



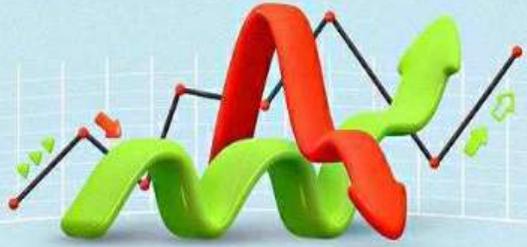
Sandesh

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42nd ANA International Nepali Convention
Calgary, Alberta, Canada
August 22 -24, 2025

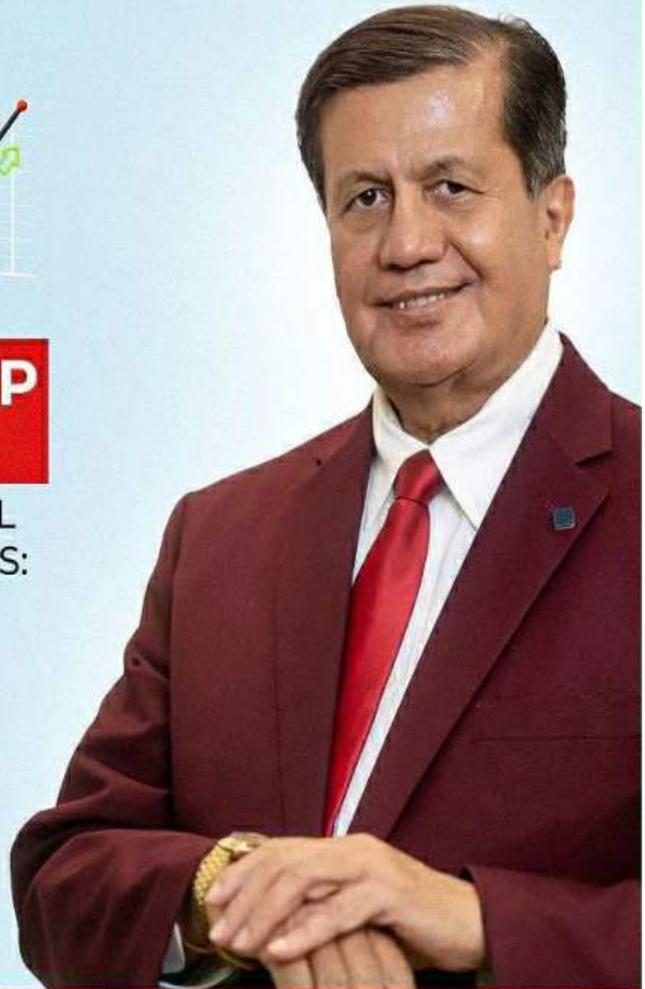




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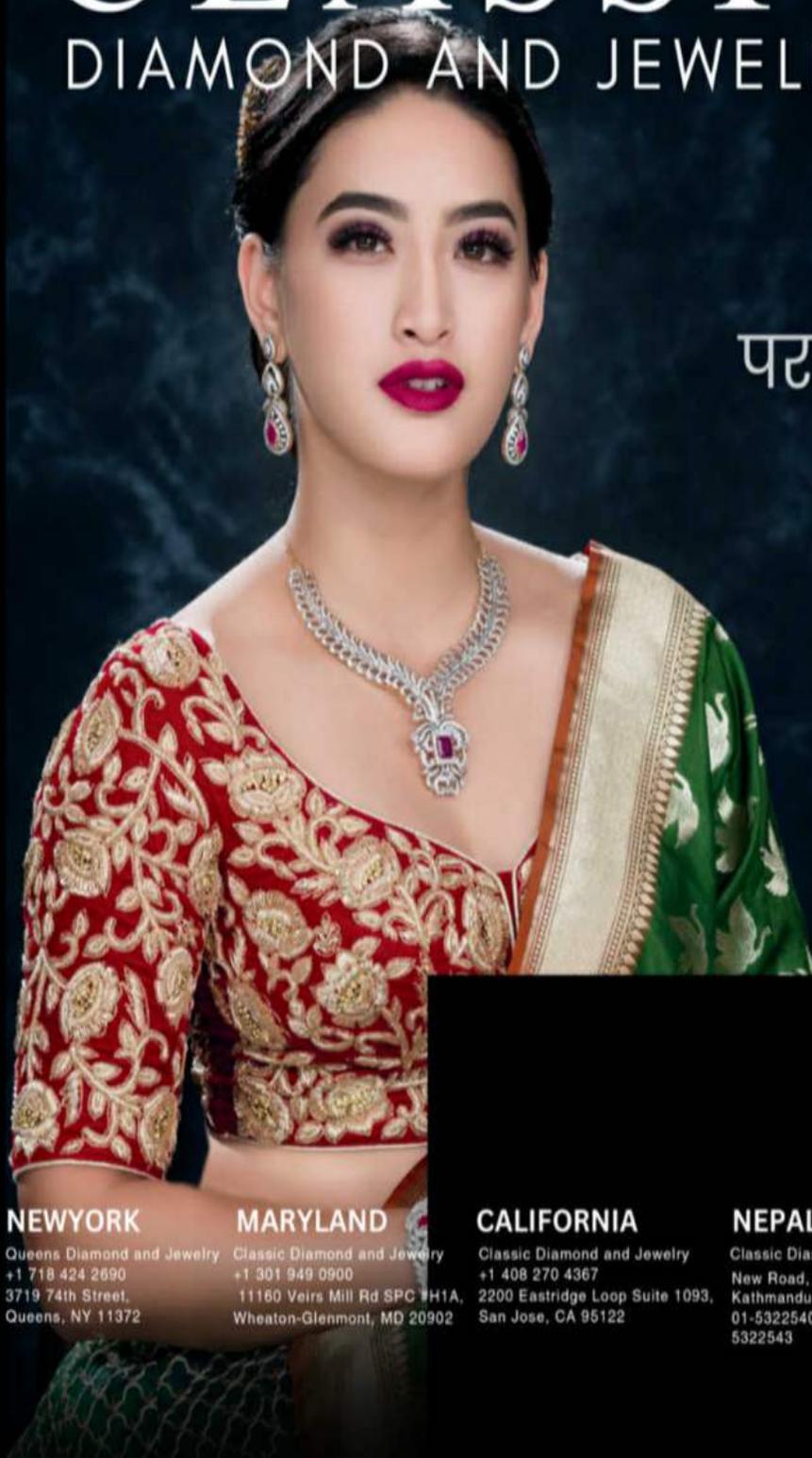




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Publication Team



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AUG. 22 - 24, 2025
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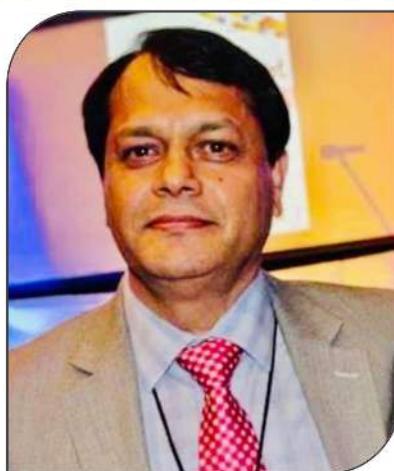
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18. Pratik Gurung **Coordinator** (Photos/Videos)- Neha Chalise, **Decorator**
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20. Akshya B. **Chair** (Security/ Protocol Management)
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25. Deep Prajvalan and Vaidik Mantrochcharan - Bhagabat Bhandari
26. Convention Spokesperson: Khagendra Adhikari - Chair, Santosh Dahal, Convention Patron & Kamal Bhattarai—Convention Convenor



Special Thanks to all Volunteers!

Master of Ceremony

- 1 Sumesh Burma Opening Ceremony MC
- 2 Bhagya Linden Jhanki and Cultural Program MC
- 3 Deliya Gurung Cultural Program MC

Newa Community

- 1 Rewa Talchabhadel Ful ko Ankha ma Singer, Sano Kumari Performer 2
Hasna Shrestha Thulo Kumari Dance Performer
- 3 Hemant Maharjan Bhairab Dance Performer

Pancha Kanya

- 1 Yahvi Tiwari
- 2 Akshada Kuikel
- 3 Sofina Dhakal
- 4 Shreena Dhakal
- 5 Sarah Devkota Panchakanya, Dancer - Danphe jhai Nachne, Himal jhai
hasne nepalki chori

Naumati Baja Team (Matribhumi Melody and Arts)

- 1 Yubraj Gurung Co odinator
- 2 Bikram Gautam (Sanahi/Dohori singer)
- 3 Sudeep Dhakal (Sanahi)
- 4 Sudharush Timalcina (Dholaki/nursing)
- 5 Dharmaraj Marasini (Dholaki/tempo)
- 6 Kusum Gayawali (Narshing)
- 7 Som Devkota (Support dholaki)
- 8 Kris Gurung (Damaha/Dholaki)



Kids - Naumati Baja Support (Matribhumi Melody and Arts)

1 Emma Gurung Damaha/Tempu

2 Debashish Gurung-Jhemta /Tempu

3 Bhaibav Rijal -Damaha/Tempu

4 Ramesh Karki (singer Dohori /Narsingh)

5 Sumitra Dhakal (dohori Singer)

Singers

1 Mina Pokhrel - Singer

2 Eva Nepal (kids artist Singer) Jaha chan Buddha ka ankha 3 Buddhi Adhikari (Singer/Dholaki Support)

Dohori Support

1 Subita Shrestha Adhikari(Dohori supports)

2 Dinesh Adhikari (baja Support/Singer dohori)

Dance Performance

1 Yasmita Bhandari (Dancer)

2 Prisha Dhakal (Dancer)

3 Sumitra Dhakal (Singer)

4 Evangel Gurung (Dancer)

5 Brinisha Adhikari (Dancer)

6 Sabrina Adhikari (Dancer)

7 Kristina Pyakurel (Dancer)

8 Pranavi KC (Dancer)

9 Ileana Shrestha(Dancer)

10 Aalviya Thapa(Dancer)

11 Rohanika Thapa(Dancer)



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1 Sneha Adhikari Logistic Support

2 Bijaya Adhikari Logistic Support

3 Kishu Dhakal Logistic Support

4 Laxmi Lamsal Logistic Support

5 Ashmita Adhikari Logistic Support

6 Surya Adhikari Logistic Support

7 Prakash Chettri Logistic Support

8 Dhruba Rai Logistic Support

9 Dipika Thapa Logistic Support

10 Bina Kandel Logistic Support

11 Diana Tamrakar Logistic Support Evening 12 Bhagbat Bhandari Logistic Support

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1 Tek Kshetri Team Lead All day all 3 days untill 1.30 am on 23 Aug 2 Sugyani Bhattarai Team Lead All day all 3 days 3 Astha Chand Morning (7am - 1pm) 4 Sharad Aryal Morning (7am - 1pm) 5 Shaheera Pandey Morning (7am - 1pm) 6 Ujjal Baniya All Day 7 Amresh Sharma 8 Evening (2pm - 11pm) 8 Kshitija Dahal Morning (7 am-1 pm) 9 Anil Basnet Morning (7 am-1 pm)

10 Pawan Nihure Morning (7 am-1 pm) 11 Rishikesh Shah All Day 12 Samit Shrestha Morning (7 am-1 pm) 13 Sanjeev Regmi Morning (7 am-1 pm) 14 Elina Pacchai Evening (1pm-11pm) 15 Madhu Khan-Thakuri Morning (7 am-1 pm) 16 Aadi Dhakal Morning 17 Aayush Paudyal Morning



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5. Brinisha Adhikari (Dancer)
6. Sabrina Adhikari (Dancer)
7. Kristina Pyakurel (Dancer)
8. Pranavi KC (Dancer)
9. Ileana Shrestha (Dancer)
10. Aalviya Thapa (Dancer)
11. Rohanika Thapa (Dancer)

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2. Bijaya Adhikari Logistic Support
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9. Dipika Thapa Logistic Support
10. Bina Kandel Logistic Support
11. Diana Tamrakar Logistic Support Evening
12. Bhagbat Bhandari Logistic Support

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5. Shaheera Pandey Morning (7am - 1pm)
6. Ujjal Baniya All Day
7. Amresh Sharma Evening (2pm - 11pm)
8. Kshitija Dahal Morning (7 am-1 pm)
9. Anil Basnet Morning (7 am-1 pm)
10. Pawan Nihure Morning (7 am-1 pm)
11. Rishikesh Shah All Day
12. Samit Shrestha Morning (7 am-1 pm)
13. Sanjeev Regmi Morning (7 am-1 pm)
14. Elina Pacchai Evening (1pm-11pm)
15. Madhu Khan-Thakuri Morning (7 am-1 pm)
16. Aadi Dhakal Morning
17. Aayush Paudyal Morning



Organization Representative

1. NRNA Canada Madhab Dulal, Past President NRNA, advisor of the Convention Madhab ji helped on Logistic support
2. Nepalese Community Society of Calgary (NCSC)
3. Calgary Nepalese Community Association (CNCA)
4. Newah Community
5. Yakthumchumlung Association of Calgary Limbu Community
6. Kirat Rai Community
7. Gurung Community
8. Magar Society of Calgary
9. Tamang Community
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12. Matribhumi Melody and Arts
13. Alberta Chambers of Commerce
14. Nepali Sanatan Saskritik Kendra
15. Nepalese Student Society of Calgary (NEPSA)
16. Nepalese Canadian Society of Edmonton (NECASE)
17. Srijansil Nepali Samaj Edmonton
18. Soccer Club
19. Gulf Club

Kelang Dance Group

1. Ms. Pratima Chemjong Limbu
2. Mr. Hindu Tillig Maden Limbu
3. Mr. K P Edhingo Limbu
4. Mr. Gyanendra Lingden Limbu
5. Mr. Siddhartha Hukpa Congban Limbu
6. Ms. Sunita Limbu

18 Soccer Club

19 Gulf Club

Kelang Dance Group

- 1 Ms. Pratima Chemjong Limbu
- 2 Mr. Hindu Tillig Maden Limbu
- 3 Mr. K P Edhingo Limbu
- 4 Mr. Gyanendra Lingden Limbu
- 5 Mr. Siddhartha Hukpa Congbang Limbu 6 Ms. Sunita Limbu



ANA NEPALI

INTERNATIONAL CONVENTION 2025

CALGARY, CANADA

AUGUST 22-24 FRIDAY-SUNDAY

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Editorial

It is my honor to serve once again as Chief Editor of the Annual Souvenir for the **42nd International Nepali Convention**, to be held in **Calgary, Canada, from August 22–24, 2025**. This is my third time in this role—after Oakland (2009) and San Francisco (2024)—and I am grateful for the trust placed in me to curate this edition.



This convention is historic: **after 37 years, Canada is hosting ANA's international gathering once again**, since the first in Toronto in 1988. Established in 1983, the **Association of Nepalis in the Americas (ANA)** continues to unite our diaspora through such annual conventions.

We are privileged to welcome **Dr. Swarnim Wagle, economist, policy expert, and Member of Parliament**, as the chief guest, along with Nepal's Ambassador to Canada **Bharatraj Paudyal**, Canadian leaders, scholars, professionals, and community members. With over **26 committees** working tirelessly, this three-day program will feature **sports, cultural performances, discussions on hydropower, diaspora engagement, youth voices, women's leadership, mental health, and sustainable development**, concluding with the **annual general assembly and Calgary exploration**.

This Souvenir reflects that same diversity—featuring articles from **renowned professors, researchers, and experts**, alongside poems and reflections that celebrate our heritage while embracing global experiences. Every effort has been made to preserve originality, with only minor edits, and I kindly seek your understanding for any inadvertent errors.

More than a publication, this Souvenir stands as a **bridge between generations and continents, tradition and innovation, and vision and reality**.

On behalf of the editorial team, I warmly welcome you to **Calgary and the 42nd International Nepali Convention**—a celebration of identity, unity, and shared dreams.

— **Dhruva Thapa** <https://dhruvascreations.com>

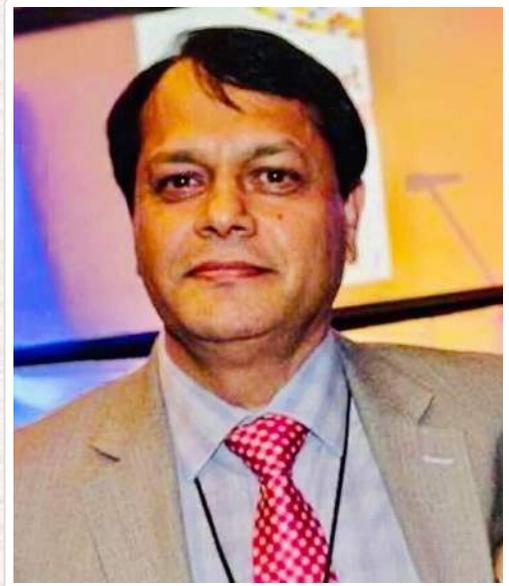
Welcom Message from ANA President

Khagendra Adhikari
President

Dear Friends and Participants,

I am delighted to welcome you all to the 42nd ANA Convention in the vibrant city of Calgary, Canada. This special gathering marks another milestone in our shared journey of unity, culture, and empowerment. It has been 37 years since we last stood on Canadian soil, and our return truly feels like a homecoming!

Since its founding in 1983, ANA has been dedicated to bringing together the Nepali diaspora across the Americas. As the first Nepali organization established in North America, we have worked tirelessly to nurture our cultural identity, strengthen community ties, and pass on our proud heritage to future generations.



This convention is more than just an annual gathering—it is a profound celebration of who we are and what we can achieve together. It provides us with the opportunity to reflect on our accomplishments, learn from one another, and chart new directions with renewed energy and purpose.

This International Nepali Convention in Calgary, Canada underscores ANA's ongoing commitment to offering opportunities, resources, and inspiration for our community to thrive. Through cultural programs, various workshops, sport events, and networking opportunities, we aim to create an environment where every participant feels enriched, empowered, and connected.

I extend my heartfelt gratitude to the organizers, volunteers, and supporters whose dedication has made this convention possible. Your contributions are the foundation of ANA and the reason our community continues to flourish.

As we gather to celebrate our heritage and envision our future, let us reaffirm the values of unity, collaboration, and shared purpose. Together, we will continue to preserve our culture while paving the way for generations to come.

Thank you for your continued support. Let us make this 42nd Convention both memorable and impactful.

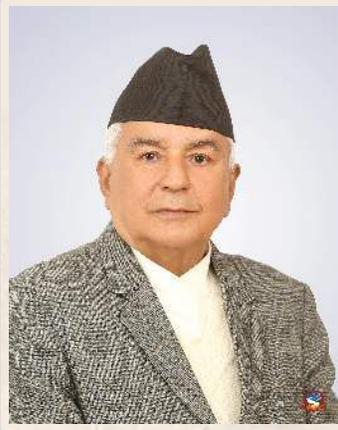
With warm regards,
Khagendra Adhikari
President ANA



Message From the President of Nepal



नेपाल
Nepal



राष्ट्रपति
The President

शुभकामना

उत्तर अमेरिकामा रहेका नेपालीहरूको राष्ट्रिय संस्था एसोसिएसन अफ नेप्लिज ईन द अमेरिकाज (एएनए) ले आफ्नो ४२ औं अधिवेशनका अवसरमा एएनए सन्देश, २०२५ स्मारिका प्रकाशन गर्न लागेको थाहा पाउँदा मलाई खुसी लागेको छ । नेपालीहरूले विदेशमा रहँदा बस्दा गरेको गतिविधि, नेपाली संस्कृति र समसामयिक लेखरचना समावेश हुने यो स्मारिका पठनीय दस्तावेजका रूपमा रहने मैले विश्वास लिएको छु ।

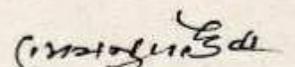
अवसर, अध्ययन र रोजगारीलगायतका सिलसिलामा नेपालीहरू विभिन्न देशमा पुग्ने क्रममा त्यस क्षेत्रका नेपालीहरूले सङ्गठित भई नेपालीको मौलिक संस्कृति एवम् विदेशमा रहँदाका ज्ञान, अनुभव र दुःखसुख साटासाट गर्ने थलोका रूपमा यस प्रकारका संस्थामा रहनु खुशीको विषय हो । विविधतामा एकता, आपसी सहयोग र सद्भाव नेपालीपनको मौलिक विशेषता हो ।

विश्वको जुनसुकै कुनामा रहेपनि एउटा नेपालीले अर्को नेपालीलाई साथ र सहयोग गर्ने, नेपाली संस्कृतिको संरक्षण र प्रवर्द्धन गर्ने तथा आफूले हासिल गरेको सीप, ज्ञान र उच्चमशीलता मातृभूमिको हितमा लगाउनेतर्फ तपाईंहरूले सदाभै आफ्नो क्रियाशीलता जारी राख्नु नै हुनेछ भन्ने मैले विश्वास लिएको छु । नेपालको भाषा, रहनसहन र संस्कृतिबारे आफ्ना सन्ततिलाई परिचित गराउँदै बेलाबेलामा नेपाल भ्रमणको अवसर जुटाएर नेपालसँगको निकटतालाई निरन्तरता दिन सदाभै एएनए सदाभै लाग्ने नै छ ।

अन्त्यमा, “एएनए” नेपाली अन्तर्राष्ट्रिय सम्मेलन एवम् ४२ औं अधिवेशनको पूर्ण सफलतासहित स्मारिका प्रकाशन र यस संस्थाको उत्तरोत्तर प्रगतिको शुभकामना व्यक्त गर्दछु ।

जय नेपाल !

मिति : २०८२ साउन ३० गते शुक्रबार


रामचन्द्र पौडेल



Message from Prime Minister of Nepal



प्रधानमन्त्री

काठमाडौं, नेपाल

शुभकामना

उत्तर अमेरिकामा नेपाली समुदायमा प्रभावकारी पहिचान बोकेको एशोसिएशन अफ नेफ्लिज इन द अमेरिकाज (ए.एन.ए.)ले क्यानडाको अलवर्टास्थित क्यालगरी शहरमा अन्तर्राष्ट्रिय नेपाली सम्मेलन आयोजना र एएनए सन्देश, २०२५ प्रकाशन गर्न लागेको खबरले मलाई खुसी तुल्याएको छ। यस सुखद अवसरमा म उत्तर अमेरिकाको विभिन्न भूभागमा रहनुभएका सम्पूर्ण नेपाली दाजुभाइ दिदीबहिनीहरूमा हार्दिक बधाई दिँदै सम्मेलनको सार्थक सफलताका लागि शुभकामना व्यक्त गर्दछु।

अध्ययन र रोजगारीका सिलसिलामा प्रवासी जीवन व्यतीत गरिरहनु भएका नेपाली दाजुभाइ दिदीबहिनीहरूबीच भावनात्मक एकता, सहकार्य र आत्मीयता अभिवृद्धिमा यस सम्मेलनले महत्वपूर्ण भूमिका खेल्नेछ भन्ने मेरो विश्वास छ। विभिन्न पेशा, व्यवसाय, अध्ययनका लागि उत्तर अमेरिकाको विभिन्न भूभागमा बसोबास गर्ने नेपालीहरूले जन्मभूमिका लागि विभिन्न हिसाबले पुऱ्याएको योगदान स्मरणीय छ। प्रवासमा रहँदा आर्जन गरेका अनुभव, ज्ञान, सीप र आर्थिक भौतिक स्रोतलाई मातृभूमिको सेवामा समर्पित गर्न सम्मेलनले थप प्रेरणा दिनेछ भन्ने अपेक्षा गरेको छु। हामी हाम्रा गौरवपूर्ण परम्परा र संस्कृतिप्रति गर्व गर्न सक्नु पर्दछ। यस सम्मेलनले नयाँ पुस्तालाई मौलिक परम्पराको रक्षा, सम्बर्द्धन, प्रवर्द्धन गर्न थप योगदान दिनेछ भन्ने मैले विश्वास लिएको छु।

विकासका लागि स्थिरता र स्थायित्व चाहिन्छ, अहिले देशका प्रमुख दुई पार्टीहरू मिलेर स्थायित्व र स्थिरता दिने संकल्प र अटोटका साथ देश विकासको कामलाई तीव्रता दिइएको छ। अहिले सुशासन र देश विकासको कामलाई अगाडि बढाइएको छ। वास्तवमा अब समय आएको छ। हामीले आत्मविश्वासका साथ, व्यक्तिगत आत्मविश्वास र व्यक्ति व्यक्तिगत आत्मविश्वासहरू मिलाएर राष्ट्रिय आत्मविश्वास निर्माण गर्नुपर्दछ। राष्ट्रिय आत्मविश्वास वृद्धि गर्न विश्वका विभिन्न भूभागमा रहनुभएका नेपालीहरूको एकताबद्ध प्रयास हुनु आवश्यक छ। हामी देश विकास गर्न सक्छौं। हामी निराशा हुने र निराशा फैलाउने होइन, गन्थौं भने हाम्रा लागि सम्भावना नै सम्भावना छैन। त्यसका लागि ए.एन.ए.ले आयोजना गर्न लागेको सम्मेलनमा नेपाल र नेपालीको हित एवं विकासका विषयमा सुविचारित छलफल हुनेछ भन्ने विश्वास लिएको छु। सबैले आ-आफ्नो ठाउँबाट कामलाई इमानदारीपूर्वक अगाडि बढायौं भने समृद्ध नेपाल सुखी नेपालीको हाम्रो राष्ट्रिय आकाङ्क्षा पूरा हुनेछ। यसका लागि एशोसिएशन अफ नेफ्लिज इन द अमेरिकाज (ए.एन.ए.)ले विगतदेखि अहिलेसम्म पुऱ्याउँदै आएको योगदानको प्रशंसा गर्न चाहन्छु।

अन्त्यमा, एशोसिएशन अफ नेफ्लिज इन द अमेरिकाज (ए.एन.ए.)ले प्रकाशन गर्न लागेको एएनए सन्देश, २०२५ प्रकाशनको सफलताको कामना गर्दै सम्मेलनको सार्थक सफलताका निमित्त पुनः शुभकामना व्यक्त गर्दछु। साथै, यस सम्मेलनको सफलताका लागि र स्मारिका प्रकाशन कार्यमा खट्नु भएका सबैमा हार्दिक धन्यवाद व्यक्त गर्दछु।

तपाईंहरू सबैको उत्तरोत्तर प्रगतिको कामना !

७ भदौ, २०८२

केपी शर्मा ओली

Message from Convention Chief Guest Dr. Swarnim Wagle



SWARNIM WAGLÉ, PhD
Member of Federal Parliament, Nepal

डा. स्वर्णिम वाग्ले
सदस्य, संघीय संसद, नेपाल

August 18, 2025

Mr. Khagendra Adhikari

President, Association of Nepal in the
Americas (ANA)

Dear Mr. Adhikari,

I wish to express my sincere gratitude
for your kind invitation to attend the
inaugural session of the



ANA Annual Convention 2025, scheduled to take place in Alberta, Calgary,
Canada, 22-24 August.

Since its founding in 1983, the Association of Nepal in the Americas has
served as a vital platform for fellowship, interaction, and solidarity among
Nepalis living across the Americas. It has strived to foster unity and harmony,
while preserving and promoting our rich Nepali identity and heritage.

I am confident that this year's convention, with its able and diverse
membership, will bring together experience, expertise, and youthful energy. I
expect it to help advance Nepal's socio-economic interests, in part by
motivating the ever-growing Nepali diaspora in the Americas.

I extend my best wishes for the success of your annual convention which
look forward to addressing as well.

Warm regards,

Swarnim Wagle, PhD

Member of Parliament, Nepal

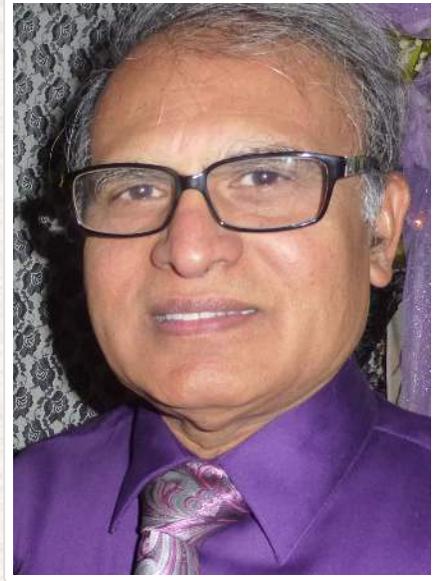
Message from the Chair of ANA Board of Trustees

Dr. Shambhu P. Dhungana
Chair , BOT, ANA

Namaste and welcome to the ANA Nepali International Convention 2025 in Calgary, Alberta, Canada.

This convention is going to be historic as it is the second ANA Convention held in Canada.

This year's convention will highlight the various cultural traditions of Nepal. There will be many programs and activities, like previous conventions, but markedly different in their scope and presentation. We are looking forward to everyone's active participation in all these programs.



The ANA Nepali International Convention 2025 has been prepared to fully entertain you, excite your intellectual curiosity, energize your sportsman spirit, set a new imagination in the literary spectrum, and much more. Whatever your interest, we've got it covered. Come and join us to relax and enjoy the three-day event. This is a family event, and therefore everyone is welcome, including youth and children.

A local team of volunteers from Calgary has worked hard for the last several months to make this event a grand success, for which I would like to thank all of them. I would also like to thank those who are supporting and working for this convention from across the continent.

Once again, on behalf of the Board of Trustees and the entire ANA community, I would like to welcome you all to this ANA Convention 2025 in the beautiful city Calgary, Canada.

Thank you.

Dr. Shambhu P. Dhungana
ANA Board of Trustees, Chair

Message from the Convenor

Kamal Bhattarai
Convenor

Dear Friends and Distinguished Guests,

It is with immense honour and joy that I welcome you to the ANA International Convention 2025 in Calgary, Alberta. This gathering is a celebration of unity, culture, and shared vision—bringing together leaders, scholars, professionals, and community members from across North America and beyond.



Since its founding in 1983, the Association of Nepalis in the Americas (ANA) has served as a vital platform for the Nepali diaspora, preserving our cultural identity, fostering pride in our heritage, and promoting collective progress. This year's convention continues that legacy with a special focus on meaningful dialogue and collaboration.

Our sessions will address important issues such as the NRNA law, dual citizenship, diaspora policy, youth leadership, women's empowerment, and mental health awareness. Together, we aim to reflect on challenges, embrace opportunities, and chart a stronger path for the global Nepali community.

Alongside these discussions, our cultural celebrations—highlighted by the vibrant “Jhaaki” parade and diverse performances—remind us of the rich traditions that unite us across generations and borders.

This souvenir booklet is not only a keepsake but also a tribute to the dedication of our organizing team, volunteers, and supporters. Their tireless efforts have made this convention possible, and I extend my heartfelt gratitude to each of them.

As we gather here in Calgary, let us celebrate our achievements, strengthen our bonds, and inspire one another toward a brighter, more united future.

Thank you for being part of this remarkable journey. I wish you all an enriching and memorable convention.

Warm regards,

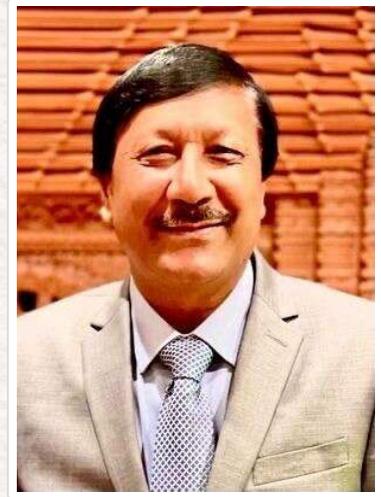
Kamal Bhattarai
Convenor
ANA Nepali International Convention 2025

Message from Senior Vice President of ANA

Dear friends,

Bijaya Shrestha
Senior Vice President

Welcome to the Nepali International Convention! Over the past year, our dedicated team has worked tirelessly to bring this gathering to life, and we are delighted to welcome you to join us in the beautiful city of Calgary, Alberta, Canada.



This convention is not only an opportunity to enjoy the charm of the city, but also a chance to reconnect with old friends, build new friendships, and strengthen the bonds of unity and community development across the North American Nepali Diaspora. We are confident that you and your family will leave inspired, with a renewed sense of purpose and commitment to our close-knit community.

We very much look forward to sharing this special occasion with you in Calgary!

Sincerely,
Bijay Shrestha
Senior Vice President

Message from United States Senator



MARK R. WARNER
VIRGINIA



UNITED STATES SENATE
WASHINGTON, D.C.

August 22, 2025

Dear Friends,

I am pleased to extend warm greetings to members of the Nepalese diaspora from across North America as you gather for the ANA Nepali International Convention 2025 in Canada.

This event provides an important opportunity for the Nepali community to join together to make new connections and engage with one another through special forums, sessions, and performances. Diversity is a tremendous virtue in our communities and workplaces throughout Virginia, the United States, and North America. We gain so much through the exchange of ideas, traditions, and customs. Your efforts to share Nepalese culture enrich the lives of those around you; I commend you and the convention's organizing committee for your work to honor and celebrate your heritage.

Please accept my best wishes for a successful event. Enjoy your time in Canada!

Sincerely,

MARK R. WARNER
United States Senator

Message from Congress of the USA

SUHAS SUBRAMANYAM
10TH DISTRICT OF VIRGINIA



Congress of the United States
House of Representatives
Washington, DC 20515



Friday, August 8, 2025

Dear Mr. Khagendra Adhikari,
President
Association of Nepalis in The Americas (ANA)

It is my privilege to commend the Association of Nepalis in the Americas (ANA) for its dedicated work to foster unity, cultural exchange, and collaboration within the Nepalese diaspora across North America. The ANA Nepali International Convention serves as a premier platform for bringing together leaders, community members, and dignitaries from the United States, Canada, and Nepal to strengthen cultural ties and promote mutual understanding.

While I regret that I am unable to join you in Calgary this year to celebrate this important gathering, I am deeply inspired by the mission and scope of your work as outlined in your invitation. By convening representatives from various provinces, states, cities, and organizations, the ANA continues to advance knowledge-sharing, cultural engagement, and a sense of shared identity for Nepalese communities abroad.

I thank the Association of Nepalis in the Americas for its unwavering commitment to preserving heritage, building connections, and fostering goodwill between nations. I wish you great success for the 2025 ANA Nepali International Convention and for the continued impact of your efforts in the years ahead.

Sincerely,

Suhas Subramanyam
Member of Congress

Legislative Assembly of Alberta

Parmeet Singh Boparai, MLA Calgary -
Falconridge



August 23rd, 2025

Dear Mr. Khagendra Adhikari (President, Association of Nepalis in the Americas),

It gives me great pleasure to congratulate the Association of Nepalis in the Americas (ANA) on its upcoming convention at the Glenmore Inn & Convention Centre in Calgary, Alberta, Canada (1000 Glenmore Ct SE, Calgary, AB T2C 2E6).

I heartily commend ANA for creating a stage for the voices of Nepali Canadians and celebrating Nepali culture. Canada is made unique by contributions from cultures around the world, and highlighting these cultures is one of the best ways to appreciate our nation and the communities that call it home. Events such as this provide invaluable opportunities for collaboration and community engagement among diaspora communities in Canada.

Representing a province with a sizable community of Nepali Canadians has given me the opportunity to appreciate their many valuable contributions. I hope this convention will bring Nepali Canadians from across the country closer together and I look forward to witnessing ANA's future endeavors.

Sincerely,

Parmeet Singh Boparai

MLA, Calgary-Falconridge
Legislative Assembly of Alberta
924, 5075 Falconridge Blvd NE
Calgary, AB T3J 3K9
P 403.280.4022 C 403.402.0399.

parmeet.singh@assembly.ab.ca **Legislature Office Constituency Office** 5th Floor, 9820 107 Street, Edmonton, Alberta T5K 1E7 #924, 5075 Falconridge Blvd NE Calgary, AB T3J 3K9 Web: www.assembly.ab.ca Email: calgary.falconridge@assembly.ab.ca Phone: 780.415.1800 Office: 403.280.4022



Embassy of Nepal, Washington, DC



राजदूत

THE AMBASSADOR



नेपाली राजदूतावास
EMBASSY OF NEPAL
2730 34TH PLACE N.W.
WASHINGTON, D.C. 20007

Date: July 17, 2025

I would like to extend my warmest greetings to the 'ANA International Nepali Convention 2025' organized by Association of Nepalis in the Americas (ANA) in Calgary, Alberta, Canada from 22-24 August 2025.

I am happy to learn that, as a pioneer Nepali community organization, ANA has been actively promoting the image and welfare of Nepal and Nepali community in the Americas. As the Embassy seeks to further deepen Nepal-US relations, it counts on community organizations like ANA to extend their outreach not only to the Nepali community, but also to the larger American society, particularly in promoting people-to-people relations.

I would like to take this opportunity to invite larger Nepali-origin Americans to take advantage of greater opportunities available in Nepal for investment. Given Nepal's unique location between two of the world's largest and fastest growing economic powers, India and China, availability of young work-force and low cost of business operations, investors can expect steady growth and attractive returns. In addition to infrastructure and trade sectors, services sectors such as AI, IT, education, health, tourism and high value niche products hold greater potential. Government of Nepal has initiated a range of policy and institutional reform measures, further easing the overall business climate in Nepal.

As this year's ANA convention-theme suggests, I wish every success for the organizers and participants in bringing 'knowledge, sports, and entertainment' together for the greater cause of promoting Nepali identity and welfare.

Embassy of Nepal looks forward to working with Diaspora organizations and members closely in the days ahead.

Once again, I wish you all a great success for the convention.


Lok Darshan Regmi
Ambassador

PHONE: (202) 667-4550, FAX: (202) 667-5534, E-MAIL: info@nepalembassyusa.org

WEB: us.nepalembassy.gov.np/www.nepalembassyusa.org

Embassy of Nepal Ottawa, Canada



Ambassador

Embassy of Nepal
Ottawa, Canada

11 August 2025

Message

Mr. Khagendra Adhikari
President
Association of Nepalis in the Americas (ANA)

Dear Adhikari Jee,

I am writing to express my sincere gratitude for your kind invitation to attend the inaugural session of the ANA Annual Convention 2025, scheduled to take place in Calgary, Canada, from 22 to 24 August 2025. It is with great pleasure that I accept this invitation, and I look forward to joining you and the wider Nepali diaspora community on this special occasion.

Please accept my warmest wishes for the success of the upcoming convention.

For decades, the Association of Nepalis in the Americas has served as a vital platform for fellowship, interaction, and solidarity among Nepalis living across the Americas. True to its mission and vision, ANA continues to inspire unity and harmony within the diaspora, while preserving and promoting our rich Nepali identity and cultural heritage. History has consistently shown that cohesion and harmony are essential ingredients for the success and advancement of diaspora communities worldwide.

I am confident that this year's convention, with its diverse and dynamic membership, will be a true amalgamation of experience, intellect, expertise, and youthful energy. These collective strengths can be harnessed to advance Nepal's economic interests and support the development of our motherland. The convention will also offer a valuable opportunity to reflect on past achievements and collectively chart a course for the future- a task made even more important by the remarkable growth of Nepali diaspora in the Americas since ANA's founding in 1983.

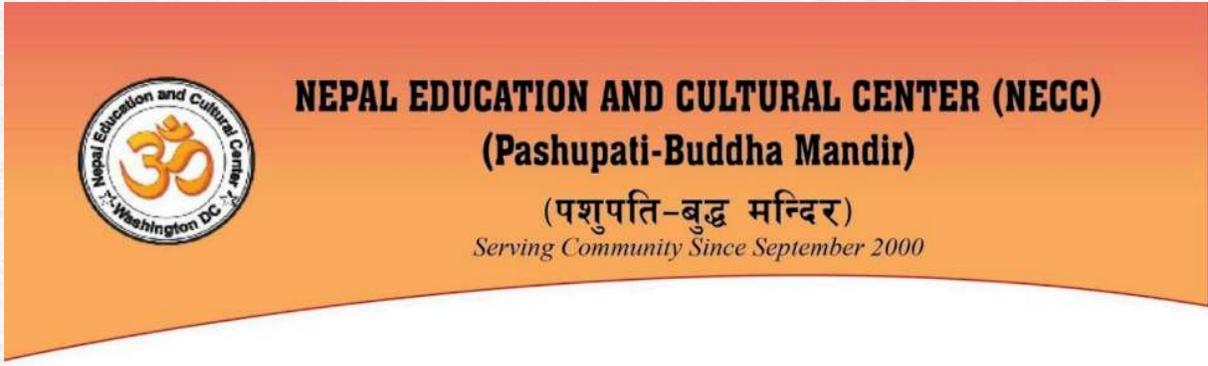
Furthermore, I believe that the convention will serve as a vibrant forum to showcase the spirit of Nepali unity through meaningful participation, thoughtful discourse, and the celebration of Nepali ethos.

Once again, I extend my best wishes for the resounding success of the ANA Annual Convention 2025.

With warm regards,

Bharat Raj Paudyal

Message from NECC



Subject: Congratulations on ANA's Annual Convention & Partnership Opportunities with NECC

Dear President Khagendra Adhikari, Members of the Association of Nepalis in the Americas (ANA), and Friends,

On behalf of the Nepal Education and Cultural Center (NECC), I extend heartfelt congratulations to ANA on the occasion of your ANA Nepali International Convention in Calgary, Canada from August 22-24, 2025. This annual convention is a remarkable platform that brings together Nepalis from across the globe to celebrate our shared heritage, strengthen community bonds, and envision our collective future.



We at NECC hold ANA close to our hearts, as your organization played a pivotal role in the very foundation of NECC back in 2000. That early support and vision from ANA's leadership and members helped plant the seeds of what NECC has become today—a thriving hub for our community in the Washington, DC–Maryland–Virginia area and beyond.

NECC is now working on one of its most significant projects—building a multi-purpose community center by converting a historic barn on our 17-acre property in Germantown, Maryland. Alongside running the Pashupati-Buddha Mandir, Nepali Pathshala, and hosting religious, cultural, and health and wellness events, this new center will expand our capacity to serve our growing community. We are exploring meaningful opportunities with ANA to support this project, including the possibility of naming the main hall “ANA Hall” in honor of ANA's enduring contribution to our community, and to recognize its founders, past presidents, and other distinguished personalities who have shaped our diaspora's story. We warmly invite ANA's continued partnership as we work to create a space that will serve

generations to come. Together, we can honor the legacy we share and build a future of even stronger community connection.

Wishing you a successful and memorable convention.

Best regards,

Prajwal Regmi, Ph.D.

President, Nepal Education and Cultural Center

11650 Snowden Farm Parkway, Germantown, MD 20876

Priest: 202-816-6322; NECC: 240-489-3672E mail: info@neccusa.org; president@neccusa.org



Message from NRNA NCC USA

FOR NEPALI BY NEPALI

नेपालीका लागि नेपाली



Non-Resident Nepali Association National Coordination Council - USA



EIN# 62-1850599

August 12, 2025

Message of Best Wishes

On the occasion of The Association of Nepalis in the Americas (ANA)—recognized as the oldest Nepali organization in the United States—preparing to publish a souvenir that will feature historical records and other significant materials, I am pleased to extend my heartfelt best wishes, both personally and on behalf of the Non-Resident Nepali Association, National Coordination Council USA.

I firmly believe this publication will serve as an inspiring document for future generations, highlighting our history, art, culture, and social contributions. May it stand as a valuable resource—honoring the past, strengthening the present, and guiding the future.

I extend my sincere appreciation to all those involved in this important endeavor and wish you every success in the years ahead.

Warm regards,

Dr. Arjun Banjade
President(2023-2025)
NRNA NCCUSA



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Facebook page: <https://www.facebook.com/NRRNCCUSA/>
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Non-Resident Nepali Association

National Coordination Council (NRNA – NCC), Canada

2025 August 11

Message from NRNA Canada

On behalf of the **Non-Resident Nepali Association (NRNA) Canada**, it is our great pleasure to extend heartfelt congratulations to the **Association of Nepalis in the Americas (ANA)** on the **42nd ANA Nepali International Convention**, being held in Calgary, Alberta, from **August 22–24, 2025**.

This convention is a remarkable testament to the unity, diversity, and shared heritage of the global Nepali community. It serves as a meaningful platform for networking, cultural exchange, and constructive dialogue on matters vital to our diaspora - ranging from immigration and entrepreneurship to arts, literature, and community development.

We commend the ANA leadership and organizing committee for their dedication and vision in bringing together Nepalis from across the globe for this grand gathering. As we celebrate our shared identity, NRNA Canada reaffirms its commitment to preserving our rich culture, promoting mutual support, and contributing positively to both our countries of residence and our beloved motherland, Nepal.

We wish the **42nd ANA Nepali International Convention** resounding success and trust that it will inspire stronger collaboration, enduring friendships, and a renewed sense of unity within our community.

With warm regard,

Jagan Sapkota

President

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Brain Drain Isn't the Worst Problem for Nepal, But the Youths Leaving in Thousands Each Year Is

Bina Sharma
Published author
Ottawa, Canada

Author, an independent researcher, and the co-founder of the Fredericton Cultural Centre Inc.

