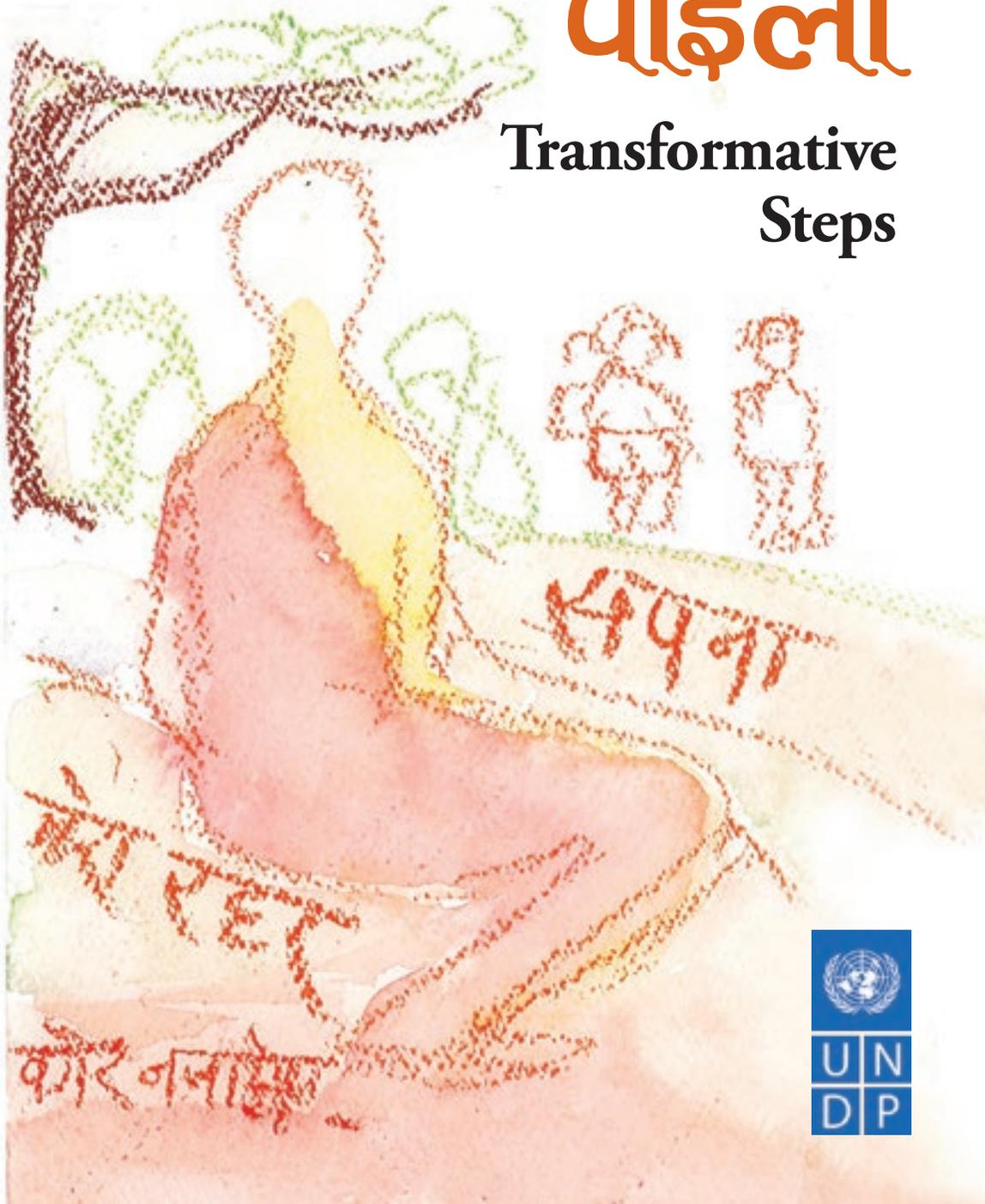


परिवर्तनका पाईला

Transformative
Steps



प्रकाशक

संयुक्त राष्ट्र संघीय विकास कार्यक्रम (युएनडीपी) नेपाल

फोन न : ९७७ ०१ ४२९००००

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संयुक्त राष्ट्र संघीय विकास कार्यक्रम (युएनडीपी) नेपाल

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आवरण पृष्ठ चित्र : आर्जु सन्जेल

Cover Page Drawing: Arju Sanjel

अस्वीकरण

यस प्रतिवेदनमा व्यक्त विचार लेखकका हुन् र तिनले युएनडीपी नेपालको प्रतिनिधित्व गर्दैनन् ।

Disclaimer

The views expressed in this publication are not necessarily those of the UNDP Nepal.

सबै अधिकार सुरक्षित । यस प्रकाशनको कुनै पनि अंश पूर्व अनुमति बिना पुनः उत्पादन गर्न, पुनः प्राप्ति प्रणालीमा भण्डारण गर्न वा प्रसारण गर्न, कुनै पनि रूपमा वा कुनै पनि माध्यमबाट, इलेक्ट्रोनिक, मेकानिकल, फोटोकपी, रेकर्डिङ वा अन्यथा गर्न पाइने छैन ।

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परिवर्तनका पाईला

Transformative Steps

Collection of poems related gender equality
and women's empowerment



FOREWORD

The Constitution of Nepal guarantees the right to equality of all citizens and states that there shall be no discrimination in the application of general laws on the grounds of origin, religion, race, caste, ethnicity, gender, disability, health condition, marital status, pregnancy, economic condition, language, geographic region, religion, or any other grounds. Guided by the Constitution, the Government of Nepal, in its key development policies and plans, has underlined the need for collaborative efforts to improve the status of women and all other excluded groups.

As part of its Gender and Social Inclusion Advocacy drive, UNDP Nepal initiated a poetry competition series back in 2021. The objective was — and remains — to encourage young people to use one of the oldest forms of the oral arts and experience the free flow of language and powerful expression to convey perceptions, opinions, feelings, and encounters on gender equality and social inclusion.

During the first three editions, we engaged more than 200 students, their teachers, and guardians from 100 schools in all seven provinces under various themes such as ‘Women in leadership: Achieving an equal future in a COVID-19 world’, ‘End violence against women now!’ In 2022, we expanded our outreach and four UNDP country offices in the region came together to mobilise poets from India, Sri Lanka, Indonesia, and Nepal to reflect on the planet and recite poems on the need to preserve it.

This book is a collection of the poems that emerged from that series. The themes encompassed in these artistic expressions revolve around courageous mothers, grandmothers, sisters, daughters, wives, and the self; how our identities relate to family, society, and nature; how women occupy and fare in their private

and public spaces from the home to the paddy fields; their perseverance and aspiration to live a life free from violence. The poems beautifully convey the fears, tears, and cheers of life-changing past experiences and the future hopes and dreams for a just society where women can live in dignity.

I take this opportunity to thank everyone who worked hard to make the series a success. I hope this collection will provoke thoughts on the transformative steps that ought to be taken for the empowerment of women and gender equality at all levels.



Ayshanie Medagangoda-Labé

Resident Representative

UNDP Nepal

विषय सूची

भाग-१

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“Women in leadership: Achieving an equal future in a COVID-19 world”

“नेतृत्वमा महिला: कोभिड-१९ संसारमा समान भविष्यको प्राप्ति”

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INTERNATIONAL WOMEN'S DAY 2021

“Women in leadership:
Achieving an equal future in
a COVID-19 world”

“नेतृत्वमा महिला:
कोभिड-१९ संसारमा समान
भविष्यको प्राप्ति”



चित्र : प्रियमजा, संकटमोचन डी.एस.आर. विद्यालय

Picture: Priyamjha, Sankatmochan D.S.R. School

मैथिली

नारी नै छै केको पर भारी

● वर्षा महतो

श्री आधुनिक राष्ट्रिय माध्यमिक विद्यालय, हेटौडा

के कहे छै नारी छै शब पर भारी
इ बात के हम भुठलेबै छि
नारी नै छै केको पर भारी

हँ छियै हम लडकि,
हँ छियै हम नारी
शाब नै बनेके छै केको पर भारी
हम छियै श्रते कठोर
जे बहिजेबै त बहा देबै पठरी के
नै शुनलकै हमरा यि शंशार
हम्रो छयाल शपना हजार

हँ छियै हम दुर्गा के रुप
हँ छियै हम कालि के रुप
लेकिन नै भयाल छै पाऊ हमर कमजोर
शुझलीयो नारी पर दाग लगाबे बाला
जीये के छै खुशीहाल एगो जिन्दगी
ऐतनेत बताबे के छै कि
नारी नै हे केको पर भारी

मैथिली

शुझलीयो देखे बाला
नै देखु हमर शरिर
देखिहिके हया त देखियो
हमर गुण आ शंशकार

नारी नै छै कमजोर,
नारी पर नै छै केको जोर
ममता के मुरत छै,
दुःख के घडीमे पछाडी नै छटै छै
कैलाने शम्भै छै यी जमाना
नारी के इज्जत मात्रे केला से
भर्जे छै दुःख पुराना
मन हमर कहै छै बढकते जाई यी देश के नारी
नारी नै छै केको पर भारी

आँख मे छै शपना हजार
लेखिन तोडेला अपने मातेदार छै तयार
कथि हमर इहे गल्ती छै कि हम
छियै यि देश के नारी
लेखिन हम भुठलेबै यि शब के
उड़ड जेबै शभे शमाज के घेरा तोड़ के

शभे दुःख के हम हटेबै
आ नारी पर आजादी लुटे बै
ई श्रत्याचारी शमाज के शाब नै शहबै
हम छियै यि देश के नारी
शाब नै बने के छै केको पर भारी

नारी छैन कसैमाथि बोभ

• वर्षा महतो

श्री आधुनिक राष्ट्रिय माध्यमिक विद्यालय, हेटौडा

कसले भन्छ कि नारी सबै माथि बोभ हुन्छन ?
यो कुशलाई म भुटो प्रमाण गर्छु
नारी छैन कसैमाथि बोभ

हो हुँ म केटी

हो हुँ म नारी

झब बन्दैन कसैमाथि बोभ

म छु यती कठोर

बग्नु पन्यो भने दुङ्गालाई पनि बगाईदिन्छु

शुनेन मलाई यो शंशारले

मेरो पनि शपनाहरू थियो हजार

हो हुँ म दुर्गाको रूप

हो हुँ म कालिको स्वरूप

तर छैन भाको खुट्टा मेरो कमजोर

शुन नारीमाथि दाम लगाउनेहरू

बाँचेर देखाउ छु एउटा खुशीको जिन्दगी

यती मात्र प्रमाणीत गर्नुछ की

नारी छैन कसैमाथि बोभ

Women are not a burden on anyone

• Barsha Mahato

Shree Adhunik Rastriya Secondary School, Hetauda, Hetauda

Who says that women are burden on everyone?

I can prove it to be false

Women are not a burden on anyone

Yes, I am a girl

Yes, I am a woman

I will no longer be a burden on anyone

I am now determined

If I have to drown, I will even drown a rock

The world does not listen to me

I too had thousands of dreams

Yes, I embody goddess Durga

Yes, I represent goddess Kali

But my feet have not given up yet

Hey listen, you who tarnish women

I will show you how I live a happy life

As I have to prove just that

Women are no burden on anyone

नेपाली रुपान्तरण

English Translation

सुन हेर्नेहरु,
 नहेर मेरो शरीर
 हेर्नु छ भने हेर मेरो गुण र शंका
 नारी छैन कमजोर,
 नारीमाथि छैन कसैको जोर
 ममताको मुर्ती हो,
 दुःखको घडीमा पछाडी हट्दिन
 किन बुझ्दैन यो जमाना
 नारीको इज्जत मात्र गर्दा
 हुन्छ सबै दुःख पुरानो
 मन मेरो यति मात्र भन्दै छ की
 बढोस् यो देशको नारी
 नारी छैन कसैमाथि बोभ

झाँखामा छन् सपना हजार
 तर तोड्नलाई आफ्नो नातेदारहरु छन् तयार
 के मेरो यो गल्ती हो,
 की म हुँ यो देशको नारी ?
 तर यो कुशललाई म भुठो प्रमाण गर्छु
 उड्छु सबै समाजको घेरा तोडे

सबै दुःखलाई म हटाउँछु
 नारीमाथि आजादी लुटाउँछु
 यो अत्याचारी समाजलाई अब सहेँदिन
 म हुँ यो देशको नारी
 अब बन्दिनँ कसैमाथि बोभ

*Listen you onlookers,
 Don't stare at my body
 If you wish to see, then look at my qualities and values
 Women are no longer weak*

*Women are not at the mercy of anyone
 There are the face of love and affection
 They never turn back in times of need
 Why doesn't this society understand
 Only by respecting women
 All sorrow and pain become a thing of the past
 The only thing that my heart says
 Is for women of this country to move ahead
 Women are not a burden on anyone*

*They carry thousands of dreams in their eyes
 But relatives are around to dismantle them
 Is it a fault of mine,
 That I am a woman of this country?
 But I will prove this wrong
 Will fly high breaking all the social shackles*

*Will remove all the pain and sorrow
 Will bestow freedom on the women
 Will no longer tolerate this unjust society
 I am woman of this nation
 I will no longer be a burden on anyone.*



चित्र : अनिहाल ठाकुर

Picture: Anihal Thakur

महिला सुरक्षा, सम्मान र रोजगार: समृद्ध नेपालको आधार

● पूजा पाठक

जन नमुना माध्यमिक विद्यालय, सुर्खेत

शंशाको इतिहास रचने निर्माताको
जगतलाई कोखमा बोकी हुर्काउने महान दाताको
आज किन यस्तो छ स्थिति
उने दुख आफ्नो पल्लुमा बोकी हिँड्ने जगतकी माताको

प्रकृतिकी रचनाकर्ता, जगत जोगाउने उनको कार्य
उनकै सम्मान गर्नु पर्ने भएको छ अपरिहार्य
अधिकार नाशिको नाशिलाई नै दिए
उनको शोभोपनको लाभ नलिए
हुँदैन थिङ्ग होला उनी आज हिंसाको शिकार
किन गर्दैन यो पापी समाजले त्यो हिंसाको धिक्कार

उद्दा उठ्दै समाचारमा बलात्कारका कुरा सुन्नमा आउँछन्
म प्रश्न गर्न चाहन्छु, की यो तालले महिलाले अब आफ्नो
हक कहिले पाउँछन् ?

देवीको देवी महाकाली नी उने
भृकुटी नी उने शिता नी उने
समायानुसार, माता उने पिता नी उने
सत्यवति नी उने द्रोपति पनि उने
नाशिले गर्न नसकेका कार्य संसारमै छैन कुनै,

Women's security, respect and employment foundation for a prosperous Nepal

● Pooja Pathak

Jana Namuna Secondary school, Surkhet

*The one who creates the history of this universe
The great giver who upbrings the world in her womb
Why is she in such a state today
The mother of the universe walking with pain and sorrow*

*Creator of nature, savior of the universe
Her respect is inevitable
If women's rights are given to women
If her innocence was not exploited
She may not have had to face violence today
Why does not this cruel society condemn such violence.*

*Early morning news report about rape
And I want to question; in this way when will women get
their rights?*

*She is goddess Mahakali
She is Bhrikuti and also Sita
She is the mother and also the father at times
She is truth beholder and she is also Draupadi
There is nothing that women cannot do in this world*

संसारलाई आफ्नो अधीनस्थमा तुल्याएता पनि
 दोघाटमा उनी अग्नि परीक्षाको शिकार नी उनी
 सीता नी उनी भागवतको गीता नी उनी
 छाउने कठिनाईको छाता नी उनी
 सम्पूर्ण जगतको माता नी उनी
 दुःख सहने दाता नी उनी
 आफुलाई त्यागी जगत जोगाउने, बलिदानको माता नी उनी ।

हुकिन्छ मुलुक पाइ नारीकै स्याउ सुशाउ
 सम्पूर्ण मानव जातिले बुझ्नु यो मर्म र शाउ
 उनीको सुरक्षा, अस्तित्व र अधिकार
 नभएको राष्ट्र हुन्छ बेकार

यो समाजको प्रकृति नी कस्तो
 महिला छाडी सबैलाई सम्मान गरे जस्तो
 आफ्नो खुट्टामा उभिएकालाई उदाहरणीय भन्छन्
 आफू त्यहाँ पुग्न खोजे सबैले खुट्टा तान्छन् ।
 नारी भई जन्मिनेलाई किन यस्तो अपराध
 जन्म सहित आएको हक पनि छर्केले लान्छन् ।

बाहिर गए उताउली, घरमै बसे बोझ भनिन्छ
 मानिसकै स्तर मिलेको छैन उनलाई यहाँ जहाँ नारीलाई
 देवीमा गनिन्छ ।
 महिलाकै सहकार्य स्वरुप बन्दछ सभ्य राष्ट्र
 अर्जुन होलान् भन्ने शौचमा थिएँ तः रहेछन धृतराष्ट्र

इतिहासका पाना पल्टाएर हेर
 सर्पको काँचुली भै आफ्नो शौचाइ फेर
 पुगेको छ नारीको हक पुरुषभन्दा धेरै तल
 क्षात्रिद दुबै सृष्टिका रचना
 तः पनि महिलाभन्दा पुरुष नै किन प्रबल ?

*But even after conquering the world
 She is in a dilemma, she is always put to test
 She is Sita, and also Geeta of Bhagwat
 An umbrella to all incomes difficulties
 Mother of the entire universe
 One who endures pain
 Offers herself, saves the world and epitome of sacrifice.*

*A nation grows with the care of women
 All human race needs to understand her value and essence
 Without her security, existence and rights
 A nation will become no place of use*

*What kind of a society is this
 It respects all except women
 Those standing on their own are called exemplary
 But if she tries to do so then they pull her legs from behind
 Even the inherent right is snatched away.*

*If she steps out she is bad, if stays home she is a burden
 The people are not equal here, but she is called a goddess
 Its only with the collaboration of women that
 a nation can become civilized
 Thought they were Arjun but turned out to be Dhritarastra*

*Look back at the pages of history
 Don't change your thoughts like a snake changing its skin
 The rights of women have gone way below than of men
 They are both creators of universe
 But why are men more prominent than women?*

क्षामा राष्ट्रपति भए तापनि छोटी निर्मलाले न्याय पाएकी छैनन्
 मेरो प्रश्न छ यहाँ :- के नाशी भई जन्मिलेले क्षापनी
 अधिकार ल्याएकी छैनन् ?
 पालना गरे त हुने थियो यहाँ संविधानको
 रक्षा गरी, महिलाको, इज्जतको, सम्मानको
 महिलाले पाउनु पर्छ रोजगार र शिक्षाको अधिकार
 उनी शिक्षित भए, शिक्षित हुन्छ घरपरिवार
 सरकार पनि कहिले नाटकै हो, नौटङ्कि नै हो
 भन्दै देश हल्लाउँछन् ।
 महिलाको सुरक्षा व्यवहारमा होइन हजुर गीतमा मात्र गाँउछन् ।
 तर अब कानुनका पानामा मात्र होइन
 अस्तित्वमा लाग्नु बन्नोश् चाहनामा मात्र होइन
 संविधानमा भए तापनि पाउन कसैले पाएनन्
 शाचो अर्थमा लाग्नु होश बाहनामा मात्र होइन

उनकै सुरक्षा हो जगतको रतन निधि
 नाशिको हक जोगाउन निमित्त बनाउ अनेक विधि

बलात्कारी, अपराधी, शाधमा अत्याचारी
 अन्त्य गर्न निमित्त अब जामोँ शबै नाशी
 अन्यायका पोको शहने शेवट हैनोँ तिमि
 काडाँ वाला फूल भएको बन्नोँ फूलबारी

महिला, सुरक्षा, सम्मान र रोजगार
 नभए राष्ट्र बन्दछ बेकार
 पाउनु शबैले एकैनाशको अधिकार
 तबमात्र सम्भव छ कल्पित शमृद्ध नेपाल ।

*A mother has become the President, but daughter Nirmala
 is yet to get justice
 My question here is, was she born a woman with no rights?
 Wish the constitution had been followed
 To protect women, give them respect and honour
 Women are entitled to employment and education
 Only if she is educated, the family will become educated.*

*The government too calls it a staged act to just create a commotion
 They only sing of women security, but not put it into practice
 But it should no longer be limited to only the law
 It should not only in words but in deeds
 Though it's in the Constitution none have received it
 Enforce it in real sense and not only as an excuse.*

*Its her security that will secure the universe
 So make ways to protect her rights.*

*Rapist, criminal along with tyrants
 Lets us women rise up to vanish them
 You are no robot to tolerate injustice
 Lets become a garden with flowers including thorns*

*Women, security, respect and employment
 Without it a nation will be of no use
 Let all have equal rights
 Only then a prosperous Nepal is a possibility.*



चित्र : मिना कुमारी साह, श्री शकल भवन कान्या माध्यमिक विद्यालय

Picture: Meena Kumari Sah, Shree Shakal Bhavan Kanya Secondary school

नेतृत्व हो नारीको

• सिर्जना सापकोटा

श्री अमर माध्यमिक विद्यालय, बागलुङ

शुद्ध घर, नमुना घर परिवार, नेतृत्व हो नारीको
 आदिश गर्छन् छिमेकी
 त्यै घरको चाला देखेर
 जहाँ
 शल्लाह दिन्छन् आमाले, शल्लाह लिन्छन् बाबाले
 दिन्छन् आमाले, लिन्छन् बाबाले
 नेतृत्व घर आमाको, किनकि, दिनेको हात घर माथि
 रँस्करी छन् शत्रुति
 बोली बिकछ आमाको
 माया भिडछ आमाको
 त्यसैले
 शुद्ध घर, नमुना घर परिवार, नेतृत्व हो नारीको ।

मानौं,
 हाम्रै कक्षा कोठामा भएँ
 भोलेलामा शमश्री, श्रोठमा घर मुस्कान
 मनमा घर ममता, फुर्तिलो घर चाल
 नामै लिई बोलाउँछिन्, सबलाई पढ्छिन् मनेदेखि
 आडमै आई समाउँछिन्, कलिला यी हात
 ढल्किन्छ उनकै उमेर, जलिरहन्छ दीप
 खुल्दछ हाम्रो मन, फकिन्छ हाम्रै बालापन
 निर्माण हाम्रै व्यक्तित्व, नारीकै हुँदा नेतृत्व
 कक्षाकोठामा गुरुआमाको

Leadership of women

• Srijana Sapkota

Shree Amar Secondary school, Baglung

*Home is beautiful, family is exemplary with leadership of women
 Neighbors envy
 At the conduct of such a home
 where
 Mother gives advice, father takes advice
 Mother gives, father takes
 Leadership of mother, because it's those who give are above
 Cultured are the offspring
 As mother's voice is respected
 All are immersed in mother's love
 So,
 Home is beautiful, family is exemplary with leadership of women*

*Let's say,
 Just like in our classroom
 With a bag with goodies and smiling face
 Love in the soul, energetic steps
 She calls all by name, reads everyone from the heart
 Comes close and holds the soft hands
 She is growing old, but the lamp keeps burning
 Our hearts open, childhood boosts
 Our personality develops, with women's leadership
 In our lady teacher in the classroom*

त्यसैले

शुन्दर छ घर, नमुना छ परिवार, नेतृत्व हो नारीको

मानौं,

यो कुनै महिला प्रमुख भएको सामाजिक संस्था हो
जहाँ

स्वार्थलाई पर पन्छाई, अहमतालाई डाँडो कटाई

एक हातमा न्यायिक शासनको तराजु,

अर्को हातमा 'सेवानै धर्म हो' को माला बोकिन्छ

जहाँ

भ्रष्टाचार र दासताको मला घोटिन्छ

नारीको शिर्जना र शाहसको अँचल छोपिन्छ

स्वभाव भल्किन्छ नारीको

शुन्दर छ घर, नमुना छ परिवार, नेतृत्व हो नारीको ।

जहाँ

दुषित छ राजनीति, नारी छैनन् पदासीन

कलुषित छ समुदाय, नारी छैनन् शतासीन

भयभित छ समाज, नारी छैनन् अभियन्ता

तर

जहाँ छन्, राष्ट्रप्रमुख र सरकारप्रमुख

ती देश हेर्ने

डेनमार्क र जर्मनी हेर्ने

सडकमा छैनन् बालबालिका

अज्ञानताको छैन साम्राज्य

आतङ्क छैन कोभिडको

त्यसैले

शुन्दर छ घर, नमुना छ परिवार, नेतृत्व हो नारीको ।

Hence,

Home is beautiful, family is exemplary with leadership of women

Let's say

It is a social organization headed by a woman

Where,

Selfishness is set aside, boasting is wiped out

With the scales of judicial rule in one hand,

And a garland of 'service is religion' in other

Where,

Corruption and slavery are strangled

The creativity and courage of women is respected

It reflects the nature of a woman

Home is beautiful, family is exemplary with leadership of women.

