

Vipassana 'Dhammasaya' Changes Social Behaviour of Inmates**doi: <https://doi.org/10.3126/skmj.v3i01.79296>****Upesh Maharjan¹****Abstract**

Vipassana Meditation is a technique discovered by Buddha more than 2500 years ago has been practiced in many countries in the world. This is a non-denominational scientific technique of self-transformation through self-observation in society. Several studies around the world have revealed that the positive effects of this Meditation. The descriptive qualitative research method has been used to explore the social behavioral changes of inmates meditating on Nakkhu Vipassana Centre 'Dhammasaya'. Out of 43 inmates, 9 inmates have been purposively selected as sample to take research data. Also for key informant interview, the Deputy prime minister, three vipassana trainers, one jailer and two police personnel have been selected for primary data. The qualitative data from 16 samples have been collected and thematically analyzed. Empirical results have revealed that it has assessed to develop positive and optimistic attitude; reduce anger, irritation and anxiety; make self-correction of behaviour; improve physical and mental health and purify their mind and character in 'Dhammasaya'. Thus the study has revealed that Vipassana meditation in it is more effective for social reintegration and jail reform in Nepal.

Keywords: Vipassana Meditation, Vipassana for inmates, social reintegration, jail reform

Introduction

According to the Birkbeck University of London, there are 11.5 million inmates and the prison population continues to rise in many parts of the world. In Nepal, there are 74 prisons in 72 districts with eight child reform homes for juveniles across the country. The housing capacity of Nepali prisons is about 16,000 detainees. In 1994, the prison population was 6,200 which remained quite stable until the peace agreement until 2006. Gradually prison population has reached 16,813 in 2014 and now nearly 27 thousand inmates who have been facing trials from the court.

Imprisonment remained quite uncommon in Nepal until 2010. In 2009, the prison population comprised 8,491 individuals, out of a population of 27 million or 31 for 100,000, one of the lowest rates in the world. (Lecomte, 2009)

Neupane (2023) has stated that the Office of the Attorney General exposed an unpleasant reality of overcrowding, with detention centres keeping prisoners at 150 percent of their

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permitted capacity. This has contributed to poor sanitation and difficult living circumstances. Jail inmates come from various sections of the society. They come there during the course of legal investigation or by the decision of imprisonment for violation of laws.

Vora (1994) has mentioned that prisons are regarded as an integral and important part of the society (40). He has mentioned the two fold objectives behind the prison management. Firstly, jails protect society from offenders which ultimately support to ensure the safety and security of the law abiding citizens. Secondly, jails segregate the offenders from common people of society, rehabilitate them and trained them to make a good citizen so that it would be helpful to reintegrate into the society.

Thus, the philosophy of prison systems has changed over the course of time from a punitive to a therapeutic approach. In the beginning prisons were conceived and developed as a place to keep the person isolated from the society.

Having told such circumstances, Vipassana course in Nepal conducted in Nakkhu Prison premises for 20 inmates in November 1998 and 23 inmates in 2000 had successfully completed. After 22 years, in January 2022, Ministry of Home Affairs formally decided to allow Nepal Vipassana Centre to conduct courses in Jail premises. All 35 participants successfully completed the course in March 2022 at Nakkhu.

In a ground-breaking move towards jail reform, the inauguration of the Nakkhu Prison Vipassana Centre 'Dhammasaya' in February 20, 2024 marked a significant shift in rehabilitation, reintegration and prison reform strategies. In Dhammasaya, there are one 'Dhamma' meditation hall, two buildings for practitioners, one quarter for vipassana trainer, one kitchen and toilets.

After the inauguration, for the first time in the history of Nepal, 43 out of 45 inmates had successfully completed the closed camp having all the amenities in the Vipassana Centre. According to Hom Nath Panthi, Deputy Superintendent of Nepal police has informed that,

It is claimed that in the history of Vipassana centre in prison, Nakkhu (Nepal) has become the third on the world and the second in south Asia after India and USA. 428 inmates had been purified their mind about in 11 times courses conducted in Nepal. (Interview, 2024)

About Vipassana Meditation

Vipassana meditation is one form of spiritual practice that was rediscovered and reintroduced by Gautama Buddha around 2500 years ago. (Rathi, 2021). About 500 years after Buddha's death, this technique slowly disappeared from Nepal and India. Fortunately, this technique was preserved as tutor-tutee tradition in Myanmar. (Pandey, 2022).

