



樂在其中

一個多元化的教育 · 尼泊爾
The diversity of education in Nepal

秋季 Autumn · 2025 · 第一集 Vol. 1



台灣老母雞協會年度紀刊

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台灣老母雞協會年度季刊是在整理出一個新的表達方式，它結合生活和理念，文化差異和人文素質的一種教育經驗的診合，它的舞壇是在尼泊爾，其特色是具有多元性實際的報導，並且提出問題讓人去思考，圖片重於文字的刊物。

The Magazine of Taiwan Mother Hen Society has combined a new expression with life and philosophy: integrating cultural differences and humanistic literacy in an educational experience. The location of implementation is Nepal. The feature of this report is to expose diverse education, focusing on photos and reflection.

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生命的原點
About life: Reflections

要做出你自己
我透過教育，培養出生活的技能
我尋找答案; 我尋找背後的意義;
用努力和奉獻
去完成一個自己的命運

Be who I am
through education I have been cultivating life skills
while searching for answers;
I am longing for the meaning behind
with efforts and dedication
I am fulfilling my own journey.



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缘起

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孩子，你在哪裡？







緣起的故事

2022的二月我來到博克拉市，準備辦一所小學。我在旅館附近，四處看房子，走過鐵索橋到了河的對岸，一落落的沙堆延著河邊，起起落落的，擠滿許多鐵皮屋頂的小房子，我沿著山路往下走，碰到了一位小女孩，他梳了兩條辮子，身穿紅格子衣和藍裙子，友善的和我打著招呼，她不會英文。我問她：你家住在哪裡？他指指河邊的房子。我們就此結緣了！

同年四月，我租下了一間大房子，前後有兩個大花園，兩個大廳和上下兩層樓，屋頂的套房我可以自己住。就這樣子，我開班了。學生是來自鄰居的孩童，五到八歲左右，共有七八個小孩。剛開始，我教他們英文，後來發覺他們經常掛著兩條鼻涕，渾身髒兮兮的，大的愛欺負小的，我想英文對他們現階段不是很重要，來玩遊戲吧！我買了許多玩具，有跳繩、呼拉圈、拼圖、和球，大家來比賽，從比賽中學習彼此的合作，成為好朋友。這時我才意識到生活教育對於孩童的重要性。對於一個五歲和七歲的孩童，他們需要先養成良好的生活習慣，要有禮貌，整潔，愛學習，喜歡幫助別人，所以整潔，自律，勤學，友善四個教條，成為我們學童必須遵守的生活規範。有了這個教育理念以後，我把這個美麗的家園命名為‘光明屋禪修中心’。

後來，我們又招集了一些住在河邊的孩子們，他們都是來自河邊的挖沙家庭，屬於第四種種性。現今的尼泊爾社會還存有種性制度，最低種性的人在社會上是很難找到工作的。他們聚集住在一起，河邊挖沙討

生活，住的地方沒有乾淨的水，通常一家三代擠在一間小屋裡，只有床，沒有桌子，有一餐沒一餐的過日子。這些勞工家庭的孩子們也來到我們光明屋學習英文，我們就變成一個大家庭了。

啟蒙教育

一座山，含藏了許多的寶貴礦物，我們把它挖出來用，就是‘易經’中的[蒙卦]。

孩子，你在哪裡？

一天，照常慣例我往河邊的沙石屋走去，一個小女孩蹲著，低著頭，小小的身影旁有一個鐵盆子，裡面有一些水，他正在草堆中洗碗。

「嗨！你好嗎！」他好奇的跑過來！大概八九歲的樣子。

「我就住在對面，每個星期五下午，我們有英文課，歡迎你來參加！」

星期五，他沒有出現！

以後的星期五，我就開始緊張！

他的父親在國外打工，母親帶著他和三歲的弟弟打零工。在那個鐵皮屋，沒有窗戶，沒有燈泡，經常看到他趴在地上寫功課！我們送給他的短衫，髒的已經褪色了！在班上，小朋友也常常譏笑他的衣服！

他是我們的孩子！

我們關心他，每次我就叫經理去找他來上課。

不久他搬家了！聽說他搬到鄰近的挖沙村去住了！

從此，走向那片挖沙村時，看不到他們，最後連那個鐵皮屋也被拆了！

今年他的媽媽把他帶來了光明屋，彷彿出現了一道光明。一年多不見的他，長大了許多，在我們的生活營中，他變得主動有自信，幫忙打掃清理教室。

我們的孩子失而復得，我們有多麼的歡喜！也可以想像在他的小小心靈中，我們的關心和鼓勵對他有多重要了！





緣起的業風

它飛過大海跨過高山
無明啊
內心深處的角落
有著你們的聲音
帶我立足於你的腳前
是的 我來了

難斷那情器之苦
此生將是我最後的回顧
我能為你們做些什麼？
還是它在歷練我的修行：
延期的業緣雖未完成
今生就說聲再見
讓我再為你們服務一次

修行啊，多麼的困難
歌容易唱詩容易寫
情境能不動容
慈悲和智慧
如何讓你們瞭解輪迴之苦
大河邊的孩子們
來一起努力吧
點一盞明燈
照亮它背後的老病死

關心的力量

有些人不關心他人，他們住在高樓大廈，開洋車，四周的鄰居卻住在垃圾堆邊。有錢人漠視窮人的存在，這種現象在尼泊爾很常看到，我們身為外國人卻想辦法幫助弱勢團體，是什麼力量讓我們去關心別人呢？

一個理想，一種信仰會帶給人力量。

尼泊爾的孩子們，如果給他們一個安穩的生活環境，他們很自在，活得很有精力啊！

送給他們一個呼拉圈，我看到有各式各樣的玩法。他們會張開雙臂、扭動身腰；又握著它，上下翻轉跳躍；還可以當輪子推著跑。各式各樣玩法中，孩子們真的自得其樂呢！

我探究了很久，為何會主動的去關心，原來這是出內心的力量：希望他們快樂。

教育孩童中，我又學到許多根本的東西，把教條生活化；把教理善巧化。

發憤圖強

一個人想要發憤圖強，真的很不容易！

沒有那種改變的動機，任別人怎麼推，都很困難！

在尼泊爾的環境裡頭，尤其是第四種種性的人，

他們對生活已經絕望了，因此他們對於孩子們的教育並不重視。孩子們幫忙農務打雜，勝過於學習的重要。我們邀請家長們來聚會，參加的人不踴躍。我們的英文課，孩子們也經常缺席。在這三年裡，我們一直在跟這些問題搏鬥！

如何培養“好學”的精神？

如何讓人知道教育可以改善生活？

如何讓人知道：人必須要受教育呢？

有些西方人士問我：尼泊爾人這麼單純，你們想要開發他，難道不會影響或失去他們原本的純真嗎？當然，這一點我們會很小心。我們希望開發他的潛力，使他了解到自己的可貴，也希望讓他知道唯有自力更生，才能改變自己的生活！我們只是空降部隊，想給他一個學習的機會，一種謀生的技能，我們希望他活出自己的命運，不要被種性制度活埋了！

