालीहरूलाई संस्थागत सहयोग प्रदान गर्दै आएको छ। सम्पर्क : adhikarid2000@yahoo.ca Phone No. 604 595 3380

क्यानाडाको अल्बर्टा प्रान्तको एडमन्टन शहरमा सन् १९९९ मा स्थापना भएको **Nepalese Candian Society of Edmonton (NeCaSE)**, ले नेपाली कला संस्कृति र परम्परा लाई जोगाई राख्न विभिन्न कार्यक्रमहरूको आयोजना गर्दै आएको छ। सानो शहर एडमन्टनमा बसोबास गर्ने र नयाँ आउने नेपालीहरूबीच परिचयात्मक कार्यक्रमहरू, नेपाली कंटाकेटीहरूका लागि नेपाली कक्षा संचालन तथा खेलकुद कार्यक्रमको आयोजना गराउँदै आई रहेको छ। ने पालिज क्यानेडियन सोसाइटीले समय समयमा स्थानीय कार्यक्रमहरूमा भाग लिएर नेपाल र नेपालीहरूका बारेमा यहाँका वासिन्दाहरूलाई जानकारी दिँदै आएको छ भने आफैले पनि यस्ता जानकारी मुलक कार्यक्रमको आयोजना गर्दै आएको छ। आल यस संस्थाका अध्यक्षमा अर्बिन्द मैनाली हुनुहुन्छ। सम्पर्क : edmonton-nepalese@yahooogroup.com Phone no.: 780 482 6606

सन् २००० मा डाउनटाउन टोरोन्टोका नेपालीहरूको प्रयासबाट **Nepali Canadian Community Services (NCCS)**

संस्थाको स्थापना भएको पाइन्छ। एक सक्रिय नेपाली संस्थाको रूपमा स्थापित NCCS ले गर्मीमा समुदाय वनभोज, दशै मा सांस्कृतिक कार्यक्रम लगायत नेपाल-क्यानाडा दिवस जस्ता कार्यक्रमहरूको आयोजना गर्दै आएको थियो। विजय सिंहडा अध्यक्ष रहेको NCCS ले विगत तीन वर्षदेखि टोरोन्टोको सिटी काउन्सिलको संयुक्त सहयोगमा नेपाली मेला : हिमालयन फेस्टिभलको आयोजना गराएर नेपाली कला संस्कृतिको खुला प्रदर्शन गराउँदै आएको छ भने सन् २००३ देखि टोरोन्टोमा एकमात्र नेपाली भाषाको कक्षा संचालन गराउँदै आएको NCCS ले **सोनाल** साहित्यिक पत्रिकाको प्रकाशन गर्दै आएको छ। यहाँ हुने दक्षिण एशियाली सांस्कृतिक कार्यक्रमहरूमा ने पालको प्रतिनिधित्व गर्दै आएको NCCS हालका दिनहरूमा त्यति सक्रिय भएको देखिदैन। सम्पर्क : nccs@nccs.ca

क्यानाडाको पहिलो धार्मिक संस्थाको रूपमा सन् २००४ मा विशाल टोरोन्टो क्षेत्रको प्रतिनिधित्व गर्दै स्थापना गरिएको **Pashupatinath Nepalese Canadian Culture Center (PNCCC)**, सन् २००६ को अगस्त २६ देखि विधिवत रूपमा शिवालिङ्गको प्रतिस्थापन गराएर नियमित पूजाआराधना गर्ने परम्परा शुरू गराएको थियो। क्यानाडाको पहिलो नेपाली मन्दिरका रूपमा स्थापना भएको पशुपतिनाथ मन्दिर सञ्चालन भएको लगभग दुई वर्षपछि बन्द भएको छ। समितिका सदस्यहरूको कमजोरीले गर्दा बन्द भएको नेपालीहरूको एकमात्र आस्थाको केन्द्रको पूर्णस्थापनाका लागि विशाल टोरोन्टोका एउटा जमात लागीपरेका छन्।

क्यानाडाको क्यूबेक प्रान्तमा सन् २००१ मा स्थापना गरिएको **Association of Nepalese in Quebec (ANQ)**, विशेष गरेर क्यानाडाका नेपालीहरूको हक र अधिकारको संरक्षण

एवम् सम्बद्धन गर्दै नेपालको कला संस्कृतिको परिचय दिएर नेपाललाई क्यानाडामा चिन्हाउन काम गर्दै आएको छ । नयाँ आएका नेपालीहरूलाई यहाँको समाजमा स्थापना गराउन मदद गर्दै आएको [ANQ](mailto:anq@anqc.org) ले सामाजिक कार्यमा नेपालमा आई पर्ने दैविक आपदविपदमा आर्थिक सहयोग उपलब्ध गराउँदै आएको छ । क्युबेक प्रान्तमा बसोबास गर्दै आएका नेपालीहरूबीच सम्बन्ध विस्तार गर्न एवम् नेपाली चाँडपर्वहरू मिलेर मनाउने कार्यमा यस संस्थाले अग्रणी भूमिका खेल्दै आएको छ । हाल प्रकाश मुगरान्ती अध्यक्ष रहेको क्युबेकका नेपालीहरूको समितिले आफ्नो मुखपत्र [ANQ](mailto:anq@anqc.org) नेपाली भाषामा प्रकाशित गर्दै आएको छ । सम्पर्क : (514) 326-0399, anq@anqc.org

क्यानाडाको अल्बर्टा प्रान्तको क्यालगरी शहरमा सन् सत्तरीको दशकदेखि नै क्यालगरी विश्वविद्यालयमा नेपालबाट अध्ययन गर्न नेपाली विद्यार्थीहरू आउने गरेको तथ्य पाइन्छ भने त्यसबेलादेखि नै नेपालीज कम्युनिटी सोसाइटीको अवधारणा आएको थियो । तर विद्यार्थीका रूपमा भित्रिएका नेपालीहरू अध्ययनपछि फिर्ता जाने भएकोले त्यसले मूर्तरूप लिन सकेको थिएन । तर सन् २००१ पछि नेपालीहरू यही बसोबास गर्ने उद्देश्य लिएर आउन थालेपछि नेपालीहरूको संख्या बढ्न थाल्यो र एउटा आफ्नै नेपाली संस्थाको आवश्यकताको अनुभव गरी २० फरवरी २००४मा विधिवत् रूपमा **Nepalese Community society of Calgary (NCSC)**, स्थापना भएको पाइन्छ । यस संस्थाले आफ्नो स्थापनाकालदेखि नै नेपाल र नेपालीको परिचयलाई अगाडी बढाउँदै गएको छ । यस शहरमा बसोबास गर्ने नेपालीहरू बीच सम्बन्ध विस्तार गर्न एवम् नेपाली चाँडपर्वलाई मिलेर मनाउने कार्यमा यस संस्थाले अग्रणी भूमिका खेल्दै आएको छ । हाल डा. बेतमान सिंह भण्डारी अध्यक्ष रहेको [NCSC](mailto:iso@nepalisociety.ca) ले नेपालीहरूलाई संस्थागत रूपमा सहयोग प्रदान गर्दै आएको छ । सम्पर्क : nepali-iso@nepalisociety.ca

२००५ मा विशाल टोरोन्टोका साहित्यानुग्राहीको प्रयासबाट स्थापित **नेपाली साहित्य समाज, टोरोन्टो**ले प्रारम्भमा बसन्त पञ्चमीको शुभअवसरमा कविता वाचन कार्यक्रमको आयोजना गर्ने गन्थ्यो भने विस्तारै विस्तारै नेपाली साहित्यका अरु स्रष्टाहरूको जन्म शताब्दीमा पनि कविता वाचन कार्यक्रमहरूको आयोजना गर्दै नेपाली साहित्यको क्षेत्रमा काम गर्दै आएको पाइन्छ । क्यानाडाको एकमात्र साहित्यिक संस्थाका रूपमा स्थापित नेपाली साहित्य समाजले क्यानाडाका स्रष्टाहरूको अभिव्यक्तिलाई पुस्तकका रूपमा प्रकाशित गर्न **क्यानाडाका अभिव्यक्तिहरू** नामक ग्रन्थका लागि सामग्री संकलन गर्दै आएको छ । हाल गोविन्दसिंह रावत यस समाजको संयोजक हुनुहुन्छ । सम्पर्क : gosirawat@gmail.com

सन् १९८५ अल्बर्टा प्रान्तको क्यालगरी विश्वविद्यालयमा अध्ययनका लागि आएका चिकित्सा शास्त्र विभागका नेपाली विद्यार्थीहरूको प्रयासबाट स्थापना गरिएको **Calgary Nepalese Community Association (CNCA)**, ले नेपाली कला संस्कृतिलाई क्यानाडामा चिन्हाउने र यहाँका स्थानीय पर्वतारोही एवम् ट्रेकिङ्ग समूहको छलफल कार्यक्रममा भाग लिएर नेपाललाई चिन्हाउने काम गर्दै आएको पाइन्छ । [CNCA](mailto:mail@calgarynepalese.ca) ले सन् १९८८ मा भएको शितकालिन ओलम्पिकमा नेपाली कला प्रदर्शनी र नेपाली खानाका परिकारहरूको प्रदर्शन तथा बिक्री गरेर नेपालको परिचय दिने काम गरेको थियो । विस्तारै विस्तारै क्यालगरीमा नेपालीहरूको संख्यामा वृद्धि हुन थालेपछि सन् २००६ को एउटा भेलादेखि यसको नाम नेपाली क्यानेडियन एशोसिएसनबाट क्यालगरी नेपाली कम्युनिटी एशोसिएसनमा परिवर्तन गरिएर डा. विनोद के.सी.को अध्यक्षतामा नयाँ कार्यसमिति गठन गरेको पाइन्छ । यस संस्थाले नै प्रारम्भदेखि नै नवआगमन गरेका नेपालीहरूलाई स्थापित गर्न तथा यहाँ बसोबास गर्ने नेपालीहरूबीच सम्बन्ध विस्तार गर्दै आपसी सहयोगको वातावरण सिर्जना गर्दै आएको पाइन्छ । सम्पर्क : mail@calgarynepalese.ca

