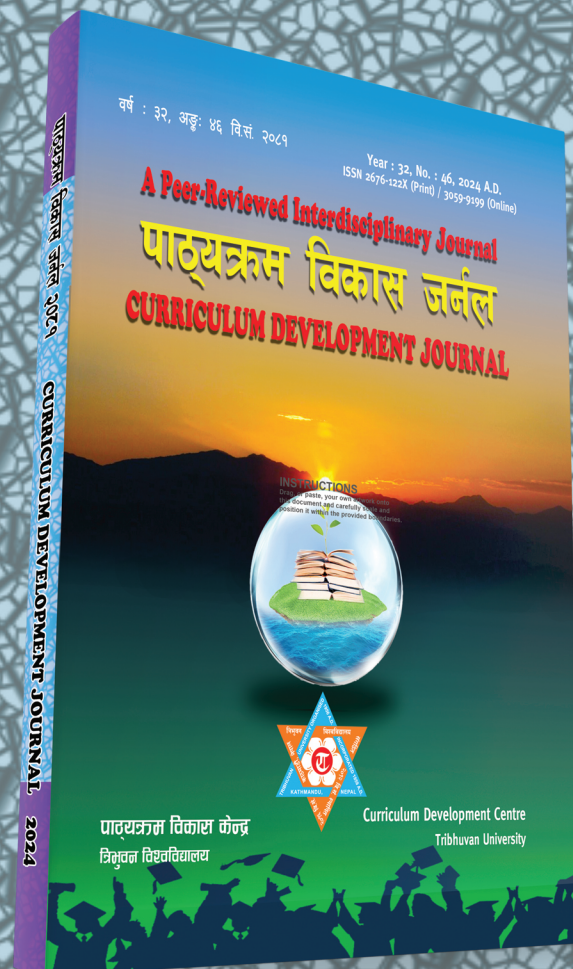


पाठ्यक्रम विकास जर्नल  
का.जि.का. दर्ता नं. ४८/०३३-३४



Curriculum Development Journal  
Kath.Dist.Off. Regt. No. 48/033-034



पाठ्यक्रम विकास जर्नल २०८१

CURRICULUM DEVELOPMENT JOURNAL 2024

मुद्रक : त्रि.वि. छापाखाना, कीर्तिपुर, काठमाडौं  
फोन : ४३३१३२०, ४३३१३२१

Printed at: T.U. Press, Kirtipur, Kathmandu  
Phone : 4331320, 4331321

वर्ष : ३२, अङ्क: ४६ वि.सं. २०८१

Year : 32, No. : 46, 2024 A.D.  
ISSN 2676-122X (Print) / 3059-9199 (Online)

A Peer-Reviewed Interdisciplinary Journal

# पाठ्यक्रम विकास जर्नल

## CURRICULUM DEVELOPMENT JOURNAL



पाठ्यक्रम विकास केन्द्र  
त्रिभुवन विश्वविद्यालय

Curriculum Development Centre  
Tribhuvan University



A Peer-Reviewed Interdisciplinary Journal

# पाठ्यक्रम विकास जर्नल

## Curriculum Development Journal



**पाठ्यक्रम विकास केन्द्र**

त्रिभुवन विश्वविद्यालय  
कीर्तिपुर, काठमाडौं

वर्ष ३२, अङ्क ४६, वि.सं. २०८१

**Curriculum Development Centre**

Tribhuvan University  
Kirtipur, Kathmandu

Year 32, No. 46, 2024 A.D.

**Web site:** [www.tucdc.edu.np](http://www.tucdc.edu.np)

**Email:** [cdcjournal@tu.edu.np](mailto:cdcjournal@tu.edu.np)

**Phone No.:** (977-1) 4334041

वि.सं. २०८१ पौष

२०० प्रति

2024 December

200 Copies

यो पाठ्यक्रम विकास जर्नलमा प्रकाशित लेख रचनाहरूमा अभिव्यक्त विचारहरू सम्बन्धित लेखकका आफ्नै हुन् । लेख रचनामा अभिव्यक्त विचारहरूप्रति यस जर्नलको सम्पादक समूह वा पाठ्यक्रम विकास केन्द्र जिम्मेवार हुने छैन ।

The views expressed in the articles are those of the authors and do not necessarily represent the views of the Curriculum Development Centre or of its Editorial Board.

Copyright: Curriculum Development Centre, Tribhuvan University

Open Access Journal

**मूल्य : नेपालभरका लागि ने.रु. ५०० ।**

**अन्य मुलुकहरूका लागि = US\$ 50**

वर्ष ३२, पूर्णाङ्क ४६, वि.सं. २०८१, पौष

Year 32, No. 46, 2024 December

## पाठ्यक्रम विकास जर्नल

### Curriculum Development Journal

#### प्रधान सम्पादक

प्रा.डा. पारसनाथ यादव

#### Chief Editor

Prof. Dr. Paras Nath Yadav

#### कार्यकारी सम्पादक

प्रा.डा. धर्मराज अधिकारी  
सहप्रा.डा. बामदेव अधिकारी

#### Executive Editors

Prof. Dr. Dharmaraj Adhikari  
Asso. Prof. Dr. Bam Dev Adhikari

#### सम्पादक समूह

प्रा.डा. मोतीलाल शर्मा  
सहप्रा.डा. टिकाराम गौतम  
सहप्रा.डा. लोकराज रेग्मी

#### Board of Editors

Prof. Dr. Motee Lal Sharma  
Asso. Prof. Dr. Tikaram Gautam  
Asso. Prof. Dr. Lokraj Regmi

#### व्यवस्थापक

श्री ध्रुव ज्ञवाली  
पाठ्यक्रम विकास केन्द्र

#### Manager

Mr. Dhruba Gnawali  
Curriculum Development Centre

#### कम्प्युटर डिजाइन

श्री रविन महर्जन (त्रिवि छापाखाना)

#### Computer Design

Mr. Rabin Maharjan (TU Press)

#### प्रकाशक

पाठ्यक्रम विकास केन्द्र  
त्रिभुवन विश्वविद्यालय  
कीर्तिपुर, काठमाडौं, नेपाल ।

#### Publisher

Curriculum Development Centre  
Tribhuvan University  
Kirtipur, Kathmandu, Nepal.



## पाठ्यक्रम विकास पत्रिकामा समावेश गरिने लेखसम्बन्धी केही नियम

१. पाठ्यक्रम विकास जर्नलका प्राज्ञिक, विज्ञ समीक्षित र मौलिकता परीक्षित वार्षिक जर्नल हो ।
२. यस जर्नलमा नेपाली राष्ट्रिय तथा अन्तराष्ट्रिय भाषामा लेखिएका स्तरीय अनुसन्धानमूलक लेख प्रकाशित गरिन्छ । ती लेखहरू उच्च शिक्षाको पाठ्यक्रमसँग एवं ज्ञान विज्ञानका विविध क्षेत्रसँग सम्बद्ध रहेर लेखिएको हुनुपर्छ ।
३. यस जर्नलमा त्रिभुवन विश्वविद्यालय लगायत अन्य विश्वविद्यालयका विभिन्न सङ्काय तथा अध्ययन संस्थान सम्बद्ध विद्वान् तथा विदुषीबाट स्तरीय ढाँचामा प्राप्त लेखहरूलाई प्रकाशित गरिन्छ ।
४. लेखहरू नेपाली भाषामा लेखिएकोमा १४ प्वाइन्टको युनिकोड फन्ट अक्षर १.५ लाइन स्पेसमा लेखिएको र अङ्ग्रेजी भाषाको लेखमा १२ प्वाइन्टसको टाइम्स न्यु रोमनको अक्षर डबल लाइन स्पेस गरि टाईप भएको हुनुपर्नेछ । अन्य भाषामा लेखिएका लेखहरू भने नेपाली भाषामा लेखिएका लेखहरूको नियममा आधारित हुनेछन् ।
५. लेखकले अनुसन्धान लेखको विधुतिय प्रति साथ संक्षिप्त व्यक्तिगत विवरण पेश गर्नुपर्दछ ।
६. लेख रचना तीन हजारदेखि पाँच हजार शब्दसम्मको हुनुपर्नेछ । सन्दर्भ सामग्री एपिए पछिल्लो ढाँचामा हुनुपर्नेछ ।
७. प्राप्त लेख रचना सम्पादन गर्ने तथा स्वीकृत वा अस्वीकृत गर्ने सम्पूर्ण अधिकार सम्पादक मण्डलमा सुरक्षित रहनेछ ।
८. पत्रिकामा लेख प्रकाशित भएपछि लेखकलाई दुई प्रति जर्नल उपलब्ध गराइनेछ ।

## Some Rules of Curriculum Development Journal

1. The *Curriculum Development Journal* is an academic, peer-reviewed, and plagiarism-checked journal.
2. The journal expects standard academic articles written in English, Nepali and other Nepali national languages from scholars. Such articles should be research-oriented and relevant to the field of higher education curriculum.
3. Standard articles with prescribed format from different faculties and institutes of Tribhuvan University, including other universities are welcome.
4. Articles must be double-spaced and typed in 12-point Times New Roman. For the Devanagari script, the font should be Nepali Unicode, with 1.5 line spacing, and a 14-point size. The articles in another languages must follow the Devanagari rules.
5. The author must submit a research article in soft copy, along with a brief bio-data.
6. The length of the article should be between 3,000 and 5,000 words and must be prepared in the latest APA format.
7. The editorial board reserves the right to accept or reject articles and edit content if necessary.
8. Authors of published articles will be honoured with two copies of the journal.

## सम्पादकीय

त्रिभुवन विश्वविद्यालय पाठ्यक्रम विकास केन्द्रद्वारा बार्षिक रूपमा प्रकाशित “पाठ्यक्रम विकास जर्नल” को यो अङ्क तपाईँहरूको हातमा छ । यो अङ्क यस केन्द्रबाट हालसम्म प्रकाशित भएका पत्रिकाहरूमध्येको ४६औं र वर्तमान कार्यकारी निर्देशकको कार्यकालको पाँचौं जर्नल हो । विज्ञ समीक्षित एवं अनुसन्धानमूलक यस जर्नलमा ज्ञानमीमांसाका विभिन्न आयाममा केन्द्रित लेख रचनालाई स्थान दिइएको छ र निर्देशित ढाँचाभित्र रहेर लेखिएका त्यस्ता रचनालाई सम्बद्ध विषय क्षेत्रका विज्ञहरूबाट प्रक्षेपण गराउने कार्य भएको छ । यिनमा विषयको विविधता, सान्दर्भिकता, ज्ञान र संज्ञानको अपरिमेयता, समावेशिता, समय सापेक्षता र प्राज्ञिकतालाई बढी महत्त्व दिएको छ । प्रस्तुति र शैलीशिल्पमा समेत विविधताका अतिरिक्त निपुणताको छनक पाइने यस जर्नलभित्रका लेख-आलेखहरू विज्ञहरूद्वारा दोहोरो समिक्षाबाट प्राप्त परिणामका आधारमा छनोट गरिएका हुन् । पाठ्यक्रम जर्नलले तयार गरेको निश्चित ढाँचाभित्र रहेर लेखिएका लेखहरू जो पहिलो प्राथमिकताक्रममा प्राप्त भएका छन् तिनैलाई योग्यताको कसीमा राखेर उम्दा भएका मात्र छनोट गरी प्रकाशनयोग्य ठहर्‍याउने र यस अङ्कमा नपरेका बाँकी लेखहरूलाई आगामी अङ्कमा क्रमशः प्रकाशित गरिने छ ।

यसभित्र नेपाली र अङ्ग्रेजी भाषा-साहित्यका साथै समाजशास्त्र, मानवशास्त्र, राजनीति, अन्तर्राष्ट्रिय सम्बन्ध, अर्थशास्त्र, सूचना सञ्चार, विज्ञान प्रविधि, कृषि प्रौद्योगिकी, स्वास्थ्य तथा जनसंख्या शिक्षा जस्ता उच्च शिक्षाका विविध विषय क्षेत्रसँग तथा अन्य विविध विषय क्षेत्रसँग सम्बद्ध छन् । त्रि.वि. लगायत अन्य विश्व विद्यालयका पदाधिकारी एवं प्राध्यापक र कर्मचारीद्वारा लिखित अनुसन्धानमूलक लेखहरू नै यस जर्नलका मुख्य सामग्री हुन् । नेपाली र अङ्ग्रेजी भाषामा मात्र नभई अन्य भाषामा लेखिएका र एक भाषाबाट अर्को भाषामा अनुवाद भएका लेखरचनालाई समेत यसले स्थान दिँदै आएको छ भने ढाँचा र प्रस्तुति अनुसन्धानमूलक एवं प्राज्ञिक लेखनसम्मत रहेको छ । यसभित्र लेखरचनाको ढाँचा र शिल्पमा सकेसम्म एकस्यता कायम गरिएको छ । सेवा आयोगको परीक्षालाई लक्ष्य गरेर लेख-रचना प्रकाशित गर्न हतार गर्ने अर्कातिर माथिल्लो तह र पदमा पुगेपछि अनि सेवा निवृत्त भएपछि शोधमूलक लेखनबाट विमुखहुने परिपाटीको अन्त्य हुनुपर्छ साथै ज्ञानको रिक्तता हुनुहुँदैन भन्नेमा यो सम्पादन समूह सचेत देखिन्छ । वरु नित्य नयाँ लेखक-अनुसन्धानकर्तालाई विशेष प्रोत्साहान गर्ने साथै नयाँ नयाँ विषय क्षेत्रको पहिचान गर्दै समयसापेक्ष विषयका लेख रचना पस्कनतर्फ नयाँ पिँढी सचेतताका साथ अघि बढ्नुपर्छ भन्ने सदासयता राखिएको छ ।

वस्तुतः “पाठ्यक्रम विकास जर्नल” बहुआयामिक बनोस् भन्ने हाम्रो चाहना हो । तसर्थ यसमा हातसाथ मिलाउनेहरूको योगदान स्तुत्य छ । जर्नलले तय गरेको निश्चित ढाँचा र शैलीमा



लेख-रचना उपलब्ध गराउने तपाईं लेखकहरू, विज्ञ समीक्षकहरू, प्राध्यापक एवं कर्मचारीहरू, समस्त समूह, प्रकाशन संस्था, मुद्रक त्रि.वि. छापाखाना लगायत संलग्न समूहप्रति हार्दिक आभार प्रकट गर्दछौ ।

२०८१ फाल्गुण १८

## Contents / विषयसूची

S.N.	Title of Article	Author	Page
1	Plasma Technology for the Enhancement of the Agriculture Sector in Nepal	Akhilesh Kumar Singh Hom Bahadur Baniya Deepak Prasad Subedi Ujjwal Man Joshi	1
2	Harnessing New Pedagogy: Transforming the Learners in the Twenty-First-Century	Bhim Nath Regmi	23
3	The downfall of Political Idols in Sanjeev Uprety's "Heroes and Onions: Arrival of a New Leader"	Bimal Prasad Poudel	42
4	Information Technology in Nepal: History and Current Status	Bishnu Prasad Khanal	54
5	Historical Movement of Humanistic Education: The Process of Personality Development	Damber Bahadur Khatri	68
6	Opportunities and Challenges in Integrating Human Rights Education into National Curriculum in Nepal	Indrajeet Sahani	77
7	Public Diplomacy, Soft Power, and Chinese Language in a Campus of Kathmandu, Nepal	Kamal Pandit	90
8	Internal Migration and Severity of Domestic Violence in Nepal	Mahendra Kumar Rai	106
9	Factors Associated with Skilled Birth Attendance in Nepal	Naba Raj Thapa	125
10	Relevancy and Sustainability of Ayurveda Education and Alternative Medicine in Nepal	Nirmal Bhusal Suprich Sapkota Vasudev Upadhyay Siddhartha Thakur Sarad Panthi	142
11	Deconstructing Nepali National Symbols: Contestation and Reconciliation in Indigenous Poetry	Prakash Rai	155



12	Ecocritical Consideration: Exploring the Interconnectedness of Nature and Human Experience in Graham Swift's Tomorrow	Ravindra Neupane	171
13	Leadership Role in Higher Education for Sustainable Development Goal: Reflections from Tribhuvan University	Rupa Shrestha	181
14	Stock Market and Financial Improvement Among Shareholders in Baglung	Saroj Raj Panta Sudarshan Silwal	197
15	Gender-Based Anxiety Disorders and Mental Health Inequalities in Nepal	Tilak Prasad Sharma	218
16	Relationship between Agriculture Subsidy and Agricultural Production in Nepal	Udgar Kumar Paudel	234
१७	दङ्गीशरणको आगनबाट कवितामा पर्यावरणीय चेतना	अमृतादेवी शर्मा	२४४
१८	प्रह्लाद नाटकमा रस प्रयोग	गिरिराज पौडेल	२६०
१९	कार्लो रोसी कथामा पारराष्ट्रिय चेतना	नेत्रमणि सुवेदी	२७५
२०	प्रत्यागमन कथामा यथार्थवाद	शालिकराम पौड्याल	२८७
२१	अधिस्नातक तह पहिलो सत्रको नेपाली भाषा शिक्षण पाठ्यांशको विश्लेषण	हर्कबहादुर शाही वीरेन्द्रकुमार बुढा	३०१
22	Notes for preparing the manuscript to the CDC Journal		320

# Plasma Technology for the Enhancement of the Agriculture Sector in Nepal

Akhilesh Kumar Singh<sup>1,2</sup> Hom Bahadur Baniya<sup>3\*</sup>,  
Deepak Prasad Subedi<sup>1</sup> and Ujjwal Man Joshi<sup>1</sup>

<sup>1</sup>Kathmandu University, Dhulikhel

<sup>2</sup>Tri-Chandra Multiple Campus, Tribhuvan University, Kathmandu

<sup>3</sup>Amrit Campus, Tribhuvan University, Kathmandu, Nepal.

**Corresponding E-mail\*** :hom.baniya@ac.tu.edu.np

## Abstract

*Agricultural applications of cold atmospheric pressure plasma (CAPP) technology have grown significantly during the last few years. Following harvest, using CAPP in agriculture has been the subject of numerous publications and literature reviews. However, pre-harvest plasma use is still in its infancy. Over the past five years, numerous researchers from Nepal have been using plasma technology to promote agriculture domestically and internationally. Their findings, however, are limited to scholarly publications and laboratory work. This paper explores how plasma technology can enhance Nepali agriculture, bringing it from the laboratory to the farm. A topic that has garnered a lot of attention lately is the application of plasma technology in agriculture, which is the focus of this paper. The increased focus on these studies is mostly due to the demand for less pesticide use and more intense food production. An examination of publications, concentrating on studies conducted in the past decade, identified the primary successes of plasma agro-technology as well as the primary challenges to its broad practical implementation. We examined the primary plasma source types utilized in this industry, as well as the benefits and drawbacks that dictate the application areas. Plasma technology has the potential to enhance both the quality and productivity of agriculture throughout the entire production cycle. The conditions of the plasma treatment and the efficiency of the diagnostic methods employed influence how much plasma can enhance agriculture. The possible uses of plasma technology in the field of practical agriculture will be covered in this paper. The application of plasma technology, also known as green technology, in agriculture is being brought to the attention of all stakeholders.*

**Keywords:** Cold plasma, plasma technology, plasma agriculture, physical effect on seed, chemical effect on seed, reactive species



## Introduction

### Plasma

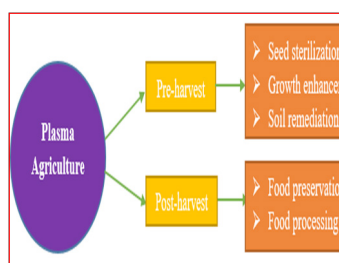
A solid can go from being a solid to a liquid to a gas by adding energy to the system. If the energy input is increased, the electrons will eventually start to separate from their parent nucleus. In contrast to regular neutral gas, this ionization creates a soup of ions and electrons that can react to applied electromagnetic fields [1]. Ionized gases include plasmas; however, not all ionized gases are plasmas. According to the official definition, an ionized gas must satisfy three requirements to be classified as plasma, or the so-called “Fourth state of matter” [2,3] apart from the other three physical states—solid, liquid, and gas. In general, the term “plasma” refers to a medium that contains electrons, radicals, and ionized and excited species under the influence of external energy sources. In nature, plasma is the condition of matter that is most abandoned. 99 percent of the matter in the cosmos that can be observed is thought to be in the plasma state. A broad range of physically feasible scales in terms of energy/temperature, density, and space are observed in plasma systems. Plasma discharges can be classified as thermal or non-thermal (Cold) depending on the energy and temperature of the neutral atoms, ions, and electrons. Thermal discharges occur when the neutral gas temperature ( $T_{\text{gas}}$ ) is close to 5000K, while non-thermal (Cold) discharges occur when the average electron temperature ( $T_e$ ) is significantly higher than the temperature of the neutral gas. The average electron temperature in a typical cold plasma discharge is between 1 and 2 eV (1 eV = 11,600 K), but the neutral gas temperature can sustain room temperature conditions. Aurora is a well-known illustration of atmospheric non-thermal (Cold) plasma. CAPP has found extensive use in biology in the past few years. It is widely used in biology for a variety of purposes, such as food processing and manufacturing, wound healing, surface cleaning, microbe decontamination, seed germination, and food storage. In this paper, our concern is cold plasma produced at atmospheric pressure and its impact on the agriculture sector.

### *Plasma Technology*

The first attempts to produce electrical luminous effects in evacuated glass bulbs date back to the 17<sup>th</sup> century, marking the beginning of experimental plasma physics. In 1857, Werner von Siemens created the first technical plasma application when he created an ozone generator that produced ozone using electrical discharge. Nowadays, plasma technology is significantly altering industrial conventional production processes and finding applications in the agriculture and medical technology sectors. Dielectric Barrier Discharge (DBD) for seed treatment [4,5], Radiofrequency (RF) plasma for soil enhancement [6,7], Corona and glow discharge Plasma for water treatment [8], Microwave Plasma for weed control [9],

Atmospheric Pressure Plasma Jet (APPJ) for pest control [10], Cold Atmospheric Plasma (CAP) for disease resistance [11], Surface Dielectric Barrier Discharge (SDBD) for post-harvest treatment [12], and Inductive Coupled Plasma (ICP) for elemental analysis in soil [13] are some of the plasma sources used in agriculture. Figure 1 shows the overview of applications of cold plasma. By providing long-term solutions for seed germination, soil fertility, water quality, disease resistance, pest and weed control, and post-harvest preservation, these plasma applications support productive and environmentally responsible farming methods. Numerous researchers from Tribhuvan University and Kathmandu University are working on small-scale projects in Nepal to improve seed germination, seedling growth, agriculture production, etc. using plasma technology.

**Figure 1**  
*Overview of Applications of Cold Plasma*



### ***Plasma Agriculture***

Plasma agriculture is an interdisciplinary field that bridges plasma physics, plasma chemistry, and agricultural sciences, focusing on the application of plasma technology in farming practices. The application of plasma technology to several areas of agricultural cultivation is known as “plasma agriculture.” Figure 2 shows the overview of the effect of cold plasma in the pre-harvest and post-harvest process.

**Figure 2**  
*Effect of Cold Plasma in Pre-Harvest and Post-Harvest Process*

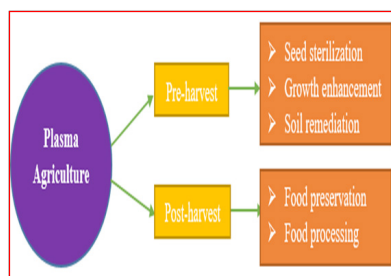
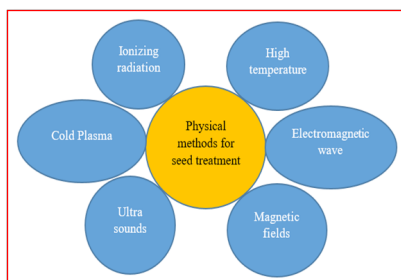




Figure 3 shows the different physical methods used for the treatment of seeds. Different physical methods used for the treatment of seeds are shown in Figure 3. When it comes to agriculture, plasma farming, also known as plasma agriculture, is the practice of applying plasma from pre-cultivation until the point at which the result is served at the dining table. The main goals of investigations on plasma treatment in the field of plant sciences have been to characterize the effects of plasma on plant biochemistry, standardize the treatment, and investigate potential applications [14,15]. The effects of plasma on plant growth and seed germination are mediated by molecular mechanisms that include epigenetics, transcriptome profiling, gene expression analysis, and protein expression analysis [16]. Plant species depend on seed germination to remain viable and survive. Water imbibition initiates a complex process called germination, which, in turn, sets off physiological reactions that break seed dormancy [17]. One essential component of the best crop cultivation is uniform and quick germination [18]. Much research has been done in agriculture to figure out how to get more seeds to germinate, which would eventually increase crop growth, plant biomass, and yield. High crop yields are achieved through seed priming, which shortens the time needed for germination and increases vigor. When seeds are directly treated with plasma, the seed coat is altered, which promotes faster growth and development, enhanced disease resistance, accelerated germination, and shorter germination times [19]. Furthermore, the creation of water through plasma treatment that has a different chemical composition also has antibacterial qualities, which allow for consistent seed germination as well as the activation of germination by its active ingredients, such as reactive species (RS) [20]. Combining the beneficial effects of plasma treatment, which sterilizes seeds, with a decrease in the use of herbicides and pesticides during the pre-cultivation phase is a useful strategy for mitigating the damaging impacts of these substances on the environment [21]. So, we have outlined the latest developments in plasma treatment for plant growth and seed germination in this paper, together with our understanding of the physical and chemical mechanisms that underlie the treatment's effects. We first talked about plasma and its applications in biology, particularly in terms of enhancing plant development and seed germination. We have also discussed the history of plasma treatment, its applications, and the difficulties and discoveries that have recently arisen in technology. We've also talked about our present knowledge of the chemical and physical processes that underpin the growth and germination of seeds in plants. Lastly, the outlook for the future, which includes potential studies, obstacles, and opportunities are discussed.

**Figure 3***Overview of Different Physical Methods Used for Treatment of Seeds*

### The Status of Agriculture in Nepal

Nepal is an agricultural country having 66% of people directly engaged in farming. Agriculture is the backbone of the Nepalese economy (A survey of the economy-080/081). According to the World Bank development indicators in 2018, 28.7% of land area is utilized in the agriculture sector. The agricultural area is decreasing day by day due to rapid urbanization. Therefore, time demands to increase the productivity in the agricultural sector. Based on available data, farmers in the hills and mountains likely utilize integrated crop-animal-tree-based agroforestry systems with farm-derived organic amendments and few external inputs, leading to low but consistent yields. They also likely use native crop and livestock species. While high-yielding cultivars are becoming more and more widespread, the majority of crops in the Terai are based on rice. Wheat, maize, and pulses are cultivated in rotation with low to moderate input use. Climate changes result in problems with food production rates. At the same time, food demand increases as the world's population is growing continuously alongside agrochemical use increases to control pests and diseases to improve productivity. Therefore, the search for a new efficient nonchemical technique is of high importance to improve plant growth, accelerated germination, yields of crops, and resistance against biotic and abiotic stress. CAPP has become a subject of great interest. So far different types of **low-pressure** systems and few atmospheric pressure systems have been developed. Results of Various works show that many variables are linked for enhancement including the plasma sources but suitable parameters and suitable conditions are still beyond the research. CAPP and its impact on agricultural products are the pioneer fields of research and have lots of potential for innovative works. **Several** researchers from Kathmandu University and Tribhuvan University are involved in their research for the enhancement of seed germination and seedling growth to promote the agriculture sector. However, their findings are limited to Laboratory and academic papers only. Table 1 shows the summary of findings related to plasma agriculture from Kathmandu University and Tribhuvan University of Nepal. Because of a lack of funding, investments, and collaboration among various stakeholders, it is difficult to transform agricultural plasma technology from lab to farm.

**Table 1***Studies of Plasma Agriculture in Kathmandu and Tribhuvan University*

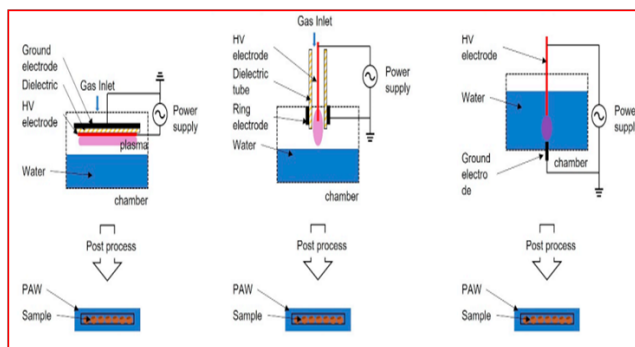
<b>Plasma device</b>	<b>Gas used</b>	<b>Seed</b>	<b>Findings of the study</b>	<b>Citation</b>
DBD	Argon (Ar)	Cucumber	Germination and growth	22
DBD	Argon (Ar)	Radish	Growth/ water uptake and antioxidant property	23
GAD	Air	Buckwheat, Barley, Mustard and Rayo	Growth and Physio-chemical	24
DBD	Argon (Ar)	Mustard	Seedling growth and development	25
Plasma Jet	Argon (Ar)	Fenugreek	Growth and metabolism	26
DBD	Argon (Ar)	Radish	Seedling growth and germination	27
DBD	Argon (Ar)	Coriander	Growth and seed dormancy	28
DBD	Argon (Ar)	Soybean	Germination and physio-chemical	29
DBD	Air	Beans	Germination and nutrition absorption	30
GAD	Air	Soybean and wheat	Germination and seedling development	31
DBD	Argon (Ar)	Carrot	Germination and antioxidant property	32
GAD	Air	Cauliflower	Germination and growth parameter	33
GAD	Air	Tejpat	Chlorophyll retention	34
DBD	Argon (Ar)	Wheat	Yield	35
DBD	Argon (Ar)	Tomato	Germination and Growth	36
DBD	Argon (Ar)	Carrot and Radish	Seed germination and growth	37
GAD	Air	Radish, Fenugreek, and Pea	Physicochemical parameters of PAW and seed germination	38

## Plasma Treatment Method

Early in the 1960s, researchers looked into the effects of glow discharge on a variety of grass seeds, cotton, wheat, alfalfa, red clover, sweet clover, beans, and other plants. This was one of the first times plasma was used to treat seeds. It was demonstrated that the plasma treatment affects moisture adsorption, and seed germination, and, presumably, lowers the number of hard seeds in legumes [39,40]. Since then, research on treating seeds with plasma has increased because to the use of various plasma devices, which enable in-depth investigations into the biological, chemical, and physical mechanisms of plasma that can be sparked by the examination of plasma constituents [41,42]. CAPP has created a new area of study in biology and medicine in recent decades [43]. Based on how the plasma comes into touch with the samples, there are two ways to treat seeds with plasma: direct approach (figure 4) and indirect approach (figure 5).

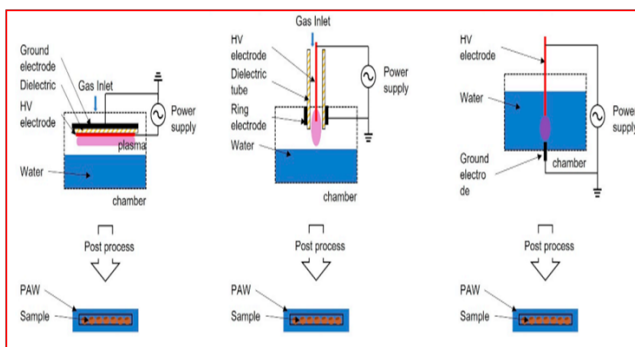
**Figure 4**

*Overview of Plasma Devices for the Treatment of Seeds Directly [44]*



**Figure 5**

*Overview of Plasma Devices for the Treatment of Seeds Indirectly [44]*





Charged particles, reactive species (including OH radicals, singlet oxygen, ozone, and hydrogen peroxide), electric fields, and photons all have an immediate impact on the exposed seeds in the discharge region. It is thought that a mix of these elements is the primary driver of seed germination and growth. The exposure causes the seed surface to interact with both long- and short-lived radicals that arise from secondary reactions. The sample is not exposed to the plasma directly during indirect treatment. The samples are not directly impacted by the plasma, rather they are impacted by a gas-phase active species that is produced by the plasma and plasma-activated water (PAW). PAW alters its physicochemical characteristics, and PAW engages in a signaling cascade that ultimately encourages root germination and seed germination, root and vegetative growth, and plant reproduction [45]. The modifications in physicochemical components and characteristics like electrical conductivity, pH, nitrite ( $\text{NO}_2^-$ ), nitrate ( $\text{NO}_3^-$ ), ozone ( $\text{O}_3$ ), and hydrogen peroxide ( $\text{H}_2\text{O}_2$ ) concentrations, in PAW cause seed germination and plant growth [46]. Furthermore, one of the environmentally favorable nitrogen source substitutes that lessens the drawbacks of using chemical fertilizers is “plasma fertilizer.” It follows that it is not unexpected that this will be the main focus of upcoming research on plasma treatment for plant cultivation [47].

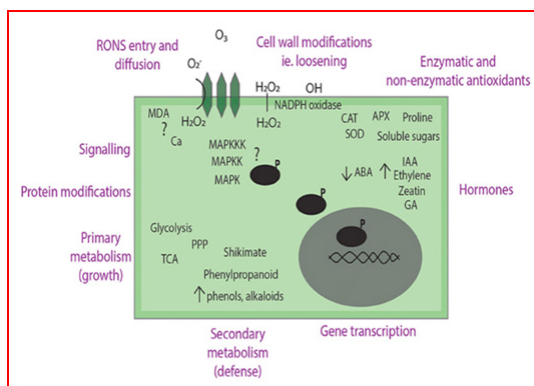
### ***Physical Effect on Seed Due to Plasma Treatment***

The direct treatment of seeds with plasma is supposed to work on a similar principle to seeds that have been etched by plasma on their surface [48]. The summary of the action of plasma treatment to enhance seed germination is shown in Figure 6. It is demonstrated that the type, power, and length of the plasma treatment are likely to have a significant impact on seed coat modifications. using a scanning electron microscope (SEM) technique, several investigations have shown that seed coat disintegration by plasma treatment occurs in a variety of plant seeds, including cotton, wheat, pea, onion, etc. [49,50]. Therefore, when seeds are treated with the proper plasma device and configuration, the effect of plasma treatment on seed germination may be caused by the mechanical elements of the seed coat. The seed coat controls water absorption and shields the seed from the outside environment. Imbibition must take place in the proper ratio; if it happens too quickly or too slowly, seeds may be harmed [51]. In general, a varied setup is required for the ideal treatment setting since plasma treatment impacts seed germination differently in different seeds of different species and plant families, even for distinct varieties and ecotypes. Pleasantly, germination rates were increased in plasma-treated seeds even under osmotic and saline stress conditions due to alterations to the metabolism and lipid component composition and structure [52]. To ascertain the seed wettability, indirect treatment employing plasma-treated water was also carried out. This demonstrated the potential for a combination process including seed perforation

and decreased water tension, which raises the surface area and imbibition ability. Water permeability and water affinity on the seed surface, sometimes referred to as seed wettability, are strongly correlated with modifications in the seed coat [53]. Morphologically, we can say that, plasma treatment results in surface erosion or etching, which raises the roughness of the seed surface and raises the seed volume ratio and wettability. The organic polymers in seeds are impacted chemically by the interaction of plasma and seed coat components. It was demonstrated that the increase in germination of seeds treated with plasma is not primarily caused by heat. The tiny increase in temperature in plasma-treated seeds cannot be disregarded, even though it is considered “cold plasma.” This is because, when combined with other factors, plasma treatment may still have an impact on the germination ratio. According to certain research, UV radiation from plasma treatment may have unintended consequences in addition to the reactive oxygen nitrogen species (RONS) interaction, rather than improving seed wettability [54]. Furthermore, the UV exposure’s nature may cause DNA damage, which may have an impact on seedling germination and growth. When seeds and seedlings are exposed to UV light for a brief period, the stress response may be regulated, which may lead to enhanced cell metabolism and the division, elongation, and differentiation of cells [55].

**Figure 6**

*Schematic Representation of Plasma Treatment on Seed, Resulting Germination Enhancement [56]*



### ***Chemical Effect on Seed Due to Plasma Treatment***

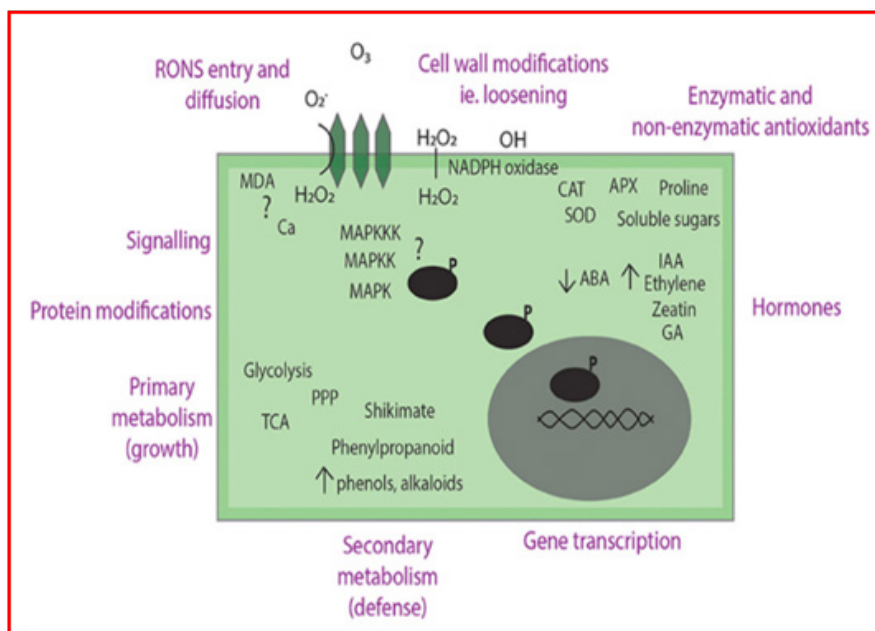
The primary factors influencing plant development and seed germination are due to reactive species (RS) produced during plasma treatment. The overview of the chemical effects of plasma treatment on seed is shown in Figure 7.

Reactive species are classified as reactive nitrogen species (RNS) like NO, NO<sub>2</sub>, ONOO<sup>-</sup>, etc.) and reactive oxygen species (ROS) like O<sub>2</sub><sup>-</sup>, OH<sup>-</sup>, H<sub>2</sub>O<sub>2</sub>, O<sub>3</sub>, etc.). Ozone (O<sub>3</sub>), hydrogen peroxide (H<sub>2</sub>O<sub>2</sub>), superoxide anion, peroxy, nitric oxide, hydroxyl, nitrogen dioxide, and peroxyxynitrite are a few examples of frequent reactive species [57]. Even so, there is still much to learn about the mechanisms underlying how ROS and RNS affect seed germination and development. Regarding the impact of ROS on seed germination, there aren't many theories. According to one theory, the cells in seeds that cause signal transduction from the outer layer of the seed detect and perceive external ROS. The alternative theory holds that water plays a crucial role in allowing ROS to enter the seed cells during imbibition. As a result, it causes a spike in seed respiration and sets off a series of events involving the oxidation of sugars, which releases ATP, the metabolic energy [58]. Consequently, the role that ROS play in the respiration pathway is thought to be a main as well as a secondary trigger in seeds that initiates the shift from dormancy to biomass. The possible use of RNS generated by PAW as a liquid fertilizer for plant development is another topic of interest in plasma treatment. Numerous strategies have been investigated to identify the best tool and course of action for producing large quantities of RNS in the solution. For example, a plasma jet has been used for plasma-assisted nitrogen fixation for corn [59], a large volume of glow discharge has been tested as a liquid fertilizer in radish, tomatoes, and marigolds [60], and bubble discharge has been studied in the cultivation of spinach, radish, Brassica Rapa, and strawberries [61]. All of these studies show that plasma fertilizers can be used as a more sustainable and eco-friendly supply of nitrogen for plant cultivation. However, the low pH or elevated acidity of the plasma-treated fluid poses a problem for plasma-assisted nitrogen fixation since it harms the exposed seeds and plants. An acidic atmosphere restricts the growth of plants [62]. In the plasma sector, research on maintaining equilibrium and strategies for overcoming the acidity of plasma-activated fluids is therefore prioritized. A crucial part of germination is also played by microbial inactivation, which happens when seeds are treated with plasma. Normally, the surface of the seed is exposed to the environment, which is full of various particles, toxins, and microorganisms that may hinder the germination of the seed. For instance, Fungal growth on the seed surface influences germination in grain crops such as rice, wheat, oats, and barley

[63]. It is well known that fungi frequently harm seeds, possibly lowering their viability and yield. Furthermore, a fungal pathogen on seeds might result in an infection that spreads to other seeds, causing a significant loss in yield. It has been demonstrated that the plasma treatment of seeds improves seed sterilization by getting rid of fungus spores on the seeds. When rice is directly treated with micro corona discharge, the microorganisms on the husk are rendered inactive, resulting in better germination than in untreated seeds [64]. The addition of Ar and air to plasma, which would produce reactive oxygen species (ROS) and reactive oxygen species (RNS), which degrade and inactivate fungus on seed surfaces.