According to the Buddhist sacred book-Tripitak, it proclaims that,

The technique of Vipassana is a simple, practical way to achieve real peace of mind and to lead a happy, useful life. Vipassana means "to see things as they really are". It is a logical process of mental purification through self-observation.

From time to time, we all experience agitation, frustration and disharmony. When we suffer, we do not keep our misery limited to ourselves; instead, we keep distributing it to others as well. Enlightened people have therefore advised 'know thyself', which means not merely knowing yourself at the intellectual level, or accepting at the emotional or devotional level, but to experience the truth about yourself, within yourself, at the experiential level.

Vipassana enables to experience peace and harmony by purifying the mind, freeing it from suffering and the deep-seated causes of suffering. Step by step, the practice leads to the highest spiritual goal of full liberation from all mental defilements. The entire path (Dhamma) is an Art of Living and has nothing to do with any organized religion or sectarianism. For this reason, it can be freely practiced by everyone, at any time, in any place, without conflict due to race, community or religion, and will prove equally beneficial to one and all.

According to the Vipassana Research Institute, Vipassana means seeing into reality as it is. Vipassana meditation works with the actual truth which can be experienced by every individual and follows the principles of Dhamma (the universal law of nature). It entails travelling the noble eight-fold path, which can be divided into three categories: morality, concentration, and wisdom

For those convicts who will be released one day, prison can and should transform them into better individuals who would become assets to society. One of the most significant goals of the prison administration is to rehabilitate convicts. According to Gyan Darshan Udas, a trainer of Dhammasaya and ex-secretary of Nepal government has stated that,

Vipassana is a remedy to get rid of the restrictions like dirt and disorder. Vipassana means specially looking the mind for purity. The foundation of Vipassana meditation is seel-moral conduct. The practice is strengthened through samadhi-concentration of the mind. And the purification of the mental processes is achieved through pranna-the wisdom of insight. Living without the family may cause worry thus anxiety may increases so does the disorder. That is why vipassana campaign has been conducted to wipe out such evil thinking. (Interview, 2024)

Vipassana in Jail

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In 1969, S. N. Goenka, brought this technique to India from Myanmar. After learning for 14 years Vipassana from his teacher, Sayagyi U Ba Khin who was a high government official, Goenka settled in India. He has been authorized by Sayagyi to begin teaching Vipassana in 1969. He taught specific 10 days Vipassana course for lay practitioners and many people of India.

Vipassana meditation courses were first taught for jail inmates and officials in central jail, Rajasthan, India in 1975. The biggest Vipassana course of modern times was conducted in Tihar Prison (India), with over 1,000 participants in 1994. With sixty to eighty courses in over fifteen prisons each year, the Indian government has promoted Vipassana meditation as a standard for social rehabilitation. Pandey (2022) has stated that Goenka had visited Nepal and conducted the first Vipassana course in 1981 in Kathmandu.

The jail courses have been held in Taiwan (1996), United States of America (1997), UK (1998), New Zealand (1999), Thailand (2002), Spain (2003), Mexico (2003), Srilanka (2004) Mongolia 2005, Israel (2006), Colombia 2011, Canada 2011, Ireland (2015). Also, the jail course designed by Goenka had been conducted in Insein Central Prison, Yangon, Myanmar in 2008.

Research Method

This study had been based upon descriptive qualitative research. The focus group discussion and in-depth interview with the inmates and key informant interview had been purposively sampled for collecting research data in Nakkhu Prison Vipassana Centre.

