

The Nepal Digest

The First Nepali e-Magazine

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About The Nepal Digest

The Nepal Digest (TND) is a publication of TND Foundation, a global not-for-profit information and resource center (registered in New York, USA) committed to promoting issues concerning Nepal. All members of TheNepalDigest.org will get copy of [The Nepal Digest \(TND\)](http://TheNepalDigest.org). Membership is free of charge and is open to all.

The Nepal Digest is the first Nepali electronic e-magazine in the Internet. The Nepal Digest hopes to create a free and democratic electronic platform -- free of all political views, free of cultural biasness, against prejudices and unjustness of all kinds.

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Editorial

By Ujjwal Bhattarai

Dear Readers:

Welcome to the July 2003 issue of TND (The Nepal Digest). Today, I would like to share some good news with you.

When rejuvenated TND was launched in January of 2003 with less than 1,000 subscribers, we had a target of winning 3,000 subscribers within next 6 months. Let me announce with pure joy that we have accomplished our goal. Winning more than 3,000 hearts is very rewarding! Thank you all for your support! Our website hits are now over 1100 per day averaged for the month of July with the maximum of approximately 7,000 a day.

Please note our new feature to display the number of comments under each article along with comment-writer's name and date & time stamped.

Finally, Let us congratulate TND's advisor Rajpal Singh for getting married with Sabina Thapa. Our Best Wishes To The Bride & Groom.

Ujjwal Bhattarai
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Food For Thought: Peace

"The King is the man who can."
- Thomas Carlyle, 1795-1881, Scottish Philosopher, Author

"No emperor has the power to dictate to the heart."
- Johann Friedrich Von Schiller, 1759-1805, German Dramatist, Poet, Historian

Immigration Q&A: By Ramesh Shrestha, Attorney-at-law (3 Q&A in this issue)

(Ramesh K. Shrestha is a practicing attorney in New York City. His office is located at 377 Broadway, Suite 801, New York, NY 10013. Tel: (212) 625-3394, Fax: (212) 431-4460, Email: Rshresthalaw@aol.com. His practice concentrates on Immigrant and Nonimmigrant Visas, Business Immigration, Extraordinary Ability, National Interest Waivers, Labor Certification/Permanent Residency, Detention/Bond, Removal/Deportation Defense before Immigration Courts/Executive Office for Immigration Review, Department of Justice.)

He will answer TND reader's immigration related questions. Questions can be asked by visiting our [submit](#) page or simply by emailing at contact@theNepalDigest.org. TND sincerely thanks and appreciates Mr. Shrestha's contribution. - Editor)

Q1: Binay S**** from NY, USA asked

Dear,Ramesh ji.

I am now at US under F1 visa, going to school. Is there any way to apply for asylum for me? Thanks.

Binay ji:

If you are on an F-1 status and going to school, it is my recommendation that you continue your school. However, if you have decided to apply for asylum, you can do so. Here are the few things to keep in mind:

1) You must establish that you were persecuted in your country on account of the five enumerated grounds such as race, religion, nationality, membership in a social group or political opinion and you have a well-founded fear of future persecution if you returned to your country of nationality.

2) You must file your application within one year since your last date of arrival into the United States.

There are a number of legal complications associated with an asylum application. You must seek a competent legal advice before you file an application for asylum.

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Q2: VJ from USA asked

Dear Ramesh Dai,

I'm currently in H-1 status, which I believe is valid for 6 yrs. If the same employer is willing to process your green card, how early should you apply it. Is the process as simple as H1 for the employer or it is quite complicated? What exactly the employer has to do? Thanks!

VJ Bhai:

There is no prerequisite in terms of timing for starting a green card process. It is not necessary that one has to be on an H-1B status for being sponsored for a resident status. If the employer is willing to sponsor you and you are qualified for the offered position, a green card process can be started at any time. Nevertheless, in practice, an employer would not be willing to go through a lengthy green card process without being assured that it will be in his/her interest. Therefore, the best time to start the process is after you get your H-1B status. In addition, the H-1B provides adequate time to complete the lengthy process since the law requires a valid nonimmigrant status until you file your adjustment of status application. The prospective employer's willingness to hire you on a permanent basis must remain intact until your application for adjustment of status is approved and your status is adjusted to that of a permanent resident. In other words, it is the employer's application not yours. In the same manner, you also must demonstrate your willingness to work for the employer.

In your case, your employer can start the process now. The green card process is more complicated than an H-1B process. To begin, your employer needs to file a labor certification application with the State Department of Labor. It must be certified by the DOL prior to filing other petitions/applications with BCIS. The certification is tantamount to a no objection letter from the Department of Labor to your employer's hiring you on a permanent basis.

Good luck.

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Q3. Bijay Bokhim asked:

Ramesh Dai, You mentioned to Rajesh that one must start working on one's F-1 before the visa expires. But my visa (received from the US embassy in Ktm) expired a long time back. Those days, they used to give visa for only a year for students. Right now, I'm also waiting for my OPT. Will my visa (expired) create any problems on that? Please do suggest.

Bijay Bokhim ji:

Yes, in order to change/extend or adjust your status, your visa must be maintained at the time the particular request is made. In your case, you need to look at the date of completion of your degree on your I-20 document. The date of completion on your I-20 is controlling. F-1s are admitted for the duration of study (D/S) as indicated on the I-20 document. Usually, one year visa is multiple entry, so that the student can travel out side of the United States and can enter without obtaining a new visa at a US consulate office in a foreign country. If you have completed your education without interruption and you are expecting to get OPT, it does not seem you have become out of status. Once again, you

must check your I-20 document. If you have been issued multiple I-20 documents from different schools, you must check the dates of the duration of study to ascertain whether there is a gap between the time period of any of I-20s.

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Q4. Manisha Rawal asked

Dear Ramesh dai,

I came to US as student and legally maintained for 4 years as F1. For last 2 year I am here illegally. I recently got married to a Nepali American here and was wondering if there will be problems because I as not only living, but also working illegeally. Will I still get greencard?

Manisha ji:

As a spouse of a U.S. citizen, regardless of your current visa status, you are eligible to adjust your status or get a green card in the United States. It is recommended that you start the process as early as possible.

Ramesh Shrestha, Attorney-at-law

(Disclaimer Notice: Legal answer provided must not be construed as a legal advice rather it is an answer general in nature. One must seek legal advice from an immigration attorney for his or her particular legal matter.)



News: Nepal ranks 143rd in human development and USA 6th

In human development, Nepal ranks 143rd among 175 nations and 6th in the seven-member SAARC, said a Human Development report unveiled in Dublin, Ireland.

The UNDP-prepared report said Nepal has a per capita income of US \$ 236.00. Only 42.90 percent Nepali are literate and 48 percent children below 5 are found underweight.

The report has shown improvement in life expectancy of Nepali people, as it is now 59.10 in average.

Of the three categories, Nepal belongs to the third category of Low Human Development. Other two categories are High and Medium (Human Development).

In South Asia, Maldives is ahead of all with the top ranking at 86. Sri Lanka, India, Bhutan and Bangladesh have been ranked 99, 127, 136 and 139 respectively. Only Pakistan ranks below Nepal at number 144.

The report was launched on July 8, Tuesday, said a statement in the official website of UNDP. nepalnews.com mr July 11

(Source duly acknowledged: nepalnews.com mr July 11)

Related News

UN Report of July 8 also warns of acute development crisis in many poor nations.

The U.N. Development Program's annual report said while most of the world experienced economic growth in the decade, 54 developing countries suffered average income declines in the same period.

Overall, it said that in the 1990s 21 countries suffered declines, compared to only four in the 1980s.

The report's Human Development Index once again had Norway at the top of the list and Sierra Leone at the bottom. The United States ranked sixth.

The complete news can be read at

<http://washingtontimes.com/upi-breaking/20030708-024644-9352r.htm>



Conditions of Dialogue

By Dr. Poorna K. Adhikary

(Dr. Adhikary is the Managing Director of Communication and Management Institute and has more than two decades of experience in facilitation and training works worldwide including Nepal in more than five hundred events in the field of development and socio-political works. He is also a Trainer of UN Staff College, Turin, Italy on Early Warning of Conflict and Preventive Measures).

Tri-Polar Conflict

Intensification of the Maoist insurgency and King's firing of the elected government of Sher Bahadur Deuba in October 2002, when he suggested postponement of the pre-scheduled parliamentary election in November 2002 by one year, has created a tri-polar conflict in Nepal. The King, who took the executive power, has come down into the active power politics as a new player together with the ones in the parliament and the jungle. The whole spectrum of political parties, which still believe in the constitutional monarchy, multi-party and parliamentary democracy belong to the second party to the conflict and the Maoists, who have carried out the insurgency to establish dictatorship of the proletariat, are the third one. Since the country is now without elected representatives both at the local and national level, the political battle is now being fought outside the parliament. The National Assembly has not found much role to play in this conflict.

The biggest problem the country is facing presently is the Maoist insurgency. Without resolving this problem, nobody can think of holding any election in a free and fair atmosphere. The pressures are already mounting both from within and outside the country on holding both the local and national elections in the earliest date possible. In the context of the political parties being sidelined for the time being, the King has to confront the Maoists face-to-face. The question arises here, what trump card does he hold to resolve the Maoist insurgency so that he, as the executive head, can lead the nation beyond the current constitutional stalemate. The competency of the King will be demonstrated by the use of this trump card, if he has any, while dealing with the Maoists.

Characteristics of the Parties of Conflict

The political parties or the power centers are the people's institutions, whose existence depends upon their own relevance to people's needs for their social transformation. The political power centers are both the immense resources, which can lead the country to prosperity or the ones that can destroy it by engaging themselves in severe conflict. Since they are engaged in conflict in Nepal, it is essential to understand their strengths and weaknesses, and motives and interests.

a. The King

Prithvi Narayan Shah, Tribhuvan and Birendra are remembered as the Nepali Monarchs, who have played significant role in the making of the country as well as in modernization and democratization of governance. Nepali Monarchy after 1990, until the King's action last month, has been credited of faithfully practicing the constitution, which safe guarded constitutional monarchy and multi-party democracy. As a result of which, late King Birendra had reached a new height of popularity among the people. After the unfortunate palace massacre event of June 2001, King Gyanendra ascended to the throne and brought the country into his grip. He has been very well regarded as a very self-assertive, intelligent man, who had the qualities of a well groomed statesman, politician, businessman, manager and environment as well as development activist blended all into one with a very wide experience right from the grass-roots to the international level. It is natural for many people to have high expectations from him to lead the country to prosperity. Although he has reiterated his commitment for constitution and multi-party democracy, his interpretation of the use of the Article 127 of the constitution, which allowed him to fire the elected Prime minister Sher Bahadur Deuba and appoint Lokendra Bahadur Chand has raised severe criticism and doubts.

The questions come here why did a person like King Gyanendra act the way he did, which has put himself voluntarily in the center of such a conflict. People are asking: what trump card does he

possess in the game of the present crisis? Is he motivated to return to autocratic monarchy? Even if he is, he will have to ask himself: Is Nepal of 2002 the same as Nepal of 1960? What policies and programs does he have to offer to the people so as to lead them through the twenty first century? Some people also suspect whether his action is directed by his conscious or sub-conscious desire of taking the power back that was lost to the people in 1990. There have been attempts by some to compare his action to that of his father's coup in 1960. Having assumed the executive power and being a player in the present conflict scenario, it is but natural that the King cannot escape such criticism.

b. The Political Parties in Parliament

Of the broad spectrum of the political parties subscribing to the constitutional monarchy and multiparty parliamentary democracy, united Nepali Congress and Nepali Congress (Democratic) together (NC + NC-P) and United Marxist Leninist Communist Party of Nepal (CPN -UML) are the main forces. However, the other parties like Rastriya Prajatantra Party (RPP), Nepal Sadbhavana Party (NSP), Samyukta Jana Morcha (SJM) and Nepal Peasant and Workers Party (NPWP) have demonstrated their own relative strengths in the parliament in the making and unmaking of the governments.

