

ETHOS OF 'VASUDHAIVA KUTUMBAKAM' IN NEPAL'S CONTRIBUTION TO UN PEACEKEEPING OPERATIONS

■ Gaurav Bhattarai
■ Beenita Nepali

Abstract

After joining the United Nations in 1955, Nepal not only initiated its non-isolationist foreign policy, but also effectively championed the policy of non-alignment, world peace and non-intervention at several multilateral forums and UN bodies. The most outstanding and globally applauded effort has been Nepal's contribution in the maintenance of global peace and security through UN peacekeeping missions. Adhering to the eastern philosophy of 'Vasudhaiva Kutumbakam', which envisions the entire world as one family, today, Nepal is the 5th largest troop contributor to the United Nations Peacekeeping Operations (UNPKO). But most of the literature produced on Nepal's role in the United Nations peacekeeping mission are either too general and mere archival or focussed only on glorifying the contribution of Nepali soldiers in different peacekeeping missions. Identifying the same research gap, this study aims to appraise Nepal's participation in UN peacekeeping missions from Nepal's foreign policy objective of world peace. To fulfill the same objective, the ethos of Vasudhaiva Kutumbakam has been foregrounded in the study. Initially, the general understanding of UN peacekeeping in Nepal was associated with bravery, which was later replaced by the concept of 'kamaune', which means to earn from the missions. But this study has deliberately cloaked the economic variable of peacekeeping and foregrounds the philosophical drive to highlight how Nepal's peacekeeping should find more places in political and foreign policy measurement rather than being confined to the financial and institutional variables.

Keywords: *Peacekeeping, Vasudhaiva Kutumbakam, United Nations Peacekeeping Operations, Nepali Peacekeepers, Nepal*

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- He teaches Small States in International Relations, and International and Regional Organizations at the Department of International Relations and Diplomacy (DIRD), Tribhuvan University. He has contributed to *International Politics*, *Cambridge Journal of China Studies*, *Millennial Asia*, *Journal of International Affairs*, *Global Asia*, and others.
 - She graduated in International Relations and Diplomacy at Department of International Relations and Diplomacy (DIRD), Tribhuvan University.

Introduction

From the Congolese rainforests to the snowy mountains of the Golan Heights or from the Iraqi deserts to the conflict-plagued societies of South Sudan and Central African Republic (Malla, 2017), Nepali peacekeepers have experiences of serving in an uncertain, unpredictable and hostile environment. But what actually obliges them to serve in such a capricious environment? While defusing mines or operating observation posts or conducting regular patrols in such an unpredictable environment, there is always a chance of rockets and shells falling upon their cantonments (Malla, 2016). Are relatively higher wages and incomes the only obligation in inspiring them to coexist with the uncertainties in the conflict-ridden and post-conflict societies? Or its more because of one's interest in a formidable adventure? For a lower middle-class soldier from Nepal, the economic variable is quite often cited, while for an affluent soldier, the adventure variable is opted. But while such commonplace remarks concentrate only on individual benefits, this study says: 'NO.' It's not just because of the wages and income, but more because of the common good of mankind, upon which the philosophy of 'Vasudhaiva Kutumbakam' relies. Of course, the financial gains to the nation through the United Nations Peacekeeping Operations cannot be denied, but peacekeepers' multidimensional responsibilities in maintaining peace, providing humanitarian assistance, protecting human rights and conducting developmental activities in post-conflict societies should also be analysed from the foreign policy objectives of the sending countries. Nepal's foreign policy objectives of world peace and abiding faith in the UN Charter and international law (MoFA, n.d.) have always accommodated the ethos of Vasudhaiva Kutumbakam, and it is the performability of the same foreign policy objectives by the peacekeeping soldiers in the host societies (Sharma, 2009), as per the mandate of the United Nations.

Having its origin in Hitopadesh, the philosophy of 'Vasudhaiva Kutumbakam' emphasises the attainability of world peace by embracing the spiritual insight that the entire world is one family irrespective of caste, class, ethnicity, gender and all kinds of divisive forces (Behera & Omotoyosi, 2020). Pointedly useful in alleviating all kinds of global and regional conflicts, and also for the establishment of international peace, this philosophy of oneness aims to promote peace-building, conflict resolution, human security, principle of the non-use of force and international cooperation in world politics (VIF Seminar, 2019). The largest intergovernmental organisation, the United Nations Organisation (UNO) is itself mandated to perform manifold functions, but its key responsibility, as inscribed in Article 1 of the United Nations Charter,

lies in the maintenance of peace and security around the world (UN Charter). The same objective of promoting and protecting global peace and security resonates with the eastern philosophy of 'Vasudhaiva Kutumbakam', which means the entire world is one family (Chatterjee, 2005). The United Nations performs this important function by applying different methods, such as pacific settlement of disputes, collective security and preventive diplomacy, or peacekeeping (UN Charter). Although there is no explanation as to what necessitated peacekeeping in the UN Charter, it is an important innovation of the UN, aimed at the maintenance of international peace and security, based on the principle that an impartial presence on the ground can ease the pressures between antagonistic parties (United Nations, n.d.) and make space for political transactions (Erendor, 2017).

The concept of a peacekeeping mission evolved from the idea of collective security (Thakur, 2017) and for the common benefit of mankind, advanced by the philosophy of 'Vasudhaiva Kutumbakam'. UN peacekeeping is not carried out only by military forces, which assist the parties in transitioning from violent conflict to peace and stabilise conflict situations (Sharma, 2009). The main objective of the peacekeeping operations is to constitute a robust and resilient social and political structure for an enduring peace in war-torn or conflict-ridden countries (United Nations Peacekeeping, n.d.). To fulfill the same objectives, the United Nations Peacekeeping Operations undertake different strategies: negotiate ceasefires and separation of forces; authorise a preventive deployment of peacekeepers before an actual conflict breaks out; implement comprehensive peace settlements; exercise humanitarian operations and provide humanitarian assistance; call for forceful deployment if all efforts fail; monitor elections and human rights; remove landmines; also engage in the reconstruction of infrastructure and oversee the repatriation of refugees (Erendor, 2017). Member countries that are committed to the philosophy of 'Vasudhaiva Kutumbakam' send their troops to the affected or warring countries voluntarily as per the command of the UN, and they hold the authority to send or withdraw peacekeepers (Suhrke, 2011). Peacekeepers may include military officers, police personnel and civilian staff from different countries, and they perform certain functions: observe peace processes, monitor elections, monitor maintenance of law and order, and improve the human rights situation by being neutral and impartial (Yilmaz, 2005). They may also provide medical help, assist in the resettlement of refugees and work to restore normalcy in strife-torn areas (Bhusal & Parajuli, 2017). Thus, peacekeeping is a multinational and multidimensional operation set up by UN party nations, which incorporates military staff, but without authorisation powers, to help

create situations for sustainable peace or restore peace in locales of struggle (United Nations Peacekeeping, n.d.).