I am an immigrant woman, wife and a mother of three grown children. As one of the earlier immigrants settling in Canada from Nepal, I can tell you North America wasn't what it is today back in the 1970s and early 1980s. Immigrants were judged and name called, and I noticed those prejudices often steamed from illiteracy, poverty and broken family systems.



So, I brought these issues up in parent-teacher meetings in our children's schools. I also published a few articles on social issues, two of which were: "Parents Should Examine How they Influence Children's Behavior" and "Immigrants need to be given a chance." The first highlighted the school-bully problems in our children's schools. The second pointed out reasons for immigrants leaving the province—a challenge for the Government of New Brunswick.

These and other articles I wrote exhibit immigrants' lives in foreign lands aren't as glamorous as some people back home think. Our family had one car, and three school-age children. All three were enrolled in after school activities. My academic husband, who was already a Lecturer at the Tribhuvan University in Nepal, had to rebuild his career all over again in Canada! I dropped him off at his university around 7:30AM; I picked him up for dinner and dropped him off again to pick him up around 10PM. So, I was the driver in the house from 7:30AM to 10:30PM.

Despite my busy life, I wanted to educate myself to be able to make 'meaningful' conversations with my husband and other educated people. So, I started taking courses from the University of New Brunswick as soon as our youngest child (our son) started full-time school. I realized only I could be flexible in our home, not my husband or children. They had to be on time at their work/school. So, I prioritized my tasks and changed my lifestyle. I scheduled my activities in between dropping off and picking up my family members. I kept my university classes either in the morning (after dropping off my family) or after dinner, 7-10PM. I gave up my ideology of being a perfect wife/mother/friend and a housekeeper.



I did laundry but let our children sort out their own clothes. I let our lawn go dry or patchy, and our driveway wasn't always shoveled clean. To make my story short, I did what I had to do to get through my university days without disrupting my family's value system. After that, I worked for many organizations, including the provincial government, and published three books. I hope to publish one more next year.

I wrote the first book, *Cultural Heritage of the Nepalese*, to educate our own children. We didn't have Nepali community then and we couldn't afford to visit Nepal often with our children. So, the only options I saw was to put together what I knew and search for more information to write this book. However, as I was writing the book I noticed other children of Nepali diaspora also needed this kind of book. So, I kept adding more information in it, and ended up publishing a

comprehensive reference book about Nepal, the Nepalese, their educational, historical and cultural histories. This book also includes Nepal's major pilgrimage places and all major "karma kanda" from birth to one year of death rituals.

Our Forgotten Cultures is my second book. I wrote the first edition of this book out of frustration (when all three of our children had dropped off from their programs). It was a cause for depression to a person whose aim in life was to be a perfect mother! But I decided to write this book, instead of going into depression. My mistakes can be other mothers' lessons, I thought. However, by the time the second edition of *Our Forgotten Cultures* printed out, our children had built their career in their own chosen field and were happy. I am now a proud mother!

Our Forgotten Cultures offers a lot more than just raising children. There are tips on making a second income while being home with children. There are also other suggestions in career building and planning for financial and retirement life.

I wrote the third book, *My Journey to God*, to educate myself. I always wanted to know who God is since my childhood. So, when my position was eliminated after merging the two departments (Environment and Local Government in New Brunswick) into one in 2009, I was heartbroken! I was a research and planning officer (part of the policy group) at the Department of Environment. I loved my job. I was a hardworking employee with a strong sense of ethics. I never missed a day of my work—to the point that I kept my doctors' and other personal appointments for afterhours! Losing the job I loved had a devastating effect on me, but decided to use my negative energy into a book I always wanted to write.



My Journey to God summarizes 12 major religions/faiths and their sub-religions practiced around the world. It covers all the philosophies behind the major belief systems and compares these belief systems with the historical records. This book also highlights the mental health problems and offers solutions based on the *Bhagavat Gita's* yoga philosophies—which are also the Seven Natural Laws that govern the universe and our minds.

Looking back, my reasons to regret are very few and a lot to be thankful for! Our children have become my teachers and I have learned so much from my community involvements. For example, our girls taught me how to dress, talk, walk, and so on. Our son was my first math teacher and our younger daughter corrected my essays when I started university courses.

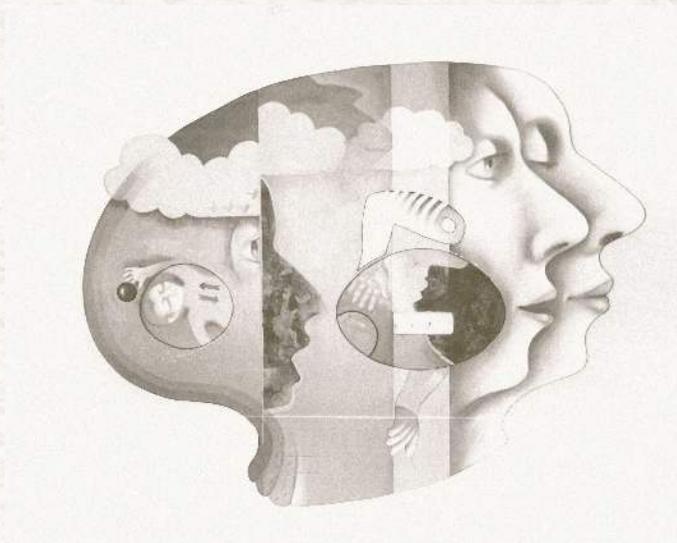
I am also less prejudiced now than I was before coming to North America because of my associations with various cultural groups. All this has helped me grow (expand my horizon) than other immigrants who mingle mostly within their own cultural groups.

If I have to suggest one thing to a new mother, I will tell her to “ask help from her family,” instead of taking it all by herself until she breaks! My mother was super energetic and kind. I hadn't learned to ask for help when I needed it. I used to cry and laugh at the same time when I was really-really tired, and my family used to say: “You didn't ask for help. We couldn't read your mind.”

Immigrants leave their birth country for one reason or the other. Unlike the rhetoric of brain drain, it is not the worst problem for Nepal. What is alarming is the youths leaving their homeland in thousands each year. And Nepal cannot survive very long without young and energetic population.

I said brain drain isn't the worst problem for Nepal because we, the educated/skillful diaspora, have found our own ways to help Nepal wherever we live geographically and the Association of Nepal in the Americas (ANA) is aggregating our energy and skills for the benefits of Nepal.

Thank you!



Bridging the Gaps between Double Identity and Generational Divides

Prof. Dr. Basu Sharma
Advisor, ANA
Professor of Management (retired)
University of New Brunswick, Canada

Namaste and Greetings!

It is with deep respect and admiration that I extend my heartfelt congratulations to the Association on its 45th anniversary. Reaching such a milestone is not merely a measure of longevity but a reflection of sustained commitment to the Nepali diaspora in North America. Over the decades, the Association has played a critical role in fostering cultural continuity, mutual support, and collective pride among Nepali immigrants and their descendants.



Yet, as we celebrate this legacy, it is equally important to reflect on the evolving nature of our community. One of the most significant realities we face today is the growing divergence between the first-generation immigrants and the younger generation born or raised in North America. This divergence, though natural, requires thoughtful attention and constructive engagement.

At the heart of this divergence is the experience of **double identity**. Many of us who arrived in North America as adults carry deep emotional, cultural, and political connections to Nepal. For us, identity is anchored in memory, language, and a strong sense of belonging to our homeland. In contrast, our children and grandchildren often find themselves navigating a different landscape—one where their identity is shaped not by nostalgia but by the multicultural, forward-looking environment of North America. They are proud of their Nepali heritage but often feel a stronger connection to the country they grew up in. This can result in a perceived weakening of ties to Nepal, leading to misunderstandings within families and community circles.

Another related challenge is the **generational divide** in political awareness and participation. The older generation often remains passionately engaged with the political developments in Nepal—monitoring party shifts, elections, and national events. Meanwhile, younger members tend to be less engaged with Nepali politics and more interested in issues such as representation, equity, and civic participation within the North American context. These differing priorities, if left unaddressed, can erode community cohesion over time.



The Association, given its history and influence, is in a unique position to **bridge these gaps**. First, it can create intergenerational forums where open dialogue is encouraged, and experiences are shared without judgment. Storytelling events, mentorship programs, and cultural exchange initiatives can help younger members appreciate the journeys of their elders while giving voice to their own lived realities.

Second, the Association can promote **inclusive programming** that reflects both the heritage of Nepal and the lived realities of being Nepali in North America. Encouraging civic participation in local politics, public service, and community advocacy can give younger members a sense of purpose and belonging while strengthening our collective visibility and voice.

Finally, we must move from a nostalgic gaze toward the past to a vision-oriented approach that prepares the next generation for leadership. This requires humility, flexibility, and mutual respect between generations.

As we honor the past 45 years, let us also envision the next 45 with renewed energy—committed not only to preserving our roots but also to cultivating a vibrant, inclusive, and future-ready Nepali diaspora.

1.3 Periodic Contributions of the Diaspora in Nepal's Development at the Time of Need

The Nepali diaspora's impact has been most visible during periods of national crisis and need. Their first and most sustained contribution is economic. Remittances from overseas Nepali accounted for nearly 29% of Nepal's GDP in 2020 (World Bank, 2021), financing basic needs, education, health, and housing for millions of families. However, these contributions extend well beyond money. After the 2015 earthquake, diaspora communities worldwide mobilized rapidly to deliver financial, medical, and logistical support. Diaspora organizations coordinated relief efforts, funded reconstruction projects, and sent expert volunteers to support communities in distress.

Long-term contributions include the construction of schools, health clinics, community centers, and hydropower in rural Nepal. In the health sector, skilled Nepali professionals abroad regularly return home for short-term service missions, telemedicine projects, and training programs. The Non-Resident Nepali Association (NRNA) has initiated projects like the "Brain Gain Center" to reverse the negative effects of brain drain by encouraging knowledge-sharing and mentoring opportunities (NRNA, 2019).

Diasporic women, often overlooked, are emerging as transformative agents by engaging in maternal health, women's empowerment, and education initiatives through fundraising and skill transfer. Their influence also extends into advocacy, raising awareness about migrant workers' rights, labor exploitation, and social justice in both host and home countries.



2. Sustainability of the Diaspora

Despite facing systemic barriers such as cultural alienation, immigration restrictions, and labor exploitation—especially in the Middle East and Southeast Asia—the Nepali diaspora has shown resilience and sustainability through strong community organization. Cultural events, religious observances, and Nepali language schools serve as pillars of identity preservation, particularly for second-generation youth.

Diaspora organizations such as NRNA, Association of Nepalis in the Americas (ANA), and the Britain-Nepal Society serve as support systems and advocacy platforms, organizing humanitarian aid, offering scholarships, and connecting Nepalis across regions. These associations not only create a sense of belonging but also offer structured mechanisms for sustained engagement with Nepal.

Moreover, the diaspora's evolution from economic contributors to knowledge partners and cultural ambassadors ensures their relevance in Nepal's development narrative. Their dual identity—anchored in Nepali heritage while immersed in global systems—makes them uniquely positioned to act as mediators in international relations, trade, education, and diplomacy.

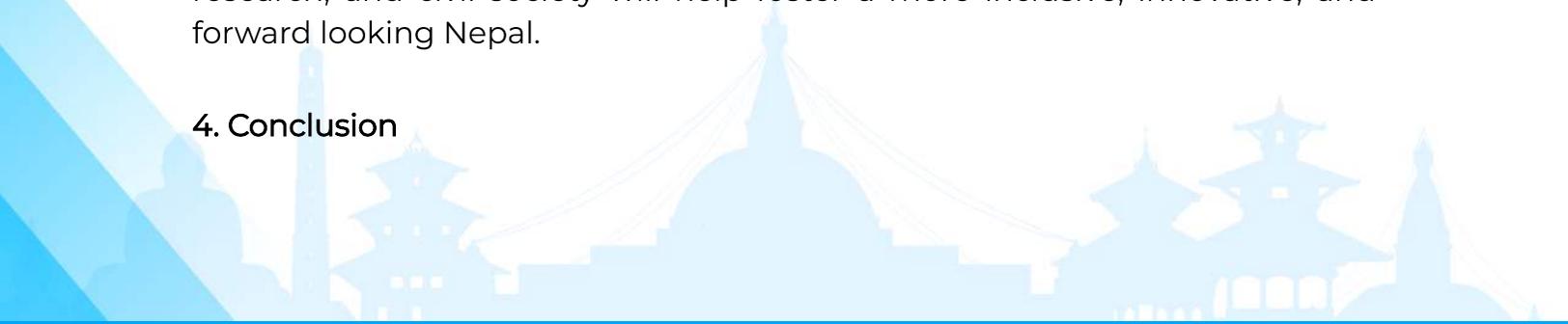
3. The Future of the Diaspora

The future holds unprecedented potential for diaspora engagement. With advances in digital technology and global networking, diasporic Nepali can increasingly engage in policy dialogues, virtual mentoring, online education, and remote investment. Many are already involved in venture capital, tech startups, and sustainable development initiatives in Nepal.

Second-generation Nepali, raised with access to global education and cross-cultural fluency, are stepping into leadership roles. Their involvement in host-country politics, academia, and media further raises Nepal's international profile. Meanwhile, new migration trends show an increase in student migration and skilled labor, particularly in Science, Technology, Engineering, and Mathematical (STEM) fields, reinforcing the diaspora's strategic importance.

Importantly, diasporic women and youth are now driving change in transnational activism, humanitarian aid, gender equality, and environmental sustainability. Their continued integration into policy, research, and civil society will help foster a more inclusive, innovative, and forward looking Nepal.

4. Conclusion





The contributions of the Nepali diaspora are not confined to financial remittances. They extend into education, health, technology, culture, governance, and diplomacy. As cultural custodians and change-makers, they have proven to be a resilient and deeply connected force whose influence transcends borders. From building schools in Gorkha to representing Nepal in Silicon Valley, the diaspora embodies the potential of global citizenship rooted in local identity.

While challenges remain, especially in terms of labor rights, emotional wellbeing, and generational continuity, the diaspora's trajectory remains upward. Their deepening integration into host countries, combined with their unwavering connection to Nepal, makes them one of the country's most valuable developmental assets.

5. Policy Recommendations

5.1 Dual Citizenship Policy: Legalize dual citizenship for Non-Resident Nepalis to strengthen their legal and emotional ties to Nepal.

5.2 Diaspora Investment Platform: Create targeted financial instruments such as diaspora bonds, tax incentives, and investment funds to channel remittances into productive sectors.

5.3 Brain Gain Program: Institutionalize knowledge-sharing by expanding virtual teaching, telemedicine, and mentoring initiatives in collaboration with universities and professional bodies.

5.4 Diaspora Engagement Unit: Establish a dedicated governmental unit to maintain regular dialogue, streamline support, and coordinate diaspora-led development initiatives.

5.5 Recognition Programs: Publicly acknowledge contributions of diaspora members through awards, media profiles, and national honors to build trust and inspire future involvement.

5.6 Protection of Migrant Rights: Strengthen bilateral labor agreements with host countries and provide legal, health, and social services to vulnerable migrant workers.

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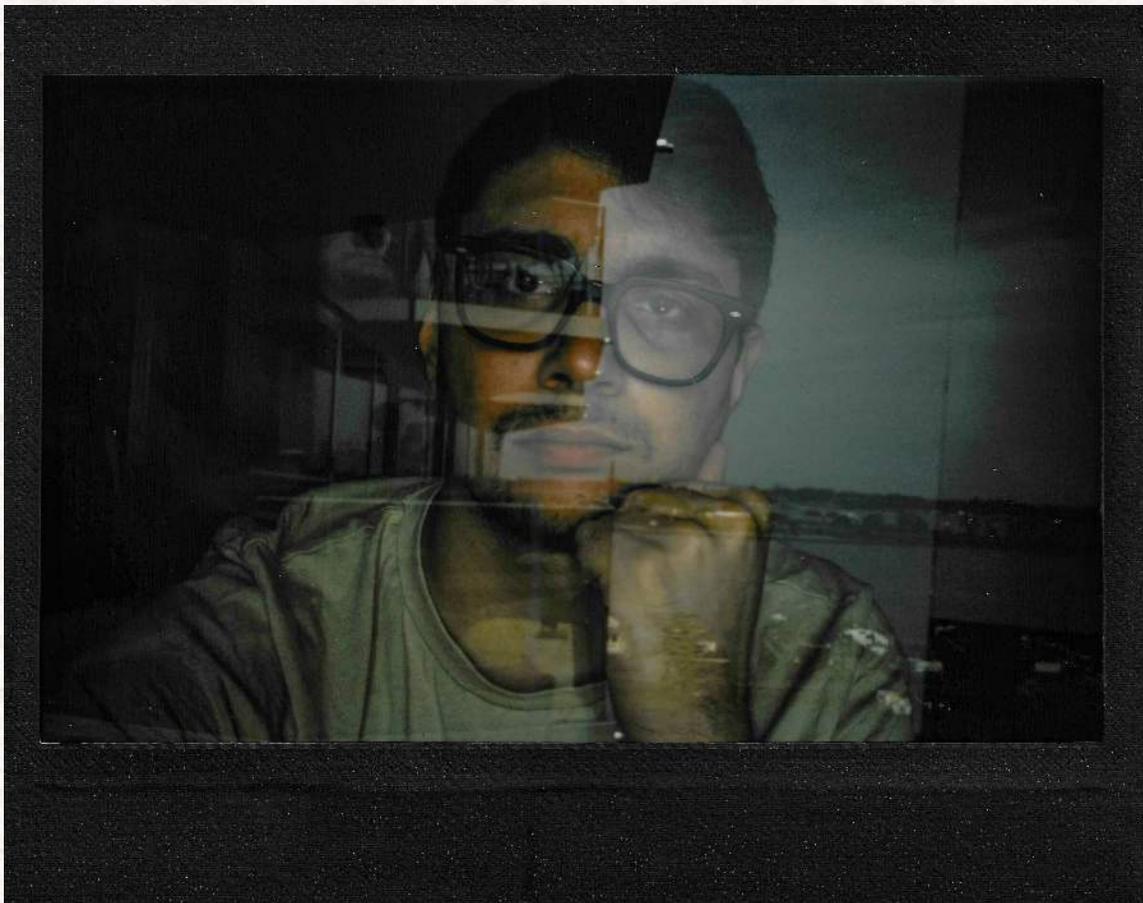


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Global Roots, National Impact: The All-Round Contributions of the Nepali Diaspora to Nepal's Development

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1.1 Historical Background

The story of Nepali migration is deeply rooted in the country's historical quest for economic betterment, educational opportunity, and political stability. Early patterns of emigration, especially in the mid-20th century, were driven by poverty, lack of opportunity, and political turmoil within Nepal. India served as the initial and primary destination due to its shared cultural, linguistic, and open-border policies. Over time, this movement expanded to Southeast Asia and the Middle East, where labor markets demanded a robust workforce. By the 1980s and 1990s, with the rise of globalization and education-focused migration, Nepalis began establishing communities in the United States, the United Kingdom, Canada, and Australia. What began as labor-driven migration gradually diversified to include skilled professionals, academics, entrepreneurs, and students.



1.2 Geographic Expansion of the Diaspora

Today, the Nepali diaspora spans every continent. In South Asia, millions of Nepalis reside in India, supported by historical ties and mutual economic benefits. In the Middle East and Southeast Asia, countries such as Qatar, Saudi Arabia, the UAE, and Malaysia host large populations of Nepali migrant workers, primarily in construction, manufacturing, and service industries.

These communities are crucial for Nepal's economy through remittance flows. Meanwhile, Western countries, particularly the U.S., U.K., Canada, and Australia, have become hubs for professional Nepali—those engaged in healthcare, education, information technology, and entrepreneurship. As of 2020, the U.S. had over 100,000 Nepali immigrants, with the U.K. and Australia each hosting tens of thousands more (World Bank, 2020). Across Europe, North America, and Oceania, these communities are deeply engaged in both their host societies and their homeland.

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Nepal's Capital Market: An Essential Catalyst for Economic Growth

Laxman Pradhan, CPA, MBA, MST
General Secretary, ANA

Abstract

Nepal's capital market, though still at an early stage of development, is playing an increasingly significant role in the country's economic transformation. Anchored by the Nepal Stock Exchange Limited (NEPSE) and regulated by the Securities Board of Nepal (SEBON), the market facilitates the mobilization of domestic savings, provides access to financing for enterprises, and attracts foreign investment. This paper examines the market's historical evolution, current performance, contributions to economic growth, challenges, and potential reforms. With appropriate policy measures, improved governance, and inclusive participation, Nepal's capital market could serve as a critical engine for sustainable development.



Introduction

Nepal's capital market, while still in an early stage of progression, has become an increasingly significant contributor to the country's economic advancement. Centered around the Nepal Stock Exchange Limited (NEPSE) and supervised by the Securities Board of Nepal (SEBON), the market plays a crucial role in mobilizing domestic savings, financing enterprises, and attracting foreign investment.

The Securities Board of Nepal was founded on June 7, 1993, following the first amendment to the Securities Exchange Act of 1983, to regulate the securities market. Subsequently, NEPSE was established and began operations on January 13, 1994, with the purpose of supporting the trading of government and corporate securities. Its goal was to enhance liquidity and marketability within a regulated framework. Despite persistent structural challenges, a well-regulated, diverse, and inclusive capital market has the potential to become a cornerstone of Nepal's long-term economic success.

Currently, ninety licensed stockbroker companies operate under NEPSE, conducting transactions in the secondary market. As of July 2025, NEPSE's market capitalization stood at NPR 465,698 crore (approximately USD 34 billion) across 272 listed companies. Banking, financial institutions, and insurance companies account for 52.4% of total market capitalization, while hydropower companies contribute 15.5%.



As of mid-August 2025, Nepal's five largest companies by market capitalization are: Bishal Bazar Company Limited (BBC): NPR 217.84 billion, Nepal Reinsurance Company Limited (NRIC): NPR 213.89 billion, Nepal Doorsanchar Company Limited (NTC): NPR 157.69 billion, Nabil Bank Limited (NABIL): NPR 141.73 billion and Citizen Investment Trust (CIT): NPR 126.10 billion.

According to the World Bank (2025), Nepal ranked 59th globally just after Luxembourg based on the total market capitalization of all domestic companies. Market capitalization represents 76.8% of the country's GDP, with Nepal's projected GDP reaching USD 46 billion (nominal) in 2025. The nominal GDP per capita is USD 1,460. Globally, the top five countries by market capitalization are the United States: USD 62.19 trillion, China: USD 11.87 trillion, Japan: USD 6.36 trillion, India: USD 5.32 trillion, and Hong Kong: USD 5.02 trillion.

Contribution of Capital Markets to Economic Development

Capital markets act as a bridge between savings and investment, channeling resources into productive sectors that stimulate growth and innovation. In Nepal, capital is raised through Initial Public Offerings (IPOs), bonds, debentures, and rights issues, reducing reliance on traditional bank financing and allowing businesses, particularly small and medium-sized enterprises (SMEs), to expand operations (Shrestha, 2020).

The benefits extend beyond financing. As businesses expand, they generate employment, support livelihoods, and reduce poverty. Listed companies must comply with disclosure and reporting standards, which strengthen corporate governance, increase transparency, and build investor confidence (SEBON, 2023).

Additionally, Nepal's capital market provides a potential gateway for foreign direct investment (FDI) and foreign portfolio investment (FPI). These inflows bring not only capital but also advanced technologies, expertise, and international best practices that enhance competitiveness (World Bank, 2022). Capital markets also mobilize resources for large-scale infrastructure projects in hydropower, transportation, and urban development, which are critical for Nepal's modernization.

Challenges to Growth

Despite its potential, the capital market faces several structural and institutional challenges. Market concentration in financial institutions leaves limited representation from technology, energy, and healthcare (Dhungel, 2021). Weak corporate governance and poor disclosure practices undermine investor trust. Outdated trading systems and limited digital access further restrict efficiency, especially in rural areas.



Financial literacy remains low, leaving many retail investors vulnerable to speculation and misinformation. Weak regulatory enforcement also allows insider trading and price manipulation to persist (Nepal Rastra Bank, 2022). Moreover, political and economic instability and frequent policy changes create uncertainty that discourages investment.

Opportunities Ahead

While challenges are significant, opportunities for reform and growth are equally strong. Diversifying listed sectors to include technology, data center, renewable energy, and agribusiness could enhance resilience and attract new investors. Strengthening regulatory enforcement, drawing lessons from India's Securities and Exchange Board (SEBI), would improve transparency and build confidence (Rai, 2022).

Financial literacy programs, particularly in rural regions, could broaden participation and foster informed investment decisions. Digitalization and fintech adoption would enhance efficiency and accessibility. The capital market can also serve as a major financing mechanism for infrastructure development, mobilizing private investment to complement limited public resources.

Role of Government and Regulators

Government agencies and regulators such as SEBON and Nepal Rastra Bank play a central role in shaping the market's future. Their responsibilities include ensuring transparency in public offerings, monitoring intermediaries, and enforcing consistent regulations. Stronger market surveillance is essential to curb malpractice, while innovation-friendly policies could support new instruments such as exchange-traded funds (ETFs), real estate investment trusts (REITs), and derivatives (SEBON, 2023).

To foster stability, policies must be consistent and free from political interference. Addressing corruption and strengthening rules of law are equally important. Expanding financial literacy initiatives will empower citizens to engage meaningfully in the market. Together, these measures can transform Nepal's capital market into a powerful catalyst for financial inclusion and sustainable economic growth.

Conclusion

Nepal's capital market stands at a pivotal juncture. Despite persistent issues related to governance, infrastructure, and investor awareness, significant opportunities for reform exist. By diversifying sectors, upgrading infrastructure and technology, strengthening compliance, and broadening participation, Nepal can unlock the full potential of its capital market.



A transparent, inclusive, and dynamic market will mobilize savings, finance enterprises, generate employment, and attract foreign investment, while also supporting critical infrastructure projects. If properly managed, the capital market can evolve into a cornerstone of Nepal's economic development, aligning financial systems with long-term national prosperity.

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Editor's Note

Laxman Pradhan is a Certified Public Accountant (CPA), licensed in Virginia, USA. He holds an MBA and a Master of Science in Taxation (MST) from American University, Washington, DC. Mr. Pradhan is a member of the American Institute of Certified Public Accountants and has more than 20 years of experience in accounting, finance, business registration, and individual and corporate taxation.

The objective of this article is to provide a concise yet comprehensive overview of Nepal's capital market, highlighting its significance, challenges, and opportunities for growth.

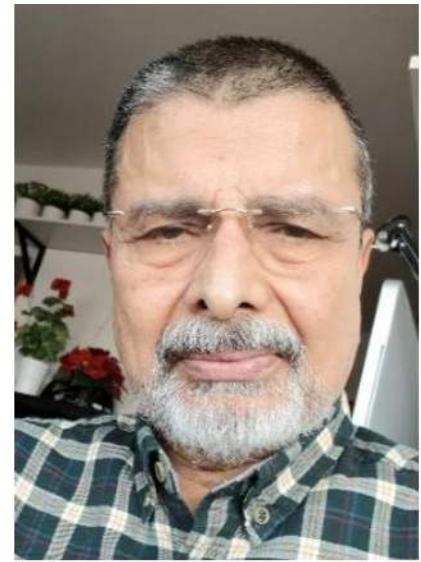
Nepal's Middle-Income Dream: Rhetoric Without Reform, Vision Without Sustainable Economic Foundation

By Kedar Neupane
Advisor, ANA
Geneva, Switzerland

(23 July 2025)

A Country Trapped in Super-Nationalist Political Party Musical Chairs: A Costly Illusion Without Pragmatic Transformation.

Nepal urgently needs a bold and realistic development vision for long-term economic prosperity. While globalization offered transformative opportunities in recent decades, Yet failed to reposition itself strategically. Geographically situated between two of the world's largest and fastest-growing economies, India and China, Nepal could have become a bridge of commerce, supply chain, innovation, and regional cooperation. Instead, the country remained paralyzed by indecisiveness and partisan bickering, state capture and trapped in outdated political-economic thinking, and a lack of critical innovation matching the public aspirations of the time.



In today's interconnected global economy, clinging to outdated ideologies of super-nationalism and ultra-patriotism is not only delusional but counterproductive and self-defeating. Countries like India, China, Indonesia, Brazil, Ethiopia, Rwanda, Thailand, the Philippines, Malaysia, and Vietnam have embraced pragmatic strategies focused on competitiveness, innovation, and regional collaboration.

Nepal's protectionist economic policy postures, often framed in nationalistic rhetoric, has only alienated foreign investors and hindered growth. Empty pride cannot substitute sound policy pragmatism. National dignity without economic strength becomes a hollow illusion and a mere hallucination. Over the decades, Nepal has not to scaled up the economic ladder and continued to remain at the lower scale on the purchasing power parity measure of the World Bank in Asia, and the poorest in South-Asia.

Food Sovereignty: The Forgotten Foundation of National Security.



True national security begins with food sovereignty. Today, Nepal imports nearly all essential food staples and petroleum products from India. This growing dependency is alarming. Despite this, policy leadership remains passive. Meanwhile, millions of Nepali youth toil in the informal sector or migrate abroad, legally, or otherwise, in search of livelihoods their own country fails to provide.

Out-migration has become tragically normalized. Rural communities are hollowed out. The diaspora now constitutes a third of Nepal's broader identity, more a symptom of national despair than global opportunity.

Youth Disillusionment and Economic Policy Paralysis

Nepal must urgently rethink its pragmatic economic policy. With more than 56% of the population under thirty, the youth are central to national rejuvenation. Yet their aspirations are stifled by slogans masquerading as strategy. Super-nationalism offers no jobs. It only limits creativity and entrepreneurship and adds to disillusionment.

Nepal's investment environment is incoherent, marked by policy inconsistency and lack of investor confidence. Economic nationalism, repeated as *political rhetoric, cannot lift people out of poverty*. It isolates Nepal from the interconnected world's economic progress.

Between 1990 and 2020, globalization lifted over a billion people out of poverty, led by China and India. ASEAN and BRICS countries leveraged trade, investment, and market reform to grow. In 2024, BRICS nations accounted for 35% of global GDP, overtaking the G-7, a tectonic shift, unprecedented in economic history of the world.

In contrast, countries like Nepal, Zimbabwe, Cuba, Venezuela, North Korea, and Eritrea remain economically marginalized, trapped by outdated political ideologies and economic stagnation. Their citizens pay the price and remain far behind the growth curve of well-being and quality of life.

The Cold War Is Over - So Should Be the Grounded Mindset

The Cold War once justified ideological nationalism. But since the Berlin Wall fell in 1980 and the USSR disintegration, the world has transformed both politically and economically. Regional blocs like the EU, ASEAN, BRICS, NAFTA, MERCOSUR, and RCEP have reshaped the global economy.



China rapidly built immense new wealth under centralized leadership, blending market principles, like in capitalist economy, with social control and became the world's largest manufacturing hub of consumer goods, and parallelly dominating the supply-chain. India led the digital innovation in knowledge economy, redefining economic power shifts away from the Global North, unprecedented in economic history of the globe. These revolutionary developments created additional new wealth away from the Western World, a multipolar geo-economy emerged. India, with its balancing strategic autonomy (by dumping away non-alignment) policy and structural reforms, has committed modernization and diversifying its economy.

The global economic center has shifted decisively to Asia and the Global South. Yet Nepal remains stuck in Cold War-era mentalities and narrative traps, missing the wave of transformation others have ridden to success.

Political Economy in Disarray: Rhetoric Over Strategy.

Nepal's political leadership and elites have repeatedly failed to produce a coherent and credible economic roadmap. Despite frequent much-hyped investment summits and reform pledges, little has changed, except empty political headlines. Investor skepticism has deepened further due to unreliable policy and corrupt governance.

In a multipolar geo-economic world, recycled ideological narratives do not attract capital. ***Business-as-usual*** based on ***out-of-context*** grounded narratives do not attract foreign capital investment. What is needed is ***critical thinking in public policy*** domain for encouraging innovation, entrepreneurship, and a growth model that prioritizes inclusive prosperity.

National rhetoric does not attract private investors and create competitive consumer markets. Proto nationalism cannot build sustainable roads or generate jobs. If economic nationalism has failed before, why expect it to succeed now? Political rhetoric and illusionary dream of republicanism do not resonate with daily struggles of ordinary citizens. People want economic prosperity linked with high quality of living standards and well-being, not super-nationalist theatrics.

The average citizen does not seek ideology; they seek quality education, healthcare, employment, food security, economic gains, and dignity.

Path to Transformation: A Realistic Reform Agenda

To break free from stagnation, Nepal must embrace structural reforms at all levels of governance orderliness. Transformation must begin with governance and quality education, foundations for a knowledge-driven economy. Key pillars include:

- **Foster entrepreneurship and innovation:** Establish platforms for startups, youth ventures, and tech ecosystems.
- ***Invest in infrastructure and energy.*** Prioritize reliable energy, transport, and coordination to support long-term sustainable investment.
- ***Create a stable and transparent investment climate.*** Streamline bureaucracy and offer policy consistency to domestic and foreign investors.
- ***Support small and medium-scale enterprises.*** Enhance access to finance, training, and technology for Small and Middle-Scale Enterprises.
- ***Embed critical thinking in education:*** Revise curricula to promote critical thinking analysis, creativity, and problem-solving competency.
- ***Eradicate corruption, red tape, and political impunity.*** Strengthen and implement rule of law and ensure accountability at all institutional levels.
- ***Consolidate investment laws.*** Codify clear, simplified legal frameworks into an easy-to-understand single document, and implement stipulated provisions guaranteeing trustworthy assurance to capital investors.

Regional Cooperation: From Optics to Outcomes

Nepal's participation in BRI, SAFTA, and BIMSTEC is encouraging, but only if these initiatives deliver real economic benefits for ordinary citizens. Diplomacy must go beyond photo-ops and news headlines. Pragmatic economic integration should focus on regional value chains, market access, competitive exports, and employment.

Nepal must rebuild public institutions to be ethical, capable, and rule based. This is the foundation for attracting capital investment and fostering inclusive growth. The commitment must extend beyond politics, to the private sector, civil society, and diaspora.

True nationalism lies not in political slogans but intangible economic outcomes. Without prosperity, neither democracy nor nationalism hold meaning for the people. The era of rhetorical dreams orchestrated in the camouflage of democracy and republicanism must end. Nepal's future lies in pragmatic realism, reform, and responsibility.

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Empowering Nepal's IT Sector Through the Global Nepali Diaspora: The Role of ANA and IT Professionals Abroad

By Kamal Bhattarai
Secretary, ANA

In a time when technology defines national growth and global competitiveness, Nepal finds itself at a crucial crossroads. The demand for digital transformation, innovation, and modernization has never been higher. While the domestic IT sector in Nepal continues to grow steadily, it lacks the infrastructure, mentorship, and global exposure to accelerate its full potential. This is where the global Nepali diaspora—and in particular, IT professionals associated with the **Association of Nepalese in the Americas (ANA)**—can play a transformative role.



This article highlights how the global Nepali IT community, working in tandem with ANA, can significantly support, uplift, and empower Nepal's IT industry for a more connected and prosperous future.

1. The Untapped Power of the Global Nepali IT Workforce

Across the United States, Canada, Europe, and Australia, thousands of Nepali-origin professionals are working in advanced fields such as software engineering, cybersecurity, AI and machine learning, data science, cloud architecture, blockchain, and more. Many of these experts hold leadership roles in Fortune 500 companies, cutting-edge startups, and academic research institutions.

This talent pool holds an incredible potential to help Nepal leap forward in the digital space—not just through monetary remittance, but by transferring **knowledge, innovation, mentorship, and collaboration**. ANA acts as the bridge between this diaspora brainpower and Nepal's IT needs.

2. ANA's Role in Fostering IT Collaboration

ANA has long served as a unifying platform for the Nepali diaspora. In recent years, it has expanded its focus to technology-driven development by organizing **tech summits, webinars, and expert panels** where diaspora IT professionals can directly engage with Nepali students, tech entrepreneurs, and institutions.

Key initiatives supported or inspired by ANA include:



- **Virtual Coding Bootcamps:** ANA has supported online coding programs where diaspora tech experts teach Nepali youth essential programming skills like Python, JavaScript, and app development.
- **Startup Mentorship:** ANA members mentor Nepali startups through online platforms, helping them scale, attract funding, and understand international markets.
- **Hackathons and Innovation Challenges:** By organizing virtual hackathons involving both diaspora and Nepali teams, ANA fosters collaborative problem-solving and product development relevant to Nepal.

These efforts not only help Nepal build IT capacity but also inspire young minds to think globally while working locally.

3. Knowledge Transfer and Skill Development

One of the most valuable contributions of the diaspora is knowledge transfer. Nepali IT professionals abroad are often trained in global best practices, agile methodologies, and advanced infrastructure. By collaborating with academic institutions and local IT companies in Nepal, ANA members help:

- Introduce **modern curricula** in universities and coding institutes.
- Guide the implementation of **cloud computing, cybersecurity frameworks, and DevOps practices.**
- Organize guest lectures, internship pathways, and joint research projects between U.S.-based firms and Nepali institutions.

Such efforts are essential for bridging the gap between Nepal's current academic output and the needs of a competitive digital economy.

4. Supporting Digital Nepal Initiatives

The Government of Nepal has launched ambitious goals to digitize governance, education, health, and finance. However, these efforts often struggle with execution, outdated systems, and a shortage of specialized expertise.

ANA's network of diaspora IT professionals has the opportunity to offer **pro bono consulting, technical training, and solution design** to help local bodies implement:

- E-governance platforms for citizen services
- Digital identity systems
- Online education models
- Cybersecurity protocols to protect data infrastructure

The diaspora can also advocate for smart policy reforms that promote innovation, encourage investment in tech startups, and foster partnerships between the government and the private sector.

5. Building Sustainable IT Ecosystems

Rather than short-term contributions, ANA and the diaspora aim to create **sustainable, long-term ecosystems** that empower Nepal from within. This includes:

- Encouraging diaspora investment in Nepali IT companies and digital startups
- Creating a **global mentorship network** for Nepali developers and tech students
- Partnering with Nepali business councils to promote **IT outsourcing and freelancing**
- Establishing annual **tech fellowships** or scholarships for underprivileged but talented Nepali youth

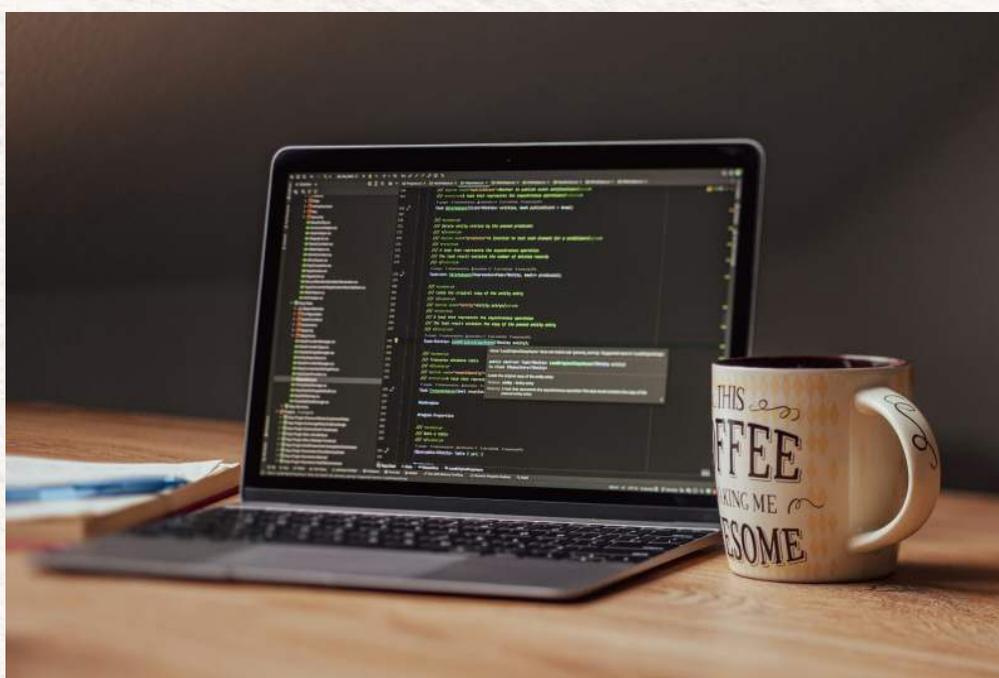
These initiatives ensure that the next generation of Nepali innovators can rise with confidence and compete globally.

Conclusion: A Shared Digital Future

Nepal's future lies in its ability to adapt to the digital age. The global Nepali diaspora, especially its IT professionals, can act as catalysts in this transformation. Organizations like ANA provide a structured and trusted platform through which these experts can contribute their time, talent, and experience.

By deepening collaboration between diaspora experts and Nepal's tech ecosystem, we can build a digitally empowered Nepal—one that thrives on innovation, inclusion, and international partnerships.

The digital future of Nepal is not just a national mission—it is a **global Nepali responsibility**. ANA continues to light the path forward, connecting hearts, skills, and innovations across continents for the nation we all call home.



NRN-related laws are required for Timely Reform

Dr. Narayan Ghimire
Advisor, ANA

***Senior Advocate, Kathmandu Nepal**

Introduction

Under Article 14 of the Constitution of Nepal (2072, BS), people of Nepali origin and their descendants up to the third generation, who have acquired citizenship of countries other than member countries of the South Asian Association for Regional Cooperation (SAARC), are entitled to Non-Resident Nepali (NRN) citizenship. NRN citizens are entitled to the exercise of socio-economic and cultural rights as prescribed by Federal Law. Curiously, the Article makes no reference to the political rights of the NRN citizens. This essay reviews Article 14 and the NRN Laws enacted by the Nepali government to administer its provisions.



Conflicting Laws

Although Article 14 appears to fulfil the Diaspora Nepalis' long-standing demand to be legally recognised as a Nepali citizen, embedded in their slogan: "Once a Nepali, always a Nepali," the provisions in this Article not only fall short of that demand, but are also incompatible with international practice of Constitutional Law. Social and cultural rights are universal; limiting them through constitutional provisions and federal legislation is contrary to constitutional theory and violates fundamental human rights. Limiting citizens' social and cultural rights is also contrary to Nepal's commitment to the International Covenant on Civil and Political Rights (ICCPR). The ICCPR recognises these rights as universal and Nepal is a signatory to the Covenant. A universally accepted understanding of Law is that execution of anything not expressly prohibited by Law is permitted. Article 14 does not explicitly deny NRN Citizens the right to exercise political rights. Thus, there is nothing to restrict NRN Citizens from exercising political rights. The government's argument that NRN citizens have no political rights is therefore flawed. More restrictions are included in 'Citizenship Regulation (with amendment 2080 BS) issued by the Ministry of Home Affairs. The Regulation outlines the application procedures, format of the application, and identifies government authorities with the authority to issue NRN citizenship.

Investor Unfriendly Laws



The restrictions in the exercise of economic and social rights under federal law would discourage NRNs from investing or conducting business in Nepal. The Laws allow investment only on enterprises selected by the government. There is no provision to encourage investors to propose projects on their own accord. Section 27 of the Foreign Investment and Technology Transfer Act 2075 BS requires that top expert, technician and management positions of foreign-invested companies be reserved for Nepali citizen, thus effectively precluding NRNs from key management roles. These requirements are a huge damper to any NRN wanting to invest in Nepal. Why should one invest if his/ her chosen personnel are legally barred from topmanagement? This exclusionary provision conflicts with the provision thatallows NRNs to invest in Nepal under the NRN law. Furthermore, the government-issued investment guidelines are confusing, to the extent that even the details of businesses open to NRN investment are unclear. Investors seek clear, substantial procedures and fair, judicious decision-making mechanisms to determine whether to invest. The existing conflicting Laws and confusing guidelines must be corrected to make them attractive for investors.

Tens of thousands of NRNs have used their previous Nepali citizenship to manage their property in Nepal or conduct business. Such actions could be considered illegal, putting those involved in the transactions at risk of prosecution. This risk is a significant inhibitor in attracting NRN investigation. This can be corrected by including a time-bound provision in the Citizenship Act or Regulation that exempts past activities from being treated as crimes. Furthermore, NRNs face various challenges,including higher travel costs within Nepal, banking restrictions, and barriers to using foreign driver's licenses. Inclusion of the time-bound exemption on previous transactions and eliminating the disparity in travel costs is not only the right thing to do, but it will also help NRNs feel that the government cares and is serious about securing their involvement in Nepal's development. Additionally there are many administrative hassles that NRN's faces when they want to exercise the substantive legal rights including property transaction and been told that government has not circulate procedural process to enforce the law. These instances make much frustration and hard to believe whether there is actually rule of law prevails in Nepal or not.