Nepali Congress carried out both armed and peaceful struggles throughout thirty years of Panchayat regime for the restoration of democracy. It is also the party that has been in the government mostly during the last twelve years of democracy in Nepal. Out of the three national elections it secured majority seats twice in the national parliament. During the first local election, it secured more than two-third seats in the local government posts. Three of its leaders have been prime ministers for several occasions during the last twelve years. Its ideology of democratic socialism has been both the center of attraction for its friends and followers, and point of envy for its opponents. The party has also been bestowed with a rich background of struggle for democracy, almost unparalleled around the world, led by persons like B.P. Koirala, Subarna Shaumsher, Ganesh Man Singh and Krishna Prasad Bhattarai.

Such questions as the following can be asked to both the factions of the Nepali Congress: How was your practice during the last one decade of parliamentary democracy? Have you faithfully served the people, after being elected by them? How are you managing your own party affairs? How is the behavior of the current leaders as compared to that of the above personalities? What policies and programs do you have for the people so as to take them through the twenty-first century? One should not forget that the unhealthy internal power struggle that took place within the party during the last one decade, the climax reaching in May 2002 leading to the break up of the party has contributed significantly to bring about the present conflict in the country.

Nepal Communist Party, which was founded in mid twentieth century, has demonstrated tremendous growth, despite its several ups and downs as characterized by its unions and disunions. Initially it pleaded that the 1951 revolution was an incomplete one, which only handed power back to the King. It had secured only four seats during the 1959-60 parliament. United Left became the major partner of struggle for the restoration of democracy in 1990 and one of the parties to frame the present constitution. Later CPN-UML emerged as the largest party in the 1994 parliamentary election and local election of 1997. Although a minority, it had the single party government during 1994-95 and partnership in the several coalition governments during the hung parliament of 1994-1999. There is a feeling that had the party not split then; it had the possibility to win the majority seats in the 1999 parliamentary election. The Communist Party of Nepal has been bestowed with such leaders as Pushpa Lal Shrestha, Man Mohan Adhikary and Madan Bhandari, who also have demonstrated long history of struggle for the restoration of democracy. However, people also tend to believe that it is the pain of losing single party government in 1995 and aspiration to lead the majority government, the CPN-UML has acted at times in an unhealthy manner to fuel the internal conflict of the Nepali Congress, that has also contributed to bring about the present conflict in Nepal.

Both RPP, party of the former Panchas and NSP, Tarai based party, established only after the restoration of democracy in 1990 have gone through their ups and downs as characterized by their unions and disunions. During the hung parliament, they made their huge gains by siding one against the other when two other bigger parties NC and CPN-UML were struggling for power. Two RPP leaders, Lokendra Bahadur Chand and Surya Bahadur Thapa, both former prime-ministers of the

Panchayat regime, even managed to become the prime-ministers during the hung parliament, which was not even thinkable during the first half of 1990s. RPP and NSP have their own behavior in power politics, they are also contributing in their own way in the present tri-polar conflict in Nepal. Both SJM and NPWP are smaller communist parties in the parliament. The following questions can also be asked to all these parties including CPN-UML: How have you behaved as the opposition force as the shadow government in the parliamentary system? How have you acted while you were in power in providing good governance? How are you managing your party affairs? What are the reasons of your break ups and unions again? What policies and programs do you have to offer to the people to come out of the misery?

c. The Maoists

Communist Party of Nepal (Maoist) is the breakaway faction of the SJM, which was the third largest party in the parliamentary election of 1991. The party got split in 1995 after losing the legal battle for its identity, the faction put up a forty point demand to the government and went underground to pick up arms. The Maoist insurgency found a fertile ground in Nepal due to prevalence of centuries' old exploitation and marginalization of women as well as rural ethnic, remote and dalit communities, and a large number of unemployed youth, who did not find much relevance of their school education nor the newly acquired democracy. The political parties, which came to power after 1990 contributed further from their bad governance as they failed to look into adequate means to mitigate the sufferings of the common people as well as meeting their raised expectations after the restoration of democracy.

The Maoists have demonstrated their enormous capability to organize themselves to carry out such a massive struggle, which is almost unthinkable in to-day's geo-political context. They have also mobilized sufficient human and material resources from both internal and external sources. They have very easily defeated police force and have given quite a challenge to the army as well. It is due to them, G. P. Koirala had to step down voluntarily, Deuwa not only dissolved the House of Representatives but ended up breaking up his own party and not holding the scheduled election in November 2002, that pushed the King into the active politics and created the present constitutional crisis. As such the Maoists seem to march from one success step to another by passing all others to confront the King directly. The unarmed people and their parties are being forced to face the cross fire between the two armies.

However, questions can also be asked to them: How can you justify the practicality and sustenance of the dictatorship of the proletariat in Nepal in today's geo-political context? How do you justify the means you have taken to meet your end? How do you fare in the minds of the people and the friends abroad? Can the guns control the human mind for long and have people acted voluntarily? What policies and programs do you have to offer to the Nepali people to come out of the present misery? What model of development are you proposing after the destruction of the existing development infrastructures? Is maintaining the law and order and providing environment for progress through development is as simple as hit and run, which you are currently engaged in?

The Conflict Scenario

As mentioned above the tri-polar conflict is a reality in Nepal now, each party standing on its own strengths pulling the country in three different directions: traditional autocratic monarchy, multi-party constitutional monarchy and dictatorship of the proletariat. Naturally the parties in conflict do not possess only strengths; they also have some inherent weaknesses. Difficulties arise, when they tend to see their own strengths vis-à-vis others' weaknesses and overlook their own weaknesses vis-à-vis others' strengths. So the party, which commits an aggression with its strengths over the weaknesses of the others, then a gain-lose situation arises. When King Mahendra had a coup in 1960 with the support of the army, then a gain was there for the monarch. But this did not last long as the Nepali Congress fought back until 1990, when the democracy was restored as the movement was joined then by also the United Left. This was a loss for the autocratic monarch and gain for the political parties. Had the conflict continued further, the scenario could have been a lose-lose situation for both the monarch and the people? Since an agreement was reached then for constitutional monarchy with multi-party parliamentary democracy, it became a gain-gain situation for both the sides.

The rise of the Maoist insurgency since the last six years has created a condition that led to the dissolution of the House of Representatives; break up of Nepali Congress and reluctance of the national democratic parties to go to the poll due to prevailing conditions that could not convince them for a peaceful election. This was a loss for the democratic parties and gain for the Maoists. Further loss came for the democratic parties when the King fired the elected Premier Deuwa. It seemed in the beginning that the King was in a gain situation. Not only him, even the political parties, which were engaged in dislodging Deuwa, thought that they were in the gain situation. But this did not last long as the democratic parties realized that the appointment of Chand cabinet has already eroded their common constitutional platform. So they have resisted the King's action and refused to collaborate, which has forced him to walk alone.

The present impasse has already created a lose-lose situation for the King and the political parties. Should they decide to take joint action to confront him, then the King will have to fight the battle in two fronts, one against the unarmed people in the streets and the other armed ones in the jungle. Having major political parties out of power, the King has to confront the Maoists directly, which they seem to have wanted as a part of their own strategy. The Maoist, despite of many losses, seem to gain in their battle as their attacks tend to grow with higher precision and strengths. The democratic parties, although may seem to have lost some right now, will definitely come back stronger later, as it is already demonstrated by mass gathering by these parties against the King's move. Just putting a few leaders behind the bar on corruption charges will not significantly reduce their strengths. They have already demonstrated their competence for coming back after thirty years of repression by Panchayat rule. The bad governance practiced by a few cannot be justified to discredit the democratic system and punish the sovereign people.

Dialogue, The Only Way Out

A meaningful dialogue is a means for peaceful solution of any conflict that can result with a gain-gain situation for all the parties concerned. Unless all the parties in conflict realize that they are locked into a lose-lose situation and its persistence can only hurt them further they can engage in dialogue so that they are willing to give up some for a larger gain for all of them, which can be termed as a gain-gain situation. Therefore a dialogue always means give and take. The question comes now: are the parties in conflict in Nepal now ready to give up some so as to make a bigger gain for all? For that they should also be able to look into one's own weaknesses as much as they believe in their strengths. A series of questions like mentioned above could be asked to the parties in conflict, which they must answer while engaged in dialogue or even before entering into it.

As the parties in conflict have their own agenda and perception of the reality, it is often difficult for them to come to an agreement. For this reason, the need for a facilitator-mediator arises, who can engage all the concerned parties in a meaningful dialogue. Therefore, a facilitator-mediator becomes the fourth party of the dialogue, who can skillfully steer the group from step by step process to logical conclusion, based upon consensus decision of all concerned. This is a highly technical task and comes with years of experience and practice. The act of a facilitator is as much complicated and challenging if not more than that of a neurosurgeon. If one watches a neurosurgeon performing his task of surgery, it may look very simple for a layperson as if given a knife, he/she could also cut open somebody's head, as the surgeon does. The task of facilitation looks also alike for a similar person, as he could also stand and make people talk as they feel like talking. The only difference is: if a surgeon commits a mistake he can kill a patient and if the facilitator makes the mistake now in Nepal, he can kill the nation.

As a human society is dynamic, the gain-gain situation cannot be permanent and so conflict becomes inherent. The democratic societies manage these conflicts in a more rational manner so that conflicts managed well in time can create prosperity for all people. In an authoritarian society, conflicts are often suppressed, which explode later and become unmanageable, creating a great deal of suffering for all. The Maoist demand on the republican state of the dictatorship of the proletariat is such that none of the government duly elected under the 1990 constitution can meet. As long as they persistently insist on such kind of demand, there can be no common denominator between them and the elected government, under which a meaningful dialogue could take place. The silver lining of the

current dark political cloud is that it is the King himself, who can perhaps go beyond the 1990 Constitution to deal with the Maoists as he is already reported of having done while appointing the Chand government. It is only from this point of view his action of sacking Deuwa can make sense. But the same question arises again 'what trump card does the King hold to deal with the Maoists? They have already proved to be a force, which needs to be reckoned.'

Preconditions of a Dialogue

A great deal of gossip to media fanfare took place last year on the preconditions of the dialogue while the Deuwa government and the Maoists were engaged in a series of futile talks. Similar voices are being raised again now by the well-meaning self-proclaimed facilitators, who lack technical expertise and experience. The civil society and political leaders are raising voices that range demands from the Maoists surrendering themselves to scraping the present constitution in favor for change that allows an election for constitutional assembly. The proponents of the constitutional assembly are simply guessing if this can satisfy the Maoists, which they have clearly, rejected being their own agenda. The constitutional assembly, although is being perceived by some as a magic rod to resolve the current crisis, could as well be a Pandora's box with many uncertainties attached to it including that for the status of the monarchy, which might even jeopardize the sovereignty of the country. Off course, such issues could be some of the agenda of dialogue over the negotiating table. But in no way they can be taken as the preconditions for dialogue. There is no sense of putting the cart before the horse.

In fact the only preconditions of a dialogue among the parties concerned are self-confidence, humility and hope. The parties of dialogue should be the three main players who are visible now in the tri-polar conflict and the facilitator as the fourth player, who comes as an external agent to lead them through step by step process by maintaining an equidistance to all of them. For that a minimum common denominator has to be explored upon which all the parties in conflict can stand together, which then needs to be expanded further to cover the interests of all. Civil societies if represented in the process, could also act as the catalyst for a meaningful dialogue.

a. Self-Confidence

Self-confidence means the position a party in conflict holds on certain issue of dialogue. Self-confidence is not the blind faith as such, but an ability of an in-depth objective understanding of one's own position, which can allow the party concerned to speak and hold on to itself while confronting the others. Without having such ability, nobody can engage in dialogue with others. In case of the conflict in Nepal now, the parties concerned must have a very clear picture of Nepal from their own positions that can be obtained through transformation of the present reality to that of the future, which is desirable but realistically achievable, sustainable and equitable.