Since its inception, peacekeeping has been pivotal in dealing with serious internal clashes inside a nation or a geographical region, where peace is otherwise likely to flounder. Thus, it is usually perceived as one of the successful activities adopted by the United Nations, although the term ‘peacekeeping’ itself isn’t specifically mentioned in the UN Charter (United Nations Peacekeeping Operations, 2008). There’s no particular Article or Chapter that alludes absolutely to what a peacekeeping operation involves, the criteria to set it up or rules for sending it (Yilmaz, 2005). Former Under Secretary-General of the UN Department of Peace Operations perceived peacekeeping as the creative interpretation of the UN Charter by the organisation’s first leaders (Sharma, 2009). Peacekeeping is often alluded to as a “Chapter Six and a Half” after Dag Hammarskjöld, former Secretary-General, conceptualised it (Karlsrud, 2018). “Chapter Six and a Half” means that peacekeeping fell somewhere between Chapter 6 (on the Pacific Settlement of Dispute) and Chapter 7 (on Action concerning Threats to Peace, Breaches of the Peace, and Acts of Animosity) (Yilmaz, 2005). According to Chapters VI and VII, the UN Security Council (UNSC) can authorise peacekeeping operations in the international arena in close coordination with other departmental structures, mainly, the General Assembly, the Secretary-General and the Department of Peacekeeping Operations (Erendor, 2017). Whenever coordination between these structures is not easily achieved, peacekeeping becomes a complicated task (Gowan, 2019). Also, the international community must diagnose the issue or problem before endorsing peacekeeping (Erendor, 2017).

As a third party intervention, UN peacekeeping aims to resolve conflicts between the states through the deployment of unarmed or lightly armed military personnel from member countries, depending on the mandate. The first mission was established in 1948 by the United Nations Security Council by sending military observers to watch and monitor the agreement (armistice) between the Arab states and Israel, referred to as the United Nations Truce Supervision Organisation (UNTSO) (Yilmaz, 2005). Deployment of unarmed military observers is more of a symbolic nature aimed at internationalising the problem (Sharma, 2009). Nepal had sent its Force Commanders and troops both as peacekeepers and observers in the UNTSO established in Jerusalem in 1948, India/Pakistan in 1966, Congo in 1966 and Cyprus in 1973, and UNEF-I and II during 1973/74, UNDOF in 1974 and UNIFIL in 1978 (Sharma, 2009). To institutionalise peacekeeping, the UN Department

of Peacekeeping Operations (UNDPKO) was established in 1992, which is funded by the members of the UN (Yilmaz, 2005). UNDPKO assists the Security Council and the Secretary-General to formulate policies, establish procedures and make decisions regarding peacekeeping (Erendor, 2017). It also works with governmental and non-governmental solidarities to integrate the endeavours of the UN within the concept of peacekeeping operations, and makes recommendations for the establishment of new missions and in managing ongoing missions.

Throughout the Cold War period, traditional peacekeeping was limited to interposing troops between belligerent parties, supervising and verifying ceasefires, maintaining the status quo, and observing, monitoring and reporting different activities in a conflict-laden or post-conflict setting (Department of Peace Operations, n.d.). The nature and scope of peacekeeping changed with the end of the Cold War, giving birth to complex multidimensional peacekeeping operations focussed on facilitating the political process, creating a secure and stable environment, strengthening the state security apparatus and providing a framework for ensuring that all UN and other actors pursued their activities with close civil and military cooperation as the key to success (Yilmaz, 2005). Post-Cold War peacekeeping operations became more adaptable to new environments and integrated new features, which conventional peacekeeping lacked, such as observing or conducting elections, demobilisation, military separation, restoration, repatriation, information dispersal, rule of law, human rights monitoring, guaranteeing the smooth transportation of humanitarian relief materials, financial advancement, guarding the weapons surrendered by the warring parties, helping the restructuring of the state in war-torn social orders and the civil administration (Erendor, 2017). With the end of the Cold War, the number of countries contributing to peacekeeping operations surged up. But the interest to contribute was triggered by financial and institutional variables rather than on political and foreign policy measurements (Perry & Smith, 2013). During the post-Cold War period, the number, estimate and scope of peacekeeping missions have expanded, partly because of the growing demand for an impartial third party, and also because of the unprecedented coordination among the members of the Security Council. Today, peacekeeping is perceived as impartial and legitimate, and widely accepted as a third party intervention, and has served to restore peace in different parts of the world (United Nations Peacekeeping Operations, 2008).

After getting membership of the United Nations on December 14, 1955, Nepal's contribution and commitment to global peace, security and disarmament has

always been untiring (Bhattarai, 2013). Since then, Nepal has effectively participated in the UN General Assembly, UNSC, Economic and Social Council (ECOSOC) and other UN bodies, calling for the protection of the rights of small landlocked countries and developing countries, supporting the decisions and resolutions passed by the UN, and also seeking the promotion and protection of human rights (Bhusal & Parajuli, 2017). However, the most honoured, recognised and striking contribution made by Nepal to the UN is peacekeeping (Pokharel, 2019), which has been variously appreciated particularly by the host countries and almost all the UN Secretary-Generals so far (UN press release, 2008). Committed to the philosophy of ‘Vasudhaiva Kutumbakam’, Nepali peacekeepers, with their bravery, sincerity and adaptability, have not only contributed to international peace and security but have also played a significant role in creating space for Nepal in the international arena (Pokharel, 2019). Thus, the objective of this paper is to explore and analyse the significance of ‘Vasudhaiva Kutumbakam’ in Nepal’s contribution to the UNPKO and to assess how far Nepal’s foreign policy has embraced the eastern philosophy of the “Entire world is a family” in conflict management and peace-building in different regions of the world. With the same objective, this research, however, cloaks the financial variable by foregrounding the philosophy of ‘Vasudhaiva Kutumbakam’. Upon the same realisation, this study believes that Nepal’s peacekeeping mission is not only prompted by the financial factor, ideological fervour and institutional motive but also as a result of Nepal’s foreign policy objectives of world peace, international law and the UN charter.

