

A DECADE OF
DIALOGUE
JOURNEY
IN SIRAHA

SADHU RAM TAMANG

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Forward

In the context of Siraha's peacebuilding initiative, the GIZ Civil Peace Service Dialogue Thematic Team commenced efforts to address intergroup conflicts and strengthen local peace structures. Our partnership with the All Peoples Development Centre (APEC) has been established based on the common goal of transforming community conflicts, after the end of the civil war and the Madhesh movement in Nepal. While initially focusing on inter-religious conflicts as a pivotal entry point, the thematic dialogue team has expanded to encompass broader social issues, such as fostering a conducive educational environment within schools contributing to peace in communities.

The APEC has received great acknowledged by the local government, civil society, and religious organizations within the district, specifically for its dedication to advocating human rights, social justice, girls' education, and peacebuilding initiatives. With the establishment of the Hatemalo Inter-religious Dialogue Committee and school dialogue committees in Sagarmatha and Lalaku Secondary Schools, our efforts to fostering social harmony in Lahan becomes further localized as well as institutionalized.

I would like to express heartfelt gratitude to our team for documenting the nuances of the dialogue journey in Siraha, with the great support by our partner organization and dialogue members. I am optimistic that this case study of the dialogue journey will serve as a source of inspiration and motivation, encouraging readers to delve deeper into the dialogue processes within their respective contexts.

STEPHANIE THEIS

Program Coordinator

Prologue

In the context of Siraha's conflict history, the GIZ civil peace service dialogue thematic team began addressing intergroup conflict and bolstering local peace structures in Nepal. The dominant armed groups, the dispute between Hindus and Muslims, the plain versus the hill communal conflict, and the demand for Madhes¹ identity within the federal framework are bases to identity working area. All Peoples Development Centre (APEC), a strong local organization that has been actively engaged in community peacebuilding since 2008. APEC has been facilitating dialogue between armed groups and local teachers, political leaders, government officials, businesspersons at the community and district levels in Siraha which has also played a significant role in diffusing tensions during the 2006 Peoples' Movement and the 2008 Madhes movement.

The APEC team has had extensive contact with local peace committees (LPCs), which were set up by the government to identify victims of conflict and provide aid from the government; additionally, the LPCs aim to reduce local conflicts pertaining to incidents involving Muslims and Hindus, political disputes, land disputes, and irrigation disputes. This has been a valuable experience in fostering dialogue. The thematic dialogue team identified ten criteria, including a history of conflict, armed group mobility, high rates of human rights violations, and potential conflict issues for field assessments. Siraha district is prioritized in this regard due to the pressing need for work on conflict transformation in the Madhes.

¹ Madhes is known for plain area, also interchangeably used Tarai.

The 2015 religious' conflict between Muslims and Hindus focuses the urgent need for dialogue to reduce tensions, mistrust, and terror within the respective communities in Lahan. In order to advance community understanding of dialogue theory, principles, values, and practices through the All People Development Center, Garib Namaz Society, I would like to sincerely thank my GIZ ZFD colleagues Kristian Cain, Rajendra Subba, Martin Hennings, and Anuja Sapkota who contributed in this mission. I am particularly grateful to Ram Bharoshi Mahato and Gopal Prasad Chaudhary for providing the necessary information required for the book.

I am grateful to Stephanie Theis, program coordinator, and the entire GIZ ZFD team for all their invaluable support and inspiration in helping me compile, edit and understand dialogue theory and practices implemented in Lahan.

Finally, I am equally indebted to members of the inter-religious dialogue particularly Firoj Siddique, Suleman Ansari, Shushil Chandra Adhikari, Ram Kumari Das, Phuleshwor Mahato, Parashuram Niraula and Mohammad Inus and school dialogue committees who have shared their experiences; without them, learning would not be possible.

SADHU RAM TAMANG

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We humans are self-reflecting/
correcting beings, we are capable of
dialogue, self-transforming dialogue.
There are for us four main dimensions
to dialogue that correspond to the
structure of our humanness: Dialogue of
the Head, the Hands, the Heart, Holiness.

