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Editorial

The primary objectives of higher education institutions are academic reading, writing and publication. By prioritizing these activities, academic institutions can cultivate a strong academic culture, uphold integrity, and promote scholarly excellence. With due consideration, Jayaprithvi Multiple Campus (JMC) has been endeavoring variously over its establishment to nowadays. As a center of academic researching, writing and publication, Research Management Cell, has been conducting various activities within JMC. The most recent and significant contribution among dozens of others is the publication of the first volume of this Journal (Journal of JMC).

During the publication of the first volume, we have experienced lots of challenges with respect to having suitable articles from the authors and reviewing the same in time because of the busy schedule of our respective reviewers. Similarly, being the process of academic journal publication in itself is more technical, organized and systematic, it became more challengeable to finalize such a comprehensive task. However, despite the delay delivery, we become successful to accomplish the targeted task and provide new volume of knowledge to our esteemed readers from home and abroad in the form of both offline and online mode.

Our first volume is interdisciplinary in nature and bilingual in the medium of language use i.e. English and Nepali. Within the volume, we endeavored to publish the articles from the field of humanities and social sciences, education, literatures, agriculture, forestry, linguistics, information and communication technology, and so on. However, on the basis of our access, we were able to publish twenty two articles especially from the diverse disciplines like linguistics, language education, literature, Nepali, mathematics, education, health, curriculum, agriculture and forestry. We think, fairly most of the articles are based on the field-based academic research; therefore, they are helpful to provide fresh and updated information and knowledge. On the one hand, the volume has been granted as the intellectual property of JMC; on the other, it can be helpful for the prospective readers of both the offline and online modes.

We extend our sincere gratitude to JMC family and Equity Grants Committee under JMC through University Grants Commission (UGC), Sanothimi, Bhaktapur, for contributing the grants of publication. Our since thank goes to Mr. Dirgha Raj Pandit, Campus Chief, JMC, for his overall patronage of the journal. Similarly, we are indebted to all the reviewers and authors by reviewing the articles generously and contributing articles respectively. At last but not the least, we are thankful to Mr. Anupam ..., staff of Bhuripuram Publication, for the layout and setting.

Finally, being it is our first effort, we cannot say that this volume is completely error free and matured. Despite our rigorousness, there might have any mistaken; therefore, we would like to welcome and accept the valuable comments and suggestions from our esteemed readers.

Editorial Board

22 May, 2025

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The Kshetteli Language: Sociolinguistic and Linguistic Situation & Some Strategies for Its Preservation

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Abstract

This paper briefly introduces the current sociolinguistic and linguistic situation of the Kshetteli language and suggests some strategies for its preservation. Kshetteli, a Tibeto-Burman language, is spoken by only four speakers residing in Jhusku, Salli and Khatti villages of Apihimal Rural Municipality of Darchula district of Nepal. This language, which was recently discovered, is used merely in the limited domains of language use. Only some sociolinguistic and linguistic features (viz. some vocabularies and grammatical features) of the language have been scantily recorded by personal and institutional efforts. Named after the Kshetti village, it was exclusively spoken by Bohara in the bygone days. Later, it was spoken as a common tongue by Bohara, Dhami, Rokaya, Manyal and Atyal. Now-a-days, Kshetteli has been considered as one of backbones of identity of the municipality as well. Many linguistic features have been lost and shifted to Nepali or other local dominant language. Sociolinguistically, this is a critically endangered language (viz., vitality level 8b) as it is spoken by only the people of grandparent generation. Thus, appropriate to the current vitality level, some community-based language development strategies like identification and restoration of historical links, top-down and down-up integration, language revitalization, radio programs and mother/child language programs and establishment of language learning center including the local language policy need to be developed in collaboration of local government, community, community organizations, experts and national and international agencies immediately for its preservation.

Keywords: Nomenclature, Language vitality, Language attitude, Basic words, Moribund

Background

This paper briefly introduces the current sociolinguistic and linguistic situation of the Kshetteli language and suggests some strategies for its preservation. Kshetteli is a Tibeto-Burman language spoken by only four speakers of grandparent generation residing in Jhusku, Salli and Khatti villages of Apihimal Rural Municipality of Darchula district of Nepal. In a

multilingual and multiethnic country like Nepal diverse indigenous communities have been using different languages and their dialects in different times and situations. However, they have not yet been judiciously recorded by the censuses of Nepal. Neither is Nepal ready to conduct ethno-linguistic survey. Linguistic assimilation ideology still persists in Nepal. Consequently, many ethno-linguistic communities like Kshetteli have almost ceased speaking their mother tongues. They have been shifted towards Nepali or local dominant languages. After the formation of Language Commission, some attempts have been made to identify such languages in Nepal. Kshetteli is the ninth recently identified language of Nepal by Language Commission. The eight languages were already identified by the Language Commission (Language Commission, 2077 BS). A very little information is available about this language. Bohara (2073BS) provides some information about lexicon and grammatical features. Regmi et al. (2081 BS) briefly discusses some major morphological and syntactic features. However, no attempt has been made to describe the current sociolinguistic and linguistic situation and suggest strategies appropriate to the current vitality level of the language. In this context, this paper, attempts to address the following four major research questions:

- (a) What are the major sociolinguistic features of the Kshetteli language?
- (b) What are the major linguistic features of this language?
- (c) What are attitudes and aspirations of the people towards this language?
- (d) What are the strategies appropriate to the current vitality level of the language?

This paper is organized into seven sections. Section 1 has provided the background information. In Section 2, research methodology used in this study has been presented whereas in Section 3, some major socio-linguistic features of the Kshetteli language have been discussed. Section 4 deals with the linguistic state of affairs of the language. Section 5 discusses the efforts to preserve this language. Section 6 discusses the strategies required for the preservation and development of the language. Section 7 presents the conclusion of the paper.

Research Methodology

The main research problem of this paper is to identify the current sociolinguistic and linguistic situation of the Kshetteli language and suggest strategies appropriate to its current vitality level. To address this problem, this paper has employed the descriptive research method. It has used both primary and secondary data. In order to collect primary data (both qualitative and quantitative data), mainly observation and surveys tools have been used. It has also used related published works as the secondary data. Besides, Expanded Graded Intergenerational Disruption Scale (EGIDS) model proposed by Lewis and Simons (2010) has been used for assessing the vitality of the languages of Nepal including Kshetteli. While suggesting appropriate strategies Sustainable Use Model (SUM) proposed in Lewis and Simons (2017) has been taken into consideration.

Sociolinguistic Situation

The Interim Constitution, 2007 for the first times recognized all mother tongues spoken in Nepal as languages of the nation. Constitution of Nepal, 2015 has identified Nepal as a multi-ethnic, multi-religious, multi-lingual and multi-cultural country and has resolved to build an

egalitarian society based on the principles of socialism, inclusion and equity. All the mother tongues spoken in Nepal have been strongly reconfirmed as the languages of the nation. Article (32) of the constitution has granted every Nepali community living in Nepal the right to promote and protect their language, script, culture, cultural civilization and heritage. The constitution seems to be very liberal about linguistic rights. However, due to the lack of framing a multilingual policy at the national level, Nepal seems to be lagging far behind in ensuring linguistic rights in practice. As a result, many languages and dialects like Kshetteli in Nepal are losing their identity. Languages that originated in the soil of Nepal like Kshetteli are turned to be critically endangered. However, Kshetteli exhibits some sociolinguistically interesting features. They are briefly discussed as follows:

Nomenclature

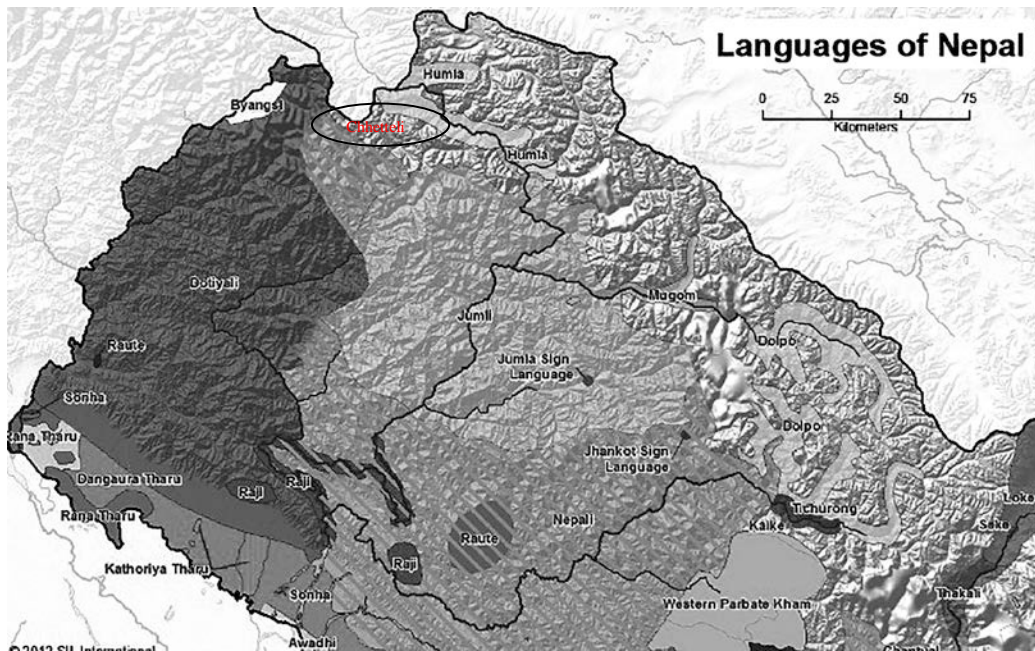
Most of the languages spoken by the indigenous communities in Nepal are named after castes/ethnicities. Languages like Magar, Gurung, Bhujel, Tamang, Thakali, Sherpa, Rajbansi, Dhimal and Tharu are named after certain ethnicities. The languages spoken by the Rai community in Nepal are also named after the various sub-groups within the Rai. Languages such as Dotyali, Bajhangi, Bajureli and Darchuleli are found to be named after a particular geography instead of a particular caste or ethnicity. The Kshetteli language is named after a particular geography referred to as Kshetti. It is the last village of Apihimal Rural Municipality. The village is close to another village called Ghazir. According to Bohora (2073:2), in the beginning this village was inhabited by an ethnicity named Letyauli. This ethnicity was considered as lower in terms of social stratum. In course of time, some people belonging to Shahi Thakuri (viz., a higher caste presumably speaking Nepali or dialects of Nepali) came to live in this village. They got married to girls from the Letyauli community. As they were married to the women of lower caste/ ethnicity, they began to be called Bohara. As time passed, they too began to learn the language spoken by the Latyal. They were ethnically and linguistically assimilated to Latyal. However, they came to form a new linguistic community. The language was named after the same village. Due to the regular contact, they have been fully shifted to Darchuleli and Nepali, Indo-Aryan languages. It has been informed that this language has been almost stopped being spoken for about last sixty years.

Alternate Names

Kshetteli is a language of multi-ethnicities consisting of Bohara, Dhami, Rokaya and Atyal. The villages where this language was spoken for a long time as mother tongue are located in the foothills of the Api Himalaya. They were located in a geographically remote and inhospitable area. Consequently, they could not meet other speakers for a long time. Even now some people including local political leaders have argued that the name of the rural municipality should be identified as Maldesh rural municipality and the Kshetteli language should be natively referred to as the Maldesh language. Hence, the alternative name of this language may be assumed to be the Maldesh language.

Geolinguistic Situation

At present, this language is spoken by the people residing mainly in Ward No. 3 and 4 of Apihimal Rural Municipality in Darchula district of Nepal. It is roughly located in 29.8154° N and 80.8478° E. The elevation of the villages where the speakers of the Kshetteli language are residing ranges from 1700 to 2400 meters. Map 1 presents the core area (within a circle) where Kshetteli is spoken (Regmi, 2022).



Map 1: The core area in Far-Western Province where Kshetteli is spoken

Ethnolinguistic Situation

There is a deep connection between caste/ethnicity and language. Language is taken as a social object. People exchange ideas through language. Language is also the backbone of ethnic identity. Language is also considered a carrier of culture and civilization. It is also considered as a source of power. Language is essential for communication and interaction within the community. In the beginning, the native speakers of the Kshetteli language were Latyauli, but later it became the mother tongues of Bohora, then Dhami, Atyal and Manyal. In the latter days, it became the language of all the people of this region. Bohora and Dhami, who live in this region with their own customs, rituals and traditions, have been informed following the Hindu culture and tradition. The people are involved in agriculture, business and trade. They grow corn, wheat, millet, rice, beans, cauliflowers, cabbage etc. Photograph 1 shows the geographical situation of the major villages (viz., Jhusku, Salli and Khatti) where the language speakers mainly reside.



Photograph 1: Geographical situation of the major villages where the language speakers mainly reside

Genetic Classification

Based upon the preliminary comparison with the neighbouring languages, Kshetteli has been found to be genetically close to Byansi and Dhuleli. It is presumably a Tibeto-Burman language spoken in Nepal. It is a member of the Western Himalayish subdivision under the Himalayish division. Figure 1 presents the genetic classification of the language among other Tibeto-Burman languages of Nepal (Regmi, 2079BS).

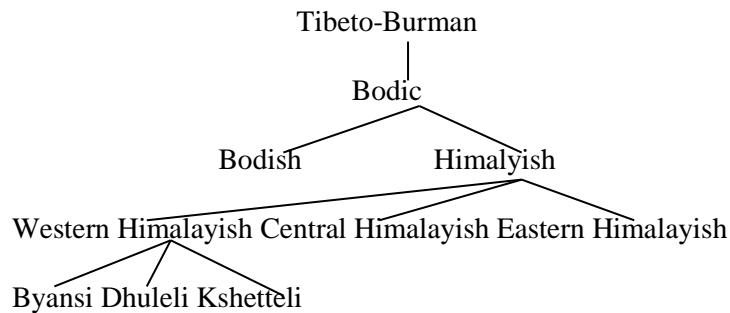


Figure 1: Position of Kshetteli among other Tibeto-Burman languages

Language Vitality

Language as a living thing has its own ecosystem. Language is born, grows and thrives in the favorable environment. In adverse conditions, it becomes weak and even dies. In the process of dying or weakening, first the sentences and then the phrases, words and sounds disappear. Many languages are on the verge of extinction in Nepal due to migration, inter-

marriages, linguistic and ethnic assimilation policy of the nation.¹ However, there has not yet been made detailed analysis of the language vitality of the languages of Nepal.² Now, there are 124 mother tongues in Nepal (National Statistics Office, 2023). Regmi (2023) presents a preliminary analysis of the language vitality of the languages of Nepal enumerated in the 2021 Census based employing Expanded Graded Intergenerational Disruption Scale model proposed by Lewis and Simons (2010). Table 1 presents an assessment of the vitality of the languages based on the Expanded Graded Intergenerational Disruption Scale model proposed by Lewis and Simons (2010).

Table 1
Vitality of the mother tongues in Nepal

LEVEL	LABEL	NO. OF LANGUAGES	100%	REMARKS (UNESCO)
0	INTERNATIONAL	1	0.8%	Safe
1	NATIONAL	1	0.8%	Safe
2	PROVINCIAL	3	2.4%	Safe
3	WIDER COMMUNICATION	-	-	-
4	EDUCATIONAL	7	5.6%	Safe
5	DEVELOPING	7	5.6%	Safe
6A	VIGOROUS	40	32.3%	Safe
6B	THREATENED	46	37.1%	Vulnerable
7	SHIFTING	11	8.9%	Definitely Endangered
8A	MORIBUND	2	1.6%	Severely Endangered
8B	NEARLY EXTINCT	4	3.2%	Critically Endangered
9	DORMANT	1	0.8%	Extinct
10	EXTINCT	1	0.8%	Extinct
		124	100%	

Table 1 presents an appalling situation of vitality enumerated in the 2021 census and declares that 47.6% mother tongues are safe and 52.4% mother tongues are facing different labels of language endangerment in Nepal. As mentioned before, there are now only four speakers of grandparent generation in Kshetteli including Mr. Man Singh Bohara (96), Mr. Tula

-
- 1 Indigenous language communities were deliberately minoritized by the language policy based on monolingual ideology (one nation, one language) taken up before the reinstate of democracy in 1990.
 - 2 Regmi (2021b) presents a preliminary analysis of the language vitality of the languages of Nepal enumerated in the 2011 Census based on the Expanded Graded Intergenerational Disruption Scale model proposed by Lewis and Simons (2010).

Singh Bohara (88), Mrs. Laxima Atyal (86) and Manira Dhami (86). They can communicate with each other in a limited way. While assessing the vitality level using this Scale, the Kshetteli language is rightly awarded the vitality level indicated by 8b and labeled as nearly extinct. UNESCO has categorized such languages as critically endangered. In such languages, the only remaining speakers represent the grandparent generation or older. Moreover, such speakers have a little opportunity to use their language. Photograph 2 presents the speakers of the Kshetteli language at present.



Photograph 2: (From left) Laxima Atyal, Manira Dhami, Tula Singh Bohara and Man Singh Bohara

Language Attitude

Due to the language assimilation policy of the nation, Kshetteli people are speaking Darchuleli and Nepali language instead of their mother tongue. However, all the people of the community consider the Kshetteli language as the backbone of their identity and have a positive attitude towards this language. The local bodies have also been pressurized to make the language taught in the primary schools. Attempts have also been made to prepare textbooks. Photograph 3 shows their willingness to welcome the institutions and experts to work on their critically endangered language.



Photograph 3: (From left, front) Tula Singh Bohora, Lal Bahadur Bohora, Prof. Dr. Dan Raj Regmi, Ramesh Prasad Bhattarai, Surya Prasad Bhattarai and Man Singh Bohara. (Behind) four ladies with their traditional dress and ornaments

Multilingualism

All the people of this community have been speaking the local language, viz., Darchuleli since their childhood. Apart from Darchuleli everyone fluently speaks Nepali, the official language of Nepal. Apart from that everyone also understands Dotyali and Hindi. At schools, children also learn English as a subject.

Aspiration for Language Development

The people of this community want to teach the Kshetteli language as a subject in school. There is a demand from the community that this language should be officially recognized. There is a big aspiration of the community to create a dictionary, write grammar and develop the script and bring the language into written form. They demand that their language should be preserved by the local and federal government. Photographs 4 present two old women, Mrs. Laxima Atyal and Mrs. Manira Dhama in between Mr. Sher Singh Dhama and Mr. Lal Bahadur Bohara demanding for the preservation of their language before their death.



Photograph 4: (From left) Sher Singh Dhama, Laxima Atyal, Manira Dhama and Lal Bahadur Bohara

Linguistic Situation

Kshetteli is a critically endangered language. However, it still contains some basic words along with some phonological, morphological and syntactic features. They are briefly presented as follows:

Basic words

About 700 basic words with their meaning in Nepali were listed in Bohara (2073BS). Later, in Bohara (2079 BS) around 1230 words with their meaning in Nepali and pronunciation in IPA (International Phonetic Alphabets) have been recorded by using Ontology³. In Regmi et al. (2081BS) around two hundred new words have been added to the previous word list. Now, the basic words in the languages amount to around 1430. These words roughly exhibit different categories (Bohara, 2073BS; Bohara, 2079BS).

³ It is a guide for collecting words in an undescribed language.

(a) **Kinship terms and organs of the human body**

kərəu	‘grandfather’	amma	‘mother’,	posemba	‘male’,
mitshina	‘daughter’	or	‘head’	kuᅇ	‘hand’
kun	‘ear’	aᅇ	‘tooth’	misu	‘eye’,
li	‘stool’	niku	‘knee’	nisu’	‘forehead’
Linaga	‘anus’,	baphulənuhu’	‘testicle’	bətsu	‘younger brother’
Bhau	‘wife of husband’s younger brother’	min	‘younger sister’		

(b) **Food and utensils**

Bjam	‘rice’	kaâ	‘vegetable’	bətti	‘butter milk’
khoda	‘walnut’	thi	‘water’	kəseᅇi	‘small water jug’
Im	‘fried food’				

(c) **Names of crops, grains and tools**

khor	‘plough’	rinka	‘blade/furrow’	gu	‘land’
Ik	‘banko’	sjam,	‘paddy’	Tsuᅇkhu	‘okhal’,
Sek	‘sickle’	Sjak	‘basket’		

(d) **Domestic and other livestock**

Dum	‘male lophophorus’	duməni	‘female lophophorus’	tshəwa	‘frog’
Ga	‘ox’	phu	‘cow’	tshamtshjal	‘sheep’
se	‘domestic deer’	ra	‘thar’	Dam	‘young male calf’
naməna	‘snake’	gəmdum	‘rabbit’	sen	‘mouse’
Phaᅇ	‘wild boar’	gə	‘a kind of monkey’	bəhutitho	‘bear’,
kunəma	‘mongoose’	mwamu	‘munal’	Mamu	‘lizard’
sjago	‘porcupine’				

(e) **Names of grass, firewood and other woods**

Sin	‘firewood’	tshar	‘grass’	Dzug	‘green grass’
khumwi	‘pine’	bara	‘nigalo’	Kaber	‘bamboo’
ghatsena	‘tree of peach’	kamudi	‘myrica esculenta’	dumnum	‘dudila tree’
Aᅇkhor	‘Dante Okhar’				

(f) **Other words**

Nam	‘sun’	ləudi	‘moon’	phuŋ	‘snow’
Bis	‘thread’	munthi	‘yesterday’	tapari	‘topri’
Nidzam	‘ghost’	su	‘god’	tso	‘one’
nissə	‘two’	sumba	‘three’	riwa	‘four’
nəuwa	‘five’				

(g) **Some verbs**

Sjaga	‘to explain’	dzakha	‘to eat’	Madzau	‘not to eat’
wənhə	‘to dig’	sjaseppha	‘to have intercourse’	Sela	‘to kill’
Tshnni	‘to wash’	tsanəgənəha	‘to weave’	Ga	‘to cross the river’
Buga	‘to sit’	dhəwa	‘to get up’	tsham pəna	‘to spin wool’
Hwawa	‘to plow’	siŋga	‘to cover’	Puna	‘to spin’
məhək	‘to breath’	goho	‘to laugh’	phəljuha	‘to run’

It is to be noted that the word list so far recorded is not enough for the normal communication. Many words, especially, verbs have to be borrowed from other dominant languages if a long conversation takes place. Verb morphology for different tenses, aspects, moods and modalities cannot be properly analyzed. In other words, many bound morphemes have been lost due to the lack of massive use of the language for different domains of language used.

Phonology

Kshetteli presents a set of twenty-nine consonant phonemes (Regmi et al., 2081BS). It lacks tones. Table 2 presents segmental consonant phonemes in Kshetteli.

Table 2

Segmental consonant phonemes in Kshetteli

	Labial	Dental	Alve- olar	Retro- Flex	Palatal	Vela r	Glottal
Plosives	P	t		□		k	
	Ph	th		ÿ h		kh	
	b	d		d̥		g	
	Bh	d̪h		d̪h̥		gh	
Nasals	m	n				ŋ	
Affricates			Ts				
			tsh				

		dz	
		(dzh)	
Fricatives		s	h
Trills/taps		r	
Laterals		l	
Approximants	w		j
ts			

Kshetteli contains six oral vowels. Table 3 presents an inventory of six vowels. It lacks length contrast.

Table 3

Inventory of vowels in Kshetteli

	Front	Central	Back
High	i		u
Mid	e	TM	o
Low		a	

Morphology

Kshetteli is an agglutinating language. It is a morphologically ergative language. It presents eleven types of cases, viz., absolutive (-O), ergative (-gu), instrumental (-gu), dative (-lanj), genitive (-gTM), comitative (-tsan), ablative (-lTMŋ), locative (-nan), allative (-jTMlpo), inessive (-muntho) and similarative (-tTMk). It displays a consistent ergative-absolutive pattern of marking of case-roles in simple clauses. The nouns in a clause in different case roles are marked by different case-role markers. There is no grammatical gender and number in Kshetteli. There are two tenses in this language: past and present. The past tense is marked by *-tsi* in the complex of the verb. In this language, the second person singular is *dziŋ* and the first person singular is *dzi*. The third person singular is *ahit*.

Syntax

Kshetteli is an SOV language. It displays a rigid word order. However, the grammatical roles of clause constituents are basically coded by the nominal morphology. S (subject) O (object) and V (verb) is a common neutral word-order in Kshetteli. It exhibits different types of sentences. Following are the examples:

(1) **Declarative**

- a. *dzi munthi oltsji*
dzi munthi ol-tsi
1SG yesterday come-PST
‘I arrived yesterday.’
- b. *dzi nisse odanu*
dzi nisse oda-nu
1SG yesterday come-NPST
‘I will come tomorrow.’

(2) **Interrogative**

a. *dziŋ aphə ret*

dziŋ	aphə	Ret
2SG	who	COP

‘Who are you?’

b. *gilimko gahu*

gilimko	gahu
when	do.PASSIVE

‘When is it done?’

(3) **Negative**

thi muni

Thi	mu-ni
Water	NEG-COP

‘There is no water.’

(4) **Imperative**

a. *dhula dusəu*

dhula	du-səu
Flour	prepare-IMP

‘Prepare the flour.’

b. *bhitsolən de mitotshəm*

bhitso-lən	De	mito-tshəm
oven-LOC	fire	light-IMP

‘Light the fire in the oven.’

So far linguistic features have been discovered till the day, they are only tentative. A detailed documentation program has to be launched to record all the grammatical features for certainty and clarity.

Efforts for preservation

Personal Effort

Bohara (2073BS) has explored the origin of the Kshetteli language and its condition in a personal effort and presented a preliminary analysis of words and grammar. It is very sketchy; however, it is the first linguistic work in the Kshetteli language.

Institutional efforts

With the incessant request of Mr. Sher Singh Dhama, a teacher and language activist, the first field study of this endangered language was organized by Language Commission in

March, 2022. The study team consisting of Prof. Dr. Dan Raj Regmi (Linguist, Tribhuvan University) and Mr. Lal Bahadur Bohara (Language Researcher) was accompanied by Ramesh Bhattarai (Section Officer, Language Commission), Surya Prasad Bhattarai (Accountant, Language Commission) and Sher Singh Dhami (Kshetteli Language Speaker Coordinator). This team observed different aspects of the language and started collecting words and cross-checked the words collected in Bohara (2073BS). The second field study of this endangered language was organized by Language Commission in 2023. The study team was formed of Prof. Dr. Dan Raj Regmi (Linguist, Tribhuvan University) and Mrs. Kumari Nirmala Bohara (Language Researcher) and Mr. Laxman Singh Bohara (Language Researcher). This team was accompanied by Mr. Jaya Ram Adhikari (Secretary, Language Commission), Mr. Madhav Prasad Dahal (Deputy-secretary, Language Commission), Mr. Ramesh Bhattarai (Section Officer, Language Commission), Mr. Bhupendra Joshi (Computer Operator, Language Commission) and Mr. Sher Singh Dhami (Kshetteli Language Speaker Coordinator). The study team collected the data on different aspects of the grammar (especially morphology and syntax) and recorded some texts from the native speakers of the language. The team submitted the report of the study to the Commission (Bohara, 2080BS) in due time. Recently, the grammar and word collection have been published in a single book (Regmi et al., 2081BS).

Strategies for preservation

It is indeed not an easy task to preserve a critically endangered language like Kshetteli. Lewis and Simons (2017) has identified four levels of sustainable language use. They include sustainable literacy, sustainable orality sustainable identity and sustainable history. Kshetteli is presumably associated with the third level of sustainable language use, viz., sustainable identity. This language does not have fully proficient speakers; however, the community wants to associate its identity with the language. It has almost ceased to be used for day-to-day communication. To preserve such language, it has to be raised to the upper level, viz., sustainable orality by developing community-based language activities appropriate to its current vitality level. By doing so, their dream of implementing mother tongue education at the primary school level and their desire for imparting to youth the knowledge essential to their lives may be realized. This language cannot be preserved merely by collecting words, compiling dictionary, writing grammars and preparing textbooks. By implementing some specific strategies, the critically endangered language like Kshetteli may be revived or brought into active use. Some specific strategies are as follows (Regmi, 2021a).

(a) Identification and restoration of historical links

Kshetteli is unknown to the outer world. Many young people of the community are not familiar with the existence of this language. Thus, first and foremost, this language has to be recognized by the government (viz., local, provincial and federal) as one of the languages of the nation. This language has not yet been sufficiently studied linguistically. Except words collected in Bohara (2073BS), Bohara (2079BS) and a sketchy grammatical description (Regmi et al., 2081BS), this language lacks other many aspects of language documentation. However, the speech community may be again linked with their history of language use and the original

place. By doing so, the desire to maintain the language may be inculcated in the members of the speech community.

(b) Top-down and down-up integration

External agencies and communities, such as the Language Commission, Central Department of Linguistics, TU., Maldeshi Language and Cultural Development Society, Apihimal Rural Municipality and other non-governmental organizations working for language preservation in Nepal may involve together in documentation, corpus development and teacher training in this language. This strategy must be continuously pursued in this language.

(c) Creating bilingual homes and parent meetings

The community may decide to use the Kshetteli language in their home. According to this strategy, first, children should be taught to think about the worldview of their heritage culture. Second, children should be encouraged to practice in an artificial environment through language lessons. Third, children should be encouraged to use the language of their heritage in the natural environment. Schools involved in the promotion of the local language should regularly hold parent meetings to encourage parents to use their mother tongue in their home. Language cannot be saved without its use in the home and society.

(d) Language revitalization

Language revitalization is a very effective strategy for languages like Kshetteli. Lewis and Simons (2017) notes that the people involved in language revitalization have to be managed into four groups. They may be called awareness group, records group, language group and fund group. An awareness group is a group that raises awareness in the community about the importance of learning this language to the younger generation. Language groups provide information about languages to help encourage local communities to use local languages at home. After that, the restoration activities can be started. These include archiving and grammar construction, alphabet and writing system development, dictionary development, curriculum development and the establishment of community language learning centers. This is the most important strategy to preserve the language like Kshetteli.

(e) Radio programs and mother/child language programs

Radio programs in such languages can encourage people to use the language of their heritage for face-to-face communication and to pass on their knowledge to younger generations. When caring for children, they should be encouraged to use the local language.

(f) Establishment of language learning center

Language learning should be encouraged by establishing a language learning center for the strong use of the words now collected. Teachers should be trained to teach basic level children in the community. Besides, the local government has to frame a language policy to preserve, promote and develop the Kshetteli language immediately and devise other suitable strategies as well.

Conclusion

Kshetteli is also the language of the nation. It contains useful knowledge of life. It is a unique means of cultural expression. It represents countless generations of traditional knowledge and ways of knowing that knowledge. The life-crucial knowledge embodied in the language should be passed on to the future generations. Due to the lack of use, this language has turned to be a critically endangered language. There are only four old speakers of this language. The key to language preservation is to encourage the linguistic community to speak. If the language is not spoken, the language dies. The Kshetteli language is now live basically at the vocabulary level. Many important grammatical features of the language are lost. Thus, without making any delay, this language has to be recognized as one of the languages of the nation and community-based language development programs have to be immediately launched in the community. Besides, language documentation project has to be immediately launched by the national and international agencies devoted to the documentation of the endangered languages of the world to preserve the life crucial knowledge embodied in the language and to set up an inclusive society aspired by the constitution based upon the principles of socialism and equity. Thus, an appeal to national or international agencies is made to immediately launch documentation project to preserve this language.

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The Applied Strategies for the Translation in 'Prajatantra ra Yuwajagat'

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Abstract

This paper studies the applied strategies in translation while translating a text from source language to target language. The main purpose of the study is to collect data related to applied strategies, and analyze and interpret them for the conclusion. The data is collected from all the sixty-one sentences of five paragraphs and both Nepali and English version of the essay 'Prajatantra ra Yuwajagat' and 'Democracy and the Youth' respectively. The qualitative technique is used to analyze and interpret the data derived from the study. It is found that the translator has used the aspects like linguistic, cultural and pragmatic as well as the strategies such as literal translation, equivalence, substitution, omission, addition and chunking. It is further observed that the translator has tried to translate by preserving the originality of the text as well as the flow and logical order. It is recommended that the use of strategies should be examined in other translations by the writer for further results.

Keywords: Translation, Llinguistic, Cultural, Pragmatic, Challenges, Strategy, Gap

Introduction

Prajatantra Ra Yuwajagat is an essay about democracy and the role of youth for democracy which is written by prolific critic and essayist Durga Prasad Bhandari in 2001. Nepal was under the rule of monarchy in that time so that it was most searched and read essay of that time. In such a context, the essay was translated by Govind Raj Bhattarai in 2003. Thus, the essay was internationally recognized and it showed the faith and interest of Nepali Scholars as well as their encouragement to the youth of Nepal to reform democracy. It plays a vital role for Nepalese politicians and youths to restore the democracy in Nepal. It is necessary to discuss

about translation before considering the theme and strategies of translation that are implied in the target text.

Translation is an act of transmitting information through message from one language to another language. It is believed that translation is multidimensional activity in which there is not only linguistic factors but also social and cultural factors too. The replacement of textual materials in one language (source language) by equivalent textual material in another language (target language) is simply known as translation (Catford, 1965). Translation is primarily an act of transforming message from one language to another or into some other dialect of the same, that distances by time or space and the activity interfaces with variegated factors (Bhattarai, 2000). It shows that translation is both linguistic and cultural activity. The main objective of translation is to establish a kind of relationship of equivalence between the source texts to target text. It can be considered as one of the brain-storming action related to interlanguage activity.

Translation is a new discipline in the world which plays vital role to transmit the text into target language. UNESCO declared that more than seven thousand languages are spoken in the world; whereas, about three hundred are highly practiced in daily life activities, education, media, and national and international affairs. According to the Population Census (2012), there are more than 123 languages spoken in Nepal. Languages are the property of any nation and the source of knowledge. Literary works are written in many languages so that it is necessary to translate them into the contact (Nepali) language from local languages or into local languages from Nepali. Moreover, the translation of Nepali and indigenous literature into English has been crucial role to expand the variety, specialty and sociocultural diversity of Nepal to the arena and level of the world. It is supposed that translation is as old as language and literature; however, it was initially practiced from Sanskrit to Nepali, especially for the cultural purpose. Global communication is possible due to translation and has the scope in all areas such as literature, education, public administration, cultural activities, tourism, business, mass media, law, politics and many more. As an example, the Mahabharat and Birat Parva were translated into Nepali by Shakti Ballav Aryal and the Ramayana was translated by Bhanu Bhakta Acharya. From such endeavor, it is easy to the Nepali readers to read the text with appropriate understanding. Nepali literature is rich in its unique content, cultural flavor and style. Laxmi Prasad Devkota is credited with initializing translational journey into English (Adhikari, 2017). Durga Prasad Bhandari is a professor and profound scholar of English literature and essayist. He is philosophical and humanistic writing looks for the reason, freedom and human rights. Govind Raj Bhattarai is a contemporary writer, critics and translator in Nepal. He has written many books and articles regarding translation even though there are many other works in the field of literature and teaching. The essay, *Prajatantra ra Yuvajagat* is about the democracy and role of youths to refine it and make it prosper. In this paper, there is short observation and interpretation of translated text comparing with the source text.

Review of Literature

Translation is not the easy business because any text has its own expression and message in the ground of its cultural, social and linguistic realities. Neupane (2021) argued that context is made up of different parameters such as participants, purpose, settings, way of expressing something, time etc. It shows that the translator should do the deep study of those setting and situations of source language culture in order to carry out the appropriate translation. There should be mutual understanding between the theme of source and target text. Hatim and Mason (1990) viewed that translation is a negotiation of meaning between the producer of source language text and the readers of the target text, both of whom exist within their different framework (as cited in Neupane, 2021). The number of theories and techniques are developed over the time to make the translation easy, original and valid that can be read and accepted by the target readers. It is the process of transmitting a message into target language text. The process of translation between two different languages involves the translator changing an original written text in the original verbal language into a written text in a different verbal language (Munday, 2010, p. 5). In the same way, Adhikari (2010), mentioned that literary translation function on pleasure principle and linguistic as well as cultural hybridity have new output which is the result of systematic procedures. Furthermore, Adhikari (2020) explored content analysis to find out frequency and nature of errors and inappropriateness in translation. He found that the English text by the students working into English were undermined by the number of categorical errors and syntactic inaccuracies which lead to a valid conclusion that English competence is not adequate enough to express the source text content in grammatically acceptable sentences. Thus, the translation implies the systematic procedures to minimize the errors on the basis of lexical, syntactic, pragmatic and stylistic dimensions. In translation, there is the use of equivalent or similar counterparts to preserve the original flavor. Moreover, Baker (1992) categorizes the equivalence at word level, above word level, grammatical equivalence, textual equivalence, and pragmatic equivalence. The communicative situations of different levels and dimensions are explored for the betterment of translation.

Adhikari & Magarati (2022) analyzed the lexical and syntactic aspects of '*Yabstract Chintan: Pyaj*' which is Nepali essay by renowned writer Shankar Lamichhane. He has collected and analyzed data from the essay '*Yabstract Chintan: Pyaj*' by Shankar Lamichhane and its English version '*Abstract Thought: An Onion*'. He concluded that borrowing, lexical explicitation and syntactic parallelism as the major linguistic features of the text.

Language is determined by culture in which it is spoken because culture shapes language and ultimately language shapes reality. Nida (1964) talked about the formal and dynamic equivalence. At first, he said that form and content are reproduced faithfully as possible as the target learner should be understood and in the second, he further said that translator should focused on relevancy in context of the culture. It means that the culture cannot be translated but translation can be at least a means to bridge gaps between the cultures. Neupane (2021) claimed that translating proverbs needs to know the related society, culture,

semiotics, anthropology, pragmatics, folklores etc. He commented on the translation of Lil Bahadur Chhetri's novel *Basain* by the non-native writers Michael Hutt and Larry Hartsell. He found that there was the use of borrowing and extensive endnotes which showed the foreignization in translation. To sum up, Neupane declared that there were three techniques in their translation such as i.) use of same forms, words, and meanings ii.) use if same forms and meaning but different words; and iii.) use of same forms, almost similar meaning but different words. Subsequently, Neupane (2021), explored and categorized with interpretation in the translation of Nepali writer Govind Raj Bhattarai into English text by Lekhnath Pathak. He found that there have been seven strategies applied by the translator such as using general word, more neutral/less expressive word, paraphrase (unrelated words) and omission. In another research, Neupane (2021) explored and examined the strategies used in the translated Nepali Novel *Modiain* regarding cultural concepts. He investigated cultural concepts in the original version and examined their translation counterparts in terms of the strategies such as translation by a more general term, a more neutral term, cultural substitution, loan terms, paraphrase, omission and illustration.

The above literature paved the way towards the critical observation of translated text and guided to synthesize, analyze and interpret the target text to do the critical overview of different techniques, procedures and strategies. It will be helpful to set the theoretical framework which will be the milestone for the research of the paper.

Research Methodology

This is a qualitative research aimed at examining how the Nepali essay is translated into English language. The study was conducted observing the different strategies of translation in terms of linguistic, cultural and pragmatic aspects. The secondary source of data for the study were both Nepali and English version of the essay. The corpus-based study was followed which includes the Nepali version *Prajatantra ra Yuwajagat wa written* by Durga Prasad Bhandari and English version *Democracy and the Youth* was translated by Govind Raj Bhattarai. The study was conducted consulting the articles, journals, dictionaries and reference books related to translation. The purposive sampling procedure was applied as recommended and assigned by the instructor. Both the texts were studied repeatedly to get the required information. Different words and sentences were observed, selected and categorized in terms of the strategies to be applied for analysis and interpretation.

Results and Discussion

The collected data from the selected essay *Prajatantra ra Yuwajagat* of both original Nepali text and its translation in English are observed, collected, analyzed and interpreted in terms of linguistic, cultural and pragmatic point of view. Translation should maintain the originality and its appropriate equivalence while translating any text from source language to target language. It is very challenging to balance aspects of originality and appropriate in any translation Therefore, specific strategies are applied to interpret the translation of the selected

text. Any translation cannot be a final translation. Thus, it is nearly impossible to find out the perfect technique of translation without any gaps and errors in translated version.

Literal Translation

Literary translation is a technique which is used to show for a close correlation of meaning between the source language text to target language text and that may range from word level to sentence level. It is word to word translation. Literal translation is the replacement of source language syntactic structure by target language structure (Bell, 19191). Thus, it is source language oriented in which direct meaning is extracted into target language. In literal translation, source language grammatical constructions are converted to their target language equivalents but lexical words are again translated singly out of context (Newmark, 1988, as cited in Neupane, 2017). In such instances literary translations are applied as follows:

Table 1

Source Language (SL) References	Target Language (TL) References
prajatantra (p. 159)	democracy (p. 134)
aastha (p. 159)	faith (p. 134)
swatantrata (p. 159)	freedom (p. 134)
garima (p. 159)	dignity (p. 134)
andhabegbata sanchalit hune lahar (p. 159)	the wave that operates through blind force
bibeksilata, aatmsamyam, mitbyayita, udaartaa (p. 159)	wisdom, self-control, spendthrift, generosity (p. 134)
byakti wa nagrik (p. 159)	individual and citizen (p. 134)
Aaddhytmik (p. 159)	spiritually (p. 134)
rastriya (p. 159)	national (p. 134)
adhinayakbad (p. 159)	dictatorship (p. 134)
bhid ra nara (p. 159)	crowd and slogan (p. 134)
unansay pratisat (p. 159)	ninety percent (p. 134)
samajkaa stambha (p. 159)	pillar of society (p. 134)
aupcharik sarddhanjali (p. 159)	formal obituary (p. 134)
wastabik aahuti (p. 160)	real sacrifice (p. 136)
yahaa jiwansaili nai briddha chha (p. 160)	the life style here is old (p. 136)
birodh (p. 160)	protest (p. 136)
saralata ra sambedansilataa (p. 161)	simplicity and sensitiveness (p. 136)
rupaantaran (p. 161)	transformation (p. 137)

Equivalence

There is some equivalent translation in which the units like morpheme, word, phrase and sentence are translated that is known as claue. The following equivalence are found in the translated text.

Table 2

Source Language (SL) References	Source Language (TL) References
Sasan byawastha (p. 159)	governance (p. 134)
liyencha (p.159)	considered (p. 134)
mukhya abhist (p. 159)	chief ends (p. 134)
atmik pawitrata (p. 159)	purity of soul (p. 134)
swabibek (p. 159)	self-judgement (p. 134)
swat: (p. 159)	automatically (p. 134)
prachur (p. 159)	ample (p. 134)
nirbah (p. 159)	follow (p. 134)
duskar (p. 159)	difficult (p. 134)
chintanhin (p. 159)	thoughtless (p. 135)
dos aaropit (p. 159)	blame fault (p. 135)
satat (p. 159)	continuously (p. 135)
byabhaarta (p. 159)	naturally (p. 135)
nakkali (p. 160)	artificial (p. 135)
agrabahak (p. 160)	forerunners (p. 135)
pulak (p. 160)	thrill (p. 135)
samuh (p. 160)	crowd (p. 135)
jos ra baisa (p. 160)	courage and youthfulness (p. 135)
utsarg (p. 160)	sacrifice (p. 135)
kabja (p. 160)	grip over (p. 136)
habi (p. 160)	dominate (p. 136)
jarajirna manobritti (p. 160)	rotten attitude (p. 136)
prasthan (p. 160)	leave (p. 136)
chanchanlata ra praphullata (p. 161)	liveliness and pleasure (p. 136)
hank (p. 161)	challenge (p. 136)
suksham (p. 161)	subtle (p. 136)
saaathai (p. 161)	at the same time (p. 137)

Omission

Some words are not occurring in original text but used in translated version. The deletion occurs in syntactic level of information of the text that can be transferred without the presence of particular word. The translator has omitted lexical some items. The following omission/deletion are seen in the translation.

Table 3

Source Language (SL) References	Target Language (TL) References
yo jivan paddati pani ho (p. 159)	but a life style (p. 134)
bhane (p. 159)	... (p. 134)
sacchinai swatantra hunu (p. 159)	to be democratic (p. 134)
pahile tayaar baeka dekhinchan (p. 160)	seen in the forefront (p. 135)

Substitution

There is gap or absence of some concepts in the main text. It is happened due to the difference between two language regarding linguistic and cultural factors. The translator has replaced those elements by the peripheral terms of target language. The cultural elements of source text are replaced by similar equivalent or genetic words in the target language. It is not a good practice of translation because it creates gaps between two texts but therein not any specific option. The following substitution are seen in the translation.

Table 4

Source Language (SL) References	Source Language (TL) References
byakti (p.159)	people (p.134)
wa (p.159)	and (p.134)
Chahanchh (p.159)	feel (p.134)
dristi (p.159)	opinion (p. 135)
tartammya (p.159)	connection (p. 135)
jamaat (p.159)	people (p. 135)
sath nadiyema (p. 160)	not cooperated (p. 135)
katipaya (p. 160)	many (p. 135)
Pariwartan kaa sadhan (p. 160)	agent of change (p. 135)
mul karak (p. 160)	main factors (p. 135)
bidambana (p. 160)	tragedy (p. 135)
dienchha (p. 160)	paid (p. 135)
gareka chhan (p. 160)	made (p. 135)
bhwasaagar (p. 160)	earth (p. 136)
ballyawastha ra yuwaawastha (p. 160)	childhood days and old age (p. 136)
sastra (p. 161)	sacred treaties (p. 136)
aamabuwa (p. 161)	parents (p. 136)
granthaharu (p. 161)	classics (p. 136)
bojha (p. 161)	burden (p. 136)
sthaan (p. 161)	scope (p. 136)
mitthyachaar (p. 161)	hypocrisy (p. 136)
padlolupta ra chatukatita (p. 161)	power and sycophancy (p. 136)
Purohit (p. 161)	priest (p. 136)
abhaawa (p. 161)	absence (p. 137)
prabirti (p. 161)	nature (p. 137)
aaucha (p. 161)	surfaces (p. 137)
badhi thos ra Jad (p. 161)	lifeless and rigid (p. 137)
bimukh (p. 161)	distracted (p. 137)

Addition

The technique of addition is adopted if some expressions in original texts are not written or expressed. The translator has conveyed the supplementary message to clarify the context and fulfill the gap. This procedure is used in order to clear the information to the readers. They are translated as follows.

Table 5

Source Language (SL) References	Target Language (TL) References
chetanshil chintansil (p. 159)	conscious and thoughtful (p. 134)
Mahakavi Jon Milton ko bhanai chha (p. 159)	The great poet John Milton's opinion regarding freedom is: (p. 134)
artha hudain (p. 159)	no meaning at all (p. 134)
.. (p. 159)	degree of ... (p. 135)
bhinnai huntheyo (p. 160)	would have been totally different (p. 135)
briddhharu (p. 160)	aged people (p. 135)

Chunking

Chunking has also special role while translating some words into English because the one-to-one word translation is impossible. The following are the found chunking in the English translation.

Table 6

Source Language (SL) References	Target Language (TL) References
yuwa yuwati (p. 159)	youths (p. 134)
byakti (p. 159)	people (p. 134)
arth (p. 159)	sense (p. 134)
nisthawan jansamuday (p. 159)	devoted community of people (p. 134)
swachunab (p. 159)	freedom of will (p. 134)
bichchiptataabaat (p. 159)	complex of thinking (p. 134)
yuwak ra yuwatiharu (p. 160)	youths (p. 135)

Conclusion

The central concern of this paper is to analyze and interpret the strategies and techniques that are applied in the translated version 'Democracy and the Youth' by Govinda Raj Bhattarai comparing with its original version *Prajatantra ra Yuwajagat* by Durga Prasad Bhandari. The translator has applied six strategies to translate the original text into Nepali such as literal translation, equivalence, omission, substitution, addition and chunking. The interlingual translation is bound to reflect the translator's own creative reflection and

interpretation of the source text. There are some gaps in the translation because of different cultural realities in source text and target text. The translator tried to do the justice to translate it near to the original one, however, no translation is final. This study has its own limitations regarding time, selection of words and sentences, and components of strategies. Thus, it is recommended to do the further study considering and expanding the broader aspects of translation.

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Exploring the Dualities of ODL Experienced by the Employed University Level Students in Nepal

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Abstract

This study purposes to explore the opportunities and challenges of ODL experienced by the employed university level students in Nepal with respect to the socio-cultural context. Moreover, it delved to shed light on their strategic dynamics to workout both the work (earning) and study (learning) at a time. For the study, I attempted to use the narrative inquiry as the research design and the purposive information were collected with the help of the in-depth interview and virtual Focused Group Discussion (FGD) comprehensively. Similarly, for this, I had selected both the rural and urban parts of Nepal as the research site and the Five employed university level students studying in ODL mode were selected as the participants purposively. From the study, it was explored that the employed ODL students were under pressures of work and study and the unnecessary social stigmas in the community level with respect to the socio-physical gaps among themselves. However, such misunderstandings got reformed after the encroachment of Covid-19 along with the use of the ODL and net/internet mediated instruction everywhere. Next, the context of ODL appeared more favorable and friendly to those with the extrovert and open personalities than the introvert and close ones concerning the way of course conduction. Conversely, with some shortcomings of the ODL, the employed university level students were able to pursue their work and study together. I think this study would be purposeful to anyone who wants to be familiar with the dualities of ODL in Nepal and outsides and the respective stakeholders could be benefitted to have been reforming the possible drawbacks and welcoming the favorable situation as soon as possible. In conclusion, it overviewed the dualities of ODL in Nepal.

Keywords: *ODL, Dualities, Work and study, Employed and Socio-cultural*

Introduction

Context

It was a day of just before COVID-19, one of the primary level teachers phoned me with a great surprise early in the morning. I guessed he wanted to say something that it was happened accidentally. Without any delay, he told that he wanted to be ensured about the matter that one of his colleagues pursuing his university level degree without any teachers and institution in-person along with staying in a remote village of Bajhang district. To his curiosity, I replied that it might be true if he was with the access of electronic gadgets and net/internet. However, he seemed quite unsatisfied and asked me again, how it was possible to have taken the classes without any teacher and classrooms. Then, I told him that if he had listened about ODL before. He replied, "Not, never." I added, "It is the means for home-take university degree." With great surprise, he said, "Oh, my God. What I listen today!"... "It's OK", I replied and told him that such an education named as Open and Distant Learning (ODL).

Background of the Study

Along with the transformation of human civilization, the nature of education has been immensely diversified with respect to its modality of teaching and learning. It is the same in the context of Nepal as well where the ancient form of *Gurukul System* has been evolving to modernized and technologically assisted kind of Education (Pangeni, 2016). In our context, the mode of delivering the university level education has been dominated by the in-person or on-campus traditional mode of education system even nowadays. Unnecessarily, it is supposed as a more valid and reliable to everyone than the Open and Distant Learning (ODL) everywhere. However, along with the accessibility of net/internet and gadgets from urban to rural areas, such a so-called habituation and consideration has got a paradigm shift to adoring the ODL. So far I believe, it is considered as an alternative mode of education for those who are geographically far away; hence, cannot join and pursue the on-campus degree of education (Bajracharya, 2014). I think, it has become more popular and widened after the worldwide impacts of the COVID-19 as a pandemic. In Nepal, despite not having the prolonged history of ODL, it has been more effective during and after the pandemic both in the school and university levels. To fulfill the learning goals of the students, various endeavors have been rehearsed both from government and non-government sectors. The school level students were facilitated through TVs, Radios and net/internet based programs; whereas, the university level students by the various web, net/internet, Google Apps, etc. based programming. In fact, the status of ODL in the university level was in premature and upbringing phase during the pandemic so far.

In Nepal, the concept of ODL was initiated from Tribhuvan University (TU) and Kathmandu University (KU) as a supplementary source for promoting the on-campus education system in the university level (ibid.). Thereafter, along with the establishment of Nepal Open University (NOU) in 2016, the academic programs of ODL have been launched formally. However, after COVID-19, some other universities like TU, KU, Far Western University (FWU), etc. have also launched the blended (semi ODL) programs; as a result, many of the professionals and other interested students have been pursuing their Masters', Master of Philosophy (MPhil.) and Doctoral degrees nowadays.

As universally, the ODL has been operated through internet, intranet/extranet, print, audio, visual and audio-visual materials, interactive TV, etc. (Singh, et al., 2003; as cited in Boezerooij, 2006) in Nepal as well. However, it is the matter of researching on the dualities experienced by the students and teachers residing in the urban, suburban and rural areas. ODL can be considered as the most suitable platform for those who want to pursue both their work (earn) and study (learn) together (Pangeni, 2016). Such university level students may be benefitted from their earning to afford the learning and vice-versa. However, if the employed university level students are not habituated and acculturated with the nature of ODL, it might be somehow irrelevant and burden during their professional life. In Nepal, the context of ODL is sometimes blurred especially in the rural areas with respect to the connectivity. With this study, I want to explore such dualities which the employed ODL students experienced during their learn and earn at a time.

Stating the Problem

ODL can be the privilege for those who are deprived from the learning opportunities due to the on-campus education system and want to accomplish both earn and learn together (Ghimire, 2019). Similarly, it becomes the attraction for rural people, household workers and those who are busy in different professions and occupations (Pangeni, 2016). Sometimes, it is considered as the leisure based degree providing center as well.

In Nepal, most of the ODL students are employed professionals so far I know. Being it is the youngest mode of learning in Nepal, there are lots of misconceptions, hearsays and barriers in the form of virtual dynamics behind its implementation. With this study, I attempted to explore such strengths or shortcomings which were especially influenced by such hearsays along with their overburden of earning and learning together. Similarly, though it is said to have provisioned for the rural areas especially, the target people have not been benefitted due to the poor connectivity there (Bajracharya, 2009). I think the study would explore the prevalent dualities with respect to the ODL so profoundly.

The study purposed to have explored the dualities of ODL experienced by the employed university level students with respect to the socio-cultural contexts. Obviously, the study attempted to address the issues like; the dualities of ODL experienced by the employed university level students during earn and learn together; and, the socio-cultural misconceptions that influence their ODL study.

Methodological Study

This study is purely a narrative inquiry under the qualitative approach. The narrative inquiry is mainly purposed to “Exhibit the human activities as purposeful engagement in the world (Polkingorne, 1995, p.5). I think the employed university level students under ODL might have their own purpose to pursue both earn and learn at a time. For that, they have to be completely engaged to conduct the respective professions and study concurrently. During the occasion, I think, the participants would have their own lived experiences and perceptions

which needed to be explored and written down narratively. To interpret the narratives as the social events of the participants (Crotty, 2003; as cited in Shah & Al-Bargi, 2013), I used Interpretivism as a research paradigm so that the dualities could profoundly be interpreted in the context. With each of them, the reality would individually be constructed i.e. subjective and multiple in nature. And, to have explored their duality-based experiences and perceptions with respect to ODL, both in-depth interview and Focused Group Discussion (FGD) were used to generate the necessary information.

For my purpose of study, Five employed university level students pursuing their Master of Philosophy (MPhil) from Open University, Kathmandu, had been selected purposively. To have the study more inclusive, I selected both males (four) and female (one) participants both from their rural and urban situatedness.

Results and Discussion

For this study, I had purposed two research questions to have explored the dualities of employed ODL students' experiences during earn and learn at a time. During the study, I attempted to narrate their experiences with respect to the strengths and shortcomings which they had experienced both in the rural and urban settings. Similarly, their experiences which were injected due to the socio-culturally localized hear and says both in the working institutions and community levels were also explored and narrated meaningfully. Some key information gathered from the participants can be thematized in the forms of results as below:

Balancing work and study

So far, it was understood that all the participants could be able to balance both their work and study concurrently. Before their enrollment in ODL, they entertained the leisure without accomplishing any purposive tasks. Regarding this, Mira's lived experience could be narrated as:

Mira is in her early forties and teacher of a private school in western Nepal. She always gets up early in the morning and starts accomplishing the home chores and looking after the children. As the school time begins, she hurries up to reach there. Around six hours, she remains there and facilitates the classroom dutifully. Since she has known the duty is beauty, she is pretty punctual and hardworking all the time. After all, she returns at home and looks after the children. In case, she gets leisure, she scans the social media sometimes. Otherwise, she is fully busy in household chores. In a way, her life passes on before she started her study along with her work.

Conversely, Rubas experienced his lifestyle quite differently than Mira. I think, being he is a male, his responsibility might be socio-culturally alike with the common Nepali males. Before his enrollment in ODL, his way of living could be narrated as:

Rubas is in his mid-forties and teaches in university level in western Hilly part of Nepal. Per day, he goes to campus early in the morning and remains there up to midday. After

that, he keeps on doing anything without any plan, purpose and consistency. Consequently, he seems quite haphazard during his leisure.

As the above participants, rest of the others had the same habits of passing their leisure. So far, it was known, most of them were inconsistency of utilizing their leisure. However, after their commencement of the journey of earning and learning, all of them were habituated to be consistent in accomplishing both of them together. Here, I would like to explore Mira's endeavor to accomplish both earn and learn together:

Along her profession, her university level study needs to be accomplished right then together. It means she has to kill two birds with a stone at a time provided that she has to be well prepared and plan for undertaking the household chores among the family. For her support, her husband starts taking some responsibilities in the kitchen and outside. She starts being busy in pursuing her academic degree during leisure and extends the time to bed and gets up early in the morning too. During 10 to 4 in the school as well, she blooms with some kinds of brainstorming in case she entertains leisure. Really, her way of living becomes more scheduled, consistent and productive after her engagement both in earns and learns at a time.

As Mira, other participants balanced their time of earning and learning consistently. In the early days, they were in transitional phase; as a result, their trajectory of both earn and learn remained imbalanced with ups and downs. However, along with the continuous habituation, they were experienced to have accomplished both of them in systematic way.

Misconceptions and Hearsays on ODL

My participants experienced some kinds of misconceptions about ODL from their co-workers and in the community level too. In Nepal, the university level education has been chiefly dominated by the traditional mode of on-campus teaching and learning phenomena. To say exactly, since the ODL was rarely practiced in the university level, most of the people were unknown about it before the impact of COVID-19 in Nepal. To the misconceptions raised about the ODL among the co-workers and in the community level, both of my participants Rabi and Rubas's experiences could be narrated as:

Due to the on-campus university level provision, both of them were unable to pursue their post-graduate degree along the continuity of the assigned jobs till few years before. As a result, their quest of earn and learn together remained worthless. However, along with the legalization of Open University just before the COVID-19 in Nepal, little hope got nurtured in them and enrolled for graduation. During early days, both of them experienced some kinds of bitter experiences from their co-workers and neighbors. To both of them, their co-workers usually used to tease with the expressions: off-campus study? Oof! Airy and virtual platform! Busy for nothing! Let's leave it and join for the real study! Etc. Noised the same in their neighboring as well. Their neighbors used to blame for such a valueless degree achieved within the corner of the room. ...

It was somehow similar to the other participants as well. However, after the impact of the COVID-19, the misconceptions and unnecessary rumors got transformed to the acceptable and credible discourse among the co-workers and community people. It was well-known that the instruction was mediated through Radios, TVs, Google Apps, etc. wherever possible and feasible during the pandemic. With respect to the transformative discourse about the ODL mediated instruction, three of my participants (Mira, Rubas and Bam) reported that the encroachment of the pandemic acted as the milestone to have transformed the traditional hearsay and misconceptions to the civilized and credible ones. Thereafter, anyone was ensured about the status of ODL socio-culturally.

Virtual Dynamics in ODL

As in outside, the on-campus physical instruction is/was hardly possible to the ODL students in Nepal. As a result, both the teachers and students could not meet and share their identity, attitudes, behaviors, habits and other socio-cultural constructs to each other as physically as possible. Regarding the purpose of my study, I would like to explore the perceptions of the participants with respect to the facilitators' behaviors, attitudes and judgment towards them. Out of all, two of my participants (Tul and Rubas) expressed quite desperately about the virtual impacts of ODL. Their lived experience could be narrated as:

Both of them are teachers and introvert in personality. Usually, they are quite less expressive in every situation. In the ODL sessions too, both of them did as usual and thought that it had not been necessary to be expressive all the time. However, they understood the subject matter quite well and submitted the assigned task in time. Unlike some other colleagues, they partially communicated with their course instructors. However, their sincerity towards them remained higher in every respect. Nonetheless, they experienced the partial judgment during the assessment. Oof! They were treated quite inhumanly as if the facilitators were unfamiliar about their socio-cultural reality.

Similarly, rest of the other participants experienced the virtual dynamics quite variously. Being the virtual context is purely artificial with respect to the socio-cultural presence, they were obliged to behave in a way whether they liked or not. It means they experienced quite unusual things since the context was new for them.

Indeed, there were lots of misconceptions and unreliable hearsays about ODL before COVID-19 in Nepal. It was believed that the university level study should be limited to the on-campus or In-Person status only; as a result, such domination had been sustained until the establishment of Nepal Open University (NOU) in 2016. There, the teaching and learning activities were completely acculturated with *chalk-talk* mediated instruction (Pangeni, 2016). The situation was/is more widespread in rural areas than in the urban ones. Some educated and most of the common people keep on thinking that the standard of university level education is directly proportional to the on-campus education system even now. Such people believe that unless the teachers and students rehearse in the classroom physically, the students cannot read and write properly. In addition, for the socialization as well, both of them need to come in contact and communicate to each other, they think. To support this hearsay, Vigotsky (1978)

believes that the learning is a social process and the intelligence is resulted from the interaction among the people. However, it is believed that the university level students can interact through technology more flexibly and easily among the people around the world (Anderson, 2010). Surely, wherever the accessibility of net/internet, the students can join in the virtual webinar, conferences, meeting, and so on for the sake of learning.

Concerning the misconceptions experienced by the employed university level students from their co-workers and community people, it is, I think, quite normal since the provision of ODL in higher education has recently legalized in Nepal. After COVID-19, really the status and scope of ODL in higher level has immensely been towered; as a result, the universities like Tribhuvan University (TU), Kathmandu University (KU), Nepal Open University (NOU), Far Western University (FWU), etc. has been conducting various programs in the blended mode. Moreover, the voice for upbringing the purely open and distant mode higher education has been grown up recently. I think, it will act as a milestone to abolish the misconceptions and rumors after ODL in Nepal.

Similarly, ODL has become a common and comfortable platform to those who are jobholders, remote dwellers and household workers (Pangeni, 2016). Such people can pursue the university level degree along with the adoption of their profession or occupation concurrently. Participants of this research had also been accomplishing both earn and earn together from their working areas. From their statements, it can be understood that their professional lifestyles had been transformed academically because of their attachment with the ODL. On the one hand, they achieved their academic degree along with the job retention; on the other, they became techno-friendly all over their professional life.

So far, I assume, learning through ODL mode may be the best opportunity for anyone in this 21st century i.e. the era of Information and Communication Technology (ICT). Interested higher level students can interact with the open and virtual world with the help of ICT and teachers for retaining and generating knowledge (Guri-Rosenblit, 2009). If the students are good at using the technology, they can learn anything within a minute or more, and; in case of any problem to solve, either they can use any of the suitable ICT tools or contact with the teachers immediately. Along with the merits of ODL mode, there are some drawbacks as well. As per my participants from the rural, they experienced the inconsistency of net/internet; as a result, neither they could become regular in the sessions nor submit the assignment in time. I think the digital gap has become one of the serious issues of ODL (ibid.) in Nepal. Similarly, the status of the socio-cultural understanding and sharing between the teachers and students might be poorly developed in ODL; as a result, the chances of impartiality and credibility might become lower during the system of evaluation. To overcome the issue, the ODL teachers should understand the diversity of the students first. Later on, they should try to interact with each of them more frequently. I mean that the teachers should be even-handed and virtual session-friendly. More they become so; more the ODL environment will be acceptable to the variety of the students.

Conclusion

Along with the advancement of ICT, the status and scope of ODL has been developing continuously around the world. In the context of Nepal too, it has grown up so fast after the impact of COVID-19 as a pandemic. So far, it was purposed to explore the dualities of ODL with respect to the endeavors of the employed university level students during their earn and learn together, I come to know that there are both strengths and shortcomings behind this. Firstly, there are some misconceptions about ODL among the people in Nepal. However, such have been reforming positively after the encroachment of COVID-19. Secondly, for the employed students, it has become the well accepted platform to grade up their academic career. So, I think, its scope has been grown up not only among the employed professionals but also anyone who wants to pursue the higher level degree from wherever they are in. Among lots of its strengths, this research explored some of the shortcomings too. Like, it has been suffered from the digital gap, especially in the rural areas. Similarly, because of its extreme virtual form, the students experienced some kinds of socio-cultural problems at the time of communication and interacting with the teachers. As a result, the students assumed that their teachers could not instruct and evaluate them as per their diversity. Finally, this study explored that ODL is supposed as a comfortable platform for anyone to pursue the university level degree in Nepal.

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Exploring Classroom Management Techniques: Keys to Success in English Language Classroom

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Abstract

Effective classroom management is a cornerstone of fruitful English Language Teaching (ELT), considerably prompting student engagement and learning outcomes. This research paper investigates effective classroom management techniques in ELT, stressing their role in fostering a conducive learning environment. Through analyzing approaches such as student motivation, relationship building with stakeholders, and discipline maintenance, this article explores their significance in an engaging and well-ordered classroom atmosphere. Employing a comprehensive appraisal of current practices and ideas of different scholars portrayed in their works, the study highlights how motivation nurtures a positive learning atmosphere, while robust relationships with students, parents, and colleagues contribute to a supportive educational community. Furthermore, the article examines strategies for preserving discipline that stimulate reverence and responsibility among learners. By incorporating these three key techniques, teachers can build vibrant and all-encompassing classrooms that not only facilitate language acquisition but also empower the students academically in multidimensional ways. The teachers employ a variety of teaching techniques in ELT classrooms based on the students' diverse cultural and educational backgrounds along with the learning contexts, where this study finds these aforementioned techniques more effective for maintaining a learner-friendly classroom management. This paper aims to provide ELT practitioners with actionable intuitions to optimize their classroom management strategies for a more creative learning environment..

Keywords: Classroom management, Motivation, Relationship building, Discipline maintenance, Classroom context

Introduction

Classroom management is considered an essential part of teaching and learning activities. It refers to creating a safe and conducive learning environment. It is simply taken as a

teacher's method of maintaining order in the classroom that is appropriate to student achievement. Van Deventer and Kruger (2003) define classroom management as "planned, organized activities and procedures which allow for effective teaching and learning to take place" (p. 18). It reveals that classroom management is the sum total of well-planned activities organized in proper ways for creating an effective learning environment. For Tracey Garret, classroom management is a systematic process that consists of five key areas: the physical design of the classroom, rules, and routines, relationships, engaging and motivating instruction, and discipline (Garret, 2014, p.3). He means the physical design is overall seating arrangement, rules are related to code of conducts along with timetable, instructors' motivation to engage the learners, relationship denotes teachers' caring and supporting relations with students and parents, discipline focuses on responding and preventing students' misbehavior.

Similarly, Petrorius and Lemmer (qtd. in Coetzee et al. , 2008, p. 24)) opine, "Classroom management is the process of working with and through individuals, groups and other resources, whether they be learners , educators, administrative staff, parents or other stakeholders . . . to accomplish specific learning outcomes" . It ensures that classroom management is the collaborative task of all the concerned stakeholders to achieve certain targeted educational goals and precise learning results. Coetzee et al. (2008) state: "The aim of classroom management is to plan, organize, lead and control the teaching and learning process in such a way that the learner will get the maximum benefit from the process"(p.24). They mean that classroom management aims to maximize the learners' interests by creating an attractive learning climate. Khadka (2011) takes classroom management as "a broad term that includes establishing classroom, positioning of the student's desk, scanning of the classroom to ensure that students are working using nonverbal signals, establishing meaningful reward systems and communicating in a clear and effective manner"(p.12). It shows that classroom management needs proper seating arrangement of the students, observing their activities, rewarding, and creating an effective communication platform.

English Language Teaching (ELT) classroom management refers to the administration and guidance of classroom activities concerned with teaching and learning English. The teacher has a pivotal role in managing the classroom in ELT so s/he needs proper techniques. Adhikary (2019) states, "Some of the points a teacher should consider in planning classroom management are regulations on seat plan and attendance, the handling of instructional materials, equipment and guidance of students' activities . . . in the class" (p.1). It denotes that teacher has the great responsibility of physical and psychological management of the language classroom by providing proper guidance, so the students actively participate in teaching-learning activities. Understanding the students for the teachers is a very crucial aspect of language teaching class. According to Wiseman and Hunt (2014), "Teachers can help to ensure students' success when they know their students' strengths, their weaknesses, what interests and what does not interest them, and when they establish a positive relationship with them" (p 23). The eminence of the teacher-student relationship in the classroom is the key to all other aspects of classroom management. Successful teaching usually relies on the skills of the teacher to manage the classroom.

Motivation is one of the key techniques for ELT classroom management. Wiseman and Hunt (ibid.) opine, "Motivation is an internal state that arouses students to action, directs them to certain behaviors, and assists them in managing that arousal and action with regards to behaviors important and appropriate to the learning environment"(p. 9). It energizes and activates students toward learning activities. Classroom management techniques generally encompass motivation, the physical design of the classroom, teachers-students co-operative relationships, flexible rules and routines, discipline issues, dealing with disruptive behavior, managing parental participation, and overall plan for classroom management. For successful learning outcomes, the aforementioned factors have equal status in the ELT classroom and the teachers have to apply them cautiously. This paper examines three key factors of classroom management techniques; motivation, discipline issues, and the relationship building in ELT classrooms.

The study aims to explore key aspects of effective classroom management in English Language Teaching (ELT) by examining the most impactful techniques that facilitate an optimal learning environment. Specifically, it seeks to analyze how motivation serves as a crucial strategy for enhancing student engagement and improving language acquisition outcomes. Additionally, the research will scrutinize the significance of building strong relationships with stakeholders—including students, colleagues, and parents—in fostering a well-managed classroom and improving overall learning results. Furthermore, the study will evaluate the role of consistent and fair disciplinary practices in contributing to successful ELT classroom management. By addressing these objectives, the research intends to provide valuable insights for educators to create more structured, engaging, and productive language learning environments.

To operationalize these objectives, the study addresses three central research questions: First, *which classroom management techniques most effectively enhance engagement and learning outcomes in ELT?* Second, *how do motivational strategies underpin successful classroom management?* Third, *in what ways do stakeholder relationships and disciplined environments collectively foster effective ELT classrooms?* By interrogating these dimensions, the research aims to equip educators with evidence-based frameworks for optimizing language instruction.

Methodology

The study systematically examines and interprets the classroom management techniques presented in scholarly literature, books and articles. It adopts textual analysis approach identifying key techniques for effective classroom management in ELT. The subjective interpretation of the ideas is carefully undertaken to draw conclusion. For this purpose different books on concerned concept are consulted as the main source of information for discussion. To be more precise, the books such as *An Educator's Guide to Effective Classroom Management* (Coetzee et al., 2008), *Best Practice in Motivation and Management in the Classroom* (Wiseman and Hunt, 2014), *Effective Classroom Management: The Essentials* (Garrett, 2014),

Classroom Management Strategies: Gaining and Maintaining Students' Cooperation, 7th edition (Cangelosi, 2014), and *Classroom Management* by Peace Crops (2008) are the primary sources of data in this research paper. Besides these, different articles, journals, research reports, and websites available in printed or in electronic forms concerned to classroom management techniques are consulted. Moreover, my professional teaching experiences for 18 years are also the sources of the study. The ideas of the scholars are critically examined and interpreted associating with classroom management. In other words, the subjective interpretation of the ideas is employed throughout the research paper. Under discussion, three key classroom management techniques in ELT; motivation, discipline maintenance and relationship building are discussed followed by the findings and conclusion.

Findings

Classroom management is considered as a challenging task, since the students of diverse cultural background and learning capabilities accompany in the classroom. The teacher has crucial role in overall managing aspects, and creating sound learning environment. Hunt and Wiseman (2014, pp. 41-41) claim, “no pilot would have an airport without a flight plan nor would a coach enter an athletic contest without a game plan. Likewise, no teacher should enter the classroom without having plans to instruct, motivate, manage, and deal with students’ problems. . .” It implies that teacher needs to be well-planned to cope with the problems that occur in the classroom, and to make the classroom full of learning environment. The information obtained from the different books, journals, and articles consulted during my study regarding classroom management provide the following findings: The teacher is a manager, motivator, relationship builder, and discipline maintainer.

Motivation and management are inseparable concepts that function as two sides of the same coin, making it essential for teachers to understand both in order to create a practical and enjoyable classroom environment. **First and foremost**, the teacher, as a motivator, must foster a stimulating learning atmosphere where students actively engage in the learning process, as motivation serves as the nucleus of all effective classroom management techniques. **Additionally**, building strong relationships with key stakeholders—including students, peers, and parents—plays a crucial role in establishing a conducive learning environment, since mutual respect and care among these groups form the foundation of successful classroom management. **Furthermore**, parental involvement in learning activities enhances the classroom climate, reinforcing students' motivation and commitment. **It is also important to note** that classroom management should not be confused with discipline; rather, it encompasses a broader set of strategies to maintain an orderly and productive learning space. **To achieve this**, schools must develop clear discipline policies, behavioral standards, classroom procedures, and safety protocols, all of which help address disruptive behaviors while promoting a well-managed and supportive educational setting. **Ultimately**, by integrating these elements, teachers can cultivate an engaging, structured, and harmonious classroom that maximizes student learning and growth.

Discussion

The three key components of classroom management techniques in ELT classroom; motivation, discipline maintenance, and relationship building are examined here in the following chapters:

Motivation

Motivation of the students is the significant aspect of classroom management technique. When the students are naturally motivated to learn, they pursue tasks energetically and wholeheartedly. A teacher as a motivator has to understand all the students and create positive learning environment where students can actively participate in learning activities. “Nothing happens in the absence of motivation” (Hunt & Wiseman, 2014, p.16). Emphasizing on motivation, Hunt and Wiseman take it as the central point for effective teaching, and creating enjoyable and encouraging climate in classrooms. Khatri (2016)) insists on “. . . Effective classroom management is closely related to students’ motivation. The more motivation students have, the more effective classroom management is. Students can be motivated by many factors including physical, emotional and social needs” (p. 82). So, motivation is the integral part of classroom management that provokes students’ interests, directs them to behave well, and stimulates them to learn effectively. Teachers need to create a student-friendly climate in the classroom, so that their physical, passionate, and communal needs get fulfilled. Similarly, Hunt and Wiseman assert: “Environment where students feel safe, both physically and emotionally, where they feel desired and cared for, and where they feel as though they ‘fit in’ or belong, contribute significantly higher level of motivation”(p. 86). It indicates that learner-centered environment guides to right track even the unmotivated students.

Motivation in the classroom helps student stay positively, engage actively, and participate freely with curiosity in learning activities. Levin and Nolan (qtd. in Hunt and Wiseman, 2014, p. 9) argue motivation as an “Inner drive that focuses behavior on a particular goal or task and causes the individual to be persistent in trying to achieve the goal or complete the task successfully”. It shows that motivation energizes behavior of the language learners to accomplish the targeted goals in estimated time framework. The teachers must have theoretical as well as practical knowledge of motivation as Hunt and Wiseman (2014) point out, “Effective teachers not only understand what motivation is, they also, know how to apply this understanding to motivate their students” (p.46). They identify four dimensions of motivation: interest, relevance, expectancy, and satisfaction which are concerned to students’ curiosity, connectivity of their needs with teachers’ instructions, successful completion of lesson, and balance between intrinsic motivation and extrinsic reward (pp. 46-47). “Extrinsic motivation means that a person is motivated by something external. Intrinsic motivation means that a person works because of an inner desire to be successful at a certain task” (Coetzee et al., 2008, p. 103). In intrinsic motivation, the students find teachers’ instructions pleasant, rewarding, and satisfying, so they do not need incentives or punishments whereas extrinsically motivated students participate in learning activities for getting something of value.

The intrinsically motivated students are task-oriented, co-operative, and feel relaxed in the language classroom. Cangelosi (2014) asserts, “Students can be intrinsically motivated to engage cooperatively in learning activities when those activities focus on problems the students feel a need to solve”(p. 234). It reveals that collaborative learning atmosphere is the result of proper motivation to the students. “ The teacher needs to create a friendly interactive atmosphere by motivating students to respect each other, . . . help the weak, provide interesting reading topics, and energize their emotions and feelings” (Megawati et al., 2020, p. 24). It ensures that motivation is necessary for the students in each aspects of learning and for this; the teacher is the overall manager in the classroom. Hunt and Wiseman point out: “The most effective classroom managers do not treat all students the same, but treat all students equitably and tend to use different strategies with different types of students” (p.24). They intend that the students need different types of motivating strategies as they differ in their nature and interests. The teacher needs to encourage low-achieving students to be task-oriented and active in interactive situations.

Discipline Maintenance

Creating a disciplined classroom is one of the crucial components of effective classroom management technique in ELT. It is required that every teacher collaborating with the concerned stakeholders need to design classroom rules, establish standards for classroom conduct, procedures for classroom routines, and school wide discipline and safety policy (Cangelosi, 2014, p.140). Learners’ participation in formulation process of classroom rules, standards, and routine, helps create conducive learning environment. Coetzee et al. (Coetzee et al., 2008, pp.217-218) put forward procedures regarding classroom rules such as; announce at the beginning of the year, post them in the classroom, apply consistently in an unprejudiced and fair manner, follow natural justice, write in clear and understandable way, and interconnect with the school policy and school’s code of conduct. If the rules are displayed and utilized as mentioned in above lines, the classroom climate will be learner friendly. Similarly, establishing standards for classroom conduct is another important aspect in classroom management. “Standards for classroom conduct are formalized statements that provide students with general guideline for the types of behaviors that are required and those are prohibited” (Cangelosi, 2014, p. 140). The standards are concerned with the necessary and unnecessary activities in different situations in the classroom. The well-formulated rules and standards assist in developing conducive learning environment in the classroom. The proper use of routine and the successful implementation of school policy help maintain discipline in the classroom.

Traditionally, classroom management is synonymous with discipline. It is just a misconception. Garrett (2014, p.1) argues, “. . . discipline is certainly an important component of classroom management; it is not the only component”. It shows that discipline is one element of managing classroom but not a single authoritative aspect. Burden (qtd. in Hunt and Wiseman, p.10) defines discipline as “the act of responding to misbehaving students in an effort to restore order”. Misbehavior is inappropriate and unwanted sudden task of the student that threatens the productive classroom environment. The teacher must identify the source of

misbehavior and take actions to stop the problem in future. “It is important to recognize that student misbehavior to be analyzed and then addressed in a situational manner as such behaviors are contextual. What may prompt a behavior in one student may not another” (Hunt and Wiseman, 2014 p. 238). It suggests that one rule is not enough to address misbehavior, so the teacher needs individually contextualized knowledge to settle the unacceptable behaviors. It further asserts that teachers often identify rules for learner behavior specific to their individual classrooms as part of their own personal management and discipline plan.

Building Relationship

Relationship building is another key factor in classroom management technique. The caring and mutual relationship between the students and the teachers, students and students, teachers and parents, and institutions and parents, help ensure stimulating learning environment. For creating teacher-learner relationships, Coetzee et al. (2008, p.88) suggest that open and professionally appropriate dialogue, openness and transparency, interdependence, separateness, mutual meeting of needs, caring manners, and opportunities for personal discussion are the necessary in classroom. It is the teacher’s responsibility to develop caring and mutual relationships among the students in the classroom. Garrett (2014, p. 60) emphasizes on some strategies to teachers to develop teacher-student relationships as; be welcoming, be a real person, maintain a sense of humor, provide extra help, be available to talk, be sensitive to students’ personal concerns, learn about students’ cultural backgrounds, encourage to regulate learning, and take a personal interest. The students need caring and safe environment from their teachers to cooperate, follow classroom rules and routines, and participate in learning activities with full enthusiasm. For this condition, a teacher needs to be welcoming, frank, helpful, and full of information regarding students’ individual interests and cultural background. Teachers with caring disposition and encouraging manners are preferred by the students in their language classroom.

Relationships among the students also have a potent effect on classroom management. Since the student have common learning goals, it is necessary to develop interconnectivity among them, and it is the responsibility of the teacher to create such environment. Garrett (ibid, p.50) asserts, “The key to developing positive interpersonal relationship among students is to provide students with opportunities to form connections with their classmates”. It adds that when the students get connected with each other, there appear fewer problems, and the classroom becomes more supportive and comfortable. Similarly, a parent-teacher relationship is another element of classroom management. The parents and the teachers need to work together to achieve success for the learners, and for this communicating with parents is essential. Coetzee et al. (2008, pp.141-142) suggests the involvement of parents in; information-giving activities, information sharing activities, classroom activities, resourcing activities, and home based activities. As the moderators between the parents and institutions, it is the teacher’s professional responsibility to work for building mutual and cooperative relationship with the parents by involving them in different activities for getting targeted academic goals. To foster cooperative relationships with parents, Garrett (pp.54-55) suggests; send welcome letters at the beginning of

the school year, make first interaction positive one, deliver positive notes and mails, send progress notes at home, welcome parent input, invite in classroom and school activities, and develop a class website. These activities enhance parental involvement to their children's education, so the classroom becomes more productive and goal-oriented.

Conclusion

Effective classroom management is undeniable aspect in English language classroom. Classroom management indicates to diverse types of skills and abilities that are put into practice by the teachers to make the students attentive, participatory, curious and disciplined. Paudel (2) argues: "Classroom management consists of techniques and attitudes, through which the instructors exercise control on the classroom environment, so the learning of the students gets up-graded". It refers that classroom management is concerned with students' learning achievement, and for this the teacher having positive attitude needs to apply different techniques to properly manage the classroom. The motivated, disciplined and sharing cultured students actively engage in the learning activities, so the teacher needs to emphasize on the key factors of classroom management techniques such as motivation, discipline issues and relationships building. Classroom management is simply taken as a teacher's method for maintaining order in classroom that is supportive to student accomplishment. So, the teacher is the manager or the chair of classroom affairs that occur during the learning activities, and it is his responsibility to settle them in friendly manner. The teacher requires motivating the unmotivated students, encouraging and convincing them for their lively involvement in the classroom activities. The sharing relationships among teachers and students, students and students, and teachers and parents establish mutual cooperation, and enhance comfortable learning environment. The rules, routines, standards of conduct, strategic policies of the school and their proper application ensure to reduce disruptive behavior help to maintain discipline in the classroom. Hasan (2021) suggests: "Classroom management encompasses developing student's behavior and their self-discipline and handling what is happening in the classroom"(p.1). Plenty of labor is necessary to the teacher to manage the classroom having the students of different attitudes and cultural as well as educational background.

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Generative AI in English Language Teaching: Opportunities and Challenges

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Abstract

The emergence of generative AI has significantly impacted English Language Teaching (ELT), presenting both opportunities and challenges. This study adopts a hermeneutic phenomenological approach to examine the experiences of four university-level English teacher educators who have incorporated generative AI into their teaching methodologies. By employing theoretical frameworks such as sociocultural theory and connectivism, the research explores how generative AI can tailor learning experiences, enhance language practice, and promote greater accessibility and inclusivity. The study also addresses issues related to the accuracy of AI outputs, ethical concerns, the need for teacher training, and the associated costs. Through semi-structured interviews and thematic analysis, the research offers comprehensive insights into the practical ramifications of AI in ELT. The results emphasize the importance of thoughtful integration, ongoing evaluation, adherence to ethical standards, and extensive professional development. This study contributes valuable perspectives to the discussion on AI in education and provides actionable insights for educators, policymakers, and developers.

Keywords: *Personalized Learning, Language Practice, Accessibility, Teacher Training, AI Integration, Pedagogical Innovations*

Introduction

The rapid evolution of artificial intelligence (AI) has significantly impacted various sectors, including English language education. Generative AI, exemplified by models such as OpenAI's GPT-4, has demonstrated remarkable capabilities in understanding and generating human-like text (Huang et al., 2023). These capabilities have sparked considerable interest in their potential applications in English Language Teaching (ELT), particularly for their promise

to provide personalized learning experiences, facilitate enhanced language practice, and make education more accessible (Rusmiyanto et al., 2023). However, the integration of AI into ELT poses several challenges, including concerns about content quality, ethical and privacy issues, teacher training, and implementation costs (Mukhamedov, 2024). This study adopts a hermeneutic phenomenological approach to examine the experiences of four university-level English teacher educators with generative AI. By exploring their lived experiences, this research aims to comprehensively understand the opportunities and challenges associated with AI in ELT. The findings contribute to the existing literature on AI in education and offer practical insights for stakeholders looking to leverage AI's potential in language teaching.

Literature Review

The integration of generative artificial intelligence (AI) in English Language Teaching (ELT) represents a transformative shift in educational technology, promising advancements in pedagogical practices and learning outcomes. Recent literature has extensively explored AI's role in enhancing personalized learning, language practice, accessibility, and inclusivity, alongside addressing various associated challenges (Alshahrani, 2023; Roshanaei et al., 2023). This review critically examines recent studies, focusing on their contributions, methodologies, and limitations to provide a nuanced understanding of the current research landscape in this field.

Generative AI's potential to offer personalized learning experiences has been a focal point in recent research. Özdere (2023) demonstrates that AI can tailor educational content to meet individual student needs, aligning with Vygotsky's (1978) sociocultural theory of the Zone of Proximal Development (ZPD). AI systems' ability to adapt to various learning styles and paces is supported by Kostka and Toncelli (2023), who show that AI-driven tools adjust instructional materials based on real-time student performance data. However, practical challenges in implementation often remain underexplored. Dai and Liu (2024) highlight that the theoretical benefits of AI may be constrained by technical limitations and the quality of AI algorithms. Moreover, Hockly (2023) points out the issue of AI's handling of complex language nuances, which may affect the accuracy of personalized feedback.