The parties holding to monarchical autocracy, constitutional monarchy, constitutional assembly republican or monarchical alike or dictatorship of the proletariat, must have the clear understanding of one's own position to defend it from all perspectives and convince the others, why the system one believes in, is better for the Nepali people than that of the others. Here it is also necessary to assert that it is the people themselves, who should be the actor as well as center of the whole transformation process and a political system as such is only a means to support them. The relative advantages and disadvantages of all the political systems as the agenda of dialogue should be presented and discussed thoroughly.

b. Humility

The second precondition of dialogue is that the party in conflict, which wants to engage in dialogue, must have humility. Here humility means one's own quality and ability to listen to others' views, no matter how much he/she has the self-confidence on the righteousness of his/her own position. This also indicates having attitude to learn from others on their positions no matter how much one feels that he/she knows about the matter. Here there is also the need to realize the fact that any reality is much more complex than one thinks about it and no single party has a complete understanding of that complexity. And there is no single ready-made solution to the given problem. The understanding can only be made through collective efforts, so that perceptions from all sides can be brought together. And this is possible only through a meaningful dialogue. This understanding is vital for holding the

dialogue in Nepal now, as no single player visible now seems to have the best solution that is acceptable to everyone.

c. Hope

The third precondition is the hope that allows the parties to engage in dialogue in all sincerity, to believe on the possibility of an emergence of a new reality, as a result of collective effort, which is commonly beneficial to all concerned. Unless these three preconditions are met, a meaningful dialogue cannot take place among the parties in conflict.

If one reflects back to the so called dialogue between the government and the Maoists last year, one can very easily see that not a single precondition as described above was met. No wonder the so-called dialogue ended without it being started. Therefore, the call of the time today is that the parties in conflict must come together to engage in dialogue so that they can all freely spell out the future of Nepal they want, listen to others' opinion and bring together the one that is acceptable to all the players. The nomenclature of the acceptable solution can be made then accordingly.

Functions of a Facilitator

a. Understanding the Conflict Dynamics

A facilitator of a dialogue between or among the parties in conflict plays a key role to make them act by following the above pre-conditions. He/she must also have the clear understanding of the dynamics in which the parties in conflict are engaged in. The tri-polar conflict scenario as presented above is putting all the players into a vicious cycle of gain-lose and lose-gain situation. When one party gains while the others lose, it looks as if the conflict is resolved momentarily. Since the loser does not accept the defeat, he/she always looks for an opportunity to hit back to transform his/her loss to the gain situation. Thus the vicious cycle gets created. In Nepal, the autocratic monarchy, constitutional monarchy and the Maoists alike already seem to be pushed into this vicious cycle. When the vicious cycle persists for a long time, then lose-lose situation emerges for all. It is only the internalization of the lose-lose situation or its apprehension, the parties in conflict can engage in dialogue so that they are willing to give up some for a larger gain for all of them, which can be termed as a gain-gain situation.

b. Conscientization

The facilitator not only must have a clear understanding of the given outset situation, but must also make the parties in dialogue come to its common understanding. There are several tools in practice of participatory technology today that can be utilized to collectively investigate the outset situation. In case of Nepal one should be able to draw a thorough picture of Nepalese, their background, resources, strengths and weaknesses, problems and anxieties, limitations, expectations as well as their aspirations. One can draw lessons from the past to make the new future that is progressive in every respect but also realistically achievable, sustainable and equitable. This task is very much like conscientization, as Paulo Freire calls it. Therefore, the tri-polar conflict in Nepal needs to be managed very carefully. There is no ready-made solution to come out of this conflict. This demands careful action to cultivate the solution through a meaningful dialogue among the conflicting parties going through series cycles of action-reflexion-action. The facilitator of the dialogue has this tremendous task to make each player internalize the lose-lose situation and make them voluntarily ready to step down a bit so as to come up for a gain-gain situation for all. What are these little step-downs and bigger gains for all that have to be very well visualized by all concerned and the facilitator has the role to bring the players to this situation, without even telling them that they are being driven into it. Civil society representatives participating in the dialogue could assist the main players in collectively realizing the pain of the vicious cycle and the prospects of coming out of it for a gain-gain situation.

c. Managing Group Dynamics

As the role of the facilitator is not to do the task by himself/herself, he/she should create conditions under which the parties in conflict can work together for building up of the common understanding of the situation as described above and then come up with an acceptable framework, which can provide

the way out of the present conflict. As there are parties, whose interests are opposed diagonally to the point of pulling triggers at each other, to make such parties work together is obviously not simple. That is the reason a competent facilitator is needed, who is not biased in favor of or against any party. He/she can motivate, if needed command at times with full authority not to make one dominate the others, so as to make the parties work at ease. For that, he/she must have a clear understanding of the perceptions of each party and manage group dynamics that emerges in the process of work. He/she should be able to monitor and evaluate every step of the work and build upon it until a final solution acceptable to all is reached. For that he/she should be able to provide feedback to the parties in conflict, which can be taken positively to improve the task performance by all members of the group.

d. Leading for Consensus Decision

Bringing the conflicting parties at a dialogue or a negotiating table is the task of the initiators. There seem to be enough persons working at this in Nepal now. Although a facilitator could also act as initiator at times, his/her real task begins only after the parties agree to sit together. He/she should be able to select each step the group has to take and lead them through a process of consensus decision. Human mind is the most complicated phenomenon of all and working through the minds of parties in conflict and bringing them to a consensus decision is not a simple task. The task is difficult no doubt, but it is possible as any human problem has a solution that can be reached by dialogue. It is not sufficient to have the theoretical understanding of the task but must have the ability to practice in real terms.

Conclusion

King Gyanendra, after firing Deuwa and appointing Chand as premier seems to have decided to walk alone in the present political scenario in Nepal. The political parties having not collaborated with the King, although seem sidelined for the time being, still represent a force that believes in the multi-party constitutional monarchial democracy. The Maoist insurgency, which has created conditions for the constitutional stalemate has emerged as a force that is challenging both. Thus the tri-polar conflict, which has emerged in Nepal, now has attracted the world attention. Everyone is realizing the need for a dialogue to come out of this conflict, which has to be managed by a competent facilitator.



Veda and Ecological Economics: Ray of Strong Sustainability

By Surendra R. Devkota

(Author has doctoral degree in Economics and holds strong interest in socio-economic development of Nepal.)

Abstract

Veda, the oldest religious document in human history, is a bank of knowledge. The Vedic hymns collected in between 1000 and 500 BC are believed to be the eternal truth by Hindus, who are the religious followers of the Veda. The Veda also incorporates cultural, social, religious, and scientific analysis of the ancient Hindu civilization. Veda is one of the environmentally friendliest documents in contemporary religion. It describes the dynamics of five elements (panchan tatwa): earth, sky, wind, water, and fire (sun). Veda believes that sun is the nourisher and earth is the Goddess, which feeds everyone. All the entities in the universe are dependent upon these five elements. Moreover, modern society, which is proud of its technological advancements, is reluctant to accept the service of nature. Meanwhile, ecological economics is a new emerging trans-disciplinary science, which recognizes the service of nature for the sustainability of human being vis-à-vis all biotic and abiotic components. In this paper, a brief relationship of the Veda to ecological economics and sustainable development is presented. The connection between the Veda and economics or implications for the economic development is a relatively unexplored area of study. As today's world is crying for sustainable development, the rules of nature and principles of life, food, intellect and immortality mentioned in the Vedas can provide new directions.

Strong sustainability:

The normative definition of sustainable development meets the needs of the present generation without compromising the ability of future generations to meet their own needs on environment and development. Many analyses and thoughts are expressed throughout the literature. , However, the two clear routes of sustainability are recognized, which are weak sustainability (WS) and strong sustainability (SS). WS is equivalent to non-decreasing total capital stock, while SS is non-decreasing natural capital. The concept of WS treats natural capital as a homogenous category of capital. It believes a high degree of substitution between natural and manmade capital. SS assumes that it is the natural capital that should be sustained, while WS is centered on well being. , Natural capital comprises of

- (i) renewable resources, such as, fish, wood, and drinking water that are produced and maintained by the processes and functions of the ecosystem;
- (ii) non-renewable resources, like oil and minerals, that are extracted from ecosystem; and
- (iii) environmental services such as maintenance of the quality hydrological cycle, waste assimilation, recycling of nutrients, generation of soils, pollination of crops, provision of food and maintenance of a vast genetic resources.

The sustainability rules of ecological economics are;

- (i) The rate of exploitation of renewable resources should not exceed the regeneration rate.
- (ii) Pollution should be kept at or below the waste absorptive capacity of the environment. For degradable waste the rate of discharge should be less than the rate which ecosystem can absorb, whereas for the persistent wastes the rate of discharges should be zero since the ecosystem has no capacity to assimilate such wastes.
- (iii) The extraction of nonrenewable resources should be consistent with the development of renewable substitutes.

Veda and Ecology:**Veda and Universe:**

Since Hinduism is polytheistic, many objects both consumable and non-consumable are designated as "holy". The Vedas have categorically explained the rule of nature, principle of food, life, intellect and immortality. Earth, space constellations, and their roles are also defined in the Vedas. For instance, sun and moon are celestial gods; air, water and sky are aerial gods, and earth, river, sea, and fire are the terrestrial gods. The universe is composed of five elements: earth, sky, wind, water and fire.

Earth is represented as a Goddess, which feeds everyone. All the forms of the earth and of life on it are the children of the Earth. Rivers, trees, animals are the attendants of the Earth Goddess. The sun, moon, wind, rain, and lighting are the children of the sky. The sun is one of the three main deities of the Vedas, which is at the center of creation and known as the nourisher. The Rig-Veda says that the sun is the soul of the world. Between the earth and the sky, the abode of the sun, is the sphere of sky and air-the cosmic life breath. Fire is the other important deity of the Vedas, which serves human from birth to death. Water is not only an element of purification but also the element pervading all life and thus a symbol of pervasiveness. The Veda speaks a lot about the water or the rivers. The Himalayas and rivers, particularly confluence, are the inhabitants of Gods and Goddesses.

Veda and Biodiversity:

The Vedas and the Upanishads mention that the Gods and Goddesses favor different biological resources. Knowledge of biodiversity, interrelation between living species and the environment, the need to maintain natural dynamism, and the right ways of transgressing the ecological principles are mentioned in the Yajurveda. Similarly, Rigveda mentions about the forest goddess and healing properties of plants, tribes of fishes, goats, horses, cow, calves, dogs, owls, frog etc. Cow is believed as a theriomorphic animal in Atharvaveda. Hence, followers of Veda should avoid eating it. In general

practice, there are many flora and fauna which are sacred among the followers of the Vedas, because they are directly or indirectly related with different Gods or Goddesses. Among the faunal diversity, there is no discrepancy between domestic and wild animals. A general list of animals and their favorite Gods/Goddess are presented in Table 1.

Table 1. A general list of animals favored by Gods/Goddesses

Animal	Favored by God/Goddess
Cow	Goddess of wealth (Laxmi)
Bull	Lord of animal (Pashupatinath)
Lion and Tiger	Goddesses of power (Durga, Kali etc.)
Horse	Lord Sun
Serpent	Lord Shiva
Monkey	Lord Hanuman
Dog	Lord Bhairab
Rat	God Ganesh
Swan	Goddess of Knowledge (Saraswoti)
Fish	Lord Vishnu

Similarly, there are many sacred plants that Hindus worship regularly. For instance, Tulsi (*Ocimum basilicum*), Rudrakchya (*Elaeocarpus sphaericus*), Bar (*Ficus bengalensis*), Pipal (*Ficus religiosa*), and Sami (*Ficus benjamina*) are the most religious plant species. In the Rigveda, Soma (*Ficus benjamina*) is mentioned as the king of the plants. There are hundreds of the medicinal plants, which are in use from the Vedic periods to now. This is one of the main economic activities, i.e., harvesting of wild medicinal plants, of people living in the upper mountain areas in Nepal, although harvesting rules are neither of both SS and WS.

There are some ecological codes of conduct practiced among the followers of the Vedas. For example, defecation in water resources is a sinful act. One should always pray the food. Likewise, no one should disturb the habitat of wild animals including bird's at night when they stay in their nests. Also trees shouldn't be cut during night because of the presence of God's soul in tree trunk. Such rules are mentioned in Law of Manu (*Manusmriti*), and further catalogued by Tiwari and Dwivedi. These rules of Manu were probably to avoid the tragedy of commons in the communities.

Dynamics of Veda, EE and SS

The tension between man and earth is conspicuously present owing to pressures of the economic characters of humankind. Vedas believe that the earth is an object of worship because she is the basis of life. Man is a part of the earth like other creatures or elements, which are equally dwelling. Therefore, ecology was a sacred science for the Vedic man.

