

COMPILATION OF THE CULTURE SECTOR ACTIVITIES



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It's always important to invest in young talents and the talents of tomorrow

- Delphine Arnault



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Daya Foundation

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The book cover is an original art work by artist,

Ms. Sapna Poudel Maharjan
(now purchased and owned by Daya Foundation member)

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"The best way to find yourself is to loose yourself in the service of others" - Mahatma Gandhi



Late Dayaram Bhakta Mathema



Late Krishna Pyari Mathema



Late Indra Kala Mathema

About the Founder

The late Dayaram Bhakta Mathema was a successful public servant and entrepreneur in Nepal who had a sixty plus year career helping spread both democratic values and economic development in the Himalayan country.

Mr. Mathema, both in his public life as well as a business entrepreneur, endeavored to provide access to education, improve health outcomes and preserve and celebrate cultural heritage. He desired to establish a family-run foundation to support education and health for the marginalized segment of our society and preserve our cultural heritage. As per his wish, the family registered Daya Foundation, a non-governmental organization in 2009. Mr. Mathema set aside funds to carry out Daya Foundation's mandate. The foundation believes in incremental, long-term commitments and is wary of encouraging the development is an 'entitlement mentality' among recipients of its support; it is continuously streamlining its systems and structures to ensure that its support produces results that can be monitored and evaluated. Since its founding in 2009, the foundation pursued numerous initiatives and impacted many lives.

The Foundation dedicates this publication to Mr. Mathema's legacy and also to those who have partnered with us. We also thank all the members of the broader community who have supported the Foundation's efforts in various ways. The level of community support and alignment that the Foundation has experienced throughout the past fourteen years has given us reason to be optimistic for the future.

Supporting Organizations

Publishing, Funding and organizing all events in this publication.



dayafoundation.org.np



www.rotarymidtown.org.np

Helping to support the award for the two Poetry Contests

"Service above Self"

"Together we see a world where people unite and take action to create lasting changes –across the globe, in our communities, and in ourselves."

Introduction

"Creativity follows mastery,

so mastery of skills is the first priority for young talent."

Neeva M. Pradhan

- Benjamin Bloom



neeva.pradhan@gmail.com Founding Member, Past President,

Culture Sector, Daya Foundation Past President,

Rotary Club Kathmandu Mid-Town

Daya Foundation is a non-profit organization that has been in existence for over fourteen years. It is focused on serving the community. It has three major pillars in Education, Health and Culture.

Three Pillars:

While the pillars of education and health have been running effective projects related towards their respective areas of focus on benefitting the marginalized segments of the community, the culture sector was introduced mainly to help preserve few historic and cultural heritage sites in the early years. However, it was during the pandemic that we branched out and launched online programs mainly focused on youth groups to encourage and bring out youth talent at a national level. The idea was to inspire the youth to learn, focus, and express the essence of their roots and cultural heritage to bring about better awareness on the importance of one's cultural value.

Background:

According to a study conducted by UNICEF Nepal, there was a 40% increase in youth depression and suicide rates during the pandemic, especially among females. This could have been mainly due to the uncertainty that was ahead, loss of hope, and the bleakness of the future especially for youth. The decision at Daya Foundation was to encourage youth, to bring out their talent and mainly to have them understand their cultural heritage better. Studies have also proven that an individual grounded in their own roots has less likelihood of

suffering from identity crisis. A better grounding in one's own culture prevents confusion and provides more resilience.

The decision was to have the combined theme of Mental Wellness and Cultural Identity. Daya Foundation, in collaboration with the Rotary Club of Kathmandu Mid-Town and UNICEF Nepal reached out to various youth groups. The final submission amounted to over 400 poems from youth of varied backgrounds and age ranging from 15 to 30-year-olds.

Pandemic:

During the pandemic scenario, many lifestyles almost came to a standstill. Businesses came to a forced closure especially during the lockdown. Utmost priority was about life, health and staying away from the disease. After a harrowing several months, some institutions started resuming work from home and others started partial openings.

Major reshuffling and assessing of needs, values, priorities and other practical considerations were taken into account. In this reality, Daya Foundation started with the health sector, providing medical needs to Government schools and other beneficiaries, and to the community. While the pandemic hindered the normal working structure and set up in almost all areas of day-to-day operations, there were few new areas and avenues that opened up primarily due to the pandemic. One major breakthrough was the online portal and zoom sessions that quickly filled the gap to compensate for the in-person meetings, events and programs.

Taking advantage of this alternative, Daya Foundation, from its cultural heritage aspect, decided to conduct a Youth Poetry contest online for the youth population. Like anyone going through this crisis, it was evident the youth were also vulnerable and trying to deal with the bleak situation of their schools and colleges closing, making their future prospects not promising. For those in the job market, there were very slim opportunities of being hired and employed. It may be safe to say that many of their dreams, hopes and ambitions were starting to crumble, pushing them towards a sense of desperation.

Online Platform:

Daya Foundation's aim was to provide an online platform to bring scattered minds to a focus, to engage in something creative and positive. In the recent past years, the foundation has engaged and organized youth poetry recitation programs in its historic home of Daya Chhen where youth from all over and groups like Word Warriors have come to participate.

Poetry Contest - Season I:

Given its vision, Daya Foundation in the month of October 2020, launched this poetry contest targeted to draw out youth talent from across the nation by means of creative poetry writing both in the Nepali and English languages.

In the meantime, the foundation was fortunate to find like -minded institutions to partner in this venture. Rotary Club of Kathmandu Mid-Town approved the program under their National Vocational Training area and contributed NRs. 50,000 to match the grant earlier approved by Daya Foundation of NRs 50,000. UNICEF Nepal had a similar vision and joined hands to partner, promote, and support this cause in a collaborative effort.

Judges with expertise were chosen for the two categories of English and Nepali poems in order to maintain a seamless and fair selection criterion. The program detail, timeframe, objective, criteria were all communicated upfront to the potential participants. All the poems received were distributed among the judges anonymously. The judges evaluated the poems as per the pre-determined criteria and shortlisted their personal favorites. The final 5 winners from each category were decided over a meeting among all the judges. The judges were overwhelmed with the quality as well as the quantity of the poems received. It was encouraging to see that through word of mouth, we saw many youths submitting their pieces on time and on topic, keeping up with the theme of the contest. The participants, judges and the entire team adhered to the rules and timeline. The collaborating organizations met and discussed the main objective and follow-up steps. There were two main events. The first event was on 27 November announcing the winners and the awards once it was finalized. This was a Facebook live event with viewership of 6430, nationally and internationally. The winners were announced and they recited their poems online. Majority of the poems were written on mental wellness and the challenges they each faced during this time with some participants writing poignant poems on cultural identity.

Mental Well Being:

It was identified that there was a need to address concerns on mental well-being by some experts and medical team. Few psychiatrists and psychologists were contacted and invited to give a talk online from Kanti Hospital and Teaching Hospital. This was another platform for youth to hear from the medical team, interact and exchange thoughts

on signs to look out for regarding depression and few to-dos. Help hot lines were shared widely online for cases of feeling down, depressed and hopeless. Some practical steps were provided by the doctors who have been treating patients and youth with mental illnesses, and emotional wellbeing of the individual.

After this second season, which was also well attended by youth participants, there were some solid take aways. The initial goal of the poetry contest was to draw out youth talents. This however expanded into a much bigger objective. It became clear that the need of the hour was to provide hope and inspiration to youth to be better aware of their mental status and to take advantage of the medical expert's help hotlines in times of need.

Well Being Program:

Another program that was offered to the youth participants was the iExcel Holistic Well-Being online training to those that were interested. This was focused on creating a more positive mind frame by learning stress management tools and techniques and the nature of the human mind. This program through the Art of Living foundation is geared towards mental, physical health and individuals have benefited from the technique internationally. Around 157 countries globally in all continents have participated in such self help programs in the past forty years through AOL. We would like to encourage more youth to participate in such programs before reaching the brink and having to resort to treatments for severe depression.

It is interesting how the two objectives melded well to raise the level of awareness on mental wellbeing in the community, to provide connections and networking opportunities among institutions as well as capture youth talent in the form of poetry and literature. The events were well appreciated and enjoyed media coverage by online portals both in English and Nepali mediums. The foundation along with RC Kathmandu Mid-Town agreed to a second season of the contest and approved the funds for the cash prize award for the next set of winners.

The theme for the contests were carefully selected to provide a platform for youth to share on cultural identity as integral aspect of life. Understanding ones culture, being grounded in ones roots and identity, allows an individual to maintain a positive mind set, be centered and unshakable. It is important to be mindful of one's mental and emotional well-being by understanding ones identity and innate capabilities.

One of the founding members of Daya Foundation and also heading the Culture Sector of the organization, Ms. Neeva Mathema Pradhan, expressed her hope towards opening new channels for connections, communications and networking opportunities for everyone and to know that we are not alone in the challenges of life.

Participating Organizations:

During one of the award ceremonies, Ms Pradhan thanked all of the partnering organizations around forty different academic institutions including Xavier Academy, Kathmandu Engineering College, Silver Mountain School of Hotel Management, Rupy's International School, Sanskriti International School, Rato Bangala School, Team NEPO, Southwestern Secondary College (SWSC)Rotaract & Interact Clubs of Kathmandu Mid-town and other Rotaract at a national level.

Ms. Pradhan encouraged the honored judges and organizers to share encouraging words about their experience while going through the poems. The invaluable and poignant feedback and input from the judges of all the contests are included in this publication.

Culture as an Identity:

Much has been written on cultural identity and its overarching values in life, which helps to support the thought that it is a grounding phenomenon. An individual well established in his or her roots finds their source of confidence, comfort level, inspiration and goal in life. The imminent challenges in life very rarely can shake this person from their centering point. In other words, one's culture can be the best foundation to help us battle through life's ups and downs.

Daya Foundation aims to inculcate such cultural values in the youth, to bring better awareness, appreciation and a certain reverence through the various activities and programs. In this age of globalization and competing interests via the internet, finding mediums and platforms that are popular among youth to showcase and share such information helps to make it interesting and practical. Encouraged by the success of the poetry contest, the foundation launched other events to further inspire youths.

"Youth Music Contest" - Singing Contest:

After the successful completion of the poetry contest, an online singing contest was organized by Daya Foundation. A short video of the songs was submitted as per the guidelines by the participants confirming the originality of the product. The winners were selected by the judges as well as through the face book live largest number of likes posted by the participants.

Songs Composed and Recorded:

The top two participants were awarded with the opportunity, to have their voices recorded. For the youth it was their first experience getting a song recorded. The songs were from a collection of poems written by the late founder of Daya foundation, late Dayaram Bhakta Mathema. The poems were then composed from the poetry book 'Ahwhan'. Daya Foundation selected the famous Nepali guitarist Anil Shahi, who composed and had two songs recorded into professional songs by the top two winners namely Prakash Tamang who sang "Pawan Prati" and Saveera Gyawali who sang the song "Bhikhari".

"Culture Through the Eyes of Youth" - Speech Contest:

Following the two seasons of the poetry and the singing contests, Daya Foundation launched a speech contest which was held in collaboration with SWSC (Southwestern Secondary College). The title was "Culture through the Eyes of Youth". The theme in all the contests, supported and organized by Daya Foundation was, how youth perceived culture and therefore the over-arching theme of "Culture through the Eyes of Youth", which is also the title of this book. Daya Foundation has also compiled all the speech of the contestants along with the poems in this publication.

The panel of judges were individuals with similar vision and passion for culture, with engagement from the diplomatic circle; the Ambassador of Australia, Egypt, as well as the Country Representative of UNESCO, along with various universities and colleges that participated in the program. We are honored to share the feedbacks of the event from all the judges.

"Cultural Video Contest"- Newari Edition:

Most recently Daya foundation held a video contest around the theme of Newari culture. The winners were awarded prizes at Daya Chhen, a historic home of two hundred years on June 3, 2023. There were top three winners and seven runners up that received cash prizes. First prize won Rs 50,000, Second place won Rs 25, 000, third place Rs 20,000. The seven runners up received Rs 15,000 each. The top three videos were screened during the event. It was encouraging to see the talent, enthusiasm and creativity of the youth and the impact made by Daya Foundation team in the community especially during these challenging times.

The foundation is planning more events in the future to encourage and inspire youth, so their talents can be expanded and awarded.



Rajesh B. Pradhan President Daya Foundation

"I congratulate the achievements by Daya Foundation on Health, Education and Culture sectors. It is personally satisfying, to see the difference the foundation has made, at the grassroots and individual level."

- Rajesh B. Pradhan



Meekha Mathema Founding Member, Vice President, Education Sector, Daya Foundation

"Daya Foundation supports public schools focusing on quality education for marginalized children. We provide resources, online programs, and value-based education. We promote project-based learning and organize field visits to foster crucial life skills among students. We also support early childhood development and provide teacher training for better education practices. Through these initiatives, we strive to transform traditional teaching and learning practices, ensuring that educators are equipped with the necessary skills and knowledge to provide an optimal learning experience for their students."

- Meekha Mathema



Keepa Mathema Handa Founding Member, Past President, Health Sector, Daya Foundation

"Daya Foundation has been focusing on a holistic approach in the health sector, towards the marginalized communities in public schools and hospitals in Nepal.

We have been committed to serve the public school children through free health camps, midday meals and preventive health-wholebody checkups for the teachers.

In the General public hospitals, Daya Foundation Services include Comprehensive Nursing training in partnership with Critical Care Nursing Association Nepal CCNTP. Daya Foundation has recognized the nurses contribution through the Nursing

Excellence Award, along with the personal development and leadership programs in partnership with the Art of Living. We trust that our committment to better the health sector, through innovative programs, have inspired and empowered the medical nursing fraternity and made a difference in the community over the last decade."

- Keepa Mathema Handa



Neeva Mathema Pradhan Founding Member, Past President, Culture Sector, Daya Foundation

"Amidst many competing interests in this internet age, Daya Foundation has captured vouth awareness and talent in the culture sector, through varied online programs in recent

years. We have focused on the importance of culture through poetry writing contest, singing contest, speech contest, video contest and attempted to promote an open dialogue on culture at a national level. This, we hope, has created a buzz, for youth to realize that culture is an integral part of one's identity. The overarching theme of "Culture through the Eyes of Youth", has been one such initiative to draw youths' attention to research and express their thoughts and talents through the digital medium."

- Neeva Mathema Pradhan

Cultural Video Contest

Newari Edition



Timeline of the Event

Launch Program

September 10, 2022 Date:

Daya Chhen, Om Bahal, Kathmandu Venue:

Chief Guest: Honorable Jeevan Ram Shrestha,

Minister of Culture, Tourism and Civil Aviation

Award and Closing Ceremony

Date: June 3, 2023

Venue: Daya Chhen, Om Bahal, Kathmandu

Cultural Video Contest

LAUNCH PROGRAM













Cultural Video Contest

AWARD AND CLOSING CEREMONY













Winner Position: 1st



Siddhika Pathak

"The privilege of attending the mesmerizing Cultural Video Contest organized by Daya Foundation. It offered a remarkable platform for artists to showcase their talents and celebrate our diverse cultural heritage. The event was flawlessly organized, with attention to every detail. The ambiance, adorned with Newari folk music and traditional displays, immersed me in the heart of the Newari community. The incredible lineup of videos showcased immense dedication and creativity, providing unique and enlightening experiences. The judging process was fair and conducted by experts in cultural heritage. The Daya Foundation team's passion for cultural preservation was evident, creating a warm and encouraging environment. This event allowed me to reconnect with my cultural roots and fostered meaningful conversations among attendees. It was a celebration of our shared cultural legacy and a testament to Daya Foundation's commitment to preserving our heritage."

Position: 2nd





Binesh Gopali

Ruchi Dhital

"I, along with my friend Binesh, had poured our passion and creativity; to our delight, we secured the second position. The opportunity provided by Daya Foundation and its recognition fills me with immense gratitude as it offered us the platform to showcase our cultural expression. Inspired and thankful, I look forward to embracing future opportunities."

Position: 3rd



"The video contest challenged me to think creatively and beyond the box. I created an engaging film through careful planning, shooting, and editing that successfully communicated my message and made an impression on the audience. Winning this contest has motivated me to be original and creative."

Pujan Shiwakoti





Certificate of Appreciation

Awarded To

In recognition of participation in the

Cultural Video Contest (Newari Edition)

June 3, 2023

organized by Daya Foundation.

Rajesh Pradhan President Daya Foundation

Neeva M. Pradhan **General Secretary** Daya Foundation





From Esteemed **Panelists and Judges**

H.E. Felicity Volk

Australian Ambassador to Nepal

Namaste and thank you for the invitation to say a few words at this celebration of the remarkable achievements of all who were involved in the Daya Foundation, Rotary, Southwestern State College Speech Contest. My special greetings to all students who participated and, of course, those we have awarded today.

Every speech I listened to over the various rounds was extraordinary and I was stunned by the talent among Nepal's youth and the thought you are giving to your country's culture - its strengths and weaknesses - and the way it is evolving. I'm pleased to have the opportunity to offer a few of my own reflections on my experience of Nepal's culture over the year and a half that I've been living here.

So, let me take a step back from this podium - and I'm stepping back into the water-logged, muddy paddy fields of Sundaradevi village just last week.

To celebrate Asar Pandera, I had the pleasure of travelling outside Kathmandu Valley, over the lip of Shiva Pura National Park, along half built roads, to Nuwakot. I arrived with my hosts, the owners of Nuwa Estate Coffee Farm early on the evening before Asar Pandera. One of my hosts was a Nepali-Australian, a Sherpa who is now an Australian citizen, the grandson of the celebrated Tenzing Norgay Sherpa.

We dined on the terrace overlooking the valley, under a night sky, stars hidden behind monsoonal clouds. We ate sourdough bread with tomatoes bought from a nearby farm and cheese from the Himalayan French cheese factory, followed by dhal bhat.

The following morning started with coffee from the estate. I visited Sundaradevi Secondary School, built with support from Australians and others. I was blessed with tikka and garlanded with mallas and kathas. I sat on the floor to speak with students from age 4 to age 16 about their dreams for the future – study, jobs, travel, the value of overseas experiences to learn from other cultures and communities.

And then we set off to the paddy fields for Dhan Diwas. Shin deep in mud, I planted paddy beside women and girls from the village. Around me, singing and water play.

It was simply one of the most enjoyable days I've had in Nepal.

There in a compact 24-hour period, we had fitted in a key Nepali festival, village life, French cheeses, dhal bhat, the universal pleasure of a good cup of coffee, Sherpa mountaineering culture blended with Australian citizenship, monsoonal weather patterns, Hindu religious blessings, folksongs, paddy planting, dahi and chiura and conversation about the benefits of global travel and cultural connections.

It was as if I was living one of the speeches I had been listening to just a week earlier, delivered over zoom. Because, in each of the contestant's carefully crafted reflections, I was taken to all of the experiences, richness, wisdoms and even the contradictions of my one day in Nuwakot.

Today I want to thank the contestants for the honor of listening to your speeches and having my mind turned to my own understanding of culture and its importance as a way of guiding and shaping our daily interactions with our world.

And these are four key thoughts that I came away with over the course of the competition, thanks to your erudition and your passionate engagement with the topic.

My first observation is that as much as the older people in our communities may be the holders of tradition and ritual, our young people must be the custodians of culture.

For culture to live and breathe it must be responsive to change and our youth are changemakers so the responsibility to shape culture belongs to you. This is a big responsibility, and it must be exercised carefully. It must be exercised with wisdom, understanding and respect for all.

And that leads me to my second observation, which is that for culture to evolve healthily and in ways that benefit everyone of us, all people, regardless of caste, creed, gender, education, whether other-abled, whatever their socio-economic status... all people must be heard in the evolution of culture.

In relation to this observation, I wish to especially acknowledge the vital involvement of Ashwin Adhikari and Bam Bahadur Bishwakarma in this competition. Ashwin is here today, but I think Bam Bahadur is not – but to both of you, I want to underline that I found your speeches thought provoking and original. Thank you for bringing your new thinking to this topic. Your voices are particularly valuable in shaping more inclusive and expansive cultural settings.

My third observation is that there is an inherent contradiction in cultural evolution, and I thought many of the speeches captured this contradiction with great acuity. The contradiction is that culture must simultaneously change form even as it holds onto itself - there is beauty and value in both the old and the new and, somehow, we must hold both in a fine balance. The German architect, Wolfgang Korn, who has been closely involved in preservation work in Nepal and who is teaching a new generation of Nepalis to care about heritage, captured this cleverly when he said, 'You kill the past by not caring'.

And my final observation...

I offer this reflection as an Australian in Nepal, as someone who has lived and worked overseas on and off for more than three decades:

There are few pleasures greater than being invited into another person's culture and welcomed to participate in its traditions and rituals, to be forgiven for making cultural faux pas and to be greeted as a friend and not a stranger in myriad sacrosanct cultural spaces. Nepal and Nepalese are exceptionally good at this, you offer socalled outsiders an exceptionally warm welcome and you strive to make us 'insiders'.

I felt that keenly, joining this competition as a juror. And I felt it from the participants in the way they described Nepali culture, just as I felt it when, last week, I was bent over muddy fields in Sundaradevi village, planting way too slowly, spacing paddy seedlings too close or too far apart, but welcomed so warmly by the community regardless.

This is an enormous gift and one of the aspects of Nepali culture that I love the most - your warm embrace of a clumsy foreigner.

For that I thank you and, in relation to this competition, I once again offer my congratulations to you all.

Dhanyabad.

Michael Croft

Head of Office and Representative to Nepal United Nations Educational, Scientific and Cultural Organization (UNESCO) BIO

Born 1970 in Halifax, Nova Scotia, Michael began his work with UNESCO in 1998 as an intern with the Office of the Director-General, undertaking various consultancies before his assignment in 2000 with the Division of Educational Policies and Strategies to support UNESCO programming for countries in transition. In 2005, Michael left Paris, beginning eleven years of programme management assignments in crisis countries (Somalia / Iraq / Libya). In October 2016, Michael moved to UNESCO Headquarters as the new Coordinator for Crisis. Preparedness and Response (CPR), developing the Organization's first Strategic Framework for its work in crisis and fragility. Following the Strategy's completion, he was appointed in July 2017 as the UNESCO Representative in Vietnam. In August 2021, Michael was appointed as the new UNESCO Representative to Nepal. Michael is married to Eva Na'inja-Croft (Kenya), a human rights lawyer. The couple have two children.

Let's be clear; for both myself and for UNESCO, Nepal is a rich country. Rich in natural and cultural heritage, yes, but also in the particular dynamic of its cultural diversity, its particular mix of religions, ethnicities, languages and castes that is at once intense and inclusive. Sometimes so intense that one cannot believe Nepal as a political entity can exist - except that it does – and so inclusive that here once can identify as a Hindu-Buddhist, mixing and matching religious practice according to preference.

This gives the country meaning beyond its borders, for it provides us with a very different narrative to the Clash of Civilizations thesis; Nepal tells us that we are not damned to a road of difference and division. It is also one of the reasons to refer to this country as "least developed" is particularly obscene – for Nepal has in its social and cultural fabric that which many states, even "developed" ones, struggle to obtain. This is not to discount the presence of real social issues related

to discrimination on the basis of gender and background, but when one listens to the voice of Nepali youth, the ones who are defining at long last what it means to be Nepali, one cannot help but to be optimistic. Today's generation has grasped the essence of their national identify, which makes them even more proud, and those of us who work with them as obligated to do as much as we can to amplify their voices as a force for peace and inclusion in the region and the world.

Dinesh Manandhar

The culture of Nepal encompasses the various cultures belonging to the 125 distinct ethnic groups present in Nepal. The culture of Nepal is expressed through music and dance; art and craft; folklore; languages and literature; philosophy and religion; festivals and celebration; foods and drinks as well as way of life from all Nepalese.

In my opinion and through observation, as a judge of the overall event, the series of the sessions organized by the collaborative efforts of Daya Foundation, SWSC and Rotary district 3292 has created awareness on importance of culture and heritages and was successful in unveiling the hidden talents of youths/students of various ages and helped to develop their personality, build confidence, public speaking skills, making them internalize the content of subject matter, inculcate the values of life for their future endeavor and career. I see that our Nepalese youths have potential and capacity and if well nurtured can be asset for development of our nation, which is at dire straits at present.

Kapil Dev Regmi

I had an amazing experience adjudicating the speech contest called 'Culture through the eyes of youth' organized by Daya Foundation amidst COVID-19 pandemic. To take the initiative to organize such an event virtually is very praiseworthy and I am impressed by the enthusiasm that the entire team of the foundation demonstrated. The diversity of the contestants presenting their best outcomes and the diversity of the judges who have significant professional experience in their areas of expertise were also one of the attractions of the event. It was an honor to sit on the judging panel with such personalities. Since it was my first-ever experience judging a speech contest online, it was a rewarding experience for me.

Prof Dr Sabina Bhattarai

Executive Director.

Lavana Skin and Hair clinic

President, Society of Dermatologist, Venereologist and Leprologist of Nepal Former Vice Principal and Head of the Department, Kathmandu Medical College Member, Ethics from a diverse perspective

It was indeed a great honor to be part of the judging team. The participants were so enthusiastic and the perception of culture from the eyes of the youth was indeed an absolute pleasure to listen to. Culture through their eyes with the mixture of traditional beliefs, faith and age old rituals was very eloquently put up by all the participants. I was indeed overwhelmed by their zeal, their indepth analysis of the subject and their spontaneity. For me all of them were winners but in a competition our judging part was a difficult one. I would also like to congratulate the entire organizing committee for all the hard work, digital innovations and for the tireless involvement from conceptualizing to execution.

Daya Foundation Board Members and Officers







SPEECH FROM THE CONTESTANTS



"Culture Through the Eyes of Youth" Speech Contest



Aswin Adhikari

"Culture is the art elevated to a set of beliefs". With this mesmerizing quotation, wish you all a very warm greetings. Honourable chief guest, respected pannel of judges, respected teachers and all my competitive friends. Introducing myself, it's me Ashwin Adhikari representing Southwestern State College on the auspicious occassion of National speech competition on "Culture Through The Eyes Of Youth". We are aware about the fact that time and tide waits for none. So. without a further due i would like to iump into the topic.

etymological meaning of culture is taste. Therefore, if we try to define culture based on our understanding, Culture is a man made aspect that include different norms, traditions and values based on different philosophies. We can proudly say that our culture is based on the oriental philosophy which is the oldest philosophy of the world. Youth, the active population of the country have a fairly different ideology regarding culture. Culture is not just the moral practices and beliefs but also a part of socialization and integration for youths like us. Therefore, culture is not only an ancestral practices but also a mode of transformation for us. B. Malinowski. One of the four fathers of Sociology states that cultural change occurs according to needs and necessities of the humans. Hence, we youths believe that it is time for a cultural revolution for

cultural integration and symbolic interaction. Talking further about cultural integration, Nepal is a public garfen for people from 125 castes speaking 123 different languages following 10 religions along with 61 ethnic groups. Nepal is extremely rich for its culture. There is not a single day in Nepalese calendar without cultural function. However, a tradition of a particular group doesnot belong to that group only. All the cultural activities of the people are the public wealth of the nation. Chhat Pooja is not only the festival of the terai region. It is a national culture and national wealth. Dashain festival is significant to the various ethnic groups and religion as it is for the major caste of Hindu. This is cultural integration and we youths are the representatives of cultural integration. We youths want acculturation and assimmilation in culture. Nepalese youths going to the foreign land is a cultural threat according to the general understanding. But, it can promote our culture to the global market. We can witness that many people in the foreign country are admiring our culture and following them just because of the Youths like us. We can learn from European industrial revolution and Korean revolution regarding the cultural progress. Let's include the positive aspects of our in production to make our culture productive. If these steps are to be taken, we will be celebrating our culture not only in the National level but at the global stage.

🕨 बम बहादुर विश्वकर्मा

"युवाका आँखाबाट संस्कृती"

धन्यवाद सञ्चालक ज्यु ।

युवाका आँखाबाट संस्क्रिती विषयक विक्रात्वकला कार्यक्रमका सभाध्यक्ष ज्यु; यस कार्यक्रमका प्रमुख अतिथि तथा वीशिष्ट अतिथी ज्यु; अन्य अतिथी ज्युहरू; निश्पक्ष न्यायको तराजु बोकेर बस्नु भएका निर्णायक मण्डलका सम्पूर्ण सदस्य ज्यु; अनलाईनको माध्यामबाट ऊपस्थित महानुभावहरू र पुर्व मेचि देखी पस्चीम महाकाली सम्मका प्रतिस्पर्धि मीत्रहरू लगायत आयोजक दया फाऊन्डेसन र वयस्टन कलेजका सम्पूर्णलाई प्रक्रितिको खानि संस्कृतीको खानी शुदूरपस्चीम प्रदेश धनगडी कैलालीबाटी म बम् बहादुर विश्वकर्माको तर्फबाट न्यानो अभीवादन टर्क्याउन चाहान्छु।

सर्वप्रथम् आयोजक् दया फाउन्डेसन र वएस्टन कलेजलाई वीशेष धन्यवाद दिँदै युवाका आँखाबाट संस्क्रिती विषयक प्रतियोगिको रूपमा सहभागि भई बोल्न पाउदा आफैलाई भाग्यमानी ठान्दछ्।

अब म सभाध्यक्ष ज्युको अनुमती अनुसार तार्किक् अभिव्यक्ती व्यक्त गर्न अगाडी बडाउन अनुमती माग्दछु।

- ?. संस्कृती भनेको के हो ?
- संस्कृतीले कस्को प्रतीनिधित्व गरेको हुन्छ?
- ३. संस्कृतीबाट के के पाउन सिकन्छ?
- ४. हाम्रो संस्कृतीले के सीकाएको छ?

५. संस्कृतीले परापुर्व काल मध्य काल र आधुनिक् काल सम्म हस्तान्त्रण हुँदा कस्तो स्थान ओगटेको छ?