AI's potential to improve accessibility and inclusivity in ELT is also notable. Sharifuddin and Hashim (2024) highlight that AI tools can extend educational opportunities to students in remote or underserved areas, while Yang (2024) observes that AI's accessibility features support learners with disabilities, fostering a more inclusive educational environment. However, the broader systemic issues affecting equitable access to technology are often overlooked. Crompton et al. (2024) point out that disparities in access to AI tools can perpetuate existing educational inequalities, suggesting that addressing these inequalities is essential for achieving true inclusivity in education. Generative AI holds significant potential for transforming English Language Teaching, yet there is a notable paucity of phenomenological research exploring its impact on teaching practices from the educators' perspective. Current literature predominantly addresses the theoretical benefits and technical capabilities of AI, often

neglecting the practical challenges and real-world experiences faced by educators (Hockly, 2023; Dai & Liu, 2024). This study seeks to address this research gap by examining the lived experiences of university-level English teacher educators who have integrated generative AI into their teaching. By investigating their experiences, the study aims to elucidate the opportunities and challenges associated with AI integration, thereby providing practical insights to enhance its effectiveness in educational settings.

Theoretical Framework

This study is framed within the sociocultural theory of learning, particularly drawing on the work of Lev Vygotsky. Vygotsky's theory emphasizes the fundamental role of social interaction in cognitive development, positing that learning occurs through interactions with more knowledgeable others and the surrounding environment (Vygotsky, 1978). This theoretical perspective is relevant to the use of generative AI in English Language Teaching (ELT), as AI tools can act as mediators and collaborators in the learning process. Generative AI, with its interactive and adaptive capabilities, can provide scaffolding that supports learners in their zone of proximal development (ZPD). The ZPD represents the gap between what learners can achieve independently and what they can accomplish with guidance (Vygotsky, 1978). AI tools can offer just-in-time assistance and personalised feedback, helping learners progress beyond their current abilities. This aligns with the sociocultural emphasis on the dynamic interplay between individual learning and social context.

Additionally, the theoretical framework of connectivism, proposed by Siemens (2005), is pertinent to this study. Connectivism explores the influence of digital technology on learning, suggesting that knowledge is distributed across a network of connections and that learning involves navigating and expanding these networks. In the context of English Language Teaching, generative AI serves as a node within the learning network, providing learners access to its vast resources for constructing knowledge. The AI's capacity to offer diverse linguistic inputs and cultural contexts aligns with the principles of connectivism. Learners can interact with AI to explore different dialects, idiomatic expressions, and cultural references, thus enriching their language learning experience. Furthermore, AI can connect learners with authentic language use, thereby supporting the development of practical language skills.

Research Methodology

This study employs a hermeneutic phenomenological research method to explore the lived experiences of four university-level English teacher educators regarding the use of generative AI in English Language Teaching. Hermeneutic phenomenology, as described by van Manen (1990), emphasizes interpreting and understanding the meanings behind participants' experiences. This approach is particularly suitable for examining the complex and nuanced ways educators perceive and interact with AI technologies. Four university-level English teacher educators—Ram, Laxman, Sita, and Gita (pseudonyms)—were selected for this study based on their experience with integrating generative AI into their teaching practices. These participants provided diverse perspectives on the opportunities and challenges of using AI in ELT, contributing to a comprehensive understanding of the phenomenon under investigation.

Data were collected through semi-structured interviews, each lasting approximately 60-90 minutes. The interviews were designed to elicit detailed responses about the participants' experiences with generative AI, focusing on the opportunities and challenges. The data were analyzed using thematic analysis, following the guidelines proposed by Braun and Clarke (2006). This process involved familiarization with the data, coding, theme development, and refining themes to accurately represent the participants' experiences and perspectives.

Findings

The findings of this study reveal that generative AI significantly enhances English Language Teaching by offering personalized learning, improved language practice, and increased accessibility. However, challenges such as accuracy, ethical issues, teacher training, and costs accompany its integration. This section discusses these aspects, emphasizing the need for a balanced approach that combines AI's strengths with traditional methods and supports ongoing quality assurance and professional development for educators.

Personalized Learning

The findings from the interviews revealed that generative AI significantly enhances personalized learning in English Language Teaching. Each participant shared their experiences and perspectives on how AI tools tailor educational content to meet individual student needs, providing a more customized learning experience. Ram emphasized the AI's ability to adapt lessons based on students' performance and needs, stating, "The AI analyzes student data—like their quiz results and participation levels—and adjusts the lessons accordingly. For instance, if a student struggles with grammar, the AI will provide additional exercises and explanations focused on that area." This capability allows the AI to offer tailored feedback that addresses specific learning gaps and aligns instruction with each student's proficiency level.

Ram further noted how AI's adaptive learning paths contribute to personalized instruction. He explained, "I use an AI tool that creates individualized learning paths for each student. It tracks their progress and modifies future lessons based on their strengths and weaknesses. This means every student gets a learning experience that is directly relevant to their needs, which significantly improves their engagement and outcomes." This approach ensures that the learning experience is tailored to each student's requirements, enhancing both their engagement and academic performance.

Laxman highlighted the flexibility of AI in accommodating diverse learning styles. He remarked, "Some of my students are visual learners, while others prefer auditory or kinesthetic approaches. The AI can generate resources in various formats—videos, audio recordings, interactive exercises—tailoring the content to match each student's preferred learning style." This adaptability enables students to engage with the material in ways that best suit their individual preferences, thereby improving their overall learning experience. Additionally, Laxman discussed how AI helps identify and address learning difficulties, noting, "The AI system identifies patterns in student performance, such as recurring errors in pronunciation or

specific grammar issues. It then provides targeted activities to address these problems, helping students overcome challenges more effectively."

Sita observed that AI's personalized feedback mechanisms are highly beneficial. She stated, "The AI provides immediate feedback on assignments and exercises, which helps students understand their mistakes right away and make corrections. This instant feedback is crucial for reinforcing learning and improving language skills." The real-time feedback supports continuous learning and allows students to make steady progress. Sita also mentioned AI's role in goal setting, saying, "AI tools can help students set and track their own learning goals based on their performance. For example, if a student is struggling with vocabulary acquisition, the AI might suggest specific goals and resources to improve their vocabulary skills." This feature empowers students to take an active role in their learning process.

Gita highlighted AI's role in differentiated instruction. She noted, "In a diverse classroom, students have varying levels of proficiency and different learning needs. AI can differentiate instruction by offering different levels of difficulty for tasks and providing additional resources for students who need extra help." This differentiation ensures that all students receive appropriate support and challenges, promoting a more equitable learning environment. Gita also appreciated how AI facilitates personalized practice opportunities, stating, "The AI generates practice exercises and quizzes tailored to each student's progress. For instance, if a student is excelling in reading comprehension but struggling with writing, the AI can provide additional writing exercises to help them improve." This targeted practice helps students develop skills in areas where they require the most support.

Enhanced Language Practice

The integration of generative AI into language practice emerged as a significant theme in the participants' accounts, showcasing how AI tools offer innovative and interactive opportunities for students to enhance their language skills. Ram described how AI tools facilitate speaking practice through simulated conversations, stating, "Students can engage in AI-driven conversations that mimic real-life interactions. The AI corrects their pronunciation and grammar and provides suggestions for more natural phrasing. This practice helps students build confidence and improve their speaking skills in a low-pressure environment." This ability to engage in simulated dialogues allows students to refine their speaking skills and gain confidence in a supportive setting.

Ram also noted the advantages of AI in writing practice, explaining, "The AI offers instant feedback on writing assignments, pointing out errors and suggesting improvements. It also provides writing prompts and exercises to help students develop their writing skills." This instant feedback mechanism enables students to correct mistakes promptly and enhances their ability to express ideas clearly and effectively. Such targeted feedback contributes to refining students' writing abilities and overall communication skills.

Laxman observed that AI tools provide diverse language practice opportunities, stating, "AI can simulate different contexts and scenarios for language practice, from casual conversations to formal discussions. This exposure to diverse language uses helps students become more adaptable and proficient in various communicative situations." The variety of practice contexts facilitated by AI enhances students' ability to use language effectively in different settings. Additionally, Laxman highlighted the role of AI in vocabulary acquisition, noting, "AI tools can introduce new vocabulary through interactive exercises and contextual examples. Students can learn new words in meaningful contexts, which helps them retain and use the vocabulary more effectively." This approach to contextual learning supports the development of a richer and more functional vocabulary.

Sita emphasized the interactive aspects of AI-driven language practice, stating, "AI-driven games and simulations make language practice more engaging for students. For example, students can participate in role-playing activities that require them to use language creatively and spontaneously." Such interactive activities not only make language practice enjoyable but also encourage students to use language in creative and practical ways. Sita also mentioned AI's ability to offer personalized practice sessions, explaining, "The AI can tailor practice sessions to individual students' needs, focusing on areas where they need the most improvement." This personalized approach ensures that students receive targeted practice to address specific areas of difficulty. Gita further highlighted AI's support for collaborative language practice, stating, "Students can work together with AI tools on group projects or discussions. The AI can facilitate group activities by providing prompts and guiding the conversation." Collaborative practice fosters interaction and communication, essential components of effective language development. Additionally, Gita noted AI's role in providing authentic language experiences, explaining, "AI tools can expose students to authentic language use through simulations and interactions with virtual characters." Such exposure helps students become familiar with real-world language use and cultural contexts, enhancing their ability to use language effectively in real-life situations.

Accessibility and Inclusivity

Generative AI provides notable advantages in the creation of educational resources and the enhancement of teaching efficiency, as reflected in the participants' experiences. Ram highlighted the efficiency of AI in generating educational materials, stating, "AI tools can create lesson plans, quizzes, and interactive exercises quickly and easily. This saves a lot of time compared to creating these materials manually." By expediting the development of these resources, AI enables educators to allocate more time to direct teaching and student interaction, thus improving the overall instructional experience.

Ram also emphasized how AI contributes to the grading process and feedback provision. "AI can automate the grading of assignments and provide detailed feedback to students. This reduces the administrative workload and allows me to spend more time on direct instruction and student engagement." The automation of grading and feedback not only lightens

the teachers' administrative load but also ensures that students receive timely and constructive support, thereby facilitating a more efficient teaching process.

Laxman pointed out the versatility of AI in generating diverse educational materials, noting, "AI can create a wide range of educational resources, from interactive exercises to multimedia presentations. This variety helps keep lessons engaging and caters to different learning styles." The ability of AI to produce varied types of materials enhances instructional quality and maintains student interest. Additionally, Laxman mentioned AI's capacity to adapt resources to different difficulty levels, explaining, "AI tools can generate resources at varying levels of difficulty, ensuring that all students receive appropriate challenges. For example, the AI can create beginner, intermediate, and advanced versions of a reading comprehension exercise." This adaptability ensures that educational materials meet the needs of students across various proficiency levels.

Sita discussed AI's role in fostering creative resource development, stating, "AI can suggest innovative and creative ideas for lesson activities, such as interactive games or multimedia projects. This helps me develop more engaging and effective lessons." Such creative resources contribute to increased student engagement and enjoyment. Sita also highlighted the efficiency improvements in administrative tasks facilitated by AI, noting, "AI can handle routine administrative tasks, such as scheduling and tracking student progress. This frees up time for me to focus on instructional activities and student support." By streamlining administrative functions, AI allows educators to concentrate more effectively on teaching and supporting their students.

Gita described how AI tools aid in collaborative resource creation, mentioning, "AI can facilitate collaborative resource development by allowing multiple teachers to contribute and share materials. This collaboration enhances the quality and variety of educational resources available." Collaborative resource development leads to a richer and more diverse array of materials for students. Furthermore, Gita pointed out AI's potential for ongoing improvement of educational resources, stating, "AI tools can analyze student feedback and performance data to refine and improve educational materials. This ensures that the resources remain effective and relevant." The continuous refinement of resources enhances their effectiveness and ensures they stay aligned with students' evolving needs.

Student Engagement and Motivation

Generative AI has a notable impact on student engagement and motivation by offering interactive and personalized learning experiences. Participants shared various ways in which AI tools contribute to a more engaging and motivating learning environment. Ram observed that gamification features in AI tools significantly boost student motivation. He noted, "AI tools that incorporate game elements, such as rewards and challenges, make learning more engaging for students. They are more motivated to participate and complete tasks when they see learning as a

game." By integrating game-like elements, AI enhances motivation and makes the learning process more enjoyable.

Ram also highlighted the role of AI in delivering personalized encouragement. He explained, "AI can give students individualized feedback and praise based on their performance. This positive reinforcement helps build their confidence and keeps them motivated to continue learning." Personalized feedback and praise contribute to increased motivation and support students' self-efficacy, helping them remain engaged with their learning objectives.

Laxman emphasized how AI tools facilitate increased student participation through interactive activities. He remarked, "Interactive AI tools, such as virtual simulations and role-playing games, encourage students to actively participate in lessons. They are more engaged when they can interact with the material and each other." These interactive elements promote active learning and enhance overall student engagement. Laxman also discussed AI's role in supporting goal-setting and achievement, stating, "AI tools can help students set and track their learning goals. By providing progress updates and celebrating achievements, AI keeps students motivated and focused on their goals." This approach aids students in staying motivated and maintaining a sense of accomplishment.

Sita discussed how AI tools contribute to making learning more enjoyable. She noted, "AI tools that incorporate multimedia elements, such as videos and animations, make lessons more engaging and enjoyable for students. They are more likely to stay interested and motivated when the content is presented dynamically and interactively." The use of multimedia elements enhances student interest and motivation. Additionally, Sita pointed out the benefit of immediate feedback and rewards provided by AI. "AI tools can offer instant feedback on students' work and provide rewards for their efforts. This immediate recognition reinforces positive behaviour and keeps students motivated to continue working hard." Instant feedback and rewards are crucial for reinforcing learning and sustaining motivation.

Gita observed that AI tools support personalized learning paths, stating, "AI can create personalized learning paths for each student, based on their interests and progress. This customization makes learning more relevant and engaging for students." Tailoring learning paths to individual interests helps maintain engagement and relevance. Gita also highlighted AI's potential for fostering a positive learning environment, saying, "AI tools can create a supportive and encouraging learning environment by providing constructive feedback and recognizing students' achievements. This positive atmosphere helps students feel valued and motivated." Creating such an environment contributes to overall motivation and enhances student engagement.

Challenges in AI Integration

The integration of AI in English Language Teaching (ELT) presents several challenges despite its numerous advantages. Participants identified various obstacles related to AI implementation, including issues of accuracy, ethics, teacher training, and cost. Ram expressed

concerns about the accuracy of AI-generated content, stating, "AI sometimes produces incorrect or nonsensical answers, which can confuse students. It's crucial to verify the accuracy of AI-generated content and provide corrective guidance when needed." Ensuring the reliability of AI outputs is essential for maintaining educational quality and preventing confusion among students.

Ram also highlighted ethical issues surrounding AI, noting, "There are privacy issues related to the collection and use of student data by AI tools. We need to ensure that student information is protected and used responsibly." Addressing concerns such as data privacy and security is critical for the responsible use of AI in education. Similarly, Sita emphasized the need for clear ethical guidelines, stating, "We need clear ethical guidelines for the use of AI in education to address issues such as data privacy and algorithmic bias. Establishing these guidelines ensures that AI is used responsibly and transparently."

Laxman discussed the necessity of adequate teacher training, commenting, "Teachers need to be trained to effectively use AI tools in their teaching. Without proper training, they may struggle to integrate AI into their lessons and make the most of its benefits." Professional development is crucial to equip educators with the skills required for successful AI integration. He also noted resistance to technology adoption, stating, "Some teachers may be hesitant to adopt AI due to unfamiliarity with the technology or concerns about its impact on their teaching. Overcoming this resistance requires addressing their concerns and providing adequate support."

Gita addressed the financial barriers associated with AI implementation, observing, "Implementing AI technologies can be costly, and not all institutions have the budget for it. Financial constraints can limit the adoption of AI tools and their potential benefits." She also highlighted the need for sustainable investment, saying, "AI tools require ongoing investment in terms of maintenance and updates. Institutions need to plan for these long-term costs to ensure the continued effectiveness of AI tools." Sustainable financial planning is necessary to enable broader access to and effective use of AI technologies in education.

Generative AI offers substantial benefits for English Language Teaching by providing personalized learning experiences, enhancing language practice, and making education more accessible and inclusive. However, the integration of AI also presents challenges, including issues of accuracy, ethics, teacher training, and cost. Addressing these challenges requires a balanced approach that combines the strengths of AI with traditional teaching methods, ongoing quality assurance, and comprehensive professional development for educators.

Discussions

The discussion section explores the impact of generative AI in ELT, highlighting its benefits in personalized learning and resource creation, as well as challenges like accuracy and ethics. Participants emphasize the need for a balanced approach to harness AI's potential while addressing integration hurdles. The integration of AI in English Language Teaching presents a

complex landscape, encompassing both substantial opportunities and significant challenges. As Ram emphasized, "AI is a tool, not a replacement for teachers. It can enhance our teaching, but it can't replace the human touch," highlighting that AI should complement rather than substitute for human educators. This perspective is supported by the literature, which suggests that while AI can greatly enhance the teaching and learning process, the most effective educational outcomes are achieved through the synergy of human expertise and technological innovation (Daulay & Ginting, 2024).

Personalized Learning: A Double-Edged Sword

Personalized learning through generative AI represents a significant advancement in education by allowing for lessons tailored to individual student needs and providing real-time feedback, which can improve engagement and learning outcomes (Abdurazakova, 2024). Ram's experience exemplifies this potential: "The AI allows me to tailor lessons to each student's needs. It analyzes their performance and provides feedback that helps them improve specific areas." This approach is consistent with Vygotsky's (1978) sociocultural theory, which underscores the value of scaffolding in the learning process. Nevertheless, the use of AI for personalized learning also presents challenges, such as concerns about the accuracy and appropriateness of AI-generated content. As Ram noted, "AI sometimes produces incorrect or nonsensical answers, which can confuse students," highlighting the need for robust quality assurance mechanisms to ensure that AI outputs are accurate and pedagogically sound. Additionally, the potential for AI to perpetuate biases present in its training data raises significant ethical issues, necessitating careful monitoring and intervention to address inaccuracies and biases.

Enhanced Language Practice: Opportunities and Limitations

Generative AI's capacity to simulate real-life conversations, integrate various resources, and offer immediate feedback presents substantial benefits for language practice, aligning with Siemens' (2005) connectivism theory, which emphasizes how digital technology enhances learning by navigating and expanding networks of resources. Sita's observation that "The AI provides a safe environment for students to practice speaking without fear of judgment" underscores the psychological advantages of AI-mediated practice, which can build student confidence and competence as noted by Fathi et al. (2024). Despite these advantages, limitations exist. AI's feedback on grammar and pronunciation often lacks the nuanced understanding and cultural context that human instructors provide, which is crucial for effective communication in language learning. Additionally, the effectiveness of AI in language practice is dependent on the quality of its algorithms and data. As Laxman pointed out, "Some students learn better through visual aids, while others prefer written explanations. The AI can cater to these preferences, making learning more effective." This adaptability, while beneficial, necessitates ongoing updates and improvements to ensure AI systems remain effective and relevant.

Accessibility and Inclusivity: Expanding Horizons

Generative AI has the potential to significantly democratize education and enhance inclusivity by providing high-quality resources to learners in remote or underserved areas, thus overcoming geographical and socio-economic barriers (Alshaikhi et al., 2024). As Ram noted, "AI tools can reach students in remote areas who wouldn't otherwise have access to quality education," illustrating the broad reach of AI in expanding educational opportunities. Furthermore, AI supports learners with disabilities through features such as speech-to-text, text-to-speech, and language translation. Sita's observation, "AI's text-to-speech and speech-to-text features are incredibly helpful for students with learning disabilities," highlights how these tools facilitate diverse learning needs and promote equity. Nevertheless, the effective integration of AI requires addressing digital literacy and access to technology. Gita emphasized, "We need to ensure that all students have access to the necessary technology and are equipped with the digital skills to use it effectively," pointing out the digital divide that can impede the successful use of AI. To fully leverage AI's inclusive potential, efforts must focus on providing the necessary infrastructure, training, and support to both students and educators.

Resource Creation and Efficiency: Enhancing Teacher Capabilities

Generative AI has the potential to greatly enhance the efficiency of resource creation in English Language Teaching (ELT) by automating tasks such as generating lesson plans, quizzes, and interactive exercises, thereby allowing teachers to dedicate more time to interactive and impactful teaching activities (Koraishi, 2023). As illustrated by Laxman's experience, "The AI has saved me countless hours by generating lesson plans and quizzes. I can now spend more time on student interaction and less on administrative tasks," AI's ability to streamline these processes enhances teacher capabilities. Additionally, AI's capacity to produce diverse and engaging materials, as noted by Gita—"The AI can come up with creative writing prompts and interactive exercises that I would have never thought of. It keeps the lessons fresh and interesting for the students"—supports innovative teaching practices and maintains student interest. However, the efficiency gains provided by AI must be balanced with the necessity of teacher oversight. While AI can automate numerous tasks, the human element remains crucial for delivering contextualized feedback, addressing individual student needs, and fostering a supportive learning environment, as emphasized by Ram: "AI is a tool, not a replacement for teachers." This underscores the importance of integrating AI in a way that complements, rather than replaces, human educators.

Student Engagement and Motivation: Leveraging AI for Interactive Learning

Generative AI's interactive features have the potential to greatly enhance student engagement and motivation by making learning more enjoyable and immersive through gamified experiences, interactive storytelling, and creative writing prompts (Rizvi, 2023). As Ram noted, "The students are more motivated to participate in lessons that include AI elements like games and interactive storytelling. They see learning as fun and are more likely to stay engaged," highlighting AI's effectiveness in increasing motivation. Additionally, AI's ability to provide personalized encouragement and feedback helps students stay motivated and aligned

with their learning goals, as observed by Laxman: "The AI gives students positive reinforcement, which boosts their confidence and keeps them motivated to continue learning." This aligns with Vygotsky's (1978) sociocultural theory, which underscores the role of social interaction and feedback in the learning process. However, integrating AI into learning environments also necessitates careful consideration of how it complements traditional teaching methods. While AI can enhance engagement, Gita emphasized the importance of maintaining a balance: "AI can make lessons more engaging, but we also need to ensure that students develop social and collaborative skills through interactions with their peers and teachers." This reflects the need for a balanced approach that combines AI with conventional pedagogical practices to ensure a comprehensive educational experience.

Ethical and Privacy Considerations: Navigating the Complex Landscape

The ethical and privacy implications of AI in education present significant challenges that must be carefully managed to ensure responsible use of these technologies. As Gita pointed out, "We need to ensure student data is protected and used responsibly. There are serious privacy concerns that need to be addressed," reflecting the broader concerns in the literature about safeguarding personal data and maintaining transparency in AI applications (Akgun & Greenhow, 2022). Institutions are required to develop clear guidelines and protocols to govern the ethical use of AI, including transparency in AI operations, stringent data privacy measures, and accountability for AI-generated outcomes. Additionally, educators must receive training to navigate the ethical complexities of AI integration in teaching. Another critical ethical issue is the potential for inherent biases in AI systems, as algorithms trained on biased datasets can perpetuate these biases in educational content. Sita emphasized the need for vigilance, stating, "We can't blindly trust AI; we need to constantly check its output and make sure it's accurate and suitable for our students," underscoring the necessity of continuous oversight and quality assurance to ensure that AI tools provide equitable and unbiased educational support.

Teacher Training and Professional Development: Building Capacity for AI Integration

The effective integration of AI into English Language Teaching (ELT) relies heavily on comprehensive teacher training and professional development. Teachers must acquire the necessary knowledge and skills to utilize AI tools effectively, which involves understanding AI principles, integrating these tools into lesson plans, and troubleshooting issues as they arise (Al-Zyoud, 2020). Participants emphasized the need for ongoing support and resources, with Laxman noting, "Professional development shouldn't be a one-time thing. We need continuous training and support to keep up with the latest developments in AI technology," reflecting the literature's emphasis on sustained professional development for successful AI integration. Additionally, training programs should address both the technical and pedagogical aspects of AI. Sita highlighted this necessity, stating, "Some of my colleagues are hesitant to use AI because they don't understand how it works or how to implement it in their lessons. Professional development programs are crucial for overcoming these barriers." Comprehensive training that covers both AI's technical functions and its pedagogical applications is essential for enabling educators to effectively incorporate AI into their teaching practices.

Addressing Financial Barriers: Sustainable Implementation Strategies

Addressing the financial barriers to integrating AI into English Language Teaching (ELT) involves careful consideration and strategic planning. As Gita observed, "Implementing AI technologies can be quite expensive, and not all institutions have the budget for it," a view supported by the literature, which identifies high costs as a significant barrier to widespread AI adoption (Shaw et al., 2019). To mitigate these financial challenges, institutions should seek various funding sources and partnerships. Sita recommended, "Grants and collaborations with tech companies can help alleviate some of the financial burdens," suggesting that external funding and strategic alliances can help offset the costs associated with AI implementation. Furthermore, Ram emphasized the importance of addressing ongoing financial requirements, stating, "It's not just about the initial cost; there's also the need for continuous updates and maintenance." This underscores the need for policymakers to consider both the initial and long-term financial implications of AI integration, ensuring a sustainable approach to funding and supporting AI initiatives in education.

Future Directions: Continuous Research and Development

The study highlights the necessity for ongoing research and development to enhance the effectiveness and reliability of AI technologies in educational contexts. Continuous advancements in AI and further exploration of its applications in English Language Teaching (ELT) are crucial for improving educational practices and outcomes (Gill et al., 2022). Future research should investigate the long-term effects of AI integration on student learning outcomes, teacher practices, and overall educational quality. Moreover, it is essential to address the ethical and privacy concerns associated with AI use and develop strategies to mitigate these issues. Advancing our understanding of AI in education will enable the creation of more effective, ethical, and sustainable approaches to its integration in ELT.

Conclusion

Generative AI holds substantial promise for transforming English language teaching by providing personalized learning experiences, enhancing language practice, and increasing educational accessibility. Nonetheless, its integration into educational settings presents several challenges, including issues related to accuracy, ethics, teacher training, and cost. Addressing these challenges requires a balanced approach that integrates AI with traditional teaching methods while continuously monitoring and improving AI tools. Additionally, ethical and privacy concerns must be carefully managed to ensure responsible use of AI technologies. This study highlights the need for ongoing research and development to maintain the effectiveness and reliability of AI in education. It also underscores the importance of comprehensive professional development programs to equip educators with the skills necessary for successful AI integration. Future advancements in AI technology and further research into its applications in English Language Teaching will be crucial for deepening our understanding and enhancing our ability to leverage AI effectively for educational improvement.

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Recontextualization Practices of Nepalese Language in Educational Policy Discourses

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Abstract

Language in education policy discourses keep on changing periodically in the history of formal education of a nation-state due to the ideological influence oriented by national and international level of sociopolitical change. To discuss such issues, this paper theoretically analyzes Nepalese language in education policy provisions since 1956 to present, which are mentioned in different constitutional and educational policy discourses, to explore how those policy discourses are recontextualized under the influence of hegemonic political power, neoliberalism, globalization and linguistic human right-based ideologies in the formation process. The finding shows that there is strong influence of hegemonic political power before 1990, but the subsequent policy discourses indicate that there is greater influence of linguistic human right-based ideology along with globalization and neoliberalism in democratic period. Therefore, the study is beneficial for policy makers, implementors and researchers to enlighten how ideological visions influence language in education policy formation process of a country. Finally, this study provides some insightful thoughts to conduct further research studies in this domain to develop broader comprehensive overviews.

Keywords: *Recontextualization, language in education policy, linguistic human rights, monolingualism, multilingualism*

Introduction

“Anyone who thinks we are close to final answers, or that we know how to find them, must surely be mistaken” (Chafe, 1994, p. x).

The above-mentioned statement by Wallace Chafe illuminates that language policy discourses of a nation are not stable. Such discourses diachronically go under the process of transformation, what Bernstein (2003) calls recontextualization, to improve the existing weaknesses of the policy discourses. In this context, this study employs Bernstein's (2003)

notion of recontextualization as the key theoretical input to explore how production and reproduction of language policy discourses take place. Bernstein argues that when a discourse is introduced and positioned as primary context, it is called contextualization. Then academic practitioners critically reproduce the secondary text within same discipline of knowledge. This process of transforming the discourse from primary context to secondary one is called recontextualization (relocation) of discourse. And some scholars transfer such discourse intertextually to use it in interdisciplinary context which is called decontextualization. These three theoretical notions, mainly recontextualization, are employed in this study to argue how language policy discourses are diachronically produced and reproduced in a nation-state to deliver relevant education. On the other hand, Ricento (2000) argues that macro sociopolitical factors like state formation, migration and globalization of capital and communication; epistemological factors such as structuralism, modernism, postmodernism and neoliberalism; and strategic factors like explicit or implicit reasons of implementing certain language policy based on socio-economic, political, cost or benefit factors, are three major influencing factors of developing language in education policy.

However, some people counterclaim that globalization is the most influential ideological factor of language policy contextualization and recontextualization process. For example, Savski (2020) argues that some governments have been following a worldwide trend of forming their new language policy in education to revise the existing one. For example, "Malaysian and Thai governments announced that they would begin the common European Framework of Reference for Language (CEFR) in the development and implementation of future language policies" (Savski, 2020, p. 2) as the framework has become increasingly popular worldwide. In addition to such globally popular frameworks of education, global popularity of a language also forces the nation to recontextualize its language policy in order to globalize its education and human resource (Mufwene, 2010). However, I would like to counter argue that globalization is not only a single ideological factor of influencing the formation of language policy of a nation. Therefore, this study discusses Gramsci's (1992) hegemonic influence of political power as discussed by Upadhyaya (2011), globalization as global inclusive access of economic market discussed by Ricento (2010) and Fairclough (2006), neoliberalism as free individual market policy discussed by Barnawi (2018) and Bernstein et al. (2015), and linguistic human rights discussed by Skutnabb-Kangas (2006) to analyze how ideological constructs influence the recontextualization process of language in education policy discourses.

In Nepalese context, language policy propounded by traditionally dominating groups sounds liberal but the hegemonic socio-political influence discriminates linguistically marginalized people. For example, Nepal National Education Planning Commission (NNEPC) 1956 claims that "if the younger generation is taught to use Nepali as the basic language, then other languages will gradually disappear, and greater national strength and unity will result" (p. 97). This means, policy making authorities apparently prescribe Nepali monolingual education policy to promote national integration, but their hidden interest seems to dominate/sideline minority languages. Subsequently, National Education System Plan (NESP) 1971 also continues

'one nation – one language' education policy that has been previously introduced by NNEPC 1956. After the reestablishment of democracy in 1990, the government has started mother tongue-based multilingual education policy which has further been recontextualized in trilingual (mother tongue, Nepali and English) policy by National Curriculum Framework 2007. Therefore, it is necessary to study how and why such recontextualizations occur in Nepalese language policy discourses to deliver formal education. Considering the above-mentioned references, this study theoretically analyzes how hegemonic political power, linguistic human rights, neoliberalism and globalization-based ideologies influence to recontextualize Nepalese language in education policy discourses in order to address contemporary educational issues of the nation.

Although the policy propounded by traditionally dominating groups sounds liberal, hegemonic socio-political influence discriminates linguistically marginalized people in Nepalese language in education policy making process. This influence, both conventionally and neoliberally, still surfaces in the current recontextualized language policy discourses. On the other hand, apparently, language policies sound relevant for all people at the time of formation but, in reality, there exists hidden agendas that cater to the interest of the policy makers.

Literature Review

Theoretical Framework

To develop the theoretical insights for this study, I have reviewed the following theoretical constructs:

Recontextualization

This study employs Bernstein's (2003) notion of recontextualization as the key theoretical lens to analyze the transformational trend of Nepalese language policy discourses. He employs three terminologies such as contextualization, recontextualization and decontextualization to conceptualize the production and reproduction of discourses. First, when a discourse is introduced and positioned as primary context, it is called contextualization. Then academic practitioners critically reproduce the secondary text within same discipline which is called recontextualization of discourse. According to Bernstein (2003), "recontextualization involves creating, maintaining, changing, and legitimizing discourse, transformation, and organizational practices which regulate the internal ordering of pedagogic discourse" (p. 167). It involves what and how type of activities of transforming the primary text into secondary one. Third, some scholars transfer such discourse intertextually to use it in interdisciplinary context which is called decontextualization.

Hegemonic Political Power

Upadhyaya (2011) vividly deals with Gramsci's (1992) theoretical notion of hegemony and its relation with political power. According to Upadhyaya, Gramsci argues that powerful elites try to explore consent of minority people to impose their hegemony rather than employing Marxian hegemony of coercive power to maintain social space. Similarly, Schmidt (2006)

argues that political power affects language policy to address two issues such as identity politics and social equality. To address the issue of identity and social equality, the political authorities decide to implement either monolingual or multilingual policy interpreting people's emotional sensitivity and stake of political conflict over language policy.

Globalization

Scheuerman's (2008) presents globalization as one of the most fashionable buzzwords of contemporary political and academic debate. Particularly, globalization refers to the pursuit of free market policies in the world economy, growing dominance of western (American) forms of political, economic and cultural life, the proliferation of new information technologies and formation of unified community to foster global integration (as cited in Ricento, 2010). On the other hand, Fairclough (2006) discusses Held et al.'s (1999) three approaches of globalization such as hyper-globalization; emergence of a single global market, skeptical globalization; regionalization in 20th century economy which is less integrated globally, and transformational globalization; complex, multidimensional and unpredictable notion of globalization. This means globalization refers to worldwide, inclusive and comprehensive practice of human ideologies to improve the living standard of global citizens with the enhancement of global access of economic free market and information and technology.

Neoliberalism

Neoliberalism, according to Barnawi (2018), "refers to the philosophy of economic and social transformation taking place according to the logic of free market doctrines that dictate the way economies and societies function" (p. 1). This means neoliberalism is an ideology that emphasizes privatization, commodification and free market policy of human affairs. Similarly, Harvey (2005) defines neoliberalism as "a theory of political and economic practices that proposes that human well-being can best be advanced by liberating individual entrepreneurial freedoms and skills within an institutional framework characterized by strong private property rights, free markets and free trade" (as cited in Bernstein et al. 2015, p. 4). Therefore, neoliberalism is 20th century ideological thought concerning the freedom of free market economy in which every individual can develop excess to sell their ideologies or material things in wider territories. On the other hand, neoliberalism differs from liberalism where liberalism is a political ideology emerged in the age of enlightenment which promotes overall individual freedom and property ownership.

Linguistic Human Rights

According to Skutnabb-Kangas (2006), "the states should take appropriate measures so that, wherever possible, persons belonging to minorities have adequate opportunities to learn their mother tongue or to have instruction in their mother tongue" (p. 276). This means the nation needs to ensure fundamental educational rights of minority people following United Nations Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities (1992) to promote their languages regardless how few users those languages have. In addition, linguistic human rights should be ensured to prevent linguistic genocide, to promote national integration, to promote positive and liberal state policies, to promote social cooperation and to prevent social conflicts.

Empirical Framework

Several research studies have been conducted in the field of Nepalese language policy and planning, out of which two relevant studies are reviewed here in order to develop empirical insights for the research. First, Giri (2011) argues that the ruling elites historically play invisible politics over minority indigenous languages imposing "one nation – one language policy." He finds that the socio-political and linguistic context of the current language policy implicitly gives the ruling elites a space to adopt monolingual education policy regardless multilingual policy provision in Nepal. This practice does more harm than good as the policy leads the extinction of a number of minority languages. So, this study helps the present study to analyze how political ideology influence language policy. The second research study conducted by Weinberg (2013) deals with the detail history of Nepalese language in education policy, particularly language policy for medium of instruction. The researcher discusses that before the establishment of democracy in 1950 there was not specific language policy for the medium instruction. After the establishment of democracy in 1950, Nepal National Educational Planning Commission 1956 and National Education System Plan 1971 explicitly promote linguistic homogenization raising the slogan "*ek bhasa, ek bhesh, ek dharma, ek desh*" (one language, one way of dress, one religion, one nation) (Weinberg, 2013, p. 64) to promote national integration. Finally, after the reestablishment of democracy in 1990 onward, Nepalese language in education policy has shifted from monolingual to mother tongue based multilingual education giving recognition of marginalized minority languages of various ethnic groups. Although this study is not directly related to the present study, it provides a lot of empirical data to analyze the recontextualization process of language policy discourses.

The above-mentioned theoretical and empirical insights are relevant in this study to analyze Nepalese language in education policy recontextualization process. However, most of the the empirical studies regarding language policy discourses explore empirical data of language policy change periodically due to certain socio-political changes in the country. Those studies could not explicitly deal with the determining or influencing factors of reforming the language policies. Therefore, in what follows, I analyze the policy discourses to show how hegemonic political power, globalization, neoliberalism and linguistic human right-based ideologies influence recontextualization of the language in education policy discourses in Nepalese context.

Textual Analysis/Discussion of Language in Education Policy Discourses

Textual analysis section of this study involves interpretation of constitutional and educational language policy discourses since the establishment of democracy in Nepal, 1950 onwards, to explore how language in education policies have been recontextualized due to the influence of hegemonic political power, globalization, neoliberalism and linguistic human rights.

First, Nepal National Education Planning Commission (NNEPC) 1956, widely known as Wood Commission, develops first formal education policy of Nepalese education entitled 'Education in Nepal'. The report prescribes Nepali monolingual education policy with explicit ignorance of other minority languages apparently aiming to promote national unity. For example, "if the younger generation is taught to use Nepali as the basic language, then other languages will gradually disappear, and greater national strength and unity will result" (NNEPC, 1956, p. 97). This imposition of monolingual education policy in multilingual Nepal is the influence of western (American) hegemonic political power because the commission was advised by Dr. Hugh B. Wood, an American Fulbright scholar. Awasthi (2011) and Giri (2011) claim that "it appears that the NNEPC followed Wood's personal views. This has led to a characterization of the report as parroting American or Western views of acceptable language use" (as cited in Weinberg, 2013). This means Nepali monolingual policy recommended by Dr. Wood is apparently implemented as the generalized form of English monolingual policy to promote national integration but the hidden interest looks like the imposition of western hegemony in Nepal through education.

Second, the next major educational policy of Nepalese education next to NNEPC is National Education System Plan 1971-76 which is introduced by contemporary *Panchayat* autocratic government. The report continues "one nation -one language" education policy proposed by NNEPC. NESP (1971) recommends that "Nepali will be the medium of instruction up to the secondary school and will in general be replaced by English in higher education" (p. 9). The monolingual policy of NNEPC has been continued by NESP in recontextualized form because the earlier monolingual policy is influenced by American hegemonic ideology, however, the latter one is influenced by Panchayat political hegemony to promote national integration. Therefore, the same monolingual policy is recontextualized by two different ideological thoughts.

After the reestablishment of democracy in 1990, the democratic Nepalese government declares recontextualized constitution of Nepal in 1990 giving recognition to all the languages spoken in Nepal as nation languages. The constitution proclaims that "all the languages spoken as the mother tongue in the various parts of Nepal are the national languages of Nepal" (Article, 6.2). For the first time, the constitution secures linguistic and cultural rights of minority people as their fundamental rights of language and culture in article 18. For example,

1. Each community residing in the Kingdom of Nepal shall have the right to preserve and promote its language, script, and culture.
2. Each community shall have the right to operate schools up to the primary level in its own mother tongue for imparting education to its children.

This recontextualization of education policy from monolingual to mother tongue education is result of democratic political ideology to address the linguistic human rights of linguistically marginalized people.

The subsequent language policy discourses, which are mentioned in constitutional and educational documents, are influenced with globalization, neoliberalism and linguistic human right based ideologies along with influence of political power. For example, Interim Constitution of Nepal 2007 continues the fundamental rights of education and culture in article 17, sub-articles 1, 2 and 3. Following this constitutional provision, National Curriculum Framework 2007 mentions the following language policy of school education.

Mother tongue will be the medium of elementary education. The medium of school level education can be in Nepali or English language or both of them. However, in the first stage of elementary education (Grades 1-3), the medium of education will generally be in mother tongue. In the case of non-Nepali citizen, there will be a special provision of choosing any other language as a subject instead of Nepali. The medium of teaching of any language subject will be in the same language. (p. 34)

This language policy recontextualizes the earlier one proposing Nepali or English or both languages as the medium of instruction at school level. Similarly, the latest constitution of Nepal 2015 recommends mother tongue as medium of instruction up to secondary level. For example, "every Nepali community living in Nepal shall have the right to acquire education in its mother tongue up to the secondary level, and the right to open and run schools and educational institutions as provided by law (Constitution of Nepal, 2015, Article, 31.5). Finally, National Education Policy 2019 proposes the following multidimensional language policy to address federal political system of the nation and neoliberal effect of globalization:

1. Nepali language and learners' mother tongue will be the medium of instruction at basic level. Alternatively, English language can be used to teach mathematics and science subjects (Policy no. 10.8.1).
2. Local levels can teach local languages to preserve and promote those languages, their scripts, culture and literature (Policy no. 10.8.3).
3. English or Nepali or both languages will be used as the medium of instruction at secondary level (Policy no. 10.9.4).

The above-mentioned academic examples of Nepalese language in education policy show that the monolingual educational policy practiced before 1990 has been recontextualized as mother tongue based multilingual education policy due to the influence of Skutnabb-Kangas's (2006) theoretical notion of linguistic human rights because all constitutional and educational policy discourses, after 1990, prescribe mother tongue as the medium of instruction at elementary level of education to preserve and promote the marginalized languages. In addition, there is also greater influence of neoliberalism and globalization in the latest recontextualized language policy discourses. For example, National Curriculum Framework for School Education in Nepal 2007 aims to "prepare productive and skilled citizens competent to undertake local, national level jobs and also capable to international job market if it requires to" (p. 31). Moreover, most of the Nepalese parents intend to send their children in English medium schools thinking that "people who know English are more exposed, more knowledgeable and

therefore, more successful in life than those who don't. Without English, there is no academic or occupational future" (Giri, 2011, p. 113). Knowing such a strong craze of learning English, various governmental and private schools launch English medium education aiming to produce capable citizens for competitive free global market. Considering this fact, the latest educational policies emphasize English medium instruction recontextualizing Nepali monolingual and mother tongue based multilingual education policy into EMI alternative one. On the other hand, the continuation of mother tongue education after 1990 is guided with political power to address linguistic human rights of marginalized people.

Conclusion

In conclusion, the provision of language in education policy has been recontextualized as per the socio-political change in the long history of Nepalese formal education. Every new government established after specific political shift revises the medium of instruction policy to address the contemporary needs and aspirations of people and to make the education relevant. Various ideological notions play determining role to recontextualize the language policy. As mentioned above, hegemonic political power is a major factor of recontextualizing language policy since the beginning stage of formal education. Linguistic human right based ideology is another factor of transforming policy discourse which is more prevalent in democratic system. Currently, neoliberalism and globalization play more determining role in language policy development due to the influence of national and international free market economic policy. Finally, the government has several challenges to address people's needs and aspirations by means of education. Either it is better to follow the notion of linguistic human rights to promote minority people or to follow neoliberalism and globalization to produce capable citizens for competitive free global market. Therefore, to solve this issue, it is necessary to conduct an extensive empirical research study to suggest the government for the formation of an appropriate language policy to deliver contextual education.

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Age Structure Transition in Nepal

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Abstract

This research article examines the age structure transition in Nepal, a nation that has experienced significant demographic changes over the past few decades. Utilizing data from various demographic and health surveys, censuses, and scholarly articles, this paper analyzes the factors contributing to these shifts and their implications for Nepal's socio-economic development. The study highlights the trends in fertility, mortality, literacy, life expectancy, population growth and broad age structure of population. It also discusses the potential policy responses needed to address the challenges and opportunities presented by these demographic changes.

Keywords: Birth, Death, Literacy, Life expectancy, Demographic dividend, Age structure transition

Introduction

Nepal is a small landlocked country located in between two giant countries China and India who have highest population in the world. The population of Nepal is 29164578 according to the present census 2021. The population of Nepal is experiencing the change in age structure. This transition of age structure has created the situation of demographic dividend. Age structure transition has social and economic implications in policy making of the country. In this context the study of age structure transition has great significance. This article deals with the present factors responsible for the present age structure transition along with the situation of age structure and its implication in socio-economic sphere.

Historical Context of Age Structure in Nepal

Nepal's age structure has undergone a profound transformation over the past century, yet it is rooted in a historical context shaped by socio-cultural, economic, and environmental

factors. Until the late 20th century, Nepal's demographic profile was characterized by high fertility and mortality rates, resulting in a population pyramid with a broad base and narrow top—typical of pre-transition societies. The age structure in this period was heavily influenced by agrarian lifestyles, limited access to healthcare, and deeply entrenched cultural practices regarding family size and gender roles.

Traditionally, larger families were considered both a social asset and an economic necessity in Nepal's rural communities. High child mortality rates necessitated higher birth rates, with families often having five to seven children to ensure that some survived into adulthood. Moreover, in the absence of formal pension systems, elderly care was predominantly familial. This encouraged the norm of having multiple children, particularly sons, who were expected to support aging parents. These social norms contributed to sustained high fertility rates well into the 1980s.

Healthcare access was limited, especially in the hills and mountainous regions, which led to elevated mortality levels. Diseases such as tuberculosis, pneumonia, and diarrheal illnesses were common causes of death, particularly among infants and young children. According to historical estimates from the Central Bureau of Statistics (CBS), the crude death rate (CDR) exceeded 30 per thousand in the early 1950s (CBS, 2014), with life expectancy hovering around 35 years. These mortality patterns kept population growth relatively low despite high fertility.

The 1950s and 1960s marked the beginning of slow demographic shifts, coinciding with the expansion of modern infrastructure and the introduction of development aid. The establishment of the National Health Services and the expansion of education laid the foundation for eventual changes in demographic behavior. However, it was not until the 1980s and 1990s that Nepal began to witness significant declines in mortality due to targeted interventions in maternal and child health, vaccination programs, and the expansion of rural healthcare posts.

The historical age structure, therefore, was a reflection of a society grappling with high levels of uncertainty about survival. Understanding this backdrop is essential to contextualize the current demographic transition, wherein improvements in health, education, and family planning have shifted the age structure towards a more balanced and economically favorable distribution.

Methodology

This study employs a quantitative approach, utilizing quantitative data from national censuses and qualitative information from scholarly articles and policy reports. The study is based on the secondary sources of data which include the series of publications from the Central Bureau of Statistics (CBS) of Nepal. The selection of data was guided by its relevance to key demographic indicators such as fertility rates, mortality rates, and population distribution across

age cohorts, as recommended by the United Nations Population Fund (UNFPA, 2018). Data from the Nepal Demographic and Health Surveys (NDHS) were also utilized to provide insights into health-related factors influencing demographic trends (Ministry of Health, Nepal, 2016). Statistical methods including descriptive analysis and trend analysis were employed to examine the patterns and changes in age structure over the Specified period.

Literature Review

The study of age structure transition in Nepal involves an examination of demographic shifts and their socio-economic implications. The existing literature provides a comprehensive analysis of trends in fertility, mortality, migration, and age distribution, alongside policy responses and projections for the future. This section reviews the key findings and discussions from relevant studies, reports, and academic papers.

Fertility Trends

Several studies have documented the decline in fertility rates in Nepal. Aryal (2010) highlighted the significant reduction in fertility rates since the 1990s, attributing this to factors such as increased use of contraception, delayed marriage, and improved education and healthcare. The Nepal Demographic and Health Survey (NDHS) 2016 also reported a notable decrease in the total fertility rate (TFR) from 4.6 children per woman in 1996 to 2.3 in 2016 (Ministry of Health, Nepal, New ERA, & ICF, 2017).

Mortality Trends

Mortality rates, particularly infant and child mortality have shown a marked decline. According to the World Bank (2021), the infant mortality rate decreased significantly from 79 per 1,000 live births in 1996 to 32 per 1,000 in 2016. Bhattarai and Jha (2018) emphasized that improvements in maternal and child health services, vaccination programs, and better nutrition have been pivotal in reducing mortality rates.

Ageing Population

Nepal is experiencing a gradual shift towards an ageing population. The proportion of the population aged 60 and above increased from 6% in 1991 to 8% in 2011 (CBS, 2014). Subedi (2014) explored the implications of this demographic shift, including the increasing demand for healthcare services and the need for social security systems to support the elderly.

Socio-Economic Implications

The changing age structure has significant socio-economic implications. Acharya (2018) discussed the potential economic benefits of the 'demographic dividend' phase, where a higher proportion of the working-age population can boost economic productivity. However, the author also warned of the challenges in harnessing this potential without adequate investment in education, healthcare, and job creation.

Results

Birth and Death Rates in Nepal

Birth and death are the main components which help for the transition in age structure of any population. The birth and death decreases due to the improvement of socio-economic aspects of population. It is found that the birth and death rates of Nepal started to decrease significantly since 1991A.D. the decrease in the birth and death has contributed for the change in the age structure of the population of Nepal. The transition in age structure has created the condition of demographic dividend. Decrease in birth has decreased in the child dependency and the decrease in the death has improved the health status of people and increased the life expectancy. The following table shows the trends of fertility and mortality in Nepal since 1991 to 2021.

Table 1

Trends in fertility and mortality in Nepal, 1991 – 2021 census

Census Year	CBR	TFR	CDR	IMR
1991	37.4	5.1	13.3	97
2001	33.5	4.1	9.6	66
2011	22.4	2.5	7.3	40.5
2021	14.21	1.94	6.8	17

Source: CBS,1991-2021

It is the evident that the age structure transition in Nepal is the cause of decrease in the birth and death rates. The crude birth rate and total fertility rate were 37.4 per thousand mid-year population and 5.1 per woman in 1991. in the period three decades in 2021 they are found just 14.21 per thousand mid-year population and 1.94 per woman. Likewise the crude death rate and infant mortality rates were 13.3 per thousand mid-year population and 97 per thousand live births. In the period of three decades the crude death rate and infant mortality rates are reached to just 6.8 per thousand mid-year population and 17 per thousand live births respectively in 2021. This significant decline in death implies the improvement in socio-economic improvements in the life of Nepalese people.

Literacy and Life Expectancy in Nepal

Literacy and life expectancy are the indicators of socio-economic development of the country. The literacy and life expectancy of Nepal are both increasing very rapidly along with the decrease with gender gap. The literacy rate and life expectancy both have contributed significantly for the reduction of the birth and death rates and ultimately contributed for the age structure transition of the country. The levels and trends of literacy rate and life expectancy are presented in the following table.

Table 2

Levels and trends of literacy rate and life expectancy of Nepal by sex, 1991-2021 A.D. Nepal.

Census year	Literacy rate (%)			Life expectancy(Years)		
	Both	Male	Female	Both	Male	Female
1991	39.6	54.5	25.0	NA	55.0	50.3
2001	54.1	65.6	42.8	61.0	60.2	61.5
2011	66.5	75.9	57.7	66.6	65.5	67.9
2021	76.25	83.55	69.37	71.30	68.20	73.80

Source: CBS, 1991-2021

The rate of literacy rate and life expectancy are both increasing. The literacy rate is much higher of male than of female and the life expectancy of female is higher than male except 1991. The literacy rate of Nepal was just 39.6 in 1991 and reached to 76.25 percent nearly an increase of double. The male literacy rate was 54.5 percent in 1991 and increased more than thirty percent. Likewise the female literacy rate was just 25.0 percent in 1991 and reached to 69.37 percent in 2021 nearly an increase of forty-five percent.

Before 2001 the life expectancy of both sexes is not available. In 2001 the life expectancy of Nepal was 61 years and increased by slightly more than 10 years in 2021 and reached to 71.30 years. In the year 1991 the life expectancy of male is more of male than female that was 55 years of male and 50.3 years of female. The male life expectancy increased by more than 13 years in the period of three decades that was 55 years in 1991 and reached to 68.20 years in 2021. In the same period of time the female life expectancy was increased by more than twenty-three years which was 50.3 years in 1991 and reached to 73.80 years in 2021.

The above picture clearly shows that the increase in literacy and life expectancy have contributed for the decrease in birth and death and contributed for the age structure transition in Nepal.

Population Growth Rate in Nepal

Population growth rate is the change in the size of population. The growth rate of population is either negative or positive. The negative growth rate of population in future helps to decrease the size of population and the positive growth rate of population helps to increase the size of population. The ideal size of population growth rate helps to create the huge gap between working and dependent population. The birth and death rate makes the ideal growth rate of population and helps to increase the size of working population much more than the dependent population. The trend of population growth rate clearly indicates the decrease in the birth and death and resulting the bulge of working population and decreasing the dependent population. This trend of population growth rate has created the situation of demographic dividend. The trend of population growth rate of Nepal is presented in the following table.

Table 3*Levels and trends of population growth rate of Nepal, 1991-2021*

Census Year	1991	2001	2011	2021
Population Growth Rate (%)	2.08	2.25	1.35	0.92

Source: CBS, 1991-2021

The population growth rate of Nepal is not found only decreasing or in increasing trend. It found in fluctuating trend. The population growth rate was 2.08 percent per annum in 1991 and in 2001 it was 2.25 percent per annum. The population growth rate decrease in 2011 and reached to 1.35 percent per annum and further it reached to 0.92 in 2021 below one percent per annum in the history. This trend of population growth rate has resulted in the transition in age structure of Nepal and we are in the state of demographic dividend.

Age Structure Transition in Nepal

Age structure transition is the result of change or shift in the birth and death. In the context of Nepal the age structure transition is in the positive way. In the age structure of Nepal the population of children (0-14 years) is decreasing and the population of ageing (60+ years) is slowly increasing. This trend has helped to increase the working age (15-59 years) population significantly. The age structure transition of Nepal with positive trend started since the last three decades. Where the population of dependent started to decrease and independent population started to increase. This situation of age structure transition can be marked as the time of demographic dividend. Which is believed to be started from 1995 and remains up to 2047 A.D. the age structure transition is presented in the following table.

Table 4*Population composition by broad age group, 1991- 2021 Nepal.*

Census Year	Total population	Population by broad age group		
		0-14 years	15-59 years	60+ years
1991	18491097	42.40	51.8	5.8
2001	22736934	39.36	54.14	6.50
2011	26494504	34.9	56.9	8.2
2021	29164578	27.83	61.96	10.21

Source: CBS, 1991-2021

The age structure transition is clearly seen in the table. There is constant decrease in the population percentage of the child(0-14 years) population whereas the population percentage is increasing constantly in the working (15-59 years) population and the same is in the ageing (60+ years) population. The population percentage of the children (0-14 years) was 42.4 percent in 1991 and decreased by nearly fifteen percent and reached to 27.83 percent in 2021. The working age (15-19 years) population percent was 51.8 percent in 1991 and increased by more than ten

percent and reached to 61.96 percent in 2021. Likewise the population of ageing (60+ years) was 5.8 percent and increased by nearly five percent and reached 10.21 percent in 2021.

The empirical evidence clarify that Nepal is in the state of age structure transition. Where the dependency ratio in the population is decreasing and the proportion of working population is increasing. This situation of age structure has created the situation of demographic dividend.

Discussion

The demographic changes in fertility and mortality rates have led to a transformation in Nepal's age structure. The population pyramid, once characterized by a broad base of young people, is gradually stabilizing with a more balanced distribution across different age groups.

Youth Bulge: Nepal currently experiences a youth bulge, with a significant proportion of its population aged between 15 and 29 years. This demographic dividend can be a catalyst for economic growth if managed effectively. Key considerations include:

Education and Skill Development: Investing in education and vocational training to equip the youth with market-relevant skills.

Employment Opportunities: Creating job opportunities to absorb the young workforce into productive sectors.

Social Inclusion: Ensuring that youth from all backgrounds have equal access to opportunities.

Aging Population: As fertility rates decline and life expectancy increases, Nepal is witnessing a gradual rise in its elderly population. Addressing this shift involves:

Healthcare Services: Expanding geriatric care and preventive health services to cater to the elderly.

Social Security: Developing comprehensive social security systems, including pensions and health insurance, to support the aging population.

Community Support: Strengthening community-based support systems to provide care and engagement for the elderly.

Socio-Economic Implications: The age structure transition in Nepal has profound socio-economic implications, necessitating a multifaceted approach to harness its benefits while mitigating potential risks.

Education and Employment: A well-educated and skilled workforce is essential for economic growth. Key strategies include:

Improving Quality of Education: Ensuring access to quality education at all levels, with a focus on STEM (Science, Technology, Engineering, and Mathematics) and vocational training.

Job Creation: Promoting sectors with high employment potential, such as agriculture, manufacturing, and services.

Healthcare and social security: An aging population will require robust healthcare systems. Essential measures include:

Expanding Healthcare Infrastructure: Building and upgrading healthcare facilities, especially in rural areas.

Preventive Health Measures: Focusing on preventive care to reduce the burden of non-communicable diseases.

Pension Schemes: Implementing comprehensive pension schemes to ensure financial security for the elderly.

Health Insurance: Providing affordable health insurance to cover the medical needs of the aging population.

Government Policies and Initiatives: The Nepalese government has implemented various policies to address the demographic transition. These include:

Family Planning Programs: Initiatives to promote the use of contraceptives and family planning education.

Education Reforms: Policies aimed at improving access to and the quality of education.

Healthcare Improvements: Programs to enhance healthcare services and accessibility.

Youth Employment Schemes: Initiatives to create job opportunities and support entrepreneurship among young people.

Conclusion

Nepal's age structure transition presents both challenges and opportunities. By understanding demographic trends and their implications, policymakers can develop strategies to harness the benefits of the youth bulge and address the needs of an aging population. Investments in education, healthcare, and social security are crucial for sustainable socio-economic development.

Policy Recommendations

Investing in Education and Health: Enhancing the quality of education and healthcare can improve human capital, supporting economic growth during the demographic transition.

Creating Employment Opportunities: Developing policies that create jobs, especially for young people, can harness the demographic dividend.

Strengthening Social Security Systems: Establishing robust social security systems to support the aging population is crucial.

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Demographic Characteristics, Social Support, and Mental Health among Senior Citizens

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Abstract

The main purpose of the study is to determine how demographic factors and social support affect older citizens' mental health. A survey of Nepalese elderly people shows that they are increasing in numbers at an alarming rate and most of them suffering from mental health problems. The effect of social support on elderly people's psychological health in Chandragiri Municipality, Kathmandu Nepal, is a subject of focus in this study. In this study a cross-sectional study design was applied and the data were received from 120 respondents by using structured interviews. Research findings show that the availability of social support especially in the forms of emotional and instrumental support is vital in reducing loneliness depression and anxiety. Those individuals, who reported higher levels of perceived support, will exhibit better mental health. Mental health was significantly affected by rejection and poor home conditions according to keen findings thereby pointing towards important areas for intervention. The implications for practice from this study suggest the need to strengthen social support networks to bolster the elderly mental health, especially in rural contexts.

Keywords: *Depression, Senior citizen, Mental health, Social support, Demographic influence*

Introduction

Currently, Nepal's population is aging; as of 2021, about 10.12 percent constitutes the population and this is increasing at a very high rate. It represented the elderly population of 60 years and above; the total being 29.1 million. This demography is projected to grow by 3.29% (Chalise, 2024).

Senior citizens are known to have mental problems all over the world, thanks to the aging population of the world. Previous literature review depicts that the elderly group is one of the most vulnerable groups in society, and they develop several types of mental disorders like depression, anxiety, and cognitive disorders as well. These conditions also have a great

influence on senior citizens they affect their day-to-day existence and health status. Despite such concerns, there is still a lot of research that has not been done to identify the processes through which social support can help in the prevention of the mentioned mental health disorders. This paper is a step towards filling this gap through the assessment of social support to narrow down the mental health disparities among the elderly.

A study concludes that social support can moderate the impact of loneliness or social isolation. One study that focused on senior citizens living alone, revealed that social isolation requires loneliness but it is not synonymous with it. The nature of these relationships is diverse which indicates that people with extensive networks are more likely to report less loneliness and better mental health. In detail, a positive relationship was established between perceived social support and outcomes such as lesser depressive symptoms and enhanced cognitive performance in older adults (Czaja et al., 2021).

Although the efficacy of various sorts of assistance on a single dimension is recognized, their impact on the mental health of the aged population is not well documented. For instance, the cumulative, combined relevance of the various modalities of social support may be slightly higher than that of the individual components. For example, Christensen Arne (2017) suggests combining instrumental help with emotional support. Substantially alleviate emotions of loneliness and sadness, thus improving the mental health outcome.

The effects of the social support models mentioned above might be increasing. The two essential elements that offer the greatest advantages for mental health, according to earlier research, are the integration of various forms of assistance. Thus, by comparing and analyzing the different types of social support distinctive forms that will help enhance the mental state of the elderly will be determined.

This exploration is important for addressing a significant gap in current research because understanding those unique features of different types of support can guide intervention development. Such interventions could be designed to optimize the positive kind of support, hence the general goal of paring elderly dangers of social isolation, and deterioration of health of well-being.

In a study, it was established that social integration and perceived social support can mediate the negative impact of these factors. Surprisingly, those elders who reported high levels of social support and social integration indicated less depression and higher life satisfaction. Some of the support people can receive from others include family, friends, neighbors, and organizations (Perez & Trigg; F. P. Perez, C. A. Perez, and M. N. Chumbiauca. 2022).

Last but not least, this study's outcome may benefit families, caregiver support, and community work agencies. Awareness creation about the role of social support in an elderly person's mental health can help in creating adequate environment for elderly wellbeing. This, in turn, may result in an increased quality of life and the decreased cost of the treatment of mental diseases in seniors.

However, this paper aims to contribute to existing knowledge on the factors that influence elderly mental well-being with a special focus on social support. As this study seeks to fill the existing gap in knowledge and shed light on the unique impact of the various kinds of social support, it is the intention to extend useful information that may be implemented in treatment and policy-making. Thus the vision is to improve the psychological experience of Senior citizens and help construct the appropriate conditions for healthy aging.

Methods and Materials

Study Area

The study was conducted in Nepal's Kathmandu District's Chandragiri Municipality, specifically in Ward Number 10 in Satungal. Because Chandragiri Municipality has so many characteristics with both rural and urban areas, it might be considered semi-urban. One of these is Satungal, where a large portion of the population is employed as farmers, maintaining the area's rural character. This area was chosen because of its high population density of elderly folks from all socio-economic backgrounds and a wide range of profiles.

Study Design

A cross-sectional study was used in this research to assess the level of social support and mental health of elderly people. The target group in the study comprised the Senior citizens which included those who are 60 years old and above in Satungal. The purpose of this research was to gain an understanding of the effect of social support on the psychological aspect of elderly persons in a countryside area.

Sampling Method

Purposive sampling was the approach used for the study to choose participants. Because the study would involve the elderly in the selected study area based on population size, feasibility, and sample size statistics the sample size was decided to be 120. Some of the factors considered while interviewing the participants at random from different homes in the Satungal area included; age, sex, ethnicity, and financial status. Residents of the area who were 60 years of age or older, willing to volunteer for the study and who had been a resident for at least one year were the criterion for selecting participants.

Data Collection

Respondents' data was collected through a structured face-to-face interview administered by the researcher using a pre-tested questionnaire. The questionnaire was planned to provide the data about demography, social support, and mental health status of the participants. It also developed both the closed-ended and the open-ended questions to retrieve as much of the participant's experience and perception as possible. The interviews were conducted in the local language to ensure that our enumerators were familiar with the culture the surroundings, and the needs of the respondents that were elderly people.

Experimental Design and Model

There was an aim of using a regression model in the study to determine the relationship between social support and mental health outcomes. The independent variables were age, gender, marital status, religion and ethnicity. The dependent variable was the mental health status which was assessed using an accepted standardized instrument on the elderly population. It also considered other variables that could modify the relationship between economic status and level of physical activity.

Data Analysis

Data analysis software was utilized (SPSS, 20). Descriptive statistics was employed in establishing the demographic variables with a view of ascertaining the general profile of the participants. While comparing the mean scores of social support and mental health, the post hoc tests that were performed included regression analysis and ANOVA. Pearson correlation coefficient was used to measure the correlation between the quantitative variables and regression analysis was used to test the hypothesis after collecting the data for between-subject variability comparison, A way ANOVA test was used and $p < 0.05$ was defined as the level of significance to be used.

Ethical Considerations

The participants' permission was sought before the interviews were held with them. Participants in the sample population were informed that their answers would remain anonymous and that they may leave the research at any moment with no additional explanation if they so desired. The research for this study was done in a very moral way to honor and protect the well-being of the elderly.

Result

Table: 1

Socio-demographic profile of respondent

Category	Frequency (n)	Percentage (%)
Age Group		
60-65	10	8.3
66-70	21	17.5
71-75	46	38.3
76-84	28	23.3
85 years and above	15	12.5
Gender		
Male	44	36.7
Female	76	63.3
Religions		

Hindu	102	85.0
Non-Hindu	18	15.0
Marital status		
Married	76	63.3
Unmarried/Widowed/Divorced	44	36.7
Cast and ethnicity		
Newar	60	50.0
Brahmin	36	30.0
Chhetri	17	14.2
Other	7	5.8
Main occupation		
Agriculture	59	49.2
Non-agriculture	43	35.8
No occupation	18	15.0

Table 1 reveals that the age group of 71-75 years old accounted for 38.3 percent of all participants, followed by 76-84 years old (23.3%). With only 8.3 percent of the replies, the 60–65 age group is the smallest. As previously shown, the examination of distribution data gives us a very slight lead for females, who make up 63.3% of the total.

This implies that 85.0 percent of the participants are Hindus, with the other 15.0 percent being non-Hindu. Marital status shows 36.7 percent of the participants are single, widowed, or divorced, whereas around 63.3 percent of the participants are married. Marital status is known to influence the availability of social support and while married people may find it easier to get intimate support from their spouses.

The Newars comprise approximately 50 percent of the sample size which implies that they are the dominant ethnic group among these groupings and are also most common in the research area. They made up 30 and 14 percent of the population, respectively. The proportion of Chhetris in the sample is 14.2 percent, but the proportion of "Others," or people of other minor ethnicities, is 5.8 percent.

More than half of the participants are farmers, with 49.2 percent being farmers, 35.8 percent being informal laborers, and 15.0 percent being unemployed. Overall it can be stated that demographic data form a sound background for studying the role of social support in the mental health of elderly people with their special features and setting taken into consideration.

Table 2*Perceptions of Home Environment and Family Relationships among Elderly Participants*

Statement	SA (%)	A (%)	SD (%)	D (%)	Mean	f-cal	p-value
I feel rejected and abandoned by my family.	51 (42.50)	27 (22.50)	7 (5.80)	35 (29.20)	2.21	128.06	0
I am not satisfied with the condition of the home.	20 (16.70)	15 (12.50)	14 (11.70)	71 (59.20)	2.98		
I feel unsafe at home.	21 (17.50)	34 (28.30)	19 (15.80)	46 (38.30)	2.51		
I can discuss their issue with anyone outside of the house, but not with anyone within.	6 (5.00)	30 (25.00)	29 (24.20)	55 (45.80)	2.98		
I have concerns about the child's safety and well-being.	15 (12.50)	32 (26.70)	16 (13.30)	57 (47.50)	2.78		
I often have a problem with sleep when I am at home.	15 (12.50)	48 (40.00)	23 (19.20)	34 (28.30)	2.56		

Table 2 responses of participants while feeling rejected and abandoned by family members; the research participants had various emotions, including 42.50 percent strongly agree and 29.20 percent somewhat strongly disagree. The mean score was 2.21, indicating a considerable level of agreement.

The F-ratio calculation shows a high value of 128.06 with a p-value of <0.05, suggesting a significant feeling. Concerning the disturbance in the sensation of home situations, 59 percent of respondents disagreed, while 16 percent firmly agreed with the notion. 70 percent highly agreed, whereas 12.5 percent agreed. In this question, they were simply asked to mark a scale to convey their opinion, and the average was 2.98, indicating disagreement.

This suggests that, while the majority of individuals are comfortable, a considerable percentage is uncomfortable. Feel unsafe at home disagreed 38.30 percent, 28.30 percent agreed, and 17.5 percent strongly agreed. The estimated mean score was determined to be 2.51, indicating a negative attitude toward feeling safe. This can be evidenced by the distribution of safety perception among elderly people.

Table 3

ANOVA Results for the Impact of Social Support on Mental Health Outcomes among Elderly Participants

Source of Variation	Sum of Squares	df	Mean Square	F	P-value
Regression	249.335	4	62.334	20.778	<0.05
Residual	359.517	115	3.126		
Total	608.852	119			

Table 3 shows that the categories of social support significantly explain the variance in mental health outcomes, as demonstrated by the ANOVA results, which also show a significant F-value of 20.778 and a p-value of less than 0.05 for the regression model. The residual (359.517) and the sum of squares for the regression (249.335) indicate that despite such a high percentage of variation in mental health being accounted for, there is still residual variation left unexplained, clearly postulating that the determinants of mental health in elderly is a function of quite several factors. The analysis of the ANOVA demonstrates the significance of social support to mental health thus assuring the need for enhancing elderly persons social capital. These problems can be mitigated such that seniors improve their general and psychological well-being.

Discussion

The sectional distribution also reveals an overemphasis on more senior people, with 38.3% of participants aged 71-75 and 23.3% aged 76-84. According to Liu et al. (2021), this specific age group is more susceptible to mental health issues such as depression, anxiety, and cognitive impairment as a result of health challenges, loneliness, and loss of autonomy.

The study was age-related issues like COVID-19 and sadness This may mean that mental health programs for this sector should emphasize more on age-related issues particularly those touching on the senior citizens (Ceide et al., 2020).

In terms of gender, female participants made up 63.3 percent of the total, while male participants made up 36.7 percent, which is consistent with the current global trend of women outliving males, resulting in rising elderliness (Cui et al., 2019). This is a setback for the study since older women are more likely to have mental health difficulties such as sadness and anxiety as a result of widowhood, a loss of companionship, and poor income (Gopalakrishnan et al., 2018).

The study's findings suggest that the country's elderly women may require gender-sensitive treatments to address their social support and mental health requirements. For example, enhancing women's social involvement and providing adequate psychological assistance that can improve their mental health may be critical (Burns, J., & Birrell, E. 2014).

The research's Hindu participants (85.0%) represent the study area's religious demography, which may have an impact on the observed social support dynamics and mental health results. Religion plays a vital role in establishing relationships and providing counseling services to the members of society, especially in collectivistic cultures of South Asia (Ahmed, A. M., Rasool, S., Prentice, C., & Ahmad, M. H., 2022).

The findings are consistent with current research that highlights marriage's protective function against mental health deterioration in old age (Kim, J., Lee, J., Ko, M. J., & Min Oh, S. (2022). However, the large number of single, widowed, or divorced individuals highlights this group's sensitivity to mental health disorders, notably loneliness, and depression, as a result of a loss of marital support (Xu, J., Wu, Z., Schimmel, C. M., & Li, S. (2020). Interventions should thus focus on improving social networks for single or widowed older people, maybe through community programs or support groups that give emotional and social assistance.

Thus, the study represents cultural variety, with fifty percent of participants being Newar, thirty percent Brahman, fourteen point two percent Kshetri, and five-point eight percent 'other'. Culture is also relevant in the social support systems, and mental health because the ethnic attributes define the amount and type of care within families and societal levels (Liu et al., 2021). It simply means Newar participants for instance may possess relatively diverse social contacts because they are relatively of higher social class and possess traditional family systems or norms which seem to have a positive influence on their mental health (Ahmad & Hafeez, 2021). However, the Dalit participants isolate themselves from society due to the prejudice received, which gives them no social support for mental health issues, deteriorating the problems. (Gupta et al., 2020). It is thus wished that this study's results would help identify cultural origin as a variable that needs to be taken into account when setting up mental health interventions; as different ethnic groups may need to prefer culturally appropriate and culturally relevant forms of treatment.

The occupational breakdown is easily deciphered, with, (49.2%) being farmers which is not surprising in the study area. Get a work, especially if you have a work in farming because it will keep you busy and enable you to make contact with other people though it is very vital in a district for someone in their later years or old age (Zhang, S., & Zhang, Y. 2021). It would be intriguing to compare persons in non-agricultural business platforms to those in agriculture in terms of social interactions and support networks. The study's findings indicate that therapies aiming at improving the mental health of the elderly should include the recipients' occupational position, with a focus on those who have physically demanding occupations or do not have adequate financial means.

The findings of this study are as follows: Analyzing participants' responses to these two questions, which involve feelings of rejection and abandonment by a family member, raises concerns. The mean score of 2.21 suggests that these feelings are a substantial concern for senior citizens, and research supports the idea that perceived social rejection impairs mental health, such as despair and anxiety in the elderly. The study's findings, with a high F-value of

128.058 and a p-value of <0.05 , emphasize the necessity of addressing such feelings for improved mental health.

Regarding living conditions, 59.20 percent of individuals disagreed, 16.70 percent agreed, and 12.50 percent said they were uncomfortable. This means that, although most elderly people feel quite comfortable at home, some are not who feel so. This is important because living conditions have been found to negatively influence the mental health of elderly persons—depression and anxiety (Zhao et al., 2020). The feeling-safe at-home self-care strategy was moderately perceived, therefore gaining a mean of 2.51 to show that the level of safety is an important factor as far as mental health is concerned. Unsafe attitudes lead to fear and pressures that affect people especially because many of the elderly are in poor health and require help with necessities.

The results on participants' grasp of how to cope with problems in their homes (mean, 2.98) may be considered an area that needs assistance. Effective communication among family members is crucial for preventing loneliness and despair. The average rating for concerns about children's welfare is 2.78, demonstrating the widespread care that people have for their children, particularly the elderly because it is a virtue to have younger children who may face economic difficulties in their early years due to insufficient productivity.

The last concern is lack of sleep with 40 percent of the participants complaining of the problem which is a common one for elderly people. Sleep disturbances are related to psychological disorders that include depression and anxiety therefore, eliminating disturbances is crucial to enhancing individuals' quality of life (Li, Q et al., 2021).

It illustrates the close relationship between the mental health of the elderly in rural settings and their demographic characteristics, as well as the care they get and their social support network. It is important to note that the age, gender, marital status, preferred religion, ethnic origin, and occupation of the senior patients should all be considered in such an intervention plan. Effective mental health programs for this particular set of people will be built around hypothesis-driven therapies that are developed in response to identified needs and components that enhance living conditions and social support.

My suggestion: In case of social science research writings, we can write “Results and Discussion” within same section. It seems more useful to discuss (compare and contrast) the result with results. It shows the connection of results and discussion and finally support to make conclusion.

Conclusion

The study places significant emphasis on the effect of social support on mental health among the elderly. Demographic analysis of the study demonstrates that the older elderly experience distinct mental health outcomes that are related to social support. Religious and

ethnic diversities play a crucial role in determining the quality, quantity, and source of social support that is provided to the elderly and their mental health.

The study reveals that rejection and abandonment by family members is a big problem facing elderly people, hence the need for better support from the family. Distress with conditions at home, perceived risk and vulnerability, and barriers to communication about issues regarding the home environment seem to underscore the need for the most appropriate environment for the elderly. Concerning the elderly people, apprehensions related to children's care and sleep disturbances were among the key highlights; this implies the necessity of developing multimodal programs that may focus on these characteristics of elderly individuals.

The results for the overall ANOVA suggest that various forms of social support do have a satisfactory and highly significant effect on mental health, a fact that underlines the need for intervention that will improve social support profiles. As such, I propose to enhance the mental well-being of Senior citizen by responding to their need and trying to make households more supportive.

Additional future research should be directed towards clarifying the various underlying complexities affecting elderly mental health as well as the determination of ways to enhance social support. In this way, appropriate attention will be paid to the elderly patient and his/her further comfortable and comfortable life will be provided.

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Access and challenges to Use online learning materials in higher education students at remote areas of Nepal: A case study in Bajura

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Abstract

The integration of online learning materials into higher education has the potential to enhance educational accessibility and flexibility. However, students in remote areas of Nepal, such as Bajura, face significant barriers in accessing and utilizing these resources. This study investigates the current state of internet infrastructure, digital access and the challenges faced by higher education students in Bajura. Utilizing a mixed research design, data was collected through questionnaire and semi-structured interviews involving 30 students and 10 educators from various disciplines. Findings indicate that internet connectivity is poor, with most students relying on mobile devices with moderate to poor service quality. Linguistic barriers, particularly the predominance of English-language materials, hinder effective learning. Socio-economic constraints, including the high cost of internet services, limited access to devices and gender based discrimination make further exacerbate the issue. Digital literacy levels are variable, with students showing considerable deficiencies in essential digital skills compared to educators, who generally exhibit better proficiency. The study underscores the need for improved digital infrastructure, more accessible educational resources in local languages, provide training to the students' to use tools like Google Translate, DeepL, QuillBot and other application for the translation of texts and enhanced digital literacy training for both students and educators to bridge the educational divide.

Keywords: Access, Higher education, Remote area, Learning materials

Introduction

The use of technology in education has become increasingly popular in recent years, with online education being one of the most widely used modes of learning in higher education

institutions (Morze et al., 2021). Simply online learning materials is known as internet materials that includes a wide range of content, such as web pages, images, fact sheets, podcasts, online resources such as blogs, teaching guides, lesson plans, apps and video clips on sites such as YouTube or Vimeo, etc. The materials may include text, images, radio and television broadcasts, films, videos or music. Learning resources that are used in the education of university students are often available online. The potential benefits of online education include increased accessibility, flexibility, and convenience for students (Knightley, 2007). However, there are also challenges associated with this mode of learning, such as the lack of social interaction that occurs in online courses (Kamraju et al., 2024). The nature of new technologies causes an interweaving of formal and informal learning, with the result that a more active role is expected from students with regard to the use of ICT for their learning (Lebenicnik, Pitt & Starcic, 2015). The importance of online learning materials has become increasingly evident in recent years, particularly in light of the COVID-19 pandemic, which forced many educational institutions to shift to online teaching and learning. Online learning content is accessible through different kinds (text, images, sounds, and artefacts) (Moore & Kearsley, 2012) and forms of media (adaptive, interactive, narrative, productive) (Laurillard, 2002). The informed user can employ various online learning resources to create a learning environment that suits his personal learning needs (e.g. learning styles, individual accessibility needs, motivation, etc.). Different online courses are found in different internet portal such as: google, you tube, chrome, google scholar and so on. Online courses have been found to be conducive to students who favour self-regulated learning (You & Kang, 2014). In addition to the knowledge of different types of ICT, it is important to understand someone's personal learning needs. Though there is greater impact of ICT in education system worldwide but not all the people throughout the world are taking benefit from this technology. Mainly the people of the remote area, marginalized or minority people, people of the backward or least developed society are not taking the convenience benefit from this opportunity due to the problem of language, lack of suitable tools, lack of email or internet facilities, problem of appropriate knowledge, gender based discrimination and so on because of this the grate ditch of knowledge is shown in the world today. We can say it in other hand the present era of information, communication and technology crate and enlarge the great ditch of knowledge between haves or have not, back ward and forward society along with opportunity.

Access to online educational materials is a significant challenge for higher education students in remote areas of Nepal like Bajura. These regions often suffer from limited internet connectivity, inadequate technological infrastructure, and a lack of digital literacy among both students and educators. The rugged geography and underdeveloped telecommunication networks further worsen these issues, making it difficult for students to access essential academic resources. Additionally, socio-economic factors, such as poverty and lack of access to devices like computers and smartphones, gender based discrimination and unnecessary control to used digital device hinder students' ability to fully participate in online learning. Addressing these challenges requires concerted efforts from the government and educational institutions itself. Nepal declared in its policy to creating supplementary ODL system to advantage with all the possible opportunities for the citizens belonging to various need contexts to give access to

education and opportunities to obtain formal education and overall personality development especially to the disadvantaged community, women, and working people through distance mode (Giri, 2020). This policy is not implementing effectively. Still there is lacking of basic internet facility in the remote area of Nepal. The access of broadband internet services is in the limited area of country. In this overall situation there is problem in the remote area of country to avail the right education to all the people of the nation.

Statement of the problem

Nepal is a developing country with a significant portion of its population residing in rural and remote areas. The government's push towards digital education aims to bridge the educational divide between remote and accessible areas. Despite these efforts, students in remote regions face numerous obstacles in accessing and effectively utilizing online learning materials. These obstacles include inadequate internet infrastructure, language problem, limited access to digital devices, lack of digital literacy and socio-economic barriers, Gender based discrimination. The research problem is to investigate the access to and challenges faced by higher education students in remote areas of Bajura in using online learning materials. The aim of this study is to identify the availability, barriers and encountered by students in their attempt to benefit from the use of online educational resources for their academic progress.

This study aims to provide a comprehensive understanding of the challenges and barriers faced by higher education students in remote areas of Nepal in accessing and using online learning materials. By identifying these challenges the study seeks to inform policy recommendations and interventions that can enhance digital education in these regions. Addressing these issues is crucial for ensuring equitable access to quality education and bridging the educational divide between accessible and remote areas.

Literature review

The integration of online learning materials into higher education has revolutionized the educational landscape worldwide. However, in remote areas of developing countries like Nepal, the utilization and impact of these resources present unique challenges and opportunities. This literature review examines the access to and challenges faced by higher education students in remote areas of Nepal on the basis of case study in Bajura district in using online learning materials.

The digital divide remains a significant barrier in remote regions of Nepal. According to Pandey and Shrestha (2018), internet penetration in rural Nepal is markedly lower than in urban areas, primarily due to inadequate infrastructure. The Nepal Telecommunications Authority (2020) reports that only a small fraction of remote regions have access to high-speed internet, which is essential for effectively utilizing online learning materials. Though there is access of online materials for students language create the critical barriers for their affective use. The majority of online learning materials are available in English, which is not the first language for students in remote areas of Nepal like Bajura. As pointed out by Adhikari (2020), this language

barrier can hinder comprehension and reduce the effectiveness of online learning. Socio-economic factors play a crucial role in determining access to online educational resources. A study by Koirala et al. (2019) highlights that students from low-income families often lack the necessary digital devices such as android mobile phone, laptops or tablets. Additionally, the high cost of internet services in remote areas further exacerbates the issue (Ghimire & Aryal, 2020). Digital literacy among both students and educators is a significant factor in the successful adoption of online learning materials. According to Poudel and Acharya (2021), many students in remote areas lack basic computer skills, making it difficult for them to navigate and utilize online resources. Similarly, educators often require training to integrate digital tools into their teaching effectively (Sharma, 2020). Various initiatives have been undertaken to improve digital access and literacy in remote areas. The Nepalese government, in collaboration with international organizations, has launched programs to enhance digital infrastructure and provide training to educators (Ministry of Education, Nepal, 2021). Despite these efforts, implementation challenges remain, particularly in the most remote and inaccessible regions. The COVID-19 pandemic has brought the issue of digital education to the forefront. With the closure of educational institutions online learning became a necessity rather than a choice. According to Subedi et al. (2020), this shift exposed the stark disparities in digital access and literacy, with students in remote areas being disproportionately affected.

Methodology

Mix research design has used for this study. The survey was conducted among 30 Far-western university students of the two colleges (60 percent girls and 40 Percent Boys) from the faculty of Education, Management, Humanities and social science. In this sampling process 10 students are taken from each faculty who have been studying in under graduate level and 10 teachers who have been teaching in the same level. Questionnaire and interview are used as tools of data collection and national and international journals, reports, websites, text books have used as reference materials.

Results and Discussion

Most of the Hilly and Mountain region of Nepal are still backwards. There is a lacking of stable and effective transportation, electricity, communication, quality education and health services and other ICT related technology. In this study it's trying to find out the situation of access and challenges to use the online materials for higher education students of Bajura district. The first and foremost necessities for the internet access there will be availability of infrastructure like android mobile, lap top, desk top computer, electricity, fiber optic cables, 4G or more high speed internet facilities and mobile towers etc. The current state of internet infrastructure and digital access to students is presented:

Table 1*Current state of internet infrastructure and digital access of Students*

Internet infrastructure	No of students in %	Quality of infrastructure response by students			
		Best	Good	Moderate	Poor
Android Mobile	93	3	10	67	13
lap top	7		7		
desk top computer	7		7		
Electricity	100			10	90
fiber optic cables	33			10	23
Wifi	63		33	7	23
4G	93	0	13	20	60

Source: Field data 2024

This above table shows access and availability of infrastructure to use the online materials for their academic purpose. The majority of students use Android mobile devices for internet access, with most experiencing a moderate quality of service. Only one student reports the best quality, while a few find it good or poor. Very few students use laptops, but those who do report a good quality of infrastructure. Similar to laptops, desktop computers are used by only a couple of students out of 30 students both of whom rate the quality as good. A smaller group of students only 33 percent have access to fiber optic cables, with most rating the quality as poor and a few as moderate. All students have access to electricity, but the vast majority (90 percent) rate the quality as poor, with only a few finding it moderate. Wi-Fi is used by 63 percent students, with over half reporting good quality. However, some find it moderate, and 23 percent students rates it as poor. Majority of students (almost 93 percent) have access to 4G services, but most of the students around 60 percent rate the quality as poor, with some finding it moderate and a few rating it as good. In the case of 4G services students response was very serious they compelled that in the simple rainfall and cloudy environment disturbed not only the 4g services, the mobile network also does not work at their home town. 4g services can work at District Headquarter (DH) and some Accessible Area (AA) of district.

Looking at the above situation, it can be seen that Android Mobile is the most commonly used device but primarily offers moderate to poor quality. Laptops and desktop computers are used by very few students, but those who do report good quality. Electricity is available to all students but the quality is largely poor. Fiber optic cables are not widely used and the quality is mostly poor. Wi-Fi has a mixed reception with some good experiences but also significant poor ratings. Majority of students have formal access of 4G services but mostly considered poor in quality at their home town accept the DH and AA. This assessment highlights significant challenges in both device availability and quality of internet infrastructure

among students, pointing to a need for improvements to support better digital access and learning experiences.