所以，在和孩子們互動的時候，我們的鼓勵多於說教。

今天的你，比昨天更好！

悲心師父 台灣人，緬甸出家，專攻南傳止觀禪法。
台灣老母雞協會發起人，志力於尼泊爾貧童教育事業。
熱愛大自然和學習。



光明屋

作者：
姚曼菁

蛻變



的希望。

春日午後走在Gosti村莊路上，剛做完家訪準備返回住處，一位憂心的母親叫住我，請我到她家坐，有話對我說。我準備坐下，她也一邊拉著女兒坐在旁邊。母親說：「我女兒七年級期末考不及格，需要留級重讀，怎麼辦？這是我最小的孩子，我希望她能繼續讀書，不要跟我一樣，早婚又不認識字，辛苦工作，想送她去上好學校，接受好的教育。結果現在是留級，我很擔心。想請你幫忙，教教她吧！」同時生氣的父親拄著拐杖走到女兒旁邊坐下，用手敲了她的腦袋，母親繼續說：「我們這個村子，很多外國人來來去去，送送東西就走人，只有你們留下來，幫助我們。」當下我接收到「留下來，幫助我們。」聲波的震動傳遞到心頭，頓時理解原來 be here 是支持、是關愛是我們願意和你一起、一起生活。

教育是一項基本人權，是推動社會變革的有力工具，特別是對邊緣化社群而言。當考慮到來自低種姓和弱勢背景的個人所面臨的歷史和社會經濟背景時，教育的重要性變得更加明顯。在種姓歧視和經濟不平等盛行的社會中，教育充當了一座橋樑，可以提升個人和社會的地位，打破貧困的循環，促進社會流動。台灣老母雞協會在尼泊爾所推動的計畫，就是以教育為起點，協助低種姓和弱勢族群實現個人受教的賦權，增強社會平等和促進自我成就的潛力。



從歷史上看，教育通常是精英階層的特權。在某些文化社群中，低種姓社區通常被貼上「賤民」的標籤，被社會分層制度地剝奪了獲得優質教育的機會。這種邊緣化的群體長期深陷貧困，並限制了向上流動的權利。這些群體的教育障礙不僅僅是結構性，更是深植於追溯到幾個世紀前的社會歧視性做法。在世界許多地方，包括尼泊爾和其他南亞國家，這種排斥的問題引起關注，凸顯了干預受教賦權的不公義。

教育對低種姓和弱勢群體最顯著優勢之一是提供經濟流動性的前景。受過良好教育的人有更大的機會，獲得穩定的工作，提高生活水準。教育為個人提供在就業市場上，茁壯成長所需的技能和知識，同時也為獲得更高薪水的工作和職業發展機會打開了大門。例如，一個完成中學教育並隨後接受高等教育的低種姓青年，擁有醫療保健、技術或工程等領域的學位，他們可以進入以前被禁止從事的職業。這種向上流動的個案，不僅使個人受益，而且對他們的家庭和社群產生連鎖反應。因為收入的增加，生活的改善能為後代帶來了更好的健康、營養和教育機會。通過教育實現改進邊緣化的循環，有助逐漸消弭種姓的不平等。

教育除了提供了駕馭現代社會複雜性所需的知識和技能之外，也可以提高認知能力，培養批判性思維，並促進個人發展。教育使個人了解他們的權利和責任，培養一種能動性，並賦予個人挺身而出反對不公正和歧視的能力。受過教育的人可以批判性地評估自己的情況，為自己辯護，並挑戰系統性的不平等。這些知識對於參與公共事務和宣導社會變革至關重要。教育培養自信心和自尊感，對於來自邊緣化社群的個人來說，表達思想、參與討論和提出想法，可以與外界清楚溝通。這種信心可以參與社群和社會事務，培養歸屬感和認同感。教育灌輸同理心、寬容和社會責任感的價值觀。受過教育的人更有可能參與社區服務、志願服務和宣導社會正義。通過提高對社會問題的認識，教育培養積極的公民意識，並鼓勵個人採取行動改善社會。

尼泊爾政府教育體系面臨一些重大缺陷，影響了其有效性和公平性。這些缺失的根源在於體制問題、資源分配和社會差距。尼泊爾公立學校缺乏基本的基礎設施，例如廁所、飲用水設施和合適的教室。這會影響學習環境和學生參與度。師生比相當懸殊，導致教室過於擁擠，學生們得不到個別的關注。缺乏訓練有素的合格教師，尤其是在偏遠地區，導致教育品質低落和輟學率高。儘管憲法保障免費教育，但政府對教育的預算撥款仍然不足。學校通常缺乏物資、基礎設施和教師培訓計畫的資金。技術和職業教育的投資極少（約佔教育預算的3.5%），限制了實務技能發展的機會。

此外，城鄉之間、不同社經地位、種姓群體之間差距較大。由於公立學校資金不足和合格教師數量減少，邊緣社區往往難以獲得優質教育。高種姓、富裕家庭的學童都就讀品質較高的私立學校，這加劇了公立和私立學校之間的不平等。尼泊爾公立學校課程強調死記硬背，而不是批判性思考和創造力。音樂、藝術和體育等學科被邊緣化，減少了全面發展的機會。教育與勞動市場需求不夠契合，導致學術技能與就業能力不符。約80%的學生在完成中學教育前就輟學。這是由於教學品質差、設施不足、社會經濟壓力所造成的。

2022年台灣老母雞協會落腳在Pokhara的Yamdi，與附近的居民與孩童們結下深刻的緣分。前文所提及的問題，在我們所服務的Gosti村落皆如實顯現。從邀請10位學生開始，走入村落家訪，與父母親交流教育的重要性，到目前40位學生的規模，教育的價值已經漸漸影響孩童的成長。當然教育是項百年的大計，我們目前所作是播種、多元嘗試協助，催化學童的學習興趣。計畫透過教育提供學童未來人生更多選擇，幫助他們擺脫貧困。





在多次的家訪中，我觀察到許多家庭的父母大部份教育水平低落，對孩子的教育抱持高度的期望。特別是母親對女兒的期許，多數皆表示，希望女兒接受高等教育，不要再遭受如同自身的生命經驗的痛苦。早婚與被剝奪受教的機會是大部份尼泊爾女性的哀嘆。所以我們 rainbow class 的學生以女孩居多。在課堂上女孩們的積極參與，也更鼓勵她們追求知識的渴望，啟發女孩們思考如何成為受人尊敬的女性。例如：篩選五位菁英的學生，在假日之餘進行密集英語課程，閱讀與思考女性定位的議題。漸漸培養獨立表達的能力。令人感動的是，這些女孩們每天出席，並且每次的考試，各各都接近滿分，也慢慢地練習說出個人的想法，這讓我再度經驗學習的熱誠與教學的熱情。

與 rainbow class 的學生相處以及拜訪他們的家庭，一些前所未有的反思浮上心頭：貧困限縮夢想的權利，單純的喜悅無關乎金錢多寡。為求三餐的溫飽，父母親辛苦掙錢，全家蝸居在家徒四壁的空間，吃飽，有餘錢可以繳學費，是近期的夢想，無力追求未來。但是每每於用餐時間家庭拜訪時，飯香、笑聲與家人交談，這是最無價的愉悅。每對雙親都簡單相信，教育能幫助孩子擁有幸福，期待教育改變命運。Be here 台灣老母雞協會提供生活教育、英文課程、藝文薰陶、戶外活動，與多元知識真實的連結。我們也培訓當地的老師，傳遞成為教育者 (educator) 的意義，除了授課，還是情感的支持者，價值的引導者，信念的建立者。教育是個點燃火柴棒的起點，當風向、氣流、施力等條件皆到位時，劃下火柴棒引燃火光，脫離晦暗，看見光明，展翅高飛。