Methodology

A qualitative research, this study is based on information collected, especially through secondary data, including reports published by the UN on peacekeeping, general articles published in newspapers and magazines about Nepal’s contribution in peacekeeping and academic articles on UN peacekeeping missions. Statistical reports published by the Nepal Army, Nepal Police, Armed Police Force (APF) and the United Nations have been studied to discuss the institutional participation, pre-deployment training and their contribution at different periods of time. Besides, government reports, statistics, speeches delivered by authorities from Nepal and the United Nations on Nepal’s peacekeeping missions have been studied and analysed. The role of the Nepal Army Birendra Peace Operations Training Centre and the contribution of the Nepal Army, Nepal Police and APF have been analytically reviewed. Practical significance and the relevancy of the eastern philosophy of ‘Vasudhaiva Kutumbakam’ in the peacekeeping missions are succinctly

discussed. Media sources were also reviewed to understand the various issues of Nepal's role in peacekeeping. The themes that emerged from the reviews were thematically analysed and interpreted.

Results

An Internationalist Approach

Nepal's isolationist foreign policy came to an end after joining the United Nations in 1955. The same non-isolationist foreign policy inspired Nepal to implement the ethos of 'Vasudhaiva Kutumbakam' through peacekeeping. Statistical information and archival details published by the Nepal Army and the United Nations on Nepali peacekeeping also indicate Nepal's internationalist approach through the UNPKOs. Even though militarily weak, Nepal gave extensive importance to the peacekeeping role of the United Nations, not only by supporting all the peacekeeping actions but also strengthening the peacekeeping role of the United Nations (Shrestha, 1977). Nepal gave a nod for the establishment of the United Nations Emergency Force (GAOR Emergency Special Sessions, 1956), which indicates Nepal's unflinching belief in promoting world peace and universal harmony by mitigating conflict and establishing peace through the exercise of the philosophy of 'Vasudhaiva Kutumbakam'. Nepal started its journey in peacekeeping with the first participation of the Nepali Army in the United Nations Observer Group in Lebanon (UNOGIL) in 1958, which was set up by Security Council resolution 128 (1958), where the Nepali Army served as an observation group to ensure there was no illegal infiltration of personnel or supply of arms or other materials across the Lebanese borders (United Nations Archives, 1958). After that in 1966, Nepal was involved in the UN supervision mission in India and Pakistan (UNIPOM), where the primary responsibility was to observe and report on breaches of the ceasefire called by the UNSC. Contribution of the Nepal Army in UNOGIL UNIPOM was extremely successful and was lauded by the UN (Maskey, 1996). The first Nepali battalion-sized contingent, the Purano Gorakh Battalion, was deployed in Egypt with the Second United Nations Emergency Force (UNEF II) in 1974 (Bhusal & Parajuli, 2017). Nepal has always believed that the peacekeeping capabilities of the United Nations should be strengthened (GAOR 22nd Session, 1967). During the 23rd session of the General Assembly, Nepal stated:

We believe that in the absence of the total elimination of the possibility of conflict between countries, an objective whose achievement is rather doubtful in the present circumstances, inability on the part of the United Nations to conduct its peacekeeping operation, for any reason whatsoever, will take away the effectiveness of the world body, and it will not inspire the same degree of confidence from the smaller nations it has been inspired up till now.

While spreading the ethos of ‘Vasudhaiva Kutumbakam’, Nepal was still meticulous about how peacekeeping may be misused by the big powers in violating the territorial integrity of small countries. Nepal’s disapproval and condemnation of Soviet intervention in Hungary’s internal affairs was an apt example. Nepal’s stance was different (GAOR 14th Session, 1959) from the position taken by many of the non-aligned states (Shrestha, 1977). Nepal’s participation in international peacekeeping missions from 1958 to 1990, which was also the period of the first generation of peacekeeping (Sharma, 2009), helped Nepal to shield its sovereignty, safeguard its territorial integrity and defend its national independence because regime changes and political transformations, both in and outside of the country, had posed a grave challenge to Nepal’s survival as a nation state (Rawal, 2015). Throughout the partyless Panchayat period, particularly from 1960 to 1990, the Nepal Army solely participated in five different peacekeeping missions.

Nepali Peacekeepers in UN Peacekeeping missions

S.N	MISSION	Year
1.	United Nations India-Pakistan Observation Mission (UNIPOM) - Military Observers	1966
2.	The Second United Nations Emergency Force (UNEF II) -Troops	1974
3.	United Nations Interim Force in Lebanon (UNIFIL) - Troops	1978
4.	United Nations Mission of Observers in Tajikistan (UNMOT)	1989
5.	United Nations Good Offices Mission in Afghanistan and Pakistan (UNGOMAP I/II), Office of Secretary-General in Afghanistan and Pakistan (OSGAP I/II/III) - Military Observers	1989

Table (1): Participation of Nepali Peacekeepers in UN peacekeeping (1960- 1990)

Peacekeeping during the Panchayat era was the upshot of King Mahendra’s internationalist approach, which concurrently strengthened Nepal’s political independence, sovereignty and territorial integrity (Rawal, 2015). As a part of his internationalist approach, King Mahendra integrated peacekeeping efforts with the country’s foreign policy objectives, which also projected Nepal’s image in the international arena (Rawal, 2015). Because of the same internationalist approach, Nepal not only became a non-permanent member of the Security Council twice during the Panchayat period (Khand, 2009) but also endowed on Nepal a responsibility to lead the Commission of Investigation into the Conditions and Circumstances resulting in the tragic death of then Secretary General Dag Hammarskjold, who was killed in a plane crash in 1961 (Bhusal & Parajuli, 2017).

Increasing Presence of the Nepal Army

With the end of the Panchayat period, there was a perceptible upsurge in the participation of the Nepal Army in peacekeeping missions for the following reasons:

- a. The nature, scope and idea of security witnessed a paradigm shift after 1990, which also obliged the security apparatus in Nepal to comply with the changing dynamics of security;
- b. With the establishment of multiparty democracy and constitutional monarchy in 1990, and also with end of the Cold War, the power centralised on the palace and the army gradually got devolved (Rawal, 2015);
- c. Because of the two aforementioned reasons, the role of the Nepal Army inside the country no longer remained the same as during the Panchayat period. There was a great transformation in their roles and status, as they were not confined to ensuring the security of only the royal family;
- d. Also, there was growing demand for peacekeepers with the rise of internal conflicts in the post-Cold War period (Posen, 1993). Nepali peacekeepers during this period served in various conflict zones, including Africa, the Caribbean, Middle East and East Europe, where their roles were highly appreciated;
- e. Also, by 1990, the Nepal Army had accumulated the required expertise in assisting parties in transition from violent conflict to peace, and by then had also gathered the experience of working with other components of UN missions, both military and civilian, in a multicultural locale.