On the tenth day, when participants completed novel silence period, they were allowed to express their feelings in front of the Deputy Prime Minister and Home Minister, Jailer, administration staffs, senior police official, Vipassana trainers, volunteers and fellow-researchers. These data have been used as a primary data. Out of 43 inmates, 9 inmates have been purposively selected to take research data. Also for key informant interview, the Deputy prime minister, three vipassana trainers, one jailer and two police personnel have been selected for primary data. Thus, the qualitative data from 16 samples have been collected at Dhammasaya Vipassana Centre at Nakkhu on March 2, 2024.

For secondary data, various books, journal, articles, and related data from websites have been analyzed. The information have been analyzed through thematic analysis and presented with their opinions.

Research Questions

Having known such effects worldwide, this study further aims to explore whether the Prison Vipassana could be a tool for jail reform, social behaviour change and reintegration in the society. Thus, with limitations of this study, it had been focused on some research questions.

- i. Is counselling or meditation necessary to make prison life easy?
- ii. How easy has been to live in prison after Vipassana?
- iii. How much has your mental and social awareness transformed?
- iv. How much will it help to be reintegrate in society after being released?
- v. What do you comment upon the prison reform?

Objectives of the Study

This research had expected to find out various objectives as follows:-

- I. To examine social behaviour change of inmates.
- ii. To study the dynamics of the Vipassana in prison.
- iii. To explore Vipassana as a tool for jail reform technique.

Literature Review

Rathi (2021) has said that the prison can be harsh, and often violent environments for traumatized inmates (and staff), there can be also places where poignant yearnings for inner freedom and powerful undertakings to self-transformation can emerge. A prison can be an effective location for implementing a brief, intensive, and potentially transformative mental health intervention.

Incarcerations of criminals cannot be avoided; it is something they have to accept and cope with. There are many stressors in the prison culture such as loneliness, being away from their family and friends, restricted movements, and so on which significantly impact the mental health of prisoners and indirectly the prison staff.

For those convicts who will be released one day, prison can and should transform them into better individuals who would become assets to society and not dangerous. One of the most significant goals of the prison administration is to rehabilitate convicts.

According to (Shakya, 2024) states that "Restricting offenders of their right to liberty was taken as a punishment in itself. But, in recent times, an increasing body of research and evidence suggests the effectiveness of offender treatment programme have demonstrated the potential to reduce recidivism rates through effective interventions, thereby steering away from the ineffectiveness associated with punishment oriented approaches in preventing reoffending".

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Himelstein (2011) has reviewed the article about the transcendental meditation, mindfulness-based stress reduction, and 10-day Vipassana retreats. Overall, research suggests three areas in which meditation-based programs provide sufficient treatment to criminal offenders: the enhancement of psychological well-being, a decrease in substance use, and a decrease in recidivism.

Roy et al. (2020) found that in the post-test a considerable improvement in the scores for providing clear communications in male inmates of Baroda Central prison by on improving interpersonal communication skills with the aid of Vipassana Meditation. It signifies that Vipassana meditation assisted the convicts in better communicating their ideas, feelings, and emotions to others. The findings of the study also reported that Vipassana meditation improved listening skills, and helped the inmates in handling emotional interaction.

This study gave insight into the influence of volunteers on the participating convicts. The volunteers in the course were carefully selected Vipassana practitioners who could serve as positive role models for the inmates and who were viewed as truly kind and altruistic by the participants.

Win et al. (2010) have found the social and behavioral consequences of Vipassana meditation sessions on convicts in Yangon's Insein Prison. According to the participants, meditation had transformed them in numerous ways, including cognitively, socially, and physically, resulting in a clear and positive future view. They noticed that meditation had a greater impact on their mental viewpoint than on their social or physical adjustments. When they would be released from prison, they stated that,

The way of thinking and living will be altered. They intended to practice meditation for the rest of their lives.