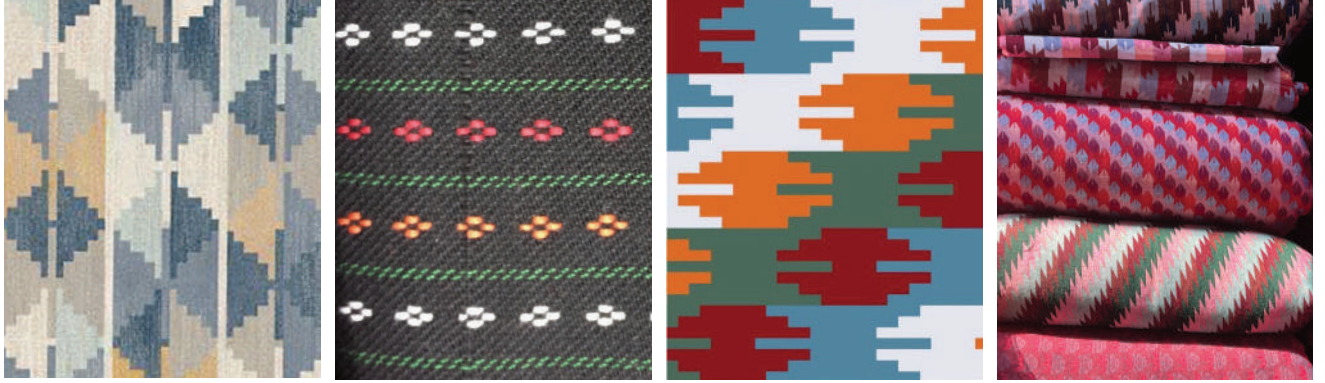
姚曼菁 台灣老母雞協會 秘書長。政治大學宗教學博士
研究專長：尼泊爾政教關係、喜馬拉雅族群宗教、尼泊爾族群
性別議題、內瓦爾佛教儀式實踐。目前負責 Rainbow Class
課程規劃。



線的見證

作者：
Shakeel
Tulad

線的見證， 尼泊爾的花布， 和尼泊爾文化交流。



尼泊爾的布料不僅僅是服裝；它們是文化遺產、身份和變革的活生生的見證。

尼泊爾織物很特別，也很獨特，因為它們是手工編織的幾何對稱圖形，由數學靈巧和美學平衡產生的設計組成，象徵著和諧和文化象徵。

達卡布料

最著名的布料是達卡布料，這是一種經過時間考驗的手工編織布料。它曾經只用於儀式，如今卻裝飾著日常生活，它訴說著尼泊爾的傳統故事。

達卡起源於帕爾帕，這是西部一個工匠精通織布機的地區。儘管起源於孟加拉首都，尼泊爾達卡卻發展出了自己豐富多彩的設計和精確的幾何形狀，成為了國家的象徵。在馬亨德拉國王統治期間，達卡托皮（帽子）成為正式場合的官方服裝，並且是官方照片中的必需品，逐漸演變成一種重要的文化宣言。

傳統上，達卡是用棉紗製成的，有時絲綢或羊毛也用於製作高端或禮儀用品。現代達卡也可能使用混紡線或合成線，但手工編織的棉線仍然最受重視。

達卡織物由明亮的對比色組成：紅色、黑色、綠色、黃色、橙色、白色和藍色。傳統的達卡往往使用白色或奶油色的底色，並編織上彩色的圖案。

紅色象徵能量、生命和慶祝，黑色象徵力量和深度，綠色/黃色象徵生育和繁榮。

模式

卡的圖案通常受到自然、精神信仰或氏族象徵的啟發。每個社區或家庭可能都有其獨特的設計風格，並代代相傳。幾何和對稱設計是達卡的標誌。儘管菱形、人字形（鋸齒形）、花卉風格的抽象設計、網格和十字形都是其常見的圖案。

製作方法

- 1.設計規劃：圖案是預先規劃好的，有時會畫在方格紙上。
- 2.染色：將線染成所需的顏色。
- 3.編織：用坑織機或框架織布機手工完成。

這些圖案是透過使用不同顏色的緯線（水平線）交織染色線而形成的。每種設計都需要精確度和技巧，因為圖案是直接編織的，而不是印刷或刺繡的。

達卡設計所代表的不僅是裝飾，還有文化認同（特別是對於林布族和拉伊族）、自豪感和尊嚴（佩戴達卡托皮往往是尊重和民族自豪感的標誌）、儀式意義：在節日、婚禮或成年禮期間，人們會佩戴某些圖案或顏色的帽子。

尼瓦爾布料

達卡只是冰山一角，尼瓦爾織物是首都加德滿都最受歡迎的服裝之一，吸引每個人的目光。

尼瓦爾文化和尼瓦爾人是加德滿都谷地現存最古老的文化和民族之一，他們掌握著文化和傳統的鑰匙，並多年來一直將其保存下來。

尼瓦爾織物是尼瓦爾族人製作的傳統手工編織紡織品。它以其令人驚嘆的工藝、鮮豔的色彩和反映數百年文化遺產的獨特圖案而聞名。他們使用棉、絲和羊毛作為傳統材料。

顏色的代表性

尼瓦爾織物強調黑色（Haku）：最具代表性的基色，象徵力量和謙遜。

紅色象徵生命力、慶祝、生育和能量。

白色代表純潔與和平，常用於神聖的紡織品。

黃色/金色象徵繁榮和靈性。

尼瓦爾織物不僅美麗，還會講述故事。每種設計都可以表示種姓和家庭出身（在傳統時期）、禮儀目的（婚禮、哀悼和節日）、精神信仰（許多設計受到密宗和佛教符號的啟發），甚至佩戴方式也傳達了社會信號，例如婚姻狀況或原籍地。

模式

圖案的意義

尼瓦爾圖案具有深刻的象徵意義，並根據功能、性別和場合而有所不同。常見的圖案包括：

代表正方形、菱形或鋸齒形的幾何邊框，象徵平衡、保護和秩序。

花卉圖案象徵著生命、美麗和神聖的女性。

佩斯利花紋或布蒂花紋是小淚珠形狀，象徵生育和繁榮。

條紋圖案代表著生命的節奏和文化的延續。

曼陀羅啟發的元素呼應了精神平衡和宇宙。

總之，圖案通常是用額外的線或梭子編織而成，而不是刺繡。



製作過程

如今，尼瓦爾織物作為尼瓦爾族傳統和認同的象徵，具有重要的文化、經濟和社會意義。

傳承和改革

尼瓦爾布料受到年輕一代和設計師的歡迎，他們將傳統圖案與現代時尚融合，支持永續實踐和當地工匠。

除了服裝之外，它還推廣環保的手工編織工藝，並在文化保護中發揮至關重要的作用，使其成為一種活生生的傳統，也是尼泊爾豐富的紡織遺產的驕傲。

蒙古和西藏的影響

尼泊爾的蒙古和西藏織物是具有深厚佛教、游牧和喜馬拉雅文化根基的傳統紡織品。

這些面料以其大膽的圖案、鮮豔的色彩和精神象徵而聞名。它們被用於僧袍、傳統服飾、唐卡繪畫和禮儀裝飾。

在尼泊爾，西藏和蒙古風格的紡織品在喜馬拉雅佛教地區最為常見，例如木斯塘、多爾波、索盧昆布和博達那（加德滿都），那裡居住著藏族難民和喜馬拉雅部落。

編織材料多元化

羊毛是主要材料，特別用於長袍、披肩和冬季服裝。絲綢和錦緞（Zari）用於製作禮服和僧袍，而棉布則用於製作較輕的日常服裝或內衣。犛牛毛也用於高海拔地區的外套。

我們可以發現這種織物中有許多顏色，它們具有深刻的象徵意義並與藏傳佛教息息相關。

紅色代表力量、保護、神聖能量（僧侶常用），

黃色/金色代表知識、啟蒙、皇室，

藍色代表天空、無限、心靈的純潔，

綠色代表平衡、自然和因果，

白色代表純潔、和平和真理。很少會選擇隨機顏色來代表元素、神靈或精神價值。

模式

大自然的圖案

常見的圖案包括雲和波浪：代表無常和連續性，

龍和虎：力量、保護和守護，

蓮花：純潔和啟蒙，

曼陀羅形狀：宇宙的象徵性地圖，

花藤和滾動圖案：無限的美麗，相互聯繫。



幾何條紋和格子圖案在西藏人或夏爾巴人的日常服裝中很常見。這些圖案被編織到織物中（尤其是錦緞）或刺繡中。

製作方法

1. 紡紗：手工或用輪子紡出羊毛或絲線。
 2. 染色：採用天然染料、合成染料；以前，只有礦物和植物染料可用。
 3. 編織：用手織布機編織錦緞或羊毛織物。
- 錦緞中的圖案是使用補充緯線製成的，這些緯線漂浮在基礎編織上以形成複雜的設計。