Summary of Recommendations





1. Political rights are not explicitly excluded in Article 14. So, the government's position that NRN Citizens do not have political rights is flawed. This position conflicts with the spirit of Citizenship rights under the Constitution.
2. In democratic societies, universal social and cultural rights are not and should not be restricted by statute. Under existing Laws, the exercise of cultural and economic rights could be limited by federal laws. This restrictive clause should be removed.
3. Citizenship acquisition procedures need to be simplified. The Constitution allows naturalised foreign citizens to hold high office, but denies similar rights to NRNs. This is discriminatory and must be corrected.
4. The NRN Act 2064 should be amended to allow NRNs to invest and conduct businesses in Nepal on the same terms as Nepali citizens.
5. Nepali Laws applicable to NRNs are scattered in several statute books. A clear, uniform, and precise consolidated Act of NRN Law is urgently required.
6. The Citizenship Act or Regulation should be amended to include a time-bound provision exempting past NRN activities related to their property transactions from being treated as a crime. The disparities in travel costs must be eliminated, and foreign driving licenses should be recognised as a valid form of identification for NRNs.

Furthermore, the following, not covered in the foregoing discussion, also needs an urgent review and revision.

1. Foreign spouses of Nepali citizens can easily acquire citizenship and engage in politics, while Nepali-origin PR holders (Nepali Citizens) are denied their constitutional rights to exercise. This makes no logical sense. Article 291 must be reviewed.
2. Article 291 of the Constitution requires Nepali citizens who have acquired rights of permanent residency in a foreign country, for example, a US Green card, to relinquish such rights before taking any official position in Nepal. This is tantamount to stripping the Nepali citizen of his constitutionally guaranteed rights by a government-enacted Law or Regulation. This is unconstitutional and must be corrected.
3. To date, no voting legislation for those living abroad has been enacted despite the Supreme Court's directive. Parliament's inaction has hindered progress. The required bill must be passed urgently.

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Wellness Program: An Increasing Need in the Nepalese Community

Bijaya Dhakal
Wellness Program Lead
Nepalese Canadian Society of Edmonton (NECASE)

Following multiple needs assessments and feedback from our community members, the **Nepalese Canadian Society of Edmonton (NECASE)**—a non-profit organization—approached me with a request to lead a regular wellness program tailored to different groups within our community. After thoughtful consideration, I decided to volunteer my time and expertise to help launch and coordinate the **2025 Wellness Sessions**.



My name is **Bijaya Dhakal**, and I have been a proud resident of Edmonton, Alberta, for over 15 years. Throughout this time, I've become increasingly aware of health challenges faced by members of our Nepalese community. From mental health concerns among seniors—such as loneliness and depression—to intergenerational misunderstandings affecting youth behavior and communication, the need for accessible wellness support has never been more evident. Additionally, women have expressed a lack of support in managing menopause, and families are facing growing challenges around relationships, parenting, and even divorce.

With a professional background as a **Registered Pharmacy Technician**, a **Master's in Pharmaceutical Chemistry**, and a **Master of Public Health**, my passion lies in **health promotion** and empowering communities through education and practical support. I was honored when NECASE leadership invited me to develop and deliver a program aimed at addressing these pressing concerns.

We officially launched the program on **May 11, 2025—Buddha Jayanti (Buddha's Birthday)**. Since then, we've been hosting **monthly in-person wellness sessions** on Sunday mornings, typically during the first or second week of the month. These sessions are open to all and cover a variety of topics, allowing participants to choose according to their interests. So far, we've focused on wellness through **spiritual practices and natural healing strategies**, including guided meditation, spiritual discourse, energy healing, and yoga based on **Ashtanga and Patanjali Yog philosophies**.

Looking ahead, we plan to expand our topics to address broader health and wellness issues, including:

Intergenerational communication in immigrant families

Teen and young adult behavioral challenges

Family dynamics and early childhood development

Environmental influences on mental health

While these are just a few examples, we remain responsive to the evolving needs of our community, adjusting our content accordingly.

Our vision is to foster a **healthy, safe, and connected environment** for all members of the Nepalese community in Edmonton. We believe that every individual has something valuable to contribute, and by working together, we can build a stronger, more supportive society.

Through this blog, I warmly invite interested community members to **join our Wellness Program Team**. Whether you're a health professional, a spiritual guide, or simply someone passionate about well-being, your involvement can make a meaningful difference. Together, we can build lasting connections, promote wellness, and uplift our community.

We are fortunate to live in a country that provides strong healthcare and public health systems. By utilizing these resources at the community level, we have a real opportunity to create a better world—starting right here at home.

In closing, I encourage all of our wonderful community members:

Let's come together in love, compassion, and unity.

Let's build a healthier, happier community—one wellness session at a time.

This is not just a vision. **Together, we can make it a reality.**



A Journey with the Nepalese Community of Edmonton

*Nami Shrestha
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Advisor, ANA
Currently the President of NECASE (2024-2025)*

Since moving to Edmonton in 2011, I have had the privilege of witnessing the evolution of the Nepalese community—from a small group to a vibrant and growing network of families and individuals. When I became actively involved in community initiatives in 2014, one of the most pressing needs was to create meaningful opportunities for social interaction, especially for children and families. In those early years, the lack of events and smaller population made it challenging to build strong social ties.



Over time the community has grown significantly. Especially after the COVID-19 pandemic, many Nepalese families celebrate cultural events in smaller groups and neighborhood clusters, which has helped foster closer local connections. With more people forming new relationships has become easier, and a stronger sense of community identity has emerged.

The Nepalese Canadian Society of Edmonton (NECASE), a non-profit established in 1999 and incorporated in 2000, serves the Nepali community in and around Edmonton by preserving Nepalese culture and promoting multiculturalism. In addition to running a Nepali School for children and youth, NECASE organizes cultural events, workshops, and programs that support social engagement for all ages. As the community grows and the aging population increases, NECASE has recognized the need for senior-focused initiatives, including wellness, end-of-life planning, and culturally appropriate care. Over the past five years, with support from the New Horizons for Seniors Program, NECASE has taken a proactive role in developing services that ensure seniors are supported with dignity and respect.

One such initiative was a two-phase project on Last Rites planning and estate support. From 2021 to 2022, NECASE conducted research to explore differences in funeral practices between Nepal and Canada, identify challenges, and involve youth in intergenerational discussions. The study revealed a strong need among seniors for assistance with estate planning and the establishment of a Memorandum of Understanding (MOU) with a funeral home.



In Phase 2 (2022–2023), NECASE organized estate planning workshops, supported the preparation of wills and directives, negotiated MOUs with local funeral homes, and began planning a community reserve fund. A “commiseration kit” was also developed to provide immediate support to grieving families.

Currently, NECASE is implementing a project titled "Nepalese Canadian Seniors: *Cultivating Wellness and Heritage*" in response to the increasing senior population. This program creates spaces where seniors can connect with their cultural roots through activities such as traditional cooking, gardening, wearing cultural dress, and participating in yoga and meditation. Led by seniors, the program promotes leadership, mental well-being, and emotional resilience. It also helps reduce loneliness and isolation while preserving Nepalese traditions in a multicultural Canadian setting. Through these efforts, NECASE strives to create a strong foundation for healthy aging in the Nepalese community of Edmonton and its surrounding areas, while preserving our rich culture and heritage. Being part of this initiative has been both an honor and a deeply fulfilling experience.

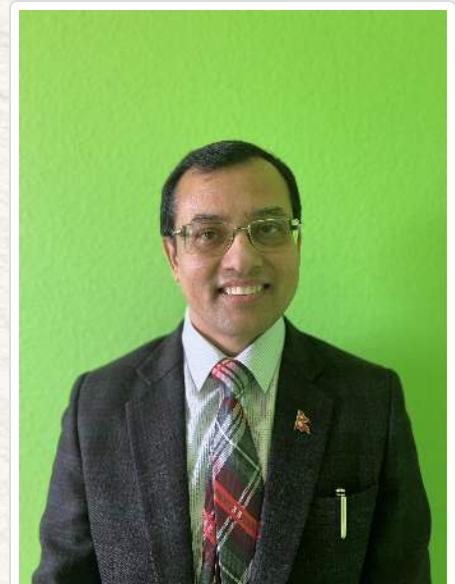


Why ANA Still Matters More Than NRNA USA: A Wake-Up Call for the Nepali Diaspora

Bijay Raj Bhattarai
Immediate Past President/ Board of Trustee , ANA

The Nepali diaspora in North America has a long and proud history of building community, preserving identity, and supporting Nepal and fellow Nepalis. Two prominent organizations symbolize this journey: the Association of Nepalis in the Americas (ANA) and the Non-Resident Nepali Association USA (NRNA USA).

Established in 1983, the Association of Nepalis in the Americas (ANA) was the first formal organization of Nepalis in North America. At a time when the Nepali population in the U.S. and Canada was small, scattered, and largely disconnected, ANA became the lifeline that connected families, students, and professionals across vast distances.



Over the past four decades, ANA has provided a vital platform for cultural preservation by organizing annual conventions that bring together thousands to celebrate Nepali festivals, music, and art. These gatherings have become cherished traditions where even second-generation Nepalis find belonging and pride in their heritage. ANA has also served as a hub for networking, connecting new immigrants, students, and professionals with resources and mentors to help them settle and thrive in their adopted countries.

Beyond cultural and social connections, ANA has acted as a voice for the community, advocating for Nepali interests when needed, and raising funds to support Nepal during natural disasters, such as the devastating 2015 earthquake. Importantly, ANA has consistently stayed above partisan politics, keeping its mission focused on the welfare and unity of Nepalis in the Americas.

In the early 2000s, as Nepal's global diaspora grew rapidly, many leaders some of them former ANA presidents and officers spearheaded the creation of the Non-Resident Nepali Association (NRNA), with the U.S. chapter, NRNA USA, soon established.

The vision of NRNA was ambitious: to unite Nepalis globally under one umbrella, advocate for dual citizenship, once a Nepali always a Nepali, protect migrant workers, and invest in Nepal's development. Initially, this idea energized the community, and many hoped it would complement ANA's cultural and social focus with a more political and economic mandate.



However, in recent years, NRNA USA has been mired in internal controversies. Competing factions and dual election committees have undermined its credibility, and persistent violations of its own bylaws and deadlines have eroded confidence in its governance. The organization has also become entangled in Nepali politics, with leadership candidates openly aligning with political parties back home, further alienating the diaspora community. As a result, ordinary Nepalis increasingly see NRNA USA as an arena for power struggles rather than service, and social media is full of frustration and disappointment directed at its leadership.

While NRNA USA flounders in internal politics, ANA continues its mission without controversy. ANA's endurance and consistency demonstrate that community organizations must remain neutral and inclusive, not tools for political or personal agendas. Trust is built through action, not slogans, and ANA's decades of cultural events, community support, and disaster response speak louder than any campaign promises.

The organization (ANA) has proven resilient, adapting to changing times by incorporating younger generations, using technology to connect more effectively, and maintaining transparency in its operations. This steady commitment has kept ANA relevant and respected, even after more than forty years.

NRNA USA still has potential if its leaders have the courage to reform. The path forward requires an end to internal factionalism, a commitment to enforcing bylaws and deadlines, and a decisive break from Nepali party politics. The organization must prioritize the real needs of the diaspora over personal gain and ambition. If NRNA USA cannot rise above its dysfunction, then the Nepali community in America must seriously ask: Do we even need NRNA USA?

The Nepali diaspora in the Americas deserves organizations that unite, not divide. While NRNA USA battles itself, ANA quietly continues to serve, proving why it remains the true heart of the community. Instead of clinging to a failing institution out of nostalgia or obligation, the community should invest in what works. ANA's legacy and continued relevance show that an organization rooted in service, neutrality, and unity can thrive even decades later.

For NRNA USA, the choice is clear: reform now or risk becoming irrelevant. For the rest of us, the answer is even clearer: our trust and energy belong to those who genuinely honor the spirit of "Nepali for Nepali."

Bridging Global Mental Health Gaps with Integrative Mind-Body Approaches

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The views expressed are those of the author and do not necessarily reflect the official policy or position of Health Canada or any other affiliated organizations in the past.

Introduction

Mental health disorders—particularly depression and anxiety—have escalated into a global crisis, disproportionately affecting vulnerable populations such as migrants (Pottie and Dahal et al., 2015). In a systematic review of 18 scientific studies, Pottie, Dahal and colleagues examined whether first-generation immigrant adolescents face higher rates of bullying, violence, and suicidal behavior compared to third generation and native-born peers, noting that second-generation youth did not differ significantly from the first. Drawing on robust population-level data, their analysis confirmed that first-generation immigrant youth are at significantly higher risk—largely due to cultural discordance, discrimination, and inadequate support systems. These findings underscore the urgent need for culturally responsive interventions and inclusive policies that address the unique psychosocial challenges confronting migrant communities.



Despite increasing global awareness of mental health needs—both among immigrants and the general population—access to equitable care remains limited. According to the WHO's *Mental Health ATLAS 2020*, mental health receives only 2% of national health budgets, with services constrained by persistent workforce shortages and underdeveloped community-based infrastructure. These systemic deficiencies hinder progress toward achieving the objectives of the WHO's *Comprehensive Mental Health Action Plan 2013–2030*.

Amidst escalating global mental health challenges, mind-body approaches such as yoga and meditation are increasingly recognized as cost-effective, scalable complements to conventional care, particularly in resource-constrained and culturally diverse settings.



A growing body of rigorous evidence—including randomized controlled trials—demonstrates their efficacy in reducing symptoms of depression, anxiety, and trauma. Within this context, Himalayan Pashupat Siddha Mahayog – Surati Shavda Yog (hereafter Mahayog) offers a uniquely integrative and lineage-based intervention grounded in ancient Guru-disciple traditions. Mahayog synthesizes the four classical yogic paths—Mantra, Laya, Hatha, and Raja—into a spontaneous, self-regulating practice that becomes fully realized through the awakening of inner *Shakti*, fostering alignment with one's authentic nature, consciousness, and accumulated impressions. Its structured framework incorporates evidence-aligned techniques such as Sudarshan Kriya (a pranayama-based breath regulation practice), *shaktipat* (initiatory energy activation by a realized Guru), and deep meditative absorption—together facilitating emotional balance, psychological healing, and inner resilience (Gita Press, 2024; Mahayogi, 2015a; Mahayogi, 2015b; Dahal, 2019). Given its holistic foundation and adaptability across cultural contexts, Mahayog represents a compelling practice for integration into national mental health policies and community-based care models.

This article explores how the structured integration of such traditional systems into global mental health strategies can enhance equity, cultural relevance, and long-term sustainability.

2. Systemic Care Gaps

1. **Underinvestment:** Mental Health Systems are Chronically Underfunded (WHO, 2021).

Despite rising global mental health needs, funding remains severely inadequate. Many low- and middle-income countries (LMICs) spend under US\$1 per capita on mental health, even though mental disorders contribute over 10% of the global disease burden. The Lancet Commission found that every US\$1 spent on mental health treatment yields a US\$4 return in productivity. Yet up to 85% of people in LMICs still receive no treatment (WHO, 2021).

Culturally resonant systems like Mahayog remain excluded from policy despite their low cost, easy accessibility, and alignment with emotional and neurophysiological healing. Unlike commodified Western adaptations of yoga, this system offers spiritually integrative tools for resilience and long-term well-being (Gita Press, 2024; Mahayogi, 2015-b). Its neglect in public health is a missed opportunity—especially in areas where biomedical infrastructure is weak or stigmatized.

Recognizing such indigenous systems could enhance access while expanding the definition of valid and effective mental health care.

b. **Workforce Shortages:** A Barrier and an Opportunity for Integrative Solutions



A major obstacle to mental health care is the global shortage of trained professionals—just 13 per 100,000 globally, and fewer than 2 per 100,000 in low-income countries. This crisis is worsened by urban-rural disparities, brain drain, and limited training systems.

The Lancet Commission supports task-sharing: enabling non-specialists and community health workers to deliver frontline care. In this context, Mahayog offers a scalable, culturally familiar solution. It can be taught through brief, structured modules by trained instructors and integrated into community settings.

Training local facilitators in such practices strengthens both service reach and community ownership, while reducing stigma. Institutionalizing this system within national mental health strategies can help expand access, ease pressure on specialists, and promote a more holistic and inclusive mental health model.

c. Poor Integration: Overcoming Fragmentation Through Culturally Rooted Interventions

Despite widespread acknowledgment that mental health is essential to universal health coverage, its integration into general health systems remains inadequate. While 94% of countries have mental health policies, only 39% report full integration into primary healthcare (WHO, 2021). This results in fragmented care, delays in diagnosis, and poor service continuity—especially in rural and underserved regions. Specialized mental institutions often heighten stigma and deter care-seeking.

The Lancet Commission underscores the importance of embedding mental health across all levels of care, particularly within primary and community settings (Patel et al., 2018). However, true integration requires more than biomedical interventions—it must also incorporate culturally acceptable and accessible approaches. Rooted in ancient yogic traditions, Mahayog Meditation supports the restoration of emotional balance and mental well-being. When adapted for primary care, it offers a low-cost, non-stigmatizing approach that empowers both patients and healthcare providers.

Evidence from yoga-based community programs supports its efficacy in reducing stress, anxiety, and depression (Goyal et al., 2014; Cramer et al., 2013). Training frontline health workers in such lineage-based practices can improve service accessibility, bridge traditional-modern divides, and enhance continuity of care. Moreover, this approach strengthens community ownership and aligns with Sustainable Development Goal 3.4, which promotes mental well-being through preventive, inclusive systems.

3. The Policy Gap: Mental Health and Non-Communicable Diseases (NCD) Frameworks Remain Disconnected

1. Integrated Risk Profiling: Addressing Shared Pathways



Mental health and NCDs often co-occur and share behavioral and biological risk factors, yet they remain siloed in policy. Integrated Risk Profiling (IRP)—which evaluates physical, mental, and social risks together—offers a framework to identify and support high-risk populations (Munir, 2015; Marmot et al., 2008).

In this context, Mahayog can serve as a complementary tool. Through breath control and meditative awareness, it regulates stress, supports autonomic balance, and reduces emotional dysregulation (Mahayogi, 2015-b). These mechanisms target shared risk pathways in both mental disorders and chronic illnesses like cardiovascular disease (Streeter et al., 2012; Goyal et al., 2014).

Its flexibility for group-based or community-level delivery makes Mahayog ideal for integration into IRP strategies—especially in resource-limited settings. Coupling risk profiling with culturally resonant mind-body practices can improve precision, sustainability, and local acceptance of care models.

1. **Unified Surveillance and Training:** Integrating Mind-Body Traditions for Scalable Reform

Effective integration of mental health requires unified systems for surveillance and provider training—both of which remain inconsistently developed. Only 69% of countries have a national mental health data system, and fewer than 40% use these data to inform policy (WHO, 2021).

The Lancet Commission calls for competency-based, interdisciplinary training for providers across all levels, which improves outcomes and reduces stigma (Patel et al., 2018). Yet few frameworks include culturally embedded tools that can be taught to non-specialists.

Mahayog can be embedded in national training programs through simplified, evidence-aligned modules. A basic protocol (e.g., 30 – 60 minutes, 3 times a week) can be taught to community health workers, enabling early intervention and preventive outreach.

When integrated into digital surveillance systems, Mahayog’s outcomes—such as stress reduction, mood stabilization, and adherence—can be tracked and evaluated. This strengthens the evidence base for traditional practices while aligning with WHO’s emphasis on culturally contextualized, stigma-reducing strategies.

1. **Policy-Level Action:** Anchoring Traditional Wisdom in Evidence-Based Mental Health Reform

Effective policy is essential for scaling mental health services, ensuring multisectoral coordination, and upholding human rights. While most countries now include mental health in national plans, only 51% have fully implemented standalone policies aligned with rights-based frameworks (WHO, 2021). Implementation remains weak due to underfunding, limited political will, and lack of accountability.



The Lancet Commission on Global Mental Health and Sustainable Development calls for evidence-informed, rights-based policies that are integrated across health, education, and social protection sectors (Patel et al., 2018). Yet, many countries still operate with outdated legal protections, risking institutional abuse and social exclusion (Drew et al., 2011).

Amid these challenges, holistic, culturally resonant interventions remain largely excluded from formal mental health policies. Notably, key international documents (e.g., WHO reports, Munir, 2015) fail to recommend specific non-pharmacological interventions like yoga and meditation—even though robust evidence supports their effectiveness in stress, depression, and anxiety management.

A compelling practice for inclusion is Mahayog, which fosters emotional balance, self-regulation, and neuroendocrine harmony. This lineage-based system supports inner transformation and self-mastery, offering a low-cost, low-barrier strategy for promoting mental health—particularly valuable in low-resource and rural settings. Embedding such practices into national policy can enhance mental health literacy, reduce stigma, and strengthen community resilience through deeper engagement.

Furthermore, institutionalizing Mahayog aligns with Sustainable Development Goal (SDG) 3.4, which emphasizes reducing premature mortality from NCDs and improving mental well-being. Its inclusion would reflect a shift toward integrative, preventive, and culturally grounded care that is responsive to local values and global policy goals.

4. Evidence from Yoga and Meditation Research

Yoga and meditation practices—while often marginalized in policy—are backed by a growing body of scientific evidence for managing mental health disorders. Systematic reviews, meta-analyses, and Randomised Controlled Trials (RCTs) confirm their efficacy in reducing psychological distress and enhancing resilience, especially in stress-related and mood disorders.

4.1 Umbrella Review on COVID-19 and Yoga (Kulkarni et al., 2021) - 8 systematic reviews, 243 studies found that yoga -including asana, pranayama, Sahaj yoga -Mahayog, laughter therapy - significantly reduced anxiety, depression, stress, and insomnia.

Key insights include:



- *Reduction in stress and emotional distress:* Integrated yoga practices consistently lowered anxiety and depressive symptoms.
- *Enhanced psychological resilience:* Yoga helped regulate emotions and foster inner calm—critical during crisis periods.
- *Improved sleep and well-being:* Yoga interventions improved sleep quality and reduced burnout.
- *Biopsychosocial benefits:* Yogic breathing lowered cortisol and inflammatory markers like IL-6, suggesting immune and endocrine regulation.
- *Scalability:* These practices are non-pharmacological, low-cost, and adaptable, making them viable even in low-resource or emergency settings.
- *Universal applicability:* Benefits spanned healthcare workers, patients, and the general-public.

While modern yoga systems were included in Kulkarni et al.'s review, lineage-based systems like Mahayog remain underrepresented despite their theoretical rigor and centuries of experiential validation (Mahayogi S., 2015-a, Mahayogi S., 2015-b, *Kurma Puran*, 2024).

As described above, Mahayog integrates advanced breathing, absorption, and concentration (Mahayogi, 2015-b; Mahayogi, 2017; *Gita Press*, 2024). These elements activate the parasympathetic nervous system, reduce stress markers, and foster deep cognitive and emotional restructuring. Its emphasis on compassion, self-awareness, healing, and inner clarity extends beyond symptom relief to holistic well-being.

The system's structured protocol—e.g., short sessions multiple times weekly—can be adapted into public health and community-based mental wellness programs with minimal infrastructure. As mental health systems evolve toward integrative models, Mahayog offers a potent, culturally consonant solution for both prevention and rehabilitation (Mahayogi S., 2015-b).

Results from Meta-Analyses

The summary results from the systematic review by Kulkarni et al. (2021) in the box below show that, yoga and mindfulness-based interventions consistently demonstrate moderate to large effect sizes in alleviating psychological distress and enhancing physiological resilience. Given this robust evidence base, coupled with the cultural relevance and accessibility of lineage-based systems, there is a strong rationale to integrate such practices into national mental health strategies and global emergency preparedness frameworks.



Condition	Intervention	Effect Size/Outcome
Post-Traumatic Stress Disorder (PTSD)	Yoga & meditation	Standardized Mean Difference (SMD) = -0.39; reduced symptoms (Cramer et al., 2018)
Depression & Anxiety (General)	Yoga	SMD = ~-0.41; moderate reductions (Streeter et al., 2012)
Cancer Patients	Yoga	Depression (g = -0.42), Anxiety (g = -0.35) (Lin et al., 2011)
Major Depressive Disorder (MDD)	Yoga	Cohen's d = -0.60 to -0.64 (Cramer et al., 2017)
College Students	Yoga & mindfulness	Reduced anxiety, depression, stress (Shohani et al., 2018)
Mindfulness-infused Yoga	MDD	Improved rumination, mood, anxiety (Saeed et al., 2019)

Activation of Parasympathetic Nervous System: Lower Heart Rate and Blood Pressure via Vagal Tone Enhancement

Yoga and meditation improve autonomic balance by activating the parasympathetic nervous system (PNS), countering chronic sympathetic overactivity commonly seen in anxiety and stress disorders (Thayer & Lane, 2000). Key practices such as pranayama, asana, and dhyana improve vagal tone—an indicator of stress resilience and autonomic flexibility.

Clinical trials show that yoga increases heart rate variability (HRV) and reduces blood pressure (Satyapriya et al., 2009), while meditation enhances calm alertness and stress recovery (Tang et al., 2009). These findings point to significant regulation of physiological stress responses.

Mahayog Meditation, rooted in ancient Himalayan traditions, is particularly effective in this domain. Its integrated techniques stimulate the vagal nerve, promote parasympathetic dominance, and induce deep states of relaxation (*sahaj dhyana*). Practitioner feedback consistently reports lower heart rate, stable blood pressure, and profound emotional calm. The emphasis on *nadi shuddhi* (subtle energy purification) aligns with enhanced autonomic coherence, supporting holistic well-being in ways that complement conventional clinical approaches.

Cognitive Reappraisal: Mindfulness Reduces Rumination and Improves Emotional Regulation

Cognitive reappraisal—the ability to reframe negative experiences adaptively—is key to resilience and emotional health (Gross & John, 2003). Yoga and meditation improve this capacity by enhancing prefrontal control, reducing amygdala activation, and supporting metacognitive awareness (Garland et al., 2011; Hölzel et al., 2011).



Mindfulness-based practices cultivate non-judgmental awareness, enabling individuals to disengage from automatic negative thought patterns and respond with greater flexibility. Functional neuroimaging studies show increased activity in the prefrontal cortex and reduced limbic system reactivity, both of which are associated with improved mood regulation.

Mahayog offers a distinctive cognitive-emotional framework. Its practice fosters deep interoceptive and somatic awareness, enhancing the practitioner's ability to detect and reinterpret emotional cues. This promotes adaptive reappraisal, emotional stability, and detachment from maladaptive narratives.

Preliminary observations suggest that Mahayog strengthens top-down neural regulation, improving prefrontal-limbic connectivity. By cultivating insight into the transient nature of thoughts and fostering emotional equanimity, the practice supports profound cognitive restructuring and long-term psychological resilience.

In conclusion, Yoga and meditation exert mental health benefits through well-established biopsychosocial mechanisms:

- Neuroendocrine regulation: Reduced cortisol and improved neurotransmitter balance
- Autonomic rebalancing: Enhanced parasympathetic tone and stress recovery
- Cognitive-emotional flexibility: Improved reappraisal and emotional self-regulation

Mahayog embodies these mechanisms in a lineage-based, structured, and scalable format, making it an ideal practice for inclusion in global mental health frameworks, especially in resource-limited and culturally diverse settings.

4.4 Social and Existential Well-Being: Especially Relevant for Collectivist Cultures and During Crises

Social and existential well-being—encompassing connectedness, belonging, and purpose—is central to resilience, especially during crises like COVID-19 (Keyes, 2002; Pargament, 2011). These dimensions are particularly vital in collectivist cultures and among migrant populations, where the erosion of familial and cultural ties can heighten vulnerability to psychological distress. Pottie and Dahal et al. (2015) found that first-generation immigrant adolescents experience significantly higher rates of bullying, violence, and suicidal behavior, largely due to cultural discordance and weakened support systems—underscoring the urgent need for interventions that restore a sense of meaning and social connection.



Yoga and meditation enhance these protective dimensions by fostering compassion, emotional regulation, and spiritual insight. Mahayog uniquely supports this form of well-being by dissolving ego boundaries and cultivating direct experiential awareness, thereby strengthening compassion, empathy, and prosocial behavior.

At the existential level, Mahayog fosters insight into impermanence (*anitya*) and the eternal Self (*atman*), encouraging meaning-making that transcends transient identities. This is particularly relevant for individuals experiencing identity fragmentation or marginalization due to migration or cultural displacement. The practice's symbolic focus on sacred energy as a vehicle for divine transformation reinforces resilience through inner transcendence (Garland et al., 2015).

Neuroscientific evidence supports this framework, showing that contemplative practices activate the default mode network and regions involved in empathy and moral cognition (Fox et al., 2016). Mahayog's combination of meditation practice with deep absorption may further amplify these effects, offering a culturally grounded, lineage-based pathway to sustained psychological flourishing—particularly for communities whose well-being depends on restoring social meaning and belonging.

5. Implementation Considerations

Barriers

1. **Standardization:** Heterogeneity in Practices and Protocols

Integration into clinical settings is challenged by heterogeneity across yoga/meditation interventions—varying in duration, components, and instructor qualifications—reducing replicability and comparability (Cramer et al., 2016; Park et al., 2020).

Mahayog offers a lineage-based, codified system. This structured approach ensures protocol consistency, making it suitable for clinical research and standardized implementation (Dahal, 2019). By aligning traditional frameworks with psychiatric measures (e.g., DSM-5, *pranic* flow), this lineage allows for dual validation—bridging scientific rigor with indigenous therapeutic logic.

1. **Cultural Appropriateness:** Western Health Systems and Non-Biomedical Models



Western biomedical systems often marginalize mind-body traditions due to their spiritual, holistic foundations (Walsh, 2011; Chaturvedi & Desai, 2017). Concepts like prana or chakras don't fit into dominant clinical lexicons, limiting adoption. Research by Pottie and Dahal et al. (2015) highlights how cultural discordance and a lack of culturally responsive care contribute to increased risk of bullying, violence, and suicidal behavior among first-generation immigrant adolescents. These findings reinforce the importance of integrating culturally rooted healing systems into mental health services, especially for underserved or migrant populations.

Mahayog provides a corrective by restoring ethical, meditative, and spiritual elements sidelined in Western adaptations. Cultural misappropriation—e.g., yoga reduced to physical fitness—further dilutes its healing potential (Jain, 2020). Integrating Mahayog requires culturally sensitive education, mutual epistemological respect, and training that preserves spiritual depth alongside empirical standards. This can foster authentic as well as effective cross-cultural care.

1. Training and Regulation: Lack of Certified Instructors in Clinical Settings

The absence of standardized certification for yoga instructors in mental health contexts undermines safety and quality. Most instructors lack trauma-informed training, mental health literacy, or clinical integration skills (Khalsa et al., 2016; Cook-Cottone et al., 2017).

In contrast, Mahayog's Guru-disciple lineage ensures rigorous transmission of technical mastery, ethical discipline, and psycho-spiritual awareness (Dahal, 2019). This tradition could inform competency-based training programs adapted for clinical environments.

Regulatory gaps persist globally, despite efforts like the International Association of Yoga Therapists' (IAYT) 800-hour certification. Manualizing Mahayog into clinical curricula—with modules on trauma sensitivity, psychosomatic insight, and interdisciplinary collaboration—can raise standards and legitimacy.

5.2 Integration Strategies for National Guidelines: Develop Evidence-Based Protocols

To support mainstream adoption, national mental health systems should develop evidence-based, standardized protocols—e.g., 30-minute yoga routines three times per week—shown to improve anxiety, stress, and depressive symptoms (Pascoe et al., 2017; Cramer et al., 2013).

Mahayog's codified practices offer a natural model for such guidelines—amenable to both community and clinical settings. Guideline development should align traditional insights with modern metrics—such as Heart Rate Variability (HRV), cortisol levels, and psychological scales—while respecting the philosophical integrity of the tradition. This dual approach can foster legitimacy, adherence, and policy support.



India's Ministry of AYUSH offers a model with its structured yoga frameworks. Global adaptation should include similar approaches, linking practice to outcome monitoring, clinician training, and public health infrastructure (Ministry of AYUSH, 2020; Cramer et al., 2018).

5.3 Capacity Building: Train Community Health Workers and Primary Care Providers in Yoga-Based Interventions

Expanding access to mental health care requires training community health workers (CHWs) and primary care providers (PCPs) in yoga-based approaches. With a global shortage of mental health professionals, task-shifting to trained CHWs can address care gaps in low- and high-resource settings (Patel et al., 2018).

Among many yoga and meditation types, Mahayog Meditation can be adapted into culturally congruent modules for CHWs. Its simplified techniques—are accessible, low-cost, and spiritually resonant. This lineage's disciplined transmission ensures safety and authenticity, even in non-specialist contexts (Dahal, 2019).

Studies confirm that non-specialists, when professionally trained, can deliver effective yoga and mindfulness interventions, reducing depression and anxiety across communities (Kohrt et al., 2015; Manjunath et al., 2014). Successful programs emphasize not only technique but also mental health literacy, ethics, and cultural sensitivity (Cook-Cottone et al., 2017).

Ongoing supervision, peer support, and outcome monitoring ensure quality and fidelity (Singla et al., 2017). This approach aligns with WHO's Mental Health Gap Action Programme (mhGAP), promoting scalable, integrative strategies for mental well-being (WHO, 2016).

5.4 Policy Alignment: Include Yoga and Meditation in National Mental Health Programs as Cost-Effective Adjuncts

To enhance access and sustainability in mental health care, national programs should incorporate evidence-based yoga and meditation as adjunctive treatments. These mind-body strategies reduce symptom burden, complement conventional treatments, and mitigate resource constraints (Cramer et al., 2013; Pascoe et al., 2017).

The Mahayog tradition is well-suited for national integration. Its holistic scope addresses emotional, mental, and spiritual needs, aligning with health systems seeking culturally appropriate, non-pharmacological options (Dahal, 2019).

Cost analyses show that yoga-based programs are economical, adaptable to group formats, and effective across diverse populations (Li & Goldsmith, 2012; Kinser & Lyon, 2014). Programs in India, for example, demonstrate community-level impact at low cost (Varambally et al., 2017).



By embedding Mahayog into public health policies, governments can expand mental health literacy, reduce stigma, and enhance engagement—especially among culturally or spiritually inclined populations. Its lineage-based structure supports quality assurance and scalable dissemination.

WHO's Mental Health Action Plan (2013–2020) urges member states to adopt integrative, culturally resonant practices. Including Himalayan yogic methods aligns with global mental health objectives by harmonizing ancient wisdom with modern evidence (WHO, 2013).

Successful integration demands collaboration among ministries, yoga experts, and mental health professionals to create training, monitoring, and certification frameworks that balance fidelity and accessibility.

5.5 Public Awareness: Destigmatize Yoga and Meditation Through Science-Based Campaigns

Raising awareness about the benefits of yoga and meditation—particularly lineage-based systems like Mahayog—is essential to reduce stigma and expand access. This esoteric practice integrates transformative tools for emotional regulation and resilience (Mallinson & Singleton, 2017).

Despite its profound potential, such traditional systems are often marginalized or misunderstood outside their original contexts (Singleton, 2010). Public campaigns can bridge this gap by emphasizing the growing scientific support for mind-body practices in treating stress, anxiety, and depression (Goyal et al., 2014; Khalsa, 2013).

Communicating the unique depth of Mahayog—its spiritual foundation and therapeutic efficacy—can attract individuals seeking more than generic mindfulness interventions. Practitioner narratives and clinical endorsements help build public trust (Sharma & Rush, 2014).

Culturally sensitive campaigns should demystify the tradition while respecting its origins, ensuring uptake across diverse populations. Safe, guided practice under certified teachers must be emphasized to uphold integrity and effectiveness.

Global health systems now increasingly recognize integrative approaches. Promoting Mahayog as a credible, evidence-aligned meditation system can elevate its standing within mainstream wellness strategies.

6. Conclusion



Despite growing recognition of mental health as a global concern, significant service gaps persist—especially in prevention and community-based care. WHO’s Mental Health Atlas 2020 and Munir’s policy assessments highlight the urgent need for scalable, integrative strategies that bridge clinical science with cultural context. Findings by Pottie and Dahal et al. (2015) further underscore this need, revealing that first-generation immigrant adolescents face significantly higher rates of bullying, violence, and suicidal behaviors due to cultural discordance, discrimination, and insufficient support systems. Such disparities call for inclusive, culturally sensitive approaches to mental health promotion and care.

Yoga and meditation offer such a bridge. Backed by robust research, these practices reduce psychological distress, promote resilience, and are both cost-effective and accessible. Among these, Mahayog Meditation stands out for its lineage-based structure, neurophysiological depth, and holistic scope.

Integrating such systems into national policy, clinical protocols, and community outreach can transform mental health care process from a reactive to a proactive one—addressing root causes of distress while empowering individuals with lifelong tools for well-being. Global health leaders, researchers, and practitioners must collaborate to adopt these practices with fidelity and vision, uniting traditional wisdom and modern evidence in the service of universal mental wellness.

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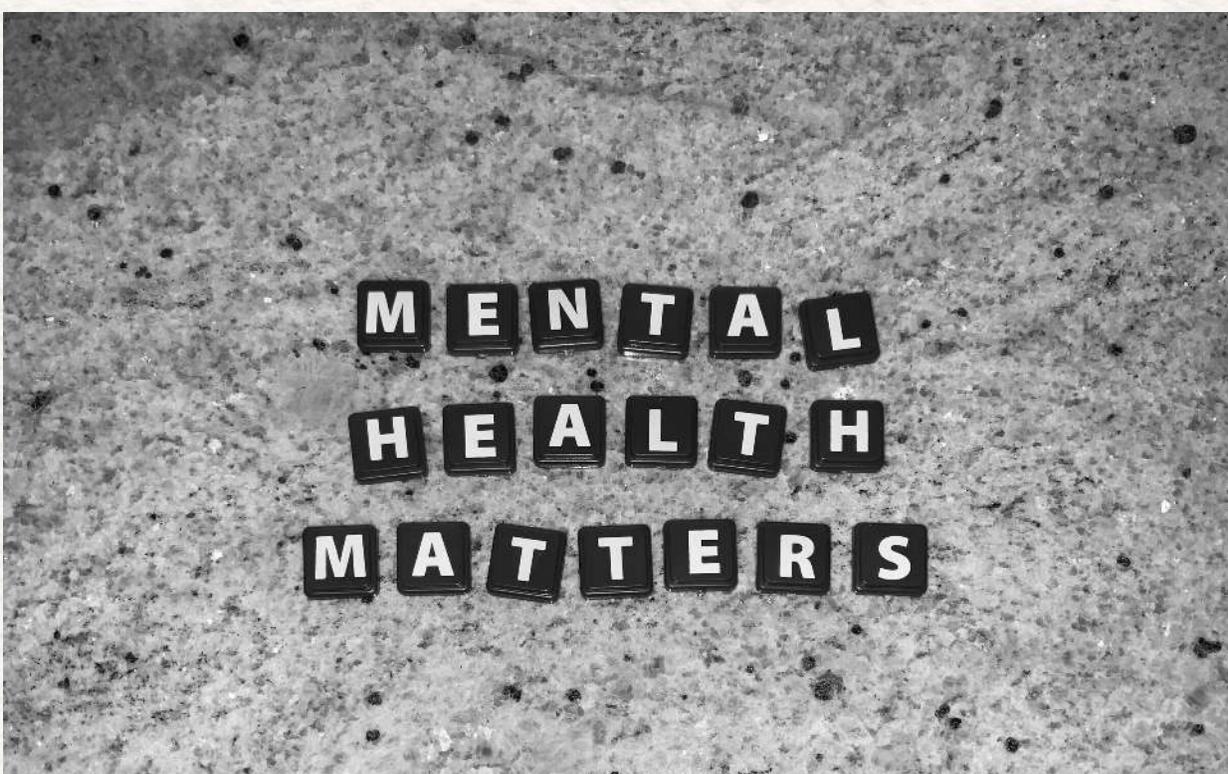
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Mental Health Demography of the Nepalese Diaspora in North America: A Global Health Context

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The mental health of diaspora communities is an increasingly important issue within the global health landscape, yet research tailored to this populations remains limited. This article explores the mental health status of Nepalese immigrants in North America, focusing on key challenges, socio-cultural determinants, barriers to care, and emerging interventions. As of recent estimates, approximately 150,000 Nepalese immigrants reside in the United States and over 20,000 in Canada (U.S. Census Bureau, 2021; Statistics Canada, 2022). In light of global health priorities emphasizing equity and cultural competence, it is essential to understand the unique mental health needs of this community (Pottie & Dahal et al., 2015; Patel et al., 2018).



Mental Health Challenges

Data suggest that Nepalese immigrants in North America experience significant mental health challenges, primarily depression, anxiety, and bodily symptom disorders (Pottie & Dahal et. al., 2015; Gautam et al., 2015; Adhikari et al., 2015). Many individuals report symptoms such as chronic fatigue, headaches, and chest pain rather than explicitly verbalizing psychological distress, reflecting cultural expressions of mental suffering (Kohrt & Hruschka, 2010). Young adults and recent arrivals show elevated rates of adjustment disorders, particularly linked to cultural transition, educational pressure, and employment challenges.

Key social determinants shape mental health risks:





- **Acculturative Stress:** Pressure to adapt to a new cultural environment while maintaining Nepalese identity leads to internal conflicts.
- **Socio-economic Barriers:** Many Nepalese immigrants face underemployment, wage disparities, and financial insecurity despite high educational qualifications.
- **Family and Social Networks:** Family separation, altered gender roles, and weakened traditional support systems exacerbate vulnerability.
- **Stigma:** Within Nepalese communities, mental illness is stigmatized as a moral weakness, limiting help-seeking behaviors (Gautam et al., 2015).

Additionally, "saving face" and concern about community reputation often discourage open discussion of emotional difficulties.

Barriers to Mental Health Care

Access to mental health services remains low among Nepalese immigrants. Major barriers include:

- **Language Limitations:** While many are proficient in English, nuanced emotional expression is often more comfortable in Nepali.
- **Cultural Variance:** Western biomedical models may not align with Nepalese holistic or spiritual views of mental health.
- **Lack of Nepali-Speaking Providers:** A shortage of culturally competent therapists' limits trust and therapeutic engagement.
- **Resource Constraints:** Lack of health insurance coverage, especially among recent immigrants, further impedes access.

Consequently, many individuals tend to seek informal support from spiritual institutions, family elders, or alternative therapists/healers before approaching formal psychiatric services.

Global Context and Implications

In global health discourse, migrants' mental health has gained attention as a critical determinant of overall well-being (Bhugra & Gupta, 2011). However, many diaspora populations, including Nepalese immigrants, remain underrepresented in major studies. Addressing mental health of these populations advances the goals of global mental health equity by recognizing diversity within South Asian communities rather than treating them as a homogenous group (Patel et al., 2018). Understanding the Nepalese diaspora's mental health challenges



contributes to global models that integrate cultural competency, community engagement, and structural reforms into mental health delivery systems.

Emerging Interventions

- **Community-Based Outreach:** Nepali cultural organizations in cities like New York, Toronto, and Dallas are beginning to incorporate mental health education into broader community events.
- **Telehealth Services:** Telepsychiatry has expanded access to Nepali-speaking providers, particularly during the COVID-19 pandemic (Acharya et al., 2021).
- **Youth-Focused Programs:** Second-generation Nepalese youth groups are promoting mental health literacy and reducing stigma through peer-led workshops.

Nevertheless, systematic, evidence-based interventions remain limited, and longitudinal studies are needed to assess the long-term mental health trajectories of Nepalese immigrants in North America.

Conclusion

The Nepalese diaspora in North America, faces distinct mental health challenges shaped by cultural, economic, and migratory factors. Addressing these issues within a global health framework requires culturally sensitive interventions, expanded research, and proactive community engagement. In advancing mental health equity, acknowledging the unique experiences of smaller immigrant groups like the Nepalese is essential.



People's Democracy and Human Rights in Nepal

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Human rights are not only essential for individual dignity in the modern world but are also foundational for the collective well-being of people and the socio-economic prosperity of nations. For a country like Nepal, inclusive human rights are key to ensuring that no one is left behind in the journey toward development and prosperity.

The People's Movement of 2006 marked a turning point in Nepal's democratic evolution. This movement, along with subsequent democratic milestones, culminated in the promulgation of the Constitution of Nepal in 2015—crafted by the people, for the people. Today, Nepalese citizens enjoy the most expansive set of human rights in the nation's history. This is a significant shift from the eras of autocratic rule that characterized much of Nepal's past, during which many other nations were already advancing through democratic governance and industrial development.

The trajectory of human rights in Nepal has fluctuated markedly over time. As shown in **Chart 1**, based on the Human Rights Index from V-Dem (2025) and compiled by *Our World in Data*, Nepal's performance has historically lagged far behind the global average—particularly during autocratic regimes such as the Rana oligarchy and absolute monarchy. The human rights index fell dramatically to low level during three critical episodes of authoritarian consolidation: Jung Bahadur Rana's seizure of power through the *Kot Parva* in 1846 (1903 BS), King Mahendra's royal takeover in 1961 (2017 BS), and a tumultuous period from royal massacre in 2001 (2058 BS) to King Gyanendra's royal coup in 2002 (2059 BS).