संस्कृति भनेको वाङ्मयको अति विशिष्ट रूप हो। अर्को शब्दमा संस्कृति भनेको भाषा, रहनसहन जस्ता कुराको समस्टिगत पहिचान पनि हो। वैदिक काल खण्ड देखि नै हाम्रो भुभागमा सुसंस्कृति थियो भन्ने कुरा पौराणिक वस्तु र ग्रन्थहरूले पुस्टि गर्छन्। यसको स्थानान्तरण सहज भएपनि मध्यकालको तुलनामा आधुनिक कालमा संरक्षणको अभाव अनुभव हुने गरि गतिविधि बढ्दैजानु चिन्ताको विषय बनेको छ।

नेपालको सन्दर्भमा संस्कृतिमा मध्यकालिन ऋान्तिलाई भुल्नु हुँदैन। आधुनिक भने विद्युतीय सञ्जालको माध्यामबाट विश्वयापिकरणले पाश्चात्य अपनाउने बहेको संस्कार ऋम देखिन्छ। जस्तोकि जन्मदिन मनाउने, लोकदोहोरीमा पनि र्यापको गर्ने, सांस्कृतिक कार्यक्रमहरूमा ध्वनी उपकरणको अत्याधिक प्रयोग गरिनु, आदिलाई यसैका परिणाम सिकन्छ। संस्कृती हाम्रो सम्पति हो। एकल परिवारको बढ्दो अभ्यास र अन्य कारण पनि "अतिथि देव भव" भन्ने भावना बहाउन सिकँदैनिक भन्ने विषयमा हामी सोच्नुपर्ने समय आइपुगेको छ जस्तो मलाई लाग्छ। सभाध्यक्ष महोदय!

६. युवाका आँखाबाट संस्कृती भनेको के हो, र युवाले संस्कृतीलाई कसरी बुभ्केका छन?

सामान्य अर्थमा शंस्त्रित भन्नाले मानीसको रहन सहन चाल चलन रीती रीवाज लगायतका बिभीन्न शुसंस्कारको समस्टीगत स्वरुप हो। अर्को अर्थमा संस्कृती भनेको कुनै समाजको गैराईको व्याप्त परीणाम र समस्टीगत पहिचान हो । जस्तै खाने, पीउने, विचारने, साहीत्य, वस्तु कला, रहन सहन, चाल चलन, रीती थिथि, भाषा शांस्क्रिति ईत्यादी क्षेत्रको प्रतिनिधीत्व गरेको पाईन्छ। नेपालको सन्दर्वमा हाम्रो संस्कृतीको आकार नीकै फराकीलो भएको पाईन्छ। विभीन्न क्षेत्र अनुसारको संस्कृती, चार जात छत्तीस वर्णको छुट्टा छुट्टै संस्कृती, १२६ भन्दा बढी जात जातीको फरक फरक संस्कृती, १२३ भन्दा बढी भाषाको छुट्टा छुट्टै संस्कृती, १० भन्दा बढ़ी धर्मावलम्बीहरूको बिन्ना भिन्नै संस्कृती आदि कुराहरू परापुर्व काल देखि नै एक पुस्ताबाट अर्को पुस्तामा हस्तान्त्रण भएको पाईन्छ। संस्कृतीले मानीसका असल व्यवहार र आचरणलाई फलकाएको हुन्छ। भाषा र भेषभुषालाई पैरवी गर्दै पहिचान गराएको विधितै छ। शांस्त्रितिले पुर्वीय दर्शन, मानिसको जिवन सैली तथा पास्चात्य जीवन सैलीलाई पनी जोडेको हुन्छ। यो संस्कृतीले विज्ञान र प्रिऋितिलाई पनी एक आपसमा जोडेको छ। जहाँ संस्कृती त्याहाँ सम्पदा र संस्कार रहेको हुन्छ। जस्तै विवाह गर्दा दुलाहा दुलहीको ६ पटक शीर जुधाउने र पस्चीम्मा भुमा प्रथा (घरको माईली छोरीलाई देवकीको रुपमा मन्दिरमा चढाउने), नेवार जातीमा प्रिकृतिको स्वरुप बेल संग बिवाह गराउने (सुर्य संग विवाह गराउने) पुर्व मा राई लिम्बु गुरुङ् जातीमा मान्छे मर्दा शवलाई अन्त्यस्टि गर्दा शव माथी बन्दुक पड्काउने, छोरीको बिवाह मा दाईजो दिने प्रथा, आदि भिन्न प्रकारका संस्कृती पाईन्छ।

संस्कृतीले मानिसको पहिचानसँगै सव्यता, भेष-भूषा. सम्पदा, भाषा, अभ्यास र परम्परा, विविधतामा एकता. अनेकतामा एकता, क्षेत्र, ईतिहास तथा दर्शन शास्त्र र शुव्यभाहार मात्रै न भै मानिसको अन्तर्नीहीत क्षमतालाई पनि प्रतिनिधित्व गरेको पाईन्छ। त्यसैले त हामी बहुभाषिक बहुसांस्क्रितिक र बहुजातिय मुलुकको समाजमा समुदायको प्रतिनिधित्व अर्थात श्थान ओगटेको छौं। संस्कृती भित्रको संस्कृतीलाई पनी विशेष प्राथमीक्तामा राखि हाम्रा असल आचरणलाई स्थान दिएको छ। जब मनुस्यको उत्पती भयो त्यो समयबाट नै आफ्नो संस्कृती बोकेर संगै ल्याइएको पाईन्छ। त्यसैले त मनुस्य र संस्कृती एउटै रथका दुईटा पाझा जस्तै बनेका छन। जस्तो नङ् र मासुको सम्बन्ध हुन्छ। सय थरि बाजा एउटै ताल सय थरी गोडा एउटै चाल आदी क्षत्रको प्रतिनिधीत्व गरेको हुठ ।

संस्कृती सब्द नै समाजको विशिष्ट स्थान लाई मध्य नजर गरी एक पुस्ता बाट अर्को पुस्ता सम्म हस्तानत्रण भैरहेको छ। पहिचानमा अग्रता, संस्कृतीमा संस्कार र प्रकृतिमा सम्पदा बिभिन्न क्षत्र अन्तर्गतको संस्कृती भएता पनी समग्रमा सबैलाइ जिम्मेवारी पुर्ण बनाएको पाईन्छ। हामीले पस्चीमको गौरा, देऊडा, न्याऊले, हुड्के देखी लिएर गण्डकीमा सालैजु अनि रोदि र जात जाती अनुसारको नृत्य, भाषा अनुसारको साहित्य कला, पञ्चे बाजा लगायतका ऐतिहासिक हाम्रा सम्पतिको पहिचान पाईन्छ। यसरी नै हामीले पनी एकतामय प्रतीनीधित्व गर्न आवश्यकता छ।

संस्कृतीबाट हामीले निम्न कुराहरू पाऊन सक्कौँ-

- १. संस्कृतीको ईतीहास।
- २. संस्क्रीतिको पहिचान।
- संस्कृती संस्कार र सम्पदाको विशेष जानकारी।
- ४. भाषिक् संस्कृतीको स्थान।
- ५. क्षेत्र अनुसारका संस्कृतीको परीचय।
- ६. जात जाती अनुसार को संस्कृतीको ज्ञान।
- असल व्यवहार र आचरणको सिकाई।
- ८. कला साहित्यको जानकारी।
- ९. मानिसको व्यवस्थ।

युवा को आँखा बाट संस्कृति भनेको युवा भनेका एउटा यस्तो शक्ति हो जहाँ पनि जस्तो अवस्थामा पनि आफ्नो पहिचान र शक्ति बोकेका हुन्छन् नेपाल को कानुन अनुसार युवा भनेका 16 भन्दा माथि र 40 वर्ष मुनिका युवा युवती को समुह लाई जनाइन्छ त्यसैले म पनि एउटा महत्व पूर्ण युवा भएकाले मैले संस्कृति लाई आफूले सिकेको शिप कला गला साहित्य भाषा संस्कार सम्पदा लाई प्रयोग गरेर आफ्नै संस्कृतिमा रमाएकोछु हामीले अरु जुँगा बाटार्नु भन्दा पनि आफ्नो मौलिक पन लाई बिर्सनु हुँदैन हाम्रो संस्कृति भनेको एक पुस्ताबाट अर्को पुस्तामा हस्तान्तरण हुँदै आएको छ हामी ले पुर्खाको संस्कृति लाई पनि नयाँ ढंगबाट गर्न सिकन्छ पुरानो मौलिक पनलाई फल्किने गरी अब पूर्व मेची देखि पश्चिम महाकाली सम्म का संपूर्ण युवा वर्ग को आगमन मा रमाउँदै संस्कृति लाई बोकेर नयाँ यात्रा सुरु गरौं यसरि हाम्रो आँखा बाट संस्कृति भनेको यो हो पञ्चेबाजा नाचौं गाउँ र रमौ मेरा तार्किक विचार राख्दै इस महत्व पूर्ण कार्यक्रम बाट सभा अध्यक्ष ज्यू को अनु मती लिंदै मलाई यो अवसर मा सहभागी हुने मौका दिनु भएकोमा आयोजक टिम लाई धेरै धन्यवाद व्यक्त गर्दै बिदा हुन चाहन्छु । 🔳



Bhumika Acharya

A Culture is the way of coping with the world by defining it in detail.

-Malcolm Bradbury

A jovial evening to everyone! esteemed guests and judges, the organizers and all my fellow mates. I am Bhumika Acharya present before you to deliver a short deliverance on our culture.

Nepal is my motherland and I being a proud Nepali I have infinite ways to define and describe my culture. According to me. A culture is the manifestation or showcase of a human value or norms belonging to the people of certain community.

The culture of Nepal is reflected through the rituals we follow, the feeling of brotherhood and sisterhood among us, our helpfulness and Hospitability to the guests etc. These qualities of Nepalese people act as a plus point for Nepal to be a beautiful & prosperous land.

And yes! The Birthplace of the light of Asia, Gautam Buddha and the land of mountains definitely deserves this. Some people might think this is common, it's nothing different or mind blowing in comparison to other cultures.

But no, my friend, the customs, laws, dresses, architectural styles, social beliefs & traditions of different countries & Nepal has a numerous variation, which were encoded long long ago.

Our Culture is something that has been preserved from then till now, from the times of Kings till the date. Recently I found an old video of King Dipendra singing a lok dohori song which proves my words to be true. The lok dohori songs, Ghatu dance, rodhi, deusi bhailo and malashree are the important parts of our culture. These beautiful cultures are even demonstrated by our national anthem along with the unity in people and our bravery.

Since everything has positivity as well as negativity, now after the pros, we move forward to the cons of social cultures which are the erosions of local cultures, barriers between the languages, social tensions and inequality and also Biological & social impacts. Conflicts may be created between the people of different religious & cultural backgrounds.

Here, I could have compared between the cultures of other nations versus Nepal but, comparisons can be done between two similar things & I have previously mentioned that the cultures of every country vary.

It's crystal clear that everyone's cultures are unique, different & beautiful in their own way. Hence the phase "Our culture Our Identity" comes to be true not only for Nepal but for all the Countries living on the Earth.

We are surrounded by different Cultures from dusk till dawn and from birth till death. These cultures affect every individual life in one way or other. Taking an example, In the olden days, the marriages had no rituals of applying haldi to the bride and groom and also applying mehendi on the bride's hand as a special function before the marriage. Same goes with the baby shower and pregnancy photoshoots...

From the examples, I simply wanted to explain how Someone else's cultures too can affect our cultures whether it be in a good or a bad manner. The mehendi and Haldi rasams for bride was derived from Indian weddings which now seems to be very popular ritual in the context of Nepal.

To conclude I state," When we succeed, our culture is praised." I repeat," When we succeed, our culture is praised." It is so because we are formed by our culture from root to tip.

Thank you everyone for having patience and giving time to me and a special thanks for the organizers for providing me this great opportunity.

Thank you, Jai Nepal.



Dikshya Upadhyaya

Having studied a level statistics, I had to find right sample to correctly define what youth is.

The best option was 2011 census by Nepal Central Bureau of Statistics.

...which for research purposes, defines youth as person's life between the ages of 16 and 40.Yes that also makes me a youthWhile we are on this topic let me introduce myself.

Namaskar everyone,

Iam Dikshya Upadhyaya, currently in my gap year and am here with a difficult task of expressing to you culture through the eyes of 1 crore, 6 lakhs 89 thousand Nepalese youth.

A big question now hovers over our head and it is what culture is?

Culture is just way of living. It the food we eat, the dress we wear and why, the language we speak, and the customs we follow. Culture is our sanskriti, our riti riwaz.

With the help of cultural atlas, I sub categorized Nepalese culture into 4 main segments:

1. social hierarchies

Nepali culture, I'd say was quite hierarchical and there was significant stratification between the economic individual. However till date the surname is adopted from this system.

2. Ethnic demography

having been divided into mountain, hill and terai we have different ccuisine dal, bhaat tarkari, dhido, dhikri or dresses bakku dhocha, dhoti and cultures that hail from ethnic groups divided accordingly sherpas, nepali, chettris etc.

3. Religion

We celebrate festivals like Buddha jayanti, eid ,dashain based on our religions like Buddhism, Hinduism.

4. Collectivism

This one's my personal favorite. The radical way of filtering out other types of culture and making a new one as a team a group.

However this is just a macroscopic way of viewing it and I particular am not a fan.

For modern era youth, our culture can be summed up by these three things.

(USE of props)

For youth culture would be these three things.

1. Social book

From pages 23 to 72 we of this book is everything I know till date about culture like our national heritage, musical instrument, and universal brotherhood.

2. Mahabharat, gita book

As a child we watched some episodes of Mahabharat starring arun govil and sunil lahri or read out few sloks from gita or swastani.

3. Social media

After doing anything remotely close to culture be it celebrating festival or making selroti we immediately post photo or upload stories.

Nonetheless, here are some verbal statements from youth themselves:

Nikita, 18 years defines culture as her mother chanting om basu devaya nama in the morning with a home shrine where she performs daily worship and has a designated family priest who frequently comes to perform various pujas.

Jagat, in his early 20's says culture for him is the folklore about overly religious practices listened from grandparents, from which he and his parents only follow some.

Now why is culture significant to us as a youth and as a whole?

It gives me identity that I can confide in, be proud of, that makes me authentic and me, as sambriddhi rai sings "timi ko tha bhayena ma chai nepali" for instance me,

that

Sanskrit, my surname and together they give me the right amount of nepali flavor.

Second our culture reflects togetherness because at the end of the day we are sayau thunga fool ka hami eutai mala nepali.

Thirdly, culture is dynamic not static. IT has been constantly modified over time because of different people and how much they want to identify and accept. Because culture holds so much power to expand and grow.

To conclude in a nut shell for us culture grows as we grow and we slowly realize its significance but now we have no what to choose or how to do it. The main dilemma is how will we get through the huddles and who will guide us through the right custom and cultural practices.

But we have enough passion because we love our culture and its remnants

Now I would like you to imagine a maze that has thousands of exit, here each exit leads to a culture or religion and at the center confused is where we are.

But does that mean I can have only one exit, couldn't I be a mixture of many cultures?

(Gestures)
And finally dhanyabad ■

derives

from

Dikshya

🕨 दिपेन्द्र पन्त

युवाका आँखाबाट संस्कृती

"हाम्रो सस्कृति बाचे हामी बाच्छौ हाम्रो सस्कृति नै नरहे हामी नेपाली र हाम्रो नेपालै कहाँ रहला र?"

मलाई मेरो पुर्खाले बोल्न, हिड्न, खानपिन गर्न, लेख्न, दौड्न सिकाएका कुराहरूको समिष्ट रुप नै संस्कृति हो। नेपाली जात, जाती, भाषा, परम्परा, धर्म मुल्य मान्यता जुन हाम्रो पुस्तौ पुस्ताबाट हामीमा हस्तान्तरण भई हामीद्धारा अब आउने सन्तती/पुस्तालाई हस्तान्तरण भावी गरिने/हुने जे जित क्रियाकलाप /कार्य छन् ती सबै संस्कृति हुन्। संस्कृति मानिसको जिउने अधार हो परिचायक हो। सस्कृति हस्तान्तरण हुने कार्यमा विकृति बढ्दै गइरहेको अवस्था पनि छ। जस्तैः मेरो बुवाले छिमेकी घोडा चडेको देख्दा आफु धुरी चड्ने, छिमेकीले पाँच हजारको खसी चार्डपर्वमा काट्दा बुवाले एकाउन्न सयको खसी काटेको मैले देख्दा मेरो मानसिकताले चार्डपर्वलाई प्रतिस्पर्धात्मक हिसाबले मनाउने निश्चित हुने बित्तिकै यसले सस्कृतिको सबै भन्दा ठूलो विकृति फैलिने र फैलिदै आएको जुन संस्कृतिको अन्त्य हामी युवाद्धारा आजैबाट हुन जरुरी छ। जननी जन्मभूमिस्वर्गदपी:(आमा,मातृभूमि र संस्कृति) आमाले मलाई बोल्न, हिड्न,

खान सिकाउनु भयो, मातृभूमिले कर्म गर्न सिकायो, जसरी आमा र मातृभूमि प्रति सद्भाव र सम्मान छ त्यसैगरी नै संस्कृति प्रति पनि हुनुपर्छ। नेपाल एक बहुभाषिक मुलुक हो। यो बहुभाषिक मुलुक भित्र एकता कायम गरिएको छ। जहाँ अनेकौ भाषा, जात,,जाती, धर्म, संस्कार, लिङ्ग आदिले आ- आफ्नै छुट्टै मौलिक सस्कृतिलाई दर्शाएको छ। नेपालमा १३१ वटा भाषाहरू बोलिन्छन्, जसलाई हामी नेपाली संस्कृति भन्ने गर्दछौ । भानुभक्तले भाषीक एकीकरण गर्नुभयो जसले आज नेपाली भाषाको सम्पर्कको रूपमा काम गरिरहेको छ। जस्तैः तामाङ भाषी र नेवारी भाषी भेट हुदा दुबैले एक अर्काको भाषा बुभ्दैनन् त्यहाँनिर नेपाली भाषाले दुबै जातीय भाषाीको सम्पर्कको वा बुफाईको काम गरेको छ। जुन सबै भाषा वा जातीले संस्कृतिको रुपमा स्वीकार गर्दै आएका छन्।

जातीयको सम्बन्धमा एक सय भन्दा बढी जात नेपालमा छन्, जुन जातहरू कार्यको आधारमा मात्रै वर्गीकरण गरिएको र कुनै पनि जात जाती सानो र ठुलो नभई समान हुन र सबै जातजातीले आ—आफ्नो सस्कृति बोकेका र भल्काएका छन्। भाषा ,धर्म, संस्कार, जातजाती आदिमा विविधता भएता पनि हामी सबै नेपालीमा एकताको भावना छ र यो नै हाम्रो लागि सबै भन्दा ठुलो संस्कृतिकको रुपमा स्थापित छ।

संस्कृतिलाई फराकिलो दृष्टिकोणबाट हेर्न सिकन्छ। जस्तैः राजनीतिक, सामाजिक, आर्थिक. भौगोलीक र प्राकृतिक दृष्टिकोणबाट हेर्दा पनि सस्कृतिलाई नजिकबाट नियाल्न सिकन्छ। प्राकृतिक दृष्टिकोणबाट हेर्दाः हामी नेपालीहरू के भन्छौ भन्दा ओहो अमेरिकामा, यूरोपमा, अध्टिलियामा जन्मिन पाएको भए कति राम्रो हुन्थ्यो वा भनौ विकसित मुलुकको नागरिक हुने लोभ हामीमा भारी छ। संगसंगै विदेश स्वर्ग जस्तो सोच्ने गर्छौ हामी; भनिन्छ नि, "कस्तुरीले आफ्नो विणाको महत्व निचने" जस्तो हामी नेपालीले नेपालको प्राकृतिक सुन्दरतालाई बिसीरहेका छौं। नेपाल स्वर्गको एउटा टुक्रा हो जहाँ सौन्दर्यताको आनन्द लिन सिकन्छ। यही प्राकृतिक सुन्दरता मार्फत (हिमाल, पहाड र तराई) नेपाली युवा खाडी मुलुकमा होईन अब विदेशी चै नेपालमा आई भेडा/बाखा चराउँन आउँने एउटा संस्कृतिको निमार्ण हामी गर्न सक्छौं। यसलाई संस्कृतिको रूपमा स्थापित गर्न सिकन्छ। जलस्रोत, जडीबुटी आदिको प्रभावकारी कार्यन्वयन गरि विदेशीहरूलाई नेपालमा आई काम गर्न बाध्य बनाउन हामी युवाले प्राकृतिक आकर्षणको वातावरण सृजना गरि यसलाई संस्कृतिको रूपमा स्थापित गर्न सिकन्छ र यो संस्कृतिलाई प्रचलनमा ल्याउँन अब युवा पुस्ताको महत्वपूर्ण भूमिका हुनु पर्दछ।

हिजो जे भयो सिकयो, हाम्रो पुस्ता र इतिहासबाट पाठ सिकौं र वर्तमानलाई अङ्गालौं। अब हामी विभेद रहित संस्कारित्व संस्कृतिको निर्माण गरेर एउटाले अर्कोलाई निस्सेदाई र सर्मथन गर्ने संस्कृतीको निर्माण गर्न तर्फ अग्रसर हुनुपर्छ र यो नै आजको २१ औं शताब्दीमा युवा पुस्ताका लागि महत्वपूर्ण छ । संस्कृतिलाई हामीले आत्मसाथ गर्नुपर्छ, रुपान्तरण गर्नुपर्छ, परिवर्तन गर्नुपर्छ र अरुको सामु वाह वाह गर्न सक्ने बन्नुपर्छ। हो, यस्तै संस्कृतिको निर्माण मैले र हामीले चाहेका हों। म अहिलेबाट, आजैबाट यस्तै संस्कृतिको निर्माण वा स्थापना गर्नतर्फ लाग्छु र सम्पूर्ण यूवा पुस्तालाई पनि अपिल गर्दछ । धन्यवाद ।



Ekata Rawat

Culture through the Eyes of Youth

Culture is a diverse term. It encompasses beliefs, practices, religion, customs, and all other social beliefs and norms upheld by the people in a society or a country. Our culture complements the climate we live in, the food we eat, the clothes we wear, the place we reside, the economic religion we follow, and everything that resonates with our lifestyle.

We are not born with culture but we are born in a culture. It shapes our mind and be it consciously or unconsciously, we become a part of it, and it becomes our identity.

In olden times, deep-rooted and long-standing cultures were the foundation of every society. No one was allowed to question it. But it is different nowadays. We have now come to understand the importance as well as shortcomings of such previously established culture. Today, the perspective on it varies from person to person and generation to generation. Particularly, today's youth have a unique approach to every establishment in the society including the culture they are associated with. They provide a new and fresh outlook on the longstanding cultures and revolutionize the life of people.

Sometimes, youths find it very hard to embrace the culture of the society where they grew up in. They may rationalize the beliefs and practices of society to be old-fashioned and suppressive. For instance- the dowry system in which the bride's family is required to provide property and wealth to the bridegroom's family for fulfilling the marriage. Also, the ritual of sacrificing animals and accusing women of being a witch is opposed by many.

Maybe the grounds for such tradition were reasonable sometimes in the distinct past but in the present day, it stands with no reason. In many parts of Nepal, beliefs and practices that incriminate the importance of culture are still prevalent. Due to this, many youths choose to revoke their culture and even religion and tend to associate with foreign cultures. But not everyone believes this to be the best course of action. Some vouth view their culture as a part of themselves. They strive to protect and promote their culture and remodel some parts of it to keep it in pace with the changing times. This approach to traditional culture and religion in no way endangers our values instead it helps the culture to evolve. Everyone is entitled to represent their culture and traditions in the best possible way.

Today's youths are well aware of the significance of their culture. In Kathmandu valley, people from varied backgrounds take part in cultural activities organized in the valley such as Lakhe nach, Ghode jatra, Holi, Pasni, and so on. The major enthusiasts and partakers of such activities are the young people. They tend to unite different cultures and traditions

Our culture defines us and every part of the society we live in. This is why the youth are responsible to carry on the foundation of the society to the next generation in a way that is pragmatic and significant. But, understanding and upholding the culture is not easy.

First. the globalization and networking that has spread all over the world, has a huge influence on vouths. This has diluted the culture of different societies and ethnic groups. We can take Dashain festival as an example. Nowadays Dashain is associated with spending money extravagantly and drinkina and gambling throughout the festival. Nowadays, no one is seen wearing traditional clothes and ornaments on such a culturally significant occasion. Every youth has the power to preserve their culture and prevent its dilution in any form but they often come across a dilemma; whether they should or should not utilize that power.

The future is never certain. We do not know what will happen to the values and culture of our society in long run. At present. the least we can do is, to be a part of society, and slowly and gradually learn to embrace its value and culture. Culture should not be viewed, exercised, and presented as something that imposes limitations on people. It should free people from worldly aspirations and encourage people to live a better life.



Gracey Neupane

"Culture through the eyes of the youth."

"Janani Janmabhumishcha Swargadapi Gariyasi".

Believing this Sanskrit sloka from Ramayan I Gracey Neupane greet all the dignified guests and charming potentials.

Without further due, I would like to initiate my oration on the topic " Culture through the eyes of youth".

"What is culture dad? "] implored." "Something you have forgotten" he replied. I who asked out of curiosity was now entirely shocked. The culture that represents the whole custom, civilization, and behaviour of human society is not how it was ten years ago. We people have neglecting somethina been that was passed down from generation to generation.

Mahatma Gandhi once said, "A nation's culture resides in the heart and soul of its people". The arts of dance, language, and ethmicity signify our prominent nation. It enlightens us on how to relate to each other. "Namaste" "Bonjour" "Hello" "ni hao" are some beautiful

greetings phrase that conveys the glamour of each nation's culture. If I have to talk about my country Nepal, words would never be adequate. Our Late King Prithvi Narayan Shah, supremely said that Nepal is a "flower garden of 4 castes and 36 sub-castes." The charm of Nepal lies in its artistic diversity,

Festivals, Patras, and rituals. From ceremony to mastery, foods to language and literature the culture is thrilling and distinct. All the ethnic groups have their unique way of adoring culture. This holy land is heaven on earth. This multi-religious country has its morality, and decency when it comes to appreciating others. No matter who we are, where we are from, or what race we belong to, here people believe in "Atithi Devo Bhava" which means "Guest is God".

sadly, despite all the magnificence and brilliance of the culture, we have not vet realised its true value. The honesty of culture that lies at the beginning of the nation is now someplace hidden. The authentic definition of culture has been forgotten by you, by me and all of us. The writings that began in the 19th century with wellknown people like Laxmi Prasad Devkota, Bhanubhakta Acharya, and Parijat are now only in the tales of the Nepalese people. The poetry and tragic dramas that were written by them are not even given meaning. The great Dasain festival conveys the victory of good over evil, the conquest of the goddess Durga against the evil-spirited demon "Mahisasur". But now the festival has just become an excuse for people to gather to gamble and booze.

The powerful Gayatri mantra suggests We recognize the prestige of the Creator; Who has rendered the Universe; Who is being entitled to Glorification; is now a widespread melody that is perceived by the culture. This tribute that illustrates the

chronology of culture does not even have its greatness. The sovereignty of culture should be in the spirit of the people. It should be underwritten by you and me. Let's cherish our culture so the world will itself arise. The beginning commences with you and me. I If we are to preserve culture we must continue to create it". Affirming this message by Johan Huizinga I would like to finish up my speech.

Thank you!
Thank you very much.



