1. Yes, I am aware of the principles and guidelines for the elimination of discrimination against persons affected by leprosy and their family members adopted by the United Nations General Assembly in December 2010. Since I am a person affected by leprosy, I have always had a keen desire to learn more about the disease as well as its consequences; I have surfed the internet, attended many seminars and workshops, and now, I think I am aware of it.
2. The Nepal Government has organization called Leprosy Control Division which has brought various other leprosy related organizations into its network, and through the network it launches many kinds of awareness programs through different Medias which includes translations into national and many local languages as well.
3. Yes, Nepal Government has attempted to promote awareness raising of the issue of discrimination against persons affected by leprosy and their family members. However, in my opinion, the efforts from the government side are not adequate. The existing stigma is the evidence.
4. In fact, the members of constitution of New Nepal were preparing to draft a bill in which it was stated that the spouse of a person affected by leprosy could claim for divorce. To counteract the discriminatory laws in the new constitution of Nepal, The Leprosy Mission Nepal and IDEA Nepal (an organization led by persons affected by leprosy) jointly conducted an interaction program between the persons affected by leprosy, leprosy experts such as medical personals and the representatives of the Constitution Assembly Members at Anandaban Hospital. As a result the discriminatory laws did not come into effect.
5. In the native language it used to call “*Kori”* which means “*leper”*, also it would termed as “*maharog”* that means “*the disease cannot be cure.”* In some of the plot of the myths, we sometimes find describing “leprosy” as the cause of “sin” committed in the previous life. Hence, the persons affected by leprosy are treated as the “sinners” of the previous life.
6. So far, in Nepal, it has not come into practice that the persons affected by leprosy or their family members to being consulted or actively participating in the decision making processes, despite the fact that this would be more appropriate. In my view, the discrimination will be eliminated in a true sense, only when the persons affected by leprosy are given an opportunity to decision-making level.
7. The laws of Nepal do not deprive the persons affected by leprosy from serving the nation, acquiring the citizenship and so forth.
8. In Nepal, the persons affected by leprosy have access elsewhere but, even today there exists social stigma that causes discrimination.
9. Now, due to the hard struggle of IDEA Nepal along with the common efforts made by associated NGOs and INGOs, the term “leper” is replaced with “persons affected by leprosy.”
10. The laws do not allow anyone to direct the people in regard to discriminatory, labeling and offensive languages. However, this has not been able to eradicate the social stigma, the main cause of discrimination.
11. N/A
12. As far as we are concerned, it is the lack of education that leads the peoples in the communities believe in superstitions.
13. First of all, the persons affected people or their family members should be empowered to reach the decision-level in order to rightly address the problems associated with the consequences of the disease in the forms of social stigma and discrimination. Secondly, the school curriculum should comprise the issues that address the implementation of the Principles and Guidelines. And finally, several awareness programs should be conducted through social institutions such as health-posts, VDC offices and schools in the remote villages.
14. I, Amar Bahadur Timalsina, would like to exemplify myself as the person affected by leprosy as a victim; I was forced to sign the divorce paper just in the fourth month of my marriage.

A person named Balram K.C. was compelled to resign from the Nepal army due to leprosy.

There are many cases as such.