As the scope and area of peacekeeping expanded with the end of the Cold War, the Nepal Army increased its participation in multidimensional peacekeeping by sending peacekeeping troops and military observers, and by serving as force commanders and staff officers (Rawal, 2015). In 1993, Lt. Gen. Krishna Narayan Singh Thapa served as the Force Commander of the United Nations Iraq-Kuwait Observation Mission (UNIKOM); Lt. Gen. Chitra Bahadur Gurung as Military Advisor to the UN Secretary-General; and Lt. Gen. Bala Nanda Sharma as the Head of the United Nations Disengagement Observer Force (UNDOF) in 2004 (NADPKO, 2008).

Nepali Peacekeepers in UN Peacekeeping missions

S.N	MISSION	Year
1.	United Nations Iraq-Kuwait Observation Mission (UNIKOM) - Force Commander	1991
2.	United Nations Mission in Haiti (UNMIH) - Peacekeeping Troops	1991

3.	United Nations Truce Supervision Organisation (UNTSO) - Chief of Staff	1992
4.	United Nations Intervention in Somalia (UNISOM) - Peacekeeping Troops	1993
5.	United Nations Protection Force (UNPF/UNPROFOR) - Peacekeeping Troops	1994
6.	United Nations Guard Contingent in Iraq (UNGCI) - Peacekeeping Troops	1995
7.	United Nations Transitional Administration for Eastern Slavonia, Baranja and Western Sirmium (UNTAES) - Military Observers	1996
8.	United Nations Preventive Deployment Force (UNPREDEP) - Military Observers	1996
9.	United Nations Observer Mission in Liberia (UNOMIL) - Military Observers	1996
10.	United Nations Mission of Observers in Prevlaka (UNMOP) - Military Observers	1998
11.	United Nations Interim Administration Mission in Kosovo (UNMIK) - Military Observers	1999
12.	United Nations Observer Mission in Sierra Leone (UNOMSIL/ UNAMSIL) - Peacekeeping Troops	1999
13.	United Nations Organisation Mission in the Democratic Republic of the Congo (MONUSCO) - Peacekeeping Troops	1999
14.	United Nations Mission in East Timor (UNAMET/UNTAET/ UNMISSET) - Peacekeeping Troops	1999
15.	United Nations Peacekeeping Force in Cyprus (UNFICYP) - Force Commander	1999
16.	United Nations Mission in Ethiopia and Eritrea (UNMEE) - Military Observers	2000
17.	United Nations Mission in Côte d'Ivoire (MINUCI/UNOCI) - Military Observers	2003
19.	United Nations Mission in Liberia (UNMIL) - Peacekeeping Troops	2003
20.	United Nations Disengagement Observer Force (UNDOF) - Force Commander & Staff	2004
21.	United Nations Stabilization Mission in Haiti (MINUSTAH) - Peacekeeping Troops	2004
22.	United Nations Operation in Burundi (ONUB) - Peacekeeping Troops	2004
23.	United Nations Mission in Sudan (UNMIS) - Peacekeeping Troops	2004

Table (2): Participation of Nepali Peacekeepers in UN peacekeeping (1990-2005)

As the political parties wrangled over assorted domestic political issues, the internationalist approach that the Panchayat period had effectively shouldered was impacted after 1990. As a result, peacekeeping and foreign policy couldn't go hand-in-hand, and participation in the peacekeeping mission was largely confined to contribution from the Nepal Army (Rawal, 2015). Even during the period of the Maoist insurgency, which stood as a solemn challenge for the Nepal Army, participation of the Nepal Army in peacekeeping operations remained largely unchanged, as the size of the Nepal Army burgeoned for the purpose of counterinsurgency operations (Sapkota, 2009).

Nepali Peacekeepers in UN Peacekeeping missions

S.N	MISSION	Year
1.	United Nations Interim Force in Lebanon (UNIFIL) - Peacekeeping Troops	2006
2.	United Nations Observer Mission in Georgia (UNOMIG) - Military Observers	2007
3.	United Nations Mission in the Central African Republic and Chad (MINURCAT) - Military Observers and Peacekeeping Troops	2008
4.	United Nations-African Union Hybrid Mission in Darfur (UNAMID) - Military Observers and Peacekeeping Troops	2008
5.	United Nations Assistance Mission for Iraq (UNAMI) - Staff Officer and Peacekeeping Troops	2008
6.	United Nations Integrated Mission in East Timor (UNMIT) - Military Observer	2008
7.	United Nations Mission for the Referendum in Western Sahara (MINURSO) - Military Observer	2010
8.	United Nations Mission in South Sudan (UNMISS) - Military Observers and Peacekeeping Troops	2011
9.	United Nations Supervision Mission in Syria (UNSMIS) - Staff Officers	2012
10.	United Nations Interim Security Force for Abyei (UNISFA) - Military Observers and Staff Officers	2012
11.	United Nations Multidimensional Integrated Stabilisation Mission in Mali (MINUSMA) - Peacekeeping Troops	2013

12.	United Nations Multidimensional Integrated Stabilisation Mission in the Central African Republic (MINUSCA) - Military Observers and Staff Officers	2014
13.	United Nations Support Mission in Libya (UNSMIL) - Peacekeeping Troops	2016
14.	United Nations Mission in support of the Hudaydah Agreement (UNMHA) - Military Observer	2019

Table (3): Participation of Nepali Peacekeepers in UN peacekeeping (2005-2019)