Where,

Politics is polluted, there are no women in power

The community is corrupt, there are no women in power

The society is fearful, women are not activists

But

Where they are the head of state and the head of government

Look at those countries

Look at Denmark and Germany

No children on the streets

Ignorance has no empire

There is no fear of COVID

As a result,

Home is beautiful, family is exemplary with leadership of women.

फेरि

नारी रूपमानित भइन् भने

सीता हुन् वा द्रौपदी, पारिदिन्छन् पताशाफ

बनि दिन्छिन् दुर्गादेवी

तर सुशकाक बनिन् भने

उनकै रूप हो शारदा

उनी नै हुन् पारिजात

खुल्दछ व्यक्तित्व नारीको

त्यसैले

सुन्दर छ घर, नमुना छ परिवार, नेतृत्व हो नारीको ।

सुन,

जुन काठमा चोट पुग्छ, दागको मर्म त्यही बुझ्छ

जुन काँधले भारी बोक्छ, विकास पथमा त्यही कुद्छ

बुझ कुश यति तिमी, शता सुम्प नारी हात

विमान उड्छ समृद्धिको

त्यसैले

सुन्दर छ घर, नमुना छ परिवार, नेतृत्व हो नारीको ।

again

If again,

the woman is disrespected

Whether it is Sita or Draupadi, they will vanish you

She will become Goddess Durga

But if she is the protector

She will become Sharada

She will be Parijat

The personal of woman will shine

As a result,

Home is beautiful, family is exemplary with leadership of women.

Listen,

The wearer knows where the shoe pinches

The shoulder that carries the burden, treads on the path of progress

Understand this, and hand over the power to the women

The plane to prosperity will take off

As a result,

Home is beautiful, family is exemplary with leadership of women.

नेपाल र नारी

● सपना भण्डारी

दमकडा माध्यमिक विद्यालय, पाल्पा

मोतीको टोपी पहेंलो कछाड शबको झाँखाको नानी
धर्म जात शंस्कृति भरिपूर्ण यहाँ गोर्खालीका यो स्वानी
नारी जामृतको श्रावाज सुनी मेरो कशले लगाउने गुन
नेपाल श्रामा नेपाल जननी नेपाल नै एक नारी हुन् ।

हत्या हिंसा भ्रष्टाचार राजनीति यहाँ नारीमा खन्याछन्
रगत बगाइकन जोडेको देशका शबै दुश्मन बन्याछन्
दिनका दिन दुःख पीडाको शमचार चर्चा परिचर्चा छ
चित्कार, रोदन छैन सुनिदिने कोही देशलाई मर्के मर्का छ ।

आफ्नै निर्मलाको इज्जतमा दाग लाग्यो झाँशुको खोली बग्यो
भागिस्थी माथि घटना दोहोरियो भाग्यले यिनलाई ठग्यो
यिनै नेपाल श्रामाको काखमा यहाँ भोकमरी बढ्दै गयो
आफ्नो स्वार्थमा अडिग हुने बानीले शंशद् बिघटन भयो ।

अरु देशको शामु मुस्कडाउने नेपाल मनभरी पीउँ पीडा
काटमार बलात्कार घटना दिनदिनै स्वयम्लाई मर्छिन् घृणा
दाइजो बराजुको नाउँमा कुटपिट ढिलो घर पुग्दा त्रास, डर
एशिड श्राक्रमण हुन्छ कहिले त कशैको हुँदैन भर ।

नारी बेचबिखनमा शंलग्न शब पनि श्रामाको कोखको राप हो
नेपाल जस्तो शान्ति देशमा नेपालीलाई हिंसा यो श्राप हो
दुर्गा, शरश्वती, कालीको रूप हुन् परे बोक्छन् शब् भारी
इज्जत, शम्मानमा फुल्दछ जगत, पुकारौं जय जय नारी ।

Nepal and women

● Sapana Bhandar

Damkada Secondary school, Palpa

*A cap of pearl, yellow costume, loved by all
Rich in religion, caste and culture, home to Gorkhalis
Hearing about women's creation, who would come to our rescue
Nepal mother, Nepal creator, Nepal is itself a woman.*

*Murder, violence, corruption and politics are all poured on women
Everyone of a nation built with blood have become an enemy
Everyday news report of sorrow and pain
But there is none to hear the cry of pain, as the country suffers.*

*Nirmala's honour was tarnished, with rivers flowing of tears
The incident repeated on Bhagirathi, as fate turned against her
At the lap of Nepal mother, hunger continues to grow
The habit of being self-centered led to the parliament being dissolved.*

*Nepal that smiles before other countries is full of pain within
As incidents of murder and rape increase everyday, hating oneself
Assault in the name of dowry, fear and terror for being home late
Acid attacks take place, with no one left to trust.*

*All those involved in women trafficking as also the seeds of the mother's womb
Voice in a peaceful country like Nepal is a curse on the Nepalis
If she takes the form of Durga, Saraswati and Kali, she will carry all the burden
The world harnesses with respect and honour, Hail women !*



चित्र : कृति कुमार शर्मा, श्री शकल भवन कन्या माध्यमिक विद्यालय
Picture: Kriti Kumar Sharma, Shree Shakal Bhavan Kanya Secondary school

नारी र नेतृत्व

● ललिता जोशी

श्री महानयाल माध्यमिक विद्यालय

प्रशव पडी शहँदै
हाम्रो जीवनका लागि
आफ्नो जीवन समर्पण गर्ने
मेशी आमा, तपाईंकी आमा
महान नेत्री हुन्

घरको भान्सादेखि शयन कक्षासम्म
गोठदेखि कार्यालयसम्म
उनका हातका औंला र
खुट्टाका पैतलाको छाप
अनि परिनाको गन्ध असीमित छ ।
मेशी कलमले त्यसलाई नापेर
महान नेत्रीलाई सीमित गर्नु
मेशी दुःशाहस हुनेछ ।

विश्वकै इतिहासमा हेर्नुहोस्
पुरुषको दम्भले र पारिवारिक जिम्मेवारीले
थिचिएर, पिल्सिएर बस्नुपर्ने बाध्यताका बीच
हजारौं पटक लड्दै पनि उनी उठ्छिन्
पुरुषको हाशहारीमा समाजको प्रत्येक तहमा
नेतृत्व सम्हाल्न
र पुरुषप्रधान राज्य शतामा पुरुषको घरघन्दादेखि
देशको प्रशासन समेत सम्हाल्छिन्
फेरि, प्रत्येक ठाउँमा, प्रत्येक गाउँमा

Women and leadership

● Lalita Joshi

Shree Mahunyal Secondary School

*Enduring labour pain
For our life
Sacrificing her own,
My mother, your mother
Is a great leader*

*From kitchen to the bedroom
From the cowshed to office
Stamp of her fingers and feet
And the smell of her sweat is infinite
Measuring that with my pen
To confine the great leader
Will be my dare deed.*

*Look at the history of the world
Due to men's arrogance and the burden of family responsibilities
Despite the compulsion to stay subdued
She rises up even after falling thousands of time
To take up leadership at every level of the society in par with men.
And in the male dominated power structure, she looks after the
men's household chores
To the administration of the country
Furthermore, in every place in every village*

उनकै नेतृत्वमा मातृत्वको स्नेह पनि छ
त्यस कारण मेरी क्षामा, तपाईंकी क्षामा
महान् नेत्री हुन्
आँसो, हातमा हात समाते
२ मुठ्ठी उचाल्दै
हाम्रा दिदिबहिनीहरूको नेतृत्वको स्वागत गरौं
क्षामाको नेतृत्वको सम्मान गरौं
नाशी नेतृत्वमा बनेको यो उर्जावान शरीर
उनके स्वप्निल समाज निर्माणमा अर्पण गरौं

हामीलाई लाग्छ
इतिहासका पानामा सीमित
क्लाशा जट्टेकिन, जेनी मार्क्स
इन्दिरा, शिरमाओ, आङशाङ
द्वारिका देवी, विद्यादेवी, आदि मात्र
अन्तराष्ट्रिय तथा राष्ट्रिय महिला नेत्री हुन्
तर, ती त पुरुषप्रधान चश्मा लगाएर
नजर गर्दै गन्ती गरिएका महिला पात्रहरू हुन्।

नाशिको ममतालाई दाशता ठान्नेहरूलाई
नाशिलाई मनोरञ्जनको साधन मान्नेहरूलाई
नाशिको बाटो छेकि-छेकि बलात्कार गर्न खोज्नेहरूलाई
नाशिको जन्मलाई बोझ ठानी अणुहत्या गर्नेहरूलाई के थाहा ?
यहाँ प्रत्येक घरमा, प्रत्येक पलमा नाशिको नेतृत्व छ
घरबारमा लालनपालन
चाडवाडमा पकवान
दुःखमा धैर्यता र ममता
शुखमा श्यौलीको नाचगानले
घर शंशा र शजाउने शर्जक

*There is motherly love under her leadership
Hence, my mother, your mother
Are great leaders.
Come lets join our hands,
Raise our fists
To welcome the leadership of our sisters
Respect the leadership of our mothers
This energetic body made with women's leadership
Lets dedicate in building an ideal society for her*

*We feel,
Those limited to the pages of history
Clara Jetkin, Jeny Marks
Indira, Sirmao, Ang Sung
Dwarika Devi, Bidya Dev etc.
Are only the international and national leaders
But they are only the women counted by
Putting a men-dominated lens.*

*Those who regard the affection of women as slavery
Those who consider women as means of entertainment
Those who attempt to rape women on their way
Those who commit feticide by considering the birth a girl as a
burden
How would they know?
There is women leadership in every home, every moment
Delicacies during festival
Patience and care during times of sorrow
Dance and songs at times of happiness*

मेरी कामा तपाईंकी कामा
महान नेत्री हुन्
मेरो समाज, मेरो धर्म र मेरो संस्कृतिले भन्छ
प्रत्येक नारी देवी स्वरूप हुन्
अर्थात महिला नेत्री हुन्
माता पार्वती बिना भगवान शिव
माता शिता बिना भगवान राम
अपूर्ण भए भै
महिला नेतृत्व बिना
घर, समाज, राष्ट्र अपूर्ण छ
संस्कृति विज्ञान र अणुशास्त्र छ
त्यसकारण काशी समाजमा एक आह्वान गरौं

समान अवसर र सुविधा दिई
सन्तान दुवैलाई
आ-आफ्नो जिम्मेवारी
काँधमा बोक्दै
घर संसार सम्हाल्न दिऔं
मलाला र ग्रेटाले भै
निर्धक्क बोल्ने र गर्ने अवसर दिऔं
किनकि,
महिलाको नेतृत्व बिना घरबार चल्दैन
महिलाको ममता चल्छ, तरवार चल्दैन
त्यस कारण,
संसारमा जीवनका हरेक क्षेत्रमा
मातृत्वपूर्ण सुरक्षित उडान र अवतरणका लागि
महिला नेतृत्वको सम्मान, स्वागत आह्वान गरौं
र स्मरण गरौं
मेरी कामा, तपाईंकी कामा
महान नेत्री हुन् ।

*My mother, your mother
Is a great leader
Says my society, my religion and my culture
Every women is a form of goddess
I.e. women are leaders
Like, Lord Shiva without Parvati
Lord Ram without Sita
Becoming incomplete
Without women's leadership
Home, society and nation is incomplete
Culture and Science are feeble
Hence, lets make an appeal to the society

Give equal opportunity and benefits
To both the child
Carrying their own responsibilities
Lets allow them to run the home and world
Like Malala and Greta
Give them an opportunity to speak out and act confidently
Because,
Without women's leadership a family cannot run
Women's affection will work, and not a sword
Hence,
In every aspect of life in the world
For motherly and safe take off and landing
Lets welcome and respect women's leadership
And remember
My mother, your mother
Is a great leader !*



चित्र : अर्मिका कुमारी सिंह
Picture: Armika Kumari Singh

रोल मोडलका रूपमा नारी

● प्रीती ठाकुर

श्री जनता नमूना प्राविधिक माध्यमिक विद्यालय, बेलापट्टी

नारी जगका सृष्टिकर्ता
नारी पालनहार पनि
नारी विना सम्भव छैन
यो जग- यो संसार पनि
जन्मदेखि मृत्युसम्म
संघर्ष जसको जारी छ
वास्तवमा-
त्यो नै क्षल नारी छ !

शीता बनी युगलाई जसले
सत्य-निष्ठाको पाठ पढायो
राधा-मीरा बनी जसले
दुनियाँलाई प्रेम गर्न सिकायो
सत्ययुग, त्रेता, द्वापर-कलियुग
हर युगमा प्रेम पुजारी छ
वास्तवमा-
त्यो नै क्षल नारी छ !

Women as role model

● Preeti Thakur

Shree Janta Model Technical School, Belapatti

*Women, the creator of the universe
Women, the caretaker
Men and women do not exist
Without women its impossible
This world this universe
From birth till death,
Her struggle continues
In fact, that is a good woman.*

*By becoming Sita
taught the lesson of truth and dignity to the world
By becoming Radha-Mira who
Taught love to the world
Satyuga, Treta, Dwapar or Kaliyug era
There is a lover in every era
In fact, that is a good woman.*

भृकुटी ताश उदाइन् नेपाली आकाशमा
 पारिजात र भ्रमक आइन् साहित्य संसारमा
 मदरटेरेसा, फ्लोरेन्साले सेवाको भाव सिकाइसके
 नारीको अस्तित्व बुझाउन क्लारा जेटकिन आइसके
 जसको महिमा गाथा मानौं हर एक युगमा भारी छ
 वास्तवमा-
 त्यो नै अक्षल नारी छ !

तपशाधिकाको नाममा शौच्यै शक्ति अंशुझ्या चर्चित छ
 उनकै नाम कामले मानव हृत्पल हरक्षण हर्षित छ
 सावित्रीले नाम कमाइन् शत्यवान बचाएर
 पुरुष पनि पुरुष हुन्छ शच्या नारी पाएर
 नारी पुजने लायक भइन्छ हृदय जसको दयालु छ
 वास्तवमा-
 त्यो नै अक्षल नारी छ !

नयाँ युगका नयाँ शृष्टि गर्ने पनि नारी हुन्
 नयाँ युगमा नव नव दृष्टि दिने पनि नारी हुन्
 सहकार्य- सम्मान पाए पत्ता लगाई उड्नेछिन्
 विश्वको हरेक कुनामा नारी पनि पुग्नेछिन्
 विज्ञान र प्रविधिको यश युगमा जो शिपालु छ
 वास्तवमा-
 त्यो नै अक्षल नारी छ
 वास्तवमा त्यो नै अक्षल नारी छ !

*Bhrikuti shone like a star in the Nepali sky
 Parijat and Jhamak came to the literary world
 Mother Teresa, Florence have taught the value of service
 Clara Jetkin has arrived to tell about the significance of women
 Those who have a name with honour in every era
 In fact, that is a good woman.*

*Among the meditators, Ansuiya is a popular name
 It is with her name and deeds that humans are always happy
 with
 Sabitri made a name for herself by remaining truthful
 A man becomes a man together with a woman
 One would become worthy of worship a women if one is
 merciful
 In fact, that is a good woman.*

*It is the women who make new creation in the new era
 It is the women who give the first sight in the new era
 If provide with partnership and respect, she will fly high
 And women will reach to every corner of the world
 The one who is skillful in science and technology
 In fact, that is a good woman.*

कोरोना भाइरसको समयमा महिला हिंसा

● नगेन्द्र धिमाल

श्री जनता माध्यमिक विद्यालय, सुनसरी

समाजको मुल ढोका हिंशाले रूमलिएछ,
थुनेका बन्द कोठामा भयङ्कर उर त्रासमा जीवन चलिरहेछ ।
क्षात्राँमा रशाएका आँशु सुक्क-सुक्क गर्दै पुछ्नलाई समय भएन,
नेपाली छोरीको क्षाश हर्षको भूमरी कति बाँकी रहेन ।

जीवन गुजारा चल्दै थियो, त्यो शानो भाइरसले तहश-नहश बनाइ दियो,
नेपली महिलालाई त्यो उजाड लाम्दो पिँजडामा फेरी बन्धक बनाइदियो ।
सरकारले सहाशको क्षाश त देखायो तर बढ्यो बलात्कारको घटना,
महामारी फैलियो सङ्क्रमण तिब्र, पाएनन् महिलाले सुखले बाँचन ।

छ अधिकार संविधानमा लेखिएको, पाएनन् प्रयोग गर्न,
महिला हिंसा अशिक्षित समाज, महिला सकेनन् अघि सर्न ।
नेपाल मात्र हैन कोभिड १९ महामारी, विश्व सङ्कटमा छ,
शिक्षित समाज उज्वल भविष्य प्रति लम्किदै छ ।

पुरुषप्रधान समाज युगौंदेखि, प्रथाको नाममा महिला पीडित,
अझै अल्झेको छ, यो स्वार्थी समाज महिलाको नाममा कलङ्क बनी ।
मानसिकताको उपज क्षातङ्क होइन्, सफा समाज रोजन,
जुटनु पर्छ महिला दिदीबहिनी आ-आफ्नो अधिकार खोजन ।

VAW during the time of Corona Virus

● Nagendra Dhimal

Shree Janata Secondary school, Sunsari

*The main door of the society is mired with violence,
Life is going on amidst fear and terror behind closed doors
No time to wipe away the tears in the eyes.
Nepali daughter's hope and happiness are no longer left.*

*Life was going on, but a small virus wreaked havoc,
The Nepali woman was again held hostage in that desolate cage.
The government gave hope of support, but the incidence of rape increased.
The epidemic spread and the infection intensified, women did not have
any respite*

*Rights are codified in the constitution, but not in practice
Violence against women, uneducated society stopped women moving
forward.
Not only Nepal, COVID-19 pandemic, the world is in crisis.
An educated society, heading towards a bright future.*

*A male-dominated society since many ages, victimizing women in the
name of tradition
Still stuck this selfish society is to become a stigma in the name of women.
Terror is not an outcome of mentality, but choose a healthy society,
Women and sisters needs to unite to find their rights.*

कोभिड कहरमा महिला

● यशोदा सुवेदी

श्री जनकल्याण माध्यमिक विद्यालय, धनकुटा

यमराजरूपी महामारी पृथ्वीमा आइशक्यो
राजादेखि रङ्कशम्भु आउ शिरिङ्ग बनाइशक्यो
अदृश्य छ शत्रु त्रास फैलाउँदै घुम्दैछ संसारभरि
कोरोना भगाउन स्वास्थ्यप्रति सचेत रहौं घृष्टिघरि

संसारमा तहसनहस मच्चाएको छ कोरोनाले
सचेत भई हिँडुल गर भन्नुभयो बाआमाले
कोरोनाको कहरेले आँतिएका थिए जनता
संस्थापना महिलाहरुकै थियो अग्रसरता

नर्स स्वयंसेविका खटिएका थिए गाउँ गाउँमा
शाबुनपानी लिई गए उनीहरु ठाउँ ठाउँमा
शाशिरिक रूपले कमजोर हुन शकछन् महिला
तर शिक्षा फैलाउन महिला नै छन् पहिला

कोरोनाको कहरेमा सबै मानिस आँतिएका थिए
महिला पनि पुरुष भएँ हरेक काममा खटिएका थिए
बिरामीको सेवा गर्ने महिला पनि थिए
विश्वासको दियो शबका मनमा बाली दिए

Women in the midst of COVID

● Yashoda Subedi

Shree JanaKalyana Secondary school, Dhankuta

*A pandemic like the god of death has come to earth
From King to the ordinary, everyone is frightened
The invisible enemy is roaming around the world spreading terror
Let's be vigilant of our health to avoid corona*

*Corona has wreaked havoc in the world
More around carefully, said parents
As the people were terrified by the havoc of Corona
It was women who were leading in sanitation*

*Nurse and volunteers were deployed in the villages
They went with soap and water from place to place
Women may be physically weak
But women are the first to spread education*

*Everyone was frightened with the havoc of Corona
Women were employed in every job like men
There were also women who served the patients
Who lit the lamp of faith in everyone's heart*

नेपालमा आयो कोरोना महिलाबाटै शुरू भई
 शलबलायो यहाँ शबलाई तर्साइ तर्साई
 अदृश्य यो शत्रु आउँदा घेरै नाश्री आँतिए
 डटेर परस्परमा सुरक्षित भै खटिए

प्रकृतिको लीलालाई एकैछिन्मा टार्न शकिन्न
 अर्थतन्त्र श्रोशालो लागे नि श्वात्म विश्वास दबिन्न
 शाहश बटुलेर त्रिउनुपर्छ यस्तो बेला शबैले
 महिला भनी विभेद नगरीं श्राज यहाँ कसैले

धनी गरिब शाना ठूला शबलाई यशले शतायो
 शंशारका घेरै देशमा मनिशको शोत्तरै बनायो
 नाइटिङ्गेल २ क्लशाले भैँ श्राजका महिलाले शंघर्ष गरे
 श्राइपरे कोशनाशँग लडनुपर्छ भन्ने भावको शिर्जना गरे

मार्च ८ मा नाश्री दिवश धुमधामले मनाउनु छ
 नाश्रीको श्शितत्व यो शमाजमा बनाउनु छ
 नाश्री हाम्री श्रामा हुन् उनको शम्मान गर्नुपर्छ
 कोभिडशँग हामी एकजुट भई लडनुपर्छ ।

शलम छौं तर एकताबद्ध हामी होश्रीं
 शभ्य नागरिक बनी शंशारलाई चिनाश्रीं
 प्रार्थना गरौं हामी मिले कोशना चाँडै हट्नेछ
 हर व्यक्ति कोशना बिरुद्धको लागि जुट्नेछ ।

*Corona came to Nepal, starting from a woman
 It raised its head, frightening everyone
 This invisible enemy, frightened many women
 But mobilized themselves with safety to face it.*

*The act of nature cannot be avoided at once
 Even with the economy down, self-confidence cannot be suppressed
 Everyone should gather courage to live in times like this
 Let's not discriminate against women anymore*

*The rich, the poor, the big and the small, it inflicted everyone
 In many countries of the world it killed scores of people
 Just like Nightingale and Clara, the women of today struggled
 They created the feeling that we should fight against Corona,
 if needed*

*Women's Day on March 8 needs to be celebrated with fanfare
 Women's existence is to be established in this society
 Women are our mothers, they need to be respected
 We need to fight COVID together.*

*We are different, but let's get united
 Let's become civilized citizens popular in the world
 Let's pray, and Corona will go away if we are united
 When everyone will act against Corona.*



चित्र : आर्जु सन्जेल

Picture: Arju Sanjel

भाग
२

16 DAYS OF ACTIVISM 2021

Global Theme:

**“Orange the world:
End violence against women now!”**

National Theme:

**“घरैबाट शुरू गरौं,
महिला हिंसा अन्त्य गरौं”**



चित्र : विभा मण्डल, पब्लिक यूथ क्याम्पस
Picture: BiBha Mandal, Public Youth Campus