Linguistic Barriers

Many online learning materials are in English, which is the third language in the context of Nepal as well as the Bajura. So the students which are studying in higher education couldn't take the benefit from online materials though they have the access in internet services. The given data illustrates the linguistic challenges faced by students in understanding and using online materials available in English:

Out of 30 students' 27 percent struggle with both reading and comprehending English. This indicates a significant barrier for these students in accessing and benefiting from English-language online resources. **60 percent students** can read English text but fail to grasp its meaning. This suggests that while they have basic reading skills, their comprehension is insufficient for effective use of English materials. **13 percent students** have a limited understanding of English. This minimal comprehension means they can only partially benefit from English online resources often requiring additional support or translation. **47 percent students** frequently misinterpret the meaning of English content. Misunderstanding can lead to confusion and incorrect application of information, highlighting the need for better language support or more accessible materials. **47 percent students** avoid using online resources entirely because they cannot understand English. This complete avoidance underscores the critical need for alternative resources or effective translation tools to bridge the gap. **90 percent students** do not know how to translate English materials into Nepali. This overwhelming majority points to a significant barrier in accessing content, suggesting the necessity for education in using translation tools or availability of pre-translated materials. **Only 10 percent students** can utilize software to convert English materials into Nepali. While a small number this indicates that some students are leveraging technology to overcome language barriers although more widespread training or tools may be needed.

The data highlights substantial linguistic challenges among students in using English-language online materials. Most students either do not understand English well enough or lack the skills to translate content effectively, leading to avoidance or misinterpretation of important information. These issues suggest a strong need for improved language education, better access to translation tools and possibly more resources available directly in Nepali to ensure all students can benefit from online materials

Socio-Economic Barriers

Economic constraints restraining many families from affording devices and internet access. Students from low-income families are less likely to have access to personal computers or smartphones. There is a lack of awareness and motivation among some communities to prioritize digital education, influenced by traditional views on education and technology.

High Cost and Poor Quality of Internet Service

Still many people are under poverty line in Nepal. According to National economic Survey 2024 AD 15.1 percent population of Nepal living under the poverty line. Numbers of students are excluded to achieve education due to poverty. They could not manage school/college fee, computer, laptop, smart phone and internet. The main concern of this study is how is the socio economic condition create the problem to use the online learning materials? How many students are facing the economic problem to use online materials in their learning process? In this situations approximately 93 percent students (28 out of 30 students) indicated that the need to use 4G service for internet access is both unaffordable and unreliable. They mentioned that even simple rainfall or cloudy conditions can disconnect their internet service. This suggests that a significant majority of students face a dual challenge: the economic burden of affording 4G service and the technical issue of poor connectivity. The reliance on 4G, likely due to a lack of more stable alternatives such as broadband, exacerbates the issue. In this case two representative response of the students is as follow:

I have one smartphone and I have to share it with my siblings. The internet is slow, and sometimes we don't have money to recharge. It takes long time to download even very short video and small portion of content. Due to such problem data has been lost but the materials cannot be studied." (Indra Rokaya, B. Ed. 6th Sem, Bajura Campus).

Another respondent viewed as:

As a semester based students we need to engage to much for our study. We need to search different course related materials from online. For this I have lacking both appropriate device and expenses. Sometime I feel frustration of not having the right tools for online learning. "I don't have a laptop and good quality smart phone. Some websites does not work well on mobile, and it's hard to read long materials. Most of the time the internet does not work on my mobile. Even if it runs, it runs at a very slow speed. It make me irritate and boring to read online materials. (Bina Giri B.Ed. 5th Sem, Badimalika Campus)

The narratives of above students highlight significant economic challenges faced by students in accessing online educational materials. Both students lack adequate devices, slow and unreliable internet connections, which make it difficult to download or access study materials efficiently. Financial constraints add another layer of difficulty, as they struggle to afford regular internet recharges. These issues not only hinder their ability to engage in online learning but also lead to frustration and demotivated.

Quality of Internet over Economic Barriers

Two out of 30 students that means around 7 percent stated that their primary issue is the quality of the internet rather than the economic aspect. For these students, affordability is not a problem. While a small minority this highlights that for some students the primary barrier is

technical rather than economic. It indicates that improving the quality of internet services could address some of the barriers faced by students.

Parental Interference

One question to the student is: do you have any family or social problem regarding to study online materials? The student's response to the question was that some time parents do not understand the situation and get angry. Girls respond that we are more likely to experience online harassment, bullying, and threats, which can deter us from engaging with online platforms. If we spend time on our mobile and other digital devices people in the society and in some cases family member will suspect our character so we need to aware with time and situation while we spending the time in digital device respondent girls react. Another girls response that we are not free like boys to the engage with digital device because we have so many duties at home with the compare to boys so it make us less user of online materials then boys. In this case 62 percent girls' students have the same experienced and response. Only 13 percent boys reported that they sometimes bear the abuse of their parents when they are listening to or reading online materials related to our curricula. This reflects a serious socio-cultural barrier and gender barrier where parents may not fully understand or support the students' need for uninterrupted study time, potentially due to a lack of awareness about online learning requirements or other household priorities.

Majority of students (93%) face significant socio-economic barriers in accessing online learning materials primarily due to the high cost and poor quality of internet service. A small portion (7%) of students face issues with internet quality over economic constraints. In the case of social cultural barriers 62 percent girls and 13 percent of boys has not favorable family environment, indicating a need for awareness and support from parents to facilitate a conducive learning environment at home. These findings underscore the need for interventions to improve internet accessibility and quality, along with community education programs to foster a supportive home environment for students engaging in online learning.

Digital literacy levels among students and educators

Digital literacy refers to the ability to effectively and critically navigate, evaluate, and create information using a range of digital technologies. It encompasses a variety of skills necessary to use digital tools and resources competently. Digital literacy can significantly help students overcome linguistic and socio-economic barriers in their learning process, making education more inclusive and accessible. Digital platforms often provide educational materials in multiple languages. Apps like Duolingo or Babbel can assist students in learning new languages, improving their ability to engage with a wider range of educational materials, many digital educational resources, such as Open Educational Resources (OER), Massive Open Online Courses (MOOCs), and educational videos on platforms like YouTube, are available for free digital tools allow students to learn at their own pace and on their own schedule. Digital libraries and e-books provide students with access to a vast range of books and academic papers. To utilize all that opportunities digital literacy is necessary for educators and students. In the study area digital literacy of educators and students is identify as follows:

Table 2*Digital literacy of students and Educators*

Digital literacy		Percentage of students out of 30 total students					Percentage of educators out of 10 students				
		excellent	Very good	Good	Fair	poor	excellent	Very good	Good	Fair	poor
Basic Computer Skills		13	17	23	33	13	40	30	20	10	
Internet Navigation:		3	8	13	41	35	30	30	20	20	
Communication Tools:			7	13	47	33	20	40	20	20	
Online Safety and Security:			10	17	66	7	20	40	20	20	
Software Proficiency			7	7	66	20	20	30	20	30	
Digital Content Creation:				10	67	23	20	30	20	20	10
Using Digital Devices:	Digital	10	10	13	44	23	3	30	20	10	10

Source: Field data 2024

On the basis of above finding the majority of students (56%) have a fair to good level of basic computer skills, indicating a need for improvement. A smaller proportion (30%) have very good to excellent skills, showing a minority who are quite proficient. Most students (76 %) have poor to fair internet navigation skills it indicate that significant portion needing improvement. Only 11 percent students have very good to excellent internet navigation skill. This portion of students can able to efficient use of web browsers like Chrome, Firefox and Safari. Like this a large majority of students (80%) have fair to poor communication tool skills, suggesting this is a weak area. The majority of students (73 %) have fair to poor online safety and security knowledge. Most students (87 %) have fair to poor software proficiency, indicating significant room for improvement. The vast majority of students (90%) have fair to poor digital content creation skills, with no students excelling or even being very good in this area. This indicates a significant deficiency in digital content creation capabilities. More than half of the students (67 %) have good to excellent skills in using digital devices, showing relative proficiency in this area. A smaller proportion (20%) have fair to poor skills, indicating some need for improvement but generally better performance compared to other categories.

The data shows that students generally have better in basic computer skills and using digital devices with significant deficiencies in areas such as internet navigation, communication tools, online safety and security, software proficiency, and digital content creation. These results suggest a need for targeted educational programs to improve digital literacy.

Whereas the situation of educators about the digital literacy seems just reverse to the students. A significant majority of educators (70%) have very good to excellent basic computer skills. This indicates a strong proficiency in fundamental computer operations among educators. Most educators (60%) have very good to excellent internet navigation skills, suggesting good proficiency. However, 40% of educators fall into the fair to good category. The majority of educators (60%) have very good to excellent skills in using communication tools, showing strong proficiency. The remaining 40% have fair to good skills. Similar to communication tools, 60% of educators have very good to excellent online safety and security skills. However, 40% have fair to good skills. A majority of educators (50%) have very good to excellent software proficiency, showing good competence. However, 50% fall into the fair to good category, indicating a need for further development in software skills for a significant portion of educators. While 50% of educators have very good to excellent skills in digital content creation, the other half range from fair to poor. This indicates a clear need for improvement in digital content creation skills among a significant portion of educators. The majority of educators (60%) have very good to excellent skills in using digital devices, indicating strong proficiency. However, 40% fall into the fair to poor category, showing that a notable portion of educators could benefit from additional training in using digital devices.

The data indicates that educators generally have a good level of digital literacy, with the majority showing very good to excellent skills in basic computer skills, internet navigation, communication tools, online safety and security, and using digital devices. However, there are areas that need improvement, particularly in software proficiency and digital content creation, where a significant portion of educators have only fair to poor skills. This suggests that while many educators are proficient, there is a need for targeted training programs to enhance digital literacy in specific areas.

Efforts to tackle the prevalent problems

After COVID-19, the adoption of distance learning and the use of technology in education is rapidly increased, even in rural areas, as the pandemic forced a rapid shift towards online education. Recognizing the challenges, colleges have been actively working to bridge the digital divide by partnering with governments, NGOs, and tech companies to improve internet connectivity and provide digital devices to teachers and facilitated for students. They have also established Wi-Fi hotspots and community learning centers to ensure students can access online materials. Meanwhile, teachers have been at the forefront of adapting to this new reality by advocating for infrastructure improvements and embracing low-bandwidth tools suitable for areas with limited connectivity. They have also developed offline resources and downloadable content to ensure that learning can continue even without a constant internet connection. Through these combined efforts, both colleges and teachers are making significant strides in overcoming the challenges of online education. In the response to the question in the study area: how much support teachers and college to improve the capacity of students to use the online materials? Students' gave varies response. Almost 70 percent students give the different positive response that college and teachers made the various efforts and motivate the students to

use the online materials. Likewise 30 percent students response that there is no significant efforts has been made from college and teachers to increase the use of online materials and diminishing the challenges. The response of the students is given in the following table :

Table 3

Efforts of College and Teacher to increase the use of online materials.

Response	No of students to responding	
	Number	Percentage
Increasing infrastructure in college	10	33
Providing offline materials by teacher	10	33
Management of free Wi-Fi zone at college	5	17
Provide the learning materials in Nepali through email, messenger and whatsApp etc	12	40
Providing guidance from the teacher	8	27
Use of Technology in teaching	15	50
No significant efforts has been made	9	30

Source : Field survey 2024

Table 3 outlines various efforts made by colleges and teachers to enhance the use of online materials, with responses from students indicating their effectiveness. The data shows that 50% of students highlighted the use of technology in teaching as a significant effort, reflecting its crucial role in increasing online material usage. Providing learning materials in Nepali through email, messenger, and WhatsApp was noted by 40% of the students, underscoring the importance of language accessibility in promoting engagement. Meanwhile, increasing infrastructure and providing offline materials were each cited by 33% of the students, suggesting that these are also key strategies. Efforts like managing free Wi-Fi zones were less emphasized, with only 17% of students recognizing this initiative. Additionally, 27% of students appreciated guidance from teachers, which can help navigate online resources more effectively. However, 30% of students felt that no significant efforts had been made, indicating areas where further improvements could be necessary.

Conclusion

The research reveals significant challenges in the access and use of online learning materials by higher education students in remote areas of Nepal, particularly Bajura. The primary issues include inadequate internet infrastructure, linguistic barriers, socio-economic constraints, and varying levels of digital literacy. The study highlights that while the majority of students rely on mobile devices for internet access, the quality of service remains weak. Linguistic challenges, due to the predominance of English-language resources, hinder comprehension and utilization. Socio-economic barriers, such as the high cost of internet services and limited access to devices, further restrict students' ability to engage with online

education effectively. Despite some improvements in digital literacy among educators, students' skills in critical areas such as online safety, software proficiency, and digital content creation are notably lacking. Addressing these challenges requires a multifaceted approach: enhancing digital infrastructure, providing educational materials in local languages, and implementing targeted digital literacy programs. Collaborative efforts from government bodies, educational institutions, and non-governmental organizations are essential to ensure equitable access to quality education and bridge the digital divide in remote areas. Efforts by colleges and teachers to address these issues, including providing offline materials and increasing technological support, have had mixed success, highlighting the necessity for continued and expanded interventions.

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Declining trends of students' enrollment in the faculty of education at Jayaprithvi Multiple Campus

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Abstract

This study investigates the declining trend of students' enrollment in the Faculty of Education at Jayaprithvi Multiple Campus over a five-year period, spanning from 2075 to 2079 B.S. (2018–2022). Drawing on institutional data, the research highlights a significant reduction in the number of students enrolled in the B.Ed first semester, with figures dropping from 140 in 2075/2076 to just 80 in 2079/2080—an overall decrease of 42.86%. A detailed semester-wise and subject-specific breakdown reveals that Health Education remains the most popular specialization, consistently enrolling the majority of students, while other subjects such as English, Nepali, and Population Education experience notably lower and declining enrollment. The study identifies key socio-cultural and institutional factors behind this downward trend. Notably, approximately 75% of the enrolled students are female, and a considerable number discontinue their studies due to early marriage, which imposes domestic responsibilities and limits their educational continuity. Additionally, confusion and lack of awareness surrounding the semester system—particularly its continuous assessment model, credit structure, and academic rigor—have contributed to student dissatisfaction and dropout. These findings underscore the urgent need for strategic interventions aimed at improving student retention and engagement. Recommendations include raising community awareness about the importance of girls' education, providing orientation programs on the semester system, and implementing student support mechanisms. Addressing these challenges is crucial for reversing the enrollment decline and ensuring equitable access to higher education in the region.

Keywords: *Student enrollment, Early marriage, Semester system, Higher education, Academic retention*

Introduction

In recent years, a noticeable decline in student enrollment across various campuses in Nepal has become a growing concern. Although comprehensive nationwide data for the most recent academic years is lacking, education experts and campus administrators have consistently expressed alarm over this trend (Linkha, 2021). Several media reports and expert analyses highlight that many higher education institutions in Nepal, including Jayaprithvi Multiple Campus (JMC), are facing a significant reduction in student numbers. In light of this situation, the current study seeks to explore the reasons behind the declining student enrollment specifically in the Faculty of Education at Jayaprithvi Multiple Campus. The primary objectives are: (1) to identify the causative factors contributing to the decline in student enrollment, and (2) to analyze the enrollment trends from the academic year 2075 B.S. to the present.

Education plays a critical role in individual and societal development. It distinguishes human beings from other species by equipping them with the intellectual and practical tools needed to navigate and contribute to society. Historically, both western and eastern philosophies, along with ancient, medieval, and modern educational thinkers, have significantly contributed to the evolution of education systems around the world (Paudel, 2067; Sifuna, 2006). While many nations began their educational development under resource constraints, progress has typically aligned with the prevailing social and economic conditions.

Jayaprithvi Multiple Campus offers programs in Education, Arts, and Management; however, this study is focused exclusively on the Faculty of Education. This faculty aims to prepare competent teachers, educational researchers, curriculum designers, planners, and administrators to serve the nation's educational needs (Andersen, 2008). The decline in enrollment within this faculty, therefore, raises concerns not only for the institution but also for the broader education sector in Nepal.

Student enrollment is a fundamental pillar of any academic institution. It directly influences the institution's revenue, planning, resource allocation, and reputation. A robust enrollment process, involving strategic outreach, admissions, and registration, ensures the vitality and sustainability of academic programs. Conversely, declining enrollment can limit an institution's capacity to maintain quality, invest in infrastructure, and offer diverse academic opportunities. Moreover, enrollment patterns influence the diversity and inclusivity of the academic environment. A higher enrollment rate contributes to a more vibrant and multicultural student body, enriching the learning experience through diverse perspectives and collaborative engagement. In a globalized world, such diversity is critical for fostering innovation, critical thinking, and cultural understanding.

As educational institutions navigate increasingly competitive and resource-constrained environments, effective enrollment strategies have become essential. These strategies may include digital marketing, community engagement, scholarship opportunities, and targeted outreach to underserved populations. Understanding the local context of declining enrollment—

such as at Jayaprithvi Multiple Campus—is thus crucial for developing timely and effective interventions.

Literature Review

This study aims to explore the trends and causes of declining student enrollment at the campus level, with a particular focus on the Faculty of Education at Jayaprithvi Multiple Campus. Among the relevant literature, Tika Ram Linkha's (2021) article titled '*Trend of Student Enrollment*' stands out. Although his study specifically focuses on declining enrollment in the subject of Geography, it provides valuable insights into enrollment fluctuations. Linkha concludes that if the current trend continues, student enrollment in Geography could eventually diminish entirely. However, unlike his study, which is limited to a single subject, this research takes a broader approach by examining overall student enrollment in the Faculty of Education, including subject-wise trends. Therefore, this study is expected to offer a more comprehensive and in-depth understanding of the issue.

The phenomenon of student dropout has also been discussed extensively in educational research, with varying definitions and perspectives. Jamil, Atta et al. (2010) define "dropout" as students leaving campus for any reason other than death, which includes suspending their studies or leaving without completing their academic programs. This definition encompasses students who discontinue their education due to health issues or other personal circumstances. Quiroga, Janosz et al. (2013) describe dropout as the act of leaving formal education before completion, emphasizing the multifaceted reasons behind such decisions. Their work highlights the influence of social, political, and economic contexts on student retention in different countries.

Muhammad and Muhammad (2011) identify several causes of dropout in their study, such as indifferent attitudes, geographical inaccessibility, lack of motivation and understanding, negative teacher behavior, corporal punishment, and forced labor. However, their study primarily focuses on the reasons students exit the system after enrolling, rather than the factors influencing initial enrollment rates. Blue and Cook (2004), in a study conducted at the University of Texas at Austin, investigated high school dropout rates and identified key factors such as family income, emotional and social challenges, race and ethnicity, academic pressure, and institutional shortcomings. Their findings further support the notion that enrollment and retention are deeply interconnected and influenced by a wide range of variables.

While these studies provide essential context, the current research emphasizes enrollment trends rather than dropout rates, especially within the Faculty of Education at Jayaprithvi Multiple Campus. By narrowing the scope to one faculty yet broadening the focus to overall enrollment trends and their causes, this study aims to contribute original and actionable insights to both academic discourse and institutional policy-making.

Methodology

Research Design

The primary aim of this study was to investigate the causes and challenges associated with the declining student enrollment at Jayaprithvi Multiple Campus (JMC). A descriptive research design was employed, utilizing a cross-sectional qualitative survey approach. This design was selected as it is well-suited for exploring participants' experiences, perceptions, and awareness regarding declining student enrollment. It also enhances the depth and contextual richness of the research, offering greater control and meaningful insights into the issue (Lillis & Mundy, 2005).

For this study, I applied purposive sampling and selected 6 participants among the faculty members, staffs and students as per the purpose. A semi-structured interview schedule was used as the primary tool for data collection. This method allows respondents to elaborate on their views, providing flexibility and the opportunity for deeper insights into the research problem. According to Stake (2010), every interview is unique, and the interaction between the interviewer and interviewee may vary, affecting the quality and depth of the information collected. While semi-structured interviews offer richness in data, they also carry a risk of interviewer bias, which may influence the responses.

All interviews were conducted in person by the researcher. Each respondent was asked a set of open-ended questions designed to explore their experiences, insights, and opinions regarding the decline in student enrollment at Jayaprithvi Multiple Campus.

Results and Discussion

This section discusses the background of Jayaprithvi Multiple Campus (JPMC), including its establishment, trends in student enrollment in the Faculty of Education, and perceptions of both teachers and students.

Background of Jayaprithvi Multiple Campus

Jayaprithvi Multiple Campus was established on the 1st of Mangsir, 2038 BS (1981 AD). It was formally inaugurated on the 10th of Baisakh, 2039 BS by Queen Santi Rajya Laxmi Devi Shah in the presence of King Deepak Jung Bahadur Singh, Gagan Jung Bahadur Singh, and the founding campus chief, Gajendra Bahadur Singh. The campus is located in Jayaprithvi Municipality-11, Bhopur, Bajhang, near the historic Bhopur Durbar and Satyavadi Secondary School. It lies approximately one kilometer east of Chainpur, the district headquarters, along the Chainpur-Taklakot Highway. The campus was named in honor of Jaya Prithvi Bahadur Singh—a renowned educationist, philosopher, activist, humanitarian, and national hero of Nepal.

From its inception until 2074 BS, JMC functioned as a community-based public campus affiliated with Tribhuvan University. Initially, it offered the Proficiency Certificate Level (PCL)

in the Faculty of Humanities and Social Sciences. This level of study continued alone for over 16 years until 2054 BS. As the only higher education institution in the hilly areas of the then Far Western Development Region, it attracted students from Bajhang and neighboring districts such as Bajura, Achham, Darchula, Baitadi, and Dadeldhura.

In 2054 BS, the campus launched its Bachelor's degree program (BA), which ran alongside the PCL until 2061 BS. To meet the growing academic needs, the campus introduced +2 programs in Education, Humanities, and Commerce, as well as Bachelor's degrees in Education (B.Ed), Business Studies (BBS), and later, Master's degrees such as MA and M.Ed. However, in 2070 BS, the +2 programs were phased out due to government policy. A significant shift occurred in 2075 BS when JPMC transitioned from a TU-affiliated public campus to a government constituent campus under Far Western University (FWU). Currently, JMC offers various undergraduate and graduate programs, including B.Ed, BBS, BA, M.Ed, and MDS through a semester-based academic system (Jayaprithvi Multiple Campus Prospectus, 2079 BS).

Student Enrollment Trends in B.Ed First Semester (2075–2079 BS)

JMC was once recognized as a leading educational institution in Far Western Province, particularly in Bajhang district. Since its establishment, the campus has played a critical role in increasing access to higher education for marginalized groups including Dalits, Janajatis, women, and residents of remote areas. However, student enrollment in the Faculty of Education has shown noticeable fluctuation in recent years, as illustrated in Table 1.

Table 1
Student Enrollment in B.Ed First Semester (2075–2079 BS)

S.N.	Academic Year	B.Ed 1st Semester
1	2075/2076	140
2	2076/2077	108
3	2077/2078	123
4	2078/2079	95
5	2079/2080	80

Source: Jayaprithvi Multiple Campus Report (2079 BS)

The enrollment data of students in the B.Ed First Semester at Jayaprithvi Multiple Campus over the five academic years from 2075/2076 to 2079/2080 BS reveals a clear declining trend. In the academic year 2075/2076, the number of students enrolled was 140. This figure dropped significantly to 108 in 2076/2077, marking a sharp decrease of 32 students. Interestingly, in the year 2077/2078, there was a brief rebound with enrollment rising to 123

students. However, this recovery was short-lived as the numbers fell again to 95 in 2078/2079 and further declined to just 80 in 2079/2080.

Overall, the data shows a net decrease of 60 students over the five-year period, which is a 42.86% reduction from the initial enrollment in 2075/2076. This trend reflects a consistent decline in student interest or capacity in pursuing the B.Ed program at the campus, warranting further investigation into the underlying causes.

Subject-wise Enrollment Trends by Semester in 2076 BS

JMC offers four subjects in the B.Ed program—Nepali, Population Education, English, and Health—and one specialization.

Table 2

Subjectwise students enrollments number in 2076 BS

S.N	Semester	B.Ed				Total
		Nepali	Population	English	Health	
1	1st	26	4	2	76	108
2	2nd	16	4	1	60	81
3	3rd	12	4	1	50	67
4	4th	10	3	1	45	59
5	5th	9	2	1	39	51
6	6th	6	2	1	36	45
7	7th	6	2	1	32	41
8	8th	6	2	1	32	41

Source: Jayaprithvi Multiple Campus, 2024

Jayaprithvi Multiple Campus (JPMC) offers four major subjects in its B.Ed program—Nepali, Population Education, English, and Health Education. The subject-wise enrollment data for the academic year 2076 BS, presented across eight semesters, shows a distinct pattern of declining student numbers over time.

In the 1st semester, the total enrollment stood at 108 students, with the majority (76 students) opting for Health Education. Nepali followed with 26 students, while Population and English had 4 and 2 students respectively. As students progressed through the semesters, overall enrollment steadily declined.

By the 4th semester, total enrollment dropped to 59, with Health still leading at 45 students, while Nepali, Population, and English decreased to 10, 3, and 1 students respectively. This downward trend continued through the final semesters, with the 8th semester recording only 41 total students—32 in Health, 6 in Nepali, and 2 and 1 in Population and English, respectively.

The consistent decline across all subjects and semesters indicates a pattern of student dropout or transfer, which could stem from academic, economic, or motivational challenges. Notably, Health Education remains the most popular specialization, attracting the highest number of students throughout. This data highlights the urgent need to assess retention strategies and improve academic support, particularly in subjects like English and Population Education, which consistently enrolled the fewest students.

Reasons for Declining Enrollment at JPMC

Jayaprithvi Multiple Campus has been experiencing a significant decline in enrollment under the affiliation of Far Western University, due largely to misinformation about the semester system and negative public perception.

Key Findings from Interviews

One of the participants 'Hari' noted that early marriage, academic irregularity, exam phobia, brain drain, and cultural vulnerability are key reasons for declining enrollment. The persistent decline in student enrollment in the Faculty of Education at Jayaprithvi Multiple Campus can be attributed to several interrelated socio-cultural and academic factors. The most prominent causes include early marriage, academic irregularity, exam phobia, brain drain, and cultural vulnerability. Each of these factors is discussed below:

Early Marriage

In the local context, early marriage remains a common social practice, especially among female students. Once married, many students face familial responsibilities and social expectations that limit their ability to continue higher education. This often results in students, particularly women, dropping out of academic programs before completion.

Academic Irregularity

Irregular attendance, poor academic engagement, and lack of continuity in studies are significant problems among students. These issues may arise from personal challenges, lack of motivation, or financial difficulties. Academic irregularity leads to underperformance, backlogs, and ultimately, withdrawal from the program.

Exam Phobia

Many students experience fear and anxiety related to examinations, commonly referred to as exam phobia. This psychological barrier affects their performance and confidence, sometimes discouraging them from appearing in exams or continuing their studies, contributing to dropout rates.

Brain Drain

A growing trend among youth is the pursuit of opportunities abroad—whether for education, employment, or migration. This brain drain significantly reduces the number of students enrolling in local institutions like Jayaprithvi Multiple Campus, as students opt for perceived better prospects overseas.

Cultural Vulnerability

Students from marginalized or culturally sensitive backgrounds often face additional barriers such as discrimination, language challenges, or lack of social support. These issues can result in a sense of exclusion, reduced academic performance, and a higher likelihood of dropping out.

Each of these factors highlights the complex and multi-dimensional nature of the declining enrollment issue. Addressing them will require targeted interventions, both at institutional and policy levels, to create a more supportive and inclusive educational environment.

Another two participants 'Gopal and Shyam' emphasized that over 75% of students are girls, many of whom leave the program due to early marriage. Additionally, a general misunderstanding about the semester system has discouraged continued enrollment. They acknowledged that the rationale behind the system has not been effectively communicated to students and their parents.

The declining trend in student enrollment at Jayaprithvi Multiple Campus, particularly in the Faculty of Education, is influenced by both social and systemic factors. Two prominent causes stand out: the high rate of early marriage among female students and widespread misunderstandings about the semester system. Each of these factors described below:

High rate of early marriage among female students

Approximately 75% of the students enrolled in the Faculty of Education are girls. However, many of them are compelled to discontinue their studies due to early marriage. Once married, these young women often face family responsibilities, social expectations, and restrictions that make it difficult or impossible to continue their education. This social practice remains a significant barrier to academic persistence and is a major contributor to the declining enrollment rate.

Misunderstanding about the semester system

The introduction of the semester system has also negatively affected student retention. Many students and even some parents lack a clear understanding of how the semester system works, including its continuous assessment, attendance requirements, and academic rigor. This unfamiliar structure can seem overly demanding, leading to confusion, dissatisfaction, and eventually, dropout. The perception that the semester system is too difficult or complicated discourages both new admissions and continued enrollment.

These two factors social pressures tied to gender roles and systemic challenges in academic implementation—illustrate the need for both cultural awareness and institutional support. Addressing them is essential to reversing the downward enrollment trend.

Similarly, two participants from students' cluster 'Man and Satya' viewed that issues such as staff shortages, uncooperative faculty, poor infrastructure, attraction to foreign employment, poverty, and a lack of parental education and awareness.

Moreover, one of the participants 'Kailash' added that irregular teacher attendance, lack of coordination among staff, ineffective enrollment campaigns, and poor professional dedication have all contributed to the declining enrollment. He also noted the burden of requiring students to pay full semester fees upfront.

Conclusion

The data presented on student enrollment trends at Jayaprithvi Multiple Campus from the academic years 2075/2076 to 2079/2080 offers valuable insights into the evolving dynamics within the Faculty of Education. Several key conclusions can be drawn:

Declining Enrollment in the B.Ed Program: There has been a noticeable decline in the number of students enrolling in the B.Ed first semester—from 140 in 2075/2076 to 80 in 2079/2080. This trend suggests a diminishing interest in or access to the B.Ed program, potentially influenced by changing career aspirations, the availability of alternative academic or vocational pathways, and shifting demand for teaching professionals in the job market.

Overall Enrollment Trend: When combining B.Ed and M.Ed enrollments, the total number of students in the Faculty of Education declined from 151 in 2075/2076 to 105 in 2079/2080. This downward trend indicates broader challenges—such as reduced student intake, external socio-economic factors, and shifting educational preferences—that affect overall enrollment in teacher education programs.

Implications for Strategic Planning: The declining trend, particularly in the B.Ed program, underscores the need for the campus to reassess its academic offerings and student engagement strategies. Adapting to students' evolving interests and the changing demands of the education sector could involve revising curricula, introducing flexible program formats, strengthening career counseling services, and launching targeted outreach initiatives.

In conclusion, enrollment trends at Jayaprithvi Multiple Campus reveal decreasing interest in traditional teacher education programs like B.Ed, alongside fluctuating interest in advanced degrees such as the M.Ed (CPL). These patterns highlight the importance of strategic interventions to revitalize student enrollment and ensure that the Faculty of Education remains relevant, competitive, and responsive to the future of education in Nepal.

Recommendations

In light of the declining and fluctuating student enrollment trends in the Faculty of Education at Jayaprithvi Multiple Campus, several strategic measures are recommended to address the identified issues and enhance future enrollment:

Strengthen Awareness and Outreach Campaigns

Many students and parents may still hold misconceptions about the semester system and the value of teacher education programs. The campus should actively engage in awareness campaigns through local media, schools, and community events to promote its programs, clarify the benefits of semester-based education, and showcase successful alumni.

Introduce career-oriented and market-responsive programs

To align with evolving career interests, the campus should consider offering new, interdisciplinary, or specialized programs that combine education with fields like ICT, early childhood education, or educational leadership. This would attract a broader range of students with diverse professional goals.

Enhance student support services

Academic counseling, mentoring, and exam preparation workshops can help students overcome common challenges such as exam anxiety, irregular attendance, and lack of motivation. Additionally, financial support or scholarship programs targeting economically disadvantaged or female students can improve retention and enrollment.

Improve infrastructure and teaching quality

Addressing student complaints about inadequate facilities and staff behavior is crucial. Investing in classroom resources, digital tools, and ongoing teacher training can significantly improve the campus environment and student satisfaction.

Foster coordination among staff

Promoting collaboration and accountability among teaching and non-teaching staff is essential. Regular staff meetings, performance reviews, and professional development programs can help build a more student-centered academic culture.

Collaborate with local stakeholders and government

Partnerships with local schools, municipalities, and the Far Western University can support joint enrollment drives, internships, and curriculum enhancement. Government support in terms of funding and policy clarity on semester systems should also be advocated.

By implementing these recommendations, Jayaprithvi Multiple Campus can revitalize its academic reputation, attract new students, and contribute more effectively to the educational advancement of the region.

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Jayaprithvi Multiple Campus, Bhopur, Bajhang

Masto Knowledge System in Bajhang

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Abstract

The Masto tradition, deeply rooted in the cultural and spiritual life of the Khas people of Bajhang, Nepal, represents a unique and indigenous knowledge system that blends mythology, ritual practices, and community identity. This study explores the historical, spiritual, and socio-cultural significance of Masto regarded as the "God of Gods" and examines how it has shaped the local belief system and daily life of the Khas community. Using a qualitative auto/ethnographic approach within the interpretivist paradigm, the research draws on lived experiences, in-depth interviews, and literature to investigate the relevance and current status of Masto culture in Bajhang. The findings reveal a gradual disconnect between the younger generation and this rich heritage, exacerbated by its minimal representation in the formal school curriculum. The study argues for the urgent need to document, revitalize, and integrate the Masto tradition into local educational practices to preserve cultural identity and foster indigenous knowledge in education.

Keywords: *Masto tradition, Khas community, God of Gods,*

Background

Nepal is a country of diversity with respect to language, culture, religion, traditional beliefs, etc. Here, the Hindu religion is more prosperous and dynamic with comparison to others since its people adopts varieties of traditions, cultures, Gods and Goddesses, rituals, etc. As an example, people worship different Gods like Masto, Lago, Nilkati, Khapar, Dhaulpuro, Masani, Nanan, etc. as their home Gods. Along with, their ways of worshipping and adoption may be quite different from place to place. Such diversity is more prevalent in the Sudurpashchim Province. To say frankly, it more diversified in the Hilly and Himalayan regions of this province.

With comparison to its different districts, Bajhang is supposed as the epicenter of such a God worshipping tradition. According to different sources, this district is considered as the origin of Masto, the God of Gods and Goddesses (Khadka, 2076). With this article, it is aimed

to explore the scope, importance and highlight the hidden treasures of Masto in a minute detail. The word 'Masto' is derived from the Sanskrit 'Masta'. In Sanskrit, the word Masta means head. Similarly, according to the historic legend, Masto is supposed as the commander of the Gods and Goddess and said that he is inherited to save the divinity of all deities around the world (Khadka, 2076 BS). There are many stories and legends regarding the origin of Masto, which are still prevalent in the society. However, such legends are in oral tradition rather than the evidence based facts; as a result, many hearsays are in hidden forms which need to be explored, studied, and documented necessarily (ibid). The Masto tradition is an ancient spiritual practice rooted in the culture of the Khas people of Bajhang, a district in the Far-Western region of Nepal. This tradition is believed to have originated from the Khas Kingdom (11th–14th centuries), which practiced a unique form of shamanism and ancestral worship distinct from mainstream Hinduism (Bista, 1971). The resources show that the royal family of Bajhang adopted Masto as their home God and worshipped the same with the high priority.

The history shows that the origin of Masto in Nepal is from Dhandar, a religious place lies in Masta Rural Municipality, Bajhang. Besides this, there are approximated half a dozen of Masto temples in the different parts Bajhang. Different temples symbolize the different forms of Mastos like Dudhya Masto, Darya Masto, etc. On the basis of their forms, they are worshipped and believed variously. Whatever the forms, the people respect him with kind hearts and hope to bless in their daily life. It is believed that Masto may take care of the prosperity, happiness, and welfare of the family life, livestock, and so on. Moreover, it is being the God of Gods, it is believed that Masto blessed the people to overcome the serious problems of the people.

Despite the grand scope, importance and history of Masto, we hardly get resources and literatures about the same. So far I know, only limited books, newspaper articles, interviews are available. However, some of them are less authentic and without any reliable sources. To fill up this gap, it needs to research, collect information and document the same.

Statement of the problem

The Masto knowledge system is a major cultural heritage of the Khas people in Bajhang District. It embodies indigenous beliefs, rituals, and social structures, playing a vital role in shaping local identity. However, despite its deep-rooted presence, there has been a missing link between people's heritage and day to day practice in their lives. The knowledge has not been embraced fully by the young generation. I, therefore, would like to conduct the study on why the knowledge has been given low priority by the youths. I also realize that the school education system does not seem to have recognized the values of the Masto tradition too.

So far, the academic exploration of how Masto manifests the broader traditions of the Khas people in Bajhang is the center of this study. Additionally, modernization, migration, and changing socio-political dynamics might be influencing the practice and perception of Masto. This study seeks to analyze how the Masto tradition reflects and sustains the cultural identity, religious beliefs, and societal norms of the Khas people in Bajhang. It also aims to explore how external factors are shaping its evolution and continuity. Next, with this study too, I would like to explore whether the Masto tradition has been incorporated within school level local curriculum or not as well.

Literature review

Khas are the people especially lived in Karnali and Sudurpashchim Province with their indigenous identity, culture and tradition (Kafle, 2024). They reflect their unique culture, context, social norms and values and identity. Additionally, they have their own ways of religious tradition and belief system. Like, they worshipped different Gods and Goddesses as per their community and geographical variation. According to Pokhrel (1994), Khas refers to the huge community of people rather than the caste system. Being so, Khas people may share different identities and social norms and values to one another. It is known that they transferred in the different parts of Nepal during Indus Valley Civilization (Devkota, 2007). After that, they might have practiced and adopted their ancestral tradition in an evolutionary ways.

To proceed their ways of living, they might have adopted the worshipping culture. For that, they might have initiated to build temples and keep the symbol of belief to God or Goddess within them. Their civilization could have forwarded along the way of keeping the deities at center so that they could be safe from danger, wild animal attack and others. Among many such divine powers, Khas people have adopted Masto culture over many years to now. Masto is being the God of Gods and Goddesses, they might have worshipped him as a powerful God. Because of the wider influence of Masto among the Khas people of western Nepal, he has been worshipped with great sincerity and respect (Khadka, 2076). To this tradition, he mentioned the Masto culture and belief system. Similarly, Masto has been worshiped with various names in Bajhang like Banni Masto, Dhandar Masto, Budhamasto, Thapa Masto, Punaale Masto, Lankudi Masto, Kurmi Masto, Lato Masto, Kalo Masto, Silla Masto, etc. As per practice, the culture of worshiping is different along with the form variation (ibid.).

The Masto tradition in Bajhang can be theoretically reviewed through the lens of सनातनोसतम पुरुसोमातोमे, which reflects the eternal essence of Sanatan Dharma and its deeply rooted spiritual connection to the divine masculine principle. The Masto deities, regarded as ancestral spirits and divine protectors, embody this eternal principle by acting as intermediaries between the material and spiritual realms. Rooted in the Khas tradition, the worship of Masto aligns with the Sanatan belief in the cyclical nature of dharma, where divine forces continually manifest to guide human society. The ritualistic invocation of Masto, often performed through trance and possession, mirrors the Vedic concept of divine descent (Avataran) and the dynamic interplay of cosmic energies. Thus, the Masto tradition in Bajhang is not merely a local religious practice but a living expression of Sanatan philosophical thought, preserving an ancient yet continuously evolving spiritual heritage.

For this study, I endeavored to apply Cultural Theory propounded by Clifford Geertz. This theory symbolizes culture as a system of symbols and meanings that can help to analyze the people's socio-cultural beliefs. Being this study specialized to Masto culture and tradition, I might explore his scope, socio-cultural influence, contemporary knowledge system and its status in our education system clearly. The theory, I think, might be helpful to interpret the people's belief tradition and the way he influences the daily life of the people. Moreover, this theory can explain how rituals, oral traditions, and spiritual practices serve as a medium for transmitting cultural knowledge too.

Methodology

This study is purely qualitative and tend to explore the scope and influence and status of Masto God within the local level education system. To make this study more specific and in-depth, I chose auto/ethnography as my research design. As a researcher, I would play the role as both insider and outsider. Being I obeyed and adopted Masto culture, I might have various lived experiences and ideas with respect to Masto. Here, I might incorporate them and be reflective along with my participants' during the study. Similarly, I endeavored to explore the Masto tradition and culture within the context and socio-cultural specific. Because of this, I think, auto/ethnography would be viable research design for this study.

For this study, I applied Interpretivism as the research paradigm since it attempts to interpret the socio-cultural tradition (Crotty, 2003; as cited in Shah & Al-Bargi, 2013) with respect to the Masto culture in Bajhang. With the help of Interpretivism, I think that the social reality is what its people perceive ontologically (Neuman, 2014) and the nature of reality might be subjective and multiples in perception. For generating information, I applied in-depth interview and interaction to my participants selected purposefully and reviewed some related literatures to fulfil the purpose the research.

For the study, the home district of Masto God i.e. Bajhang was selected as the research site and two participants who were relatively well familiar with the Masto tradition and culture were selected purposively. With my participants, I engaged for a long time to collect the information so that I could make the study more valuable, authentic and standard. Similarly, I thought for maintaining the quality and ethical standards as well. To maintain its quality standard, I applied trustworthiness, authenticity and reflexivity. For all of these, I would focus on the authentic and credible sources of the data. Timely, I would reflect within and across the information shared by the participants and incorporate my own ideas for making the study more believable, reliable and coverage.

Results

Being the study is purely qualitative, the data/information were collected in a verbal form and analyzed and interpreted accordingly. My focus laid on assembling the information and creating the logical themes as per the purpose and research questions of this study. I endeavored to analyze the information with the help of the following thematic ideas:

Masto as the God of Gods and Goddess

Among Khas community, Masto is considered as the most dominant and powerful God. Regarding its magnificence, Khadka (2076) says that Masto is supposed as the leader of all the Gods and Goddesses. It may be so because of the mythical and divinely influence up on the Khas community in Bajhang and outside. In addition to this, Masto has the highest predictive value with comparison to the other deities. If the issues related with Khas community are severer and more serious, then the people definitely worship to Masto for their speedy recovery.

Similarly, a historian in Bajhang (one of my participants) views about the Masto culture as;

I think Masto is believed and adopted as a powerful God. Such a believe is prolonged throughout the history of Khas in Nepal. So far, I know, different deities walked together

from India to the western Hilly parts of Nepal along the leadership of Masto. His leadership became successful to settle different Gods and Goddesses in different territories in a glorious way safely. Let's see, over the hundreds of years before to now, Royal family of Bajhang, Doti and Karnali Principalities used to worship him a powerful God. Additionally, it is said that Masto is a brother of sixteen different sisters of Goddesses. So, why we cannot imagine, Masto is the God of Gods and Goddesses.

(Bishnu Bhakta Joshi, interview, Phalgu 12, 2081 BS).

Less priority in local level education

As well-known, Masto culture has been inherited with the Khas community over hundreds of years. To believe him, they think, is their day to day ritual and responsibility. By birth and afterwards, every small child and human being become familiar with Masto. With regard to this, one of my participants views as;

Our Khas culture is a culture of believing on deities and worshiping them ritually. To follow such a ritual means forming habits, behaviors, attitudes, etc. accordingly. If so, the divine culture should be well incorporated in school level education. Masto culture should be considered as the heart of such system. However, the practice is quite reverse and tends to minimize its importance. Therefore, though it is too late to address the Masto culture, it needs to be well addressed soon.

(Shyam Khadka, Personal Interview, Phalgun 10, 2081 BS)

Similarly, regarding the way we can address the Masto culture in school education, one of my next participant says;

There are hundreds of legends and myths related with Masto tradition. Many such myths are still in existence and some others have been diminished. It may, I think, be the responsibility of local level authorities to explore and document all of them and incorporate under the school level education. Such cultural and religious artifacts can be incorporated in the forms of folklore, story, lyrics, poems, documents, documentary, project works, etc. From such endeavor, the school level education will be more practical and ritual.

Discussion

Masto culture is inherited with the Khas community, especially, those people live in Sudurpashchim and Karnali Province in Nepal. According to Mishra (2004), the history of the settlement of Khasas to the Western Nepal has gone long back to 1000 BC. If so, they might have migrated with their own culture and tradition too. Doubtlessly, they might have carried the symbol of Masto with them and settled at Dhandar, Bajhang (Khadka, 2076 BS). The prolonged history of Masto culture in Western Nepal has definitely influenced and inherited with the lifestyle, daily behaviors and traditions of Khasas. Since Masto is considered and worshipped as the leading God in our community now, it might have the continuity of the thousands of year's prolonged tradition. As mentioned in Bhagavata Gita, Lord Krishna played the role of divine guide of Arjun to provide knowledge, wisdom and logical power; God Masto has done the same

for the benevolent of dozens' of other Gods and Goddesses. By considering this, Masto culture can be traced as the God of Gods and Goddesses in the Khasa history.

As known, culture is the reflection of any society or community and counted as per the social norms, values, artifacts, symbols, etc. and their interpretation properly (Geertz, 1973). As like this view, Khasa Community has been enriched with varieties of cultural reflections and symbols. Masto culture and tradition is one of the leading reflections of that community. However, so far I knew, there are no more authentic literatures available related with Masto tradition. As a result, it becomes quite less accessible to those who want to be familiar and acknowledge the prolonged history of Masto in Western Nepal. If such a gap might be overcome, anyone could access the necessary literatures and be supposed to shed the light and respect up on the mythical history of Masto culture.

Next issue to the Masto culture and tradition is the prevalent concerned and responsibility of the Local Government to address the glory of the same within the school level curriculum. Possibly, so far I knew, such a practice has not been applicable yet; as a result, the school level children are unable to be familiar with it. Lets' think, if today's school children are unknown about the Masto culture, then what will they transfer to the future generation? It is, I think, the matter of seriously undertaken and implemented as far as possible. It is the rights and responsibilities Local Government to empower, emblem, conserve and develop the local culture, heritages, customs, literatures, etc. (Nepal Government, 2074 BS). However, in my review, I found that though the local curriculum has been developed, it lacks the proper incorporation of the subject matter regarding the Masto tradition. It is, I consider the violation of local rights and responsibilities by our Local Government so far. Can it not be readdressed and respect the same on behalf of the concerning body of the government?

The Masto tradition significantly influences the livelihood of the Khas people in Bajhang by shaping their social, economic, and cultural practices. Firstly, it plays a vital role in agriculture, as Masto deities are believed to bless the land and ensure good harvests. Farmers perform rituals and seek divine guidance before planting and harvesting, reinforcing their dependence on spiritual practices for agricultural success. Secondly, the tradition strengthens social bonds within communities. Masto worship involves collective participation in ceremonies, fostering unity and cooperation among villagers. This social cohesion helps in mutual aid during farming, house construction, and other communal activities.

Accordingly Before engaging in religious ceremonies, starting new work, or embarking on long journeys, the Khas people seek permission and blessings from the Masto deities. They believe that divine approval ensures success, protection, and prosperity in their endeavors. Rituals, prayers, and offerings are performed to seek guidance and avoid misfortune. This practice reflects their deep spiritual connection and reliance on Masto traditions in making important life decisions.

Thirdly, the tradition supports the local economy through religious tourism and ritualistic offerings. Shamans, priests, and artisans who create ritual items earn their livelihood from Masto-related activities, while local markets benefit from the sale of offerings, clothing, and musical instruments used in ceremonies. Finally, Masto worship influences traditional healing

practices. People rely on Masto priests and shamans for spiritual healing, which reduces dependence on modern medical facilities, particularly in remote areas where access to healthcare is limited. These aspects show how the Masto tradition is deeply intertwined with the livelihood and daily life of the Khas people in Bajhang.

Masto traditions influence the seasonal migration patterns of the Khas people. Many individuals working in urban areas or abroad return home during major Masto festivals to participate in religious ceremonies. This periodic return boosts the local economy as families invest in festival preparations, purchase goods, and engage in social gatherings, reinforcing economic cycles within the community. These examples highlight how the Masto tradition is deeply woven into various aspects of Khas livelihood, shaping their economy, culture, and social structure.

Conclusion

God 'Masto' is a main cultural identity of Khas community. This article is mainly centered to the historic scope and status of Masto and his influence up on the daily life of Khas people over many years to now. This study endeavored to fulfil the purpose of the study from various perspectives like the existing phenomena in the community; status of Masto culture and its incorporation in school level education and analyzing the existing literatures with respect to Masto tradition as well. Till now, the Masto culture is highly dominant and influential; as a result, he is considered as the God of Gods and Goddesses. Moreover, with comparison to its influence in the community, the less priority is given for the incorporation of subject matter related with Masto tradition in Bajhang, which, I think, is essential for the betterment of the school level education and socio-cultural empowerment.

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Impact of AI Technologies on Teaching, Learning, and Research in Higher Education

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Abstract

The higher education sector is experiencing a rapid influx of artificial intelligence, which is resulting in significant improvements in administrative processes, efficacious instruction, and personalized learning. This paper investigates the potential of Artificial Intelligence (AI) technologies, including adaptive learning platforms, to personalize learning experiences for students, automate repetitive duties, and provide educators with valuable insights. The discussion centers on the ways in which artificial intelligence technologies are being utilized to customize learning, automate administrative activities, and improve decision-making that is driven by data. Through data analytics, artificial intelligence has delivered real-time insights, dramatically improved tailored learning experiences, and automated administrative procedures such as scheduling and grading. Despite this, there are still significant problems to be solved, such as algorithmic bias and data privacy. AI in education has the potential to improve student learning outcomes, increase instructional effectiveness, and allocate resources more efficiently. To optimize the advantages of AI, educators and students must develop digital literacy and ethical concerns. In order to investigate the practical applications of AI in a variety of educational environments, future research should involve more extensive, quantitative studies.

Keywords: *Artificial intelligence, AI technologies, Higher education, Technology enhanced learning, Ethical and practical challenges*

Introduction

Artificial Intelligence (AI) has smoothly fitted into our everyday lives. In 2016, Barack Obama mentioned that the line between man and AI is blurring since AI technologies were being created to improve and complement the ability of man. Doing fundamental research will

enable strategies concerning the effective interaction and collaboration with artificial intelligence systems to be built (Popenici & Kerr, 2017). Many universities are leveraging the newest technologies in enhancing student experiences while emphasising safety, gaining efficiency, and adapting to dynamic changes amidst the COVID-19 outbreak. AIED now carte du jour exercises a great deal of control over the learning and teaching environments in higher education settings. AI in higher education refers to a very knowledgeable information system in a way that it can perceive its environment and react intelligently.

There are so many myths that come into play about how to accurately assess the skills of teaching specialist; as remote learning methods become more mainstream, there will be even more discussion about how AI may assist these specialists. More time will be devoted to the curriculum content and in-depth interaction by instructors, while administrative duties will be performed by AI systems, which will greatly benefit both the teachers and the students. The need for a system that can assist in diagnosis and predict critical factors is urgent; therefore, it is predicted to help in the effective diagnosis and forecasting of the type of treatment that each individual patient would require (Baker & Smith, 1970).

In addition, having a prognostic system that can tell the degree of infection in different persons would have helped stabilize healthcare systems, decreasing chances of medical facilities being overcrowded and finding solutions to any supply shortages before they happen. Our lives depend heavily on education. The process of learning through information and skill development goes intrinsically with education. Education refines a human mind's ability to distinguish and discriminate between truth and falsehood. In the future, teaching will be characterised by intelligent machines having computing power and sophisticated tools. This creates new possibilities for teaching and learning within the sphere of education and can totally change the structure and management of institutions of higher learning (Verma, & Tomar, 2020). These days, the cost of education has become unnecessarily exorbitant for low-income parents to admit their extraordinarily bright children in the schools of their choice. Education enables people to understand the actual values of social and cultural behaviour and to develop as morally pure members in society (Sethi, Chauhan & Jaiswal, 2021).

Traditional methods of teaching, learning, and research are being transformed by artificial intelligence which is becoming an increasingly important component of higher education. Personalized learning experiences, optimal administrative tasks, and improved student engagement are being enhanced by AI technologies, including adaptive learning platforms, intelligent tutoring systems, and advanced data analytics. The capacity of AI to efficiently process large volumes of data enables educators to identify at-risk students early and provide opportune interventions. Nevertheless, the incorporation of AI in higher education also presents challenges, such as the necessity of digital literacy among faculty and students, algorithmic bias, and data privacy. It is imperative to guarantee that AI is implemented in a manner that is both ethical and equitable in order to optimize its advantages and mitigate potential risks.

Rapid development and adoption of artificial intelligence in higher education offer great potential for personalization and efficiency of learning, teaching efficacy, and administrative effectiveness. In this light, of course, there are critical problems that need to be effectively and equitably integrated. AI stands as having potential in the transformation of student learning practices through adaptive platforms learning, automated administrative functions, and data-perceptive analytics. Yet at the same time, AI raises issues of correlational bias, privacy of data, and digital literacy on the part of both faculty and students. If such issues are not responsibly handled, the promise of AI in higher education would not lead to its full benefits and might even increase further disparities or of ethical concern. This study focuses on the duality of AI: the transformational potential and inherent problems associated with AI integration into higher education. Taking a balanced and levelled approach, therefore, this study offers some ways to maximize AI uses for relatively better outcomes while ensuring moral standards and augmenting digital literacy.

Literature Review

A literature review is literature collected for a given study, and through the analysis of existing research and scholarly work, it provides a critical analysis by identifying the gap and hence forming a ground for new directions of the research. It seeks to establish the context and significance of a study within the broader discipline.

Regarding AI, Samman, et.al. (2024) investigated that artificial intelligence can be implemented within higher education massively and had a great potential for improving teaching, learning, and organizational processes. Meta-analysis of the different studies carried out in the last ten years towards investigating impacts, trends, and challenges of using AI in higher education. The investigation identified that AI had a positive effect on validated learning experiences, operational efficiency, and data-driven decision making. At the same time, however, burning ethical issues related to data processing, development of algorithms, and the correct use of Artificial Intelligence, were still under vigorous debate. The research study has further provided suggestions on policy development in future implementation, advocacy for research in how to establish artificial intelligence among the teachers, teaching, and learning, ethical standards in the profession, and continued investment in studies.

Giray (2024) investigated, broke down and disputed a portion of the prominent untruths recorded over AI in instruction. The study disclosed and explained 10 standard misconceptions about artificial intelligence related to the domain of education. The research provided a possibility of short answers assigned to refute each fallacy and set forth the fact associated with the fallacy, along with authentic sources of numbers. Artificial intelligence was proving unsatisfactory in replacing the educators since it lacked an essential human quality, a necessity of effectively promoting enjoyable learning. Therefore, technology could only supplement other than replacing the educators. A physical classroom is vital to encourage a student's engagement, a necessity that artificial intelligence cannot offer in totality. This demystifies that artificial

intelligence can replace all aspects of the traditional classes. Although AI showed excellent performance in some tasks, it lacked the human cognitive aspects such as understanding and creativity. This leads to the question for the case where it is said that AI exceeds human level. This assured that its effects fell in place with the beneficial educational goal and that helped in the gradual development of society. Artificial intelligence (AI) can offer every man teaching that is personal, impartial, and judgment-free.

The study by Zouhaier (2023) reviewed the influence of AI in higher education on teaching and learning processes, testing methods, consideration of ethical issues, necessary competencies, and estimation of potential jobs. The study researched the influence of AI on the educational process, analysed the effects of AI on evaluation and grading, and also predicted consequences for the future career trajectories of graduates. The approach to the research is qualitative, and a scale was issued to the population around higher education. The results of the study showed that AI was of help in shaping higher education forecasting. Furthermore, the results pointed out that AI was of great benefit and was less troubled by the automation in acquiring a new set of skills that would help graduates in facilitating their challenges in the future career. More so, the study pointed out the significance of AI ethical consideration. The higher education institution was seen to need to incorporate artificial intelligence more deeply into its curricula to prepare its graduates adequately for the job market in a future that is fast approaching. AI was identified as a possible disruptive force in education by customizing teaching methods to fit each individual student, providing instant feedback, and taking over some of the administrative duties by automation. Moreover, it was acknowledged that through AI, the process of examining the assessment could have been optimized for educators to focus more on the curriculum's development and quality delivery offering excellent education. The results noted that the learning process was improved through AI to access acquisition of new knowledge and skills.

O'Dea, et.al. (2023) attempted to fill the vacuum based on the question: In reality did artificial intelligence transform the ways and means implemented for higher education? It was contended that existing AI technologies had not achieved much in higher education teaching according to the technological pedagogical content knowledge and Unified Theory of Acceptance and Use of Technology (TPACK and UTAUT) framework. The key factor in this regard was the absence of reliable evidence related to the ability of AI technology and apps to influence learners positively, and also the effectiveness of potential improvements in instruction by the educators. Moreover, in relation to AI, the exact educational benefits were not clearly delineated.

Singh (2023) studied that the general objective of this broadside was to explore the present challenges that the exercise of implementing artificial intelligence is posing to the higher education sector at the national, institutional, and personal levels. AI not only impacted instruction strategies, but also revolutionized administrative procedures in higher education

institutions. Chatbots made operations of common inquiries from students automated and advanced the speed and responsiveness of administration. AI enabled predictive analytics to better admissions, strategic planning for retaining the students, and allocation of resources to make the backbone of depots of universities and colleges strong in their operation.

Duran (2022) had looked at a number of instructional technologies and their related improvements at the university level. The chapter began by addressing key learning technology strategies that are currently being implemented in elementary and secondary schools in the U.S. The study also noted that the higher education institutions must utilize AI with caution and intentionality. And since then, opportunities for effectiveness, innovation, and personalization remain infinite as the higher education institutions are moved through a time when the student is their centre. These include: classroom technologies, blended learning, online learning, and massive open online courses (MOOCs). Following, she discussed the integration of technology into the professional development of teachers. The topic was about technological advancement in the higher education setting, focusing on some areas like Artificial intelligence, Adaptive learning, Learning Analytics, Learning Design, Extended Reality, and open education resources. Later on, the chapter treated current trends and evolution in higher education and its influences on technological initiatives.

Singh, et. al. (2022) studied that AI empowered learners to learn on their own at their own convenience and place. AI solutions facilitated the optimization to furnish feedback in a timely manner on projects, tests, and other assessments. Through this feedback, the system acted as a supplemental instructional tool to improve student performance. The research examined the effects of AI on the teaching and learning processes in higher education. What the review focused on was the effect of new technology that would be brought to student learning and the educational institutions. Underlaid with the fact that at the universities new technologies are adopted, and developed, we might even stand on the threshold until projecting higher education of the future societal landscape where artificial intelligence pervasively provides its benefits. The benefits offered by these technologies would lie in management, student support, instruction, and education.

Algabri, et al. (2021) discussed developments in AI in terms of how it impacts education, from higher education to alternative learning environments. The study explores the effect of emerging technologies, including virtual and augmented reality, on the learning processes of students and the advancement of educational institutions in general. The study looks at AI recent advancements and its potential impact in the process of learning, teaching, and education. The website offered academic assignments, scientific research, and novel projects underpinned by the most recent breakthroughs in artificial intelligence. The fundamental issue was the investigation of potential utilities and pitfalls arising out of the use of artificial intelligence in higher education. Artificial intelligence use in the education sector has increased exponentially, though full-fledged application remains to be seen. Though AI had so

much potential in improving teaching, learning, the development of its practices with time, worsened every related issue, and prompted ethical re-evaluations. Digital technology was now a part of human life. At this time information got transmitted in many ways, people were made to interact in so many ways, and the perception changed. It had already taken roots in all proper facets of life, including the education sector.

Materials and Method

This research used a survey approach to gather data on the utilization and perspectives of generative artificial intelligence in the educational context, namely from students and professors at CSIT in Education and MBS, Far Western University. The main method of collecting data is using a closed-ended online questionnaire. This study focuses on the integration of artificial intelligence technologies, primarily ChatGPT, into the higher education setting. This study examines the possible hazards linked to these technologies and evaluates their influence on the practices of teaching, learning, and research. Participants were recruited using mass email invites, using a convenience sample method that selected respondents based on their availability and desire to participate. The final sample included 100 students pursuing undergraduate and postgraduate degrees out of 700 population size, as well as professors from several fields. The survey data underwent descriptive analysis, while the replies from the open-ended questions were evaluated using a procedure known as theme analysis.

The study's primary data were gathered using a qualitative survey method. In the process of collecting data, the instructors and students at CSIT in Education were given closed-ended online questionnaires. The convenience sampling procedure was implemented in the study, with participants being selected based on their availability and willingness to participate. In the final cohort, there were 100 students and professors from a variety of disciplines. In accordance with the questionnaire, we conduct surveys. The purpose of the study was to learn more about how artificial intelligence (AI) technologies ChatGPT in particular are used and perceived within the classroom.

Secondary data were obtained from a comprehensive review of existing literature and case studies on the integration of AI in higher education. They were acquired through a review of existing research especially from sources such as "Web of Science," "Scopus," "ERIC," and "Emerald," with some grey literature included. This included analysis of studies focusing on adaptive learning platforms, intelligent tutoring systems, and the impact of AI on administrative and instructional processes.

Results and Discussion

Using AI in higher education has produced a number of noteworthy results. By giving them personalized feedback and guidance, this has improved student engagement and learning results. Artificial intelligence (AI) has also automated a number of administrative duties, including scheduling and grading, increasing operational efficiency and freeing up teachers to

concentrate more on curriculum development and student engagement. Furthermore, the ability of AI to analyze data has given rise to real-time insights on student performance, allowing for the prompt intervention of children who are at risk. But putting AI into practice has also brought to light some serious issues, such as algorithmic prejudice and data privacy. To guarantee the proper application of AI technologies, these ethical concerns demand strict norms and the growth of digital literacy among educators and students.

The primary method of data collection was a close-ended online questionnaire that was delivered via mass email invitations. The convenience sampling procedure was implemented in the study, with participants being selected based on their availability and willingness to participate. In the final cohort, there were 100 students and professors from a variety of disciplines. In accordance with the questionnaire, I conducted the survey. The survey exhibited the following results which are presented using both figures and tables.

Figure 1

AI Technologies Enhancing Personalized Learning Experiences for Students

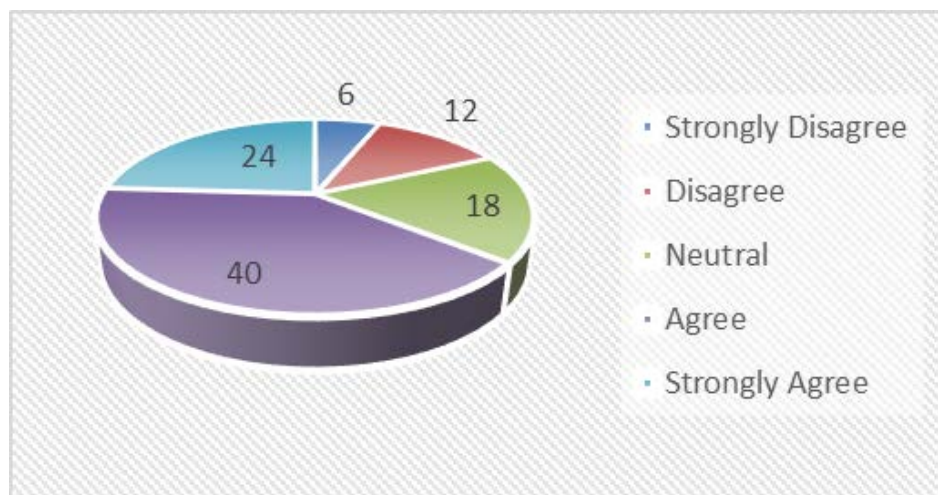
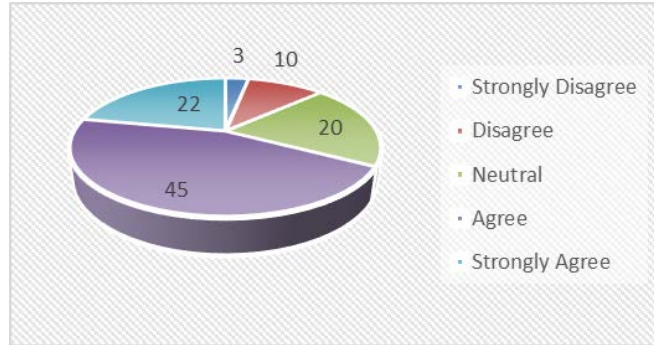


Figure 1 illustrates the respondents' perspectives regarding the assertion that AI technologies improve personalized learning experiences for students, as indicated by the questionnaire survey. In the context of personalized learning, AI is perceived positively, as evidenced by the fact that a substantial majority, 40%, concur with the statement. Furthermore, 24% of respondents expressed a firm agreement, which serves to bolster the positive perception of AI's role in education. Nevertheless, there are conflicting emotions, as 18% of respondents are neutral, which implies a degree of ambivalence or uncertainty. In contrast, 12% of respondents disagree and 6% strongly disagree, indicating that a small number of respondents do not believe that AI substantially improves personalized learning experiences.

Figure 2

AI Technologies and Improvement of Student Engagement



Regarding the influence of AI technologies on student engagement, Figure 2 illustrates the distribution of opinions. The positive influence of AI is firmly supported by a substantial majority (45%), which suggests that it improves student engagement. Furthermore, 22% of respondents concur with this sentiment, resulting in a total of 67% favorable responses. However, only a small minority (13%) disagree or vehemently disagree, while 20% remain neutral. This indicates that AI technologies are primarily perceived as beneficial in enhancing student engagement.

Figure 3

AI technologies Improving Teaching Efficiency by Automating Administrative Tasks

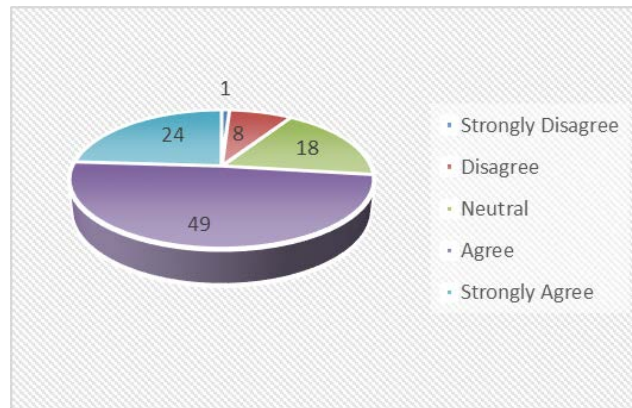


Figure 3 illustrates how teaching efficiency is thought to be enhanced by AI technology through the automation of administrative activities. A sizable majority (49%) strongly concur with this idea, demonstrating popular confidence in AI's ability to simplify administrative procedures. Additionally, 18% of respondents concur with the statement, indicating a broad consensus in support of AI's contribution to increased efficiency. Only a small minority (8%) disagree, indicating the generally favorable attitude on AI's potential to free up teachers' time for more impactful instructional tasks. A smaller majority (24%) stay indifferent, reflecting some degree of doubt or conflicting opinions.

Figure 4

AI Technologies Contribution to Enhancing Collaboration among Students in Educational Settings

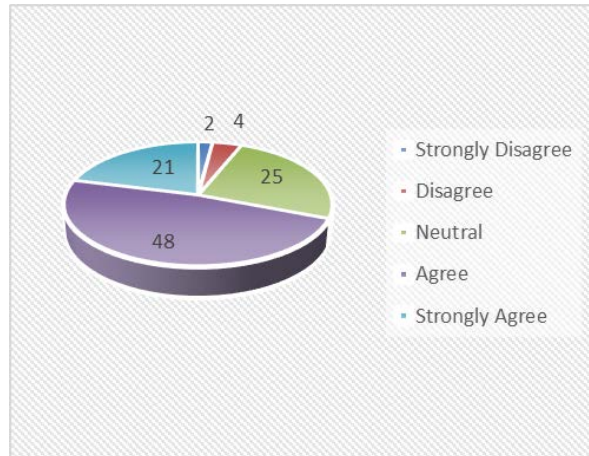
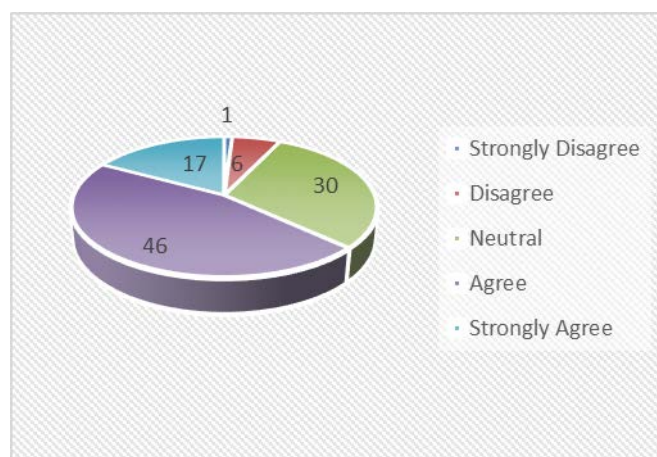


Figure 4 depicts the range of perspectives on how AI technology can improve student collaboration in learning environments. This statement is highly agreed with by a sizable majority (48%) of respondents, indicating broad optimism regarding AI's potential to promote collaborative learning. Significantly more (25%) concur, underscoring the importance of having a positive viewpoint. A very small minority (4%) disagrees, expressing possible misgivings or concerns regarding AI's role in collaboration, while a smaller fraction (21%) stays indifferent, indicating a need for greater investigation and evidence.

Figure 5

Higher Education Institutions and Their Effective Adoption and Integration of AI Technologies



The statement that higher education institutions should successfully incorporate and integrate AI technology is one that a considerable majority of respondents (46%) agreed with, as seen in Figure 5. This implies a very favorable opinion on the application of AI in this situation. Moreover, 30% of participants exhibit neutrality, signifying a degree of ambiguity or a waiting-and-see attitude. Just 17% of respondents disagree, which may indicate some misgivings or anxieties regarding AI inclusion. The remaining 6% and 1%, which reflect more extreme opinions, strongly disagree and strongly agree, respectively.

Figure 6

AI Technologies Contribution to Improving Overall Student Learning Outcomes

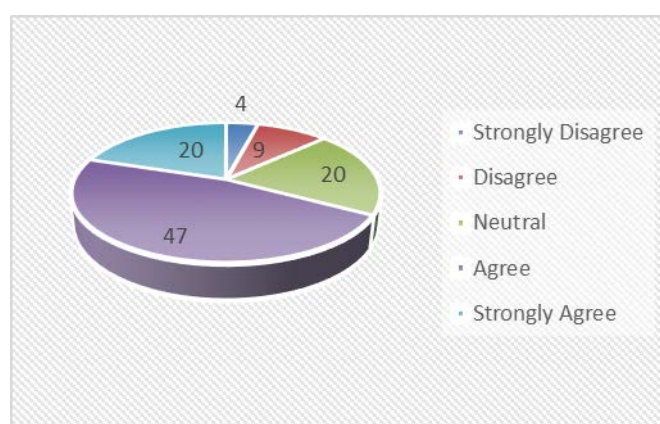


Figure 6 illustrates the range of viewpoints on how AI technologies affect the educational outcomes of students. A sizeable percentage of respondents (20%) are neutral, despite the fact that a sizable portion (47%) concur that AI helps to improve overall student learning. This remark is disagreed with by a smaller group (20%) and strongly disagreed by a very small percentage (9%). This demonstrates a diversity of viewpoints on the subject, with a sizeable segment of the community acknowledging the potential advantages of artificial intelligence in education.

Findings

Personalized Learning: AI technologies such as ChatGPT will significantly develop customized learning possibilities, which enable every learner to obtain learning material and appropriately pace instruction according to requirements. All these modifications will encourage a much more immersive and efficient learning environment.

Teaching Efficiency: AI automates quite a number of the administrative procedures, hence improving teaching efficiency. Teachers could work on curriculum development and teaching excellent education rather than being burdened by mundane administration works.

Student Engagement: AI-based solutions have been found to enhance engagement among students to a large extent. Such technologies help in developing acute sophisticated and problem-solving skills by interactive, adaptive learning experiences that engage students in their education.

Ethical Considerations: There are a lot of ethical questions surrounding the deployment of AI in higher education, like those dealing with the protection of privacy data and algorithm bias. The research highlights the setting of ethical standards and legislative rulings to govern AI applications in the educational setting that would ensure fairness and protect student data.

AI enhances operational efficiency by allowing data-driven institutional decision-making processes to increase strategies and operational effectiveness. Artificial intelligence could be used to analyse vast datasets in order to give useful insights into institutional performance, student engagement, and curricular effectiveness. This implies a more efficient use of resources and better strategic planning.

Discussion

The study demonstrates how artificial intelligence (AI) technologies, like intelligent tutoring programs and adaptive learning platforms, improve individualized learning, streamline administrative processes, and give instructors insightful information. With the help of these technologies, teachers may concentrate more on instructing and developing curricula while also facilitating personalized learning experiences for each student.

There are important ethical considerations associated with the use of AI in higher education, such as algorithmic bias and data privacy. The study emphasizes how crucial it is for educators and learners to become digitally literate in order to fully take advantage of AI's advantages while overcoming these obstacles. The study highlights the necessity of stringent ethical standards to guarantee the responsible and equitable application of AI. It also proposes that in order for educational institutions to develop ethical standards and promote digital literacy, future study should incorporate larger quantitative studies to explore real-world uses of AI in a variety of educational settings.

Challenges of AI in Higher Education

- **Faculty and Staff Preparedness:** Successful AI integration requires extensive training and support.
- **Fairness and Accessibility:** Ensuring unbiased and inclusive AI applications is crucial.
- **Technological Barriers:** Integrating AI with existing systems can be complex and costly.
- **Ethical and Legal Considerations:** Addressing data privacy and security issues is essential for ethical AI use.

Conclusion

The study emphasizes how AI has the ability to revolutionize education. By tailoring educational materials and pacing to each student's needs, artificial intelligence (AI) technologies, like adaptive learning platforms and AI-driven data analytics, have the potential to completely transform customized learning. This creates a learning environment that is more effective and immersive. AI also increases the effectiveness of education by automating administrative duties, freeing up teachers to focus more on developing curricula and providing high-quality instruction. Additionally, through dynamic and adaptable learning environments that foster higher-order thinking and problem-solving abilities, AI-powered technologies dramatically increase student engagement. Algorithmic prejudice and data privacy protection are two ethical issues that are brought up by the use of AI in higher education. Strict moral norms and legal requirements must be established in order to secure student data and guarantee equity in the application of AI. AI also improves operational efficiency by facilitating data-driven decision-making processes that improve resource allocation and institutional initiatives. AI is capable of analyzing massive datasets to offer insightful information about curriculum efficacy, student engagement, and institutional performance. This information is useful for strategic planning and well-informed decision-making.

The integration of AI in higher education faces substantial obstacles. To effectively utilize AI technologies, faculty and staff require extensive training and support. To prevent bias and exclusion in AI applications, it is essential to ensure fairness and accessibility. It is also difficult to integrate AI with existing systems due to technological barriers, such as the complexity and cost. In order to ensure the ethical use of AI in education, it is imperative to address ethical and legal considerations, particularly those related to data privacy and security. The future research should concentrate on the following: the collection of quantitative data, the expansion of sample sizes, and the examination of real-world contexts in which AI is effectively implemented in education. Prioritizing these areas will allow higher education institutions to more effectively prepare for AI integration, thereby maximizing its potential to establish innovative and student-centered learning environments. In order to capitalize on the transformative potential of AI and resolve the associated obstacles, it is essential to comprehend its influence on educational pedagogies, student outcomes, and institutional practices. An inclusive, personalized, and productive educational experience that equips learners for a swiftly changing global economy can be achieved through AI-powered learning environments.

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Practice and Challenges on the Formative Assessment System in Secondary Level Mathematics

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Abstract

Evaluation is more important at the school level in measuring learning achievement and making additional plans to raise the student's level. This study's main goals were to explore the condition of the use of formative assessment and challenges faced by the teacher while formative assessment in the mathematics classroom. This study used the interpretive research method under the qualitative research approach. The informants in this study were 4 teachers who taught at the secondary level. We applied in-depth interviews and recorded the same both in audio and video necessarily. The finding of this study shows that the large number of students in a class and the overwork load for a teacher were the main factors that influenced the internal evaluation system that has not been applied systematically. To ensure the effective use of formative assessment ought to motivate teachers, training schedules should be designed to the demands of teachers, and regular monitoring and supervision by the concerned bodies should be done regularly. The findings of this study would be useful for policymakers, curriculum designers, school management, and other stakeholders in designing policies and developing training packages for teachers.

Keywords: *Internal evaluation, Formative assessment, Teacher training, Motivation, Supervision*

Introduction

Teaching-learning (T/L) activities and the evaluation system are interrelated to achieve the educational goals suggested by the curriculum. The T/L process is conducted to achieve pre-determined goals, and the evaluation process involves the measurement of the level of achievement. The evaluation system has greater significance at the school level in measuring learning achievement and further planning to improve the student's level (Gyawali, 2021).

Among the different evaluation processes, the formative evaluation and the summative evaluation are commonly used evaluation systems in education. The formative evaluation is more important than the summative evaluation because the formative evaluation is run together with the T/L process, and it helps a teacher to find the weaknesses of students and choose the appropriate strategies to minimize them.

According to Yambi and Yambi (2020), the formative assessment is intended to support the learning process by recognizing the learner's strengths and limitations; as a result, it provides feedback to enhance subsequent performance. Chigonga, (2020) claims that the key concepts that formative assessment facilitates for the success of instructional activities include interaction, cooperation, dialogue, and discourse. Interaction and discussion help the students learn mathematical concepts meaningfully. The project work and the collaborative work assist the learner in enjoying the mathematical concept by connecting the mathematical concept to a real-life situation. Formative evaluation is the process of evaluation carried out by teachers through observations, classwork, homework, project work, practical work, standardized tests, and other techniques developed by teachers.

The overemphasis on scores in examinations, especially in final examinations like BEE and SEE examinations, is the main problem in the Nepalese school education system. The periodic and standardized test was taken to measure the achievement of students. It does not allow the students to show their creativity, aptitude, and skills. This type of evaluation system forces the students into rote learning, and students always fear the examination, particularly in mathematics subject. It is almost impossible to memorize all the formulae and apply a suitable formula to find the answer to a mathematical problem. In this regard, Achary, (2019) said that the present practice of assessments at the school level fails to address the interest and needs of diverse backgrounds of the students. He suggested that project work, home assignments, group work, and continuous evaluation systems should integrate with the T/L process to measure the students' all-around capacity. When we include different activities together with regular classroom activities as evaluation, students enjoy mathematics, and the teacher can treat them according to their interests and needs. Bhattarai (2021) claims that students have to solve a mathematical problem on their own instead of depending on others by constructing the models that link mathematics to real, actual life as part of this process. The examination conducted at the end of the academic year or periodically at some interval of time is not able to measure all skills learned by the students which were expected to develop by the school level education. For this, we should integrate assessment as a learning and must focus on formative evaluation and include it in the final evaluation of the student's achievement.

The summative assessment is extremely important in the L/T process, not only for the students but also for the teachers. According to Johnson (2021), assessments serve the students by letting them know what errors they made and how they could correct those errors. It also helps students reinforce the content better if they don't remember it very well. This also helps the students motivate themselves and helps the teacher to plan their lesson effectively before

entering the classroom. So, assessment is considered a roadmap to reach the goal set at the beginning of the academic year or before starting the lesson.

Taking all of these into consideration, the National Curriculum Framework (NCF, 2019) has made the provision of internal and external evaluation systems in mathematics subjects too. For the internal assessment allocate 25% marks and internal assessment includes classroom participation, terminal examinations, and project work/practical work and presentation for the secondary level. However many teachers think of it as the legal provision of providing marks to the students to increase their grades in final examinations. This unacceptable interpretation of the term will imply the necessity of using various techniques to gauge the student's development. Some teachers consider it a time-consuming and tedious job since it does not help to obtain marks in the final examination. Naturally, some of the interesting questions in this context are; how does the secondary-level mathematics teacher perceive the internal evaluation system? How is internal assessment being practiced by secondary-level math teachers? What are the factors that influence the practice of internal assessment in mathematics classes? The considerable body of literature shows that formative assessment tools such as homework, class work, project work, and terminal tests help to enrich the mathematical concepts of the students. However, very few of them try to understand the teacher's perception, practice, and the problems behind it. Some researchers focus on finding the problems in the continuous assessment at primary and pre-primary levels but not at the secondary level. Additionally, it is a novel practice in the context of the study of mathematics because there was no internal assessment procedure implemented before the adoption of NFC, 2019. The researcher has thought that this issue is contemporary, burning, unexplored, and problematic. Thus, he has considered it as a research problem and is interested in research to explore the teacher's perception and practices in internal assessment systems in mathematics and identify factors that influence practicing internal assessment. The prime objectives of this study are: to find out the perception of secondary-level mathematics teachers on internal assessment, to examine how internal assessment is being practiced for mathematics at the secondary level, and to identify the factors that influence practicing internal assessment in mathematics teaching.

Literature Review and Research Gaps

In recent years, many countries have considered assessment to be an important aspect of education. Educational assessment means the process of documenting, usually in measurable terms, knowledge, skills, attitudes, and beliefs (Premila, 2022). According to Acharya (2019), "Mainly evaluation is categorized into diagnostic, formative and summative - means evaluation to learning, evaluation for learning and evaluation of learning respectively" (P.159). Internationally assessment is also considered the major tool to improve the achievement of students, particularly in mathematics. Summative assessments are used to evaluate student learning, skill acquisition, and academic achievement after a defined instructional period. According to Gyawali (2021), theoretically guided, textbook-based instruction and written examination-oriented evaluation result in students' low creativity, lack of critical thinking and collaboration, rote learning, dropouts, and challenges in learning achievement (p. 61). The

formative assessment is used to improve the student's achievement level and creates space to provide effective feedback to improve teachers' instructional strategies and students' learning performance/achievement (Dahal, 2019).

Wiggins noted that (as cited in Thompson et al. 2018) the word assessment derives from the Latin word *as-side*, meaning "to sit beside or with." This word suggests that assessment needs to be a process done with students, not simply for students. Thus, the objective of the assessment is not only decisions made based on the collected information but also to make a plan about the next steps in instruction that are likely to be better than previous ones.

Still, in many countries, including Nepal, examinations and evaluations are the indicators of the quality of education. They consider the grades obtained by the students in the final examination as the achievement of students. However, the countries whose Educational Development Index is high considered many evaluations that destroy student learning goals and encourage teachers to teach students to pass exams solely. The exam-oriented study underestimates the understanding and application part of education. According to Federick (2020), the students of Finland need to take a matriculation examination at the age of 18 only. This is also only for those students who want to enter colleges for higher education. Unlike other countries, Finland focuses on "Test less, Learn More." Every school and even the teacher in Finland can arrange their curriculum per the needs of the school and take their exams independently. The teachers in Finland give more intensive guidance that ensures no student is left behind in learning.

Sometimes, formative assessment creates an extra workload for the teachers, and it reduces the effectiveness of formative assessment. The number of students in the classroom, time available, knowledge, skills, and abilities are the main challenges to the effectiveness of the assessment. The class size, time availability, knowledge, skills, and abilities to implement are the main challenges to the effectiveness of the formative assessment. In this regard, Uiseb (2009) conducted a study to identify the problems experienced by teachers when conducting continuous assessments in the classrooms of Namibia. The purpose of this study is to know how teachers perceive, conceptualize, and understand continuous assessment. One hundred twenty teachers from ten primary schools in Windhoek Education Region participated in this study. A questionnaire was used as the main instrument to collect data. The finding of this study shows that the majority of the teachers have a positive attitude towards the continuous assessment system. They argue that continuous assessment is useful in assessing competencies, abilities, learning, and skills. The core challenges for the continuous assessment are overcrowded classrooms, lack of ongoing training, lack of clear guidelines, and complications of mark allocation, weighting, and calculation. Another serious issue raised by this research is the reliability and validity of the assessment.

Asale (2017) has researched to investigate mathematics teachers' perception of continuous assessment, how it is being practiced, and the main problems encountered during the implementation. This study deployed the mixed method to collect the data, and questionnaires,

interviews, and focus group discussions were the tools for data collection. Seventy mathematics teachers from government schools and ten mathematics teachers from private schools were included in the school, and 280 students were also involved in cross-checking the practices of continuous assessment in the classroom. The conclusion was drawn from analyzing both primary and secondary data generated from the respondents and documents, reports, and other shreds of evidence of schools and other institutions. The finding of this study shows that a considerable proportion of mathematics teachers have a clear concept of continuous assessment, but it has not been properly implemented in the classrooms. Large class sizes, lack of sufficient instructional materials, and lack of adequate training and incentives were some of the factors that hindered the proper implementation of continuous assessment.

Theoretical Framework

There are different theories used when learning mathematics; among them, constructivism is the utmost use of full theory. The constructivist believed that knowledge can never be passed from one to another (Vintere, 2018). The knowledge is constructed by learners interacting with the environment and experiencing themselves. Constructivism is a learning theory that emphasizes the active role of learners rather than passively receiving information. According to Brau (2022), there are three foundational psychologists of constructivism Jean Piaget, Lev Vygotsky, and John Dewey. Mathematics education is more influenced by Piaget, and Vygotsky, von Glasersfeld's ideas of constructivism. Piaget's ideas encouraged the development of knowledge. Piaget has identified four primary stages of development: sensorimotor, preoperational, concrete operational, and formal operational. Piaget theories focus on the human mind; they describe the structures of the mind and how a person assimilates information and adjusts.

The Russian psychologist Vygotsky has a significant role in the development of constructivism theory. The learning theory developed by Vygotsky is mostly used in mathematics classrooms. Vygotsky considers that social environment, culture, and people are the most important factors in the cognitive development of an individual (Vintere, 2018). Constructive processes are particularly robust in group conditions, and learning is based on the independent and critical learner. Mathematical knowledge is a conceptual structure in which each element is connected to another; it is not a collection of isolated facts. Constructivists think that mathematical knowledge can be constructed through the process of collaboration and interaction between students, in a group, rather than just the individual.

