

*Excellence in Leadership for Transformation*

ISSN 2631-2255

# श्वेत शार्दूल



मदन भण्डारी मेमोरियल कलेज  
काठमाडौं महानगरपालिका-१०, नेपाल

# श्वेत शार्दूल

## SHWETA SHARDUL



**मदन भण्डारी मेमोरियल कलेज**

नयाँ बानेश्वर, काठमाडौं, नेपाल

फोन नं. + ९७७-०१-५१७२१७५, ५१७२६८२

Email: [info@mbmc.edu.np](mailto:info@mbmc.edu.np); Website: [www.mbmc.edu.np](http://www.mbmc.edu.np)

# श्वेत शार्दूल (Shweta Shardul)

Publisher:	Madan Bhandari Memorial College New Baneshwor, Kathmandu Phone: +977-01-5172175, 5172715 Email: info@mbmc.edu.np; Web: www.mbmc.edu.np
Copyright:	Publisher
Published Copies:	1000
Year of Publication:	2024
ISSN:	2631-2255
सल्लाहकार:	महेन्द्रबहादुर पाण्डे (अध्यक्ष, कलेज व्यवस्थापन समिति) डा. बाबुराम अधिकारी (क्याम्पस प्रमुख)
प्रधान सम्पादक :	प्रज्वलमान श्रेष्ठ
सम्पादक मण्डल :	गंगा महर्जन सुजित मैनाली ऋषभ पौडेल अञ्जना भण्डारी पोषण निरौला स्नेहा भ्वा (विद्यार्थी)
कम्प्युटर लेआउट:	मोहनबहादुर साउद
मुद्रण	ग्लोबल प्रिन्ट कनेक्सन, कमलादी, काठमाडौं

**Disclaimer:** The articles and write-ups published in this issue reflect the views and opinions of their respective authors and do not represent the views and opinions of the publisher. The publisher disclaims any responsibility for harm or loss caused by the published content to any party.

## शुभकामना सन्देश

मदन भण्डारी मेमोरियल कलेज परिवारले आफ्नो २३ औं वार्षिकोत्सवको सन्दर्भ पारेर जित्त जित्तको २० औं अड्क प्रकाशन गरेकोमा मलाई खुसी लागेको छ । यस अवसरमा कलेजका संस्थापकहरू, व्यवस्थापन समितिसहित कलेजका पदाधिकारी, प्राध्यापक, विद्यार्थी, अभिभावक तथा शुभचिन्तक सबैप्रति हार्दिक बधाई तथा शुभकामना व्यक्त गर्दछु ।

शिक्षा समाजको ज्योति हो । यसले समाजलाई मार्गनिर्देश गर्न सक्नुपर्छ । यस अर्थमा शैक्षिक संस्थाहरूको उद्देश्य समाजमा विद्यमान समस्याहरूका समाधानका उपाय सुल्झाउने र यस दिशामा क्रियाशील हुन सक्ने योग्य जनशक्ति तयार गर्ने हुनुपर्दछ । यही आवश्यकता महसुस गरेर स्थापना भएको मदन भण्डारी मेमोरियल कलेजले सफलताको खुर्किलो पार गर्दै अघि बढिरहेको छ । यसै सिलसिलामा अध्ययन अनुसन्धानका विभिन्न गतिविधि पस्कने जित्त जित्तलगायतका प्रकाशनहरू निरन्तर सार्वजनिक हुनु सुखद कुरा हुन् ।

शिक्षासम्बन्धी हाम्रा सपना पूरा गर्न सक्नेगरी नेपालको शिक्षा क्षेत्रलाई आकार दिन दूरदर्शी, व्यवस्थित र योजनाबद्ध कदम चाल्न आवश्यक छ । अहिले सबै क्षेत्रका मानिसले गुणस्तरीय शिक्षाको आवश्यकता औँल्याइरहेका छन् । त्यस्तो शिक्षा कस्तो हुन्छ वा हुनुपर्छ ? यस विषयमा स्पष्ट दृष्टिकोण बनाएर शैक्षिक क्रियाकलापमा होमिन सक्थौं भने मात्रै हामी हाम्रा सपनालाई साकार पार्न सक्छौं ।

पिछडिएका मानिस वा समुदायको सामर्थ्य शिक्षा बन्न सक्नुपर्छ । अहिले शिक्षा कतै असमानताको कारण बनिरहेको त छैन ? हाम्रा शैक्षिक संस्थाहरूमा अभ्यास हुने पाठ्यक्रम र अध्ययनअध्यापन प्रणालीमा निरन्तर सुधार नहुँदा जीवनोपयोगी अनि रोजगारमूलक सिपमा दक्ष हुने हाम्रा विद्यार्थी भाइबहिनीहरूका सम्भावना कतै सीमित भइरहेका त छैनन् ? सामाजिक तथा आर्थिक रूपान्तरण गर्ने मुख्य ध्येयबाट हाम्रो शिक्षा कतै विमुख भइरहेको त छैन ? शैक्षिक संस्थाका सबै सरोकारवालाहरूले शिक्षासम्बन्धी काम गर्दैगर्दा यस्ता प्रश्नलाई आफ्नो मनबाट ओभ्हेल पर्न नदिने हो भने गन्तव्यतिर लम्किने हाम्रो प्रयत्न सार्थक हुन सक्छ ।

सच्चरित्रयुक्त जनशक्ति निर्माण गर्ने अनुसन्धानमूलक शिक्षा अहिलेको आवश्यकता हो । सच्चरित्रताले विद्यार्थीलाई प्रकृति, समाज अनि सम्पूर्ण विश्वप्रति जिम्मेवार बनाउँदछ । अनुसन्धानमूलक शिक्षाले विद्यार्थीको दक्षतालाई तिखाउँछ । यस्ता विषयमा हुने विमर्श र तिनीहरूको लेखन तथा प्रकाशनले समग्र शिक्षा क्षेत्रलाई मार्गनिर्देश गर्न सघाउ पुऱ्याउँछ । त्यस्ता सामग्री पस्किएर जित्त जित्तले रूपान्तरणको भावसहित गुणस्तरीय र सर्वसुलभ शिक्षा प्रदान गर्ने यस कलेजको लक्ष्य हासिल गर्ने दिशामा टेवा पुऱ्याउन सकोस् ।

हार्दिक शुभकामना !



विद्यादेवी भण्डारी

पूर्वराष्ट्रपति

संरक्षक, मदन भण्डारी मेमोरियल कलेज



## शुभकामना सन्देश



मदन भण्डारी मेमोरियल कलेजले आफ्नो २३ औं वार्षिकोत्सवको अवसर पारेर *Zj Jt zfbfh*को नयाँ अङ्क प्रकाशन गरेको छ। सर्वसुलभ र गुणस्तरीय शिक्षा प्रदान गर्ने लक्ष्य बोकेर स्थापना भएको यस कलेजले सरोकारवाला सबैको माया र सहयोग निरन्तर प्राप्त गरिरहेको छ। फलस्वरूप कलेजले आज २३ वर्ष पार गरेको छ। यस अवसरमा म कलेज व्यवस्थापन समितिका सम्पूर्ण सदस्य, प्राध्यापक, विद्यार्थी, अभिभावक, समुदायका सदस्य तथा शुभचिन्तकहरूप्रति हार्दिक आभार व्यक्त गर्दछु।

विद्यार्थीहरूको बुझाइलाई निखार्ने, व्यवहारलाई सदाचारयुक्त बनाउने र कार्यक्षमतालाई दक्ष तुल्याउने शिक्षाको पक्षमा शिक्षासम्बन्धी राष्ट्रिय-अन्तर्राष्ट्रिय मान्यताले एकमत जनाएको धेरै भइसक्यो। यस्तो शिक्षा प्रदान गर्न शैक्षिक संस्थाले सैद्धान्तिक ज्ञान र नैतिक तथा सिपमूलक शिक्षा दिने गतिविधिहरूलाई सँगसँगै अघि बढाउनुपर्छ। यही कुरा महसुस गरेर यस कलेजले आफ्ना प्राज्ञिक

गतिविधिअन्तर्गत नियमित कक्षा सञ्चालनसहित अनुसन्धान र प्रकाशनलाई पनि समुचित प्राथमिकता दिइरहेको छ। यसको अर्को प्रमाण हो, *Zj Jt zfbfh*को २० औं अङ्कको प्रकाशन।

अनुसन्धान र प्रकाशन शैक्षिक प्रतिष्ठानले गर्ने अत्यन्तै महत्त्वपूर्ण कार्यमध्येमा पर्छन् भन्नेमा हामी दृढ छौं। यही कारण हामीले *Zj Jt zfbfh*लाई हरेक वर्ष अर्भ परिष्कृत बनाउँदै निरन्तर प्रकाशन गरिरहेका छौं। यस्ता प्रकाशनले कलेजका प्राध्यापक र विद्यार्थीलाई अनुसन्धानात्मक तथा सिर्जनात्मक लेखरचना लेख्न र प्रकाशन गर्न प्रोत्साहन गर्छ। प्राज्ञिक कर्ममा यस्ता प्रकाशनको महत्त्व अर्भ गहिरोसँग महसुस गरी गत वर्ष कलेजले प्रकाशमा ल्याएको *.hgfn ckmm k8IS6e l8: sflj* {को दोस्रो अङ्क यस वर्ष मदन स्मृति दिवस (जेठ ३) मा सार्वजनिक भइसकेको छ। कक्षाकोठाका गतिविधिहरूलाई अनुसन्धान र प्रकाशनसँग जोडेर विद्यार्थीहरूका लागि गुणस्तरीय अनि रूपान्तरणकारी शिक्षा प्रदान गर्ने अवसरहरू सिर्जना गराउन कलेज परिवार प्रतिवद्ध छ।

यस कलेजका सम्पूर्ण गतिविधि सबल नेतृत्व क्षमताले युक्त अनि रूपान्तरणको गहिरो अभिलाषा बोकेका नागरिक तयार गर्नमा लक्षित छन्। शैक्षिक प्रतिष्ठानहरूले विद्यार्थीलाई निश्चित विधा वा सिपमा दक्ष बनाएर मात्र पुग्दैन। यो काम त तालिम केन्द्रले पनि गर्न सक्छन्। शिक्षाले मानिसलाई विवेकी बनाउन सक्नुपर्छ। समाजलाई सूक्ष्म रूपमा बुझ्न सक्ने र समाजका समस्याहरूको मूल पहिचान गरी तिनीहरूको समाधानका लागि अग्रसर हुन सक्ने प्रतिवद्धता शैक्षिक संस्थाहरूले विद्यार्थीमा विकास गराउनुपर्छ। जननेता मदन भण्डारीले देखेको शिक्षासम्बन्धी सपना पनि यही हो। उहाँको स्मृतिमा स्थापना भएको यस कलेजले शिक्षाको यो मर्मलाई आत्मसात् गरेको छ। शिक्षाको यस्तो उद्देश्य हासिल गर्न सघाउ पुऱ्याउनेगरी *Zj Jt zfbfh* जस्ता कलेजका प्रकाशनहरूले गहन, अनुसन्धानमूलक र सिर्जनात्मक सामाग्रीलाई स्थान दिँदै जानुपर्छ।

अन्त्यमा, युग सुहाउँदो शिक्षा प्रदान गर्ने केन्द्रको रूपमा मदन भण्डारी मेमोरियल कलेजलाई स्थापित गर्ने कलेज परिवारको ध्येयमा टेवा पुग्नेगरी *Zj Jt zfbfh*मा छापिने सामाग्रीले भूमिका खेल्न सक्नु भनी शुभकामना दिँदै *Zj Jt zfbfh*को यो अङ्क प्रकाशन गर्नमा भूमिका खेल्नुहुने सम्पादक मण्डलसहित सबैजनालाई धन्यवादसहित बधाई ज्ञापन गर्दछु।

महेन्द्रबहादुर पाण्डे

अध्यक्ष

कलेज व्यवस्थापन समिति

## हार्दिक शुभेच्छा

मदन भण्डारी मेमोरियल कलेजले २३ औं वार्षिकोत्सवको अवसर पारेर कलेजका संस्थापकहरू, व्यवस्थापन समिति, अभिभावकहरू, शिक्षकहरू, कर्मचारीहरू, विद्यार्थीहरू, पूर्वविद्यार्थीहरू, पूर्वशिक्षकहरू तथा कलेजका शुभचिन्तकहरूद्वारा उपलब्ध गराइएका विविध लेख रचनाहरू समेटेर समय सान्दर्भिक प्रकाशन *Zjlt zfbth*को २० औं अङ्क प्रकाशन गरेकोमा अत्यन्त हर्षित भएको छ।

जननेता मदन भण्डारीको स्मृतिमा उहाँका युगान्तकारी, परिवर्तनकारी र रूपान्तरणकारी विचारहरूलाई चिरस्थायी बनाई पुस्तान्तरण गर्दै राष्ट्रिय अन्तर्राष्ट्रिय क्षेत्रमा शिक्षाको माध्यमबाट समयानुकूल शैक्षिक गतिविधिहरूमार्फत स्थापित गराउने मूल उद्देश्यले वि.सं. २०५८ सालमा सामुदायिक कलेजका रूपमा स्थापित यस कलेजले आफ्नो स्थापनाको २३ वर्ष पूरा गरेको छ। स्थापनादेखि हालसम्म आइपुग्दा कलेजले थुप्रै आरोह अवरोहहरू पार गरेको छ। सङ्घर्षका दर्बिला पाइलाहरू नै सफताका कसी बन्छन् भन्ने कुरा कलेजले प्रमाणित गरिसकेको छ।



आज मुलुक लोकतान्त्रिक गणतन्त्रात्मक शासन व्यवस्थाको रसास्वादनमा अघि बढिरहेको छ। मुलुकको उज्ज्वल भविष्यको लागि सुन्दर परिकल्पना समाजवादोन्मुख राज्यव्यवस्थालाई संविधानले नै अङ्गीकार गरेको अवस्था छ। राज्यका ३ वटै अङ्गहरू (व्यवस्थापिका, कार्यपालिका र न्यायपालिका) र मातहतका सम्पूर्ण निकायहरूले सोहीबमोजिम पारदर्शी र दिगो विकासका लक्ष्यहरू केन्द्रित योजनाहरू तर्जुमा गर्नुपर्ने कार्यभारलाई महत्त्व दिनुपर्छ। सुशासनका महत्त्वपूर्ण बुँदाहरूलाई आत्मसात् गर्नुपर्छ।

सम्बृद्ध नेपाल सुखी नेपालीको राष्ट्रिय आकाङ्क्षा पूरा गर्न शिक्षा क्षेत्रलाई प्राथमिकतामा राख्नुपर्छ। शिक्षा नै सम्बृद्धिको आधार हो भन्ने कुरालाई मध्यनजर राखी प्रविधिमैत्री शिक्षामा जोड दिनुपर्छ। अन्तर्राष्ट्रिय मान्यताअनुरूप राज्यले शिक्षाको समग्र सुधार र रूपान्तरणका लागि राष्ट्रिय बजेटको कम्तीमा २० प्रतिशत र कुल ग्राहस्त उत्पादनको ५ प्रतिशत बजेट शिक्षा क्षेत्रमा विनियोजन गर्नुपर्दछ। शिक्षा, स्वास्थ्य, रोजगारी नागरिकका नैसर्गिक अधिकार हुन् भन्ने कुरा स्थापित गर्नुपर्दछ। गुणस्तरीय शिक्षा समाज रूपान्तरणको स्तम्भ हो। यसलाई आत्मसात् गर्दै मदन भण्डारी मेमोरियल कलेजले विद्यार्थी केन्द्रित शिक्षण विधि, अनुसन्धानमा आधारित प्राज्ञिक गतिविधिहरू र विचारलाई प्रस्फुटित गर्ने प्रकाशनहरूलाई उच्च प्राथमिकतामा राख्दै आइरहेको छ। यसैको परिणाम हो *Zjlt zfbth*को २० औं अङ्क।

*Zjlt zfbth*को यस अङ्कमा प्रकाशित सामग्रीहरूले आमपाठकहरूलाई सकारात्मक सन्देश र ऊर्जा दिन सकोस्। शैक्षिक जागरणको अभियानमा *Zjlt zfbth* निरन्तर अघि बढिरहन सकोस्।

हार्दिक शुभेच्छा।

डा. बाबुराम अधिकारी  
क्याम्पस प्रमुख

## सम्पादकीय

“सत्यको खोजी गर्नु र नैतिक मूल्यहरूलाई व्यावहारिक बनाउनु शिक्षाको प्रमुख लक्ष्य हो।”-गौतम बुद्ध

आधुनिक जीवनशैलीमा अभ्यस्त विश्वभरिका आममानव आफ्नो लक्ष्य प्राप्त गर्न तल्लीन छन्। विश्वव्यापीकरण, उन्नत प्रविधि, द्रुत वातावरणीय परिवर्तन, कृत्रिम सामाजिक सञ्जाल, सुविधाभोगी जीवनशैली आदि वर्तमान युगका परिचय हुन्।

व्यक्तिगत स्वार्थपूर्ति र लक्ष्य प्राप्तितर्फ सङ्घर्षशील जीवन एकातिर छँदै छ। अर्कोतिर प्राकृतिक रूपमा सिमानारहित विश्व राजनीतिक तथा मानवनिर्मित सिमाना तय गरी सिर्जना गरिएका देशहरूबिचको व्यापारिक प्रतिस्पर्धा व्याप्त छ। स्वस्थ प्रतिस्पर्धा त व्यापारको सौन्दर्य नै हो तर पुँजी थुपार्ने होडबाजीमा विश्वबजार अगाडि बढिरहेको छ। यसैबिच व्यावसायिक नैतिकताको आवाज र अभ्यास पनि उठिरहेको नै छ। एक्काइसौँ शताब्दीको दुई दशक पार गरिसक्दा प्रत्येक राष्ट्रभित्रका समाज द्वन्द्वात्मक परिस्थितिबिच विकासका पाइलाहरू अगाडि बढाइरहेका छन्। त्यही समाजभित्रको एउटा क्षेत्र मदन भण्डारी मेमोरियल कलेज राष्ट्रिय तथा अन्तर्राष्ट्रिय रूपमा शिक्षण सिकाइका माध्यमबाट सक्षम जनशक्ति तयार गर्न क्रियाशील रहेको छ।

एक्काइसौँ शताब्दीको उदयसँगै स्थापना भएको यस कलेजले निरन्तर प्रकाशन गर्दै आएको वार्षिक प्रकाशन प्रत्येक वर्ष असार १४ गते जननेता मदन भण्डारीको जन्मजयन्ती एवम् कलेजको वार्षिकोत्सवको अवसरमा सार्वजनिक गर्दै आइरहेको छ। विश्वबजारमा प्रतिस्पर्धा गर्न योग्य नागरिकहरू उत्पादन गर्दै आइरहेको यस कलेजका दीक्षित विद्यार्थीहरू विश्वभरि विभिन्न संघ संस्थाका तह र तप्कामा कार्यरत छन्। विद्यार्थीहरूको सिर्जनशीलतालाई प्रेरणा दिने, प्रतिभाहरू प्रस्फुटन गराउने र सफलताहरूको परिचर्चा गर्ने थलोका रूपमा *Zjlt zfbh* स्थापित भएको छ।

समयानुसार शिक्षण सिकाइ प्रणालीमा परिवर्तन गर्दै शैक्षिक जगत्मा अब्बल बन्ने प्रयास जारी नै छ। विश्वविद्यालय स्तरको शिक्षामा ‘बौद्धिक पलायन एक पीडादायी वास्तविकता’ राज्यको शैक्षिक प्रणालीमा सोचनीय विषय बनेको छ। हाम्रो कलेजले यस सन्दर्भको प्रमुख कारण पत्ता लगाई अथवा खाडल पहिचान गरी आफ्नो शिक्षण सिकाइ पद्धतिमा परिवर्तन गर्ने अठोट गरेको छ। स्वदेशी शिक्षालाई अन्तर्राष्ट्रिय स्तरको बनाई सिपमूलक र नैतिक शिक्षालाई स्थापित गर्नु अहिलेको ज्वलन्त आवश्यकता हो। वैदेशिक अध्ययनको बहाना बनाएर अधिकांशको एउटै उद्देश्य धन आर्जन गर्ने रहेको छ। विश्वका कतिपय देशमा पढाई ‘पढ्दै कमाउँदै’ पद्धतिअनुसार रहेको पाइन्छ। जसलाई हामीले अङ्गीकार गर्दै सोहीअनुरूपको व्यवस्था मिलाउने जमर्को गर्दै छौं। किताबी ज्ञानको भारी मात्र नबोकाई व्यावहारिक र सिपमूलक शिक्षालाई समेत जोड्ने प्रयास जारी छ। साथसाथै आफूले जानेको ज्ञान र सिपमार्फत आमदानी गर्दै जाने वातावरण यस कलेजले आफ्नो रणनीतिक योजनामा सामेल गरिसकेको छ। विशेषतः अनुसन्धान संस्कृतिको विकास, उद्यमशीलता, सूचना प्रविधिलगायतका विषयहरूलाई प्राथमिकताका साथ अगाडि बढाउनु अहिलेको आवश्यकता हो र हाम्रो कलेजको जोड पनि यसैमा छ।

प्रकृति, समाज, विश्व र स्थानीय बजारको आवश्यकतानुसारको शिक्षालाई अङ्गीकार गर्दै सोहीअनुसारको शिक्षण सिकाइ क्रियाकलापमा हामी सक्रिय छौं। हाम्रो कलेजले आफ्नो संरचनामा स्कुलको अवधारणा ल्याई कार्यरत विभागीय प्रमुख, शिक्षक र कर्मचारीहरूलाई निपुण बनाउँदै विद्यार्थीकेन्द्रित शैक्षिक सेवालालाई कार्यान्वयन गरिरहेको छ।

*Zjlt zfbh*को यो बिसौं अङ्कमा विशेषतः विद्यार्थी र शिक्षकहरूका लेखरचना र कलेजको समग्र सरोकारवालाहरूको कृतिलाई स्थान दिइएको छ। शैक्षिक लेख, अनुसन्धानात्मक लेख, साहित्यका विभिन्न विधाहरू (यात्रावर्णन, कथा, कविता, निबन्ध, अनुभूति आदि) नेपाली र अङ्ग्रेजी भाषामा मात्र नभई अन्य मातृभाषामा समेत प्रकाशन गरिएको छ। कलेजको २३<sup>औं</sup> वर्षका शैक्षिक गतिविधिलाई छोटकरीमा यस अङ्कमा समावेश गरिएको छ।

बिसौं अङ्क प्रकाशनको लागि मुख्य अभिभारा सुम्पनु हुने क्याम्पस प्रमुख, कलेज व्यवस्थापन समितिप्रति अभिभावकत्वको लागि आभार व्यक्त गर्दछौं। त्यसैगरी सम्पूर्ण सहयोगी मनहरूलाई कृतज्ञता प्रकट गर्दै विशेषतः सिर्जनात्मक कृतिहरूका लेखकहरू, सम्पादनमा खटिनुहुने हरिबहादर चन्द, निरुजा फुयाल र कम्युटर टङ्कण तथा लेआउटमा सहयोग गर्नुहुने मोहनबहादुर साउदलाई सम्पादक मण्डलको तर्फबाट विशेष धन्यवाद दिन चाहन्छौं। कलेज प्रशासन, कर्मचारी, सम्पूर्ण कलेज परिवार, प्रत्यक्षपरोक्ष सरोकारवालाहरूप्रति अत्यन्त आभारी छौं।

यस अङ्कको प्रकाशनमा भाषिक तथा अन्य त्रुटि हुन नदिने प्रयास गरिएको छ। तथापि कुनै त्रुटि फेला परेमा औँल्याएर सहयोग गरिदिनुहुन हार्दिक अनुरोध गर्दै आगामी अङ्कमा परिष्कार गर्ने प्रतिबद्धता व्यक्त गर्दछौं।

## विषय सूची

विगतदेखि वर्तमानसम्म शिक्षालाई पर्गेल्दा	डा. बाबुराम अधिकारी	१
समृद्ध नेपाल, सुखी नेपाली निर्माणको सेतु : शिक्षा	प्रा. चिरञ्जीवि शर्मा	४
जनताको बहुदलीय जनवादी शिक्षाप्रणालीबारे केही चर्चा	डा. भेषराज अधिकारी	८
वेदकालीन पारिवारिक जीवनपद्धति	डा. शुक्रराज अधिकारी	१२
नेपालमा संविधानको विकास तथा मौलिक हकहरूको व्यवस्था: एक परिचय	जयप्रकाश दाहाल	१६
उच्च शिक्षा सुधारको बाटो	नारायणप्रसाद भण्डारी	१९
मधेश प्रदेशमा स्थानीय आर्थिक विकासका केही उदाहरणहरू	गिरिजा दाहाल	२२
म विद्यार्थीका लागि विद्यार्थी मेरा लागि	रामप्रसाद पाण्डे	२५
सेयर कारोबार कसरी सुरु गर्ने ?	पोषण निरौला	२८
मनको समस्या अनि ध्यान	निर्मला खड्का	३१
विवाहपञ्चमी महोत्सव	आशिष मिश्रा (आर्यण)	३३
अन्तस्करणको आकाङ्क्षा	निरुजा फुयाल	३५
सामाजिक सञ्जालप्रति बढ्दो आकर्षण	सुबोध डोटेल	३६
शिक्षा सबैमा पुगोस्	दिप्तिका बुढाथोकी	३६
ममाथि परिवारको आशा	बहादुर नाथ	३७
हराएको परिचय	सोसना लिम्बू	३७
हराएकी म	रचना खत्री	३८
आमाको सन्देश	दीपिका अधिकारी	३८
देशमै सम्भावना	नितु दाहाल	३९
मेरो गाउँ	युनिष पौडेल	३९
नेपालमा सूचना प्रविधि	विकास चापागाईँ	४०
शैक्षिक भ्रमण - २०८० 'अपरमुस्ताङ'	वर्षा राई	४२
राष्ट्रनिर्माण र युवा	आसिका पोखरेल	४४
आदि - इत्यादि	आस्था बस्नेत	४५
परीक्षा	रिजन न्यौपाने	४५
गुथि (नेपाल भाषा)	नेरेश अमात्य	४६
शान्त आकाश (मैथिली भाषा)	विनीत ठाकुर	४७
आमा	रामबहादुर बुढाथोकी	४७
अङ्कोर वाट	प्रमिला निरौला	४८
साइबर अपराध	द्रुपदा बजगाईँ	५०
के फर्किएलान् त ?	ईशान पौडेल	५१
सम्वृद्ध नेपालको आधार : ग्रामीण विकास	गौरव पाण्डे	५२
विद्यार्थीलाई	बृन्दा ढुङ्गाना	५३
तिमी क्रान्ति बनिदिनू	अत्रिजना आचार्य	५४
ओजस्वी	अनुप उप्रेती	५५
मेरो साथी फरक छ	सुमिता बस्नेत	५५
मजदुर	नारायण चालिसे	५६
मदन भण्डारी मेमोरियल कलेजको पार्श्वचित्र	चिन्तामणि भट्टराई	५७



Human Resource Management Scenario in Nepal	Tara Prasad Gautam, PhD	58
Empowering Nepalese Community through ICT: Opportunity, Implementation, and Challenges	Phul Babu Jha	62
It Is Time for Marketing 5.0	Sarita Agrawal	66
Education Transformation by the Integration of AI, IoT, AR & VR	Naw Raj Joshi	69
Performance Analysis of Stegano Data With Improved LSB Substitution using Horse Step Algorithm and Advanced Encryption Standard	Rhishav Poudyal	71
Navigating the Skies: The Critical Role of Aviation Management	Prameshwar Dahal	76
Sanitization of Rana Community in the Novel Basanti by Diamond Shumsher Rana and the Movie Seto Bagh Directed by Nir Shah	Sarita Lama	78
Integration of Statistical Learning (SL) and Machine Learning (ML) Methods	Nanda Kumar Tharu	82
Saying "No": Setting Boundaries	Swopnil Devkota	84
The Nature of Co-existence in William Blake's "The Fly"	Mahendra Gautam	86
Shree Swasthani Brata Katha: Celebrating Female Greatness or Reinforcing the Notion of Women as Mere Nobodies?	Sanna Konga	88
Motion of Life and Masculinity Through Word Games in Charles Bukowski's Dog Fight	Essence Shrestha	93
Ethnographic Exploration of Spiritual Friendship in Hergé's Tintin in Tibet: A Character Study of Tintin	Shrijana Neupane	96
Feminism in Jane Austen's Pride and Prejudice	Sneha Jha	105
The Roles of Leadership Styles in Organizational Change Management	Sajika Shrestha	112
Artificial Intelligence: History, Benefits and Impact on Human Life	Pramod Raj Upadhayay, PhD	115
Journey of Discovery: Creating Memories on an Educational Tour	BA 2078 Batch	117
My Sociological Self-Portrayal	Bhim Raj Sigdel	119
The Significance of Sample Size Determination in Research	Anil Kumar Singh	121
Impacts of Emerging Single-Child Culture in Nepal	Ganesh Kumar Basnet	122
Blood Donation and Its Impact on Human Life	Birat Prakash Mainali	123
Rebuilding Business Confidence: A Path to Nepal's Economic Development	Suman Subedi	125
Euthanasia	Saumyata Nepal	126
The Demise of Nepal's Local Markets Under the Capitalist Economy	Basanta Poudel	128
Overcoming Challenges and Redefining Roles: Women in Sudurpashchim	Alisha Naunyal	130
Climate Change: Occupational Safety and Health	Anjay Kumar Mishra, PhD	131
Neuralink's Quest to Integrate Technology with the Human Brain	Krijal Paneru	136
A Case Study of Editorial Errors in Nepali Media	Bishnu Maya Bhandari	139
Unspoken Dreams	Aashish Maharjan	140
The Sociological Implications of Child Mortality: A Case Study of Dhamauli-14, Rupandehi	Bikash Jha	141
My Internship at Madan Bhandari Memorial College	Pasang Ongmu Sherpa	144
The History of the Tongue-Piercing Festival, or Jibro Chhedne Jatra	Barsha Maharjan	145
Transforming Education with Digital Marketing	Ashmita Kuinkel	146
The Way You Calm Yourself	Samip Nepal	147
The Dual Burden of Discrimination: How Perpetrators Suffer Alongside Victims	Chanda Paudel	148

The Need for AI in IoT: A Brief Overview for Undergraduate Students	Kiran Bagle	149
Navigating the Future: Career Paths in Tech-Driven Business Studies	Rabin Kafle	151
A Spontaneous Trek to Tilicho Lake	Rajesh Ramtel	152
Feminism: A Call for Equality, Not Superiority	Sarita Sharma	153
Hackathons: The Marathon of a Coder's Life	Bansaj Poudel	154
Be Wise	Pranaya Shrestha	155
Touch	Sijan Regmi	155
One More Day	Sudikshya Khadka	156
Forest Security System	Miraj Bhattarai	156
Newari Culture and Newari Famous cuisine	Ishwari Shrestha	157
The Battle Field of Life	Rojika Karki	158
Crestfallen	Sneha Devkota	158
Humans Are Hooked, Machines are Learning	Sukraj Limbu	159
Echoes in Baneshwor	Swarnim Adhikari	161





डा. बाबुराम अधिकारी  
SofDK; kqV

# विगतदेखि वर्तमानसम्म शिक्षालाई पर्गेल्दा

## पृष्ठभूमि

वि.सं २००७ सालभन्दा अघि नेपालको शिक्षा प्रायः धर्म र परम्परामा आधारित भएको पाइन्छ। देशको भौगोलिक बोनोट र यससँग जोडिएका दुई विशाल राज्यहरू भोट र हिन्दुस्तानको प्रभाव असङ्गठित रूपमै भएपनि विभिन्न तबरबाट शिक्षामा पनि परेको देखिन्छ। ऐतिहासिक दृष्टिबाट नेपालको शिक्षाको विकासलाई हेर्दा आर्यहरूको ब्राह्मणवाद, नेपालीहरूको बौद्धमत र भोटबर्मी जातिको बनपोवादमा अडेर केही कार्य भएको देखिन्छ। विशेषतः दक्षिणतिरबाट पैठारी भएको अङ्ग्रेजी शिक्षा र गान्धीको आधार शिक्षालाई प्रयोगमा ल्याएपछि शिक्षा क्षेत्रमा केही नयाँपन आउन थाल्यो भने उत्तरतिर हेर्दा गुम्बाहरूमाफत बौद्ध शिक्षाको थालनी भएको स्पष्ट देखिन्छ। इस्वी ७७१ मा एउटा विद्यापीठ (भोटको सम्पामा) स्थापित भयो र क्रमशः गान्डेन ट्रेपुङ र सेरा जस्ता विश्वविद्यालयहरूले विद्या प्रचारको काम गरे जसको सम्बन्ध नेपालको उत्तरी भागमा रहेको असङ्ख्य सानाठुला गुम्बाहरू र त्यहाँ सिकाइने विद्यासँग सम्बन्धित रहेका भेटिन्छ। ल्हास मा नेपाली विद्यार्थीहरूलाई भर्ना गर्ने 'गोरखा खाम्जेन' खुलेको कुरा इतिहासमा स्पष्ट छ।

राजा मानदेवपछि राजा वसन्तदेवका समयमा आर्य र बौद्ध देवताहरूको पूजा गर्ने प्रथाले गर्दा विद्योपार्जनको लागि अनेक संस्थाहरूको स्थापना भए र तिनीहरूको नियमन गर्न इसाको सातौं शताब्दीमा अंशुवर्माले नेपालमा शैव, वैष्णव र बौद्ध सम्प्रदायका भिन्नै विद्यालयहरू वर्गीकरण गरेका थिए। देवकुल, राजकुल, गुरुकुल र ऋषिकुल आदिबाट अनुकरण गरिएका विद्यापीठहरू पोखरा, डोटी आदि स्थानमा स्वतन्त्र रूपले सञ्चालित थिए जो पछि पाश्चात्य ढङ्गका विद्यालयहरूमा परिणत गरिए (म्याकलेको सिफारिसअनुसार)। त्यतिबेला मन्दिरहरू स्वयम् पनि विद्यामन्दिर थिए। पाणिनिले संस्कृत व्याकरणलाई कडा नियमका साथ करिब ८ वर्ष लाग्ने प्राथमिक र माध्यमिक शिक्षाको अवधि बनाए। त्यसपछि करिब ६ वर्ष कठोर अध्ययन गर्नुपर्ने नियम बनाइयो। त्यो समयमा पहाडी प्रदेश एवम् तराई (मिथिला) प्रदेशतिर संस्कृतका विद्वान्हरू थिए। प्राचीन समयमा नेपाल खाल्डोमा तान्त्रिक विद्याको केही प्रभाव रहेपनि संस्कृत शिक्षाको नै प्रभाव बढी थियो। समयको प्रवाहसँगै राजा रणोद्दीप सिंहबाट रानीपोखरीको उत्तरतिरको टहरामा पाठशाला खडा गरी सर्वसाधारणलाई व्याकरण, काव्य र ज्योतिष शिक्षा दिने अवसर प्रदान गरियो। त्यसैको सुधारस्वरूप वीर शमशेरले रानीपोखरीको पश्चिम भागमा दरबारको अङ्ग्रेजी पढाउने स्कुल र सर्वसाधारणको लागि संस्कृत पाठशाला स्थापना गरे। यसरी नेपालमा शिक्षाको जग बस्न थालेको देखिन्छ। त्यसपछि क्रमशः राणा प्रधानमन्त्री देव शमशेरले शिक्षाको प्रचारप्रसार गराउने तीव्र इच्छाबमोजिम चारभञ्ज्याङभित्र र बाहिर गरी ५७ वटा प्रारम्भिक

पाठशाला बनाए। एकातिर जनतामा आएको केही चेतना र देशमा भएको राजनैतिक परिवर्तनले गर्दा वि.सं. २००७ सालपछि नेपालमा शिक्षाको विकासले अपेक्षाकृत फड्को मार्दै गयो। फलस्वरूप राष्ट्रको आवश्यकता, जनताको चेतना, वैचारिक स्तर आदिले गर्दा समय सापेक्षित शिक्षा नीति तर्जुमा गर्नुपर्ने कुराहरू उठे। यद्यपि वि.सं. २००७ सालदेखि वि.सं. २०१७ सालसम्मको एक दशकमा नेपालको भूवर्णन र माटो सुहाउँदो कुनै नवीन सोचको शिक्षा नीति बन्न सकेन। वि.सं. २०१७ सालको प्रतिगामी कदमले गर्दा वि.सं. २०२८ सालसम्म पनि खासै कुनै परिणाममुखी शिक्षानीति बन्न सकेनन्। यद्यपि त्यस अवधिको शैक्षिक अवस्थालाई शिक्षाको प्रारम्भको रूपमा लिन सकिन्छ। वि.सं. २०२८ सालमा मात्र राष्ट्रिय शिक्षा पद्धति योजना तर्जुमा गरियो। यसले केही हदसम्म शिक्षाका केही खासखास मुद्दाहरूलाई उठायो तर यो योजनाले क्रमशः हाम्रो देशको आवश्यकताभन्दा पश्चिमी मुलुकहरूको देखासिकी र तात्कालीन शासकवर्गको हितको लागि सरकारी नियन्त्रणमा रहनेगरी केन्द्रीकृत रूपमा नै योजनालाई स्थापित गर्ने प्रयत्न गर्‍यो। अहिलेसम्म शिक्षा ऐन २०२८ मा विभिन्न राजनैतिक परिवर्तनसँगै विभिन्न संशोधनहरू गरिएका छन्।

त्यसो हो भने शिक्षा ज्ञान र सिप आर्जन गर्ने माध्यम अनि सिप जीवन धान्न नभई नहुने महत्त्वपूर्ण कुरा हो। सबै विषयको मजबुत जरो शिक्षा नै हो। जनवादी शिक्षा, राष्ट्रवादी शिक्षा, व्यावसायिक शिक्षा हुँदै पछिल्ला दिनहरूमा त विकासोन्मुखदेखि विकसित राष्ट्रसम्म (माग्नेदेखि दिनेसम्म) का सबैको जिब्रोमा मज्जाले बसेको विषय 'गुणस्तरीय शिक्षा' हो। गुणस्तरीय शिक्षालाई न नाम्न सकिन्छ फिताले न जोख्न सकिन्छ तराजुले। आजको सरल परिभाषा जसलाई जस्तो मन पर्‍यो त्यही गुणस्तरीय शिक्षा हो। न ठोस मापदण्ड बनेको छ, न बनाउनु नै परेको छ। शिक्षा र यसको प्रयोगलाई ऋषिमुनिहरूले आ-आफ्नै परिवेशमा व्याख्या गरे। विभिन्न भाषा, धर्म, जातिविशेषका विद्वान् भन्नेहरूले पनि यसलाई त्यसरी नै घुमाए। शिक्षाको परिभाषा पनि शास्त्रअनुसार फरकफरक रहेको पाइन्छ। एक्काइसौं शताब्दीमा चलिरहेको शिक्षापद्धति विगतकै कुराहरूबाट यो वा त्यो रूपमा प्रभावित भइरहेको देखिन्छ। पूर्वीय विद्वान्हरूले आफ्नै ढङ्गले व्याख्या गरिरहेका छन्। पश्चिमाहरू त्यसरी नै आफ्नो अस्तित्व र प्रभाव बढाइरहेका छन्। कोही आ-आफ्ना आवश्यकतामा आधारित भएर शिक्षाको नीति निर्माण गरिरहेका छन्। उनीहरू नयाँपन दिन खोजिरहेका छन्। कोही अरूले जे गरे त्यही गरिरहेका छन्, कोही पूर्वीय र पश्चिमाहरूको शिक्षा नीतिलाई जोडेर टालटुल गरिरहेका छन्।

हाम्रो आफ्नै परिवेशमा पनि विगतदेखि हालसम्म सबै

प्रकारका राजनीतिक अवस्था र कालखण्डहरूमा शिक्षा सुधार र व्यवस्थापनमा दीर्घकालीन र दिगो नीतिभित्र नपरेका, नपारिएका नीतिहरू निर्माण भए। ऐन नियमावलीहरू बने। आयोग र कार्यदलहरू पनि बग्रेलती बने। सिफारिस, सुभावहरूका चाडले दराज भरिए। त्यति मात्रै नभएर शिक्षा सुधारको नाममा अनगिन्ती गैरसरकारी संस्थाहरू खुले/खुलाइए। शिक्षा सुधारका मुद्दाहरू पार्टीका घोषणापत्रदेखि ट्रेड युनियनहरू, पेसागत सङ्गठनहरू कार्यक्रमहरूमा समेत परे। नेपालको शिक्षा र त्यसको समयानुकूल सुधार संयुक्त राष्ट्रसंघ, विश्वका कतिपय शक्तिशाली राष्ट्र, विश्व बैंक, एसियन डेभलपमेन्ट बैंक, विकासको साभेदार संस्थाहरूसमेतका चिन्ता र चासोको विषय बन्यो। नेपालको शिक्षा सुधार र विकासको कतिपय सवालहरू यिनीहरूको प्रयोग गर्ने विषय र थलोसमेत पनि बन्यो। तर मूलभूत रूपमा यसले सानातिना हेरफेरबाहेक मुलुकमा आएको परिवर्तन (संघीय लोकतान्त्रिक गणतन्त्र नेपाल) सुहाउँदो २१ औं शताब्दीको चुनौतीसँग मिल्ने, विश्वव्यापी प्रतिस्पर्धा गर्न सक्ने, वस्तुगत परिस्थितिअनुरूपको नीति निर्माण गर्न सकेन। तसर्थ मुलुकको वस्तुगत स्थिति र आवश्यकतालाई मध्यनजर राखी नयाँ शिक्षानीतिको तर्जुमा गर्नु शिक्षा क्षेत्रको अहिलेको मुख्य कार्यभार हो। यिनै सत्य र तथ्य कुराहरूलाई आधार मानेर हामी के गरिरहेका छौं र अब के गर्नुपर्ला भन्ने कुरालाई सारांशमा यसरी राख्दा उपयुक्त हुन्छ कि ?

“राज्यका नीतिनिर्माण तह, कार्यान्वयन गर्ने सबै सरोकारित पक्षहरू, शिक्षामा लगानी गर्ने अन्तर्राष्ट्रिय गैरसरकारी संस्थाहरू, विकासका साभेदार संस्थाहरू, राजनैतिक पार्टी र तिनीहरूका जनसङ्गठनहरू, विशेष गरी शिक्षा मन्त्रालय, स्थानीय विकास मन्त्रालय, श्रममन्त्रालय, अर्थमन्त्रालय गम्भीर हुनुपर्दछ। यदि सबैमा शिक्षाप्रतिको माया ममता छ भने र शिक्षाबिना सम्बृद्ध राष्ट्रको कल्पना गर्न सकिँदैन भन्ने चेतना छ भने ...”

अहिले हामी संघीय लोकतान्त्रिक गणतन्त्रका मूल मर्मलाई आधार बनाएर यसका बहुपक्षीय विषयहरूमा अभ्यास गरिरहेका छौं। तसर्थ यस नयाँ युगमा मुलुकको प्रजातन्त्र, शान्ति, मानव अधिकार र विकासलाई आधार बनाएर हामीले नयाँ गन्तव्य पहिल्याउनुपर्दछ। त्यसको लागि प्राप्त हुने अवसरहरू र प्राप्त हुने दिशामा देखिएका चुनौतीहरूको सामना गर्ने कुशल नेतृत्वको निर्माण शिक्षाले गर्दछ। उन्नत, वैज्ञानिक र देशको वस्तुगत परिस्थिति अनुकूल निर्माण हुने शिक्षा नीतिले मात्र नेपाली समाजले सामाजिक, आर्थिक, शैक्षिक र सांस्कृतिक रूपान्तरण गर्न सक्दछ। जसले गर्दा समाजले सुखशान्ति र संवृद्धि प्राप्त गर्दछ। तसर्थ मूलभूत रूपमा अब शिक्षा नीतिले गरिबी निवारण, मानव अधिकार र नागरिक स्वतन्त्रताको प्रत्याभूति, पर्यावरण सुरक्षा, सूचना र प्रविधिसँग जनताको पहुँचलाई स्थापित गर्नुपर्दछ। यस परिवेशमा आगामी शिक्षाका राष्ट्रिय उद्देश्यहरू निम्नानुसार तय गर्नु सान्दर्भिक हुन्छ :

- संघीय लोकतान्त्रिक गणतन्त्रात्मक व्यवस्था अनुकूल आचरण गर्दै पूर्ण प्रजातान्त्रिक समाजको निर्माणका लागि देशभक्त, सजग, सक्षम, प्रगतिशील, वैज्ञानिक र चिन्तनशील नागरिक तयार पार्ने,
- साम्प्रदायिक सङ्कीर्णता र सङ्कुचित भावनाबाट माथि उठेर राष्ट्रलाई प्रजातान्त्रिक दिशातिर अघि बढाउनका लागि शिक्षालाई सिपमूलक, सर्वसुलभ, निःशुल्क तथा अनिवार्य बनाई सम्पूर्ण नागरिकहरूको शिक्षाप्रति अपनत्व स्थापना गराउँदै भौतिकवादी चिन्तनको विकास गराउने,
- प्रत्येक व्यक्तिमा अन्तरनिहित प्रतिभा, क्षमता र व्यक्तित्वको विकास गरी चरित्रवान्, आत्मनिर्भर, श्रमप्रति श्रद्धा, विश्वास र प्रेम राख्ने, वैज्ञानिक र व्यावहारिक चिन्तन अनुसारको राष्ट्रिय चेतना, भावना स्वाभिमानको संरक्षण र सम्बर्द्धन गर्ने,
- समाजको आधुनिकीकरण र मानव संसाधनको विकास गर्दै सरल र समृद्ध जीवन यापन गर्ने वातावरण सिर्जना गर्ने,
- नेपाल बहुभाषिक, बहुधार्मिक, बहुसांस्कृतिक र अत्यन्त फरक भौगोलिक विविधता र पहिचान भएको मुलुक भएकाले सबै वर्ग र समुदायलाई समावेशी ढङ्गले राष्ट्रिय मूलधारमा समाहित गरी उनीहरूलाई परिवार, समाज र राष्ट्रको बृहत्तर क्षमता निर्माणको लागि सक्षम बनाउने साथै सामाजिक एकता सुदृढीकरणको लागि गतिशील बनाउने,
- देशका प्राकृतिक सम्पदा, कला तथा सौन्दर्यको संरक्षण र सम्बर्द्धनका लागि योग्य नागरिक तयार गरी उच्चस्तर र मर्यादायुक्त शिक्षण पेसा, गुणस्तरीय पठनपाठन र सिकाइका अवसरहरूमा पहुँच अभिवृद्धि गरी शैक्षिक प्रशासन र व्यवस्थापनमा दायित्वको चेतना निर्माण र रणनीतिक व्यवस्थापन अनि समान रोजगारीको अवसर हरूको सुनिश्चितता गर्ने,

यी राष्ट्रिय उद्देश्य प्राप्तिका लागि सर्वप्रथम शिक्षा क्षेत्रमा क्रियाशील सबै सरोकारित पक्षहरू र तत्सम्बन्धी संरचनामा कार्यरत सबै व्यक्तिहरूका लागि अधिकार, कर्तव्य र दायित्वलाई मध्यनजर राखी शिक्षामा अनिवार्य रूपमा आचारसंहिता लागु गर्नुपर्दछ। उक्त आचारसंहिता सरोकारित सबैको अनिवार्य कर्तव्यपालना गर्ने अङ्गको रूपमा स्वीकार गरी आचारसंहिता पालनालाई उनीहरूको कार्य सम्पादन, मूल्याङ्कनको एउटा प्रमुख आधारको रूपमा लिनु जरुरी हुन्छ।

### समस्याको पहिचान

समस्याहरू अनगिन्ती छन्, आइरहन्छन्। तर, मुख्य कुरा तिनीहरूको वर्गीकरण, प्राथमिकीकरण र तत्अनुरूपको समाधान अनि कार्यान्वयन हो। हामी नीति निर्माण तहदेखि कार्यान्वयन तहसम्मका सबै व्यक्तिहरू विगतदेखि अहिलेसम्म यही कुरामा सचेत बनेनौं, बन्न चाहिनौं र कतिपय अवस्थाहरूमा चुक्यौं। परिणाम आज शिक्षा सबैभन्दा तहसनहसको क्षेत्र बन्यो, कम रुचिको क्षेत्र बन्यो। साह्रै थोरैका लागि चिन्ताको विषय र धेरैका लागि मतलब नगर्ने विषय बन्यो। कसैका लागि कमाउने थलो

बन्यो, कसैका लागि मागी खाने भाँडो बन्यो । अब यो स्थिति कहिलेसम्म रहने ? गहन प्रश्न यही हो । सोचौँ शिक्षाबिना कुनै कुरा सम्भव छैन । त्यसैले समस्याहरूलाई दुई मुख्य विषयहरूमा प्राथमिकीकरण गरौँ :

- शिक्षाको व्यवस्थापन
- शिक्षामा व्यापारीकरणको अन्त्य

समग्रमा शिक्षाको व्यवस्थापन त्यससँग सम्बन्धित रहेका सबै पक्षहरूमा एकैसाथ गर्नुपर्दछ किनकि ती मुद्दाहरू आपसमा सम्बन्धित हुन्छन् । हाप्रो अहिलेको समस्या भनेको दीर्घकालीन समाधान गर्नेभन्दा टालटुल गर्ने र शिक्षाको व्यवस्थापनमा अल्भिरहने, अल्भिरहने प्रवृत्ति नै हो । यो अल्भिरहने र अल्भिरहने काम नीति निर्मातादेखि कार्यान्वयन तहसम्मका व्यक्तिहरूमा रहेको पाइन्छ । दीर्घकालीन रूपमा शिक्षाको व्यवस्थापन गर्दा कतिपय अवस्थामा निहित स्वार्थ बोकेका व्यक्तिहरूको चलखेल र खेतीपाती नै सकिन्छ । तसर्थ, उनीहरूले भित्र एउटा कुरा बाहिर अर्को गरिरहेको अवस्था छ । राजनीतिक पार्टीहरू, वर्गीय / पेसागत सङ्गठनहरू, कर्मचारीतन्त्र सबै उस्तै-उस्तै देखिएका छन् । यदि साँचो अर्थमा शैक्षिक समस्याहरूको समाधानको पाटो सिधा बाटोमा लैजाने हो भने शिक्षाको व्यवस्थापनमा कठोर र निर्मम भएर सबै पक्ष लाग्नु जरुरी छ ।

वर्तमान अवस्थामा शिक्षाक्षेत्रभित्र देखिएका र सबैले उठाउने गरेका समस्याहरूलाई सङ्क्षेपीकरण गर्ने हो भने तिनीहरूलाई निम्नानुसार उल्लेख गर्नु सान्दर्भिक हुन्छ :

- नियमित पठन-पाठनको अभाव,
- कमजोर व्यवस्थापन,
- राजनीतिक अस्थिरता र हस्तक्षेप,
- कार्यरत पक्षमा जवाफदेहिताको अभाव,
- अधिकार र कर्तव्यलाई मिलाएर लैजान नसक्नु / नचाहनु,
- अभिभावकहरू/ आमनागरिकमा शिक्षा सुधारको पक्षमा जिम्मेवारीबोध नहुनु/ नगर्नु,

त्यसो हो भने अब कसले के गर्ने भन्ने कुरा किटान गरी शिक्षाको व्यवस्थापन गर्नुपर्छ । समग्र सुधार र परिवर्तनको पक्षमा लाग्नुपर्छ । शिक्षा नै देश समृद्धिको प्रमुख आधार हो भन्ने

कुरालाई हृदयदेखि नै आत्मसात् गर्दै शैक्षिक सुधारका लागि एकपक्षीय, बहुपक्षीय, सर्वपक्षीय छलफल र निष्कर्षका बाटाहरू पहिल्याउनुपर्छ ।

शिक्षकले जागिरे मानिसकतालाई पूर्णरूपले छोडी नैतिकताको पक्षमा आफैँ दहो रूपमा उभिने, खरो रूपमा देखिने कार्य गर्नुपर्दछ । 'शिक्षकले चाहेमा गर्न सक्छन् र सुधार शिक्षकबाटै प्रारम्भ गर्नुपर्छ' भन्ने कुरालाई टाउको, मुटु र हात (Head, Heart and Hand-3H) सँग जोडेर विगतका गल्ती कमजोरीहरूलाई सच्याउँदै, समाजमा बिग्रन लागेको शिक्षकको छविलाई पूर्णरूपले सुधार गर्न दृढ र पूर्ण प्रतिबद्ध भएर लाग्नुपर्छ । यसका लागि धेरै ठुला कुराहरू गर्नुपर्दैन । आफ्नै जिम्मेवारीभित्र पर्ने निम्नानुसारका साधारण कार्यहरू गरे मात्र शिक्षा क्षेत्रमा धेरै सुधार हुनेछ :

- आफ्नो कार्य थलोमा समयमा नै पुग्ने,
- तयारीसाथ कक्षाकोठामा प्रवेश गर्ने,
- बिद्यार्थीहरूलाई केन्द्रबिन्दुमा राख्ने, विद्यार्थी केन्द्रित पठनपाठन मात्र गर्ने,
- आफ्नो नियतलाई सच्याउने, उत्तरदायी बन्ने र तोकिएको जिम्मेवारी पूरा गर्ने,
- पाठ्यपुस्तकमा भन्दा वैज्ञानिक पाठ्यक्रममा आधारित अध्ययन/अध्यापन प्रारम्भ गर्ने,
- व्यावहारिक शिक्षा दिने शिक्षण पद्धति अपनाउने ।

यी कार्यहरू सम्पन्न गरिसक्दा या गरिरहँदा पुनः शिक्षाको नीतिको बारेमा अर्को प्रश्न उठ्न सक्छ । यो भन्ने/गर्ने गरेको सबैभन्दा कठिन तर इच्छाशक्ति भएमा सबैभन्दा सजिलो मुद्दा हो । यसका लागि अहिलेको आवश्यकतामा आधारित विश्वजगत्मा प्रतिस्पर्धा गर्न सक्ने लोकतान्त्रिक विधिमा आधारित शिक्षा नीति केन्द्र, प्रदेश र स्थानीय तहलाई समेत मध्यनजर राखी तर्जुमा गर्ने र सोही अनुरूपको समय सापेक्षित शिक्षा ऐन, नियमावली बनाउनु पर्छ ।

अन्त्यमा सबैको मन र मस्तिष्कमा शिक्षा, फेरि पनि शिक्षा त्यसपछि मात्र समृद्ध समाज भन्ने मनोभावनालाई शिरोपर गर्ने र आफ्नो कामप्रति विश्वास गर्ने, बफादार बन्ने कुरामा हामी सबै इमान्दारीतापूर्वक लाग्नुपर्छ । यसो गर्दा शैक्षिक समस्याहरूको समाधानको सिधा बाटो पहिलिनेछ र दीर्घकालीन रूपमा नै यसको सकारात्मक प्रभाव सबैतिर देखिनेछ ।

□□□



प्रा. चिरञ्जीवी शर्मा

; b:0, snh Joj:yfkg ;ldlt

# समृद्ध नेपाल, सुखी नेपाली नेपाल निर्माणको सेतु: शिक्षा

## पृष्ठभूमि

मानिसको चेतनाको विकास र प्रवाहको उपलब्धिसँगै पूर्वेली र पश्चिमेली सभ्यतामा शिक्षाको प्रादुर्भाव भएको हो। शिक्षा धर्मसंस्कृतिमा विभिन्न नाम र कामहरूबाट अर्थ्याउँदै, परिभाषित गर्दै, विकसित परिमार्जित गर्दै आजको अतिविकसित युगमा आइपुगेको छ। सौर्यमण्डलको सञ्चालन, विश्वब्रम्हाण्डको निर्माण र विनाशमा समेत सहभागी बन्दै आएको शिक्षालाई आध्यात्मिक र भौतिकवादी दुबै चिन्तनले आ-आफ्नै महत्त्व र आवश्यकताका साथ हेरिरहेका छन्। आजको परिवेशमा पनि शिक्षालाई सबै किसिमका विकासको पहिलो आधार, आवश्यकता र अनिवार्य कार्यका रूपमा चित्रण गरिएका प्रमाणहरू प्रशस्त पाइन्छन्। उदाहरणका लागि मानव सभ्यताको विकासका आधारहरू वैदिक दर्शन (सनातन पूर्वेली दर्शन), पश्चिमेली क्रिश्चियन परम्परावादी र विकसित दर्शन र इस्लामिक दर्शन सबैले आ-आफ्ना समाज, समुदायको विकासमा धार्मिक शिक्षाबाट सुरुवात गर्दै आएको विधुतीय विश्वमा (Digital World) आइपुग्दा पनि शिक्षालाई विकासको आधारको पहिलो प्राथमिकतामा राखेको अवस्था छ। अझ भन्नुपर्दा मानिसले संसारका सबै प्राणीहरूबाट सर्वश्रेष्ठ प्राणीको दर्जा पाएको छ। आजको विश्व अतिविकसित, विकसित, विकासोन्मुख राष्ट्रहरूका रूपमा वर्गीकृत भएको छ। मानवीय चेतनाले सौर्यमण्डलका सबै पिण्ड उपपिण्डमा अध्ययन अनुसन्धानका मात्राहरू बढाउँदै प्राणीजगतको विकास र विस्तारमा लाग्नु आदि सबै शिक्षाका विकास र प्रयोगका उदाहरणहरू हुन्। विश्व जगतको वा विश्वब्रम्हाण्डको यस्तो परिवेशमा हामी समृद्ध नेपाल, सुखी नेपालीको सेतु शिक्षालाई मान्दैछौं। नेपालको समग्र विकासमा मदन भण्डारी मेमोरियल कलेजको अग्रणी भूमिका हुनुपर्दछ। अतः नेपालको शिक्षा र यसको विकासक्रमलाई सामान्य रूपमा पुनरावलोकन गरौं र मदन भण्डारी मेमोरियल कलेजको स्थापना तथा नेपालको शिक्षा विकासमा यस संस्थाको आवश्यकताहरूलाई हेरौं :-

## नेपालको शिक्षा र विकास

वि.सं. २००७ सालको परिवर्तनलाई नै आधुनिक शिक्षाको सुरुवात मानिन्छ। यसक्रममा वि.सं. २०१७ सालको राजनीतिक परिवर्तनले पञ्चायती व्यवस्थाको सुरुवात गरेपछि वि. सं. २०२८ सालको रा.शि.प. को योजना नै शिक्षा विकासको पहिलो विस्तृत योजना मानिन्छ। त्यसपछिका सबै योजना आयोगहरूले शिक्षाको विकास गर्न नसक्दानसकदै नेपाल लोकतान्त्रिक, गणतान्त्रिक समाजवादउन्मुख राज्यप्रणालीमा विकसित भयो। यसै मान्यतामा अहिलेको शिक्षा नीति, शिक्षाप्रणाली, शिक्षा व्यवस्था सञ्चालनमा रहिरहेको अवस्था छ।

नेपालको विद्यमान शिक्षा विकासको अवस्था र विश्वका विकसित, विकासोन्मुख सबै देशहरूका शैक्षिक इतिहास एउटै धरातलबाट विकसित हुँदै आएको पाइन्छ। मानव विकासका क्रममा सामन्तवाद, पुँजीवाद र साम्राज्यवादको विकास भयो। विकासको यसक्रममा पुँजीवादी र साम्यवादी सिद्धान्तको प्रतिस्पर्धाबाट विश्व जगत नै दुई खेमामा विभाजित हुन पुग्यो। यस विभाजनले मानव विकासका सबै पक्षहरूमा प्रत्यक्ष प्रभाव पार्‍यो। यस प्रभावबाट शिक्षा पनि अछुतो रहन सकेन। समष्टिमा भन्दा ग्रीसेली - रोमेली सभ्यताबाट विकसित भएको पश्चिमेली शिक्षाप्रणाली र त्यस शिक्षा व्यवस्थालाई अमेरिकी प्रगतिवादी सिद्धान्त, शिक्षाको नयाँ नीति, उद्देश्य, लक्ष्य, मिसन, टार्जेट आदिले विश्वव्यापी मान्यता प्रदान गरे। त्यही मान्यताका आधारमा शिक्षाशास्त्री, मानवशास्त्री, वैज्ञानिकहरूले शिक्षाका नयाँनयाँ खोज अन्वेषण, नयाँनयाँ विषयहरू, पाठ्यक्रमहरू, शिक्षण विधिहरू र मूल्याङ्कनको सुरुवात गरे। यिनै नयाँनयाँ सिद्धान्त र प्रविधिहरूसँग प्रतिस्पर्धा गर्दै भाषिक, सामाजिक, सांस्कृतिक सबै पक्षका आधारमा शिक्षाको मापन गर्न थालियो र गुणस्तर निर्धारण गर्दै आजको अवस्थामा पुगियो। उदाहरणका लागि पहिलो विश्वयुद्धपछिको शक्तिराष्ट्रहरूको मातहतका राष्ट्रहरूलाई गरेको आर्थिक आधारको विभाजनक्रम, विश्वमन्दी पछाडिका चरणमा लिइएका शिक्षा विकासका विविध धारणा र कार्यान्वयन, दोस्रो विश्वयुद्धका विनाशकारी अवस्थाबाट निर्मित लिग अफ नेशन (League of Nation) र संयुक्त राष्ट्रसंघको निर्माण तथा तिनको विश्वका सदस्य मुलुकहरूप्रतिको शिक्षा विकासको अवधारणा, निर्देशन र कार्यान्वयनका पक्षहरू छन्। जसमा कराँची सम्मेलनको सुरुवातबाट सबैका लागि निःशुल्क शिक्षा, अनिवार्य शिक्षा, आधारभूत शिक्षा, दिगो विकासका लक्ष्य पूरा गर्ने शिक्षा, वैज्ञानिक र प्राविधिक शिक्षा, सूचना प्रविधिमूलक शिक्षा, आयमूलक शिक्षा, जीवनोपयोगी शिक्षा हुँदै अहिलेको विद्युतीय विश्वको कृत्रिम बौद्धिक शिक्षा (Artificial Intelligence Education) को विकासका आधारमा शिक्षा विकासको स्तरीयतालाई हामी मापन गरिरहेका छौं।

माक्सवादी चिन्तनका आधारमा जनमुखी, जनवादी, व्यावहारिक प्रयोगात्मक, आयमूलक, जीवनोपयोगी सिपमूलक, वैज्ञानिक शिक्षाको कार्यान्वयन गर्ने उद्देश्यले मदन भण्डारी मेमोरियल कलेजको स्थापना भएको हो। नेपालको संविधान ऐन, कानून, नियम, विनियमका परिधिमा रही नेपाली आमसमुदायमा स्वस्थ, प्रतिस्पर्धायुक्त, गुणस्तरीय शिक्षा प्रदान गर्दै विश्व शैक्षिक प्रतिस्पर्धामा अब्बल स्तर निर्माण गर्नु यस शिक्षालयको प्रमुख लक्ष्य हो। यस लक्ष्य प्राप्तिका लागि हाल विद्यालय तह, विश्वविद्यालय

तह हुँदै अनुसन्धानात्मक कार्यसम्मका विश्व समुदायमा देखापरेका सबै सङ्काय र तिनका कार्यक्रमहरूसमेत सबै समेट्ने लक्ष्यका साथ शिक्षालयको मातृसंस्था मदन भण्डारी फाउन्डेसनको निर्देशनमा यो शिक्षालय सञ्चालित रहेको सर्वविदित छ । समृद्ध नेपाल र सुखी नेपालीको राष्ट्रिय आकाङ्क्षालाई मूर्त रूपमा पूरा गर्न नीति निर्माणदेखि कार्यान्वयन तहसम्मका सबै पक्षहरू इमान्दार बन्नुपर्छ । विशेषतः यसका लागि दुईवटा निम्नानुसारका पक्षहरूको भूमिका प्रधान हुन्छ :

#### १. राज्य पक्ष

राज्य पक्ष भनेको सरकार हो, सत्ता हो र राजनीति हो । कुनै पनि मुलुकको सत्ता त्यस मुलुकको राजनीतिले सञ्चालन गर्दछ । राजनीति भनेको नै राज्यको मूल नीति हो । आमजनताका सबै प्रकारका इच्छा, आकाङ्क्षा, चाहना, आवश्यकता पूरा गराउन नीति, नियम, कानूनको तर्जुमा र कार्यान्वयन गराउने दायित्व राजनीतिको हुन्छ । त्यसैगरी राजनीतिबाट नेतृत्व लिएको सरकारको र सरकार सञ्चालन गरिरहेका पार्टीका नेताहरूको हुन्छ । यहाँ बुझ्नु के आवश्यक हुन्छ भने कुनै पनि देशको विकास भनेको त्यस देशको सामाजिक, आर्थिक, सांस्कृतिक, शैक्षिक, राजनीतिक सबै पक्षको विकास हो । यी सबै पक्षको विकासको आधार भनेको नै शिक्षा हो । किनभने शिक्षा भनेको ज्ञानको प्रसारण हो, आम मानिस (सबै तह, उमेर, लिङ्ग, भाषा, क्षेत्र, समुदाय आदि) लाई सूचित गर्ने, जागरुक बनाउने, विज्ञ बनाउने, क्रियाशील बनाउने, नयाँनयाँ सिर्जना जागरण गराउने, भाइचारा, मेलमिलाप, सद्भाव, सहकार्य, माया, प्रेम, स्नेह, कर्तव्य, दायित्वबोध गराउने, रिसराग, द्वेष, कलह हटाउने, सुविचार, सुर्मागको अवलम्बन गराउनेलगायत मानवीय जीवनका सबै पक्षका मान, मर्यादा, इज्जत, प्रतिष्ठा, लगनशीलता, अनुशासन कार्यका लागि आवश्यक पर्ने बानी, व्यवहार, आचरण, संस्कार निर्माणका सबै कार्यहरूको आधार हो । यति मात्र नभई विश्व ब्रह्माण्डमा नयाँनयाँ खोज अनुसन्धान गरी नयाँनयाँ मार्गको सुरुवात, कार्यान्वयन गर्दै मुलुकका आमनागरिकका आवश्यकताहरू पूरा गराउने शिक्षाले नै हो । यसैले राज्य पक्षले शिक्षालाई समृद्ध नेपाल, सुखी नेपालीको लक्ष्य पूर्तिको आधार मानी शिक्षाको नीति, लक्ष्य, उद्देश्य आदि सबैमा प्रतिबद्धता कायम गरी एकताबद्ध रूपमा दृढताका साथ कार्यान्वयन गराउनुपर्छ । शिक्षाको नीति, लक्ष्य, उद्देश्य सबै समयानुकूल र नेपाल तथा नेपालीको सामाजिक आर्थिक सांस्कृतिक, राजनीतिक अवस्था र स्थिति अनुकूलको हुनुपर्दछ । सरकारका योजना, नीति, लक्ष्य स्थायी प्रकृतिको, ठोस प्रकृतिको र ऐक्यबद्ध रूपको आउन सक्दा शिक्षाले राष्ट्र विकासको सेतुका रूपमा काम गर्न सक्ने पक्का छ ।

#### २. शिक्षालय पक्ष (शिक्षा प्रदान गर्ने संस्थाहरूको पक्ष)

शिक्षालय पक्षले विद्यालय तहदेखि विश्वविद्यालय तहसम्मको व्यापक क्षेत्रलाई समेट्छ । यस लेखनले सबै पक्ष, क्षेत्र र तहलाई समेट्न खोजेको छ । तर यस लेखनको / लेख प्रकाशनको र प्रयोगको दायरा सीमित परिवेशमा रहेका कारण शिक्षालयमा पर्ने सबै क्षेत्र तहलाई यसले समेट्न नसक्ने भएकाले मदन भण्डारी मेमोरियल कलेज र विद्यालयका क्षेत्र र दायरामा मात्र सीमित रही सम्बोधन गर्ने प्रयास गरिएको छ ।

#### मदन भण्डारी शिक्षालय

समृद्ध नेपाल, सुखी नेपाली निर्माणका लागि नेपालमा सञ्चालित मदन भण्डारी शिक्षालयले नेतृत्वदायी भूमिका निर्वाह गर्नुपर्दछ । अर्थात् मदन भण्डारी शिक्षालयको सञ्चालन, व्यवस्थापन, शिक्षण सिकाइ क्रियाकलापका लागि आफ्नाआफ्ना तह, स्तरअनुसारका जिम्मेवारी र दायित्वलाई लगनशील भएर पूरा गर्नुपर्दछ । समग्रमा भन्नुपर्दा मदन भण्डारी शिक्षालयले निम्नानुसारका कार्यहरूमा लाग्नुपर्दछ :

- नेपालको हिमाल, पहाड, तराई सबै क्षेत्रका विद्यार्थीहरू रहेका यस शिक्षालयमा यिनको संख्यालाई वृद्धि गर्दै उनीहरूको बिचमा पढाइ छोडेर जाने (Dropout) प्रक्रियालाई न्यूनीकरण गर्दै शून्यमा लैजाने,
- विद्यार्थीहरूलाई नेपालको सामाजिक, आर्थिक, सांस्कृतिक, भाषिक सबै परिस्थितिको जानकारी गराई उनीहरूको समाज र समुदायको इच्छा, चाहना र आवश्यकताको पहिचान गर्ने,
- विद्यार्थीका इच्छा, चाहना, आवश्यकताको पहिचान गरी उनीहरूको दक्षता, क्षमता, योग्यता, बौद्धिकता सबैको आधारमा सङ्कायगत र विषयगत रूपमा पढ्न, सिक्न प्रेरित गर्ने,
- विद्यार्थीहरूको विषयगत / सङ्कायगत शिक्षण सिकाइका लागि उपयुक्त भौतिक, शैक्षिक, प्राविधिक, मानवीय र आर्थिक पुँजीको उचित व्यवस्थापन गरी शिक्षण सिकाइलाई प्रभावकारी बनाउने वातावरणको निर्माण गर्ने,
- मदन भण्डारी शिक्षालयका सबै तहका विद्यार्थीहरूका लागि आफ्नाआफ्ना विषयगत रूपमा सिकेका ज्ञान र सिपलाई आय, मिहिनेत र परिश्रमसँग जोड्ने वातावरण मिलाउने । यसका लागि सञ्चालक/व्यवस्थापकसहितका सबै पक्षहरूले समन्वय गरी स्थानीय सरकार, स्थानीय तहका उद्योग, व्यवसाय, सिपमुखी, बजारमुखी विविध कार्यहरू, कृषि र उद्यमीका विविध कार्यहरूसँग सम्बन्धित गराउने, परिस्थिति / परिवेश र शैक्षिक पाटोलाई तलमाथि हुन नदिने गरी विद्यार्थीलाई हप्ताको १५ दिनको वा महिना दिनको कस्तो र कुन समयको हुन्छ अनिवार्य काम गर्ने, श्रम गर्ने, आयआर्जन गर्ने व्यवस्थापनको कार्यमा जोड दिने, यस्ता कार्यहरू गर्न र गराउन एउटा मात्र शिक्षालयले सम्भव नहुन सक्छ । यसका लागि विषयगत रूपमा एकै प्रकार र प्रकृतिअनुरूपका सामुदायिक विद्यालय, निजी विद्यालय वा सबै तहका विद्यालयहरूसँग संवाद अन्तर्क्रिया, छलाफल गरी कार्यान्वयनमा ल्याउन पहल गर्नुपर्दछ । स्थानीय सरकारसँगको सहकार्यमा स्थानीय पाठ्यक्रमको निर्माण र कार्यान्वयन गरी शिक्षण सिकाइलाई सिपमूलक कार्यसँग आबद्ध गराउन मदन भण्डारी शिक्षालयले माथि उल्लेखित कार्यहरू गर्नु / गराउनुका साथै कार्यरत शिक्षक / प्राध्यापक कर्मचारीलाई शिक्षण सिकाइ र विद्यार्थीको सेवामा सधैं दत्तचित्त बनी क्रियाशील बनाइरहने वातावरण निर्माण गर्नु आवश्यक हुन्छ ।



मदन भण्डारी शिक्षालयभित्र विद्यालयको आधारभूत तहदेखि शिक्षाको उच्चतम अनुसन्धान तहसम्मको शिक्षण सिकाइ भइरहेका छन् । यसकारण बालबालिकाले पहिलो विद्यालय (आफ्नो घर) बाट दोस्रो विद्यालय (शिक्षालय) मा आएर आफ्नो जीवन सफल बनाउन आवश्यक कार्यहरू हामीले सिकाउन सक्नुपर्दछ। यस्ता सिकाइहरू मदन भण्डारी शिक्षालयका विशिष्ट गुणहरू (Unique Features) भित्र पर्नुपर्दछ । जसले गर्दा संसारका जुनसुकै कुनामा पुग्दा पनि यो मदन भण्डारी शिक्षालयको उत्पादन हो भनी उसले आफ्नो पहिचान दिन सकोस् ।

जननेता मदन भण्डारीका नाममा स्थापित शिक्षण संस्थाले निर्वाह गर्नुपर्ने दायित्व र शैक्षिक कार्यक्रमहरूको उल्लेख गरेर साध्य नै छैन किनभने नेपालको सामाजिक, सांस्कृतिक, आर्थिक, राजनीतिक, भौगोलिक सबै परिवेश सुहाउँदो शिक्षा निर्माणका लागि, शिक्षा योजना, नीति निर्माण र परिपूर्तिका लागि समृद्ध नेपाल, सुखी नेपालीको महाअभियान पूरा गर्न / गराउन र राजनीतिक स्थायित्व कायम गरी निर्णायक राजनीतिक शक्ति निर्माणका लागि पनि शिक्षाप्रणाली गुणस्तरीय बनाई विश्व समुदायमा स्थापित गराउने दायित्व पनि यसै संस्थाको रहेको छ । समग्र परिवेशमा यस शिक्षालये शिक्षाका विभिन्न सिद्धान्तहरू, शिक्षण विधिहरूलागायत सिपमूलक, रोजगारमूलक कार्यहरूसँग शिक्षालाई आबद्ध गराउन विभिन्न कामहरू गर्नु / गराउनु पर्ने आवश्यकता देखिन्छ ।

हामी नेपाली भूगोल, समाज, समुदाय, भाषा, संस्कृतिका आ-आफ्ना सामाजिक, आर्थिक, सांस्कृतिक परिवेशमा छौं । मदन भण्डारी शिक्षालयले नेपालका यस्ता सबै परिवेश र अवस्थाहरूको जानकारी प्राप्त गरेको छ । अतः नेपालका लागि यो मौलिक र आफैँबाट निर्मित नेपाली परिवेश सुहाउँदो शिक्षाको सिद्धान्तलाई शिक्षण विधिको प्रयोग गर्दै कार्यान्वयनमा ल्याउने शिक्षालय हो । मदन भण्डारी शिक्षालयको नेतृत्वमा नेपालका सामुदायिक, संस्थागत सबै नगरपालिका, गाउँपालिकाका विद्यालयले यस्तै कार्य गर्न गराउन सक्दा शिक्षकहरू / प्राध्यापकहरू शिक्षाविदहरू कर्मचारी र विद्यार्थीहरूको सगोलको एउटै प्रतिबद्ध सिद्धान्त, शिक्षण विधिको निर्माण हुन सक्दछ । यस्ता सिद्धान्त र विधि निर्माणको हाम्रो आफ्नै बैद्धिक सम्पत्ति (Patent Rights) बन्न सक्दछ । यसले नेपाली शिक्षालाई समृद्ध नेपाल, सुखी नेपाली निर्माणको भूमिकामा प्रथम स्थानको महत्त्वपूर्ण सेतु निर्माणमा सहयोग पुग्न सक्छ ।

### रोजगारमुखी, सिपमुखी, वैज्ञानिक र व्यावहारिक गुणस्तरीय शिक्षाको विकास

नेपालको शिक्षा र शैक्षिक उत्पादन रोजगारमूलक भएन, सिपमूलक भएन, व्यावहारिक र वैज्ञानिक तथा गुणस्तरीय भएन जसका कारण सबै विद्यार्थी / जनशक्ति विदेश पलायन भए (Brain drain) भन्ने आरोप छ तर यसको कारण के हो ? भनेर आजसम्म पनि खोजिएको छैन । अतः कारण मात्र नखोजी समस्याको समाधानको उपाय पनि मदन भण्डारी शिक्षालयको

दायित्वमा रहेको देखिएको छ । यसका लागि माथि भनिएअनुसार नेपालका विभिन्न तहका विद्यार्थीलाई अनुशासित, मर्यादित, इमान्दार, मेहनत, परिश्रमी, स्वावलम्बी, परोपकारी, सहयोगी, जिम्मेवार कर्तव्यनिष्ठ, दायित्वबोध गर्ने, राम्रा, सकारात्मक सोच, चिन्तन विचार, बानी, व्यवहार, आचरण र संस्कारयुक्त बनाउन जब प्रयत्नशील हुन्छौं त्यसको प्रतिफल पनि सकारात्मक नै आउने निश्चित छ । अर्थात् हाम्रो मिहिनेतका उत्पादनहरू पक्कै पनि देशप्रेमी, राष्ट्रप्रेमी, समाजप्रेमी र कामप्रतिको लगनशील र जागरुक हुनेछन् । हामीले हाम्रा हिमाली, माहाभारत, चुरेभावरका कुनाकन्दरा, उपत्यकाका र पहाडी चुचुराका रमणीय स्थानहरू, यहाँका खोलानाला, भिरपाखा अनकन्दार ठाउँहरूलाई पनि कसरीकसरी कुनकुन सिपको प्रयोगद्वारा विकसित बनाउन सकिन्छ भनी हामी सबै चिन्तनशील बन्नु जरुरी छ । यसप्रकारको चिन्तन र सोचले हामीलाई कृषि, पर्यटन, उद्योग व्यापार सबै क्षेत्रमा कोको कहाँकहाँ लाग्ने छनोटमा सहयोग पुग्दछ । ती क्षेत्रका लागि छनोट गरिएका विद्यार्थीहरूलाई तत्तत् विषयका सिपमूलक शिक्षामा पथान्तरण गर्न सकिन्छ । यस्तो कार्यले नेपाली जनशक्ति नेपालमै रहने, रोजगारी प्राप्त गर्ने, उत्पादन वृद्धि गर्ने र सामाजिक, आर्थिक सबै क्षेत्रको विकासमा योगदान पुग्न सक्ने निश्चित छ । यसको कार्यान्वयनबाट समग्र देशको विकासमा सहयोग पुगी समृद्ध नेपाल, सुखी नेपाली निर्माणको अभियान पनि सफल हुन जान्छ । के नेपालको शिक्षा स्तरीय छैन ? प्रतिस्पर्धी – रोजगार मूलक, उत्पादनमूलक, वैज्ञानिक र व्यावहारिक छैन ? हामी आफैँ जवाफ दिन सक्ने हुन्छौं । यो नेपालमा नेपाली परिवेशको, नेपाल र नेपाली समाज अनुकूलको शिक्षाको योजना निर्माण, शिक्षा नीति, लक्ष्य र उद्देश्य निर्माणको एउटा सकारात्मक सोच र चिन्तनको रेखा मात्र हो । यसै रेखाचित्रलाई राष्ट्रव्यापी रूपको दायरामा विकास र विस्तार गर्नुपर्दछ । यस किसिमको विकास र विस्तारका लागि नेपालमा सर्वशक्तिमान्, सर्वमान्य, शक्तिशाली राजनीतिक प्रतिबद्धता र ऐक्यबद्धताको आवश्यकता पर्दछ । जुन शक्तिशाली राजनीतिक शक्ति निर्माणको मार्गदर्शक जननेता मदन भण्डारीबाट प्रतिपादन भएको छ । त्यसले राष्ट्रिय एकता र सहमतिको बिन्दुका रूपमा शिक्षाको विकास र कार्यान्वयनमा पहलकदमी लिनु आवश्यक छ ।

निष्कर्षमा भन्दा नेपालमा अहिलेसम्म निर्माण हुन नसकेको राष्ट्रिय सहमतिको र राष्ट्रनिर्माणको उद्देश्य बोकेको शिक्षापद्धतिको निर्माणमा सबै राजनीतिक पार्टीहरू एक ठाउँमा आउन असम्भव देखिँदैन । किनभने राणाकालीन समयको शिक्षाको अँध्यारो कालखण्ड हटाउन र प्रजातन्त्रको पुनर्स्थापनाका लागि राजनीतिक परिवर्तन गर्न जननिर्वाचित सरकारलाई अपदस्थ गरी ल्याइएको पञ्चायती व्यवस्था अनुकूलको शिक्षाको विरोध गर्दै २०२८ सालको रा.शि.पद्धतिको योजनालाई परिवर्तन गराउन २०३२ सालपछिका सबै आन्दोलनहरूमा एकजुट हुँदै बहुदलीय व्यवस्था कार्यान्वयन गराउनदेखि २०६२, २०६३ को जनआन्दोलनबाट नेपाललाई लोकतान्त्रिक, गणतान्त्रिक, समाजवादउन्मुख नेपाल निर्माणको, संविधान सभामार्फतको

संविधान निर्माण र कार्यान्वयन गराउनसमेत सबै सहमत भएका उदाहरणहरू छन्। यसका साथै समृद्ध नेपाल, सुखी नेपाली कुन राजनीतिक पार्टीको चाहना हुन सक्दैन र ? यसको अर्थ हो सबै राजनीतिक पार्टीहरू आफ्नोआफ्नो राजनीतिक मूल्य-मान्यता अनुरूपको राजनीतिक दर्शन, सिद्धान्तका आधारमा निर्मित र सञ्चालित हुन्छन्। उनीहरूका आफ्नाआफ्ना रणनीति, कार्यनीति जे जस्ता भएपनि सबैको अन्तिम लक्ष्य (Ultimate Goal) भनेको देशको विकास, राष्ट्र, राष्ट्रियता र सार्वभौम अखण्डताको रक्षा र आमजनताको सेवामा समर्पित हुनु हो। यसप्रकारका अनिवार्य, आधारभूत र सर्वमान्य राजनीतिक उद्देश्यका कार्यहरू गर्नु गराउनु नै राजनीतिको कार्य हो। यसमा अबको आवश्यकता भनेको राजनीतिक र राष्ट्रिय ऐक्यबद्धताको हो। यसैलाई राष्ट्रिय



आवश्यकताअनुसारको राष्ट्रिय सहमति भन्ने गरिन्छ। अतः शिक्षा, स्वास्थ्य, सामाजिक सुरक्षा, शान्ति, गाँस, बास, कपास परिपूर्ति तथा गरिबी निवारण जस्ता मूलभूत कुराहरूमा वैदेशिकलगायत राष्ट्रनिर्माणका विविध पक्षहरूमा लिनुपर्ने नीतिहरूसमेतमा एकताबद्ध गराउन सक्ने, सहमतिमा ल्याउन सक्ने राजनीतिक नेतृत्वको अगुवा हुनुपर्ने अवस्थाको खाचो नेपाली राजनीति र नेपालमा देखिएको छ। यसका लागि जननेता मदन भण्डारीको नीतिले नेतृत्वदायी भूमिका निर्वाह गर्नुपर्ने आजको राष्ट्रिय माग छ र त्यसै नेतृत्वले शिक्षालाई नेपाल र नेपाली अनुकूलका योजना निर्माण गरी कार्यान्वयनमा ल्याउँदा समृद्ध नेपाल, सुखी नेपालका लागि मदन भण्डारी मेमोरियल कलेज नेपालको शिक्षा जगत्मा सेतुका रूपमा काम गर्न सक्ने मेरुदण्ड बनेको छ।



डा. मेहराज अधिकारी

s@b|o ; b:o, dbg e08f/l krfp68zq

# जनताको बहुदलीय जनवादी शिक्षाप्रणालीबारे केही चर्चा

## पृष्ठभूमि

शिक्षा त्यस्तो प्रक्रिया हो जसले व्यक्तिलाई आफ्नो आदर्शअनुसार निश्चित लक्ष्य प्राप्त गर्न, ज्ञान हासिल गर्न र दैनिक व्यवहारलाई सहजीकरणमा मद्दत गर्दछ। अनि शिक्षाले व्यक्ति, समाज र राष्ट्रलाई समुन्नत बनाउन ठुलो योगदान गर्दछ। व्यक्तिको दृष्टिकोणलाई तीक्ष्ण बनाएर सामाजिक विकासको नियमलाई बुझ्ने मौका शिक्षाले नै दिन्छ। असल शिक्षाले मानिसलाई सबै किसिमको भ्रम र बन्धनबाट मुक्त पार्दछ। शिक्षा त्यस्तो ज्ञानको समुच्च हो जसले शिक्षण संस्थामा अध्ययन गरिसकेपछि व्यक्तिलाई घरव्यवहार चलाउन र जीविकोपार्जनमा समेत मार्गदर्शन गर्दछ।

विश्व समाजवादी प्रणालीका संस्थापक सफल सोभियत क्रान्तिका नायक लेनिन भन्छन्, “अनपढ व्यक्ति राजनीतिबाट बाहिर रहन्छ, उसले पहिले अक्षरको ज्ञान पाउनुपर्दछ। योबिना अफवाहबाजी, गफगाफ, किस्सा-कहानी र पूर्वाग्रह हुन्छ, राजनीति हुन सक्दैन।” शिक्षाको राजनीतिक र सामाजिक परिवर्तनमा ठुलो भूमिका हुँदो रहेछ भन्ने कुरा उक्त दृष्टिकोणबाट प्रष्ट हुन्छ। यही पक्षलाई आत्मसात् गर्दै कम्युनिस्टहरूले शिक्षाको विस्तार र विकासमा क्रान्तिपूर्व र क्रान्तिपछि अत्याधिक महत्त्व दिने गरेका हुन्। समाजवादउन्मुख शिक्षा नीति वा जनवादी शिक्षाप्रणालीको अधिक चर्चाभित्र लुकेको गुदी कुरा पनि यही हो कि कसरी शिक्षालाई समाजमा विस्तारित, प्रभावकारी, गुणस्तरीय, व्यावहारिक र वैज्ञानिक बनाउन सकिन्छ।

## जनवादी शिक्षाप्रणाली

नेपालमा जनवादी शिक्षाप्रणाली लागु गर्ने सन्दर्भमा चर्चा, व्याख्या र विश्लेषण हुन थालेको धेरै नै भइसकेको छ। वि. सं. २००६ सालमा नेपाल कम्युनिस्ट पार्टी स्थापना भएपछि यसका नेता तथा कार्यकर्ता र सम्बद्ध प्रगतिशील जनसङ्गठनहरूले जनवादी शिक्षाप्रणालीको पक्षमा आवाज बुलन्द पार्ने र यसको खाका प्रस्तुत गर्ने कार्य गरे। देशमा सञ्चालित बुर्जुवा शिक्षाको विकल्पमा कम्युनिस्टहरूले जनवादी शिक्षा प्रस्तुत गर्दै आएका छन्। त्यसो त हाम्रो देशमा एकताका कम्युनिस्टहरूले बुर्जुवा शिक्षा बहिष्कारको अभियान नै चलाए। विश्वविद्यालय, क्याम्पस र विद्यालयमा अध्ययन गर्दै गरेका युवा विद्यार्थीहरू वर्गसङ्घर्षलाई तेज पार्ने र जनवादी क्रान्ति सम्पन्न पार्ने भनी गाउँ-गाउँ पुगे।

नेपाली क्रान्तिको मार्गदर्शक सिद्धान्त जनताको बहुदलीय जनवाद (जवज) का प्रणेता जननेता मदन भण्डारीले निरङ्कुश,

निर्दलीय पञ्चायती व्यवस्था लादिएको बेलामा नै शिक्षाप्रणालीको विश्लेषण गर्दै भन्नुभयो- “सामन्तवादी-साम्राज्यवादी शिक्षाप्रणाली, प्रतिक्रियावादी शिक्षा नीति, शैक्षिक अराजकता, प्रतिगामी र प्रतिशोधपूर्ण परीक्षा व्यवस्था, शैक्षिक बेरोजगारी, शिक्षा क्षेत्रको भ्रष्टाचार जस्ता शैक्षिक समस्याहरू पनि सामन्तवाद र साम्राज्यवादकै कारणले उत्पन्न भएका समस्याहरू हुन्।” यस्तो शिक्षाप्रणालीलाई नव-औपनिवेशिक शिक्षाप्रणाली पनि भन्न सकिन्छ। यो शिक्षाप्रणालीले विद्यार्थीहरूलाई परनिर्भर बनाउने, दास मनोवृत्तिको विकास गराउने तथा आत्मविश्वासको अभाव हुने ठाउँमा पुऱ्याउँछ। फलस्वरूप शिक्षा व्यवस्थाले मुलुकमा विद्यमान समस्याहरूको समाधान दिन सक्दैन।

विचारधारा र प्रणालीको बिचमा निश्चित प्रकारको सम्बन्ध हुन्छ। विचारधाराको जगमा नै प्रणाली खडा भएको हुन्छ। जनवादी शिक्षाप्रणाली वा समाजवादउन्मुख शिक्षापद्धति स्थापना गर्न चाहने भनेका साम्यवादीहरू नै हुन्। साम्यवादी भनेका मार्क्सवादीहरू हुन्। यस अर्थमा समाजवादउन्मुख शिक्षाप्रणालीको विचारधारात्मक आधार मार्क्सवाद नै हो। शिक्षासम्बन्धी विषयवस्तुमा सिद्धान्त र कार्यको समुच्चय नै शिक्षाप्रणाली हो। निश्चित लक्ष्य हासिल गर्न शिक्षाप्रणालीले त्यस लक्ष्यलाई पछ्याउनुपर्दछ। नीति एक प्रक्रिया हो, त्यसैले यो परिवर्तनशील पनि हुनुपर्दछ। यो स्थिर पनि हुन सक्दैन।

## शिक्षाप्रणालीमा मार्क्सवादी चिन्तनको प्रयोग र प्रभाव

साम्यवादी आन्दोलनमा पेरिस कम्युनको ऐतिहासिक महत्त्व छ। फ्रान्समा सर्वहारावर्गले सन् १८७१ मार्च १८ मा गरेको विद्रोहले कम्युनिस्ट आन्दोलनभित्र नयाँ बहसको सुरुवात गरेको थियो। यस दिन उनीहरूले बुर्जुवा शासकहरूलाई सहरबाट धपाएर सत्ता आफ्नो हातमा लिएका थिए। दश दिनपछि २८ मार्चमा विश्व इतिहासमा पहिलो सर्वहारा राज्य पेरिस कम्युनको सिर्जना भयो। यो त्यसभन्दा अघि कहिल्यै देखा नपरेको पूर्णतः नयाँ किसिमको राज्य थियो। यस राज्यको सञ्चालन राज्यद्वारा जनताको हितमा, जनताकै लागि गरियो। यस सरकारद्वारा प्रस्तुत सामाजिक एवम् राजनीतिक कार्यक्रमहरू श्रमजीवी जनताको हितमा र सबैभन्दा पहिले त मजदुरवर्गको हितमा कार्यान्वित भए। कम्युन जम्मा ७२ दिन मात्रै टिक्न सक्यो र वीरतापूर्ण प्रतिरोधपछि आन्तरिक तथा बाह्य प्रतिक्रियावादीहरूको मारमा परेर यसको अन्त्य भयो।

उक्त कम्युनले शिक्षाको क्षेत्रमा जन्मिएको सामन्ती संस्कारलाई परास्त गर्न त्यस क्षेत्रलाई प्रजातान्त्रीकरण गरेर सबैका लागि शिक्षाको नारालाई पूरा गर्न अग्रसर बन्यो । कार्लमाक्स भन्छन्, “वास्तवमा कम्युनसँग शिक्षाप्रणालीको पुनर्गठन गर्ने समय थिएनन् परन्तु त्यसबाट धार्मिक तथा पुजारीहरूलाई अलग्याएर कम्युनले जनताको बौद्धिक मुक्तिको सुरुवात गरेको थियो । त्यसले शिक्षा (प्रारम्भिक वा प्राथमिक तथा व्यावसायिक) प्रणालीको सङ्गठन गर्न एक आयोग गठन गरेको छ । त्यसले विद्यालयका शिक्षकहरूलाई किताब, मानचित्र, कागतपत्र, आदिजस्ता सम्पूर्ण शैक्षिक सामग्रीहरू निःशुल्क वितरण गर्ने र उक्त कुरा आ-आफना नगरपालिकाहरूबाट प्राप्त गर्ने आदेश दिएको छ । कुनै पनि विद्यालयका शिक्षकलाई आफ्ना विद्यार्थीहरूबाट यी शैक्षिक सामग्रीको बदलामा कुनै पनि बहानामा पैसा माग्न प्रतिबन्ध लगाएको छ ।”

किम इल सुङको विचारमा- “शारीरिक र बौद्धिक श्रमबिचको खाडल पुरेर साम्यवादी समाजको विकास गर्न समाजका सबैको सांस्कृतिक र प्राविधिक ज्ञानलाई निकै माथि उठाउनुपर्छ र सिङ्गो समाजलाई नै बौद्धिकीकृत गर्नुपर्छ । सिङ्गो समाजलाई नै बौद्धिकीकरण तब मात्र गर्न सकिन्छ, जब समाजका सबै सदस्यहरूले कुनै न कुनै रूपमा उच्च शिक्षा हासिल गर्छन् । उच्च शिक्षा पनि अनिवार्य बनाइनुपर्छ । उच्च शिक्षालाई अनिवार्य बनाएपछि मात्र विश्वव्यापी अनिवार्य शिक्षा नामको समाजवादी शिक्षाप्रणालीले पूर्णता प्राप्त गर्दछ ।”

विश्वमा विभिन्न मुलुकहरूले जनवाद र समाजवादको व्यावहारिक अनुभव हासिल गरिसकेका छन् । यति मात्र होइन जनवाद र समाजवाद हासिल नगरेका तर क्रान्तिपूर्व पनि जनमतबाट बहुमत ल्याएर वा ठुलो दलको रूपमा कम्युनिस्टहरूले सरकार गठन गरिसकेका छन् । त्यस्ता सरकारहरू केन्द्रीय तहमा, राज्य र प्रान्तीय तहमा गठन भएका छन् र ती सरकारले मार्क्सवादी चिन्तनमा आधारित शिक्षा नीति र कार्यक्रमहरू लागु गरेका छन् । नेपालमै यो कुरा सम्भव भएको छ ।

सन् १९७७ को समाजवादी क्रान्तिपछि सोभियत संघको सत्ता कम्युनिस्ट पार्टीको नियन्त्रणमा आयो । पहिलो पटक संसारमा मार्क्सवादी विश्वदृष्टिकोणमा आधारित समाजवादको स्थापना भयो । विश्व समाजवादी प्रणालीको औपचारिक थालनी भयो । लेनिनले पुँजीवादी शिक्षाप्रणालीको विश्लेषण गर्दै निष्कर्ष निकाल्नुभएको थियो, “पुँजीवादी शिक्षाको आधारभूत कमजोरी भनेकै शिक्षालाई कामबाट अलग्याउनु हो । पुँजीवादीहरूलाई तालिम प्राप्त, शिक्षित, आज्ञाकारी र अनुशासित कामदार मात्र तयार पार्नु छ । पुँजीवादी समाजमा सामाजिक श्रम तथा शिक्षणको बिचमा कुनै सम्बन्ध नै हुँदैन ।” क्रान्तिपछि स्थापित सोभियत सत्ताले शिक्षा व्यवस्था, शिक्षाको लक्ष्य र उद्देश्यमा व्यापक परिवर्तन ल्यायो । शिक्षाको समान अवसरको लक्ष्यमा सरकार केन्द्रित रही शिक्षालाई व्यापक, स्वतन्त्र र अनिवार्य बनाउने प्रयास भयो । केटाकेटीको पढाइको चिन्ता र जिम्मेवारी सरकारको

थियो । माध्यमिक तहसम्मको शिक्षा अनिवार्य रूपमा सबैले लिनुपर्ने भयो । यस तहको अनिवार्य शिक्षापछि सरकारले आफ्नो आवश्यकताअनुसार शिक्षाका विभिन्न हाँगाहरूमा अध्ययन गराउँथ्यो । यस कालमा सर्वहाराको सम्मान गर्ने, समाजवादी र साम्यवादी व्यवस्थाप्रति आस्था राख्ने, श्रमप्रति आदर गर्ने जस्ता आधारहरूमा साम्यवादी संस्कृतिको विकास भएको थियो ।

सन् १९८४ मा पौल रोबेसन जो एक अफ्रिकन अमेरिकन प्रख्यात गायक थिए र विश्वविद्यालय अध्ययन गर्दा उच्च कोटीका अमेरिकी फुटबल खेलाडी पनि थिए । उनले सन् १९८४ मा सोभियत संघको पहिलो भ्रमण गरेका थिए । त्यस भ्रमणका बारेमा उनले भनेका थिए, “आफू हुर्केदेखि अहिलेसम्म मैले पहिलो पटक मानव भएको महसुस गरेको छु । यहाँ नेग्रो होइन बरु मानव भएको छु । यहाँ म जीवनमा पहिलोपटक पूर्णरूपमा मानव भएर हिँड्छु ।” उनले यसो भनेबापत् पश्चिमी प्रेसले उनलाई हमला गर्‍यो र बाँकी जीवनभरि उनलाई घृणा गर्‍यो । मार्क्सवादी चिन्तनमा आधारित शिक्षाप्रणाली लागु भएपछि प्राप्त उपलब्धिले कति हासिल गरेको रहेछ भन्ने कुरा यस भनाइबाट प्रष्ट हुन्छ ।

सन् १९७५ मा भियतनाम एकीकरणपछि पूरै देशमा समाजवादी शिक्षाप्रणाली लागु गरिएको थियो । कम्युनिस्टहरू सत्तामा आएपछि साक्षरता प्रतिशत हवात्तै बढ्यो । सन् १९४५ मा क्रान्तिनायक राष्ट्रपति हो चि मिन्हले सार्वजनिक अपिल गरेर शिक्षाको माध्यमबाट अभावसँग लड्न, शिक्षा प्राप्त गर्नु अधिकार र दायित्व भएको, साक्षरले निरक्षरलाई पढाउनु कर्तव्य रहेको, महिला शिक्षा र यी सब कामको लागि युवाले अग्रसर हुनुपर्नेतर्फ सचेत गराएका थिए ।

चीनका क्रान्तिनायक माओत्सेतुङले संयुक्त सरकारबारे एउटा चर्चित लेखमा भनेका छन्- “निरक्षरतालाई निर्मूल पार्नु नौलो चीनको एउटा ज्यादै महत्त्वपूर्ण अभिभारा हो । मानिसलाई दास बनाउने सबै सामन्ती र फासिस्ट संस्कृति र शिक्षालाई निर्मूल पार्न उचित र दरिलो कदम चालिनुपर्छ । पुराना खालका सांस्कृतिक र शैक्षिक कार्यकर्ताहरू तथा डाक्टर वैद्यहरूले जनताको सेवा गर्ने नौलो दृष्टिकोण र नौला तरिकाहरू अँगाल्न सकून् भन्ने हेतुले तिनलाई सुहाउँदिलो ढङ्गले पुर्णशिक्षित तुल्याउनुपर्छ । चिनियाँ जनताको संस्कृति र शिक्षा नौलो जनवादी हुनुपर्छ ।” यसो भन्नुको अर्थ के हो भने चीनले आफ्नै नौलो राष्ट्रिय, वैज्ञानिक र जनसंस्कृति तथा शिक्षाको स्थापना गर्नुपर्छ ।

सन् १९४९ मा नौलो जनवादी क्रान्ति सम्पन्न भएपछि चीनको शिक्षाले निकै ठुलो उपलब्धि हासिल गर्नथालेको हो । चीन संसारको सबैभन्दा ठुलो शिक्षाप्रणाली भएको मुलुक हो । क्रान्तिपछि महिला निरक्षरता घट्यो र प्राथमिक तथा माध्यमिक शिक्षाको भर्नादरमा उल्लेख्य रूपमा वृद्धि भयो । सन् १९६० मा चीनमा अनिवार्य शिक्षासम्बन्धी कानून लागु गरियो । चीनको शिक्षामा मुख्य लगानीकर्ता सरकार नै हो तर सन् १९७८ पछि निजी क्षेत्रको लगानी पनि रहेको छ । अनिवार्य शिक्षामा स्थानीय

प्रशासनको ध्यान गएको छ भने उच्च शिक्षामा प्रान्तीय सरकारले ध्यान दिनेगरेको छ । व्यावसायिक र प्रौढ शिक्षामा गैरसरकारी निकाय, औद्योगिक प्रतिष्ठान र सार्वजनिक निकायले महत्त्वपूर्ण भूमिका निर्वाह गरिरहेका छन् ।

माओत्सेतुङ भन्छन्- विद्यार्थीहरूले किताब र काम दुबैबाट सिक्नुपर्छ । माओको यस विचारलाई चिनियाँ सरकारले गम्भीरतापूर्वक आत्मसात् गरेको पाइन्छ । शिक्षालाई कामसित जोड्न सरकार लागिपरेको देखिन्छ ।