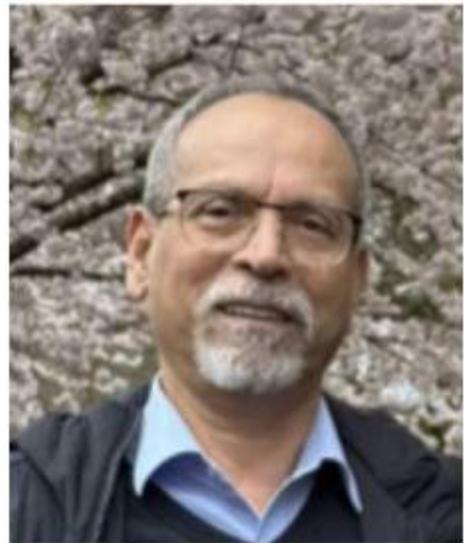
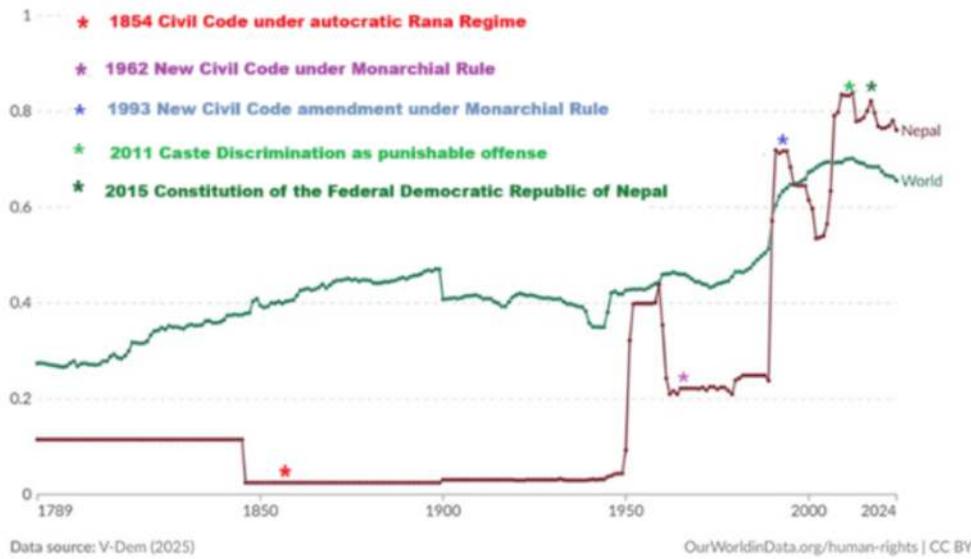




Chart 1. Human Rights Index Over Time: Nepal vs. World Average, 1789–2024

Human rights index

Based on the expert estimates and index by V-Dem¹. It captures the extent to which people are free from government torture, political killings, and forced labor; they have property rights; and enjoy the freedoms of movement, religion, expression, and association. The variable ranges from 0 to 1 (most rights).



Data source: V-Dem (2025)

OurWorldinData.org/human-rights | CC BY

1. V-Dem: The Varieties of Democracy (V-Dem) project publishes data and research on democracy and human rights. It relies on evaluations by around 3,500 country experts and supplementary work by its own researchers to assess political institutions and the protection of rights. The project is managed by the V-Dem Institute, based at the University of Gothenburg in Sweden. Learn more: Democracy data: how do researchers measure democracy? The 'Varieties of Democracy' data: how do researchers measure democracy? The 'Varieties of Democracy' data: how do researchers measure human rights?

Conversely, significant improvements in the Human Rights Index correspond with key democratic transitions: the overthrow of the Rana regime in 1951 (2007 BS), the first democratic elections in 1959 (2015 BS), the restoration of multiparty democracy in 1991 (2046 BS), and the promulgation of the 2015 (2072 BS) Constitution. Notably, during the first decade of the 21st century, Nepal's index rose sharply, surpassing the global average since 2006. This upward trend aligns with the end of the Maoist conflict and the institutionalization of the Federal Democratic Republic.

However, more recently, the past decade has seen modest declines and fluctuations in the index, largely due to frequent changes in democratically elected governments, reflecting ongoing political instability. While Nepal's current score still remains above the global average, this downward trend serves as a warning signal. There is a pressing need for Nepal's political leadership to reaffirm its commitment to peoples' democratic norms, ensure political stability, and uphold the rule of law.

The Change

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The title “**The Change**” is purposefully injected here for this short write-up for the reason to attract readers to read. Unknown valleys are assumed green!

The matter of discussion is sensitive and urgent globally and specifically in Nepali mainstream and the diaspora. **‘The Caste Free World!’**

The Conference Title was, **“The Caste Free World”**.

In my in-country travel, I was asked by a friend, “Are you going to the conference being held in Toronto.” “What is it about”, I asked? “It is meant to be for scholars”, the answer came. I was taken aback a bit. “So it is for scholars, and I am not one,” I mouthed. Logically, I am out, and all my category of general public is out. My bad: I would call it a soft discrimination using academic license of oppression.



Time passed, a month or so, then the conference began on the 25th of May 2025. My story did not end there. At the last minute, a day before, I was invited, and further I had to transport a friend to the venue. I consulted my grey matter for its wisdom, finally I got the answer, “attend the inauguration of the conference you might learn something new.” So, I did.

The guest list amazed me. The venue was extraordinary, the invitees were internationally famed – from Nepal, India, the US, and Canada. Maybe, there were people from other countries too. The conference began with usual ritual of the stage – recognition of some people (couldn’t figure out why some of them were there), lighting of ‘Diya’, Land recognition, and the Canadian National Anthem. One more observation of discrimination as always was hardly few women (about 3 out of 15) were on the drama stage. As always, I was saddened to see women discrimination knowing that women make 50% of any population.

The presentation started with speeches. The speeches, one followed by the other and went on for a long time, a few hours to be precise. What did I get from the speeches of the intellectual cohort. Nothing new that we did not know in general – much was history, statistics, anecdotes, grievances, and references.



I would like to mention here in fairness that many good things might have happened in the following days of interactions and further, good actions could in future be taken.

The Racial and Caste discrimination in our societies is an evil cancer that take away people's happiness and many a times lives. Enough is Enough! Too much is too much! Needs to stop as 'Sati Pratha' was. However, that is not easy, it is in the culture and cannot be taken off with a stroke of a pen.

In Caste discrimination there are two categories of people, simply put, the victims and victimizers. In school nook and corners also, we see these two types of people – victims and victimizers. We call this culture as bullying. This culture has taken away happiness and, in some cases, human lives too.

We are not going to reinvent the wheels by talking about the anecdotes and history. We all know! Many born in the Western culture might not know about the evil oppression in our caste system. Hope the parents are brave enough to tell them about the cruel and evil beliefs and practices in our societies to benefit the oppressor to attain comfort of life and pleasure of oppression. We the mature enough adults from the right and left (I have difficulty to address as upper caste and lower caste – I do sometimes to bring clarity to the subject) know the problems and know further that many are working for ages to eradicate the curse but have been unsuccessful or things are happening in tortoise pace. Such space might take another century to see The Change. Do we wait? Good minded, democratic, good human beings, the students of social justices and equality cannot wait any longer.

The fastest change may come from alternate thinking and actions as described below: **The Law:**

The law in Nepal and many countries that the Nepalis live in have apt laws to take care of the caste related discriminations (though, does happen within close circles in current times in other countries too). However, maybe, there aren't determined willingness and an effective system to enforce the law. In this regard the hands and the tools of the law should be educated and trained appropriately to take proper actions when needed.

Education:

There are two parts in relation to education. First, an aggressive adult education by the government and organizational departments through tv, radio, the social media, and informal classes in person at schools, community centers, temples, and other preferred locations. And secondly, school education needs an assertive change in curriculums to educate children from early childhood to grade 12 in social harmony, social justice and human equality. When children learn of human equality through school curriculums, they develop human equality in their personality which keep them strong and confident.



Activism By The Right:

The Right, philosophically convinced to do the right thing will have to form a strong community in Nepal and around the world, if possible, led by pundits, intellectuals, general individuals and develop ideologies and procedures to eradicate the caste-based discrimination by putting positive practices in the community. This community cannot be aggressive but assertive in their path to bring change. In this community there should be no aggression so that in the process the goal is achieved in the absence of enmity, aggression, and violence. It is just like if the school yard bullies take a charge to end the bullying culture, then bullying can be history.

Activism By The Left:

The Left, oppressed from generation to generation will have many difficulties along the way of reconciliation. While some of them will take the feminist style of activism in a more hardline path, other groups can also form to develop ideologies and practices to end the caste-based oppression in more softer routes.

An Apology:

The Government, the Opposition, and the representatives from the elders of the Right should stand on one public stage in front of masses and apologize to the victims of this age long caste-based oppression culture. And make a promise to eliminate the caste-based oppression. There are concrete examples of Nations and eminent individuals like Pope asking for forgiveness for the wrongs done to specific groups of people in a nation or worldwide. Such credible actions will not change the past but give peace and confidence to victims to live in a society more happily hereon.

Temples and Rituals:

Is it possible to be inclusive in the temples? A few, at least, can begin? Or, should we begin building new public temples where all can attend without the fear of persecution. Temples and worship places are private, and privacy can be maintained by the congregation and the stake holders without discriminating others. All should respect places such as those and people's faiths.

Affirmative Actions:

Some nations have introduced affirmative actions within governance and civil services to bring equity in the nation's population. This is a mechanism by which human confidence and respect are created in the minority groups. Affirmative actions are quick fix and not a permanent solution, however, it does work, although creates a little fury among the privileged group.



'Caste Free World', the Title of the Conference did beg a definition of 'Caste' and 'Caste Free World'. The presentations lacked the thrust in the absence of definitions. There is a mountain of scholarly literature on both the topics, and yet it has failed to define the Caste System of the Nepali and Indian societies to satisfy the academics and general population. It is too complex and even if we attempt to define it, it is futile. And yet we know caste-based discrimination existed and still exists and consequently our population is in somewhat in turmoil. In this turmoiled world, peace is hard to come by, and therefore, a peaceful reconciliation can help serve social justice.

The few mechanisms illustrated above are some of the ways which can be espoused to bring **change** in the society. The caste system can remain however the hierarchy-based discrimination should be eliminated. It will be in everyone's interest in the long run to keep the Castes as surnames and make 'Caste-Hierarchy Free World.'



Asta-Ja Nepal Vision 2040

**Professor Durga D. Poudel, Ph.D.
Advisor, ANA**

The Founder of the Asta-Ja Framework and Nepal Vision 2040 Environmental Science Program, School of Geosciences, University of Louisiana at Lafayette, Louisiana, USA Email:ddpoudel@gmail.com

As the founder of the Asta-Ja Framework and Nepal Vision 2040, this author has published several journal articles on these topics after the first groundbreaking article on Asta-Ja in 2008. Some of the major published articles specific to the Asta-Ja Framework are Asta-Ja theoretical framework, Asta-Ja environmental and natural resources policy framework, Asta-Ja strategy framework, Asta-Ja management capacity-building framework, management of the Asta-Ja system, and Asta-Ja and social inclusion framework. This author has also published numerous articles applying the Asta-Ja Framework in the context of Nepal, such as Restructuring National Planning Commission Focusing on Asta-Ja and Nepal Vision 2040, Asta-Ja for Grassroots-based Economic Development, Asta-Ja Crusade for a Fast-paced Agro-Jadibuti Industrialization, Agricultural and Natural Resources Development and Management Strategy, Management of Cooperatives Focusing on Asta-Ja and Globalization, Asta-Ja and Energy Security, Governance of Asta-Ja Resources, and Asta-Ja Education and Training. These publications have enormously enriched the Asta-Ja Framework by covering its theoretical, scientific, and operational dimensions as well as Nepal's competitive advantages. By compiling and synthesizing his Asta-Ja journal publications over the past seventeen years, this author has published a book entitled "Asta-Ja for Prosperity, Pride, and National Integrity," which is available for purchase on Amazon (<https://www.amazon.com/Asta-Ja-Prosperity-Pride-National-Integrity/dp/9937160049>) and Barnes & Noble (<https://www.barnesandnoble.com/w/asta-ja-durga-dutta-poudel/1145685806>). Proceeds from the book sale go to Asta-Ja organizations (<https://astajaglobal.org/>) for their help.



What is Asta-Ja?



Asta-Ja is a theoretically grounded, grassroots-based planning and management Framework for the conservation, development, and utilization of natural and human resources. Asta-Ja means eight of the Nepali letter “Ja” [*Jal* (water), *Jamin* (land), *Jungle* (forest), *Jadibuti* (medicinal and aromatic plants), *Janashakti* (human resource), *Janawar* (animals), *Jarajuri* (crop plants), and *Jalabayu* (climate)].

Asta-Ja promotes accelerated economic growth and socio-economic transformation of the nation. The Asta-Ja Framework encompasses the elements of each of the four subsystems of the planet Earth system: hydrosphere (*Jal*), lithosphere (*Jamin*), biosphere (*Jungle, Jadibuti, Janashakti, Janawar, Jarajuri*), and atmosphere (*Jalabayu*). The eight elements of the Asta-Ja system are very intricately linked and strongly connected. Hence, it is important to have sustainable conservation and development of each of the eight elements of Asta-Ja for better functioning of the entire system. Simply put, if a farmer in a smallholder farming system wants to be successful in organic agriculture, he/she should emphasize sustainable management and development of each of the eight elements of Asta-Ja so that a great deal of synergy can be developed within the Asta-Ja system to create a higher level of farm productivity and environmental quality. The *Jalabayu* (climate) serves as the most critical and central driving element of the Asta-Ja system. Any changes in weather or climatic conditions will influence all other *Jas*. Similarly, the *Janashakti* (human resources) keeps the potential for changing climatic

conditions or preserving and destroying the rest of the Asta-Ja elements. The Asta-Ja principles provide practical guidelines for the design and implementation of Asta-Ja policies and programs for the conservation, development, and utilization of Asta-Ja resources for sustainable economic development. As the Asta-Ja system constitutes the nation’s most valuable resources, grassroots-based, practical, and scientifically proven Asta-Ja national policies and programs are necessary

for the sustainable utilization of Asta-Ja resources and accelerated economic growth.

The Asta-Ja Framework has eight principles for its practical application:

- 1) community awareness,
- 2) policy decision making,
- 3) community capacity-building,
- 4) interrelations and linkages,
- 5) comprehensive assessment,
- 6) sustainable technologies and practices,
- 7) institutions, trade and governance, and
- 8) sustainable community development and socio-economic transformation.



The principle of community awareness plays a pivotal role in the Asta-Ja Framework. Grassroots communities are the ultimate agents of change and the beneficiaries. The principle of community capacity-building emphasizes self-reliant, local-level planning and development of environmental and natural resources.

The principle of policy decision-making underscores effective policy measures for sustainable development, conservation, and utilization of natural resources for socio-economic transformation. Asta-Jas is a peaceful business model when it comes to harnessing natural and human resources in the country. To develop effective policy measures, it emphasizes multisectoral, participatory, and holistic approaches in problem assessment and analysis and the identification of alternative solutions. The principle of interrelationships and linkages stresses that Asta-Ja resources are intricately linked to each other and require a deep understanding of these relationships for the sustainable development and utilization. Similarly, the principle of comprehensive assessment emphasizes detailed assessment of Asta-Ja resources.

The principle of sustainable technologies and practices emphasizes research and development in technologies and practices and innovations for sustainable conservation, utilization, and development of Asta-Ja resources. The principle of institutions, trade, and governance focuses on institutional strengthening, governance, and domestic and foreign trade. It emphasizes handling diverse Asta-Ja related concerns, including ownerships, decision-making, resource sharing, customs and duties, trade barriers and restrictions, and international relations.

Finally, the overarching principle of sustainable community development and socio-economic transformation emphasizes implementation of integrated developmental initiatives across the nation to target specific communities for sustainable utilization and development of Asta-Ja resources, income generation, and socio-economic transformation. Communities must be free from poverty, hunger, and malnutrition, and must have basic infrastructure for quality education, health services, employment opportunities, peace and security, excellent environmental quality, and be resilient to various disasters and disruptions. While the principle of community awareness constitutes the central pivotal principle, the principle of sustainable socio-economic transformation and community development serves as an overarching principle with tangible and visible outputs of Asta-Ja implementation. The Asta-Ja Framework presents an opportunity for community capacity-building by addressing community resource problems comprehensively and holistically.



The Asta-Ja Framework serves as a unifying guide for environmental and natural resource planning and management. Through this framework, all governmental and nongovernmental agencies, private businesses, community organizations, academia, international aid agencies, and other stakeholders, who are concerned with the Asta-Ja resources, can come together in planning and management. The Asta-Ja Framework helps us in comprehending and understanding the critical natural and human resources system in a more effective way and in serving as an invaluable platform for all stakeholders engaged in the Asta-Ja system to work together efficiently in the assessment, understanding, conservation, and utilization of Asta-Ja resources for sustainable development.

Through the Asta-Ja Framework, international programs and initiatives such as Climate Actions and SDGs can be effectively linked to grassroots communities and organizations and can strengthen global efforts to effectively tackle issues such as natural resource management, sustainable development, food and energy, income generation, poverty eradication, natural disaster management, community resiliency, environmental quality, and Global Climate Change. Asta-Ja brings the power of eight “Ja” in sustainable development, socio-economic transformation, and environmental quality.

Nepal Vision 2040

The absence of a unified, long-term national vision for the country’s development in Nepal has resulted in eroded public trust, deepened fragmentation, and stunted economic growth. In order to fulfill this gap and to secure a sustainable and dignified future for generations to come by accelerating economic growth and fast-paced socio-economic transformation of the country, this author has founded Nepal Vision 2040.

This Vision offers a transformative national framework grounded in shared values, scientific insight, and holistic development. Nepal Vision 2040 is developed based on the Asta-Ja Framework and the current socio-economic and environmental challenges such as poverty, food insecurity, negative balance of trade, public debt, foreign aid dependencies, plan implementation failures, massive outmigration of youths, GDP growth, natural disasters and environmental degradation, employment generation, energy consumption, and welfare. Nepal Vision 2040 is a peaceful national movement and collective awakening, and a bold and transformative journey to build a prosperous, just, and self-reliant Nepal, where every citizen thrives with dignity and opportunity. The Asta-Ja Nepal Vision 2040 aims to develop Nepal at the level of a developed country by 2040 with a per capita GDP of US\$15,000.



Major pillars of the Vision include Asta-Ja resources, community awareness, community capacity-building, policy decision making, ecological civilization, knowledge-based economy, integrated resources management, decentralized good governance, sustainable community development, civic empowerment, cultural integrity, and national identity. Nepal Vision 2040 has nine strategies or goals. They include 1) Food Self-sufficiency, 2) Reliance on Renewable Resource Energy, 3) Thirty Million Tourists Annually, 4) Export of Organic Foods, Medicinal and Aromatic Plants and Other Products, 5) Corruption Control, 6) Infrastructural Development, 7) Community Resiliency, 8) Social Services, and 9) Asta-Ja Resources Conservation, Development and Utilization.

Nepal Vision 2040 connects different disciplines, stakeholders, businesses, consumers, governmental agencies, industries, and policy-making bodies and links them together (Figure 1). It collects and utilizes experience, skills, and wisdom in resource conservation, development, and utilization from experienced individuals, while it emphasizes skills and knowledge development and capacity-building of younger generations.

Figure 1. Asta-Ja education, training and community awareness and Nepal Vision 2040 (adapted from Poudel, D.D. 2025. Asta-Ja Education and Training for Ecological and Environmental Sustainability and Sustainable Economic Development in Nepal Part II, *Strategic Planning for Energy and the Environment*, Vol. 44 (1), 245–260; page no. 258, Figure 1). doi: 10.13052/spee1048-5236.44110

Figure 1 above demonstrates the critical role of Asta-Ja education, training, and community awareness in sustainable conservation, development, and utilization of Asta-Ja resources, accelerated economic growth, fast-paced socio-economic transformation, and the realization of Nepal Vision 2040. The innermost circle of the framework includes Asta-Ja education, training, and community awareness as the core of the Asta-Ja Nepal Vision 2040. Through Asta-Ja education, training, and public outreach, community awareness can be raised and community capacity-building can be achieved for sustainable conservation, development, and utilization of Asta-Ja resources and the fast-paced socio-economic transformation of Nepal. The circle outside the inner core in Figure 1 presents strategies/guidelines for Nepal Vision 2040, while the further outer circle presents key action domains for these strategies/guidelines. The outermost circle includes six Cs, communication, connection, cooperation, coordination, collaboration, and completion, of the Asta-Ja Nepal Vision 2040. The six Cs guide the Asta-Ja Nepal Vision 2040 stakeholders in their critical undertakings of the essential processes, including planning, implementation, monitoring and evaluation, and reporting of the Asta-Ja Nepal Vision 2040 programs, initiatives, and project activities. Asta-Ja education, training, and community awareness are critical for the successful execution of all elements presented in the diagram (Figure 1). The Asta-Ja Education and Training and Community Awareness and Nepal Vision 2040 framework offers powerful guidance for promoting interdisciplinary and practical education, enhancing sustainable economic development, and the success of the Nepal Vision 2040.

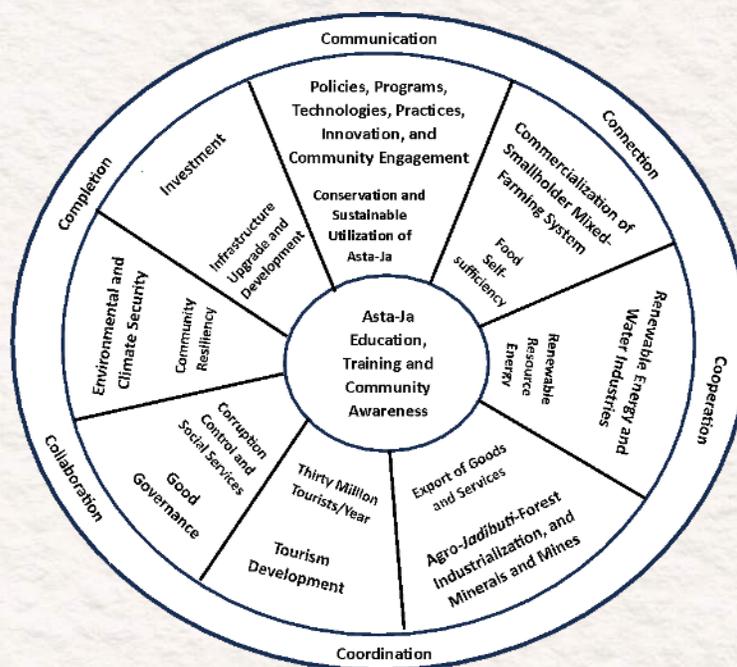


Call To Action

To the youth of Nepal, the global Nepali diaspora, international donor agencies, and all other stakeholders, now is the time to act for the future of Nepal and the Nepali people. The Asta-Ja Nepal Vision 2040 calls for a bold,

peaceful, united, inclusive, science-based, and participatory national movement for accelerated economic growth and fast-paced socio-economic transformation, and sustainable development of Nepal. This author would like to invite all Nepali youths to lead with Nepal Vision 2040, developing entrepreneurship, building businesses and industries, participating in global trade, engaging in policy decision-making and good governance, enhancing community capacity-building, developing infrastructure, and sustainable conservation, development, and utilization of Asta-Ja resources.

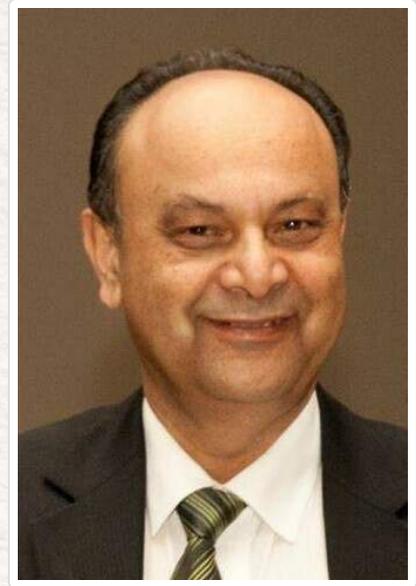
This author would like to call on Nepali Diaspora for their active reconnection to their motherland, bringing knowledge, skills, experience, investments, and global perspectives and brotherhood to fuel Nepalese economy and development and help realizing the goal of Nepal Vision 2040 which is elevating Nepal to the level of developed nation with per capita GDP of US\$15,000.00 in 15 years from now. This author would like to appeal to Nepal's friendly nations and international agencies to recognize the grassroots-based, holistic, self-reliant, peaceful, inclusive, homegrown solutions and sustainable development rooted in the Asta-Ja Framework and Nepal Vision 2040 and participate in the holistic and sustainable nation-building of Nepal. Finally, this author would like to appeal to all Nepali people to unite under the umbrella of Asta-Ja Nepal Vision 2040 to develop national competitiveness in Asta-Ja businesses and industries and to secure opportunities, prosperity, pride, and national integrity for us and for our future generations.



Opportunities for Nepal's Readymade Garment Industry Under Trump's Tariff Policy

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The global trade landscape has been undergoing a significant transformation with the recent United States (US) President Donald Trump's "America First" trade policy. It has ushered in a new era of global tariff escalations. This policy is characterized by the widespread imposition of tariffs, which are strategically employed as a tool to address trade imbalances, protect American domestic industries, and encourage the re-shoring of manufacturing production to the United States. This approach marks a notable shift from decades of multilateral trade liberalization, signaling a fundamental upheaval in global trade dynamics and challenging the established international economic order. This



aggressive stance has profoundly reshaped the global garment supply chain, imposing steep costs on major exporters such as China, Vietnam, Bangladesh, Cambodia, India, Pakistan, Indonesia, and Sri Lanka.

This is an attempt to highlight some pros and cons of the universal 10 percent tariff on Nepali goods and the differential application of substantially higher tariffs on major garment exporters to the US. It creates a strategic, albeit conditional, window of opportunity for Nepal's Ready Made Garment Industry (RMDI) to gain market share in the US and attract investment in Nepal. This opportunity, however, is contingent upon Nepal proactively addressing its inherent structural challenges and implementing a forward-looking, comprehensive trade strategy to ensure sustainable growth.

Within this shifting global context, Nepal's RMGI holds a historically significant position. It has long been recognized as one of the country's largest export items, a crucial earner of foreign exchange, and a major provider of employment opportunities. During the Multi-Fibre Arrangement (MFA) era, Nepal's RMGI experienced substantial growth, benefiting from its reliance on the US market. However, the industry faced considerable challenges following the complete expiration of the quota system in 2005, along with the Maoist movement in Nepal, which led to a notable decline from its peak export figures and a contraction in the number of operating units.



The current Trump administration's trade policy has introduced a multi-tiered tariff structure that significantly alters international trade flows. On April 5, 2025, President Trump declared a national emergency related to foreign trade practices, immediately imposing a universal 10 percent tariff on all countries. This blanket tariff dramatically increased the average effective US tariff rate from 2.5 percent to an estimated 27 percent between January and April 2025, reaching its highest level in over a century. Beyond this baseline, the administration announced individualized reciprocal higher tariffs, ranging from 11 percent to 50 percent, on 57 countries identified as having the largest trade deficits with the United States.

The new tariffs have been particularly severe for major Asian apparel manufacturing countries, which are central to global garment supply chains. Cambodia was hit with 49% levies, Vietnam with 46 percent, Bangladesh with 37 percent, Indonesia with 32 percent, India at 26 percent, Pakistan with 29 percent, and Sri Lanka with 44 percent. China, a dominant player in global manufacturing, faces drastically higher baseline tariffs, soaring to 145% on its exports to the US. These steep increases are expected to endanger businesses, lead to order cancellations, and deliver a massive blow to the economies of these nations, many of which are heavily reliant on garment exports for a significant portion of their Gross Domestic Product (GDP) and employment.

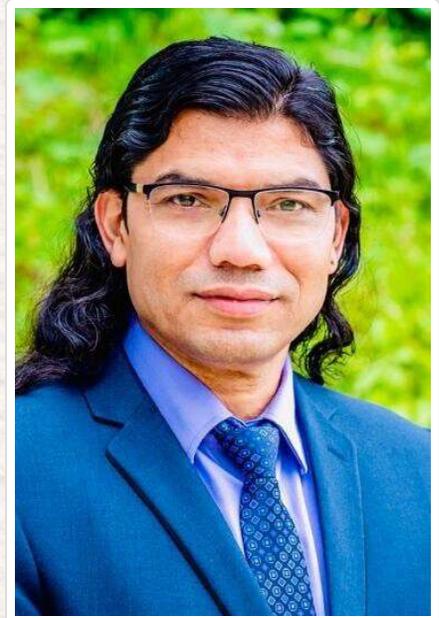
Nepal's RMGI is a cornerstone of its economy, standing as one of the country's largest export items, a significant foreign exchange earner, and a substantial source of employment. The industry primarily exports garments such as coats, jackets, jumpers, shirts, blouses, skirts, trousers, slacks, shorts, and quilted jackets, predominantly made from cotton or rayon. Historically, the US has been the main market for Nepali RMG, though exports to the US experienced a sharp decline after the Multi-Fibre Arrangement (MFA) quota expiration in 2005. Despite past challenges, recent data indicates a positive trend, with RMGI exports increasing by 16% during the fiscal year 2023/24 compared to the previous year, reaching over Rs. 9 billion.

Under President Trump's new tariff policy, Nepali goods exported to the US are subject to an additional 10% tariff. Crucially, this 10% rate is significantly lower than the tariffs imposed on Nepal's major competitors in the readymade garment sector. This substantial differential creates a compelling relative price advantage for Nepali garments in the US market. Even with the new 10% levy, Nepali products become comparatively more competitive than those from countries facing drastically higher tariffs.

Harnessing Nepali Diaspora Synergies: Building Bridges for Growth and Development

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Although there is no universally accepted definition of "diaspora," a broader and more practical understanding refers to people who have left their country of origin and now live elsewhere, either temporarily or permanently, while maintaining social, cultural, political, financial, and emotional ties to their homeland. In today's interconnected and globalized world, there is growing recognition of the valuable role diaspora communities can play in the development of their countries of origin. These communities serve as bridges between nations, contributing not only financially but also through their skills, knowledge, and transnational networks. Governments around the world are increasingly seeking ways to engage their diaspora more effectively. This shift reflects a broader understanding that diaspora engagement is not just about remittances but also about leveraging human, social, economic, and cultural capital. With the right policies and support systems in place, these resources can significantly contribute to national development. In this essay, I explore the various ways Nepali diaspora communities, particularly in North America, contribute to both Nepal and their host countries – and how these contributions can be strengthened for sustainable impact.



Human Capital and Education

Human capital refers to the knowledge, skills, and experiences individuals bring to society. What sets diaspora human capital apart is its ability to transcend borders, facilitating the exchange of expertise between countries. Education is a key area where the Nepali diaspora can make a profound difference. Many Nepalis in North America hold advanced degrees from reputed institutions and occupy influential roles in academia, industry, and policy. Their contributions can include curriculum development, mentorship programs, and scholarship initiatives aimed at expanding access to quality education in Nepal. Their expertise is especially crucial in high-demand sectors such as science, technology, engineering, and mathematics (STEM), as well as in vocational and technical training – fields essential for Nepal's long-term economic growth. Moreover, institutional partnerships between North American and Nepali universities can foster joint research, academic exchanges, and innovation, narrowing the gap between global knowledge and local application.



Health Sector Collaboration

The Nepali diaspora can also play a transformative role in strengthening Nepal's healthcare system. A significant number of Nepali professionals in North America work in healthcare – ranging from physicians and nurses to researchers and health administrators. Their collective expertise is a valuable resource that remains largely untapped. Through initiatives such as telemedicine, medical training workshops, and short-term medical missions, diaspora professionals can help transfer essential skills and technologies to Nepal. These collaborations can improve healthcare delivery, enhance public health responses, and promote preventive care. Importantly, such partnerships and collaboration also benefit the diaspora by enhancing their cultural ties and professional fulfillment.

Investment and Entrepreneurship

There is a growing interest in how Nepali diaspora can contribute to sustainable economic growth back home through investments, knowledge transfer, and business linkages. Diaspora entrepreneurs are uniquely positioned to invest in Nepal's emerging sectors, including tourism, agriculture, renewable energy, and information technology. These investments can stimulate job creation and encourage local entrepreneurship and innovation. Beyond financial capital, diaspora professionals bring international business experience and access to global markets. Their involvement can attract foreign direct investment, open trade opportunities, and enhance Nepal's global competitiveness. By serving as connectors between Nepal and the global economy, diaspora entrepreneurs can be key agents of sustainable economic development.

Cultural Exchange and Social Development

Cultural and social contributions of the diaspora are often overlooked but equally important. Nepali communities in North America actively preserve and promote Nepal's rich cultural heritage – through festivals, language, arts, and cuisine. These activities enrich the multicultural fabric of their host countries and foster cross-cultural understanding. For second- and third-generation Nepalis born abroad, these cultural ties are vital for maintaining a sense of identity and belonging. By engaging younger generations in cultural events and language education, diaspora communities ensure continuity of heritage. This cultural preservation strengthens social cohesion both within diaspora communities and between Nepal and its global citizens.

Policy Priorities for Nepal

In a globalized world where borders are increasingly porous, the Nepali government must adopt a strategic and inclusive approach to engage the diaspora effectively. The following policy priorities can help harness the full potential of diaspora contributions:

1. **Institutionalizing Diaspora Engagement:** Establish a dedicated government body or ministry with international offices to coordinate continuous, structured engagement with diaspora communities.
2. **Facilitating Investment and Entrepreneurship:** Create a diaspora-friendly business environment with simplified procedures, tax incentives, legal protections, and public-private partnerships to attract investment.
3. **Enhancing Skills and Knowledge Transfer:** Develop structured programs such as temporary return schemes, remote collaboration platforms, and diaspora-led training workshops to transfer expertise.
4. **Strengthening Education and Scholarship Programs:** Partner with diaspora organizations and global institutions to expand scholarships, mentorship, and academic collaborations in Nepal.
5. **Promoting Cultural and Social Integration:** Support diaspora-led cultural initiatives through grants and official recognition to preserve identity and foster long-term connections with Nepal.

In conclusion, the Nepali diaspora in North America is a powerful asset with the potential to significantly accelerate Nepal's development across sectors – from education and health to economy and culture. To unlock this potential, the Government of Nepal must implement inclusive, diaspora-focused policies, build institutional capacity, and remove existing barriers to engagement. Through strong, sustained partnerships based on trust and shared purpose, Nepal and its diaspora can become co-creators of a more prosperous and resilient future – bridging borders to build a better tomorrow.

Thank You





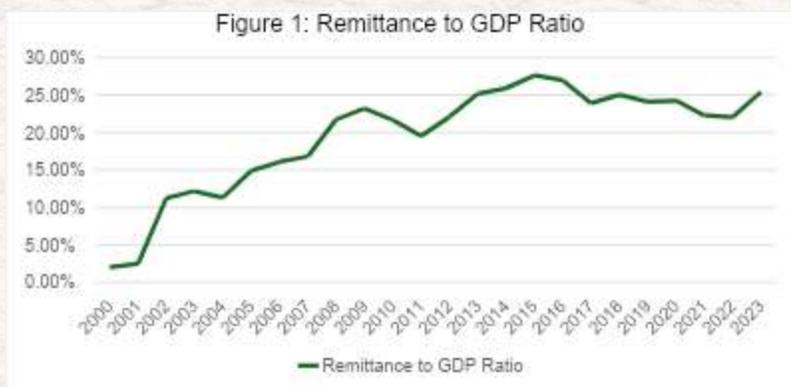
Remittance and the Nepalese Economy

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Since the early 2000s, Nepal has experienced accelerated large-scale labor migration and overseas education. This trend is driven by domestic economic hardship, political instability, the pursuit of better opportunities, and robust labor demand in destination countries. As a result, remittances from Nepalis abroad have substantially increased. These remittances are now the country’s most significant source of foreign exchange and constitute a major share of Nepal’s Gross Domestic Product (GDP). According to World Bank data, the ratio of remittances to GDP rose from approximately 2 percent in 2000 to nearly 25 percent in 2023.



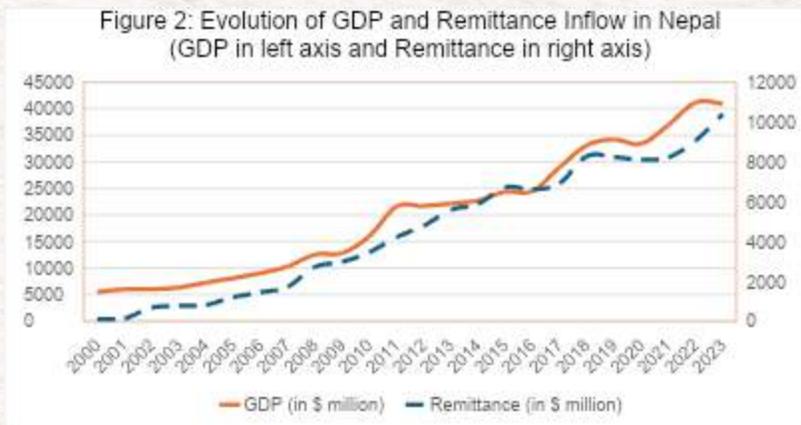
Historically, Nepal’s economy has struggled with sustainable growth due to political uncertainties, weak institutions, and limited industrial development. However, the past two decades have shown



notable improvements in several socio-economic indicators. For example, GDP per capita, in current US dollars, rose from below \$300 in 2004 to \$1377.63 in 2023. Poverty, measured at the international threshold of \$6.85 per day, declined from 55 percent in 2003 to 12.3 percent in 2023. World Bank data also indicates visible progress in household consumption, educational attainment, health outcomes, and life expectancy over the same period.



Remittances have evolved from a supplementary source of household income to an essential pillar of the Nepalese economy. They provide financial lifelines for millions of families, support consumption, and boost national reserves. However, this increasing reliance on remittances has also created several long-term economic vulnerabilities. The economy has become highly dependent on foreign labor markets, and the continuous out-migration of the working-age population has led to a loss of productive human capital, including skilled labor. This “brain drain” raises concerns about Nepal’s long-term development capacity. Additionally, remittance-driven inflows can lead to macroeconomic distortions like inflationary pressures and trade imbalances.



The structural nature of out-migration in Nepal reflects deeper economic shortcomings. The ongoing outflow of the working-age population suggests that the domestic economy has failed to create sufficient and attractive employment opportunities, particularly for young people. The interplay of domestic push factors, such as poverty, unemployment, and limited industrial growth, with strong pull factors abroad, such as higher earnings, better working conditions and better life prospect, has created a sustained pattern of labor migration. This cycle of migration and remittance reliance can ease short-term hardships but reduces pressure on policymakers to address structural constraints in the domestic economy.

To reduce dependency on remittances and promote more sustainable growth, Nepal needs a comprehensive and forward-looking development strategy. This strategy should include reforms aimed at strengthening the financial sector, encouraging long-term investment, and promoting entrepreneurship. A key component would be to actively engage the Nepali diaspora, leveraging their skills, capital, and networks to support domestic economic development. By fostering a more supportive environment for innovation, job creation, and industrial diversification, Nepal can gradually shift from an economy sustained by external earnings to one driven by internal productivity and inclusive growth.

Note: The Author acknowledges using AI tools for research assistance.



Mental Health, Immigration, Vedic traditions: An Introductory Abstract

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Mental Health and Its Importance

Mental health is a crucial aspect of overall well-being, influencing how individuals think, feel, and act. It determines how people handle stress, relate to others, and make decisions. Good mental health is essential at every stage of life, from childhood and adolescence through adulthood. Without mental health, one cannot fully enjoy life or maintain a productive and satisfying lifestyle. Mental health issues, such as depression and anxiety, can lead to severe consequences, including physical health problems, decreased productivity, and strained relationships. Thus, addressing and maintaining mental health is fundamental to achieving a balanced and fulfilling life.

Mental Health Effects on Immigrants

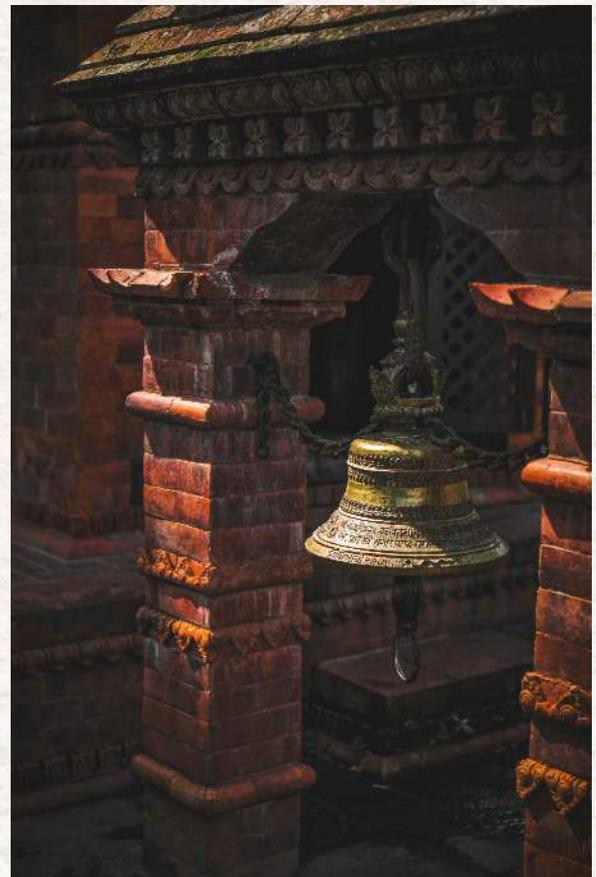


Immigrants, such as first, second, and newly labeled “1.5” generation Nepalese Americans, often face unique mental health challenges due to the stress of adapting to a new environment, cultural differences, language barriers, social isolation, and gap between understanding of parents and their offspring. The journey of migration itself can be traumatic, compounded by the pressures of finding employment and establishing a sense of belonging in a foreign land. These stressors can lead to increased rates of mental health disorders among immigrants, such as depression, anxiety, and post-traumatic stress disorder (PTSD). Furthermore, the stigma associated with mental health in some cultures may prevent immigrants from seeking the help they need, exacerbating their struggles and hindering their ability to thrive in their new homes. As members of ANA, it is our duty and pleasure to help address such problems in our diaspora and greater society.

Utilizing Vedic Traditions to Manage Mental Health Issues

Vedic traditions offer profound wisdom and practices that can be instrumental in managing mental health issues. These ancient teachings emphasize the harmony of mind, body, and spirit, providing holistic approaches to mental well-being. For instance, meditation and yoga, rooted in Vedic philosophy, are widely recognized for their mental health benefits, including stress reduction and improved emotional regulation.

The Bhagavad Gita, a revered text in Vedic tradition, advises: "योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय। सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते॥" (2.48), meaning "Be steadfast in yoga, O Arjuna. Perform your duty and abandon all attachments to success or failure. Such evenness of mind is called yoga." This quote underscores the importance of maintaining equanimity and mental balance, irrespective of external circumstances. By incorporating these practices and philosophies, individuals can cultivate resilience, inner peace, and a deeper understanding of themselves, ultimately enhancing their mental health.



Use of microelectronic devices and their impact on children's growth and development

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The rapid evolution of microelectronic devices, including smartphones, tablets, and gaming consoles, has profoundly shaped the lives of children globally. While these technologies offer opportunities for learning and entertainment, they also raise concerns regarding their impacts on children's physical, cognitive, emotional, and social growth and development. This article explores the effects of excessive use of microelectronic devices and their consequences among children.



Physical health implications: Excessive use of microelectronic devices has been linked to several adverse health outcomes among children. Prolonged screen time is a significant contributor to sedentary behaviors among children, which increases the risk of obesity. According to a study published in the *Journal of Pediatrics*, children who spend more than two hours per day on screens are more likely to develop a higher body mass index (BMI) compared to their peers with limited screen time. Additionally, a blue light emitted by electronic devices can disrupt circadian rhythms, leading to poor sleep among children. Various studies have concluded that children who use electronic devices for more than three hours before bedtime experience reduced melatonin production, which affects their sleep patterns and overall growth.

Cognitive and academic development: Microelectronic devices have a dual impact on mental and academic growth in children. On the positive side, educational applications and programs can enhance learning among children, particularly in literacy and numeracy skills. For instance, an analysis of educational psychology review highlighted that gamified learning tools improve engagement and retention in early childhood education. However, excessive use of non-educational content can hinder cognitive development in children. Continuous exposure to fast-paced digital devices has been linked to a reduced attention span and impaired executive functional skills in children. A longitudinal study conducted by the American Academy of Pediatrics revealed that children who were exposed to microelectronics more than four hours daily scored low on tests of attention and working memory.



Emotional and social development: The excessive use of microelectronics can impact children’s emotional and social well-being. While social media and online platforms can provide opportunities for interaction, they may also contribute to increased feelings of isolation and anxiety. According to the *Cyberpsychology, Behaviour, and Social Networking* journal, children who spent maximum time on social media platforms experienced heightened levels of anxiety and depression that led them to mental health issues. Furthermore, excessive use of microelectronics can limit face-to-face interactions, which are critical for developing empathy and practical communication skills among children. Researchers observed that children with high screen time showed delayed development of social skills compared to their counterparts who engaged more in-person.

How to mitigate these impacts?

The following recommendations aim to mitigate the impacts of excessive microelectronics use by children.