म र म

• सेरोन गिरी

नवोदय शिशु सदन, हेटौडा

एकातिरको फेरि
उगाउँदै गरेका मेरा स्वप्न
झाज फेरि
मेरा श्मश्रु मै बिलाए
एक फत्राउँदो फूल
झाज फेरि
त्यो भमशले गर्दा श्रोइलायो
मेरो शंशास्लाई श्रोमट्ने मन
झाज यश धर्तीको
कुनै ठाउँ चाहँदैन श्रोमट्ने
मेरी तिखो त्यो ध्वनि
जशलाई म यश शमाजमा
घिनाउन चाहन्छु
झाज म यश शमाजबाट
क्षपरिचित हुन चाहन्छु
क्षागोको एकएक भित्काले
उज्यालो छर्न चाहने म
झाज श्जानमा डुब्न चाहन्छु
विश्वलाई फेर्न खोजने मेरा दृष्टिकोण
झाज विश्वलाई नै हेर्न खोज्दैन
यो शमाज
यो नाटक
यो शीघ

Me and me

• Seron Giri

Navodaya Shisu Sadan, Hetauda

*One the one hand again
My dreams which are growing
Today again
My tears have dried up
A blossoming flower
Today again
That bee dried it up
My mind that holds my world
Does not want to take any space
In this word today
My sharp tone that was
Which I wanted to
The society to know
Today I want to remain unknown
From the society
With every spark of fire
I wish to drown in ignorance
My view of trying to change this world
Does want to see the world at all today
This society
This act
This thought
The one who liked to mingle with all*

शबैशँग घुल्न खोजने म
 श्राज यी शब्दलाई
 श्राफना कर्णशम्म पुर्याउन शक्तिदनेँ
 हारिशकेँ म
 मेरा बेदना
 शोख
 यी दुःख
 कशले नै शुनिदिने
 यहाँ मैले खुट्टा ताने
 इर्ष्या गर्ने
 २ रोक लगाउने मात्र भेटेँ
 शानो छँदै शुनि श्राएको थिएँ
 छोरी भई जन्मनु पापको फल
 २ गृहमा जन्मेको
 त्यो लक्ष्मीलाई श्रर्काको घर पठाउनु पुण्य
 यो धर्म २ संस्कृतिलाई शहन शकिनेँ मैले
 यो शबै कुराहठले मलाई दिनहुँ श्रडिम बनाउँछ
 श्रडिम बनाउँछ त्यो बाटोमा हिँड्न
 जुन मेरा श्रामाबुबाले देखाए
 त्यो शमाजलाई चिन्न
 जशलाई मैले परिवर्तन गर्न चाहे
 श्रब मेरा नयनमा नै रहनेछैनन्
 प्राप्त गर्ने छन एक उडान
 मेरा कल्पनाको पखेटाले,
 भर्नेछन् हौशलाको उडान
 हौशलाको उडान ॥

*I cannot take these words
 To my ears itself
 I have already lost
 My pain,
 Hobbies
 And worries,
 Who is going to listen
 I found here only those
 Pulling legs
 Envyng
 And putting up barriers
 I had heard it young
 That being born as a daughter is a sin
 And a sacred act to send the goddess laxmi from the
 home to other's place
 I could not tolerate this religion and culture
 All these things make me determined everyday
 Determined to take that road
 Which were shown by my parents
 To know that society
 Which I wanted to change
 Now they will no longer remain in my vision
 The wings of my imagination
 Will now take the flight
 Take the flight of encouragement
 Flight of encouragement.*

पूर्णविराम

● प्रगति सिजापती

नवोदय शिशु सदन, हेटौडा

आफू छोटी भएर जन्मनुमा गर्व लाग्थ्यो
आफू नारी हुनुमा खुशी लाग्यो
नारीलाई त माता दुर्गा लक्ष्मीको रूप मानिन्छ रे
तर आज त्यही छोरीलाई गर्भमै मारिन्छ

आज म नारी हुदाँ खुशी हैन पीडा छ मनमा
किन नारीको इज्जत छैन सम्मान छैन
बाटोमा चालेका हरेक पाइलाहरूमा
भइरहेकी छिन नारी अपमानित र बलाकृत

नारी पुरुष समान छौं भन्छौं
थेँ त नारीको स्वतन्त्रता र सम्मान
कहाँ छिन् नारी स्वतन्त्र र आजाद
घरबाट निस्कन गाह्रो छ नारीलाई
बाहिर गाकी छोरी बेलुका घर फर्किछिन
कि फर्किदिन्न भन्ने मनमा शंका पिर चिन्ता

कहिले विष खुवाएर मारिन्छिन् भन्ने
कहिले पाथो लगाएर मर्न बाध्य पारिन्छिन
कहिले दाइजोका लागि मारिन्छिन् नारी
कहिले घरैलु हिंसाको शिकार बनिन्छिन् नारी

Purna Biram (Full stop)

● Pragati Sijapati

Navodaya Shisu Sadan, Hetauda

*I used to take pride being born a daughter
Was happy to be a woman
Women were regarded as a form of goddess Durga and Laxmi
But the same daughters are killed in the womb today*

*Today as a woman I have happy but painful
Why does women not have equal respect
In every steps she takes on the way
Women are being disrespected and raped*

*You say women and men are equal
But where is women's freedom and respect
Where are women independent and free
Its difficult for women to go out of her home
For a daughter who has left her home to go out
It's a concern whether she would return in the evening*

*Sometimes they are poisoned to death
Sometimes they are forced to hang themselves
Sometimes women are killed in the name of dowry
Sometimes women fall victim to domestic violence.*



चित्र : आशा कुमारी दास, राजर्षि जनक क्याम्पस
Picture: Asha Kumari Das, Rajarshi Janak Campus

स्वतन्त्र पञ्छी

● प्रसिद्धि बखेल

नवोदय शिशु सदन, हेटौडा

खुला आकाशको छानो मुनी पनि शकश भइरहेछ
पानीमा झुँड्दा पनि भाँसि अनुभूति गर्छु
ए ! सुनिताका बेहुलाले त सुनितालाई जाँड खाएर कुटेछ ।
'सुन त ! त्यो मुना थिई नि, त्यसलाई त त्यसको बेहुलाले पर्खि
जन्ती बोकेर लैजान आउँछ रे त !'
'मुना ! त्यो त भर्खरै १३ वर्ष पुगि हैन रे !'
'पुगिशकी नि ! अब बिहा गर्ने उमेर भैहाल्यो, तँ जस्तो कुमारी बस्ने
चलन छैन यहाँ ।'

कठै !

नाममै कलिलोपन लुकेकी मुना
फक्रने, भोलि स्वतन्त्र उड्न जग बनाउन बेलामा
समाजले उसको माशुमपन पाँशिलो डोरीले बाँधिदिँदै छन्
हाँसने खेल्ने रे भविष्य बनाउने बेलामा विवाह बन्धन बाँधियो
कठै !

हिजो मुना जस्तै गरी भित्रिएकी सुनिता, आज हिंसाको शिकार
के हामी नाश कसैको लागि ज्यान सुम्पिन मात्रै हौं ?
के हामी महिलाको जिन्दगी सबैको कठैमा मात्रै सीमित छ ?

सपना त मुनाले पनि उडी हुने चन्द्र एक शखेथि होली
तर समाजले हिमाल आरोहण गर्न नपाउँदै विवाह नामक डोरीले
बिचरीलाई बाँधिदिए,

A free bird

● Prasiddhi Bakhrel

Navodaya Shisu Sadan, Hetauda

*There is suffocation even below an open sky
Oh ! Sunita's groom beat Sunit after getting drunk
"Listen, you remember Muna, the groom is coming to marry
her off with a procession day after tomorrow"
"Muna ! she has just reached 13 years only, no?"
"Yes she became 13, now its time she get married, nobody here
stays virgin like you.*

Pity her!

*Muna whose name itself says she is a petal,
As a time when she has to flower, and build the foundation to
fly independently tomorrow
The society is tying up her innocence with a strong string.
She is forged into a marriage union, at a time when should be
building her future*

Pity her !

*Sunita, who got married like Muna yesterday was subjected to
violence today
Are we women only to sacrifice ourselves for someone else?
Are women's life confined to only within people's room?*

*Muna too may have dreamt of flying to the moon
But before she could climb the mountain the society tied her up
with the string of marriage*

नराम्रोशँग बाँधेर तानिदिए
 क्षाजकल त बाहिर जति विश्वस्त देखिए तापनि
 समाजको दर्दनाक कदमले के गर्नु
 भयको तालमा चुर्लुम्म निशाशिने गरी डुबाउँदै छ मलाई
 बलात्कार, हिंसा, नाशी श्रम शोषण, बाल विवाह...
 के यि सब कम थिए ? !
 के यि सब कम थिए ? क्षाज नारीलाई नोटमा तौलिन थालियो

‘अत्याचार विरुद्ध आवाज उठाउनु पर्छ’
 शानामा गुरुले पाठ पढाउँदा यो भनेको प्रष्ट सुनेकी थिएँ
 तर क्षाज स्वः आफुले आफुमै यशको क्षभाव पाएँ
 ‘अग्टि तपाईंले मुनाको विवाह गराउनु,
 उशलाई तपाईंके हातबाट नर्क पुर्याउनु हो’
 जशदेखि उमेका प्रथा
 त्यहिमाथि भन्नु मलजल गर्दै शखिएका शिति यिनका क्षगाडि
 म एक तर्फ ? समाज अर्को तर्फ
 क्षाज देशकी एक नारीले देशका नारीलाई,
 नारीप्रती भएको क्षन्यायको लागि न्याय माग्दै छे
 मेशे पात्र मुना जशता निर्मला ? सुशिमता अरु कुनै नारी बन्न
 नपरीशु
 मेश क्षामा, बुबा, भाइ, दाजु
 नारीलाई शमान ठानौं,
 हिंशकमाथि एक शथ शौंला उठाऔं

English Translation

*Tied up her badly and pulled her
 No matter who assured she looks from the outside
 Due to the painful steps of the society
 I am gradually being drowned in the lake
 Rape, violence, women labour exploitation, child marriage...
 Were all of them useless !
 Were they useless, so women today are being traded in cash*

*"We need to raise voice against injustice"
 I had heard it clearly when my teacher was taking classes in
 school
 But today, I found this lacking even in myself
 "Aunty, getting Muna married now is to push her to hell with
 you own hands"
 The deeply rooted practices and the contributing customs
 Before them, I am on one side and the society on the other
 Today a woman of the country is asking for a women of the
 country,
 Justice for the injustice committed to a woman
 Let no other Nirmala and Sushmita become like my characters
 Munal
 My mother, father, brother
 Lets respect women
 Let's raise our fingers with courage*



चित्र : प्रियंका महतो, सकल भवन कान्या माध्यमिक विद्यालय

Picture: Priyanka Mahato, Sakal Bhawan Girls Secondary School

अँध्यारोको जालो

● मनिषा खड्का

नवोदय शिशु सदन, हेटौडा

आमाबाकी पुकुली प्यारी
पुजा र श्राधना गरि राखेका
घरको मेलोमेशो भाँडाकुडा गर्न सबै शिकाए
तर शिकाएनन् दई शब्द राख्न
पठाएनन् अङ्ग्रेजीको ऐ र नेपालीको क ख पढ्न
पराई धन जो थिई

बालखै उमेरमा विवाहको बन्धनमा घाँटि बाधिदिए
नाडिमा चुश बाला र हल्केलामा घर गृहस्थीको गरुडगो जिम्मेवारी
त्यो काली जशलाई घरको श्राँगनको एक पाइला अघि
टेक्न दिएनन् श्राज एक अज्ञानको शरणमा थिई
समाज पस्बाट पनि नदेखेकी उशले श्राज एककाशी
समाजको कुरूप नियती भोग्नु पर्ने

जब दाइजो साथमा थिएन
उशको श्रात्म सम्मान हातमा रहेन
विवाह गरि भित्रिएकि दुलही नभई
दासी र निरन्तर घृणाको पात्रो भई
मान्छेको जीवन मुल्यवान हुँदैन र ?
तर उ भने नोटहरुको बिटोमा भारतको कुठियामा बिकिई
पहिलो छाउको २२ दिनसम्म लुकाएर राखेको उशको तन,
बज्यैले गउमुत्र छरी चोख्यएका

Web of darkness

● Manisha Khadka

Navodaya Shisu Sadan, Hetauda

*A favourite of the parents
Who had been keep worshipped
Taught to do all the household chores
But did not teach her to speak up
Did not send her to learn A B C D
Because she would belong to someone else*

*Tied up with a marriage union as a child
With bangles in her hands and heavy load of household duties
The little one who was not allow to step out of the house, is now
at the mercy of an unknown
Without having seen the society, today she faced the bad fate of
the society suddenly*

*When dowry was not along
Her self-respect was no longer in her hands
Not a bride who was married into the house
But a slave, always hated
Isn't it a devaluation of human life?
But she was sold for cash in Kuthiya of India
Earlier, she was hidden for 22 day during menstruation, and
purified by grandmother who sprinkled cow urine*

श्राज त्यही तब त्यो रावनको हात २ कुदृष्टिले मैलिए
 श्ररुको तृष्णा मेट्न् ३ खेलौना भई
 श्राफनो चिख, चित्कार २ बलिद्वघार श्राँशु शब दबाइ राखी
 थाहा छ किन ? समाजको डरले ।
 कशले मनोबल प्रदान गरिदियोस् २ उशलाई ?
 कशले फुक्का पारिदियोस् २ ?
 'कशले के भन्ने हो ? के हुने हो ?' श्रनि तमाम प्रश्न
 उत्तर त केवल 'श्रामोशि'

एक नाशिको पीडा जब श्ररु नाशिले नबुभिनदिए,
 श्ररु कशले बुभुछन् २ ?
 एक नाशिको श्राथ श्रकोले नदिए कशले दियोस् त ?
 श्रृष्टिको दाता, श्रम्पूर्ण जगतकी माता
 थानमा पुजिने देउता देखि बिकिने, बलात्कृत हुने श्रबै नाश हुन्
 श्रृष्टिको श्रान्ति, विनाश श्रम्पूर्ण नाशिको हातमा हुन्छ
 जगतै श्रिर्जना गरेकी उनमा हिंसा, हत्या, बलात्कार श्रबैको जड छ
 यो कहानी एक घरको मात्रै होइन करोडौं घरहरुको हो
 कति मीना, सीता, निर्मला श्रिकार भएका छन्
 तर श्रब होइन
 नाशिरुका लागि श्रँध्यारोको जालो तब श्रन्त्य हुन्छ
 जब श्राशावादी भई श्रामर्थ्यको ज्योति बल्छ हामीबाट ।

English Translation

*But today she is made impure by that demon
 She became toy to satisfy others thirst
 She kept the cry, pain and tears to herself
 You know why? Due to fear of society.
 Who would boost her morale?
 Who would free her?
 Who would say anything? What would happen? And many
 other questions
 But the response is only "silence"*

*If the pain of a woman is not understood by another woman,
 who will understand it?
 If a women does not support another women, who will?
 Creator of universe, mother of the entire earth
 From being worshipped to being sold, and raped, its all women
 The peace and destruction of the universe is all in the hands of
 women
 The one who created this universe is also subjected to violence,
 murder and rape
 This story is not only of one home, of millions of homes
 Many Mina, Sita and Nirmala have fallen victim
 But not anymore
 The web of darkness for women will end only when we are
 hopeful and we light the lamp of ability.*



Aparajita Jha

चित्र : अपराजिता ठा

Picture: Aparajita Jha

बाधिउँ आफ्नै संसारमा

● रजिता दङ्गल

नवोदय शिशु सदन, हेटौडा

कर्म नै छोरीको
पाएको थिएँ मैले
जो शक्र
पिँजडामा बाँधिएको हुन्छ
धर्म नै छोरीको
पाएको थिएँ मैले
जो घर
शक्राउँदा शक्राउँदै
आफू शक्रिन बिरैको हुन्छ

बाध्यता भनीँ या कर्म
शक्रभनीँता भनीँ या एकधर्म
बाँधिएकी थिएँ म
आफ्नै दैलोको पिँजडामा
शक्रिएकी थिएँ म
त्यही पिँजडाको भीडमा

Stuck in my own world

● Ranjita Dangal

Navodaya Shisu Sadan, Hetauda

*I was born to be
a daughter
Who is always
Tied in a cage
I got the religion of being
a daughter
Who forgets to decorate herself
while busy decorating
the house*

*Call it an obligation or my Karma
An agreement or a religion
I was tied
In the cage of my own room
I was dressed up
In the crowd of that cage*

उही शंशास्को त के कुश गर्नु
 झाज म झाफ्ने
 झाँगनमा बेरिएको छु
 उही बाह्य व्यक्तिको त
 के आशा नै राख्नु
 झाज झाफ्ने शंशास्देखि
 थकित छु
 वेदना व्यथा मेश
 ती पीडा खोई
 कोशँग गुनासो राखौं
 झाफ्नेदेखि टाढिएकी छु
 झाफ्ने झाफ्नाहस्देखि
 हजारौं चोटहस्ले
 थिचिएकी छु

 मभित्र भएका ती
 शन्ताप कोशँग गुनासो राखूँ म
 म माथि भएको
 कलहलाई कसरी शान्त गरौं म ?

*What is there to take about
 the same world
 Today I am wrapped in my
 own yard
 What would I expect from
 an outside person
 My pain and sorrow
 The pain, but
 Who do I complain about it to?
 I am away from my own people
 Away from my dear ones
 Suppressed with
 thousands of injuries

 The sufferings inside me
 Who should I complain to?
 How should I calm
 The havoc created upon me?*



चित्र : खुशबु कुमारी दास, राजर्षि जनक क्याम्पस

Picture: Khushbu Kumari Das, Rajarshi Janak Campus

मलाई नि आकाश उड्न देउन

● नितेश कुमार पंडित

श्री आधुनिक राष्ट्रिय माध्यमिक विद्यालय, हेटौडा

मलाई नि एकचोटी उड्न देउन
मेरो अधिकारलाई छोडी नै देऊ,
पहिला यश शंशास्त्रमा पाइला टेकन त देउन !
म नि हेर्न चाहन्छु कि पस्बाट हेर्न यो शुन्दर समाज भित्रबाट
कति कालो रहेछ ।
म बाटै जन्मिएको यि शन्तान कति क्षराल रहेछ ।

त्यसैले भन्छु मलाई नि एक चोटी आकाशमा उड्न देउन

म जन्मेको दिन बैलुन नफुटाएर, रमाइलो नमानाएर
मलाई केही दुःख लागेको छैन, केही पिउ लागेको छैन
भित्रबाट मुटु दुखेर आत्मा रूएको छैन ।

मलाई तिम्रो जस्तो होइन, मलाई म जस्तो भएर, खुला आकाश
छुन देउन ।

मलाई छोरी जस्तो छोडी होइन
नानी जस्तो एकचोटी शिरमा माम खाई भित्री मनदेखी
झुग्याली देउन ।

Allow me to also fly

● Nitesh Kumar Pandit

Shree Adhunik Rastriya Secondary School, Hetauda

*Allow me to all fly once
Let alone my rights
First allow be to step in this world
I also want to see from far how dark this beautiful society
is from within.
How good this child is who was born out of me.*

So I say, allow me too also fly once.

*On the day of my birth, not flying ballons,
not celebrating the day
I don't feel sorry about it, I am not worried at all
I heart is not crying to see such souls from within.*

Not like you, but allow me to become a free sky just like me

*Don't leave me like a daughter is left
Allow me to kiss you like a baby in your forehead, and
huge you tight*

मेले भनेकी हैन की म खाना पकाउँदैनँ, भाँडा मस्काउँदिन,
त्यसैले एकचोटी पाठशाला पुग्न देउन
मलाई महिला भनि पहिला होइन लगनशील भई
झगाडि बढ्न चाहन्छु ।
त्यसैले भन्छु कि मलाई एक चोटी लड्न देउन !

भन्नाले म र तिमी मिलेर बनेको यो समाजमा
सबैतिर तिमीलाई मात्र देख्छु ।
घरमा, छोरामा, छोरीमा, यहाँसम्म मेरो जीवनमा पनि
म तिमीलाई मात्र भेट्छु
तिमी आफूछोडी मलाई नि मियालेर त हेर
तिमी जस्तो शाहसी म पनि त छु नि,
मलाई मेरो क्षमतामा बाँचन देउन ।

मलाई तिमी बहादुरीमा कुनै सड्का छैन तर
म पनि तिमी भएमा बरिद्धै भने म भित्र
भएको शकामता कशरी देखिएला र,

त्यसैले भन्छु मलाई म भई बाँचन देउन
मलाई नि आकाश उड्न देउन ।

आधुनिक युगमा आधुनिक पहिचान बनाउने पछ र
म छोरी हुँ, खाना र भाँडा मस्काउने पछ र
तिमीले भनेको भोल्फे, टाटेपाङ्गे लुगा लाउने पछ र
मलाई मने नपर्ने डिस्को, क्लवमा रात बिताउने पछ र
मेरो माथि अविश्वासी बोक्तीको आरोप लाउने पछ र

*I have said it that I will not cook, not do the dishes,
So allow me to go to school once,
I don't want to be first for being a woman, but wish to move
ahead with dedication*

*So, I say allow to fall down once
Mean, this society that is made of you and me
But everywhere I see only you
In the house, within the son, within the daughter even in my
life I only come across you
You leave yourself and look at me up close
I am also courageous as you are
Allow be to also live with my abilities*

*I have no doubt in your courage, but
But I also live being dependent on you
How will the abilities inside me come out*

*So I say, allow me to live being myself
Allow me too also fly in the sky.*

*In a modern age, we need to have a modern identity and
And I am daughter, but do I need to cook and do the dishes
Do I need to wear the clothes that you want be to wear
Do I need to go to spend nights in a disco and club
that I don't like
Do I need to be blamed an untrustworthy and as a witch*

मेरी एउटा प्रश्न छ 'मलाई एक्लै हिँड्ने मन छ'
के म मेरी जीवन चलाउन तिम्रो हात समाउने पर्छ ?
मलाई तिमि जस्तो, त हुने छैन
मलाई म हुन देउन,

मलाई तिमि बाँच्ने जीवनशैली देखी कुनै आपत्ति नि छैन
मलाई त मेरी तरिकाले जीवन जिउनु छ ।

अब त बुझि देऊ म यो समाजले बनाएको भन्दा गलत होइन, अलग हुँ ।

तिमीले देखेको म र म भित्रको म मा धेरै फरक छ ।
म तिमि त हुन नसकीला तर मलाई त म नै हुनुछ ।

तिमी जस्तो हुन नसक्ने होइन तर यदि म पनि तिमिजस्तै
भइदिउँ भने मेरी म हुनुको के अस्तित्व रह्यो ?

