

October, 2014

Gari Khana Deu!

monthly e-zine

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Editor's Note

Dear Readers,

Here's hoping that the festivities brought much joy and happiness to each of our lives and now that we are all back to doing what we do best we continue with renewed hope and vigor and an energized will to make things even better.

In this edition of the e-zine, Basanta Adhikari talks about individual freedom and how it matters. Like the previous years, this year as well, we look at how Bandhs impact our everyday lives—who called for Bandhs and why and what each day's losses look like in monetary terms. And then our third article brings to us stories of those who have suffered in the wake of the road expansion drive in Kathmandu valley.

On a different note, we, as a collective, seek answers for our everyday problems and we know that a lot of you have the most suitable answers—and so we have announced “Aspirations for Free Enterprise”, a nationwide essay competition that asks for essays on the following topics:

- **Rule of law:** Positive steps to ensure better implementation of rule of law
- **Security of life and property:** The status of property rights' dispute and what can be done to ease up the situation
- **Freedom to enterprise:** Entrepreneurship in relation to regulatory hurdles and Economic freedom and flourishing entrepreneurship

If you or anyone you know is interested, please spread the word and for more details please visit <http://livablenepal.org/aspirations-for-free-enterprise-a-nationwide-essay-competition/>

Thank you for believing in the campaign and being a part of it.

Until next time, Happy Reading!

Anita Krishnan

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Contribute your views | opinions

Please send your articles views, opinions regarding the campaign and the issue raised by the campaign to info@livablenepal.org

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**Gari Khana Deu! Monthly E-zine is a
publicaion of Gari Khana Deu! campaign**

Gari Khana Deu! Campaign advocates three fundamentals: stronger rule of law, right to life and property, and freedom to enterprise and follow profession of one's choice. The campaign attempts to strengthen these core values in three phases. Phase 1 of the campaign entailed popularizing the campaign and weaving it into daily conversations. Phase 2, where the campaign is currently at, aims to conduct and disseminate research related to the core values. Phase 3 involves lobbying various policy recommendations put forth by the campaign. As part of Phase 2, this newsletter aims at elucidating the relevance of the three fundamentals in our everyday lives





Will Bandhs ever end?

- by Anita Krishnan

Every year, the Gari Khana Deu! team comes up with a Bandh map—one that shows how many Bandhs were called in a given year and by who and how much economic loss it all brought about. Unlike most years, we were hoping that people would have resorted to other means this year knowing better (from experience) that this culture of protest that brings the entire nation to a standstill for the pettiest of reasons needs to be changed or left behind for good. And given the fact that a majority of political parties showed their commitments towards not using Bandh as a tool to make their voices heard, if nothing else, gave us reasons to believe likewise. But once the data was compiled, we were no longer as optimistic—and the given year hasn't been an ideal one, Alas!