In the constructivist view, learning is a process of the construction of knowledge. It is not an active process just pours the matter into an empty vessel. The learners connect new ideas to existing ideas through scientific ways of thinking. The constructivism system sets the target of education for students to be able to think critically, solve problems individually and collectively, and be creative. Constructivist believes that assessment should be used as a tool to enhance student's learning and help the teacher to identify the current level of understanding of the students. In a constructivist classroom, different assessment tools like concept maps,

portfolios, rubrics, and assessment processes, i.e., self-assessment, peer assessment, and collaborative assessment, can be used.

The data for this study were collected from primary sources and an interview technique was used to collect data. The semi-structured interview was used to elicit in-depth data from the secondary-level mathematics teachers on their perception, practice, awareness, and skills in formative assessment in their class. After obtaining the informants' consent, the researcher first audio-recorded each interview. The data were also transcribed to begin the analysis process. The content analysis has been applied using the text's assigned codes. Lastly, the key themes were explained using the provided codes.

Result and Discussion

This part presents the results of the analyzed data obtained from the interviews given by the teachers.

Limited Use of Formative Assessment in the Classroom

Every teacher and educationist knows the importance of formative evaluation in the classroom but its use is limited in regular classroom teaching. Formative assessment can help teachers determine the strengths and weaknesses of their students. With that information, teachers can create a more rigorous learning environment that will help students to improve their mathematical achievement. There are different formative assessment methods, such as homework, classwork, project work, extracurricular activities, co-curricular activities, tests, quizzes, etc. The formative assessment is not implemented properly, especially in community schools. In this regard, one teacher expressed his experience as,

I sometimes give classwork home while teaching in the classroom and provide homework almost every day. I give the project work before the terminal and final examination except for the terminal and final examination conducted by the school. I rarely take the unit and monthly tests and never conduct mathematical quizzes/games.

This scenario shows the effectiveness of the homework and classwork in the mathematics classroom. From the above views of a teacher, it was claimed that formative assessment has been given less priority by the mathematics teacher. The result of this study is supported by the study of Acharya, (2019). He claims that formative assessment is not used to the fullest extent possible in classroom activities like group discussions, field visits, weekly tests, project work, homework, attendance, and remedial support.

Formative Evaluation is not Applied in a Systematic Way

The curriculum framework 2076 revised the curriculum structure of school level In mathematics subject also makes the provision of internal and external evaluation system. There is a guideline for the division of marks in different titles and to make the internal evaluation system effective. However, it is not found that they follow the provision made by the curriculum and systematic record-keeping system. One of the mathematics teachers said that,

There is no provision for the record of the submission of homework, classwork, or project works by the students. We provide the same level of marks for all the students in the class. The parents want high scores in the examination of their children. So we add the internal marks to the marks obtained by the students in the final examination. It helps to increase the GPA of the students.

From the view of the teacher, it is not difficult to say that the provision of internal evaluation is widely misused. Indeed, this provision is launched to integrate the formative evaluation into the final evaluation. The same type of evaluation system can not evaluate the different abilities of students. So there are different methods of evaluation systems in the mathematics subject also. A teacher of institutional school about the internal evaluation system opines, "I don't know the marks of internal evaluation. It is provided by the school, I just check the answer sheet of the examination and provide marks."

The view of the teacher shows that the internal marks are not in the hands of the subject teacher, the students obtain the marks depending on the school management's will.

Issues with using formative assessment in the classroom

There are numerous reasons the formative assessment is not used in secondary-level mathematics classrooms. This study explores major issues here.

Lack of Motivation among Teachers

A motivated teacher is crucial in creating a successful learning environment in the classroom. They will look at teaching through different lenses, and, in doing so, motivate students to learn. If a teacher motivates the students innovative ways to do project work, group work, presentations, demonstrations, etc. the students start to do effectively. In this line, a teacher shares his view,

First of all, a teacher should be self-motivated. He should have a desire to do some new thing, then he counsels his students on the importance of formative assessments such as homework, project work, and group work presentations. It helps to bring the positive vibrations into the students' minds.

This idea of the teacher shows that a teacher can change his classroom environment. He can produce positive vibrations in the students' minds that can play a vital role in the mathematical achievement of the students. Filgona, Sakiyo, Gwany, and Okoronka, (2020) highlight the importance of motivation in the learning process. They claim that students' motivation plays a critical role in academic achievement and later life. The only motivated teacher can motivate their students but this fact is often overlooked. About teacher motivation a teacher of a community school about the practice of assessment system expresses his experience as,

Sir, there is no working environment in our school. Almost all teachers do not check the students' homework, and never give the project work. If any teacher starts to do some

creative work rest of the teachers demoralize him and he also stops to do and follows the other teachers. But I continue my work whatever the other says it is does not matter.

This is a good example to demonstrate how well the formative assessment is used in our schools. Without a self-motivated teacher, it is almost impossible to transfer the positive vibration to the students. Suarez-Mesa, and Gomez, (2024) advocate that teachers who possess intrinsic motivation have the potential to significantly enhance students' learning, autonomy, self-worth, and drive to achieve the best possible results in the classroom.

Excess Workload for the Teachers

Another serious reason behind the effective implementation of formative assessment was the overwork load and large class size for the secondary level mathematics teachers. The teachers of community schools have to take normally 5 periods daily and in the institutional teachers get 1 period daily. The leisure period is not granted normally some teachers become absent and the other teachers have to go the class in their leisure periods. Another far-reaching cause is the large class size. In this regard, one of the teachers expressed his views,

Sir, there are more than seventy students in a class, if I start to check the homework hardly see 20 to 25 students in a day, and takes more than 3 days to complete all the homework. I have no time to check to leisure period because I have to teach 5 periods daily and do not have sufficient time to check the homework for all the classes that I touched. I check randomly the homework of some students and just gave tick with the red pen.

From the view of this teacher, it is not difficult to conclude that excess load on the teachers is one of the most determining factors in implementing the internal evaluation system effectively in the schools. According to Asale (2017), there is a lack of adequate teaching resources, incentives for teachers, and huge class sizes that have prevented continuous assessment from being adequately applied in the classroom.

Lack of Training and Regular Supervision

A teacher training program is a program that equips teachers with techniques and modern pedagogy strategies that help them to better classroom management and teach their students effectively. Knowledge and skills once obtained do not help a teacher forever to do their work effectively. A teacher needs to update him for teaching in the classroom according to the change of time and as per the needs of the students. The curriculum is dynamic and ever-changing. When the curriculum changes means not only changes in the contents of teaching but also changes in the teaching strategies and methods of evaluations. The curriculum framework 2076 makes vast changes in the curriculum of secondary-level mathematics. It first time makes the provision of 25% internal evaluation and 75% external evaluation. The 25% internal evaluation is also considered as the formative evaluation because it is formative. It includes the terminal examinations, classroom competencies of the students, project work, and mathematical

activities. The teacher has felt much confusion while making the students' project work and mathematical activities. In this issue, a teacher expresses his view as,

Sir, I give project work before the examination and most students write whatever they know and submitted. I am trying to do my best. The project concept is new to us, and we do not know how to do the project. If training is provided for us about the project, we can make our students do project work.

From the teacher's view, it is not difficult to conclude that lack of teacher training is one of the most hindering in fully implementing the formative assessment. The research carried out by Achara B. R. (2019) also identified the same problem. He claims that the present teacher training is not sufficient to provide knowledge to the teachers about the new assessment system thus teacher training should focus on particular areas as per the demand of teachers. The research conducted by (Baudi & Ebebuwa-Okoh, 2021) to identify the teacher's problems while conducting continuous assessment also shows to ensure the effectiveness of continuous assessment in the schools there must be seminars and conferences so that the teachers will receive adequate knowledge to conduct it. Training is essential to provide the necessary professional and technical knowledge to in-service and new teachers entering the teaching profession. It helps the teacher to update their knowledge, provides essential skills about the newly launched system, and provides professional knowledge to the recently entered teaching profession.

Further, the lack of regular monitoring and supervision is a reason for not implementing the formative assessment in the classroom. To ensure institutional development, organizational compliance, and the improvement of teaching and learning methods in the field of education, effective supervision and monitoring are essential tools. While monitoring involves administrative oversight in compliance with laws, regulations, and policies, supervision entails giving teachers the technical support they need to improve students' learning outcomes through professional development. In this regard, one teacher shares his view;

To use the formative evaluation effectively the school management has to regularly supervise and monitor. The school management has to interact and discuss with the teachers the problems they face while using formative assessment in the classroom and facilitate them if necessary. The group work and project work must integrate with regular classroom teaching, not just the final examination.

This statement confirms that regular monitoring and supervision ensure the effective use of formative evaluation in the classroom. Not all teachers have a sense of responsibility and enthusiasm towards work. In this situation, regular monitoring and inspection force them to fulfill their responsibilities.

Conclusion

This research aimed to explore the perception and practice of internal evaluation in the secondary-level mathematics classroom. Through the interviews with the teachers who taught at the secondary level, an attempt was made to find out the reasons for not using formative assessment effectively and the solutions. It was shown that most of the teachers were not attentive in using other formative assessment tools, such as games, math quizzes, field trips, extracurricular activities, and so on. The teachers were using usual methods like homework, classwork, unit tests, weekly tests, and monthly tests for formative student evaluation. It was not found that the teachers keep records of the class work, homework, unit, monthly and quarterly exams, and project work done by the students and provide internal evaluation marks based on that. The internal evaluation system has not been implemented systematically due to more class load among the teachers, a large number of students in the class, and a lack of awareness among the teachers about the changed evaluation system. For that, it seems that teachers should be motivated towards new work and arrange training schedules according to their needs. To make sure that the students receive the marks from the internal evaluation by completing the curriculum-recommended tasks it appears that the concerned agencies should conduct routine monitoring and inspections.

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Effect of Foliar Application of Plant Growth Regulators on Growth, Flowering and Yield of Tomato (*Lycopersicon Esculentum* L.) Under Protected Condition

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Abstract

A field experiment was carried out under greenhouse to assess the performance of tomato cv. Srijana as influenced by sole application of GA₃ and NAA during the summer season of 2021–2022 at the horticulture farm of the school of agriculture, Tikapur, Kailali, Nepal. The seven different treatments consisted of two plant growth regulators each having three concentrations was used viz., T₁ (GA₃ @ 25 ppm), T₂ (GA₃ @ 50 ppm), T₃ (GA₃ @ 75 ppm), T₄ (NAA @ 20 ppm), T₅ (NAA @ 40 ppm), T₆ (NAA @ 60 ppm) and T₇ (Control: water spray). Treatments were replicated thrice in the single factorial randomized complete block design (RCBD). Max/min, temperature/humidity was measured 30 °C/13 °C, 87%/60%. The results revealed that the treatment T₁ (GA₃ 25 ppm) had a significant effect on growth and flowering parameters mainly plant height, leaf length, leaf width, leaf area meter, number of flower clusters per plant, number of clusters per plant, number of flower per cluster, number of fruit per cluster, number of fruit per plant and number of fruit set per plant. Similarly, a significantly higher yield (60.83 ton/ha) of tomato was attained with GA₃ @ 25 ppm. It could be suggested that the production of tomatoes could be improved by the sole application of GA₃ @ 20 ppm under the controlled condition of Kailali, Nepal.

Keywords: Growth regulator, Gibberellic acid, naphthalene acetic acid, and tomato

Introduction

Tomato (*Solanum lycopersicum* L.) is an important vegetable of a solanaceous family having chromosome number $2n=2x=24$. It has originated from wild form in the Peru-Ecuador-Bolivia region of the Andes, South America, and has grown in every country of the world

(Roberston and Labate, 2007). Tomatoes being a rich source of antioxidants (chemoprotective compounds) are also termed as "functional food" (Ranieri et al., 2004). Lycopene, phenolics and flavonoids are biomolecules that have antioxidant potential (Kaur et al., 2004) and protect against chronic diseases and cancers of various types like prostate, cervix and colon (Shi and Maguer, 2000; Campbell et al., 2004). Regarding vitamins, tomatoes have a remarkable concentration of ascorbic acid/vitamin C which is part of the body defense system and prevent tissue damage against reactive oxygen species and free radicals (Okiei, 2009). Tomato is also known as the poor man's apple in Nepal which is cultivated in 22,800 ha. The production and productivity of tomato in Nepal in the year 2021/2022 has been reported to be 432,616 mt. and 18.97 mt/ha respectively. In addition, the production of Tomato in the different province were found to be highest in province 1 (131,970 mt.) followed by Province 3 (121,777 mt.) and Province 5 (55,990 mt.).

Plant growth regulators (PGRs) are used extensively in horticulture to enhance plant growth and improve yield by increasing fruit number, fruit set and size (Batlang, 2008 and Serrani et al, 2007a). Plant Growth Regulators (PGRs) have wide category of compounds that can enhance, inhibit or change plant morphological or physiological processes at very low concentrations. Thus, the use of PGRs has become an important element of the agrotechnical procedures for most cultivated crops (Kader, 2008). Use of growth regulators had improved the production of tomato including other vegetables in respect of better growth and quality (Saha, 2009). Fruit set in tomato can be increased by applying plant growth regulators to compensate the deficiency of natural growth substances required for its development. gibberellic acid (GA₃) at low concentration was reported to promote fruit setting in tomato (Sasaki et al., 2005; Khan et al., 2006). Use of growth promoters can be a cheap and easy way for the farmers to increase the summer production of tomato. Flora is a commercially available liquid fertilizer (Jamal Uddin et al., 2014) containing nitrobenzene which is an organic compound under aromatic group influences crop production by increasing the flower forming substances like amino acids, enzymes, vitamins, hormones, etc. It alters gibberellins, auxin, cytokinin, and ethylene ratio so as to increase the flowering by more than 60% and ultimately yield upto 50% (Lone, 2005).

Plant growth regulators (PGRs) are used extensively in horticulture to enhance plant growth and improve yield by increasing fruit number, fruit set and size. Several research workers have studied the effect of plant growth substances on vegetable crops. Among them, gibberellins particularly GA₃ and naphthalene acetic acid (NAA) have been reported to show promising effect on tomato crop. Thus, it is Imperative to determine their concentration, Gibberellic acid and naphthalene acetic acid both are one of the most important growth stimulating substance used in horticulture.

Keeping these facts in view, present research comprising a field experiments, was planned to investigate the effect of PGRs on growth, flowering, yield and quality parameters of tomato cultivars. Moreover, it was also tried to find out proper rate, time of application.

Materials and method

The field experiment was conducted during summer season of 2021/22 at field of faculty of Agriculture, Far western University, Tikapur, Kailali. To evaluate the sole effect of plant growth regulators on tomato (*Lycopersicon esculentum* L.) under polyhouse cultivar “Srijana”. The soil of plot before experimentation was of normal fertility with good facility of irrigation and drainage. The seven treatments having seven different concentration of plant growth regulators viz., T₁ (25 ppm GA₃), T₂ (50 ppm GA₃), T₃ (75 ppm GA₃), T₄ (NAA 20 ppm), T₅ (NAA 40 ppm), T₆ (NAA 60 ppm), T₇ (Control-Water spray). The experiment was carried out in randomized block-design with three replications. Seed sowing was done in third week of August and one months old seedling were transplanted at 60 cm row to row and 45 cm plant to plant distance on September 15. Plot size was kept 3.0 x 2.7 m to accommodate 30 plants in each plot. Recommended dose of Urea, DAP and MOP were applied @ 180:150:150 NPK kg^{ha}⁻¹ were applied as urea, diammonium phosphate and muriate of potash, respectively. Compost 25.0 tha⁻¹ was broadcasted and incorporated into the soil just before transplanting. Irrigation was done regularly as and when required. Hoeing and weeding were given to all plots evenly whenever required. The data on plant height, number of branches per plant, stem diameter, leaf area meter, chlorophyll content on leaves, crop canopy were recorded at last harvest. The values of all characters studied, were subjected to statistical analysis of variance. The determination of difference between the treatment mean at 0.05 and 0.01 levels of probability was done. Standard error of mean (SEm), critical difference (CD.) at five and one per cent, and co-efficient of variance (C.V.%) were worked out for the interpretation of the results (Panse and Sukhatame, 1985).

Result and discussion

Growth parameters

All the growth attributes of tomato taken at the maturity stage in the study viz., plant height, number of branches per plant, stem diameter, leaf area meter, and chlorophyll content on leaves have shown significant result due to the sole use of various treatments (Table 1). The plant height was significantly higher (265.93 cm, 262.85 cm and 259.18 cm) under treatment T₁ (GA₃ 25 ppm), T₂ (GA₃ 50 ppm) and T₃ (GA₃ 75 ppm) respectively over other treatments. Minimum plant height was recorded by Control (143.87 cm). The observed effects could be attributed to the foliar application of various plant growth regulators, which might have led to increased photosynthetic activity, chlorophyll formation, nitrogen metabolism, and auxin contents in the plants. Gibberellins are key regulators of shoot growth in plants and this might be the cause of having longer shoots with GA₃ treatments. The results are in agreement with the finding of Nibhavanti et al., (2006). The maximum stem diameter (15.49 cm) was recorded in treatment T₄ (NAA @ 20 ppm) followed by treatment T₅ (NAA @ 40 ppm) is 15.01 mm whereas the minimum stem diameter (12.01 mm) was recorded in the control treatment. However, Khan et al. (2006) reported that NAA plays a significant role in increasing stem diameter in tomato plants, resulting in thicker stems and increased size. The treatment GA₃ 25 & 50 ppm produced significantly higher leaf length (101.86 mm) & (97.68 mm), while the

minimum leaf length was recorded under the control (74.34 mm). At the last harvesting stage, the widest leaf was recorded by treatment GA₃ 25 & 50 ppm (56.28 mm) and (56.17 mm) whereas the narrow leaf was recorded under control (43.90 mm). The results are in agreement with the findings of (Bhattarai et al, 2021).

The highest leaf area meter (57.21 cm²) was recorded in treatment T₁ (GA₃ 25 ppm) followed by treatment T₂ (GA₃ 50 ppm) with (54.75 cm²) whereas the minimum leaf area meter (32.61 cm²) was recorded in control. Our results were consistent with previous findings (Ayas and Gluser, 2005; Celik et al., 2008), which reported that GA₃ application led to the accumulation of minerals in leaves, promoting healthy leaf production. Higher chlorophyll content of leaves was significantly higher with the application of NAA @ 20 ppm (42.99 mg/g) followed by NAA @ 40 ppm (41.10 mg/g) whereas lower chlorophyll content was found in control (29.28 mg/g). These results corroborate those found by Ferreira et al. (2017), who also found higher chlorophyll contents in plants subjected to applications of GA₃ after transplanting. NAA increases photosynthetic rates and, consequently, the chlorophyll content of leaves (Berova and Zlatev, 2000) also reported that NAA significantly increased mineral nutrient uptake, and stimulated chlorophyll content on leaves.

Table 1

Effect of plant growth regulators on growth parameters of tomato cv. Srijana at horticulture farm kailali, Nepal, 2021-22.

Treatment	Plant height (cm)	Stem diameter (cm)	Leaf area meter (cm ²)	Leaf length (cm)	Leaf width (cm)	Chlorophyll content on leaves (mg/g)
T ₁ (GA ₃ 25 ppm)	265.93 ^a	13.80 ^d	57.21 ^a	10.18 ^a	5.62 ^a	34.09 ^c
T ₂ (GA ₃ 50 ppm)	262.85 ^a	13.34 ^d	54.75 ^{ab}	9.76 ^a	5.61 ^a	31.46 ^d
T ₃ (GA ₃ 75 ppm)	259.18 ^a	12.63 ^f	48.88 ^b	9.07 ^b	5.39 ^{ab}	30.36 ^d
T ₄ (NAA 20 ppm)	157.18 ^b	15.49 ^a	43.85 ^c	8.65 ^b	5.07 ^{bc}	42.99 ^a
T ₅ (NAA 40 ppm)	154.53 ^b	15.01 ^b	41.77 ^{cd}	8.44 ^b	4.95 ^{bc}	41.10 ^a
T ₆ (NAA 60 ppm)	149.52 ^b	14.45 ^c	36.96 ^{de}	7.75 ^c	4.77 ^{cd}	37.28 ^b
T ₇ (Control)	143.87 ^b	12.01 ^e	32.61 ^e	7.43 ^c	4.39 ^d	29.28 ^e
SEm(±)	5.83	0.12	111.94	2.07	1.70	45.98
CV	5.08	1.52	4.68	4.11	5.76	2.29

LSD	17.98	0.37	44.94	6.40	5.25	41.70
P value	0.47	0.25	0.24	0.31	0.81	0.01
F test	***	**	**	**	*	***

Table 2

Effect of plant growth regulators on flowering parameters of tomato cv Srijana at horticulture farm kailali, Nepal, 2021-22.

Treatment	No. of flower cluster per plant	No. of flower per cluster	No. of flower per plant	No. of fruit per cluster	No of fruit set per cluster
T ₁ (GA ₃ 25 ppm)	46.73 ^a	9.93 ^a	94.93 ^a	9.46 ^a	9.13 ^a
T ₂ (GA ₃ 50 ppm)	38.73 ^b	8.73 ^b	91.40 ^b	8.60 ^{ab}	8.00 ^a
T ₃ (GA ₃ 75 ppm)	37.46 ^b	7.46 ^{cd}	90.93 ^b	7.33 ^{cd}	6.66 ^b
T ₄ (NAA 20 ppm)	38.13 ^b	8.13 ^{bc}	88.53 ^c	7.93 ^{bc}	6.20 ^b
T ₅ (NAA 40 ppm)	38.00 ^b	7.20 ^d	84.46 ^d	7.00 ^d	6.20 ^b
T ₆ (NAA 60 ppm)	39.26 ^b	7.13 ^d	83.06 ^d	7.13 ^{cd}	6.00 ^b
T ₇ (Control)	35.40 ^c	6.86 ^e	79.86 ^e	6.86 ^e	5.66 ^c
SEm(±)	2.01	0.26	1.54	0.28	0.37
CV	9.31	5.93	3.72	6.69	9.97
LSD	6.19	0.80	4.75	0.89	1.16
P value	0.56	0.98	0.62	0.26	0.04
F test	*	***	**	***	*

Flowering parameters

All the flowering parameters of tomato taken at the flowering stage in the study viz., number of flower cluster per plant, number of flower per cluster, number of flower per plant, number of fruit per cluster, number of fruit set per cluster have shown the significant result due

to the sole use of various treatments (Table 2). The maximum number of flower per cluster (46.73) was recorded in treatment T₁ (GA₃ 25 ppm) whereas minimum number of flower per cluster (35.40) was recorded in control. Application of NAA at different concentration had similar effect on number of flower per cluster, data indicated that effect of NAA statistically at par with each other. This result is in line with the finding of (Kuo, 1991). This could be due to an enhancement in respiration and photosynthesis, leading to improved vegetative growth and accelerated flowering. Additionally, GA₃ promoted the development of flower primordia, resulting in an increased number of flowers per cluster and plant. The result is also in harmony with the results reported by (Jha et al. 2022). The highest number of flower per cluster (9.93) was recorded at GA₃ @ 25 ppm and the lowest (6.86) at control whereas effect of different concentration of NAA was statistically at par with each other. The higher concentration showed less percentage of flower clusters as well as flower numbers as it induces ethylene biosynthesis that causes the reduction in polar auxin transport resulting in the formation of the abscission layer. The antagonistic effect of NAA at the higher concentration on the number of flowers has also been reported by Singh et.al (2011). This might be due to proper regulation of the physiological and biochemical process at this combination in plants in such a way which tended to reduce the vegetative growth and the photosynthates transmitted from vegetative parts towards the reproductive organ.

Variation in number of flowers per plant was observed in different treatments in srijana tomato line under study. Maximum number of flower (94.93) was observed in treatment T₁ (GA₃ @ 25 ppm) and minimum number of flower (79.86) were recorded in control. GA₃ increased the number of flowers per plant clearly mark that these growth regulators contributed in regulating the physiological and biochemical process in plants in such a way which tended to reduce the vegetative growth and the photosynthates got transmitted from vegetative parts towards the reproductive organs. These results are in a clear agreement with the observations of Verma et al., (2014). Highest number of flower in GA₃ @ 25 ppm might be caused that GA₃ promoted flower primordia production in tomato plant (Ranjeet et al., 2014). The maximum number of flower per cluster (9.46) was recorded in treatment T₁ (GA₃ @ 25 ppm) and minimum (6.86) was recorded in control treatment. Flower premodia was promoted by GA₃ with increased number of flower per cluster. The result of the present study is in arrangement with with the result of (Onofeghara, 1983). The present finding also agreed to the result of Bhowmik et al., (2012), Rahman et al., (2015). The highest number of fruit set per cluster (9.13 and 8.00) was recorded in treatment T₁ (GA₃ @ 25 ppm) and T₂ (GA₃ @ 50 ppm) whereas lowest fruit set per cluster (5.66) was recorded in control. Application of GA₃ presumably reduced the effect of high temperature and thus would have increased fruit set of tomatoes. Synthesized gibberellins are often used for promotion of fruit set in some fruit and vegetable production including tomatoes (Gemici et al, 2006; Khan et al, 2006; Serrani et al, 2007; Batlang, 2008).

Table 3

Effect of plant growth regulators on yield parameters of tomato cv. Srijana at horticulture farm kailali, Nepal, 2021-22.

Treatment	No of fruit per plant	Fresh weight of fruit (g)	Yield per plant (g)	Yield per plot (kg)	Yield per hectare (ton)
T ₁ (GA ₃ 25 ppm)	21.66 ^a	68.80 ^a	1490.20 ^a	44.70 ^a	60.83 ^a
T ₂ (GA ₃ 50 ppm)	20.33 ^{ab}	65.73 ^{ab}	1336.29 ^b	40.08 ^b	54.54 ^b
T ₃ (GA ₃ 75 ppm)	19.46 ^{bc}	64.13 ^{ab}	1258.80 ^b	37.76 ^b	51.38 ^b
T ₄ (NAA 20 ppm)	18.46 ^{cd}	62.86 ^{cd}	1160.39 ^c	34.81 ^c	47.37 ^c
T ₅ (NAA 40 ppm)	17.60 ^{de}	60.66 ^d	1067.61 ^d	32.02 ^c	43.57 ^c
T ₆ (NAA 60 ppm)	17.13 ^{ef}	60.40 ^d	1034.65 ^d	31.03 ^d	42.22 ^d
T ₇ (Control)	16.40 ^f	59.06 ^e	968.58 ^e	29.05 ^e	39.53 ^e
SEm(±)	0.34	0.61	18.59	0.62	0.80
CV	3.20	2.29	3.70	4.14	4.10
LSD	1.05	1.89	57.29	1.91	2.48
P value	0.62	0.45	0.81	0.76	0.70
F test	**	**	***	***	***

Yield parameters

All the yield parameters of tomatoes taken at the harvesting stage in the study viz., number of fruits per plant, fresh weight of fruit, yield per plant, yield per plot, and yield per hectare have shown significant results due to the single use of various treatments (Table 3). The higher number of fruits per plant (21.66 and 20.33) was recorded in treatment T₁ (GA₃ @ 25 ppm) and T₂ (GA₃ @ 50 ppm) whereas the lowest number of fruits per plant (16.40) was recorded in control. This method may be attributed to the specific impact of GA₃ on fruit development. The process of fruiting in tomatoes is influenced by the optimal concentration of growth regulators in addition to an adequate reserve of carbohydrates. GA₃ becomes more effective when there is an additional reserve of nutrients, leading to an apparent increase in the

number of fruits. Similar results regarding the increase in fruit number due to GA₃ application have been reported by Verma et al., (2014); Uddain and Hossain (2009). Higher levels of GA₃ have been observed in young, immature tomato fruits, which may contribute to anthesis, the stimulation of fruit number, and seed development in tomatoes. This effect could be attributed to the role of GA₃ in stimulating pollen germination, fertilization, fruit set, cell division, and elongation after pollination. The current findings are consistent with the results of Ram et., (2014), Kumar et al., (2014), Rahman et al., (2015).

The highest fruit weight (68.80 g) was noted in treatment T₁ (GA₃ @ 25 ppm) followed by T₂ (GA₃ @ 50 ppm) whereas the lowest fruit weight (55.06 g) was observed in control. A similar result was found by Kaushik et al. (1974) and Uddain et al. (2009). The increased supply of photosynthetic materials and their efficient mobilization in plants may explain this effect, leading to a stimulation of fruit growth and higher fruit weight (Bhosle et al., 2002 and Pundir and Yadav, 2001). The highest yield per plant (1490.20 g) was observed in treatment T₁ (GA₃ @ 25 ppm) whereas lowest yield per plant (968.58 g) was observed in the control. GA₃ has promoting effect on DNA, RNA and protein synthesis (Broughton and McComb, 1971; Johri and Varner, 1968; Mozer, 1980; Pain and Dutta, 1977; Roth and Lips, 1970) and ribose and polyribosome multiplication (Evins and Varner, 1972). These effects lead to increased biomass production in both vegetative parts and fruits, ultimately resulting in increased yield. Similarly yield per plot and yield per hectare of tomato was significantly influenced by application of GA₃ as compared to NAA. The highest yield per plot (44.70 kg) was recorded in treatment T₁ (GA₃ @ 25 ppm) whereas treatment T₂ and T₃ was statistically at par with each other. Lowest yield per plot (29.05 kg) was observed in control. Similarly highest yield per hectare (60.83 mt/ha) was recorded in treatment T₁ (GA₃ @ 25 ppm) whereas treatment T₂ & T₃ was statistically at par with each other and lowest yield per hectare (39.53 mt/ha) was recorded in control. Findings of Ahmad (2002) also supported the results of this trait.

Conclusion

The research demonstrated that using GA₃ at a concentration of 25 ppm solely in protected conditions led to increased productivity of the Srijana tomato cultivar. The foliar application of GA₃ at the same concentration had a significant positive impact on most of the studied parameters. Compared to the control group, all treatments with growth promoters showed beneficial effects on the growth, flowering, and yield of the studied tomato line. GA₃ shows significant potential in enhancing various aspects of tomato production, leading to improved yields and quality. The use of GA₃ in tomato cultivation has consistently yielded better results compared to control conditions, indicating its positive impact on meeting food supply demands. In every case of those experiments, GA₃ is found to show more satisfactory results than the control condition. Therefore, the utilization of growth promoters, especially GA₃, is recommended for enhancing tomato production in polyhouse conditions.

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Exploring the Socio-cultural and economic impacts of Dallagau Homestay on rural tourism in Nepal

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Abstract

The study titled 'Exploring the Socio-cultural impacts of Dallagau Homestay on rural tourism in Nepal' utilized a mix of qualitative and quantitative methods to examine the socio-cultural and economic benefits of rural tourism in Nepal. The research was specifically focused on Madhuban-1, Dallagau Homestay in the Bardiya District. It employed a descriptive-analytic approach within an exploratory research design, focusing on a purposively selected subset of 22 households out of 120 in Dallagau. Additionally, 22 non-homestay households and 22 recent visitors were also included in the study. Data were gathered from primary and secondary sources, including interviews with tourists, hoteliers, locals, tour guides, local politicians, and NGO representatives during a field survey in May 2024. Globally, the concept of "homestay" is interpreted differently, with each region having its unique version. In Nepal, homestay programs are community-driven initiatives that play a crucial role in the local economy and tourism sector. Despite the potential for substantial economic and socio-cultural benefits, the homestay industry in Nepal is hindered by inadequate infrastructure and planning. This research, focusing on the "Khata Biological Corridor Homestay" in Dalla village, emphasizes the socio-cultural and economic impacts of these programs. The findings underscore the importance of proper management and community involvement in maximizing the benefits of homestay tourism for sustainable rural development.

Keywords: Socio- cultural, Homestay, Rural tourism, Community

Introduction

The meaning of 'homestay' may differ from country to country. For instance, the phrase is particularly connected to farmhouse lodging in Australia, although it is frequently connected to English language instruction in the UK. It is described as "a period during which a visitor in a foreign country lives with local family" (Merriam Webster dictionary, 2007). It is also defined

as a private homes in which unused rooms are rented for the purpose of supplementing income and meeting people (Lanier and Berman, 1993). Farm-themed holidays originated from the British custom of providing accommodation and food for temporary agricultural laborers.

Homestay programs are community-driven initiatives that allow visitors to interact with locals and experience their daily lives firsthand. Tourism plays a crucial role in Nepal's economy. The expansion of the tourism sector has boosted the country's culture and traditions while also increasing employment and revenue. This sector is important not only for generating foreign exchange but also for creating opportunities in various industries, such as hotels, restaurants, entertainment venues, gift shops, and businesses related to fruit cultivation and processing. Given Nepal's limited capacity to export manufactured goods, the tourism industry's diverse benefits—including improving the balance of payments, diversifying the economy, increasing revenue, and creating direct and indirect employment—cannot be underestimated (Banjade, 2018).

Though, due to a lack of institutional framework and ineffective tourism management, Nepal's tourism industry has not flourished as anticipated. While tourism is a more expansive and beneficial sector for economic growth, there are also more obstacles and issues facing this industry. Our nation hasn't gone far enough in building the essential infrastructure in prospective rural areas. Nepal has a lot of promise for tourism, but it hasn't yet taken off and reached the impoverished in the countryside (Dahal et al., 2020).

The 'Khata Biological Corridor Homestay' initiative, locally known as Dallagaun homestay, was launched by the Shiva Community Forest Consumers' Committee in March 2011 in several homes of the Tharu community in Dalla village, Madhuban Municipality's ward no. 1, Bardiya district. Shiva Community Forest (SCF), one of the community forests within the Khata Corridor, is situated near the homestay. Out of the 125 households benefiting from SCF in Dalla village, 11 initially joined the program. TAL-Nepal provided initial conceptual and technical support for the homestay program. By December 2013, the number of participating households grew to 22 after 11 more joined. An Eco-Tourism Development Sub-Committee has been established by SCFCC3 to manage the homestay program, overseeing all aspects of its operation.

In Madhuban Municipality-1, Bardiya district, homestay services have been introduced to boost tourism and the local economy. Over 20 homestay houses have been set up by the locals, with 20 currently in operation. Following the government's promotion of homestay development as vital to the success of Nepal Tourism Year, Madhuban Municipality-1 has prioritized this tourism aspect. Through homestays, visitors have the chance to experience the customs, culture, and natural beauty of Madhuban Municipality-1 (Municipality Profile, 2074).

Given our conducive environment for the growth of this industry, Nepal appears to have a lot of potential for developing its village tourist business. Such an area is manageable with little financial outlay, and the government's function in it ought to be that of a watchdog. In this

context, the study's findings about the socioeconomic impact of homestay and its effects on village tourism are presented. I hope these findings will be helpful to planners and other relevant parties.

Homestays play a crucial role in revitalizing rural economies and offering numerous benefits, especially in Nepal where tourism benefits are unevenly distributed. Much of the tourist spending remains in Kathmandu, leading to core-periphery reliance. Pre-paid travel packages and centralized provisions limit the benefits reaching rural areas. Dalla homestay faces similar challenges due to underdeveloped infrastructure and lack of scientific planning. Issues include environmental fragility, disparities, and poor local-central coordination. The study aims to explore these challenges and opportunities, emphasizing homestay tourism's potential to alleviate poverty and promote socioeconomic development. However, homestays also face cultural westernization and youth migration, threatening their sustainability. Proper management is essential to prevent environmental degradation and ensure long-term benefits. Homestay tourism can preserve regional culture and contribute significantly to the local economy, despite setbacks like the COVID-19 pandemic. The following research question will be related to socio- culture impacts of household of survey area. It also focusses on the tourist attractant places in vicinity of Dallagaun.

Literature Review

Global tourism today not only sees more tourists but also a spread of global and tourist cultures. This study explores homestay tourism, highlighting the interaction between hosts and tourists and its cultural impacts. Ethnographic methods show homestays' roles extend beyond economics, driving cultural exchange and influencing local and tourist lifestyles, especially through guides adopting tourist norms (Dong, 2020; Regmi et al., 2023).

Tourism is both an economic and socio-cultural phenomenon, influencing local culture and behavior. This study uses a comparative method to explore tourism's impact on community life in tourist villages. Positive social impacts include community spirit, organizational strengthening, and leadership emergence. Negative social impacts involve community division, social problems, and conflicts over new tourist villages. Culturally, tourism promotes local culture preservation and information exchange, but also leads to culture commercialization and imitation.

The article measures COVID-19's impact on Nepal's tourism industry, noting halted mobility, closed borders, and government stay-at-home orders. These factors have adversely affected airlines, accommodations, transport operators, and other sub-sectors. The pandemic's effects extend to socio-cultural, psychological, and global economic systems. The study highlights stakeholder preparedness and response strategies, using qualitative research with primary data from stakeholder interviews and reviews of secondary sources (Ulak, 2020).

Despite challenges, homestay tourism is seen as a potential driver for sustainable rural development and poverty alleviation in Nepal (Regmi et al., 2023). To maximize benefits and minimize negative impacts, careful management and community involvement are essential.

Further research is needed to fully understand the long-term socio-cultural effects of homestay tourism and develop strategies for sustainable growth in the post-pandemic era. Responsible travel to natural areas that conserves the environment sustains the wellbeing of local people and involves interpretation and education is the definition of eco-tourism (Acharya & Elizabeth, 2013). In Nepal's economy, homestays play a crucial role in the process of regional development. The region is economically underdeveloped, with little resources for the growth of the agricultural and industrial sectors. With so many locations that draw visitors from all over the world due to their natural beauty and rich cultural legacy—including Mount Everest, the Snow Peak Mountains, several lakes, and rivers—Nepal has enormous potential for the growth of its tourism industry. Nepal offers many of activities for those who enjoy the outdoors. Trekking, boating, hunting, mountain flying, paragliding, rafting, and the welcoming and diverse populace are among the main draws of the nation (Magar, 2018).

Although homestays were being used in Sirubari Syangja as early as 2054 B.S., the notion was first fully developed in Nepal in 2067 B.S. Nepal's first homestay village is thought to be Sirubari Village. As a result, home stay programs can be thought of as rural, cultural, and community-based travel offerings.

Gautam (2012) explored the economic impact of homestay tourism in Sirubari and Ghalegaun, Nepal. Despite being an old practice, homestays are relatively new in Nepal, embodying "Atithi Devo Bhava." Introduced in Sirubari, these award-winning village homestays aid rural development, cultural preservation, and environmental conservation, enhancing infrastructure in remote areas.

Elizabeth (2013) found that there has been limited research on the relationship between visitor sociodemographic factors and the use of homestays. The findings from this study will aid travel planners in developing their market segmentation and targeting strategies. The main objective of the study was to explore how socio-demographics influence travelers' choices for selecting homestays in the Kumasi Metropolis of Ghana. Data were collected from 151 international visitors who stayed in homestays within the Kumasi Metropolis. The results from the one-way analysis of variance and t-test show that sociodemographic characteristics affect the reasons given by foreign visitors for choosing a homestay. It was concluded that visitor motivations for selecting a homestay are impacted by sociodemographic factors.

Bhattarai and Pokharel (2021) investigated the impact of the Corona Virus on the Annapurna Circuit Trek in Nepal. Their study revealed significant effects on Nepal's tourism industry, focusing on the trek's social sustainability. Tourism, especially community-based tourism (CBT), is crucial for local communities. The global lockdown disrupted travel, affecting businesses, jobs, and daily life. The research used qualitative interviews with local stakeholders, trekking agencies, and TAAN to explore these impacts. Bhatta, Tanaka, and Gautam (2021) explored travel motivation during COVID-19 in Nepal, highlighting the severe impact on the tourism sector. Their quantitative study used a web survey with 181 Nepali participants to understand travel motivations and factors. Results showed differing preferences: younger travelers favored biking and short trips, while families preferred remote locations and coach

travel. Recommendations include creating targeted travel packages and ensuring a low-risk environment to attract tourists post-pandemic.

Gautam and Khatri (2021) examined the effects of the COVID-19 lockdown on tourism in Nepal in 2020. Their study found that, despite the pandemic disrupting the Visit Nepal Year 2020 campaign, the impact on Nepal’s tourism sector—vital for the nation's economy—was not as severe as expected. They explored the lockdown's effects on travel, tourism, and the Visit Nepal campaign using sources like Google Scholar and recent newspapers. The findings reveal that the lockdown led to reduced economic activity in tourism-related areas, including hotels and travel, affected remittances, and caused small business closures. The paper also aims to highlight the relationship between the lockdown and tourism from various stakeholders to improve safety standards and protocols for the industry’s recovery and future resilience.

Research Methodology

A researcher chose Dalla homestay for promoting tourism in Bardiya. The research design seeks to meet study goals using structured surveys and observations. Results depend on responses about tourism earnings and socio-cultural aspects. Out of 120 households in Dallagaun Home Stay, 22 were selected for the study via purposive sampling, with similar sampling applied to 22 non-homestay households and 22 recent visitors. Data collection involved primary and secondary sources, including interviews with tourists, hoteliers, locals, tour guides, local politicians, and NGO representatives in field survey May, 2024.

Results

Age and Sex of Respondents

In demographic analysis, age and sex composition are crucial, influencing socio-economic and development plans. Table 1 shows this data.

Table 1
Distribution Respondents by Age and Sex

Age	Male		Female		Total
	No.	Percentage	No.	Percentage	
Up to 20	0	0	0	0	0
21 -30	2	9.1	4	18.18	6
31 – 40	3	13.64	6	27.27	9
Above 40	2	9.09	5	22.72	7
Total	7	31.83	15	68.17	22

Source: Field Survey, 2024

Table 1 shows the distribution of respondents by age and sex. According to the table, the highest proportion of both male and female engaged in homestay tourism in the above 31-41 group (13.64%) and (27.27%) respectively. We can see in the total figure up to 20 age groups were the lower proportion and the highest proportion were for the 31 to 40 age group

respectively. The data shows most women participated in homestays due to female leadership, while men handled logistics.

Religious Composition

Religion is vital in Nepalese society, where Hinduism was once dominant. Now, as a federal democracy, it embraces diverse religions.

Table 2

Distribution of Respondents by Religion

Caste/Ethnicity	Frequency	Percent
Hindu	22	100
Buddhist	0	0
Christian	0	0
Total	22	100.00

Source: Field Survey, 2024

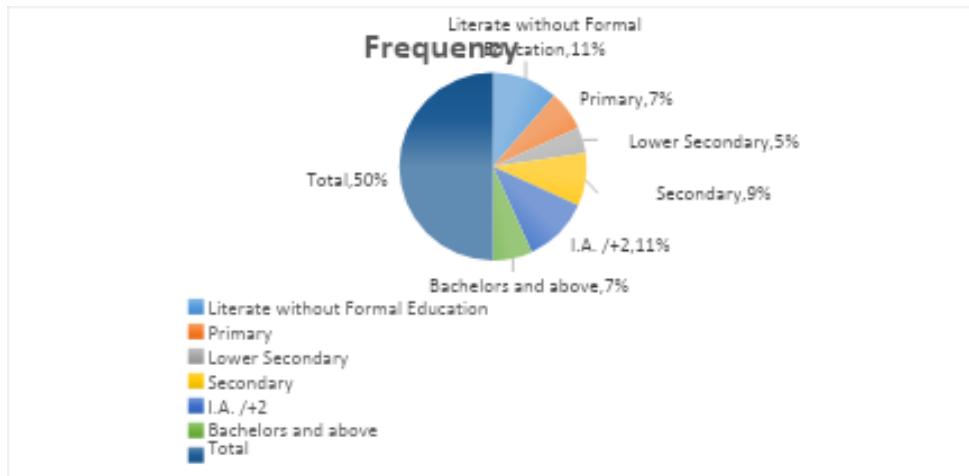
Table 2 shows only religious group residing in the area is Hindu. The majority of responders (100%) were Hindus, yet there were no Buddhists or Christians among them.

Educational Status of Respondents

Education illuminates life, enhancing skills and capacity. It refines knowledge, shaping ability and job performance.

Figure 1

Distribution of Educational Level of Respondents



Source: Field Survey, 2024

Figure 1, reveals the educational attainment of the respondents who were asked about the benefit of Dalla community homestay. Out of total respondents, 22.72 percent were literate without Formal education and I.A. /+2 level. Out of the respondents, majority of the respondents i.e. 18.2 percent were attained secondary level of education followed by bachelor and above, primary and lower secondary level by 13.63 percent and 9.1 percent respectively.

Land Holding Pattern of Household

Property ownership significantly impacts socio-economic status. In Nepal, where agriculture was once predominant, recent changes prompt questions about land ownership among households primarily engaged in farming. The table below shows their land ownership.

Table 3

Distribution of Respondents HHs by Size of Land Holding and Types of Land

Land	No.	Percent
Less than 10 Kattha	2	9.1
11 to 15 Katha	8	36.36
16- 20 Kattha	4	18.18
1 -1.5 Bigha	6	27.27
More than 1.5 Bigha	2	9.09
Total	22	100

Source: Field Survey, 2024

Table 3 shows that majority of the respondents i.e. 36.36 percent were owned 11 to 15 katha of land with their name followed by 27.27 percent, 18.18 percent, 9.10 percent and 9.09 percent by 1-1.5 *Bigha*, 16-20 *Kattha*, less than 10 *Kattha* and more than 1.5 *Bigha* respectively. Analysis shows a decline in landownership. Previously, Tharu people ruled the Terai before others moved in. Now, they've shifted from agriculture to foreign work and community homestays, embracing greenery and capitalizing on their culture.

Socio-cultural Benefits of Homestay

In Nepal, homestays, a recent industry, aid rural development and encourage socio-cultural activities, as detailed in the following table.

Table 4

Socio-culture Attraction and their functions

Component	Functions
Social Attraction	<ul style="list-style-type: none">• Social bonding and affinity to kinship• Societal preservation• Social activities in terms of development of society• Identity seeking• Cultivation and harvesting local goods and things
Cultural Attraction	<ul style="list-style-type: none">• Preservation of Tharu dress• Learning Tharu language• Training to mice, Ghongi, snail and so on.• Training on cultural programme• Wearing of local ornaments

Source: Field Survey, 2024

Ownership of Homestay

The homestay program is a business model that allows investors to avoid making large financial investments. In this setup, hosts offer guests a spare room and provide meals made from their own kitchen. Consequently, each homestay in the area is individually owned. This type of work is especially popular among women in the Tharu community, while the men support them by helping with shopping in local markets.

Preservation of Tharu Culture

Madhuban Municipality is the ancestral home of the Tharu people, the indigenous tribe of this area. They possess their own language, culture, and traditional beliefs. Until the late 1950s, they were the sole residents of Bardiya. Following the eradication of malaria, some individuals from the highlands began to migrate there.

Tharu cultural excursions provide insight into the everyday lives of the Tharu people. Many Tharu individuals believed they should adopt Western ways, leading to a decline in their own cultural practices. However, this trend of Western influence has significantly diminished. With the establishment of homestays, the Tharu people have begun to reconnect with their roots. They have also united politically and formed various social groups to help preserve their culture.

Table 5

Way of Preservation Tharu Culture on Homestay

Preserve Tharu culture	No.	Percent
Wearing Tharu Ornaments	3	13.63
Speaking Tharu language	6	27.27
Wearing Tharu Dress	7	31.82
Serving Tharu food/beverage	4	18.18
Celebrating rituals (Maghi, Jhumra Nach, Lathinach)	2	9.10
Total	22	100

Source: Field Survey, 2024

Table 5 deals with the opinion of the respondents that way of preservation of Tharu culture. According to them, 31.82 percent were said that tharu culture preserves if they wear Tharu dress followed by 27.27 percent speaking tharu language, 18.18 percent serving Tharu food and beverage or eating stuffs, 13.63 percent wearing Tharu ornaments and 9.10 percent by celebrating rituals such as Maghi, Jhumra nach and Lathi nach. The data shows respondents favor preserving cultural traditions. Homestays aim to promote these traditions and earn income, featuring costumes, traditional foods, and drinks. Without cultural activities, homestays wouldn't exist.

Cultural Groups

A cultural group consists of individuals with shared beliefs, behaviors, and values, identified by their thinking and actions. Tharu cultural groups, for instance, entertain guests at their homestay with various cultural programs, reflecting intragroup diversity.

Table 6*Cultural Groups*

Age group	Male	Female
15-20	2	5
20-25	1	8
25-30	1	2
30-35	2	4
35-40	1	7
40 above	5	2
Total	12	28

Source: Field Survey, 2024

The table indicates that six cultural groups provide entertainment for guests, predominantly involving women, with men assisting. These groups perform dances like Jhumra Nach and Lathi Nach in the evenings. During peak season, the Dalla Homestay community hosts cultural programs, while in the off-season, selected members perform at their homes.

Charges for Cultural Programs

The presence of two professional cultural groups incurs fees for conducting cultural programs. These programs, deeply linked to the Tharu people's heritage, were fading but have been revived by the Dalla Community Homestay. The table below outlines the cultural programs and their respective costs.

Table 7*Charges of Cultural Programme*

Cultural Programme	Young Group	Aamasamuha
Two hour	Rs. 5000/-	Rs. 7000/-
Three hours	Rs. 7000/-	Rs. 10,000/-
More than three hours	Rs. 10000/-	Rs. 15,000/-

Source: Dalla Community Homestay Calender, 2024

Table 7 reveals varying charges for cultural programs. The Aama Samuha group, composed of women who mentor younger members in Tharu cultural practices, is more expensive than the youth group. The Dalla Community Homestay organization has set fees for these cultural groups and detailed committee responsibilities, including organizing

accommodations, tracking visitors and payments, overseeing households, planning events, creating informational materials, and liaising with government organizations.

Utilization of Fees of Cultural Programme

The Dalla Community Homestay aims to boost tourism and preserve Tharu culture. They've created a financial protocol for managing revenue from cultural programs, allocating 90 percent to members and 10 percent to Tharu welfare initiatives, such as cultural training, tourism promotion, site development, biodiversity projects, and local hygiene improvements.

Table 8

Utilization of Fees by cultural Programme

Cultural Programme	Amount in Rs.
Member of the cultural group	90%
Dalla Community Homestay	10%

Source: Dalla Community Homestay Calendar, 2024

Table 8 shows that 90 percent of the total income was shared among cultural group members, while 10 percent was allocated for welfare, social, and training activities. The chart indicates that Dalla Community Homestay has brought financial benefits locally and personally, with 90 percent of the funds supporting cultural participants and 10 percent aiding various humanitarian efforts and awareness campaigns.

Monthly Income from Cultural Programme

The question targeted respondents directly involved with cultural groups. Monthly income varied by cultural groups and seasons, as shown below.

Table 9

Utilization of Fees by cultural Programme

Seasons	Monthly income by cultural programmes	
	Younger cultural group (Rs.)	Aama Samuha (Rs.)
Peak (five months)	12,000/-	15,000/-

Moderate (4 months)	6,000/-	7,000/-
Lean (3 months)	1,500/-	2,000/-

Source: Dalla Community Homestay Calendar, 2024

Table 9 shows that cultural groups have high monthly income during peak seasons, moderate income during the four-month moderate season, and low income in the three-month lean season. Aama cultural groups earn more than younger groups. The data highlights that the Dalla community homestay provides clear economic benefits to those involved in tourism, either directly or indirectly.

Employment Status

Homestay tourism in Tharu Homestay Village and nearby areas has improved economic conditions and living standards, offering local jobs in various roles.

Table 10

Employees in Homestay

Employees	Number	Percent
Family member including owners for homestay management	109	58.6
Tourist Guide	9	4.84
Driver and jungle safari	10	5.38
Cultural Programmer	40	21.5
Others	18	9.68
Total	186	100

Source: Field Survey, 2024

Table 10 shows that 58.60 percent of respondents are family members or owners managing homestays, 21.50 percent work in cultural programs, and 4.84 percent and 5.38 percent are tourist guides and drivers, respectively. This indicates that homestays significantly boost employment and income.

Other Professions of Respondents except Homestay

Respondents were asked if they have side jobs. Tourist guides and safari drivers do not, while others engage in additional income activities. Household members of guest houses and beauty parlors assist in their spare time. Responses are shown in the table below.

Table 11

Subsidiary Occupation

Employees	Number	Percentage
Agriculture and livestock	8	36.36
Livestock (Poultry farming, fish farming, goat farming and so on)	4	18.20
Wage labour	2	9.09
Private Service	3	13.63
Private Business	5	22.72
Total	22	100

Source: Field Survey, 2024

Among households operating homestays, 36.36 percent engage in agriculture and livestock as secondary occupations, 22.72 percent are involved in private business, and 18.20 percent practice various types of livestock farming. Additionally, 13.63 percent work in private services and 9.09 percent in wage labor during off-seasons. Homestay programs, usually in remote areas, promote local heritage and offer affordable lodging while showcasing local culture and traditions.

Income of Homestay Tourism of Study Area

In Tharu Homestay Village, tourism-related jobs boost financial security for young men, showing significant income compared to other sources.

Table 12

Total Income of Homestay Tourism of Study Area

Income Per Month (Rs.)	Number	Percentage
8000-10000	2	9.09
10000-15000	4	18.19
15000-20000	6	27.27
20000-30000	4	18.19
30,000-50,000	2	9.09
50,000-1,00,000	3	13.63

1,00,000-3,00,000	1	4.54
Total	22	100

Source: Field Survey, 2024

Table 12 reveals that up to 27.27 percent of respondents earn between 15,000 and 20,000, while 4.54 percent earn between 1 lakh and 3 lakhs. Individuals working in various roles within homestay tourism, such as guides, cooks, and drivers, tend to have lower incomes, whereas owners of tea stalls, medical shops, guest houses, and homestays generally earn more.

Cost for Tourist

Local residents run homestays in their homes at low rates, profiting from offering local culture. High tourist seasons lead to increased staff and expenses, while off-seasons cause financial strain and hinder expansion. Table shows per-head nightly charges in bellows.

Table 13

Cost per Night at Homestay

Cost per Night	Number	Percentage
800	6	27.27
1500	5	22.72
2000	7	31.81
Others	4	18.20
Total	22	100.00

Source: Field Survey, 2024

Table 13 indicates that 31.81 percent of homestay owners charged Rs. 2,000 per night per room, while 27.27 percent charged Rs. 800 and 22.72 percent charged Rs. 1,500, with 18.20 percent pricing based on services.

Discussions

The research indicates that the Dalla Community Homestay has been highly beneficial for those involved directly and indirectly, as analyzed from the data. The homestay has significantly promoted ecotourism and spurred rural development. Many Tharu people who had previously worked abroad have returned and engaged in homestay-related businesses. Thus, homestays serve as both a rural development strategy and a rural tourism program. For the

homestay to thrive, villagers need to be committed and informed. Effective coordination and participation are crucial for creating a successful homestay environment. Homestays contribute to social, economic, environmental, and community development, preserving rural areas. Dalla's homestay holds promise for attracting both domestic and international tourists, highlighting the need for collaboration among public, commercial, and local sectors. Homestays are a key driver of social and economic change in Nepal, generating more jobs and income. However, tourism in Nepal is largely urban-centered, so expanding into rural areas like Dalla is essential. While tourism infrastructure is a major challenge, the Tharu community's "Khata Biological Corridor Homestay," established in March 2011, provides valuable insights into its sustainability and impact on the local community.

In this study, 7 males and 15 females participated, all of whom were Hindu. Of these respondents, 22.72 percent had literacy without formal education, while 13.63 percent had attained a bachelor's degree or higher. The literate participants were Tharu elders managing Tharu homestays and preserving their culture. Most respondents owned 11 to 15 kattha of land. They unanimously agreed that homestays were established for self-employment and cultural preservation. Each homestay was individually financed, though supported by various organizations. Tharu culture was maintained through traditional practices and performances. Cultural groups received training and were paid based on their performances, with ten percent of earnings supporting community welfare. Income fluctuated with seasons, and all respondents noted economic benefits. Directly, 186 people were employed, showing a significant employment boost. Apart from homestays, many engaged in agriculture or livestock, with 27.27 percent earning 15,000 to 25,000 monthly and 4.54 percent earning 100,000 to 300,000 monthly from homestays.

-Conclusion

Homestays present a promising economic opportunity for locals, fostering job creation and socio-cultural upliftment. This initiative benefits the community's economy, culture, and environment. Dalla Gaun Homestay, started in March 2011 with tourism and conservation support, focuses on conserving Shiva Community Forest and Deukhuri Tharu culture, providing socio-cultural, economic, and environmental advantages.

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Transforming the Landscape of Women's Entrepreneurship and its Impacts in Kanchanpur District

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Abstract

The role of entrepreneurship is multifaceted and crucial for the economic development of the nation as well as for women's. The study site is Kanchanpur, selected purposefully. This study attempted to explore the impact of women's entrepreneurship in Kanchanpur. For the study, the survey method under quantitative design was used and 200 informants from different small-scale industries, business units, micro-finance companies, and cooperatives (based on taking loans) in Kanchanpur. The purpose of this study is to seek how their activity can contribute to economic empowerment and poverty alleviation and improve the social economic condition of women and uplift of women's status and empower them. By focusing on analyzing the contributions of women entrepreneurs and evaluating their economic activities, the research seeks to provide a comprehensive understanding of the role of women's entrepreneurship. Additionally, by evaluating the effectiveness of women's entrepreneurship in improving living standards, the study aims to highlight the appreciable benefits experienced by women in terms of their quality of life. The findings of this paper reveal the fact that the act of entrepreneurship empowered women to improve their decision-making power and economic independence, stimulating employment opportunities at the local level. There is gender inequality in this sector. The study concludes that women's lifestyles are changing despite facing many problems. The result of this study indicates that women's entrepreneurship is essential for social economic development and empowerment of women as well as for gender equality. This study establishes how women entrepreneurs are successful in changing their lifestyles, and it also helps them to become financially independent and uplift their economic conditions.

Keywords: Empowerment, Women redefining entrepreneurship, Economic uplift, Gender diversity

Introduction

Entrepreneurship is the process of creating, developing, and managing a new business with the aim of profits. An entrepreneur is an individual who takes financial risk to start and grow a business using innovative ideas and strategies. The slogan of International Women's Day, 2024 is 'Empower Women, Empower the World.' Women entrepreneur has tremendous potential to empower women and transform society, especially, in the business management. So far, I know, women's empowerment has become an important issue for the development of every country. It involves creating opportunities for women empowered by exploring their views and ideas. Ultimately, women's entrepreneurship not only benefited a single women; but also society and country as a whole (Sahoo, 2020). To empower the society, it needs to engage women in the respective business.

Entrepreneurship is given significant importance due to its visible impact on wealth creation and employment generation. It is considered crucial for fostering economic growth both in developed and developing countries. It advances capital formation and creates wealth in the economy. Moreover, it tends to reduce unemployment and poverty and lead as a pathway to a prosperous life (Bhardwaj et. al, 2011). The statistics shows that Nepal is an underdeveloped nation in South Asia and most of the budget comes from international donations, remittance and so on. Because of the poor economic status of our nation, the internal sectors of budgets like agriculture, industries, taxation, etc. cannot support the national economy well. When we talk about women entrepreneurship, we describe it as an act of organizing own business and an activity that empowers women economically and uplift their economic strength and status in the society. Hence, women entrepreneurs have been making a remarkable impact in almost all the sectors of the economy (Deshpandy & Sethi 2009). Therefore, I think, women entrepreneurship can play the vital role in the country like Nepal.

In Nepal, the social and economic conditions of women are also entangled with progress and constant hardship from the past times in a male-dominated society. Over recent years, steps have been made to advance gender equality, notably through increased access to education for girls and improved social economic and political representation. However, the high disparities have been experienced particularly in the rural areas where traditional norms and practices often limit women's opportunities for progress. Economic participation remains inclined towards men; therefore, many women are compelled to engage in low-paying sectors i.e. face an endurance gender wage gap. Although legal protections, gender-based violence and discrimination in the workplace remain common issues in every sector of the economy, through initiatives like women's entrepreneurship and promotion programs, both government and non-governmental entities are trying to equip women with the skills, resources, and support necessary to become economically self-sufficient. By investing in women's capabilities and economic strength, these efforts not only benefit individual women but also contribute to broader societal development and the advancement of gender equality in Nepal. UNICEF recognizes the critical role of women's entrepreneurship in achieving gender equality and

fostering sustainable development. World Bank acknowledges that women's entrepreneurship can significantly contribute to economic growth and development.

Women entrepreneurs in Nepal have been making headway despite facing various challenges such as access to finance, culture barriers and limited opportunities. Efforts have been made to promote women's entrepreneurship through initiatives by the Government, NGOs, and international organizations. Women's participation in the economy of Nepal has been beginning since 1980. Nepal's first women entrepreneur was Hajuri Bista started with the pickle business. There are many entrepreneurial programs for women by the government, cooperatives, and banks like income-generating programs or microenterprise development programs for the uplift and empowerment of women. The Govt has adopted the policy of poverty alleviation through entrepreneurship promotion and encourages workforce expansion as well as the inclusion of women and achieves the national goal. It also helps to utilize local raw materials and fulfill the need for consumer goods at the local level. It helps to develop and diversify the market with the innovation and modification of products and services. Women bring multidimensional skills and experiences to entrepreneurship it helps stimulate employment, global Recognition, Gender equality, community development policy reforms, innovation, creativity economic growth, to be role models, Global competitiveness, social empowerment, and the inclusive growth.

Chatterjee et al. (2019) explored a structural model for assessing key factors affecting women's entrepreneurial success in the context of India. Women are encouraged to chase business careers, leading to economic growth, technological progression, and innovation of new products. Ambitious women who start businesses can have a significant impact on the Business and the economies of developing nations by providing jobs, income generation, and economic stability. Women's entrepreneurship and their participation are crucial for the economic growth and empowerment of women in developing countries like Nepal.

Governments both at national and the local level provide support to women entrepreneurs to accelerate economic growth and hike the tax revenue in various sectors. The women in economy are essential for sustainable development. Increasing the role of women in the economy is declared the solution to the financial and economic crisis and is critical for economic resilience and growth (Rajkarnikar 2023). Nepal is also facing economic crises like other developing countries. Such crisis may be initiated due to the political instability, geopolitical entity, security of investment, status of market, etc. The situation is quite equitable in Kanchanpur district where the study has taken place.

Hisrich (2007) defines that in rural regions where major industries are scarce, self-employment or entrepreneurship emerges as the primary role for generating employment. Self-employment serves as a vital engine for generating jobs among rural populations. Entrepreneurship is defined as the journey of innovating and creating something novel while bearing the associated risks and rewards, epitomizes this pursuit. So, an entrepreneur is an individual who leads inside edge, taking risks to initiate younger try and drive economic activity

in rural terrain. In Kanchanpur all areas are not developed due to border touch areas. There is a migration problem so there is a lack of job opportunities. With the help of Entrepreneurial development can foster economic activities along with this it enhances women's personnel capabilities, self-confidence, and decision-making status, improves their financial status and respect from society.

In his study, Bhatt (2022) also tried to link women entrepreneurs and economic achievement according to him women entrepreneurs play a significant role in driving economic growth. He identifies two primary ways in which women entrepreneurs contribute to a country's development. Firstly, they actively participate in economic growth by contributing to capital formation, enhancing per capita income, and generating employment opportunities. Secondly, women entrepreneurs make substantial social contributions by fostering balanced regional growth, improving living standards, and fostering innovation. It seems Women's equal participation is essential for a country's progress and utilization of resources. Entrepreneurship fuels economic growth. women Entrepreneurship plays a significant impact on the economy by creating jobs and income, social stability, empowerment, and uplift of the vulnerable condition of women. It enhances the opportunities for women to support their families and their economic condition and advance their careers. This will show the economic empowerment of women in Nepal. Women's entrepreneurship and their participation is crucial for the economic growth and empowerment of women in developing countries like Nepal. Manandhar (2022) characterized that Women's entrepreneurship is a new concept in Nepal. Micro-cottage and small-scale enterprises play significance roles to contribute women entrepreneurs for their career development. The economic condition of Nepali women is affected by various factors such as location, education family background and support, and access to resources. In urban areas in certain sectors, women have been participating as a workforce, also contributing to household income and economic growth. In rural areas, women are densely involved in agriculture and the informal sector they often have limited access to credit finance and lack knowledge of technology. Employment opportunities for Nepali women have been increasing in various sectors of the country. The socioeconomic condition for women has been increasing due to the engagement of entrepreneurship and education, globalization.

This paper has the aim of getting insight of the role of women entrepreneurs in the economy of Kanchanpur District. There are few researchers who have worked in this topic in Nepal, especially in the context of Kanchapur. Therefore, this research paper tended to discover the issues which have not been discussed before.

Research Methodology

For this study, I chose the qualitative research method; for which, indepth interview was applied for the purpose of data collection. As a qualitative researcher, I endeavored to explore the women entrepreneurs' strategy and way of business management as well.

So far I know, the ways of data collection in qualitative research is quite regirous and indepth. As per my purpose, I did same too and reviewed some books, articles and other

resources to collect the information. Being specific to my purpose, I selected 10 different entrepreneurs working in different business areas.

Results and Discussions

In this segment we interpreted the discoveries based on the information from the participants. After analyzing data, we came to this argument that most of the informants are economically independent despite facing many problems and there is positive change in their condition we obtained during the data analysis based on our data.

This study investigates how women's entrepreneurship changes the women's personnel lifestyle and its impact on Kanchanpur's economy. It is difficult to organize large data in qualitative research. Kanchanpur district is part of Sudurpaschim Pradesh in the Terai region. It is in southwestern Nepal, divided into 7 municipalities and 2 rural municipalities. Women in Kanchanpur are facing socio-economic disparities like limited access to education, health care, and economic opportunities. But now, the scenario has been changing due to the efforts to promote gender equality and programs for women's empowerment. Agriculture is the main occupation of Kanchanpur's economy. Industries are diverse and include Agriculture-based industries, small-scale manufacturing, and timber.

This study observed the social economic lifestyle of the participants who have self-business in the district too. In Kanchanpur District there are 11520 micro-small and cottage industries. Out of this, there are 4835 women entrepreneurs and 7142 male entrepreneurs in the fiscal year 2080/81 (Department of the Cottage and Small Industries Kanchanpur). The various programs run by the Needs with the 98 women entrepreneurs in 2080/81. Many women entrepreneurs are not registered in the Department of the Cottage and Small-scale Industries at the district level and the Chamber of Commerce of Kanchanpur. The banks and Microfinance companies, co-operatives, and local levels provided loans, which I think, empowered and encouraged them to engage in their own business. There are various employment opportunities created. The correlation between economic growth, poverty reduction, and women's entrepreneurship is directly linked. Despite the recent recognition of women entrepreneurs, there remains a significant journey ahead. Changeover from a homemaker to an entrepreneur is challenging, and business success is equally demanding for women. To succeed and sustain their ventures, they use their strengths creatively, getting opportunities and minimizing weaknesses through experience. This approach serves as a guiding principle for women seeking to develop and grow their businesses successfully. Women entrepreneurs exhibit confidence, innovation, and creativity. They possess the capacity to attain economic independence either individually or in partnership, thereby creating employment opportunities for others. Their ventures involve the initiation, establishment, and management of enterprises while balancing personal, family, and social obligations. Endeavors by the Government at both the local levels and national level including NGOs and co-operatives to promote women's participation in the economy and for gender equality are also markable.

Conclusion

In the light of findings, we conclude that there is a positive relationship between entrepreneurship and economic development along with women empowerment. This study examines that women entrepreneurs are successful in changing their lifestyles and it also helps them to become financially independent and uplift their economic conditions despite they are facing many challenges like family, social, financial, marketing and how entrepreneurship helps empower women and for explore their views, ideas, innovative capacity, transformative potential, and endeavors to change their social-economic condition. How they break the barriers of patriarchal society.

This study finds that Entrepreneurship provides many opportunities to earn a source of income they are financially independent they bypass the traditional and patriarchal barrier through income-generating activities and creating employment opportunities at the local level leading to reduced poverty alleviation at local the level. Engaging in Entrepreneurship increases their education, access to resources, skill development, and decision-making capacity. It also helps to change their families and children's daily lives. Promoting women's participation in economic activities helps create a more equitable and inclusive society. It helps to narrow down the gender gap. Women's entrepreneurship is rapidly increasing worldwide due to factors like globalization, integrated markets, family support, and government programs. This trend leads to benefits such as higher income, self-confidence, and social status, empowerment. Empowered women entrepreneurs also create job opportunities for others, contributing to inclusivity. Although female-owned enterprises are growing faster, this trend is more pronounced in developed nations. However, certain factors still hinder this progress. Successful women entrepreneurs are role models for other women's empowerment and uplift of women's vulnerable condition also contributing to the GDP of the country and boosting the economic growth at local and national levels. But along with this due to the lack of education, training limited financial access, noncommercial background, limited management knowledge, and family problems they are facing many problems in establishing themselves. But last not the least, this study observed that women entrepreneurs are successful in changing their lifestyles and it also helps them to become financially independent and uplift their social -economic conditions.

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पत्थरको कथा एकाङ्कीको समाजपरक विश्लेषण

देवराज भट्टराई

उपप्राध्यापक

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लेखसार

पत्थरको कथा विजय मल्लको एक चर्चित एकाङ्की हो । त्रिभुवन विश्वविद्यालयको छैटौँ दीक्षान्त समारोहको उपलक्ष्यमा राष्ट्रिय नाचघरमा प्रदर्शन गरिएको यस एकाङ्कीमा मल्लले राणाकालीन नेपाली समाजको दयनीय अवस्थाको चित्रण गरेका छन् । पत्थरको कथा एकाङ्कीमा प्रस्तुत गरिएको राणाकालीन नेपालको जहाँनिया शासन, सामाजिक तथा राजनीतिक संरचना र त्यस समयमा नेपाली जनताहरूले भोग्नु परेको कारुणिक तथा दयनीय अवस्थाको समाजपरक विश्लेषण गर्नु यस लेखको मुख्य उद्देश्य हो । अहिलेसम्म यस एकाङ्कीको गहन रूपमा समाजपरक विश्लेषण नगरिएकाले त्यही रिक्तता पूर्तिको लागि यो अध्ययन गरिएको छ । यस अध्ययनमा प्राथमिक सामग्रीका रूपमा विजय मल्लको पत्थरको कथा एकाङ्की प्रयोग गरिएको छ भने द्वितीय सामग्रीको रूपमा पत्थरको कथा एकाङ्कीसँग सम्बन्धित विभिन्न लेख, विश्लेषण तथा समालोचनाको उपयोग गरिएको छ । प्रस्तुत एकाङ्कीमा सामन्त विपिन बाबुको षड्यन्त्रमा परेर उसकी रानीहरू ज्वाला र कृष्णा, नोकरहरू रघुवीरसिंह र शत्रुघ्न, शिक्षक श्रीकान्त तथा ज्वाला रानीका छोराछोरीहरू रवि र समा आदिले अनाहकमा मृत्युवरण गर्नुपरेको कुरा उल्लेख गरिएको छ । यस लेखमा कार्ल मार्क्सको द्वन्द्वात्मक भौतिकवाद तथा वर्गसङ्घर्षको पृष्ठभूमिमा विकसित साहित्यिक क्षेत्रमा देखिएको प्रगतिवादको सैद्धान्तिक मान्यताका आधारमा गुणात्मक ढाँचा प्रयोग गरी यस एकाङ्कीमा भएका प्रगतिवादसँग सम्बन्धित विशिष्ट पङ्क्तिहरूको व्याख्यात्मक विधिद्वारा पाठपरक विश्लेषण गरिएको छ । यसरी समाजपरक विश्लेषण गर्दा पत्थरको कथा एकाङ्की प्रगतिवाद प्रयोगका दृष्टिले उच्चकोटिको रहेको छ भन्ने यस अध्ययनको निष्कर्ष रहेको छ ।

मुख्य शब्दावली: प्रगतिवाद, जहाँनिया, अलौकिक परिवेश, स्वैरकल्पना, चेतनाशून्य, हैकमवादी प्रवृत्ति

विषयपरिचय

विजय मल्ल (१९८२-२०५६) नेपाली साहित्यका बहुमुखी प्रतिभा हुन् । कथा, कविता, उपन्यासलगायतका विविध विधाहरूमा सफलतापूर्वक कलम चलाउने मल्लको सर्वाधिक रूचि र सफलताको क्षेत्र नाट्यविधा नै हो । यथार्थवाद र प्रयोगवादको प्रभाव ग्रहण गर्दै नयाँपन दिनु आधुनिक नेपाली नाटकमा उनको महत्त्वपूर्ण योगदान हो । आई.

एस्सी. सम्मको अध्ययन गरेका मल्लले नेपाल प्रज्ञाप्रतिष्ठानको सह-सचिव हुँदै उपकुलपतिको समेत जिम्मेवारी सम्हालेका छन् । साझा पुरस्कार, गोरखा दक्षिण बाहु, गङ्कीवसुन्धरा आदि पुरस्कारबाट सम्मानित मल्लका कोही किन बरबाद होस् (२०१५), जिउँदो लास (२०१७), भोलि के हुन्छ (२०२२), स्मृतिको पर्खालभित्र (२०४०) आदि पूर्णाङ्की नाटक तथा पत्थरको कथा (२०२८), दोभान (२०३४), भित्तेघडी (२०४०), भूलैभूलको यथार्थ (२०४१), पहाड चिच्याइरहेछ (२०४१), सृष्टि रोकिँदैन (२०४८), माधुरी (२०४८) आदि एकाङ्की सङ्ग्रहहरू प्रकाशित भएका छन् ।

विजय मल्ल यथार्थवादी-मनोविश्लेषणवादी एकाङ्कीकार हुन् । यिनले पात्रहरूका मानसिक तहको सूक्ष्म विश्लेषण गरेका छन् । चेतन र अचेतन मनको विश्लेषण गरिएका यिनका एकाङ्कीहरू आन्तरिक र बाह्य द्वन्द्वकै माध्यमबाट प्रस्तुत भएका छन् । सामाजिक धरातलमा उभिएर आजका युगीन विकृति र विसङ्गतिहरू प्रस्तुत गर्नु पनि उनको एकाङ्कीगत प्रवृत्ति हो । उनका एकाङ्कीहरूमा विकृति, अतियथार्थ र स्वैरकल्पनाको पनि प्रयोग भेटिन्छ । उनी बौद्धिक एकाङ्कीकारको रूपमा पनि परिचित छन् । नेपाली नाट्यक्षेत्रमा नवीन शिल्प र शैली भित्र्याउने मल्लका एकाङ्कीहरूमा नारी स्वतन्त्रता, सामाजिक असमानता, गरिबी, शोषण र आतङ्कका विरुद्ध आवाज उठाइएको देखिन्छ । पात्रका जटिल मानसिकता र असामान्य परिस्थितिहरू देखाउँदै आजको स्वार्थ, अशान्त र त्रस्त समाजको अभिव्यक्ति दिन खोज्नु उनको मुख्य सफलता हो । यसका साथै उनले विद्रोही भाव, व्यङ्ग्य चेतना, देशप्रेम र मानवतावादी विचार प्रस्तुत गरिएका उत्कृष्ट एकाङ्की दिएर नेपाली साहित्यमा अमूल्य योगदान दिएका छन् । यसरी तार्किकता तथा बौद्धिकताभित्र सरल भाषाको प्रयोग गर्दै संवादहीनता, पात्रगत अल्पता, सङ्क्षिप्तता, कलात्मकता र सरलता भाषिक प्रवृत्ति अँगाल्दै मनोविश्लेषणका माध्यमबाट सामाजिक अवस्थाको अभिव्यक्ति रोचक शैलीमा दिन सक्नु नै यिनको एकाङ्कीगत प्रवृत्ति हो ।

पत्थरको कथा एकाङ्की विजय मल्लको एक चर्चित एकाङ्की हो । यो वि. सं. २०२८ सालमा पहिलो पटक साझा प्रकाशनद्वारा प्रकाशित पत्थरको कथा एकाङ्कीसङ्ग्रहमा सङ्कलित छ । यसै एकाङ्कीको नामबाट एकाङ्कीसङ्ग्रहको नाम राखिनुले पनि यो महत्त्वपूर्ण एकाङ्की हो भनेर अङ्कल गर्न सकिन्छ । यो एकाङ्की त्रिभुवन विश्वविद्यालयको छैटौँ दीक्षान्त समारोहको उपलक्ष्यमा राष्ट्रिय नाचघरमा प्रदर्शन गरिएको थियो । यस एकाङ्कीले तत्कालीन नेपाली समाजमा व्याप्त पट्यारलाग्दो वर्गीय असमानतालाई प्रस्तुत गरेको छ । यस एकाङ्कीमा विपिनबाबु जस्ता उच्च व्यक्तिहरूले अन्य व्यक्तिहरूलाई मानवको रूपमा व्यवहार गर्दैनन् भन्ने कुरा देखाइएको छ । अलौकिक परिवेश समेटिएको यस एकाङ्कीमा जमिन्दार विपिनबाबु, उसकी रानीहरू ज्वाला र कृष्णा, नोकर रघुवीरसिंह र शत्रुघ्न, शिक्षक श्रीकान्त आदि पात्रका साथै सूच्यपात्रको रूपमा ज्वाला रानीका छोराछोरीहरू रवि र समा प्रयोग गरिएका छन् । यी सबै पात्रहरू विपिनको सामन्ती व्यवहारको सिकार बनेर मरिसकेको अवस्था चित्रण गरिएको छ । त्यहाँ उनीहरू अनकन्टार र एकलासे ठाउँमा केही धमिला मूर्तिजस्ता मनुष्यका आकारका व्यक्तिहरू देखिन्छन् । उज्यालो भएपछि तिनीहरू चलमलाएका जस्ता देखिन्छन् । तिनीहरू केही समयसम्म अङ्ग चलाउँछन् र त्यसको केही क्षण पछि कुनै एक कराउँछ अनि अरू पनि बिउँझेजस्ता हुन्छन् र कुनैकुनै चलमलाएर हिड्न थाल्छन् । त्यसपछि आश्चर्यचकित भएर तिनीहरू एकअर्कालाई स्पर्श गर्न थाल्छन् । अनि तिनीहरूलाई आफू मरेको हो वा जीवित हो छुट्याउन गाह्रो हुन्छ तर तिनीहरू मरिसकेका हुन्छन् । सुरूमा तिनीहरूले आफैलाई चिन्न नसके पनि परिचय गर्दै जाँदा ज्वाला, श्रीकान्त, शत्रुघ्न र रघुवीरसिंह सबै जमिन्दार विपिनको क्रूर व्यवहारबाट मारिएको थाहा पाउँछन् । पहिले तिनीहरू सबैलाई विपिनको

आदेशले रघुवीरसिंहले मारेको हुन्छ र पछि रघुवीरसिंहलाई पनि विपिनले मार्न पुग्छ । अहिले तिनीहरू सबै यमलोकमा छन् र मर्त्यलोकको बारेमा कुराकानी गरिरहेका छन् । कुराकानीको प्रसङ्गबाट के थाहा पाइन्छ भने ज्वालाका छोरा र छोरी रवि र समालाई पनि विपिनले मार्न लगाएको हुन्छ । यत्तिकैमा त्यहाँ कृष्णा आइपुग्छिन् । हतारहतारमा होटेल खोज्दै आइपुगेकी कृष्णालाई आफू मारिएको पत्तै हुँदैन । यो यमलोक हो र हामी सबै मृत प्राणी हौं भन्ने कुरा गरेपछि मात्र उनलाई विश्वास लाग्छ । अब उनीहरू सबै विपिनको अत्याचारको विरोध गर्छन् । यत्तिकैमा विपिन पनि त्यहाँ आइपुग्छ । सबै मिलेर विपिनसँग बदला लिन खोज्छन् । बदला लिन खोज्दा रघुवीरसिंहले विपिनको मुखमा थुक्न भ्याउँछ भने पछि विपिनसहित सबै पुनः पत्थरमा परिणत हुन्छन् र कथावस्तु टुङ्गिन्छ ।

पत्थरको कथा एकाङ्कीमा विजय मल्लले तत्कालीन समयको नेपाली समाजको भयावह स्थितिको चित्रण गरेका छन् । एउटा जमिन्दारको क्रुर व्यवहारबाट पीडित पात्रहरूले अर्को जुनीमा भए पनि गरेको विद्रोहबाट नेपालीहरूमा पनि चेतना जागेको कुरा यस एकाङ्कीले सङ्केत गरेको छ । वर्गीय असमानता हटाउन आफू लास बन्नु परे पनि त्यसका लागि पछि हट्नु हुँदैन भन्ने कुरा बताइएको यस एकाङ्कीमा निम्न वर्गीय व्यक्तिहरूले गर्ने साङ्गठनिक विद्रोहले नै विपिनजस्ता क्रुर सामन्तीवर्गको जग धरमराउने कुरा प्रस्तुत गरिएको छ । अलौकिक परिवेश प्रयोग गरिएको यस एकाङ्कीको हालसम्म गहन रूपले समाजपरक विश्लेषण भएको देखिँदैन । तसर्थ यस एकाङ्कीको समाजपरक विश्लेषण गरी तत्कालीन नेपाली समाजको यथार्थ चित्रण गर्नु यस अध्ययनको प्रमुख उद्देश्य हो । यस अध्ययनले साहित्यमा चासो राख्ने जो कोहीलाई पनि सघाउने हुँदा यो अध्ययन आफैमा औचित्यपूर्ण छ । यस एकाङ्कीको बारेमा विभिन्न व्यक्तित्वहरूले सामान्य विश्लेषण गरिएको देखिए पनि वस्तुपरक रूपमा यसको सामाजिक पक्षको अध्ययन गरिएको देखिँदैन । त्यसैले यस अध्ययन पत्रमा समाजवादी यथार्थवादको सैद्धान्तिक अवधारणाको आधारमा यस एकाङ्कीको समाजपरक विश्लेषण गरिएको छ ।

अध्ययनविधि

पत्थरको कथा एकाङ्कीको समाजपरक विश्लेषण नामक अध्ययनका लागि पुस्तकालयबाट सामग्री सङ्कलन गरिएको छ । प्राथमिक सामग्रीको रूपमा विजय मल्लद्वारा लिखित पत्थरको कथा एकाङ्की प्रयोग गरिएको छ भने द्वितीयक सामग्रीको रूपमा पत्थरको कथासँग सम्बन्धित लेख तथा समालोचना उपयोग गरिएको छ । जर्मन दार्शनिक कार्ल मार्क्सद्वारा प्रतिपादित समाजवादी यथार्थवादको सामाजिक दृष्टिकोणको सैद्धान्तिक मान्यताको आधारमा गुणात्मक ढाँचा प्रयोग गरी पत्थरको कथा एकाङ्कीमा भएको सामाजिक वर्गीय विभेदसँग सम्बन्धित विशिष्ट संवादहरूको व्याख्यात्मक विधिबाट पाठपरक विश्लेषण गरिएको छ ।

सैद्धान्तिक पर्याधार

वस्तुसत्यमा विश्वास राख्दै र वस्तु जगत्को अस्तित्वलाई सर्वेसर्वा स्वीकार गर्दै जीवन र जगत्को वस्तुपक्ष जस्तो छ त्यस्तै रूपमा त्यसलाई प्रस्तुत गर्ने तथा जीवन र जगत्का बिचको सम्बन्धले मान्छेको जीवनमा देखापर्ने वास्तविकतालाई जस्ताको त्यस्तै अङ्कित गर्ने साहित्यिक मान्यतालाई यथार्थवाद भनिन्छ (जोशी, २०५७, पृ. ५६) । यसवादलाई पनि सामाजिक यथार्थवाद र समाजवादी यथार्थवाद गरी दुई भागमा विभाजन गर्न सकिन्छ । मान्छेको जीवन र समाजका बिचको सम्बन्धले मान्छेको जीवनमा देखापर्ने वास्तविकतालाई जस्ताको त्यस्तै प्रस्तुत गर्ने साहित्यिक मान्यतालाई सामाजिक यथार्थवाद भनिन्छ भने समाजमा भएको आर्थिक विषमता हटाई समता ल्याउनुपर्छ भन्ने र देशको

सम्पूर्ण साधन, स्रोत र सम्पत्तिमा सबैको अधिकार हुनुपर्छ भन्ने साहित्यिक मान्यता समाजवादी यथार्थवाद हो । सामाजिक यथार्थवादले साहित्यमा यस्तो व्यक्तित्व, पात्र वा चरित्रलाई सहज रूपमा प्रस्तुत गर्दछ, जसले वर्गविशेषको प्रतिनिधित्व गर्नाका साथै आफ्नो निजी विशेषतालाई पनि अक्षुण्ण राख्ने काम गर्दछ (जोशी, २०५७, पृ. ५६) । यसका साथै समाज-जीवनको यथार्थलाई स्वीकार गरेर त्यसलाई यथावत् प्रस्तुत गर्नु सामाजिक यथार्थवाद हो भने त्यस यथार्थलाई क्रान्तिकारी विकासका सन्दर्भमा चित्रण गर्नु समाजवादी यथार्थवाद हो । वास्तवमा यथार्थवादका पृष्ठभूमिमा जन्मिएको वाद समाजवादी यथार्थवाद हो र सामान्यतया यहाँ समाजवादी यथार्थवादलाई प्रगतिवाद पनि भनिन्छ । प्रगतिवाद मार्क्सवादकै एउटा साहित्यिक संस्करण हो । यस वादले किसान, मजदुर तथा सर्वहाराजस्ता समाजका तल्लोवर्गप्रति विशेष ध्यान दिँदै उनीहरूको दुःखमोचन मार्क्सवादी ढङ्गले गर्ने कुरा गर्दछ । खासगरी मार्क्सको उदय भएपछि उनले वैज्ञानिक भौतिकवादी दर्शनका आधारमा प्रतिष्ठापित नवीन समाजवादको संस्थापन गरे । यसप्रकार समाजवादको इतिहासमा मार्क्सवादलाई नै वैज्ञानिक समाजवाद मानिन्छ । यसमा मुख्यतया अन्याय, अत्याचार, शोषण, दमन, अशिक्षा, विषमताजस्ता कुराहरूलाई कुनै स्थान दिइँदैन र यसमा व्यक्तिभन्दा पनि समाजलाई विशेष महत्त्व दिइन्छ । साहित्यमा यही समाजवादी चेतना नै प्रगतिवाद हो (जोशी, २०५७, पृ. ६०) । साहित्यमा यसको सर्वप्रथम प्रयोग जर्मनीमा हाउप्टम्यानले सन् १८९२ मा जुलाहा (द वीभर्स) नाटकको लेखनपछि भएको मानिन्छ भने यसको व्यापक प्रयोग रूसी साहित्यमा म्याक्सिम गोर्कीले गरेको पाइन्छ । उनले कङ्गाल कालिगडहरू, अभागी मजदुरहरू तथा सर्वहाराका जीवनलाई यथार्थ रूपमा चित्रण गर्दै उनीहरूलाई अन्याय, अत्याचार, शोषण, दमन र असमानताका विरुद्ध सङ्घर्ष गर्ने सचेतता तथा जागृति प्रदान गर्ने गोर्की वास्तवमा रूसका प्रथम र महान् प्रगतिवादी लेखक हुन् (जोशी, २०५७, पृ.६०-६१) । उनले प्रगतिवादको प्रयोग, व्याख्या र विस्तार गरेका छन् ।