सन् २००६ मा अन्टारियो प्रान्तको अटवाका नेपालीहरूको प्रयास एवम् डा. प्रमोद ढकालको सक्रियतामा गठन गरिएको **Canada Forum for Nepal (CFFN)** ले विशेष गरेर क्यानाडामा नेपाल र नेपालीहरूका बारेमा जानकारी गराउन विभिन्न गोष्ठी एवम् सम्मेलनहरूको आयोजना गराउँदै गएको छ । नेपालको सामाजिक, आर्थिक तथा राजनैतिक कुराहरूको समाधानका प्रयासहरू पहिल्याउन गोष्ठी आदि गर्नेकार्यका अग्रसर [CFFN](mailto:info@cffn.ca) ले नेपालका गरिव जनताहरूका लागि जागरण मूलक कार्यक्रमहरू तयार गरेर छलफल आदिको वातावरण तयार पार्ने गर्दछ । हाल डा. प्रमोद ढकाल यस समूहका निर्देशक हुनुहुन्छ । सम्पर्क : info@cffn.ca Phone No. 613 596 6692

सन् २००६ मा अन्टारियो प्रान्तको ब्राहटनमा स्थापना गरिएको **Canadian Newa Guthi (CNG)**, नेवा गुठीका स्थापनाको मूल उद्देश्य भनेको क्यानाडाका नेवारी समुदायलाई एकसुत्रमा बाध्नु रहेको छ । गुठीले नेवारी कला संस्कृति तथा रीति रिवाजलाई क्यानाडामा पनि बचाई राख्न नेवारी चाँडपर्वहरूको आयोजना गर्दै आएको छ । गुठीले नेपालबाट क्यानाडा आएका नयाँ आप्रवासीहरूलाई यहाँको विभिन्न नियमकानुनसँगै डेरा, जागिर तथा अन्य जानकारीका लागि सहयोग प्रदान गर्दै आएको छ भने आफ्ना सन्तानलाई नेवारी भाषाको ज्ञान दिन र क्यानाडामा बसोबास गर्ने नेवारी समुदायहरूको विस्तृत जानकारी राख्ने काम गर्दै आएको छ । सम्पर्क : guthi@guthi.org Phone No. 905 230 1853

क्यानाडाको राजधानी अटवामा अवस्थित **Nepalese Canadian Association of Ottawa (NCAO)**, ले त्यस क्षेत्रका नेपालीहरूलाई संस्थागत सहयोग दिदै आएको छ भने नेपाली चाँडबाडमा भेटघाट कार्यक्रमहरूको आयोजना गर्दै आएको छ । अटवामा विभिन्न कार्यक्रमहरूका माध्यमबाट नेपालीज क्यानेडियन एशोसिएसनले नेपाली भाषा र संस्कृति परिचय

दिदै आएको पाइन्छ । हाल तोयानाथ बराल प्रमुख प्रशासक रहेको यस एशोसिएसनले नयाँ आउने नेपालीहरूलाई व्यवस्थित गरी सहयोग गर्दै आएको छ । सम्पर्क : nepali-ese@nepalese.ca Phone No. 613 725 0202 Ext 342

नेपाललाई चारजात छत्तिस वर्ण भएको देश पनि भनिन्छ । नेपालको पूर्व र पश्चिमको पहाडी भेगमा बसोबास गर्ने जनजातिहरूको आफ्नै भाषा र संस्कृति हुने गर्दछ । नेपालबाट क्यानाडा पुगेका यस्तै जनजातिहरूले आफ्नो कला संस्कृति तथा परंपरालाई जोगाई राख्न विशाल टोरोन्टोको सिसिसांगामा सन् २००६ मा **Nepalese Canadian Janajati Association of Canada (NCJA)**, को नामबाट संस्था स्थापना गरेको पाइन्छ । सिसिसांगामा अवस्थित क्यानाडाको एकमात्र जनजाति समूह तीन वर्षअघि स्थापना भएको थियो । विशेष गरेर जनजाति समुदायका भाषा संस्कृति र परम्परागत चाँडपर्वहरूको संरक्षण र संवर्द्धन गर्दै आफ्ना सन्ततिहरूलाई त्यसबारे जानकारी दिदै जागरुक बनाउन स्थापना गरिएको जनजाति संघले डोल्मा बचाउँ अभियान अन्तर्गत आठहजार डलर भन्दाबढी आर्थिक संकलन गरेको थियो । हाल आइबोर शेर्पा अध्यक्ष रहेको [NCJS](mailto:info@nepalijanajati.com) ले नेपाली चाडबाँड दशैं तिहार र नयाँवर्षको उपलक्ष्यमा विभिन्न सांस्कृतिक कार्यक्रमहरूको आयोजना गर्दै आएको छ । सम्पर्क : info@nepalijanajati.com Phone no.: 905 804 0646

क्यानाडाको मनिटोबा प्रान्तको विनिपेग शहरमा आएर बसोबास गर्ने नेपालीहरूको प्रयासबाट स्थापित **Nepali Cultural Society of Manitoba (NepaliCSM)** ले त्यस शहरका नेपालीहरूबीच आपसी सम्बन्ध विस्तार गर्दै नेपाल र नेपाली संस्कृतिको संरक्षण एवम् संवर्द्धनका लागि विभिन्न कार्यक्रमहरूको आयोजना गर्दै आई रहेको छ । हाल चित्र प्रधान अध्यक्ष रहेको नेपाली सांस्कृतिक समिति मनिटोबाले युवाहरूलाई परिचालन गरि त्यस भेगमा अनेपाली समुदायलाई नेपाली कला संस्कृतिका बारेमा जानकारी गराउन अन्तर्क्रिया कार्यक्रमहरूको आयोजना गर्दै आएको पाइन्छ । सम्पर्क : info@nepalicsm.com

गतवर्ष (२००८) गैरआवासीय नेपालीहरूको संस्था **NRN-Canada** को स्थापना भएको छ । नवराज गुरुङ्गको अध्यक्षतामा स्थापित एन.आ.एन. क्यानाडाले क्यानाडाभरि छरिएर बसेका नेपालीहरूलाई एउटै चौतारीमा ल्याउने प्रयास गर्दैछ । नेपाल बाहिर बसोबास गर्ने गैरआवासीय नेपालीहरूलाई नेपाली सरकारबाट दोहोरो नागरिकताका उपलब्ध गराउनका लागि दबाव सिर्जना गर्न २००३ मा स्थापित गैरआवासीय नेपालीहरूको संस्थाको क्यानाडा शाखाका रूपमा स्थापित एनआरएन क्यानाडामा अहिले क्यानाडाभरीका नेपाली संघसंस्थाहरूको संलग्नता रहेको छ । सम्पर्क : info@nrn-canada.org, Phone No. 647 444 0044

क्यानाडाको राजधानी अटवामा **Association of Canadian Nepali Community (ACNC)**, संस्था रहेको बारे जानकारी भए तापनि यस सम्बन्धमा कुनै सामग्री पाउन नसकिएकोले नाम मात्र समावेश गरिएको छ ।

(लेखक जनसंख्या तथा आप्रवासन क्यानाडा र शरणार्थी बोर्डमा द्विभाषेमा कार्यरत हुनुहुन्छ ।)
(May 14/2009)

ANA IN LAST TWENTY SIX YEARS

By Arun Sharma



26 years ago a group of Nepalis met at Corning NY. The result of that meeting was culmination of largest diaspora organization in North America with its name recognition unparalleled, unsurpassed and unprecedented in Diaspora's history. Its Annual convention continues to draw largest crowd internationally year. Thousands join every year for social and intellectual interactions around July 4th the Independence Day weekend in the USA. Its modest Cultural Center at Lanham, MD brings hundreds of Nepalis every week for various spiritual and social needs. Both are the major milestone achievements for the North American Nepali Community.

The Association of Nepalis in the Americas was formed in Corning in 1983 with Dr. Hari Sharma as President, Dr. Kumud Sharma, Vice President, Secretary, Krishna Manandhar and Treasurer, Amrit Tuladhar and the Executive members at large representing North America were Dr. Kunjar Sharma, Ms. Pramila Upadhyay, Mr. Krishna Nirola, Dr. Vijaya and Mrs. Mohan Shrestha, Ms. Beena Upadhyay, Mr. Veda Joshi, Dr. Shashi Upadhyay, Mr. Nirakar Thakur, Dr. Durga Nath Rimal, Mr. Ganga, Mr. Arun Sharma, Mr. Ananta Baidya and representing South America were Krishna Shrestha.