त्यसैले भन्छु मलाई म नि हुन देउन
मलाई नि आकाश छुन देउन ॥

English Translation

*I am a question, "I wish to walk alone",
do I need to hold your hands to live my life?
Allow me to become myself*

*I have no concern about your living style,
I just want to live in my own way.*

*Now please understand, I am not wrong that what this society
has made me to be, I am different.*

*The one you see me and the me within myself is different
I may not be able to be you, but I want to be myself.*

*It is not that I am not allowed to be like you, but If I also
become like you, then I would be the significance of me
being myself*

*So, I say, allow me to be myself
Allow to me to also touch the sky !!*

घरैबाट सुरु गरौं महिला हिंसा अन्त्य गरौं

● ऋषिकेश यादव

श्री आधुनिक राष्ट्रिय माध्यमिक विद्यालय, हेटौडा

गर्भको छ गल्ती पहिला
गरिहेका छौं हिंसा भनी महिला ।
गर्भु केही भविष्यमा थियो सपना
तर घरकै काममा समाप्त भयो विपना ॥

शौचेको थिएँ बन्छु व्यक्ति ठूलो
तर बाल विवाहको कारणले सपना रह्यो अधुरो ।
छैन कतै महिलाको श्राद्ध र शतकार
आफ्नै छोरीलाई गरिहेका छन् बलात्कार ॥

स्वतन्त्र बाँच्ने हामीलाई छैन अधिकार
किन गरिहेका छन् महिलालाई यति श्रमत्याचार ।
जहिलेपनि काममा अल्भन्ने, कहिले हुन्छ सुख
महिला नै हो यति धेरै सहनसक्ने दुःख ॥

छोरा भए भने मनाउँछन् छठिया
तर छोरी भए भने मार्नलाई ल्याउँछन् हतिया ।
महिला हिंसा विरुद्धमा अब हामी बोल्छौं
घरैबाट सुरु गरौं, महिला हिंसा अन्त्य गरौं ।

Lets start from home, lets end violence against women

● Rishikesh Yadav

Shree Adhunik Rastriya Secondary School, Hetauda

*I have made mistakes earlier
But you are committing violence for calling me a woman
I had dreams of doing something in future
But my reality ended with the household chores*

*I had thought of becoming a great person
But it remained unfulfilled due to child marriage
No where is there respect and value of women
Fathers are raping their own daughters.*

*We have no right to live independently
Why are they subjecting women to such injustice
Forever tangled with household work, when will she get a respite
It is only women who can endure such pain.*

*If a son is born then it calls for a celebration
But if it is a daughter, weapons are raised to kill her.
Now lets raise our voices against violence against women
Lets start from home, and lets end violence against women. !!*



चित्र : डोली गुप्ता, संकटमोचन डी.आर.एच. विद्यालय

Picture: Dolli Gupta, Sankatmochan D.R.H. the school

My mother

● Asmita Subed

Padmakanya Vidyashram Secondary school

*My mother you are the best
And I wanna say that,
Roses are red
Violet's are blue
Mother you are my world and I love you
Sorry mother you didn't give a birth to a poet
Who could rhyme on you*

*What way is there to thank you for your heart,sweat,
and your tears, for ten thousand things you've done
for us from so many years.*

*My mother works for all family but nobody see that,
Everybody scold her but also stay silent,
she hide her pain and cry alone
When I see her crying I fell very bad so,
Plz everybody respect your mother because she is our world.*

घरबाट महिला हिंसा अन्त्य गरौं

• रोसन ठाकुर

श्री आधुनिक राष्ट्रिय माध्यमिक विद्यालय, हेटौडा

घरबाट महिला हिंसा अन्त्य गरौं

महिला र पुरुष एक जुट भई अगाडि बढौं
छोडिदेऊ महिलालाई कुटपिट जस्ता हर्षा
नर्बिशऊ जन्म दिने महिला हुन आफ्नो क्षामा

मलत नजरले नहेरी शफा बनाऊ मनको फूलबारीलाई
अबदेखि सरकारले फाँसी दिनुपर्छ बलात्कारीलाई
नर्बिशऊ हाम्रो देशको राष्ट्रपति नै हुन् महिला
अब नारी हिंसा अन्त्य गर्नुपर्छ पहिला

हामी सबै नै हो मानव मिलेर राम्रो बनाऊ जगत
महिला र पुरुषमा किन भेदभाव जुबकी सबैको शत्रु नै हो रगत
क्षामा नै हो महिला, दिदि पनि महिला
महिलामाथि अत्याचार नगर यो काम पुर्खाहरु गरिन्थ्यो पहिला

Lets end violence against women from the home

• Roshan Thakur

Shree Adhunik Rastriya Secondary School, Hetauda

Lets end violence from the home

Women and men move together ahead

Stop acts like assaulting women

Don't forget the one who gave you birth is a woman

*Lets not look with a bad intention, clear up the garden
of our minds*

Henceforth, the government should punish the perpetratprs

Don't forget the President of our country is a woman

Now violence against women needs to end first.

It is we humans who need to make this universe better

*Why discriminate between men and women, as all have blood
that is red*

Mother is a woman, sister is a woman

Don't commit injustice on women, this is a thing of the past

म नारी हो

• टेकबहादुर बि.क.

श्री आधुनिक राष्ट्रिय माध्यमिक विद्यालय, हेटौडा

म नारीको के चाहौं छ २ यो समाजमा
मलाई हरेक कुरामा पछाडी पारिन्छ
मेशा पनि कति आकाङ्क्षा छन् पुतली जस्तै खेल्ने उड्ने
भमरा जस्तै भुनभुनाउने जुनकिरी जस्तै बल्ने
म पनि कसैको आमा हुँ, छोरी हुँ, दिदी बहिनी हुँ
तिमीले पुज्ने देवकी पनि मै हुँ
तिम्रो घर परिवारको शेवक पनि मै हुँ

म नारी हो
यो समाजको त के कुरा, म त आफ्नै
घरमा नि असुरक्षित छु
मलाई डर लाग्छ एकलै हिँड्न
रात शौभ्र मेरो लागि होइन रे
म त सार्वजनिक ठाउँमा पनि सुरक्षित छैन
बिहान क्षफिरा हिँडेको म, थाहा छैन
घर पुग्छु कि पुग्दिनँ

म त नारी
बिहेको बेला दाइजोसँग साटिनु पर्ने अरे
म त तिमिले जस्तो भनेउ त्यस्तो नै चल्नु पर्ने अरे
भने जति दाइजो दिन नसके जिउँदै जल्नु पर्ने अरे
मलाई मेरो आफ्नै शरीर लिएर हिँड्न डर लाग्छ
त्यै भएर मेरो निर्दयी जीबोले सहयोगको गुहार माग्छ ।

I am a woman

• Tek Bahadur BK

Shree Adhunik Rastriya Secondary School, Hetauda

*As a woman, what is there in this society for me
I have left behind in every way
I too have many aspirations, to play and fly like a butterfly
Buzz like the bees, and light like the fireflies
I am also a mother, a daughter and sister
You also call me a goddess
I am also the servant of your family.*

*Yes I am a woman
Forget about this society,
I am unsafe even within my own home
I fear walking alone
Nights and evenings are not for me
I am not safe even in public spaces
Leaving home for work in the morning
Not sure If I will be back home*

*I am a woman
Who has to be exchanged for dowry during marriage
I have to dance as per your tunes
I have to be burnt alive for not giving as much dowry as demanded
I fear carrying my own body
So, my cruel tongue calls for help.*

यहाँ त छोरा भए पाल्ने छोरी भए फाल्ने
चलन रहेछ
ती छोरी त गर्भमे मर्न बाध्य छन्
शबैजनालाई छोरा नै चाहिने रे
छोरा घरको इज्जत रे छोरी घरको अपमान
भन्ने ए समाज मलाई भन्दैउ न के छोरी बिना
यो समाज चल्छ रे

भन्न त भन्छौं नि सबै मानिस दामाशाही हो भनेर
गर्छौं नि ठुलाठुला कुटा
तर किन शकदैनौं मलाई तिमिदारी ठान्न
किन चाहदैनौं मलाई तिमी, श्रामा शक्तान रे दिदि बहिनी मान्न
तिमी जीवनदायीनी म
श्राखीर मेरो श्रावाज नै छैन
मेरा लागि बोलिदिने कोही छैन
शकदिनै म पीडाहरु पोख्न
किनकी मेरा शब्द सुनिदिने कोही छैनन्

भन न
किन बिजोगी पारिन्छ मलाई
किन नशत्रो गर्ने गरिन्छ
किन थुनिएको छ मुख मेरो
के म नाशिको अस्तित्व छैन रे
किन म नाशिले पीडा सहनुपर्ने हेपिनुपर्ने
किन तिम्रा अगाडि दबिनुपर्ने
त्यै छोरीलाई देवी भनी पुजा गर्ने शरश्चती, लक्ष्मी, दुर्गा अरे
तर किन बास्तविक जीवनमा त्यो चल्दैन अरे

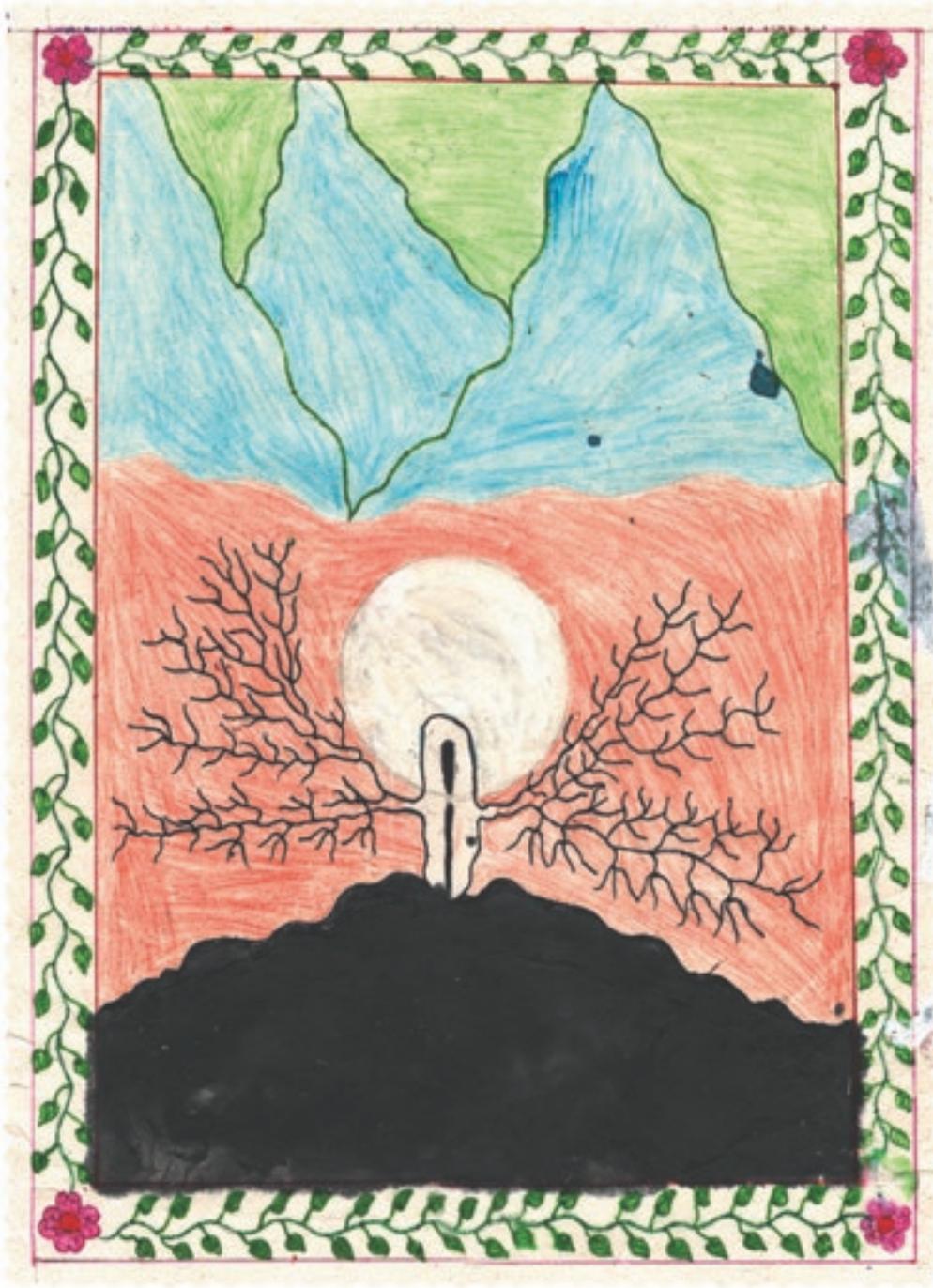
मलाई पनि, भ्रातृत्व भाव देखाउन देउ
तिमी जस्तै गरी समाएर बाँचन देऊ
मलाई पनि कृतज्ञता देखाउन मन छ
तिमी दारी यो धर्तिमा रहन मन छ
मलाई पनि शकैभरि हाँसन मन छ
आत्मनिर्भरका साथ बाँचन मन छ

*The practice here is
To grow a son, but throw a daughter
The daughters are forced to die in the womb
Everyone wants a son
Son is the pride of the family, while daughter a disgrace
The society that says so, tell me can this society run
without a daughter?*

*Of course you say everyone is equal
Make tall claims
But why can't you accept me as equal as you
Why don't you want to accept me are yours, your mother, child and sister
As your life partners
Don't I have a voice of my own
Is there nobody to speak for me
I cannot express my pain and sufferings
Because there is nobody to listen to me*

*Tell me
Why am I left unattended
What am I treated badly
Why is my mouth shut
As a woman, do I have no significance
Why should I be subordinate to you
You worship the daughter as a goddess, as Saraswati, Laxmi and Durga
But why does not that apply in real life*

*Allow me to also express my fraternity
To live merrily as you are
I also wish to show my gratitude
To live in this world like you
I also wish to always smile
Wish to live being self-dependent.*



चित्र : दिपिका कुमारी पाठक, श्री शील शक्ति मोडल माध्यमिक विद्यालय

Picture: Deepika Kumari Pathak, Shree Sheel Shakti Model Secondary School

भाग
२३

INTERNATIONAL WOMEN'S DAY 2022

“Gender equality today
for a sustainable tomorrow”

“दिगो भविष्यका लागि
आजै लैङ्गिक समानता”



कौटुंबिक अर्थीक अन्वेषण
संरचना मा राख्ने ए उभिलो
एर अन्वेषण
एक ए अन्वेषण
राख्ने

मादिला दिला वय गरी

To give equal rights boys and girls

To keep social distance in corona

महिला र वातावरण

● ज्योति रानी कुमारी पासवान

श्री वैद्यनाथ देवनारायण जनता मोडेल स्कूल, धनुषा

न त घाम मलिन भो न त जुन भो हताश
जति दुःख भोगे पनि पीडा रहे पनि
नाशी तिमी भइने रे क्षताश ।

तिमीले आँटे धर्ती आकाश रक्छ बन्छ
दूषित वातावरण टाढा भागू भन्छ
नाङ्गा डाँडा पाखा बिरुवाले ढाकी
उद्योगबाट आउँने धुँवा टाढा गरी
बाढी र पहिरो क्षनावृष्टि शाश
यहाँका कमशल शिन्धुपारी तार ।

शम्भे कैले डायन तिमीलाई शम्भे कैले फुलन्दी
काम नलाग्ने होलाउ भन्थे छोड्यौ आकाशको बुलन्दी
तिमी शिर्जनाकी श्रमूल्य मूहान
दुःख कष्ट जति सहन्छ्यौ तमाम
तिमी जीवन कति गाह्रो, कति सहन्छौ शकश
जति शकश हुँदा पनि भइने रे क्षताश ।

Women and environment

● Jyoti Rani Kumari Paswan

Shree Baidyanath Devnarayan Janata Model School, Dhanusa

*Neither has the sun faded, nor the moon anxious
No matter how much pain and sorrow you endure
Women, you never gave up.*

If you determine, the land and sky become healthy

Polluted environment escapes away

Covering the barren hills with plants

Keeping away the smokes from the industries

Floods and landslides, low rain can be avoided

To restore the glory of mother nature.

Some termed you witch, some named you dacoit

They thought you were useless, but you touched the sky

You are a precious source of creation

You endure all the sorrow and pain

So difficult is your life, as you endure a lot

But no matter how much sufferings, you never give up.

तिमी कसैको छोरी भएकी कसैको बुहारी भएकी
 बिहे गरि घर छोड्नुको पीडा सहेकी
 पाशाङल्हामु शेर्पा, सीता र भृकुटी
 तिमी हौं बहिनी सहनशील सीताकी
 तिम्रो साहस देखी प्रदूषण भाग्छ
 राष्ट्रको विकाशले चरम सीमा नाग्छ,
 तिमी झाउछौं सबको जिन्दगीमा झाउँछ जशरी बतास
 वतास सति हिड्दा पनि भइने रै अतास ।

भगवानले तिम्रीलाई कति राम्रो सजाएको
 राम्रा राम्रा गुण छानी तिम्री माथि खन्याएको
 त्यही गुणले गर्दा तिम्री छौं यति खास
 खास भएकै कारण तिम्रील पारेनौं कसैलाई निरास
 जति दुःख भोग्दा पनि भइने रै अतास ।

English Translation

*You are a daughter, a daughter-in-law
 Enduring the pain of leaving home after marriage
 Pasang Lhamu Sherpa, Sita and Bhrikuti
 You are a patient sister of Sita
 Your courage will force pollution to go away
 Will bring heights to the nation's development
 You come to bring life to all
 No matter how strong winds blow, you never give up.*

*God has decorated you so beautifully
 Pouring all good qualities over you
 And those qualities make you so special
 And you never disappoint anyone because you are special
 And no matter how much pain you endure, you never give up.*

दिगो विकास लक्ष्यका लागि लैङ्गिक समानता

• कविता राउत

पद्मकन्या विद्याश्रम माध्यमिक विद्यालय, काठमाडौं

पञ्चचामर छन्द (गणः जरजरजगुरु)

दिगो भविष्य साथमा समानता छ भावना,
मिले सबै सफल हुने लिएर नीति योजना
बढाउने छ देशमा स्वतन्त्रता समानता,
लिई नवीन शोचले हटाउँदै अज्ञानता ॥१॥

जताजता छ वीरता उताउता विरङ्गना
सबै जना प्रकृतिका समान नै छ शिर्जना
बढी अघि छरीं प्रकाश ज्योति शर्वदा शदा
मिलेर काँध लौं सबै अनेकभिन्न एकता ॥२॥

तिमी म शृष्टिका दुबै सुश्रम्यरम्य फूल हौं
ल सुक्छ यो यसै कहाँ प्रशान्त शान्त मूल हौं
भाएर पात रुखको मनम्य हौं यसैगरी
तिमी म चेतना लिई हिउँ मिली सधैंभरि ॥३॥

अशान्त भ्रान्तका जरा कुशीतिको थलो सबै
लिई हिउँ सचेतना र शुद्ध पार्न भो अर्भै
छिटा मिली बने नदी नदी मिलेर सागर
समान लक्ष्य साथमा नबन्न शेष के छ ? ॥४॥

सुनौं सबै गरौं सधैं अँगालनपूर्व मन्थन
बदल्न रुप देशको महान कर्म योजना
विशङ्कति खराबको चुडाल्नु पर्छ है जरा
जुटौं समस्त हात हो हिमाल शैल कन्दरा ॥५॥

Gender equality for sustainable development goals

• Kabita Raut

Padmakanya Vidhyashram Secondary School, Kathmandu

*Sustainable future at hand, equality in mind and spirit
With Policy and plans for success of all
Will increase freedom and equality in the country
By removing ignorance with a new thinking.*

*Where there bravery, there is brave women
All are equal creations of nature
Let's move ahead spreading the flame of light forever
Together lets shoulder unity within diversity.*

*You and I are both beautiful flowers of creation
It cannot dry up, the source of the Pacific and peace
Like the leaves of a tree, let's be abundant
You and I lets walk together with consciousness forever.*

*All the roots of the disorder are the malpractices
Let's walk to awaken and purify it
Drops form rivers, and rivers form the sea
What's left to not achieve with the same goal?*

*Let's all listen, think before embracing
The great deed of changing the face of country
The root of anomaly must be eradicated
Let's all join hands, from mountains to nooks and corner.*



चित्र : प्रियंका कुमारी यादव

Picture: Priyanka Kumari Yadav

दिगो विकास लागि लैङ्गिक समानता

● मनोज अर्याल

कालिका मानविज्ञान माध्यमिक विद्यालय, गुल्मी

कैयँ कालखण्डहरूको लगानीले
जङ्गलबाट मानिस
मङ्गलमा पुगेको बेला
लैङ्गिक समानता प्राप्तको लागि शंघर्षरत रहनुपर्ने
पीडितहरूको पीडा
आजपनि हाहाकार गरिरहेको देख्नु
प्रत्येक जीवित चेतनाको लाज पच्नु हो

बोक्शको आरोपले सुकाइएका
हाड र मासुहरू
न्यायका प्राप्तको क्रन्धन गरिरहेका
निर्मलाका आँसुहरू
कानुनका छातिमा टाँसिएको
'न्याय' शब्दले उद्धार भन्ने गर्ने
प्रतिक्रिया छन्,
रजश्चलाले धकेलेको अँध्यारा छाउपडी गोठमा
चिशोरँग शङ्ग्राम गर्दै
रगत बगाउँदै
आँसुसँगै आशा बगाएका आँखाहरू
बाहिर्को संसार फेरि
देख्ने नदेख्ने दोधारमै छन्

Gender equality for sustainable development goal

● Manoj Aryal

Kalika Manavgyan Secondary School, Gulmi

*With the investment of many ages
When humans have reached from the forest
To the mars planet
We are struggling for gender equality
The pains of the victims
Today too I see them crying for help
It's a shame on every living consciousness*

*The bone and flesh
Dried up with the accusation of witch
Crying for justice
Are Nirmala's tears
Waiting for the word 'justice'
Pasted on the chest of law to rescue her
Pushed into dark Chhaupadi shed by menstruation
Fighting with the cold
Spilling blood
Eyes that have drowned aspirations with the tears
The world outside though
Is in a dilemma to see and not see*

बशाबशी पशिना बगाएर पनि
 नाशी भएकै कारण
 ज्याला पूरा नपाएका पाशुशहठ
 पुरुषप्रधान समाजबाट पिशिलिएर
 समानताका बैजनि किरणले
 विजयको श्रवताशैगै
 सुम्पिने अधिकारको पर्खाइमा छन्

आज र अब
 विभेद विरुद्ध उठ्ने
 ध्वनिहठ शंभ बुलन्द हुनुपर्छ
 विभेद विरुद्ध चल्ने कलमहठ
 शंभ शशक्त हुनुपर्छ
 ताकि, जनमानशमा पैदा हुने
 वैचारिक क्रान्तिको उवाशभटाले
 लैङ्गिक विभेद शंरक्षण गरिशहेको
 पर्दालाई धशशायी पारीश

लैङ्गिक समानताको शाशीर्वाद
 ग्रहण गरेको भौलिको
 त्यो उन्नत भविष्यको कालखण्डमा
 नाशी र पुरुष
 एकै शिककाका दुई पाटा भन्ने उखानले
 आफ्नो शशितत्व जोगिएको महशुश गर्नेछ
 लैङ्गिक विभेदले
 च्यापेका च्यापिएका
 दबेका दबाईएका नाशीहठ
 श्वतन्त्रताको शमरमाथामा उभिएर
 हर्षमा शौंखा चुहाउनेछन्

*Even with equal sweating
 For being a woman
 The shoulders that have not got equal wage
 Suffered at the hands of the male-dominated society
 Is waiting for the rights to be handed over
 Along with the victory by the bright rays of equality*

*Today and Now
 The voices against discrimination
 Should become stronger
 The pens against discrimination
 Needs to be more severe
 So that, the flame of ideological revolution
 Created in people's mind
 Destroys the veil protecting gender discrimination*

*The day after receiving the blessings of gender equality
 In that age of a progressive future
 Women and Men
 Are two sides of the same coin,
 This saying will feel to have saved its existence
 The women who have been suppressed
 by gender discrimination
 Will stand on the Mount Everest of freedom
 And shed the tears of happiness*

राज्य राज्यालनका बिन्दुशम्म
प्रत्येक लिङ्गको पहुँच हुनेछ
जलवायु परिवर्तन विरुद्ध विजयको शङ्खघोष हुनेछ
स्वच्छ वातावरणमा प्रत्येक समाज
समावेशीकरणको नमुना बन्नेछन्

हो परमशतय यहि हो
आजको कर्मले
यो पिँढीले शीढी चढ्दै जाँदा
थुपाएका छन्
थाप्लोमा नामलो बाँधी थुपै समस्याका चट्टानहरू
आफु बन्न खोज्दा, वातावरण बिग्रियो
आज जलवायु परिवर्तनको सप्काले
आगोको लप्काजस्तै
पृथ्वी ताट्दैछ
दिगो विकाशका सिद्धान्तमा
धमिलो लागेर
शौचित्यहीन बन्ने त होइन प्रश्न जाग्दैछ
यि शाशु समस्याको निराकरणले
नारीको शरण खोज्दैछ
त्यसैले, निकाल्नु छ घर भित्रै थुनिएका
नारीका प्रतिभाहरू
दिलाउनु छ अवसर
अनि बन्ने छ समावेशी समाज
जसले वातावरणको विनाश विरुद्ध लड्न
एकिकृत शक्ति निर्माण गर्ने छ

*In every point of the state governance
Every gender will have access
The trumpet will blow of the victory against climate change
Every society in a healthy environment
Will become an example of equality*

*Yes, this is the ultimate truth
By today's deed
As this generation takes the steps
Have many boulders of problems on their back
The environment was spoiled while trying to make oneself
Today the flame of climate change
Like the flame of fire
Is heating the earth
Will deterioration of the principle of sustainable development
make it meaningless, is the question being raised
The solution of all these problems
Is seeking the shelter of women
Hence, we need to bring out the talents of women
Locked up inside the homes
Need to provide them opportunities,
And then inclusive society can be built
Which will build an integrated force
To fight against the destruction of the environment*

समान पाङ्गाले चलेको रथको
 आयु बढे जस्तै
 लैङ्गिक समानताको सिद्धान्त बोकेको जगत
 फगत सुखानुभूतिको
 युगान्तकारी अनुभवको
 दिगो भविष्यको खोजको
 लक्ष्य ताकेर यात्रा गर्नेछ
 जसको अत्यावश्यक कच्चा पदार्थ हो 'समानता'

भोलिको भाग्यको चमक निर्धारण गरेभैं,
 आज निष्पक्ष माटो रोपिएको
 समानताको बीउ
 भोली दिगो भविष्य र प्रगतिको फल दिने
 बोट पक्कै बढ्नेछ

*Like the age of a chariot
 running with equal wheels increases
 The world with the principle of gender equality
 Gives a happy feeling
 An experience of an epoch
 Seeking a sustainable future
 Will travel by setting a goal
 For which the inevitable raw material is "equality"*

*Like determining the shine of tomorrow's future
 The seed of equality
 Sown in pure mud today
 Will definitely become a tree tomorrow
 That gives the fruit of sustainable future and progress*



चित्र : आशिका श्रेष्ठ, श्री राष्ट्रिय आधारभुत विद्यालय

Picture: Ashika Shrestha, Shree Rastriya Adharbhut School

जलवायु परिवर्तन र महिला

● समीक्षा अधिकारी

श्री भाषा माध्यमिक विद्यालय, धनकुटा

जलवायु परिवर्तन अनुकूलन गर्न !
आवश्यक छ नेतृत्व लिइ महिला क्षमि बढ्न !!