### कम्युनिस्ट सरकारको शिक्षा कार्यान्वयनका अनुभवहरू

शिक्षामा मार्क्सवादी चिन्तनको प्रयोग सर्वप्रथम तत्कालीन सोभियत संघमा भएको हो । करिब डेढ दर्जन मुलुकहरूमा जनवादी र समाजवादी व्यवस्था स्थापना भए र तिनीहरूले आफ्नो शिक्षाप्रणालीलाई क्रमशः जनवादी र समाजवादी शिक्षाप्रणाली भन्न रुचाए । जनवाद/समाजवादले जनताबाट नयाँ प्रकारको आकाङ्क्षा, तत्परता र संस्कृति माग गर्दछ । त्यस प्रकारको नयाँ समाज स्थापना र विकास गर्न शिक्षालाई एक महत्त्वपूर्ण रणनीतिक भूमिकाको रूपमा अवलम्बन जनवाद र समाजवादमा गरियो र गरिँदै छ ।

नेपालमा पनि क्रान्तिपछिको होइन पहिले नै अर्थात् कम्युनिष्ट पार्टीसँग राज्यसत्ता प्राप्त हुनुभन्दा पहिलेको अवस्थामा बहुदलीय परिपाटीअन्तर्गत पहिलो पटक कम्युनिस्ट पार्टीको अल्पमतको एकल सरकार प्रधानमन्त्री मनमोहन अधिकारीको नेतृत्वमा वि.सं. २०५१ सालमा गठन भयो । यस्तो अवस्थामा जनवादी शिक्षाको पूर्ण कार्यान्वयन सम्भव हुँदैन । जनवादी शिक्षाको अवधारणालाई व्यवहारमा उतार्न कोसिस गर्ने अवस्था मात्र हुन्छ । जनवादी शिक्षाको आंशिक कार्यान्वयनले समाजमा सकारात्मक प्रभाव पार्दछ र त्यसका आधारमा गुणात्मक परिवर्तनतर्फ अग्रसर हुन मद्दत पुग्दछ । त्यसैले नेकपा (एमाले) को सरकारले शिक्षा क्षेत्रमा केही महत्त्वपूर्ण नीति तथा कार्यक्रमहरू अगाडि सार्न सफल भएको थियो ।

उक्त सरकारले देशका २०५ वटै निर्वाचन क्षेत्रमा (९ स-स्थानीय सडक, स्वच्छ पिउने पानी, शिक्षा र साक्षरता, सुलभ स्वास्थ्य, सीपमूलक तालिम र रोजगारी, सामुदायिक वृक्षरोपण, साना जलविद्युत् विकासबाट ग्रामीण विकास, साना तथा घरेलु विकास) विभिन्न कार्यक्रमहरूमध्ये शिक्षा र साक्षरता कार्यक्रमलाई अभियानको रूपमा सञ्चालन गर्ने प्रतिबद्धता देखाएको थियो । शिक्षालाई राज्यको आवश्यकता हेरेर व्यावसायिक र सिपमूलक शिक्षा साथै प्राविधिक शिक्षामा जोड दिने गरी बजेट विनियोजन गर्ने र योजना बनाउने काम गरेको थियो । शिक्षालाई निजीकरण गर्नु राष्ट्रको लागि घातक छ, प्राथमिक शिक्षा अनिवार्य, माध्यमिक शिक्षा निःशुल्क, उच्च शिक्षा सर्वसुलभ गर्दै, प्राविधिक शिक्षामा जोड दिने, प्राथमिक शिक्षा मातृभाषामा र पछाडि त्यसलाई ऐच्छिक गर्ने भन्ने मान्यताअनुरूप बजेट विनियोजन गरेको थियो ।

निरक्षरतालाई ५ वर्षमा उन्मूलन गर्ने अभियानसहित विद्यालयलाई भौतिक सुविधा वृद्धिका लागि बजेट विनियोजन गरिएको थियो । विज्ञान शिक्षालाई समयको चुनौतीसँग सामना गर्नको लागि प्रयोगशालालाई आधुनिक र साधन सम्पन्न गराउनुपर्छ भन्ने मान्यताअनुरूप प्रयोगशालाको लागि रकम छुट्याएको थियो ।

त्यसपछि नेपालमा कम्युनिस्ट पार्टीको नेतृत्वमा बनेका सरकारहरूले शिक्षाको विस्तार तथा विकासमा महत्त्वपूर्ण योगदान गरेका छन् । खासगरी नेकपा (एमाले) का अध्यक्षसमेत रहनुभएका प्रधानमन्त्री केपी शर्मा ओली नेतृत्वको सरकारले शिक्षा नीति तर्जुमा गर्न आयोग गठन गरिकन त्यसका सिफारिसका आधारमा शिक्षाको विकास तथा विस्तार गर्न ठोस योगदान गरेको छ । प्राविधिक, व्यावसायिक र गुणस्तरीय शिक्षा प्रदान गर्न यससम्बन्धी नीति तथा रणनीतिहरू तर्जुमा गर्दै त्यसको कार्यान्वयनमा जोड दिने काम भयो । जनताको बहुदलीय जनवाद सिद्धान्तको प्रकाशमा एमालेले सुरु गरेका शिक्षासम्बन्धी नीतिहरूको कार्यान्वयनले शिक्षा क्षेत्र प्रगति गर्नुका साथै पार्टीसमेत लोकप्रिय र विस्तारित हुँदै गएको छ ।

मार्क्सवादी दर्शन कम्युनिस्ट शिक्षाप्रणालीको आधार हो । कम्युनिस्ट शिक्षाको एउटा दर्शन के हो भने राम्रो र आधुनिक शिक्षा भनेको प्रौद्योगिक (Polytechnic) हो । यसको मुख्य कुरा के हो भने माध्यमिक तथा उच्च माध्यमिक शिक्षामा वयस्कहरूलाई प्राविधिक तालिम दिनु हो जुन शक्तिले सम्पूर्ण औद्योगिक तथा व्यावसायिक क्षेत्रको माग पूरा गर्न सकोस् । मार्क्सवादी शिक्षाको अर्को जोड भनेको अध्यात्मवादी र धार्मिक शिक्षालाई विद्यालयमा स्थान नदिनु पनि हो । विज्ञानको अध्ययन अध्यापन गराउने र मानव जीवनको अस्तित्वको बारेमा राम्रो जानकारी गराउनु हो ।

### जननेता मदन भण्डारी र शिक्षाप्रणाली

मुलुकमा सञ्चालित नव-औपनिवेशिक शिक्षाप्रणाली र यसको विफलता तथा शिक्षा क्षेत्रमा सिर्जित समस्याहरूका बारेमा जननेता मदन भण्डारीले विद्यार्थीकालदेखि नै विश्लेषण गर्दै र समाधानका निमित्त उपायहरू सुझाउँदै आउनुभएको थियो । नेपाली कम्युनिस्ट आन्दोलनको मौलिक सिद्धान्त निर्माणमा ऐतिहासिक र महत्त्वपूर्ण योगदान पुऱ्याउनुभएका जननेताले जनताको बहुदलीय जनवादको खाका प्रस्तुत गर्ने सन्दर्भमा जनवादी शिक्षाप्रणालीलाई विस्तृत रूपमा समेट्नु भएको छ । देशको शैक्षिक अवस्था, शिक्षाको उपादेयता र महत्त्वका बारेमा धेरै अगाडिदेखि नै जननेताले आफ्नो विश्लेषण प्रस्तुत गर्दै आउनुभएको यथार्थ उहाँका रचना र भनाइबाट स्पष्ट हुन्छ । नेपालमा पहिलो कम्युनिस्ट सरकार जो २०५१ सालमा गठन भएको थियो र त्यसले शिक्षाका क्षेत्रमा गरेका कामहरूमाथि सङ्क्षेपमा चर्चा गरिएको छ । उक्त सरकार गठनपूर्व जननेताले पाँचौँ राष्ट्रिय महाधिवेशनमा जनताको बहुदलीय जनवादको सिद्धान्त प्रस्तुत गरी पारित गराउनुभएको थियो । सो सरकारले जनताको बहुदलीय जनवादले अङ्गीकार गरेका शिक्षासम्बन्धी अवधारणाहरूलाई नै कार्यान्वयन गर्ने प्रयास गरेको थियो तर बुर्जुवाहरूले सरकारलाई गिराए र त्यसको कार्यान्वयन हुँनै दिएनन् ।

जननेता भण्डारीले २०३० सालमा वनारसबाट प्रकाशित भएको 'छात्र-प्रभा' मा संस्कृत 'शिक्षा र शिक्षार्थी' शीर्षकको आलेखमा शिक्षा हासिल गर्नबाट वञ्चित भएका सामन्ती समाजका उत्पीडित जनताले भोग्नुपरेको दासत्वलाई सूक्ष्म रूपले विश्लेषण गर्दै स्पष्ट पार्नुभएको छ- शिक्षाबाट टाढा रहनाले आफ्नो अधिकार पहिल्याउन नसकेका किसान श्रमिकहरूलाई दिसापिसाब जाँदासम्म पनि पानी लिएर पछि-पछि साथी जाने मालिकको श्रद्धाभक्तिले सेवा गर्नुपर्छ, मुखमुखै लाग्नु हुँदैन भन्ने अन्धधारणाहरूले सधैंभरि माखेजालमा अल्मल्याएर दास बनाउन सकेको हो ।

नेपालको शैक्षिक क्षेत्रले व्यहोर्नु परेको समस्याका बारेमा स्वतन्त्र विद्यार्थी युनियन, मोरङ बहुमुखी क्याम्पसको मुखपत्र 'प्रकाश' को चैत २०४० को अङ्कमा मदन भण्डारी लेख्नुहुन्छ- अधिकांश विद्यार्थीहरू चर्को पढाइ शुल्क, महङ्गा पाठ्यपुस्तकहरू, ड्रेस र उपभोग्य वस्तुहरूको महङ्गीबाट सधैंभरि नै त्रस्त र दुःखको स्थितिमा हुन्छन् । त्यसमा पनि अव्यावहारिक गैरकामकाजी शिक्षा, पढिसकेर पनि सम्पन्न वर्ग वा सरकारको मुख ताक्नुपर्ने शिक्षाप्रणालीद्वारा मानसिक रूपमा सताइएका हुन्छन् ।

### जनताको बहुदलीय जनवादी शिक्षाप्रणाली/ समाजवादउन्मुख शिक्षाप्रणाली

जनवादी शिक्षापद्धति दार्शनिक दृष्टिले मार्क्सवादबाट प्रत्यक्ष रूपमा प्रेरित र पोषित हुन्छ । हाम्रो देशमा स्थापना कालदेखि नै कम्युनिस्ट पार्टीले जनवादी शिक्षाप्रणालीलाई आत्मसात् गरेको कुरा माथि नै उल्लेख भइसकेको छ । अन्तर्राष्ट्रिय कम्युनिष्ट आन्दोलनलाई नियाल्दा जहाँ जनवाद र समाजवाद स्थापना भए त्यहाँ शिक्षालाई

जनवादी र समाजवादी शिक्षापद्धति भनेर नामाकरण गरेको पाइन्छ । त्यसैले के भन्न सकिन्छ भने अर्ध-सामन्ती तथा अर्ध-औपनिवेशिक सामाजिक आर्थिक संरचना समाप्त भएर खडा हुने जनताको बहुदलीय जनवाद जो समाजवादमा सङ्क्रमण गर्ने हो । त्यस प्रकारको जनवादमा अपनाइने शिक्षापद्धति जनताको बहुदलीय जनवादी शिक्षाप्रणाली हो । अनि जनताको बहुदलीय जनवादी व्यवस्थाअन्तर्गतको शिक्षाप्रणाली पनि भन्न सकिन्छ । साथै यसलाई समाजवादउन्मुख शिक्षा नीति पनि भन्न सकिन्छ । यस्तो शिक्षाप्रणालीले उत्पादन गर्ने गुणस्तरीय जनशक्तिले रोजगारी प्राप्त गरी मुलुकको सामाजिक आर्थिक विकासमा योगदान गर्न सक्ने तथा स्वाधीन र आत्मनिर्भर अर्थतन्त्र निर्माणमा दायित्व बहन गर्न सक्ने हुन्छ । यसबाट राष्ट्रिय पुँजीको विकास गर्दै समाजवादी समाज निर्माणको दिशामा फड्को मार्न सकिन्छ ।

### निष्कर्ष

नव-औपनिवेशिक शिक्षाप्रणालीको अन्त्य नगरी सामान्य सुधारको प्रयासले मात्र राष्ट्रिय आवश्यकताअनुरूपको शिक्षाप्रणालीको विकास हुन सक्दैन । नेपालको वैज्ञानिक तथा जनवादी शिक्षाप्रणालीका पक्षधरहरूले शिक्षा व्यवस्थामा सुधार ल्याउन निर्वाह गरेको सचेतन र सङ्घर्षशील भूमिकाले शिक्षाको विकासमा महत्त्वपूर्ण प्रभाव पारेको छ । समाजका सबै सदस्यहरूलाई निरन्तर शिक्षा दिइरहने कुरा जनवाद र समाजवाद निर्माणका लागि अपरिहार्य छ । समाजका हरेक सदस्यलाई निरन्तर शिक्षा दिइरहने कुराले उनीहरूलाई वैचारिक, प्राविधिक र सांस्कृतिक रूपमा उन्नत बनाउन सकिन्छ र समग्र समाजलाई श्रमजीवी, क्रान्तिकारी र बौद्धिक बनाउने उद्देश्यलाई सफल पार्न मद्दत पुगेको छ । यसबाट नै जनवादी शिक्षाप्रणालीको पूर्ण कार्यान्वयनका निमित्त अनुकूल अवस्थाको सिर्जना हुन पुग्दछ ।



# वेदकालीन पारिवारिक जीवनपद्धति

शुक्रराज अधिकारी, पिण्डडी

shukrarajadhikari3@gmail.com

केन्द्रीय समाजशास्त्र विभाग, त्रि.वि. कीर्तिपुर

## सार

सिकार सङ्कलित सामाजिक संरचनाको अवसानसँगै पारिवारिक संरचनाले निश्चित आकार प्राप्त गरेको देखिन्छ। यस आलेखले वेदकालीन समयको पारिवारिक स्वरूप एवं जीवनपद्धतिको सङ्क्षिप्त चर्चा गर्ने प्रयत्न गरेको छ। यसको लागि वेदकालीन प्राचीन इतिहास एवं वेदका ऋचाहरूभित्र रहेका अन्तरवस्तुहरूको अध्ययनबाट प्राप्त तथ्यहरूको सङ्ग्रह गरी गुणात्मक विधिको माध्यमबाट ऐतिहासिक अन्तरवस्तुको विश्लेषण गरिएको छ। वेदकालीन पारिवारिक स्वरूप पितृसत्तात्मक रहेको र वेदकालीन पारिवारिक जीवनको उद्देश्य पितृऋण, ऋषिऋण देवऋण, अतिथिऋण र भूतऋण गरी पाँच ऋण तिर्नु रहेको र जीवनको कर्तव्य त्यही ऋण चुक्ता गर्नतर्फ अभिमुख भएको पाइन्छ।

मुख्य पदावली: परिवार, जीवन, ऋण, कर्तव्य

## परिचय

परिवार सामाजिकीकरणको एक प्रमुख कर्ता हो। परिवारले नै मानवीय जीवनपद्धतिलाई निर्देशित गरेको हुन्छ। वेद सर्वप्राचीन ग्रन्थ हो। त्यसले प्राचीनकालदेखिको पारिवारिक स्वरूप र शैलीलाई दर्शाएको छ। त्यसैले यस आलेखभित्र वेदकालीन समयको पारिवारिक स्वरूप र जीवनपद्धति पहिल्याउने प्रयत्न गरिएको छ। यसको लागि पूर्णतः द्वितीय स्रोतमा आधारित तथ्यहरूको प्रयोग गरिएको छ। पुस्तकालयहरूमा उपलब्ध भएका वेद र त्यससँग सम्बन्धित ऐतिहासिक व्याख्या तथा विश्लेषणसँग सम्बन्धित रहेका विभिन्न तथ्यहरूलाई अन्तरवस्तु विश्लेषण विधिको प्रयोगको माध्यमबाट ऐतिहासिक तथ्यहरूको अन्वेषण गरी व्याख्यात्मक ढाँचामा प्रस्तुत गरिएको छ।

## पारिवारिक स्वरूप

सहाय (२००४), काणे (१९९२), ज्ञानी (१९९७) लगायतका विद्वान्हरूले वेदकालीन समयको परिवारमा पिता तथा पुरुषको नेतृत्व तथा पितृसत्तात्मक ढाँचाको परिवार थियो भनी चर्चा गरेका छन्। Altekari (1993) ले पनि वैदिक परिवारको बारेमा व्याख्या गर्दै वैदिक परिवार पितृसत्तात्मक रहेको र मातृसत्ताको कुनै पनि जानकारी नरहेको बताएका छन्। लुनिया (१९७९) ले वेदकालीन परिवारको बारेमा अल्टैकरको जस्तै मत अघि सारेर वेदकालीन समाज पितृसत्तात्मक र संयुक्त खालको संरचनामा आधारित थियो भनेका छन्। उनका अनुसार परिवारको नेतृत्व परिवारका वयोवृद्ध सदस्यको रूपमा रहेको पुरुषले गर्ने चलन रहेको थियो। उसैको अधीनभित्र सम्पूर्ण परिवारका सदस्यहरू रहने र उसलाई गृहपति भनेर सम्बोधन गरेको देखिन्छ। Basham (1991) ले पनि वेदकालीन परिवारको स्वरूप संयुक्त खालको नै रहेको र परिवारको नेतृत्व परिवारको ज्येष्ठ पुरुष सदस्यले गर्ने कुरा उल्लेख गरेका छन्। परिवारका सम्पूर्ण सदस्यहरूका कार्य विभाजन, रेखदेख र नियन्त्रण उसैले गर्ने बताएका छन्। त्रिपाठी

(१९७९) ले पति र पत्नीका अतिरिक्त आर्य परिवारमा मातापिता, भाइबहिनी, छोराछोरीसमेत सदस्य रहेको संयुक्त परिवार भएको बताएका छन्।

ज्ञानी (१९९७) ले वेदकालीन परिवारमा बाबुको सर्वोच्च स्थान रहेको र परिवारका अन्य सदस्य बाबुको आश्रय तथा अधीनमा रहन्थे भनेका छन्। बाबुले परिवारलाई कडा अनुशासनभित्र राख्ने गर्दथे। ऋग्वेदको प्रथम मण्डलको ११६ औं सूक्तिअन्तर्गत १६ औं श्लोकको उद्धरण गर्दै ज्ञानीले उनको पुस्तकमा ऋग्वेदले परिवारको अनुशासन कायम नगर्दा उनका पिताले अन्धो बनाइदिएको प्रसङ्गसमेत उल्लेख गरेका छन्। गैरोला (२००४) ले वंशपरम्परा र उत्तराधिकारमा विभिन्नता रहेको बताएका छन्। वंशपरम्परा पितृत्वको भन्दा मातृत्वको आधारमा बढी रहेको भएपनि सम्पत्तिको उत्तराधिकारमा भने मातृवंशको कुनै अस्तित्व नरहेको र पुत्रमा नै सम्पूर्ण सम्पत्तिको उत्तराधिकार रहेको उल्लेख गरिएको छ। चल-अचल सम्पत्तिको उत्तराधिकार महिलाका लागि प्राप्य थिएन। महिलाको भरणपोषण, विवाह आदिको खर्च दायित्व परिवारमा थियो। महिला अविवाहित रहे पनि पैतृक सम्पत्तिको अंश भागिनी हुन सक्दैनथी भन्ने तर्क गैरोलाको छ।

## पारिवारिक जीवनपद्धति

वैदिक समाजमा मानिसको आयु सय वर्षको मानेर ब्रह्मचर्य, गृहस्थ, वानप्रस्थ र सन्यास गरी चारवटा आश्रमको व्यवस्था रहेको उल्लेख पाइन्छ (Bharagva, 1994)। विद्या अध्ययनको लागि जीवनको प्रथम चरणमा गरिने व्रतलाई ब्रह्मचर्य भनिएको छ। यस अवस्थामा मद्य, मांस, गन्ध तथा धन आदिको सेवन नगरी मन, वचन र कर्मद्वारा ब्रह्मचर्यको पालन गर्दै पच्चीस वर्षको उमेरसम्म गुरुको आश्रममा रहेर जीवन बिताउनु पर्ने नियम उल्लेख गरेको पाइन्छ। गैरोला (२००४) का अनुसार ब्रह्मचर्य पुरुषको लागि पच्चीस वर्ष र स्त्रीका लागि सोह्र वर्ष निश्चित गरिएको देखिन्छ।

द्विवेदी (२००८) ले ब्रह्मचर्य-आश्रम उपनयन संस्कारबाट प्रारम्भ भई समावर्तन संस्कारसँगै समाप्त हुने बताएका छन्। उनका अनुसार उपनयन संस्कार शिक्षा आरम्भको प्रतीक मानिन्थ्यो। यस संस्कारान्तर्गत शिष्यहरू गुरु तथा ऋषि आश्रममा पुगेर अध्ययन गर्दथे। बालिकाहरू पनि गुरु आश्रममा बसी गृहकार्य र ललितकलाको शिक्षा प्राप्त गरी सुयोग्य गृहिणी बन्दथे। ब्रह्मचर्य आश्रम विवाहपूर्वको आश्रम भएकाले बालक भए ब्रह्मचारी र बालिका भए ब्रह्मचारिणीको रूपमा कहलिन्थे। यस आश्रमान्तर्गत संयमी र तपस्वी जीवन बिताउनुपर्ने, भोगविलासका सामग्रीदेखि टाढा रही अनुशासित दिनचर्यामा रहनुपर्ने उल्लेख छ। जब बालक स्नातक हुन्छ तब विवाहपद्धतिमा बाँधिने कुरा उल्लेख गरिएको छ। स्नातकपश्चात् पनि विवाह बन्धनमा नबाँधी बस्ने पुरुषलाई ब्रह्मचारी र स्त्रीलाई ब्रह्मचारिणी तथा ब्रह्मबादिनी भनिन्थ्यो भनी द्विवेदीले उल्लेख गरेका छन्। दुवे (२००९) ले ब्रह्मचर्य आश्रम ब्रह्मको प्राप्तिको लागि गर्नुपर्ने र सत्यको खोजी नै ब्रह्मचर्य जीवनको मूल आशय रहेको बताएका छन्। ब्रह्मचर्य आश्रममा प्रत्येक ब्रह्मचारीले आफ्नो जीवन सरल बनाउनुपर्ने, सम्पूर्ण वेदको अध्ययन गर्नुपर्ने कुरा उल्लेख गरेका छन्।

पच्चीस वर्षपछि गुरुको आज्ञा लिएर आफ्नो वंशपरम्पराअनुसार उपयुक्त लक्षण भएकी असल कन्या विवाह गरेपछि गृहस्थ आश्रम निर्माण हुने बताइएको छ। गृहस्थ अवधिमा आफ्नो पुत्र योग्य बनाएर समाजको अभ्युत्थानको जिम्मा दिने, घरमा आउने अतिथिको स्वागत-सत्कार, सत्य बोली र आफ्नो शक्तिअनुसारको दान दिन अनिवार्य हुने कुरा उल्लेख गरिएको छ। विद्या समाप्तिपछि ब्रह्मचारी स्नातक बनेर विवाह संस्कारपश्चात् गृहस्थाश्रममा प्रवेश गर्दछ। गृहस्थाश्रमान्तर्गत आफ्नो जीवन धार्मिक बनाउँदै तीन ऋणबाट मुक्त हुन प्रयत्न गर्दछ। त्यसैगरी धर्म, अर्थ, काम, मोक्षको प्राप्ति नै जीवनको मुख्य ध्येय हुन्छ भनी Adhikari et. al (२०२४) ले उल्लेख गरेका छन्। गृहस्थाश्रमको जिम्मेवारी र महत्त्व उल्लेख गर्दै द्विवेदी (२००८) ले गृहस्थाश्रममा रहेर पतिले पत्नीको सम्पूर्ण भरण-पोषणको उत्तरदायित्व निभाउनुपर्ने, परिवारको सुशिक्षाको प्रबन्ध गर्नुपर्ने उल्लेख गरिएका छन्। त्यसैगरी पत्नीले गृहिणीको रूपमा पूरै घरको सञ्चालन तथा व्यवस्थापन गर्नुपर्ने, पतिको आवश्यकता पूरा गर्नुपर्ने, सन्तानको भरणपोषण शिक्षाको व्यवस्था गर्नुपर्ने बताएका छन्।

तेस्रो चरणमा वानप्रस्थ आश्रममा गृहस्थ छोडी जङ्गलमा रहेर सादा जीवन व्यतीत गर्ने, कन्दमूल अथवा भिक्षाटनद्वारा उदरपूर्ति गर्ने, यज्ञको नियमित अनुष्ठान गर्ने, ईश्वर चिन्तनमा मन लगाउनुपर्ने कुरा गैरोला (२००४) ले उल्लेख गरेका छन्। जीवनको तृतीय अंशमा वानप्रस्थ आश्रममा प्रवेश भई आत्मविकासको मार्गमा प्रवृत्त हुने, देश र समाजको हितमा ध्यान राखेर परिपक्व अनुभवसहित दर्शन, उपनिषद्को अध्ययनमा प्रयत्नरत रहने बताइएको छ भनी ज्ञानी (१९९७) ले उल्लेख गरेका छन्। वानप्रस्थ जीवनपछि जीवनको अन्तिम अवस्थामा मोक्ष प्राप्तिका लागि सन्यास धारण गर्नुपर्ने र सन्यास अवधिमा इन्द्रियहरूलाई वशमा राख्ने, स्त्री, पुत्र, धन र प्रिय वस्तुदेखि टाढा रहने जीवनको अन्तिम लक्ष्य परमानन्द प्राप्तिका लागि प्रयत्नशील

रहनुपर्ने बताइएको छ (गैरोला, २००४)। ज्ञानी (१९९७) ले सम्यक आत्मविकास गरेपश्चात् अन्तिम आश्रममा प्रवेश गरिन्छ। जसलाई सन्यास आश्रम भनिन्छ भनी उल्लेख गरेका छन्। यस आश्रममा सबै सांसारिक बन्धन तोडेर फ्याँकिदिने र सबै बन्धनबाट मुक्त भई आत्मिक बलबाट सुसज्जित बनेर सन्यासीको रूपमा देशभर घुमफिर गरेर सत्यसिद्धान्तको प्रचारप्रसार गर्दै समाजको त्रुटि हटाउन सत्मार्गमा प्रेरित हुनुपर्ने उल्लेख गरिएको छ।

### पारिवारिक जीवनको कर्तव्य

वैदिक समाजमा पितृऋण, ऋषिऋण र देव ऋण गरी तीन ऋणको उल्लेख भएको पाइन्छ दास (२००७)। तर सहाय (२००४) ले वेदकालीन समाजमा पितृऋण, ऋषिऋण र देवऋणको अतिरिक्त अतिथिऋण र भूतऋणसमेत रहेको बताएका छन्। विभिन्न पारिवारिक कृत्यमा संलग्न भई यिनै ऋण तिर्नु वेदकालीन समाजको पारिवारिक जीवनको मुख्य कर्तव्य रहन्थ्यो।

**पितृऋण:** पितृ शब्दको अभिप्राय माता तथा पिता दुबैका लागि प्रयुक्त भएको छ। यी दुबैप्रति मानव जीवनको निकै ठुलो ऋण रहेको हुन्छ। जसद्वारा हाम्रो जन्म, पालनपोषण, प्रारम्भिक शिक्षा, सामाजिक जीवन आदि सम्भव भएको छ। यिनैमाफत हामीले यस संसारमा सशक्त बन्ने अवसर प्राप्त गरेको छौं (सहाय, २००४)। त्यसैकारण पितृऋणको विशेष सम्बन्ध पारिवारिक जीवनसँग सम्बन्धित रहेको बताउँदै कुनै पनि व्यक्तिले आफ्नो उत्तराधिकार प्रदान गरेर पितृऋण तिर्नुपर्ने सन्दर्भ ज्ञानी (१९९७) ले उल्लेख गरेका छन्। द्विवेदी (२००८) ले मातापिताको सेवा गर्दै उत्तम सन्तानको जन्म दिएपछि पितृऋणबाट छुटकारा मिल्ने उल्लेख गरेका छन्।

**ऋषिऋण:** वैदिक समाजमा प्रत्येक व्यक्ति गुरुको अत्यन्त ऋणी बन्दथे। ब्रह्मचर्य आश्रममा रहेर वेद अध्ययन र विद्या प्राप्तिद्वारा ऋषिऋणको चुक्ता गर्नु परम कर्तव्य मानिन्थ्यो। गुरुकुल आश्रमपश्चात् स्नातक भई गृहस्थाश्रममा प्रवेश गर्दै ब्रह्मचर्य आश्रममा प्राप्त गरेको ज्ञानको प्रयोग र प्रसार गरेर ऋषिऋण तिर्निन्थ्यो भनी ज्ञानी (१९९७) ले उल्लेख गरेका छन्। द्विवेदी (२००८) ले पनि ब्रह्मचर्यको पालन गरी ज्ञानको प्रसार गरेर ऋषिऋणबाट मुक्त भइने बताएका छन्।

**देवऋण:** देवतालाई प्रकृतिप्रदत्त कुरासँग जोडिएको छ। देवताको कारण भौतिक जीवनको प्राप्ति भएको छ। प्राकृतिक रूपमा भूमि, जल, वायुको उपलब्धता छ। यसका लागि कुनै शुल्क दिन पर्दैन। त्यसैले गर्दा यज्ञद्वारा देवऋण चुक्ता गर्न सकिने बताइएको छ। वैदिक आर्य जीवनमा यज्ञको महत्त्वपूर्ण स्थान थियो। दैनिक, पाक्षिक, मासिक, विभिन्न ऋतुहरूमा विभिन्न यज्ञ कार्य गरिन्थ्यो। जीवनका विशेष घटनाहरू विवाह, गर्भाधान, जात कर्म, चूडाकर्म आदि संस्कारजन्य कार्यमा पनि यज्ञ गरिन्थ्यो। यिनै संस्कारजन्य विशेष घटनाहरूमा यज्ञसम्बन्धी कार्य सम्पन्न गरेर देवऋणबाट मुक्ति प्राप्त हुने विश्वास गरिन्थ्यो ज्ञानी (१९९७)।

**अतिथिऋण:** समाजमा जब कोही अशक्त एवम् निःसहाय हुन्छ। अन्य मानिसको आतिथ्यबाट उसको जीवन चलाउनुपर्ने हुन्छ। यसै भावनाको विकास गराउनको लागि उपनयन संस्कारमा लाक्षणिक रूपमा भिक्षाटनको परम्पराको थालनी गरिएको हो



(सहाय, २००४)। अतिथिऋणले मानिसलाई दुःखी अशक्तप्रतिको कर्तव्यलाई दर्शाएको छ।

**भूतऋणः** पशु एवम् वनस्पतिको मुख्य रूपलाई भूतको कोटिमा राखिएको छ। यिनकै माध्यमबाट मानिसको भौतिक शरीरको पालनपोषण भएको छ। यिनको अभावमा मानवीय जीवन सम्भव नहुने भएकाले तीप्रति पनि मानिसको कर्तव्य रहेको हुन्छ जसलाई भूतऋणको रूपमा उल्लेख गरिएको छ (सहाय, २००४)।

### पारिवारिक जीवनको उद्देश्य

वैदिक समाजमा मानवीय जीवनका लक्ष्य तथा उद्देश्यलाई पुरुषार्थको रूपमा बुझिन्थ्यो। पुरुषार्थ पुरुष तथा अर्थ शब्दको संयुक्त रूप हो। जहाँ पुरुषको अर्थ विवेकसम्पन्न मानिस तथा अर्थको तात्पर्य लक्ष्य हुन्छ। त्यसकारण विवेकशील मनुष्यको जीवनमा व्याप्त लक्ष्यहरूको संयोजन नै पुरुषार्थ हो (Adhikari, 2021)। धर्म, अर्थ, काम र मोक्ष गरी चार लक्ष्य तथा उद्देश्य प्राप्ति नै मानव जीवनको सार्थकता मानिन्थ्यो। यिनै चार पुरुषार्थद्वारा मानव व्यवहारको नियन्त्रण हुने गर्दथ्यो। यिनै पुरुषार्थ सिद्धिका लागि चार आश्रमको निर्माण गरिएको कुरा ज्ञानी (१९९७) ले उल्लेख गरेका छन्। पुरुषार्थले नै मानव जीवनको सर्वाङ्गीण विकासको गति दिन्छ। यसले मानिसको व्यक्तित्व विकास तथा सामाजिक उत्कर्ष तथा सहभावमा वृद्धि गराउँछ। धर्म, अर्थ, काम र मोक्षलाई चतुर्वर्ग तथा पुरुषार्थ (चतुष्टय) मानिएको छ। भौतिक एवम् आध्यात्मिक समुन्नतिका बिच सन्तुलित जीवनयापन नै पुरुषार्थको अभीष्ट मानिएको छ (दुबे, २००९)।

**धर्मः** धर्म शब्द धृ धातुबाट बनेको हो। जसको अर्थ धारण गर्नु भन्ने हुन्छ। धर्मलाई ज्ञान प्राप्तिको अधिकारसँग जोडिएको छ। ब्रह्मचर्य आश्रमभिन्न रहेर मानिसले धर्म प्राप्तिको कार्य गर्दथे। धर्म प्राप्तिको कार्यबाट नै जीवन अर्थात् एउटा मानिसले गर्नुपर्ने सम्पूर्ण कार्यको ज्ञान प्राप्त हुन्थ्यो। पुरुषार्थको सन्दर्भमा धर्मको तात्पर्य मानिसको कर्तव्य तथा सदाचारको सिद्धान्तको रूप मान्न सकिन्छ। धर्म मानवीय आचरण एवम् क्रियाशीलतालाई सदैव सत्पथमा चलाउने एवम् प्रेरित गर्ने एक अदृश्य वैचारिक संहिता हो। जसले मानिसलाई कर्तव्यपरायणताको साथ मानिसलाई नित्य प्रोत्साहन एवम् आनन्दको अनुभूति प्रदान गर्दछ। जसअनुसार चल्दा मानिस आत्मसंयमी र मोक्ष प्राप्तिको पथमा अघि बढ्छ (बराल, २०५०)।

**अर्थः** अर्थको अभिप्रायः साधनको प्राप्तिसँग सम्बन्धित छ। जसबाट मानिस समृद्ध हुने प्रयत्न गर्दछ। अर्थअन्तर्गत भौतिक सम्पत्ति तथा अधिकार लिप्सा समावेश हुन्छ। अर्थलाई सांसारिक सुख प्राप्तिको साधन मानिएको थियो। अर्थभिन्न जीवनयापनका लागि आवश्यक पर्ने आर्थिक उत्पादनसम्बन्धी कार्य पर्दथे। ब्रह्मचर्य आश्रममा प्राप्त गरेको धर्मपरक ज्ञानलाई उपयोग गरेर गृहस्थ आश्रममा प्रवेश गरेपछि घर व्यवहार सञ्चालन गर्न आवश्यक पर्ने सम्पूर्ण कार्य अर्थअन्तर्गत पर्दथे। अर्थअन्तर्गत

आर्थिकको साथसाथै राजनैतिक पक्षको पनि संलग्नता हुन्थ्यो। जसमा कृषि, पशुपालन, वाणिज्य तथा राज शासनलगायत सबै कुरा पर्दछन् (Adhikari, 2020)।

**कामः** कामअन्तर्गत सम्पूर्ण मानवीय इच्छाहरू पर्दथे। कामबाट नै मानिसका सन्तुष्टि र उत्सवहरू पूरा गरिन्थ्यो। पितृऋण तिर्ने गृहस्थ आश्रम प्रवेश गरी उत्तराधिकार प्रदान कार्य यसै कामअन्तर्गत पर्दथ्यो। अर्थ आर्थिक उत्पादनसँगै सम्बन्धित छ भने काम सन्तान उत्पादनसँग सम्बन्धित रहेको पाइन्छ। मनुष्यको आसक्तिमूलक वृत्ति, वासनाजन्य प्रवृत्ति एवम् कामनालाई कामको रूपमा उल्लेख गरिएको छ। काम मानवको सहज भावुक प्रवृत्ति हो। जसलाई इन्द्रियद्वारा प्राप्त गर्न सकिन्छ (दुबे, २००९)।

**मोक्षः** मोक्षको प्राप्ति सन्यास आश्रमसँग सम्बन्धित थियो। मोक्ष प्राप्तिलाई परम पुरुषार्थ मानिन्थ्यो। गृहस्थ आश्रममा रहेको अर्थ र काम आसक्तिबाट छुटकारा लिई सन्यास आश्रम प्रवेश गर्नु नै मोक्ष प्राप्तिको मार्ग मानिन्थ्यो (ज्ञानी, १९९७)। मोक्ष शब्द मुक् धातुबाट निर्माण भएको हो। जसको अर्थ मुक्त तथा स्वतन्त्र हुनु भन्ने बुझिन्छ। आत्माको सांसारिक आवागमनको मुक्ति नै मोक्षको अभिप्राय हो। मोक्षको अर्थ छुटकारा हो। सामाजिक बन्धनहीन हुनु नै दुःखको अन्त हुनु र सुखको साम्राज्य प्राप्त हुनु हो। सबै प्रकारका इच्छाहरूबाट छुटकारा प्राप्त गर्नु नै मोक्षको अभिप्राय हो (सहाय, २००४)।

### निष्कर्ष

सिकार सङ्कलित सामाजिक संरचनाको अवसानसँगै पारिवारिक संरचनाले निश्चित आकार प्राप्त गरेको देखिन्छ। वेदकालीन परिवार पितृसत्तात्मक र संयुक्त खालको संरचनामा आधारित रहेको पाइयो। वैदिक समाजमा मानिसको आयु सय वर्षको मानेर ब्रह्मचर्य, गृहस्थ, वानप्रस्थ र सन्यास गरी चारवटा आश्रमको व्यवस्था रहेको उल्लेख छ। वेदकालीन पारिवारिक जीवनको उद्देश्य पितृऋण, ऋषिऋण देवऋण, अतिथिऋण र भूतऋण गरी पाँच ऋण तिर्नु रहेको देखियो। वेदकालीन परिवारमा मानवीय जीवनका लक्ष्य तथा उद्देश्यलाई पुरुषार्थको रूपमा बुझिन्थ्यो। पुरुषार्थ पुरुष तथा अर्थ शब्दको संयुक्त रूप रहेको र जहाँ पुरुषको अर्थ विवेक सम्पन्न मानिस तथा अर्थको तात्पर्य लक्ष्य हुन्छ। त्यसकारण विवेकशील मनुष्यको जीवनमा व्याप्त लक्ष्यहरूको संयोजन नै पुरुषार्थ हो। धर्म, अर्थ, काम र मोक्ष गरी चार लक्ष्य तथा उद्देश्य प्राप्ति नै वेदकालीन मानव जीवनको सार्थकता मानिन्थ्यो।

### सन्दर्भ सामग्री

Adhikari, S. R. (2020). Vedic Aryan Society and pattern of production system. *Paramita: Historical Studies Journal*, 30(2), 228–235 <http://dx.doi.org/10.15294/10.15294/paramita.v30i2.24349>

- Adhikari, S. R., Adhikari, B. S., Acharya, G. Dahal, S., Adhikari, B., & Sharma, T. (2024). Glimpse of ancient social history through the social structure of the Mahabharata period. *Paramita: Historical Studies Journal*, 34(1), 43–54. <http://dx.doi.org/10.15294/paramita.v34i1.47901>
- Adhikari, S. R. (2021). सन्तान प्राप्तिको उपाय र वेदकालीन सांस्कृतिक परिवेश (System of reproduction in the socio-cultural context of Vedic period). *Nepalese Culture*, 14, 86–94.
- Altekar, A. (1993). *Vedic society: The cultural heritage of India*. Ramakrishna Mission, Institute of Culture.
- Basham, A. L. (1991). *The wonder that was India*. Rupa Co-Calcutta.
- Bharagva, P. L. (1994). *Vedic religion and culture*. DK Print world.
- काणे, वामन पाण्डुरंग । (१९९२) । *wdzf:qsf Oltxf;* । हिन्दी संस्थान, लखनऊ
- गैरोला, वाचस्पति । (२००४) । *j}ps ; flxTo cf} ; +s|t* । चौखम्बा संस्कृत प्रतिष्ठान ।
- त्रिपाठी, रमाशंकर । (१९७९) । *k}rlg ef/tsf Oltxf;* । मोतीलाल बनारसी दास ।
- दास, अभिलाष । (२००७) । *j}p Sof sxt|x}?* । कवीर पारख संस्थान ।
- द्विवेदी, कपिलदेव । (२००८) । *alps ; flxTo Pj+; +s|t* । विश्वविद्यालय प्रकाशन
- दुवे, एच.एन. । (२००९) । *ef/tlo ; +s|t* । सारदा पुस्तक भवन ।
- बराल, वासु । (२०२०) । *lxGb' ; fdfllhs ; #7gsf] kf}k* । साभा प्रकाशन ।
- लुनिया, बि.एन. । (१९७९) । *k}rlg ef/tlo ; +s|t* । लक्ष्मी नारायण अग्रवाल ।
- सहाय, शिवस्वरूप । (२००४) । *k}rlg ef/tsf ; fdfllhs Pj d\cfly} Oltxf;* । मोतीलाल बनारसीदास ।
- ज्ञानी, शिवदत्त । (१९९७) । *j}psfnlg ; dfh* । चौखम्बा विद्या भवन ।

□□□



जयप्रकाश दाहाल  
IZlfs

# नेपालमा संविधानको विकास तथा मौलिक हकहरूको व्यवस्था: एक परिचय

## विषय प्रवेश

संविधान राज्यको सर्वोच्च वैधानिक दस्तावेज र मूल कानून हो। संविधानमा सरकारको गठन, मौलिक हक, कार्यपालिका, व्यवस्थापिक, न्यायपालिका, सार्वभौमसत्ता आदिको बारेमा स्पष्ट रूपमा व्यवस्था गरिएको हुन्छ। राज्यका नीति, नियम र निर्देशित सिद्धान्तहरू संविधानमार्फत उल्लेख गरिएका हुन्छन्।

नेपालमा प्राचीन किराँत कालदेखि नै कानुनी राज्यको रूपमा सामाजिक रीतिरिवाज र परम्परामा आधारित रहेर शासन गर्ने परिपाटी सुरु भएको पाइन्छ। नेपालको संवैधानिक विकासको इतिहासमा पद्म शमसेरद्वारा जारी गरिएको नेपाल सरकार वैधानिक कानून, २००४ लाई नेपालको प्रथम लिखित संविधान मानिन्छ। यसरी नेपालको संवैधानिक विकासक्रममा हालसम्म देखापरेका नेपाल सरकार वैधानिक कानून २००४, अन्तरिम शासन विधान २००७, नेपाल अधिराज्यको संविधान २०१५, नेपालको संविधान २०१९, नेपाल अधिराज्यको संविधान २०४७, नेपालको अन्तरिम संविधान २०६३, नेपालको संविधान २०७२ हुन्। यी सबै संविधानहरूमा मौलिक हकको व्यवस्था गरिएको छ।

## मौलिक हक

कुनै पनि नागरिकले आफ्नो सर्वाङ्गीण पक्षको विकासको निम्ति मौलिक हक मुख्य आवश्यकता हो। यसको अभावमा मानवको सर्वाङ्गीण विकासका साथै समुन्नत जीवनको परिकल्पना गर्न सक्दैन। मानवीय गुण, विवेक र आवश्यकताको विकासको निम्ति मौलिक अधिकारको प्रत्याभूति र यसको निर्वाध उपयोग अनिवार्य मानिन्छ।

कुनै पनि राष्ट्रको सीमाभित्र बसोबास गरेका नागरिकहरूलाई राष्ट्रको मूल कानूनमा उल्लेख गरी प्रदान गरिएका विभिन्न सेवा, सुविधा र अधिकारहरू नै मौलिक अधिकार हुन्। राज्यको मूल कानून अर्थात् संविधानमा नागरिकहरूले मौलिक हकहरूलाई विभिन्न विधागत रूपमा समेटे तीनीरूको हकलाई उचित तबरले व्यवस्थापन गरिएको हुन्छ। मौलिक हक मुख्य रूपले राज्यको मूल कानून अर्थात् संविधानद्वारा नागरिकहरूको विविधता तथा राज्यको मौलिकतालाई दृष्टिगत गरी त्यसअनुरूपको मौलिक हकका प्रावधानरूको व्यवस्था गरिएको हुन्छ। संविधानमा उल्लेख गरिएका मौलिक अधिकारलाई मानव अधिकारको पर्यायवाचीको रूपमा पनि लिन सकिन्छ।

## मौलिक हकको आवश्यकता

मौलिक हक र मानव विकास दुबैलाई एक रथका दुई पाङ्ग्राको रूपमा लिन सकिन्छ। नेपालको प्रथम लिखित संविधान 'नेपाल सरकार वैधानिक कानून २००४' देखि नै सबै संविधानहरूमा मौलिक हकको व्यवस्था गरिएको छ। राज्यले बहुजाति, बहुधार्मिक, बहुसांस्कृतिक, बहुभाषिक, बहुसम्प्रदायका मानिसहरूको सामुहिक प्रतिनिधित्व गर्ने भएकाले मुलुकको अस्तित्वलाई चिरकालसम्म राख्नका लागि सबैको समान पहुँच तथा आवश्यकता भएको हुनाले पनि मौलिक हकको आवश्यकता महसुस गरियो। संविधानले जनताको हक अधिकारको संरक्षण गर्दछ। राष्ट्रमा बसोबास गर्ने विभिन्न जात, धर्म, पेसा, भौगोलिक वर्ण समुदायका मानिसहरूका बिचमा सामाजिक सद्भाव, जातीय एकता, लैङ्गिक सशक्तीकरण, शिक्षामा सबैको पहुँच, सामाजिक न्याय तथा सुरक्षा, बालहक, धार्मिक सहिष्णुता, स्वतन्त्र छापखाना तथा सञ्चार, राजनीतिक स्वतन्त्रता आजको युग र समुदायको आवश्यकता हो। यी आवश्यकता पूरा गर्न राष्ट्रको मूल कानून संविधानमा यी हकहरूको व्यवस्था गर्नु आजको आवश्यकता रहेको छ। नेपालको संवैधानिक इतिहासका विभिन्न कालखण्डमा निर्मित संविधानहरूको सङ्क्षिप्त परिचय निम्नानुसार रहेका छन्:

## नेपाल सरकार वैधानिक कानून २००४

'नेपाल सरकार वैधानिक कानून २००४' राणा प्रधानमन्त्री पद्म शमशेरबाट वि.सं. २००४ साल मंसिर १३ गते जारी भएको थियो। वि.सं. २००५ साल बैशाख १ गतेदेखि लागु हुने भनिएको यो संविधान लागु हुन सकेन। यस संविधानलाई ६ भाग, ६ धारा र १ अनुसूचीमा विभाजन गरिएको थियो।

नेपाल सरकार वैधानिक कानून २००४ को भाग २ धारा ४ मा मौलिक हकको व्यवस्था गरिएको थियो<sup>१</sup>। राणा शासन विरुद्धको जनआक्रोसलाई शान्त पार्न राणा प्रधानमन्त्री पद्म शमसेरबाट ल्याइएको यो संविधानले नागरिकलाई प्रदान गरेको मौलिक हकहरू वास्तविक रूपमा मौलिक हक थिएनन्। यो संविधानले मौलिक हकको सामान्य सिद्धान्तलाई समेत आत्मसात् गर्न नसकेको र ती हकहरूको हनन भएको अवस्थामा कानुनी उपचारको समेत कुनै व्यवस्था थिएन। उपचारबिनाको अधिकारलाई वास्तविक अधिकार मान्न सकिदैन। समग्रमा के भन्न सकिन्छ भने नेपाल सरकार वैधानिक कानून २००४ ले नेपाली जनतालाई कुनै मौलिक हक प्रत्याभूत गरेको थिएन। लागु हुन नपाएको यो संविधानलाई कागजी संविधान पनि भनिन्छ।

### नेपालको अन्तरिम शासन विधान २००७

वि.सं. २००७ साल चैत्र २९ गते कार्यान्वयन भई लागु भएको यो संविधानमा मौलिक हकको व्यवस्था गरिएता पनि यी अधिकारहरूको उल्लङ्घन विरुद्ध कुनै उचित व्यवस्थापन नगरिएको हुँदा सही अर्थमा यिनलाई मौलिक हकको रूपमा लिन नमिल्ने देखिन्छ। किनभने उपचारविनाको अधिकारलाई अधिकार भन्न मिल्दैन। यो संविधानले नेपाली नागरिकलाई मौलिक हक प्रत्याभूत गर्न सकेको थिएन। यो संविधानले नेपाली नागरिकलाई केही मौलिक हकहरूमा प्रत्याभूति गरेको थियो।<sup>१</sup> त्यसबेला राजा र दलहरूबिच शक्तिपृथकीकरणको व्यवस्था गरिएको थियो।

### नेपाल अधिराज्यको संविधान २०१५

वि.सं. २०१५ साल फागुन १ गतेका दिन तत्कालीन राजा महेन्द्रबाट नेपाली जनताका लागि 'नेपाल अधिराज्यको संविधान २०१५' जारी भयो। यसभन्दा पूर्वका संविधानहरूमा व्यवस्था नगरिएका संवैधानिक उपचारको हकसमेतको व्यवस्था गरिएको यस संविधानमा व्यक्तिगत स्वतन्त्रताको हक, समानताको हक, सम्पत्तिको हक, धार्मिक स्वतन्त्रता र राजनैतिक स्वतन्त्रताको हक जस्ता हकहरूको व्यवस्था गरिएको भएतापनि यसै संविधानको धारा ८ ले सार्वजनिक हितका लागि मौलिक हकउपर बन्देज लगाउने गरी कानुनी व्यवस्था एकातिर गरेको थियो भने अर्कोतिर धारा ९(२) ले मौलिक हकहरूको प्रचलनको लागि सर्वोच्च अदालतलाई बन्दी प्रत्यक्षीकरण, परमादेश, प्रतिषेध, अधिकार पृच्छा र उत्प्रेषणको आज्ञा, आदेश वा पुर्जी जारी गर्ने अधिकार प्रदान गरेको थियो।<sup>२</sup> कुनै पनि प्रस्तावना बनाउँदा प्रस्तावनामा 'सार्वजनिक हितको निमित्त' भन्ने वाक्यांश राखी मौलिक हकलाई निष्क्रिय बनाउन सकिने व्यवस्था भएकाले यो संविधानमा व्यवस्थित मौलिक हकलाई प्रभावकारी रूपमा लिन सकिदैन।

### नेपालको संविधान २०१८

वि.सं. २०१९ पुष १ गते जारी गरिएको यो संविधान मौलिक हकसम्बन्धी व्यवस्थाको दृष्टिकोणले नेपाल अधिराज्यको संविधान २०१५ भन्दा अप्रजातान्त्रिक थियो। किनकि यस संविधानले राजनीतिक रूपमा सङ्गठित हुन पाउने व्यक्तिको नैसर्गिक हकलाई अस्वीकार गरेको थियो। यो संविधानले नागरिकको मौलिक हकलाई भन्दा पनि मौलिक कर्तव्यमा बढी जोड दिएको पाइन्छ। यस संविधानले नेपाली नागरिकहरूलाई केही मौलिकहकहरू मात्र प्रदान गरेको थियो।<sup>३</sup> यस संविधानको धारा १७ ले सार्वजनिक हितको निमित्त मौलिक हकमा बन्देज लगाउने गरी कानुन बनाउन सक्ने व्यवस्था गरेकाले यस संविधानमा व्यवस्था गरिएका मौलिक हकहरू अव्यावहारिक थिए।

### नेपाल अधिराज्यको संविधान २०४७

नेपालको संवैधानिक विकासक्रममा नेपाल अधिराज्यको संविधान पाँचौँ संविधान हो। जुन वि.सं. २०४७ कार्तिक २३ गतेदेखि लागु गरिएको थियो। यो संविधानलाई विगतका संविधानहरूभन्दा तुलनात्मक रूपमा बढी प्रजातान्त्रिक र मौलिक

अधिकारवादी संविधानको रूपमा लिन सकिन्छ। किनकि यो संविधानले वास्तवमै नेपाली जनताका मौलिकहकहरूमा विशेष रूपमा अधिकारहरू सुनिश्चित गरेको थियो। यो संविधान राज्यका कानुनविद्, न्यायाधीशहरू, दरबार तथा नेपाली जनताका प्रतिनिधिहरूसमेत मिलेर राज्यद्वारा संविधान आयोग निर्माण गरी बनाएको साभा प्रयास भएको थियो भने मौलिक हकहरू राज्यका नागरिकहरूको आवश्यकताअनुसार नै थिए।<sup>४</sup> त्यो समयमा यो संविधान विश्वकै उत्कृष्ट संविधानको रूपमा लिइएको थियो। यो संविधानले पनि विगतका जस्तै राजनैतिक, खिचातानी वैदेशिक हस्तछेप जस्ता विरोधाभाषबाट उन्मुक्ति पाउन सकेन। फलस्वरूप नेपाल दश बर्से जनयुद्ध जस्ता देशले अपुरणीय क्षति व्यहोर्नु परेको थियो। जनताको १९ दिने लोकतान्त्रिक आन्दोलनको कारणबाट नयाँ नेपालको लोकतान्त्रिक व्यवस्थाको लागि यो संविधान राम्रो भए पनि व्यवहारगत रूपमा प्रयोग गर्न नसकेपछि खारेज भयो।

### नेपालको संविधान २०६३

वि.सं. २०६३ माघ १ गतेदेखि लागु गरिएको यो संविधान राजनैतिक सहमतिको कानुनी दस्तावेज हो। यो संविधानमा भाग ३ को धारा १२ देखि ३२ सम्म विभिन्न मौलिक हकहरूको व्यवस्था गरिएको थियो। यो संविधान नेपालमा लोकतान्त्रिक व्यवस्थाको नयाँ संविधान तयार नभएसम्मको लागि लागु हुनेगरी तयार गरिएकाले नेपालको संविधान २०७२ जारी भएपछि यो संविधान आफैँ खारेज भएको थियो। यो संविधानमा व्यवस्था भएका मौलिकहकहरू विगतका संविधानमा व्यवस्था भएका मौलिक हकहरूभन्दा बढी प्रभावकारीसमेत रहेको थियो।<sup>५</sup>

### नेपालको संविधान २०७२

'नेपालको संविधान २०७२' वि.सं. २०७२ साल असोज ३ गते संविधानसभाद्वारा लागु गरिएको नेपालको पहिलो संविधान हो। विगतका अन्य संविधानहरूभन्दा यो संविधान बढी लोकतान्त्रिक, परिष्कृत र परिमार्जित संविधानको रूपमा लिइन्छ। यस संविधानको भाग ३ को धारा १६ देखि ४६ सम्म ३१ ओटा मौलिक हकहरूको व्यवस्था गरिएको छ।<sup>६</sup>

### निष्कर्ष

नेपालको संविधान २०७२ मा रहेका मौलिक हकहरू विगतका संविधानमा व्यवस्था गरिएका मौलिक हकभन्दा बढी प्रभावकारीसमेत रहेका छन्। जुन कुनै पनि प्रजातान्त्रिक मुलुकको संविधानले प्रदान गरेको मौलिक हकभन्दा कम छैनन्। संविधानमा उल्लेख गरिएका मौलिक हकहरूको उल्लङ्घन भएमा त्यसको पुनस्थापनाको लागि स्वतन्त्र न्यायपालिकाको समेत व्यवस्था गरिएको छ। 'नेपालको संविधान २०७२' मा अधिल्ला संविधानमा व्यवस्था भएको सबै मौलिक हक अधिकार अतिरिक्त अरू थप अधिकारहरू समावेश गरिएका छन्। यस संविधानले विगतका संविधानका तुलनामा पृथक् विशेष महत्त्व राख्दछ।

अन्य मुलुकहरूको संवैधानिक व्यवस्थाको अध्ययन गर्दा मौलिक हकलाई संवैधानिक संरक्षण गरिएको पाइन्छ। कुनै पनि राष्ट्रको संविधानमा मौलिक हकहरूको संवैधानिक व्यवस्था गर्नु र ती हकहरू आफ्नो नागरिकहरूलाई उपयोग गर्न पाउने व्यवस्था गर्नु कुनै पनि प्रजातान्त्रिक राष्ट्रको कर्तव्य मानिन्छ। यस संविधानमा व्यवस्था गरिएका मौलिक हकहरूको अध्ययन गर्दा निम्न लिखित निष्कर्ष निकाल्न सकिन्छ :

विगतका संविधानमा उल्लेख गरिएका सम्पूर्ण मौलिक हकहरूलाई समेटी अतिरिक्त अन्य नयाँ मौलिक हकहरूको व्यवस्था गरिएको छ।

- मौलिक हकभित्र समानता, स्वतन्त्रता, प्रकाशन, सूचना, संस्कृति, शिक्षा, सम्पत्ति, शोषण विरुद्ध, निवास नजर विरुद्ध, न्यायसम्बन्धी हकहरूको व्यवस्था गर्नुका साथसाथै संवैधानिक उपचार प्राप्त गर्ने अधिकारसमेतलाई व्यवस्थित गरिएको छ।
- सबै वर्ग, समूह तथा क्षेत्रलाई समेटी स्पष्ट व्याख्या तथा व्यवस्था गरिएको छ।
- संवैधानिक व्यवस्थाको निरन्तरताको रूपमा रहेको अरू हकहरूलाई पनि अझ स्पष्ट तथा उपधाराहरूमा थप गरी व्यापक बनाउन खोजिएको छ।

#### कमजोर पक्ष

- लोकतान्त्रिक व्यवस्थाको अभ्यास गरिरहेको वर्तमान अवस्थामा नागरिकहरूको मौलिक हकमा सुधार ल्याउन सकिएको छैन। जातीय हिंसा, जातीय भेदभाव, छुवाछुतका साथै प्रकाशन, प्रसारण तथा छापाखानामाथि आक्रमण भएका छन्। वातावरण प्रदूषण, कुपोषण, महामारी, बालश्रम शोषण, सार्वजनिक भ्रष्टाचार जस्ता समस्याहरूको जालो नै छ।

#### सुधारात्मक सुझाव

मौलिक हकसम्बन्धी व्यवस्थामा देखा परेका कमजोरीलाई निराकरण गरी मौलिक अधिकार प्रवर्द्धन गर्न देहायका सुझावहरू अवलम्बन गर्न अपरिहार्य छ :

- सबै जात, समुदाय, वर्गको हित अनुकूल काम गर्नुपर्ने
- नेपालको संविधान २०७२ मा उल्लेख गरिएका मौलिक हकसम्बन्धी व्यवस्थाको अक्षरशः पालना गर्नुपर्ने
- विभिन्न भाषा, धर्म, पेसा समुदायका मानिसहरूको सबै क्षेत्रमा समान पहुँच हुनुपर्ने,
- विभेदपूर्ण व्यवहारको अन्त्य गर्न कानून निर्माण साथसाथै कार्यान्वयनमा पनि उत्तिकै जोड दिनुपर्ने,
- मौलिक हकअन्तर्गत शिक्षालाई प्राथमिक तहदेखि नै पाठ्यसामग्रीमा समावेश गर्नुपर्ने।

#### नोट

१. २००४ को भाग २ धारा ४ र ५
२. नेपाल अन्तरिम शासन विधान, २००७ को धारा ७, ८, ९, ११, १५, १६, १८, १९, २० र २१
३. नेपाल अधिराज्यको संविधान, २०१५ को धारा ३ देखि धारा ९ सम्म
४. नेपालको संविधान २०१९ भाग ३ को धारा ९ देखि धारा १६ सम्म।
५. नेपाल अधिराज्यको संविधान २०४७ भाग ३ को धारा ११ देखि २३ सम्म।
६. नेपालको संविधान २०६३, भाग ३ को धारा १२ देखि ३२ सम्म
७. नेपालको संविधान को भाग ३ को धारा १६ देखि ४७ सम्म

□□□



नारायणप्रसाद भण्डारी  
kj fj Bfyl{

# उच्च शिक्षा सुधारको बाटो

## पृष्ठभूमि

राज्यले आशा जगाउन सकेन कि मानिसहरू बढी महत्वाकाङ्क्षी भए खै ? देशमा हाल एउटा असमाञ्जसपूर्ण अवस्थाको आभास हुन्छ । न समाज, न सामाजिक संरचनाहरू, न मानिस, न मानिसका दैनान्दिनहरू, न व्यापार, न वाणिज्य, न शिक्षा, न स्वास्थ्य चलनुपर्ने जसरी केही चलेको जस्तै लाग्दैन । जता गयो निराशा नै अभिव्यक्त भइरहेको सुनिन्छ । बिग्रियो, भक्तियो, सकियो जस्ता शब्दहरू मानिसका मुखारवृन्दमा आम लाग्दछ । आफू आशा जगाउने मानिसहरूबिच नपुगेको पनि हुन सक्छ । देशको गति ठिक भएन कि ? मानिसको मति ठिक भएन ? यकिन जवाफ दिने कोही छैन । मूल प्रवाहका राजनीतिक दलहरूलाई सुन्दा लाग्दछ, सबै ठिकठाक नै त रहेछ । फेरि वैकल्पिक धारमा उदाउँदै गरेकाहरूलाई सुन्दा बिग्रिन बाँकी के नै पो रहेछ भन्ने लाग्छ । राजनीतिक धारहरू जस्तै विचार निर्माणकर्ताहरू (बुद्धिजीवी, सामाजिक अगुवा, पत्रकार, आदि) पनि विभक्त भएको देखिन्छ । जसले आफ्नो राजनीतिक आस्था अनुकूलकै धारणाहरू सम्प्रेषण गरिरहेछन् । मभ्रधारमा बसेर जनतालाई वास्तविकता बताइदिने कोही भएनन् । कोही मभ्रधारमा बसोस् पनि किन ? कोही कसैले राजनीतिक बहिष्करणमा पर्ने जोखिम मोलोस् पनि किन ? कारण जोखिम मोल्नेहरूको हविगति उनीहरूले आफ्नै आँखा अगाडि देखिरहेका छन् ।

अन्य क्षेत्रका बारेमा लेखकको धारणा देखेको, सुनेको, पढेको र आफ्नो विश्लेषण क्षमताको आधारमा बन्ने हो तर उच्च शिक्षा भने लेखकको आफ्नै कार्यक्षेत्र भएकाले उल्लेखितबाहेक अनुभवहरूसमेत विचार निर्माणमा समाहित छन् । नेपालको उच्च शिक्षा हाल चौबाटोमा छ । पहिले जहाँ उच्च शिक्षा थियो, त्यहाँ एउटै बाटो थियो । त्यसैले दिशा निर्देशित थियो (भलै पूर्ण थिएन) । अहिले उच्च शिक्षालाई केन्द्रमा पारेर वरपर बाटैबाट बने । सामान्यतः आफू केन्द्रमा पर्दा अवसरहरू आफ्नै पोल्दामा हाल्ने प्रवृत्ति बढ्दो छ । तर अवसर त्यति बेला मात्र अर्थपूर्ण हुन्छ, जतिबेला त्यसको उपयोग हुन्छ । बेलैमा उपयोग नभएका अवसरहरू केवल खेर जाने मात्र होइन रहेछन्, समयक्रममा आफ्नै लागि सडकटको रूपमा रूपान्तरित पनि हुनेरहेछन् । प्राप्त अवसरहरू खेर फाल्दै जाँदा नेपालको उच्च शिक्षा तीव्र रूपमा सडकटोन्मुख छ । सडकटका बाछिटाहरूले हाम्रा उच्च शैक्षिक संस्थाहरूलाई घायल बनाउँदै लगेको छ, त्रसित बनाउँदै लगेको छ ।

## वर्तमान स्थिति

एक समय थियो, त्रिभुवन विश्वविद्यालय केवल देशको धरोहरमा मात्र सीमित थिएन, दक्षिण एसिया र एसियामै

प्रतिष्ठितमध्येको एक उच्च शैक्षिक केन्द्र थियो । आजपर्यन्त पनि देशका राजनीतिक, आर्थिक, सामाजिकलगायत विभिन्न मोर्चाको नेतृत्व यही विश्वविद्यालयका उत्पादनहरूले गरिरहेछन् । यही विश्वविद्यालयका उत्पादनहरूले अन्तर्राष्ट्रिय रूपमै पनि प्रतिस्पर्धा गर्दै आफ्नो विशिष्ट पहिचान बनाएका पनि छन् । तर उत्पादनको त्यो गहकिलो पुस्ता निखिँदै जाँदै छ र अगाडि आउँदैछ भाइरल पुस्ता । जसमा धैर्य, समस्या पहिचान गर्ने र सामयिक रूपमा सोको विश्लेषण गर्ने क्षमता तथा समस्या समाधान गर्ने गाम्भीर्यको सधैं अभाव छ । जो भाइरल पुस्ता आउँदैछ, त्यसले सामाजिक सञ्जालका भित्ताहरूमा भिन्नै परिचय र कर्म क्षेत्रमा भिन्नै परिचय बनाउनेछ । करिब दुई महिना अगाडि विश्वविद्यालय अनुदान आयोगमा गृहमन्त्री र शिक्षामन्त्रीसमेतको उपस्थितिमा देशका ११ विश्वविद्यालयका उपकुलपति सहभागी भई बैठक बसेको थियो, जहाँ विश्वविद्यालयहरूमा देखिएको सुरक्षा चुनौतीको विषयमा छलफल भएको थियो । स्रोतका अनुसार त्यहाँ धारणा राख्ने ११ उपकुलपतिमध्ये १० जनाले आफू आफ्नै विश्वविद्यालयका विद्यार्थीबाट असुरक्षित रहेको ब्रिफिङ गरेका थिए । धन्य हो नेपाल खुला विश्वविद्यालय, जहाँ विद्यार्थीको भौतिक उपस्थिति खासै हुँदैन र सडकठित हुन पाउँदैनन् । नत्र त्यहाँका पदाधिकारीहरूले पनि सायद उस्तै ब्रिफिङ गर्नुपर्ने थियो । अवस्था यस्तै रहे, आजका यिनै भाइरल विद्यार्थीहरूले भोली हाम्रो विश्वविद्यालयहरूको नेतृत्व गर्नेछन् ।

देशमा हाल केन्द्रीय र प्रादेशिक गरी कम्तीमा १५ विश्वविद्यालय र सोअन्तर्गत आङ्गिक, सामुदायिक र निजी गरी १४५५ क्याम्पस/कलेजहरू सञ्चालनमा रहेका छन् । त्यसैगरी ५७ कलेजहरू विदेशी विश्वविद्यालयको सम्बन्धनमा सञ्चालित छन् । विश्वविद्यालय अनुदान आयोगले प्रकाशन गरेको शैक्षिक व्यवस्थापन सूचना प्रणालीको प्रतिवेदनअनुसार आ.ब. २०७८/२०७९ मा नेपाली विश्वविद्यालय तथा क्याम्पस/कलेजहरूमा ५ लाख ७९ हजार ४ सय ८८ विद्यार्थी अध्ययनरत थिए । यद्यपि यो सङ्ख्या सो वर्षहरूमा कोरोना कहरका कारण समयमै परीक्षा हुन नसक्दा खप्टिएका विद्यार्थीहरूको सङ्ख्यासमेत जोडिएर बढेको हो । अघिल्लो आ.ब. २०७७/२०७८ मा त्यस्तो सङ्ख्या ४ लाख ६० हजार ८ सय २६ थियो । उता विदेशी विश्वविद्यालयको सम्बन्धनमा सञ्चालित कलेजहरूमा २२,३३५ विद्यार्थीहरू अध्ययनरत रहेका छन् । यस हिसाबले हेर्दा एउटा क्याम्पसमा आ.ब. २०७७/२०७८ मा ३२० तथा आ.ब. २०७८/२०७९ मा ३९८ विद्यार्थी भर्ना भएका थिए । विदेशी विश्वविद्यालयको सम्बन्धनमा सञ्चालित कलेजहरूमा भने सोही आ.ब. हरूमा क्रमशः ३४२ र ३९९

विद्यार्थी भर्ना भएका थिए । उता युनेस्कोको प्रतिवेदनअनुसार सन् २०२२ मा मात्र ९५,२८६ नेपाली विद्यार्थी अध्ययनका लागि बिदेसिए जुन सङ्ख्या सन् २०१७ मा ४४,२५५ थियो । बाहिरिनेमध्ये कक्षा १२ मात्र सकाएका विद्यार्थीको सङ्ख्या करिब ८० प्रतिशत छ । राष्ट्र बैंकको प्रतिवेदनअनुसार आ.ब. २०७९/२०८० मा वैदेशिक अध्ययन प्रयोजनका लागि करिब एक खर्ब २४ अर्ब रूपैयाँ बाहिरिएको छ जुन रकम अघिल्लो आर्थिक वर्षमा करिब ६८ अर्ब रूपैयाँ थियो । रोचक हुन सक्छ, सरकारले आ.ब. २०७९/२०८० मा सम्पूर्ण शिक्षाको लागि एक खर्ब ९७ अर्ब बजेट छुट्याएको छ र जसमध्ये उच्च शिक्षाका लागि करिब १८ अर्ब । अर्थात् विद्यार्थीले अघिल्लो आ.ब. मा जति रकम बाहिर लगे त्यसको करिब १२.५ प्रतिशत बढी हो ।

विद्यार्थी किन बाहिर गइरहेछन् ? संभवतः जवाफ शैक्षिक क्यालेन्डर कार्यान्वयनको दयनीय अवस्था, शैक्षिक संस्थामा हुने अतिराजनीति, रोजगारीको अनिश्चितता, कमजोर भौतिक संरचना, समय सुहाउँदो शैक्षिक सामाग्रीको अभाव, गुणस्तर माथिको प्रश्न आदि हुनेछन् । नेपाली उच्च शिक्षाले विद्यार्थीलाई विश्वासमा लिन सकेन, समयको पदचापलाई पछ्याउन सकेन, शैक्षिक आयामहरूमा भइरहेको परिवर्तनलाई आत्मसात् गर्न सकेन । बरु चौबाटोमा गतिहीन भएर ठिङ्ग उभियो जहाँको त्यहीँ फन्का लगायो र गति प्राप्त भएको भ्रममा रुमलियो । पाइला सारेन अनि सन्धो विद्यार्थीका पाइलाहरू । सन्तान नबिदेसिए अभिभावकलाई समाजमा मुखै देखाउन गाह्रो हुने, समाजबाटै बहिष्कृत भए जस्तो हुने, स्वदेशमै बस्नेहरू त नालायक भएर बसे जस्तो हुने, स्वदेशमै परिश्रम गरेर घरको मिठो मसिनो खानेहरू त पाखे जस्तो हुने प्रवृत्ति समाजमा गहिरो भयो । ओहो! राज्य र समाज दुबै मिलेर जानअज्ञानमा हुर्काउँदै गरेको विद्यार्थी लखेदने यो प्रवृत्ति संस्कार नै पो बन्ने हो कि ?

आजको परिस्थिति कसरी आयो ? यसमा सैद्धान्तिक र व्यावहारिक दुबै कारणहरू छन् । उच्च शिक्षा कसका लागि ? सबैका लागि वा आर्जन गर्न चाहने योग्यहरूका लागि ? राज्यको भूमिका कस्तो ? प्रत्यक्ष, परोक्ष वा निरपेक्ष ? लगानी कसको ? राज्यको वा विद्यार्थी स्वयम्को ? उच्च शिक्षा आर्जनपछि राज्यको भूमिका के ? रोजगारीको सुनिश्चितता वा रमिते ? मोडालिटी कस्तो ? आजकै जस्तो सम्बन्धन वा उपाधि प्रदान गर्न सक्ने मानित विश्वविद्यालयहरूको प्रधानता ? यी सैद्धान्तिक प्रश्नहरूमा एउटा बाटो तय नगरी उच्च शिक्षाको आजको अलमल निरूपण हुँदैन । निसन्देह राष्ट्रिय शिक्षा नीति - २०७६ ले कतिपय प्रश्नहरूको जवाफ दिने प्रयास गरेको छ तर सो नीति कार्यान्वयनका लागि आवश्यक ऐनको मस्यौदाले बसौँदैरि शिक्षा - कानून - अर्थ मन्त्रालयहरूमा चक्कर काटिरहेको छ । ऐन आउने त कहिलेकहिले अर्कोतर्फ विश्वविद्यालय अनुदान आयोगले तय गरेका नीतिहरू कार्यान्वयनमा ल्याउनका लागि लिइरहेको कतिपय पहलकदमीमा तिनै मन्त्रालयहरूले छेकबार लगाइरहेका छन् । समस्या जटिल बनिसक्दा पनि निर्णयहरू फुर्सदिलो तरिकाले लिने परम्परागत अभ्यासको निरन्तरता वास्तवमै उदेक लाग्दो बन्दै गएको छ । कति भएपछि अति हुने हो ? टुङ्गो छैन ।

विश्वविद्यालय अनुदान आयोग भन्छ : भएका १५ सय क्याम्पसमध्ये करिब आठ सयमा २०० भन्दा कम विद्यार्थी

अध्ययनरत छन् । क्याम्पसहरू भन्छन् : विद्यार्थी सङ्ख्या भनै घट्दो छ । जति छन् ती पनि सङ्क्रमणकालीन विद्यार्थी छन्, जो वैदेशिक अध्ययन वा रोजकारीको लागि 'रनिङ लेटर' लिएर बसेका छन् । विश्वविद्यालय होस् वा क्याम्पसहरू सबैको आर्थिक अवस्था दयनीय बन्दै गइरहेको छ । विद्यार्थीहरूले शुल्क तिरिरहेका छैनन् । अध्यापक तथा कर्मचारीहरूले महिनौँदेखि तलब पाएका छैनन् । भन्दा उच्च शैक्षिक संस्था भनिएका छ तर वास्तविकता 'ट्युसन सेन्टर' जस्ता छन् । बिहान ६ बजे खुल्ने, ९ बजे बन्द हुने । त्यस्तोमा के गुणस्तर, के अनुसन्धान ? संस्थाहरूमा धेरै कुरा सकिदैसकिए गए पनि एक चिज भरिलो छ - त्यो स्ववियु हो । जो खाडल थप गहिच्याउन, तालाबन्दी गर्न, त्रास देखाउन, कनिकुथी उठ्ने शुल्क घटाउन, भागवण्डामा भाग खोज्न र साँच्चिकै अध्ययन गर्नका लागि भर्ना भएकाहरूको पढ्न पाउने अधिकार हनन गर्न उद्यत छ ।

संविधानमा उच्च शिक्षाको अधिकार केन्द्र सरकार र प्रादेशिक सरकारबिच बाँडफाँड गरिएको छ र अधिकारको उपयोग केबल नयाँ विश्वविद्यालय स्थापनाको होडबाजीमा सीमित छ । नयाँ खोलिनु समस्या होइन, समस्या त नयाँपन नहुनुमा हो । न नयाँ उद्देश्य, न नयाँ कार्यक्रम, न नयाँ तौरतरिका, न उपाधि र रोजगार बजारको मागबिच सन्तुलन, न स्थायित्वको सुनिश्चितता । फगत राजनीतिक स्टन्टबाजी । अर्कोतर्फ केन्द्र सरकार, प्रदेश सरकार र स्थानीय सरकार तीनै तहले उच्च शिक्षामा धेरथोर लगानी गरेका छन् । यस हिसाबमा उच्च शिक्षामा यकिन लगानी कति भएको छ, राज्यलाई नै थाहा छैन । जसले लगानी गरे पनि फेरि, लगानीको जोड करिब एउटै छ - भौतिक संरचनाको निर्माण । अनुसन्धान, नवप्रवर्तन, सिप विकास, उद्यमशीलताको विकासलगायत कार्य गरी गुणस्तर सुनिश्चित गर्नका खातिर लगानी विस्तार गर्न भने हिचहिचाहट यद्यपि विश्वविद्यालय अनुदान आयोगले यस कार्यमा केही लगानी गरेको छ । जुनसुकै सरकारी तहबाट लगानी होस्, उच्च शिक्षालाई राज्यको भरथेग अवश्य पनि राम्रो हो । तर सो लगानी विविधतायुक्त र परिणाममुखी हुनका साथै प्राथमिकतापूर्ण हुनु पनि जरुरी छ ।

उच्च शैक्षिक संस्थाहरूमा राजनीतिक हस्तक्षेप थप दुरुहपूर्ण अवस्थामा छ । फगत राजनीतिक नियुक्ति मात्र पनि समस्या होइन तर नियुक्तिसँगै व्यवसायिकताको तिलाञ्जलि हुनु चिन्ताजनक हो । त्यति मात्र पनि होइन, जो आए पनि असफल बनाउन कम्मर कसेर लाग्ने कुसंस्कार उच्च शैक्षिक संस्थाहरूमा कार्यरत जनशक्तिमा पनि प्रतिबिम्बित हुनु भन्नु विडम्बना हो । क्षमता र व्यावसायिकताभन्दा भागशान्तिका आधारमा संस्था सन्तुलित बन्ने प्रक्रिया अभिशाप हो । हामी यिनै अभिशापहरूले अभिशाप छौं ।

### अब के गर्ने ?

१. राष्ट्रिय शिक्षा नीतिले निर्देशन गरेबमोजिम यथाशक्य चाँडो उच्च शिक्षा ऐन जारी गरी उच्च शिक्षा परिषद् गठन गर्ने र सोअन्तर्गत विश्वविद्यालय अनुदान आयोगलाई उच्च शिक्षाको नियमन, अनुगमन, परीक्षण, कारबाही एवं अनुदान वितरण गर्ने कार्यमा पूर्णरूपमा स्वायत्त बनाउने,

२. एउटा क्याम्पस/कलेज चलनका लागि न्यूनतम कति विद्यार्थी हुनुपर्ने हो, विश्वविद्यालय अनुदान आयोगले निर्धारण गर्ने साथै आयोग र त्रिभुवन विश्वविद्यालयले संस्थाहरूलाई गाभिनका लागि गरेको उत्प्रेरणाका लागि निश्चित समय तोक्ने, तत् समयसम्म पनि नगाभिएका तथा न्यूनतम विद्यार्थी सङ्ख्या पनि नभएका संस्थाहरूलाई राज्यको कुनै पनि निकायबाट अनुदान सुविधा नदिने,
३. क्षमता प्रमाणित गर्न सक्ने संस्थाहरूलाई शैक्षिक कार्यक्रमहरूको विस्तार एवं उपाधि प्रदान गर्न सक्नेगरी स्वायत्त क्याम्पस वा मानित विश्वविद्यालयको रूपमा विस्तार गर्ने, क्याम्पस/कलेजहरूको हालको सङ्ख्यामा भारी कटौती गर्ने,
४. भूगोलको सामर्थ्य, संभावना, विशिष्टता, जनसङ्ख्या, भर्ना दरको अवस्था, आदिको मूल्याङ्कन गरी संस्थाको दिगोपन सुनिश्चित हुने सर्तमा नयाँ संस्थाको स्थापना गर्ने, साथै क्षेत्र निर्धारण गरी एकै प्रकृतिका कार्यक्रम सोही क्षेत्रभित्र सञ्चालनको लागि एकभन्दा बढी संस्थालाई स्वीकृति नदिने,
५. उच्च शिक्षामा राज्यको लगानी अनुसन्धान, नवप्रवर्तन, उद्यमशीलता विकास, तालिम, सिप विकास, छात्रवृत्तिलगायत कार्यमा केन्द्रित गर्ने र कार्य सम्पादनको आधारमा संस्थाहरूलाई अनुदान उपलब्ध गराउने, यस्तो कार्यमा उच्च शैक्षिक संस्थामा लगानी गर्ने उद्योग, कलकारखाना तथा अन्य व्यापार व्यवसायलाई कर छुट दिने नीतिगत व्यवस्था गर्ने,
६. राज्यले उच्च शिक्षामा पूर्ण लगानी गर्न नसक्ने अवस्था हो भने विश्वविद्यालय अनुदान आयोगको नियमनभित्र रहने गरी ट्रष्ट, समुदाय वा निजी स्वामित्वभित्र रहने गरी आवासीय स्वायत्त क्याम्पस वा मानित विश्वविद्यालयको विस्तार गर्ने, यस्ता संस्थाहरूले कार्यक्रम सुरु गर्नुभन्दा अगाडि आयोगबाट कार्यक्रमको गुणस्तर परीक्षण गराउनुपर्ने,
७. देशभित्र सञ्चालित सम्पूर्ण कार्यक्रमहरूका लागि विश्वविद्यालय अनुदान आयोगले आवधिक रूपमा शुल्क निर्धारण गर्ने (विदेशी विश्वविद्यालयको सम्बन्धनमा सञ्चालितसमेत), अध्यापनका लागि जम्मा स्वीकृत कोटामध्ये कम्तीमा २० प्रतिशत पूर्ण छात्रवृत्तिका लागि छुट्याउनु पर्ने व्यवस्था गर्ने, यस्तो छात्रवृत्तिमार्फत गरिब, पिछडिएका, मूलप्रवाहमा नभएका लगायतका समुदायका जेहन्दार विद्यार्थीलाई अध्ययनको मौका दिने,
८. राज्यको जुनसुकै सरकारबाट उच्च शिक्षामा हुने लगानी विश्वविद्यालय अनुदान आयोगसँगको समन्वयमा आयोगले प्राथमिकता तोकेबमोजिम कार्यहरूमा हुने कुराको सुनिश्चितता गर्ने,
९. राज्यका लागि आवश्यक पर्ने वार्षिक जनशक्ति प्रक्षेपण गर्ने र सोही प्रक्षेपणको पूर्ति हुने गरी प्रतिस्पर्धाको आधारमा उच्च शिक्षामा प्राथमिकतापूर्ण प्रवेश दिने, नियमित पठनपाठनलाई विद्यार्थीको सिप विकाससँग एकीकृत गर्ने,
१०. विश्वविद्यालय अनुदान आयोगले सञ्चालन गर्ने राष्ट्रिय योग्यता परीक्षणमा उत्तीर्ण हुने व्यक्तिले मात्र उच्च शिक्षा अध्यापनमा प्रवेश पाउने व्यवस्था गर्ने, प्राध्यापन पेसालाई पर्याप्त मर्यादा र सम्मान प्रदान गर्ने,
११. उच्च शैक्षिक संस्थाहरूमा विद्यार्थी कल्याण परिषद्को व्यवस्था गर्ने र त्यस्तो परिषदलाई आयोगले तोकेबमोजिम सिर्जनात्मक, सिप विकास, वातावरण संरक्षणलगायत समन्वयात्मक कार्यहरू गर्न सक्नेगरी अधिकार दिने, त्यस्तो परिषद्को पदाधिकारी तथा सदस्य संस्थामा सञ्चालित प्रत्येक कार्यक्रम र ब्याचमा संस्थाले लिने अन्तिम वार्षिक, सेमेस्टर वा अन्य निर्धारित परीक्षामा उत्कृष्ट तीन (पहिलो, दोस्रो र तेस्रो) भित्र पर्ने विद्यार्थीहरूले आफूहरूमध्ये चयन गरेबमोजिम हुने, त्यसैगरी प्राध्यापकहरूलाई प्रत्यक्ष राजनीतिक सहभागितामा बन्देज गर्ने र राजनीतिक आवद्धताको आधारमा संस्थाभित्र सङ्गठित हुन नदिने, प्राध्यापक तथा विद्यार्थीहरूको गुनासो सुनुवाइको लागि आयोगमा छुट्टै एकाइको व्यवस्था गर्ने,
१२. प्रत्येक ५ वर्षमा विश्वविद्यालय अनुदान आयोगमार्फत उच्च शैक्षिक संस्थाहरूको सङ्ख्यामा पुनरावलोकन गर्ने र औचित्यको आधारमा विश्वविद्यालय, मानित विश्वविद्यालय वा स्वायत्त क्याम्पस/कलेज खोल्ने स्वीकृति दिने, विशिष्ट अवस्थामा बाहेक अन्य अवस्थामा बिचमा नयाँ संस्था स्थापना गर्न नपाउने । यद्यपि यस्ता विश्वविद्यालय र मानित विश्वविद्यालयले आयोगको स्वीकृतिमा तोकिएको क्षेत्रभित्र आङ्गिक क्याम्पसहरू विस्तार गर्न सक्ने,
१३. निश्चित प्रतिशत विद्यार्थी विदेशी नै भर्ना गर्नुपर्ने गरी आयोगले तोकेको स्थानमा विश्वविद्यालयको आफ्नै प्रत्यक्ष लगानीमा विदेशी विश्वविद्यालयले आवासीय विश्वविद्यालय स्थापना गर्न सक्ने । यस्तो विश्वविद्यालयले नेपालमा सञ्चालनमा नरहेका कार्यक्रमहरूमा अध्ययन अध्यापन गराउन सक्ने,
१४. संविधानले प्रदेश सरकारलाई विश्वविद्यालय स्थापना गर्न सक्ने अधिकार दिएको भएता पनि विश्वविद्यालय अनुदान आयोगसँगको समन्वयमा औचित्यपूर्ण रूपमा स्थापना गर्नुपर्ने व्यवस्था गर्ने,
१५. उच्च शिक्षामा राजनीतिक हस्तक्षेप पूर्णरूपमा निस्तेज गर्ने, उच्च शिक्षा तथा शैक्षिक संस्थाका कुनै पनि तहमा राजनीतिक प्रतिनिधित्व बन्देज गर्ने, श्रेष्ठतालाई मानक बनाउने,

धरासयी हुँदै गइरहेको नेपालको उच्च शिक्षा सुधारमा प्रस्तावित बुँदाहरू छलफलका विषयवस्तु बन्न सक्दछन् र सुधारको अंश बन्न सक्दछन् । यसले उच्च शिक्षाप्रति विद्यार्थी र अभिभावकको आत्मविश्वास पुनर्जागृत गर्न सहयोग पुऱ्याउन सक्दछ । निःसन्देह यी सबै कामहरू गर्नका लागि केही समय लाग्दछ नै, तर कार्यान्वयनको सुरुवातले सकारात्मक माहौल बन्दै जानेछ ।

(लेखमा प्रयुक्त विचारहरू लेखकका निजी हुन । लेखक संलग्न संस्थाका विचारहरू फरक हुन सक्दछन् )





# मधेश प्रदेशमा स्थानीय आर्थिक विकासका केही उदाहरणहरू



गिरिजा दाहाल  
Ij1

## पृष्ठभूमि

स्थानीय अर्थव्यवस्थाहरू यथार्थ (True) अर्थव्यवस्था हो भनेर थोमस इङ्गल्यान्ड (2018) भन्दछन् । स्थानीय आर्थिक विकासले समुदायमा रोजगार सिर्जना गरी आमदानी बढाई सम्पत्ति आर्जन क्षमता बढाउँदै गरिबी न्यूनीकरण गरी गुणस्तरीय जीवनस्तर कायम गर्न महत्त्वपूर्ण भूमिका खेलेको हुन्छ । तर स्थानीय स्तरको दीर्घकालीन सम्बृद्धि उपलब्ध स्रोतहरूको प्रयोग गरी त्यसबाट सिर्जित अवसर र फाइदाहरू प्राप्त गर्न सक्ने क्षमतामा भर पर्दछ (The Cities Alliance, 2007) । यसका लागि स्थानीय सरकारले जनताहरूलाई आर्थिक अवसरहरू उपलब्ध गराउनुपर्दछ । जनताहरूलाई यस्ता अवसरहरू दिन स्थानीय व्यवस्था परिवर्तन गर्नुपर्ने, क्षमता अभिवृद्धि गर्नुपर्ने, सरोकारवालाहरूको सशक्तीकरण गर्नुपर्ने र सहभागिता बढाउनुपर्ने जस्ता कार्यमा लामो प्रक्रिया हुन जान्छ । FCM-CARILED (2014) का अनुसार स्थानीय सरकार, व्यवसायी र नागरिकहरू सङ्गठित रूपमा साँसैगै काम गर्न सके मात्र स्थानीय आर्थिक विकास सफल हुन्छ । यीमध्ये सम्पत्ति र रोजगार सिर्जना गर्ने स्थानीय विकासको यन्त्र (Engine) निजी व्यवसायीहरू हुन् । तर यी व्यवसायीहरूका सम्बृद्धिको लागि स्थानीय सरकार र सार्वजनिक निकायहरूले समुचित वातावरण तयार गरिदिनुपर्ने अनिवार्यता रहन्छ ।

## मधेश प्रदेशको सङ्क्षिप्त तिवरण

मधेश प्रदेश नयाँ संविधान २०७२ कार्यान्वयन भएपछि तराईका आठवटा जिल्लाहरू सप्तरी, सिराहा, धनुषा, महोत्तरी, सर्लाही, रौतहट, बारा र पर्सा मिलाएर बनेको प्रदेश हो । यो प्रदेश नेपालको मध्यदक्षिण सिवालिक पहाडको तराई र चुरेको समतल भागमा अवस्थित छ । मधेश प्रदेश नीति तथा योजना आयोगले प्रकाशित गरेको मधेश पार्श्वचित्र अनुसार यस प्रदेशको क्षेत्रफल ९,६६९ वर्ग किलोमिटर (MPPPC, 2020) र २०७८ सालको जनगणनाअनुसार ६९,२६,२८८ (National Statistics Office, 2023) जनसङ्ख्या रहेको छ । यस प्रदेशमा २०७९ सालको स्थानीय निर्वाचनबाट ६,६२९ जनप्रतिनिधिहरू जम्मा १३६ स्थानीय सरकारहरूमा निर्वाचित भएर कार्य गरिरहेका छन् । यस प्रदेशले मुख्य कोशी, बागमती, कमला र लखनदेई नदीहरू विद्युत, खानेपानी र सिँचाईका लागि प्रयोग गर्न सक्छ । यस प्रदेशमा जनकपुरदेखि भारतको जयनगरसम्म रेलवे सेवा सञ्चालनमा रहेको छ । यो क्षेत्रमा महेन्द्र राजमार्ग, हुलाकी राजमार्ग, त्रिभुवन राजमार्ग र बिपी राजमार्ग मुख्य रहेका छन् । साथै यस प्रदेशमा राजविराज विमानस्थल, जनकपुर विमानस्थल र सिमरा विमानस्थल रहेका छन् ।

## स्थानीय आर्थिक विकास

### क) स्थानीय आर्थिक विकासका लागि महिला उद्यमशीलता

बारा जिल्लाको परवानीपुर गाउँपालिका तुलनात्मक रूपमा आर्थिक र सामाजिक विकासका हिसाबले पछि परेको स्थानीय तहका रूपमा देखिएको र त्यहाँका बासिन्दाहरूको आर्थिक आयसमेत न्यून रहेको तथ्याङ्क छ । यहाँका महिलाहरूलाई दलित, जनजाति, मधेशी, थारू, मुस्लिमलगायतका सीमान्तकृत जनतालाई सिपमूलक तालिम दिई आधुनिक प्रविधिसमेत उपलब्ध गराई स्थानीय आर्थिक विकासमा अग्रसर गराउनु अपरिहार्य देखिएकोले स्थानीयस्तरमा कृषिजन्य उद्यम र गैरकृषि उद्यममा नवीनतम प्रविधिद्वारा सम्बन्धित घरपरिवारको आर्थिक तथा सामाजिक विकास गर्न स्थानीय आर्थिक विकासका लागि महिला उद्यमशील परियोजनाको सञ्चालन गरियो । यो गाउँपालिकाभित्रका सातैवटा वडाका सीमान्तकृत वर्गका ५२० जना महिलाहरूले कृषि, पशुपालन, सिप विकास र नगरपालिकाभित्रका दलित महिलाहरूलाई उनीहरूले परम्परागत रूपमा अपनाउँदै आएका प्रविधिलाई आधुनिकीकरण गर्न तालिम प्रदान गरेर उक्त महिलाहरूलाई स्थानीय स्तरमा आर्थिक रूपमा सबल बनाउने लक्ष्यसहित सञ्चालित परियोजना हो ।



### परियोजनाका उद्देश्यहरू

- १) सामाजिक समावेशीकरणद्वारा समाजमा रहेका विद्यमान भेदभाव अन्त्य गरी सभ्य समाजउन्मुख गराउने,
- २) परम्परागत सिपलाई नवप्रवर्तन प्रविधिद्वारा महिलाहरूको आर्थिक सशक्तीकरण गर्ने,
- ३) भूमिहीन तथा सीमान्तकृत महिलाहरूलाई वातावरणमैत्री आय/आर्जन गर्न सिप तथा प्राविधिक सहयोग उपलब्ध गराई उनीहरूको आर्थिक स्तर वृद्धि गर्ने,

- ४) दलित महिलाहरूको परम्परागत सिप तथा प्रविधिमा समसामायिक सुधार गरी उनीहरूको आर्थिक स्तर वृद्धि गर्ने र
- ५) विभिन्न सिप र तालिमका माध्यमबाट महिलालाई आर्थिक रूपमा आत्मनिर्भर गराई महिला सशक्तीकरण गर्ने स्थानीय सीमान्तकृत महिलाहरूलाई स्वरोजगार बनाउने रहेको छ।



प्रत्यक्ष रूपमा ५२० जना सीमान्तकृत महिलाहरू विभिन्न तालिमहरू प्राप्त गरी लाभग्राहीको रूपमा छनौटमा परेका छन्। यसबाट महिलाहरूको आर्थिक सशक्तीकरण सुरुवात भएको छ। कृषिमा विभिन्न किसिमका तरकारी तथा फलफूलको उत्पादनमा वृद्धि, स्थानीय स्रोत साधनको सदुपयोग, स्थानीय स्तरमा रोजगारीको सिर्जना र स्थानीय स्तरमा बजारको व्यवस्थापन भएको छ। परिमाणत्मक रूपमा भन्दा करिब २०० महिलाहरू स्वरोजगारमा लागेका र प्रत्येकले लगभग रू. २०,००० प्रति महिना आम्दानी गर्ने गरेको तथ्याङ्कले देखाउँछ। तसर्थ जम्मा महिलाहरूले परिचालन गर्ने मुद्रा लगभग रू. ४०,००,००० प्रति महिना हुने गर्छ। अब वार्षिक रू. ४,८०,००,००० मुद्रा परिचालन हुने देखिन्छ।

#### ख) चन्द्रपुर नगरपालिकामा चार्जिङ् स्टेशन

पर्यावरणीय प्रभाव प्रदूषण न्यूनीकरण गरी इन्धन, कर र मर्मतको लागत कम गर्न विद्युतीय सवारी साधनले सहयोग गर्छ। यसले पेट्रोलियम पदार्थमा लाग्ने रकम वचत गर्नसमेत मद्दत गर्छ। प्रति माइलको आधारमा पूर्ण रूपमा विद्युतीय कारको लागत पारम्परिक पेट्रोल वा डिजेलको लागत एक चौथाइभन्दा पनि कम हुन सक्छ। जसका कारण नेपाली मुद्रा बिदेसिनबाट जोगाउन सकिन्छ। पूर्णरूपमा विद्युतीय सवारी साधनले शून्य कार्बन उत्सर्जन हुन्छ। कम कार्बन उत्सर्जन भन्नाले हरितगृह ग्याँसहरू घटाउनु हो। विद्युतीय सवारी साधन सञ्चालन गरी जलवायु परिवर्तनबाट पृथ्वी, प्रकृति र सबैमा परेको नकारात्मक प्रभाव र वायुप्रदूषणको कारणले खनिज इन्धनको प्रयोग घटाउने र स्वदेशमै उत्पादित विद्युतको सदुपयोग गर्नु अहिलेको आवश्यकता हो भनेर बुझ्न थालिएको छ। सार्वजनिक तथा निजी प्रयोगका लागि विद्युतीय सवारीसाधन सञ्चालन गर्नुपर्छ भन्ने आम बुझाई बढेको छ।



चन्द्रपुर नगरपालिकाका १४,६४५ घरधुरीमा रहेका ई-सवारी साधन भएका नगरबासी तथा रौतहट जिल्लाको ई-सवारी साधन भएका वर्ग एवम् राजमार्गमा गुड्ने विद्युतीय सवारी साधनहरूलाई लक्षित गर्दै रौतहटको चन्द्रपुर नगरपालिका क्षेत्रमा वायुप्रदूषण सुधार गर्न एवम् स्थानीय सेवा प्रवाह तथा स्थानीय आर्थिक विकासमा टेवा पुऱ्याउने उद्देश्यले नगरपालिकामा चार्जिङ् स्टेशन सञ्चालन भइरहेको छ। उक्त चार्जिङ् स्टेशन चन्द्रपुर नगरपालिकामा पूर्व-पश्चिम राजमार्गभन्दा ५०० मिटर दुरीमा चाँदी खोला पुल नजिकै निर्माण भएको छ। यो चार्जिङ् स्टेशन करिब ९ कट्टा जमिनमा निर्माण भएको र उक्त हाताभित्र चारवटा विद्युतीय सवारी साधन (EV) चार्ज गर्नका लागि Charger Machine राखिएको छ र सवारी साधन चार्ज गर्दा केही समय लाग्ने भएकाले चमेना गृहको साथै अपाङ्गमैत्री शौचालयलगायत ३ वटा शौचालयको पनि व्यवस्थापन गरिएको छ। यस चार्जिङ् स्टेशनमा ८ वटा Charging Point मा ८ वटा गाडी एकै समयमा चार्ज गर्न सकिन्छ।

#### उपलब्धि

चन्द्रपुर नगरपालिकामा सुविधासम्पन्न चार्जिङ् स्टेशन निर्माण भएको र सञ्चालन प्रक्रिया सहज र सुलभ रूपमा होस् भन्नको लागि चार्जिङ् स्टेशन सञ्चालन कार्यविधिको तर्जुमा भएको छ। यसको सञ्चालनबाट स्वदेशमा उत्पादित विद्युतको सदुपयोग र नगरपालिकाको आम्दानी बढ्ने भएको छ। नगरपालिका क्षेत्रमा वायुप्रदूषण कम हुने र रोजगारी सिर्जना हुने भएको छ। यसको सञ्चालनबाट अनुमानित रू. ४,६०,००० प्रति महिना तथा रू. ५५,२०,००० प्रति वर्ष आम्दानी हुने आँकलन गर्न सकिन्छ।

#### जीविकोपार्जनको लागि दुहना भैंसी पालन कार्यक्रम

बारा जिल्लाको कलैया उपमहानगरपालिकाको कुल वडा सङ्ख्या २७ मध्ये ९ वटा सहरी वडाहरू र १८ वटा ग्रामीण वडाहरू रहेकोमा यहाँका जनताहरूले अन्य पेसालगायत कृषि र पशुपालनबाट जीविकोपार्जन गर्ने गरेका छन्। विशेषतः ग्रामीण वडाहरूका मानिसहरूको जीविकोपार्जनको प्रमुख पेसा गाई, भैंसी, बाख्रा, बङ्गुर जस्ता पशुपालन हो। यसबाट उपमहानगरपालिका बासीहरूको जीवनस्तरमा उल्लेख्य सुधार भइरहेको छ। पशुजन्य उत्पादनहरू जस्तै दुध, दही, घ्युका लागि गाई/भैंसी तथा मासुका लागि कुखुरा, बङ्गुर, खसी, बोकाहरूको बिक्रीबाट आम्दानी बढेको देखिन्छ। यहाँ डेरी उद्योग, व्यापारिक फर्म, गाई, भैंसी, कुखुरा

फर्महरूलागायतका कृषिजन्य उद्योगहरू रहेका छन्। विगतका वर्षहरूमा उपमहानगरपालिकाको पशुपालन क्षेत्रले राम्रो फाइको मारेको थियो जसले गर्दा पशुपक्षीजन्य उत्पादनमा परिमाणान्तरक विकास सम्भव भएतापनि कतिपय सीमान्तकृत वर्गका, अतिविपन्न परिवारहरू यसको पहुँचमा छैनन्। त्यसैले यस्ता अतिविपन्न वर्गका महिलाहरूको जीवनस्तरमा सुधार ल्याउन पशुपालनले सहयोग पुऱ्याउने देखिएकाले यस कलैया उपमहानगरपालिकाले जीविकोपार्जनका लागि दुहुना भैंसी पालन कार्यक्रम उपमहानगरपालिकाभित्रका २७ वटै वडाका अतिविपन्न वर्ग एवम् पिछडिएका १८६ महिलाहरूलाई दुहुना भैंसी वितरण गरी उनीहरूको जीवनस्तर उकास्ने उद्देश्य राखी परियोजना सञ्चालन भयो।