Balanced technology use: Teach your children how to use technology in a balanced way that ensures they are developing healthy habits. For example, encouraging “screen breaks” every 30-60 minutes can help to reduce eye strain and promote physical movement. Another effective way is to establish “screen-free zones” at home, such as during mealtime or bedrooms- no microelectronic devices can further reinforce boundaries. By incorporating these practices, families can create a more balanced relationship with technology.

Set screen time limits: Age-appropriate screen time limits are essential in mitigating the negative impacts of microelectronic devices on children. The World Health Organization and the American Academy of Pediatrics provide clear guidelines: no screen time for children under the age of two, a maximum of one hour per day for children aged two to five, and structured screen time for older children. Parental responsibility in using control tools and timers can effectively enforce these limits. By setting these boundaries, parents can ensure that screens complement other activities, such as board games, storytelling, and group outings, rather than replacing them.

Monitor and curate content: Monitoring and curating content that children are engaging with is another strategy to minimize excessive use of microelectronics. Parents need to be aware and ensure that their children are using age-appropriate, educational and harm-free digital media. Platforms like YouTube Kids and parental controls on devices can help filter out inappropriate content. Regular discussions about what children watch and what they learn from it can foster critical thinking, better media literacy, and stronger parent-child relationships.



Lead by example: Children often mimic adults' behaviour and use them. Therefore, parents and their caregivers should lead by example, showing kids balanced screen use, such as not using phones during family time or prioritizing non-digital hobbies. Joint electronic media engagement, where parents watch, play or interact with electronic devices alongside their children or vice versa, can transform screen time into an opportunity for bonding and learning.



To sum up, the use of microelectronic devices by children has both positive and negative aspects on their growth and development. Excessive screen time contributes to physical health issues, including obesity and poor sleep. Cognitively, the educational use of microelectronics enhances learning, but overuse can reduce attention span among children. High screen time is linked to anxiety, depression, and a lack of communication skills. Strategies include screen breaks, screen-free zones, parental monitoring, and using age-appropriate content to help mitigate its consequences. Parents and caregivers can play a pivotal role in shaping children's habits of using microelectronic devices.



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सन् २०२२ मा, मेरो एकजना अत्यन्तै मिल्ने साथीले अमेरिकाको डिसीमा आफ्नो जीवन आफैं समाप्त गरे। त्यसको अर्को वर्ष, सन् २०२३ मा, अर्को साथीले क्यानडाको ओटावामा पनि उस्तै निर्णय गरे। यी दुःखद घटनाहरू पारिवारिक सम्बन्ध, आधुनिक जीवनशैली र मानसिक स्वास्थ्यसँग गहिरो रूपमा जोडिएका थिए। बाहिरबाट हेर्दा ती साथीहरू हाँसिला, रमाइला र आत्मविश्वासी देखिन्थे। तर उनीहरू भित्रभित्रै गहिरो पीडामा थिए भन्ने कुरा बुझ्न हामीलाई त्यति सजिलो थिएन। यदि समयमै हामीले उनीहरूको त्यो पीडा चिनेको भए, सायद आवश्यक सहयोग पुऱ्याएर उनीहरूको जीवन जोगाउन सकिन्थ्यो।



यस्ता घटना आजकल समाचारहरूमा पनि बारम्बार देखिन्छन्, जहाँ पारिवारिक हिंसा, सम्बन्धविच्छेदजस्ता समस्याहरूले गम्भीर असर पारेका हुन्छन्। यस्ता कुराले न केवल व्यक्तिको, तर पूरै परिवार र समुदायको मानसिक स्वास्थ्यमा गहिरो चोट पुऱ्याउँछ। तर दुःखको कुरा, नेपाली आप्रवासी समुदायमा यस्ता पीडादायक कथाहरू धेरैजसो लुकेरै रहन्छन्। यी कथा केवल मेरा साथीहरूको मात्र होइनन्। यी त धेरै नेपाली आप्रवासीहरूको कथाहरू हुन्, जो बाहिरबाट हाँसेर रमाइरहेका जस्ता देखिन्छन्, तर भित्रभित्रै चुपचाप आँसु पुछिरहेका हुन्छन्।

यो लेखमा, हामी उत्तर अमेरिकामा बस्ने नेपाली आप्रवासीहरू र उनीहरूको मानसिक स्वास्थ्यसँग जोडिएको यथार्थ, त्यसका प्रमुख कारणहरू, असरहरू, र सम्भावित समाधानका उपायहरूबारे छलफल गर्ने प्रयास गर्नेछु। साथै, एक मानसिक स्वास्थ्य परामर्शदाताको रूपमा, मैले यहाँ प्रस्तुत गर्ने विचारहरू मेरो व्यावसायिक अनुभव र समुदायसँगको प्रत्यक्ष सम्पर्कमा आधारित छन्, जसले पाठकहरूलाई सजग रहन र सचेत बनाउन सघाउने विश्वास लिएको छु।

पछिल्लो दशकमा संयुक्त राज्य अमेरिका र क्यानडामा बसोबास गर्ने नेपालीहरूको संख्या उल्लेखनीय रूपमा वृद्धि भएको छ। धेरै नेपाली आप्रवासीहरू उच्च शिक्षाको अवसर, राम्रो रोजगारी, सुरक्षित भविष्य, र समृद्ध जीवनको सपना बोकेर नेपालबाट यहाँ आएका छन्। तर नयाँ देशमा पाइला राखेपछि उनीहरूले गर्नु परेको संघर्षले धेरैलाई भावनात्मक रूपमा कमजोर बनाएको छ। जसको असर मानसिक स्वास्थ्यमा स्पष्ट देख्न सकिन्छ।

मानसिक स्वास्थ्य समस्याहरूको मुख्य सुरुवात आप्रवासन प्रक्रियामा आइपर्ने कठिनाइमा रहेको पाइन्छ। नयाँ देशमा पसेपछि नेपाली आप्रवासीहरूले सांस्कृतिक भिन्नता, भाषामा समस्या, कानुनी झन्झट, रोजगारीको अभाव, सामाजिक सपोर्टको अभाव, र एक्लोपनको कारण यसका लागि प्रमुख कारक तत्व हुन् सक्दछन्। यस्ता समस्याहरूले उनीहरूमा आइडेण्टिटी गुम्ने डर, एक्लोपनको अनुभव, तथा भविष्यप्रति अनिश्चितता उत्पन्न गर्छ, जसले चिन्ता, डिप्रेसन, र कहिलेकाहीँ पोस्ट-ट्रम्याटिक स्ट्रेस डिसअर्डर (PTSD) समेत निम्त्याउन सक्छ।

धेरै नेपाली आप्रवासीहरू सामाजिक रूपमा हाँसे, काम गर्दै, सामुदायिक कार्यक्रममा सहभागी हुँदै देखिए पनि, उनीहरूको भित्री पीडा कसैले देख्दैन। मानसिक स्वास्थ्यको बारेमा बोल्न अझै पनि हाम्रो समुदायमा लाज वा डरको भावना छ। यसको कारणले गर्दा धेरैजसो समस्याहरू समयमा पहिचान नै हुँदैनन्। हामीले देखिरहेका दुःखद घटनाहरू, जस्तै आत्महत्याका केसहरू, सम्बन्ध विच्छेद, वा घरेलु हिंसाहरू, यी सबैको जरो मानसिक अस्वस्थतासँग जोडिएको हुन सक्छ।



समाधान सम्भव छ। पहिलो कदम भनेको खुलेर कुरा गर्नु हो। मानसिक स्वास्थ्य पनि शारीरिक स्वास्थ्य जत्तिकै महत्वपूर्ण हो भन्ने बुझाउन आवश्यक छ। समुदायमा सचेतना फैलाउने कार्यक्रमहरू, आप्रवासीहरूका लागि सजिलो पहुँच हुने गरि र सांस्कृतिक रूपमा उपयुक्त परामर्श सेवा, र आपसी सपोर्ट नेटवर्क बनाउनाले सकारात्मक प्रभाव पार्न सक्छ।

मानसिक स्वास्थ्यमा लगानी गर्नु भनेको व्यक्तिगत मात्र नभई समुदायको समग्र भविष्यमा पनि लगानी गर्नु हो। त्यसैले, हामी सबैले मिलेर यो विषयमा खुला संवाद गर्नु आवश्यक छ। एकअर्कालाई बुझ्ने प्रयास गरौं र आवश्यक परेकोमा सर सहयोग गरौं। किनभने, प्रत्येक हाम्रोभित्र लुकेको पीडा बुझ्ने प्रयास गरियो भने, धेरै जीवनहरू बचाउन सकिन्छ।

हामी नेपालीहरू सामूहिक संस्कृति (collectivist culture) मा हुर्किएका हौं, जहाँ परिवार, नातागोता, र समुदायको सँगै बसोबास, सहयोग, सल्लाह र सहभागितामा जीवन अगाडि बढाउने भन्ने परम्परा महत्वपूर्ण हुन्छ। तर जब हामी उत्तर अमेरिकाको जस्तो व्यक्तिवादी (individualistic) समाजमा बस्न थाल्छौं, जहाँ व्यक्तिगत स्वतन्त्रता, आत्मनिर्भरता, र व्यक्तिगत निर्णयलाई पहिलो प्राथमिकता दिइन्छ, त्यहाँ हामीलाई ठुलो सांस्कृतिक खाडल पार गर्न गाह्रो हुन्छ।

उदाहरणका लागि, नेपाली संस्कृतिमा परिवारका जेष्ठ सदस्यको सम्मान गर्ने, वहाहरूको सल्लाहअनुसार जीवनको निर्णय गर्नु, र आफ्ना क्रियाकलापहरू परिवारको हितमा राख्ने परम्परा छ। तर उत्तर अमेरिकामा बच्चाबच्चीदेखि नै आफ्नो निर्णय आफैं लिनुपर्छ, आफूमा निर्भर रहनुपर्छ भन्ने शिक्षा दिइन्छ। यस किसिमको सांस्कृतिक द्वन्द, विशेष गरी युवा पुस्तामा पहिचानको संकट (identity crisis) निम्त्याउने गर्छ। उनीहरू दुवै संस्कृतिको बीचमा अल्मलिएर आफू को हो भन्ने प्रश्नमा अन्योलमा पर्छन्। यस्तो अन्योलताले उनीहरूमा तनाव, चिन्ता, आत्मसम्मानको कमी, र सामाजिक एक्लोपनको भावना पैदा गर्छ।

त्यसैगरी, धेरै नेपाली आप्रवासीहरू उत्तर अमेरिकामा रेष्टुरेन्ट, निर्माण, ट्याक्सी सेवा, र केयर गिभिङ्गजस्ता मेहनत धेरै तर पारिश्रमिक कम हुने क्षेत्रमा काम गर्छन्। यी कामहरूमा लामो समय काम गर्नुपर्छ, सुरक्षाको अभाव हुन्छ, र मनोवैज्ञानिक सपोर्ट झनै न्यून हुन्छ। यस्तो कामको थकान, पारिवारिक जिम्मेवारीको दबाव, र नेपालमा रहेका परिवारका अपेक्षाले गर्दा मानसिक थकान र निराशा झनै बढ्न सक्छ। विशेषगरी, परिवारका सदस्यहरूले "बिदेशमा छन् भने राम्रो कमाइ हुन्छ" भन्ने भ्रम पाली राखेकाले वास्तविकता र अपेक्षाबीचको अन्तरले तनाव झनै ठुलो हुदै जान्छ।

साथै, स्वास्थ्य बीमा र विशेष गरेर मानसिक स्वास्थ्य सेवा धेरै महँगो हुने भएको कारणले धेरै आप्रवासीहरूले उपचार खोज्न चाहदैनन्, सक्दैनन्। जस्का कारण सामान्य तनाव पनि समयमै सम्बोधन नहुँदा डिप्रेसन, PTSD, वा अन्य मानसिक समस्यामा परिणत हुन्छ। यो स्थितिलाई झनै गम्भीर बनाउने अर्को कारण हो, सामाजिक एक्लोपन, रेसिज्म, भाषा र सांस्कृतिक फरक। धेरै नेपालीहरूले स्कूल वा काममा गर्ने ठाउँमा भेदभाव, अपमान, वा बुझाइको अभावका कारण आत्मविश्वास गुमाउने गर्छन्। उनीहरूले स्थानीयहरूसँग घुलमिल हुन गाह्रो महसुस गर्छन्, जसले गर्दा उनीहरूमा एक्लोपनको भावना अझ बाक्लै जान्छ।

अर्को सबैभन्दा चुनौतीपूर्ण पक्ष भनेको नेपाली समुदायमै मानसिक स्वास्थ्यबारे छलफल गर्न हिच्किचाउनु हो। मानसिक समस्या भन्नु कमजोरी देखाउनु हो भन्ने सोच अझै गहिरो रूपमा गाडिएको छ। मानसिक स्वास्थ्यबारे कुरा उठाउनु लाजको विषय मानिन्छ। नेपालमा मानसिक स्वास्थ्य सेवा को बारेमा पनि खुएर कुरा गरिदैन र यसलाई अन्धविश्वास वा धार्मिक कर्मकाण्डसँग जोडिने भएकाले नेपालीहरू बिदेशमा आएपछि पनि यस्तो सोच लिएर आउँछन्। फलस्वरूप, उनीहरूले आफ्नो समस्यालाई लुकाउने, नबोल्ने, र बरु जे छ त्यो ठिकै छ भन्ने ठान्छन्। यस्तो मौनताले अवस्था सुधारने होइन, झन् बिगार्ने काम गर्छ।

त्यसैले, अब समय आएको छ। हामी सबै मिलेर मानसिक स्वास्थ्यलाई सामान्य र आवश्यक कुरा भनेर बुझ्ने, आफ्नो अनुभव खुलेर शेयर गर्ने, र अरुलाई सहयोग गर्न तयार हुने बेला आएको छ। हामी जति खुलेर कुरा गर्छौं, उति नै हाम्रा भित्री पीडाहरू बिस्तारै हलुका बन्छन्, र एक-अर्कासँगको सहकार्यमा निको हुने बाटो खुल्दै जान्छ।



आप्रवासीहरूको मानसिक स्वास्थ्य समस्यालाई सम्बोधन गर्न सांस्कृतिक र भाषागत हिसाबले उपयुक्त सेवा र सचेतना कार्यक्रमहरू अति आवश्यक छन्। मानसिक स्वास्थ्यकर्मीहरूलाई नेपाली संस्कृतिको बुझाई र संवेदनशीलता सम्बन्धी प्रशिक्षण दिन सकियो भने उनीहरूले आप्रवासीहरूको वास्तविक समस्या बुझ्न र सम्बोधन गर्न सजिलो हुन्छ। साथै, नेपाली समुदायभित्र मानसिक स्वास्थ्यलाई 'लज्जास्पद' भन्ने सोच परिवर्तन गर्न सचेतना कार्यक्रमहरू पनि सुरुवात गर्न सकिन्छ। सामाजिक सम्बन्ध र सपोर्ट नेटवर्क निर्माण पनि मानसिक स्वास्थ्य सुधारको मुख्य उपाय हो। दशैं, तिहार, छठजस्ता धार्मिक वा सांस्कृतिक कार्यक्रमहरूले समुदायलाई एकजुट बनाउन र सामाजिक एक्लोपन कम गर्न महत्वपूर्ण भूमिका खेल्छन्। नेपाली सामुदायिक संस्थाहरूले मानसिक स्वास्थ्य जागरूकता कार्यक्रम सञ्चालन गर्न, कार्यशाला र अन्तरक्रियात्मक कार्यक्रममार्फत खुला संवादको वातावरण बनाउन, र समुदायका सदस्यलाई आफ्ना अनुभवहरू सुरक्षित रूपमा शेयर गर्न प्रोत्साहित गर्न सक्छन्।

स्कूल, धार्मिक संस्था, र सामुदायिक संघसंस्थाहरूमा मानसिक स्वास्थ्य शिक्षा लागू गर्नु धेरै प्रभावकारी कदम हुन सक्छ। विशेष गरी नेपाली विद्यार्थीहरूका लागि विद्यालयमा मानसिक स्वास्थ्य वर्कशप सञ्चालन गर्न सकिन्छ, जसले उनीहरूलाई तनाव व्यवस्थापन र सेल्फ केयरका सीप सिकाउँछ। सांस्कृतिक रूपमा सक्षम (culturally competent) काउन्सेलिङ सेवाको उपलब्धता बढाउनु अर्को प्रभावकारी उपाय हो। जसमा बिदेसमा रहेका मानसिक स्वास्थ्य प्रफेशनलहरूले योगदान गर्न सक्नु हुन्छ।

अन्त्यमा, नेपाली आप्रवासीहरूको मानसिक स्वास्थ्य चुनौती जटिल र धेरै थरिको छ। नयाँ वातावरणको तनाव, सांस्कृतिक द्वन्द, आर्थिक दबाव, र सामाजिक एक्लोपनले यसलाई अझ जटिल बनाउँछ। तर सांस्कृतिक रूपमा उपयुक्त स्वास्थ्य सेवा, समुदायमा आधारित सपोर्ट ग्रुप, मानसिक स्वास्थ्यबारे सचेतना, नीति सुधार, शिक्षा, र व्यावसायिक परामर्शमार्फत यी चुनौतीलाई सामना गर्न सकिन्छ।



गैरआबासिय नेपाली सम्बन्धि कानूनी ब्यबस्थाहरुमा संसोधन र एकीकरण गर्नु जरुरि छ

वरिष्ठ अधिवक्ता डा.नारायण घिमिरे
सल्लाहकार , ए एन ए
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गैरआबासिय नेपाली नागरिकता सम्बन्धि संबैधानिक ब्यबस्था



नेपालको संबिधान २०७२ को धारा १४ ले सार्क मुलुक बाहेकका बिदेशी मुलुकको राहदानी वा नागरिकता लिएका नेपालीहरुले गैरआबासिय नेपाली नागरिकता लिन सक्ने प्राबधान गरेको छ । यस्तो प्रकारको नागरिकता लिन सक्ने गैर आबासीय नेपालीले नेपालको कानून अनुसार आर्थिक,सामाजिक र संस्कृतिक अधिकार प्रयोग पाउने भन्ने संबैधानिक व्यवस्था छ । यसैगरी संबिधानको सोहि ब्यबस्थालाइ नेपाल नागरिकता ऐन (पहिलो संसोधन) २०७९ को दफा ७ (क) (१) मा वदेशी मुलुकको नागरिकता प्राप्त गरेको दक्षिण एशियाली क्षेत्रीय सहयोग संगठनको सदस्य राष्ट्र बाहेकका देशमा बसोबास गरेको साबिकमा वंशजको वा जन्मको आधारमा निज वा निजको बाबु वा आमा, बाजे वा बज्यै नेपालको नागरिक रही पछि विदेशी मुलुकको नागरिकता प्राप्त गरेको व्यक्तिले संघीय कानून बमोजिम आर्थिक, सामाजिक र सांस्कृतिक अधिकार उपभोग गर्न पाउने गरी नेपालको गैर आवासीय नागरिकता प्राप्त गर्न सकिनेछ भन्ने कानूनी व्यवस्था सहितको नगरिताका ऐन लागु भएको छ । उक्त संबैधानिक र कानूनी ब्यबस्था अनुसारको गैर आबासिय नागरिकता प्राप्त गर्ने बिधि र प्रक्रियाको बारेमा नेपाल सरकार गृह मन्त्रालयबाट नागरिकता नियमावली २०८० बनाइ जारी गरेको छ जसमा गैर आबासिय नागरिकता लिनको लागि अबलम्बन गर्नु पर्ने प्रक्रिया, निवेदनका ढांचा र निवेदन दिन सकिने निकाय आदिको बारेमा उल्लेख गरेको पाइन्छ । संबिधान र नागरिकता ऐनामा गरिएका यी ब्यबस्थाहरुमाथि संबैधानिक र कानूनी सिद्धान्तको हिसाबले देहायका केहि महत्वपूर्ण बिषय लगायतका प्राबधानहरुको पुनरावलोकन गर्नु पर्ने कारणहरु बिध्यमान छन ।

(क) संबिधानको धारा १४ मा राजनीतिक अधिकारलाई बाहेक गर्ने भन्ने शब्द परेको छैन ।

(ख) सामाजिक र संस्कृतिक अधिकार बिश्वब्यापी प्रकृतिको हुने हुँदा संबिधानमा नै यो अधिकार र सुबिधाहरु संघिय कानूनले नियन्त्रण गर्ने, सीमित गर्ने र नियमित गरिने छ भनेर गरेको ब्यबस्था आफैमा मानव अधिकारको सर्वमान्य सिद्धान्त समेतको दृष्टिकोणले असंबैधानिक छ।

(ग) आर्थिक अधिकारको प्रयोग संघिय कानून अनुसार हुने छ भन्ने संबिधानमा भएको ब्यबस्थाले गैरआबासिय नेपाली हरुलाई नेपालमा लगानी, र ब्यबसाय गर्नको लागि संकुचन हुने गरि कानून बन्ने हुँदा यो अनुदार कानूनले नेपालसंगको सम्बन्धप्रति आकर्षणमा कमि हुने र बिश्वास फितलो हुने देखिन्छ । कानून बनाएर वा भैरहेको कानूनमा संकुचन गर्न सक्ने प्रशस्त सम्भावना रहेको छ । हालको संबैधानिक व्यवस्था अनुसार सार्क मुलुक बाहेकका बिदेशी मुलुकको राहदानी वा नागरिकता लिएका नेपालीहरुले गैरआबासिय नेपाली नागरिकता लिन सक्ने प्राबधान गरेको छ । यस्तो प्रकारको नागरिकता लिन सक्ने गैर आबासीय नेपालीले नेपालको कानून अनुसार आर्थिक,सामाजिक र संस्कृतिक अधिकार प्रयोग पाउने भन्ने संबैधानिक व्यवस्था छ ।

(क) संबिधानको धारा १४ मा राजनीतिक अधिकारलाई बाहेक गर्ने भन्ने शब्द परेको छैन ।

(ख) सामाजिक र संस्कृतिक अधिकार बिश्वब्यापी प्रकृतिको हुने हुँदा संबिधानमा लेखिरहनु जरुरि थिएन छैन

(ग) आर्थिक अधिकारको प्रयोग संघिय कानून अनुसार हुने छ भन्ने ब्यबस्थाले कानून बनाएर वा भैरहेको कानूनमा संकुचन गर्न सक्ने प्रशस्त सम्भावना रहेकोले यसतर्फ चासो पुर्वक चनाखो रहनु पर्ने देखिन्छ ।



तसर्थ उल्लेखित प्रावधानहरूमा साझा धारणा बनेमा सजिलै संबिधानमा संसोधन गरेर समाधान गर्न सकिन्छ । त्यस्तै, नागरिकता प्राप्त गर्ने प्रक्रियामा ब्यबहारिक जटिलता हुन सक्ने भएकोले आवाज उठाउनु पर्ने र दवाब सिर्जना गर्नु पर्ने अबस्था छ। संबिधान अनुसार अंगिकृत नागरिकता प्राप्त गर्ने बिदेशी मुलका अंगिकृत नेपालीलाई संबिधानको धारा २८९ अनुसार केहि पद बाहेक सांसद देखि मन्त्रि सम्म हुन सक्ने ब्यबस्था छ भने नेपाली मुलका बिदेशमा गएर त्यो मुलुकको अंगिकृत नागरिक भएपछी नेपालको गैर आवासीय नेपाली नागरिकता प्राप्त गर्ने नेपाली मुलको व्यक्तिले यो सुबिधा प्राप्त गर्न नसक्ने बिषय केहि विभेदकारी र नेपाली मुलका व्यक्तिलाई नेपालसंगको सम्बन्ध दुरी गराउने प्रस्थान बिन्दुको रुपमा लिनु पर्ने हुन्छ । यस्तै नेपालीसंग बिबाह गरेको विदेशी महिलाले नेपालको अंगिकृत नागरिकता लिनु पर्दा त्यस्तो बिदेशी महिलाले आफ्नो देशको नागरिकता त्याग्ने कारवाही चलाएको सूचना दिए मात्रै हुने गरि नागरिकता ऐनमा सरल प्रक्रिया राखिएको छ र अंगिकृत नागरिकता प्राप्त गर्नासाथ नेपालको राजनीतिमा सक्रिय हुन पाइने ब्यबस्था गरेको छ । तर नेपालकै बंसजको नागरिकले कुनै देशको स्थायी बसोबासको अनुमति प्राप्त गरेको रहेछ भने नेपालको राजनीति वा अन्य सेवाको नियुक्ति हुन ३ महिना अगाडी नै त्यस्तो स्थायी बसोबासका परिचयपत्र त्याग्यु पर्ने धारा २९१ को ब्यबस्था बंसजको आधारमा नेपालको नागरिक रहेको व्यक्तिको हक र हित बिरुद्धको संबिधानको उक्त प्रावधान संसोधन वा खारेजीको पहल गर्नु पर्ने देखिन्छ ।

नेपाल नागरिकता ऐन र नागरिकता नियमावलीको वर्तमान ब्यबस्था।

नेपाल नागरिकता ऐन २०६३ (पहिलो संसोधन २०७९) को दफा ७ (क) (१) मा वदेशी मुलुकको नागरिकता प्राप्त गरेको दक्षिण एशियाली क्षेत्रीय सहयोग संगठनको सदस्य राष्ट्र बाहेकका देशमा बसोबास गरेको साबिकमा वंशजको वा जन्मको आधारमा निज वा निजको बाबु वा आमा, बाजे वा बज्यै नेपालको नागरिक रही पछि विदेशी मुलुकको नागरिकता प्राप्त गरेको व्यक्तिले संघीय कानून बमोजिम आर्थिक, सामाजिक र सांस्कृतिक अधिकार उपभोग गर्न पाउने गरी नेपालको गैर आवासीय नागरिकता प्राप्त गर्न सकिनेछ भन्ने कानूनी ब्यबस्था छ । उक्त संबैधानिक र कानूनी ब्यबस्था अनुसारको गैर आबसिय नागरिकता प्राप्त गर्ने बिधि र प्रक्रियाको बारेमा नेपाल सरकार गृह मन्त्रालयबाट नागरिकता नियमावली २०८० बनाइ जारी गरेको छ जसमा गैर आबसिय नागरिकता लिनको लागि अबलम्बन गर्नु पर्ने प्रक्रिया, निवेदनका ढांचा र निवेदन दिन सकिने निकाय आदिको बारेमा उल्लेख गरेको पाइन्छ । नागरिकता ऐन (पहिलो संसोधन) २०७९ मा गैर आबसिय नागरिकता प्राप्त गर्न सक्ने ब्यबस्था भएको छ । दफा ७ (क) (१) वदेशी मुलुकको नागरिकता प्राप्त गरेको दक्षिण एशियाली क्षेत्रीय सहयोग संगठनको सदस्य राष्ट्र बाहेकका देशमा बसोबास गरेको साबिकमा वंशजको वा जन्मको आधारमा निज वा निजको बाबु वा आमा, बाजे वा बज्यै नेपालको नागरिक रही पछि विदेशी मुलुकको नागरिकता प्राप्त गरेको व्यक्तिले संघीय कानून बमोजिम आर्थिक, सामाजिक र सांस्कृतिक अधिकार उपभोग गर्न पाउने गरी नेपालको गैर आवासीय नागरिकता प्राप्त गर्न सकिनेछ । यसका अतिरिक्त बिदेशमा बसोबास गरेका नेपालीहरूलाई केहि मौलिक हकबाट बन्चित गर्ने सम्मको संबैधानिक प्रावधान बारे गम्भीर प्रश्न उठाउन सकिने ठाँउ संबिधानमा रहेको छ। संबिधानको धारा २९१ को व्यवस्थालाई हेर्दा यस संबिधानमा अन्यत्र जुनसुकै कुरा लेखिएको भए तापनि विदेशको स्थायी आबसिय अनुमतिपत्र (PR and Green card holder) लिएको नेपालको नागरिक यस संबिधान बमोजिम निर्वाचन, मनोनयन वा नियुक्ति हुने पदमा निर्वाचित, मनोनयन वा नियुक्तिको लागि योग्य हुने छैन । तर त्यस्तो विदेशको स्थायी आबसिय अनुमति पत्र त्यागेको व्यक्तिलाई कम्तिमा तिन महिनाको अवधि व्यतित भएपछि त्यस्तो पदमा निर्वाचित, मनोनित वा नियुक्त गर्न बाधा पर्ने छैन । (२) उपधारा १ बमोजिमको विदेशको स्थायी आवासीय अनुमतिपत्र लिएको नेपालको नागरिक सम्बन्धि अन्य ब्यबस्था संघिय कानून बमोजिम हुने छ भन्ने ब्यबस्था रहेको छ । नेपालको बिभिन्न संघिय कानून हरूमा बिदेशमा स्थायी बसोबास गर्ने नेपालीलाई राज्यको बिभिन्न निकायमा सहभागी हुने अधिकारबाट बन्चित गरिने प्रावधानहरू रहेको हुनाले यो बिषयमा गम्भीर ध्यानाकर्षण हुनु पर्ने जरुरि छ।

तसर्थ,संबिधान र कानूनी अधिकार तथा सुबिधाको प्रयोग गर्ने क्रममा कतिपय द्विविधा, कार्यविधिगत अड्चन, सैधान्तिक अस्पष्टता र अधिकार र सुबिधाका सीमित र साँघुरा ब्यबस्थाहरूमा परिमार्जन र संसोधन गरिनु पर्ने अवस्थाहरू रहेकोले त्यस्ता प्रावधानहरूमाथि समसामयिक पुनरावलोकन गर्नु पर्ने आबस्यकता रहेकोले यस बिषयमा बिज्ञहरूको सहयोगमा गम्भीरता पुर्वक पुनरावलोकन गर्ने र गैरआबसिय नेपालीहरूलाई नेपालको बिकास र सम्ब्रिदीमा मजबुतका साथ जोडनको लागि संबिधानमा आवश्यक संशोधन र परिमार्जनको लागि निरन्तर छलफल र पहल जारी राख्नु पर्ने अवस्था छ। यसरी हेर्दा नागरिकता सम्बन्धमा हालको संबैधानिक ब्यबस्थालाई पुनरवलोकन मार्फत परिमार्जन गर्न सकिने केहि महत्वपूर्ण बुंदाहरू देखिन्छन।



संघिय कानूनमा रहेका विभेदकारी र अनुचित व्यवस्थामाथि छलफल गर्नु आवश्यक।

अहिलेकै नागरिकता ऐन अनुसारको प्रक्रिया पनि प्रशासनिक झमेलायुक्त पद्धति र कार्यविधिको अभाव रहेको छ ।

नेपाल नागरिकता ऐन अनुसार गैर आबसिय नेपालीहरूले नेपालको नागरिकता लिनु पहिला विभिन्न प्रशासनिक झमेलाको कारणले साबिकको नेपाली नागरिकता प्रयोग गरेर नेपालमा रहेको अचल सम्पत्ति र अन्य कारोवार गरि आएको कुरा सबैलाई थाहा छ । यस्तो अबस्थमा उक्त कार्यलाई कसुर जन्य मानिने भएकोले धेरैको संख्यामा गैर आवासीय नेपालीहरू कानूनी कारवाहीको दायरामा आउन सक्ने देखिन्छ । यसको सम्बोधन हुने गरि पहिलेका त्यस्ता कारोवार कसुर नमानिने गरि एउटा समय सीमा सहितको प्रावधान नागरिकता ऐन वा नियमावली मा रहनु जरुरि भएको ले त्यसको लागि यो विभागले पहल गर्ने र धारणा निर्माण गर्ने । यसका अतिरिक्त, गैर आबसिय नेपाली ले नेपाल मा रहेको सम्पत्तिको र ब्यबसायको कारोवार गर्दा, बन्किंग कारोबार गर्दा, ब्यबसाय स्थापना र संचालन गर्दा, अन्तरिक हवाई यात्रा गर्दा बिदेशी सरह भाडा तिर्नु पर्ने, बिदेशी मुलुकबाट जारी भएको सवारी चालक अनुमति पत्रको आधारमा सवारी चलाउन बाधा परिरहेका अनेक कानूनी र प्रशासनिक झमेलाहरूको निराकरण गरि त्यस्ता ब्यबधान र झमेला हट्ने गरि नेपाल सरकारले सम्बन्धित मन्त्रलायाबाट नियम वा निर्देशिका जारी गराउनको लागि बिदेशमा बस्ने नेपालहरूको समूह र संगठनले चासोका साथ भूमिका निर्वाह गर्नु पर्ने देखिन्छ।

गैर आबसिय नेपालीहरूको लागि ब्यबसाय र बिदेशी लगानी सम्बन्धि संघिय कानूनहरूमा स्पष्टता र एकीकृत ब्यबस्थाको लागि पहल गर्नु जरुरि।

गैर आबसिय नेपालीहरूको लागि ब्यबसाय र बिदेशी लगानी सम्बन्धि हालको ब्यबस्था संकुचित रहेको देखिन्छ।

गैर आबसिय नेपालीहरूको लागि लगानी र पेशा ब्यबसायको निमित्त हालको बर्तमान कानूनी प्राबधानहरू संकुचित, र विरोधाभाष देखिएकाले अनुदार प्राबधानहरूमाथि छलफल हुनु पर्ने अयावश्यकता रहेको छ । गैर आबसिय नेपाली सम्बन्धि ऐन २०६४ दफा ७ बिदेशी लगानीको लागि खुल्ला गरिएको उद्योग वा ब्यबसाय वा नेपाल सरकारले सूचना प्रकाशित गरि गैर आबासिय नेपालीको लागि खुल्ला गरिएको उद्योग वा ब्यबसायमा लगानी गर्न सक्ने भन्ने ब्यबस्था संकुचित छ खुल्ला छैन । बिदेशी लगानी तथा प्रविधि हस्तान्तरण ऐन २०७५ दफा २७ बिदेशी लगानी भएको उद्योगको उच्च ब्यबस्थापनमा बिशेषज्ञ र उच्च प्राबिधिक नेपाली हुनु पर्ने ब्यबस्था गरेको छ । यस्तो वर्तमान कानूनी ब्यबस्थाले गर्दा गैर आबासिय नेपालीले यो अवसर प्राप्त गर्न नसक्ने कानूनी वाधा छ । यसरी हेर्दा गैर आबसिय नेपालीहरूको लागि नेपालमा लगानी गर्ने समबन्धि स्पष्ट ब्यबस्था नहुँदा उद्योग र ब्यबसाय गर्न लगानी गर्नु पर्दा कुन ऐन अन्तर्गतको कुन उद्योग ब्यबसायमा लगानी गर्न सक्ने हो भन्ने अन्योल छ । यो ऐन अनुसार लगानी गरि उद्योग ब्यबस्य वा पेशा संचालन गर्नको लागि आबस्यक नियमावली, कार्यविधि आदि स्पष्ट नभएकोले बिदेशी लगानी र शिपको नेपालमा सदुपयोग हुन कठिन भएको छ । गैर आबसिय नेपालीहरूको लागि नेपालमा कुनै उद्योग पेशा र ब्यबसाय गर्नको लागि बिध्यमान गैर आवासीय नेपाली सम्बन्धि ऐनमा स्पष्ट ब्यबस्था नभएको र भइरहेका केहि प्राबधान पनि दोहोरो र द्विविधा अर्थ हुने गरि लगानी र ब्यबसायको दायरा संकुचित गर्ने र सरकारको तजबिजले सूचना प्रकाशित गरि हेरफेर गर्न सक्ने ठाउ रहेकोले यसलाई सजिलो, सरल र उदार बनाइ नेपालमा गैर आबसिय नेपालीको शिप र पुंजीलाइ आकर्षण गर्न सक्ने गरि कानूनमा संसोधन गर्ने । यसको लागि गैर आबसिय नेपाली सम्बन्धि ऐनमा नै गैर आबासिय नेपालीहरूलाई नेपाली नागरिक सरह नेपालमा लगानी गर्न, ब्यापार, ब्यबसाय र पेशा गर्न सक्ने गरि प्रस्तवित गैरआबसिय नेपाली सम्बन्धि एकिकृत मसौदा बिधेयकमा मसौदामा व्यापक विचार बिमर्श गरि कानून संसोधनको पहल गरिनु पर्ने ।

प्रवासी नेपालीहरूले मतदान गर्न पाउने ब्यबस्थाको सम्बन्धमा आवाज र दवाबको आबस्यकता



खाडी मुलुकदेखि संसारको विभिन्न ठाउमा अध्ययन, ब्यबासय र रोजगारीका लागि बिदेशमा रहेका प्रवासी नेपालीहरुले नेपालको आवधिक निर्वाचनमा मतदान गर्न पाउने मौलिक हकको उपभोग गर्न पाउने गरि कानूनी व्यवस्था गर्नु भनि सर्वोच्च अदालतले निर्देशात्मक आदेश जारी गरेको धेरै बर्ष बितिसक्दा पनि त्यसको कानून प्रक्रिया बिगतका संसदबाट निर्माण हुन सकेको छैन । निर्वाचन आयोगले तदनुरूपको निर्वाचन सम्बन्धि कार्यविधि बनाउन सकेको छैन। यस तर्फ प्रभावकारी चासो , सरोकार र दवाब दिनु पर्ने निकायले नेपालका राजनीतिक दलहरुसंग सहकार्य गर्न सके सार्थक परिणाम आउन सक्ने अवस्था छ । तसर्थ बिदेशमा भएका प्रवासी नेपालीहरुले उनीहरु बसेको मुलुकको नेपाली राजदुताबास मार्फत तय गरेको मतदान केन्द्र वा बिध्युतिय मध्यमबाट मतदान गर्न सक्ने गरि ऐन र सो सम्बन्धि आबस्यक कार्यविधिहरु निर्माण गर्नु जरुरि भएकोले यसमा सबै प्रवासी नेपालीहरुको सहभागितामा व्यापक छलफल हुनु जरुरि छ।



रगतको भन्दा माथिको नाता

डा दिनेश धरेल
सल्लाहकार, ए एन ए
आल्बर्टा, क्यानाडा

एक पटक आफूले रगत दिँदा तीन जनाको बिरामी शरीरले त्राण पाउँछ। अनि सम्भवतः अपरिचित तीन जनासँग सबैभन्दा पवित्र रगतको नाता गाँसिन्छ। तथ्याङ्क अनुसार हामी प्रत्येक व्यक्तिको दुई जना मध्य एक जना परिवार वा परिचित साथीलाई जीवन भरिमा कम्तिमा एक पटक रगत चाहिएको हुन्छ। अहिले सम्म रक्तदान गर्नु भएको छैन भने कल्पना गर्नुस त, वहाँहरूले रगत कसरी पाउनु भयो होला? रगत न किन्छु भनेर मिल्छ न त अहिलेसम्म रगतको सट्टामा अरु केही विकल्प नै छ। यदि नियमित रक्तदान गर्दै हुनुहुन्छ भने आजसम्म कति जनाको प्राण बचाउन योगदान गनुभयो, त्यो सोच्नु होला? क्यानडा निवासी एक जना नेपालीले अहिलेसम्म क्यानडामा ७८ पटक रगत वा प्लाज्मा दान गर्नु भयको रहेछ। आफैँ हिसाब गर्नुस त, उहाँको गौरवशाली नेपाली रगतले मूलधार क्यानडियन समाजमा कति जनाको प्राण स्पर्श गर्न सकेको रहेछ। पक्कै पनि रगत पाउने ब्यक्ति र तिनका प्रियजनले तपाइलाई नचिनीकन आफ्नो मुटुमा राखेका होलान्, मन मनै पुजेका होलान्। तर तपाइले केही पाउने आशामा रगत दिनु भयको हैन र त यो नाता कुनै पनि रगतको नाता भन्दा बढी पुज्य छ, कुनै पनि भावनाको नाता भन्दा माथि छ। यो भन्दा पवित्र खुसी जीवनमा अरु के ले दिन सक्छा?