Grishma Upreti

Culture through the Eyes of Youth

सभ्यताका मिमिरे देखि नै निर्माण भएको विशाल सांस्कृतिक संग्राहालय हो हाम्रो देश। ब्राह्मणडको उद्भव सँगसँग अनेक जात जातिहरूको संस्कार मौलाएको मुलुको हाम्रो देश। अनेकता भित्रको एकता नेपाली संस्कृतिको विशेषता भन्ने उक्तिलाई सार्थक पार्ने हाम्रो संस्कृति हामी नेपालीहरूको गहिकलो पहिचान हो।

WHO (World Health Organization) का अनुसार १५ वर्षदे खि २४ वर्षसम्मका व्यक्तिहरूलाई नै युवा भनिन्छ। जवानीले नछाडेका र बुध्याईले नछोएका व्यक्तिनै युवाहरूको हुन् भने रिष्ट्रिय विकासको रथ तान्ने आधारभूत शक्ति भनेकै युवावर्गको शक्ति हो। युवाहरू देश का उर्जा हुन् जसको अदम्य आँट र हिम्मत देश वकासमा राम्ररी प्रयोग सकेमा जुनसुकै मुलुकले पनि

मानिस सामाजिक प्राणी हो। लगभग २५०,००० वर्ष पहिले Homo sapiens को प्रारम्भदेखि, मानिसहरू बाँच्नको लागि समुदायहरूमा एकसाथ समूहबद्ध भएका छन्।

संस्कृति एक जीवन्त समाजको जीवन रगत हो र यसले महत्त्वपूर्ण सामाजिक र आर्थिक लाभ प्रदान गर्दछ। सुधारिएको सिकाइ र स्वास्थ्य, बढेको सहिष्णुता र अरुसँग सँगै आउने अवसरहरूको साथ, संस्कृतिले हाम्रो जीवनको गुणस्तर बढाउँछ र व्यक्ति र समुदाय दुवैको लागि समग्र कल्याण गर्दछ। युवाहरूले संस्कृतिकै माध्यमबाट देशको भौतिक अवस्थालाई विपन्नताबाट सम्पन्नतातर्फ लैजान सक्छन् । उनीहरूले हाम्रो राष्ट्रको कलासंस्कृतिलाई सिंह उपयोग गरी संस्कृतिलाई बिकृति नबनाई बगेर खेर गइरहेको नदीमा बाँध बाँधेर विरुद्ध उर्जा निकाले भैँ हाम्रो राष्ट्रको कला संस्कृतिको उपयोग गरी देश विकासमा महत्त्वपूर्ण भूमिका खेल्न सक्छन् ।

फिनल्याण्डलाई विश्वकै राम्रो शिक्षा प्रदान गर्ने राष्ट्रहरू मध्ये एकमा चिनिन्छ। किनकी फिनल्याण्ड आफ्नो राष्ट्रको कला संस्कृति के आधारमा रहेर विद्यार्थीहरूलाई शिक्षा प्रदान गर्ने गर्दछ। त्यसैले राष्ट्रमा संस्कृतिको महत्त्व धेरै छ र हामी युवाहरूले एसको महत्त्वलाई बुझ्न जरुरी छ।

हाम्रो संस्कृति भित्र यस्ता सांस्कृतिक पक्षहरूका साथै केही विकृति पक्षहरू पनि देखिएका छन्। खाँटी सिक्कालाई विस्थापित गरी खोटो सिक्कालाई स्थापित गराउने होड पनि हामीमा छ। आफ्नो संस्कृतिलाई संग्राहालयमा कैद गरी विदेशी संस्कृति ओडेर हामी महान र विकसित बन्ने अभियानमा लागेका छौं। हल्लाका पछि लागेर कागले कान लग्यो पनि सनेकै भरमा कान नछामी कागका पछाडी पछाडी दौडन्छौं। त्यसैले हाम्रा संस्कृति भित्र लुकेका यस्ता कुरुप पक्ष तर्फ युवा पुस्ताको अन्द आकर्षणलाई कम गर्न हामी आफै जानुपर्छ र हाम्रो कला संस्कृति चुकाउन महत्त्वपूर्ण कदम चाल्नुपर्छ। त्यसैले अन्त्यमा आजका हामी युवा वर्गले संसकृतिको महत्त्व बुझेर संस्कृतिलाई विकृतिका सास्कृतिक रुपमा नभइ

सहभागिता, अनेकता भित्रको एकता, धार्भिक सिहष्णुता, साम्प्रदायिक सद्भाव क्षेत्रिय मेलिमिलाप र जातीय सद्भाव जस्ता अभूतपूर्व पक्षहरू आफूमा आत्मसात गर्न पर्दछ। सम्पन्नताको मृगतृष्णा परित्याग गरी युवावर्गले पुर्खाको नासो सम्झी आफ्नो राष्ट्रमा कला र संस्कृतिलाई संरक्षण गर्नु आजको आवश्यकता हो। ■



Kabita Bohara

"Culture through the Eyes of Youth"

आकाशमा जुन टहटह टिल्करहेको थियो । मेरो आँखा बन्द थियो तर म निदायको थिएन गहिरो सोचपिछ एक्कासी मैले मेरा आँखा खोले ।

आदरणीय यस गरिमामय सभाका सभाध्यक्ष महोदय, प्रमुख अतिथि, अतिथि, निर्णायक मण्डल तथा सम्पूर्ण महानुभावमा म कविता बोहराको न्यानो अभिबादन। "Culture through the Eyes of Youth" विषयमा आफ्नो भनाईहरू राख्ने अनुमति चाहन्छ।

म त्यो रात अचिम्मत भएँ। मैले संस्कृति अन्तर्गत रितिरिवाज, चाडपर्व, संस्कार मात्र पर्छ सोचेको थिए जो गलत थियो। संस्कृति मानिसले गर्ने श्रम, सामाजिक मुल्यमान्यता, नैतिक आचरण, सामाजिक, राजनीतिक एवं आर्थिक व्यवहार र तिनका परिणामहरू पनि रहेछ। हामी पश्चिमा संस्कृतिबाट प्रभावित हुनुको मतलब हामीले लगाउने लुगा, खाने खाना, बोल्ने भाषा र मनाउने पर्वमा मात्र असर पर्नु थिएन। हाम्रो विचार आचरण र चालचलनमा पनि परिवर्तन हुनु थियो। मनमा सधैं एउटा प्रश्न मात्र आइरहन्छ, आखिर किन पश्चिमा संस्कृति यसरी संसारभर फैलियो? अनि किन हाम्रो संस्कृति हराउँदै गयो? किन हाम्रो पुर्खाले स्थापित र हस्तान्तरण गर्दै आएको

संस्कृतिमा केही खोट थियो? हामीले वर्ग, जात, श्रम, लिङ्गका आधारमा गर्ने विभेद हाम्रो खराब संस्कृति हो। हाम्रो संस्कृति भित्र लुकेका खराब संस्कृतिहरूलाई हटाउन आवश्यक छ। यसका निम्ति हामी युवा जसले नेपालको ४० प्रतिशत जनसंख्या ओगटेका छन्। उनीहरूले संस्कृति संरक्षणमा योगदान दिनुपर्छ। किनकी युवामा चाहेमा पृथ्वीलाई उल्टाउने जोस र जाँगर रहेको हुन्छ। हाम्रो संस्कृतिलाई परिवर्तन परिमार्जन गर्न आवश्यक छ। किनकी एक अध्ययनले देखाएको छ त्यस्तो संस्कृति जसले आफ्नो आध्यात्मिक मान्यताहरूलाई संरक्षण गर्दे समय र वातावरण अनुकूल परिमार्जन गर्छ त्यो संस्कृति नै सबै तिर फैलिन्छ र फस्टाउँछ। मात्देवो भवः पितृ देवा भवः आचार्य देवो भव: अतिथि देवो भव: वनस्पति भवः भनी आमा, बुबा, गुरु अतिथि र वनस्पतिलाई देवात्वकरण गर्ने हाम्रो संस्कृति अमुल्य छ। हामीले अरुको देखासिकी नगरी आफूनो संस्कृतिलाई निरन्तर संरक्षण गर्नुपर्छ। किनकी निरन्तर बग्ने पानीले कठोर द्वंगालाई काटेर विभिन्न आकार बनाई दिन्छ। हामीले आफुले आफुलाई पूजा गरेर आत्मपूजाको नमुना प्रस्तुत गरी आफूभित्रको म तत्त्वलाई नियन्त्रित गरेर परोपकारी बन्न प्रेरित गर्ने हाम्रो संस्कृति लोप भए हामी मरेतुल्य हुन्छौं। संस्कृति हाम्रो प्राण हो त्यसको संरक्षण गरौं र त्यसमा बाँचौं ।

हाम्रो देश बहुसांस्कृतिक राष्ट्र हो। संस्कृतिलाई लुकेका अनेक गर्न आवश्यक राष्ट्रको पहिचान र विकासका निम्ति हामी सबैले आफ्नो संस्कृति जोगाउन आवश्यक छ। किनकी हाम्रा लाखौं युवाहरू जो देशमै बस्नुपर्ने हो, संस्कृति मनाउनु पर्ने हो र देशका निम्ति रगत पिसना बगाउनु पर्ने हो तर उनीहरू विदेशीएका छन् अनि विदेशी संस्कृतिमा रमाउन थालेका छन्। भावी पुस्तामा संस्कृति हस्तान्त्रण गर्नु गर्ने हो। संस्कृति नै आर्थिक, सामाजिक तत्त्वको मुल हो। नेपालमा अब सांस्कृतिक क्रान्तिका बिकल्प छैन। हाम्रो संस्कृति हराउनु भनेको देशनै हराउनु हो। राष्ट्रमा उचित जागिर शिक्षा नपाएर बेरोजगार र अज्ञानी भई विदेशमा भौतारिरहेका छन्। यस दयनीय अवस्थाको अन्त्य गर्नका निम्ति नेपालको शिरमा रहेको 30.927 US\$ विलीयन ऋण, १८ प्रतिशत जनता जो गरिबीको रेखामुनि रहेका छन् उनीहरूको समस्या समाधान गर्नका निम्ति संस्कृति संरक्षण गर्नुपर्छ। हामीले आफ्नो संस्कृतिलाई देखाएर विश्वलाई अचिम्मत पार्न सक्छौं। सांस्कृतिक पर्यटनबाट हामीले धेरै विदेशी मुद्राहरू देशमा आर्जन गर्न सक्छौं अन्य देशको संस्कृति जानेर अध्ययन गरेर त्यस देशका नागरिक र सरकारसँग हामीले सुमधुर सम्बन्ध कायम गर्न सक्छौं। यदि हामीले आफ्नो परराष्ट्

सम्बन्धलाई सुमधुर गराउन सक्यौं भने हामीले सहजै राष्ट्रसँग व्यापार गर्न सक्छ र आफ्ना उत्पादित वस्तुहरू सहजै निर्यात गर्न सक्छौं। अन्य राष्ट्रहरूसँग विभिन्न आधुनिक प्राविधिक सिपहरू सिकेर त्यही सीपको प्रयोग गरेर आफ्रनो काम आफैं गर्न सक्छों। यदि त्यसो गरेमा हामीले भारतलाई धान बेच्ने र भारतले चामल गराएर फेरी नेपालमै बेच्ने अवसर सिर्जना हुँदैन हामी आफ्नो कच्चापदार्थबाट आफै आफूलाई चाहिएको सामानहरू उत्पादन बद्दन सक्दछौं। यसरी हामी युवा पुस्ताले आफुनो देशभित्रको संस्कृतिलाई बुझेर सामाजिक सद्भाव बढाएर देशमा एकता स्थापना गर्ने र अन्य राष्ट्रको संस्कृति पनि अध्ययन गरेर ती राष्ट्रहरूसँग राम्रो सम्बन्ध गराएर आफुले फाइदा लिने कार्य गर्न सके हाम्रो देश विकास हुने कुरा पक्का छ र हाम्रो देशको विकासको गति एकदमै छिटो हुनेछ। हामीले आफुनो पूर्खाले बचाको संस्कृतिलाई आफ्नो वर्तमान र भविष्यको सुरक्षाको आधार यसरी गराउन सक्दछौं र त्यसका निम्ति यहाँहरू सबैको साथ आवश्यक छ र हामी यहाँ उपस्थित सबैले आआफ्नोस्थानबाटयोगदानदिनजरुरीछ। हाम्रो संस्कृति बाचे देश बाच्छ देश बाचे हामी बाच्छौं। जय देश जय संस्कृति। यति भन्दै आफ्ना भनाईहरू यहि अन्त्य गर्न चाहन्छ हस्त धन्यवाद ।

Pratisha Joshi

Culture through the Eyes of Youth

Greetings and warm regards to Our Respected judges and audience present here! I am Pratisha Joshi. I feel very glad to put forth my views as a youth on such an important topic like Culture.

Whenever we hear about world culture, our mind automatically pictures a colorful scenario where we are celebrating our favorite festivals with loved ones and eating our lovely ethnic delicacies. Being born in Nepali culture, I even think of our aesthetic craftworks, our cultural heritages, the diversity within our culture, and their beautiful lavishness.

Evidently, "culture' is woven into the fabric of our everyday life. It's our identity that teaches us our values, sketches our personality, and defines our identity. Connected with different customs & traditions, there is culture in the festivals we celebrate, the clothing we wear, the food we eat, and the values we adhere to. All of the aspects we do to connect us and the aspects we are connected with.

But, as a youth, I want to take this definition & understanding

of culture a little further. I want to empower our idea of culture with development; that too Sustainable development. In today's world whenever we hear the word development or advancement, it's mostly about economy or technology (AI), rapid urbanization, and whatnot.

In all these discourses, the talk about culture preservation with cultural corollary should appear even stronger. Because, if that doesn't happen today, there won't be remainants of culture. If the advancements that we are focusing on today don't hold the culture that we all grew up with, our grandkids and their grandkids would never get to see, learn, and enjoy the innate culture as we all did.

That's why I want to draw the attention of everyone listening to me, especially youth because, they can be the strongest voice for this advocacy. Our cultures are what make us different from the rest in the world. Our uniqueness, our recognition relies on it. Then, Why don't we make culture preservation and culture richness as a tool for real development? Why can't we effectively carry out all the ambitious infrastructural advancements simultaneously?

Yes, we obviously need finer planning and influential

implementations for this. But, culturally rich countries like Nepal, which hold its rich ethnicity in every nook & corner, could be the world's example for a developed nation with well preserved & utilized culture.

Because, Kathmandu won't be Kathmandu if we lose the idols, the temples, and various jatras that we celebrate. Illam of our western region will miss the freshness of green teas and hills, and Doti & Dailekh of the Far west won't be there if we don't celebrate their traditional dances like Deuda. We will lose our long preserved essence of our ancient artistry, our world recognized, unique architectural and cultural heritage.

If we take care of them today, they will benefit you and your upcoming generations till infinity.

And with all this, we will also bringing our scattered population together. Because we all love our own culture, everyone will give their best efforts for its preservation & promotion. If properly led, our culturally diversified communities will forget their differences and interact & understand one another closely. Together, the injustice caused by the outdated & rigorous stereotypes will be addressed. We as a whole will earn a lasting bond that we will cherish.

This way, our culture, our identity will build a thread that connects bonds and brings out creativity & innovation in their fullest form. This fact can be backed by human development research. It says a working team that is culturally more diversified has 35% more efficiency than a normal team. Thus, if we want to bring unity, learning & sharing culture can be a good medium.

Lastly, "The beauty of the world and its strength lies in the diversity of its people" that comes from their respective cultures. It's our identity, the connecting fabric, a tool for creativity & innovations for the future, and a measure for sustainable development that no one has passionately thought about. Let's make their preservation & promotion a reality, a youth's responsibility, a nation's priority, and thereafter we shall create the world that everyone dreams of.



Prerna Thapa

"Culture through the Eyes of Youth"

जनपद सौन्दर्य प्रपञ्च पवर्य: Which means that beauty of a nation lies in the diversity of its people.

Good morning honorable judges, fellow participants and everyone present in this platform of knowledge. It's me Prerna thapa presenting my words on the topic "culture though the eyes of youth."

My nation my pride gets its name from NE which means 'holy' and PAL which means 'cave' from lepcha's dialects which refers Nepal as holy cave. Theoretically, culture is form of lifestyles followed generation to generation but in broader aspects culture is everything that connect Nepal to it's people, that connects Nepal to prestigious history, that connects Nepal to it's art, beauty monuments, that connects Nepal to customs and traditions and that connects Nepal to it's value and norms which shapes it's IDENTITY. Culture embolds both tangible material aspects and intangible practices. Winds folk and clouds flowing from Himalayan kingdom of Nepal to terai carries the purity with itself. Tools n equipment made by the local people of terai region makes life so easier for Himalavans and in

this order there is always a trade of culture within the nation. As Nepal is rich in it's culture with 121 of languages and 125 of caste according to census 2021 AD with 4 of the most beautiful places listed under the world heritage site and further 15 on tentative list. It is the legacy of artefacts and attributes which is to be preserved for future generation.

According to the recent report by NASA, the sound of rotation of earth is OM and we have been worshipping Om, we have been worshipping our landscape, soil, rivers and lakes since ages. Our nation being a secular country has respect for all religions. As each element of our culture holds a meaning to it, metaphor of a garland with hundreds of flowers is used to symbolize national unity and cultural diversity. Birthplace of lord Buddha, astople of peace: our nation is enchanted by holy blessings by prayer flags where blue represents sky, white represents air, red represents fire, green represents water yellow represents earth and all together signify balance. Culture is a multidimensional subject. Maruni dance magar, stick dance of tharu, dhan nach of limbu, tamang selo of tamang and many more dances, music indicate ancient tradition, with altitudes and ethnicity, dance, music, instruments languages and

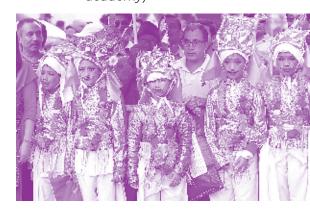
changes with costumes with every region blessing us with unique styles. Vijay- Dasmi, a day of victory over demons, chathh. maghe sankranti, number of jatras bring people of Nepal of all ages inclusive to form community. Peaceful site of lumbini, prestigious site of pashupati, white beautiful site of boudhanath with many more monuments don't only reflect our culture but attracts hundreds of tourists on daily basis which helps to create the large capital budget creating link between culture and national economy, which can b used to educate the youths of nation who are going to arise and uphold the culture of nation. Youths credited to be pillars of development don't have to create the culture, all we need to do is preserve, protect and strengthen it. As according to Nepal heritage society, we do have an inventory of 1262 archeological sites which are vet to b discovered, brilliant minds and determinated hearts of youth is all it takes to change the face of nation. According to Nepal economic forum, about 37% of land during monsoon season remains underutilized bcoz of the traditional system followed if touched with modern equipmen, this industry can create revolution. This is the power of progressive adoption in culture. With a growing trend of migration, our culture seems to

be vanishing and only solution to this is youth themselves need to be aware about their roles and responsibilities in preserving the uniqueness of our customs and traditions. As Stephen Covey said," strength lies in differences "diversity of Nepal"s mainstream is base of unity. As heritage is driver of development. concept of sustainable urbanization is formed which means to strength the efforts to protect and safeguard nation's culture and natural heritage.

In a nutshell
Let the diversity florish again
Let the ethnicity glow again,
I dream of a nation of colours
where people following different
cultures are honoured.

Thank you the entire team of daya foundation, southwestern college for this platform which helps to enrich the horizon of knowledge to new extend.

(This is file presented by Prerna Thapa, from Seed financials academy)



Ragini Gurung

Culture through the eyes of youth"-a speech contest 2022

"Culture is the widening of the mind and of the spirit." Culture is a body of characteristics such as beliefs, social norms and ethnic background shared in a religion by a population of people. A very warm good morning to everyone present out here. Respected person. vicechairperson, teachers, panel of judges, my fellow competitors and my dear friends. Todav it's me Ragini Gurung all the way from Balaju is standing right opposite to you to deliver a short speech on the topic "Culture through the eves of vouth." I'm a BBA student reading in the 1st semester at Southwestern Business College at the purbanchal university.

Culture! What is culture? Culture can be defined as the arts and other manifestations of human intellectual achievements regarded collectively Development and discipline can be influenced by culture. And youth. "What is youth?" Youth can be defined as the period between childhood and adult age. Youth is the time of life when one is young and often means the time between childhood and adulthood.

Similarly the term'youth culture' refers to the ways that teenagers conduct their lives. Youthculture can pertain to interest, styles, behaviours, music, beliefs, vocabulary, clothes, sports and dating.

Social systems, practices, beliefs, values and norms prevailing in the society are the traditions and culture. In other words they are the indispensable aspects of our social life. Nepal is a multi ethnic, multi cultural, multi lingual, multi religious country. The people of different ethnic communities, cultural and religious backgrounds have their own traditions and culture.

Some of the importances of culture are:

- 1. Culture affects market demand.
- Managerial behaviour is driven by his /her cultural knowledge.
- Knowlege of native culture is useful when dealing with home markets but it has little value when dealing in foreign markets.
- Culture affects the nature of business negotiations.
- Culture acts as a hidden entry barrier but it can be overcome with cultural sensitivity, hardworking and quality.

Culture transformation takes place when the organization engaged in a process to realign the culture to its vision, missions and core values to achieve its strategic objectives. It is a form of organisational transformation cultural change. Examples include technological innovation and innovation for instance, the internet connects people access social groups.The objective of cultural change is to adapt norms and behaviours.

In this way culture refers to the symbols, language, beliefs, values and artifacts that are part of an society. Because culture influences peoples beliefs and behaviours, culture is a key concept to the sociological perspective. I would like to conclude my speech by saying that "culture plays an essential role in the life of a person and society. It acts as a means of a communication, storage of human experience.



Sahara Subedee

Culture through the Eyes of Youth

A warm good afternoon to every one of you present here. Respected judges, all the Pannal members, The Daya Foundation, Rotary Club and Southwestern State Collage. Myself Sahara Subedee and today I am here to deliver a short speech on the topic of "Culture through the eyes of youth"

We all are aware of horses having rein and its uses right? Even if we don't, horses have rein that helps them to keep in track and control. Now imagine if there would have been no such thing called rein. What effect would it have on a horse? Exactly as you all might have thought the horse would get out of its track and control. Culture for humans is like rein for horses; it helps us to be in right track and in control.

Culture not only is the rein of our lives but also our identity. We get to know ourselves and our past through the help of Culture. But in the past few years it seems that youth is starting to forget their own identity and adapt to others Identity. Let me give you all my own example: I used to be self conscious and ashamed to showcase my own culture. I wanted to look cool and fashionable infront of my friends and other people too. I thought that if I would show my own culture of Bhramin culture in specific, I would be given the tag of an outdated person. But I quickly realised that it was not the case. The more I saw people embracing their culture, the more I got to know the real value of my culture. Not saying it is bad to follow others culture but giving up on your own culture and embracing others culture is wrong. Everyone is different and so is everyone's culture. We should learn to embrace and enjoy our culture. There might be some drawbacks but that doesn't mean our whole culture is wrong.

As the culture is passed on from generations to generations, there are some thimes culture needed to he changed. Either the modern society evolving and developing, the youths have become more purpose driven amd don't want to follow their cultures just because their answstors followed them. This kind of mindset of youth has helped bring reforms in our negative aspects of culture but is also the cause of our extincting cultures. Some of the cultural beliefs are excellent but some are unnecessary and irrelevant.

Now this is in the hands of the youth to change such irrelevant practices and promote the ethics that help in the development and increase cultural harmony. We all have different cultures but that doesn't give us an excuse to hate on each other. Instead we should start to embrace our culture and respect others culture as the beauty of earth lies in the diversity of its people.

So by saying this much I would like to end my speech here. Thank you all for your precious time and hope you all have a great day ahead.

🕨 सुमन तामाङ्ग

"युवाको नजरमा संस्कृति"

आदरणीय यस कार्यक्रमका सभाध्यक्ष महोदय प्रमुख अतिथी, विशिष्ट अतिथी, विशिष्ट अतिथी, विश्वय निर्णायक मण्डल, प्रतिस्पर्धी, अप्रतिस्पर्धी मित्रहरू तथा सम्पूर्णमा म सुमन तामाङको तर्फबाट स्वीकार्नुहोस विपियाण्डन नमस्कार आज South Westrern States School बाट आयोजित यस वक्तृत्व कला प्रतियोगिताको शिर्षक युवाको नजरमा संस्कृतिमा आफ्नो धारणा व्यक्त गर्न म सभाध्यक्ष महोदयको अनुमित चाहन्छ ।

कुनै एउटा समय थियो त्यो बेला सबैले सबैको आदर सम्मान गर्दथ्यो। सबैको धर्म, संस्कृति प्रति निकै चासो र महत्व दिन्थ्यो। कुनै पनि क्रियाकलाप वा अन्य व्यवहारिक काम गर्दा संस्कृतिको आधारमा रहेर कार्य सञ्चालन हुन्थ्यो।

बालक, युवा, वृद्ध सबैजना आफ्नो संस्कृति जोगाई राख्न र भावी पुस्तालाई हस्तान्तरण गर्नको लागि आफ्नो मूल्य, मान्यता, परम्परालाई अङ्गालेको हुन्थ्यो। आफू भन्दा ठुला वडाको आशिर्वाद लिने, पाउ ढोग्ने, नम्न र शिष्ट भाषामा बोल्ने गर्दथ्यो। हाम्रो देश सानो भएतापिन यहाँ विभिन्न प्रकारका जातजाति र विभिन्न धर्म संस्कृति मान्ने मानिसको कमी छैन। तर एक्कासी ठुलो तडक-भडक सुरु भयो, परापूर्व कालदेखि चलि आएको संस्कृतिमा निकै दवाव र महा विकल्प शुरु हुन थाल्यो।

धर्म संस्कृतिमा बाँढिएका मानिसहरू आज विस्तारै उम्कन थालीरहेको छ। यो निरन्तर चलिरह्यो भने एक न एक दिन हाम्रो हजारौं वर्ष पुरानो संस्कृति लोप हुन सक्छ।

आजको समय वैज्ञानिक प्रविधिक युगमा चिलरहेको छ। अहिलेको मानिस निकै व्यस्त हुन थालेको छ। धर्म, संस्कृति भन्दा पनि पूँजीलाई बढी महत्व दिई रहेको छ। व्यस्तताको कारण आफ्नो संस्कृतिबाट उम्कन खोजेका छन्। सबैजना पूँजीको पछि लागीरहेको छ। यदि सबै व्यक्ति यसरी व्यस्तता र पूँजीको पछि लाग्न थालेपछि हाम्रो संस्कृति कसले अंगाल्छ। त्यसैले हाम्रो संस्कृति, मूल्य मान्यता, परम्परालाई जोगाई राख्न युवाको अहम भूमिका रहन्छ। प्रत्येक युवाको नजरमा संस्कृतिको महत्व भल्काउन अति नै महत्वपूर्ण विषय रहेको छ। अहिलेको युवामा संस्कार ऋमिक रुपमा घट्दै छ। यसलाई न्यूनीकरण गर्न हामीले हाम्रो संस्कृति के हो भन्ने कुराको बारेमा सचेतना फैलाउनु पर्छ।

युवा हाम्रो संस्कृतिको जड हो। युवाकै कारण आउने भावी पुस्ताले हाम्रो संस्कृतिको बारेमा जानकारी पाउँछन्। प्रत्येक युवालाई आफ्नो धर्म, संस्कृति प्रति ध्यान आकर्षण गराउन अत्यन्तै महत्वपूर्ण

रहेको छ। संस्कृतिको सुगन्ध चारैतिर फैलाउनु पर्दछ। युवाको नजरमा संस्कृति प्रति रहेको कालो अन्धविस्वासको पर्दा पनि हटाउनु पर्दछ। अनि मात्रै प्रत्येक युवाले आफ्नो संस्कृतिको महत्व बुङ्छन । संस्कृति हाम्रो गहना हो, त्यसैले हामीले यसलाई संरक्षण गर्नु अति आवश्यक पर्छ। हामीले अहिले नै संस्कृतिको संरक्षण गरेन भने हाम्रो परम्परागत रुपमा चिल आएको संस्कृति लोप हुन सक्छ र

आउने भावी पुस्ताले संस्कृतिको बारेमा केही जानकारी पाउँदैन।

अतः संस्कृति हाम्रो हो र यसलाई संरक्षण गर्न हामी नै लागी पर्नु पर्छ।

जिवन देखि मरनसम्म पनि रुमल्लिएको हुन्छ संस्कृति, संस्कृतिबाट नै हाम्रो पहिचान खुलाउन सिकन्छ। त्यसैले हामीले नै सांस्कृतिको संरक्षण गर्न कदम चाल्नु पर्छ। 🔳



> सचिन खरेल

Culture through the eyes of youth म गौरवान छु। म आस्थावान छु। किनकी मैले बहुजातीय, बहुभाषिक, बहुसांस्कृतिक राष्ट्रमा जन्म लिएको छु। यस गरिमामय सभाका आदरणीय सभाध्यक्ष महोदय, प्रमुख अतिथी अतिथी गण निर्णायक मण्डलका सदस्यहरू मेरो प्रतिस्पर्धी तथा अप्रतिस्पर्धी मित्रहरू लगायत उपस्थित सम्पूर्णमा म वृजवाटर एकेडेमी कक्षा ११ मा अध्ययनरत छात्र सचिन खरेलको स्वीकार्नुहोस् न्यानो नमस्कार।

आज मिति २०७९ असार १३ गते भर्चुअल माध्यमबाट आयोजना गरिएको यस बक्तृत्वकला प्रतियोगीताको शिर्षक "युवाको नजरमा संस्कृति" भन्ने रहेको छ। यस विषयशिर्ष मेरा कलिला मनमस्तिष्कबाट सर्वप्रथम उञ्जीएका भनाई राख्ने अवसर जुटाईदिनु भएकोमा धेरै धन्यबाद (दिन चाहन्छु) व्यक्त गर्ने चाहान्छु। समयलाई मध्यनजर गर्दे म आफ्नो विषयतर्फ लम्कने अनुमित माग्दछु।

सभाध्यक्ष महोदय, आखिर के हो त संस्कृति ? जुन युवाको नजरमा कस्तो हुन्छ ? संस्कृति जीवनको क्षेत्र हो जहाँ मानव जातिको आध्यातिमक प्रायस सचनात्मक गतिविधि र भावनाको अभिव्यक्ति केन्द्रित हुन्छन्। संस्कृति नभएकोराष्ट्रयातनिर्जीवहुन्छयातअपाङ्ग । विद्यालय अनुशन्दानको केन्द्र हो भने संस्कृति त्यसैको नियामक हो। धर्म सिन्धुलाई अङ्गालेर इतिहासको उपलब्धी सम्भिएर संस्कृतिको गाथा अघि बडेको हुन्छ। प्राचिन विधि र व्यवहारको संगम नै संस्कृति हो। जसले सिङ्गो राष्ट्रको जीवन शैलीलाई चिनाउछ। सेवा. त्याग र सधाचारको त्रीवेणीमा फुलेको संस्कृतिलाई आत्मसाथ गरि संस्कार बनेका र यीनकै सेरोफेरोमा आधुनिक जीवन यात्रा अघि बडेको हो। समाजमा विध्यमान विकृतिलाई बहसमा ल्याई त्यसका विरुधमा बुलन्द आवाज उठाएर राष्ट्रमा परिवर्तन ल्याउने नेतृत्व युवाले लिनुपर्छ।

वर्तमान जीवनको व्यवास्ता र मृत्यु पिछको जीवनको चिन्ता गर्ने धर्मको अति व्याख्याले नै संस्कृतिको पालुवा पलाउन नसकेको हो। भौतिक विकास र आध्यत्मिक ज्ञानको द्वन्दको यात्रा शिशिर ऋतुको हुरिसँग बग्नु, अयोग्य व्यक्ति नियामक तहमा पुगि दायत्व पुरा गर्न नसक्नु, देशको शासन व्यवस्था नबुभि डलरको मोहमा परेर रितिरिवाज बिगार्नु आदि संस्कृतिका नाममा रहेका विकृति हुन्। अनकन्टार जङगलको गुफाबाट कोहि तपस्वी निस्केला र नयाँ सभ्यताको युग ल्याउला भन्ने आसमा हाम्रो संस्कृति रहेको पाइन्छ। सभाध्यक्ष महोदय, समाजमा व्याप्त संस्कृतिको नाममा रहेका विकृति हटाउन युवा वर्गको विशेष भुमिका रहोको हुन्छ। विकास योजना संगै व्यवहारलाई शुद्ध बनाएर व्यापार माथी कडा निगरानी राखी सरकारको लुरे चालामाथी खवरदारी गर्न सिकन्छ। आधुनिक शिक्षा र प्रविधि सँगै हिजोको आर्दश विचार अनुसरण गरि समय सन्धभ संगै संस्कृतिलाई परिमार्जन गर्दै लैजानु पर्छ। देशको घिनलाग्दो राजनिती र दायित्व विहिन जनताको सुस्ततालाई निर्मलीकरण गर्ने सर्वप्रथम त आर्थिक जोहोका लागि विदेश पलायन हुने युवाकालागि सरकारले रोजकारिको अवसर प्रदान गराउनु पर्छ। जसले अन्तर देशिय संस्कृतिलाई हानी हुनबाट बचाउन सिकन्छ।

"परोपकार पुण्याय पापाय परपीङनम्" "सर्वे भवन्तु सुखिन, सर्वेशन्तु निरामया, सवे भद्राणी परयन्तुमा जस्ता शास्त्रसम्मत विचारलाई चिन्तनगरि मानवतावादी मुल्यमान्यतालाई पालना गर्न सकेका हाम्रो संस्कृतिलाई जीवन्त राख्न सिकन्छ। मौलिक संस्कृतिलाई अवलोकन गरि समयसापेक्ष नयाँ जीवन पद्धितको खोजि पिन संस्कृतिबाट मात्रै सम्भव हुने हुदा सभ्य समाजको आफ्नोपन संस्कार र संस्कृतिमा नै रहेको पाईन्छ। त्यसकारण लोकले देखाउनुपर्ने संस्कार र समाजले मान्दै आएको संस्कृतिको जगेर्ना गर्नु हामी सबैको कर्तब्य हो।

निष्कर्षतः युवाहरू विद्रोहका बन्दुक मात्र होइनन्, असल संस्कृति निर्माणका सम्बाहक पनि हुन्। प्रश्नले मानिसलाई विवेकी बनाउँछ, तर्किक बनाउँछ, र बुद्धी दिन्छ। हजारौ माइलको यात्रा एक पाईलाबाट सुरु भएभै संस्कृतिलाई टिकाई समतामूलक समाजको निर्माण गर्न युवाले विद्रोहको सुरुवात गर्नुपर्छ। संस्कृति हाम्रो परिचय हो, हाम्रो पहिचान हो र हाम्रो अनुभूति हो। हामी न्यायपूर्ण समतामुलक समाज निर्माणको यात्रामा छौं। ज्ञान विज्ञानले न्यायको कन्दनी चुडाएको यस अवस्थामा साँस्कृतिक सत्यलाई स्वीकार गरी साँस्कृतिक न्यायको स्थापना गर्न युवाको विशेष भुमिका रहेको हुन्छ। त्यसकारण मैले नगरे कसले गर्ने, अहिले नगरे कहिले गर्ने हेक्कालाई आत्मासाथ गरि आफूबाटनै संस्कृतिलाई आउँदो पुस्तामा हस्तान्तरण गर्नुपर्छ। देशमा असल संस्कृति निर्माणको खाचो छ, निवर्सनु है असल संस्कृति निर्माण्को युवाकै हातमा साचो छ । भन्दै आफ्ना भनाई यहि अन्त्य गर्नु पुर्व यस प्रतियोगिता आयोजना गरी विद्यार्थीमा रहेका क्षमता प्रस्फुटन गर्ने अवसर दिनुभएकोमा आयोजक प्रति हृदयबाटनै धन्यबाद दिदैं विदा हुन चाहन्छ ।

धन्यबाद ! 🔳





Youth Music Contest



Timeline of the Event

Announcement: January 1, 2021

Deadline: January 18, 2021

Announcement of Winners: January 21, 2021

Winners

From Combined Scores (Judges Score and Facebook Likes)



Winners

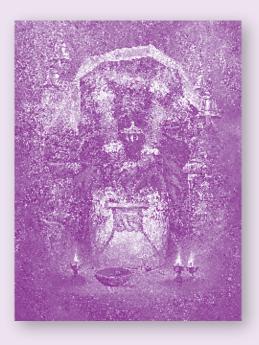
From Judges' Choice

Nirajan Shrestha Prakash Tamang Savera Gyawali

Poetry Writing Contest

Season II

Compilation of Poems



THEME "Culture | **संस्कृति**"

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PANEL OF JUDGES English Category

BAL BAHADUR THAPA

Assistant Professor, CDE, TU

KESHAB SIGDEL

Poet & Asst. Professor, CDE, Tribhuvan University

LISA CHOEGYAL

New Zealand Honorary Consul to Nepal

SALIL SUBEDI

Musician, Performing Artist and Writer

Nepali Category

DR. DHUNDI RAJ PAHADI

Associate Professor at Patan Multiple Campus

KUMARI LAMA

Lecturer of English Language and Literature, TU

RAM PRASAD DAHAL

Member of KEC Management Committee

THAKUR SHARMA BHANDARI

Experienced Writer & Professor at HiralalCampus

Timeline of the Event

April 2, 2021	Announcement of Contest
April 16, 2021	Deadline of Contest
April 27, 2021	Shortlist the Finalists
April 30, 2021	Select the Winners
May 8, 2021	Announcement of Winners in Webinar
December 8, 2021	Panel Discussion on Emotional/Mental Well-Being

Words from the Judges

▶ H.E. Felicity Volk

Australian Ambassador to Nepal

Thank you to Neeva Pradhan and the Daya Foundation and Rotary Club of Kathmandu for the invitation to join this event and to celebrate the poetry-loving community of Nepal – both those who write and those who read. Congratulations to all the poets who have participated in Season II of this poetry writing contest. We are coming together in the most difficult of times and I'd like to extend my condolences to the families and friends of those who are affected by COVID.