象徵意義：

這些織物不僅具有功能性，還承載著精神意義，用於宗教儀式、寺廟裝飾以及僧侶和尼姑的長袍。

織錦用於唐卡畫和祭壇布，象徵神聖的空間。

用這些布料製成的傳統服飾在洛薩節（藏歷新年）、佛教儀式以及杜姆吉節和瑪尼林杜節等節日期間穿著。

如今，尼泊爾的蒙古和西藏織物具有重要的文化、精神和經濟意義，尤其是在喜馬拉雅社區中，例如夏爾巴人、塔芒人和藏尼泊爾群體。其鮮豔的色彩和神聖的圖案反映了精神價值和身份，而它們在傳統服飾和宗教藝術中的持續使用有助於保護古老的工藝。

達卡、尼瓦爾和藏蒙織物在尼泊爾都具有重要的文化、經濟和社會價值，保存了各自社區的豐富遺產。

達卡織物以其鮮豔的色彩和幾何圖案而聞名，象徵著尼泊爾的身份和工藝，尤其是在城市和禮儀服飾中。

尼瓦爾織物具有複雜的設計和深厚的文化內涵，繼續成為驕傲、精神和傳統的象徵，支持當地工匠並推廣永續時尚。

西藏和蒙古的織物與佛教精神有著深厚的聯繫，它們不僅定義了喜馬拉雅社區的服飾和儀式，而且還支持古老技術的保存，並為該地區的文化旅遊做出了貢獻。

因此，這些織物代表著傳統、藝術和永續性的交匯，培養了人們對傳統的自豪感，為無數工匠提供了生計，同時也將尼泊爾的過去與充滿活力的現在聯繫起來。

一個包包，一個希望

台灣老母雞協會（TMHS）一直努力幫助尼泊爾邊緣化社區的婦女，特別是教導她們製作精美包包的藝術。

他們致力於保護尼泊爾豐富的文化遺產，正在回收尼泊爾的織物、其色彩設計和傳統圖案，用於「一個包包，一個希望」未一方面幫助貧窮婦女的家計，一方面介紹給世界這麼美麗的色彩布料。在現今繁忙的社會裡，用手編織的布料已經是極為稀少了！

Shakeel Tuladhar, 尼泊爾人, 社會工作者, 致力於改善兒童、婦女和邊緣化社區的福祉。曾創業有關尼泊爾面料、製造工藝以及尼泊爾傳統服裝的公司。





緣起
的緣起

作者 劉侃

緣起 的緣起。



據我母親及我父親的朋友告訴我，我父親 劉明昌大學時期的綽號叫「老母雞」。這個奇特暱稱的由來，是因為我父親為人熱心，樂於照顧其他人，像故事裡母雞帶小雞的老母雞一樣。所以他於台南成功大學的校友及社團朋友都習慣以「老母雞」這個另類卻也算和藹可親的綽號稱呼他。

我父親在2012年4月初時突然昏倒，送醫。雖然有抽菸的壞習慣，但是父親的生活作息還算正常，平時身體也沒有不適或者慢性病痛，我們跟他也就沒有特別把這個突發的事情放在心上。聽了醫生的建議，還是住院了幾天做切片檢查。因為在醫院的時候，X光照片發現有肺積水的現象。

當時我人在紐約，收到了台灣家人告知父親住院的訊息，並沒有想太多，依然按照原訂計劃與朋友們去波蘭旅行遊玩。當我回到紐約時，4月底，再度收到母親跟父親寄來的電子郵件，父親已經從原本的陽明醫院轉入榮總，需要決定是否要開刀或者做其他緊急的處置。因為他被診斷為「肺部的惡性肉瘤癌」（Sarcoma Cancer on the Lungs）末期。父親那

時還有寫信，以正面的方式面對，叫我們不用太擔心應該沒有什麼問題。畢竟他一直以來都很少跑醫院。他要我先照顧好自己在美國的家要緊。

我母親卻吩咐要我馬上買機票回台，因為爸爸在世的時間不多了。

我拋下了待產8個月的妻子在美國，獨自於5月初飛回台灣。我妹妹與他當時的男朋友來桃園機場接後我直接開車至榮總。我父親在榮總的病房床上看到我只說了「你回來了」就閉目休息，沒有任何多餘的力氣。3天之後，5月16號我的父親劉明昌 在他5月20號60歲大壽的前4天，離開了我們。

兒子不孝，我一直到他離開的那天，一直到他離開後的幾年裡，都是在渾渾噩噩的活著。而 劉明昌 我後來才了解 一直是我們的老母雞 支撐著整個家庭 成全我渾渾噩噩生活的方式。

我母親於2014年10月於他緬甸禪修中心出家，完成了他一直以來想要出家的願望。成為了「悲心法師」（Sayalay Karuna）過著於台灣宜蘭礁溪，及緬甸禪修中心兩邊跑的清淨修行生活。

老母雞突如其來的離開，緊接著我母親毅然然而削髮為尼，徹底的震撼了我。

我醒了。

新的想法注入了生命裡。光從被悲痛撕裂的心進來了。這是老母雞用他生命默默付出的方式給的新希望。我們在2019左右開始討論這件事 成立一個以佛教有關





聯著重於教育的慈善團體。悲心法師決定這個慈善團體取名「台灣老母雞協會」。台灣老母雞協會於2023年正式由台灣內政部註冊成為政府立案的社團法人。我們以悲心法師解救雛妓的初心為宗旨，要成立「誠謝小學」，讓尼泊爾以至其他國家、地區裡需要幫助的貧困人們脫離貧困的狀態，不再有父母親必須要把自己的孩子賣掉可悲的情勢發生。

人是可以改變的。人是可以變好，命可以變好，變高的。任何人，在任何情況下，都有無限的潛力。台灣老母雞協會給予照料，給予鼓勵、給予愛、信心、安心、資訊及知識。讓需要幫助的人能自立自強，堅強的站起來，開發出自己心中的光，啟發照耀每個人周遭生活的團體。每一個人都能成為一個堅強的老母雞：一個最好的榜樣。

在短短幾年之內，我們得到來自世界各地的幫助。我們沒有花費任何廣告費用。我們的創始會員也只是願意無私奉獻的朋友們。我們都只是一般人。但是在這麼短的時間裡我們已經造成更好、更多的改變。這一切都證明了每個人的潛力是如此的龐大，一個初心是可以改變全世界的。