Economics in the Vedas is based on moral values, which encourages human beings to love nature and oppose the materialistic greed. Here it may not be irrational to mention that to the followers of the Vedas, a separate rule of economics was formulated by the Kautilya around 300 BC. Since the original work of Kautilya is in Sanskrit, it was virtually unknown to the western scholars. It was only in 1915 that the Economics of Kautilya was translated in to English. His work in economics is still viable and important in the field of economics, not only because of its historical significance but also because governing of its value in the present Hindu communities. For example, from an environmental conservation point of view, Kautilya had introduced green taxes on forest produces along with other environmental taxes on polluting sources like slaughterhouses, garbage etc.

The Vedas are perennial sources of green spiritualism and sustainability. The purpose of human life is categorized in to "studenthood", life as a householder and life in forest (Table 2). Likewise, there are four parts of human life. Moral laws are learned during "studentship"; material good and enjoyment are part of a householder's life, and liberation can be obtained by spiritualism. In order to have liberation from the material wealth or greed, life in the forest was part of the ancient Hindu Rishis (philosophers). Forest life is a complete detachment from the accumulated materials as Prince Siddhartha did prior to be the Lord Buddha. This kind of detachment is more or less related with today's environmental activities of deep ecologists and hunter-gather societies. On the other side is

the complete attachment with nature. For example, recent ecological movements in India like Chipko and Narmada.

Table 2 Purpose of life as per the Vedic philosophy

Moral law (dharma)	Studentship (brahmacharya)
Material good (artha)	Life of householder (grihastha)
Enjoyment (kama)	
Liberation (moksa)	Life of forest/spiritualism (vanprastha)

The spirit of Veda, EE and SS are linear. Since the mainstream economics is failing to consider the services of natural environment, EE is advocating filling that gap for sustainability. So EE and SS are the two sides of a single coin. The SS rules, for instance, strongly support the stock of natural capital and harvest should be within the limit of natural rate of the regeneration. These kinds of SS rules are deeply rooted in the Vedic culture, although they may not be aware of the definition of the SS. For example, people, who live in agro-forest ecosystem in the rural parts of Nepal and India have been practicing the SS harvest rules since their ancestors' time. The other classic example of SS is community forest management by forest users' group in Nepal. There are many micro-scale examples of the SS in the Vedic culture, which have explicit or implicit explanation of the EE and SS.

Ethics is the other very common factor among the Veda and environmental conservation and sustainable development campaigns. Environmental ethics is an invitation to moral development. The Vedas accept that the soul is the sum of all the gods. The soul is the unity that links all individual beings. However, the soul of human beings is complex in character and so is the environment. Since material wealth, family, country, and the world can't satisfy the human soul, the Vedas encourage to the spiritual freedom. Moreover, wealth and happiness is a legitimate human aspiration, but they should be gained in righteous ways if they are to lead to spiritual freedom. Each of these requires ethical disciplines, which is very hard to find in the traditional economics. If an economic man (Homo economicus) realizes ethics the world would be a very wonderful place for all.

The conventional economics always favors maximizing the material wealth so that the individual will have a better quality of life. This philosophy is incomplete from the environmental, social, and spiritual point of view. As mentioned earlier, Vedic philosophy equates quality of life with both non-materialistic and materialistic values (see Table 2). Hence, quality of life is a state where one is at peace with oneself, the nature and the society one lives in. The much harmony amongst these, higher the quality of life. However, the traditional economic version on quality of life relegates the role or services of nature, inter and intra-generational relation. The emerging theoretical notion of simple living in western culture is a negative reaction to material wealth and positive inclination to EE and SS. The other classic example would be life style of Mahatma Gandhi. His practice of simple living and non-violence sought to put the principles of ecologically aware life into motion. Recently, Diwan, in 1999, has discussed about the quality of life and relational wealth in poor and non-poor countries. Relational wealth is also a Vedic concept because it based on social structure and its relationship with nature or environment. Despite the material wealth in western countries, their quality of life is not satisfactory to them because it is improperly defined. For instance, gross domestic product (GDP) is the only so-called standard indicator for a better quality of life. As mentioned earlier, this measure does not incorporate the environment and social factors. Recently, a new definition of human well being is propagating by the United Nations Development Program (UNDP) as human development index (HDI), which consists of a cosmetic change in GDP. In addition to the GDP, the HDI has two more parameters; longevity and educational attainment. Again, environmental resources or services are excluded. The notion of human development will be incomplete until we continue to ignore the contribution of nature to the survival of human. Let us see an example from the same report of the UNDP (p.22); every year nearly 3 million people die from air pollution and 5 million people die from diarrhoeal diseases caused by water pollution. Here, both cause and victim of air and water pollution are human, but both indexes, GDP and HDI, simply avoided them. Hence the present consumption based economy, which believes the more you consume the more you will be better off, ignores the less consuming folks. This is an irrational measure of standard of living from even the Buddhist angle. Therefore, it is virtually impossible to distract nature from human well being. Had it been integrated

with material wealth, it would give a different but true picture of the human well being. Hence, estimates of UNDP human poverty raised a serious question about its usefulness, both in terms of conceptual and in terms of measurement, Diwan further argues. In the prevailing context of conventional economic philosophy, EE supports social and environmental integration in order to achieve sustainability. The gist of the Vedas is also linear with human and nature. Human without nature is beyond the question and so does the so-called economy. The present economic needs and deeds are unethical as well as unsustainable because of relegation of natural capital. Vedas urge people to pursue the path of ethical and sustainable economy, which coincide with the philosophy of ecological economics for sustainable development.

Conclusion

The Vedas are the primary sources of not only moral enhancement for the economic man but also paths for misguided ecology to achieve a true sustainability. It views human perfection and happiness from integrated perspectives, which embraces both material and spiritual values in individual and harmonious unity. The Vedas will guide to enlighten the inner human soul in order to maintain have moral values, true purpose of life and care for nature. The Vedic cultures are unique from development perspectives. The Vedas have the potential of many remedies to the today's world problems of unsustainable development. For instance, "dharma" is typical word in Hindu literature including Vedas, and still rooted in the Vedic cultures. It implies the sustainability, that is, if anyone violates the dharma, God may punish the violator, so no one will or should act against it. People save or even earn the dharma by visiting the temples or holy places in order to pave the way for heaven and have liberation, despite the multitude of sinful acts in other places. It seems that the modern act of Hindu people is also deviating from the Vedic philosophy, which is primarily due to the influence of "economic man". It may sustain for a while, but not for the long term or strong sustainability. Hence, people need to have the real dharma, which loves nature and does not wish to rule over the nature, should be today's ideal philosophy for development. Klaus Klostermaier opines that genuine religion begins and ends in conscience, not in books, organizations and professionals, so does the true ecology.

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Activities: An appeal to restore constitutional process in Nepal

By Vijaya K. Sigdel

Alliance for Democracy in Nepal
136 Division St. Suite 8, New York, N.Y. 10002

His Majesty King Gyanendra Bir Bikram Shah Dev
Narayan Hiti Royal Palace
Kathmandu, Nepal.

Subject: An appeal to restore constitutional process in Nepal.

Your Majesty:

We, citizens of Nepal, have gathered here in front of this great edifice of peace - the United Nations - in order to implore you to bring the constitutional crisis in our country to an immediate end. Through this peaceful rally, we also join hands in solidarity with our brothers and sisters back home, who, for the last several months, have been desperately beseeching you to act.

Your late brother, King Birendra, by signing the Constitution in 1991, made a solemn pledge to the people of Nepal to live as a constitutional monarch. We, like most people in Nepal, strongly believe that your decision to assume executive powers on October 4, 2002 violated the letter and spirit of that very Constitution. Thus, your unfortunate action has led to the repudiation of the covenant that your own brother made with the Nepalese people.

The Constitution is the fundamental law of the land; it forbids anyone from violating its clauses and norms in a democratic society under any situation. That is why it is called the rule of law. A

democratic process also mandates us to work towards a peaceful, orderly and systematic transformation of our society.

For the last nine months, we have been deprived of a people's representative government. The two governments you have appointed since then pass neither the constitutional nor the political litmus test. The two main political parties that represented more than 90 percent of the seats in the dissolved House of Representatives, have been deprived of forming a government, and have had no voice in the decision-making process regarding critical national issues. Therefore, they are left with no choice but to hit the streets in rebellion with their legitimate grievances. Moreover, as a result of your action, our country's existing problems have been exasperated. We are facing a crisis of unimaginable proportions. The enemies of democracy and monarchy, who have already shown a voracious appetite for violence, have been emboldened by the failure of our constitutional process. Furthermore, your action has provided unnecessary ammunition to those critics, cynics, and skeptics who ridicule the monarchy by stating it is an outdated concept and that it serves no useful purpose in this modern age.

We are afraid that if this situation continues indefinitely, like a small leak in the ship's bowl ultimately brings it down, it may cause irreparable harm to the future of the monarchy in Nepal.

We believe that a vast majority of people in Nepal not only is crying for democracy - they are also crying for a constitutional monarchy. We are mindful that you yourself on several occasions have pledged to the people that you wish to live as a constitutional monarch. Your statements have given us much-needed hopes and encouragement. However, we implore you to act on that declaration now and fully restore constitutional process by bringing in and listening to the leaders of the political parties that represented the majority in the last Parliament. They should be allowed to form an interim government, conduct a fresh poll and seek a new mandate from the people. After all, the people are the ultimate custodians of our democratic system. We think that this is the only option left in order to solve the current crisis in Nepal.

Almost two hundred and fifty years ago, your ancestral forefather, Prithivi Narayan Shah, a distinctively gifted man, created our beautiful nation. He was a king, soldier and a statesman. His timeless wisdom still guides our policies, both national and international. He had a vision of creating Nepal: a common garden for all its humanity. Then came B. P. Koirala who added another illuminating concept to that vision. He believed that creating a nation is not sufficient without giving its people democracy and freedom.

We have the audacity to believe that these great men's vision can become a reality if you, the king, and our political leaders would sit together in the spirit of goodwill and reconciliation and start meeting our country's challenges head on. To that end, our nation anxiously awaits for you to take the first step - the restoration of constitutional process in Nepal.

On behalf of my participating colleagues of our organization, yours for the cause of freedom, harmony and peace.