I also celebrate the silver lining in the cloud of this second wave of the pandemic - we are now experienced in finding new ways to come together. As much as we are in lockdown, we are in 'open-up'. Because of technology and platforms that have become commonplace in the past year, we can enjoy the voices of talented youth poets from every corner of Nepal at events such as this one. That's indeed the silver lining. The cloud is that each one of us here knows people who are suffering. We may be suffering ourselves. It can sometimes feel as if there is little room for the arts at such a time. But my view is that there is never a more important time to be writing, to be expressing the profundity of human experience, than during moments of crisis and deep personal and community turmoil. When it is difficult for many to find a voice for their fear and their grief, the words of our poets are more needed than ever. So to our poets today, let me remind you that your voice, your capacity to articulate what is in the hearts of others, is a gift to the people around you and it brings healing. I hope none of you are putting down your poet's pen at this time, because you are oxygen to those whose spiritual and mental state makes it difficult for them to breathe.

I join you as a fellow wordsmith, a lover of language and someone who celebrates the expression of identity and culture through words written and spoken.

After my 55 years of living and almost 50 years of writing, I've come to the conclusion that there is no deeper human need than the one to be known, recognised and embraced as our authentic selves.

The desire to communicate our deepest yearnings and vulnerabilities, to share our triumphs and despair, and to be held with acceptance and

love, and without judgment in both our weaknesses and our strengths, is a compulsion that has seen our human race turn to the arts since our first days.

We all need to tell our stories; it is in the telling that we find comfort, companionship, understanding and the capacity to move forward. American poet, Maya Angelou, said 'there is no greater agony than bearing an untold story inside you'.

I congratulate the Daya Foundation and the Rotary Club for doing just that. And I'm delighted to see so many young Nepali poets participating in the competition and joining today's event.

I want to remind you about the flipside of Maya Angelou's reflection on the agony of the untold story. And that is the power of the told story.

I close by thanking all poets who have joined this competition, who have told us their stories, who have provided a voice for the human experience that we all share. In your creative acts you connect us all and this is especially important at a time when we are separated.

The world would undoubtedly be a sorrier and darker place without you.

Lisa Choegyal

New Zealand Honorary Council Writer and Tourism specialist Tourism conservation

President, Rotary Club Kathmandu Mid-Town (2023-24)

"What a pleasure to be invited to judge this magnificent poetry competition, and an honour to represent the Rotary Club of Kathmandu Mid-Town who were pleased to sponsor this event for the second time under our youth vocation programme. With the theme of identity and culture, the 150 English language poems submitted were a powerful window into the pain, suffering, healing, joy and even rapture that the participants so courageously and honestly expressed in their verses. Such emotional rawness and deep honesty is a characteristic of poets, but it was humbling and inspiring for us judges to share such insights into the hearts of these young writers. Although this was a competition, and it was our difficult task to make a selection, in a profound way everyone was winners in their desire to express true emotion and give structure to their personal ideas of identity and culture. I salute and congratulate all organisers, sponsors and especially the poet participants - please keep writing."

Keshab Sigdel

Poet

Asst. Professor, CDE, Tribhuvan University

I feel happy to read the poems by young Nepali poets participating in the second poetry competition organized by Daya Foundation. These poems are very intense in terms of their feelings and emotional sensitivity. Most of the poets have portrayed their connections with their roots, but they also have protested against the social evils existing in our everyday life. They have tried to depict our time through imageries of contradictions. I remember Indian scholar Gayatri Spivak who tries to explain the contradictions of our time when she says: This is the time when daughter talks about reproductive rights while the mother talks about protecting honor. The crisis exists. But these young poets show a higher level of awareness towards the societal processes, and they consciously extend their sympathy to the disadvantaged section of people. In terms of poetic craft, I hope they will be able to further refine it with more exposure and trainings in the field.

Bal Bahadur Thapa

Asst. Professor, CDE, Tribhuvan University

It is a great honour for me to be a part of Daya Foundation to encourage and motivate the young Nepali poets. It was great to collaborate with you and judges in the panel. The highlight of the whole process, to me, was to listen to the poets reciting their poems replete with raw energy, feelings and experiences. Thank you for giving me this wonderful opportunity.

Kumari Lama

Lecturer of English Language and Literature, Tribhuvan University

मानव समुदायलाई विकास र उन्नतिको पथमा लैजाने प्रमुख तत्व हुन् सभ्यता र संस्कृति । संस्कृतिले मानव जीवनका वृहत र विविध पाटाहरूलाई समेट्दछ। मान्छेले जन्मदादेखि मृत्यु पर्यन्त निभाउने सबै कार्यहरू संस्कृतिकै अहम् हिस्सा हुन् । यद्यपि प्रत्येक समाज संस्कृति विशेषताका आधारमा भिन्न र विशिष्ठ हुन्छन् । नेपाली समाजभित्र पनि विभिन्न जात जातिका आआफ्नै संस्कृतिक मूल्य मान्यताहरू छन् । आज प्रत्येक जात समुदायको सांस्कृति पहिचानको सवाल एक पेचिलो मुद्दा बने को छ। हामीले लगाउने पहिरनदेखि बिहान बेलुका खाने खाना या मनाउने चाडपर्व जताततै हाम्रो संस्कृति फल्किन्छ। मानव समाजले तय गर्ने अग्रगमन र पहिचान यात्राको एक शक्तिशाली बिम्ब हो संस्कृति । तर प्रत्येक समुदायभित्रको संस्कृति आजकल थोर बहुत परिवर्तन भएको पाइन्छ।

समयानुकुल संस्कृतिक मान्यताहरू परिवर्तन र परिमार्जन हुनु स्वाभाविक नै हो। हिजोको समय आज छैन र आज हामीले बाँचिरहेको समय भोलि रहन्न। तथापि हामीले आधुनिकताको नाममा पश्चिमी संस्कृतिको सिको गर्दै आफुनै रैथाने संस्कृतिहरू त मासिरहेका छैनौँ ? यो गम्भीर प्रश्न छ। र प्रत्येक सचेत नागरिकले यस प्रश्न उपर गौर गर्ने समय पनि भएको छ। सांस्कृतिक रुपान्तरणका विविध पक्षहरूलाई निह्याल्न जरुरी भइसकेको छ । यसै प्रश्नको सेरोफेरो समाई मानव जीवनमा अत्यन्त ठूलो भूमिका खेल्ने संस्कृतिका विविध आयाम माथि सृजनात्मक वहसको कार्य दया फाउन्डे शनको सिक्रयतामा हालै सम्पन्न भएको छ। मुलतः युवा वर्ग लिक्षत सांस्कृतिक रुपान्तरणः हिजो र आज विषयक कविता प्रतियोगिताको आयोजना सम्पन्न भएको छ। युवाहरूको उत्साहजनक सहभागिताले यस प्रतियोगिताको महत्वलाई उजागर गरेको छ।

आजका युवा सचेत छन् आफ्नो संस्कृति बारे। उनीहरू चुस्त दुरुस्त छन् बद्लिदो समय र परि स्थिती बारे । त्यसैको उदाहरण हो यस प्रतियोगितामा आएका कविताहरू। उत्साहप्रद सहभागिता केवल सहभागिताका खातिर थिएनन् । ती कविताहरूमा संस्कृति र मुल्य मान्यताप्रति सजग रहेको युवागणको भिन्न दृष्टिकोण पनि प्रकट भएको छ। उनीहरूले आफ्नो संस्कृतिको बढाइचढाई गर्ने मात्र काम नगरी विदेसी संस्कृतिको अतिक्रमणमा परिरहेको यथार्थको समेत चित्रण गरेका छन्। कतिपय कविताहरू कुनै विशेष चाड पर्वमा केन्द्रित रही लेखेको पनि पाइन्छ जो संस्कृतिकै एक मुख्य पाटो हो।

संस्कृतिको विशाल आयामभित्र चाडपर्व र रहनसहन त पर्छन् नै। यस प्रतियोगितामा पुरस्कृत भएका कविताहरूले आजको युवाहरूको संस्कृति सम्बन्धी समग्र मनोभावलाई प्रतिनिधित्व गरेको छ।

कोभिड १९ संक्रमणको कहरिलो समयमाभ दया फाउण्डेशनले गरेको यस सृजनात्मक कार्यले युवाहरूलाई उत्साह प्रधान गर्नुका साथै उनीहरूभित्रको काव्यिक चेतनालाई उचित निकासको वातावरण तयार गरिदिएको छ। कविताका लागि दिइएको विषय नै पनि युवाहरूलाई उर्जा दिन काफि देखिन्छ। किन कि सांस्कृतिक पहिचान आज एक गम्भीर विषय बनिसकेको छ। यस महत्वपूर्ण सृजनात्मक कार्यका लागि दया फाउण्डेशनका निभा माथेमा प्रधान र उहाँको टिम धन्यवादका पात्र हुनुहुन्छ। कला साहित्यप्रतिको यस संस्थाको लगाव आफैमा प्रशंसनीय छ। ■

Sharma Bhandari

Experienced writer
Former Professor at Hiralal Campus

दया फाउन्डेशनले अन्यन्त समाजोपयोगी विविध लाभप्रद कार्यहरू गर्दै आएको छ। वातावरणसम्बन्धी, संस्कृति परम्परासम्बन्धी कार्यबाट समाजलाई विकृति र विसङ्गितबाट माथि उठाउने कार्य गरेको छ। यसै ऋममा हाम्रो संस्कृति र पहिचान हिजो आज वा सांस्कृतिक रूपान्तरण वा हाम्रो लागि संस्कृतिको महत्त्व के हो? भन्नेबारे व्यापक प्रचार प्रसार गरी साहित्यको माध्यमबाट जनचेतना जगाउने समुद्देश्यले किवता आह्वान गऱ्यो। आह्वान अनुसार संस्थामा मुक्तछन्द (गद्यकिवता) का किवता प्राप्त भए। संस्थाले गरेको यो ऋियापलाप अत्यन्त प्रशंसनीय रहेको अनुभूति भयो। सामाजिक ऋियापलापमा लागेका यस्ता संस्थाहरूले विनास्वार्थ महत्त्वपूर्ण कार्यहरू गरिरहेका हुन्छन्। ■

Raj Pahadi

Associate Professor, Patan Multiple Campus

साहित्यले समाजमा चेतना प्रवाह गर्दछ। समाजको प्रगित र परिवर्तनमा साहित्य सशक्त साधन मानिन्छ। साहित्यले समाज र संस्कृतिका मुद्दा पिन बोक्छ। समाजका समस्या र सांस्कृतिक स्वरूपसँग किवताको सम्बन्ध माछा र पानीको जस्तै हुन्छ। यित महत्त्वपूर्ण विषयलाई किवता प्रतियोगितामा स्थान दिएर नेपाली संस्कृतिका बहुआयामिक पक्षमा नवोदित युवायुवतीलाई बोध र विमर्श गराउन प्रेरित गर्ने सराहनीय कार्य दया फाउन्डेसनले गरेको छ।

यस फाउन्डेसनले आयोजना गरेको किवता प्रितियोगितामा म नेपाली किवतातर्फ निर्णायकको जिम्मे वारीमा रहेको थिएँ। नेपाली संस्कृतिको स्वरूपलाई प्रतिबिम्बित गर्ने किवता प्रितयोगिताको संयोजन र प्रभावपूर्ण निर्देशन निभा प्रधानले गर्नुभएको थियो। सांस्कृतिक रूपान्तरण हिजो र आज, संस्कृति जनतासँग जोड्ने कडी, संस्कृतिका विभिन्न पक्षहरू, मेरा लागि संस्कृति के हो?, संस्कृतिले पिहचान अभिवृद्धि गर्न सक्छ? जस्ता रोचक शीर्षकमा तीस वर्षभन्दा मुनिका युवायुवतीबाट किवता आह्वान गरिएको थियो। विषयवस्तुको गम्भीरता, सान्दिर्भकता, कथ्यको कलात्मक प्रतिबिम्बन, भाषाको सौन्दर्य जस्ता आधारमा किवताको मूल्याङ्कन भएको थियो। विषयवस्तुको गम्भीरता, सान्दिर्भकता, कथ्यको कलात्मक प्रतिबिम्बन, भाषाको सौन्दर्य जस्ता आधारमा किवताको मूल्याङ्कन भएको थियो। नेपाली समाज, संस्कृति, एवं यसका समस्या र स्वरूपको नवोदित पुस्तालाई आत्मसात गर उने पिवत्र र नवप्रवर्तनात्मक कार्य गराउने दया फाउन्डेसन र यसकी निर्देशक आदरणीय निभा प्रधानज्यूलाई निर्णायक मण्डलका तर्फबाट हार्दिक आभार अर्पण गर्दछौँ। यस्ता साहित्यिक र कलात्मक प्रतियोगिताले इन्द्रेणी जस्तो विविध रङ्गले भरिएको सुन्दर नेपाली संस्कृतिको रक्षा, विकास र विस्तार हुँदै जान्छ भन्ने यथार्थ निर्णायकका रूपमा मैले अनुभूत गरेको छु। ■

"I am convinced that clarity about who one is and what one's work is, is inextricably bound up with one's place in a tribe – or a family, or a nation, or a race, or a sex, or what have you.

And the clarity is necessary for the evaluation of the self and it is necessary for any productive intercourse with any other tribe or culture. I am not suggesting a collection of warring cultures, just clear ones, for it is out of the clarity of one's own culture that life within another, near another, in juxtaposition to another is healthily possible,"

- Toni Morrison



Last Big Day

TSHERING LAMA, 24

Ace Higher Secondary School

The days were bright Excitement building on site, Weather to remain calm said the news Turned on the radio for some blues. Big day for us Big day for trust Big day for you big day for us Skies looked preety, Clouds are lust Searching for answers, only god knows what There is no hatred right out the gate There is gain no not without pain On a bridge to love and nothing more Stood a mass of about 50 times four How can the universe work this way? When we treat one another like we're bunch of strays, I guess he barked up against the wrong tree, Shots were fired...

knives and branches of trees set on fire,
Right intentions set on the saddest of times
Death is just a hurdle if the love is still alive,
I breathe in the air that you breathe out
You see shame not a single guilt and ignite the ego in your heart
and you throw me out

Dont you worry now I wont knock on your door
I am not six feet under, but my ashes are on the floor,
From "THEIRS"i just wanted "HER"
We look at you from down here you all look equal But
when we stand up we all have something to show you
Word for word and wisdom we might preach
Shall we tell the Gods about all the things you did?
The almighty asked me how i did,
Putting a stone in my heart and bowing down i preached
You made us all but one thing you missed
You made some angels, and some you cut off their wings.

मेरो लागि संस्कृति के हो?

YUBRAJ PARAJULI, 22 Kathmandu Medical College

अज्ञानताको अन्धकारमा भडिकएको आदिमानव समय बीगरहयो बीगरहयो र. एकदिन देखियो प्रकाश कतै टाढा "विवेक" को युगौँ युगसम्म विवेकको प्रकाशले सिञ्चित भइरहृयो मानव र जिनमयो संस्कृति मेरा लागि संस्कृति विवेकको भकारी हो जन्म, जीवन, मरण सबलाई संस्कृतिले घेरेको छ संस्कृतिले बेरेको छ मेरा लागि संस्कृति मेरो माटोको सुगन्ध हो मेरो गाउँको बरगढको शीतलता हो एउटा युजको सङ्षेले बनेको हुन्छ संस्कृति कैयन् शताब्दीहरूले कैयन् पैतालाका डोबहरूले कैयन् परिनाका नदीहरूले कैयन् जीवनका अनुभवहरूले बनेको हुन्छ संस्कृति र समय सँऔ मृत्यु हुन्छ संस्कृतिको मृत्यु हुन्छ ? किन गरिन्छ हत्या ? आधुनिकताको नाममा क्त्रिमताका बज्रहरूले ! र, लोप हुन्छन् जो आफ्नै थिए इतिहासका खण्डहरहरूमा संस्कृति एउटा सहर मात्र होइन एउटा व्यक्ति वा सम्प्रदायको रवाफ मात्र होइन संस्कृति विभेद हुँदै होइन संस्कृति त एकता हो विविधता हो समानता हो सांस्कृति, मेरा पर्साहरूको स्पन्दन हो जहाँ उनीहरू अकै पनि बाँचिरहेका छन् हाँसिरहेका छन् म निवाउँदा मेरी हजुरआमाले जस्तै दन्द्यकथा सुनाइरहेका छन् बात मारिरहेका छन केही त होस जो आफ्नै होस जो यावत् परिवर्तनहरू बीच पनि नहराओस् जसलाई इतिहासका खण्डहरहरूमा खोज्न नपरोस मेरा लागि संस्कृति सदीऔं अधिका पूर्वजहरूको सहयोगी, मायालु अनुहार हो जो सधै हाँसिरहोस् म र मेरा सन्तितहरू हुँदै सधै बाँचिरहोस् !

Many Faces of Culture

BARSHA SEDHAIN, 22

Institute of Medicine

Escaping the battleground,
There is a long table of companionship,
Where my river ends,
Your ocean shall begin from there,
The differences are just unsolved illusions and vanity,
My end shall be your new beginning,
Every mug shall be poured into a huge basin,
The sun shines differently on every corner of the world,
But never is different the rays and the light,

To us,
Every different culture are given,
A place where speech has no letters,
You expand towards infinity,
Sit and set aside,
We share the same language,
Your culture is praised,
So is mine!

मेरो लागि संस्कृति के हो?

NIRAJAN BANJADE, 22

IAAS, Lamjung

म भक्त हु भने भगवान, नेपाली भनी गर्व गर्ने सान. पर्बजले दिएको पहिचान हो संस्कृति म नाङ्गो शरीर हु भने, फुलबुट्ठे कला, साहित्य अनि भाषाको बस्त्र हो संस्कृति जरले मलाई ष्ठम ष्ठम मारुनीमा नाच्न, रोदि अनि डेउडामा कम्मर भाचन दौरा सुरुवाल, धोती कछाडमा माया सादन, दखमा हातेमालो सखमा मिलेर हास्न अनि चार जात सतीस वर्णको एउटै माला जास्न सिकाउस म हराएको यात्री हु भने, मार्ज दर्शक हो संस्कृति जस्ले सधै असल बाटो देखाउछ हलमलमा पनि बेउलै पहिचान दिलाउछ बिबिध धर्ममा पनि एउटै कर्म अनि असल जिवनको मर्म सिकाउँछ मेरो जीवनको रथ मेरो भिबस्य अनि बिगत हो संस्कृति बिस्केट जात्रा, इन्द्र जात्रा, इद्, लोहोसार, दशै तिहार कहिल्लै नमेटिने, कहिल्लै नघटने, मुद्र अनि मिस्तरकमै अद्ने मैले पाएको एउटा सुन्दर उपहार । आहा भाषा थारु, राई, नेवार, तामाङ्ग, मैथिली अनेकतामा पनि दिन्छ एकताको बोली अध्यारोमा एक प्रकाश जस्तै चरालाई खुला आकास हरेक मेरो फोक्सो को सास मलाई मेरो संस्कृति सबै भन्दा खास ।

चस दया फाउन्डेसन द्वारा आयोजित किबता प्रितयोणितामा मेरो लाणि संस्कृति के हो ? भन्ने शीर्षकको किबता लेखेर बिजेता हुदा मलाई एकदम धेरै खुसी लाणेको छ र थप साहित्यिक यात्रा तर्फ लम्कन उर्जा मिलेको छ र यो अवसर दिनुभएकोमा आयोजक दिमलाई विशेष धन्यवाद दिन चाहान्छु ।

Many Faces of Culture

DARSHANA CHAND, 23

St.Xavier's College Graduate Context

As soon as I burst out of my mother's womb, I landed on the laps of my culture. A safe space, they'd assured, a running ground on which my dreams could swiftly land, a whirlpool of friendly emotions and joyful hugs. Where the rhythm of my voice could match the exact chords, where I could find my highest ground of purity and familiarity, where the holy truth tolerated no nuisance; until I decided to expose the many faces of it. So let me drive you home to my culture that resides in multiple colors, that runs errands on greys than black and white, that pulls off my strings but adjoins a canvas for the other, that pushes my buttons but gives another an easy glorified life. Let me drive you home to my culture where my women's lives are fogged up by the smoke that comes off the firewood and my men are burdened by the weight of having to be too much. Where the children can't decide how and when exactly to be themselves and my sex is a far better measure of who I am as a person.

Let me drive you home to my culture
that makes me feel a little less of a person every single day,
that will easily choose a man over me any other day,
that boxes me up in an endless and tiring fight,
that is busy wiretapping every single move of mine.
Let me drive you home to my culture,
where I have been done as much harm as I have rejoiced
my voice somehow vanished in that the thick air of conformity

where I have been done as much harm as I have rejoiced and my voice somehow vanished in that the thick air of conformity.

Where I didn't get all my promises and dreams fulfilled and my guts lost battles to many inherited legacies.

A multifaceted being, my culture meets at many roundabouts.

I'll stop by the nearest junction before I drive you home to my culture.

I'll sit there for years to mend things

so my child can take home a better version.

एक सुन्दर फुल

BIGYAN SUBEDI, 21

Central Department of Public Health, IOM, TU

पत्रै-पत्र शुतिएर एक शुङ्गा जुलाबको फुल आज काँडा भन्दा पति कुरुप बिको छ । र त्यही फुल जरते अएर नै किन देखिन्छन् मेरा हरेकरातका सपनीहरू नेपाली जनजीवनको अस्तित्व जस्तो । हामीलाई लागिसकेको छ आफ्नै पहिचान बिर्सने अल्जाइमरको रोग ! र त, एउटै घरको ओल्लो-पल्लो कोठामा बस्दा पनि जोरु बेचेको साइनो जतिको पनि सम्बन्ध छैन । भविष्यको कर्णधार सडकमा टिपिरहेको छ प्लास्टिक । विदेशि डलरे मिठाइमा लोभिएर बिर्सीसकेका छन् सन्तानले बाबुको त्याजा र आमाको माया । हावा र पानीको निर्मल थालीमा परिकन्छन विकासको नाममा पकाएका विषहरू । काट्दछ मान्छेले मान्छेको टाउको निमोठ् मान्छेले मान्छेको स्वतन्त्रता ! थिनै कुराहरूसँगै, म हरेक दिन सोचिरहन्छु आखिर हाम्रो यो दुधजरतो सङ्लो मनमा आज आएर स्वार्थको अमिलो करले निचोरिदिएछ । हिमाल र पहाडका भिताहरूमा ठोविकएर ठुल्ठुलो स्वरमा गुञ्जिरहन्थे मुलै बनेर बिंगरहने रिसला भाकाहरू खोंचमा लिंडबुंडि खेल्दै रमाइरहने मौलिक धुनहरू । प्रत्यक जमिनका कणकणहरूमा रोपिन्थे शान्ती. सभ्यता र दर्शनका बिउहरू । तर आज खोइ कसरी तिनै नेपाली माटोमा दुलो बनाएर परिसकेका छन् बिकृतिका मुसाहरू । र त क्रुपोषण थलिएको छ । मेरो भाषा ! मेरो जीत !! मेरो संस्कृती !!! मेरो सर्वस्व सम्पती !!!! ट्यसैले, ए जङ्गलमा हराइरहेका बटुवाहरू हो करको पिछ लागेर दौडन्छौ अभै पिन । किहले हिड्दछौ तिमी नेपाली सभ्यता र संस्कृतिको जन्तव्यमा । कितले फुलाउछौ तिमी जुलाबको बमरोमा नेपालिपनको हाँजोमा एक सुन्दर फुल । एक सुग्रानिधत फुल ।

66 द्या फाउन्डेसनले साहित्यको प्रबर्द्धनको खातिर हामिजस्ता नवले खकहरूलाइ समेटेर कविता प्रतियोगिता सन्चालन गरि निक्कैवुनौतीपुर्ण तथा सराहनीय काम जारिरहेको छ । यसै प्रतियोजिता अन्तर्रात सांस्कृतिक रुपान्तरण: हिजो र आज भन्ने मुल बिषयबस्तुलाई समेटेर लेखिएको मेरो कविता एक सुन्दर फुल बिजय भएको हुँदा म अत्यन्तै खुशी भएको छु र साहित्यमा कलम चलाउन थप हौसला मिलेको छ । विभिन्न बिषयबस्तु समेटेर यस किसिमका कार्यक्रमहरू सन्वालन हुँदै जाउन । शुभकामना तथा शुभेच्छा । घन्यवाद ।

Cultural Shift: Then and Now

REJINA BACHKAIN, 24

Rato Bangala School

"It's changing

Changing for better and worst

Changing at surface and core

With the pace faster than I can adapt

At times, slower than me understanding gadget

Oh, our culture is changing."

Says my grandmother.

Every time I call her,

I hear all her hand-knitted memories

Of how, she grew up in a "Ghumaune ghar"

Walking around hills in "Dhoti-cholo" is what she vividly remembers She tells tales of playing "Gatta" and "Lukamari" in woods nearby home,

Astonished I am, always, when she randomly chants some Sanskrit poems.

And some more amazing stories.

Like how she got married at the age of eight

Shocked, I say, but you were just a child, then.

And she says,

That's what we accepted as our only fate.

Well, It's true.

Things have changed.

From arranged marriage at eight,

to love marriage at twenty- eight

I see, taboos crashing.

Once she told me.

That she imagines, how things would have changed

If she also had same freedom like mine

To choose and to be.

And sometimes,

I imagine, how things would be,

If I also have real connections, outside of internet

And some greenery amidst this heap of concrete.

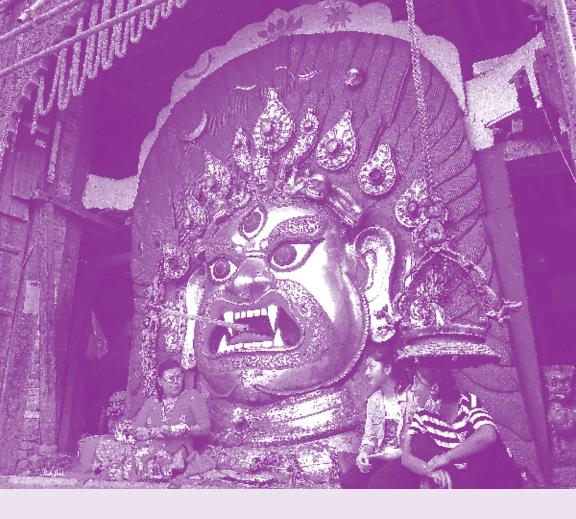
Village Temple

RUPESH KOIRALA, 26

Central Department of Psychology, Tribhuvan University

The tumultous journey of time across oceans Has brought me to the solitude of my village temple I am greeted by sunbaked lane, a dove meditating over the barbed fence, and the fragrance of sandal paste and scented waters My soul hums with eternal rapture- "I am home" Now my new being has unfurled, And hurled itself into the realm of undying light Here the sanctity of boundless euphoria glistens like a delicate dewdrop on the edge of a sun-dappled leaf. The rounded wholeness of my being sings "I am home" Here the dark nights of the vanished past does not whisper its sinister silence. Here the vedic verses of the ancient soil fills up the crevices and blemishes of my soul Admist the toiling bells, the longing for redemption ends I am home. I am home As the majestic steeple bows at the feet of eternity, As my thumb courses across the prayer beads The flowers of dream coalesce in ethereal embrace Here lies the unfettered cascade of sublime silence Here lied solace from the unending desert of raucous menace I am home. I am home.