अति वृष्टि, अना वृष्टि, खण्ड वृष्टि पनि !
खडेरी र भु-क्षयको उस्तै जोखिम छ नी !!

तापक्रम धेरै बढ्यो मोरङ ताप्लेजुङमा !
गोमन सर्प भेटिन्छन् र अहिले ओलाङ्चुङमा !!

लामखुटेले शार्प रोग त डोल्पामा नी पुग्यो !
जलवायुको अक्षरले पानीको मूल सुक्यो !!

वातावरण पनि पर्यटन र जलवायुमा पनि !
हाम्रो देश नेपालमा नि उच्च जोखिम छ !!

शगरमाथा कालो कालो देखिदैछ किन !
बम बारूद विषादीको प्रकोप दिन दिन !!

निग्रुथे र शिमशाम नी माशिएर गयो !
यही बेची छाक टार्नेलाइ धेरै कष्ट भयो !!

तत्काल गर्नु पर्ने कुश अब चाडै सोचौं !
दीर्घकालीन समाधानको उपाय नी खोजौं !!

जलवायु मैत्रीनीति बनाउन पर्छ !
संघ संस्था र सरकारले नी सहयोग गर्छ !!

Climate change and women

● Samiksha Adhikari

Shree Bhasha Secondary School, Dhankuta

*To adapt to climate change !
There is need for women to take the leadership ahead !!*

*Excess rain, no rain and sporadic rains !
Drought and soil erosion, there are equal risk of it !!*

*Temperature has increased in Morang and Taplejung !
Now cobra snake can be found in Olangchung !!*

*Mosquito-borne disease has reached Dolpa too !
Climate change impact has dried up water sources !!*

*Why is Mt Everest looking black !
There is daily impact of bombs, ammunition and pesticides !!*

*Green vegetables like Niguro and Simesaag have vanished !
And those surviving on selling it are suffering !!*

*What needs to be done immediately let's think quickly !
Let's seek a long-term solution to it !!*

*Need to make climate friendly policies !
With the support of all organisations and the government !!*

पानीको मूल वरपर रूख रोप्ने पर्छ !
वोट विरूवाले वातावरण संरक्षण गर्छ. !!

घरभन्दा बढ्ने फोहोरलाई जैविक मल बनाऔं !
प्रविधीको भाछ विकास वायो ग्यास नी चलाऔं !!

टोल छिमेक बस्ती छनी क्षामा समुहमा !
जलवायु अनुकूलनको कुरा गरौं त्यहाँ !!

प्रकृतिको जोखिममा धेरै पर्ने महिला !
सशक्त भई नेतृत्वलिई अधि बढौं पहिला !!

महिलाको क्षमताको अभिवृद्धी गर्न !
चेतनाको दियो वाली पर्छ अधि बढ्न !!

जलवायु अनुकूलन समायोजन गर्न !
विज्ञहरुको सहयोग लिई पर्छ अधि बढ्न !!

मनोरम बनाउ हामी नगर, गाउँ, घर !
रूख रोप्ने लगाउ पिपलु र बर !!

माथने देन महिलाहरुले तस्करीलाई वन !
भारतमा भाको थियो चिप्लको आन्दोलन !!

ग्रेटा भन्ने किशोरी स्वीडेनकी थिइन् !
प्रकृतिलाई बचाउ भन्दै अन्त बस्ती दिइन् !!

यस्ता धेरै उदाहरण छन् विश्व भरि हेर्दा !
प्रकृतिलाई बचाका छौं महिलाले नै गर्दा !!

क्लारा जेट्किन जर्मनको सर्वश्रेष्ठ महिला !
अधिकारका लागि लडिन् विश्वमा नै पहिला !!

*Need to plant trees around water sources !
Plants protect the environment !!*

*Let's convert kitchen waste into bio fertilizer !
Let's use bio-gas with the developed technology !!*

*At the settlements, neighbourhood and in mother's groups !
Let's talk about climate change adaptation !!*

*Women are more vulnerable to the hazards of nature !
Become empowered and take the leadership ahead !!*

*For climate change adaptation and adjustments !
To move ahead with the help of experts !!*

*Let's make our cities, village and houses beautiful !
By planting trees including Pipal and Bar !!*

*Women stop smugglers from destroying the forest !
As the movement in India against chips !!*

*Greta is a girl from Sweden !
Who stages hunger strike calling to save the nature !!*

*There are many such examples around the world !
Where women have save the nature !!*

*Clara Zetkin, a labourious woman of Germany !
Was the first in the world to fight for rights !!*

महिला र वातावरण

● हिमानी रिजाल

गोकुण्डेश्वर बालमन्दिर माध्यमिक विद्यालय, धनकुटा

रागर शरी छ गहिरी ममता म भित्र
चौडा, शफा गगन भै दिल यो पवित्र ।
शक्ने श्रुतौंउन शबै म शिशिर-वशन्त
नाशी, प्रणम्य जननी, महिला श्रमन्त ॥

श्रामा, दिदी र बहिनी, प्रियती र पत्नी
हौं शभ्य, शिष्ट महिला जग थाम्न शक्ने ।
माया, दया र शमता परिवारबाट
उत्थानको जग भए शरकारबाट ॥

पीडा कठोर भवका शब कष्ट फाल्छौं
मैलो मनुष्य-मनको शहजै पखाल्छौं ।
श्रायाम् श्रमेकन विषे दृढ पाउ चाल्छौं
हामी विकास-नव-दीप भल्लल्ल बाल्छौं ॥

छन् घात, घाउ दिलमा कति चोट श्राला
हिंशा श्ररीम युगका कति शूल, भाला ।
हत्या हठात श्ररु शीषण खात खात
खप्दै श्वशम्-मरणको श्वल-बज्रपात ॥

Women and climate

● Himani Rijal

Gokundeshwor Balmandir Secondary School, Dhankuta

*The affection within me is as deep as an ocean
This heart is as sacred as the vast and clear skies
Everyone can fit it, as I am autumn-spring
Women, creator of life, female infinite
Mother, sister, love and wife you are
Who can hold the foundation as civilized and decent women
Love, affection and equality from family
With foundation of progress from the government.*

*All those with pain and sorrow
We will wipe them away
We will easily clear dirty human mind
We will take determined steps in every way
We will light a bright lamp of development*

*Cut, scars and sores in the heart are still fresh
Violence unabated of this era with swords and knives
Sudden murder and exploitation galore
Making promises but giving bloodbath*

धर्ती श्मान महिला शृजना उमाछौं
यो विश्व पनि हरियो नव बोट शाछौं ।
वातावरण धमिलिँदा भन्नु दुख्छ छाति
आऊ मिलेर श्रम काम गरौं न साथी ॥

शंशाटका नगर वा शब गाउँ गाउँ
'वातावरण जतनको' नव चेत जगाऊँ ।
बन्दै शचेत महिला जब लाग्न थाल्छन्
लाटा र मूर्ख मनुवा पनि जाग्न थाल्छन् ॥

शंशाट बन्न गतिलो महिला छ आड
छेक्छन् तुफान उभिएर बनी पहाड ।
यो शत्य मन्थन गरी शब मिल्न आऊ
स्वतन्त्र विश्व महिला श्रम देख्न पाऊँ ॥

यै शान्त स्वच्छ धरणी म टेक्न पाऊँ
टोक्नै मनुष्य-उपियाँ पनि छेक्न पाऊँ ।
चैतन्यको श्रमलले जग शैक्न पाऊँ
यश्रै शदैव कविता म त लेख्न पाऊँ ॥

*Women as earth you creator
You plan new trees to make the earth green
Chest pain with polluted environment
Come lets work together my friend*

*Cities and villages around the world
Lets general consciousness of environment protection
When women act with consciousness
Even the uneducated and ignorant become alert and conscious*

*To make a good world women are the basis
As they prevent the storm by becoming mountains
Lets share this truth and come together
To know see independent world women*

*Wish to stand on this peaceful and healthy world
Stop any human and bugs that bite
Lay the foundation with consciousness
And always be able to write poems like this.*



चित्र : अनिशा कुमारी मंडल, युनिवर्सल एकाडमी
Picture: Anisha Kumari Mandal, Universal Academy

दिगो भविष्यको लागि आजै लैङ्गिक समानता

● मेनुका घिमिरे

श्री त्रिभुवन माध्यमिक विद्यालय, सुनसरी

३दूभव र विकाशमा
नारी र पुरुष मात्र
रथका पाङ्खा थिए
किन हो ? कुम्नि ?
नारी आज कहाँ छन् ?
प्राचीन विकास विचार गरौं
दुत र स्थायित्व बनेर
आजको संसार, आधुनिक संसार

भुतलाई हेर्दा
वर्तमान विचार गर्दा
अब,
भविष्यका लागि लैङ्गिक समानता
दुइयुग भैँ अगाडि बढ्नलाई
दिगो विकास र शान्ति छर्नलाई
भविष्यका लागि रहर त छदै छ
ती रहरलाई आज पनि पूरा गर्न सक्छु

प्रकृतिलाई पाखा लगाएर
दिगो विकास कहाँ पो भएछ ?
भविष्य शुनौलो बनाउन ॥

Gender equality today for sustainable future

● Menuka Ghimire

Shree Tribhuwan Secondary School, Sunsari

*In evolution and development
Only women and men were
The two wheels of the chariot
By dunno why?
Where are the women today?
Let's think of ancient development
As acceleration and stability
Today's world, modern world*

*Looking at the past,
Considering the future
Now,
Gender equality for the future
To move ahead as in the stone age
To spread sustainable development and peace
I have dreams for the future
Which I can fulfill even today*

*Ignoring the nature
Where has sustainable development taken place
To make the future bright*

भविष्यका लागि गर्नेछिन्
छोरीले झोट
भेद गरी नबनाउनु है
उनको मन कठोर

ऐ मेरो हजुर,
स्वतन्त्र हुन दिनु न
छोरीलाई पनि
जान्छ २ मेरो के पो भनि
जन्मँदा हजुरकी पत्नी थिएँ ?
हुर्के पछि झन्तै पो शरी ?

यस्तै त हो छोरीको जात
दिने छिन् कुनै दिन साथ
उठाउने छिन हजुरको शिर
थाहा छैन किन मान्नु हुन्छ है पिर

दिगो भविष्यका लागि आजै लैङ्गिक
समानता गरौं
यसको लागि कसैको
भर नपर्दो

शोच्योन् उनी, छोरा हुन्छन् जब साथमा
झनी हुन्छ जीवन खासमा
के थाहा, छोरा कहीं गई चुक्नेछन्
मनमा आशाहरु यति मै छुट्नेछन्

English Translation

*For the future, daughters will be determined
Don't discriminate to make her mind rigid*

*Oh dear,
Allow freedom
Even to the daughters
What will I lose
Was your angel when I was born
But was shifted elsewhere*

*A daughter by nature
Give her daily support
She will make you proud someday
Wonder why are you so worried*

*Gender equality today for sustainable future
Let's not depend on anyone for it*

*She thinks that with son at hand
The life will become special
But who knows, sons will also miss out
And break the minds and expectations*

भविष्य कशले पो देखेको छ
नत कतै लेखेको छ
गर्नुश् ह श्रो कर्म
मेटिन्छ मनको मर्म

शोचनुश् है दिगो भविष्यका लागि
लड्गक समानता
शनी मेटिन्छ है मनका ब्यथा

लिङ्ग २ वर्गमा हुँदैन जात
श्रन्यायमा परेकालाई दिनेछु शथ
दुःखी २ दरिद्र माथि गर्दिन घात
श्रत्याचार शहेर बरिद्धन है म त

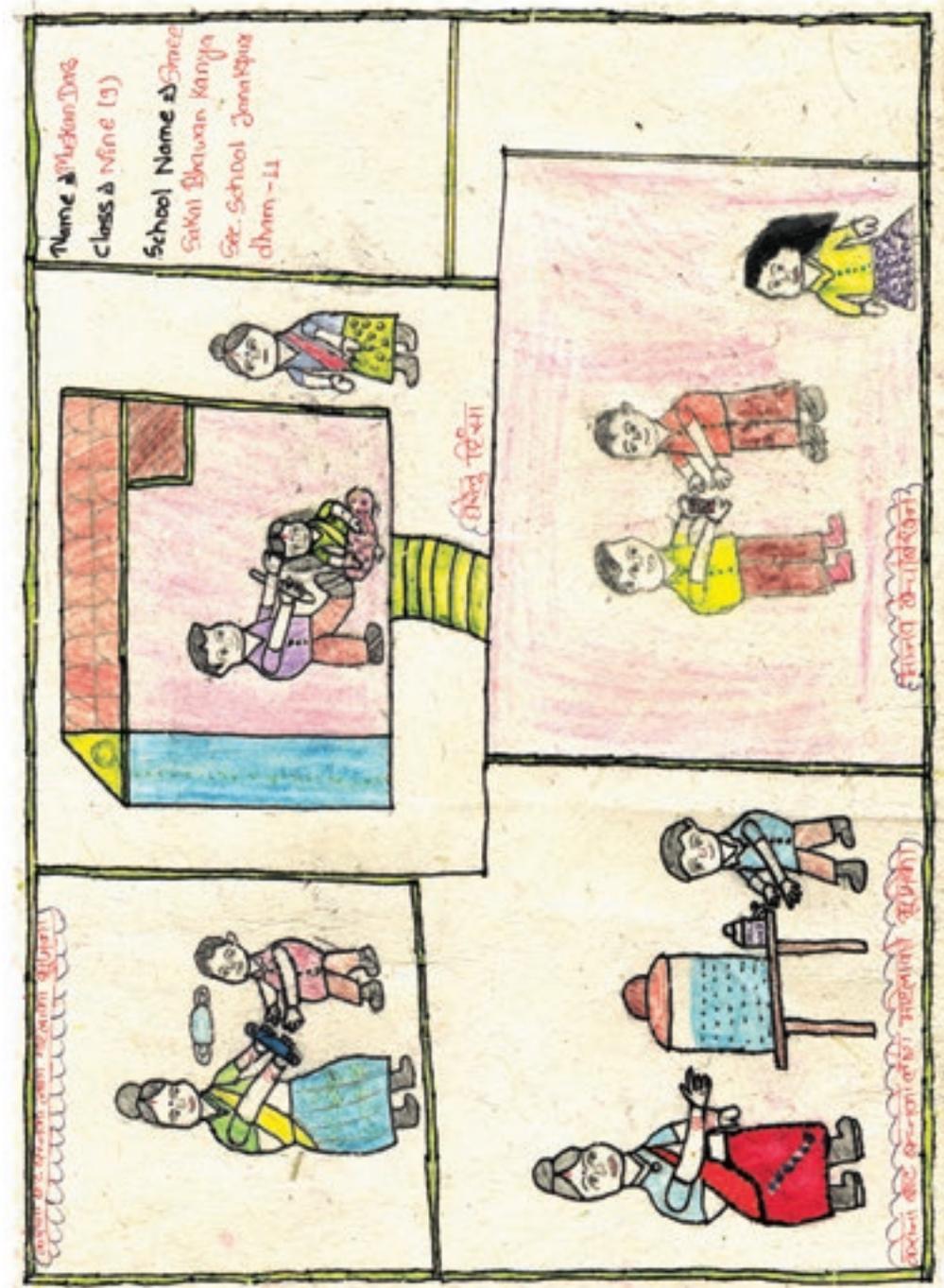
छोरा २ छोरी समान हुन्छन्
दुःखमा परे दुबै पो रुन्छन्
छोरा जन्माउँदा खर्च,
थियो त,
छोरी जन्माउँदा हर्ष
दुबैलाई समान व्यवहार
गर्नु नै पर्छ ।

*Who has seen the future
Neither it is written anywhere
So do good deed
Which will heal the soul*

*Do think for sustainable future
Gender Equality
And then we can find the stories in the mind*

*Gender and class does not have any caste
Will support those in injustice
Will not betray on those suffering and the poor
Will no longer ensure atrocities*

*Sons and daughters are equal
If unhappy both do cry
Expenses at the birth of a son.
Happiness at the birth of a daughter
We need to now treat both equally.*



चित्र : मुस्कान दास, श्री शकल भवन कन्या माध्यमिक विद्यालय
Picture: Muskan Das, Shree Sakal Bhawan Kanya Secondary School

दिगो विकासका लक्ष्यका लागि लैङ्गिक समानता

● सुन्द्रिका कुमारी यादव

श्री जनता एकाई प्राविधिक तथा व्यावसायिक माध्यमिक विद्यालय, धनुषा

राैकाऱ चिहाउँछ देशका जनता
कशौँछन् विज्ञापन भन्छन्, समानता
खोई महिला शैको देखेको
खोई गरिब शैको देखेको
गरिबी उन्मुलन पनि छ पहिलो लक्ष्यमा,
छैन भोकमरी क्षन्त्य भएको
जीवन स्वस्थ सुनिश्चितता हुनु पर्छ रे,
गुणस्तरिय शिक्षा बाहिरिएको खोई देखेको ।

१७ लक्ष्यमा नै पर्छ
लैङ्गिक समानता,
भन्छन् त्यसैमा हिंसा क्षन्त्य गर्ने
तर कुटाई र चुटाई खाइरहन्छन् ।
हे पुरुष बन्द गर हिंसा भन्छन जहाँ
म हुँ त्यो ठाँउमा बलात्कार देखेको
म नै हुँ त्यहाँ हिंसा देख्ने ।
जब स्वर दिन्छन् महिला त्यसको विरुद्धमा
छैन कानुनमा समानता लेखेको ।
अभैपनी,
श्रोदार भित्र बस्न वाध्य छन् किशोरी
समानता छ भनि ढाल टाँगेहरु यहाँ

Gender equality for sustainable development goal

● Sundrika Kumari Yadav

Shree janata Ekai Technical and Vocational Secondary School, Dhanusa

*People of the country look towards the government
Advertisement say aloud, advocate for equality
But why don't you see women crying
Why don't you see the poor crying
Poverty alleviation is the first goal,
But hunger is yet to end
Healthy life needs to be ensured
But why don't you see quality education fading away.*

*It falls among the 17 goals
Of gender equality,
They talk of ending violence for it,
But beatings and assaults continue.
Oh, men, stop violence where you preach
I see rape taking place there
I am one who sees violence there.
When women voice against them,
Equality is yet to be written in the law.
Girls are still confined to the sheds
Those who put up banners of equality*

देह व्यापार पेशामा संलग्न देखिन्छन्
छैन होला अपराध भनेर नियाल्दा
किशोरी,
शार्वजनिक स्थानमा लम्पशार भेटिन्छन् ।

संविधानले दियो के समानतालाई,
छुवाछुत विचित्र देखिन्छ ।
जानुहोस् मधेशका ति जिल्लाहरुमा हेर्न
तेह वर्ष नपुग्दै विवाह भेटिन्छ ।
अब समानता हुँदैन होला देशमा
पैशामा बिकने संस्कार झाँझक्यो

शुद्ध संरक्षण २ त कुरा नै छैन
जति पूर्वाधार सबै छरिने भइसक्यो
उपभोग २ उत्पादन शुन्य भयो देशमा
के भन्न सकिन्छ २ यहाँ
लक्ष्य लक्ष्यमा नै सीमित भइसक्यो ।

हुन्छ समाधान भनि पाइला चाल्यो
फेरी शैलाउँदै गयो त्यहि माइती नेपाल
परिचित गर्न सकेन पन्तको अपराधी
हल्लै हल्लामा अपराध मेटा गयो ।

अन्त्यमा म भन्छु महोदय,
बन्द गर यो हिंसा
बन्द गर यो बलात्कार
समानता चाहन्छौ भने तिमी
महिलालाई पनि अधिकार देऊ
हैन भने जुन लक्ष्य छन् तिम्रा
त्यसको स्थानबाट लैङ्गिक समानता हटाईदेऊ ।

*Are themselves found involved in the flesh trade
Thinking that there is no crime, but when checked
We see girls left stranded in public places.*

*What did the constitution give to equality,
Untouchability continues unabated
Go to the districts in the Madhesh to see
You will find marriages taking place before reaching 13.
Now equality is not likely in the country
As the world is now saleable in cash*

*There is nothing about purity and sanitation
Infrastructure is all scattered
Consumption and production has become nil in the country
When can we say about here
Goals remain limited to just goals.*

*Hoping for solution steps are taken
But then it fades away in my motherland Nepal
Pant's criminals could not be identified
And the crime disappeared amidst commotion.*

*Finally, I would say my lord
Stop this violence
Stop this rape
If you want equality
Then give women their rights too
Otherwise from among your goals
Remove gender equality away.*

दिगो विकास लक्ष्यका लागि लैङ्गिक समानता

● सरस्वती कुमारी शाह

श्री महेंद्र आदर्श महिला माध्यमिक विद्यालय, महोत्तरी

एक हात नारी हो अर्को हात पुरुष ।
अधिकार सबैको बराबरी हो ॥
दिगो विकास भविष्यको जगाडी आधार हो ।
देश विकास उन्नतिमा शान्तिको हो ।
संसारको शृष्टिमा हुन्छ जगत प्रखर ।
अहिले अहिले मात्र अघि बढ्यो नारी मस्खर ॥