**Figure 7**

*Overview of Chemical Effects of Plasma Treatment on Seed [65]*



## Key Components of Plasma Agriculture

### Seed Treatment

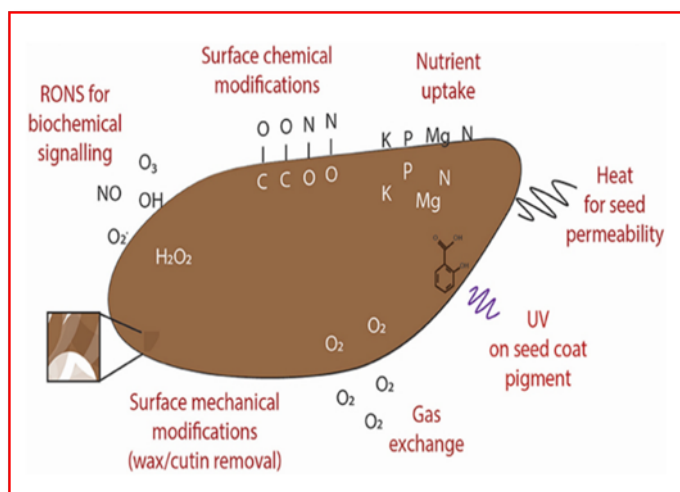
There are various ways that plasma exposure enhances germination and development. Plasma exposure improves the hydrophilicity of the seed surface and slightly erodes it, which results in improved absorption of water, oxygen, and nutrients—all essential for germination. Within, it produces species of reactive oxygen and nitrogen that pierce the seed coat and serve as signaling molecules to



activate the cellular mechanisms necessary for germination. Enzymatic activity is also altered by this treatment, most notably by raising amylase activity for effective mobilization of feed that has been stored. Furthermore, plasma primes seeds to undergo a stress response that boosts their resistance to environmental stressors and improves growth and disease resistance. Because of its sterilizing qualities, which are obtained from reactive species and UV radiation, surface pathogens are successfully rendered inactive, shielding seeds from illness. Furthermore, seed cell membrane permeability is altered by plasma exposure, encouraging the use of reserves that have been accumulated. Additionally, it affects hormonal balances, specifically those related to gibberellins and abscisic acid, which are necessary for germination and dormancy. Furthermore, it may affect the expression of genes related to stress resistance and growth. Figure 8 shows the potential interaction between plasma constituents and seed surfaces.

**Figure 8**

*Overview of Interactions Between Plasma and Seed Surface [65]*



### ***Pest and Disease Control***

In agriculture, cold plasma technology uses an intricate web of interconnected processes to manage diseases and pests. Pathogens and pests undergo oxidative stress due to reactive oxygen and nitrogen species (RONS) produced by plasma, such as hydroxyl radicals and ozone, which compromise their cellular integrity and metabolic processes. In addition, direct damage to DNA caused by ultraviolet (UV) light from plasma renders dangerous microorganisms inactive. The generated electromagnetic fields have an impact on the physiology and behavior of pests, possibly upsetting their reproductive cycles. In addition to their mild heat effects,

these fields weaken pests and pathogens, making them more vulnerable to UV and oxidative harm. Thus, plants are more equipped to fend against future threats. Furthermore, plasma can alter the surface features of plants, deter insect colonization, and stop the spread of infections. It is also capable of breaking down aflatoxins and mycotoxins, which are crucial for the safety of crops after harvest. In keeping with sustainable agronomic methods, plasma agriculture provides a comprehensive, ecologically friendly option for disease and pest control because of these focused operations.

### ***Promotion of Plant Growth and Yield***

Irrigating adult plants and seedlings with plasma-activated water causes a complicated cascade of physiological and biochemical reactions. Rich in species including nitrates, nitrites, and peroxides, plasma-activated water catalyzes to improve plant metabolism and nutrient uptake. These reactive species interact at the cellular level, altering the rhizosphere's chemical dynamics and increasing the efficiency with which roots absorb nutrients. As a result, vital nutrients and water are transported more effectively, which boosts photosynthetic efficiency and speeds up the growth of seedlings and mature plants. Additionally, plants' defensive mechanisms against free radicals are heightened when they come into contact with plasma-activated water. This is distinguished by the activation of enzyme-based antioxidants, such as catalase and superoxide dismutase, which are essential in reducing oxidative stress.

### ***Enhanced Nutrition Uptake***

It is possible to increase the amount of vital nutrients that are available in the soil by using plasma technology. Plasma helps plants absorb essential components more effectively by generating conditions that improve nutrient solubility, resulting in healthier and more nutrient-rich crops.

### ***Weed Management***

Plasma technology has shown promise in managing weed growth. By precisely targeting unwanted, vegetation, plasma can offer a more selective and environmentally friendly approach to weed control. This not only reduces the reliance on herbicides but also minimizes the impact on beneficial plants and biodiversity.

Plasma agriculture offers a possibility to maximize water use in areas where water is scarce. Plants that receive plasma treatment on their seeds and soil may be

better able to tolerate drought conditions, leading to more consistent agricultural yields even in water-stressed situations.

### ***Friendly Environment***

Plasma Agriculture is in line with the increasing desire for environmentally benign and sustainable farming practices because it uses fewer chemical inputs. This method helps to maintain biodiversity, increase the quality of the water, and conserve soil.

### ***Energy Efficiency***

Energy efficiency is a well-known feature of plasma technology. In contrast to certain traditional farming methods that could necessitate significant energy inputs, Plasma Agriculture provides a more efficient and environmentally friendly technique, reducing the farming's environmental impact.

### ***Carbon Reduction***

Because plasma agriculture reduces the carbon impact of conventional agricultural methods, it is in line with environmental aims. When combined with efficient resource management, a decreased need on chemical inputs results in a more environmentally friendly agriculture industry.

### ***Soil Fertility***

The overall productivity of agriculture can be increased by using fertilizers or water that has been plasma-treated.

### **Challenges and Prospect**

Even though plasma agriculture has a lot of potential, there are still issues that need to be resolved, like the scalability of plasma technology and its widespread acceptance. So far, it has been demonstrated that a variety of plasma device geometries, treatment techniques, and seed types can change the characteristics of the plant. While this variation results from different academics taking into account what matters to their community and local economy, it also makes it challenging to standardize the body of current research. By releasing only positive results, we may be creating the impression that finding these setups is easy and that optimizing the treatment conditions just requires trial and error. However, it appears that we have reached a point where this technology has potential as a proof of concept. Air plasma generates a rich chemistry and is a useful material. It is still up for dispute, though, how important humidity is in these plasma seed treatments. It is yet unclear

how it happens—by mechanical, chemical, or both—and whether the plasma treatment, the kind of seed, or both matters. To get these effects, how much energy must be delivered into the plasma? To tackle this, subsequent research has to persist in linking surface alterations with variations in germination using a methodical approach, while accurately documenting the electrical properties. It appears that the majority of writers also concur that RONS are primarily in charge of the impacts on plant growth that have been noted. It's unclear at this point if it's the combined effect of RNS, ROS, or both. If additional research is done on the expression of genes and proteins, it will at least shed light on whether the same genes are triggered in response to various plasma treatments and seed kinds. Furthermore, it is unclear how long-lasting these effects will be and when they would be deemed genotoxic or detrimental to plant growth. Here, the restriction on gene expression research to plant genomes that have already undergone sequencing will act as a bottleneck. Nonetheless, these findings might be relevant to closely related species. To make it easier to regulate the output, it would be helpful to know how each plasma treatment parameter influences the result as a next step. When a seed has numerous layers that require scarification, plasma can aid in mechanical erosion by etching it or by using the heat generated as a byproduct of plasma creation to melt the wax. If the seed has a rather porous surface, it may functionalize the surface by adding chemical groups to make it more hydrophilic and improve gas exchange, which will subsequently have an impact on the biochemistry of the seed. The main questions are:

- Which treatment parameters are required to see a repeatable beneficial effect on seeds?
- Can parameters of a single be applied to a wide variety of seeds?
- What is the molecular impact of the plasma treatment on the seed?
- Can the biological effects of the plasma treatment be reliably replicated?
- Can the plasma treatment be scalable for industrial applications?
- How is the plasma treatment different from currently used techniques like mechanical or acid scarification?

In order to achieve the solution of such questions, biologists, chemists, and physicists need to work together in concert on a continuous basis. It is our expectation that technology that will benefit the agricultural community of Nepal will be plasma technology.

## Conclusion

Plasma agriculture represents a paradigm shift in the way we cultivate and harvest our food. With its multiple benefits, from boosting crop yields to fostering environmental sustainability, this innovative approach has the potential to shape the future of agriculture. As we continue to explore the possibilities of



plasma technology, we move closer to a more resilient, efficient, and sustainable agricultural future that can meet the demands of a growing global population. There are several benefits to plasma agriculture. It lessens reliance on chemical pesticides and fertilizers by providing an eco-friendly substitute for conventional chemical treatments in agriculture. In the context of organic and ecological farming methods, this element of plasma technology is especially intriguing. The efficacy and efficiency of plasma treatments set them apart as well, providing a flexible option that can be tailored to a range of farming operations, from large-scale agriculture to small-scale gardens. Research and development is still being done in plasma agriculture to determine the precise processes through which plasma interacts with biological systems in an agricultural setting. Scholars are currently exploring the ideal parameters and techniques for plasma treatment to optimize its agricultural benefits. A state-of-the-art method for addressing some of the most important issues in sustainable food production is plasma agriculture. Farming techniques can be made more environmentally friendly, increase crop yields dramatically, and help to agriculture development strategy (2015 to 2035) made by the Ministry of Agriculture, the government of Nepal by incorporating plasma technology.

### Acknowledgement

The authors would like to express gratitude to Prof. Dr. Dhurva P. Gauchan (Department of Biotechnology, School of Science, K.U.), and Dr. Rajesh Prakash Guragai (Kathmandu University) for their valuable suggestions.

### References

- Fridman, A. (2008). *Plasma Chemistry*. Cambridge University Press.
- Chen, F. F. (2009). Langmuir probes in RF plasma: surprising validity of OML theory. *Plasma Sources Science and Technology*, 18(3), 035012.
- Singh, A. K., Guragain, R. P., Nakarmi, J. J., Jha, L. N., & Baniya, H. B. (2023). Study of Time Correlation and Memory Function for the Derivation of Spectral Density in Plasma. *Amrit Research Journal*, 4(1), 52-60.
- Aihaiti, A., Maimaitiyiming, R., Wang, L., & Wang, J. (2023). Processing of fresh-cut potato using plasma-activated water prepared by decreasing discharge frequency. *Foods*, 12(12), 2285.
- Javed, R., Mumtaz, S., Choi, E. H., & Han, I. (2023). Effect of Plasma-Treated Water with Magnesium and Zinc on Growth of Chinese Cabbage. *International Journal of Molecular Sciences*, 24(9), 8426.
- Recek, N., Holc, M., Vesel, A., Zaplotnik, R., Gselman, P., Mozetič, M., & Primc, G. (2021). Germination of *Phaseolus vulgaris* L. seeds after a short treatment

- with a powerful RF plasma. *International journal of molecular sciences*, 22(13), 6672.
- Masiello, M., Somma, S., Lo Porto, C., Palumbo, F., Favia, P., Fracassi, F., ... & Moretti, A. (2021). Plasma technology increases the efficacy of prothioconazole against *Fusarium graminearum* and *Fusarium proliferatum* contamination of maize (*Zea mays*) seedlings. *International Journal of Molecular Sciences*, 22(17), 9301.
- Lukeš, P. (2001). Water treatment by pulsed streamer corona discharge. *Institute of Plasma Physics AS CR, Prague, Czech Republic*.
- Brodie, G., Gupta, D., Khan, J., Foletta, S., & Bootes, N. (2018). *Microwave Based Weed Control and Soil Treatment* (p. 185). De Gruyter.
- Kwon, D. H., Kim, H. S., & Park, M. R. (2019). Plasma-based organism evaluation equipment using atmospheric-pressure plasma jets: Efficacy for controlling insect pests. *Journal of Asia-Pacific Entomology*, 22(3), 868-873.
- Domonkos, M., Tichá, P., Trejbal, J., & Demo, P. (2021). Applications of cold atmospheric pressure plasma technology in medicine, agriculture and food industry. *Applied Sciences*, 11(11), 4809.
- Lotfy, K., Al-Qahtani, S., Al-Harbi, N., El-Absy, K., Shulaybi, F. B., Alali, S., & Mashtoly, T. (2022). Decontamination potential of date palm fruit via non-thermal plasma technique. *Scientific Reports*, 12(1), 17323.
- Han, F. X., Patterson, W. D., Xia, Y., Sridhar, B. M., & Su, Y. (2006). Rapid determination of mercury in plant and soil samples using inductively coupled plasma atomic emission spectroscopy, a comparative study. *Water, Air, and Soil Pollution*, 170, 161-171.
- Starič, P., Vogel-Mikuš, K., Mozetič, M., & Junkar, I. (2020). Effects of nonthermal plasma on morphology, genetics and physiology of seeds: A paper. *Plants*, 9(12), 1736.
- Singh, A. K., Guragain, R. P., Shrestha, A., Chhetri, G. K., Dhungana, S., Baniya, H. B., ... & Joshi, U. M. (2024). Electrical diagnostics of dielectric barrier discharge for optimal power determination. *Journal of Physics Communications*.
- Yan, D., Lin, L., Zvansky, M., Kohanzadeh, L., Taban, S., Chriqui, S., & Keidar, M. (2022). Improving seed germination by cold atmospheric plasma. *Plasma*, 5(1), 98-110.
- Nonogaki, H. (2014). Seed dormancy and germination—emerging mechanisms and new hypotheses. *Frontiers in plant science*, 5, 233.

- Tuan, P. A., Sun, M., Nguyen, T. N., Park, S., & Ayele, B. T. (2019). Molecular mechanisms of seed germination, Sprouted Grains. DOI: <https://doi.org/10.1016/B978-0-12-811525-1.00001, 4>.
- Rasooli, Z., Barzin, G., Mahabadi, T. D., & Entezari, M. (2021). Stimulating effects of cold plasma seed priming on germination and seedling growth of cumin plant. *South African Journal of Botany*, 142, 106-113.
- Darmanin, M., Kozak, D., de Oliveira Mallia, J., Blundell, R., Gatt, R., & Valdramidis, V. P. (2020). Generation of plasma functionalized water: Antimicrobial assessment and impact on seed germination. *Food Control*, 113, 107168.
- Kim, K. H., Kabir, E., & Jahan, S. A. (2017). Exposure to pesticides and the associated human health effects. *Science of the total environment*, 575, 525-535.
- Guragain, R. P., Baniya, H. B., Guragain, D. P., Pradhan, S. P., & Subedi, D. P. (2023). From seed to sprout: Unveiling the potential of non-thermal plasma for optimizing cucumber growth. *Heliyon*, 9(11).
- Guragain, R. P., Baniya, H. B., Pradhan, S. P., Pandey, B. P., Shrestha, B., Fronczak, M., ... & Subedi, D. P. (2023). Growth enhancement of radish seed induced by low-temperature argon plasma. *Plasma Chemistry and Plasma Processing*, 43(1), 111-137.
- Guragain, R. P., Baniya, H. B., Shrestha, B., Guragain, D. P., & Subedi, D. P. (2023). Improvements in germination and growth of sprouts irrigated using plasma activated water (PAW). *Water*, 15(4), 744.
- Guragain, R. P., Baniya, H. B., Shrestha, B., Guragain, D. P., & Subedi, D. P. (2023). Germination enhancement of mustard (*Brassica nigra*) seeds using dielectric barrier discharge (DBD). *AIP Advances*, 13(3).
- Guragain, R. P., Kierzkowska-Pawlak, H., Fronczak, M., Kędzierska-Sar, A., Subedi, D. P., & Tyczkowski, J. (2024). Germination improvement of fenugreek seeds with cold plasma: exploring long-lasting effects of surface modification. *Scientia Horticulturae*, 324, 112619.
- Guragain, R. P., Baniya, H. B., Dhungana, S., Chhetri, G. K., Sedhai, B., Basnet, N., ... & Subedi, D. P. (2021). Effect of plasma treatment on the seed germination and seedling growth of radish (*Raphanus sativus*). *Plasma Science and Technology*, 24(1), 015502..
- Guragain, R. P., Baniya, H. B., Guragain, D. P., & Subedi, D. P. (2024). Exploring the effects of non-thermal plasma pre-treatment on coriander (*Coriander sativum* L.) seed germination efficiency. *Heliyon*, 10(7).

- Guragain, R. P., Pradhan, S. P., Baniya, H. B., Pandey, B. P., Basnet, N., Sedhai, B., ... & Subedi, D. P. (2021). Impact of Plasma-Activated Water (PAW) on Seed Germination of Soybean. *Journal of Chemistry*, 2021(1), 7517052.
- Guragain, R. P., Baniya, H. B., Guragain, D. P., & Subedi, D. P. (2024). Assessing the influence of non-thermal plasma treatment on sprouting of mosaic yard long beans (*Vigna unguiculata*). *AIP Advances*, 14(1).
- Guragain, R. P., Baniya, H. B., Banset, N., Pradhan, S. P., Dhungana, S., Chhetri, G. K., ... & Subedi, D. P. (2022). Effects of plasma-activated water on soybean and wheat: Germination and seedling development. *Plasma Medicine*, 12(1).
- Guragain, R. P., Baniya, H. B., Pradhan, S. P., Dhungana, S., Chhetri, G. K., Sedhai, B., ... & Subedi, D. P. (2021). Impact of non-thermal plasma treatment on the seed germination and seedling development of carrot (*Daucus carota sativus* L.). *Journal of Physics Communications*, 5(12), 125011..
- Chalise, R., Shrestha, P., Sharma, S., Basnet, S., Mishra, L. N., & Khanal, R. (2023). Enhancing seed germination and growth parameters of cauliflower (*Brassica oleracea*, variety Botrytis) using plasma-activated water. *Journal of Physics D: Applied Physics*, 56(50), 505201.
- Chalise, R., Dahal, A., Basnet, S., Sharma, S., Pant, D. R., & Khanal, R. (2024). Effect of plasma-activated water on chlorophyll retention in detached Tejpat (*Cinnamomum tamala*) leaves. *Heliyon*, 10(2).
- Chalise, R., Bhandari, P., Sharma, S., Basnet, S., Subedi, D. P., & Khanal, R. (2023). Enhancement of wheat yield by atmospheric pressure plasma treatment. *AIP Advances*, 13(6).
- Guragain, R. P., Baniya, H. B., Guragain, D. P., & Subedi, D. P. (2024) Optimizing germination in tomato (*Solanum lycopersicum*) seeds through non-thermal plasma treatment. *Physica Scripta*, 99(12), 125606.
- Guragain, R. P., Baniya, H. B., Shrestha, B., Guragain, D. P., & Subedi, D. P. (2023). Non-Thermal Plasma: A Promising Technology for the Germination Enhancement of Radish (*Raphanus sativus*) and Carrot (*Daucus carota sativus* L.). *Journal of Food Quality*, 2023(1), 4131657.
- Guragain, R. P., Baniya, H. B., Pradhan, S. P., Pandey, B. P., & Subedi, D. P. (2021). Influence of plasma-activated water (PAW) on the germination of radish, fenugreek, and pea seeds. *AIP Advances*, 11(12), 125304.
- Nelson, S. O., Stetson, L. E., Stone, R. B., Webb, J. C., Pettibone, C. A., Works, D. W., ... & VanRiper, G. E. (1964). Comparison of infrared, radiofrequency, and gas-plasma treatments of alfalfa seed for hard-seed reduction. *TRANSACTIONS of the ASAE*, 7(3), 276-0280.



- Pettibone, C. A. (1965). Some effects of gas-plasma radiation on seeds. *TRANSACTIONS of the ASAE*, 8(3), 319-0321..
- Ranieri, P., Sponsel, N., Kizer, J., Rojas-Pierce, M., Hernández, R., Gatiboni, L., ... & Stapelmann, K. (2021). Plasma agriculture: Paper from the perspective of the plant and its ecosystem. *Plasma Processes and Polymers*, 18(1), 2000162.
- Singh, A. K., Guragain, R. P., Shrestha, A., Chhetri, G. K., Dhungana, S., Baniya, H. B., ... & Joshi, U. M. (2024). Characterization of Cold Atmospheric Pressure Argon Plasma in Dielectric Barrier Reactor. *Tribhuvan University Journal*, 39(2), 47-63.
- Laroussi, M., Bekeschus, S., Keidar, M., Bogaerts, A., Fridman, A., Lu, X., ... & Yusupov, M. (2021). Low-temperature plasma for biology, hygiene, and medicine: Perspective and roadmap. *IEEE Transactions on Radiation and Plasma Medical Sciences*, 6(2), 127-157.
- Priatama, R. A., Pervitasari, A. N., Park, S., Park, S. J., & Lee, Y. K. (2022). Current advancements in the molecular mechanism of plasma treatment for seed germination and plant growth. *International Journal of Molecular Sciences*, 23(9), 4609...
- Al-Sharify, Z. T., Al-Sharify, T. A., & al-Azawi, A. M. (2020, June). Investigative study on the interaction and applications of plasma activated water (PAW). In *IOP Conference Series: Materials Science and Engineering* (Vol. 870, No. 1, p. 012042). IOP Publishing.
- Thirumdas, R., Kothakota, A., Annapure, U., Siliveru, K., Blundell, R., Gatt, R., & Valdramidis, V. P. (2018). Plasma activated water (PAW): Chemistry, physico-chemical properties, applications in food and agriculture. *Trends in food science & technology*, 77, 21-31..
- Graves, D. B., Bakken, L. B., Jensen, M. B., & Ingels, R. (2019). Plasma activated organic fertilizer. *Plasma Chemistry and Plasma Processing*, 39, 1-19.
- Dauwe, R., Roulard, R., Ramos, M., Thiombiano, B., Mesnard, F., Gontier, E., & Jamali, A. (2021). Etching of the seed cuticle by cold plasma shortens imbibitional leakage in *Linum usitatissimum* L. *Industrial Crops and Products*, 167, 113536.
- Li, Y., Wang, T., Meng, Y., Qu, G., Sun, Q., Liang, D., & Hu, S. (2017). Air atmospheric dielectric barrier discharge plasma induced germination and growth enhancement of wheat seed. *Plasma Chemistry and Plasma Processing*, 37, 1621-1634.
- Terebun, P., Kwiatkowski, M., Starek, A., Reuter, S., Mok, Y. S., & Pawlat, J. (2021). Impact of short time atmospheric plasma treatment on onion seeds. *Plasma Chemistry and Plasma Processing*, 41, 559-571.

- Souza, F. H., & Marcos-Filho, J. Ú. L. I. O. (2001). The seed coat as a modulator of seed- environment relationships in Fabaceae. *Brazilian Journal of Botany*, 24, 365-375.
- Bafoil, M., Le Ru, A., Merbahi, N., Eichwald, O., Dunand, C., & Yousfi, M. (2019). New insights of low-temperature plasma effects on germination of three genotypes of *Arabidopsis thaliana* seeds under osmotic and saline stresses. *Scientific reports*, 9(1), 8649.
- Shapira, Y., Multanen, V., Whyman, G., Bormashenko, Y., Chaniel, G., Barkay, Z., & Bormashenko, E. (2017). Plasma treatment switches the regime of wetting and floating of pepper seeds. *Colloids and Surfaces B: Biointerfaces*, 157, 417-423.
- Sadeghianfar, P., Nazari, M., & Backes, G. (2019). Exposure to ultraviolet (UV-C) radiation increases germination rate of maize (*Zea mays* L.) and sugar beet (*Beta vulgaris*) seeds. *Plants*, 8(2), 49.
- Lotfy, K., Al-Harbi, N. A., & Abd El-Raheem, H. (2019). Cold atmospheric pressure nitrogen plasma jet for enhancement germination of wheat seeds. *Plasma Chemistry and Plasma Processing*, 39, 897-912.
- Ito, M., Ohta, T., & Hori, M. (2012). Plasma agriculture. *Journal of the Korean Physical Society*, 60, 937-943.
- Arjunan, K. P., Sharma, V. K., & Ptasinska, S. (2015). Effects of atmospheric pressure plasmas on isolated and cellular DNA—a paper. *International journal of molecular sciences*, 16(2), 2971-3016.
- Billah, M., Sajib, S. A., Roy, N. C., Rashid, M. M., Reza, M. A., Hasan, M. M., & Talukder, M. R. (2020). Effects of DBD air plasma treatment on the enhancement of black gram (*Vigna mungo* L.) seed germination and growth. *Archives of biochemistry and biophysics*, 681, 108253.
- Lamichhane, P., Veerana, M., Lim, J. S., Mumtaz, S., Shrestha, B., Kaushik, N. K., ... & Choi, E. H. (2021). Low-temperature plasma-assisted nitrogen fixation for corn plant growth and development. *International Journal of Molecular Sciences*, 22(10), 5360.
- Lindsay, A., Byrns, B., King, W., Andhvarapou, A., Fields, J., Knappe, D., ... & Shannon, S. (2014). Fertilization of radishes, tomatoes, and marigolds using a large-volume atmospheric glow discharge. *Plasma Chemistry and Plasma Processing*, 34, 1271-1290.
- Kang, M. H., Jeon, S. S., Shin, S. M., Veerana, M., Ji, S. H., Uhm, H. S., ... & Park, G. (2019). Dynamics of nitric oxide level in liquids treated with microwave plasma-generated gas and their effects on spinach development. *Scientific reports*, 9(1), 1011.

- Kidd, P. S., & Proctor, J. (2001). Why plants grow poorly on very acid soils: are ecologists missing the obvious?. *Journal of Experimental Botany*, 52(357), 791-799.
- Guo, J., Wang, J., Xie, H., Jiang, J., Li, C., Li, W., ... & Lin, F. (2022). Inactivation effects of plasma-activated water on *Fusarium graminearum*. *Food Control*, 134, 108683.
- Khamsen, N., Onwimol, D., Teerakawanich, N., Dechanupaprittha, S., Kanokbannakorn, W., Hongesombut, K., & Srisophon, S. (2016). Rice (*Oryza sativa* L.) seed sterilization and germination enhancement via atmospheric hybrid nonthermal discharge plasma. *ACS applied materials & interfaces*, 8(30), 19268-19275.
- Waskow, A., Howling, A., & Furno, I. (2021). Mechanisms of plasma-seed treatments as a potential seed processing technology. *Frontiers in Physics*, 9, 617345.

# Harnessing New Pedagogy: Transforming the Learners in the Twenty-First-Century

**Bhim Nath Regmi**

*Padma Kanya Multiple Campus, TU*

*Orcid ID: <https://orcid.org/0009-0007-0999-6384>*

*Corresponding Email: [bhimnathregmi@gmail.com](mailto:bhimnathregmi@gmail.com)*

## Abstract

*This article explores the use of e-teaching-learning in higher education. It focuses on its benefits in classrooms enhancing communication to adapt its curricula, goals, and pedagogies to meet the needs of twenty-first-century learners. It proposes the e-teacher subsystem and blended teaching model as a crucial component of an integrated teaching system to change thinking and learning behavior. The research gathers facts from primary and secondary data. 25 students from NOU and TU were selected, and 5 faculties from the same universities were interviewed. Phenomenography is a qualitative research approach that emphasizes content-oriented explanation and utilizes a qualitative interpretive approach, which has limitations in generalizability to Nepali higher education due to subjectivity and small sample size but has enhanced validity and trustworthiness. The theory consists of two levels: macro-level decentralization and diversification, internationalization and digital technologies, and micro-level teacher-learner relationships combining traditional and innovative methods. The use of new pedagogy is crucial for teachers to improve students' achievement, and it should be revisited to maximize educational objectives. Adapting technology, differentiated instruction, and student-centered approaches is essential. The global movement for a new learning model for the twenty-first century calls for transforming formal education to address complex global challenges. Experts recognize that the transmission or lecture model is ineffective for teaching twenty-first-century competencies, and critical thinking, communication, innovation, and problem-solving are useful to transform the learners.*

**Keywords:** Generation Z, ICT, pedagogy, phenomenography, transformation

## Introduction

This paper aims to transform the learners through quality education to be more responsive and informative. The twenty-first century is transforming learners through digital pedagogy to enable learners and teachers to collaborate on content discovery and knowledge creation, and it addresses the challenges of the fourth industrial revolution through digital learning, and digital technologies (Lazarov, 2018). It explores seven issues of pedagogical transformation to improve results for greater educational benefits. The use of new pedagogy makes students able to learn different things through the use of technology, incorporate different instructional strategies in education sector, and increase students' engagement for learning. It justifies the changing roles of teachers and prepares them to use technology to understand cross-cultural differences of the existing society. The emerging technologies in educational frameworks highlight the evolution of technology in education, and students need to acquire computer literacy, information network familiarity, and social and technological skills to participate in an increasingly complex knowledge-based society (Ferguson *et al.*, 2019). Technology has become a tool for facilitating change in the infrastructure and organization of teaching and learning, as well as changing the economic, social, and intellectual contexts.

In a dramatic monologue spoken by Jaques in *All the World's a Stage*, Shakespeare shows his artistic brilliance "All the world's a stage, /And all the men and women merely players" (1986 p. 85)" and explores seven ages of human beings and their implication to illuminate the journey of life. Inspired by Shakespeare's artistic creation, Avara (2023) in "All the Language Classroom's A 'Stage'" views language learning and teaching as a real journey of human beings. He states, "All the language classroom's a stage,/ And all the teachers and students 'merely players',/ In their 'time they play many parts'" (p. V). Avara observes that tutors and learners play different roles in facing the challenges of learning. The goal of learning is to adopt and perform their experiences. The success of learning brings joy that outweighs the complexities, and the learners always get ready to move forward facing hardships. As this, distance learning involves a partnership between educators and students focusing on self-directed learning, individual paths, and personal interests. However, the digital education landscape presents challenges and opportunities in developing countries. Inefficient use of technology, increasing the ratio between the component of learning and other elements, and the need for embodied experience are its challenges. Opportunities include broadening learning reach, finding better ways to identify stumbling points, and ensuring everyone has access to the right technology resources. Due to the internet's opportunities, the e-teaching-learning system is a growing trend in developing countries after COVID-19. This pedagogical new approach uses digital materials to create



adaptable, open, and distributed learning environments to eliminate physical interaction between instructors and students to incorporate content experience, pedagogy, and knowledge from multiple media outlets.

The proposed e-learning system comprises three subsystems: the learning subsystem, the learner support subsystem, and the instructor support subsystem. The learning subsystem increases learners' motivation and helps teachers motivate them in their studies. These systems aim to enhance the methodological aspects of the teaching-learning system by introducing a novel approach to learning through a web-based system to improve the learning capacity and enhance the development of knowledge in developing countries like Nepal. The world is experiencing a significant shift in information systems. Web 2.0 has revolutionized education with tools like blogs, wikis, and online social networks to improve communication and cooperation. Generation Z (Gen Z) has adopted an online-led learning style and customized instructional materials. The blended teaching-learning approach i.e. in-person and virtual learning activities bridges the gap between traditional instruction and digital innovation to promote engagement and collaboration. Technological advancements have become a societal priority for sustainable development and quality education. ICT is essential for quality education by boosting teacher training and enhancing student motivation. The strength of new pedagogy has emerged in learners' understandings and knowledge. This e-pedagogy platform has created many more things for learners. However, it has not got its identity as the mandatory part of the teaching, learning, and evaluation system in Nepalese higher education structure.

Phenomenography, as described by Marton in 1981, is a qualitative research approach that focuses on content-based and analytical descriptions of the different ways learners perceive and comprehend their content and existing reality. It emphasizes qualitative differences in how learners understand the content and its shifting centers from the amount of knowledge assimilated to the variations in understanding during the learning process. Traditionally, phenomenographic research has centered on describing differences in how the same object is perceived by individuals within the same group. Its development has extended to theoretical explanations of qualitative writing in learning, and this paper argues that phenomenography, as a pedagogical framework to apply e-learning classroom holds transformative awareness of diverse understandings of complex subject matters. It sheds light on the values of learning, and worldviews that shape human behavior within existing social milieu. For this, the paper also highlights the need for universities to address digital technologies to alter teaching methods and create new learning opportunities. For this, three research questions are set here:

- How does the use of technology alter the roles of content learning and behaviors?
- How does an increasing use of technology result in better educational benefits in the teaching and learning process?
- Why does the use of technology in the teaching-learning process increase the engagement of the students with the content?

### **Conceptual Framework**

The theoretical framework suggests that skill achievement and progress are influenced by a diversity of opinions. Phenomenography theory offers a new pedagogical outline described as a ‘pedagogy of learning’ (Marton et al., 2004), initiates with the content of learning, and scrutinizes the conditions that enable learning to transpire in an appropriate time. This approach focuses on enhancing teaching-learning practices to progress student learning for perceiving aspects of the social environment (Bowden, 2000; Trigwell, Prosser, & Ginns, 2005). Teaching pedagogy is understood as “a set of related acts aimed at helping another person, or other people, to learn” (Pang & Marton, 2007). The ultimate goal of teaching is to enable learning (Ramsden, 1992) to support students in developing their understanding of the subject matter and changing behavior (Bowden, 2000).

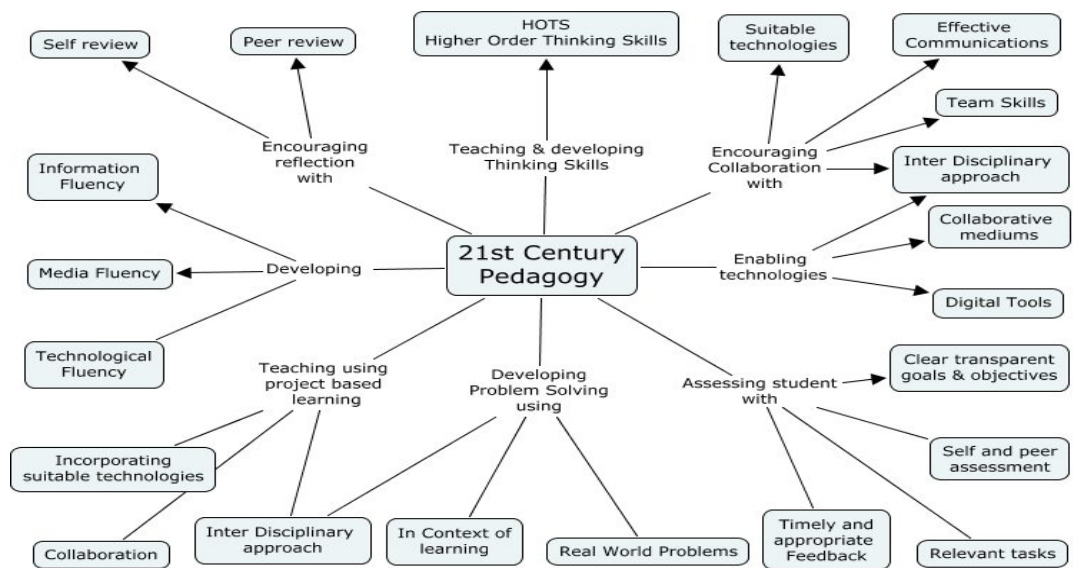
The philosophy of education has evolved over the twentieth century, with movements such as early pragmatism, analytic philosophy, constructivism, post-structuralism, and new pragmatism. Post-modernism, inspired by Dewey’s scientific method, offers new possibilities for teaching and learning. Ravanelli and Serina (2014) propose four main learning models: behaviorist, constructivist, informal, and collaborative interaction. The rapid advancement of technology in twenty-first-century pedagogy has made learning and teaching more complex than ever before. Globalization has challenged the primacy of nation-states and impacted developing countries. Collaboration-enabled technologies and contemporary supervisory and assessment styles have increased learners’ motivation to learn and adapt to the demands of the twenty-first century. The structure of education is altered by technological advancements (Lazarov 2018). Instructors should think critically about the link between pedagogy and technology in education, integrating educational technology across various levels of pedagogical processes and activities. Advancements in technology have significantly improved resources for teaching and educating for innovation, but educational institutions must fully understand the potential of technology for e-learning.

Empirical studies have justified that digital pedagogical strategies foster critical thinking, and computational thinking and encourage collaboration for

problem-solving. These strategies help teachers understand global issues and shift from teacher-centered pedagogies to instructional practices to meet twenty-first-century needs. New pedagogies appeal to learners' interest in experiential learning and self-construction of knowledge. The development of digital literacy (DL) skills makes information more intuitive and relevant for the new generation. However, challenges include costs, lack of funding, faculty fear, inadequate technical support, concerns about student learning problems, and resistance to change (OECD, 2016). Twenty-first-century education plays a significant role in determining technology use and students' experiential learning activities.

**Figure 1:**

*21<sup>st</sup> Century Pedagogy (Andrew Churches A.)*



The shift to new pedagogy is driven by unlimited challenges. This encourages curiosity and ownership of learning, and deeper thinking. Students should explore constrains of current pedagogical paradigms and promote authentic instruction for twenty-first-century education. This could help realign teaching strategies allowing meaningful learner-intellectual accomplishments. The integration of ICT (Lazarov 2018) in education often fails due to unclear educational missions and goals. The theory of education consists of macro-level education-society has connected with decentralization, diversification, internationalization, and digital technologies, and micro-level teacher-learner (Akshalov, 2018) is a part of incorporating traditional and innovative methods.

## Literature Review

An effective learning atmosphere for virtual activities is increasingly used in education. Teachers must choose teaching strategies that align with goals, and technology-based education. Twenty-first-century skills, such as critical thinking, communication, creativity, problem-solving, and collaboration are crucial for becoming a global citizen in the contemporary world. The United Nations General Assembly designated 2005-2014 as the decade of education for sustainable development to empower leaders to make critical decisions and equip them to face challenges confidently. Holistic education challenges the current educational model's focus on standards, preparing learners for local and global citizenship. Hoffman and Holzhuter (2012) state the need for educational innovation, "Innovation resembles mutation, the biological process that keeps species evolving so they can better compete for survival" (p. 3). Innovation through education brings positive change and enhances learners' social and cultural well-being. The knowledge-formed society through culture learning, and specialization in different fields promotes the learners to be global citizens.

Serdyukov (2017) underlines, "For an individual, a nation, and humankind to survive and progress, innovation and evolution are essential. Innovations in education are of particular importance because education plays a crucial role in creating a sustainable future" (p. 5). In Nepal, culture-based education can guide children's lives and promote meaningful lives. The current educational system neglects rational human development and cultural society, and fails to connect between students and their environment. In the global level, the twenty-first century has brought significant changes to teaching methods. The modern generation transitions from traditional reading to visual perception and classroom discussions. A prosperous, inventive society requires a multidimensional approach to revitalizing the educational system and it fosters learners' autonomy, self-efficacy, critical thinking, creativity, and fostering a common culture that supports innovative education.

Digital technologies, such as computers, smartphones, and internet search engines, alter our way of life, communication, thinking, feelings, and social skills, and reshape our brains (Myamesheva, 2015). Learners can communicate through front channels and covert operations. Universities use technological applications to document lectures and provide access to recordings for self-study (Asarta & Schmidt, 2020). Digital literacy, portable voice, and online chatting are among the multimedia instructional networks. Research into mobile learning is being conducted to improve system performance and widespread use (Tohara, 2021). Technology tools like portfolios, quizzes, and digital storytelling enhance various

abilities, such as collaborative learning and critical thinking. Multimedia design approaches, such as technology-centered and learner-centered approaches, help design multimedia knowledge and facilitate social presence. The process of learning and the creation of knowledge in daily life involves effective teaching and learning activities. Identifying learning problems and their root causes requires careful thought and consistent intervention. Online education uses digital technology to generate knowledge, including multimedia components and collaborative learning settings. Digital discussion forums and learning management systems provide opportunities for student participation and knowledge expansion. Active and socio-cultural learning shifts from a linear orientation to a co-constructing dimension, with technologically enhanced learning, networked collaborative learning, and web-enhanced learning being evolutionary approaches.

Web 2.0, a term coined by Piieri and Diamantini (2014), refers to the integration of modern technologies like YouTube, Facebook, Google, Skype, and blogs into education. It promotes collaboration, communication, and content sharing, allowing learners to create original content and spark debates. The Think Tag Smart e-learning platform is a prime example of this technology. They encourage learners for critical thinking, classroom interaction, and building trust between teachers and students. Web 2.0 technologies are increasingly used in formal learning activities to help learners develop online skills. However, this approach is not without its challenges, as learners may create customized learning environments using various social media platforms and technology. E-learning utilizes multimedia technologies and the internet to improve learning quality, access resources, and facilitate long-distance exchange. Various e-learning systems support workplace, informal, formal, collaborative, and learning content management. Formal universities can provide comprehensive access to learning materials through e-learning, encouraging diverse cultural ideas. The literature review and trend analysis revealed that the higher education system has the highest reported usage of technology tools, and over-satisfaction with technology is higher than reported usage levels.

## **Research Methodology**

This research methodology aims to assess the impact of pedagogical paradigm shifts on authentic teaching and learning in the Nepali higher education system. Marton (1981) used the word ‘phenomenography’ for a qualitative research approach to emphasize describing and understanding the different ways of perceiving and understanding reality. A phenomenon is perceived as “the thing as it appears to us” (Marton & Booth, 1997). Their principal focus was on the qualitative differences in learners’ understanding of subject matter during the learning process rather than acquiring knowledge. Using an interpretive paradigm,



experts like Creswell (2014) state that qualitative research is a method to interpret researchers' observations and understanding to explore the connections between tutors and learners. Pham (2018) emphasizes the importance of understanding learners' values, attitudes, perceptions, and experiences in their natural settings. This approach helps researchers gain a deeper understanding of specific educational challenges, requiring proactive attention and informed input from policymakers and educational planners.

This paper uses qualitative research to understand learners' attitudes, behaviors, and values through a new pedagogical approach. It explores the students' response systems to allow instructors to interact with the learners to respond using their devices (Kisin, 2021). Real-time responses are displayed to individual students or the entire class to track students' comprehension of topics (Sprenger & Schwaninger, 2021). Digital learning has become a popular method for instructors to achieve educational goals due to its scalability and adaptability. The participatory approach (Kincheloe *et al.* 2011) engages in dialogue with the participants to explore digital learning as a new pedagogy in the twenty-first century. It involves participants exploring phenomena without preconceived notions. The inquiry methodology is no longer considered a set of universally applicable rules or abstractions (Lincoln *et al.*, 2018). It directly gathers information from participants to explore phenomena without preconceived notions.