My relationship with this poem as well as with the literary quest, in general, is contradictory: at once, it springs out of the womb of unguarded imaginative spontaneity during a fleeting encounter with the "realness", but it would be horrifying imposture not to acknowledge the embracing of the visions and musings of the writers I grew up admiring and adoring. This poem was born on the border between the known and the unknown. The fact that the topic of the poetry contest was in tune with the essence of this poem is a happy coincidence. This competition was a beautiful opportunity to bring out this synchrony into the open. This poem is about a literal as well as a symbolic temple where one meets with one's innermost self.



Runners-up of the paetry writing contest



Nepali Women go into Battles Wearing Sari

ISHITA AGRAWAL, 18

Rato Bangala School

i witnessed a poem in my life before i even wrote one in aama's sari.

i am nine years old.
she is standing in front of
her dressing table
she brought with her
when she got married.
there are tikas stuck
in the mirror and steam rising
from her cup of chiya.
but the poem doesn't start like that.

the poem starts when she tucks the plain end of the sari into the petticoat. in the full length mirror, it's a sonnet i watch being written.

holding the neatly made pleats, she looks at the mirror. i witness grace in my life before i know what that means. i witness a piece of cloth wrapped around aama's legs
but there are no barriers
underneath
if she doesn't want there to be.
she pulls her sari up,
wraps it around her waist.
she tucks it in to make it shorter
when she needs to,
she kicks hard.

the poem doesn't end here.
actually i don't remember how the
poem ends.
i just remember aama planting
crops wearing sari
i remember aama riding bicycle
wearing sari
i remember aama going to
battlefield
wearing sari
ready to chop all the modern
mahishasuras' head.

महिनावारी

NILU KUMARI SHAH, 22

Amrit Science College

यति स्वर भिरिएको संसारमा किन आज चुप छेस् त ? कतै आज तेरो मिहनावारी त सुरु भएन ? अलजा थाल, अलजा कोठा र सबैबाट अलजा बस्नुपर्छ । कसैले सोध्यो भने आज आफुलाई बिरामी भन्नुपर्छ । यसो अलिकित पेट दुखाई त जोसुकैलाई हुनेजर्दछ, किन फेरि यतिकैमा यत्रो तमाशा देखाउनुपर्छ ?



हामीले पनि सहेकै छैं,
त कुनचाहिँ फुलकुमारी होस् र ?
जा छाउ गोठमा बस् गएर
पाप लाग्रुछ नत्र यस्तो अशुद्ध भएर ।
बुवा र दाजुभाइ कसैलाई नहेर्नु,
मिन्दर र भान्सा चाहिँ पस्दै नपस्नु ।
दुध, दिहे, ह्यु खाए
गाईवस्तु बिरामी पर्छन् अचार र
बोटबिरुवा छुदा भन्न कुहिएरै जान्छन् ।
हरेक महिनाको एक हप्ता
यहि नियम पानना गर्नु,
छुई भाछस् त, अरुलाई छोएर
आफुजरतै असुद्ध नबनाउनु ।

आज फेरि उही पुरानो ज्ञान दिइन् एक नारीले अर्कोलाई । पाप र अष्टूतको धब्बा लगाई, जीवन अधि बढाउने यो प्रक्रियालाई । खुला आँखाले सपना हेर्न भर्खरै त सिकिरहेकी उ, नारीबाटै जिन्मएको यस संसारमा आफूनै असुरक्षित महसुस गर्न पो थाली । यस्तो हालतको जिम्मेवार आखिर कहिलेसम्म हामी नारी नै हुने ? कुप्रथाको विरुद्धमा लइन सिकन्छ भने अभै किन मौन बसि यो अट्याचार सहने ?

Hurt Isn't Healing

SHRADDHA MAHAT, 19 NAME

You don't have to be tormented to be a tasteful Tolstoy. You don't have to be in agony to be an ageless artist.

If hurt was the answer healers would be the agitated ones, the anxious ones, the jittery, on edge and the jumpy ones. But that isn't it.
'Cause that isn't it.

Pain is grumpy and painful not a path to your prosperity. Come on!
That sadness isn't success.
Depression?
not to show off
your deceiving dexterity.
So don't sugarcoat the disease.

Your constant need to be at dis-ease.
Who made the rules?
Tears make the sweat count.
I will challenge with sweet corn instead.

Sweet morning. Sweet dusk. Sleep? absolutely sound. Waking up with smile everyday Basking in sun's kiss

bathing in moon light On that, can't get myself any discount.

Don't fool yourself. Angst isn't allocated for you. Anguish ain't your ration. If art is what you live for, let that brush breathe without anxiety. Let it stroke with poise bring that old boring composure back into fashion.

Don't cut your chuckles short for the tears might be tired

and next in line. Don't invite uninvited to your sacred place, (down your chest, slightly at left) just 'cause they are heavy and loaded and you will look fancy with them, when you dine.

Don't you dare demean your darlings just cause the demons deemed sexy. Hold on to the angel. Hold on to your pretty. Let go of the desired Dementor. Instead hold on to your quiet Gracey. Your workspace needn't be cluttered.

Your head space needn't be messy. Your body ain't a battle ground.

Your fucked up schedule ain't your medal or crown.

Over the under grilled eggs Under the over spilled paintings You do not need to go by,

every moment straining. Cause self loathing isn't aesthetically pleasing. Cause self harm isn't artistically glazing. Cause that burn isn't your blessing. Don't be a fool, dear that hurt isn't your healing.

सांस्कृतिक रूपान्तरणः हिजो र आज

MANISHA DAHAL, 22

Trichandra Multiple Campus

फुत्रुक फुत्रुक उफ़दै, आँगनीमा खेलनुपर्ने उमेरमा, पाउजुका आवाजमा, कैंद्र ती पैतालाहरू, उमेरै नपुगी, घुन्टोले ढाकिने ती मुहारहरू, थाहा नै नपाइ, सुनका औठिमा बाधियेका ती बन्धनहरू, सायद आज अलि आजाद छन !

लाउछ ती विबस घुम्टोहरू उठ्दैछन्, ती फह्को मार्न नदिने, पाउजुहरू सुल्दैछन्, र त बहिनी र दिदीका ओठ, आज केहि बन्छु, भन्नकालाणि सुल्दैछन्, समय संजै ती काहलिलउदा, छाउजोठहरू अब बन्द हुदैछन् !

हिजो आज, समयले फड्को मार्थी सायद, के दिलत, के उच्च बर्ज, संजै सबै एउटै हावामा सास फेर्देंछन्, तेसैले त दाइजोको कारणले, ज्यान् जुमायेकी आमैकै छोरीहरू आज, दाइजो प्रथाको विपक्षमा, आफ्ना हक, अधिकारका निमित, वोकिल सामु लह्दैछन् ।

काकृकोमा धाउदाधाउदै, आमै जुमाएका राम दाइ, आज बुढा बाबाका निम्ति, डाक्टर खोज्दैष्ठन्, बैदेशिक रोजजारबाट, फर्केका माइलादाइ आज, लजाउनका निम्ति, जिन्स होइन हाकुपटासि रोज्दैष्ठन्, बैदेशिक रोजजारबाट फर्केका, मेरा बाबा पनि, पुर्न यहि माटोमा हलो जोट्दैष्ठन् !

> विभिन्न जात छन्, भिन्न छ भेष पनि, संस्कृति नै वैभव हाम्रो, चाहिन्छ रुपान्तरण पनि, नबनाऔ है आजलाइ, पुर्न हिजो जस्तो, अन्धबिस्वासनै हो, सबभन्दा ठुलो कमजोरी हाम्रो !

Where Do I Want to Be

RUCHIKA SURANA DHOOT, 28

Rupy's International School

Where do we I want to be?

The epoch that followed meeting our grandparents every weekend or now?
When just posting gussy messages for them is a trend.
Time when we talked to our family and shared memories or now?
When taking selfies for a thousand likes have replaced the fun at ceremonies.

Where do I want to be?

When distances were shortened by a single telephone call, for which we desperately waited months long or now?
When there are various means to connect, yet we fail and are alone in a throng.
Be in time when temples were the epitome of culture and place of God or be in the now?
Where culture is out of mind and almighty's name is used for fraud.

Where do I want to be?

Time when gathering with relatives and friends was supreme or now?
When we're surrounded with only about their memes.
Time when eating food prepared by mom was a blessing or now?
While liking her meal pictures, we're critiquing about the dressing.

Where do I want to be?

Then or now?
There isn't a doubt
I'm where my culture is paramount.

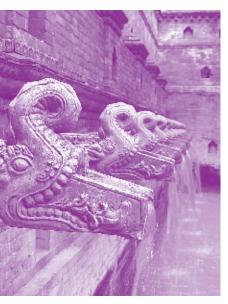
Because

The essence of life sails, Where true culture prevails.

संस्कृतिलाई जनतासंग जोड्ने कडी

KRISHNA TAMANG, 20

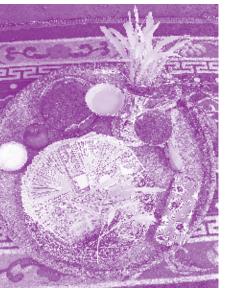
Silver Mountain School of Hotel Management



जब टेक्ट्रै जान्छु यो भुगोल जहाँ संस्कृतिका अनगिन्ती आयामहरू छरिएको पाउँछु पूर्बदेखि पश्चिमसम्म उत्तरदेखि दक्षिणसम्म र पाउँछु संस्कृतिका पृथक् स्वादहरू ।

अब जोडिनु पर्ष हाम्रा संस्कृतिहरू हातमा हात मिलाएर पूर्वको भूगोलमा बज्ने माथि हिमालमा पुगेर साइनो गास्नुपर्ष डम्फु र दुङ्गनाकाहरूसँग एकताको सङ्गीत अनि यही देशको काखमा बसेर नाच्नुपर्ष एकताको नाँच ।

समलाको ताल टेकेर नाच्ने पैतालाहरूले अब टेक्न सक्नुपर्छ सेलोको ताल रोधीको भाका घन्काउने मुखहरूले घन्काउन सक्नुपर्छ देउडाको मिठो भाका तब पो जोइन सक्छौं हामी हाम्रा अमूल्य संस्कृतिलाई एक अर्कामा ।



जाण्डकीको सेरोफेरोमा घनकने कौडाको भाका अब भर्न्जुपर्छ तल-तल मिथिलाको समथर भूमितिर अनि लजाएर मीत एक अर्कामा नाँच्न सक्नुपर्छ भिर्मिम्या नाँच ट्यिह एकताको आँजनमा जम्मा भएर तब पो हुन्छ हाम्रो आफ्नो सांस्कृतिक एकता ।

आँखाको नानीमा रोखेर आफ्नै संस्कृति अब हेर्नुपर्छ समानताको आँखाले र बाल्नुपर्छ चेतनाको दिप हरेकको मन र मितस्कमा त्यसपिछ घुमाएर सबैलाई संस्कृतिको एकै बढ्नुपर्छ काँधमा काँध मिलाएर अजाडि तब पो जोडिन्छ हाम्रो संस्कृति एक अर्कामा ।

यसरी कुटेर होइन जुटेर जाइनुपर्छ हाम्रो आफ्नो संस्कृतिलाई हरेकको मनको कुनामा हरेकको मुटुको कुनामा ।

What Culture Means to Me

ANWESHA KHADKA, 19

Lord Buddha Education Foundation

In a world of rush
Culture: A bridge to my kin
One that is strongly built
With beliefs and tales Seen-unseen

In the world of rush
Where like poles repel
Culture is what brings us together
For despite the repulsion
People finding common grounds are seen

In the world of rush
My steps stop
To please my senses
The temptation of cultural elements Where
Even crowd becomes comfort.



मेरो लागि संस्कृति के हो?

SUDARSHAN POUDEL, 21Janapriye Multiple Campus

समयका अनेक प्रहारपिं ठडिन्छ सभ्यताको शालिक र, ट्यिंह शालिकबाट जिन्ह संस्कृतिको बिशाल बिरासत

नाङ्गै जिनसपिन मान्छे ढाकिएको हुन्छ संस्कृतिको हटकेलाले सिञ्चिन्छ उसको वर्तमान पुर्साहरूको परिमाले

मान्छेलाई मान्छे बन्न पर्याप्त हुँदैन गाँस, बास, र कपास चाहिन्छ बिगतको दस्तावेज र भविष्यको मानचित्र पनि

ट्यिह दस्तावेजलाई सम्केर ट्यिह मानिवन्नलाई पढेर अनिश्चित बाटाहरूमा निर्धिक्क हिड्न सक्छ मान्छे

नखनिदिएको भए बाटो नबनाइदिएको भए मानचित्र एउटा अस्तित्वको अभावमा कृति भौंतारिन्थ्यो मान्छे ?

आज, संस्कृतिको पहिचानमूनि उक्षिइरहेका हामीहरूले कसरी बिर्सन सकौंला पुर्साहरूले रोपेको बिउ ?



What Culture Means to Me

AASTHA PANDEY, 19

Einstein Academy

I am a daughter Sometimes, I feel helpless. It's almost suffocating at times Hate is a strong word

But I hate it when Mamu isn't allowed to be the woman in the rituals in our home

I hate it when everyone around me gets to celebrate dashain While I stand there wishing "If only I

was a day early or a day late"

At times.

Its almost tough to be a woman
I hate it when I'm so helpless to
save an innocent life in the form of
the animal to be slot to death I hate
how I'm not able to change the way
my parents see the world
"Its just the culture Babu,
It is what it is and that,
Your culture is stronger than
you could ever be"
But.

I also get to see mamu in that lovely sari every Dashain

She looks prettier than usual With the crimson sindoor on her forehead.

Almost overwhelmed by her divine elegance

I get to be the happiest

Around the time of the year, Everyone in the house forgets what life problems are, House filled with sarcasm and us together

Reunited together to make it a home. On the other hand, My culture leads me to spirituality Hope and faith

Gives me a reason to believe I will always have something to have faith on. Baba says that in life,

"One needs to find that one power of universe to hold on to in life" Through thick and thins Says his culture taught him so. Now that I'm 19, I completely understand what he means.



मिथिला किशोरी

RAJAT KAYASTHA, 24

Model College

मिथिलाधाम राज्य जस्तै कुनै राज्य होइन ! भन्छन मुनि-ज्ञानी वेद-पुराण स्वर्ज जस्तै सुन्दर यो मिथिलाधाम !!

कृतज्ञ छ, मिथिलाधाम जहाँ जन्मिलन जनक दुलारी माँ जानकी सबै नारीको प्रेरणा बिनन् माँ जानकी! नारीको शिक्त हो माँ जानकी, नारीको भिक्त हो माँ जानकी, सबै घर सबै नारीमा छिन् आमा जानकी!

सबै राधा बन्न चाहन्छन् आमा सीता जरतो कोहि पनि छैन ! सबै कृष्णको प्रेममा भटकिए रामाको जंगलमा कोहि पनि छैन !!

आमा सीता जस्तो साँचो प्रेम कहाँ पाउनु हुनेछ ! जसले जीवन भरी संघर्ष गरिन् काँडामा जीवन बिताई अभै लंकाको भइनन् ! अन्तमा सीता मात्र रामको भइन् अरु कसैको भइन् !!

आमा सीता बनिन् संसारभरी नारीको शक्ति र सम्मानको पहिचान ! यस्तो आमालाई मेरो कोटि-कोटि प्रणाम !!



Culture Shift: Then and Now

DURGA MAYA RAI, 30Masters of Arts TU Graduate

Few decades ago, men used to plough the field in cultural attires as if deity Paruhang appears himself in mild smile,
Women used to wear chikko sari, Dhaka blouse, and golden dangling bulaki in nose, Marwari in ear with caring load of grass as if deity Sumnima herself appears in mild smile.

Everyone used do chores in those clothes.

Now, actresses wear in their new projects.

For my silky hair mother gifted

a lavish golden flower carved chandrama,
She said, "My little daughter will look like deity Sumnima".
I scratched my head; mother explained,
"She is our deity according to Mundum",
Then, I was miniature to understand Mundum.

After decade my family returned to village,
Grandma was expired, my heart wrenched to see
deserted village. I wanted to wear cultural attire like grandma,
Cultural aura was vanished; I didn't get any glimpse
of Paruhang and Sumnima.

After few days, I wore cultural dress, grandma's ornaments and the moon, Villagers asked me, "Are you going at party or shoot tiktok at noon?" When people had emotional attachment with cultural attire, I was kid then, I know the philosophy of Mundum, but culture is being digitalized now.

मेरो लागि संस्कृति के हो ?

RUPAK ADHIKARI, 29

Ratna Rajya Campus

एउटा टोकरिमा फूल भरिएको छ र रितिएका छन् कथन बगैंचा भगवानको शरण खोज्दै आखिर संस्कारकै त बोट होला जुन भोलि फेरि फुल्नेछ फेरि चुँडिनेछ प्रकृतिको उपासनामा परिधिको दोहन छैन त्यसैले आस्थाको त्यही टोकरी पिन कुनैदिन छिँड पर्छ त्यितबेला म कसको चरण खोज्छु कसको संस्कृति ओढ्छु कसैलाई ज्ञान भए तिलक लगाइदिए हुन्छ म ज्युन चाहन्छु मेरो लागि जिन्द्रगी भन्दा ठुलो धर्म र ज्युन भन्दा ठुलो संस्कार अरु छैन

संस्कृति मेरो श्रिङ्गार हो मेरो घरको दलान हो, पुजाको तिलक हो बाबाको शिरको ठोपी मेरो छातिको स्वाभामान आमाको नाभिको मर्यादा

समाजको ऐना, ऐनाको आकृति हो हो संस्कृति श्रिङ्गार नै हो तर अर्को सत्य मेरो श्रिङ्गार सँधै संस्कार बन्दैन किन्तु यहाँ ढोही आएका छौं हामिले अज्ञानताको चन्द्रमा जहाँ शितलताको नाममा द्वेषको छाहारी छ

मेरो लागि संस्कृति नैतिक शिक्षा हो मैले देखेको छु आजपनी सुहागरातमा सेतो च्यादर बिछाइन्छ सिताले आजपनी अग्निपरिक्षा दिनुपरेको छ जहाँ उनका राम धेरैबेर कृष्ण लिवासमा थिए मेनका निवासमा थिए

र भिनिन्छ संस्कारमा बस्नुपर्छ तर कुन आसनमा बस्ने चो पिन भिनिदिनुस् महोदय म आफ्नो संस्कृति जान्न भनी यहाँ आएको छु ।

What Culture Means to Me

DOLLY BANDANA PARIYAR, 18

Silver Mountain School of Hotel Management

A chirp of a bird and hiss of a reptile

A hut of a common man, located in a few miles

There I opened my eyes, to see the colorful world

A peck on the cheek, motherly tears to behold

A girl child was borne to this society
Challenging credulity against the piety
The terraces of farm layered with faith
I might be in cloud nine smeared in myth

My senses felt, breathed and smell
Colorful festivities and drapes
The culture soaked in and inhaled
Best of all in my land, its form prevailed

The culture in my life and abode
I am either one or both
My candid belief is, culture of tolerance
Live and let live, eat, pray, love and reverence

सांस्कृतिक रूपान्तरणः हिजो र आज

APEKSHYA SUBEDI, 21

Nepal Law Campus

सायद म यस जिमनमा यो धरातलमा किहल्यै नजोडिने ग्रिर उखेलिए अनन्त काल्सम्मको लागि अस्तित्व विहिन जरो भइ मारोको स्पर्शबाद बन्चित लागरिस?

के सराडीलाई गितारको धुन, संजीत, राज स्विकार्य होला? हिजो आफै जुनजुनाइ रहेको छ । हिजोको र याइ- र याईले आजको मलाई शोभा देला र?

नमस्कार ले हेलो लाई जवाफ के देला? हेलो ले नमस्कार को मुखमा बुक्तो पो भरिदिन्छ कि? नमस्कार ले हेलो को भाषा त बुक्छ? दुवै मौन रहन्छन् कि? हिजोको अभिवादनले आजको मलाई खुन सक्ला र?

चौतारीमा साक्क हिजो जफिदै जरेका बाजे-बजैलाई आजको मेरो चाल-चलनले पोल्छ होला कि? हिजोको स्मृतिले आजको जलनमा मलम लजाउन सक्ला र?

संस्कृति खोला हो बांगरहने, निरन्त, अनवरत । खोला पिन हिजो र आजको हुन्छ र? कालखण्डमा खोलाको मार्ग परिवर्तन होला खोला आखिरमा पानी न हो के हिजो आजबाट वास्तवमै अलिंगिन सक्छ ? के हिजो आजको परिपुरक होइन ? आज नभई हिजो अनि हिजो नभई आज सम्भव होला र? के हिजो र आज दुवै समयको मांग होइनन् ?

हिजोले आजको मलाई चलयमान रहन सिकाएको छ जे हिजोको हो त्यो आजको पिन अतिकै हो। त्यसैले हिजोको सारडी पिन प्यारो छ नमस्कारले आदिमय महसुस गराएको छ चौतारीले शीतल दिएको छ मलाई।

तर सायद म यस जमिनमा यो धरातलमा कहिल्यै नजोडिने जरि उखेलिए ।

Many Faces of Culture

INDWIJA BHATTA, 17

GEMS Institute of Higher Education

Each time this land beats with its pounding heart,
The heart being actualized by these very shrines
So golden and majestic; It reminds me of my predecessors
Looking upon me through the faces of this very actualized heart,
So ancient yet domestic.

Their legacy holding this land tightly
Yet not a single rupture is cast upon,
So gentle with this land;
Their hearts illuminating history
Uniting us with love, respect and patriotism for this ground,
So subtle yet grand.

I see my culture flickering left and right, The faces aren't obvious to identify

So present yet far apart;
But as I speak my language, respect my norms, hold my sculpture
The deities speak for themselves;
These are the faces.
So disclosed and bare.

Each time I speak my truth, my language illuminates
This face gives my culture a voice, power,
A stage, and a podium to speak.
Our norms, values make me feel protected
These faces give my culture a defense, a power, A ground for stability.

These artifacts and symbols soak history
These faces give my heart identity;
Our hearts' so fragile, yet vacant.
Vacant enough to hold these faces.
Faces of our culture Faces of our identity.

जोगीको बस्ती

SABINA NEUPANE, 21

Institute of Forestry

बाउमतीको तीरमा जोजी रुन्छन् लुटिएको कुमारीत्वको शोकमा बिदुलिएको अस्तित्वको लोभमा अमृतको कुण्डमा मुर्खका भुन्डले एक रास फोहोर थुपारेर जए ।

जोजी ससँजा जानासो जार्छन् आस्थामा नतमस्तक हुने माथहरू प्रार्थनामा मुज्ध हुने हातहरू अचेल बाटो बिराएकै खोक्रो प्राप्तीको मोहमा हराएकै दुर दुरसम्म नजरमै पर्दैनन्

आफै सर्वस्व त्याञेर सन्यासी भए सायद लोकले त्याञको मर्म बुभयो ठोपी त्याञेर हृयाट (hat) भिर्यो गुन्यु त्याञेर इस्कर्ट (skirt) भिर्यो ढिडो गुन्दुक सुन्दा मात्र आफ्नो भान्सा भान्सामा पिज्जा बर्गर (pizza- burger) छिर्यो

जोजीको जीवनकै शुन्य पनि त छैन आकाश यहाँ रात्रीको निस्प तामा हेस्पासितो (despacito) घन्किन्छन् इम जितारको आवाजमा जल्ली रन्किन्छन्

> अनि संग्रहालयमा पन्चेबाजा धन्किन्छन् त्यो जोजीको आफ्नो को छ ? जोजीलाई के जुमाउनुको डर छ ? कसैको मुठी दयाको भीकमा छाक दरेकै छ जोजीले जुजारा जरेकै छ

जोगी यो मान्दैनन् कि त उनले सभ्यता जान्दैनन् सबैलाई आफुकै दरिद्र देरुछन् मेरो बोऋे घमण्डमाथी उपहास हारछन् "तँ पनि जोगी होस् पहिचान मेटेकी, संस्कृति बेचेकी यही पापले तँ रितिदै छेस् निमेष निमेसमा सिद्दिदैं छेस"

> आधुनिकताको एक रास खरानी घरी सभ्यता नामक काल कुटीमा पर्सी कमन्डलुमा आऱ्यातित मधिरा भर्छन् किनकि यो थलोभित्र रोजी बर्छन् यो ठाउँमा केवल जोजी बर्छन ।।

Can Culture Boost Your Identity?

SAUGAT DOTEL, 21

Kathmandu Engineering College

Wondering, wandering, wayfaring Me and my Thought. He asked me, "What are you, what've you got?" Simple, yet powerful, It shook my ground. Known myself all my life, The answer could not be found.

Hurting, humiliating, heartening but motivated to find my identity. How dare he question me, How dare he question my entity. Then it hit me: "Why this courage?" "Why not let it go in vain?" It's my upbringing, It's the blood in my vein.

Researching, reckoning, reasoning
Finally, learned the answer.
Everything I am, Everything I have
Owe it to my culture.
Language teaches me,
Values value me.
Religion is my guardian
God, my angel.

The swords of the might:
Knights courage to my soul.
The pen, the brush, the art:
Crafts vision to my hold.
The music, oh, the music:
Sings calmness to my ear.
The colors, the festivals:
A feast, a demeanor.

Wondering, wandering, wayfaring Me and my Thought. With content in my heart, Knowledge of who I am, what I've got.
A surprise, he is happier, A question with a smirk, Desire for an answer:
"Can you boost your culture?"

संस्कृति- हिजो र आज

ROSHAN TIMILSINA, 21

Pokhara University

उहिले पहाडका छातीमा ठोकिएपछि मादलको धुन, खैंजडीको आवाज हर्षका किरणले गाउँ नै उज्यालो हुन्थ्यो मध्यरातमा ।

हावाले कमेरो बोकेर गाउँका कुनाकुना वास्नामय बनाएपिछ मानिसहरू मिचिन्थे डोरीमा आकाशतिर र त गाउँमा दशैँ आउँथ्यो उल्लास बोकेर ।

मायाको तानमा बाँधिएका सुन्दर फूलहरूका मालाक्षें पवित्र रहेर एउटै छानामुनि हुर्किन्थ्यो परिवारको सामीप्यता ।

परमपरालाई शिरमा राखेर हिमाल, पहाड, तराईमा सजिन्थे मानिसहरू आफ्नै पोशाक-रहनसहनमा ।

परिवार, समाजका विचारहरूले धर्म, भाषाको निरन्तर संरक्षण गर्थ्यो र त मातभाषाहरू निस्कन्थे बोलीहरूमा ।

उहिले मिसना/साना सपनाका त्यान्द्रा तानमा ठोकिएपिछ हतासोसँग एउटा सुन्दर अस्तित्व तयार हुन्थ्यो ।

तर अहिले क्षमित आधुनिकताको लेपनमा छ बस्ती पहाड उदास भएर सुनिरहन्छ विदेशी अश्लील जीतहरू/भजनका कुइका सम्भेर । अचेल जिब्रोले किन बिर्सेको होला जुन्दुकको भोल, ढिडाँको स्वाद ? भोकलाई सोखसँज साटेर पिज्जा, बर्जरका जाँससँज यो सहर अहिले पनि भोकै छ-आधुनिक जीवनको ।

एउटै छानामुनि छुद्दाछुद्दै संसारमा खै! किन हो नजिक अपर पनि वेजले दौडिरहेको छ परिवारको दुरी ?

मस्तिष्कलाई दौडाएर विचारका आधुनिक खोल्साहरूमा अरुका भाषा सिँचाइ जरेर बोलीलाई आफ्नै भाषा, रहनसहनलाई बिर्सिएको छ समाज ।

अचेल वस्त्रमा ठाँसेर सम्पन्नताको चिन्ह रहनसहन बाहिरी प्रभावले अन्धकार छ कहाँ फालिएका छन् पुराना वस्त्र -यहींकतै ? किन देखिँदैनन् त्थी गुन्द्री/ चकटीहरू ?

यतिबेला एउटै कुरा सोचिरहेछु अस्तित्व नै धरापमा परेको बेला संस्कृतिलाई वर्षौंसम्म जीवित बनाउन आजका हामी विज्ञातमा कहिले पुज्ने ?

Cultural Home

SHUSHRUSHA MAHARJAN, 20

Tribhuvan University

Different customs, rites, religion Unique to each region From everyday life to tradition Mix of both history and myths Accumulation of ancestral deeds

The path we walk, the way we talk

The clothes we wear and the omens we fear The love we share, the feelings we care The moments we yearn, the things we learn Music we play, the tunes we create From politics to poet, from minor to great Much more than me, greater as we Identity binds it all, culture is the key.

I, we and all are part of the community Culture gives us the sense of identity From birth to death, from fetus to ashes From generation to generation, tradition passes It is a gift from our forefathers

Creates a bond with one another Culture cultivates with civilization
We are the part of its realization
Continuous cycle of birth and death Continues with every single breath
People in society with many variety Different personality from minority
to majority Encompasses all of the humanity

I may be different from you in many aspect But there is a sense of mutual respect Diverse yet connected, sense of belongingness The place to call home, the thing to call our own

मेरो संस्कृति मेरो पहिचान

RITU MAGAR

Modern Kanya Multiple Campus



मिन्दरहरूका अञ्ला ञाजुरहरूमा तिनका सुन्दर दुँडालहरूमा तिम्रा महलका इँटा-इँटाहरूमा बसेको छ, मेरो संस्कृति अनि बोकेको छ मेरो पहिचान ।

मेरो संस्कृति, मै तिर फर्केर आजभोलि मलाइ भन्दैष्ठ आफ्नै रूप कुँदी बनाएँ छिनो, हथौडा खुब चलाएँ । पत्थर तिम्रो देव बनाएँ त्यसमा आफ्नो प्राण बसाए ।

जाउ तिनमा फूल चढाउँ मेरो पितचान तिनमा पाउ म नै सृष्टि म नै सृष्टा देख मलाइ भएर प्रष्टा !!