आदि आकाश ढाक्ने मानि नारीलाई
व्यवहार देखि आदर्शमम जिम्मेवारी लिने
आकाश र धर्ती भरी नारीको नै चर्चा विकासको
आधारमा नारी शामिल हुनुपर्छ

एउटा नारी शिक्षित भए सबै शिक्षित हुन्छ ।
एउटा पुरुष शिक्षित भए उही मात्र हुन्छ ॥
बालकको विशेषता पालन पोषणमा आमाले नै हुन्छन् ।
पुरुषको जिम्मेवारी कर्तव्य नै मात्र हुन्छ ॥

उकाली र ओशलीमा साथ साथै हुन्छ ।
सानो तिनो दुःख परे घुठुघुठु रुन्छ ॥
नारी नभई संसारमा केही हुने छैन ।
जगतको शृष्टिकर्ता नारी नभई हुन्न ॥

Equality for sustainable development goals

● Saraswati Kumari Sah

Shree Mahendra Adarsh Mahila Secondary School, Mahottari

*One hand is woman and the other man.
Rights are equal for all.
Sustainable development is the foundation of the future.
Development and prosperity of the country is for the coming generation.
Life become prime in the creation of universe
It's only that women are moving ahead*

*Women who cover half of the sky
Taking responsibility from behavior to respect
Discussion in the land and air is of women
To be involved in the foundation of development*

*If one woman is educated then all are educated.
If a man is education only he will be educated.
The mother is there for the child's upbringing.
Men's responsibilities are only duties.*

*High and low in life are together
A small grief, gets one crying.
Nothing happens in the world without women.
The creation of the life is not without a woman.*

नाशी हुने श्रृजनाका श्रृष्टा माता भनि जान्छ ।
उनको काम अपार बखान गर्ने मैले पनि मान्दछु ॥
दिगो विकाशमा मर दिने भनेर कहिल्यैठान्दैन नठाने मछ ।
नाशी पुष्य जहाँ हुने घर शंघै लक्ष्मी त्यहाँ बाँस छ ॥

नाशीलाई विभेद गर्ने पालो हटेछ ।
त्यहाँ विकाशशील त्यो रोकियो ॥
शंघैको यस्तै भएको छ, यहाँ ।

प्राचिन कालमा सीता र भृकुटी विकाशका मूल हुन ।
नाशिका साथ नलिने मुख तथा स्वाद भएका हुन्छन् ॥
धर्ती नहुने आकाशको मर यहाँ हुन्थ्यो होला ।
र कहाँ नाशिको शंघै लिएर बस्ने दिगो विकाश हुने हो त्यहाँ ॥

नाशी जहाँ त्यहाँ विकाश हुन्छ ।
विना नाशी विकाश हुन्न त होला ?
नाशी विना घर लथालिङ्ग भन्ना भुङ्ग हो ।
धर्ती हो विकाश हो, उकाली हो शोशली हो ।
शुद्धता हो भोजन हो,
दुःख हो सुख हो
नाशी र विकाश हो देश ।

दिगो र दीर्घकालीन विकाश हो ।
हरेक प्रत्येक काममा नाशी स्वच्छ र शुद्ध विकाश नाशी हो ॥
बालवालिकाको श्रृजना शिल हो ।
विकाश जीवन हो ॥
नाशी एक अशल मित्र आकाश र धर्ती विकाश र सहभागिता हो ।

यत्र पुज्यन्ते कार्यमा नत्र श्मदैन ॥
देउता नाशी नै पुज्य विकाशको श्रृजना क्षमा की छ ।
विकाशमा बाला र विनिता हाम्रो दायित्व हुनेछ ॥
है यस्तै हुन्छ यता ।

*Women as creators are also known as Sarutha mother
I also recognize her great deed
Need to sacrifice for sustainable development
Where women are worshipped, there is blessing of goddess laxmi*

*The time to discriminate against women has ended.
There development has stopped.
This is what happened to everyone here.*

*Sita and Bhrikuti are the origin of development in ancient times.
Those not taking the women on board are foolish
If there was no land, then one would not trust the sky
And where women are involved, sustainable development takes place*

*Where there is women, there is development
Without women development is not possible
Without women the house is in disarray
She is earth, she is development, ups and down
Beauty and food,
Sorrow and happiness
Women and development, it is the country.*

*It is Sustainable and long-term development.
In every work, women are pure and beautiful development is women.
The creativity of children is good.
Development is life.
Women are a good friend, heaven and earth, development and participation.*

*Women are worshipped
Mother is the creator of development
Contribution to development is our duty
It is what happens here*



चित्र : अस्मिता महतो, श्री देवकी नमुना आधारभुत विद्यालय

Picture: Asmita Mahato, Shri Davki Namuna Aadharbhut School

दिगो भविष्यका लागि आजै लैङ्गिक समानता

● अस्मिता सुवेदी

मंगल माध्यमिक विद्यालय

म नाथी,
परिवारको झब्बल माली,
समाजको नशाहरुमा बहने रगत
झनि,
देशको शत्रु मरिचक पनि
झफरीश,
किन मेश झगडार पाइलाहरुलाई मेटाउँदै जान्छन् ?
म प्रति हेर्ने नजरहरु टेडिदै जान्छन् ?
आखिर किन,
मेश सपनाका महलहरु भत्काउँदै जान्छन् ?
र किन मेश जीवनका समथल भूभागहरुलाई
खाल्डोमा परिणत गराउँदै जान्छन् ?
किन विभेदको भूमरीमा परेर
चर्केका ति दशरहरुलाई मेश हस्तरेखाको शंका दिइन्छ ?
झनि, तिनी मेश हस्तरेखाहरु कतै अज्ञानताले खोशिएका छन्
त कतै अहमताले अग्लेका ॥

Gender equality today for sustainable future

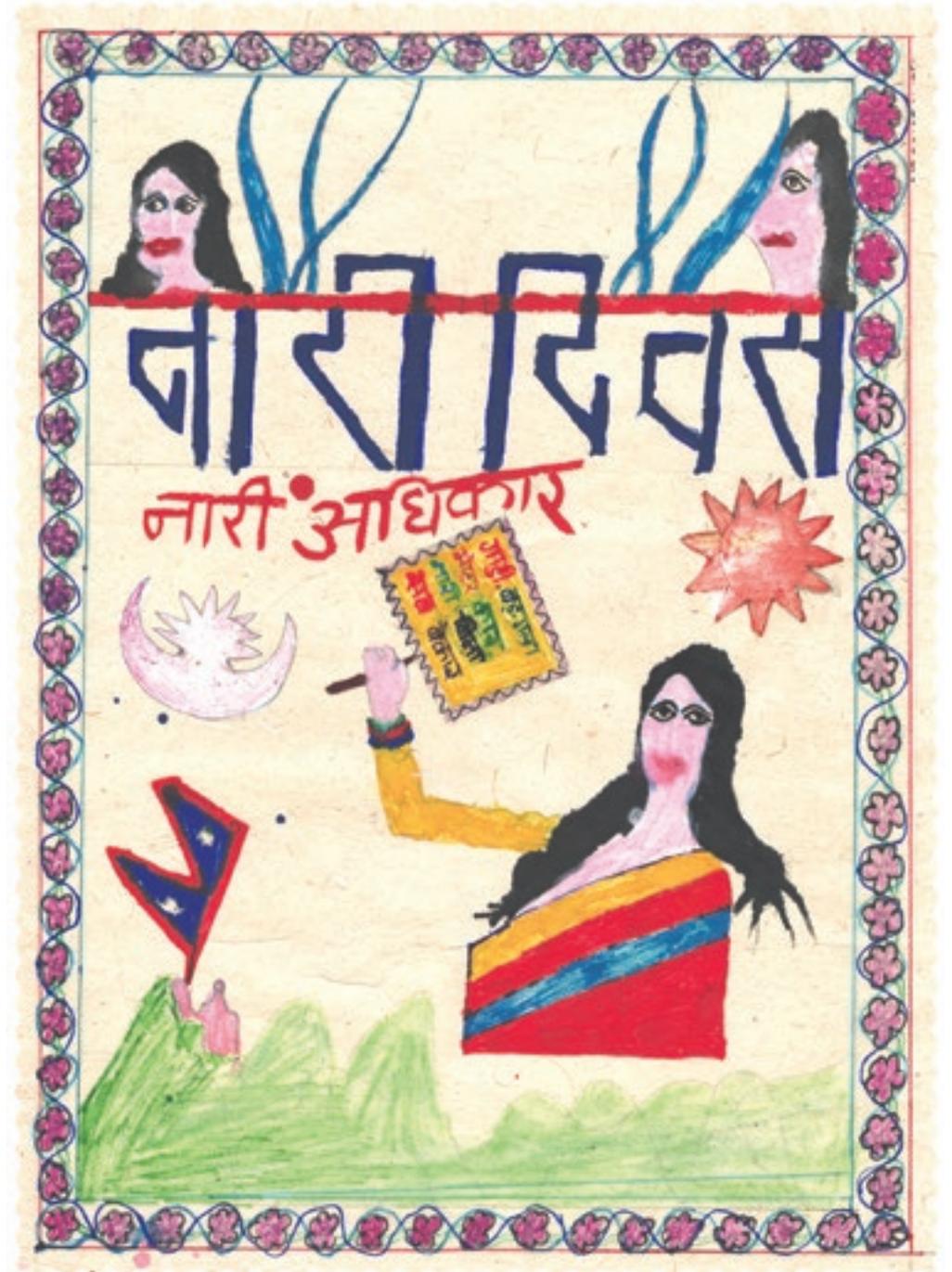
● Asmita Subedi

Mangal Secondary School

*Me a woman,
An expert gardener of the family,
Blood that flows through the veins of society,
And,
Also an active brain of the country
It's sad however,
Why are my striding steps being wiped out?
Why the attitude towards us become crooked?
But why?
Are the castle of my dreams are brought down?
And why are the flatlands of my life
are being converted into deep pits?
And why are the cracks termed as the lines in my palm?
And, the same palm lines are being taken away by inequality,
Sometimes standing tall due to ego*

तर,
 म छर्न चाहन्छु स्वतन्त्रता र समानताको विज,
 चाहिँदैन मलाई पुरुषले बनाएका ति शोषणका शीमाहरू,
 चाहिँदैन मलाई ति शंकाका नाममा ठड्याइएका विभेदका पर्खालहरू
 म त केवल चाहन्छु
 झार्ने पछि भई गगन चुम्न
 हावा भई बहन र पानी भई बग्नु ॥
 झनि मियाल्न चाहन्छु भविष्यको पर्खाइमा मेरो झारु सपना,
 समानता र स्वतन्त्रको सुनौलो बाटोमा चालिएका मेरो पाइलाहरू
 झनि मन गर्न चाहन्छु,
 दिगो भविष्यको सुन्दर प्रतिविम्ब
 र झार्ने लैङ्गिक समानता

*But,
 I want to sow the seeds of freedom and equality,
 I don't want the boundaries of exploitation made by the men,
 I don't want walls of discrimination put up in the name of
 traditions,
 What I only want is,
 To kiss the sky as a bird,
 Blow like the wind, and flow like water,
 And want to peep into my dreams that are eager for the future,
 My steps in the golden path of equality and freedom,
 And I wish to consider,
 Beautiful reflection of a sustainable future,
 And gender equality today itself.*



चित्र : मुस्कान शाह, श्री शिव शक्ति मोडल माध्यमिक विद्यालय

Picture: Muskan Shah, Shree Shiv Shakti Model Secondary School

आऊ नारीहरु !

● सुस्मिता दुंगाना

श्री अमर माध्यमिक विद्यालय, हेटौडा

नाशिको काँधमा शंघै कुशंकाको भारी भिराइन्छ
उठ्नै नसक्ने गरी हस्पल समाजमा गिराइन्छ
लैङ्गिक विभेदले शास फेर्न गाह्रो हुन्छ ।
अब त जिउन पनि शाह्रो हुन्छ ।
परनिर्भरताको कसीमा बाँधिएर
मिश्राशिएका छन् नारीहरु
बन्धनहरु तोडिन सकेन
बाटोहरु मोडिन सकेन
सपनाहरु टुक्राएर
इच्छाहरु दबाएर
घरभित्रै अघोषित दास बनाएर
नाशकीय जीवन बाँच्न बाध्य पाशियो ।

उठ नारी, अब जाग
चेतनाको दियो हृदयमा बाल
दासताको पर्दा उघार
आर्थिक रुपले समृद्ध बन्नुपर्छ
हिंसाका पर्खालहरु टाल्नुपर्छ
अब उज्यालो जीवन बाँच्नुपर्छ
अब दिगो विकास र समृद्धिका लागि
घरमा, समाजमा र राष्ट्रमा
नारीको नेतृत्वदायी भूमिका चाहिन्छ
अब दिल खोलेर लैङ्गिक समानताको आवाज उठाइन्छ

Come women !

● Sushmita Dhungana

Shree Amar Secondary School, Hetauda

*Women are always burdened with the load of harmful practices
They are downgraded every time in the society, making it difficult for
them to stand up
Gender-based discrimination makes it difficult to breathe
Now it's becoming difficult event to survive.
Bounded by dependency on others
Women are suffocated
The shackles have not been broken
Paths have not taken any turn
Dreams broken
Wishes Suppressed
As undeclared slaves inside the house
Are forced to live a life in hell*

*Stand up women, now rise
Light the torch of consciousness in your heart
Remove the veil of slavery
Need to become economically prosperous
Need to break the walls of violence
Need to now live a bright life
For sustainable development and prosperity
In home, society and nation
The leadership role of women is needed
Now we will raise our voice freely for gender equality*

सामाजिक कृपथा र कुसंस्कार तोडे
परिवार, समाज र राष्ट्रको दिगो विकास गराउन
छोरीहरुको श्वात्मनिर्भर बन्दै
हिंसाका पर्दा च्यातेर
नेतृत्वमा पुगेर
जीवन बदलेर देशको मुहारमा उज्यालो छर्नु छ ।

योगमायाको जस्तै साहस बोकेर
क्लारा जेटकिनका जस्तै उत्साह भरेर
अनुराधाको जस्तै प्रेमिल हृदय बोकेर
भ्रमकको जस्तै साहित्यिक चेत छराएर
अब भौंशीकी रानीका जस्तै पशुक्रम लिएर
मनलाई दरिलो बनाएर
छोरीहरुका मनहरुमा उज्यालो पार्ने छौं ।
मुठिहरु कटेर अंध्यारी फ्याकेर
उज्यालो चिन्तन गर्ने छौं
आऊ नारीहरु
एउटा अभियान चालौं ।
समानताको, समशताको र सामाजिक व्यवस्था परिवर्तनको
अनि मात्र नारी उज्यालिन्छे ।
व्यक्तित्व मुस्कुराउँछ ।

परिवार र देशको, दिगो विकास र समृद्धिका लागि
फुकीफुकी पाइला चाल्न सक्छे ।
तसर्थ आऊ नारीहरु
नयाँ सामाजिक संरचना निर्माण गर्न
समशताको बुलन्द आवाज निकाल्न
अनि दासत्व अन्त्य गर्दै
एकतावद्ध, शान्तिमय सुन्दर नेपाल बनाउन
आऊ नारीहरु, दिगो विकास गराउन ।

*By doing away with social ill-traditions and ill-practices,
For sustainable development of family, society and nation
Making daughters self-reliant
By tearing the curtains of violence
By taking up leadership
Changing lives, the country's face should be brightened up*

*By carrying the courage like Yogmaya
With enthusiasm like that of Clara Zetkin
Carrying the loving heart like that of Anuradha
Spreading the literary consciousness like Jhamak
With valour like that of Queen Jhansi
With a strong heart and mind
We will brighten up the minds of our daughters
With strong fists to remove the darkness
We will make a brightened thinking
Come Women
Let's run a campaign
Of equality, of equal power and social system
Of Change
And only can a woman brighten up
Her personality with smile*

*For sustainable development and prosperity of family and nation,
She can take strides ahead
So, come ahead Women,
To build a new social structure
To bring out a strong voice for equal power
And to end slavery
To bring a unified, peaceful and beautiful Nepal
Come ahead women, for sustainable development*



चित्र : काजल साह, राष्ट्रीय आधारभूत विद्यालय
Picture: Kajal Shah, Rastriya Aadharbhut School

नारी दिवस किन ?

● हिमाल आचार्य

बेनी सामुदायिक माध्यमिक विद्यालय, पर्वत

आज म मेरी क्षामाले नौ महिना कोखमा राखेको कुश गर्दिन
किनकी म उनको वेदना महसुस गर्न सक्छु
किनकी उनको अमूल्य माया मेरो शास्त्री छ
किनकी मलाई मेरा बुवाको दश वटा निलडामको मुल्य चुकाउनु छ ।

मलाई सत्य भुटको फरक थाहा छ न सही र गलतको अन्तर थाहा छ
र सही र गलतको अन्तर चिन्ने सामर्थ्य राख्छु
न म कुनै वकिल हुँ न कुनै नेता
मलाई प्लेटो र अरस्तुको सिद्धान्तहरू परिष्कृत गर्ने क्षमता वक्तीको छैन
म पुरुष
त्यही रथको अर्को पाङ्खा हेर्छु
'मेरो बाटोमा पथर किन छन् ?
हिलोमा हिँड्न किन पर्छ
मलाई यो रथले थिचेको
तर मैले यस्तैलाई बोक्नुपर्ने ?'

म त्यो पाङ्खाको सुस्केरा शंगै आफ्ना तरंगहरू काबु गर्न खोज्छु ।
म हेर्छु म माथिको जीवनको रथ
र हेर्छु मेरो मुनीको हिलो

Why Women's Day?

● Himlal Acharya

Beni Community Secondary School, Parbat

*Today I am not talking about my mother
who kept me in her womb for nine months
Because I can feel her pain
Because her invaluable love is my guide
Because I have to pay back to the ten blue marks of my father.*

*I do not know the difference between true and false, nor do I know the
difference between right and wrong
And I have the ability to tell the difference between right and wrong
I am neither a lawyer nor a leader
I have not developed the ability to refine the theories of Plato and Aristotle
I am a male
I look at the other wheel of the same chariot
"Why are there stones in my path?
Why walk in the mud
I was crushed by this chariot
But I should carry it? "*

*I try to control my mind with the sigh of that wheel.
I see the chariot of life above me
And see the mud below me*

त्यसपछि हेर्छु म उफ्रेको पत्थर
 क्षमि मलाइ रन्काए कालोपत्रे
 म मुनी जे होश, म माथिको रथ र म बीच
 एउटा टेको थियो ,
 छ र सदैव रहने छ
 नारी दिवस किन ?

म शम्भुछु महिषासुरको बध गरेकी मान्छे त्यो अदम्य साहसको चिच्याहट
 र उशले अहिले फेरीरहेको सुरकेरा
 र नदेखिएको चित्कार विच फरक खोजिरहेको छु ।
 महादेवको छातीमा पाउ राख्दा
 उशको अनुहारको पश्चाताप
 साहसको बाँध फोरेर
 किन बाढी बन्थो ?

रामचन्द्रले श्रमनी परीक्षा लिंदा
 उशले हाँसी हाँसी
 त्यो शपको पीडा सहेकी
 र बाहिर आउँदा
 दाग पनि थिएन रे
 न शरिरमा न चरित्रमा
 यी सब तिम्रो शमर्थ्य हो भने
 तिम्रा लागि नारी दिवस किन ?

ममताका अजस्र मुहान हौं भने
 संघर्ष की प्रतिमुर्ति हौं भने
 आफूना आकांक्षालाई
 तिलाञ्जली दिएर
 संसारको अस्तित्व रक्षाका लागि
 तिम्री प्रशुति बेदना सहन सक्छौं भने
 तिम्रा लागि नारी दिवस किन ?

*Then I look at the boulder that I jumped on
 And I rushed in the black-top road
 Whatever is below me, between the chariot above and me
 There was a support,
 There Is and will always be
 Why Women's Day?*

*I remember the screaming of that indomitable courage of the man
 who killed Mahishasur
 And the sigh he breathes
 And I'm looking for the difference between an unseen scream.
 When putting foot on Mahadev's chest
 The remorse on his face
 Breaking the dam of courage
 Why did it become flood?*

*When Ramchandra took the fire test
 She did it with a smile
 She endured the pain of the heat
 And after coming out too
 There was no stain
 Neither in body nor in her character
 If all this is your ability
 Why Women's Day for you?*

*If you are the source of love
 If you are the epitome of struggle
 By giving up your aspirations
 To protect the existence of the world
 If you can bear labor pains
 Why Women's Day for you?*

कसैकी छोरी, दिदी, बहिनी हुँदा
कसैकी पत्नी, बुहासी, कामा हुँदा
जीवनभर आफु बन्न चेष्टा गर्न किन शकदैनौ ?
पिता र पतिकै थरमा जीवन गुर्जाछौं
तिम्रा लागि नारी दिवस किन ?

तिमी विना संसार
शुष्क मरुभूमी हो
तिमी विना मर्द अस्तित्वहिन छ भने
सृष्टिको सुरुवात र संहार
तिम्रो हातमा छ भने
तिम्रा लागि नारी दिवस किन ?

सगरमाथाको हिमचाँद र भित्रको पाशाङ ल्हामुको चिसो शरिरमा
त्यो रातको रात महशुस गर्छु म
र त्यो रात मैले शुरु धेरै जीवित शरिरमा
रातो र तातो ज्वाला बनेर
बगिरहेको देखिरहेछु ।
त्यो रात त्यो ज्वालाको तापमान
तिम्रो आँखाबाट किन बर्षन्छ ?

महोदया
तिमी नारी दिवस किन पर्खन्छौ ?
संविधानका धारा धारामा आफ्नो बरिमा देख्दा
मस्ख किन पर्छौ ?
तिमी छोरीले विद्यालयको कक्षा कार्य गर्दा
उशको कापीमा ति कुश किन लेख्न लगाउँछौ ?

*When you are someone's daughter, sister
When you are someone's wife, daughter-in-law, mother
Why can't you try become yourself in life?
You live in the surname of father and husband
Why Women's Day for you?*

*World without you
It is a dry desert
If a man is non-existent without you
The beginning and the end of creation
If it is in your hand
Why Women's Day for you?
In the cold body of Pasang Lhamu inside the snow of Everest
I feel that night of victory
And see that heat flowing
As red and hot flame in many other living bodies*

*That night the temperature of that flame
Why does it rain from your eyes?*

*Madam
Why do you wait for Women's Day?
When you see yourself in the articles of the constitution
Why are you happy?
While your daughter is doing school home work
Why do ask her to write them in her copy?*

अब तिमीलाई नमिता सुनिताको
निर्मला पन्तको आँशुले पगाल्नु हुन
आङ्साङ् सुकी र गंगुबाईहरू पनि
तिमीहरूनै हो

हो तिमीहरू कमजोर छौ
र तबसम्म कमजोर रहने छौ
जबसम्म तिमीहरूलाई लागिदहन्छ
जबसम्म तिमीहरू रोएर विन्ती गर्न छोड्दैनौ
तिम्हा हातमा कसैले केही थमाउने छैन

तिमी मलाई नहेर
न त्यो तिमी मुनिको हिलोलाई
हामी माथिको रथलाई हेर तिमी
अनि हाम्रो गन्तव्य
अनि आउ
हामी शंभुसँगै गुडी
एकदिन हामीमा बायुपंख उमिने छ
अनि हामी
त्यो उडानको लागि तयार हुनु छ
अब अधिकार खोज्न छोड
अनि आफ्नो अधिकार आफै बनाउ
आउ तिमी र म मिलेर
त्यो उडानको तयारी गरौं ।

*Now you should be melted with the tears of Namita Sunita
Of Nirmala Pant
You are even
Aung San Suu Kyi and Gangubai*

*Yes you are weak
And will remain weak
As long as you think
Until you stop crying and begging
No one will give you anything in your hand*

*Don't look at me
Nor the mud beneath you
Look at the chariot above us
And our destination
And come on
Let's ride together
One day we will have flying wings
And we
have to be ready for the flight
Now stop looking for rights
And make your own rights
Come you and me together
Let's prepare for that flight.*



चित्र : अञ्जली कुमारी दास, मोनास्टिक विद्यालय

Picture: Anjali Kumari Das, Monastic School

नारी

● निर्मला वि.क.