## **Research Design**

The study conducted three different interviews: 15 students studying Bachelor Level at Nepal Open University (NOU), and 10 students studying M. Phil. at Tribhuvan University (TU) to identify the issues stated in the research questions. The students were from humanities, education, and management. Similarly, 5 faculties teaching at NOU and TU were asked to find out common and different aspects of teaching goals and behaviors of learners. The respondents talked about the use of technology and its impacts on results, and interaction among the learners for quality education. For data analysis, the themes are endorsed to identify the pedagogical understanding for transforming learners in the twenty-first century.

## **Discussion for New Pedagogy**

Digital pedagogy incorporates technological teaching which emphasizes online and hybrid learning environments. It is rooted in constructivist theories and advocates for methodologies that enhance the learning atmosphere. It involves strategic curriculum design, instructional strategies, and learner assessment in the digital format. The current literature of teaching-learning shows that pedagogical paradigms should adapt to the rapid advancements in digital technologies in

educational structures worldwide (Ferguson et al., 2019; Lazarov, 2018). Their competencies are essential for effective use in education to connect teaching content with pedagogy. Alam and Mohanty (2023) acknowledge, “In the contemporary era, the acquisition of information and knowledge has undergone a profound paradigm shift, ushering in an unprecedented era of expedience” (p. 2). The use of technological tools has surpassed pedagogical evolution to shape the future direction of the academic path. Despite some challenges, continuous professional development and adaptation of traditional frameworks of teaching and learning, the new pedagogy addresses the evolving nature of learning. For this, blended learning enhances the engagement of learners and instructors to address various requirements like increasing productivity, supporting small group instruction, promoting learning, and providing additional help for complex topics. However, students’ commitment and motivation determine their performance in hybrid courses or blended learning environments. Motivation and engagement in both classical classroom and virtual learning environments depend on purpose, establishing goals, and encouraging urgency. Blended learning combines virtual and physical learning to address major challenges in the education system, combining the best elements of physical and internet delivery of educational resources.

The transformation of twenty-first life has experienced new hardships in teaching-learning. The remarkable adaptability and agility of every society offer strong evidence reflecting on the recent trend of learning. Every obstacle to teaching and learning is merely a part of the complexity, of the opportunity for educational growth and development – as a learning stage. The goal of learning opens up new insights to advance lively discussion, and debates for the development of quality education at a higher level. In the paper “Traversing changing higher education learning spaces: what we bring and what is missing” Valles, Cassy, Nash, Menner, Carm, and Zeivots (2025) draw on Derrida’s concept of hauntology to illuminate the possible for past and future educational experiences to “impact the present, and how investigations into what might be presumed or missing from educational narratives could impact present and future discourse” (Elkingtona and Dickinsonp, 2025 p. 15). It provides the new pedagogical outline for teaching and learning in higher education in the twenty-first century.

The phenomenographic values of content-based teaching and learning is useful in diverse disciplinary environments where the learners experience multiple perspectives to comprehend the milieu. Wright and Osman (2018) observe, “Every conception has got an internal structure, whereas phenomenography is concerned with the collective structure of awareness which is presented in the ‘outcome space’ of variation between ‘categories of description’ (266). It focuses on what to be taught and how to be learnt in the technological era.

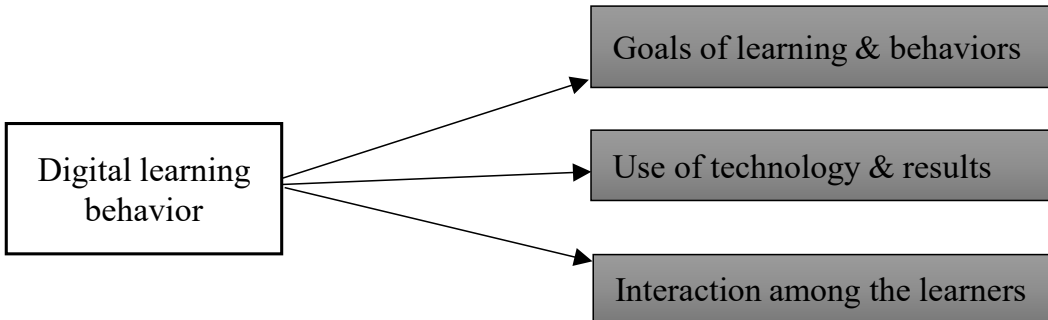
**Figure 2:***Digital Learning Behavior (Created by the Author, 2024)*

Figure 2 indicates how digital learning behavior has connections with goals of learning and students' (changing) behavior, and making interaction among the learners in and teaching-learning time for achieving better results. Learning behavior developed by Köse (2010) and Kaur (2013) sets e-learning to create a dynamic learning environment. It employs various pedagogical techniques, teaching philosophies, live instructor-led programming, and various instructional media. It combines real-world job duties with instructional technologies, fostering integration between instructors and learners. The teaching curriculum links physical learning, e-learning, and creating a learning environment for the transformation of learners. Here, the role of teachers significantly influences quality education, and innovation to transform the learners. Crichton (2015) suggests that the changing role of teachers is crucial for enhancing educational innovation.

### Goals of Learning and Behavior

There are advantages and disadvantages to every learning strategy, including online learning. Consequently, blended learning makes it possible to combine the greatest elements and benefits of both online and in-person education. Discussion boards, as well as other platforms like Quizizz and Google Classroom, might be beneficial for mixed-methods courses. With blended learning, students may ask about any problems they may be having in the classroom while taking flexible online courses at any time and from any location. Furthermore, course materials are easily accessible to students. They can read articles and perform online exercises based on the content to have a deeper understanding. It helps them when they discuss the information in the in-person lecture. In general, Muxtorjonovna (2020) states that blended learning is desirable because of the easy-to-access resources, live feedback in the classroom, flexible lessons, and no need of constructing to large buildings for the classroom. The common aspect of the students expressed by the students of NOU is:

*Lecture recordings are helpful for learning anytime and anywhere. It saves our time for changing behavior and having a flexible schedule. However, online classes can be challenging due to device issues and internet issues. The learners may struggle with long screen time and lack of interaction with classmates and teachers. Online learning removes the hesitation of physical contact, but it can be unhealthy for real-life performance. There is a lack of group discussion and interaction with classmates and teachers. It creates problems for achieving the goals of the curriculum. And, students struggle to understand what teachers are explaining. IT issues, lack of guidance, and phone distractions can also cause a lack of concentration and headaches. Overall, online learning is not a positive experience and can lead to a lack of confidence in asking questions and a lack of understanding about the topics covered.*

The digital learning environment at NOU is common. Frequent access to digital technologies has changed many facets of classroom engagement and instruction. Several relevant subjects are covered in the analysis and discussion of collaboration and communication in technologically advanced classrooms. However, the participants are not satisfied with it. As stated in phenomenography, the proposed outline of teaching-learning centers on the critical question of “what is to be learned?” (Wright and Osman, 2018 p. 257) about specific groups, educational environments, and the resolution of learning. Rather than focusing on generic teaching-learning processes, it arranges the understanding of meaning within specific settings.

## **Digital Technology and Results**

Collaboration and communication are twenty-first-century competencies. In the modern culture at large, digital technologies have had a profound effect on communication, and this is also true in the Nepalese higher education system. This has created new opportunities for collaboration since student-teacher engagement may be enhanced and altered in a variety of ways to offer access to a broad range of using digital technologies and enhance digital skills. Collaborative learning enhances critical thinking skills, self-reflection, knowledge construction, and developing meaning for transformational learning. Web 2.0 technologies and virtual worlds are highly advantageous for students’ learning. The digital learning method could not improve the required skills that go beyond the subject-specific knowledge of individual courses or disciplines. One of the participants from M. Phil. of TU (2022) stated:

*I am from Chitwan and face many family problems. Lack of focus and family disruptions during class get no free time. We students struggle with online learning and classes, which affect our eyes and health. In some cases, the tutors do not have good skills in teaching-learning cases. The way they talk about the use of new pedagogy cannot be implemented in real-time teaching. Our curriculum focuses on the theoretical portion, and the practical aspect is nominal only. The learners' daily responsibilities clash with online classes, and their parents stress them for using their phones for class. They struggle to manage their home and books, with only one phone for class. These are only some problems; there are many problems on a deep level. They have affected achieving better results. In the case of developing countries, the physical mode of teaching imparts knowledge about social activities, and cultural linkage among the learners, and learners focus on learning only.*

The learners acquire formal sociability and collaboration competencies from the physical mode of teaching. However, the technological setting enables rich sensual understandings, role-playing simulation, modeling of complex scenarios, real-world locations and activities for experiential learning, and opportunities for co-creation. Every learning environment has advantages and disadvantages of its own. In order to accomplish learning objectives, blended learning seeks to optimize resource use while using the particular benefits of each site. Media components are vehicles that only transport the content of learning. There are situations where some course materials might be better suited to an asynchronous or synchronous learning environment. Ng, Leung, Su, Ng, and Chu (2023) acknowledge, "There is a lack of frameworks or guidelines to inform educators what particular digital competencies are necessary to help students become empowered learners" (p. 143). The teachers and students may be in the same room in a physical classroom. Students confer with classmates and tutors. Practice and group conversations may add interest and depth to a topic. Wright and Osman (2018) observe this teaching-learning viewpoint, "provides an alternative to the dualism between the subjective 'inner' and objective 'outer' world of constructivism..." (p. 260). One drawback of classroom instruction might be the expense associated with students' transportation needs. The teachers and students can be in various places at the same time in a virtual classroom, and the instructor can record sessions for observation of the entire activities.

### **Digital Technology and Interaction**

Pedagogy is the study of teaching that motivates educators to take initiative. It is the range of skills and information that a teacher has to have to choose their



lessons wisely. The changing paradigm of the teaching-learning process necessitates a technology-oriented environment. In today's digital society, digital information, digital reference materials, digitalized education systems, and digital courses are essential. Technology helps them remember the subject, and digital pedagogy enhances their ability to use ICT practically. Its most potent characteristic is its capacity to provide the most enticing and supportive learning environment for interaction. They engage in social interactions and create culturally dependent user-generated content through collaborations, explorations, and information sharing (Mathrani *et al.*, 2022). It will be difficult for instructors to create an environment for lively interaction with the content of the curriculum. One of the participants from NOU expressed:

*The learners struggle with poor internet connection and electricity issues in remote areas of Nepal. It affects their ability to study online. The major difficulties in taking classes on time due to their home environment become uncomfortable and disturbing. Poor internet connectivity also leads to teachers' voice-breaking and disconnected meetings, resulting in missed important information and poor attendance. It is the main hurdle for linking teaching-learning and interaction.*

The teachers can create a virtual classroom where learners can have an online discussion in real-time. Pupils discussed and assessed one another, asked questions to search for answers, and presented independent projects. Students showed a particular interest in this kind of communication and said it has not increased their academic performance. Because of this, the results suggest that lecturers choose their pedagogical approaches and techniques at random (Benson, Kolsaker, 2015). The research has found that the students participating in both full-time and conversation programs indicated a willingness to obtain the course content in electronic resources.

## **New Pedagogy and Transforming the Learners**

The study highlights digital divides, particularly in the context of Nepali higher education. It emphasizes the need for policymakers to bridge these divides by installing network infrastructure and scaling internet access across urban and rural areas. Educational strategies are influenced by both hard and soft policies and rules, and a deeper education policy analysis is needed to bring the education system an inclusive digital path. The global need has further exacerbated these divides. The discussion with the faculties of NOU (2) and TU (3) involved in Humanities, Education, and Management concentrated on enhancing the twenty-first-century

teacher skills and needs of learners by providing a context-specific understanding of teaching practices and supporting professional development.

The competence of tutors in digital technology is crucial to enhance teaching and professional interactions (Redecker, 2017). The use of technologies can improve learners' communication skills and enable both teachers and learners to share knowledge, experiences, and pedagogies. The main aspect of discussion among the faculties was to identify the need for a curriculum used in those institutions that should establish the relationship between teaching time, context of teaching, and learning time. There is a gap between the proposed e-learning system and the context of teaching in Nepal. The main subsystems e.g. learning sub-system, learner support sub-system, and instructor support sub-system are not integrated to enhance quality education.

The study of knowledge remains a crucial educational goal in the twenty-first century. New curricula should focus on knowledge construction processes, organizing knowledge around big questions, central ideas, and core principles. They should develop diverse thinking skills, such as argumentation, critical thinking, creative thinking, quantitative thinking, system thinking, and meta-cognitive thinking, thinking dispositions, and self-regulated learning skills. Teaching professional development and learning should integrate student thinking development, and assessment frameworks should incorporate innovative methods like inquiry learning, project-based learning, portfolios, computerized simulations, and digital analysis. Only participation in interaction is insignificant, and meaningful discussion can transform the learners to face the challenges of this century. There is a common goal of education if anyone talks about the goals of learning, and the curriculum designer should identify the needs of learners. The pedagogical technology used by the instructors teaching in Humanities, Education, and Management has not altered the learning behavioral patterns of students. Among the 15 learners of NOU and 10 from TU, 9 and 8 learners have stated that educators' professional competencies in the use of digital tools have a positive impact on quality education. Empowering the learners, use of digital resources, and cognitive focus in discussion time facilitate the learners.

The use of digital tools as a part of new pedagogy validates teaching, guidance, collaborative learning, and self-controlled learning (Vazhayil *et al.*, 2019, Ng, D.T.K. *et al.* 2023). In the case of Nepal, there is no significant change for better educational benefits in the teaching and learning process. The discussion in the digital classrooms fails to focus on the specific teaching-learning process to increase students' engagement of the students with the content. Arar, Marcos, Saiti, and Guajardo (2022) opine that the result of the experiences, reflections, and in-

depth discussions and the use of technology alters the roles of learning behaviors. The use of technology revolutionizes traditional teaching methods with interactive simulations, multimedia presentations, and educational learning apps. These tools capture students' interest, enhance understanding, and improve professionalization. Collaboration among the learners develops communication skills and prepares learners for the future. The educational institutions in Nepal should formulate new policies for using digital technology to get better results in the teaching and learning process to inspire independent learning. Similarly, if so, the use of technology increases learners' engagement with the content. The use of new pedagogy enhances cognitive abilities, critical thinking, and creativity, boosts self-esteem, and stimulates one to learn new things in a new context. Unlike this, the use of new pedagogy in the twenty-first century especially in the case of Nepal has been observed as insignificant, and it has not developed new skills in the learning sector.

### **Conclusion and Limitations of the Study**

This paper used a qualitative interpretive approach, limiting its generalizability to the Nepali higher education system. The researcher's subjectivity could affect the validity and findings. The purposive sampling method and small sample size of 5 teachers and 25 learners limited the rigor of the findings. However, the study collected sufficient qualitative data through observation, interviews, and focus group discussion, enhancing the validity, trustworthiness, and transferability of the findings. The e-teaching approach with blended learning is a cutting-edge teaching method to offer flexibility due to time and location. It permits the use of a variety of media for the learning process with the use of collaborative learning activities. The human element in this scenario depends on the ability of instructors to skillfully combine different learning settings to inspire students to participate in a range of learning activities and enhance their potential abilities. Educators are crucial in utilizing new pedagogy i.e. use of technology in education enhances teaching, learning and assessment.

More effort has been put into developing a more supportive learning environment where students feel comfortable sharing their knowledge, skills, and experiences. Initiation has been made to facilitate student-teacher. New pedagogy in the twenty-first century in the case of Nepal has been observed as insignificant, and the learners have not developed new skills from digital learning in humanities, education, and management. Through the use of e-learning tools, students may interact with their classmates in virtual classrooms which is supposed to broaden their knowledge, perspectives, and attitudes. However, the interaction between the lecturers and teachers has not been effective in attaining the goals of learning and achieving better results. In the case of students' problem-solving skills, the

instructors should allow them to research issues related to the course contents and select and assess course enrichment resources through the use of technology. The technology needed to create such materials needs to use multimedia networks and the internet to look for more resources for their lessons. It is expected that teachers can utilize technology to create dynamic classrooms to provide a vivid, intriguing, interactive, and dynamic learning environment to encourage learners to explore the world of technology and learn for themselves. Using new pedagogy generates opportunities and challenges for the co-construction of new content and knowledge. It concentrates on teaching-learning as a pedagogical concern and ultimately shapes how tutors and learners interact in the e-classroom. Exhibiting the relationship within the higher education setting, the wider suggestion for interactions beyond academia is significant. This perception invites a reassessment of what is appreciated in university classrooms and highlights how new modes of learning and engagement within these spaces can contribute to developing a new society.

### References

- Alam, A. and Mohanty, M. (2023) Educational Technology: Exploring the Convergence of Technology and Pedagogy through Mobility, Interactivity, AI, and Learning Tools. *Cogent Engineering*, 10 (2), 2283282, Doi: 10.1080/23311916.2023.2283282
- Asarta, C. J., and Schmidt, J. R. (2020). The Effects of Online and Blended Experience on Outcomes in a Blended Learning Environment. 44:100708. Doi: 10.3389/fpsyg.2017.01403
- Arar, K., Marcos, Saiti, A. and Guajardo, M. (2022). Redesigning and Recomputing the Future of Education: The Role of Technology, the Learning Process, Personality Traits, and Diversity in Learning Systems. *Power and Education*, 15(2) 243–258. Doi: 10.1177/17577438221117346
- Avara, H. (2023). *The Art of Teaching English in the 21st Century Settings*. Ed., International Society for Research in Education and Science.
- Benson V., Kolsaker A. (2015) Instructor Approaches to Blended Learning: A Tale of Two Business Schools/ *The International Journal of Management Education* 13, 316-325.
- Bowden, J. (2000). Experience of Phenomenographic Research: A Personal Account. In: J. Bowden, & E. Walsh (Eds.), *Phenomenography*. RMIT University, 47-61.
- Crichton, D. (2015). Searching for the Next Wave of Education Innovation. *TechCrunch*, <https://techcrunch.com/2015/06/27/education-next-wave/>.

- Creswell, J. W. (2014). *Research design: Qualitative, quantitative, and mixed methods. Approach* (4th ed.). Sage Publications.
- Elkington, S. and Dickinson, J. (2025). Reimagining Higher Education Learning Spaces: Assembling Theory, Methods, and Practice. *Higher Education Research & Development*, 44 (1), 8-19, DOI: 10.1080/07294360.2024.2438587
- Ferguson, R., Coughlan, T., Egelandstad, K., Gaved, M., Herodotou, C., Hillaire, G., & Whitelock, D. (2019). *Innovating Pedagogy 2019: Open University Innovation Report 7*. Milton Keynes: The Open University. <https://www.learntechlib.org/p/207292/>
- Hoffman, A. and Holzhuter, J. (2012), “The Evolution of Higher Education: Innovation as Natural Selection”, in Hoffman, A. and Spangehl, S. (Eds), *Innovation in Higher Education: Igniting the Spark for Success*, American Council on Education, Rowman & Little Field Publishers Inc., Lanham, MD, 3-15.
- Kaur, M. (2013). Blended Learning - its Challenges and Future. *Procedia - Social and Behavioral Sciences*, 93, 612 -617.
- Kincheloe, J. L., McLaren, P., & Steinberg, S. R. (2011). *The Sage Handbook of Qualitative Research*. Sage Publication.
- Kisin, N. (2021). “Technological Aids, IT-Applications and Online Education in English Language Teaching and Learning,” *Sinteza 2021-International Scientific Conference on Information Technology and Data Related Research*, 254–258.
- Köse U. (2010). A Blended Learning Model Supported with Web 2.0 Technologies. - *Procedia Social and Behavioral Sciences*, 2, 2794–2802.
- Lazarov, L. (2018). Education in the 21st Century - Pedagogical Approaches in Digital Environment. ‘e-teacher’ Information System. *Eastern Academic Journal*, 2(2), 13-25.
- Lincoln, Y., Lyhnam, S., & Guba, E. (2018). Paradigmatic Controversies, Contradictions, and Emerging Confluences, Revisited. In N. Denzin, & Y. Lincoln (Eds.), *The Sage Handbook of Qualitative Research*. 213-263). Sage Publications.
- Marton, F. (1981). Phenomenography: Describing the Conceptions of the World around us. *Instructional Science*, 10(2), 177–200. Doi: 10.1007/BF00132516
- Marton, F., and Booth, S. (1997). *Learning and Awareness*. Lawrence Erlbaum.



- Marton, F., Tsui, A. B. M., Chik, P. P. M., Ko, P. Y., Lo, M. L., Mok, I. A. C., Runesson, U. (2004). *Classroom Discourse and the Space of Learning*. Lawrence Erlbaum.
- Mathrani, A., Sarvesh, T., and Ume, R. (2022). Digital Divide Framework: Online Learning in Developing Countries during the COVID-19 Lockdown. *Globalisation, Societies and Education*, 20 (5), 625–640. <https://doi.org/10.1080/14767724.2021.1981253>
- Muxtorjonovna, A. M. (2020). Significance of Blended Learning in Education System, *The American Journal of Social Science and Education Innovations*, 507-11. doi 10.37547/tajssei/Volume02Issue08-82
- Myamesheva, G. (2015). The Virtue in the Modern Smart World. *Pedagogical Science*, vol. 44, no. 1, 152-156.
- Mynbayava, A., Sadvakassova, Z., and Akshalova, B. (2018). *Pedagogy of the Twenty-First Century: Innovative Teaching Methods*. IntechOpen, <http://dx.doi.org/10.5772/intechopen.72341>
- Ng, D.T.K., Leung, J.K.L., Su, J., Ng, R. C. W., Chu, S. K. W. (2023). Teachers' AI digital competencies and twenty-first century skills in the post-pandemic world. *Education Tech Research Dev*, 71, 137–161 (2023). <https://doi.org/10.1007/s11423-023-10203-6>
- OECD. (2016). *Innovating education and educating for innovation: The power of digital technologies and skills*. Paris: OECD Publishing.
- Pang, M. F., and Marton, F. (2007). The Paradox of Pedagogy: The Relative Contribution of Teachers and Learners to Learning. *Iskolakultúra Online*, 1, 1–29. Retrieved 19. February, 2025.
- Pieri M. and Diamantini D. (2014). An E-learning Web 2.0 Experience. *Procedia - Social and Behavioral Sciences*, 116, pp. 1217-1221.
- Radenković, B. L., Despotović-Zrakić, M. S., Barać, D.M. (2011). Web Portal for Adaptive e-Learning. TELSIK.
- Ramsden, P. (1992). *Learning to Teach in Higher Education*. Routledge.
- Ravanelli F. and Serina, I. (2014). Didactic and Pedagogical View of E-Learning Activities Free University of Bozen-Bolzano. *Procedia - Social and Behavioral Sciences*, 116, 1774-1784.
- Redecker, C. (2017). European Framework for the Digital Competence of Educators: DigCompEdu. Joint Research Centre. <https://ideas.repec.org/p/ipt/iptwpa/jrc107466.Html>

- Shakespeare, W. (1986). *As You Like It*, edited by Albert Gilman, New American Library.
- Serdyukov, P. (2017). Innovation in education: What Works, What doesn't, and What to do about it? *Journal of Research in Innovative Teaching & Learning*, Vol. 10 No. 1, 4-33. DOI 10.1108/JRIT-10-2016-0007
- Sprenger, D. A., and Schwaninger, A. (2021). Technology Acceptance of Four Digital Learning Technologies (classroom response system, classroom chat, e-lectures, and mobile virtual reality) after Three Months' Usage. *International Journal of Education*. 18, 1–17.
- Tohara, A. J. T. (2021). Exploring Digital Literacy Strategies for Students with Special Educational Needs in the Digital Age. *Turkish J. Comput. Math. Educ.* 12, 3345–3358.
- Trigwell, K., Prosser, M., and Ginns, P. (2005). *Phenomenographic Pedagogy and a Revised Approaches to Teaching Inventory*. *Higher Education Research & Development*, 24(4), 349–360. Doi: 10.1080/07294360500284730
- Valis, C., Casey, A., Nash, J., Menner, R., Cram, A., Zeivots, S, (2025). Traversing Changing Higher Education Learning Spaces: what we Bring and what is Missing. <https://doi.org/10.1080/07294360.2024.2429447>.
- Wright, E. and Osman, R. (2018). What is Critical for Transforming Higher Education? The Transformative Potential of Pedagogical Framework of Phenomenography and Variation Theory of Learning for Higher Education, *Journal of Human Behavior in the Social Environment*, 28:3, 257-270, Doi: 10.1080/10911359.2017.1419898

# The Downfall of Political Idols in Sanjeev Uprety's “Heroes and Onions: Arrival of a New Leader”

Bimal Prasad Poudel

Nepal Law Campus, TU, Kathmandu

Orcid ID: <https://orcid.org/0009-0008-9600-5960>

Corresponding Email: [poudelbimal006@gmail.com](mailto:poudelbimal006@gmail.com)

## Abstract

*This paper explores the use of dramatic mechanisms in Sanjiv Uprety's novel **Ghanachhakkar**, to examine the rise and fall of a political leader. The narrative, set in the socio-political context of Nepal, depicts a mass gathering in Basantapur Durbar Square where the people, filled with hope, celebrate the arrival of a new leader they believe will bring prosperity and change. The leader is initially hailed as a heroic figure, with public ceremonies, rituals, and symbolic acts such as the chanting of patriotic songs and the offering of garlands. However, their expectations are shattered when the leader is revealed to be a hollow figure, devoid of substance—a “failed hero” who cannot fulfill his promises. This paper aims to analyze the dramatic mechanisms used to construct and deconstruct political heroism, focusing on how these performances are employed to manipulate public perception. Drawing on performance studies, particularly the theories of Joseph Campbell, Richard M. Merelman, Victor Turner, and David E. Apter, the study examines how politics mirrors drama, with leaders acting as performers on a public stage. Through the lens of the “failed hero” archetype, the paper also connects these dramatic failures to broader political implications in Nepal's volatile political environment, where the gap between the people's hopes and the leaders' reality often leads to disillusionment. It highlights how the leader's downfall, as depicted through the theatrical use of rituals and ceremonies, reflects the broader political dynamics of betrayal and unmet expectations in Nepal.*

**Keywords:** Hero, politics, dramaturgy, audience, performativity, nation, onion

## Introduction

In Sanjeev Uprety's “Heroes and Onions: Arrival of a New Leader”, the rise and fall of political heroes are examined through a dramatic lens, shedding light on

the complexities of public perception and leadership. The narrative presents a mass of people eagerly awaiting the arrival of a new leader, whom they believe will solve the nation's political issues and lead them to prosperity. However, Uprety subverts this expectation, revealing the hero's transformation into an onion, a metaphor for political disillusionment. By applying theoretical frameworks from Joseph Campbell's concept of the "hero's journey" and Richard M. Merelman's ideas on the dramaturgy of politics, this analysis explores how Uprety critiques the illusion of heroism in political systems. The application of these theories reveals how political figures are often constructed as heroes, only to collapse under the weight of unfulfilled promises and the harsh realities of leadership. The socio-political context of Nepal, characterized by ongoing instability and the failure of successive political leaders to address the nation's challenges, intensifies the dramatic impact of this narrative. In a nation plagued by corruption, poverty, and unrest, Uprety's work serves as a satirical commentary on the cyclical nature of failed political figures, exposing how political theater operates within this volatile landscape. Through the lens of heroism and performance, this analysis will examine how Uprety's narrative reflects broader social and political dynamics in Nepal, particularly the collapse of idealized political figures under the weight of public expectation.

## Methodology

This study employs a qualitative, thematic, and discourse analysis approach to examine Uprety's "Heroes and Onions: Arrival of a New Leader," focusing on the rise and fall of political heroes and the shifting public perception. The methodology begins with a thematic analysis that explores the characterization of political figures in the novel, analyzing how themes such as heroism, disillusionment, and betrayal emerge throughout the narrative. This analysis is rooted in the socio-political context of Nepal, where frequent regime changes, political instability, and corruption shape public sentiment. By examining these themes, the study seeks to understand how Uprety's depiction of political leaders reflects the broader socio-political realities of Nepal, where leaders are often initially embraced with optimism but ultimately face public disillusionment. The methodology further incorporates discourse analysis to investigate how political narratives, media representations, and public speeches within the text shape the construction of political heroes and their eventual downfall. This analysis is enriched by the application of theoretical frameworks such as Campbell's Hero's Journey and Turner's Liminality, but with an emphasis on the socio-political landscape of Nepal. These theories are used to interpret the symbolic journey of political leaders, mapping their rise and fall onto the broader political instability and public expectations in Nepal. This approach allows for a comprehensive analysis that links literary themes with real-world political

dynamics, providing insight into the complex relationship between political figures and the public's perception of their leadership.

## Review of Literature

The concept of the hero has been central to human storytelling for millennia. Joseph Campbell's seminal work, *The Hero with a Thousand Faces*, outlines the hero's journey, a narrative archetype that spans cultures and eras. Campbell identifies the hero's journey as a universal pattern where the hero embarks on an adventure, faces trials, and returns transformed, often bringing new wisdom or power that benefits society (Campbell 28). This archetype is not confined to myth and literature but extends to political leaders, who are often constructed as

heroes by their followers. In political contexts, the hero's journey can be seen as a metaphor for the rise of leaders who are expected to lead their people through crises and bring about transformative change. However, as Campbell notes, the hero's journey is fraught with challenges, and not all heroes succeed in their quest. The failure of a political leader to fulfill their role as a hero can lead to their downfall, resulting in public disillusionment and a loss of trust (Campbell, 43).

Joseph Campbell's *hero's journey* offers a well-established structure for analyzing the rise and fall of political leaders, with stages such as the call to adventure, trials, and the ultimate transformation of the hero. In Uprety's work, this structure initially appears relevant, as the new political leader is portrayed as a messianic figure who embodies the hopes and aspirations of the people. However, Campbell's framework, rooted in Western mythological traditions, is inadequate for fully addressing the specific nature of political heroism in Nepal. Uprety's narrative subverts Campbell's model by illustrating how the leader's journey is not one of growth and transformation, but one of failure. The people's initial faith in the leader gives way to disillusionment, as the hero fails to live up to their expectations. This disillusionment reveals that political heroism in Nepal, as depicted in Uprety's work, is cyclical rather than linear, and Campbell's hero's journey cannot adequately capture the complexities of this failure.

Richard M. Merelman's essay "The Dramaturgy of Politics" offers a valuable framework for understanding how political leaders use theatrical techniques to shape public perception. Merelman argues that politics, like drama, is a performance where politicians assume roles that resonate with their audience (Merelman 217). The success of a political leader, therefore, hinges on their ability to effectively manage their public image and create a narrative that aligns with the public's expectations. However, Merelman also warns of the inherent risks in this performance, noting

that a leader's true nature may be exposed, leading to a dramatic loss of credibility (Merelman 220). Richard Merelman's dramaturgy theory, which views political leaders as performers engaged in the art of impression management, is another lens through which Upreti's work can be analyzed. Merelman suggests that political figures craft public identities through deliberate performances, projecting an image that aligns with the desires of their audience. Upreti echoes this concept by illustrating how the new leader presents himself as a savior, carefully performing the role of a hero. However, Upreti critiques this performative aspect by revealing its hollowness. The leader's public persona disintegrates when it becomes clear that his performance lacks substance or genuine political action, culminating in his transformation into a monstrous, decaying onion. This critique of the performative nature of political leadership highlights a limitation of Merelman's dramaturgy: while the theory focuses on the construction of political images, it does not fully address the disillusionment that arises when these images fail to deliver tangible results.

Victor Turner's concept of liminality, as explored in "Liminality and Communitas," provides further insight into the transitional phases that define political heroism. Liminality refers to a state of ambiguity and transition, where normal structures are suspended, and new identities are forged (Turner 90). In the context of political leadership, the liminal phase represents the period during which a leader is elevated to heroic status before their true nature is revealed. Turner's exploration of ritual and communitas is particularly relevant in understanding how leaders are constructed as heroes through public ceremonies and collective experiences (Turner 93). Victor Turner's concept of *liminality*, which describes a transitional phase where individuals are neither here nor there, is also pertinent to understanding the political leader's journey. The leader enters the political scene as a liminal figure, poised to transform the nation but ultimately caught between conflicting expectations. Turner's framework suggests that liminal figures undergo a transformative process, which is expected to yield new roles or wisdom. However, Upreti's critique challenges this, as the leader does not evolve into a figure of unity or strength. Instead, the liminal leader disintegrates into absurdity, symbolized by the leader's literal transformation into a giant onion. This portrayal of the liminal figure's failure highlights Turner's limitation: while liminality is often a transformative phase, Upreti shows that the process can lead to the collapse of the hero, rather than to their fulfillment. Therefore, Turner's theory does not fully



account for the breakdown of the liminal figure in Uprety's critique, where the anticipated transformation fails to materialize.

David E. Apter's examination of political performance in *Politics as Theatre* emphasizes the importance of public spaces as stages where political narratives are enacted. Apter argues that political success often depends on a leader's ability to convert the audience into active participants in the political drama, thereby reinforcing their legitimacy and authority (Apter, p. 221). This performative aspect of politics is particularly evident in societies where public perception plays a crucial role in determining a leader's success or failure. In Nepal, political leaders are often expected to embody the qualities of traditional heroes, with the power to bring about significant social and political transformation. However, as Uprety's narrative illustrates, the gap between the public's expectations and the reality of political leadership can lead to profound disillusionment. The narrative critiques the political system by highlighting how public expectations are manipulated through theatrical performances, only to be ultimately betrayed by the inadequacies of the leaders (Uprety, p. 385).

Uprety's narrative does not merely align with these frameworks but actively critiques them, particularly in the context of Nepali politics. While Campbell, Turner, Apter, and Merelman offer useful lenses for analyzing political heroism, their theories are limited in explaining the cyclical disillusionment that characterizes the rise and fall of political figures in Nepal. Uprety's work emphasizes that political heroism is not just a process of individual transformation or performance, but also a collective experience shaped by the failures of the political system. In the Nepali context, the people's expectations of political leaders are repeatedly dashed, resulting in a perpetual cycle of disillusionment that these theories fail to adequately address. Uprety critiques the political system by illustrating how the hero's journey, liminality, and political performance are insufficient in solving the systemic issues that plague the country.

Moreover, Uprety's critique of the political system diverges from the optimism often associated with these theories. While Campbell's hero's journey typically leads to a triumphant resolution, Turner's liminality suggests eventual reintegration, Apter's emphasis on the importance of public spaces as stages, and Merelman's dramaturgy emphasizes successful public performances, Uprety's narrative denies the possibility of such resolutions. Instead, Uprety highlights the failure of political leaders to fulfill the promises of transformation, using the grotesque image of the onion to symbolize the decay and corruption inherent in the political system. By explicitly connecting each theoretical framework to Uprety's work and discussing their limitations, this review highlights how Uprety critiques

the political system, suggesting that the rise and fall of political heroes is not just an individual journey, but a reflection of deeper, systemic issues in Nepali politics.

### **Public Disillusionment in “Heroes and Onions: Arrival of a New Leader”**

In “Heroes and Onions,” Uprety presents a vivid portrayal of a mass of people eagerly awaiting the arrival of a new leader at Basantapur Durbar Square. The leader is depicted as a savior, a figure who is expected to solve the nation’s political problems and usher in a new era of peace and prosperity (Uprety, p. 384). The people’s actions—sprinkling ‘abhir’, singing patriotic songs, and decorating the stage—symbolize their deep-seated desire for a hero who can fulfill their collective dreams (Uprety 384). This construction of the leader as a divine figure aligns with Campbell’s notion of the hero as a godlike being, capable of transcending ordinary human limitations and bringing about significant change (Campbell, p. 136). The anticipation surrounding the leader’s arrival is palpable, as the public’s hopes and dreams are projected onto this figure. The leader is not merely a political figure but a symbol of redemption, expected to deliver the nation from its troubles. This construction of the leader as a divine figure is a common theme in political narratives, where leaders are often elevated to the status of heroes by their followers. However, Uprety quickly subverts this expectation, revealing the fragility of this constructed heroism (Uprety, p. 388).

The basic understanding of a hero is someone who gives of themselves, often at great personal risk, for the greater good of others. According to the Oxford Advanced Learner’s Dictionary, a hero is defined as “a person, especially a man, who is admired by many people for doing something brave or good” (p. 608). In Greek mythology, heroes are depicted as men and women of exceptional strength, courage, or ability, often of divine ancestry, and are known for their extraordinary acts of bravery. In “Apotheosis,” Joseph Campbell compares a hero to Buddha, stating that “this godlike being is a pattern of the divine state to which the human hero attains who has gone beyond the last terrors of ignorance” (p. 127). Here, Campbell attributes a divine quality to the hero, suggesting that they possess the potential to elevate humanity from a lower state to a higher one through their enlightened knowledge.

In the realm of politics, a hero is seen as a leader who works for the welfare of the people and the nation. Such a leader can transform the nation, much like a deity, by playing the role of a skilled actor on the stage of politics. In “The Dramaturgy of Politics,” Richard M. Merelman identifies certain “specific dramatic characteristics” inherent in politics, noting that politicians often employ dramatic devices to advance their careers. To some extent, politics mirrors drama, with

political leaders using similar techniques to actors in order to win the favor of the audience and create a positive public image.

However, in Sanjeev Uprety's "Heroes and Onions: Arrival of a New Hero," the much -admired new leader fails to maintain a positive political image. His symbolic transformation into a giant round onion represents a complete collapse of the peoples' expectations. He becomes a failed hero on the stage of political performance. "Heroes and Onions" is an excerpt from Sanjeev Uprety's highly acclaimed novel *Ghanachhakkar*. The plot of "Heroes and Onions" centers on a large crowd eagerly awaiting the arrival of a new leader, who is believed to be the only political hero capable of solving all the existing political problems. The announcement of his arrival over loudspeakers creates a carnivalesque atmosphere, drawing people to Basantapur Durbar Square to welcome him with hope and anticipation. Before his final appearance on the elaborately decorated stage, the crowd enters a liminal phase, celebrating the occasion as a ritual. They perform various rites, such as "sprinkling red 'abhir' on each other, singing celebratory songs, holding garlands in their hands, and responding with loud shouts and hip-hip hoorays of delight" (p. 384). The hero himself embodies a liminal persona. Victor Turner's concept of liminality refers to individuals in transitional states, or "threshold people," whose identity remains fluid and undefined. These liminal figures, like the leader in Uprety's narrative, embody ambiguity, caught between different roles and expectations. Turner suggests that during this liminal phase, a person is neither fully one thing nor another, making them a symbol of potential transformation (Turner, p.89). Turner suggests that the liminal persona is someone who engages in sacred activities to prove themselves worthy of respect from their community. During the liminal phase, their value remains ambiguous, and a series of appropriate rites serves to establish their identity and worth. This phase is crucial as it represents the middle stage of the ritualization process, during which various rites are performed to achieve a specific purpose.

According to David E. Apter, politics as theater is inherently about performance in a public space. He argues that public space constitutes a semiotic ground that contributes to authority (p. 221). These performances do not occur strictly on stage or in the audience but in the space between the two. Apter further explains that "virtually any kind of space can be made to serve: a courtroom, a war crimes tribunal, political party conventions, political rallies, and marches" (p. 224). A political actor must possess the ability to appropriate others' concerns and make them their own. Apter emphasizes that the success of politics as theater depends on "converting the audience into the play itself" (p. 222). In Sanjeev Uprety's narrative, the crowd engages in various performances between the announcement of the new leader's arrival and his final appearance on the

decorated stage. First, they gather at Basantapur Durbar Square, chanting patriotic songs and throwing 'abhir' at each other to celebrate the arrival of their hero. With enthusiasm, they buy flower garlands and greet the new leader with slogans. These rites are performed to welcome the new leader, whom they regard as a divine figure who will bring peace and happiness to their wretched living conditions. This festive scene reflects the grand aspirations they have cultivated in their minds regarding their future and the future of their nation. The people carry out these performances to honor the liminal hero, whom they believe is a divine figure, upon whom their redemption from suffering depends.

However, the peoples' expectations are shattered when their supposed messiah turns out to be an ugly figure. In the climax of the narrative, his divine mask is stripped off, revealing his true identity. In the political theater, he proves to be a poor actor. At the beginning of his first appearance on stage, he seems normal. The people adorn him with expensive shawls, jewels, red 'abhir', and flowers, "declaring that the leader of the nation will now describe his unified formula for curing all the problems assailing the country" (390). But disappointing them, he does not deliver any reassuring speech and appears to have no formula to solve the nation's pressing issues. Shockingly, he remains silent, standing behind the dais, while his body gradually begins to swell, becoming rounder until he finally transforms into an enormous onion, crushing those nearby.

This symbolic metamorphosis reveals the true nature of the hero, who had been hiding behind a fake divine mask. This false mask represents his ineffectual nature, which yields no fruitful actions. The unmasking of the so-called national hero starkly contrasts with the concept of "impression management" as described by Richard M. Merelman in his essay "The Dramaturgy of Politics." Comparing the performances of a dramatic actor and a politician, Merelman writes: "All politicians (actors as well) attempt to impress others with certain evaluations of themselves... if they are to succeed in their respective fields, they must gain acceptance" (p. 217). In other words, politicians fail if they cannot create a positive impression in the eyes of the public. In the narrative, the new leader is a complete failure in the eyes of the masses. His failure crushes the hopes and dreams of the people, stirring feelings of despair and anger. As he transforms, the audience angrily points out his failure:

*"You have failed us," they shout furiously. "You've failed us, you've failed yourself, you've failed everyone. Take off your crowns, your clothes, your coat," people cry out in agitation and anger as the onion continues to grow before theirs' eyes, "throw away your shawl, your boots, your belt, you no longer need them, peel off your stockings and your new shirt." (p. 391)*

Moreover, the leaders of both the combined democratic front and the united leftist front were also failures because they presented the new leader as the only person capable of remedying all the existing political ills and chaos. None of them have succeeded in creating a positive impression of national heroes in the eyes of the public. Collectively, these politicians symbolize the complete failure of Nepal's political system. The sudden metamorphosis of the new leader reflects the pervasive political corruption that has engulfed the entire nation. In the cultural context of Nepal, his fat and round body symbolizes a corrupted and morally decayed state.