अित प्राप्त जर्ने छैं। सृष्टिका स्रष्टा मेरो संस्कृति परिवर्तनको संवाहक बनेर मेरो पहिचान तव खुल्ने छ । मेरो देश नेपाल ! देवकोटाका शब्दमा उन्नने छ -नेपाल सुन्दर शान्त विशाल

Additional

Selections of Poems





Despair

SINCHU BHURTEL, 16

What a despair
Must be to not belong
Have no crimson to color
Have no sleaze to blame
For sinner you become
What a tragedy to not swirl
with mountains
To not be able to jig along
Monal When they cry to be loved

How selfish of human!
The lust to cry on sea shores
Not in cascades in
Pokhara Shame is to drink from
spring With bare feet
strolling like widow
Not dripping sweats on barren land
From labor you had to do

Giggle as you sneak from road under construction
Bawl when you leave
Don't split from border
For a womb that whines
for you to stay
Linger around Kathmandu
Do not trade it with Malibu

How dreary to wear luxuries
Dwell in diamonds around cities
Must be suffocating to only inhale smoke from factories
The phenomenon of cultural deficiency
Makes you retch on homeland
Fly along to be foreign

A mother would grieve
So would I
So would you
On different time and in zone
I would have hand on head You would not It's disease the cultural deficiency

Presented Past

Many Faces of Culture (Through Time)

ANJAL AMATYA, 25

Today is a presented past of the world born prior to sapiens,

A present of the labour that defines our sentience,

A life handed by generations with tied affections and norms,

The nascent gaea ever evolving to constant reforms.

Yesterday was where primitive occult bred cults,
By self-proclaimed conjecture or another's insults,
By faith and apprehension, shaped was the way of life,
Young and obscure, masses dove into a chaotic strife.
Tomorrow will be tidal or like palm cupped water,
Can it be chaotic, a Fundy's tide with an erasing character,
Can it be calm, an undisturbed cistern, with a preserving nature,
Till we get to know, we know, not to bet an uncertain wager.

Today we preserve, of what is left or learn and understand,
Yesterday is of myth and tales, truth we still demand,
Tomorrow we will not blindly follow, the tales of the past,
Forever might we be led into light, and may every culture last.

मेरो लागि संस्कृति के हो ?

SAUGAT ADHIKARI, 17

संस्कृति त्यो डोरी हो जसले पुस्ताहरूलाई गाँसेको हुन्छ ट्यो पल हो जसले विञातलाई वर्तमानसँग जोडेको हन्छ । संस्कृति एक लामो यात्रा हो यसले धेरै युगहरू कटाइसकेको छ वर्षौंदेखि समाजलाई परिवर्तित हुदैं आएको पनि देखिसकेको छ ।

समाजको सुरुवातबाटै उदाएको संस्कृति समाजको अन्ट्यसम्म नि रहने नै छ एक पस्ताबाट अर्को पस्तामा आएर अभै पनि आफलाई विस्तार गर्ने नै छ । मेरो लागि संस्कृति हो मेरो पहिचान, परिचय र अनुभूति र हो यो सबैको साक्षा थलो. जनतव्य र सम्पति ।

मेरो लागि संस्कृति हो हाम्रो रीतिरिवाज, भाषा, खानपान, भेषभूषा र संस्कार भौतिक रूपमा नदेखाएनि हो यो वैज्ञानिक, व्यवहारिक र यामाजिक जानको भण्डार । संस्कृतिमा हाम्रा चाडपर्वहरू, परम्परा र मुल्य मान्यता नि पर्दछन् पिष्ठ राएर यिनै जीविका सञ्चालन रार्ने बलिया आधार बन्दछन ।

संस्कृतिबिना मानव समाजको परिकल्पना पनि गर्न सिकदैँन यसको जञोर्ना नजारी हाम्रो देशले प्रजातितर्फ दिशा नि फर्काउदैन । खुशियाली, सहकार्य र उमङ्गको स्रोत हो संस्कृति मानिसहरूलाई एकिकृत गर्ने र समाजको हित गराउने तत्व हो संस्कृति ।

अहिले आएर संस्कृतिमा विभिन्न विकृतिहरू आइसकेका छन् विदेशी संस्कृतिले गर्दा नेपालीले आफ्नै संस्कृति भुलाइसकेका छन् । संस्कृतिलाई लोप हुन बाट जोगाउन हामी सबै नेपाली एक जुट होऔं यसले स्थापित गरेको शान्ति, भाडचारा र सिहणाताले सबमा चेतना फैलाऔं ।

Undervalued Dowry

SUBRAT PRASAD PANDEY, 20

You barely speak about your forefathers' glories—
Belligerent wars they triumphed and
unparalleled wonders they brought,
Let alone cultures and traditions they propounded long before,
All you do is hide under a blanket of excuses, and—
Prioritize absurd pursuits without nurturing their gifts,
How dare you?

You are stuck in a labyrinth of selfishness—
Taking for granted the dowry bestowed by your forebears,
Without realizing that the dowry shall perish someday,
And leave us all poor,
How can you?

You say that you swallow fire and extinguish water,
Kiss the stars and brawl against protectors of the underground,
And bring back lives buried fathoms below,
But you hardly move your hands and legs when it matters—
Even in relatively simpler tasks,
Like dancing and singing in festivals and performing cultural obligations,
Enchained by your indolence and indifference,
You disregard splendors of your forebears,
More or less constantly diminish them,
How shameless of you?

Dear countrymen, O' my dear countrymen,
You mustn't sustain like this forever,
Mustn't wither fragrant perfumes conferred by the dead,
And mar their blessings,
Rather stay obliged to them, preserve them, and protect them—
It's easier than you imagine,
It's easy if you try, Will you?

मेरो लागि संस्कृति के हो ?

USHA POUDEL LAMGADE, 22

मेरो लाजी संस्कृति त्यही हो जसरी तिमी मेरो अजाडी प्रस्तुत हुन्छौं।

तिमी दौरा सुरुवाल र ढाका टोपीमा सर्जिदा म तिमीलाई नेपाली बाबु भनेर पुकार छु ।

तिमी कपाल ढाकेर मस्जित जादैँ गर्दा म तिमीलाई मुस्लमान माइजू बोलाउँछु ।

तिमी सारङ्गी रेटेर आफ्नो कथा भन्दैं गर्दा म तिमीलाई गाइने दाजैको नाम दिन्छु ।

तिमी उधौली उभौलीमा चन्डी नाप्दैं गर्दा म तिमीलाई राईनी भाउजू भनेर अर्थगाँउछु ।

तिमी कालो कोर्ट लगाएर अदालतमा बहस गर्दै गर्दा म तिमीलाई न्यायकर्मी काका सम्बोधन गर्छु ।

तिमीले छठी माईको प्रसाद ठेकुवा खजूर दिदैँ गर्दा म तिमीलाई मधेसी साथी भनेर आक्लन गर्छु ।

तिमीले बुढो बाको हात समातेर बाटो काट्दै गर्दा म तिमीलाई एक उद्दार मानवको रूपमा चिन्दछु ।

मैले तिमीलाई मानव भनेर ठम्याई सकेपछी म तिम्रो हरेक त्रियाकलापमा तिम्रो सभ्यता देरुछु ।

तिक्रो उद्दारता र हार्दिकता भावमा तिक्रो सभ्यता भित्र बसेको तिक्रो पहिचान देरुछु ।

ट्यसैले त मेरो निित तिम्रो संस्कृति ट्यिह हो जसरी तिमी मेरो अगाडि प्रस्तुत हुन्छौं।

Goddess Durga!

AARYA RISAL, 17



Yes, she was the one who had saved us trivia When the universe was on the verge of destruction" I had been told this when i was five I listened to stories where protagonists were females. Where women were heroic, bold and courageous I grew up admiring might of Rukmini Sacrifices of Radha And love of Krishna I thought men meant "Kanha" But as i grew up, And became old enough to read on my own, I read news where women got abused, Tortured and raped, For some bundles of paper, And shine of gold and silver The courageous women i sought in stories, I never found one in real life I was confused. Reminiscences of a story approached my mind Something i had long forgotten If Kushmanda is the mother who created the universe Kali has the power to bring devastation. And destroy her third eye I had long forgotten; Both of them are avatars of Durga

मेरो लागि संस्कृति के हो ?

PARBAT BASTOLA, 24

म नेपाली मेरो भण्डाले मलाइ सूर्च दिएको छ सात रंजमा बिखिने सूर्यको किरणले सायद अनेकौ रंजमा छरिएका भेष र भुषा औंल्याउदो हो किरणको परिचय सूर्य भए जस्तरी मेरो भेष र यसको परिचय मेरो देश हो मैले पाएको अमुल्य पहिचान मेरो लाजि संस्कृति हो

अशान्तीले डेरा लिएको यो मन कपटी र इर्ष्यालु आँखाहरू घृणाले भरिएका ओठहरू थाकेका चाल अनि ठा हत्केलाहरू यी सब कता कता "लुठिबनीलाई" पुकार्षन मेरो देशले दिएको "बुद्ध" अनि बुद्धका ज्यान जब जुन्जुनाउन थाल्खन

मेरा हरेक कण बिश्राममा लीन हुन्छन् त्यो क्षणको बहुमुल्य "शान्ती" मेरो लागी संस्कृति हो गोरखनाथले सिकाएको "सुरक्षा" सीताले सिकाएको "सुद्धता" "दशैं" जसले माग्र्छ म भित्रको जनवार को बली अन्धकार माथी प्रकाशको जीत सिकाउने "दिपावली" बुद्धको "ग्यान" आफू भित्रको आफूलाई छुन "ध्यान" होसको नसामा बिलिन हुन मेरो संस्कृति जसले मलाइ जिउन सिकायो तेस्रो नेत्रलाई रक्तचन्दनले सजाई जीवनको रस पिउन सिकायो मेरो संस्कृति मेरो लागि जीवन हो

मेरो लागि संस्कृति के हो ?

UTSAB TIWARI, 20

संस्कृतिको धरोहर जोजाउने मन छ, संस्कृतिमा ह्रास आउँदा हाम्रो आटमीयता जान्छ । संस्कृतिलाई अन्धविश्वास भन्छन् अहिले पनि, पुर्स्नाहरूले चलाएको भन्छन् जहिले पनि ।।

मेरो रहर, बाध्यता र चाहना सब संस्कृति न हो, संस्कार विहीन विदेश बस्दा सार्हे गार्हो भो ।। हर्रो बर्रो ठर्रो भएनी औषधि न हो, पुर्साहरूले भनेका कुरा पत्याउन गाह्रो भो ।

उत्तरितर सेताम्मे हिमाल अनि हरियाली वन, ब अरुन् खोलानाला बन्छन् तराईको धन ।। जाडो याममा जिम्मु हिङ्ग विरेनुन ल्याए, जामी याममा हिउँ खेल्न माथितिर लाए ।।

बर्खायाममा पानी पर्यो हिउँदमा शित, कामीलेपनी बाहुनीसँग लाएछनी प्रित ।। पहिले मगर र गुरुङ्ग भन्दै तर्केर रुवायो, अहिले बाहुनले पनि त्यो बाजा बजायो ।।

देउडा र रोइला सुन्दा कित आनन्द भो, काठे भाका, लोकिंगत सुन्दा खुसी मन्द भो ।। पण्डितले संस्कृत बोल्दा थारुले भोजपुरी, राष्ट्र सम्मान भाषा बोल्ने हाम्रो मक्षबुरी ।। कर्णाली र कोशीको गजबको कथा छ यहाँ.

मुक्तिनाथ र पशुपति पुठछन् सब त्यहाँ ।। भैलो पनि खेल्छु लोसारमा पनि गए, क्रिसमसमा गएर आए र न्यू एरपनि मनाए ।।

बाहुनको घर कामीले कुदेको, कामीको पानीमा बाहुन भिजेको ।। कुनैदिन मेरा वा ले कमीले छोएको खाँदै खानुभएन, कामीको रजतले आफु बाँचेको पत्तै भएन ।।

एउटै ठाउँमा कुरान वेद बाइबल सुनिने भए, हिन्दू बौद्ध मुस्लिम र ईसाईपनि भाइचारामा उनिने भए ।। आउ सबै मिली रमाउ हामी, यस्तो विविधताले भिरपूर्ण देशमा जिउने म कित भाज्यमानी । म कित भाज्यमानी ।।

Hurt is not Healing

SHRADDHA MAHAT, 19

Don't you dare demean your darlings
You don't have to be tormented
to be a tasteful Tolstoy.
You don't have to be in agony to be an ageless artist.

If hurt was the answer healers would be the agitated ones, the anxious ones, the jittery, on edge and the jumpy ones.

But that isn't it. 'Cause that isn't it.

Pain is grumpy and painful not a path to your prosperity.

Come on! That sadness isn't success. Depression?

not to show off your deceiving dexterity.

So don't sugarcoat the disease.

Your constant need to be at disease.

Who made the rules?
Tears make the sweat count.
I will challenge with sweet corn instead.
Sweet morning.

Sweet dusk.
Sleep? absolutely sound.
Waking up with smile everyday
Basking in sun's kiss
bathing in moon light
On that, can't get myself any discount.

Don't fool yourself.

Angst isn't allocated for you.

Anguish ain't your ration.

If art is what you live for,

let that brush breathe without anxiety.

Let it stroke with poise

bring that old boring composure back into fashion.

Don't cut your chuckles short for the tears might be tired and next in line.

Don't invite uninvited to your sacred place, (down your chest, slightly at left) just 'cause they are heavy and loaded and you will look fancy with them, when you dine.

just cause the demons deemed sexy.

Hold on to the angel. Hold on to your pretty.

Let go of the desired Dementor.

Instead hold on to your quiet Gracey.

Your workspace needn't be cluttered.
Your head space needn't be messy.
Your body ain't a battle ground.
Your fucked up schedule ain't your medal or crown.

Over the under grilled eggs Under the over spilled paintings
You do not need to go by, every moment straining.
Cause self loathing isn't aesthetically pleasing.
Cause self harm isn't artistically glazing.
Cause that burn isn't your blessing.
Don't be a fool, dear
that hurt isn't your healing.

सांस्कृतिक रूपान्तरण- हिजो र आज

ANUP KALAKHETI, 24

भिनिन्थ्यो नेपाल चार जात छतिस बर्नको फूलबारी तर केही फूलहरू ओइलियर भर्देछन कोहि बेवस्थाले मर्देछन

कहाँ जय होलान ति पितृहरू हिजो जाइजात्रामा डाकियका होलान यतै कतै आजका हलोइनका मुकड भित्र ढाकियका

कित शुद्ध थिय हाम्रा सिरर हिजो अमृतसिर जौमुत्र घाटिबाट पसे पिछ आजकाल त के रुच्थ्यो होला र, होलि वाइनमा स्वाद बसे पिछ

खै त हिजोको तिजको सस्कृती आज मात्र देरुखु बिकृती हिजो दरखाने दिन घरमै आइपुज्ने त्यो दाइ आजत मोबाइल बाटै जार्दैख हेल्लो र हाइ बहिनीपनि आउदिन आजत सहरको रमभ्रममा रमाइ नाट्दैहोली डिस्कोतिर हातमा बियरका बोत्तल समाइ

धाञोत उस्तै छन जनाइका, फरक यति कि हिजोका मन्त्र र बचनले मन सङ्ग जोडिएका आजका नुहाउदा ढाड मिच्दा मिच्दै तोडियका

> साच्वै के हो त सरकृती ? करता थिय र करता भए यसका प्रकृती ?

म

SAPANA LIMBOO, 22

मेरो नाम सपना र मेरो जात लिम्बू म यस सन्सारमा आएकी २९/२२ बर्ष भयो जम्मा जम्मी यति नै त हुन् तिमिले जान्न चाहने कुराहरू तर कस्लाई के फरक पर्छ र

म यी बर्षहरूमा

खुसी अए कि दुखी अए या कित रोए, कित मुस्कुराए कित असफल अए, कित एक्लो अए तर फरक तिमिलाई त्यस्ले पार्छ कि मैले यित का बर्ष मा के के ठुला कामहरू गरे, कुन पेशा मा छु तिमिलाई के फरक पर्छ र म तिमिलाई कित माया गर्छु तर तिमिलाई फरक यस्ले पार्छ कि म तिमिलाई मेरो माया देखाउन के के गर्न सक्छु

तिमिलाई फरक पर्दैन
म तिमीसङ्ग कित इमान्दार छु तिमिलाई फरक त यस्ले पार्छ
किम तिमी बाहेक अरु कित सङ्ग बोल्छु कित सङ्ग मुस्कुराउछु
तिमिलाई के फरक पर्छ र मेरो मन कित सुन्दर छ तिमिलाई त
मेरो बाहिरी रुप कस्तो छ यस्ले फरक पार्छ
तिमिलाई मेरो रुप, जिउडाल, कद र रङ्गले फरक पार्छ

जुन दिन तिमिले मेरो नाम मेरो जात, धर्म रुप बिर्सिएर मलाई म भित्र को म लाई जान्ने कोसिस गर्छौ त्यो दिन तिमिले मलाई साच्चै म जस्तै पाउनेछौ सायद के म पनि तिमिलाई तिमिजस्तै पाउन सकुला र?

"Loved Like That"

MEDHINA KHANAL, 24

You see we were loved like that
We were not allowed to watch news
because There were so many bad things
going in the world We were kids
we shouldn't be seeing such harshness
We were loved like that

Our mother used to save every penny
to buy chocolates hiding from our father
chocolates would damage our teeth because
chocolates were bad
so, my mom used to hide the jar
behind the cupboard In the upper
self between the species
as if we wouldn't know
We would climb on the chair and on the slabs
we would stretch to the top and eat
one each day careful not to let anyone know
we have been eating all this time she knew we have been eating

We were not allowed to talk to male counterparts or male classmates because boys are bad you see we were loved like that

So when my father use to shout at top of his lungs we were sent to other room we were asked to be quiet noise is bad you see we were loved like that

We would whimper and cry upon the falling dishes and loud noises
we were not allowed to ask what happened
because that would apparently be bad
how dare we raise voices we were loved like that

So whenever a boy raises his voice upon slight inconvenience and says how much he loves me afterwards

I am reminded how to be silent and suffer and never say a thing because

I am reminded of the love you see we were loved just like that

I am the Culture

PREMANAND PATHAK

I am the culture,
I am the refinement,
polish, heritage, tradition,
lineage, society, family,
ancestry, country, land,
hospitality and the root's of nativity
I inherited rather than attained

I am the culture, distinction in mine nature and uniqueness of my own I am the men and women that influence the way of life.

I am the culture,
An essence of life i gives
Without me men do not have
an identity in this world
my originality, my ideology,
my assumptions, my ethnicity
changes with respective frame of
perception

I am the culture,
I am not stagnated water
I am river of continuity
And may become arid
Depending on men's cultiva
cultivation Or negligence;
I am the culture,
I have no standard
Men create, follow, recreate,

demolish and destroy my identity depanding on the circumstances and compulsion

I am the culture,
I am doom and bliss for the society
I am kindness, generosity, gratitude,
empathy, sympathy, morality and
humanism
My identity holds greater than every
religion As I emphasize humanistic live
of thinking

I am the culture, I request men and women irrespective of caste, religion, regions, country's and boundary to stand for their food, clothes, language, song's and preserve my native place.



नेपालीपन - विदेशमा तन

SANJINA KSHETRI, 22

हो ! तिमी जयौ आज नेपाल छोडेर तर,
रवच्छ नेपालीपन मनमा बोकर !

संसार घुम्नु तिमी मुस्कान लिएर बिदा जरेकी छु नासो दिएर
काखमा छदाँ अनजिन्ती कुरा सिकाए नभूल्नू है मुज्लान पसेर ।

चिक्कलो रहोस् मुहार तिम्रो निधारमा दशैंको टिका जस्तो ।

बिलयो रहोस् भाज्य तिम्रो पिङ्गमा लङ्गोको जाँठो जस्तो ।

बेरै सन्तान भिन चिनिनेछौ जित टाढा जएपिन,

चिन्नेछन् तिम्रो मुस्कानले नै तिमीलाई नेपाली भिन ।

आँखामा तिम्रो रंजीन बच्पन छ होलीका हजार रंज जस्तो ।

हदयमा तिम्रो निश्छलता छ हिमालको सेतो हिउँ जस्तो ।

पाइला तिम्रो रहनेछ मेरो छाती मै तिमी जहाँ पुजेपिन,

चिन्नेछन् तिम्रो मुस्कानले नै तिमीलाई नेपाली भिन ।

तिमी आदर्श बन्नु सबको नमन ! बुद्ध जस्तो ।

संस्कार जोजाउनु आफ्नो बनी रुद्ध जस्तो ।

सजाउ मलाई ढाका टोपी सरह ठाँडो रहन्छ शिर पनि, चिन्नेछन् तिम्रो



मेरो संस्कृति मेरै प्रतिविम्ब

SUSHMA POKHAREL, 23

अविष्यलाई ओख्यान बनाएर सपनालाई भोको पेठको खाना बनाएर हिडेको म ठ्याक्कै मेरो देशको प्रतिविम्ब जस्तै

> आँखाहरूबाट दृश्य हराएका मेरा संस्कृतिका धरोहरहरू मेरै जिजुबराजुहरू भें यो धर्तीबाट विलय भइरहेछन्

किनकी, हराउँदै गएको संस्कृतिलाई विनिर्माणको आशीर्वाद छरेर म सहारा बन्ने छु यो देशको

आँचिएका मठमिन्दर देवालय शिवालयका ठाजुर चुडाल अनि सार्वभौमसता यि अस्ताए भैँ मलाई अनुभूति भइरहेका छन्

तर म नयाँ परिवर्तित परिस्थितिको मान्छे भोको पेट र नाङ्गो शरीर लिएरै भए पनि मेरो देशको सांस्कृतिक धरोहरहरूलाई पुस्तौपुस्ता नासोको रूपमा अर्पण गर्न म तयार छु !!!

जाजाउने छु, आफ्नो संस्कृति आफ्नै प्रतिविम्ब !!

What Culture Means to Me

SUPRIYA SAPKOTA. 16

Under the cover of beautiful mountains and landscapes Lies my country with it's own grace Peace is what I find here on every steps Unity I find, diversity I trace.

> Diversity raised me on this captivating country Where culture manifests my identity Where Buddha preached peace, Sita taught nobility Where I became We despite the contrary.

Culture is an intergalactic of my generosity Which makes me sing happy song like the birds I see custodians of clear custom ethnicity And a feel of alliance which runs through my veins.

Embracing the glory my culture beholds, The blood stain left by soldiers for preservation, The foot steps left by our ancestors, Marks the kudos of our achievement.

> Culture that signifies unity Culture that enjoys humanity Culture that praises serenity And, culture that flourishes diversity.

For me, it's musical, tremulous, impressional A spirit touch that fills my heart Sensing, enchanting and pliable Which is the end and a major start.

Culture raised me in a site of brotherhood Where I feel the most alive and most jovial Where I find myself fortunate to be understood By a culture that's beautiful and real.

Conclusion

The winners from the contest received prize money of Rs. 10,000 each. Daya Foundation, from its Culture sector will be holding this type of contest bi-annually. Our objective is to encourage youth creativity, expression through writing. Based on the overwhelming response from youth, the organizing team wishes to help towards emotional/mental well-being and expression of one's identity and passion through this medium while providing the necessary talk sessions, counseling and help hotlines.

As a start, an interactive and follow-up panel discussion was organized on Mental/Emotional Well-Being on December 8, 2020 with youth that participated in this Contest. The panel was composed of Mr. Man Bahadur Mukhia (Literary Figure, Playwright), Ms. Tania Dhakhwa (Chief of Communications UNICEF Nepal), Dr. Sagun Ballav Panta (Psychiatrist, Teaching Hospital), Dr. Arun Raj Kunwar (Child and Adolescent C & A Psychiatrist, Kanti Children's Hospital), Ms. Rojina Manandhar (Psychologist/Clinical Hypnotherapist). In this event, the youth were informed and encouraged to send their questions on mental health. The session encouraged Q&A from youth and a dialogue with the experts.

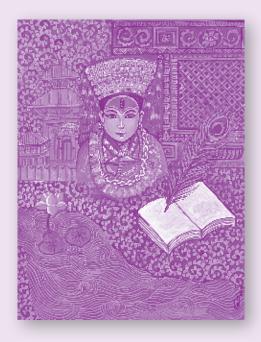
We look forward to partner with all the institution (Kathmandu Engineering College, Xavier Academy, Silver Mountain School of Hotel Management, Rato Bangla School, Sanskriti International School, Rupy's International School, Team NEPO, Rotaract and Interact Club of Kathmandu Mid-town) who have supported us in this contest. Daya Foundation thanks everyone who has contrinuted in the publication of this book. In the near future, the foundation plans on youth programs such as poetry recitation in its 200 year old historic home, Daya Chhen.



Poetry Writing Contest

Season I

Compilation of Poems



THEME "Emotional/Mental Well-being & Cultural Identity" "संस्कृति, पहिचान र भावनात्मक स्वच्छता"

PUBLISHED BY



www.dayafoundation.org.np

Funding Organizations





Rajesh Pradhan

President, Daya Foundation

DAYA FOUNDATION is a registered, non-profit organization that provides financial, technical and volunteer assistance to various organizations and their projects, related to Education, Health and Culture. It is supported by contributions from Daya Foundation family and from other philanthropic individuals. This is an initiative driven by one man's dream to bring some positive change in society. Late Mr. Dayaram Bhakta Mathema's vision was to serve the community, through Daya Foundation, in the three main

pillars of focus - Education, Health and Culture. The foundation has collaborated with partners and agencies that are focused on improving the lives of the marginalized sectors of society.

Daya Foundation President, Rajesh Pradhan, thanked all the partnering institutions and the organizing team for the successful completion of the poetry contest. He mentioned that the overwhelming response from youth participants was indeed encouraging. The foundation is happy to create such platforms to encourage youth voices in the future.



ROTARY CLUB OF KATHMANDU MID-TOWN



Lt. Gen. KNS Thapa

President. Rotary Club of Kathmandu Mid-town

ROTARY CLUB OF KATHMANDU MID-TOWN is a vibrant club with membership of diverse classification. Rotary Club of Kathmandu Mid-town was chartered on the 8th of November 1989 with 26 members, 3 of whom were women — a landmark accomplishment on the very first year that Rotary International opened up its membership to women. Rotary Club of Kathmandu Mid-Town was also the first 'breakfast' Club in Nepal. In 2011 the Club was officially recognized by Rotary International as a 100% Paul

Rotary is the largest international service organization that brings together business and professional leaders to provide humanitarian service and to help build goodwill and peace in the world. With its motto of "Service above Self", it is known for many community service activities including offering scholarships, helping in health, education, and humanitarian assistance. There are 1.2 million Rotarians in 34,000 clubs in over 200 countries and territories.

Rotary President, Ltn. Gen. KNS Thapa, applauded the initiative, the youth talent and enthusiasm.

Words from the Judges

Lisa Choegyal

New Zealand Honorary Council Writer and Tourism specialist Tourism conservation

President, Rotary Club Kathmandu Mid-Town (2023-24)

According to her, being part of a judging team as an unexpected pleasure. She was very impressed with the high quality and high standards of all the poems and all the judges were very excited to receive so many poems. As a writer, she said she appreciated the level of honesty, intimacy, the level of personal insight and detail that so many of their work portrayed. She felt the young poets were brutally honest with themselves and about themselves. The poems were very moving, special and they were fun to read. She expressesd her gratitude to be a part of this initiative. As a long time member of the Rotary Club Kathmandu Mid-Town, one of the sponsoring institutions to the program, she represented the club as one of the judges.

Bahadur Mukhia

Playwright, Songwriter and Director

Representing Xavier Academy, Mr. Mukhia shared his gratitude towards the organizers for organizing this online contest during this pandemic. He was thankful to be a part of the judging team for the Nepali category and was overwhelmed with the poetries which had very deep meaning, especially on the theme of mental and emotional well-being. He added, this kind of platform for youth allows them to identify their hidden talent and creative skills. With the help of this type of creative expression, it further strengthens the youth in a broader scale. Lastly, he emphasized on the fact that this contest has definitely helped youth in one way or the other to be less worried and stressed during these tough times.

Rajesh Pradhan

President

Dava Foundation

Mr. Pradhan thanked the collaborators and for their contribution in this joint effort. He felt glad that there was overwhelming participation from the enthusiastic youth who shared their talent on this platform. He appreciated Founding and Executive member Keepa M Handa announce the winners from Nepali Category. He was thankful to Vice President Meekha Mathema's efforts in spreading the message to the government schools and encouraging them to participate. Mr. Pradhan assured that Daya Foundation will continue supporting such events in the future for the youth.



Lt. Gen. KNS Thapa

President

Rotary Club of Kathmandu Mid-town

Lt. Gen. KNS Thapa appreciated this collaboration between his club Rotary Club of Kathmandu Mid-town, Daya Foundation, and UNICEF Nepal. He was delighted to see participation from over 300 youth from all over Nepal. Thanking the collaborators, he emphasized that this kind of program is very encouraging during these times.



Keepa M. Handa

Founding Member and Executive Member Daya Foundation

Ms. Handa, representing one of the organizers Daya Foundation, congratulated all the participants for their powerful poems. She said, this initiative with the partners is only the beginning opening up to many such platforms and opportunities for youth. She said, she looked forward to such encouraging collaborations in the future.

Dr. Sagun Ballav Pant

MD, Psychiatry

Working as an assistant professor at Department of Psychiatry and Mental Health, Institute of Medicine, Tribhuvan University, Dr. Sagun Ballav Pant shared that it was enlightening to hear the themes of the poem. Speaking from his counselling experience, he stated that many youth in Nepal are unable to find their hidden potential and are afraid to compete in such open platform. This deprives an individual to know the self. To avoid this, he recommended the young generation to share more about their feelings through creative arts like poetry in such platform. He added that, venting out inner feelings and expression allows one to stay mentally healthy, which eventually provides a big opportunity to know oneself. He emphasized on taking the resonsibility to take care of our own mental health and provided few tips on how to do so.