यस परियोजनामा भैंसी वितरणको लागि उपमहानगरपालिकाले कार्यविधि तयार गरी लाभग्राही वा लक्षितवर्ग छनौट गरेको छ। साभेदार संस्था दीपशिखा वचत एवम् सहकारी संस्थाले वडा अध्यक्षको समन्वयमा 'कलैया उपमहानगरपालिकाको जीविकोपार्जनको लागि दुहुना भैंसी पालन कार्यक्रमसम्बन्धी कार्यविधि २०७९' बमोजिम लाभग्राही छनौट गरी सोको विवरण वडा समितिमा पेस गरेको तथ्याङ्क प्रत्येक वडामा रहेको छ। प्रत्येक वडामा ५ देखि ८ वटा लाभग्राही वा लक्षित वर्गलाई दुहुना भैंसी पालनसम्बन्धी तालिम दिएर भैंसी उपलब्ध गराइएको छ।



१८६ घरपरिवारले दुहुना भैंसी पालन व्यवसायमा संलग्न भई आय आर्जनबाट घरायसी जीविकोपार्जन गर्न थालेका छन्। सालाखाला प्रति भैंसी आम्दानी रू. १९,००० प्रति महिना देखिन्छ। त्यसो हुँदा सबै भैंसीहरूबाट हुने आम्दानी रू. ३५,३४,००० प्रति महिना तथा रू. ४,२४,०८,००० प्रति वर्ष आम्दानी हुन आउने देखिन्छ। अझ महत्त्वपूर्ण उपलब्धिको रूपमा आय आर्जनको गतिविधिमा महिलाहरूको संलग्नताले आत्मनिर्भरता अभिवृद्धि भएको देखिएको छ। अतिविपन्न परिवारका महिलाहरू व्यावसायिक क्रियाकलापमा संलग्न हुने अवसर पाउनु नवप्रवर्तनात्मक सोच भएको देखिन्छ।

### निष्कर्ष

स्थानीय आर्थिक विकाससम्बन्धी सक्रियता विपन्न वर्गको सामाजिक र आर्थिक जीवनस्तर अभिवृद्धि गर्न अतिमहत्त्वपूर्ण हुन्छ भन्ने कुरा सर्वसम्मत अभिव्यक्ति रहेको छ। स्थानीय सरकारहरूले विभिन्न क्षेत्रमा फरक-फरक समयमा फरक-फरक भूमिकामा प्रत्यक्ष र अप्रत्यक्ष रूपमा

आफूलाई विशिष्ट सोच, सहभागिता र तत्परतामा राख्नुपर्ने हुन्छ। अर्कोतर्फ जवाफदेहिता, पारदर्शिता र प्रभावकारिताको कमीले स्थानीय आर्थिक विकासको योजना कार्यान्वयन गर्न बाधा हुनेगर्छ (Xaba & Jili, 2024)। यस लेखमा आएको स्थानीय आर्थिक विकाससम्बन्धी स्थानीय सरकारहरूको कार्य दीर्घकालीन रहन सक्ने/नसक्ने कुरा चुनौतीको रूपमा देखिन्छ। तर पनि स्थानीय सरकारहरूको यस्ता स्थानीय आर्थिक विकाससम्बन्धी सक्रियता/पहललाई उदाहरणीय मान्नु नै पर्दछ किनकि सफलता आफैँ घटित हुने होइन सफलताको लागि तारतम्य मिलाउनुपर्दछ र यसलाई घटित गराउनुपर्छ। अझ भन्नुपर्दा स्थानीय आर्थिक विकाससम्बन्धी परिकल्पना र सोच आउनु जरुरी छ। किनकि वैज्ञानिक आइन्सटाइनका अनुसार परिकल्पना ज्ञानभन्दा शक्तिशाली हुन्छ। तसर्थ सोच र परिकल्पना स्पष्ट भए स्थानीय सरकारमा भएको स्थानीय आर्थिक विकासको विशिष्टता आफैँ खोज्न सकिन्छ र स्थानीय अर्थव्यवस्था सुदृढ गर्न सकिन्छ। यसरी सुदृढ भएको स्थानीय अर्थतन्त्रले राष्ट्रिय अर्थतन्त्र बलियो बनाउने मात्र होइन विश्वमा आउन सक्ने कुनै पनि आर्थिक विपत्ति सामना गर्नसमेत सहयोग पुग्छ र स्थानीय आर्थिक विकास राष्ट्रको दिगो अर्थतन्त्रको लागि सहयोग सिद्ध हुन्छ।

### सन्दर्भ सामग्रीहरू

- Cities Alliance. (2007). Understanding your local economy: A resource guide for cities. <https://www.citiesalliance.org/understanding-your-local-economy-resource-guide-cities>
- England, T. C. (2018). *Why is local economic development (LED) key to sustainable development?* ME&E. <http://www.meandahq.com/why-is-local-economic-development-led-key-to-sustainable-development/>
- FCM-CARILED. (2014). *Creating a strategic plan for local economic development: A Guide* (M. Begin-Gillis, K. L. Sam, & A. Yule (Eds.). Federation of Canadian Municipalities - Caribbean Local Economic Development Project (FCM-CARILED).
- MPPPC. (2017 BS). *Province profile*. Madhesh Province Policy and Planning Commission. [https://pc.p2.gov.np/public/images/service/Province Profile\\_Province 2.pdf](https://pc.p2.gov.np/public/images/service/Province Profile_Province 2.pdf)
- National Statistics Office. (2023). *National population and housing census 2021: Provincial report*, Vol. 1. Madhesh Province. National Statistics Office (Vol. 1). National Statistics Office. [www.cbs.gov.np](http://www.cbs.gov.np)
- Xaba, M. R., & Jili, N. N. (2024). Local economic development initiatives towards poverty mitigation within big 5 Hlabisa Local Municipality, South Africa. *International Journal of Research in Business & Social Science*, 13(2), 229–238.
- (गिरिजा दाहाल नव प्रवर्तन साभेदारी कोष विज्ञ, युएनडिपी, पिएलजिएसपि, मधेश प्रदेशमा कार्यरत हुनुहुन्छ)





रामप्रसाद पाण्डे  
cleefjs

## म विद्यार्थीका लागि विद्यार्थी मेरा लागि

शिक्षक र विद्यार्थी एकअर्काका परिपूरक हुन्। यिनीहरूबिच नङ र मासुजस्तो अन्योन्याश्रित सम्बन्ध छ। आर्जित ज्ञानलाई नष्ट हुन नदिन यसलाई नवीकरण गर्नुपर्दछ। यो कार्य शिक्षकले विद्यार्थीसँग र विद्यार्थीले शिक्षकसँग मिलेर गर्न सक्दछन्। ज्ञानलाई मरुभूमिमा अवस्थित सिङ्गमर्मरको मूर्तिसँग तुलना गर्न सकिन्छ, जो सधैं पुरिने खतरामा हुन्छ। यो मूर्ति सधैं चम्किरहोस भन्नका लागि कसै न कसैले त्यसको हेरविचार गर्नुपर्दछ। त्यो हेरविचार गर्ने व्यक्ति शिक्षक हो भने त्यो मूर्ति भनेको विद्यार्थी हो। परम्परागत ज्ञानको भण्डारलाई एक पुस्ताबाट अर्को पुस्तामा हस्तान्तरण गर्ने सबैभन्दा महत्त्वपूर्ण माध्यम विद्यालय हो। विद्यालयको मुख्य कार्यकर्ता शिक्षक हो। शिक्षकका माध्यमबाट नै विद्यार्थी रूपान्तरण हुने हो।

अमेरिकाको स्ट्यानफर्ड युनिभर्सिटीको सन् २००५ को दीक्षान्त समारोहमा एप्पल कम्पनीका मालिक स्टेभ जोब्सले सम्बोधन गर्दै भने 'Stay hungry, stay foolish' विद्यार्थीमा भोक जगाउने र अरूभन्दा फरक कार्य गर्न लगाएर मूर्खजस्तो देखाएर सिर्जना गर्न लगाउने व्यक्ति शिक्षक हो। ज्ञानको भोको रहने व्यक्ति विद्यार्थी हो। शिक्षा दिनुको मुख्य उद्देश्य बालबालिकाहरूलाई कुनै काम गर्न जागरुक बनाउनु हो। प्राथमिक तहका बालबालिकालाई पहिलो पटक लेख्न कोसिस गराउँदा होस् वा विश्वविद्यालयको अन्तिम पढाइ पिएचडीको शोधपत्र लेख्न लगाउँदा होस्, हरेक सफलताको पछाडि एउटा उत्प्रेरक चाहिन्छ। विद्यार्थीको त्यो उत्प्रेरक शिक्षक हो। यस सन्दर्भमा संस्कृतको एउटा सूक्तको भाव मननीय छ।

अमन्त्रं अक्षरम् नास्ति नास्ति मूल मनोऔषधम्  
अयोग्य पुरुषो नास्ति योजक स्तत्र दुर्लभम्।

अर्थात् यस्तो कुनै अक्षर छैन जुन मन्त्र नहोस्, यस्तो कुनै बोट छैन जुन औषधी नहोस्। यस्तो कुनै व्यक्ति हुँदैन जसमा कुनै योग्यता नहोस्। संसारमा कोही पनि मान्छे अयोग्य हुँदैन। उसको कमजोरीलाई हटाउन एउटा योजकको आवश्यकता पर्दछ। त्यो योजकको रूपमा शिक्षकले काम गर्नुपर्दछ। आचार्य क्षमेन्द्रका अनुसार ६४ कलामध्ये व्यक्ति कुनै न कुनै कलामा योग्य हुन्छ। उसको त्यो क्षमतालाई पुलकित र सुभाषित गराउने व्यक्ति शिक्षक हो। “माता शत्रु पिता वैरी येन बालो नपठित” अर्थात् जुन मातापिताले आफ्नो छोराछोरीलाई पढाउँदैनन् त्यस्ता मातापिता शत्रु समान हुन्छन्। आचार्य चाणक्यको यो भनाइले पनि बाबुआमाले पढाइको वातावरण सिर्जना गर्नुपर्छ र हामी शिक्षक समर्पित भएर बाबुनानीलाई सिकाउनुपर्छ भन्ने सन्देश अभिव्यक्त

गर्दछ। दार्शनिक रुसोको भनाइ यस्तो रहेको छ: “बालक एउटा पुस्तक हो जसको पाना पाना शिक्षकले पढ्नुपर्दछ।” विद्यालयले त्रास र दबाबको भरमा विद्यार्थीलाई काम गर्न लगाउँदा त्यो सबैभन्दा खराब कुरा हुन्छ। यसो गर्दा विद्यार्थीमा रहेका असल भावना, इमान्दारी र आत्मविश्वास नष्ट हुन्छ। यस्तो अवस्थामा कक्षाकोठा र विद्यालयमा प्रजातान्त्रिक वातावरण सिर्जना गरेर विद्यार्थीको रुचि, चाहना र प्रतिभालाई जोगाउने काम शिक्षकले गर्नुपर्दछ।

विद्यार्थीका निमित्त समर्पित विद्यालय हुनका लागि त्यहाँ कुशल शिक्षकहरू हुनुपर्दछ। के पढाउने र कसरी पढाउने भन्ने कुरा निर्धारण गर्न शिक्षकलाई बढीभन्दा बढी स्वतन्त्रता दिनुपर्दछ। आफूले गर्ने काम आफैँ निर्धारण गर्दा आनन्द आउँछ। त्यही काम गर्न दबाब दियो भने त्यो प्रतिभा र ज्ञान मर्दछ। विद्यार्थीको त्यो क्षमता जोगाउने काम शिक्षकले गर्नुपर्दछ। विलियम आर्थर वार्डले भनेका छन् :-

एक औषत शिक्षकले भन्दछ

राम्रो शिक्षकले वर्णन गर्दछ

उत्कृष्ट शिक्षकले प्रदर्शन गर्दछ

सर्वोत्कृष्ट शिक्षकले प्रेरित गर्दछ।

- दर्शनशास्त्रमा पनि शिक्षक र विद्यार्थीको सम्बन्धको बारेमा बोलिएको छ – “शिक्षण यस्तो पेसा हो, जहाँ जति पढायो उति सिक्छिन्।” – चिनिया उखान
- “शिक्षण यस्तो पेसा हो, जसले बाँकी सबै पेसालाई जन्म दिन्छ।” – अज्ञात
- “गिरति अज्ञानं इति गुरु।” (अज्ञानलाई हटाएर ज्ञान प्रदान गर्नेलाई गुरु भनिन्छ) – धर्मशास्त्र
- “गुरु वास्तविक जीवनका निर्माता हुन्।” – वेनिङ एण्ड वेनिङ
- “शिक्षकहरू पवित्र, निडर, असल र निष्पक्ष हुनुपर्दछ।” – महात्मा गान्धी
- हिन्दु दर्शन:- शिक्षकबिना विद्यार्थीको जीवनले सार्थकता पाउँदैन। शिक्षकलाई विद्यालय, पाठ्यक्रम, पाठ्यवस्तु, परीक्षा र मूल्याङ्कनको पूर्ण अधिकार सुम्पिएको छ। विद्यार्थीलाई बौद्धिक बाटो देखाउने आध्यात्मिक पिताको रूपमा शिक्षकलाई स्वीकारिएको छ।

- **बुद्ध दर्शन:-** धर्म गुरुका रूपमा भिक्षु, लामालाई गुरु मानिन्छ । बौद्ध शिक्षाप्रणालीमा शिक्षकलाई उपाध्याय, आचार्य र कर्माचार्य भनिन्छ । संसारमा दुःख छ । दुःखको कारण छ । दुःखको निवारण छ र त्यसको माध्यम सत् वा गुरुको सङ्गत हो । दुःखबाट मुक्तिको बाटो देखाउने भनेको गुरु मात्र हो ।
- **आदर्शवाद:-** आदर्शवादमा शिक्षकलाई सिकाइ वातावरणको सिर्जनाकर्ता, आत्मानुभूतिकर्ता, बगैँचा, सिकाइ प्रक्रियाको नेता र आदर्शवादी व्यक्तिका रूपमा स्वीकार गरिएको छ ।
- **प्रकृतिवाद :-** यस वादमा शिक्षकलाई सिकाइ वातावरणको सर्जक, योजनाकर्ता र मार्गदर्शक, बगैँचाको माली र विद्यार्थीको स्वतन्त्रताको सम्मान गर्ने व्यक्तिका रूपमा शिक्षकलाई लिइन्छ ।
- **यथार्थवाद:-** यस वादका अनुसार जोन लकको भनाइमा बालकको मस्तिष्क खाली स्लेट जस्तै हुन्छ । यसलाई उनले Tabula Rasa नामकरण गरेका छन् । यो खाली दिमाग भर्नका लागि शिक्षक र विद्यार्थी दुबै सक्रिय हुनुपर्दछ ।
- **प्रयोजनवाद:-** यस वादका प्रणेता जोन डिवेका अनुसार विद्यालय एक सानो समाज हो र यो एक सामाजिक प्रयोगशाला पनि हो । यहाँ शिक्षक मूल्याङ्कनकर्ता, उत्प्रेरक र अन्य विभिन्न स्वरूपमा रहन्छन् ।

शिक्षा नियमावली २०५९ को परिच्छेद २२ नियम १३३ मा शिक्षकले पालना गर्नुपर्ने आचारसंहिताको (ड) मा उल्लेख गरिएको छ :- विद्यार्थीलाई योग्य नागरिक बनाउने उद्देश्य लिई अध्ययन र अध्यापनलाई मुख्य लक्ष्य सम्भन्नुपर्दछ । नियम १३४ मा विद्यार्थीले पालना गर्नुपर्ने आचारसंहिताको (क) मा भनिएको छ:- शिक्षकको आज्ञापालना र आदर गर्नुपर्ने । माथि जति पनि तथ्यहरू उल्लेख भए ती सबै एउटा शिक्षक विद्यार्थीका लागि किन र कसरी भन्ने बारेमा दर्शन र नियमले उल्लेख गरेका कुरा थिए । अब मैले भोगेको व्यावहारिक जीवनमा म कसरी विद्यार्थीका लागि हुँ भन्ने तथ्य प्रस्तुत गर्न चाहन्छु ।

घटना नं १- वि.सं २०६० सालमा शिक्षण पेसामा प्रवेश गर्दा कक्षा ८ को एकजना विद्यार्थीलाई अङ्ग्रेजी विषयान्तर्गत शब्दको स्पेलिङ् सोझा School/Education को स्पेलिङ् नजानेकोले सो विद्यार्थीलाई सिसौको लौरोले चुट्टै कक्षाकोठाबाट धकेले । २०७५ सालमा बुटवल जाँदै गर्दा मोटरसाइकल बाटोमा बिग्रेर जेटको प्रचण्ड रापमा असिनपसिन हुँदै मोटरसाइकल ग्यारेज खोज्दै जाँदा त्यही स्पेलिङ् नजानेको विद्यार्थीको ग्यारेजमा पो पुगेछु । उसले ५ मिनेटमै मेरो मोटरसाइकल ठिकठाक पारिदियो । म स्तब्ध बने, घटनाको स्मृतिले ।

घटना नं २- कक्षा ७ को नैतिक शिक्षा विषयको आत्मसंयम पाठ पढाउँदै जाँदा एकजना विद्यार्थी (निर्मल विक) ले मेरो तस्बिर कोर्दै रहेछ । अर्को विद्यार्थीले कम्प्लेन गरेपछि म चित्र कोर्दै गरेको विद्यार्थी समीपमा पुगेर तस्बिर हेर्ने, म जस्तै दुरुस्त । पिट्न

उठाएको लौरो जहाँ को तहाँ । मैले सोचें यो विद्यार्थीलाई सान्त्वना दिनुपर्छ । किनकि उसको आन्तरिक अभिरुचि चित्रमार्फत प्रस्तुत भइरहेछ । यो उसको रुचि क्षेत्र र क्षमता हो । त्यसपछि उक्त विद्यार्थीलाई पुरस्कार स्वरूप केही फोटोकपी पेपर, साइनपेन, चित्र कोर्ने पेन्सिल र रङ्गीन पेन आदि दिएँ । आज उक्त विद्यार्थी निर्मल आर्टिस्टका रूपमा प्रसिद्ध छ र त्यही पेसाबाट जीविकोपार्जन गरिरहेको छ । यी दुई घटनाबाट म विद्यार्थीका लागि किन हुँ भन्ने प्रश्नको उत्तर पाएँ । एउटा शिक्षकले विद्यार्थीलाई योजकको रूपमा उसको क्षमता चिन्ने ताकत राख्नु जरुरी छ किनकि हरेक मानिस फरक फरक क्षमताको हुन्छ ।

शिक्षक विद्यार्थीका लागि भन्ने आधारको म अर्को ज्वलन्त उदाहरण पेस गर्दछु । वि.सं. २०८० सालको मंसिर महिनाको घटना, विद्यार्थी आशा विक, कक्षा ४, विद्यालय प्युठान जिल्लाको कुटेडाँडा भिमरुकको आधारभूत विद्यालय, निज विद्यार्थीले आफ्नो आमा बिरामी परी औषधी उपचार गर्न भारत गएको, हजुरआमा वृद्ध भई अशक्त रहेको र आफ्नो भएको कोदो बाली बाँदर लागेर खाइदिने भएकाले कोदो टिप्न ४ दिन बिदा पाउँ भनी निवेदन दिएको । उक्त समस्यालाई समाधान गर्न शुक्रबारको दिन दिउँसो एक बजेपछि विद्यालयले सबै विद्यार्थीलाई लागेर कोदो टिप्न लगाई व्यावहारिक ज्ञानसहित समस्याको समाधान गरिदिएको ।

आज सफल व्यक्ति त्यसलाई मानिन्छ, जसले अरूलाई जति दिएको छ त्योभन्दा बढी अरूबाट प्राप्त गरेको होस् । आफूमा भएको दिने र त्योभन्दा बढी बालकलाई पढेरे उसले प्राप्त गरेको । त्यसैले शिक्षक गाग्री र विद्यार्थी लोटा कदापि होइन । गाग्रीमा धेरै लोटा पानी अटाउला, त्यही गाग्री खाली हुँदा दश लोटा पानी राखेमा गाग्री पनि भरिन्छ । यसको प्रशस्त उदाहरण हामी गुजरातका शैक्षिक अभियन्ता गिजुभाइ र उनको दिवास्वप्न पढेमा पाउन सक्छौं ।

शिक्षक र विद्यार्थीको सम्बन्धबारे विश्वविख्यात वैज्ञानिक अल्वर्ट आइन्स्टाइनले न्युयोर्कस्थित अल्वानी विश्वविद्यालयमा सन् १९३६ अक्टोबर १५ मा दिएको शिक्षासम्बन्धी भाषणबाट पनि हामी स्पष्ट हुन सक्छौं । “हामी शिक्षकहरू जुन समयका हौं । विद्यार्थी त्योभन्दा धेरै पछिल्लो समयको हुन्छ । त्यसैले समयले नै विद्यार्थीलाई धेरै कुरा सिकाएको हुन्छ ।” आर्जित ज्ञानलाई बारम्बार साँध लगाउनुपर्दछ । खुर्पालाई सानो हँसियामा रगडेर पनि साँध लगाउन सकिन्छ । म ५० को दशकमा शिक्षण पेसामा प्रवेश गरेको मान्छे । कक्षाकोठामा चक, डस्टर र कालोपाटी मात्र उपलब्ध हुन्थे । अहिले ल्यापटप, स्मार्ट बोर्ड, Google, Internet, Chatgpt ... का सबै ज्ञान हामी शिक्षकमा होला ? म मेरा कक्षाका केही विद्यार्थीको सहायतामा यी कुरा चलाउँछु, सिक्दै छु, कतिपय प्राविधिक कुराहरू हामी शिक्षकहरूको समयमा थिएन, सिक्ने अवसर पाएँनौं, अहिले विद्यार्थीबाट सिक्दैछौं । यस विषयमा हाम्रा गुरु विद्यार्थी हुन् । हिन्दीमा एउटा उखान छ - “गुरु गुड चेला चिनी ।”

जर्मन समाजशास्त्री अब्राहम मास्लोले सन् १९४३ मा आवश्यकताको वर्गीकरण गरे, जसमध्ये जैविक, शारीरिक सुरक्षा, सामाजिक अहम् र आत्मसन्तुष्टिसम्बन्धी आवश्यकता रहेका छन्। यसमध्ये विद्यार्थीले प्रगति उन्नति गरेमा शिक्षकले गौरव बोध गर्छ, आत्मसम्मानको महसुस गर्छ। दुनियामा आफूले भन्दा अरूले बढी प्रगति गरेमा जलन नहुने व्यक्ति छोराछोरीको उन्नतिमा आमाबाबु र विद्यार्थीको प्रगतिमा शिक्षक मात्र हुन्।

यसपालि दर्शन र तिहारको बिचमा स्नातक तहमा अध्ययनरत विद्यार्थीहरूलाई केही स्थानको भ्रमणमा लैजाने क्रममा लुम्बिनीपछि केही सामग्री खरिदका लागि सुनौली (भारत) सम्म पुग्यौं। सीमा पुगेपछि मैले दशगजा क्षेत्र, यो भारत, यो नेपाल, यो हाम्रो माटो, हाम्रो राष्ट्रियता, हाम्रो धर्म परम्पराको माटो, देशको बारेमा बोल्दै गएँ। अनि मैले मेरो माटोको गर्विलो कुरा गरें। सोही बखत मेरा एकजना विद्यार्थीले प्रतिप्रश्न गरे। गुरु कक्षा १२ को ऐच्छिक नेपाली विषयको 'छोरीलाई मानचित्र पढाउँदा' कवितामा हब्सि, आर्य, मङ्गोल, फारसी, द्रविड, कोल, जापान, जर्मन, इङ्गल्यान्ड,

इटली, भारत, आयरल्यान्डभन्दा माथि उठेर हामीमा विश्वबन्धुत्व, भाइचारा, सद्भाव, प्रेम र शान्ति ल्याउनुपर्छ भन्नुभएको होइन र ? अनि किन दशगजा वा वरको माटोमा गर्व र परको माटोलाई घृणा। यो प्रश्नले मेरो मथिङ्गल भत्कियो। मैले विद्यार्थीलाई सिकाएँ कि विद्यार्थीले मलाई सिकाए ?

जीवन भोगाइले भन्छ, म नै सर्वेसर्वा हुँ भन्ने मपाइत्व त्यागौं। समर्पित भएर विद्यार्थीलाई पढ्दै, चिन्दै उनीहरूबाट सिक्दै, जित र प्रतिस्पर्धाबाट मात्र सिक्ने परम्परालाई त्यागेर हार र पराजयबाट पनि सिक्ने वातावरण तयार पारौं। विद्यार्थी र शिक्षक एक अर्काका परिपूरक हौं। मोटर स्टार्ट गर्न ब्याट्रीले सहयोग गर्दछ तर जब मोटरको इन्जिन चालु हुन्छ तब ब्याट्री पनि चार्ज हुन्छ। "गुरु र ईश्वरलाई सँगै देखेर कसलाई प्रणाम गरौं अल्मलिएँ। मैले त गुरुलाई प्रणाम गरें किनकि ईश्वर देखाइदिने आखिर गुरु नै थिए।" हुमायन कविर (बङ्गाली कवि) को यो भनाइलाई साथै माथि उल्लिखित कुराहरूलाई हामी शिक्षक र विद्यार्थी दुबैले मनन गरौं।

□□□

# सेयर कारोबार कसरी सुरु गर्ने ?

## परिचय

नेपालमा प्रचलनमा रहेको सेयर बजार र यससँग सम्बन्धित विषयवस्तुमा रहेर यो लेख तयार पारिएको छ । सेयर भन्नाले सामान्यतया एकाइ भन्ने बुझिन्छ । अर्थात् नेपालीमा सेयर भनेको धितोपत्र हो । कुनै पनि कम्पनी खोल्न वा सञ्चालनमा रहेको कम्पनीको क्षमतावृद्धिको लागि ठुलो धनराशिको आवश्यकता पर्दछ । जुन दुईचार जना मिलेर तथा ऋण लिएर मात्रै पर्याप्त नहुन सक्छ । त्योभन्दा कम्पनीमा पैसा र स्वामित्वलाई धेरै एकाइमा विभाजन गरी लगानीकर्ताहरूबाट पैसा उठाउने गरिन्छ । त्यही स्वामित्व हस्तान्तरण गर्ने व्यवस्थित र आधिकारिक प्रक्रिया नै सेयर (स्टक) हो । सेयर बजारलाई दुई भागमा विभाजन गरेर बुझ्न सकिन्छ । पहिलो प्राथमिक सेयर र दोस्रो सेकेन्डरी सेयर । हाल सेयर कारोबार अनलाइनबाटै हुने भएपनि कारोबारका लागि आवश्यक पर्ने खाताहरू भने विभिन्न सम्बन्धित निकायबाट खोल्नु पर्ने हुन्छ (ShareSansar, 2024) ।

## सेयर बजार

जसरी तरकारी किनबेच गर्ने ठाउँलाई तरकारी बजार भनिन्छ त्यसरी नै सेयर किनबेच गर्ने ठाउँलाई सेयर बजार भनिन्छ । कुनै पनि व्यक्तिले कुनै पनि कम्पनीको सेयर बेच्न वा किन्न चाहेमा त्यही बजारबाट कारोबार गर्न सकिन्छ । कुनै पनि व्यक्तिले आफूलाई तत्काल नगद चाहिएमा, आफूसँग स्वामित्व भएको कम्पनी भविष्यमा घाटामा जाने आशङ्का लागेमा वा त्योभन्दा बढी नाफा अर्को कम्पनीमा आउने देखिएमा सोही सेयर बेच्ने गर्छन् । क्रेताले आफूलाई भविष्यमा नाफा हुने वा आफूलाई मन पर्ने कम्पनीको सेयर किन्ने गर्छन् । यही सेयर खरिद बिक्री हुने स्थानलाई सेयर बजार भनिन्छ । नेपालको सन्दर्भमा नेपाल स्टक एक्सचेन्ज (नेप्से) ले आफूले दस्तावेजको तथ्याङ्क राखेर निर्धारित समयमा कारोबार गराउने गर्दछ ।

## सेयर कारोबार गर्न आवश्यक पूर्वाधार

सेयर बजारमा कारोबार सुरु गर्नका लागि विभिन्न खाताहरूको आवश्यकता पर्ने हुन्छ । ती आवश्यक पर्ने खाताहरूमध्ये कुनै अनलाइन माध्यमबाट सुचारु गर्न सकिन्छ भने कुनै खाताहरू भौतिक रूपमा सम्बन्धित निकायमा उपस्थित भई सुचारु गर्नुपर्ने हुन्छ । कारोबारका लागि आवश्यक पर्ने खाताहरूको परिचय र खोल्ने प्रक्रियाहरू तल उल्लेख गरिएको छ ।

### १. बैंक खाता

नेपालमा सञ्चालनमा रहेका कुनै पनि बैंकमा गएर खाता खोल्न सकिन्छ । खाता खोल्नका लागि सामान्यतया नागरिकताको फोटोकपी (सक्कल नागरिकताका साथ), पासपोर्ट साइजको करिब चारप्रति फोटाका साथै नोमिनी अर्थात् तपाईंपछि स्वामित्व हस्तान्तरणको हकवाला चाहिने हुँदा उहाँको नागरिकताको फोटोकपी र पासपोर्ट साइजको फोटो, आफू बस्ने घरको बिजुली वा पानीको बिलको फोटोकपी आदि कागजात चाहिन्छ ।



पोषण निरौला  
k/liff zfvf kdlv

### २. डिम्याट खाता

सेयर कारोबार गर्ने लगानीकर्ताहरूले आफूले विभिन्न माध्यमबाट खरिद गरेको सेयरलाई विद्युतीय माध्यमबाट जम्मा गरी राख्नलाई प्रयोग हुने खाता डिम्याट खाता हो । डिम्याट अङ्ग्रेजी शब्द डिम्याटेरियलाइजेसन (Dematerialization) को छोटकरी रूप हो । यस अङ्ग्रेजी शब्दको नेपाली अर्थ अभौतिकीकरण हो । अर्थात् विभिन्न सूचीकृत कम्पनीहरूमा सेयर लगानी गरेका लगानीकर्ताहरूले आफूले धारण गरेको सेयरलाई विद्युतीय रूपमा भण्डार गर्न तयार गरिएको खातालाई डिम्याट खाता भनिन्छ । यसलाई हितग्राही खाता पनि भनिन्छ । आफूसँग कुनै कम्पनीको भौतिक सेयर प्रमाणपत्र भएमा सेयर अभौतिकीकरणको फाराम भरी आवश्यक प्रक्रिया पूरा गरेर डिम्याट खातामा ल्याउन सकिन्छ । यसो हुनाले सेयर खरिद बिक्री गर्न सहज हुन्छ, खरिद बिक्रीको फरफारक छिटो हुन्छ र प्राप्त हुने बोनस सेयर तथा हकप्रद सेयर आफ्नो हितग्राही खातामा सिधै जम्मा हुन्छ ।

डिम्याट खाता बैंकबाट अथवा नेपाल धितोपत्र बोर्डबाट अनुमति लिई सिडिएस एण्ड क्लियरिङ लिमिटेडको सदस्यता लिएका बैंक बाहेकका वित्तीय संस्था, मर्चेन्ट बैङ्कर वा ब्रोकर कम्पनीले निश्चित मापदण्ड पूरा गरी निक्षेप सदस्य (Depository Participant-DP) को काम गर्छन् भने सो संस्थाबाट पनि डिम्याट खाता खोल्न सकिन्छ (Limited, 2074) ।

### ३. मेरो सेयर खाता

हितग्राहीले आफ्नो खातामा भएको कारोबारको विवरण तथा कारोबार अनलाइनमार्फत गर्न खोल्ने खातालाई मेरो सेयर खाता भनिन्छ । मेरो सेयरको खाता बैंकबाट अथवा नेपाल धितोपत्र बोर्डबाट अनुमति लिई सिडिएस एण्ड क्लियरिङ लिमिटेडको सदस्यता लिएका बैंक बाहेकका वित्तीय संस्था, मर्चेन्ट बैङ्कर वा ब्रोकर कम्पनीले निश्चित मापदण्ड पूरा गरी निक्षेप सदस्य (Depository Participant-DP) को काम गर्छन् भने सो संस्थाबाट खोल्न सकिन्छ । यो खाता खोलेपछि प्रयोगकर्तालाई Username र Password प्राप्त हुनेछ । यो Login गर्नका लागि मेरो सेयरको मोबाइल एप अथवा कुनै पनि ब्राउजरमा <https://meroshare.cdsc.com.np> URL राखेर प्राप्त भएको आवश्यक विवरणका साथ गर्न सकिनेछ (Limited, 2074) ।

### ४. आस्वा र सि-आस्वा (Centralized – Application Supported by Blocked Amount- C-ASBA)

अनलाइनमार्फत घरमै बसेर मोबाइल तथा कम्प्युटरको माध्यमबाट सेयर आवेदन दिन सकिने व्यवस्थालाई C-ASBA प्रणाली भनिन्छ । आफूले खाता खोलेको बैंकबाट C-ASBA

फाराम भरी सो सेवा प्रयोग गर्न सकिन्छ । फाराम भरेपश्चात् बैंकले CRN उपलब्ध गराउँछ । सोही नम्बर प्रयोग गरेर सेयर आवेदन अनलाइनमार्फत दिन सकिन्छ । यसरी सेयर आवेदन दिएपछि यसले आफ्नो बैंक खातामा भएको रकम रोक्का गर्ने गर्छ । यदि उक्त सेयर पच्यो भने सोही रोक्का भएको रकम बैंक खाताबाट काटिन्छ र परेन भने फुकुवा हुन्छ (Sansar, 2017) ।

आस्वा सेवा मात्र लिएको खण्डमा सम्बन्धित बैंकमा नै गएर सेयर आवेदन दिनुपर्ने हुन्छ ।

#### ५. टिएमएस (Trade Management System-TMS) खाता

टिएमएसको पूरा रूप ट्रेड म्यानेजमेन्ट सिस्टम हो । यसलाई सेयर बजारको भाषामा टिएमएस वा ब्रोकर खाता पनि भनिन्छ । जसका लागि सर्वप्रथम ब्रोकर कार्यालयमा गएर टिएमएसको खाता खोल्नुपर्दछ । टिएमएस भनेको ब्रोकर कम्पनीले प्रवाह गर्ने सेवा हो । यो खाता खोल्ने आवेदन दिएपछि प्रयोगकर्तालाई यसको युजर आईडी र पासवर्ड उपलब्ध हुन्छ । टिएमएसको मुख्य काम भनेको दोस्रो बजारको सेयर किनबेच गर्नु, किनेको सेयरको रकम भुक्तानी गर्नु, आफूले किनबेच गरेको सेयरको विवरण हेर्नु आदि हो (ShareSansar, 2024) ।

#### प्राथमिक बजार

प्राथमिक सेयर भन्नाले आईपीओ र एफपिओमार्फत लगानी गरिएको बजार भन्ने बुझिन्छ । धितोपत्रको दोस्रो बजारको तुलनामा विशेषतः प्राथमिक बजारमा जोखिम कम हुन्छ । कुनै पब्लिक कम्पनीले पुँजी सङ्कलन तथा पुँजी वृद्धिका लागि पहिलो पटक निष्कासन गरेको सेयरलाई नै (Initial Public Offering-IPO) भनिन्छ । एकपटक IPO जारी गरिसकेपछि पुनः पुँजी वृद्धि गर्न सर्वसाधारणलाई बिक्री गरिने सेयरलाई (Follow on Public Offer-FPO) भनिन्छ । बैंक अथवा मेरो सेयरमार्फत लगानीकर्ताहरूले प्राथमिक बजारमा लगानी गर्न सक्नेछन् । बैंक अथवा मेरो सेयर दुबै तरिकाबाट आवेदन गर्न सिआरएन अनिवार्य चाहिन्छ । जुन तपाईंले आफ्नो बैंक खाता भएको बैंकमा गएर प्राप्त गर्न सक्नुहुनेछ । सेयर खरिदका लागि आवेदन प्राप्त गर्ने बैंक वा वित्तीय संस्थाले सेयर बाँडफाँड नहुन्जेलसम्म भिक्न नपाउने गरी आवेदकको खातामा रहेको रकम रोक्का गरिदिन्छन् । दरखास्तमा माग गरेबमोजिमको सेयर किन्न लाग्ने रकम मात्र रोक्का हुनेछ । सेयर बाँडफाँड भएको बढीमा तीन चार दिनभित्र सेयर नपर्ने आवेदकको रोक्का रकम फुकुवा हुनेछ । कम्पनीको सेयर प्राप्त गर्ने आवेदकको बाँडफाँडमा परेको सेयरबापतको रकम निष्कासन तथा बिक्री प्रबन्धकको खातामा सिधै स्थानान्तरण हुनेछ (Onlinekhabar, 2080) ।

#### प्राथमिक बजारमा सेयर निष्कासन

##### आईपीओबाट सेयर निष्कासन

यो कम्पनीले सर्वसाधारणलाई पहिलो पटक सेयर जारी गर्ने प्रक्रिया हो ।

##### एफपिओबाट सेयर निष्कासन

एकपटक आईपीओबाट सेयर निष्कासन गरेका कम्पनीहरूले पुनः सर्वसाधारणलाई सेयर जारी गर्ने प्रक्रिया एफपिओ हो ।

#### हकप्रद (राइट सेयर) बाट सेयर निष्कासन

यो निष्कासन कम्पनीको तोकिएको मितिभित्र कायम सेयरधनीले मात्रै सेयर खरिद गर्न पाउनेगरी कम्पनीले सेयर निष्कासन गर्ने प्रक्रिया हो ।

#### बोनस सेयर निष्कासन

यो निष्कासन कम्पनीले तोकिएको मितिभित्र कायम सेयरधनीले थप पैसा नहाली कम्पनीको मुनाफाबाट प्राप्त रकमलाई सेयरमा परिवर्तन गरी सेयर जारी गर्ने प्रक्रिया हो । यस प्रक्रियामा कम्पनीले तोकिएको मितिभित्र कायम सेयरधनीलाई उनीहरूसँग भएको सेयर सङ्ख्याको निश्चित प्रतिशत सेयर थप गरेर लाभांशलाई पुँजीमा कायम गर्दछन् (Sansar, 2024) ।

#### प्राथमिक सेयर गर्ने तरिका

मेरो सेयरको मोबाइल एप अथवा कुनै पनि ब्राउजरमा <https://meroshare.cdsc.com.np> URL राखेर आवश्यक विवरणका साथ Login गर्ने । मेरो सेयर Login भएसकेपछि My ASBA ब्लाकमा Click गर्ने त्यसपछि Current Issue, Apply for Issue, Application Report र Old Application Report लेखिएको देख्नुहुनेछ । Apply for Issue मा क्लिक गरेपछि कुन कम्पनीको IPO खुलेको छ, त्यहाँ देखिनेछ । उक्त कम्पनीको नाम भएको छेउमा Apply Option हुन्छ, त्यहाँ Click गरी आवश्यक विवरण राखेर कति कति भर्ने हो सो लेखी IPO मा आवेदन दिन सकिनेछ (Sansar, 2017) ।

#### दोस्रो बजार

प्राथमिक बजारमा निष्कासन गरिएको सेयर पुनः बिक्री वा खरिद गर्ने बजारलाई नै दोस्रो बजार भनिन्छ । दोस्रो बजारमा सेयर खरिद बिक्री धितोपत्र दलाल र लगानीकर्ताबिच हुने भएकोले सेयर किनबेचमा कम्पनीसँग कुनै सम्बन्ध हुँदैन । कुनै पनि लगानीकर्ताले आफूसँग भएको पैसाले धितोपत्र दलालको माध्यमबाट नेपाल स्टक एक्सचेन्जमा सूचीकृत कम्पनीको सेयर खरिदबिक्री गर्छ भने त्यसलाई दोस्रो बजारमा कारोबार भएको भनेर बुझिन्छ ।

#### दोस्रो बजारमा प्रवेश गर्दा ध्यान दिनुपर्ने केही कुराहरू

दोस्रो बजारमा प्रवेश गरिसकेपछि लगानीको समय, उद्देश्य र आशा गरेको प्रतिफल के कति हो जस्ता कुराहरूमा जानकार हुनुपर्दछ । यसमा जोखिम कति लिनै पहिले नै सोच्नुपर्छ । सेयर बजारमा उच्च जोखिम उच्च प्रतिफल भन्ने भनाइ पनि प्रचलित नै छ । स्टक एक्सचेन्जमा कारोबार गर्नु भनेको नाफा कमाउने उद्देश्यका साथ सेयर तथा अन्य धितोपत्र किन्नु र बेच्नु हो । यसका लागि केही आधारभूत चरण पार गर्नुपर्छ जसले कारोबारीलाई दिशानिर्देश गर्छ ।

१. **ज्ञान:** ट्रेडिङ सुरु गर्नुअघि, स्टक मार्केटले कसरी काम गर्छ भनेर बुझ्नु आवश्यक हुन्छ । विभिन्न प्रकारका धितोपत्र, कारोबार रणनीति र बजार विश्लेषण प्रविधिबारे जानकारी लिनुपर्दछ । यसको जानकारीका लागि पुस्तकहरू, अनलाइन सामग्री र आर्थिक समाचार स्रोतहरू उपयोगी हुनसक्छन् । साथै अनुभवी कारोबारीसँग पनि केही ज्ञान लिन सकिन्छ ।



२. **लक्ष्य:** आफ्नो वित्तीय लक्ष्य र जोखिम सहन सक्ने क्षमता आँकलन गर्नुपर्ने हुन्छ । दीर्घकालीन लगानी गर्दै हुनुहुन्छ कि अल्पकालीन लाभ खोज्दै हुनुहुन्छ ? यस्ता उद्देश्यहरू बुझनाले सही कारोबार रणनीति बनाउन सहज हुन्छ ।
३. **ब्रोकर:** सेयर कारोबार गर्न ब्रोकर खाता चाहिन्छ । यो कसरी खोल्ने भन्नेबारे माथि उल्लेख गरिएको छ । ब्रोकर खाता खोल्दा आफूलाई पायक पर्ने तथा ग्राहकहरूका समस्या समाधानमा तदारुकता देखाउने ब्रोकर कम्पनी छनोट गर्नाले कारोबार गर्न सहज हुन्छ ।
४. **पुँजी:** ब्रोकर खाता भएपछि, यसमा रकम जम्मा गर्नुपर्ने हुन्छ । कारोबार सुरु गर्न पुँजी चाहिन्छ । जसलाई सेयर बजारको भाषामा Collateral भन्ने गरिन्छ ।
५. **रणनीति:** आफ्नो दृष्टिकोणलाई रूपरेखा दिनेगरी कारोबार योजना बनाउनु उपयुक्त हुन्छ । यो योजनामा खरिद र बिक्री गर्ने रणनीतिहरू, जोखिम व्यवस्थापन र कारोबारको आकार (कति रकमको कारोबार गर्ने), कति नाफा अपेक्षा गर्ने, कति समयसम्मका लागि लगानी गर्नेलगायत विषयवस्तुहरू समावेश हुनुपर्छ ।
६. **अनुसन्धान तथा विश्लेषण:** कारोबार गर्न चाहेको सेयर वा अन्य धितोपत्रका बारेमा गहिरो अनुसन्धान गर्नुपर्दछ । कम्पनीको वित्तीय अवस्था, व्यवस्थापकीय पक्ष, बजारको प्रवृत्ति, समग्र अर्थतन्त्रको अवस्थाको जानकारी लिनुपर्दछ । आधारभूत र प्राविधिक विश्लेषण गरिसकेपछि लगानी निर्णय गर्नु उपयोगी हुन्छ ।
७. **जोखिम व्यवस्थापन:** आफ्नो पुँजी जोगाउन जोखिम व्यवस्थापन रणनीतिहरू बनाउनुपर्ने हुन्छ । नोक्सानी बढ्न नदिन निश्चित तहभन्दा तल मूल्य भरेमा बिक्री गर्ने योजना बनाउनुपर्दछ । आफ्नो पोर्टफोलियो व्यवस्थापन, गुमाउन सक्नेभन्दा बढी जोखिम नलिन आदि कुराहरूमा ध्यान दिनुपर्दछ ।
८. **समीक्षा र सिकाइ:** कारोबारपछि आफ्नो पोर्टफोलियोको अवस्था निरन्तर समीक्षा गर्नुपर्दछ । आफ्नो सफलता र गल्तीहरूबाट नयाँ कुरा सिक्नुहोस् । निरन्तर सिकाइ तपाईंको अनुकूल खरिद बिक्रीको समय वा कारोबार शैलीमा सुधार गर्नको लागि महत्त्वपूर्ण हुनेगर्दछ ।
९. **कर तथा शुल्क:** तपाईंले गर्ने प्रत्येक कारोबारमा Bocker, Stock Exchange, CDSC, SEBON लगायतलाई कमिसन तथा शुल्क तिर्नुपर्ने हुन्छ । यसैगरी कारोबारबाट नाफा भएमा पुँजीगत लाभकर तिर्नुपर्ने हुन्छ । हाल पुँजीगत लाभकर ३६.५ दिनसम्मको अल्पकालीन लगानीकर्ताहरूको हकमा ७.५ प्रतिशत र एक वर्षभन्दा बढी होल्डिङ गर्ने दीर्घकालीन लगानीकर्ताहरूलाई यस्तो लाभकर ५ प्रतिशत रहेको छ । यी शुल्क तथा करले तपाईंले गर्नुभएको लगानीको प्रतिफललाई असर पार्ने भएकाले यसबारे जानकारी लिनुपर्दछ । (ShareSansar, 2024)
१०. **सूचना:** वित्तीय समाचार, बजार प्रवृत्ति र आर्थिक घटनाका सूचनाहरूलाई विशेष ध्यान दिनुपर्ने हुन्छ । यस्ता सूचना

तथा समाचारले उचित निर्णय गर्न सहयोग गर्दछन् ।

## दोस्रो बजारमा सेयर खरिद बिक्री गर्ने प्रक्रिया

TMS खाता तयार भएपछि दोस्रो बजारमा अनलाइनमार्फत कारोबार गर्न सकिन्छ । दोस्रो बजारमा सेयर खरिद बिक्री निम्नबमोजिम गर्न सकिन्छ :

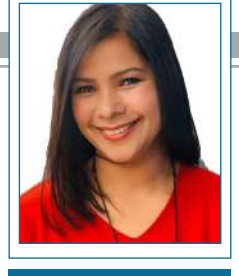
१. आफ्नो TMS खाता आवश्यक विवरण राखी Login गर्नुहोस् ।
२. सेयर खरिद बिक्री गर्नका लागि Order Management मा Click गरी Buy/Sell मा Click गरेर आफूसँग भएको सेयर उक्त पेजमा भएको आवश्यक प्रक्रिया पूरा गरी बिक्री गर्न सकिन्छ ।
३. सेयर खरिद गर्नका लागि Collateral Load गर्नुपर्ने हुन्छ । अन्यथा खरिद अनुमति हुँदैन । Collateral Load गर्नको लागि Fund Management मा क्लिक गरी Collateral Management- Load Collateral मा जानुपर्ने हुन्छ । त्यसपछि आवश्यक प्रक्रिया पूरा गरी Collateral Load गर्न सकिन्छ ।
४. सेयर बेचेपछि आफ्नो बैंक खातामा रकम आउनका लागि केही अरू प्रक्रिया पूरा गर्नुपर्ने हुन्छ । त्यसको लागि आवश्यक विवरण राखी मेरो सेयर खाता Login गर्ने, त्यसपछि My Purchase Source मा Click गरी WACC र My Holding अपडेट गरी My EDIS गरी Transfer Share मा Click गरी आफूले बिक्री गरेको सेयर ट्रान्सफर गर्नु पर्छ । यति गरिसकेपछि करिब तीन कार्य दिनपछि आफूले बिक्री गरेको सेयरको रकम आफ्नो बैंक खातामा आउँछ ।

सेयर कारोबारमा जोखिम हुन्छ, नाफा वा घाटाको कुनै ग्यारेन्टी हुँदैन भन्ने कुरा सधैं याद गर्नुपर्ने हुन्छ । सावधानी, अनुशासन र सुविचारित योजनाले कारोबारीलाई लक्ष्यमा पुग्न मद्दत गर्छ । कारोबार अभ्यासको लागि Demo Trading खाता बनाउन पनि सकिन्छ । नेप्सेले लगानीकर्तालाई सिकाउनका लागि आफ्नो वेबसाइटमा Simulation Software राखेको छ ।

## सन्दर्भ सामग्री

- Limited, C. (2074). *Mero share digdarshan*. [https://cdsc.com.np/downloads\\_files/2018\\_09\\_11\\_07\\_37\\_28\\_meroshare\\_manual\\_2074\\_nepali\\_version.pdf](https://cdsc.com.np/downloads_files/2018_09_11_07_37_28_meroshare_manual_2074_nepali_version.pdf)
- Onlinekhabar. (2080). *Primary and Secondary Market*. Onlinekhabar. <https://www.onlinekhabar.com/share-shikshya-chapter/primary-and-secondary-market>
- ShareSansar. (2017). *Beginners' Guide Part 1: Basics to start your investment in share market*. <https://www.sharesansar.com/newsdetail/beginners-guide-part-1-basics-to-start-your-investment-in-share-market>
- ShareSansar. (2024). *Frequently Asked Questions*. ShareSansar. <https://www.sharesansar.com/faq>





निर्मला सडका  
kj fj Bfyl{

# मनको समस्या अनि ध्यान

कुनै समय साथीभाइहरूले मनको समस्याबाट त्रसित छु भन्दा मनको पनि समस्या हुन्छ र भन्थेँ म । २०७२ साल बैशाख १२ गते ८ हजारभन्दा बढीको ज्यान जाने गरी आएको विनाशकारी भूकम्पमा म स्वयम् चाहते भएपछि मनको समस्या कति भयावह हुने रहेछ ? आफैँले अनुभव गर्ने मौका पाएँ । भूकम्पमा घर भत्किएर त्यहीँ १० मिनेटभन्दा बढी समय परेपछि छरछिमेकीको सहायताले उद्धार गरिएर बाँच्न सफल भएँ । शरीरमा सामान्य चोटपटक मात्रै लाग्यो तर मनमा भने गम्भीर चोट लाग्यो । नर्सलाई मानसिक रोग भन्नुभन्दा पनि मनको समस्या भन्न उचित ठान्छु ।

जीवन जिउने क्रममा मानिसका सामु विभिन्न किसिमका मानसिक, भावनात्मक, व्यावहारिक, सजिला, अफ्ठ्यारा परिस्थिति आइपर्थे । मानिसले आफ्नो क्षमताअनुसार आफ्नै तरिकाले समाधान निकाल्दै जीवन अगाडि बढाउँछ । तर कतिपय अवस्थामा समाधानभन्दा समस्या बढी देखिन्छ । मन सकारात्मकभन्दा नकारात्मक कुरातिर मोडिन्छ । मनमा अनावश्यक कुरा खेलिरहने, मन आत्तिने, हटबढाउने, विगतका कुरामा अल्भिने, बिना कारण रुने, दुःखी हुनेलागायतका अनेकन समस्याबाट मानिस गुज्रन्छ । मानिस पूर्णरूपमा स्वस्थ हुन शरीर, भावना, चेतना पनि स्वस्थ हुनु आवश्यक छ । यी सबै एकअर्काका परिपूरक हुन् ।

शारीरिक स्वास्थ्यसँग मानसिक स्वास्थ्य सबल हुनु जरुरी छ । एउटा अनुसन्धानमूलक अध्ययनले भन्छ कि शरीरमा लाग्ने ८० प्रतिशत रोग मनको कारणले हुन्छ । मनको प्रतिबिम्ब शरीर हो । जस्तो मनोभाव उस्तै शरीर ।

नेपालमा हरेक दिन १९ जनाले हात्महत्या गर्छन् भन्ने तथ्य सार्वजनिक भएको छ । विश्व स्वास्थ्य सङ्गठनले आगामी सन् २०३० सम्ममा विश्वका एकतिहाइ मानिस कुनै न कुनै प्रकारको मानसिक समस्याबाट ग्रस्त हुनेछन् भन्ने तथ्य बाहिर ल्याएको छ । पछिल्लो समयमा समाजमा देखिएका आर्थिक सङ्कट, बेरोजगारी, अशान्ति, असुरक्षा, बिग्रदो समस्या र नैराश्यले मानिसहरू मनको समस्याबाट ग्रसित बन्दै छन् । त्यसमाथि पनि मनको समस्या खुलेर नभन्ने, लुकाउने र उपचार गर्न नजाने प्रवृत्तिले यो स्थिति भयावह बन्दै छ ।

विश्वमा पहिले एउटा सोच थियो । जसले आर्थिक र भौतिक विकास भएको खण्डमा मानिसमा मनको समस्या

देखिदैन भनिन्थ्यो । यो सोच तब तोडियो जब आर्थिक र भौतिक विकासको चरमचुली चुमेका देशमा बस्ने मानिसहरूमा एन्जाइटी, डिप्रेसन बढ्यो । आत्महत्या दर बढ्यो ।

## ध्यान के हो त ?

ध्यान जीवनको अभिन्न अङ्ग हो । आफू सम्हालिनु, यत्रतत्र छरिएका विचारलाई छोड्न सक्नु, आफ्नो क्षमतालाई एकै ठाउँमा ल्याउनु वा मनलाई केन्द्रीकृत गर्नु नै ध्यान हो ।

मानव सभ्यताको सर्वाधिक महत्त्वपूर्ण आशीर्वाद हो ध्यान ।

ध्यान आफूतिर फर्कने कला हो । मानिस धेरै समय बाहिरी जगत्मा भुल्छ । भौतिकतामा सम्पूर्ण कुरा धन, नाम, यश, कीर्ति, सफलता यिनैले मलाई खुसी राख्छ भन्ने भ्रममा बाँच्छ ।

जीवनमा चाहेअनुरूप पैसा कमाए भने खुसी हुन्छ । आनन्दित हुन्छ भन्ने धारणा राख्छ र जीवनका धेरै पक्षलाई नभेटिकन जीवन बिताउँछ । मानिसले जति बढी बाहिर हेर्छ उति नै ऊ दुःखी हुन्छ । भौतिकताले जीवनमा उच्चतम सफलता दिए पनि भित्री रूपमा अशान्त र दुःखी हुन्छ । जुन स्वभाविक पनि हो । जबदेखि मानिस आफूतिर फर्कन थाल्छ तब उसले ऊभित्रै रहेको सुख, शान्ति र आनन्द पाउन थाल्छ । त्यसैले ध्यान भनेको समस्याको अचुक औषधी हो ।

त्यसैगरी आफूलाई सुहाउँदो ध्यानपद्धति रोज्नु पनि जरुरी छ । आँखा बन्द गरेर बस्दा ध्यान हुँदैन । ध्यानमा बस्नुअघि शारीरिक व्यायाम गर्न आवश्यक छ ।

योगले शरीरका विकारलाई निष्कासन गर्न मद्दत गर्छ र प्राणायामले श्वासमा रहेको विकारलाई र ध्यानले विचार र मनमा रहेको विकारलाई निकालेर हाम्रो चेतनालाई वर्तमानमा मोड्न मद्दत गर्छ ।

२०७२ बैशाखदेखि मनको औषधी खान सुरु गरेको मेरो जीवन करिब ३ वर्ष निरन्तर मनोचिकित्सकको परामर्शमा बित्यो । औषधी सेवन गरें । जीवन विज्ञानसँग जोडिएर ध्यान सुरु गरेपछि मन धेरै नै शान्त बनेको छ भने प्रशिक्षकको यात्रासँगै बिना औषधी जीवन चलेको छ ।

मानिसको समस्याको प्रकृतिअनुसार फरकफरक मानिसको लागि फरकफरक चिकित्सापद्धति तथा तिनका विधि प्रभावकारी हुन सक्छन् । विभिन्न चिकित्सापद्धतिमध्ये ध्यान चिकित्सापद्धतिले मलाई मेरा मनका समस्याहरूबाट मुक्त हुन सिकायो ।

ध्यान भनेको जागनु रहेछ । नियमित आफूसँग सम्बन्धित भएका कुरासँग सजगता अपनाउँदै स्वास्थ्यमा ध्यान केन्द्रित गर्नाले मानिस अझ बढी सचेत हुन्छ । ध्यान त्यस्तो अग्नि हो जसमा सबै मनका समस्याहरू पनि मजाले जल्छ ।

भगवान् गौतम बुद्धलाई एकपटक यस्तो प्रश्न सोधियो

तपाईंले ध्यान गरेर के पाउनुभयो ?

उत्तर : केही पनि पाइँनँ ।

त्यसो भए के गुमाउनु भयो त ?

उत्तर: क्रोध, चिन्ता, विषाद र भय गुमाएँ । जन्म, मृत्यु, जरा र ब्याधिको त्रास गुमाए । दुःख र पीडा सदाको लागि गुमाएँ ।

आफूभित्रको नकारात्मकतालाई जरैबाट फालेर सकारात्मक बिउ रोप्ने माध्यम नै ध्यान हो । मनका हरेक समस्याबाट मुक्त हुनका लागि ध्यान अपरिहार्य छ ।

यति भनिरहँदा प्रश्न उठ्न सक्छ । डिप्रेसन, एन्जाइटी, नैराश्य छ भने सिधै ध्यानमा लाग्न सकिन्छ त ?

पक्कै पनि सकिँदैन, ध्यानमा जानुअघि केही कुरामा विवेक र सजगताको प्रयोग गर्नुपर्छ । तपाईंको वर्तमान अवस्था कस्तो छ ?

भावना र विचारहरू नियन्त्रणमा छन् त ? यदि छैनन् भने पहिला मनोपरामर्शदाताको सल्लाह लिनु आवश्यक छ । उपचारतर्फ लाग्न जरुरी छ ।

ध्यानले मनमा रहेका सबै विकारहरूलाई नष्ट गर्ने भएकाले कुनै पनि समस्याको अन्तिम समाधान ध्यान हो । अकारण आनन्द ध्यानको वृक्षलाई फेलाउने भएकाले शरीर र मनलगायत सम्पूर्ण समस्या ध्यानबाट निराकरण हुन्छ ।





आशिष मिश्रा (आर्यण)  
laP @)& (Aofr

# विवाहपञ्चमी महोत्सव

पग पग पोखर माछ मखान, मधुर बोल मुस्की मुख पान ।  
विद्या वैभव शान्ति प्रतीक, सरस क्षेत्र मिथिलाञ्चल थिक ।

मिथिला आफैँ महान छ । मिथिला आफैँ सुन्दर धाम छ । पौराणिक गाथाअनुसार मिथिला संस्कृति विश्वकै प्राचीन संस्कृतिहरूमध्ये एक हो । प्राचीन मिथिला राज्यको राजधानी जनकपुरधाम थियो जुन अहिले मधेस प्रदेशको राजधानीको रूपमा चिनिन्छ । अयोध्याका महाराज दशरथका पुत्र रामको विवाह राजा जनककी पुत्री जानकीसँग सुसम्पन्न भएको तिथि पारेर हरेक वर्ष मार्ग शुक्ल पञ्चमीका दिनलाई विवाह पञ्चमीका रूपमा मनाइन्छ । यो धार्मिक परम्परा, संस्कृति तथा शुभसंस्कारलाई हिन्दु धर्मको उत्कृष्ट पर्वको नमुनाका रूपमा लिइन्छ । प्रसिद्ध धर्मग्रन्थ रामायण तथा हाम्रो मैथिली संस्कृति, रीतिरिवाजका आधारमा यो शुभविवाह विशेष महत्त्वका साथ मनाइन्छ । विवाहपञ्चमी विधिवत् तथा वैवाहिक धार्मिक पद्धतिअनुसार सप्ताहव्यापी रूपमा मनाइन्छ ।

यो उत्सवको शुभारम्भमा पहिलो दिन रामसीताको प्रतिमासहित नगर दर्शन अर्थात् नगर परिक्रमा गरिन्छ । दोस्रो दिन फूलबारी लीला मनाइन्छ । यसमा सीता आफ्ना पिताको राजमहलको फूलबारीमा सङ्गिनीहरूसँग फूल टिप्न डुलिरहेकी हुन्छिन् । त्यत्तिकैमा रामचन्द्रजी आफ्ना भाइ लक्ष्मणसँगै धनुषवाण काँधमा बोकेर फूलबारीमा प्रवेश गर्छन् । त्यसपछि एक्कासि रामको नयन र सीताको नयन एकापसमा जुध्छ । दुबै जनाको पवित्र प्रेम हुन्छ ।

हुन्छ । जनकपुत्रीले सानैमा देवघरको लिपपोत गर्दा त्यो शिवधनुष उठाएर एक ठाउँबाट अर्को ठाउँमा राखिन् । यो कुरा राजा जनकले थाहा पाउँदा अचम्मित भएर सीतालाई बोलाएर सोधेछन् । सीताले धनुष उठाएर आफूले फोहोर ठाउँ लिपपोत गरेको कुरा जनकलाई बताइछन् । त्यसैदिन जनकले यो शिवधनुष जुन राजा वा महाराजाले उचालेर वाण चलाउन सक्छ उसैसित सीताको बिहे गरिदिने निधो गरे । यसै प्रतिज्ञानुकूल अनेक देशका राजा महाराजा त्यस दिन धनुषयज्ञमा आए । आफ्ना गुरु विश्वामित्रसँग राम र लक्ष्मण पनि आएका थिए । दुबै जना दाजुभाइले फूलबारीमा घुमेर फर्केपछि दोस्रो दिन धनुषयज्ञमा सहभागी भए । जुन धनुष वीर राजामहाराजाले पनि उठाउन सकेका थिएनन् । त्यसलाई ताँदोमा वाण चढाई रामचन्द्रजीले उचाल्न खोज्दा तीन टुक्रा भएको थियो । ती टुक्रामध्ये जुन टुक्रा जनकपुरबाट ६ कोष टाढा पूर्वउत्तरमा खसेको थियो, त्यही धनुषको नामबाट धनुषाधाम बनेको पौराणिक ग्रन्थमा वर्णन गरिएको पाइन्छ । यसै दिनलाई सीताको स्वयंवर समारोहका रूपमा मनाइन्छ । चौथो दिनलाई तिलक उत्सवका रूपमा मनाइन्छ । जसमा जनकपुरधाम स्थित जानकी मन्दिरबाट राम मन्दिरमा विभिन्न परिकारका मिठाइका भारसहित रामजीलाई छेका स्वरूप पठाइन्छ । त्यहीँ राम मन्दिर र जानकी मन्दिरका महन्थबिच एकआपसमा सम्धीमिलन हुने गरेको छ ।



तस्बिर: फूलबारी लीला

त्यसपछि धनुषयज्ञको प्रसङ्ग तेस्रो दिन आउँछ । पृष्ठभूमिमा राजा जनकको दरबारमा कुलदेवको गृहमा शिवधनुष राखिएको



तस्बिर : धनुषयज्ञ

पाँचौँ दिन मटकोर मनाइन्छ । सीतालाई सम्पूर्ण सखीहरू मिलेर बाजागाजासहित गङ्गा सागरका मुहानमाथि गई विधिवत्

रूपमा मटकोर मनाइन्छ। विवाहको मण्डप निर्माण गर्न विधिवत् रूपमा सम्पूर्ण महिला माटो लिन जान्छन्। यहाँ सीताको विशेष आरती पनि गरिन्छ। छैठौँ दिन रङ्गभूमि मैदान बाह्र विघामा स्वयंवर समारोह गरिन्छ। बाह्र विघामा राममन्दिर तथा जानकी मन्दिरका डोला प्रमुख सजिएर आएका देखिन्छन्। सीता र रामका स्वरूपमा भाँकी र कीर्तनसहित स्वयंवर मालाफेर सम्पन्न गरिन्छ। आकाशबाट पुष्प गुच्छाको वर्षा पनि सरकारको तर्फबाट गरिन्छ। पौराणिक कालमा ब्रह्मा, विष्णु, महेश्वर सागर तर्दा इन्द्राशन स्वर्गबाट सम्पूर्ण देवलोकले पुष्प गुच्छा वर्षा गरेको प्रतीकलाई यसले भल्काउँछ। राम जानकीको स्वयंवरअधि विभिन्न प्रकारका गीत गाएर दुलाहा भगवान् राम र उनका पिताको स्वागत गरिन्छ। मिथिला परम्परा र संस्कृतिमा यसको आफ्नै महत्त्व छ।



तस्बिर: रामसीता

रामजीके हेतैई चुमाउन है, आजु जनकजीके अँगना,  
चलु सखी देख चुमाउन है, जनकजीके अँगना।

यस्ता सुन्दर मैथिली गीतहरूको सुन्दर ध्वनिले गुञ्जिन्छ जनकपुरधाम। घरघरमा मनाइन्छ दीपावली र पकाइन्छ मिठो पकवान। सबैको मुखमा हुन्छ मङ्गल धुन र सीताको गुणगान।

मङ्गल आजु जनकपुर अति मन भावन है।  
मङ्गल दुलहा आ दुलही परम सुहावन है।।

सप्ताहव्यापी विवाहपञ्चमी महोत्सवमा स्वयंवरपछि मुख्य आकर्षण भनेको मर्यादा पुरुषोत्तम भगवान् श्रीराम र जगत्जननी माता सीताको शुभविवाहको दिन आउँछ, यो महोत्सवको सातौँ दिन मनाइन्छ। यस दिन विश्व प्रसिद्ध जानकी मन्दिरको प्राङ्गणमा

धुमधाम र बाजागाजाको साथ प्रभु श्रीराम र माता सीताको विवाह गरिन्छ। यस अद्भूत, अलौकिक र सुगम क्षणको साक्षी बन्न लाखौँको सङ्ख्यामा श्रद्धालु भक्तजनको उपस्थिति हुन्छ। अन्तिम एवम् आठौँ दिन रामकलेवा मनाई यस महोत्सवको समापन गरिन्छ। रामकलेवा अर्थात् माता सीताको विवाहमा जन्ती भएर अयोध्यालगायतका ठाउँबाट आएका साधुलाई अनेक परिकारका भोजन गराई बिदाइ गराएर पठाइन्छ।



तस्बिर: जानकी मन्दिर

राजा जनकजीके एक बेटी सीता,  
से एक बेटी सीता, सेहो कोना सासुर जाए।

यसका साथै माता सीता प्रभु श्रीरामसँगको विवाह संस्कारपछि उहाँको राज्य अयोध्या गएको विश्वास छ। मिथिलामा छोरीको बिदाइ परिवारको लागि भाव विह्वल भावनात्मक क्षण रहेको र छोरी सधैंका लागि आफ्ना बाआमाको घर छोडेर आफ्ना श्रीमानको घर जाने र अब उनको पहिलो प्राथमिकता श्रीमानकै परिवार रहने हुनाले बिदाइको समयमा बाआमा, दिदीबहिनी र दाजुभाइबिचको त्यो क्षण अत्यन्तै भावुक हुने गरेको छ। पौराणिक पहिचान र परम्परालाई जीवित एवम् नयाँ पुस्तालाई यससँग जोड्न यो एक उदाहरणीय पर्वको रूपमा रहेको छ। जुन धर्म, संस्कृति र विचारका मानिस भएपनि रामजानकी विवाहपञ्चमी महोत्सवको बेलामा जानकी मन्दिरको भ्रमण गरे त्यहाँको शान्त, सुन्दर र मनमोहक अनभूतिलाई सजिलै अनुभव गर्न सक्छन्।

जय सियाराम।

मिथिलाञ्चल क् शान।।

पग।। पाग।। माछ।। मखान।।

अप्पन मिथिलाक पहिचान। जय मिथिलाधाम।

□□□

# अन्तस्करणको आकाङ्क्षा



निरुजा फुयाल  
Izifs

मैले सिकाउन सकिनँ तिमीलाई  
पूर्वीय सभ्यताको जीवन वाहिनी आलोकमा आलोकित हुन  
सहनाववतु, सह नौभुनक्तुको मर्मस्पर्शी वेदवाणी ग्रहण गर्न  
सन्तोषम् परम् सुखम्को रसास्वादन गरी जीवन जिउन  
सर्वेभवन्तु सुखिनको चरमानन्दमा डुबुल्की मार्न  
विद्या धनम् सर्व धनम् प्रधानम्को विश्वव्यापी मान्यता बोध गर्न  
त्यसैले त तिमी ज्ञानामृत मृदु अँगालोबाट भाग्न खोज्दैछौ ।

मैले सिकाउन सकिनँ,  
जन्मदाताप्रतिको तिम्रो कर्तव्य  
गुरुप्रतिको तिम्रो सम्मान  
छोराछोरीप्रतिको उत्तरदायित्व  
मानवता, नैतिकता,  
विश्वबन्धुत्व, सदाचारिता  
मात्र पढाएँ,  
विश्वविद्यालयले बनाइदिएको पाठ्यक्रम  
अनि,  
पाठ्यक्रम विकास केन्द्रले बनाइदिएको पाठ्यक्रम  
तब त तिमी,  
बाआमालाई वृद्धाश्रम पुऱ्याउन खुट्टा नकमाउने भयौ  
स्वजन र गुरुसँग दुर्व्यवहार गर्न मुटु नकमाउने भयौ  
मैले पढाउन सकिनँ  
हिमालको सौन्दर्य, तराईको फैलावट  
पहाडको सरसिलो जीवनधारा  
जननीजन्मभूमिश्च स्वर्गादपि गरीयसीको गहिराइ  
नदीनालाको पवित्रता, तालतलैयाको जादुमय लहरी  
भरनाको साङ्गीतिक भाका, कोहिलीको कुडुकुहु  
मृगको उफ्राइ, डाँफेको नचाइ, सिंहको गर्जाइ  
नत्र  
भूस्वर्ग छोडी बिदेसिनु नै जीवनको उद्देश्य किन बनाउँथ्यौ र तिमी ?

मैले सिकाउन सकिनँ  
मातृभाषाको रुमानी प्रयोगको सामर्थ्य  
संस्कृतिको अजस्र ऊर्जाको भिलका  
विविधतामा मिसिएको रीतिरिवाजको माधुर्य  
मानव धर्मको मार्गमा भेटिने चिदानन्द  
तब त  
तिमी अङ्ग्रेजी बोल्नमा महानता  
डिस्को र क्लब धाउनमा आधुनिकता  
भ्यालेनटाइन डे मनाउनमा विशिष्टता पाउन थाल्यौ ।

मैले सिकाउन सकिनँ,  
भ्रष्टाचारीलाई समाजबाट बहिष्कार गर्न  
बलात्कारीलाई सबैका अगाडि मृत्युदण्ड दिन  
कालोबजारी गर्नेलाई देशनिकाला गर्न  
चोरी डकैती गर्नेलाई शूली चढाउन  
त्यसैले त तिमी मूकदर्शक भएर यस्ता गतिविधि  
टुलुटुलु हेरेर र सहेर बस्ने भयौ ।

मैले सिकाउन सकिनँ  
ठुला महल, महङ्गा गाडी र नरम बिछ्यौना जिन्दगी होइनन् भनी  
म नै अज्ञानी बनी तिमीसगं गुनासो पोखिरहँ  
शिक्षक भएर सधैं विद्यालय र कलेज धाउँदा  
देशका भविष्यनिर्माता हजारौं विद्यार्थीका  
सुनौला सपनाका साक्षी बन्न पाउँदा पनि  
आफ्नो पेसामा सन्तुष्ट छैन भनी  
तिमीसामु आफूलाई विवश, कारुणिक पात्र बनाइरहँ  
त्यसैले त तिमी विचलित भएका छौ ।

तर मेरो अन्तस्करणको आकाङ्क्षा छ  
मैले सिकाउन नसकेका तमाम विषय तिमी  
समय र परिस्थितिरूपी गुरुबाट सिक  
आनन्द आफैँभित्र छ त्यसको लागि नभौतारिएर  
आत्मगौरव पालेर, आत्मीयता साटेर  
लोभ, मोह, ईर्ष्या नैराश्य, बेचैनी, कुण्ठा फालेर  
कारुणिकता, स्नेह, सौहार्दता बाँडेर  
पुर्खाका पदचाप पछ्याएर  
स्वाभिमानी र सार्वभौम भएर  
हमेसा उन्नतिको चुली चढ

प्यारा शिष्य !  
मेरो अन्तस्करणको आकाङ्क्षा छ  
मैले सिकाउन नसकेका तमाम विषय तिमी  
समय र परिस्थितिरूपी गुरुबाट सिक ।



## सुबोध डोटेल

laP @\*) Aofr

अहिले हामी एक्काइसौं शताब्दीमा चलिरहेका छौं । यो विज्ञान र प्रविधिको समय हो । आजभोलि सामाजिक सञ्जालप्रति मानिसहरूको आकर्षण बढ्दो छ । सामाजिक सञ्जालमा बच्चादेखि बुढासम्म जसको पनि निकै सक्रियता देखिन्छ ।

प्रविधिसँग परिचित हुनु एकदम राम्रो कुरा हो । फेसबुक, युट्युबले विश्वका मानिसलाई एकापसमा चिनाउने तथा नजिक बनाउनुका साथै समाजमा रहेका विभिन्न विकृति विसङ्गतिप्रति सम्पूर्ण नागरिकहरूलाई सचेत बनाउने कार्य पनि गरेको छ । अहिलेको समयमा बालबालिकालाई सानै उमेरदेखि नै ल्यापटप, आइप्याड, मोबाइल जस्ता सामग्री दिने गरिन्छ । तर हामी यसलाई सही ढङ्गले सदुपयोग गराउन भने कहिलै ध्यान दिँदैनौं ।

हामी बच्चाहरूको लागि अनलाइन गेम डाउनलोड गरिदिन्छौं । कार्टुन डाउनलोड गरिदिन्छौं । तर यसलाई सही ढङ्गले सदुपयोग गर्न आफ्ना बालबालिकालाई कहिलै पनि सिकाउँदैनौं । हामीले सामाजिक सञ्जालबाट पनि धेरै कुरा जान्न र सिक्न सक्छौं । कयौं समाचार, कयौं ज्ञानगुनका कुरा, साहित्यिक कुरा, इतिहासका कुरा, कयौं महान् व्यक्तिका जीवनी पढेर प्रेरणा लिन पनि सक्छौं र त्यहाँ हामीले रचना गरेका लेख, कविता, कथा, चुड्किला जस्ता कुरा पस्किएर सुभाव लिन पनि सक्छौं । यद्यपि, आजभोलि मानिसहरूले आफ्नो समय टिकटक र अन्य कुरामा बढी खर्चने गरेका छन् ।

तर मानिसहरूले वर्तमान समयमा सामाजिक सञ्जालको सदुपयोगभन्दा बढी दुरुपयोग गरिरहेका छन् । जसको असर साना बालबालिकालाई समेत परिरहेको छ । सामाजिक सञ्जालमा अनैतिक तरिकाले प्रस्तुत हुने, तथानाम गाली गर्ने, जीवित मानिसलाई हार्दिक श्रद्धाञ्जली भन्दै पोस्ट गर्ने, कुकुरको फोटोमा मानिसको टाउको लागेर जोडिदिने जस्ता हर्कत भइरहेका हामी देख्न सक्छौं ।

यस्ता हर्कतलाई त्याग्दै सामाजिक सञ्जालको सदुपयोगमा ध्यान दिन आवश्यक देखिन्छ । समयक्रममा हुने प्रविधिको विकाससँगै यस्तो अवास्तविक सामाजिक सञ्जालको प्रयोगमा वृद्धि हुँदै जान सक्छ । यसलाई न्यूनीकरण गर्न सर्वप्रथम विद्यालय तहका बालबालिकालाई नैतिक शिक्षा, सामाजिक मर्यादा र कर्तव्यका साथै सामाजिक सञ्जालको सही प्रयोगसम्बन्धी ज्ञान

## सामाजिक सञ्जालप्रति बढ्दो आकर्षण

दिनु आवश्यक हुन्छ । अभिभावकले आफ्ना बालबालिकाको बोलीचाली, आनीबानी अनि सामाजिक सञ्जाल प्रयोगको गतिविधि निरन्तर निगरानी गर्न जरुरी छ । कसैको अश्लील तस्बिर राख्ने, कसैको व्यक्तिगत जीवनमा असर पर्ने टिप्पणी गर्ने जस्ता अनैतिक कार्यका विरुद्ध थप जनचेतनामूलक कार्यक्रम आयोजना गर्नुपर्ने देखिन्छ ।

## शिक्षा सबैमा पुगोस्



दिपिका बुढाथोकी

sdff/l

विद्या रूप ठुलो मनुष्यहरूको अत्यन्त गुप्तिधन  
विद्या हो सुख भोग कीर्ति सबको विद्या छ ठुलो धन ।  
यस्तो ज्ञान लिई सुयोग्य रहने मौका सबैमा मिलोस्  
नेपाली जति जो छ बालवनिता शिक्षा सबैमा पुगोस् ॥

हे नेताहरू हो ! विकास गर्ने फोस्रा कुरा गर्दछौं  
शिक्षा, अर्थ र स्वस्थ कुन विषयको कस्तो विकास गर्दछौं ।  
खाली पेट भरोस् गरिबहरूको माया र सेवा गरोस्  
जानेछन् अनि पढ्न बालकहरू शिक्षा सबैमा पुगोस् ॥

कस्तो सिप र ज्ञान योग्य छ दिनु केमा छ उसको मन  
सो जानिकन ज्ञान पर्दछ दिनु कर्तव्य जानिकन ।  
के-केमा कति द्रव्य छुट्दछ उही काममा प्रयोग त्यो होओस्  
बाटमै नचुहोस् कुठाउँ नपरोस् शिक्षा सबैमा पुगोस् ॥

विद्या नै छ ठुलो विकास गर्ने संसार वैज्ञानिक  
यस्तै धार्मिक अर्थ आदि सबको शिक्षा र सामाजिक ।  
शिक्षा यो अनिवार्य लागु गरियोस् निःशुल्क मौका मिलोस्  
सबका लागि होओस् सधैं सुलभ होस् शिक्षा सबैमा पुगोस् ॥

## ममाथि परिवारको आशा

आसैआसमा गाउँदैखि सहरसम्मको यात्रा तय गर्ने मैले । म डडेल्धुरा जिल्ला भागेश्वर गाउँपालिका घर भई हाल काठमाडौँ सहरको बन्द कोठामा छु । म एउटा सामान्य परिवारमा जन्मेको हुँ । मेरो परिवारले ममाथि धेरै आशा अनि विश्वास राखेको छ । म परिवारका लागि एक आशा र विश्वासको केन्द्र बनेको छु । मसँग अनेकै चुनौतीहरू विद्यमान छन् तर पनि यस्ता चुनौतीहरूलाई मैले जित्नु छ । यी अनेक चुनौतीहरूलाई मैले जित्नै पर्छ । मेरो छोराले प्रगति गरेछ भनेर आमाबुबा खुसी भएको हेर्नु छ ।

मेरो प्रगतिको पर्खाइमा बसेका ती मुहारहरूको हाँसो भएर घर फर्किन मन छ ।

मेरो यो परिस्थितिमा हारेर गाउँ फर्किने कुनै विकल्प छैन किनकि मेरा बुबाआमा र मेरो परिवारको आशालाई सधैंभरि जीवन्त राख्नु मेरो कर्तव्य हो । तसर्थ मसँग जिन्दगीका अनेक चुनौती र परिस्थितिसँग हार्ने ठाउँ छैन । मैले मेरा लागि नभएपनि मेरो परिवारका लागि म भर्खर बामे सदैँ गरेको बच्चाजस्तै सुस्तसुस्त अगाडि बढिहेको छु । कहाँ पुगेर अन्त्य हुने हो, कति ठेस लागेर सफलता मिल्ने हो त्यो त थाहाँ छैन । तर गन्तव्य मिलेको दिन मेरा चुनौतीहरूले हार खाएको दिन म पक्कै रङ्गिने छु । मसँग भएका हरेक चुनौतीहरूसँग लड्दै अगाडि बढिहेको छु । मेरो सङ्घर्षका अगाडि एकदिन यी हरेक चुनौतीहरूलाई घुडा टेकाएरै छोड्नेछु । एकातिर कलेजको पढाइ, पार्ट टाइम जागिर र अर्कोतिर परिवारले देखेको ममाथिको सपना । यी सबै कुराहरूलाई आत्मसात् गर्दै सङ्घर्षको मैदानमा छु । आज सपनाहरू पच्छ्याउँदै सङ्घर्षको



**बहादुर नाथ**  
lalaP; @)^&^ Aofr

यात्रामा हिँड्दै गर्दा कति प्रयासहरूले असफलताको बेरङ्गी दाग ममाथि लगाइरह्यो । मेरो हिम्मत र क्षमताले चुनौतीलाई घटाइरहेको छ । ती निराशाका काला बादलहरू मेरो मन र मष्तिष्कमा हाबी हुँदै गर्दा मभित्रको त्यो सपना प्राप्तिको हुट्टुटीलाई निभ्न भने दिएको छैन तर कहिले काहीं आफैँलाई हारेको महसुस गर्छु । समय र भाग्यको खेलसँगको लडाइलाई सफलतामा परिवर्तन गर्नका लागि हरेक परिस्थितिमा आफूलाई अब्बल ठानेर अगाडि बढ्दै छु । मेरो परिवारको ममाथिको आशालाई सफलताको शिखरमा पुऱ्याएर परिवारको खुसीसँगै त्यो खुसीको रङ्गीन होली खेल्न मन छ । सहरको बन्द कोठाबाट सफलता प्राप्त नगरेसम्म बाहिर निस्कन मन लाग्दैन । जसरी हुन्छ मेरो बाआमाको ढल्कदै गरेको उमेरमै मैले प्रगति गरेर मेरो भगवान् रूपी बाआमाको आशालाई सधैं जीवन्त राख्नका लागि मैले हरेक परिस्थितिहरूको सामना गर्ने पर्छ । कुनै दिन मलाई मेरा सङ्घर्षले साथ दियो भने जिन्दगीका सुख दुःखसँगै बसेर मनाउला तर अहिले मसँग केवल थुप्रै चुनौतीहरू मात्र छन् । हाल बिरानो सहरको बन्द कोठामा रहेको पात्र म ।

## हराएको परिचय

म को हुँ म के हुँ थाहा छैन मलाई  
मेरा विगतका ती दिनहरूका मिठा र तिता पलहरू  
अभै सम्भना छ मलाई

कस्तो भुमरीमा फसेछु निस्कन सकिदैन कहिल्यै  
क्षणिकको मात्र रहेछ खुसी फर्केर आएन कहिल्यै

निस्कन खोज्छु बाहिर अन्धकार छ सबै  
अरूले गरेको दोषको सजाय चाहिँ किन नि मलाई  
प्रश्न गर्छु यो समाजलाई बलात्कृत हुनु मेरो दोष हो कि अरूको  
हेरिने नजरमा त म मात्र एउटा पीडित हुँ यो समाजको

न त पाएँ न्याय न त उनले सजाय  
राजनीतिको घुम्टोभित्र लुकेको छ ऊ



**सोसना लिम्बू**  
slff !@, dfglsl

पत्तै भएन मभित्रको म कहाँ, कहिले हराएछु  
सायद राजनीतिको घुम्टोमा लुकेको कुरा  
मेरो मनले थाहा पाएछ ।

घटना घटिरहनेछ जबसम्म ऊ पछ्यौरामा लुकी बस्छ  
तर एक दिन त्यो पछ्यौराबाट उसलाई निकाल्न एउटा क्रान्तिको  
अवश्य जन्म हुनेछ  
यो कुराको भ्रम नहोला  
एक न एक दिन कसो उसको जन्म नहोला !





रचना खत्री  
lalaP; @)&( Aofr

१० बजेसम्म सुत्ने मेरो बानी छ। अचानक भ्रस्याङ्ग भएर म बिउभिएँ। ओहो ! आज त कलेजमा अभिमुखीकरण कार्यक्रम छ। हत्तारिदै कार्यक्रममा जान तयार भएँ। कलेजभित्र पसेपछि म विद्यार्थीको भिड देखेर आत्तिएँ। कार्यक्रम हलमा पुगेर एउटी साथीसँग बसेँ। बिस्तारै हामी साथी बन्यौँ। शिक्षकले कलेजको बारेमा सबै कुरा भन्नुभयो र अन्त्यमा केही प्रश्न छ भने सोध्न भन्नुभयो। त्यही बेला एउटा केटा जुरुक्क उठेर प्रश्न सोध्यो। सर प्रयोगात्मक कक्षा बिहानमा हुन्छ कि खाजा समयपछि हुन्छ ? ऊ अग्लो र आकर्षक देखिन्थ्यो। यत्तिकैमा कार्यक्रम पनि सकियो। अर्को दिन कक्षा सुरु हुने थियो र मलाई कहिले कलेज पुगूँ जस्तो भएको थियो। हतार पनि किन नहोस् ऊसँग भेट हुने आश जो थियो। म कलेज पुगूँ। मेरा आँखाले उसलाई मात्र खोजिरहे तर देखेनन्। अलाइटलयाड् गर्दै दिन बित्यो र घर फर्कदै गर्दा अचानक उसलाई देखेँ। ऊ कलेज आउँदै थियो। उसलाई देख्न लोभिएका मेरो आखाँहरूले आनन्द महसुस गरे। ऊ मेरो १० कक्षा देखिको साथीको साथी पो रहेछ। मेरो साथीको सहयोगले ऊसँग

# हराएकी म

बोलचाल भयो। बिस्तारै हामी मिल्ने साथी भयौँ।

कताकता उसले मलाई मन पराउँछ जस्तो महसुस हुन्थ्यो। यसैगरी १ वर्ष बितेको थाहा नै भएन। कलेजको वार्षिकोत्सव कार्यक्रममा उसले 'यो गीत तिम्रा लागि' भनेर गीत समर्पण गर्‍यो। उसले मेरो पढाइमा सहयोग गर्ने, मेरा सानासाना कुरा सुनिदिने र मेरो खुसीको ख्याल गर्ने गर्थ्यो। हामी कलेज समयमा पढ्ने र बाँकी समयमा एक अर्कासँग साथ बिताउने गर्थ्यौँ। हाम्रो नजिकपन एकदमै धेरै बढ्यो। ऊबाहेक कक्षामा सबै मेरो ईर्ष्या गर्थे। उसको हालत पनि कक्षामा मेरो जस्तै थियो।

वार्षिक परीक्षा एकदमै नजिकियो र हाम्रो बोलचाल कम हुँदै गयो। परीक्षा सकियो र म उसलाई भेट्न उत्साहित थिएँ तर उसले मलाई हाम्रो सम्बन्ध अब यत्तिसम्म नै भयो माफ गर भनेर सन्देश पठायो। उसको सन्देश पढेर मेरा आँखाबाट आँसु बर्न लागे। मैले उसलाई धेरै कल र म्यासेज गरें तर उसले जवाफ नै दिएन। केही दिनपछि उसले मलाई ब्लक गर्‍यो। त्यो दिनदेखि मलाई आफू एकलै भए भूँ लाग्यो। लाग्न नि किन नलागोस् त यति धेरै मिल्ने र माया गर्ने मान्छेले यसरी छोडेर गएपछि। हरेक दिन म उसको यादमा रहन्थेँ। मलाई दिन काट्न गाह्रो हुन्थ्यो। कसैसँग नबोल्ने, के गर्ने, के नगर्ने थाहा नै नहुने बन्द कोठामा बसेर रोइरहने गर्न थालेँ। परिवारहरूसँग घुम्न जाँदा नि म उसको यादमा हराइरहन्थेँ। जुन दिनदेखि म ऊसँग टाढा भएँ त्यो दिनदेखि आफूले आफूलाई कहाँ पनि भेटिनै।

## आमाको सन्देश

दीपिका अधिकारी  
laP @)&( Aofr



जिन्दगीको बाटो अफ्ठारो होला त्यो चढनुपर्छ तिमीले  
हाम्रो समय नै त्यस्तै थियो छोरी अब पढनुपर्छ तिमीले

हरेक दिन मेलापात गर्दा पनि चुलो बाल्न सकेनन् बाउले  
खाली पेट मात्र होइन छोरी सिङ्गो भकारी भर्नुपर्छ तिमीले

जिन्दगीदेखि हाच्यौँ भने छुट हुँदैन हामीलाई  
आवश्यकताहरू लथालिङ्ग छन् केही त गर्नुपर्छ तिमीले

तिम्रो सम्बन्ध हाम्रो इज्जत हो यो ख्याल राख्नुपर्छ है छोरी  
भरिएछ खाली सिउँदौ त्यसको लागि छोड्नुपर्छ जन्मघर तिमीले

दुःख सुख साट्न मात्र सक्छौँ, सड्गै बस्न पाउँदैनौँ हामी  
त्यो तिम्रो आफ्नो रहने त्यही घरमा जीवननिर्वाह गर्नुपर्छ तिमीले।

# देशमै सम्भावना



**नितु दाहाल**  
lalaP; @)&& Aofr

नेपाल एक प्राकृतिक सौन्दर्यले भरिपूर्ण देश हो। यसलाई गौतम बुद्धको देश भनेर पनि चिनिन्छ। नेपाललाई चार जात र छत्तिस वर्णको साभा फूलबारी पनि भन्न सकिन्छ। जसरी एउटा फूलबारी बन्नको लागि धेरै फूलको आवश्यकता पर्दछ त्यसैगरी नेपाल बन्नको लागि विभिन्न जातजाति, भाषा र संस्कृतिको आवश्यकता पर्छ। भौगोलिक हिसाबले नेपाललाई हिमाल, पहाड र तराई गरी तीन भागमा विभाजन गर्न सकिन्छ। नेपाल धेरै नै सम्भावना बोकेको देश हो। यहाँ संसारकै अग्लो हिमाल सगरमाथासहित अन्य अग्ला हिमालहरू, जलस्रोतलगायतका क्षेत्रमा प्रचुर सम्भावना रहेको छ।

त्यसैगरी समृद्धि, सुशासन र देशविकासको लागि युवाको एकदमै आवश्यकता पर्छ। युवा भनेका ती शक्ति हुन् जसले चट्टान फोरेर समतल भूभागमा परिवर्तन गर्न सक्छन् भने समुद्र मुनि गएर हिरा ल्याउन सक्छन्। अरूले गर्न नसकेका कुराहरू युवा वर्गले पूरा गरेर देखाउन सक्छन्।

तर अहिलेको समयलाई हेर्ने हो भने देशमा रोजगारी नपाएर युवा बिदेसिन बाध्य छन्। यसरी देशका मेरुदण्डहरू बिदेसिएका कारण हाम्रो देश नेपालले अहिलेसम्म केही प्रगति गर्न सकेको छैन। नेपालमा शैक्षिक क्षेत्रमा देखिएका बेथितिका कारणले उच्च शिक्षा हासिल गर्नका लागि युवा बिदेसिने र नेपाल नफर्कने

क्रम जारी छ। अहिले गाउँमा हेर्ने हो भने महिला र केटाकेटीको सङ्ख्या मात्रै छ।

आँखामा सपना बोकेर गएका नेपाली युवाहरू मरुभूमिमा हराउने र बाकसमा बाँधिएर आउने गरेका घटनाहरू धेरै छन्। आफ्नो आधारभूत आवश्यकता पनि पूरा गर्न नसकिने भएकाले नेपाली युवाहरू घरमा आमाबुबा, श्रीमती बालबच्चा छोडेर मरुभूमिमा कमाउन जान्छन्। गाउँमा गाह्रो पर्दा युवालाई पाउन सकिदैन।

नेपाल एक भरपुर सम्भावना बोकेको देश हो। नेपालमा ८३,००० मेघावाट जलविद्युत उत्पादन गर्ने सम्भावना रहेको छ। यसलाई उत्पादन गर्न सके नेपालमा मात्रै नभएर विदेशमा पनि बिजुली बेच्न सकिन्छ र विदेशी मुद्रा आर्जन गर्न सकिन्छ। नेपालको पहाड तथा हिमालमा विभिन्न किसिमका जडीबुटी त्यसलाई सङ्कलन गरेर देश तथा विदेशमा बेच्न सकिन्छ। हाम्रो देशमा राजनीतिक अस्थिरताको कारण देश विकास हुन सकेको छैन। भ्रष्टाचारीको सङ्ख्या बढ्दो छ र देशमा विदेश पलायन हुने क्रम जारी छ।

□□□



## मेरो गाउँ

**युनिष पौडेल**  
slff !@, Joj :yfkq

चारैतिर हरियाली रमाइलो ठाउँ  
सबैतिर सुन्दरता काभ्रे हो मेरो गाउँ।

हेर्दै मन लोभ्याउने सुन्दर दृश्यहरू  
ती चराचुरुङ्गीका कुहुकुहु म कसरी भुलूँ।

मनै आनन्दित हुन्छ जब पुग्छु म त्यो ठाउँ  
सबैभन्दा राम्रो लाग्छ मलाई मेरो गाउँ।

याद आउँछ मलाई चौरमा खेलेका दिन  
गाउँबाट टाढा हुँदा आज मन हुन्छ खिन्न।

याद आउँछ मलाई ती खोलामा पौडेको  
र घण्टी बजेपछि खेलनलाई दौडेको।

याद आउँछ मलाई ती कलकलाउँदा खोला  
फेरि त्यही समयमा जान पाए कति रमाइलो होला।

रमाइलो हुन्थ्यो यदि फर्किन पाए गाउँ  
आनन्द लाग्छ अबै पनि सम्भेर मेरो गाउँ।

# नेपालमा सूचना प्रविधि

सूचना प्रविधिको विकाससँगै हाम्रो आनीबानीमा आकाशपातालको फरक भइसकेको छ। अहिले हरेक संस्थामा प्रविधि नभई काम नै हुँदैन। सरकारी वा निजी दुबै क्षेत्रमा सूचना प्रविधि पढेकाहरूको माग छ। सरकारले पनि डिजिटल नेपाल अभियानलाई अगाडि बढाएको छ। नेपालमै बसेर विदेशमा सूचना प्रविधि सेवा निर्यात गरेर लाखौं आम्दानी गर्न सकिन्छ। पछिल्लो समय सूचना प्रविधि क्षेत्र व्यापक हुँदै गएको छ। यस्तो अवस्थामा रोजगारीका प्रशस्त ठोका पनि खुल्दै छन्। सूचना प्रविधिबारे जान्न कलेज वा विश्वविद्यालय नै गएर पढ्नु पर्दैन। स्वअध्ययनबाट पनि सूचना प्रविधि क्षेत्रमा काम गर्न सकिन्छ। सूचना प्रविधि क्षेत्रका सम्भावना र समस्या, सरकारी क्षेत्रको सूचना प्रविधिमा क्षमता, सूचना प्रविधि क्षेत्रका समस्या र नीतिगत अवस्थाका बारे उद्योग परिसंघका सूचना प्रविधि विज्ञ अजितविक्रम शाहसँग मदन भण्डारी मेमोरियल कलेजमा बिए तेस्रो वर्षमा अध्ययनरत विकास चापागाईंले गरेको कुराकानी :



सूचना प्रविधि विज्ञ अजितविक्रम शाह

नेपालमा सूचना प्रविधि (सूचना प्रविधि) क्षेत्रको दायरा कस्तो छ ?

नेपालमा सूचना प्रविधि क्षेत्रको दायरा बढ्दै गएको छ। यसमा म कार्यरत रहेको २० वर्षभन्दा बढी भयो। सूचना प्रविधिमा नयाँ प्रविधिको विकास र परिवर्तन भइरहेको छ। त्यसले गर्दा नयाँ किसिमका माग बढिरहेका छन्। यसमा सूचना प्रविधिलाई देशभित्र उपभोग गर्ने र विश्वमा सूचना प्रविधि सेवामा कसरी सहभागिता जनाउने भनेर दुईवटा तरिकाले हेर्न सकिन्छ। सूचना प्रविधिलाई हामीले सीमाबिनाको देश जस्तो सोच्नुपर्छ। विश्वमा हामी भौतिक रूपमा बाँडिए पनि डिजिटल रूपमा एक छौं। त्यसैले नेपालमा चलने प्रविधि अमेरिकालगायत विकसित देशमा पनि चलछ। सूचना प्रविधिसम्बन्धी सिप छ भने नेपालमै बसेर विदेशी कम्पनीमा काम गर्ने वातावरण रहेको छ। नेपालमा सूचना प्रविधि क्षेत्रमा ६० हजारभन्दा धेरैले काम गर्ने गरेको



विकास चापागाईं  
IaP @)&& Aofr

तथ्याङ्क छ। एउटा अध्ययनअनुसार रेकर्डमा नभएका अनुमानित एक लाख यस क्षेत्रमा काम गरिरहेका छन्। अरबौं डलर निर्यात पनि भइरहेको छ। यो हेर्दा पर्यटन उद्योगभन्दा सूचना प्रविधि क्षेत्र ठुलो उद्योग बन्न सक्ने म देख्छु।

नेपालमा सूचना प्रविधि पढाइ र सिप कस्तो देख्नुहुन्छ ?

म प्रत्यक्ष रूपमा शिक्षा क्षेत्रमा सहभागी छैन। तर अनुभवका आधारमा भन्नुपर्दा मेरो कम्पनीमा एक हजारभन्दा बढीले काम गर्छन्। त्यसमा पाँच सयले यस क्षेत्रमा मात्र सेवा दिइरहेका छन्। उनीहरूको अनुभव सुन्दा नेपालमा सूचना प्रविधिसम्बन्धी सिप जान्नेको सङ्ख्या राम्रो देखिन्छ। विश्वविद्यालय नगई अन्य तालिम प्रदायक शिक्षण संस्थामा गएर वा इन्टरनेटको माध्यमबाट स्वअध्ययन गरेर पनि सूचना प्रविधि क्षेत्रमा काम गर्न सकिन्छ। कलेजमा गएर पाठ्यक्रम पढ्नेभन्दा पनि सूचना प्रविधिसम्बन्धी सिप सिकाउने तालिम केन्द्र धेरै सञ्चालनमा छन्। यसमा अभि स्नातक वा स्नातकोत्तर पढेरभन्दा पनि सूचना प्रविधिसम्बन्धी तालिम लिएर काम गरिरहेकाको सङ्ख्या धेरै देखिन्छ। सूचना प्रविधिभित्र पनि विभिन्न प्रकारका नेटवर्किङ, प्रोग्रामिङ, डेटा, एआईलगायतका क्षेत्र छन्। उदाहरणका लागि हेर्ने हो भने भारतमा एनएनआर सूचना प्रविधि पाठ्यक्रमभन्दा प्रशिक्षणमा आधारित छ।

सूचना प्रविधि भन्दैमा खाली प्रोग्रामिङ र कोडिङ मात्र होइन। सूचना प्रविधिलाई धेरै पाटोबाट हेर्न सकिन्छ। लेखाको काम, माइक्रोसफ्ट एक्सल, फोटोसपलगायत चलाउनु पनि सूचना प्रविधिसँग सम्बन्धित सेवामा पर्छन्। यो क्षेत्रमा काम गर्न शैक्षिक प्रमाणपत्रभन्दा हातमा सिप हुनुपर्छ। यसरी सिकेर फ्रिल्यान्सिङ, आउटसोर्सिङ आदि गर्न सकिन्छ।

अहिले इन्टरनेटमा थप सूचना प्रविधिसँग सम्बन्धित जानकारी र तालिम धेरै छन्। यसमा खोजे मात्र हुन्छ। विभिन्न कार्यक्रम र तालिम सजिलै पाइन्छ। मेरो विचारमा अनुभव प्राप्त गर्न सुरुमा जता पनि काम गर्न तयार हुनुपर्छ।

नेपालमा सूचना प्रविधिसम्बन्धी कम्पनी स्थानीय सूचना प्रविधि कम्पनी र विदेशी सूचना प्रविधि कम्पनीसँगको साभेदारीमा सञ्चालन भएका छन्। विदेशी कम्पनीको सेवा सुविधाले गर्दा यसमा आकर्षण देखिन्छ। यद्यपि नेपाली कम्पनी पनि कम छैनन्। तर मानिसहरूले आफ्नो स्तरोन्नति र विदेश जाने अवसर प्राप्त गर्नका लागि पनि विदेशी कम्पनी रोजेको देखिन्छ।

सूचना प्रविधि पढ्न महङ्गो छ, त्यसको प्रतिफल चाहिँ के छ ?

महङ्गो र सस्तो त्यसको प्रतिफलमा हेर्नुपर्छ । माग नभएका कुरा पढ्यो, सिक्नो भने हामीलाई महङ्गो भएको अनुभव हुन्छ । त्यस्तै सिप सिकाउने पाठ्यक्रम पढ्यो भने त्यसले बजारमा छिट्टै रोजगारीको वातावरण बनाउँछ । सिप सिकाउने पाठ्यक्रमका बारेमा जानकारी लिनुपर्छ । यो पढ्यो भने आफ्नो भविष्य निर्माण हुन्छ कि हुँदैन भन्नेबारे आफूले सोचविचार गर्नुपर्छ । सूचना प्रविधि पढ्नु भनेको आफ्नो सिप अध्ययन गरेको हो भन्ने बुझ्नुपर्छ । जस्तो कि अहिलेको विश्वमा आर्टिफिसियल इन्टेलिजेन्स (एआई) चर्चाको विषय बनेको छ । हामी पनि अब एआई तालिम प्रदान गर्नका लागि एउटा आधिकारिक प्रमाणीकरणमा जाने कि भनेर छलफल गरिरहेका छौं । यसमा प्रम्ट इन्जिनियरिङ्ग भन्ने हुन्छ । एआईले प्रोग्रामिङलाई प्राकृतिक भाषा नै बनाइदियो । एआईसँग सञ्चार गर्नका लागि पनि छुट्टै सिप चाहिँन्छ । त्यसको लागि तालिमको आवश्यकता पर्छ । गाह्रो खालको कोडिङ्ग त होइन तर केही फरक चाहिँ अवश्य हुन्छ । महङ्गो/सस्तोको कुरा गर्दा यो सिकेपछि यसले मेरो भविष्य के हुन सक्छ भन्नेबारे थाहा हुनुपर्छ । सूचना प्रविधिमै पनि पाइथन, जावा, एआई आदि हुन्छन् । तर एआई छनोट गर्न मेरो सुभाब छ । यसमा लगानी लामो समय हुन्छ र लगानी गरेअनुसार फाइदा पनि पक्कै हुन्छ ।

सूचना प्रविधिमा नेपालका उत्पादित सामग्रीको बजारीकरण कस्तो छ ?