The objective of the Association is promotion, preservation of Nepali identity and culture, educational assistance and building of Nepali Cultural Center. It has provided notable and remarkable service to the community for quarter of century and continues to do so.

We the members have created history together with a vision of co-operation and camaraderie working together towards these shared goals and objectives while also forging our friendship and identities together. By bringing Nepalis across continents with diverse interests less than one common roof the ANA has provided a largest platform for all to join and share each others ideas and visions in volunteering and philanthropy.

Our Annual Convention: A Landmark in itself

Our Annual Convention event has become a biggest annual meet for Nepali diaspora in North America with international flavors exploring newer frontiers in volunteering, philanthropy, sharing of knowledge and resources along with variety of entertainments catering to the taste of diverse spectrum of peoples and with various roots. The music and the beats are on every year connecting us all too various regional sounds and songs. Since our beginning we have taken the message of friendship and partnership all around the USA from North to South, East to the West and from Mid West to South West, from Canada to California, from Dallas to Denver, Boston to Baltimore to San Francisco we renew and rekindle commitments and mutual friendship every year, year after year.

The Annual convention is typically a three days event while it is fun filled, loaded with entertainment also has intellectually stimulating programs and plenty of volunteering opportunities. A successful convention is a product of hard work and determination of so many people's drive to excel every single year. There are team oriented efforts and goal to excel each year. Various new ideas are encouraged, solicited and implemented to suit the palates of all. These contributions come from large number of people all

across the cities, States along with global flavors.

Since 1993 (Southern California Convention), we have realized reaching out to communities across America is the best way to connect with the diverse and wide spread population of diasporas. With a well defined program and well set format a new team every year is the driver making things happen blending it with local sound beats and taste. It is the local folks who design, organize and put together an excellent show with renewed commitment to quality. Denver 2003 was one of the best examples of newer generation taking charge and putting an excellent show. The 2004 Convention at Phoenix was also led by young folks under the guidance of senior ANA members. Phoenix Convention itself is an example of an efficient Convention by a smallest number of volunteers. Also in 2004 we introduced NRN Movement in North America first of its kind with a resounding success. Boston in 1989 was the first Convention where the idea of adding intellectual dimension in the form of forums came into being for the first time in our history. Los Angeles 2007 proved to us we can fill the hotel with enthusiastic crowd, put together a quality program all led by young local team blended with efficiency and style with some profit for our philanthropic needs. Many younger folks continue to come up with newer ideas and jumping into the frays of action. We seize their energy, drive and the enthusiasm to translate into a meaningful actions year. Every year we energize, electrify and galvanize large numbers of volunteers around various part of America and bring it all together to a new spot with a renewed spirit. That in essence is our recipe! A winner's credo!!

We thank all volunteers who have given a hand, and made this organization bigger and better with innovative ideas, hard work and dedication. Without there endless efforts, tireless work, spirit, energy and enthusiasm we would not be celebrating our communion today. We share our vision and dreams with all who came forward to be a part of this ongoing journey of excellence and perfection which is a never ending journey.

And this year we come to the crown jewel city of San Francisco in the background of beautiful Golden Gate Bridge, Sausalito, Berkeley, Monterrey and Big Sur. Be sure to enjoy the splendor of beauty, white sandy beaches the beautiful Carmel by the Sea and 17 mile drive while visiting this spectacularly beautiful part of the country.

Let us dance to the beats of music, let us mingle, and enjoy the cool breeze of Pacific Ocean. Let us have fun in and around Oakland, San Francisco, California. Let us be part of ANA 2009. Let the celebration continue!

"Evolution of ANA"

-Roger Adhikari



As, we are about to celebrate the 27th birthday, as well as, the traditional July fourth convention of the "Association of the Nepalis in America" (ANA), it may be the best time to look into the evolution of the organization which has been undoubtedly a big part of the lives of many Nepalis in North America for over two and half decades.

In the fall of 1983, a good friend of mine, then a deputy permanent representative for the U.N, Mr. Yadav Kant Silwal, asked me if I was interested to go to Connecticut (Hartford) to celebrate Dasain with his family. He also told me that the celebration was being organized in the

University of Connecticut Campus by an American professor Dr. Pfau and his Nepali wife Gita and there will be hundred or so other Nepalis from Washington DC to Boston area as well. I took upon Yadav Dai and Bhauu's offer and went to Connecticut with them and their children. The event was organized very well. The organizers had made every attempt to make the event as close to Nepali Dasain as possible. They had made Khasi ko Masu, Aloo ko achar and even sel roti. They had also arranged for a Pandit ji, Surya Mohan Adhikari, (cousin of late Prime Minister Man Mohan Adhikari) to put Tika and Jamara on us. The celebration also included the typical outdoor activities, as well as, the cultural program. It was the best Dasain I have had in almost three years of living in the US. Sometime after the food and outdoor activities bunch of people sat in a hall to talk about Nepali organization. Being young and new in America, I quietly listened to the older (they were lot younger then than I am today) folks, who were talking about the importance of Nepali children being able to speak Nepali and understand Nepali culture. They were talking about the organization they had recently created to promote such goals. Apparently, they were talking about ANA. Although my memory is fading because it happened so long ago, I still recall some of the people that were present at that meeting. They were; Dr. Hari and Indira Sharma, Dr. Kamal and Jyoti Pathak, Dr. Amar and Mina Giri, Mr. Kunjar and Caroline Sharma, Mr. Parimal (Bishnu) Poudel and many others who have come to known as the ANA founders.

Since my very first exposure with ANA in Connecticut, I have made every effort to participate in the July fourth ANA convention, an event as popular as "Yankee Doodle" and "apple pie" for Americans as it has been for the Nepalis living in America. The early conventions were organized by the founding members at their homes and thus were more like an event than a convention. But again, back then there were only about 200 or so people all together in the east coast, whose sole purpose of creating ANA was for preserving Nepali culture for their children and build relations with other Nepalis in America. Therefore, neither they needed the fancy Hotels nor then it was economically feasible.

Although, by and large July fourth ANA convention remains as a platform to bring large number of Nepalis in one place, an event for social interaction. To a lesser degree and especially in recent years, it has also become a venue for a serious debate and discussion on important issues, such as, hydro power, Technology, economic development, democracy and etc. With over one hundred fifty thousand people of Nepal origin (PNO), the United States of America has become a microcosm of Nepal. It's not unlikely to find as many Nepali ethnicities and political views in the United States of America, as one would find in Nepal.

In Northern California, where the Nepali population is from eight to ten thousand, there are over dozen Nepali organizations representing various interests, ethnicities and political views.

While newer and local organizations like Nepal association of Northern California (NANC) and Nepali Association of Southeast America (NASEA) has been successful in catering services to their niche constituency, so far none have risen to the level of national organization like ANA.

However, past may not always be the indicative of the future. If ANA is to maintain its future status as the dominant national organization, it must reinvent itself to accommodate the emerging demand from the new quarters of the Nepali Diasporas. Such recognition and demand base reinvention may offer new opportunities for ANA to represent more Nepalis than ever before and secure future in America. If not, it will fade to oblivion, like many giant American companies once known as symbol of America.

Non-resident Nepalis (NRNs) for Nepal and the Nepalis

by Ram Pratap Thapa, Vice President, NRNA & President, German-Nepal Friendship Association



From *karmabhoomi* with love and gratitude

The wise tell us that we must remember where we came from and where we have been in order for us to reach where we want to be. As I was preparing to go to San Francisco to attend the 27th annual *Association of Nepalis in Americas Convention 2009*, where I was to talk about the Non-resident Nepali Association (NRNA), I found myself reflecting on how NRNA and its mission grew out of the deep-seated need and desire of non-resident Nepalis (NRNs) worldwide to have a vehicle for staying connected and for doing something for their *maatribhoomi* (or *janmabhoomi*; place where one was born) from their *karmabhoomi* (place where one lives to earn a living). NRNA's mission, accordingly, reflects our need to operate in both these spheres. I recalled restating in a recent interview to a journalist that NRNA's achievements in the six short years since its founding have been phenomenal but that there still remain many important things for NRNA to accomplish on behalf of all NRNs and for the benefit of Nepal and Nepalis.

Envisioning and conceptualizing NRNA was challenging as well as exciting, but actually founding NRNA proved to be a much more daunting and demanding task beset with obstacles. Fostering NRNA into a living, functioning and effective organization and keeping it on track have been even more challenging -- although, at this point, in the rear-view mirror of time, as it were, the struggle for NRNA and, in turn, NRNA's struggle on behalf of NRNs worldwide can seem less than they really were.

NRNA was born at a time when Nepal was in the grip of turmoil and armed conflict. When a group of us from around the world, under the leadership and coordination of the current and founding President Dr Upendra Mahato, began discussing the formation of NRNA and preliminary plans for organizing the First Global NRN Conference in 2003 in Nepal, which would serve as the launch pad for NRNA, we received mixed reactions and questions about our timing and venue for the event in view of the state of conflict and unpredictability in Nepal. The need for an NRN organization and the desirability of a conference, however, were never questioned. We faced a tough decision situation: when was the country returning to normal, could we wait for some elusive "auspicious moment" in the future, and why not now?