नियमित रूपमा हाम्रो शरीरले बनाइ राख्ने र पुरानो भएपछि आफैँ नासिने रक्तकोषहरू हाम्रो शरीरबाट निकालेर रक्त सञ्चार केन्द्रमा प्रशोधन गरि जसलाई जुन कम्पोनेन्ट चाहिने हो त्यो दिएर एकै पटकमा तीन जनाले नव जीवन पाउन सक्छ भने के तपाइ आफ्नो समय मिलाएर वर्षमा कम्तीमा दुइ-चार पटक नजिकको रक्त सञ्चार केन्द्रसम्म पुगेर रक्तदान गर्न तयार हुनुहुन्छ ? चिन्ता नगर्नुस, तपाइको शरीरबाट निस्केको चार देखि छ हप्ता भित्रै रातो रक्त कोष, केही दिन भित्रै प्लेटलेट र चौबीस घण्टा भित्रै प्लाज्मा पूर्णतया बनिस्केछ। क्यानडियन ब्लड सर्भिसको निर्देशिका अनुसार पुरुषले ५६ दिन र महिलाले ८४ दिन पछि पुन रक्तदान गर्न मिल्छ भने प्लेटलेट दुई हप्ता भित्र र प्लाज्मा प्राय एक हप्ता भित्र दिन मिल्छ। लिन सुरक्षित नहुने गरि ब्लड बैंकले लिनै मान्दैन।

रक्तदान गर्दा रगत निकाल्न १० मिनेट जति लाग्न सक्छ भने प्लाज्मा दिन ३०-४० मिनेट जति लाग्छ। त्यो अगाडि स्क्रिन गर्न केही समय लाग्छ। रक्तदान प्रक्रिया दिने र लिने दुबैको लागि पूर्णतया सुरक्षित होस् भन्नका हेतु अहिले क्यानडियन ब्लड सर्भिसको आफ्नो नजिकैको केन्द्रमै जानु पर्ने हुन्छ जुन मानव सेवाको लागि हामीले लिनु पर्ने यौटा सानो झन्झट हो। रक्तदान प्रक्रिया छिटो, सुरक्षित र कम झन्झटिलो बनाउन अलिकति पूर्व तयारी गर्नु पर्ने हुन्छ।

क्यानाडामा रक्तदान गर्न पहिले नै आफ्नो नाम दर्ता गरेर पालो लिनु पर्छ। सुरुमा क्यानडियन ब्लड सर्भिसको अनलाइन अकाउण्ट बनाउनु पर्छ अनि कुन दिन र समयमा मिल्छ त्यो बेलाको लागि पालो लिन मिल्छ। पहिलो पटक जाँदा फोटो सहितको परिचय पत्र चाहिन्छ। ब्लड डोनर्स कार्ड भैसके पछि फोनमा डिजिटल कार्ड मात्र देखाए पनि हुन्छ। नेपाल ब्लड डोनर्स असोसिएसन क्यानाडा वा तपाइको समुदायको सामुहिक रक्तदान आयोजना गर्ने संस्थाले यो प्रक्रियामा सहयोग गर्न सक्छन्। तर यो सबै प्रक्रिया तपाइँ आफैँ पनि सजिलै पुरा गर्न सक्नु हुन्छ र रक्तदान गर्न कुनै सामूहिक कार्यक्रम पर्खन पर्दैन। आफ्नो एकाउन्टमा त्यो संस्थालाई 'पार्टनर फर लाइफ' मा जोड्यो भने तपाइको प्रत्येक रक्तदान त्यो संस्था मार्फत भएको रेकर्ड क्यानडियन ब्लड सर्भिसको डेटाबेसमा रहन्छ। विभिन्न स्थानिय संस्थाहरूको सहकार्यमा नेपाल ब्लड डोनर्स असोसिएसन क्यानाडा मार्फत २०२४ भरिमा ५२९ युनिट रक्तदान भएको रेकर्डमा देखिन्छ।

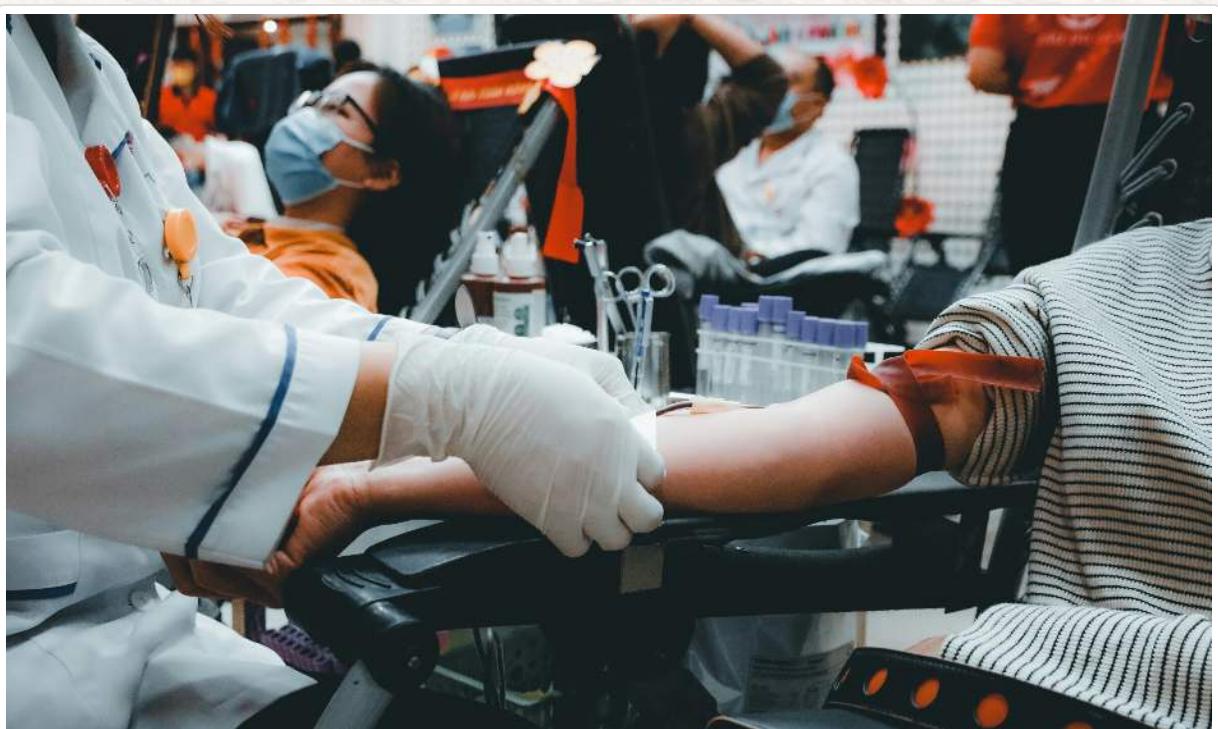


रक्तदान गर्नु अगाडि आफ्नो इलिजीविलिटी आफैं चेक गर्न सकिन्छ। त्यसको लागि क्यानडियन ब्लड सर्भिसेजको वेब साइटमा इलिजीविलिटी कुइजमा भएका प्रश्नको सहि जवाफ राखेर हेर्नु पर्छ। कहिलेकाहीँ आफ्नो स्वास्थ्य सम्बन्धी कुनै कुरामा थप प्रस्ट हुन क्यानडियन ब्लड सर्भिसेजको नर्स संग कुरा गरेर इलिजीवल भए नभएको सोध्न सकिन्छ वा विस्तृत विवरण पढ्नु पर्ने हुन सक्छ। अन्तिम इलिजीविलिटी भने रक्तदान गर्ने दिन मात्र निकर्योल् हुन्छ किन भने त्यो दिन हेमोग्लोबिन जाच्दा कम देखियो वा बिरामी भएको लक्षण वा ज्वरो देखियो भने त्यो दिन रगत दिन मिल्दैन। ट्राभल गरेको समय सिमा अनुसार पनि कहिलेकाहीँ नमिल्ने हुन सक्छ। तर तपाइलाई मेरो त रगत दिन मिल्दैन जस्तो लागेको कुरामा पनि मिल्न सक्छ। आफ्नो र अरुको सुरक्षाको लागि रक्तदान गर्नु अगाडि स्क्रिन गर्दा सबै प्रश्नको सहि जबाफ दिनु पर्छ। कुनै कुनै जबाफको आधारमा थप जानकारी माग््न सक्छ वा त्यहाँको स्टाफले थप प्रश्न सोध्न सक्छन्। यो प्रक्रिया छोटो बनाउन र रगत दिन नमिलेर फर्किनु पर्ने जोखिम कम गर्न अगाडि नै इलिजीविलिटी चेक गर्नु राम्रो हुन्छ।

रक्तदान गर्दा कमजोर भइन्छ त? यो सबैको मनमा आउने स्वाभाविक प्रश्न हो। दस मिनेट भित्र आधा लिटर जति रगत निकाल्दा कसै कसैलाई केही मिनेट सम्म टाउको हल्का हुने, रिंगटा लागे जस्तो, उल्टी आउला जस्तो वा कमजोर भए जस्तो हुन सक्छ। केही गरि यस्तो भैहाले पनि यो छोटो समयको लागि मात्र हुने हुनाले डराउनु पर्दैन। रक्तदान केन्द्रको स्टाफलाई खबर गर्नु, उनीहरूले उचित सल्लाह दिन सक्छन्। यस्तो हुनै नदिन केहि साबधानी अबस्य अपनाउनु पर्छ। मुख्य कुरा बिरामी भएको बेला रक्तदान गर्नु हुन्न। सकेसम्म रक्तदान गर्नु अगाडिको रात राम्ररी आराम गर्नु/निदाउनु, रक्सि सेवन नगर्नु, रक्तदान गर्नु अगाडि प्रशस्त झोलिलो र केही नुनिलो कुरा खानु र रगत दिने बित्तिकै तुरुन्तै जुरुक्क नउठ्नु महत्वपूर्ण कुरा हुन्।

हामी यस्तो संसारमा जिउँदै छौं जहाँ जीवनको कुनै भरोसा छैन। जुनसुकै बेला दुर्घटनामा परेर वा ब्लड क्यान्सर लगायत रोग लागेर सास बचाइ राख्न रगत चाहिन सक्छ। मैले दिएको रगतले कसैको जीवन बचाउँछ, कसैले दिएको रगतले मेरो वा मेरा प्रियजनको जीवन बचाउन सक्छ। आफूले उपचार गर्ने बिरामीको प्राण नशामा रगत सुचारु राख्न अत्यावश्यक रगत मगाउने र त्यो रगत उपलब्ध गराउने क्यानडियन ब्लड सर्भिसेजको लाइफ लाइन 'रक्तदान' लाई सुचारु राख्न आफैं रक्तदान गर्ने अनि आफ्नो समुदायका सदस्यहरूलाई रक्तदान गर्न प्रोत्साहन गर्ने अभियानमा संलग्न भई दुवै किनारको साक्षी हुनुका नाताले म गर्व साथ भन्न सक्छु: आफ्नो शरीरमा बगिरहेको रगत अरुको जीवन बचाउनको लागि दान गर्नु कसैको लागि कृपा गर्नु मात्र हैन, कसैको जीवनलाई यस्तो सशक्त तरिकाले परिवर्तन गरि दिनु पनि हो जुन हामी पूर्णतया बुझ्न सक्दैनौं होला। सायद यो नै मानव सभ्यतामा रगत र भावना दुबैको नाता भन्दा माथिको परा भौतिक सम्बन्धको जीवन्त उपमा हुनुपर्छ।

(लेखक नेपाल ब्लड डोनर्स असोसिएसन क्यानाडाको बरिष्ठ उपाध्यक्ष तथा असोसिएसन अफ नेपालिज इन अमेरिकाका सल्लाहकार हुन्)





नेपाली साहित्य



केही मुक्तकः

तीर्थराज अधिकारी
सल्लाहकार, एएनए
पोखरा - १०
हाल-संयुक्त राज्य अमेरिका

सर्त एक जुवा हो, जितिन्छ वा हारिन्छ
आफू वा अर्कोलाई भड्खारोमा पारिन्छ
जहाँ मिलनमा कुनै सर्त रहँदैन-
त्यहाँनै सच्चा प्रेमको बिरुवा सारिन्छ।

*

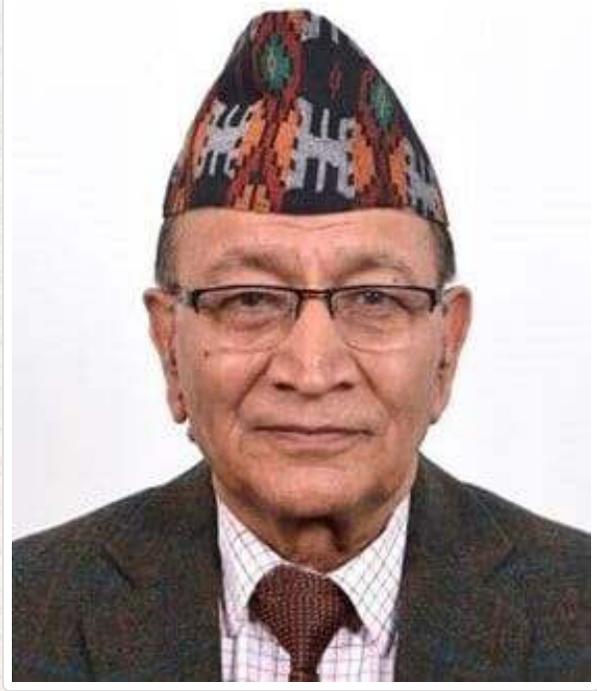
निर्धनभै जन्मन्छ, अभावै अभावमा मर्छ
शिक्षा र सामाजिक मामलोमा पछाडि पर्छ
गरिबी भन्दा अनुभूति तीतो हुँदो रहेछ
पुस्तैनी भूमिमा बस्न नसकी बसाईँ सर्छ।

**

सुधिन्छ देश सङ्कल्प गमिलो भयो भने
तोडिन्छ मित्रता सम्बन्ध अमिलो भयो भने
बुद्धिजीवी मूर्तिजस्तै निष्कृय हुनु भएन
देशै बिग्रन्छ राजनीति धमिलो भयो भने।

नदीझैँ सदा निरन्तर बहन सक्छ
देहरुपी पिँजराभिन्न रहन सक्छ
जति चोट खाँदा पनि फुट्दैन यो मन
आरनको फलाम जस्तै सहन सक्छ।

अपराधी नक्कली खरानी धसेका छन्
निर्दोशहरु बिनाकारण फसेका छन्
विधिमा पतझर आएको हेर मित्र!
आस्थाहरु पातजस्तै तल खसेका छन्।



हाम्रो एएनए

पुष्पा खनाल
बोर्ड अफ डाइरेक्टर
संयोजक, स्मारिका प्रकाशन समिति, ए एन ए
इलाम
हाल: भर्जिनिया, अमेरिका

परदेशमा नेपालीको गौरव बोकेर
नेपालीपन फैलाउने सौरभ बोकेर
स्थापित आस्था हो यो हामी नेपालीको
हाम्रो साझा संस्था हो यो हामी नेपालीको
हो .. हो... हो.... यो

आफ्नैपनमा उच्च गौरव गर्ने एएनए
देशलाई पीडा पर्दा अघि सर्ने एएन ए ।
हाम्रो एएनए, राम्रो एएन ए ।
विदेशमा पोख्री पोख्री पसिनाको धारा
देशमा केही गर्न खोज्छ लिई अभिभारा
सम्हालेर सुकामानो एक दुई सिता गर्दै

हिडेको छ नेपालीकै सच्चा हित गर्दै
हो .. हो... हो.... यो

परदेशीमा देशको माया भर्ने एएनए
देशलाई पीडा पर्दा अघि सर्ने एएन ए ।
हाम्रो एएनए, राम्रो एएन ए ।
भेदभाव गर्दैन यो आफ्नो लक्ष्य फेरी
जाती, भाषा, विश्वास, आस्था, भेषभुषा हेरी
सबैलाई उनेको ५ एउटै मालाभिन्न
एउटै छाता सङ्गठन यो नेपालीको मित्र
हो .. हो... हो.... यो

देशकै लागि रातदिन चिन्ता गर्ने एएनए
देशलाई पीडा पर्दा अघि सर्ने एएन ए ।
हाम्रो एएनए, राम्रो एएन ए ।



गजल

रबिन्द्र लम्साल
टोरण्टो, क्यानडा

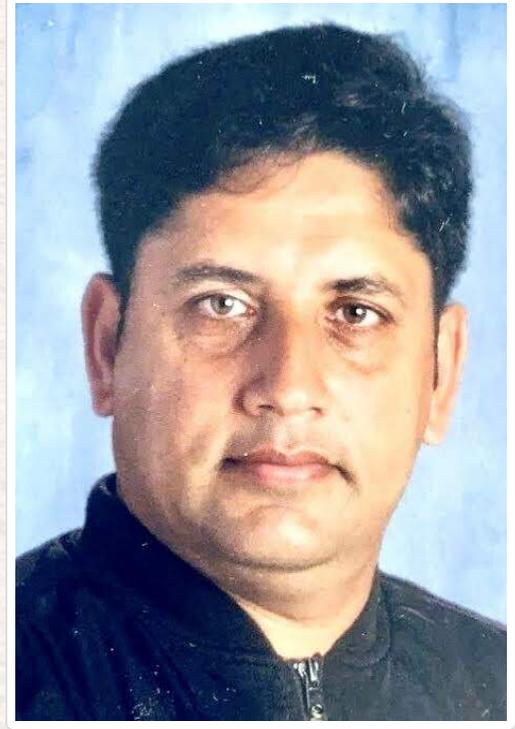
बा आज आफ्नैले पराई ठान्दा म तिमीलाई सम्झन्छु
जिन्दगीको भारी बोक्न नजान्दा म तिमीलाई सम्झन्छु ।

दम बढेर खोकदा खोकदै तिमीले छोडेर गएका थियौं
आज चुरोटको एक सर्को तान्दा तिमीलाई सम्झन्छु ।

तिम्रो सामु मैले जे जे बोले पनि खुशीले मुस्कुराई रह्यौं
आफ्नै भन्नेले आज झर्को मान्दा म तिमीलाई सम्झन्छु ॥

सँधैँ साँचो बोल्न सिकायौं ढाँट्न छल्न सिकाएनौं
बा सत्य असत्य छुटाउँदा छान्दा म तिमीलाई सम्झन्छु ।

आफू फेदिमा बसेर म शिखर चढेको सपना देखिरह्यौं
बारम्बार आफ्नैले छिर्के हान्दा म तिमीलाई सम्झन्छु ।



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चरो

सुरेन उप्रेती
पाँचथर
हाल भिक्टोरिया, क्यानडा

बच्चा कोरल्दै गरेकी
सुत्केरी चरी र बचेराहरुलाई
गुणमा छोडेर
एक चुच्चो चारो ल्याउन भौँतारीएको छ
कहिले तातो धुपले प्वाँखहरु पलन
खोज्छन्
उ भूँमा पछारिन्छ
फेरी बौरन्छ।

पखेटा फट्टफटाउँदै उड्छ
कहिले जाडोले कठाडग्रिँदा
पखेटाका भुत्ला ठाडा बनाएर
जाडोको प्रतिकार गर्छ ।
सँगै उडेका दौँतरी चराहरु
लूको तातो हावा खप्न नसकेर बिलाए,
कोही चिसो ठिड् थेग्र नसकेर अस्ताए
उसको प्राण जसोतसो, अल्झिएको छ
उसको चिर्विर भाषा अरुले बुझ्दैनन्
उ लाटो, बख्ख लाटो बन्छ
अरु चरासँग भाषा मिल्दैन
रंग मिल्दैन, ढंग मिल्दैन
उनीहरुको जस्तै स्वर निकाल्न खोज्छ
लय हाल्न कोशिस गर्छ,
उनीहरुको जस्तै चारो खोज्न तम्सन्छ,
एकान्तमा हुँदा बचेरा र प्रेयशी सम्झेर
ढिक्का ढिक्का आँशु लडाउँछ ।

परदेशमा रूनु पनि हुँदैन,
कम्जोर देखिनु पनि हुँदैन
कहिले बाजले झम्टन्छ,
कहिले ब्याधाले निशाना लाउँछ
कहिले सर्पले फण उठाउँछ ।
उ एकै आत्तिँदै हुन्छ,
हतास हतास बन्दै गर्दा ।
आफु भन्दा पिडित
परदेशिएको मान्छे ,
एउटा कोठामा बन्दी भएर
घर सम्झँदै रोएको देख्छ
परिवार सम्झँदै ,बिलौना गाएको सुन्छ
मान्छे साधन बिहिन छ
उड्न सक्दैन
गुड्न सक्दैन
भिसा र पासपोर्टका झन्झट छैन



कोरोनाको संत्रासले गाँजिएको छ
उ मर्दा अनभिज्ञ छ उसको परिवार
बिज्ञान बेकार बनेको छ
मान्छेको मृत्युमा
दुई थोपा आँशु झारेर
शोक व्यक्त गर्दछ चरो
अब उसलाई
चरो भएकोमा गर्व हुन्छ
चरो गुण फर्किन्छ
बरोकठोक उड्दै ।
उड्दै ।

नयाँ बर्ष

राधा अर्याल
वालिङ्ग, स्याङ्गजा, नेपाल
हाल टोरंटो, क्यानडा



घुम्दै फिर्दै आयो फेरि, रौनक नयाँ बर्षको !
यसपाली चाहौं नेपालीको, झरोस आँशु
हर्षको !!

ममतामयी बनोस काख, आफ्नै आमा
नेपालको !
नपरोस् रिझाउन मन, कुनै आमा पराइको !!

नपरोस् युवाहरुलाई मिर्गौला बेची, जहान
पाल्न !
सुन्दर देशमा जन्मिएर, मरुभुमीमा गइ प्राण
फाल्न!!

रोकिइयोस् चेलिबेटी, कुटिन र बेचिनबाट !
बनोस् देश मलिलो खेत, गरी खाने आओस्
आँट !!

नभुकी दिउँन नेताहरु, बिना प्रयोग बिबेकको
!
डाह नगरुन डाडापारि, लालिगुराँस फूल
फक्रेको!!

सबको हातमा इलम होस्, अनि बिश्वास
मनमा !
सुख, शान्ति, दीर्घायुको सुगन्ध होस् त्यसमा
!!

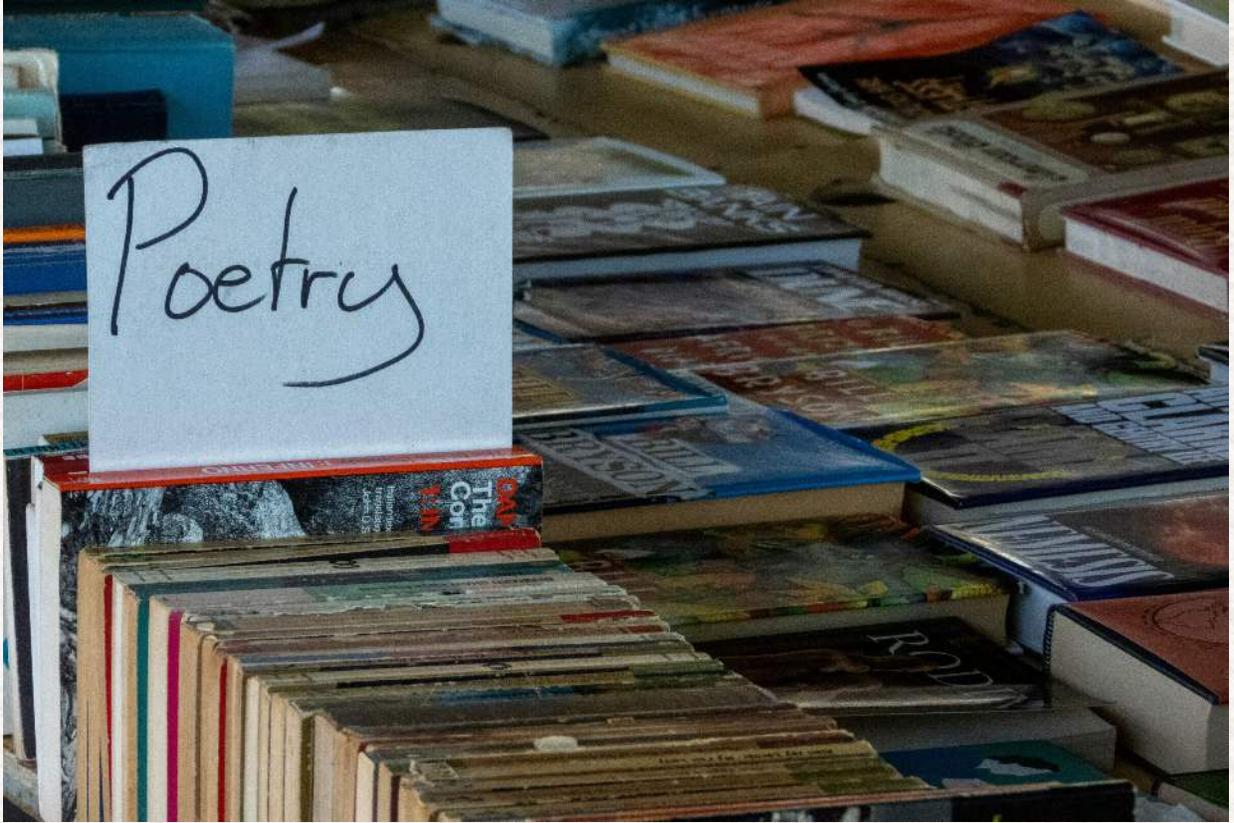
कविता यस्तो होस् कि

शर्मिला पोखरेल जन्मस्थान: खार्पा, खोटाङ्ग
हाल: एडमन्टन, क्यानडा
शिक्षा: स्नातक (सिभिल इन्जिनियरीङ्ग)
स्नातकोत्तर (समाजशास्त्र)

कविता यस्तो होस् कि
लेखन सुरु गरेपछि
शब्दहरु आफैँ निशब्द बनून
सुन्यतामा सबै थोक हराएर
केवल कविता मात्र होस्

जीवन, जगत, सपना अनि भ्रमहरु पनि
सबै एकमुष्ट भएर
एउटा विन्दु जस्तोगरी
टक्क अडियोस सुन्यमा

कविता यस्तो होस् कि
म लेखन बसुँ तर त्यहाँ म कतै न हुँ
केवल लेखाइ मात्र रहोस्



अस्ति हिँजो र आज

तारा उप्रेती
अटवा ,क्यानडा

अस्ति हिँजो र आज
तारा उप्रेती अटवा क्यानडा
अस्ति राजा महाराजालाई
सिधा हेरेको अपराधमा
कराइको टोपी लगाउने सिपाहीहरूले
शिर छेदन गरेर या
रुखमा झुण्ड्याएर
इहलिला समाप्त पारेको सुनेकी थिएँ ।
हजुरआमाले कथा सुनाउँदा
जीउ सिरिङ्ग भएर
शरिरभरी काँडा पलाउँथे ।

आज लोकतन्त्र आएको छ
सिपाही नमस्कार गर्न आएन भन्दै
मन्त्रीले स्पष्टिकरण माग गर्छन्
आफ्ना सम्धीले राजदूत पाएनन् भन्दै
नेताले पार्टी फोर्ने उद्धोष गर्छन्
आफ्नो पार्टी जीत नहोला भन्दै
सदन अवरुद्ध गर्छन
मेचीकाली दौडाहा चलाउँछन्
शहिदको खेती गर्छन् र
टुहुरा फलाउँछन् ।

हिँजो पंचायतमा गीत गायो भनेर
जीव्रो थुतेर गोलीको कप्टेराले
पिस्कर र छिन्ताडको हाँडीमा
मान्छेका ठेटना भुटेरे भन्थे
तातो रगत शरिर भरी
कुदेझैँ हुन्थ्यो र
फेरी राँहरू ठडिन्थे ।।

लोकतन्त्र गर्भमा हुँदा
थुप्रै गाउँहरूमा
आमा र दिदी बहिनीहरू
बिधुवा बनेको देखेकी थिएँ
कहिले जंगलीले टोकथ्यो
कहिले सरकारीले टोकथ्यो
जसले टोकेपनि ठोकेपनि
मेरा गाउँहरू टुहुरा हुन्थे
शरिरभरी काँडा पलाउँथे ।।

रोगी र बृद्ध नेताले
उपचारमा देश रित्याउँछन्
गरिबीको खेती लगाएर
मान्छे निर्यात गर्ने उधोग खोल्छन् ।
जोस जाँगर र उमेर पैठारी गर्छन्
स्टेचर हुइलचेयर र बन्द वाकसमा
रिमिट्यान्स भित्र्याउँछन् ।
एउटा महाराजबाट अनेकाँ
महाराजहरू झाङ्गिन्छन् ।
खै मेरो देश उस्तै छ ।
सँधैँ त्रासदीमा छ मेरो देश ।
अस्ति हिँजो र आज ।।



Best wishes for a memorable and inspiring ANA Nepali International Convention 2025 may it strengthen unity and progress.

2025

GANESH C BANUYA
President | Mortgage Loan Officer
NMLS No.: 1623550, Company NMLS No.: 1951072

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Talks about the Souvenir-
Sandesh 2025

आफ्नै देशमा शरणार्थी

सर्वज्ञ वाग्ले
क्यालिफोर्निया, अमेरिका
अध्यक्ष, अनेसास

बतासिएर दगुर्यो ऊ दक्षिणतिर
उतै फर्किएर
एकोहोरो हेरिस्ह्यो-हेरिस्ह्यो
हठात् मुट्टी कसेर बेस्सरी
दुबैहात जोडसित कस्यो
दाहा किट्यो अनि त्यहीं
थ्याच्च भुइँमा घुडा टेकेर बस्यो
माथी आकासमा हेर्यो
फेरी टाउको जमिनमा ठोक्यो
र चिच्याएर भन्यो-
हे ईश्वर !
मलाई अरू कति

परिक्षा लिन्छौ ?
अस्ती भर्खरसम्म
उसको तीनसय बिगाहा जमिन थियो
गाउँको जिम्दार ऊ
हरुवा-चरुवानै झण्डै
सय घर थिए होलान्
तर अस्ति बेलुका
दक्षिणका मिलिटरी, पुलिस
अनि सीमारक्षक आएर उसका
पुरै जमिन उता पर्नेगरि
दश वर्ष अगाडि लुकाएको
जंगेपिलर गाड्यो
अहिले उसको आफ्नो भन्ने
एक चीम्टी माटो छैन ।

हिजोसम्मको जमिनदार ऊ
एकाएक सुकुम्बासीमा परिणत भयो
ऊसँगै उसका भरोसामा बस्ने
हरुवा-चरुवा र मजदुरी गर्ने
सबै-सबै बेघर भए
ऊ धाउँदैछ धाउन त
पुलिस, प्रशासन र अदालत

तर,
उसलाई थाहा छ यहाँ केही हुनेवाला छैन
ऊ देख्छ आँखै अगाडीको दर्दनाक चित्र
ऊ आफ्नै माटोमा-
सुकुम्बासी बन्ने पक्का छ,
ऊ आफ्नै देशमा-
शरणार्थी हुने निश्चित छ ।



अनि अर्को दिन

कुसुम ज्ञवाली
क्यालगरी, क्यानडा



हत्याको रगत लतपतिएको एउटा चक्कुले
अर्को यस्तै चक्कुलाई खुलेआम अपराधी
भन्यो!
मकैको झुत्तै बोकेर धुरीबाट भाग्दै गरेको
एउटा बाँदरले
अर्को यस्तै ढेंडुलाई सार्वजनिक रूपमै चोर
भन्यो!
विचौलियाले भरखरै सचिवलाई
बुझाएको करोडधारी ब्रिफकेशले
अर्को यस्तै ब्रिफकेशलाई
किटानी साथ भ्रष्टाचारी भन्यो!

कहिलै निशपक्ष चुनाव हुन नदिने
भिजिलान्ते-बाहक टूकले
अर्को यस्तै टिपरलाई
लिखित रूपमै तानाशाह भन्यो!
आफ्नो जमिन कुल्चने
परचक्रीसंग पनि शिर झुकाउने
एउटा जंगेपिलरले
अर्को यस्तै डरपोक सत्तारूढ जंगे
पिलरलाई
ठोकुवा साथ देशद्रोही भन्यो!

तिमीलाई लाग्यो होला,
यसरी हाक्काकाकी भन्न थालेपछि
अब केही अबस्य हुन्छ।
मूर्ख! हौं तिमी यी सबै नाटकले
केही लछारपाटो लगाउदैन
केही नाप्दैन केही खोल्स्याउँदैन!

यसरी, पटकै केही हुदैन
भन्नु किमार्थ निरासा होईन
समयको! त्यही निर्मम समय,
जतिवेला तीनै उघो गुल्टिएका
खर्कका ढुङ्गाको पक्षमा
अग्रगमन जिन्दाबादको नारा लगाउँथ्यो!
बिनासकारी जलवायू परिवर्तनको
गर्मीलाई कठ्याङ्ग्रिदो कालापथरले
स्वागत गर्थ्यो।
उल्टो दिशामा चलने कृतिम बायु-चक्रको
समर्थनमा उफ्रि उफ्री तालि बजाउँथ्यो।

अग्रजको सम्मानमा बार्धक्यको
सम्मान नथामेका
बृद्धहरुलाई धनुषटंकार नमस्कार गर्थ्यो
अनि कसरी आजको परित्यज्य थोत्रो
घडीले
भोलिको समयसंग डर मान्छ?
तर याद गर, जब एउटा ईमानदार
निर्वाचित जिम्मेवारीमा हुन्छ अनि,
तेरो वा मेरो पक्षको भन्दैन
चोर लाई चोर भन्छ!
सेतोलाई सेतो हो भन्छ।

कालोलाई बुझ पचाएर खैरो
खैरो खालको भनेर कुरा चपाउने गर्दैन
जब एउटा साधु जनताको भरोसा बन्छ
तेरो वा मेरो धर्मको भन्दैन
अनि हिसाको अपराधीलाई अपराधीनै
भन्छ!
एउटा आम तृणमुलको बिरालो पनि
थुनेर कुटेपछि घाटी पक्किन बिद्रोहमा
उत्रिन्छ
जब नेता तेरो वा मेरो पार्टी भन्दैन
अत्याचारीलाई अत्याचारी भन्छ!
त्यसपछि फेरि भोर हुन्छ
अध्यारोले जति भ्रम फैलाए पनि
समयले पूर्व लालिमाको स्वागत गर्छ।
त्यसपछि घाम झुल्किन्छ।

त्यति हुदा पनि श्रीअन्तू डाडोले
त्यो नयाँ निरपराध सूर्य पनि
रातो मुख सगाएर अपराधी झैं
पश्चिम सागरमा डुब्ने घामको नियमितता
भुल्दैन।
... अर्को दिन पनि फरक फरक
क्यानभासमा
यस्तै नियमित आकस्मिकता
दोहोरिईरहन्छ!

जीवन, जगत, सपना अनि भ्रमहरु पनि
सबै एकमुष्ट भएर
एउटा विन्दु जस्तोगरी
टक्क अडियोस सुन्यमा

एक कप चिया

रेखा पौडेल
एडमन्टन ,क्यानाडा

हिउँले कठ्यांग्रिएको हातले ढोका उघार्दा
तिम्रो न्यानो मुस्कानको स्वागत पाउदा
ढोकामा मसालेदार चियाको सुवास आउँदा
लागछ तिम्री जस्तै उम्लिरहेको चियाले पनि
मलाई पखिरहेको छ

!!!!

चिया कपमा सावधानीका साथ खस्दै गरेको
चिया नियाल्दछु
कपले चियाको माया स्वीकार गरेको हुनुपर्छ
भन्ने सोच्दछु
चिनी, दूध र चिया मिसाउँदा तयार हुने
स्वादजस्तै,
हाम्रो अनुभव पनि , भिन्न मत, समर्पण र
प्रेमले बनेका छन्

!!!!

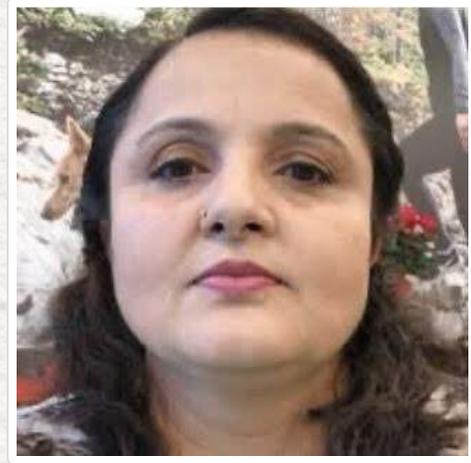
हामी कंगारुको झोलीझैं कम्बलले छोपिएर
लिन्छौं चियाको चुस्की
कहिले रंग गाढा कहिले गुलियो
ठ्याक्कै हाम्रो सम्बन्ध जस्तै, तर पनि छ
चियाको लत
जसरी लत लागिसकेको छ तिम्रो समीप्यको

!!!!

कहिले तिम्रीले मलाई चिया बनाइदिन्छौं,
कहिले म तिम्रीलाई बनाउँछु
सानो साना कुरानै, मौनतामा मुस्कान
खन्याउँछु
व्यस्त छ संसार अनेकौं कुरामा
मस्त छौं हामी एक कप चियाको साथमा

!!!!!!

वर्षौं भयो कपले क्याबिनेटको शोभा
बढाएको
त्यस्तै एक अर्काको साथले जीवन
सजाएको
त्यसैले सम्झनामा मिठास मिसियो
तिम्री र म पनि बिस्तारै मिसियो, चियाको
सुगन्ध जस्तै, स्वाद जस्तै



!!!!



प्रेमको पोस्टमार्टम

केशव मोहन अधिकारी
क्यान्स्टन, क्याल्गरी, क्यानाडा



प्रेमको उत्सव मनाउनेहरु
 युगौंदेखी रचिरहेछन् अनगिन्ती महाकाव्य
 लिखित, अलिखित
 इँटलाई पहाडको स्वरुप दिँदै
 कुँदिएका छन् आकर्षक बुट्टाहरु
 कोरिएका छन् चित्रकला
 उभ्याईएका छन् कैयौं पात्रहरु
 थाहा छैन तिनले रचेका पात्र र तिनका
 सम्बादहरु
 भाषाका भव्य स्तम्भहरु
 भावनाका टाकुराका शयर र उडानहरु
 ज्ञात-अज्ञात रोपिएका बिरुवाहरु
 बढ्दै बढ्दै
 झाडिदै झाडिदै
 ढपक ढाकेको छ मानव सभ्यतालाई
 र रडाएको छ तेसैले
 मस्तिस्क र दिलका भित्ताहरु।
 (स्त्री कोल्टे फेर्छे र मलाई फेरि डिस्ट्र्याक्ट
 गर्छे)
 कैयौं कालेदेखी
 म हातमा छूरा र सुश्मदर्शक यन्त्र बोकेर
 बसिरहेछु
 प्रेमको पोस्टमार्टम गर्न
 र बुझ्न

यही युबतिको शरिर र त्यसको शरिरभित्रको
 मुटु चिरेर हेर्न मन छ
 जान मन छ त्यसको नसानसामा हेर्दै हरेक
 कोशका हरेक कुनाहरु
 चाख्न मन छ यसको रगत र यसको दिमाग
 हेर्न मन छ संसार यसको आँखाले आफ्नो
 आँखासँग यसको आँखा साटी
 मलाई मन छ यसको निन्द्रा सुत्न
 यसको भोक भोग्न
 यसको तृष्णा महसुस गर्न
 अनी तौलन बिचारका तरडहरु।
 म प्रेमको पोस्टमार्टम गर्न चाहन्छु
 लेख्दालेख्दा, बोल्दाबोल्दा, गर्दागर्दा
 युगौंयुगसम्म
 न खुम्चिएको छ
 न लचकिएको छ
 न सकिएको छ
 म विचलित भएको छैन
 जुनसुकै मुल्य चुकाउन किन नपरोस्
 म डिस्ट्र्याक्ट हुनेछैन
 आज पक्का प्रेमको पोस्टमार्टम हुनेछ
 प्रेमको सिद्धान्तको नयां अध्याय शुरु हुनेछ।

प्रेम के हो?
 प्रेम कस्तो हुन्छ?
 कुन किताबले देला त्यो ज्ञान?
 कुन दार्शनिकले
 कुन प्राध्यापकले
 कुन धर्मगुरुले
 कुन ब्याख्याताले
 वा कुन महसुर प्रेमिले ?



Mr. Adrian Pokharel
President

United Nepali Political Action Committee (UNPAC)
and
Chairman
Media Bi - Streams LLC

**Dear ANA family,
Sending warm wishes to all
ANA Annual Convention
attendees. May our gathering
be a catalyst for positive
change, filled with insightful
discussions, impactful
networking, and fruitful
initiatives that empower us to
create a better tomorrow.**

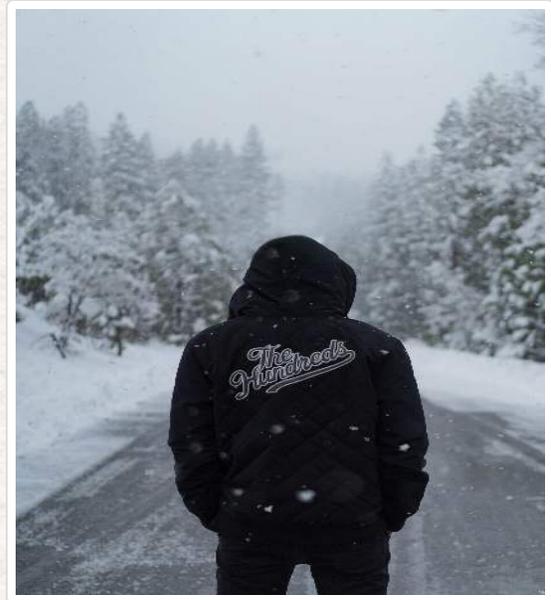


परदेशी नभन !

दीपक ढकाल
क्यालगरी, क्यानडा

टाढियो न भन्नु ल !
शीरमा उस्तै हिमाल छ मेरो,
छातिमा उस्तै नागवेलीनै छन् नदीहरु,
उसरिनै फिजारिएकाछन् फांटहरु,
अनि उसरी नै निष्फिक्रि चरिरहेकाछन्

हरिया चौरहरुमा शुक्ला फांटाका मृगहरु ।
उही सूर्यले हिंडाइरहेको छ समय
उस्तै निलो आकासको किनारा भित्र
ही चन्द्रमाले झारीरहेको छ शीत
हरेक बिहान मेरा केशहरुमा .
परदेशी नभन्नु ल !
पुज्ने पान्चायन उही छन्,
सोरठी र सेलोका सुस्केरा उही छन्,
मारुनी र साकेला कै तालमा भांचिन्छ
यो अररो कमर अझै,
मथिगलले बुझ्छ नेपालीमै
अनि पठाउँछ रुद्रघण्टी हुंदै जिब्रोसम्म
उल्था गरीएको आवाज,
खोज्छ अझै गुन्द्रुक ढिंडो र मासीकै भात यो जिब्रोले,
उतै हरायो नभन्नु ल!
म त चारो खोज्न बास फेरेको चरा
जस्तो कि, चिसो छल्लन फांट झर्छ सुमेरु बाट चरा
जस्तो कि, अनाज बटुल्लन पहाड झर्छ फेरी लाउँने जोगी,
जस्तो कि, सिमा जोगाउन मुटुमा देश बोकेर हिंड्छ सिपाई
फरक यत्ती हो,
म अल्ली ला ,... , मो बाटो समाएको यात्री,
चहारी रहेछ अस्तित्वकै घुम्ती र मोडहरु,
समुद्रपारी..., कुहिरो कै मुन्तिर,
मानौं म अन्वेषक हुं,
बोकेको छु नशा-नशामा कर्णाली
फर्फराईरहन्छ यो छातीमा चन्द्र र सूर्य,
बुरुक्क उफ्रन्छ यो मुटु
छचल्क्यउँदै नेपाली माया,
अनि
अनि म परदेशी?
परदेशी नभन्नु ल !





नेपाल र नेपाली

सहदेव कोइराला
मेरिल्याण्ड, अमेरिका



खोटाङ बस्नेलाई खोटाङ राम्रो, लेटाङ बस्नेलाई लेटाङ राम्रो
मेची बस्नेलाई मेची राम्रो, महाकाली बस्नेलाई महाकाली राम्रो
जो जहाँ जन्मियो हुर्कियो बढ्यो, त्यही गाउँघर उसलाई राम्रो
समष्टिमा भन्नुपर्दा, नेपालीहरूलाई नेपाल नै प्यारो अनि राम्रो ।

तराईको भूमि अन्न फसल, पहाडमा जडिबुटीको छ भण्डार
हिमालमा सगरमाथा सर्वोच्च शिखर विश्वकै, छैन रत्ति अहंकार
नेपालीहरूको उस्तै छ व्यथा अनि गरिबीमा पि्लिएको कथा
शिक्षा र स्वास्थ्यमा लगानी गरेमा, मुक्ति पाउने उपाए छन् अथाह ।

थरि थरिका छन् पहिरन भेषभूषा, विविध भाषी बोल्छन् भाषा
बुद्ध, भृकुटी, सीताको जन्मभूमि सहिष्णुताको छ गौरवगाथा
कहिले बनेन उपनिवेशको दास, दक्षिण एशियामा देश नेपाल खास
सबै मिलेर सुन्दर, शान्त, समृद्ध, नेपाल बनाउने नेपालीको आश ।



मौन युद्ध

समीर जोशी
फल्स चर्च, भर्जिनिया, अमेरिका

म मौन छु
तर बगिरहेको आवाज छ मभिन्न
मेरो मौनताको युद्ध हो
शब्दको युद्ध
बिचारको युद्ध
म मौन छु
किनकी भीडले त्यो युद्ध महसूस गर्दैन
म मौन छु
किनकी मौनता अझ गहिरियोस्
बिस्फोट होस्, भयंकर विष्फोट
मेरो मौनतामा विदेभमाथि रिस छ
प्रेममा प्रश्न छ

मेरो मौनता
अस्तित्वको शुद्धता खोज्छ
जहाँ समान छन्, स्वास र स्वप्नहरू र
मेरो मौनता
शब्दहरू सकिएको होइन, भावना पो गहिरिएको
कहिले काहौँ मौनता नै तीव्र चिच्याहट हो,
जहाँ आत्मा कराउँदैछ — सुन्ने को छ ?
मेरो मौनता संगीत हो
यसको भेद कानले होइन हृदयले महसूस गर्छ
अनि मौनताले
गहिरो शान्ति छर्छ
मेरो मौनतामा प्रेम छ
म मौन छु — म टुटेको छैन,
के तिमी पढ्न चाहन्छौँ मेरो मौनता?
मेरो हृदयको झंकार
मनमा बगिरहेका शब्दहरूको युद्ध
मेरो मन ?



गजल

माधव बराल
पोखरा, कास्की

हाल न्यू टोरण्टो, क्यानडा

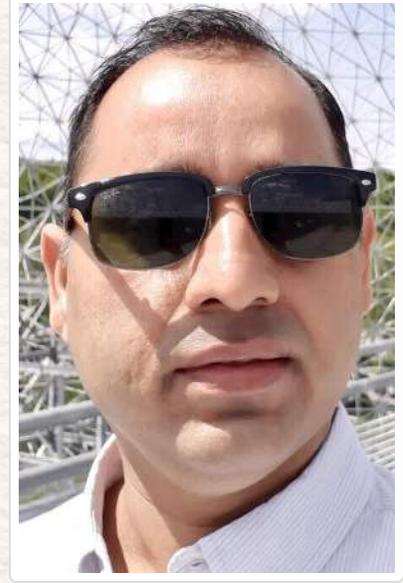
तिमी फूल म काँडा सम्बन्ध यो के होला ?
तिमी डाडू म भाँडा सम्बन्ध यो के होला ?

मेरो सामू झुल्के पछि सँधै यस्तै चम्कनछौं
तिमी मोती म बाँडा सम्बन्ध यो के होला ?

बलेकी छौं धपकै ज्यान खानी जवानी छ
तिमी रानी म गाँडा सम्बन्ध यो के होला ?

फेरि किन पर सछौं भित्रभिन्ने माया गछौं
तिमी देवी म खाँडा सम्बन्ध यो के होला ?

प्रकृतिको यो कस्तो बेजोड सङ्गम भो यहाँ
तिमी हरियाली म डाँडा सम्बन्ध यो के होला ?





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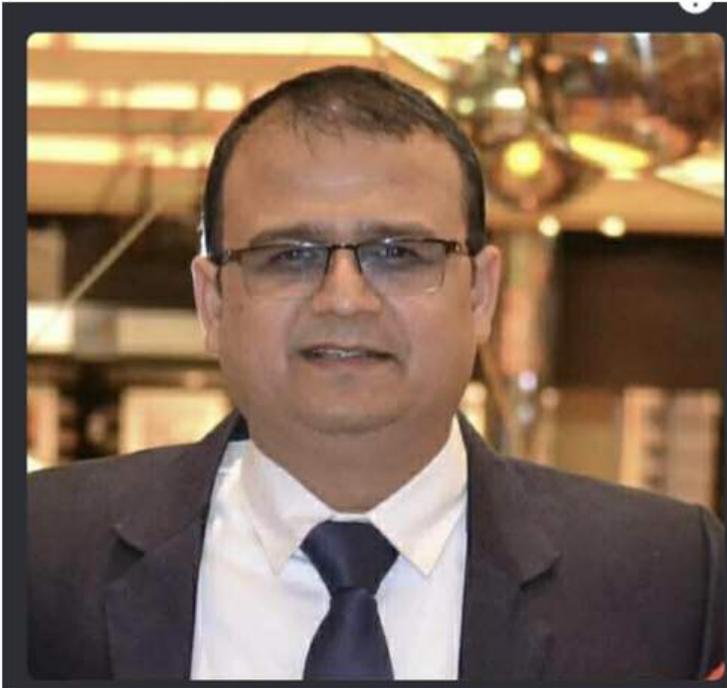
शीर्षक-म

शीर्षक-म

(यो मेरो मात्रै म होइन,हजुरको, हजुरको,हजुरको सबैको म को कुरा हो यो,ससारका आठ अरब मानिसहरूको म को कविता हो यो)

पशुपति घिमिरे
रिचमण्ड,भर्जिनिया, अमेरिका

क्यालगरी ए एन ए सम्मेलन २०२५ -
कविता प्रतियोगिता , प्रथम स्थान



म को हुँ?
के म नौक हुँ?
आँखा,कान,जिभ्रो,घाँटी
म के हुँ ?
म कपोल हुँ कि,टाउको?
छाती, हात, पाखुरा पो म हुँ कि
या
मलाई हिंडाउने
खुट्टा हुँ म ?