LEONARD SWIDLER

START OF DIALOGUE JOURNEY

At the time of the launch of this dialogue program in August 2015, most of the controversial issues were still being debated by different political leaderships, leaving Nepal's new constitution unfinished. Subsequently, on September 19, 2015, the new constitution was formally ratified, albeit eliciting discontent from marginalized communities. Three levels of government—federal, provincial, and local—were formed by this constitution to create a secular federal system in Nepal.

Nepal was declared a secular state in the 2007 interim constitution, and this position was maintained in the 2015 constitution. Certain Hindu organizations and nationalist political parties are incensed by the secular status. Nonetheless, religion has not been a dividing line in Nepali politics, with religious minorities represented in all of the main political parties. However, social tensions are occasionally noticeable. In light of the nation's growing religious and communal emotions, dialogue between

TABLE 1: MAJOR RELIGIONS IN SIRAHA AS OF CENSUS 2021

Total Pop.	Hindu	Buddhist	Islam	Kirat	Christian
102031	90890	1019	9679	108	134
Percentage	89.08	1.00	9.49	0.11	0.13

TABLE 2: MAJOR RELIGIONS IN NEPAL AS OF CENSUS 2021

Total	Hindu	Buddhist	Islam	Kirat	Christian
29164578	23677744	2393549	1483066	924204	512313
Percentage	81.19	8.21	5.09	3.17	1.76

different groups is essential to building mutual respect and harmony among Nepal's diverse communities.

There are 14,83,066² Muslims in Nepal, or 5.09 percent of the total population, and they are mostly rural. The Muslim and Hindu communities have generally had friendly relations throughout history, notwithstanding a few incidents in recent decades of conflict, including those in Kathmandu in 2004 and in Kapilvastu in 2008. Hindus and Muslims coexist in several places at religious sites and gathering places.

It has occasionally happened in certain Terai regions, small-scale communal violence. For example, disputes have occurred when a religious procession from one community passes through a community's neighbor. There have also been more significant occurrences, including the violence against Muslims in Kathmandu on September 1, 2004 (Bhadra 16, 2061 BS), in response to the murder of twelve Nepali laborers in Iraq by the Iraqi Sunni rebel organization Jamaat Ansar al-Sunna, who abducted and killed them. These Nepalese were sent to an American camp by Moonlight Manpower Agency to work abroad. In this situation, angry mobs attacked Muslim communities and all manpower offices. In this particular setting, angry mobs targeted Muslim neighborhoods and all manpower offices. Religious conflicts have worsened recently in various parts of the country, including Sarlahi, Dharan, Rautahat, Mahottari, and Parsa.

Hindus and Muslims are the two major religious communities living in Lahan, Siraha district³. In the past, there have periodically been conflicts

² National Census 2021

³ According to National Census 2021, Muslims are 9.5 percent of the population of Siraha district.

between the two communities. Firoj Siddique⁴ claims that certain Hindus and Muslims would argue with one another on small matters like individual beliefs. He elaborated that disputes between individuals from two religious communities would often quickly escalate into blaming and involving fellow community members, rather than staying at the individual level. Parshuram Niraula remarked, "Religious intolerance was the cause of this kind of behavior". The tension reached its peak in 2015 when a cow⁵ was slaughtered, and an animal's bone was thrown into a mosque. These incidents sparked processions and the declaration of a shutdown (*bandh*), which affected the local populace and raised tensions within the Lahan community.

⁴ Siddique is one of the member of inter-religious dialogue implemented by APEC

⁵ Hindu consider cow as sacred animal.

Dialogue, as I define it, is a conversation with a center, not sides. It is a way of taking the energy of our differences and channeling it toward something that has never been created before. It lifts us out of polarization and into a greater common sense, and is thereby a means for accessing the intelligence and coordinated power of groups of people.

WILLIAM ISAACS

DIALOGUE AND DIALOGUE PROCESS

Intercommunity ties were strained, and residents' mistrust, distrust, and feelings of terror were heightened in Lahan, Siraha. Individuals from the Muslim and Hindu groups were seldom inclined to discuss social issues in public venues.