Mahathera (1987) has focused Vipassana meditation in terms of the qualities and results that are meant to improve individuals and society. The main goal of Vipassana meditation is to provide training, rehabilitation, and stress reduction (addiction) to make human life successful. In addition, Vipassana can be seen through meditation in several extraordinary areas, including medicine, management, and personal development. He states that,

Through Vipassana meditation, human beings in society can represent the physical state of their existence through physical sensations. Therefore, by continuously practicing Vipassana meditation, society can be brought to a better state

Having reviewed all the related literature, there is the gap between the effects of the vipassana meditation upon inmates after building Nakkhu Vipassana Meditation Centre

'Dhammasaya'. In Dhammasaya, Thus, this has become the first research after the construction of 'Dhammasaya' and intended to fulfill the gap between this research findings.

Empirical Analysis

After ten days of meditation in Dhammasaya, all the participants have said that meditation changed their way of thinking and living social life. They have thought that it is the psychological and social laboratory just like science laboratory which assisted them crumbled down wicked deeds and sins and purified their peaceful minds. Meditation made them peaceful mind without asocial sins, mischievous deeds and interest of conflict. They have said that meditation reduced feelings of hatred, greed, anger and vengeance.

Meditation has changed their internal world. Thus, their way of living have been transformed mentally, physically and socially. They have realized that meditation affected more on their outlook of mind which eventually directs their social and physical changes.

This meditation has shown the clear and constructive future perceptive after reintegration into society. They calmly realized and regretted what they did before. Thus, after knowing the value of life and art of living, with their peaceful mind social behavioral of inmates and staffs have changed internally and externally.

Dhammasaya and More Courses

All the participants, both inmates and staffs have stated that Nakkhu Vipassana Meditation Centre 'Dhammasaya' is very fruitful because of its hospitality and friendly environment to practitioners of Meditation. Because of the newly building especially built for the meditation camp, it has become the school of 'the art of living'. Because of this friendly environment, meditation of Vipassana has become comfort to inmates in the first entry in it.

Inmates have reacted that meditation in Dhammasaya have been more fruitful than previous camps. With the success of the Vipassana course in newly built Dhammasaya, it has been said that more inmates are interested to take part in this course. Mentioning Vipassana as the art of living, inmates wished to have more Vipassana courses. Even some inmates expressed that had it been known it earlier and meditated before they would not have been in the prison living like a jailbird. One of the inmates (Inmate 1) emphasized that though he took vipassana camp on February 2022, he could not concentrate his mind because of the camp in the statue-quo premises, thus it was not very fruitful to him. Having new building as Dhammasaya, his mind has been soothing peace and perfect harmony with the meditation. Meanwhile he states that,

*Now, I would have become a good man, though I had made mistakes.
Earlier, I took meditation here in prison camp. I could not realize my faults,*

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sins, social behaviors before, now after building this 'Dhammasaya' with many facilities and societal environment, I could concentrate and realize it better. If I had known about this vipassana earlier, perhaps I would never have come to jail in this way. (Interview, 2024)

On the silence period of Vipassana meditation, Yuva Raj Khadka, an assistant sub-inspector has said this course has become more comfortable being run at Dhammasaya. Further, he states pacifying the inmates mind and making their normal life in prison for their habitation, it invites the social re-integration which can be the good example of the good governance for the state. He has shared his experiences as follows-

Inmates has been trained with full hospitality. They wished more Vipassana meditation for their comfort. They can be the honest person which will be the best medicine for prevention and controlling crimes. It has made these culprits not to ignite as hot fire but to pacify as cool water. It is very useful in all prisons in 7 provinces in order to make them free from evil thoughts and mind. Thus it can promote good governance too. (Interview, 2024)

Behavioral and Social Changes

A research study conducted in 2011 by M. W. Jayasundara gives detailed insights into the inmates' perceptions of changes in behavior and attitudes as a result of practicing Vipassana meditation. After practicing meditation, the majority of inmates reported being able to sleep well without nightmares or bodily aches, as well as having an enhanced appetite. Meditation also assisted inmates in overcoming their addictions to smoking, drugs, and alcohol, improving their discipline, gaining a spiritual experience and behavioral changes, giving up anger and retribution, and becoming vegetarians.