Another dramatic element employed in the play is conflict. According to Merelman, a playwright uses dramatic conflict to engage the audience and accomplish other key functions. He further explains that "conflict highlights character, allows for the testing of ideas against each other, and moves the story along" (p. 218). While conflict also exists in politics, it is different. It is interpersonal and is used to shape the public's perception of important issues and to create a positive impression of a politician. Political debate and differences over pressing national issues generate conflict in politics. Politicians who effectively address these issues can cement their status as national heroes in history.

In "Heroes and Onions," politicians are depicted as antiheroes, entirely incapable of addressing the nation's critical issues, such as resolving civil war, eliminating poverty, and developing infrastructure. Even the new leader, who was believed to have the vision to build the nation, is ultimately revealed to be as useless as a vegetable. The overall failure of these politicians stems from the lack of interpersonal contests on important issues. There appears to be no conflict between the leader of the combined democratic front and the leader of the united leftist front, even though they are supposed to adhere to fundamentally different or opposing political ideologies. Instead, both present the same candidate as their common messiah, who supposedly holds the solution to all problems. They overlook the fact that they cannot enhance their public image until they prove themselves as valuable leaders by engaging in conflict with the opposition on crucial national matters.

Another powerful dramatic device is the candidate's personality, as mentioned by Merelman (1969). Wearing the mask of a charismatic candidate is essential for success in the political arena. However, in "Heroes and Onions," the supposedly charismatic candidate, upon whom all the hopes and dreams of the people have been placed, ultimately transforms into monstrous radishes, huge cabbages, immense potatoes, an enormous onion - essentially, a mere vegetable. Upon seeing the terrifying shape of the onion, the audience is filled with disdain. Their dreams are shattered, broken upon the stone pavements of old squares. Disillusioned, they are ready to leave the monstrous onion where it is and return to their homes, free from their illusions. The onion becomes

a powerful symbol of political emptiness and disillusionment. As the leader's facade crumbles, the onion's layers reveal only "vacuum and barrenness," reinforcing the void that lies beneath political promises. The people's realization that there is nothing substantial behind the leader's grand image underscores their disillusionment and the failure of the political system (p. 394).

The image of vegetables is used extensively in the narrative to convey the overall failure of politics and the negative impressions it leaves in people's minds about politicians in general. The narrative's use of vegetable imagery serves as a biting commentary on the overall failure of politics, reducing politicians to hollow symbols of decay. This theme resonates with Laxmi Prasad Devkota's poem "To a Beautiful Prostitute," where the protagonist, once revered, is reduced to the insignificance of "garlic and onion" (p. 159-160), a metaphor for her moral fall. Uprety similarly depicts failed political leaders transforming into monstrous vegetables, such as "monster radishes" and "huge cabbages," until the inevitable "onion" represents the final collapse of their grandeur and promises (p. 392). Here, Uprety deliberately uses vegetable imagery to reduce politicians to the level of non-entities—barren and yielding nothing.

The narrative is a sharp satire on Nepalese rulers and politicians, who have failed to take meaningful actions to address the problems faced by the people and the nation as a whole. Every politician claims to be a hero of the people, but ultimately, they reveal themselves to be antiheroes, incapable of accomplishing anything significant. Merelman identifies several dramatic mechanisms employed in politics, including political ideology, identification, building conflict, catharsis, climax, and symbols (p. 222-239). In the context of this narrative, the climax and symbols are the most relevant for discussion.

In the political theater, the climax brings about suspense, reversal (peripety), and unmasking. Suspense is created in the narrative by arousing the audience's curiosity about the new leader—how he looks and what solutions he will offer to address the nation's problems in his anticipated speech. However, as the suspense unfolds, nothing substantial occurs. The leader physically transforms into a giant onion, incapable of delivering any speech. Peripety is the dramatic element that highlights the rise and fall of characters. In "Heroes and Onions," the hero is highly revered at first, standing at the peak of his popularity. But as events progress, his increasing size paradoxically diminishes his popularity, leading to his downfall as he is scornfully despised by the audience. His collapse shatters the dreams of the people, who respond disdainfully: "No, we do not want to keep on chasing empty, unreachable dreams anymore" (p. 394).



Unmasking, or divulgement, is a key element in the narrative, involving the revelation of a character's true nature. The hero is unwrapped in a negative light, exposed not as a magical figure with ready-made solutions to the country's problems but as a trivial entity whose enormous body crushes the audience beneath it. This symbolizes that the new leader, like other leaders, is ineffectual and insensitive to the desires and aspirations of the people. However, his metamorphosis ignites a spirit of revolution among the people, who now realize they must take action for their freedom. The crowd's shift from passive hope to active resistance marks a profound transformation in their agency. Initially, they place their hopes on the leader, expecting him to fulfill their collective dreams. However, upon witnessing the collapse of this false figure, they collectively reject the myth of political saviors. Their chant of "We do not need any leader to lead us to our freedom anymore" (p. 394) signals not just disillusionment but a collective awakening to their power. This moment of rebellion reflects a shift in political agency, as the people take charge of their destinies, no longer entrusting their hopes to external figures but demanding the accountability of the political system.

Symbols are abundantly used throughout the narrative. The props used to welcome the leader during the liminal stage carry their own significance. The red 'abhir,' garlands, expensive shawls, jewels, and decorated stage all symbolize the respect and hope the people have for their new leader, who they believe will fulfill their rising aspirations, free the nation from the shackles of war, bring food, clothing, and medicine to their homes, and ensure lasting peace and prosperity. The onion is the most dominant symbol, representing the vacuity and emptiness inherent in the overall political system of the nation.

## Conclusion

Sanjeev Uprety's "Heroes and Onions: Arrival of a New Leader" offers a sharp critique of political heroism, exploring the inevitable disillusionment that follows when leaders fail to live up to the expectations placed upon them. Through the use of dramatic devices and metaphors, the narrative highlights the performative nature of politics and the consequences of idolizing leaders. The leader's transformation into an onion serves as a powerful symbol of the emptiness of political rhetoric and the futility of relying on individual leaders to address the nation's deep-rooted issues. This imagery speaks to the collapse of hero-worship in the face of a leader's inability to provide tangible solutions.

However, while the narrative critiques the dangers of over-reliance on political figures, it also presents a broader question about the balance between collective action and effective leadership. True change may not lie solely in the hands of a single leader but in a more complex interaction between inspired leadership

and active public participation. In a society where disillusionment with leadership is prevalent, there is a need for a form of citizenship that transcends passive hope and embraces the idea that both leaders and citizens must be accountable to each other.

Ultimately, *Heroes and Onions* calls for a reevaluation of the public's role in politics. Rather than depending on messianic figures, the narrative urges citizens to take an active role in shaping their own future. This shift represents the need for a more engaged and critical political consciousness, one that recognizes the importance of both collective action and accountable leadership in the pursuit of meaningful social change (Uprety 394). In reflecting on Uprety's work, readers are invited to question the politics of hero worship and consider their own agency in contributing to a more just and equitable society.

### References

- Apter, D. E. (2006). Politics as theatre: An alternative view of the rationalities of power. In J. C. Alexander et al. (Eds.), *Social performance: Symbolic action, cultural pragmatics, and ritual* (pp. 218–256). Cambridge University Press.
- Campbell, J. (2008). *The hero with a thousand faces*. Yogi Impressions.
- Devkota, L. P. (2009). To a beautiful prostitute. In *The lunatic and other poems* (pp. 23–45). DSRC.
- Merelman, R. M. (1969). The dramaturgy of politics. *The Sociological Quarterly*, 10(2), 216–241.
- Turner, V. (2008). Liminality and communitas. In H. Bail (Ed.), *The performance studies reader* (pp. 89–97). Routledge.
- Uprety, S. (2076 BS). *Heroes and onions: Arrival of a new leader*. Ghanachhakkar. Book Hill.

# Information Technology in Nepal: History and Current Status

**Bishnu Prasad Khanal**

*Central Campus, T.U., Kirtipur*

**Corresponding Email:** [bishnu.khanal@tu.edu.np](mailto:bishnu.khanal@tu.edu.np)

## Abstract

*This paper provides a comprehensive analysis of the evolution and present state of Information Technology (IT) in Nepal, tracing its roots from introducing the first electronic calculator in 1961 for census calculations to its current role as a significant contributor to the national economy. Convergence of Information Technology has reshaped various sectors in Nepal, from banking and commerce to education and media. This study outlines key milestones in the evolution of IT, such as the establishment of Nepal Bank Limited's computerized systems, the rise of digital media, and the increasing use of online services across different industries. It also delves into government policies and the role of the private sector in accelerating IT adoption. This study utilizes a mixed-methods approach, combining quantitative analysis of IT export growth with qualitative insights into government policies and the socio-economic impacts of Nepal's IT sector. By exploring the historical context and evaluating the current challenges and opportunities in Nepal's IT sector. This paper offers recommendations for sustaining and expanding the growth of IT as a catalyst for development. The findings highlight that continued investment in IT infrastructure and improved policies can further boost Nepal's economic growth, innovation, and education.*

**Keywords:** Information technology, policy, economy, media, revenue

## Historical Context

The first use of computer technology in Nepal was for census measurement. Though it was brought by the government of Nepal, private companies played a greater role in the development of the technology. Large hotels and travel agencies mainly started using computers to replace their typewriters. The 1990s were the start of the opening of private institutions. As reported by the Information and

Communications Technology (ICT) Frame, the government did not have a larger role in the development of Information Technology in Nepal. (Aryal, 2019)

Muni Bahadur Shakya is widely regarded as one of the pioneer computer scientists of Nepal. Shakya reportedly built Nepal's first microcomputer. It was a desktop computer, which was a typewriter with a maze of transistors, microchips, and circuitry attached to it, and had a television as its monitor. He created the Devanagari script which was used to display Nepali font on a computer for the first time. It was used to display the first sentence of the then-national anthem (Shriman Gambhir) (Baidar, 2021).

In 2001, the Government of Nepal established the National Information Technology Center (NITC) and Government Integrated Data Center (GIDC), which marked the beginning of a new chapter in information and communication technology. Although initially created to record data for government offices, ministries, and departments, it quickly became a gateway to developing and expanding ICT infrastructure (Shrestha, 2023).

## **Introduction**

The world is rapidly changing with the advancement of information technology, almost every aspect of the world is seen to be integrated with modern information and communication technologies. From hospitals to restaurants, computers are being used to efficiently manage businesses. McLuhan (1962) introduces the concept of the "global village" by stating that "The new electronic interdependence recreates the world in the image of a global village (p.31)." Today, his idea has become a reality and Information Technology has transformed the world into a global village, connecting everyone with access to the internet. It has made it possible to have business spanning multiple nations regardless of boundaries. It has rapidly impacted the global economy. It has changed the way humans interact with each other by introducing concepts like social media. Digital marketing has changed the way companies advertise their products. This rapidly growing technology did not have a name in its earlier days.

During the 1950s, there was no term to describe the new, the now more familiar, technology. To overcome that issue, the writers of the Harvard Business Review (HBR), coined the term "Information Technology" to describe the rapidly developing technological advancement. The term coined since has been used widely to describe the computer technology world. It was predicted to have a far-reaching impact on managerial organizations. (Leavitt & Whisler, 1958). Their prediction came out to be true as it can be seen in today's time.

Computers now rule the way we store and retrieve data. From stock trading, Aircraft Flight Control Systems, inventory management, and accounting to simple tasks like listening to music, and watching movies, everything is now done with computers. They have changed the way they manage data and replaced paper accounting (Haidar, 2021).

Nepal introduced computers in the country for the first time for population census calculation. In 1961 AD, 'Facit', an electronic calculator was used for calculating the census of Nepal. The calculator took about 6 Years and 6 months to calculate the census. Then, IBM 1401, a second-generation mainframe computer was used for the same purpose in 1971 AD. (Techsansar, 2019). However, in the 1930s, the largest university in Nepal, Tribhuvan University (TU), had already established a Technical Training Institute under it. Then in 1972 AD, the institute was reformed into the Institute of Engineering (IOE) which has now been producing engineering technicians and engineers for more than 80 years (IOE, 2021).

Since, its first entry in Nepal, information technology has evolved and impacted various sectors. Looking at the current economy of Nepal, information technology has now become one of the major revenue-generating resources, accounting for over 40 percent growth per annum in e-commerce in 2023 (Shrestha, 2023). In 2022, Nepal exported a total of USD 515 million worth of IT services to various countries, which represented a growth of 64.2% since 2021. This data shows that the IT industry has become a significant revenue-generating sector (IIDS, 2023).

This article explores the current status of the technology and its historical roots in Nepal and the key stakeholders responsible for its development. It tries to analyze the policies and measures taken by the government for IT regulation in Nepal. Understanding the situation of information technology can help analyze the impact it imposes on Nepal's economy.

The objectives of this article are to explore the history and evolution of Information Technology (IT) in Nepal, to examine the key government policies and laws that have influenced the development of IT, and the current status of IT in Nepal.

## **Methodology**

This study employed a mixed-methods approach, combining quantitative analysis of IT export growth using data from IIDS and qualitative analysis of government policies. It involves the use of secondary research data such as

academic papers, peer-reviewed journal articles, books, and analyst reports, while primary sources are used in the study of government policies such as Information Technology Policy, 2057, newspapers, and articles.

The qualitative approach was chosen to provide an in-depth understanding of Nepal's IT sector, private sector contribution to IT, and socio-economic impacts of IT, whereas the quantitative approach was chosen to analyze the contribution of IT in Nepal's economy, with a specific focus on IT export growth.

By combining these approaches, the study provides an in-depth understanding of the evolution of the IT sector in Nepal, and how it has been influenced by government policies and private sector efforts, while quantitatively assessing its impact on the economy.

## **Milestones in the IT Industry in Nepal**

### ***Nepal Television (NTV)***

NTV was the first television broadcasting in Nepal. After returning, from the UK, the then King Birendra Shah initiated the project under the sixth development plan (1980-1986). Under the project, NTV was started in 1985 A.D. It faced significant challenges since Nepal had lack of skilled manpower, equipment, and technological infrastructures. Despite these challenges, NTV ran successfully and soon other channels like Image Channel and Kantipur TV emerged ending NTV's monopoly (Dhungel, 2018).

The start of television broadcasting supported the development of information technology in the country. It marked the beginning of the digital broadcasting of news and other programs in Nepal.

### ***First Online Newspaper***

The first online newspaper in Nepal was The Nepal Digest which started in February of 1992. It was published in the U.S. and It was especially famous among the Nepalis residing in America providing information about what was happening in Nepal (Upadhyaya, 2003). In 2021, it was reported that Nepal had over 2,325 online news portals. It can be seen there has been a rising trend in the online presence of Nepali media which directly contributes to the development of information technology in the country (Onlinekhabar, 2021).



The online news portals have helped information flow to the masses in a short amount of time. And their number is increasing as discussed above. This growth reflects the increasing online presence of Nepali media and directly contributes to the development of the country's information technology sector.

### ***Banking Sector***

With the establishment of Nepal Bank Limited (NBL), the banking sector of Nepal formally started. It was the first bank in Nepal and still exists to this day. It was established in Kartik 30, 1994 (November 15, 1937 A.D.) and inaugurated by King Tribhuvan along with the contemporary Prime Minister Juddha Shumsher Jung Bahadur Rana. When it was formed, computers were not yet used in the bank. This meant the transaction and records needed to be managed manually. The official website of NBL calls this a “brick-and-mortar” structure. It reports that it was converted into a “click-and-order” model with the start of the use of information technology in banks. In 2048 B.S., NBL started its computerization process using the YBPASS system in its main branch. The Financial Sector Reform Program of 2001 led to the bank using the PUMORI financial system, an accounting software system created by Mercantile Office System Pvt. Ltd. This sealed the use of computers in the banking sector (Nepal Bank, 2017).

These actions played a critical role in modernizing banking practices and accelerating IT adoption in the financial industry. Manual accounting can result in human errors which are being avoided by the digital systems. The adoption of digital system increases efficiency and reduces errors in accounting in the financial industry.

### **Brief Overview of Policy and Regulation**

#### ***Telecommunications Act and Regulation (1997)***

The first Telecommunications Act of 1997 marked the beginning of the regulation of information technology in Nepal. The act was formed during the reign of His Majesty King Birendra Bir Bikram Shah Dev. The act established the Nepal Telecommunications Authority which was to oversee and regulate telecommunications services. It was created to be an independent body. The main acts of the authority included issuing licenses, monitoring services, setting standards, and protecting consumer interests. After getting a license, the telecommunications service providers must adhere to the policy, otherwise, they'd be faced with penalties or even revocation of the license (Nepal Telecommunications Authority, 2021). If

there was a dispute between customers and license holders, the NTA would act as a mediator (Nepal Telecommunications Authority, 2021). It opened the pathway for regulating the new sector that was emerging and provided the groundwork for further regulations that would be made in the future.

### ***First IT Policy (2000)***

The first IT Policy of Nepal was formulated in the year 2000 AD with the vision of placing Nepal on the global IT map within five years (Government of Nepal, 2019). The document explaining the policy emphasizes that it is required for the sake of the national economy. The policy explains that it was made to make the general public aware of information technology and create employment opportunities. According to the official policy document, expected to establish a National Information Technology Centre, increase the use of computers in the private sector, introduce computer science education in schools, gradually use the technology in all governmental activities, and so on. The policy was also expected to increase the export of IT services from Nepal to 10 billion rupees within the next 5 years of its formulation (Government of Nepal, 2019).

The policy was an ambitious one as it can be seen that only after 20 years of its formulation, in 2020, according to the data provided by IIDS (2023), Nepal exported IT services worth approximately 10 billion rupees, after adjusting for inflation. This shows that while the policy set ambitious targets, its impact took longer to realise highlighting the challenges of implementing large-scale IT development in a developing country.

### ***National Information and Communication Technology Policy (2015)***

The policy was formulated in 2015 A.D. with the vision of transforming Nepal into a knowledge-based society through the effective use of ICT (Information and Communications Technology). It highlights collaboration between government and private sectors for the effective development of infrastructure and service delivery. The policy areas include Human Resources, ICT in Education, Access and Content Development, ICT for Government service innovation and good governance, and 17 others (Ministry of Information and Communication, 2015). It describes the restructuring of relevant ministries and regulatory bodies for effective policy execution. Overall, this policy served as a foundational document for guiding Nepal's ICT strategies toward achieving broader socio-economic objectives while addressing contemporary challenges within the sector.

### ***Electronic Transaction Act***

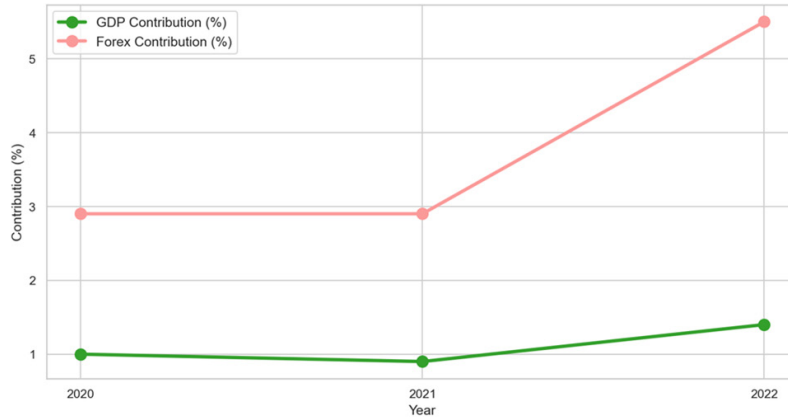
The Electronic Transactions Act of 2063 B.S. establishes a legal framework for electronic transactions. The act aims to provide legal recognition of electronic records and digital transactions ensuring their authenticity, integrity, and security in electronic transactions across Nepal. It formally defines terms such as “Electronic Record,” “Digital Signature,” “Certifying Authority,” and “Computer System” and others which are crucial for understanding the Act’s provisions. It ensures that documents created and maintained according to the Act have the same legal standing as traditional written documents. It sets out a regulatory framework for appointing a Controller to oversee authorities who issue digital certificates for validating electronic signatures. Overall, the act is a comprehensive legislative framework formulated with the vision of facilitating secure electronic transactions by legally binding electronic records and signatures.

### ***Information Technology (IT) Bill 2019***

The IT Bill of 2019 was a rather controversial bill due to concerns about freedom of expression, privacy, and the rights of marginalized communities. The policy covered a wide range of issues from e-commerce, tech innovation, and cyber security to cyberbullying (Body & Data, 2021). The policy expected to develop, promote, and regulate the sector which had been done by the Electronic Transaction Act of 2008 (Center for Media Research Nepal, 2020). The bill also proposed the creation of an Information Technology Court, raising concerns about government influence over judicial independence. Even with so many concerns about the lack of clear definitions and security issues, the bill was eventually passed in February 2019 (Amnesty International, 2020). The IT policy did not receive good feedback from the public and media. Also, the Information Technology Court that was proposed in the policy has not been implemented as of now in Nepal.

### ***IT in Nepal’s Economy***

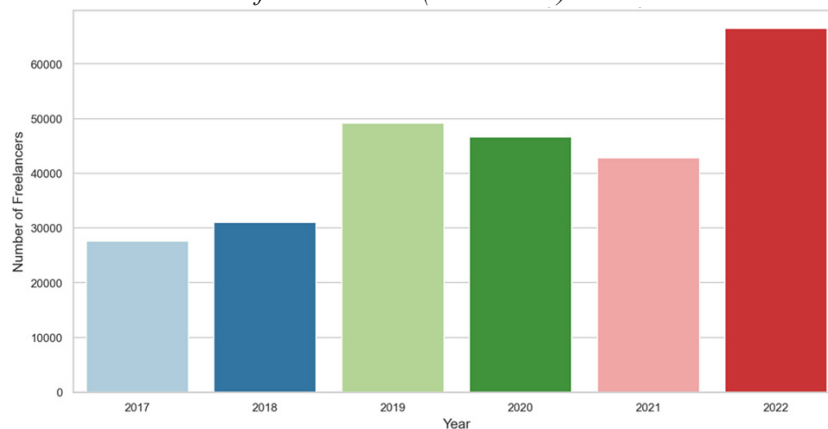
This section explores key data and trends that illustrate the impact of the IT sector on Nepal’s economy, highlighting its contributions to GDP, foreign reserves, and overall employment growth. The study uses the data of the Institute for Integrated Development Studies (IIDS).

**Figure 1***GDP and Forex Contribution (in % 2020-2022)*

Source. IIDS 2023

This figure shows the contribution of IT services to Nepal's GDP and foreign currency reserves (Forex). According to (IIDS, 2023), the IT sector's GDP contribution rose from 1% in 2020 to 1.4% in 2022. The contribution to foreign reserves jumped from 2.9% in 2020 to 5.5% in 2022, underlining the growing importance of IT exports in stabilizing Nepal's foreign currency reserves.

It shows that the IT sector in Nepal has shown significant growth from 2020 to 2022. The trend shows the IT sector's role in diversifying the economy and reducing dependence on traditional sectors. It suggests that further investment and policy support could help in IT growth and economic stability.

**Figure 2***Growth in Numbers of Freelancers (2017-2022)*

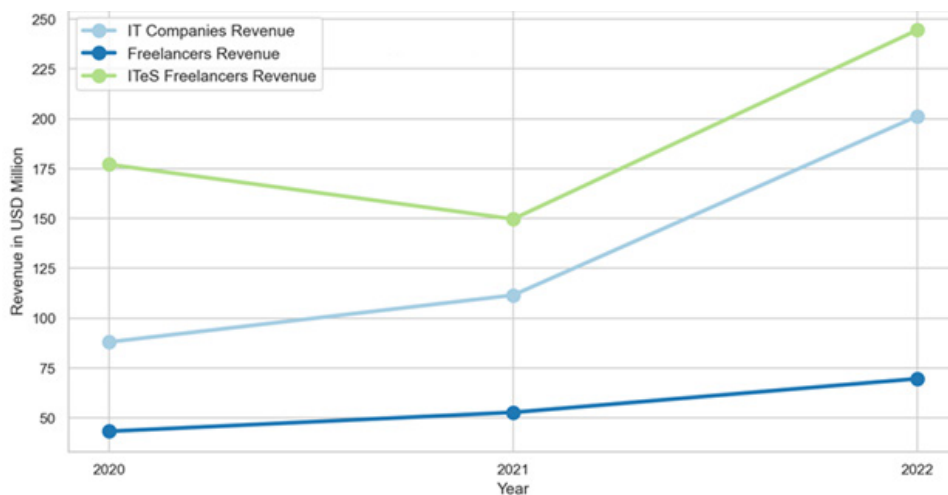
Source. IIDS 2023

This figure highlights the trend of the number of freelancers engaged in IT service exports from Nepal between 2017 and 2022. According to (IIDS, 2023), the number of freelancers grew from 27,560 in 2017 to 66,509 in 2022, highlighting the rising interest in freelancing as a career path.

The figure emphasizes a positive growth trend, with a sharp rise in 2022. The sharp rise suggests that there was an increase in demand for IT services and global opportunities for Nepali freelancers. The trend shows the growing role of freelancing in Nepal's economy.

**Figure 3**

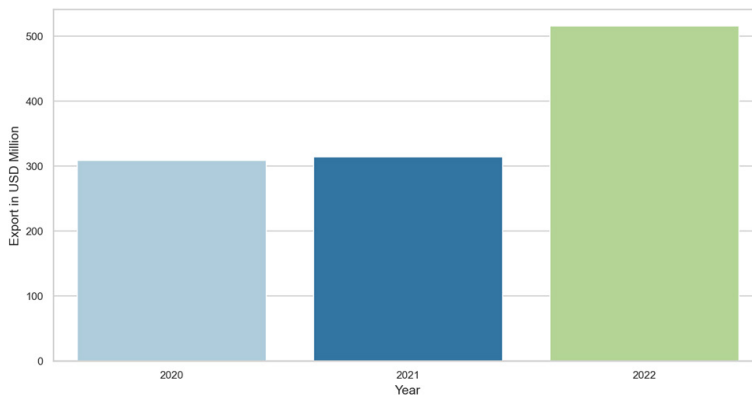
*Revenue Growth by Category (2020-2022)*



Source: IIDS 2023

This figure compares the revenue growth of three categories: IT Companies, Freelancers, and IT Freelancers over the 2020-2022 period. According to (IIDS, 2023), IT companies showed the largest growth, increasing from USD 88 million in 2020 to USD 201.3 million in 2022 (80.5% growth). Freelancers and IT Freelancers also saw significant growth, with a notable rise in 2022.

The figure emphasizes the contribution of all three categories to Nepal's expanding IT service exports. The strong performance across all categories suggests a thriving IT export ecosystem and that there are increasing opportunities in both structured companies and the freelance market.

**Figure 4***Total IT Service Export Growth (\$ in millions)*

Source. IIDS 2023

This chart shows the rapid growth in total IT service exports from Nepal between 2020 and 2022. According to (IIDS, 2023), The value of IT exports surged from USD 308.3 million in 2020 to USD 515.4 million in 2022, representing a significant increase of 64.2%.

This highlights the growing role of the IT sector in Nepal's economy. The increase in export suggests that Nepal is gaining a competitive position in the global IT market.

### ***Artificial Intelligence***

Artificial Intelligence (AI) is an emerging field in every sector of development of the country, millions and billions of dollars of investment are being poured into developing the AI-based system in every country. Research and development on AI are being done rapidly all over the world. So, investing efforts, ideas, and resources in this field is speeding up. Various companies and AI startups are emerging (Jha & Yadav, 2022).

Nepal has seen a rise in emerging technical talent, with a large number of engineering and IT students graduating every year. In the context of Nepal, efforts on AI at the policy level have not been seen much yet but there are various AI-based technologies in the sectors of health and banking which show that Nepal is not lagging in technological advancement. One of the most prominent examples in Nepal in the context of AI development can be taken as Naulo Restaurant of Kathmandu which has recruited five robot waiters under the slogan of, 'where the food meets technology' designed and manufactured by Paaila Technology, a company in Nepal



based on robotics and Artificial Intelligence. Also, Naulo Restaurant is the first digitized robotic restaurant in South Asia (Jha & Yadav, 2022).

Artificial Intelligence has now become a part of our daily life. Everyone should be made aware of its pros and cons as there can be harmful use of AI as well. The Government should take a stand to aware people and businesses about the use and challenges of using AI. However, the threats of AI should not hold the country back from utilizing its significant benefits.

## **Discussions**

According to the latest data by (Kemp, 2024), the internet penetration rate in Nepal is 49.6 percent at the start of 2024. It indicated 15.40 million people using the internet, and 37.47 million users were using cellular mobile connections; it amounts to 120.6 percent of the total population of Nepal (Kemp, 2024). It indicates that the use of information technology has rapidly increased over the years. Looking at the data for 2022, according to (IIDS, 2023), the IT service export industry in Nepal was valued at approximately USD 515 million. It showed a growth of 64.2% from the year before. This meant that IT service exports accounted for 1.4% of Nepal's GDP and 5.5% of the foreign exchange reserves in 2022.

The gaming industry in Nepal has also seen significant development. High-speed internet is one of the direct causes of this phenomenon. Youths of Nepal have participated in various international online gaming tournaments and have started earning money by live-streaming gaming content on YouTube (Giri, 2024). This has definitely created an income-generating opportunity for the youths.

The use of information technology in education has also significantly increased. It has especially increased after the COVID-19 pandemic. Schools and colleges started online classes with platforms such as Zoom, Google Meet, and Microsoft Teams. Online exams and assessments started to become more common in Nepal resulting in some colleges even offering online classes after the end of lockdown due to the pandemic. The start of Nepal Open University (NOU) in 2016 marked the significant use of IT in education. According to the university's website, its purpose is to expand access to higher education to mass people who are unreached to conventional higher/tertiary education (NOU, 2019). Nepal has adopted IT in the education sector to a significant extent.

The study examines the role of private sectors like large hotels and travel agencies in introducing technologies such as typewriters which further helped in the adoption of technology in Nepal. The rise of fintech solutions such as Fonepay and ConnectIPS can be seen as a positive indicator of the growing trust of Nepal towards information technology. It can be seen that information technology has evolved positively in Nepal.

With regards to the policies made to regulate the technology, the Information Technology Bill 2019 has some strong points and can replace of Electronic Transaction Act 2008. However, the policy lacks clear definitions on topics such as “improper” or “offensive” online content which makes it susceptible to vague interpretation. It also has the potential to violate the freedom of speech due to its imposition of harsh penalties, including imprisonment and heavy fines, for social media posts deemed defamatory or against “national interest”.

## **Conclusion**

The entry of Information Technology in Nepal happened out of necessity for calculating census data. Looking at the past and the present, it has significantly developed and has had a huge impact on Nepal’s economy. It can be seen that policymakers were aware of the impact this technology was having on the world and in Nepal, however late than other countries, and made various policies to govern the use of this technology. It can be seen that public and private companies contributed a lot to the development of information technology. Pioneer engineers like Shakya helped Nepal get ahead in technology development. Banks and other sectors started using computers for easier data storage and retrieval. Now, as computers are in everyone’s life, they are used for personal and professional purposes.

Despite its late start, Nepal has made impressive progress in IT infrastructure and services, including the rise of freelancing and the outsourcing industry, which contribute to the national economy. Additionally, the sector has become a significant factor in education, especially during the COVID-19 pandemic, enabling remote learning and digital literacy. However, challenges such as limited access to advanced technologies, gaps in regulatory frameworks, and the need for more comprehensive education and training programs remain. The start of the AI age might make it challenging for Nepal to govern its harmful use. However, better policies can make it effective, efficient, and safe to use these technologies for the development of Nepal.

## References

- Amnesty International. (2020, January 16). *Nepal: Information Technology Bill threatens freedom of expression*. <https://www.amnesty.org/en/latest/news/2020/01/nepal-information-technology-bill-threatens-freedom-of-expression/>
- Aryal, M. (2019, March 16). Information Technology in Nepal: the beginning. *ICT Frame*. <https://ictframe.com/a-very-short-history-of-information-technology-in-nepal/>
- Baidar, A. (2021, August 24). Meet Muni Bahadur Shakya, a pioneering Nepali computer scientist. *The Record*. <https://www.recordnepal.com/meet-muni-bahadur-shakya-a-pioneering-nepali-computer-scientist>
- Body & Data. (2021). Information Technology (IT) Bill 2019 From a Feminist Lens (Policy Paper summary). *Body & Data*. [https://bodyanddata.org/wp-content/uploads/2021/09/Policy-Paper\\_IT-Bill\\_Final-compressed.pdf](https://bodyanddata.org/wp-content/uploads/2021/09/Policy-Paper_IT-Bill_Final-compressed.pdf)
- Center for Media Research Nepal. (2020, January 15). Review of the Information Technology Bill 2019. *Nepal: Media Policy Hub*. <https://mediapolicy.org.np/2020/01/media-policy-reviews-recommendations/2329/>
- Dhungel, P. (2018). *Evolution and revolution of TV broadcasting in Nepal*. [www.academia.edu](http://www.academia.edu). [https://www.academia.edu/41045170/Evolution\\_and\\_Revolution\\_of\\_TV\\_broadcasting\\_In\\_Nepal\\_EVOLUTION](https://www.academia.edu/41045170/Evolution_and_Revolution_of_TV_broadcasting_In_Nepal_EVOLUTION)
- Giri, R. (2024, January 29). The rising popularity of online gaming. *The Kathmandu Post*. <https://kathmandupost.com/art-entertainment/2024/01/29/the-rising-popularity-of-online-gaming>
- Government of Nepal. (2019). *Information Technology Policy, 2057 (2000)* (policy paper). Asian and Pacific Training Centre for Information and Communication Technology for Development. <https://www.unapcict.org/sites/default/files/2019-01/Nepal%20Information%20Technology%20Policy-%202057%20-2000.PDF>
- Institute for Integrated Development Studies. (2023). *Unleashing IT: advancing Nepal's digital economy expanding jobs and exports*. <https://iids.org.np/images/publications/bc1q2jjl7eafeja8tlnrdhrvxkga39a4699lvmr2.pdf>
- Institute of Engineering. (2021, March 28). *About institute of Engineering*. <https://ioe.tu.edu.np/>
- Jha, J., & Kumar Yadav, A. (2022, February 10). How is artificial intelligence changing the world? What Nepal should do to tap it? *Nepal Live Today*. <https://www.nepallivetoday.com/2022/02/10/how-is-artificial-intelligence-changing-the-world-what-nepal-should-do-to-tap-it/>

- Kemp, S. (2024, February 23). Digital 2024: Nepal. *Data Reportal* – Global Digital Insights. <https://datareportal.com/reports/digital-2024-nepal>
- Leavitt, H. J., & Whisler, T. L. (1958). Management in the 1980s. *Harvard Business Review*. <https://hbr.org/1958/11/management-in-the-1980s>
- McLuhan, M. (1962). *The Gutenberg Galaxy: The Making of Typographic Man*. University of Toronto Press.
- Ministry of Information and Communication. (2015). *National Information and Communication Technology Policy*. Dhulikhel Municipality. <https://dhulikhelmun.gov.np/sites/dhulikhelmun.gov.np/files/documents/ICT%20policy%20Nepal.pdf>
- Nepal Bank Limited (2017, November 16). *NBL Technology Transformation*. <https://www.nepalbank.com.np/personal/nbl-technology-transformation>
- Nepal Telecommunications Authority. (2021). *Telecommunications Act, 2053 (1997)*. Public-Private Partnership Resource Center. <https://ppp.worldbank.org/public-private-partnership/sites/default/files/2021-09/Nepal%20Telecommunications%20Act%202053%20%281997%29.pdf>
- NOU. (2019, May 28). *About Nepal Open University*. Nepal Open University. <https://www.nou.edu.np/about-nou>
- Onlinekhabar. (2021, February 18). Nepal has over 2,325 online news portals now. *OnlineKhabar (English News)*. <https://english.onlinekhabar.com/nepal-has-over-2325-online-news-portals-now.html>
- Shrestha, S. (2023, May 15). Nepal's booming IT sector. *myRepublica*. <https://myrepublica.nagariknetwork.com/news/nepal-s-booming-it-sector/>
- Techsansar. (2019, September 5). History of Computers and Information Technologies (IT) in Nepal. *TechSansar.com*. <https://techsansar.com/computer-history-nepal/>
- Upadhyaya, G. R. (2003). *Internet ra Nepali media*. Martin Chautari and Center for Social Research and Development. <https://www.martinchautari.org.np/storage/files/internet-ra-nepali-media-gaurav-raj-upadhyaya.pdf>

# Historical Movement of Humanistic Education: The Process of Personality Development

Damber Bahadur Khatri

Surkhet Multiple Campus, T.U.

Corresponding email: [dbkhatri63@gmail.com](mailto:dbkhatri63@gmail.com)

## Abstract

*People can learn best if they work with their interest and initiation, and find a conducive and respectful humane environment where their self-actualization towards the learning process takes place. The environment involves empathetic and inspiring behaviour of teachers, experiential learning, and interesting content. In the present Nepalese context, they are not in reach of students due to the influence of the teacher-centered model over educators, which has been a great concern in addressing the students' personal growth. However, it could be achieved through humanistic education that promotes self-directed learning. This paper discusses the theoretical aspects of humanistic knowledge, including past studies and literature, and its practice in Nepalese school education. Based on the survey, also explores and suggests ways to treat the learners in a humanistic manner.*

**Keywords:** Humanistic education, self-directed, self-actualization, non-threatening, personal growth

## Introduction

Humanity is declining due to unfair competition among people in the fast-changing world (DeRobertis, 2013). In this dynamic world; democracy, human rights, and individual freedom are the major concerns of people in every aspect of life including education (Kirchschlaeger, 2014). In education, many models are developed and practiced against the teacher-centered model ("Major Theories and Models of Learning," n.d.). Along with it, people realized the need for education for humanity. Learners are humanly treated; and their dignity, capacity, and interest are empathetically respected (Barrow & Woods, 2006; Aloni, 2007; Rogers; 1980). For this purpose, the concept of humanistic education models based on humanistic

psychology emerged with the aim of the development of self-actualization through self-directed learning (Purswell, 2019; Patterson, 1977).

Although many attempts are made to reform curriculum, train teachers, and develop instructional materials for learner-centered teaching, our teachers are still stuck in their predominant ideal of teacher-centeredness and imposing their supremacy over students (Brinkmann, 2016). However, learners wish to learn and grow their knowledge, skills, and attitudes differently in a free, fearless, joyful, and respectful environment (Rogers, 1980). In this context, one of the options may be humanistic education, which requires further explanation. The purpose of the study is to discuss different aspects of humanistic education in light of students' learning for their personal growth.

As its components, this study includes four major sections; Introduction, Discussion, Conclusion, and lastly Reference. The introduction section deals with the broad idea of humanistic education and its needs along with the problem, method, and structure of the study. The discussion section deals with the concept of humanistic education, assumptions of humanistic education, objectives of Humanistic education, curriculum and pedagogy, and humanistic education in the Nepalese context, under different subheadings. The conclusion section presents concisely the major findings from the research's point of view and their brief implication.

From the study, I found that humanistic education respects human values, creates a respectful, non-threatening, and inspiring environment uses non-directive (Self-directed) approaches equips the learners with basic knowledge, skills, and attitudes along with those of their field of interest, provides learners with the opportunity for self-actualization, and lead them toward proper intellectual growth. I expect this study to be useful for curriculum designers, policymakers, and teachers to use humanistic education for the personal growth of learners.

## **Methodology of the Study**

The study is based on the study of previous works and literature. To accomplish the study, I studied different books, research articles published in journals, theses/dissertations, and reports related to humanism and humanistic education and used them as pieces of evidence to support my argument and deduce the conclusion.



## **Discussion**

### **The History of Humanistic Education**

The concept of humanistic education emerged from the ideas of sophists of ancient Greece and was associated with Protagoras' concept 'man is the measure of all things'. They raised questions on human nature, value, the essence of human life, and the proper way of life for the livelihood of Man as Man (Aloni, 2007). Humanistic education is not an isolated idea; it is interwoven with the conceptions of multiple schools of philosophical thought. It takes its conceptions of human perfection from culturalism, the authenticity of self-actualization from naturalism and romanticism, the authenticity of self-creation from existentialism, human empowerment and emancipation from criticalism and radicalism, knowledge building from progressivism, subjective thinking from post-modernism (pp. 12-54). Further, Mauch & Park, (2003) claimed that Rogers and Maslow's ideas accelerated the humanistic principles in education. For Rogers, learning takes place with self-direction in a non-threatening environment, and for Maslow, it takes place with self-motivation when basic needs are fulfilled (McGrath & Coles, 2016). For this reason, they also put human nature at the centre considering every individual first as a human being and then only as a learner.

Lei (2007) as cited in Khatib et al., (2013, p. 45) urged "Humanistic approach emphasizes the importance of the inner world of the learner and places the individual's thought, feelings, and emotions at the forefront of all human development". Thus, humanistic education stresses the personal worth of the individual, the centrality of human values, and the creative, active nature of human beings. In light of this argument, Carl Rogers' non-directive teaching model directs pupils to provide reasonable conditions of self-direction so that they go for their growth as per their potential (Patterson, 1977). This model was brought forth by criticizing the traditional education system, which overlooked the physical or psychological embarrassment of disruptive students. In contrast, humanistic education is committed to a social and intellectual climate to protect them from intellectual oppression, physical punishment, and humiliation (Aloni, 2007). The essence of humanistic education is that it keeps the value of human dignity over any other social value. The above thoughts univocally advocate for educating individuals in a free, fearless, inspiring, and respectful environment where learners learn self-directed with full inspiration.