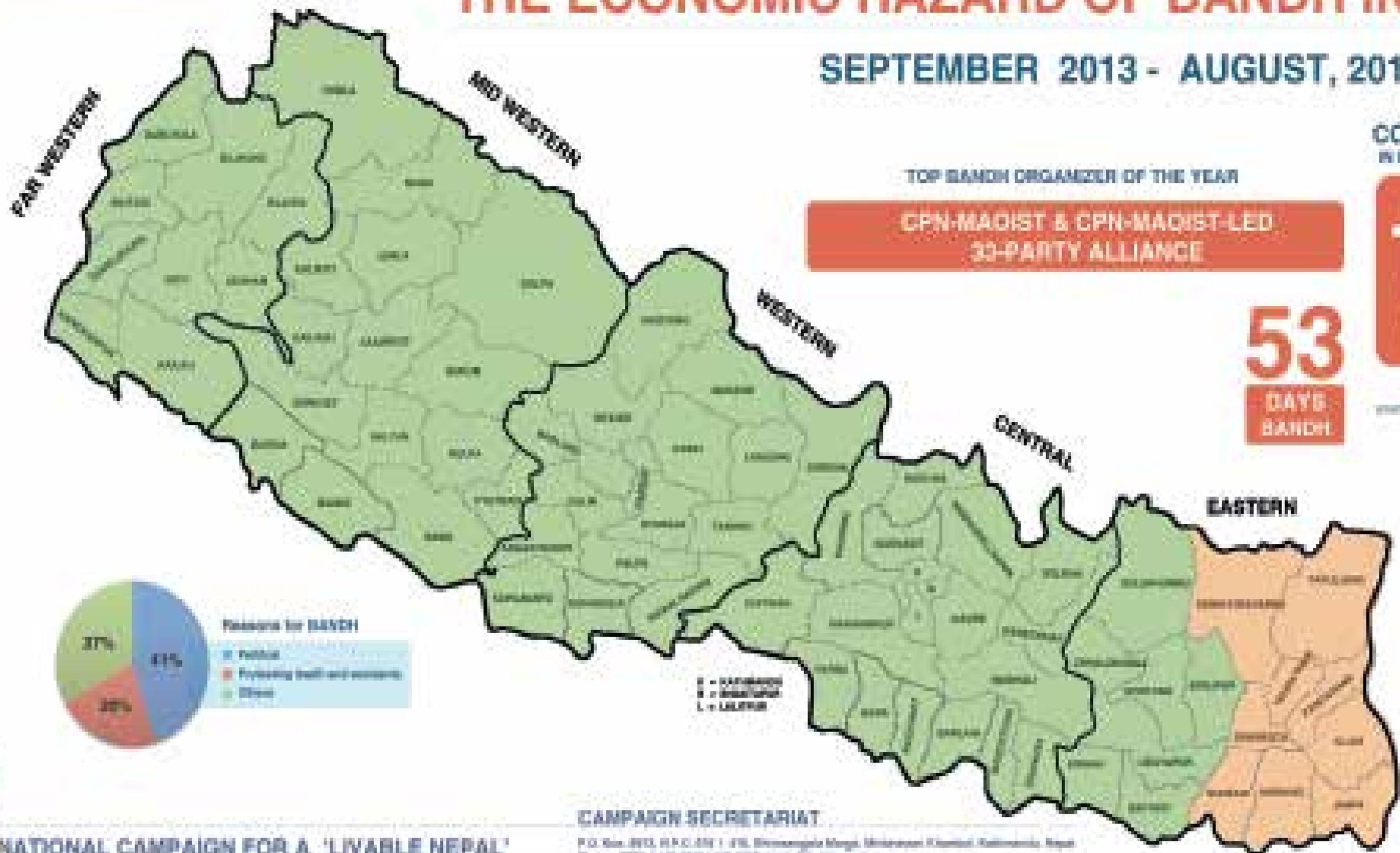
The nation saw 53 days of Bandhs between September, 2013 and August, 2014. These Bandhs meant a loss of approximately 1.75 billion with each day of the Bandh—loss of school hours for children, amount of time people spent in walking to their work places and other such difficulties can hardly be put in numbers and are largely unaccounted for.

CPN Maoist and CPN-Maoist led 33 Party Alliance called for most Bandhs within the given time frame and even though the commitments rang loud, 41% of the Bandhs had political reasons in the backdrop. Protests over deaths and accidents also led to Bandhs all over the country—amounting to 37% of the total Bandhs called.

Over the years, the culture of Bandhs has undergone changes—it started as a means of protest and for a while went on to becoming the 'only' means of protest, the 'only' way to put a point across but given the negative impacts as rational citizens we need to not give in to the lure of Bandhs. And we can only hope, this coming year, the Campaign Secretariat needs not to come up with a Bandh Map. (Please check the following page for this years map)

THE ECONOMIC HAZARD OF BANDH IN NEPAL

SEPTEMBER 2013 - AUGUST, 2014



TOP BANDH ORGANIZER OF THE YEAR

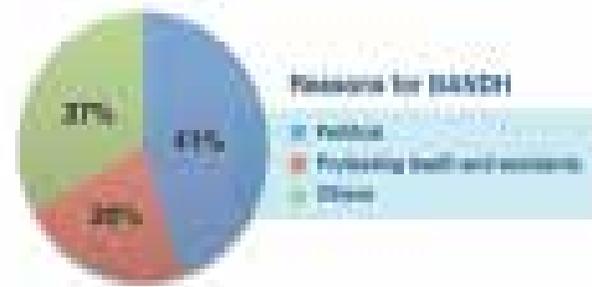
CPN-MAOIST & CPN-MAOIST-LED
33-PARTY ALLIANCE

53
DAYS
BANDH

COST OF BANDH
IN NEPALESE ECONOMY

1.75
BILLION

PER DAY



Number of
Bandh
in days



CAMPAIGN SECRETARIAT

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NATIONAL CAMPAIGN FOR A 'LIVABLE NEPAL'