नेपालमा उत्पादन हेच्यो भने विदेश र यहाँको उत्पादनको गुणस्तरमा खासै फरक देखिँदैन । तर नेपाललाई एउटा ब्रान्ड बनाउन समस्या भइरहेको छ । नेपालमा सस्तो मूल्यमा सूचना प्रविधिका सामग्री उत्पादन हुन्छन् । नेपालीले एउटा गुणस्तरीय सामग्री बनाए पनि त्यही सामग्री सिङ्गापुर र अमेरिकाले बनायो भने उनीहरूको ब्रान्ड नै धेरै बिक्रिन्छ । अब हामी त्यो सफलतामा पुग्न सकेका छैनौं । अहिले भारतले त्यही गर्न खोजिरहेको छ । आज उसले मेड इन इन्डिया टु द वर्ल्ड भन्दै प्रवर्द्धन गरिरहेको छ । ४० वर्षसम्म भारतले सस्तो मूल्यमा आफ्ना सामग्रीको बजारीकरण गर्‍यो । अहिले उसले उत्पादनमा जोड दिएको छ । मेड इन नेपाल गर्न चाहिँ अलि समय लाग्ला । नेपाली कम्पनीले उत्पादन गरिरहेको छ तर ब्रान्डले गर्दा नेपाल पछाडि परिरहेको छ । मैले विभिन्न कार्यक्रममा पनि बोलेको हुन्छु, नेपाल सरकारले नै किन विदेशबाट सूचना प्रविधिका सामग्री किन्ने ? नेपालकै उत्पादन प्रयोग गरे हुँदैन ? भनेर प्रश्न गरिरहेको हुन्छु । केही सामान त विदेशबाट ल्याउनु नै पर्छ तर नेपाली सामानको गुणस्तरमा कमी छैन । नेपालमा बिकिरहेकै छ ।

सूचना प्रविधि क्षेत्रलाई सरकारले हेर्ने दृष्टिकोण कस्तो पाउनुहुन्छ ?

नेपाल सरकारबाट सूचना प्रविधि क्षेत्रको विकासका बारेमा छलफल हुन थालेको छ । आउँदै गरेको लगानी सम्मेलनका बारेमा लगानी बोर्डको कार्यकारी अधिकृत सुशील भट्टसँग कुरा गर्दा उहाँले सूचना प्रविधिलाई पनि अगाडि लैजान्छौं भन्नुभयो । दुई हप्ताअघि हामीले नेपाल उद्योग परिसंघ, अमेरिकन चेम्बर र

सूचना प्रविधि मिलेर कार्यक्रम गरेका थियौं । त्यो कार्यक्रमलाई लगानी बोर्डले पूर्वलगानी सम्मेलनको पहिचान दियो । यसमा निजी क्षेत्र पनि सूचना प्रविधिमा लागेको हुनाले यसको महत्त्व सरकारले महसुस गरेको छ । अब हामीले केही काम गर्नुपर्ने देखिन्छ ।

नेपालमा सूचना प्रविधि क्षेत्रलाई बढाउनुपर्छ भन्ने ध्यान केन्द्रित भएको छ । एउटा सूचना प्रविधि कम्पनी बनाउनेभन्दा पनि समग्र परिस्थितिको प्रणाली बनाउनुपर्ने हुन्छ । उद्योग चलनका लागि चाहिने कुरा पनि विकास हुन जरुरी हुन्छ । अघि भने जस्तै सिपका लागि यहाँका विश्वविद्यालयका विद्यार्थी रोजगार बजारमा आउन सक्न् । अर्को चाहिँ सूचना प्रविधि अनुकूल नीतिको आवश्यकता पर्छ । इन्टरनेटमा सबैजना जोडिएका हुन्छन् । काठमाडौं र न्युयोर्क एक सेकेन्डमै जोडिन्छ । यसको शक्ति यति ठुलो छ कि यसको फाइदा अब पनि हामीले उठाउन सकेका छैनौं । विशेषतः कोभिड भएपछि विश्वका धेरै कम्पनीले ग्रामीण भेगमा पनि बसेर काम गर्न सहज हुने बनाएका छन् । १० वर्षमा १५ लाख जना मानिसलाई रोजगारी दिने उद्देश्यले हामीले नै एउटा कम्पनी सुरु गरेका छौं । मेरो पनि सूचना प्रविधि क्षेत्रमा लगानी भएको हुँदा आफैँ नेपाल उद्योग परिसंघसँग जोडिएको छु । परिसंघको सूचना प्रविधि क्षेत्र हेरिरहेको छु । सरकारसँग नेपालमा सूचना प्रविधि क्षेत्रको दायरा फराकिलो बनाउन नजिकबाट काम गर्न खोजिरहेको छु ।

विदेशीहरू नेपालमा कम्पनी खोल्न भन्नुभएको छ भन्छन् नि ?

सरकारले विदेशीहरूका लागि नेपालमा कम्पनी खोल्न सहज वातावरण बनाउन आवश्यक छ । अहिले भारत, फिलिपिन्स, भियतनाम, बङ्गलादेशलगायतका देशले सूचना प्रविधि कम्पनीका लागि आकर्षित कानुन ल्याएका छन् । नेपालमा पनि त्यो जरुरी देखिन्छ । निजी क्षेत्र भनेको प्रतिस्पर्धी क्षेत्र हो । हामीले नेपालभित्रै प्रतिस्पर्धा गर्ने होइन । भारत, फिलिपिन्ससँग कसरी प्रतिस्पर्धा गर्ने भन्नेबारे रणनीति बनाउन सक्नुपर्छ । हामीले आफ्नो रणनीति बनाउनका लागि अनुकूल कानुन पनि भइदियो भने सहज हुन्छ ।

चालु बजेटमा १० प्रतिशत निर्यात रकमले विदेशमा पनि कम्पनी खोल्न पाउने भनेर आएको छ । त्यस्तै खालको अनुकूल कानुन वा बजेट आयो भने नेपाली निजी क्षेत्रले नेपालको सूचना प्रविधि क्षेत्रलाई अब माथि लैजान सक्छ । जसले गर्दा सेवाग्राहीले अरू देशमा भन्दा हाम्रो देशमा सूचना प्रविधिको उत्पादन कस्तो छ भनेर बुझ्न सक्छ । हामीसँग आठ हजार मिटरभन्दा माथिका धेरै हिमाल छन् । अब हामीले सूचना प्रविधि क्षेत्रलाई नवौँ प्राविधिक शिखर बनाउनुपर्छ । नेपालमा हिमाल मात्रै होइन सूचना प्रविधिको क्षेत्र पनि हिमाल जतिकै उच्च छ है भनेर ब्रान्डिङ्ग गर्नुपर्छ । यसका लागि हामीले अब कुरेर बस्नु हुँदैन । स्पष्ट कानुन नहुँदा अहिले एउटा विदेशी सूचना प्रविधि कम्पनी घाटमा गएको छ । सरकारले निजी क्षेत्रमैत्री कानुन बनाउनुपर्छ । जसले गर्दा सूचना प्रविधि क्षेत्र समान रूपले अघि बढ्न सकोस् ।

□□□

## शैक्षिक भ्रमण -२०८० 'अपरमुस्ताङ'

वि.सं. २०८० पौष महिनाको २० गते कठ्याङ्ग्रिएको रात चिरेर चिसो सिरिटेसँगै उषाको रङ्गले लाली छर्दै गरेको बिहान लगभग पौने ६ बजेतिरको समयमा प्रायः सबै बिबिएम सातौं सेमेस्टरका विद्यार्थी कलेजको प्राङ्गणमा भेला भइसकेका थियौं । सबै साथीहरू नौलो अनुभूति बटुल्ने विश्वासको थैलो बोकेका उत्साहित मन र मस्तिष्कसँगै फुरुङ्ग देखिन्थे । त्यही भुण्ड भित्रकी एक थिएँ म । करिब ७ बजे हाम्रो बस कलेज छोडेर यात्रामा रमाना भयो ।

एकदिन नियमित क्लास सकिएपछि प्रज्वल सरले भन्नुभयो, "हाम्रो कलेजले यो वर्ष शैक्षिक भ्रमणको लागि तिमीहरूको ब्याचलाई अपर मुस्ताङ लैजाने निर्णय गरेको छ ।" सबै जना तयार होऔं । मलाई खास चासो लागेन, कारण थियो ठिक अघिल्लो वर्ष म आफ्नो परिवारसँग मुस्ताङ भ्रमण गइसक्नु । मिल्ने साथीहरू अञ्जना, आरती, सोफिया र ज्योति पनि नजाने भए तर केही दिनपछि कोअर्डिनेटर म्यामले हामीलाई कन्भिन्स गराउनु भयो कि यो भ्रमण हाम्रा लागि कति महत्त्वपूर्ण छ भनेर । हुन पनि हो पारिवारिक र साथीसँगको भ्रमणको अनुभूतिमा निकै नै अन्तर हुन सक्छ । त्यसमा पनि हामी अब ब्याचलरको अन्तिम सेमेस्टरमा आइसकेका थियौं । स्नातक तह सकेपछि को कहाँ पुग्ने कसले के गर्ने फेरि त्यसैगरी सबै जनासँगै हुने मौका जुनै नजुनै अनिश्चितता कारणहरू थिए म भ्रमणमा सामेल हुनुका पछाडि । मेरा मिल्ने साथीहरू पनि जाने भए । हामी क्लासका प्रायः धेरैजसो जाने भयौं । कोही छुटे जसमा हाम्री मिल्ने एक साथी ज्योति पनि थिइन् ।

सरिता म्याम र वीरेन्द्र दाइको नेतृत्वमा अविस्मरणीय पलहरू समेट्दै हामी यात्रामा अघि बढ्यौं । हाम्रो टोलीद्वारा बसमा खुब रमाइलो गरिरहिएको थियो । बाटोमा कुनै पूर्व विद्यार्थीले देखेको भए पक्कै पनि एक पटक आफ्नो विद्यार्थी जीवन सम्भना गर्थ्यौं होला सायद । कलङ्की, थानकोट, मुग्लिन हुँदै पोखरा पुग्दा दिउँसोको करिब ४ बजेको हुँदा हो । कास्की जिल्ला छिचोलेपछि पर्वत जिल्लाको गेट धौलागिरि प्रवेशद्वार देखेर मैले भलक्क अघिल्लो साल परिवारसँग यहीं गेट पार गरेको याद गरें । कुस्मा हुँदै मालढुङ्गा पुग्यौं । त्यहाँबाट बागलुङ जाने बाटो छोडेर हामी दाहिनेतर्फ मोडियौं । मालढुङ्गासम्म पिच रोडमा चुइकिएको हाम्रो बस मालढुङ्गाबाट कच्ची सडकमा गर्ल्यामगुर्लुम गर्दै हल्लिन थाल्यो । ठाउँठाउँमा गाडी सरर गुड्यो । यसो निहुरिएर हेर्दा कालोपत्रे भएको बाटो देखिन्थ्यो । सायद पहिले यो बाटो पूरै कालोपत्रे भएको हुनुपर्छ तर अहिले कालोपत्रेको प्रायः सबैजसो भाग भत्किएर कहाँकहाँ त्यसका अवशेषहरू मात्र बाँकी रहेछन् भनी आफ्नो मनसँग कुरा गरें । कालीगण्डकी तरेर हामी म्याग्दी प्रवेश गर्नु । दुईतर्फ अग्लाअग्ला डाँडाहरूलाई जोड्ने लामो भोलुङ्गे पुल भुण्डिहेको देखियो । त्यो सुन्दर दृश्यको तस्वीर आँखाले खिचिक्क खिच्यो ।

हामी वारिको पर्वत बेनी बजार छोडेर पारि म्याग्दी बेनी बजार पुग्यौं । बास बस्ने व्यवस्था भएपछि साँभमा गलेश्वर मन्दिरको दर्शन गर्नु । मन आनन्दित भयो । बिहानको ब्रेकफास्टपछि हाम्रो गाडी गन्तव्यतर्फ गुड्यो । बेनीघाट जोमसोमको दूरी ३७ किलोमिटर



तर्षा राई  
lalaPd @)^&^ Aofr

छ । बिचमा बाटो अत्यन्तै कष्टकर छ । त्यही बाटोमा कुनै बेला ढुङ्गा खसेर गाडीहरूलाई लागेको दृश्य टिकटकतिर भाइरल भएको पनि देखेकी थिएँ । पहिरो खसेका कारण बाटो ६ घण्टा अवरुद्ध भएको थियो । तर यसपटक त्यसो नहोस् भगवान् मैले मनमनै पुकारें । जति कष्टकर बाटो भए पनि वरपरका दृश्यहरू अति नै मनमोहक थिए । ठाउँठाउँमा चट्टान फोरेर खोपिएको बाटो देख्दा लाग्छ बस नछिर्ला कि ? अल्भेला कि ? तातोपानी छोडेर रुप्से भरना पुग्ने ठाउँमा गाडी एकतर्फ मात्र चलन सक्ने बाटो रहेछ । जसले गर्दा त्यहाँ केही समय जाम हुनु स्वभाविक हो । धौलागिरि हिमालबाट बगेको रुप्से भरनाको सौन्दर्य कम मन लोभ्याउने कहाँ छ र ? यहाँ एकछिन रोकिएर फोटो नखिच्ने भिजिटर सायद कमै हुन्छन् । हामी पनि फोटो भिडियो खिच्न थाल्यौं । सम्पूर्ण प्रक्रिया अवलोकन गर्नु । मैले मनमनै उत्तर दिएँ, मैले भ्रमण जाने निर्णय गरेर ठिक गरेछु । रुप्सेमा एउटा परिवर्तन पाएँ मैले, पोहोर त्यहाँ पुल थिएन यसपालि बनेछ । कालीगण्डकीको खोंच तानागल्छीको गहिराइले मन लोभ्याइरहेको थियो । घच्याक्क गर्दै बसले जाम छिचोल्दै घाँसा पुर्‍यायो । अब अप्ठ्यारो बाटो सकियो भन्ने मलाई थाहा थियो । साथीहरूलाई पनि जानकारी गराएँ ।

घाँसाबाट उता मुस्ताङ जिल्ला पर्छ । घाँसाबाट सहज भएको बाटो लेते पुगेपछि कालोपत्रेमै परिणत भयो । त्यहाँबाट देखिने धौलागिरि, टुकुचे हिमाल अनि त्यसको काखैकाखको यात्रा ओहो ! म शब्दमा बयान गर्न सकिदैन । मार्फा पुग्दा मैले अघिल्लो वर्ष त्यहाँ बसेको बास, स्याउबारीमा पसेर टिपेको स्याउ, खिचेको फोटो भलक्क सम्झिएँ । यो वर्ष अलि ढिला भएर स्याउ सकिएको हुनसक्छ । स्याउका बोटहरू रिता देखिन्थे । पोहोरजस्तै बाटोमा स्याउ बेचिरहेका खुद्रा व्यापारी पनि कतै थिएनन् । कालीगण्डकीको तिरैतिर अफरोड गराङ्गुरुङ् आवजसँगै बस गुडिरहेको थियो । परपर देखिने थुम्काथुम्की अर्भै परका पहाड अनि अर्भै परका हिमालहरू यिनै दृश्यहरू हेर्दै हामी जोमसोम बजार पुग्यौं । कालीगण्डकी तरेर ससाना काँडे भ्याम्टा परेका पोथ्राहरू पनि देखिन्थे । साँभ पर्दै गएकोले धेरै टाढाटाढाको दृश्य देखिन छाड्यो । कालीगण्डकीको शिरको बगरैबगर गाडी गररर आवाज निकाल्दै गुडिरहेको थियो । भमक्क साँभ पर्दा हामी छुसाङ निस्किएका रहेछौं । कागबेनीबाट बाटो छुट्टिएको थियो मुक्तिनाथ जाने र अपर मुस्ताङ जाने । मेरो लागि अबको बाटो नयाँ थियो । किनकि म पोहोर मुक्तिनाथ मात्र गएकी थिएँ । छुसाङमा हामी बास बस्यौं । सबै साथीहरूले गीत गाउने, नाच्ने, रमाइलो गर्ने गर्नु । असाध्यै रमाइलो भयो छुसाङको बास बसाइ ।

बिहानको ब्रेकफास्टपछि हाम्रो यात्राले निरन्तरता पायो । बगरको बाटो चिसो सिरियोको कट्याङ्ग्रिएको शरीर मनमोहक दृष्यले यात्रा निकै रमाइलो भइरहेको थियो । पुलकित आँखा यही दृश्यहरू हेरेर फुरुङ्ग परेको मन भुल्के घामले प्याकेको किरण परपर देखिने हिमालमा ठोक्दाको अद्भूत दृश्य आहा! लाग्थ्यो स्वर्गको एक टुक्रा भरेर त्यहीँ अडिएको होस् । हामी समर भिलेज अनि घामी भिलेज पुग्यौं । घामी भिलेजमा सडकको वल्लो छेउ पल्लो छेउ हुँदै अघिअघि बढिरहेको हाम्रो बसबाट म परपर हेरिरहेछु न आँखा अघाउँछु न मन । लोमन्थाङभन्दा केही तल राति परेको हिउँ पग्लिसकेको थिएन । अत्यधिक जाडोको बाबजुद हामीले हिउँ खेल्यौं र अफ रमायौं । बिहानको खाना लोमान्थाङमा खाएपछि हामी नेपाल चाइना बोर्डरतर्फ अघि बढ्यौं । चिसो यति थियो कि जति बाक्लो लुगा लगाएको भएपनि शरीरमा कपडा नभए भँँ त्यसले चिमोदने दुस्साहास गरिरहेको थियो । धन्न बिहानीको घामसँगै लोमन्थाङभन्दा माथिको हिउँ पग्लिने छ नत्र अघिल्लो दिनसम्म कुनै पनि गाडी त्यहाँभन्दा माथि जान सकेका थिएनन् रे । त्यहाँ चेक पोस्टमा खटिएका नेपाल आर्मीले हामीलाई भने आज मात्र गाडीहरू जान सकिरहेका छन् । हामीले आफूलाई लक्की ठान्यौं । आर्मी दाइले हामीलाई चाइना बोर्डरको पिलरभन्दा पर नजान सुभाए । हामी केरला नाकामा अघि चेकपोस्टका आर्मी दाइले सुभाएअनुसार बोर्डर काटेर पल्लोपट्टि गएनौं तर हामीले त्यहाँ पुगेपछि देख्यौं, चाइनिजहरू चाहिँ पिलर काटेर वारि आउन सक्दा रहेछन् । यो देख्दा कताकता मन खिन्न भयो के यो हाम्रो देशको निरीहता हो? मनमा एउटा प्रश्न तेर्सियो । बास बसेर केरला बोर्डरतर्फ लागेको हाम्रो टोली फर्किदा पनि छुसाडमै पुग्यौं र बास बस्यौं । यो हाम्रो यात्राको तेस्रो बास थियो ।

बिहान मुक्तिनाथको दर्शन गर्न गयौं । मन्दिरभन्दा निकै पर गाडी पार्किङ छ । पार्किङबाट मन्दिरसम्म सक्नेहरू हिँडेर जाने गर्छन् । अलि कमजोर हिँड्न नसक्नेहरू घोडामा गएको देख्न सकिन्छ । मुस्ताङ जिल्लामा अवस्थित मुक्तिनाथ मन्दिर नेपालकै प्रसिद्ध मन्दिरहरूमध्ये एक हो । मुक्तिको अर्थ 'उद्धार' र नाथको अर्थ 'भगवान्' हो । समुद्री सतहभन्दा करिब ३७४९ उचाइमा रहेको मुक्तिनाथ मन्दिरमा दर्शन गर्दा मनका इच्छा पूरा हुने जनविश्वास पाइन्छ । त्यहाँ १०८ धाराहरूमा स्नान गर्ने मन्दिर अगाडिको कुण्डमा डुबुल्की मार्ने जस्ता कार्यहरू भक्तजनहरूले गरिरहेका थिए । हामी भने अरूले नुहाएको देखेर त्यसै कट्याङ्ग्रिएका थियौं । भनिन्छ मुक्तिनाथको विषयमा तिब्बती ग्रन्थमा हिन्दु ग्रन्थमा भन्दा पनि पहिले नै उल्लेख रहेको पाइन्छ । पौराणिक कुराहरू एक ठाउँमा छ, तर मलाई भने मुक्तिनाथको एउटै कुरा असाध्यै मन पच्यो । त्यहाँ हिन्दु धर्मावलम्बी र बौद्ध धर्मावलम्बीहरू एकैसाथ पूजा गरिरहेका हुन्छन् । मुक्तिनाथमा पुजारी बौद्ध धर्मावलम्बी छन् भने भक्तजनहरू बौद्ध धर्मावलम्बीभन्दा हिन्दु धर्मावलम्बीहरू धेरै छन् । त्यहाँ नजिकै ठुलो बुद्धको मूर्ति देख्न सकिन्छ । मलाई यस्तो लाग्छ, धार्मिक सहिष्णुता के हो खोज्नु छ भने अवश्य मुक्तिनाथ मन्दिर पुग्नै पर्छ ।

साँभमा बास बस्न मार्फा भरियो । कस्तो संयोग ? पोहोर बास बसेकै होटलमा रहेछ बास । मैले आफ्नो परिवारलाई सभिएँ किनकि हामी पोहोर त्यही बास बसेथ्यौं । बिहान त्यहीँ ब्रेकफास्ट गर्ने रुटिनअनुसार मार्फा ओर्चर्ड होटलमा ब्रेकफास्ट गयौं र फेरि ओरालो

लाग्यौं । बागलुङ कालिका भगवती मन्दिर पुग्यौं र दर्शन गयौं । बागलुङ नगरपालिका २ मा अवस्थित बागलुङ कालिका भगवती नेपालको निकै चर्चित मन्दिरहरूमध्ये एक हो । मन्दिर दर्शन गरेपछि हामी कालीगण्डकी नदीको भोलुङ्गे पुल हेर्न पुग्यौं । मैले मुस्ताङ जाँदै गर्दा आँखाले मात्र तस्बिर खिच्न भ्याएको पुल नदीभन्दा १२२ मिटरमाथि रहेछ भने त्यसको लम्बाइ ५०६ मिटर रहेछ । हामी बागलुङबाट दिउँसोको लगभग ३ बजेतिर बाटो लाग्यौं र पुम्दीकोट पुग्दा निकै दिन ढल्किसकेको थियो । पुम्दीकोटमा अवस्थित भगवान् शिवको मूर्ति निकै ठुलो र कलात्मक रहेछ । त्यहाँ पुगेर तल पोखराको दृश्य हेर्दा साच्चिकै स्वर्गीय अनुभूतिको आभास भयो । शिवजीको दर्शनपछि हाम्रो गाडी पोखरातर्फ लाग्यो । बेलुकीपख होटलमा पुग्यौं । साथीहरूसँग रमाइलो गर्न थाल्यौं । होटलमा ठुलो आगो बाल्ने अँगैनाको व्यवस्था रहेछ । चिसोले कट्याङ्ग्रिएको ज्यान आगोको रापमा रापिन पाउँदा साँच्चिकै आनन्दको महसुस गयौं । संयोगवस हाम्रो साथी ज्योति पोखरा आएकी रहिछिन् । भ्रमणमा छुटेकी उनी हामीलाई भेट्न होटलमा आइन् । हामी बाहिर लेकसाइडतिर इभिनिड वाकमा निस्कियौं । सरिता म्याम पनि हाम्रो ग्रुपमा आउनुभयो । यो हाम्रो रुटिनभित्रको कार्य थिएन । त्यसैले पनि त्यहाँ हामी सबै जना एउटै समूहमा थिएनौं । समूहसमूहमा निस्केका थियौं । राति होटल फर्कियौं, खाना खायौं र रमाइलो गयौं । धेरै बेरसम्म ज्योतिलाई भ्रमणको बारेमा सुनायौं । उनले चाख मानेर सुनिन् । उनले धेरै जिज्ञासाहरू राखिन् । हामीलाई भेटिन् र आफू छुटेकोमा नमिठो लागेको बताइन् । हामीलाई पनि उनी छुटेकोमा निकै खल्लो लागेको थियो । हाम्रो गफगाफले राति लगभग २ बजेसम्म निरन्तरता पायो होला । त्यसपछि भने निद्रादेवीको काखमा परिणत । बिहान सबै ज्योति हामीसँग बिदा भइन् । हामी बिन्दबासिनी मन्दिरको दर्शन गर्न गयौं । फेवातालमा डुङ्गा सयर गयौं । तालबाराही मन्दिर दर्शन, साथीहरूको रमाइलो गराइ, टिकटक बनाइ, फोटोसुट गराइ असाध्यै रमाइलो भयो । हामी अघाउन्जेल रमाउन पाउनु र समयको घेराभित्र बसेर रमाइलो गर्नु फरक कुरा हो भन्ने कुरा मनन भयो । समय सकिएको थियो र होटल फर्केर ब्रेकफास्ट लिएपछि बाटो लाग्दै थियौं । बाटामा प्लास्टिक रिसाइकल प्याक्ट्री छिःथ्यौं । सबै कुरा हेर्न नमिल्ने भए पनि रिसाइक्लिङका केही प्रक्रियाहरू हेःथ्यौं र निस्क्यौं ।

हाम्रो भ्रमणको अन्तिम अवलोकन स्थान थियो चाउचाउ प्याक्ट्री । चाउचाउ प्याक्ट्रीमा प्लास्टिक प्याक्ट्रीभन्दा अलि धेरै कुरा अवलोकन गर्न मिल्ने रहेछ । मैदा मुछ्नेदेखि प्याकिङ हुनेसम्म सम्पूर्ण प्रक्रियाको अवलोकन गयौं । यसरी नै अझै धेरै प्याक्ट्रीहरू बढाउँदै लैजाने हो र बजार बढ्दै जाने हो भने नेपालीले नेपालमै रोजगार पाउने थिए । रोजगारीका लागि बिदेसिनु पर्ने थिएन । पोखराबाट ब्रेकफास्ट गरेर अघि बढेका हामीले बाटोमा कतै एक होटलमा खाना खायौं । ट्याक्कै ठाउँको नाम याद नभए पनि खानामा खास स्वाद थिएन । त्यो चाहिँ पक्कै याद छ । हाम्रो शैक्षिक भ्रमणको अन्तिम ग्रुपिङ खाना भएर पनि हुन सक्छ । सबै साथीहरूसँग आजबाट छुट्टिनुपर्ने नरमाइलोका कारणले पनि खाना खल्लो लागेको होला । त्यसपछि हामी निरन्तर काठमाडौँतर्फ अघि बढिरहेका थियौं । सुसाउँदै बगेको नदीको किनारैकिनार बस गुडिरहँदा जान्न भन्दै गएको शैक्षिक भ्रमण कति रमाइलो भयो । ट्रिप कति यादगार, छुटाएको भए कति पछुतो हुँदो रहेछ थाहा पाएँ ।



# राष्ट्रनिर्माण र युवा



आसिका पोखरेल  
Slff !@ lj1fg

देशको भौतिक वा आर्थिक अवस्थालाई विपन्नताबाट सम्पन्नतातर्फ तथा स्थिरताबाट उन्नतितर्फ लैजानसक्ने मुलुकको अस्तित्वमा सडकट आउँदा धक फुकाएर बोल्नसक्ने, राष्ट्रियताको निम्ति जस्तोसुकै चुनौती पनि मोल्नसक्ने, जवानीले नछोडेका र बुढ्याइँले नछोएका विशेषतः १६ देखि ४० वर्ष उमेर समूहका व्यक्तिलाई नै युवा भनिन्छ।

नेपालको कुल जनसङ्ख्याको ४१ प्रतिशत युवामध्ये २१ लाखभन्दा बढी नेपाली युवाहरू कलिला ओठमा जुङ्गाको रेखीसमेत बस्न नपाउँदै रोजगारीको नाममा मात्र एक छाक टार्न र एक सरो लगाउनकै लागि विदेशी भूमिमा आफ्नो रगत र पसिना बेच्न बाध्य छन्।

**हामी युवालाई मान्ने विकासको आधार**

**भन्ने देशको कर्णधार**

**अनि व्यवहारमा बनाउने बेक्कार**

**के यसरी नै होला त समृद्धिको सपना साकार?**

आहँ ! कदापि हुन सक्दैन। हाम्रो जस्तो विकासको गतिमा भर्खरै पाइला चाल्दै गरेको देशमा अझ पनि ज्ञान, सिप, जोस, जाँगर र अदम्य साहस बोकेका युवाहरूलाई हरेक क्षेत्रमा अवसर दिन र परिचालन गर्न सकेनौं भने देशलाई विकसित बनाउने सपना त आकाशको फल आँखा तरी मर् भने जस्तै हुनेछ। अवसर पाएका युवाहरूलाई म यो प्रश्न गर्न चाहन्छु कि के तिम्रो रगत र पसिनामा नेपाली माटोको सुगन्ध छैन? के तिम्रा सपनामा तातेताते गर्दै खेलेको आँगन र भिरपाखा आउँदैनन्? के यो देशनिर्माण गर्ने दायित्व तिम्रो पनि होइन? माटो देश हो, देश मुटु हो र यो मुटुभन्दा पनि प्यारो हुनुपर्छ। हामीमा राष्ट्रियता, हाम्रो अस्तित्व अनि स्वाभिमान हुनुपर्छ।

राष्ट्रिय विकासको रथ तान्ने आधारभूत शक्ति नै युवाशक्ति हुन्। यो शक्तिलाई देशविकासमा राम्ररी प्रयोग गर्न सके जस्तोसुकै अविकसित मुलुकमा पनि विकासको गतिले तीव्रता प्राप्त गर्दछ। युवाशक्ति भनेको त्यस्तो शक्ति हो जसको अगाडि जस्तोसुकै कठिन चुनौतीले पनि शिर निहुराउँछ। बगेर खेर गइरहेको पानीमा बाँध बाँधेर विद्युत ऊर्जा निकाले भँ खेर गइरहेको युवा शक्तिलाई

सुसङ्गठित पारी राष्ट्रिय विकासको अभियानमा लगाउन सक्थौं भने देशमा विकासको लहर आउँछ।

देश यसै विकास हुँदैन। देशका हरेक क्षेत्रका विकृति विसङ्गति र भ्रष्टाचारप्रति खबरदारी गर्दै हरेक गाउँमा भएका स्रोत साधन अनि अनेकौं सम्भावनाहरूको खोजी गरी उचित प्रयोगमा जोड दिनु, कृषिसँग सम्बन्धित उद्योग स्थापना गर्न सरकारसँग माग गर्ने, डिग्री पास गरेर भिजा लगाउँदै जापान, अस्ट्रेलिया, अमेरिका अनि क्यानडा जस्ता देश पस्नुको सट्टा आफ्नै परिवारसँग आफ्नै जन्मभूमिमा बसी आफ्नो सिप यही माटोमा खनाएर देश सिङ्गार्ने कर्तव्य हरेक युवाले मनन गर्नु अत्यन्तै आवश्यक छ।

नेपाल जस्तो प्राकृतिक सौन्दर्यले भरिपूर्ण ठहरिएको मुलुक जहाँ सम्भावना नै सम्भावना छ। यस्तो ईश्वरको वरदान सावित कृषिप्रधान देशमा आज खुर्सानी विदेशी, जलस्रोतको धनी देशमा पानी विदेशी, संस्कार र संस्कृतिले भरिपूर्ण देशमा सांस्कृतिक चालचलन विदेशी भएपछि अनि कसरी उकासिन्छ देश? हामी आफ्नै जलस्रोतबाट उत्पादित विद्युत प्रयोग गरेर विद्युतीय साधन चलाउनुको सट्टा पेट्रोलबाट चल्ने इन्धन आयात गर्छौं तर अबका दिनमा हाम्रै देशमा उत्पादित मुगुको स्याउले बजार पाउनुपर्छ, भ्रूपाको धान अब मुस्ताङ पुग्नुपर्छ, इलामको चियाले हाम्रो धित मान्नुपर्छ। अब अमेरिकाको पाइन्ट, सिङ्गापुरको साडी अनि थाइल्यान्डको जुत्ता होइन, हेट्टाँडाको कपडा अनि बाँसबारीको जुत्ता लगाउन सिकनुपर्छ। हामी स्वाभिमानी अनि आत्मनिर्भर बन्यौं भने मात्र देश पनि समृद्धिको उकालीतर्फ तीव्र गतिमा लम्कनेछ।

जबसम्म युवाहरू स्वरोजगार हुँदैनन् जबसम्म आयत बढी अनि निर्यातमा कमी भइरहन्छ। युवाहरूले अवसर नपाउँदासम्म देशको मुहार फेर्न सहज हुनेछैन। त्यसैले युवालाई उचित शिक्षा, संस्कार अनि पूर्ण अवसर प्रदान गरी नेतृत्वदायी भूमिका निर्वाह गराई राष्ट्रलाई समृद्ध बनाउनुपर्छ।

□□□



## आदि-इत्यादि

आस्था बस्नेत  
laP @)\* Aofr

तिमी यसै गयौ केही नभनी  
केही नभनी गएकाहरूलाई पर्खने कि नपर्खने ?  
मसँग जवाफ थिएन तर धैर्य थियो  
त्यसैले पर्खिए बसैं ।

लामो पर्खाइपछि थाहा भयो तिमि फर्कदैनौ भनी  
मलाई सकस पन्थो  
बिर्सनु कसरी ? पर्खने बानी परेको थियो  
पर्खनु कसरी ? फर्कदैनौ थाहा थियो  
त्यतिका पर्खाइ खेर जाने डरले मैले दोस्रो विकल्प रोजें  
त्यसपछि मैले तिम्रो तस्बिर कहिल्यै हेरिनं  
तिम्रो मुहार सम्भनलाई तस्बिर हेर्नु नै परेन

यो वर्ष पनि नयाँ केही भएन  
अन्तिम भेट, अन्तिम हँसाइ  
अनि उही अन्तिम शब्द  
मलाई बाँच्ने बहाना बनेको छ  
तर यो वर्ष अनौठो भने भयो  
कथामा तिम्रीलाई चिन्ने पात्र थपिएका छन्

तर तिम्रीबारे सोध्ने आँट गर्दैनन्  
उही मैले भन्ने आँट नगरेभैं  
अचेल म कृष्ण भैं भएकी छु  
कृष्णले आफ्ना रानीहरूमा राधाको चालढाल देखेभैं  
म पनि तिम्रीलाई अरूमा देख्न थालेकी छु

एकदिन त तिम्रो जस्तै आवाज सुनेर  
एकजनालाई आधा घण्टासम्म पच्छ्याएँ  
अर्को दिन तिम्रो जस्तै कपाल देखेर  
हेरेको हेरै भएँ  
यस्ता घटना त कति भए कति  
हुन त म अरूभन्दा फरक होइन  
कुनै गीत आफूसँग मेल खाए  
आफ्नै लागि कोरिएको जस्तो भाव मलाई पनि भयो  
अस्ति एम राईको 'के हुन्थ्यो हामीसँगै भएको भए!  
सत्र पटक सुनेँ अनि उही त हो  
कोठा थुन्नु, पर्दा तान्नु, गीत घन्काउनु र गाला भिजाउनु ॥



## परीक्षा

रिजन न्यौपाने  
lal; P @)\* Aofr

न सलबलाउँछ यो कलम कापीमा  
न आउँछ समाधान दिमागमा ।  
लेखम् भन्छु केही त आज  
अन्धकार देख्छु  
थोरै ज्ञान ल्याइदिए हुन्थ्यो नि शिक्षाको चिरागमा ।

माघको महिना चिसो छ मौसम  
बाहिर हेर्छु कति न्यानोपन छ घामको किरणमा ।  
थाहा छ आज म फेल हुन्छु  
तर पनि लाग्छ  
केही त पक्कै गर्छु आफ्नो जीवनमा ।

आउँदैन केही  
आफ्नो खाली पाना हेर्छु अनि प्रश्न हेर्छु ।  
कमजोरी ममा हैन  
लाग्छ केही त गलती छ पक्कै यो प्रश्नमा ।  
मलाई अझै पनि लाग्छ,  
केही त पक्कै गर्छु आफ्नो जीवनमा ।

उत्कृष्टलाई हेर्छु लेखिराछ,  
ऊ भहक मै ब्यस्त छ ।  
अर्कोलाई हेर्छु  
भयाल बाहिर हेर्दै उ मस्त छ ।  
अनि आफुलाई हेर्छु,  
न दिमागमा केही छ, न कापीमा मसिको गन्ध छ  
ओइ! देखा न भन्छ साथी,  
तर त्यसलाई के थहा मेरो दिमाग पूरै बन्द छ

नजर उठाउछु अनि नगबचम लाई हेर्छु  
खाजा खाँदै घुर्छु मलाई, जस्तै शेरको नजर हरिणमा  
थहा पाइसके आज म पक्का फेल हो  
तर अझै पनि लाग्छ,  
केही त पक्कै गर्छु आफ्नो जीवनमा ।  
केही त पक्कै गर्छु आफ्नो जीवनमा ।



## गुथि g/] cdflo

### गुधि

गुधि खँवः गोष्ठियाखें वः गु खः । थ्व संस्कृत खँवः खः । मनुतयगु न्हापांगु इलय् बुँज्यालिसे वनय् सा भवयाः जीवन निर्वाह याइगु खः । थ्व सा भवइपिं सापूत मुनाः च्चनीगु थाय् (गोष्ठ) यात गोष्ठी धाल । लिपा थ्व गोष्ठी खँवःया अर्थ विकास जुयाः थ्वया अर्थ सा जवाःत मुनीगु धयागु मजूसे छगू हे उदेश्य कयाः न्हयाम्हं मनुत छथाय् मुनाः परस्पर ग्वहालि यानाः ज्या यायगु जुल । छगू हे खँवःलं धाल धाःसा गोष्ठीया अर्थ समूह सभा सम्मेलन जुल । थ्व हे गोष्ठी खँवः अपभ्रंस जुयाः तदभव खँवःया रूपय् नेपालभाषाय् गुथि जुयाः दुहाँ वल । नेपाःगाः दुनेया नेवाःतयगु म्वायगु आधार हे गुथि खः । गुथि छगू सामाजिक संस्था खः । गुथिया निर्माण सामाजिक धार्मिक पारीवारिक बुइगु सीगु थें जाःगु जीवनया अति महत्वपूर्ण इलय् फुक्क मनुत मुनाः अःपुक जीवन हेनेतः दयकातःगु खः । गुथि जात कथं भूगोल कथं ज्या कथं दयका तःगु दइ ।

### गुथि (नेपाल भाषा)

गुथि खँवः गोष्ठियाखें वः गु खः । थ्व संस्कृत खँवः खः । मनुतयगु न्हापांगु इलय् बुँज्यालिसे वनय् सा भवयाः जीवन निर्वाह याइगु खः । थ्व सा भवइपिं सापूत मुनाः च्चनीगु थाय् (गोष्ठ) यात गोष्ठी धाल । लिपा थ्व गोष्ठी खँवःया अर्थ विकास जुयाः थ्वया अर्थ सा जवाःत मुनीगु धयागु मजूसे छगू हे उदेश्य कयाः न्हयाम्हं मनुत छथाय् मुनाः परस्पर ग्वहालि यानाः ज्या यायगु जुल । छगू हे खँवःलं धाल धाःसा गोष्ठीया अर्थ समूह सभा सम्मेलन जुल । थ्व हे गोष्ठी खँवः अपभ्रंस जुयाः तदभव खँवःया रूपय् नेपालभाषाय् गुथि जुयाः दुहाँ वल । नेपाःगाः दुनेया नेवाःतयगु म्वायगु आधार हे गुथि खः । गुथि छगू सामाजिक संस्था खः । गुथिया निर्माण सामाजिक धार्मिक पारीवारिक बुइगु सीगु थें जाःगु जीवनया अति महत्वपूर्ण इलय् फुक्क मनुत मुनाः अःपुक जीवन हेनेतः दयकातःगु खः । गुथि जात कथं भूगोल कथं ज्या कथं दयका तःगु दइ ।

### गुथि (नेपाली अनुवाद)

गुथि शब्द गोष्ठिबाट आएको हो । यो संस्कृत शब्द हो । मानिसहरु प्राचीन समयमा खेती सँगै गाइ चराइ जीवन यापन गर्दथे । यसरी गाइ चराउन जाने गोठालाहरु जम्मा भएर बस्ने स्थानलाई गोष्ठी भनियो । पछि यो गोष्ठी शब्दको अर्थ विकास भई यसको अर्थ गोठालाहरु जम्मा भएर बस्ने स्थान नभइ एउटै उदेश्य लिइ जुनसुकै व्यक्तिहरु एकै स्थानमा जम्मा भइ परस्पर सहयोग गरी काम गर्ने भयो । एकै शब्दमा भन्ने हो भने गोष्ठीको अर्थ समूह सभा सम्मेलन भयो । यहि गोष्ठी शब्द अपभ्रंस भएर तदभव शब्दका रूपमा नेपालभाषामा गुथि भई भित्रियो । नेपाल खाल्डो भित्रको नेवारहरुडगे जिउने आधार नै गुथि हो । गुथि एउटा सामाजिक संस्था हो । गुथिको निर्माण सामाजिक धार्मिक पारीवारिक जन्म मृत्यु जस्तो जीवनको अति महत्वपूर्ण समयमा सम्पूर्ण व्यक्तिहरु जम्मा भइ सजिलो गरी जीवन निर्वाह गर्न बनाइएको थियो । गुथि जात अनुसार भूगोल अनुसार काम अनुसार बनाइएको हुन्छ ।

# शान्त आकाश

विनीत ठाकुर

dʏnl slj

## मैथली भाषा

बटवृक्ष ई जिनगी तोहर छाँया मे  
गेल पतभर सटाले अपन काया मे  
तोरा स्वागत लेल आतुर मास वसन्त  
नव पल्लवित भ= हो आब अपना मे मस्त

मेघ गर्जन भेल संग खसल पाथर  
चोट आत्मा परल नयन बनल सागर  
बदलव मौसम ई प्रकृति के गुण  
मोन तरसे सुन= लेल प्रेम पातक धुन

तोरे सँ जग ई शीतल शान्त आकाश  
चहुँ ओर संतुलन मधुरिम वसात  
नव सृष्टिक श्रृजन नव श्रृंगार ल= आ  
नवीन पुष्प लेने सुखसार ल= आ

## नेपाली अनुवाद

बटवृक्ष-बरको रुख, ई-यो, जिनगी-जीवन, तोहर-तिम्रो, मे-मा  
गेल-गयो, सटाले-लगाऊ, अपन-आ नो, काया-शरीर  
तोरा-तिम्रो, लेल-लागि  
नव-नवीन, अपना-आफैमा

मेघ-वर्षा, भेल-भयो, संग-संगै, खसल-पानी बरसिसयो, पाथर-असिना  
परल-लागयो, नयन-आँखा, बनल-भयो  
बदलव-परिवर्तन हुनु, ई-यो, के-को  
मोन-मन, तरसे-व्याकुल, सुन=-सुन्नलाई, पातक-पातको

तोरे सँ-तिमीले गर्दा  
चहुँ ओर-चारै तिर, मधुरिम-माधुर्य, वसात-वतास  
नव सृष्टिक-नयाँ सृष्टिको, ल= आ-लिएर आऊ  
लेने-लिएर, सुखसार-सुखको संसार

# आमा

खाना खानुभन्दा अगाडि नै अघाएँ  
भन्दै उदने मेरी आमा  
आज मेरो कुरा गर्दै निदाउँछिन् रे  
मेरी आमा !

हिजो आफ्नो कुरा सिकाउने मेरी आमा  
आज अर्काको कुरा गर्न सिकाउँदै भन्छिन् रे  
हिजो आँसु भार्ने ती मेरी आमा  
आजभोलि धेरै खुसी भन्छिन् रे ।

आजभोलि पनि फोन गरेर दिन्छिन् आदेश  
कर्तव्यशील बन भनी ती मेरी आमा  
भन्छिन् आजभोलि धेरै दुःख छैन  
गर्छु सकेको काम छैन धेरै दुःख ।

मेरी आमाले सानैदेखि  
आफू कोदाको रोटी खाए पनि  
मलाई पैसा छ कि छैन भनी सोध्थिन्  
ती उनै हुन् मेरी जननी माता ।

पाखा र पखेरामा छ मेरो सानो घर  
स्वर्गभन्दा प्यारो लाग्छ  
मेरो आफ्नो जन्मथलो  
यो नै हो मेरो गाउँ घर ।

चिसो पानी चिसो हावा  
मेरो गाउँ घरको  
मिठो बोली मिठो वचन  
मेरा छरछिमेकी ।

अतिथिलाई भगवान् भन्छन्  
देवतालाई प्रभु  
सबैलाई सम्मान गर्छन्  
सानो होस् कि ठुलो ।  
तल्लो घर ब्राह्मण  
माथिल्लो घर राईको  
सबै जना मिली बस्छन्  
मेरो आँगन छेउ ।



रामबहादुर बुढाथोकी  
lalaP; @)\* Jofr

# अङ्कोर वाट

२०८० जेठ २५ गते (८ जुन २०२३) बिहानको ५ बजे थाइल्यान्डको राजधानी बैङ्ककबाट हामी ४ साथी र सवारी चालकसहित ६ जनाको टोली कम्बोडियाको अङ्कोर वाटतर्फ अगाडि बढ्ने तयारी गर्थ्यौं। नयाँ ठाँउ जाने भएकाले हामी सबै हर्षित र उत्साहित पनि थियौं। साथीले भिडियो र फोटो लिँदै सबैको मनोभाव बुझ्ने प्रयास गर्दै हुनुहुन्थ्यो। म चाहिँ आमाको भूमिकामै व्यस्त थिएँ। पेय पदार्थ, खाद्यान्न, लत्ता कपडाका सामानलाई व्यवस्थित गर्दै र फोटो भिडियोमा पनि नछुट्ने प्रयास गर्दै थिएँ। प्रस्थानपूर्वका सम्पूर्ण कार्य सम्पन्न भएपछि बिहानको ५:३० बजे अङ्कोर वाट (Ankor Wat) तर्फ हाम्रो गाडी अगाडि बढ्यो। आफ्नो खानाको व्यवस्था गरेर सवारी साधनको पनि खानाको व्यवस्था गरी नेपाली गीत घन्काउँदै हामी अघि बढ्यौं।



बैङ्ककबाट अङ्कोर वाट ३१५ किलोमिटर दुरी पार गर्नुपर्ने भएकोले कतै अलमल नगरी अघि बढ्ने र छिटै पुगी दृश्यावलोकन गर्ने सोच सबैको रहेको हुनाले चालकलाई त्यसैअनुसारको निर्देशन दियोँ। चिया, कफी र शौचको लागि मात्र बिचमा विश्राम लियोँ। २३७ किलोमिटर दुरी पार गरी बिहान ८:३० बजे थाइल्यान्ड र कम्बोडियाको सिमानामा पुगियो र त्यहाँ अध्यागमन पार गर्ने काममा लागेको एक घण्टा भइसक्दा पनि थाइल्याण्डको अध्यागमन पार गर्न कठिनाइ भयो। सबै कागजात अगाडिबाटै जानकारी गराएर जाँदा पनि यस्तो कठिनाइ भयो। अतिरिक्त केही रकम त्यहाँ काम गर्ने कर्मचारीको हातमा दिएपछि मात्र अध्यागमन पार गर्न सहज हुनेरहेछ। यस्तो जानकारी पाएपछि हामीले पनि सोही बाटो अपनाउन वाध्य भयौँ। त्यसपछि फेरि कम्बोडियाको अध्यागमन पार गर्नतिर लाग्यौँ। त्यहाँ पनि त्यस्तै बिजोक, भिडभाड र अस्तव्यस्त देख्दा मलाई आफ्नो देश मात्र होइन, यहाँ पनि यस्तै रहेछ भन्ने लाग्यो। करिब डेढ घण्टाको अविरल प्रयत्नपछि अध्यागमको काम सम्पन्न गर्थ्यौँ।



प्रमिला निरौला  
PdP cMjhl @\*) Aofr

त्यहाँ पनि अस्तव्यस्त देख्दा किन यस्तो होला भनी बुझ्ने जिज्ञासा उत्पन्न भयो र बुझ्दै जाँदा त्यहाँ पनि अतिरिक्त रकम नलिई केही काम नगर्ने प्रवृत्ति रहेछ। त्यसका अतिरिक्त थाई नागरिकहरू क्यासिनोमा खेल्न र काम गर्न जाने भएकाले यस्तो भिडभाड भएको रहेछ। अध्यागमन पार गर्ने व्यस्तताले गर्दा भोक, प्यास र गर्मीको अनुभव अध्यागमन पार गरेपछि उग्र भएर आयो।

कम्बोडियाको अध्यागमन पार गरेपछि खाना खाने सोच लिएका हामी भोकले व्याकुल भयौँ। न कतै पसल छ, न चमेना गृह छ, बरु बाटोमा टाढा टाढासम्म समतल भूमि मात्र देखिन्छ। कतैकतै खेतबारीमा काम गरिरहेका मानिसहरू, केही गाईवस्तुहरू फाट्टफुट्ट देखिन्छन्। कच्ची सडक, बाटोभरि गाडीका ताँती बाटो छिचोल्न अति नै कठिन भयो। केटाकेटी कम्बोडियामा मिठो-मिठो खाने सोच लिएर बसेका यस्तो अवस्था देखेपछि, बाध्यतावश ममीले बोकेको खानामै चित्त बुझाउनु परेकोमा दुःखी हुँदै भएपनि सबैले गाडीमै पेट पूजा गरी अघि बढ्यौँ। त्यहाँबाट अङ्कोर वाट पुग्न १५८ किलोमिटर मात्र बाँकी भएपनि कच्ची बाटो तथा ट्राफिक जामले गर्दा साँढे दुई घण्टाको बाटो तय गर्न हामीलाई ४ घण्टा लाग्यो। दिउसोको ३ बजे अङ्कोर वाट पुग्यौँ। ४०-४१ डिग्रीको तापक्रम, जेष्ठ महिना, भोक पनि लागेको थियो। धेरै वर्षदेखि कम्बोडियामा बसोबास गरिरहेका र त्यहाँ घुम्न जानेहरूलाई सहजीकरण गर्ने काम गरिरहेका भारतीयमूलका शर्मा थरका अधबैँसे व्यक्तिले हाम्रो यात्रालाई सहजीकरण गर्ने पहिले नै तय भएकाले शर्माजीलाई भेटी उनकै सल्लाहअनुसार अङ्कोर वाटको टिकट लियोँ। त्यसदिन समय अभावका कारण भोलिपल्ट अङ्कोर वाट जाने निधो गर्थ्यौँ। त्यहाँ कम्बोडियन

रियल (Riel) भन्दा पनि अमेरिकन डलर नै प्रचलनमा रहेछ । एक, तीन र सातदिनको टिकट किन्न मिल्ने रहेछ । हामीले आफ्नो अनुकूल एक दिनको ३९ अमेरिकन डलरका दरले पाँच वटा टिकट लियौं । अब खाना खाने कार्यका लागि शर्माजीलाई साथ लिई रेस्टुरेन्टतिर गई खाना खायौं । होटलमा केही बेर आराम गरी रात्रिको दृश्य हेर्ने र त्यहाँको स्थानीय परिकारको स्वाद लिँदै दृश्यावलोकन गर्दा रात्रिको १० बजेको पत्तै भएन । भोलिपल्ट बिहानदेखि यात्रा आरम्भ गर्नुपर्ने भएकोले त्यस दिनको थकान र यात्रालाई विश्राम गर्नुपर्ने ।

भोलिपल्ट जेष्ठ २६ गते बिहान ५ बजे १००८ शिवलिङ्ग दर्शन गर्ने योजनाअनुसार हामी होटलबाट निस्कियौं । आधा बाटोबाट शर्माजी ८ बजे अङ्कोर वाटमा हामीलाई भेट्ने आश्वासन दिई त्यहाँबाट बिदा भए । हामी जङ्गलको बिचमा यता र उता गर्दागर्दै बिहानको ८ बज्दा पनि १००८ शिवलिङ्ग दर्शन गर्न पुग्न सकेनौं । बाटो खोज्दै र सोधपुछ गर्दै जाँदा शिवलिङ्ग त पुगियो तर १००८ नभई अरुनै शिवलिङ्गको दर्शन गरियो । पानी र भरनाको बिचमा जङ्गलमा सानो भएपनि मनमोहक शिवलिङ्गको दर्शन गरी अङ्कोर वाट जान समय अभाव हुने ठानी यसैमा चित्त बुझाई होटलतिर लाग्यौं । होटल पुगेर खाजा खाई, चेक आउट गरी सक्दा बिहानको ११ बजिसकेको थियो । नयाँ गाडी देखेपछि ठाँउठाँउमा चेकजाँच र रोकतोका, विशाल जङ्गल ठाँउठाँउ चेक गर्न बसेका अलिअलि डलर हात पार्न सकिन्छ कि भन्ने प्रयास गरिहाल्थे ।



साथमा भएका कागजपत्र देखाउँदै दिउसोको १२ बजे अङ्कोर वाट पुग्यौं । ४०-४१ डिग्रीको गर्मी बिहान ५ बजेदेखि हिँडेको थकानले गलिसकेका हामी विशाल, सुन्दर र अलौकिक सुन्दरताले भरिएको अङ्कोर वाट आफ्नो आँखा अगाडि देख्न पाउँदा हर्षविभोर भई सबै कुरा बिर्सि फोटो र भिडियो खिच्नमै व्यस्त भयौं ।

संसारकै सबैभन्दा ठुलो हिन्दु मन्दिर अङ्कोर १६२.६ हेक्टर जमिनमा फैलिएको र ११ औं शताब्दीको अन्त्य र १२ औं शताब्दीको सुरुवातमा खमेर राजा (Khmer King) सूर्यवर्मन द्वितीय (Suryavarmen II) द्वारा निर्मित यो मन्दिर ३५ वर्ष ३,००,००० श्रमिक र ६,००० हात्ती लगाई निर्माण भएको रहेछ ।

खमेर राज्यको राजधानी यशोधरापुरा (Yasodharapura) अहिले अङ्कोर अवस्थित यस मन्दिर अलौकिक सौन्दर्य र कलाकृतिले भरिपूर्ण रहेछ । यसको आकृतिलाई सुमेरु (Mount Meru) भनिंदो रहेछ । मन्दिर पिरामिड आकारमा धेरै तलाको रहेछ । सबै ढुङ्गाद्वारा निर्मित र भगवान् विष्णुप्रति समर्पित यो मन्दिर अहिले बुद्ध मन्दिरमा परिणत भएको रहेछ र कम्बोडियाको सियम रिप (Siam Reap) सिमसार र घना जङ्गलमा अवस्थित यो मन्दिर दुस्मनको चपेटामा र भूकम्पको मारमा परी धेरै वर्षसम्म लुप्त भएको रहेछ । सन् १९०८ मा आएर यो मन्दिर उत्खनन सुरु भएको र सन् १९७०, १९८७, १९८८ हुँदै सन् १९९२ मा आइपुग्दा UNESCO World Heritage मा दर्ता भएपछि यसको खोजी र जीर्णोद्धारले तीव्रता पाएको रहेछ र अहिले यसको चर्चा संसारभरि फैलिएको र यहाँ दैनिक लाखौं पर्यटकहरूको आगमन हुँदो रहेछ । पर्यटकको आगमनसँगै यहाँका जनताको जीवनस्तर र ठाँउको विकासमा टेवा पुगेको रहेछ ।

मन्दिरको संरचना हेर्दा त्यस बेलामा पनि यस्तो अलौकिक निर्माण कसरी गर्न सकेको भन्ने कुराले अचम्मत पादो रहेछ । म पनि त्यसबाट अछुतो हुने कुरै भएन । त्यसैले शर्माजीलाई सोधपुछ गर्दा केही अलौकिक शक्तिद्वारा निर्मित भएको भन्ने किंवदन्ती पनि रहेको बताए । आश्चर्य पार्ने कलाकृति र त्यहाँबाट देखिने प्राकृतिक सुन्दरताबाट बाहिर निस्कन मन नहुँदा नहुँदै अन्य मन्दिरहरू पनि अवलोकन गर्न बाँकी भएकोले सकेसम्म मस्तिष्कको क्यामेरा र भौतिक क्यामेराले भरपुर दृश्य लिएर हामी त्यहाँबाट बाहिरियौं ।

अत्यधिक गर्मी, समुद्रको किनार वा विशाल जङ्गल भएकाले मौसमको केही अनुमान गर्न नसकिने रहेछ । मन्दिरबाट निस्कँदा टनटलापुर घाम लागिरहेको थियो तर मन्दिरको मूलद्वारसम्म आई नपुग्दै घनघोर वर्षा र हावाहुरी चलन थाल्यो । यस्तो वर्षाले सबै अस्तव्यस्त भयो । एकै छिनमा के कहाँ छ केही पत्तो भएन । गाडी पार्किङ भेटे पनि गाडीभित्र बस्न पाइन्थ्यो भन्दै हामी गाडी खोज्न थाल्यौं । पाँचजना पाँचतिर हिँडेका थियौं । भिजेर मुसो जस्तो भएका थियौं । के गर्ने, के नगर्ने केही उपाय भएन पखनुबाहेक । एक घण्टापछि वर्षा केही कम भयो र एउटा पठाओ लिएर गाडी पार्किङसम्म पुग्दा बेलुकाको ५ बजिसकेको थियो । हामीसँग एक घण्टा समय बाँकी भएकोले अन्य मन्दिर घुम्न जान सकिन्थ्यो तर धेरै थाकेको, पानीले भिजेर निथरूक्क भएको र त्यसै दिन कम्बोडियाको राजधानी Phnom Penn जाने भएकोले पछि फेरि Ankor Wat लाई धित मनै गरी निहाल्न आउने प्रतिबद्धता स्वयम्सँग गर्दै अङ्कोर वाटसँग बिदा भयौं ।

# साइबर अपराध



द्रुपता बजगाई  
slff !@ Joj :yfgk

विद्युतीय अपराध वा साइबर अपराध जुनसुकै कम्प्युटर नेटवर्क तथा उपकरणको प्रयोग गरी गरिने गैरकानुनी कार्यलाई भनिन्छ । यो विद्युतीय सञ्चार माध्यमबाट गरिने विद्युतीय अपराध हो, खासगरी कम्प्युटर ल्यापटप र मोबाइल वा ट्याब्लेट जस्ता उपकरण इन्टरनेट जडान गरी प्रयोग गरिन्छ । सूचना प्रविधिको विकाससँगै विकसित भएको यो अपराध सामाजिक सञ्जालको माध्यमबाट हाल बढिरहेको देखिन्छ । मानिसको भिडियो, फोटो आवाज सक्कल वा नक्कलका रूपमा दुरुपयोग गरी व्यक्तिको मानमर्यादा, प्रतिष्ठा इज्जतमा असर पार्ने कार्य भइरहेको देखिन्छ । यसलाई रोकथाम गर्न ल्याइएको कानुन विद्युतीय कानुन हो । नेपालको विद्युतीय कारोबार ऐन २०७३ ले कम्प्युटर इन्टरनेटलगायतका विद्युतीय सुरक्षा माध्यममा प्रचलित कानुनले प्रकाशन तथा प्रदर्शन गर्न नहुने भनी रोक लगाएका सामग्री वा सार्वजनिक, नैतिक, शिष्टाचार विरुद्धका सामग्री प्रकाशन वा प्रदर्शन गर्नेलगायतका कामलाई विद्युतीय कसुर भनी परिभाषा गरेको छ ।

इन्टरनेटको प्रयोगमार्फत गरिने चरित्र हत्याहिंसा फैलाउने कार्य, यौनहिंसा, इन्टरनेट धाक-धम्की, अर्काको पहिचान अनधिकृत रूपमा प्रयोग, क्रेडिट कार्ड तथा बैंकखाता आदिको चोरी गरी गरिने बैंकिङ कसुर, अर्काको कम्प्युटर ह्याक गरी विद्युतीय उपकरण तथा नेटवर्कमा पुऱ्याउने क्षतिलगायत अवैधानिक कार्यलाई पनि विद्युतीय अपराध मानिन्छ ।

अन्य कुनै विद्युतीय सञ्चार माध्यमबाट हुने कारोबारलाई पनि अवैधानिक कार्य साइबर अपराध मानिन्छ । भरपर्दो र सुरक्षित बनाई विद्युतीय अभिलेखको सिर्जना, उत्पादन, प्रशोधन, सञ्चार प्रवाह तथा सम्प्रेषण प्रणालीको मान्यता अखण्डता र विश्वसनीयतालाई प्रमाणीकरण तथा नियमित गर्ने व्यवस्था गर्न र विद्युतीय अभिलेखलाई अनधिकृत प्रयोग गर्न वा यस्तो अभिलेखामा गैरकानुनी तबरबाट परिवर्तन गर्ने कार्यलाई नियन्त्रण गर्नका लागि कानुनी व्यवस्था गर्न वाञ्छनीय भएकाले प्रतिनिधि सभाको घोषणा २०७३ जारी भएको पहिलो वर्षमा प्रतिनिधि सभाले यो ऐन बनाएको हो ।

## विद्युतीय अपराध न्यूनीकरण

विद्युतीय अपराधका घटनाहरू बढ्नुमा राज्यको विद्युतीय सुरक्षा नीति र व्यवस्था पक्ष नै फितलो हुनु हो । विद्युतीय अपराध विरुद्धको खाँचो देखिन्छ । सूचना प्रविधि प्रयोगको सबैभन्दा उत्तम प्रयोग गरेर मात्रै यसको जोखिम न्यूनीकरण गर्न सकिन्छ ।

## विद्युतीय अपराधको वर्गीकरण

### गोपनीयता भङ्ग

कुनै पनि विद्युतीय अभिलेख, किताब, रजिस्टर, पत्रव्यवहार, सूचना, कागजात वा अन्य सामग्रीहरूमा पहुँच प्राप्त गरेको

कुनै व्यक्तिले अनधिकृत व्यक्तिलाई त्यस्तो अभिलेख किताब, रजिस्टर, पत्र व्यवहार, सूचना, कागजात वा सामग्रीको गोपनीयता भङ्ग गर्ने ।

### कम्प्युटरमा अनधिकृत पहुँच

कुनै व्यक्तिले कुनै कम्प्युटरमा रहेको कुनै कार्यक्रमको सूचना तथ्याङ्कमा पहुँच प्राप्त गर्ने मनसायबाट सो कम्प्युटरको धनी वा जिम्मेवार व्यक्तिबाट कुनै अख्तियारी नलिई सो कम्प्युटरको प्रयोग गरेमा वा अख्तियारी लिएमा ।

### विद्युतीय स्वरूपमा गैरकानुनी कुरा प्रकाशन गर्ने

कम्प्युटर, इन्टरनेटलगायतका विद्युतीय सञ्चार माध्यमहरूमा प्रचलित कानुनले प्रकाशन तथा प्रदर्शन गर्न नहुने भनी रोक लगाएका सामग्रीहरू वा सार्वजनिक नैतिकता, शिष्टाचार विरुद्धका सामग्री वा कसैप्रति घृणा वा द्वेष फैलाउने वा विभिन्न जातजाति र सम्प्रदायबिचको समुधुर सम्बन्धलाई खलल पार्ने किसिमका सामग्रीहरू प्रकाशन वा प्रदर्शन गर्ने वा गर्न लगाउने ।

### भुटा व्यहोराको सूचना दिने

कुनै व्यक्तिले प्रमाणीकरण गर्ने निकायको इजाजत प्राप्त गर्ने वा अन्य कुनै मनसायले नियन्त्रक समक्ष वा डिजिटल हस्ताक्षर प्रमाणपत्र प्राप्त गर्ने वा अन्य कुनै मनसायले प्रमाणीकरण गर्ने निकायसमक्ष पेस गर्ने कुनै व्यहोरा जानीजानी लुकाए, ढाँटे वा जानाजानी भुटा व्यहोरा पेस वा दाखिला गर्ने कार्य ।

### कम्प्युटर स्रोत सङ्केत चोरी

कम्प्युटर स्रोतको सङ्केत (सोर्स कोड) लाई यथावत् राख्ने गरी तत्काल व्यवस्था गरेको अवस्थामा कुनै व्यक्तिले कुनै कम्प्युटर, कम्प्युटर कार्यक्रम, कम्प्युटर स्रोतको (सोर्स कोड) लाई जानीजानी वा बदनियत राखी चोरी गरेमा, नष्ट गरेमा, परिवर्तन गरेमा वा यस्तो काम गर्न लगाएमा, साइबर सुरक्षा श्रेट विश्वभरी छ । साइबर अपराध विश्वको जुनसुकै कुनामा बसेर कुनै पनि क्षेत्रमा गर्न सकिने भएकाले सतर्कताको आवश्यकता विश्वभरि नै छ ।

एटिएम, अनलाईन बैंकिङ, मोबाइल, एसएमएस बैंकिङ सुविधासँगै गम्भीर चुनौती पनि बढ्न थालेको देखिन्छ । यसअन्तर्गत उपभोक्तालाई भुक्व्याएर अर्काको रकम आफूले निकाल्ने, एसएमएस तथा इमेल फिसिड गर्ने क्रियाकलापहरू दिनानुदिन बढ्दै गएका छन् । नेपालमा पनि बैंकको सर्वरमा

आक्रमण गरेर लुट मच्चाउने प्रयास बेला बेलामा भएको देखिन्छ। त्यसमा पनि एटिएमबाट प्रायजसो यस्ता प्रयास हुने गरेका छन्। नेपालमा सहज पहुँच र फिटलो साइबर कानुनले गर्दा पनि यस्तो हुने गरेको देखिन्छ। आजको युग भनेको विज्ञान र प्रविधिको युग हो र प्रविधि सँगसँगै दौडिनु आवश्यक र बाध्यता दुबै हो भन्दा अत्युक्ति नहोला। तर प्रविधिको उपयोगितासँगै सुरक्षाको कुरा पनि आउने गर्छ।

नेपालमा बैकिङ क्षेत्र होस् या सामाजिक सञ्जालको क्षेत्र नै किन नहोस् यिनीहरूको लक्ष्य सबैलाई सुविधा प्रदान गर्नु हो। प्रविधिलाई आफ्नो पकडभित्र राख्नु पनि दायित्व हो। यदि प्रविधि मान्छेको नियन्त्रणबाहिर गएको खण्डमा नतिजा राम्रो हुन सक्दैन। तसर्थ समयमै सम्बन्धित निकाय सचते बन्न अति आवश्यक छ। साइबर नैतिकताअनुसार गर्न नहुने कार्यहरू :

- १) अरूका फाइल वा रेकर्डहरू खोज्न, हेर्न, बिगार्न, हटाउन, कमी गर्न र प्रयोग गर्न नहुने,
- २) अरूको कम्प्युटर पासवर्ड चोर्न र प्रयोग गर्न नहुने,
- ३) भाइरल बनाएर प्रयोग गर्न नहुने,
- ४) कम्प्युटरको गोपनीयता भङ्ग गर्न नहुने,
- ५) भ्रुटो व्यहोराको सूचना दिन नहुने,
- ६) विद्युतीय स्वरूपमा गैरकानुनी कुरा प्रकाशन गर्न नहुने।

साइबर अपराधबाट बच्ने उपायहरू

- १) कुनै पनि Website मा आफ्नो Personal Details लाई सेयर गर्न नहुने,
- २) आफ्नो Personal Information लाई Online Publish गर्न नहुने,

□□□

- ३) कुनै पनि Software वा APa को डाउनलोड गर्नुभन्दा पहिले राम्रोसँग Confirm गर्नुहोस् कि तपाईं कुनै गलत Software त डाउनलोड गर्नु भएको छैन ?
- ४) कुनै पनि Online Scheme जसमा पैसा जित्ने र प्राइज मिल्ने जस्ता कुराहरूमा विश्वास नगर्ने,
- ५) सधैं आफ्नो इन्टरनेट ब्राउजर (Chrome, Firefox, Opera, Mozilla) जुनसुकै पनि तपाईं प्रयोग गर्नुहुन्छ, त्यसलाई Update गरेर राख्नुहोस् सधैं Free Wifi चलाउनबाट बच्ने।

यदि सुरक्षा अपनाउँदा अपनाउँदै पनि साइबर अपराधबाट शोषित भइन्छ भने उजुरी गर्ने ठाउँ :

- १) काठमाडौं उपत्यकाभित्रको हकमा : साइबर ब्युरो, भोटाहिटी काठमाडौंमा गएर पीडित व्यक्ति स्वयम् उपस्थित भएर निवेदन दिन सक्नुहुनेछ।
- २) काठमाडौं उपत्यका बाहिरको हकमा : नजिकको स्थानीय जिल्ला प्रहरी कार्यालयमा आफू स्वयम् उपस्थित भएर निवेदन दिन सक्नुहुनेछ।
- ३) उजुरी गर्ने समय : पीडित व्यक्तिले अपराध भएको थाहा भएको मितिबाट ३५ दिनभित्र उजुरी गर्नुपर्ने कानुनी व्यवस्था रहेको छ।
- ४) साइबर नैतिकता : हामीले कसैलाई धोका हुने, नोक्सानी पर्ने वा प्रतिष्ठामा आँच आउने काम गर्नुहुँदैन। कम्प्युटर र इन्टरनेट प्रयोग गर्दा प्रयोगकर्ता, प्रोगामर वा अन्य जुनसुकै कम्प्युटरको नियमको पालना गर्नुपर्छ। यो अन्तर्राष्ट्रिय नियम नै हो।

## के फर्किएलान् त ?

के फर्किएलान् त खै ? ओइलिगएका फूलका थुङ्गा  
के फर्किएलान् त खै ? अघि बढेका पुराना ढुङ्गा  
आशा मनभरि बरै, पूजा गरिरहेछन् मन्दिरका ढुङ्गा  
फैलिगए भावना कतै, काटिदिए जस्तै उडेका चङ्गा।

उज्ज्वल भविष्यको आश, जीवन मात्र दुई दिनको चोला  
कठै इन्द्रियहरूको नाश, दुःख सही भर्नु नै पर्ने भोला  
समुद्रपारको बास, अनि तरिगएका हजारौं खोला  
खुशी छैनन् खास, आज यहाँ छन् भोलि कहाँ होला।  
अविश्वासको खेती, उनका मनभरि आशाको भेल  
आत्मविश्वासलाई मेटी, टाढिन बाध्य कठै दैवको खेल



**ईशान पौडेल**

बिए २०७६ ब्याच

सन्तोषी छैनन् त्यति तर हुनुपर्ने भो निराशासँग मेल  
चाहनाको गला रेटी, जानु नै पर्ने स्वयम् मनको जेल।  
आमा सम्झी खस्लान् आँसु, पुस्ने को नै छ र ?  
अज्जान मानिस घुमिरहेछन् बरै उनका वरपर  
मनमा सधैं एउटै त्रास फर्कन्छन् कि नाई घर ?  
दुःख जति सबै उनका सरकार तिमी चैन गर ॥

# सम्बृद्ध नेपालको आधारः ग्रामीण विकास



गौरव पाण्डे

laP @)\* Aofr

आर्थिक वर्ष २०७६/७७ को लागि संसदमा प्रस्तुत भएको बजेटअन्तर्गत आधुनिक सभ्यताको मानक नै सुविधायुक्त सहर भएको तथा मुलुकको विकासको स्वरूप सहरी पूर्वाधारबाटै प्रतिबिम्बित हुने यथार्थलाई ध्यान दिँदै सहरी विकासको कार्यक्रम प्रस्ताव गरेको छु भनी तत्कालीन अर्थमन्त्री डा. युवराज खतिवडाले प्रस्तुत गर्नुभएको सहरी विकास कार्यक्रमको प्रस्तावनाउपर आफ्नो धारणा राख्दै तत्कालीन सभासद प्रदीप गिरीले सहरको ठाउँमा गाउँ राखेर PURA अर्थात् Provision of Urban Amenities to Rural Areas को सिद्धान्तलाई आत्मसात् गर्दै ग्रामीण विकासको कार्यक्रम प्रस्ताव गर्नुभयो । सो घटनाक्रमसँगै नेपालको सामाजिक, आर्थिक र राजनीतिक वृत्तमा ग्रामीण विकासबारे सघन छलफलहरू भए तर ठोस परिणाम आउन सकेन । कोभिड-१९ (कोरोना भाइरस) का कारण बन्दाबन्दीको अवस्था सिर्जना भई गाउँ फर्किएका युवा जमातबिच फेरि यो प्रसङ्ग विविध रूपमा उठान भएको पाइन्छ । कृषि, पशुपालन, व्यापार व्यवसाय, उद्योगधन्दा, फलफूल खेती वा घरपायकको जागिर यी यावत अवसर र चुनौती बनेर आए । भूकम्प गयो । मान्छे गाउँ फर्किए । कोरोना भाइरस आयो । मान्छे गाउँ आए । दर्शन आयो । सबैलाई गाउँ आउने हतार भयो । सुख होस् या दुःख अन्ततः मान्छेलाई गाउँ नै चाहिने रहेछ । यसो हो भने गाउँमै बस्ने अवस्थाको सिर्जना किन नगर्ने ? हाम्रो भौगोलिक, सामाजिक र सांस्कृतिक बनावटले पनि आखिर गाउँ नै खोजिरहेछ । अनि के भौतिक विकास मात्रै सबथोक हो त ? के खरको छानामुनि प्रतिभा र सिर्जनाको जन्म हुँदैन ? गाउँमा सुविधासम्पन्न घर निर्माण हुनु हुँदैन ? विकासको मानक के भौतिक पूर्वाधार मात्रै हुन् त ? यदि यसो हो भने अचेल प्रायः घरहरू पक्की बन्दैछन् । यही हो त सम्बृद्धि ? हामीले विकासको अवधारणालाई साँगुरो बनाएका छौं । वास्तवमा विकास भनेको चेतना हो जसले चुनौतीका बिचमा पनि अवसर ज्ञान र सम्भावनाहरू उघार्छ । सम्बृद्धि खरकै छानोमा पनि आउन सक्छ, पारिवारिक मेलमिलाप, शिक्षा, स्वास्थ्य समझदारी, सरसफाइ, संस्कार, सहिष्णुता आदि आयामहरूले । एउटै घरमा वल्लो कोठा र पल्लो कोठाबिच चिनजान नहुने, तल मान्छे मर्दै गर्दा माथि भोज गर्ने सहर कसरी आधुनिक सभ्यताको मानक हुन सक्छ ? के मानवीय समवेदनाको अन्त्य नै सम्बृद्धि र सभ्यता हो ? त्यसैले सहर सहर नभएर कहर हुन् । आधुनिक सभ्यताको वास्तविक मानक सम्बृद्ध गाउँ हुन् । शिक्षा, स्वास्थ्य, बाटोघाटो, सिँचाइ, सञ्चार यी पाँच कुराले जोडे मात्रै पनि हाम्रा गाउँ यसै सम्बृद्ध बन्छन् । नेपालको जुन भौगोलिक अवस्थिति र संरचना

छ यसमा हामीले कति वटा नै अत्याधुनिक सहर बनाउन सक्छौं र ? पहाड र हिमालमा उपयुक्त स्थान नै छैन । मधेशमा बनायौं भने एकतर्फ उब्जाउ जमिनको नाश हुने अर्कोतर्फ खुला सीमा र हाम्रो भौगोलिक अवस्थिति र महत्त्वका कारण धेरै सहर भएमा कालान्तरमा सुरक्षा चुनौती बढ्ने निश्चित प्रायः छ ।

सांस्कृतिक रूपमा हामी सम्पन्न छौं । सहरमा कि त हाम्रा सांस्कृतिकहरू नाश भइरहेछन् कि त मासिएर असली अस्तित्व गुमाइरहेछन् । हेर्दा यी विषय सामान्य देखिएतापनि हाम्रो जस्तो सांस्कृतिक पर्यटनको टुलो सम्भावना भएको मुलुकको लागि बडो चिन्ताको विषय बनेको छ । वातावरणीय दृष्टिकोणले पनि पृथ्वीकै अस्तित्वमाथि प्रश्न खडा भइरहेको सन्दर्भमा सम्बृद्ध सहर कदापि यसको विकल्प होइन । यसको एकमात्र विकल्परहित विकल्प भनेकै हाम्रो गाउँले बसाइ हो, जो पूर्णतः वातावरणमैत्री छ । अष्ट्रेलिया जस्तो विश्व गन्तव्य र सम्पन्न मुलुकले समेत पिआरको लागि निश्चित समय गाउँ बस्नुपर्ने कानून निर्माण गर्नुले समेत सहरको उपयुक्त विकल्प सम्बृद्ध गाउँ रहेको सङ्केत गर्छ । स्थानीय सरकारको निर्माणसँगै ग्रामीण विकास, ग्रामीण पर्यटनका नयाँनयाँ अवधारणा र कार्यक्रम आउँछन् भन्ने अनुमान थियो तर यसको ठिक विपरीत बजारउन्मुख कार्यक्रमहरू आउन थाले । सायद हाम्रो मानसिकता नै अचेल पूर्णतः सहरउन्मुख भएर हो । यसैको परिणाम पाखा पखेरामा कृषिको सम्भावना खोज्नुपर्ने ठाउँमा हामीले भ्युटावर निर्माण गर्नु । ग्रामीण पर्यटनको ठाउँमा रेस्टुरेन्ट, बार, रिसोर्ट, कङ्क्रिट बगैँचाको सम्भावना देख्यौं । मान्छे किन घुम्छ ? किन भ्रमण गर्छ ? ऊ यसकारण घुम्छ कि उसले नयाँ कुराको अनुभव गर्न पाओस् । आफ्नै देशमा हुने बार, रेस्टुरेन्टका सुविधा लिन लाखौं खर्चेर नेपाल किन आउने ? तसर्थ ग्रामीण पर्यटन, सांस्कृतिक पर्यटन, होमस्टेका विकल्प कदापि रेस्टुरेन्ट, बार हुन सक्दैनन् ।

ग्रामीण विकासको अवधारणा स्पष्ट र सहज छ । हामी स्थानीय लगानी, ज्ञान, सिप र स्रोतसाधनको भरपुर उपयोग गर्न सक्छौं । राज्यले त केवल मध्यस्थता गरिदिए पुग्छ अनि आधुनिक सभ्यताको मानक सम्बृद्ध सहर होइन सम्बृद्ध गाउँ पनि हुन् भनिदिए पुग्छ ।

□□□

## विद्यार्थीलाई

अर्थात् १९५५

१९५५

१९५५/१ :१९५५

जन्म २००९ साल असारको १४ गते भयो  
सानैदेखि तीक्ष्ण बुद्धि उमेर पनि बढ्दै गयो  
फरर चण्डी पाठ सुन्दा बाबा आमा दङ्ग  
अनेकौँ प्रतिभा र लगनशीलता मदनसँग ।

उच्च शिक्षा हासिल गरी आचार्य भएपछि  
स्वागत, सत्कार भयो राजनीतिमा गएपछि  
उद्देश्य ठुलो थियो देशलाई समृद्ध बनाउने  
विलक्षण प्रतिभाका धनी सबैलाई मनाउने ।

अध्ययन गहन विश्लेषण सही, सकेन कसैले  
विचलित नभई कम्युनिज्मवाद जन्म्यो त्यसैले  
विश्व जानकार हुँदै थियो विचार थियो महान्  
दिएनन् बाँच्न कठै रहस्यमै गुमाउनु पन्थो ज्यान

आस्थाका केन्द्र थियौ जनताको भरोसा पनि  
समृद्ध बनाउन विचारलाई अध्ययन पूरा अनि  
भ्रष्ट दलालको सातो जान्थ्यो तिमिले बोल्दा  
विश्वव्यापी बन्दै थियो विचारका पाना खोल्दा ।

सायद अलिक समयसम्म बाँच्न पाएको भए  
देशमा थिति बस्थ्यो र हुन्थ्यो सबैको जय  
जन्मजयन्तीको अवसरमा सम्भना धेरै धेरै  
आत्माले शान्ति पाओस् श्रदासुमन सम्भरै

पढ्दैछौ बाबु नानी यो मदनको मन्दिरमा  
अनुशासन लगनशीलता राख्नु है शिरमा  
ध्यान दिनु पढाइमा सफलता हात पर्नेछ  
उच्च बनाऊ मनोबल देशले सम्मान गर्नेछ ।

विधालयमा ज्ञान लिने प्यारा बाबुनानी  
भविष्यलाई ध्यान दिने प्यारा बाबुनानी  
सक्षम बन पहिला आफू सोचू देश अनि  
बाआमा देवता सम्भ प्यारा बाबुनानी ।

मन्दिर हो नि विद्यालय याद गरिदिनु  
जिज्ञासाका बिस्कुनहरू धेरै छरिदिनु  
निरन्तर लगनशील र मिहिनेतले तिमि  
तिर्खाएको प्यासीलाई पानी भइदिनु ।

पछि नहटून् पाईलाहरू शिखर चढिरहून्  
जान्न खोज्ने जिज्ञासाहरू सधैं बढिरहून्  
वीरहरूको देश हो विश्वलाई बताइदिनु  
आत्मविश्वास प्रेम सद्भाव मनमा गढिरहून् ।

विकृति विसङ्गति तिमिले छ हटाउनु  
योग्य बन्न आफूलाई तिमिले छ खटाउनु  
नजानेमा सोध्नुपर्छ जानेको सिकाउने र  
सही सत्य कुरा मात्र तिमिले छ रटनु

मदन जस्तै बन्नु तिमि राजनीतिज्ञ बन्नलाई  
सन्दुक जस्तै बन्नु तिमि उज्याली छर्नलाई  
नयन सधैं निर्दोष बन्नु मन नदी भै कन्चन  
महावीर जस्तै बन्नु तिमि चमत्कार गर्नलाई ।

□□□





अरिजना आचार्य

laP @)&amp;( Aofr

किताब पछाडि लुकेर बस्दा  
मलाई भित्रभित्रै धमिराले खाएको छ  
भक्तिसकेको छ  
मस्तिष्क अशक्त छ  
यसले पागलपनको बेकामे प्रश्नहरू निम्त्याएको छ  
यी प्रश्नहरूमा म मिठो सुगन्ध पाउँछु  
विसङ्गतीको  
विद्रोहको  
आक्रोशको  
क्रान्तिको

यी सुगन्धहरूलाई उत्तरले  
ढाकिटोपल्छु

यी बेकामे प्रश्नहरू भूमिगत रूपमा आउँछन् र  
हररात ऍठन गर्छन्  
तिमीलाई थाहा छ?  
तिम्रो छाती भरिको तक्मामा  
म निर्दोष आत्माहरूको लास किन प्रतिबिम्बित देख्छु  
तिमीले हररात मोजमस्ती गर्ने मधुशाला  
किन मलाई बधशाला जस्तो गनाउँछ?

यहाँ नरमुण्डमाला लगाएका राक्षस नाँच्छन्  
जहाँ वरिपरि चन्दनको वासना मगमगाउँछ  
तिमीले भ्रार मानेर पुज्ने मौन शालिक  
अन्धो किन लाग्छ ?  
नतर्साउने भूत जस्तो किन लाग्छ ?

## तिमी क्रान्ति बनिदिनू

ए! महङ्गो वस्त्र लगाएर  
आत्मा नाङ्गो भएका मान्छे  
एकचोटि गरिब भएर, छाप्रोमा बसी  
हिउँदको चिसो सिरेटो खाई हेर

ए ! आलिसान महलमा बस्ने  
सामन्तीहरू  
एक चोटि सुकुम्बासी बनेर  
दशगजामा घर बनाई हेर  
अवसरवादी मूर्खहरू तिमीहरू भोका छौ  
खोक्रा छौ  
तिमीहरू आफैँमा जात्रा हौं  
जात्रा खोज्दै नहिँड

मान्छेहरूको भन्याङ चढेर  
घुम्ने कुर्सीमा मोज गरेका मन्त्रीहरू  
एक चोटि शरणार्थी बनी हेर  
एक चोटि दुनियाँ बनी हेर  
एक चोटि दुनियाँ उत्पीडित वर्गको  
नजरले हेर

ए ! मेरा प्रिय कमरेडहरू अस्तित्व डगमगाए  
डगमगाउन देऊ  
तिमीभित्रको आक्रोसको ज्वालाले विद्रोह चेतले  
क्रान्तिको बिउ रोपिहेर दुनिया उत्पीडित वर्गको नजरले हेर

तिमीलाई  
आलोचना गर्लान्  
तिम्रा विचारमाथि प्रश्न गर्लान्  
तिमीलाई मन नपराउलान्  
तर तिमी अडिग रहनू  
दुनियाँलाई उत्पीडित वर्गको नजरले हेर्नू  
कसैले के भयो भनेर सोधे  
तिमी क्रान्ति बनिदिनू।

□□□

# ओजस्वी

अनुप उप्रेती  
Ij Bfyl{

\*\*\* मङ्गलाचरण \*\*\*

ज्योत्स्ना भारत वर्षको सकलको वेदान्तको कान्तमा  
जुन ज्योत्स्ना अब पश्चिमी सलहको पस्दैछ आक्रान्तमा  
हामी दुर्बल पात्र हो समयको दुर्भाग्यको रातको  
मेट्टै छौं पथ पूर्वको उदयको सत्मार्गको साथको

प्रारम्भिक

धारा औषधको प्रवाहित हुने स्वर्णामको काल त्यो  
पुर्खाका इतिहास सभ्य जगको विज्ञानको जाल त्यो  
हामीमा अभिमान राग जहिल्यै दुर्भाव बढ्दै गयो  
भाषा रत्न थियो समृद्ध पलको ती ज्ञान भस्मै भयो ॥१॥

कालो रात समान यो समयमा कालै छ यी भावना  
रोगी भै सब खाटमा परिरह्यौं सुत्दै छ सत्साधना  
होला कान्ति कतैकतै पर कतै यो कालभन्दा पर  
होला शान्ति कतैकतै पर कतै यो जालभन्दा पर ॥२॥

आफ्नै स्वत्व र अस्मिता पनि सदा बजारमा बेचिए  
श्रद्धा भक्ति सबै सबै मनुजका त्यै कालमा मेटिए  
पुर्खाको पदचिह्न चिन्न नसकी के के भयो खै भुल  
त्यो आभा इतिहास हाँस नसकी बन्दैछ शोकाकुल ॥३॥

मान्छेका मनका सबै रसिकता जाँदैछ भन्-भन् पर  
मान्छे जन्मनु मर्नु मात्र जगमा के जिन्दगी सार छ !  
जाऔं मित्र शनैः शनैः पद गरी त्यो कालमा फर्किऔं  
हामी ज्ञान सदा मीठो रस सरी साँचो सुधा अर्पिऔं ॥४॥

सम्भौं ज्ञान रसाउने प्रिय कथा सत्मार्गको मार्गमा  
हामी फेरि पुगौं अतीत युगमा सम्मोहको ध्यानमा  
साँचो सुन्दरता मनोरम सबै मान्छेहरू क्या थिए  
आफ्नो ज्ञान र सभ्यताजति सबै सन्तानमा सुम्पिए ॥५॥

ए ! आकाश थिइस् सदा समयको साक्षी कथाको यहाँ  
ए ! पृथ्वी धरणी धरातलमहा तिप्रै थियो काखमा  
मेट्टै नित्य सुनामनाम यसको विज्ञानको ज्ञानको  
पुर्खाका बलिदानको तपसको प्रस्वेद सम्मानको ॥६॥

हामीमा मृदुभावना हृदयमा देखिन्न आफ्नै प्रति  
केही स्वत्व र स्वाभिमान नभई खाँदछौं अटाए जति  
खोज्दैछन् किन कस्तुरी वनवनै सौगन्ध आफ्नै पनि

खोलो धाउँछ नित्य त्यो बगरमा आशा तिमी हौ भनी ॥७॥  
आभा लुक्छ लुकाउँछन् सब मिली ओभेल ओभेलमा  
पुर्खाका सब सभ्यता विगतका त्यै पश्चिमी भेलमा  
मुस्लो जल्छ जलाउँछन् फगतमा भेट्छन् कुरा जे सबै  
के सक्ला कहिल्यै जलाउन यहाँ अन्याय जाली कतै? ॥८॥

मानौ फल्छ भिनो विलाश मनमा आवेगमा रागमा  
पानीभै मन बग्छ त्यो सफरमा दुर्भावको छलमा  
सूर्जे लुप्त भयो सदा सगरमा सन्त्रास यो फैलियो  
माटोको प्रतिमूर्ति बन्न नसकी आकाश नै मैलियो ॥९॥



## मेरो साथी फरक छ

सुमिता बस्नेत

बिबिएस २०८० व्याच

उसको मुस्कानले मेरो रिसलाई शान्त पार्छ  
मेरो भयलाई उसको अबोधपनले हराउन खोज्छ  
मलाई भिडभाड खासै मन नपर्ने  
ऊ त्यो भिडमा नि मलाई आफू जस्तै बनाउन खोज्छ  
मेरो साथी फरक छ ।

एक्लो सहरमा परिवारको कमी महसुस हुन नदिन  
मलाई निद्रा नलाग्दा कथा सुनाएर निद्रा ल्याइदिने  
आमा बन्न खोज्छ  
केही गलत काम गरें भने बुबाले सम्झाए जस्तै सम्झाउन खोज्छ  
मसँग बसी कालो चियामा पनि ऊ दुधको मिठास ल्याउन खोज्छ ।

म कुनै नयाँ मान्छेसँग बोले मलाई उसको नामले जिस्काउन थाल्छ  
मैले कुनै दिन बाटो बिराएँ भने आफू अगाडि हिँड्दै सही बाटो देखाउन खोज्छ  
अप्ट्यारोमा परे साथ दिन पछि हट्दैन तर जब उसलाई पीडा हुन्छ  
सबै कुरा लुकाउन खोज्छ  
मेरो साथी फरक छ ।

मेरा हरेक खुसीलाई अपनाएर आफ्नो दुःखलाई मबाट टाढा राख्ने गर्छ  
आफू उदास भएपनि मलाई हसाउने सक्दो कोसिस गर्छ  
मैले देखेको छु उसलाई मेरो लागि लडेको  
कलियुगमा त कसैले साथ दिँदैन भन्ने कुरालाई उसले गलत बनाउन खोज्छ  
मेरो साथी फरक छ ।

□□□



नारायणा चालिसे  
lalaPd @)&& Aofr

## मजदुर

जब बज्छ पाँच अनि  
सुरु हुन्छन् उसका दिन  
बोक्यो नाम्लो अनि लाग्यो बजार  
अनि सुरु गन्यो आफ्नो दैनिकी  
लागछ उसलाई जिम्मेवारी त नाम्लोमा उठाएको छु  
लागछ उसलाई भार त जति पनि उठाउन सक्छु तर  
जिम्मेवारी त नाम्लोमा उठाएको छु  
भार त उसमा भन्दा नि नाम्लोमा छ ।

उसलाई त लाग्छ म आफ्नो क्षमताले भ्याउन सक्छु  
तर नाम्लो र भारीको क्षमता उसले कसरी बुझोस्  
जसरी भएपनि उसले  
त आफ्नो मजदुरी काट्नु छ  
आफ्नो दिनचर्या अगाडि बढाउनु छ  
ऊसँगै लालाबालालाई अगाडि बढाउनु छ  
सायद उसले सोच्यो पनि होला  
ऊ र उसको मजदुरीको सम्बन्ध ।

पाउँदैन केही फरक भारी ओजन त्यो  
भारी उसले बोकेको सपना  
उसले बोकेको सपना  
आज फेरि उसले बोकेका सपना तुझ्ए गए  
सडेर गए उसले बोकेर पुन्याउने सामान जस्तै  
ऊबाट रिक्तिए गए उसले पुन्याउनलाई बोकेको सामान जस्तै  
र त उसले आज पूरा गर्न सकेको छैन

उसको मजदुरी  
उसको सपना  
उसले बोक्ने नाम्लो  
सबैले साथ छोड्दै जाँदै छन् ।

उसको मजदुरी देखेर  
उसको सपना, उसले बोक्ने भारी  
उसको सन्तान सबैबाट आज ऊ उक्लो भएको छ ।  
उसले पाएको छैन कतै बिसाउने आफ्नो भारी

त्यो उसले थकाइ मार्ने चौतारीमा  
उसले आफ्नो पीडा पोख्दै छ ।  
तर ऊ मजदुर  
उसको कसले सुन्ने पीडा  
दिन आउँदैन  
उसले गरेको कामको फल पाउने

कसले देखोस् ऊ डुलेको  
ऊ भन्छ उसको आज मजदुरी व्यर्थ छ  
आज ऊ भोको छ ।

नाङ्गो छ  
थकित छ  
पीडा बिसाउन चौतारोको अभाव छ  
र पनि उसलाई मजदुर दिवसको  
शुभकामना बाँडेका छन् सबैले  
उसलाई शुभकामनाभन्दा पनि  
भोजन, चौतारो र नाम्लोको खाँचो छ  
अनि पो बढाउँछ उसले भारी बोक्ने क्षमता

मेरो देशलाई जस्तै उसलाई पनि  
सब थोक चाहिएको छ  
उसलाई न्याय चाहिएको छ  
उसलाई काम चाहिएको छ  
उसलाई शान्ति अनि  
उसलाई मजदुर दिवसको कामनाभन्दा  
उसको मजदुरीको ज्याला चाहिएको छ ।  
ऊ आज मजदुर छ  
आज उसलाई मजदुरी चाहिएको छ ।

□□□

# मदन भण्डारी

## मेमोरियल कलेजको पार्श्वचित्र



विन्तामणि भट्टराई

kj kzf; g kdfv

नेपालको दुर्गम पूर्वी हिमाली जिल्ला ताप्लेजुङको ढुङ्गेसाँघु गाउँपालिका वडा नं. ९ ठोदनेमा २००९ साल असार १४ गते जन्मनुभएका र चितवन जिल्लाको दासढुङ्गामा रहस्यमय जिप दुर्घटनामा २०५० साल जेष्ठ ३ गते हत्या गरिएका नेपाली जनताका ढुकढुकी राष्ट्रिय तथा अन्तर्राष्ट्रिय राजनीतिका शिखर व्यक्तित्व, नवीन सोच तथा उन्नत सामाजिक राजनीतिक संस्कारका प्रणेता, सिद्धान्तनिष्ठ, समाजसेवी, राष्ट्रिय प्रजातन्त्र र जनजीविकाका प्रवल पक्षधर, नेपाली जनताका प्यारा जननेता मदनकुमार भण्डारीका योगदानहरूलाई चिरस्थायी बनाई राख्न, उहाँका काम र अनुभवबाट भावी पुस्तालाई प्रशिक्षित गर्न र सामाजिक परिवर्तनको प्रक्रियालाई निरन्तरता दिनका लागि शैक्षिक क्षेत्रका माध्यमबाट सहजीकरण हुने महसुस गरी तत्कालीन मदन भण्डारी अध्ययन तथा अनुसन्धान केन्द्रबाट स्वीकृति लिई २०५८ सालमा मदन भण्डारी मेमोरियल कलेज नामक सेवासहितको गैरनाफामूलक शैक्षिक संस्थाको स्थापना गरिएको हो।

स्थापना कालमा उद्देश्यअनुसार कार्यहरू सम्पादन गर्न आर्थिक समस्या भएपछि जननेता मदनकुमार भण्डारीलाई माया, आदर, सम्मान र श्रद्धा गर्ने १९२ जना महानुभावहरूबाट कम्तीमा दश हजार रुपैयाका दरले संस्थापक सदस्यता शुल्कबापत रु. २०,२७,१११/- (बिस लाख सत्ताइस हजार एक सय एघार रुपैया) सङ्कलन गरी कलेज शुभारम्भ गरियो। स्थापनाको समयमा उच्च माध्यमिक शिक्षा परिषद्बाट स्वीकृति लिएर कक्षा ११ को पढाइ सुरु गरिएको भएतापनि क्रमशः प्राथमिक तहदेखि स्नातक, स्नातकोत्तर हुँदै विश्वविद्यालयको स्थापना गरी अनुसन्धान तहका कार्यक्रमहरू सञ्चालन गर्ने लक्ष्यअनुसार कलेज निरन्तर अगाडि बढिरहेको छ। यो नाफारहित, नेपाली जनताको साभ्ना शैक्षिक संस्था भएकाले यसमा संलग्न संस्थापक सदस्य, व्यवस्थापक, प्रशासक, प्राध्यापक कर्मचारी, विद्यार्थी, अभिभावक साथै शुभेच्छुक र शुभचिन्तक सबैले संस्थालाई व्यवस्थित गर्न निःस्वार्थ रूपमा आ-आफ्नो ठाउँबाट सहयोग गरिरहेका छन्।

देशमा राजनीतिक स्वतन्त्रता प्राप्त भइसकेको तर सहज र सुलभ रूपमा शिक्षामा सर्वसाधारणको पहुँच नपुगेको तत्कालीन अवस्थामा केही बौद्धिक व्यक्तिहरूले न्यून शुल्कमा गुणस्तरीय शिक्षा नेपालीका छोराछोरीलाई दिन सकिन्छ भन्ने उद्देश्यका साथ २०५७ साल फाल्गुन २५ गते तत्कालीन माननीय विद्यादेवी भण्डारीको निवास चावहिलमा एउटा छलफलको आयोजना गरे। यसले सर्वसाधारणलाई सर्वसुलभ शिक्षा उपलब्ध गराउने

सेवासहितको नाफारहित शैक्षिक संस्थाको स्थापना गर्ने, नैतिक र व्यावहारिक शिक्षामा जोड दिई चरित्रवान् जनशक्ति उत्पादन गर्ने, अनुसन्धानमूलक शिक्षामा जोड दिँदै लुकेका प्रतिभाको प्रस्फुटन गराउने खालको शैक्षिक संस्था स्थापना गरी अगाडि बढाउने लक्ष्य लिएको थियो। शिक्षा क्षेत्रमा देखिएका विकृतिविसङ्गति र अन्योललाई हटाई अगाडि बढ्न जननेता मदनकुमार भण्डारीकै नाममा मदन भण्डारी मेमोरियल कलेजको स्थापना गर्ने भन्ने विषयमा सर्वसम्मत निर्णय भयो।

जसअनुसार श्री चिरञ्जीवीप्रसाद शर्मालाई व्यवस्थापन समिति अध्यक्ष र श्री रामकुमार राईलाई प्राचार्य बनाई २०५७ साल फाल्गुन ३० गते उच्च माध्यमिक शिक्षा परिषद्मा रामकुमार राई र चिन्तामणि भट्टराईद्वारा आवश्यक प्रक्रिया पुर्‍याई दर्ता गरियो।

दर्ता गरेपछि कलेज कहाँ सञ्चालन गर्ने भन्ने छलफलका क्रममा कामपा ७ रातो पुलमा जेशमोहन श्रेष्ठको घरलाई भाडामा लिने निर्णय भयो। २०५७ साल चैत्र १ गतेबाट आवश्यक तयारीमा जुटियो। २०५८ असार १४ गतेलाई स्थापनाको दिन मानेर कक्षाहरू सञ्चालन भए। २०५७ साल चैत्र १ गतेदेखि २०६६ असार ५ गतेसम्म घर र जग्गा भाडामा लिई व्यवस्थित गर्दै टहराहरू बनाई रातो पुलमा भाडाकै घर र जग्गामा कक्षाहरू सञ्चालन भए।

स्थापनाको समयदेखि नै कलेज आफ्नै जग्गा र भवनमा सञ्चालन गर्नुपर्छ भन्ने मान्यतालाई मध्यनजर गरेर २०५८ सालमा तत्कालीन श्री ५ को सरकारको नाममा रहेको ३ रोपनी ११ आना २ पैसा २ दाम जग्गा २०५८ भाद्र ७ गतेको मन्त्री परिषद्को निर्णयअनुसार मदन भण्डारी अध्ययन तथा अनुसन्धान केन्द्रको नाममा भोगाधिकारको रूपमा दिइएको थियो। यसरी कामनपा १० विनायकनगरमा जग्गा प्राप्त भयो। जहाँ हाल मदन भण्डारी मेमोरियल कलेज सञ्चालन भइरहेको छ। तर भवन बनाउने रकम अभावका कारण लामो समयसम्म पर्खनुपर्थो। भारतीय दूतावासको सहयोगमा काठमाडौँ जिल्ला विकास समितिले लामो समय लगाएर बल्लतल्ल भवन निर्माण गर्‍यो। विविध कारणले गर्दा भवन निर्माण समयमै सम्पन्न हुन सकेन तरपनि भवन निर्माणपछि २०६६ साल असार ६ गतेबाट कलेजका सम्पूर्ण शैक्षिक कार्यक्रमहरू विनायकनगरको आफ्नै भवनमा हालसम्म सञ्चालन भइरहेका छन्।

नोट : विगतदेखि वर्तमान सम्मको कलेज प्रोफाइल पेज १६३ मा राखिएको छ।



# Human Resource Management Scenario in Nepal



**Tara Prasad Gautam, PhD**

Assistant Campus Chief (Administrative)

## Introduction

The Human Resource (HR) management landscape in Nepal has witnessed a profound transformation in recent years, marking a departure from traditional practices prevalent at the turn of the century. Historically, the prevailing belief prioritized capital investment above all else, often overshadowing the significance of other vital resources such as human capital and technological advancements. However, spurred by advancements in technology and heightened market competitiveness, Nepalese companies have undergone a paradigm shift, recognizing the pivotal role of a skilled and competent workforce in achieving organizational objectives.