One of our colleagues in the United States rescued us -- unintentionally and unknowingly on his part -- from our decision dilemma: he told us firmly, I recall vividly, that he would participate in the conference and support the launching of NRNA only, and only, on condition that his personal safety in Nepal was absolutely guaranteed. This seemingly rational, albeit selfish, stand provoked a simultaneous, rather strong reaction among several of us: *If 23-million Nepalis are living and working in Nepal under the current conditions, how can we, as Nepalis, even*

think of asking for guaranteed safety to visit our own motherland? and so forth. This pushed us to the decision point: the conference would be organized and NRNA launched. The rest is history, as they say. To be sure, the situation in Nepal was extremely tense and volatile, and security, a major concern. Yet the conference was a big success and NRNA was officially launched (<http://www.nrn.org.np/>).

For *maatribhoomi* and all her children

Undeniably, NRNs in various parts of the world were feeling a strong urge to do something for their *maatribhoomi* Nepal and the Nepali people, to give back, to help out – without expecting anything in return, out of a sense of duty and gratitude. A Nepali -- no matter where his/her *karmabhoomi* is, no matter when he/she left Nepal, no matter what propelled them out of the country – remains forever a Nepali at heart. We need only close our eyes and feel our hearts to realize this. After all, *janani janmabhoomischa swargaadapi gariyasi* (mother and motherland are dearer than heaven). The huge support we received from NRNs everywhere and the larger-than-expected turnout at the conference convinced us that we had made the right decision at the right time. Nepali press welcomed the conference and the launching of NRNA and supported our effort in positive and encouraging terms. Many civil-society, political and government leaders, business people, academics, professionals and ordinary Nepalis in the country expressed their strong support for our efforts. Especially important was the maximum possible support we received from the Federation of Nepali Chambers of Commerce and Industry (FNCCI).

Undeniably, and not unexpectedly, however, many Nepalis came forward expressing their doubts and suspicions about our motives and intentions. Some did not seem to appreciate our interest and even presence in our motherland. To these, the NRNs and their NRNA had ulterior motive and hidden agenda. Many prejudiced views about NRNs and stereotypical biases were expressed, for instance: “NRNs want *dubai baatmaa laddu*” (have their cake and eat it too); “NRNs are here just to take what advantage they can”; “NRNA is only for business people with vested interests” and so forth. To all doubting Thomases, our short and sweet, yet respectful, response was to point up NRNA’s motto *for Nepalis by Nepalis* – not more, not less – and ask to be judged by our action. Among the NRNs, however, there did not seem to be any doubt or ambivalence about the purpose of our meeting, the mission and goals of NRNA and our legitimate interest in Nepal and Nepalis.

Doubts and suspicions about NRNs were outweighed by the welcome and support we received. An example of the press support for our effort was an analytical report in the prominent weekly *Nepali Times*. After analyzing NRNA’s mission, goals and programs and activities, the report concluded that the organization’s success was assured largely because of the direct involvement in it of a few “veteran NRNs.” The veterans referred to included Dr Upendra Mahato and Jiba Lamichhane from Russia, Sharada Thapa from the US and Naresh Koirala from Canada and others. Their conclusion has been proven right.

A long way in short years

At the age of six, NRNA is a young and growing organization. Yet it has come a long way and made impressive gains toward realizing its mission and goals. It already has a long list of accomplishments, in which every NRN can justly take pride. NRNA has served as a networking mechanism for NRNs everywhere and between NRNs and Nepalis in Nepal. An active, functioning NRN National Coordination Council (NCC) each has already been established in 48 countries. Various NRN-funded charitable projects in Nepal have been com-

pleted -- others are in progress and still others are in the pipeline. For example: a *kriyaputri-bhawan* (main mourners’ shelter), a *briddhaashram* (old-age home), schools, colleges, libraries, flood-relief support. NRNs have invested in Nepal in key sectors, such as banking, hydroelectricity, health and medicine, and technology. NRNs are receiving well-deserved recognition in national development arena. NRNA’s long and hard campaign has led to major amendments to labor and NRN-related laws and rules and regulations. We have made incremental yet substantial gains toward dual citizenship (or comparable status) for NRNs. Again, we have many challenges to meet and a long way to go before we reach our goal – for NRNs, for Nepal and for all Nepalis.

NRNA: onward and upward!

NRNA must continue growing into an even more capable, vibrant, democratic and transparent, organization that can effectively and proactively serve the interests of all NRNs. It must be agile enough to adapt to changing interests and needs of NRNs and the changing circumstances in *maatribhoomi*. It must strictly maintain its nonpolitical, nonpartisan nature and status. NRNA’s path forward, as identified by its mission and goals, can be summarized as: (1) supporting *maatribhoomi*’s development and the improvement of the quality of life of all Nepalis; (2) supporting NRNs in preserving their heritage and in improving their quality of life and working conditions in the *karmabhoomi*; and (3) ensuring NRNA’s sustainability, which is also necessary for achieving (1) and (2). These three tracks are necessarily interlinked and complementary and must be pursued faithfully, vigorously and simultaneously in a balanced, systematic and accelerated manner. The path ahead is grounded in broad principles and realistic programs that are important to NRNs and offers flexibility and adaptability. NRNA must (a) always retain the NRNs’ trust and confidence and (b) succeed in winning support, cooperation and facilitation from the government of Nepal and the Nepalis.

NRNs constitute an increasingly important constituency of the government of Nepal and they must not be treated as ordinary tourists or casual visitors in Nepal. Their special relationship with the country must never be compromised. NRNs must be able to travel to their *maatribhoomi* freely, and as often as they wish, without the inconvenience of visa or limitation of stay. This is key to helping NRNs to maintain their socio-cultural, religious and linguistic heritage in their *karmabhoomi* and, at the same time, to encouraging and enabling them to come to Nepal and invest their money, insights and experiences there. As the global NRN community expands, and as it matures, its remittances to and investments in Nepal will naturally grow. The value of this to Nepal cannot be exaggerated. It is crucial that NRNA carry on its campaign to secure full dual-citizenship rights or equivalent thereof, under whatever legalistic designation, for NRNs. NRNs’ citizenship in their *maatribhoomi* is sacred and must always remain intact -- regardless of where their *karmabhoomi* is or what other citizenship(s) she/he has. This is what will encourage and enable every NRN to meaningfully contribute to the ongoing construction of a *sundar, shaanta, bishaal* Nepal (envisioned long ago by Mahakavi Devakota).

Finally, a major service NRNA provides for the benefit of both the global NRN community and the Nepalis in Nepal is the regular global NRN conference, followed by the regional NRN conference. Preparations are underway for the Fourth NRN Global Conference to be held October 13-15, 2009 in Kathmandu. The primary forum for information exchange, serious discussions and networking for NRNs, the conference is where the global NRN community meets the Nepalis. Opportunities to be involved in NRNA activities are best explored there. If the past conferences are any indication, the upcom-

ing conference will be a phenomenon, a major *mela*, that no NRN should miss (registration form and additional information available at <http://www.nrn.org.np/>). As a member of the Conference Organizing Committee and an executive officer of NRNA, I extend my warmest personal invitation to each and every NRN to come participate in this important event.

Bay Area Nepalese Practice Community Health



- Adam

Living as an expatriate far from home has its many challenges. There are language and cultural barriers that must be overcome in order to meet the needs of social inclusion. Furthermore, the threat of financial instability can be overwhelming. However, taking care of our personal health is often the most challenging of all. Here in the US, this is compounded by a national health system which is both unaffordable and impersonal. Therefore, it's no small wonder why those who immigrate to the US are least likely to seek medical attention or healthcare advice. Most immigrants wait until it is too late to treat a medical condition and, instead, suffer from easily preventable diseases like high-blood pressure, Diabetes, and Tuberculosis. The US-Nepali community is beginning to understand these risks, and have begun to organize their members around such issues.

One San Francisco Bay Area – based Nepali organization, called Sahayeta.Org, has wasted little time in addressing local Nepali health needs. Founded just one year ago, in the living room of a San Francisco apartment, a small handful of young Nepali expats decided it was time to provide advocacy and support for recently settled Nepali immigrants like themselves: students, hi-tech professionals, healthcare providers, and restaurant workers.

Their most recent event took place at the Davis Street Family Resource Center in San Leandro on April 5th. In partnership with Davis Street Family Resource Center, the New Comers Health Program and Samuel Merritt University School of Nursing students and faculty, Sahayeta.Org organized a Health Fair for the Himalayan Community. It was funded by a DJ night held by Sahayeta.Org one month prior and a grant from Samuel Merritt University. In attendance were not only uninsured Nepali immigrants, but members of the Tibetan and Bhutanese communities, as well. To the surprise and joy of the organizers, over 100 individuals came looking for health care services that day. From 9 am to 5pm, nursing students, practitioners and one Nepali physician, Dr. Sidhartha Gurung, thoroughly screened each patient. For the majority of those seen, this was a new experience. According to key organizer of the event and nursing student at Samuel Merritt, Nisha Thapa, “More than fifty percent of the people we saw that day had never been seen by a [health] provider before.”

Health fairs are an invaluable resource for uninsured individuals who get the opportunity to discuss their conditions with and get advice from health professionals. However, this event was more comprehensive than the average health fair. Patients not only received medical screening but treatment as well, including prescriptions for medications, all without expense to the individual.