अमर माध्यमिक विद्यालय, बागलुङ

पृथ्वी हुन् नारी,
त्यसैले त श्रद्धा भएर रहन सक्छिन् ।
क्षात्रो सुरक्षा गर्दिन भन्नेका लागि निडर भइ श्रद्धा अभिन्छिन्
नारीलाई कसैले चाशोको नाममा, हिंसा गर्न खोज्छ ।
त्यसैले अब हामी सबै मिली नारी हिंसाको विरुद्धमा आवाज उठाउनुपर्छ ।

रूपले पनि राम्रि छिन् नारी,
त्यसैले त ठाउँ अनुसार पहिरन गर्छिन्,
पहिरनको शिमाना बुझेकी छिन्,
तर यहाँ नारीको पहिरनलाई लिएर,
काटिन्छन् कुरा चोक चोकमा,
पारिन्छ तल हरेक थोकमा ।
चरित्रहीन बने नारी भन्ने मानसिकता बोकेर
सताउन नै खोजिन्छ नारीलाई यहाँ
विभेदकारी शोच भएको यो हाम्रो समाजले
नारीलाई तल भर्न नै खोजिन्छ यहाँ ।

देवी हुन् नारी
त्यसैले त सबैले धनकी देवी र विद्याकी देवी भनि पुज्छन्
तर त्यही नारी घरमा चाहिँ हुन्छन् बिचरी नारी
खराब छ संस्कार यहाँ, छैनन् नारी सुरक्षित
कल्ङ्कित छ समाज यहाँ, हेपिन्छन् तिनी नारी
क्षमाडी वढे उताउली भन्छन्, नबढे लाटि र लुस्ती ।

Women

● Nirmala BK

Satyawati Secondary School, Baglung

*Women are the Earth,
That's why she can remain still.
She stands unfearful of those who say that they will not protect her
Some try to inflict violence on women in the name of concern.
Therefore, we should raise our collective voice against violence against
women.*

*Women are beautiful in their appearance,
therefore, her attire is according to the occasion,
she understands the limitation of attire,
but in the name of her attire,
there is backbiting in every alley,
her leg pulling is done in everything.
With the mind-set that women are characterless
there are attempts to harass women
With the mind-set of discrimination, this society
tries to humiliate women.*

*Woman is a goddess
That's why they are worshipped by everyone as the goddess of wealth
and goddess of knowledge
But in the same house, women are in a miserable state
The tradition is bad here, women are not safe
The society stigmatizes here, women are humiliated
They are labelled as over-smart if they move forward, dumb
and slow if they don't.*

शुनैको साथ २ सहयोग पाए हुन्छिन नारी कति खुशी
महिनावारीमा राख्छन् छाउमा
शनि इज्जत लुट्छन् त्यही छाउको दाउमा
कति शोशियो इज्जत २ श्रितत्व यिनको
रूढिवादी परम्परा २ खराब शोचका नाउँमा ।

आज्ञाकारी छन् नारी
समुद्र जस्तै शान्त, स्थिर २ कञ्चन छ यिनको मन
बुबा कामा शनि तुलाको आज्ञाशजिलै माग्छन्
शनि चल्दै आएको संस्कारलाई पनि
पठाइन्छ उनलाई जन्मघरबाट नै
न त बाबुको सम्पति हुन्छ उनको
नत जन्मेको घर नै
त्यति मात्रै होइन यहाँ
मेटिन्छ जन्मजात पाएको थर नै ।

महान छन् नारी
कमजोर नठान उनलाई
यो सुनौलो संसार देखाउछिन् तिनै नारीले,
आफ्नो रूप बिगार्छिन् जवानी
बचाउन चाहन्छिन् आफ्नो शान्तानलाई,
बरु आफु मरेर पनि

पराइको नारी नशम्भ नारीलाई
पाएदेखि छोसले भै जिम्मेवारी
आफ्नो काँधमा लिन्छन्
सम्मो हुन्छ देश विकास जहाँ हुन्छन् शताशिन
सहज हुन्छ कार्यशैली नारी भए पदाशिन ।

*Women would be so happy if they received
help and support from everyone
She is kept in isolation in the name of Chhau (menstruation)
and is raped while in chhau
Many have been raped and deprived of existence
in the name of stereotyping traditions and wrong thoughts.*

*Women are obedient
Calm like an ocean, their hearts are still and pure
She easily obeys her parents and the seniors
also does she follow the traditions
She is sent away from her birth-home
without any parental property
leaving behind her birth-home
Not only that
she even loses her surname that she was born with.*

*Women are great
don't think that they are weak
It's the same woman who shows this beautiful world,
destroying her appearance and youth
she is willing to give life to her child,
even though she has to die for that*

*Don't consider women as someone else's belonging
If given opportunity like a son,
she takes it on her shoulders
Even the country where a woman is in ruling position,
the country develops and the working style becomes easier.*

दिगो विकास र लैङ्गिक समानता

● गौरव सापकोटा

सत्यवती माध्यमिक विद्यालय

(अनुष्टुप छन्दमा संरचित)

नाशिनै हुन् शृष्टिकर्ता शारा संसार विश्वको ।
नाशिले नै शुरू गरिन् पाइला दिगो विकासको ॥

दिगो विकासकी नेतृ ग्री हार्लेम कुनै थिइन् ।
धर्तीको पहिली नाश्री योगदान ठुलै दिइन् ॥

छोराछोरी दुबै व्यक्ति हुन् बराबरी शक्तति ।
बुढेशकालमा हुन्छन् जीवनाधार शक्तति ॥

हाम्रो यो देशमा व्याप्त लैङ्गिक भेदभाव छ ।
भेदभाव हटेमात्र दिगो विकास सम्भव ॥

लागो है नर वा नाश्री लक्ष्य प्राप्त गराउन ।
गरिबी र महामारी शैम व्याधि हटाउन ॥

गाउँ वा लेक होश बेसी देश होस् कि विदेश वा ।
नाश्रीकै श्रमवाइमा लम्कियोस् देश शदा ॥

Sustainable development and gender equality

● Gaurabh Sapkota

Satyawati Secondary School

*Women are the creators of the entire universe, the world
Women will begin the step towards sustainable development*

*Gro Harlem was the leader of sustainable development
The first woman of the earth with a very big contribution*

*Sons and daughters are both equal offspring
At old age they become our means of life*

*In our country gender discrimination is rampant
And sustainable development is possible only if discrimination is wiped out*

*Let's all men and women work to achieve the goals
To remove poverty and pandemic disease*

*Whether its village or hills or mountains, country or abroad
Let's the country move ahead always under the leadership of women*

हटाऊँ महिला माथिको विभेद शंघैँभरि ।
दिगो विकाशको भण्डा फर्फराँशौँ जगैँभरि ॥

दिगो विकाशले मात्र हुन्छ शान्ति शशबरी ।
आँखाको नानीका तुल्य मानौँ है त छोराछोरी ॥

हटाँशौँ मनदेखि नै शत्रु हो अशमानता ।
छोरा वा छोरीमा लागू गर्नुपर्छ शमानता ॥

घर होस् पर होस् किं वा भेदभाव समाजमा ।
नगरौँ कहिल्यै हामी कशको नि प्रभावमा ॥

कसैले नगरौँ नाशीहरुमा भेदभावना ।
दिगो विकाशको लागि अर्पौँ हे शुभकामना ॥

*Let's remove discrimination against women forever
And unfurl the flag of sustainable development everywhere*

*Only sustainable development will bring peace to all
Let's regard sons and daughters as our two eyes.*

*Let's remove it from our minds, inequality is our enemy
Equality should apply on sons and daughters*

*Whether its house or outside, or discrimination in the society
Let's never do it, under the influence of anyone*

*Nobody should discriminate against women
And let's all extend our best wishes for sustainable development*



चित्र : रानो कुमारी, सकल भवन कन्या माध्यमिक विद्यालय
Picture: Rano Kumari, Sakal Bhavan Girls Secondary School

Gender equality for sustainable development goals

● Dipika Ghimire

Kanti Secondary School, Rupandehi

*One day I woke up
and saw incomplete schools.
Men in the uniform.
and women the fools?
Patriarchy gone old dear.
equality sounds cool.*

*Men for the fame
women the shame?
Men the brave
Women the lame?
Men at work
Women do the chores?
Men the blisped
Women do the dish?
Men the high
Women should be shy
Sounds boring
Let's give a new try.*

*Women the leader
let's have a shift
Trophies and medals
it's her turn to lift*

*Sons and daughter
Why compromise?
Equal the both
So will the world rise.
Until then, gender equality
needs more voice.*

*One day I woke up
and saw world of terror
Fighting for the equals
women be the warrior
Done with the irony
they are on the battle
the last agony
and they won't settle.*

*Too many things to repair
Guns and bullets
No Malalas are scared
Now many Gretas speak
women in politics
No more tricks
An employed lady
would sound fantastic.
But, one day I wake up
and saw no trees
Earth meant to be altered
and clues to flee
All I can think of Mars
To settle as refugee.*

*Nature is tears
Climate is feared
Mountains leak
Temperature at peak
Thirsty, the land
But flooded is the sea
hands on the forehead
and humans at their knee
Your karma serves dear
well. I don't disagree.*

*A world of problems.
and we fighting race
forget about gender
men or women
Why don't we embrace?
Him or her both the wise
The world needs both
to improvise.
You hold her hand
She'll hold yours
Men or women
the both is all ours.*

*A world of infinity
and we fighting for spaces.
Nothing remains our
So, lets take a break
We'll be gone soon
and at remains only trace*

*Once think of our kids
and decorate this place
with all the grace.
My urge for the heads
to think above greed
Change for the change
is what we all need.*

*One day I woke up
and saw world of peace
Nature at its ease.
and humans changed
as diplomat of justice
I saw my children
dancing in the hill
A world of blame
with no dirt and ill.
I saw my children
chasing their dreams
Son or daughter
equal they seem.*

*One day I woke up
and saw a sustained world
A world we needed
A world we dreamt
Long long ago ...*



चित्र : गीता साह

Picture: Geeta Sah

दिगो विकासका लागि लैङ्गिक समानता

● आरती पाण्डे

श्री राज महात्मा पूर्णभद्र माध्यमिक विद्यालय, नवलपरासी

आज म मनबाटै शोचन बाध्य बनें
लैङ्गिक असमानताको खाडल पुर्न क्षुधि बढे ।
कहाँ थियो आदिकालमा लैङ्गिक विभेदता
अर्द्धनारीश्वर थिए शृष्टिका विधाता ॥

पौराणिक युग आयो कार्य विभाजित भए
नर, नारी अलग भए असमानता बढ्दै गए ।
युग विकास हुँदै गयो नवीन विचारहरु आए
समानताका कुराहरु इतिहासमै सीमित रहे ॥

जन्मदै गए समाजमा देउकी, छाउपडी, सती जस्ता प्रथाहरु
मौलाउँदै गए समाजमा महिला हिंसाका डोबहरु ।
शुश्रूषा खलबलिनै गए, अशुश्रूषा बढ्दै गयो
श्रोत शासन र सम्पत्तिमा पुरुष मात्र हावी भयो ॥

शिक्षा स्वास्थ्य रोजगारमा महिला पछि पर्न थाले
शान्ति र विकासका लहरहरु अबरुद्ध हुन थाले ।
जनतामा चेतनाको जब बलन थाल्यो जवाला
समता र असमानताको लामन थाल्यो नाश ॥

Gender equality for sustainable development

● Arati Pandey

Shree Raja Mahatma Purnabhadra Secondary School, Nawalparasi

*Today I was forced to think from my heart
I move ahead to fill the gap of gender inequality.
Where was gender discrimination in ancient times
Half-woman was the creator of life.*

*When the mythical age came, the work was divided
Men and women were separated, inequality increased.
As the age evolved, new ideas came up
Issues of equality were limited to history.*

*Practices like Deuki, Chhaupadi, Sati were born in the society
The mark of Violence against women started growing in the society.
As security deteriorated, so did insecurity
Only men dominated the resources and property.*

*Women began to lag behind in education, health and employment
The waves of peace and development were blocked
When the flame of consciousness began to burn among the masses
Voices were raised for equity and equality.*

आध्यात्मिक संस्कार २ विज्ञानको विकास
चिन्तन मनन शुरू भयो बनाउन भविष्यको आकार ।
अनेक कोशिश हुँदै गए अनुसन्धान भए
समानताका निमित्त विश्व सबै एक भए ॥

नीति अनि कार्यक्रम दस्तावेजमै बन्द हुँदा
कु-संस्कार २ कुशीतिले समाजमा जरा गाड्दा ।
समानताको नारा सबै अन्धकारमै हराइरह्यो
घरबाटै असमानता धेरै बढ्दै गयो ॥

कायम भए लैङ्गिक समानता हुने थियो विकास
पाउने थियो भविष्यले अग्रगामी विकास ।
समृद्धि २ सुशासनको दिलाउन अनुभूति
हरेक क्षेत्रमा हुनपर्छ लैङ्गिक समानताको प्रत्याभूति ॥

भए, पुरुष महिला सबैलाई समान अधिकार गाउँगाउँमा
कार्यपालिका, व्यवस्थापिका, न्यायपालिका सबै ठाउँमा ।
स्वस्थ रहौं, सुखी रहौं, भविष्यलाई खुसी बनाऔं
दिगो विकासका लक्ष्य चुन्न एकजुट भै श्रम बढौं ॥

*Development of spiritual culture and science
Contemplation began to shape the future.
Many attempts were made and research done
The world became one for equality.*

*When policy and programs are limited to the documents
When ill-traditions and customs take root in the society.
The slogan of equality disappeared in darkness
Inequality started rising from the home.*

*If gender equality was maintained, there would be development
The future would have got a progressive exit.
To give a sense of prosperity and good governance
Gender equality must be guaranteed in every field.*

*If men and women have equal rights in every village
In the executive, in legislature in judiciary.
Let's stay healthy, be happy, make the future happy
Let's move forward together to choose the goal of sustainable
development.*

दिगो भविष्यलाई लैङ्गिक समानता

● भूमिका बुढाथोकी

जीवन ज्योति माध्यमिक विद्यालय, सल्यान

हामी कल्पना गर्दछौं,
शुन्दर त्यो युगको,
हामी चाहना गर्दछौं
शुन्दर त्यो भविष्यको
तर यहाँ 'ऊ' शब्द र 'ऊनी' शब्द बीचको
खाडलले डुबेको छ यो समाज
'ऊ' र 'ऊनी' बीचको विभेदले
थेचारिएको छ वर्तमान कहिल्यै नउठ्ने गरी
हुर्किदाको बाटो र जन्मदाको माटो
त एउटै थियो सृष्टिमा,
तर, यो समाजले उस्ताई ऊ-माथि
शिरमा राजाएको छ, अफशौच
मलाई भने छोरी भएकै कारण,
म महिला भएको कारण, कजाउनु कजाएको छ,
आखिर, हामी एउटै, होइनौं र
ती सृष्टि कर्ताको दृष्टिमा,
छोरी भएकै कारण गर्भमै सीमित रहन्छन् ऊनी,
आँखा नउघारिँदै, घड्कन नचल्दै हत्या गरिन्छन् छोरी
भ्रुण अस्थामै

Gender equality for sustainable future

● Bhumika Budhathoki

Jiwan Jyoti Secondary School, Salyan

*We imagine
Of that beautiful era,
We wish for
That beautiful future
But here, between 'he' and 'she'
The society is drowned in the gap between the two words
Due to discrimination between 'him' and 'her'
The present is flattened, to never stand up
The road at birth, and the soil in life
Were the same in creation,
But, this society keep him above her
Adorns him in the head, very sadly
But for being a daughter,
For being a woman, I have neglected
Aren't we same after all
In the eyes of the creator,
For being a daughter she is limited in the womb,
Before opening her eyes, before her heartbeat,
daughters are murdered
As foetus*

आखिर तिमि पनि त्यही मानव हौं
म पनि त मानव नै हुँ
अधिकार त बरोबरी हैन र महोदय,
जस्तो व्यवहार तिमी चाहन्छौं,
उस्तै व्यवहार नारी चाहिन्छन्
हे पुरुष तिमि नर्बिश जन्मदाको बाटो
तिमी दिप दिप बल्ने बत्ती होला त,
नारी त्यही बत्तीको तेल भएर बसेकी छिन,
नर्बिश तिमि, तेल विना बत्ती बल्दैन
नर्बिश तिमि नारी विनाशुष्टि चल्दैन,

आऊ, थोरै आउ हामीलाई देऊ तिमि
हामी तिमिलाई भर थपिदिने छौं,
तिमी र म बिचको खाडल शौं पुरौं अब,
नारी र पुरुष बिचको दुरी मेटाइ देऊ तिमि
हामी शुन्दर भविष्यको रहस्य थपिदिन्छौं,
आऊ हामी शौं हिडौं,
यो विभेदलाई अहिले शैलाइदिऊ,
हातमा हात काधमा काँध बोकि हिडौं
समानताको भरिपूर्ण समाज रचौं,
किनकी, हाम्रै लागि हामीले नै बनाउनु छ,
त्यो शुन्दर भविष्य जहाँ, ऊ शब्दशौं ऊनी शब्दले पनि छाती
फुलाई गर्व गरीश र भनौश कि, वा ! क्या शुन्दर समाज हाम्रो
क्या शुन्दर देश हाम्रो ।

*After all you are also a human,
I am also a human,
Aren't our rights equal,
The behavior you want
Women want it too
Oh men, don't forget the road at your birth
You may be the lamp
But woman are the oil that keeps the lamp burning
Don't forget the lamp cannot light without oil
Don't forget there is no creation without a woman*

*Come ahead, give us some assurance
We will add trust to it,
Let's bridge the gap between us,
Remove the distance between women and men
We will add the wish for a beautiful future
Come, let's walk ahead together
Let go this discrimination,
Let's walk with our arms together
Let's create a society full of equality
Because, we have to build for ourselves,
A beautiful future where, she could take pride in herself like
him, and say, Ah! What a beautiful society,
what a beautiful country.*

हामी पुरुष भयौं

● खुमन शर्मा

श्री जनज्योति नमुना माध्यमिक विद्यालय

(विक्रिडित शार्दूल छन्द)

बुबा क्षामा क्षनि जन्म नगर त्यो, छोडेर आयौ तिमी
पुरुषकै साथ सदैव दुःख बटुली, हाँसदै रमायौ तिमी
क्षामा राष्ट्रपति भनि देशमा, नारीलाई नैस्वीकार्यो
नारी बस्तु रहेछन् भन्दै हिँड्न पो, हामी पुरुष भयौं ।२।

छोशिका कर्म रेखाहरू, गर्भ भित्रै लेखिए
नारी विनाका शमरत शास्त्रहरू पनि सबै बेकार देखिए
कहिले हत्या कहिले बलात्कारका, शमाचारहरू लेख्यौं
लैङ्गिक समानता भनी विगुल फुक्न मात्रै, हामी पुरुष भयौं ।२।

समाजको नेतृत्वदायी भूमिकामा उनलाई उपमा दिएर
एक रथका दुई पाङ्गा हुन्, उनैबाट साथ लिएर
तिम्रो शौम्य अपार आगमनले, सबैलाई खुशी छायो
नारीको उपस्थिति कागजमा लेखाउन, हामी पुरुष भयौं ।२।

परिवार, समाज क्षनि राष्ट्रकै, बोकिछन् उनी नारीलाई
एउटा निश्चित घर नभए जस्तै, डुलाउँदैछौं नारीलाई
मन्दिर पुगी देवीको चरणमा, हामीले शिर राख्यौं
घरकी देवीलाई पाउमा शिर राख्न लगाई, हामी पुरुष भयौं ।२।

वातावरण प्रदूषित गराई धुम्रपानले, हामीले फुड्न लगायौं
जङ्गलमा दाउरा काट्न लगाई उनलाई, जलवायु विगायौं
महिनावारीमा स्वच्छता शिक्षाउन उनलाई, हामी पछाडी राख्यौं
तब वातावरण प्रतिकूलका जिम्मेवार, हामी पुरुष भयौं ।२।

We became men.

● Khuman Sharma

Shree Janajyoti Model Secondary School

*M*other-father and birthplace, you left them all
To be always with men, in pain but lived with a smile
Calling mother President in the country, you have accepted women
Just to tell women are not commodities, we became men.

*A daughter's future are written inside the womb
But the epics without women, all were found to be useless
Sometimes murder, sometimes rape, you write the news
Just to cry for gender equality, we became men.*

*In the leadership role of the society, giving her the 'Deputy' post
Are two wheels of a chariot, taking her support
Your gracious arrival, brought happiness to all
Just to write down the present of women in papers, we became men.*

*Family, society and of the nation, she carries all the burden
Like one without a stable home, you women around
Going to temple, we bow down to the goddess
Just too ask the goddess to bow down before us, we became men.*

*Polluting the environment by lighting cigarettes, we boasted
Sending her to bring firewood from the jungle, we spoiled the climate
But we stepped back from teaching her about hygiene during menstruation
Hence, as responsible for the adverse environment, we became men*

बरु ढुङ्गै शुन्दर मूर्ति बन्दछ पाई, कलाकारको कला
भविष्य शोचैनी नारीको हामीले, बिभिन्न पुगे निर्मला
राम राम भन्यौ कण्ठले, बगलीमा छुश शोच्यौ
फुल्नै लागेका पुष्पहरुको कोपिला चुडीकन, हामी पुरुष, भयौ ।२।

आपना लालाबालालाई शंका, शिकाइन् उनले जशरी
फोहोरलाई मोहर बनाई उनले, चिनाउनेछिन् तशरी
दिगो विकास गर्ने भनी हामीले, कदम पहल गन्यौ
भतै पचाउन नारीको प्रयोग गन्यौ, पुरुष हामी भयौ ।२।

एकलै पशल गइ आउन छोरीको आतिन्छ होला मन
एकै क्षण नारीको ठाँउमा बश पुरुष हो, क्षमि के बिच्छ भन
आमाकै छाती चुत्तैर हामीले, वल पाखुरामा लगायौ
त्यही आमालाई आश्रम पठाउन, हामी पुरुष भयौ ।२।

हे नारी शकाम र शबल भई, गर्नु हुनुपर्छ विचारी
आपनो स्वास्थ्यको ख्याल राखी, बिहेवारी बीश वर्ष पारी
मानशपटलमा शँधैभरी, नारीको हित शोचैनी
जे पो होस् शर्को नै भनिरह्यौ, हामी पुरुष भयौ ।२।

तिम्मा त्याग वलिदान हेरीकन मेश, रून्छन् यी लोचन
एकदिन तिम्नै जित श्वश्य हुनेछ, पर्देन भो आतिन
नारीका दुई रुप भनी, लक्ष्मी र देवी पुज्यौ
नारीकै श्रिमता धर्मको नाउँमा खोल, हामी पुरुष भयौ ।२।

नारीकै उत्थानमा लागे शहिले, शन्तानले शराप्ने छैन
वंश श्रधि बढ्नेछ यिनैको देनले, हुनेछ मनैमा चैन
माया र श्नेह उनको, पछि शहारा बन्यो
एकपल्ट शोच नरपिचाशी हो कशरी, हामी पुरुष भयौ ?