सङ्क्षेपमा, वर्गहीन समाजको स्थापनाका लागि प्रेरित गर्ने, जाति, धर्म, सम्प्रदाय, वर्ग, वर्ण, वंश आदिका आधारमा अडेको ऊँचनीचताको विरोधी, दीनदुखी र गरीबहरूको पक्ष अँगाल्ने, सामन्तीवादी-पूँजीवादी व्यवस्थाका असङ्गतिको भण्डाफोर गर्ने, समानता, बन्धुत्व तथा मानवतावादी भावनालाई जगाउने; जमिन्दार, पूँजीपतिप्रभृति शोषकवर्गका विरुद्ध जनमत तयार पार्ने, ईश्वर, धर्म आदि अवैज्ञानिक धारणाहरूको विरोधी वाद नै प्रगतिवाद हो (जोशी, २०५७, पृ. ६२-६३) । प्रगतिवाद पनि स्वच्छन्दतावादी र विशुद्ध गरी दुई प्रकारका छन् । पत्थरको कथा विशुद्ध प्रगतिवादी एकाङ्की हो । यस लेखमा कार्ल मार्क्सको समाजवादी यथार्थवाद र त्यसकै पृष्ठभूमिमा देखा परेको प्रगतिवादको सैद्धान्तिक मान्यताका आधारमा पत्थरको कथा एकाङ्कीको समाजपरक अध्ययन गरिएको छ ।

विमर्श र परिणाम

विजय मल्लद्वारा लिखित पत्थरको कथा एकाङ्की सामाजिक विषयवस्तुमा आधारित यथार्थवादी एकाङ्की हो । यसमा राणाकालीन नेपालमा जनताको दयनीय अवस्थाको चित्रण गरिएको छ । तत्कालीन समयमा नेपाली समाजमा देखिएको आर्थिक असमानताको कारण शासक र शासितबिच गहिरो असमानता रहेको र साधारण जनताहरूको पहिचान नै गुमेको कुरा यस एकाङ्कीमा प्रस्तुत गरिएको छ । यसै गरी उच्च वर्गमा हैकमवादी प्रवृत्ति मौलाएको र निम्न वर्गीय पात्रहरू त्यसको मारमा परेको कुरा र यसको विरोधमा आवाज उठ्न थालेको कुरा यस एकाङ्कीमा सङ्केत गरिएको छ । यसरी तत्कालीन समयमा सामन्ती व्यवस्थाको अगाडि निम्न वर्गीय पात्र त्यसको सिकार बनेको र चेतनाशून्य भई आफ्नो

पहिचान पनि गुमाउनु परेको तथा त्यस्तो निरङ्कुश व्यवस्थाको विरोधमा बोल्न थालेको प्रसङ्ग यस एकाङ्कीमा यसरी प्रस्तुत गरिएको छ:

म । तिमीहरूजस्तो नामहीन । नाम केको नाम चाहियो ? तर हामी सबलाई के भएको हो आज; यो बोल्न थाल्यो; त्यो कराउन थाल्यो; म बोल्न थालें; सब हिड्न थाले । एकले अर्कालाई चिनेजस्तो, फेरि चिनेर पनि बिर्सिँजस्तो । मेरो नाम मलाई याद भयो- मेरो नाम अहो, रघुवीरसिंह पो रहेछ (पृ. २)।

माथिको उद्धरणमा दीनहीन, गरिब तथा निमुखा नेपाली जनताको अवस्थाको चित्रण गरिएको छ । राणाकालमा नेपाली जनता मान्छे जस्तै थिएनन् । उनीहरूले बोल्न, पढ्न तथा लेख्न पाएका थिएनन् । राजनीतिक, सामाजिक, आर्थिक आदि सबै ठाउँमा राणाहरूको नै रजाइँ थियो । यसरी जनताबाट सबै प्रकारका अधिकारहरू खोसिएर पशुवत् जीवन जिउन बाध्य नेपालीहरूले राणाकालमा आफ्नो नाम पनि थाहा पाउन नसकेको र आफ्नो पहिचान पनि गुमाउनु परेको अवस्था यस उद्धरणमा प्रतिबिम्बित भएको देखिन्छ । यसैगरी यसमा निमुखा जनताहरू बोल्न र हिड्न थालेको प्रसङ्ग उल्लेख गर्दै नेपाली जनताहरूमा चेतना मौलाउँदै गएको र राणाविरोधी क्रान्तिको बीजारोपण भएको कुरा पनि माथिको उद्धरणमा सङ्केत गरिएको छ । यसैगरी ठुलाबडाको चाकरी गर्नुपर्ने र उनीहरूको इच्छानुसार नै प्रयोग हुनुपर्ने रघुवीरसिंह जस्ता निम्न वर्गीय पात्रको पनि यसमा प्रयोग गरिएको छ । यसरी नै नोकरले मालिकहरूको सेवा गर्दागर्दा आफ्नो नाम, साथी, आफन्त र घरवार पनि बिर्सिनु पर्ने र उनीहरूको सेवा नपुग्दा मारिनु पर्ने कहालीलाग्दो अवस्थाको चित्रण यस उद्धरणमा गरिएको छ ।

राणाकालीन नेपालमा नियमकानुन थिएनन् । सबै प्रकारका शक्तिहरू राणाहरूमा नै केन्द्रित थिए । उनीहरूको आदेशानुसार राज्यसञ्चालन हुन्थ्यो र कुनै पनि कुराले उनीहरूलाई रोक्न र छेक्न सकिँदैनथ्यो । उनीहरू जनताको मात्र होइन आफ्नो मन नपरेको जोकोही मान्छेको ज्यान लिन पनि पछि पार्दैनथे । सुरा र सुन्दरीको मातमा मात्तिका तत्कालीन शासकहरूले नारीलाई भोग्यवस्तुको उपयोग गर्दथे । साधारण नारी मात्र नभई दरबारिया आफ्नै रानीहरूप्रति पनि उनीहरूको व्यवहार ठिक नभएको प्रसङ्ग यस एकाङ्कीमा देख्न सकिन्छ । बाबुसाहेब विपिनले एउटी केटीसँग प्रेम गर्न थालेपछि घरकी पत्नी ज्वालालाई नोकर रघुवीरसिंहमार्फत् मार्न लगाएको कुरा यस एकाङ्कीमा ज्वालाले यसरी व्यक्त गरेकी छिन्:

रघुवीर तिमीलाई याद छ ? तिमीले मेरो मुखमा रुमाल कोचेर उठाएर लगेका थियौ, अनि बन्चरोले मेरो खप्परमा हानेका थियौ । मैले कति हात जोडेको थिएँ तिमीसँग, कति मायालाग्दो स्वरले बच्चाहरूलाई भेट्नसम्म देऊ भनेकी थिएँ । तिमीले मेरा कलिला बच्चाहरूलाई हेर्नसम्मन् दिएनौ- ती बच्चाहरू ! उफ् ! तिमी निर्दयी हौ (पृ. ३)।

माथिको उद्धरणमा तत्कालीन नेपाली समाजको भयावह अवस्थाको चित्रण गरिएको छ । शासकहरूलाई मन नपर्दा वा उनीहरूको आदेश पालना नगर्दा जनता मात्र होइन दरबारभित्रका व्यक्तिको जीवन पनि जोखिममा पर्ने कुरा यस उद्धरणमा प्रस्तुत गरिएको छ । बाबुसाहेब विपिनकी जेठी रानी ज्वाला हुन् । उनका एक छोरा र एक छोरी छिन् । विपिनले अर्की केटीसँग प्रेम गर्न थालेपछि ज्वाला रानीलाई त्यागिदिन्छन् । यति मात्र नभई ज्वाला रानीले जनताको पक्षमा कुरा गर्दा उनलाई विपिनले आफ्नो नोकर रघुवीरसिंहलाई मार्ने आदेश दिन्छन् र रघुवीरसिंहले ज्वाला रानीलाई मारिदिन्छन् । यसरी यस उद्धरणमा राणाकालीन नेपाली समाजमा जमिन्दारहरूले नोकरचाकर राख्ने प्रथा देखाउनुका साथै रघुवीरसिंहजस्ता आज्ञाकारी र सोझा सेवकहरूलाई हिंसा गर्नु हुँदैन भन्ने कुरा थाहा हुँदाहुँदै पनि मालिकको आदेशानुसार जोकसैको पनि

हत्या गर्न बाध्य हुनु पर्दछ भन्ने कुरा यसमा देखाइएको छ । यसरी स्वामीभक्तिबाट अन्धो बनेको रघुवीरसिंहलाई ज्वालाले जति अनुनय गरे पनि उसले सुन्दैन र उसले ज्वालाको खप्परमा बन्चरो प्रहार गरेर मारै छोड्छ । ज्वाला रानीलाई मुखमा रुमाल कोचेर उठाएर लग्दा ज्वालाले हात जोडेर बिनती गर्दै छोराछोरी भेट्ने इच्छा जाहेर गर्दा पनि भेट्न नदिएको कुरा यस उद्धरणमा व्यक्त भएको छ । यसरी मालिकको आदेश पालना गर्ने क्रममा रघुवीर निर्दयी बनेको कुरा पनि यस उद्धरणमा देखाइएको छ ।

राणाकालीन नेपालमा धेरै विद्यालयहरू थिएनन् र भएका विद्यालय पनि उनीहरूले बन्द गर्न लगाएका थिए । विद्यालयमा सामान्य जनताको पहुँच थिएन । जनताका छोराछोरीहरूलाई पढ्ने मौका दियो भने उनीहरू बाठा हुन्छन् र हाप्पो कर्तुत खुल्न गई हामीले शासनबाट हट्नुपर्छ भन्ने विचार राणाहरूको थियो । विद्यालयमा पढाउने शिक्षकले पनि उनीहरूकै गुणगान गाउनु पर्थ्यो । शिक्षित र चेतनशील व्यक्तिले समाजमा केही नयाँ सुधारका काम गरे शासकबाट सजाय भोग्नु पर्थ्यो । विद्यार्थीहरूमा चेतना जगाउँदा आफ्नो ज्यान गुमाउनु परेको कुरा यस एकाङ्कीमा शिक्षक श्रीकान्तले यसरी व्यक्त गरे का छन्, “हो, बरु बराबर क्लासमा भन्ने गर्थे अत्याचार सहनु हुन्न । सहने बानी बसाल्नु हुन्न । हो, बराबर किसानलाई औषधि बाँड्थे, सिकाउँथे, मदत गर्थे (पृ.८) ।”

माथिको उद्धरणमा तत्कालीन नेपाली समाजको शिक्षा प्रणाली तथा चेतनाको अवस्थालाई प्रस्तुत गरिएको छ । त्यति बेला विद्यालयमा पढाउने सामग्री पनि राणाहरूको स्तुतिगान जस्तो हुने र त्यसकै सेरोफेरोमा रहेर शिक्षकले पठनपाठन गर्नुपर्ने व्यवस्था थियो । शिक्षकले स्वतन्त्र रूपमा आफ्नो कार्य गर्न पाउँदैनथे । त्यति बेला शिक्षित व्यक्ति श्रीकान्तले गाउँमा विद्यालय खोलेका थिए र त्यसै विद्यालयमा पढाउँथे । विद्यालय खोलेको कुरा विपिनलाई पटकै मन परेको थिएन । उनी कसैको पनि चाकरी गर्दैनथे । उनी जहिले पनि शिर ठाडो पारेर हिड्ने गर्थे । यसका साथै उनी सामाजिक विकृति, विसङ्गति, अन्याय तथा अत्याचारको विरोध गर्थे । त्यसैले उनलाई शासकले गोमन सर्प भन्थे तर उनी आफ्नो अडानबाट कत्ति पनि विचलित हुँदैनथे । त्यति बेला उनले राणाहरूको अन्याय र अत्याचारको विरोध गरी जनतामा चेतना फैलाएका थिए । उनी गरिब तथा असहाय व्यक्तिहरूलाई सक्दो सहयोग गर्थे । उनी किसानलाई औषधी बाँड्थे र उनीहरूलाई सकेसम्म सहयोग गर्थे । यस्ता समाजसेवाका कार्यहरू जमिन्दार विपिनबाबुलाई मन पर्दैनथे । त्यति बेला कसैलाई सहयोग गर्न पनि विपिनबाबुका अनुमति चाहिने र अनुमतिविना गरिब, निमुखा, असहाय तथा निम्न वर्गीय किसानलाई सहयोग गर्दा शिक्षक श्रीकान्तले ज्यान गुमाउनु परेको विकराल सामाजिक अवस्थाको चित्रण माथिको उद्धरणमा प्रस्तुत गरिएको छ ।

तत्कालीन शासकहरू भोगविलासमा चुर्लुम्ब डुबेका थिए । उनीहरूका नोकरचाकर र सुसारेहरू थुप्रै हुन्थे । देश दौडाहामा निस्कँदा उनीहरूका सुसारे र नोकरहरूको ताँती नै हुन्थ्यो । उनीहरू नोकरचाकर र सुसारेहरूलाई मनोमानी परिवर्तन गरिरहन्थे । नोकरहरूले काम बिगार्दा भने शासकले ज्यान लिन पनि पछि पर्दैनथे भन्ने कुरा नोकर रघुवीरसिंहले यस एकाङ्कीमा यसरी व्यक्त गरेको छ, “मलाई थाहा छैन । मलाई यत्तिकै थाहा छ, एउटा मानिस जो उसै घरको नोकर थियो- शत्रुघ्न, त्यसलाई मारेर फर्केँ । अनि म सुत्न गएँ । एउटा चिसो गोलीजस्तो टाउकाभित्र घुस्यो । अनि याद छैन- आज तपाईंलाई देख्दैछु” (पृ. ३) ।

माथिको उद्धरणमा विपिनबाबुको नोकर रघुवीरसिंह र उनकी रानी ज्वालाको नोकर शत्रुघ्नको हत्याको प्रसङ्गको उल्लेख गरिएको छ । विपिनबाबुले ज्वाला रानीको हत्या गरिसकेपछि उनको नोकर शत्रुघ्नको हत्या गर्न रघुवीरसिंहलाई आदेश दिएको छ र विपिनबाबुको आदेशमा रघुवीरसिंहले शत्रुघ्नलाई मारेको कुरा प्रस्तुत गरिएको छ । रघुवीरसिंहले शत्रुघ्नलाई मारिसकेपछि आफ्नो कोठामा सुत्न जाँदा विपिनबाबुले चलाएको गोलीबाट रघुवीरसिंह मारिएको कुरा यस उद्धरणमा देखाइएको छ । यसरी तत्कालीन समाजमा नेपाली जनतासहित दरबारभित्रका नोकरचाकर र सुसारेको जिउज्यानको कुनै पनि ठेगान नभएको डरलाग्दो सामाजिक अवस्थाको चित्रण यस उद्धरणमा प्रस्तुत गरिएको छ ।

विपिनबाबुजस्ता तत्कालीन शासक वर्गहरू जनताको सुख, शान्ति र समृद्धिभन्दा पनि आफ्नो व्यक्तिगत स्वार्थमा लागिपरेका हुन्थे । उनीहरू भोगविलासमा चुर्लुम्ब डुबेका हुन्थे । आफ्ना लागि भव्य महलहरू बनाउने, नोकरचाकर राख्ने, जिल्ला दौडाहामा जाने, सुसारे बटुल्ने आदि कार्यहरू उनीहरूका नियमित कार्य जस्तै थिए । सुरा र सुन्दरीका पारखी राणाहरू आफूलाई ठुलो बादशाह सम्झन्थे । देशको प्रशासन उनीहरूको इच्छानुसार चल्यो । दरबारमा रानीहरू कति छन् भन्ने कुरा एकिन हुन्नथ्यो । उनीहरूले पत्नी फेर्नु र मान्छे मार्नु एउटा खेल जस्तै थियो भन्ने कुरा विपिनकी कान्छी रानी कृष्णाले यसरी व्यक्त गरेकी छिन्:

त्यसको माया मप्रति फोस्रो थियो भन्ने कुरा केही महिनामा नै थाहा पाएँ । अर्की आइमाई नपाउन्जेल त्यसले मलाई माया गर्थ्यो, भनेजस्तो राख्यो पनि । तर जब आइमाई पायो, मलाई गाली गर्ने, पिट्नेचुट्ने गर्न थाल्यो- मेरो सानो छोरालाई सर्पले टोक्यो भनेर मारेर मिल्काइदियो । त्यस दिनदेखि नै म झस्केँ । एउटी बुढिया नोकनीले मलाई भाग्ने सल्लाह दिई नत्र त्यसै बखत मारिने रहेछु । विष ल्याएर राखेको पनि पत्ता पाएँ । खानेकुरा त्यस दिनदेखि छुँदै छोइन । निराहारजस्तो बसिदिउँ । स्वास्नीमान्छे फेरी-फेरी ल्याउने बानी उसको रहेछ । एउटीलाई मान्यो, अर्कीलाई ल्यायो, ओहो ! म कसरी फुत्केर भागेकी थिएँ । म कसरी मर्न सक्छु ? म मर्दिन बाबा, मर्दिन (पृ. १२) ।

माथिको उद्धरणमा राणाकालीन नेपाली समाजमा शिशु र महिलाहरूको दयनीय अवस्थाको चित्रण गरिएको छ । यस उद्धरणमा दरबारभित्र महिलामाथि हुने घरेलु हिंसा र अबोध शिशुको बालअधिकारको हनन भएको कुरा प्रस्तुत गरिएको छ । यसमा बहुविवाह गर्ने, महिलालाई गाली गर्ने, पिट्ने, अबोध शिशुको हत्या गर्ने आदि कुकृत्यहरूको पर्दाफास गरिएको छ । त्यसैगरी यस उद्धरणमा तत्कालीन दरबारमा महिलालाई एउटा भोग्यवस्तुको रूपमा लिइन्थ्यो भन्ने कुरा देखाइएको छ । विपिनबाबुकी जेठी रानी ज्वाला हुन् र उनको हत्या भइसकेको हुन्छ । त्यसपछि विपिनले कृष्णासँग केही समय मायाको नाटक गरेको हुन्छ । विपिनबाबुले कृष्णाको छोरालाई सर्पले टोकेको बहाना गरी हत्या गरेको छ । वास्तवमा विपिनको कृष्णासँगको माया जाली र स्वार्थी थियो र अर्की आइमाई पाउने बित्तिकै कृष्णालाई धोका दिएर ड्राइभरमाफ्त मार्न लगाएको कुरा यस उद्धरणमा प्रस्तुत गरिएको छ । यसरी दिनपिच्छे आइमाई फेर्ने विपिनबाबु जस्ता स्त्री लम्पट तथा कामुक शासकहरूको महिलाप्रतिको दृष्टिकोणलाई यस उद्धरणले उदाङ्गो पारेको छ । त्यसताका महिलाको सुन्दरता नै उनीहरूका लागि अभिशाप थियो र त्यो सुन्दरताले उनीहरूको ज्यानसमेत जान सक्थ्यो भन्ने कुरा यस उद्धरणमा देखाइएको छ । यसका साथै त्यसबेलाको समाजमा सुन्दरीहरू दरबार छिर्ने र उमेर ढल्केर कुरूप हुँदा मारिनुपर्ने भयावह अवस्थाको चित्रण पनि यस उद्धरणमा प्रस्तुत गरिएको छ ।

समय परिवर्तनशील छ । परिस्थिति सधैं एकनासको हुँदैन । विपिनबाबुजस्ता कुख्यात शासकका पनि दिनहरू सकिन्छन् । प्रजातन्त्रको स्थापनाकालपछि उनीहरूका दिनहरू गए । उनीहरूको हैकमवादी प्रवृत्ति पनि ओहालो लाग्छ । समय आएपछि विपिनबाबुको पनि निधन हुन्छ र आफूले दुःख दिएर मार्न लगाएका र मारेका निर्दोष व्यक्तिहरूसँग अलौकिक स्थानमा उनको भेट हुन्छ । मरिसकेपछि दाहा र नङ्गा झिकिएको सिंह जस्तै बनेको विपिन अलौकिक स्थानमा शक्तिहीन बन्छ तर उसको मनमा पुरानै रवाफ बाँकी रहन्छ । त्यसैले आफूले मारिसकेको नोकर रघुवीरलाई उसले आफ्नो कब्जामा लिन खोज्छ तर ऊ असफल हुन्छ । त्यसपछि ऊद्वारा मारिएकाहरू सबै एक भएर उसलाई मार्न खोज्छन् तर उसको मृत्यु भइसकेकाले मार्नुपर्ने आवश्यकता नरहेको कुरा शिक्षक श्रीकान्तले गर्छ । निर्दोष प्राणीलाई मार्न लगाएको बदला लिन रघुवीरसिंह अधि सर्छ र भन्छ, “तपाईंले मार्न लगाएको बदला, मैले यत्तिकालाई मारें, निर्दोष अबला सबलाई, थाहा पाउनुभयो यसको बदला ! लौ आऊ म तिमीसँग भिड्छु, जुध्छु । सके माछु” (पृ.१६) ।

माथिको उद्धरणमा विपिनबाबु विष खाएर मरेपछि उसले मारेका र मार्न लगाएका व्यक्तिहरूसँग अलौकिक संसारमा भेट भएको र त्यहाँ पनि उसले आफ्नो प्रभुत्व जमाउन खोजेको कुरा उल्लेख गरिएको छ । त्यस अलौकिक संसारमा उसले दुःख दिएर मारेकाहरू एकजुट भई उसको प्रतिकार गरेको र मार्न खोजेको कुरा यस उद्धरणमा व्यक्त गरिएको छ । विपिनबाबुको अधि नै मृत्यु भइसकेकाले मार्नुपर्ने आवश्यकता नरहेको कुरा शिक्षक श्रीकान्तले गरेपछि रघुवीरसिंहले उसको मुखमा थुकेर बदला लिएको कुरा यस उद्धरणमा देखिन्छ । यसमा पहिले जस्तोसुकै अपराध सहे पनि अहिले आएर शोषित र पीडित व्यक्तिहरू अन्याय र अत्याचारका विरुद्ध एकजुट हुन थालेको प्रसङ्ग उल्लेख गरिएको छ । यसरी माथिको उद्धरणमा जहाँनिया राणाशासनको अन्त्य भई प्रजातन्त्रको स्थापना भएपछिको जनताको जागरण र राणाहरूको पतन भई सकेपछिको नेपाली समाजको चित्रण गरिएको छ । राणाकालमा सबै प्रकारका अधिकार खोसिएर पशुवत् जीवन जिउन बाध्य नेपाली जनताहरू प्रजातन्त्रको उदयपछि जुर्मुराएर उठ्न थालेको कुरा प्रस्तुत र उनीहरू एकजुट भई अन्याय र अत्याचारको विरुद्ध आवाज उठाउन थालेको प्रसङ्ग माथिको उद्धरणमा प्रस्तुत गरिएको छ । शासनमा रहँदा विपिनबाबुले थुप्रै निर्दोष व्यक्तिलाई मार्न लगाएको र अहिले आएर आदेश पालना गरेकोमा पछुतो लागेको कुरा विपिनको पुरानो नोकर रघुवीरसिंहले व्यक्त गर्दै अब सबै मिलेर विपिनलाई मार्नुपर्ने कुरा औल्याउँदै ऊ बदला लिन तयार हुन्छ । यसरी राणाशासनको अन्त्यपछि नेपाली जनतामा आएको जागरण र विद्रोही चेतनालाई माथिको उद्धरणमा प्रस्तुत गरिएको छ ।

निष्कर्ष

पत्थरको कथा एकाङ्की विजय मल्लको चर्चित एकाङ्की हो । यस एकाङ्कीमा वि सं २००७ सालको क्रान्तिले जनतामा ल्याएको जागरण र क्रान्तिपूर्वको जहानियाँ राणाशासनको अवस्थाका काला पक्षहरूलाई उजागर गरिएको छ । यस एकाङ्कीको प्रमुखपात्र जमिन्दार विपिनबाबु हो र उसले नै राणा र उनीहरूको शासन व्यवस्थाको प्रतिनिधित्व गरेको छ । तत्कालीन समयमा राणाशासनले नेपाली जनतामाथि गरेको अन्याय र अत्याचारको पर्दाफास गरिएको यस एकाङ्कीमा विपिनबाबुजस्ता जमिन्दारहरूले गरेका कुकृत्यहरूको चर्चा गरिएको छ । निरङ्कुश राणा शासनको समयमा नेपालमा कुनै पनि कानून नभएको र सत्ताधारीको आदेशानुसार देश चलाउने विकराल अवस्थाको चित्रण गर्दै यस एकाङ्कीमा नेपाली जनताहरूले भोग्नु परेको निर्मम, निर्दयी तथा पशुवत् व्यवहारको मार्मिक रूपमा एकाङ्कीकार मल्लले चित्रण गरेका छन् । विपिन जस्ता सामन्तीहरूले मानव हत्याका लागि नोकरहरू प्रयोग गर्ने र मारेपछि मरेको बहाना गर्ने शासकको द्वैत चरित्र देखाउँदै सामन्तहरू निर्दयी हुने र आफ्नो सत्ता बचाउन परेको बेला आफ्नै

जहान, छोराछोरी, नोकर, शिक्षक आदिको हत्या गर्न पनि पछि नपर्ने क्रुर शासकको चित्रण यस एकाङ्कीमा गरिएको छ । रघुवीरसिंहजस्ता नुनको सोझो नोकर प्रयोग गरेर यस एकाङ्कीमा विपिनबाबुले आफ्नै दुईवटा रानीहरू ज्वाला र कृष्णा, शिक्षक श्रीकान्त, नोकर शत्रुघ्न, आफ्नै छोरा रवि र छोरी समाको हत्या गरेका छन् । त्यसपछि विपिनबाबुले अन्त्यमा आज्ञाकारी नोकर रघुवीरसिंहको हत्या गरेको छ । यसरी सत्ता टिकाउन आफ्नै जहान, छोराछोरी, शिक्षक तथा नोकरहरूको हत्या गरिएकाले तत्कालीन नेपाली समाजको जर्जर र बर्बर अवस्थाको झल्को यस एकाङ्कीले दिएको छ । यस एकाङ्कीमा विपिनले नयाँ युवती भेटिएपछि रानीहरूको हत्या गरेको देखाइएको छ भने शिक्षकलाई जनतामा चेतना जगाएको आरोप लगाएर हत्या गरिएको छ । त्यसपछि आफ्नै गलतीले विष पिएर विपिनबाबु मर्छ र आफूले मार्न लगाएका र मारेकाहरूसँग उसको भेट हुन्छ । आफू मरेपछि विपिनबाबुले उनीहरूसँग सम्बन्ध बढाउन खोज्छ तर उनीहरूले उसको प्रतिशोध गर्दै उसलाई घृणा गर्छन् । त्यसपछि उसले त्यहाँ अलौकिक संसारमा पनि राज गर्न चाहन्छ तर सबै एकजुट भएर उसको बदला लिन तमिसन्छन् र ऊ असफल हुन्छ । यसरी प्रजातन्त्रको उदयपछि नेपालमा आएको राजनीतिक तथा सामाजिक परिवर्तनलाई समेटिएको यस एकाङ्कीमा निमुखा, गरिब, असहाय व्यक्तिहरूमा पनि चेतना आएर चलमलाउँदै जुर्मुराएर अन्यायका विरुद्ध उठ्न थालेको र विपिनबाबुजस्ता क्रुर शासकको अन्त्य भएको प्रसङ्ग उल्लेख गरिएकाले प्रगतिवाद प्रयोगका दृष्टिले पत्थरको कथा एकाङ्की उच्चकोटिको देखिन्छ ।

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नेपाल भारत सीमामा जनस्तरको सम्बन्ध

पृत बहादुर बिष्ट

उपप्राध्यापक,

मानविकी तथा समाजिकसास्त्र केन्द्रीय विभाग

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सार

नेपाल र भारतका सीमावर्ती जनताहरूका बिचमा पारस्परिक घनिष्ठ सम्बन्ध रहेको छ । सीमा वारिपारिका जनताहरू बिचको जनस्तरको सम्बन्ध कैयौं शताब्दी पुरानो छ । वर्तमानको दुई देश बिचको सिमाना र देशहरूको निर्माण भएपछि पनि दुवै देश र जनताका बिचको सुमधुर सम्बन्ध निरन्तर अगाडि बढेको छ । यो लेखको उद्देश्य नेपाल भारत दुवै देशका सिमानामा जनता-जनता बिचको जनस्तरको सम्बन्ध पहिचान गर्नु रहेको छ । यो अध्ययनको अध्ययन विधिको प्रकृति गुणात्मक हुनुका साथै सीमा वारिपारिको जनस्तरको सम्बन्धको अवलोकन, मुख्य सूचनादाता अन्तरवार्ता र द्वितीय स्रोतवाट तथ्यहरू सङ्कलन गरी व्याख्या र विश्लेषण गरिएको छ । यस अध्ययनमा नेपाल र भारतको सीमावर्ती क्षेत्रमा बस्ने जनताहरूको बिचमा जातीय, भाषिक, ऐतिहासिक, सामाजिक सांस्कृतिक र आर्थिक गहिरो सम्बन्ध रहेको छ । दुवै देशका सिमावर्ती क्षेत्रमा सजातीय समुदायको बसोवास भएको हुनाले उनीहरूका बिचमा विवाह, नातापाता, धार्मिक र सांस्कृतिक जस्ता सामाजिक सम्बन्धहरू रहेका छन् । दुवै देशका जनताहरू देवीदेवताको पूजापाठ, तीर्थव्रत, धर्मकर्मका लागि सिमावारपारका धार्मिक तीर्थ स्थल, मठ मन्दिरमा जाने गर्दछन् । दुवै देशका नागरिक सिमावर्ती बजारमा रोजगारी गर्न, गुणस्तरीय स्वास्थ्य उपचार गर्न, घरका लागि आवश्यक दैनिक उपभोग्य सामानका साथै व्यापार गर्ने व्यक्तिहरू व्यापारको लागि किनमेल गर्न एक अर्को देशमा सिमापार गरेर जान्छन् र परस्पर सम्बन्धद्वारा अन्तरक्रिया गरी जनस्तर सम्बन्ध निर्माण गर्दछन् । सिमामा बसोवास गर्ने नागरिकहरू एकअर्को देशको शिक्षा, स्वास्थ्य, सञ्चार र प्रविधिको सेवा सुविधा आदिको उपभोग पनि गरी रहेका पाइन्छन् । नेपाल-भारत जनस्तरको सम्बन्धलाई आकार दिन सिमावर्ती जनजातियता, भाषा, धर्म, संस्कृति, इतिहास र प्रवासीले महत्त्वपूर्ण भूमिका खेल्दछन् ।

मुख्य शब्द: सामाजिक सम्बन्ध, विवाह, तीर्थव्रत, स्वास्थ्य उपचार, रोजगारी

परिचय

नेपाल भारत बीचमा अद्वितीय मित्रता र सहयोग, खुला सिमाना, जनता जनता बीचको गहिरो नाता र संस्कृतिको सम्पर्क लामो समय देखि रहदै आइको छ (पन्त, सन् १९६२, झा, सन् २०१३, पौडेल, सन् २०१८) । नेपाल भारत दुवै देशको सम्बन्ध ऐतिहासिक काल देखि विशिष्ट किसिमको रहदै आएको छ । प्राचिन काल देखि नै हालको नेपाली र भारतीय भु भागमा जन्मेका र हुर्केका परिवार र समुदाय बीच पारिवारिक, सामुहिक तहहरूमा आर्थिक राजनैतिक र सांस्कृतिक सामीप्य र लेनदेन रहदै आएको छ (मिश्र, २०४६) ।

नेपाल भारतका बासिन्दाहरूको एकअर्को देशमा आवतजावतको क्रम आदिमकालदेखि नै प्रारम्भ भएको भए तापनि लगभग ३००० वर्ष अघिदेखि भने यो क्रम अटुट रूपले रहदै आएको छ (थापा, १९९५) । नेपाल भारतको वसाइ सराईको प्रवृत्तिको अध्ययन गर्दा उत्तराखण्ड तिर वाट नेपालको पश्चिम भेगमा मानीसहरू प्रवेश गरे । बसाई सरदै विस्तारै पूर्व तर्फ सरदै गए । ब्रिटिस शासनकालमा पूर्वी नेपालवाट मानीसहरू दार्जीलीङ्ग, आसाम, सिक्किम देखि बर्मा सम्म पुगे । यसैगरी राणा शासनकालमै विहार, उत्तरप्रदेश लगायतका ठाँउवाट तराई भागमा भारतवाटमानिसहरूको नेपाल तर्फ बसाई सराई भयो । त्यसैले नेपालको पश्चिम भागको भाषा, चाँडवाड, जातभात, कुमाउँ गढवाल सग मिल्ने गर्दछ भने पुर्वी नेपालको आसाम, सिक्कीम, दार्जिलिङ संग मिल्ने गर्दछ । विहार र उत्तर प्रदेश तिरको समाजिक सांस्कृतिक सम्बन्ध नेपालको मध्यतराईमा वसोवास गर्ने मानीसहरू संग मिल्ने गर्दछ (नेपाली, १९६५) । नेपालको उत्तरी भेगमा वसोवास गर्ने वासिन्दाको जातिय, भाषिक, सांस्कृतिक सम्बन्ध चिनको स्वसाशीत क्षेत्र तिब्बत सित निकट रहेको पाईन्छ । नेपाल भारत जस्तो एक अर्कामा निरभर, व्यापक र निकट सम्बन्ध विरलै मात्र छिमेकी देशमा पाईन्छ ।

भूगोल, इतिहास र संस्कृतिको निरन्तरता, रितिरिवाज, सम्झना देखि पर देखिको दुई देशका जनता जनता बीचको अन्तरक्रिया, जनस्तर सम्बन्ध, बृहत खुला सिमानाको व्यवस्था नेपाल भारत सम्बन्धका जग हुन । बास्तवमा नेपाल भारत सम्बन्धलाई खुला सिमानाबाटै परिभाषित गर्न सकिन्छ । जुन प्रगाढ र चौडा बन्धनको सम्बन्ध हो । दुवै देश बीच हुने सन्धि समझौता भन्दा पनि पर दुई देशका जनता बीचको सम्बन्ध माथी रहेको छ (कुमार, २०१६) । नेपाल भारतको उत्पत्ति देखि नै खुला सिमाना र इतिहास देखि जनताको बीचमा परस्पर अन्तरक्रिया हुदै आएको छ । दुबै देशको समान समाजिक, सांस्कृतिक पहिचानले जनताहरूको आवतजावतलाई प्रोहत्सान गरेको छ । दुबै देश बीचको सिमानाको सिमांकनले आवतजावतमा कुनै अवरोध गरेको छैन । निरन्तर समाजिक साँस्कृतिक सम्पर्क र आर्थिक आदान प्रदान चलिरहेको छ (थपलीया, १९९९) । दुवै देशको सीमा क्षेत्रमा सामाजिक सांस्कृतिक सम्बन्ध, भौतिक पुर्वाधार, बजार र पर्यटकीय क्षेत्रहरूको विकासले रोजगारीका अवसरहरूको वृद्धि सगै सीमावारपार हुने गतिशिलता पनि बढेको छ । सीमावारपारका धार्मिक स्थलहरूमा पनि मानिसहरूको आवतजावत बढेको छ । सुचना प्रविधिको विकास र विस्तारले सिमा क्षेत्रका धार्मिक सांस्कृतिक, आर्थिक क्षेत्रको भ्रमण र ती संस्थाहरू बीचमा सामाजिक सम्बन्धको विस्तार भएको छ । सिमा वारिपारीको प्राकृतिक स्रोत र सिमा क्षेत्रका समस्या न्यूनीकरण गर्न र दुबै देशका नागरिक बीचमा सम्बन्ध बढाउन नागरिक समाज र गैरसरकारी संस्थाहरू वीच सम्बन्ध स्थापित गरेका छन ।

नेपाल र भारत सिमानाका जनताहरू वीचमा रहेको सामाजिक साँस्कृतिक सम्बन्धको बहस भए पनि यो विषयमा गहिरो अध्ययन भएको देखिदैन । दुबै देश विचमा परापूर्वकाल देखि रहेको स्वतन्त्र आवतजावत, सिमापार विवाह, धर्मकर्म, वसाईसराईको अभ्यास वर्तमान आधुनिक शासन व्यवस्थामा पनि निरन्तर चलिरहेको छ । पछिल्ला समयमा राज्यका नीती र कानुनले सिमा क्षेत्रमा निगरानीमा कडाई गरिए पनि सिमावारपारको जनसम्बन्धमा फरक परेको छैन । बरु

सूचना र प्रविधिको विकासले सीमापारको सम्बन्धलाई थप बलीयो वनाएको छ । दुई देशका आम जनता बीच, व्यापारि व्यापारि बीच, परिवार परिवारका बीच होस वा रोजगार दाता र रोजगारी गर्नेको बीचमा सम्पर्क र परसपर गहिरो सम्बन्ध बढाएको छ । सीमापारको लोक साहित्यकारहरुको बीचमा अन्तरक्रिया र छलफल र आदान प्रदान बढेको छ । सीमापारका गैर सरकारी संस्थाहरु बीचको सम्पर्क बढेको छ । यी सम्पर्क र सम्बन्धहरुले दुबै देशका जनताको बीचमा गहिरो सम्बन्ध बढाउनको साथै राम्रो जीवनको लागि अवसरहरु पनि प्रदान गरेको छ । सिमाना वारपारको आवतजावतको स्वतन्त्रता र सामाजिक पक्षहरु सीमापारपारको नातापाता, पारिवारिक, धार्मिक सम्बन्ध र सिमावारपारको रोजगारीका अवसर र किनमेल, व्यापारले दुबै देशका नागरिको जीविकोपार्जनमा पारेको प्रभावको ज्ञानको कमीलाई अध्ययन गर्न नेपालको र भारतको सिमालाई अध्ययन कार्य क्षेत्रको रूपमा छनौट गरी अध्ययन गरिएको छ ।

अनुसन्धान विधि

यो अध्ययन नेपाल भारत सिमावारपार वसोवास गर्ने जनता बीचको जनस्तरको सम्बन्धको अध्ययनमा केन्द्रित रहेको छ । नेपाल भारत सिमानालाई अध्ययन क्षेत्रको रूपमा लिएर जनजातिय अध्ययन, अवलोकन, अन्तर्वार्ता र मुख्य जानकार व्यक्ति अन्तर्वार्ता विधिबाट आवश्यक तथ्याकहरु संकलन गरिएको छ । यो अध्ययनमा गुणात्मक अध्ययन विधिको प्रयोग गरीएको छ । यसका साथै नेपाल भारत सम्बन्धमा लेखीएका किताव, प्रतिबेदन, सम्मेलन, लेखहरुबाट प्राप्त द्वितीय तथ्याकहरु संकलन गरिएको छ । नेपाल भारत सिमाना, जनताको बीचमा रहेको सिमावारपार आवतजात, विवाह, नातापाता, किनमेल, धार्मिक र सास्कृतिक पक्ष, रोजगारी र जीविकोपार्जनको जनस्तर सम्बन्ध सित सम्बन्धीत प्राप्त भएका तथ्याकहरुलाई व्याख्या र विश्लेषण गरीएको छ ।

सीमा सम्बन्धको सामाजिक पक्ष

राजनैतिक सिमाना दुई देशका विचमा कोरीएको अनिवार्य प्रादेशिक नक्साडकन हो । दुई छिमेकी देशका जनता बीचमा सामान्यतया भाषा, जातिय, पारिवारिक, नाता सम्बन्धले बाधिएका हुन्छन । समान संस्कृति भएका समुहहरु देशको विभाजन भएर छुट्टिए पनि उनीहरु बीच सम्पर्क जोडिएको हुन्छ । यस प्रकारको संचार सिमापारको देशको सामाजिक सम्बन्धको स्वरूप हो । यसैले सामाजिक अनुकूलता स्थापित गर्दछ । यस्तो अनुकूलता सामाजिक साँस्कृतिक आदान प्रदानहरु, अन्तरदेशीय विवाह, जातीय सचेतना र अन्य यस्तै कुराले निर्माण गर्दछ । अर्को तीर सिमापार जातीय आदानप्रदान, आर्थिक विकास र सामाजिक विकास तहमा निरन्तर विस्तार तिव्र भई रहेको हुन्छ । सिमापारको जातीय समूहहरु पारिवारिक इतिहास, भाषा, धार्मिक विश्वास, रितिरिवाजको विचार आदि अद्वितीय सामाजिक विशेषताहरुले जातजातीय समुहको संस्कृति ईतिहास, भूगोल र सहअस्तित्वको नजिकको सम्बन्धले सामाजिक सम्बन्ध निर्माण भएको हुन्छ ।

छिमेकी देशका सीमा वारपारका जनता परसपर ऐतिहासिक उत्पत्तीको पहिचान, समान रीतीरिवाज, समान भाषा, आर्थिक संस्कृति साथै भुगोल, विवाह, र रगत स्वरूपको सम्पर्कको कारणले र छुट्याउन नसकिने सम्पर्क राज्यको विभाजनले पनि विभाजीत गर्न सक्दैन (फन, २०१७ सन) । सीमा वारपारको राष्ट्रियता सिमानाको दुवैतिर बसोवास गरेको पाईन्छ । सिमावारपारको जातीय समुह आधुनीक अन्तराष्ट्रिय प्रकार्य र राष्ट्रियताको विकासको उत्पादन हो । आजको विश्वमा एउटै राष्ट्रियता विभिन्न देशहरुमा बसोवास गरीरहेका छन । एउटै देशमा पनि धेरै राष्ट्रियताहरु छन । विभिन्न वर्ग, जातजाति, पेशा धर्मका मानिसहरु फरक फरक उद्देश्यका लागि सिमामा वारपार गर्दछन । तिनीहरुको आफनो आफनो

सम्पर्क भएको ठाँउ, मानिसहरु सँग मात्र सम्बन्ध हुने गर्दछ । नेपाल भारत सिमानामा मानिसहरु बीचमा ईष्टमित्र, भेटघाट, धर्मकर्म, दैनिक उपभोग्य वस्तुहरुको किनमेल र व्यापार, औषधोपचार, रोजगारी, शिक्षा आदि पक्षमा अन्तरक्रिया र परस्पर सम्बन्ध भई रहेको पाईन्छ । यसरी सिमावर्ती क्षेत्रमा वसोवास गर्ने जनताहरुका बीचमा हुने गतिशीलता र अन्तरक्रियाले समाजिक सांस्कृतिक र आर्थिक सम्बन्ध प्रगाढ बनाएको पाईन्छ ।

नेपाल र भारत बीचको इतिहास देखिको सम्बन्ध र खुला सीमाले देशका जनताको दैनिक मामिलाका साथै जनताको आन्दोलन बीचमा पनि सहकार्य र रहेको पाईन्छ । भारतीय स्वतन्त्र आन्दोलनका साथै नेपालमा राजनीतिक परिवर्तनहरुलाई पनि जनस्तरको सम्बन्धले सहयोग गरेको पाईन्छ । राणा शाही वर्गको विरुद्धमा प्रजातन्त्रको पक्षमा रहेका नेपालीहरुले ब्रिटिश साम्राज्यवाद विरुद्ध भारतीय स्वतन्त्रता संघर्षलाई पनि समर्थन र भाग लिएका थिए जस्तै बी.पी. कोइराला, भिमदत्त, डा. के आर्इ सिंह, जो भारतको स्वतन्त्रता संग्राममा सहभागी भए । नेपालको प्रजातान्त्रीक आन्दोलनमा भारतीय नेताहरुले सघाएका थिए । २०४६ सालको होस या २०६३ को जनआन्दोलन, मधेश आन्दोलन सवैमा सिमावर्ती जनसमुदायको सहयोग रहने गरेको पाईन्छ । नेपाल भारतको सिमा क्षेत्रको जनता बीचमा स्नेह, माया प्रेम, सदभाव, सहिसुपत्ता रहेको देखीन्छ । नेपालको सुदूरपश्चिम प्रदेशको र भारत तर्फको तराईमा दुबै देश तर्फ राना थारु र पहाड, हिमाल वाट तल बसाइ सरेका समुदायको बसोवास रहेको छ । पहाडमा ब्राहमण, क्षेत्री, दलित जातीको बसोवास रहेको छ । उच्च हिमालमा सौका, भोटे जातीको बसोवास रहेको छ ।

नेपाल भारत बीचको सबै भन्दा मजबुत सम्बन्ध जनस्तरको समाजिक सम्बन्ध हो, जसलाई जनस्तरको सम्बन्ध भन्ने गरिन्छ । यस भित्र पारिवारिक, बैवाहिक, आर्थिक, सांस्कृतिक, धार्मिक, राजनीतिक पर्यटकीय, कामदार आदान प्रदानका सम्बन्धहरु पर्दछन । खुला सिमाना भएकै कारण नेपाल भारत बीचको यो सम्बन्ध निकै मजबुत छ । खुला सिमाना भएकाले पनि दिल्ली काठमाण्डौ बीचका सम्बन्धमा उतारचढावले सिमानामा धेरै ठुलो असर नपरेको हो । रोटीबेटीको सम्बन्ध भन्ने गरिएको यो सम्बन्ध कुनै सरकारले निर्माण गरेको नभई स्वस्फुर्त सम्बन्ध हो (पोखरेल, २०७६) । नेपाल भारतबीचको बसाई सराई अहिले र उहिले पनि बसाई सर्नेका निमित्त र जन्मेका ठाउका र गन्तव्य स्थलका परिवार तथा समुदायको निम्ती महत्वपूर्ण छदैछ (मिश्र, २००७ सन) नेपाल र भारत बीचको सम्बन्धलाई घनिष्ट र विशेष बनाउने प्रमुख तत्व भनेका धार्मिक, समाजिक एवम सांस्कृतिक समानता नै हो । यी दुई देशका जनताले प्राचीन समय देखी एकैखाले धर्म, सस्कार अगालेको पाईन्छ भने मिल्दा जुल्द समाजिक, सांस्कृतिक चलन र रीतीरिवाज अवलम्बन गरेको पाईन्छ । दुवै देश बीचमा कुनै भौगोलीक सिमाको बन्देज रहेको पाईदैन त्यसैले सिमानामा ओहर दोहरमा कुनै प्रतिबन्ध नभएकोले प्रशस्त मानिसहरु दैनिक आवतजावत गर्दछन (गुरूड र अरु, २०४०) । चैतको महिना दिदी बहिनी भेटघाट अर्थात भेटौलाको लागि दार्चुला बैतडी र कञ्चनपुरका सिमावर्ती नागरिक दार्चुला, पिथौरागढ, लोहाघाट, टनकपुर, वनवासा, खटिमा जाने गर्दछन भने उतावाट पनि भेटौलाको लागि नेपाल आउने गर्दछन । भाईदुईज, भाईटिकाको समय, दशै, गौरा पर्वको समयमा सुदूरपश्चिममा, राखीको समयमा मधेस प्रदेश, लुम्बिनी प्रदेश र दशै तिहारमा कोशी प्रदेश र दार्जीलिङमा बढी मात्रामा भेटघाट सिमापार बढी हुने गर्दछ ।

धार्मिक र सांस्कृतिक सम्बन्ध

आधुनिक नेपाल र भारतको निर्माण हुनु भन्दा पहिला देखी नै जनताहरुको विचमा रोटीबेटी, भाषा, धर्म सस्कृति, जातजातीय आदिको सामीप्य सम्बन्ध रहदै आएको छ । ऐतिहासिक काल कोट्याउदा नेपाली छोरी सिता भारतका छोरा रामको विचमा विवाह भएको धार्मिक ग्रन्थ रामायणमा उल्लेख छ । त्यसको निरन्तरता आज पनि अयोध्यावाट जनकपुर

विवाह पञ्चमीमा विवाह आउने गर्दछ । अवध र मिथिला बीचको सम्बन्ध विवाह पञ्चमीले घनिष्ठ बनाएको छ । जनकपुरमा मनाइने यस पर्वमा अवधबाट धेरै मानिसहरु आउँछन् । उतबाट बेउला ल्याएर जन्ती आउँछ । जनकपुरमा सितासँगै विवाह गर्ने गरिन्छ । (पाण्डे, २०४६) वर्तमान समयमा यो पर्व राज्य स्तरमै बनाउन थालिएको छ । हिन्दु आराध्य देवता राम र सीताको विवाहको समझनामा बनाईने यस विवाह पञ्चमीमा हजारौंको संख्यामा भक्तजनहरु भारतबाट आउने गरेका छन् । बुद्धिष्ट पूर्वसाहित्यमा भगवान बुद्धको जन्म स्थल लुम्बिनीका बारेमा शाक्य जनगणनात्मक राज्य बारेमा उल्लेख भएको पाइन्छ । भगवान बुद्धको जन्म नेपालमा भयो ज्ञान भारतमा प्राप्त गर्नु भयो । शान्तिको सन्देश त्यहीबाट दिन शुरु गर्नु भयो । अशोक सम्राटको छोरी नेपालनै गएर बुद्ध धर्मको प्रचार गरिन उनले नेपालमै एक क्षेत्रीयसँग विवाह गरेर काठमाडौं नजिकै को क्षेत्रमा (राकेश, २०१८ सन्) बसीन । भारतीय हिन्दु धर्मावलम्बीहरुमा मर्नु भन्दा पहिले एकपटक पशुपतिनाथ, मुक्तिनाथ, देवघाट दर्शन गर्न नपाए मोक्ष प्राप्त हुँदैन भन्ने धार्मिक विश्वास छ । नेपालीहरुमा मर्नु भन्दा पहिला चारधाम यात्रा गर्नु पर्ने मान्यता जनजनमा छ । त्यसैले नेपाल र भारत बचिको धार्मिक र सांस्कृतिक सम्बन्ध जनजनमा विद्वमान छ (श्रेष्ठ, २०७३) ।

यसैगरी उत्तराखण्डको चम्पावत जिल्ला टनकपुर स्थित पुर्णागिरी माताको दर्शन गर्न आउने करोडौं भारतीय नागरिक नेपालकै ब्रह्मदेव र महेन्द्रनगरमा रहेको सिद्धनाथ बाबाको दर्शन गर्न आउने गर्दछन् । नेपालको दाङ, बुटवल सम्मका नेपाली नागरीक पुर्णागिरीको दर्शनका लागि भारत जाने गर्दछन् । त्यसैगरी बैतडीको निङगलासैनी त्रिपुरा सुन्दरी मेलाली भगवती, जंगन्नाथ दार्चुलाको मालिकाजर्न मन्दिरमा दर्शन गर्न भारतीय नागरीकहरु नेपाल आउने गर्दछन् । कैलालीको बहेडाबावा दर्शनका लागि सिमावर्ती भारतीय गाँउबाट मानिसहरु आउने गर्दछन ।

परापूर्वकाल देखि हिन्दु धर्मले मान्दै आएका देविदेवता देखी लिएर ऋषीमुनीहरुले आफ्नो ज्ञान साधनाको लागी निर्वाधरुपमा एक अर्को देशमा आवतजावत गरेको देखिन्छ । विश्वका शान्तिका प्रतिक एवम बुद्ध धर्मका प्रतिपादक गौतम बुद्धले समेत नेपाली भुमीमा जन्मेर भारतको भूमीमा गएर ज्ञान प्राप्त गरेका थिए । दुबै देशले मनाउने चाडपर्व रितिरिवाज चालचलन एकै प्रकारको छन् । सिमावर्ती क्षेत्रमा रहेका मठ मन्दिरहरुमा दुवै देशका भक्तजनहरुले पुजापाठ र दर्शन गर्ने गर्दछन । सिमावर्ती क्षेत्रमा वसोवास गर्ने नागरिकहरुका बीचमा समाजिक मूल्य मान्यता, संस्कार सबैमा धेरै समानता रहेको छ । यसैले दुइ देशको र जनता बीचको सम्बन्ध प्रगाढ छ (बस्नेत, २०७५) । सुदूरपश्चिम प्रदेश र उत्तराखण्ड बीचको जनस्तरको सम्बन्धको अध्ययन गर्दा घरको बनौट, आकार, दरवाजाका चौखट, झयालको बनौट, नौला, मन्दिर, पञ्चदेवल, आदिको बास्तुकला समान किसीमको रहेको छ । कर्णाली देखी गढवालसम्मका मन्दिर, न्वालाको शिल्पकला कलात्मक रहेको छ । बाध्यवादनमा हुडको, दाइन दमाह, विकुल, मसकवाजो, विकुल, झयाली आदी रहेका छन । गीत संगीत, लोकसाहित्य पनि सिमा वारी र पारिको एकसमान छ दुबै तर्फ लोकभाका गुजीने गर्दछन । न्याउली, झोडा, फाग दुबै तर्फ गाउने गर्दछन । परिवार कुटुम्बका ठुलाबडाले दिने आशिष एउटै रहेको छ ।

नेपाल र भारतका नागरिकहरु बीचमा सदीयो पुरानो नागरीक सम्बन्ध, विश्वास भौगोलिक, धार्मिक, सांस्कृतिक ऐतिहासीक एव आर्थिक र राजनीतिक सम्बन्ध निकै महत्वपूर्ण र ऐतिहासिक छ । दुबै देशका बीचमा गौरव पूर्ण ऐतिहासिक प्रगाढ सम्बन्ध रहि आएको छ । माता सिता र रामको विवाहले जनकपुर र अयोध्या, गौतम बुद्ध लुम्बिनी र बोधगया पूर्णागिरी र सिद्धनाथ बाबा, बहेडावाव, त्रिपुरा सुन्दरी, जस्ता अनेको धार्मिक तिर्थस्थलले दुवै देशको सम्बन्धलाई ऐतिहासिक कालदेखि प्रगाढ बनाएको छ ।

दुवै देशका नागरीक धार्मिक, सांस्कृतिक, आर्थिक र प्राकृतिक पर्यटकीय स्थलहरू भ्रमण गर्ने गर्दछन् । जस्तै महत्वपूर्ण तीर्थस्थलमा भारतको चारधाम हिन्दुहरूको जीवनकालमा भ्रमण गर्ने आकांक्षा रहेको हुन्छ । चार धाम यात्रा वा भारतमा चार धामको भ्रमण, उत्तराखण्डको बद्रीनाथ-केदारनाथ, उडिसाको जगन्नाथ (पुरी), तमिलनाडुको रामेश्वरम र गुजरातको द्वारिका उनीहरूको धार्मिक विश्वासका कारण लगभग सबै हिन्दुहरूको जीवन-कालको आकांक्षा भएको छ, यसले लामो समयसम्म चल्ने सांस्कृतिक सम्बन्धको गवाही देखाएको छ । भारतका कतिपय ठाउँहरूलाई नेपालीहरूले पवित्र स्थल मानेका छन् जसमा हरिद्वार, ऋषिकेश, वाराणसी, गया, वैष्णोदेवी र अरु अन्य । त्यसैगरी, नेपालमा तिर्थयात्राका लागि भारतीयहरू माझ धेरै धार्मिक साइटहरू लोकप्रिय छन् । जस्मा काठमाडौंको पशुपतिनाथ, रुपन्देही जिल्लाको लुम्बिनी (बुद्धको जन्मस्थल), जनकपुरको राम-जानकी मन्दिर (जनक र सीताको जन्मस्थल) र मुक्तीनाथ, अन्य धेरैजस्ता भारतीयहरूका लागि दर्शन गर्ने पर्ने धार्मिक गन्तव्यहरू हुन् । नेपाल भारत सम्बन्धको महत्वपूर्ण कडीका रूपमा रहेको सांस्कृतिक सम्बन्ध सभ्यताको विकास क्रमसँगै बढेको हो । पशुपतिनाथमा भारतीय मुलको ब्राह्मण हुनु र भारतका मन्दिरमा नेपालका ब्राह्मण हुनु मित्रताको संस्कृतिको महत्वपूर्ण सम्बन्ध हो । जीवनमा एक पटक पशुपतिनाथ र मुक्तीनाथको यात्रा गर्न भारतीय आउँछन् भने नेपालबाट बनारस नेपालीहरू जान्छन् । हिमालय र गंगा, पशुपति र तीरुपति तथा अद्वितीय जनस्तरको सम्बन्ध छ (शर्मा, २०७३) । नेपालीहरू ब्यापक मात्रामा भारतको तीर्थाटन जान्छन् त्यसैगरी भारतीयहरू नेपाल आउँछन् ।

नेपाल र भारतका अधिकांश जनताहरूको समान सांस्कृतिक विश्वास र सम्पदा छन् । धार्मिक सामाजिक सम्बन्ध सुमधुर र सचेत छ । दुवै देशको इतिहासमा कहिले पनि बन्द र अमिलो सम्बन्ध रहेन । धार्मिक र सामाजिक जीवन कहिले पनि परेशान रहेन । दुवै देशको पुरातनकाल देखि लेखिएको इतिहासमा पनि सबै समयमा सामाजिक सद्भाव रहेको पाइन्छ । नेपाल आर्थिक रूपले भन्दा पनि धार्मिक रूपमा भारतसँग नजिक छ । सामाजिक सद्भाव भारत नेपाल सम्बन्धको मेरुदण्ड हो । नेपाल भारतको संस्कृतिको आदर्श वाक्य भनेको विश्वव्यापी भ्रातृत्व हो । यस क्षेत्रमा समान परम्परा र रहस्य जडहरू आदानप्रदान गर्दछ । समान, कला, संगीतका साथै समान भाषाको पृष्ठभूमि छ । दुवै देशमा देवनागरी लिपी प्रयोगमा छ (राकेश, २०१८) ।

विवाह र नाताको जनस्तर सम्बन्ध

नेपाल र भारतको सीमा क्षेत्रमा जनता बीच विवाह सम्बन्ध हुने गर्दछ । नेपालको तराईका जिल्लाहरूमा बसोबास गर्ने खास गरी मधेसी समुदायका छोरा छोरीको विवाह सीमावर्ती भारत तथा भारतीयको विवाह नेपाल तर्फ हुँदै आएको छ । एकै खाले सामाजिक र सांस्कृतिक परिवेशका कारण सिमा वारपार हुने विहेबारी लगायतका यस्ता सम्बन्धका कारण नेपाल र भारतका सीमावर्ती क्षेत्रका बासिन्दा बीच 'रोटी बेटीको' सम्बन्ध रहँदै आएको छ । "पहिला त यो पनि थिएन" करिब साँढे तिन दशक अगाडि नेपाल युवकसँग विवाह गरेर आएकी अधिकार कर्मी तथा पूर्व सांसद मोहमदी सिद्धिकी भन्छीनर्, एक अर्को देशमा विवाह भएको अनुभूति पनि हुन्थेन । अहिले औसतमा दैनिक दुई तिनवटा बाराती (जनती) सीमा वारपार गइरहेकै हुन्छ । नातागोता सम्पर्कका आधारमा सीमापार विवाह सम्बन्ध जोडिने गर्दछ । विवाहको लागि सम्पर्क माध्यम आफन्तहरू नै हुने गर्दछन् । नेपाल भारत सीमा वारपारमा सदीयौं देखि हुँदै आएको वैवाहिक सम्बन्धले दुवै देश तर्फम जनस्तरको नाता सम्बन्ध छ । सीमा वारपारको विहेबारीमा यही नातापाता, नातेदारहरूको भूमिका प्रमुख हुने गर्छ । भारतबाट विहेबारी भएर नेपाल आउने चेलीको संख्या भन्दा भारतमा जाने नेपालीको संख्या बढी छ । ठ्याक्कै कति संख्यामा भारतीय चेली नेपाली सँग विवाह गरेर कति आए र कति उता विवाह गरेर गए भन्न त सकिँदैन तर अनुमानित आउनेको संख्या ६० र जानेको अनुपात ४० हुनुपर्छ (अधिकारी र कामती, २०१७) ।

सीमा वारपारको बिहेबारीको सिमावर्ती क्षेत्रमा एक किसिमको सामाजिक सद्भाव कायम गरी राख्न सघाउ पुऱ्याउछ (मोहमद सिद्धिकी) । नेपाल सिमा वारपार बिहेबारी सम्बन्धका विविध आयाम छन् । नेपाल भारत बीच भौगोलिक राजनीतिक रेखाङ्कन भए पनि सीमा वारपार एउटै संस्कृति, अनुसार हुँदै आएको विवाहको लामो इतिहास छ । संस्कृति र सम्बन्धको सिमा हुँदैन । वर्तमान राजनैतिक सिमानाहरु कोरिनु भन्दा पहिले पनि समाज, संस्कृति थियो । सिमाले जनताको सम्बन्ध र संस्कृतिलाई छेक्न सक्दैन । जनताहरु बीचमा सिमामा संस्कृतिक सम्बन्धको सीमै हुँदैन । नेपाल र भारतका जनताबीच निकै लामो र उच्च स्तरको सम्बन्ध हो । तेत्रा यूगमै अयोध्याका राजकुमारले मिथिला राजकुमारी सितासँगै विवाह गरेको धार्मिक ग्रन्थमा उल्लेख छ । राजा जनककै नामबाट जनकपूर नाम रहन गयो । जनकपूर स्थित जानकी मन्दिरमा राम सिताको विवाह मण्डप समेत निर्माण भएको छ । प्रत्येक पाँच वर्षमा अयोध्याबाट भगवान रामको विशेष जन्ती आउँछ । नेपाल भारतबाट लाखौंको संख्यामा भक्तजन जनकपूर आउँछन् । विवाह पञ्चमीमा भारतबाट आएका भक्तजनहरुको बास, खानपिन र जन्ती बिदाई जनकपूरबासीले गर्ने गर्दछन् (महतो, २०७६) । विवाह सम्बन्धबाट वास्तवमै सीमानाको दुवै तिरका मानिसहरु बीच घनिष्ट जनस्तरको सम्बन्ध निर्माण भएको छ । आप्मनो छोराछोरीको विवाह सिमा वारपार गर्ने गर्दछन् (अधिकारी र कामती, २०१७) । महाकाली र मेची वारिपारिका समुदाय बीचमा विवाह र नाता सम्बन्ध बलियो रहेको छ भने तराईका जिल्लाहरुका सिमावर्ती गाउहरुमा पनि घनिष्ट सम्बन्ध रहेको पाईन्छ ।

विवाह हुनाको कारण धर्म संस्कृति, समाज, भारतमा बढी दाइजो नोपलमा कम, उता लाख यता १.६० हजार, गरिब, अभाव र बेरोजगार परिवार नेपालमा कमै दाइजोले काम चल्ने हुनाले नजिकको छोरी बुहारी सानो खटपट हुँदा झोला बोकेर हिडिदिने तर भारतबाट ल्याएको छोरी बुहारी उता खबर पुग्दा र आउँदा सम्म यता समस्या समाधान भैसके हुनाले पनि विवाह बढ्यो, संस्कारका हिसाबले पनि रैथाने भन्दा भारतका बुहारी नरम । विवाह कम हुनाका कारण नेपालको नागरिकता नीति, भारतीय सीमामात्र सुरक्षा जाँच, नेपालमा चर्केको माओवादी द्वन्द्व । पहिला भारततर्फ शिक्षित बुहारी खोज्न जान्थे अहिले नेपालमै छोरी पढाउने चलन ।

सीमापार स्वास्थ्य सेवाको जनसम्बन्ध

सिमानाका जनताहरुका बीचमा स्वास्थ्य सेवाको सुविधा लिन पनि सुविधा प्राप्त हुने गर्दछ । नेपालको सिमा क्षेत्रमा स्वास्थ्य पूर्वाधारको विकास भएको थिएन, त्यस बखत नेपालका मानिसहरु भारत तर्फ स्वास्थ्य सेवा लिन सिमा पारीका बजारहरुमा जाने गर्दथे । तर पछिल्ला दशकहरुमा पछाडी आउँदै गर्दा नेपालले पनि तराईका जिल्लाहरुमा सामान्य स्वास्थ्य सेवा प्रदान गर्न सक्षम भएको छ । खास गरी तराईका जिल्लाहरुमा क्षेत्रीय, अञ्चल र जिल्लामा स्वास्थ्य अस्पताल सेवाका पहुँच सहज भएको छ । सेवा सुविधाहरुको पहुँच पुगेको छ । यी अस्पतालहरुमा भारत तर्फबाट पनि मानिसहरुको आवतजावत बढेको छ । गुणस्तरीय र सस्तो सेवाले भारतीय सर्वसाधारण नागरिकहरु आकर्षण बढेको छ (झा, २०१०) । नेपालको सीमावर्ती क्षेत्रमा वसोवास गर्ने बासिन्दाहरु पनि स्वास्थ्य सेवाको लागि भारत तर्फमा सीमानाका बजारहरु जस्तै सिलगूरी, दरबाङ, सीमामडी गोरखपुर, लखनौ, पलिया, बरेली, पिलीभित, खटीमा, सितारगंज, पिथौरागढ, लगायतका सिमावर्ती बजार देखी राजधानी दिल्ली सम्ममा उपचारका लागि जाने गर्दछन ।

भारतीय सिमानाका बिरामीहरु सिमापार गरेर नेपाल तर्फ वि.पी. कोइराला स्वास्थ्य विज्ञान प्रतिष्ठान क्यान्सर अस्पताल भरतपूर, लहान आँखा अस्पताल, जनकपुर मेडिकल कलेज, चिसापानी र नेपालगञ्ज उपचारका लागि आउने

गर्दछन् (झा, २०१२)। यसैगरी गेटा आखाँ अस्पतालमा भारतवाट दैनीक संयौ व्यक्तिहरु आखाँको उपचारका लागि आउने गर्दछन्। नेपालको भन्दा पनि भारतमा निशुल्क र स्वास्थ्य उपचार सेवा राम्रो भए पनि पहिले देखी नेपालको उपचार सेवामा विश्वास रहेकोले पुस्तौ पछि पनि भारतीय नागरिक नेपालमा आएर आखाँको उपचार सेवा लिने गर्दछन्। भारतको उत्तरप्रदेश र उत्तराखण्डवाट धेरै मानिस उपचारका लागि कैलालीको गेटामा आँखा उपचारको लागि आउने गरेका छन्। गेटा आँखा अस्पताल भारतीय सर्वसाधारणहरु बीच धेरै लोक प्रिय रहेको छ। मानिसहरु असपताल भित्रै आगोमा खाना पकाएर खाना खाने गर्दछन्। पहिले सानो छदा नै हजुरबुवा सित उनको उपचार गर्न आएका उत्तर प्रदेश भारतका नागरिक आफ्नो खाखाको उपचार गर्न समेत नेपाल नै आएको वताउछन्। नेपाल मा आँखाको उपचार राम्रो हुन्छ भन्ने छाप बसेको हुनाले सर्वसाधारण नागरिक नेपाल आउने गर्दछन्।

सीमामा सेवा सुविधाको आदान प्रदानको जनसम्बन्ध

नेपाल भारत सिमामा नेपाल र भारतका जनताहरु एक अर्कोसुविधा उपभोग गर्ने गर्दछन्। नेपालको सुदूरपश्चिम प्रदेशसँग जोडिएको उत्तरप्रदेशको लखीमपुर खिरी जिल्लाको चन्दन चौकी इलाकाको नेपालसँगै जोडिएका गाउँका मानिसहरु नेपाली दुरसंचारको सेवा उपभोग गर्ने गर्दछन्। दुधवा नेशनलपार्क र नेपाली सिमसँगै जोडिएको बेलेरा गाउँमा आदिबासी जनजाति थारु बस्दछन्। रोड बिजुली, पानी, स्वास्थ्य शिक्षा सहित संचार नेटवर्क यहाँको प्रमुख समस्या हुन्। मोबाइल नेटवरक नभएकाले नेपाल भारत सिमाना देखि १० कि.मि. सम्म नेपाली नेटवर्कले काम गर्ने हुनाले नेपालको सिम प्रयोग गर्ने गर्दछन्। सीमानाको सुरक्षाको कारण निजी कम्पनीलाई टावर राख्न नदिएको तर सरकारी बीए सएनएलका टावर छन् तर नेटवर्कको हालत खराब छ। लखीमपुरको गौरीफन्टा सिमाना नजिकै रहेको सोहनहा गाउँका बालबालिकाहरु लखीमपुर पढ्न जान्छन्। नेटवरक नभएको हुनाले घरमा नेपालको सिम कार्ड र लखीमपुर तीर भारतीय सिम प्रयोग गर्दछन्। लखीमपुरबाट नजिकैको गाउँमा फोन गर्दा रोमिड चार्ज लागेर समस्या हुने गर्दछ। बच्चाहरु स्कुलबाट आउँदा घर खबर गर्न कम्तिमा १० रुपया मोबाइलमा ब्यालेन्स हुन आवश्यक छ। नत्र भने नेपालको सिममा फोनै जाँदैन। यसै गरी नेपालकै इन्टर नेट प्रयोग गर्दछन्। तर नेपालको फोन सेवा र नेट महङ्गो बताउँछन्। यस गाउँका स्थानीय मेलाराम भन्छन् यो एक तिर विरोधाभास कुरा छ “जहाँ एक तरफ नेपाल अन्य सबै अत्यावश्यक समानका लागि भारत माथि निर्भर रहन्छ ठीक बही भारतमा रहने मानिस नेटवर्कका लागि नेपाल माथि निर्भर छन्। नेपालको नेटवर्क महङ्गो भए पनि राम्रो चल्ने हुनाले प्रयोग गर्ने गर्दछन्। आम नागरिकको साथसाथै सीमानामा ड्युटीमा रहेका पुलिस, कस्टम, एसएसवी, आइटीवीपी र बीएसएफका जवानहरु नेपाली सिम प्रयोग गर्दछन् (खान, २०१६)।

नेपालको पश्चिम भागसँग जोडिएको उत्तराखण्डको भूभागमा पनि दुरसंचार नेटवर्कका समस्या रहेको छ। पिथौरागढ, चम्पावत जिल्लाका नेपाली सिमाना नजिक बस्ने जनताहरु नेपाली सिम प्रयोग गर्ने गर्दछन्। अक्टुबर २०१५ मा उत्तराखण्डको भ्रमणमा आएको समय गृह राज्य मन्त्री किरण रिजिजूले रसएसवी, वीएसवी र पुलिसका जवानहरुलाई नेपालको सिम सुरक्षाका दृष्टिले ठिक नभएकोले प्रयोग नगर्न निर्देशन दिएका थिए। २०१८ जनवरीमा फेरी यस सिमाना क्षेत्रमा मन्त्री आउँदा स्थानीय जनताले नेटवर्कको समस्या समाधानका लागि मुद्दा उठाएका थिए तर समाधान हुन सकेन फेरी पनि नेपाली सिम प्रयोग गर्दछन्। भारतका कतिपय नेता चुनावको समयमा नेपालको घरे लगाउँछन्। नेपालमा रहने मानिसको नातेदार भारतीय सीमाका गाउँमा रहने हुनाले भोटको लागि नेपाली गाउँ आउने गर्छन्। ताकि तीनको मद्दतले भारतमा रहेका तिनका इष्टमित्र-रिस्तेदारहरु तिनको पार्टीलाई भोट दिउन (शुक्ला, २०१९)। सिमापारका नेताहरु बीचमा पनि राजनैतिक र सामाजिक सम्बन्ध कायम भएको देखिन्छ।

नेपाल भारत सिमामा भारत विरोधी प्रचारबाट निपटनलाई सशस्त्र सीमा बल

(एसएसवी) ले सिमा जिल्लामा एफएम टावर लगाउने प्रस्ताव गरेको थियो । भारत सरकारले त्यसको मञ्जुरी दिएको छ । भारत सरकारले नेपाल भारत सीमामा एफएमको प्रसारण बढाउन एसएसबी परिसारमा ट्रान्समीटर जडान गर्न मजुरी दिए सँगै अब विहानको (अररीया) बथनाहा, नरकटियोज (पश्चिम चँपारण) र सितामदी, उत्तरप्रदेशको गदानीया (लखीमपुर खीरी), जानपाडा (बहराइन) र महाराजगंज, उत्तराखण्डमा चम्पावतमा एफएम ट्रान्समिटर जडान हुनेछन् (पाँण्डे, २०१९) । सितामदी जिल्लाको मरुवाही स्थित नेपाल भारत सिमामा रहेको बाबा बातकेश्वर नाथ धाम मन्दिरमा शिवराडीको दिन नेपाल-भारत सिमानामा हजारौं भक्तजन आउने गर्दछन् । मन्दिरमा जल अभिषेक, पूजापाठ गरी मनोकामना गर्दछन् (अरवीन्द्र २०२०) ।

नेपाल भारत मैत्री बस सेवा दुई देशको जनता बीचको सम्बन्ध अझ मजबुत बनाउने कदम हो । दिल्ली काठमाडौं बस सेवा दिल्ली ट्रान्सफोर्ट कारपोरेसन (डीडीबी) ले परिबहन तथा राजमार्ग शुरु गरेको छ । २०१४ नोभेम्बर २५ गते केन्द्रीय मन्त्री नितिन गडकरीले बसलाई हरियो झण्डा देखाएर काठमाडौंका लागि रमाना गरे । यो बस बिहान दश बजे दिल्लीबाट हिडेर फिरोजावाद, फैजावाद सूनौली, मुड्गल्लिड हुँदै काठमाडौं आइपुने गर्दछ । सिमावर्ती शहरबाट देशका विभिन्न भागका लागी वस सेवा संचालनमा रहेका छन ।

सिमानामा जनस्तरको आर्थिक सम्बन्ध

खुला सिमानाले दुवै देशका जनतालाई एक अर्को देशमा आवतजावत गर्न, बसाई सर्न, नौकरी गर्न, व्यापार व्यावसाय संचालन गर्न, सहज छ । राजनैतिक र प्रशासनिक रूपमा दुई देशको सिमाना दश गजाले छुट्याय पनि जनतालाई आफ्नो दैनिक जीवन सञ्चालन खासै प्रभाव पारेको देखिदैन । दैनिक आवश्यकताको लागी कामको खोजीमा आवतजावत गर्न कुनै प्रकारको समस्या छैन । दुवै देशका जनता नेपाल होस वा भारतको जुनसुकै कुना कन्दरामा समेत कामको सिलसिलामा वा घुमघामका लागी धार्मिक कार्यका लागी स्वतन्त्रता पुर्वक आवतजावत गर्न सक्छन । काठमाण्डौ र दिल्ली वीचमा हुने सन्धि सम्झौता भन्दा पनि सिमा क्षेत्रका जनताको वीचमा विशिष्ट जनता स्तरको अथवा नागरिक तहको घनिष्ठ सम्बन्ध रहेको छ ।

नातेदार र आफन्तकै आड भरोसामा नेपालका भारत र भारतका नेपाल आएर विभिन्न व्यापार-व्यवसाय र रोजगारीमा पनि संलग्न छन् । यसले सिमावर्ती क्षेत्रलाई आर्थिक रूपमा पनि जोडेको छ । भारतका व्यापारी नेपाली गाउँ, घर, शहरमा व्यापार गर्ने, नेपालमा सवारी साधन चलाउने, काम गर्ने गर्छन भने नेपाली भारतमा त्यस्तै कार्य गर्छन् (अधिकारी र कामती, २०१७) । नेपालीहरु नैनीताल, पिथौरागढ, खटिमा, धार्चुला, झुलाघाट, बनवासा, टनकपुर आदि ठाउँमा जीविकोपार्जनको लागि छोटोमोटो रोजगारी मजुरी काम गर्दछन् । यसै गरी सिमावर्ती भारतीय बजार नेपाली गाउँ शहरमा घरेलु सरसमानको अपूर्ति गर्ने गर्दछन् । नेपालमा भएको सस्त्र युद्धको बेलामा माओवादीले र सरकारले गरेको क्रियाकलापले बैतडी, धार्चुला, गोकुलेश्वर, महेन्द्रनगर, पाटन, पुचौडी हाड लगायतका बजारमा उपभोग्य वस्तुहरुको अभाव भयो । त्यी ठाउँका मानिसहरु माओवादीको डरले सिमावर्ती बजार पसे । त्यसै गरी सीमावर्ती बजारमा पनि मानिसहरुको आवतजावत रोकिएपछि ती ठाउँका व्यापारीको व्यवस्था पनि संकटमा पर्यो ।

उत्तरप्रदेशको लखीमपुर, सिदार्थनगर, बहराइन, महाराजगंज, श्रावस्ती, पिलीभीत, बलारामपुरका लाखौं मानिसको नेपालमा नातापाता-रिस्तेदारी छ । हजारौं मानिसहरु कामकाजको लागी प्रत्येक दिन सिमावारपार आवतजावत

गर्दछन् । कतिपय यस्ता मानिस छन् जसको घर सिमाना वारीपारी दुवै देशमा पर्दछ । कतिपयको दुवै देशमा व्यापार व्यवसाय छ त कतिपयको कुनै एक अर्को देशमा छ (अरवीन्द सुक्ला, २०१९) । झुलाघाटमा व्यापारी, कस्टम, र एसएसवी बीच भएको बैठकमा व्यापारीहरूले नेपालमा हुने शिवरात्रीमा समान पढाउन नरम हुनु पर्ने कुरा राखे । उनीहरूले विवाहको सिजनमा चिनी चायपत्ती तथा अन्य जरूरी समान लैजानमा नियममा छुट दिनुपर्ने माग राखे । त्यसै गरी नेपालबाट भारत आउने घरेलु उपभोगका लागि अदरक र सब्जी पाँच पाँच किलो तक आउन दिनुपर्ने माग राखे । नेपाल भारत बीचको धार्मिक, सांस्कृतिक, भाषिक र नश्लीय समानतालाई कसरी दुई देशका सम्बन्ध नयाँ उचाइमा लैजाने भनेर दुवै देशका नेता, बुद्धिजीवीले बहस गर्नुपर्छ (अर्याल, २०७६) ।

किनमेलको र व्यापारको जनसम्बन्ध

खुला सिमाना र सिमाना क्षेत्रमा रहेको जातजातीय, सामाजिक, सांस्कृतिक, रोजगारीको अवसरका साथै किनमेल र व्यापारको सम्बन्धले सिमावारपारको गतिशिलतालाई बढावा दिएको पाईन्छ । खुला सिमानाले दुबै देशका जनतालाई वाँच्नको लागि अवसरहरू प्रदान गरेको छ । आफ्नो र आफ्नो परिवारको जिवन सहज बनाउन, जिविका चलाउन दुबै देशका नागरीक दैनिक आवश्यकता पुरा गर्ने हिसावले किनमेल गर्न सिमा वारपार गर्ने गर्दछन । सिमाना वारीपारिका मानीसहरू किनमेल, रोजगारी, शिक्षा, धार्मिक, सांस्कृतिक सामाजिक कामको लागि दैनिक अन्तराष्ट्रिय सिमाना वारपार गर्ने गर्दछन । नेपाल सरकारले गठन गरेको हर्क गुरुड आयोगले २०४० सालमा तराईका ११वटा सीमाचौकीमा गरेको अध्ययनले नेपाल भारत सिमानामा ओहोदोहर गर्नेमा कृषि पेशा गर्नेहरूको सख्या धेरै छ भन्ने त्यस पछि क्रमश व्यापारी, मजदुरी र नौकरी गर्नेहरूको प्रवृति सिमानामा प्रसस्तै रहेको देखिएको थियो । सिमानामा ओहोदोहर गर्नेमा नेपालीहरू भन्दा भारतीयहरूको अनूपात धेरै रहेको अनुसन्धानले देखाएको थियो । किनमेलको लागि धेरै मानीसहरू आवतजावत गर्ने र नेपालमा किनमेलका लागि आउनेहरूको संख्या भन्दा भारत जानेको सख्या धेरै रहेको अध्ययनले देखाएको थियो (गुरुड र अरु, २०४०) । तिन दशक भन्दा अगाडी गरिएको यो अध्ययनले पनि नेपाल भारत सिमानाको आवतजावतको तथ्यांकले नेपाल भारत सिमानाको घनिभूत सम्बन्धलाई प्रस्तुत गरेको छ । वर्तमान समयमा सिमावारपारको गतिशिलता अझै बढेको छ ।

मानिसहरू दैनिक किनमेलका लागि हजारौको संख्यामा सिमावर्ती बजारमा जाने गर्दछन । पहिले भारतीय नागरिक चिनीया सामान कपडा, छाता, टर्च, किन्नका लागि नेपालको सिमावर्ती बाजारमा धेरै आउने गर्दथे । आजभोली नेपालमा पेयपदार्थ पिउन, नेपालवाट कपडा किन्न मानिसहरू आउने गर्दछन । नेपाली नागरिक कुच्चो देखि चिनी, दाल, तेल, मसला, भाडाकुडा, किन्नको लागि सिमावर्ती बजारमा जाने गर्दछन । सिमावारपारका व्यापारि र क्रेताहरूबीतमा नजीकको सम्बन्ध स्थापित भएको हुन्छ । ओषधि मुलो, अस्पताल जादा भारु पनि भारतमा रहेका वयापारिले व्यवस्था गरिदिने गर्दछन । सिमानामा किनमेलका क्रममा सिमानाका धेरै मानिसका वीचमा घनीष्ट जनस्तरको सम्बन्ध पाईन्छ । नेपालवाट पुजापाठ, ब्रतवन्ध, विवाह लगायतका कार्यक्रममा सिमापार भारतीय बजारमा गएर किनमेल गरेर लयाउने गर्दछन । प्रतिदिन घरको लागि आवश्यक सरसामान किनमेल गर्न भारतीय बजारमा गएको सिमाको अवलोकनवाट देख्न सकिन्छ । साईकल किन्न, मोटरसाईकलको पाटपुर्जा र सर्वीस गर्न, बालवालीकाको खेलउना, गाडी र कारका सामानका साथै विद्युतीय वातावरण मैत्री स्कुटी किन्न तराई क्षेत्रका नेपाली सिमावर्ती बजारमा जाने गर्दछन । सिमावर्ती बजारमा घरेलु सामान देखि लिएर व्यापारिक प्रयोजनको लागि कारेवार हुने गर्दछ । सिमापारिका जनताहरूका वीचमा उधारो पनि चलने गर्दछ । सिमानामा व्यापारिक सामान नै ओसारपोसार गरेर हजारौ घरपरिवारको जनजिविका चलेको पाईन्छ । सिमावर्ती

वजारमा जहाँ सस्तो पाईन्छ मानिसहरु त्यहाँ गएर किनमेल गर्ने गर्दछन । पहिले मानिसहरुका किनमेल गर्ने निश्चित पसल हुने गर्दथे जो लामो समयदेखिको सम्बन्धले वाधिएका हुने गर्दथे । आजभोली सुचना प्रविधिले जनस्तरको सम्बन्धलाई अझ मजबुत बनाई दिएको छ । सिमावर्ती भारतीय व्यापारिहरुको अरवौको लगानी नेपालमा उधारोमा रहेको पाईन्छ । व्यापारीहरुले नेपालमा हप्तामा एक दिन पैसा उठाउन नेपाल आउने गर्दछन ।

नाकाबन्दी र नोटबन्दीमा जनस्तरको सम्बन्ध

सिमानाको निकटताले सिमानाको एक भागतिरका मानिसहरुको अर्को पट्टिका मानिसहरुसँग मानविय एवम घनीष्ट छिमेकी, समकक्षीको सँगै सौहार्दपूर्ण हुने गर्दछ । जनता जनता बीचको अन्तरक्रिया र सम्पर्कले विस्तारै तिनीहरुलाई नजिक ल्याउने गर्दछ । सिमानाका मानिसहरुको सम्बन्धको प्रतिबिम्ब नेपाल भारत बीचको अधोषित नाकाबन्दीको बेला भारतीय सिमावर्ती क्षेत्रका समकक्षी जनताहरुले नेपाली जनताहरुलाई खाद्यान्न, पेट्रोलियम पदार्थ लगायतका बस्तुको अभाव हुन दिएनन । आफना नातेदारहरुको लागी आवश्यक सामग्री खेतको बाटो भएर नेपाल तर्फ पुर्याए (कुमार, २०६६) । सिमानामा वसोवास गर्ने सिमा वारपारका वासिन्दाहरु सरकारको सिमानालाई छलेर भए पनि आवश्यक वस्तु तथा सेवा अदानप्रदान गर्ने गरेको थुप्रै उदाहरणहरु पाईन्छन । महेन्द्रनगर लगायत सिमानाका क्षेत्रमा पेट्रोलियम पदार्थको कमी हुदा कतिपय गाडी, मोटर सिमावर्ती भारतीय बजारमा गएर पेट्रोलियम पदार्थ बोकेर राजधानी शहर पठाएका थिए । सिमावर्ती बाजारमा नेपाल भारत सिमाना छिद्र सिमाना भएकाले समानको अभाव कहिले पनि हुदैन । सिमाना पार पनि समान जातिय समाज भएकाले सिमावारपार जनस्तरको सम्बन्धले जता अभाव छ त्यसको सिमापारका जनताले पुर्ती गर्ने गर्दछन ।