तपाईं भन्नु होला
ती सम्पूर्ण अंगहरू मिलेर बनेको
पूर्ण शरीर होस् तँ ।

कसरी शरीर हुँ म ?
यो शरीर त छुट्टिनेछ एक दिन
म बाट
म र शरीर अलग हुनेछौं त्यसवेला
शरीर यतै कतै रहनेछ
जलाइने छ वा,
गाडिनेछ माटामा,
धूलो, माटो,खरानी हुनेछ यो
कण कणमा विभाजित हुनेछ
र विलीन हुनेछ
पञ्चतत्वमा ।

यो सिंगो शरीर त म थिइन
होइन
हुने छैन पनि ।

त्यसोभए म को हुँ?
यो शरीरमा बसेको आत्मा हुँ
एक अहंकार हुँ
ममकार हुँ !

मान हुँ,अभिमान हुँ ।
म को हुँ?

संगीतको लय हुँ
मनको भय, निर्भय हुँ
विचारको भर्भराउँदो डल्लो
ताप हुँ,प्रकाश हुँ
उर्जा हुँ,आकाश हुँ
म शुरूवात हुँ,अन्त हुँ
कण हुँ, मै अनन्त हुँ ।

शक्ति हुँ,गति हुँ
इलेक्ट्रोन, प्रोटोन, न्युट्रोन,क्वार्कस् भन्दा पर
परको म शून्य उर्जा हुँ
क्वान्टम उर्जा हुँ म ।

म हौसला हुँ,प्रेरणा हुँ
दया हुँ,करुणा हुँ
म प्रकृतिसँग मिसिएको चेतन
प्रकृतिसँग नमिसिएको चेतना



सांख्यको पुरुष हुँ
 चेतना हुँ
 चैतन्य हुँ
 कण र उर्जाको
 क्रिया, अन्तरक्रिया हुँ
 जल्दो बल्दो चिराग हुँ
 राग हुँ, विराग हुँ ।
 आगोको ताप, दाह हुँ
 म चैतन्यको प्रवाह हुँ ।
 म चैतन्यको प्रवाह हुँ ।

को हुँ?
 म मृत, म अमृत
 म सत्, म असत्
 म नित्य, म अनित्य
 म चन्द्र ज्योति, मै आदित्य
 द्रष्टा म, दृष्टि म
 दृश्य म, अदृश्य म
 धम्म, धागो र ध्वनि म ।

तर,
 तर
 वास्तवमा म केही हैन
 कोही हैन,
 एक भावना हुँ
 बस् एक भ्रम हुँ
 माया हुँ म ।

अव्यक्त पछिको व्यक्त हुँ
 एक सानो बँद रक्त हुँ
 म बैराग हुँ, विरक्त हुँ
 जाग्रत, स्वप्न र सुषुप्ति भन्दा परको चेतना हुँ
 म चौथो चेतना
 म तुरिय हुँ
 सीमान्त चेतना !

व्यवहारमा म सुख हुँ
 आनन्द हुँ
 सौर्य, संघर्ष, सामर्थ्य, पुरुषार्थ हुँ
 सफलता, प्राप्ति, लक्ष, उद्देश्य हुँ
 रिस राग
 वीर्य, विराग, वितराग हुँ
 दुख हुँ चित्कार हुँ
 मान हुँ, तिरस्कार हुँ ।
 रस मौधुर्य

मिठास र मजा म हुँ ।

माया र भ्रम हुँ
 एक आभास एक स्वप्न हुँ ।
 परमार्थमा म शून्यता हुँ
 महाशून्यता ।
 ब्रह्म हुँ शून्य हुँ
 सच्चिदानन्द हुँ ।
 हो, शंकरको माया हुँ
 नागार्जुनको शून्य हुँ म ।

हो
 म एक स्वप्न हुँ, शून्य हुँ
 एक लहर श्वास
 आस्था अनि विश्वास
 मनको मियोमा चित्त बाँध्ने
 ब्रह्म चिन्तनको परम प्रकाश हुँ म ।

एक आवृत्ति
 एक संवृत्ति
 पानीको एक लहर
 हावाको एक झोंक्का
 उडेर विलाइ जाने
 पानीको सानो फोका
 म छु भन्ने आभास हुँ
 म हुँ भन्ने आभास हुँ
 हो केवल म एक आभास हुँ !
 बस् एक आभास हुँ !

०८/१७/२०२५



दिनेश धरेल
धादिंग, नेपाल
नेपाल हाल क्यालगरी, अल्बर्टा, क्यानाडा

क्यालगरी ए एन ए सम्मेलन २०२५ - कविता प्रतियोगिता , दोश्रो स्थान

सानैमा

बैज्ञानिक बन्ने तिब्र रहर जागेका बेला

गोधुली साझ, घर छेवैको पिपलको रुखमा चढेर

आफैले बनाएको कागजको टेलीस्कोपले

एक टक हेरिरहन्थे, उत्तरी दिशामा यौटा तारा पुञ्ज

जहा आफुले कथामा सुनेको त्यो तारा भेटियोस

यौटै ठाउमा स्थीर भैरहने, तारा पुञ्जकै सबैभन्दा चम्किलो तारा

अनिदो रातमा समेत सपना देख्न सिकाउने त्यो सीतारा

सानैमा कसैले सुनाएथ्यो मलाई, ध्रुवताराको कथा

मलाई औधी मन परेको पुरानो पौराणिक कहानी

बाल मस्तिस्कको लागि यौटा सनसनीपूर्ण कहानी

ध्रुव मेरो प्रिय पात्र हो त्यो कथामा

चाहन्थ्यो ऊ बस्न, राजगद्दी भन्दा नि आफ्नो बाबाको काखमा

चाहन्थ्यो ऊ रम्न, राजषी छाँट भन्दा नि आफ्नो बाबाको साथमा

जव आफ्नी आमा रोजाइमा पर्न छोडिन आफ्नै बुबाको

जव आफैं पनि प्राथमिकतामा पर्न छाडे आफ्नै बुबाको

अचम्मको बिद्रोह गर्छन बालक ध्रुबले

सौतेनी आमाको अपाच्य ब्यबहार सहेर दर्बारमा बस्नु भन्दा

जंगलमा एकै बसेर महिनौ ध्यान गर्छन बिष्णुको

अझै अचम्म, बरदानमा राज्यको गद्दी माग्दैनन





एकछत्र आफ्नो बुबाको काख समेत माग्दैनन
यत्ति नै हो मैले बुझेको ध्रुवतारा कथाको कथानक
त्यति मात्रै हो मैले बुझेको ध्रुवताराको कथा
बुझिन मैले, ध्रुवको विद्रोहको सामाजिक-राजनीतिक अर्थ
बुझिन मैले, 'ध्रुवस्तुति' बरदानको सास्कृतिक-आध्यात्मिक अर्थ
हरेक साँझ यौटै हुन्थ्यो मेरो बालसुलभ जिज्ञासा
के त्यो पर देखिएको तारा नै हो त ध्रुव ?
कति बिध्न मन लाग्थ्यो ध्रुव संग साथी हुन
तर मन थिएन, स्वोजन छोडेर त्यति टाढा जान
कहिलै दोहोरो नबोले पनि, कहिलै संगै नखेले पनि
गर्ब लाग्थ्यो तारा भएकोमा, मेरो मनको प्रिय साथी ध्रुव
आज सम्म मैले बुझ्न नसकेको कुरा
बालक ध्रुवले नमागेको बर ध्रुवतारा कसरी भए ?
हाम्रो हिन्दु पौराणिक कहानीको ध्रुवतारा
उत्तरी ध्रुवको नजिकै सधैं एकै ठाउँमा देखिने
'पोलारिस' वा 'पोल स्टार' वा 'नर्थ स्टार' नामको तारा त रैछ
राम्रो पढेर आफ्नो ठाउँको चम्किलो तारा बनोस भनेर होला
सानैमा घरबाट निकै टाढा बोर्डिंग स्कुल पठाउनुभयो
आफ्नो आमा-बुबाको काख छोडेर होस्टेल बस्दा
मेरो मानसपटलमा हरपल आइरहने साथी बनेथ्यो ध्रुव
राम्रो काम गरेर आफ्नो ठाउँको गर्विलो तारा बनोस भनेर होला
स्थेथेस्कूप समातेको दिन देखि नै धेरै जनाले हौसला दिईरहनुभयो
आफ्नो ठाउँ समाज जताततै दुखेको, पोलेको अनि चर्हयाएको देख्दा
मेरो अनीदो सपनामा हरपल आइरहने साथी बनेथ्यो ध्रुव



धेरै पछिको यौटा गोधुली साँझ, आज भन्दा केहि बर्ष अगाडि
काठमान्डू बिमानस्थल छोडेर आकाशतिर उड्दै थिएँ
उत्तरी ध्रुवको नजिकै पर्ने सात समुन्द्र पारीको देश क्यानाडातिर
त्यतिबेला आकाशमा उड्दै गर्दा रहरहरु पनि म संगै उड्दै थिए
सपनाको देशमा पाइला टेक्दै गर्दा चाहहरु पनि म संगै ओर्लिदै थिए
फेरि त्यो बेला सम्झें, अझै नि बेला बेला सम्झिन्छु
त्यो कथाको ध्रुब, अनि ध्रुवको बिद्रोह, तपस्या र बरदान
कहिलेकाही सोच्छु, राज्य नमागे पनि मोक्ष त माग्यु पर्ने
सुनेथे, कठोर ध्यान गर्ने तपस्वीहरुको गन्तब्य हो मोक्ष
मोक्षलाइ समेत बयक्तिक चाहना ठानेर इन्कार गरेछन
सोचे होलान, अनन्त शान्तिको लागि सबै खाले चाहहरु त्याग्यु पर्छ
हिउको डल्ला रगटेर आगो सल्काउनु पर्ने ठाउमा
छालाको रङ्ग नमिलेर आगो छाती भित्रै निभाउनु पर्ने ठाउमा
जति ध्रुबताराकै समिपमा आइ पुगे पनि
न ध्रुबले झैँ बिद्रोह गर्न सकिदो रैछ
न त ध्रुबले झैँ चाह शुन्य तपस्या गर्न सकिदो रैछ

आनमारी तिमी फेरि किन नेपाल आउँछौ

- अरुण श्रेष्ठ
क्यालगरी, क्यानडा

क्यालगरी ए एन ए सम्मेलन २०२५ - कविता प्रतियोगिता, तेश्रो स्थान

आनमारी

हामीले काठमाडौँको रङ्गीन आवहवालाई छोडेर डाँडा नाग्दा

झुप्राहरू तिमीलाई स्वागत गर्दै थिए।

गाउँ र बस्तीहरूको बीचबाट हामी जाँदा

कतै डाँडामा पहिरो गएको थियो

कतै डाँडा हरियालीले मुस्काएको थियो।

म तिम्रो आँखामा मेरो देशको मानचित्र खोज्दै थिएँ

तिमी आफ्नो क्यामेरा भित्र मेरो देशलाई कैद गर्दै थियो।

तिम्रो क्यामेरा भित्र कतै हिमाल मुस्काएको थियो

तिम्रो क्यामेराभित्र कतै पहिरो गएको नाङ्गो डाँडा रोएको थियो।

यो हाम्रो पदयात्राको पहिलो दिन थियो।

बसभित्र उकुसमुकुसेर पनि नेपाल हेर्दै थियो तिमी

सायद नेपाल खोज्दै थियो तिमी

पहिलो रात हामी बास बसेका थियौँ

एउटा अँध्यारो कोठाभित्र

धिप धीप बलिरहेको मधुरो बत्तीको उज्यालोमा

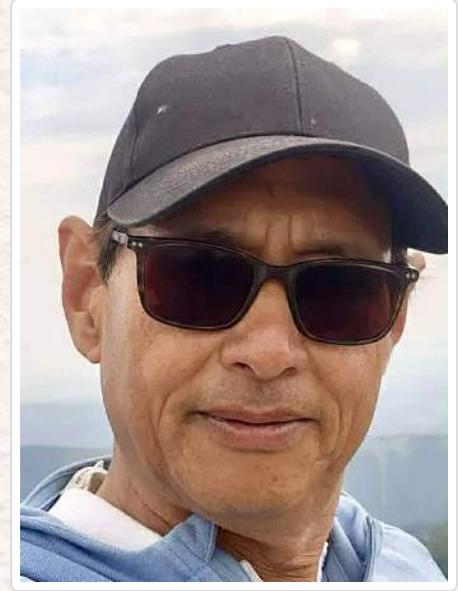
एउटा बालक निस्लोट ज्वरोले छटपटाउँदा

तिमीले तिम्रो देशबाट ल्याएको औषधि दिएर

आमाको मुस्कान किनेर हेरेका थियोँ

आमाको आँखाभरि मैले बालक ठिक हुने विश्वास बढेको थिएँ।

तिमी विस्मित भएर उसलाई हेर्दै थियोँ





आश्चर्यमा तिमी त्यतिखेर पर्यो, जब तिमीलाई थाहा भो

त्यो घरमा त्यो रात खाने अन्न थिएन।

भोकाएको बालक रोइ रोइ भोकाएको आमाको लाम्टा चुसिरहेको थियो।

हामी त्यो दिन भोकै सुत्थौं

त्यो परिवार पनि भोकै सुत्थो

तिमी सायद भोक अनुभूति गर्न चाहन्थ्यौ।

तर त्यो घर बाध्यतामा भोक बाँचिरहेको थियो।

तर के तिमीलाई थाहा छ आनमारी

कि यहाँ मान्छेहरु भोक खप्न अभ्यस्त छन्

धेरै धेरै भोकाएका आमाहरु भोकाएका बालकलाई लाम्टा चुसाउन बाध्य छन्।

मेरा कुराले द्रविभूत भएर निशब्द चुपचाप तिमीले मात्र मलाइ हेरिरह्यौ।

आखिर तिमी पनि त आमा नै त थियो नि

आन्मारी भन

के तिमी फेरि नेपाल आउँछौं?

उच्च शिर लिएर उभेको सगरमाथा मुनि बाँचेका शेर्पाको आर्तनाद सुन्न आउँछौं

कि मुसुक्क मुस्काएको माछापुच्छ्रेको फेदीमा, गुरुङ बस्तीको झुप्राबाट निस्केको भोकाएको बालकको चिच्याहट सुन्न आउँछौं।

भन आन्मारी भन तिमी फेरि किन नेपाल आउँछौं?

लाडटाड हेर्छु भनेर लाडटाड बेसीमा बाँचेका तामाङ बुढाबुढीको आँसु हेर्न आउँछौं।

कि लाज ढाक्न एक सरो कपडा नभएको एउटी अबला नारीको इज्जत हेर्न आउँछौं।

कितरुनी छोरीलाई पट्टी पसलमा राखेर हात मुख जोड्ने लाचार बाबुको अनुहार हेर्न आउँछौं।

भन आन्मारी फेरि तिमी किन नेपाल आउँछौं?

भोकाएको काला जातिको विवसता हेरेर अघाएनौं?

सेताले छातीमाथि चढेर मुटुमा बनाएको निलडाम हेरेर अघाएनौं?

र के तिमी मेरो बन्दी देशको बन्दी मान्छे हेर्न आउँछौं?

सुनेको छु तिम्रो देशको समुद्रमा ज्वारभाटा आउँदा आँसी र पूर्णिमा मात्र आउँछ।

तर थाहा छ आनमारी

नेपाली सामुद्रिक मुटुभित्र पल प्रतिपल हजार पटक ज्वारभाटा आउँछ र हजार पटक शान्त हुन्छ।

सायद तिमी त्यही हेर्न आउँछौ

भन अन्मारी सत्य सत्य भन

नढाटी नढाँटि भन

तिमी फेरि किन नेपाल आउँछौ?



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क्यानाडामा हुने ए.एन.ए. नेपाली
अन्तर्राष्ट्रिय अधिवेशन २०२५ को
सफलताको लागि हार्दिक
शुभकामना।

घुम्टो भित्र

रेखा पौडेल

हाल सेन्ट एल्बर्ट, अल्बर्टा, क्यानाडा

क्यालगरी ए एन ए सम्मेलन २०२५ -
कविता प्रतियोगिता, चौथो स्थान



झ्याई झ्याई सुनिन्छ नौमती बाजा,
तर म त केवल दुलहीलाई हेर्दै छु
के उनका कानले त्यो धुन
उत्तिकै सुमधुर सुनेका होलान् ?

तर... उनी
घुम्टो भित्र कैद छिन्।

सजिएर आएका अतिथि, झुण्ड झुण्ड हाँसोमा,
उर्लियो उमङ्ग छरिरहेका छन् चारैतिर।
म मौन दुलहीलाई निहाल्दै सोच्दछु
के उनका ओठले पनि केही भन्न खोजेका होलान् ?

तर...
उनी घुम्टो भित्र कैद छिन्।

अनगिन्ती आँखाहरू उनको सुन्दरतालाई हेर्न लालायित छन्,
निर्जीव बस्तु जस्तै उनको सौन्दर्यमा प्रशंसा वर्षिरहेका छन्।
तर त्यो रूप त एक शृङ्गारित शून्यता जस्तो देखिन्छ ।

के उनका आँखाले घुम्टोभित्र लुकेका साँचो यथार्थलाई देखिरहेका छन्?

तर... उनी घुम्टो भित्र कैद छिन्।

उत्तरतिरको चिसो हावा गालामा ठोक्किएर केश उडाउँछ,
रसिला आँखाले उनीतर्फ हेर्छु
के उनको गलाले स्वतन्त्र हावाको चिसोपन महसुस गर्‍यो ?

तर...
उनी घुम्टो भित्र कैद छिन्।

धुपबत्तिको सुवास, र कपडाको अतर,
हावासँग खेल्यै धुवाको समिस्रणले नाकलाई आनन्दित बनाएको छ।
म फेरि पुलुकु उनीतर्फ हेर्छु के उनले त्यो सुगन्ध महसुस गरेकी होलिन् ?

आकासतिर दुई हात फिजाएर विच्याउन चाहन्छु "छोरी भयो त के भयो?"

तर... उनी घुम्टो भित्र कैद छिन्।

घुम्टो केवल एक कपडा होइन, उनीलाई श्रीमानको निजि सम्पति बनाउदैछ
यो त पर्खाल हो, जो नारीलाई विज्ञान, शिक्षा, र स्वतन्त्रताबाट टाढा राख्छ।
म निर्बिकल्प निहारिरहेछु कसरी एक छोरीलाई बुहारीको संज्ञा दिइँदैछ,

नाम दिइँदैछ, तर पहिचान खोसिँदैछ।

के उनी घुम्टोभित्रै बसेर, उनी जस्तै पूर्ण स्वतन्त्र बन्न सकिन् ?

तर...

उनी अझै पनि घुम्टो भित्र कैद छिन्।

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MR. AGNI SANJEL
PUBLIC FIGURE
TEXAS, USA

श्री देवप्रसाद गुरागाई
निर्देशक
ललितपुर महानगरपालिका, नेपाल

क्यानाडामा हुने ए.एन.ए. नेपाली अन्तर्राष्ट्रिय अधिवेशन २०२५ को
सफलताको लागि हार्दिक शुभकामना।

ए.एन.ए.को सम्मेलन र गैरआवासीय नेपाली नागरिकताको चर्चा

—अधिवक्ता राजेन्द्र प्रसाद प्रसाई
क्यालगरी, क्यानाडा

एशोसियसन अफ नेपालिज् इन् अमेरिकाज् (ए.एन.ए.) को गत सन् २०२५ अगष्ट २२ देखि २४ तारीखसम्म क्यानडाको क्यालगरी शहरमा भएको अन्तर्राष्ट्रिय नेपाली सम्मेलन विभिन्न बिषयका कार्यक्रमहरूमाथि बिचार विमर्श गर्दै सम्पन्न भएको थियो । ए.एन.ए.का वर्तमान अध्यक्ष श्री खगेन्द्र अधिकारीको कुशल नेतृत्वको टीमले गैरआवासीय नेपालीहरूका साझा सरोकारका बिषयहरू, जस्तै नेपाली भाषा साहित्य, गैरआवासीय नेपाली नागरिकता, खेलकुद, नाचगान, विभिन्न सांस्कृतिक झाँकीहरू, मानसिक स्वास्थ्य, योग, आदि लगायतका विविध विषयहरूलाई सम्मेलनमा स्थान दिँदै छलफल गर्नुका साथै निष्कर्ष निकालिएको थियो ।



उक्त सम्मेलनमा रहेका विविध बिषयहरूमध्ये सर्वाधिक चासो र चिन्ताको बिषय थियो —गैरआवासीय नेपाली नागरिकताको पूर्णता र त्यसपछिको यसको कार्यान्वयन सम्बन्धमा । यो नागरिकता सम्बन्धमा व्यापक चर्चा, छलफल र ठोस सुझाव पारित गर्नमा सहयोग पुर्याउन विगत देखिनै यसमा लागिपरेका विद्वान वरिष्ठ अधिवक्ता डा. नारायण घिमिरे, स्वदेश तथा विदेशसमेत बुझ्नेका विद्वान कानून निर्माता (सांसद) डा. स्वर्णिम वाग्ले तथा गैरआवासीय नेपाली नागरिकता सम्बन्धमा पुस्तक लेखेर, गीति एल्बम निकालेर, एन.आर.ए.को कार्यदलमा काम गरेर अनुभवसमेत हासिल गरेका अधिवक्ता तथा यस आलेखका लेखक श्री राजेन्द्रप्रसाद प्रसाईं समेतको योगदानपूर्ण सहभागिता रहेको थियो ।

क्यानडाका लागि नेपाली राजदूत महामहिम श्री भरत राज पौड्याल पर्यवेक्षकको रूपमा रहनुभएको तथा अमेरिकाका लागि नेपाली राजदूत महामहिम श्री लोकदर्शन रेग्मीको सम्मेलन सफलताको सन्देश पत्र पढेर सुनाइएको उक्त सम्मेलनमा अन्तर्राष्ट्रिय नेपाली साहित्य समाज र नेपाली साहित्य समाज क्यालगरी क्यानडाका वर्तमान तथा पूर्व अध्यक्षहरूलगायत वरिष्ठ साहित्यकारहरू, एन.आर.ए.का विभिन्न पदाधिकारी तथा अभियन्ताहरू र स्थानीय नेपाली संघ सस्थाका व्यक्तित्वहरूले समेत भाग लिएका थिए ।

विभिन्न उद्देश्य र अभिलाषा बोकेर हाल आफ्नो मातृभूमिदेखि बाहिर रहे बसेका आम गैरआवासीय नेपालीहरूको नेपाल र नेपालीहरूसित रहेको आफ्नो अन्योन्याश्रित सम्बन्धलाई निरन्तर कायम राख्न नेपालमा भएका संविधान, ऐन र नियमहरूको विद्यमान व्यवस्थाको गहिरो विवेचना गरिएको थियो । सम्मेलनमा डा. स्वर्णिम वाग्लेले आफू गैरआवासीय नेपालीहरूका मागहरूप्रति सदा प्रतिबद्ध रहेको र यी पूरागर्न सकेको सहयोग गर्ने बचन व्यक्त गर्दै नेपालमा कतिपय कानून या नीति निर्माण गर्दा विभिन्न स्वार्थ समूह र विदेशी प्रभाव समेत यदाकदा देखिने हुन सक्छ; यसमा गैरआवासीय नेपाली सङ्घ संस्था एक भएर लागिपरेमा बाँकी रहेका अधुरा मागहरू पनि पूरा हुन सक्ने कुरा उल्लेख गर्नुभएको थियो । त्यस्तै गरी, वरिष्ठ अधिवक्ता डा. नारायण घिमिरेले संविधान, ऐन र नियमहरूमा गैरआवासीय नेपालीहरूका लागि पर्याप्त व्यवस्था हुन नसकेको र भएका पनि अस्पष्ट रहेकाले सुधार र संशोधनको खाँचो रहेको कुरा चर्चा गर्नुभएको थियो ।

कार्यक्रममा महामहिम राजदूत श्री भरत राज पौड्यालले गैरआवासीय नेपालीहरूका निम्ति दिइने सबै हक, अधिकार तथा सुविधासमेत एकिकृत कानून बन्नसके सजिलो र स्पष्ट हुने बताउनुभएको थियो । हालसम्म गैरआवासीय नेपालीहरूका लागि बनाइएका संविधान, ऐन, नियम तथा सर्वोच्च अदालतले व्याख्या गरेका पुस्तकहरू र फैसलासमेत साथमा बोकेर प्रस्तुत भएका अधिवक्ता राजेन्द्र प्रसाद प्रसाईंले विद्यमान तथा अपर्याप्त कानूनको चर्चा गर्दै विभिन्न सुझावहरू सुनाउनुभएको थियो ।

सम्मेलनमा ए.एन.ए.का अध्यक्ष श्री खगेन्द्र अधिकारीले नेपाललगायत अन्य देशहरूबाट समेत आउनुभएका अतिथि तथा समस्त सहभागीहरूको स्वागत तथा कृतज्ञता व्यक्त गर्दै गैरआवासीय नेपालीहरू एक भएर आफ्ना सरोकारका कानून र सुविधाका लागि निरन्तर लागि रहन आह्वान गर्नुभएको थियो ।



सम्मेलनमा विध्यमान कानून उल्लेख गर्ने क्रममा निम्न संवैधानिक कानून र ऐन नियमहरूमाथि प्रकाश पार्दै केही कानून सुधार गर्न सुझावहरू पनि तयार गरिएको थियो; जो यस प्रकार रहेको छ:

संविधानमा भएको व्यवस्था:

२०७२ साल असोज ३ गतेदेखि लागू भएको वर्तमान नेपालको संविधानमा पहिलो पटक गैरआवासीय नेपाली नागरिकता उल्लेख गरेर यस नागरिकतालाई छुट्टै स्थान दिएको पाइन्छ । यस संविधानको धारा १४मा “गैरआवासीय नेपाली नागरिकता प्रदान गर्न सकिने” भन्ने शीर्षकमा गैरआवासीय नेपालीका लागि देहायको व्यवस्था उल्लेख गरिएको देखिन्छ ।

“विदेशी मुलुकको नागरिकता प्राप्त गरेको दक्षिण एशियाली क्षेत्रीय सहयोग सङ्गठनको सदस्य राष्ट्र वाहेकका देशमा बसोबास गरेको साविकमा बंशजको वा जन्मको आधारमा निज वा निजको बाबु वा आमा, बाजे वा बज्यै नेपालको नागरिक रही पछि विदेशी मुलुकको नागरिकता प्राप्त गरेको व्यक्तिलाई संघीय कानून बमोजिम आर्थिक, सामाजिक र साँस्कृतिक अधिकार उपभोग गर्न पाउने गरी नेपालको गैरआवासीय नागरिकता प्रदान गर्न सकिने छ” भनेर स्पष्ट उल्लेख गरिएको पाइन्छ ।

ऐन तथा नियमहरूमा भएको कानूनी व्यवस्था:

वर्तमान संविधान लागू हुनु अगाडि मिति २०६३ माघ १ देखि लागू हुनआएको “नेपालको अन्तरिम संविधान, २०६३” मा गैरआवासीय नेपाली सम्बन्धमा कुनै कुरा उल्लेख हुन सकेन । बरु यही समयमा हुन गएको नेपाल नागरिकता ऐनको २०६३ को संशोधनले गैरआवासीय नेपालीहरूमा दूरगामी नकारात्मक प्रभाव पारेर ल्याएको देखिन्छ ।

यस नागरिकता ऐन २०६३ को दफा १० (दश)मा “ नेपाली नागरिकता कायम नरहने” भन्ने शीर्षकको उपदफा १ मा राखिएको “नेपालको कुनै नागरिकले आफूखूशी कुनै विदेशी मुलुकको नागरिकता प्राप्त गरेपछि निजको नेपाली नागरिकता कायम हुने छैन” भन्ने संशोधित प्रावधानले गैरआवासीय नेपालीका लागि नेपालको आफ्नो नागरिकता समाप्त हुन पुग्यो । यसपछि गैरआवासीय नेपालीहरूले आ-आफ्ना क्षेत्रबाट आफूलाई पर्न गएको समस्या समाधानका लागि माग गर्न थालेपछि गैरआवासीय नेपालीहरूका लागि तत्काल केही व्यवस्था गर्नुपर्छ भन्ने आवश्यकता महसूस भई मिति २०६४ भदौ १० देखि गैरआवासीय नेपालीसम्बन्धी ऐन २०६४ लागू हुनआएको पाइन्छ ।

यस ऐनअनुसार विदेशको नागरिकता लिएका गैरआवासीय नेपालीले तोकिए अनुसारको दस्तुर तिरी तोकिए बमोजिमका कागजातहरू आफू बसोबास गरेको सम्बन्धित विदेशस्थित राजदूतावास वा नेपालको परराष्ट्र मन्त्रालयमा पेश गरेमा दशबर्षे अवधि सम्मको “गैरआवासीय नेपाली परिचय पत्र” दिइने छ भनी उल्लेख भएको पाइन्छ । यो परिचय पत्रको म्याद सकिनु अगावै नविकरण गर्न निवेदन दिएमा तोकिएको दस्तुर लिई नविकरण हुने कुरा पनि त्यहाँ उल्लेख भएको पाइन्छ ।

मिति २०८१ चैत्र १८ देखि लागू हुने गरी केही नेपाल ऐनलाई संशोधन गर्ने ऐन २०८१ अनुसार यो ऐनमा संशोधन भएर गैरआवासीय नेपाली नागरिकता वा परिचयपत्र प्राप्त गरेको व्यक्ति वा निजको परिवारलाई दश बर्ष सम्मको गैरआवासीय भिसा निःशुल्क उपलब्ध गराइने उल्लेख भई केही मात्रामा सुधार भएर आएको देखिन्छ ।



त्यस्तै गरी गैरआवासीय नेपाली नागरिकता प्राप्त व्यक्ति वा निजको परिवारलाई एक पटकमा दुई वर्षे अवधिको बहु प्रवेश सुविधा सहितको आवासीय भिषा निःशुल्क उपलब्ध गराइने भनेर उल्लेख गरिएको पाइन्छ । गैरआवासीय नेपाली परिचयपत्र लिएको गैरआवासीय नेपालीले आर्जन गरेको परिवन्त्र विदेशी मुद्रा तोकिएको बैंक आदिमा राख्न, खाता खोल्न, लगानीका लागि समय-समयमा सरकारले तोकेको उद्योग व्यवसायमा लगानी गर्न पाउने छ भनी उल्लेख भएको देखिन्छ । तर आर्जन गरेको विदेशी मुद्रा विदेशको बैंकमार्फत् नेपालको राष्ट्र बैंकको इजाजत प्राप्त बैंक आदिमा पठाएको विदेशी मुद्रा हुनुपर्नेछ । यसरी पठाएको विदेशी मुद्रा लगानी गर्न चाहने गैरआवासीय नेपालीले गैरआवासीय नेपाली वा गैरआवासीय नेपालीको ५०% भन्दा बढी शेयर लगानी गरेको कुनै विदेशी कम्पनी वा उद्योगले विदेशी लगानीका लागि खुल्ला गरेको वा नेपाल सरकारले राजपत्रमा सूचना प्रकाशित गरी गैरआवासीय नेपालीका लागि लगानी गर्न खुला गरेको अन्य कुनै उद्योग वा व्यवसायमा आर्जन गरेको परिवन्त्र विदेशी मुद्रामा लगानी गर्न सक्नेछ भनेर उल्लेख भएको पाइन्छ ।

यसरी लगानी गरेको कुरा सरकारलाई जानकारी दिनुपर्ने, स्रोत खुलेको हुनुपर्ने, यसरी लगानी गरेको रकम र प्राप्त लाभसमेत परिवन्त्र विदेशी मुद्रामा फिर्ता लैजान पाउने व्यवस्था उल्लेख गरिएको देखिन्छ । त्यस्तै गरी नेपालमा बसोबास गर्न गैरआवासीय नेपाली परिचयपत्र पाउनेलाई तोकिएको शर्तको अधिनमा रही तोकिए बमोजिमको जग्गा र अन्य अचल सम्पत्ति खरीद गर्नसक्ने, यस्तो खरीद गरेको सम्पत्ति प्रचलित कानूनको अधिनमा रही बिक्री गर्नसक्ने केही सिमित तथा जटिल प्रक्रिया भएका प्रावधान यस ऐन र यस अन्तर्गतको नियमावलीमा रहेको देखिन्छ ।

नेपाली मूलको विदेशी नागरिकको मृत्यु भई अपुताली परेमा र निजको नेपालमा सम्पत्ति भएमा निजको हकवाला नेपाली मूलको विदेशी नागरिक परिचयपत्र प्राप्त भएकोले मात्र निजले पाउछ र त्यस्तो हकवाला नभएमा सो प्रचलित कानून बमोजिम हुनेछ भनी यस ऐनमा नजनाई अनिश्चितता उल्लेख गरिएको पाइन्छ । कमसेकम गैरआवासीय नेपाली परिचय-पत्रको प्रयोगबाट वा गैरआवासीय नेपाली नागरिकताको प्रयोगबाट खरीद गरिएको चल-अचल घर जग्गा आदि सम्पत्ति जसको नाममा रहेको थियो उसको मृत्यु भएपछि निज मृतकका गैरआवासीय नेपाली नागरिकता लिएका वा गैरआवासिय नेपाली परिचयपत्र लिएका निजका परिवारहरूले समेत नामसारी गरी लिनसक्ने कुरा उल्लेख हुनुपर्ने थियो, यो भएको देखिन्छ ।

गैरआवासीय नेपाली नागरिकता लिएको एउटै व्यक्तिले पुनः गैरआवासीय नेपाली परिचयपत्र पनि लिनै पर्ने प्रचलन देखिँदैन । तर दोहारो नागरिकता राख्न नपाउने मुलुकमा रहने गैरआवासीय नेपालीले गैरआवासीय नेपाली परिचयपत्र मात्र लिन पाउने त्यस देशको कानून हुने भएबाट निजले गैरआवासीय नेपाली नागरिकता लिने गर्दैन ।

गैरआवासीय नेपालीले कति घर जग्गा वा अचल सम्पत्ति खरीद गर्न पाउने हो सो कुरा मिति २०६६ साल भाद्र २२ मा प्रकाशित भई लागू भएको गैरआवासीय नेपालीसम्बन्धी नियमावली २०६६ मा उल्लेख भएको देखिन्छ । उक्त नियमावलीको नियम ११ मा “नेपाली मुलका विदेशी नागरिकलाई प्रदान गरिने सुविधा तथा सहुलियत” शीर्षकमा उप नियम १ मा उल्लेख भएअनुसार नेपाली मुलको विदेशी नागरिकले नेपालमा बसोबास गर्नको लागि आफ्नो वा आफ्नो परिवारको निमित्त देहायको कुनै एक क्षेत्रमा देहाय बमोजिम क्षेत्रफलमा नबढ्ने गरी जग्गा वा अन्य अचल सम्पत्ति खरीद गर्न सक्नेछ भनी यस प्रकारको व्यवस्था रहेको देखिन्छ ः

(क) काठमाण्डौ उपत्यकामा बढीमा—२ (दुई) रोपनी,

(ख) तराईका जिल्लाका नगरपालिका क्षेत्रमा—बढीमा ८ (आठ) कठ्ठा,

(ग) उक्त क र ख वाहेकका जिल्लाका नगरपालिका क्षेत्रमा बढीमा ४ (चार) रोपनी,

(घ) तराईका जिल्लाका गाउँ विकास समिति क्षेत्रभित्र १ (एक) बिघा,

(ङ) उक्त क, ख, ग, घ वाहेकका अन्य क्षेत्रमा १० (दश) रोपनी ।



यसरी गैरआवासीय नेपालीसम्बन्धी ऐन र यसअन्तर्गत बनेको नियमावलीले गैरआवासीय नेपाली परिचय-पत्रको व्यवस्था र केही जग्गा वा अचल सम्पत्ति खरीद गर्न पाउने तथा केही लगानी गर्न पाउनेसम्बन्धी केही कानूनी कुरा लेखाईमा उल्लेख भएपनि कार्यान्वयनमा भने नियमावली र प्रकृयागत कठिनाईले गर्दा गैरआवासीय नेपालीका लागि यी कानूनी व्यवस्था खासै उपलब्धीमूलक बन्न सकेका देखिन्छन् ।

गैरआवासीय नेपाली नागरिकताको ऐनमा व्यवस्था:

नेपाल नागरिकता ऐन २०२० लाई खारेज गरी मिति २०६३ मङ्सिर १० मा आएको नेपाल नागरिकता ऐन २०६३ ले संशोधित भई गैरआवासीय नेपाली नागरिकतालाई स्थान दिएको देखिन्छ । यो नागरिकता ऐन २०६३ को पहिलो संशोधन २०७९ मा हुन गई मिति २०८० जेठ १७ मय प्रमाणित तथा प्रकाशित हुँदा यसमा भएको दफा ७ पछि दफा “७ क ” थप गरी “गैरआवासीय नेपाली नागरिकता प्राप्त गर्न सक्ने” भन्ने शीर्षक राखी उप दफा १ मा निम्न प्रावधानहरू राखेर गैरआवासीय नेपाली नागरिकतालाई स्थान दिएको देखिन्छ । जसमा “विदेशी मुलुकको नागरिकता प्राप्त गरी दक्षिण एशियाली क्षेत्रीय सङ्गठनको सदस्य राष्ट्र वाहेकका देशमा बसोबास गरेको र साविकमा वंशजको वा जन्मको आधारमा निज वा निजको बाबुआमा, बाजेबजे नेपालको नागरिक रही पछि विदेशी मुलुकको नागरिकता प्राप्त गरेको व्यक्तिले आर्थिक, सामाजिक र सांस्कृतिक अधिकारको उपभोग गर्न पाउने गरी गैरआवासीय नेपाली नागरिकता प्राप्त गर्न सक्ने छ” भनेर उल्लेख भएको देखिन्छ । यसरी यो उप दफा १ मा व्यवस्था गरिएको नागरिकतालाई प्राप्त गर्ने विधि भने उप दफा २ मा व्यवस्था गरिएको पाइन्छ ।

यो प्राप्तिको लागि निवेदन दिनुपर्ने, आफ्नो नेपालको नागरिकता परित्याग गर्नुपर्ने, सम्बन्धित वडा कार्यालयमा गई तोकिएको दस्तुर तिरी सिफारिस ल्याउनु पर्ने, संविधान मान्ने प्रतिवद्धता पत्रमा र सफथ खाने पत्रमा हस्ताक्षर गर्नुपर्ने, तीन पुस्ते भित्रका कोही एक जना नातेदारलाई कार्यालयमै ल्याई सनाखत गराउने आदि जस्ता प्रकृयाहरू पूरा गर्नुपर्ने देखिन्छन् । तर यसरी लिएको यो नागरिकताबाट के के पाउने भन्ने कुरोको यस ऐनमा कुनै चर्चा छैन, र पुरानो त्याग लगाएको आफ्नो नेपाली नागरिकतासँग आबद्ध चलअचल सम्पत्ति तथा घरजग्गा आदिको बेचबिखन वा भोगचलन गर्न सक्नेगरी कुनै प्रावधान कतै उल्लेख भएको देखिन्छ ।

त्यस्तैगरी बाबुआमाको निधन भई वा अन्य कुनै नातामा अपुताली परी प्राप्त हुने चलअचल सम्पत्ति गैरआवासीय नेपाली नागरिकता लिने व्यक्तिले वा परिचयपत्र लिने व्यक्तिले प्राप्त गर्नसक्ने हो वा कुन प्रकृया पूरा गरी लिने हो कतै स्पष्ट उल्लेख भएको देखिन्छ ।

गैरआवासीय नेपाली सम्बन्धी नियम २०६६ मा नेपाली मूलको विदेशी नागरिकलाई नेपालमा घर जग्गा आदि अचल सम्पत्ति खरीद गर्दा उल्लेख गरिएका सिमित हद तथा प्रकृयाहरू नयाँ संविधान र नागरिकता ऐनमा गैरआवासीय नेपालीका लागि छुट्टै प्रावधान आएको सन्दर्भमा असान्दर्भिक भईसकेका यस्ता नियमहरू अझै राखिरहेर गैरआवासीय नेपालीको अहित गर्नु राम्रो देखिदैन । उक्त गैरआवासीय नेपालीसम्बन्धी नियमावलीको नियम २१ मा यति रोपनी वा यति कठामात्र प्राप्त हुने भनेर उल्लेख गरिएको छ ।

गैरआवासीय नेपालीहरूका लागि आवश्यक पर्ने कानून संशोधनका लागि पेश भएका केही सुझावहरू:

गैरआवासीय नेपालीहरूका लागि विद्यमान कानूनमा कम्तिमा पनि देहायअनुसारको सुधार गर्न आवश्यक सुझावहरू यस अनुसार रहेका छन्:

नेपाली नागरिकताबाट प्राप्तहुने तोकिएका राजनीतिक अधिकारहरू बाहेकका अन्य निम्न अधिकारहरू गैरआवासीय नेपाली नागरिकताबाट पनि प्राप्त हुने:



नेपाल नागरिकता ऐन २०६३ को दफा १० को उप दफा २ मा “नेपाली नागरिकले नेपालको नागरिकता त्याग्न तोकिएबमोजिम सूचना गरेपछि तोकिएको अधिकारीले त्यस्तो सूचना दर्ता गर्नेछ र त्यसरी दर्ता गरिएको मितिदेखि निजको नागरिकता कायम रहने छैन ” भन्ने उल्लेख भएकोमा उक्त उपदफा २ पछि “२क” थप गरी “उपदफा २ बमोजिम निजको नागरिकता कायम नरहने भएपछि निजले गैरआवासीय नेपाली नागरिकता प्राप्त गरेमा यस गैरआवासीय नेपाली नागरिकताले उक्त कायम नरहेको निजको नेपाली नागरिकतासँग आबद्ध रहेका वा सो नागरिकताबाट खरीद बिक्री तथा उपभोग गर्न सकिने घरजग्गा, बैकिङ्ग तथा शेयर कारोबार आदि सबै आर्थिक चलअचल सम्पत्तिहरू बिक्री गर्न वा खरीद गर्न वा उपभोग गर्न नेपाली नागरिक सरह पाउनेछ । यसरी गैरआवासीय नेपाली नागरिकताबाट प्राप्त हुने सबै चलअचल सम्पत्तिसम्बन्धी आर्थिक अधिकारहरू गैरआवासीय नेपाली परिचयपत्र लिएको व्यक्तिलाई पनि समान रूपमा उपलब्ध हुनेछ ।” भनेर उल्लेख गरी संशोधन गर्नुपर्ने ।

निःशुल्क भिसा तथा अन्य सुबिधा उपलब्ध हुने:

उप दफा “२ क” पछि “२ ख” थप गरी देहायको प्रावधान उल्लेख गर्नुपर्ने:

“प्रचलित कानूनमा जुनसुकै कुरा लेखिएको भएता पनि गैरआवासीय नेपाली नागरिकता प्राप्त व्यक्तिलाई नेपाल प्रवेश गर्दा निःशुल्क भिसा उपलब्ध हुने छ । यस्तो निःशुल्क भिसाको सुविधा निजको विदेशी नागरिकता लिएको पति वा पत्नी, बाबु वा आमा, छोरा वा छोरीलाई पनि प्राप्त हुनेछ । यसका साथै गैरआवासीय नेपाली नागरिकता वा गैरआवासीय नेपाली परिचयपत्र प्राप्त व्यक्ति वा निजका नाबालक छोराछोरीलाई समेत नेपालमा आन्तरिक हवाई यात्रा गर्दा वा बिरामी भई स्वास्थ्य उपचार गर्दासमेत नेपाली नागरिक सरहको तोकिएको दस्तुरमा सम्बन्धित सेवा सुविधा प्राप्त हुनेछ ।” भनेर उल्लेख हुनुपर्ने ।

गैरआवासीय नेपालीसम्बन्धी ऐन २०६४ मा देहाय अनुसार संशोधन हुनुपर्ने:

१) गैरआवासीय नेपालीसम्बन्धी ऐन २०६४ को दफा १० को उप दफा ३ को प्रावधान पछि दफा “१० क” थप गरी “गैरआवासीय नेपाली नागरिकता वा गैरआवासीय नेपाली परिचयपत्र हुनेलाई चलअचल घरजग्गा आदि किनबेच गर्ने तथा उपभोग गर्ने सुविधा देहायबमोजिम नेपाली नागरिक सरहको हुने”

२) “प्रचलित कानूनमा जुनसुकै कुरा लेखिएको भएता पनि गैरआवासीय नेपाली नागरिकता वा गैरआवासीय नेपाली परिचयपत्र प्राप्त गर्ने नेपाली मूलको विदेशी नागरिकले नेपालभित्र नेपाली नागरिकले पाएसरहको हदबन्दी सम्मको घरजग्गा आदि अचल सम्पत्तिसमेत किनबेच र उपभोग गर्न पाउनेछ ।”

“गैरआवासीय नेपालीसम्बन्धी ऐन २०६४” को दफा १२ को “ग” को प्रावधान पछि “घ” थप गरी देहायको प्रावधान उल्लेख गर्ने ः

१) “उपरोक्त “ग” मा उल्लेख भएको नाफा आर्जन नगर्ने गरी खडा भएको कुनै सामाजिक, धार्मिक, शैक्षिक, सांस्कृतिक, परोपकारी, खेलकूद वा दैवीप्रकोपको उद्धार कार्यसँग सम्बन्धित संस्थालाई आफ्नो स्रोत खुलेको नेपाली मुद्रा रकम गैरआवासीय नेपालीले दिन सक्नेछ । यस्तो रकम उपलब्ध गराउँदा कुनै कर लाग्ने छैन ।”

यस ऐन अन्तर्गतको “गैरआवासीय नेपालीसम्बन्धी नियमावली २०६६ को नियम ११ का प्रावधानपछि “११क” थप गरी देहाय अनुसारको प्रावधान राखिनु पर्ने ः

“ गैरआवासीय नेपाली नागरिकता वा गैरआवासीय नेपाली परिचयपत्र प्राप्त गैरआवासीय नेपालीलाई उपरोक्त नियम ११को उप नियम १ देखि उप नियम ७ सम्मका प्रावधानहरू लागू हुने छैनन् । उपनियम ८मा उल्लेखित अचल सम्पत्तिको जग्गा धनी प्रमाणपत्र प्रदान गर्दा सम्बन्धित मालपोत कार्यालयले निलो रङ्गको प्रमाणपत्र प्रदान गर्नुपर्ने कुरावाहेक अन्य सबै कुरा, प्रकृया र घर जग्गाको हद नेपाली नागरिक सरह खरीद गर्न पाउने छ,” भनी नियममा उल्लेख गरिनुपर्ने ।

A Journey Through Mountains

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Advisor, ANA
California, USA

As I stood on the summit of Annapurna, my breath caught in my chest. The view was unlike anything I had ever seen before. The snow-capped peaks of the Himalayas extended as far as the eye could see, their majestic presence overwhelming yet captivating.