Nepal Police and APF in Peacekeeping Missions

Before 1990, Nepali peacekeeping missions solely involved participants from the Nepal Army, and because of its expertise and experiences, the Army also continued into the second generation peacekeeping efforts (Sharma, 2009). Until the end of the Cold War, the Nepal Army had already participated in 13 missions (Directorate of Public Relations Nepal Army, 2008). But following the political change of 1990 and particularly with UNSC resolution 1265 (1999), the first resolution on civilian protection, the Nepal Police also started participating in the UNPKOs. Before UNSC resolution 1265, peacekeeping was restricted to military tasks. But in 1999, as soon as the then Secretary-General acknowledged that for peacekeeping to be multidimensional and comprehensive, UNPKOs shouldn't be confined to military tasks but should also embrace civilian police activities, UNSC resolution 1265 underscored the role of the civilian police in ensuring the safety of the civilians (Sebastian, 2015). The first participation of the Nepal Police was in former Yugoslavia (United Nations Protection Force, UNPROFOR) in 1992 (Bhusal & Parajuli, 2017). Since then, it has also contributed in Haiti (United Nations Stabilisation Mission in Haiti, MINUSTAH), Darfur (United Nations-African Union Hybrid Mission in Darfur, UNAMID), Somalia (UN Assistance Mission in Somalia, UNSOM) and South Sudan (United Nations Mission in South Sudan, UNMISS) as peacekeepers (UN Division, 2018). As of 2018, 2,886 Nepal Police personnel-2,769 men and 117 women-as Civilian Police (CIVPOL)/ United Nations Police (UNPOL)/ Individual Police Officers (IPOs) have participated in various UN Missions, while the total participation of Nepal Police personnel as Individual Police Officers (IPOs)/ Formed Police Units (FPU's) in various UN missions stands at 8,056 (which includes 7,559 males and 497 females) (UN Division, 2018).

S.N.	Participated from	Country	Missions	SSP	SP	DSP	INS	SI	ASI	HC	PC	Total	M	F	Remarks
1	3/12/1992	Former Yugoslavia	UNPROFOR		10	26	35	59	76	22	16	244	240	4	
2	2/5/1996	„ „ Slavonia	UNTAES	1	3	7	9	10	5	3	7	45	44	1	
3	3/19/1996	„ „ Bosnia	UNIPTF/ UNMIBH	3	16	48	70	68	53	7	8	273	269	4	
4	7/27/1999	„ „ Kosovo	UNMIK	2	1	26	102	70	17	6	2	226	220	6	
5	8/6/1992	Cambodia	UNTAC	1	1	7	9	15	21	13	19	86	84	2	
6	5/31/1994	Mozambique	ONUMOZ	1		22	28					51	51		
7	8/2/1995	Netherlands	UNICTY	1		1						2	1	1	Professional Post
8	10/29/1995	Rwanda	UNICTR		1	1	1					3	2	1	Professional Post
9	11/8/1995 8/5/2012	Iraq	UNGCI UNAMI			8	13	49	14	1		85	85		
10	7/4/1999	East Timor	UNTAET/ UNMISSET/ UNMIT	1	20	74	153	123	23	3		397	380	17	
11	4/15/2000 2/11/2006	Sierra Leone	UNAMSIL UNOISIL	3	10	18						31	29	2	
				2		1						3	3		

12	11/16/2001	UNDPKO	New York	1	1	1						3	3	Professional Post
13	11/17/2001	UN Afg. Desk	New York		1							1	1	Professional Post
14	12/15/2001	Congo	MONUC	2								2	2	
15	3/12/2002	Afghanistan	UNAMA (Adv. SRSG)	3	5							8	8	
16	12/2/2003		UNMIL	11	34	50	38	5	1			139	136	3
17	14/06/2015	Liberia	UNMIL	1								1	1	Professional Post
18	15/03/1995 20/09/2004	Haiti	UNMIH/ MINUSTAH	11	25	74	69	56	16			251	242	9
19	8/5/2005	Sudan	UNMIS	2	17	38	80	40	2			179	170	9
20	10.7.2011 to 2018	South Sudan	UNMISS	3	22	14	36	4		1	80	70	70	10
21	12/3/2006 to 2018	Sudan Darfur	UNAMID	10	25	96	266	316	35	14	6	768	720	48
			UNAMID	1	1							2	2	Professional Post
22	24/03/2006	Ivory Coast	UNOCI	1								1	1	
23	28/02.2015 to 2018	Somalia	UNSOM		2	2						4	4	
Grand Total				46	152	507	901	880	271	70	59	2886	2769	117

(The above table includes those police personnel who are currently serving in the UN)

Also, the Armed Police Force, “a relatively new paramilitary force in Nepal” (Sharma, 2009), has been contributing as peacekeepers to different conflict-ridden regions of the world. Since October 2002, the Armed Police Force, Nepal has been sending its personnel to various UN Peacekeeping Missions in Iraq (United Nations Guards Contingent in Iraq, UNGCI), Kosovo (United Nations Interim Administration Mission in Kosovo, UNMIK), Liberia (United Nations Mission in Liberia, UNMIL), Sierra Leone (United Nations Mission in Sierra Leone, UNAMSIL), Haiti (United Nations Stabilisation Mission in Haiti, MINUSTAH), Sudan (United Nations Mission in Sudan, UNMIS and United Nations Mission in South Sudan, UNMISS), Darfur (United Nations-African Union Hybrid Mission in Darfur, UNAMID), Somalia (United Nations Assistance Mission in Somalia, UNSOM), East Timor (United Nations Integrated Mission in East Timor, UNMIT) and Cyprus (United Nations Peacekeeping Force in Cyprus, UNFICYP) as UN Police advisors, instructors, monitors and contingent as a whole. Altogether 6,121 Armed Police personnel have participated as members of the Formed Police Unit (FPU) contingent while 739 personnel have served as UN Police (UNPOL) until 2016 (Armed Police Force, 2017).

Countrywise Participated IPOS + Professional Post 2003-2018

S.N	Mission Name	DIG	SSP	SP	DSP	Insp	SSSI	SI	ASI	SHC	HC	Total	Remarks
1.	UNMIL		2	9	20	15	1	8				55	
2.	UNMIS		6	9	39	16		3	1			74	
3.	MINUSTAH/ MINUJUSTH	2	9	9	33	24		11	1			89	
4.	UNMIK			14	14	4						32	
5.	UNAMID		11	19	87	182		87	4	4		394	
6.	UNGCI/ UNAMI				9	1						10	
7.	UNIMIT		3	11	35	33		17		1	1	101	
8.	UNFICYP				2	3						5	
9.	UNAMSIL/ UNIPSIL				2							2	
10.	UNMISS			1	13	13		10				37	
11.	UNSOM				1							1	
Total		2	31	72	255	291	1	136	6	5	1	800	

Participation of APF in various UN peacekeeping missions

All the Nepali peacekeeping missions are guided by the ethos of ‘Vasudhaiva Kutumbakam’ as the Himalayan country has despatched its soldiers under the blue flag of the United Nations for global peace and security. The Nepal Army, Nepal Police and Armed Police Force strongly believe that peacekeeping adheres to the principle of the UN Charter, non-intervention, sovereign equality and territorial integrity, and peacekeeping should be operated only upon the request of the member states involved in the conflict and are willing to follow the command and control of the United Nations. In the initial days, Nepal participated in the peacekeeping missions to pursue its national interest of expanding its involvement on multilateral fronts. Today, Nepali peacekeepers are stationed in different conflict-ridden regions of the world as one of the top troop contributors in UN peacekeeping from South Asia. Also, all the political parties in Nepal have emphasised the role of Nepali peacekeepers and have realised the importance of Nepal’s contribution through UN peacekeeping on Nepal’s foreign policy maneuverings (Rawal, 2015).