नेपाल र भारतीय सिमावर्ती बजारमा नेपाली र भारतीय दुवै मुद्रामा कारोवार हुने गर्दछ । मानिसहरु दुवै देशका मुद्रा सित चिरपरिचित हुन्छन । धेरै जसो नेपालीहरु औषधेपचार, तिर्थवर्त, किनमेल आदिका लागी भारत तर्फ नै जानु पर्ने हुनाले भारतीय रुपया घरमा राखि राख्ने गर्दछन । नेपाल र भारतको सिमानाका बजारहरु एक अर्को देशका पर्यटक, स्थानीय जनताको किनमेल गर्ने नाता सम्बन्ध जोडिएका ठाउँ हुन् । प्रायः जसो नेपाली स्थानीय दैनिक उपभोग्य वस्तु किनमेल गर्न जान्छन् भने भारतीय नागरिक नेपाली जुत्ता, ज्याकेट, व्यालेडकेटका साथै चाइना र अन्य देशको समान किन्न नेपाल आउँछन् । यसै गरि ओखर, नेपाली दाल, किनेर लैजाने गर्दछन । व्यापारि र आम जनता सित दुवै देशको मुद्रा हुने गर्दछ । भारतमा भएको नोटबन्दीको असर नेपाल र भारतीय सीमाको बजारमा प्रत्यक्ष रुपमा प्रभाव पार्थ्यो । दुवै तर्फको बजारमा ठूला नोटको र पुरानोटको समस्याले व्यापार व्यवसाय ठप्प भयो । शुरुका केहि दिन त दार्चुला-धार्चुलामा नेपाली पैसाकै कारोवार भयो (खान, २०१६) । समय समयमा मुद्रामा हुने हेरफेरले सिमावर्ती क्षेत्रका जनतालाई असर गर्ने गर्दछ । भारतमा भएको मुद्रा बन्दीको कारण धेरै नेपालीहरुलाई पनि असर पारेको थियो । सिमावर्ती क्षेत्रमा वसोवास गर्ने कतिपय नेपालीको भारतीय बैंकमा खाता हुनाले धेरैको पैसा सतहि गर्न सहज भयो । कतिपय नेपालीले भारतमा वसोवास गर्ने आफन्त, इच्छमित्र, साथीभाई र व्यापारिहरुलाई जो सित लामो समयको चिनजानको गहिरो सम्बन्ध थियो उनीहरु मार्फत पैसा सटहि गरे ।

सीमापार रोजगारी र बसोवासको सम्बन्ध

नेपाल र भारतका नागरिक दुवै देशमा रोजगारिका लागि दैनीक सिमावर्ती बजार देखि लामो समयका लागि देशका कुनाकप्चा सम्म पुग्ने गर्दछन । सुदूरपश्चिम कर्णाली र कोशी प्रदेशवाट नेपालीहरु बढी मात्रामा भारतमा रोजगारि गर्न जाने गर्दछन । भारतमा खुला सिमाना, भारतमा सहजै रोजगारि पाईने, मन लागेको बेलामा घर आउन मिल्ने हुनाले नेपाली

भारतमा रोजगारिको लागि जाने गर्दछन । नेपाल भारतमा रहेका आफन्त, साथीभाई, ईष्टमित्रले पनि रोजगारिका लागि उत्प्रेरित गर्ने गर्दछन । धेरै नेपाली भारतयि सरकारी र गैरसरकारी सेवामा सेवार हुनका साथै सेवामा सेवा निवृत्त रहेका छन । नेपाली भारतवाट नेपालको तराईमा मौसमी मजदुरहरुको आगमन धान रोप्ने र काट्ने समयमा हुने गर्दछ । नेपालीहरु हिउदमा भारत कामका लागि बढी जाने गर्दछन । नेपालीहरुलाई भारतमा नागरिक अधिकार प्राप्त भएकोले त्यहाको नौकरी प्रतिको लगाव बढी छ (एन सि पी, १९८३) । नेपालको पहाडी भू भागवाट कामका लागि भारत जाने प्रचलन छ । तराईको भू भागमा भारतवाट कामका लागि आउने गर्दछन । सन १९९२ मा तराईमा गरीएको एउटा सर्वेक्षणले १० वटा जिल्लामा ४० प्रतिशत कृषि मजदुर भारतवाट आउने देखाएको थियो (मिश्र, २०५३) ।

नेपाल भारतको १९५० को शान्ती तथा मैत्री सन्धिको धारा ७ मा दुवै सरकारले आफ्ना राज्य क्षेत्र भित्रका अर्को मुलुक भित्रका रैतीलाई निवास सम्पतिको भोग, व्यापार, बाणिज्यमा भाग लिन सक्ने, आवतजावत गर्न सक्ने यस विषयमा पारस्परिक तवरले समान विशेषाधिकार दिने कबोल गर्दछ (संग्रौला, २०७१) । यसै सन्धिले दुवै देशका नागरीकलाई समान हैसियत प्रदान गरेको हुनाले कतिपय नेपालीहरु भारतीय सरकारी नौकरी, विभिन्न कम्पनीमा काम गरिरहेका छन । भारतीय सेना प्रहरीमा नेपालीहरुको आकर्षक नौकरी हुन । त्यसैगरी सडक, जलविद्युत, सिचाई, नहर निर्माण, बैक, होटल, कृषि देखि पहेरदारी सम्मका काम नेपालीहरुले गर्दछन । भारतीय नागरिकहरु विशेष गरी स्कुल, कलेजका शिक्षक, फैक्टरीमा कामदार,सिकर्मी, डकरमी इटाभट्टा, कृषिमजदुरी, ब्यापार व्यावसाय, बगर खेती, मोटर, साईकल मर्मत, घर निर्माण लगायतका काम मा संलग्न छन (दहाल, १९८९) । सिमाना पार गरेर रोजगारि गर्ने मानिसहरु पुस्तौनी रुपमा पनि काम गर्ने गर्दछन । पहिलो पुस्ताले गर्न शुरु गरेको पेशा वा व्यावसाय, रोजगारि पछिल्लो पुस्ताले पनि निरन्तरता दिने गरेको पाईन्छ । यसको उदाहरणमा कञ्चनपुरमा कपाल काट्ने, नुन, तरकारि सित अन्नपात साटफेर गर्ने, भैसीको व्यापार गर्ने मानिसहरु धेरै जसो पिलिभित, खटीमा तिरको रहेका छन । दार्चुला र धार्चुलामा विहारका मानिस घर देखि सडक, ढल र काठको कामका गर्न आफ्नो पकड बनाउदै गएका छन । सिमावर्ती किराना पसल, कपडा पसल, मोवाईल पसल, साईकल, होटल लगायतका क्षेत्रमा सिमावर्ती गाउ, शहरका मानिस दैनिक रोजगारिका लागि अवसर पाउने गर्दछन जस्ले व्यापार व्यावसायलाई बडाउने गर्दछ ।

कतिपय नेपाली र कतिपय भारतीय रोजगारिको सिलसिलामा अर्को देशमा वस्दै गर्दा त्यही विवाह थरेर घरजम गरि वसोवास गरेका छन । कतिपय परिवार नै अर्को देशमा गएर दुई ति पुस्ता देखि वसोवास गर्दै आएका छन । नेपालमा जन्मेका शिक्षा आर्जन गरेर नेपालमै रोजगारि भएका कतिपय सिमावर्ती समुदायका छोरी चेली विवाह गरेर भारतमा गएकाछन् । वसोवास भारतमा भए पनि रोजगारि नेपालमा रहेको छ । यसैगरी नेपाल भारतमा रोजगारी गर्ने एक अर्का देशका नागरिकहरु जहाँ वस्यो त्यतै लामो समय वसेर पेशा व्यवसायको काम गर्ने कतिपय व्यक्तिहरुका परिवारका सदस्यहरु समय समयमा घरपरिवारका सदस्यहरुलाई भेटघाटका लागिस्वतन्त्र रुपमा एक अर्को देशमा आवतजावत गरिरहेको पाईन्छ । यसरी नेपाल भारतको सिमावर्ती इोधमा वसोवास गर्ने जनताजनता जनता बीचमा सुमुधुर सम्बन्ध रहेको पाईन्छ ।

सीमा क्षेत्रमा तनाव र जनस्तरवाट व्यवस्थापन

नेपाल भारत सिमामा वसोवास गर्ने जनताहरुको बचिमा सधै मेलमिलाप मात्र रहदैन कहिले काहि विभिन्न विषयमा मतभिन्नताहरु देखा पर्दछन र वादविवाद पनि हुने गर्दछ । सिमानामा बस्ने मानीसहरुको दैनिक जनजीवन सिमा

वारी पारी हुने विभिन्न क्रियाकलापले प्रभावित पार्ने गर्दछ । सीमा क्षेत्रमा हुने अपराधिक क्रियाकलापहरू, चोरी डकैती, सैन्य हस्तक्षेप, लागू औषधि कारोवार, मानव बेचबिखन, सिमा हेरफेर लगायतका क्रियाकलापले सिमा क्षेत्रको जनताको जनजीवनलाई तत् ठाउँमा बसोवास गर्ने मानीसहरूको त्रसित बनाएको पाईन्छ । अर्को तीर सिमा नजीक बसोवास गर्ने मानीसहरूको जीविकोपार्ज गर्ने धेरै सुअवसरहरू पनि प्राप्त हुने गर्दछ । सीमा वारिपारिको विकास र परिवर्तनको प्रभाव अर्का तिर पनि पर्ने गर्दछ । सिमा वारी पारीको बसोवासबाट जनतालाई दुबै तर्फको फाईदा को उपभोग गर्ने अवसर उपलब्ध हुने गर्दछ ।

विश्वका धेरै मुलुकमा सीमा क्षेत्रमा सरकार र जनता बीचमा तनाव हुने गर्दछ । विश्वको तुलनामा खुला सिमाना रहे पनि नेपाल भारत बीचमा छिटपुट घटना बाहेक आपसी सद्भाव कायम छ । २०६६ साल माघमा भारतीय झन्डाको अपमान हुने गरी नेपालगंजमा पोस्टर टाँसे । त्यसबाट भारतीय जनताको स्वाभिमानमा चोट पुगेको भन्दै रुपैडीया उद्योग बाणिज्य संघका तत्कालीन अध्यक्ष छेदीलाल मधेसीयाको अगुवाइमा सीमावर्ती रुपैडीया बजार बन्द गरियो । बाकेका प्रमुख जिल्ला अधिकारीलाई ज्ञापन पत्र बुझाइयो । त्यस पछि कुनै एक राजनैतिक दलका कारण दुई देश बीचको सम्बन्ध बीच असर पार्दै भन्ने सन्देश सहित पिस फर नेपालका अध्यक्ष डा. सुशील कोइरालाको अगुवाइमा बाँकेको नागरिक समाजले सिमावर्ती रुपैडीयाका व्यापारी, नागरिक समाजलाई गुलाबको फूल दिएर अंकमाल गरे, माफी मागे । सिमा पारी भारतीय सुरक्षा निकायबाट कुनै नेपाली कुटिए पनि रुपैडीयाका व्यापारीले बजार बन्द गरेका छन् र प्रशासनलाई दवाव दिएर माफी माग्ने तथा पीडितहरूलाई क्षतिपूर्ति दिलाउन बाध्य पारेका छन् (अधिकारी, २०१७) । नेपाल भारत सिमा क्षेत्रको गाँउ दोधारा चाँदनीमा पनि नेपाल र भारतीय नागरिकहरूका बीचमा हुने बेलावखतका भैझगडा दुवै देशका नागरिक र प्रशासन वसेर मेलमिलाप गराउने गरेको पाईएको छ । सिमानामा हुने सिमानाको विवादहरू पनि समय समयमा ठुलै रूप लिने गरेका छन । ति सबै स्थानीय प्रशासन र नागरिक समाज मिलेर सुझाउने गरेका छन ।

यसरी नेपाल भारतको सिमा क्षेत्रको जनता बीचमा स्नेह, माया प्रेम, सद्भाव, सहिष्णुता रहेको देखिन्छ । सीमा वारिपारिका जनता बीचमा हुने वैवाहिक सम्बन्धले अझ दुई देशका बीचमा बराबरको सम्बन्ध प्रगाढ बनाएको छ । जातजातीय, समुदाय, विरादरी, धर्म, भाषा सांस्कृतिक समानताले नेपाल भारत बीचको राजनैतिक सिमानालाई बुच्चो बनाएको छ । नेपाल भारत सिमाना राजनैतिक सीमाना भन्दा पनि सामाजिक र नाता सम्बन्ध बढी महत्वपूर्ण छ । सिमानाका समाजहरू उस्ता उस्तै हुनका साथै उस्ता उस्तै सामाजिक सांस्कृतिक अभ्यासहरू इतिहास देखि अपनाउँदै आएका छन् । फलस्वरूप यस्ता समानताले नेपाल भारत सिमानामा भौगोलिक तथा सामाजिक गतिशीलता वृद्धि गरेको छ

निष्कर्ष

नेपाल भारत दुबै देशका जनता जनता बीचको जनस्तरको सम्बन्ध प्रगाढ रहेको छ । भुगोल, इतिहास र संस्कृतिको निरन्तरता, रीतिरिवाज, सम्झना देखि पर देखिको दुई देशका जनता बीचको अन्तरक्रिया, बृहत खुला सिमानाको व्यवस्था नेपाल भारत सम्बन्धका जग हुन । वास्तवमा नेपाल भारत सम्बन्धलाई खुला सिमानाबाटै परिभाषित गर्न सकिन्छ, जुन प्रगाढ र चौडा बन्धनको सम्बन्ध हो । दुबै देश बीच हुने सन्धि समझौता भन्दा पनि पर दुई देशका जनता जनता बीचको सम्बन्ध माथि रहेको छ । वर्तमान नेपाल र भारत देशको उत्पत्ति भन्दा पहिले देखि नै खुला सिमाना र इतिहास देखी जनताको आवतजावत हुदै आएको छ । दुबै देशको समान सामाजिक, सांस्कृतिक धार्मिक, आर्थिक र जातीय समानताले जनता जनता बीचको सम्बन्धलाई प्रोत्साहन गरेको छ । दुबै देश बीचको सिमानाको सिमांकनले

आवतजावतमा अवरोध गरेको देखिदैन । निरन्तर समाजिक साँस्कृतिक सम्पर्क र आर्थिक आदान प्रदान चलिरहेका छन । सीमावारपार हुने चेलीबेटी बेचबिखन तथा मानव ओसारपोसार लागु औषध दुब्र्यसन, अपराधिक क्रियाकलाप नियन्त्रण, चोरी पैठारी, शुसासन, सामाजिक सुरक्षा, विपद व्यवस्थापन सिमा सुरक्षा लगायतका विविध पक्षमा दुवै देशका सरकारी एवं गैर सरकारी संस्थाहरूको बीचमा सहकार्य र समन्वय हुने गर्दछ ।

दुवै देशका नागरिकहरूका बीचमा सामाजिक, सास्कृतिक, आर्थिक राजनैतिक वातावरणीय तहमा जनस्तरको आदान प्रदान भई रहेको पाइन्छ । समकालीन समयमा पनि नेपाल र भारतको विभिन्न सीमा जोडिएका प्रान्तहरूका जनता र राज्य सरकारहरूका बीचमा सास्कृतिक आदानप्रदान र सहकार्य भइरहेको पाइन्छ । भारतको पश्चिम सिमानामा कुमाउँ संस्कृति सँगै नजिक छ भने मध्य तराई क्षेत्र भारतको उत्तर प्रदेश र विहारका समाज र संस्कृति समान छ । यसैगरी पूर्वी नेपाल र भारतको बगाल र असाम मा बसोवास गर्ने जन समुदाय बीचमा सास्कृतिक र धार्मिक सामीप्यताले सास्कृतिक र धार्मिक आदानप्रदानका साथै सहकार्यहरू भइरहेको पाइन्छ । नेपाल भारतको सीमा क्षेत्रको जनता बीचमा स्नेह, माया प्रेम, सदभाव, सहिष्णुता रहेको देखिन्छ । सिमा वारिपारिका जनता बीचमा हुने बैवाहीक सम्बन्धले अझ दुई देशका बीचमा बराबरको सम्बन्ध प्रगाढ बनाएको छ । सिमावारिपारि एउटै जातजातीय, समुदाय, विरादरी, धर्म, भाषा साँस्कृतिक समानताले नेपाल भारत बीचको राजनैतिक सिमानालाई बुच्चो बनाएको छ । नेपाल भारत सिमाना राजनैतिक सीमाना भन्दा पनि सामाजिक र नाता सम्बन्ध बढी महत्वपूर्ण छ । सिमानाका समाजहरू उस्ता उस्तै हुनका साथै उस्ता उस्तै सामाजिक साँस्कृतिक अभ्यासहरू इतिहास देखि अपनाउँदै आएका छन् । फलस्वरूप यस्ता समानताले नेपाल भारत सिमानामा जनताहरूका बीचमा गहिरो जनस्तरको समबन्ध रहेको पाइन्छ ।

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प्रकाशचन्द्र खत्री

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लेखसार

सिकारुले भाषा सिकाइका क्रममा विभिन्न त्रुटि गर्दछन् । त्रुटि भाषाका चारओटै सिप सुनाइ, बोलाइ, पढाइ र लेखाइमा हुन्छन् । त्रुटि मातृभाषामा मात्र होइन, दोस्रो वा अन्य भाषा सिकाइका क्रममा पनि हुन्छन् । सिकारुले कुन प्रकृतिका त्रुटि गर्दछन् । ती त्रुटि के कारणले वा कसरी हुन्छन् । तिनको निराकरणका उपाय के के हुन् भनी अध्ययन विश्लेषण गर्ने पद्धतिलाई त्रुटिविश्लेषण भनिन्छ । त्रुटिको अध्ययनबाट ज्ञानको स्तर र सिक्न बाँकी रहेका कुरा पत्ता लगाउन सकिन्छ । सिकारुले गरेका त्रुटि सङ्कलन, वर्गीकरण, व्याख्या र वर्णन गरी सिकाइमा रहेका खास-खास समस्याका आधारमा समाधान निकाल्न सकिन्छ । प्रस्तुत लेख खस मातृभाषी विद्यार्थीका नेपाली उच्चारण र लेखाइगत त्रुटिको अध्ययनमा केन्द्रित छ । यसको मुख्य उद्देश्य खस मातृभाषी विद्यार्थीले नेपाली उच्चारण र लेखाइमा गर्ने त्रुटि पत्ता लगाउनु रहेको छ । तथ्याङ्क सङ्कलन गर्दा अन्तर्वार्ता, मौखिक उच्चारण तथा लिखित प्रश्नहरूको उत्तर लेख्न लगाइएको छ । विद्यार्थीहरूलाई शीर्षक दिएर लिखित रूपमा निबन्ध लेख्न लगाउनुको साथै स्वतन्त्र रूपमा वक्तृता र संवाद गराइएको छ । खस मातृभाषाका बारेमा पूर्व प्रकाशित पुस्तक, पत्रपत्रिका, पुस्तकालयीय अध्ययन कार्यको उपयोग गरिएको छ । तथ्याङ्क विश्लेषण गर्दा वर्णनात्मक, तुलनात्मक र विश्लेषणात्मक विधि प्रयोग गरिएको छ । व्याख्या विश्लेषणको मूल आधार पाठ विश्लेषण पद्धतिलाई बनाइएको छ । आफ्नो मातृभाषा भाषीहरूको अर्को भाषाप्रतिको अस्वीकृत रूप नै त्रुटिको मुख्य कारण हो । त्रुटि भनेको सामान्य स्वीकृत भाषाको रूपबाट पर जानु वा विचलन हुनु हो । यस लेखमा विषयपरिचय, त्रुटिविश्लेषणको सैद्धान्तिक पर्याधार, अनुसन्धानका समस्या, उद्देश्य, विधि र प्रक्रिया, खस मातृभाषी विद्यार्थीका नेपाली भाषाको उच्चारण र लेखाइगत त्रुटिको विश्लेषण गरी अन्त्यमा निष्कर्ष प्रस्तुत गरिएको छ । खस मातृभाषी विद्यार्थीलाई नेपाली उच्चारण र लेखाइमा निकै कठिनाइ भएको, शब्दभण्डार, शब्दोच्चारणका तरिका र लब्ज भिन्न भएकाले नेपाली भाषाका सुनाइ, बोलाइ, पढाइ तथा लेखाइमा त्रुटि हुने गरेको निष्कर्ष निकालिएको छ ।

मुख्य शब्द: त्रुटिविश्लेषण, निराकरण, व्याकरणिक कोटि, भाषान्तरिक, भाषा सिकाइ, समपारिवारिक ।

विषय परिचय

नेपालको संविधानमा बहुजातीय, बहुभाषिक, बहुधार्मिक, बहुसांस्कृतिक तथा भौगोलिक विविधतायुक्त विशेषतालाई आत्मसात गरी एकता, सामाजिक सांस्कृतिक ऐक्यबद्धता, सहिष्णुता र सद्भावलाई संरक्षण एवम् प्रवर्धन गर्ने कुरा उल्लेख गरिएको छ। बहुभाषी मुलुक नेपाल क्षेत्रफलको हिसावले सानो भए पनि भाषाभाषीका दृष्टिले निकै ठूलो छ। विश्वमा बोलिने चार वटै भाषा परिवारका भाषाहरू नेपालमा बोलिन्छन्। जसमा सबैभन्दा बढी भारोपेली भाषा परिवारहरू पर्दछन् भने त्यसपछि चिनियाँ, तिब्बती र क्रमशः अग्नेली र द्रविडेली भाषा परिवार अन्तर्गत क्रमशः दुई दुई वटा सन्थाली र खडिया अनि झागड र किसान भाषाहरू रहेका छन् भने एकल परिवार अन्तर्गत कुसुण्डा भाषा पर्दछ (लम्साल, गौतम र अधिकारी, २०७० पृ. ३५)। राष्ट्रिय जनगणना २०७८ अनुसार नेपालमा १४२ भन्दा बढी जातजाति र १२४ प्रकारका भाषाहरू रहेका छन्। यीमध्ये नेपाली भाषा चाहिँ बहुसङ्ख्यकले बोल्ने, साझा सम्पर्कको तथा प्रशासनिक मान्यता प्राप्त राष्ट्रिय भाषाका रूपमा रहेको छ। भाषाले कथ्य रूपलाई जोड दिए तापनि एकरूपताका लागि लेख्य भाषाको प्रयोग गरिन्छ। नेपाली भाषाको लेखनमा मातृभाषी विद्यार्थीहरूलाई केही सहज भए पनि विमातृभाषी विद्यार्थीका लागि कठिन हुने गरेको छ (अधिकारी, २०५७ पृ. ५८)। दोस्रो भाषाका रूपमा नेपाली सिकने विद्यार्थीहरूले त नेपाली बोल्ने र लेख्ने क्रममा नै विभिन्न त्रुटिहरू गर्ने गरेका छन्। त्रुटिकै कारण सुनाइ, बोलाइ, पढाइ र लेखाइ जस्ता भाषिक सिप विकासमा समस्या आउने गरेको छ। त्यसैले त्रुटिहरूको खोजी गरी भाषामा आउने त्यस्ता त्रुटिको विश्लेषण गर्नु नै त्रुटिविश्लेषण हो। त्रुटिविश्लेषण प्रायोगिक भाषा विज्ञानको आधुनिक सिद्धान्तका रूपमा विकसित अवधारणा हो। सामान्य स्वीकृत नियमबाट विचलन हुनुलाई त्रुटिका रूपमा लिइन्छ। अर्थात्, मातृभाषाभाषीहरूको अस्वीकृत रूप नै त्रुटि हो। यसकारण त्रुटिको पूर्वानुमान गर्न सकिन्छ। त्रुटिविश्लेषणमा नियमित त्रुटिको अध्ययन गरिन्छ (बन्धु, २०७७, पृ. ३१०)। शिक्षार्थीले खासगरी प्रयत्न र भुल, अनुकरण तथा सादृश्यको नियम अनुसरण गरी भरसक त्रुटिरहित हुने किसिमबाट भाषा सिकिरहेका हुन्छन्।

नेपाली र खस समुदायिक भाषा परिवारका भएपनि खसभाषी विद्यार्थीले नेपाली उच्चारण र लेखाइमा विभिन्न खाले त्रुटिहरू गर्ने गरेको देखिन्छ। आफ्नो मातृभाषा भाषीहरूको अर्को भाषा प्रतिको अस्वीकृत रूप नै त्रुटिको मुख्य कारण हो। त्रुटि भनेको सामान्य स्वीकृत भाषाको रूपबाट पर जानु वा विचलन हुनु नै हो। यसकारण यसको यसरी पूर्वानुमान गर्न सकिन्छ। गल्ती कहिलेकाँही हुन्छ भने त्रुटि नियमित हुन्छ। त्रुटि विश्लेषणमा यस्तै नियमित त्रुटिको अध्ययन गरिन्छ (बन्धु, २०७३ पृ. ३११)। त्रुटि विश्लेषण सन् १९७० को दशकपछि भाषा शिक्षणको क्षेत्रमा महत्त्वपूर्ण विषयका रूपमा देखा पर्न थाल्यो। यस अन्तर्गत दोस्रो भाषा आर्जनलाई बुझ्ने प्रयत्न गरिन्छ। जसका लागि दोस्रो भाषा सिकिरहेका व्यक्तिहरूको गल्तीहरू सङ्कलन गरेर लक्षित भाषाका मान्यताहरूसँग दाँजिन्छ। यस पश्चात् ती त्रुटिहरूलाई वर्गीकरण गरिन्छ र ती त्रुटिहरू उत्पन्न हुने कारणहरू के-के हुन सक्छन् भन्ने कुराको विषयमा एउटा अनुमानित सिद्धान्त प्रस्तुत गरिन्छ (ढुङ्गेल र दाहाल, २०७० पृ. २२६)। भाषाशिक्षणमा त्रुटिविश्लेषणको प्रारम्भ सन् १९७० को दशकपछि भएको हो। भाषाशिक्षण तथा सिकाइका क्रममा त्रुटिविश्लेषणबाट पहिलो भाषा वा दोस्रो भाषा सिकिरहेका शिक्षार्थीहरूले गर्ने त्रुटिहरूको पहिचान, वर्गीकरण र व्याख्या गरिन्छ। यसबाट शिक्षार्थीहरूको भाषिक सामर्थ्यको स्तर पत्ता लगाएर सुधार गर्न सकिन्छ। त्रुटिविश्लेषण विशेष गरी दोस्रो वा विदेशी भाषा सिकने विद्यार्थीहरूले गर्ने त्रुटिहरूको अध्ययनसँग सम्बन्धित रहन्छ। दोस्रो वा विदेशी भाषा सिकिरहेका विद्यार्थीहरूले केकस्ता र कसरी त्रुटि गरिरहेका छन् त्यसको पहिचान, वर्गीकरण र विश्लेषण गरी सुधारको बाटो देखाउने काम त्रुटिविश्लेषणले गर्दछ। यसबाट भाषासिकाइका कठिनाइका तहहरूको पहिचान गर्न, भाषा विषयक खास खास रोगहरू पत्ता लगाउन, शिक्षणविधि, शिक्षण कार्यकलाप र शिक्षण सामग्रीको

उपयोग गरेर शिक्षण सिकाइलाई प्रभावकारी बनाउन सहयोग पुग्दछ (भण्डारी, २०५४, पृ. २) । भाषासिकाइमा त्रुटि हुनु सामान्य र स्वाभाविक प्रक्रिया हो । स्वाभाविक वातावरणमा भाषिक सिकाइ सहज र कम त्रुटिपूर्ण भए तापनि त्रुटिरहित हुन चाहिँ सक्दैन । भाषा सिकदा सिकारूले जति त्रुटि गर्दै जान्छ उति नै सिकाइ प्रभावकारी हुँदै जान्छ । त्यसैले यसलाई स्वाभाविक प्रक्रियाका रूपमा लिइन्छ । भाषासिकाइमा त्रुटि हुनुलाई भाषिक अपराधका रूपमा नहेरी यसलाई सफलताको प्रयाय एवम् सिकाइ प्रक्रियाको माध्यमका रूपमा लिन सकिन्छ । भाषामा स्तरीयता, औपचारिकता र मानक कायम गर्न भाषिक त्रुटिहरूको निराकरण अपरिहार्य हुन्छ । भाषा परिवार, भाषिक संरचना, उमेर, शिक्षा, भूगोल आदिले त्रुटिलाई प्रत्यक्ष प्रभाव पारेको हुन्छ । यसकारण मातृभाषा नेपाली भएका विद्यार्थीहरू र मातृभाषी इतर विद्यार्थीहरूले गर्ने त्रुटिहरूको अध्ययन नै त्रुटिविश्लेषणमा गरिन्छ । त्रुटिविश्लेषण र भाषाशिक्षणलाई एकअर्काका परिपूरक मानिन्छ । भाषा के, कति र कसरी सिकिन्छ भन्ने कुराको मापन त्रुटिविश्लेषणबाट गर्न सकिने हुँदा भाषाशिक्षण र त्रुटिविश्लेषण एकअर्काका पूरक मानिन्छन् । त्रुटिविश्लेषणबाट भाषा शिक्षकलाई विद्यार्थीले गर्ने त्रुटिहरूको प्रवृत्ति थाहा भएमा उनीहरूलाई कुन कुरा सिकन कठिन हुँदो रहेछ भन्ने कुराको जानकारी प्राप्त हुन्छ । यिनै जानकारीका आधारमा विद्यार्थीका भाषिक समस्या समाधान गर्न सकिन्छ । पहिलो भाषा सिकदा होस् वा दोस्रो भाषा सिकदा, भाषिक सिकाइ प्रक्रिया त्रुटिसँगै अगाडि बढ्छ । भाषिक सिकाइ प्रक्रिया कसरी भइरहेको छ भन्ने कुरा जान्न शिक्षार्थीले सिकिरहेको भाषामा पाइने त्रुटिहरूको अध्ययन विश्लेषण गरी उनीहरूको यथार्थ स्थिति पहिचान गरी समस्या समाधान गर्न सकिन्छ । अतः प्रस्तुत आलेखमा खस मातृभाषी विद्यार्थीहरूले भाषिक सिप सिकने क्रममा गर्ने त्रुटिहरूमध्ये विशेषगरी लेख्य र उच्चारणगत त्रुटिका पक्षहरूको पहिचान, वर्गीकरण र त्यस्ता त्रुटिहरूको निराकरणका लागि उपाय सहितका विधिहरूको विश्लेषण गरिएको छ ।

समस्याको कथन

कुनैपनि अनुसन्धानमूलक कार्यमा समस्या छनोटलाई महत्वपूर्ण रूपमा लिइएको हुन्छ । समस्याको छनोट विनाको समाधानको खोजी पनि हुन सक्दैन । त्यसकारण यो आलेख “खस मातृभाषी विद्यार्थीहरूले नेपाली भाषा सिकाइमा गर्ने त्रुटिको विश्लेषण” शीर्षकसँग सम्बन्धित समस्याहरूमा आधारित रहेको छ । त्रुटिविश्लेषणले भाषासिकाइका कठिनाइका तहहरूको पहिचान गर्ने, भाषा विषयक खासखास समस्या पत्ता लगाउने, कुन शिक्षण विधिको प्रयोग गर्ने, शिक्षण कार्यकलाप कसरी गर्ने र शिक्षण सिकाइलाई कसरी प्रभावकारी बनाउने भन्ने कुरामा जोड दिन्छ । लेख्य भाषामा विचारको सुस्पष्ट एवम् प्रौढ अभिव्यक्तिका लागि परिष्कृत एवम् शुद्ध भाषाको आवश्यकता पर्दछ र यसै आवश्यकताको परिपूर्ति गर्न वर्णविन्यास शिक्षणको आवश्यकता पर्दछ । लेखाइ बोलाइकै प्रतिरूप भए पनि कतिपय यस्ता परिस्थिति र प्रसङ्गहरू हुन्छन् जहाँ जस्तो बोलिन्छ त्यस्तै नलेखिने र जस्तो बोलिन्छ त्यस्तो नबोलिने विविध प्रसङ्गहरू पनि रहन्छन । भाषाको उच्चारणको प्रभाव लेखाइमा रहन्छ भने अर्कातिर भाषिका र मातृभाषाको प्रभाव पनि बोलाइ र लेखाइमा देखिने हुनाले खस मातृभाषी विद्यार्थीहरूले उच्चारण र लेखाइमा प्रशस्त त्रुटि गर्दछन् । यिनै विविध समस्याहरूलाई दृष्टिगत गरी यो आलेखले सोही मुताविक अध्ययन एवम् विश्लेषण गर्नेछ । प्रस्तुत लेखमा खस मातृभाषी विद्यार्थीले नेपाली उच्चारण र लेखाइमा गर्ने त्रुटिलाई मुख्य समस्याका रूपमा लिई यही मुख्य समस्यासँग गाँसिएर निम्नानुसारका सहवर्ती समस्याहरू आएका छनः

- (क) खस मातृभाषी विद्यार्थीहरूले नेपाली उच्चारण र लेखाइमा गर्ने त्रुटि के कस्ता हुन्छन् ?
- (ख) खस मातृभाषी विद्यार्थीहरूले नेपाली उच्चारण र लेखाइमा गर्ने त्रुटिका कारणहरू के के हुन् ?

त्रुटिविश्लेषणको सैद्धान्तिक पर्याधार

भाषा सिकाइको क्रममा सिकारूहरूले गर्ने गल्ती वा कमजोरीलाई त्रुटि भनिन्छ । सिकारूले गरेका त्रुटिहरूको व्यवस्थित रूपमा व्याख्या र वर्णन गर्ने प्रक्रिया त्रुटिविश्लेषण हो । यो सन् १९७० को दशकपछि भाषाशिक्षणका क्षेत्रमा देखापरेका सिकाइ प्रक्रियाको अध्ययन गर्ने पद्धति हो । यो विशेष गरी दोस्रो तथा विदेशी भाषाशिक्षणका क्रममा विकसित त्रुटिको वर्णन र विश्लेषण गर्ने पद्धति हो । त्रुटिबिना भाषा सिकाइ असम्भव भएकाले प्रयत्न र भूलको सिद्धान्तबाट सिकारूले भाषा सिक्दै जान्छ । पहिले त्रुटिलाई असफलता र बौद्धिक कमजोरीका रूपमा लिने गरिन्थ्यो । अहिले यसलाई प्रगति, विकास र सफलताका रूपमा लिइन्छ । जब सिकारूले भाषा सिक्दै जान्छ तब उसले त्रुटिका साथै त्यसलाई परिमार्जन गर्दै भाषा सिक्छ । भाषिक त्रुटिलाईव्यवहारवादी तथा मनोवादी सम्प्रदायहरूले आ-आनै ढङ्गले चिनाउन खोजेका छन् । संरचनावादीहरूले त्रुटिलाई नकारात्मक कोणबाट हेर्दै सिकारूको कमजोरी ठानेका छन् भने मनोवादीहरूले भाषाको त्रुटिलाई सिकाइको स्वाभाविक प्रक्रिया मानेका छन् । संरचनावादीका अनुसार त्रुटि अभ्यासको कमी, आदत र असफलताको चिन्ह हो । यिनीहरूले त्रुटिलाई सिकारूको कमीकमजोरी मानेका छन् । मनोवादीहरूले सिकारूले त्रुटि नगरी भाषा सिक्न सक्दैन भन्ने धारणा व्यक्त गर्दछन् । राष्ट्रिय भाषा नीति सुझाव आयोग (२०५०) का अनुसार- नेपाली मातृभाषा नभएका बालबालिकालाई प्रारम्भिक कक्षाहरूमा नेपाली भाषा दोस्रो भाषाका रूपमा शिक्षण गरी उनीहरूलाई तल्ला कक्षादेखि नै सक्षम बनाउँदै लैजानु उचित हुन्छ भन्ने कुरा उल्लेख गरिएको छ । “भाषा विज्ञानको त्रुटिपरक अध्ययनबाट पहिलो भाषा र दोस्रो वा अन्य भाषाको सिकाइ प्रक्रियामा खास अन्तर नभएको ठानिन्छ तापनि यी दुई सिकाइ प्रक्रियामा केही भिन्नता अवश्य देखाउन सकिन्छ (अधिकारी, २०५६, पृ.१२९) । “भाषा सिकाइका क्रममा विद्यार्थीहरूले के कस्ता त्रुटिहरू के कारणले गर्दछन् भनी गरिने अध्ययन र विश्लेषण जसले ती त्रुटिहरूको निराकरण गर्न महत्वपूर्ण सहयोग गर्दछ त्यसलाई त्रुटिविश्लेषण भनिन्छ” (ढुङ्गेल र दाहाल, २०७०, पृ.१८) । “गल्तीहरू कहिलेकाहीँ देखापर्ने प्रवृत्तिगत कार्यहरू हुन्, जो अव्यवस्थित किसिमका हुन्छन् र जसलाई सिकारू आफैँले सच्चाउन सक्छ । तर त्रुटिका बारेमा Richards et al. (1995) भन्छन: यो दोस्रो वा विदेशी भाषा सिकारूले भाषा सिक्दा गरेको त्रुटिको विश्लेषण गर्ने सिद्धान्त हो” (भण्डारी र अरू, २०६८, पृ.१३७) । भाषा सिकाइका क्रममा त्रुटि हुनु आफैँमा नराम्रो होइन तर यसको स्रोत पत्ता लगाई बेलैमा निराकरण गर्न सकिन्छ” (लामिछाने, २०६८, पृ.११८) । “भाषा बोध र अभिव्यक्तिसँग सम्बन्धित हुन्छ । विचारलाई प्रकट नगरेसम्म स्रोत वा पाठकले बुझ्न सक्तैन । विचारको प्रकटीकरण बोलेर वा लेखेर हुन सक्छ । अभिव्यक्तिलाई स्तरीय बनाउने प्रयासमा त्रुटि विश्लेषण केन्द्रित हुन्छ” (ढकाल, २०७०, पृ.१४९) । “प्रयत्न जति गःयो त्यति भूल कम हुँदै र त्रुटिमा कमी आउँदै गई भाषाको प्रभावकारी सिकाइ हुन जान्छ ।

यस्तै लक्ष्य भाषाको सिकाइ स्तर स्रोत भाषाको व्यतिरेक स्तरमा निर्भर हुन्छ भन्ने यसको अर्को मान्यता रहेको छ । यसलाई नै त्रुटिविश्लेषणको सैद्धान्तिक आधार मानिन्छ” (लम्साल र अरू, २०७०, पृ.११९) । एस.पि. कर्डरले भाषाको त्रुटिलाई सिकाइको सकारात्मक पक्ष भनेका छन् । कर्डरले भाषा सिकाइका क्रममा सिक्ने व्यक्तिहरूले गरेका त्रुटिको अध्ययनबाट उसको त्यस क्षेत्रमा कत्तिको ज्ञान छ भन्ने कुरा अनुमान गर्न सकिन्छ । यसबाट उसले कुन कुन कुरा सिक्न बाँकी छ भन्ने पत्ता लगाउन सकिन्छ भन्दै सिकारूले गरेका त्रुटिहरूको भाषावैज्ञानिक प्रक्रियाबाट वर्णन र वर्गीकरण गरेर सिकारूलाई भाषा सिक्दा आइपरेका समस्याको समेत आँकलन गर्न सकिने कुरा समेत उल्लेख गरेका छन् । त्यस्तै गरी The significance of learners' errors एस.पि.टि कर्डरले सन् १९६७ मा प्रकाशित लेखमा दोस्रो भाषा सिकाइका क्रममा सिकारूले गर्ने गल्ती वा कमजोरीलाई नै त्रुटि विश्लेषणको आधार भनेका छन् (भण्डारी, घिमिरे र नेपाल, २०६८ पृ.१४३) । डेबिट क्रिस्टलका अनुसार भाषाशिक्षण तथा सिकाइका क्रममा त्रुटिविश्लेषण त्यस्तो प्रविधि-तरिका हो,

जसका सहायताबाट विदेशी भाषा सिक्किरहेको व्यक्तिले गर्ने त्रुटिहरूको पहिचान, वर्गीकरण र व्याख्या गरिन्छ । यसबाट सिकारुको भाषिक सामर्थ्यको स्तर स्पष्ट रूपमा झल्कन्छ (ढकाल, २०७३, पृ.१३९) । एस.पिट कर्डर (सन् १९७३) का अनुसार त्रुटि विश्लेषणात्मक अध्ययनबाट भाषा सिकाइका क्रममा सिकारुमा भएका सम्बन्धित भाषाको ज्ञान र सिपको मात्र थाहा हुन्छ । यसबाट सिकारुले के के कुरा सिकेको छ र के सिक्न बाँकी छ भन्ने पत्ता लगाउन सकिन्छ (पौडेल, २०७३, पृ.२००) । यसरी त्रुटि सिकाइको सकारात्मक पक्ष हो । सिकाइमा त्रुटि हुनु विकास प्रक्रियाको सङ्केत हो । नयाँ परिस्थितिसँग सामञ्जस्य गर्नका लागि सिकारुले विभिन्न स्वाभाविक प्रतिक्रिया गर्छ । प्रयत्न र भूल सिकाइ सिद्धान्तका आधारमा सिकारुले भाषा सिक्दै जान्छ । जति बढी प्रयत्न गर्नु त्यति त्रुटि कम हुँदै जान्छन् । यसबाट सिकाइ प्रभावकारी हुन्छ । लक्ष्य भाषाको सिकाइ स्तर स्रोत भाषाको व्यतिरेक स्तरमा निर्भर हुन्छ भन्ने त्रुटिविश्लेषणको मान्यता हो । भाषाको सिकाइ, स्तर र स्रोत भाषाको प्रयोग गर्ने व्यक्ति र स्तरमा निर्भर हुन्छ भन्ने अर्को मान्यता पनि रहेको छ । यिनीहरूलाई नै त्रुटि विश्लेषणको सैद्धान्तिक आधार मानिएको छ । पहिलो त्रुटि विश्लेषणका सम्बन्धमा विभिन्न भाषा वैज्ञानिकहरूले विभिन्न ढङ्गले चर्चा परिचर्चा गरेको पाइन्छ । दोस्रो भाषा सिकाइका क्रममा सिकारुले गर्ने त्रुटिलाई विभिन्न आधारमा वर्गीकरण गरेको देखिन्छ । यस सम्बन्धमा भाषा वैज्ञानिक एस. पि. कर्डर (१९७३ पृ.२७७) ले त्रुटिलाई स्वरूपगत र भाषा वैज्ञानिक आधारमा वर्गीकरण गरेका छन् । कर्डरको भाषा वैज्ञानिक आधारमा गरिएको वर्गीकरणलाई प्रस्तुत अध्ययनमा मूल सैद्धान्तिक पर्याधार मानी तथ्यहरूको व्याख्या विश्लेषण गरिएको छ ।

अनुसन्धानका उद्देश्य

प्रस्तुत लेखको मूल उद्देश्य खस मातृभाषी विद्यार्थीले नेपाली उच्चारण र लेखाइमा गर्ने त्रुटि पहिचान गरी विश्लेषण गर्नु हो । यसका सहवर्ती उद्देश्यहरूलाई निम्नबमोजिम विशिष्टीकृत गरिएको छः

- (क) खस मातृभाषी विद्यार्थीहरूले नेपाली उच्चारण र लेखाइमा गर्ने त्रुटिहरू पत्ता लगाउनु,
- (ख) खस मातृभाषी विद्यार्थीहरूले नेपाली उच्चारण र लेखाइमा गर्ने त्रुटिका कारणहरू पत्ता लगाउनु,

अध्ययन विधि र प्रक्रिया

प्रस्तुत अध्ययनका क्रममा तथ्याङ्क सङ्कलन गर्नाका लागि कक्षा नौमा अध्ययनरत खस मातृभाषी विद्यार्थीसँग छलफल तथा अन्तर्वार्ताद्वारा तथ्याङ्क प्राप्त गरिएको छ । निर्धारित विद्यार्थीलाई स्वतन्त्र तरिकाले संवाद गर्न, वक्तृता प्रस्तुत गर्न, मौखिक तथा चित्र वर्णन गर्न लगाइएको छ । विद्यार्थीहरूले कुन कुन शब्दमा त्रुटि गरे भन्ने कुराको निर्धारण गरिएको छ । त्रुटिहरूको पहिचान, लिखित सामग्रीको टिपोट र उच्चारणजन्य सामग्रीहरूलाई सुनेर निश्चित गरिएको छ । खस भाषाका बारेमा पूर्व प्रकाशित पुस्तक, व्याकरण, पत्रपत्रिका, शब्दकोशका साथै पुस्तकालयीय, अध्ययन कार्यको उपयोग गरिएको छ । तथ्याङ्क विश्लेषण गर्दा वर्णनात्मक, तुलनात्मक र विश्लेषणात्मक विधिको प्रयोग गरिएको छ । सङ्कलित तथ्याङ्कको वर्गीकरण पश्चात् विद्यार्थीका उच्चारणगत त्रुटिको विश्लेषण गरिएको छ ।

यस क्रममा विद्यार्थीहरूलाई निश्चित शब्दहरू उच्चारण गर्न लगाई रेकर्ड गरेर सङ्कलित मौखिक अभिव्यक्तिको क्षमता विश्लेषण गरी विद्यार्थीका बोलाइमा के कति त्रुटि छन् भन्ने कुरा पत्ता लगाइएको छ । तथ्याङ्क विश्लेषण गर्दा विद्यार्थीहरूले नेपाली उच्चारणमा गर्ने त्रुटिहरू पत्ता लगाई त्यसका आधारमा अर्थ, वाक्यगठन, वर्णविन्यासका कुन पक्षमा बढी र कुन पक्षमा कस्ता त्रुटि गरे भन्ने कुराको पहिचान गरिएको छ । यसरी सङ्कलित लिखित तथा मौखिक सामग्रीको विश्लेषण गरी निष्कर्ष निकालिएको छ ।

खस मातृभाषी विद्यार्थीका नेपाली उच्चारण र लेखाइगत त्रुटिको विश्लेषण

खस मातृभाषी विद्यार्थीका वाक्यरचनामा पदहरूको पदादि, पदमध्य तथा पदान्तमा 'अ' कार उच्चारण गर्दा 'आ' कार प्रयोग गरेको देखिन्छ ।

मानक शब्द	त्रुटिपूर्ण शब्द
भारदार	भरदार
शाकाहारी	शकाहारी
साधना	साधना
सामाजिक	सामाजिक
अहिले	अहिले
आदर	आधर
महान	महान
अझै	अझै
आकाश	आकाश

यसरी खस मातृभाषी विद्यार्थीहरूले पदादि, पदमध्य र पदान्तमा 'अ' शब्दको उच्चारण र लेखनमा बढी त्रुटि गरेको देखिन्छ ।

मानक शब्द	त्रुटिपूर्ण शब्द
जुत्ता	जुता
पुराना	पुरान
हात्ती	हाथी
इच्छा	इक्छा
चित्त	चित
दिक्क	दिक्क

यसरी खस मातृभाषी विद्यार्थीहरूले पदान्तमा आधा वर्ण हटाई सिङ्गो वर्ण प्रयोग गरेको देखिन्छ । यस क्रममा रेकर्डरमा सङ्कलित स्वतन्त्र मौखिक अभिव्यक्ति क्षमताको विश्लेषण गरिएको छ । विद्यार्थीका बोलाइमा के कति त्रुटि छन् भन्ने कुरा पत्ता लगाइएको छ ।

मानक शब्द	त्रुटिपूर्ण शब्द
स्थानीय	इस्थानीए
स्तर	इस्तर
स्थल	इस्थाल
स्थायी	इस्थायी
स्वच्छ	स्वक्छ
स्कुल	इसकुल

यसरी खस मातृभाषी विद्यार्थीहरूले मातृभाषाको प्रभाव र अशुद्ध उच्चारणले त्रुटि गरेको पाइन्छ ।

मानक शब्द	त्रुटिपूर्ण शब्द
सामान	सुमान
सामान्य	समान्य
सम्माननीय	सम्मानीय
भाषा	भाष
कक्षा	कक्छा
सिर्जना	सिरर्जन
विविधता	विविधत
साझा	साजा

यसरी खस मातृभाषी विद्यार्थीहरूले पदान्तमा 'आ' वर्णको उच्चारण र लेखाइमा बढी त्रुटि गरेको देखिन्छ ।

मानक शब्द	त्रुटिपूर्ण शब्द
प्रेरणा	पेरना
कारण	कारन
आदरणीय	आदरनिया

यसरी खस मातृभाषी विद्यार्थीहरूले पदान्तमा 'आ' वर्णको उच्चारणमा बढी त्रुटि गरेको देखिन्छ ।

मानक शब्द	त्रुटिपूर्ण शब्द
एउटा	यउटो
दुईटा	दोइटा
टाढा	टाडा
टपरी	टपडी

यसरी खस मातृभाषी विद्यार्थीले खासगरी 'ट' वर्गीय शब्दमा 'ढ' वर्णलाई 'ड' वर्णमा परिणत गरी उच्चारण गरेको पाइन्छ । यसको प्रभावले लेखाइमा पनि त्रुटि भएको देखिन्छ ।

मानक शब्द	त्रुटिपूर्ण शब्द
नयाँ	नुइया
गएँ	गए
सारांश	सरांश
आँसु	आसु
खान्छौँ	खादछौ

यसरी खस मातृभाषी विद्यार्थीहरूमा मातृभाषाको प्रभाव र असावधानीपूर्ण बोलाइको असर उच्चारण तथा लेखाइमा समेत पर्न गएको देखिन्छ ।

मानक शब्द **त्रुटिपूर्ण शब्द**

प्रचार	परचार
प्रमुख	परमुख
प्रज्ञा	परज्ञा
परम्परा	परमपरा

यसरी खस मातृभाषी विद्यार्थीहरू कतिपयले 'र्' को साटो सिङ्गो 'र' कतिले उल्टोपाल्टो गरेर उच्चारण पाइन्छ । यसको मूल कारण भाषिक प्रभाव, गुणात्मक शिक्षाको अभाव, उच्चारणको लापर्वाही र असावधानी देखिन्छ ।

मानक शब्द **त्रुटिपूर्ण शब्द**

समीक्षा	समिक्छा
अध्यक्ष	अध्यछे
लक्ष्मी	लक्क्षिमी
क्षमा	छमा
विपक्ष	विपक्छ
परीक्षा	परीक्छा
प्रतिक्षा	परतिक्छा

यसरी खस मातृभाषी विद्यार्थीहरूले 'क्ष' वर्णसँग 'क' वर्ण जोडेर प्रयोग गरेको देखिन्छ ।

मानक शब्द **त्रुटिपूर्ण शब्द**

व्यवहार	बेवहार
एउटा	यउटा
विद्यालय	विदालाय

यसरी खस मातृभाषी विद्यार्थीहरूले 'य' वर्णलाई 'ए' उच्चारण गर्ने र 'ब' वर्ण लाई 'व' र 'व' वर्णलाई ब उच्चारण गर्ने हुनाले उच्चारण र लेखाइमा त्रुटि देखिन्छन् ।

मानक शब्द **त्रुटिपूर्ण शब्द**

विद्युत	विदुत
अतिरिक्त	अतिरिक्त
सरास्वती	सरास्वती
ह्रस्व	हरस्व
इच्छा	इक्छा

यसरी खस मातृभाषी विद्यार्थीहरूले मौखिक उच्चारणमा मात्र नभएर लेखाइमा समेत त्रुटि गरेका देखिन्छन्।

मानक शब्द	त्रुटिपूर्ण शब्द
परिचय	पारिचय
उदय	उदया
समाज	सुमाज
स्थल	स्थाल्
आज	आज्

यसरी खस मातृभाषी विद्यार्थीहरूको उच्चारणमा त्रुटि हुनुको कारण पदान्तको 'अ' लोप गर्ने अथवा शब्दको अन्त्यमा 'अ' उच्चारणमा आउने वर्ण हलन्त उच्चारण गर्नु रहेको देखिन्छ।

मानक शब्द	त्रुटिपूर्ण शब्द
इच्छा	इक्छा
तृप्त	तिरिप्त
चित्त	चित्
खाद्य	खाद
दिक्क	दिक
सारांश	सराश
जाऊँ	जाउ

यसरी खस मातृभाषी विद्यार्थीहरूले चन्द्रबिन्दु र अनुस्वारको प्रयोग गर्दैनन्। उनीहरू प्रायः नाके ध्वनि प्रयोग गर्दैनन्। त्यसैले चन्द्रबिन्दु र अनुस्वारको उच्चारणमा बढी त्रुटि गरेको देखिन्छ।

मानक शब्द	त्रुटिपूर्ण शब्द
आँप	आम
जुत्ता	जुता
भीक्षा	भिक्क्षा
इट्टा	इटा
बारम्बार	बराम्बर
हात	हाथ
सम्पत्ति	सुम्पति
प्रतिज्ञा	परतिज्ञा
थोरै	ठोरै
खान्छु	खान्चु
भन्छु	भुन्दोछु
पढ्छु	पढ्दोछु

यसरी खस मातृभाषी विद्यार्थीले विभिन्न वर्णलाई विभिन्न रूपमा उच्चारण गरेको हुनाले उच्चारण तथा लेखाइमा समेत त्रुटि देखिन्छन् ।

मानक नेपाली	त्रुटिपूर्ण शब्द
जन्मनु	जनमनु
गएन	गयान
बुद्ध	वुद
सुख	सुख्-सुखा
व्यवहार	बेबहार-बेबार
दुःख	दुख्-दुखा
नभाए	नभाएर
कहिल्यै	कहिलाइ
दया	दाय
सबैलाई	साबैलाई
उद्देश्य	उदेस-उदेश
सधैं	सदै
भन्दैनथे	भान्दैनथि
अर्काको	अरकाको

यसरी खस मातृभाषी विद्यार्थीले दैनिक रूपमा नेपाली बोल्न खोज्दैनन् । बोल्दा पनि खस मिश्रित भाषिक शब्दको प्रयोग गर्दछन् । मानक नेपालीको उच्चारणमा पनि फरक पाइन्छ । विभिन्न वर्णलाई विभिन्न रूपमा उच्चारण गरेको हुनाले उच्चारण तथा लेखाइमा समेत त्रुटि देखिन्छन् ।

परिणाम तथा छलफल

प्रस्तुत आलेख विशेष गरी खस भाषी विद्यार्थीहरूको भाषिक क्षमता, भाषासिकाइमा त्रुटिको पहिचान तथा विश्लेषणमा आधारित भएकाले यहाँ नेपाली भाषाशिक्षणमा खस भाषी विद्यार्थीहरूले कुन, कुन क्षेत्रमा कस्ता खाले त्रुटिहरू गर्दछन् ? त्रुटिको पहिचान, त्रुटिका मुख्य कारण, त्रुटिविश्लेषणको उपयोगिताका वारेमा वर्णन गरी शिक्षार्थीले गर्ने लिखित तथा उच्चारणगत त्रुटिको वारेमा परिचर्चा सहित निष्कर्षमा पुगेर आलेख तयार पारिएको छ । यहाँ तिनको क्रममशः चर्चा गरिन्छः

भाषासिकाइमा त्रुटिविश्लेषणको उपयोगिता

त्रुटिविश्लेषण भाषाशिक्षणका क्षेत्रमा एक महत्त्वपूर्ण पद्धति र प्रक्रिया हो। यसले भाषासिकाइका कठिनाइका तहहरूको पहिचान गर्ने, भाषा विषयक खासखास समस्या पत्ता लगाउने, कुन शिक्षण विधिको प्रयोग गर्ने, शिक्षण कार्यकलाप कसरी गर्ने र शिक्षण सामग्रीको प्रयोग कसरी गरेर शिक्षण सिकाइलाई प्रभावकारी बनाउने भन्ने कुरामा जोड दिन्छ । त्रुटिविश्लेषणबाट हामीले प्राप्त गर्ने ज्ञानले दुई भाषाका बिचको तुलना गर्दा गरिने पूर्वानुमानलाई परीक्षण गर्दछ र पाठ्यांशमा केकस्ता विषयवस्तु समावेश गर्ने भनेर छनोट गर्न उपयोगी हुन्छ (कर्डर, १९७३, पृ. १) । यसमा भाषा सिक्ने

विद्यार्थीहरूको सिकाइ प्रक्रिया कस्तो छ र सिकाइ प्रक्रिया कसरी भइरहेको छ भनेर जान्न विद्यार्थीहरूले गरेको भाषिक व्यवहार (बोलाइ र लेखाइ) लाई अध्ययन गर्नुपर्ने हुन्छ । त्रुटिले भाषासिकाइको प्रकृति र प्रवृत्तिलाई सङ्केत गर्दछ । भाषा शिक्षकले शिक्षार्थीहरूका त्रुटिको प्रकृति तथा प्रवृत्ति थाहा पाउँदा शिक्षकले सामग्री छनोट, शिक्षणविधि तथा प्रयोग गर्ने तरिकामा सुधार ल्याउँछ । यसले विद्यार्थीहरूको वास्तविक त्रुटि पहिचान गरी निरन्तर अभ्यास गराउनुपर्ने कुरामा विशेष जोड दिन्छ । त्रुटिविश्लेषणले शिक्षकलाई मार्ग प्रदर्शन गर्दछ भने शिक्षार्थीको वास्तविक भाषिक स्थितिको जानकारी दिन्छ । यसरी शिक्षार्थीको भाषिक सिप विकासको प्रक्रिया के कसरी अगाडि बढेको छ, त्यसको अध्ययनका लागि त्रुटिविश्लेषणको महत्त्व रहेको छ । पहिलो भाषाका वक्ताले दोस्रो भाषा सिकने क्रममा विभिन्न किसिमका समस्याको सामना गर्नुपर्ने हुन्छ । पहिलो भाषा र दोस्रो भाषाको दूरी के कति छ.. त्यसले पनि त्रुटिमा भिन्नता ल्याउँछ । भाषिक व्यवस्थामा जति बढी भिन्नता हुन्छ त्यति नै त्रुटिको सम्भावना बढ्दै जान्छ ।

त्रुटिका दृष्टिले कुनै पनि नेपाली भाषाभाषी विद्यार्थीको नेपाली भाषाको प्रयोग पूर्णतः त्रुटिरहित हुन सक्दैन । यसरी त्रुटिविश्लेषणले शिक्षार्थीमा रहेको कठिनाइको प्रकृति पहिचान गरी पृष्ठपोषण प्रदान गर्न शिक्षकलाई मार्ग निर्देशन गर्दछ । त्रुटिविश्लेषणबाट व्यक्तिको मनोविज्ञान भाषाका माध्यमबाट परीक्षण गर्न सकिन्छ । यसको अध्ययनले शिक्षणविधि, शिक्षण कार्यकलाप, भाषिक सामग्रीको प्रयोगका साथै पाठ्यक्रम र पाठ्यपुस्तकमा रहेका त्रुटिहरूको पहिचान गरी सुधार गर्न सकिन्छ । भाषासिकाइमा त्रुटिविश्लेषणले शिक्षार्थीको स्तर, तह, रुचि र भाषिक क्षमताको वास्तविकता पत्ता लगाइ सोही अनुसार पृष्ठपोषण गर्दछ । भाषासिकाइमा त्रुटिलाई स्वभाविक प्रक्रिया मानिने हुँदा समयमा नै भाषिक त्रुटिको पहिचान गरी निराकरण गर्न सकेमा शिक्षार्थीका लागि त्रुटिविश्लेषण उपयोगी हुन्छ ।

त्रुटिका कारण

भाषासिकाइका क्रममा शिक्षार्थीहरूले गर्ने त्रुटि स्रोतहरू पहिचान गरेर मात्र त्यसको निराकरण गर्न सजिलो हुन्छ । त्रुटिका यी स्रोतलाई कारक तत्त्व पनि भन्ने गरिन्छ । यस्तो त्रुटि कुनै एक पक्षसँग मात्र केन्द्रित नभई विविधतामा केन्द्रित रहेको हुन्छ । भाषासिकाइमा प्रभाव पार्ने पक्ष सिकारूको उमेर, वातावरण, अभिप्रेरणा, बौद्धिक क्षमता, शिक्षणविधि, रुचि, समय, आवश्यकता आदि हुन् । धिकारी (२०५६) का अनुसार सिकाइ प्रक्रिया, त्रुटिगत प्रकृति र प्रवृत्तिका आधारमा त्रुटि औँल्याउन सकिन्छ (पृ. १३२-१३५) । शिक्षार्थीले गर्ने त्रुटिका सम्भाव्य कारणहरूमा पहिलो भाषा र दोस्रोभाषाका विचको स्थिति, विद्यार्थीको उमेर, भाषाप्रति उसको रुचि, मानसिक तथा बौद्धिक क्षमता, योग्यता, दक्षता, अभिप्रेरणा, भाषिक वातावरण, समय र आवश्यकतालाई मानिन्छ । भाषा सिकने क्रममा हुने त्रुटिका यिनै कारणहरूलाई यहाँ चर्चा गरिएको छ ।

पहिलो भाषा र दोस्रो भाषाका बिचको स्थिति भाषासिकाइका क्रममा पहिलो भाषा र दोस्रो भाषाले प्रभाव पार्दछ । पहिलो भाषा मातृ भाषा हो भने दोस्रो भाषा मातृभाषापछि सिकिने भाषा हो । भाषासिकाइका क्रममा शिक्षार्थीले पहिलो भाषाका विशेषताहरू दोस्रो भाषाका विशेषताहरूसँग सामान्यीकरण गर्न खोज्छ । त्यसैले समान भाषाको सिकाइमा र भिन्न भाषाको सिकाइमा सरलता र जटिलताको मात्रामा फरक हुन्छ । शिक्षार्थीको मातृभाषा थारू, मैथिली, अवधी, हिन्दी, खस भएमा उसले नेपाली दोस्रो भाषाका रूपमा सिकेमा भाषापरिवारका कारणले कम त्रुटि हुन्छ भने मगर, राई, लिम्बू मातृभाषाका विद्यार्थीहरूले नेपाली सिकेमा बढी त्रुटि हुन्छ । यस्ता त्रुटि अन्तरभाषिक त्रुटि मानिन्छन् । त्यसैले पहिलो भाषा र दोस्रो भाषाविचको भाषिक स्थितिले त्रुटि हुन जान्छ ।

शिक्षार्थी र शिक्षक शिक्षार्थीको उमेर, रुचि, मानसिक तथा बौद्धिक क्षमता, योग्यता, कुराहरूले भाषासिकाइमा त्रुटि देखापर्दछ । शिक्षार्थीको सामाजिक वातावरण, रीति रिवाज, बौद्धिक क्षमता, अभिप्रेरणा, शिक्षा आर्जनको माध्यम, समग्र भाषासिकाइ प्रक्रियाप्रतिको गतिशीलता आदि विभिन्न कारणले भाषिक सिपमा प्रभाव पर्दछ । उमेरका आधारमा प्रौढ र वयस्कको तुलनामा बालबालिका र किशोरहरूले छिटो भाषा सिक्दछन् । शिक्षार्थीमा बौद्धिक क्षमता, योग्यता, दक्षताका साथै भाषासिकाइप्रति रुचि, उत्प्रेरणा तीव्र रूपमा देखिएन भने भाषासिकाइमा त्रुटि हुन जान्छ ।

नेपाली भाषा सरल र सहज छ जसले जसरी र जसले पढाए पनि हुन्छ भन्ने मानसिकताले त्रुटि भएको पाइन्छ । विषयगत र तालिम प्राप्त शिक्षकको अभाव, व्याकरणका नियममा भएको परिवर्तनको जानकारी र परिपत्र नहुनु, अङ्ग्रेजी भाषाको तुलनामा नेपाली भाषाप्रति वितृष्णा उत्पन्न गराउनु, विद्यालयमा विद्यार्थीले नेपाली बोलेमा शिक्षक आफैले सजाय दिनु आदि कारणले नेपालीमा त्रुटि बढ्दै गएको पाइन्छ । शिक्षकले विद्यार्थीमा रहेको त्रुटिविश्लेषण गरी कठिनाइको प्रक्ति पहिचान गरी पृष्ठपोषण प्रदान गर्ने हुँदा सबल, सक्षम र योग्य शिक्षक नभएमा त्रुटिको मात्रा बढेर जान्छ । सबल, सक्षम र योग्य शिक्षक भएमा शिक्षणविधि, शिक्षण कार्यकलाप, भाषिक सामग्रीको प्रयोगका साथै पाठ्यक्रम र पाठ्यपुस्तकमा रहेका त्रुटिहरूको पहिचान गरी सुधार गर्न सकिन्छ ।

भाषिक वातावरण र समय पहिलो भाषाको सिकाइले स्वतन्त्र, अनियन्त्रित र अनौपचारिक वातावरण पाउँछ भने दोस्रो भाषासिकाइले निश्चित, नियन्त्रित र औपचारिक वातावरण पाउँछ । घर, परिवार, साथीसंगी र समाजको वातावरणले समेत भाषिक त्रुटिको निर्धारण गर्दछ । त्यसैले भाषिक वातावरण पनि त्रुटिको कारक तत्त्व मानिन्छ । वास्तवमा भाषा समयअनुसार परिवर्तनशील हुने भएकाले एक जीवन्त भाषाका लागि परिवर्तनशीलता आवश्यक मानिन्छ । भाषामा हिजो प्रयोग गरिँदै आएका ध्वनि, वर्ण, शब्द, व्याकरण र अर्थ व्यवस्थाका कतिपय नियम आज परिवर्तन भइसकेका हुन्छन् । समयअनुसार भाषासिकाइमा पनि परिवर्तन हुन्छ । समय परिवेशअनुसार भाषामा नवीन प्रयोग र सरलीकरणको खोजी गरिन्छ । भाषा सधैं एकनासको नभइ परिवर्तन हुने हुँदा भाषा प्रयोगकर्ताले समयअनुसार आफूमा पनि परिवर्तन ल्याउन आवश्यक हुन्छ । शिक्षार्थीले समयअनुसार भाषाको प्रयोग गर्न नसकेमा भाषासिकाइमा त्रुटि हुन जान्छ । यसरी समय पनि भाषासिकाइमा त्रुटिको एक कारक तत्त्व मानिन्छ ।

प्रयोगकर्ता र भाषाको आवश्यकता प्रयोगकर्तालाई भाषाको आवश्यकता के कति छ त्यसका आधारमा भाषामा त्रुटि हुने गर्दछ । भाषासिकाइका क्रममा अनिवार्य आवश्यकता ठानेर त्यसको अध्ययन गरिन्छ भने त्यस भाषामा कम त्रुटि पाइन्छ । यदि भाषालाई ऐच्छिक विषय मानेर सामान्य विचार विनिमय गर्न मात्रा प्रयोग गरिन्छ भने त्यस भाषाको प्रयोग गर्दा बढी त्रुटि हुन्छन् । भाषा भाषाका लागि हो वा अन्य प्रयोजनका लागि त्यसले समेत त्रुटि निर्धारण गर्दछ । अनिवार्य घटकमा भाषामा शुद्धता, स्तरीयता, मानक हेरिन्छ भने ऐच्छिक घटकमा त्यस्तो अवस्था हुँदैन भन्ने धारणा राखिन्छ । यस्तो अवस्था भयो भने भाषासिकाइमा सहजता हुँदैन । त्यसैले भाषिक प्रयोगकर्तालाई भाषाको आवश्यकता के कति छ ? त्यसका आधारमा त्रुटि हुने हुँदा आवश्यकता पनि त्रुटिको एक कारक तत्त्व बन्न पुग्दछ ।

निष्कर्ष

सिकारूमा कुन प्रकृतिका त्रुटि के कति कारणले र कसरी हुन्छन् भनी निराकरणका उपायको अध्ययन विश्लेषण गर्नु त्रुटिविश्लेषण हो । यसले भाषा सिकाइको स्तर र त्यसमा रहेका समस्यासँग शिक्षकलाई सुपरिचित गराउँछ । यसका आधारमा शिक्षकले आफ्नो गन्तव्यलाई सहज र सुनिश्चित गर्न सक्छन् । त्रुटिको व्यवस्थित रूपमा व्याख्या र वर्णन गर्न सक्छन् । खस मातृभाषी विद्यार्थीले नेपाली उच्चारणमा गर्ने त्रुटिको अध्ययन गर्ने क्रममा खस मातृभाषी विद्यार्थीले नाम

शब्दको अन्तिम अकारलाई हलन्त उच्चारण गरेको पाइयो । पदान्तमा संयुक्त व्यञ्जनमा आउने अकारान्त अध्यक्ष, सदस्य, स्वर्ग जस्ता शब्दलाई हलन्त उच्चारण गरी अध्यक्ष, सदस्य, स्वर्ग उच्चारण गरेको पाइयो । ‘ढ’ वर्णलाई ‘ड’ वर्णमा परिणत गरी उच्चारण गरेको पाइन्छ । पदान्तमा ‘अ’ आउने शब्दको उच्चारणमा पनि त्रुटि गरेको पाइन्छ । चन्द्रबिन्दु र अनुस्वारको उच्चारणमा बढी त्रुटि गरेको पाइयो । ‘क्ष’ वर्णलाई ‘छ’ को रूपमा उच्चारण गरेको हुनाले लेखाइमा समेत त्रुटि गरेको पाइन्छ । य=ए र ब=व वर्ण प्रयोग भएका शब्दको उच्चारणमा पनि त्रुटि गरेको पाइयो । ‘क’ लाई ‘ख’ र ‘ख’ लाई ‘क’ दुबै भनेर उच्चारण गरेको पाइन्छ, जस्तै: शङ्खघोष–शङ्कघोष । ‘प’ वर्णयुक्त शब्दलाई उच्चारण गर्न लगाउँदा ‘क’ वर्णयुक्त उच्चारण भएको पाइयो । जस्तै: परीक्षण–परीक्क्षण । ‘ध’ वर्णयुक्त शब्दलाई उच्चारण गराउँदा ‘ध’ नै उच्चारण नगरी ‘द’ वर्णयुक्त शब्द उच्चारण गरेको पाइन्छ । जस्तै: अवैध–अवैद आदि । ‘व’ लाई प्राय ‘ब’ नै उच्चारण गरेको पाइयो जस्तै ः वातावरण–बाताबरण, विशेष–बिशेष । ‘घ’ वर्णलाई ‘ध’ उच्चारण गरेको पाइयो जस्तै: घर्ती–धर्ती आदि । ‘क्ष’ र ‘छ’ वर्णयुक्त शब्दहरूको उच्चारणमा विशेष गरी ‘क्ष’ वर्णका वर्णहरूई ‘क्छय’ उच्चारण गरेको पाइयो भने ‘छ’ लाई ‘क्ष’ उच्चारण गर्नको सङ्ख्या कम पाइयो । जस्तै: अक्षर–अक्छेर । पञ्चम वर्ण (ङ, ञ, न, ण, म) उच्चारणमा ‘ण’ उच्चारण गर्दा न, ङ उच्चारणमा ण, म उच्चारणमा ङ र ङ उच्चारणमा ‘ञ’ उच्चारण गरेको पाइयो । ‘अ’ र ‘आ’ नीहित शब्दहरूको उच्चारणमा अकारलाई आकारमा र आकारलाई अकारमा उच्चारण गरी त्रुटि गरेको पाइयो । अनुस्वार र चन्द्रबिन्दु नीहित शब्दहरूको उच्चारणमा अनुस्वारलाई चन्द्रबिन्दु र चन्द्रबिन्दुलाई अनुस्वार उच्चारण गरेको पाइयो । पदयोग र पदवियोग नीहित शब्दहरूको उच्चारणमा पदयोग हुनुपर्ने धेरै शब्दहरू पदवियोग उच्चारण गरेको पाइयो । उच्चारणका क्रममा बजार, बाजार, धनीलाई धानी उच्चारण गरेको पाइयो । अनुकरणात्मक शब्दको उच्चारणमा निकै त्रुटि गरेको पाइयो । यी शब्दको उच्चारण गर्न कठिन हुने र मातृभाषाको उच्चारणमा बानी परेको हुनाले उच्चारण र लेखनमा समेत त्रुटि गरेको पाइयो । नेपाली बोल्दा नेपालीसँग मिल्दाजुल्दा खस शब्दलाई नेपालीकरण गरेर पनि बोल्ने गरेको पाइयो । हामी खेल्छौं भन्दा हामी खेल्दाछु भनेको पाइयो । म लेख्छु भन्नुपर्दा मु लेक्दछु भनेको पाइयो । म गर्छु भन्नुपर्दा मु गर्दोछु भनेको पाइयो । त्रिमयापदको अन्तिम वर्णलाई हलन्त उच्चारण गरेको पाइयो । तिमी कर्तामा प्रयोग हुने पढ्छ, भन्छ, गर्छ, लेख्छ जस्ता संयुक्त व्यञ्जनमा आउने अकारान्त त्रिमयापदलाई पढडोछ, भन्नोछ, गर्दोछ, लेक्दोछ उच्चारण गरेको पाइयो । यसरी खस मातृभाषी विद्यार्थी नेपाली उच्चारणमा निकै कमजोर रहेको, नेपाली बोल्दा राम्रो उच्चारण गर्न नसकेको र खस शब्द मिसाएर बोल्ने गरेको पाइयो । खस भाषाका शब्दलाई नेपाली जस्तो बनाएर लेख्लाई लेक्दो, लेख्छ्या; गर्लाई गर्दो गर्छ’ जस्ता भिन्न ढङ्गले उच्चारण गरेको पाइयो । अकार वर्णलाई आकार गरेर उच्चारण गरेको पाइयो । यसरी खस मातृभाषी विद्यार्थीलाई नेपाली उच्चारणमा निकै कठिनाइ भएको, शब्दभण्डार र शब्दोच्चारणको लवज भिन्न भएकाले नेपाली भाषाका सुनाइ, बोलाइ, पढाइ तथा लेखाइमा त्रुटि हुने गरेको निष्कर्ष निकालिएको छ ।

सन्दर्भसूची

अधिकारी, हेमाङ्गराज (२०५६), सामाजिक र प्रायोगिक भाषाविज्ञान, रत्न पुस्तक भण्डार ।

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शैक्षिक नीति र संरचनात्मकताको अध्ययन

डा. ओमप्रकाश आचार्य

उपप्राध्यापक

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लेखसार

शैक्षिक नीति र संरचनात्मक आयामका आधारहरू खुट्याउने उद्देश्यमा यो लेख मूलभूत रूपमा केन्द्रित छ । यस लेखमा पुस्तकालयीय अध्ययन विधिको प्रयोग गरी शैक्षिक नीति र संरचनात्मक अभ्यास एवम् आवश्यक शैक्षिक नीति र संरचनाको विवरणात्मक, वर्णनात्मक र विश्लेषणात्मक अध्ययन गरिएको छ । शिक्षाको लक्ष्य स्वस्थ, संस्कारयुक्त, नैतिक, जिम्मेवार, सम्पन्न, समृद्ध, विकसित जीवनसँग जोड्न सक्ने हुनुपर्छ । शिक्षितता, उद्यमशीलता, प्रयोगाभ्यासमा आधारित, समाजपरक, क्षेत्र विशेषको शिक्षा, बहुढाँचाको प्रणाली, स्थानियत्व, शिक्षामा वैकल्पिक उपायको प्रयोग, प्रयोगपरक शिक्षा, शिक्षामा विश्वव्यापीकरण, खुला शिक्षा, आवश्यकतामुखी, विशिष्टीकृत, अनुसन्धानमुखी, आधुनिकीकरण, प्राविधिकीकरण, व्यावसायिकीकरण, प्रविधिकीकरण, प्रशासनिकीकरणको नीति सबै देशले अवलम्बन गर्नुपर्दछ । शैक्षिक नेतृत्वमा स्थानीय तह, state राज्यस्तरको एवम् देशभरिको लागि शिक्षा विज्ञान तथा प्रविधि मन्त्रालय हुनुपर्छ । शैक्षिक नीति निर्माण स्थानीय निकायले गर्नुपर्छ । त्यसमा आवश्यक सहयोग state (प्रदेश/राज्य) र शिक्षा विज्ञान तथा प्रविधि मन्त्रालयको हुनुपर्छ । शैक्षिक संरचनामा पूर्व आधारभूत तह: शारीरिक, मानसिक विकाससँगै स्वस्थताका लागि आधारभूत तह: शैक्षिक आधारका लागि, माध्यमिक तह: साधारण, प्राविधिक, व्यावसायिक, प्रविधियुक्त उच्चशिक्षा: Graduate, Postgraduate सेमेस्टर प्रणालीको इन्टर्नसिपसहितको, Research Level एम. फिल. ४ सेमेस्टरको, विद्यावारिधि (पिएच्.डी) ३ देखि ५ वर्षसम्मको संरचनामा हुनुपर्छ । माध्यमिक तहदेखि Postgraduate तहसम्म core र specialization प्रकृतिको संरचनामा आधारित हुनुपर्छ । शिक्षाशास्त्र, चिकित्साशास्त्र, कृषि तथा पशुविज्ञान, इन्जिनियरिङमा सेमेस्टर वृद्धि गरिनुका साथै specialization को बनाइनु पर्छ । देशको आवश्यकता अनुरूप शिक्षाशास्त्र, चिकित्सा, कृषि तथा पशु एवम् इन्जिनियरिङ बाहेकका अन्य सङ्कायमा सङ्काय परिवर्तन खुला रहनुपर्छ । उच्चशिक्षा public university (central and state universities), private universities, colleges, medical colleges विज्ञान प्रतिष्ठानबाट प्रदान गरिनु पर्छ ।

मुख्य शब्दावली: नीति, संरचना, स्थानीयत्व, उद्यमशीलता, प्रयोगपरक, व्यावसायिकीकरण ।

परिचय

शिक्षा प्राणीका लागि आवश्यक पर्छ । शिक्षाले सिकने र सिकाउने सन्दर्भसँग सम्बन्ध राख्दछ । त्यसैले जोकोही प्राणीका लागि आवश्यक भएको हुन्छ । दुई साँढे बीचको जुधाइ हुँदा एउटा साँढेको पराजय सँगै विजयी साँढेलाई देख्ने वित्तिकै पराजित साँढे किनारा लाग्नु लडाइबाट साँढे प्राणीले सिकेको ज्ञान हो । उसका लागि जुधाइबाट पराजित भएकाले लाग्नु हुँदैन भन्ने शिक्षा प्राप्त भयो । भालेले खाने कुराको वहानामा पोथीलाई बोलाउनु पर्छ, पिरति लाउनु पर्छ भन्ने, पोथी खाने खाने कुरा नहुने, झुक्याएको अनुभवले अर्को पटक बोलाउँदा जानु हुँदैन भन्ने ज्ञान, एउटा कमिला हिड्दा अर्को कमिला पनि हिड्नु, एकलो हिडाइले हराउनु, कमिलाको हिडाइ समूहगत रूपमा हुनु हिडाइले गन्तव्यमा पुगिन्छ भन्ने बुझाइ, भँगैराले एकोहोरो भएर खानेकुरा टिपिरहँदा सिकारीले झम्टा हान्न सक्छ भन्दै चारै तर्फ घुमीघुमी आँखा छलीछली खानेकुरा टिप्नु, प्राणीगत शिक्षा हुन् । शिक्षालाई व्याख्या गर्ने, सन्दर्भसँग जोड्ने, शिक्षाको वहस गर्ने तौरतरिका पृथकाकृत पृथक छन् । मानवलाई साक्षात मानव धारण गराउने महत्वपूर्ण पक्ष शिक्षा हो । देश, काल, परिवेश अनुरूप शैक्षिक नीति र संरचना तय गरिएको हुन्छ । गरिनु पर्दछ । स्थायित्ववाद, अत्यावश्यकतावाद, प्रगतिवाद, अस्तित्ववाद, निर्माणवाद, आधुनिकवाद एवम् उत्तरआधुनिकवादको चिन्तन शिक्षामा प्रवेश नगर्दो हो त विश्व विकास सम्हाल्न नसक्ने गरी कसरी छल्किदो हो ? तसर्थ अत्र विश्व परिवेश, प्राणीपाच्य, सन्दर्भपरक शिक्षाको आवश्यकता टड्कारो छ । हरेक देशले आयामिक शैक्षिक नीति र संरचनात्मक व्यवस्थामा ध्यानदिनु पर्दछ ।

समस्या

विश्वले अंगालेको शैक्षिक नीति र संरचनात्मक प्रभाव, नेपालले अवलम्बन गरेको शैक्षिक नीति र संरचनात्मक अभ्यास, शिक्षा र मानव जातिको गतिशीलता, वदलिदो परिस्थितिमा शिक्षाको प्रयोग जस्ता जिज्ञासा नै यसलेखका समस्यासँग जोडिएका छन् ।

उद्देश्य

यस लेखको उद्देश्य भनेकै शैक्षिक नीति र संरचनात्मक आयामका आधारहरू खुट्याउनु हो ।

अध्ययन विधि

पुस्तकालयीय विधि यस लेखको प्रधान अध्ययन विधि हो । जसका आधारमा शैक्षिक नीति र संरचनापरक अभ्यास एवम् आवश्यक शैक्षिक नीति र संरचनाको विवरणात्मक, वर्णनात्मक र विश्लेषणात्मक अध्ययन गरिएको छ ।

परिसीमन

यो अध्ययन शिक्षाको नीति र संरचनामा मात्र केन्द्रित भएर गरिएको अध्ययन हो ।

अध्ययनको विश्लेषण

शैक्षिक नीति, संरचना, नीतिपरक अभ्यास, संरचनापरक अभ्यास, आवश्यक शैक्षिक नीति र आवश्यक शैक्षिक संरचनाका सम्बन्धमा विश्लेषण गरिएको छ ।

शैक्षिक नीति

शिक्षालाई व्यवस्थित गराउन शैक्षिक नीति अवलम्बन गरिन्छ । हरेक देशले आफ्नो देशको शिक्षा प्रणाली अगाडि बढाउन, शैक्षिक गतिविधि संचालन गर्न, शैक्षिक परिपाटि कार्यान्वयन गर्न, जनमानसमा शिक्षा प्रवाह गर्न, शिक्षा

सम्बद्ध ऐन, नियम तयार पार्न नीति आवश्यक हुन्छ । त्यसैका आधारमा शैक्षिक पद्धति चलेको हुन्छ । शिक्षा दिने माध्यम के के हुने ? शिक्षा लिने माध्यम के के हुने ? कस्तो प्रकृतिको शिक्षा ? शिक्षा प्रदान गर्ने जनशक्ति कस्तो ? शिक्षा हासिल गर्ने शिक्षार्थी कस्ता ? स्रोत साधन के के ? शैक्षिक निकाय को को ? शिक्षाका आधारहरु के ? तत् तत् शिक्षाको पाठ्यक्रम कस्तो ? पाठ्यसामग्री के ? शिक्षाको प्रभावकारिताको अध्ययन कसरी ? शैक्षिक जनशक्तिको व्यवस्थापन गर्ने तौरतरिका के ? शिक्षालाई व्यवस्थित गराउन व्यवस्थापकीय पक्षहरु के के ? सम्बद्ध पक्षको काम, कर्तव्य र अधिकार कस्तो ? भन्ने सम्बन्धमा पूर्ण रूपले शैक्षिक नीति केन्द्रित रहेको हुन्छ । शैक्षिक नीतिगत प्रकृति मूलतः साम्राज्यवादी नीति अनुरूप एकदेशको शिक्षा अर्को देशमा लादिएको हुन्छ (Sharma, 2061 BS)। हरेक मुलुकले स्वतन्त्र रूपमा फरक फरक शिक्षा प्रणालीको सुरुवात गर्नु नीतिगत सिद्धान्त हुन् । शैक्षिक नीतिलाई विशेषतः तीन नीतिगत आधारबाट अपनाइएको हुन्छ ।

१. प्रकृतिपरक नीति: शिक्षाको स्वरूप सम्बद्ध नीति,
२. पद्धतिपरक नीति: शिक्षालाई प्रणालीगत आधारमा डोर्याउने नीति,
३. व्यवस्थापरक नीति: शैक्षिक गतिविधि संचालनगत नीति ।

यसका अलावा शैक्षिक नीतिलाई तपसिल वमोजिमका नीतिमा आबद्ध गरेर समेत राखिएको हुन्छ:

१. योजनागत नीति: कति वर्षे कस्तो प्रकृतिको शिक्षाको योजना सम्बद्ध नीति,
२. कार्यान्वयनगत नीति: तय गरिएका योजनामा सम्लग्नता र सहभागिताका आधारमा कार्यगत नीति ।

शैक्षिक संरचना

शिक्षाको ढाँचा, शिक्षाको स्वरूप शैक्षिक संरचनामा पर्दछ । मानव शिक्षित हुनका लागि, मानवलाई शिक्षित बनाउनका लागि, देशलाई चाहिने आवश्यक जनशक्ति तयार पार्न शिक्षाको संरचना निर्धारण गरिन्छ । यो हरेक देशले निर्धारण गरेको हुन्छ । शिक्षाको संरचनाका आधारमा कति वर्ष उमेरका व्यक्तिले कस्तो शिक्षा लिने त्यो शिक्षा अवधिलाई के भन्ने ? तत् शैक्षिक अवधिलाई कसरी विभाजन गर्ने भन्ने सम्बन्धमा संरचनागत आधार तय गरिएको हुन्छ । शिक्षा हासिलका चरणहरु कस्ता हुने ? मानवको शारीरिक विकास सँगै मानसिक विकासको सन्तुलन, उमेर स्तर तह अनुरूपको शैक्षिक क्रम कायम गरिएको हुनुपर्दछ । शिक्षाको वर्गीकृत रूप शैक्षिक संरचनामा पर्छ । शैक्षिक संरचना सँगै तहगत उद्देश्य पनि निर्धारण गरिएको हुनुपर्दछ । कुन तहको कक्षा कतिदेखि कति सम्म एवम् त्यस तहका उद्देश्य के ? स्पष्ट रूपमा खुलाइएको शैक्षिक संरचना मापनयोग्य वस्तुनिष्ठ हुन्छ । यसरी तहगत रूपमा ज्ञानको संरचना र उद्देश्यको निर्धारण शैक्षिक संरचनामा आवश्यक हुन्छ । शिक्षा लिने उमेर, अवस्था, तह, समयावधि, शिक्षक शिक्षा, शैक्षिक संरचनाका अनिवार्य क्षेत्र हुन् । कुन उमेर समूहका व्यक्तिले कुन तहको, कस्तो प्रकृतिको, कति अवधिको, कस्तो योग्यता भएका शिक्षकहरुबाट शिक्षा लिने र दिने भन्ने स्पष्ट खाका शैक्षिक संरचनाका आधारहरु हुन् ।