Against this background, the All People Development Center (APEC) and GIZ Civil Peace Service Thematic Team for Dialogue held one-on-one meetings and wider community consultations with over 102 members, including political leaders, members of civil society, journalists and community leaders, in order to determine whether dialogue intervention could be possible and to provide guidance for the process of creating appropriate approaches and strategies for dialogue. These one-on-one sessions and consultations brought attention to the importance of intercommunity dialogue.

The APEC team and the Thematic dialogue came to the conclusion that dialogue would be a useful strategy for bringing disparate populations together in a shared safe environment. By doing so, they would be able to communicate with one another about their needs, wants, and perspectives and come to a shared understanding on how to work together to create a peaceful society.

The Civil Peace Service thematic dialogue team carried out a needs assessment and context analysis before the dialogue project started in Siraha. The context analysis became clear that there is religious strife between Muslims and Hindus. Additionally, the Madesh movement finds its spark in this very location. During this study, the peace requirements in the district were identified.

The following steps were then followed to prepare for dialogue:

- First, a needs assessment was conducted in the community.
- This was followed by an internal session within partner organizations to identify the main conflict lines and conduct a conflict analysis.
- A dialogue team⁶ was then formed within the partner organization.
- GIZ-ZFD supported further series of capacity building⁷ for the dialogue team on conflict transformation, dialogue theory, and practical implementation, particularly on dialogue design and facilitation.
- Further sessions focused on strategy development, such as whether, how, and when to use media, coordination with stakeholders, Do No Harm, and risk analysis and mitigation strategies.
- Following these internal preparations, dialogue team members conducted community consultations to compile recommendations on concerns, needs, and fears; to identify key actors and possible participants; to prepare communities for dialogue; to increase community ownership and participation in the dialogue design process; and to allow space for communities to select dialogue facilitators, conveners, and venues.
- And the dialogue design was finalized.

After completing these preparatory actions, the Lahan community's dialogue process started. The dialogue flowed according to a general framework throughout multiple sessions. The goal of the dialogue was to develop relationships, communication, and trust between the parties while also transforming conflicts between them. In order to ensure that participants arrive at a more constructive understanding, a dialogue

⁶ Bhairab Gelal, Anita Kumari Chaudhary, Madan Mandal and Ram Bharoshi Mahato

⁷ Workshops, trainings, meetings for dialogue members

structure was created to direct the process towards these objectives. This framework allowed the dialogue to progress gradually in the direction of closer bonds and a shared future with a well-established dialogue culture.

This structure is known as the “Pyramid Model,” as mentioned in the CPS Nepal-sponsored book “Dialogue for Peace.” It is constructed similarly to a pyramid, starting at the base, and working its way up.

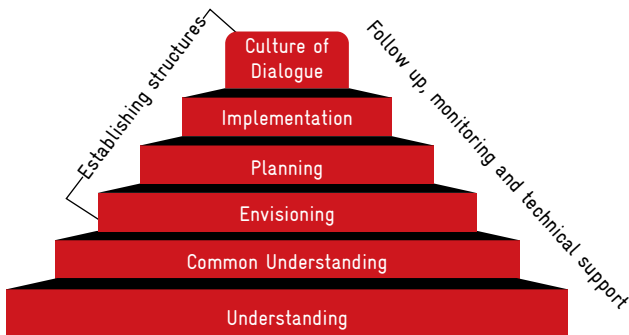


FIGURE 1: DIALOGUE PYRAMID

TABLE 3: COMMITMENT FOR INTER-RELIGIOUS SOLIDARITY

The Hindu and Muslim religious communities in Lahan Municipality have endeavored to safeguard their respective faiths through diverse religious practices; however, these activities have inadvertently escalated tensions and engendered additional challenges within Lahan, Siraha, causing distress among the populace. In a concerted effort to mitigate these issues, the All People's Development Centre has orchestrated a sequence of dialogue initiatives. Through these deliberations, the participants of the dialogue have identified the following problems and their solutions. We, the participants, are committed to them.