WE

I

व्यक्तिगत स्वतन्त्रता

—बसन्त अधिकारी

मानिस जन्मदै स्वतन्त्र प्राणी भएकोले उसको जीवनमा स्वतन्त्रताले ठूलो महत्व राख्छ। हरेक मानिस भित्र यसको चाहना हुन्छ र कुनै पनि किसिमको दासत्व अनि गुलामीबाट बच्न चाहने स्वभाव उसको हुन्छ। स्वतन्त्रतामा नै मानिसको सर्वाङ्ग विकास सम्भव छ। यदि उसको यो अधिकारलाई कुण्ठित गरिदिने हो भने उसको विकासको क्रममा नै बाधा पुग्न जान्छ। यसैकारण संसारमा अधिकांश ठूला ठूला परिवर्तनहरू गुलामी र दासत्वबाट मुक्ति पाउनको निम्ति नै गरिएको पाइन्छ। मानिसले जीवन प्रकृतिबाट प्राप्त गर्ने भएकोले उसको यो अधिकारलाई खोस्ने अधिकार त्यो अवस्था सम्म कोहिसंग हुँदैन जबसम्म उसले अरुको अधिकारमा दखल पुऱ्याउने कुनै कार्य गर्दैन। बाँच्न र स्वतन्त्रता पूर्वक गरि खान पाउने अधिकार सबैको सुनिश्चित हुन्छ तर धेरै समाजमा विभिन्न नाममा यसलाई कुण्ठित गरिएको पाइन्छ। कुनै पनि बहनाले राज्यले जब नागरिकहरूको व्यक्तिगत छनौटको अधिकारलाई नियन्त्रित गर्दछ, तब त्यो राज्यले बिस्तारै ताना स्वरूप धारण गर्दै जान्छ। मानिसको आर्थिक, सामाजिक राजनितिक हरेक किसिमको विकास स्वतन्त्रतामा नै सम्भव भएको कारण यस बारे छलफल चलाउन जरुरी छ जस्तो मलाई लाग्छ।

नेपालको परिप्रेक्षमा व्यक्तिगत स्वतन्त्रताको कुरा गर्दा एकदमै दयनीय स्थिति छ। हाम्रो राज्य व्यवस्था, गरिबी र अशिक्षाको कारणले गर्दा आज पनि अधिकांश हामीलाई व्यक्तिगत स्वतन्त्रता छ भन्ने कुराको ज्ञान नभएको अवस्था छ, जसकारण यसको फाइदा राज्य र अन्य पक्षले उठाईरहेका छन्। व्यक्तिगत स्वतन्त्रता भनेको अरुको अधिकार र स्वतन्त्रतामा दखल नपुऱ्याई आफूलाई इच्छा लागेको कुरा गर्न पाउने अधिकारको अवस्था हो। आफ्नो अधिकार र स्वतन्त्रता उपयोग गर्दा अरुको अधिकारको सीमा मिचिन्छ भने त्यो न्याय र कानूनको दृष्टिले गलत हुन जान्छ, तर अरुको अधिकारमा कुनै पनि किसिमको अतिक्रमण नगरी व्यक्तिले आफ्नो अधिकारलाई उपयोग गर्न चाहन्छ भने उसले पूर्ण रूपले आफ्नो स्वतन्त्रता उपयोग गर्न पाउनु पर्नेछ।

नेपाली समाजमा धेरै मात्रामा व्यक्तिगत स्वतन्त्रता हनन गरिएको पाइन्छ, तर यस प्रति सुजबुझको कमिको कारण समाजमा यो कुरा सामान्य भैसकेको छ । उदाहरणको लागि बेला बेलामा प्रहरीले जुवा- तास खेल्दै गरेकालाई पक्राउ, छोटो मिनीस्कर्ट लगाउने, र कलेज ड्रेसमा पार्कमा बस्नेलाई कारवाही, होटेलमा प्रेमालाप गर्दै गरेको जोडी प्रहरी नियन्त्रणमा लिने, मुन्द्रा लगाउने र लामो कपाल पाल्ने विरुद्ध कारवाही, लागू पदार्थ सेवन कर्ता प्रहरी फन्दामा आदि जस्ता नितान्त व्यक्तिगत स्वतन्त्रता हननका समाचार बारम्बर सुन्नमा आइरहन्छ । यहाँ सम्म कि राज्यले कति बजे सम्म पसल खोल्न पाउने, कति जन्ती ल्याउने, दाइजो कति सम्म दिन पाउने, कति बजे सम्म देउसी खेल्ने, देउसे भैलोलाई कति रकम दिने भनी उर्दी जाहेर गरिरहेको हुन्छ ।

प्रश्न उठ्छ यी माथिका व्यक्तिगत छनौटको विषयमा आफ्नो स्वेच्छा र अधिकारको उपयोग गर्दा अरुको के हानी नोक्सानी हुन जान्छ र ? मैले तास खेल्दा, मिनी स्कर्ट लगाउदा, मुन्द्रा लगाउदा, कपाल पाल्दा, आफुलाई मन परेको केटी वा प्रेमिकमसंग घुम्दा, कोठामा बस्दा वा लागू पदार्थ सेवन गर्दा अरुलाई के असर पर्दछ ? प्राणी जगतमा मानिस सबैभन्दा श्रेष्ठ प्राणी हो, उ सोचन सक्छ, उसलाई आफ्नो राम्रो नराम्रो, भलो कुभलो सबैकुराको बारेमा निर्णय गर्न सक्छ । यदि उसले आफ्नो लागि सहि र हितकर निर्णय लिन्छ भने उसलाई नै फाइदा हुन्छ, यदि गलत र अहितकर निर्णय लिन्छ भने आफू नै सजायको भागीदार हुन्छ । उसले गरेको निर्णयमा ऊ बाहेक अन्य कोहि दोषी र जिम्मेवार हुदैन वा बनाउन मिल्दैन ।