In contemporary Nepal, organizations are placing increased emphasis on the recruitment and development aspects of human capital, acknowledging the critical role it plays in driving sustainable growth and competitiveness. However, despite this growing recognition, challenges persist as some organizations still perceive their workforce as liabilities rather than valuable assets, hindering the overall progress of Nepalese companies.

Moreover, the evolution of HR practices in Nepal has been noteworthy, with HR companies initially focusing solely on recruitment services but subsequently broadening their scope to include employee training and development, HR system formulation, and outsourcing. This expansion is reflected in the proliferation of dedicated HR management departments, with the number of organizations practicing HR management increasing significantly from a mere 55 to over 500.

Furthermore, the educational landscape has responded to the growing demand for skilled HR professionals, with numerous institutions offering specialized courses in Human Resource Management, such as BBA and MBA programs. These educational initiatives not only contribute to the development of a competent workforce but also underscore the importance of continuous improvement in HR practices to align with evolving business objectives.

In this context, certain companies in Nepal stand out as exemplars of efficient HR management, including MV Dugar Group, Chaudhary Group, NIC Asia Bank, Sipradi Trading, Standard Chartered Bank Nepal, Surya Nepal, Ncell, and Dabur Nepal. However, despite the progress made by these industry leaders, others remain in a primitive stage, grappling with challenges such as a lack of internalization of HR concepts, low awareness, and the absence of effective HR management trends in the country.

Overall, the HR scenario in Nepal reflects a dynamic landscape characterized by both progress and challenges, with organizations striving to leverage human capital as a strategic asset to drive sustainable growth and achieve long-term success.

## How It Is Growing

Over the past decade, the human resource (HR) sector in Nepal has undergone significant evolution, particularly in the realm of recruitment practices. Private institutions have embraced structured and systematic approaches to meet HR needs, focusing on matching the right individuals with the right positions within organizations. Utilization of social media platforms and personal references has become commonplace, with LinkedIn emerging, as a primary avenue for professional networking and talent acquisition.

Moreover, outsourcing recruitment processes to HR solution companies or consultancies has gained popularity, enabling organizations to streamline their operations and save time. The emergence of various job portals has further facilitated the recruitment process, providing employers with access to extensive CV databases for efficient candidate selection.

Legislative changes, such as the endorsement of the Labor Act in 2017, have provided flexibility in hiring practices and shortened probation periods, albeit leading to increased business costs due to revised terminal benefits. Despite these advancements, the role of HR departments in Nepalese organizations is often

marginalized, with limited involvement in strategic decision-making processes.

However, there is optimism for change as organizations recognize the importance of effective human resource management in achieving corporate goals. With mounting pressure from competition and challenges for sustainable growth, the perception of HR departments is gradually shifting towards recognizing their strategic value. Moving forward, effective management of human resources will be paramount for organizations to thrive in Nepal's evolving business landscape.

### ***Transformation in Recruitment Process***

Over the last decade, the HR sector in Nepal has witnessed significant changes, particularly in the recruitment process. Private institutions have adopted a more proactive approach to fulfilling HR needs within organizations, prioritizing structured and systematic methods to ensure the right person is placed in the right job. In addition to traditional recruitment methods, companies are increasingly utilizing social media platforms and personal references for talent acquisition. LinkedIn has emerged as a prime avenue for professional networking, facilitating the identification and recruitment of suitable candidates to fill vacancies.

### ***Rise of HR Solution Companies and Outsourcing***

HR solution companies and consultancies have become increasingly popular for outsourcing the recruitment process in Nepal. This trend allows organizations to focus on their core activities while saving time and resources previously spent on lengthy recruitment processes. Several job portals, such as jobsnepal.com, merojob.com, kumarijob.com, froxjob.com, and kantipurjob.com, have also gained prominence for providing recruitment services. These platforms maintain extensive databases of CVs, enabling recruiters to efficiently match job profiles with suitable candidates.

### ***Legislative Changes and Policy Formulation***

The endorsement of the Labor Act 2017 has brought about significant changes in labor regulations, providing flexibility in hiring practices and shortening the probation period from one year to six months. However, certain provisions, such as the requirement for employers to deposit a portion of employee remuneration in the Social Security Fund for gratuity, have led to increased business costs, exacerbated by a rising employee turnover rate.

## **Emergence of HR Departments**

Recognizing the importance of effective human resource management, many Nepalese organizations have established dedicated HR departments. Despite this realization, HR departments are often treated as administrative units rather than strategic partners capable of adding value to organizational strategies. The role of HR departments is frequently limited to transactional routine activities, with little involvement in strategic decision-making processes or business planning. Additionally, HR departments may be headed by individuals lacking basic conceptual knowledge or relevant experience in HR management.

Nepalese organizations face challenges in fully recognizing the strategic significance of human resource management, often making vital decisions related to employees without consulting HR professionals. However, there is optimism that perceptions will gradually change as organizations face pressure from competition and the need for sustainable growth. Effective management of human resources is increasingly seen as essential for achieving competitive advantage and sustaining industry growth.

### ***Human Resources Management Issues***

The landscape of Human Resources Management (HRM) in Nepal presents a complex array of challenges and disparities, as revealed by recent research conducted among HR professionals in Nepalese organizations. These findings shed light on several critical issues plaguing the HR sector, encompassing hierarchical representation, reporting structures, primary activities, role perceptions, empowerment, job satisfaction, and stakeholder expectations.

### ***Hierarchical Representation and Role Perceptions***

The research underscores a significant disparity in the hierarchical representation of HR heads within Nepalese organizations. Only a minimal percentage of HR heads hold strategic roles or participate in boardroom discussions, highlighting a prevailing perception of HR departments as administrative units rather than strategic partners. This undermines their ability to contribute effectively to organizational strategies and goals.

**Reporting Structures and Strategic Committees.** A concerning trend emerges regarding reporting structures, with many HR heads not reporting directly to the CEO. Additionally, HR heads are often excluded from strategic committees responsible for formulating and implementing organizational strategies. This marginalization inhibits the alignment of HR practices with broader business objectives.

**Primary Activities and Priorities.** The research reveals that HR heads dedicate a substantial portion of their time to transactional and routine activities, such as recruitment, de-recruitment, and attendance monitoring, rather than strategic initiatives. Industrial relations, particularly union affairs, take precedence over strategic planning, indicating a lack of focus on long-term organizational growth.

**Perception and Empowerment.** There exists a significant gap in the perception of the role of HRM and HR heads within Nepalese organizations. Despite the expectation of empowerment, many HR heads feel constrained in their roles, with limited autonomy to carry out their responsibilities effectively. This hampers their ability to drive meaningful change and contribute strategically to organizational success.

**Stakeholder Expectations.** Stakeholders, including top management, line managers, and general staff, harbor diverse expectations from HR departments and HR heads. While top management prioritizes staffing issues, cost control, and discipline, line managers seek support in HR functions and the timely execution of benefits. General staff emphasize economic benefits, career growth opportunities, and fair treatment from HR personnel.

In light of these findings, it is evident that the HR sector in Nepal faces multifaceted challenges that necessitate a paradigm shift in mindset and approach. HR heads must transcend traditional transactional roles and align HR practices with organizational strategies to drive sustainable growth and foster employee engagement. By embracing a strategic outlook and prioritizing stakeholder needs, HR professionals can bridge the gap between management and employees, thereby facilitating a conducive work environment conducive to organizational success.

### **Bridging the Gap in HR Management in Nepal**

The path to effective Human Resources Management (HRM) in Nepalese organizations is marked by a significant gap between HR professionals and Chief Executives, presenting formidable challenges that must be addressed to drive organizational success..... Bridging this gap requires concerted efforts from both parties to understand the true meaning and significance of HRM and its pivotal role in organizational growth.

#### ***Role of HR Professionals and Executives***

HR professionals and heads of human resources hold the key to bridging the gap by advocating for the adoption of strategic HRM practices within organizations. They

must articulate the value of HRM in aligning with organizational objectives and emphasize the importance of implementing fair, transparent, and principled HR practices. This entails a shift away from arbitrary decision-making based on personal emotions or whims and towards practices grounded in HR principles tailored to local needs.

#### ***Advocating for Strategic HRM Practices***

A crucial challenge for Nepalese organizations lies in transitioning from conventional HRM practices to strategic HRM practices. HR professionals and executives must spearhead this transformation by championing the adoption of strategic HRM approaches that prioritize long-term organizational goals and employee engagement. This involves fostering a culture of strategic thinking within HR departments and across organizational hierarchies.

#### ***Embracing Fairness and Transparency***

Central to bridging the gap in HR management is the emphasis on fairness and transparency in HR practices. HR professionals and executives must work collaboratively to ensure that HR policies and decisions are equitable, transparent, and aligned with the principles of HRM. This requires proactive measures to address biases, promote diversity and inclusion, and uphold the rights and dignity of employees.

#### ***Customizing HR Practices to Local Needs***

While embracing strategic HRM practices, HR professionals and executives must also recognize the importance of tailoring HR practices to suit local needs and realities. This involves striking a balance between global HR best practices and local cultural nuances, ensuring that HR initiatives resonate with the organizational context and contribute to sustainable growth.

In inference, bridging the gap in HR management in Nepal necessitates a concerted effort from HR professionals and executives to champion strategic HRM practices, promote fairness and transparency, and customize HR initiatives to local needs. By aligning HR practices with organizational objectives and fostering a culture of strategic HRM, Nepalese organizations can enhance their competitiveness, drive employee engagement, and achieve sustainable growth in the dynamic business landscape.

#### ***Challenges in HR Management in Nepal***

In the context of Nepalese organizations, several

challenges confront HR professionals and organizations as a whole in effectively managing human resources. These challenges encompass paradigm shifts in HR roles, transformation to Strategic Human Resources Management (SHRM), retention of talent, managing dominant work values, creating learning organizations, and implementing effective performance appraisal systems.

**Paradigm Shift in HR Role.** HR departments and professionals face the challenge of establishing the importance and value of their role within organizations. This necessitates a shift towards evidence-based HR management practices and gaining support from top management for a strategic HR approach.

**Transformation to SHRM.** Adopting SHRM practices entails linking HR activities with strategic organizational goals, fostering innovation, flexibility, and competitive advantage. This requires revising traditional HR sourcing practices, investing in employee development, and prioritizing long-term organizational objectives.

**Retention of Talent.** Retaining key talent in dynamic organizations poses a significant challenge. Fair and transparent HR practices, emphasis on career progression opportunities, and succession planning are essential strategies to address retention issues and avoid over-reliance on individual employees.

**Managing Dominant Work Values.** Managing individual differences in work values is crucial for effective HR management. Recognizing and accommodating the diverse work values of employees, such as career security, empowerment, and team

orientation, is essential for motivating and retaining talent.

**Creating Learning Organizations.** Establishing a learning culture within organizations enhances adaptability and continuous improvement. Shared vision, mission, and values, strategic restructuring, and cultural reshaping are key steps in creating learning organizations.

**Performance Appraisal Systems.** Implementing effective performance appraisal systems aligns employees with organizational goals and fosters accountability. Utilizing modern techniques, digitization, and HR software can streamline performance evaluation processes and improve employee satisfaction and commitment. In an environment assigning these challenges requires proactive efforts from HR professionals and organizations to adapt to changing dynamics, prioritize strategic HR practices, foster a conducive work environment, and align HR initiatives with organizational objectives. By embracing these challenges as opportunities for growth and innovation, Nepalese organizations can enhance their HR management practices and achieve sustainable success in the competitive business landscape.

## Conclusion

In assumption, developing a systematic approach for the management and development of human resources is crucial for Nepalese business organizations. Historically, its importance has been overlooked, but with advancements in technology, increased competition, and evolving personal values of the workforce, human resource management has become increasingly significant. This applies to organizations of all sizes and sectors, whether public or private. Implementing precise policy frameworks and programs is essential to address these evolving needs effectively.

□□□



## Empowering Nepalese Community through ICT: Opportunity, Implementation, and Challenges

### Introduction

In the modern era of technological advancements, Information and Communication Technology (ICT) has emerged as a powerful tool for empowering communities around the world. In the context of Nepal, ICT presents a unique opportunity to uplift and strengthen the Nepalese community through increased access to information, connectivity, and educational resources. This article delves into the various opportunities, implementation strategies, and challenges associated with harnessing ICT for community empowerment in Nepal. Opportunities for empowering the Nepalese community through ICT are ample and transformative. One key opportunity lies in the access to information and resources that ICT provides. With the propagation of smartphones and the internet, individuals in Nepal can now easily obtain valuable information on a wide range of topics, from healthcare to agriculture practices. Furthermore, the increased connectivity through the internet and mobile technology has facilitated communication and collaboration among community members, enabling the sharing of knowledge and ideas across geographical boundaries. Additionally, the availability of online educational resources and training programs has opened up new avenues for skill development and learning, thereby empowering individuals to enhance their capabilities and pursue economic opportunities.

The implementation of ICT initiatives in Nepal has been steadily gaining momentum, driven by both government efforts and private sector interventions (Kharel, 2018). The government has launched various initiatives to promote digital literacy and ICT infrastructure development across the country. For instance, the Digital Nepal Framework aims to create a digitally inclusive society by expanding access to ICT services and promoting digital skills training. Furthermore, the integration of ICT in public services and governance systems has enhanced transparency, efficiency, and citizen engagement. Through initiatives like e-governance platforms and online service delivery, the government is streamlining processes and improving service delivery to the Nepalese community (Sharma, 2001; Thapa, & Sæbø, 2012).

### Government Initiatives

Nepal's National ICT Policy aims to integrate ICT across all sectors to foster sustainable development.



**Phul Babu Jha**  
Faculty Member

Key objectives include enhancing digital literacy and infrastructure, promoting e-governance, encouraging private sector investment, and bridging the digital divide by ensuring ICT access in rural areas 2015. The Government of Nepal introduced the "Digital Nepal Framework" aiming to transform the country through digital innovation across various sectors including agriculture, health, education, energy, and tourism 2019. The government launched the "Digital Nepal Campaign," which aims to harness ICT for socio-economic transformation. Telecommunications Act (1997) provides the legal framework for developing and regulating telecommunications services in Nepal. It includes provisions for licensing and regulation of service providers, promoting fair competition, protecting consumer rights, and rules for infrastructure sharing and interconnection (Government of Nepal, 1997). The Electronic Transaction Act (ETA) (2008) regulates electronic transactions and cyber activities in Nepal. It includes legal recognition of electronic records and digital signatures, a framework for e-commerce, cybercrime prevention measures, and data protection and privacy guidelines. The Information Technology Policy (2015) aims to foster IT sector growth by focusing on IT infrastructure development, ICT education for human resource development, promotion of IT-enabled services (ITES) and Business Process Outsourcing (BPO), and encouragement of research and development in ICT Government of Nepal (Ministry of Information and Communications., 2015). The Broadband Policy (2015) aims to expand high-speed internet access across Nepal. Its objectives include ensuring affordable and reliable broadband services, enhancing broadband penetration in rural and underserved areas, and supporting e-learning, telemedicine, and e-governance services.

The National Cyber Security Policy (2016) aims to protect Nepal's information infrastructure by establishing a national cyber security framework, promoting awareness and capacity building, developing incident response mechanisms, and encouraging public-private partnerships for cyber security initiatives. The

Nepal Telecommunications Authority (NTA) oversees the telecommunications sector, issuing licences to operators, ensuring regulatory compliance, monitoring service quality, and promoting competition and consumer protection. The Digital Nepal Framework (2019) aims to transform Nepal into a digital economy by focusing on digital government and infrastructure, digital skills and innovation, and digital advancements in health, agriculture, energy, industry, and business. The National Broadband Policy (2022) aims to ensure high-speed broadband access for all citizens, especially in underserved and rural areas. Its objectives include expanding broadband infrastructure, making internet services more affordable, promoting broadband use in education, healthcare, and government services, and encouraging public-private partnerships to enhance broadband. The E-Government Master Plan (2021-2025) aims to enhance government transparency and efficiency through ICT by creating a unified e-government platform, implementing electronic procurement systems, enhancing data sharing among agencies, and promoting citizen engagement via digital platforms. The National Artificial Intelligence (AI) Policy (2023) seeks to promote AI development and application in public services, encourage AI research, establish ethical guidelines, and foster private sector investment in AI technologies. The Startup Ecosystem Development Program (2022) aims to nurture digital entrepreneurship in Nepal's ICT sector through financial incentives, grants, and support for startups (Islam, & Brody, 2024). It includes establishing incubation centers, innovation hubs, and offering training and mentorship programs for entrepreneurs. Additionally, the program focuses on creating a conducive regulatory environment to foster startup growth and innovation. The Data Protection and Privacy Act (2022) establishes a legal framework in Nepal to safeguard personal data. It defines individuals' rights over their data, sets guidelines for data collection, storage, and processing, mandates data breach notifications, and imposes penalties for non-compliance. The act emphasizes robust security measures to protect sensitive data from unauthorized access or misuse (Government of Nepal, 2022).

### Current Position of Nepalese Society in ICT

Significant improvements have been made in telecommunication infrastructure. As of 2023, the teledensity in Nepal has surpassed 135%, indicating more than one connection per person on average. Efforts to expand broadband services have resulted in 72% internet penetration as of 2023, up from 44% in 2018 (Nepal Telecommunications Authority, 2023).

Fiber optic networks have expanded, and mobile broadband has seen substantial growth. Mobile phone penetration reached around 130% in 2023, from 89% in 2014, reflecting a significant increase in mobile device accessibility. The number of internet users in Nepal has grown substantially. From around 13 million users in 2014, the number has increased to over 22 million in 2023. The government has made strides in e-governance, providing various online services like e-passports, online tax filing, and digital payment systems for public services. The rise of digital payment systems, mobile banking, and ntech solutions has modernized the financial sector. As of 2023, over 70% of the adult population has access to digital banking services. There has been a push towards integrating ICT in education. Initiatives like the One Laptop Per Child Project and various e-learning platforms have been introduced to improve digital literacy among students. Numerous programs and training sessions have been conducted to enhance digital skills among the population, supported by both government and private sectors. Launched in 2009, eSewa has grown to become the leading digital wallet in Nepal, facilitating a wide range of services including bill payments, money transfers, and online shopping (International Telecommunication Union, 2023).

The state-owned telecom operator has played a crucial role in expanding 4G LTE services nationwide, significantly enhancing mobile internet speeds and accessibility. Projects like DHIS2 (District Health Information Software) have been implemented to improve health data management and service delivery. Mobile Penetration: 130% in 2023, up from 89% in 2014. Internet Penetration: 72% in 2023, up from 44% in 2018. Internet Users: Over 22 million in 2023, up from 13 million in 2014 (Thapa, 2023). Digital Banking Access: Over 70% of adults by 2023 (Internet World Stats, 2023; Nepal Rastra Bank, 2023; Nepal Telecom, 2023).

### Implementation, Challenges, and Overcome

Implement telemedicine, Electronic Health Records (EHRs), and mobile health apps to enhance healthcare. Challenges include limited internet access, low digital literacy, and high ICT infrastructure costs. Overcome these by expanding internet and electricity access, training healthcare providers, and securing funding from various sources. Implement online marketing, booking platforms, and virtual tours to promote tourism in Nepal (Mishra, 2023). Challenges include poor internet connectivity, lack of digital skills among operators, and cyber security concerns.

Overcome these by improving internet infrastructure, offering digital skills training, and implementing robust cybersecurity measures. Implement digital marketplaces for direct sales, mobile apps for advisory services, and ICT tools for supply chain management in agriculture. Challenges include resistance to new technologies, limited smartphone and internet access, and the need for training programs (Sah, 2024). Overcome these by engaging farmer cooperatives, providing subsidies for smartphones and the internet, and organizing workshops for effective ICT use. Implement e-governance platforms for digital services like licensing and tax payments, online portals for citizen engagement, and digital identity systems. Challenges include inadequate ICT infrastructure, interoperability issues between government systems, and privacy concerns. Overcome these challenges by investing in ICT infrastructure, adopting standardized protocols for data sharing, and enforcing strong data protection regulations. Implement smart grid systems for energy optimization, use ICT tools for environmental monitoring, and deploy online education platforms for remote learning in sustainable development. Challenges include securing funding, coordinating stakeholders, and raising awareness. Overcome these by exploring diverse funding sources, establishing a central coordinating body, and conducting public awareness campaigns to emphasize the benefits of ICT in sustainability. Despite the promising opportunities, there are several challenges in implementing ICT for community empowerment in Nepal. Infrastructure limitations, particularly in rural areas, pose a significant barrier to ICT adoption and connectivity. Uneven access to electricity and internet connectivity further exacerbates the digital divide, hindering the full realization of ICT benefits for all segments of the Nepalese population. Moreover, the limited availability of affordable devices for accessing ICT resources remains a challenge, especially for low-income individuals who may not have the means to purchase smartphones or computers. Addressing these challenges will require a concerted effort from the government, private sector, and civil society to ensure that ICT truly empowers all members of the Nepalese community. Project-based dedicated performance in teaching and learning is the solution for the industry also (Mishra, 2023b).

### **Leveraging ICT for Empowering Nepalese Community**

China's "Three Links and One Platform" initiative connected schools, teachers, and students via the Internet, improving educational access and reducing the urban-rural gap. India's National Digital Literacy

Mission and SWAYAM platform expanded educational opportunities, providing free online courses and enhancing digital literacy. Nepal can similarly enhance educational access and quality by developing digital learning platforms and improving internet connectivity in remote areas. China's "Internet Plus" initiative and the "12345" hotline have streamlined government services and improved efficiency. India's Aadhaar project, with its unique identification numbers, has transformed service delivery, increasing transparency and reducing corruption. Nepal can enhance transparency, reduce corruption, and improve service access by implementing e-governance frameworks and digital identity systems. In China, Alibaba's rural e-commerce initiative and government-supported tech parks have revitalized rural economies and supported small businesses, driving overall economic growth (Government of China, 2021). In India, initiatives like Digital India and Start-up India, along with platforms like UPI, have created a vibrant start-up ecosystem and promoted financial inclusion. Nepal can stimulate economic growth and create job opportunities by fostering a conducive environment for start-ups, encouraging digital entrepreneurship, and developing digital payment infrastructure. China's "Internet Hospital" model provides online consultations, medical records access, and prescriptions, improving healthcare access and easing pressure on urban hospitals. India's e-Sanjeevani telemedicine service offers online consultations, expanding healthcare access and reducing the need for physical visits, especially during pandemics. Nepal can enhance healthcare access and timeliness in remote areas by adopting similar telemedicine solutions (Mishra & Jha, 2023). By integrating ICT into agriculture, Nepal can enhance market access, provide valuable information and advisory services, improve supply chain efficiency, and promote financial inclusion (Mishra, 2024). Learning from the experiences of countries like China and India, Nepal can adopt and adapt these technologies to their context, empowering farmers, boosting productivity, and driving socio-economic development in the agricultural sector. Nepal can enhance its tourism sector by leveraging ICT through digital marketing, user-friendly online booking systems, and secure payment gateways. Developing mobile apps with multilingual support and creating virtual reality (VR) tours and augmented reality (AR) guides can improve information accessibility and enrich the tourist experience. These initiatives can attract more international tourists, reduce costs, and boost local business revenue (Mishra & Nepal, 2022).

In conclusion, the potential of ICT to empower the Nepalese community is immense, offering avenues for access to information, connectivity, and education. By effectively implementing ICT initiatives and addressing existing challenges, Nepal can harness the power of technology to drive social and economic development, ultimately fostering a more inclusive and empowered society. As Nepal continues on its digital transformation journey, it is crucial to prioritize efforts that promote digital literacy, expand ICT infrastructure, and ensure equitable access to technology for all members of the community.

## References

- Government of China. (2021). "12345" government hotline. [http://www.gov.cn/zhengce/content/2021-06/01/content\\_5613914.htm](http://www.gov.cn/zhengce/content/2021-06/01/content_5613914.htm)
- Government of Nepal, Ministry of Communication and Information Technology. (2022). National broadband policy. <https://mocit.gov.np/application/resources/admin/uploads/source/EGD/National%20Broadband%20Policy%202022.pdf>
- Government of Nepal, Ministry of Information and Communication. (2015). National information and communication technology policy, 2015. <https://dhulikhelmun.gov.np/sites/dhulikhelmun.gov.np/files/documents/ICT%20policy%20Nepal.pdf>
- Government of Nepal. (1997). *Telecommunications Act*. <https://www.nta.gov.np/wp-content/uploads/2021/06/Telecommunications-Act-2053.pdf>
- Government of Nepal. (2022). *Data protection and privacy act*. <https://www.nta.gov.np/wp-content/uploads/2022/08/Data-Protection-and-Privacy-Act-2079.pdf>
- International Telecommunication Union. (2023). *Nepal: Mobile-cellular subscriptions per 100 inhabitants*. <https://www.itu.int/en/ITU-D/Statistics/Dashboards/Pages/Mobile-Cellular.aspx>
- Internet World Stats. (2023). *Nepal Internet usage and telecommunications reports*. <https://www.internetworldstats.com/asia/np.htm>
- Islam, M. J., & Broidy, L. (2024). The transformative role of information and communication technologies in shaping gender norms and empowering women: evidence from Pakistan and Nepal. *Violence against Women*, 30(8), 2015-2031.
- Kharel, S. (2018). Role of Information Communication Technology in Nepalese Rural Development. *American Scientific Journal*, 16(2), 1-10. DOI: 10.14419/asr.v16i2.4025
- Mishra, A. K. (2023 b). Welcome to KCM project-based research in business and economics. *New Perspective Journal of Business and Economics*, 6(1), 1–8. <https://doi.org/10.5281/zenodo.8266460>
- Mishra, A. K. (2024). Actions of academic institutions for optimization of human capital. *Apex Journal of Business and Management* 2(1), 1–8.
- Mishra, A. K., & Nepal, A. (2022). Be prepared for futuristic sustainable academic operation. Ninth international conference on modern education and new learning technologies, pp. 63–67. <https://doi.org/10.5281/zenodo.7748843>
- Mishra, A. K., & Jha, P. B. (2023). Emergence of Quality Assurance and Accreditation—Context of Higher Education in Nepal.. In P. K. Paulet al. *Emergence and research in interdisciplinary management and information technology*, pp. 167-182. New Delhi Publishers. <https://doi.org/10.5281/zenodo.8065756>
- Mishra, A. K. (2023). Digital academic operation: A Case of Nepal. In P. K. Paul, D. Gurrapu, & E. Roy. *Digital education: Foundation & emergence with challenges, cases*, pp. 219–228. New Delhi Publishers. <https://doi.org/10.5281/zenodo.8066273>
- Nepal Rastra Bank. (2023). Financial access survey 2023. <https://www.nrb.org.np/contents/uploads/2023/04/Financial-Access-Survey-2023.pdf>
- Nepal Telecom. (2023). 4G LTE Network Expansion. <https://www.ntc.net.np/services/4g-lte>
- Nepal Telecommunications Authority. (2023). *Telecom sector performance indicators*. <https://www.nta.gov.np/wp-content/uploads/2023/04/Telecom-Sector-Performance-Indicators-2023.pdf>
- Sah, S. K. (2024). Desktop study: Approaches to empower of women in rural areas of Nepal. *Journal of Health and Social Welfare*, 10(1).
- Sharma, S. (2011). ICT or I see tea? Modernity, technology and education in Nepal. *Journal of Educational Technology Development and Exchange*, 4(1), 1–15.
- Thapa, D., Sein, M. K., & Sæbø, Ø. (2012). Building collective capabilities through ICT in a mountain region of Nepal: Where social capital leads to collective action. *Information Technology for Development*, 18(1), 5–22.
- Thapa, M. (2023). Empowering agricultural extension agents of Nepal: Assessing ICT needs and constraints: A review. *Translingual*, 31.





**Sarita Agrawal**  
Faculty Member

# It Is Time for Marketing 5.0

## Introduction

Marketing is simply the effort of making products accessible and available in target markets. Modern marketing is much broader and more dynamic than this concept. It involves marketing research, product planning and development, promotion of products/services, and the development of publicity and public relations to make products trustworthy in the market. In today's cutthroat competitive markets, business without marketing effort is like people without brains. The business itself is complex because of the dynamism of stakeholders and synergy dynamism. Industrial development, technological development, and social aspiration are upgrading the business landscape, and consequently, marketing has also drastically upgraded. Various terms have been coined to describe the digital changes from agriculture to education, such as smart development, digitalization, virtual agriculture, Marketing 5.0, etc. (Alanazi, 2022).

Marketing 5.0 is the recent advancement post-COVID-19, characterized by high-level ingenuity from Japan and containing a roadmap to create a sustainable society supported by smart technologies. It is an incredibly powerful and brainy human-mimicking technology designed to make the customer's journey valuable and worthy. It employs various recent technologies like Artificial Intelligence (AI), Natural Language Processing (NLP), Sensors, Robotics, Augmented Reality (AR), Virtual Reality (VR), and Blockchains (Al-Hawary & Obiadat, 2021).

Five milestones are part of marketing journeys: Marketing 1.0, which is production-oriented; marketing 2.0, which is customer-oriented; marketing 3.0, which is human-centric; marketing 4.0, which is digital-based; and marketing 5.0, which is human-technology cooperation marketing (Hermina et al., 2022). Product distribution and product marketing were the main topics of Marketing 1.0 and 2.0, respectively. Customer management has taken top priority over market management during the third milestone, Marketing 3.0. Meanwhile, Marketing 4.0 focuses entirely on the use of technology for marketing, and Marketing 5.0 is the final milestone, emphasizing digital trust marketing (Lies, 2019).

## *The Five Components of Marketing 5.0*

**Data-Driven Marketing.** Organizational decisions are based on the collection of data. It involves collecting big data from various internal and external sources and building a data ecosystem to drive and optimize marketing decisions. Every single decision must be made with sufficient data available, leading to rational decision-making.

**Agile Marketing.** It uses decentralized cross-functional teams from various areas to conceptualize, prepare, develop, and make products and services capable of capturing large competitive markets through various marketing campaigns.

**Predictive Marketing.** Marketing prediction can be done either by studying the situation or based on experience. Sometimes the use of technology also helps in making proper predictions for current marketing decisions. The right prediction is essential for the right direction.

**Contextual Marketing.** It involves providing personalized interactions to targeted customers using sensors and digital interfaces in the physical space, enabling one-to-one marketing based on the customer's context.

**Augmented Marketing.** When digital human-mimicking technologies like chatbots and virtual assistants are used, this is known as augmented marketing. It significantly improves customer productivity. (Kotler, Kartajaya & Setiwan, 2021)

## **How Generation Gap Works for Marketing 5.0**

The generation gap is one of the big challenges for marketers (Sima, 2021). The misalignment within this may be a significant reason for business failure. Marketers around the world face challenges in serving five different generations: Baby Boomers, Generation X, Generation Y, Generation Z, and Generation Alpha. Every generation is formed by a different socio-cultural environment and life experiences. The generation cohort is one of the largest popular ways

of mass-market segmentation (Mishra, 2023). It is well-accepted that individuals born and raised in the same period experience similar thoughts and events. They share similar socio-cultural experiences and are likely to possess similar values, attitudes, beliefs, perceptions, and behaviors. Today, we see five different generation cohorts living together: Baby Boomers, Gen X, Gen Y, Gen Z, and Gen Alpha (Kotler et al., 2021). They differ in thoughts and choices due to the variation in their birth times and the emergence and development of technology. Let us discuss the birth time, nature, choices, priorities, and working habits of each generation separately:

**About Baby Boomers.** They were born between 1946 and 1964. They were born in many parts of the world following the end of World War II. They were concerned about post-war security. Ensuring post-war security and economic stability, many couples decided to have children, making this generation the leading target market for marketers before Generation Y outnumbered them (Luo, 2003). Many non-mainstream concepts such as social activism, environmentalism, and the hippie lifestyle emerged during this era. They were also conscious about their health and family happiness. Many baby boomers are still in the workforce today. As they live healthier and longer lives, many delay retirement and extend their careers beyond 65 years old. They often hold executive roles in various corporations and are criticized by younger generations for their reluctance to adopt recent technology, methods, concepts, lifestyles, values, and conservative business wisdom (Lee & Jun, 2007).

**About Gen X: The Middle-Child Leaders.** This demographic group was born between 1965 and 1980. They experienced significant economic instability and crises during their childhood (Rauschnabel et al., 2022). However, they entered the workforce when the economic situation improved. They grew up in either two-income or divorced families and spent less time with their families, interacting more with friends (Hidayatullah et al., 2019). They valued "Friends and Family." Growing up with the concept of friendship portrayed in hit TV shows of the 1990s, they became highly adaptable and flexible. They grew up with music videos on MTV and mix tapes on their Walkman. In adulthood, they experienced CDs, MP3s, and audio streaming. They were early adopters of internet connectivity in the workplace (Lee and Jun, 2007). With an average of twenty years of work experience and strong work ethics, they have held leadership roles in businesses. Working under Baby Boomers

who extended their retirement due to good health was challenging for Gen X. Consequently, many took voluntary retirement in their forties and became successful entrepreneurs (Hidayatullah et al., 2019).

**Gen Y: The Millennials.** Born between 1981 and 1996, they are widely known as Millennials, coming of age in the new millennium. Most are children of Baby Boomers, making them also known as the Echo Boomer generation (Kotler, Kartajaya & Setiwan, 2021). They are better educated and more culturally diverse than previous generations. They strongly associate with social media and other internet-related technologies for personal and professional use. They are open and compare themselves with peers on social media (Lee & Jun, 2007). They are influenced by what their peers buy and say and trust their peers more than established brands. They research online before making purchase decisions, avoiding physical markets to save time. They prefer experience over ownership, leading to the rise of on-demand services. They focus on collecting life stories rather than accumulating wealth and assets. Their diversity, high education level, and exposure to varied content make them idealistic and open-minded, questioning everything, which can lead to workplace conflict with older generations (Hidayatullah et al., 2019).

**Generation Z: The First Digital Natives.** Born between 1997 and 2009, Gen Z, also known as Centennials, are the offspring of Gen X (Aryal, Chapagain, Dhakal, & Aryal, 2023). They witnessed their parents' and older siblings' financial struggles, making them more financially conscious than Generation Y. They save money and view economic stability as crucial in their career choices. They are digital natives, having been born with internet access and digital technology. They see the internet and digital devices as indispensable in their daily lives, using them for shopping, entertainment, and social networking. Unlike Gen Y, who posts polished and filtered images, Gen Z prefers authentic and candid portrayals. They value personalized and customized experiences and favor brands addressing social and environmental issues. They expect companies to continually renew their offers and provide new interactive experiences at every touch point (Kotler, Kartajaya & Setiwan, 2021). By 2025, they will dominate the workforce, forming the most significant market for products and services (Luo, 2003).

**Generation Alpha: The Children of Millennials.** Born from 2010 to 2025, Generation Alpha is the first 21st-century children shaped by technological convergence (Luo, 2003). Influenced by their Gen

Y parents and Gen Z siblings, they actively consume content on mobile devices from an early age. They spend long hours on screens, watching online videos, and playing mobile games. Some even manage their own social media accounts. Their learning style is hands-on and experimental. They view technology as an integral part of their lives and an extension of themselves. They will grow up with human-mimicking technologies like artificial intelligence and robots. Research indicates that 74% of millennial parents involve their Gen Alpha children in household decisions. Some Gen Alpha children have become social media influencers and role models for other children. They see technology as essential for efficiency, allowing them to focus on what truly matters (Kotler, Kartajaya & Setiwan, 2021).

### Conclusion

In summary, every generation is shaped by different socio-cultural environments and life experiences. Generation X, growing up with either divorced or working parents, values work-life balance and is considered creative and independent. They adapt well to technology and are tolerant of alternative lifestyles. Millennials, who are better educated and culturally diverse, have integrated social media into their lives and prioritize experiences over ownership. Generation Z, digital natives, demand authenticity and personalized experiences, showing a strong preference for brands that address social and environmental issues. Generation Alpha, born in the era of technological convergence, views technology as a necessity and extension of themselves. These distinctions in values, attitudes, and behaviors are critical for marketers, emphasizing the need for tailored marketing strategies to cater to each generation's unique characteristics and preferences.

By understanding these differences, marketers can design and implement more effective campaigns, fostering stronger connections with each generation. They must consider the generational gaps, adapting their methods to bridge these gaps and achieve successful outcomes. Adapting to the evolving technological landscape and societal shifts is crucial for staying relevant and resonating with diverse audiences. Therefore, marketers should continuously refine their strategies, leveraging insights into generational behaviors and preferences to create impactful and engaging marketing experiences.

### References

Alanazi, T. M. (2022). Marketing 5.0: An empirical investigation of its perceived effect on marketing performance. *Marketing and Management of Innovations*, 4, 55–64. <https://doi.org/10.21272/mmi.2022.4-06>

Al-Hawary, S. I. S., & Obiadat, A. A. (2021). Does mobile marketing affect customer loyalty in Jordan? *International Journal of Business Excellence*, 23(2), 226–250.

Aryal, B., Chapagain, D., Dhakal, B. & Aryal, B. (2023). Application of information technology in construction: A case study from Nepal. *Apex Journal of Business and Management*, 6(1), 91–102. <https://doi.org/10.61274/apxc.2023.v01i01.007>

Hermina, N., Rahma, Y. D., & Gusnia, A. R. (2022). Marketing 5.0 and consumer behavior of the millennial (Gen Z) generation as business performance boosting on Covid-19 Pandemic-Case study: SMEs in west Java. *Central ASIA and The Caucasus*, 23(1), 3732–3744.

Hidayatullah, S., Firdiansjah, A., Patalo, R. G., & Waris, A. (2019). The effect of entrepreneurial marketing and competitive advantage on marketing performance. *International Journal of Scientific and Technology Research*, 8(10), 1297–1301.

Kotler, P., Kartajaya, H., & Setiawan, I. (2021). *Marketing 5.0 technology for humanity*. John Wiley & Sons Inc.

Lee, T., & Jun, J. (2007). The role of contextual marketing offer in Mobile commerce acceptance: comparison between Mobile Commerce users and nonusers. *International Journal of Mobile Communications*, 5(3), 339-356.

Lies, J. (2019). Marketing intelligence and big data: Digital marketing techniques on their way to becoming social engineering techniques in marketing. *International Journal of Interactive Multimedia and Artificial Intelligence*, 5(5), 134–144.

Luo, X. (2003). The performance implications of contextual marketing for electronic commerce. *Journal of Database Marketing & Customer Strategy Management*, 10(3), 231–239.

Mishra, A. K. (2023). Together we build human capital. *Apex Journal of Business and Management*, 1(1), 1–10. <https://doi.org/10.5281/zenodo.8402501>

Rauschnabel, P. A., Babin, B. J., tom Dieck, M. C., Krey, N., & Jung, T. (2022). What is augmented reality marketing? Its definition, complexity, and future. *Journal of Business Research*, 142, 1140–1150.

Sima, E. (2021). Managing a brand with a vision to marketing 5.0. In *10th International Conference on Manufacturing Science and Education*, Vol. 343.



# Education Transformation by the Integration of AI, IoT, AR & VR



**Naw Raj Joshi**  
Faculty Member

## Introduction

The emergence of cutting-edge technologies like virtual reality (VR), augmented reality (AR), artificial intelligence (AI), and the Internet of Things (IoT) is completely changing the educational landscape. In addition to improving teaching, these technologies are increasing accessibility, personalization, and engagement in the classroom.

## Artificial Intelligence (AI) in Education

The application of advanced technologies such as artificial intelligence (AI) opens up new possibilities, potentials, and challenges in educational practice. With the help of AI, which simulates human intelligence in making conclusions or predictions, computer systems can provide personalized guidance, support, and feedback to students and teachers in the educational process (Chan, 2023).

**Personalized Learning.** AI algorithms can evaluate the learning styles, strengths, and weaknesses of each learner to design individualized learning paths. DreamBox and Knewton are examples of adaptive learning platforms that adjust task difficulty in real time based on student performance, allowing each student to advance at their own pace.

**Intelligent Tutoring Systems.** One-on-one tutoring that simulates human interaction is offered by AI-powered tutoring programs like Carnegie Learning and Squirrel AI. By providing instant feedback and explanations, these technologies facilitate students' understanding of difficult concepts.

**Administrative Automation.** Administrative tasks like scheduling, grading, and monitoring student progress can be automated by AI. This allows teachers to focus more on instructing and engaging with students. Programs like Thinkster Math and Gradescope use AI to assess assignments and offer extensive insights into student performance.

## Internet of Things (IoT)

The use of various sensing devices and Internet-connected devices enriches students' growth through continuous assessment and monitoring of their performance. Smart education opens many opportunities

for everyone to achieve high standards and unique innovations. IoT pledges to upgrade the basic education system into a smart education environment by making objects interconnected and sensed data indispensable in smart education (Pandey et al., 2021).

**Smart Classrooms.** IoT devices can establish smart classrooms with centrally controlled lighting and projectors. Sensors can monitor the temperature, lighting, and air quality in the classroom to provide the best possible learning environment. Systems like Edmodo and ClassDojo incorporate IoT devices to manage classroom activities and improve teacher-student communication.

**Attendance and Security.** IoT can speed up attendance tracking using RFID tags or facial recognition, saving roll call time and enhancing security. Technologies such as Raptor Technologies and ScholarChip provide integrated visitor control, emergency notifications, and attendance systems.

**Enhanced Learning Tools.** Connected devices like interactive displays, tablets, and smartboards facilitate collaborative learning. IoT-enabled science labs can improve experiential learning by offering real-time data collection and analysis.

## Augmented Reality (AR) in Education

AR-based applications targeting the educational sector are becoming increasingly available, with even low-cost smartphones supporting the visualization of AR content. Despite millions of downloads of these applications, longitudinal reports on how AR affects learning outcomes compared to other technologies are still lacking (Geroimenko, 2020).

**Interactive Learning.** Augmented Reality (AR) superimposes digital data on the actual world, enabling dynamic and captivating learning. Students can study 3D models of intricate structures, such as the human heart and historical relics, using apps like Google Expeditions and Merge Cube, which improve comprehension through interactive and visual experiences.



**Virtual Classrooms.** Conventional textbooks can become interactive experiences with AR. By scanning pages with an augmented reality app, students can access additional videos, animations, and 3D models, enhancing and immersing the learning experience. Companies like QuiverVision and Curiscope lead in AR solutions that bring learning materials to life.

**Simulations and Practical Training.** For courses like chemical experiments or medical training that require practical experience, AR can offer realistic simulations. These simulations allow students to practice in a safe environment and learn from their mistakes.

### Virtual Reality (VR) in Education

The pre-/post-survey responses are analyzed with a t-test to determine significance, and the reflective paper entries are scrutinized with sentiment analysis and text mining. The study findings suggest that such transformative experiences of VR-Making (VRM) for instructional content are conducive to capacitating pre-service teachers' technological readiness, 4Cs (Critical Thinking, Creativity, Collaboration, and Communication) in digital citizenship, and perceived pedagogical benefits (Lee & Hwang, 2022).

**Immersive Learning Environment.** Virtual reality allows educators to construct completely immersive learning environments that transport students to different places and times. Platforms like zSpace and ClassVR enable students to experience historical events, explore space, or dive into the ocean's depths, helping them grasp the material more deeply.

**Skill Development.** VR is particularly helpful for skill development and vocational training. Technical skill practice enables students to gain experience without the risk of adverse real-world outcomes. Virtual laboratories and simulations for science and

engineering education are available through apps like Labster and Alchemy VR.

**Special Education.** Virtual reality offers customized educational opportunities for students with specific needs. It can provide a distraction-free setting for children who struggle with focus and simulate social scenarios to help students improve social skills.

### Conclusion

A more individualized, captivating, and effective learning environment can be created in education through the combination of AI, IoT, AR, and VR. These technologies help teachers better meet the needs of each student, offer immersive, interactive learning experiences, and simplify administrative tasks. With continued development, these technologies have the potential to revolutionize education and increase accessibility and efficacy for all students.

### Reference

- Chan, C. K. Y. (2023). A comprehensive AI policy education framework for university teaching and learning. *International Journal of Educational Technology in Higher Education*, 20(1)1–25. <https://doi.org/10.1186/s41239-023-00408-3>
- Pandey, D., Singh, N., Singh, V., & Khan, M. W. (2021). Paradigms of Smart Education with IoT Approach. In *EAI/Springer Innovations in Communication and Computing* (pp. 223–233). [https://doi.org/10.1007/978-3-030-77528-5\\_11](https://doi.org/10.1007/978-3-030-77528-5_11)
- Lee, H., & Hwang, Y. (2022). Technology-enhanced education through VR-Making and metaverse-linking to foster teacher readiness and sustainable learning. *Sustainability*, 14(8). <https://doi.org/10.3390/su14084786>
- Geroimenko, V. (2020). *Augmented Reality in Education*. Springer Nature. <https://doi.org/10.1007/978-3-030-42156-4>





## Performance Analysis of Stegano Data With Improved LSB Substitution using Horse Step Algorithm and Advanced Encryption Standard

**Rhishav Poudyal**

Faculty Member

### Abstract

The two popular methods of transmitting secret information in a very secure way are Cryptography and Steganography. Cryptography scrambles information so it cannot be comprehended while Steganography shrouds the message so that it cannot be visible. In this method, first, a message is encrypted using an algorithm based on the AES cryptographic algorithm or Horse step algorithm which is then embedded inside an image using the method of Least Significant Bit (LSB) substitution. Digital pictures usually have an oversized quantity of redundant information; thus, it is attainable to cover the message within the image file. Image steganography deals with exploiting the restricted power of human vision where the message is hidden within the LSB of the image data. This embedding technique relies on the very fact that the LSB bit in an image will be thought of as random noise, and consequently, they turn out to be less receptive to any change in the image. Cryptography and Steganography combinedly can enhance the protection of the info embedded. This combinable methodology can satisfy wants like capability, security, and hardiness for secure knowledge transmission over an open channel.

*Keywords:* structural similarity, mean square error, peak signal-to-noise ratio, encryption, decryption key, cover image, stego image, structural similarity

### Introduction

From the dawn of civilization to the highly networked societies, information exchange has always been an important part of our lives. In the current digital era, the fast escalations in digital multimedia systems and networks have sealed ways for individuals around to accumulate, utilize, and share multimedia system info. Radio communication, telephone communication, mobile communication, etc. are the means of communication in today's world. With the expansion of the network, the security of information has become a significant concern, and therefore data-concealing techniques have attracted folks around the globe (Zhou et al., 2016). Such speedy advances in technology have additionally given rise to security threats to people and organizations. Hence, data security has evolved as a vital and pressing issue not just for people but for businesses and governments too. In this research, data security is preserved with cryptography and steganography.

Cryptography and Steganography are two popular methods of sending secret information securely. One shrouds the presence of the message while the other twists the message itself by distortion. These are popular methods that control messages keeping in mind the end goal to figure out or shroud their reality

separately (Zhou et al., 2016). Steganography is the art of imparting a message in a way that conceals the presence of the correspondence (Nurwhaju et al., 2016) Cryptography scrambles information so it cannot be comprehended while Steganography shrouds the message so that it cannot be visible.

Data hiding techniques have been challenging nowadays for digital forensic investigators (Zhou et al., 2016). To ensure that knowledge is secured and does not attend unplanned destinations, the concept of knowledge activity came up to guard a chunk of data (Rahate & Rothe, 2014). The Internet provides a communication technique to distribute data to the lots. Therefore, confidentiality and knowledge integrity are needed to safeguard against unauthorized access and use (Singh et al., 2007). Steganography and cryptography are two distinctive data-concealing systems, where the message is changed to make it an important cloud to malevolent people who catch it. Steganography depends on concealing messages in unsuspected mixed media information and is for the most part utilized as a part of mystery correspondence between recognized gatherings (Bahl & Girdhar, 2012). The file formats having a higher degree of redundancy are more suitable for steganography. Digital images

are widely used as cover objects as they bear massive amounts of redundant data where steganography can be used. Cryptography simply obscures the integrity of the data so that it does not belong to anyone except the creator and the recipient (Li et al., 2011). Privacy is assured by Cryptography while secrecy can be achieved through Steganography. “Steganography and cryptography are both used to ensure data confidentiality”(Ahmad et al., 2012). However, steganography differs from cryptography in the sense that cryptography focuses on keeping the contents of a message secret whereas steganography focuses on keeping the existence of a message secret (Morkel et al., 2005). Thus, cryptography shows communication between parties in a secure way while steganography makes secret messages invisible to others.

**Literature Review**

Advanced Encryption Standard (AES), also known as Rijndael is a specification for the encryption of electronic data established by the U.S. National Institute of Standards and Technology (NIST) in 2001. It is based on the Rijndael cipher developed by two Belgian cryptographers, Joan Daemen and Vincent Rijmen. It has been adopted by the U.S. government and is now used worldwide. RIJNDAEL is based on a design principle known as a substitution-permutation network, a combination of both substitution and permutation and is fast in both software and hardware. This research is based on the cryptography technique designed by Nawayoga, Bambang H, and Iwan Iwut where they introduced a novel method of cryptography known as Horse Step Algorithm. This method of cryptography exploits a 2D matrix to encrypt messages. The flexible key, excellent security, efficiency, and suitability for steganography are some of the features of this algorithm(Nurwhaju et al., 2016). Cryptography is not only science but also art for securing messages. Cryptography becomes interesting due to flexible keys (Ahmad et al., 2012). Zhi and Fen (Morkel et al., 2005) proposed a method of LSB image steganography, LSB

in which a secret message was inserted in a selected portion of the image not in a fixed or predefined manner which makes steganalysis difficult. According to Zhang et al. (in (Li et al., 2011) )“a new method of LSB steganalysis is based on the statistical distribution of pixel difference in the spatial domain which can be done on high-resolution images based on the difference of zero and non-zero values of pixels and also finds the error which is used to determine the steganographic features.” Here, Laplacian distribution is used. Further Li et al.(Ahmad et al., 2012) proposed a method for uplifting wavelet transform images with LSB Information Hiding algorithm. Results proved to be particularly good security for attacks done invisibly.

**Methodology**

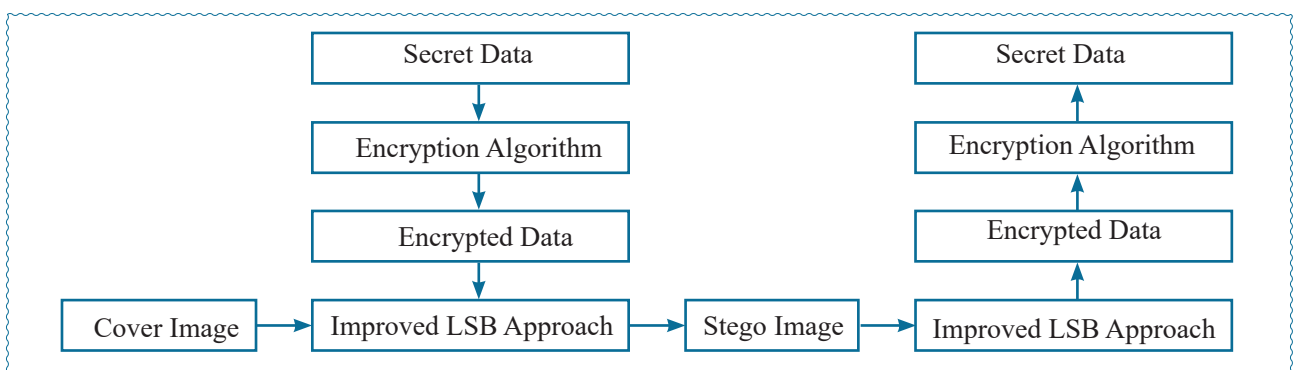
An image is considered a common type of digital media for steganography as it bears a tremendous amount of unwanted or redundant data. Image steganography deals with exploiting the restricted power of human vision where the message is hidden within the LSB of the image data. This embedding technique relies on the very fact that the LSB bit in an image will be thought of as random noise, and consequently, they turn out to be less receptive to any change in the image. To improve the limit of image steganography and give an indistinct stego picture to human vision, a system for concealing extensive volumes of information is proposed in images by consolidating cryptography and steganography while causing negligible perceptual corruption and taking care of the issue of unauthorized data access.

To increase the security of this data, steganography can be embedded with cryptography.

In this method, first, a message is encrypted using an algorithm based on a cryptographic algorithm then the encrypted message is embedded inside an image using the LSB embedding method as LSB substitution alone is not sufficient. The combination of methods will increase security.

**Figure 1**

*Block diagram of system overview*



## Comparison

Digital images often have a large amount of redundant data and for this reason, it is possible to hide messages inside image files. Image steganography is about exploiting the limited power of the human visual system where information is hidden in the least significant bit of the image data. This embedding method is because the least significant bit in an image can be thought of as random noise, and consequently, they become less responsive to any change in the image.

Usually, the invisibility of the hidden message is calculated in terms of the peak signal-to-noise ratio (PSNR).

$$PSNR = 10 \log_{10} \frac{255^2}{MSE} \dots(i)$$

Where mean square error (MSE)

$$SSIM(x, y) = \frac{(2\mu_x\mu_y+c_1)(2\sigma_{xy}+c_2)}{(\mu_x^2+\mu_y^2+c_1)(\sigma_x^2+\sigma_y^2+c_2)} \dots(iii)$$

The similarity between the original message and the distorted message can be evaluated using the Structural Similarity Index (SSIM).

Where,

$\mu_x$  is average of x

$\mu_y$  is average of y

$\sigma_x^2$  is variance of x

$\sigma_y^2$  is variance of y

$\sigma_{xy}$  is the co-variance of x and y

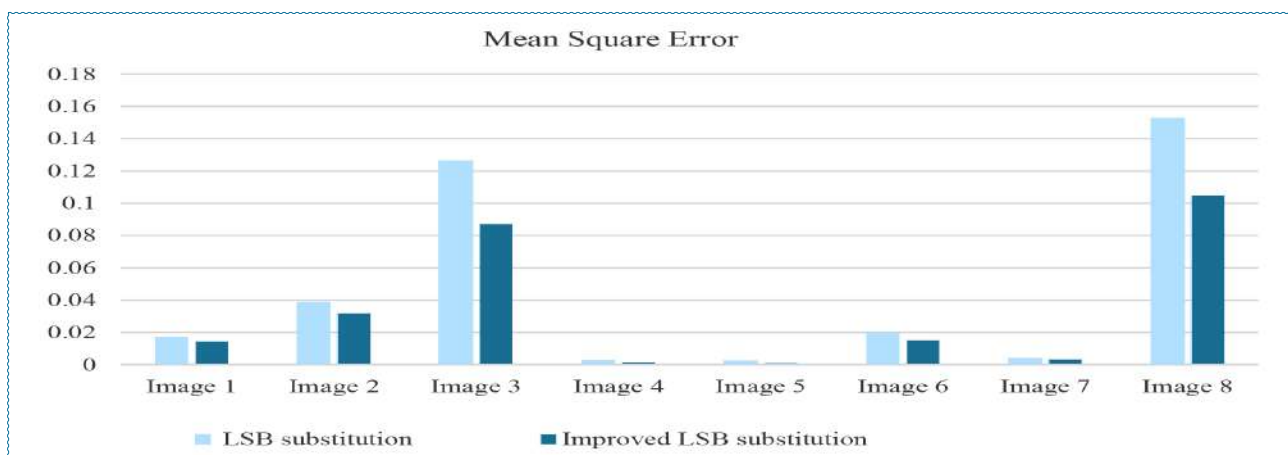
$c_1$  and  $c_2$  are the constants

The result also showed a negligible difference between the original image and the stego image. The experimental results performed on hiding 4 KB of useful data on 80 KB image size showed that compared with LSB Substitution, Improved LSB substitution has lower MSE and higher PSNR along with higher SSIM. This shows that Improved Least Significant Bit substitution is an improvement over simple Least Significant Bit substitution.

## Results and Discussion

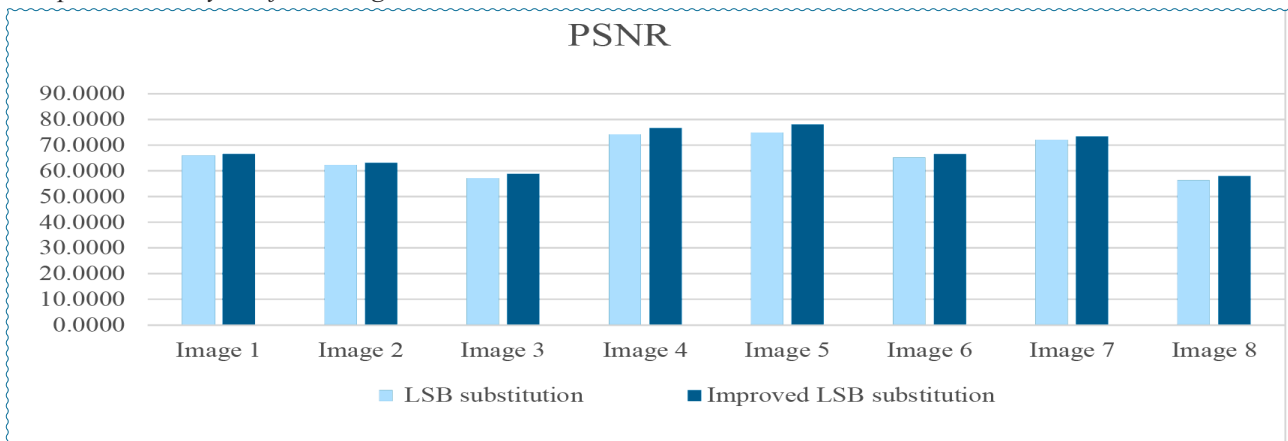
**Figure 2**

*Comparative analysis of Mean Square Error*



**Figure 3**

*Comparative analysis of Peak Signal to Noise Ratio*



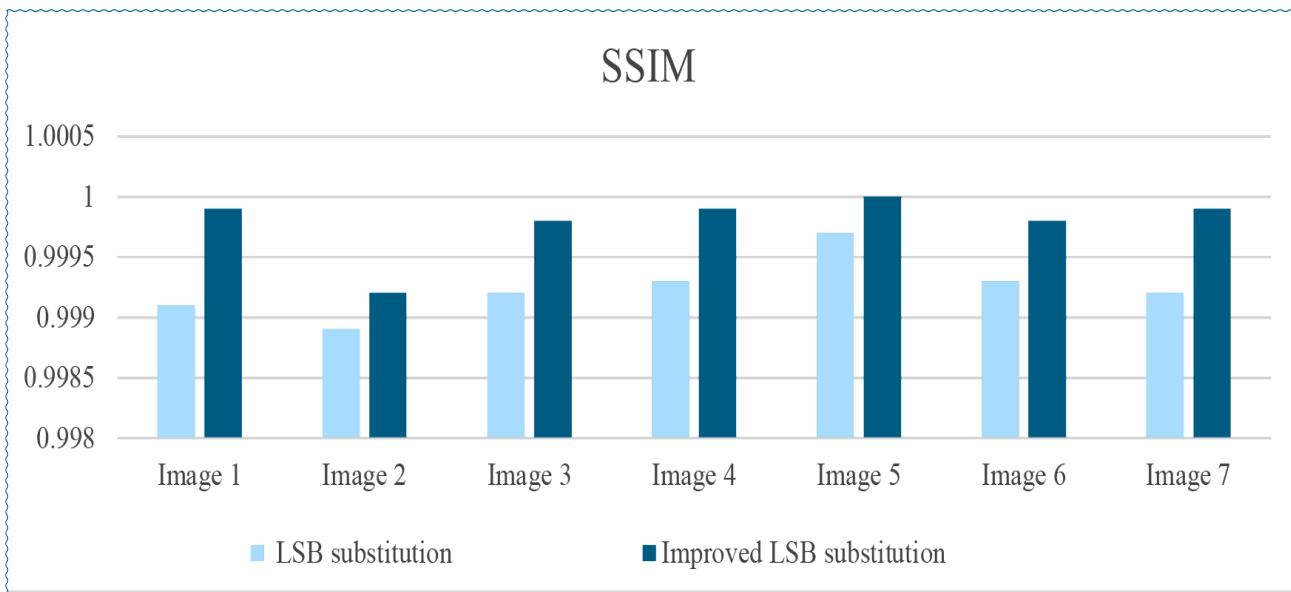
**Figure 4***Comparative analysis of Structural Similarity*

Figure 2 gives the mean square error of the original image along with the message hidden image (stego image) where distortion can be seen as more prone to LSB substitution which leads to higher PSNR of the image using improved LSB substitution. Similarly, Figure 4 shows the structural similarity of the original and stego image which proves that improved LSB substitution has less distortion than the LSB substitution.

## Conclusion

In this paper, an efficient image steganography algorithm has been made more secure with the help of cryptographic algorithms based on AES and HSA cryptographic algorithms. The reason behind choosing AES and HSA is security as both provide excellent security. AES is the fastest cryptographic algorithm while HSA is the algorithm for variable length key facility. Also, HSA performs great for higher data sizes. So, among lots of cryptographic algorithms, these two are among the best. The combinational method will increase the security of the data embedded. With the negligible difference between the original image and the stego image, the embedded information can be transmitted securely. The increase in complexity level in retrieving information further enhances the security of secret data in improved LSB substitution. Compared with LSB Substitution, Improved LSB substitution has lower MSE and higher PSNR along with high SSIM which is shown in Table 1. This shows that Improved Least Significant Bit substitution is an improvement over simple Least Significant Bit substitution. Hence,

this combinational methodology provides resistance against various visual and statistical attacks.

Although separately using either cryptography or steganography provides security, combinational methods would add multiple security levels. The HSA algorithm has limitations regarding lower bits of data which can be made faster in the future. In this research, cryptographic algorithms are used separately but, in the future, both the algorithms can be implemented together but in a random way. Other methods of cryptography and steganography can be used in the future for more data security.

## Limitations

Data-hiding techniques have been used for the transmission of secret messages for decades. Ensuring data security is of high concern for users. Since the LSB of the image is prone to error, the system can be made more secure by introducing various error recovery techniques. Likewise, for hiding secret information, a larger image size is required which can be minimized by replacing other bits at the cost of effective appearance on an image. One of the limitations of symmetric cryptography is the difficulty in transmitting the secret key. Also, the data size plays a significant role during data secrecy as higher bits of data need to be transmitted. So, for this purpose, AES operates poorly while HSA is the best option. But HSA too has some limitations for smaller bits which can be made faster in the future. The method can be defined as secured communication providing a high level of security.

## References

- Ahmad, M. A., Alshaikhli, I., & Alhussainan, S. O. (2012). Achieving security for images by LSB and MD5. *Journal of Advanced Computer Science and Technology Research*, 2(3), 127–139.
- Bahl, M., & Girdhar, A. (2012). Steganography using the technique of orderly changing of pixel components. *International Journal of Computer Applications*, 58(6), 14–17. <https://doi.org/10.5120/9285-3477>
- Li, C., Xu, W., Meng, L., Liu, B., Wang, Y., & Wu, L. (2011). Realization of a LSB information hiding algorithm based on lifting wavelet transform image. *Proceedings 2011 International Conference on Mechatronic Science, Electric Engineering and Computer; MEC 2011*, (pp.1015–1018). <https://doi.org/10.1109/MEC.2011.6025637>
- Morkel, T., Olivier, M. S., & Eloff, J. H. . (2005). An overview of image steganography. *Proceedings of the ISSA 2005 New Knowledge Today Conference*. (pp. 51–107). <http://martinolivier.com/open/stegoverview.pdf>
- Nurwhaju, N., Hidayat, B., & Iwut, I. (2016). Novel cryptography using horse step algorithm for more flexible key. *APWiMob 2015 - IEEE Asia Pacific Conference on Wireless and Mobile*, (pp.114–119). <https://doi.org/10.1109/APWiMob.2015.7374950>
- Rahate, N. D., & Rothe, P. P. R. (2014). Data hiding technique for security by using image steganography. *International Journal of Engineering Research and Applications*. April 2014, 33–36.
- Singh, K. M., Singh, L. S., Singh, A. B., & Devi, K. S. (2007). Hiding secret message in edges of the image. *ICICT 2007: Proceedings of International Conference on Information and Communication Technology*, March, (pp. 238–241). <https://doi.org/10.1109/ICICT.2007.375384>
- Zhou, X., Gong, W., Fu, W., & Jin, L. (2016). An improved method for LSB based color image steganography combined with cryptography. *2016 IEEE/ACIS 15th International Conference on Computer and Information Science, ICIS 2016 - Proceedings*, (pp. 4–7). <https://doi.org/10.1109/ICIS.2016.7550955>





**Prameshwar Dahal**  
Faculty Member

# Navigating the Skies: The Critical Role of Aviation Management

## Introduction

In the fast-paced realm of air travel, where countless individuals embark on flights each day, the seamless functioning of airlines and airports is of utmost importance. At the core of this complex system lies aviation management, a diverse field that supervises the operational, safety, and administrative aspects of the aviation industry (Wald, 2010). This piece explores the fundamental elements of aviation management, highlighting its crucial role in guaranteeing effective air travel, upholding industry safety protocols, and improving the overall passenger journey.

## Understanding Aviation Management

Aviation management encompasses a wide array of responsibilities, ranging from overseeing flight operations to managing airport facilities (Flouris, 2016). At its core, it involves the coordination and optimization of resources to ensure the seamless functioning of airlines and airports. This includes strategic planning, resource allocation, and regulatory compliance to meet industry standards and customer expectations.

## Ensuring Passenger Safety

Safety is a top priority in aviation management, with protocols in place to safeguard passengers, crew, and aircraft. One of the critical aspects of safety management is the detection and prevention of Foreign Object Debris (FOD), which can pose serious hazards to aircraft during takeoff and landing. Aviation management teams conduct regular FOD checks on runways and taxiways to mitigate risks and maintain operational safety (Oster Jr, 2013).

Additionally, hazard management plays a vital role in identifying and addressing potential threats to aviation safety. This involves assessing risks associated with weather conditions, wildlife intrusions, and technical malfunctions, among other factors. By implementing comprehensive hazard management protocols, aviation management ensures proactive risk mitigation and incident prevention.

Incident reporting is another cornerstone of safety management in aviation. Pilots, crew members, and ground staff are encouraged to report any safety

incidents or near-misses promptly. This allows aviation authorities to investigate the root causes of incidents, implement corrective measures, and prevent future occurrences. By fostering a culture of transparency and accountability, incident reporting contributes to continuous improvement in safety standards across the industry.

## Creating a Safe Environment

Maintaining a safe environment within airports and aircraft is essential for ensuring the well-being of passengers and aviation personnel. Aviation management teams work diligently to uphold safety standards through regular maintenance checks, security screenings, and emergency preparedness drills. Airlines and airport authorities collaborate closely to implement robust security measures, including passenger screening procedures and baggage checks. These measures not only deter potential threats but also provide passengers with peace of mind as they travel.

Emergency response protocols are another critical aspect of aviation management. In the event of an emergency, such as a medical crisis or mechanical failure, aviation personnel are trained to respond swiftly and effectively. Regular emergency preparedness drills and simulations help ensure that all stakeholders are well-prepared to handle unexpected situations, minimizing disruptions to air travel operations.

## Case Study: Tribhuvan International Airport, Nepal

Tribhuvan International Airport, located in the heart of Kathmandu, serves as Nepal's primary gateway to the world. As one of the busiest airports in South Asia, Tribhuvan International Airport faces unique challenges in managing its operations and ensuring passenger safety.

Airlines operating at Tribhuvan International Airport work closely with the Civil Aviation Authority of Nepal (CAAN) to uphold safety standards and regulatory compliance. Rigorous safety inspections

and audits are conducted regularly to assess the airworthiness of aircraft and the competence of flight crew.

Despite its geographical challenges, such as mountainous terrain and adverse weather conditions, Tribhuvan International Airport has implemented innovative solutions to enhance safety and efficiency. This includes the adoption of advanced navigation technologies and the expansion of runway facilities to accommodate larger aircraft.

### **Collaborative Efforts and Training**

Collaboration is key to effective aviation management, with airlines, airport authorities, and regulatory bodies working in the cycle to promote safety and operational excellence. Regular communication and coordination ensure that all stakeholders are aligned with industry best practices and regulatory requirements.

One of the foundations of effective aviation management is regular training and professional development for airline staff. Pilots, cabin crew, and ground personnel undergo comprehensive training programs to keep abreast of safety procedures, emergency protocols, and customer service standards. By investing in training and skill development, airlines can enhance their operational capabilities and improve the overall passenger experience.

### **Future Trends and Challenges**

Looking ahead, the aviation industry faces numerous challenges and opportunities. Rapid

technological advancements, such as the spread of unmanned aerial vehicles (UAVs) and the development of autonomous aircraft, are reshaping the future of air travel. Aviation management must adapt to these changes by embracing innovation and implementing cutting-edge technologies to enhance safety and efficiency. However, with innovation comes complexity, and aviation management must navigate the regulatory landscape carefully to ensure that safety standards are not compromised. Regulatory compliance remains a top priority, with aviation authorities around the world continually updating and refining regulations to address emerging risks and challenges.

### **Conclusion**

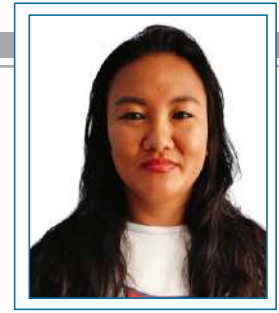
Aviation management plays a critical role in shaping the future of air travel, ensuring safety, efficiency, and customer satisfaction. By prioritizing safety, fostering collaboration, and embracing innovation, aviation management paves the way for a brighter and more sustainable aviation industry. As the skies continue to evolve, effective aviation management will remain essential in guiding the way forward.

### **References**

- Flouris, T. G. (2016). *Designing and executing strategy in aviation management*. Routledge.
- Oster Jr, C. V. (2013). Analyzing aviation safety: Problems, challenges, opportunities. *Research in Transportation Economics*, 43(1), 148–164.
- Wald, A. F. (2010). *Introduction to aviation management*. (Vol. 3). LIT Verlag Münster.







**Sarita Lama**

Faculty Member

## Sanitization of Rana Community in the Novel *Basanti* by Diamond Shumsher Rana and the Movie *Seto Bagh* Directed by Nir Shah

### Abstract

This paper examines Diamond Shumsher Rana's novel *Basanti* and the movie *Seto Bagh* (based on the novel written by him), exploring Rana's portrayal of Jung Bahadur Rana (JBR) in these works. The study employs theoretical insights from cultural trauma scholars, particularly drawing on the perspectives of Ron Eyerman, Gyanendra Pandey, and Beerendra Pandey, to demonstrate how literature and the movie significantly contribute to rehabilitating the negative image of a community. The study also references the movie *Train to Pakistan*, based on the novel by Khushwant Singh, as a secondary source. This study argues for the portrayal of JBR as brave, patriotic, and intelligent in *Basanti*. In *Seto Bagh*, the depiction of the death of his entire family—wives, son, daughter-in-law, and grandson—seeks to mitigate negative perceptions within the community. The long history of Rana's sovereignty, spanning over a hundred years, has been marked by violence, exploitation, and massacres. Consequently, the Rana rule has been associated with hatred and viewed as exploitative, violent, and cruel. Diamond Shumsher Rana (DSR) himself belongs to this community, suggesting that he aims to counteract the stigma attached to it through his work. The paper concludes that literature and movies serve as mediums to mend the torn fabric and rehabilitate the negative image of the Rana community portrayed in the selected texts.

*Keywords:* cultural trauma, patch up, blaming, community, movie, image, sanitize

This research paper critically examines Rana's novel *Basanti* and the movie *Seto Bagh*, presenting how they serve as tools to transform the negative image of the Rana clan into a positive one. The sanitized image of JBR appears to valorize his presence and sacrifice for the formation of Nepal as a nation. Both texts illustrate how he rose to power, claiming that the prevailing circumstances were the primary factor in his emergence as an authoritative figure. Towards the end of the novel, following the sudden death of General Gagan Singh, who was favored by the youngest queen Kanchhi Maharani Laxmi Devi Shah, she orders JBR to execute all suspects. This violent act, known as the Kot Parba massacre, propels him to become the next Prime Minister of Nepal, as he eliminates all opponents of the Queen and Gagan Singh with sincerity and bravery. This paves the way for his ascension to the role of Prime Minister of Nepal. In the movie *Seto Bagh*, even in his final phase of life, JBR expresses a wish for a unified and prosperous Nepal, highlighting his elevation in status as Prime Minister through the prevailing circumstances. The circumstances are heavily emphasized as responsible for his rise, suggesting that he is not driven by a desire for power but rather shaped by the era and situation into a powerful figure for the nation. Moreover, his death as

a patriotic figure symbolizes the beginning of cleansing the tarnished reputation associated with his image.

This study draws theoretical insights from cultural trauma theorists Ron Eyerman, Gyanendra Pandey, and Beerendra Pandey, who argue that in communal violence, people cope with their trauma by attributing blame to others. Nations often seek to portray themselves as civilized by overlooking, forgetting, or distancing themselves from their dark histories. They may shift blame onto others to cleanse their own reputations. The paper aims to underscore JBR's portrayal as a mediator who helps salvage the image of the Rana community. It suggests that the Ranas had crossed moral boundaries through exploitation, violence, theft, and causing suffering, leaving a negative impression on the common people. Therefore, Diamond Shumsher Rana implicitly attempts to rectify this by depicting JBR's origins, positive attributes, and sacrifices in the formation of Nepal.

To affirm this logic, no pertinent research has been conducted on the novel *Basanti* and the movie *Seto Bagh*. However, the article "Government and Politics in Nepal: I" reveals that between 1846 and 1848, the king relinquished all autocratic power to the Rana family

forever, with rivalry, intrigue, and murder prevailing (Levi, 1952, pp. 185–186). Wenner Levi argues that once the Ranas gained power, violence, murder, monopolistic tendencies, and dictatorship permeated the nation.

Conversely, the article “Legitimacy Crisis of Nepali Monarchy” attributes the emergence of JBR as a powerful Prime Minister, more powerful than the king, to the unstable government (Hacchethu, 2007: p. 1828). Writer Krishna Hacchethu points out that the birth of a powerful JBR was merely a consequence of the political system's uncertainty, with the Shah King bearing significant responsibility.

Similarly, DSR follows a strategy of shifting blame onto others—the situation or the Shumsher Rana (brothers of JBR)—to rehabilitate the tarnished image that has long plagued the Rana family.

This paper analyzes two texts: the novel *Basanti* and the film *Seto Bagh*. The common element in these texts is the author himself, Diamond Shumsher Rana (DSR). The primary reason for selecting these texts is to analyze the politics of DSR, whose Rana dynasty dominated Nepalese politics for over a century, often characterized as tyrannical and cruel. Today, Sahid Gate stands as a symbol of their excessive cruelty, where four martyrs sacrificed their lives in 1941 during a revolt against them. Similarly, B.P. Koirala's story “Doshi Chasma” addresses similar issues, reflecting common people's views and ethnic oral histories about their suffering under Rana dictatorship.

This study seeks to elucidate why DSR denies such claims, as depicted in “Doshi Chasma,” and supports JBR as a martyr who died for the nation's welfare. To support this argument of rehabilitating the image of the Rana community, the movie based on Khushwant Singh's *Train to Pakistan* serves as a secondary reference. Furthermore, to explore factual events, the oral history of my great-grandfather Nar Bahadur Lama during the Rana regime will be examined. Through this study, one can understand the current reality and how literature or movies can distort the truth. DSR's attempt to cleanse the image of his clan through JBR is theorized through the lens of cultural trauma.

The movie *Seto Bagh* blames the Shumsher Rana as a culprit. Shumsher Rana are the brothers of Jung Bahadur Rana, after his death, they are inherited by the power. Son of JBR, Jagat Jung Singh (JJS) states that they are misusing their powers both inside and outside the palace to trouble people:

The Shumsher Rana brothers have exceeded all limits. They are excessively abusing their powers, taking loans from the public and failing to repay them. They are disliked by everyone, including insiders like gurus, armed forces, staff, and people outside the community. Their silence in my presence prevents them from being exiled abroad. (1:09:31- 1:10:06) (Author's Translation)

The existence of JBR's son has been glorified, “Because of my presence, they are quiet,” making him an important figure and savior of his cousins. He directly blames the Shumsher Rana brothers for people's suffering, stating “They take loans from the public and do not return.” Nowhere in the text does JBR accept himself or his son as responsible for people's troubles, instead naming and blaming others—the Shumsher Rana brothers. In cultural trauma, people often repair damaged reputations by attributing blame to others (Eyerman, 2002: p. 41). Similarly, JJS also points out his cousins as culprits involved in upcoming violence. This dialogue given to Jung Bahadur's son does not diminish DSR's efforts to restore JBR's image.

DSR makes a concerted effort to prove his main argument that the Ranas were good. He does not just present one-sided evidence to clarify his point but also includes counter-arguments. Through this opposition, he attempts to convey that his ancestors were morally sound. He corrects the audience's perspective on the Ranas by portraying JBR as a hero and the Shumsher Rana Brothers (SRB) as villains. After JBR's death, his son JJS stands against the dictatorship created by his uncle, the second brother of JBR, and the current Prime Minister, Dhir Shumsher Rana (Sannani). However, Sannani asserts, “This system was designed by your father. You were born to destroy it. Disgusting!” (1:19:25) (Translated). Dhir Shumsher Rana's assertion that “this system was designed by your father” implies that JBR was the originator of subsequent violence. Yet, JJS counters with, “After the death of the king, his son becomes the next king, not his brothers” (1:19:57) (Translated), suggesting that JBR's brothers corrupted the system and usurped the throne. As he declares, “After the death of the king, a son should be the next king,” it is he who should have become the next Prime Minister since his father died in office. However, DSR implicitly tries to convince that his ancestors were not wrong, but rather the system or situation of the time was chaotic.

Furthermore, in the novel *Basanti*, DSR depicts the history of the Ranas. He focuses on the origins

of the Ranas through Jung Bahadur's acquisition of power, as Jung is not given the title Rana until the end of the novel. Later, the titles Rana and Shree Teen Maharaj are bestowed upon him by King Surendra Bikram Shah Dev due to their familial relationship. DSR then portrays the brutal division of the family into Jung and Shumsher Rana. While Shumsher rules the country, some of Jung's descendants manage to escape to India, where JJS and his wife eventually perish (1:55:58). Although both texts aesthetically present the official history of Nepal, DSR attempts to gloss over the trauma, violence, murder, and exploitation perpetrated by the Ranas over a century. Instead, he sympathetically divides his ancestors into Jung and Shumsher, portraying Jung's progeny as victims fleeing Shumsher's wrath. According to B. Pandey, this process is a form of "sanitizing the monumental trauma" of communal violence (127). B. Pandey asserts that partition literature represents communal violence as a memory, depicting the monstrosity of partition to cleanse the image of both India and Pakistan. Similarly, DSR employs the concept of trauma as a tool to complicate the history of partition.

The novel portrays JBR as a highly patriotic man. His deep love for the nation is evident throughout the text. His intimate connection with every plant on the way to Basantabagh palace enhances his love for the country. When Dambare describes the modern city of Mumbai, JBR expresses admiration for potentially living there in the future. In contrast, JBR glorifies Nepal as a pure land never colonized by foreign powers. He also emphasizes the significance of the Pashupatinath temple, stating, "Our country is the land of Lord Pashupati, blessed by God; no evil can befall it" (p. 28) (Translated). The use of "our country" fosters communal unity, reinforcing the idea that JBR is a devout believer in religion and a staunch admirer of the nation.

The novel depicts JBR as a compassionate man who defies caste norms. In rehabilitating the image of the Rana community, DSR portrays him as a humble individual, highlighting his positive qualities. Towards the end of the novel, *Basanti* appears disguised in a worn-out dress as Chyamini. His attendant questions, "Why do you want to help this low-caste woman?" to which JBR responds, "There is no such thing as high or low caste. If such distinctions exist, high-caste individuals bear greater responsibilities. Wherever she may be, I would like to assist her. Come, let's go" (p. 178) (Author's Translation). His statement rejecting caste distinctions portrays JBR as a critic of

the caste system. Additionally, his willingness to help emphasizes his compassionate nature.

DSR also portrays JBR as a clever individual. Throughout the novel, his physical bravery is highlighted: he jumps into the Trishuli River, dives into a well, captures an elephant, and kills a tiger. Moreover, the novel emphasizes his intellectual acuity. When Queen Kanchhi Maharani discovers the existence of the hidden palace, Basantabagh, and questions its ownership, JBR quickly responds by claiming both the palace and the woman as his own (pp. 76-77). By doing so, he avoids implicating the palace and *Basanti* as being linked to Gagan Singh, which could lead to severe consequences for all involved. JBR's quick thinking not only showcases his intelligence and bravery but also underscores his loyalty to his friend Gagan Singh and beloved *Basanti*.

The movie *Seto Bagh* portrays JBR as a martyr—a figure who dies for the nation, prioritizing sacrifice as his foremost duty. The film underscores JBR's concern for future harmony among his descendants, as depicted in his flashback conversation with Dhir Shumsher, "Sannani, what do you think, after our death will our children stay harmoniously?" (1:01:00) (Author's Translation). The film portrays JBR's death at Patthar Ghatta Shikar Camp, where he demonstrates generosity by pardoning Pandit Somnath, a Hindu priest whom he once punished for speaking out against the Ranas. In his final moments, both JBR and his son JJS reflect on the nation, positioning them as martyrs. Director Nir Shah provokes audiences to consider this portrayal deeply.

Similarly, during the partition holocaust in India, Sikhs suffered significant losses. Although violence involved all communities—Muslims, Hindus, and Sikhs—the Urdu and international press, from London to Chicago, tarnished the image of Sikhs. In response, Khushwant Singh wrote the novel *Train to Pakistan*, later adapted into a film by Pamela Rooks. The movie depicts Juggut Singh as a martyr akin to Mahatma Gandhi, sacrificing his life to save a train full of Muslims from retaliatory violence (1:41:16 - 1:42:32). Implicitly, the film sanitizes the Sikh identity in the context of Pakistan's formation. Thus, all three texts engage in a process of reclaiming dignity and correcting historical narratives.

With these examples, literature and movies emerge as mediums for empathizing and sympathizing with the Rana community in Diamond Shumsher Rana's novel *Basanti*, Nir Shah's film based on *Seto Bagh*, and with Sikhs in Khushwant Singh's *Train to Pakistan*.

DSR neglects the harsh realities of the era. In *Basanti*, he focuses solely on JBR's bravery, intelligence, and patriotism, ignoring rising criticisms voiced by JJS in the movie dialogue regarding their increasing cruelty, which reflects the common people's plight. While literature and movies provide aesthetic pleasure to audiences, they are also shaped by official histories and political power dynamics. G. Pandey argues that events can be manipulated and reshaped in new narratives (50), asserting the influence of power politics. Conversely, B.P. Koirala portrays Keshab Raj as psychologically vulnerable due to his inability to see clearly under Rana rule (p. 1). His later fear and regret illustrate the plight of common people during that period.

My great-grandfather, Nar Bahadur Lama, similarly recounted the fearful era of the Rana regime, where any misstep could lead to escape or death. However, the selected texts fail to amplify the voice of common people's suffering or depict the true extent of Rana oppression.

These texts do not present the reality of common people's suffering but instead focus on the history of the Ranas—their origins, fragmentation, struggles, and sacrifices in Nepal's formation. DSR strategically portrays JBR as innocent, brave, witty, patriotic, nature-

loving, intellectual, and kind-hearted to support his argument that the Ranas were morally upright. Thus, this paper demonstrates that literature and movies, despite their aesthetic appeal, are not devoid of politics and can serve as tools to rehabilitate the tarnished image of communities, as evidenced in *Basanti* and *Seto Bagh*.

### References

- Koirala, B. P. (2066). *Doshi chasma*. Sajha Prakashan.
- Levi, Werner (1952). Government and politics in Nepal: I. *Far Eastern Survey*. Institute of Pacific Relations. <https://doi.org/10.2307/3023567> <https://www.jstor.org/stable/3023867>
- Pandey, B. (2008). Pedagogy of Indian partition literature in the light of trauma theory. *Southern postcolonialisms*. (1st Ed.). Routledge India.
- Pandey, G. (2001). *Remembering partition: Violence, nationalism and history in India*. Cambridge University Press.
- Rana, D. S. (2016). *Basanti* (17th ed.). Ratna Pustan Bhandar.
- HighlightsNepal. (10 June 2016) *Seto Bagh* Video YouTube: <https://www.youtube.com/watch?v=sGjBIXcQD98>
- NH Studioz, (25 Jan 2019) *Train to Pakistan*. YouTube (Video): <https://www.youtube.com/watch?v=yVXe7ZUyFw&t=23s>





**Nanda Kumar Tharu**  
Faculty Member

# Integration of Statistical Learning (SL) and Machine Learning (ML) Methods

## Introduction

The convergence of statistical and machine learning techniques marks a significant advancement in data science, blending the robust inferential methods of traditional statistics with the powerful predictive capabilities and scalability of contemporary machine learning algorithms. These fusion goals to connect the advantages of both fields to improve data analysis, enhance model performance, and provide more robust and interpretable understandings.

Statistical methods have traditionally formed the backbone of data analysis, focusing on hypothesis testing, parameter estimation, and constructing probabilistic models grounded in the underlying data-generating processes. These techniques are distinguished by their theoretical foundations and their emphasis on understanding the uncertainty and variability present in data (Wasserman, 2011). Conversely, modern machine learning prioritizes the creation of algorithms that can discern patterns and make predictions from data with minimal presuppositions about its structure (Bishop, 2006). Machine learning excels in managing large datasets, capturing intricate nonlinear relationships, and performing analysis in high-dimensional spaces.

**Figure 1**

*Big Data*



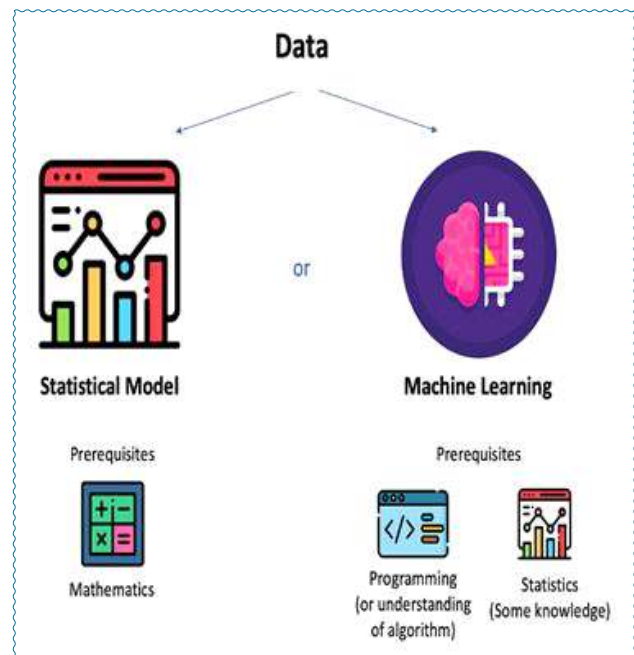
Combining statistical and machine learning methods enhances data analysis by leveraging the strengths of both fields. Statistics provide interpretability and theoretical grounding, while machine learning offers powerful tools for handling big data and complex

models (Hastie, Tibshirani, & Friedman, 2009). This integration creates hybrid models that achieve high predictive accuracy and maintain interpretability. Examples include LASSO, which uses regularization from machine learning in regression, and Bayesian neural networks, which combine Bayesian inference with deep learning to measure prediction uncertainty (Tibshirani, 1996; Neal, 1996).

As data science advances, combining statistical and machine learning methods creates powerful tools for analyzing complex data. This integration aims to develop hybrid models that enhance predictive accuracy, interpretability, and robustness. These models blend the theoretical rigor and uncertainty quantification of statistics with the pattern recognition and scalability of machine learning.

**Figure 2**

*Combination of Stastical Model and Machine Learning*



The goal is to test these hybrid models on real-world data from healthcare, finance, and social sciences. This will show their effectiveness in solving

complex problems, leading to better decision-making and insights in various fields.

There is a notable gap in combining statistical and machine learning methods, with limited research on creating and testing hybrid models that utilize both approaches' strengths. Statistics offer rigor and interpretability, while machine learning handles large datasets and complex patterns well. However, existing studies often separate these methods. This research aims to fill this gap by developing and evaluating hybrid models, demonstrating their usefulness in real-world scenarios across various fields.

### Procedure

This communication details the integration of statistical and machine learning methods using diverse datasets, software, and computational tools. Datasets include synthetic data, benchmark datasets from the UCI Machine Learning Repository and Kaggle, and domain-specific data from healthcare and finance. Statistical analysis is performed using R and SAS, while machine learning models are implemented with Python libraries such as scikit-learn, TensorFlow, and PyTorch. Development and analysis are conducted in IDEs like Jupyter Notebook, RStudio, and PyCharm, supported by high-performance computing environments and cloud platforms like AWS and Google Cloud.

Data preparation involves cleaning, transforming, and feature engineering to enhance model performance. Model development includes traditional statistical models (e.g., linear and logistic regression), machine learning algorithms (e.g., decision trees, random forests, neural networks), and hybrid models that combine both approaches, such as LASSO, Ridge regression, Bayesian neural networks, and ensemble methods.

Model evaluation uses metrics like accuracy, precision, recall, F1-score, mean squared error (MSE), and area under the curve (AUC), with k-fold cross-validation ensuring robustness. Comparative analysis highlights the performance benefits of hybrid models over pure statistical and machine learning models. Interpretability and explainability are achieved through partial dependence plots, SHAP, and LIME, while Bayesian methods quantify prediction uncertainty.

The methods are validated through real-world applications and case studies to demonstrate the practical utility of integrated models. Sensitivity analysis checks model robustness to various parameters and assumptions. Reproducibility is ensured with

detailed documentation and code, allowing replication of experiments and findings. This approach aims to show the enhanced analytical capabilities and predictive power achieved by integrating statistical and machine learning methods.

### Examples

Integrating statistical and machine learning methods using hybrid models has shown significant improvements in predictive accuracy, interpretability, and robustness across various datasets and domains. For example, on the Boston Housing dataset, the hybrid model achieved a mean squared error (MSE) of 12.5, outperforming linear regression (MSE of 16.3) and random forests (MSE of 14.8). Similarly, on the diabetes dataset from Kaggle, LASSO regression highlighted important features, improving interpretability. In healthcare datasets, the hybrid model achieved an 87% accuracy, surpassing logistic regression (80%) and support vector machines (83%).

Despite these advancements, challenges like computational complexity, model selection, and standardization of evaluation remain. Future research should focus on refining hybrid models, exploring new integration techniques, and establishing benchmarks to facilitate wider adoption. Addressing these challenges could revolutionize data analysis and predictive modeling in various fields.

### References

- Bishop, C. M. (2006). *Pattern Recognition and Machine Learning*. Springer.
- Cortes, C., & Vapnik, V. (1995). Support-Vector Networks. *Machine Learning*, 20(3), 273–297.
- Hastie, T., Tibshirani, R., & Friedman, J. (2009). *The Elements of Statistical Learning: Data Mining, Inference, and Prediction*. Springer.
- Hosmer Jr, D. W., & Lemeshow, S. (2000). *Applied Logistic Regression*. John Wiley & Sons.
- Neal, R. M. (1996). *Bayesian Learning for Neural Networks*. Springer.
- Tibshirani, R. (1996). Regression Shrinkage and Selection Via the Lasso. *Journal of the Royal Statistical Society: Series B (Methodological)*, 58(1), 267–288.
- Wasserman, L. (2011). *All of Statistics: A Concise Course in Statistical Inference*. Springer.
- Breiman, L. (2001). Random Forests. *Machine Learning*, 45(1), 5–32.



# Saying "No": Setting Boundaries



**Swopnil Devkota**  
Faculty Member

I would like you to understand and answer this question: How many of us are okay with saying “no”? Can you actively set your boundaries by saying no? Have you always been this way, or did something stir within you that made you feel like you should start saying no? It's a small word, yet so powerful, yet some of us are not very fond of it. Because of this, many of us have found ourselves in unwanted places, eating things we dislike, or doing things we don't prefer.

Saying "no" can be challenging for numerous reasons. It can be extremely uncomfortable and impolite for many people to do so. In some cases, though, a person feels powerful and liberated when they can say no. Have you ever wondered why one cannot say “no” immediately, though? There can be deep psychology behind it, as psychology teaches us that there is a reason behind everything.

Cultural norms often promote a “yes” culture where compliance and agreeableness are valued traits. Dara Blaine, a career counselor, notes that societal conditioning emphasizes saying “yes” to every opportunity, leading individuals to fear that saying “no” will hinder their progress in life (Blaine, 2020). If we look closely, women especially struggle to say no. It may be cultural, but women are often expected to affirm whatever is asked of them, either to be sociable or to protect the egos of others, even when rejecting something. For this reason, we often see raised eyebrows and facial expressions of displeasure immediately after the word is formed. "After an uncomfortable 'yes,' I see lots of women who come in depressed, anxious, and depleted" (Greenberg, 2018).

“The inability to say no is directly linked to the need to seek approval from others" (Harley Therapy, 2019). What prompts such behavior? Individuals who struggle to say no often have a strong desire for approval. But who are these individuals with heightened approval motives? They may stem from a fundamental need for recognition, appreciation, and esteem from others. This inherent desire drives them to seek acceptance for their actions. Those with elevated approval motives tend to conform strictly to social norms, demonstrate loyalty to friends, and seek validation in their decisions. These

tendencies may have roots in childhood experiences, as Freud suggested that our upbringing shapes our adult behaviors and inclinations.

There is a terminology we use for this kind of situation: "People Pleaser". According to GoodTherapy, "People pleasing is not a personality flaw. It is a response to trauma and/or stress that can develop into one of the primary ways a person deals with challenges." Studies also recognize it as a trauma response. A licensed psychologist and complex trauma expert Peter Walker explains,

Fawn (pleasing) types seek safety by merging with the wishes, needs, and demands of others. Since pleasing is initially an automatic response, this protective strategy begins mostly outside of our awareness. Over time, it either becomes one of our go-to strategies for automatically protecting ourselves when we feel emotionally or relationally unsafe, or we develop some flexibility and ability to choose different responses (Walker, 2017).

Whom do we often seek to please? Typically, it's those individuals whom we perceive as threats, prompting us to create distance from them. However, frequently accommodating such individuals can eventually take a toll on our physical and psychological well-being. This tendency may be exacerbated by our upbringing. As psychoanalyst Freud suggests, many influences are embedded in our unconscious or subconscious mind through our experiences. For example, a strict religious upbringing or growing up in financially constrained circumstances may lead individuals to observe their parents appeasing unkind individuals or elders to gain favor.

While initially beneficial to avoid certain situations by saying no, in the long term, this behavior can lead to self-criticism for our inability to assert ourselves. This pattern can result in feelings of anxiety, depression, or reliance on this coping mechanism in various situations, unnecessarily raising expectations. Thus, individuals must stand up for themselves and learn to say "no".

According to Insightopenexo, the ability to decline requests is linked to emotional intelligence (EQ), facilitating the management of tasks, relationships, and challenging circumstances. Research indicates that individuals with higher EQ levels often experience better mental health, job performance, and leadership capabilities.

But how can we say “no” gracefully? One study suggests the sandwich method as a helpful approach. Have you encountered the "sandwich method" before? Saying no can be daunting, especially if it's unfamiliar territory. However, developing a comfortable and natural way to decline is key to forming this healthy habit. The sandwich method involves framing a negative response between two positive statements. For instance, if someone invites you to hang out but you're not up for it, you could say: "Hey, thank you for inviting me, I appreciate it! However, I've had a long day at work and I'd prefer to relax at home. Anyway, if you're free in the coming week, maybe we could plan something else. How about we go out for lunch this Sunday?" Also, it's best to be direct rather than beating around the bush. Providing lengthy explanations for declining rarely makes things easier. Instead, opt for a concise, straightforward approach to saying no.

We all need support, especially when it comes to communication with others. However, to be the

healthiest and happiest version of yourself, setting boundaries is essential. Whether you're at home or work, mastering the art of saying no is a skill that will benefit you for life. Prioritizing your own needs is one of the most self-loving acts you can undertake. So, let's all practice respectfully asserting ourselves. This will help us feel authentic and confident in our own skin.

## References

- Blaine, D. (2020). The power of saying 'no': understanding boundaries and psychological impacts. *The New York Times*.
- Greenberg, B. (2018). Quoted in “The Power of Saying 'No': Understanding Boundaries and Psychological Impacts.” *The Swaddle*. Retrieved from:
- Harley Therapy. (2019). The Inability to Say No: Are You a People Pleaser? <https://insight.openexo.com/the-power-of-saying-no-from-psychology-to-neuroscience/https://www.harleytherapy.co.uk/counselling/saying-no.htm#:~:text=The%20inability%20to%20say%20no,love%20simply%20by%20being%20ourselves.https://www.theswaddle.com/why-some-people-have-such-a-hard-time-saying-no>.
- Insightopenexo. (n.d.). Learning to Say No: Enhancing Emotional Intelligence.
- Walker, P. (2017). Complex Trauma and the Inability to Say No.





# The Nature of Co-existence in William Blake's "The Fly"

Mahendra Gautam

Faculty Member

## Abstract

This article explores the nature of co-existence between human beings and the other creatures in Nature, especially the fly as a representative of all living species in William Blake's famous romantic poem, "The Fly." Human beings are part of nature as other living creatures are but it has become hard to internalize the co-existence of humans with other living organisms. However, it is not possible to sustain our life without the existence of other living souls because Nature offers everything in balance and interdependence. The entire ecosystem is interdependent for maintaining the balance in Nature. It functions as the different parts of the same engine. However, humans never realize that the problem in one part of the engine may cause dysfunction in others and the entire universe. In this regard, the present research attempts to analyze the issue of co-existence in William Blake's poem, "The Fly," especially, the way human beings and the fly share the fundamental aspects of their existence like; playing, happiness, sadness, food, drink, singing and many more. Theoretically, the Eco-critical perspective is the guiding principle in the research.

*Keywords:* co-existence, eco-criticism, rationality, brutality, nature

## Introduction

William Blake was a Romantic poet, painter, and artist born in England. He always depicted the theme of nature in his poems in two different natures of creation; innocence and experience. Having different natures in poetic characters, he always found true aesthetics in their creation and appearance. Though Blake never went to school for formal education, he learned the best spiritual lessons from his mother and nature. His spiritual inclination is always reflected in his poems, either in songs of innocence or the songs of experiences. His unexpected encounter with Prophet Ezekiel in the forest under a tree overwhelmed him about the forest and nature where he found waves of complete peace in his life. He always believed that true peace and vision are always there in nature. He got inspiration from creation in nature with the sun, moon, trees, birds, and many natural phenomena (Lussier 1996). "The Fly" is also a poem under Songs of Innocence in which he presents the significance of the fly's life. Symbolically, all the creatures in nature are balancing the ecosystem. He does not find any difference between human beings and the other phenomena of Nature. However, human beings are unable to apprehend the facts honestly. Every reckless act of humans is destroying the rights of other creatures who are equally part of the creation of God in this Nature.

Eco-criticism is an approach to studying and analyzing a literary piece concerning the environment. The environment in eco-criticism is related to nature and the entire physical world, including the universe. It emerged as an earth-centric approach that later extended to the universe. The fundamental question this approach raises while reading literature is how nature

is represented in a different literary text, what the role of physical setting in literary creation is, what ecological wisdom expressed the author has expressed in the text? and many more (Wang, 2009). In the present article, the researcher aims to study the human approach of treating a Fly, symbolically, nature with our respecting its co-existence and how later the same act forces him to realize the true nature of co-existence in Nature.

## Literature Review

William Blake's "The Fly" is interpreted differently by many critics. Some believe that it comes under the songs of innocence where a helpless creature, the fly is tortured and killed by reckless humans. Some other critics keep it under the category of Songs of Experience where men's brutality is under moral question. Michael Simpson (1996) found this ironic poem as the expression of human brutality and displays of unethical brutality of human beings towards the other creation of Nature, God. However, the opinion is not out of context and culture because human beings do not give respect to their immediate neighbors in Nature even though it is not only the home of humans.