Vijaya K. Sigdel

President,
Alliance for Democracy in Nepal

Date July 21, 2003

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Activities: Nepali Literary Gala in Colorado, B.S. 2060

By Puru Subedi

अमेरिकामा साहित्यिक महोत्सव २०६०:

कोलोराडो राज्यमा अन्तर्राष्ट्रिय नेपाली साहित्य समाजको शाखा स्थापना

यही ४ जुलाई २००३ का दिन एसोसियशन अफ नेपालिज इन द अमेरिकाजको २९ औं सम्मेलनस्थल डेन्भर, कोलोराडोमा अन्तर्राष्ट्रिय नेपाली साहित्य समाजद्वारा साहित्यिक महोत्सवको आयोजना एवं अन्तर्राष्ट्रिय नेपाली साहित्य समाजको शाखा स्थापना भयो। कार्यक्रममा साहित्यिक महोत्सवका संयोजक श्री ज्ञानेन्द्र गदालले स्वागत भाषण गर्नुभएको थियो। अन्तर्राष्ट्रिय नेपाली साहित्य समाजका अध्यक्ष श्री पुरु सुवेदीले प्रवासमा नेपाली पहिचानलाई जीवन्तता दिने र नेपाली भाषा, साहित्य र संस्कृतिलाई दिगो राख्न अमेरिकाका सबै संघ संस्थाहरूलाई नौं बुँदे प्रस्ताव कार्यान्वयन गरी “एक नेपाली जाति, एक नेपाली भाषा” को नारा लिई अगाडि बढ्न आह्वान गर्नु भयो। साथै अन्तर्राष्ट्रिय नेपाली साहित्य समाज कोलोराडो शाखाको स्थापना भएको घोषणा गर्दै त्यस शाखाका पदाधिकारीहरूमा अध्यक्ष ज्ञानेन्द्र गदाल, उपाध्यक्ष नारायण श्रेष्ठ “सानु”, महासचिव दीपकराज जोशी, सचिव सुदेश शर्मा, कोषाध्यक्ष चुना राई रहेको जानकारी गराउनु भयो।

उक्त महोत्सवमा अन्तर्राष्ट्रिय नेपाली साहित्य समाजद्वारा प्रकाशित ज्ञानेन्द्र गदालद्वारा लिखित गीति संग्रह “मलाई छुने मन” को आधुनिक आँशुकवि रमेश खकुरेलले विमोचन गर्दै उक्त कृतिको समीक्षात्मक टिप्पणी गर्नु भएको थियो र रमा पोखरेलद्वारा लिखित कविता संग्रह “इच्छाहरूको आज मृत्यु दिवस” कार्यक्रमका प्रमुख अतिथि वेदभक्त जोशीले विमोचन गर्नुका साथै सो पुस्तकको टिप्पणी प्राज्ञ शैलेन्द्र साकारले गर्नु भएको थियो। यो पहिलो चरणको कार्यक्रममा परदेश डटकमका कमल भूसाल र रेशम थापा तथा नेपाली पोष्ट डटकमका किरण सिटौलाले उक्त अनलाइन पत्रिकाहरूको बारेमा कार्यक्रममा जानकारी दिनु भएको थियो।

दोस्रो चरणको कार्यक्रममा अन्तर्राष्ट्रिय नेपाली साहित्य समाजका संस्थापक अध्यक्ष र यस कविता तथा साहित्यिक महोत्सव सभाका सभापति साहित्यकार श्री होमनाथ सुवेदीले कोलोराडो राज्यको दर्ई शहर डेन्भर र बोल्डरमा सञ्चालन हुने दुई छुट्टा-छुट्टै नेपाली भाषा तथा संस्कृति विद्यालयहरूको विधिवत् उद्घाटन गर्नुभयो। यी विद्यालयहरू अन्तर्राष्ट्रिय नेपाली साहित्य समाजले विश्वव्यापी नेपाली शिक्षण अभियान अन्तर्गत स्थानीय संस्था रक्की माउण्टेन फेण्ड्स अफ नेपालसंग मिलेर स्थापना गरेको हो। स्थानीय विद्यालय सञ्चालक समितिका तर्फबाट नारायण श्रेष्ठ “सानु” र यस कार्यक्रमका अनुदानदाता श्री चन्द्रशेखर शर्माले विद्यालयको महत्वबारे प्रकाश पार्नु भएको थियो।

महोत्सवमा भएको बाल कविता प्रतियोगितामा प्रथम स्थान स्मारिका पौडेलको “क्युट क्याट”, दोस्रो स्थान अनिशा प्रधान र स्टेफी जोशीको “नेपाल प्राइड” र तेस्रो स्थान नेहा श्रेष्ठको “जोर्नी” कविताले प्राप्त गरी अन्तर्राष्ट्रिय “अन्तर्राष्ट्रिय नेपाली साहित्य समाज अमर मीना कविता पुरस्कार” प्राप्त गर्न सफल हुनु भएको थियो। त्यसै गरी वयस्क कविता प्रतियोगितातर्फ प्रथम स्थान विनोद मुडभरीको “जननी जन्मभूमिश्चः स्वर्गादपी गरियसी”, दोस्रो स्थानमा शरद निरौलाको “न्यु मेक्सिकोबाट डेन्भरसम्म” र तेस्रो स्थान विष्णु गोपाल रिसालको “हाइ हाइ अमेरिका” कविताले प्राप्त गरी “अन्तर्राष्ट्रिय नेपाली साहित्य समाज शर्मा मुडभरी नेपाली कविता पुरस्कार” प्राप्त गर्न सफल हुनु भएको थियो।

प्रतियोगिताको निर्णायक समितिमा वरिष्ठ साहित्यकार होमनाथ सुवेदी, रमेश खकुरेल, शैलेन्द्र साकार र बुलु मुकारुड रहनु भएको थियो। अतिथि कविका रुपमा ज्ञानेन्द्र गदाल, पुरु सुवेदी, अमर गिरी, चन्द्र शेखर शर्मा आदिले कविता वाचन गर्नु भएको थियो। अन्त्यमा मुख्य अतिथि वेदभक्त जोशी र सभाका सभापति श्री होमनाथ सुवेदी समाहरोहको महत्व, नेपाली भाषा, संस्कृतिमा यस्ता कार्यक्रमले निर्वाह गर्ने भूमिका र नेपाली भाषाको निरन्तरताका सम्बन्धमा सम्बोधन गर्नु भएको थियो। सो कार्यक्रमको सञ्चालन अन्तर्राष्ट्रिय नेपाली साहित्य समाज, क्यालिफोर्नियाका प्रतिनिधि गोकुल पौडेल र कोलोराडो शाखाका कोषाध्यक्ष चुना राईले गर्नु भएको थियो।

समाजका अध्यक्ष पुरु सुवेदीले जुलाई ५ का दिन छुट्टै शान्त रात्रीभोज समारोहवीच अन्तर्राष्ट्रिय नेपाली साहित्य समाजका कोलोराडो प्रतिनिधि ज्ञानेन्द्र गदाललाई २००३ सालको सर्वश्रेष्ठ प्रतिनिधिको पुरस्कार र कोलोराडोमा

नेपाली भाषा तथा संस्कृति विद्यालय सञ्चालन गर्न विशेष सहयोग प्रदान गर्ने रक्की माउण्टेन फ्रेण्ड्स अफ नेपाललाई प्रशंसा पत्र साथै साहित्यिक समारोहलाई अनुदान सहयोग प्रदान गर्ने सर्वश्री नारायाण श्रेष्ठ र चन्द्रशेखर शर्मालाई प्रशंसा पत्र प्रदान गर्नु भएको थियो । सोही कार्यक्रममा कविता पुरस्कारका अनुदाता डा. हरि शर्मा र डा. अमर गिरीले कविता विजयीलाई नगद राशी र प्रमाण पत्र वितरण गर्नु भएको थियो ।

यसैगरी अन्तर्राष्ट्रिय नेपाली साहित्य समाज, कोलोराडो शाखाको आयोजनामा जुलाई ५ का दिन डेन्भरस्थित एक छुट्टै पार्कमा बाहिरवाट आउनु भएका अतिथि कवि तथा साहित्यकारहरूका लागि एक बनभोज कार्यक्रमको आयोजना गरी स्वागत गरिएको थियो । यस कार्यक्रममा कवि गोष्ठीको समेत आयोजना गरिएको थियो । यस कार्यक्रमको सभापतित्व शाखाका अध्यक्ष ज्ञानेन्द्र गदाल र कार्यक्रमको सञ्चालन अन्तर्राष्ट्रिय नेपाली साहित्य समाजका संस्थापक अध्यक्ष तथा साहित्यकार होमनाथ सुवेदीले गर्नु भएको थियो ।

NRN's Activity: "Nepali for Nepali"

By Bhim Udas

Dear friends,

It gives us immense pleasure to inform you that His Majesty's Government of Nepal, the Federation of Nepali Chambers Commerce and Industries (FNCCI) and the NRN International Coordination Committee are jointly organizing the "First NonResident Nepali Conference" wherein all Nepali citizens and persons of Nepali origin living outside of Nepal (**NRN/PNO**) are going to be apart of it. These are the people who have been the achievers in the country of their residence and who can contribute in the development process of Nepal. This event, the first of its kind ever held will be organized on 11th-14th October 2003 in Kathmandu, Nepal.

The event is supposed to bring the Nepalis wherever they live or work together and establish a network of global Nepalis, which in turn, we believe will help to bring about positive changes in the economic and social conditions of the Nepalis living in Nepal.

The program schedule is in the website: <http://www.nrn.org.np/schedule.html/>. Your active participation will help this conference to focus on important subject matter, which will benefit the entire Nepali community globally.

The detailed program is being developed. Your suggestions are most welcome and if anyone of you would like to present appropriate material of interest in the sessions please let us know in advance.

If you need any additional information or any help in connection of the event please do not hesitate to contact the NRN cell at FNCCI secretariat (Teku, PO Box 269, Kathmandu, Nepal) Tel: 977-1-4262061, 4262218, 266889 or email: nrn@fncci.org

Working together we can make a difference "Be a part of Global Nepali Family"

For detailed information on The First Non-Resident Nepali (NRN) Conference, Kathmandu, October 11-14, 2003 visit us at

www.nrn.org.np
www.nrn2003.org

BACKGROUND

More than 1.2 million Nepalis apart from those living in SAARC countries presently reside in over 32 different countries around the world. This comprises of Nepali professionals, academicians, scientists, businessmen, technicians and skilled and unskilled labourers and their dependents. of the Nepali diaspora could play a vital role in the economic development of Nepal by bringing in their expertise, skills, resources and investment.

His Majesty's Government of Nepal (HMG/N) has taken several steps to encourage the transfer of foreign remittances from the Nepalis living abroad. According to Nepal Rastra Bank, foreign

remittances from NRNs constitute more than 50% of Nepal's foreign currency earnings. They have helped not only to maintain the balance of payment (BOP) but also to increase the foreign exchange reserve.

A number of HMG/N ministries (Finance, Home, Commerce and Industry, Labour) and the Nepal Rastra Bank have independently established various provisions in terms of foreign currency regulations, foreign investments, visa regime to the Person of Nepali origin (PNO) etc. However, there is no single body/entity solely assigned to coordinate the issues of NRNs and to establish a link with the Nepali Diasporas.

A conference is therefore being organized to bring together government officials, the business community of Nepal and the NRNs/PNOs, to collectively discuss the ways, means and conditions required to connect the Nepali diasporas with Nepal and attract the NRN investments and technical expertise into the country. For this purpose, the provision of a legal status of NRNs is of paramount importance.

The first NRN conference, jointly organized by HMG/N the Federation of Nepali Chambers of Commerce and Industry (FNCCI) and NRN International Coordination Committee (ICC) will be held from October 11 to 14 2003. The theme of the conference is: "Nepali for Nepali".

OBJECTIVES

The conference aims to achieve the following objectives:

1. To understand the NRNs sentiments about Nepal and to acquaint the Nepali people with global exposure of the Nepali Diaspora
2. Establish Network of relationships of Nepali societies and associations spread the world over
3. Help prepare implementable suggestions for increasing the NRN investment in Nepal on the basis of deliberations and discussions of the problems and issues faced by NRN while indulging in economic activity in Nepal
4. Acquaint the NRN community with economic, industrial, investment, tourism and visit policies and thinking of His Majesty's Government
5. Facilitate expansion of Nepali culture and arts the world over
6. Facilitate Nepali exports through the use of NRN communication Channel
7. Motivate the NRN be active participant in the economic transformation of Nepal

DISCUSSION TOPICS:

1. Connecting Nepalis for a more prosperous Nepal
2. Popularizing the Nepali culture abroad
3. Linking Nepali business to the global economy
4. Partnership between Nepal and the Nepali diaspora

Registration fee :

US\$ 100.00 for Non-resident Nepali and Persons of Nepali origin

Accommodation and transportation during the conference have to be covered by the participants themselves.

Those organizations and individuals willing to make in-kind contributions or sponsor are kindly requested to contact:

Mr. Bhim Udas, Coordinator,
International Coordination Committee of the NRN
E-mail: bhim.udas@nrrn2003.org, bhimudas@hotmail.com



Opinion: "RAW and cross border terrorism"

By Anil Pandey

An Indo-Russia treaty was signed during the time when Sardar Subarna Singh was the foreign minister of India. Following the treaty, I.K. Gujral, former prime minister of India and so-called Nepal's friend, was sent off to Russia during the late Indian prime minister Indira Gandhi's era. He was trained under the Russian Communist ideology and was assigned to look after a project called **RAW** whose objective was to build a strong Indian spy network in Asian and achieve Indian stronghold in the region.

The modus operandi of RAW was to interfere in the neighboring nation's internal affairs in such a way that they are engulfed in their own internal affairs and India could freely interfere in their internal affairs; encroach their border as well.