Pre-Deployment Trainings

Whether mission-specific or generic, peacekeeping training, as per the United Nations guidelines, is imparted by the member states’ trainers to all the military and police personnel and units in their home countries before being deployed to a UN mission (Pre-Deployment, 2020). General Assembly resolution A/RES/49/37 (1995) believes that the member states are responsible for imparting pre-deployment training while the Integrated Training Service (ITS) of the United Nations develops training materials and provides guidance to the member states (United Nations Peacekeeping, 2020). All peacekeeping personnel, including the military, police and civilians, need to have essential knowledge through Core Pre-deployment Training Materials (CPTM) to function effectively in the peacekeeping missions. CPTM offers knowledge on the basic principles, guidelines and policies of UN peacekeeping (United Nations Peacekeeping Resource Hub, n.a.).

Initially, selected troops from all the barracks used to be assembled on one spot to receive training about the geography and culture of the host country. But with the increased demand for Nepal Army peacekeepers in conflict-ridden areas, a training institution was established at Panchkhal of Kavre district (Sharma, 2009). Exclusively administered by the officers and men from the Nepal Army, today Nepali peacekeepers are given the required training before their deployment in the UN missions as per the guidelines of the ITS of the United Nations Department of Peacekeeping Operations (UNDPKO) by the Panchkhal-based training centre, known as the Birendra Peace Operations

Training Centre (BPOTC) [Nepali Army BPOTC, n.d.). With enough space, resources and instructors, the BPOTC offers pre-deployment training (PDT) and multinational peacekeeping exercise to military observers, military liaison officers, UN peace support operations instructors and staff officers (Sharma, 2009).

Nepali peacekeepers apart, the BPOTC also provides training to peacekeepers from around the globe through its exercise called “SHANTI PRAYAS”, which is adopted to encourage global peace and security and enhance the peacekeeping capabilities and skills of countries that are part of the Global Peace Operations Initiative (GPOI). Embracing the ethos of ‘Vasudhaiva Kutumbakam’, Shanti Prayas is intended to provide pre-deployment training and impart skills to the UN partner countries’ defense personnel mandated to carry out real-world peacekeeping missions (USINDOPACOM, 2017). Shanti Prayas also includes Regional Training Seminar (RTS), Staff Training Event (STE), Field Training Event (FTE) and Critical Enabler and Capability Enhancement (2CE). It has so far trained 1,135 personnel from Nepal, the US, GPOI, non-GPOI and friendly countries (Nepal Army BPOTC, n.d.). The objective of Shanti Prayas is to have the peacekeepers internalise the importance of military police and significance of basic medical care, and adopt counter IED (Improvised Explosive Device) and EOD (Explosive Ordnance Disposal) skills, along with basic understanding of military command, control, communication and intelligence (C3I) during peacekeeping missions (Behlin, 2017). Apart from military and physical training, the Nepal Army also attends various workshops, conferences and seminars organised by the United Nations and several institutions, including the ICRC and UNHCR, to strengthen its understanding of human rights and democratic values. ICRC has also imparted knowledge on the Law of Armed Conflict to the peacekeepers prior to their missions.

Protecting civilians and guaranteeing the safe delivery of aid and assistance to the vulnerable population are also the responsibility of the peacekeepers (Behlin, 2017), and realising the same spirit, the Nepal Police has been imparting pre-deployment training to its personnel, working as trainers, investigators, gender officers, logistic officers and mission managers at various command levels (Nepal Police, 2012). Today, the BPOTC has also started integrating police personnel in pre-deployment training, with the objective of meeting contemporary challenges in peacekeeping missions. Such training brings Formed Police Units (FPUs) of the Armed Police Force and Nepal Police personnel together at the BPOTC for two weeks before their deployment (Peace Operations Training Institute, 2018). A UN Division has

been established within the Nepal Police to vitalise the role of the Nepal Police in the United Nations. And to make the UN peacekeeping operations easier, more efficient and scientific, the work has been divided among the UNPOL Desk, FPU Desk and Administrative Office (Bhattarai, 2013). In the same way, the Armed Police Force has also developed special pre-deployment training courses and operational environment familiarisation for its personnel for intricate peacekeeping missions. The courses are designed realising the need on the ground by accommodating the experiences and lessons shared by former mission returnees and on the commitment to the UN Charter and peacekeeping guidelines (Armed Police Force, 2017). Earmarking of contingents and personnel for the missions is supervised by the Deputy Inspector General at the Department of Human Resource Development, which is headed by an Additional Inspector General (Armed Police Force, 2017). Also, to make Nepali peacekeeping more responsible, accountable and inclusive, Nepal has been deploying National Investigation Officers, including women, since March 2016 in each of the peacekeeping missions where Nepali peacekeepers are deployed. The battalions also have a gender officer (Bairagi, 2017) to make them gender-balanced (The Himalayan Times, 2014). All these details indicate Nepal's preparedness in enhancing the efficiency and effectiveness of UN peace operations in maintaining global peace and security by upholding the ethos of 'Vasudhaiva Kutumbakam' (The Himalayan Times, 2019). Despite such rigorous training, peacekeepers fall prey to hostile environments, particularly due to lack of required logistics and swift response and monitoring mechanisms (Nakarmi, 2018). Over 37,000 peacekeepers have lost their lives since the first peacekeeping mission started, among them 76 are Nepalis.