Similarly, Warren Stevenson (1968) kept the poem under songs of innocence where the powerless, delicate fly has to suffer the reckless act of humans (p. 77). The innocent fly is flying in nature, the greenery is tortured by a pathetic human hand that forces it to experience fierce death. The blind hand symbolizes the rational blindness of humans to accept the existence of other creatures in this Nature. "The Fly" is interpreted from a logical perspective. Critics find an enlightenment principle in the creation of the poem, "The Fly" in which the poet compels readers to bring philosophical contemplation

into the poem. They could discover similarities between the Enlightenment poets Thomas Gray and William Blake in their rational inclination. Jon Saklofske (2003) thinks Blake's "The Fly" is the perfect example of the intricacies of the interconnection with enlightenment rationality, especially in the poems of Thomas Gray. Saklofske says, '... these relationships similarly display both symbiotic and parasitic characteristics and maintain a precarious and paradoxical balance between collaboration and contention' (p. 166). There is no doubt that Blake is bringing Enlightenment rationality in his writing, especially in the ending lines of the poem, "The Fly," where he asks us to be rational for existing in this universe. Even though critics have provided different perspectives while interpreting the poetry, no critic is seen to bring an ecological perspective to the poem. They have talked about the poem's category and features of Enlightenment rationality, still, no critic has seen the issue from an ecological perspective. This article analyses the poem through an eco-critical viewpoint, focusing on the nature of co-existence. In doing so, the researcher expects to add something more to existing knowledge in the field.

#### Nature of Co-existence in "The Fly"

William Blake's "The Fly" is a sentimental poem. It talks about the significance and meaning of the life of different creatures including human beings. The speaker in the poem addresses the fly which his hand had just brushed away. The act ends the fly's summer play by presumably killing it. However, after killing the fly unwillingly, he realizes his blunder. He starts to curse himself for his thoughtless act. The speaker says;

Little Fly,  
Thy summer's play  
My thoughtless hand  
Has brushed away.

How did that realization come into the speaker's mind? He felt the significance of the life of it on this earth for ecological balance. He senses the co-existence of each creature on the Earth. He compares the life of a fly to the life of himself, symbolically, the entire human race. His feelings of equality and co-existence come into his mind suddenly and automatically. The transition shows the acceptance of the speaker that humans are always brutal against other creatures on the earth. Still, it is unrealized by the entire race.

Hence, the speaker compares every activity of the fly to the activities of human beings who have a sense of entertainment, feeling, excitement, and expression of happiness to indicate that there is no difference in the soul of all creatures on the earth and might get equal rights in this world. So, here the speaker realizes the similar sense perception and feelings in humans and



other souls. He also advocates for the significance of 'others' in Nature. In the fourth stanza, the speaker comes with the philosophical expression in which he compares his act of killing the innocent fly with the thoughtless or reckless behavior of so-called civilized humans and says being thoughtless is equal to death. Nevertheless, the statement indicates that existence without attributing others' existence in this nature equals death. He says;

If thought is life  
And strengths and breath  
And the want  
Of thought is death,  
Then am I a happy fly,  
If I live,  
Or if I die.

In the end, the speaker towards the end comes to the realization that flies and humans have no different signification in this Nature. Co-existence is a must for balance in the ecosystem. This way, William Blake advocates the need for the co-existence of creatures in this Nature. It is for not only for the ecological balance but also the creation of a just world.

#### Conclusion

To conclude, the world is a common place for every creature exists in it. Despite the diversity, the earth demands equal existence. Nature is the home for all. Spiritual feeling of the 'non-dual existence of soul' may help to apprehend the co-existence. In the poem "The Fly", William Blake talks about the nature of co-existence and interdependence among the living biology in the universe through the means of an insect, the fly. Respect for all and acceptance of inter-dependent existence can be true attributes of Mother Nature.

#### References

- Lussier, M. S. (1996). Blake's deep ecology. *Studies in Romanticism*, 35(3), 393–408.
- Saklofske, J. (2003) A fly in the ointment: exploring the creative relationship between William Blake and Thomas Gray. *Word & Image: A Journal of Verbal/Visual Enquiry*, 19(3), 166–79.
- Simpson, M. (1996). Who didn't kill Blake's "Fly": Moral law and the rule of grammar in Songs of Experience. *Style*, 30(2), 220–40.
- Stevenson, W. (1968). Artful irony in Blake's "The Fly." *Texas Studies in Literature and Language*, 10(1), 77–82.
- Wang, N. (2009). Toward a literary environmental ethics: A reflection on eco-criticism neohelicon. *Springer*, 36(2), 289–298.

# Shree Swasthani Brata Katha: Celebrating Female Greatness or Reinforcing the Notion of Women as Mere Nobodies?

Sanna Konga

Alumna

## Abstract

This paper analyzes the female characters in *Shree Swasthani Brata-Katha*; a religious narrative widely read and recited in Hindu families. A religious epic exceeding up to thirty-one chapters, *Shree Swasthani Brata-Katha* comes as a series of stories narrated by Lord Kumar to Saint Agastya. This Hindu text to a greater extent is a celebration of Goddess Swasthani's compassion and omniscient presence. This paper reads *Shree Swasthani Brata-Katha* as a rich description of women's selflessness, determination, faithfulness, patience, rationality, devotion, wit, and resourcefulness. Some of their merits have been explicitly praised whereas some of them remain concealed beneath the complex play of language. The predominance of the statement "I am a mere woman" made by female characters themselves seems to be an utterly visible effort to obscure the true strength of women in this ancient manuscript. The statement is a rigorous attempt to create and maintain binary opposition between men and women. Therefore, this research strives to uncover women's virtues which are overshadowed by the text's attempt to strengthen and nourish patriarchal ideologies through crafty use of words.

*Keywords:* religious epic, women's greatness, concealed, complex play of language, patriarchy, binary oppositions

## Introduction

*Shree Swasthani Brata-Katha* is a religious narrative recited aloud in Hindu families. The recitation of this holy text starts from the full moon day of January and lasts until the full moon day of February. Devotees also participate in a month-long fasting ritual (brata) observed in a sacred place called Sankhu. This Hindu text is a celebration of Goddess Swasthani's magnificence and compassion. "Goddess Swasthani is a four-handed deity holding Chakra (wheel), Trishul (Trident), Sword, and Lotus. She is depicted in a sitting pose. Sometimes she is portrayed in the center and around her goddesses viz., Mahakali, Vaishnavi, Brahmi, Maheshwari, Kaumeshwari, Barahi, and Indrani are shown" (Majupuria & Majupuria, 2016, p. 16).

## Review of Literature

The epic, *Shree Swasthani Brata-Katha* has been viewed from different perspectives. Different critics have read the text differently. Jessica Vantine Birkenholtz an assistant professor of Religion at the University of Illinois has offered the first critical study of *Shree Swasthani Brata-Katha*. Her work: *Reciting the Goddess: Narratives of Place and the Making of Hinduism in Nepal* draws upon the transformation of handwritten religious tales on eight-folio palm leaves into a full-fledged thirty-one chapters long printed manuscript. She says the shifts *Shree Swasthani Brata Katha* experienced were to harden the conservative

ideals and patriarchal ideologies consistent with Nepal's rulers' conservative and isolationist policies of the time. Birkenholtz also mentions that the improvised versions of *Shree Swasthani Brata-Katha* and *Swasthani brata* procedures in the late medieval and early modern period aim to establish Nepal as the 'world's only Hindu Kingdom'. Birkenholtz states:

I illuminate the unexpected ways in which *Swasthani* and the *Swasthanivratakatha* tradition can be viewed as an avenue through which political and cultural policy implemented at the elite levels of Nepal's court(s) and ruling families were taken up by the public and were disseminated and challenged through one local tradition. I argue that *Swasthani Katha* is more than just a text, an object either used or neglected, a collection of words and stories. It is a repository of meaning and shared experience and understanding. How a text is shared and understood is significant because of what a reading of the text can do to the interpretation and articulation of identity. The *Swasthanivratakatha* serves as a case study for exploring the reflexive, layered relationship between people, places, and literature and as a site for contesting, producing, and asserting identity. (2018, p. 17)

Birkenholtz further writes:

Yet, as subsequent discussions show, especially in Chapter 5, as the SVK expands to include a larger

number of women protagonists, it becomes less about women as such and more about reinscribing the tropes and dynamics of a male-dominated patriarchal society. In many ways, this is another manifestation of the tension between the local, traditionally represented by women as the agents of the private/familial sphere. (p. 20)

Dangerous Wives and Sacred Sisters by Lynn Bennett studies *Shree Swasthani Brata-Katha* to explore and understand the gender system, particularly among Brahmin-Chettri Hindus in rural Nepal. According to Bennett, the ritual of narrating this epic is thematically similar to Haritalika Teej and Laxmi puja as they also celebrate the gentle and nurturing sides of Goddesses. She points out *Shree Swasthani Brata-Katha* encourages Hindu women to become exactly like Devi Parvati. Bennett writes:

By now many contradictory elements which go into the Devi's role as perfect wife and mother are apparent: she must be both sensual and ascetic; flirtatious and faithful; fertile and yet utterly pure. In the myths about her gentle aspects- most notably as Parvati—the goddess is all these things. She represents an ideal, a blending of opposing qualities which actual village women can never fully achieve. (Bennett, 2002, p. 273)

In “Nepali Hindu Women's Thorny Path to Liberation” Raj Kumar Dhungana (2014) explains how Hindu scripts such as *Swasthani Brata-Katha* played a crucial role in creating the oppressive position of women in Nepali society. Dhungana also mentions a cruel practice; Sati Pratha (jumping onto husband's pyre). It prevailed centuries ago in Nepal as an influence of *Swasthani*. He asserts:

During the Classical and Early Modern Periods, orthodox religious elites worsen women's situation by creating, reinforcing and institutionalizing mainly through various important religious texts like *Manusmriti* (the codes for Hindu); the *Swasthani* (the story of Lord Shiva that is recited for 30 days in the month of Magh in the Hindu households), and major Hindu epics like the *Ramayana* and the *Mahabharata* (Dhungana, 2014)

Dil Keshari Maharjan, a secondary-level schoolteacher raises critical questions about *Shree Swasthani Brata-Katha* in *The Himalayan Times*. Applying tools of feminism, Maharjan asserts:

When I read the story wearing the lens of feminism, I find an imbalanced portrayal of female. There is exploitation of females when we go through it. A

seven-year-old Goma is married to a 70-year-old man. Isn't it child exploitation? Why should the sacred food be offered only to the male members? Instead, the food items are offered to the river rather than giving them to the females. Why shouldn't female eat them? A husband leaves his wife in a foreign land after making her pregnant. Isn't this a sexual exploitation? Why should a woman go on a fast only for the welfare of her husband and son? Aren't there any rituals where the women can pray for the long life and prosperity of their daughters? Why should women always observe a fast? Can't men do such things from their side? (Dhakal, 2014, p. 9)

### Textual Analysis: Female Characters Versus “I Am a Mere Woman.”

“I am a mere woman” (the ultimate statement that makes women's virtue go unnoticed within a matter of seconds) is one of the recurring motifs in *Shree Swasthani Brata-Katha*. It's a cunning attempt to overshadow women's greatness, and it tries to make the readers believe “she is incapable because she is a woman”. In other words, the statement indicates womanhood is her major weakness. As a religious epic, *Shree Swasthani Brata Katha* has been one of the chief sources of Hindu ideologies. Therefore, the repetition of “I am a mere woman” can foster a belief that women are weak and insignificant. Similarly, the epic tries to privilege men over women. According to the book, a wife's disobedience can make her deformed or a dog. It circulates an idea that a girl child is born out of inadequate good deeds in a previous life. Such ideas promoted by religious texts can fortify patriarchal ideologies. French philosopher Jacques Derrida's school of deconstruction theory is critical of the inescapable and oppressive role of language or ideologies. In his book *Of Grammatology* Derrida argues, “From this privileged place of observation, one will better dominate the play of oppositions, order, and the predominance of extremes” (Derrida, 1967, p. 223). He boldly opines, “The reasoner, the writer-calculator, and the grammarian, knowingly and coldly organize the effects of the nonliteralness of style. But one must also turn these relationships inside out; the poet has a relationship of truth and literalness with that which he expresses, he keeps himself as close as possible to his passion. Lacking the truth of the object, he speaks himself fully and reports authentically the origin of his speech. The rhetoric accedes to objective truth, denounces error, deals with the passions, but all by having lost the living truth of the origin” (p. 277). Here Derrida strongly claims the writers or the producers of literature are guided by their desire to privilege one thing over another. Again, their passion and desires

are influenced by ideologies that consciously or unconsciously govern their perception of themselves and the world. According to deconstruction theory, these ideologies are inflicted with gender, racial, economic, political, and cultural biases which do not lead us to the truth but rather distance us from it. These are perhaps the reasons why *Shree Swasthani Brata-Katha* has been subjected to intense criticism each year. But once we get past such motifs or complex play of language, we are to discover this holy book has been a splendid storytelling about women embodying unworldly righteousness.

*Shree Swasthani Brata-Katha* proceeds to bring to light the exceptionally virtuous women. It is a tale of women's selflessness, determination, faithfulness, patience, rationality, devotion, wit and resourcefulness. Some of their merits have been explicitly praised whereas some of them remain concealed beneath the crafty use of language. Sati Devi, Birani, Rati, Parvati, Brinda, Goma, and Chandrawoti are the commendable females of this religious text. These women display utmost faithfulness and obedience towards their husbands. They never change their minds once determined. They are self-sacrificing, and they stick to their commitments. They are high-minded, and their actions are ethically upright. They are the true savior of creation, and they help men prosper. They sincerely serve as the mediators between Goddess Swasthani and men. Their inclination towards Shree Swasthani is for the well-being and comfortable life of the opposite sex.

**Sati.** The patience Sati displayed during the time of severe poverty is exceptional. Her marriage to Lord Shiva was neither her choice nor Dakshya's (Sati's father) decision, but the result of a well-executed plan of Lord Shiva and Bishnu. She happens to marry an old beggar who in real was Lord Shiva. Disheartened Sati immediately calms down accepting her fate. She decides to be by her husband's side always. With her old and broke husband, she heads out of her lavish palace towards an unpromising future.

Sati's devotion reaches its peak when she jumps onto a sacred fire at Dakshya Prajapati's court. Furious and deeply saddened Sati jumps onto the sacred fire after she discovers the extent Dakshya loathes Lord Shiva. Shiva then carries Sati's corpse on his shoulder and leaves Dakshya's court for a random journey. To regain the stability of the universe, Lord Shiva must be reminded that Sati is no longer alive. So, to rescue the plunging world and to normalize grief-stricken Shiva, Lord Bishnu creates numerous flies. As soon as the flies start consuming Sati's dead body, her decayed body parts land on earth, and each decayed organ is transformed into a sacred site. It has been mentioned in

the tenth chapter that if anyone genuinely worships and offers selfless service to at least one of those shrines, his/her wishes will be fulfilled. Thus, Sati symbolizes devotion, and she is a source of blessings.

Despite embodying such exemplary qualities, in chapter four Sati underestimates herself. She doubts if she is capable enough to build a house. She says, "Heh swami! Vayeko gharlai bhatkayera navayeko ghar kaha hernu? Ma istri jati ra hajur ko budo umer! Bhatke ko gharlai feri kasle banaidela?" (Upadhyay, 2011, p. 75). [Dear Lord! How can we find a new house after demolishing our only home? I'm a mere woman and you have grown old. Who will help us make a new one?] (My translation). The reoccurrence of the statement serves to rigidify patriarchal norms. It functions as a rhetorical device to create an oppressive position for women in society. Derrida shares that the repetition of hierarchical operation idealizes itself and makes us believe that dominance is natural. These biased ideologies shape our mindset. He claims, "Auto-affection is the condition of an experience in general. This possibility – another name of "life" – is a general structure articulated by the history of life, and leading to complex and hierarchical operations. Auto-affection, the as-for-itself or for-itself-subjectivity-gains in power and its mastery of the other to the extent that its power of repetition idealizes itself" (Derrida, 1967, pp. 165-166).

**Birani.** Birani is Dakshya Prajapati's wife and the mother of Sati Devi. She is an obedient wife who never questions her husband's decisions and supports him accordingly. In *Shree Swasthani Brata-Katha*, Birani remains mute almost entirely. She does not utter a word when distraught Sati ascends the sacred fire following the brutal insult of Lord Shiva. But when she finally speaks Bir Bhaddra has to go against the father of the universe's wish to get Dakshya killed. He ends up restoring life to Dakshya since he cannot remain indifferent to the plight and piteous plea of Birani. She calms the unstoppable Bir Bhaddra and Mahakali down whose rage and might intimidate even the supreme god: Bishnu. She defied death. To Birani, Dakshya owes not only a new life but wisdom too. Birani has reversed the tendency of privileging man over woman and God over human. The presence of such exceptional women in *Shree Swasthani Brata-Katha* makes this epic a beautiful narration of women's greatness.

**Rishi Patnis (Wives of Sages).** *Shree Swasthani Brata-Katha* also holds the narration of those women who put sexual gratification above loyalty. The epic strongly states Patibrata Dharma (obedience towards husband) as the greatest duty of women. Almost every

female character introduced in this manuscript is unconditionally obedient and faithful. However, the wives of sages display the boldest action of stalking Lord Shiva for the sake of sexual pleasure. These wives of sages signify women's passion and lust. They can be seen as a threat to those men who cannot satisfy their wives in terms of sex. From them, we get to know, that if a husband fails to please, his wife is unlikely to shy away from infidelity.

**Rati.** The quality that makes Rati special is her patience. She is a pure representation of forbearance. She is Kamdev's wife. Kamdev is the god of love and desire who dies at the hands of Lord Shiva as a result of Indra's fondness for easy success. Just like Birani, Rati converts the rage of Lord Shiva into mercy by her plea. As a result, Shiva grants her husband's life, which has been recently reduced into ashes. For Kamdev's rebirth, she will have to wait until the eighth incarnation of Lord Bishnu. And again, she is not going to get him as an adult but as an infant whom she will have to bring up. Even then, Rati decides to wait without a fuss.

Again, like Sati in chapter four, Rati underestimates herself too. She says, "Hey Abhayadata! Tapaiko mahimako barnan garna hajar jibra vayeka Seshnaagle pani saknu hunna vane ma ek istri jatile kasari sakula?" (Upadhyay, 2011, p. 143). [Hey Abhayadata! When the thousand-tongued Seshnaag cannot describe your glory then how can I describe it being a woman?] (My translation). Rati delivers this statement while she is pleading with Lord Shiva for mercy. This is not the first time when a woman has accepted, she is unable to do certain things for being a woman. Almost every woman in *Shree Swasthani Brata-Katha* once or twice admits she is incapable of performing certain things due to her sex. Here Rati is paying homage to Lord Shiva for the sake of her husband's life, however, her statement can develop a mindset that womanhood is a woman's major weakness. This recurring statement seems to be an attempt to make its readers internalize, that women lack strength and wisdom to accomplish certain things.

**Parvati.** Parvati unanimously justifies her role as the mother of the universe. To eliminate poverty and misery, she assigns Saint Ashwathama to teach the world Swasthani Brata rituals. She sincerely plays the role of a mediator between Goddess Swasthani and people in need. Unlike Lord Shiva, she does not crave momentary bliss. She has always been successful in drawing Shiva's attention back to Kailash and the world. It seems as though Goddess Swasthani has indirectly blessed Lord Shiva with such a dutiful wife to ensure an orderly universe.

**Brinda.** Brinda is highly honored and renowned for her strict maintenance of conjugal fidelity. Her unconditional devotion makes Jalandhar undefeatable and immortal. He is the strongest opponent of Lord Shiva and Bishnu. To put an end to Jalandhar's tyranny, Brinda's chastity must be violated. Therefore, Bishnu cunningly establishes a sexual relationship with her. As a result, Brinda curses Lord Bishnu before she immolates herself on Jalandhar's pyre. According to the epic, a dutiful wife embodies immense strength. Consequently, her blessings and curse never go in vain. The most amazing thing about Brinda's curse is that she has made Lord Bishnu further sacred and esteemed. Ever since her curse, Hindus have been idolizing and worshipping the tree, grass, bush, and stone Lord Bishnu has turned into. Thus, a significant portion of the respect Lord Bishnu has earned from Hindus is due to the curse of chaste Brinda.

**Goma.** Goma is the youngest protagonist in *Shree Swasthani Brata-Katha*. Cursed by Lord Shiva at the age of five, Goma shows incredible maturity through her patience and constant hard work. A decade-long homage paid to Lord Shiddi Ganesh by Shiva Bhatta Brahman and Shiva Bhatta Brahmani gifts them with immense wealth and a beautiful baby girl Goma. The wealth they have gets multiplied each day by the grace of Shiddi Ganesh. But the couple does not know that their affluence is pushing Indra's heaven to the verge of collapse. To save forever vulnerable heaven, on Indra's request, Lord Shiva lands on Earth to put an end to the couple's growing prosperity.

Something that makes Goma stand out is the way she survives each curse without losing hope or patience. This little girl displays the utmost maturity every time she is challenged by severe circumstances. She accepts every curse as her fate. Despite her age, she nurses her seventy-year-old husband back to health and raises his child all alone. Later following Parvati's advice, Goma goes on fast to invoke the wish-fulfilling Goddess: Swasthani. As a result, her son gets to become an emperor and she becomes the Rajmata (state's mother) of Lavanya Kingdom. While Goma rides a royal chariot, her neighbors praise the way she keeps up with hard work, patience, and generosity even in times of poverty.

**Chandrawoti.** Unlike the rest of the women in the epic, Chandrawoti is known for her rage, heartlessness, and unapologetic behavior. The story of this notorious opportunist must not be missed since she is to show the readers her fascinating journey from ignorance to enlightenment. Her transformation from "Paapini" (sinner) to "Punyawati" (virtuous) is not only an

amazing attempt to store faith in Goddess Swasthani but also a warning for those who disregard the Goddess and her devotees. Chandrawoti's successful transformation proves that she is a very good learner and a determined woman.

Chandrawoti took five years to finally realize she had committed a vicious sin by abusing Goddess Swasthani and her followers. Coming to know about the supremacy of Goddess Swasthani, Chandrawoti makes up her mind to perform a month-long fast. The month-long prayers to Goddess Swasthani start to pay off. Chandrawoti regains her health and beauty. She becomes kind and wise. The transformation of wicked Chandrawoti into a virtuous woman shows Goddess Swasthani's aim to destroy evils and generate righteousness across the world.

### Conclusion

To sum up, *Shree Swasthani Brata-Katha* tells the tale of women's greatness. Sati, Birani, Rishi Patnis, Rati, Parvati, Brinda, Goma, and Chandrawoti are the pride of this sacred book. Goddess Swasthani has blessed these women, and she only blesses the one whose heart is free of anger, lust, envy, and greed. The readers will always have to turn to the female characters of *Shree Swasthani Brata-Katha* to learn about ethics and good deeds. However, the complex play of language "I

am a mere woman." tries to obscure women's virtue. Therefore, the plain reading of this epic can prevent us from discovering women's exemplary traits. But our refusal to fall into the grip of such visible attempts through critical study can make us behold the true strength of women.

### References

- Majupuria, T., C., & Majupuria, R. K. (2016). *Hindu, Buddhist and tantric gods and goddesses, ritual objects & religious symbols*. Scholar's Nest.
- Bennett, L. L. (2002). *Dangerous wives and sacred sisters: Social and symbolic roles of high-caste women in Nepal*. Mandala, 2002.
- Birkenholtz, J., & Vantine, J. V. (2018). *Reciting the goddess: Narratives of a place and the making of Hinduism in Nepal*. Oxford UP.
- Derrida, J. (1967). *Of grammatology*. John Hopkins University Press, 1974.
- Dhakal, S. (2014). Swasthani: A changing perspective. *The Himalayan Times*, 8 Feb. 2014, P. 9.
- Dhungana, R. K. (2014). Nepali Hindu women's Thronythorny path to liberation. *Journal of Education and Research*, 4(1), 39–57.
- Upadhyay, L. P. (2011). *Shree swasthani brata-katha*. S. K. Publication.





## Essence Shrestha

MA English 2079 Batch

# Motion of Life and Masculinity Through Word Games in Charles Bukowski's *Dog Fight*

This paper reflects light upon the motion of life and masculinity in Charles Bukowski's poem "Dog Fight." Bukowski is popular for his writing technique of using Slavic Nihilism. Nihilism was a broad social and cultural movement as well as doctrine. Bukowski focuses on the small issues and interestingly presents common events in his writing. *Twins* is a highly acclaimed poem by Bukowski. The same style of magnifying the common part of life is also used in this poem.

Stephen Kessler in *The San Francisco Review of Books* writes, "Without trying to make himself look good, much less heroic, Bukowski writes with nothing-to-lose truthfulness which set him apart from most other 'autobiographical' novelists and poets. Firmly, in the American tradition of the maverick, Bukowski writes with no apologies for the frayed edge of society.' Similarly, Michael Lady in *Village Voice* has termed Bukowski as a phenomenon. Lady said, "Bukowski is a phenomenon. He has established himself as a writer with a consistent and insistent style based on what he projects as his 'personality', the result of hard, intense living."

The theme of the poem revolves around an unannounced common car race in the street. Bukowski has cleverly used the theme to depict the variation phases of life through the motion of vehicles in the poem. He has elegantly used the words to show coherence in each line and add thrill to the poem.

The poem starts with a first-person narrative. The speaker of the poem 'I' is riding through a road. All of sudden, he sees the reflection of a car in his rearview mirror, and he introduces the driver of the car as 'he.' This gives rise to the race between the two. Bukowski has shown the psychology of male drivers on highways. He adds another car 'Mercedes' in the poem. This becomes the showstopper of the poem.

Although the theme of the poem seems to only revolve around a car race, it has more meaning than the highway battle. On a thorough reading, one can see the

various stages of life beautifully crafted in the poem. Bukowski has played with the words in such a way that it reflects the complex psychology of a man, and the way men handle a situation.

The drivers in the poem start pacing up their speed to prove their masculinity and impose their superiority on each other. Also, the drivers unknowingly participate in the race. They start enjoying the moment. The speaker starts feeling like a team. This shows the brotherhood and importance of the enemy in the life of boys who love competing and proving their masculinity.

Bukowski from the very first line of the poem makes the reader enter into a thrilling scenario. 'He draws up against my rear bumper in the fast lane' shows the speaker getting angry. The action of 'he' seems to be a triggering factor for 'I' to get furious. 'His eyes are blue, and he sucks upon a dead cigar' (2-3). The speaker explains his opponent has blue eyes and a dead cigar. This seems to add more fire to the speaker. Here, the cigar symbolizes the higher financial condition of the speaker's opponent. The blue eyes represent the cold nature of his opponent.

'I pull over. He passes, then slows. I don't like this' (4-5). This line shows the dissatisfaction of the speaker towards the attitude of his opponent. Then, the speaker chases back the opponent. 'I pull back into the fast lane and engage myself upon his rear bumper. 'We are as a team passing through Compton' (7-8). Here, the speaker reflects on his act of following the car. Now, the speaker is behind the car. However, here we can see the shift in attitude of the speaker. He is enjoying the pull-over and pull-back scenario of the race. The speaker feels like they both are part of a team. It also supports the dependency of a person on his or her rival. The presence of the rival is the existence of oneself. The enemy is your best friend in a competition. One's position depends on the position of the other.

Just after feeling attached to the competitor, the speaker seems to be making the opponent feel like he has the same taste as he does. In response to the dead cigar of his opponent, the speaker turns up the radio and lights a cigarette. 'I turn the radio on and light a cigarette' (9). This shows the desire of the speaker to copy the richer people, but his financial situation



is not enough for a cigar, so he satisfies himself with a cigarette. It was like signaling being part of the smokers' family.

In the tenth line, 'he ups it 5mph, I do likewise. we are as a team entering Inglewood' (10-11). Here, the speaker seems to be following the copying of the speed of his opponent. An increase of 5mph is the addition of speed in the car and pace in the poem. He again says that they are a team. But 'we' is in this line in lowercase letters. This symbolizes the nature of the team. The speaker indicates that they are a team but not for eternity. The team spirit can be dissolved and vanish with the stoppage of the ignition of the engine. Also, Inglewood in the line reflects the race culture of America. There are many racing tracks still popular in Inglewood. Also, the Hollywood Park Racetrack, a popular horse racetrack, was one of the key sources of the entertainment industry in Inglewood since its start in 1938 [It was demolished in 2014].

Then, the preceding lines talk about the pulling over of the opponent. His opponent slowed down and was on the back of the speakers' car. The position of the cars kept changing back and forth. 'He pulls out of the fast lane, and I drive past. Then I slow. When I check the rear view is upon my bumper again' (12-14). Here the speaker is in the lead. And he is enjoying the act of constantly checking the rearview and watching his opponent behind him. It is the third time that 'fast lane' has been used in the poem. The lane is similar but the position of the drivers in the same lane is changing repeatedly. This also resembles the nature of chasing the dream, the pace of a dreamer keeps changing despite staying focused on the same task.

Likewise, the 15th line of the poem changes the tempo of the poem. 'He has almost made me miss my turnoff at Century' (15). Here we can feel the drawbacks of focusing on others' tasks rather than on personal tasks. The speaker shifts the focus from driving to the position of his rival. This resulted in nearly missing the turnoff. If the speaker had not realized the situation, the motion of the car might have resulted in an accident or delayed his journey.

'I hit the blinker and fire across 3 lanes of traffic, just make the off-ramp...' (16-17). The line shows the attentiveness of the speaker. He did not even forget to use the blinker while racing. The speaker talks about speeding in his car and entering the 3 lanes of traffic. The 18th line 'blazing past the front of an inflammable tanker' indicates the speed of the speaker. The use of blazing and inflammable on the same line gives the idea of Bukowski's clever mindset of denoting the speed

with the spreading of the fire. The speaker passes the inflammable tanker.

Additionally, 'blue eyes come down from behind the tanker and we veer down the ramp in separate lanes to the signal'(19-20) shows the speaker noticing the position of his rival. They are now in separate lanes. This indicates that although both drivers are fond of racing, the phases of the race might sometimes be completed through different paths. This reflects individuals, going down different paths despite reaching the same destination. And that is how the journey of life works. Everyone cannot completely trace each step of others' path while walking on the same lane. 'And we sit there side by side, not looking at each other' (21-22). This shows both stopping in different lanes. But they are not looking at each other. This reflects masculinity. Other there might be the nature of brotherhood and empathizing nature in distance between males, they prefer showing macho attitudes to another man. It can also be understood as the nature of a male to deal with his rival not crushing his male-centric ego. If one of the drivers had looked at the other and smiled or shown affection, it might have made them feel their self-esteem lower. After being side-by-side, both drivers want to tell each other they are still in an unannounced race. It is also a pause before gaining speed.

The speaker reflects the scenario of the road in the 23rd line. 'I am caught behind an empty school bus as he idles behind a Mercedes' (23-24). Bukowski has wisely written this line. The speaker is behind an empty school bus and his opponent is behind a Mercedes. It reflects the irony of life. Middle-class people like speakers are always behind chasing to complete their education level and get a job. But rich people are rich because they are always chasing investments and seeking opportunities to live a luxurious life. Also, the empty school bus can be seen as the transition of the mindset of people from accomplishing education and getting a university degree to being an entrepreneur and focusing on compounding assets. This pause in the race is a silent reflection on the socio-economic framework of society.

The 24th line of the poem sets the race into motion again. From this line, the speaker reflects on the arrival of a new competitor in the race.

I am caught behind and he is gone. I cut to the signal switches and he is gone. I cut to the inner lane behind him, then I see that the parking lane is open and I flash by inside of him and the Mercedes, turn up the radio, make the green as the Mercedes and blue eyes run the yellow into the red (25-29).

Just after the signal turned green, the speaker's opponent took the speed. The speaker is behind his opponent. And then he sees a parking lane open. The inner lane reflects the spirituality 'connecting with the soul of oneself'. It's also about finding the purpose of life and questioning the 'purposiveness without purpose.' It is the state of being oneself and finding inner happiness rather than pretending to be like someone else. The parking lane is symbolic of rest. It is the time to take a rest in the chaotic journey of life. With higher and lesser speeds, one also requires an adequate amount of rest on the journey. Also, the turning up of the radio by Mercedes has introduced a different atmosphere. The green light of the traffic signal has absorbed the light of the Mercedes. It can be understood as the transfer of energy. Both the Mercedes and blue eyes have started stepping into the 'Stand by position' (Yellow) despite the signal being red. This shows the restlessness of the drivers in the traffic.

The following lines, 'they make it as I power it and switch back ahead of them in their lane to miss a parked vegetable truck' (30-32), add another twist to the poem. Mercedes and blue eyes were in the position of getting the pace. But out of nowhere, the speaker gains speed and passes both in the lane. The parked vegetable truck has been passed by the speaker. The color of the vegetables is green as the green color of the traffic light. This is a clever use of the words by Bukowski to show the coherence in the poem.

The poem has shifted to an ultimate pace. Now it is not only about a race between two drivers, but the competition has increased with the arrival of a third participant. 'Now we are running 1-2-3, not a cop in sight, we are moving through a 1980 California July' (33-34) shows the hierarchy in the race. The never-ending comparison in daily life is reflected. It is a race for survival. The idea is supported by the absence of a police officer. The absence of a police officer means having no pressure to follow the rules and regulations and stepping up from the constricted mindset. It reflects getting free and enjoying the speed to the fullest. 1980 California July is itself a symbolic date. In this month, the Republic of Vanuatu received independence. So, the 1980 California July can also be linked with freedom, the realization of drivers of moving through liberty.

The idea is supported in other lines, 'we are driving with skillful nonchalance we are moving in

perfect anger' (35-36) showing the drivers driving with carelessness by reaching the peak of their skills. At the same time, they are also furious to maintain their position in the race. And in comparing themselves with others, the speaker again emphasizes that 'we are as a team approaching 'LAX' (36-37). The common interest of the drivers is speed. They are traveling in three different models of cars but are racing with each other. They have used various tools for racing, but their common goal is to get freedom, fulfill the American dream, and become the best. And this common goal has appeared to them like being part of a team. Also, LAX is the abbreviation that stands for Los Angeles International Airport.

The last three lines '1-2-3 2-3-1 3-2-1' (38-40) now show the ranking of the drivers in the race which is constantly changing. On the one hand, these lines hint at the rise and fall of the trilogy or triarch or trinity. The power of three might lead to a boon or its conflict can result in agony. It reflects competition having its consequences which are affected by the context. On the other hand, it talks about the individual potentiality of a person and how the aura supports the atmosphere. Driving skills complement each other and provide one and the other with their identity. It reflects harmony and synchronization in the battle of position, power, and identity. Bukowski has reflected the dynamic nature of position which always keeps changing.

Hence, Bukowski has peculiarly chosen the words in the poem to portray the condition of common road rage to reflect the motions of life and masculinity in "Dog Fight." He has reflected the adrenaline rush as the goal of the drivers to enter the euphoria and connect with their souls. He has even shown the thin line between the various classes and their struggle to become best in society with the powerful use of colloquialism.

## References

- <https://www.ipl.org/essay/Dog-Fight-Poem-FJW5JNBGYT>
- <https://www.thoroughbredracing.com/articles/5636/great-racetracks-we-have-lost-hollywood-park-and-dawning-breeders-cup-era/>
- <https://www.poetryfoundation.org/poets/charles-bukowski>





**Shrijana Neupane**  
BA 2076 Batch

## Ethnographic Exploration of Spiritual Friendship in Hergé's Tintin in Tibet: A Character Study of Tintin

### Abstract

This ethnographic study delves into the character of Tintin in Hergé's masterpiece "Tintin in Tibet" to explore the representation of spiritual friendship. Through a precise examination of Tintin's interactions, relationships, and symbolic encounters, the study employs ethnographic methods to trace the layers of emotional and transcendent connections within the narrative. The research uses a cultural lens to analyze Tintin's role as an exemplar of spiritual friendship, examining his dreams, determination, and compassionate engagements with diverse characters. Drawing from ethnographic tools, the study investigates how cultural and societal elements shape Tintin's depiction as a character embodying spiritual value. By focusing on Tintin's journey in the Himalayas and his encounters with diverse cultures, the research aims to uncover the cultural nuances surrounding spiritual friendship in Hergé's creation.

*Keywords:* spiritual friendship, true friendship, real-world friendship, Buddhism, dharma

### Introduction

Friendship is a complex and multidimensional social bond between people, based on shared experiences, mutual affection, and trust. It is a relationship between individuals who have a strong bond, affection, love, and care for each other as if they are one soul. Across all societies, friendships hold significant value as enduring connections that span a person's entire lifetime. Friendships are a fundamental component of our lives, and human beings cannot live without friends and companionship. Friendship is the relationship between two or more people.

Friendship exerts a profound influence on one's emotional and social welfare. It provides companionship, instills a sense of belonging, and forges a sturdy support network that aids individuals in navigating life's vicissitudes, whether they be trials or triumphs. The spectrum of friendships encompasses a wide array of intensities and depths, ranging from fleeting acquaintances to enduring, lifelong connections. Nevertheless, it is essential to underscore that every manifestation of friendship holds intrinsic value, as each serves as a cornerstone contributing indispensably to our general well-being and the fortification of our social bonds.

Spiritual friendship, also known as spiritual companionship, goes beyond typical relationships,

uniting individuals who share similar spiritual or religious beliefs, values, or goals. These friends offer unwavering support on their shared spiritual journeys, fostering open and vulnerable communication without fear of judgment. Together, they engage in spiritual practices, hold one another accountable to their commitments, and deepen their connection through shared experiences. Compassion, non-judgment, and a profound sense of intimacy characterize this bond, resulting in personal growth, spiritual insights, and a greater sense of inner peace. Spiritual friendship often imbues a shared sense of purpose, where individuals believe their connection serves a higher spiritual mission, contributing to both personal fulfillment and a deeper understanding of oneself and the spiritual world. In the comic book "Tintin in Tibet" by Hergé, the relationship between the central character, Tintin, and his friend Chang explores the theme of spiritual friendship.

This study focuses on what it means to be a loyal friend like Tintin, who represents a spiritual friendship that transcends real-world relationships. I encountered "Tintin in Tibet" during my third year of undergraduate studies, and I found it incredibly interesting. As a result, I developed a fascination with the spiritual relationship depicted in the story.

"Tintin in Tibet" is the twentieth installment in Hergé's iconic series, *The Adventures of Tintin*, which

was published in 1960. This album is renowned for its emotional depth and exploration of the friendship theme. In the novel, Tintin sets out on a mission to save his friend Chang Chong-Chen, whom he believes has survived a plane crash in the Himalayas. Throughout his journey, Tintin confronts severe weather, perilous landscapes, and a series of daunting obstacles. Chang Chong-Chen, simply called Chang, is a close friend of Tintin. Chang is introduced as a young Chinese boy who becomes Tintin's friend during the events of the story. He plays a significant role in the plot, particularly in helping Tintin during his search for Tchang Tchang-Jen, a Chinese boy who is Chang's good friend. Chang is depicted as brave, loyal, and resourceful, aiding Tintin in many ways throughout their adventure in the Himalayas.

The theme of friendship takes center stage in "Tintin in Tibet," primarily conveyed through Tintin's resolute commitment to locating and saving Chang, regardless of the formidable challenges he faces. Tintin's dedication to finding Chang remains steadfast, even as he willingly disregards his safety and confronts severe conditions during his mission. This unyielding loyalty serves as a clear indicator of the depth of their friendship.

Throughout the story, Tintin's unwavering faith in his friend and his determination to find him exemplify the deep bond of friendship between them. This friendship can be seen as spiritual because it transcends physical barriers and is driven by a profound sense of connection and belief in each other's well-being.

As Tintin encounters various challenges and obstacles on his journey, his friendship with Chang serves as a source of strength and inspiration. Tintin's dedication to finding his friend and Chang's eventual survival underscores the power of their spiritual connection. In "Tintin in Tibet," the theme of spiritual friendship is portrayed through the characters' unwavering support for each other, their determination to overcome adversity, and their deep emotional connection. It reflects the idea that true friendship can be a powerful and transformative force, capable of transcending physical distance and even death.

In the Book of the Twelve Baskets, Kalyāṇa Mitta Sutta, the notion of spiritual companionship has a storied legacy within diverse religious and philosophical traditions. For instance, within Buddhism, it is referred to as "Kalyāṇa-mittatā" and is regarded as a foundational element of spiritual devotion. Similarly, Christianity bears witness to the enduring tradition of

spiritual camaraderie, particularly within the annals of monasticism. Here, monks and nuns frequently forged profound spiritual bonds, serving as pillars of support in their rigorous and ascetic existences.

Within certain spiritual friendships, a mentorship aspect may emerge, with one individual assuming the role of a spiritual mentor or guide, aiding the other in traversing their spiritual journey. This mentorship encompasses the imparting of teachings, insights, and counsel rooted in their subjective experiences and knowledge. Such a type of spiritual friendship is shown in the novel "Tintin in Tibet." This type of friendship often expands to encompass a larger spiritual community, involving participation in retreats and gatherings where like-minded individuals with shared spiritual interests unite to enhance their bonds and engage in collective spiritual practices. These occasions provide fertile ground for shared spiritual experiences and personal growth (McDonnell, 2021).

Tintin's unwavering belief that his friend Chang is alive and his determination to find him reflect a form of faith or spiritual conviction. This determination sustains him through the difficult trials he faces during his journey. The bond between Tintin and Chang is a powerful aspect of the story, emphasizing the importance of friendship and connection. Tintin's journey to find Chang also represents an inner journey. He faces challenges that test his character and resolve, and this personal growth can be interpreted in a spiritual context as a form of self-discovery and transformation.

In the real world, friendships are often not as pure. Friends may change their attitudes according to the season, with people staying with you just for their own sake and to take advantage of you. People may pretend to be friends but do not genuinely care about each other's well-being or share a meaningful connection. One or both individuals may have ulterior motives, such as using the other person for personal gain, seeking validation, or trying to maintain a certain social status. These friendships often lack depth and meaningful communication, with interactions revolving around small talk, gossip, or shallow topics rather than genuine feelings or experiences. Some might manipulate or deceive their friends to achieve their own goals or manipulate the dynamics of friendship. For instance, people in power may deceive anyone at any time just for the sake of power.

In contrast, the friendship in "Tintin in Tibet" is portrayed as pure. Even though Tintin is far away from his friend Chang, he senses that Chang is in trouble and

calls out for help. Tintin then goes to the Himalayas to find his friend Chang. This shows the heart connection and spirituality in friendship. The spirituality here implies that true friendship is always supported by a higher power. Both Tintin and Chang have faith in God.

### Statement of the Problem

Are friendships in the human world and the novel are different? And it has raised some other questions: How can a true friendship remain throughout life? How does Georges Remi (1929) show the spiritual friendship between the characters Tintin and Chang? How are real-world friendships and spiritual friendships different? What makes Tintin determine that his friend is still alive?

### Hypothesis

In Herge's book *Tintin in Tibet*, a true friendship is shown as being more spiritual. And God encourages spiritual relationships, which last for the entirety of life. It is the spiritual connection of his friendship that led him to believe that his friend is still alive after a catastrophe.

### Objectives of the Study

- i. To find out about the spiritual friendship between the characters Tintin and Chang in the novel.
- ii. To show that true friendship is more spiritual friendship as exhibited in the novel "Tintin in Tibet."
- iii. To analyze the difference between Herge's friendship in the text and real-world friendship.

### Literature Review

Hergé, the pseudonym of Belgian cartoonist Georges Remi, created the character Tintin. *The Adventures of Tintin*, a series of comic albums, was first serialized in 1929 and later compiled into a series of 24 albums. The character Tintin is a young reporter who travels the world, solving mysteries, encountering various cultures, and getting involved in adventures.

Hergé's approach to creating Tintin and his adventures evolved. In the early albums, such as "Tintin in the Land of the Soviets" and "Tintin in the Congo," Hergé's storytelling and artistic style reflected the prevailing attitudes of the time. However, as Hergé became more aware of diverse cultures and more thoughtful about his work, he started to make changes.

Additionally, people who are filled with spirituality are always brave. Tintin, the character, is brave and

does not have any fear; he is filled with spirituality, which is why nothing can affect him except friendship. Moreover, animal and human friendships are justified in religion and have a spiritual connection between them. An example is found in the Hindu epic Mahabharata: "You can come in, but dogs don't go to heaven. You are known for being just; come in and enjoy the fruits of your karma. But leave the mongrel behind" Yudhishtira looked upon the Guardian, puzzled, "This dog has followed me from the plains up to the summit of heaven. My brothers all fell to their deaths, as did my wife." But he bent down to stroke the dog's head, "He made it this far. Surely, the heavens have a place for a dog". "Agreed!" cried Yudhishtira. "Let the dog go to heaven. I shall go to hell". When Yudhishtira said these words, suddenly, the dog changed his form. It was Dharma, the person who always goes for what is right. "Oh, great king," Dharma said to Yudhishtira, "You are indeed an unselfish man. You love people, and you love animals. You love everyone with your heart (Mythcrafts, 2016).

As evidenced by this example, Yudhishtira did not run away from his responsibility to provide care for dogs. Even when Lord Indra offered him heaven, he turned it down out of duty. God keeps an eye on all our actions and their motivations. All the items were counted and kept. The Lord can see everything, even though others cannot see what we do or understand our motivations. God put Yudhishtira in challenging circumstances to test his integrity and morality in this tale.

Similarly to Yudhishtira, Tintin remained by Chang's side even in the toughest times, showing his unconditional and selfless love for his friend. This loyalty led him to search for Chang in the Himalayas, a journey supported by divine intervention, highlighting their spiritual connection. Moreover, Tintin's care extended to his faithful dog, Snowy, whom he rescued from drowning in a lake during their journey. Together, Tintin and Snowy form a support system, displaying the depth of their bond and the gratitude they share for each other.

Furthermore, Emerson believed in the transformative power of friendship, where friends serve as mirrors reflecting our true selves and helping us grow. He asserts that within the realm of friendship, individuals encounter a unique opportunity to witness their essence mirrored in the gaze of their companions, leading to profound revelations about their character and emotions. This aspect of introspective reflection

within friendships stands as an indispensable catalyst for personal development and the unearthing of one's true self. In his essay "Friendship," Ralph Waldo Emerson delves into profound insights regarding the essence and profound importance of friendship (Emerson, 1841).

Similarly, Emerson's definition of friendship goes beyond mere companionship; he portrays it as a profound and life-altering bond between individuals. He places significant emphasis on authenticity, transparency, and a profound mutual understanding as the defining features of true friendship. According to Emerson, a genuine friend is someone with whom you can be unreservedly yourself, casting aside all facades and pretenses.

In the presence of such a friend, you can unveil your innermost thoughts and emotions without the slightest apprehension of being scrutinized or criticized. Emerson (1841) asserted:

A friend is a person with whom I may be sincere. Before him, I may think aloud. I am arrived at last in the presence of a man so real and equal, that I may drop even those undermost garments of dissimulation, courtesy, and second thought, which men never put off, and may deal with him with the simplicity and wholeness with which one chemical atom meets another.

In this quotation, Emerson conveys the notion that a genuine friend is someone with whom you can wholeheartedly be yourself, casting aside the masks often worn in social situations to reveal your true essence without inhibition. In the novel too, the character Tintin serves as a mirror of his friend Chang because he understands Chang's feelings that he was in a dangerous situation in the Himalayas, and he was seeking help from him which explores the spiritual connection between them.

Additionally, Among European classic texts, three of the texts are devoted to friendship. The oldest one is Plato's dialogue "Lysis." The other one belongs to Aristotle's "Nicomachean Ethics, Books VIII and IX: Friendship and Partnership" (Cicero, 1923).

The first historical text that discusses the concept of friendship is Plato's Lysis. Lysis typically takes a Socrates-like stance. Socrates meets some young people, among them Lysis, and they discuss friendship. Socrates tries to explain the concept. Then he questions whether friendship is a reciprocal relationship and if a friend likes someone else or someone who likes someone else. Eventually, he tries to answer the

question, "What kind of people can make friends?" Any mix of decent people with decent people, dreadful people with decent people, etc.

Socrates argued that since a good man is adequate in himself and does not need anybody else, he cannot be friends with another good man. Since they do not depend on one another while they are apart and have nothing to gain from one another when they are together, friendship among moral people is not necessary.

A bad man cannot be friends with another bad man since their dreadful natures cause them both harm. Plato concludes that people with identical interests cannot become friends. It is ridiculous, in Plato's opinion, for a good guy to be friends with a wicked guy, for example, if we suppose that opposing human natures are drawn to one another.

There can only be friendship between a good man and a man who is neither good nor bad. As an illustration, Plato uses the interaction between a sick person and a doctor. A sick person is neither good nor bad by nature, and a doctor is good because he embodies the virtue of knowledge. These two might wind up being friends. Plato concludes that the purpose of friendship is to bring about a good thing from this illustration. This, however, goes against the very nature of friendship and love, as genuine affection and friendship should be solely motivated by the other person's interests, not our own.

#### **And at the last, Plato examines "desire" as the cause of friendship:**

May not the truth be rather, as we were saying just now, that desire is the cause of friendship; for that which desires is dear to that which is desired at the time of desiring it ... But surely he, who desires, desires that of which he is in want ... and that of which he is in want is dear to him ... and he is in want of that of which he is deprived ... Then love, and desire, and friendship would appear to be of the natural or congenial ... Then if you are friends, you must have natures which are congenial to one another " (Plato, 1992, p.73)

In line with Plato's belief that friendship should be rooted in honesty, trust, and mutual respect, true friendship arises when two people love each other for who they are, not for what they can gain from each other. In the novel 'Tintin in Tibet,' we see this exemplified in the relationship between Tintin and Chang. Their friendship is devoid of selfish motives, built on honesty and trust. Despite facing difficult circumstances, Tintin

ventures to the Himalayas to rescue Chang, highlighting the depth of their bond.

Additionally, Aristotle gives the subject of friendship two complete chapters in books VIII and IX of the *Nicomachean Ethics*. He is following Plato's treatment of the issue. With virtue as his main focus, he attempts to define friendship concerning this notion.

He asserts that friendship "is a virtue or implies virtue and is besides most necessary with a view to living. For without friends no one would choose to live, though he had all other goods" (Aristotle, 1925).

According to Aristotle, friendship has three roots since there are three motives or motivations for creating friends, notably "profit, pleasure (or utility) and benevolence." He believes that encouraging gain and pleasure serves one's own interests and is not a genuine justification for friendship. Even if he believes "it is thought to be a fine thing to have many friends" (Aristotle, 1925), he emphasizes that good people may be friends "is perfect both in respect of duration and in all other respects" (Aristotle, 1925). The virtues of individuals form the foundation of excellent people's friendship. He provides four definitions of a friend as a result. Friend is "one who wishes and does what is good for the sake of his friend, or one who wishes his friend to exist and live, or one who has the same tastes as another, or one who grieves and rejoices with his friend" (Aristotle, 1925, pp. 1–4).

Concerning the number of friends, each relationship, in Aristotle's view, entails its participants sharing a common existence. A man cannot have many diverse friends because it is incredibly difficult for different people to have comparable lifestyles:

In the way proper to fellow citizens, indeed, it is possible to be the friend of many and yet not be obsequious but a genuinely good man; but one cannot have with many people the friendship based on virtue and the character of our friends themselves, and we must be content if we find even a few such (Aristotle, 1925).

Aristotle regards friendship as one of life's most valuable treasures, emphasizing that the best and truest friendships are those rooted in goodness, as they are enduring and bring genuine happiness. This type of friendship is exemplified in the novel, as the characters prioritize the longevity of their friendship and share mutual trust, enriching their bond even further.

Furthermore, Cicero (1923) agreed with Plato and Aristotle when he stated that "friendship cannot

exist except among good men" (p. 18). He also uses a quotation from Aristotle, who said, "But this very virtue is the parent and preserver of friendship and without virtue, friendship cannot exist at all" (p. 20). He makes the same claim as his predecessor, saying that true friendship "springs rather from nature than from need" (p. 27). "If this were the case," he writes, "then just in proportion to any man's judgment of his resources to be small, he would be fitted for friendship; however, the truth is far otherwise." He rejects the notion that obtaining what we require serves as the basis for friendship. (p. 29) Additionally, he holds the opinion that "friendship is desirable, not because we are influenced by the hope of gain, but rather because its entire profit is in the love itself." (p. 31)

As the first law of friendship, Cicero advises that:

Ask of friends only what is honorable; do for friends only what is honorable and without even waiting to be asked; let zeal be ever-present, but hesitation absent; dare to give true advice with all frankness; in friendship let the influence of friends who are wise counselors be paramount, and let that influence be employed in advising, not only with frankness, but, if the occasion demands, even with sternness, and let the advice be followed when given" (Cicero, 1923, p. 44)

Cicero (1923) explains that loyalty is the support of friendship; "for nothing is constant that is disloyal." Therefore, for him, the two golden rules in friendship are: "Let there be no feigning or hypocrisy ... let him not only reject charges preferred by another but also let him avoid even being suspicious and ever believing that his friend has done something wrong." And he believes that only wise men can maintain these two rules. So, he concludes that "Friendship cannot exist except among good men" (p. 66).

The last sentence of the text shows the high value of friendship for Cicero:

"This is all that I had to say about friendship; but I exhort you both so to esteem virtue (without which friendship cannot exist), that, excepting virtue, you will think nothing more excellent than friendship." (p. 103)

Overall, Cicero's insights on friendship in "Laelius on Friendship" can align with spiritual values and practices by emphasizing the significance of shared virtues, mutual support, connection, and love in fostering meaningful relationships that contribute to personal and spiritual well-being. And all these qualities are shown in the friendship between Tintin and Chang.

Friendship is a timeless idea that has been examined in numerous literary works. It possesses the ability to mold characters, steer storylines, and communicate profound messages to readers. Hergé, the Belgian cartoonist behind *The Adventures of Tintin* series, is renowned for crafting captivating tales with multifaceted characters. Tintin stands out as a prime example of how the theme of friendship can be intricately woven into a story.

The character of Tintin exemplifies unwavering loyalty and determination in his quest to find Chang. Despite being met with skepticism and physical obstacles, Tintin's friendship-driven resolve is evident. His unwavering belief in Chang's survival motivates him to brave the harsh conditions of the Himalayas, displaying the lengths to which friendship can drive an individual.

### Findings and Discussion

"Spirituality in Tintin in Tibet" is a recurring theme throughout the comic book by Hergé. While the primary focus of the story is on Tintin's quest to find his friend Chang in the harsh Himalayan wilderness, elements of spirituality are woven into the narrative. Here are some aspects of spirituality and the spiritual friendship in the story.

**Tintin and Haddock's Concern for Tchang.** In the beginning, Tintin is haunted by a recurring dream about his friend Tchang (Chang). Even though they are physically apart, Tintin senses that something is wrong and decides to embark on a journey to find him. Captain Haddock, despite being skeptical about the dream, supports Tintin's decision to go to the Himalayas. This reflects a deep bond of friendship and mutual concern for each other. Despite being far from each other, Tintin senses Tchang's suffering and it explores the spiritual forces that connect Tintin and Tchang.

**Nature and the Mystical Himalayas.** The majestic and awe-inspiring Himalayan landscape serves as a backdrop for much of the story. The Himalayas are often associated with spirituality in various cultures due to their remote and mystical nature. Tintin's journey through this challenging terrain highlights the connection between nature and spiritual friendship.

**Tintin's Determination.** Tintin faces numerous challenges and dangers in his quest to find Tchang. Despite skepticism from others and the harsh conditions of the Himalayas, Tintin remains determined to follow his intuition and locate his friend. This determination reflects the strength of their true friendship and the

lengths to which Tintin is willing to go for the sake of their bond.

**Resilience and Belief.** Tintin's unwavering belief that his friend Chang is alive and his determination to find him reflect a form of faith or spiritual conviction. This determination sustains him through the difficult trials he faces during his journey.

**Tintin and the Monastery.** When Tintin reaches the monastery, the monks are initially guarded and reluctant to share information about Tchang. Tintin's sincerity and concern, however, gradually wins them over. Tintin's earnest plea and the urgency in his voice reflect his deep emotional connection with Tchang. As Tintin spends more time in the monastery, his compassion becomes evident, and the monks begin to open to him. Despite the cultural and spiritual barriers, Tintin's genuine concern transcends the differences, touching the hearts of the monks. This highlights Tintin's ability to connect with others on a profound level. The monks recognize Tintin's sincerity and trustworthy nature, leading to a gradual acceptance of him into their community. Tintin's interaction with the monks embodies the idea that spiritual friendship is not limited by cultural or religious differences. Instead, it emphasizes the universal qualities of empathy, compassion, and sincerity that form the basis of meaningful connections between individuals.

In this way, the scenes at the monastery illustrate Tintin's ability to build bridges of understanding through his genuine concern for Tchang, displaying the universal themes of compassion and connection that transcend cultural boundaries—a key aspect of spiritual friendship. Cultural and Spiritual Symbols: Throughout the story, Hergé incorporates various cultural and spiritual symbols from Tibetan Buddhism. From prayer flags to the portrayal of Tibetan monks and their rituals, these elements contribute to the story's spiritual atmosphere.

**Tintin's Dreams and Intuition.** Tintin's dreams are a narrative device used by Hergé to symbolize a deeper, almost spiritual connection between Tintin and Tchang. The dreams act as a guiding force, prompting Tintin to embark on a perilous journey despite skepticism from others. This theme of intuition and dreams goes beyond the conventional adventure narrative, adding a layer of mystery and spirituality to the friendship between Tintin and Tchang. It suggests a connection that transcends the physical world, emphasizing the idea that true friendship can have elements that go beyond logical explanations. Similarly, Tintin's



willingness to trust his intuition and follow his dreams reinforces the notion that spiritual friendship involves a profound understanding and connection that surpasses the boundaries of reason and logic.

**Tintin and Yeti.** The encounter with the Yeti serves as a pivotal moment in the narrative, displaying Tintin's ability to look beyond appearances and preconceived notions. His approach to the Yeti reflects a broader theme of understanding and empathy, reinforcing the idea that true connection goes beyond surface-level differences. By extending compassion to the injured Yeti, he exemplifies the qualities of spiritual friendship, emphasizing the importance of recognizing humanity in others, even when they might be perceived as frightening or different. Likewise, this interaction contributes to the overall message of the novel: that genuine connection and friendship are based on understanding, empathy, and the ability to see beyond external appearances. It reinforces the idea that spiritual friendship involves recognizing the shared humanity and interconnections of all beings. The encounter with the Yeti is a symbolic moment in "Tintin in Tibet," highlighting Tintin's capacity for compassion and understanding—a crucial aspect of spiritual friendship that transcends stereotypes and fears.

**Cultural and Spiritual Symbols.** In "Tintin in Tibet," Hergé pays careful attention to depicting elements of Tibetan culture and Tibetan Buddhism, both visually and thematically. Here are some examples:

**Prayer Flags.** Throughout the story, colorful prayer flags can be seen strung across the landscape. In Tibetan Buddhism, these flags are inscribed with prayers and mantras. The belief is that when the wind blows, it carries prayers and blessings to the surrounding areas. The inclusion of prayer flags in the narrative adds an authentic touch to the portrayal of the Tibetan environment.

**Monastic Rituals.** Tintin encounters Tibetan monks performing rituals. The rituals involve chanting, meditation, and the use of traditional instruments like bells and drums. These scenes provide a glimpse into the spiritual practices of Tibetan Buddhism. While not explicitly delving into the philosophical aspects of Buddhism, the visuals capture the reverence and sacredness associated with these rituals.

**The Yeti as a Symbol.** The mythical Yeti, or the Abominable Snowman, plays a significant role in the story. While the Yeti is often seen as a creature of folklore, its presence in the Himalayas has cultural and

spiritual significance. In the narrative, the Yeti becomes a symbol of mystery and the unknown, reflecting the spiritual aspects of the Himalayan region.

**Tintin's Interaction with Monks.** Tintin has encounters with Tibetan monks who provide him with assistance and guidance. These interactions display the respect and admiration for the spiritual figures in Tibetan culture. The monks, in their portrayal, embody wisdom and a sense of tranquility.

**Mountainous Landscapes.** The vast and towering mountains of the Himalayas are not just a backdrop but also carry spiritual symbolism. In various religious traditions, mountains are often considered sacred places, representing a connection between the earthly and divine realms. The characters' journey through these landscapes adds a spiritual dimension to their quest. Hence, the inclusion of these symbols contributes to the atmospheric richness of the story and adds depth to the overall theme of Tintin's journey in search of his friend which explores the spiritual connection throughout the novel.

**The Power of Friendship.** The bond between Tintin and Chang is a powerful aspect of the story, emphasizing the importance of friendship and connection. While not explicitly religious, the theme of friendship can be seen as a spiritual one, as it reflects values such as compassion and loyalty. Likewise, the power of friendship in "Tintin in Tibet" transcends mere companionship. It becomes a force that influences the characters' actions, shapes their resilience, and underscores the spiritual values of compassion, loyalty, and hope, contributing to the emotional depth and authenticity of the narrative.

**Inner Journeys.** Tintin's journey to find Chang also represents an inner journey. He faces challenges that test his character and resolve, and this personal growth can be interpreted in a spiritual context as a form of self-discovery and transformation.

**Hope and Miracles.** The story explores the idea of hope and miracles. Tintin's relentless pursuit of Chang and the eventual reunion can be seen as a form of spiritual hope, where the seemingly impossible becomes possible.

**Tchang's Rescue.** The rescue of Tchang serves as the emotional climax of the story, highlighting Tintin's unwavering commitment to his friend's well-being. Tintin's actions go beyond the typical adventure heroics; they symbolize the sacrifices and risks one is willing to take for the sake of a deep, spiritual friendship. The

rescue sequence not only resolves the main plotline of the story but also solidifies the theme of spiritual friendship by displaying Tintin's willingness to go to great lengths for the sake of his friend. Similarly, this act of rescue encapsulates the essence of spiritual friendship—where personal sacrifices are made, and one's actions are driven by love, loyalty, and the profound connection shared with the other person. Therefore, Tintin's daring rescue of Tchang in "Tintin in Tibet" is a powerful representation of the depth of their spiritual friendship. It underscores the narrative's exploration of the lengths one is willing to go to ensure the well-being of a dear friend, emphasizing the selflessness and emotional resonance that characterize this special bond.

Additionally, the 'Mahabharata' epic says, with Yudhishtira, the dog went to heaven which shows the spiritual connection between animals and human beings. During the Ashvamedha Yajna performed by Yudhishtira, a dog begins to follow him. The dog is described as mangy and insignificant. Despite being repeatedly shooed away, the dog remains devotedly by Yudhishtira's side. As the ceremony progresses and the Pandavas embark on their journey, one by one, Yudhishtira loses his brothers and Draupadi. Eventually, only Yudhishtira and the dog are left. Similarly, this dog is revealed to be the god Dharma (Yudhishtira's father) in disguise. Dharma praises Yudhishtira for his righteousness, loyalty, and adherence to dharma (moral and cosmic order). Yudhishtira is then given a choice by Dharma: he can either enter heaven alone or remain on Earth with his faithful dog.

Yudhishtira, known for his unwavering commitment to truth and justice, refuses to abandon the dog, seeing it as a loyal companion. This act of selflessness and adherence to dharma pleases Dharma, who then reveals his identity and takes Yudhishtira to heaven.

The same spiritual connection is shown in the novel where there is a dog named 'Snowy' who always follows the central character Tintin. A dog did not leave him even in the worst situation which explores the spiritual connection between two friends. The connection between Snowy and the theme of spiritual friendship in "Tintin in Tibet" is quite significant. Snowy plays a crucial role in the story as he is the one who first detects Chang's presence in a photograph, leading Tintin to believe that his friend is alive. Throughout their perilous journey in the Himalayas, Snowy remains a steadfast and supportive companion to Tintin.

The spiritual aspect comes into play in the context of Tintin's unwavering determination to find Chang against all odds. Tintin's commitment to rescuing his friend reflects a deep bond of friendship, loyalty, and a spiritual connection that goes beyond the physical challenges they face. The companionship between Tintin and Snowy, and the theme of Tintin's relentless pursuit of his friend, highlights the strength of spiritual friendship and the lengths one is willing to go to for the well-being of a dear companion.

## Conclusion

The novel "Tintin in Tibet" stands as a testament to the enduring power of spiritual friendship. Through Tintin's journey, readers are reminded that true connections go beyond the ordinary, encompassing elements of empathy, selflessness, and a profound understanding that reaches into the spiritual realm. Hergé's masterful storytelling leaves an impression, reinforcing the idea that, in the face of challenges, genuine friendship can be a guiding light that illuminates the path through adversity.

## Recommendations

If other researchers want to explore the theme of spiritual friendship, it leads to a rich array of research avenues. Here are additional recommendations for further exploration of this topic:

**Cross-Cultural Analysis.** Investigate how spiritual friendship is portrayed in literature and cultural narratives across different societies and regions. Compare and contrast cultural perspectives on deep, transcendent connections among friends.

**Gender Dynamics in Spiritual Friendship.** Examine how the theme of spiritual friendship is portrayed about gender. Explore whether cultural or societal expectations influence the way male and female friendships are depicted in literature and other media.

**Psychological Aspects of Spiritual Friendship.** Conduct research into the psychological dimensions of spiritual friendship. Analyze how the concept is perceived and internalized by individuals and explore the impact of such friendships on mental well-being.

**Historical Evolution of Friendship.** Trace the historical evolution of the concept of friendship, with a focus on how it has been portrayed spiritually in various periods. Examine changes in societal values, religious beliefs, and cultural shifts that have influenced the representation of spiritual bonds among friends.

**Spiritual Friendship in Contemporary Media.**

Investigate how spiritual friendship is depicted in modern literature, films, television shows, and online content. Analyze how evolving cultural norms and technological advancements impact the portrayal of deep connections among friends.

**Religious Perspectives on Friendship.** Explore how different religious traditions view and interpret spiritual friendship. Investigate the role of religious teachings and practices in shaping cultural attitudes towards deep, meaningful connections among individuals.

**Friendship and Well-Being Studies.** Collaborate with researchers in positive psychology to explore spiritual friendship's impact on well-being and life satisfaction. Investigate whether individuals who perceive their friendships as spiritually considerable experience different outcomes in terms of mental health.

**Comparative Literature Studies.** Undertake a comparative analysis of how various literary genres, including poetry, prose, and drama, explore spiritual friendship. Consider how different genres convey the emotional and transcendent dimensions of friendships.

**Philosophical Inquiry into Friendship.** Engage in philosophical discussions on friendship, drawing from classical and contemporary philosophical perspectives. Explore how philosophers from different eras have conceptualized and valued deep, spiritual connections among friends.

**Artistic Expressions of Spiritual Friendship.** Investigate how artists, musicians, and other creative individuals express themes of spiritual friendship in their works. Analyze how these artistic expressions

contribute to cultural narratives and understanding. These recommendations offer a diverse range of paths for researchers interested in delving deeper into the multifaceted topic of spiritual friendship. Each avenue provides an opportunity to contribute valuable insights to the broader discourse on the nature and significance of profound connections among individuals.

**References**

- Aristotle. (1925). *The Nicomachean ethics*. (D. Ross, Trans.). Oxford University Press.
- Cicero. (1923). *Laelius De Amicitia*. (W. A. Falconer, Trans.). Loeb Classical Library. Harvard University Press, Vol 20. <https://www.loebclassics.com/view/LCL154/1923/volume.xml>
- Emerson, R. W. (1841). Friendship. *Essays: First series*. <https://emersoncentral.com/texts/essays-first-series/>
- McDonnell, P. (2021). Friendship and perseverance: Exploring the themes in Tintin in Tibet. *The Comics Journal*, 146, 75–91.
- Mythic Dog and the Mahabharata. (2016). Myth Crafts. <https://mythcrafts.com/2016/11/29/the-mythic-dog-cerberus-the-mahabharata-and-mr-rolo/>
- Plato. (1892). *Dialogues of Plato* (3rd ed., Vol. 1., pp. 39–77). Clarendon Press.
- Remi, G. (1929). *The adventures of Tintin in Tibet* (L. Lonsdale-Cooper, & M. Turner, Trans.). Casterman Publishing House.
- Sutta Pitaka: Book of the Twelve Baskets, Kalyāṇa Mitta Sutta. (1926). Oxford University Press.





# Feminism in Jane Austen's *Pride and Prejudice*

**Sneha Jha**

BA 2076 Batch

## Abstract

This research paper delves into the seminal work of Jane Austen, *Pride and Prejudice*, through a modern feminist lens to explore the profound and often subtle ways in which Austen engaged with the themes of gender, class, and agency. Austen's portrayal of the female characters, particularly Elizabeth Bennet, serves as a compelling prism through which we can analyze the dynamics of gender roles in the early 19th century. Our analysis juxtaposes Austen's narrative with contemporary feminist discourse to shed light on the nuances of female agency, societal expectations, and the evolving definition of feminism in the Regency era. This paper employs a multifaceted approach, incorporating literary analysis, historical context, and feminist theory to illuminate the progressive elements in Austen's work that resonate with contemporary feminist ideals. By examining the female characters' challenges and choices, we aim to demonstrate how Austen's *Pride and Prejudice* is not only a timeless classic but also a provocative commentary on feminism and gender relations, providing insights that continue to be relevant and thought-provoking in the 21st century. Drawing from feminist literary theory and historical context, we dissect the choices, limitations, and aspirations of women in the early 19th century, shedding light on the subtle and not-so-subtle subversions of traditional gender roles within Austen's narrative. This research not only highlights the agency and resilience of Austen's heroines but also underscores the relevance of their struggles and triumphs to the ongoing discourse of feminism.

*Keywords:* feminism, marriage, Victorian Era, female friendship, social critique, women's education

## Introduction

Jane Austen's *Pride and Prejudice*, published in 1813, has long been celebrated for its intricate social commentary and memorable characters. Beyond its reputation as a romantic novel, it offers a subtle yet profound critique of the gender roles and societal expectations imposed on women during the Regency era. Feminism, sometimes known as womanism, has its roots in the 18th-century suffrage movement, specifically with the publishing of Mary Wollstonecraft's *A Vindication of the Rights of Women* (1792). It aims to identify and uphold the political, social, economic, and cultural rights of women. Feminism is, in other words, a movement that aims to establish the identity of women as a person, particularly as a human being capable of exercising their rights independently of the supposedly superior male gender. It expresses the concerns and viewpoints of women, separating their wants and goals from those of men. Because men at the time didn't care about women's rights, romantic novelist Austen approaches her works with a feminist perspective. *Pride and Prejudice*, written by Austen in 1813, demonstrates that women are capable of being educated, independent,

disregarding social rank, rebellious, and able to speak freely and stand up for women's rights. Even though feminism hadn't yet developed in those days, everyone regarded her as a feminist due to the way she viewed society. Our female protagonist Elizabeth Bennet in Austen's *Pride and Prejudice* (1813) is smart, has a sharp tongue, is independent, stands up for her rights, and, in addition to these attributes, is endearing and charming. The phenomenal trait of Austen who had embraced the evolution of women in the twentieth century added to the charm of her work.

Although Austen's *Pride and Prejudice* was released in 1813, it does not have the traditional elements of the Romantic movement. Instead, it may be argued that its features and style anticipate the impending Victorian era. It depicts and makes commentary on the social mores of the day, as do many Victorian novels. It is well known that nineteenth-century England's society was very different from what it is today: class distinctions were more obvious, good manners were much more valued, and, most crucially, women's social status was based on the status of their family or their husbands. As a result, ladies were forced to wed the

most suitable male, who was occasionally even forced upon them by their families.

*Pride and Prejudice* by Austen is a classic novel set in early 19th-century England. The novel primarily revolves around the Bennet family, particularly the second eldest daughter, Elizabeth Bennet, and her tumultuous relationship with the enigmatic Mr. Fitzwilliam Darcy.

Throughout the novel, *Pride and Prejudice* explores themes of love, class, societal expectations, and the growth and development of its characters, particularly Elizabeth and Darcy. It is considered one of the most enduring and beloved works of English literature, known for its wit, social commentary, and timeless portrayal of romance.

### Objectives

This study is conducted to aim at achieving the following specific objectives:

- To gain insights about the presentation of women in literature at the beginning of the nineteenth century.
- To understand the profound critique of the gender roles and societal expectations imposed on women during the Regency era.
- Feminist traits of women in the twentieth century can be understood through this novel.
- To deeply study romantic feminist Austen.
- For theorizing Feminism with the help of different scholars.

### Statement of the Problem

The novel *Pride and Prejudice* by Austen is celebrated for its exploration of themes related to gender, agency, and societal expectations. However, a comprehensive examination of the feminist elements within the narrative, as well as their significance in both the Regency era and contemporary society, remains incomplete.

### Hypothesis

Austen's *Pride and Prejudice* uses the experiences and decisions of the female characters, particularly Elizabeth Bennet, as a lens through which to examine the evolving role of women in the context of a patriarchal society, suggesting that the novel can be seen as an early feminist work, subtly advocating for women's agency and autonomy. Austen's *Pride and Prejudice* can be viewed as a work of proto-feminist literature, as it subtly challenges the gender norms and expectations of its time. There are female characters

representing various facets of the feminist movement, such as the pursuit of financial independence, personal empowerment, and challenging traditional gender roles, thus contributing to a more comprehensive understanding of feminist ideals. The narrative of the novel underscores the complexities and contradictions within early 19th-century feminist ideals, offering insight into the challenges and limitations faced by women in their quest for independence and self-determination.

### Research Methodology

This research has taken up a complete Qualitative approach and the following tools are used to conduct this research:

**Content Analysis.** Different researches performed on '*Pride and Prejudice*' were thoroughly analyzed and major takeaways were noted from the researches of the scholars depending upon the orientalism perspective. Like thorough study of "The Madwomen in the Attic" by Gilbert and Guber and "Dull Elves and Feminists: A Summary of Feminist Criticism of Austen" by Marshal Christine was conducted.

**Book Review.** The novel; *Pride and Prejudice*, was repeatedly studied so as not to miss any nook and corner, and different review of the novel was studied. Some other books studied during the research include Margaret Kirkham's *Feminism and Fiction* and S. Arvonne "Becoming Human."

**Focused Group Discussions.** I had intensive discussions with professors from my college to view the novel from different perspectives as well as participated in group discussions with my classmates.

**Thesis Overview.** The thesis papers of different students and scholars were studied to gain insights and in-depth knowledge. Some of the research papers studied include "Passivity and Female Role in *Pride and Prejudice*" by Susan Mac Donald. Another research paper was "Analysis of the Feminism in *Pride and Prejudice*." by Xueqing and Yan (2011).

**Analysis of Feminism.** According to a summary of the feminist movement that places a focus on the idea of gynocriticism (proposed by American feminist Elaine Showalter), Austen is a significant author of women's experiences and conditions. "Feminism is a serious attempt to formulate the issues and find solutions to gender problems" (Krishnaswamy & Varghese, 2013, p.74). At the start of the nineteenth century, there was a change in how women were portrayed in literature. Men's dominance in all spheres

of life, including writing, as a result of patriarchal culture, had an impact on how women were portrayed in works of literature before the Romantic era. Women were portrayed as being housewives who depended on men and followed their norms. With Austen, a romantic feminist, those things altered. Her works, which feature strong, independent female protagonists, altered how women were portrayed in literature. There was no such thing as a "feminist" or "feminism" during Austen's day, but the issue of gender inequity contributed to the development of a form of feminist perspective.

### Significance of the Research

Research on feminism in *Pride and Prejudice* contributes to our understanding of the novel's historical and cultural significance, its role in shaping feminist discourse, and its continued relevance in contemporary discussions of women's rights and empowerment. It also serves as a testament to the enduring power of literature to influence and reflect social change.

### Literature Review

The novel's opening sentences illustrate how marriage was viewed from a gendered perspective in nineteenth-century English society. Austen (1813) wrote:

It is a truth universally acknowledged that a single man in possession of a good fortune must be in want of a wife. However little known the feelings or views of such a man may be on his first entering the neighborhood, this truth is so well fixed in the minds of the surrounding families that he is considered as the rightful property of someone or other of their daughters (p. 3).

According to this remark, men are free to choose the woman they want to marry, while women should be happy with any man they may find. In that English society, it would have appeared that there were many women but very few men. This topic is brought up by Austen, who also demonstrates how reliant male women were in that era's English culture. Most people consider this reliance to be a characteristic of upper- and middle-class England and no one questioned it.

There are many passages in the book where Mr. Darcy's family disparages Elizabeth, her family, and her cousins. The dialogue between Mrs. Bennet and Elizabeth when Elizabeth wanted to visit her sister Jane while she was in Mr. Bingley's house, who is a friend of Mr. Darcy, is a notable example of class distinction. This issue of class distinction appears practically every time in the book.

How can you be so silly,' cried her mother, 'as to think of such a thing, in all this dirt! You will not be fit

to be seen when you get there.'" (p. 28) and Elizabeth answered "I shall be very fit to see Jane which is all I want." (p. 28)

Austen rejects the traditional image of the beautiful young woman waiting for her lover and instead gives us a rational, bold, and perceptive heroine in Elizabeth Bennet, the book's protagonist, who is portrayed as a self-contained, fiercely independent being rather than traditional admiring and captivating heroines. She is shown as having a strong personality who expresses her feelings throughout the entire book without regard to her sex, race, or socioeconomic class. Collins is simply unable to believe Lizzy is serious when she refuses his marriage proposal, attributing it to her "wish of increasing my love by suspense, according to the usual practice of elegant females." she replies.

To which she responds, "Do not consider me now as an elegant female . . . but as a rational creature." The majority of detractors concur that the word "rational creature" is one that Mary Wollstonecraft purposefully used in her influential feminist essay *A Vindication of the Rights of Women*.

"He is a gentleman; I am a gentleman's daughter; so far we are equal" (p. 306).

The feminist tenet of equality between men and women is demonstrated in this passage when Elizabeth declares her equality with Mr. Darcy.

This rejection was more of a form of retaliation for Darcy's remark about Elizabeth to his friend Mr. Bingley that "She is tolerable but not handsome enough to tempt me" (p. 22).

This rejection further establishes her feeling of equality and independent identity. Austen makes the argument that a woman should not be assessed by her appearance, which is typically done by males, but rather by her sensibility and intelligence, as it is Elizabeth's subsequent reasoning and perceptive nature that Darcy falls for.

Known for her ironic take on domestic comedies, Austen presents the social norms and customs that women are expected to adhere to, confining and restricting them to do so to be accepted in the sophisticated society. Most surprisingly, though, it is the women who are imposing these standards on other women, requiring them to be skilled in things like knitting, drawing, and piano playing.

A woman must have a thorough knowledge of music, singing, drawing, dancing, and all the modern languages, to deserve the word;

and besides all this, she must possess a certain something in her air and manner or walking, the tone of her voice, her address and expressions, or the word will be but half deserved (p. 35).”

When Georgiana describes Elizabeth as having a sporty demeanor, that is when Elizabeth finally emerges as a feminist in the book. “Georgiana had the highest opinion in the world of Elizabeth; though at first she often listened with astonishment bordering on alarm at her lively, sportive manner of talking to her brother” (p. 333) Elizabeth keeps her job and freedom after marriage, unlike Charlotte Lucas who adopted the traditional role of a woman after marrying Mr. Collins and took care of him and his home. It must be mentioned that Georgiana was surprised because women would often alter after marriage and take on the role of the domestic carer deferring to her husband's wishes.

Elizabeth is given a manly air by being described as sporty because males are typically the ones who play sports and stay active. Sporty is defined as enjoying or being adept at sports.

This has been stated by Mary Wollstonecraft (1792) as;

I heard exclamation against masculine women, but where are they to be found? If by this appellation men mean to inveigh against, their ardor in hunting, shooting, and gaming, I shall most cordially join in the cry; but if it be against the imitation of manly virtues or, more properly speaking, the attainment of those talents and virtues, the exercise of which ennoble the human character, and which raises females in the scale of animal being, when they are comprehensively termed mankind, all those who view them with a philosophic eye must, I think, wish with me, that they may everyday grow more and more masculine.

The most well-known trends in *Pride and Prejudice* criticism in the latter half of the 20th century and the early years of the 21st century came from the viewpoints of literary feminism, which included analysis of the novel's perspective on female oppression, its depiction of the patriarchal society of the time, and its treatment of the possibility, fantasy, and reality of female power.

### Feminist Issues

Xueqing, & Yan (2011) asserted “Austen cared about women's social position and claimed for women's right to work and attempted to seek for the value of women in society and her effort to subvert the male-dominated value system can be seen in her novels” (p. 2). To identify women as independent human beings, feminism. The goal of feminism, according

to Arvonne S. Fraser (2003), “The object of feminism was to elevate the equal rights and human right, status of women of race language, or religion in all fields of human enterprise and to eliminate all discrimination against women” (p. 44).

Kirkham (1997), who wrote *Jane Austen, Feminism and Fiction*, thinks Austen is the first major woman novelist in English. (p. 21) The authors who contributed to the advancement of the feminist perspective and equality are also discussed in her book, in addition to Austen. According to Kirkham, Jane Austen and Mary Wollstonecraft are so dissimilar from one another that the idea that they were both feminist moralists from the same school may still appear improbable (21). Despite the possibility that it is accurate, I believe that Wollstonecraft was a stricter writer than Austen due to the differences in their writing styles. Wollstonecraft's writings are so outspokenly anti-masculine and anti-patriarchal that they set her apart from Austen.

Kirkham says,

The terms feminism and feminist are modern, not being recorded in any of their present-day meanings until the late nineteenth century, yet we apply them retrospectively to Mary Wollstonecraft and her writings, and it is becoming common for literary critics to notice feminist elements in the Austen novels.”(p.3, ch:1)

According to Kirkham's *Jane Austen: Feminism and Fiction*, Austen was an Enlightenment feminist, or rational feminist, who believed that it was crucial to "show that women were no less capable of rational judgment than men" because she believed that reason is a better guide than feeling. The central thesis of Enlightenment feminism was that women should possess the moral standing expected of "rational beings," created in the likeness of a rational God, while not having been denied the use of reason. Heroines like Elizabeth show that they are "capable of learning morals through experience and the exercise of their judgment" while logical Elinor helps emotional Marianne in her moral education.

In her well-known work 'Towards the Feminist Poetics', American literary critic and one of the pioneers of feminist literary criticism, Elaine Showalter, categorized feminist critique into two main categories: One was titled "Women as Readers," which focuses on "Woman as the consumer of male-produced literature." Showalter (1979) called this "feminist criticism," but she disagreed with it since the novel is dominated by males and promotes a stereotypically masculine view

of the nature, emotions, and experiences of women. The second category was Women as Writers, concerned with “women as the producer of textual meaning with the history, themes, genres, and structure of literature by woman” (Showalter). The lack of proper representation of women in literature by male writers has been presented by Krishnaswamy and Varghese through a biting remark that states, “Legislators, priests, philosophers, writers, and scientists have striven to show that the subordinate position of women was willed in heaven and is advantageous on earth” (Krishnaswamy & Varghese, pp.74–75).

Gynocriticism can be defined as the literature written by women, of women, and for women, which is derived from the French phrase 'la gynocritique'. It strives to divert feminine criticism from attempts to conform to male traditions to the world of female culture. To examine the development of the female tradition in literature, Showalter moved on to analyze the works created by female writers from the middle of the nineteenth to the middle of the twentieth century. Austen can be regarded as a part of the tradition because she expressed the thoughts, desires, and foolishness of modern women while also portraying the oppressive economic conditions that render them subversive to men.

Numerous observers in the early 1970s have categorically stated that Austen was interested in the “woman problem” at the time. Lloyd Brown (1973) identifies Austen as a “feminist writer” and asserts that Wollstonecraft's themes are analogous to Austen's.

### Research Findings

There are many criteria through which we can find feminist perspectives in *Pride and Prejudice* by Jane Austen. The first one is the subversion of traditional gender roles.

We can find it as Austen brings out Elizabeth Bennet as a Non-Conformist Heroine. Elizabeth challenges the traditional role of women in the early 19th century. She is independent, and intelligent, and refuses to marry solely for financial security. Her wit and sharp tongue set her apart from the demure, passive female characters of the era. Elizabeth's refusal of Mr. Collins and Mr. Darcy's proposals, despite the financial security they offer, underscores her determination to marry for love and mutual respect. Her willingness to reject suitors empowers her in a society where women often have little say in their marital choices. Elizabeth takes on the role of managing her family's affairs and providing support in the absence of a strong male

figure. Her sense of responsibility challenges the notion that women are incapable of handling family matters.

Similarly, Mr. Darcy's transformation from a proud, aloof character to someone who respects and values Elizabeth challenges the conventional perception of women. His appreciation for her intelligence and spirit highlights the idea that women should be recognized for their individual qualities rather than conforming to societal expectations.

Through characters like Mrs. Bennet, Austen critiques the pressure on women to secure advantageous marriages for financial stability. The novel highlights the absurdity of the pursuit of marriage as the sole goal in a woman's life and the consequences of failing to conform to these expectations. The novel satirically critiques the “marriage market” where women are evaluated like commodities. This critique challenges the objectification of women and the commodification of their worth.

The topic of Female Agency and Autonomy is also broadly discussed in the novel. Each Bennet sister displays a different approach to marriage, demonstrating a range of choices available to women. Elizabeth, Jane, Lydia, and Charlotte each make decisions about marriage based on their desires and circumstances.

Charlotte's decision to marry Mr. Collins for security and social standing, despite his flaws, reflects the limited options available to women in lower social classes. This decision, while seemingly unromantic, highlights the pragmatism and resourcefulness required of women. Several female characters in the novel, such as Charlotte Lucas and Mrs. Collins, view marriage as a means of achieving financial and social security. This pragmatic approach to marriage can be seen as a form of empowerment for women in a society where their opportunities for independence are limited.

Lady Catherine exemplifies the rigid gender roles of the upper class. Her domineering personality underscores the constraints placed on women in positions of power and the resistance they face when attempting to assert themselves.

Another theme highlighted in the novel is the influence of social class on feminism. The novel illustrates the contrast in the experiences of upper-class women, who have the luxury of choice in marriage, and lower-class women, who often have to make pragmatic, less romantic decisions.



The role of money in marriage is a central theme, highlighting the financial dependence of women on men. This dependence underscores the challenges women faced in pursuing independence and self-sufficiency.

Another important theme of women's role in the patriarchal society has been highlighted through Mrs. Bennet. Mrs. Bennet's obsession with finding husbands for her daughters underscores the role of women in perpetuating traditional gender norms, as well as their limited agency in a patriarchal society.

We can also observe satirical elements and feminist critique in the novel. Austen employs humor and irony to subtly critique societal expectations and the absurdity of gender roles. The juxtaposition of Mr. Collins and Mr. Darcy, for instance, highlights the foolishness of conforming to social norms versus authentic individuality.

The novel presents male characters like Mr. Collins and Mr. Bennet, who embody stereotypes of masculinity that can be seen as ridiculous, challenging the idea of male superiority.

On the other hand, Lydia's reckless behavior and elopement reveal the harsh consequences for women who defy societal norms. Her experience serves as a cautionary tale about the dangers of not adhering to traditional expectations.

Austen highlights female solidarity in her novel. The strong bond between the Bennet sisters, especially Jane and Elizabeth, demonstrates the importance of female relationships in the face of societal pressures. Female characters like Charlotte Lucas and Caroline Bingley display different forms of female relationships, highlighting the importance of camaraderie among women.

Despite societal constraints, women in the novel often form support networks and alliances, emphasizing their resilience and resourcefulness in navigating a patriarchal world.

The novel also underlines the role of education. The novel suggests that women, like Elizabeth, can and should pursue intellectual interests and engage in meaningful conversations. Elizabeth's wit and intelligence challenge the notion that women should be limited to domestic roles and devoid of intellectual pursuits.

Lydia's behavior, marked by her elopement and frivolous nature, can be attributed in part to her lack of education. This highlights the importance of providing women with access to education to empower them to make informed choices.

The struggle between social Conformity and independence is shown in the novel as characters like Elizabeth and Jane navigate the tension between societal expectations and their desire for independence. Their choices reflect the difficulty women face in balancing personal aspirations with conformity to gender norms.

Maternal Influence and Female Responsibility are depicted through Mrs. Bennet's obsession with marrying off her daughters highlighting the role of mothers in perpetuating traditional gender roles. It also showcases the pressure they faced in securing their daughters' futures.

There is also the presence of highly feminist subtext in the dialogues of the novel. Throughout the novel, there are instances of characters engaging in subtly subversive conversations that challenge gender norms. Elizabeth's exchanges with Mr. Darcy, for example, are marked by wit and intellectual challenge, highlighting her refusal to conform to traditional female passivity.

We can also find the concept of female resilience and adaptability in the novel. Women in the novel, particularly the Bennet sisters, display resilience and adaptability in the face of challenging circumstances. They learn to navigate the constraints of their society while striving for personal happiness and security.

Empowerment through Perception is presented as Elizabeth's character arc underscores the idea that women can shape their destinies by challenging perceptions. Mr. Darcy's altered perception of Elizabeth and her family illustrates the transformative power of self-expression and defying expectations.

In *Pride and Prejudice*, Jane Austen weaves a complex tapestry of feminist themes, where women seek empowerment through their choices, education, and relationships. The novel provides a multi-faceted exploration of feminism, examining the challenges and opportunities women face in a society defined by patriarchal norms. Austen's work continues to serve as a valuable source for feminist analysis and discussion on the empowerment of women.

## Conclusion

In conclusion, *Pride and Prejudice* provides a nuanced and multifaceted exploration of feminism in the early 19th century. Jane Austen's portrayal of characters, relationships, and societal norms challenges traditional gender roles and highlights the complexities of female agency and autonomy within the constraints of social class. The novel's satirical elements and subtle feminist critique, along with the portrayal of female solidarity, add depth to its feminist themes, making it a rich source for feminist analysis and ongoing discussions about gender and societal expectations.

It serves as a compelling and enduring exploration of feminism and gender dynamics in the early 19th century. Through the experiences and challenges faced by its female characters, especially Elizabeth Bennet, the novel offers a nuanced portrayal of the limitations and expectations placed on women of that era. Austen's sharp wit and keen observations shed light on the injustices women faced and the need for social and cultural change.

The novel demonstrates that feminism, in its essence, is not a monolithic concept, but rather a complex tapestry of individual agency, societal constraints, and evolving perspectives. While the characters of *Pride and Prejudice* may not overtly engage in radical feminist activism, their struggles for self-expression, autonomy, and meaningful relationships reveal the subtle, yet powerful, ways in which women asserted their independence in a patriarchal society.

Austen's work also underscores the importance of self-awareness and personal growth in the pursuit of feminist ideals. The journey of Elizabeth Bennet, from initial prejudice and pride to a more enlightened and self-assured individual, showcases the transformative potential of self-reflection and the rejection of societal expectations.



Moreover, *Pride and Prejudice* continues to resonate with readers today as a source of inspiration and reflection on the ongoing quest for gender equality. Austen's timeless exploration of feminism remains relevant in contemporary discussions of women's rights, gender roles, and the enduring struggle for justice and empowerment.

## References

- Austen, J. (1813). *Pride and Prejudice*. Könemann.
- Brown, L. W. (1973). Jane Austen and the Feminist Tradition. *Nineteenth-Century Fiction*, 28(3), 321–338. <https://doi.org/10.2307/2933003>
- Christine, M. (1992). Dull elves and feminists: A summary of feminist criticism of Jane Austen. [www.jasna.org/Arizona/Web](http://www.jasna.org/Arizona/Web)
- Fraser, S. A. (2003). Becoming human. In M. Agosin (Ed.), *Women, gender and human rights*. pp. Rawat Publication,.
- Gilbert, S., & Susan, G. (1984). *The madwoman in the attic: The Women writer and the nineteenth-century literary imagination*. Yale UP.
- Kirkham, M. (1997). *Jane Austen: feminism and fiction*. Athlone Press.
- Krishnaswamy, N., Varghese, J., & Mishra, S. (2013). *Contemporary Literary Theory: A student's companion*. Macmillan.
- Mac Donald, S. (1978). Passivity and female role in *Pride and Prejudice*. *Woman and Literature*. East and West Publication.
- Showalter, E. (1979). *Towards a Feminist Poetics*. Springer.
- Wollstonecraft, M. (1792). *A Vindication of the Rights of Women*. Author.
- Xueqing, W. & Yan, L. (2011). Analysis of the feminism in pride and prejudice. *Theory and Practice in Language Studies*, 1(12), 1827–1830.



**Sajika Shrestha**

BBM 2079 Batch

# The Roles of Leadership Styles in Organizational Change Management

## Introduction

Leadership involves setting and achieving goals, tackling competition, and solving problems decisively and quickly. It also refers to the tone set by a company's management in terms of corporate culture, playing a crucial role in the functioning of business activities. The main purpose of this research is to understand the roles of leadership styles in organizational changes. A leadership style determines how a leader implements plans and strategies to accomplish given objectives while accounting for stakeholders' expectations and the well-being of their team.

Globalization has transformed the world into a global village where organizations constantly compete with one another. As a result, organizations must create new, beneficial operational methods for conducting their business. In this context, leadership has become an essential component for successful change in any organization to face the ever-contentious competition in the global market (Cawsey, Deszca, & Ingols, 2012). A good leader can guide their team toward achieving organizational goals. To do this, a leader must possess special qualities and characteristics to bring about successful organizational change (Bennis, 1987).

Kennedy believes that leadership is key to addressing the issue of organizational change and that effective leaders can bring about effective changes within an organization (Kennedy, 2000). The role of leadership suggests that a leader is a change agent who can take the initiative and bring change to organizations (Fleming & Spicer, 2006). Therefore, a leader must have the knowledge and ability to accept changes and lead the organization toward success.

## Literature Review

### *Conceptual Review*

The role of leadership style in organizational change management has been extensively investigated in this article. Several leadership styles can act as promoters in change management processes, ranging from authoritarian leadership, transformational leadership, laissez-faire leadership, servant leadership, transactional leadership, democratic leadership,

strategic leadership, and bureaucratic leadership to consultative and participative leadership. It was further learned that leadership is one of the leading factors in bringing positive change to an organization. For instance, leadership involves guiding employees toward the direction they need to achieve organizational goals (Cawsey, Deszca, & Ingols, 2012). Some of the types of leadership styles are explained as follows:

### *Autocratic Leadership*

With an authoritarian leadership style, the leader can set specific expectations and define strict outcomes. Generally, one person is in charge of the whole group rather than delegating leadership roles to others. This type of leadership can be helpful when the leader has the more knowledge to achieve set goals. If the group is under a time constraint, having one leader can be efficient, but the team's creativity might be sacrificed since team input is restricted (İkinci1, 2014).

### *Democratic Leadership*

Democratic leadership works similarly to a democratic government. The whole team communicates their ideas and has a say in the direction of a project, but the leader makes the final decision. A democratic leadership style can be incredibly effective in many situations, especially since lower-level team members learn valuable skills they can utilize in future advanced positions (Bass, 1985). This style also closely resembles how decisions are often made in leadership settings, such as company board meetings.

### *Transformational Leadership*

As the name implies, a transformational leadership approach transforms or improves upon its goals. While each team member may have tasks to complete, transformational leaders will attempt to push each member beyond their comfort zone to achieve innovative results. As a transformational leader, you would serve as a role model to encourage team members to help achieve your visions (Trofino, 2000).

### *Transactional Leadership*

A transactional leadership approach occurs when a leader uses positive or negative reinforcement, such as

rewards or punishments, to encourage team members to complete tasks. The leader sets a defined goal or task and establishes incentives for team members who meet their goals. Rather than changing or transforming a company or organization, this leadership style focuses on following predetermined procedures or routines (Du Picists, 2007). The goal is to complete tasks efficiently by motivating employees through incentives.

### ***Laissez-Faire Leadership***

Laissez-faire is a French term that allows your team members to do what they want during work and trusts them to complete tasks that serve your vision. Essentially, this leadership style doesn't define any specific policies or deadlines for team members (Heuther, 2011). Laissez-faire leadership trusts the employees to complete work, and leadership focuses more on running the business.

### ***Situational Leadership***

Situational leadership considers the abilities of each team member and how they can be applied in individual situations. A situational leadership approach encourages all team members to be flexible and adaptable. Using this leadership style, you'll shift your mindset from telling people what to do to asking them to complete specific tasks. First, you'll need to assess the skills of each team member and how confidently they can handle a situation (Eagly, 2003).

### ***Empirical Review***

Ali pointed out that leadership will remain a test for the future. Therefore, without addressing the aspect of leadership adequately, any restructuring effort may be hopeless. Any change in this case will be contingent on how well leadership can see its role in redesigning the change. Leadership is one of those potentials that are informal to identify and describe. Since leaders themselves are different entities, the nature of leadership also differs based on the necessities of specific circumstances (Ali, 2004).

Moran and Brightman termed change management as the process of continually renewing an organization's direction, structure, and capabilities to serve the ever-changing needs of external and internal customers (Moran & Brightman, 2001).

Kotter established that "leadership moves." He went further to state that leadership actions contribute to managing the direction their team has to go, as well as the direction they should follow. In addition, leadership actions can inspire and support the team to overcome stumbling blocks. Therefore, leadership cannot be the same as management, as leadership is an exceptional skill that some great managers possess (Kotter, 1990).

Organizations are dynamic and are open systems that are frequently in business and communication with their environment (Töremen, 2002). However, change is a vital attribute of transformational leadership, as postulated in the contemporary leadership literature. Therefore, transformational leadership is a consequence of the change that will be made through the behavior and attitudes of the followers of change (Bass, 1985).

### ***Importance of Leadership in the Organization***

Effective business leadership can bolster and promote teamwork, cultivate a sense of greater good, motivate, inspire trust, and provide purpose and direction. It plays a significant role in employees' jobs and their communication. Being aware of your personality style can help you communicate better, assess others' needs, and forge productive relationships. Leaders are invaluable when it comes to formulating and communicating new strategic directions, as well as motivating employees to increase their dedication to organizational goals (Yukl, 1998).

### ***Why Leadership Styles Are Important in Organizational Change Management***

Change leadership is essential to an organization's success, as change is inevitable in business. Embracing a culture of resilience and adaptability can enable a team to weather unexpected crises, organizational changes, evolving market conditions, and cultural shifts. Leaders take an approach to ensure everyone is heard, feels included and engaged in decisions, and works together as a team to implement initiatives. Leadership involves guiding employees toward achieving organizational goals (Rejestani, 2011). Leadership has become an essential component for successful change in any organization to face ever-contentious market competitiveness.

### ***Description and Analysis***

The role of leadership style in organizational change management has been extensively investigated in this article. The authors have made efforts to cover and present a wide-ranging literature review on the role of leadership style in organizational change. It was discovered in various literature that several leadership styles can promote change management processes, including authoritarian, transformational, laissez-faire, servant, transactional, democratic, strategic, bureaucratic, consultative, and participative leadership. It was further learned that leadership is one of the leading factors in bringing affirmative change to organizations.

Since the emergence of globalization, the issue of change has always been on the agenda of organizations, just as it has always been a common characteristic

of human life. However, change has become very difficult for humans to embrace because it sometimes takes people out of their comfort zones, forcing them to transform their lifestyles and making them very uncomfortable. If leaders want to effect change, they must listen to and encourage participation from the people who will be directly affected. Resistance can take a serious toll on productivity and lead to other negative outcomes, such as people leaving the organization or requesting transfers. Effective change management can help minimize disruption and resistance and maximize the chances of successful implementation (Hao & Yazdanifard, 2015). It also helps ensure that employees understand the reasons for change and are engaged in the process, which can lead to better morale and productivity.

This systematic literature review aims to find out the roles of leadership in organizational change. The ability to understand and consciously apply the techniques of each form of leadership is imperative to creating desired organizational change. There are appropriate times for each form of leadership or aspects of each style. A good leader can achieve organizational goals, motivate employees, create a good working environment, and foster mutual understanding among employees. They can also easily solve the barriers within the organization. Employees in the organization may resist changes, but a good leader can influence those employees.

A good leader must possess leadership qualities. While managing organizations or addressing the issue of organizational change, leadership plays a vital role. While organizational change is a constant experience, knowledge and awareness about many of the critical issues involved in managing such change are often lacking in those responsible for its progress. Therefore, it is crucial to have a good leader in an organization, as their roles can bring positive outcomes.

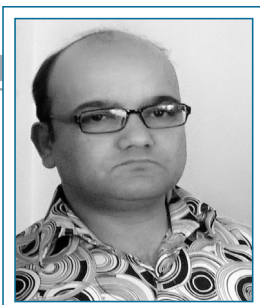
### Conclusion

In conclusion, leadership is an essential aspect of the successful incorporation of change in any organization, especially in the face of growing market competition and global trends. Top-level management is responsible for keeping the change ongoing as they are viewed as supporters and advocates. Organizational change is based on a leader's vision, and their innovative approach to achieving that vision through transformational and democratic styles has a closer and stronger relationship with organizational performance, leading to improvement.