राज्यको प्रशासनको काम भनेको कसले जाड रक्सी खाँदै छ, कसले गाजा भागं खायो, कसले कति छोटो मिनीस्कर्ट लगायो, कसले मुन्द्रा लगायो, कसले टाटु खोप्यो, कसले कपाल पाल्यो भनि ताकभाक गर्ने होइन । योव्यक्तिबमै नितान्त स्वेच्छाको विषय हो । तर यदि कसैले रक्सी भागं धतुरो आदि खाएर समाजका अन्य सदस्यलाई गाली गल्लो ज गर्ने, चोट पुऱ्याउने र शान्ति खलबलाउने कार्य गर्दछ भने उसलाई कारवाहीको दायरमा ल्याउनु पर्छ । यदि एक अर्काको राजीखुसी बेगैर कसैले अरुको शरीर माथि बलजफती गर्छ भने उसलाई कानून सम्बत दण्डको व्यवस्था गरिनु पर्छ । तर कसैले आफ्नो व्यक्तिगत स्वतन्त्रताको उपयोग गर्दा अरुको केहि नबिगारेको अवस्थामा नैतिकता र कानूनको आड लिएर कसैलाई पनि अनावश्यक दुःख र झन्झट दिनु गलत कार्य हो ।

लामो कपाल पाल्ने, मुन्द्रा लगाने टाटु खोप्ने र छोटो स्कर्ट लगाउनेहरु राम्रै व्यक्ति नै भएपनि हाम्रो सामाजिक संस्कारको कारण उनीहरूलाई हेर्ने नजरिया नकारात्मक रहेको छ । जसरी नेपाली टोपी, दौरा सुरुवाल र राज्यको सेवा गर्ने बर्दी लगाउनेहरु सबै इमान्दार नहुन सक्छन् त्यसैगरि सबै लामो कपाल पाल्ने, मुन्द्रा लगाउने, टाटु खोप्ने



र छोटी स्कर्ट लगाउनेहरू गलत नहुन सक्छन । सबैलाई एकै किसिमको चशमा लगाएर हेरि व्याखा गर्नु गलत हुन सक्छ । हरेक व्यक्तिको आ आफ्नो स्वेच्छा हुन्छ र बाच्ने तरिका हुन्छ । जसलाई सबैले सम्मान गर्न सक्नुपर्छ ।

व्यक्तिगत स्वतन्त्रताको अभाव र कानूनी शासनको अनुरूप नचलेको नेपाल जस्तो देशमा लागु पदार्थ सेवन गर्ने, जुवा तास खेल्ने र होटेलमा पक्राय परेका जोडीहरू प्रहरी प्रशासनको लागि राम्रो कमाइका साधन पाइन्छन । समाज र कानूनले नै उनीहरूलाई हेप्न र जलिल गर्ने छुट दिएको छ । समाजले यस किसिमका क्रियाकलापमा संलग्न व्यक्तिहरूलाई अनावश्यक डर, धम्क र त्रास देखाई नाजायन फाइदा लिन बलपुगेको देखिन्छ । अझ त्यसमा पनि ति व्यक्तिहरूलाई नैतिकताको पाठ पढाएर मानिसहरूलाई जलिल र हिन महसुस गराउनु त साधरण कुरा भित्र पर्दछ । प्रश्न यो उठ्छ कि जसले नैतिकताको पाठ पढाउछन् उनीहरू आफू कत्तिको नैतिकवान छन् । जोसंग आफै नैतिकता छैन उसले अरुलाई नैतिकताको पाठ पढाउनु कत्तिको जायज छ । समाजका सदस्यहरूलाई पनि प्रहरीले यस किसिमका व्यक्तिहरूलाई गरेको व्यवहार प्रति आश्चर्य लाग्दैन किनभने उनीहरूलाई लाग्छ प्रहरी प्रशासनले जे गर्दैछ ठिकै गर्दैछ, तिनीहरूको भलाईको लागि गर्दैछ । तर यथार्थमा स्थिति फरक हुन्छ ।