1. Hatemalo – Inter-Religious Committee will continuously work on religious solidarity.
2. Continuously organize programs to give greetings and welcome in every religious occasion and show respect to each other's religions.
3. Instead of politicising both communities should resolved it by social, legal and judiciary means.
4. Do not use the loudspeakers in religious, social, cultural events to reduce the problem of noise pollution. The sound should not be heard beyond the event itself.
5. Discourage the use of DJs (disc jockeys).
6. The leadership of the development and social committees should be formed from both communities.
7. Distribute a note or religious solidarity to political parties' structures at grassroots level.
8. Do not attach a single religion to an event, rather create an environment to respect every religion.
9. Start a practice of trust by tolerating each other's religious practices.
10. Respect each other's religions, culture and practices.
11. Integrate religious tolerance in to the curriculum.

GENESIS OF HATEMALO DIALOGUE GROUP

The GIZ ZFD team provided training in dialogue design and facilitation to the team of the civil society group “All People’s Development Centre” (APEC), located in Lahan. A particular emphasis was on building trust and handling disagreements. It was important for the Hindu members of the APEC team to establish trust with the Muslim participants. In order to promote interreligious understanding and trust, the Garib Namaz Welfare Society, a Muslim group managed by Firoj Siddique, was selected as a supporting partner organization. In order to make sure the interreligious dialogue would be successful and have the potential to have a lasting effect on the communities, pertinent concerns were carefully considered prior to the event.

The APEC initiated efforts to mitigate religious tensions and facilitate dialogue in response to escalating concerns regarding the conflict between Muslim and Hindu communities. In collaboration with the GIZ-ZFD Thematic Team on Dialogue for Conflict Transformation, the “Hatemalo - common understanding for religious harmony” initiative was launched. Its objectives included the promotion of peaceful coexistence among the diverse communities of Lahan, along with the cultivation of religious harmony and tolerance. Commencing in August 2015, the project

facilitated a series of separate and joint dialogues between Hindu and Muslim communities.

APEC's former chairperson Bhairab Gelal and current chairperson Ram Bharoshi Mahato, who also acts as a dialogue facilitator, assert that they have chosen Hindu and Muslim individuals with the capacity to substantially influence conflict transformation between the two communities. These individuals encompassed social workers, political party leaders, gurus, mullahs, pundits, and other religious figures.

APEC's first action was to set up a distinct, productive intrareligious dialogue between Muslims and Hindus. Within these dialogues, participants engaged in discussions concerning various religious issues and worked towards fostering a mutual comprehension of these challenges. Subsequently, each group nominated ten members to serve as delegates⁸ for further interfaith dialogues, and each group developed its own agenda items and strategies for the intrareligious dialogues.

A separate dialogue was held with twenty-three leaders who were chosen from Lahan's Hindu and Muslim communities.

Subsequently, the interreligious dialogue ensued. At the interreligious dialogue plenary, representatives selected from the two communities during the intra-religious dialogue presented their agenda items. Throughout the plenary, the agenda items were deliberated upon, and common issues were identified, namely untouchability based on caste and religion, religious intolerance, the inclination to politicize and communalize personal disputes, and a lax enforcement of the law. Participants discussed these problems, examined their underlying causes, and put up possible remedies.

The interreligious dialogue progressed smoothly as all parties adhered to the ground rules they collectively established. These ground rules included speaking thoughtfully, refraining from using derogatory or

⁸ 45 members from each intra-religious dialogue selected 10 persons from each community to represent them in the inter-religious dialogue.

accusatory language, actively listening to others, speaking one at a time, and maintaining focus on the topic of dialogue. According to Madan Mandal from APEC, participants who adhered to these fundamental guidelines were able to engage actively in the dialogue and enhance mutual understanding through attentive listening and thoughtful communication with one another.

In the initial phase, small group dialogues were arranged separately for Hindus, with 15 participants in each of the three dialogues, totaling 45 participants. Similarly, small group dialogues were organized for the Muslim group, with 15 participants in each of the three dialogues. In addition, there were dialogue among Hindu women group, Muslim women group, Hindu hardliner group, Muslim hardliner group and joint meetings between them, totaling 11 dialogues in small groups.