### Reference

- Ali, T. E. M. (2004). Seminar on public sector leadership capacity development for good governance in Africa. The Role of Public Sector Leadership in Fostering Socio-Economic and Political Development in Africa Kampala, Uganda, 27–30 January 2004.
- Bass B. M. (1985) *Leadership and performance beyond expectations*. Free Press.
- Bejestani, H. (2011) Improving project change management using leadership spirit. *iBusiness*, 3, 302–306. doi: 10.4236/ib.2011.33040.
- Cawsey, T., Deszca, G., & Ingola, C. (2012). *Organizational change: An action-oriented toolkit*. (2nd Ed.). Sage Publications.
- Du Picists, M. (2007). The role of knowledge тапицитния т innovation. *Journal of Knowledge Management*, 11(4). 200–229
- Eagly, A. H., Johannesen-Schmidt, M. C., van Engen, M. L. (2003). Transformational, transactional, and laissez-faire leadership styles: A meta-analysis comparing women and men. *Psychological Bulletin*, 129(4), 509–591.
- Fleming, P., & Spicer, A. (2003) Working at a cynical distance: implications for power, subjectivity and resistance. *Organization*, 10(1) 157–179.
- Hao M. 1. & Yazdanifard, R. (2015). How effective leadership can facilitate change in organizations through improvement and innovation. *Global Journal of Management and Business Research*, 15(9), 1–6.
- İkinci1, S. S. (2014). Organizational change: Importance of leadership style and training. *Management and Organizational Studies*, 1(2), 122–128.
- Kotter, J. (1990) *A force for change: How leadership differs from management*. Free Press.
- Moran, J. W., & Brightman, B. K. (2001), Leading organizational change. *Career Development International*, 6(2), 111–118.
- Stag, H. (2011). Six roles of a leader during change. <https://www.enclaria.com/2011/10/06/six-roles-of-a-leader-during-change/>
- Töremen, E. (2002). The hindrances for change in education organizations and their reasons. *Journal of Social Sciences Firat University*, 12(1), 185–202.
- Trofino, A. (2000). Transformational leadership or effective managerial practices. *Group and Organizational Management*, 23(3), 220–237.
- Yukl, G. (1998) *Leadership in organizations* (4th Ed.). Prentice-Hall.





# Artificial Intelligence: History, Benefits and Impact on Human Life

**Pramod Raj Upadhayay, PhD**

**Faculty Member**

The term Artificial Intelligence (AI) has been used to describe the functioning of computers for decades, but its exact meaning has changed over time. Today, AI refers to efforts to teach computers to mimic humans' ability to solve problems and make connections based on insight, understanding, and intuition.

AI generally involves cutting-edge work in technology that aims to train systems to accurately mimic or, in some cases, exceed human capabilities. Old algorithms, once they become common, are pushed out of the spotlight. For example, converting human voices into text was once an active area of research for AI scientists. It is now a common feature built into phones, cars, and devices and is no longer typically described with this term.

AI is a technology created by humans to emulate the power of the human mind. AI gives computers, computer-controlled robots, software, and machines the ability to think in a way similar to humans. It is a developing field of computer science whose objective is to create intelligent machines capable of mimicking humans and performing a wide range of tasks.

Today, AI is used in almost every industry, including healthcare, finance, travel, education, and manufacturing. Additionally, the use of AI is becoming extensive in digital marketing. Understanding what AI is leads us to explore its history, so we can comprehend how AI has evolved.

## History of AI

In 1950, John McCarthy (known as the father of AI) coined the term "Artificial Intelligence" at the world's first AI conference and described AI as an advanced computer science technology that enhances machine intelligence. He stated that AI could create robots that operate on principles similar to the human brain.

Following this, AI centers were established in many institutes and universities, leading to increased research. Scientists faced numerous challenges, such as developing systems capable of self-learning, understanding inputs, and solving problems quickly.

In 1957-58, two scientists published an algorithm called GPS, which could solve general problems but struggled with complex ones. Around the same time, John McCarthy invented the Lisp programming language for AI, which is still in use today.

In 1997, IBM's Deep Blue AI system showcased its prowess by defeating the world chess champion. Since then, continuous research and developments in AI have led to advancements in natural language processing (NLP), computer vision, robotics, machine learning, and deep learning.

Today, AI is evident in applications such as speech recognition systems, robotic process automation, dancing robots, human-like robots, smart home devices, medical devices, gadgets, and vehicles.

## How AI Works

AI systems perform calculations based on inputs using algorithms. These algorithms contain a set of instructions that analyze inputs and predict outcomes. The working process of AI can be divided into three stages: Learning, Reasoning, and Self-correction.

**Learning.** In this initial stage, data is acquired and sets of rules, or algorithms, are created to guide the system step-by-step.

**Reasoning.** This stage involves selecting the appropriate algorithms to provide accurate answers to user inputs.

**Self-correction.** This stage focuses on refining the algorithms to enhance performance, ensuring fast and accurate results.

Together, these stages enable an AI system to complete tasks efficiently.

## Benefits of AI in Human Life

Since AI began being used for various tasks, it has made human lives easier. Here are some key benefits:

**Improvement in Accuracy and Decision Making.** AI algorithms significantly enhance a machine's intelligence, improving accuracy in various

tasks. Complex calculations and multi-stage processes become simpler, leading to more precise decision-making.

**Highly Efficient and Personalized Result.** AI can provide personalized results, such as identifying restaurants by scanning food items with a camera, offering efficient and tailored experiences.

**Reduction in Human Errors.** AI has drastically reduced human errors and increased accuracy in fields like data processing, analytics, manufacturing, and technology. Algorithms analyze data and complete complex tasks with minimal errors.

**Automation of Repetitive Tasks.** AI has significantly reduced the time required for repetitive tasks. Automation tools handle data processing, sending SMS and emails, verifying documents, and answering customer calls, allowing humans to focus on more productive activities.

**Accelerated Research and Development.** AI has sped up the process of collecting, analyzing, and processing large amounts of data. Super intelligent machines now perform these tasks quickly, facilitating rapid progress in research and development across various industries.

## Negatives Aspects of AI

### *Creation of Unemployment*

Even though tasks are now completed more efficiently and in less time due to AI development, people's jobs are at risk. Jobs that required dedicated individuals a few years ago are now performed by AI machines. For example, in the manufacturing or packaging industries, many experienced workers have been replaced by AI-controlled robots. This unemployment issue may persist, forcing even well-educated individuals to struggle to find desired jobs. Therefore, it is important to upgrade skills and learn trending and futuristic fields like digital marketing.

### *Costly Implementation*

AI is expensive, which is one of its biggest limitations. While AI serves as a helpful tool for customers, it is costly for businesses to implement. For instance, Apple invested over \$200 million to acquire its voice assistant Siri.

### *Making Humans Lazy and Inactive*

AI can make humans lazy and less active. Due to automation, people have become dependent on

machines, knowing that their smart computers will do the work without errors. Consequently, they are losing the practice of doing tasks themselves.

### *Lack of Human Touch and Emotion*

AI machines make accurate decisions by analyzing large datasets, but they struggle to create and understand emotions. This makes it difficult to relate to the outcomes. For example, when translating an English sentence into Nepali or another language, the translated text often lacks the original emotion, sense, and context.

### *Need for Large Amounts of Data*

**AI relies heavily on data.** Algorithms are created based on data to form patterns and make decisions. Improper or incorrect data can impact the effectiveness of the AI system.

### *Examples and Applications of AI*

**Speech and Object Recognition.** AI has made it possible to convert speech into text using natural language processing (NLP). Voice assistants like Siri and Alexa utilize speech recognition systems. Similarly, object recognition systems (ORS) can identify objects in photos, providing information on what they are, where they can be found, and their cost.

**Smart Assistants.** Voice assistants like Siri, Alexa, Cortana, and Google Assistant operate on user commands, such as "Hey Siri, switch on the light," "Turn off the fan," "Turn on the TV," or "How to reach destination X in Y hours." According to a USA report, more than 120 million people in the USA use these smart assistants at least once a month. These advanced AI systems assist in various tasks.

**Translation and Transcription.** AI has made language translation easier, reducing language barriers. While AI translations still lack some emotion and context, future improvements are expected. AI tools can also convert videos into written text, saving users significant time.

**Automation.** AI systems have made automation easier. Repetitive tasks that once required human intervention are now automated. This ranges from product manufacturing to examining a person's body and warning about potential disease risks.

**Cybersecurity.** AI plays a crucial role in cybersecurity. Preventing cyber-attacks is a major concern, but AI has helped control this to a large extent by monitoring suspicious activities. By analyzing data, AI can detect similarities with known malicious

codes and send alerts, allowing users to take preventive measures in time.

**Robotics.** The application of AI in robotics has been evident for a long time. Whether it's production tasks in the manufacturing industry or sending large objects into space by NASA and ISRO, AI robots are used everywhere. Another notable example is "Sophia – The Talking Robot," a social humanoid robot that looks and talks like a human. Sophia uses modern technologies, including AI, to mimic human expressions and conversations.

**Self-Driving Cars.** Self-driving or autonomous cars, such as those developed by Tesla, are becoming increasingly popular. These cars require minimal human intervention and can move, stop, turn, and park autonomously. They use computer vision, image recognition, and deep learning to drive similarly to a human driver.

**Digital Marketing.** In digital marketing, AI is used to reach target customers and promote products or services effectively. An example is digital ads, where AI algorithms select audiences and use tools to reach lookalike audiences.

#### Future of AI

The AI sector has grown rapidly in recent years, with applications in almost every industry. People use AI for everything from home automation to travel, payments,

shopping, and communication. If this growth continues, AI will become an essential part of daily life.

Advanced tools will further connect people, deliver messages, and provide products or services, boosting sales and marketing. To understand the future of AI, consider the following statistics:

1. AI is used in about 77% of the devices we use today, with this percentage expected to increase.
2. The global AI market is growing at a rate of 36% and is expected to reach \$400 billion by 2027.
3. AI's voice search feature is gaining popularity, with 41% of smart device users utilizing it at least once a day. This percentage is expected to rise, making it important to optimize websites for voice search.
4. By 2025, 95% of customer interactions, including telephonic and online conversations and direct messages, will be controlled by AI.

#### Conclusion

AI has greatly simplified even the most complex tasks. Almost every industry is adopting AI and using highly intelligent machines. However, expert individuals are still needed for the maintenance of these machines. Therefore, AI will not completely replace humans in the future. Automation tools and digital marketing strategies are essential to understand and leverage AI's capabilities for business growth.



## TRAVELOGUE ~

# Journey of Discovery : Creating Memories on an Educational Tour

## BA 2076 Batch

On Chaitra 14, 2080 BS, after the rise of the sun, we, the students, gathered on campus. We were sleepy but excited. With our backpacks and hopeful hearts, we set off on a trip. It was not just a trip but a journey of learning and growth. We were on a quest for knowledge that would leave a mark on our lives.

There was both excitement and adventure. Outside, everything was a blur. Green fields were seen. With each mile we traveled, we felt like we were getting closer to something big, something more than just our usual lives. We had so much fun on the bus! We played a "Dohori Competition," took lots of pictures, and made TikToks and videos to post on social media. We even started advertising our college at different



places. After traveling for 10 hours on the bus, we finally reached our first destination, Itahari. Oh, that moment when we stepped out of the bus in Itahari was so special for all of us—it was our first stop.

Entering the hotel, we were greeted warmly, and the meal was super delicious. We enjoyed the night view in Itahari, gossiped in our bedroom, and even played cards with friends at night. That's how we spent our first day, from leaving the college venue to reaching our destination—Itahari.

The first morning in Itahari on the second day was truly enchanting and unforgettable. As we woke up, the allure of the city compelled us to take a leisurely morning walk through its bustling streets. We tried a local dish called 'Vakka' and loved it so much that we wanted more. After enjoying a nice breakfast at the hotel, we left at 8 a.m., excited for the next part of our trip to Tinjure. On the way, we visited beautiful places like Bedhetar Temple, Dhankuta city with its lively vibe, the charming Basantapur area, and the peaceful Sano Pathivara Temple. Each stop made our journey more special and unforgettable.

Our arrival at Panchpokhari, Tinjure, stole our hearts. Even though the road was tough, we were so excited to get there. We walked for an hour to our homestay, and when we finally saw Panchpokhari filled with natural beauty, it felt like we had found a secret paradise. It was 8 p.m. when we got there, and the mountain air was freezing! But a hot cup of black tea warmed us up. Our room was cozy with wooden walls, and the view from the window was stunning—greenery everywhere with colorful rhododendron flowers.

That night, we had a traditional Tinjure meal, and it was delicious! The flavors were new and exciting. The second day was full of laughter and joy. It was an unforgettable day filled with happiness, beauty, and peace.

On the second morning of our trip, we woke up at Panchpokhari and decided to go for a hike with our friends. It was exciting! We walked from our place to a special spot called Tinjure Dada. The hike took about one and a half hours, but it was fun because we were with our friends.

During the hike, we enjoyed the beauty of colorful rhododendron flowers and big forests. Some parts of the hike were a bit tough with steep roads and stairs, but we helped each other and had a great time. The view from the viewpoint was amazing! We could see the beauty of nature around us from the tallest peaks of the mountain. After spending an hour soaking in the tranquility of the surroundings, we reluctantly bid farewell to the viewpoint and began our descent back to our homestay. With hearts full of gratitude and memories to last a lifetime, we shared a hearty breakfast before checking out, knowing that this shared adventure would forever hold a special place in our hearts.

On the third day of our journey, we began our trip back to Kathmandu. Along the way, we made a stop at a beautiful place called Basantapur. There, we visited Cholong Park and had the chance to admire the peaceful beauty of nature and colorful rhododendron flowers. After enjoying Basantapur, we continued our journey to Dharan, where we visited two important temples: Dantakali Temple and Buddhasubba Temple. These temples are famous for their spiritual significance and historical importance in the region. Later in the evening, we spent some time by the Koshi River, soaking in its scenic views.

After traveling for four hours, we finally stopped for dinner at 11 p.m. We didn't know that this would be the most memorable night of our trip. Due to the narrow roads, the Sinduli Highway got blocked for a few hours, and we found ourselves spending the night on the bus. It was a mix of fear, joy, excitement, and nervousness all rolled into one. It was our first experience like this, and it was unforgettable. None of us could sleep that night, but we didn't mind because we were too busy enjoying the moment. We spent about six hours on the bus, and despite the unexpected delay, we made the most of it. We sang songs, danced in the aisle, took short walks outside, and shared snacks. It was a bonding experience like no other, turning what could have been a stressful situation into a night filled with laughter and camaraderie. On the last day of our trip, we returned to Kathmandu.

As our journey drew to a close, I realized that the true magic lay in the bonds forged and memories created. Three nights and four days spent with friends, each moment a treasure. These experiences have changed me, and as I headed home, I came to realize this journey is just the beginning.





## My Sociological Self-Portrayal

**Bhim Raj Sigdel**  
Faculty Member

Macro-sociology employs two major methods to study social phenomena: Comparative historical analysis and the political economy of the world system. Comparative historical analysis is a purely macro-sociological methodology that examines social phenomena through comparison and historical processes in the structural transformation of society. This method studies either part of various cases or a few entire cases to describe their shared stages of development (Skocpol, 1979). Its main assumption is to describe social events through historical processes and their interconnections in the long run and on a large scale. Here, I am trying to portray myself as a product of my society.

Forty-five years ago, I was named 'Bhim' according to the astrological system as I was born into a Brahman family in a Hindu community. I lived in a mud house with a non-nuclear household formed from the patrilocal marriage of my parents and grandparents. As the third child of my parents, I used to go to school on foot while attaining secondary education, which was around four kilometers away from the community. My family was sustained by dual economic activities—farming and animal herding. As a middle-class member in a remote area, my household could not afford solar energy, which was very essential at least during my study period because of the lack of electricity facilities. However, I succeeded in completing my secondary-level education and started to work and earn for my future career. When I completed my master's degree, I started to work as a teacher in a college and am still doing it. I had a love-arranged and caste-homogeneous marriage following Hindu tradition 14 years ago and now live in a nuclear household with my wife and a son. I have not received an inheritance from my parents yet because of the practice of impartible family property.

The society that I belong to is patriarchal; however, both my wife and I work for the household to meet our goals.

Who I am today is the manifestation of the interplay of the larger economic-political and socio-cultural conditions that existed behind me, and my upbringing played a vital role in shaping my personality into what it is today. Structural constraints connected to my socialization process have influenced my current feelings and perceptions. Thus, the circumstances that have shaped my life history created my biography, which can be described as follows.

### Household Structure

My past and present households have given me different insights into my mind. I was brought up in a non-nuclear household, and now I belong to a nuclear one. Back then, I had to obey more than six senior family members. Now, my wife and I are the seniors, and our son is the only junior member. This shift indicates a transition from a non-nuclear to a nuclear household structure. Today, I do not need to engage in multiple household chores as I did before.

### Caste System

The caste system was one of the determinants of my early life activities, confining me within its boundaries. For example, I was prohibited from eating eggs and chicken, and I couldn't share meals with my Dalit friends. However, this system focused my attention on studying and assisting my parents on the farm and with animal husbandry. While influenced by my caste-based family values, my family was also impacted by the new education, economic, and political systems of the country. As a result, today, instead of becoming a Sanskrit teacher, I have become a sociology teacher. I may think this is due to my individual effort, but in reality, I know I am a product of my upbringing. Today, there are no food restrictions for me and my family

members, indicating that while the caste system was more rigid in my adulthood, it has since become more flexible.

### **Class and Region**

I was born into a lower-middle-class family in a remote area of the Saptari district. My family couldn't afford to send me to an English medium school or pay for extra classes due to financial constraints and lack of transportation. This circumstance affected my proficiency in English, which sometimes hindered my university education. However, today I live in an urban area and can afford English medium school fees for my son. Transportation is no longer an issue either. Despite these improvements, I haven't been able to build my own house because I didn't inherit anything from my parents. This situation demonstrates that social class results from resource mobilization, not simply from the absence of resources. The availability of resources depends on the region—urban or rural—and affects an individual's socioeconomic status.

### **Cultural Practices**

Brahmin cultural practices were as rigid as the caste system itself. These values were strict, dictating conservative behavior such as never eating before brushing teeth and washing one's face with fresh water. They also instilled habits like going to bed and waking up early, which I maintain today. Therefore, the values and cultural practices I grew up with have shaped my present habits and norms. Today, living in a city, I sometimes go on outings with my family and enjoy chicken and buffalo dishes at resorts, influenced by global culture.

### **Institutional Attachment and Life Chances**

My affiliation with various social institutions—caste, class, gender, economic status, educational attainment, state law, norms, and values—have ultimately determined my opportunities and life chances. As a Brahmin, I had to pass an entrance examination before taking the officer's examination conducted by the Public Service Commission. In contrast, my Dalit and ethnic group friends could attend the same examination without passing the entrance test. This circumstance discouraged me from pursuing a career in civil services, leading me to pursue academia. Today, I am a sociology teacher because of my affiliations with these social institutions.

### **Inheritance Distribution System**

My father inherited at the age of 27 as the youngest son of the family. However, my inheritance has not yet been distributed. There was not sufficient property to fulfill my current needs, but it could have supported at least one aspect of my life. Due to being a member of an impartible family, the inheritance has not been transferred so far. Thus, I married late and currently live in a rented house with my wife and son. This indicates that my family's inheritance distribution system has influenced both my family size and marriage age.

### **Norms and Values, and Rules and Regulations**

I used to believe that norms, values, rules, and regulations practiced in society were fixed, so I followed almost all of them. Generally, I adhered more to norms and values than to state rules and regulations because state regulations had less interaction with me as a common man in my society. However, university education has changed my thoughts and perceptions towards social norms and values. Now, I prioritize following state rules and regulations over community norms and values. This shift may be due to the influence of national and international practices and sources of information. Here, I aim to convey that both norms and values have shaped my identity and personality, but today, rules and regulations carry more weight.

### **Gender and Power Relations**

I never saw my mother eating rice before my father, nor did I witness her selling any livestock or grains without consulting my father at home. My father used to buy clothes for my mother, likely due to the patriarchal norms of society at that time. Now, the scenario has changed: the timing of my job and my wife's job are reversed. We can hardly eat together 4-5 times a week. My wife buys her own clothes and sometimes even gifts me clothes, indicating a shift in gender relations and power dynamics over time.

From the above description, I can conclude that history and biography, self and the world, and individual and society are interconnected, as described by C. W. Mills. Thus, these interconnections depict the social position of individuals like me in every society worldwide.

### **References**

Mills, C. W. (1959). *The sociological imagination*.

□□□ OUP.

# The Significance of Sample Size Determination in Research

**Anil Kumar Singh**

**Faculty Member**

## Introduction

Sample size determination is a critical component of research methodology. It plays an crucial role in the design and performance of studies across various disciplines. This article explains the importance of sample size determination in research, its profound implications for the validity, reliability, and generalizability of its findings.

## Statistical Power and Precision

Adequate sample size is vital for ensuring sufficient statistical power to detect true effects or differences within a population. Studies with inadequate sample sizes are susceptible to Type II errors, whereas researchers fail to detect significant effects due to low statistical power. Moreover, larger sample size contributes to greater precision in estimating population parameters, thereby enhancing the accuracy of research findings.

## Representativeness and Generalizability

Determining an appropriate sample size is essential for achieving a representative sample that accurately reflects the characteristics of the target population. A well-designed sample facilitates the generalizability of research findings to the broader population, supporting the external validity of the study. Balancing the need for representativeness with practical considerations is vital for ensuring the validity and applicability of study results.

## Cost-effectiveness and Resource Allocation

Optimizing sample size is crucial for maximizing the efficiency of research resources, including time, finances, and personnel. Collecting data from an excessively large sample may incur unnecessary costs and logistical challenges, while inadequate

sample sizes compromise the robustness of study conclusions. Strategic determination of sample size enables researchers to allocate resources carefully while maintaining the integrity and reliability of their research endeavors.

## Ethical Considerations

Ethical considerations highlight the importance of sample size determination in research involving human subjects. Researchers must attempt to minimize participants' burden and mitigate potential risks while ensuring the study's capacity to address its research objectives effectively. Adequate sample size not only enhances the scientific rigor of the study but also supports ethical principles by protecting participants' welfare and optimizing the utility of research outcomes.

## Publication and Scientific Rigor

Transparent reporting of sample size determination methods is fundamental for maintaining scientific rigor and facilitating the reproducibility of research findings. Journals often require authors to justify their sample sizes to ensure the validity and reliability of published research. Comprehensive documentation of sample size rationale enables peer reviewers and readers to evaluate the robustness and generalizability of study results, fostering transparency and accountability in scientific inquiry.

## Conclusion

In conclusion, sample size determination holds significant importance in research methodology, profoundly affecting the validity, reliability, and ethical integrity of study outcomes. By accurately determining an appropriate sample size, researchers can enhance the statistical power, representativeness, and cost-effectiveness of their study, thereby advancing knowledge and promoting evidence-based decision-making in diverse fields of inquiry.



## Impacts of Emerging Single-Child Culture in Nepal



**Ganesh Kumar Basnet**  
Faculty Member

Nepal, like many other countries, has been gradually experiencing a noticeable shift in family dynamics with the emergence of a growing single-child culture. Traditionally, Nepalese families were characterized by larger households with several children. However, socioeconomic factors and changing societal norms have led to an increase in the number of families opting to have only one child. While this trend may seem advantageous for some reasons, it also comes with its own set of impacts that need to be evaluated. The rise of the single-child culture, influenced by government policies, economic pressures, societal changes, and personal choices, has led to significant implications for both individuals and society. This article explores the multiple impacts of the growing single-child culture in Nepal.

### Impacts on Traditional Cultural Festivals

In Nepali culture, festivals like Tihar, especially Bhai Tika, Teej, and Raksha Bandhan, celebrate the bond between brothers and sisters. These festivals involve rituals where sisters put Tika on their brothers' foreheads, brothers invite their sisters to come to Maiti or go to their sisters' homes to fetch them and tie a protective thread around their wrists. Similarly, other customs, such as brothers carrying their sisters in dolis to marriage mandaps and from mandaps to the groom's vehicle, are deeply rooted in Nepali tradition. However, with the increasing trend of single-child families, these cultural festivities face challenges. As more children grow up without siblings, they miss out on experiencing these rituals firsthand or participating in them as active participants. This can significantly impact both individuals and society.

### Impacts on Socialization

The sense of belonging fostered through festivals, extended families, and siblings is gradually diminishing among single children who do not have siblings to share such experiences with. The bond that forms at an early age between brothers and sisters plays a crucial role in shaping interpersonal relationships later in life. Without this sibling interaction during family time and important cultural events, children may struggle to learn how to share their things or socialize effectively. Furthermore, Nepali cultural festivals contribute to teaching values of love, respect, and solidarity among family members from an early age. They reinforce familial bonds and help maintain family unity beyond the nuclear family

structure. When fewer children have siblings due to the single-child culture trend in Nepal, there is a risk that social values built upon these traditions will slowly deteriorate over time.

### Economic Implications

One of the impacts of the growing single-child culture is its effects on the economy. Families with only one child tend to invest more resources in their upbringing and education. This increased investment may lead to improved living standards and economic prosperity as parents focus their resources on providing better opportunities for their children's future.

### Pressure on the Single Child

Being an only child can bring mixed emotions for youngsters. On one hand, they often receive undivided attention from their parents and familial support system, leading to enhanced emotional well-being. On the other hand, being solely responsible for fulfilling parental expectations can create excessive pressure on these children as they grow up.

### Changing Family Dynamics and Relationships

The shift towards having a single child has led to significant changes in traditional family structures within Nepal. As extended families begin to shrink due to smaller household sizes, there is a potential decline in intergenerational relationships and shared responsibilities among relatives. With only one child in the family, relationships like uncle, aunt, maternal uncle, aunt, brother-in-law, and sister-in-law may diminish. In Nepali families, the first child is called Jetha/Jethi, the second child Maila/Maili, the third child Saila/Saili, and so on. But when there is only one child in the family, this tradition does not continue.

### Elderly Population Challenges

An unintended consequence of the emerging single-child culture is its impact on Nepal's aging

population in years to come. With fewer children available for caregiving duties or carrying forward ancestral traditions and values, older adults may face difficulties receiving proper care and support. They may have to depend on elderly shelters in their critical time.

### Impacts on Gender Balance

In some cases where a preference for male offspring exists within Nepalese society despite efforts towards gender equality, choosing not to have more than one child might further perpetuate gender imbalances by favoring male heirs over female counterparts. This will negatively affect the sex ratio, resulting in a higher population of single-child males compared to single-child females.

### Impacts on Property Inheritance

If there are no immediate heirs to inherit property in a single-child family, the government may play a role in determining the fate of the property. In such cases, the property might be subject to non-tax revenue from the government. Depending on the specific laws and regulations in the country, the government may have various options for handling unclaimed or ownerless property. This could include transferring ownership to the state, auctioning off the property and using the funds generated as revenue, or allocating it for public

use. However, it is important to note that this scenario would only have a direct impact on non-tax revenue if the government decides to monetize or utilize such properties for revenue-generation purposes. The overall contribution of the single-child culture to non-tax revenue would still depend on various other factors specific to Nepal's economy and government policies.

While the growing single-child culture brings certain benefits, such as investment opportunities and focused parenting approaches, it also gives rise to various challenges that need attention at both social and individual levels within Nepal. Efforts should be made through awareness campaigns promoting healthy sibling relationships while addressing pressures faced by only children. Moreover, ensuring adequate support systems for aging populations should be considered alongside promoting inclusive values irrespective of gender biases. By acknowledging these impacts early on, we can work towards creating a balanced approach while embracing changing family dynamics without overlooking essential aspects related to individual development or socio-cultural well-being. Parents and communities need to recognize the impact on cultural celebrations caused by the rise of single-child culture. Efforts should be made to preserve these traditions by finding alternative ways for single child to engage with festival customs or adapt them for individual participation without losing their essence.



## Blood Donation and Its Impact on Human Life

**Birat Prakash Mainali**

Local Community Member

### Introduction

Blood donation is an act of nobility that can save many lives. Despite its importance, there remains a persistent need for more donors worldwide. This article aims to shed light on the significance of blood donation, its impact on society, and why everyone should consider becoming a donor.

### The Importance of Blood Donation

Blood is the lifeline of the human body, carrying essential nutrients and oxygen to cells while removing waste products. Various medical conditions and emergencies can lead to blood loss, creating an urgent need for transfusions. Patients undergoing surgeries, experiencing traumatic injuries, or battling illnesses like cancer often rely on donated blood to survive.

### The Impact of Blood Donation

Whether it's a car accident victim in need of an emergency transfusion or a cancer patient undergoing chemotherapy, donated blood can make a crucial difference between life and death. Additionally, blood transfusions are vital for patients with chronic conditions like thalassemia or sickle cell disease, who require regular transfusions to manage their condition and improve their quality of life.

### Addressing Blood Shortages

Despite the critical need for blood donations, many countries face persistent shortages. Factors such as seasonal fluctuations, increased demand during emergencies, and misconceptions about donation often contribute to these shortages. Encouraging regular blood donation and dispelling myths surrounding the process are essential steps in addressing these shortages.

**The Process of Blood Donation**

Donating blood is a simple and safe procedure that typically takes less than an hour. After a brief medical screening to ensure eligibility, donors undergo the donation process, which involves drawing blood from a vein in the arm. The collected blood is then tested for compatibility and screened for infections before being processed and stored for use in transfusions.

**Dispelling Myths and Misconceptions**

One of the barriers to increasing blood donation rates lies in the prevalence of myths and misconceptions surrounding the process. Misguided beliefs about the safety, discomfort, and eligibility criteria for donation dissuade many potential donors from stepping forward. Efforts to educate the public about the truth of blood donation, its simplicity, and its life-saving potential are crucial in overcoming these barriers.

**Who Can Donate Blood?**

Most healthy individuals aged 18-65 are eligible to donate blood, although specific criteria may vary depending on local regulations and guidelines. Donors should weigh at least 110 pounds, be in good overall health, and not have certain medical conditions or infections that could affect the safety of the donated blood.

**Blood Donation Programs in Nepal**

Nepal, like many other countries, has several prominent blood donation programs aimed at ensuring an adequate and safe blood supply for those in need. Here are some notable ones:

***Nepal Red Cross Society***

The Nepal Red Cross Society (NRCS) is a leading humanitarian organization in Nepal dedicated to providing emergency assistance, disaster relief, and healthcare services. One of its key initiatives is its blood donation program, which operates blood banks and conducts regular blood donation drives across the country. The NRCS plays a vital role in raising awareness about the importance of blood donation and mobilizing volunteers to donate blood voluntarily.

***B. P. Koirala Memorial Blood Transfusion Service***

B. P. Koirala Memorial Blood Transfusion Service (BPKM-BTS) is a major provider of blood and blood products in Nepal. It operates under the National Public Health Laboratory and serves as a central hub for blood collection, testing, and distribution. The BPKM-BTS is committed to ensuring the availability of safe blood for patients in hospitals and healthcare facilities nationwide.

***Nepal Youth Red Cross Circle***

The Nepal Youth Red Cross Circle (NYRCC) is a youth-led initiative affiliated with the Nepal Red Cross Society. It focuses on mobilizing young people to participate in humanitarian activities, including blood donation. The NYRCC organizes blood donation camps in schools, colleges, and communities, encouraging young donors to contribute to the national blood supply and become advocates for voluntary blood donation.

***Rotary Club of Nepal***

Rotary clubs in Nepal are actively involved in organizing blood donation camps and promoting voluntary blood donation. These clubs collaborate with local hospitals, community organizations, and government agencies to raise awareness about the importance of blood donation and facilitate donation drives. Through their efforts, Rotary clubs in Nepal contribute significantly to meet the demand for blood in hospitals and supporting patients in need.

***Armed Police Force Blood Transfusion Service (APF-BTS)***

The Armed Police Force of Nepal operates its own blood transfusion service, which plays a crucial role in supplying blood to its personnel, their families, and the wider community. The APF-BTS conducts regular blood donation campaigns within the armed police force and collaborates with other organizations to organize larger donation events. By ensuring a reliable supply of blood, the APF-BTS contributes to the health and well-being of both its members and the general public.

These are just a few examples of the prominent blood donation programs in Nepal. Each of these initiatives plays a vital role in promoting voluntary blood donation, maintaining blood safety standards, and saving lives across the country. Through their collective efforts, they address the ongoing challenges related to blood supply and ensure that patients in Nepal have access to the lifesaving blood transfusions they need.

**Conclusion**

Blood donation is a selfless act of kindness that has the power to save lives and make a meaningful impact on society. By becoming a blood donor, you can play a vital role in ensuring an adequate supply of blood for those in need. Whether you donate regularly or contribute during times of emergency, your generosity can make a difference in someone's life when they need it most. Join the ranks of blood donors today and help save lives with one donation at a time.





**Suman Subedi**  
Faculty Member

## Rebuilding Business Confidence: A Path to Nepal's Economic Development

### Introduction

#### The Current Situation

To formulate effective strategies for regaining business confidence, it's imperative to understand all the factors contributing to its decline. Nepal has suffered from political instability, bureaucratic hurdles, poor infrastructure, and inconsistent policies, all of which have hindered business operations and deterred investment. Additionally, natural calamities such as earthquakes and floods have further extended economic challenges and threatened investor trust and confidence.

#### Proper Dealing With Policy Paralysis

Policy paralysis is a hurdle for economic development, characterized by a lack of coherent and consistent policies in response to the changing business and economic environment. Our policymakers often fail to formulate effective policies and modify them quickly as needed, with many policies implemented on a hit-and-trial basis. Such events have significantly deterred business confidence in Nepal, exacerbated by frequent changes in ruling governments. To regain trust, the government must prioritize stability and policy reforms aimed at streamlining bureaucratic processes, enhancing transparency, and ensuring the rule of law. Establishing clear and investor-friendly regulations fosters an environment that supports business growth and attracts both foreign and local investments. Additionally, the government should focus on developing long-term economic strategies aligned with sustainable development goals, providing a clear roadmap for business communities.

#### Development of Infrastructure

Poor infrastructure has always been a significant hurdle in Nepal's economic development, impeding

progress and deterring potential business opportunities. To enhance business efficiency and competitiveness, the country must improve its transportation network, energy infrastructure, and telecommunication facilities. Investing in infrastructure development projects can boost economic activity, create employment opportunities, and facilitate smoother business operations. Upgraded infrastructure enables businesses to access new markets and capitalize on emerging opportunities, increasing business confidence in the economy and associated growth prospects.

#### Promoting Innovation Through Entrepreneurship and Startups

Creativity and innovation are pivotal for a dynamic and growing economy. Entrepreneurship and startups must be supported by government policies. Nepal possesses a pool of talented individuals with innovative ideas and entrepreneurial spirit, which, if nurtured with supportive policies, can drive significant economic transformation. The government should implement policies to support startups, provide access to funding and mentorship programs, and facilitate the commercialization of innovative products and technologies. By fostering a culture of entrepreneurship, Nepal can unleash its potential as a hub for innovation and creativity, attracting both domestic and foreign investments, thereby revitalizing business confidence.

#### Fighting Bureaucratic Hurdles and Corruption

Bureaucratic hurdles and corruption have always been significant drawbacks in Nepal, creating distrust in government institutions and hampering business confidence. To restore investors' faith in the economy, it is imperative to simplify and streamline governance mechanisms, enhance transparency and accountability, and combat all forms of corruption. The government must enforce strict anti-corruption laws and measures, prosecute corrupt individuals, and promote accountability at all levels of administration. By creating a business environment characterized by integrity and fairness, investor confidence can be restored, paving the way for sustainable economic growth.



### Development of Human Capital

Investing in human resources is crucial for driving economic growth and fostering creativity and innovation. Our education system should align with the global job market. Nepal must prioritize providing skill-based education to increase employment rates and produce a dynamic workforce capable of thriving in the rapidly changing global economy. By improving access to quality education, vocational training, and lifelong learning opportunities, the country can unlock the potential of its human resources, increasing productivity across various sectors. A skilled and knowledgeable workforce will attract new investments, foster entrepreneurship, and innovation, further boosting business confidence.

### Capitalizing on Geopolitical Significance

Nepal's strategic location between two economic giants, India and China, offers immense potential for development. This geographical location can be an advantage if Nepal becomes a business bridge between the two giants. By strengthening trade ties, enhancing connectivity, and promoting cross-border investments, Nepal can leverage its geographical advantage to stimulate economic growth. Additionally, the country's natural resources, rich biodiversity, and cultural heritage provide a strong foundation for sustainable development if managed properly. Promoting renewable energy, eco-tourism, and adopting green technologies can position Nepal as a leader in sustainable development, attracting

socially responsible investors. Adopting sustainable practices mitigates environmental risks, improves the country's global reputation, and boosts investor confidence. Active participation in regional forums and initiatives will enable Nepal to tap into larger markets, diversify and expand its export base, and attract investments in key sectors such as infrastructure, energy, and manufacturing. Through collaborative efforts with all types of investors, Nepal can enhance its economic activities and regain business confidence, essential for thriving in the interconnected world of business.

### Conclusion

Regaining business confidence is essential for unleashing Nepal's economic potential and fostering sustainable development. A favorable environment for business growth and investments can be created by addressing the key issues of policy paralysis, poor infrastructure, bureaucratic hurdles, corruption, and skill gaps in human resources. Encouraging creativity and innovation, fostering entrepreneurship and startups, promoting sustainable practices, and facilitating regional cooperation are crucial for rebuilding business confidence in the Nepalese economy. With sincere efforts from the government, private sector, and civil society, Nepal can return to the path of economic prosperity, ensuring a future with abundant business opportunities.



## Euthanasia

**Saumyata Nepal**  
BSc.CSIT 2078 Batch



There has been a global debate over whether euthanasia should be legalized. Imagine a man who is unable to see, can barely breathe, and is in such unbearable pain that he can't even cry to express himself, speak to pour out his feelings, or walk to showcase his condition. Would you help that man if you got a chance? If "yes," how? The answer to this question might be "euthanasia."

Euthanasia comes from the Greek word "Euthanatize," meaning "good death." It involves

a doctor intentionally ending a patient's life to free them from excruciating pain or terminal illness. Also known as "mercy killing," euthanasia aims to provide a painless death—a practice that became legally recognized through the efforts of Dr. Alice Forest in the Netherlands in 2002. According to statisticbrain.com, 54% of medical practitioners support euthanasia, and 86% of the public agree with it. Yet, only five countries (the Netherlands, Canada, Belgium, Colombia, and

Luxembourg) out of 196 worldwide have legalized it. In these places, euthanasia involves administering an injection after completing the necessary paperwork and obtaining consent from the patient, doctor, and family members. Within 2-3 hours of receiving the injection, the person's terminal pain is relieved, and they pass away peacefully.

Many people believe that euthanasia should be legalized because it allows individuals to end their lives painlessly and quickly. They argue, why suffer needlessly when there is a better option? Whereas, opponents argue that euthanasia violates the Hippocratic Oath that doctors take to preserve life. Critics worry that doctors might not work as diligently to cure illnesses if euthanasia is an easy option, potentially making their jobs less challenging and reducing their dedication.

Proponents of euthanasia argue that it offers a compassionate solution to those suffering from terminal illnesses and unbearable pain. They believe that individuals should have the right to choose a dignified death rather than enduring prolonged agony. For many, euthanasia is seen as a humane and merciful option that respects the patient's autonomy and quality of life.

In countries where euthanasia is legal, strict protocols ensure that the process is carried out ethically and responsibly. For instance, in the Netherlands, patients must be suffering unbearably with no prospect of improvement, and their request for euthanasia must be voluntary and well-considered. Physicians are required to consult with at least one other independent doctor to confirm that the criteria for euthanasia have been met. This rigorous process ensures that euthanasia is not taken lightly and that it truly serves the patient's best interests.

Despite these safeguards, opponents of euthanasia remain concerned about the potential for abuse and the devaluation of human life. They argue that legalizing euthanasia could lead to a slippery slope where the lives of the vulnerable, such as the elderly or disabled, might be considered less valuable. There are also fears that economic pressures could influence decisions about euthanasia, with patients feeling compelled to choose death to avoid burdening their families financially.

Religious and ethical perspectives also play a significant role in the euthanasia debate. Many religious groups oppose euthanasia, believing that life is sacred and that only a higher power has the authority to end it. They argue that suffering has a purpose and

palliative care should be the focus, offering comfort and support to those at the end of life rather than hastening death. In contrast, some ethicists and philosophers argue that respect for individual autonomy should take precedence. They contend that people have the right to make decisions about their own bodies and lives, including the choice to end their suffering through euthanasia. This perspective emphasizes personal dignity and the importance of allowing individuals to die on their own terms.

The complexity of the euthanasia debate is evident in the range of opinions and emotions it evokes. For some, euthanasia represents a compassionate and rational choice for those facing unbearable suffering. For others, it raises profound ethical and moral questions about the sanctity of life and the role of medical professionals.

From my perspective, I agree with those who believe euthanasia should be legalized. Many people endure unbearable and incurable pain, and euthanasia could offer them a dignified escape. Legalizing euthanasia would provide a structured and regulated option for those who genuinely wish to end their suffering. It would ensure that the process is carried out with the utmost care and consideration, respecting the wishes of the patient while safeguarding against potential abuses.

Imagine being in the shoes of someone who suffers daily from excruciating pain with no hope of recovery. Do you still believe we should let them live such a pitiable existence? Legalizing euthanasia would not mean abandoning efforts to cure illnesses or improve palliative care. Rather, it would offer an additional option for those for whom no other relief is possible. It would acknowledge the right of individuals to make informed decisions about their own lives and deaths.

In conclusion, the debate over euthanasia is unlikely to be resolved easily. It touches the deep-seated beliefs about life, death, suffering, and autonomy. However, as society progresses, it is crucial to have open and compassionate discussions about end-of-life care. Legalizing euthanasia, with stringent safeguards, could provide a humane and dignified option for those who face unimaginable suffering. It is a step toward respecting individual choices and alleviating the pain of those who have no other recourse.



# The Demise of Nepal's Local Markets Under the Capitalist Economy



**Basanta Poudel**

MA Sociology 2078 Batch

## Introduction

The production of local goods and the mobilization of products within local markets are crucial concerns for national development. However, with the spread of liberal capitalism worldwide, numerous mini and small local markets in Nepal have been demolished. Present global socio-economic life has been negatively influenced by capitalism. The current economy is dominated by a limited number of capitalistic social groups who have complete ownership of economic investments, natural and human resources, and industrial assets. Additionally, they have directly or indirectly established a universal monopoly through singular capitalistic economic policies. These capitalist groups are motivated by profit-making and maximization, achieved through extensive control of property and markets. This behavior and characteristic of capitalism sharply contrast with the Marxist perspective.

Globally, the trend is a transformation from rural to urban areas. This continuous process is driven by people seeking better services, especially healthcare, education, and job opportunities. Urban areas are hubs where modern scientific and technological skills are applied. In urban areas, the prerequisites for development—such as communication, transportation, and quality healthcare and education—are readily available. Conversely, capitalism has extended its reach into many spheres of people's access and necessities, which should not be dominated by the capitalist economy in the name of business and profit maximization. Unfortunately, local indigenous people face a significant problem: their ancestral cottage industries and independent livelihoods are being seized by the capitalist economy.

The role of capitalism must be understood in terms of its global negative impacts, not only in our society. Nowadays, people are losing the skills to create fine goods from locally available resources. Therefore, Marxists use the term “crony capitalism”. It has become necessary to understand Nepali society to comprehend how capitalism has affected the use and consumption of locally available goods, resources, and products by local indigenous or ethnic communities. Similarly, it is essential to understand how the capitalistic economy has benefited certain groups while indigenous and local communities have lost their self-dependency, local knowledge, skills, and ways of living.

## Nepali Context

In Nepali society, traditional goods and utensils are made from clay and bamboo. These bamboo and clay products are habitually used by Nepalis in their day-to-day lives. This is not new for past generations. Especially in rural areas, they are still used by a larger number of people than in urban areas. The role of making different utensils and goods from bamboo and clay is declining gradually, along with their usage in sociocultural and functional needs. The main reason for this decline is the replacement by plastic goods. The present condition of traditional professionals who have engaged in making fine goods from clay and bamboo (such as the people of the Magar, Tamang, and Newar communities) is the focus of this study. This involves visiting enterprises, business owners, companies, and local entrepreneurs, and conducting interviews with them.

As we know, bamboo is a plant and natural resource used to make various fine goods and products all over the world. The local Magar and Tamang communities have traditionally been involved in making different artistic fine goods from bamboo as their professional skills and knowledge to fulfill the local needs of Nepali society (in Sindupalchok district of Melamchi Municipality, Sindhukot Ward No.5). They make various shapes and sizes of artistic fine goods such as doko (a conical V-shaped basket with numerous holes except on its base, used to collect and carry grasses, firewood, and harvested goods), nanglo (a rounded, circular bamboo product used to sift or separate small grains or goods), thunche (similar to a doko but without holes and taller in size), and dalo (similar to a thunche but shorter and wider).

Other goods made from bamboo include maandro (a large, flat, rectangular bamboo mat used to dry grains or other goods in the sun), bhakari-baara (a granary fence made from bamboo, used to protect harvested or threshed grains, typically in a rounded or rectangular shape), kokro (a cradle or baby's bed that swings freely and is hung from poles by ropes), and muda (a seat made from bamboo sticks).

Industrial products and goods made from plastics are directly proportional to the capitalist economy. In the present world, capitalism focuses on spreading its profit-earning industrial business at any cost. The plastic industry and its various products have a direct negative impact on the indigenous knowledge and skills of making fine goods and utensils from clay and bamboo. The local Tamang and Magar communities, who are involved in making bamboo utensils and goods, have not discontinued their profession, but they have lost their traditional business and profession's busyness. This has created problems with their knitting skills and making goods from bamboo. Furthermore, they have lost their regular sources of earning.

In the market, household utensils and items have been replaced by plastic products. All knitted goods made from bamboo by the Tamang and Magar communities are now less used due to the prevalence of plastic products in the capitalistic economy. In our daily lives, we have increasingly started using plastic goods such as nanglo and different types of baskets. Even woolen mats, corn husk mats, and straw mats (gundri and chakati) have been replaced. This shift has created significant problems for their earning sources.

Similarly, clay has many uses. An artist with deep artistic skills and knowledge can make diyo, dhupdani, and dhupauro (holy oil lamps, incense stick holders, and burners). Various shapes and sizes of pots, such as ghyampo, ghaila, or gagri, are used to store water, flour, and grains. Bhiuta is used to make and store curds and ghee; haandi is used to make popcorn; and khutrake is used to collect and save small amounts of money. Additionally, decorated vases (gamala), bricks, tiles, and statues are also made from clay using local arts and skills as part of their ethnic or indigenous occupation. For example, the Prajapati and Shrestha castes of the Newari people in Shankharapur Municipality, Shankhu Ward No.7 in Kathmandu have traditionally been engaged in making various artistic goods and utensils from clay and selling them.

The merchant business and selling of clay goods have been better earning professions for the Prajapati and Shrestha, with a history of continuous operation for the past several generations. However, they have lost their traditional business due to the mushrooming plastic industry. All markets are captured under the strategy of the capitalist economy. In the last fifteen years, plastic and electric goods like diyo, khutrake, and various shapes and sizes of decorated pots, haandi, and gamala have become more commonly used than those made from clay. As a result, the condition of those local people, their earning sources, and their indigenous skills and knowledge have worsened. People are

compelled to abandon their indigenous professions and shift to others for their livelihood.

On the other hand, clay has become precious due to capitalism and the capitalist economy. Cottage industries of clay and bamboo are also being purchased and captured by capitalistic entities. The capitalist economy has launched strategies to attract clients or customers (as goods buyers or laborers). They attract customers and labor through various schemes and buy labor at the cheapest wages. Consequently, the local people are drawn in, and capitalism succeeds in producing market goods on a massive scale according to customer needs and preferences. People, regardless of their economic status, can afford different quantities and qualities of market goods based on price, attractiveness, and durability. Therefore, the downfall of the local cottage industry of bamboo and clay products is due to significant economic investments, rules, and regulations of the capitalist economy. Consequently, local products of the cottage industry, indigenous skills, and markets are all dominated by the massive production aimed at profit maximization and surplus earning of the capitalist economy.

### Conclusion

The pervasive influence of the capitalist economy has significantly disrupted various spheres of social and economic life in Nepal, particularly affecting local markets and traditional industries. It examines how local enterprises—such as agriculture, pashmina, garment production, sculpture, handicrafts, and hattiya culture—have been undermined by capitalist practices. Capitalism, driven by profit maximization and surplus generation, has led to the dominance of industrial and plastic goods over traditional handmade products, severely impacting local artisans and entrepreneurs.

The influx of cheaper, mass-produced plastic items has replaced traditional products, eroding the market for indigenous crafts and compelling many to abandon their ancestral professions. Additionally, the capitalist economy's monopolistic tendencies have further diminished the demand for traditional goods and led to the acquisition of local industries by capitalist entities. Consequently, this has resulted in the loss of cultural heritage and self-sufficiency among local communities, prompting migration to urban areas in search of better opportunities and services.

In summary, the capitalist economy has critically affected Nepal's local markets by displacing traditional products with industrial goods, diminishing the livelihoods of local artisans, and eroding cultural practices and knowledge. This underscores the need to recognize and mitigate its adverse effects on local economies and cultural heritage.



## Overcoming Challenges and Redefining Roles: Women in Sudurpashchim



**Alisha Naunyal**  
Staff Member

In the landscapes of Nepal, where the magnificent Himalayas lie across the horizon, lies Sudurpashchim, a region that represents the cultural richness and diversity of the nation. Sudurpashchim is the farthest province from our capital, Kathmandu. It is a province with mesmerizing beauty in terms of both nature and culture. It has a population of 2,694,783, which is 9.24% of the total population, of which 52.77% are women (as per the 2021 census). Yet, beneath the peaceful facade, there exists a silent struggle faced by women, who grapple with countless challenges ranging from domestic abuse to limited career opportunities.

In this 21st century, when we talk about women's empowerment, we believe that they are to be treated equally as men. Talking about equality does not mean that women need to be compared physically with men; instead, they ask for the same sorts of career opportunities, academic opportunities, leadership positions, and permission to express themselves independently in society. However, women are still facing the same problems that prevailed decades ago. Unlike women in the past, today's women not only face tremendous problems in terms of managing household responsibilities but also in establishing their careers.

Despite their indisputable contributions, women in Sudurpashchim continue to face systemic discrimination and gender-based violence. The difference in respect and perception for their work compared to men is stark, and they also face domestic abuse, particularly within their own homes. Removing these deep-rooted issues requires collective efforts from all parts of society by challenging patriarchal attitudes, enforcing laws to protect women's rights, and fostering a culture of respect and equality. One of the primary reasons for the disparity lies in the traditional mindset prevalent in the region. Parents often view their daughters through the lens of marriage, believing that their ultimate destiny is to get married and transition into their husband's family. This mindset weakens their aspirations for personal and professional growth, creating a cycle where young women are forced to handle domestic roles solely. Despite some initial support shown, many are treated as servants within the household, expected to fulfill

domestic duties around the clock. This dual burden of household responsibilities and the pressure to establish a career creates an unconquerable barrier for women striving for economic independence and self-reliance.

In contrast, women in other provinces of Nepal enjoy greater access to resources and support systems that enable them to pursue their aspirations with greater freedom. While challenges persist across the nation, the disparities faced by women in Sudurpashchim require policy reforms. Efforts to empower women in Sudurpashchim must focus on challenging traditional gender roles, enhancing access to education and vocational training, and fostering an environment that supports women's participation in leadership and decision-making processes. Removing the barriers that inhibit their progress can unlock the full potential of women in Sudurpashchim and pave the way for a more equitable, unbiased, and inclusive society. According to the 2021 census, the male literacy rate is 85.4 percent, while the female literacy rate is 68.2 percent for this province. The percentage of households with female ownership of both land and housing units is 6.4 percent, an increase of 1.6 percentage points compared to that in 2011.

In conclusion, the journey towards women's empowerment in Sudurpashchim is moving forward through resilience, determination, and unwavering commitment. Despite facing many obstacles, women are accelerating ahead, redefining traditional roles, and asserting their rights to education, healthcare, and leadership. From leading local governance bodies to taking part in decision-making, women are preserving their rights by raising their voices. Their stories of success and accomplishment inspire others to have an unstoppable spirit and move on the path toward a more unbiased and integrative society. As we navigate the complexities of development and progress, let us not forget the silent struggles of women in Sudurpashchim.





# Climate Change: Occupational Safety and Health

**Anjay Kumar Mishra, PhD**  
Former Faculty Member

## Be Aware

Climate change refers to significant and long-term alterations in the Earth's climate patterns, including temperature, precipitation, wind patterns, and other atmospheric conditions. These changes are primarily driven by human activities, such as the burning of fossil fuels (coal, oil, and natural gas), deforestation, industrial processes, and agricultural practices, which release greenhouse gases (GHGs) into the atmosphere. The primary greenhouse gases responsible for climate change include carbon dioxide (CO<sub>2</sub>), methane (CH<sub>4</sub>), nitrous oxide (N<sub>2</sub>O), and fluorinated gases. These gases trap heat in the Earth's atmosphere, leading to a gradual increase in global temperatures, a phenomenon known as global warming.

### Figure 1

*Role of Humanity in Climate Change*



Note. The picture taken from Kantipur explains the reality and status of climate change.

Climate change is a significant contributor to the alarming levels of air pollution in Nepal, which has been ranked as the most polluted country in the world by IQAir's recent direct update on April 7th (Chaitra 27th). This is a consequence of climate change that has been unfolding over the past few decades. Nepal is partly responsible for this situation, while other countries also play a role.

The impact of this pollution is devastating for human health, the environment, and all living species. According to the Ministry of Health and Population, air

pollution claims the lives of 42,100 Nepalis annually, with 19% being children under five and 27% being elderly individuals aged 70 and above. This has reduced the average life expectancy of Nepalis by 4.1 years. The statistics clearly show that air pollution is a leading cause of death in Nepal.

Global temperatures have risen by about 2.0 degrees Fahrenheit (1.1 degrees Celsius) since the late 19th century, primarily due to human-caused emissions of carbon dioxide (CO<sub>2</sub>) and other greenhouse gases. This warming trend has accelerated in recent decades, with each of the last three decades being successively warmer than any preceding decade since 1850. Most of the warming occurred in the past 35 years, with 16 of the 17 warmest years on record occurring since 2001. The year 2016 stands out as the warmest year recorded. (<https://www.epa.gov/climatechange-science/impacts-climate-change>)

The effects of this global warming are already being felt across the planet. Sea levels have risen by about 8 inches in the last century due to the expansion of warmer oceans and the melting of ice sheets and glaciers. The oceans have also become more acidic as they absorb excess CO<sub>2</sub> from the atmosphere. Additionally, snow cover has decreased in many regions, and glaciers are retreating at an alarming rate.

These changes in the Earth's climate system are having far-reaching consequences for ecosystems, economies, and human health and well-being. Urgent action is needed to reduce greenhouse gas emissions and mitigate the worst impacts of climate change.

<https://www.nationalgeographic.com/environment/article/global-warming-effects>

## Impact of Climate Change

Climate change poses unique challenges to occupational health and safety in developing countries due to factors such as limited resources, infrastructure vulnerabilities, and socioeconomic disparities.

**Heat Stress and Indoor Work Environments:** Many workers in developing countries are employed in industries such as agriculture, manufacturing, and construction, where they may be exposed to high temperatures and humidity. Inadequate ventilation, lack of air conditioning, and limited access to clean drinking

water exacerbate the risk of heat stress and heat-related illnesses. Additionally, workers in indoor environments without proper cooling systems, such as factories and warehouses, may also be at risk.

**Agricultural Sector Vulnerability.** Agricultural workers in developing countries are particularly vulnerable to the impacts of climate change. Changes in temperature and precipitation patterns can affect crop yields, water availability, and the spread of pests and diseases, impacting farmers' livelihoods and health. Exposure to agrochemicals and strenuous labor further compound the risks to agricultural workers' health and safety.

**Extreme Weather Events.** Developing countries are often more susceptible to the impacts of extreme weather events such as hurricanes, floods, and droughts. These events can disrupt livelihoods, damage infrastructure, and result in injuries or fatalities among workers involved in sectors such as construction, transportation, and emergency response. Limited resources for disaster preparedness and response exacerbate the challenges faced by workers in these contexts.

**Air Pollution and Respiratory Health.** Developing countries often experience high levels of air pollution from sources such as industrial emissions, vehicle exhaust, and biomass burning. Poor air quality can exacerbate respiratory conditions such as asthma and chronic obstructive pulmonary disease (COPD) among workers, particularly those in urban areas or industries with high pollution levels.

**Limited Access to Healthcare and Protective Equipment.** Workers in developing countries may have limited access to healthcare services, occupational health clinics, and personal protective equipment (PPE), further compromising their ability to address and mitigate occupational health risks associated with climate change. This lack of resources can result in higher rates of workplace injuries, illnesses, and fatalities.

**Vector-Borne Diseases.** Climate change can influence the distribution and prevalence of vector-borne diseases such as malaria, dengue fever, and Zika virus, particularly in tropical and subtropical regions. Workers in sectors such as agriculture, forestry, and waste management may face an increased risk of exposure to these diseases due to changes in vector habitats and breeding patterns.

**Challenges for Outdoor Workers.** Outdoor workers, such as agricultural workers, construction

workers, and utility maintenance workers, are particularly vulnerable to the effects of climate change due to prolonged exposure to extreme temperatures, UV radiation, and weather-related hazards. Heat stress, dehydration, sunburn, and injuries from extreme weather events pose significant risks to their health and safety.

**Impact on Occupational Hygiene and Ergonomics.** Climate change can affect occupational hygiene and ergonomics by altering work environments, indoor air quality, and ergonomic conditions. Changes in temperature, humidity, and air circulation may affect thermal comfort, productivity, and the risk of musculoskeletal disorders among workers.

Climate Change(CC). Social and environmental determinants of health (clean air, safe drinking water, sufficient food and secure water).

Between 2030 and 2050, (250 000 additional deaths per year, are expected from malnutrition, malaria, diarrheal, and heat stress.

The direct damage cost to health is estimated to be between US\$ 2-4 billion/year by 2030.

Areas with weak health infrastructure – mostly in developing countries – will be least able to cope without assistance to prepare and respond.

**Figure 2**

*How Climate Change Can Affect Us*



Climate change is significantly impacting the water sources in Bangladesh, particularly in coastal areas, leading to increased salinity levels in drinking water. This has severe implications for the health of pregnant women, who are more susceptible to the effects of high salt intake.

**Salinity in Drinking Water.** Rising sea levels, cyclones, and storm surges are causing saltwater intrusion into freshwater sources, contaminating drinking water in coastal Bangladesh.

**Impact on Pregnant Women.** High salt intake from contaminated drinking water has been linked to increased blood pressure and urinary protein excretion, progressive kidney disease, pre-eclampsia, and gestational hypertension in pregnant women.

**Health Risks.** Consuming saline water during pregnancy can lead to worsened maternal and fetal outcomes, including impaired liver function, low platelet count, intrauterine growth retardation, preterm birth, and maternal and perinatal deaths.

**Seasonal Patterns.** The dry season is particularly critical, as salt intake from drinking water is significantly higher during this period, exacerbating hypertension in pregnancy.

**Lack of Research.** Despite the pressing issue, there is a lack of data on the specific impact of high salt intake on pregnant women in Bangladesh, highlighting the need for further research and intervention. (<https://earthjournalism.net/stories/is-climate-change-impacting-the-reproductive-health-of-women-in-coastal-bangladesh>)

**Figure 3**

*Effect of Climate Change on Pregnant Women in Bangladesh*



<https://www.icrw.org/qa-navigating-the-climate-crisis-unraveling-the-impact-water-salinity-on-maternal-health/>



Despite Having the Highest Sodium Levels, Tube Well are the Most Common Source of Drinking Water in the Village



A Pond with Lower Salinity Level that Villagers in Dacope use to Collect Water for Drinking and Cooking

### Climate Change and Digital Transformation

The linkage between climate change and digital transformation is complex, with both opportunities and challenges. Digital technologies can play a significant role in addressing climate change challenges, but they also contribute to greenhouse gas emissions and environmental degradation.

#### Opportunities

- Digital technologies can help reduce energy consumption, environmental impact, and greenhouse gas emissions through efficiency gains and optimizing resource use.
- Artificial Intelligence (AI), the Internet of Things (IoT), cloud computing, and other digital solutions have the potential to accelerate and maximize the effects of environmental policies.
- Digitalization of various sectors, such as agriculture, buildings management, and energy, can contribute to resource optimization and a more sustainable future.



## Challenges

- The digital sector itself needs to embrace sustainability and become a sector that saves resources, increases efficiency, and allows for product reparability and reuse.
- All the devices we use daily, data centers, and communication infrastructures consume increasing amounts of energy and materials, contributing to climate degradation.
- The use of critical raw materials in electronic devices is constantly increasing, and meeting global climate goals will rely on these materials, which have a significant carbon footprint.
- There is a lack of data and linkages at the policy level between digital technology use and climate adaptation, which limits comprehensive evaluations of key enablers for using digital technologies to adapt to climate change.

**Figure 8**

*Ambivalence of the Choice of Humanity*



## Occupational health services

The ILO/ WHO combinedly defines “occupational health services” as services entrusted with essentially preventive functions and responsible for advising the employer, the workers, and their representatives in the undertaking on the requirements for establishing and maintaining a safe and healthy working environment which will facilitate optimal physical and mental health concerning work and the adaptation of work to the capabilities of workers in the light of their state of physical and mental health. (Rantanen & Fedotov, 1995).

It encompasses a wide range of disciplines, regulations, policies, and practices aimed at preventing work-related injuries, illnesses, and fatalities, as well as promoting a safe and healthy work environment for all employees.

Occupational safety and health a key elements in achieving sustained decent working conditions and

strong preventive safety cultures. Close to 80 percent of all ILO standards and instruments are either wholly or partly concerned with issues related to occupational safety and health.

## Minimizing the Effect of Climate Change

**Risk Assessment and Management.** Conduct comprehensive risk assessments to identify climate-related hazards in the workplace, such as heat stress, extreme weather events, and air pollution. Develop and implement risk management plans to mitigate these hazards, including measures such as engineering controls, administrative controls, and personal protective equipment (PPE).

**Heat Stress Prevention.** Implement heat stress prevention programs that include measures such as providing shaded rest areas, access to cool drinking water, and scheduling work tasks during cooler times of the day. Train workers and supervisors on recognizing the signs and symptoms of heat-related illnesses and how to respond effectively.

**Emergency Preparedness and Response.** Develop emergency preparedness and response plans to address climate-related emergencies such as hurricanes, floods, wildfires, and extreme heat events. Ensure that workers are trained in emergency procedures and have access to necessary resources, such as first aid kits and evacuation routes.

**Training and Education.** Provide workers with training and education on climate-related risks and how to protect themselves from hazards in the workplace. This includes training on the proper use of PPE, safe work practices in extreme weather conditions, and recognizing early warning signs of climate-related health effects.

**Infrastructure and Work Environment Design.** Design and retrofit workplaces to withstand climate-related hazards, such as building structures that can withstand extreme weather events and providing adequate ventilation and cooling systems to reduce heat exposure. Consider climate resilience factors in the design and construction of new infrastructure and buildings.

**Health Surveillance and Monitoring.** Implement health surveillance and monitoring programs to track and assess the impacts of climate-related hazards on workers' health. This includes monitoring for heat-related illnesses, respiratory conditions, and vector-borne diseases, as well as providing access to healthcare services for affected workers.

**Community and Stakeholder Engagement.**

Engage with local communities, stakeholders, and relevant government agencies to develop collaborative approaches to addressing climate-related risks in the workplace. This may involve participating in community resilience initiatives, sharing best practices, and advocating for policy changes to support climate adaptation and mitigation efforts.

**Promotion of Sustainable Practices.** Promote sustainable work practices that reduce greenhouse gas emissions and minimize the contribution to climate change. This may include initiatives such as energy conservation, waste reduction, and transitioning to renewable energy sources to create healthier and more resilient workplaces.

**Sustainable Development Goals (SDGs) & Climate Change; Goals to 2030**

- Goal 3.3 End the epidemic of AIDS, tuberculosis malaria, and neglect tropical diseases and combat hepatitis, water-borne disease, and other communicable disease.
- Goal 3.9 substantially reduces the number of deaths and illnesses from hazardous chemicals and air, water, and soil pollution and contamination.
- Goal 6.1 -Achieve universal and equitable access to safe and affordable drinking water for all.
- Goal 6.5- Implement integrated water resources management at all levels, including through transboundary cooperation as appropriate.
- Goal 6.6- Protect and restore water-related ecosystems, including mountains, forests, wetlands, rivers, revolute, and lakes.
- Goal 7.4 – Enhance International cooperation to facilitate access to lean energy research and technology, including renewable energy, energy efficiency, and advanced and cleaner fossil-fuel technology, and promote investment in energy infrastructure and clean energy technology
- Global 13.1 Strengthen resilience and adaptive capacity to climate-related hazards and natural disasters in all countries
- Goal 13.2 Integrate climate change measures into national policies, strategies and planning
- Goal 13.3 Improve education, awareness-raising –raising and human and institutional capacity on climate change mitigation, adaptation, impact reduction, and early warning.
- Goal 13.5 Promote mechanisms for raising capacity for effective climate change-related planning and management least developed

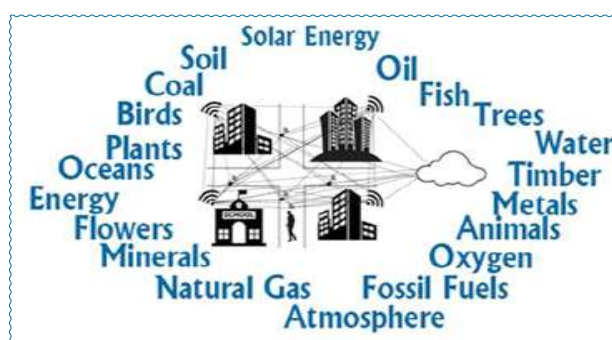
countries and small island developing States, including women, youth, and local and marginalized communities

- Goal 15.2 Promote the implantation of suitable management of all types of forests, halt deforestation, restore degraded forests and substantially increase afforestation and forestation globally.
- Goal 15.3 Combat desertification, restore degraded land and soil, including land affected by desertification, drought, and floods, and strive to achieve a land degradation-neutral world
- Nepal’s Vulnerability & adaptation Assessment of CC (disease & health risks-GoV. of Nepal 2022)

**Climate sensitive disease (CSDs) of Nepal (2004 – 2020)**

- Seven vector-borne diseases (malaria, kala-azar, Japanese encephalitis, scrub typhus, dengue, zika, chikungunya)
- Two food and water-borne diseases (cholera and acute gastroenteritis)
- One respiratory disease (severe acute respiratory infections)
- Two other climate-sensitive diseases (undernutrition and mental illness)
- Terai region cases of malaria 64% and Kala-azar 94%
- Hill region cases dengue 52% and scrub typhus 44%
- In Terai infections influenza 43% and Severe Acute Respiration illness (SARI) 44% were observed (Ministry of Health and Population, 2022).

**Figure 9**  
*Can We Have...?*



Mishra, A. K. (2024, April 7)

Kindly be assured that any specific guideline has not been followed and all pictures are adopted only. Thanks to all of them whose pictures and contents might have referred with a view to create awareness.



## Neuralink's Quest to Integrate Technology with the Human Brain



**Krijal Paneru**  
BCA 2076 Batch

### Introduction

Neuralink Corp. is an American neurotechnology company developing implantable brain-computer interfaces (BCIs). Based in Fremont, California, as of 2024, Neuralink was founded by Elon Musk and a team of seven scientists and engineers. The company was launched in 2016 and first publicly reported in March 2017. Neuralink develops implantable chips and electronics to record and stimulate the brain. The company states its goals as treating serious brain diseases in the short term and eventually achieving human enhancement, sometimes called transhumanism. They have successfully secured \$158 million in funding and had a team of around 90 people as of July 2019. In May 2023, after four years, they received approval from the FDA to conduct the first human trials for their BCI chip.

### Figure 1

*The Process of Implanting N1 Chip on the Brain*



The history of brain-computer interfaces (BCIs) starts with Hans Berger's discovery of the electrical activity of the human brain and the development of electroencephalography (EEG). In 1924, Berger was the first to record human brain activity using EEG. In 1969, operant conditioning studies by Fetz and colleagues at the Regional Primate Research Center and Department of Physiology and Biophysics at the University of Washington School of Medicine in Seattle showed for the first time that monkeys could learn to control the deflection of a biofeedback meter arm with neural activity. Similar work in the 1970s established that monkeys could quickly learn to voluntarily control the firing rates of individual and multiple neurons in the primary motor cortex if they were rewarded for generating appropriate patterns of neural activity. Since the mid-1990s, there has been rapid development in BCIs. Several groups have been able to capture complex brain motor cortex signals by recording from

neural ensembles (groups of neurons) and using these to control external devices.

### What is the Brain?

Before learning about Neuralink and its BCI technology, we need to answer the obvious question: "What is the brain, and how does it work?" In simple terms, our brain is a naturally occurring electronic device. Every single action we take comes from our brain sending electrical signals through our nervous system to various parts of our body.

### What is the Mind?

The mind is what the brain does and how it functions. According to Canadian-American cognitive psychologist and popular science author Steven Pinker, the mind is "a system of organs of computation designed by natural selection to solve the kinds of problems our ancestors faced in their foraging way of life. In particular, understanding and outmaneuvering objects, animals, plants, and other people." This concept is also known as the computational theory of mind. In this sense, the human mind is quite similar to that of a robot. It processes information through the connections between neurons. The mind perceives information as a configuration of symbols, and by connecting these symbols to other symbols in the mind or to neurons that control muscles, behavior is created.

### Mission and Vision of Neuralink

Neuralink aims to create a generalized brain interface to restore autonomy to those with unmet medical needs today and unlock human potential tomorrow. Neuralink seeks to address neurological disorders, revolutionize healthcare, and enhance human capabilities. By developing high-bandwidth brain-machine interfaces (BMIs), the project aims to treat conditions such as paralysis and diseases like Alzheimer's and Parkinson's. Additionally, Elon Musk believes that by merging with AI, humans can keep pace with rapid technological advancements and potentially achieve symbiosis with artificial intelligence.

## What is an N1 Chip and How Does It Work?

The N1 chip serves as the central processing unit (CPU) of the Neuralink system. Analogous to a computer's CPU, it's the thinking hub responsible for critical tasks. The N1 chip gathers the electrical signals emitted by the brain, processes them into a usable format, and transmits them for external devices to interpret. In essence, it acts as the translator between the brain's complex language and the digital world. By inserting electrodes into the brain that can record and send pulses of electricity and connecting those electrodes to a chip that can relay information to and from the brain, we can effectively restore and even enhance our existing brain function. The N1 chip can cut out the middleman, allowing us to directly control any system without additional instruments. It's like controlling a system directly just by thinking.

### Process of Implanting the N1 Chip

The threads of the implant are so fine that they can't be inserted by the human hand. For this purpose, Neuralink developed a surgical robot called R1, which is designed to reliably and efficiently insert these threads exactly where they need to be. The robot head contains the optics and sensors of five camera systems and the optics for an optical coherence tomography (OCT) system. The needle, which is thinner than a human hair, grasps, inserts, and releases threads.

### Who It's For

According to Neuralink, they are currently focused on giving people with quadriplegia the ability to control their computers and mobile devices with their thoughts.

### Animal Testing Controversies

Neuralink first tested its technology on animals after inking a deal with the University of California to test its brain chip at UC Davis's primate center. These clinical trials reportedly killed around 1,500 animals, including primates and pigs, since 2018, according to Reuters. Neuralink terminated its agreement with UC Davis in 2020, but animals reportedly continued to die during experiments held in internal departments. In August 2020, Neuralink demonstrated brain activity in a chip-implanted pig. Less than a year later, the company showed how a chip-implanted monkey played Pong. The FDA dismissed Neuralink's application for human trials in 2022, citing the potential for the implant's threads to migrate to other areas of the brain, according to Reuters. Later, in May 2023, Musk announced that Neuralink received FDA approval.

## Figure 2

*First Successful Trial on Animal Brain*



### First Successful Animal Trial

Neuralink unveiled a new video of a nine-year-old monkey named "Pager" playing Pong with its brain. The three-minute video shows Pager learning to control a computer with his brain activity. At first, the monkey uses a joystick to interact with the computer for a "tasty banana smoothie, delivered through a straw." The narrator states that Pager has two Neuralink devices implanted in his brain. The devices, which Musk calls a "Fitbit for your skull," were revealed at a press briefing in August 2020. As Pager plays through the games, the narrator explains that the Neuralink devices in his brain are reading his brain activity and that activity is being decoded by a computer. When the team disconnects the joystick, Pager keeps playing the game—and the brain implant allows him to play "MindPong," as Neuralink has dubbed it.

### First Successful Human Trial

## Figure 3

*Trial on the Human Brain*



Noland Arbaugh (P1) is one of the first people with the Neuralink implantation in his brain. He was a student at Texas A&M University in College Station, and while working as a counselor at a children's camp, he suffered a freak accident that left him paralyzed. With the help of Neuralink, he can now control electronics without any physical contact, just using his brain. In the early days after the N1 chip implantation, Noland could be seen playing chess and Mario Kart using only his brain.

## Pros

**Improved Ability to Learn and Remember New Information.** Neuralink technology has the potential to enhance human intelligence by establishing a direct connection between our brains and computers. This connection would enable us to effortlessly access extensive information whenever needed. Additionally, it could enhance memory retention by capturing and replaying memories. Furthermore, it could mitigate the loss of memories due to aging by facilitating the uploading of memories onto an AI system stored in the cloud, ensuring their preservation.

**Higher Quality of Life for People with Disabilities.** Neuralink holds the promise of enhancing the lives of individuals with disabilities. It enables paralyzed individuals to regain control of their bodies, restores sight to the blind, and facilitates hearing for the deaf.

**Improved Human-AI Communication and Collaboration.** This advancement in technology will grant humans the ability to interact directly with machines, eliminating the need for external tools like keyboards or touch screens. Consequently, individuals can manipulate machines without the use of their hands or voice; rather, they can simply rely on their thoughts accessed through a neural implant in their brain.

**Better Internet and Device Connectivity.** With Neuralink, we anticipate enhanced connectivity between humans and devices, mitigating concerns about sluggish internet speeds or network disruptions in remote regions.

## Cons:

**Potential for Brain Injury or Infection.** One of the primary concerns surrounding Neuralink is the risk of harming brain tissue. Given the brain's sensitivity, even minor injuries can result in permanent damage or death. Incorrect implantation of Neuralink could lead to infections and inflammation in the brain, potentially increasing the risk of developing Alzheimer's disease later in life.

**Risk of Abuse and Misuse.** Another drawback of Neuralink is its potential for abuse by individuals seeking to control or extract information from others. Likely abusers include governments, security agencies, and institutions aiming to manipulate individuals or corporations seeking to invade privacy by accessing personal communications and thoughts, posing new cybersecurity threats.

**Limited Research on the Long-Term Effects of BCIs.** Neuralink's technology could significantly impact the human brain and body, with effects ranging from positive to negative or even dangerous. However,

research into the long-term effects of brain-computer interfaces (BCIs) on humans remains scarce. This lack of research hampers understanding of potential side effects.

**Privacy Invasion.** Neuralink raises concerns about privacy invasion by accessing thoughts and memories. Implanting the chip allows anyone with access to potentially read thoughts and memories, enabling governments or private entities to monitor individuals without their consent.

**Potential Negative Consequences Such as Addiction, Anxiety, or Depression.** BCIs pose a risk of addiction if users become reliant on accessing superhuman abilities. This addiction may lead to disengagement from real-life experiences, causing feelings of inadequacy and potentially leading to suicide if access to neural implants is restricted.

**High Cost of BCI Technology.** BCI devices, including Neuralink, are often prohibitively expensive for most individuals. Neuralink's advanced hardware is expected to be particularly costly compared to other products on the market.

**Challenges in Removing or Repairing BCIs.** There is a risk of BCIs failing without viable repair options. Insertion of electrodes into brain tissue can cause damage, while implants may lead to scarring and subsequent health issues if not addressed appropriately.

## Its Future

Overall, Neuralink's future is brimming with possibilities but also uncertainties. The technology has the potential to revolutionize healthcare, communication, and our understanding of the human brain. However, significant technical hurdles, ethical considerations, and potential social impacts need to be addressed before widespread adoption becomes a reality.

## Conclusion

Neuralink isn't aiming for mind-reading quite yet, but their brain-computer interfaces (BCIs) are ambitious. Imagine directly controlling robotic limbs for people with paralysis or communicating with others through brain signals, all without needing phones or computers. While this futuristic tech is still in its early stages, it's already captured the interest of investors and potential users. If Neuralink pulls it off, the impact on society could be revolutionary. But, like any powerful technology, there are potential risks that need careful consideration before widespread use.

## References

[www.neuralink.com](http://www.neuralink.com)

[https://en.wikipedia.org/wiki/Brain%E2%80%93computer\\_interface](https://en.wikipedia.org/wiki/Brain%E2%80%93computer_interface)





## A Case Study of Editorial Errors in Nepali Media

**Bishnu Maya Bhandari**

BA 2078 Batch

The Nepali media market is continuously burgeoning and getting tougher each day. There is intense competition among media houses to break news first due to the growing market. Consequently, almost all media houses lack editorial leadership and fail to follow journalistic ethics. In recent years, various unprofessional practices, including newsbreaks without proper verification, sensational news presentations, use of unverified sources, and the rarity of error correction, have increased in Nepali media. This trend has undermined the trustworthiness of the media in the eyes of the general public.

### Figure 1

*Use of Wrong Designation on Onlinekhabar*



The media landscape in Nepal is abundant. According to the 2022/23 annual report of Press Council Nepal (PCN), there are 4,825 newspapers and magazines, 1,176 radio stations, 237 television

networks, and more than 3,400 online news portals in Nepal. While the media market is getting competitive, its reliability is decreasing day by day. There has been an increasing trend of publishing news without fact-checking. Several news errors can be easily noticed in the news content of either print, broadcast, or online platforms. Such practices are more dominant in online news portals than in traditional media.

Editors are well known as the gatekeepers of media houses. They verify information from various sources and decide which news is printed or covered. Editors are responsible for proofreading and ensuring the accuracy of media coverage. However, most media houses lack editorial leadership, leading to misinformation and disinformation.

Dr. Purusottam Dahal, a political analyst, writer, and Editor-in-Chief of Himalaya Times, a national daily newspaper, notes that "Language errors and publishing news without proper understanding are the main causes of editorial errors. Due to a lack of skillful manpower and limited time frames, various errors occur in news media. The psychology of news editors also matters behind the errors of news items." News must be published only after cross-verification and confirmation.

A senior journalist, Dr. Raghu Mainali, who is continuously devoted to the media field, especially radio, says, "Today's journalism is focused on 'Click Journalism.' Media are focused on views and likes only. There is a lack of truthfulness and fact-checks in media houses. In the name of news breaking, there is no verification of sources." There is no set boundary for journalists in the media. There needs to be a margin line of educational qualifications, experiences, and skills for journalists to improve editorial errors in media platforms. Some experts also suggest that the mushrooming of many media houses needs to be stopped and that a few media houses with capable and qualified people with editorial leadership skills should be supported.

Press Council Nepal (PCN), a media regulatory body, is mandated to develop and update professional standards and codes of ethics for Nepali journalists, in consultation with the Federation of Nepali Journalists

(FNJ), to ensure that news media in Nepal are responsible to society. However, the regulatory body itself is compromised due to political interference.

**Figure 2**

*Wrong Naming on OnlineKhabar*



Unhealthy competition among media houses, absence of ethical considerations while preparing news, and lack of skillful human resources are some causes of editorial errors. This negligence directly delivers incorrect information to audiences, confuses readers about the published news content, and decreases the trustworthiness of particular media houses. Sometimes technical errors occur, and mistakes happen unknowingly. However, human errors carried out knowingly at the news desk violate the journalistic code of conduct.

Today, there are various sources for receiving news. In this digital world, audiences don't rely on only



**Unspoken Dreams**

**Aashish Maharjan**

BBM 2076 Batch

I sometimes wonder what might have happened if I had followed my heart. What if I had the courage to chase my childhood dream? These thoughts arise because I never shared my dreams when people asked about my future aspirations. I always said, "I don't know." I never even told my parents what I wanted to be or what I enjoyed doing. But in retrospect, I know they would have supported me, just as they always have.

□□□

□□□

one source for news. They are aware, alert, educated, and up-to-date because of media diversity. So, general people can easily notice errors in the news. Most national televisions, newspapers, and reputed online media do not follow the principles of journalism: Accuracy, Balance, Credibility, Decency, Ethics, and Fair play. Journalism is the fourth pillar of the state, and the general public depends on the media for news. Editorial errors not only create confusion among readers but also damage the reputation of the concerned media organizations.

**Figure 3**

*Misrepresentation on Galaxy TV*



In a competitive market, it is necessary to provide accurate and trustworthy news content to audiences rather than breaking news without proper verification. Journalists should focus on producing quality content rather than chasing views, likes, and subscriptions. Imitating and copying other news items may falsify the news story. PCN and FNJ should be responsible for their duties. Thus, media must be careful while broadcasting, printing, and posting exclusive content.

Even now, I'm unsure why I kept my dreams to myself. I know my parents, friends, and teachers have always had my back. Maybe if I had spoken up, I would be doing something I truly love today. I might not be so uncertain about my future. At this moment, I don't have a clear dream or strong interests, but I hope to figure it out soon.

But you know what? I'm happy with where I am now. Choosing a different path led me to meet amazing friends and people who have enriched my life. They have become a significant part of my journey, making it fun and meaningful. I believe everything happens for a reason, and I trust that my experiences and time will lead me to where I'm meant to be.



## The Sociological Implications of Child Mortality: A Case Study of Dhamauli-14, Rupandehi

**Bikash Jha**

BA 2076 Batch

### Introduction

Child mortality refers to the death of children under the age of five. The child mortality rate, also known as the under-five mortality rate, indicates the probability of dying between birth and exactly five years of age, expressed per 1,000 live births. Child mortality encompasses the deaths of infants and young children due to various causes, contributing to the overall mortality rate.

Death is an inevitable event in human life, occurring naturally or unnaturally. According to the World Health Organization (WHO), death is defined as the disappearance of all evidence of life after live birth, excluding stillbirths, abortions, and miscarriages. Natural death occurs after full maturity, whereas premature death is considered unnatural. Mortality affects the structure of the total population. Sociology examines the social, cultural, and economic aspects of mortality, as these factors influence mortality rates. Mortality rates are typically lower in developed and wealthy countries, which also have higher life

expectancy, while poorer countries experience higher mortality rates.

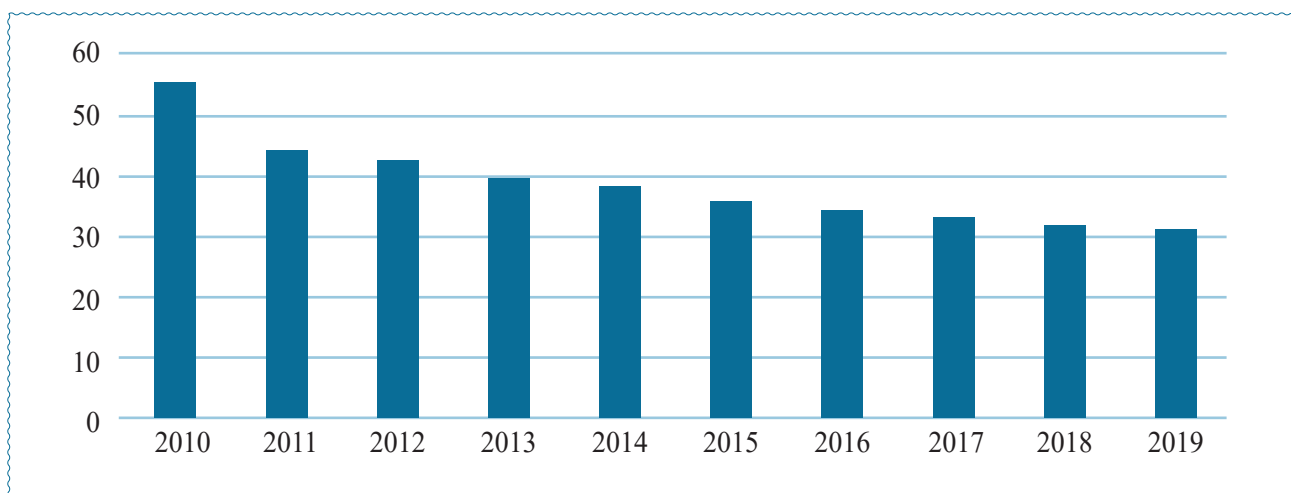
The global under-five mortality rate is 39 deaths per 1,000 live births, according to the World Bank and the WHO. In 2018, 5.3 million children under age five died, averaging 14,722 deaths per day. The infant mortality rate measures the number of deaths of infants under one-year-old per 1,000 live births.

Child mortality is generally defined as the number of deaths of children under five years of age per 1,000 children in this age group within a given year. However, age parameters may vary among reports, with some including children between one and four years old and others including all minor children. It is crucial to understand the operational definition used in a report before comparing it with other data.

The utility of child mortality as a health indicator depends on the population context. In developed countries, where leading global causes of child mortality are less prevalent, specific causes of child mortality can guide prevention programming (e.g., motor vehicle passenger safety). In developing countries, child mortality rates serve as significant indicators of broader health, environmental, and social issues, such as malnutrition, water sanitation, poverty, and access to healthcare systems.

### Chart 1

*Child Mortality Rate Per 1000 Live Births in Nepal*





In 2019, the under-five child mortality rate in Nepal was approximately 30.8 deaths per one thousand live births. This was a decrease from 2010 when the rate was 47 deaths per one thousand live births. The above data shows that the rate was very high in the past, causing significant suffering. However, recent research indicates that the child mortality rate has decreased compared to previous times.

### Statement of the Problem

The mortality rate, its types, and its nature vary across societies worldwide. Generally, mortality is lower in Western countries compared to developing countries due to various factors. Specifically, education, profession, awareness, nutrition, and health facilities directly affect mortality. Our study reveals that urban-rural disparities in child mortality have decreased over time. Frailty models revealed that the combined effects of birth order and preceding birth interval length, sex of the child, maternal age at birth, mother's working status, and parental education were significant determinants associated with the risk of child mortality. The risk of mortality also varied across regions, with the most vulnerable areas being the most affected. Significant and sizable frailty effects were found, indicating that unmeasured and unobserved factors at the mother and community levels were substantively important in assessing the risk of death.

Without these facilities, controlling the child mortality rate is challenging. The reasons for child mortality include:

- Poverty and poor living standards
- Accidents
- Lack of health facilities
- Lack of sanitation and nutrition
- Diseases
- Early marriage and lower education standards
- Environmental adversity
- Mental stress and worries
- Lack of proper care for infants

These are major reasons for child deaths. The absence of these facilities classifies a country as underdeveloped. Nepal lacks proper medical facilities and adequate infant care. Approximately 80% of infants in Nepal are left to fate, with only 20% receiving the best facilities and care because their parents can afford the expenses. Poverty is one of the biggest problems leading to infant deaths, as most people cannot afford proper nutrition during pregnancy.

Experts and doctors agree that pregnant women should receive proper care and face no complications.

However, in Nepal, pregnant women face numerous daily challenges. One of the biggest problems in Nepal is the prevalence of superstitions. Many women resort to "tonaa" and "todkha" (traditional rituals) during pregnancy. Due to these superstitions, many infants are lost, but taking harsh measures to stop these beliefs is difficult. Additionally, there are medical issues, with private healthcare being expensive and government healthcare being inadequate for the population.

### Objectives of the Study

The objective of this study is to conduct a careful and detailed analysis of a particular problem or concern using scientific methods. An in-depth analysis of information creates opportunities for generating new questions, concepts, and understandings. I have studied the child mortality rate to determine if our infants are safe. Although we are less careless than before, our infants are still not safe. A thorough examination reveals numerous mistakes in our processes, and despite many attempts to address these issues, we have failed.

Due to scams in the medical field, people often protest. In Nepal, Dr. Govind KC has protested against the medical establishment many times, but we have yet to see any positive outcomes. I aim to assess whether our upcoming generation is safe, as they represent one of the greatest treasures of our country. We cannot afford to lose this treasure under any circumstances, as our future depends on this generation.

### The Rationale of the Study

A rationale study helps to find solutions to specific problems arising in our schools or classrooms. The infant mortality rate, which measures human infant deaths in a group younger than one year of age, is a crucial indicator of the overall physical health of a community. High infant mortality rates generally indicate unmet health needs in areas such as sanitation, medical care, nutrition, and education. Nationwide mortality studies enable the quantification of avoidable premature mortality and key risk factors for disease, providing a practical method to monitor progress toward the Sustainable Development Goals.

Although mortality data reflect the opposite of a population's health state, specific age and sex mortality rates are important indicators of the health status of a population and the effectiveness of the health services subsystem. Mortality statistics are significant both because of the importance of death in an individual's life and their potential to improve public health when used systematically to assess and monitor the health status of an entire community.

## Review of Literature

### *Theoretical Review*

The purpose of this review is to concretely examine the body of theory that has accumulated regarding an issue, concept, theory, or phenomenon. The unit of analysis can focus on a theoretical concept, an entire theory, or a framework.

### *Functionalist Perspective*

Infant mortality in Third World countries remains a major health problem. Although there has been progress over the past three decades, it is unevenly distributed. Some Third World countries have achieved significant declines in infant mortality, while others have not. The expectation, based on the historical experience of industrialized countries, that infant mortality will decline concurrently with economic development has not generally been borne out. This paper applies a "political economy of health" perspective to infant mortality and seeks to account for discrepancies between economic progress and progress against infant mortality. It traces a four-fold comparison—between countries with high/low economic development and countries with high/low infant mortality—to test hypotheses in the political economy of health.

### *Empirical Review*

A survival regression model that allows for spatially correlated random effects is used to predict the hazard of dying among 12,714 children born between 1996 and 2006 in Nepal. The maps of fitted hazard rates show that even after accounting for individual and community-level covariates, a residual spatial pattern in infant mortality remains, with higher mortality concentrated in parts of Nepal's Far-Western and Mid-Western development regions. Results suggest the need to consider health policies and programs that reach children in spatially concentrated high-mortality areas.

**Figure 1**

*A Baby Suffering from Malnutrition*



Policy Review. Policies, Strategies, Plans, and Programmed The Government of Nepal has formulated different policies, strategies, and programs for its population, particularly for children and women, to improve the health status of women and children. Some of them are as follows:

- 9.1 Constitution of Nepal 2015 The Constitution of Nepal, 2015 has taken health as a fundamental right of the people.
- 9.2 National Health Policy 1991 The Ministry of Health and Population adopted a National Health policy in 1991 to bring about an improvement in the health condition of the Nepalese people. Priority was given to those programmers, which directly helped reduce infant and child mortality rates.
- 9.3 National Health Policy 2071 It has also given high priority to the programs that have a direct impact on MNCH and is mainly focused on universal health coverage, community participation, and Human resources for Patan Pragma (Volume: 5 Number: 1 Sept. 2019) 41 health, alternative medicine, EC/BCC, multi-sartorial coordination, accountability, Public Private Partnership (PPP), etc.(www.mo hp.gov.np)
- 9.4 Millennium Development Goals Among 8 goals, Goal 4: Reduce Child Mortality and Goal 5: Improve maternal health, set by the MDGs motivated increased focus and investment in maternal and child health programming to reduce the under 5 mortality rate by two-thirds and maternal mortality ratio by one half by 2015from the 1990 levels. (UNICEF,2014)
- 9.5 Sustainable Development Goals Among the various goals, SDG-2 ends hunger, achieves food security and improved nutrition, and promotes sustainable agriculture and SDG-3 Ensures healthy lives and promotes well-being for all at all ages are related to health-related policy (NPC,2015).
- 10.1 National Neonatal Health Strategy 2004 The main aim of this strategy is to improve the health and survival of newborn babies in Nepal. It has made several strategic Interventions such as Policy, BCC, Strengthening Health Service Delivery, Strengthening Program Management, and Research Crosscutting Issues.
- 10.3 National Nutrition Policy and Strategy 2004 The overall goal of this strategy is to achieve the nutritional well-being of all people to maintain a healthy life and has set the objectives as Protein-energy Malnutrition Control, Iron Deficiency

Anemia Control, Iodine Deficiency Disorder Control, Vitamin A Deficiency Control, and Low Birth Weight Control to improve the health and nutritional status of women and child.

10.4 Nepal Health Sector Strategy (NHSS), 2015-2020 Improved health status of all people through accountable and equitable health service delivery system is the main goal of this strategy. ([www.mohp.gov.np](http://www.mohp.gov.np)).

### Conclusion

This report on infant mortality in Nepal indicates that the situation of infants has improved compared to previous times, reflecting ongoing efforts to save the lives of Nepalese children. To further reduce infant mortality rates in Least Developed Countries (LDCs), it is crucial to meet basic needs such as clean water, sanitation, adequate nutrition, education, and access to

family planning. Health interventions targeting preterm delivery prevention and improved prenatal care are also essential. Community involvement can play a pivotal role by encouraging early prenatal care and ensuring its accessibility.

In developed countries, efforts must focus on eliminating disparities in healthcare access. Neonatal mortality rates vary significantly across socio-demographic variables, underscoring the need for targeted interventions across diverse socio-economic, ethnic, and geographic groups in Nepal. Moving forward, scaling up proven effective programs, rigorously evaluating promising new approaches, reaching unreached populations, and optimizing financial and personnel resources through program integration will be critical steps towards achieving sustained reductions in neonatal mortality.



## My Internship at Madan Bhandari Memorial College

### Pasang Ongmu Sherpa

BBM 2076 Batch

One of the best decisions I have ever made was stepping into the world of college administration, where I had the opportunity to do an internship at my college, Madan Bhandari Memorial College (MBMC), for seven months. As a student of higher education, this experience allowed me to gain insights into the administrative side of my college. From the start, everyone was incredibly friendly and supportive, which boosted my confidence and significantly enhanced my learning skills.

My internship provided me with a deeper understanding of MBMC and how the administrators worked tirelessly to ensure the smooth functioning of the organization behind the scenes. I vividly remember that whenever I encountered unforeseen challenges, there was always someone to support and guide me in solving those problems.

This internship helped me grow both professionally and personally. I was engaged in a diverse array of administrative tasks, such as managing records and preparing financial statements. During this period, my communication skills improved tremendously, and I now feel more confident in dealing with others. One of the most important aspects of my internship was the opportunity to work closely with the faculty and staff who form the backbone of the college community. Their invaluable advice and encouragement helped me grow throughout this journey.

As I look back on my internship experience, I'm filled with an overwhelming sense of gratitude towards the administrative personnel who welcomed me with open arms, challenged me to grow, and supported me every step of the way. I extend my deepest thanks to all of them at Madan Bhandari Memorial College.





## The History of the Tongue-Piercing Festival, or Jibro Chhedne Jatra

**Barsha Maharjan**

MA English 2080 Batch

During the Nepali New Year, Jibro Chhedne Jatra, also known as the tongue-piercing festival, is celebrated in the month of Baisakh (mid-April). This festival has a fascinating origin story based on a legend.

A long time ago, there was a city called Sankhakhot near the temple of the Tantrik god Nilbahari. The people in this city were farmers who relied on their crops to survive. However, an unknown creature started destroying their crops every night. Frightened and desperate, the people moved to a place called Bhudhe, where "Bhu" means plain field and "Dhe" means city.

Despite their efforts, even their domesticated animals were hunted down by the mysterious creature. The people were at their wits' end. They tried protecting their city by placing powerful wires around it and avoiding farming for a few days, but the creature's attacks continued.

### Figure 1

*Deities and Rituals Concerning the Tongue Piercing Festival*



One morning, near the Manohara River, they found Khyaak, a supernatural creature with long hair and a fierce appearance, trapped. The people were shocked and started cutting his hair and tearing his clothes in frustration. However, Khyaak did not back down and declared, "I am the rightful Dwarपाल (doorkeeper) of Nilbarahi Temple. You have no idea what I am capable of. Let me escape this snare."

"Nilbahari, protect us from devils, and you are torturing us?" exclaimed Bhim Dhatta, a local leader. The people forced Khyaak to walk around the city in pain. To seek forgiveness, he pierced his tongue with a sharp needle and promised seven things at the Mahalaxmi Temple:

1. He would never visit Bode to bring misery.
2. He would pierce his tongue seven times, once every year.
3. He would protect everyone in Bode from pandemics.
4. He would ensure the city never went hungry.
5. He would prevent excessive rains and droughts in Bode.
6. He would never let Bode be shaken by a big earthquake.
7. He would encourage people to respect strangers and promote religious activities.

Later, Bhim Datta Karmacharya and the people became gravely ill. Nilbarahi appeared in Bhim Datta's dream, expressing her anger because Khyaak was her rightful Dwarपाल and did not deserve such punishment. To make amends, Bhim Dhatta and others performed a special ritual called "Pasta Theyegu" or "Kshama Pooja" (apology worship).

When Khyaak went to pierce his tongue the following year, he did not feel any pain and enjoyed it. The needle, which had been prepared a month earlier and was soaked in oil, did not cause any bleeding. Over time, the Newari community took on the responsibility of performing the tongue-piercing ritual, along with other traditions like hair cutting and wearing simple clothes with Gunglu, an ankle belt that makes a sound.

The person getting their tongue pierced must follow several rules related to the Jatra religion. These traditions, believed to have supernatural significance, continue to be enjoyed by people today. Every year, after the festival, the needles are safely stored in the Mahalaxmi Temple, where Khyaak made his promises.

There are rumors that supernatural powers still protect the city. For example, during the 2015 earthquake, no one in Bode was killed, and not a single house was damaged. Similarly, during the recent COVID-19 pandemic, no one from Bode died from the virus. Today, Bode is surrounded by pipap trees, or sacred figs, which are believed to offer supernatural protection.





**Ashmita Kuinkel**

BBM 2076 Batch

# Transforming Education with Digital Marketing

In today's interconnected world, where every touch, like, and share contributes to an endlessly evolving landscape, the importance of digital marketing cannot be overstated. This is an area where companies, both large and small, compete to gain control of the constant flow of information. At its core, digital marketing is the art of reaching large audiences, creating influence, and encouraging engagement through digital channels such as websites, social media, email, and search engines. Its ability to cross regional boundaries underscores its importance and enables companies to reach their target groups more precisely and efficiently.

Now, let's see how this transformative force is shaping the education sector. In an age where technology permeates every aspect of our lives, educational institutions are not immune to its influence. From universities and colleges to online learning platforms and guidance services, adopting digital marketing strategies has become critical to staying relevant and competitive in the dynamic educational environment.

Let's explore how this revolutionary force is changing the world of education today. At a time when technology permeates every aspect of our lives, educational institutions are not exempt from its influence. The use of digital marketing methods has become essential for colleges, e-learning environments, and teaching services to remain competitive and relevant in the ever-changing field of education.

Additionally, digital marketing helps organizations adopt personalized advertising. Educational institutions can target their campaigns to the right audience by tailoring their marketing messages to specific demographics, interests, and behaviors using technologies such as Facebook Ads, Google Ads, and LinkedIn Ads. Educational institutions can increase their enrollment and attract quality leads by using data

analysis and insights to optimize marketing spend, improve targeting techniques, and maximize return on investment.

Digital marketing allows not only targeted advertising but also a personal connection with stakeholders such as students and alumni. Email marketing programs build relationships and encourage engagement throughout the student journey by delivering relevant and timely information, such as campus activities, scholarships, and deadlines, directly to interested parties' inboxes. By simplifying communication procedures, marketing automation solutions enable organizations to build deep connections with their audiences and deliver a rich, personalized experience.

Moreover, the data-driven nature of digital marketing enables institutions to make informed decisions and drive continuous improvement. Organizations can gain valuable insight into the effectiveness of their marketing efforts by tracking key metrics such as website traffic, engagement rates, and conversion rates. With this information, they can identify trends, optimize their strategies, and target resources more effectively, ensuring that all marketing dollars are invested wisely.

Finally, digital marketing has become an invaluable tool for educational institutions that want to navigate complex issues in the digital age. It offers institutions unprecedented opportunities to connect with their audiences, improve brand visibility, and achieve marketing goals in a competitive environment. As technology advances and consumer behavior changes, the importance of digital marketing in education will only grow, shaping the future of learning and academic advancement.