Beside me, my friend Raj, a seasoned mountaineer, let out a triumphant cheer. "We did it, my friend! We conquered Annapurna!"

A mixture of exhaustion and elation washed over me. I turned to Raj, a wide grin on my face. "I can't believe we made it. This feeling is incredible!"

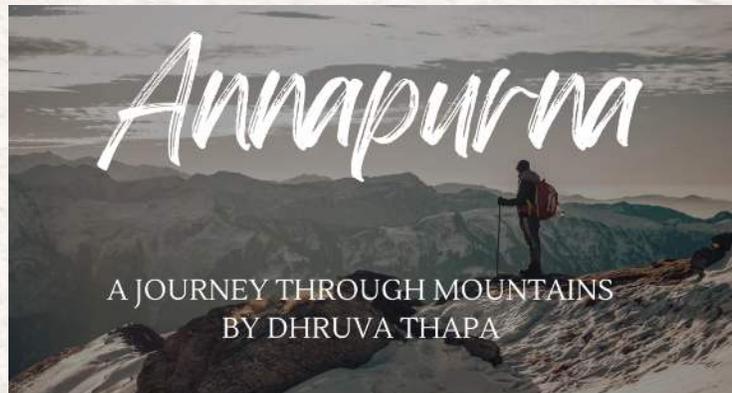
Raj clapped me on the back, his eyes shining with pride. "You've come a long way since your first climb in California. You've become a true mountaineer, my friend."

I nodded, my mind drifting back to those early days in California. "It's amazing how much I've grown as a climber since then. But it feels like I've come full circle, returning to Nepal and conquering the mountains that first ignited my passion."

Raj leaned against his trekking pole, his gaze fixed on the sweeping landscape before us. "The mountains have a way of calling us back, don't they? They hold a power that cannot be easily explained. It's as if they have a story to tell, and it's up to us to listen."

I nodded in agreement, a profound sense of awe settling within me. "Something is humbling about standing on these peaks, surrounded by nature's grandeur. It reminds me of how small we are in the grand scheme of things."

Raj chuckled, his voice filled with wisdom. "Indeed, my friend. The mountains teach us humility, but they also teach us resilience. They push us to our limits, testing our physical and mental strength. And when we conquer them, we emerge stronger and more alive than ever."





We spent some time basking in the beauty of the summit, silently reflecting on our journey. The wind whispered through the mountain peaks, carrying with it a sense of serenity and reverence.

Finally, I turned to Raj, a newfound determination in my eyes. “This is just the beginning, my friend. There are countless more mountains to climb and more challenges to overcome.

I want to keep pushing myself, exploring the uncharted territories of the world.” Raj’s face lit up with excitement. “I knew you would say that! The call of the mountains is never-ending. Let’s continue our adventures together.” And with that shared understanding, we made a silent promise to each other and to the mountains.

We would embrace the call of the Himalayas, seeking new peaks, new adventures, and new lessons that only the mountains could teach us. As we began our descent from Annapurna, I knew that this was not the end of my mountaineering journey. It was a new beginning—a chapter filled with breathtaking landscapes, unforgettable experiences, and the unbreakable bond forged between kindred spirits who shared a love for the mountains. As we caught our breath and basked in the glory of our achievement, a sense of awe and reverence settled over our group.

The wind whispered through the jagged peaks, carrying with it the stories of countless mountaineers who had come before us. Amidst the euphoria, our expedition leader, Maya, a seasoned mountaineer with a spirit as fierce as the mountains themselves, gathered us together.

Her eyes sparkled with a mix of pride and admiration as she addressed the team. “Congratulations, my fellow adventurers! We have conquered Annapurna, one of the greatest challenges that the Himalayas have to offer. But let us not forget the journey that brought us here and the lessons we have learned along the way.” We nodded in agreement, the shared experiences forging a bond

between us that was as unbreakable as the mountains themselves. Maya continued, her voice resonating with wisdom. “These mountains demand our respect. They test our physical and mental strength, teaching us humility and resilience.

They remind us that the path to success is not always easy, but with determination and the support of our fellow climbers, we can overcome any obstacle.” Her words struck a chord within me, resonating with the challenges I had faced throughout my mountaineering journey. I looked around at my companions, each one bearing the scars of their battles fought on this treacherous path. “Today, we stand on the summit of Annapurna, but tomorrow, we embark on a new adventure.



The mountains call us to push further, to explore the uncharted territories that lie beyond. Together, we will embrace the unknown and discover the strength that lies within us," Maya proclaimed, her voice filled with passion. A sense of exhilaration surged through my veins. The call of the Himalayas was not merely a whisper; it was a thunderous roar, beckoning us to new heights, both metaphorically and literally.

As we began our descent, our spirits were invigorated, and our determination burned brighter than ever. We shared stories of our triumphs and challenges, finding solace and inspiration in the bond we had forged. Days turned into weeks, and our mountaineering journey continued, taking us to the rugged peaks of Makalu, the mystical realms of Kanchenjunga, and the sacred heights of Everest. Each summit brought its own set of trials and triumphs, testing our limits and expanding our horizons. But it wasn't just about conquering the peaks; it was about the connection we felt with the mountains and the people who called them home.

We engaged with local communities, learning about their rich cultures and traditions. We listened to the whispers of the wind, the songs of the rivers, and the echoes of ancient tales that carried through the valleys. Our adventures in the Himalayas became more than just a personal pursuit; they became a journey of self-discovery and a testament to the indomitable spirit of the human soul.

As we stood on the summits, gazing upon the vast expanse of mountains, our hearts filled with gratitude for the experiences that had shaped us into the mountaineers we had become.

The call of the Himalayas had not only brought us back to our roots but had awakened a deep sense of purpose and connection that would forever guide us in our future endeavors. With each step we took, the mountains whispered, "Keep climbing, keep exploring." And we knew that our mountaineering journey would be an everlasting dance with the peaks, an eternal embrace of the Himalayas' call.

As the years passed, the mountaineering school continued to thrive, attracting passionate individuals from diverse backgrounds. Together, we forged a community bound by a shared love for adventure and a deep respect for the mountains.

We expanded our reach beyond Nepal, organizing expeditions to other mountain ranges across the globe. From the rugged peaks of the Andes to the towering summits of the Himalayas, our adventurers left their footprints on some of the world's most challenging terrain. But it wasn't just about conquering peaks; it was about the transformation that took place within each climber.



The mountains became the backdrop for personal growth, pushing individuals to their limits and revealing the strength and resilience they possessed. Through the mountaineering school, we partnered with local communities, supporting sustainable development initiatives and conservation efforts.

We understood that the mountains held not only beauty but also fragility, and it was our responsibility to protect and preserve these pristine environments for future generations.

As the years went by, I watched with pride as the mountaineering school graduates carried the torch of adventure, spreading their passion and knowledge across the globe. They became leaders, mentors, and ambassadors for the mountains, inspiring others to embark on their transformative journeys. And as I stood at the threshold of a new chapter in my life, I knew that the legacy of adventure I had created would continue to thrive.

The mountaineering school had become more than just an institution; it was a testament to the human spirit and the pursuit of dreams.

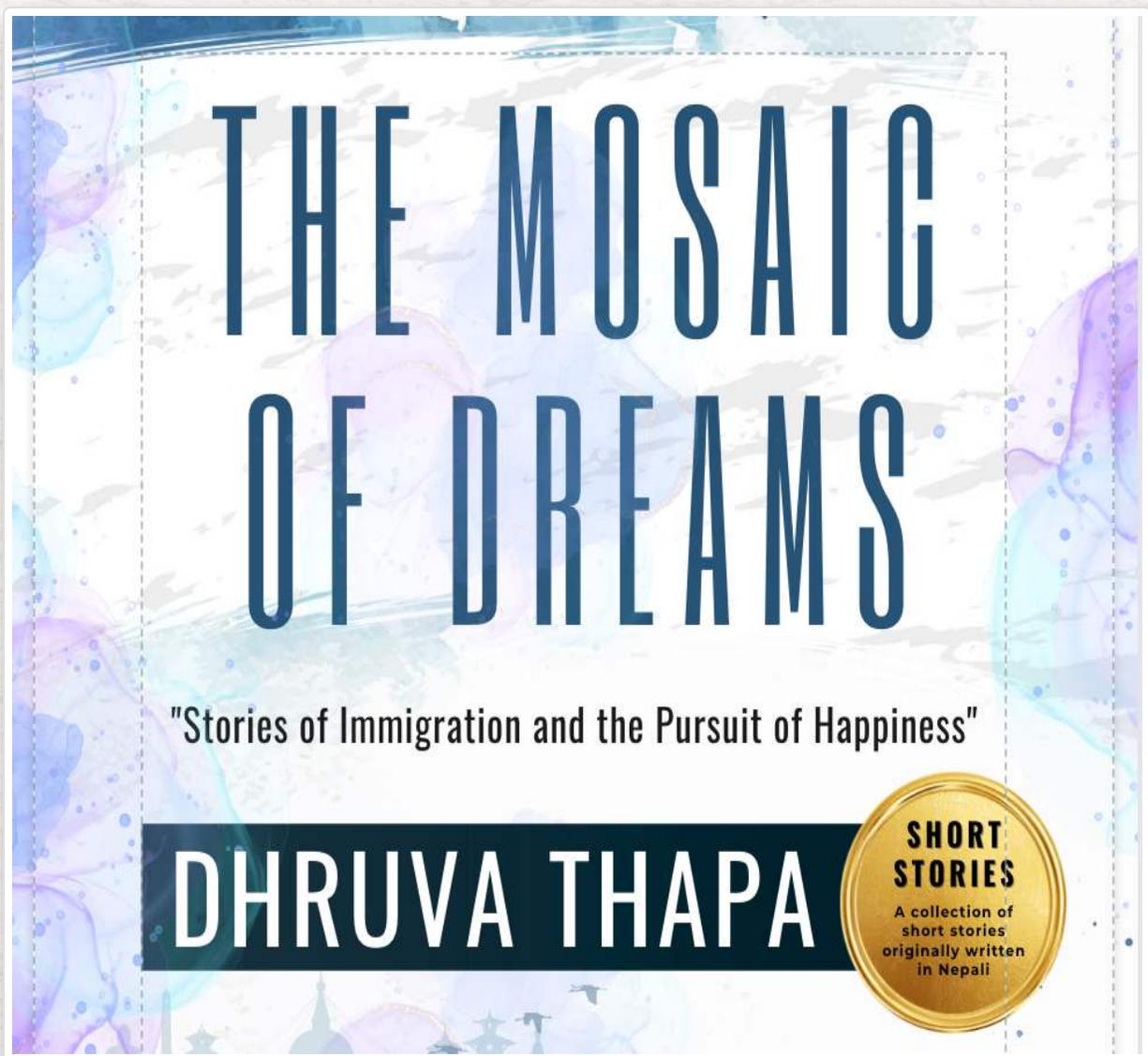
With a heart filled with gratitude, I embarked on my expeditions, exploring the uncharted territories of my soul and seeking new heights of self-discovery. The call of the mountains remained strong within me, a constant reminder of the power of nature to ignite the spark of passion and purpose. And so, as I looked out upon the majestic peaks that had shaped my life, I whispered a silent thank you to the mountains. They had given me a sense of purpose, ignited a fire within my soul, and connected me to a vast community of adventurers.

The legacy of adventure would endure, not just through the mountaineering school or the accomplishments of its graduates, but through the indomitable spirit of those who heeded the call of the mountains. For as long as there were dreams to chase and summits to conquer, the human spirit would forever be intertwined with the allure of the natural world. And so, with a heart full of gratitude and a spirit hungry for the next challenge, I set forth on a new expedition, ready to embrace the unknown, guided by the lessons learned from a lifetime of adventure in the mountains.



Story Summary.

This is a work of literary fiction—its characters and events are products of the author’s imagination. In this tale, the narrator and his companions venture deep into the embrace of the Himalayas, from the summit of Annapurna to the mystical heights of Kanchenjunga and Everest. Each climb becomes a blend of exhaustion, exhilaration, and self-discovery, where the mountains are not mere scenery but living mentors—challengers, companions, and keepers of ancient wisdom. Through triumphs and trials, they learn humility, resilience, and the unspoken bond forged through shared struggle. Ultimately, the story is a celebration of courage, a love letter to nature, and an embrace of the unknown. This story appears in Dhruva Thapa’s new book, *The Mosaic of Dreams*, and is also published on his blog dhrivascreations.com.





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Some Great Places to Visit in Calgary & Surrounding Areas

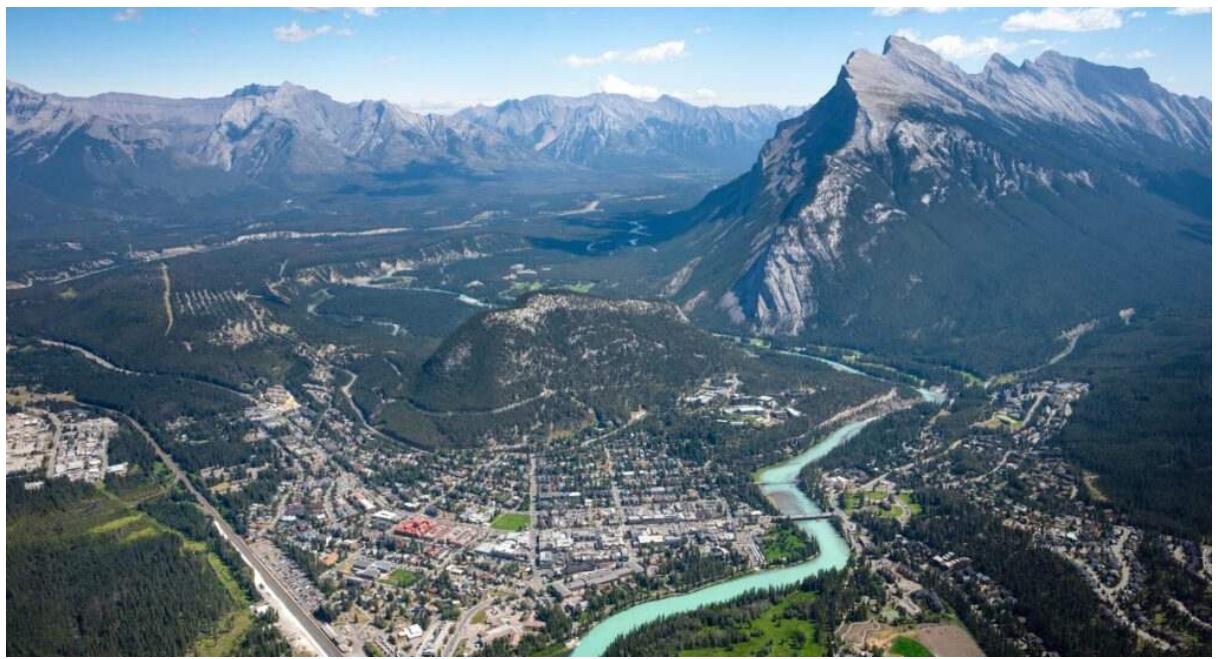
1. Banff National Park (1.5 hrs drive)

- **Highlights:** Lake Louise, Banff town, Banff Gondola, Hot Springs, Bow Falls.
- **Activities:** Hiking, sightseeing, canoeing, wildlife watching, shopping, dining.



2. Canmore (1.0 hrs drive)

- **Highlights:** Quaint mountain town with amazing views.
- **Activities:** Hiking (Grassi Lakes, Ha Ling Peak), biking, dining, arts and crafts shops.



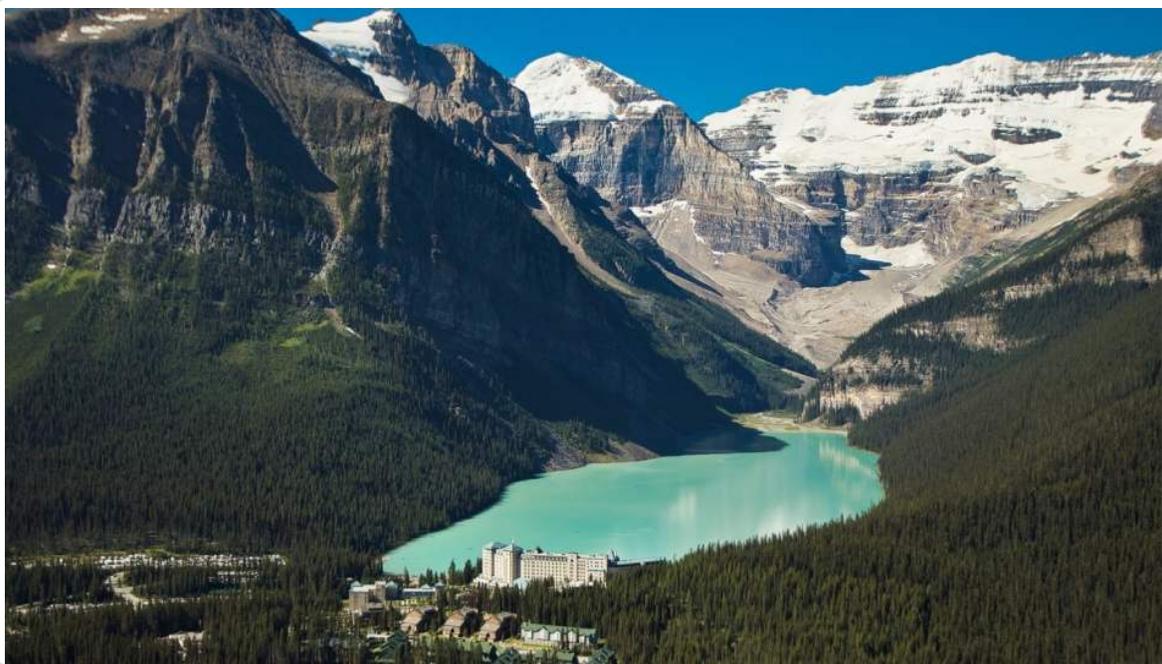
3. Kananaskis Country (1 1.5 hrs drive)

- **Highlights:** Less crowded alternative to Banff.
- **Activities:** Hiking (Troll Falls, Ptarmigan Cirque), fishing, mountain biking, golf, spa.



4. Lake Louise (2–2.5 hrs drive)

- **Highlights:** Alberta's Paradise, No 1 Tourist Spot
- **Activities:** Hiking (Troll Falls, Ptarmigan Cirque), fishing, mountain biking, golf, spa.



5. Drumheller & Dinosaur Provincial Park (1.5–2 hrs drive)

- **Highlights:** Royal Tyrrell Museum, Hoodoos, Badlands scenery
- **Activities:** Fossil hunting, museum visits, hiking.



Vision

Promote unity and harmony among the Nepali Diaspora living in the Americas, foster Nepali identity & culture, and empower with knowledge to succeed.

Association of Nepalis in the Americas

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Mr. Khagendra Adhikari
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&

Ms. Maya Sharma
Washington, DC



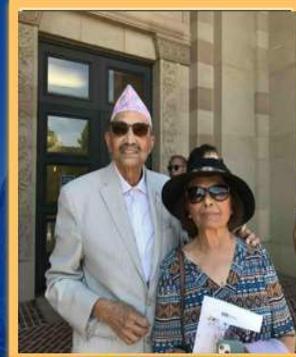


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Best wishes for a memorable and inspiring ANA Nepali International Convention 2025 may it strengthen unity and progress.



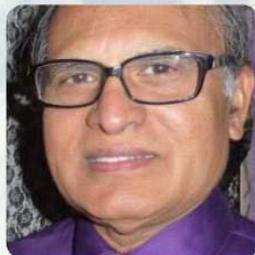
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Best wishes for the grand success and memorable experiences for everyone involved.



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Dear ANA family
Sending warm wishes to all ANA Annual Convention attendees. May our gathering be a catalyst for positive change, filled with insightful discussions, impactful networking, and fruitful initiatives that empower us to create a better tomorrow.





Mr. Dhruva Thapa
Chief Editor/ Advisor, ANA

2025

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May this historic
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Mr. Narayan Neupane
Communication Director, ANA

Best wishes for a memorable and inspiring ANA Nepali International Convention 2025 may it strengthen unity and progress.

Mr. Shyam Sedai
Youth Coordinator, ANA

Mr. Raju Karki

Mr. Dilli Thapa

Mr. Ram Babu Pandey

Mr. Venugopala Paidi

2025

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Mr. Bharat Baraili

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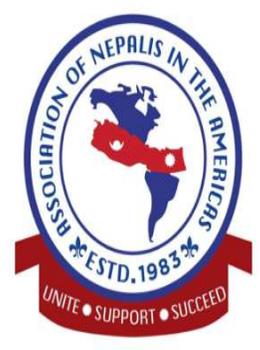
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Mr. Khilendra Neupane
Former president And Current BOT
Chair Nepal Education and Culture
Center (NECC)
Washington DC

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Ms. Saroj Devi Prajapati
Former Presiden
t & Current BOT Vice President Nepal
Education and Culture(NECC) Center,
Washington, D.C.

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Mr. Ishwar Sitaula
Advisor , ANA

2025

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Mr. Preetesh Karki
Advisor , ANA

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**Mr. Suman Thapa
Former Vice President,
NRNA, NCC, USA**

2025

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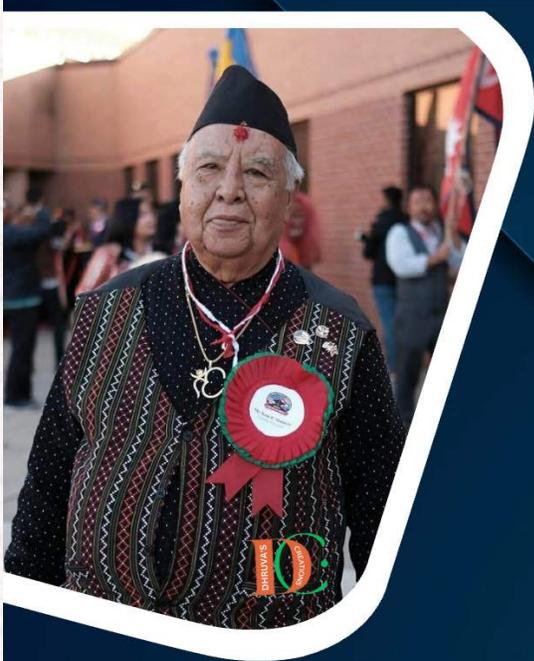
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Mr. Ram Malakar
Former Vice President, ANA

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Mr. Bishwa Raj Thapa
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Dr. Madan Uprety
President Nepali American
Community Center (NACC)



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Our Bylaws

ARTICLE I: NAME

The name of the organization shall be the ASSOCIATION OF NEPALIS IN THE AMERICAS (“ANA”).

ARTICLE II: OBJECTIVES

- 1 Foster Nepali identity, culture , unity and cooperation among Nepalis and friends of Nepal in North America
2. Promote charitable work in North America and Nepal.
3. Strengthen Nepali Diasporas unity and capability by uniting all Nepali organizations across North America through partnership and collaborations.
4. Help bring NECC’s ultimate objectives to full fruition.

ARTICLE III: MEMBERSHIP AND DUES

ANA will have 4 categories of members, which are:

1. Organizational members: Organization, as an entity, can be a member as partner organization of ANA. Individuals who are already a member of the ANA partner organization shall automatically become ANA member with a privileges and rights as specified hereafter or as specified in the partnership agreement.
2. Life members Individual/with spouse: Dues \$300 individual/\$500 family
3. Individual members: Dues \$10/yearly, paid three years at a time
4. Honorary members: Dues \$0
5. This organization shall be open to all individuals willing to support the purpose of ANA and work within the framework of the concerned existing by-laws and also the bylaws that will be established in future.
6. ANA shall not discriminate anyone on the basis of age, sex, sexual orientation, race, color, nationality, ethnic origin, religion, disability, marital status and military status.
7. All Nepali Diasporas and friends of Nepal are considered general member of ANA without any membership formalities. However, to vote for any position or to run for the office or in case of voting exercise in course of decision process of ANA, a formal membership is required.
8. To become a formal member, a membership application must be filled and specified dues must be paid



9. Any change in membership dues must be passed by a simple majority of the Executive Committee.
10. Membership to the ANA will be on three years basis. The membership period will be for three year from the date of enrollment for single membership, while life membership shall be valid for life.
11. The member of an institutional partner organization will be eligible to vote as well as run for ANA executive position.
12. Representative of Institutional Partners will be encouraged to take life membership to exercise the full membership rights.
13. Single membership allows only one vote in the affairs of the Association whereas two votes will be permitted for Life membership (which includes spouse vote).
14. The Honorary membership shall be given to persons or organizations that have made substantial contribution towards the aim and objective of ANA. Honorary Members are not allowed to vote in the affairs of ANA.

ARTICLE IV: OFFICERS AND EXECUTIVE BOARD

The Full Board shall consist of Executive Directors and Board Members as provided below:

1. Executive Directors: The directors shall consist of:

- a. President
- b. Senior Vice President
- c. Vice President – 1 Canada Region; elected by regional partner organizations
- d. Vice President – 1 U.S. Eastern Region; elected by regional partner organizations
- e. Vice President – 1 U.S. Central Region; elected by regional partner organizations
- f. Vice President – 1 U.S. Western Region; elected by regional partner organizations
- g. General Secretary
- h. Joint Secretary
- i. Treasurer
- j. Assistant Treasurer
- k. Communication Director
- l. Women Coordinator
- m. Youth Coordinator
- n. Maximum of 15 Board Members: to be nominated by the Executive directors.

2. Executive's Candidacy:

- a. Executive Directors shall be elected by mail-in or electronic ballots.
- b. Each executive candidate must file specified nomination form for the position he or she is seeking. Such nomination must be endorsed by a member in good standing.
- c. For the position of Regional vice president, nomination should be filed with endorsement of a partner organization within the region. Voting will also be done from within the region.



- d. Both, candidate as well as the member endorsing the candidacy must have the membership due paid for the term (three years) of the candidate.
- e. All executive candidates must be either life member or have had regular membership for three continuous years prior to seeking for the office.
- f. President or Executive can serve only one three years term in one position.
- g. All executives and board members shall serve without compensation.
- h. President and Senior Vice President's candidate must meet a minimal requirement of permanent residency of US or Canada at the time of filing a candidacy. Other candidate must be in legal status of US or Canada.

3. Board Members:

- a. Up to fifteen Board Members shall be selected by ANA Executive committee.
- b. The board members shall be selected on the basis of their contribution or anticipated contribution to the affairs of ANA.
- c.

c. Any Executive Member can propose a name for the position of Board Member and must be approved by the majority of the Executive Member to be elected as a Board Member.

- d. The term of the Board Members shall be the same as the term of the existing Executive Committee.
- e. Any Executive or Board Members may resign by giving notice in writing to the President.
- f. Any person may be relieved of his / her board membership by the Executive committee, if there is substantive evidence that such person is acting against the aim and objective of ANA.

4. Rights and Duties of the Executives:

- a. **President** shall preside at all business meetings of ANA and shall have general leadership of the organization. He or she shall be the spokesperson of ANA and shall represent ANA when dealing with other organizations and individuals. In addition to that, the President shall also perform such duties and exercise powers as delegated to him by the Executive Committee.
- b. President can serve only one three year term.
- c. **Senior Vice President** shall perform such duties and exercise such powers as the Executive Committee may, from time to time, delegate to him or her. In the absence of the President the Senior Vice President shall perform the duties of the President.



d. Vice President: Vice President will represent their respective region through partner organizations and shall perform such duties and have such powers as the Executive committee may, from time to time, delegate to him/her.

e. General Secretary shall keep or cause to be kept, at such place as the Executive Committee may direct, a book of minutes of all meetings and actions of the Executive Committee. The General Secretary shall be responsible for notifying all members of general meetings of ANA and notifying Executive Board Members of the Executive Committee meetings. The General Secretary shall record the proceedings of such meeting and perform such duties as the Executive Committee may direct.

f. Joint Secretary will assist General Secretary to perform day to day business of ANA or any other duties delegated to him/her by the General secretary

g. Treasurer receives and is the custodian of all funds of ANA and shall pay all bills upon authorization of the Executive Committee. The Treasurer shall maintain a record of all monies received and disbursed by the Association, and

shall prepare a financial report as the Executive Committee may, from time to time require. The Treasurer shall maintain an up-to-date roster of the membership of ANA.

h. Assistant Treasurer will assist Treasurer to perform day to day business of ANA or any other duties delegated to him/her by the Treasurer.

i. Communication Director shall be responsible for publication and mailing of the ANA's Newsletter and shall supervise the activities of ANA's website and other communication initiatives.

j. Women's Coordinator shall be responsible to promote women's welfare and additional activities to encourage women's participation in ANA affairs.

WC may form a national and/or regional committee to further promote women's activities.

k. Youth Coordinator shall be responsible to promote youth's welfare and additional activities to encourage youth participation in ANA affairs. YC may form a national and/or regional committee to further promote youth activities.

l. Any right or duties not specified in the bylaws will be vested in the Executive Committee without superseding the rights of the BOT.

Duties of the Board Members:

a. Executive Board Members must attend at least two Board Meetings annually. Failure to do so may lead to termination of Board Membership. Other duties of the Board Members shall be as determined by the Executive Committee.



b. The Executive committee shall transact the business of the ANA. A majority of the Committee shall constitute a quorum of the Executive meetings.

c. The Executive committee can create a committee; appoint leading person and other members as necessary. In case of formation of a committee; Executive committee will specify the goals, rights and duties, and even set time of the committee if needed. Time set in that manner can be extended as per the need and decision of the Executive Committee.

d. In case of the Women Committee and Youth Committee, respective coordinator will propose the members' name of the committee in consultation with other Officers/members.

ARTICLE V: RESIGNATION, TERMINATION AND EXPULSION

Resignation of Executive and Board members:

1. Any member may resign by giving notice in writing to the President. However, the membership dues already received by ANA will not be refunded.

2. If the President resigns, the Senior Vice President will replace that position for the remainder of the term. The vacant position of the Senior Vice President will be fulfilled by selecting from among the Vice Presidents by voting by the Executive Committee. The vacant Vice President will be fielded from the same region on the basis of consensus/voting of the Executive Committee. In the event of Executive Members' resignation, position will be filled in the same manner as described in Article IV.1 (n).

The term of these replaced executives/members will be for the remainders of the term.

3. Termination and Expulsion:

m. Any executive or board member found to have acted against the interest and objective of the organization or fails to pay membership due or fails to fulfill assigned duty, may be relieved from his/her position by BOT

n. An executive or board member, who has greatly harmed the organization with his or her known action may be expelled from the organization or may be barred from participating in organization's events for life as determined by BOT.

o. The process of removal of the executive or board members shall begin by passing of no-confidence motion with a simple majority then voting for removal by two third votes by BOT



ARTICLE VI: MEETINGS

- 1. General Meetings:** General meetings of ANA will be held annually at the decided convention site. Annual general meetings will be held to inform the members the general activity of ANA, and discuss any necessary matters.
- 2. Special Meetings:** Special meetings may be held at the call of the President or upon the request of 50 of the membership.
- 3. Executive Committee Meetings:** The Executive Committee meetings shall be held up to four times a year or as called by the President. These meetings may be held using electronic media (tele-conference, video conference, internet chat etc.) in lieu of a physical location. Executive or Board members may authorize someone to vote on their behalf by proxy, which may be via regular mail or email.
- 4. Any issue that needs a quick resolution or decision can be adopted or made by email system with board member's explicitly voting "Yes" or "No". Decision or resolution came out of email chain is also considered an official meeting outcome.**

ARTICLE VII: BOARD OF TRUSTEE

1. ANA will have Board of Trustee (BOT) whose primary responsibility shall be to safeguard ANA's mission / objective and to ensure the ANA executive committee act within the spirit and letter of the ANA bylaws.
2. The BOT, without distorting the core ideology of ANA, will have the full and final right to interpret all or any of the clauses of ANA's bylaws.
3. The BOT will also act as a guardian body to ANA. Therefore, to be ANA BOT one must be a life member with a respectful and dignified stand in the community.
4. The BOT shall be comprised of nine members, headed by a Chair person. One of the eight members shall be the immediate past President of ANA.
5. BOT shall be appointed with consensus of Executive committee, board members, life members and the partner organizations for the first time. Thereafter, BOT will appoint four members in every three years when they vacate their position.
6. The term of the BOT shall be for three years. But for the first term, out of eight members, four will serve for three years and, another set of four will serve for six years. The immediate past President of ANA shall be appointed as trustee for the term until he or she is replaced by new outgoing President.
7. BOT terms for 3 years or 6 years shall be determined by a lottery system for the first time. Thereafter it will rotate accordingly.
8. The BOT shall meet at least once a year. However, can meet as many times as the BOT deem necessary.



9. BOT shall be authorized to review complaint against executive members as well as board members and make final ruling on their fate by voting two third majorities. Their decision will be final.

10. In order to review a complaint, the BOT must receive a written letter by three paid members either by mail or electronic means.

11. The letter must explain the details of the violation, including what part of the bylaws has been violated and how and why the violation constitutes grave.

12. In order for BOT to conduct the disciplinary action, at least three out of the nine members must accept to review the complaint.

13. As a final ruling, BOT may exonerate the accused, suspend him or her for a certain period of time, impose monetary fine, expel from the organization, or some of the combination of the above.

ARTICLE VIII: BOARD OF ADVISORS

1. ANA will have Board of Advisors (BOA) whose primary responsibility shall be to advise Executive Committee for the betterment of ANA, its policy and long term strategy matters. The advisors will be selected from accomplished individuals in various disciplines of society.

2. BOA shall be appointed by the consensus and/or majority vote of Executive committee.

3. The term of the BOA shall be for three years, similar to that of Executive committee and they can be re-nominated for multi-terms.

4. BOA must be a member of ANA at the time of nomination and must remain members throughout of his or her term.

5. While, Advisory committee will have authority to advise, their advice shall be nonbinding, hence, may be accepted or rejected by the ANA executives

ARTICLE IX: ANA partner Organizations

1 ANA may enter into a partnership agreement with other Nepali organizations and institutions in the US and Canada to collaboratively advance the interest of the Nepali community in North America either with terms described as below or a separate agreement with each partner as specified in the mutual agreement.

2 Upon signing of the agreement, members of the partner organization shall automatically become ANA member with the rights and privileges as specified in Article X 6 and the agreement will allow ANA to represent member partner organization in North America 3 ANA will lead an effort to identify problems that Nepali community is facing across the continent and develop opportunity and plan to lessen problem with an active participation of the partner organizations.



4. Partner Organizations shall pay lower of \$5 or 25% of the membership fee to ANA
5. The money collected from the membership shall be used to develop plan of common interest.
6. The partner organization members shall be allowed to vote in ANA election based on one member one vote basis but their vote will be weighted half of the regular member and life member.
7. Partner organization member may run for ANA executive position so long they qualify the criteria to run for the positions as identified in Article IV.2

ARTICLE X: NOMINATION AND ELECTIONS

1. An election will be held for the positions of the Executive directors of the ANA every three years in the month of June.
2. An Election committee consisting of at least of three (3) members from the membership at large shall be appointed by the Executive Committee at least three (3) months prior to the election.
3. The Executive Committee shall appoint one of these members as the Chair person.
4. The Executive Committee shall send out mass email to solicit candidacy for all positions
5. In case, there is no nomination filed for any position, the vacant position shall be filled by the incoming Executive Committee.
6. To run for a Office, one must have served in ANA executive board or Advisory Board previously, and;
 - a. Either be a life member or
 - b. Must be a regular ANA member or member of the partner organization for three consecutive years; and must have paid the membership due for the term (three years) of the position
7. Election shall be conducted by voting ballots and/or other means of voting via electronic media such as secure email or website portal
8. Members must either mail their secret ballots (in-case of a mail in vote) or cast their votes via secure electronic media within a time frame as specified by the Election Committee.
9. To be eligible for candidacy and voting, one must be a member of good standing by March 31 of the year in which the election is to be held.

ARTICLE XI: PARLIAMENTARY AUTHORITY

Robert's Rules of Order, Revised, shall govern all proceedings except where inconsistent with the provision of the By Laws of the Association



ARTICLE XII: AMENDMENTS

The General Assembly of ANA shall have the power to make, alter, amend or repeal the bylaw of the ANA. But in a situation, if the majority of executive board is convinced to have any immediate amendment in absence of general assembly, the amendment right will be exercised by Executive Committee. Amendment process of such situation, if adopted, must be approved by a majority of the membership participating in the voting process within 60 days. The General Secretary shall arrange for a mail-in or electronic ballot for approval of the amendments by the general members. Amendments so made will be published in the Newsletter of the Association and or its web site.

ARTICLE XIII: SPECIAL PURPOSE FUND

ANA will have a provision to create special purpose fund which will be maintained either separately in ANA's name or joint partnership with individual, institutional /Organizational partners. The special purpose fund will not be mixed with the ANA's general fund and the fund will only be used for the purpose for it was created.

ARTICLE XIV: NECC

Nepal Education and Cultural Center (NECC) is ANA's child and it has been and integral part of ANA. ANA holds ownership in NECC's assets. ANA allows NECC to run independently without forfeiting the right to claim the ownership; proportion to its investment. ANA President shall be the Chair of the NECC Board of Trustee. ANA's binding relationship with NECC shall be fully described in a Memorandum of Understanding signed by ANA and NECC

ARTICLE XV: LIQUIDATION OR DISSOLUTION

The liquidation and dissolution of the ANA or the amendment or these rules may be decided upon by a two thirds majority of those present and voting at a General Meeting, provided that notice of the proposed dissolution or details of the proposed amendment shall have been circulated with the notice of the meeting. In the event of dissolution, any residual finds of ANA shall be applied by the Executive committee before vacating office in furtherance of ANA's aims, and no member shall have any claim on ANA in respect to fees any subscription paid. No part of the net income or assets of the ANA shall be used to the benefit of any private individual.



Upon the dissolution of ANA, remaining assets and property of the corporation shall, after necessary expenses thereof, be distributed for one or more exempt purposes within the meaning of section 501(c) (3) of the Internal Revenue Code, or corresponding section of any future federal tax code, or shall be distributed to the federal government, or to a state or local government, for a public purpose. Any such assets not disposed of shall be disposed of by the Court of Common Pleas of the county in which the principal office of the organization is then located, exclusively for such purposes or to such organizations, as said Court shall determine, which are organized and operated exclusively for such purposes.

ARTICLE XVI PERSONAL BENEFIT

No part of the ANA shall inure to the benefit of any member, trustee, director, officer. of ANA, or any private individual (except that reasonable compensation may be paid for services rendered to or for ANA), and no member, trustee, officer of the corporation, or any private individual shall be entitled to share in the distribution of any of ANA’s assets on dissolution.

ARTICLE XVII: PROPAGANDA AND POLITICAL ACTIVITIES

No substantial part of the activities of ANA shall be carrying of propaganda, or otherwise attempting, to influence legislation (except as otherwise provided by Internal Revenue Code Section 501 (h), or participating in, or intervening in (including the publication or distribution of statements), any political campaign on behalf of any candidate for public office.

ARTICLE XVIII: SUPPLEMENTARY OBJECTIVES

Notwithstanding any other provision of these articles, the cooperation is organized exclusively for one or more of the following purposes: Spiritual, charitable, scientific, testing for public safety, literary or educational purpose, or to foster national or international amateur sports competition (but only if no part of its activities involve the provision of athletics facilities or equipment), or for the prevention for cruelty to children or animals, as specified in Section 501 (c) (3) of the Internal Revenue Code, and shall not carry on any activities not permitted to be carried on by a cooperation exempt from Federal Income Tax under Section 501(c) (3) of the Internal Revenue Code or corresponding section of any future federal tax code.

This bylaw is proposed to be amended on this day, Dec 11, 2015 and rectified on July 3, 2016 at its general body meeting



Editorial Notice

The bylaws included in this Souvenir are reproduced directly from the organization's official website. If any updates or amendments were made after this publication was prepared, they may not be reflected here. For the most accurate and current information, please visit the official website at: <https://ana1983.org/our-bylaws/>.

Vision

Promote unity and harmony among the Nepali Diaspora living in the Americas, foster Nepali identity & culture, and empower with knowledge to succeed.

ANA

Association of Nepalis in the Americas

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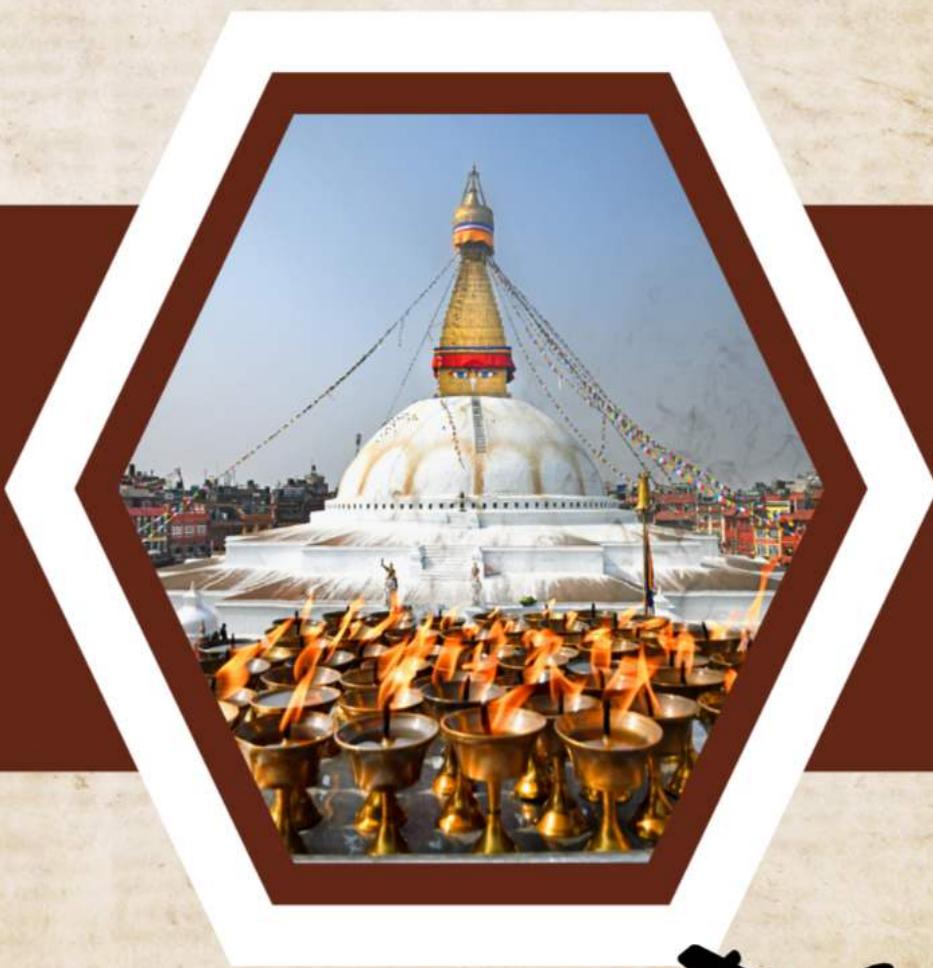
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