

विश्व सामाजिक मंच: अर्को विश्व सम्भव छ, कसरी ?

फेब्रुअरी १५ देखी १९ सम्म अर्को विश्व सम्भव छ भन्ने नाराका साथ नेपालमा विश्व सामाजिक मंच भइरहेको छ ।

कसरी सम्भव छ अर्को विश्व ?

संसारलाई महिलावादी दृष्टीकोणबाट रुपान्त्रण गर्न सबै स्थान र निर्णय प्रकृत्यामा महिलाको सशक्त सहभागिता हुनुपर्छ यो महिलाको प्राकृतिक हक र जिम्मेवारी पनि हो । तर शासकहरूले महिलाको शक्तिमाथि नियन्त्रण गर्दै आएका छन् । सामान्तवादी पितृसत्तावादी, नाम मात्रको महिला अधिकारवादी र अतिवादी धार्मिकसंस्कारीहरूले अगुवा महिला नेतृत्वलाई नियन्त्रणमा लिईराख्न बिभिन्न तरिकाबाट प्रपन्च गरेर एकातिर ललिपप देखाउदै र अर्कोतिर धम्की दिदै आएका छन् । त्यही ललिपपमा फकिएका केही अगुवा महिलानेतृत्वहरू पितृसत्ताको जालमा फसेपछि महिलाशक्ती कमजोर भएको छ । नेपालमा, खासगरी एशीयामै महिला अधिकारवादीहरू राजनितिक दलसरह फरक फरक धारमा बिभाजित हुँदा महिलावादी आन्दोलन कमजोर भएको हो । त्यसैले महिला मानव अधिकार सम्बन्धी कानुन कागजमा मात्र लिपिबद्ध गरी कार्यान्वयनमा इमान्दारिता देखाइएको छैन । २१औं शताब्दिमा पनि दुई तिहाई महिलामाथि लैङ्गिक हिंसा भइरहेको छ, प्रत्येक घरमा आत्मिय व्यक्तिबाट महिला हिंसामा परेका छन्, महिला र बालिकाहरू बेचबिखनमा परेकाछन्, गाउँ देखी शहरसम्म महिलाको श्रममाथी शोषण भएको छ, यो श्रमशोषणलाई सरकारले देखेर पनि नजरअन्दाज गरिरहेको छ । घरका काम तथा रेखदेख जस्ता बेतलबी कामको कुनै मुल्यांकन छैन, घरका तिनै कामसँग सम्बन्धित श्रम बजारमा भने पुरुषहरूकै नियन्त्रण छ । युवाहरू बिदेश पलायन र महिलाहरू बेरोजगार हुदै गएका छन् । आधुनिक कृषी प्रणाली, औजार र प्रविधीमा महिलाको पहुँच छैन । महिलाको शरीर र यौनिकतामाथी पुरुषकै नियन्त्रण छ । महिलाले आफ्नो जिवन चक्रमा पाँचवटा फरक फरक नयाँ जिवनको अनुभव गरेका हुन्छन्, त्यो अनुभव, भावना र बिचार निर्भयका साथ न त सुनाउने ठाउँ छ न सुन्ने नेतृत्व र प्रवृति छ । महिला, पुरुष र LGBTIQA बिच रहेको गहिरो भेदभाव र भेदभावको पुस्तान्त्रण गरीरहेको अवस्थामा अर्को विश्व कसरी सम्भव बनाउन सकिन्छ ?

- राजनितिक सत्ता, परम्परागत संस्कृति, समाजिक चेत, व्यक्तिको मनोवृति र व्यवहार बदल्न सकेमामात्र अर्को विश्व सम्भव छ । यसकालागि महिलाप्रतिको राजनितिक दलको दृष्टीकोण, राज्यको प्रतिवद्धता, समाजमा भएका थरीथरीका अगुवा, नागरिक समाज, महिला अधिकारवादीहरू, सामाजिक संस्था, निजि क्षेत्र, साहित्य, रंगमंच र कलाकारिताको क्षेत्रमा लैङ्गिक रुपान्त्रण हुनुपर्छ ।
- अर्थव्यवस्था, शिक्षा प्रणाली र सेवा लेन-देन गर्ने स्थान र कार्यथलो लैङ्गिकमैत्री हुनुपर्छ । घरमा गरिने बेतलबी कामको आर्थिक मुल्यांकन, घरको काममा पुरुष सहभागिता गराउदै महिलाको समय आर्थिक उत्पादनमा जोड्ने वातावरण बनाईनुपर्छ ।
- अनिवार्य बिबाह पद्धति विशाक्त छ, यसलाई अन्त्य गरेरमात्र महिलामानव अधिकारको सशक्त प्रयोग गर्न सकिन्छ । यसकालागि व्यापक जागरण चाहिन्छ ।
- हिंसा सन्त्यसहिषुणता हुनुपर्छ भन्ने कुरा सिद्धान्तमा सिमित छ, यसलाई व्यावहारमा रुपान्त्रण गर्ने वातावरण बनाउनु पर्छ र हिंसा अपराध हो, हिंसा गर्नेलाई समाज, राज्य र परिवारले संरक्षण गर्नुहुदैन भन्ने कुरालाई हरेक नागरिकले आत्मसाथ गरी व्यवहारमा रुपान्त्रण गर्ने वातावरण बनाउनुपर्छ
- लिङ्ग, यौन अभिमुखिकरण, अपाङ्गता, जात, वर्ग, धर्म, रंग, क्षेत्र, उमेर र पेशाको आधारमा स्थापित भेदभावका खाडलहरू पुरिनुपर्छ ।
- सरकार, राष्ट्रिय/अन्तराष्ट्रिय गैरसरकारी संस्था, निजिक्षेत्रको निति, बजेट, कार्यक्रम सबै लैङ्गिक उत्तरदायी हुनुपर्छ ।
- भ्रष्टचार र बलत्कार जस्ता जघन्य अपराधको संरक्षण गर्ने प्रवृतिको बिरुद्ध आम नागरिक समाज र महिलाअधिकारवादीहरू कुञ्जिका बनेर एक हुनुपर्छ ।
- लैङ्गिक समानताको लागि बाधक बनेका परम्परावादी सामाजिक सास्कृतिक, धार्मिक ग्रन्थ र साहित्यलाई समयानुकुल बनाउन लैङ्गिक रुपान्तरणकारी दृष्टीकोणबाट सस्लेषण गरी पुनरलेखन गर्नुपर्छ ।