Inmates wanted to get rid of such crime and do penance. Evil thinking has jeopardized their routine and became like a mental patient. Inmate 2 who served nearly four years in prison, said that Vipassana taught him many positive things. Now, he can judge the positive light and negative dark side of the life and his deeds. He has a vipassana meditation tool as the basic guideline to distinguish between the best and the worst. He expresses his views in this way.

Earlier there were lots of resurgence, after participating in Vipassana here, when resurgence came in my mind, the ability to keep it under control has been increased. Angriiness has got away from my mind, now I am very fine. Even if the disordered elements in the mind that are taught by meditation arise, one can control oneself and get rid of anger. (Interview, 2024)

Similarly, one of another participants (Inmate 3) has said that his life after the meditation has totally transformed. The way what he thought about the society and its values, beliefs, patterns and interaction before the camp have been changed. He further expresses that,

I were living with anger in prison life. There were lots of confusion and dilemma here as well. Bad thoughts kept coming in my mind. Through meditation, the disordered elements have been eliminated. After the camp was over, I found myself changed. It has made my prison life easier. The awareness to be a good citizen has increased. (Interview, 2024)

Social Responsibility and Reintegration

Being mentally and socially changed after the preaching of Vipassana Meditation, the participants have hopefully reintegrate in their respective society after release from Prison. The way of living and thinking conscious have been changed. According to the necessity of the family and nation, they will cooperate.

Now, those inmates who could not assimilate with each other are friendly with room partners and staffs. Also, some of the inmates have taken responsibility to their needy persons and family from the Prison. They have helped them providing finance and property too.

They have transformed to good mentality accepting the mistakes of the past. They told their mistakes made third person victim. Despite victimization, they should be cared and compensate.

After vipassana, the regret and confession have been altered for a new beginning. The new beginning is social responsibility they wished to bear upon social values and economic assistance. Vipassana Meditation has become not only boon for inmates inner world, but also to the victims family life. Thus, such functional interactions and social responsibility prevails easier social reintegration. One of the inmate participants (Inmate 4) expressed his ray of hope saying that,

Before this camp, I was too much stressful about my sins. I was somewhat suffering from mental illness. Now, I cannot even think of committing another crime. Meditation has cleared my evil mind to accept the bitter and better reality of life. I should live for needy persons. After releasing, I will take care of the parent who are childless because of my mistake. I am supporting them with finance monthly from the prison too. (Interview, 2024)

Vipassana has become not only meditation, it has become somewhat a medication to the detainees. Prevention is better than cure. Thus, it has empowered inmates to take

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responsibility being care-taker to helpless victims minimizing future revenge. In this case, another Inmate 5 reveals that he has turned into care-taker of the orphans. He reiterates that,

The orphans should not be punished because of my plight. Even orphans should not make another mistake what I did. Because of the meditation center, my common sense has turned up. Those orphans who are financially destitute because of their father's absence should be given my property like my own children. Even now, I am sending financial support on a monthly basis. Counselling has been very easy here on a daily basis. (Interview, 2024)

It gave them hope, and a peaceful mind to keep themselves away from more criminal dealing in the prison environment. Not only this, the effect of this technique on criminals after being released is significant. It helps prisoners to reintegrate into society (Pandey, 2022).

One of the participants (Inmate 6) further highlighted the good impacts of meditation. He bestowed the shades upon the negative to positive arguments. He urged to deliver vipassana to all needy person of the society in order to change their mind for positive thinking for inmates. He says that,

Prisoners may be blamed by the outside world for their criminal activities only. The social cohesion and integration can be enriched to the whole society as well. Such bad feelings can be changed by Vipassana only. (Interview, 2024)

Another inmate 7 has said that he got his new life after Vipassana Meditation. He states that,

Because of my anger, one of my friends lost his life. Now I am suffering from the consequences what I did at past. Now after this training, my new life has just begun. Vipassana made my new life. Life will be well coming days too. When I go out from jail, I will socialize with a good example of citizen. (Interview, 2024)

By investing in infrastructure and facilities, the prison environment can become more conducive to rehabilitation, offering inmates better living conditions and access to education, vocational training, and mental health services. Correctional programmes of this nature assist offenders in shaping their identity and offer them a sense of dignity and respect upon their successful reintegration into society (Shakya, 2024).