A Deeper Understanding of Health

Another significant element of the health fair was its attention to cultural sensitivities. Sahayeta.Org members personally provided transportation, interpreters from Sahayeta.Org and the Tibetan community ensured that each patient could clearly explain to and understand the providers, and a private room was designated for lessons on self-administered breast exams. While waiting their turn to be seen, individuals enjoyed some traditional Nepali food, watched a live traditional Nepali dance performance, visited nutrition exhibits around the office and enjoyed an amusing theatrical performance which portrayed the life of a young Nepali immigrant (played by Sahayeta.Org President, Ashish Hada) in grave danger of eating his way into Type II Diabetes. Such an approach to healthcare humanizes the experience for the patient. Thapa warns against the limits of a “White Coat Syndrome” in which healthcare providers lose sight of the actual individual when focusing in on isolated medical conditions. She believes that “...health needs to be in sync with the community, with the culture, the food, dance and activities.” Health needs to be just as much a part of life as everything else; and it can be as we become more educated on daily health practices and prevention techniques – such as eating well, exercising and self-administering exams on our own bodies.

Moving Forward

Though the health event was considered a success, it has not officially ended. Free follow-ups with patients are still being conducted both over the phone and in-person. One residual result of the fair was the birth of new alliances made between the Nepali and Tibetan communities. Another joint event is being planned for October, one which aims to focus more on the issues of Tuberculosis. It is likely that the October event will be even bigger in size and scope than April's as the partnership is working on receiving state assistance from Sacramento to help fund it. In the meantime, Sahayeta.org continues to provide advocacy for Nepalis living in the Bay Area on immigration issues, health needs, social and business networking, and a variety of other social services.

Can the Nepalese unite?

By - Mani Nepali Paneru

President, Nepal Association for Global Cooperation (NAGC)



“Can the Nepalese unite?” It is a burning question of the day and a very painful question. There is grave accusation that the Nepalese people can never unite for their benefit. There are still more serious accusations that it is customary for a Nepali person to pull the legs of others if someone makes a progress. The leg pulling can be done physically with terror and violence, politically with mudslinging and spiritually by heart-rending bitter remarks, which can be fatal to some simple hearted good people.

When we are talking about unity, we are talking about Nepalese unity nurtured by patriotic inspiration. The Hindu Scriptures have clearly declared “Sanghau Shaktai Kalau Yuge” which means only organized institutions can enjoy power. But hardly have the people in the Sub Indian continent assimilated this universal truth of the age. Nationalist movements in Italy, Germany, France, USA and many other old and young nations have highly benefitted with this great message. Probably the best example is the nation of Israel which emerged after World War II and has not only sustained many internal and external storms but also created a heaven in the desert.

I am reminded of beautiful expression that Nepal is an example of “Unity in diversity”. The author of Nepal said it is a beautiful garden of four casts and 36 sub-castes. The reality of today unfortunately, is far away. When we talk about patriotism and nationalism today in Nepal or among Nepalese community, either they laugh it out or quickly brand it to some hidden political group.

It is high time for the Nepalese to rethink their conventional life styles and wake up from their slumbers. We need to prove the world that WE CAN REALLY UNITE. We all have a common dream for a peaceful and prosperous Nepal. We need to take strong precautions to focus on our destiny even if we have some differences among us. Uniqueness is the essence of human beings – being open to differences is a sign of maturity. We must be wise enough to respect each other's differences and unique ways and values.

All the Nepalese around the world can unite on the basis of common interest, national sovereignty, integrity, inclusive democracy and social justice.

We should aim to preserve and promote Nepalese unity, identity and culture among Nepalese, friends of Nepal and those interested in Nepal. We also should seek to encourage cooperation, goodwill and mutual support among Nepali residents around the globe. I strongly feel that Nepalese can unite on the ground of national integrity provided we refine Nationalism. Perhaps like the one below.

“Nepalese Nationalism is an unconditional love, loyalty and devotion to our motherland, Federal Democratic Republic of Nepal, interwoven within the socio-cultural, ethno-religious complex; it is a voluntary sacrifice and obligation of our being to pay back more than given to us; It is a dream for a new powerful, prosperous nation with unfailing peace liberty and justice for all, realized collectively with fully inclusive democracy; it is an opportunity to reach far beyond our circle of family and friends; and our responsibility to act in such a way

Nepal Forum, ANTA Forum and Green Forum - 2009 Supplement

Nepal Forum—Saturday July 3, 9.00 AM- 11.30 AM, Oakland, CA, USA

Theme: Present Constitutional Crisis, Political Instability, Nation-state in Crisis and Challenges, Governance, Conflict Resolution, Peace and Construction in Democratic Nepal (The Search for Identity, Justice and Fairness in New Nepal)

Moderator—Mr. Arun Sharma

Arun Sharma, ANA Life Member had key roles in several past Annual Conventions including coordinating Nepal Forum for last two decades and related publications.

He has engineering and law degrees. With fiction writing he explores human dimensions.

“Exploring beyond (science) is fun in itself.”

Introduction

Post Jan- Andolan II era in Nepal has created numerous opportunities and challenges along with rising expectations of people that needs addressed. The Madheshi, Janjati, women's movement has become central and pressing issue to finding solutions to the demands for justice, equality, a federal structure and a meaningful devolution of power to all Nepalis. Additionally, the present political situation including Constitutional crisis in Nepal requires an urgent review, analysis and resolution for a “New Nepal”. We have chosen “Present Constitutional Crisis, Conflict Resolution, Peace and Construction in Democratic Nepal” as the central theme for this Forum. The participants in this forum will discuss Nepal's present struggles for peace process, Madhesh and Janjati demands; the need for an inclusive democracy and deliberate recommendations to resolve the on going crisis with a focus on approaches to federal structures. The forum will review the reasons for conflicts, analyze possible resolution scenarios make an attempt to understand the perspectives of various protagonists along with alternatives and recommendations.

This ensuing inter-political Parties conflicts have progressively intensified and adversely affected everyday life in the country including governance, stability and progress on the framing of the new Constitution the reason for the existence of the elected Assembly. The people's political will and aspiration for dignity, equality and justice- political and economic will be explored to find longer range solution for peace and social harmony.

The panelists on this forum will briefly remark on topics, explore the causes of the present complexities and suggest how to meet people's expectations, contributing social and economic and historical factors adversely impacting trust and harmony among the peoples. The political, legal, social, economic inequalities will be analyzed. The session attendees will engage in the wider discussion of the topics with the panelists.

We invite you to actively participate in the discussions. Our objective is not only to analyze the situation, but also to recommend feasible solutions to resolve the Nepali quagmire brought about by continued ongoing culture of conflicts. We urge you to join us and offer your insights and your approach to the conflict resolution. We request to engage and become part and process of finding solution protecting various regional, ethnic interests yet keeping the nation and the people together.

ANA intends to record and forward the proposed recommendations to Nepali stakeholders, including political parties, government, and civil society. ANA also plans to widely publicize them in national and international media, and circulate copies to Nepali policy makers

Nepal Forum theme is enclosed but will continue to get revised as the situation at the ground changes. At present we plan to focus on:

- Federalism- options and concepts
- Constitution- features and challenges
- Nation-state- challenges and opportunities
- Present complexities- challenges and resolutions
- Madheshi/Janjati marginalized Nepali's issues- Inclusive Democracy
- Democracy in Nepal
- Legal aspects of marginalization process; historical perspectives and remedies
- Review of constitutional development
- Issues/perspectives on Economic Development
- Knowledge and Technology Transfer
- Volunteering/Philanthropy
- Viable solutions-alternatives
- Questions/answers/discussions
- Solutions-Resolutions

ANTA FORUM (Moderator—Mr. Ratan Jha)

Born and brought up in Sisautiya, Sarlahi, Mr. Ratan Jha came to the United States in 1991. Prior to coming to America, he attended ASCOL for PCL followed by VRCE, Nagpur (now an NIT) under Colombo Plan. Mr. Jha obtained a Master's degree in Civil Engineering, from the University of Oklahoma, Norman. He worked for 8 years for the State Govt. of Texas (TCEQ) in Austin before moving to Houston, TX to work for a premier land development company. Currently, he owns his own real estate company (Global Royal Investments, Ltd), and is involved with development consulting, land development and construction in the US, Nepal and Middle East.

- Affiliations: Founding President, ANTA (www.terai.org)
- Co-Chair - NRN-NACC (2006-08)
- Treasurer - NAC (2005-2007)

Introduction

The **Association of Nepali Teraian in America (ANTA)** is a non-political and non-profit organization registered with the State of Texas. ANTA was formally launched at the ANA Convention of 2005 held in Dallas, Texas.

ANTA was formed to promote Advancement and Awareness of the Teraian's Identity, Linguistic and Cultural heritage, and facilitate close ties, cooperation and networking among Nepali Teraians in North America. It will also promote cooperation and strengthen ties with other Nepali Organizations in North America. By cultivating closer relationship with different organizations, ANTA seeks to promote harmony, better cooperation and greater unity amongst all people of Nepali origin living in North America.

The proposed **Nepal - ANTA** joint forum at the ANA Convention in Oakland, CA is in line with and a clear exhibition of ANTA's

integrative approach to foster unity among members of Nepali diaspora in the USA.