In addition, there is an initiative to convene two joint meetings between dialogue groups from both communities to foster social harmony. The initial cohorts of the Hatemalo Inter-religious Dialogue group are made up of members of the Muslim and Hindu communities who were nominated by their respective groups after the previously mentioned series of dialogues. It was unanimously agreed to include 10 members from each community and a representative from APEC, resulting in a total of 21 members in the Committee initially and added few more members from the meeting held on September 24, 2016.

The mission of the Hatemalo committee⁹ was to promote social harmony in Lahan through various initiatives such as modest projects like dialogues, feasts, and festival celebrations, as well as exchange events for best wishes. Additionally, the committee aimed to facilitate communication between the two communities, collaborate with local government officials, and provide support as necessary to sustain harmony. The establishment of Hatemalo was deemed a success both for the project and its participants. Suleman Ansari expressed happiness at the formation of this joint committee, as he harbored doubts regarding its feasibility amid the community's ongoing struggles.

⁹ Names of the inter-religious committee are in Annex.

"I harbored doubts about the ability of both communities to coexist peacefully, but the formation of a joint committee changed my perspective," remarked Sushil Chandra Adhikari, echoing a similar sentiment. These two leaders, Sushil Chandra Adhikari and Suleman Ansari were appointed as the coordinator and deputy coordinator of Hatemalo, respectively.

The committee jointly formulated the "Commitments for Religious Solidarity" letter consisting of 11 points, representing contributions from both Hindu and Muslim groups (see Table 3, p.8). This commitment letter was ratified during a joint gathering of Hindu and Muslim communities convened at Mardwari Sewa Sadan on September 29, 2016, in the presence of government officials, media representatives, civil society representatives, social activists, and human rights defenders.

Furthermore, the committee expanded its network of dialogue committees to seven ward levels within the municipalities where both Hindu and Muslim communities are situated.

Hatemalo committee disseminated an 11-point "Commitment for Inter-Religious Solidarity" as the first step toward resolving shared concerns after the interreligious dialogue. They provided essential aspects of the agreement to government officials and representatives of other political parties working in Lahan so that there would be a shared understanding and implementation of it. After this informational meeting, the Municipality Office wrote a guideline that would penalize people for using DJs (disc jockeys) too loudly, which would contribute to noise pollution. A public notice warning penalty was also given by the local police department to anyone found guilty of generating noise pollution.

The Hatemalo committee disseminated the Interreligious Solidarity commitments across 21 dialogue groups at the local level. Additionally, two multistakeholder dialogues took place on February 26, 2017, and July 5, 2017. An exchange of best wishes meeting was convened on October 20, 2017, at *Bakhrabazar*, attended by Mayor Mr. Muni Shah, along with members from the Hindu and Muslim communities who participated in the meeting with enthusiasm. Furthermore, four additional follow-up dialogue meetings were conducted to advance this process.

INSIGHTS FROM DIALOGUES

The dialogue had a transformative effect on each participant's perceptions. Initially, participants regarded themselves differently from members of another community due to religious and cultural disparities. However, as the dialogue progressed, participants began to perceive each other as brothers and sisters, as evidenced by their remarks. "Our relationship improved significantly following our participation in the dialogue," remarked Phuleshwar Mahato. Ram Kumari Das recounted how members of the Muslim and Hindu communities used to avoid each other before engaging in dialogue, but gradually began to listen and communicate with one another. Throughout the dialogue, participants expressed their concerns and issues, listened attentively to each other, and deliberated on the topics presented. Participants noted that such dialogue exercises facilitated their comprehension of each other's perspectives.

Participants in the APEC-organized dialogue attested to the beneficial impact of this dialogue exercise on their mutual understanding. In addition to fostering improved rapport among dialogue participants, Mohammad Inus asserts that the dialogue, coupled with collaborative follow-up initiatives, has further facilitated enhanced intercommunity relations between

the Hindu and Muslim communities. Parshuram Niraula observed that engaging in dialogue has contributed to reducing misconceptions among community members.