2025年台灣老母雞協會將會再度執行更大、更具規模、更好的活動。我們只需要兩件事就可以持續的促成更好的轉變：初心、行動。

您現在看著的 就是證明。

Let's Go。

劉侃
理事長
台灣老母雞協會



劉侃 台灣人，生於美國鳳凰城，從商。
台灣老母雞協會共同發起人，關心台灣、美國、尼泊爾等地的社會議題。

教育的目標

就像是製作一個手包：



我們希望慢慢走向「神聖的教育」！
不辜負所有心力和財力的投入。



生活的原點 / 問題：

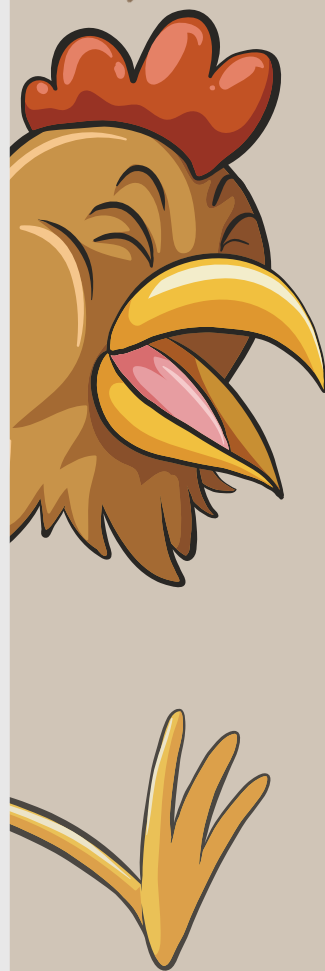
① 你最懼怕的是什麼？

② 為甚麼妄想雜念這麼多？

③ 你是如何愛自己的？

④ 為什麼你這麼有能量？

⑤ 怎樣才能活出力量？









The Origin

Text by
Sayalay Karuna



Child, where are you?







In February 2022, I came to Pokhara to set up a primary school. Near my hotel I looked for a house. Walking across a chainbridge, I saw many small houses crowded with iron roofs. They are along the river and the piles of sands behind. I was walking down the mountain road and encountered a little girl. She had two braids, wore a red plaid shirt and a blue skirt. and greeting me with a friendly manner.

“Where do you live?” I asked her.

She did not speak English, just pointed to the houses by the river. From then on we became friends !

In April I rented a two story house with two big gardens. A big hall is for the classroom and I stayed in a loft. That is how I started the course in Nepal. About seven or eight kids from my neighborhood came to the class. I taught them English, however I realized that English is not so important to them at this stage because with a runny nose, dirty clothes, elder kids liked to bully younger kids. So let's play games together!

I bought a lot of toys for them like jump ropes, frisbees, puzzles and balls. Through the competition they will learn cooperation and make friends. It was that I understood the importance of life disciplines to children, for those who are between five or seven year old need to build good habits first. So I strengthened manners, cleanliness, learning and helping others as the rules of daily life, which our students must abide by. I was full of confidence of education , and then I named the place “ Aloko House”.(Aloko means bright, wisdom)

For months we gathered some children to join our class. These students came from digging sand families by the river. They have inherited the fourth caste of Hindu social status in poverty and the caste system still has existed in Nepalese society. They have no clean water where they live. Usually in a small room three generations crowded. We invited these children to take a class. We therefore became a big family.

Formative Education

Education forms a part of the way that one views the world. In YI JIN, a very old Chinese fortune book, education as the Meng Hexagram symbolizes a mountain which contains of many precious minerals, therefore developing children's potential is like mountain mining.

Child, where are you?

one day, as usual, I walked toward the sandstone houses by the river. A little girl was squatting with her head down. An iron basin next to her little figure, with a basin and a little water inside, she was washing dishes in the grass.

“ Hi, How are you!” I shouted to her.

She ran to me curiously.

“We have an English class on Friday afternoon, please come over !”

On Friday she didn't show up!

I asked my manager to call her so that every Friday I became nervous!

Her father worked abroad. Her mother took care of her and her little brother by odd jobs. They were living in a tiny house, no windows and even no bulbs in the room. I could see she lay on the floor doing her homework. The shirt which we gave to her turned out dirty and color faded. Rude children always liked to laugh at her !

She is our child! We care about her!

Soon after they moved out. I was heard that they moved to another digging sand villages, From then on when I walked to that area, I could not see that tiny house. Finally even that house was demolished.



Dependent Origination

The karmic wind flew over seas and across mountains
Ignorance has rooted deeply into my heart
With your voice it takes me to you
Yes, I am here

So hard to break love chains even it is my last lifetime
What can I do for you?
Let me serve you in this very last time
practicing dhamma
My fruit of cultivation has not matured yet

Poetry is easy to write
Song is easy to sing
The touching is not easy to erase
With compassion and wisdom
Light a bright lamp with me
enlighten the karma of birth aging illness and death
It's the reason why I am for you





Recently her mother brought her to Aloko House, and it seemed like a ray of light appearing. She grew up and became motivated and confident. In our one day camp, she helped cleaning up the classroom happily. How happy we are! Our lost child finally came home! I believed that the care and encouragement have already rooted into her heart!

The power of care

Some people don't care about others. They live in a big house, drive a fancy car while their neighbors live next to garbage dumps. Wealthy people ignore the existence of poor people, that we can see clearly in Nepal. However, we foreigners try to help disadvantaged group here. What is the reason why we do this?

An idea or a belief can boost compassion.

I believe that for Nepalese children if we support them in a stable living environment, they could be educated to be respectable and compassionate and they can help more needed Nepalese in one day.

For example I gave our children hula hoops and I saw all kinds of playing with them. They opened their arms and twisting their waists, holding and flipping it upside down, and run it as a wheel. Children really enjoy playing games creatively. It impacted me to think the principle of education. The self-directed learning and self expectation can explore more and more creative thoughts.

I like to see them being happy. Everyone should have the right of being happy.

Study hard and Diligence

It is not easy to push one to strive with learning, no matter how hard we have tried. Without motivation to change lives, some parents did not pay attention to education. They preferred their kids herding sheep or farm chores. When we

invited parents to Aloko House, a few of them came! We struggled with the issues for years.

How to encourage our kids eager to learn?

How can we let people realize that education can change life?

How can we let people know that human beings need education?

My western friend asked me: Nepalese people are so innocent. If you intended to develop them, won't it affect or make them lose their original innocence?

Of course not!

We do it carefully and with vision! We want to offer more opportunities of learning knowledge and training for particular jobs in order to develop their potential. We hope they realize self-value through self-realization.

Education can make a better life. Therefore when we interact with children, we always say: Today's you is better than yesterdays.

Sayalay Karuna was born in Taiwan and ordained a nun in Myanmar, the founder of Taiwan Mother Hen Society. She committed to education of poverty children in Nepal and practice Dhamma Enthusiastically.



Vision of
Transformation

Text by
Teresa Yao



Vision of Transformation

Walking on the road in Gosti village on a spring afternoon, I had just finished a home visit and was about to return home while a worried mother stopped me and asked me to come to her house. I was about to sit down, and she pulled her daughter to sit next to me. The mother said, “My daughter failed the seventh grade final exam and needs to repeat the grade. What should I do? This is my youngest child. I hope she can continue to study and not be like me, who married early, could not read, and worked hard. I wanted to send her to a good school and receive a good education. But now she has to repeat a grade. I am very worried. I would like to ask you for help and teach her!” At the same time, the angry father walked toward his daughter with a cane and sat down, knocking on her head with his hand. The mother continued, “In our village, many foreigners come and go, donate their things and leave, but you are with us and help us.” At that moment, I received the vibration of the sound wave of “be here and help us.” It was transmitted to my heart, and I suddenly understood that “being here” means support and care, and we are willing to live with you.

Education is widely recognized as a foundational element for individual and societal development. In particular, its significance is magnified for low-caste and disadvantaged individuals, who often face systemic barriers and socio-economic challenges. Education serves not just as a tool for personal empowerment but also as a catalyst for social change, helping to break the cycles of poverty, discrimination, and marginalization. This essay explores the myriad reasons why education is essential for individuals from low-caste and disadvantaged backgrounds, examining its potential to foster economic mobility, enhance social equity, and promote self-advocacy.