### **Assumptions and Principles of Humanistic Education**

Different from other animals, perfect humanness begins with the development of the whole child. Holistic development is possible through personalized, and

experiential education giving attention to interpersonal communication and social behaviours that develop self-actualization (Aloni, 2007; Barrow & Woods, 2006). In its adherence, Firdaus & Mariyat, (2017) claim that “The concept of the humanistic approach in education according to Freire is a process of liberation from the oppressive system and raised awareness of the critical processes centered on educators and learners as subjects in the process of teaching and learning”(p. 25). Freire, (2005) further affirms that education subjectifies humans and helps them to integrate rather than adopt; if they are treated from a humanistic perspective. Psychologists assume that humanistic approaches describe human behaviour and are motivated by an inherent drive that directs us to acquire our unique potential to an ideal level of self-actualization (Bernstein, 2011). John Dewey’s progressive education and humanistic theory are univocal about self-actualization through education but progressivists criticize humanists for ignoring personal development with a broader social perspective (Dewey, 2001; Bell & Schniedewind, 1989). Along with the social perspective, the characteristics of a graduate humanistic education are described from different points of view:

... [f]rom the intellectual perspective, he or she will be endowed with curiosity and intellectual flexibility, open-mindedness and broad horizons, skills of distinction and reasoning, and rational, autonomous, critical, interpretive and creative thinking. From the social perspective, it is important that he or she be characterized by the love of his/her fellow men and women, courtesy, honesty and decency, a sense of justice and sensitivity to the needs of the other, as well as involved caring and responsible solidarity in the community and society. From the intra-personal point of view, we must strive towards a graduate who excels in the sincere, sensitive and demanding caring for the nature and identity of his or her personality as it is manifested both in his relationship with others and with himself (Aloni, 2007, p. 78).

The above assumptions indicate the need of some guiding principles for the formulation of goals and objectives of an effective humanistic curriculum. Correspondingly, Gage & Berliner, (1991).outlined some basic principles for a humanistic approach as: a) students learn best what they want to know; b) knowing how to learn is more important than acquiring a lot of knowledge; c) self-evaluation is only the meaningful evaluation of a student’s work; d) feelings are as important as facts; and e) students learn best in a non-threatening environment (Gage & Berliner, 1991). These guiding principles were observed to be inferential for developing optimism, goal-setting, goal-orientation, self-efficacy, self-regulation, self-confidence, self-motivation, self-actualization, and self-esteem with increased achievement (Huitt, 1999).

## **Educational Objectives in Humanistic Education**

Considering the above-mentioned principles and perspectives of humanistic education, standing in line with Maslow and Roger Gage & Berliner, (1991) proposed the goal of education to be to promote the growth of students' desire to learn and teach them how to learn. To achieve this broad goal, they further suggested the objectives of humanistic education as a) to stimulate positive self-directedness and independence; b) to enable the students to be responsible for their learning; c) to develop creativity through divergent thinking; d) to promote thirst of knowledge and exploratory behaviour, and e) to fortify an interest in the arts. These objectives are focused primarily on the acquisition of self-actualization; and correspondingly subjected to the development of the self-regulatory system, feeling systems, diverse thinking for understanding, investigative behaviour, and the emotion system (Huitt, 2009).

## **Humanistic Curriculum and Pedagogy**

The curriculum is one of the four ways of education (a balanced combination between approaches and goals, a balanced combination between Orientation and Information, educational climate, and the curriculum) which Aloni, (2007) proposed. She proclaims that a curriculum is as one of the specific means for developing learners' self-actualization, promoting a well-educated democratic society, and enabling students to active participation in preserving national and human culture. To infuse the attributes, it recommends an integrated curriculum with compulsory courses at the school level that are needed for developing all human behaviours discussed above. However, it can be developed in different organizations. The humanists suggest adhering to the principle of generality including the most necessary human behaviours (compulsory courses) and the principle of choice comprising the subjects of personal choice (elective courses) within the given boundary. For this reason, a humanist curriculum respects the pupil's choice as well as provides both essential knowledge and skills for living as a human being. In this regard, Rogers, (1980) states that the humanistic curriculum is founded on the humanistic ideal of self-actualization. It accentuates the role of the learner and also the place of social, emotional, aesthetic, and spiritual development. Activities often begin with or incorporate effective understandings. The learner's personal, imaginative and emotional responses are included as a part of the method and also the aim of learning, allowing them to develop self-understanding (through self-discovery) additionally as intellectual knowledge and skills. Some humanistic approaches also include spiritual and/or mystical processes and practices, like meditation and transpersonal techniques, as a part of the instructional programme. For that reason, Aloni, (2007) stresses thematic instruction, cooperative and collaborative work, with the caring role of the teacher.

The main aim of education ought to be to provide proficient, compassionate, affectionate, and affable people. Learner's interests and aspirations are an important determinant of the curriculum structure and content and hence influence learning effectiveness (Shiundu, S. J., & Omulando, 1992). Humanistic learning theories emphasize the individual and his/her development through reason and encounters with the knowledge of human culture (Huitt, 2009). As a rule, humanistic learning theorists describe educator–learner relationships in three conditions congruence, empathic understanding, and unconditional positive regard. For this, it requires a sensitive understanding of a person's internal frame of reference, prioritizing personal growth rather than the transmission of content (Purswell, 2019). So humanistic teachers highlight the personal and social dimensions of learners (Ornstein, A. C., Behar-Horenstein, L. S., and Pajak, 2003). The teacher takes on the role of resource, facilitator, and creator of a fear-free learning climate. Activities often begin with or incorporate affective understandings.

### **History of Humanistic Education in Nepal**

People could hardly feel the sense of humanistic education in Nepal during the Rana regime before 1951. As it was considered to be dark age of education (Wood, 1965; Report of the National Education Commission, 2049, 1992). Because there were no provisions for individual rights for education and nominal provisions for educating common citizens. People were dehumanized, objectified, and adopted as described by Freire, (2005). Although the National Education System Plan (NESP) 2071 attempted to include child-centeredness' in instruction and focused individual development through vocational education and extra-curricular activities (*National Education System Plan, 1971-1976*, 1971); the students were compelled to follow the tyranny of kingship and party-less panchayat system and they were deprived of the right to speech and publication (Bhattarai, 2007). Nevertheless, students experienced humanistic education. There was no question about self-actualization. Despite the reflection of humanistic value in some aspects of the curriculum teacher's supremacy in practice was abundant.

Along with the change in the political systems, various reforms were made in the Nepalese school curriculum in 1992, 1998, 2006, 2014, and recently in 2019 which attempted to address the needs of contemporary society and the pupil. But still, "... [the] current school curriculum development process takes place at the top where curriculum experts play a decisive role" (Rimal, 2018, p. 66). These experts expect the teacher's involvement during the revision phase only. In this process, students remain aside. This is not enough to serve to address the humanistic perspective in education. However, the National Curriculum

Framework (NCF) 2006 and NCF 2019 have included integrated courses, student-centered activities, core and elective subjects to serve common and specific needs, life skill education, moral education, and inclusiveness in the education of all levels (*National Curriculum Framework for School Education in Nepal 2006*, 2006; *National curriculum framework for School Education 2019*, 2019). These attempts can be expected to inspire the teachers to create a nonthreatening environment and motivate learners towards self-directed learning, although the teachers still have the hang of the banking model of education.

### **Conclusion and Implication**

Above all, humanistic education claims all education processes including its formulation of policies, development of curriculum, and school and classroom practices should be oriented towards cognitive and affective growth of learners respecting all human values and learner's interests. For this purpose, the most important aspects that education should focus on are to develop the motive of self-directedness and lead the students towards self-actualization. So then, it needs a value-based multi-disciplinary integrated curriculum; learner-centered, self-directed learning strategies, fearless and motivating learning climate, and empathetic and ready to be changed, teachers.

I expect this paper could be useful to both the curriculum developers including the policymakers and the teachers to be oriented towards rendering appropriate policy, plan, content, resources, and methods and act accordingly for learners' personal development in a humanistic manner.

### **References**

- Aloni, N. (2007). *Enhancing Humanity: The Philosophical Foundations of Humanistic Education* (R. E. Floden & K. R. Howe (Eds.). Springer.
- Barrow, R., & Woods, R. (2006). Thinking about Education. In *An Introduction to Philosophy of Education* (fourth, pp. 8–19). Routledge Tylor& Francis Group.
- Bell, L., & Schniedewind, N. (1989). Realizing the promise of Humanistic Education: A Reconstructed Pedagogy for Personal and Social Change. *Journal of Humanistic Psychology*, 19(2), 200–223.
- Bernstein, D. A. (2011). *Essentials of Psychology*. Wadsworth.
- Bhattarai, A. M. (2007). Transitional Justice for the Promotion of Peace and Democracy in Nepal. *NJA LAW Journal*, 1(1), 23–48.

- Brinkmann, S. (2016). *The role of teachers' beliefs in the implementation of learner-centered education in India*. <http://search.ebscohost.com/login.aspx?direct=true&db=ddu&AN=7DEF28391575AFF8&site=ehost-live>
- DeRobertis, E. M. (2013). Humanistic Psychology: Alive in the 21st Century? *Journal of Humanistic Psychology*, 53(4), 419–437. <https://doi.org/10.1177/0022167812473369>
- Dewey, J. (2001). *Democracy and Education: An Introduction to the Philosophy of Education*. A Penn State Electronic Classics Series Publication. <http://hn.psu.edu/faculty/jmanis/johndewey.html>
- Firdaus, F. A., & Mariyat, A. (2017). Humanistic Approach In Education According to Paulo Freire. *At-Ta'dib*, 12(2). <https://doi.org/10.21111/at-tadib.v12i2.1264>
- Freire, P. (2005). Education for Critical Consciousness. In *Adult Education* (Vol. 24, Issue 4, pp. 313–314). Seabury Press. <https://doi.org/10.1177/074171367402400405>
- Gage, N., & Berliner, D. (1991). *Educational psychology* (5th ed.). Houghton, Mifflin.
- Huitt, W. (1999). The SCANS report revisited. *Paper Delivered at the Fifth Annual Gulf South Business and Vocational Education Conference, Valdosta State University, Valdosta, GA, April 18, 1997*. <http://www.edpsycinteractive.org/papersscanspap.html>
- Huitt, W. (2009). *humanism and open education*. Education Psychology Interactive. <http://www.edpsycinteractive.org/topics/affect/humed.html>
- Khatib, M., Sarem, S. N., & Hamidi, H. (2013). Humanistic Education: Concerns, Implications and Applications. *Journal of Language Teaching and Research*, 4(1), 45–51. <https://doi.org/10.4304/jltr.4.1.45-51>
- Kirchschlaeger, P. G. (2014). The Relation between Democracy and Human Rights. In *Globalistics and Globalization Studies: Aspects & Dimensions of Global Views* (pp. 112–125). [https://www.sociostudies.org/almanac/articles/files/globalistics\\_and\\_globalization\\_3/112-125.pdf](https://www.sociostudies.org/almanac/articles/files/globalistics_and_globalization_3/112-125.pdf)
- Major Theories and Models of Learning. (n.d.). In *Educational Psychology*. OER Services. <https://courses.lumenlearning.com/suny-educationalpsychology/chapter/major-theories-and-models-of-learning/>
- Mauch, J., & Park, N. (2003). Guide to the Successful Thesis and Dissertation: A Handbook For Students And Faculties. In *European Radiology* (5 th, Vol. 21, Issue 10). CRC press.



- McGrath, J., & Coles, A. (2016). Your Teacher Training Companion: Essential skills and knowledge for very busy trainees. In *Your Teacher Training Handbook* (2 nd). <https://doi.org/10.4324/9781315833187>
- Report of the National Education Commission , 2049, (1992). [https://moe.gov.np/assets/uploads/files/2049\\_English.pdf](https://moe.gov.np/assets/uploads/files/2049_English.pdf)
- National curriculum framework for School Education 2019.* (2019). The Government of Nepal, Ministry of Education Science and Technology, Curriculum Development Centre, Bhaktapur.
- National Curriculum Framework for Scool Education in Nepal 2006.* (2006). The Government of Nepal, Ministry of Education and Sports, Curriculum Development Centre, Bhaktapur.
- National Education System Plan, 1971-1976.* (1971). Government of Nepal, Ministry of Education.(GON, MOE).
- Ornstein, A. C., Behar-Horenstein, L. S., and Pajak, E. F. (2003). *Contemporary issues in curriculum (3rd Ed.)*. Allyn and Bacon.
- Patterson, C. H. (1977). CARL ROGERS AND HUMANISTIC EDUCATION (Chapter 5 in Patterson, C. H. In *Foundations for a Theory of Instruction and Educational Psychology* (pp. 153–170).
- Purswell, K. E. (2019). *Humanistic Learning Theory in Counselor Education*. 9(4), 358–368. <https://doi.org/10.15241/kep.9.4.358>
- Rimal, K. (2018). Teacher: An Important but Less Recognized Actor of School Curriculum Development in Nepal. *Dhaulagiri Journal of Sociology and Anthropology*, 12, 66–71. <https://doi.org/10.3126/dsaj.v12i0.22181>
- Rogers, C. s. (1980). *Way of Being*. Houghton, Mifflin Company.
- Shiundu, S. J., & Omulando, J. S. (1992). *Curriculum: Theory and practice in Kenya*. Oxford University Press.
- Wood, H. B. (1965). *The Development of Education in Nepal*. U.S. Department of Health Education and Welfare, Office of Education. [https://books.google.com.np/books?hl=en&lr=&id=hZy7AAAAIAAJ&oi=fnd&pg=PP9&dq=+journals+about+education+in+Nepal&ots=4zpnuuAZFp&sig=1UmxQuDLdG0\\_SMZGbqCUu21enTo&redir\\_esc=y#v=onepage&q&f=false](https://books.google.com.np/books?hl=en&lr=&id=hZy7AAAAIAAJ&oi=fnd&pg=PP9&dq=+journals+about+education+in+Nepal&ots=4zpnuuAZFp&sig=1UmxQuDLdG0_SMZGbqCUu21enTo&redir_esc=y#v=onepage&q&f=false)

# Opportunities and Challenges in Integrating Human Rights Education into National Curriculum in Nepal

Indrajeet Sahani

*Ph.D. Scholar, Faculty of Education*

**Corresponding Email:** [indrajeetsahani207@gmail.com](mailto:indrajeetsahani207@gmail.com)

## Abstract

*This paper explores the integration of Human Rights Education (HRE) within Nepal's national curriculum. The study delves into the challenges and opportunities of implementing HRE at the school level. Data was gathered through open questionnaires, discussions with school administrators and social studies teachers, and focus group discussions with students. In addition, the advice and suggestions were obtained by discussing with the headmaster of the school and the school management committee. A focus group discussion with students has been conducted on the state of human rights education in terms of activities, teaching activities, school teaching environment, and student-to-student behavior. The core theme of the study is the impact of inadequate HRE on students' understanding and appreciation of their rights and responsibilities. This includes limitations in addressing fundamental rights, civic duties, good governance, and social issues like human trafficking and domestic violence. The analysis reveals that the current curriculum underemphasizes crucial aspects such as local history, culture, and ethical values. Furthermore, the limited teaching hours allocated to social studies compared to other subjects hinders effective HRE implementation. The study recommends increasing teaching time for social studies and incorporating a more comprehensive life skills education curriculum that prioritizes local context, harmful practices, and social values.*

**Keywords:** Human-rights education, Child rights, Local curriculum, Gender inclusion, Social studies

## Introduction

Human Rights Education (HRE) represents a strategic approach to fostering understanding and appreciation of human rights principles, thereby cultivating a culture of respect and justice. The *Universal Declaration of Human Rights* (UDHR) of 1948 underscores the significance of education in promoting the full development

of human personality and reinforcing human rights and freedoms (UDHR, 1948). The United Nations further advanced this vision with the *Declaration on Human Rights Education* in 2011, defining HRE as encompassing activities to enhance knowledge, skills, and positive attitudes while fostering a global culture of human rights.

The *Vienna Declaration* of 1993 marked the formal initiation of HRE on the international stage, emphasizing its integration into diverse educational activities. The United Nations designated 1995–2004 as the *Decade of Human Rights Education*, with subsequent phases continuing globally. The current phase focuses on empowering youth through national-level HRE and aligning efforts with the Sustainable Development Goals (SDGs).

HRE is typically categorized into three models: the values and awareness model, the accountability model, and the transformational model. The values and awareness model seeks to raise awareness about human rights and promote societal values. The accountability model emphasizes safeguarding human rights within professional roles, while the transformational model addresses and mitigates human rights violations.

In Nepal, social studies are a compulsory subject from primary school to Grade 12 and are offered optionally in graduate programs at Tribhuvan University, Kathmandu University, and Nepal Sanskrit University. Tribhuvan University provides specialized degrees such as the Master in Social Studies Education (MSSSED), a Postgraduate Diploma (PGD), and a Master of Philosophy (MPhil) in Social Studies Education. The higher education curriculum encompasses a broad range of subjects, including geography, economics, history, civics, sociology, anthropology, philosophy, and psychology.

Articles 26 of the *Universal Declaration of Human Rights* and 28 and 29 of the *Convention on the Rights of the Child* ensure children's right to education. Nepal is a signatory to these conventions as a member of the United Nations, obliging the government to ensure human rights-friendly and universally accessible education. Similarly, the *Dakar Framework for Action* (2000), adopted at the World Education Forum in Senegal, emphasized civil society's active participation in formulating, implementing, and monitoring educational strategies.

The *National Policy on Children 2022*, the *National Curriculum Framework for School Education in Nepal 2019*, the *Education Act 1971* (and its 2002 Regulation), and the *Compulsory and Free Education Act 2018* (and its 2020 Regulation) collectively aim to eradicate illiteracy, ensure access to school

education, and provide equitable opportunities for technical and professional education. These policies prioritize marginalized communities, including those facing poverty, exclusion, or disabilities, and emphasize the use of mother tongues at the basic education level.

The Fifth National Human Rights Action Plan (2020/21–2024/25) highlights the need for child-friendly and quality school education (Government of Nepal, 2018). Additionally, the Global Periodic Review (Third Cycle) National Human Rights Implementation Action Plan (2021–2025) recommends incorporating gender equality and human rights into the school curriculum, necessitating revisions to textbooks, teacher guides, and training programs (UNHCR 2021). These efforts underscore the need to align school curricula with democratic and human rights principles, as well as to analyze the adequacy of human rights education within existing social studies textbooks.

At the school level, social studies is a compulsory subject from Grades 1 to 12. In this context, it is essential to evaluate the extent to which human rights education is integrated into the school-level social studies curriculum. Key questions include: What are the textual components related to human rights education within social studies? Is the current curriculum sufficient in addressing human rights education from the perspectives of teachers and students?

## **Materials and Methods**

This research employs a theoretical framework grounded in macro (structural) and micro (actor-based) perspectives on conflict and unity. At the macro level, the federal government is mandated with formulating programs and activities to address the needs of the entire nation, whereas local governments are responsible for developing policies, regulations, and programs tailored to local needs and demands. The implementation of policies and curricula formulated by the three levels of government presents both opportunities and challenges.

The study is designed to analyze social realities through a structured research framework, employing questionnaires to collect data from teachers and students at various levels of governance—from the federal to the local. Specifically, data were gathered from the Curriculum Development Center at the federal level, provincial training centers in Kavrepalanchok and Makwanpur districts in Bagmati Province, and Bara and Rautahat districts in Madhesh Province at the local level. The focus was on teachers and students involved in teaching and learning social studies at the school level.

Information on the social studies curriculum was collected using open-ended questionnaires. Additionally, insights were obtained through discussions with school principals and members of school management committees. Targeted group discussions were conducted with students to assess the state of human rights education, focusing on teaching methodologies, school environments, interactions among students, student-teacher relationships, social challenges, and approaches to problem-solving.

## **Results and Discussion**

### **Historical Development of HRE in Nepal Before Democracy**

The formal and modern education system in Nepal was initiated during the Rana regime. During Prime Minister Rana Bir Shamsheer's tenure, discussions on suitable education for Nepal began (Sharma, 2066). However, systematic progress in education occurred following the 2011 report of the National Education Planning Commission. This Commission integrated the fundamental rights and directive principles of the Constitution of Nepal, 2048, into its education policies. The Higher National Education Commission (2055 BS) also emphasized fundamental rights, aiming to ensure equitable access to education for women and other marginalized groups, including Dalits, backward communities, and persons with disabilities (Sharma, G. 2009).

The Commission envisioned the 21st century as a period characterized by economic development, democratic values, human rights, gender equality, children's rights, environmental sustainability, and rapid information dissemination. Consequently, Nepal's contemporary curriculum framework and textbooks were developed based on these principles.

Nepal's commitment to human rights education (HRE) is evident in its ratification of various international conventions, including the Universal Declaration of Human Rights (1948), Convention on the Rights of the Child (1989), International Covenant on Economic, Social and Cultural Rights (1966), Convention on the Elimination of All Forms of Discrimination against Women (1979), Convention against Racial Discrimination (1965), and Convention on the Rights of Persons with Disabilities (2006). These instruments recognize education as a fundamental right essential for securing other rights such as freedom of expression, equality, and the right to earn a living.

The global momentum for HRE gained prominence with the World Education Forum in Dakar, Senegal, in 2000. Participants committed to involving civil society in education strategies to achieve the Dakar Framework for Action. The Sustainable

Development Goal 4 (SDG 4) further emphasizes inclusive, equitable, and quality education for all, promoting lifelong learning by 2030 (Government of Nepal, NPC 2016). This global campaign on HRE was bolstered by the United Nations declaring 1996–2004 as the Decade for Human Rights Education (Cárdenas, 2005).

Articles 78 and 79 of the Vienna Declaration advocate HRE as vital for fostering community harmony, mutual understanding, tolerance, and peace. These articles urge states and institutions to integrate human rights, humanitarian law, democracy, and the rule of law into formal and informal education systems. Supporters of HRE argue that such education promotes social tolerance, strengthens democratic citizenship, and reduces human rights violations. Human rights education is defined as training, dissemination and information efforts aimed at building a global culture of human rights through knowledge, skills and attitudes. According to the supporters of human rights education, such education increases social tolerance and increases democratic citizenship in addition to reducing cases of human rights violations, so they should appeal to the government for this type of education. Human rights education is receiving great support worldwide and events on human rights education have been trending since the dawn of time, networks for advocacy of human rights education at the international level of high importance. Such networks are gradually pressuring governments to accept international human rights standards (Keck & Skink, 1997).

### **After Democracy**

Post-democracy, Nepal's Ministry of Education and the Curriculum Development Center became responsible for formulating and implementing educational policies. The Constitution of Nepal (2072) grants local governments the authority to oversee secondary-level education and mandates teaching in the mother tongue for primary levels as per the Local Government Operation Act 2074 BS (Law Commission of Nepal). However, discrepancies between federal policies and local government priorities have led to challenges in implementation. . It is based on the broad (structural) principle that the federal government should make programs and activities in order to meet the needs of the entire nation, while the local government should make policies, rules and programs according to the local needs and demands and operate according to the demand.

Article 31 of the Constitution enshrines the right to education, every community shall have the right to receive basic education in their mother tongue as provided by law, every citizen shall have the right to receive free education from the state up to secondary level, every community living in Nepal shall protect and promote its language, script, culture, cultural civilization and heritage as provided by law will be right. The government's periodic plans (2081–2086 B.S.) aim to



develop innovative, competitive, and value-oriented human resources to drive socio-economic transformation. The School Sector Development Plan (2079–2088) aligns with SDG 4 to ensure inclusive access to quality education while promoting lifelong learning opportunities for all (Ministry of Education, Science & Technology 2079)

The National Children's Policy (2022), prepared by the Ministry of Women, Children, and Social Welfare, emphasizes creating child-friendly educational environments. It seeks to protect children from abuse and discrimination while enhancing their participation and developing juvenile justice systems. The policy also promotes revising curricula to incorporate children's rights, abuse prevention, and exploitation awareness, addressing the needs of marginalized groups such as Dalits, children with disabilities, and conflict-affected children.

The National Curriculum Framework (2076) emphasizes education as a catalyst for social, economic, and cultural transformation (Ministry of Education, Science & Technology 2076). It advocates incorporating sustainable development, human rights, gender equality, and environmental protection into school education. The curriculum also aims to equip students with practical and entrepreneurial skills necessary for national development and global citizenship.

### **Place of HRE in School Curricula**

The National Curriculum Framework (2076) integrates recommendations from various stakeholders, including Dalits, women, persons with disabilities, and indigenous groups, to create an inclusive and human-rights-oriented curriculum (Ministry of Education, Science & Technology 2079). The framework promotes the democratization of education, ensuring the representation of diverse groups in curriculum development.

The curriculum highlights the importance of fostering social justice, democracy, coexistence, and equality. It prioritizes education for disadvantaged groups such as street children, laborers, and those affected by conflict. Addressing global issues like human rights, environmental protection, and rule of law, the framework seeks to produce citizens capable of navigating an interconnected world.

Nepal's textbooks now cover fundamental rights, civic duties, governance, gender inclusiveness, and the challenges of caste-based discrimination. However, implementation gaps persist due to inadequate teacher training, resource constraints, and limited local historical and cultural content in curricula.

## **Challenges in the Implementation of Human Rights Education**

### ***Teachers' Challenges in Delivering HRE***

Teachers have reported that a lack of infrastructure, resources, and training are significant barriers to effectively delivering Human Rights Education (HRE) in schools. One of the primary challenges is the limited allocation of teaching hours for social studies, which often results in insufficient time to cover topics related to human rights adequately. As noted by various studies (Insec2013), social studies are often considered less critical compared to other subjects such as mathematics and language, which leads to fewer resources being allocated to the subject. Furthermore, local governments frequently prioritize hiring teachers for core subjects, leaving social studies with a lower priority in teacher recruitment. This trend exacerbates the shortage of qualified social studies teachers

Moreover, many teachers report a lack of specific training or instructional guides on how to effectively teach social studies topics, leading to significant knowledge gaps. As suggested by (Koirala, B.N., Adhikari, K.P. et al), without proper training, educators may feel inadequately prepared to handle complex subjects such as human rights, which require specialized knowledge and pedagogical approaches.

### ***Students' Dissatisfaction with Curriculum Content***

From the students' perspective, there is notable dissatisfaction with the exclusion of local histories, languages, and cultures in the textbooks. Research by (Koirala, B.N., Adhikari, K.P. et al) highlighted that national curricula often focus on generalized content that overlooks regional diversity, leaving students disconnected from the subject matter. Furthermore, ethical and moral education, which is vital for the development of critical thinking around issues like child rights and human rights, is underrepresented in the current curriculum. This gap in education leaves students with limited exposure to key ethical issues that are essential for promoting a human rights-conscious society.

### ***School Management Committees' Perceptions of HRE***

In Nepal, the government mandates the formation of school management committees (SMCs), typically chaired by parent representatives, to oversee various aspects of school administration, including the implementation of educational policies and monitoring of school infrastructure. These committees have the potential to be powerful advocates for HRE, as they play a key role in promoting policies such as free education and ensuring that schools are adequately resourced (Koirala, B.N., Adhikari, K.P. et al).

However, the effective functioning of SMCs in promoting HRE is hindered by coordination challenges and inadequate policy implementation at the local level. Although these committees are tasked with addressing resource gaps and improving educational outcomes, their capacity to influence HRE is often limited by a lack of awareness and understanding of human rights issues. SMCs are mandated to monitor educational policies and practices, there remains significant room for improvement in terms of empowering these committees to take a more active role in the promotion of HRE within schools. Stronger coordination between local authorities, educational institutions, and community stakeholders is needed to enhance the effectiveness of these committees in promoting human rights education.

### ***Overloaded Curriculum Content***

One of the major challenges in implementing HRE in Nepal is the overloaded content in the social studies curriculum. The subject is expected to cover a wide range of topics, including local history, geography, governance, social studies, and ethics, which often leaves insufficient time to address human rights issues in detail. Furthermore, the absence of clear guidelines and resources for teachers on how to effectively teach human rights within this overloaded curriculum exacerbates the issue. The current curriculum is highly theoretical and does not include enough practical examples or case studies that would allow students to engage meaningfully with human rights concepts.

### ***Lack of Adequate Human Resources***

The shortage of qualified teachers for social studies is another critical issue. While education policy at the national level emphasizes the importance of social studies, local governments often prioritize hiring teachers for core subjects such as mathematics and languages. Consequently, social studies teachers are frequently undertrained or inexperienced in delivering complex topics such as human rights. The lack of specialized training for teachers in human rights education means that educators are often ill-equipped to effectively teach these critical topics, resulting in significant gaps in students' understanding.

### ***Cultural Stigma and Resistance to Teaching Human Rights***

In many communities, there exists a cultural stigma and resistance to teaching and learning about human rights, particularly those related to gender equality, caste-based discrimination, and child rights. Traditional social structures, deeply rooted in cultural norms and practices, often clash with human rights principles, especially in rural areas. This cultural resistance makes it difficult for educators to teach human rights openly, as these topics may be perceived as challenging the established social

order. Teachers may avoid addressing sensitive topics such as child marriage, gender-based violence, and caste discrimination for fear of community backlash.

### ***Limited Teacher Training and Resources***

Many teachers lack formal training in human rights education, which limits their ability to teach the subject effectively. Teachers often do not have access to the necessary instructional materials, including textbooks, guides, and multimedia resources, which are essential for teaching human rights topics in an engaging and impactful way. The absence of a clear pedagogical framework for HRE further exacerbates this issue, leaving teachers to rely on outdated or irrelevant materials that fail to meet the educational needs of students.

### ***Inconsistent Implementation at the Local Level***

Despite federal policies that mandate the inclusion of human rights education in the curriculum, the implementation at the local level has been inconsistent. Local governments often lack the capacity or political will to prioritize human rights education in their schools. In some regions, particularly in rural or remote areas, schools are ill-equipped to teach human rights effectively due to resource constraints and inadequate infrastructure. Furthermore, local authorities may not have sufficient knowledge or understanding of human rights to ensure that curricula and teaching methods are aligned with national educational goals.

## **Recommendations for Improving Human Rights Education in Nepal**

### ***Curriculum Revision and Realignment***

To ensure that human rights education is adequately integrated into the secondary education system, the government should revise the social studies curriculum to better reflect local histories, cultures, and human rights issues. The curriculum should prioritize key human rights topics, such as child rights, gender equality, caste-based discrimination, and environmental justice, and allocate sufficient teaching hours to cover these topics comprehensively. Additionally, the content should include practical case studies, real-life examples, and project-based learning to help students engage with human rights in a meaningful way.

### ***Increased Investment in Teacher Training***

Teacher training programs should be expanded to include specialized courses in human rights education. These programs should be designed to equip teachers with the knowledge and pedagogical skills necessary to teach human rights topics effectively. Furthermore, the government should develop clear instructional

guidelines and resources for teachers, including textbooks, multimedia materials, and lesson plans, to support the delivery of human rights education in the classroom.

### ***Addressing Cultural Resistance***

To address cultural stigma and resistance to human rights education, the government should launch awareness campaigns that highlight the importance of human rights and their relevance to the local context. These campaigns should engage community leaders, parents, and students to build support for the inclusion of human rights education in the school curriculum. Additionally, schools should offer training and support to teachers to help them navigate sensitive topics and foster open discussions about human rights in the classroom.

### ***Strengthening Local Government Capacity***

Local governments should be provided with additional resources and training to ensure the effective implementation of human rights education policies. This includes providing financial support to schools for the development of human rights curricula, teacher training, and the purchase of educational materials. Local authorities should also be encouraged to establish school management committees (SMCs) that are actively involved in promoting human rights education at the community level.

### ***Collaborative Efforts to Develop Context-Specific Curriculum***

Curriculum development should involve a collaborative approach, where local governments, teachers, students, and community stakeholders work together to design curricula that reflect the unique human rights challenges faced by their communities. By incorporating regional histories, cultures, and social issues, the curriculum will become more relevant and engaging for students, fostering a deeper understanding of human rights.

### **Policy Development at Federal and Local Levels**

**Federal Government:** The federal government should incorporate human rights education in its education act. Based on the act, a national level policy to standardize human rights education across the country can be formulated. This includes ensuring that human rights topics are incorporated into national curricula, allocating sufficient funding for educational resources and teacher training, and setting clear guidelines for the implementation of these policies. By establishing federal guidelines, the

government can ensure consistency in human rights education delivery and create uniformity across provinces.

**Local Government:** Local governments should tailor policies to meet the specific needs of their communities. For instance, local governments can introduce programs that focus on community-specific human rights issues such as gender equality, caste discrimination, or child labor. Local governments should also coordinate with schools and community groups to create educational programs that address pressing regional concerns, ensuring that students receive relevant and practical knowledge. These localized policies will help strengthen community participation in education and ensure that human rights education resonates with local contexts and challenges.

## Conclusion

The study highlights significant gaps in the implementation of HRE within the secondary education system in Nepal. The current allocation of 128 hours for social studies, compared to 160 hours for other compulsory subjects, indicates a need to increase teaching hours for social studies to ensure that human rights issues are adequately covered in the curriculum. The absence of comprehensive coverage of human rights in existing educational materials, along with insufficient teacher training and resources, further exacerbates these challenges.

Furthermore, while the government has made strides in mandating social studies as a compulsory subject, the implementation of these policies at the local level remains inconsistent. Curriculum revisions at both the secondary and higher secondary levels are crucial to incorporating human rights education, particularly in areas such as local history, harmful customs, ethics, and social values. Despite the good intentions behind the government's education policies, financial investment, and inter-governmental coordination are essential to meet the goals and indicators outlined in the Education Policy 2076 and the Curriculum Framework 2076.

In addressing child abuse, violence, and discrimination in schools, it is necessary to establish dedicated committees that focus on psycho-social counseling and intervention. These committees should be equipped with the proper authority and resources to address child rights violations effectively.



## References

- Cardenas, S. (2005). Constructing Rights? Human Rights Education and the State. *International Political Science Review / Revue Internationale de Science Politique*, 26(4), 363–379. <http://www.jstor.org/stable/30039022>
- Government of Nepal, Ministry of Education, Curriculum Development Center. (2078 B.S.). *Secondary level education curriculum* Curriculum Development Center.
- Government of Nepal Ministry of Education, Science & Technology, Curriculum Development Centre. (2019). *National curriculum framework for school education in Nepal*. Government of Nepal.
- Government of Nepal Ministry of Education, Science & Technology, Curriculum Development Centre. (2079-2088 BS). *School education sector plan*. Government of Nepal.
- Government of Nepal Law Commission. (2017). *Local government regulation act*. Government of Nepal.
- Government of Nepal, Office of the Prime Minister and Council of Ministers (2018). *The Fifth National Human Rights Action Plan (2020/21–2024/25)*. Ministry of Women, Children, and Senior Citizens.
- Government of Nepal, Ministry of Women, Children, and Senior Citizens. (2019). *The national policy on children*. Ministry of Women, Children, and Senior Citizens.
- Government of Nepal, National Planning Commission. (2081BS). *Periodic plan (2081/082- 2085/086)*. Government of Nepal.
- Government of Nepal, National Planning Commission. (2016). *Sustainable Development Report*. Government of Nepal.
- Keck, M., & Skkink, K. (1997). *Activist beyond Border: Advocacy networks in international politics*. Cornell University Press.
- Koirala, B. N., Adhikari, K. P., Pant, D. P., & Adhikari, P. R. *Human Rights Education in Nepal's School Curricula and Textbooks*. Informal Sector Service Center (INSEC 2013)
- Law Commission of Nepal, *The Constitution of Nepal 2072 (2015)*. Retrieved from Constitution of Nepal (2nd amd. English)\_xf33zb3.pdf
- Office of the High Commissioner for Human Rights. (n.d.). Universal periodic review - Nepal. United Nations Human Rights Office. <https://www.ohchr.org/en/hr-bodies/upr/np-index>

- Sharma, G. (2009). *Nepal ko Shikshya Aayogka Pratibedanharu* (3rd ed.). Makalu Prakashan Griha.
- United Nations. (1948). *The universal declaration of human rights*. <https://www.ohchr.org/en/udhr>
- United Nations. (1965, December 21). *International convention on the elimination of all forms of racial discrimination*. <https://www.ohchr.org/en/professionalinterest/pages/cerd.aspx>
- United Nations. (1966, December 16). *International covenant on civil and political rights*. <https://www.ohchr.org/en/professionalinterest/pages/ccpr.aspx>
- United Nations. (1966, December 16). *International covenant on economic, social and cultural rights*. <https://www.ohchr.org/en/professionalinterest/pages/cescr.aspx>
- United Nations. (1979, December 18). *Convention on the elimination of all forms of discrimination against women*. <https://www.ohchr.org/en/professionalinterest/pages/cedaw.aspx>
- United Nations. (1984, December 10). *Convention against torture and other cruel, inhuman or degrading treatment or punishment*. <https://www.ohchr.org/en/professionalinterest/pages/cat.aspx>
- United Nations. (1989, November 20). *Convention on the rights of the child*. <https://www.ohchr.org/en/professionalinterest/pages/crc.aspx>
- United Nations General Assembly. (1994, December 23). *Resolution 49/184: United Nations Decade for Human Rights Education*. <http://www.un-documents.net/a49r184.htm>
- United Nations. (1995). *United Nations decade for human rights (1995-2004) and public information activities in the field of human rights* (Report of the Secretary-General, Addendum, A/52/469/Add.1). <https://undocs.org/A/52/469/Add.1>
- United Nations. (2006, December 13). *Convention on the rights of persons with disabilities*. <https://www.ohchr.org/en/professionalinterest/pages/crpd.aspx>
- World Education Forum. (2000). *The Dakar framework for action, education for all: Meeting our collective commitments*. World Education Forum. <https://unesdoc.unesco.org/ark:/48223/pf0000121147>

# Public Diplomacy, Soft Power, and Chinese Language in a Campus of Kathmandu, Nepal

Kamal Pandit

*PhD Scholar, T.U., Political Science*

*Corresponding Email: panditgkamal@gmail.com*

## Abstract

*Public diplomacy is a central pillar of Chinese foreign affairs, with a strong emphasis on people-to-people and cultural diplomacy. Mandarin Chinese, as one of the most widely spoken languages globally, played a significant role in China's cultural diplomacy efforts. This study examined the role of the Chinese language in fostering China's soft power in Kathmandu, Nepal, based on data, both interview and records, collected from Bishwo Bhasha Campus. Using César Villanueva Rivas's framework, which explored how language promotion translates into soft power across five levels—empathetic, sympathetic, geopolitical, diplomatic, and utilitarian—this study found that Mandarin enhances China's soft power primarily at two levels. First, it increased knowledge and appreciation of Chinese culture, fostering cultural connections (empathetic). Second, it served as a practical tool for economic interactions and opportunities in Kathmandu (utilitarian). These findings highlighted the potential of language learning to act as a bridge for cultural and economic exchange, contributing to China's public diplomacy efforts in Nepal.*

**Keywords:** China, Nepal, public diplomacy, soft power, Chinese language, Kathmandu city

## Introduction

Public diplomacy (PD) meant the way a country communicates and engages with foreign publics to influence their perceptions and build positive relationships. Several world governments, regardless of the position of their Nation-States in the international system, have embraced it as an important element within their foreign policy (Hernández, 2018). Public diplomacy is 'poly-lateral', where state actors, non-state actors, and even individuals are counted as actors (Adhikari & Nyaichai, 2022).

Wang (2008) stated that China has sought to supplement its traditional use of hard power with soft power, and thus the Chinese government has paid more and more attention to public diplomacy. The statements on public diplomacy by high-level Chinese leaders in recent years implied that public diplomacy has become an important part of China's foreign policy strategy (Zhao, 2015). However, understanding the importance of creating a positive image abroad is not a new thing in China. For example, in the mid-1930s the Chinese Communist Party invited American journalist Edgar Snow to China to report on the civil war who later wrote a book on Mao Zedong, depicting the Communist leader as a hero (d'Hooghe, 2005).

Poudel (2024) recently marked the words of newly appointed Chinese ambassador, Chen Song, who on arrival in Nepal on January 8, 2023, said that he would work to write "*a new chapter*" in Nepal-China relations. Similarly, scholars have analyzed President Xi Jinping's speeches that signified the value of public diplomacy for China. The launch of initiatives such as the Chinese Dream and the One Belt One Road project increased the significance of public diplomacy for China in gaining support from the global populace (Nyaichai & Adhikari, 2023). During the visit of Mr. Xi Jinping, President of the People's Republic of China to Nepal from 12 to 13 October of 2019, leaders of the two countries reached broad understanding on bilateral relationship and regional and international issues of common concern (Ministry of Foreign Affairs, 2019). The two sides agreed to promote exchanges and cooperation in education, culture, tourism, traditional medicine, media, think tanks and youth at different levels.

In terms of culture, the promotion of national language is the key aspect in reaching out the foreign audiences. In recent years, public diplomacy, which was once focused on "telling the story of China," has shifted towards presenting the 'real China' to the world and conveying its peaceful global intentions (Hartig, 2016). Nyaichai & Adhikari (2023) have summarized that language, culture and values for China's soft power gave the ground for its public diplomacy in Nepal along with the economic development cooperation. Thus, this paper's main concern was to explain the relevance of Chinese language in the construction of China's soft power, which has been promoted by China (Yongtao, 2015). The study of language was necessary, in order to understand its role in the projection or the success of China culture. After all language reflected the fundamental values of a particular culture.

In consideration of the above, this article will focus on the Chinese language courses at the Bishwo Bhasa Campus or Campus of International Languages (CIL) located at, Exhibition Road, Kathmandu. The research questions were: How can

soft power be generated through Chinese language courses in Kathmandu city? How do the experiences of administrative staffs, professors and students reflect the possibility of creating or observing the soft power of the language?