The bandit of drug abuser (Inmate 8) has said that after his reintegration into society, he will begin his campaign against Drug Abuse to make Free Drug Addiction in Nepal. He expresses that,

Along with alcoholism, I became addicted to drugs. Due to meditation in Dhammasaya, one can tame one's spoiled mind. Now, I can control my anger, dare to speak for rights. I have learnt to be polite and soft natured and assimilated to the Prison life. I am happy because I am free from such a curse and inferior complexity. I will become a good citizen and aiming to conduct a campaign to free drug addiction. (Interview, 2024)

Jail Reform

Regular vipassana practitioners could develop positive and optimistic attitude, recognize their mistakes in day to day life, correct themselves and reduce their anger, irritation, stress, and anxiety as well as improve their physical and mental health. In addition, they could improve relationship with friends and others like jail administration. And, this technique could be used as jail reform program (Pandey, 2022).

One of the Inmate 9 thanked to the organizer and demanded to make Vipassana Medication compulsory in Nepal for all citizens in order to have crime rate minimized. He urged that good governance can be seen in Nepal. He states that,

I express my gratitude for conducting this camp. Even so we have to obey two authorities inside prison, and we are not in an open world, but we have understood the society and the world. Vipassana practically assisted us to quickly crumble down our sins and purify our minds. Crimes can be controlled, if the government implement meditation in all sectors. Defacto, there will be no need for police and courts in the state. (Interview, 2024)

Inmates have focused that this type of meditation can be the good technique for jail reform tool. This course is very essential not only to inmates but also to other citizens providing good moral education. Other participant (Inmate 10) who meditated twice have demands more construction of Dhammasaya in Nepali Prisons. He expresses the significance of Dhammasaya as follows-

Because of training, positive affirmations have been plunged in mind of all inmates. Thus, it is very important to other inmates also. The best initiation has been taken by the government constructing the Vipassana Centre in Nakkhu. I am very obliged to them. (Interview, 2024)

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Also, the heart of jail reform lies in the development and implementation of robust rehabilitation programmes. These programmes should focus on addressing criminogenic needs, providing inmates with skills and support necessary for successful reintegration into society (Shakya, 2024).

For this study, interviews of staffs in jail administration and trainers in Dhammasaya and 'Deputy Prime Minister and Minister at home' have been recorded. They have given full detail about their life and case histories. They have said that the inmate's life have been changed and their life have become normal with their change in social behaviour.

Kalpna Ghimire, under-secretary and the chief of Nakkhu Jail Administration, has updated that the pros and cons attitude of the inmates have been changed. Because of the inmate's life have become normal, the jail administration has managed smoothly. The first Vipassana Meditation Camp in Dhammasaya has been concluded more effectively with peace and silence than previous camps. She states that,

Having transformed their evil mentality to good perspectives, inmates daily lives have sparing normalcy. With the security protocol, the jail can be transferred to rehabilitation centre. Many inmates uncommon behaviour have changed mentally and physically. They behold morale social values and act as social agent integrating and interacting with each other as the social beings. Each and every inmates in Dhammasaya, behave as the member of the society. It conducts the courses with their own financial management without any intervention by our jail authority. (Interview, 2024)

Gopal Das Maharjan, Vipassana trainer and retired Captain of Nepali Army has said that this meditation helped the prisoners to increase their attitude and aptitude both. The purpose of this Dhammasaya is to make prisoners feel mindful peace in order to make them reintegrate in their respective society. He sternly states that,

Prisoners have developed the habit of recognizing good sign. They will stay away from criminal activities when they leave the prison. The efficiency of jail inmates' mind have been motivated. Meditation makes equanimity. It maintains purity and purity makes peace. Mind is peace. Positivity will improve and negativity decreases. The things will go positive eventually which invites jail reform. (Interview, 2024)

Deputy Prime Minister and Minister at Home, Narayankaji Shrestha has portrayed vipassana as a science and not merely a religion. Thinking about changing oneself, becoming self-aware and transforming society can be achieved it. He expresses his view in this way-