Historically, education has often been a privilege of the elite, especially in societies stratified by caste or socio-economic status. Low-caste communities, often labeled as “untouchables” in certain cultures, have been systematically denied access to quality education. This marginalization has perpetuated poverty and limited upward mobility. The barriers to education for these groups are not solely structural; they are deeply rooted in social stigmas and

discriminatory practices that date back centuries. In many parts of the world, including Nepal and other South Asian nations, this legacy of exclusion continues to resonate, emphasizing the urgent need for targeted educational interventions.

One of the most significant advantages of education for low-caste and disadvantaged people is the prospect of economic mobility. A well-educated individual has a greater chance of securing stable employment, which, in turn, translates to improved living standards. Education provides individuals with the skills and knowledge required to thrive in the job market, opening doors to better-paying jobs and career advancement opportunities. For example: the case of a low-caste youth who completes secondary education and subsequently pursues higher education. With degrees in fields such as healthcare, technology, or engineering, they can access professions previously barred to them. This upward mobility not only benefits the individual but also has a ripple effect on their families and communities, as increased incomes lead to better health, nutrition, and educational opportunities for future generations. This cycle of improvement, made possible through education, can contribute to the gradual dismantling of caste-based inequalities.

Education plays an imperative role in promoting social equity by challenging and dismantling systemic barriers faced by low-caste and disadvantaged individuals. When members of marginalized communities acquire education, they become equipped with the knowledge to advocate for their rights and challenge discriminatory practices. Educated individuals are more likely to engage in civic activities and political advocacy, fostering a sense of agency and empowerment.

Furthermore, education can alter societal perceptions of caste and discrimination. As educated individuals enter various professions, they help to shift the narrative surrounding low-caste communities from one of inferiority to one of capability and potential. This change in perception can gradually erode entrenched stereotypes, promoting social harmony and inclusive development. Educational initiatives targeted at low-caste individuals can also raise awareness about the importance of diversity and inclusion, cultivating a society that values equality.

Education can significantly impact the economic prospects of individuals. For many low caste and disadvantaged individuals, acquiring an education can lead to better job opportunities and higher earning potential. Studies indicate that each additional year of education corresponds to increased income potential. This economic upliftment is crucial for families striving to escape poverty, as it enables them to invest in health, nutrition, and further education for future generations.

Education equips individuals with the knowledge of their rights and responsibilities. It fosters a sense of agency and empowers individuals to stand



up against injustices and discrimination. An educated individual can evaluate their circumstances critically, advocate for themselves, and challenge systemic inequalities. This knowledge is essential for participation in democratic processes and advocacy for social change. Education fosters confidence and self-esteem. For individuals from marginalized communities, the ability to articulate thoughts, engage in discussions, and present ideas can be profoundly liberating. This confidence can lead to greater participation in community and societal affairs, fostering a sense of belonging and validation.

The importance of education extends beyond individual empowerment; it fosters societal progress and development. An educated populace contributes to a more informed, cohesive, and equitable society. Education plays a pivotal role in reducing social and economic inequalities. By providing equitable access to quality education, societies can work towards leveling the playing field for all individuals, regardless of their background. Education can promote inclusivity and foster social cohesion, reducing tensions that arise from systemic inequalities.

Nepal's governmental education system faces several significant weaknesses, which hinder its effectiveness and equitable access. These challenges are rooted in systemic. Many public schools lack basic infrastructure, such as toilets, drinking water facilities, and proper classrooms. This impacts the learning environment and student engagement. The teacher-student ratio is often high, leading to overcrowded classrooms and insufficient attention for individual students. A shortage of trained and qualified teachers, particularly in rural areas, results in low-quality education and high dropout rates. Despite constitutional guarantees of free education, government budget allocation for education remains insufficient. Schools often lack funding for supplies, infrastructure, and teacher training programs. Technical and vocational education receives minimal investment, limiting opportunities for practical skill development.

Significant disparities exist between urban and rural areas, as well as among socioeconomic groups. Marginalized communities often face barriers to accessing quality education due to underfunded schools and fewer qualified teachers. Private schools are preferred by wealthier families due to their perceived higher quality, perpetuating inequality between public and private institutions. The curriculum emphasizes rote learning over critical thinking and creativity. Subjects like music, art, and sports are marginalized, reducing opportunities for holistic development. Around 80% of students drop out before completing secondary education. This is attributed to poor quality instruction, inadequate facilities, and social-economic pressures. Public schools have become increasingly dysfunctional, forcing families to turn to expensive private institutions. This trend exacerbates social stratification and reduces trust in government-run schools.

In 2022, the Taiwan Mother Hen Association settled in Yamdi, Pokhara, and formed a deep bond with nearby residents and children. The problems mentioned above are all evident in the Gosti village where we serve. Starting from inviting 10 students, visiting villages and communicating with parents





about the importance of education, to the current scale of 40 students, the value of education has gradually influenced the growth of children. Of course, education is a long-term project. What we are doing now is to sow seeds, try various methods to help, and catalyze students' interest in learning. The plan is to provide students with more choices in their future lives through education and help them escape poverty.

During many home visits, I observed that most parents in many families had low levels of education but had high expectations for their children's education. In particular, most mothers expressed their hopes for their daughters, saying that they hope their daughters can receive higher education and not suffer the same pain as their own life experiences. Early marriage and deprivation of education opportunities are the lamentations of most Nepali women. So most of the students in our rainbow class are girls. The active participation of girls in class also encourages their desire to pursue knowledge and inspire girls to think about how to become respectable women. For example: selecting five elite students, take intensive English courses during the holidays, reading articles and pondering the issue of women's positioning. It is helping them with gradually developing the ability to express independently. What is touching is that these girls attend every day, and every time they take the test, they all get close to full marks. They also slowly practice expressing their personal ideas. This makes me experience again the enthusiasm for learning and the passion for teaching. While spending time with students in the rainbow class and visiting their families, I came to realize that poverty limits one's right to dream, and pure joy has nothing to do with how much money one has. In order to have enough food and clothing, parents work hard to earn money, and the whole family lives in a cramped space with bare walls. Having enough food and having extra money to pay tuition is a short-term dream, and we are unable to pursue the future.

Every time I visit my family at mealtime, the smell of food, the laughter and conversation with the family members are the most priceless pleasures. Every parent simply believes that education can help their children be happy and expects education to change their destiny. "Be here" Taiwan Mother Hen Society provides life education, English courses, arts and cultural influence, outdoor activities, and real connections with diverse knowledge. We also train local teachers and convey the meaning of being an educator. In addition to teaching, they are also emotional supporters, value guides, and belief builders. Education is the starting point for lighting a matchstick. When the wind direction, airflow, force and other conditions are in place, the matchstick is struck to ignite the fire, escape from the darkness, see the light, and spread your wings to fly high.