अनुरोध:

सिर्जनशील संस्था नेपाल (Creative Institute Nepal)



The World Social Forum: "Another World is Possible." How?

The World Social Forum, taking place in Nepal from February 15 to 19, carries the inspiring slogan "Another world is possible." This phrase encapsulates the belief in the potential for a different, more equitable world. From a feminist perspective, achieving this transformation necessitates the active and robust participation of women in all place and level of decision making. It is not only a fundamental right but also a responsibility for women to engage in shaping the future of our world. However, the power of women has often been curtailed by ruling authorities schooled by patriarchal sociological process. Patriarchal groups, nominal women's rights activists, and extremist religious factions use deceitful methods to manipulate and control prominent women, aiming to maintain power over their leadership and influence.

The strength of women has diminished as some prominent female leaders have fallen into the trap of male-controlled toxic structures, undermining their own power. In Nepal, and across Asia, the women's rights movement faces fragmentation, with activists divided among various factions, including political parties and waves. Consequently, laws pertaining to women's human rights exist merely on paper, lacking genuine commitment to implementation and enforcement.

Despite being in the 21st century, alarming statistics persist: two-thirds of women experience sexual assault, intimate partner violence is prevalent in households, and women and girls fall victim to trafficking and exploitation, migrating from rural areas to urban centers for labor where, unfortunately, government negligence exacerbates labor exploitation issues. Additionally, unpaid domestic work, such as housework and unpaid care work, remains undervalued, when men predominantly dominating the related labor market with dignity and prestige. Youth migrate abroad counties day to day, remaining individual including women have been struggling unemployment, mainly, women have been limited access to secure income sources, access to opportunity, control over income, and not even have access to modern agricultural tools, technology when they try to do something.

More over women/girls were not guaranteed sovereignty to their bodies and sexuality, it has been always controlled by male lensed perspective. Throughout our life stages, we undergo various transformations, yet they struggle to find safe platforms to express their experiences and thoughts. Moreover, there is a deficiency in leadership and receptiveness to women's perspectives and voices.

How can we achieve an 'another world' when significant discrimination persists among women, men, and the LGBTIQ community?

Another world is possible only if we can change the political power, traditional culture, social consciousness, attitude and behavior of individuals. For this,

- There should be a gender transformation in the political party's perspective towards women, the state's commitment, the leaders of all levels in the society, civil society, women's rights activists, social organizations, private sector, literature, theater and artistry.
- Economy, education system and service transaction place and workplace should be gender friendly. The economic assessment of unpaid work done at home, the participation of men in housework, and the creation of an environment that connects women's time to economic production.
- Compulsory marriage system is harmful, only by ending it, women's human rights can be used strongly. This requires widespread awareness.
- The fact that there should be tolerance of violence is limited to the principle, an environment should be created to transform it into behavior and an environment should be created where every citizen should transform it into behavior by accepting that violence is a crime, society, state and family should not protect those who commit violence.
- Gaps of discrimination established on the basis of gender, sexual orientation, disability, caste, class, religion, color, region, age and profession should be bridged.
- Government, national/international non-governmental organizations, private sector policies, budgets, programs should all be gender responsive.
- General civil society and women's rights activists should be united against the tendency to protect heinous crimes like corruption and rape.
- Traditionalist socio-cultural, religious texts and literature, which have become obstacles for gender equality, should be analyzed and rewritten from a gender transformative perspective to make them up-to-date.

Request:

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