To answer these research questions, first the relationship between soft power and language has been addressed and a theoretical model has been proposed for analyzing this relationship and second, some methodological aspects to the research, specifically exploring the relevance of the interview and the focus group. The study then focuses on some historical and political aspects of the Chinese language centered around the case study, that is to say the Bishwo Bhasa Campus in Kathmandu and its Chinese language courses. The answers to the research questions will be presented before offering a concluding remark.

## **Language as Soft Power**

### ***International Practices in Language Promotion***

Speaking of soft power, Nye (2004) indicated it as the ability to get what you want through attraction rather coercion and it typically arises from the attractiveness of the country's culture, political ideas, and policies. Regarding English language he stated that "though English may remain the lingua franca, as Latin did after the ebb of Rome's might, at some point, perhaps in a decade or two, the Asian cyber-community and economy may boom larger than the American" (p. 31). Nye (2008) again exemplified the effort of French government to repair the nation's shattered prestige (due to defect in Franco-Prussian war) by promoting language and literature through the Alliance Francaise created in 1883. Although, Watson (1999) indicated that the westward expansion of the Han Chinese led to the spread of Chinese to conquered territories, more recently other factors have begun to shape language policy.

Odinye (2018) argued that China knew that building a linguistic bridge linking has benefits and therefore wanted to gain influence through the promotion of Mandarin Chinese as a global language. The author claimed that the establishment of Confucius Institutes (CI) around the world was a way to market Mandarin Chinese and influence the world positively using soft power strategy. Hartig (2016) stated that in 2004 China's Ministry of Education and the Office of Chinese Language Council International (Hanban) started to set up CI around the world to promote Chinese language and culture in foreign countries.

### ***Culture in Public Diplomacy and Soft Power***

At the time when the word “propaganda” was used to mean the public diplomacy, Edmund Gullion in 1965, at Tufts University, found the phrase “public diplomacy”, more appealing (Nyaichai & Adhikari, 2023). Since then, the interests of scholars and academicians have been growing in the public diplomacy sphere. Although, the debate about the new public diplomacy after 11 September 2001 become dominated by US public diplomacy, for many countries it was not the beginning (Melissen, 2005). The ambiguity surrounding around the conceptualization of public diplomacy often created confusion among the scholars and academicians.

Reviewing around 160 articles and books on public diplomacy, Ayhan (2019) suggested taxonomy to see the main approaches from where public diplomacy have been studied. The perspectives are either State-Centric, Neo-Statist, Nontraditional, Society-Centric or Accommodative. While the two first perspectives consider non-state actors to be the only actors and the other three consider non-state actors to be subjects of public diplomacy (Hernández, 2018). This discourse was appropriate because although the study recognized the importance of language promotion from an official point of view, the fact that within these institutional settings there are non-government actors/representative remained important. For the study, this was the case of Chinese language teachers working at the Bishwo Bhasa Campus at Kathmandu city.

Another concept that arose was the relationship between culture and public diplomacy. Just as the concept of public diplomacy has western connotation, Kim (2017) argued that cultural diplomacy has the same. The role of culture was integral to the broader framework of international relations influencing how nations interacted. Thus, understanding the connection between cultural diplomacy and public diplomacy required careful consideration of the specific contexts in which they were examined.

Distinctions about public diplomacy and cultural diplomacy has been made by the scholars. Schneider (2006) went on to describe public diplomacy as consisting all that nation does to explain itself to the world, while cultural diplomacy is the use of creative expression and exchanges of ideas, information, and people. Chinese government understands cultural diplomacy as a part of public diplomacy (d’Hooghe, 2007). Cultural diplomacy has been conceptualized “as a subset of a new public diplomacy as well as a subset of international cultural relations” (Kim, 2017, p. 317). Similarly, Rivas (2015) defined cultural diplomacy “as the ability to export culture in a way to win the hearts of foreign people” (p. 139). Taking this into account, it is argued that the cultural institutions and cultural initiatives of a given Nation State are part of the new public diplomacy model and a source for constructing soft power.



China, an example of a State for which culture plays a definitive role in its new public diplomacy. Nepali newspaper termed the Chinese public diplomacy tools as a *new public diplomacy* which included traditional intercultural, educational and language exchanges. Dahal (2022) in particular argued that President Xi's visit to Nepal on 13 October 2013 following his visit to India should be taken as part of his new diplomacy. In this article, the focus was on the language, since it is where the objective of promoting the Chinese (Mandarin) language takes place. The concept was more descriptive than analytical, and hence it has been problematized as a means to understanding how soft power could be built in the case of language. The section below addressed how language expressed itself as soft power.

### ***The Levels of Soft Power in Language***

Culture played a crucial role as the new public diplomacy demanded communication with the foreign audiences. Language when exported to foreign lands, if attracts international audiences there is a space for soft power. However, when it comes to an analysis of the use of language as soft power, one must consider that language per se may not necessarily be the source of such power. Hill (2014) has suggested that it is risky to argue that a country is attracting or co-opting another country, in soft power terms, by teaching a language. Instead, he proposed that the potential to generate soft power lies in the potential of language study to change certain attitudes towards a different Nation State. Although, Hill did not elaborate on how the study of language can actually generate positive attitudes or a soft power, the relationship between language and soft power was worth noting.

A concrete concept has been proposed by Armour (2011) as *soft power pedagogy*, or a style of instruction that is directly influenced by the use of artefacts, in this case, Japanese 'soft power, to make relationship between soft power and language more analytic. William S. Armour confirmed the attractiveness of 'manga' (comics and graphic novels) as a medium for learning Japanese language and challenged the traditional pedagogy that employed the textbook to provide input. Armour (2015) again widened his concept on soft power pedagogy by locating it in a geopolitical context, the extent to which the products of soft power are mediated, and suggested to look the new communicative environment based on communication technologies, where language learning is the subject.

Ideas of Armour and Hill were relevant and Hernández (2018) mentioned that their concepts that complimented César Villanueva Rivas' proposal of possible ways in which soft power is generated through the study of language. This study also utilized the proposed five different level of soft power to study the case of Chinese language in Kathmandu city. They are: 1. the empathetic (to communicate a world

view and national idiosyncrasies); 2. the sympathetic (referring to an esthetic level of the language, such as syntax or the literary tradition); 3. the geopolitical (the exercise of symbolic persuasion and ideological influence over foreign identities through cultural industries); 4. the diplomatic circuit (influence over decision making by positioning language in multilateral forums); and 5. the utilitarian level (to help in economic transactions, to promote businesses).

The five levels opened the window wider on the perspective of the potentials of the language for creating soft power. Promoting the study of a language overseas, as public diplomacy, is part of government's foreign policy. Perception of the audiences is necessary and is complimentary to the analytical frameworks for reaching the ideal objectives of public diplomacy. As such, this research focused on the perception of students, administrative staffs and Chinese language teachers whose reflections were necessary when exploring public diplomacy of China. Therefore, this article aimed at exploring the levels of soft power based on foreign audiences' perception.

## **Methods and Materials**

From a methodological perspective, conversations with language students, teachers, and administrative staff were essential in assessing the extent to which the Chinese language could serve as a tool of soft power. Thus, this article evaluated soft power at the level of the perception based on participant's narratives. Sharing similar perspective, Rivas (2015) on Spanish language in United States and Hernández (2018) at the Korean Culture Center, Mexico City and P. P. Poudel & Baral (2021) in Nepal, utilized individual interviews and focus group discussion as research techniques. Thus, this study employed interview and group discussion where questionnaires and recording devices served as tools, a qualitative approach.

Interviews were conducted with administrative workers and professors while focus group was conducted with students. The narratives or responses were selected from participants that responded more precisely to the questions associated with the five levels of soft power. The researcher talked to three administrative workers (all Nepalese) and three language teachers two male and one female. Semi-structured interviews were used to give them flexibility to share additional concerns while, the indication made by Miller & Glassner (2011) that certain parts of the narrative are shaped by the interaction within as the interview itself was acknowledged.

In the case of conversations with students, focus group (2 conversations with 5 students in each group) was chosen as the most appropriate format. Incorporating an ethnographic perspective of the focus group, the study aimed at

“grounding interpretation in the particularities of the situation under the study and in participants’ perspective” (Wilkinson, 2011, p. 170). Following this methodological approach, the study answered research questions as discussed in introduction. In the following section, some insight into the importance of the Chinese language has been provided before moving on to the case study.

## **Findings and Discussions**

### **The Chinese Language in Perspective**

From a handful of students on government scholarships in the 1960, Beijing’s soft power in Nepal can be explored by tracing the evolution of educational ties between the two countries (Upadhyay, 2023). He further stated that the Confucius Institute at two of Nepal’s leading universities, Kathmandu University and Tribhuvan University, are high level Chinese language and culture institutions, cooperatively established by Hebei University of Economics and Business and Kathmandu University. Bishwo Bhasa Campus, on the other hand, under TU have been running Chinese department in 1961 when the Chinese government sent one professional Chinese teacher (Bishwo Bhasa Campus, 2024). However, addressing the opening ceremony of second Confucius center at TU, Xinhua (2022) reported that the two institutes would become a window for displaying the Chinese culture, a bridge to promote cultural exchanges with no mentions of Bishwo Bhasa Campus.

Watson (1999) kept Chinese Mandarin at the top, with 726 million speakers followed by English and Spanish. Recently, Ethnologue (2024) stated that Chinese, which has the highest number of native speakers among the world’s languages, has relatively few non-native speakers outside China. In a review of research on strategies in learning Chinese, Jiang & Cohen (2012) concluded that future research must pay more attention to current language learning strategy theories and practices.

### **The Case Study: Bishwo Bhasa Campus**

Bishwo Bhasa Campus or CIL is the only campus of its kind under Tribhuvan University, offering a wide range of language programs. These include five Himalayan languages—Nepali, Sanskrit, Newari, Pali, and Tibetan—specifically designed for expatriate students, while Nepali students have the opportunity to study several foreign languages. Additionally, the campus has introduced a specialized three-year Bachelor’s Program in Nepali for foreign students, emphasizing academic excellence in a unique cultural setting.

The CIL at Exhibitions Road, Kathmandu offers Nepali students the opportunity to study a variety of foreign languages, including English, Chinese, Russian, Spanish, German, French, Arabic, Japanese, Italian, and Korean. The Chinese department was established in 1961 and from then onwards the Chinese government sent one professional Chinese teacher here. So far, in Chinese department, we have three Chinese teachers and three Nepali teachers who are teaching Chinese (Bishwo Bhasa Campus, 2024). The Chinese department conducted the language course for six semesters and the graduates were eligible for Confucius scholarship.

### **Levels of Soft Power and the Chinese Language**

This section discussed the perspective on the soft power of Chinese language among the students from 3<sup>rd</sup> semester to 6<sup>th</sup> semester at the CIL in Kathmandu city. This is based on interviews with Administrator workers, teachers and students involved in the study of Chinese language. The research looked into the five different levels proposed by César Villanueva in the narratives of administrative workers, Mandarin Chinese teachers and students: 1. The empathetic; 2. the sympathetic; 3. the geopolitical; 4. the diplomatic circuit; 5. and the utilitarian level. Thus, there are group of interpretations on how the Chinese language could attract Nepali students.

#### **The Empathetic Level**

It was clear that Chinese language is helping Nepalese students to learn more about Chinese culture rather just the language. The students indicated learning Chinese language has been indicative to the understanding of Chinese language, however, other factors are also visible. As justified by male Student C of the students' group who indicated that:

*My case is different, as a tourist guide, I have to learn about my guests' culture to get closer to them. During my job as a guide, I had already met Chinese and served them. So, even without prior knowledge of Chinese language, I am already aware of few Chinese culture. Hence, learning language have not changed my thoughts about Chinese people and their culture (student C, personal communication, July 26, 2023).*

In case of student C is it clear that his profession as a tour guide was the key factor to already have perceptions about Chinese culture. Hence, it can be argued that institutional setting such as Bishwo Bhasa Campus is not the only factor that determines what can be learnt about Chinese culture. Students also reported other views. For example, woman A claimed:

*My sole purpose of taking Chinese classes is education. I had completed by Master's degree in social science, so to pursue my further academic qualification, I thought of China and joined the Chinese language classes. Just to let you know, there are universities that do not require Chinese language proficiency for PhD courses. Being here [Bishwo Bhasa Campus] helped me know more about China. Learning language will be help communicate in a restaurant in China. Well, the teachers are very helpful while learning materials can be upgraded to audio-visual texts, you know, the use the technology (woman A, personal communication, August 2, 2023).*

The above statements reflected the importance of individual experiences in learning Chinese language at the empathetic level. The statement called for attention to how language learning is not just about acquiring grammar and vocabulary but also about the lived, emotional experience of engaging with the culture in an authentic way, such as how to order food in a restaurant or to expresses opinion on the nature of lessons which allowed them to have real interactions with Chinese (teachers). Even though the students demand audio-visual text, the budget of the Campus is not enough for such digital infrastructure, reported administrative worker A (administrative worker A, August 4, 2023). However, students are advised to make use of free mobile applications for Chinese learning such as Pleco, the official further supported.

While supplementing the absence audio-visual text in the Campus infrastructure, Teacher A, however claimed that he used examples of popular Chinese cultures in his lectures. He added:

*See, most the characters, that we have to teach [according to the semester] are associated with some story, some event in the past or the shape of the artifacts unlike English. Therefore, it becomes obvious that a Chinese language teacher use cultural events in his class. I talk about movies, actors such as Sammo Hung, Jet li and most recently, Donnie Yen. I also give examples of Chinese New Year, zodiac signs, festivals, technology. But most importantly, I talk give examples about how Chinese value hard work, education and respect for elderly (teacher A, personal communication, July 15, 2023).*

Another important lesson from empathetic level besides know about culture from learning language was ability to communicate with Chinese relatives. Woman E, married to Chinese man stated:

*Learning Chinese language has helped me communicate with my relatives. Whenever, I talked to his relatives, all I would say was hello in Chinese. Now, I can talk with them for as much as I want. Now it will not be a problem to visit China and talk to them in person. Also, with my competence in Chinese language I can easily interact with Chinese if I encounter any (woman E, personal communication, July 26, 2023).*

Women A expressed her gratitude for learning Chinese. She justified how soft power has been constructed. Married to a Chinese man, the desire for liking China was already visible. However, now she is able to communicate, the desire to learn more about Chinese culture has increase.

The paper claimed that Chinese language can be transmitted at empathetic level but not through a defined system. There are diversity of situations and circumstances that influences the approaches to learning Chinese language. Therefore, it is based on the background of the individual.

### **The Sympathetic Level**

Teacher B and Teacher C both claimed they do not include Chinese literatures in their lesson plans and they strictly follow the syllabus mentioned for each semester. They also stated that Bishow Bhasa Campus could require students with higher levels to understand literatures. Hence, Chinese literatures are currently not a level of soft power supported by Chinese language at Bishwo Bhasa Campus. Teacher C (Chinese teacher), however, went on to say that:

*It's not that the student doesn't know anything about China before joining the Chinese classes. Although, very few and at very few times, the students inquire about Chinese literatures. When asked what they know about China. Everyone has the answer to say. I must say they know more before joining the classes. Also, I do have to be sensitive about the cultural differences as Asians, both the countries share many things and we all know the friendly relations that both the countries have enjoyed for centuries (teacher C, personal communication, July 15, 2023).*

In both the group discussions, none of the students mentioned about Chinese literatures as essential element in learning Chinese language although few mentioned about the style of teaching such as audio-visual text in supplementing the books. Hence, it is argued that being neighbor countries who share border, the sympathetic level of attraction is already in existence.



## **The Geopolitical Level**

Geopolitical level is associated with the promotion of Chinese cultural industries. While some teachers use popular Chinese culture in class (Teacher A, for example), others teachers do not use and strictly adhere to class content. male student C of second focus group elaborated that:

*Along with textual learning according to the curriculum, one of the teachers have incorporated cultural lessons such as Spring festival of China in his lesson plan. However, from the first semester I haven't heard of hosting Chinese cultural events in Bishwo Bhasa Campus. I hear about such events in Confucius center at Kathmandu University or events organized by the Chinese Embassy. This is a very good thing but rare in our campus. One more thing is the possibility made due to digital platforms where cultural industries can be promoted (student C, personal communication, July 26, 2023).*

## **The Diplomatic Circuit Level**

The diplomatic circuit level of soft power creation for the Chinese language in Nepal through Bishwo Bhasa Campus in Kathmandu is referred to the strategic use language to strengthen China-Nepal relations. Although short term visit of language student to China represented an example of diplomatic level attraction, it is argued that Chinese language at CIL have weakest level in diplomatic attraction compared to other Chinese language centers such as Confucius Center in Kathmandu University.

## **The Utilitarian Level**

Among with the empathetic level, utilitarian level represented a source of soft power of China through language. Administrative workers B and C mentioned about the opportunities of Chinese language due to growing Chinese industries in Nepal are hiring Nepalese. "Almost all the students have perspective of economic values after learning Chinese language, be it in a Chinese hotel, hydropower, telecom or BYD showrooms", administrative worker C further added. The utilitarian level was also clear from the student G who indicated that she was paid more after learning Chinese language.

Similarly, a male student, involved in the import of Chinese goods also indicated how learning Chinese have enhanced their relationship. "Our conversation first stated with calculators, now I can talk to him over phone and even make a deal", he added (student D, personal communication, July 26, 2023). Interesting

to hear was the narrations of male student E, who worked as a waiter in a Chinese restaurant in his initial struggles. He pointed out that:

*It is obvious that working as waiter in a Chinese restaurant, you get to interact with them a lot. But it was a shame for me that time as I didn't know their language. I realized the importance of language. Although I knew basic sentences, I wanted to know more about it. Now, I have a good communicating skill in Chinese and I own two Chinese restaurants in Boudha and know a lot about their different cultures (student E, personal communication, July 26, 2023).*

For individuals in Kathmandu, learning Chinese opens doors to better economic and professional opportunities by breaking down barriers to Chinese culture and markets. Therefore, it would be beneficial for future research to examine how proficiency in Chinese contributes to social mobility, particularly in areas like career growth, business prospects, and educational opportunities related to China.

The narratives of administrative workers, students and teachers showed common perception that Chinese language is bringing China closer to Nepali students. The generalization on Chinese language, that is builds soft power at the five different levels is quite difficult from the stories of the participants. Hence, class environment, teacher's profile, the institutional setting and above all the individual background of the students influenced the soft power creation of Chinese language. In summary, Chinese language teaching in Kathmandu cannot be effective solely by the interest of Chinese authorities.

## Conclusion

Benedict Anderson's 2006 revised version of *Imagined Communities* (first published in 1983) introduced the concept of the imagined community to describe how individuals in a society feel connected to a collective identity, even without direct interaction. This study suggested that Nepalese learners of the Chinese language in Kathmandu contribute to an imagined community of Mandarin speakers, shaped by their personal experiences and social contexts. Through language learning, these students not only acquired linguistic skills but also participated in re-imagining a community that connected them to Chinese culture and society, even without physically being in China. This process demonstrated how language education can foster a sense of belonging and cultural exchange, contributing to a broader framework of soft power and public diplomacy.

In the context of Kathmandu, Chinese language courses served as a powerful tool for generating soft power, particularly at the empathetic and utilitarian levels. Students' personal imaginations of China were shaped not only by their own experiences but also by the growing Chinese market presence in Kathmandu. Through language education, learners were able to develop a deeper understanding of Chinese culture and its economic significance. The recognition of the Chinese language's utility in economic transactions highlighted its practical role in strengthening China's influence in the city.

However, the soft power potential of these courses was limited at the geopolitical and diplomatic levels, as Chinese is not widely used in international diplomatic forums. The sympathetic level of soft power, which related to emotional connections, also appeared underdeveloped, largely due to the lack of a strong cultural strategy to promote Chinese literature and other cultural tools in the curriculum at Bishwo Bhasa Campus. These experiences suggested that, while Chinese language courses in Kathmandu have clear potential to enhance soft power through cultural and economic engagement, they may need a stronger focus on cultural promotion and the inclusion of Chinese literature to fully leverage their impact at all levels of soft power.

This study highlighted the potential of the Chinese language to enhance China's soft power among specific groups in Kathmandu, such as administrative workers, teachers, and students. Through language learning, participants showed increased cultural appreciation and recognized its economic utility. While these findings were specific to the context of this research, they suggested that language promotion can contribute to China's public diplomacy efforts when tailored to the needs and interests of foreign audiences.

## References

- Adhikari, K. N., & Nyaichai, L. (2022). *Effective use of public diplomacy in the content of Nepal*. [PRI Publication No. 053]. Kathmandu: Policy Research Institute. <https://kms.pri.gov.np/dams/pages/view.php?ref=16016&k=6f8109c553>
- Armour, W. S. (2011). Learning Japanese by reading “manga”: The rise of “soft power pedagogy.” *RELC Journal*, 42(2), 125–140. <https://doi.org/10.1177/0033688211405181>
- Armour, W. S. (2015). The Geopolitics of Japanese Soft Power and the Japanese Language and Studies Classroom: Soft Power Pedagogy, Globalization, and the New Technologies. In *Language and Identities in a Transitional Japan: from Internationalization to Globalization*. New York (pp. 37–56).
- Ayhan, K. J. (2019). The boundaries of public diplomacy and nonstate actors: A taxonomy of perspectives. In *International Studies Perspectives* (Vol. 20, Issue 1, pp. 63–83). Oxford University Press. <https://doi.org/10.1093/isp/eky010>
- Bishwo Bhasa Campus. (2024). *Department of Chinese*. Bishwo Bhasa Campus. <https://www.bishwobhasa.edu.np/departments/>
- Dahal, G. (2022). Chinese President’s Visit to Nepal and Consolidation of Relations of Two Countries. *Journal of Political Science*, 64–74. <https://doi.org/10.3126/jps.v22i1.43040>
- d’Hooghe, I. (2005). Public Diplomacy in the People’s Republic of China. In J. Mellisen (Ed.), *The New Public Diplomacy: Soft Power in International Relations* (pp. 88–105). Palgrave Macmillan.
- d’Hooghe, I. (2007). *The rise of China’s public diplomacy*. Netherlands Institute of International Relations “Clingendael.”
- Ethnologue. (2024). *How many languages are there in the world?* Ethnologue. <https://www.ethnologue.com/insights/how-many-languages/>
- Hartig, F. (2016). *Chinese Public Diplomacy: The rise of the Confucius Institute*. Routledge.
- Hernández, E. L. T. (2018). Public diplomacy, soft power and language: The case of the Korean language in Mexico City. *Journal of Contemporary Eastern Asia*, 17(1), 27–49. <https://doi.org/10.17477/jcea.2018.17.1.027>
- Hill, D. T. (2014). Language as “soft power” in bilateral relations: the case of Indonesian language in Australia. *Asia Pacific Journal of Education*, 36(3), 364–378. <https://doi.org/doi.org/10.1080/02188791.2014.940033>

- Kim, H. (2017). Bridging the Theoretical Gap between Public Diplomacy and Cultural Diplomacy. *The Korean Journal of International Studies*, 15(2), 293–326. <https://doi.org/10.14731/kjis.2017.08.15.2.293>
- Melissen, J. (2005). The New Public Diplomacy: Between Theory and Practice. In J. Melissen (Ed.), *The New Public Diplomacy: Soft Power in International Relations*. Palgrave Macmillan.
- Miller, J., & Glassner, B. (2011). The “inside” and the “outside”: finding realities in interviews. In D. Silverman (Ed.), *Qualitative Research: Theory, Method and Practice* (2nd ed., pp. 125–139). SAGE Publications.
- Ministry of Foreign Affairs. (2019). *Nepal-China Relations*. <https://mofa.gov.np/nepal-china-relations/>
- Nyaichai, L., & Adhikari, K. N. (2023). *Chinese Public Diplomacy in Nepal*. [PRI Publication No. 060]. Kathmandu: Policy Research Institute.
- Nye, J. S. (2004). *SOFT POWER: The Means to Success in World Politics*. Public Affairs.
- Nye, J. S. (2008). Public diplomacy and soft power. *Annals of the American Academy of Political and Social Science*, 616(1), 94–109. <https://doi.org/10.1177/0002716207311699>
- Odiye, S. I. (2018). Mandarin Chinese as a means to China’s Soft Power. *JOLAN*, 21(2), 118–127.
- Poudel, P. (2024). Chinese Ambassador Chen Song takes ‘X’ diplomacy to a new level. *The Kathmandu Post*. <https://kathmandupost.com/national/2024/08/01/chinese-ambassador-chen-song-takes-x-diplomacy-to-a-new-level>
- Poudel, P. P., & Baral, M. P. (2021). Examining foreign language teaching and learning in Nepal: An ecological perspective. *Journal of World Languages*, 7(1), 104–123. <https://doi.org/10.1515/jwl-2021-0006>
- Schneider, C. P. (2006). Cultural Diplomacy: Hard to Define, but You’d Know It If You Saw It. *The Brown Journal of World Affairs*, 13(1), 191–203.
- Upadhyay, A. (2023). Nepali Students in China: A Source of Soft Power for Beijing? In C. Xavier & J. T. Jacob (Eds.), *How China Engages South Asia: Themes, Partners and Tools* (pp. 15–26). Centre for Social and Economic Progress (CSEP).
- Wang, Y. (2008). Public diplomacy and the rise of chinese soft power. *Annals of the American Academy of Political and Social Science*, 616(1), 257–273. <https://doi.org/10.1177/0002716207312757>

- Watson, K. (1999). Language, power, development and geopolitical changes: Conflicting pressures facing plurilingual societies. *Compare: A Journal of Comparative and International Education*, 29(1), 5–22. <https://doi.org/10.1080/0305792990290102>
- Wilkinson, S. (2004). Focus Group Research. In D. Silverman (Ed.), *Qualitative Research: Theory, Method and Practice* (2nd ed., pp. 177–199). SAGE Publications.
- Xinhua. (2022). *2nd Confucius Institute inaugurated in Nepal*. Xinhua. <https://english.news.cn/20220816/5218e495d7d143009c0f4c29cb93ba8a/c.html>
- Yongtao, L. (2015). People-to-People Exchanges in Chinese Diplomacy: Evolutions, Strategies, and Social Practice. *Stosunki Międzynarodowe - International Relations*, 4(51), 238–253. <https://doi.org/10.7366/020909614201511>
- Zhao, K. (2015). The motivation behind China's public diplomacy. *Chinese Journal of International Politics*, 8(2), 167–196. <https://doi.org/10.1093/cjip/pov005>



# Internal Migration and Severity of Domestic Violence in Nepal

**Mahendra Kumar Rai,**

*Ratna Rajya Laxmi Campus, TU Kathmandu*

*Orcid ID: <https://orcid.org/0009-0004-9686-3210>*

*Corresponding Email: [mahendra.rai@rrlc.tu.edu.np](mailto:mahendra.rai@rrlc.tu.edu.np)*

## Abstract

*Domestic violence is a grave violation of human rights. The incidences and severity of domestic violence have not reduced at an expected level despite having legal and policy provisions in Nepal. The main objective of this paper is to assess the effects of internal migration on physical, sexual, and emotional violence against women in Nepal. This study applied the data set of Nepal Demographic and Health Survey 2022 which encompassed 3,172 women aged 15-49 years. The univariate, bivariate, and logistic regression in multivariate analysis was employed for rigorous data analysis. Despite increasing the volume of internal and external migration, the level and severity of domestic violence have not been reduced as expected. The analysis of this study revealed that the impact of migration is significant for reducing physical, sexual, and emotional violence. The findings of the study demonstrate that domestic violence against women has increased with the increment of the duration of stay whereas the incidences of domestic violence are observed to decrease in the migration stream from rural-to-rural migration. The likelihood ratio of experiencing domestic violence by women is observed increasing with the increment of duration of migration means a shorter duration of stay is significantly associated with a lower likelihood of experiencing domestic violence whereas the likelihood ratio of domestic violence is observed decreasing with increasing the age of women.*

**Keywords:** Internal migration, domestic violence, significant, odd ratio, effects, DHS

## Introduction

Domestic violence is a heinous crime and a grave violation of fundamental human rights. It is a punishable act that refers to any form of physical, mental, sexual, and economic harm perpetrated by a person to a person with whom he/she

has a family relationship (Government of Nepal [GoN], 2009). Domestic violence includes three major forms of violence physical, sexual, and emotional violence. It is prevalent in every nook and cranny of the globe and occurs at any stage of a woman's lifecycle (Office of the Prime Minister and Council of Ministers [OPMCM], 2012). Despite the legal and policy provisions related to domestic violence (GoN, 2015 & 2017), the range as well as intensity of violence has not been reduced at an expected level in Nepal (Nepal Demographic and Health Survey [NDHS], 2006; 2011; 2016 & 2022). Violence against women is common among young married women in rural Nepal (Lamichhane et al., 2011). Women migrants are highly susceptible to either kind of violence and abuse if the migration is not managed well (Organization for Economic Co-operation and Development [OECD], 2024). It is also found that migrant women who faced domestic violence also suffer from a multitude of risks as well as difficulties in the process of integration into host areas (Vlad & Bonea, 2024). Domestic violence ranges from immediate to long-term physical, sexual and mental health consequences for women and girls in some cases leading to death. It negatively affects women's general well-being and prevents women from fully participating in society and it has adverse effects on families, society and the nation at large (Rai, 2021). Nepal Demographic Health Survey (2011) revealed the fact that domestic violence has negative health consequences for victims particularly on the physical, emotional and mental health of their child (NDHS, 2011). The violence against women in Nepal is exasperate even today as about 22% in 2016 and 22.5% in 2022 women age 15-49 experienced physical violence since age 15 whereas 7% in 2016 and 7.5% in 2022 women age 15-49 have ever experienced sexual violence (NDHS, 2016 & 2022).

The Article 38 of Constitution of Nepal has the fundamental right against any forms of physical, mental, sexual or emotional or any other kinds of violence against women, or any kind of oppression (GoN, 2015). However, the incidences of violence have also increased along with the increment in the volume of labour migration (Ministry of Labour, Employment and Social Security [MoLESS], 2022). The Sustainable Development Goals (SDGs) recognize the importance of addressing violence against women to achieve gender equality and the empowerment of women in its goal 5. The Target 5.2 of SDGs focuses to eliminate all forms of violence against women and girls in the public and private spheres, including trafficking and sexual and other types of exploitation (National Planning Commission [NPC], 2017). On the one hand, migration can increase economic opportunities promoting empowerment whereas on the other hand, it leverages access to support services, and increases social networks including educational opportunities. So, in this lens migration could play a positive role in reducing the severity of domestic violence whereas there is scanty study about the effect of migration on domestic violence in Nepal. Increased access to education as a result of migration can play a crucial

role in empowering women which ultimately helps to balance the power relation in society. The main objective of this study is to analyze the effect of internal migration to reduce the severity of domestic violence in Nepal. The specific objective is to examine the effect of internal migration on reducing physical, sexual, and emotional violence in Nepal.

## **Methods and Materials**

This study applied data from the Nepal Demographic and Health Survey (NDHS), 2022, a nationally representative survey conducted by the Ministry of Health and Population (MoHP) and the United States Agency for International Development (USAID). This is a cross-sectional survey conducted every five years with the inclusion of a population aged 15-49 years of age. The DHS includes information related to fertility, marriage, fertility preference, awareness and use of family planning methods, infant; child; adult, and maternal mortality, maternal and child health, nutrition, and knowledge of HIV/AIDS and other Sexually Transmitted Infections (STIs) and women's empowerment and domestic violence.

This survey employed multi-stage sampling which included 14 sampling strata from rural and urban areas representing seven provinces. There were 476 primary sampling units (PSUs) in which 248 were from urban areas and 228 were from rural areas. A total of 14,280 households were selected and of them, 13,786 households were interviewed for the survey. With a 97.4 percent response rate, 14,845 women aged 15-49 were interviewed.

### **Dependent Variables**

Physical, sexual, and emotional violence are the major forms of domestic violence. So, this study included three major dependent variables the first variable is physical violence, the second dependent variable is related to sexual violence and the third variable is concerned with emotional violence. Each dependent variable is coded as a binary variable as to whether the partner performed the physical sexual or emotional misconduct or not.

### **Independent Variables**

Internal migration is the main independent variable. The stream of migration and duration of migration are regarded as the primary independent variables. The stream of migration is grouped as urban-urban, urban-rural, rural-urban, and rural-rural whereas the duration of migration is categorized into 0-4 years, 5-9 years, 10-14 years, and >15 years. Similarly, the background variables of respondents are also included as independent variables. The women's age, caste/ethnicity, religion,

geographical region, place of residence, wealth quintile, and province are the background independent variables.

## Method of Analysis

The analysis of this study was confined to those who were aged 15-49 years migrant women (n=3,172). The data used in this paper were weighted by applying the weighting factors provided by NDHS. The univariate, bivariate, and multivariate analyses were applied to analyze the data. Primarily, univariate and bivariate analyses were employed to describe the socio-demographic characteristics of respondents. The multivariate analysis especially in the form of logistic regression was applied to analyze the effects of internal migration on reducing the degree of physical, sexual, and emotional violence in Nepal.

## Result and Discussion

### Background Characteristics of Respondents

The background characteristics of women aged 15-49 years of age are presented in Table 1. Of the total respondents, about two-thirds were from the age group 20-39 years whereas about one-fifth were from the age 15-19 years. In terms of caste/ethnicity, about one-third of respondents were from the ethnic group (33.96%) which is followed by Brahmin/Chhetri (29.52%), Tarai castes (15.89%) and Dalit (15.64%). Similarly, the majority of respondents followed Hindu religion (83.05%), followed by Buddhist (6.55%) and Muslim (4.95%).

Similarly, one in three women belongs to the uneducated category whereas about one-third of women received a secondary level of education. The majority of respondents were from the Tarai and Hill regions i.e., 50.14 percent and 43.79 percent respectively. More than two-thirds of respondents were from urban areas whereas the proportion of respondents is observed lowest from the poorest wealth quintile (13.47%). The proportion of respondents is found highest in Madhesh province (22.13%) whereas the lowest is observed in Karnali province (4.44%).

**Table 1**

*Background Characteristics of Women Aged 15-49 Years*

Background Characteristics	Percent	Frequency
<b>Age Group</b>		
15-19	9.80	311
20-24	15.99	507
25-29	18.81	597
30-34	16.09	510

Background Characteristics	Percent	Frequency
35-39	15.47	491
40-44	13.12	416
45-49	10.74	341
<b>Caste/Ethnicity</b>		
Brahmin/Chhetri	29.52	936
Ethnic groups	33.96	1077
Dalit	15.64	496
Muslim	4.87	154
Other Tarai caste	15.89	504
Other	0.13	4
<b>Religion</b>		
Hindu	83.05	2,634
Buddhist	6.55	208
Muslim	4.95	157
Kirat	2.61	83
Christian	2.77	88
Other	0.07	2
<b>Level of Education</b>		
No education	29.12	924
Basic Education	31.33	994
Secondary Education	35.50	1126
Higher Education	4.06	129
<b>Ecological Zone</b>		
Mountain	4.64	147
Hill	36.91	1171
Tarai	58.46	1855
<b>Place of Residence</b>		
Urban	72.36	2,295
Rural	27.65	877
<b>Wealth Quintile</b>		
Poorest	13.47	427
Poorer	17.39	552
Middle	19.93	632
Richer	25.57	811
Richest	23.66	750
<b>Province</b>		
Koshi province	16.41	521
Madhesh province	22.13	702
Bagmati province	21.45	680
Gandaki province	9.43	299
Lumbini province	18.80	596
Karnali province	4.44	141
Far-Western province	7.35	233
<b>Total</b>	<b>100.00</b>	<b>3172</b>

Source. Nepal demographic & Health Survey 2022

## Background Characteristics of Women Aged 15-49 by Duration of Stay

The duration of stay at the present place of residence determines the level as well as the gravity of domestic violence. Table 2 reveals the fact that there is a close relationship between the duration of stay with other independent variables. Of the total respondents, about one-fourth stayed for 0-4 years whereas one-third stayed for more than 15 years. More than two-thirds of respondents aged 15-19 years stayed for 0-4 years whereas about half of respondents aged 20-24 years of age were stayed for the same duration. Similarly, about 83 percent of respondents from the age group 40-44 and 78 percent of respondents from the age group 45-49 years stayed for more than 15 years. About one-fourth of respondents from Brahmin, Dalit, ethnic group, and other castes stayed for 0-4 years whereas one-third of Brahmin respondents stayed for more than 15 years. About one-third of respondents from Hindu, Buddhist, Muslim, Kirat, and Christian religions stayed for more than 15 years.

In terms of level of education, about two-thirds of respondents who did not have education stayed for more than 15 years followed by basic (34.6%) and secondary education (16.2%). The majority of respondents from all seven provinces stayed for more than 15 years and the same pattern is also observed in ecological belts. About two-thirds of respondents from the poorest, middle, and richest wealth quintiles are observed stayed for more than 15 years (Table 2).

**Table 2**

*Background Characteristics of Women Aged 15-49 Years by Duration of Stay*

Characteristics	0-4 years	5-9 years	10-14 years	>15 years	P Value
<b>Age Group</b>					
15-19	69.2	15.7	11.4	3.6	<0.001
20-24	54.7	34.4	6.1	4.8	
25-29	27.8	41.2	26.9	4.1	
30-34	15.9	16.9	33.5	33.7	
35-39	9.0	16.2	15.6	59.3	
40-44	2.8	5.6	8.2	83.4	
45-49	3.9	9.6	8.7	77.8	
<b>Caste/Ethnicity</b>					
Brahmin	25.9	22.4	18.2	33.4	<0.001
Other Tarai caste	20.0	18.2	17.1	44.6	
Dalit	26.1	21.1	18.4	34.4	
Ethnic groups	27.9	23.7	15.2	33.2	
Muslim	21.5	18.7	17.2	42.6	
Other	27.2	8.8	0.0	64.0	
<b>Religion</b>					
Hindu	25.3	21.9	17.0	35.8	<0.001
Buddhist	21.8	27.4	18.8	32.0	
Muslim	22.8	18.4	16.1	42.7	
Kirat	31.6	20.3	15.6	32.5	
Christian	38.2	13.5	13.4	35.0	



Other	0.0	0.0	100.0	0.0
<b>Level of Education</b>				
No education	9.7	11.1	15.8	63.4
Basic	24.2	23.6	17.7	34.6
Secondary education	37.7	29.1	17.0	16.2
Higher	41.3	20.7	19.5	18.6
<b>Province</b>				
Koshi	25.7	20.9	19.3	34.0
Madhesh	20.4	18.3	15.7	45.6
Bagmati	29.6	25.4	15.0	30.0
Gandaki	27.0	21.6	19.3	32.1
Lumbini	25.3	25.0	17.9	31.8
Karnali	27.4	21.7	17.1	33.9
Far-Western	25.3	15.6	15.8	43.3
<b>Ecological Belt</b>				
Mountain	23.6	20.5	12.6	43.3
Hill	27.6	23.7	16.6	32.1
Tarai	24.3	20.7	17.5	37.5
<b>Wealth Quintile</b>				
Poorest	20.9	22.6	16.8	39.6
Poorer	18.2	18.4	18.2	45.2
Middle	26.1	20.6	14.2	39.1
Richer	31.3	23.7	17.0	28.0
Richest	26.6	22.7	18.4	32.3
<b>Total</b>	<b>25.5</b>	<b>21.8</b>	<b>17.0</b>	<b>35.8</b>
<b>N</b>	<b>808</b>	<b>691</b>	<b>538</b>	<b>1135</b>

Source. NDHS 2022

### Background Characteristics of Women by Stream of Migration

The types of domestic violence are intricately associated with the stream of migration. Broadly, the level of education has an inverse relationship with the severity of domestic violence. Table 3 illustrates the stream of migration where a significant proportion of respondents (52.7%) is observed migrated from rural areas to urban areas which is followed by rural-to-rural migration (23.1%), and urban-to-urban migration (19.7%). About two-thirds of respondents from the age group 15-19 years migrated from rural to urban areas. About one-fifth of respondents from the age group 20-24 years, 25-29 years, 30-34 years, 35-39 years, and 45-49 years of age migrated from rural-to-rural area. The same pattern is also observed in the case of caste/ethnicity, religion, level of education, province, ecological belts, and wealth quintile. The stream of migration from urban to rural areas is observed lowest in age group 45-49 (2.8%), other castes (0), no education (3.5%), Bagmati province (3.9%), Tarai belt (3.9%), and richest wealth quintile (1.2%).

Similarly, the stream of migration from urban-to-urban areas is observed highest from respondents of other caste/ethnicities (81%), followed by higher level of education (58.2%) and richest wealth quintile (40.3%). The respondents who migrated from rural-to-rural areas are observed highest in the poorest wealth

quintile (47.2%), followed by the Mountain belt (41.5%) and Karnali province (43.8%) (Table 3).