Teresa Yao

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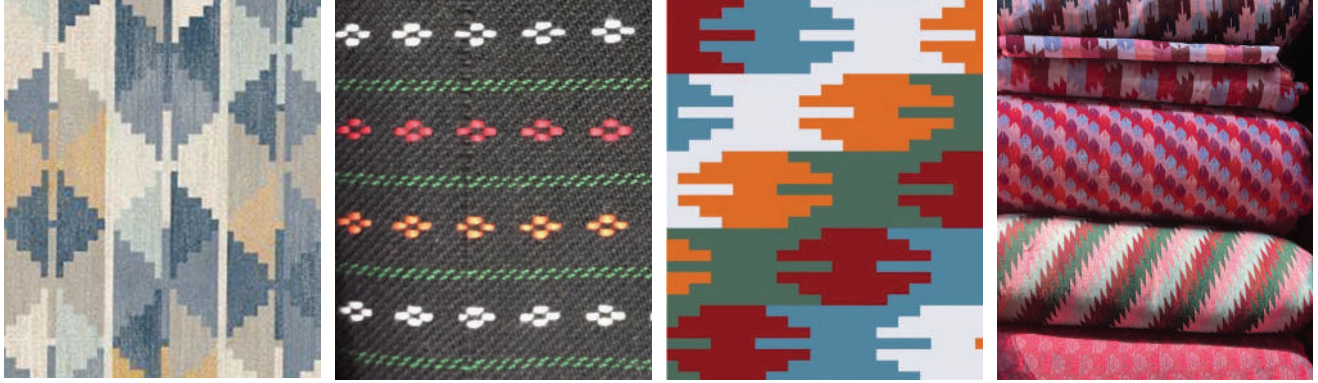


The Fabric
of Nepal

Text by
Shakeel
Tuladhar

The Fabric of Nepal:

Threads of Identity



The fabrics of Nepal are not just garments; they are living testaments of heritage, identity, and change. Nepali fabrics are special and unique because they are hand-woven textiles with geometric symmetry, consisting of designs that emerge from math dexterity and aesthetic balance, indicating harmony and cultural symbolism.

Dhaka Fabrics

Among the most famous fabrics is Dhaka fabric, a hand-woven fabric that has stood the test of time. Once reserved for ceremonies, it now adorns everyday life, telling Nepal's traditional tale. Dhaka originated in Palpa, a western region where craftsmen mastered the loom. Despite its origins in the Bangladeshi capital, Nepali Dhaka developed its own colorful designs and precise geometry, becoming a national symbol. During King Mahendra's reign, the Dhaka topi (cap) became the official dress for formal occasions, and was mandatory in official pictures, evolving into a significant cultural statement.

Traditionally Dhaka is made from cotton yarn, sometimes silk or wool is used for higher-end or ceremonial pieces. Modern Dhaka may also use blended or synthetic threads, though hand woven cotton remains most valued. Dhaka fabric consists of bright, contrasting colors: red, black, green, yellow, orange, white and blue. Traditional Dhaka tends to use a white or cream base, with colorful patterns woven into it. Color red symbolize energy, life, and celebration, black strength and depth, Green/Yellow fertility, prosperity.

Patterns

Patterns in Dhaka are often inspired by nature, spiritual beliefs, or clan symbols. Each community or family may have its unique design styles, passed down through generations. Geometric and symmetrical designs are the hallmark of Dhaka. Though diamond shapes, chevron (zig-zag), floral-inspired abstract designs, grids and crosses are common its motifs.

How it's Made

1. Design Planning: Patterns are pre-planned and sometimes drawn on graph paper.
2. Dyeing: Threads are dyed in desired colors.
3. Weaving: Done by hand on a pit loom or frame loom.

The patterns are created by interweaving dyed threads using different colored weft (horizontal) threads. Each design requires precision and skill, as the patterns are woven directly, not printed or embroidered.

Dhaka designs are more than decoration they represent, Cultural identity (especially for the Limbu and Rai), Pride and dignity (wearing a Dhaka topi

is often a sign of respect and national pride), Ritual significance: Certain patterns or colors are worn during festivals, weddings, or rites of passage.

Newari Fabrics

Dhaka is just the tip of the iceberg, Newari fabric is one of the most beloved attire that catches the eyes of everyone in the capital, Kathmandu. Newari culture and people are one of the oldest that exist with the history of Kathmandu Valley, they hold the key to the culture and tradition and have been preserving it for ages.

Newari fabric is a traditional hand-woven textile made by the Newar Community. It is known for its amazing craftsmanship, vibrant colors, and unique patterns that reflect centuries of heritage. They use cotton, silk, and wool as traditional materials. Newari fabric emphasizes black (Haku): the most iconic base color, symbolizing strength and humility. Red symbolizes life force, celebration, fertility, and energy. White represents purity and peace, often used in sacred textiles. Yellow/Gold symbolizes prosperity and spirituality. Newari fabrics are not just beautiful, they tell stories. Each design can signify caste and family origin (in traditional times), ceremonial purpose (wedding, mourning, and festival), spiritual beliefs (many designs are inspired by Tantric and Buddhist symbols), even the way it's worn conveys social signals, like marital status or region of origin.

Patterns

Newari Patterns are deeply symbolic and vary by function, gender, and occasion. Common motifs include: Geometric Borders representing squares, diamonds, or zigzags symbolizing balance, protection, and order. Floral motifs symbolize life, beauty, and the divine feminine. Paisley or Buti are small teardrop shapes that symbolize



fertility and prosperity. Striped Patterns represent the rhythm of life and cultural continuity. Mandala-Inspired Elements echo spiritual balance and the universe. Patterns are typically woven in rather than embroidered, using additional threads or shuttles.

The process of making Newari fabrics is a slow, careful process, often passed down through generations.

1. Spinning: Cotton or other fibers are spun by hand or wheel.
2. Dyeing: Fibers are dyed before weaving. Natural dyes (like turmeric, indigo, and madder) are traditional.
3. Weaving: Done on traditional handlooms (often blackstrap or frame looms).
4. Designing: Patterns are woven directly into the fabric using a combination of colored threads and skilled handwork.

Newari fabric holds significant cultural, economic, and social importance today as a symbol of heritage and identity for the Newar community. It is being embraced by younger generations and designers who blend traditional patterns with modern fashion, supporting sustainable practices and local artisans. Beyond clothing, it promotes eco-friendly, hand woven craftsmanship and plays a vital role in cultural preservation, making it both a living tradition and a statement of pride in Nepal's rich textile legacy.

Mongolian and Tibetan Fabrics

Mongolian and Tibetan fabrics in Nepal are traditional textiles with deep roots in Buddhist, nomadic, and Himalayan cultures. These fabrics are known for their bold patterns, vibrant colors, and spiritual symbolism. They are used in monastic robes, traditional clothing, thangka paintings, and ceremonial decorations. In Nepal, Tibetan and Mongolian-style textiles are most visible in Himalayan Buddhist regions like Mustang, Dolpo, Solukhumbu, and Boudhanath (Kathmandu), where Tibetan refugees and Himalayan tribes reside.

Wool is the main material used especially for robes, shawls, and winter wear. Silk & Brocade (Zari) is used in ceremonial clothing and monastic wear and cotton is used in lighter, daily garments or under-robes. Yak wool are also used in outerwear in high-altitude regions. We can find many colors in this fabrics which deeply symbolic and tied to Tibetan Buddhism. Red is for power, protection, sacred energy (often used by monks), Yellow/Gold stands for knowledge, enlightenment, royalty, Blue for sky, infinity, purity of mind, green for balance, nature and karma and white: Purity, peace and truth. Rarely random colors are chosen to represent elements, deities, or spiritual values.

Patterns

Common motifs include clouds and waves: Represent impermanence and continuity, dragons and tigers: Power, protection, and guardianship, lotus flowers: Purity and enlightenment, mandala shapes: Symbolic maps of the universe, floral vines and scrolling patterns: Infinite beauty, interconnectedness. Geometric stripes and checks are common in everyday Tibetan or Sherpa garments. These patterns are woven into the fabric (especially in brocade) or embroidered.



How it's made

1. Spinning: Wool or silk threads are spun manually or by wheel.
2. Dyeing: Natural and synthetic dyes are used; earlier, only mineral and plant-based dyes were available.
3. Weaving: -Handlooms are used to weave brocade or wool fabrics.
- Patterns in brocade are made using supplementary weft threads, which float over the base weave to create intricate designs.