हामी सबैलाई लाग्न सक्छ यदि यो सबैकुरालाई खुला छोडी दिने हो भने सामाजिक विकृति र अराजकताले स्थान पाउदछ । यदि सामाजिक मूल्य मान्यताकै कुरा गर्ने हो भने विकसित देशमा छिर्न कै निमित्त भुठो विहे गरि विदेश जानु हाम्रो मूल्य मान्यता भित्र पर्दैन । विदेश सेमिनारमा भाग लिन गएका सहभागी र खेल खेल्न गएका खेलाडी आफ्नो देशको राहदानी च्यातेर लुकेर बस्नु हाम्रो संस्कार भित्र पर्दैन । देश र जनताको सेवा गर्छु भनि कसम खाएका राष्ट्रसेवकहरूले अकुत भष्ट्रचार गरि समाज र राष्ट्रलाई भडखालोमा हाल्नु हाम्रो परम्परा होइन । अरुको सम्पत्तिमा भण्डा गाडेर सम्पत्ति कब्जा गर्नु, अरुको जीउधनमा क्षति पुर्याउनु र हजारौ व्यक्तिहरूको ज्यान लिएर सत्ता प्राप्त गर्नु पनि हाम्रो मूल्य मान्यता अवश्य होइन । धर्म कर्म गर्ने नाउमा माइक लगाएर राति अरुको निन्द्रा खल्बलाउनु हाम्रो संस्कृति होइन । दाइजो ल्याएनन भनि हाम्रा छोरी चेली जलाइ रहेका छन् यो पनि हाम्रो संस्कार पक्कै होइन । तर यी सबै कुराको लागि हामीले सहिरहेका छौं वा छुट दिइरहेका छौं । मात्र त्यसलाइए कानून र नैतिकताका आडमा सजायको भागीदार बनाइरहेका छौं जो एकलो छ

र जसले आफ्नो व्यक्तिगत छनौट र अधिकारको उपयोग गर्न बाहेक अन्य कुनै ठूलो कसुर गरेको छैन ।

राज्यको कानून जब विभेदकारी हुन्छ तब जहिले पनि सर्वसाधारणले दुःख पाउने अवस्था हुन्छ । हाम्रो समाजमा फेसबुकमा कमेन्ट लेखनेलाई २० दिन थुनामा राखिन्छ । जीविको पार्जनको लागि तिहारमा रमाइलो गर्ने साधन फुलभडी र पटाका बेच्नेलाई ठूलो कसुर ठहर्याई सार्वजनिक मुद्दा लगाइन्छ तर खुलेआम बम हानी अरुको जिउ धनमा हानी नोक्सानी पुऱ्याउने अपराधीहरूलाई राज्यले मिठो मसिनो खुवाई टेबल वार्ताको लागि निमन्त्रणा गर्छ र उनीहरूको कन्डिसनलाई स्वीकार गर्दछ । अदालतले कारवाही गर भनेका बाल कृष्ण ढुगैललाई प्रशासनले कारवाही गर्न सक्दैन । आफ्नो छोराको हत्यारालाई कानूनी दायरामा ल्याइयो भनि न्याय माग्दै ३३२ दिन देखि अनशनमा बसेका नन्द प्रसाद अधिकारीले अनायसमै ज्यान गुमाउनु पर्छ । प्रजातान्त्रिक प्रणालीमा यो भन्दा ठूलो ढण्डहिनता के हुन सक्छ ? "कानून नेपालमा माछा मर्ने जालो जस्तो भएको छ, सानो तिनो माछा जालोमा पर्छ तर ठूलोले जालो नै तोडिदिन्छ " ।

व्यक्तिगत स्वतन्त्रताको नै कूरा गर्दा नेपालमा गरि खान चाहनेहरूको लागि अझ कठिन अवस्था छ । कुनै पनि उद्यम, व्यापार व्यवसाय गरेर खानको लागि धेरै चुनौतीको सामना गर्नु पर्छ नेपालमा । वर्ल्ड बैंकको डुइंग द बिजनेस २०१४ले प्रकाशन गरेको रिपोर्ट अनुसार नेपाल १८८ देश मध्ये १०५ औं स्थानमा पर्दछ । नेपाल २०१३ मा १०३ स्थानबाट भरेर १०५ औं स्थानमा पुगेको छ । यसबाट पनि गरिखान चाहने नेपाली जनताको गरि खान पाउने अवस्था कस्तो छ भन्ने कुरा भल्किन्छ । एउटा साधरण व्यापार व्यवसाय दर्ता गर्नुपरे मा प्रशासनिक भ्रमेलाको कारण कयौ दिन लाग्ने अवस्था छ , करको मात्रा त्यतिनै धेरै छ । भारतमा ६७००० भारु मा पाइने मोटरसाइकल जस्तो आवश्यकताको विषय नेपालमा २,३०,००० तिर्नु पर्ने वाध्यता छ । यसबाट करले नेपाली जनताको ढाड कसरी सेकिरहेको छ भन्ने कुरा देखाउदछ । नेपालमा करको भाग धेरै भएको कारण सामानको दाम महँगो हुने हुदा नागरिकहरू दुइ चार रुपैया बचाउने उद्देश्यले छिमेकी मुलुक भारत बाट घरायसी प्रयोजनको निमित्त दैनिक घरायसी सामान भित्र यायो भने पनि उनीहरूलाई राज्यका निकायद्वारा तशकर स्वरुप व्यवहार गरिने अवस्था छ । सरकारी कार्यलयमा सानो तिनो काम गराउनु पऱ्यो भने पनि घुस नखुवाई काम हुदैन । कसैलाई केहि कुरामा चित्त नबुभेपछि बन्द