Nepal's Image Abroad

Nepal's contribution in UN peacekeeping has extensively enhanced Nepal's image abroad as a stern believer in collective security. Many Nepali peacekeepers have been awarded and eulogised for their bravery, discipline and sincerity in maintaining stability, peace and security in the conflict-ridden and post-conflict societies (UN Peacekeeping, 2020). Nepal's peacekeeping is also favoured for its neutrality and impartiality (Newar, 2004). But when we are discussing Nepal's applauded role in peacekeeping, we also cannot brush aside reports that have generated distrust and suspicion over Nepal's peacekeeping operations, eventually tarnishing Nepal's image abroad. In April 2018, Nepali peacekeepers deployed in South Sudan reportedly faced allegations of child rape (South China Morning Post, 2018). The UN

spokesperson described the case as 'heinous' (The Himalayan Times, 2018). In 2018, there were about 1,747 Nepali Blue Helmets deployed in South Sudan to help contain the civil war (The Kathmandu Post, 2018). Also, in October of 2010, Nepali peacekeepers were accused of having started a devastating cholera epidemic in Haiti, which killed almost 9,000 people (The Kathmandu Post, 2018). A cholera epidemic was underway in Nepal in 2001, and the sewage from the latrines at the UN troops' camp in Haiti was said to have leaked into the adjacent river, which took the form of an epidemic (Miroff, 2016). Also, in 2005, six Nepali peacekeeping soldiers were jailed for sexual abuse in Congo. They were sentenced to three months in prison "when a general court martial found them guilty of sexual abuses" (Aljazeera, 2005). It was reported that "young children were bribed with eggs, milk or a few dollars for sex" (Aljazeera, 2005). Such unlawful and immoral activities performed by Nepali peacekeepers have not only tarnished Nepal's image abroad but also jeopardised the ethos of 'Vasudhaiva Kutumbakam' (The Himalayan Times, 2019), upon which Nepal has always relied to promote world peace and regional harmony, particularly through the policy of neutrality and non-alignment.

Discussion

UN peacekeeping missions have been at the heart of Nepal's foreign policy of 'Vasudhaiva Kutumbakam'. Nepal's contribution in UN peacekeeping has helped Nepal to project an image of an internationalist in world politics. Nepal's election as a non-permanent member of the UN Security Council twice, in 1969-70 and 1988-89, is also believed to have been reinforced by its peacekeeping contributions (Khand, 2009). Nepal's contribution in peacekeeping has always been helpful in protecting and strengthening its sovereignty and independence (Maskey, 1996). Nepal's resolute and untiring adherence to world peace and the UN Charter, in particular, is discernible in Nepal's unflinching participation in the UNPKOs. Communication between the Nepal Government and the United Nations is facilitated by Nepal's Permanent Mission stationed in New York, who is advised by an army liaison officer on peacekeeping operations. As soon as the permanent mission forwards a request from the Department of Peacekeeping Operations (DPKO) under the United Nations to the Kathmandu-based Ministry of Foreign Affairs, with a carbon copy despatched to the Nepal Army, Armed Police Force and Nepal Police, the respective units and divisions kick-start their preparations (Bhattarai, 2013). The Ministry of Defence and the Ministry of Home Affairs are appropriately consulted as per the nature of the request.

Nepal's neutrality has always been lauded when it comes to peacekeeping in areas where the warring parties are driven by two conflicting principles or religious ideologies, especially in the Israel-Palestine conflict. In such conflicts, the international community shows interest in Nepal as it is a non-Muslim state and can remain perfectly neutral. Israel never accepts troops from Muslim countries upon suspicion that there might be sympathisers of the Islamic militants (Newar, 2004). Nepal's neutrality in peacekeeping missions is the offshoot of its firm belief in the UN Charter, non-intervention and also as an original member of the Non-Aligned Movement, which wholly strengthened Nepal's foreign policy of world peace, triggered by the philosophy of 'Vasudhaiva Kutumbakam', even during the Cold War period. Because, while the rivalry between the United States and USSR was underway during the Cold War period, Nepal was one of the few countries to contribute troops to the United Nations (Bhattarai, 2013). Nepal also remained as a troop contributor to the UN Military Observer Group in India and Pakistan (UNMOGIP) in the State of Jammu and Kashmir in 1948 (Bhattarai, 2013). Since then, all successive regimes and governments have perceived the regular contribution to the UN peacekeeping missions as an instrument to elevate Nepal's global profile, and as a mechanism to boost Nepal's internationalist approach (Thapa, 1995). Nepal at present is the 4th largest troop contributor to the UN peacekeeping operations (Nepal Army, n.d.). As of September 20, 2020, more than 5,000 Nepali peacekeepers are deployed across dozens of missions around the globe (Nepal Army, n.d.). Nepal has also signed a MoU under the UN Standby Arrangements System to contribute, at short notice, 5,000 troops, including doctors, engineers, observers and headquarters staff and civilian police monitors, for peacekeeping purposes (UN Press Release, 1998).

Nepal is equally committed to providing up to 10,000 peacekeepers at the request of the UN (Nepal Army BPOTC, n.d.). Today, Nepal sends military and police personnel to Africa, Europe, the Middle East, South, South-East Asia and the Caribbean upon the call of the UN (Nepal Army BPOTC, n.d.). Since 1958, Nepal has participated in 44 UN missions, in which more than 129,890 personnel have participated, and more than 70 peacekeepers from Nepal have sacrificed their lives while more than 70 have been disabled for the noble cause of international peace and security (UN News, 2020). Nepali peacekeepers have also received senior appointments at the UN Department of Peacekeeping Operations and as Force Commanders and have been deployed in various military contingents as military observers and staff officers. Recently, Ishwar Hamal, Major General of the Nepal Army, was designated as the Force

Commander of the United Nations Disengagement Observer Force (UNDOF) in the Golan Heights (United Nations Secretary General, 2020). During the Cold War period, Nepal also led the Commission of Investigation into the Conditions and Circumstances resulting in the tragic death of then Secretary-General Dag Hammarskjold, who was killed in a plane crash at Ndola in Lusaka in 1961 (Bhusal & Parajuli, 2017). In 1969-70 and 1988-89, Nepal was elected a non-permanent member of the UNSC (Khand, 2009). When the United Nations was awarded the Nobel Peace Prize in 1988, Ratna Gurung of the Nepal Army was also included in the Secretary-General's official entourage that visited Oslo to receive the Prize. This is recognition of Nepal's contribution to the maintenance of international peace and security (Bhusal & Parajuli, 2017) by upholding the ethos of 'Vasudhaiva Kutumbakam'. Nepal also served as an organising committee member of the UN Peace Building Commission for 2008/2009 in the category of troop-contributing countries for its contribution to peacekeeping (Rawal, 2015). Exercising its niche diplomacy, Nepal has also contributed to UN Peacekeeping Operations by providing engineers, medical teams and Special Forces contingents (Nepali Army BPOTC, n.d.).