# The Way You Calm Yourself

**Samip Nepal**

**BSc.CSIT 2079 Batch**

We suffer more in imagination than in reality. Life is not about what happens to you; it's about what you do with what happens to you. Living life to the fullest is about cultivating meaningful connections and protecting relationships that enrich your soul. It is about sharing your journey with kindred spirits who support, inspire, and uplift you. We will explore the timeless wisdom of our scriptures, examining their teachings on duty, righteousness, devotion, and the pursuit of inner peace. We will uncover the secrets of living a life guided by moral and ethical principles and learn how to cultivate a deeper connection with our true selves and the divine.

## How Problems Arise

ध्यायतो विषयान्पुंसः सङ्कस्तेषूपजायते।

सङ्कात्संजायते कामः कामात्क्रोधोऽभिजायते ॥

1. While contemplating the objects of the senses, one develops an attachment to them. Attachment leads to desire, and from desire arises anger.

काधोद्भवति सम्मोहः सम्मोहात्समृतिविभ्रमः ।

स्मृतिअंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥

2. Anger leads to a clouding of judgment, resulting in the bewilderment of memory. When memory is bewildered, the intellect is destroyed; and when the intellect is destroyed, one is ruined.

## The Solution to the Problem

Shut out all thoughts of external enjoyment. Focus on the spot between your eyebrows, breathe evenly through your nose, and calm your mind and senses to help you let go of wants and worries, allowing you to live freely. The person who becomes free from desire and fear always lives in freedom. The mind is indeed very difficult to restrain, but by practice and detachment, it can be controlled.

## Ways to Detach and Control the Mind

To practice meditation, one should take a seat in a sanctified place, using cloth, one over the other. The

seat should be neither too high nor too low. Seated firmly on it, the meditator should strive to purify the mind by focusing it in meditation with one-pointed concentration, controlling all thoughts and activities. He must hold the body, neck, and head firmly in a straight line and gaze at the tip of the nose, without allowing the eyes to wander.

## Points to Remember

1. Just think about what is within our control in our life. Between the journey from birth to death, there is only one thing in our control.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भुर्मा ते संगोऽस्त्वकर्मणि ॥

2. You have to perform your prescribed duties but don't expect the fruits of your actions. Never consider yourself to be the cause of the results of your activities, nor be attached to inaction. By focusing on rights and responsibilities, individuals can lead a purposeful life.
3. Praise and blame, gain and loss, fame and disgrace, and pleasure and pain are eight worldly conditions we face in our lives. If you are not aware of these worldly conditions, you will take all the world's negativity within you. Don't allow your problems to push you down but let them make you a better person. Lasting peace and happiness do not depend on outer conditions; they come from seeing clearly. When your mind is focused on worldly concerns, whether negatively or positively, your activities are not following the dharma (i.e., fulfilling your duty without selfishness). To achieve good karma, it is important to live life according to dharma.

## Conclusion

Living your life to the fullest is not about perfection or external achievements; it is about embracing your humanity and honoring the essence of who you are. The universe has a divine plan for each of us and unfolds it in perfect time. Rather than lamenting over reversals,

we can take them as opportunities to enhance our detachment. An intelligent person will open your mind, a beautiful person will open your eyes, and a gentleman will open your heart. Strive to embody all three. The more you want, the more frustrated you become, but the more you give, the happier you remain. So, anticipate greater outcomes from your understanding and rely less on external sources. Just remember, whatever happened,



## The Dual Burden of Discrimination: How Perpetrators Suffer Alongside Victims

Why do we always think that only victims suffer? Here I present the perpetrator's perspective. Discrimination is a complex issue that goes beyond its societal implications and has significant psychological consequences. The statement "Discrimination hurts the haters as much as those who are hated" highlights the impact of discrimination on both the victim and perpetrator. Psychological research suggests that when individuals engage in discriminatory behavior, they experience a range of negative emotions such as guilt, shame, and anxiety. These emotions can lead to decreased well-being and increased stress levels, which can cause various mental health issues. It is often assumed that only the victims of discrimination suffer from its harmful effects. However, the reality is quite different. Discrimination has an equal impact on the individual who perpetrates it.

Firstly, social repercussions from discrimination may have an additional effect on the offender. Discriminatory behavior frequently leads to damaged interpersonal connections and social isolation. People often reject and disapprove of overt acts of discrimination in increasingly diverse and inclusive cultures. Losing connections and social support systems, which are essential for maintaining one's emotional and psychological well-being, may result from this. In professional environments, those with a history of discriminatory behavior may be marginalized or removed from opportunities for collaboration. To avoid being associated with discriminatory practices, colleagues may disassociate themselves, which undermines teamwork and support. This social isolation can create a feedback cycle, causing the person to become even more isolated from the larger community and

is happening, or will happen, happens for good. Faith frees us from the anxieties of the present and helps us focus on doing our best. Rather than worrying about the future, we can simplify the game of life: just do your best and leave the rest to God.



**Chanda Paudel**

MA English 2079 Batch

potentially continuing harmful behaviors and attitudes. For example, a prominent cricket player from Nepal, Sandeep Lamichhane, offers a powerful case study that highlights the negative effects of discrimination on both the victims and the offenders. Throughout his career, Lamichhane has encountered incidents of prejudice based on race and nationality, which highlights the wider ramifications of such behavior.

In addition, there might be monetary and legal consequences for discriminatory behavior. Discrimination-related lawsuits can be expensive in terms of money and reputation. If an organization is found to have engaged in discriminatory activities, significant fines and legal costs may be incurred; in certain situations, individual liability may also apply. The financial burden of court disputes and the possibility of losing one's job can have a lasting effect on the offenders.

Overall, discrimination has far-reaching consequences that impact every facet of a perpetrator's life. It is critical to acknowledge that discrimination causes significant harm to both the victim and the offender. This knowledge encourages a comprehensive approach to stopping discriminatory acts, one that highlights the advantages of inclusivity and equality for all people. We can create a culture where everyone's well-being is valued by promoting respect and understanding between people, breaking the harmful cycle of discrimination.





# The Need for AI in IoT: A Brief Overview for Undergraduate Students

**Kiran Bagle**  
Faculty Member

## Introduction

The Internet of Things (IoT) refers to a network of physical devices embedded with sensors, software, and other technologies that connect and exchange data over the internet. While IoT provides vast amounts of data, it is the integration of Artificial Intelligence (AI) that enables the extraction of meaningful insights from this data, thereby driving innovation and efficiency across various sectors.

## What is IoT?

IoT refers to a network of interconnected devices that communicate and exchange data over the internet. These devices, equipped with sensors and software, range from household appliances to industrial machinery. IoT's primary function is to collect and share data, facilitating real-time monitoring and control.

## What is AI?

AI involves the simulation of human intelligence processes by machines, particularly computer systems. These processes include learning (acquiring information and rules), reasoning (using rules to reach conclusions), and self-correction. AI applications encompass machine learning, natural language processing, and robotics.

## How IoT and AI Complement Each Other

IoT generates vast amounts of data from various sources. However, raw data alone is not valuable without analysis and actionable insights. This is where AI steps in. AI algorithms can process and analyze the data collected by IoT devices, uncovering patterns and making predictions. This integration enhances decision-making processes, leading to more intelligent and autonomous systems.

## Why AI is Essential for IoT?

### 1. Data Analysis and Interpretation

- a. **Volume of Data:** IoT devices generate a massive amount of data. AI algorithms can process and analyze this data quickly,

identifying patterns and trends that would be impossible for humans to discern manually (ar5iv).

- b. **Real-Time Insights:** AI enables real-time data processing, allowing for immediate insights and decision-making. For example, in smart cities, AI can analyze traffic data from IoT sensors to optimize traffic flow and reduce congestion (MDPI).

### 2. Predictive Maintenance

- a. **Preventing Failures:** In industrial settings, AI can predict equipment failures by analyzing data from IoT sensors. This predictive maintenance helps in reducing downtime and saving costs by addressing issues before they become critical (ar5iv).
- b. **Optimizing Performance:** AI continuously monitors the performance of machines and suggests optimizations, ensuring that operations run smoothly and efficiently.

### 3. Enhanced User Experiences

- a. **Personalization:** AI can learn from user behaviors and preferences captured by IoT devices to provide personalized experiences. For instance, smart home systems use AI to adjust lighting, temperature, and other settings based on user habits (ar5iv).
- b. **Automation:** AI-powered IoT devices can automate routine tasks, improving convenience and efficiency. For example, AI can automate agricultural processes by using IoT data to optimize irrigation and fertilization schedules (ar5iv).

### 4. Security and Privacy

- a. **Threat Detection:** AI enhances IoT security by detecting unusual patterns that may indicate a cyber threat. It can provide early warnings and take preventive measures to protect sensitive data (ar5iv).
- b. **Data Privacy:** AI can help manage and secure data privacy by ensuring that data is anonymized and used in compliance with privacy regulations.



### Recent Studies on AI and IoT Integration

1. **"Tiny Machine Learning: Progress and Futures"**: This paper explores the field of Tiny Machine Learning (TinyML), which integrates deep learning models into IoT devices and microcontrollers, enabling on-device anomaly detection and environmental monitoring. This approach is particularly relevant for applications in agriculture, ecology, and health monitoring (ar5iv).
2. **"IoT in the Era of Generative AI: Vision and Challenges"**: This paper discusses the transformative potential of generative AI in IoT applications, including the development of the Metaverse, advanced robotics, and healthcare. It highlights how generative AI can enhance IoT systems by providing predictive analytics and interactive capabilities (ar5iv).
3. **"Integration of IoT-Enabled Technologies and Artificial Intelligence (AI) for Smart City Scenario: Recent Advancements and Future Trends"**: This review article provides a comprehensive overview of how IoT and AI are being integrated to create smarter, more efficient urban environments. It covers the role of AI in analyzing IoT data for smart city applications, such as traffic management, energy efficiency, and public safety (MDPI).
4. **"Recent Trends in Artificial Intelligence and IoT"**: This collection of papers from the First International Conference on Artificial Intelligence

and Internet of Things (ICAII 2022) explores various innovative solutions at the intersection of AI and IoT, with applications ranging from smart homes to industrial automation (IEEE IoT Forum).

5. **2024 IEEE World Forum on Internet of Things (WF-IoT 2024)**: This upcoming conference will feature numerous peer-reviewed papers on the latest developments in IoT and AI, including technical sessions, workshops, and keynote presentations that explore the integration of these technologies across different domains (IEEE IoT Forum).
6. These sources provide a broad overview of the current research trends and future directions in the integration of IoT and AI. For detailed information, you can access these papers through their respective journals and conference proceedings.

### Conclusion

The integration of AI with IoT is not just beneficial but essential for harnessing the full potential of IoT systems. AI's ability to analyze vast amounts of data, predict outcomes, personalize user experiences, and enhance security makes it a critical component in the evolution of IoT. For undergraduate students, understanding this synergy is crucial as it represents the future of technology and its applications in various domains.

By embracing AI, IoT systems can become more intelligent, efficient, and capable of transforming industries and improving our daily lives.



# Navigating the Future: Career Paths in Tech-Driven Business Studies

**Rabin Kafle**

Entrepreneur

In Nepal, the attraction of Business Management education is undeniable. It serves as a beacon for aspiring professionals seeking a comprehensive understanding of commerce, finance, and business dynamics. As technology revolutionizes industries, the landscape for Management graduates in Nepal brims with promise.

Businesses are sprinting to adapt, leveraging digital transformation and automation to stay competitive. The integration of technology isn't just a choice; it's a necessity for operational efficiency, market agility, and customer engagement. Those who embrace these changes witness sharper decision-making and heightened productivity.

To prepare students for this dynamic environment, academic programs are evolving. Traditionally, they offered a one-size-fits-all curriculum. Now, institutions are introducing specialized tracks within Management programs like B.B.S. and M.B.S., allowing students to delve deep into areas like International Business, Digital Marketing, and Supply Chain Management. This tailored approach equips them with expertise for diverse career paths.

Yet, theory alone isn't enough. Practical training and industry exposure are vital. Our institution champions internships, industry projects, and hands-on training. This real-world immersion sharpens students' problem-solving skills and hones their application of theoretical knowledge.

Moreover, the curriculum isn't static; it's evolving to incorporate tech and digital skills. Data analytics, artificial intelligence, and e-commerce are now crucial topics included in the syllabus. This integration empowers graduates to make informed, data-driven decisions, indispensable in today's digital age.

But it's not just about fitting into existing roles;

it's about creating new ones. Entrepreneurship is in vogue. Courses fostering an entrepreneurial mindset are cropping up, nurturing innovators who will drive economic growth through startups and ventures.

The future of Management education is dynamic. Specialized courses, tech integration, and an entrepreneurial focus are reshaping learning. But what about career paths?

Management graduates wield a versatile skill set coveted by various sectors. Traditional roles in accounting, banking, and taxation are still prevalent. However, the corporate realm offers evolving opportunities. Business analysts, financial planners, risk managers—the list is expansive. Emerging fields like e-commerce and data analytics also beckon with their promise of innovation.

Challenges loom, though. The job market is fiercely competitive, and skill relevancy is paramount. Continuous upskilling is the mantra. Bridging skill gaps, embracing technology, and honing soft skills—these are the keys to staying ahead.

However, it's not just about thriving locally; it's about thinking globally. Management graduates are primed for international careers. Multinational corporations, foreign trade, virtual workspaces—the world is their oyster.

In conclusion, the future of Management studies in Nepal is luminous. With tailored education, technological savvy, and an entrepreneurial spirit, graduates are poised to navigate the ever-evolving business landscape, both locally and globally. It's not just about following paths; it's about forging new ones and shaping the future of business.

(The author is enterprizing Network Tax Network.)



# A Spontaneous Trek to Tilicho Lake



**Rajesh Ramtel**

MA English 2079 Batch

Have you ever had a sudden urge to embark on a grand adventure? Well, picture this: a crisp autumn day, the air filled with anticipation, and the idea of trekking to one of the highest lakes on Earth igniting your spirit. That's exactly the scene that unfolded when my friends and I made a spontaneous decision to journey to Tilicho Lake. With nothing but sheer excitement and a passion for exploration, we set off on our expedition into the natural world.

It all started on a crisp fall morning in Kathmandu. With four friends from Dhading joining our crew, we were a six-person team setting off on bikes. The countryside was beautiful, and we even met some fellow travelers who, like us, were drawn to the magic of Tilicho Lake.

The first day was a doozy. We biked for eight hours on narrow paths next to the fast-moving Marsyangdi River. Waterfalls like Octopus and Bung sprayed us with cool mist as we pedaled on, pushing through fatigue because we knew Manang, our first stop, was getting closer. By nightfall, we reached Humde Manang, a village perched at 3,353 meters, after passing through villages with names that still roll off my tongue: Chamche, Khotro, and Chame.

The next morning, the Himalayan wind nipped at my face as we fueled up on breakfast soup. Khangsar village awaited, and along the way, we stopped at Manang Bazaar to grab some supplies. A kind shopkeeper there even helped us book a room at the Tilicho Lake base camp—a lifesaver! By 9 a.m., we rolled into Khangsar, where our bikes had to take a break. It was time to start hiking.

The journey from Khangsar was tough and not for the faint-hearted. But the beautiful scenery of the Himalayas beside us compelled us to forget the challenges. After an hour and a half, we reached Upper Khangsar for lunch. Every 30 minutes, we'd stop to catch our breath, marveling at the majestic Himalayas unfolding before us. The path got trickier with a

landslide zone that demanded focus and teamwork. But we were determined to reach the base camp that day, and with the promise of rest getting closer, we pushed on. Finally, around 6 p.m., there it was in the distance—the Tilicho Lake base camp, a beacon of hope after a long day.

Peak season meant rooms were scarce, but luckily, a friendly shop owner from Manang had saved a spot for us at the Norbu Ling Hotel. Exhausted but buzzing with anticipation, we settled in for the night, dreaming of the adventure that awaited us tomorrow.

The next day came early. At 5 a.m., we started climbing towards the lake, carrying only what we needed. The climb was brutal. The high altitude hit some of us hard, but we encouraged each other onward, especially at the infamous "22 Ghumti" section with its seemingly endless steep steps and turns. After three hours of continuous walking, we reached a higher point, but the lake was still hidden. After another hour and a half of pushing forward, I finally saw it—Tilicho Lake, nestled breathtakingly among the mountains.

The water was a stunning turquoise, glittering like a jewel in the sunlight. It felt like we'd stumbled upon a hidden treasure. With the Nepali flag held high, we snapped photos to remember this special moment. Sure, our bodies ached from the challenging journey, but the beauty of the lake erased all that. We spent a blissful hour there before starting our descent.

Back at the base camp, we were a group united by our shared accomplishment. Laughter filled the air as we swapped stories. Saying goodbye to Tilicho Lake, we began our journey home. We were tired, for sure, but a deep sense of pride filled me. We had pushed ourselves, faced challenges, and witnessed something truly magnificent. The memories of our Tilicho Lake adventure will forever be etched in my heart.





# Feminism: A Call for Equality, Not Superiority

**Sarita Sharma**

BSc.CSIT 2078 Batch

Feminism, in my view, involves championing women's rights and striving for gender equality across all facets of life, including social, academic, political, and economic realms. It is not inferior to "meninism" but stands on equal footing with humanism. Feminism is simply the advocacy for women's rights, underscoring the importance of equal opportunities for individual development irrespective of gender in various aspects of life.

Feminism is a powerful and transformative movement that seeks to address and rectify historical and contemporary gender inequalities to bring about positive societal change. It is a fertile ground where potential thrives and limitations based on gender are eradicated. At its core, feminism is a movement advocating for women's rights and dismantling the structures that perpetuate gender inequality. It's a call for a world where opportunities are distributed based on merit and potential, not chromosomes. Often misunderstood as seeking superiority for women, feminism is, in essence, the fight for equal footing within the broader human experience.

Imagine a world where social norms, academic opportunities, political representation, and economic power are not predetermined by gender. This vision drives feminism forward. It's about ensuring that women have the same access to education, healthcare, political participation, and economic advancement as men. Some might argue for a movement like "meninism" to address the needs of men. However, feminism, in its truest form, seeks equality for all. It aligns perfectly with the principles of humanism, advocating for the individual's right to develop and thrive based on their talents and aspirations.

Feminism is not about pitting genders against each other. It's about dismantling the artificial barriers that hold women back and creating a level playing field where everyone has the chance to excel. It's a powerful force for positive change, seeking to address historical

and contemporary imbalances in power dynamics to create a more just and equitable society for all. So, the next time you hear the word "feminism," remember, it's not about creating a hierarchy. It's about ensuring that everyone, regardless of gender, has the opportunity to reach their full potential and contribute to a better future.

## Beyond Equality: Dismantling the Patriarchy

While achieving equality is a central pillar of feminism, it doesn't stop there. Feminism also critically examines the existing social, political, and economic structures – often referred to as the patriarchy – that have historically privileged men. These structures can manifest as unconscious bias, discriminatory policies, and cultural norms that limit women's opportunities and perpetuate gender stereotypes. Feminism delves into these issues, questioning the status quo and advocating for systemic change. It challenges the notion that certain careers, leadership roles, or even personality traits are inherently masculine or feminine.

## A Spectrum of Voices: Intersectional Feminism

Feminism is not a monolithic movement. It encompasses a diverse range of voices and perspectives. Intersectional feminism, for example, recognizes that women experience oppression in different ways depending on their race, class, sexual orientation, and other social identities. This intersectionality is crucial. A white, middle-class woman might face different struggles than a woman of color from a working-class background. Feminism strives to be inclusive, acknowledging these complexities and advocating for equality for all women.

## The Fruits of Feminism: A Ripple Effect

The fight for gender equality isn't just about empowering women. It benefits society as a whole. Studies have shown that increased female participation in the workforce leads to economic growth. When women have access to education and healthcare, entire communities benefit. Furthermore, dismantling

harmful gender stereotypes can create a more nurturing and equitable environment for everyone, regardless of gender. Men can be freed from restrictive expectations of masculinity, and children can flourish without the limitations of traditional gender roles.

### The Ongoing Journey: A Call to Action

Feminism is a continuous journey, with new challenges emerging alongside ongoing battles. The fight for equal pay, reproductive rights, and

representation in leadership positions remains crucial. However, feminism is also about celebrating progress. Women are breaking barriers in all fields, shattering glass ceilings, and redefining what it means to be successful. So, the next time you hear the word "feminism," remember the image of a flourishing garden. It's a call to action, inviting everyone to join in cultivating a world where diversity thrives, and where everyone has the opportunity to bloom and contribute to a brighter future.



**Bansaj Poudel**  
BCA 2077 Batch

## Hackathons: The Marathon of a Coder's Life

A hackathon—a term familiar to us tech enthusiasts—can be likened to a marathon, but instead of physical endurance, it tests mental endurance and coding prowess. Imagine a marathon where athletes use their physical strength to compete while learning techniques like proper breathing and sprinting. Hackathons are similar, but the focus is on coding and development skills.

A hackathon is an event where tech enthusiasts gather to use their coding and development skills to solve problems and learn in the process. While marathons last for a few hours, hackathons typically span 24 to 48 hours. Participants go to a designated venue, stay there with their team, develop tech solutions, pitch their ideas to a panel of judges, and ultimately compete for prizes.

I am an avid hackathon participant. My journey began in December 2022 at Softwarica College with an event called Code Mania. At that time, I had neither experience nor technical coding skills, but I possessed positivity, confidence, and a great team. When we first arrived at the hackathon, none of us knew what to expect. We took a step back, analyzed everything, and began brainstorming ideas for the theme of SDG13: Climate Action.

It took us 36 hours to develop our project. Once it was ready, it was time to pitch our idea. Since the rest of my team handled the coding, the pitching fell to me. This was my first time speaking to a large audience of over 50 people in a closed room. I had no idea what I was going to say, but I stepped onto the stage and delivered the most novice pitch of my life. Our team had no expectation of winning, so we packed up, sat in the corner of the room, waited for the results, and prepared to head home.

Despite our uncertainty, we didn't lose hope. We decided to participate in another hackathon, this time armed with the experience of our first one. The moral of the story is that you have many opportunities to succeed, but you must take the first step. Until you take that initial plunge, you won't make your first pitch, your first mistake, or your first success. So, make that first move!

If you're wondering what happened next—yes, you're right—we won! I was as shocked as you might be when I heard the results. Our team was the grand winner of Code Mania 2022. That victory was our first, and it filled us with confidence. Since then, I have participated in more than twelve hackathons, both national and international, and have won every single one. Yet, before each new hackathon, I still remember my first experience. I reflect on the moment I decided to participate, thinking, "What if I hadn't made that first move?" None of this would have happened. So, make your first move.





## Be Wise

**Pranaya Shrestha**

**BBM 2080 Batch**

Strong mentality comes from two sources: positive and negative. Both will help you grow, but the positive will push you toward light, whereas the negative will lead you to darkness. The growth outcomes of these two sources are different.

An example of a strong mentality from a positive source: "If you are kind, people may accuse you of selfish ulterior motives. BE KIND ANYWAY. What you spend years building, someone could destroy overnight. BUILD ANYWAY. The good you do today, people will often forget tomorrow. DO GOOD ANYWAY. Give the world the best you have, and it may never be enough. GIVE THE WORLD THE BEST YOU HAVE ANYWAY." This was said by Mother Teresa. This type of mentality helps you ignore the bad in the world and leads to a happy life, while focusing on the negative side makes you the same.

□□□

That said, I'm not encouraging you to be kind to everyone and let them exploit you because of your character. You should be able to identify people and their intentions. People can treat you like tissue paper: they use you when they need you, and when the need is over, they throw you away. A positive source of strong mentality teaches you to be kind and humble but also to know when to stop.

The outcome of anything depends on what and how much input you put in. Likewise, if you keep feeding your mind negative things, there will be a negative change in you. The mind is a very powerful organ. Most people have not realized its effect and how powerful it is. It holds the power to make you or break you, depending on what you feed it. In today's society, people's minds are controlled by social media. It seems to be a friend but is killing them without them knowing. It's not the fault of social media but of people themselves. They need to know their limits and be wise about where they spend their time.

A good man does good to all people, even to those who don't deserve that treatment, and gets praised but is harmed. A wise man treats people how they deserve to be treated and is happy on his own. Be wise.



## Touch

**Sijan Regmi**

**BBM 2076 Batch**

All the preponderance goes away  
 My mind is empty; my body almost floating feels stupid  
 It feels like I'm unattached with no weight  
 I dream I'm floating  
 Slow fall with a high jump I feel excited  
 I land back to you without any weight on my body  
 My mind is empty; one touch and I'm obliterated.

□□□



## One More Day

**Sudikshya Khadka**  
BSc.CSIT 2080 Batch

To all the powers in my world that be  
Please give me one more day to bleed  
I still have this emptiness inside me  
To fill it with the darkness of my wanton greed.

One more day to share my rhymes  
For the eyes to read and weep  
From time to time  
Only one moment more,  
my last kiss to time  
As my sins cover me with blood,  
I cry to him.

My nightmares are pushed to the other side  
Of every door that I have been chide  
I have lost many nights, for insanity lied  
That dreams are used to heal, my heart kept it aside.

I have searched so  
many bottles of booze  
For the darkness only gave me  
bits and pieces to soothe  
I'm running against time, for a  
desperate need I may lose  
Leaving all my years on paper  
bag added time of waste to goose.

My selfishness is eating away  
all the insanity  
So, she left me as if I  
only lusted her wine for profanity  
She is turning the day into night  
for shadows to take her into the world of vanity  
Cursing the day, we met as she  
steps over death's final Hannity

For the last time, I hugged  
my dear insanity goodbye,  
I didn't get my day to bleed for  
One more try  
My emptiness is too  
Overwhelming, tears in my eye  
So, I crossed the line too, to



## Forest Security System

**Miraj Bhattarai**  
BSc.CSIT 2079 Batch

### Core Idea

The core idea behind our "Forest Security System" project is to provide an advanced and integrated solution for enhancing the security and monitoring of forests. Leveraging the Internet of Things (IoT), our system incorporates key hardware components, including a temperature sensor, audio receiver, HD camera, Raspberry Pi (RasPi), and a buzzer. The temperature sensor plays a crucial role in fire detection, triggering the system when temperatures exceed a certain limit. Once activated, the RasPi orchestrates the camera to survey the surroundings. If a fire is detected, data is sent to the cloud for confirmation. In the case of suspicious audio, like gunshots indicative of hunting, the audio receiver alerts the system. The RasPi then coordinates the camera to investigate the source. If suspicious activity is identified, Azure confirms it and notifies the forest department through the buzzer. This innovative system operates 24/7, ensuring continuous monitoring of temperature and audio. The camera, however, is activated selectively, optimizing power usage. By combining real-time data, sensor technologies, and cloud computing, our Forest Security System offers an effective means for forest officials to respond promptly to potential threats, thereby safeguarding the natural environment and wildlife.

### What Is the Potential Impact of the Project?

The "Forest Security System" project has the potential to make a significant impact on forest management and conservation. Using IoT, HD cameras, and cloud computing, the system can rapidly detect and respond to threats such as wildfires and illegal activities like hunting. Realtime temperature monitoring aids in fire detection, while audio sensors identify suspicious sounds. The integration of cloud facilitates quick decision-making and alerts forest departments efficiently. This comprehensive approach improves forest security, ensures timely responses to environmental threats, and contributes to the sustainable management and conservation of forest ecosystems.





# Newari Culture and Newari Famous Cuisine

## Ishwari Shrestha

### Staff Member

#### Newari Culture and Newari Famous cuisine

Newari culture refers to the rich cultural heritage of the Newar people, an indigenous ethnic group of Nepal. The Newars have a distinctive culture that encompasses various aspects such as language, religion, art, architecture, festivals, and cuisine. Here are some key elements of Newari Culture

1. **Language:** The Newari language, also known as Nepal Bhasa, is spoken by the Newar people. It has its own script called "Prachalit Lipi" or "Ranjana Lipi," though nowadays the Devanagari script is also used for writing.
2. **Religion:** The majority of Newars follow a blend of Hinduism and Buddhism, with elements of indigenous animistic beliefs. They worship a diverse pantheon of deities and have their own rituals and ceremonies.
3. **Art and Architecture:** Newars are renowned for their exquisite art and architecture. Traditional Newari architecture is characterized by intricately carved wooden windows, doors, and facades seen in temples, palaces, and private homes in the Kathmandu Valley. They are also skilled in metalwork, pottery, and painting.
4. **Festivals:** Newars celebrate numerous festivals throughout the year, each with its own unique rituals, music, and dances. Some prominent festivals include:
  - **Bisket Jatra:** A New Year festival celebrated with great enthusiasm in Bhaktapur, marked by chariot processions and pulling of the "bhairab" and "bhairabi" chariots.
  - **Indra Jatra:** A week-long festival in Kathmandu dedicated to the Hindu god Indra, featuring masked dances (like the Lakhe dance) and the display of the living goddess Kumari.
  - **Maha Shivaratri:** Celebrated in honor of Lord Shiva, this festival involves fasting, visiting temples, and performing religious rituals.

Newari Jatra" typically refers to festivals celebrated by the Newar community in Nepal. These festivals are often characterized by vibrant processions, cultural performances, religious rituals, and communal gatherings. Each Jatra has its own significance and is usually associated with a particular deity or event.

As for "cuisine" it seems like you might be asking about the role of cuisine in Newari culture or their involvement in Newari festivals. In many cultures, including Newari, cuisine often share close bonds and may participate together in various cultural activities and celebrations

Newari cuisine is renowned for its rich flavors, diverse ingredients, and unique dishes. Newari food reflects the cultural heritage and culinary traditions of the Kathmandu Valley and is enjoyed by locals and visitors alike.

- **Yomari:** Yomari is a steamed dumpling made from rice flour dough and filled with sweetened sesame seed paste or spiced lentils. It is traditionally prepared during the Yomari Punhi festival but is also enjoyed year-round.
- **Chatamari:** Often referred to as "Newari pizza," chatamari is a thin rice flour crepe topped with various ingredients such as minced meat, eggs, vegetables, and spices. It's a popular snack or appetizer in Newari cuisine.
- **Bara:** Bara are savory lentil patties made from ground black lentils (urad dal), which are seasoned with spices like cumin, turmeric, and ginger. They are fried until crispy and served with achar (pickle) or yogurt.
- **Choila:** Choila is a spicy grilled meat dish typically made from buffalo meat (though other meats like chicken may be used). The meat is marinated in a mixture of spices, garlic, ginger, and mustard oil before being grilled or roasted.
- **Sukuti:** Sukuti is dried meat, usually buffalo or goat, that is marinated in spices and then sun-dried or smoked. It can be eaten as a snack or added to various dishes for flavor.
- **Kwati:** Kwati is a traditional Newari soup made from a mix of nine different types of sprouted beans and lentils. It's flavored with spices like



turmeric, ginger, garlic, and fenugreek seeds and is often enjoyed during festivals or as a wholesome meal.

- **Aila:** Aila is a potent alcoholic beverage made from fermented grains, typically rice or millet. It's a traditional drink in Newari culture and is often consumed during festivals and special occasions.
- **Gundruk:** Gundruk is fermented leafy green vegetables, usually mustard greens or spinach, that are dried and preserved. It's commonly used in soups, stews, and pickles, adding a unique tangy flavor to dishes.

## The Battle Field of Life



**Rojina Karki**  
BBS 2077 Batch

Am I alive or just breathing?  
No, I don't feel like I am alive  
'Cause my dreams are slipping away  
from my hand, and  
I am trapped in the tunnel  
trying to find a ray of light.

Am I happy or just smiling?  
No, I don't feel like I am happy.  
I am embracing the things  
that I never asked for,  
And letting go of the things  
that I have been wishing for my entire life.

Am I the warrior or just a war?  
No, I don't feel like I'm a warrior.  
Cause the constant ongoing war  
inside me is tearing me apart,  
Making it hard to breathe and survive  
another day on a battlefield called "Life."

## Crestfallen



**Sneha Devkota**  
BSc.CSIT 2079 Batch

I keep wondering  
Where did we go wrong?  
Where did I go wrong?  
Weren't we supposed to be happy forever?

Weren't we supposed to keep the promise  
To love one another for eternity?  
Cherish each other's smiles?  
So tell me, what happened to us?

Our sweet and playful banter  
Had begun to turn into huge fights.  
Hurtful words exchanged between one another  
The sweetness changing into something sour.

Now I understand  
Loving you was not a sin.  
But expecting it back  
Was the biggest crime.

Because not only did you give it to me  
You bet your everything for it  
But alas! The time had come  
For bound hands to be separated.

My love for you now  
Remains just a bittersweet memory  
Engraved in my heart like a story  
A story in which one fell out of love.

# Humans Are Hooked, Machines are Learning

**Sukraj Limbu**  
Faculty Member

“If it takes a human between 12,000 and 20,000 hours of practice to master a certain skill, then the bots burn through 100 human lifetimes of experience every single day.”

— Greg Brockman, OpenAI CTO & Co-Founder, The Verge

The exact quote "Humans are hooked, Machines are learning" appears to be from a 2016 Medium article by Alex Jefferson titled "Humans are Hooked, Machines are Learning". While the concept may be echoed elsewhere, this article seems to be the origin of the specific phrasing.

"Humans are hooked" likely refers to the increasing dependence of people on various digital technologies, such as smartphones, social media, and other online platforms. Many individuals find themselves "hooked" or deeply engaged with these technologies, often spending significant amounts of time using them for communication, entertainment, information, and more.

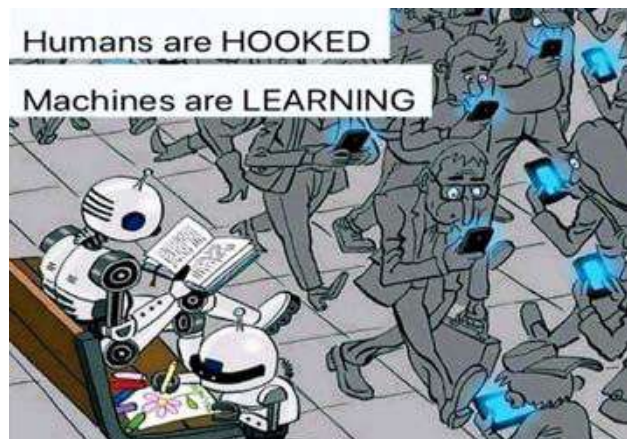
"Machines are learning" refers to the rapid advancements in artificial intelligence (AI) and machine learning. Machines, through sophisticated algorithms and data analysis, are becoming increasingly capable of learning from patterns and experiences, improving their performance over time without being explicitly programmed to do so. The core idea behind machine learning is to enable computers to learn from data, identify patterns, and make decisions or predictions based on that data.

In essence, machine learning algorithms learn from past data to make predictions or decisions about new data. This learning process typically involves training the algorithm on a dataset, which consists of input data and corresponding output labels or targets. Through iterative adjustments to its internal parameters, the algorithm learns to recognize patterns in the data and generalize its knowledge to make predictions on new, unseen data.

For instance, Netflix utilizes machine learning algorithms to analyze user viewing history and preferences, offering personalized movie and TV show recommendations. Google Photos employs machine learning for image recognition, enabling users to search their photo libraries for specific objects or people. Chatbots in customer service utilize natural language processing algorithms to understand and respond to user inquiries effectively.

## Figure

*Humans are Hooked Machines are Learning*



Amazon leverages predictive analytics with machine learning to forecast demand for products, optimizing inventory management. PayPal employs machine learning for fraud detection, safeguarding users from unauthorized transactions. Tesla's Autopilot system relies on machine learning algorithms to enable autonomous driving, processing sensor data to navigate roads safely. IBM's Watson for Oncology assists oncologists in diagnosing cancer and recommending personalized treatment plans based on patient data and medical literature. Facebook utilizes machine learning for targeted online advertising, optimizing ad engagement by tailoring ads to user demographics and interests. These examples underscore the profound influence of machine learning across diverse domains, revolutionizing how we interact with technology and enhancing efficiency and effectiveness in various industries. By harnessing AI algorithms, these tools enhance productivity, improve user experiences, and

aid across diverse domains and applications. It could be the case that this entire article you are reading may be written using some AI text-generative tools.

In today's digital age, humans are increasingly "hooked" or captivated by technology, often spending significant amounts of time interacting with smartphones, computers, social media, and other digital devices. This dependency manifests in various ways, from constant connectivity and information consumption to reliance on digital tools for communication, entertainment, and even basic daily tasks. However, this dependency raises concerns about its impact on human behavior, mental health, and interpersonal relationships, as well as issues such as digital addiction, information overload, and loss of privacy. As technology continues to advance and integrate further into everyday life, understanding and managing this symbiotic relationship between humans and technology becomes increasingly complex and important to ensure a balanced and healthy approach to digital engagement.

In the worst-case scenario, the advancement of machine learning faces a myriad of challenges and risks that could impede its progress and undermine its potential benefits. Ethical concerns loom large, as unregulated machine learning algorithms may perpetuate biases, invade privacy, and exacerbate societal inequalities, eroding trust in AI technologies. Additionally, the threat of adversarial attacks poses a significant risk to the reliability and security of AI systems, with potentially catastrophic consequences for critical applications like autonomous vehicles and medical diagnostics. Moreover, limitations in data quality and availability could hinder the performance of machine learning models, resulting in unreliable predictions and suboptimal decision-making. The

increasing complexity of machine learning models presents another obstacle, as opaque decision-making processes may undermine trust and transparency, hindering adoption in critical domains such as healthcare and finance. Furthermore, the energy-intensive nature of machine learning processes could exacerbate environmental degradation and widen the digital divide. The specter of technological unemployment looms large, as automation threatens to displace human workers without adequate retraining and social safety nets in place, leading to socioeconomic instability and widening income inequality. Perhaps most alarmingly, unchecked advancements in AI could pose existential risks, with superintelligent systems surpassing human control and potentially leading to the extinction of humanity. Addressing these risks requires proactive measures, including robust regulation, ethical guidelines, interdisciplinary collaboration, and public engagement to ensure responsible and sustainable development and deployment of machine learning processes.

In conclusion, balancing the risks and benefits of advancing AI requires a multifaceted approach. This includes establishing regulatory frameworks and ethical guidelines to govern AI development and use, promoting transparency and explainability in AI systems, fostering diversity and inclusion in AI research and deployment, educating the public about AI and its implications, fostering collaborative governance mechanisms, and investing in research and innovation. By addressing these aspects collectively, stakeholders can work towards harnessing the potential of AI while mitigating risks and ensuring that AI technologies serve the interests of society.



# Echoes in Baneshwor

Swarnim Adhikari  
MA English 2080 Batch

## Prelude of Love

Oh love, how I yearn to cherish thee  
As if the morrow may never be,  
Amidst the blossoms, beside the stream,  
Beyond the tides of sorrow's dream.

My dear, my love for you shall soar,  
Echoing through peaks forevermore,  
Beneath the earth, in hidden gleam,  
A fountain of love, an eternal stream.

Your laughter, a melody divine,  
A symphony of passion intertwined,  
Love's vision, though deemed olden,  
In your embrace, forever golden.

Words, like arrows, pierce the soul,  
Yet leave but traces of love's toll,  
The love you gift, a tribute above,  
A prelude to our eternal love.

## Bane-shore

Beneath the golden sky, where cityscape kisses the celestial dome,  
Where man's creation meets with nature's artistry,  
I stand, lovelorn, adrift in the endless river of time.

Amidst the solace of night, when moonbeam kisses the painted canopy,  
When luminescence transforms steel to liquid,  
I stand dauntless, awakening in expanse of stillness and stars.

In the timeless flow of existence,  
I drift, a voyager without vessel,  
Exploring realms beyond mortal reach.  
Yet, to thee, my longed-for shore, I shall journey, at long last, to rest.  
New Rose

In yonder garden, where shadows weep,  
A rose, in solitude, doth keep.  
Its petals crimson, yet stained with woe,  
A mournful tale, it longs to show.

**Figure 1**  
*Setting Sun*



Beneath the moon's soft silver glow,  
 Its thorns unseen, its beauty marred.  
 A symbol of love, yet fraught with pain,  
 In heartache's embrace, it shall remain.

O, fleeting rose, thy fragrance lost,  
 In sorrow's grasp, thy beauty tossed.  
 A tragic figure, in love's cruel dance,  
 In silent agony, thou shalt entrance.

Though tempests rage, and storms may roar,  
 Thy soul, dear rose, shall still endure.  
 In mem'ries bittersweet, thou shalt reside,  
 A melancholic hymn, sung far and wide.

**The Noose**

In the grasp of the noose, I linger still,  
 Neither yielding to my weight's demand.  
 Nor offering escape to solid ground,  
 It binds me to life's fragile thread, not the gallows' cold embrace.

Through ages long, I've sought release,  
 To break free and taste the open air.  
 Or dragged into life's depths untold.  
 Yet my pleas fall silent, swallowed by the tightening coil.

The noose, a force as potent as love or hate,  
 I cling to it by choice, a misguided hope.  
 Once a rope to climb, now a snare of doom,  
 Binding me to its deadly dance.

It whispers lies of hope, of freedom's call,  
 Yet here I hang, a witness to my own demise.  
 I glimpse the world below, in agony I sway,  
 But the noose holds fast, I can't get away.

**Remains**

In feathered sheen, your hair cascades,  
 Winter's breath hesitates, dares not to fray.  
 A smile, surpassing lore's fairest maids,  
 Yet your presence, a whimsy, I say.

The echo of my heart, louder than your bass,  
 Your face aglow, outshining winter's snow.  
 Your smoke, a denser haze in this place,  
 I'm left bewildered, in this daze, you know.

The sentiment that lingers, my dear friend,  
 Is our shared journey, tiger-tiger bound.  
 Your charm, more jest than love's sweet bend,

A rendezvous awaits, when parting's found.

**Cruelty**

Darkest night of chilly winter, icy cold breeze,  
 Tempest thoughts of silly ticker, tranquility seized.  
 In dreams I ponder, wonder what dawn brings,  
 Daybreak makes me realize what my life hath been.

**Figure 2**  
*A Night Sean*



**Program Affiliation Dates**

Programs	Approval Date
XI, XII	2058/04/12
BA	2059/03/11
BBS	2059/03/11
BEd	2059/05/21
BScCSIT	2067/11/06
BCA	2075/05/10
BBM	2075/05/10
MA Sociology	2063/05/19
MA English	2065/12/26
MA JMC	2066/02/28

**Student Enrolment Record**

Programs	No. of Student
XI, XII	6313
BA	1457
BBS	1734
BEd	537
BScCSIT	505
BCA	205
BBM	150
MA English	143
MA JMC	129
MA Sociology	237

**Graduate Record**

Programs	No. of Student
XI, XII	2745
BA	432
BBS	366
BEd	211
BScCSIT	207
BCA	11
BBM	-
MA English	26
MA JMC	28
MA Sociology	23

**College Management Committee**

SN	Name	Designation
1	Mr. Mahendra Bahadur Pandey	Chairperson
2	Mr. Bidur Mainali	Member
3	Dr. Bimala Rai Paudyal	Member
4	Prof. Chiranjeebi Sharma	Member
5	Ms. Gujeshwori Shrestha	Member
6	Dr. Kailash Kumar Bhandari	Member
7	Dr. Kundan Aryal	Member
8	Prof. Dr. Prem Sagar Chapagain	Member
9	Mr. Ramsharan Pyakurel	Member
10	Dr. Babu Ram Adhikari	Member Secretary

**Former College Management Committee Chairpersons**

SN	Name
1	Chiranjibi Sharma
2	Madhav Prasad Sharma
3	Chiranjibi Sharma
4	Usha Kiran Bhandari

**Founder Members**

SN	Name
1	Achyut Prasad Neupane
2	Agni Prasad Kafle
3	Ambika Devi Ghimire
4	Anju Neupane
5	Anju Sharma
6	Anup Acharya
7	Arjun Karki
8	Arjun Kumar Puri
9	Arun Kumar Rajbhandari
10	Babita Upreti
11	Bardan Chalise
12	Bashu Dev Gautam
13	Basu Dev Khatri
14	Basu Dev Rimal
15	Basudev Gautam

SN	Name
16	Bebita Karki
17	Bhadra Kumari Rai
18	Bhim Bahadur Kunwor
19	Bhim Kumari Thapa
20	Bhim Lal Gautam
21	Bhishma Raj Subedi
22	Bhola Nath Bhattarai
23	Bhrikuti Chudal
24	Bhupal Prasad Gautam
25	Bibhusana Paudel
26	Bidur Prasad Upadhya
27	Bidya Devi Bhandari
28	Bigyan Shah
29	Bijaya Lingden
30	Bina Ranjan Ghimire

SN	Name
31	Bishnu Ku. Ghimire
32	Bishnu Parajuli
33	Bishnu Prasad Pokhrel
34	Bishu Sapkota
35	Bishwo Nath Pokharel
36	Chandra Kesari Shrestha
37	Chandra Prasad Khanal
38	Cheta Nath Ghimire
39	Chhatra Mani Rai
40	Chinta Mani Bhattarai
41	Chirinjeevi Prasad Sharma
42	Dambar Prasad Upreti
43	Dan Bahadur Tamang
44	Deepa Poudyal
45	Degendra Pandey

SN	Name
46	Devi Bhattarai
47	Devi Prasad Dhungana
48	Dhakaram Sapkota
49	Dharma Gautam
50	Dharmendra Khakurel
51	Dhruba Bhattarai
52	Dhundi Raj Ghimire
53	Dil Maya B.K.
54	Dipak Sapkota
55	Diwakar Basista
56	Gajendra Kumar Rai
57	Gan Hari Marhattha
58	Ganesh Bahadur Neupane
59	Ganesh Kumar Mishra
60	Ganesh Prasad Chapagain
61	Ganesh Prasad Khanal
62	Ganesh Raj Adhikari
63	Ganesh Yongan
64	Ganga Prasad Subedi
65	Gobinda Bhandari
66	Gopi Krishna Khadka
67	Govinda Bahadur Katuwal
68	Gyanu Bhujel
69	Hari Bahadur Thapa
70	Hari Raj Poudel
71	Harkaman Tamang
72	Hira Thapa Magar
73	Indira Shrestha
74	Ishwor Pokhrel (Dang)
75	Ishwor Pokhrel (Udayapur)
76	Jaganath Dhakal
77	Janta Raj Karki
78	Jasoda Pathak
79	Jaya Bishnu Pradhan
80	Jyoti Rai
81	K.P. Sharma Oli
82	Kabindra Bikram Pandey
83	Kabita Rai
84	Kedar Raj Pudassaini
85	Khadka Prasad Rai
86	Kiran Bahadur Pandey
87	Krishna Babadur Thapa
88	Krishna Bhakta Thapa

SN	Name
89	Krishna Mohan Shrestha
90	Krishna Prasad Neupane
91	Krishna Prasad Oli
92	Krishna Prasai
93	Krishna Rai
94	Krishna Raj Dhakal (Kathmandu)
95	Krishna Raj Dhakal (Tana-hun)
96	Kumar Humagain
97	Kumar Thapa
98	Lal Babu Raya
99	Lekh Nath Paudel
100	Lekh Nath Sharma
101	Lilamani Pokhrel
102	Madan Kharel
103	Madan Kumar Adhikari
104	Madhav Prasad Mainali
105	Mahananda Chalise
106	Mahendra Neupane
107	Maheshwor Shrestha
108	Man Singh Karki
109	Man Singh Mahara
110	Mani Ram Aryal
111	Manju Upreti
112	Marohang Khawan
113	Maya Nath Bhattarai
114	Medini Kharel
115	Mohan Mani Pokhrel
116	Mohan Raj Regmi
117	Mukunda Gautam
118	Narayan Prasad Wagle
119	Narayan Regmi
120	Narayani Khanal
121	Narendra Tamang
122	Netra Prasad Aryal
123	Netra Prasad Paudel
124	Niranjan Kumar Tibedewala
125	Nirmala Sharma
126	Pabitra Bhetwal
127	Parashmani Dahal
128	Parbat Bhattarai

SN	Name
129	Prabin Kumar Mishra
130	Prakash Gajurel
131	Prakash Lama
132	Prakash Prasad Sapkota
133	Pramod Bhattarai
134	Pramod Gurung
135	Prem Bahadur G.C.
136	Prem Nath Dhakal
137	Prem Sagar Chapagain
138	Prithbi Narayan Shrestha
139	Puja Shree Pakhrin
140	Puspa Bastola
141	Puspa Bahadur Baruwal
142	Puspa Kala Neupane
143	Radha Devi Ghimire
144	Radha Krishna Ghimire
145	Raghu Nath Pandit
146	Rajendra Kumar Shrestha
147	Rajubabu Shrestha
148	Ram Kumar Rai
149	Ram Kumar Sharma
150	Ram Lal Tamang
151	Ram Prasad Paudel
152	Ram Prasad Wagle
153	Rama Sharma
154	Ramchandra Khanal
155	Ranjan Lama
156	Rem Kumari Paudel
157	Sambhu Prasad Kattel
158	Sangita Pokharel
159	Santosh Baniya
160	Saroj Kumar Shrestha
161	Shankar Nath Sharma
162	Shankar Prasad Bhandari
163	Sharala Neupane
164	Sharmila Parajuli
165	Shiva Ram Pandey
166	Shova Neupane
167	Shree Ram Acharya
168	Shrikrishna Darshandhari
169	Sita Ghimire
170	Sita Prasai

SN	Name
171	Sita Sharma
172	Sulakshan Sharma
173	Suniti Shrestha
174	Surya Prasad Adhikari
175	Surya Thapa
176	Tahal Bahadur Khadka
177	Tantrik Raj Khanal
178	Tek Raj Gautam

SN	Name
179	Thakur Prasad Rijal
180	Tilak Man Shrestha
181	Toya Nath Khanal
182	Tuk Raj Sigdel
183	Tulasi Siwakoti
184	Udaya Sharma Paudel
185	Umesh Acharya
186	Uttarman Lama

SN	Name
187	Yadav Mani Ghimire
188	Yadav Prasad Adhikari
189	Yadav Prasad Lamichhane
190	Yadav Prasad Panta
191	Yashoda Acharya
192	Yogendra Bahadur Bhattarai

;:yfks ;b:oxj !(@ dWo] \$@ hgfn]/sd lkmtf{nlu xfn ;:yfks ;b:oxj !%) hgf xgxt5 .

#### Former Campus Chiefs

SN	Name
1	Ram Kumar Rai
3	Chiranjibi Sharma
4	Chaitanya Sharma
5	Dr. Dhurba Bahadur Karki
6	Damber Bahadur Hamal
7	Ramesh Chandra Paudel

#### Current Staff

SN	Name
1	Dr. Babu Ram Adhikari
2	Dr. Tara Prasad Gautam
3	Dipesh Singh
4	Laxmi Raj Chapagain
5	Puspa Devi Bastola
6	Poshan Niraula
7	Nabin Khadka
8	Srijana Tiwari
9	Ishwari Prasad Bhattarai
10	Mohan Bahadur Saud
11	Ishori Shrestha
12	Sabina Maharjan
13	Diptika Budhathoki
14	Sachi Lama

SN	Name
15	Durga Kumari Rawal
16	Alisha Naunyal
17	Bikash Nagarkoti
18	Santosh Thapa
19	Buddha Putuwar
20	Kamala Mishra
21	Laxmi Kumari Bhandari
22	Dil Bahadur Thapa
23	Bikram Subedi
24	Buddhi Lal Sunuwar
25	Rojina Pandey
26	Lalita Khadka
27	Jhuma Devi Rai

#### Current Faculty Members

SN	Name
1	Adesh Adhikari
2	Adish Nepal
3	Ajay Kumar Shah
4	Akash Adhikari
5	Amir Raja
6	Anil Kumar Singh
7	Anjana Bhandari
8	Arun Kumar Shah
9	Avash Khadka
10	Bharat Timilsina
11	Bhim Raj Sigdel
12	Bidroha Dahal
13	Binod Bhattarai
14	Bishal Sharma Pokharel

SN	Name
15	Devi Bhakta Devkota
16	Dilip Kumar Jha
17	Dr. Anjay Kumar Mishra
18	Dr. Bhim Lal Gautam
19	Dr. Kalyan Bhakta Mathema
20	Dr. Kumar Dahal
21	Dr. Pramod Raj Upadhyay
22	Dr. Shukra Raj Adhikari
23	Dr. Tanka Upreti
24	Dwaipayana Regmi
25	Ganesh Kumar Basnet
26	Ganga Maharjan
27	Geeta Pathak
28	Goma Poudel

SN	Name
29	Gyanendra Bikram Shah
30	Hari Bahadur Chand
31	Hari Bhatta
32	Hari Prasad Adhikari
33	Harish Raj Ghimire
34	Indra Bilash Ghimire
35	Jagadish Pokhrel
36	Jaya Prakash Dahal
37	Jyotish Chandra Rajbanshi
38	Jyotshna Rajbhandari
39	Kamal Neupane
40	Kapil Dev Kafle
41	Kashmir Lamichhane
42	Kiran Bagale



SN	Name
43	Komal Nath Adhikari
44	Lalita Kaundinya Basyal
45	Laxmi Prasad Yadav
46	Lekhanath Paudel
47	Mahendra Gautam
48	Mahendra KC
49	Mahesh Nepal
50	Manju Upreti
51	Marshal Babu Basnet
52	Md. Raheem Ansari
53	Mohan Raj Bhattarai
54	Mohit Prasad Guragai
55	Muna Kunwar
56	Nabaraj Dhungel
57	Nabaraj Pandey
58	Namita Pant
59	Nanda Kumar Tharu
60	Nar Kumar Chuwan
61	Narahari Khatri
62	Naresh Kumar Shrestha
63	Naw Raj Joshi
64	Nawaraj Bhujel
65	Nawaraj Luitel
66	Netra Prasad Poudel
67	Nirab Chitrakar

SN	Name
68	Niruja Phuyal
69	Pameshwor Dahal
70	Parul Pandey
71	Phul Babu Jha
72	Prabin Maharjan
73	Prajwal Bhandari
74	Prajwal Man Shrestha
75	Prakash Subedi
76	Rabi Raj Baral
77	Raj Kumar Karki
78	Rajendra Acharya
79	Ram Kumar Basnet
80	Ramesh Chaudhary
81	Ramesh Pokharel
82	Rameshor Rajbhandari
83	Rhishav Poudyal
84	Roshani Khadka
85	Sabita Lohani
86	Sachitanand Mishra
87	Sajana Bista
88	Samrat Sharma
89	Sangita Sigdel
90	Sanjib Karki
91	Sankalp Labh Karna
92	Santoshi Bhusal

SN	Name
93	Sarita Agrawal
94	Sarita Lama
95	Saroj Khati
96	Saroj Kumar Mahato
97	Saurav Antawa
98	Sher Bahadur Karkee
99	Shiva Raj Pandey
100	Shobakar Bhandari
101	Shuvash Khadka
102	Sitaram Dhakal
103	Sudarshan Parajuli
104	Sujit Mainali
105	Sukraj Neyong
106	Suman Raj Subedi
107	Surya Prakash Upadhyaya
108	Surya Prasad Chapagain
109	Sushma Bajgain Rimal
110	Swopnil Devkota
111	Tej Prasad Pangen
112	Umesh Acharya
113	Usha Kiran Bhandari
114	Uttam Karki
115	Yam Bahadur Dura

### Former Faculty Members

SN	Name
1	Achyut Kumar Dahal
2	Achyut Tiwari
3	Ajay Sharma
4	Alok Poudel
5	Aman Maharjan
6	Amber Bijay Dangol
7	Amir Thapa
8	Amita Koirala
9	Amrit Acharya
10	Amrit Prajapati
11	Amrit Tiwari
12	Amrita Dhungana
13	Amrita Shrestha
14	Anil Upadhaya
15	Arati Singh
16	Arjun Bhushal

SN	Name
17	Arjun Puri
18	Arun Kandel
19	Arun Sharma
20	Ashim Lamichhane
21	Ashok Dhungana
22	Asim Poudel
23	Ballav Niroula
24	Basanta Rajbanshi
25	Bashu Dev Mainali
26	Bashu Dev Rimal
27	Basu Dev Parajuli
28	Basudev Acharya
29	Bhawani Dhital
30	Bhawani Neupane
31	Bhawanishwar Gautam
32	Bheshraj Adhikari

SN	Name
33	Bhim Rawat
34	Bhishma Raj Subedi
35	Bhoj Raj Ghimire
36	Bhoj Raj Rmali
37	Bhuban Limbu
38	Bhuwan K.C.
39	Bhuwani Neupane
40	Bidhya Aryal
41	Bidhya Bhattarai
42	Bidur Nepal
43	Bidur Prasad Upadhyay
44	Bidya Aryal
45	Bij Ranjitkar
46	Bijay Limbu
47	Bijay Siwakoti
48	Binaya Guragain

SN	Name
49	Binod Das Gurung
50	Binod Karki Manjan
51	Birendra Dahal
52	Birendra Singh Dhami
53	Bishnu Dev Parajuli
54	Bishnu Maya Joshi
55	Bishnu Maya K.C.
56	Bishnu Maya Uprety
57	Bishnu Prasad Pokhrel
58	Bishnu Rawal
59	Bisw Nath Lal Karn
60	Chandi Prasad Bhusal
61	Chandra Khadka
62	Chandra Thapa
63	Chintamani Bhattarai
64	Chiranjeevi Sharma
65	Damber Bahadur Hamal
66	Deepa Poudel Nepal
67	Deepak Acharya
68	Deepak Dhakal
69	Deepak Kumar Rajbanshi
70	Deepak Poudel
71	Deepak Samir
72	Deepak Samir Acharya
73	Dev Raj Aryal
74	Dev Raj Rai
75	Dhak Prasad Subedi
76	Dhan Raj Char
77	Dil Bahadur Shrestha
78	Dilli Ram Bhattarai
79	Dipak Kumar Rajbanshi
80	Dr. Bhawani Shankar Adhikari
81	Dr. Birendra Pandey
82	Dr. Bishnu Rai
83	Dr. Dhruba Bahadur Karki
84	Dr. Harsha Man Maharjan
85	Dr. Indira Shrestha
86	Dr. Jaya Bishnu Pradhan
87	Dr. Krishna Chandra Sharma
88	Dr. Krishna Prasad Parajuli
89	Dr. Purna Kandel
90	Dr. Raghu Mainali
91	Dr. Raj Kishor Singh

SN	Name
92	Dr. Rajendra Khanal
93	Dr. Ramhari Dhakal
94	Dr. Santosh Kumar Singh
95	Dr. Shiva Ram Pandey
96	Dr. Yug Raj Bhattarai
97	Durgesh Bhattarai
98	Ganga Neupane
99	Ganga Subedi
100	Ghama Raj Luitel
101	Ghanashyam Shrestha
102	Gobinda Aman KC
103	Gokarna Gyawali
104	Govinda Aman K. C.
105	Harendra Raj Bista
106	Hari Krishna Lamichhane
107	Hari Prasad Adhikari
108	Hari Prasad Subedi
109	Hari Singh KC
110	Hikmat Rokaya
111	Himal K.C.
112	Himal Khatri
113	Hira Lal Subedi
114	Hom Poudel
115	Indra Dhoj Chhetri
116	Indra Kala Baral
117	Ishwor Bhatta
118	Janak Paudyal
119	Janardan Mainali
120	Jeevan Gyawali
121	Jeevan Rijal
122	Jitendra K.C.
123	Jiva Nath Lamsal
124	Jyoti Adhikari
125	Kabita Luitel
126	Kaladhar Subedi
127	Kalpna Thapa
128	Kamal Dev Bhattarai
129	Kamal Nath Chapagain
130	Kamal Prasad Sapkota
131	Kamala Bhusal
132	Kashi Nath Khanal
133	Keshar Sing Khati
134	Keshav Sharma
135	Khaga Raj Sharma
136	Khagendra Adhikari

SN	Name
137	Khagendra Tripathi
138	Khem Khanal
139	Khem Raj Khanal
140	Khem Raj Shrestha
141	Khilaraj Pokhrel
142	Kiran Bahadur Pandey
143	Kiran Pandey
144	Krishna Adhikari
145	Krishna Ojha
146	Krishna Paudel
147	Krishna Raj Dhakal
148	Kshetra Pal Bohara
149	Kul Raj Sapkota
150	Kuldip Rajbanshi
151	Kumar Khatiwada
152	Laldhwaj Deosa Rai
153	Laxman Datt Pant
154	Lekh Nath Pandey
155	Lenin Poudel
156	Lok Nath Poudel
157	Madan Nath
158	Madhav Sapkota
159	Man Singh Mahara
160	Mani Chaulagai
161	Mani Raj Bishowkarma
162	Manita Baral
163	Manoj Sunuwar
164	Matrika Sapkota
165	Milan Raj Nepali
166	Milan Shrestha
167	Minesh Ghimire
168	Modnath Dhakal
169	Mohan Mani Pokhrel
170	Naba Raj Dhungel
171	Nabin Acharya
172	Nabin Giri
173	Nabin Rai
174	Naranarayan Nyaupane
175	Narayan Bhattarai
176	Narendra Bohara
177	Narendra Mishra
178	Narendra RC
179	Nava Kumar Adhikari
180	Navaraj Bhujel
181	Nirmala Mani Adhikari

SN	Name
182	Nirodh Pandey
183	Nitya Pandey
184	Numa Raj Khanal
185	Om Chandra Thasineku
186	Om Prakash Ghimire
187	Pabitra Dahal
188	Pam Bahadur Gurung
189	Parbata Chaudhary
190	Parichit Poudel
191	Parshuram Kharel
192	Pawan Acharya
193	Prabin Lal Shrestha
194	Prabin Tiwari
195	Pradip Raj Giri
196	Pradip Sharma
197	Pragya Paneru
198	Prakash Rai
199	Pranshu Pokharel
200	Prasana Poudel
201	Prasash Prasad Sapkota
202	Prashant Thakur
203	Pratikshya Baral
204	Pratikshya Kattel
205	Prem Hamal
206	Prem Prasad Dangal
207	Prithvi Rimal
208	Prof. Chandra Prakash Sharma
209	Prof. Dr. Bina Ranjan Ghimire
210	Prof. Dr. Tara Bhusal
211	Prof. Laxman Kumar Regmi
212	Prof. P. Kharel
213	Prof. Rajendra Dev Acharya
214	Prof. Ram Krishna Regmee
215	Purna Chandra Bhusal
216	Purna Limbu
217	Pushpa Sharma
218	Rabina Dhakal
219	Rabindra Raj Bhandari
220	Rachana Negi Rana
221	Radha Devi Ghimire
222	Radhika Dahal
223	Radhika Subedi

SN	Name
224	Raj Kumar Arjal
225	Rajan Bhattarai
226	Rajani Sen
227	Rajeev Ghimire
228	Rajendra Dev Acharya
229	Rajendra Dhakal
230	Rajendra Khanal
231	Rajesh Karki
232	Rakesh Kumar Jha
233	Ram Chandra Khanal
234	Ram Hari Dhakal
235	Ram Krishna Regmee
236	Ramesh Adhikari
237	Ramesh Khatri
238	Rameshwor Tiwari
239	Resham Raj Pathak
240	Reyoz Kumar Raymajhi
241	Rohit Kumar Lamsal
242	Rom Kanta Pandey
243	Roshan Dhaurali
244	Roshan Kumar Nandan
245	Roshni Dhamala
246	Rukesh Ghimire
247	Rupa Pokharel
248	Rupesh Kumar Budhathoki
249	Sagar KC
250	Sambhu Bartaula
251	Sange Sherpa
252	Sangharsha Panta
253	Sangita Sapkota
254	Sanjay Khadka
255	Sanjeev Kumar Dahal
256	Sanjeev Udas
257	Santosh Bhattarai
258	Santosh Sharma
259	Sarad Adhikari
260	Sarad Sigdel
261	Sarbagya Dhaubanjari
262	Sarvesh Poudel
263	Sateesh Kumar Sukla
264	Seema Singh
265	Shalik Ram Adhikari
266	Shankar Bhandari
267	Shankar Sharma
268	Sharad Sigdel

SN	Name
269	Sharada Chhetri
270	Shashi Ghimire
271	Shashi Marasainni
272	Sher Bahadur Karki
273	Shiv Kumar Mahato
274	Shivaji Gurung
275	Shovakar Bhandari
276	Shovit Khadka
277	Shubham Bohara
278	Sirisa Gauli
279	Siromoni Dhungana
280	Sriman Sharma
281	Sristy Khatiwada
282	Subas Acharya
283	Subash Chandra Gautam
284	Sudarshan Sharma
285	Sudarshan Subedi
286	Sudeep Lama Waiba
287	Sudeep Thapa
288	Sudip Poudel
289	Sulakshyan Sharma
290	Suman Acharya
291	Suman Dhital
292	Suman Poudel
293	Sundar Neupane
294	Sunder Tamang
295	Sunil Bajracharya
296	Sunil Chudamani Bajracharya
297	Sunil Rana
298	Surendra Dhital
299	Surya Adhikari
300	Surya Bhattarai
301	Surya Devkota
302	Sushil Gautam
303	Sushish Baral
304	Suvash Chandra Gautam
305	Suvash Khanal
306	Swarnim Raj Lamsal
307	Tank Poudel
308	Tarani Pokhrel
309	Teknath Subedi
310	Tika Ram Khatiwada
311	Tilak Man Shrestha
312	Tilak Pathak

SN	Name
313	Tirtha Raj koirala
314	Uddab Thapa
315	Ujwal Acharya
316	Ujjal Prajapati
317	Ujwal Ghimire
318	Utsab Koirala
319	Uttam Lal Adhikari
320	Vipul Gautam
321	Vishwabandhu Adhikari
322	Vivek Kumar Dhakal
323	Yadav Prakash Lamichhane
324	Yadav Prasad Panta
325	Yadav Raj Panta
326	Yadu Nath Uprety
327	Yagya Raj Bhandari
328	Yam Bahadur Katwal
329	Yogendra Bahadur Bhattarai
330	Yogesh Aryal
331	Yug Raj Bhattarai
332	Aarati Singh
333	Achhyut Tiwari
334	Amrit Joshi
335	Amrit Raj Tiwari
336	Amrita Chaulagain
337	Anup Acharya
338	Arjun Kumar Puri
339	Ashok Bhandari
340	Ashok Dhakal
341	Bacchu Ram Dahal
342	Badri Nath Bhatta
343	Basanta Aryal
344	Basantalal Shrestha
345	Basu Dev Ghimire
346	Basu Prasad Mainali
347	Basudev Rimal
348	Bhes Raj Aryal
349	Bhimlal Gautam
350	Bhismaraj Subedi
351	Bhoj Raj Dhungel
352	Bhojraj Ghimire
353	Bhupal Prasad Acharya
354	Bhuwan K.C
355	Bidhur Prasad Nepal
356	Bijaya Siwakoti
357	Binaranjan Ghimire

SN	Name
358	Binaya Keshari Paudel
359	Birendra Udas
360	Bishnu Panthi
361	Bishnumaya Joshi
362	Buddhi Prasad Regmi
363	Chaitanya Prasad Sharma
364	Champa Kumari Gurung
365	Chandra Bahadur Karki
366	Chandra Dip Lamichhane
367	Chintamani Pandey
368	Chiranjivi Prasad Sharma
369	Dambar Bahadur Hamal
370	Devi Prasad Dhungana
371	Dipa Paudyal
372	Dipak Aryal
373	Dipak Paudel
374	Gagan Dhakal
375	Ganesh Prasad Chapagain
376	Ganga Prasad Subedi
377	Gaumani Gyawali
378	Ghanshyam Niraula
379	Hari Singh K.C
380	Hemanta Raj Shiwakoti
381	Hiralal Subedi
382	Indira Shrestha
383	Indraa Chaulagain
384	Ishori Prasad Bhattarai
385	Ishwori Prasad Bhatta
386	Janaardan Mainali
387	Januka Thapa
388	Jay Bishnu Pradhan
389	Jiban Rai
390	Jiban Rijal
391	Jitendra K.C
392	Jiwannath Nepal
393	Jyoti Raj Adhikari
394	Kalpana Chaulagain
395	Kamala Mishra
396	Kamalnath Chapagain
397	Khagendra Prasad Adhikari
398	Krishna Prasad Ojha
399	Krishna Prasad Prajuli
400	Krishna Prasad Sapkota
401	Kumar Dahal
402	Larens Gurung

SN	Name
403	Laxmi Bhandari
404	Maansingh Mahara
405	Madhav Prasad Sapkota
406	Madhusudan Pudasaini
407	Mahesh Nepal
408	Maniram Chaulagain
409	Manju Upreti
410	Mankaji Shrestha
411	Marohang Khawang
412	Murari Mohan Joshi
413	Narayan Prasad Bhattari
414	Nawaraj Pokhrel
415	Niraj Sharma
416	Nirjala Kakshyapati
417	Nirmal Mani Adhikari
418	Niruja Phyuwal
419	Pradip Kumar Chauhan
420	Prajwalman Shrestha
421	Prakash Prasad Sapkota
422	Pramod Raj Upadhya
423	Puspa Bahadur Baruwaal
424	Puspa Devi Bastola
425	Puspa Regmi
426	Rachana Paudel
427	Rajan Tripathi
428	Rajendra Raj Dhakal
429	Rajendra Raj Khanal
430	Ram Kumar Rai
431	Ramesh Ghimire
432	Ramesh Kumar Singh
433	Ramesh Pokhrel
434	Ramesh Rijal
435	Ramhari Dhakal
436	Ramkrishna Aryal
437	Ramlal Tamang
438	Rashi Ghimire
439	Resham Pathak
440	Roma Kanta Pandey
441	Rupesh Nepal
442	Sakuntala Baral
443	Sambhu Bakhati
444	Samjhana Shrestha
445	Sanjaya Kumar Mishra
446	Sanjya Kumar Dev
447	Santosh Thapa

SN	Name
448	Sarita Dhakal Agrawal
449	Satish Kumar Shukla
450	Satyanarayan Chaudhary
451	Shankar Prasad Bhandari
452	Shibaram Pandey
453	Shulakxan Sharma
454	Sitaram Dhakal
455	Sovitman Khadka
456	Sudip Kapali
457	Sunita Khanal

SN	Name
458	Surendra Neupane
459	Suresh Basnet
460	Suresh Raj Mishra
461	Suresh Raya
462	Surya Prasad Adhikari
463	Surya Prasad Devkota
464	Tara Prasad Bhusal
465	Tilakman Shrestha
466	Uddab Prasad Khanal
467	Uddbodh Bhandari

SN	Name
468	Umesh Acharya
469	Uttam Rupa Kheti
470	Yadav Prasad Pant
471	Yadav Raj Panta
472	Yagya Prasad Nepal
473	Yubraj Bhattarai

**Former Staff**

SN	Name
1	Amit Man Shrestha
2	Apeksha Dahal
3	Ayush Dahal
4	Bina Ghimire
5	Binu Niraula
6	Chaitanya Sharma
7	Chakrit Subedi
8	Champa Kumari Gurung
9	Chinta Mani Bhattarai
10	Cholakant Pandey
11	Deepak Prasad Bhandari
12	Deepesh Karki
13	Dip Bhandari
14	Ghana Singh Khati
15	Ghanashyam Niroula
16	Indira Nepal
17	Indira Ojha

SN	Name
18	Indira Sharma Acharya
19	Indra Adhikari
20	Janaka Thapa
21	Janardha Mainali
22	Kalawati Kumari Bohara
23	Kamal Bhattarai
24	Kamala Bhusal
25	Karuna Adhikari
26	Kishor Thakur
27	Madhav Kumar Karki
28	Madhu Pudasaini
29	Manoj Kumar Singh
30	Narayan Basnet
31	Nila Kumari Nepal
32	Pashupati Kshetri
33	Prakash Shrestha
34	Pratikshya Paudel

SN	Name
35	Punam Rai
36	Rajendra Prasad Joshi
37	Ramesh Basnet
38	Ramesh Chandra Paudel
39	Ramesh Shrestha
40	Rati Maharjan
41	Rishikesh Bhattarai
42	Roshan Bista
43	Saujan Shrestha
44	Shakuntala Baral
45	Shambhu Bakhati
46	Shiva Bhusal
47	Sudip Kapali
48	Sukriti Koirala
49	Sundara Kumari Sunar
50	Tarun Kucheria

**Best Faculty Award Winners**

SN	Name
1	Amrit Tiwari
2	Arun Sharma
3	Bhim Raj Sigdel
4	Bijay Siwakoti
5	Bishnu Maya Joshi
6	Dambar Bahadur Hamal
7	Dipak Poudel

SN	Name
8	Ganesh Kumar Basnet
9	Hari Bahadur Chand
10	Jyoti Adhikari
11	Kamal Chaulagain
12	Krishna Ojha
13	Krishna Prasad Praajuli
14	Krishna Raj Dhakal

SN	Name
15	Mahesh Sharma
16	Manju Upreti
17	Mansingh Mahara
18	Niruja Phuyal
19	Prajwal Man Shrestha
20	Sitaram Dhakal
21	Umesh Acharya

**Best Staff Award Winners**

SN	Name
1	Bikash Nagarkoti
2	Ghanshyam Niraula
3	Ishwori Prashad Bhattarai
4	Laxmi Kumari Bhandari
5	Poshan Niraula

**Student of the Year Award**

SN	Name
1	Apekshya Rai
2	Sneha Jha

SN	Name
6	Puspadevi Bastola
7	Rojina Pandey
8	Sakuntala Baral
9	Santosh Thapa
10	Swikriti Koirala

**MBM Gold Medalists**

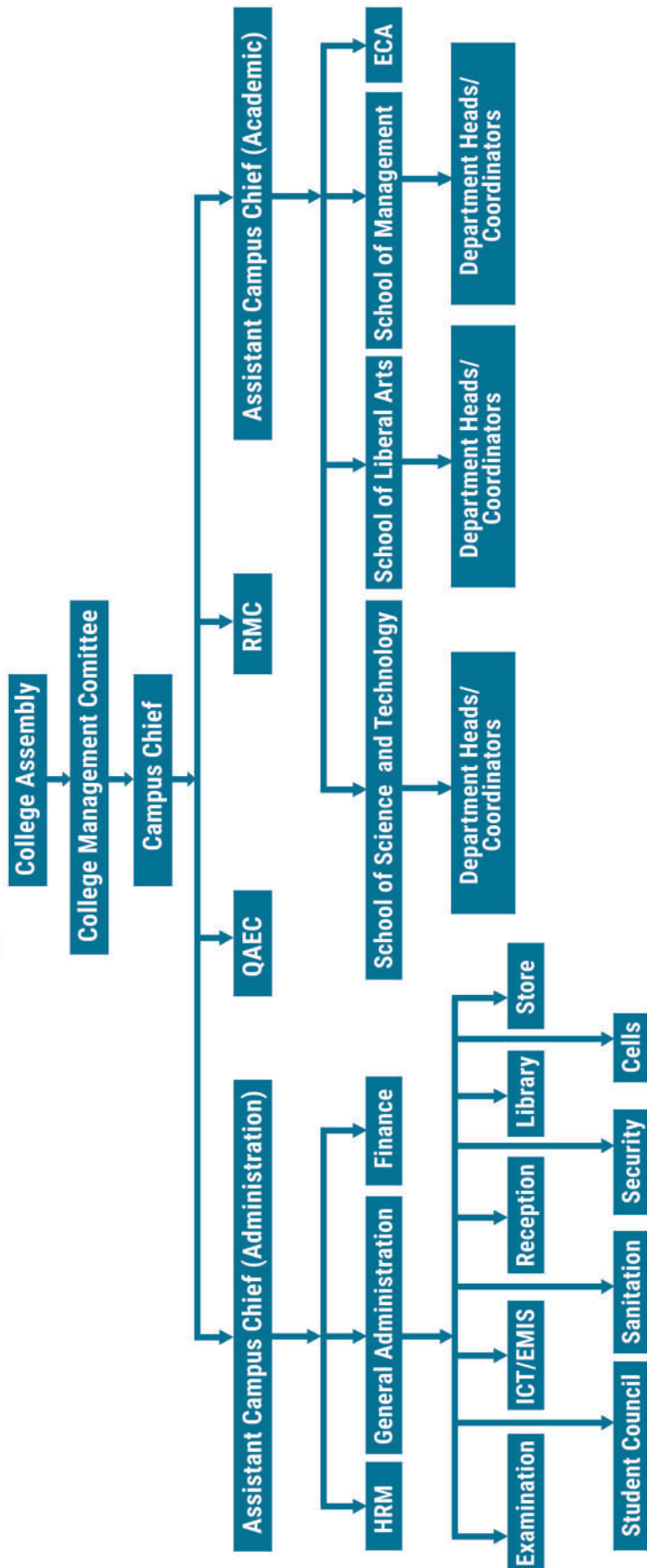
Admission Batch	Name
2058	Basu Dev Poudyal Astha Poudyal
2059	Pawan Jung Thapa Manita Khanal
2060	Sanjiv Pudasaini Sirjana Gautam
2061	Ram Prasad Lamichhane Rabina Maharjan
2062	Tulsi Parajuli Mandira Pokhrel
2063	Hari Poudel Sangita Mainali
2064	Bipin Sedai Babi Lama
2065	Rabin Bhattarai Gita Bhattarai
2066	Bikal Dahal Rasmi Sigdel Sangharsha Panta
2067	Achyut Acharya Sushmita Manandhar
2068	Samikshya Shrestha Sajan Nagarkoti
2069	Ishan Bhattarai Ashmita Manandhar
2070	Sudhan Lamichhane Rama Parajuli

Admission Batch	Name
2071	Pawan Bhattarai Suprima Pandey Dipesh Parajuli
2072	Juma Bista Biju Khatri Dhungel Bimal Nagarkoti Bigyaa Pokhrel Jeshmin Jimcee
2073	Rajan Gautam Sonika Kunwar Subas Pandey Rojen Shrestha Binaya Karki
2074	Manoj Parajuli Mira Chand Nabina Kumari Paudel Champa Rai Sushan Ghimire Samriddhi Nepal
2075	Shreekrishna Ghimire Smarica Chaulagain Samikshya Regmi Neelam Budhathoki Rabin Shrestha Bipul Khatiwada
2076	Mamata Gautam Darpan Dangal
2077	Sabita Bhandari Prashant Kumar Basnet
2078	Nawaraj Paudel Sunita Gajurel

**Board/University Toppers**

SN	Name	Award
1	Ashish Chamlagain	Mass Communication Topper, NEB
2	Bijaya Dhungel	Journalism and Mass Communication Topper, TU
3	Pabitra Poudel	University Topper, Winner of Nepal Chhatra Bidhya Padak
4	Sakar Gajurel	HSEB Education National Topper
5	Sangita Sapkota	University Topper, Winner of Nepal Chhatra Bidhya Padak
6	Sundar Tamang	HSEB Humanities National Topper
7	Tripti Malhotra	Journalism and Mass Communication Topper, TU

### Organizational Chart



## College Activities List

### School of Liberal Arts (SoLA)

SN	Date	Event/ Program/ Activities
1.	2080/01/06	वरिष्ठ पत्रकार भैरव रिजालसँग अन्तरसंवाद
2.	2080/02/21	Drama - Love in Caste Shadow : A Forbidden Union (Organized by the students of BA Third Year)
3.	2080/03/31	Workshop on Academic Writing: Research and Term Paper
4.	2080/05/31	Drama Performance on Shakuntala by Kalidas
5.	2080/08/15-16	Two days Residential Workshop on Critical Pedagogy (Jointly organized by SoLA, MBMC, and Foundation for Critical Discourse)
6.	2080/08/22	Silent Drama on the theme of Resistance against Gender Violence (Organized by the students of BA Third Year)
7.	2080/08/25	जागरण अवधिमाँ लैङ्गिक हिँसा: एक छलफल
8.	2080/08/29	Speech Competition (नेपाल प्रजापरिषद् र प्रजातन्त्र)
9.	2080/09/04	Presentation on Orlando by Virginia Woolf under English Club
10.	2080/10/12	Extension and Outreach Program
11.	2080/10/19	बलिदानलाई सम्झँदा (राणाकाल भोग्नेहरु बीच भलाकुसारी)
12.	2080/10/22	Debate Competition: Is Radical Feminism Relevant in Contemporary Time? (Jointly organized by SoLA, MBMC and Students' Council)
13.	2080/11/01	Formative Democratic Discourse in Nepal During 1920s (Paper Presentation and Discussion)
14.	2080/11/20-21	Educational Excursion/Study Visit
15.	2080/12/06	Social Work Day Celebration 2024
16.	2080/12/14-18	Educational Tour at Tinjure, Terathum
17.	2080/12/27-28	Digital Journalism Workshop
18.	2081/01/22	Theatre Visit and Drama Watching

### School of Management (SoM)

SN	Date	Event/ Program/ Activities
1.	2080/01/19-20	Financial Avenues by Sampanna Caital
2.	2080/03/6-8	Advanced Excel Training by Saswat Pathak
3.	2080/04/11	CV and Interview Facing Training cum Workshop
4.	2080/04/12	Financial Literacy Program by Shreekrishna Securities
5.	2080/04/24	Guest Lecture on Accountancy by Joginder Goet
6.	2080/04/22, 25	“Opportunities and Challenges for Nepalese Youth” BY SAROJ GIREE
7.	2080/06/13	Accounting Training
8.	2080/06/19	Interaction Program about Credit Rating by ICRA Nepal
9.	2080/08/20-25	Educational Tour
10.	2080/08/24-25	Educational Tour
11.	2080/09/08	BBM and BBS Orientation 2080 Batch
12.	2080/09/11	MBM Fest
13.	2080/09/19	Parents Meet with BBM and BBS Parents



SN	Date	Event/ Program/ Activities
14.	2080/09/20	Sales Report and Feedback Presentation of Students of their Stalls during MBM Fest
15.	2080/09/26	Guest Lecture on “ Understanding Business Culture, Ethics and Etiquette by Dr. Shankar Bhattra, Former DGM of Rastriya Banijya Bank
16.	2080/09/26	Guest Lecture on “ Empowering Yourself: The Transformative Power of Self-Awareness in Students Success by TM Mr. Prashant Shrestha and Chandani Shrestha
17.	2080/11/09	Seminar Paper presentation of BBM Second Sem for LOB
18.	2080/12/16	Field Visit

**School of Science and Technology (SoST)**

SN	Date	Event/ Program/ Activities
1	2080/03/02	Workshop on “Postulates of Space Resided Energy & IT”
2	2080/04/10	Data Science With R
3	2080/04/22	Data Analysis With R
4	2080/05/03	WordPress
5	2080/05/03	UI/UX
6	2080/06/19	IDEAX Hackthone [Indegenious language preservation]
7	2080/06/26	B.Sc.CSIT Meet Up-2080
8	2080/08/17	Academic Orientation Of BCA & B.Sc.CSIt 2080 Batch
9	2080/09/03	Educational tour BCA 2076 Batch[7th Sem]
	2080/09/04	Hardware & Networking
11	2080/09/20	Parents Meet
	2080/10/01	Docker & Linux
12	2080/10/02	Volunteering Cyber Security Training Opening Ceremony Program Organized By Kathmandu Metropolitan
12	2080/10/05	BPC HackFest
13	2080/11/17	Workshop on WordPress
	2080/12/11	Workshop on WordPress
14	2080/12/23	Workshop on Git & Github
15	2080/12/27	CSITIAN GOAL FEST
16	2080/12/28	Hult Prize Dubai Summit

# Programs Offered

**School of Liberal Arts**

MA: Journalism and Mass Communication, Social Work, Sociology

BA: Journalism and Mass Communication, English, Social Work, Sociology

**School of Management**

BBM, BBS

**School of Science and Technology**

BCA, BSc.CSIT



Cleanliness Program at Heritage Site



Donation Program



Educational Tour to Cholong Park, Terhathum



Drama Performance



Effective Communication Training



Experimental Demonstration of Postulates of Space Resided Energy



Extension and Outreach Program at Kirtipur



Field Study of MA English Students

## GALLERY



Field Visit at Chitlang



Food Fest at the College Premises



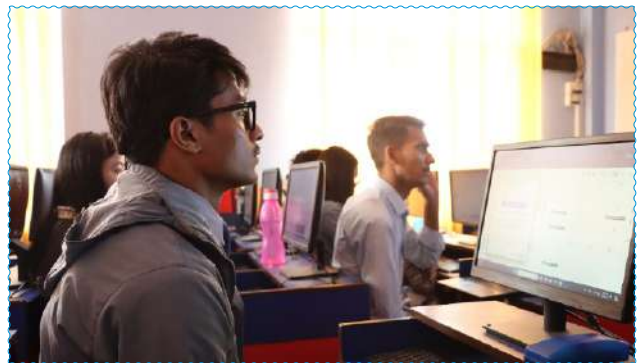
Non-Credit Class (Tally Training)



Paper Discussion on Formative Democratic Discourse in Nepal During 1920s



Social Work Day Celebration



Workshop on Digital Journalism



Sports Meet



Cyber Security Training by Kathmandu Metropolitan City



Workshop on Data Analysis



Sports Meet



Sports Meet



Student in Community



Celebration of Students' Achievement



Visitors Observing our College

## GALLERY



Students Performing Silent Art



Workshop on Computer Hardware and Networking with Troubleshooting



Students' Activities on Welcome Program



22nd College Day



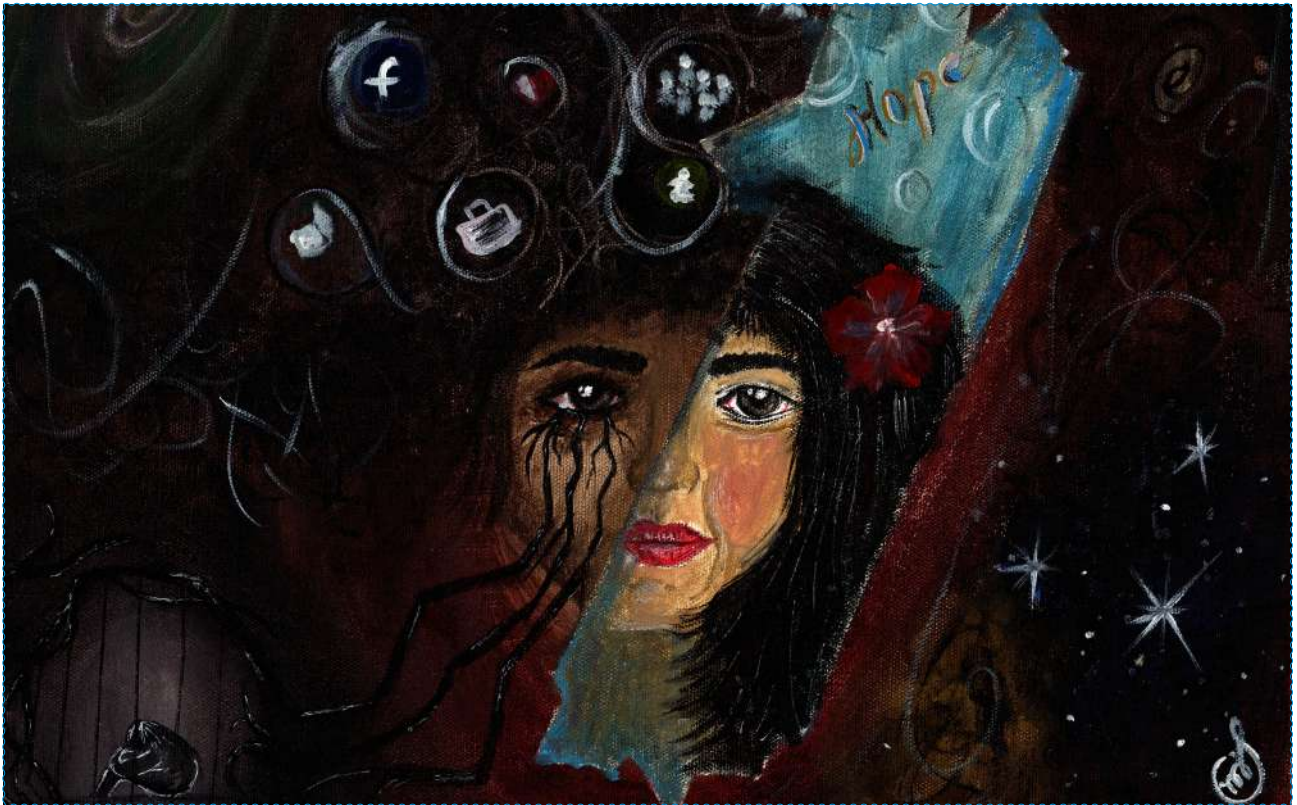
Academic Writing Training



Industrial Visit



Industrial Visit



Live Painting on Talent Hunt 2080 by Sneha Rouniyar, BSc.CSIT 2080 Batch



Book Discussion



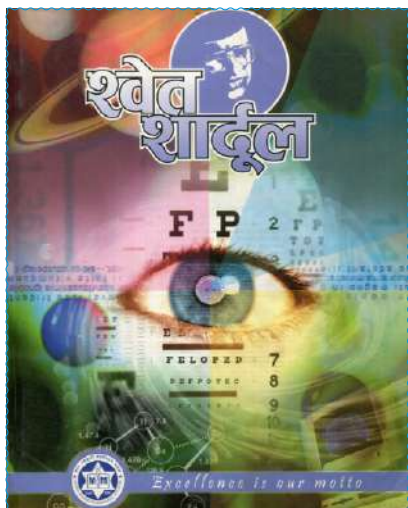
Presentation on Novel by English Club



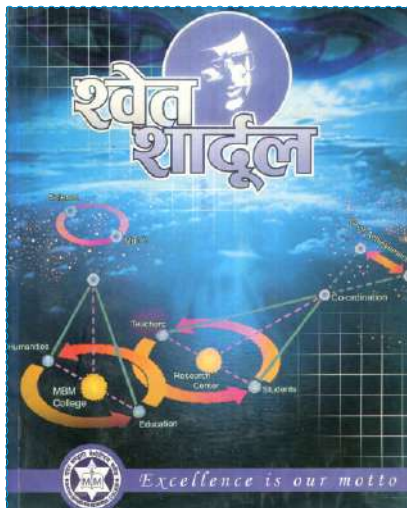
Workshop On Ducker and Linux



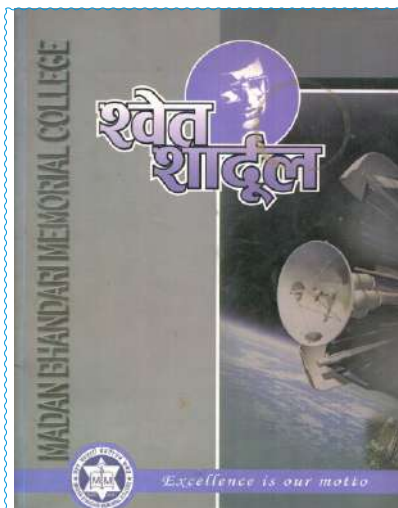
Parents Meet



Shweta Shardul Vol 1



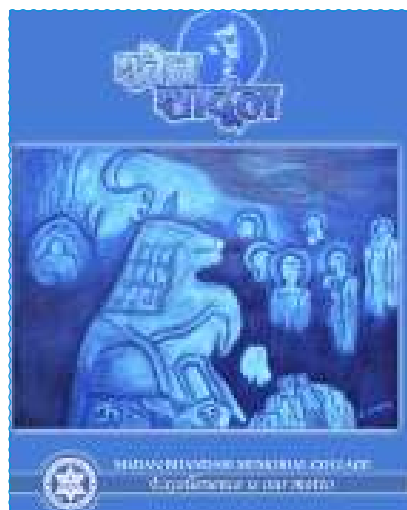
Shweta Shardul Vol 2



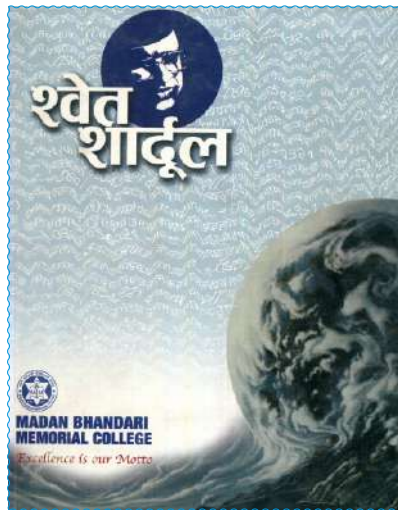
Shweta Shardul Vol 3



Shweta Shardul Vol 4



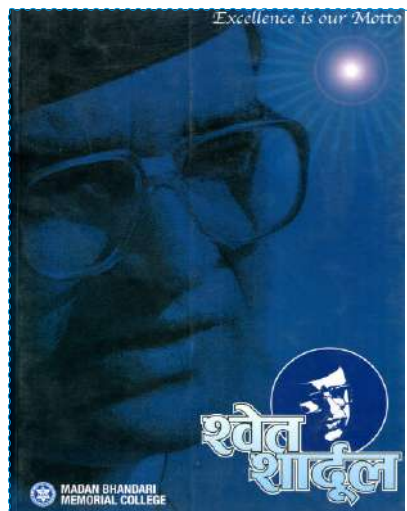
Shweta Shardul Vol 5



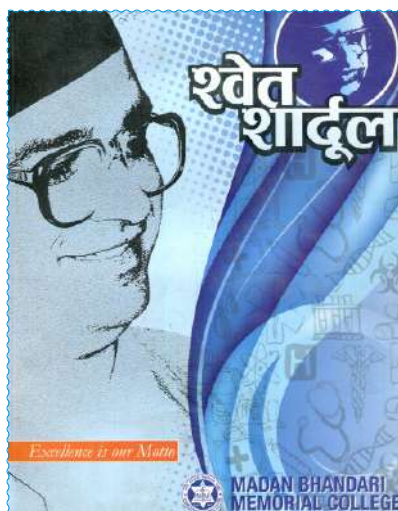
Shweta Shardul Vol 6



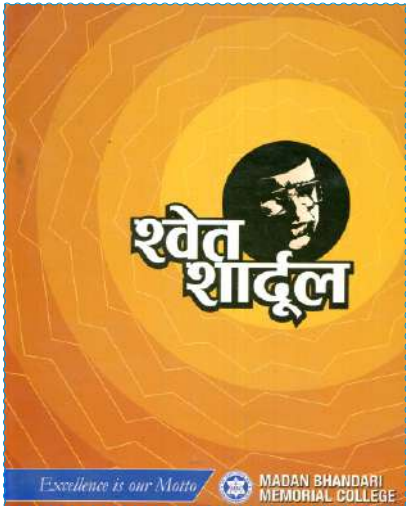
Shweta Shardul Vol 7



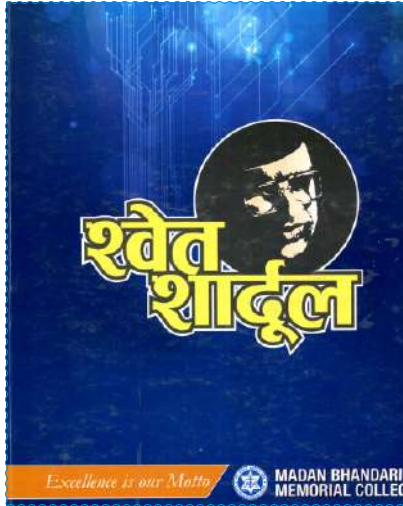
Shweta Shardul Vol 8



Shweta Shardul Vol 9



Shweta Shardul Vol 10



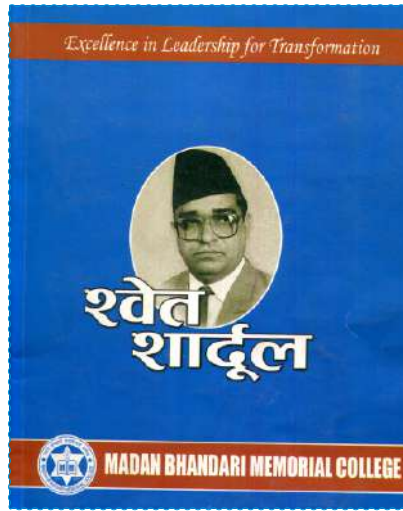
Shweta Shardul Vol 11



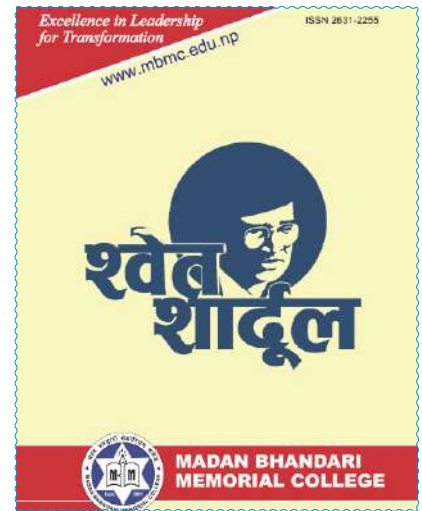
Shweta Shardul Vol 12



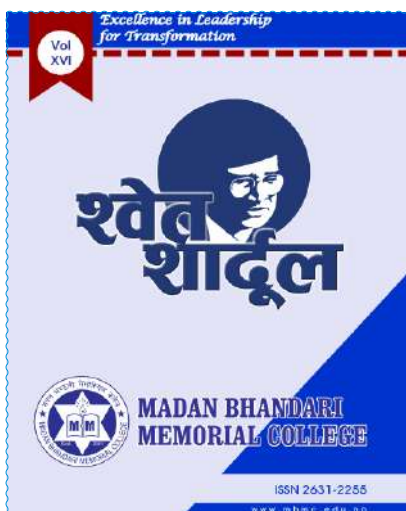
Shweta Shardul Vol 13



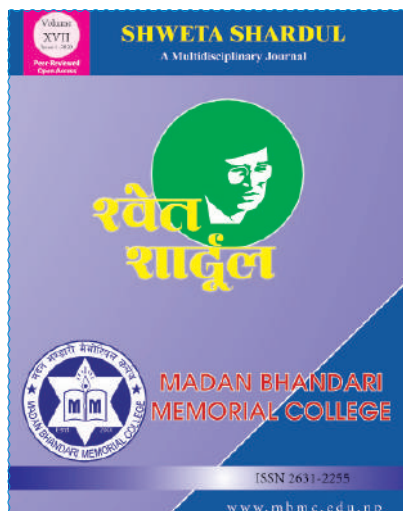
Shweta Shardul Vol 14



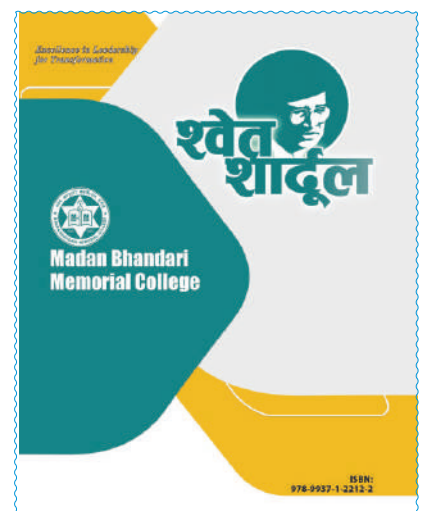
Shweta Shardul Vol 15



Shweta Shardul Vol 16



Shweta Shardul Vol 17

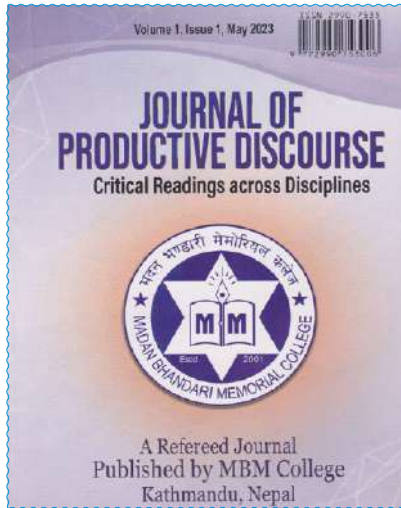


Shweta Shardul Vol 18

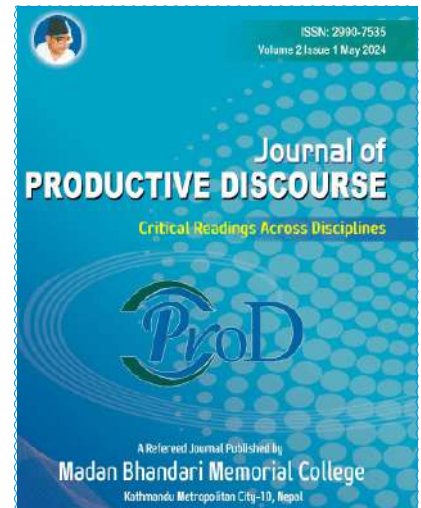




Shweta Shardul Vol 19



Journal of Productive Discourse (ProD) Vol 1



Journal of Productive Discourse (ProD) Vol 2



Painting Competition



Orientation on e-Library and e-School



Interaction Program about Credit Rating



Annual General Meeting



Journal Release Program



Traffic Awareness Program



## **Madan Bhandari Memorial College**

Kathmandu Metropolitan City-10, Nepal

(Affiliated to Tribhuvan University)

Tel: +977-01-5172175, 5172715

P. O. Box 5640

Email: [info@mbmc.edu.np](mailto:info@mbmc.edu.np), Website: [www.mbmc.edu.np](http://www.mbmc.edu.np)