The recent publication of a false report on the Internet against Nepal and Pakistan shows how unprofessionally this organisation is operating. Though the Indian government has denied any official bearing on the report, when over it comes in terms to the issue related to Nepal, the Indian foreign policy makers, ruling parties, opposition parties and the media unite together share a common negative perspective against Nepal. This way, it can never be accepted that the India government had no hands in publicising the report. The fabrication of fictional characters and their terrorist activities are woven with such a lie that any civilised and democratic nation anywhere in the world would find it amusing to see the seasoned Indian propagandists lose so much of their credibility.

RAW interfered in Sri Lanka affairs and the impact it created is still disturbed the peaceful country, was almost split in to two nations. As the saying goes, "he who's the witch acts as the witch acts as the witch doctor himself", the present Indian BJP government has now allotted USD \$ 10 million as aid to the Sri Lanka government which is a paradox. Bhutanese refugee problem in Nepal was also formulated by RAW from which Nepal is suffering a lot. RAW is also assisting the Nepali Maoists movement in supplying weapons and conducting guerrilla training and identifying remote and inaccessible 22 districts like Rolpa, Rukum, and Jajarkot for easy Maoists operation.

Though Sri Lanka has been granted economic aids, the BJP government on the other hand neither takes any initiative to solve the root cause there nor does it speak anything against the Tamil Nadu leader Karuna Nidhi of DMK to stop his activities in Sri Lanka. India is also not free from the risk of being split up from problems with ULFAs and Kashmiries. But to cover it all up, to put an illusion on its own citizens, the government is performing all these theatrical gestures like providing donations to Sri Lanka.

Unlike the Himalayan Blunder of 1962, the late Prime Minister Rajiv Gandhi had to enforce his military force into Sri Lanka to settle problems which India itself had created earlier. Later, the Indian army was compelled to pull out in defeat bearing a loss of more than 1500 army personnel. As the saying goes: "those who plan poison tree well later be eaten up by the same tree", Rajiv Gandhi was assassinated by the Tamils themselves.

Likewise, late Indira Gandhi also had planted a poisonous tree in the name of Saint General Singh Vindarwala. The interference of the Indian forces in the holy Punjabi Golden Temple in Amritsar, the killings of the separatists all added up to the assassination of Indira Gandhi. It is because the poisonous tree she had planted earlier had grown old and she couldn't uproot it.

This is the price the Indian are paying for separating Bangladesh from Pakistan. The Pakistanis are now in possession of nuclear weapons. Maybe they didn't succeed in making Punjab and independent nation, but they won't let Kashmir issue pass away easily.

Like 'tit for tat' the Pakistani Inter Service Intelligence (ISI) is there to counter the RAW. But the ISI also has also been exploiting Nepal's open borders with India. There are so many spy networks working under-cover of diplomatic mission. But still Nepal has not been able to carry out any action against them except one Pakistani diplomat involved in bank notes forgery was declared persona grata and expelled.

On the other hand, the situation in Bangladesh is also not stable. The People's Republic of China is also fighting Muslim separatists and it is being extra sensitive to the Indian and Pakistani politics. Down south, the military government of Burma is also facing separatist power though they are suppressing their people by military rule.

What I want to point out from all the above scenarios is "What is the sole element responsible for such instability? The ultimate cause is the infamous organisation RAW and its unethical activities. Because of not only the neighboring countries are suffering but also even Indian herself is in a big trauma and has already started explaining about cross border terrorism.

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International: "Did the President Lie?"

Pieces of news from various sources raising doubts about President Bush and an PM Blair.

By TND team

BBC (<http://news.bbc.co.uk/2/hi/americas/3056626.stm>) wrote:

Did the President Lie?

Claims about Saddam's weapons of mass destruction were a primary justification for the war, but U.S. forces have yet to find any such weapons. The House and Senate intelligence panels are looking into prewar intelligence on Iraq and how it was used by the Bush administration.

The CIA warned the US Government that claims about Iraq's nuclear ambitions were not true months before President Bush used them to make his case for war, the BBC has learned.

Doubts about a claim that Iraq had tried to buy uranium from the African state of Niger were aired 10 months before Mr Bush included the allegation in his key State of the Union address this year, the CIA has told the BBC.

On Tuesday, the White House for the first time officially acknowledged that the Niger claim was wrong and should not have been used in the president's State of the Union speech in January.

Independent wrote:

(<http://news.independent.co.uk/uk/politics/story.jsp?story=422957>)

Blair under fire as White House rejects British intelligence claiming Iraq tried to buy uranium

By Ben Russell and Andrew Buncombe in Washington, 09 July 2003

The White House has dealt a devastating blow to Tony Blair by rejecting as flawed British claims that Saddam Hussein attempted to buy uranium from Africa to restart his nuclear weapons programme.

The Bush administration was in full retreat yesterday with officials admitting that the allegation should not have been included in President George Bush's State of the Union address. The American admission represented the first serious split between London and Washington over the case against Saddam and exploded into a full-scale row in Westminster as Mr Blair told senior MPs that the Government was standing by its story.

Financial Times

US withheld arms data from UN

By Edward Alden, Hubert Wetzell, Guy Dinmore and James Harding in Washington

Published: July 9 2003 1:23 | Last Updated: July 9 2003 1:23

The US government withheld from United Nations weapons inspectors evidence to back its claim that the Iraqi government had attempted to obtain uranium from Africa, despite repeated pledges to cooperate fully with the inspectors.

In a letter released on Tuesday, the International Atomic Energy Agency said it was forced to wait six weeks for the evidence - from December 2002 to early February 2003 - at a critical time, when it was investigating US charges that Iraq was reconstituting its nuclear programme.

During that period, the US several times repeated the allegations, most notably in President George W. Bush's January State of the Union address.

(<http://news.ft.com/servlet/ContentServer?pagename=FT.com/StoryFT/FullStory&c=StoryFT&cid=1057562236568>)

Spacewar.com

Democrats fault White House over admission of faulty Iraq intelligence

WASHINGTON (AFP) Jul 08, 2003

US Democrats on Wednesday said the Bush administration had been too slow to admit that claims Iraq tried to procure nuclear material from Africa were false.

"The quality of that intelligence has been known ... from the very beginning," Jay Rockefeller, top Democrat on the Senate Intelligence Committee, said. "It was all discredited, early and often."

(<http://www.spacewar.com/2003/030708183616.ou97ntj3.html>)

Guardian wrote:

Britain 'knew uranium claims were false'

Suzanne Goldenberg in Washington

Monday July 7, 2003

The Guardian

British officials knew there had been no secret trade in uranium from Africa to Iraq seven months before such claims were raised in the September dossier released by Downing Street, the retired US ambassador who investigated the supposed sales for the CIA said yesterday.

<http://politics.guardian.co.uk/media/story/0,12123,993017,00.html>

NY Post (<http://www.nypost.com/news/worldnews/2489.htm>) wrote:

PROBER RED HOT OVER BUSH'S IRAQ URANIUM 'LIES'

By GERSH KUNTZMAN

July 6, 2003 -- A former U.S. ambassador, who was hired by the CIA to investigate reports that Saddam Hussein bought uranium from Niger, has gone public with his anger that his findings discrediting the reports were ignored by the Bush administration.

Joseph C. Wilson IV, who was ambassador to Gabon from '92 to '95, traveled to Niger at the request of the CIA in February 2002, and found no evidence that any uranium sale had taken place.

Nonetheless, the White House cited Iraq's alleged purchase of uranium as evidence that Saddam was pursuing nuclear weapons - one of President Bush's justifications for toppling the brutal Iraqi dictator. The uranium-sale accusation turned out to have been based on a forged document.

"If they'll lie about things like this, there's no telling what else they'll lie about," Wilson, who is now an international business consultant, told The Post from his Washington home. Wilson first aired his frustrations in an Op-Ed piece in today's New York Times.

AlterNate (<http://www.alternet.org/story.html?StoryID=16345>) published:

A Diplomat's Undiplomatic Truth

By Robert Scheer, AlterNet
July 8, 2003

They may have finally found the smoking gun that nails the culprit responsible for the Iraq war. Unfortunately, the incriminating evidence wasn't left in one of Saddam Hussein's palaces but rather in Vice President Dick Cheney's office.

Former Ambassador Joseph C. Wilson publicly revealed over the weekend that he was the mysterious envoy whom the CIA, under pressure from Cheney, sent to Niger to investigate a document — now known to be a crude forgery — that allegedly showed Iraq was trying to acquire enriched uranium that might be used to build a nuclear bomb. Wilson found no basis for the story, and nobody else has either.

What is startling in Wilson's account, however, is that the CIA, the State Department, the National Security Council and the vice president's office were all informed that the Niger-Iraq connection was phony. No one in the chain of command disputed that this "evidence" of Iraq's revised nuclear weapons program was a hoax.

And finally a piece **from BBC** (<http://news.bbc.co.uk/2/hi/americas/3054423.stm>) with Rumsfeld's comments on WMD:

Rumsfeld brushes aside WMD fears

By Steve Schifferes
BBC News Online, Washington

"The coalition did not act in Iraq because we had discovered dramatic new evidence of Iraq's pursuit of weapons of mass destruction. We acted because we saw the evidence in a dramatic new light - through the prism of our experience on 9/11," he said.

He told the committee that "the fact that the facts change from time to time with respect to specifics does not surprise me or shock me at all; it is all to be expected. It is part of the intelligence world we live in."

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Appeal from INLS By Puru Subedi By Puru Subedi

प्रवासमा नेपाली पहिचानलाई जीवन्त र दिगो राख्न नर्थ अमेरिकाका सबै सामुदायिक संघ संस्थाहरु लाई
अनेसासको नौ बूदे प्रस्ताव कार्यान्वयन गर्न आह्वान
पुरु सुवेदी

अध्यक्ष
अन्तर्राष्ट्रिय नेपाली साहित्य समाज

यहांहरु सबैमा विदितै भएको कुरा हो, अन्तर्राष्ट्रिय नेपाली साहित्य समाजले विगत १२ वर्ष देखि विशेषगरी प्रवासमा बस्ने नेपाली बीच नेपाली भाषा, साहित्य, र संस्कृति सम्बन्धी विभिन्न गतिविधिहरु सञ्चालन गर्दै आएको छ । यसको प्रधान कार्यालय वासिंगटन डि.सी.मा छ, भने शाखाहरु नेपाल, जापान, अष्ट्रेलियामा छन् । अमेरिकाकै अन्य राज्यहरु र युरोपका अन्य मुलुकहरुमा पनि शाखाहरु खुल्ने क्रममा छन् ।

यो समाजले नेपाली भाषा, साहित्य, र संस्कृति सम्बन्धी गतिविधिहरु सञ्चालन गर्नुका दुई मुख्य उद्देश्य छन् : १) नेपाली भाषा, साहित्य, र संस्कृतिको अन्तर्राष्ट्रिय स्तरमा प्रवर्धन गर्नु र २) प्रवासी नेपालीहरुमा आफ्नो नेपाली पहिचानलाई अक्षुण्ण राख्नु । आज सिंगो नर्थ अमेरिकामा बसोबास गर्ने नेपालीहरुको जमघटको यो क्षणमा म खास गरेर यस प्रवासमा नेपाली पहिचानलाई दीगो राख्न अनेसासले चलाएको अभियानमा सक्रिय साथ दिन यहांहरु सबैमा हार्दिक अप्रहर्ण गर्न चाहान्छु । मलाई लाग्दछ, प्रवासमा आफ्नो पहिचानलाई जीवन्त र दिगो राख्नु पर्दछ, भन्नेमा कसैको पनि फरक मत हुँदैन होला । तथापी यो अभियान कुनरूपमा गईरहेको छ, र अनेसासले यसकालागि के हुनु पर्दछ, भन्ने ठान्दछ, भन्ने बारेमा केहि कुराहरु यहांहरु समक्ष राख्ने अनुमति चाहान्छु ।