Green Forum (Moderator—Netra Chettri)

Netra holds a Ph.D. in geography with a minor in demography from Penn State University, and is currently an Assistant Professor at the Arizona State University (ASU). His academic research revolves around the issues of human dimensions of climate change which is based, in part, on his decade long experience in natural resource management and development in Nepal and India. He is one of the contributing authors to the Fourth Assessment Report (AR4) of the Working Group II of the Intergovernmental Panel on Climate Change (IPCC), which was also the co-recipient of the Nobel Prize for Peace in 2007. Netra is an active member of the Nepali community in Arizona and is involved in organizing interaction forum (Chautari). Netra was also the President of local Nepali organization – NAFA – from 2007 - 08.

Introduction

Over the course of the past two decades, global warming has been presented as one of the most challenging and complex environmental problems of modern times. Human activities such as emissions of greenhouse gases (GHGs) from automobiles, industrial activities, and agriculture have been identified as the primary cause. Efforts to reduce GHGs have prompted new thinking about the value of living more sustainably or as it is becoming more commonly referred to as - green living. The term green living is associated with the human choices that are environmentally friendly and non-polluting. It encompasses ideas about sustainable living including how to reduce our environmental footprints at home and at work. It is also about the notion of building a green community.

During the upcoming annual convention of ANA 2009 we are creating an environmental forum called the *Green Forum* to shed light on how green living can be achieved in the changing global scene and what it means in the context of Nepal's development. The forum will include two overarching themes: a) Opportunities and Challenges in Greener Nepal, and b) Innovations and Green Entrepreneurship. The first theme will include scope and opportunities of living sustainably through environmentally sound and socially just community development in Nepal. This will also include discussion of alternative energy that are considered to be environmentally friendly, e.g. geothermal, wind, solar, hydro, and biogas. The second theme will be about emerging and appropriate environmentally friendly business models and technologies. This theme will also showcase models of socially responsible innovations and their value in Nepal's development.

The *Green Forum* will also serve as a platform for networking and sharing ways to: (a) explore means for creating a robust dialogue on ideas about green living among Non Resident Nepalese and the stakeholders involved in green programs in the country; (b) catalyze public-private partnerships that will lead to increased deployment of clean energy technologies; and (c) discuss how green energy might improve the health and quality of life of women, children, and marginalized sector of the Nepalese society.

As a convener of the Forum, I request all interested individuals to take part in this unique opportunity. If you have expertise in this field, I encourage you to be part of the panel. If you are an interested individual, we welcome your contribution through your participation. For more details contact: nbc105@yahoo.com.

Review of Nepal's Constitutional Development

-Rudra Sharma

Nepal's present constitutional development can be analyzed in comparison to the constitutional developments of the United States of America including constitutional practices in other parts of the world. Nepal is now facing similar kinds of problems to draft a new constitution as the Americans were doing when they drafted their constitution for the first time some 222 years ago. A lot of compromises and patch workings were done there. Nepal's present constituent assembly also seems to do a similar kind of compromises in course of drafting a new constitution.

"Legislation is a murky brew, a product of hundreds of compromises – big and small." - Barack Obama in his book *The Audacity of Hope*

So is the Constitution or Constitution making process is more complex than a legislation. Therefore, it can easily be assumed that a Constitution is never perfect and it develops in course of time. It is said every generation has a right to write a Constitution of its own. When George Washington made the US constitution and it was signed on September 28, 1787, they could not decide on the most prominent issues of sovereignty and slavery but they signed the constitution and saved the nation from falling apart. The subsequent civil war decided on the pending issues of sovereignty and slavery. The US constitution has been amended 27 times and the Supreme Court changed the path of the government several times how to use and make interpretation of the Constitutional phrases and wording, so developed the US constitution.

As the fundamental law of the land, a Constitution does always consist of the supreme guiding principles of each and every country. Nepal has had five or six¹ constitutions in its short constitutional history of modern period starting from the time a little earlier of the 1950 revolution for democracy. The US constitution is the first written constitution (entrenched Constitution) of the world whereas the United Kingdom (UK) from where the drafters of the US constitution brought the constitutional principles does not have a written constitution as of today. But still, the UK does have a constitution, unwritten (unentrenched) though. The US has a tiny constitution (the basic constitution is in 20 pages pocket size in less than four thousand words, original seven articles and now 34 articles including the amendments) and the US constitution has enabled the US to become the most prosperous & advanced country of the world whereas some countries like India have very big document of Constitution with 395 articles, 10 schedules and three appendices. The proposed Constitution of Europe has 450 pages. The Chinese Constitution has 138 articles but it is two to three times small than the 1990 Constitution of Nepal.

About 170 countries in the world have a written document called Constitution starting from US Constitution in late eighteen century to the latest Constitutions of Iraq, Afghanistan and Nepal's interim Constitution itself. We can consider them in the following seven waves of Constitutional development.

- I. The first wave of constitution making came in 1780s when the constitutions of some countries like United States, Poland and France were made.
- II. The second wave came after the 1948 revolution in Europe, more than fifty countries of the world which were involved in the revolution adopted constitutions.

- III. Third wave of constitution making came after the World War I when the newly created or recreated nations like Poland and Czechoslovakia made Constitutions.
- IV. The fourth wave of constitution making came after the World War II when the defeated nations like Japan, Germany and Italy adopted new constitutions.
- V. The fifth wave concerns with the breakup of the British and French colonial powers. South Asian countries like India, Pakistan, African countries like Ghana, Nigeria and many other countries adopted Constitutions in this wave. Nepal's Constitutional development in 1947 and 1959 also falls under this wave.
- VI. The sixth wave of Constitutional development comes after fall of dictatorship in Southern Europe in 1970s. Portugal, Greece and Spain adopted new democratic constitution in this period.

Considering the above mentioned waves of Constitutional developments, a basic paradox appears that the work of Constitution making process starts at the time when the conditions do not prevail to draft a good constitution. The task of Constitution making emerges at the time when a crisis is pending whereas a Constitution which is written for an indefinite future could be done at the time when a crisis is not pending. My point here is that constitution is made and developed in accordance with the historical development of a nation to meet the prevalent needs of a particular nation. The patterns of Constitutional development shows how the constitutions were developed all over the world and how they are being developed now.

Eight patterns of constitutional developments

- I. Commonwealth pattern - This pattern is based on the 16th century ideas of constitution developed in Europe particularly in United Kingdom. This pattern focuses on constitution as a covenant establishing a civil society and setting forth its frame of government. More clearly, this is the oldest pattern of constitution and constitutionalism. This pattern was followed when a nation was to make a constitution after being free from a tyrant ruler, tyrant king or after being free from a colony. So, these Constitution focused their attention to extract power from the tyrant ruler or king or colonial power or to people's representatives. Putting it in more simple way, it can be said that the Constitution of this pattern attempt to transfer the power of the king to the parliament.
- II. Commercial Republic Pattern – After the power was transferred from the king to parliament, different interest groups present in the parliament or those interest groups who had access to parliament had to share power among them. So, this has second stage of maturity in the constitutional development. The constitution of Illinois is an example. When people from coming southern part of US became assertive on their issues, this pattern worked there. If a country is influenced by different issues at the time of making constitution, then this pattern applies.
- III. Contractual Pattern – When a constitution of a nation is disrupted after a civil war or rebellion, then this pattern applies to patch up the disgruntled forces. After the civil war, the US constitution appears to follow this pattern. Nepal's present interim Constitution also falls under this pattern since the interim Constitution is a contract or compromise between the erstwhile rebels (Maoists) and the erstwhile government.
- IV. Civil Code Pattern – When a lot of issues come to the floor at the time of making constitution, then people may like to ensure their likes and dislikes by writing everything detail in the constitution. European countries and the countries with common law tradition happen to be nearer to such kind of constitution. Louisiana, USA also has such type of constitution. Nepal's Constitution

which is being drafted now may apply this pattern since it seems at the Constitution making process that everybody wants to put everything in the Constitution.

- V. Frame of Government Pattern – A constitution of this pattern is of moderate length. The constitution straightly focuses to establish a frame government and rest of the things are entrusted to the government itself. The constitution of USA is an example.
- VI. Managerial Pattern - This is the latest pattern in the constitutional development. This constitution is concise and broadly grants the power to the local government focusing on natural resources conservation and social legislation. A constitution of federal structure falls under this category. The newest states of USA, Alaska and Hawaii also follow this pattern in their constitution.
- VII. Special Constitutional Pattern – It is generally supposed that a Constitution provides to establish a government and run the government. Means, a state is already there and the constitution gives the rules to run the state. However, this does not come true sometimes as the Constitution itself need to create a nation apart from giving the rules to run the nation. Such Constitutions are special Constitutions. Before the US Constitution was made there was no United States of America, the Constitution created it. In Nepal, there was old Nepal when the 1990 Constitution ended. On the basis of this interim Constitution, the Constitution which is being drafted now needs to create a new nation which is popularly called new Nepal.
- VIII. Super-national Constitutional Pattern – Some organization or entity which are above nation, are also have or trying to have Constitutions. For example, the European Union, World Trade Organization. So, there may be Constitutions of different levels like super national Constitution, national Constitution and State Constitution.

It is not easy to answer as to which pattern Nepal's constitution follows. It can be said, however, that the new constitution to be made need to follow the sixth and latest pattern since Nepal's new constitution has to deal with federalism and newly emerging issues including the management of natural resources and conservation of nature. However, we can analyze the Constitution with some other patterns too. HoHHEven as Nepal's past constitutions may seem to have followed other patterns like the II, III and IV patterns, Nepal's all past Constitution's were patently or latently following the first pattern.