In an endeavor to alleviate a contributing factor to communal strife, the Hatemalo Inter-Religious Committee (Hatemalo) opted to diminish the noise generated by religious events. Parshuram Niraula said, "God will listen to you even if you speak in a low voice," thinking back on his attempts to get people to turn down the noise. "Why do you feel the need to make such a loud noise?" he asked. The chairperson of the Garib Namaz Welfare Society, Firoz Siddhiqui, stated that they, along with other attendees, had a shared obligation to work toward lowering noise pollution.

In addition to noise pollution stemming from religious activities, social events presented a notable concern regarding unwanted sounds. Two primary sources of noise pollution were identified as the utilization of DJs (disc jockeys) during ceremonies such as weddings, and the continuous recitation of wedding hymns. According to Ram Kumari Das, steps were taken to reduce noise pollution, including cooperative activities with the local government and law enforcement. These endeavors had a favorable outcome. The police helped Hatemalo members who were having dialogues by being present and offering support, which enabled them to ask people to keep the city quieter.

The Hatemalo community has added a custom of greeting each other during festivals in addition to the legal precautions put in place by the Lahan municipal government. During festive seasons, Hatemalo members regularly plan get-togethers to exchange best wishes, with assistance from APEC. The participants in the dialogue have continuously upheld this practice. "Best wishes are exchanged, and it has sent a positive message in society," said Mohammad Inus.

In addition to fostering religious tolerance, the involvement of the Inter-Religious Committee in the region, along with the corresponding

dialogues, played a pivotal role in resolving disputes and mitigating conflicts. Muhammad Inus revealed that he had considered leaving Lahan because of religious strife, but that tension has since subsided and the environment there is more serene. He credited the ongoing communication process for this constructive shift in perspective. He clarified further that, in contrast to earlier beliefs, the wrongdoings of a few number of people are now acknowledged as the individual's fault rather than the fault of the community as a whole. As a result, attention has shifted to looking at the underlying causes of interpersonal problems.

The members of the Hatemalo dialogue committee expressed significant concerns about sustainability and continuity, despite their regular monthly reflection meetings.

“

The object of a dialogue is not to analyze things, or to win an argument, or to exchange opinions. Rather, it is to suspend your opinions and to look at the opinions—to listen to everybody’s opinions, to suspend them, and to see what all that means. If we can see what all of our opinions mean, then we are sharing a common content, even if we don’t agree entirely. It may turn out that the opinions are not really very important—they are all assumptions. And if we can see them all, we may then move more creatively in a different direction. We can just simply share the appreciation of the meanings; and out of this whole thing, truth emerges unannounced—not that we have chosen it.

DAVID BOHM

”

HORIZON OF DIALOGUE GROUP

The five members of the interreligious dialogue committee—two women and the chair of the ward—were chosen in the 2017 local election. Similarly, social leaders in the nearby municipality of Dhangadhimai were motivated to establish the Civil Peace Dialogue Committee in 2021 by the Hatemalo effort. The Hatemalo discussion committee began to welcome members from Buddhism and Christianity in 2020, and they currently plan their regular monthly mobile meetings. The committee also intends to shortly restart the dialogue committees at the ward level. In order to offer their insights on interreligious dialogue from Siraha, the committee also actively participated in the Nepal conversation Summit in 2022 and 2023.

The inter-religious dialogue committee also played a leading role in establishing school dialogue committees, drawing inspiration and motivation from the philosophical, methodological, and procedural aspects of dialogue. The primary aim of this initiative was to cultivate a conducive educational environment within schools, thereby fostering strong and positive relationships among teachers, school management committee, students, and parents. This endeavor received support from the education department of the municipality. Currently, there are four

functioning school dialogue committees within the Lahan municipality and the Dhangadhimai municipality.

The Hatemalo dialogue committee has reformed its secretariat team on April 7, 2024 with a new team of 13 members in addition to a 5-member advisory team.