नर्थ अमेरिका संभवतः प्रवासी नेपालीहरु बहुसंख्यामा रहेको भारत पछिको दोस्रो देश मानिन्छ । तर हामीले संगठित भएर आफ्नो छुट्टै पहिचान बनाउन नसकेकोले अमेरिकी एवं नेपाली नीति निर्माणमा बाञ्छित प्रभाव पार्न सकेका छैनौ । धेरै टाढाको कुरा नगरौं, हालै मात्र नेपालका लाखौं नेपालीहरुको रोजगारमा प्रत्यक्ष प्रभाव पार्ने नेपाली उत्पादनलाई भन्सार सहूलियत दिने सम्बन्धी विधेयक सिनेटर फाइन्सटाइनले रोकिदिदा अमेरिकामा बसोबास गर्ने हामी नेपालीहरुले केहि गर्न सकेनौं । हामी यस प्रवासमा आफ्नो बेग्लै पहिचानका साथ एक ठाउँमा उभिन सकेको भए कम्तीमा आफ्नो आवाज सम्बन्धित ठाउँसम्म पुऱ्याउन सक्ने स्थितिमा हुने थियौं । यहि एउटा उदाहरण मात्रले हामीलाई आफ्नो पहिचान राखी एक हुनु पर्ने तथ्यको महत्वबोध गराउंदछ । यसैले अन्तर्राष्ट्रिय नेपाली साहित्य समाज नर्थ अमेरिकाका सबै सामुदायिक संघ संस्थाहरुको यस तर्फ ध्यान आकर्षण गराउन चाहान्छु ।

यस सन्दर्भमा मनन्योग्य कुरा के छ, भने नेपालमा जस्तै प्रवासमा रहेको नेपाली समुदायमा पनि नेपालका सबै जात जातीहरु जस्का आफ्नै छुट्टै भाषा र संस्कृति छन् को प्रतिनिधित्व रहेको छ । जसरी नेपालमा विभिन्न मातृभाषी लाई नेपाली भाषाको माध्यमबाट एकताको सूत्रमा बाँधिएको छ, त्यसैगरी नेपाली भाषा र साहित्यको माध्यमबाट प्रवासमा पनि हामी बीच एकता र आफन्तपनको अभिवृद्धि गर्न सकिन्छ । भारतमा रहेका प्रवासी नेपालीहरुको प्रयासलाई हामीले नमूनाकोरूपमा अनुशरण गर्न सकिन्छ । सबैलाई विदितै भएको कुरा हो, उनीहरु भानुभक्त र नेपाली भाषालाई नेपाली जातीय एकिकरणको धरोहरकोरूपमा मान्दछन् र यीनैका माध्यमबाट करोडौंको संख्यामा रहेका उनीहरु एकताबद्ध छन् । यसबाट पाठ सिकेर विशेषगरी नर्थ अमेरिकामा अन्य मूलका मानिसहरुको तुलनामा अत्यन्त अल्प संख्यामा रहेका हामीहरुले "एक नेपाली जाती एक नेपाली भाषा" को नारा लिई अघि बढेमा हाम्रो आफ्नो हितको रक्षा हुने विश्वास मलाई छ ।

यसकालागि नेपाली भाषा, साहित्य र संस्कृतिलाई अभू बढी जीवन्त राख्न अन्तर्राष्ट्रिय नेपाली साहित्य समाजको तर्फबाट देहायका नौ बूदाहरु नर्थ अमेरिकाका सबै सामुदायिक संघ संस्थाहरु लाई कार्यान्वयन गर्न प्रस्ताव गर्न चाहान्छु ।

१. स्थानीय स्तरमा नेपाली समुदायमा नेपाली भाषा र संस्कृतिको संरक्षणको आवश्यक व्यवस्था गर्ने । अभिभावकलाई घरमा नेपाली भाषा बोल्न उत्प्रेरित गर्ने । सम्भव भए सम्म नेपालका अन्य भाषाहरु र संस्कृतिको शिक्षणको व्यवस्था गर्ने ।

२. नेपालीहरु जम्मा भएको सभा समारोहहरु एवं वनभोज जस्ता कार्यक्रमहरुमा नेपाली भाषाबाटै संचालन गर्ने र नेपाली पोसाक लगाउन उत्प्रेरित गर्ने ।

३. सबै संघ संस्थाले आफ्नो वार्षिक अधिवेशनमा नेपाली भाषा साहित्यको लागि एउटा मञ्च अनिवार्यरूपमा राख्ने र बढी भन्दा बढी सदस्यहरुलाई त्यस्ता कार्यक्रममा सहभागी हुन उत्प्रेरित गर्ने ।

४. संस्थाहरुले प्रकाशित गर्ने मुखपत्रको कम्तीमा पनि आधा सामग्री नेपाली भाषामा प्रकाशित गर्ने ।

५. सांस्कृतिक अथवा अन्य मनोरञ्जन कार्यक्रममा नेपालको लोक संस्कृतिलाई प्राथमिकता दिने र नेपाली जातीय भेष भुषा र चाड पर्वमा देखाइने प्रचलनको प्रदर्शन गर्ने ।

६. नेपाली नयां वर्ष, दशै, तिहार, बुद्ध जयन्ति जस्ता नेपाली चाडपर्वहरु सामुदायिक कार्यक्रम राखी मनाउने ।

७. प्रसिद्ध नेपाली साहित्यकारहरु भानुभक्त आचार्य, लक्ष्मी प्रसाद देवकोटा आदिको जयन्ति सामुदायिक कार्यक्रमहरुको आयोजना गरी मनाउने ।

८. कम्तीमा पनि वर्षको एकपटक आफ्नो क्षेत्रका Congress Man वा Senator लाई बोलाएर नेपाली समुदायको विचार र आपसी चासोका प्रमुख मुद्दा (Issues) हरु छलफल गर्ने र विभिन्न राज्यमा स्थानीय स्तरमा भएका यस्ता छलफल कार्यक्रमहरुको निश्कर्ष एक आपसमा आदान प्रदान गर्ने । साथै यस्ता छलफल सम्बन्धी समाचार एवं विचारहरु Mainstream Media मा प्रकाशन गर्ने ।

९. वासिंगटन डि. सी. क्षेत्रमा एउटा नेपाली तथा नेपालका अन्य भाषामा लेखिएका साहित्यिक एवं अनुसन्धानात्मक पुस्तकहरुको एउटा पुस्तकालय स्थापना गर्ने । प्रस्तुत पुस्तकालय स्थापना भए पछि यसको शाखाकोरूपमा अन्य राज्यहरुमा पनि स्थानीय समुदायको सक्रियतामा नेपाली पुस्तकालयको स्थापना गर्ने ।

अब म अन्तर्राष्ट्रिय नेपाली साहित्य समाजका तर्फबाट यस दिशामा भए गरेका कामहरु बारे चर्चा गर्ने अनुमति चाहान्छु ।

समाजले आज भन्दा ठीक एक वर्ष अघिदेखि प्रवासी नेपालीहरुकालागि विश्वव्यापी नेपाली भाषा शिक्षण कार्यक्रमको शुरुवात गरेको थियो । यसको मुख्य उद्देश्य अमेरिका र प्रवासी नेपाली समुदाय रहेका अन्य देशहरुमा स्थानीय स्तरमा कार्यरत संस्थाहरु संग मिलेर आ आफ्नो क्षेत्रमा नेपाली भाषा तथा संस्कृति विद्यालयको स्थापना गरी सुसञ्चालनकालागि सक्षम बनाउने, नेपाली भाषालाई स्थानीय स्तरका स्कुलहरुमा अध्ययन गराईने दोस्रो भाषाकोरूपमा औपचारिक मान्यता दिलाउने एवं विभिन्न विश्व विद्यालयमा नेपाली भाषा शिक्षण ईकाईको स्थापना गर्न जोड दिने आदि रहेका छन् । यस क्रममा वासिंगटन डि.सी.मा नेपाली भाषा तथा संस्कृति विद्यालयको स्थापना गरी एक वर्षको नेपाली भाषा र संस्कृति संबन्धी कक्षाहरु संचालन भई सकेका छन् ।

अन्तर्राष्ट्रिय नेपाली साहित्य समाज एवं भाषा साहित्य प्रेमी मित्रहरुको सक्रियतामा वासिंगटन डि. सी. क्षेत्रमा एउटा नेपाली तथा नेपालका अन्य भाषामा लेखिएका साहित्यिक एवं अनुसन्धानात्मक पुस्तकहरुको

एउटा पुस्तकालय स्थापना गर्नको लागि आवश्यक पहल गरिएको छ । यसमा शाही नेपाली राजदूतावासबाट पनि सक्रम सहयोग हुने वचनबद्धता प्राप्त छ । राजदूतावास मार्फत साभा प्रकाशन एवं नेपाल राजकीय प्रज्ञा प्रतिष्ठानलाई उनीहरुको प्रकाशनहरुको एक प्रति सो पुस्तकालयकोलागि उपलब्ध गराईदिन अनुरोध गरिसकिएको छ ।

यहांहरुलाई अवगतै छ RMFN र अन्तर्राष्ट्रिय नेपाली साहित्य समाजका प्रतिनिधि ज्ञानेन्द्र गदालको सक्रियतामा Colorado मा २ वटा विद्यालयको स्थापना भयो । साथै अष्ट्रेलियाको मेलबर्न शहरमा पनि Nepalese Association of Victoria संग मिलेर नेपाली भाषा तथा संस्कृति विद्यालयको सञ्चालन छिटै गरिदै छ । विद्यालयको स्थापनाकालगि Texas, California, New York एवं Oregon राज्यहरुका नेपाली समुदायहरुबाट पनि अभिरुचि देखाईएको छ ।

अन्तर्राष्ट्रिय नेपाली साहित्य समाजले नियमितरुपमा प्रकाशन गर्ने साहित्यिक पत्रिका अन्तर्दृष्टिको धेरै अंश नेपालीमा नै प्रकाशित हुनेगर्दछ । समाजकै अनुरोधमा ANA र ANS का मुखपत्रमा पनि नेपाली भाषाका रचनाहरुले स्थान प्राप्त गर्न सफल भएका छन् ।

यसैगरी समाजले हरेक वर्ष भानु जयन्ति एवं देवकोटा जयन्ति लगाएत अन्य साहित्यकारहरुको जन्मदिनमा साहित्यिक कार्यक्रमको आयोजना गर्ने गर्दछ । यस वर्षदेखि समाजले नेपाली साहित्यमा प्रकाशित उत्कृष्ट पुस्तकहरुलाई पुरस्कृत गर्ने भएको छ । रु. ८५००० बराबरका तीन विभन्न साहित्यिक पुरस्कारको स्थापना भएको तथ्य यहां उपस्थित सबैमा विदितै छ । यस अवसरमा म यहां उपस्थित साहित्यानुरागी मित्रहरु मध्ये कसैले आफ्ना पिता माता वा अन्य आफन्तको स्मृतिमा साहित्यिक पुरस्कारको स्थापना गर्न चाहनुहुन्छ भने समाजले आफ्नो तर्फबाट कृति संकलन, मूल्यांकन, एवं छनौट जस्ताकार्यमा आवश्यक मद्दत पुराउने कुरा निवेदन गर्न चाहान्छु ।

Sports: "Bhakundo mero mutu ko betha -2"

(Soccer: My heartbeat II)

By Bishal Dhakal

The fate of Nepali soccer seems to be back on the right track. The future prospect for the most popular and beloved game seems to be much better if we could be more organized and regulated.

What can be more soothing to realize that young generation is sharpening their skills in the soccer ground than watching them messing around with in the local teashop. This must have filled parent's heart with pride and hope that their kids could be professional players one day rather than to look at things with an orthodox way of putting kid into books and just more books. It doesn't mean that the people and society has to forget about the real value of education, but it is already late to start professionalism by the professional approach in Nepali soccer

Well, the Martyrs league tournament (might be over by the time you read these lines) that has already begun is the brightest spot of the Nepali soccer saga. There can't be better news than to have own young people in the ground to fight for the great championship. In future, they can transform to a well-trained national team and make us proud.

However, to make that change in the faces and to have grip all over the nation there are a lot of things to be done. Obviously, this one tournament is not enough for the country like Nepal. Poor African countries can be our model and we should look up to them and say, hey that is the way we have to love the thing that we are doing, Hailey Gabrisellasi (Ethiopian international renowned runner) who has record on Marathon or George Wea (Ghana international footballer) can be our role model.