When the government of Nepal Act was made in 1947, it focused on transferring the power of Ranas to the people whereas the same task of transferring power from King (previously Ranas) remained unfinished till the interim Constitution was made in 2007 after the people's movement II. It might seem in surface that Nepal's constitution made in 1990 was following the pattern II. But, it was not true if we look in deep because the task of transferring power from the king to people was not completed till then. That's why the 1990 constitution failed. It seems that the present interim constitution of Nepal 2007 follows the III pattern since it is a contract between the erstwhile rebels and the State. Whatever pattern a constitution may follow, a constitution must answer the question why a Constitution is all about? Or, why we need a Constitution exactly.

Why Constitution

A Constitution is supposed to provide for the following things.

- A. Authority of Government
- B. Validity of Government

- C. Continuity of Government
- D. Constitution creates the institutions to implement the constitution and enforce the law made in accordance with the constitution

Constitutionalism

Constitutionalism is the basic idea that a government runs in accordance with the constitution. If anything wrong happens to be there, the wrong will also be corrected in accordance with the constitution. There are two ways to check such wrongs.

- A. Legal Constitutionalism – The courts look into something and determine whether something is done in accordance with the constitution or not. If something is not done in accordance with the Constitution, the Court directs the wrong doer to correct and also punishes the wrong doer for the wrong.
- B. Political Constitutionalism – The electorate or voters periodically look into something whether something is done in accordance with the constitution. If the electorate (voters) find it that something is not done in accordance with the Constitution, they direct/punish the wrong doer through the process of vote.

Contents of Constitution – A concept, word, phrase or clause once incorporated in a Constitution changes its meaning and use in course of time. For example, only a lesser percentage of US population was eligible to vote when the US Constitution was ratified since women and slaves were not eligible to vote at that time and it was not illegal in accordance with the erstwhile 'equal protection' clause of the Constitution. Over the years, the same clause provided immense right to the women and black people. Further, it is the same 'equal protection' clause of the US Constitution that provides for affirmative actions for women. Further, there have been very long debates under the same 'equal protection' of the US Constitution on same-sex marriage and some states have already legalized the same sex marriage. Sixty years ago, there were separate schools and separate tabs for blacks & white in US and it was not illegal at that time. Now, the changes and the meaning of the same wording 'equal protection' clause of the US Constitution has come a long way.

Nepal also now has emerging issues that need to be addressed in the Constitution that is being made. Federalism, right to self determination, representation, monarchy so on and so forth are the impending issues to be addressed. Some of the issues or most of them were there in the previous Constitution too. But, they are now need to be addressed in accordance with the changed context as the meaning of the same concept and practice of the same can be changed discussed in the aforementioned US practice.

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About the Author

LL.M, UoP, McGeorge, California, LL.M (TU, Nepal). Advocate, Supreme Court of Nepal. Writes for the American Chronicles <http://www.americanchronicle.com/authors/view/3932>. He can be reached at rudralawyer@gmail.com.

Nepal's Democratic Transition after the First Civil-military Row

-Dr. Pramod K. Kantha

The Maoist intransigence

The Maoist led coalition could not survive the row that it started with the Nepal Army. Where does Nepal's protracted democratic transition stand in the aftermath of what could be called Nepal's first open air civil-military showdown? Is it a breakthrough or a step backward? My answer is it depends. It depends on what the politicians learn from this episode and how its aftermath changes their interactions with fellow party members and with the other political parties. The latest episode reinforces my basic reading of Nepal's protracted political transition: no one has a monopoly over the political process and forces; both domestic and external environment support cross cutting cleavages that make compromise and conciliation the hallmarks of Nepali politics to be ignored only at one's peril, in the short run, and, at the risk of jeopardizing Nepal's broader national interest and unity, in the long run.

The Maoist decision to pick a fight with Nepal army was an unnecessary distraction; the Maoists paid the hefty price of exclusion from power. The Maoists push against the chief of army staff (COAS) General Rookmangud Katawal COAS was obviously designed to assert the party leaders' authority over an army that waged a war against the Maoists and still sees itself as a bulwark against the Maoist's ultimate goal of establishing a totalitarian state in Nepal. The army is not alone to fear the looming threat of a Maoist takeover. Revelations in the widely circulated recent video by the Maoist Leader Prachanda of his party's Machiavellian strategy to overtake the Nepali state have left even the most optimists wondering how much of the Maoists' professed commitment to play by the rules, at least the ones that they have signed on to, is just façade. The Maoists need to make an essential shift in what appears to be their self righteous but mistaken world view that the other parties are just unnecessary roadblocks to the realization of their dream of "total revolution," and that their support for the democratic dispensation is just another means of achieving their total control over the Nepali state. The Maoists do not seem to understand that what they could not achieve through a decade long insurgency, they can not just accomplish through deceptive practices and double dealings. Repeated rebuffs that they encountered should have led to such shift, but, obviously that has not happened.

Army's remarkable adjustment

Nepal army, in transition just like the Maoists, has done much better. Despite its maligned record of supporting a repressive monarchy and lingering questions over its human rights record, the army has won a significant level of support, if not trust, from the non-Maoist political parties as well as foreign governments. Unlike the Maoists' fixation with their past, the army has embraced the new order. The Royal Nepal Army was reported to have counseled the beleaguered King Gyanendra against the use of force against the massive crowd that surrounded his palace in April 2006; probably this precipitated the King to surrender without causing much bloodshed. The army, thus, appears to have envisioned a future minus the King, at least an activist one, amidst the tense political situation. The army's links with the palace was severed after the April 2006 movement; the Royal Nepal Army became Nepal Army without much fuss. Despite some support within the military for the continuation of monarchy in some form, the military did not contest the declaration of republic in May 2008. The fact that Mr. Katawal, a hold over from Gyanendra's discredited regime, could draw support against the Maoists' decision to sack him should not be construed as Nepal's slide into a praetorian state. On the contrary, it is reflective of consensus on the part of non-Maoist forces against allowing the Maoists to transform the basic nature of Nepali military by undermining its internal coherence and removing its resistance to the integration of the cantoned Maoist combatants into the army. This is the intersection where the interests of Nepal's non-Maoist politicians, the army and foreign interlocutors involved in Nepal's transition have a great convergence.

What are the Maoists up to?

But, then, there has been nothing secret about this common ground. One is at loss to contemplate how the Maoists could fail to see this convergence and not anticipating the resistance to their attempt to hoodwink all the stakeholders. The Nepali Congress had already declared its intention to protest the move and had started stalling the House proceedings. Foreign interlocutors delivered express message to the Prime Minister against the move. Could not the Maoists figure this out after their first debacle when they failed in their bid to force the retirement of some Generals? Could not the Maoists figure this out in the wake of their second debacle when the Nepal Army boycotted part of the games that the Maoist People's Army joined? The Maoist dogmatic pursuit of this line was nothing but brinkmanship. It does not work when the realities on the ground call for quick repositioning.

Is it not possible to approach this from another angle? The Maoists could not have been naïve not to foresee that this could lead to their losing power, even after allowing for confusion arising from the dubious debate within the major coalition partner, the

CPN-UML over the COAS issue. Could one argue that the Maoists chose to stay out of power over staying in government without any real leverage to advance its agenda? After all how much embarrassment, even if self-generated, could the leadership and the party take and justify to their still “revolutionary” cadres? The oily talk that Prachanda is seen delivering in that video to placate the fellow people’s warriors does speak to the unease and high expectation among the ranks and file that the well positioned and well cared for leadership has to heed. After all, governing without much grease in the wheels that you are trying to steer is not much fun any way.

If the above reasoning explains the Maoist exit, it could signal a break from Nepali politicians all too familiar obsessions with power with potential gains when people go back to the ballot box. This would indicate a higher level of political maturity than has so far been the case. This would also indicate that the Maoists are looking beyond the current exigencies to the people’s court i.e. elections. This could be a positive sign of thinking in terms of electoral gains and losses; an indication to play by democratic rules. However, the benefit of doubt here will favor the Maoists. But, in order to cash on this unusual political detour, the Maoists will have to do play their cards right to allow fast transition so that new elections can be held on the basis of a new constitution. One has to wait to see if this is the preferred course for the Maoists.

The scrambling for power that accompanied the formation of the UML leader Madhav Kumar Nepal led coalition can further boost the moral strength of the Maoists’ position that they cared more for principle and less for power. Unfortunately, the obsession with power has been the trademark of most politicians, now associated with the UML-led coalition. Those of us who have followed the trajectory of Nepali politics over the past two decades, the UML coalition bring a sense of déjà vu. Did not the UML and Congress form at least half a dozen governments between 1994-1999? Did not the public perception of rampant corruption and neglect of people’s needs cause a level of public abhorrence that undermined people’s faith not only in democratic leaders but also the democratic institutions that they led? Ironically, Nepal has had so many people’s movements and yet people’s interests tend always to get shoved aside to allow for individual leaders ambition to flower.