Ambica Shrestha

President

Dwarika's Hotels and Resorts

Ms. Ambica Shrestha expressed her happiness to be a part of this initiative. Ms. Shrestha emphasized on the importance of culture and heritage and encouraged the youth to bring out their feelings and thoughts regarding culture. She was glad to see the participation of all the youth who wrote about culture. She thanked the youth and the judges for puting their time, effort, and talent into writing poetry. She also thanked the organizers for having her. Ms. Shrestha congratulated and encouraged everyone to continue writing and continue their learning journey.



PANEL OF JUDGES

English Category

Tania Dhakhwa

Chief of Communication, UNICEF Nepal

Lisa Choegyal

New Zealand Honorary Consul. to Nepal

James C Hopkins

Director, Himalayan Writers Workshop

Nepali Category

Anupam Pokharel

Writer and Translator

Man Bahadur Mukhia

Lyricist/Singer/Story Writer

Ram Prasad Dahal

Member of KEC Management Committee

Timeline of the Event

November 3, 2020	Announcement of Contest
November 15, 2020	Deadline of Contest
November 20, 2020	Shortlist the Finalists
November 21, 2020	Select the Winners
November 27, 2020	Announcement of Winners in Webinar
December 8, 2020	Panel Discussion on Emotional/Mental Well-Being

"I am convinced that clarity about who one is and what one's work is, is inextricably bound up with one's place in a tribe – or a family, or a nation, or a race, or a sex, or what have you.

And the clarity is necessary for the evaluation of the self and it is necessary for any productive intercourse with any other tribe or culture. I am not suggesting a collection of warring cultures, just clear ones, for it is out of the clarity of one's own culture that life within another, near another, in juxtaposition to another is healthily possible,"

- Toni Morrison



KUMARI: The Living Goddess of Nepal

AARYA BAJRACHARYA, 15 Rupy's International School

Kumari,

a name that brings people to their knees, Fearless, calm and powerful is what describes her, Chest like a lion, voice clear and soft, eyelashes of a cow, skin smooth as silk.

Her eyes hold mighty power, Depths and richness buried in the ground, That carry earthquakes and brings mountains to their knees.

She has not promised us sunshine without rain or peace without pain, But she has provided us with light and strength for the day, I could never explain her.

Her magnificence, The authority she carries, The strength she symbolises.

Despite her shyness, Her eyes sparkle with wonder, Visit her where she resides and you may be in luck to catch a glimpse of the goddess.

Goddess kumari symbolises strength and power that we as women have. Goddess kumari is known to be the 'Protector of Nepal' who has been protecting our country since decades. The story of Goddess Kumari is a perfect example of peace and religion. Kumari's third eye is known to destroy evil power and save the country from all evils. The story of Goddess Kumari always left me thinking about the strength that women have and with the immense encouragement and support from my mom, my dad, my English teacher, Mrs. Kalpana Shrestha, and my best friend Prabhavi, I chose to write this poem.



म फेरि त्यही हुन्छु जे म हुँदै होइन

ABINASH GAJUREL. 22 Graduate from Chandigarh University, India

म जिन्मएँ ट्यसैगरि जसरी बाँकी सबै जिनमए मलाई नाम दिड्यो. थर दिड्यो मेरो जातभात धर्म छुट्याङ्यो म जिनमँदा अरु जसरी नै जनमे पनि धर्तीमा टेक्ने बित्तिकै म फरक भएँ म सिर्जनाको सन्दर उपहार थिएँ मलाई त्यसरी कसैले हेर्न सकेनन् जनमदै म बाहुन, क्षेत्री, वैश्य र शुद्र भएँ हिन्दू, मिस्लम, बद्धिस्ट र ऋशिचयन भएँ काले, जोरे, जहुँजोरो कालो अएँ धनी भएँ. जरिब भएँ तर जे थिएँ कहिले भडन म त केवल एक शिशु थिएँ म सबै चिज भएँ तर शिशु भइन

म हर्कें बढें, म एउटा मन भएँ एउटा मिस्तष्क भएँ तर मलाई एउटा मन, एउटा मस्तिष्क भनेर कसैले हेर्न सकेनन मैले जनमदै पाएका पहिचान त छदैंछ अब मलाई सफल, असफल भनी हेर्देछन गवाँर छ कि ज्ञानी छ भनी हेर्दैछन् म असफल, गवाँर भए अभै खटटा तान्न मौका खोज्दैछन मेरो मनमा के छ कसैले साध्दैन मेरो मितष्कमा के छ कसैले सोध्दैन मलाई म जसरी कसैले हेर्दैनन फेरि पनि म सबै कुरा हुन्छु तर जे हुँ त्यो हुन सिवदनँ

अब तिनीहरू आँफैले बनाएका बाकसहरूमा मलाई जबरजस्ती अटाउन खोज्छन तर यो बाकस मेरो होइन म त भन्छ कञ्जैको पनि बाक्ज हुँदैन बाकसमा त मान्छे मरेपछि बरछन हामी छटटै मन. मस्तिक भए हामीलाई एउटै बाक्स किन यही लडाडँ लडदा लडदै म हार्छ यो संसारसँग अनि यो संसार मेरो लागि आँसु बगाउँछ अनि भन्छ मैले आँफैसँग हारें जाँदाजाँदै पनि मलाई यो संसारले बुभदैन म फोरि त्यही हुन्छु जे म हुँदै होइन

यो कविता मैले जताततै बढ्दै गएको आत्महत्याका घटना देखेर आखिर किन आत्महत्याका घटानहरू बढ्दै छन् भन्ने प्रश्नको उत्तर खोजने ऋममा लेखेको हुँ । कविता लेरुदै जार्दा मैले कसरी जीवनको सुरुवात देखि मृत्युसम्म हामीलाई एउटै बाकसमा राखने प्रयास जारिन्छ र कैयौं मानिसहरू त्यो बाकसबाट उठिकने प्रयासमा संसार देखि नै हार्न बाध्य हने रैछन् भनने अइकल लाज्यो। समस्याहरू धेरै छन्, हामीले सबैलाई जस्तो छन् ट्यसरी नै स्वीकार्ने समाजको सिर्जना गर्न सक्नु पर्छ। यो यस्तो विषय हो, जुन बसेर कुरा जर्नु पर्छ र हामीले त्यो समाजको पनि विकास जर्न सक्नुपर्छ । जुनासाहरू धेरै छन्, त्यो पनि बसेर कुरा गर्नुपर्छ ।

I always wanted to be a birthday cake

SHIVILA GC, 23

Kathmandu University School of Management



I always wanted to be a birthday cake and that's all I became. Varieties of it-cherry topping truffle for my girls, whipped cream white forest for my boys- waiting to be ordered for their amusement, waiting to be a part of their lives.

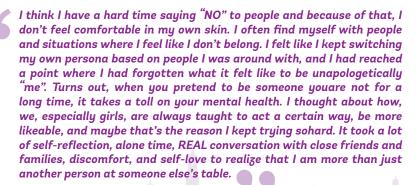
I tell myself, it's not their fault that
I exist only to celebrate their existence.
I tell myself,
"Maybe I'm not sweet enough,
round enough, square enough,
pretty enough, matter enough!"
I think about how I always
dreamt of being a cake
and how I grew up to be a birthday cake
that ironically hates its existence!

As a child, I was always taught to give To Give. To Give. Give up! "Give up your happiness for others" "Give up your freedom for others" "Give up your dreams for others" I think that's when I decided I wanted to be a birthday cake All giving!

But even as a cake, there's so much I can give. I can cut myself in slices, hand 'em out to everyone until I realize that I am not just a cake

- -a treat.
- -a sweet nothing that everyone enjoys.

I am every color of Holi, the 4th of July fireworks, Valentine's kisses, Christmas presents, Tihar lights. My existence is a festival that is celebrated every single day!





मेरो सपनाको बागमती

CHADANI ACHARYA, 21 Medhavi College

नीलो जलको पर्दामा, पशुपतिको छायाँ होस भगवान बनी मान्छेले. नदीलाई गर्ने मार्गं होस

सभ्यताको गभेदेखि, धरा धानेकी गङ्गालाई नुहाएर स्नेहले, अकंगाल गरौँ आमालाई पार्वतीको प्रेम पुष्प, वरिपरि फुलाई शिवजीलाई स्वागत गरौँ, कलकल ध्वनी सुनाई

नीलो जलको पर्दामा, पशुपतिको छायाँ होस भगवान बनी मान्छेले. नदीलाई गर्ने मार्गं होस

स्वच्छ, सफा हराभरा प्रकृतिको प्यासले विश्वैदेखि धाउन यात्रु, वाञ्वेद लेखुन व्यासले बाञामतीका वरिपरि, आँप चाँप धारी रुप फेरुन बागमतीले. लाउन हरित सारी

नीलो जलको पर्दामा, पशुपतिको छायाँ होस भगवान बनी मान्छेले, नदीलाई गर्ने मायाँ होस

मटसंय पौडून पानीमूनि, मूंग नाचून डाँडामा वाग्रद्वारदिख चोभारसम्म, जलयात्रा भाडामा स्पर्शले फुलोस छाती, दुश्य बनोस ठाडो शिर खुकुरीपिछ गोर्खाली,सफाइमा बनुन वीर

नीलो जलको पर्दामा, पशुपतिको छाऱ्याँ होस भगवान बनी मान्छेले. नदीलाई गर्ने मायाँ होस

शरीर सफा, मुटु सफा, सफा बनोस रात बाउमतीलाई सफा राखे, सफा नेपाल जंञात सफाइको दियालोले सारा नेपाल सिक्योस् स्रारमाथाको चँदी ष्ठायाँ सबै नदिमा टल्कियोस

नीलो जलको पर्दामा, पशुपतिको छायाँ होस भगवान बनी मान्छेले, नदीलाई गर्ने मायाँ होस

बाञामतीको किनारैमा घर भएकाले सधै नजिक थिए बाजमित संजा ... बागमती सरसफार्ड अभियानमा कहिलेकाहिँ सहभगी हदा लाञ्थ्यो एकदिन मेरो सपनाको बाञामतिको सूजना हुनेछ त्यहि एउटा आक्तिलाई सब्दमा उतार्ने प्रयत्न गर्दा त्यसले यउटा सुन्दर काल्पनिक रूप लिन पुज्यो। त्यिहँ रूपको प्रमाण हो "मेरो सपनाको वाजमती'

Rose of Concrete

RACHITA UPRETY, 20 Silver Mountain School Of Hotel Management



Aberrant thoughts, off shows the wooden face that glooms Raptured pieces, stone cold heart an Invictus life to resume Restless nights, mind stuck in a vortex of fear Streams of Sorrow floated, Fructified the pacific of tears Those quiet tones of pathos that ran thorough my veins reached to every possible part, raving grievous fragments of pain Dreams that were set beneath a veil of willows Nightmares that imprisoned my soul into the bars of darkness, traumatic deathblow What storms then shook the ocean of my sleep? As fear crawled inside my head and burrowed itself in my subconscious weep. Trying to reach out Trying to flourish Stuck as life is drastic, a misdeed Was sowed as rose: strong, beautiful and Forlorn Compelled living doomed, was grown in the garden of concrete.

I got into poetry years and years ago. I wasn't very confident or social as a kid. Maybe that was the reason why I started writing down every thought I had instead of saying it out loud. My writings very soon became a part of me and the way I used to express my emotions. I wrote "Rose of Concrete" three years ago, not the happiest of my years if I remember and I wrote this particular poem for myself, my emotions have always empowered me to write more and poetry was just a way to letting myself know that I was going to survive. This poem is the bare me, I am the "Rose of Concrete".



बाट्ने कला

BIGYAN SUBEDI. 21 Central Department of Public Health, IOM, T.U.

कितलेसम्म दौडन्छौ पिछ अरुको लहैमा, पुकार सुन आत्माको तिमी मनुज बेलैमा, मीस्तष्क भित्र मानिस हुन्छ, दैबका बरदान -पाएका हामी बनाउ धर्ती फुलको उद्यान ।

फुल्दछ गुराँस् पहरापाखा, चट्टानै भएनी, मुस्कान षाओस् मुहारमहँ दुःखले घेरेनी, उज्यालो छाई जीवन अओस हँसिलो रसिलो, सन्तोष दीप बालेर राखुँ, भुपडी चिक्कलो ।

कोइला भित्र लकेको हिरा त्यसै त पाइन्न, आफैले आफै निवनेसम्म सफल भइन्न. सङ्गषष छाडी, आकाश हेरी, आँशुमा नपारअमुल्य छ यो जीवन फुल कोपिलै नमार ।

नशाको लतमा चुर्लु। उस हुबे बिबेक गुरुदछ, शरीर जल्छ. सत्यता मर्छ. अशान्ती फैलन्छ. एक्छीनको चैनमा फकाड पष्ठष्ठ घायल पार्दछ कुलत भइ मृत्युको दुत, आएर लैजान्छ, प्यारा! चुडेर लैजान्छ ।

मनको कुरा खोलेर भन अगाडि बढेर, दिन र रात लिएर चिन्ता पाडन्छ के नै र ? समस्याबाट निराश भए भन्भन बल्भिन्छ, समतयालाई अंगालो कसे सहज सील्किन्छ ।

जितको हुन्छ कठिन बाटो हारको खुड्किलो, अनन्तसम्म जो लड्न सक्यो बन्दछ पहिलो. तान्दछ खुट्टा मनको बाघ, हिम्मत नहार, स्रारमाथा शिखर चुम्न भउ न तयार ।

र्त्यास्थ्यको विद्यार्थी भएकाले यसका बिषयबस्तुहरू माथी कलम चलाउनु मेरो मुल दायित्व हो । हाम्रो समाजले मानसिक स्वास्थ्य भनने करो त राम्ररी बजेके छैन । जारेबीको पीडा **छ । चाहे शरीर होस या मिस्तष्क, जबसम्म आयआर्जनमा बा**धा हुदैन तबसम्म अस्पतालको प्राङ्गण छिदैन । मानसिक अस्वस्थता त कन लुकाएर र दबाएर राखिन्छ । तपाई कोहिलाइ आफूनो समस्या पोरन्न्स उल्टै उस्ले तपाइलाइ | जिल्लाएर जान्छ । यसबारे चेतनाको अभाव मैले निक्कै महसूस जारेको छु किशोर अबस्थामा नशाको सेवनको ऋम बढ्दो छ । जिबनको अप्ट्यारा घुरितमा हामी अतालिन्छौ र अप्रिय निर्णय लिन्छौ । एक आकर्रिङ तुलना जरेर रवाफी जीवन जिउन चाहन्छौ जरको कुनै तुक छैन ।

एक रात यस्तै यस्तै भाबहरू मेरो मनमा सरर आयो अनि सोष्ठे कविता लेख्छ येस्को बारेमा । फेरि लेखन त लेखनी येस्तो बिषयमा समस्या मात्रै लेखेर पनि त भएन भनने सोचेर समाधानको उपाय सङ्गसङ्गै राखेर कबिता रहे । भऱ्याउरे छन्द्रमा लेख्नुको कारण चाहिँ मुनामदनबाट सारै प्रभावित भएर हो । यो कविताबाट मैले थोरै भए पनि चेतनाको ज्योति फैलाउने आशा राखेको छु

Allowed to be

SHREEYA SHRESTHA, 16 Rato Bangala School

I'm always on the verge of a Suddenly, A thing that feels like an undiscovered word Or the silence before a chorus of a song

For that thing that burns behind my eyes What are the names of the words? For that clump of inked words in my throat.

I wonder if everyone is searching for an answer In stories and poems, hoping to belong, Only to realize people aren't poems, nor songs.

Somewhere I realized we aren't beautifully written.

We are wholly mismatched and conflicting, Because this life is not an orchestration Our minds are beautifully incoherent, And I'd say we are allowed to be, Chaotically fragile in a way that's inherent.

It is okay that we don't try to make sense Of overwhelming days that blur and break No one is truly okay;

even the skies sometimes rain and ache

I find hope in the lilt of my mother's voice, In the flowers that peek out from the concrete cracks Hope, it turns out, has not so subtle tracks

The world began with a Suddenly Totally tumultuous and turbulent I believe we are allowed to be too.



It is difficult to pin-point the exact eureka moment behind this poem as the whole thing was me trying to elucidate this idea or a feelina that I was so familiar with but had no name for. I have always felt even as a kid, this feeling of everything being so impending and that I'd always been so out of control of whatever is happening around me. Mental and Emotional Stability has become a heavily broached subject and it has been presented to me as "an optimum level of okay-ness" but only recently I learned that it's a spectrum and not everyone runs withthe same beat. The poem unfolded as I tried and failed to come up with words to explain that sense of 'happening' and somewhere I realized that of course it is okay to not have answers to everything. Unlike stories with a structured plot and music sketched into a sheet, certain things just can't be written down. That too, as unsatisfying it can be, is okay too.

आउठ मन मिलाऔ

SMRITI ADHIKARI. 24 School of Management Tribhuvan University

मलाई त भन्न मन थियो आउ हात मिलाऔं. नयाँ काम सुरु गर्नुष्ठ, तिम्रो कल्याणको लागि मेरो ला)ा सत्रभाव सबैको लागि विश्व कल्याणको लागि

तर कोरोना भाडरस जाञेदेखि हात मिलाउन निषेध छ म आफै त्रसित छु तिम्रो मुटु पनि त काँपिरहेको होला महामारी फैलिएको बेला को होला र निर्भय ? सबै स्तब्ध, सबै नि:शब्द बैज्ञानिकहरूले मेस्रो नपाएको बेला चिकित्सकहरू नै अल्मलएको बेला आफ्नै आँखासामु लाखौले जीवन गुमाएको बेला भक्कानिदै जन्मभूमि छोड्नेहरू अर्को धर्तिका हरेक मान्छे संत्रस्त भएको बेला मानिसको जात र प्रजाति रोकिएको बेला ज्यानामारा कोरोनाको भयबीच बसेर त्रसित मनस्थितिमा संगै बढ़ने संकल्प गर्दै धरतीको यो क्षेउबाट तिक्रो हात माञ्ने धृष्टता ञार्न सिददन म

मलाई त साथ न चाहिएको हो हे प्रियजन, हे मान्यजन, हे अनजहरू तपाईलाई आत्मविश्वास छ भने आफनै ला)ा परिवारका लागि संसाजका लागि

देश र देशवासीका लागि विश्व समदायका लागि केही कल्याण गर्न त सकिन्छ नि

गाँउको खबरले मन विदीर्ण छ भन्छन. शहरमा पनि चैन छैन उद्यम हैन महंजी आकाशिएको रू अपराध बढेको छ कानुनको आँखा अभै खुलेको छैन सरकार छ हुने खानेका लागि **गरिबलाई हेर्ने कोही छैन**

क्षितीजपारिको स्थिति क्षन भयावह छ यद्भ चर्केको छ तान्हें तारेका हन भोकतारी ब्याप्त ह देशमा शरणार्थी बनेका छन दुधे बालक च्याप्दै रुँदै हिडेका घाइते आमाहरू समुन्द्रमा हेलिएका छन्।

ए पृथ्वीका सर्वश्रेष्ठ प्राणी मानिसहरू धर्तीका हरेक मानिसको जीवन रक्षाका खातिर रोग भोक र अशान्ति हटाउनको लागि पुर्खाले सुरक्षित सुम्पेको पृथ्वी सन्ततिलाई क्षेत्र सुरक्षित राख्नको लागि यस धर्तिलाई बचाउन देशको सीमा. जाति. धर्म र वर्णमाथि उठेर मानवताको भावना जञाउदै आऊ मन मिलाऔं संकल्प गरौ र अगाडि बढौं ।

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दया फाउण्डेसनने आयोजना जरेको कविता प्रतियोजितामा मैले आऊ मन मिलाआ शीर्षकमा कविता प्रस्तुत जरेकी थिए । एक्लो हुँदा, बिरामी पर्दा, थालिएका कामहरूमा सोचे अनुरुप सफलता हात नलाज्दा मानिसहरूमा नैराश्यता उत्पन्न हुन्छ । त्यसने मानिसको मानिसक स्वास्थ्यमा सम त असर पारेको हुन्छ । सबैलाई दुःख र असफलता आफूलाई मात्र परेका भ्रम हुन्छ तर वास्तविकता त्यस्तो हुँदैन् । सुख-दुःख आँश-हाँसो, सफलता-असफलता सबैको जीवनमा आउछन् । दुःखमा आतिने र सुखमा मातिने जानुं हुँदैन पनि त्यसै भिनएको पनि होइन । कितपय असलकामहरू एक्लै जर्दा अपेक्षित सफलता हासिल हुन सक्दैन तर मन मिलने मानिसहरूने सामूहिक रूपमा काम जर्दा असंभव मानिएका काम पनि संभव बनाउन सकिन्छ ।

अहिले कोरोना भाइरसको विश्वन्यापी महामारीले न्यक्ति, परिवार, समाज, राष्ट्र र विश्व समुदायलाई नै आक्रान्त पारेकोले मानिसहरू भयमा बाचिरहेका छन् । यस्तो भय र त्रासका बीचमा बसेका मानिसलाई चिन्ता हठाई भावनात्मक र मानिसक शान्ति दिलाउन एकापसको संवादले ठूलो सहयोग पुऱ्याउन सक्छ । मनका भावना रहरेक क्षेत्रका अनुभवहरू आदान प्रदान हुन सक्छन् । यसरी ज्ञान, सीप र अनुभवको आदान प्रदानले संसारमा उत्पन्न भएका रोग, भोक र अशान्ति नगायत आर्थिक र सामाजिक विकासका समस्याहरूको समाधान निस्कन सघाउ पुग्न सकोस भनेर मैले समान विचार निर्माण गरी सहकार्य गर्दै अगाहि बढन लागि आह्वान गरेकी हुँ ।



ब्युकिएको मस्तिष्क

SUSHILA RAI, 27Diktel Multiple Campus, Khotang

दुनियाँमा अनेक रंगहरू रहेष तर मलाई एउटै सिंदुरे रंगले यतिका बर्ष अल्मल्याएष अगेना र जुठेल्नु भन्दा पर पनि दुनियाँ रहेष्ठ तर म अगेना र जुठेल्नु को परिधी भित्रै स्नुक्चिएर बसेष्ठ युगौ देखि कुम्भकर्ण भै निदाएको मेरो मस्तिष्क भर्सरे ब्युक्मिएको छ ।

अलिकित आँखा उद्यारेर दुई चार पाना किताब के पल्टाएथे जताततै मेरो ब्यापार देखे मन लाउदी मलाई बेचेको भेटे मेरो पीडाको, वेदनाको संघर्ष को ठेली ठेली लेखेर आफुलाइ नियाले अभिएको घरातल खामे म जिउदो खु? प्रश्न को आधी आयो के श्वासप्रश्वास चल्नु भनेको जिउदो हुनु हो? यतिका बर्ष दासत्व किन स्विकारियो?

किन लेखिएन आफैले आफ्नो कथा
आफ्नै इतिहास?
किन भटकाइएन ग्रेटवाल जस्तो
धर्म र परम्परा को पर्खाल?
प्रश्न धेरै छ
उत्तर कहाँ छ?
ट्यसपिष्ठ मेरो मिरितष्क ब्युभियो
अब ब्युभिएको मिरतष्कले
उत्तर अवश्य खोजनेछ
र
धेरै प्रश्नहरू जनमाउनेछ
पित्सताको लागि

ब्युक्तिएको मस्तिष्क कविता लेखनु को पक्षाडी मैले देखिरहेको भोजी रहेको पितृसतात्मक सोच बोकेको समाज छ । र त्यो समाज भिन्न अनेकौ पीडा सहेर बाचिरहेको महिलाहरू छ । जस्लाइ स्वतन्त्रता को अर्थ थाहा छैन, निश्चित परिधी भिन्न खुन्चिएर बसेको जिन्दजी छ । खुन्ला संसार मा डुन्ने कल्पना उनिहरू संज सायद छैन । यस्तै अनेकौं दृश्यहरूबाट आएको हो ब्युक्तिएको मस्तिष्क कविता ।

Self-Love

RUBI BHANDARI, 20Softwarica College

Bud, this is how i used to describe myself, afraid to open up my petals afraid of the bees afraid to lose my leaves,

I was like a hibiscus,
opened up to everyone.
beautiful
little did i know,
i was more prone
to getting plucked and hurt
at the night,
i closed my petals,
and hid from rest of the world

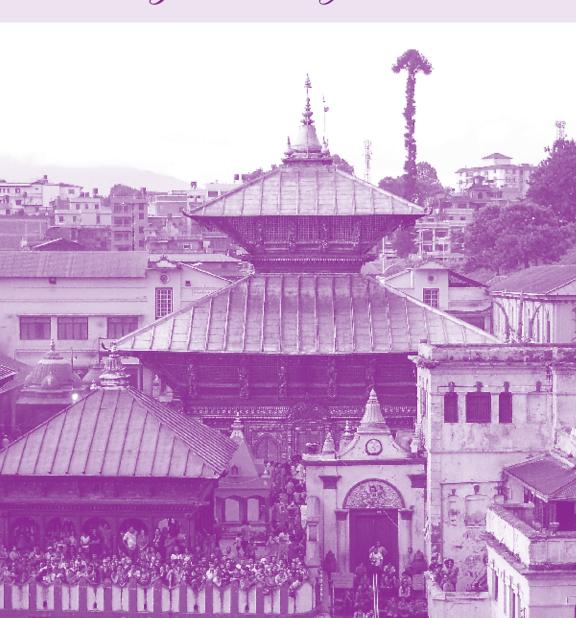
But,
no more
i bloom gracefully,
despite the gloominess
i hold my head high,
wipe away the water drops
i widen my colorful petals
despite the stings from the
bees,
i will decorate my own garden



I The poem "Self-love" is a description of how I view myself. I had always been shy and timid. Not enough confidence to step up or take risks in life. I used to have negative thoughts about not being good enough, or if things could go wrong, or I could not live up to people's expectations. I thought I was belowaverage, easily trusting people and letting myself down with high expectations. I could not be myself orlove myself. So, I stopped opened up to people, or taking risks. I used to stay low key, and alone in myown world. But then, I realized that all of these things do not matter. What matters is, how I view myself, and if I amhappy. I don't have to impress anyone, but myself. I could be demotivated now and then, but that's how itis, and how we all are. I never let my quard down. I started doing things I love, and will continue to do it. And that feeling is what let to this poem, of comparing myself to different stages of a flower. How I waslike a bud, and how I am blooming gracefully.

Runners-up

of the Poetry Writing Contest



To the Future Me

PRASUN THAPA, 19
Kathmandu Engineering College



Is the world imagined as wide as seen?
Through eyes of naive minds than once ran free;
When ambitions were born keen and pristine.
To the future me, I have questions three.

One: does the colorful heart bruised by time Still hide behind a frail veil of façade? Who offered her heart for a hopeful chime Of melodies soaring the hall she made.

Two: Does the stoic face now know to smile?
Whose face fatigued by constant polyface?
The diligent who traded his elate,
For red herrings that emanate outface;

Third: does our childhood friend still tell you tales, Of a world where each color comes to life? Where the most symphonious music dwells, Where tranquil euphoria numbs all pain;

Is depression a distant privilege,
That spoils the turkey at the dinner plate?
Or has it emerged to light acknowledged Or
evolved to a romanticized sport?
Are the songs once written still being sung?
Or claimed by albatross that came along?
How nice it would be to keep on singing,
Is it realized or is it forgone?
I wonder if such a world can exist,
Where music harmonize to masterpiece.

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I wrote this poem keeping in the mind the current situation and perception of mental health in South Asian household where the topic of depression is still considered inappropriate to openly talk about. Therefore, it creates a deal-with-yourself mentality and most people are reluctant to seek out professional help. People try to fix mental issues themselves butdo not realize that there is only so much one can do alone. People who tryto cure other people's mental health often end up degrading their owncreating a viscous cycle. I tried to capture a common household scenariothat exists in our region. This was the theme I wanted to portray in mypoem whilst being open to multiple interpretations.

The first two questions are addressed to people one may know whoare dealing with their own set of problems. The color and songs in the thirdquestion refers to the person's own ambitions and dreams which now seemdistant. The childhood friend can be interpreted in multiple ways from adream future to a lifeless world. The rest of the questions revolve aroundthe third question about how life is like in the future. Does it get better ordo his efforts bear fruit.

परिभाषा

YOGENDRA PARAJULI, 18 Sushma Secondary School, Itahari

म रुखमा फुल्ने लालीगुराँस थिएँ
तँ हिलोमै फुल्ने कमल हुनुपर्छ भनेर
मलाई हाँगाबाट भारियो
हिलोमा गाडियो
मन बुभाएँ यस्तै हो भनेर
बीचितर गएँ र फिर्मन थालँ
किनारमा अभएर आफन्त भन्छन् रे
"सै किन यो हामीसंग टाडियो?"

म आफूलाई खुलाउन चाहनथें अँगालोका गोलाईहरूमा आफूलाई गुम्स्याउन चाहनथें साना मान्छे भित्र आउनुहुन्न भनेर भित्रबाट चुकुल मारियो

र जब मैले आफूलाई बन्द कोठामा गुरुस्याउन थालें जब मेरो कोठाको चुकुल मैले भित्रबाट लगाउन थालें ढोका बाहिर उभिएर आफन्त भन्छन् रे "सै किन यो हामीसंग टाडियो?"

जब कसैको फोन आउँछ म बाहेकका सबैलाई हालखबर सोधिन्छ "के छ?" "सञ्चो की बिसन्चो?"

र जब मैले पिन वास्ता जर्न छोड़ें मन बुक्ताएँ यस्तै रहेछ भनेर बजारमा हल्ला सुनैं, आफन्त भन्छन् रे "सै किन यो हामीसंज टाडियो?" म स्थपत्री हँ
मेरो घर बरसी बारिरहेछ
दशैँ चिलरहेछ
म तिर कोही हेर्दा पनि हेर्दैनन्
बिर्सिएर कसैले हेर्यो भने पनि
मुस्कुराउँदैनन् ।

समय लाञ्चो तर, मैले मिमत्र कोही छ भन्ने पत्तो लगाएँ बात मार्न थालें, म भित्रको साथीसँग सानामा आफूभित्र ईश्वर हुन्छ भनेर रटाउनेहरूले अहिले आफैसँग बात मार्न दिदैनन् खित्रिताएर हाँस्न दिदैनन् एक्लै बरै, कित साँघुरो भएछ पागलको परिभाषा ।

यो कविता ती सबै लालीगुराँसरूका लागि हो जो रुखमा ढकमक्क फुल्न पाएनन् र अहिले पिन मन मारेर हिलोकै कमल भएर जबर्जस्ती मुस्कुराइरहेका छन् । यो कविता ती सबै बन्दकोठा पछाडिका एकान्तप्रेमीहरूका लागि हो, जसलाई पिहला पिहला जमघट, भीडभाड मनपर्थ्यो । जुठो घरको सयपत्रीका लागि हो, जो फुल्नु र नफुल्नुको केही औचित्य छैन । हामी हतारिएर सोच्दै नसोची कसैलाई कित छिटो पागल घोषित गिर्दिन्छौं । यो कविता प्रहार हो समाजको कृण्ठित सोचलाई जसले पागलको परिभाषालाई सुम्च्याएर यित साँघुरो बनायो । मैले यो कविता ती सबै/सबै मनहरूका लागि लेखेको हुँ जसले



Additional

Selections of Poems

Culture is not Ready for Change...