There are lot of factors that have to be considered before creating a team to win Asian championship or youth world cup. There have to be good infrastructure for the uprising of the stars that can do all that. And for that there have to be competitive atmosphere to select the team and there have to be world-class trainers and therapists to form the technically and functionally capable team to compete in the world level. For all that there should be hard working management and bias less selection and that have to have good quality teamwork. To take Nepali soccer to where I dream, there have to be good government financial aid and moral support. There should be sponsors for good reason and loyal to the healthier lifestyle. And moreover the game have to be loved at all level and people have to learn to spend their weekdays, thinking about weekend game that is going to be played in the nearest stadium.

Will this dream come true?

.....

"Reflections from a decade back" - From TND 10 years ago

"1974-2002: Counting Three Decades - A Retrospective Strategy Paper at UN Volunteers in Nepal"

Compiled By Pramod Pandey

("Reflections from a decade back" is a regular feature of rejuvenated TND. Pramod Pandey will compile this section from material published approximately 10 years ago in TND". - Ed)

July 24, 1994, Sunday,

HEADLINE: NEPALI LEFTISTS CLAIM ANTI-KOIRALA ALLIANCE DATELINE

Nepal's leftist opposition groups said on Sunday they had struck up a strategic alliance with an influential faction of Prime Minister Girija Prasad Koirala's Nepali Congress party to remove him from power.

A six-party alliance led by the largest opposition United Marxist Leninist party (UML) said it was changing its call for a three-day strike to a one-day protest on Sunday against Koirala and King Birendra.

Shops, schools and factories were closed, and vehicles stayed off the streets in Kathmandu and elsewhere in the country on Sunday following the UML-sponsored strike call, but there was no violence or confrontations with police reported.

"There has been an understanding with the leadership of the Nepali Congress party about a united bid to remove caretaker Prime Minister Girija Prasad Koirala," UML general secretary Madhav Kumar Nepal told Reuters.

"The changes (in the strike call) were required in view of a new scenario which emerged late last night," Nepal said.

He said plans for fresh joint protests by Congress dissidents and Nepal's powerful leftists groups would be announced on July 30 if Koirala did not resign by then.

Koirala lost a key vote in parliament on July 10 and resigned, asking King Birendra to dissolve the house and call new elections.

The king acceded to Koirala's recommendations and asked the prime minister to head a caretaker government until elections in November.

But some Congress faction leader Birendra should have given another Congress leader the chance to form a government rather than call early polls.

The opposition demands that Birendra, who gave up his absolute powers to become a constitutional monarch in 1990 after a bloody pro-democracy campaign, appoint a government of national unity to oversee the elections.

They said elections held under the auspices of a Koirala government would not be free and fair, and accused Birendra of siding with the prime minister.

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Announcement: Fund Raising Dinner in CT

Posted by By Neeta Kheshary

Beneficiary: Bridhashram Project in Devghat, Nepal

Hosted by Nepalese Association of Southern New England

Please come and enjoy the mouthwatering food, cultural program by the local Nepalis, and participate in the socials. Bring your friends, bring your family, have fun, and at the same time HELP NEPAL!

Venue: Patriots Park Community Center at Coventry Lake, Coventry, Connecticut

Sunday, August 10 2003, 6:00 PM

Tickets

Adults \$20
Under 18 \$10
Under 10 Free

The following Restaurants are sponsoring the dinner:

Durbar India, Branford
Taste of India, West Harford
Taste of India, South Windsor
Royal India, New Haven

We will of course have our traditional Alu ko Acchar, Lal Mohan, and home made yogurt.

For tickets or questions please call:

Bidya Ranjeet 860-423-5564
Hari Koirala 860-456-1657
Geeta Pfau 860-456-4153
Jeetendra Joshee 860-742-6854
Sharan Sharma 860-487-3982

*If you cannot participate but would still like to contribute towards this noble cause, Please feel free to do so by contacting one of the persons mentioned above.

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Tourism: BEFORE THE PROBLEMS

By Heather O'Neal

Everest Adventure Journal Part 2: (3 of 6) BEFORE THE PROBLEMS - May 12, 2002

It was soon after Sean arrived at camp 2 that I started feeling bad, nauseous, yuck. I thought I would throw up at every move. I crawled into my tent and hid, hoping it was something I ate and not altitude sickness -- no headache, just nausea. No way I could eat. Nothing sounded good, and for the next 24 hours, I didn't eat anything. I spent most of the time in my sleeping bag, broiling in the sauna of my tent during the sunny hours and freezing during the hours the sun was shining in Michigan. I didn't join Seth and Robin for dinner. I just hibernated in the tent.

I overheard Seth's conversation with Sean at around 6 that night. Everything was still good. I said good-bye to Gombu who would leave at 5:30 the next morning to meet Sean at camp 2 on Sean's second acclimatization night. Gombu would stay at camp 2 while Sean went with Kami to camp 3 on the third night. Then Gombu, saving energy and avoiding the dangers of camp 3 (on the edge of an ice cliff and exposed to high wind), would stay at camp 2 and meet Sean and Kami the next day at camp 4 for the early morning push to the summit, the three of them together, on May 15th. This was the plan.

The next morning, breakfast didn't sound like a good idea, so I stayed in bed. Now my stomach felt better, but I had a slight and persistent headache. Again I overheard Seth on the radio with Sean. Still at camp 2, Sean now had nausea and a headache. I could relate and was glad I was at base camp and not in Sean's shoes at camp 2 (20,000 feet). Sean was getting worried, but at least he'd be sleeping at camp 2 a second night. Hopefully he would feel better the next morning.

Not much happened the rest of that day. A few avalanches caught our attention. I crept in and out of the tent and had two bites of chapati (bread) with yak cheese at lunch time. Robin was becoming stir crazy and went for a walk around base camp. I wanted to go with her but couldn't pull myself away from my sleeping bag. When she came back, she reported the place was pretty quiet. Now almost all of the climbers were on the mountain. The Hungarian team had left that morning.

From my journal: It's sunny and snowing right now.

May 13, 2002

The All Woman's team sponsored by Ford is planning to leave base camp tomorrow morning. They were on Good Morning America and several articles were published nationally about them. We met some of the members of the team. These five women have 18 climbing Sherpas to help them get to the top. Their camp is huge. Ford is sponsoring them to the tune of one million dollars(!).

Sean likes to point out that though these climbers are all women, their expedition has been organized by all men. Sean at least hired me and my small woman-owned trekking company from Ann Arbor, Michigan. He, too, talked to Ford and other sponsors of the woman's team. When they learned of Sean, they announced they had a cancer survivor among them. One of the women survived breast cancer. She is 58. Sean said to me, "There is no way I will let her beat me to the top." Many sponsors Sean contacted liked the fact that he had survived cancer but thought an all-woman's team was even better. They ditched Sean and went with the ladies.

I was feeling miserable until about 5 PM tonight. I ate some dinner, a small pizza. We are lucky we can order from a menu every night. All the other teams have set meals because their cooks have to feed so many people. They eat curried vegetables with rice and lentil soup (dhal bhat), the standard fare for the Sherpas.

May 14, 2002

I heard five big avalanches before my feet were warm, and finally I was asleep. It was cold last night, maybe 20 below! Then this morning it was absolutely beautiful! About five inches of fluffy snow covered the place. Now most of it has melted. In this chair along the rocky path in front of the dining tent facing the icefall, I have spent the entire day writing in my journal. Robin and Seth are reading thick books. Earlier, Robin rearranged her side of the tent, did laundry, blew more air into her Thermo-rest mattress and even made a small toy sailboat that Pemba modified which now floats in the icy pond in front of where I sit.

This pond in the middle of our camp started out as a snow covered ice rink and now, a few weeks later, it has shrunk into a slushy pool with one big chunk of ice still standing in the center. At times Pemba sits on one of the metal fold up chairs on top of that flat piece of ice. He has turned the formation into an imaginary ship. With snow he made smoke stacks. At the helm a single yellow prayer flag tied to a bamboo stick flies in the wind. Pemba most recently added a rocky bridge so he now doesn't have to wade through the ice water in his flip-flops every time. Robin was also spotted in the captain's chair reading her book an hour ago. This is how we keep ourselves entertained. We call Pemba's ship the aircraft carrier. It looks great.

An orientation to our camp from where I sit: To my right is our tent, mine and Robin's, directly behind me is the dinning tent, to my left is Seth's green Cabela's tent, then Sean's tent, Pemba's tent, Gombu, then Kami, then Pemba the cook's tents and straight across from me is the kitchen hut made of stones with a plastic tarp for a roof and next to that is the storage tent. Eight tents in all plus the kitchen. Then in the distance on the other side of the ice pond at about 2 o'clock from where I sit, is a small shower tent and beyond that, the dreaded toilet tent. Thank goodness for the toilet tent. There are too many wayward Sherpas around base camp to find any privacy behind a rock -- especially for girls.

It's snowing. Brrr!

Jamling Norgay, son of Tensing Norgay, the first Sherpa to climb Everest with Sir Edmond Hillary, came to visit us this afternoon. His tent is just beyond Seth's in National Geographic's camp. Jamling is one of the stars of the National Geographic movie they are making. He is a VERY nice man. I met him two years ago when he came to speak at State Theater in Ann Arbor, Michigan. At that time I was just starting my company. I never could have dreamed I'd be HERE at base camp with HIM this year - - AND with an Of Global Interest Everest climber! Sean is up there, climbing Mt. Everest right now!

Sincerely,

Heather O'Neal
Of Global Interest LLC Adventure Travel
Ann Arbor, Michigan
(734) 369-3107
www.ofglobalinterest.com

Poem: Pratibimba (In Nepali)

By Deepak Raj Bhattarai

प्रतिविम्ब

आज मेरो आस्था र विश्वास
कथनी र करनीको धुँवामा पिल्सिएर
रक्तरन्जित वर्वरताको शिखर वन्दै
आतंकको प्रहारको भङ्काले भस्किएको छ ।
अन्यौल र सन्नासको वातावरणमा
प्रतिवद्धताहरु बढिरहेका छन्
शान्तिको ज्योती प्रज्वलित गर्ने प्रयत्नहरु
अभ्रै घात परिघात सहन विवश छन्
स्वच्छ, सुगन्ध र हरियालीको पर्खाइमा
वन जंगल र खेतहरु उजाडिएका छन् ।

विकास र प्रगतिका सच्चा जगहरु भत्काएर
जवरजस्ती प्रगतिका आभास बाँधेका छन्
विवेकहित आततायी अतितका चस्काहरु
सत्यता, शिष्टता र स्वतन्त्र परिपाटीको विरुद्ध
प्रशस्त घातक अनर्गल प्रचार फैलाएर
आगोमा घिउ थप्न जुमुराइरहेका छन् ।

Humor: Proposal for improving English in Europe

(Submitted by Annoymous TND reader) By "Misunderstood Poet"

The European Union commissioners have announced that agreement has been reached to adopt English as the preferred language for European communications rather than German, which was a strong possibility, and one which received support among many European Union officials.

As part of the negotiations, Her Majesty's Government conceded that English spelling had some room for improvement and has accepted a five-year phased plan for what will be known as Euro-English (Euro for short).

In the first year, 's' will be used instead of the soft 'c'. Certainly, sivil servants will resieve this news with joy. Also, the hard 'c' will be replaced with 'k.' Not only will this klear up konfusion, but typewriters kan have one less letter.

There will be growing publik enthusiasm in the sekond year, when the troublesome 'ph' will be replaced by 'f'. This will make words like 'fotograf' 20 per sent shorter.

In the third year, publik akseptanse of the new spelling kan be expekted to reach the stage where more komplikated changes are possible. Governments will enkourage the removal of double letters, which have always ben a deterrent to akurate speling.

Also, al wil agre that the horrible mes of silent 'e's in the languag is disgrasful, and they would go.

By the fourth year, peopl wil be reseptiv to steps such as replasing 'th' by 'z' and 'W' by 'V'.

During ze fifz year, ze unesesary 'o' kan be dropd from vords kontaining 'ou', and similar changes vud of kors; be aplid to ozer kombinations of leters.

After zis fifz yer, ve vil hav a reli sensibl riten styl. Zer vil b no mor trubls or difikultis and evrivun vil find it ezi tu understand ech ozer. Ze drem vil finali kum tru!