Ministerial temptations or Electoral Considerations

Ministerial temptations have invariably rocked all the parties in the UML led coalition. The worst battle, of course, was fought between Madhesi Janadhikar Forum’s leading contenders, Party Chairman Upendra Yadav and Parliamentary Party leader Bijay Gachhadar. The internal ramblings within the political parties also validate the cardinal rule of Nepali politics that I have laid down: surrender individual urges to compromise and conciliation. Lack of inner party democracy has long been a bottleneck that has kept Nepal’s political parties from evolving into genuine political institutions. The writ of B. P. Koirala ran uncontested in Nepali Congress as long as he lived. In the name of democratic centralism, Nepal’s left parties have also monopolized power into the hands of a few individuals at the top. Fierce contests between the higher level political leaders in Nepali Congress, UML and now also in Forum could be indicative of a positive trend of decentralization of power within the political parties. This trend may not be that obvious at this time but its beginning augurs well; opposition once it becomes an accepted norm does not take too long to spread and gather momentum. Just reflect back on what happened to monarchy and how fast!

While brooding over the ministerial obsession of the UML led coalition, once again, one can not help wondering how much the politicians in the UML led coalition were driven by electoral considerations as against personal ambition. Forming a government under the leadership of M. K. Nepal who failed to win in any of the constituencies he contested does not support the hypothesis that gives primacy to electoral considerations. This hypothesis becomes even less tenable when we factor in the primary role of Nepali Congress Supremo G. P. Koirala in cobbling this coalition together; it is difficult to imagine a role for Koirala in a new parliament, at least in terms of his age. Besides, Mr. Koirala’s uncompromising conviction that the Nepali Congress’s interest in the coalition could best be championed under the leadership of his daughter Sujata Koirala is also not reassuring of sensitivity to people’s wishes. Did not Sujata lose in the CA elections?

The Quandary of Madhesi Leaders

How about the Madhesi Janadhikar Forum? No other politician’s feet are as much on fire as those of the MJF. Why do I say that? Well, first, the MJF has entered the corridors of power but has yet to show how its empowerment has served the interests of the people. Yes, the Madhesi people have asserted their role and presence in the government but the credit for that went to thousands of people who joined the streets and fought the security forces with their lives for their dignity. The Madhesi leaders did win electoral support in Eastern and Central Madhes but public disillusionment with politics as usual has left too many cynics roaming the towns and villages spreading the message of doom and gloom. Towns and villages in the plain region have turned into pawns into the hands of political parties to advance their agenda resulting in indefinite disruption of normal life. The disillusionment in the Madhes with Madhesi leaders probably will match with the popular disillusionment with political leadership all over Nepal. This is not good for the Madhesi leaders since they base their power on their distinctive claim to Madhesi leadership. So, how far is the MPRF infighting and split driven by personal ambition and how much by electoral consideration? Does

Gachhadar rebellion relay his conclusion that his interests lie more with the Nepali Congress and UML, who support separation of Tharu identity from Madhesi identity? After all, Gachhadar is making history by becoming Deputy Prime Minister, the first among the Tharus, the original inhabitants of the plain region have traditionally been exploited by both Pahadi and Madhesi elites; I am not sure what the ratio if figured would look like. The boost to his profile as Deputy Prime Minister could enable him to drive a deeper divide between Madhesis and Tharus and consolidate his political hold.

The writing on the wall may not be hidden from Mr. Yadav and his other cohorts; their movement for Madhesi advancement will probably have to move on without any pretense of Tharu solidarity. The MJF's challenge will be compounded by the participation of TMLP and Sadbhavana Party in the coalition in so far as it will become more and more isolated. What is the balance between personal interests of MJF leaders and the larger electoral interest in MJF's central committee's decision to expel Gachhadar and other's who sided with him? Just like the Maoists, the MJF could expect rewards at the ballot box if it can promote issues that address the Madhesis real problems and cooperate in the constitution making process in ways that expedites the CA's primary task and not just prolong its members' tenure. The MJF and other Madhesi groups will also need to readjust their expectations. With these many cleavages in their midst compounded with adversarial mobilization and orchestration by the national parties, first with Chure Bhawar and now with Tharu, Muslim and other moves at counter mobilizations, the demand for One Madhes One Pradesh will be a hard sale. The MJF will need to be careful with the remaining support base. The Party will have to go extra mile to bring more diversity to its ranks and leadership in order to avoid being identified with particular caste and ethnic groups in the Terai.

Compromise or corrode

In conclusion, the Pandora's Box of Nepali politics is wide open and no one can put the lid back on. Owing to both fierce contest within their own ranks and high expectations, followed by continuous frustration on the part of the people, the elites' room to maneuver is shrinking every day. People's loyalties to parties are not set in stone, as is evident from the size of votes that the Maoists and MJF bagged and the Nepali Congress and the UML lost. Where those same votes will end up next time there is election is far from certain. No matter who is in and out of power, good governance must become a priority issue; otherwise, the course of Nepali politics may take a regressive direction. The end of monarchy has indeed empowered Nepal's common people as well the political parties. However, a failure on the part of the political parties to get their act together and provide for basic needs, including rule of and perpetual move in and out of power could create room for those who stand to gain from the reversal of the current democratic transition.

The new elections in India will also have some significant implications for Nepal. The new UPA government does not depend on the left front for its support. Hence, its threshold for concessions to the Maoists without definite signs on the part of the latter to live by its commitments will be much lower. The ouster of Maoists from power and open support to this ouster by India's foreign policy establishment probably signals New Delhi's tougher line on the Maoists. Yet, an attempt to govern Nepal by completely washing off the Maoists from the governing process will be foolhardy. Success or failure in this great balancing act will determine the success or failure of democracy in Nepal.

*NANC, NAFCA, Motherland Nepal and
other various Associations and the en-
tire Nepali Community of Northern
California
wish you a warm welcome to the
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State of Nepali Politics: Seeking Liberalism amidst Illiberal Trends

Sucheta Pyakuryl

A question often comes to mind, as citizens of Nepal, how free are we? Amidst *bandhs*, *chakka-jams*, *hartals* and *burning tires* I have often wondered how liberal we are as a nation. After repeated quest for freedom from *Rana* and *Shah* Oligarchies we have finally established a republic for ourselves where we have proudly asserted our sovereignty as citizens. We have reverberated Milton and have upheld his message that men were born free, being the image and resemblance of god himself and that the power of kings and magistrates is nothing else but what is derivative, transferred and committed to them in trust from the people, to the common good of them all. “Give me the liberty to know, to utter and to argue freely according to the conscience” Milton had written in *Areopagitica*. We have, from Miltonian sense of the term, achieved that liberty to a large extent. However, the very liberty that we have attained starts restricting our individual freedom when a pregnant woman has to walk to the hospital due to *chakka jam*, a petty merchant has to forego a day’s income for the fear of vandalism during *hartals*—so how do we citizens claim our freedom? Are we really free?

The question surfaces because according to classical political theories of Kant and Aristotle, “freedom” actually comprises not only of liberty but also of dignity and happiness of every citizen. The spirit of liberal philosophy rests on the fact that the idea of “general good” or common human wellbeing is capable of being shared by everyone. This “sharable” idea thus becomes the base for legislation. Almost all contractual theorists assert that for a civil, democratic constitution that ensures freedom for all to exist, rational agents must agree to enter into a contract. At the moment, we as a nation are at a crossroad. Constituent assembly has been put in place to draft a constitution which is viable to all. The constitution is yet to be made and we have yet to enter into our contract. Our “general good” is still faint and hazy. We are fractured in our agreement of what our “general good” actually is. It is one thing for a *Madhesi* and is something else for a *Pahade*. We disagree about our common socio-political goals as we assert ourselves as *Gurung*, *Rai*, *Magar* and *Tharu*.

Long time ago, John Locke had written that a true liberal state must be a constitutional state in which men acknowledge the rule of law because if they do not, a man becomes subject to the inconstant, uncertain, unknown and arbitrary will of another man. Liberty can be achieved only if popularly elected government establishes standing laws, promulgated and known to the people and not by extemporary decree. Going by this Lockean argument, we are in a danger of losing our liberal tag, not only because our constitution is still in the making but because of our weak commitment to the rule of law. We have given continuity to our Panchayat past by refusing to commit to our democratically agreed upon decrees.

Let us take look back at our democratic journey. The first dissolution of the House after 1990 came about not because of the opposition’s vote; the Premier himself dissolved the House. The court too favored this move. Technically this ruling of the court should have been converted into an established norm, a decree but it did not. In the exact same scenario, the court gave a different verdict for Manmohan Adhikary’s government. This was the first move against liberalism. We have had numerous illiberal moves since then. It takes place everywhere, everyday from a macro level at party houses in buying and selling of members and their votes to the streets of Kathmandu and Biratnagar where threats in forms of *chakka jam* and *Nepal bandh* take place. Despite the one giant step that we took towards liberalism—that common, general good which was aimed at preserving the dignity and happiness of all Nepali, i.e. the peace accord between Seven Party Alliance and Maoists, we still teeter dangerously towards illiberal politics. The common acts of violence and destruction that we witness in the streets of Kathmandu are strong signs of illiberal tendencies. Street vandalism, coercive *bandhs*, *chakka jams*, *hartals* encroach individual liberty, dignity and happiness of those larger sections of citizenry who do not participate in these violent acts.

Maybe it is due to the absence of a contract or a Leviathan that a state of nature has come about where a battle of every man against every man exists in Nepal of late. Interests collide and clash every day. One man’s freedom gets encroached by other man’s desires and interests. It seems that the ominous state of nature has really descended upon us. How do we escape it? How do we find footage in the liberal realm? Maybe if we could be fortunate enough to have one government that follows minimum democratic decorum, we will find our footage.





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