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ANNEX 1

HATEMALO INTER-RELIGIOUS DIALOGUE COMMITTEE, 2016

- | | |
|--|---------------------------------------|
| 1. Mr. Shushil Chandra Adhikari (Convenor) | 17. Rajendra Chaudhary |
| 2. Md. Suleman Ansari (Joint Convenor) | 18. Shankar Gupta |
| 3. Mr. Parshuram Niraula | 19. Md. Inus |
| 4. Mr. Arun KC | 20. Md. Abdul Karim |
| 5. Mr. Surya Kumar Sah | 21. Md. Alam |
| 6. Mrs. Ram Kumari Das | 22. Binod Kumar Bishunke |
| 7. Mr. Phuleshwar Mahato | 23. Md. Islam Ali |
| 8. Mr. Birendra Chaudhary | 24. Ram Avtar Sharma |
| 9. Mr. Jibachh Yadav | 25. Bhairab Prasad Gelal |
| 10. Fakir Mohammad | 26. Ram Narayan Mahato |
| 11. Md. Yasin Miya (Bhoje) | 27. Md. Amjad Ansari |
| 12. Md. Hakim (ka) | 28. Ganga Bahadur Raut |
| 13. Md. Kasim Ansari | 29. Firoz Siddiki |
| 14. Md. Hakim (kha) | 30. Lahan Municipality representative |
| 15. Nurjahan Khatun | 31. Ram Bharosi Mahato – Facilitator |
| 16. Bishnu Lal Sah | |

ANNEX 2

POLITICAL LEADERSHIP WHO COMMITTED ON RELIGIOUS SOLIDARITY ON SEPTEMBER 25, 2016

- | | |
|-------------------------------|--|
| 1. Mr. Achhamit Lal Chaudhary | 13. Mr. Ganga Bahadur Raut |
| 2. Mr. Dhani Lal Yadav | 14. Mr. Jibachha Yadav |
| 3. Mr. Bishnu Lal Shah | 15. Mr. Laxmi Narayan Chaudhary |
| 4. Mr. Rajendra Chaudhary | 16. Mr. Prashuram Niraula |
| 5. Md. Suleman Ansari | 17. Mr. Ram Ashish Mahato |
| 6. Md. Abdul Karim | 18. Mr. Ram Narayan Mahato |
| 7. Md. Yasin Miya (Bhoje) | 19. Mr. Satya Narayan Yadav |
| 8. Md. Hakim | 20. Mr. Surya Kumar Sah |
| 9. Md. Islam Ali | 21. Ms. Nurjahan Khatun |
| 10. Mr. Arun KC | 22. Ms. Ram Kumari Das |
| 11. Mr. Bharat Prasad Sah | 23. Mr. Ram Bharosi Mahato – Facilitator |
| 12. Mr. Birendra Chaudhary | 24. Mr. Bhairab Gelal – Facilitator |

ANNEX 3

**SCHOOL DIALOGUE PEACE COMMITTEES
IN LAHAN MUNICIPALITIES, 2022**

1. SAGARMATHA SCHOOL DIALOGUE PEACE COMMITTEE
(SAGARMATHA SECONDARY SCHOOL)

Convenor: Birendra Chaudhary,

Joint Convenor: Manju Kumari Sah

2. GURANS SCHOOL DIALOGUE PEACE COMMITTEE
(LALAKU SECONDARY SCHOOL)

Convenor: Ram Narayan Mahato,

Joint Convenor: Sujita Kumari Mahato

ANNEX 4

**EXECUTIVE MEMBERS OF HATEMALO DIALOGUE GROUP AS OF
GENERAL MEETING HELD ON APRIL 7, 2024**

Mr. Ram Narayan Mahato (**Chairperson**)

Md. Israel Siddiki (**Vice chairperson**)

Mr. Birendra Chaudhary (**Secretary**)

Mr. Gangaram Chaudhary (**Joint Secretary**)

Ms. Ram Kumari Das (**Treasurer**)

Mr. Phuleswor Mahato

Mr. Surya Kumar Shah

Mr. Raudi Chaudhary

Md. Inus

Ms. Anita Sah

Ms. Jabina Khatun

Ms. Sita Chaudhary

Ms. Nirmala Rokka