*A stone would instead become a beautiful statute, with the skills of an artist
We did not secure the future of women, so Nirmala got spoiled
We heaped praise in front, but stabbed her from behind
By plucking a petal that about to flower, we became men.*

*They way she cultured her small kids,
Transformed waste into gold, that's how she will be known
But we took steps in the name of sustainable development
Just to enjoy allowances in the name of women, we became men.*

*If daughters go alone to the shop, we remain concerned
Take the place of women for a second you men, and tell us
what you go through
By breastfeeding from our mother, we were able to have strong shoulders
But just to send the same mother to old age home, we became men.*

*Hey women, you need to become strong and able, and thoughtful
Need to take care of your health, and get married only after 20
But we never always thought about the interests of women
We were least bothered about others, we became men.*

*Looking at your sacrifice and dedication, my eyes become wet
One day your victory is inevitable, don't worry any further
Calling it two forms of women, Laxmi and Devi we worshipped
But to take away the honour of women in the name of religion,
we became men.*

*If we work for the uplift of women, our children will not curse on us
Our lineage will carry out with her contribution, our mind will be assured
Love and affection to her, will become a helping hand later
Think about it you tyrant, how did we become men?*



चित्र : सलोनी महासेठ, सकल भवन माध्यमिक विद्यालय

Picture: Saloni Mahaseth, Sakal Bhawan Girls Secondary School

नारी र वातावरण

● अञ्जना हमाल

श्री कृष्ण संस्कृत र सामान्य माध्यमिक विद्यालय, सुर्खेत

स्वच्छ, शफा, सुन्दर समाज निर्माणको खानी नारी
दया, करुणा, सृष्टिकर्ता ममताको शानी नारी ।

घर, समाज देश भित्रका कशिकारलाई हटाएर
अघि बढ्छिन् दुःख कष्ट दिनसत खाटाएर ।

सीमित होलिन नारी दाउरा घाँस मेलापातमा
रोजगारीमा प्रवेश गछिन् प्रविधिलाई लिई हातमा ।

हशभश वातावरण बन्छ त्यसै कहाँ ?
मलजल, गोडमेल, संरक्षण हुँदैन नि जहाँ ।

चेतनाको उड्डवल किरण समाजमा छर्न
नारीलाई शिक्षित बनाऔँ देश विकास गर्न ।

लैङ्गिक हिंसा, अशमानता नारीलाई कहिलेशम्म
सत्ययुग हुँदैन कलियुग उस्तै हालत अहिलेशम्म ।

बाढी पहिरो भूकम्पमा कति गए ज्यान
वातावरण संरक्षणमा सबको पुगोस् ध्यान ।

दिगो विकास आवश्यक छ देशलाई अब
शोक, भत्काउ, नष्ट गर अष्टाचारलाई सब ।

महिला, पुरुष एकजुट भई वृक्षाशेपण गर्नुपर्छ ।
शान्त सुन्दर वातावरणमा विकासको उडान गर्नुपर्छ ।

पुत्रनुपर्छ हरेक बाधा उत्पीडनलाई जित्ने ठाउँमा
कति जनको क्षति भयो महामारी विविध रोगको नाउँमा ।

Women and environment

● Anjana Hamal

Shree Krishna Sanskrit and General Secondary School, Surkhet

*Women, a source of healthy, clean and beautiful society
Women, a queen of affection, love and creation*

*Wiping out the dirt in the house, society and country
She moved ahead despite all pain and sorrow*

*No longer will she be confined to household chores
She will take up jobs with technology in her hands*

*How will the environment be clean and green?
Where there is no fertilizer, care and protection.*

*To spread the bright light of consciousness in the society
Lets educate women to develop the nation.*

*Gender-based violence, inequality who long should the women endure
Since the Satya Yuga to the present Kali Yuga their situation is the same as yet*

*Many lives were lost to floods, landslides and earthquake
Lets all give attention to environment protection*

*Sustainable development is the need for the nation now
Stop, dismantle, destroy every corruption*

*Women, men should together plant trees
And take the flight to development in a peaceful and beautiful environment.*

नेतृत्वकर्ता नारी

● भावना अवस्थी

पञ्चोदय माध्यमिक विद्यालय, कैलाली

श्रुष्टीलाई समान रूपमा चलाउनु छ
दिमो भविष्यको लागि पाइला लगाउनु छ
किन वस्त्रो नारी हो हात बाँधी ?
हाम्रो समाजबाट श्रद्धाविश्वासलाई हटाउनु छ ।

नारी अनि पुरुष दुवै समान हुन्छन्
दुवैले सफलताको शिखर छुन्छन्
किन हिँड्छौ नारी हो शिर झुकाई ?
शिर उठाएर हिँड
किनकि
हामीले समाजलाई देखाउनु छ
हामी पनि देश विकास र परिवर्तन गर्न सक्छौ अनि
यो समाजलाई बताउनु छ ।

भयो यहाँ जनचेतनाको कमी
त्यही भएर नारीले घरको काम मात्र गर्छन् नी
उठ ! नारी हो उठ !
यो समाजलाई चिच्याई अनि कराई भन
नारीले पनि नेतृत्व गर्न सक्छन् ।

Leader women

● Bhawana Awasthi

Panchodaya Secondary School, Kailai

*The universe needs to be run equally
We need to take steps for sustainable Future
Women, why are you staying with your hand tied?
We have to remove superstition from the society*

*Men and women are both equal
Both taste the summit of success
So, women why do you walk by bowing your head down?
Walk with you head high
Because
We have to show to the society
That we can develop and transform the nation
and tell the society*

*Public awareness is lacking here
As a result, women are limited to household chores
Stand up, women !
Tell this world with a loud voice
That women can also lead.*

हेर ति विश्वका नेतृत्व कर्ता नारी
 जशले हाम्रो विश्वमा परिवर्तन ल्याए मरी मरी
 म्यानमारकी श्लाङ्गान शुकी, जर्मनकी क्लाशा जेट्किन
 नेपालकी अनुराधा कोइराला
 यि महिलाले चकित पारे यो विश्व शारा

जब कुनै शन्तान छोरी बन्छ
 छोरीबाट यो श्रृष्टी चल्छ,
 तेही भाएर लैङ्गिक शमानता कायम गरौं
 यो शारा शंशास्लाई माया र प्रेमले भरौं ।

English Translation

*Look at the leading women of the world
 Who have sacrificed themselves to bring changes to the world
 Ang San of Myanmar, Clara Zetkin of Germany
 And Nepal's Anuradha Koirala
 These women have surprised the world*

*When a child is born a daughter
 Daughters are the source of creation in this universe
 So, let's maintain gender equality
 And fill this world with love and affection.*

दिगो भोलि

● सविता जोशी

महान्याल माध्यमिक विद्यालय, कैलाली

(यस कवितामा प्रयोग भएका तिमी र तिम्रो भन्ने शब्दले पुरुष प्रधान समाज, संस्कार र व्यवहारलाई जनाउन खोजेको छ भने म र मेरो शब्दले दिगो भविष्यका लागि नारीको आवाजलाई प्रतिनिधित्व गर्दछ । त्यसै गरी माया प्रेम शब्दले दिगो भविष्य माया प्रतिको जनाउँछ ।)

तिम्रो मेरो सहकार्य जुनीजुनीलाई
दिनु छ है दिगो भोलि हाम्रा नानीलाई
तर
जहाँ तिमी एकलै हिड्छौं माया बिर्शि दिन्छौं
अहंकार र दम्भ पूर्ण तिमी काम गर्छौं
तातै खाऊँ जलि मरुँ छनि तिम्रो व्यवहार
प्रकृति नै विनाश गरि चलाउने घरबार
आकाश छुन पाइला चाल्ने वारुदको खुड्किला
तिम्रो विकाश, समृद्धिपथ नबनोस् चुट्किला
भन्ने मेरो मनको कुरा तिमीलाई पोख्न
सहि गलत पाइला चिनि गलतलाई रोक्न
तिम्रो मेरो सहकार्य जुनी जुनीलाई
दिनु छ है दिगो भोलि हाम्रा नानीलाई

Sustainable tomorrow

● Sabita Joshi

Mahunyal Secondary School, Kailai

(The "you" used in this poem represents the men and patriarchal society, culture and behaviour, while "me" and "I" represents the women's voice for a sustainable future. Similarly, the words "love" means love towards a sustainable future.)

*Your and mine collaboration is for many lives,
We have to give a sustainable tomorrow to our children.
But,
You walk alone and forget about love,
Your actions are full of ego and bragging
Your behaviours are too greedy
Destroying nature to run your household
Every step is like stepping on a landmine
May your path to development and prosperity become a joke
I am expressing my thoughts to you
In order to stop the wrong step by realizing the good and bad
Your and mine collaboration is for many lives,
We have to give a sustainable tomorrow to our children.*

यो मान कि

शन्तान सबका प्यारा हुन्छन् हाम्रा लाला जस्तै
पृथ्वी नै शाभ्ना घर हो वायु, पानी उस्तै
घर झाँगन सजाए भै पृथ्वी सजाउन
भरे झाउने विपद्लाई सधैं नै हटाउन

प्रेमपूर्ण साथ सँगै नेतृत्व दिन्छु

सारा संसार एउटै घर हो गर्व साथ भन्छु
भविष्यलाई माया गर्ने पौरख गर्नलाई
प्रकृतिको सुन्दरतामा रंग भरनलाई
तिमीसँगै पाइला चाल्न सक्षम छु म छोरी
एकलै हिँड्न नखोज है भविष्य नहेरी

तिमी मेरो सहकार्य जुनी जुनीलाई
दिनु छ है दिगो भोलि हाम्रा नानीलाई

मेरो आह्वान छ

सँगै सँगै पाइला चालौं, झुगलौं मायालाई
माया नै त शक्ति हो नि भविष्य हेर्नलाई
शन्तानलाई माया गर्ने कामाको नेतृत्व
सबैसँग सद्भाव राख्ने छोरीको नेतृत्व
माया दिई घरवार जोड्ने प्रेमिको नेतृत्व
संसारलाई परिवार जान्ने नारीको नेतृत्व
के चाहियो तिमिलाई सबै म नै दिन्छु
दिगो बनाऔं भविष्य ल फेरि यहि भन्छु
तिमी मेरो सहकार्य जुनी जुनीलाई
दिनु छ है दिगो भोलि हाम्रा नानीलाई

Accept this,

*Everyone love their children like we do ourselves,
The Earth is home to everyone, so is the air and water
In order to decorate the Earth like our home and yard,
In order to avoid any disaster that may come in future*

I will lead with love and support

*The whole world is one home, I say it with pride
In order to have courage to love the future
In order to fill colors to the beauty of nature
I am able to walk with you my daughter
Don't try to walk alone disregarding the future*

*Your and mine collaboration is for many lives,
We have to give a sustainable tomorrow to our children.*

I appeal that

*Let's walk together and lets embrace love
Love is the power that enables to see the future
Leadership of a mother who loves her children
Leadership of a daughter who maintains harmony with all
Leadership of a lover connecting the family by giving love
Leadership of a woman who considers
the whole world as a family
Whatever you need, I will give you all
Let's make the future sustainable, I reiterate
Your and mine collaboration is for many lives,
We have to give a sustainable tomorrow to our children.*

फेरि भन्छु

सहयोग ठान्नु मेरो काम आफूलाई नै नेता ठानी
दिगो विकास गर्ने छु म सन्तान सबै आफ्नै मानी
घरको स्याहार गर्ने मै हुँ तिमिलाई नि था छ
संसारको स्याहार गर्न तयार छु म आज
प्रविधि र प्रकृतिलाई मैले जोड्न सक्छु
विकृति र विषको वृक्षा मैले तोड्न सक्छु
ममताको स्पर्शले शुद्धिकरण हुन्छ जान
भविष्यलाई दिगो पार्न समानता शुत्र मान
सँगै सँगै शिक्षा दिक्षा, सँगै गर्ौं काम
स्थका पाइला सँगै चले यात्रा हुनन जाम

तिमी मेरो सहकार्य जुनी जुनीलाई
दिनु छ है दिगो भोलि शारा नानीलाई

अन्तमा

समानता सँगै चल्नु समता हो सहयोग गर्नु
सकारात्मक विभेदगारि नारी पुरुष अधि बढ्नु
अधिकार र हक खोजी गर्नु छैन मैले लडाईं
समानता र सहकार्यको हुनुपर्छ यहाँ पढाईं
विभेद गरे लिङ्ग, जात अशान्तीको बिउ बुभौं
भविष्यलाई पार्न दिगो समानताको शुत्र रोजौं

तिमी मेरो सहकार्य जुनी जुनीलाई
दिनु छ है दिगो भोलि संसार भरिलाई

English Translation

I say again,

I consider myself a leader and helping is my work

I will do sustainable development considering all as my children

You know well that I look after the house

Today I am ready to look after the world

I can connect the technology with nature

I can uproot the tree of anomalies and poison

Lives are purified with the touch of affection

Consider inequality as an enemy to a sustainable future

Let's get educated together and lets work together

There will be no jams in the journey

if the wheels of the cart move together

Your and mine collaboration is for many lives,

We have to give a sustainable tomorrow to our children.

Finally,

Equality is walking together equity is providing support

Men and women should move ahead with positive discrimination

I don't want to fight by seeking right and entitlement

There is a need of education of equality and collaboration

Let's understand that caste and gender based discrimination is source of conflict

Let's choose the formula of equality for a sustainable future

Your and mine collaboration is for many lives,

We have to give a sustainable tomorrow to our children.



Name:- Manita Sharma
Shree Sarawati model
Secondary school

चित्र : मनिता शर्मा, श्री सरस्वती माध्यमिक विद्यालय

Picture: Manita Sharma, Shree Saraswati Secondary School

दिगो विकासका लागि लैङ्गिक समानता

• अरुण लोहार

श्री कर्णाली माध्यमिक विद्यालय

म योगदान दिन शक्छु विकासमा
पाइला चाल्न शक्छु तिमीसँगै

बनाउन धरहरा
जति इट्टा बोक्न शक्छौं
म नि तेति बोक्न शक्छु

जित्न शक्छौं तिमी समसमाथा जति चोटि
तेति पटक म पनि गगन चुम्न शक्छु
बस, मेरो पाउ जम्जिर ले नबाध

नक्शा कोर्न शक्छु
उपचार गर्न शक्छु
जुता रिउन शक्छु
ज्ञान बाँड्न शक्छु
शीप शिकाउन शक्छु ।
तर मैले कहिले,
खाना पकाएर परिवार पाल्ने गरेकी छु
बच्चा हुर्काउने गरेकी छु
तिमीहरूको मनोरञ्जनको सामान बन्न पुगेकी छु,

Gender equality for sustainable development

• Arun Lohar

Karnali secondary school

*I can contribute to sustainable development
I can walk with you*

*To build Dharaha
As many bricks as you can
I can carry too*

*As many times you conquer Everest
I can kiss sky too the same number of times
Just don't chain up my legs*

*I can draw a map
I can cure
I can sew shoes
I can share knowledge
I can teach skills.
But currently I,
have been cooking and raising a family
raising a child
become a tool for your entertainment.*

शीमित नशाख मलाई घरको ढैलो भित्र
भान्सा भित्र बाँधेर नशाख
म पनि कार्यालय चलाउन शक्छु
देश हाँकन शक्छु

म शेप्ने गर्छु विरूवा
तिमी घाँशपातका लागि प्रयोग गर्न आदेश दिन्छौं
जंगल घाउन आउँछौं

ति कलिला बोट बिरूवा
२ भव्य प्राणवायु प्रदायक भव्य रूखहरु
काट्ने मेरो आफ्नो इच्छा हैन
रहर हैन
तेसमा सबैभन्दा ठूलो गल्ती मेरो बाध्यताको छ
२ थोरै मेरो अज्ञानताको
आखिर मलाई विद्यालय घाउन दिएनौं
ज्ञानको ताप लिन दिएनौं

तर,
अब म शिकदैछु
जान्दै छु
न त ति कलिला बोट बिरूवा काट्न दिन्छु
न त तस्करी गर्न दिन्छु

अब बन जंगललाई संरक्षण गर्छु
स्याहारु, पाल्छु म

*Don't confine me within the doors of the house
Don't confine me inside the kitchen
I can also run the office
I can run the country*

*I plant plants
You order it to be used for weeding
You order to go to the forest*

*The young plants
And magnificent trees providing oxygen
Chopping them is not my desire
Not a hobby
The biggest mistake is my compulsion
And a little of my ignorance
After all, you didn't let me go to school
Did not allow me to gain the strength of knowledge*

*But,
Now I am learning
I am getting to know
Nor will I allow those young plants to be cut
Nor will I allow smuggling*

*Now I will protect the forest
I will take care of it*

केही गल्ती तिमीबाट भए
 केही म बाट
 गल्तीहरुबाट हाम्ले सिक्नुपर्छ
 २ मिलेर ठोस कदम चाल्नुपर्छ
 २ भविष्यलाई हरियो सुन्दर पृथ्वी हस्तान्तरण गर्नु पर्छ

बश,
 मलाई घाँस ढाउना घाउन मा सीमित नराख
 म पनि प्रकृति बचाउन सक्छु
 दिगो विकास सुनिश्चित गर्न सक्छु....

*Some mistakes you committed
 Some happened from me
 We must learn from our mistakes
 And we have to take concrete steps together
 And hand over to the beautiful green earth to the future*

*Just
 Don't limit me to collecting fodder and firewood
 I can also save nature
 I can ensure sustainable development*



**MULTI-COUNTRY
POEM RECITATION
IWD 2022**

चित्र : लक्ष्मी राजक, श्री शरस्वती मोडल माध्यमिक विद्यालय

Picture: Laxmi Rajak, Shree Sharaswati Model Secondary School

A pair of questions my daughter may ask

● Faisal Oddang

Indonesia

What is the gender of Earth?

He knows that silence doesn't answer anything

An answer is like a key that opens and closes possibilities

"I've heard Earth's weak heartbeat, is it going to die?

How do we write the name on the tombstone?

What is the gender, Father?"

*She deserves an answer, someday the earth may prepare nothing
but a gaping hole for her every step*

When the light disappears from the sky

And the only tree left

Is cut to print a map

To go into the future

Do trees go to school?

"Do they go to school, Father"

Your grandma planted everything, I said

A year before that question

Before everything that grew was uprooted

Leaving an empty and stinging air

There are no more trees in the village where

We visit Mother's grave every end of the year

There is also no answer to the question

But maybe trees did go to school

they learned to read and write on their bodies

A girl from the south

● Okky Madasari

Indonesia

*She leaves home
with the shadow of her mother
who died in a fire
along with her sister
who now loses her voice
followed by her girl friend
who can walk no more*

*Downtown
a shopkeeper told her
“cover your body.
Your brown skin will cause you trouble”*

*As she walks by
a police officer warns her
“Don’t walk alone!
So many starving cats”*

*In a classroom
A professor shouts
“Your English is so bad!
This is not your place!”*

*She walks further
among the starving cats
with her brown skin
with English
never be her language*

*She is a girl from the South
who keeps walking
with whatever courage
she has left*

Millennial's earth

● Dr. Oshadhi Karunasekara

Manipal College of Medical Sciences, Sri Lanka

*You could record my name in history,
Because I have already been shattered,
Shoulders drooping like teardrops, weary
From my soulful cries,
You many shoot me with your words or cut me down.
You drink my water, dig my land,
Eat up my fruits, tame the wild and think I'm yours,
Have you ever really looked at forests?
Appreciated their perfect beauty,
How they protect us is a scared duty,
Will mother earth's garden frow again?
Will the rivers flow in the right direction
Oxygen to breath and refresh
Let's rebuild, recycle, reuse and save our
Planet for our future generations.*

Election Night

● Vivimarie Vanderpoorten

Sri Lanka

*For months after he
tried to
force his
alcohol-drenched
tongue into

my mouth
and tore my dress
The hotshot lawyer, pillar of
society
avoided my

accusing eyes
as I lurked
with clenched
fists in bleeding palms

behind the
curtain
at the door
entrance to my room*

*where I stayed reading
 in a time-prison
 waiting for

 university to begin.
 As the weeks grew into months
 and more bodies appeared
 tied to lamp posts
 or burning on
 roadside tyre-pyres
 my shock swelled
 and hardened
 into an erect hatred
 that spawned regrets about not

 plunging the
 kitchen knife
 into the side of this man
 who had once held me in
 his hands
 but a week after
 I was born*

*the Dettol antiseptic
 burned my lips
 and the skin on my
 nineteen-year-old breasts
 grew red with scrubbing
 as my fingers turned into
 prunes from too much

 time in the shower
 washing away
 innocence guilt trauma pain
 and memory's
 dark disgrace

 torn between
 the desire
 to report the attempted rape
 and
 terrified of the grenades of accusation
 that would be hurled my way
 and the part I played
 the hard questions*

*about what I was wearing
how I was sitting
I cried silent*

*hot angry tears
tried to
remember
which of my grandmother's
Victorian codes I had*

*violated
was it the pink cotton dress
I wore,
the one with straps and no sleeves
tied at my shoulders*

*Why did I sit next to this man
why was I naively trusting
of my father's best friend*

*What was my doing
that caused my undoing*

Just let them be

● **Dr. Roshini Pieris**

Krishna Institute of Sciences, Sri Lanka

*Her smile strained by expectations
Her eyes tell a tale of many left and more to come*

*His hands are callused from holding on too tight
His back ramrod straight from blood, sweat and tears*

*Their knees strain from bowing to life,
Their feet stained with colour of their land*

*Yet they hold on, they get back up,
Because that's who they are.*

*But should they?
Why can't they just be?*

*Let them be free
Let them be proud of who they are
Let them break the chains
Just let them be*

कविता प्रतियोगिता तथा पुस्तक सम्पादन समूह :

आयशानी मेडागंगोडा-लाबे, आवासीय प्रमुख
बिन्दा मगर, सहायक आवासीय प्रमुख (कार्यक्रम) र सुशासन सल्लाहकार
ऋचा रञ्जीतकार, सञ्चार विश्लेषक
गीताञ्जली राई, कार्यक्रम सहायक
बिनीता कार्की, युवा कार्यक्रम अधिकृत

धन बहादुर चन्द, क्षेत्रिय कार्यलय प्रमुख, युएडीपी जनकपुर
विपुल भ्ना, कार्यक्रम सहायक, युएडीपी जनकपुर
सुदिप अर्याल, क्षेत्रिय कार्यलय प्रमुख, युएडीपी बुटवल
शीला शर्मा, कार्यक्रम सहायक, युएडीपी बुटवल
रफीक अहमद सिद्दिकी, क्षेत्रिय कार्यलय प्रमुख, युएडीपी सुर्खेत
सजनी चौधरी, कार्यक्रम सहायक, युएडीपी सुर्खेत
बैजन्ती गिरी सिंह, क्षेत्रिय कार्यलय प्रमुख, युएडीपी धनगढी
लक्ष्मी बि.क., कार्यक्रम सहायक, युएडीपी धनगढी

POETRY COMPETITION AND BOOK TASKFORCE TEAM :

Ms. Ayshanie Medagangoda-Labé, Resident Representative
Ms. Binda Magar, Assistant Resident Representative (Programme) and Policy Advisor (Governance)
Ms. Richa Ranjitkar, Communications Analyst
Ms. Geetanjali Rai, Programme Associate
Ms. Binita Karki, Youth Officer

Mr. Dhan Bahadur Chand, Head of Field Office, UNDP Janakpur
Mr. Bipul Jha, Programme Associate, UNDP Janakpur
Mr. Sudip Aryal, Head of Field Office, UNDP Butwal
Ms. Sheela Sharma, Programme Associate, UNDP Butwal
Mr. Rafeeque Ahmad Siddiqui, Head of Field Office, UNDP Surkhet
Ms. Sajani Chaudhary, Programme Associate, UNDP Surkhet
Ms. Baijanti Giri Singh, Head of Field Office, UNDP Dhangadhi
Ms. Laxmi B.K., Programme Associate, UNDP Dhangadhi



संयुक्त राष्ट्र संघीय विकास कार्यक्रम (युएनडीपी) नेपाल

फोन नं. : ९७७ ०१ ४२९००००

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