BINITA BAJGAIN, 15

It has been huge year Menstruation ill-thought hasn't end yet Culture of keeping girls outside the house Is not ready to change Still girls are treated as impure during this stage

Emotional support is required During this stage
But, nobody is ready to change The ill-thought again
During the menstrual period Girls are compelled to stay away

From the father and brother and to stay alone in small cottage Modernization has arrived But nobody is ready to realize It's consequences

Many girls are sexually assaulted Due to the culture prevalence Stop such tradition of keeping girls alone In small cottage Support them emotionally during this period

Provide love and affection during this stage Always support them to maintain their Mental and emotional situation

Support and respect each girls
Because they are the one
Who always pray for country welfare

Development is attached with their identity
They are the source of god
So, respect them in every stage

Emotional and Mental Well-being

AASTHA PANDEY, 18

I was filling up songs with the moments I wanted to freeze the time at.

I was busy all by myself, walking the streets back home,

Realizing how tempting the day had just passed.

Floating around in ecstasy

I was busy tucking in everything I could

So I could have some for later.

I was busy being proud of myself

So proud for being productive the entire day.

I remember being out of energy by the end

Yet the soul inside me would be alive

Alive and sound

Just strong enough to take over my physical health,

the fatigue being my recompense

I had all the power in the world

To make myself believe tomorrow is going to be another fine day.

Just as happening as it was today.

Having everything done just as they should be

Felt comforting,

Felt worth

Worth everything my body was going through.

And then after the best quarter of my life,

Came the everlasting break.

But, I'm doing just fine.

I live by the memories

I have been for 8 months now.

Trying new stuffs,

Trying really hard to build a good human right here

Giving myself everything I deserve.

All the knowledge,

All the love.

Holding on to people when the anxiety creeps in

So glad to have the hands I can reach out to.

So glad that I am a human and I adapt.

So glad for the silence enlightening how pretty the chaos was.

Hoping the universe will heal soon.

साँस्कृतिक पहिचान

SUSHMA DHAKAL, 18

संस्कृति हाम्रो पिरचायक, संस्कृति नै पिहचान हो सभ्यताको द्योतक, अस्तित्वको आधार र सान हो मन हर्षित पार्ने चाड छन् हाम्रा, मस्तिष्क स्थिर भो संस्कृति विना मन खल्लो हुने, भारी कन् पिरको ।।

स्वतन्त्रताको लोभमा घर मैले छाडी एकान्त रोजेथे मानसिक तनाव भन्न मलाई बढ्यो, शान्ति पो खोजेथे संस्कारप्रति आस्था र विश्वास मेरो जब कितन्यै दुदेन स्वयमलाई हानि पुर्याउने सोच तब कितन्यै फुरेन ।।

नमाज पाठ गरुँ या पुराण पढ़ु, लीन म भैहाल्छु छठको व्रत या स्वस्थानी व्रत, दियो म बाल्दछु कुरान, गीता, त्रिपीटकलाइ मेरो श्रद्धा बारम्बार धर्म धेरै तर संस्कृतिको एउटै रहेछ मुल सार ।।

कारफुक जस्ता परम्परा त अन्धविश्वास नै लाउछ तर पिन कैयौं मनरोज त आस्था र विश्वासले नै भाउछ पुर्खाबाट दान र त्याजको संस्कार बोकि आए स्वर्जीय सुख त्यसमा पो रहेछ भन्ने ज्ञान पाए ।।

संस्कारमा हुर्केको व्यक्तिमा बढी हुने सहनशीलता मानसिक स्वास्थ्य राम्रो अनि कम छ आत्माहत्या अन्धविश्वासलाई जरैदेखि फ्याँक्नुपर्छ तर सभ्य संस्कृतिको पहिचान जरि आत्मसात जर ।।

भगवानको नाम जप्दा आहा, स्वर्ग नै पुरोजस्तो साधना र प्रार्थनामा त हेर, जादु कनै कस्तो चिन्ता जति हरण गर्ने संस्कृति अपार छ संस्कृति नै वरदान हो जसले जीवन सपार्छ ।।

हे ब्रम्ह

(छन्दः शार्दूलविज्ञीडित)

JANAK RAJ AWASTHI, 21

आफू भित्र म खोउछु उत्तर कतै के चाहिँ गल्ती भयो ? देखिन्छन् किन आज स्वप्न नमिठा के दोष मेरो भयो ? ठूला भेलहरू भए जगतमा बिन्ती बिसाऊँ कतै तिम्रै आज म पर्छु यो शरणमा हे ब्रम्ह आऊँ यतै ।। ।।१।।

बिटला जीवन हेर एक पलमै बन्ला खरानी सरि हेर्छिन् आज रमाउदै गणनमा ती पिंजडाकी चरी । माया जाल रहेछ जीवन कथा के सत्य मानी रहें धोकेबाज रहेछ देह बिचरा पीयुष खोजी रहें ।। ।।२।।

भोज्नै पर्दछ पाप पुण्य जित हो यो सत्य मानीकन भुक्नै पर्दछ कालको अधि सबै यी नेत्र विम्लीकन । खोसी द्रव्य दरिद्रबाट बिचरा ज्ञानी छु ठान्छन् किन ? ठूलो पाप जरेर आज जजामा देवी पुजेका किन ।। ।।३।।

बती जीवनको निभेष्ठ कसरी? के जान्न त्यो सक्षु र चिम्नी लोचन बिर्सुला र कसरी? कम् देखिने सुन्दर । मुस्काऊन् जित जून नै भुवनमा के जून मैले भर्नूं छोइन्नन् जब रूप नै यदि भने त्यै याद मैले गरूँ ।। ।।४।।

बोलाएष्ठ की स्वर्जाले नजिकमा हेर्दैष्ठ त्यो बादल दुखै दुख रहेष्ठ मात्र भवमा बज्रष्ठन् त्यसै मादल? कच्चा स्वप्न फुटे यसै सयनमा खै के गर्यो स्नेहले आत्मा आज खुटे कुनै बखतमा के गर्ष्ठ यो देहले ।। ।।४।।

Some Wounds Need Healing Time

ABHILASHA RAYAMAJHI, 26

A whirlwind of dark and gloomy clouds of doubts and despair hovered around me.

Loneliness, anxiety, and helplessness captured me, I became a hostage to these monsters and felt there was no escape.

I tried to come out of that darkness, but the devils would pull my leg.

As I tried to escape, someday they pulled me by my hair and dragged me around. With each passing day, I felt worthless; I started obeying them and giving up.

I did not rebel, and I told myself,
"I will never be able to do anything in my life."
I felt my life had no meaning and
questioned my existence.

Gradually, the darkness vanished, and the rays of the sun fell on my aching body, I tried to find ways to come outside of that den and live my life again.

But it wasn't easy at all to do it all by myself. I cried for help, and help I received in abundance.

An angel stepped in and embraced me; she taught me to love myself more, Even when I did not believe it, she said everything would be alright. I trusted her more than myself and listened to the mantra she prescribed, Now I feel I can do anything I set my mind on, but some wounds need healing time.

And I Asked...

DESHNA THAPA MAGAR, 20

"Is this why people adore you?"
I say it as I look through the moon that's on the top, shinning.
I sigh and firmly ask again," Is this why people adore you because you shine and there's nobody to yell at you to lose

Some weight and people will like you?"

Or because there's nobody to tell you to pass their judgment based on your preferences.

Or do you realize how broken I feel when I am ALMOST at the top and I fall. The fall even after lacerated late night works.

Is this supposed to be healed soon?

Just as we think of harvesting, our reluctance leaves us behind the tunnel where once we thought of running or least crawling.

As I walk across the lane, I see people and oh! Look at those pretty eyes, it looks sad, because society has burden you so

Much that it doesn't even want healing. Does it?

And now as I sit, I think has appearances really considered a standard of existing in a society?

Well my existence is not based upon my dizzy hair, and my followers on Instagram.

It's about what I choose to become amidst my relatives.
It's about the way you smile back at strangers.
It's about the promises you made.

Even if my moon doesn't reciprocate me back, you kindly allow me to exhale those thoughts that's really not needed to be in my head. Does it?

मर ऊ

SHASANK NEUPANE, 21

म विशाल भै म उभेछु विचार बन को बीचमा ट्यो फल पात क्रम्दछ मन कोहिली को जीत मा मिठास ओठ हासो छ र देह शुद्ध साँचो चा न चाहा छ कहीं कते न राह को जुनासो छ न भूत काल सोच्द्रष्टु न म भविष्य खोजदछ रहरूय योजी मनको? म वर्तमान रोज्दछ गरेर मोह आहुति मस्तिष्क छ यो ध्यान मा जलै सरी सितल हु यो भिजेर बर्म ज्ञानमा जताततै म देख्द्र मनन बिचलित भेट्दछ् बनाऊ सब प्रफुल्ल म म प्रस्न यो समेट्द्रष्ट् 35 उ प्रश्न चिन्ह सोध्दछ

रहरूय के म भित्र यो दानव दैत्य बीचमा यो बुद्ध पो विचित्र भो उभेष्ठ उ विरोध मा छ चुर चुर ऋोध मा नयाँ समुन्द्र पोरव्दैछन वियोग पीडा बोधमा हराउँदैछ खोज मा मन शान्त छ है खैब काहा अन्तर काँकी हेर हे लकी बसेष्ठ त्यो त्यहाँ खुशी त्यो खाई त काहा छ यो कसलाई थाहा छ तनाव सब त्यो त्याञेको मन सन्तुष्ट नै जाहा छ न चोट मा कराउँछ न भूल मा हराउँछ तयार च जुन मस्तिष्क न आधी ले डराउँख बनेर ३ त्या कोपिला 3 काँडा बीच खुलने छ छरी सुबास है सधैं उ माञामञाई फुलने छ ।

दयालु

SAPANA LIMBU, 23

कस्तो मलिन अनुहार शान्त सुन्दर.....त्यित धैन धेरै त परै बाट आउछ्नु उस्लाई देखेर तर पनि उस्ले आफुलाई मात्र हैन सबैलाई प्रेम गर्न जानेको छ. चाहे उस्ले उस्लाई घुणा नै किन नगरोस् । उस्लाई कहिल्यै रिसाएको देखेकी छैन मैले ट्यो फोहोरी अनुहार कहिल्यै सफा नभए पनि मुस्कान भने सदैव हुन्छ । बाहिर चमक नदेखिए पनि भित्र भने हिरा भै चमक छ आज उस्ले खाना खान पाएकै छैन रे बल्ल केही काम जारेर कमाएको पैसाले एउटा सानो काञाज को दुऋा मा अलिकती चिउरा र भुजाको पोको हातमा पायो मुखमा हाल्मै लाउदा नजिकै एक बालक रोइरहेको देख्यो भन्थ्यो उसको भोक त्यतिखेरै हरायो रे र त्यो पोको त्यो बालक लाई थमाउदै ती गाठैगाठो परेको हातले उरको शिरमा कोमलता साथ सुरुसुमायो र खुसी हुँदै उठेर गयो ।

Mental Health

Dr. ANITA BHATTA, 26

Mental health, a topic that should be talked more about Let's ask questions, be kind and when needed reach out Words will never suffice the things I want to say Being a doctor I see, I understand more about it everyday

I myself suffered from anxiety and panic attack
I thought I could be better on my own,
But all in vain

Time then seemed so sad, lonely and so dark

Counseling and sharing is what helped me be better again

Let's normalize opening up and seeking help

Like physical health let's prioritize mental health as well

Now I am Trying my best to make others understand
Health is equally important be it physical or mental
Oh how beautiful the world will be
If you and I could be a little kinder, a little gentle

Mental Well Being

BHUMIKA BAKHARIYA, 16

"Is this why people adore you?" I say it as I look through the moon that's on the top, shinning. I sigh and firmly ask again," Is this why people adore you because you shine and there's nobody to yell at you to lose some weight and people will like you?" Or because there's nobody to tell you to pass their judgment based on your preferences. Or do you realize how broken I feel when I am ALMOST at the top and I fall. The fall even after lacerated late night works. Is this supposed to be healed soon? Just as we think of harvesting, our reluctance leaves us behind the tunnel where once we thought of running or least crawling. As I walk across the lane, I see people and oh! Look at those pretty eyes, it looks sad, because society has burden you so much that it doesn't even want healing. Does it? And now as I sit, I think has appearances really considered a standard of existing in a society? Well my existence is not based upon my dizzy hair, and my followers on Instagram. It's about what I choose to become amidst my relatives. It's about the way you smile back at strangers. It's about the promises you made. Even if my moon doesn't reciprocate me back, you kindly allow me to exhale those thoughts that's really not needed to be in my head. Does it?

सांस्कृतिक पहिचान

SUSHIL BASHYAL, 16

दौरा सुरवाल ढाका टोपी हाक्रो पहिचान नेपाली हुदा गर्व गरौं यहि हो शान संरक्षण गर्न सके मौलिकता हराउदैन नेपालीपन बिदेशी पदचापमा मिसिटैन ।

गाउँ घर तिर मान्छे छैनन् घट्यो चहल पहल सबैको बस्ने इच्छा ठुला ठुला महल बोकि भारी गुन्टा हिंडे सहर लस्कर बिकास सङ्गै लोप भए सबै हाम्रा सस्कार ।

बाउ बाजेका कुरा सुन्दा लाउछ कस्तो कस्ता इतिहासको कुरा सुन्दा लाउछ कथा जस्तो अन्न बाली रारुथे जरे नाङ्ला अनि डालामा ढिडो जुन्द्रक सान्थे जरे कासैको थालामा ।

सबै खाना हराई सके कता गए गुन्द्वक ढिडो मम पिज्जा खाई अचेल डिस्को तिर हिड्यो जे जसो भए पनि पहिचान दिनु हुन्न हराउन दिनुहुन्न हाम्रो चौरमा बिदेशी भेडा चराउन । अहिले आए अर्कें रोग पहिले बोक्सी सातो अहिले आए ठुला मेसिन पहिले ढिकी जाँतो चानका कुरा बढाएर बिकृती हठाउनुछ राम्रा संस्कारलाई सबै मिलि जोगाउनुछ बिदेशी संस्कृति ओढेर किन बन्ने महान

बिदशा संस्कृत आढर किन बन्न महान संस्कार बेची कमाको धनले धनी नठान राम्रा सबै संस्कृति लाई सबै मिलि जोगाउनु छ मेरो देश नेपाल भित्र नेपाली भै बाच्नु छ ।

संस्कार अनि संस्कृति हाम्रो राखेर मनमा आनन्द लिएर बसौ रङ्गिलो क्षणमा अचमम छ संसार अनैकौ बिचित्र सम्यता हाम्रो नेपाल राम्रो संस्कृति पबित्र

लोक संस्कृति नै सबथोक जोगाउन जान्नुष ज्ञानका कुरा बढाएर बिकृति लाई हटाउनुष्ठ मौलिक पहिचान कायम गर्न सक्नुपर्छ हेर आफ्नो अनि संग संगै देशको मुहार फेर ।

के म लक्ष्मी हैन र?

RAMESH BUDHATHOKI, 22

म जिनमदा बाबाले भननुभएको थियो, "लक्ष्मी आइन् घर मा", अब येइ शरीर बाट रठात बठदा. के म लक्ष्मी हैन र?

सधै सुख समपनन होस् भनी लक्ष्मी जुहारदै पुजा पाठ जार्छों, अब रजस्वला हुँदा छाउ घरमा मलाई थनकाउँदा. के म लक्ष्मी हैन र?

> नारीलाई देवी अनदै अनेक ग्रन्थी रच्छौ, तर रजस्वला हुँदा "किन अछुत भए म?" के तेति बेला. म लक्ष्मी हैन र?

साथीहरू देखि टाढा राखी दियौं, आफ्नै आइको बिरामी अनुहार पनि हेर्न दिएनौ, के शरीर बाट रजत बजन मैले रचेको पाप हो? के म अब लक्ष्मी हैन र?

छुन हुन्न केइ अन्दै घर बाहिर निकालेउ, गाई गोठमा मेरो सानो बास बनाइदियौ, हरेक कुरा देखि छु ट्टाइदिथौ, बाल्यकालमा एक्लै आँसु पुछ्न बाध्य बनायौ, के अभै म लक्ष्मी हैन र?

१३औं दिनमा शुद्ध हुन्छौं भनी छाप लगाइदीचौ, सुन पानी छर्की शुद्ध हुनु भनी नियम बनायौ, किन यो १३ दिन चै म अशद्भ भए र? पेट मिची मिची रुदै भगवान् गुहारदा, केइ गल्ती गरे र मैले? के अभै पनि शरीर बाट रजत बजदा, म लक्ष्मी हैन र? कि बन्चित भए म?

'Me' and 'I'

UJJWAL GHIMIRE, 21

I wander through each chartered London streets,
Looking at the historic church and chimneys,
Beautiful; even when trees turn dusty brown in July,
Everything so vibrant to bless my eye.
To savor its beauty, I try,
But not without a conflict between 'Me' and 'I'.

'Me' feels distanced and not belonged,
But isn't that what 'me' once longed?
To ride on a plane and be gone,
Like birds migrate in autumn,
Where flowers bloom bright,
And trees have greater height,
Only soon to realize,
Bigger trees have fruits, far from their roots.
And soon be wearied with its taste,
Yearning to fly back to its nest.
I live everyday across the ocean,
With this, I's and Me's constant squabblewhether to keep exploring newer horizon,
Or live like that in the ancestor's fable.

I miss my festival,
Andfood from mother's hand,
But, once I am home,
I know I'll miss England
The breeze near the sea,
The street of Piccadilly,
The strong morning coffee in Brick lane,
And how it kept me sane.

But, once I am gone,
I'd be, what I've always been: nostalgic
Therefore, what I solace to 'Me' and 'I'"Home is where your hearts lie"
And every place, every culture is magic.

It's still not too late

NAZIFA AOUFAR, 16

It's still not too late
to love yourself
to carry out your passion
which you stopped in fear of
what people will say

It's still not too late to dream a dream and leave no stone unturned to make it a real thing

It's still not too late to make your failure as your success because you know life is not bed of Rose's

It's still not too late to learn your mistakes to give away the hatred and to love others and respect

It's still not too late
to be grateful of what you have
and to be positive
even when you are sad

It's still not too late to make the world a better place.

मैले हत्या गरिदिए आत्महत्या गर्ने सोचको

SAHAROJ SIDDIQUI, 21

मैले हत्या गरिदिए आत्महत्या गर्ने सोचको र प्रतिक बनिदिए अथक जाँगर र जोशको

उज्यालो दिनपनि मलाई औंसीको रात थियो मेरो दयनीय हालत सबैलाई अज्ञात थियो भन्थे पनि त कसरी मेरो अवस्था बारे कसैलाई मानसिक रोगि हाम्रो समाजलाई पागल जात थियो

हरबस्रत हारले मलाई पष्ट्याई रहन्थ्यो निराशा र चिन्ताले घचघच्याई रहन्थ्यो डुबिरहेको थिए आशुको सागरमा निसासिएर मन चिच्याई रहन्थ्यो

सुन्न छोडिसकेकोथे इश्वरले मेरो पुकार म भईसकेकोथे डिप्रेसनको सिकार कोहि किन गर्छन आत्महत्या बुकिसकेकोथे जीवनले खोसिसकेकोथ्यो मेरो बाच्ने अधिकार

तर म कायर थिइन जीवनसंग्र हार मान्ने मैले प्रयास गर्न थाले यसलाई जिटने उपाय जान्ने अब लइन कम्मर कसे फुट्याएर पोको संकोचको मैले हत्या गरिदिए आत्महत्या गर्ने सोचको र प्रतिक बिनिदिए अथक जाँगर र जोशको अवस्था बारे मेरो परिवारसंग निर्धक्क खुल्न थाले उपचारको लागि डाक्टरको क्लिनिक हुल्न थाले भिइन थाले मुटु र मिरतस्कबीचको मारकाटमा बिस्तारै दुखपिडा डरन्नास सबै भुल्न थाले

टेक्न थाले पाइला नया बिज्ञान सिक्न जर्न थाले प्रयास म ध्यान सिक्न मानसिक रुपमा बलियो हुन प्रण जरे दिन थाले समय कसरत र व्यायाम सिक्न

निरन्तर कोसिसले अवस्थासंज्ञा लहने जुक्ति पाए साथीआई आमाबाको साथले जार्दा शक्ति पाए डिप्रेसन येञ्जाइटी जस्तो तुच्छ रोजालाई पर खेदी मानसिक बिषादीको कैदबाट आज मुक्ति पाए

यो थियो मेरो लडाईको कहानी एउटा किबतामा पाउछौँ हर समस्यालाई जिल्ने उपाय कुरानजीतामा आत्महत्या जर्नु अन्त्य हो मानवता र होसको त्यसैले मैले हत्या जिदिए आत्महत्या जर्ने सोचको र प्रतिक बनिदिए अथक जाँजर र जोसको

अधि सम्म..

SAMIP RAJ DHUNGANA, 27

अहिले जली रहेको लाश् अधी सक्स उक्षिरहेको पनि थियो ।

अहिले जुन शरिर तिमी देख्दैषु, अधी सम्म त्यो शरिर भित्र मान्छे पनि थियो ।

त्यो शरिर भित्र मान्छे अहिले नि हुन सिक्थ्यो, ट्यो लाश अहिले नि उभिन सविथयो, फरक यती छ अधि सम्म . ३ ३भीदा ३ सँग कोहि अभिदिएन, उस्को शरिर भित्र एउटा जिवित मान्छे पनि छ करैले भनिदिएन । ए, उस्को मलामी मा आएका हरू, ए, उस्लाई साचिं मन पराएका हरू.. तिमीहरू केहि अधी आए अहिले जती आशु उस्को लागि बगाएको भए । खाली एक पटक उस्को हात समाएको भए । यो सन्सार मा 3 मात्र एक्लो छैन बताएको भए । उस्ले किनेर ल्याएको आफै लाई भुन्डाउने डोरि, अन्त कतै भुन्ड्याउने थियो ।

You Vs. You

SATISH PAUDEL, 22

When cold slithers across your spine, when heat hurts your temper hard, and your deep sunken eyes bulge out, like a soul after decamping a fresh cadaver, you vamoose into a null whereabout, and greet yourself for this 3 am treadmill - wake up, cry and repeat.

If you would remember, before, you were chubby and healthy.
Sleeping with Luna; awakening with Helios - an out-and-out balanced life.
Those scintillating eyes and a caress heart, only if you could remember.
Where are you now, my crème de la crème?

If you would see clearly, it didn't happen in a day.
To bind the chain of things

time demanded its space.
First, you blaimed others,
second, you cursed yourself,
and last, you thought it would end
there where nothing would remain to talk
again.
But, only if you could feel, it would
never start,
for your mind made cancer out of
cough.

Time loves you,
thus here it's again - a 3 am night.
Angel in you, growling in pain,
devil in you, guffawing in glee;
all these fairytales and the lonely
you,
will it be the same again?
My friend, mind's a deep well,
fill it with fear, outcomes the pain,
pour-over peace, outbursts the
nectar.

Wake up, brace up and repeat, for the retaliation, one last time, and you can't opt to lose, for beggars can't be choosers, but remember, now it's you vs. you.

What defines Me?

RANJANA TAMANG, 23

I'm defined by the gentle breeze of this Hills and mountains as Mother Nature gifted us all.

I'm defined by the villages where I grew up dancing in Waterfalls.

This colorful cultures and traditions is a part of my country's pride

What not to mention, uncountable festivals and happy days

always arrives.

I'm defined by my cultural attire, Gunyo-Choli and Patuki with vibrant smile.

My country Nepal, a real heaven, where people explores life

As we are souls full of sunshines and a package full of good vibes.

Every temples, stupas and prayings defines me,

Ultimate liberation and beauty in simplicity defines me,

Red color, the color of love, my aama's tiki defines me,

Daura-suruwal and Dhaka topi, my baba's blessings defines me.

My cultures and traditions always taught me to stay kind

Yes, we believe in faiths and hopes

May be, nothing wrong being superstitious and blind.

Shiva-Parvati, Radhe-Krishna; I can go on and on

33 crores, gods and goddesses, we are free to worship anyone.

Every fest and festivals taught me to live life to the fullest

Yes, I grew up learning that life is a journey and not a race.

Worrying about destination, what good can it do? Cause

Life does not end with death

Yes, I'm even defined by a Diyo that can light up the darkness, so can light up your faith.

Now my friend, when you think life's hard Just close your eyes and take a deep breath.

यदि म आज मरे भने

PRABESH PANDIT, 22

जिवन सत्य हो र हो सत्य मृत्यु, यो दुवै बिचमा आउँछन् धेरै किन्तु परन्तु ।

तर, जब सोच्दछु, के नै गरें र मैले तेस्तो ताकि पिष्ठ म नरहदा समाजलाई फरक परोस... म स्तब्द हुन्छु ।

यदि, म आज मरे भने, मेरि आमा जो मलाई अत्यन्तै प्रिय ष्ठिन् सायद दुरिब हुनेष्ठिन् र रुनेष्ठिन्...

यदि

मेरा बा मेरा बा, आँखाको बलेसिमा रहेका खरन तत्पर आसुका भेललाई रोकि टोलाई राखेका हुन्छन् होला... मलाइ ताते ताते जिर हिन्न सिकाएको पलहरू सम्भी, तर, जब सोच्दछु, के नै गरें र मैले तेस्तो ताकि पिष्ठ म नरहदा समाजलाई फरक परोस... म स्तब्द हुन्छु ।

म म आज मरेभने सायद मैले बाल्यकाल बिताएको मेरो गाउँले मलाइ सम्भेला, म डुल्दा बेका, मेरा पाहिलाका डोबहरूले मलाइ सम्भेलान्, मेरा दिदी भाईले मलाई सम्भेलान्,

मलाई साथि शब्द र त्यस्को अर्थ बुकाउने, मलाई साथिले मलाई सममेनान् । तर, तर जब सोच्दछु केनै गरें र मैले तेस्तो ताकि पिछ म नरहदा समाजलाई फरक परोस... मस्तब्द हुन्छु ।

भिनिन्छं भिनिन्छं मानव असन्तोसि प्राणि हो जसको जिवन सपनाको भरन पोषण र रहरको निवृत्ति भरण मैं बिट्छ ।

तर, म सोच्छु के तेतिनै हो त मेरो पनि जिवन..?

यदि यदि आज म मरे भने काँहा जालान मेरा ति रहरहरू काँहा जाला मैले सोचेको मेरो भविष्य काँहा जालिन मेरो मन र मस्तिस्कमा रहेकि सुन्दर नारि जो सङ्ग म आफ्नो घरबारि चलाउने सोच राख्धें एकछिन सोच्छु र एकोरि रहन्छु तर फेरि मेरो मानसपाटलमा दोहोरि रहन्छ तेहि एक प्रश्न,

₹

आखिर केनै गरें र मैले तेस्तो ताकि पिष्ठ म नरहदा समाजलाई फरक परोस... म स्तब्द हुन्छु ।







Conclusion

The winners from the contest received prize money of Rs. 10,000 each. Daya Foundation, from its Culture sector will be holding this type of contest bi-annually. Our objective is to encourage youth creativity, expression through writing. Based on the overwhelming response from youth, the organizing team wishes to help towards emotional/mental well-being and expression of one's identity and passion through this medium while providing the necessary talk sessions, counseling and help hotlines.

As a start, an interactive and follow-up panel discussion was organized on Mental/Emotional Well-Being on December 8, 2020 with youth that participated in this Contest. The panel was composed of Mr. Man Bahadur Mukhia (Literary Figure, Playwright), Ms. Tania Dhakhwa (Chief of Communications UNICEF Nepal), Dr. Sagun Ballav Panta (Psychiatrist, Teaching Hospital), Dr. Arun Raj Kunwar (Child and Adolescent C & A Psychiatrist, Kanti Children's Hospital), Ms. Rojina Manandhar (Psychologist/Clinical Hypnotherapist). In this event, the youth were informed and encouraged to send their questions on mental health. The session encouraged Q&A from youth and a dialogue with the experts.

We look forward to partner with all the institution (Kathmandu Engineering College, Xavier Academy, Silver Mountain School of Hotel Management, Rato Bangla School, Sanskriti International School, Rupy's International School, Team NEPO, Rotaract and Interact Club of Kathmandu Mid-town) who have supported us in this contest. Daya Foundation thanks everyone who has contrinuted in the publication of this book. In the near future, the foundation plans on youth programs such as poetry recitation in its 200 year old historic home, Daya Chhen.



Collaborative Effort between Daya Foundation, Rotary Club Kathmandu Mid-Town, Rotary District 3292 and UNICEF.

ANNOUNCEMENT OF 10 WINNERS

















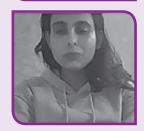












Participating Students from Nepal Adarsha Secondary School (Government School) Supported by Daya Foundation





Certificate of Appreciation

In recognition and appreciation for participating in the

YOUTH POETRY COMPETITION

Emotional/Mental Well-Being & Cultural Identity NOVEMBER 27 2020 We hope that you will continue your literary fourney.

Best wishes in your poetry writing jourey!



LT, GEN, KNS THAPA

Rotary Club of Kathmandu Mid-town

Distinguished Judges

Organized by

RAJESH PRADHAN

Daya Foundation President

KB Pleather

Daya Foundation quit the Substitution of the S

in colleboration with UNICEF Nepal

Kathmandu Mid-town Rotary Club of

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Chief of Communications, UNIVERSITY NAMES Tania Dhakhwa

Anupam Pokharel

Man Bahadur Mukhla

commence of self-transportering derivatives Ram Prasad Dahal



Celebrating Culture at a National Level





दया छें, ओम बहाल, काठमाण्डौ

दिवंजात दयाराम भक्त माथेमाको पुरुर्यौली निवास, हाल संस्कृति प्रवर्द्धनको हेतुले समाज सेवाको लागि यो भवन समर्पित छ ।



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