र तोडफोड गर्ने प्रवृत्तिले गर्दा पनि व्यापार व्यवसाय गरेर खाने व्यक्तिलाई सास्ती खेप्नुपरेको छ । कानूनी शासन नभएको कारणले गर्दा अपहरण, चन्दा, फिरौती आदि जस्ता कुराले गरिखाने नागिरकहरुको मनोबल गिराएको छ । यी सबै उल्लेखित कुराहरुले गर्दा गरि खाने मानिसहरुलाई निरुत्साहित गरिरहेको छ । तर राज्यलाई यो सबै कुरा संग त्यति सरोकार भएको देखिदैन ।

आजको हाम्रो प्रमुख आवश्यकता विषय भनेको राजनैतिक स्थिरता, शान्ति र समृद्धि हो । अन्य कुराहरु भन्दा पहिला यी कुराको निमित्त पहल गर्नुपर्ने आवश्यक देखिन्छ । साचो अर्थमा भन्ने हो भने राज्यको प्रमुख काम भनेको नै नागिरकहरुको जीउ धनको सुरक्षा गर्ने, शान्ति सुव्यवस्था कायम गर्ने, सीमाको रक्षा गर्ने, सम्भौता र करारलाई लागु गर्नको निमित्त पहल गर्ने साथै नागिरकहरुलाई गरि खान पाउने वातावरणको स्थितिको सिर्जना गर्नु हो । यी काम बाहेक राज्यले अन्य कामको लागि हस्तक्षेप नगरी नागिरकहरुलाई स्वतन्त्र छोडी दिने हो भने हितकर हुनेछ । राज्यले यति गर्न सकेको खण्डमा जनतालाई स्वत स्फुर्त रुपले अगाडि बढ्नको लागि उत्प्रेरण मिल्नेछ जसले अन्तत देशकै हित हुनेछ । तर राज्यले यी कुरा ध्यान नदिइकन निरन्तर रुपमा नागिरकहरुको स्वतन्त्रतामा प्रहार गर्ने कार्य मात्र गरिरहेको अवस्था छ जसले गर्दा नागिरकहरु कुण्ठित भएर बस्न बाध्य छन् । फेरी भन्छ,, राज्यको काम को के खेल्दैछ , कोसंग को उठबस गरेको छ, कसले के लगाएको छ, कसले कपाल पाल्यो, कसले के खायो, कति बजे सम्म देउसी खेलन पाइने, देउसेलाई कति पैसा दिने, कति जना जन्ती ल्याउने, कति बजे सम्म दोकान खोल्न पाइने भनि ताक भाक गर्ने र नियन्त्रण गर्ने पनि होइन । बरु उसले यो क्रियाकलाप गर्दा अरुको स्वतन्त्रता र अधिकार हनन भएको छ कि छैन भनि निगरानी राख्नु हो । यी कार्य गर्दा यदि कसैले अरुको अधिकारको सीमा मिचेको छ भने राज्यले उसलाई कानूनी कारवाहीको दायरामा ल्याइ सजायको भागीदार बनाउनु पर्दछ । अन्यथा कुनै पनि व्यक्तिले अरुको अधिकारको सीमा नमिची आफ्नो अधिकारको उपयोग गर्न पाउनु पर्दछ । यो उसको व्यक्तिगत अधिकार हो । नागिरकहरुको व्यक्तिगत स्वतन्त्रताका नियन्त्रण गर्नुको साटो त्यसलाई रक्षा र सम्मान गरी सुरक्षित साण बाचन र गरि खान पाउने अवसर सिर्जना गरि दिने हो भने सबैको लाति हितकर हुने देखिन्छ ।





What many gave for wider roads?

- by Suraj Dhakal

The road expansion drive that has been changing the face of Kathmandu has received applause from many who believe that nothing beats the happiness of plying vehicles on wider roads. Many pedestrians seem to be equally happy with the wider footpaths.

Needless to say, we all have wanted wider roads at some point in time or the other and the expansion drive seemed like a good move. There are, however, some serious concerns related to road expansion drive—the violation of the constitutionally protected right to property being one and non-compliance with the due process being the other. When a state cannot guarantee

the right to property, people do not have incentives to earn and hence the violation of property rights creates obstacles for economic prosperity.