Symbolic Meaning:

These fabrics are more than functional, they carry spiritual meaning which is used in religious rituals, temple decorations, and robes of monks and nuns. Brocades are used in thangka paintings and altar cloths, symbolizing sacred space. Traditional dress made from these fabrics is worn during Losar (Tibetan New Year), Buddhist ceremonies, and festivals like Dumji and Mani Rimdu.

Today, Mongolian and Tibetan fabrics in Nepal hold cultural, spiritual, and economic importance, especially among Himalayan communities like the Sherpa, Tamang, and Tibetan-Nepali groups. Their vibrant colors and sacred patterns reflect spiritual values and identity, while their continued use in traditional clothing and religious art helps preserve ancient craftsmanship.



Dhaka, Newari, and Tibetan-Mongolian fabrics each hold significant cultural, economic, and social value in Nepal, preserving the rich heritage of their respective communities. Dhaka fabric, known for its vibrant colors and geometric patterns, symbolizes Nepalese identity and craftsmanship, especially in urban and ceremonial wear. Newari fabrics, with their intricate designs and deep cultural meaning, continue to be a symbol of pride, spirituality, and tradition, supporting local artisans and promoting sustainable fashion. Tibetan and Mongolian fabrics, deeply tied to Buddhist spirituality, not only define the clothing and rituals of Himalayan communities but also support the preservation of ancient techniques and contribute to the region's cultural tourism. Together, these fabrics represent the intersection of tradition, art, and sustainability, fostering pride in heritage and providing livelihoods for countless artisans, while connecting Nepal's past with its dynamic present.

“One Bag; One Hope” Project

The Taiwan Mother Hen Society (TMHS) has been working diligently to uplift women from marginalized communities in Nepal, particularly by teaching them the art of crafting beautiful bags. With a focus on preserving Nepal's rich cultural heritage, TMHS is recycling Nepali fabrics, its color design, and traditional patterns for “One Bag; One Hope” Project.

I am **Shakeel Tuladhar**, a dedicated social worker from Nepal committed to improving the well-being of children, women, and marginalized communities. I have a Bachelor's degree in Social Work and Rural Development, which has been crucial to my work in community and sustainable development. Currently, I serve as the Regional Manager of Subhekcha Nepal and collaborate with the Taiwan Mother Hen Society on projects for social welfare and empowerment of marginalized groups. Being a founding member of a fashion clothing brand, where I gained entrepreneurial skills and knowledge of Nepali fabrics, local manufacturing processes, and cultural and economic significance of traditional clothing. With a strong vision, I am devoted to creating a more equitable, diverse, and empowered society.





The Origin of Origin

Text by
Kohn Liu

The Origin of Origin



My mother and my father's friends told me that my father, Ming-Chang Liu's nickname in college was "Old Hen". The origin of this peculiar nickname, as told, was that my father was a warm-hearted person and took good care of others, just like the old hen taking care of her chicks in storybooks. As a result, his friends from National Cheng Kung University are accustomed to calling him "Old Hen", an unconventional but friendly nickname.

In April 2012, my father suddenly collapsed and was sent to the hospital. Although he had a bad habit of smoking, his lifestyle was considered fairly normal and had no physical discomfort or chronic illness. Neither he nor we took this sudden incident too seriously. But following the doctor's advice, he stayed in the hospital for a few days to do a biopsy for further diagnosis. When he first arrived to the hospital, X-rays showed some fluid in his lungs.

I was in New York at the time and received a message from my family in Taiwan informing me that my father was hospitalized, but I didn't think too much about it. I followed my original plan and

traveled with my friends to Poland for fun during that time. When I returned to New York at the end of April, I received another email from my mother and father. My father had been transferred from Yang-Ming Hospital to the National Veterans General Hospital, a larger and more proficient medical center, so he can decide whether to have surgery or other emergency treatment.

He was diagnosed with terminal Sarcoma Cancer on the Lungs. At that time my father wrote us an email, addressing the situation in a positive way and telling us not to worry too much and that there should be no problem. After all, he rarely went to the hospital his whole life. It is important to take care of my family in the United States first, he told me.

But my mother told me to get a plane ticket back to Taiwan immediately because my father didn't have much time left. I left my wife in New York who was 8 months pregnant and flew back to Taiwan in the beginning of May. My sister and her then-boyfriend picked me up at Taoyuan Airport and drove me directly to the Veterans General Hospital. When my father saw me lying on the bed in the hospital ward, he only said, "you're back," and then closed his eyes and rested saying nothing else. Three days later after my arrival, on May 16, my father Ming-Chang Liu passed away, just four days before his 60th birthday.

I was not a good son, and I lived without a purpose or drive drifting along, until the day he passed away and even in the few years after he left. And I later learned that Ming-Chang Liu had always been our old hen, supporting the entire family, sacrificing, enabling me to indulge in a muddle-headed life.





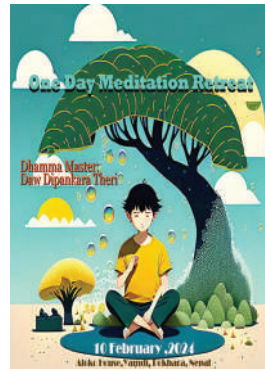
My mother became a nun at her meditation center in MayMyo Myanmar in October 2014, fulfilling her long-cherished wish to become a Buddhist nun of the Theravada tradition. She became “Sayalay Karuna” and lived a Buddhist practitioner life between Jiaoxi, Yilan, Taiwan, and her meditation center in Myanmar.

The sudden departure of the old hen, followed by my mother’s resolute decision to become a nun, shocked me completely.

I woke up.

New ideas were breathed into life. The light came in through grief that had punctured a hole in my heart. This was a new hope that the old hen gave by silently sacrificing his life. We started talking about this charity around 2019. Sayalay Karuna decided to name this charity organization “Taiwan Mother Hen Society.” The Taiwan Mother Hen Society was officially registered by the Taiwan Ministry of the Interior as a government-registered juridical entity in 2023. With the original intention of Sayalay Karua to rescue child prostitutes as our purpose, we want to establish the “Chengxie Elementary School” to help the poor in Nepal and other countries and regions who need to leave poverty, so that there will no longer be the tragic situation where parents have to sell their children.

People can change. People can become better, lives can become better and higher. Everyone, in any situation, has unlimited potential. The Taiwan Mother Hen Society provides care, encouragement, love, confidence, peace of mind, information and knowledge so that those we benefit are enabled to become self-reliant and strong, to stand up on their own. They can cultivate their own light from their hearts, and inspire and illuminate the lives of everyone around



them. Everyone can be a strong old hen - a mother hen, the best role model.

In just a few years, we received help from all over the world. We didn’t spend any money on advertising. Our founding members are just friends who were willing to make selfless contributions. We are all just ordinary people. But in such a short time we have made a difference for the better.

All this proves that everyone’s potential is tremendous, and an intention can very well change the world.

In 2025, the Taiwan Mother Hen Society will once again carry out bigger, larger-scale and better activities. We only need two things to continuously bring about better changes: intention and action.

This is the proof.

Let’s Go.

Kohn Liu
Chairman
Taiwan Mother Hen Society

Kohn Liu Taiwanese American, born in Phoenix Arizona, Businessman. Taiwan Mother Hen Society Co-Founder, Chairman. Contributes and involves in charitable organizations in Taiwan, US, and Nepal to improve on social issues.

The goal of education is like making a handbag.



We strive towards providing a better education for all we serve,
in order to live up to the expectations of all supporters.



About life: Reflections

① What do you fear the most?

② Why do you have so many distracting thoughts?

③ How do you embrace yourself with love?

④ Why makes you feel energetic?

⑤ How do you live up to your full potential?