नीतिपरक अभ्यास

शैक्षिक नीति राष्ट्रिय नीति हो । हरेक देशले आफ्नो सामाजिक, सांस्कृतिक, आर्थिक, भौगोलिक, धार्मिक, राजनैतिक पक्षका आधारमा शैक्षिक नीति तयार गरेका हुन्छन् । शिक्षाको राष्ट्रिय लक्ष्य, राष्ट्रिय उद्देश्य, प्राथमिक शिक्षा, माध्यमिक शिक्षा, उच्च शिक्षा, प्राविधिक तथा व्यावसायिक शिक्षा, खुला शिक्षा, प्रौढ शिक्षा, महिला शिक्षा, विशेष शिक्षा, संरचना, मानवीय संसाधनको आपूर्ति, शैक्षिक पहुँच, गुणस्तर, अतिरिक्त क्रियाकलाप, प्रभावकारी व्यवस्थापन,

शैक्षिक लगानी, शिक्षक सेवा, भाषा, शैक्षिक नेतृत्वका सम्बन्धमा स्पष्ट नीति तय गर्नुपर्दछ (Sharma, 2061 BS)। वर्तमान अवस्थामा विकसित, विकासोन्मुख देशहरूले शैक्षिक नीति निर्धारणमा न्यूनतम आधारको पालना गरेका छन् । हरेक देशले व्यक्तिको सर्वाङ्गिक विकास, राष्ट्र, राष्ट्रियता, जातियताको संरक्षण, सम्बद्र्धन, उत्पादनमुखी, कार्यमुखी, सीपमुखी शिक्षा, व्यक्ति विकास, मानवीय सम्बन्ध आर्थिक सक्षमता, कर्मशील र जिम्मेवार नागरिक, ज्ञान विज्ञान र प्रविधिको विकास एवम् आधुनिकीकरण जस्ता शैक्षिक लक्ष्य र उद्देश्य निर्दिष्ट गरेका छन् । सोही अनुरूप शैक्षिक नीति निर्धारण गरिएको छ । प्राथमिक शिक्षा, माध्यमिक शिक्षा, उच्च शिक्षा, प्राविधिक शिक्षा, व्यावसायिक शिक्षा, खुला शिक्षा, प्रौढ शिक्षा, महिला शिक्षा, विशेष शिक्षा, शैक्षिक संरचना, मानवीय संसाधनको आपूर्ति, शैक्षिक पहुँच, गुणस्तरियता, अतिरिक्त क्रियाकलाप, प्रभावकारी व्यवस्थापन, शैक्षिक लगानी, शिक्षक सेवा, भाषा, शैक्षिक नेतृत्वका सम्बन्धमा आ-आफ्नो देशको सामाजिक, सांस्कृतिक, आर्थिक, भौगोलिक, धार्मिक, राजनैतिक प्रणालीका आधारमा निर्धारित छ ।

संयुक्तराज्य अमेरिकाको शिक्षा प्रणालीमा शिक्षाले व्यक्तिलाई आफ्नो पक्षको विकास गरी अगि बढ्न सहयोग मिल्नु पर्दछ, ज्ञानको संरक्षण, सम्बद्र्धन परिवर्तन एवम् शैक्षिक धारणामा नयाँ नयाँ सीप र विधिहरूको विकास गर्नसक्नुपर्छ (www.usaedu.policy)। शिक्षा खोजको माध्यम हुनुपर्दछ भन्ने राष्ट्रिय लक्ष्यसँगै बहुढाँचाको शैक्षिक प्रशासन, विकेन्द्रीकरण शिक्षा प्रणालीको नीति अवलम्बन गरिएको छ । विद्यार्थीहरूको प्रवृत्ति विकासलाई महत्वपूर्ण ठान्ने अमेरिकी शिक्षा प्रणालीले विद्यार्थीमा learning, life, liberty and love को विकास हुनुपर्ने मान्यता राख्दछ । मौलिक शिक्षा प्रणालीको नीति रहेको अमेरिकाको self-realization, self fulfillment, good citizens, productive workers, and good members शिक्षाको मूलमर्ममा केन्द्रित रहेको छ । रुसले शिक्षालाई universal, free and compulsory बनाउने नीति लियो (www.russia.edu.policy)। शिक्षाले व्यक्तिगत विकास, मानवीय सम्बन्ध, आर्थिक दक्षता, जिम्मेवार नागरिक तयार पार्नुपर्ने ध्येयका साथ प्रजातान्त्रिक लक्ष्य, सर्वव्यापी शैक्षिक प्रणालीको अभ्यास गर्यो । जापानले शिक्षामा सामाजिक माग अनुसारको शैक्षिक विविधीकरण, सुहाउँदो शिक्षा, आर्थिक सम्पन्नता, learning society, bringing up international minds, एवम् विज्ञान र प्रविधिलाई जोडको नीति लियो । जापानमा नगरपालिका र स्थानीय तहमा Local Board of Education ले शिक्षाको नीति तय गर्दछ (www.japanese.edu.policy)। जसमा शिक्षा मन्त्रालयको Central Council of Education (Director of Bureau) ले सहयोग गर्छ । विद्यालय शिक्षा सर्वव्यापी, निःशुल्क, र अनिवार्य एवम् वैज्ञानिक र प्राविधिक शिक्षागत शैक्षिक चरित्र जापानको शैक्षिक नीति रहेको छ ।

चीनले आफ्नो शिक्षालाई आधुनिकीकरणको नीति बनाएको छ । यस सन्दर्भमा उद्योगको आधुनिकीकरण, कृषिको आधुनिकीकरण, राष्ट्रिय प्रतिरक्षाको आधुनिकीकरण एवम् विज्ञान र प्रविधिको आधुनिकीकरणलाई प्रमुख ठानेको छ । विचारधारात्मक कार्य (ideological work) लाई बलियो बनाउने, विद्यालय शिक्षाको content र method मा समयानुसार परिवर्तन गर्दै लैजाने, प्राथमिक शिक्षा सर्वव्यापी बनाउने, उच्च शिक्षा वैज्ञानिक र अनुसन्धानमुखी हुनुपर्ने, शिक्षाले विज्ञान, प्रविधि र सांस्कृतिक आदान प्रदानलाई ग्रहण गर्नुपर्दछ । राष्ट्रिय आवश्यकताका आधारमा आवश्यक संकाय परिवर्तन र तत् तत् आवश्यक जनशक्ति उत्पादन गर्ने चीनको प्रमुख शैक्षिक नीतिभित्र पर्दछ । भारत सामाजिक विविधताको संरचनामा रहेको देश हो । प्रत्येक गाउँमा एक एक विद्यालय अनिवार्य, प्राथमिक शिक्षा, Three language approach (स्थानीय भाषा, राज्यस्तरका भाषा र हिन्दी वा अङ्ग्रेजी भाषा) को नीति भारतको शैक्षिक प्रणालीमा रहेको छ । भारतीय शिक्षा उत्पादनमुखी, कार्यमुखी, सीपमुखी, सामाजिक र राष्ट्रिय एकताका लागि शिक्षा, शिक्षा र जीवन पद्धतिको

मेल, आधुनिकीकरणको प्रक्रियामा तीव्रता ल्याउने शिक्षा, व्यक्तिमा सामाजिक, नैतिक र आध्यात्मिक मूल्यको विकास र चरित्र निर्माणको शिक्षा, शिक्षा सर्वव्यापी, अनिवार्य र निःशुल्क, विज्ञान र प्रविधिमा जोड, कृषि र औद्योगिक शिक्षाको विकास, विज्ञान शिक्षा र वैज्ञानिक अनुसन्धानमूलक शिक्षामा जोड, प्राविधिक र व्यावसायिक शिक्षा एवम् राष्ट्रिय रोजगारीसँग सम्बन्धित समयानुकूल उच्च शिक्षाको सुधार परिवर्तन तथा विकास र कार्यान्वयन जस्ता नीतिगत लक्ष्यमा केन्द्रित रहेको छ (indian.edu.policy)। शिक्षा पूर्ण र स्वायत्त रूपमा राज्य सरकार र केन्द्र सरकारबाट समन्वयात्मक रूपमा संचालित शैक्षिक नीतिमा भारतीय शिक्षा प्रणाली अगि बढेको छ। नेपाल बहुल जाति, भाषा, धर्म र संस्कृतिको देश हो। बहुआयामिक व्यक्तित्वको विकास गर्नु, ज्ञान, विज्ञान र प्रविधिको क्षेत्रमा अन्तराष्ट्रिय स्तरका सक्षम नागरिक तयार गर्नु, राष्ट्रिय र सामाजिक मान्यताप्राकृतिक वातावरण, राष्ट्रिय सम्पदाको संरक्षण गर्नसक्ने नागरिक हुनु, सामाजिक एकता एवम् मानव संसाधनको विकास गर्नु, शैक्षिक लक्ष्य रहेको छ। शैक्षिक सहभागिता, शिक्षाको पहुँचगत नीतिमा नेपालको शिक्षा प्रणाली केन्द्रित छ। आधारभूत शिक्षा अनिवार्य र निःशुल्क, माध्यमिक शिक्षा प्राविधिक र व्यावसायिक, उच्च शिक्षा विशिष्टीकृत, अनुसन्धानमुखी, ज्ञान विज्ञान र प्रविधिका क्षेत्रमा उच्च गुणस्तरयुक्त मानवीय संसाधन तयार गर्ने, बहुविश्वविद्यालय, खुला विश्वविद्यालय र दूर शिक्षाको परिपालना, विशेष शिक्षा, शैक्षिक व्यवस्थापनमा विकेन्द्रित प्रणालीको अवलम्बन, शिक्षक सेवा, प्राथमिक शिक्षा मातृभाषामा, माध्यमिक र उच्च शिक्षा नेपाली र अङ्ग्रेजी भाषामा शैक्षिक नेतृत्व पालिका, जिल्ला शिक्षा समन्वय, प्रदेश सामाजिक विकास मन्त्रालय, शिक्षा तथा मानव स्रोत केन्द्र (शिक्षा विभाग) र शिक्षा विज्ञान तथा प्रविधि मन्त्रालयबाट हुने गरेको छ।

संरचनापरक अभ्यास

विश्वका हरेक देशले आफ्नो देश अनुरूपको संरचना तयार पारेका छन्। संरचनापरक अभ्यासको अध्ययन गर्दा संयुक्त राज्य अमेरिकाको सन्दर्भमा शैक्षिक संरचनालाई पूर्व प्राथमिक तह (Pre-Primary Level), प्राथमिक तह (Primary Level), माध्यमिक तह (Secondary Level) र उच्च तह (Higher Level) भनेर विभाजन गरिएको छ। सामान्यतया ३ वर्षदेखि ५ वर्षसम्मका बालबालिकाले Pre-Primary Level अन्तर्गत Nursery, Kindergarten, र Headstart Program मा रहेर पढ्ने गर्छन्। कक्षा १ देखि ६ सम्म प्राथमिक तह हो भने माध्यमिक तहलाई Junior र Senior कक्षामा विभाजन गरी कुनै राज्यमा ३ वर्षे Junior, ३ वर्षे Senior त कुनै राज्यमा २ वर्षे Junior, २ वर्षे Senior त कुनै राज्यमा ४ वर्षे Junior, ४ वर्षे Senior कक्षा माध्यमिक तहमा निर्धारण गरिएको छ (www.usa.edu.policy)। यसरी विद्यालय तहको शिक्षा जम्मा १२ वर्षको रहेको छ। माध्यमिक तह पार गरेको विद्यार्थीले ७/८ वर्षको उच्चशिक्षा हासिल गरेपछि विद्यावारिधि गर्ने व्यवस्था छ। विश्वविद्यालयहरू Undergraduate र Graduate Colleges सँग सम्बद्ध रहेका छन्। स्नातक ४ वर्षे, १ वर्षे स्नातकोत्तर र अनुसन्धान तहको संरचनामा उच्चशिक्षा रहेको छ। उच्चशिक्षा केन्द्रसरकार, राज्यसरकार एवम् व्यक्ति वा धार्मिक संस्थाबाट खोलिएका छन्। शैक्षिक संरचनामा अमेरिकाका हरेक राज्यमा आ-आफ्नै संरचना छ। ५० वटा राज्यको संयुक्तराज्य अमेरिकाको शैक्षिक संरचनामा एकरूपता छैन। यद्यपि प्राथमिक, माध्यमिक र उच्चशिक्षाको संरचना हरेक राज्यले तय गरेका छन्। राज्यपिच्छे संरचना फरक फरक छ। रुसको शैक्षिक संरचनामा पूर्वप्राथमिक शिक्षा ३ वर्षदेखि ७ वर्षसम्मका बालबालिकाहरूलाई विद्यालय आउने बानीको विकास गराउनु, शिशुस्वास्थ्यको संरक्षण गर्नुमा केन्द्रित रहेको छ। विद्यालय शिक्षाको संरचना प्राथमिक तह कक्षा १ देखि ४ सम्म, जुनियर माध्यमिक तह कक्षा ५ देखि ७ सम्म र सिनियर माध्यमिक तह कक्षा ८ देखि १० सम्म रहेको छ। माध्यमिक तह पुरा गरेका विद्यार्थीहरूका लागि स्नातक तहको उच्चशिक्षा ४ वर्षे साधारण तर्फ, प्राविधिक शिक्षा ५ वर्षे र चिकित्सा शिक्षा

६ वर्षको रहेको छ । स्नातकोत्तर र अनुसन्धानको तह समेत उच्चशिक्षामा राखिएको छ । जापानमा पूर्वप्राथमिक शिक्षा शिशु स्याहार केन्द्र, शिशु विद्यालय र किन्डरगार्डेन रहेका छन् । ६ वर्षका बालबालिका प्राथमिक विद्यालयमा भर्ना हुन्छन् । कक्षा १ देखि ९ सम्म प्राथमिक तह हो भने यसलाई समेत Elementary Education and Lower Secondary Education भनेर दुई खण्डमा विभाजन गरिएको छ । माध्यमिक तह कक्षा १० देखि १२ सम्म रहेको छ । यसलाई पनि Full time upper secondary education, Part time upper secondary education, र Correspondance upper secondary education भनेर तोकिएको छ। उच्चशिक्षा Universities, Junior Colleges, र Technical Colleges बाट प्रदान गरिन्छ । Universities, National Universities and Publica Universities छन् । उच्चशिक्षा Graduate and Postgraduate मा विभाजन गरिएको छ । ४ वर्षे स्नातक Graduate र Postgraduate; Master's Degree २ वर्षे, PhD ३ वर्षे कार्यक्रमहरु शैक्षिक संरचनामा रहेका छन् (www.japanesedu.policy)।

चीनको शैक्षिक संरचना पूर्वप्राथमिक शिक्षा, प्राथमिक शिक्षा, माध्यमिक शिक्षा र उच्चशिक्षामा आधारित छ । पूर्वप्राथमिक शिक्षा Junior Grade: ३ वर्षदेखि ४ वर्षसम्मका बालबालिकाका लागि, Middle Grade: ४ वर्षका बालबालिकाका लागि र Senior Grade ५ वर्षका बालबालिकाका लागि हुनेगर्दछ (chinaedu.policy)। प्राथमिक शिक्षा कक्षा १ देखि ६ सम्म रहेको छ । माध्यमिक तहको शिक्षा कक्षा ७ देखि १२ सम्म रहेको छ । यसलाई पनि निम्नमाध्यमिक कक्षा ७ देखि ९ सम्म र उच्चमाध्यमिक कक्षा १० देखि १२ सम्म अर्थात् चीनमा पूर्वप्राथमिक शिक्षा ३ देखि ६ वर्ष उमेरका लागि, प्राथमिक शिक्षा कक्षा १ देखि ६ सम्म Junior High School, कक्षा ७ देखि ९ सम्म, Senior High School, कक्षा १० देखि १२ सम्म विद्यालय तहको संरचना रहेको छ । यो पनि Full time school and Spare time school संरचनामा छ । उच्चशिक्षा Comprehensive Universities, Science and Engineering Universities and Politechnic University बाट प्रदान हुन्छ । स्नातक, स्नातकोत्तर तहको शिक्षा ३ देखि ५ वर्ष सम्मको तत् पश्चात अनुसन्धान तह रहेको छ । ८ वर्षे इन्जिनियरिङ, विज्ञान ५ वर्षे, चिकित्सा विज्ञान ६ वर्षे, डाक्टरी सेवा ८ वर्षे (६ वर्ष अध्ययन र २ वर्ष Internship) को संरचनामा रहेको छ । भारतको शैक्षिक संरचना अन्तर्गत पूर्वप्राथमिक तह १ वर्षदेखि ३ वर्षसम्मका बालबालिकाका लागि, प्राथमिक शिक्षा १ देखि ५ सम्म, Upper Primary कक्षा ५देखि ८ सम्म, माध्यमिक शिक्षा साधारण र व्यावसायिक गरी कक्षा ९ देखि १२ सम्म रहेको छ । भारतमा राज्यपिच्छे फरक फरक संरचना रहेको छ । उच्चशिक्षा स्नातक (Graduation Level) ४ वर्षे, स्नातकोत्तर (Postgraduation Level) २ वर्षे, एम.फिल. र विद्यावारिधि जस्ता शैक्षिक कार्यक्रममा संरचना निर्धारण गरिएको छ (www.indian.edu.policy)। नेपालको शैक्षिक संरचनामा पूर्वप्राथमिक शिक्षा ECD मार्फत दिइन्छ । आधारभूत तह कक्षा १ देखि ८ सम्म र माध्यमिक तह कक्षा ९ देखि १२ सम्मको रहेको छ । उच्चशिक्षा स्नातक तह ४ वर्षे, स्नातकोत्तर तह ४ सेमेष्टर, एम.फिल. ३ सेमेष्टर र विद्यावारिधि ३ देखि ५ वर्षको रहेको छ । चिकित्साशास्त्रको स्नातक ५ वर्षको रहेको छ (www.nepalese.edu.policy) ।

विभिन्न देशका भिन्न भिन्न शैक्षिक नीति र संरचना छन् । आ-आफ्नो शैक्षिक नीति र संरचनामा आधारित भएर तत्तत् देशहरुको शिक्षा प्रणाली संचालित रहेको छ ।

आवश्यक शैक्षिक नीति

विश्वको बदलिदो परिस्थितिमा शैक्षिक नीतिमा परिवर्तन गरिनु आवश्यक छ । नीतिपरक अभ्यासले वर्तमान समयको सामाजिक, सांस्कृतिक, धार्मिक, भौतिक, राजनीतिक, आर्थिक, मनोवैज्ञानिक, प्राविधिक व्यावसायिक, प्रविधिक

विकास सँगै मानवलाई परिवर्तन गर्न मद्दत गर्यो । यद्यपि आकस्मिक मानवीय संकट मोचनको परिकल्पना गरेन जसले मानव जाति नै खतरामा पुग्नसक्ने स्थिति आयो । तसर्थ विश्व प्रचलित शैक्षिक नीतिमा परिवर्तन गरिनु पर्दछ । शिक्षा सर्वव्यापी बनाइनु पर्छ । माध्यमिक तह सम्मको शिक्षा अनिवार्य, निःशुल्क, साधारण, प्राविधिक, व्यावसायिक प्रविधिमय बनाइनु पर्छ । उच्चशिक्षा प्रविधियुक्त, विशिष्टीकृत र अनुसन्धानमुखी हुनुपर्छ । शिक्षाले प्राकृतिकता, सामाजिकता, साँस्कृतिकता, आर्थिकता, राजनीतिकता, नैतिकता, प्राणीकता एवम् मानवताको संरक्षण सम्बद्र्धन गर्नसक्नुपर्छ । बहुढाँचामा आधारित शैक्षिक प्रणालीको प्रयोग गरिनुपर्छ । शिक्षा विकेन्द्रित हुनुपर्छ । शिक्षामा वैकल्पिक उपायहरु अपनाउनु पर्दछ । शिक्षा प्रयोगपरक बनाइनु पर्छ । शिक्षाले शैक्षिक प्रभाव, मानसिक प्रभाव, शारीरिक प्रभाव, स्वास्थ्यगत प्रभाव, नैतिक प्रभाव, सामाजिक प्रभाव, आर्थिक प्रभाव, राजनीतिक प्रभाव, प्राकृतिक प्रभावसँगै सम्मृद्धि हासिल गर्न तत्पर हुनुपर्छ । सामाजिक विकासका लागि आवश्यक गतिविधि संचालन गर्न सक्ने शैक्षिक नीति समाज निर्मित हुनुपर्ने, यसका लागि स्थानीय निकाय नै बढी जिम्मेवार भई आफ्नो स्थान अनुरूपको शिक्षा प्रदान गर्न र आधुनिकता तर्फ लैजान उद्दत हुनुपर्दछ । घरपरिवारका छोराछोरी कस्तो सेवा, पेशा, व्यवसायमा आवद्ध हुने भन्ने कुराको पारिवारिक पृष्ठभूमि एवम् निर्णयले प्रभाव पारे जस्तै शिक्षामा स्थानीय निकायको प्रभाव हुनुपर्छ । आवश्यक सहयोग सरकारले गर्नुपर्दछ । शिक्षालाई विश्वव्यापीकरण सँगै स्थानीयकरणमा जोड्नु पर्दछ । आवश्यक मानव संसाधनको प्रयोग विश्वव्यापी रूपमा गर्नुपर्छ । यसमा स्थानीयत्वको संक्रिणता होइन यसभित्र विश्वव्यापकता भित्र्याउनु पर्छ । आधुनिकीकरण, प्रविधियुक्त, समाजपरक शैक्षिक नीति अवलम्बन गरिनुपर्छ । शिक्षाको लक्ष्य व्यक्तित्व निर्माण, जिम्मेवार नागरिक, नैतिक आधार, सामाजिक संस्कार, सामाजिक रुपान्तरण, सद्भाव, आधुनिकीकरण, प्रविधिपूर्ण, विकास, सम्मृद्धि लक्षित हुनुपर्दछ । आवश्यकतामुखी शिक्षा प्रणाली, स्थानियत्व शैक्षिक नीति आवश्यक छ । सामाजिक, भाषिक, जातिय, धार्मिक, आर्थिक, साँस्कृतिक, प्राकृतिक, शैक्षिक, राजनीतिक, औद्योगिक, पर्यटकीय, जलस्रोत, स्वास्थ्यगत, शारीरिक, भौगोलिक, कृषि, जनसाङ्ख्यिकीय, वैज्ञानिक, इन्जिनियरिङ्, व्यावसायिक, प्राविधिक, प्रशासनिक जस्ता महत्वपूर्ण क्षेत्राधारको प्राथमिकता निर्धारण गर्दै अनुसन्धेय एवम् विशिष्टीकृत बनाइनु पर्दछ । प्रयोगाभ्यासको शिक्षा हुनुपर्दछ । क्षेत्र विशेषको शैक्षिक नीति अवलम्बन गरिनुपर्दछ । कृषिलाई प्रधान बनाउन कामदार, किसान, कृषि प्राविधिक, कृषि शिक्षा, स्वास्थ्यलाई प्रधान बनाउन व्यक्तिगत स्वास्थ्य शिक्षा, पारिवारिक स्वास्थ्य शिक्षा, सामुदायिक स्वास्थ्य शिक्षा एवम् चिकित्सक चिकित्सा शिक्षा क्षेत्र विशेषको शैक्षिक नीति हो । उद्यमशीलता, शिक्षितता, स्वास्थ्य शिक्षा, स्वस्थ जीवनको शैक्षिक नीति अपनाउनु आवश्यक छ ।

आवश्यक शैक्षिक संरचना

विश्वको शैक्षिक संरचनामा भिन्नता छ । देशअनुरूपको शैक्षिक संरचना निर्धारण गरिएको छ । यद्यपि गहन शैक्षिक संरचनाको आवश्यकता छ । औपचारिक शिक्षामा शैक्षिक संरचनाको आरम्भ बालकको शारीरिक, मानसिक विकाससँगै स्वास्थ्यगत शिक्षामा केन्द्रित हुनुपर्छ । यस अवधिका बालबालिकाको उमेर अवस्था ३ वर्षदेखि ५ वर्षको उपयुक्त हुन्छ । यो पूर्व आधारभूत तहको शिक्षा हो । बालबालिकाको ६ वर्षको उमेरदेखि आधारभूत तहको शिक्षा कक्षा १ देखि ९ सम्म हुनुपर्छ । कक्षा १० देखि १३ सम्म माध्यमिक तहको शिक्षा प्रदान गरिनु पर्छ । माध्यमिक तहको शिक्षा साधारण, व्यावसायिक प्राविधिक धारको प्रविधिमय बनाइनु पर्छ । उच्च शिक्षालाई Graduate, Postgraduate and Research Level मा विभाजन गरी स्नातक तहलाई १० सेमिष्टरको Graduate, स्नातकोत्तर तह ६ सेमिष्टरको र Research मा ४ सेमिष्टरको एम.फिल., ३ वर्षदेखि ५ वर्ष सम्मको विद्यावारिधि बनाइनुपर्छ । उच्चशिक्षा विशिष्टीकृत, अनुसन्धानमुखी र प्रविधिमय हुनुपर्छ । शिक्षाशास्त्र, चिकित्साशास्त्र, कृषि तथा पशुविज्ञान, इन्जिनियरिङ तर्फको स्नातक

१२ सेमेष्टर र १ वर्ष इन्टर्नसीप तथा स्नातकोत्तरमा ८ सेमेष्टर १ वर्ष इन्टर्नसीप राखिनुपर्छ । यसप्रकृतिको संरचनामा शिक्षाको समयावधि सबै तहमा बढाइएको छ । आधारभूत तह कक्षा १ देखि ९ सम्म हुँदा बालबालिकाले सिक्नुपर्ने आधारभूत ज्ञानको मात्रा पुग्छ । तत्पश्चात माध्यमिक तह ४ वर्षको हुँदा कक्षा १० र ११ Core प्रकृतिको र कक्षा १२ र १३ Specialization को हुन्छ । यसमा विद्यार्थीहरूको रुचीको अध्ययन गर्ने बाटो खुला हुन्छ । विषय क्षेत्र छनोट हुन्छ: साधारण, प्राविधिक, व्यावसायिक प्रकृतिको छनोटले विद्यार्थीहरूलाई सेवामा लाग्न, उच्चशिक्षा, पेशामा सम्लग्न हुन वा उच्चशिक्षामा अगि बढ्न सहयोग पुग्छ । स्नातक तहको जम्मा १० सेमेष्टर मध्ये ४ सेमेष्टर Core प्रकृतिको, ६ सेमेष्टर Specialization को हुनुपर्छ । स्नातकोत्तर मा १ सेमेष्टर Core प्रकृतिको ५ सेमेष्टर Specialization को र Research Level fully Specialization को बनाइनु पर्छ । शिक्षाशास्त्र, चिकित्साशास्त्र, कृषि तथा पशु विज्ञान, इन्जिनियरिङ, स्नातक देखि Specialization को हुनुपर्छ । शिक्षा, चिकित्सा, कृषि तथा पशु, इन्जिनियरिङ वाहेक अन्य क्षेत्रको संकाय परिवर्तनमा आवश्यकता अनुसार खुला हुनुपर्दछ । उच्चशिक्षा Public Universities (Central and State Universities), Private Universities, Colleges, Medical Colleges, विज्ञान प्रतिष्ठान बाट दिइनु पर्छ । यसको गुणस्तरीयताको अनुगमन सम्बद्ध निकायले गर्नुपर्छ । शैक्षिक नेतृत्वमा पालिका (स्थानीय), प्रदेश राज्यस्तरको, देशभरिको शिक्षा विज्ञान तथा प्रविधि मन्त्रालय हुनुपर्छ । यस ढाँचाको शैक्षिक संरचनाले शिक्षाको समयावधिको बृद्धिसँगै शिक्षाप्रतिको गहनतालाई बोध गराउन मद्दत गर्दछ । यस संरचनाले शिक्षाप्रतिको, उत्पादित जनशक्तिप्रतिको सतही दृष्टिकोण, सतही कार्यबोध र जिम्मेवारीको शैली देखिरहेको परिप्रेक्ष्यमा ज्ञानप्रतिको दृढता, ज्ञानको प्रयोग, प्रभाव र अभ्यासमा निखार ल्याउन सहयोग पुग्छ ।

निष्कर्ष

शैक्षिक नीति र संरचनामा विश्वले गरेको अभ्यास समय सापेक्ष रहेन । शिक्षाको लक्ष्य स्वस्थ, संस्कारयुक्त, नैतिक, जिम्मेवार, सम्पन्न, समृद्धि, विकसित जीवनसँग जोडिएको हुन्छ वर्तमान अवस्थामा कुनै कुनै पक्षबाट यसको अभाव सिद्ध भएको छ । परिस्थिति अनुरूप बदलिदो युगानुसारको शैक्षिक नीति र संरचनाको आवश्यकता खट्किएको छ । सम्पन्न र विकसित राष्ट्र संयुक्त राज्य अमेरिका, जापान, रुस उदाउँदो सम्पन्नता र शक्तिको राष्ट्र चीन, भारत एवम् विकासोन्मुखबाट विकसितर्थको पाइला साँदै गरेको नेपालको शैक्षिक नीति र संरचनाको अध्ययनात्मक विश्लेषणबाट प्रचलित शैक्षिक नीति र संरचनामा नै विश्वले परिष्कार गर्नु आवश्यक छ । विश्वरूपी घर, घरभित्रका मानव, मानवसँग जोडिएका अन्य स्रोत र साधनसँगको एकिकृतपन विकास, सम्पन्नता र समृद्धिका लागि मुलभूत शैक्षिक नीति र संरचनामा अव एकरूपता हुनु जरुरी छ । शैक्षिक नीति र संरचनाको निर्धारणमा सामाजिक, सांस्कृतिक, आर्थिक, भौगोलिक, धार्मिक, राजनैतिक आधारहरूले निर्णायक भूमिकामा हरेक देशलाई नीतिगत बन्धनमा राखेपनि हरेक देशले शैक्षिक नीतिमा शिक्षा सर्वव्यापी बनाइनु पर्छ, माध्यमिक तहसम्मको शिक्षा अनिवार्य र निःशुल्क हुनुपर्छ । शिक्षितता, उद्यमशीलता, प्रयोगाभ्यासमा आधारित, समाजपरक, क्षेत्र विशेषको शिक्षा, बहुढाँचाको प्रणाली, स्थानियत्व, शिक्षामा वैकल्पिक उपायको प्रयोग, प्रयोगपरक शिक्षा, शिक्षामा विश्वव्यापीकरण, खुला शिक्षा, आवश्यकतामुखी, विशिष्टीकृत, अनुसन्धानमुखी, आधुनिकीकरण, प्राविधिकीकरण, व्यावसायिकीकरण, प्रविधिकीकरण, प्रशासनिकीकरणको शैक्षिक नीति अवलम्बन गर्नुपर्दछ । इच्छुक देशहरूको सम्लग्नतामा शैक्षिक नीति र संरचनाको विश्व साझा मन्त्र विश्व शैक्षिक नीति परिषद गठन गरिनु पर्दछ । यसले विश्वको शैक्षिक नीति र संरचनाको अध्ययन सोही अनुरूपको सुझाव प्रस्तुत गर्छ । यस सिलसिलामा शैक्षिक नीति निर्माणमा कुनै देशले कसैमाथि हस्तक्षेप होइन विश्व शैक्षिक परिपाटीको अध्ययन र सुझाव रहन्छ । यद्यपि अवलम्बन गर्ने नगर्ने अधिकार प्रत्येक देशमाथि नीहित हुनुपर्छ । शैक्षिक संरचनाको आरम्भ शारीरिक, मानसिक विकाससँगै स्वास्थ्यगत

शिक्षामा केन्द्रित हुनका लागि बालबालिकाको ३ वर्षदेखि ५ वर्षसम्मको उमेर अवस्थामा पूर्व आधारभूत तहको शिक्षा, ६ वर्षको उमेरदेखि कक्षा १ देखि ९ सम्मको आधारभूत तहको शिक्षा, कक्षा १० देखि कक्षा १३ सम्मको माध्यमिक तहको साधारण, प्राविधिक, व्यावसायिक, प्रविधियुक्त शिक्षा, Graduate स्नातक तह १० सेमेष्टरको, Postgraduate स्नातकोत्तर तह ६ सेमेष्टरको प्रत्येक तहको अन्तिम सेमेष्टर इन्टर्नसीपको हुनुपर्छ । Research Level एम. फिल. ४ सेमेष्टरको र विद्यावारिधि ३ वर्षदेखि ५ वर्षसम्मको समयवधिको संरचनाको हुनुपर्छ । उच्चशिक्षा वैज्ञानिक, विशिष्टीकृत, अनुसन्धानमुखी र प्रविधिमुखी हुनुपर्छ । शिक्षाशास्त्र, चिकित्साशास्त्र, कृषि तथा पशुविज्ञान, इन्जिनियरिङ तर्फको संरचनामा १२ सेमेष्टरको स्नातक, ८ सेमेष्टरको स्नातकोत्तर जसमा १ वर्षे इन्टर्नसीप राखिनुपर्छ।

शैक्षिक नीति र संरचनामा प्रचलित पद्धति एवम् प्रणालीगत परिपाटीमा आयाम ल्याउन सके शिक्षा प्रभावकारी हुन्छ । शिक्षा कै आधारमा रहेका ती सम्पूर्ण क्षेत्रहरू स्वभावतः दृढ हुन्छन् । जसले विगत, वर्तमान र आगतको विश्लेषण गर्दै निरन्तर रूपमा अगि बढ्न मद्दत पुग्नेछ ।

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पोथी बास्नु हुँदैन कवितामा नारीवादी चेतना

परमानन्द जोशी

उपप्राध्यापक

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लेखसार

कुन्ता शर्मा (वि.सं. २००३)ले समकालीन नेपाली कविताका क्षेत्रमा योगदान गरेको पाइन्छ। उनको 'म उभिएको ठाउँ' (२०५२) कविता सङ्ग्रहमा सङ्गृहीत 'पोथी बास्नु हुँदैन' (२०४२) कविता गद्य ढाँचामा संरचित छ। यस कवितामा नारीमाथि गरिने विभेदपूर्ण व्यवहार र पक्षपातपूर्ण सामाजिक दृष्टिकोणप्रति व्यङ्ग्य गर्दै नारीवादी स्वर प्रकट गरिएको छ। नारीलाई मुक्ति दिन, उठाउन, आत्मनिर्भर बनाउन र नारी अधिकार एवं अस्तित्व प्राप्त तथा समान अधिकारका निमित्त उत्प्रेरित गराउने सिद्धान्त नै नारीवाद हो र उल्लिखित कवितालाई यहाँ पाश्चात्य नारीवादी समालोचना सिद्धान्तको आधारमा विश्लेषण गरिएको छ। कवितामा पितृसत्तात्मक नेपाली समाजमा नारीप्रतिको दृष्टिकोण र व्यवहार पक्षपातपूर्ण छ भन्दै विभेदकारी पुरुष दृष्टिकोण र प्रवृत्तिमाथि व्यङ्ग्य गरिएको छ। नारीहरूमा जागरण तथा सचेतताको आवश्यकतातर्फ सङ्केत गरिएको, नारीहरूले पुरुषलाई मालिक मान्ने दास मनोवृत्ति त्याग्नुपर्ने र यन्त्रवत काममा मात्र खटेर मुक्ति प्राप्त नहुने, नारीमुक्तिका लागि सङ्घर्ष गर्न ठुलो आँट, बलियो एकता, साहस र विवेक प्रयोग गर्न सक्नु पर्ने नारीवादी स्वर प्रकट गरिएको पोथी बास्नु हुँदैन (२०४२) कवितामा नारीवादी चेतनाको प्रतीकात्मक अभिव्यक्ति गरिएको छ। नारीपुरुषका बिचको विभेदलाई हटाएर समतामूलक स्वच्छ समाजको स्थापनाका लागि प्रस्तुत कविता प्रेरक र उपयोगी हुने देखिन्छ।

शब्दकुञ्जी: पितृसत्ता, उत्तरआधुनिकता, प्रभुत्वशाली, अधीनस्थ, आधिपत्य, लक्ष्मण रेखा।

विषय परिचय

कुन्ता शर्मा (वि.सं. २००३, धरान) समसामयिक नेपाली कविताको क्षेत्रमा सुपरिचित नाम हो। उनको लेखन कविताका अतिरिक्त निबन्ध, कथा आदि विधामा पनि अघि बढेको पाइन्छ। उनका 'म उभिएको ठाउँ' (२०५२) र 'मेरो मान्छे' (२०७४) गरी जम्मा दुई वटा कविता सङ्ग्रह प्रकाशित छन्। २०४२ सालमा प्रकाशित 'पोथी बास्नु हुँदैन' कविता उनको 'म उभिएको ठाउँ' (२०५२) कविता सङ्ग्रहमा सङ्गृहीत पच्चिस वटा कविताहरूमध्येको एक प्रसिद्ध रचना हो। प्रस्तुत कवितामा पितृसत्तात्मक पुरुषप्रधान समाजमा नारीमाथि हुने गरेका भेदभाव, शोषण, थिचोमिचो र पुरुषवादी सामाजिक मूल्यमाथि कडा व्यङ्ग्य प्रहार गर्दै नारीवादी चेतनाको सशक्त अभिव्यक्ति गरिएको छ।

‘पोथी बास्नु हुँदैन’ गद्य शैलीमा लेखिएको कविता हो । यस कविताको बाह्य संरचनाअन्तर्गत ६ वटा पङ्क्तिपुञ्ज, लामाछोटा ७४ वटा हरफ र कूल २५९ वटा पदयुक्त गद्यात्मक संरचना रहेको छ । रचनाकारले व्यक्तिगत तथा सामाजिक जीवनभोगाइका क्रममा देखेभोगेका यथार्थ अनुभूतिहरूको अभिव्यक्ति प्रस्तुत कविताको आन्तरिक संरचना बनेको छ । पुरुषबाट नारीमाथि हुने गरेका विभेदपूर्ण व्यवहार र पक्षपातपूर्ण सामाजिक दृष्टिकोणहरूप्रति व्यङ्ग्य गर्दै प्रस्तुत कवितामा नारीवादी चेतनाको स्वर प्रकट गरिएको छ । पाश्चात्य साहित्यबाट नेपाली साहित्यमा भित्रिएको नारीवादी सिद्धान्त वा नारीवादी चेतनाको अभिव्यञ्जनाका दृष्टिले प्रस्तुत कविता निकै सार्थक एवम् विवेच्य रहेको देखिन्छ । पूर्वकार्यको अध्ययन गर्दा यस कवितालाई उल्लिखित नारीवादी चेतनाको साहित्यिक अभिव्यक्तिका कोणबाट कसैले पनि अध्ययन-विश्लेषण गरेको पाइएन । त्यसैले यो अध्ययन नितान्त मौलिक, अर्थपूर्ण र समुचित हुने विश्वास गरिएको छ ।

अध्ययन विधि

प्रस्तुत अध्ययनलाई पुस्तकालय कार्यको आधारमा सम्पन्न गरिएको छ । यस अध्ययनका लागि ‘प्रज्ञा आधुनिक नेपाली कविता’(२०७४) मा प्रकाशित कुन्ता शर्माको *पोथी बास्नु हुँदैन* (२०४२) कवितालाई प्राथमिक स्रोतको अध्ययन सामग्रीका रूपमा लिइएको छ । त्यसैगरी यस अध्ययनसँग सम्बन्धित विभिन्न विद्वान्हरूले लेखेका पुस्तक र पत्रपत्रिकाजस्ता पठनीय सामग्रीहरूलाई द्वितीय स्रोतका सामग्रीको रूपमा उपयोग गरिएको छ । खासगरी पाश्चात्य साहित्यशास्त्रको नारीवादी सिद्धान्तसम्बन्धी सैद्धान्तिक मान्यताहरूको अध्ययनका लागि यस विषयका आधिकारिक अध्ययन सामग्रीहरूको उपयोग गरिएको छ । उल्लिखित दुवै स्रोतका सामग्रीहरूबाट प्राप्त तथ्याङ्कको सङ्कलन र विश्लेषण गरी प्रस्तुत लेखलाई गुणात्मक ढाँचामा तयार पारिएको छ ।

सैद्धान्तिक पर्याधार

दोस्रो विश्वयुद्धको अन्त्य (सन् १९४५)सँगै नयाँ मूल्यमान्यताका साथ पाश्चात्य मुलुकहरूमा एउटा आन्दोलन अघि बढ्यो; जुन आन्दोलनलाई उत्तरआधुनिकतावादको नामले चिनिन्छ । उत्तरआधुनिकतावादको विकास हुँदै जाने क्रममा यसभित्र साहित्य समालोचनाका विभिन्न सिद्धान्तहरू देखा पर्छन् । त्यसैले उत्तरआधुनिकता एक छाता सिद्धान्त हो । “उत्तरआधुनिकतावादको ठुलो छाताभित्र अनेकन् सिद्धान्त र दर्शनहरू अटाएका छन् । तीमध्ये ‘नारीवाद’ सर्वाधिक चर्चित सिद्धान्तका रूपमा देखिन्छ” (गौतम, २०६६/२०८०, पृ. ४९३) । यहाँ प्रस्तुत अध्ययनको सैद्धान्तिक आधार पाश्चात्य साहित्य सिद्धान्तअन्तर्गतको नारीवादलाई बनाइएको छ । “नारीवाद शब्द अङ्ग्रेजीको ‘फेमिनिज्म’ शब्दको नेपाली रूपान्तर हो । ‘फेमिनिन’ विशेषण शब्दमा ‘इज्म’ शब्द जोडिएर ‘फेमिनिज्म’ शब्द बनेको हो । ‘फेमिनिज्म’को अर्थ नारीसुलभ तथा नारीसम्बद्ध विषय हो भने ‘इज्म’को अर्थ सिद्धान्त वा मान्यता हो” (अधिकारी, २०७४, पृ. २५) ।

नारीवाद शब्दको सर्वप्रथम प्रयोग फ्रान्सबाट भएको र यस शब्दको सचेत प्रयोग भने अमेरिकाबाट भएको हो । नारीवाद नारीहरूका हकहित र अधिकारको सुनिश्चितताका लागि आवाज उठाउने एउटा साहित्यिक तथा बौद्धिक अभियानका रूपमा देखा परेको हो । “मूलतः नारीवाद भनेको नारीअस्मिता र नारी स्वतन्त्रताप्रति प्रतिबद्ध मान्यता, सिद्धान्त वा आन्दोलन हो” (अधिकारी, २०७४, पृ. २५) । अर्को शब्दमा भन्नुपर्दा “नारीलाई मुक्ति दिन, उठाउन, आत्मनिर्भर बनाउन र नारीअधिकार एवं अस्तित्व प्राप्ति तथा समान अधिकारका निमित्त उत्प्रेरित गराउने सिद्धान्त नै नारीवाद हो” (गौतम, २०६६/२०८०, पृ. ४९३) । यो नारी चेतनाको सशक्त स्वर हो । “नारीवाद नारीसम्बन्धी त्यस्तो सिद्धान्त हो, जसले नारीलाई मुक्ति दिन, उठाउन, आत्मनिर्भर बन्न बल दिन्छ” (अधिकारी, २०६८, पृ. ३३) । शर्मा र लुइटेलाई उद्धृत गर्दै गौतम (२०६६/२०८०) ले भनेका छन्—“समाजमा चिरकालदेखि प्रबल रहेको लिङ्गकेन्द्री पुरुष

विचारधाराका साथै पितृसत्तात्मक धारणा र साहित्यको पुरुषपरक व्याख्याप्रति प्रश्नचिह्न खडा गर्दै यसले पुरुषद्वारा निर्धारित नारीको स्थान तथा परम्परित मूल्य र स्वरूपको विरोध गर्दछ” (पृ. ४९३) । यस भनाइबाट नारीवाद पुरुषसरह नारीले पनि अधिकार पाउनुपर्छ भन्ने सिद्धान्तका रूपमा रहेको देखिन्छ । हाम्रा सामाजिक, राजनैतिक सन्दर्भहरूमा पुरुष नै मूल धारमा रहेका देखिन्छन् र व्यवहारमा लैङ्गिक समानताका कुराले सार्थकता पाएको देखिँदैन:

नारीवाद पौरुष पक्षपातका विरुद्धको चुनौती हो । हरेक सामाजिक, राजनैतिक सन्दर्भमा पुरुष पहिलो हैसियतमा बसेको छ र महिला किनारामा पुन्याइएकी छ अर्थात् महिला हरेक सन्दर्भमा सीमान्तीकृत छ । हरेक सन्दर्भको मूल धारमा पुरुष ढसमस्स बसेको छ । अर्थात् ‘मूल धार’ (mainstream) भनेकै पुरुष धार (malestream) भएको देखिन्छ । हरेक सन्दर्भका मूल धारमाथिको पुरुषको एकलौटी आधिपत्यका विरुद्ध महिलाहरू क्रियाशील हुँदा नारीवादको जन्म भएको देखिन्छ । यसरी नारीवाद भनेको मूल धारको शब्दगत र कर्मगत आलोचना हो भन्ने बुझिन्छ (त्रिपाठी, २०६८, पृ. ६५-६६) ।

नारीवाद नारीलाई सामाजिक, सांस्कृतिक तथा राजनैतिक रूपमा स्वतन्त्र र आत्मनिर्भर बनाउनुपर्छ भन्ने समतामूलक विचारसहितको एक साहित्यिक आन्दोलन हो । यसले पुरुष एकाधिकारलाई भञ्जन गर्दै पितृसत्ताप्रति असहमति प्रकट गर्दछ । नारीवादी स्रष्टाहरू आफ्नो अस्मिताका लागि नारी स्वयंले सङ्घर्ष गर्नुपर्छ भन्ने मान्यता राख्छन् । “विश्वविख्यात लेखिका सिमोन द बुआले द स्केन्ड सेक्स सन् १९४९ प्रकाशित गरेपछि समकालीन नारीवादी आन्दोलनमा निकै गति प्राप्त भएको ठानिन्छ” (एटम, पृ. १५५) । नेपाली समाज वर्तमान समयमा पनि विभिन्न कुसंस्कारको जालोभित्र जकडिएको छ । नारीलाई कमजोर तथा भोग्याको रूपमा हेर्ने पुरातन विचारप्रति विद्रोहस्वरूप पारिजात, वानीरा गिरी, प्रेमा शाह, उषा शेरचन, गोपाल प्रसाद रिमाल आदि कयौं नारी र पुरुष स्रष्टाहरूले साहित्य लेखे । पछिल्लो समयका नेपाली कवितामा उल्लिखित नारीवादी चेतनाको अभिव्यक्ति पाइन्छ । समानता, न्याय र नारी अधिकारको प्राप्तिका लागि स्रष्टाहरू कविताका माध्यमबाट प्रकट भएका छन् । पुरुषको विरोध भन्दा पनि उनीहरूले नारी अस्मिता र मुक्तिका स्वर प्रकट गरेका छन् । समकालीन नारीवादी कविताका सन्दर्भमा लक्ष्मणप्रसाद गौतमले भनेका छन् –

नारीवादी चिन्तन र चेतना भएका समकालीन नेपाली कवितामा पुरुषविद्वेषी स्वरभन्दा पनि नारी अस्तित्व र नारीपीडाबोधका स्वरहरू बढी मुखरित भएको पाइन्छ । नारीवादी दृष्टिकोण भएका यस्ता कविताको मूलभूत उद्देश्य लैङ्गिक समानताका पक्षमा आवाज उठाउनु नै हो र यसले समान अधिकारको अपेक्षा पनि गरेको देखिन्छ (गौतम, २०६६/२०८०, पृ. ४९३) ।

समयको विकासक्रमसँगै नारीवाद पनि विभिन्न धारामा विकसित एवं विभाजित भएको पाइन्छ । “एउटा प्रकारको नारीवादी चिन्तनले सबै किसिमका नारीसमस्या, जटिलता तथा अवस्थालाई समेट्न नसक्ने भएकाले नै विविध किसिमका नारीवादी चिन्तन र दृष्टिकोणको विकास भएको हो” (अधिकारी, २०७४, पृ. ३५) । यसका मूल धाराहरूमा उदार नारीवाद, आधुनिक समाजवादी नारीवाद, आमूल वा उग्र नारीवाद र उत्तरआधुनिकतावादी नारीवाद गरी चार वटा धार देखा परेका छन् । पितृसत्ताको उग्र विरोध नगरी समन्वय, समानता, सहअस्तित्व र सहभाव राखेर पुरुषसरह नारीले पनि अधिकार पाउनुपर्छ भन्ने मान्यता उदार नारीवाद हो । पुरुष सत्तामा नारीहरू दोस्रो दर्जामा हुनु हुँदैन भन्दै पुरुषलाई प्रभुत्वशाली र नारीलाई अधीनस्थ ठान्ने मान्यताको विरोध गर्नु आधुनिक समाजवादी (मार्क्सवादी) नारीवाद हो । पुरुष सत्ताको सम्पूर्ण रूपमा अस्वीकार गर्दै पुरुष चाहिँदैन भन्ने मान्यता आमूल वा उग्र नारीवाद हो र नारीहरू कुनै पनि आधारमा विभाजित र सीमित हुनु हुँदैन, समयको परिवर्तनलाई स्वीकार गर्नुपर्छ भन्दै नारीभित्रका उच्चवर्ग र निम्नवर्ग (द्विचर)को अस्वीकार गर्ने तथा बहुलताको अङ्गीकार गर्ने मान्यता नै उत्तरआधुनिकतावादी नारीवाद हो ।

नारीवादी मान्यताका कोणबाट समालोचना परम्पराको थालनी उदार नारीवादी चिन्तनबाट भएको हो। “नारीवाद बौद्धिक विलासका लागि नभएर महिलाका जीवनको आवश्यकताले जन्मिएको हो” (त्रिपाठी, पृ. ३०) । यसले नारीको व्यक्तिगत अधिकार र अवसरको खोजी गर्नुका साथै पुरुषबाट महिलामाथि हुने गरेका सामाजिक विभेदको विरोध गर्छ। “यो पितृसत्ताका विरुद्ध प्रारम्भ भएको हो र त्यसैको उच्छेदका निमित्त समर्पित पनि छ” (त्रिपाठी, भृकुटी, पृ. ४६०) । नारीचेतना र विद्रोहको विषयले नेपाली साहित्यमा स्थान लिएसँगै यसको समीक्षा वा समालोचना पनि हुन थालेको छ।

अध्ययनको उद्देश्य

यस अध्ययनको प्रमुख उद्देश्य पाश्चात्य नारीवादसम्बन्धी सैद्धान्तिक मान्यताका आधारमा कुन्ता शर्माको कविता ‘पोथी बास्नु हुँदैन’लाई अध्ययन-विश्लेषण गर्नु र निर्दिष्ट कवितामा नारीवादसम्बन्धी केकस्तो चिन्तन प्रस्तुत छ भनी खोजी गर्नु हो। नारीवादको सैद्धान्तिक मान्यताका आधारमा यही मूलभूत प्रश्न वा समस्याको समाधानको खोजी गरी यो अध्ययनपत्र तयार पारिएको छ।

विमर्श र परिणाम

कुन्ता शर्माद्वारा लिखित ‘पोथी बास्नु हुँदैन (२०४२)’ कविता उनको प्रतिनिधि कविता हो। यस कवितामा कुखुराको पोथीलाई विम्बका रूपमा खडा गरी नारी चेतनाको प्रतीकात्मक अभिव्यक्ति प्रस्तुत गरिएको छ। प्रस्तुत कवितामा पितृसत्तात्मक नेपाली समाजमा नारीप्रतिको दृष्टिकोण र व्यवहार पक्षपातपूर्ण रहेको ठहर गरिएको छ। हाम्रा सामाजिक परिवेशमा प्रचलित ‘पोथी बास्नु हुँदैन’ भन्ने लोकोक्तिलाई नै कविताको शीर्षक बनाइएको छ र शीर्षक वाक्यात्मक ढाँचाको छ। कविताभित्र कविताको शीर्षक वाक्यलाई सार्थक पुनरावृत्ति गरी महिलाप्रतिको पुरुष दृष्टिकोण र परम्परित मानसिकताप्रति तीव्र रोष प्रकट गरिएको छ। घरपरिवार र समाजको पक्षपातपूर्ण पितृसत्तात्मक धारणा र व्यवहारप्रति शिष्ट रूपमा गहकिलो व्यङ्ग्य गरिएको छ।

नेपाली समाजमा नारीहरूलाई दोस्रो दर्जाका मानिसको रूपमा हेर्ने प्रचलन अद्यापि कायमै छ। आम नारीहरू स्वयं आफ्नो हकअधिकार प्राप्तिका लागि अग्रसर हुन सकेका छैनन्। नारीहरूभित्रै पनि विभिन्न वर्गीय र जातीय मनोविज्ञान छ। यस्तो असमानतापूर्ण सामाजिक परिपाटि तथा प्रचलनको दबाब र प्रभावले नारीहरू केवल आफ्नो घरपरिवार र चुलोचौकोमै सीमित हुन रहेका छन्। यस्तो असमानता र विभेदबाट मुक्त हुनुपर्ने नारीहरूमा पुरुषसरहका हकअधिकार खोज्ने हिम्मत जुटिसकेको छैन। आफ्नो अधिकारका लागि उनीहरूले आवाज उठाउन सकेका छैनन्। उनीहरू स्वयं मौन रहँदा पितृसत्तात्मक पुरुषप्रवृत्ति हावी हुने गरेको छ। नारीपुरुष समानताका कुराहरू नारामा मात्रै सीमित छन्। यस प्रकारका असमान एवं विभेदजन्य सामाजिक परिपाटिको अन्त्य हुनु आवश्यक छ। नारीप्रतिका हाम्रा सामाजिक दृष्टिकोण एवं मान्यताहरूमा परिवर्तन आवश्यक छ। यस्तो परिवर्तन नारीसचेतता, नारीजागरण र नारीविद्रोहबाट नै सम्भव हुने हुँदा यसका लागि भेदभावपूर्ण रुढि परम्पराहरूलाई भत्काउनु पर्छ भन्ने विचार कवितामा पाइन्छ। नेपाली समाजमा घरभित्र र घरबाहिर सबैतिर पुरुष मात्रै अग्रसर हुने गरेको देखिन्छ। हाम्रो समाजले घरपरिवार र घरबाहिरका प्रमुख विषयमा बोल्ने काम पुरुषको हो, नारीको होइन भन्ने मान्यता राख्ने गरेको छ। “महिलाहरू दोस्रो तहका मानिन्छन् र तिनीहरूलाई बोल्न दिइँदैन किनभने तिनीहरू पुरुषको रुचिमा निर्मित र तिनकै अधीनस्थ संसारमा बाँचिरहेका छन्” (त्रिपाठी, पृ. ३०) । सार्वजनिक ठाउँहरूमा शिर ठाडो पारी निसङ्कोच आफ्नो विचार राख्ने, अधिकार खोज्ने र माम्ने काम पुरुषले मात्र गर्न सक्छन् भन्ने परम्परागत सामाजिक मान्यतालाई कवितामा यसरी व्यङ्ग्य गरिएको छ—

सधैँ सधैँ

घरका धुरीहरूमा

बारका घाँचाहरूमा

आँगनहरूमा, बार्दलीहरूमा

घाँटी तन्काउँदै, सिउर हल्लाउँदै

बास्ने काम त भालेको हो

आवाज उकास्ने काम भालेको हो । (प्रज्ञा आधुनिक नेपाली कविता, पृ. १६१)

उल्लिखित कवितांशमा भाले भनेर पुरुष जातिलाई सङ्केत गरिएको छ । घरका धुरी, आँगन र बार्दलीहरू भन्नाले सार्वजनिक ठाउँहरूलाई बुझिन्छ । यस्ता खुला स्थानहरूमा निर्धक्कसँग बोल्ने काम पुरुषको हो भन्दै यहाँ पितृसत्तात्मक पुरुषप्रधान नेपाली समाजको परम्परागत मान्यता र दृष्टिकोणको अभिव्यक्ति प्रस्तुत गरिएको छ । घाँटी तन्काउनु र सिउर हल्लाउनु भन्ने कुराले सानपूर्वक शिर टाडो गर्ने अधिकार पुरुषको मात्रै भएको भाव प्रकट गरेको छ । त्यस्तै बास्ने र आवाज उकास्ने काम भालेको हो भन्नुले अभिव्यक्तिको पूर्ण स्वतन्त्रता पुरुषलाई मात्र भएको र पुरुषले मात्र ठुलो स्वरमा बोल्नु हुने वा मिल्ने भन्ने सामाजिक प्रचलन रहेको विषयलाई उठान गरेको छ । पुरुषको भूमिकालाई यति महत्त्व दिने हाम्रो समाजले नारीलाई भने दोस्रो दर्जाका मानिसका रूपमा चित्रण गरेको छ ।

नारीप्रति हाम्रो समाज निकै सङ्कुचित छ । समाजमा नारी र पुरुषबिच असमानताका साँधसिमाना खडा गरिएका छन् । पुरुष हैकमलाई निरन्तरता दिने विचारले जरा गाडेर बसेको छ । नारीहरूले पुरुषजस्तो खुलेर जिउने स्वतन्त्रताको वातावरण छैन । “महिलाहरू पत्नी र आमा हुन्थे किनभने पुरुषहरू त्यही चाहन्थे; महिलाहरू काम गर्थे तर पुरुषहरू तिनको क्षमतालाई विकसित हुन दिँदैनथे” (त्रिपाठी, पृ. ३०) । नारीले पुरुषको अधीनस्थ भएर बाँच्नु पर्ने पुरुष दृष्टिकोणलाई कवितामा यसरी व्यङ्ग्य गरिएको छ—

पोथीले मात्र कुरकुराउनुपर्छ

आक्रोसका घुङ्काहरू चुपचाप निल्नुपर्छ

अन्डा पार्नुपर्छ

ओथारो बस्नुपर्छ

चल्ला काढ्नु अनि तन्मयतापूर्वक बच्चा हुर्काउनुपर्छ

उन्मुक्त हाँसो हाँस्नु हुँदैन

पोथी बास्नु हुँदैन । (पृ. २६१)

उल्लिखित कवितांशमा नारीलाई पुरुषसरह समान अधिकारका निमित्त उत्प्रेरित गराउने प्रतीकात्मक भाव पाइन्छ । यहाँ नारीलाई पोथीको उपमा दिइएको छ । भाले र पोथी क्रमशः पुरुष र महिलालाई बुझाउने प्रतीकात्मक शब्द हुन् । पोथीले कुरकुराउनु मात्र पर्छ भनेको नारीले विस्तारै अनि कम मात्र बोल्नु पर्छ भन्ने आशय हो । यहाँ नारीले मात्र किन त्यसरी बोल्नु पर्छ भन्ने कुरामाथि प्रश्न समेत गर्नु हुँदैन । नारीले त आफ्नो मनमा उत्पन्न हुने आक्रोशका घुङ्काहरू चुपचाप सहनु पर्छ; विना कुनै प्रश्न पुरुषका आदेश र निर्देशनहरूको खुरुखुरु पालना गर्नुपर्छ । नारीले घरधन्दामै व्यस्त रहनु पर्छ र बच्चा जन्माएर तन्मयतापूर्वक तिनलाई हुर्काउनु पर्छ । बच्चाहरूलाई स्याहारसुसार तथा पालनपोषण गर्ने र हुर्काउने मुख्य काम पनि नारीकै हो । नारीले पुरुषसरह आफूलाई तुलना गर्नु हुँदैन । नारीले त उठ्दा, बस्दा, हिँड्दा र हाँस्दा समेत विचार पुऱ्याउनु पर्छ । उसले सम्पूर्ण रूपमा खुलेर उन्मुक्त हाँसो हाँस्नु हुँदैन । कुनै खुसीका क्षणमा पनि नारीले सङ्कुचित हुनुपर्छ ।

नारीहरू बढी जान्ने हुनु हुँदैन किनकि हाम्रो पुरुषवादी समाजले 'पोथी बास्नु हुँदैन' भन्ने मान्यता राख्छ । प्रस्तुत कवितामा यस्ता विभेदकारी मान्यताहरूका विरुद्ध पुरुष दृष्टिकोण र प्रवृत्तिमाथि व्यङ्ग्य गर्दै नारीमुक्ति, नारीअधिकार एवं अस्तित्व प्राप्तिका लागि उनीहरूमा जागरण तथा सचेतताको आवश्यकतातर्फ सङ्केत गरिएको छ ।

विवेच्य कवितामा नारीले जीवनको नयाँ मार्ग खोज्न नहुने भनी व्यङ्ग्य गरिएको छ । सङ्कीर्णता र पुरातनको पाटो नै नारीले हिँड्नु पर्ने बाटो हो । त्यो बाटो साँघुरो वा फराकिलो, सफा वा धिनलाग्दो जेजस्तो भए पनि नारीले त्यसमा परिवर्तन नखोजी चुपचाप हिँड्नुपर्छ । निर्मित, स्थापित सामाजिक मूल्यमान्यतामा हेरफेर गर्ने कुरो सोच्नु पनि हुँदैन, परिवर्तनतर्फ चासो राखेर पुरातन मान्यताहरूलाई भत्काउन खोज्नु हुँदैन भन्दै कवितामा नारीप्रतिको पुरुष आग्रह यसरी व्यक्त भएको छ—

पाटो बाटो हो
त्यो साँघुरो होस् या फराकिलो
त्यो सफा होस् या धिनलाग्दो
चुपचाप—चुपचाप हिँड्नुपर्छ
नयाँनयाँ कुरा सोच्नु हुँदैन
पुरातनलाई घोच्नु हुँदैन
परिवर्तनमा चासो राख्नु हुँदैन
पोथी बास्नु हुँदैन । (पृ. २६१)

प्रस्तुत कवितामा नारीले आफ्नो आँसु र मुस्कानलाई हतियार बनाएर स्थितिअनुसार प्रयोग गर्नुपर्छ र परिस्थितिअनुसार उपयोग गर्नुपर्छ भन्ने कुराबाट नारीहरूका मानवीय संवेदनाप्रतिको उपेक्षा भाव झल्किन्छ । नारीहरूले आफ्नो आँसु र हाँसोजस्ता संवेदनालाई पनि पुरुषवर्गको अपेक्षाअनुसार बेच्नु पर्छ भन्ने मूल्यहीनता र असमानतायुक्त दृष्टिको भाव कविताका निम्नलिखित उद्धृतांशमा यसरी प्रस्तुत भएको छ—

आँसु हतियार हो
मुस्कान हतियार हो
ठाउँअनुसार समयअनुसार प्रयोग गर्नुपर्छ
स्थितिअनुसार परिस्थितिअनुसार उपयोग गर्नुपर्छ
स्वतन्त्र विचार राख्नु हुँदैन
उन्मुक्त हाँसो हाँस्नु हुँदैन
पोथी बास्नु हुँदैन । (पृ. २६२)

नारीले दुःखपीडामा रूँदा पनि त्यसलाई पुरुषले नौटङ्कीको रूपमा बुझ्ने र नारीले कुनै खुसीमा हाँस्दा पनि त्यसलाई पुरुषले नकारात्मक अर्थमा व्याख्या गर्ने कुरालाई उल्लिखित कवितांशले सङ्केत गरेको छ । नारीले देश, काल र परिस्थितिको ख्याल गरेर आफ्नो हाँसो र आँसुलाई नाफाका लागि अस्वाभाविक रूपमा प्रयोग तथा उपयोग गर्न सक्नुपर्छ भन्नुले हाम्रो सामाजिक कुप्रचलनलाई जनाउँछ ।

सिर्जना र शक्तिकी मुहान नारीलाई हाम्रो पुरुषप्रधान नेपाली समाजले अबलाको संज्ञा दिएको पाइन्छ । नारीले के गर्ने, के नगर्ने भन्ने कुराको निर्णय गर्ने अधिकार नारीलाई नै हुनु पर्नेमा त्यस्तो परिपाटि छैन । नारीका यस्ता निजी विषयमा

फैसला वा निर्णय गरिदिने काम पुरुषबाटै हुने गरेको छ । नारीलाई दास बनाएर उसका अति सामान्य विषयमा समेत आफ्नो हैकम राख्न खोज्ने पुरुष प्रवृत्ति कवितामा यसरी अभिव्यक्त भएको छ—

तौलीतौली बोल्नु पर्छ
शब्दमा आदरभाव घोल्नु पर्छ
पाउमा निहुरिनु पर्छ
दासताको फूल सिउरिनु पर्छ (पृ. २६२)

उल्लिखित कवितांशको प्रतीकात्मक अर्थभित्र पुरुष सत्तामा नारीहरू दोस्रो दर्जामा हुनु हुँदैन भन्ने समाजवादी नारीवादी भाव पाइन्छ । यहाँ पुरुषसरह नारीलाई पूर्ण वाक् स्वतन्त्रता छैन । यहाँ तौलीतौली बोल्नुपर्छ भन्नुले मनमा लागेका कुराहरू निष्फिक्रीका साथ पोख्न नहुने र विशेष विचार पुऱ्याएर मात्र बोल्नुपर्छ भन्ने मान्यतालाई देखाइएको छ । शब्दमा आदरभाव घोल्नुपर्छ भनेर नारीले बोल्ने भाषा आदरपूर्ण हुनुपर्छ भन्ने पुरुष आग्रहलाई कटाक्ष गरिएको छ । पाउमा निहुरिनु पर्छ र दासताको फूल सिउरिनु पर्छ भनेर नारीहरूलाई पुरुषका पाउपूजक तथा दासीको रूपमा हेर्ने प्रवृत्तिलाई उजागर गर्न खोजेको देखिन्छ । नारीहरूको यस किसिमको नियति र स्थितिलाई प्रस्तुत गरेर व्यञ्जनार्थमा पुरुषको दासताबाट निहुरिन बाध्य नारीले पुरुषद्वारा निर्धारित सीमालाई भत्काउनु पर्छ भन्ने आशय उक्त उद्धृतांशमा प्रकट गरिएको छ ।

समाजमा पुरुषद्वारा निर्मित र स्थापित मान्यताहरूका विरुद्ध हुने गरी नारीले बोल्न हुँदैन; नारीले यसरी बोल्नु भनेको आफ्नो मर्यादा बिर्सनु हो भनिन्छ । नारीले मर्यादाको ख्याल गर्नुपर्ने आग्रहसहित हाम्रो समाजमा पाइने पुरुष दृष्टिकोणलाई तलको कवितांशमा यसप्रकार अभिव्यक्त गरिएको छ—

लक्ष्मण रेखा नाघ्नु हुँदैन
अधिकार माग्नु हुँदैन
पोथी बास्नु हुँदैन । (पृ. २६२)

यहाँ आएको लक्ष्मण रेखाको प्रसङ्ग पौराणिक ग्रन्थ रामायणमा वर्णित नारी पात्र सीताले परपुरुष रावणबाट अपहरित हुनुपरेको घटनासँग जोडेर गरिएको छ । माथिको कवितांशमा नारीले मर्यादा/सीमाको ख्याल गर्नुपर्छ, पुरुषसरहको अधिकार माग्नु हुँदैन भन्दै नारीमाथि त्रेतायुगदेखि पुरुषबाट विभेद हुँदै आएको र हालसम्म पनि उक्त प्रचलन कायमै रहेको भाव व्यक्त गरिएको छ । प्रतीकात्मक अर्थमा यहाँ नारीले पुरुषद्वारा खोसिएको अधिकार माग्नु पर्ने नारीवादी मान्यताको आशय प्रकट गरिएको छ । यसबाट उद्धृत कवितांशले नारीवादी चेतनाको दृष्टिकोण र लैङ्गिक समानताको भाव अभिव्यक्त गरेको देखिन्छ । नारीले आफूखुसी हाँस र बोल्न पाउनु पर्छ भन्ने कुरो उल्लिखित कवितांशको आशय हो ।

सत्य तितो अर्थात् अप्रिय हुन्छ । नारीले अप्रिय सत्य बोल्नु हुँदैन भन्ने पुरुष दृष्टिकोण र मूल्य हो । पुरुषका कर्तुतहरूका विरुद्ध नारीले चुँडक्क बोल्नु हुँदैन । त्यसो गर्दा नारीले लक्ष्मण रेखा नाघेको आरोप लाग्छ । नारीले देखेभोगेको सत्यलाई नबोली चुपचाप सहेर बस्नु पर्छ । पुरुषले गर्ने अन्याय, अत्याचार, दमन, शोषण र हिंसाको विषयमा नारीले विरोध गर्नु हुँदैन । यस्ता कृत्यको विरोध गरेर अन्धकारका पर्दा खोल्ने हिम्मत नारीले गर्नु हुन्न किनकि नारीले पुरुषको भनेको मान्नुपर्छ भन्ने सामाजिक मूल्यमा कवयित्रीले परिवर्तन आवश्यक देखेकी छन् । नारीले कुनै पनि ठाउँमा अग्रसर भएर हाँसुनु, बोल्नु हुन्न भन्ने नारीविरोधी सामाजिक मूल्यलाई यहाँ 'पोथी बास्नु हुँदैन' पदावलीको आकर्षक र सार्थक पुनरावृत्ति गरी नारीवादी चेतनाको चोटिलो व्यङ्ग्यात्मक अभिव्यक्ति गरिएको छ । यहाँ यस्ता विभेदजन्य सामाजिक मूल्यका विरुद्ध बोल्नु पर्ने र अन्धकारका आवरणहरू हटाउनु पर्ने अभिप्राय रहेको देखिन्छ ।

विवेच्य 'पोथी बास्नु हुँदैन' कवितामा विद्रोहको भावलाई साङ्केतिक रूपमा अभिव्यक्त गरिएको छ । नारीवादी चेतनाको अभिव्यञ्जनाका क्रममा यहाँ नारीहरूले आफूमाथिको अन्याय र विभेदलाई चुपचाप नसही प्रतिकार र प्रतिरोध गर्दै नयाँ परिवेशमा नयाँ विचार लिएर अघि बढ्नु पर्ने भावलाई प्रतीकात्मक र साङ्केतिक रूपमा यसरी व्यक्त गरिएको छ—

टेक गर्नु हुँदैन
थुनछेक गर्नु हुँदैन
मालिक—मालिक रट्नु पर्छ
यन्त्रजस्तो भएर खट्नुपर्छ
नयाँ परिवेशमा टेक्नु हुँदैन
परिवर्तनको पाठ घोक्नु हुँदैन
पोथी बास्नु हुँदैन । (पृ. २६२)

कवितामा जेजे गर्नु हुँदैन भनिएको छ त्यही कामकुरो किन गर्नु हुँदैन भनेर सोच्नु पर्ने र न्याय आफैँले खोज्नु पर्ने आशय व्यञ्जित भएको छ । नारीहरूले आफ्नो अधिकारका निमित्त दृढ हुनु पर्ने र अन्यायको मार्गलाई थुन्ने, छेक्ने साहस गर्न प्रेरित गरिएको छ । दासताको बन्धनबाट मुक्तिका लागि पुरुषलाई मालिक मान्ने दास मनोवृत्ति त्याग्नु पर्ने र यन्त्रवत् काममा मात्र खटेर मुक्ति प्राप्त नहुने विचार प्रकट गरिएको छ । हामीले नगरे कसले गर्ने र अहिले नगरे कहिले गर्ने भन्ने परिवर्तनकारी विचार लिएर आजका नारीहरूले दृढतापूर्वक अघि बढ्नु पर्ने भाव यहाँ छ । यसो गर्न नसकेमा नारी अधिकार, न्याय र समानता प्राप्त गर्न सकिँदैन भन्ने नारीवादी चेतनाको व्यञ्जनात्मक अभिव्यक्ति उल्लिखित उद्धृतांशमा छ ।

नारीले सत्यको खोजी गर्नु हुँदैन । देखेको सत्य बोल्नु हुँदैन किनकि त्यसो गर्दा पुरातनमाथि आँच आउँछ । नारीले आफूमाथिका आवरण तथा अन्यायका पर्खाल हटाउने चेष्टा गर्नु हुँदैन र नारी जीवनको अँध्याराका पर्दाहरू खोल्नु हुँदैन भन्दै पुरुषद्वारा निर्धारित नारीको स्थान तथा परम्परित मूल्यप्रति कवितामा विरोध जनाइएको छ ।

नारीले आफ्नो अधिकार खोजेर बोल्नु त्यति सहज छैन किनकि नारीले यसरी बोल्दा अनिष्ट हुन्छ, नीतिनियमका विपरीत हुन्छ भन्ने मूल्य समाजमा पुरुषहरूले स्थापित गरेका छन् र तिनले अवरोध गर्न सक्छन् । महिलालाई कज्याएर खान पल्केका पुरुषहरूलाई आँच पुग्न सक्छ । नारीहरूले अधिकार खोजेर स्वतन्त्र हुन चाहेको विषय पुरुषप्रधान समाजलाई पाच्य नहुने र उल्टै नारीमाथि अनेक अवरोध खडा हुन सक्ने खतराको आशयलाई कवितामा यसरी व्यक्त गरिएको छ—

एकदमै अनिष्ट हुन्छ
नीतिनियम रुष्ट हुन्छ
ठूलो अवरोध सहन गर्नुपर्छ
बाधाविरोध वहन गर्नुपर्छ
सपना तुहिन सक्छ
जीवन चुँडिन सक्छ
ओथारोको अन्डा त्यसै कुहिन सक्छ
चल्लाको कलिलो जीवन नफुल्दै झर्न सक्छ

प्रहार हुन सकछ, संहार हुन सकछ
त्यसैले चेतनाको डाँक बोल्नु हुँदैन
अन्धकारको पर्दा खोल्नु हुँदैन
पोथी बास्नु हुँदैन । (पृ. २६२-२६३)

पुरुषप्रधान समाजले खडा गरेका नारीविरोधी मूल्यहरू भत्काउन खोज्ने नारीलाई पुरुषले अस्वीकार मात्र गर्दैनन्; उनीहरूले नारीलाई नानाथरीका अनेक लाञ्छना लगाउन तम्सिन्छन् । नारीले बोल्दा अनिष्ट हुन्छ भनेर पुरुषले नारीका मुख बन्द गर्न चाहन्छ र नीतिनियम रूढ हुने अफवाह फैलाएर नारीमाथि शासन गरिरहन चाहन्छ । उसको यो प्रवृत्तिका विरुद्ध हिँड्न खोज्ने नारीले ठूलो अवरोधको सामना गर्नु पर्छ । पुरुषले त्यसरी अवरोध गर्दा नारीले रुनु पर्ने अवस्था आउन सकछ भन्दै यसका लागि नारीले मनमुटु बलियो पार्न सक्नुपर्छ भन्ने आशय कवितामा प्रकट गरिएको छ । पुरुषहरूको सत्ताबाट माथि उठेर आफ्नो अस्तित्व खोज्ने नारीहरूका सपना पुरुषको अवरोधबाट तुहिन सक्ने कुरातर्फ सङ्केत गरिएको छ । पुरुषले नारीको जीवन नै समाप्त गर्न सक्ने खतरा रहेको विचार प्रस्तुत गरिएको छ । नारीलाई बच्चा जन्माउने मेसिन ठान्ने पुरुषहरूलाई मन नपरेमा भ्रुणहत्या गर्न सक्छन् र जन्म दिएका शिशुको समेत कलिलैमा संहार गर्न सक्छन् । त्यसैले नारीमुक्तिको लागि यस कठिन मार्गतर्फ अग्रसर हुन सहज छैन भन्ने प्रतीकात्मक भाव यहाँ पाइन्छ ।

नारी मुक्तिका लागि सङ्घर्ष गर्न ठुलै आँट चाहिन्छ । समाजमा सदियौँदेखि जरा गाडेर बसेको विभेदरूपी अन्धकारका पर्दा च्यातेर उज्यालो ल्याउनु सजिलो हुँदैन । सामाजिक बाधाबन्धनले अवरुद्ध रहेको चेतनातत्त्व प्रवाहित हुन खोज्दा त्यसलाई पुरुषले रोकन सक्छन् । जडताका विरुद्धमा गतिशीलताको पाइला चालेर क्षितिजलाई छुन खोज्दा, चेतनाको उज्यालोलोले बोल्न प्रेरित गर्दा र आँट गरेर सत्य कुरा बोल्न खोज्दा पुरातनवादी पुरुषहरूले रूष्ट र एकमुष्ट भएर मारिदिन सक्छन् । त्यसैले अदम्य आँट र दरिलो साथ नलिई यस्तो जोखिम मोल्न अग्रसर हुनु हुँदैन । नारी मुक्तिका लागि बलियो नारी एकता, आँट, साहस र विवेक प्रयोग गर्न सक्नु पर्ने नारीवादी स्वर तलको कवितांशमा यसरी प्रकट भएको छ—

अवरुद्ध चेतना
कहिलेकाहीं प्रवाहित हुन खोज्दा
जडताका विरुद्ध
गतिशीलताको क्षितिज छुन खोज्दा
उज्यालोलोले कुत्कुत्याएपछि
सम्पूर्ण-सम्पूर्ण साहस जुटाएर
धैर्यको बाँध फुटाएर
मध्ययुगीन पर्खाल चर्काउँदै
विषाक्त परिवेशहरू थर्काउँदै
आँटिला मुटुहरूले मुख खोल्दा
साँचो कुरा बोल्दा
आतङ्कित बर्बरताहरू एकैचोटि ब्युँझिएर
जीवनका विरुद्ध
मृत्युघण्ट टोकन सक्छन् (पृ. २६३)

मानवीय चेतना तत्त्व अत्यन्त प्रबल छ । कतिपय नैतिक, सामाजिक तथा परम्परित मूल्यमान्यताको बन्धनका कारणले क्षणिक रूपमा अवरुद्धजस्तो देखिए पनि चेतनातत्त्व निर्बाध रूपमा सलबलाइरहेको हुन्छ । यसको सहज, स्वाभाविक र प्राकृतिक गति एवम् प्रवाहलाई कसैले रोक्न सक्तैन तथापि परिस्थितिवश कहिलेकाहीं यो जडवत् बन्न सक्छ । मानवीय चेतनातत्त्व कुनै क्षणमा जडवत् देखिए पनि यो जड भने हुँदैन; बरू गतिशील भएर तीव्रताका साथ प्रवाहित भइराखेको हुन्छ । यसको सहज प्रवाहलाई रोक्न खोज्नु मूर्खतापूर्ण हुन्छ किनकि यसले आफू दबिएको वा थिचिएको महसुस गऱ्यो भने विस्फोट भएर उमकिन खोज्छ । पितृसत्तात्मक नेपाली समाजमा नारी चेतना र हकअधिकारप्रति हुँदै आएको अवरोधले अहिले निकास खोजिरहेको छ । यस्तो अवस्थामा पितृसत्ताका अवशेषहरू अद्यापि सक्रिय छन् र ती आतङ्कित बर्बरताहरूलाई परास्त गर्नु तथा पर पन्छाउनु ज्यादै जोखिमपूर्ण पनि छ । “समाजमा महिलाहरूको पुरुष सरहको हैसियत कायम गर्न महिलाले अझै निकै लामो समय सङ्घर्ष गर्नु पर्ने देखिन्छ” (त्रिपाठी, पृ. १६४) । आफैं भस्म भइने जोखिमपूर्ण काममा अघि सर्दा विशेष सतर्कतासहित बुद्धिमानीपूर्वक अघि बढ्नु पर्ने परिवर्तनकारी चेतनाको भावलाई कवितामा यसरी प्रस्तुत गरिएको छ—

त्यसैले ठुलो आँट नलिई
दरिलो साथ नलिई
काँडाघारीमा पस्नु हुँदैन
उन्मुक्त हाँसो हाँस्नु हुँदैन
पोथी बास्नु हुँदैन । (पृ. २६३)

माथिको कवितांशमा नारीहरूले आफ्नो हकअधिकार र मुक्तिको मार्गमा अघि बढ्न सहज नहुने भाव प्रकट गरिएको छ । कुनै पनि काम बुद्धि पुऱ्याए गरे मात्र त्यसमा सफलता प्राप्त गर्न सकिन्छ । सत्य, न्याय र अधिकारको मार्गमा अघि बढ्दा विरोधी र विपक्षीहरूबाट निर्मम अवरोध र पीडा झेल्नु पर्छ । यी सबै किसिमका अवरोध र विसङ्गतिका विरुद्ध युक्ति र कठोर प्रयत्नबाट मात्र सफलतातर्फ अघि बढ्न सकिन्छ । खतराहरू, प्रहारहरू एवं अवरोधहरू पन्छाएर नारीमुक्तिको कठिन यात्रामा सम्पूर्ण नारीहरू एकताबद्ध भएर लाग्नुपर्छ भन्ने प्रगतिशील नारीवादी चेतना प्रस्तुत कवितामा अभिव्यञ्जित भएको पाइन्छ ।

निष्कर्ष

कुन्ता शर्मा (वि.सं. २००३)ले समसामयिक नेपाली कवितामा योगदान गरेको पाइन्छ । उनको पोथी बास्नु हुँदैन (२०४२) कविता गद्य ढाँचामा संरचित छ । यस कवितामा नारीमाथि गरिने विभेदपूर्ण व्यवहार र पक्षपातपूर्ण सामाजिक दृष्टिकोणप्रति व्यङ्ग्य गर्दै नारीवादी स्वर प्रकट गरिएको छ । यस कवितालाई नारीवादी समालोचना सिद्धान्तको आधारमा विश्लेषण गरिएको छ । नारीलाई मुक्ति दिन, उठाउन, आत्मनिर्भर बनाउन र नारीअधिकार एवं अस्तित्व प्राप्ति तथा समान अधिकारका निमित्त उत्प्रेरित गराउने सिद्धान्त नै नारीवाद हो । पोथी बास्नु हुँदैन (२०४२) कवितामा नारी चेतनाको प्रतीकात्मक अभिव्यक्ति गरिएको छ । पितृसत्तात्मक नेपाली समाजमा नारीप्रतिको दृष्टिकोण र व्यवहार पक्षपातपूर्ण छ । कवितामा विभेदकारी पुरुष दृष्टिकोण र प्रवृत्तिमाथि व्यङ्ग्य र नारीहरूमा जागरण तथा सचेतताको आवश्यकतातर्फ सङ्केत गरिएको छ ।

नारीहरूले पुरुषलाई मालिक मान्ने दासमनोवृत्ति त्याग्नु पर्ने र यन्त्रवत् काममा मात्र खटेर मुक्ति प्राप्त नहुने, नारीमुक्तिका लागि सङ्घर्ष गर्न ठुलो आँट, बलियो एकता, साहस र विवेक प्रयोग गर्न सक्नु पर्ने नारीवादी स्वर कवितामा

प्रकट गरिएको छ । सामाजिक यथार्थमा आधारित प्रस्तुत कविता नेपाली समाजमा विद्यमान लैङ्गिक विभेदको अन्त्यका लागि, हैकमवादी पितृसत्तात्मक सोच र प्रवृत्तिमा रूपान्तरणका लागि, समानता एवम् समतामूलक समाजको स्थापनाका लागि, समाज सुधारको सन्देश प्रवाहका लागि, कविता साहित्यका माध्यमद्वारा शालीनतापूर्वक नारीजागरण र नारीमुक्तिको अभियानलाई अघि बढाउनका लागि निकै प्रेरक, सन्देशमूलक र उपयोगी हुने देखिन्छ ।

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नेपाली भाषाका सापेक्षतामा बाजुराली भाषाका शाब्दिक र संरचनात्मक विशेषता

रुपबहादुर रौले

उपप्राध्यापक

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लेखसार

प्रस्तुत लेख बाजुराली भाषाका शाब्दिक र संरचनात्मक विशेषता पहिल्याउनमा केन्द्रित छ । बाजुराली भाषा सुदूरपश्चिम प्रदेशको बाजुरा जिल्लामा बोलिने भाषा हो । यस भाषाका शाब्दिक र संरचनात्मक विशेषताहरू पहिल्याई विश्लेषण गर्नु यस लेखको प्रमुख उद्देश्य हो । पुस्तकालय कार्य र प्राथमिक स्रोतका सामग्री सङ्कलन गरी तिनलाई व्याख्या विश्लेषणका र उदाहरणका माध्यमबाट बाजुराली भाषाका विशेषताहरूको निर्धारण गरिएको छ । बाजुराली भाषा नेपालका अन्य भाषाहरू भन्दा फरक किसिमको छ । यस भाषाका विशेषता हेर्दा यो नेपालका अन्य भाषा भन्दा फरक किसिमको भाषा हो भन्ने पुष्टि हुन्छ । यस भाषामा क्रियाविशेषणको पनि लिङ्ग, वचन र आदरका आधारमा भेद छ । यस भाषामा प्रयोग हुने उपसर्ग, प्रत्यय, लैङ्गिक व्यवस्था, आदर, विभक्ति आदि नेपाली भाषा र नेपालका अन्य भाषाभन्दा फरक किसिमका छन् । यस लेखले बाजुराली भाषाका बारेमा अध्ययन गर्ने अध्येतालाई सहयोग गर्नुका साथै बाजुराली भाषाको संरक्षण र संवर्द्धनमा पनि योगदान गर्नेछ ।