**Table 3**

*Background Characteristics of Women Aged 15-49 Years by Migration Stream*

Characteristics	Urban-Urban	Urban-Rural	Rural-Urban	Rural-Rural	p-value
Age Groups					
15-19	18.0	5.1	64.5	12.4	<0.001
20-24	23.0	6.2	46.9	23.8	
25-29	23.0	3.8	50.5	22.7	
30-34	18.8	3.4	54.4	23.4	
35-39	19.6	5.0	51.8	23.7	
40-44	13.5	5.7	51.6	29.2	
45-49	19.5	2.8	54.1	23.6	
Caste/Ethnicity					
Brahmin	25.0	4.2	52.0	18.9	<0.001
Other Tarai caste	11.5	4.9	59.2	24.5	
Dalit	15.0	7.3	50.4	27.4	
Ethnic groups	22.4	3.8	49.9	23.9	
Muslim	9.0	3.1	63.1	24.8	
Other	81.0	0.0	0.0	19.0	
Religion					
Hindu	19.9	4.5	52.9	22.7	<0.001
Buddhist	26.5	4.7	50.7	18.1	
Muslim	10.2	3.0	62.0	24.9	
Kirat	11.2	5.4	48.1	35.3	
Christian	22.9	8.5	37.8	30.7	
Other	0.0	0.0	70.5	29.5	
Level of Education					
No education	9.2	3.5	56.9	30.4	<0.001
Basic	16.1	4.9	51.9	27.1	
Secondary	27.1	5.2	52.4	15.3	
Higher	58.2	3.8	30.0	8.0	
Province					
Koshi	12.9	4.3	57.3	25.5	<0.001
Madhesh	13.9	4.4	58.8	22.9	
Bagmati	32.1	3.9	50.8	13.2	
Gandaki	32.1	5.1	47.2	15.5	
Lumbini	18.1	5.5	44.4	32.1	
Karnali	12.4	4.0	48.8	34.8	
Far-Western	8.4	5.2	59.9	26.5	
Ecological Belt					
Mountain	7.9	9.9	40.7	41.5	<0.001
Hill	26.7	5.0	44.9	23.4	
Tarai	16.2	3.9	58.5	21.4	

<b>Wealth Quintile</b>					
Poorest	6.1	7.5	39.3	47.2	<0.001
Poorer	11.9	6.5	51.1	30.5	
Middle	11.7	4.9	51.5	31.9	
Richer	19.3	4.6	60.3	15.8	
Richest	40.3	1.2	54.2	4.3	
<b>Total</b>	<b>19.7</b>	<b>4.6</b>	<b>52.7</b>	<b>23.1</b>	
<b>N</b>	<b>624</b>	<b>145</b>	<b>1671</b>	<b>732</b>	

Source. NDHS 2022

### Regression Analysis of Effects of Migration on Domestic Violence in Nepal

The ontological standpoint with a descriptive approach is applied to examine the effect of internal migration on the severity of domestic violence. For assessing the effect, two logistic regression models have been applied. The first model deals with the effects of migration on physical, sexual, and emotional violence whereas the second model examines the effect of migration on composite domestic violence.

#### Effects of Internal Migration on Physical, Sexual, and Emotional Violence in Nepal

Table 4 reveals the fact that the likelihood ratio of experiencing physical, sexual and emotional violence is lower in all types of migration streams compared to the reference group. The likelihood ratio of experiencing physical, sexual, and emotional violence is lower who migrated from rural-to-rural areas (Odds Ratio [OR]=0.87, Confidence Interval [CI]:0.74-1.03, OR=0.84, CI:0.72-0.98 and OR=0.83, CI:0.71-0.97 respectively). The likelihood ratio of experiencing physical violence is observed higher who migrated for more than 15 years (OR=1.46, CI:1.22-1.74). A similar pattern of the likelihood ratio is also observed in sexual and emotional violence (OR=1.41, CI:1.19-1.68 and OR=1.40, CI:1.18-1.67 respectively). The result also reveals that women aged 30-34 years experienced three times lower likelihood of experiencing physical violence whereas the likelihood ratio of experiencing sexual and emotional violence in the same age group is observed four times lower than the reference group (OR=0.27, CI:0.21-0.34 and OR=0.29, CI:0.23-0.37 respectively).

Similarly, the likelihood ratio of experiencing physical violence by Muslim women is observed four times higher (OR=3.67, CI:0.82-16.48) compared to a reference group. Similarly, the likelihood ratio of experiencing sexual and emotional violence by Muslim women is also observed two times higher compared to Brahmin/Chhetri. In terms of religion, women who followed the Christian religion experienced higher physical, sexual, and emotional violence compared to women

who followed the Hindu religion (OR=1.13, CI:0.84-1.52, OR=1.02, CI:0.77-1.35 and OR=1.10, CI:0.82-1.46 respectively). The increasing level of domestic violence also increases the health vulnerability making them more fragile status (Park et al., 2021). The respondents from Lumbini province experienced higher physical violence compared to the reference group whereas the likelihood ratio of experiencing sexual and emotional violence is observed lower in all provinces compared to the reference group. The respondents from poorer and richer wealth quintiles experienced higher physical violence against the reference group whereas the likelihood ratio of experiencing sexual and emotional violence is found higher with women from the richest wealth quintile (OR=1.17, CI:0.96-1.43 and OR=1.16, CI:0.94-1.42 respectively).

All three types of violence are observed higher with women from the Tarai zone compared to Mountain (OR=1.60, CI:1.25-2.04, OR=1.33, CI:1.04-1.68 and OR=1.30, CI:1.02-1.65 respectively). Furthermore, results revealed the fact that the education of migrated women is also crucial for determining domestic violence. The likelihood ratio of experiencing sexual and emotional violence is observed higher with women having higher education compared to the reference group whereas women having a higher level of education experience lower physical violence compared to the reference group. The likelihood ratio of experiencing sexual violence is found about four times higher with women who had higher education compared to the reference group (Table 4).

**Table 4:**  
*Effect of Internal Migration on Physical, Sexual and Emotional Violence*

Characteristics	Physical Violence			Sexual Violence			Emotional Violence		
	OR	P Value	95% CI	OR	P Value	95% CI	OR	P Value	95% CI
<b>Migration Stream</b>									
Urban-Urban	1			1			1		
Urban-Rural	0.95	0.69	0.75-1.21	0.87	0.23	0.70-1.09	0.85	0.15	0.68-1.06
Rural-Urban	0.93	0.34	0.80-1.08	0.90	0.16	0.78-1.04	0.87	0.06	0.75-1.01
Rural-Rural	0.87	0.10	0.74-1.03	0.84	0.03	0.72-0.98	0.83	0.02	0.71-0.97

Characteristics	Physical Violence			Sexual Violence			Emotional Violence		
	OR	P Value	95% CI	OR	P Value	95% CI	OR	P Value	95% CI
<b>Duration of Migration</b>									
0-4 years	1			1			1		
5-9 years	1.05	0.50	0.91-1.22	1.05	0.49	0.91-1.22	1.07	0.40	0.92-1.23
10-14 years	1.16	0.10	0.97-1.38	1.06	0.46	0.90-1.26	1.08	0.37	0.91-1.28
>15 years	1.46	0.00	1.22-1.74	1.41	0.00	1.19-1.68	1.40	0.00	1.18-1.67
<b>Age Group</b>									
15-19	1			1			1		
20-24	0.51	0.00	0.40-0.64	0.48	0.00	0.38-0.60	0.50	0.00	0.40-0.64
25-29	0.37	0.00	0.29-0.47	0.32	0.00	0.25-0.41	0.33	0.00	0.26-0.42
30-34	0.32	0.00	0.25-0.41	0.27	0.00	0.21-0.34	0.29	0.00	0.23-0.37
35-39	0.35	0.00	0.27-0.45	0.30	0.00	0.24-0.39	0.31	0.00	0.24-0.41
40-44	0.37	0.00	0.28-0.50	0.33	0.00	0.25-0.43	0.34	0.00	0.26-0.45
45-49	0.37	0.00	0.27-0.50	0.31	0.00	0.23-0.41	0.32	0.00	0.24-0.43
<b>Caste/Ethnicity</b>									
Brahmin/Chhetri	1			1			1		
Ethnic groups	0.98	0.75	0.85-1.12	1.00	0.96	0.87-1.14	0.95	0.45	0.83-1.09
Dalit	1.24	0.01	1.06-1.46	1.14	0.09	0.98-1.33	1.12	0.14	0.96-1.31
Muslim	3.67	0.09	0.82-16.48	1.64	0.47	0.43-6.19	1.67	0.47	0.42-6.60
Other Tarai caste	1.40	0.00	1.13-1.72	1.13	0.21	0.93-1.36	1.20	0.07	0.98-1.46
Other	1.18	0.85	0.23-5.97	0.74	0.69	0.17-3.321	0.66	0.58	0.15-2.85
<b>Religion</b>									
Hindu	1			1			1		
Buddhist	0.93	0.56	0.75-1.17	0.95	0.62	0.76-1.18	1.00	0.97	0.80-1.24
Muslim	0.44	0.27	0.10-1.92	0.76	0.68	0.20-2.83	0.76	0.69	0.19-2.96

Characteristics	Physical Violence			Sexual Violence			Emotional Violence		
	OR	P Value	95% CI	OR	P Value	95% CI	OR	P Value	95% CI
Kirat	1.13	0.48	0.80-1.60	0.97	0.85	0.69-1.35	0.93	0.68	0.67-1.30
Christian	1.13	0.43	0.84-1.52	1.02	0.91	0.77-1.35	1.10	0.52	0.82-1.46
Other	0.46	0.44	0.06-3.32	0.61	0.62	0.09-4.36	0.59	0.60	0.08-4.24
<b>Province</b>									
Koshi province	1			1			1		
Madhesh province	1.12	0.26	0.92-1.37	0.93	0.46	0.78-1.12	1.10	0.34	0.91-1.33
Bagmati province	1.24	0.05	1.00-1.53	1.05	0.61	0.86-1.29	1.11	0.34	0.90-1.36
Gandaki province	1.10	0.40	0.88-1.37	0.95	0.63	0.77-1.17	1.01	0.96	0.81-1.24
Lumbini province	1.29	0.01	1.07-1.54	1.08	0.38	0.91-1.28	1.18	0.06	0.99-1.40
Karnali province	1.14	0.26	0.91-1.43	1.12	0.31	0.90-1.40	1.08	0.50	0.86-1.35
Far -Western province	1.13	0.24	0.92-1.37	1.09	0.37	0.90-1.32	1.12	0.25	0.92-1.36
<b>Wealth Quintile</b>									
Poorest	1			1			1		
Poorer	1.06	0.51	0.89-1.25	1.06	0.48	0.90-1.24	1.07	0.43	0.91-1.25
Middle	1.01	0.93	0.84-1.20	1.10	0.28	0.93-1.29	1.13	0.16	0.95-1.34
Richer	1.06	0.53	0.88-1.28	1.13	0.16	0.95-1.35	1.14	0.14	0.96-1.37
Richest	1.05	0.66	0.85-1.29	1.17	0.12	0.96-1.43	1.16	0.16	0.94-1.42
<b>Ecological Zones</b>									
Mountain	1			1			1		
Hill	1.30	0.01	1.06-1.59	1.23	0.05	1.00-1.50	1.20	0.08	0.98-1.47
Terai	1.60	0.00	1.25-2.04	1.33	0.02	1.04-1.68	1.30	0.04	1.02-1.65
<b>Level of Education</b>									
No Education	1			1			1		



Characteristics	Physical Violence			Sexual Violence			Emotional Violence		
	OR	P Value	95% CI	OR	P Value	95% CI	OR	P Value	95% CI
Basic	0.81	0.00	0.71-0.93	0.89	0.10	0.79-1.02	0.84	0.01	0.74-0.96
Secondary	0.83	0.03	0.70-0.98	0.96	0.58	0.82-1.12	0.92	0.33	0.79-1.08
Higher	0.92	0.56	0.68-1.24	3.97	0.00	2.74-5.75	1.05	7.66	0.78-1.40

### Effects of Internal Migration on Domestic Violence in Nepal

The impact of migration on domestic violence is assessed and examined using logistic regression to observe whether there is an intricate relationship between the duration and stream of migration and violence or not. Table 5 reveals the fact that the decreasing likelihood ratio of experiencing domestic violence among women who migrated from urban to rural, rural to urban, and rural to rural in comparison to the reference group. The likelihood ratio of experiencing domestic violence by women who migrated from rural-to-rural areas is observed lower compared to women who migrated from urban to urban (OR=0.84, CI:0.71-1.00). A study carried out in Peru revealed the fact that a higher prevalence of intimate partner violence against women was recorded among migrant women who migrated from rural to urban areas (Terrazas & Blitchtein, 2022). However, intimate partner violence is the most widespread form of violence against women which mostly occurs with migrated women in their initial phase (Ayubi & Satyen, 2024). Similarly, the likelihood ratio of experiencing domestic violence by women is observed to increase with the increment of duration of stay. Women who migrated for more than 15 years experienced higher domestic violence (OR=1.47, CI:1.23-1.77).

The likelihood ratio of domestic violence is observed to decrease with increasing age of women whereas the likelihood ratio of experiencing domestic violence by Muslim women is observed two times higher than the reference group. In terms of religion, women who follow the Kirat religion experienced higher domestic violence (OR=1.13, CI:0.80-1.60) whereas the least is observed in other religions (OR=0.41, CI:0.06-2.99). Similarly, the likelihood ratio of domestic violence is observed higher in Lumbini province (OR=1.30, CI:1.08-1.56) whereas women from the Tarai zone experienced higher domestic violence (OR=1.57, CI:1.22-2.02). Furthermore, women having basic and secondary levels of education experienced lower domestic violence compared to the reference group (Table 5).

**Table 5***Effect of Internal Migration on Domestic Violence*

<b>Characteristics</b>	<b>OR</b>	<b>P Value</b>	<b>95% CI</b>
<b>Migration Stream</b>			
Urban-Urban	1		
Urban-Rural	0.93	0.54	0.73-1.18
Rural-Urban	0.90	0.17	0.77-1.05
Rural-Rural	0.84	0.05	0.71-1.00
<b>Duration of Migration</b>			
0-4 years	1		
5-9 years	1.07	0.40	0.92-1.24
10-14 years	1.17	0.08	0.98-1.40
>15 years	1.47	0.00	1.23-1.77
<b>Age Group</b>			
15-19	1		
20-24	0.51	0.00	0.40-0.65
25-29	0.37	0.00	0.29-0.47
30-34	0.32	0.00	0.25-0.41
35-39	0.34	0.00	0.26-0.44
40-44	0.36	0.00	0.27-0.48
45-49	0.35	0.00	0.26-0.47
<b>Caste/Ethnicity</b>			
Brahmin/Chhetri	1		
Ethnic groups	0.97	0.68	0.84-1.12
Dalit	1.25	0.01	1.06-1.47
Muslim	2.28	0.30	0.48-10.80
Other Tarai caste	1.47	0.00	1.18-1.82
Other	1.12	0.89	0.22-5.70
<b>Religion</b>			
Hindu	1		
Buddhist	0.97	0.82	0.77-1.23
Muslim	0.77	0.74	0.17-3.61
Kirat	1.13	0.49	0.80-1.60
Christian	1.07	0.67	0.79-1.44
Other	0.41	0.38	0.06-2.99
<b>Province</b>			
Koshi Province	1		
Madhesh province	1.17	0.13	0.95-1.44
Bagmati province	1.26	0.03	1.02-1.56
Gandaki province	1.13	0.29	0.90-1.41
Lumbini province	1.30	0.01	1.08-1.56

Karnali province	1.21	0.11	0.96-1.52
Far-Western province	1.12	0.28	0.91-1.37
<b>Wealth Quintile</b>			
Poorest	1		
Poorer	1.06	0.53	0.89-1.25
Middle	1.00	0.98	0.84-1.20
Richer	1.03	0.79	0.85-1.24
Richest	1.01	0.94	0.81-1.25
<b>Ecological Zones</b>			
Mountain	1		
Hill	1.27	0.02	1.03-1.57
Terai	1.57	0.00	1.22-2.02
<b>Level of Education</b>			
No Education	1		
Basic	0.79	0.00	0.69-0.92
Secondary	0.79	0.01	0.66-0.93
Higher	0.84	0.25	0.62-1.13

Source. NDHS 2022

## Discussion

The main focus of this study is to examine the effects of internal migration on physical, sexual, and emotional violence in Nepal. The study applied logistic regression analysis to observe the effect of internal migration on the severity of domestic violence. The analysis of this study is based on the data set of NDHS 2022, which is a longitudinal and nationally representative survey. The study shows that domestic violence varies with the demographic, socio-economic, and migration status of women in Nepal. It reveals the fact that the stream of migration has a significant association with domestic violence in Nepal. It is observed that migration from rural to rural area has a positive relationship with domestic violence. The respondents who migrated from rural to rural areas had a lower likelihood ratio compared to other types of migration streams. The migrated women from rural-to-rural areas have a better understanding of the context and status of the newly arrived area which could be beneficial and assist them to empower themselves reducing either type of domestic violence. However, a study carried out in Peru is contrary to this finding. The study conducted in Peru revealed that a higher prevalence of intimate partner violence against women was recorded among migrant women who migrated from rural to urban areas (Terrazas & Blitchtein, 2022). The mobility of women is also closely linked to various risks and difficulties in the process of integrating into new communities and societies. It is also revealed that forced migrants were more likely to beat wives and to experience controlling behaviors by

their husbands (Gulesci, 2017). Factors such as limited social networks in unfamiliar environments, inadequate material, and administrative support, and difficulty in finding new jobs due to lack of skill and education in urban areas significantly heighten the risk of violence against women.

The study shows a significant link between the duration of migration and the prevalence of domestic violence in Nepal, revealing that women who migrate for a longer duration of time face a higher risk of such violence. The heightened vulnerability is often associated with factors like low economic status, limited education, and restricted decision-making power. Supporting these findings, Atteraya et al. (2015) drew similar results, reinforcing the link between prolonged migration and increased risk of domestic violence (Atteraya et. al., 2015). Furthermore, Ayubi and Satyen (2024) emphasize that intimate partner violence is the most prevalent form of violence against women, particularly during the initial phase of migration. These insights call for targeted measures to address the challenges faced by migrant women and mitigate their risk of violence (Ayubi & Satyen, 2024).

The change in residence of women from one geographic and administrative unit to another, not only has economic and demographic implications but also changes in women's roles, responsibilities, and decision-making power that can directly influence domestic violence against women (Terrazas & Blitchtein, 2022). There is a significant association between the level of education of migrant women and domestic violence. The likelihood ratio of experiencing physical violence is lower with migrant women having higher level of education whereas sexual and emotional violence is found higher with migrant women having a higher level of education. The pertinent reason for the low level of physical violence among women with higher education could be that they have knowledge and access to information and most of them tend to be involved in better jobs in comparison to uneducated women. However, the reason for high sexual and emotional violence with high education of migrant women could be due to the difficulty of integrating into new society, culture, and economic environment. This finding is similar with the findings drawn by Erten and Reskin and Dhungel et. al. (Erten, B., & Keskin, P. 2018 & Dhungel et. al., 2017).

Similarly, the incidence of domestic violence is decreasing with the increasing age of migrant women. The increasing age of women also increases both the networks as well as knowledge and confidence level which enhance their capacity to resist activities and behavior related to domestic violence in Nepal. However, migrant women at either stage of life are more vulnerable to the risk of becoming victims of either type of domestic violence if financial hardships and societal barriers occur and if the partner consumes excessive alcohol (Rosca

& Bonea, 2024). The migration of spouses could have a positive impact on the education of daughters, enhance the capacity to cope with violent behavior, and ultimately reduce domestic violence against women (Srivastava, n.d.). The study revealed that women from the Tarai zone experienced two times higher domestic violence compared to other zones. The cultural as well as ritual practices and male-dominated patriarchal societal practices could play a significant role in increasing domestic violence against women in the Tarai zone of Nepal. Furthermore, the proportion of women who never attended school is very high (6.8%) compared to other zones in Nepal (National Statistics Office [NSO], 2024). A similar finding is also observed in the study of Atteraya et. al. in which women are at high risk of intimate partner violence those living in the Tarai region (Atteraya et. al., 2015).

A study conducted in China revealed the fact that the negative impact of migration is harmful to migrant women that compound violence so requires special packages for reducing triple oppression of institutional discrimination, socioeconomic stratification, and regionality marginalization (Li & Wang, 2023). As like in this study, the stream of migration in Nepal is essential to regulate by three layers of government to maximize the benefits of migration and minimize the incidences of domestic violence.

## **Conclusion**

Migration is an unavoidable event and has multiple importance on human beings. Push and pull factors are the main drivers of migration which have both positive and negative effects on both in origin and destination countries. Human migration brings more positive effects on migrants and their families which contributes to increased human prosperity that ultimately promotes human rights and dignity. Despite increasing the volume of internal and external migration, the level and severity of domestic violence have not been reduced as targeted. The analysis of this study revealed that the impact of migration is significant for reducing physical, sexual, and emotional violence. It is observed that there is an inverse nexus between the duration of migration and violence against women in Nepal. Women with shorter duration of stay have been significantly associated with a lower likelihood ratio of experiencing domestic violence and vice versa whereas the women who migrated from rural-to-rural areas experienced lower domestic violence. These facts are the major aspects to be included in migration-related policy formulation and plan development purposes for grabbing the benefits of internal migration for reducing either kind of domestic violence.

## **Acknowledgment**

The author thanks the Demographic Health Survey program for providing access to the data. The author would also like to thank Naba Raj Thapa, DHS fellow of 2018, for his encouragement and valuable suggestions for developing this paper.

## References

- Atteraya, M. S., Gnawali, S., & Song, I. H. (2015). Factors Associated With Intimate Partner Violence Against Married Women in Nepal. *Journal of Interpersonal Violence*, 30 (7), 1226-1246. <https://doi.org/10.1177/0886260514539845>
- Dhungel, et. al., (2017). Is economic dependence on the husband a risk factor for intimate partner violence against female factory workers in Nepal?. *BMC Women's Health* 17, 82. <https://doi.org/10.1186/s12905-017-0441-8>
- Ayubi, M., & Satyen, L. (2024). Factors Associated with Intimate Partner Violence Perpetration Among Migrant Men: A Systematic Review. *Trauma, violence & abuse*, 25(2), 1365–1381. <https://doi.org/10.1177/15248380231178758>
- Erten, B., & Keskin, P. (2018). For better or for worse?: education and the prevalence of domestic violence in Turkey. *American Economic Journal: Applied Economics*, 10(1), 64–105.
- Government of Nepal [GoN] (2017). Criminal Code 2017. Kathmandu: Ministry of Law, Justice and Parliamentary Affairs, the Government of Nepal.
- GoN (2015). *Constitution of Nepal*. Kathmandu: Ministry of Law, Justice and Parliamentary Affairs, the Government of Nepal.
- GoN (2009). *Domestic violence (Offense and Punishment) Act 2009*. Kathmandu: Ministry of Law, Justice and Parliamentary Affairs, the Government of Nepal.
- Gulesci, S. (2017) Forced migration and attitudes towards domestic violence: Evidence from Turkey. WIDER Working Paper 2017/110. Helsinki: UNU-WIDER. <https://doi.org/10.35188/UNU-WIDER/2017/334-9>
- Lamichhane, P., Puri, M., Tamang, J. and Dulal B. (2011). Women's status and violence against young married women in rural Nepal. *BMC Women's Health*, 11-19. DOI:10.1186/1472-6874-11-19.
- Li, X., & Wang, J. (2023). Hukou-Based Rural–Urban Migration Status and Domestic Violence Against Wives in China: Implications for Policy and Practice. *Affilia*, 38(3), 367-381. <https://doi.org/10.1177/08861099221106804>
- National Planning Commission [NPC] (2017). *Sustainable development goals status and road map: 2016-2030*. Kathmandu: Author.
- Nepal Demographic and Health Survey [NDHS] (2022). *Nepal demographic and health survey 2022*. Kathmandu: New Era/MoHP.
- NDHS (2016). *Nepal demographic and health survey 2016*. Kathmandu: New Era/MoHP.



- NDHS (2011). *Nepal demographic and health survey 2011*. Kathmandu: New Era/MoHP.
- NDHS (2006). *Nepal demographic and health survey 2006*. Kathmandu: New Era/MoHP.
- National Statistics Office [NSO] (2024). Population composition of Nepal. Kathmandu: National Statistics Office.
- Organization for Economic Co-operation and Development [OECD] (2024). Responses to domestic violence against migrants in OECD countries, No. 34, OECD Publishing, Paris, <https://doi.org/10.1787/1fd6f3df-en>.
- Office of the Prime Minister and Council of Ministers [OPMCM] (2012). *A study on gender-based violence conducted in selected rural district of Nepal*. Kathmandu: Author.
- Park, T., Mullins, A., Zahir, N., Salami, B., Lasiuk, G., & Hegadoren, K. (2021). Domestic Violence and Immigrant Women: A Glimpse Behind a Veiled Door. *Violence Against Women*, 27(15-16), 2910-2926. <https://doi.org/10.1177/1077801220984174>
- Rai, M. K. (2021). Epochal Role of Women's Education to Reduce the Severity of Domestic Violence in Nepal: Evidence from Nepal Demographic and Health Survey 2016. *Humanities and Social Sciences Journal*, 13(1), 170-186. <https://doi.org/10.3126/hssj.v13i1.44562>
- Srivastava, R. (n.d.). Impact of internal migration in India. Migration out of poverty, Working Paper Series No. 41. Dhaka: Refugee and Migratory Movement Research Unit (RMMRU).
- Terrazas, J., & Blitchtein, D. (2022). Rural-urban migration as a factor associated with physical and sexual intimate partner violence Peru 2015-2017: a secondary analysis of a national study. *BMC women's health*, 22(1), 67. <https://doi.org/10.1186/s12905-022-01648-7>
- Vlad I. Roșca & G.V., Bonea (2024). The fine link between migration and domestic violence: a short glimpse of victims' perceptions and experiences. *Journal of Community Positive Practices*, Catalactica NGO, issue 1, pages 3-25.
- Women Rehabilitation Center Nepal [WOREC] (2019). *Anweshi: Status and dimension of violence against women in Nepal*. WOREC, Nepal.

# Factors Associated with Skilled Birth Attendance in Nepal

Naba Raj Thapa

Ratna Rajya Campus, TU, Kathmandu

Orcid ID: <https://orcid.org/0000-0001-6656-7497>

Corresponding Email: [nabaraj.thapa@rrlc.tu.edu.np](mailto:nabaraj.thapa@rrlc.tu.edu.np)

## Abstract

*The purpose of this study is to examine the prevalence and factors associated with skilled birth attendance among married women aged 15-49 years in Nepal. This study uses data from the Nepal Multiple Indicator Cluster Survey (MICS) 2019 and is a nationally representative cross-sectional survey. More than three-quarters of women had a skilled birth attendant at delivery. The prevalence of skilled birth attendance varies widely among women of demographic and socioeconomic backgrounds. Adjusted logistic regression analysis revealed that women in Sudurpaschim province, migrant women, women who attained secondary and higher education levels, women in poor, middle, rich, and richest household status, women with health insurance, and women who attended at least four ANC visits had higher odd of skilled birth attendance at delivery. Women with two, three, and four or more parity, women from the Terai caste, Muslim women, and women from Madhesh province had lower odds of skilled birth attendance at delivery. All programs and interventions should prioritize multiparous women, women from disadvantaged groups and low socio-economic status, and expansion of health insurance to improve skilled birth attendants at delivery.*

**Keywords:** Bivariate analysis, factors associated, multivariate analysis, Nepal multiple indicator cluster survey, skilled birth attendance

## Introduction

Despite the advancements in maternal health services and other initiatives, maternal health remains an important concern in developing countries. Sustainable Development Goal 3 aims to reduce the global maternal mortality ratio to less than 70 per 100,000 live births by 2030 (United Nations, 2015). In low-and middle-income countries, maternal mortality is high (Alkema et al., 2016). More than 90 percent of global maternal deaths occurred in low-and middle-income countries

and 20 percent in Southern Asia (World Health Organization, 2019). Reducing maternal mortality depends on the utilization of maternal health services during pregnancy, childbirth, and after delivery. The use of skilled birth attendants during delivery, in particular, is essential for reducing maternal mortality and morbidity (Ahinkorah et al., 2021; Denise et al., 2019).

Maternal health services refer to the health care that a woman receives during her pregnancy, during childbirth, and immediately after delivery, which is vital to the well-being of the mother and newborn children. The use of maternal health services is increasing in Nepal but is still lower than in India and the Maldives. In 2016, 58 percent of births in Nepal were assisted by skilled birth assistants (Ministry of Health et al., 2017). Similarly, in India, 81 percent of births were assisted by skilled birth attendance (International Institute for Population Sciences & ICF, 2017) and 99 percent of births were assisted by a skilled birth attendance in Maldives (Ministry of Health & ICF, 2018).

A study using data from the 2018 Guinea Demographic and Health Survey found that the use of skilled birth attendance is influenced by a range of socio-economic and contextual factors. This study found that women's education, parent's education, household wealth status, religion, pregnancy intention, place of residence, parity, health care decision-making, media exposure, and sex of household head were significant predictors of skilled birth assistance service utilization among women in Guinea (Ahinkorah et al., 2021). A study from Kenya revealed that skilled birth attendance was associated with a woman's age, education level, average family income, parity, distance to the health facility, timing of initiation of antenatal care (ANC), birth preparedness status, and level of facility attended during pregnancy (Gitonga, 2017). Another study from Tanzania showed that 4+ANC visits, having a secondary and above level of education were associated with increased skilled birth attendance use during childbirth. Women having two or three more children, and increased distance to health facilities were less likely to have skilled birth attendance during childbirth (Damian et al., 2020).

A cross-sectional study conducted in South West Shao Zone of Ethiopia found that urban residence, household wealth status, parity, knowledge of required ANC visits, perceived quality of care, pregnancy/delivery problems, decision on delivery place, and birth preparedness were significantly associated with skilled birth attendants (Wilunda et al., 2015).

A study from India showed that place of residence, education level, exposure to media, religion, body mass index, household wealth status, tetanus shot status,

ANC visits, and birth order were associated with skilled birth attendance during home delivery (Islam et al., 2024) .

A study from Nepal showed that parity, maternal education, ANC visits, birth planning, and distance to health facilities were significant determinants of skilled birth attendance. Primiparous mothers, mothers with secondary or higher education, mothers with at least one ANC visit, mothers with good birth planning, and mothers living near the health facility were more likely to use skilled birth attendance during delivery (Shah & Simoes, 2022).

Another study by Chalise et al. (2019) showed that place of residence, ecological region, ethnicity, head of household education, wealth index, women's education, access to media, and the number of births were significantly associated with the continuum from ANC services to skilled birth attendants at delivery. Another community-based survey found that women's education, the number of children, and the distance to health facilities were significantly associated with the utilization of maternal health services (Ghimire et al., 2021).

Skilled birth attendance is crucial for the timely identification of signs of complications and management of factors influencing childbirth (Jacobs et al., 2017). The 2022 Nepal Demographic and Health Survey showed that 81 percent of births were assisted by a skilled provider such as a doctor, nurse, or midwife, and 2 percent of births were assisted by a health assistant, maternal and child health worker, and female community health volunteer, 6 percent of births take place with the assistance of traditional birth attendants, and 10 percent of births are assisted by relatives or another person (Ministry of Health Population & ICF, 2023).

The 2019 Nepal Multiple Indicator Cluster Survey showed that 77 percent of births are assisted by skilled birth attendants such as a doctor, nurse, or midwifery, 6 percent of births are assisted by a health assistant, maternal child health worker, rural health worker, and female community health volunteer, 2 percent of births assisted by traditional birth attendants and 16 percent of birth to women were delivered by relatives or other people (Central Bureau of Statistics, 2020).

The objective of this study is to examine the prevalence and factors associated with skilled birth attendance of women aged 15-49 at delivery in Nepal.

## **Materials and Methods**

This cross-sectional study used data from the Nepal Multiple Indicator Cluster Survey (MICS) 2019. Data for analysis were extracted from individual

women and household record files, which are publicly available to researchers. The dataset is obtained with permission from the UNICEF/MICS website (<http://mics.unicef.org/surveys>). This survey was conducted by the Central Bureau of Statistics in 2019 with technical and financial support from the United Nations Children's Fund (UNICEF) under the sixth round of the Global MICS program. This survey aimed to collect data on reproductive health, child health, education, water and sanitation, social protection, early marriage, access to media, and demographic, socioeconomic, and geographical characteristics at individual and household levels for monitoring the situation of children and women at the national level.

This survey used a two-stage sampling design. The first stage involved the selection of enumeration areas (EAs) from each sampling stratum. In the second stage, a sample of households was selected from the list of households within the selected EA. In this survey, 12800 sample households were selected from 512 enumeration areas. However, only 12655 households were interviewed, and 15019 women aged 15-49 years were identified. Of these, 14805 women were successfully interviewed, representing a response rate of 98.6 percent. A detailed description of the sampling design in MICS and its methodology can be found in the Nepal MICS 2019 Survey Finding Report (Central Bureau of Statistics, 2020). The study population consists of married women of childbearing ages 15-49 who had a live birth within the last two years of the survey. The analytical sample population for this study is limited to 1950 married women (weighted).

**Independent Variables**

The selection of independent variables is based on the evidence from previous studies. The independent variables include the age of women, women's education level, parity, place of residence, province, exposure to mass media, caste/ethnicity, religion, mother's age at most recent live birth, wealth index quintile, migration status, ANC visits, and health insurance.

**Table 1.**  
*Categorization of Study Variables*

Study variable	Categories
<i>Dependent variable</i>	
Skilled birth attendants (SBA)	0 = delivery conducted by unskilled birth attendants 1 = delivery conducted by skilled birth attendants
<i>Independent variables</i>	
Age of women	1= 15-19; 2= 20-24; 3= 30-39
Mother's age at recent birth	1= <20; 2= 20-30; 3= 35-49
Parity	1= 1 parity; 2= 2 parity; 3= 3 parity; 4= 4 or more parity

Caste/ethnicity	1= Brahman/Chhetri; 2= Terai caste; 3= Dalit; 4= Janajati; 5= Muslim
Religion	1= Hindu; 2= Buddha; 3= Muslim; 4= Others
Province	1= Koshi; 2= Madhesh; 3= Bagmati; 4= Gandaki; 5= Lumbini; 6= Karnali; 7= Sudurpaschim
Migration status	1= Urban migrants; 2= Rural migrants; 3= Urban non-migrants; 4= Rural non-migrants
Women's education	0= No education; 1= Basic education (Grade 1-8); 2= Secondary education (Grade 9-12); 3= Higher level education
Wealth index quintile	1= Poorest; 2= Poor; 3= Middle; 4= Rich; 5= Richest
Health insurance	0= No; 1= Yes
Exposure to media	0= Not exposed; 1= Exposed
ANC visit	0 = less than 4 ANC visit, 1= 4 or more ANC visit

## Outcome Variables

SBA is the main dichotomous outcome variable. Delivery of the most recent birth performed by health assistants, maternal child health workers, rural health workers, traditional birth attendants, female community health volunteers, relatives, and others in the two years preceding the survey was considered unskilled birth attendants, which is coded as '0', and delivery of most recent birth assisted by doctors, nurses or midwives in the two years before the survey was considered as skilled attendants and are coded as '1'.

## Data Analysis

This study employed univariate, bivariate, and multivariate analysis. Univariate analysis is used to analyze the background characteristics of women. The bivariate analysis is used to observe the association of independent variables with skilled birth attendants. Multivariate logistic regression is employed to examine the factors associated with skilled birth attendance during delivery. All the variables are considered statistically significant at  $p < 0.05$ . Multi-collinearity test was performed among all the statistically significant variables in the bivariate analysis. The results of multivariate logistic regression are expressed as unadjusted and adjusted odds ratios with 95% confidence intervals. Analysis of data was performed using STATA version 15.1.

## Results and Discussion

### Socio-Demographic Characteristics

Table 2 shows the demographic characteristics of the respondents. More than two-thirds of women were in the 20-29 age group, while one-fifth of women



were in the 30-39 age group. Three-quarters of the women had given birth to their last child at the age of 20-34 years. About 44 percent of women had one child and 33 percent of women had two children. One-third of the women belonged to Janajati (35%), followed by Brahman/Chhetri (28%). Most of the women were Hindu (84%), from Madhesh province (21%) followed by Bagmati (20%), Lumbini (19%), and Koshi (16%)., rural migrants (71%), had secondary education (40%), were from poor household status (44%), did not have health insurance (95%), were exposed to media (62%), and made ANC visits (78%).

**Table 2**

*Distribution of Women Who Had a Birth in the Last Two Years*

Characteristics	%	N
Age of women		
15-19	10.3	201
20-29	67.6	1318
30-39	19.9	388
40-49	2.2	43
Mother's age at birth		
<20	17.0	331
20-34	77.8	1517
35-49	5.3	103
Parity		
One	43.7	851
Two	33.0	644
Three	12.8	250
Four or above	10.5	205
Caste/ethnicity		
Brahman/Chhetri	27.7	540
Terai caste other	15.4	300
Dalit	15.9	310
Janajati	34.8	679
Muslim	6.3	122
Religion		
Hindu	84.1	1640
Buddhist	6.3	123
Islam	5.5	108
Other	4.1	80
Province		

Characteristics	%	N
Koshi	15.7	306
Madhesh	21.4	417
Bagmati	19.7	384
Gandaki	7.9	153
Lumbini	19.0	371
Karnali	6.8	132
Sudurpaschim	9.6	187
Migration stream		
Urban migrants	19.5	381
Rural migrants	71	1385
Urban non-migrants	5.7	111
Rural non-migrants	3.8	73
Women's education		
No	20.7	405
Basic	30.7	600
Secondary	39.7	775
Higher	8.8	171
Wealth quintile		
Poorest	22.7	442
Poor	21.2	414
Middle	19.7	384
Rich	19.7	384
Richest	16.7	327
Health insurance		
No	95.2	1856
Yes	4.8	94
Media exposure		
Not exposed	38.1	743
Exposed	61.9	1207
ANC visit		
No	22.2	433
Yes	77.8	1517
Skilled birth attendance		
No	22.8	444
Yes	77.2	1506
Total	100.0	1950

Source. Nepal Multiple Indicator Cluster Survery 2079

More than three-quarter of women had a skilled birth attendant at delivery. However, the prevalence of skilled birth attendance varied widely among women of different demographic and socioeconomic identifications.

### Factors Associated with Skilled Birth Attendance

Table 3 shows that skilled birth attendance at delivery was higher among women of younger age, women who were less than 20 years old at birth, women of first parity, women belonging to Brahman/Chhetri, women belonging to Hindus, and women from Bagmati province followed by Gandaki province. Rural non-migrants, educated women, women from rich wealth quintiles, women with health insurance, women with media exposure, and women who had received an ANC visit had a higher proportion of skilled birth attendance.

**Table 3**

*The Proportion of Skilled Birth Attendance at Delivery*

Variables	Skilled birth attendance		Unadjusted		Adjusted	
	%	[95% CI]	OR	95% CI	aOR	95% CI
Age group						
15-19	79.7	[72.6-85.4]				
20-29	78.1	[74.8-81.1]	0.91	[0.61-1.35]		
30-39	73.7	[68.9-77.9]	0.71	[0.46-1.09]		
40-49	69.1	[54.8-80.5]	0.57	[0.27-1.19]		
Mother's age at birth						
<20	80.9	[76.0-85.0]				
20-34	76.8	[73.7-79.7]	0.78	[0.59-1.03]	1.08	[0.74-1.57]
35-49	70.8	[61.5-78.6]	0.57*	[0.34-0.96]	1.64	[0.78-3.43]
Parity						
One	87.2	[84.1-89.7]	1.00		1.00	
Two	78.8	[75.0-82.2]	0.55***	[0.41-0.73]	0.54***	[0.38-0.77]
Three	58.2	[51.6-64.6]	0.21***	[0.15-0.29]	0.33***	[0.22-0.49]

Variables	Skilled birth attendance		Unadjusted		Adjusted	
	%	[95% CI]	OR	95% CI	aOR	95% CI
Four or above Caste/ethnicity	53.9	[46.4-61.3]	0.17***	[0.12-0.25]	0.38***	[0.22-0.64]
Brahman/Chhetri	87.1	[83.4-90.1]	1.00		1.00	
Tera caste	63.8	[55.7-71.2]	0.26***	[0.17-0.41]	0.45**	[0.26-0.80]
Dalit	71.1	[65.5-76.2]	0.37***	[0.25-0.53]	0.74	[0.48-1.14]
Janajati	79.5	[74.1-83.9]	0.57**	[0.38-0.86]	0.70	[0.45-1.09]
Muslim Religion	69.4	[59.7-77.6]	0.34***	[0.20-0.56]	1.98	[0.79-4.96]
Hindu	78.5	[75.6-81.1]	1.00		1.00	
Buddhist	76.3	[66.0-84.3]	0.88	[0.52-1.50]	0.97	[0.53-1.77]
Muslim	62.7	[52.6-71.9]	0.46***	[0.30-0.71]	0.19***	[0.08-0.50]
Other Province	71.6	[53.1-84.8]	0.69	[0.31-1.51]	0.65	[0.35-1.22]
Karnali	65.8	[56.4-74.0]	1.00		1.00	
Koshi	79.2	[70.4-86.0]	1.98*	[1.07-3.68]	0.91	[0.46-1.81]
Madhesh	63.6	[56.7-70.0]	0.91	[0.56-1.49]	0.44*	[0.22-0.87]
Bagmati	86.6	[79.5-91.5]	3.36***	[1.76-6.40]	0.63	[0.31-1.28]
Gandaki	86.4	[80.1-91.0]	3.32***	[1.81-6.10]	0.65	[0.34-1.26]
Lumbini	77.2	[70.3-82.9]	1.76*	[1.03-3.01]	0.66	[0.36-1.24]
Sudurpaschim Migration status	85.5	[79.4-90.0]	3.08***	[1.72-5.50]	1.87*	[1.01-3.48]
Rural non-migrants	91.9	[87.9-94.6]	1.00		1.00	
Urban migrants	73.7	[70.6-76.5]	5.72***	[3.03-10.79]	2.07*	[1.08-4.00]

Variables	Skilled birth attendance		Unadjusted		Adjusted	
	%	[95% CI]	OR	95% CI	aOR	95% CI
Rural migrants	78.5	[64.9-87.8]	1.41	[0.88-2.28]	1.06	[0.64-1.76]
Urban non-migrants	66.4	[55.1-76.1]	1.85	[0.80-4.24]	1.28	[0.54-3.04]
Women's education						
No education	53.0	[47.3-58.5]	1.00		1.00	[0.96-1.04]
Basic	75.3	[70.7-79.3]	2.70***	[2.03-3.59]	1.36	[1.04-1.94]
Secondary	86.7	[83.4-89.5]	5.81***	[4.19-8.06]	1.55*	[1.70-2.32]
Higher	98.3	[95.7-99.3]	49.98***	[19.31-129.39]	5.01**	[1.70-14.78]
Wealth quintile						
Poorest	57.7	[51.7-63.4]	1.00		1.00	[2.01-4.90]
Poor	72.4	[66.9-77.3]	1.92***	[1.39-2.67]	3.13***	[3.48-9.39]
Middle	80.5	[75.3-84.8]	3.03***	[2.05-4.47]	5.72***	[4.13-13.23]
Rich	87.0	[82.3-90.7]	4.93***	[3.18-7.65]	7.39***	[3.67-17.04]
Richest	94.4	[89.9-96.9]	12.36***	[6.29-24.29]	7.90***	
Health insurance						
No	76.3	[73.3-79.0]	1.00		1.00	[1.49-8.63]
Yes	95.3	[90.0-97.9]	6.36***	[2.80-14.45]	3.59**	
Media exposure						
No exposed	65.0	[60.5-69.3]	1.00		1.00	[0.81-1.52]
Exposed	84.7	[82.0-87.1]	2.99***	[2.33-3.84]	1.11	
ANC visit						
No	49.1	[43.5-54.8]	1.00		1.00	[2.21-4.19]
Yes	85.2	[82.7-87.5]	5.97***	[4.53-7.88]	3.04***	

**Note.** \*\*\* p<0.001, \*\* p<0.01, \* p<0.05

The results of bivariate logistic regression analysis showed that the mother's age at birth, parity, caste/ethnicity, religion (Muslim), province, migration status (urban migrants), women's education, household wealth quintile, health insurance, and ANC visit were significantly associated with a skilled birth attendant during delivery. In the multivariate logistic regression analysis, all variables except the mother's age at birth and media exposure continued to have a statistically significant effect on the likelihood of women using skilled birth attendants during delivery. Women with parity two, three, and four or more were 46 percent, 67 percent, and 62 percent less likely to have skilled birth attendants (aOR=0.54, 95% CI: 0.38-0.77), (aOR=0.33, 95% CI: 0.22-0.49), (aOR=0.38, 95% CI: 0.22-0.64) than women with parity one. The result indicates that multiparous women are less likely to have a skilled birth attendant at delivery compared with primiparous women. This result is similar to previous studies from Ghana (Manyeh et al., 2017) and Cameroon (Yaya et al., 2021). Higher parity women have experience and self-confidence in childbirth, and they believe that childbirth is a natural process. Therefore, they are less likely to use skilled birth attendants at delivery.