The good governance and reform can be carried forward not only from a legal and administrative point of view, but also focusing upon realizing its significance. Reforming jail is a national agenda. Our government has not only emphasized upon good governance, prosperity and social justice, but also enhanced the jail reform practice. Thus, along with inmates' mental and physical health, they have been trained to be social citizen. (Interview, 2024)

Vipassana is applied as a behavioral-reform program. It facilitates for every practitioner to purify their mind whether they are prisoners, jail staffs or anybody else. Although each country's experience may be unique, most of them continue vipassana program and country level research and evaluation of such programs showed encouraging results. (Pandey, 2022).

Discussions

Vipassana is a universal, scientific method towards purifying the mind. It is the practical essence of the teachings of the Buddha, who taught Dhamma - the Universal Law of Nature.

This study has found vipassana practice helps inmates to purify their mind, development of positive and optimistic attitude and aptitude, improvement in physical as well as mental health, reduction of anger, stress and anxiety which are similar with previous studies

It has brought the positive change in behaviour of the inmates so that it would be easier for them to stay in jail.

After the introduction of Vipassana, more and more inmates have realized the need to return to society as good and noble citizens. They have learnt not only to control their feelings but to express them properly. The feelings of revenge which commonly prevailed in inmates of all kinds have been vastly decreased through Vipassana.

Vipassana meditation implies practical knowledge to bring positive changes in behavior among inmates. Like, most of the research articles, this study have highlighted that this meditation could be helpful to reduce stress, anxiety and depression which ultimately improves the inmate's mental and physical health. This study further emphasized that it could be implemented as jail reform program which directly shows the good governance. This technique is more appropriate and beneficial for inmates to survive in jail environment.

The way they behave after meditation directly links upon the good rehabilitation in prison which ultimately signals it as the implementation of jail reform technique. Thus for the good governance, new policy of meditation has to be drafted in other to conduct elsewhere in Nepali prisons since there have been increasing demand.

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Vipassana meditation has boosted up physically and mentally organized their human physiology of inmates but also socially they have been guided to reintegrate in jail and outside jail too, i.e., reintegration within family and society. Frequently, the impact of meditation has been released, the inmates are eager to share their property and earnings to family of deceased. Thus, the process of social reintegration has been initiated in jail taking their oath of social responsibility.

Dr. Roop Jyoti, the Regional Trainer of Vipassana has argued that having the comfort physically and spiritually, inmates have shown keen interest taking part in meditation and closed camp without any boredom. Also, he shared some highlights and insights into the global success of Vipassana prison camps, spanning 16 countries, including Nepal. He highlighted the participation of 428 inmates from 11 prison camps in Nepal become successful.

This meditation method affirms a good path toward a healthy, peaceful, and amicable future in society. Therefore, if people sincerely practice Vipassana meditation, they can lead a happy and peaceful life and do some good work well for their families and society. As a result, it plays a positive role in promoting happiness, peace, harmony, and bliss in society (Verma, 2023).

Conclusion

Vipassana meditation is a straightforward way to achieve peace of mind and to live a happy and useful life. It equips one with the inner strength to face the vicissitudes of life in a calm, balanced manner, and gain mastery over one's mind. It is a practical and experiential way of understanding the mind matter phenomenon and purifying one's mind of underlying negativities (Win et al, 2010).

Furthermore, it would also help them adjust and reintegrate when they return back to society. Empirical analysis shows that Dhammasaya helped Nakkhu inmates to develop positive and optimistic attitudes, reformed their mind and character, helped them recognize their mistake and correct themselves, it reduced anger, stress and anxiety and improved their physical as well as mental health.

It can be concluded that Dhammasaya showed positive and encouraging results and there is possibility of expansion of the vipassana program as a jail reform tool in Nepal.

Despite, the jail reform tool, it can be concluded that inmates with their social responsibility, they are reshaping their social moral features to become good citizens. Vipassana Meditation has played the great role to reshape their social behaviour. It has made them to reintegrate socially into their respective community.

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