The fundamental objective of Nepal's foreign policy is to conduct an independent foreign policy based on the Charter of the United Nations, non-alignment, principles of Panchsheel, international law and the norms of world peace (Article 51 of Nepal's Constitution) (MoFA, n.d.), and Nepal's contribution to UN peacekeeping fulfills that principle significantly. Nepal's biggest contribution to the UN peacekeeping operation is in the United Nations Interim Force in Lebanon (UNIFIL) (Bhusal & Parajuli, 2017). Nepal is one of the 45 troop-contributing countries of UNIFIL since 1978, with 870 peacekeepers serving to maintain peace in this region by observing, monitoring and reporting the security situation on the ground (UNIFIL, 2020). The Nepali peacekeepers serving in different missions, including South Sudan, Lebanon, Democratic Republic of Congo, Haiti and others, are awarded UN medals (Gebrselassie, 2017). The quality of service provided by the Nepali troops in various missions has been lauded and praised by the UN. Nepal Army's Mahendra Dal Battalion was awarded the "Best Battalion Honour" for its effective delivery in Burundi (Armed Police Force, n.d.). Nepali peacekeepers so far have not faced any objection from the host government because of their dedication, bravery, neutrality, integrity and professionalism. Apart from this, Nepal's long, active and successful involvement in the UNPKO has also resulted in the professional and personal development of Nepali soldiers and contributed to the socio-

economic development of Nepal (Rawal, 2015). Financial support received from peacekeeping is higher than the standard salary given in Nepal, which keeps the soldiers motivated or propelled and makes them more committed (International Crisis Group, 2010). Most of the Nepali soldiers at least once in their military tenure get to serve in peacekeeping showing international loyalty. UN allowance and remittance are an important source of the Nepal Army's welfare fund, which supports different welfare programmes-medical, educational facilities and humanitarian support to veterans and their families (Bhattarai, 2013) But at times, UN missions serve as an internal patronage system, providing an opportunity for the top brass to reward or punish officers by granting or denying missions (International Crisis Group, 2010). However, it cannot be denied that peacekeeping provides Nepali soldiers the opportunity to experience and advance their operational and organisational skills. The regular participation of the Nepal Army, Nepal Police and Armed Police Force in UN peacekeeping has helped peacekeepers better understand the universal values and norms of human rights, the importance of the rule of law and significance of professionalism (Bhattarai, 2013), which ultimately reinforces the spirit of 'Vasudhaiva Kutumbakam'.

Still, Nepali peacekeeping faces several challenges in pragmatically realising the ethos of 'Vasudhaiva Kutumbakam'. The absence of a coherent and clear approach by the Ministry of Defense and Ministry of Foreign Affairs in managing peacekeeping efforts and the government's reluctance to arrange and administer peacekeeping exercises are major constraints confronting all the security institutions of Nepal together with logistics, administration and management difficulties (Bhattarai, 2013). Besides the ineffectual handling while selecting, training, equipping, anticipating and maintaining peacekeepers in the conflict zones, failure to illustrate the alluring competence of civilian and military institutions, mismanagement of welfare funds, diplomatic incompetency and lack of advantageous relationship between the military and civilians about peacekeeping involvement have constrained Nepali peacekeeping performance (Rawal, 2015). Equally there are challenges in getting acculturated to the local culture and population and coordinating with the police and humanitarian components of peacekeeping missions (Bhattarai, 2013). Also, handling of transnational crimes, sexual abuse and violation of human rights poses challenge to the peacekeepers (International Crisis Group, 2010). These impediments may have long-term implications for Nepal's image in the international community if they remain unresolved.

Conclusion

This study has reached an understanding that in order to make Nepal's foreign policy objectives of world peace and international law and its abiding faith in the United Nations charter widely detectable to the international community through the ethos of 'Vasudhaiva Kutumbakam', Nepal should come up with a long-term strategy and vision regarding peacekeeping, such as specific policy guidelines, improved logistics, effective training systems, improved diplomatic capabilities, transparent selection criteria that are compatible with international standards and increased government's involvement in peacekeeping. It is also important to have perpetual coordination among the line ministries, including the Ministry of Defense, Ministry of Home Affairs, Ministry of Foreign Affairs and Ministry of Finance in developing policy in line with the UN's peacekeeping guidelines.

Besides political commitment, which is a prerequisite for effective peacekeeping operations, improving the operational readiness of the peacekeepers before deployment is essential. In the Nepali context, in areas where the Nepal Army, Nepal Police and Nepal Armed Police Force are being deployed, an integrated performance policy framework would be beneficial for effective peacekeeping and to realise the spirit of 'Vasudhaiva Kutumbakam' by increasing the number of civilians in peacekeeping, and by implementing the principle of gender parity for multidimensional peacekeeping. Also, there is a prospect for Nepal to strengthen its institutional capacity and develop itself as a regional centre for peacekeeping training.

This analytical research has also realised that Nepal's participation in peacekeeping remains unimpeded and unvarying despite numerous political transformations back home. Different political parties, political regimes and governments, regardless of their ideological divergences, have embraced the ethos of 'Vasudhaiva Kutumbakam' and Nepal's foreign policy objective of world peace and harmony. Participation of all the security bodies in the peacekeeping mission, too, displays Nepal's unflinching adherence to the maintenance of international peace and security. Acknowledging the fact that every peacekeeping is driven by a specific set of mandates, Nepal is motivated by the shared objectives to eliminate human sufferings and restore socio-economic conditions and revive institutions for self-sustaining peace.

To realise the spirit of 'Vasudhaiva Kutumbakam' by exercising the foreign policy objective of world peace, the Government of Nepal has always promoted the participation of the Nepal Army, Nepal Police and Armed Police Force in the UNPKOs, as mandated by the United Nations, through its permanent

mission in New York. Because, as this research reiterates, too, the participation of the Nepali security forces in the UNPKOs is an extension of Nepal's foreign policy on world peace, international law and the UN Charter. For the successful implementation of the philosophy of 'Vasudhaiva Kutumbakam' through the UNPKOs, the government needs to extend the required support, training facilities and resources to the security forces, empowering them to undertake new missions commendably. Security forces also need to support the mission with adequate UN standard logistics and resources. Refraining from using substandard equipment, arms and logistics in the missions not only helps sustain the reputation of the forces and prevent Nepal's image from being tarnished, but also reinforces the ethos of 'Vasudhaiva Kutumbakam'.

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