Bishnu Man Shrestha, a resident of Tutepani, Lalitpur feels helpless—because of the road expansion brought about a big loss for him. He owns eight aanas of a triangular plot of land which faces roads on either side. As per the notice, if he lets the marked portion of his land go he would be left with just 2 aanas of land. As per the current market value of land, his property worth 1.5 crore is at risk. And he knows that he won't be compensated enough for his loss.

Bijay Gopal Shrestha, a resident of Khumaltar, Lalitpur has a similar story. The state authority marked his property for road expansion and he is now compelled to give up 19 aanas of his land. The market value of his land stands at around 4.75 crore. He bought the land with his hard earned money and the uncertainty over the compensation scares him.

The road expansion is being conducted as per the Guided Land Development Program under the Town Development Act, 2045. As per this Act, individuals like Bishnu Man Shrestha and Bijay Gopal Shrestha are entitled to compensation funded by the beneficiaries of road expansion and the Town Development Committee. Additionally, the prevailing Act also provides for stakeholders' meetings, but sadly, these individuals were neither informed about consultation meetings during the expansion process nor did they have a say in the process.

Moreover, Article 16 of Town Development Act, 2045 states, "Government of Nepal, for implementing town development program, will facilitate Town Development Committee within the prevailing legal framework" and the current legal framework, Interim Constitution of Nepal ensures the protection of property right. This simply means that road expansion process in the Valley does not follow a due legal process and alongside violates an individual's right to property.

Mohan Krishan Khanal, a law practitioner by profession has a different story to tell—one where he fought for his rights. Being a law practitioner he followed the legal process to a point where the court decided in his favor. Fortunately for him, he knew what he could do to save his property and sought timely justice.

For many of us who have our everyday priorities to take care of, the question that silently but surely hangs in the air is—Will we ever be ensured the protection of our property rights? ■



STATE OF THE STATE

Subsidized agro-loans

Nepal Rastra Bank (NRB) had unveiled working procedures for commercial banks to provide subsidized agro-loans of up to NRs. 10 million to young farmers between the ages of 21 to 45 years.

Finance Minister, Ram Sharan Mahat has said that the age bar for subsidized loans for farm operation should be removed so that maximum number of farmers benefit from the scheme. He also said that a blend of technology, commercialization and entrepreneurship is required to exploit bio-diversity for economic development of the country.

Eight females murdered in a month

Eight females were murdered in a month spanning from September 15 to October 15 across the country. The media monitoring carried out by Sancharika Samuha Nepal has confirmed the numbers. Similarly, 97 news pieces related to 21 rape cases and 38 incidents of human trafficking were published in different media. 42 woman health rights' violations were also reported within the period. As many as 80 cases of violence against women (VAW) were connected with the family, 38 with neighbors and 17 with the state.

No increment in the transport fare

The parliamentary subcommittee on Industry, Commerce and Consumers' Interest directed the Ministry of Physical Infrastructure and Transport Management not to increase transportation fare. The rationale behind the decision being that the price of fuel has been going down and not up. Alongside, the Ministry was also directed to improve the provisions on punishment, driving license and service and safety of the passengers.



Gari Khana Deu & Bichar Dabali
present

ASPIRATIONS FOR FREE ENTERPRISE

a nationwide essay competition

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SUPPORTERS



ELIGIBILITY

- You need to be between the age group of 18-30 years.
- Essays must be original and not previously published.
- The essay needs to be written in English or Nepali. Entries in any other language will not be entertained.
- Entries cannot be submitted for publication to any other print media concurrent with this competition.
- Co-authored entries will be acceptable.

TOPICS

- Rule of law: Positive steps to ensure better implementation of rule of law
- Security of life and property: The status of property rights' dispute and what can be done to ease up the situation
- Freedom to enterprise: Entrepreneurship in relation to regulatory hurdles and Economic freedom and flourishing entrepreneurship

ESSAY CATEGORIES AND WORD COUNT

- The essay can be written in any of the topics mentioned above; they can also be merged
- The word limit for the write-up will be 1500-2000 word

JUDGING PROCESS

- Must submit it by the given deadline
- Follow all the rules
- All the essays will be evaluated by an independent panel of judges and their decision will not be reverted

FORMAT

An entry will consist of a title page, biography, abstract, and the text proper.