प्रमुख शब्दावली: संरचनात्मक, पदादि, पदान्त, ध्वनि विपर्यास, क्रियाविशेषण, कृदन्त, मौलिक आदि ।

विषय परिचय

बाजुराली भाषा सुदूरपश्चिम प्रदेशको पाहाडी जिल्ला बाजुरामा बोलिन्छ । यो भारोपेली भाषा परिवार अन्तर्गत पर्ने भाषा हो । यो भाषा हालको नेपाली भाषाको माध्यमिककालीन रूपसँग समानता राख्छ (रौले २०७८, पृ.१) । बाजुराली बोलिलाई भाषाको रूपमा जनगणना २०६८ ले नेपालका भाषाहरूको सूचीमा सूचीकृत गरेको हो । नेपाली भाषा र यसका भाषिकाहरूको अध्ययन गर्ने अध्येयताहरूले बाजुराली बोलिलाई नेपाली भाषाको भाषिका मान्ने गरेको भए पनि

हाल यो भाषाको रूपमा क्रमिक रूपमा विकास हुँदै गएको छ । यस भाषामा के कस्ता विशेषताहरू छन् ? भन्ने जिज्ञासाको समाधान गर्नका लागि यो लेख तयार पारिएको छ । यसले बाजुराली भाषाका विशेषताहरूलाई चिनाउने छ ।

बाजुराली भाषा जनगणना २०६८ अघि नेपाली भाषाको क्षेत्रीय भेदका रूपमा परिचित हुँदै आएको थियो । बालकृष्ण पोखरेल (२०३१) ले यस भाषालाई नेपाली भाषाको ओरपश्चिमा भाषिकाको उपभाषिका मानेका छन् । चूडामणि बन्धु (२०५२) र ब्रतराज आचार्य (२०४०) ले केन्द्रीय भाषिकामा पर्ने भाषिका मानेका छन् । ढुङ्गाना (२०५३), आचार्य (२०५३), जैशी (२०६६) र कटुवाल (२०६७) ले नेपाली भाषाको स्वतन्त्र र छुट्टै विशेषतायुक्त भाषिका भएको उल्लेख गरेका छन् भने रौले (२०७८) ले बाजुरा जिल्लामा बोल्ने बोलिलाई बाजुराली भाषाको रूपमा स्थापित गरी यस भाषाको समाजभाषिक अध्ययन गरेका छन् । यसरी नेपाली भाषा र यसका भाषिकाहरूको अध्ययन गर्ने अध्ययेताहरूले बाजुराली बोलिलाई नेपाली भाषाको भाषिक भेदका रूपमा सीमित राखे तापनि बाजुराली बोली भाषिका नभई भाषा हो भन्ने कुरा यस भाषामा प्रयोग हुने शब्द, यसको उच्चारण व्यवस्था, शब्द प्रयोग, उपसर्ग, प्रत्यय आदि कुराहरूले प्रमाणित गर्दछ । यस भाषाका विशेषता भनेर गरिएका पूर्व अध्ययनहरूमा बाजुराली भाषाका विशेषता दिइएको भए तापनि ती विशेषता अधुरा, फरक शब्दावलीको प्रयोग गरिएका र नमिल्ने किसिमका विशेषता पनि समावेश गरिएकाले यहाँ यस भाषाका शाब्दिक र संचरनात्मक विशेषताहरूलाई विस्तृत रूपमा प्रस्तुत गरिएको छ ।

बाजुराली भाषा र बाजुराली भाषाका विशेषतामा भएका पूर्व अध्ययनहरू

बाजुराली भाषाको आफ्नो अलग्गै अध्ययन परम्परा र इतिहास छैन । बाजुराली बोली नेपाली भाषाको अध्ययन परम्परा र भाषिका विभाजनसँग जोडिएर आएको छ । नेपाली भाषाको अध्ययन र भाषिका विभाजन गर्ने अध्ययेताहरू जोन बिम्स, ग्रियर्सन, टर्नबुल, सूर्यविक्रम ज्ञवाली, चूडामणि रेग्मी आदिले थालेको (निरौला, २०७२, पृ.१५-१७) भए तापनि व्यवस्थित रूपमा बालकृष्ण पोखरेल (२०३१) ले बाजुराली बोलिका बारेमा स्पष्ट जानकारी दिएको छ । उनले बाजुराली बोलीलाई नेपाली भाषाको ओरपच्छिमा भाषिकाको उपभाषिका भनी वर्गीकरण गरेका छन् । बालकृष्ण पोखरेलभन्दा पछि ब्रतराज आचार्य (२०४०), चूडामणि बन्धु (२०५२) आदिले पनि सोलोडोलो रूपमा बाजुराली बोलिको उल्लेख गरेका छन् । नेपालीकै भाषिकाहरूको अध्ययनका क्रममा प्रयोगात्मक रूपमा शोध गर्ने निरौला (२०५१) ले नेपालीका १२ वटा भाषिका विभाजन गरी बाजुरालीलाई भाषिका मानेका छन् भने भगवत आचार्य (२०५३) र लावण्यप्रसाद ढुङ्गाना (२०५३) ले नेपाली भाषाका १३ वटा भाषिका निर्धारण गरी बाजुराली भाषिका भएको तथ्य प्रस्तुत गरेका छन् । यी र यस्तै किसिमका अध्ययनमा बाजुराली भाषा उपभाषिका र भाषिकाको रूपमा सामान्य रूपमा चर्चा मात्र भएकाले यसै भाषाका विशेषता र यसै भाषामा केन्द्रित भइ गरेका केही अध्ययनलाई यहाँ संक्षिप्तमा चर्चा गरिएको छ ।

निरौला (२०७२, पृ.१९६-१९८) ले बाजुराली भाषाका संरचनात्मक विशेषता शीर्षकमा बाजुराली भाषाका अठार वटा विशेषता र केही मौलिक शब्द प्रस्तुत गरेका छन् । उनले नेपाली भाषाका एघार वटा भाषिका निर्धारण गरी बाजुराली बोलिलाई पनि नेपाली भाषाको भाषिका मानेका छन् । उनले प्रस्तुत गरेका भाषिक विशेषता केहि उपयुक्त भए पनि केहि विशेषता अनुपयुक्त किसिमले राखेका छन् । उनले भनी र भनीको भेद एउटै मानेर भनीलाई अनादर मानेका, 'ड' र 'ण' प्रयोगको भेद लाई एउटै मानेर प्रयोग गरेको र बाजुराली मौलिक शब्दहरू भनेर टाडमोड गरी शब्द प्रयोग गरेका जस्ता अनुपयुक्त किसिमले पनि यस भाषाका भाषिक विशेषता उल्लेख गरेका छन् । उनले सूचक छनोटमा बाजुराली मुल वक्ता नलिएर पेशा, व्यवसाय, अध्ययन आदिका कामले शहर बजारमा बस्नेहरूबाट सूचना लिई त्रुटि गरेकाले बाजुराली

भाषाका विशेषता देखाउने र मौलिक शब्दप्रयोगमा समेत त्रुटि हुन गएको छ । बाजुराली भाषाका विशेषतालाई समेट्न नसक्ने र फरक किसिमले लेखेको भए पनि त्यहाँ प्रस्तुत केहि विशेषताले भने यस अध्ययनका लागि सहयोग पुगेको छ । प्रस्तुत लेख उक्त अध्ययनभन्दा मौलिक र फरक पनि छ ।

रौले (२०६२) ले बाजुराली भाषिका र स्तरीय नेपाली भाषाको व्यतिरेकी विश्लेषण शीर्षकको शोधपत्रमा बाजुराली भाषा र स्तरीय नेपाली भाषाका काल, पक्ष, भाव र वाच्यको व्यतिरेकी विश्लेषणको अध्ययन गरेका छन् । बाजुराली बोलीलाई नेपाली भाषाको भाषिका मानी गरिएको उक्त शोधपत्रमा बाजुराली भाषाका मौलिक विशेषताहरू (पृ.१५-१६) प्रस्तुत गरेका छन् । उनले प्रस्तुत गरेका विशेषता अत्यन्त थोरै र सूच्य मात्र भएकाले समग्र भाषाका विशेषता देखाउन सकेको छैन । बाजुराली भाषाका विशेषताको आधारभूत पक्षको जानकारी लिन उक्त अध्ययनले सहयोग पुगे पनि उक्त अध्ययनभन्दा प्रस्तुत आलेख भिन्न र विस्तृत रहेको छ ।

जैसी (२०६६) ले बाजुराली भाषिकाका व्याकरणिक कोटिको अध्ययन शीर्षकको स्नातकोत्तर शोधपत्रमा बाजुराली बोलीलाई नेपाली भाषाको भाषिका मानेका छन् । उनको अध्ययन बाजुराली भाषिकाको व्याकरणिक कोटिको निर्धारणमा केन्द्रित रहेको छ । उनको अध्ययनले बाजुराली भाषाका बारेमा आधारभूत जानकारी दिएकाले प्रस्तुत अध्ययनका लागि सहयोग पुगेको छ । जैशीले गरेको अध्ययनमा बाजुराली भाषाका विशेषता भनेर छट्टै शीर्षक नराखिएको भए पनि उनले बाजुराली भाषाका वाक्यात्मक कोटिहरूको परिचय उदाहरण सहित प्रस्तुत गरेकाले यस भाषाका विशेषताहरूको खोजीमा सहयोग पुगेको छ ।

कटुवाल (२०६७) ले बाजुराली भाषिकाको शब्दकोश शीर्षकको स्नातकोत्तर शोधपत्रमा बाजुराली भाषिका १३ सय जति मौलिक शब्द सङ्कलन गरी अर्थ निर्धारण गरेका छन् । उनले बाजुराली भाषाको शब्दभण्डारमा भएका नेपाली भाषाका जस्तै तर उच्चारणगत रूपमा भिन्न भएका शब्द, नेपाली भाषामा प्रयोग नहुने मौलिक शब्दहरूको वर्णानुक्रममा प्रस्तुत गरी अर्थ निर्धारण गरेकाले प्रस्तुत बाजुराली भाषाका शाब्दिक विशेषता शीर्षकको अध्ययनका लागि शब्दहरूको आधारभूत खोजी गर्न सहयोग पुगेको छ ।

उद्देश्यकथन

प्रस्तुत अध्ययनको मुख्य उद्देश्य बाजुराली भाषाका विशेषताहरूको खोजी गर्नु हो । यसका उद्देश्यलाई निम्नानुसार प्रस्तुत गरिएको छ –

- क) बाजुराली भाषाका शाब्दिक विशेषताहरूको खोजी गर्नु ।
- ख) बाजुराली भाषाका संरचनात्मक विशेषताहरूको विश्लेषण गर्नु ।

अध्ययन विधि

प्रस्तुत अध्ययनमा गुणात्मक अनुसन्धान विधिको उपयोग गरिएको छ । सामाजिक भाषाविज्ञानको अध्ययनमा आधारित प्राथमिक र द्वितीयक स्रोतबाट प्राप्त तथ्यलाई ज्ञानको रूपमा लिई बहु सत्यलाई आत्मसाथ गरिएको छ । प्राथमिक स्रोतबाट सङ्कलित तथ्यलाई बाजुराली भाषाका बारेमा ज्ञान भएका व्यक्तिहरूसँग अन्तरक्रिया, परामर्श गरी सत्यापन गरेपछि मात्र वर्गीकरण र विश्लेषण गरी उपयोग गरिएको छ । त्यस्तै भाषाका विशेषताहरू केलाउनका लागि

पुस्तकालय कार्य, विभिन्न व्यक्तिसँगको अन्तरक्रिया र पूर्व अध्ययनबाट सामग्री सङ्कलन गरी उपयोग गरिएको छ । सामग्री सङ्कलन गर्दा नैतिक मार्गदर्शनलाई ख्याल गरिएको छ ।

बाजुराली भाषाका शाब्दिक र संरचनात्मक विशेषताहरू

बाजुराली भाषा नेपालका भाषाहरूको सूचीमा सूचीकृत भारोपेली भाषा परिवार अन्तर्गत पर्ने भाषा हो । यस भाषाका विशेषताहरूलाई निम्नानुसार प्रस्तुत गरिएको छ –

१. भूत कालको अपूर्ण र अभ्यस्त पक्षमा 'थ' का ठाउँमा पनि 'छ' कै रूपहरू चलनु जस्तै

बाजुराली	नेपाली अनुवाद
नान्का छन्जि मुँ माटाइदो खेल्दो छ्याँ ।	सानो हुँदा म माटोमा खेल्लेँ ।
नाखइदा सिँगानका लणा हुँदाछ्या ।	नाकमा सिँगानका लडा हुन्थे ।
हामि घाटका धारइदा बाल्वाको घर बनाइ खेल्दाछ्याउँ ।	हामी नदि किनारमा बालुवाको घर बनाइ खेल्ल्यौ ।
तुँ बाबर खाँदोछि ।	तँ सेल रोटी खाँदैथिइस् ।
तुमि लाउन खान्याँ छ्या ।	तिमी पुरी रोटी खाने थियौ ।
तुँ भात छोड्दो छि ।	तुँ भात थाप्दै थिइ ।
हाम्बा घर पइलि खेतिपातिहरि गुजारा चलाउँदा छ्याउँ ।	हाम्रो घरमा पहिले खेतिपाति गरी गुजारा चलाउँथ्यौँ ।

२. नेपाली भाषामा अल्पप्राण ध्वनिको रूपमा रहेका केही शब्दहरू बाजुरालीमा महाप्राण भएर उच्चारण हुन्छन् भने केही महाप्राण ध्वनिको रूपमा रहेका शब्दहरू अल्पप्राण भएर प्रयोग हुन्छन् जस्तै:

अल्पप्राण ध्वनिको महाप्राण		महाप्राण ध्वनिको अल्पप्राण	
नेपाली	बाजुराली	नेपाली	बाजुराली
बाहिर	भाइर	बुढो	बड्डो/बुणो/बुडो
जानु	झानु	बाघ	बाग
देख्नु	धेक्नु	मुढो	मुणो/मुडो
दुहुनु	धनु	भोट	बोट

३. नेपाली भाषामा पदमध्य र पदान्तमा हुने 'र', 'ढ' र 'ड' ध्वनि हुने हुने शब्दमा 'ण' ध्वनिको प्रयोग गरिनु । जस्तै:

'ढ' को 'ण' हुने शब्द		'ड' को 'ण' हुने शब्द		'र' को 'ण' हुने शब्द	
नेपाली	बाजुराली	नेपाली	बाजुराली	नेपाली	बाजुराली
बुढा	बुणा	अनाडी	अनाणि	ओर	ओणो
मुढो	मुणो	अखडा	अखाणा	साँगुरो	साँगुणो
सिँढी	सिँणि	ठाडो	ठाणो	अटेरी	अटेणि
पढी	पणि	भाडा	भाणा	घुमाउरो	घुमाउणो

गढी	गणि	भाँडा	भाँणा	अर्ति	अण्टि
बिँडी	बिँणि	कौडा	कौणा	काँक्रा	काँकणा
चढी	चणि	काँडा	काँणा	कुनाउरो	कुनाउणो
टाढा	टाणा	अगाडि	अगाणि	किरा	किणा
गाढा	गाणा	अडेस	अणेस	कुहिरो	कुइणो
कोढी	कोणि	उड्नु	ओणानु	हातिबार	हातिबाण
कालिगढ	कालिगण	उड्नु	उणु	बार	बाण
गढ	गण	अड्याउनु	अण्याउनु	कुखुरा	कुकुणा

४. माथि ३.मा पद मध्य र पदान्तमा नेपाली भाषामा 'ड', 'ढ' 'र' प्रयोग भएका ठाउँमा 'ण'को प्रयोग हुने भनिए पनि सबै शब्दमा सो नियम लागु हुँदैन केहि शब्दमा सो नियम लागु नभई पदान्तमा 'ड', 'र' नै प्रयोग हुन्छ, जस्तै ः कोपरा, कुलारा, ठौर, कुटिरो, कोठार, डर, कुकुर, अँध्यारो, अँधारो, ठन्डो, ठन्डिनु, अप्सरा, डाँगर, डन्ड, कोरा, कोरो किरकिर, कारोवार, डेरो, डउँड्यारो, काटमार, घँसारी, काँतर, अकरो, ठकुरी, ठक्कर, ठर्रा, डन्डी, डन्डीसरो, बार (हप्ताबार) आदि

५. 'यो' 'ए' आदिमा 'या' को प्रयोग हुनु। जस्तै:

नेपाली	बाजुराली	नेपाली	बाजुराली
खाएको	खायाको	पालेको	पाल्याको
देखेको	धेक्याको	भएको	भयाको
आएको	आयाको	लाग्यो	लाग्या
भएको	भयाको	गरेको	हन्याको
गएको	गयाको	सुनेको	सुन्याको
लाएको	लायाको	उम्रेको	उम्रयाको
ल्याएको	आन्याको	हाँसेको	हाँस्याको
रोएको	रुयाको	लिएको	लियाको
मरिगए	मरिगया	गइहाले	बाइगया आदि

६. बाजुराली भाषामा आदरार्थीका तिन तह मात्र रहेका छन्, जस्तै:

अनादर —तुँ, तँ

सामान्य आदर —तुमी

उच्च आदर —हजुर, ताँ, त्याँ

७. शब्दको विशेषण जनाउनका लागि 'या' को प्रयोग हुनु, जस्तै:

ठ्याउके —ठ्याउक्या

डेढो —डेण्या

ड्वाँगे —ड्वाँग्या

डोले —डोल्या

डुँडो —डुँण्या

डुबाउने — डुबाउन्याँ

ढिक्कुरो — ढिक्कुर्या,
 बाठो — बाठ्या
 कालो — काल्या
 लाटो — लाट्या आदि
 लुङ्के — लुण्क्या
 गोरो — धौल्या, गोश्या

८. 'बारी' वा 'घारी' जनाउनका लागि 'आणि' प्रत्ययको प्रयोग हुनु जस्तै:

केलाणि, कोदाणि, धनाणि, अल्याणि, कँसाणि, गँवाणि, रोपाणि आदि ।

९. नेपाली भाषामा रहेको 'मा' विभक्ति जनाउनका लागि बाजुराली भाषामा 'उणि', 'उणो', 'उणा' को प्रयोग हुनु जस्तै:

नेपाली शब्द	बाजुरालीमा		
	स्त्रीलिङ्ग	पुलिङ्ग	आदर र वचन
भिरमा	भिणउणि	भिणउणो	भिणउणि/भिणउणा
खोलामा	खोलाउणि	खोलाउणो	खोलाउणि/खोलाउणा
लेखमा	लेखउणि	लेखउणो	लोखउणि/लेखउणा
गोठमा	गोठउणि	गोठउणो	गोठउणि/गोठउणा
खेतमा	खेतउणि	खेतउणो	खेतउणि/खेतउणा
कोठामा	कोठाउणि	कोठाउणो	कोठाउणि/कोठाउणा

१०. 'मा' विभक्ति जनाउनका लागि 'उणि', 'उणो', 'उणा' का अतिरिक्त 'इदो', 'इँदा', 'उँदो', 'उँदा' को प्रयोग हुनुका साथै केही शब्दमा 'मि' को पनि प्रयोग हुनु जस्तै:

नेपाली शब्द	बाजुरालीमा				
	इदो	इँदा	उँदो	उँदा	मि
झोलामा	झोलाइदो	झोलाइँदा	झोलाउँदो	झोलाउँदा	झोलामि
जसमा	जाइदो	जाइँदा	जाउँदो	जाउँदा	जाँमि
खोलामा	खोलाइदो	खोलाइँदा	खोलाउँदो	खोलाउँदा	-
भिरमा	भिणइदो	भिणइँदा	भिणउँदो	भिणउँदा	भिणमि
कुनमा	काइदो	काइँदा	काउँदो	काउँदा	काँमि
अफ्ट्यारोमा	अढलइदो	अढलइँदा	अढलउँदो	अढलउँदा	अढलमि
त्यसमा	त्याइदो	त्याउँदा	त्याउँदो	त्याइँदा	त्याँमि
गालामा	गालाइदो	गालाउँदा	गालाउँदो	गालाइँदा	गालामि

११. भाषा प्रयोगका सन्दर्भमा 'मा' विभक्ति जनाउन शब्दको हलन्त उच्चारणलाई अकारान्त उच्चारण गरेर पनि 'मा' विभक्तिको काम गर्नु जस्तै:

नेपालीमा मा विभक्तिको प्रयोग	बाजुरालीमा अकारान्त प्रयोग	हलन्त शब्द अकारान्त उच्चारण
राजाको दरवारमा मन्त्री बसेका थिए ।	राजाका दरवार मन्त्रि बस्याका छ्या ।	दरवार-दरवार
यो औषधि वनमा पाइन्छ ।	यो ओखतो बन पाइँदो छ ।	वन्-वन
मेरो बुवा स्कुलमा काम गर्नुहुन्छ ।	मेरा ब्वा स्कुल काम हर्दाछन् ।	स्कुल्-स्कुल
आज मन्दिरमा पुजारी छैन ।	आज् मन्दिर पुजारि आछिनाइँ ।	मन्दिर-मन्दिर

१२. स्थानवाची क्रियाविशेषण अव्ययको पनि रूप चल्लु, जस्तै:

क्रियाविशेषण अव्ययको एक प्रकार हो । अव्यय भनेको व्यय नहुने अर्थात् लिङ्ग, वचन, पुरुष, काल, पक्ष आदिका आधारमा रूप नचल्लु हो तर बाजुराली भाषामा स्थानवाची क्रियाविशेषणको रूपावली चल्ल, जस्तै:

अव्यय शब्द	बाजुराली शब्द	स्त्रीलिङ्ग	पुलिङ्ग	पुलिङ्ग बहुवचनआदरार्थी/ स्त्रीलिङ्ग बहुवचन आदरार्थी
ओर	ओणो	ओणि	ओणो	ओणा/ओणि
पर	पुणो	पुणि	पुणो	पुणा/पुणि
माथिनेर	हप्रउणो	हप्रउणि	हप्रउणो	हप्रउणा/हप्रउणि
मुनीतिर	तलिम्बो	तलिम्बि	तलिम्बो	तलिम्बा/तलिम्बि
कहाँनेर	काँम्बो	काँम्बी	काम्बो	काम्बा/काम्बी
त्यहाँतिर	त्याउँणो	त्याउँणि	त्याउँणो	त्याउँणा/ त्याउँणि
यहाँनेर	याउँणो	याउँणि	याउँणो	याउँणा /याउँणि
उहीनेर	वाउँणो	वाउँणि	वाउँणो	वाउँणा /वाउँणि
उहीतिर	वाइँम्बो	वाइँम्बि	वाइँम्बो	वाइँम्बा /वाइँम्बि

१३. बाजुराली भाषामा भावनात्मक प्रस्तुतीकरण, उखानटुक्का, डेउडा गीत गायन आदिका सन्दर्भमा निर्जीव वस्तु र मानवेत्तर नाममा समेत स्त्रीलिङ्गको प्रयोग हुनु, जस्तै:

बाजुरालीमा पदावली	पुलिङ्ग स्त्रीलिङ्ग रूप	अर्थ नेपालीमा
किर्मुलीकि मुतै गङ्गा ।	किर्मुलो-किर्मुली	कमिलो
बाघ नपाइ कोलणि घर आइ ।	कोलणो – कोलणि	बाच्छो
गोठकि गाई पाँणकि माइ ।	गोठको गाई – गोठकि गाई	गाई
माटिको डल्लो चणिको चल्लो ।	माटो – माटि	माटो
मालिकाकी माई	मालिका – मालिकाकि	मालिका (ठाउँ)
उकालिका मुणमनि बस्याकि सुन्तला	उकालो – उकालि	उकालो
दूध भन्दा कुराउनि मिठो मेरी गाई तिलुकि	मेरो गाई – मेरी गाई	गाई
चणिको चल्लो	चणो –चणि	चरो
सुकिली टोपी	सुकिलो –सुकिलि	सुकिलो
डाणामि बेल आइगई ।	बेल–आइगई	सूर्य

१४. 'बाट' विभक्ति र तुलनावाची 'भन्दा' जनाउनका लागि 'बाटी' र 'है' को प्रयोग गरिनु, जस्तै:

नेपाली	बाजुराली
यहाँबाट कहाँ जाने ?	याँबाटि/याँहै काँ झान्याँ ?
घरबाट छाता लिएर आउनु ।	घरहै/घरबाटि छाता लैयाया ।
जहाँबाट आएको हो उहाँ गइजा ।	जाँहै/जाँबाटि आयाको होइ वाई बाइझा ।
तिमीहरू त्यँबाट हिँड, हामी यताबाट आउँछौं ।	तुमि त्याँहै/त्याँबाटि हँट हामी याँहै आउँदाभयाउँ ।
तपाईँ कहाँबाट आउनुभयो ?	तुमि काँबाटि/काँहै आया ?
कुरु भन्दा पुतुङ्को (सानो चोयाको भकारी) जित्दो ।	कुरुहै पुतुण्को जित्दो (तुलनावाची भन्दा) ।
तैले हगेको भन्दा मैले पादेको राम्रो ।	तेरा हग्याहै मेरा पाद्या भल ।
म खोलाबाट आएँ ।	मुँ खोलाहै /खोलाबाटि आयाँ ।

१५. नेपाली भाषाको 'लाई' विभक्तिका ठाउँमा बाजुराली भाषामा 'कन', 'कि', 'पाहिँ' जस्ता विभक्तिको प्रयोग गरिनु जस्तै:

नेपाली	बाजुराली
बुबाले मलाई लुगा ल्याइदिनु भयो ।	बबाले मुकन/मुकि टला आन्दियो ।
मैले जे गरेपनि तँलाई के चाहियो ?	मैले ज्या हन्यापन तुँकन/तुँकि क्या चाइयो ?
बिनाकाम मलाई किन आरोप लगाउँछस् ?	बिनासित्ति मुँकन/मुँकि किन आरोप लाउँदो ?
अब राजालाई पनि आपत् पर्यो ।	अब राजकि पन आपत् पण्यो ।
उसलाई यहाँ आउनु भनिदिनुहोला ।	उइपाहिँ याँ आ भन्दिया ।
उहाँलाई दिनुहोला भनेकी थिएँ ।	वाँपाहिँ दियाहोलि भन्याकि छ्याँ ।
मैले त थाहा पाइन कसलाई सोध्नु पर्ने हो ?	मैले त था पायाइँन कइपाहिँ सोध्नु हो ?

१६. 'लागि' विभक्तिको सट्टामा कहिँ कहिँ र 'लेख' विभक्तिको प्रयोग हुनु, जस्तै:

नेपाली	बाजुराली
अन्धाका लागि न औँसी न पुर्णिमा ।	आँधाकि लेख आउँसि न पुनि ।
मेरा लागि तँ मेरेको तेरा लागि म मरेको ।	मेरिलेख तुँ मन्याको तेरिलेख मुँ मन्याको ।
मेरा लागि गोडको गू भयो ।	मेरिलेख गोणको गु भयो ।

१७. बाजुराली भाषामा मौलिक उपसर्ग प्रत्ययको व्यवस्था छ जसले बाजुराली भाषालाई अन्य भाषाभन्दा शब्दप्रयोग र उच्चारणमा भिन्नता गराउने काम गर्दछ । आधार पद नेपाली लगाएतका भाषामा पाइने भए पनि त्यसमा मौलिक उपसर्ग प्रत्यय लाग्दा नवीन शब्दको निर्माण बाजुरालीमा हुन्छ । बाजुराली भाषामा रहेका केही मौलिक उपसर्ग, प्रत्यय र तिनबाट निर्मित शब्दहरू यसप्रकार रहेका छन् । जस्तै:

शब्दको नेपाली आधार पद	उपसर्गःप्रत्यय	बाजुरालीमा निर्मित शब्द
चेप्नु, जानु, दिनु, हुनु, लिनु, भन्नु	नाकि	चेप्नाकि, झानाकि, दिनाकि, हुनाहि, लिनाकि, भन्नाकि
अस्ती नै, हिजो, अस्ती, पोहर	पटि	अड्नपटि, बेलीपटि, अस्तिपटि, पोरपटि
चिन्नु, खानु, लिनु, दिनु, हान्नु, मार्नु, गर्नु	जन	रायाजन, खायाजन, लियाजन, दियाजन, हान्याजन, मान्याजन, हच्याजन ।
जतिखेर, उतिखेर, कुनबेला, त्यसबेला	तेल	जइतेल, उइतेल, कइतेल, त्यइतेल
विहान, दिउँसो, राती, वर्ष	पुरि	छकालपुरि, दिसपुरि, रातपुरि, वर्षपुरि
रहनु, खानु, जानु	चाण	रनिचाण, खानिचाण, झानिचाण
खानु, दिनु, आउनु, हुनु	उणा	खायाउणा, दियाउणा, आयाउणा, भयाउणा
धान, गहुँ, केला, काँस, रोपो	आणि	धनाणि, गवाँणि, केलाणि, काँसाणि, रोपाणि
खायो, गर्यो, बैस, लेख्यो (अधुरो)	अद्	अद्खायो, अद्हच्यो, अद्द्वैस्या, अद्दलेख्यो
खायो, गर्यो, बैस, लेख्यो (अधुरो)	अत्	अत्खायो, अत्हच्यो, अत्बैस्या, अत्दलेख्यो

१८. बाजुराली भाषामा नेपाली भाषामा प्रयोग हुने केही शब्दहरूको ध्वनि विपर्यास भएर प्रयोग हुन्छ जस्तै:

नेपाली	बाजुराली	नेपाली	बाजुराली
बादल	बाल्दो	खरानी	रखानि
बाख्रो	बाख्रो	दोस्रो	दोस्रो
खस्रो	खस्रो	कर्ण	कर्न
कर्णाली	कर्णाली	आदि ।	

१९. नेपाली भाषामा प्रयोग हुने 'स' ध्वनिका ठाउँमा शब्दको पदाधि, पदमध्य र पदान्तमा 'स' र 'ह' ध्वनि मिश्रण भएर प्रयोग हुनु अर्थात् उष्मीभवन हुनु, जस्तै:

नेपाली	बाजुराली	नेपाली	बाजुराली
सम्झना	सह्यझना	सुकिलो	सहुकिलो
सासु	सह्यसह्यु	ससुरा	सह्युरा
साग	ह्यग	भैंसी	भइँसह्य
मानिस	मान्सह्य	साली	सह्यलि
सालो	सह्यलो	सालिमु	सह्यलिमु
स्वादिलो	सह्यदि	आदि ।	

२०. 'एर' प्रत्ययका लागि पनि 'कन' र 'कि' को प्रयोग हुनु, जस्तै:

नेपाली	बाजुराली	नेपाली	बाजुराली
बाँडेर	बाँणिकन /बाँणिकि	भेरेर	भिटिकन /भिटिकि
लगेर	लिइकन /लिइकि	बसेर	बसिकन /बसिकि
उठेर	उठिकन /उठिकि	सुतेर	सइरिकन /सइरिकि
घुरेर	घुरिकन /घुरिकि	मुतेर	मुतिकन /मुतिकि
बाँडचुँड गरेर	बाँणिचुँणिकन /बाँणिचुँणिकि	देखेर	धेकिकन /धेकिकि

२१. अभूतकाल कृदन्त 'दै' को लागि बहुवचनमा 'आइ' र एक वचनका लागि 'अइ' को प्रयोग हुनु, जस्तै:

कृदन्त दै नेपाली	बहुवचनमा आइ	एकवचनमा अइ
हिँड्दै	हँटाइ	हँटइ
बस्दै	बस्ताइ	बसइ
हाँस्दै	हास्ताइ	हाँसइ
रुँदै	रुँदाइ	रुँदइ
खाँदै	खाँदाइ	खाँदइ
लिदै	लिदाइ	लिदइ

२२. कहिँ कहिँ 'बाट' विभक्तिका लागि 'देइ' को पनि प्रयोग हुनु, जस्तै:

काहाँदेखि – काँदेइ हिजोदेखि – बेलिदेइ
अस्तिदेखि –अस्तिदेइ यहाँदेखि –याँदेइ, याँबाटो

यो विशेषता मार्तडी र कुन्ना क्षेत्रमा बोलिने स्थानीय बोलिमा पाइन्छ ।

२३. 'गर' धातुको 'ग' का स्थानमा 'ह' को प्रयोग हुनु, जस्तै:

गर्दा –हर्दा गरला–हरला
गर्देछौं –हर्दोछुँ गरेर –हरिकन
गर्दो छ –हर्दो छ गश्यो –हर्दो छ्यो आदि ।

२४. बाजुराली भाषामा कतिपय मानवेत्तर नाममा समेत स्त्रीलिङ्गको प्रयोग हुन्छ भने कतिपय सन्दर्भमा स्त्रीलिङ्गी कर्ताका लागि समेत पुलिङ्गी क्रियाको पयोग भएको पाइन्छ, जस्तै:

मेरी छोरी गीत गाउँछे –मेरी छोरी गीत गाउँन्छ ।
मेरी श्रीमति खुब बाठी छे – मेरी जोइ खुबइ बाठी छ ।
मेरी बहिनी साह्रै सिपालु छे. –मेरी बइनी सारै सिपालु छ ।
यो केटी राम्रो नाच्छे — यो छोच्यौँटि राउँगो नाच्चि छ ।

२५. वाक्यलाई जोड्न प्रयोग गरिने संयोगक 'र' का ठाउँमा 'रे' को प्रयोग हुनु, जस्तै:

नेपाली वाक्य	बाजुराली वाक्य
दाजु, भाइ र बहिनी मिलेर मलाई ठगे ।	दाइ, भाइ रे बइनि मिलिकन मकन ठग्या ।
गिटी, बालुवा र सिमेन्ट राम्रोसँग मिलाए पो बलियो घर बनला ।	गिट्टी, बाल्व रे सिमिन्डी राउँणोहरि मिलाया प बल्यो घर बनला ।
उनीहरूले जङ्गलको बाटोमा सर्प देखेछन् र दौडदै घर आए छन् ।	उनुले जङ्गलका बाटइदो साप धेक्याछन् रे फाल्लिकन घर आया छन्
दिदी र भाउजुले हरिया चुरा किन्नुभयो ।	दिदी रे बौजुले हर्या चुणा किनिं ।

२६. स्त्रीलिङ्गी आदरवाची कर्ताका लागि अनादरवाची क्रियाको प्रयोग हुनु जस्तै:

नेपाली वाक्य	बाजुराली वाक्य
बजैले हामी सबैलाई राखेर लोक कथा भन्नुभयो ।	जिउले हामि सबु राखिकन लोक कथा भनिं ।
महिला समूहका महिलाहरूले हेरक महिलाबाट महिनाको मासिक बचत गर्ने निर्णय गरिन् ।	मइला समुहका मइलाले हेरेक् मइलाबाट मइनाको मइना बचत् हन्न्याँ निरणय हरिं ।
बाटोमा हिँड्ने महिलाले हामीलाई चामल दिनुभयो ।	बाटउणि हँट्न्याँ बैकिनीले हामीकन फाँको दिइं ।
दिदी र भाउजुले हरिया चुरा किन्नुभयो ।	दिदी रे बौजुले हर्या चुणा किनिं ।

२७. बहुवचन बनाउनका लागि 'हरू' प्रत्ययको प्रयोग नहुनु, बहुवचन बनाउन आकारान्त र आदरवाची क्रियाको प्रयोग हुनु जस्तै:

नेपाली	बाजुराली
सरहरू बिदा सकेर आउनुभयो ।	सर बिदा सकिकन आया ।
केटाहरू नदीमा पौडी खेल्दै छन् ।	गाँठागुठि घाटइदा बाउँत खेल्दाइ छन् ।
हामीहरू आयौं ।	हामि आयाउँ ।
उनीहरू गइहाले ।	ऊँ बाइगया ।
हामीले तिनीहरूलाई बाटोमा भेटायौं ।	हामिले तिनुकन बाटउणा भिटायाउँ ।
महिलाहरू डेउडा खेल्दै थिइन् ।	बैकिनी खेल लाउनइयै छिं ।
उसले लेखेका किताबहरू पढ्नलायक छन् ।	उइले लेख्याका किताब पण्नाजसा छन् ।

पुलिङ्गका लागि आकारान्त जस्तै दउराला, घट्टाला, रोप्यारा, कुलारा, फल्लाच्या, सेउकाच्या, स्त्रीलिङ्गका लागि इकारान्त प्रयोग हुनु जस्तै दउरालि, घट्टालि, घँसारि, रोप्यारि, मइल्यारि आदिको प्रयोग हुन्छ भने सेउकाच्या, फल्लाच्या आदि शब्द भने स्त्री पुरुष दुबैका लागि प्रयोग हुने गरेको छ ।

२८. यस भाषाका मौलिक शब्दहरू: बाजुराली भाषामा नेपाली भाषा र नेपालका अन्य भाषामा भन्दा फरक किसिमका शब्द शब्दावलीहरू पान्छन् । बाजुराली भाषामा पाइने केही प्रतिनिधिमूलक मौलिक शब्दावलीहरू निम्नानुसार छन्—

नेपाली	बाजुराली	नेपाली	बाजुराली	नेपाली	बाजुराली
बचेको, थप	अच्छ्यालि	उट्पट्याड	उरन्ठ्याउलो	थोरै	थोका
अफ्ट्यारो	असजि, अस्हजी	अधबैसे	उबेणु	छेउ	धार
कराउनु	अणानु	ज्यादै, धेरै	औधि	ढोका	देलो
करानु	डिड्यानु	खोकी	काँसो	प्रशस्त	निच्छलो
धार लगाउनु	कराउनु	खैरो	कइलो	झाड	ठानु
सानो गरौ	आउत, फोगट्टो	टाउको	खोरो	भुँडी	लादो
थाहा पाउनु, चिन्नु, जानु	राउनु	विस्तारै	सद्याम, सज, सइत	केटाकेटी जिद्धि, हठ	रिँगो
तेस्रो	आण्या	देवर	गोसाईँ	दुखु	खाइनु
आरन	आफर	नन्द	गोसी	शरीर	हण
आली	इल्चो	बाक्लो	घनु	लोभी	लुच्चो
खसेको ढुङ्गा	ढोल	जिस्क्याउनु	पाजहर्नु	पुरी	लाउन, टाट्या
धेरै बच्चा पाउन सक्ने	आलि	दुध दुहुने सानो ठेकी	तुरी	गहुँका बाला टिप्नु, धान काटनु	लउँनु
आन्द्रा	आँदणो	मासुको चोक्टो	फिण्को	सुत्नु	सइरनु, सिनु
थियो	छयो	जुम्रो	जउँणो	ढाड	कन्डो
तिमी, तपाईँ	तुमि	दाँत	दाणा	बुबा	ब्बा

निष्कर्ष

संसारमा भएका भाषाहरूका विशेषता एकापसमा मिल्दाजुल्दा भए पनि तिनीहरू केही न केही मात्रामा अर्को भाषा भन्दा भिन्न हुन्छन्। यहि भिन्नताले गर्दा संसारमा यति धेरै भाषाको सङ्ख्या भएको हो र नेपालजस्तो सानो देशमा पनि १२३ भाषाभाषी भएका हुन्। बाजुराली भाषालाई २०६८ को जनगणनासम्म नेपाली भाषाको भाषिका मानिदै आए पनि अब यस क्षेत्रको बोलिले भाषाको मान्यता पाइसकेको छ। बाजुरा जिल्लामा बोलिने बोलिका पनि आफ्नै खालका विशेषताहरू छन् जो अन्य भाषाभन्दा भिन्न रहेका छन्। जुम्ली भाषा वा खस भाषाकै समयमा विकास र विस्तार भएको बाजुराली भाषामा अछाम, बझाङ, मुगु, कालिकोट, जुम्ला आदि क्षेत्रमा बोलिने भाषासँग केही मात्रामा शब्द तथा संरचनागत समानता भए पनि ती क्षेत्रको भाषा भन्दा बाजुराली भाषा फरक छ भन्ने बाजुराली भाषाका विशेषताले देखाएको छ।

नेपाली र बाजुराली भाषाका पुराना अध्ययताहरूले बाजुराली बोलिलाई बालकृष्ण पोखरेलले गरेको भाषिका वर्गीकरण अनुरूप यस भाषाको अध्ययन विश्लेषण गरे पनि बाजुराली भाषामै केन्द्रित भएर गरिएका अध्ययनमा यो भाषिका नभई भाषा भएको प्रमाणित हुन्छ। भाषामा स्थानगत भिन्नता बढी हुन्छ। यही स्थानगत भिन्नताले भाषिक भेद देखा पर्दै अलग्गै भाषाको जन्म र विकास हुन्छ। बाजुराली भाषामा ध्वन्यात्मक, रूपात्मक र वाक्यात्मक ढाँचामा अन्य भाषाका भन्दा भिन्न विशेषता पाइन्छन्। नेपाली भाषाका सापेक्षतामा बाजुराली भाषालाई हेर्दा वाक्यात्मकभन्दा रूपात्मक

र रूपात्मकभन्दा ध्वन्यात्मक भिन्नता बढी पाइएका छन् । शब्दभण्डारका दृष्टिले बाजुरालीमा हजारौ शब्दहरू मौलिक रूपमा प्रयोग हुन्छन् । अन्य भाषासँग मिल्दाजुल्दा तर ध्वन्यात्मक रूपमा फरक शब्दहरू पनि यस भाषामा हजारौँ किसिमका छन् । यस भाषामा प्रयोग हुने उपसर्ग र प्रत्ययले बाजुरालीलाई विशिष्ट बनाएको छ । यस भाषामा संसारका भाषामा नपाइने क्रियाविशेषणको पनि लिङ्ग, वचन र आदरका दृष्टिले रुपावली चल्ने विशेषता पाइन्छ । यिनै विशेषताले गर्दा बाजुराली भाषालाई नेपालीको भाषिका नभई भाषाका रूपमा परिचित गराएको छ ।

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फ्रेम भित्रकी आइमाई कथामा प्रयुक्त नारीवादी चिन्ता

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लेखसार

समाजमा नारीप्रतिका अन्यायपूर्ण व्यवहार तथा सोचको विरोध गरी राजनीतिक समाजका नेतृत्व तह, सामाजिक मूल्यमान्यता, तथा साहित्यिक लेखनमा समेत नारीको पुरुष सरहको अवस्थाको अपेक्षा राख्ने वैचारिक लडाईं नै नारीवाद हो। यसलाई नारीको हक, अधिकार र समानताका लागि आवाज उठाउने चिन्तनका रूपमा लिन सकिन्छ। प्रस्तुत लेखमा नारीवादी कथाकार सञ्जु बजगाईंको समकालीन साहित्यमा सङ्ग्रहित फ्रेम भित्रकी आइमाई कथाको नारीवादी कोणबाट व्याख्या गरी अध्ययन पत्र तयार पारिएको छ। सामाजिक यथार्थवादी कथाका रूपमा रहेको यस कथालाई समाजवादी नारीवादको सैद्धान्तिक पर्याधारका आधारमा अध्ययन गरिएको छ। पितृसत्तात्मक सामाजिक संरचनाका कारण समाजमा अनेकौं किसिमका अन्याय र अत्याचारहरूलाई सहन गरेर नारकीय जीवन विताउन बाध्य पारिएका चरित्रहरूको उन्मुक्तिको लागि सङ्घर्षको घोषणा गर्ने यस कथालाई नारीवादी दृष्टिकोणबाट अध्ययन गर्नका लागि उक्त कथालाई नारीवादी देखिकोणका आधारमा व्याख्या विश्लेषण गर्ने, 'फ्रेम भित्रकी आइमाई' कथामा प्रयुक्त पितृसत्तात्मक सामाजिक संरचनाले नारीहरूको जीवनमा पारेको प्रभाव र नारी स्वतन्त्रताका लागि गरिएका सङ्घर्षहरूबारे जानकारी दिनु जस्ता उद्देश्य लिएर पुस्तकालयीय कार्यको उपयोग गरी आवश्यकतानुसार द्वितीय सामग्रीहरूको प्रयोग गरी अध्ययनकार्य सम्पन्न गरिएको छ भने आफ्नै घरमा बलात्कृत अवस्थामा रहेका, श्रीमानबाट अपहेलित भएका र बूढी कन्या भई बन्दी अवस्थामा रहेका नारीहरूको स्वतन्त्रताका लागि वृद्धा र म पात्रले दृढ सङ्कल्प गरेको बाट कथामा नारीवादको सशक्त प्रयोग गरिएको निष्कर्ष समेत निकालिएको छ।

प्रमुख शब्दावली: नारीवाद, पितृसत्तात्मक सामाजिक संरचना, शोषण, नारी मुक्ति, शसक्तिकरण, लैङ्गिक विभेद आदि।

विषयप्रवेश

सामान्यतया नारीको हक, अधिकार र समानताका लागि आवाज उठाउने चिन्तन नै नारीवाद हो भने नारीलाई केन्द्रमा राखेर कृतिको अध्ययन र विश्लेषण गर्ने समालोचना नारीवादी समालोचना सिद्धान्त हो। अक्सफोर्ड एडभान्स

लर्नर्स डिक्सनरीमा उल्लेख भए अनुसार महिलाले पनि पुरुषले जत्तिकै अधिकार र अवसर पाउनु पर्छ भन्ने लक्ष्य र विश्वास राखेर गरिएको सङ्घर्ष नै नारीवाद हो (पृ. ४६६) । समाजमा नारीप्रतिका अन्यायपूर्ण व्यवहार तथा सोचको विरोध गरी राजनीति समाजका नेतृत्व तह, सामाजिक मूल्यमान्यता, तथा साहित्यिक लेखनमा समेत नारीको पुरुष सरहको अवस्थाको अपेक्षा राख्ने वैचारिक लडाईँ नै नारीवाद हो । नारीप्रतिको पश्चगामी चिन्तालाई बदल्न र समाजको विकास गर्न बनेको मानवतावादी चिन्तन नारीवाद हो । यसले नारीलाई पुरुष सरह प्रतिस्पर्धात्मक बनाउन क्षमता विकास र सशक्तिकरणमा जोड दिन्छ । नारी समानता, स्वतन्त्रता र मुक्तिको आवाज यसले उठाउँछ र लैङ्गिक विभेदको माग राख्दै समानता र न्यायको वकालत गर्छ । पितृसत्ताका साथै नारीलाई दोस्रो दर्जाको नागरिक मान्ने परम्पराको विरोध गर्दै नारीमाथि हुने गरेका सामाजिक, आर्थिक, धार्मिक, वैचारिक, यौनगत, सांस्कृतिक, राजनीतिक भेदभावको विरोध गर्छ । नारीमाथि भइरहेका शोषण, दमन र अत्याचारका विरुद्ध कानुनी रूपमा नै परिवर्तनको माग गर्छ । “महिलाको समान अधिकारको खोजीमा गरिएको सामाजिक आन्दोलन नै नारीवाद हो” (त्रिपाठी, २०६९, पृ. ६५) । असमान कानून, महिला हिंसा, दाइजो, बलात्कार, सञ्चार माध्यममा महिलाको नकारात्मक प्रस्तुतिको विराध यसले गर्दछ । यसका साथै मातृत्वको महत्ता, गर्भावस्थाको भत्ता, गर्भपतनको अधिकारको माग राख्दै आत्मनिर्भरता, आर्थिक सक्षमता, सहभागिता र सशक्तिकरणमा जोड दिने गर्दछ । महिलाको स्रोतमाथिको पहुँच, सम्बन्ध, महिला विकासका विविध पक्षमा जोड दिने गर्दछ । महिलाहरूका समस्यालाई प्रमुख आधार बनाएर तिनै समस्याहरूको समाधानार्थ गरिएको आन्दोलन नारीवाद हो । परम्परागत समय देखि नै महिलाहरू विभिन्न रूपले समाजमा पछि परेका छन् । सामाजिक संरचना, धर्म, संस्कृति आदि विविध कारणले महिलाहरू समाजमा पछि परेका छन् । सामाजिक असमानताका कारण पछि परेकाले तत्काल त्यस किसिमका विभेदहरूलाई अन्त्य गर्दै नारीका पक्षमा वकालत गरी महिलाहरूको अवस्थामा सुधार ल्याई जीवनस्तर उकास्ने उद्देश्यअनुरूप सन् १७९२ देखि उदारवादी नारीवादका रूपमा मेरी उल्स्टनक्रफ्टले महिला अधिकारको औचित्य मार्फत् नारीवादी आन्दोलनको सुरुवात भयो र विभिन्न कालखण्डमा यसका स्वरूपहरू परिवर्तन भई वर्तमान समयमा उत्तरआधुनिकतावादका मान्यताहरलाई पनि समेट्दै अगाडि बढिरहेको छ । सभ्यता र संस्कृतिको कालखण्डमा विश्व समाजमा विकासका चुनौतिहरू पनि थपिएसँगै यस आन्दोलनले पनि विभिन्न चुनौतिहरूको सामना गर्दै अगाडि बढिरहेको वर्तमान परिप्रेक्ष्यमा अझै पनि महिलामाथि हुने गरेका अन्याय, शोषण र दमनको अन्त्य हुन सकिरहेको छैन । विभिन्न साहित्यिक रचनाहरू मार्फत् सर्जकहरूले पनि नारीवादी आवाजहरू बुल्नद गरिरहँदा ती साहित्यिक कृतिमा भएका सशक्त आवाजहरूलाई सबैसामु ल्याएर महिलाका हक अधिकारहरूलाई सुनिश्चित गर्दै समाजका पुरुष सरह जीवन यापनका लागि वातावरण सिर्जना गर्नका निम्ति त्यस्ता कृतिहरूको नारीवादी कोणबाट अध्ययन हुनु नितान्त जरुरी छ । यद्यपि त्यस किसिमका कार्यहरू कमै मात्र भएका र केवल महिलाको मात्र सरोकारको विषयका रूपमा लिने गरेकाले पनि यस सम्बन्धी अध्ययन हुनु नितान्त जरुरी छ । यसकारण महिला आन्दोलनकै महत्वपूर्ण पाटोको रूपमा रहेको नारीवादलाई समकालीन कथाकार सञ्जु बजगाईँको ‘फ्रेम भित्रकी आइमाई’ कथाका माध्यमबाट हेरी त्यस कथामा भएका नारी आवाजहरूलाई बुल्नद गर्नमा यो अध्ययन औचित्यपूर्ण हुनेछ भन्ने अपेक्षा लिइएको छ ।

अध्ययन समस्या र उद्देश्य

समाज पितृसत्तात्मक सामाजिक संरचनामा जकडिरहेकाले वर्तमान समयसम्म भएका महिला आन्दोलनहरूले महिलाहरूको जीवनस्तर उकास्नमा खाशै भूमिका खेल्न सकेका छैनन् । शोषण र दमनका विरुद्धमा नारीवादी चेतना जन्म्यो । पितृसत्तात्मक समाजको उदयसँगसँगै नारीमाथि हुने शोषणको पनि आरम्भ भयो (बराल, २०६३, पृ. ८९) । महिलाका

आवाजहरूलाई बुलन्द गर्न समय समयमा निकै प्रयासहरू नभएका होइनन् तर त्यति फलदायी भने भएका देखिँदैनन् । नारीवादी आन्दोलनको महत्वपूर्ण पाटोको रूपमा रहेको साहित्यिक आन्दोलनका क्षेत्रमा पनि नारी सर्जकहरूले कलम चलाउँदै आएपनि ती पर्याप्त भने हुन सकेका छैनन् । खाशगरी नारी सर्जकहरूका नारीवादी साहित्यिक रचनाहरूको अध्ययन अनुसन्धान गरी ती कृतिहरूमा उल्लेखित नारी स्वतन्त्रताका लागि गरिएका सङ्घर्षका कथाहरू प्रकाशन गर्ने महत्वपूर्ण कार्य कमै भएकाले त्यस्ता कार्यहरू ओझेलमा परेका छन् । तीनै कार्यहरूको खोजी गर्न नसक्नु नै वर्तमान समयको प्रमुख समस्याको रूपमा रहेको छ । त्यसैगरी नारीहरूको स्वतन्त्रता तथा हक अनि अधिकारका निम्ति गरिएका कार्यहरूलाई कसरी प्रचार प्रसारमा ल्याउन सकिन्छ भन्ने कुरा समस्याको रूपमा देखापरेको छ । नारीवादी सर्जकहरूका सिर्जनामा सजिएका नारी मुक्तिका आवाजहरूलाई कसरी प्रकाशका ल्याउन सकिन्छ भन्ने प्रश्नहरू नै यस अध्ययनका प्रमुख समस्याका रूपमा रहेकाले तिनै समस्याहरूको समाधान गर्ने उद्देश्यका साथ समकालीन कथाकार सञ्जु बजगाईंको 'प्रेम भित्रकी आइमाई' कथालाई नारीवादी दृष्टिकोणबाट व्याख्या तथा विश्लेषण गर्ने कार्यलाई उद्देश्यका रूपमा लिई प्रस्तुत अध्ययन गरिएको हो । जसलाई तलका बुदाहरूमा प्रस्तुत गर्न सकिन्छ —

- क) 'प्रेम भित्रकी आइमाई' कथालाई नारीवादी दृष्टिकोणबाट व्याख्या र विश्लेषण गर्नु ।
 ख) 'प्रेम भित्रकी आइमाई' कथामा प्रयुक्त पितृसत्तात्मक सामाजिक संरचनाले नारीहरूको जीवनमा पारेको प्रभाव र नारी स्वतन्त्रताका लागि गरिएका सङ्घर्षहरूबारे जानकारी दिनु ।

अध्ययन विधि र सैद्धान्तिक पर्याधार

प्रस्तुत अध्ययन पत्र पुस्तकालयीय कार्यको उपयोग गरी तयार पारिएको हो । यस क्रममा विषयवस्तुसँग सम्बन्धित सामग्रीहरूलाई द्वितीय स्रोतहरू इन्टरनेटबाट सङ्कलन गरिएका हुन् । पुस्तकहरू, तिनै विषयमा रचिएका लेखहरूका साथै नेपाल खुला विश्वविद्यालयको मुडलमा भएका सामग्रीहरूबाट तथ्य सङ्कलन गरिएको छ । त्यसका अतिरिक्त युटुबबाट आवश्यकतानुसार सामग्रीहरूबाट तथ्य सङ्कलन गरिएको छ । विषयवस्तुहरूलाई व्याख्या तथा विश्लेषण गर्ने कार्यका लागि नेपाल खुला विश्वविद्यालयको साहित्य सिद्धान्त तथा उत्तरवर्ती समालोचना विषयका मुडलमा भएका सामग्रीहरूलाई नै मुख्य आधार मानिएको छ । भौतिक रूपमा पुस्तकालयमा नै गएर अध्ययन गर्न नसकिने बाध्यात्मक परिस्थितिका कारण अनलाइनका सामग्रीहरू नै प्रमुख आधार बनाएर अध्ययन तयार पारिएको छ ।

यस अध्ययनको प्रमुख सैद्धान्तिक पर्याधारका रूपमा समाजवादी नारीवादलाई लिइएको छ । १९६०/७० को दशकमा मात्रसवाद र आमूल नारीवादका बीचमा भएको सामाजिक असमानताका आधारभूत कारणमाथिको बहसको परिणामस्वरूप जन्मिएको समाजवादी नारीवादका मूल मान्यताहरूलाई नै प्रमुख आधार बनाएर प्रस्तुत अध्ययनलाई सम्पन्न गरिएको छ । समाजवादी नारीवादले लैङ्गिक आधारमा समाजको पुन संरचना हुनुपर्छ भन्ने दृष्टिकोण अगाडि सारेको छ (त्रिपाठी, २०६८, पृ. १११) । यस मान्यताले महिलामाथि हुने सबै प्रकारका शोषणको कारण पितृसत्ता हो भन्दा पनि पितृसत्ता, सामाजिक संरचनाका साथै महिला स्वयम् पनि जिम्मेवार भएको धारणा यसले राख्ने हुनाले यसकै आधारमा उद्देश्य अनुरूपका बुँदाहरूलाई व्याख्या विश्लेषण गरिएको छ । महिलामाथि पुरुषको प्रभुत्व र दमन हुन्छ भन्ने मतसँग सहमत हुँदै विवाहित महिला पतिको पेसा, आय र शिक्षाद्वारा चिनिने र उनीहरूले सन्तान उत्पादन र लालनपालनमा मात्र महिलाको जीवनको सारलाई अश्रयाएका कारण लैङ्गिक, वर्गीय तथा जातजातिका कारणले हुने असमानताको विरोध गर्छ । मनेविश्लेषणात्मक नारीवादबाट पनि प्रभाव ग्रहण गर्दै सामाजिक संरचनासँग सम्बन्धित लैङ्गिकता, मनोरचनाको भिन्नताको प्रभावका कारण महिलामाथि दमन हुन्छ । लिङ्ग, वर्ग र जातिको संयुक्त प्रभावलाई दृश्यमान बनाउनुपर्छ भन्ने सैद्धान्तिक दृष्टिकोणका आधारमा यस अध्ययनलाई सम्पन्न गरिएको छ ।

नारीवादी कोणबाट विश्लेषण कथाको 'आइमाई भित्रकी प्रेम'

नारीकेन्द्री परिप्रेक्ष्यबाट नारी हकहित र समानताको पक्षधरतालाई नारीवाद भनिन्छ (शर्मा र लुईटेल, २०६७, पृ. ३७१)। समकालीन साहित्यमा सङ्ग्रहित सञ्जु बजगाईंको 'प्रेम भित्रकी आइमाई' कथा ३ खण्डमा विभाजन गरी कथावस्तु प्रस्तुत गरिएको कथा नारीवादमा आधारित कथा हो। कथावस्तु र कथानकको प्रस्तुति शैली क्रमिक रूपमा भएको पाइँदैन। मध्य स्थानको घटनाक्रमलाई अगाडि ल्याई पछि क्रमशः कथावस्तुको रहस्य उद्घाटन गर्दै कथावस्तुलाई अगाडि बढाइएको पाइन्छ। प्रथम खण्डमा म पात्रले प्रेम भित्रकी आइमाईप्रति आफू सानो उमेर देखि आकर्षित रहेको र कयौं वर्षसम्म त्यो प्रेम हरिविजोगको अवस्थामा रहेको कुरा व्यक्त गर्दै म पात्र आफू पनि त्यस्तै भएर होला त्यो प्रेमप्रति आकर्षण भएको सङ्केत गरिएको छ। दोस्रो खण्डमा त्यो प्रेम र त्यस प्रेममा भएकी महिलाको परिचय गराउनुका साथै नारीका रूपमा उसबाट जन्मिएका सन्तानहरूमाथि अन्याय, अत्याचार र शोषणले पराकाष्ठा नाघेको वर्तमान अवस्थालाई देखाइएको छ भने तेस्रो खण्डमा चाहिँ कथाकी म पात्रले आफू नारी स्वतन्त्रताका लागि सङ्घर्षमा उत्रिने र समाजमा अपहेलित ती नारीहरूको न्याय र स्वतन्त्रताका लागि उत्रिने प्रण गर्दै कथाको अन्त्य भएको छ।

प्रेम भित्रकी आइमाई कथाको कथावस्तु

प्रेम भित्रकी आइमाई कथाको कथावस्तु सामाजिक विषयवस्तुमा आधारित छ। पितृसत्तात्मक सामाजिक संरचनाका कारण महिलाहरू समाजमा अपहेलित भई नारकीय जीवन जीउन बाध्य भएको विषयवस्तुलाई यस कथामा नारीवादी दृष्टिबाट प्रस्तुत गरिएको छ। म पात्र समयसिंहको घरको ढोकामा टाँगिएको मक्किएको प्रेमकी महिलाप्रति सानै उमेरदेखि आकर्षित हुनु र वयस्क भैसकेपछि पनि त्यस प्रेममा भएकी महिलाका बारेमा जान्ने उत्कण्ठा सहित समयसिंहले एउटी आइमाईको रुग्ण रूप त्यसरी मूल ढोकामा झण्ड्याएर बटुवालाई नदेखाइदिए हुन्थ्यो भन्ने सोचका साथ त्यस प्रेम भित्रकी महिलाको मौलिक आकृति जोगाउन केही नगरी हेरेर मात्रै आफ्नै अस्तित्व माथि उब्जिने प्रश्नले जिन्दगीभर खेदिरहने छ भनी एकदिन समयसिंहको घरमा प्रवेश गर्नु, परम्परागत पहिरनलाई निरन्तरता दिँदै पातलो शरीर भएकी बोलीमा प्राण नभएकी एउटा वृद्धा (जो समय सिंहकी कान्छी श्रीमती हुन्) ले समयसिंह पूजा गरिरहेकाले केहीबेर पर्खिन आग्रह गर्नु, समयसिंह पूजागरी आइसकेपछि उसको क्रूर चरित्रसँग म पात्र परिचित हुनु, समयसिंहले त्यो प्रेमकी महिलालाई सातवटी छोरी जन्माएर मरेकी राँडका रूपमा चिनाउँदा म पात्रलाई ती प्रेम भित्रकी आइमाईको तस्वीरलाई पुनर्जीवन दिने सपना तहिएर जानु र कायरतापूर्वक पाहुनाकोठाबाट बाहिर निस्कनु, वृद्धाले समयसिंहले बसाएको पागलबस्तीको खुलासा गरी त्यस बस्तीमा समयसिंहले नाम, पैसा, शान र शक्तिसँगको सम्बन्धलाई निरन्तरता दिन बन्दी बनेका, न्याय नपाएका, बलात्कृत भएर बाँचेका, श्रीमानले हेला गरेर छोडेका भव्य मोहोडा भएको शानदार घरका छोरीहरूको पीडा र चित्कारलाई बाहिर लगी न्याय दिलाउन आग्रह गर्नु, वृद्धा समयसिंहकै कान्छी श्रीमती भएपनि आफूसँग आर्थिक स्रोत नभएकाले पापी पेटका लागि चूप लागेर बसेको बताउनु, त्यस घरभित्रका महिलाहरूको दयनीय अवस्था देखी त्यो प्रेम भित्रकी आइमाईको तस्वीर अशान्त बनेको देख्दा फोटोको आँशु र वृद्धाको कुरा मनमा राखेर समयसिंहको आजसम्मको हैकमवादलाई परास्त गरी बन्दी भएका छोरीहरूको नयाँ जीवन जीउने नयाँ बाटो देखाउने प्रयत्न गर्ने दृढ सङ्कल्प गरी वृद्धालाई आस्वस्त पाउँदै म पात्र त्यहाँबाट बाहिर निस्कनु आदि घटनाहरूले यस कथामा सामाजिक विषयवस्तुलाई बहन गरेका छन्। यसरी यस कथामा सामाजिक जीवनका नारीहरूले भोग्नुपरेबम अथाह पीडाहरूको विषयवस्तुलाई नै प्रमुख आधार बनाएर कथा रचना भएको छ।

चरित्रचित्रण

फ्रेम भित्रकी आइमाई कथामा नारी चरित्रहरूको भूमिकालाई नै प्रमुख बनाएर कथा रचना गरिएको छ । वर्तमान समयमा पनि पुरुषले आफ्नो, नाम, शान र सौकतका लागि पीडामा जीवन बाँच्न बाध्य पारिएका शोषित र पीडित नारी चरित्रकै केन्द्रियतामा कथा रचना गरिएको छ । यस कथाका नारी उत्पीडनमा पारिएका र त्यस किसिमको उत्पीडनबाट उन्मुक्तिको चाहना भएका केही नारी चरित्रहरूलाई प्रस्तुत गरिएको छ ।

फ्रेम भित्रकी आइमाई

यस कथामा मञ्चमा आएर भूमिका निर्वाह नगरे पनि कथाकी प्रमुख बद्ध चरित्रका रूपमा आएकी पात्र जुन कथाकारले सानै उमेर देखि स्मृतिमा रहेकी र फ्रेममा नै वर्तमान समाजको परिवेशमा पीडित पात्रका रूपमा आएकी चरित्र पुरुष हैकमवादी चरित्र समयसिंहको कथित नाम, पैसा, शान र शक्तिको सम्बन्धका कारण चरम यातना सही मर्न बाध्य पारिएकी सातवटा छोरीकि आमाका रूपमा आएकी छ वर्षौं देखि एउटा मक्किएको फ्रेम भित्र रहेकी पात्र जसप्रतिको आकर्षणका कारण नै म चरित्रमा महिलाका विषयप्रति चासो रहेको र महिला हिंसा अनि अन्यायका विरुद्धमा लड्नु आकाङ्क्षा पलाएको छ र ती अन्यायमा परेका छोरीहरूलाई न्याय दिलाउन तन्तयार भएकी छ । वृद्धाका अनुसार समयसिंहको क्रूर यातनामा परेकी चरित्र हो जसको मृत्यु पछि पनि समय सिंहका गाली र वचनहरू वसिएका नै छन् ।

म पात्र

यस कथामा नारीवादी आवजलाई मुखरित गर्ने प्रमुख चरित्र म पात्र र कथाकारको नारी आन्दोलनकि सशक्त चरित्र म मात्र हो । सानै उमेरदेखि फ्रेम भित्रकी आइमाईप्रति आकर्षित रही उसलाई पुनर्जीवन दिने अठोटका साथ लागेकी छ । पितृसत्तात्मक सामाजिक संरचनाका कारण अन्याय सहन बाध्य उ पनि हो भन्ने कुरा उसको यस भविव्यक्तिबाट अनुमान लगाउन सकिन्छ निर्जीब तस्वीर १ तर केटाकेटीदेखि आत्मियता जोडिएकाले त्यो फ्रेमलाई देखेपछि अचेल मभित्र यस्तो आवाज आउन थालेको छ । किन रु के ऊ मेरी प्रतिनिधी हो रु या ऊ र म बिच आईमाई हुनुमा भेटिने समान तत्वहरू मेरा मस्तिष्कमा सक्रिय भएर यस्तो आवाज निस्कन थालेका हुनु समय सिंहको अन्याय देखी निकै डराएकी पात्रका रूपमा कथामा चित्रित भए पनि वृद्धाले अन्यायमा परेका छोरीहरूको जीवन जीउने आकाङ्क्षा पूरा गर्नुपर्छ भन्दा उसमा पनि नारीवादी विचारले मूर्तरूप लिई ती बन्दी बनाइएका छोरीहरूलाई मुक्ति दिलाउन आफूले सकेजति कार्य गर्ने अठोट उसले गरेकी छ । नारीवादी सङ्घर्षका खातिर होमिन तन्तयार रही समयसिंह जस्ता पितृसत्ताका शोषकहरूका विरुद्ध लडी नारी स्वतन्त्रताका लागि मरि मेट्ने अठोट समेत उसले गरेकी छ ।

वृद्धा

यस कथामा वृद्धा समयसिंहकी कान्छी श्रीमतीका रूपमा आएकी छ । पहिलो श्रीमतीबाट ७ वटा छोरीहरू मात्रै भएपछि छोरा पाउने र समाजमा आफ्नो शान कायम राख्नका लागि समयसिंहले बिहे गरेपछि तिनबाट सन्तान नहुँदा पूजा सामग्री तयार पारिदिने सहयोगी भएर बाँचेकी छिन् । समयसिंहको अन्याय विरुद्ध आवाज उठाउनु पर्ने सोच भएर पनि पापी पेटका निम्ति चुप लागेर बसेकी छिन् तर म पात्रलाई ती अन्यायमा परेका छोरीहरूको स्वतन्त्रताका लागि भने घरको चाबी नै दिएर उनीहरूलाई त्यस पागलबस्तीबाट मुक्त पार्न अनुरोध गरेकी छिन् । आफूमाथि आइपर्ने सम्भावित खतराको समेत ख्याल नगरी यस किसिमको कदम उठाउनु नारी सङ्घर्षकै एउटा उदाहरण हो भन्न सकिन्छ ।

समयसिंह

यस कथामा पितृसत्तात्मक समाजको प्रतिनिधि पात्रका रूपमा समयसिंह कथामा प्रस्तुत छ । आफ्नी श्रीमतीबाट छोरा पाउन नसक्दा श्रीमतीलाई पीडा दिने र आफ्नै छोरीहरूलाई शोषण र दमनको अवस्थामा घरभित्र थुनेर राख्ने निर्दयी पात्र हो । फ्रेमकी आईमाईलाई उसले “ए १ त्थै सात-सातवटी छोरी जन्माएर मेरेकी राँडको कुरो जान्न आएकी रु” भनेकोबाट उसको नारीलाई हेप्ने प्रवृत्ति प्रस्ट भएको छ । –“त्यस राँडको फोटो अझै त्यही रछ । भोली नै झिकेर फ्याँकिदिन्छु । राँडले यतिका छाउरी नजन्माएकी भए मैले यो हैरान खचै पर्दैनथ्यो । त्यसको कुरै नगर मसँग भन्ने भनाईबाट उसको चरित्र प्रस्ट भएको छ । समाजमा आफ्नो शान कायम राख्न नारीहरूलाई नारकीय जीवन जीउन बाध्य पार्ने चरित्र हो ।

यसरी यस कथामा नारीवादी सोचका साथ नारी स्वतन्त्रताको वकालत गर्ने चरित्रहरू एकातिर छन् भने अर्कोतिर नारीहरूलाई दमन र शोषणमा राखी मरेतुल्य बनाउने चरित्रहरू पनि छन् ।

परिवेश

नारीवाद मूलतः समाजप्रति उत्तरदायी, अन्यायमा परेका नारीको पक्षपाती, उदार,सहिष्णु, सहअस्तित्ववादी, मानवतावादी र संश्लेषणकारी दृष्टिकोण सहितको भाषिक सिर्जना हो (पौडेल, २०६९, पृ. १) । फ्रेम भित्रकी आईमाई कथामा नेपाली समाजको सामाजिक परिवेश प्रयोग गरिएको छ । खाशगरी पितृसत्तात्मक सामाजिक संरचनाका कारण महिलाहरूले खेप्नु परेका पीडा अनि वेदनाहरूलाई नै प्रमुख आधार बनाएर कथा रचना गरिएको छ । महिलाहरूको त्रासदी यस कथामा पाउन सकिन्छ । बाह्य परिवेशका रूपमा पितृसत्तात्मक सामाजिक परिवेशको प्रयोग गरिएको छ । जहाँ छोरीहरू जन्माउने महिलालाई समाजले सामाजिक बहिष्कार गरी मृत्यु वरण गर्नसम्म बाध्य पार्ने नेपाली समाज र एउटा शानदार कहलाउँदो घरमा पनि छोरीहरूले विभिन्न किसिमका अन्याय र अत्याचारहरू सहेर आफ्नै घरमा बन्दी भएर बस्नुपर्ने पीडादायी सामाजिक परिवेशलाई सशक्त रूपमा यस कथाले स्पष्ट पारेको छ । यस किसिमको समाजमा एउटा नारीले बाध्यतावस जीवनलाई मरेतुल्य बाँच्नुपर्दाका मानसिकतालाई कथामा आन्तरिक परिवेशका रूपमा व्यक्त गरिएको छ । म पात्रमा नारीवादी सोच हुँदाहुँदै पनि समयसिंह जस्ता महिलामाथि हिंसा गर्ने पात्रहरू देखि त्रसित हुनु, वृद्धामा नारी जागरणको उन्मुक्तिको सोच भएर पनि आर्थिक रूपमा आत्मनिर्भर नभएका कारण मौन भएर बस्नु, छोरी भएकै कारण बलात्कृत भएर, पति र पीताबाट अपहेलित भएर आफ्नै घरमा नारकीय जीवन जीउँदा मनस्थिति रुग्ण बन्नु आदि घटनाहरूले त्रासद् एवम् अत्यन्त कारुणिक मनस्थितियुक्त आन्तरिक परिवेश सिर्जना गरी पाठकवर्गलाई यस किसिमको समाजको विरुद्ध सशक्त सङ्घर्ष गर्न उत्प्रेरणा समेत प्रदान गरेको छ । समग्रमा यस कथामा नारीहरूको त्रासमय सामाजिक जीवन र त्यसले उनीहरूमा पारेको मनोवैज्ञानिक प्रभावलाई प्रस्तुत गर्न यस कथाको परिवेश महत्वपूर्ण बनेर आएको छ ।

उद्देश्य

यस कथामा नारी जातिले जन्मदेखि जीवनका हरेक पहरमा भोगेका दुःख र पीडालाई कलात्मक रूपमा उतारिएको पाइन्छ । नारी चेत र नारी विद्रोहलाई प्राथमिकता दिइएको छ । सामाजिक संरचनाका कारण अन्यायमा परेका नारीहरूका आवाज बुलन्द गरी स्वतन्त्रताको आन्दोलनमा होमिन यस कथाले नारीहरूलाई हौसला प्रदान गरेको छ । यसकारण नारी समानता, नारी स्वतन्त्रता र नारीप्रति समाजले राखेको गलत धारणाको उजागर गर्नु, नारी हक हितका लागि आवाज उठाउनु नै यस कथाको उद्देश्य रहेको छ ।

प्रेम भित्रकी आईमाई कथामा अभिव्यक्त परम्परित पितृसत्तात्मक समाज

पितृसत्तात्मक समाजमा पुरुषको प्रभुत्व हुन्छ । यस कथामा पनि पुरुषकै प्रभुत्व रहेको छ । प्रेम भित्रकी आईमाईको त्यो दुर्दशा हुनुमा पुरुष पात्र समयसिंह प्रत्यक्ष रूपमा देखिएको छ । त्यसैगरी वृद्धाको जीवन बर्बाद तुल्याउनमा पनि उक्त समाज नै दोषी बनेको छ भने घरमा छोरीहरू बकात्कृत भएर, लोम्नेबाट पीडित भएर, समाजबाट अपहेलित भएर, आफ्नै बुबाबाट बन्दी बनाइएका छन् । यी सबै कुराहरू परम्परित पितृसत्तात्मक समाजकै कारण भएका हुन् । म पात्रले पनि आफू प्रेम भित्रकी आईमाईकी प्रतिनिधि पात्रका रूपमा रहेको अनुभूति गर्नुले पनि यस कुराको पुष्टि गरेको छ । यस कथामा परम्परावादी पितृसत्तात्मक अभिव्यक्ति रहेको कुरा यस अभिव्यक्तिबाट पनि प्रस्ट भएको छ । ऊ त्यो प्रेमभित्रकी आईमाई समयसिंहकी पहिली श्रीमती हुन् ।” मुलद्वारतिर चोर औलाले देखाउँदै उनले कुरा शुरु गरिन्—“सातवटी छोरी जन्माई भनेर समयसिंहले हेला गरेपछि दुख पाएर मेरेकी अरे । ऊ मेरेको तीन महिनामै समयसिंहले मलाई बिबाह गरेको । मबाट सन्तान हुन सकेनन् । त्यसैले म उसकी अर्धाङ्गिनी नभै पुजा सामाग्री तैयार गरिदिने सहयोगी भएर बाँचेकी छु ।”

नारी विद्रोह

समाजमा पितृसत्ताका नाममा पुरुषवाद कायम छ र त्यसैको प्रतिकारका निम्ति नारीवादको उत्थान भएको छ (त्रिपाठी, २०६९, पृ. १९) । प्रेम भित्रकी आईमाई कथामा नारीवादी विद्रोहको अभिव्यक्ति पाइन्छ । म पात्र सानै देखि प्रेम भित्रकी आईमाईप्रति आकर्षित हुनु, त्यो तस्वीरलाई पुनर्जीवन दिन प्रयासरत रहनु, समयसिंहको पञ्जबाट ती अन्याय र शोषणमा परेका छोरीहरूलाई स्वतन्त्रता दिलाउन दृढ भएर लाग्ने सङ्कल्प गर्नु, वृद्धाले ती छोरीहरूको मुक्तिका लागि घरको साँचो म पात्रका हातमा थमाउनु आदि घटनाले यस कथामा नारी विद्रोहको वकालत गरिएको छ भन्न सकिन्छ । यस कथामा प्रयोग गरिएका नारी विद्रोहका केही उदाहरणहरू निम्न बमोजिम रहेका छन्—

त्यो सुनेर मेरो मुटुको धड्कनले एक्सलेटर दबायो । मेरा पाखुराका रौं ठडिए ।

“बाबु बिनाको त्यो फ्याउरोलाई एकलै छोडेर कता मरी अर्की ।” अर्को झ्यालबाट आवाज आयो ।

“खान्ना।।।१ म तेरो जुठो कहिल्यै खान् ११” दोस्रो तलाको झ्यालबाट यस्तै प्रतिकार सुनिदै थियो एकाएक झल्याम्म केही फुटेको आवाजले मेरा कानका जाली नै छेडिए ।

“म मेरो क्षमताले भ्याएसम्मको कोशिस गर्ने छु ।” वृद्धालाई आश्वस्त पाउँदै भने —“अहिले मलाई जान दिनुहोस् ।”

म ती साँचा हातमा बोकेर गेट बाहिर निस्किएँ । बाहिरको चिसोमा निकबैरै हिड्नेजेलसम्म वृद्धाको शरिरको स्पर्शले तातेका दुई साँचाबाट उनको शरिरको तातोपन मलाई महशुस भैरह्यो । शायद, त्यही तातोपनमा जीवनको अर्थ लुकेको थियो ।

नारी शोषण र दमन

नारीवादी कथा प्रेम भित्रकी आईमाईमा नारी शोषण र दमनको पराकाष्ठालाई देख्न सकिन्छ । समयसिंहले आफ्नै छोरीहरूलाई पीडित अवस्थामा नारकीय जीवन जीउन बाध्य गराएको छ । चरम यातना र अन्यायमा परेका छन् ती बन्दी बनाइएका नारीहरू । स्वयम् म पात्र पनि शोषणमा परेको कुराको अभिव्यक्ति यस कथामा पाउन सकिन्छ । वृद्धाको जीवन विनाअर्थको बनेको छ भने पितृसत्तात्मक सामाजिक संरचनाका कारण कथामा आएका सम्पूर्ण नारीहरू शोषण र दमनमा परेका छन् । जसको पुस्त्याईँ तलका अभिव्यक्तिहरूले गरेको छ —

न मर्मत-संभार न त रङ्गरोगन १ फ्रेम पहिलेभन्दा नाजुक भएको छ । बिट मकाए हेरिनसक्नु छ । त्यसको शिशा धमिलिएको छ भने झुण्ड्याएको काँटी बाङ्गिएर फ्रेम समेत कोल्टिएको छ । फोटोको त कुरै नगरौ १ अनुहारको स्वरूप पनि खुट्टेन मुश्किल पर्छ । मानौ, त्यो निरिह फ्रेम ज्यँुदाहरुबाट बर्षौँदेखि त्यागिएको छ ।

“तँ पनि आईमाई र त्यो फ्रेमभित्रकी पनि आईमाई १ हेर, त्यसको हरिबिजोक ११” निर्जीब तस्वीर १ तर केटाकेटीदेखि आत्मियता जोडिएकाले त्यो फ्रेमलाई देखेपछि अचेल मभित्र यस्तो आवाज आउन थालेको छ । किन रु के ऊ मेरी प्रतिनिधी हो रु या ऊ र म बिच आईमाई हुनुमा भेटिने समान तत्वहरु मेरा मस्तिष्कमा सक्रिय भएर यस्तो आवाज निस्कन थालेका हुन् रु

मेरो ठम्याई अझै निर्धारित भएको छैन तर म सानी केटी रहिन अब भन्ने पक्का भएको छ । समयले मलाई सानी केटीबाट आईमाई बनाएको छ र आईमाई बनाउँने लामो प्रक्रियामा त्यही समयले नै मभित्र चेत भरिदिएको छ । त्यही चेतले गर्दा त्यो मकाउँन थालेको फ्रेम र त्यस फ्रेमभित्रकी आईमाईको फुस्रो फोटो देख्दा मभित्र असन्तुष्टीको आवाज आउँन थालेको हुनुपर्छ “यो बौहुलाईले फेरी झ्याल खोली । गाला चङ्काएर यता तान् त्यसलाई यो घरमा बन्दी भएका सबै छोरीहरुलाई न्याय र उन्मुक्तिको बाटो देखाईदिने मान्छे चाहिएको छ । अधिल्लिर भब्य मोहडा बोकेको शानदार घरका छोरीहरुको पीडा र चित्कार आज त्यही घरको पछाडिबाट तिमीले सुन्थौ । त्यो आवाजलाई बाहिर लगिदिनु ।” “आफ्नै छोरीहरु किन बन्दी बनाएको समयसिंहले रु” मैले पत्याउँन नसकेर सोधेँ ।

“आफ्नो नाम, पैसा, शान र शक्तिसँगको सम्बन्धलाई निरन्तरता दिन । त्योभन्दा पनि बढी आईमाईलाई सबै दोष थुपारेर उनीहरुको यथास्थितिलाई निरन्तरता दिन ।”

नारी मुक्तिको कामना

समाजवादी नारीवादले लैङ्गिक आधारमा समाजको पुन संरचना हुनुपर्छ भन्ने दृष्टिकोण अगाडि सारेको छ (त्रिपाठी, २०६८, पृ. १११) । यस कथामा नारी मुक्तिको कामना गरिएको छ । कथामा प्रयोग भएका म पात्र र वृद्धाका माध्यमबाट कथाकारले नारीको मुक्ति र स्वतन्त्रताको चाहना व्यक्त गरेका छन् । म पात्रलाई सानै देखि फ्रेम भित्रकी आईमाईलाई पुनर्जीवन प्रदान गर्ने चाहना हुनु र वृद्धाले म पात्रलाई समयसिंहले बन्दी बनाएका आफ्नै छोरीहरुलाई मुक्त पार्नका लागि आग्रह गर्नुले नारी मुक्तिको कामना कथामा गरिएको प्रस्ट भएको छ । त्यसैगरी स्वयम् ती बन्दी अवस्थामा रहेका छोरीहरुले पनि समयसिंहका विरुद्ध आवाज उठाउनुले पनि यस कुरालाई प्रस्ट पारेको छ ।

निर्जीब तस्वीर १ तर केटाकेटीदेखि आत्मियता जोडिएकाले त्यो फ्रेमलाई देखेपछि अचेल मभित्र यस्तो आवाज आउन थालेको छ । किन रु के ऊ मेरी प्रतिनिधी हो रु या ऊ र म बिच आईमाई हुनुमा भेटिने समान तत्वहरु मेरा मस्तिष्कमा सक्रिय भएर यस्तो आवाज निस्कन थालेका हुन् रु

मेरो ठम्याई अझै निर्धारित भएको छैन तर म सानी केटी रहिन अब भन्ने पक्का भएको छ । समयले मलाई सानी केटीबाट आईमाई बनाएको छ र आईमाई बनाउँने लामो प्रक्रियामा त्यही समयले नै मभित्र चेत भरिदिएको छ । त्यही चेतले गर्दा त्यो मकाउँन थालेको फ्रेम र त्यस फ्रेमभित्रकी आईमाईको फुस्रो फोटो देख्दा मभित्र असन्तुष्टीको आवाज आउँन थालेको हुनुपर्छ । “खान्ना।।।१ म तेरो जुठो कहिल्यै खान् ११” दोस्रो तलाको झ्यालबाट यस्तै प्रतिकार सुनिदै थियो एकाएक झल्याम्म केही फुटेको आवाजले मेरा कानका जाली नै छेडिए

“मसँग पापी पेट छ तर त्यसको चित्त बुझाउँने मेरो कुनै आर्थिक स्रोत नभएर नबोलेकी । उनले आफ्नो बाध्यता स्पष्ट पाउँ थपिन्— “समयसिंहका छोरीहरु भर्खरका छन् । कसैले यी बन्द कोठाबाट निकालेर अलिकति सान्त्वना मात्र दिए अवश्य केही न केही गरीखाने थिए । कुल्चिएको झार पनि कुल्चिरहेँ उठ्न नसकी मर्छ । यी छोरीहरु मान्छे हुन् यीनलाई कुल्चिएर नमार ।”

निष्कर्ष

कथाकार सञ्जु बजगाईंको समकालीन साहित्यमा सङ्ग्रहित फ्रेम भित्रकी आईमाई कथा सामाजिक यथार्थवादी कथा हो । पितृसत्तात्मक सामाजिक संरचनाका कारण महिलाले भोग्नुपरेका पीडा र वेदनालाई कथाकारले मार्मिक पाराले प्रस्तुत गरेका छन् । कथामा प्रयोग गरिएको विषयवस्तु नितान्त नारीवादमा आधारित छ । महिला भएकै कारण आफ्नै परिवारमा पनि बन्दी भएर विभिन्न किसिमका अन्याय एवम् अत्याचारहरु सहन गर्दै नारकीय जीवन विताइरहेका नारीहरुका पीडादायी अभिव्यक्तिहरुले यस कथामा स्थान पाएको छ । सम्पूर्ण परिवेश करुणमय छ । मृत र जीवित रुपमा रहेका नारीहरु समजमा अन्यायलाई सहन बाध्य भएका अवस्थालाई कथाकारले प्रस्तुत गर्दै त्यसबाट मुक्तिको बाटोतर्फ लम्कन म पात्र जस्ता चरित्रहरुलाई प्रेरणा समेत प्रदान गरेको छ । यसका साथै कथामा सामाजिक संरचनाका कारण महिलाको जीवनमा पारेको प्रभावलाई अत्यन्त मार्मिक पारामा व्यक्त गर्न कथा सफल बनेको छ भने आफ्नै घरमा बलात्कृत अवस्थामा रहेका, श्रीमानबाट अपहेलित भएका र बूढी कन्या भई बन्दी अवस्थामा रहेका नारीहरुको स्वतन्त्रताका लागि वृद्धा र म पात्रले दृढ सङ्कल्प गरेको बाट कथामा नारीवादको सशक्त प्रयोग गरिएको निष्कर्ष निकाल्न सकिन्छ । कथामा कथावस्तु, परिवेश र चरित्र जस्ता तत्वहरुलाई नारीवादी कोणबाट विश्लेषण गरिएको छ भने यस कथाले नारी उन्मुक्तिको आवाजलाई सशक्त ढङ्गले उजागर गरेको निष्कर्ष निकाल्न सकिन्छ ।

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