1. The title page should contain the title only.
2. The biography immediately follows the title page. It should be no more than 1 page and should include applicant's name, academic credentials, and contact information. During the judging process, the biography will be removed to make papers completely anonymous.
3. The abstract page immediately follows the title page and summarizes the essay in a maximum of 200 words.
4. The text proper (the essay) begins after the abstract.
 - Entries not meeting the word count requirements will be disqualified. If an entry is disqualified on the basis of word count, it may not be re-submitted.
 - In calculating word counts, the following elements will be included: the basic text of the essay; epigraphs and any other quotations in the beginning, body, and end of text; bullet lists, text boxes, and the like; and headings or subheadings within the text.
 - The following elements will not be included: title page, table of contents (if any), biography, abstract, tables, illustrations, endnotes/footnotes, appendices, and bibliographies.
 - Main points should be made in the text proper. Reliance on discursive or explanatory endnotes/footnotes may be considered bad form and judges may downgrade essays that make repeated use of such notes.
5. The text should follow the format of a scholarly research paper (not a bullet paper, talking paper, PowerPoint briefing, etc.):
 - No essays will be downgraded for style per se, but an inconsistent or unclear style can be distracting and detract from overall quality.

WHAT WILL THE WINNERS GET?

- 1st Prize: NRs. 25,000
- 2nd Prize: NRs. 15,000
- 3rd Prize: NRs. 10,000
- 2 Consolation prizes: 1 mobile phone each

Write & Win

JUDGING CRITERIA

Judges will evaluate essays using the standards of quality that they apply to traditional academic writing, with emphasis on the following:

- Innovation—Does the essay bring something new to the table? Does it show a unique take on the existent problems and innovative approaches to tackling them?
- Feasibility—Is the concept practical? Does the essay propose a project or concept that could realistically be applied?
- Clarity of Thought and Purpose—Does the essay clearly define a problem and present a solution? Does it show thoughtful analysis?
- Persuasiveness—Is the essay logically organized, well written, and persuasive?

SUBMISSION OF ENTRIES

- The electronic copy of the essay need to be sent in MS-Word format
- Entries must be sent to info@livablenepal.org before or on 15th December, 2014
- Gari Khana Deu and Birchar Dabali hold joint rights to publish and republish the write-up as per deemed necessary with due acknowledgement to the writer.
- The winning essays (Winner and Runner up) will be published in a national daily.
- Top ten essays will be featured in an e-book that will be available for download.

Gari Khana Deu!

District Representatives

SN	Name	District	Contact No.
1	Amit Jha	Dhanusha	9844047888
2	Amrita Younjon	Illam	9842645993
3	Bishnu Lammichhane	Sindhuli	9801602759
4	Durga Budathoki	Tehrathum	9842148231
5	Gopal Neupane	Taplejung	9842715839
6	Indra Bahadur Thapa Magar	Baglung	9847669704/068521821
7	Kebal Singh	Siraha	9842850189
8	Kishan Shrestha	Kavre	9851076726
9	Krishnaman Chitrakar	Nuwakot	9841425352
10	Mamta Pokhrel	Sunsari	9842307122
11	Mangal Bega	Panchthar	9752607278/9806007713
12	Manoj Bhattarai	Sarlahi	9841223221
13	Netra Sagar Chaudhary	Dang	9857831736
14	Pankaj Singh	Saptari	9815728358
15	Phadindra Lamichhane	Bhojpur	9819394973
16	Pitambar Paudel	Kailali	9848442746
17	Prabhunidhi Panta	Kanchanpur	9848721547
18	Pradeep Pariyaar	Parbat	9849699402
19	Pradeep Phuyal	Dhankuta	9807340766
20	Prem Chaudhary	Bardiya	9758001550
21	Sachin Anugraha and Team	Jhapa	9815982903
22	Sameer Sapkota	Palpa	9847116355
23	Santosh Karki	Rupandehi	9847027823
24	Suman Rai	Morang	9842051153
25	Sumit Koirala	Surkhet	9858022413
26	Tilak mani Adhikari	Kapilbastu	9857055554
27	Tulasi Chaulagain	Udayapur	9842828607



How can YOU help ?

- Talk about this movement with your friends and peers
- Join us on the Gari Khana Deu! Facebook page (<https://www.facebook.com/groups/garikhnadeu/>) and put forth your views on the various issues being discussed
- Visit the campaign website (www.livablenepal.org) to contribute your ideas and opinions
- Provide feedback to your local representative on how s/he can help create a livable Nepal
- Share your ideas on how to create a livable Nepal by writing to newspapers or through other forms of media
- Start a movement in your own community, advocating for a livable Nepal
- Use Gari Khana Deu! merchandize, such as bumper stickers on your vehicles, to spread the word on the campaign and its fundamentals
- If someone is violating your right and access to a livable Nepal, do not be passive! Express your views and advocate for a livable Nepal
- Volunteer as a District Representative
- Help with merchandise production: stickers, brochures, badges, t-shirts, etc.
- Broadcast Audio/Visual Display of Gari Khana Deu! PSA through available medias
- Sign our petition

Campaign Secretariat :

National Campaign for a Livable Nepal | 416, Bhimsengola Marg, Minbhawan Kharibot, Kathmandu, Nepal

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