Women from other Terai castes were significantly less likely to have skilled birth attendants (aOR=0.45, 95% CI: 0.26-0.80) than women from Brahman/Chhetri. Similar to this finding, a previous study showed that women belonging to other Terai castes were less likely to utilize safe motherhood services (Adhikari, 2017). Muslim women were 81 percent less likely to have a skilled birth attendant during delivery (aOR=0.19, 95% CI: 0.08-0.50) compared to Hindu women. This is consistent with previous studies (Sk et al., 2017), which emphasize that religious belief could be one of the reasons for the lower use of skilled birth attendants among Muslim women. Studies from Guinea (Ahinkorah et al., 2021) and India (Singh et al., 2021) showed that Muslim women were less likely to use a skilled birth attendant. A review by Baral et al. (2010) found that some socio-cultural and religious beliefs regarding pregnancy have prevented women from accessing and utilizing the assistance of skilled birth attendants during delivery. The study also stated that Brahman/Chhetri and Newar were more likely to give birth with the assistance of skilled birth attendants than other social groups in Nepal.

Women living in the Madhesh province were less likely to have skilled birth attendants (aOR=0.44, 95% CI: 0.22-0.87), whereas women living in the Sudurpaschim province were more likely to have skilled birth attendants (aOR=1.87, 95% CI: 1.01-3.48) than women living in Koshi province. Madhesh province appeared to be more disadvantaged, whereas Sudurpaschim province appeared to be better off in terms of skilled birth attendance at delivery. A possible explanation for these results could be the socioeconomic and cultural factors of the respective provinces. This finding requires further explanation.



The odds of skilled birth attendance were higher for urban migrant women (aOR=2.07, 95% CI: 1.08-4.00) compared to rural non-migrant women. The possible explanation for this result is that urban areas have access to maternal healthcare facilities and skilled providers. Urban migrants may have better education and better economic opportunities and be able to afford delivery services. This, in turn, leads to a greater use of skill birth attendance at delivery among urban migrants.

Women with secondary education have 1.55 times higher odds of skilled birth attendance at delivery and women with higher levels of education have 5.01 times higher odds (aOR=5.01, 95% CI: 1.70-14.78) of skilled birth attendance at delivery than those with no education. These findings are similar to previous studies from Nepal (Choulagai et al., 2013; Sk et al., 2017), Cameroon (Yaya et al., 2021), Guinea (Ahinkorah et al., 2021), and India (Kumar, 2018; Singh et al., 2021), which concluded that women's education strongly predicts skilled birth attendance during delivery. This is because education improves women's health literacy and their ability to make appropriate health decisions, which can positively impact the use of skilled birth attendance during delivery.

According to the findings of the analysis, women in poor household wealth have 3.13 times, women in middle household wealth have 5.72 times, women in rich household wealth have 7.39 times, and women in richest households have 7.90 times higher odds of skilled birth attendance at delivery compared to women in the poorest household wealth. The results suggest that women from wealthier households had a higher propensity to use skilled birth attendants at delivery than women from poor households. The results of previous studies showed that women from the richest household wealth were more likely to have a skilled birth attendance than women from poor household wealth (Ahinkorah et al., 2021; Kumar, 2018; Manyeh et al., 2017; Singh et al., 2021; Sk et al., 2017). Women belonging to wealthier households are better educated, have high incomes and living standards, and can afford the costs of delivery and medications. In contrast, women from poor households are often uneducated, have low living standards, and are unable to pay delivery costs, making it difficult for them to access skilled birth attendants at delivery.

Women with health insurance have 3.96 times higher odds of skilled birth attendance at delivery (aOR= 3.59, 95% CI: 1.49-8.63) compared to women without health insurance. This result is consistent with previous studies of Ghana (Amoakoh-Coleman et al., 2015; Khan & Singh, 2016) and Togo (Mati et al., 2018). However, this finding contradicts previous studies from Sierra Leone, Niger, and Mali (Ameyaw & Dickson, 2020) and Madagascar (Armah-Ansah et al., 2023).

Women who attended four or more ANC visits had higher odds of skilled birth attendance (aOR= 3.04, 95% CI: 2.21–4.19) compared with women who attained less than four ANC visits. This finding is similar to previous studies of Northern Nigeria (Afape et al., 2024), Sierra Leone, Niger, and Mali (Ameyaw & Dickson, 2020) and Tanzania (Damian et al., 2020).

Antenatal care visits inform women and families about the complications of pregnancy and the risk of delivery. Therefore women who visit ANC tend to undergo delivery with the assistance of a skilled health care provider (Central Bureau of Statistics, 2020).

The major strength of this study is the use of nationally representative data from the Nepal Multiple Indicator Cluster Survey 2019, which facilitates the generalisability of the findings. However, as the data are cross-sectional, it is not possible to establish the causal relationship between the outcome variable and independent variables.

## Conclusion

The analysis revealed that parity, women's education, household wealth status, health insurance, media exposure, and ANC visits are important predictors, as they are independently associated with skilled birth attendance. Women having two or more births are less likely to utilize four or more ANC visits and skilled birth attendants at delivery. Therefore, health intervention should prioritize multiparous women to improve skilled birth attendance at delivery. Women's education and household wealth status are positively associated with skilled birth attendants. Therefore, all programs and activities should focus on education and income-generating programs for women to improve their status and utilization of skilled birth attendance. Women from disadvantaged groups should be targeted for health promotion, social mobilization, and community awareness programs. Given the low coverage and positive impact on the use of skilled birth attendants, the health insurance program should be expanded to all communities, with a focus on underserved communities and low socio-economic status.

## Acknowledgment

I am grateful to the United Nations Children's Fund and the Central Bureau of Statistics for providing access to the Nepal MICS dataset to conduct this study.

## References

- Adhikari, S. K. (2017). *Factors affecting utilization of safe motherhood services in Nepal* [Unpublished doctoral dissertation, Tribhuvan University]. Kathmandu, Nepal.
- Afape, A. O., Azubuike, P. C., Ibikunle, O. O., & Barrow, A. (2024). Prevalence and determinants of skilled birth attendance among young women aged 15–24 years in Northern Nigeria: Evidence from multiple indicator cluster survey 2011 to 2021. *BMC Public Health*, 24, Article 2471. <https://doi.org/10.1186/s12889-024-19976-8>
- Ahinkorah, B. O., Seidu, A. A., Agbaglo, E., Adu, C., Budu, E., Hagan, J. E., Jr., Schack, T., & Yaya, S. (2021). Determinants of antenatal care and skilled birth attendance service utilization among childbearing women in Guinea: Evidence from the 2018 Guinea demographic and health survey data. *BMC Pregnancy Childbirth*, 21(2). <https://doi.org/10.1186/s12884-020-03489-4>
- Alkema, L., Chou, D., Hogan, D., Zhang, S., Moller, A. B., Gemmill, A., Fat, D. M., Boerma, T., Temmerman, M., Mathers, C., & Say, L. (2016). Global, regional, and national levels and trends in maternal mortality between 1990 and 2015, with scenario-based projections to 2030: A systematic analysis by the UN maternal mortality estimation inter-agency group. *Lancet*, 387(10017), 462–474. [https://doi.org/10.1016/s0140-6736\(15\)00838-7](https://doi.org/10.1016/s0140-6736(15)00838-7)
- Ameyaw, E. K., & Dickson, K. S. (2020). Skilled birth attendance in Sierra Leone, Niger, and Mali: Analysis of demographic and health surveys. *BMC Public Health*, 20, Article 164. <https://doi.org/10.1186/s12889-020-8258-z>
- Amoakoh-Coleman, M., Ansah, E. K., Agyepong, I. A., Grobbee, D. E., Kayode, G. A., & Klipstein-Grobusch, K. (2015). Predictors of skilled attendance at delivery among antenatal clinic attendants in Ghana: A cross-sectional study of population data. *BMJ Open*, 5(5). <https://doi.org/10.1136/bmjopen-2015-007810>
- Armah-Ansah, E. K., Bawa, B., Dindas, J., Budu, E., Ahinkorah, B. O., & Ameyaw, E. K. (2023). A multilevel analysis of social determinants of skilled birth attendant utilisation among married and cohabiting women of Madagascar. *International Health*. <https://doi.org/10.1093/inthealth/ihad108>
- Baral, Y. R., Lyons, K., Skinner, J., & Van Teijlingen, E. R. (2010). Determinants of skilled birth attendants for delivery in Nepal. *Kathmandu University Medical Journal*, 8(31), 325–332. <https://doi.org/10.3126/kumj.v8i3.6223>
- Central Bureau of Statistics. (2020). *Nepal multiple indicator cluster survey 2019: Survey findings report* (Survey findings report). Central Bureau of Statistics

- & UNICEF Nepal. [https://cbs.gov.np/wp-content/uploads/2020/12/Nepal\\_MICS6-2019\\_Final-Online-Version-15-Dec-2020-v2.pdf](https://cbs.gov.np/wp-content/uploads/2020/12/Nepal_MICS6-2019_Final-Online-Version-15-Dec-2020-v2.pdf)
- Chalise, B., Chalise, M., Bista, B., Pandey, A. R., & Thapa, S. (2019). Correlates of the continuum of maternal health services among Nepalese women: Evidence from Nepal multiple indicator cluster survey. *PLOS ONE*, 14(4). <https://doi.org/10.1371/journal.pone.0215613>
- Choulagai, B., Onta, S., Subedi, N., Mehata, S., Bhandari, G. P., Poudyal, A., Shrestha, B., Mathai, M., Petzold, M., & Krettek, A. (2013). Barriers to using skilled birth attendants' services in mid- and far-western Nepal: A cross-sectional study. *BMC International Health and Human Rights*, 13(49). <https://doi.org/10.1186/1472-698X-13-49>
- Damian, D. J., Tibelerwa, J. Y., John, B., Philemon, R., Mahande, M. J., & Msuya, S. E. (2020). Factors influencing utilization of skilled birth attendants during childbirth in the Southern highlands, Tanzania: A multilevel analysis. *BMC Pregnancy and Childbirth*, 20, Article 420. <https://doi.org/10.1186/s12884-020-03110-8>
- Denise, K. D. O., Marie-Dorothée, K. M., Marie-Laurette, A. Y. A., Tano-Kamelan, Laure, E. E. M. W., Yavo, & Dinard, K. (2019). Factors associated with maternal health service utilization in Cote d'Ivoire: Analysis of the 2011 Ivorian demographic and health survey. *Science Journal of Public Health*, 7(4), 115-122. <https://doi.org/10.11648/j.sjph.20190704.12>
- Ghimire, N., Khatry, R., & Shakya, V. (2021). Maternal health services utilization among mothers in a rural municipality. *Journal of Patan Academy of Health Sciences*, 8(1), 121-131. <https://doi.org/10.3126/jpahs.v8i1.36861>
- Gitonga, E. (2017). Skilled birth attendance among women in Tharaka-Nithi County, Kenya. *Advances in Public Health*, 2017(1). <https://doi.org/https://doi.org/10.1155/2017/9740196>
- International Institute for Population Sciences, & ICF. (2017). *National family health survey (NFHS-4), 2015-16: India*. <http://dhsprogram.com/pubs/pdf/FR339/FR339.pdf>
- Islam, M. A., Nahar, M. T., Siddiquee, T., Toma, A. S., Hoque, F., & Hossain, M. Z. (2024). Prevalence and determinants of utilizing skilled birth attendance during home delivery of pregnant women in India: Evidence from the Indian Demographic and Health Survey 2015–16. *PLOS ONE*, 19(3). <https://doi.org/10.1371/journal.pone.0295389>
- Jacobs, C., Moshabela, M., Maswenyeho, S., Lambo, N., & Michelo, C. (2017). Predictors of antenatal care, skilled birth attendance, and postnatal care

- utilization among the remote and poorest rural communities of Zambia: A multilevel analysis. *Front Public Health*, 5(11). <https://doi.org/10.3389/fpubh.2017.00011>
- Khan, S. M., & Singh, K. (2016). The association between health insurance coverage and skilled birth attendance in Ghana: A national study. *Maternal and Child Health Journal*, 20(3), 534-541. <https://doi.org/10.1007/s10995-015-1851-6>
- Kumar, P. (2018). *Fertility decline and its association with maternal and child health care in India* (Publication Number Document ID 2505432179.) [Doctoral dissertation, Dissertations & Theses Global.
- Manyeh, A. K., Akpakli, D. E., Kukula, V., Ekey, R. A., Narh-Bana, S., Adjei, A., & Gyapong, M. (2017). Socio-demographic determinants of skilled birth attendant at delivery in rural southern Ghana. *BMC Research Notes*, 10(268). <https://doi.org/10.1186/s13104-017-2591-z>
- Mati, K., Adegoke, K. K., Michael-Asalu, A., & Salihu, H. M. (2018). Health insurance coverage and access to skilled birth attendance in Togo. *International Journal of Gynecology & Obstetrics*, 141(2), 181-188. <https://doi.org/https://doi.org/10.1002/ijgo.12449>
- Ministry of Health, & ICF. (2018). *Maldives demographic and health survey 2016-17*. <http://dhsprogram.com/pubs/pdf/FR349/FR349.pdf>
- Ministry of Health, New ERA, & ICF. (2017). *Nepal demographic and health survey 2016*. <http://dhsprogram.com/pubs/pdf/FR336/FR336.pdf>
- Ministry of Health Population , & ICF. (2023). *Nepal demographic and health survey 2022*. <https://www.dhsprogram.com/pubs/pdf/FR379/FR379.pdf>
- Shah, S., & Simoes, J. A. R. (2022). Determinants of skilled birth attendants in Nepal: A case of Surkhet district. *International Journal Of Community Medicine And Public Health*, 9(4), 1684-1691. <https://doi.org/10.18203/2394-6040.ijcmph20220839>
- Singh, P., Singh, K. K., & Singh, P. (2021). Maternal health care service utilization among young married women in India, 1992-2016: Trends and determinants. *BMC pregnancy and childbirth*, 21(122). <https://doi.org/10.1186/s12884-021-03607-w>
- Sk, M. I. K., Sk, M. F., Anand, A., & Biswas, A. B. (2017). Utilization of skilled birth attendant in the south Asian region: A comparative study of India, Bangladesh, and Nepal. *European Journal of Pharmaceutical and Medical Research*, 4(10), 305-311.

- United Nations. (2015). *Transforming our world : The 2030 agenda for sustainable development*. <https://sustainabledevelopment.un.org/content/documents/21252030%20Agenda%20for%20Sustainable%20Development%20web.pdf>
- Wilunda, C., Quaglio, G., Putoto, G., Takahashi, R., Calia, F., Abebe, D., Manenti, F., Dalla Riva, D., Betran, A. P., & Atzori, A. (2015). Determinants of utilisation of antenatal care and skilled birth attendant at delivery in southwest Shoa zone, Ethiopia: A cross-sectional study. *Reproductive Health*, 12(74). <https://doi.org/10.1186/s12978-015-0067-y>
- World Health Organization. (2019). *Trends in maternal mortality 2000 to 2017: Estimates by WHO, UNICEF, UNFPA, World Bank Group and the United Nations Population Division*. World Health Organization. <https://www.who.int/reproductivehealth/publications/maternal-mortality-2000-017/en/>
- Yaya, S., Zegeye, B., Ahinkorah, B. O., Seidu, A.-A., Ameyaw, E. K., Adjei, N. K., & Shibire, G. (2021). Predictors of skilled birth attendance among married women in Cameroon: Further analysis of 2018 Cameroon demographic and health survey. *Reproductive Health*, 18(70). <https://doi.org/10.1186/s12978-021-01124-9>

# Relevancy and Sustainability of Ayurveda Education and Alternative Medicine in Nepal

Nirmal Bhusal<sup>1\*</sup>, Suprich Sapkota<sup>2</sup>, Vasudev Upadhyay<sup>3</sup>, Siddhartha Thakur<sup>4</sup>,  
Sarad Panthi<sup>5</sup>

<sup>1</sup>Ayurveda Campus, TU, Kirtipur

<sup>2</sup>Consultant Researcher, MPH

<sup>3</sup>Lumbini Province, Ministry of Health, Dang

<sup>4</sup>Provincial Ayurveda Hospital, Lakhanpur, Koshi Province,

<sup>5</sup>Dhaulagiri Ayurveda Hospital, Baglung, Gandaki Province.

\*Correspondence Email: [nirmal.bhusal@ayc.tu.edu.np](mailto:nirmal.bhusal@ayc.tu.edu.np)

## Abstract

*The study focuses on the preventive aspect of health care and aims to promote healthy lifestyles in school children and tries to prevent and manage the incidence and prevalence of diseases. This research study was done to evaluate the relevancy and sustainability of the program. This study took data from schools of 7 districts, one from each province in Nepal with SAHYP between March to July 2019. Students felt the SAHYP is necessary for them as it makes them aware of medicinal plants, helps them to learn Yoga skills, and remain healthy. The program and its activities are very relevant in context to Nepal as the student needs to learn about the medicinal plants and students have also felt the need of such programs which help them to be healthy and develop healthy habits. The SAHYP should be conducted more frequently with provision of Ayurveda, Yoga teacher and educational materials. Program activities and changes have possibility of being sustainable. Major challenges for sustainability identified include insufficient funds, inadequate physical infrastructures, and lack of trained human resources. Community and institutional ownership and coordination with the local government are required for the sustainability of the programme.*

**Keywords:** Ayurveda, healthy lifestyle, relevant, school students, sustainability

## Introduction

Ayurveda is the science of life (Mamtani, 2005). It is a healthcare system since ancient times (Mukherjee *et al.*, 2017). The origin of Ayurveda is attributed to



Atharva Veda and it aims to bring harmony between intrinsic and extrinsic factors related to health (Narayanaswamy, 1981). It is widely practised in traditional medicine in South Asia (Warrier, 2011). As stated by the WHO global report not only in South Asia but there is use of Ayurveda in 93 WHO member countries, 16 countries have regulatory frameworks, and 5 countries have health insurance for Ayurveda practices (WHO, 2019). Ayurveda is an extensively practiced and recognized healthcare system in Nepal (Yeola *et al.*, 2024). Ayurveda medicine was strongly encouraged in the medieval period of Nepalese history (Shankar *et al.*, 2006). About 2/3<sup>rd</sup> of the Nepalese population is still relying on Ayurveda directly or indirectly (Devkota *et al.*, 2023). Ayurveda management consists of the use of herbal, and herbo-mineral medicines, diet, yoga, panchakarma, and other practices for health promotion and disease management. Yoga is beneficial in physical and mental health (Bussing *et al.*, 2012). Yoga and meditation promote well-being and improve quality of life (Mamtani & Mamtani, 2005). Ayurveda's personalized holistic concepts emphasize health promotion, disease prevention, and treatment (Patwardhan, 2010). The global interest in traditional medicine has increased. The National Health Policy and Nepal Ayurveda Health Policy have emphasized on development of Ayurveda Health Services and its infrastructure and drug production (Ayurveda Health Policy 2052). The COVID-19 pandemic scenario has proved the need to use Ayurveda and Yoga from a public health perspective to strengthen the host immunity (Umesh *et al.*, 2022). 44 % of deaths and 80 % of outpatient consultations in Nepal are of Noncommunicable diseases (NCDs) (Bhandari *et al.*, 2014). Studies reported a high level of alcohol and tobacco use in Nepal (Aryal *et al.*, 2014). According to the United Nations adolescents spend an average of 10 to 15 years at school (UNDP, 2007). Schools have the potential to teach about healthy habits and promote children's health and well-being (Ferreira *et al.*, 2015).

It is expected that introducing Ayurveda education and practices at the school level can create healthy behaviour and a healthier and prosperous Nepal (Parajuli, 2020). Department of Ayurveda and Alternative Medicine (DOAA) is responsible for the formulation and implementation of various Ayurveda programs in Nepal. Among the various programs School Ayurveda Health and Yoga Education Program (SAHYP) is being implemented at the school level to create awareness about the Ayurveda lifestyle; the importance and uses of locally available medicinal plants; benefits of different Yoga and their practices. WHO has provided financial assistance for the IEC materials. The program is being implemented through Ayurveda hospitals, Ayurveda health centres, and dispensaries. It is a major program that focuses on the preventive aspect of health care aims to promote a healthy lifestyle

in school children and tries to manage the incidence and prevalence of diseases. This research study was done to evaluate the relevancy and sustainability of the programme.

## **Material and Method**

### **Study Design**

This study adopted both the qualitative and quantitative approaches.

### **Study Area**

The study covered 7 districts, one from each province during the year 2075/76 B.S, namely Taplejung, Bara, Bhaktapur, Mustang, Dang, Mugu, and Kanchanpur where the SAHYP Program is being implemented representing 7 provinces and 3 ecological zones. The research study was funded by the Department of Ayurveda and Alternative Medicine and facilitated by the National Ayurveda Research and Training Centre Kirtipur.

### **Study Population**

The study population included the Head of Ayurveda hospital/district Ayurveda health centre/Ayurveda dispensaries, other health workers, members of the health/school management committee, principal and teachers, students, FCHVs, Service beneficiaries (were included with the norms of GESI), elderly people and people with disabilities.

### **Study Methods/Tools**

This study data were collected through Key informant interviews (KII Guidelines), FGD (FGD guidelines) and Questionnaires/forms.

### **Sampling Method**

The health institution and its coverage school site as a sampling unit were selected on a simple random sampling method. For the sampling, the list of the schools where the programs is being implemented was prepared and the same was taken as the sampling frame. The sample size for the study was 14 (FGD), 28 (KII) = 42. Informants for KII were the head of zonal Ayurveda hospital/district Ayurveda health centre, head of Ayurveda dispensaries and other health workers,

school principal and teacher, chairperson/mayor of rural/urban municipalities and ward. Informants for FGD were community people and student. The sample size for the study can be seen in the table No 1.

**Table 1**  
*Sample Size for the Study*

Informants	Method	Taplejung	Bara	Bhaktapur	Mustang	Dang	Mugu	Kanchanpur
Head-Ayurveda centre	KII	1	1	1	1	1	1	1
Health workers	KII	1	1	1	1	1	1	1
School Principal/ Teacher	KII	1	1	1	1	1	1	1
Chairperson/ Mayor	KII	1	1	1	1	1	1	1
Community people	FGD	1	1	1	1	1	1	1
Students	FGD	1	1	1	1	1	1	1
Total		14 (FGD), 28 (KII) = 42						

## Data Collection Tools and Techniques

For the data collection, enumerators with sound knowledge of Ayurveda and the local language were hired. The hired enumerators were oriented on the objectives of the program and the study. After that enumerators were oriented on the tools and techniques for data collection and recording the information in a recorder. For key informant interviews, a key informant interview guideline was developed. For focus group discussion among the beneficiaries, a FGD guideline was developed and used. For the secondary data, the institutional data form was developed and used to record the data from the school and health centre.

## Data Management

The qualitative data were collected through the recorder with a unique ID. The recorded information was translated into English. The quantitative data collected was entered in Excel. The qualitative data were analysed in a thematic aspect being based on the objectives and research question of the study. For analysis of qualitative data free listing of narrative responses, domain formation, code application, and data summarization steps were undertaken. For the quantitative data, descriptive analysis was done.

## **Ethical Consideration**

During and after the period of study ethical integrity was highly maintained. For this, the anonymity of respondents and responses confidentiality was maintained throughout the survey and after the completion of the survey as well. Informed consent was taken.

## **Result and Discussion**

The number of SAHYP in FY2072/73-75/76 were Taplejung-36, Dang -19, Bhaktapur- 17, Kalaiya -16, Kanchanpur-15, and Mugu -4. Taplejung district conducted the highest number (36) of SAHYP in that period, which was followed by Dang (19). Mugu has the least number of SAHYP conducted in that period. The total number of beneficiaries reached via SAHYP (FY2072/73-75/76) were Taplejung-1447, Dang-2282, Bhaktapur-895, Kalaiya -486, Kanchanpur-1406, and Mugu-245. In reaching the beneficiaries Dang has reached the maximum number of beneficiaries (2282) whereas the least was of Mugu (245). The SAHYP quantitative data of Mustang district couldn't be included as the exact details of SAHYP and beneficiaries couldn't be figured from the records of the Ayurveda centres. The number of schools covered varies across the districts; it ranges from 1 to 8 schools. From one event average of 150-200 students benefitted. One SAHYP per school is being conducted in a year but in some districts, teams were able to conduct 2 SAHYP in a school in a year. Students as well as the community people have shown interest in taking the class and learning something new about Ayurveda. The community and the schools were very positive about the SAHYP and have been very supportive. The school has been supporting in management of the space, time and gathering the participants, and encouraging and motivating students to participate in the program. Meanwhile, in some instances, schools were not able to help by allocating many classes, as they didn't want to hamper their schedule, especially in mountain districts as in these areas people migrate to the lower belt before it starts to snow.

## **Relevancy of the Program**

Students felt the SAHYP is necessary for them as it makes them aware of medicinal plants, helps them to learn Yoga skills, and also helps them to remain healthy.

*KII\_Principal: Previously students were not aware of Ayurveda, but the team from district Ayurveda Aausadhalya has been taking classes for the*

*last 2/3 years. Due to this class, students have become more enthusiastic and motivated and they are developing an inclination towards Ayurveda.*

*FGD community: Yes, the activities of this program are relevant to bringing changes in Students. If this activity were done in the community, then students wouldn't have been regular. It is good that it is conducted in school, students become regular. We have noticed the changes due to yoga, I am feeling better and it was like a physical exercise, and due to this, I got good sleep.*

*FGD community: Yes the program is relevant. The thing noticed is previously community people didn't seek Ayurveda for health problems but now it has changed and people are being attracted to Ayurveda.*

*FGD community: It is very relevant, as people tend to learn skills very slowly in older age, and also yoga might be difficult to practice at older age. If people learn yoga education right from an early age many diseases can be prevented.*

*FGD community: This program is very relevant for the formation of habit in students as habit formation is very difficult. Once the habit is formed then it is beneficial to the society.*

*KII Mayor: Activities are very relevant and rational. As per the need of the present time, participants are very interested in the Ayurveda program and insist on bringing more programs like this. There is some positive changes due to this program, although it is a small-scale program. People learned the medical uses of household spices and condiments. People were aware of local herbs and condiments but became clearer about the herbs and plants.*

In some instances, community people also participated in the program actively and were very positive about the program, and had shown interest in future programs. SAHYP has helped in the maintenance of the cordial relationship between health workers, teachers, students, and the community. People also have been helping by sharing information about the medicinal herbs they knew about, which is beneficial to health workers as well. This program has provided a platform for discussion and interaction with the community people. The most significant changes noticed were an increase in the service utilization by community people, a change in the knowledge of Ayurveda, and the habit of yoga practice as physical exercise. The activities of this program were considered very relevant to bring changes in students.

## Sustainability

All the participants of the survey were confident about the possibility of the sustainability of the program and its changes but, due to the lack of a sufficient number of events they were in doubt that the changes brought by the program may not be sustainable. For the sustainability of the program and its changes, they stressed the regularity and frequency of the program as the sustainability of the positive change is a long process and takes time. Due to SAHYP now students and teachers both are aware of Ayurveda this can lead to sustainability if the teachers and students put in their input.

*FGD Student: The positive change and the activities of programme can be sustained if we practice yoga regularly and inform others about healthy behaviour to other as well.*

*FGD community: Yes, the result of this program can be sustained for the long run, as now students and teachers both are aware. If students and teachers understand then students will inform their parents and teachers can influence the leaders of the community regarding Ayurveda. For sustainability, this program should be done regularly, and budget and infrastructure should be included sufficiently.*

*FGD community: To sustain the program, we should make a policy that will guide the staff and we should actively participate along with the staff.*

*KII Head: I don't feel there is anything that needs to be added in SAHYP, at the school level the activities that are being conducted are appropriate and sufficient. Ayurveda has Swathyabreet, diagnosis and treatment services in broad classification. At this level, Swathyabreet, information about the medicinal plants and yoga sessions can be given.*

Whereas in the district, teachers of the school have been trained in yoga for sustainability and requested regular conduction of Yoga as an extracurricular activity. All participants focused on the community awareness program to be added for the betterment of SAHYP and also the development of “We Feeling” among the people on programs on Ayurveda. The students focused on the regularity of yoga classes. Leaders focused on adequate coordination with local authorities. Teachers focused on yoga training to the teachers and introduction of Ayurveda in the school curriculum. The program is being implemented at an appropriate time but has been up to the required target but the frequency of the program is less. There has been a development in positive relationships between school students,

teachers, and community people due to this program. The program and its activities are very relevant in context to Nepal, as the student needs to learn about medicinal plants and students have also felt the need for such programs which help them to be healthy and develop healthy habits. It has also helped in the exchange of skills and knowledge in home remedies and herbal plants. The program is relevant but the number of events is notably low which may not meet the objectives of the program. Program activities and changes have the possibility of being sustainable for this, for a certain time, the SAHYP should be conducted more frequently with the provision of Yoga teachers and educational materials related to Ayurveda and Yoga. The school also needs to involve and motivate students to participate in the SAHYP program and coordinate with the Ayurveda health centre for training of teachers on Yoga and Ayurveda. This will lead to a continuation of learning among the children and the formation of habit in them.

People have forgotten the importance and medicinal values of locally available herbs. Ayurveda practices holistic principles focused on personalized health (Patwardhan, 2014). It offers detailed guidance about diet as per the individual constitution and seasons (Tachaparamban, 2014). It provides valid and practical instruments for managing and coping with stress and lifestyle disorders (Basler, 2011). From early time education in Ayurveda involved *Gurusisya Parampara* (knowledge being transmitted personally from teacher to student) (Singh, 2015). The education system in Ayurveda changed considerably in the era of institutional education with established educational standards (Wujastyk & Smith, 2013). Incorporating Ayurveda in school health can reduce the prevalence of health risk behaviours and promote healthy behaviours among children (Begum *et al.*, 2022).

Schools play a great role in reversing the trends of child and adolescent health issues and education in school years can have a positive health impact going into adulthood. (Sinha & Kumari, 2021). School yoga studies have shown benefits in children and adolescents. (Serwacki & Cook, 2012). Multi-faceted efforts are needed to address the growing health problems (Story, 1999). Providing easy access to nutrition and hygiene education is a simple and cost-effective tool that can go a long way in the prevention and control of diseases. A ten-day practice of integral Yoga has a significant effect on Sattva, Rajas, and Tamas in children. (Patil & Nagendra, 2014). School health promotion programmes are effective when they take into account the relationships among students, families, schools, and the community (Cao *et al.*, 2014). Well-planned school programmes improve the competencies of students; they need to make decisions about personal behaviors that



influence their health. (Kolbe, 1985). Health education at school helps students maintain and improve their health and prevent diseases (Kann *et al.*, 2007).

SAHYP promoted Ayurveda health care, Yoga practice, use and cultivation of locally available medicinal plants. Other studies also recommend formulating and carrying out school nutrition education programs (Johnson & Butler, 1975). The impact of a school program is determined by the extent to which it is maintained in classrooms. (Basch, 1984). Training and reinforcement to increase teachers' feelings of preparedness can have significant classroom effects (Hausman, & Ruzek, 1995). Resource constraints, staff turnover, and a lack of training are hurdles to sustainability (Herlitzet *et al.*, 2020). Major challenges identified include insufficient funds, inadequate physical infrastructures, and a lack of trained human resources (Park *et al.*, 2015). Poor coordination and partnerships between stakeholders are also significant hindrances (Baidya & Budhathoki, 2010). Integration of school programs with other community efforts appears to produce more positive results than school or community programs operating in isolation (Allensworth *et al.*, 1997). Engaging Community health workers can have a good impact on NCDs prevention as suggested by a previous study (Rawal *et al.*, 2020).

Students were also taught about the importance of Ayurveda medicines, medicinal herbs, and a healthy lifestyle. This program also helped to aware students on the importance of hygiene, dietary habits, and the prevention of diseases. People have developed a strong tradition of Ayurveda and follow that tradition (Maas, 2018). The number of beneficiaries with healthy lifestyles and recipients of service have increased indicating the positive impact towards the reduction and management of NCDs. The program seems to be in line with goals and objectives. The program intervention is relevant. The level of community and institutional ownership is required for the sustainability of the programme.

## **Conclusion and Recommendation**

The program and its activities are very relevant in context to Nepal as the student needs to learn about medicinal plants and students have also felt the need for such programs which help them to be healthy and develop healthy habits. Students, this program has been beneficial to the health care provider in maintaining good relationships with teachers, students, and community people. Program activities and changes have the possibility of being sustainable. The SAHYP should be conducted more frequently with the provision of a Yoga teacher and educational materials related to Ayurveda and Yoga.

For the sustainability of the program, training, timely release of sufficient budget, and coordination with the local government need to be done.

## Acknowledgment

The authors thank the Department of Ayurveda and Alternative Medicine for funding the research study. We also thank the staff, data collectors, and the study participants for their important contributions.

## References

- Allensworth, D., Lawson, E., Nicholson, L., & Wyche, J. (1997). Evolution of school health programs. In *Schools & Health: Our Nation's Investment*. National Academies Press (US).
- Aryal, K. K. (2014). *Non-communicable diseases risk factors: STEPS Survey Nepal 2013*. Nepal Health Research Council (NHRC).
- Baidya, P., & Budhathoki, C. (2010). Minimum package of school health and nutrition program. *Kathmandu: School Health and Nutrition Network*.
- Basch, C. E. (1984). Research on disseminating and implementing health education programs in schools. *Journal of School Health*, 54(6), 57-66. <https://doi.org/10.1111/j.1746-1561.1984.tb09737.x>
- Basler, A. J. (2011). A pilot study investigating the effects of Ayurvedic Abhyanga massage on subjective stress experience. *The Journal of Alternative and Complementary Medicine*, 17(5), 435-440. <https://doi.org/10.1089/acm.2010.0281>
- Begum, S., KV, V., & SA, A. (2022). Role of Ayurveda in School Health. *International Journal of Medicine & Public Health*, 12(4). <https://doi.org/10.5530/ijmedph.2022.4.28>
- Bhandari, G. P., Angdembe, M. R., Dhimal, M., Neupane, S., & Bhusal, C. (2014). State of non-communicable diseases in Nepal. *BMC Public Health*, 14(1). <https://doi.org/10.1186/1471-2458-14-23>
- Bussing, A., Michalsen, A., Khalsa, S. B. S., Telles, S., & Sherman, K. J. (2012). Effects of yoga on mental and physical health: a short summary of reviews. *Evidence-Based Complementary and Alternative Medicine*, 2012(1), 165410. <https://doi.org/10.1155/2012/165410>
- Cao, Z. J., Chen, Y., & Wang, S. M. (2014). Health belief model-based evaluation of school health education programme for injury prevention among high

- school students in the community context. *BMC Public Health*, 14, 1-8. <https://doi.org/10.1186/1471-2458-14-26>
- Caraka saṃhitā. Delhi: Central Council for Research in Ayurveda and Siddha. Retrieved from <https://niimh.nic.in/ebooks/ecaraka/index.php>.
- Caraka saṃhitā. Delhi: Central Council for Research in Ayurveda and Siddha. Retrieved from <https://niimh.nic.in/ebooks/ecaraka/index.php>.
- Devkota, N., Bajracharya, R., Koirala, R., Upretee, S., Mahato, S., Paudel, U. R., & Agrawal, S. (2023). Assessing the Factors Influencing Ayurvedic Products in Nepal. In *Using Multimedia Systems, Tools, and Technologies for Smart Healthcare Services* (pp. 246-264). IGI Global. <https://doi.org/10.4018/978-1-6684-5741-2.ch015>
- Ferreira-Vorkapic, C., Feitoza, J. M., Marchioro, M., Simões, J., Kozasa, E., & Telles, S. (2015). Are there benefits from teaching yoga at schools? A systematic review of randomized control trials of yoga-based interventions. *Evidence-Based Complementary and Alternative Medicine*, 2015(1), 345835. <https://doi.org/10.1155/2015/345835>
- Godbole, M. M., & Jadhav, K. K. Role of Ayurveda in School Health. *Management*, 2349, 638x.
- Johnson, M. J., & Butler, J. L. (1975). Where is nutrition education in US public schools?. *Journal of Nutrition Education*, 7(1), 20-21. [https://doi.org/10.1016/S0022-3182\(75\)80064-1](https://doi.org/10.1016/S0022-3182(75)80064-1)
- Hausman, A. J., & Ruzek, S. B. (1995). Implementation of comprehensive school health education in elementary schools: focus on teacher concerns. *Journal of school health*, 65(3), 81-86. <https://doi.org/10.1111/j.1746-1561.1995.tb03352.x>
- Herlitz, L., MacIntyre, H., Osborn, T., & Bonell, C. (2020). The sustainability of public health interventions in schools: a systematic review. *Implementation science : IS*, 15(1), 4. <https://doi.org/10.1186/s13012-019-0961-8>
- Kann, L., Telljohann, S. K., & Wooley, S. F. (2007). Health education: Results from the school health policies and programs study 2006. *Journal of school health*, 77(8), 408-434. <https://doi.org/10.1111/j.1746-1561.2007.00228.x>
- Kolbe, L. J. (1985). Why school health education? An empirical point of view. *Health education*, 16(2), 116-120. <https://doi.org/10.1080/00970050.1985.10615862>
- Maas, P. A. (2018). Indian medicine and Ayurveda. *The Cambridge history of science*, 1, 532-49.

- Mamtani, R., & Mamtani, R. (2005). Ayurveda and yoga in cardiovascular diseases. *Cardiology in review*, 13(3), 155-162. <https://doi.org/10.1097/01.crd.0000128730.31658.36>
- Metri, K. G. School-based Yoga Program Improves Mental Health and Cognitive Function in School Children: A Pilot, Cross-sectional Study.
- Mukherjee, P. K., Harwansh, R. K., Bahadur, S., Banerjee, S., Kar, A., Chanda, J., ... & Katiyar, C. K. (2017). Development of Ayurveda—tradition to trend. *Journal of Ethnopharmacology*, 197, 10-24. <https://doi.org/10.1016/j.jep.2016.09.024>
- Narayanaswamy, V. (1981). Origin and development of Ayurveda:(a brief history). *Ancient Science of Life*, 1(1), 1-7.
- Parajuli, R. (2020). Laws regulating Ayurveda medicine in Nepal: Critical study. *The Healer*, 1(1), 45-47. <https://doi.org/10.51649/healer.10>
- Park, S., Lee, E. Y., Gittelsohn, J., Nkala, D., & Choi, B. Y. (2015). Understanding school health environment through interviews with key stakeholders in Lao PDR, Mongolia, Nepal and Sri Lanka. *Health Education Research*, 30(2), 285-297. <https://doi.org/10.1093/her/cyu069>
- Patil, S. S., & Nagendra, H. R. (2014). Effect of yoga personality development camp on the triguna in children. *Voice of Research*, 3(3), 19-21.
- Patwardhan, B. (2014). Bridging Ayurveda with evidence-based scientific approaches in medicine. *EPMA Journal*, 5, 1-7. <https://doi.org/10.1186/1878-5085-5-19>
- Serwacki, M., & Cook-Cottone, C. (2012). Yoga in the schools: A systematic review of the literature. *International journal of yoga therapy*, 22(1), 101-110. <https://doi.org/10.17761/ijyt.22.1.7716244t75u41702>
- Shankar, P. R., Paudel, R., & Giri, B. R. (2006). Healing traditions in Nepal. *J Am Assoc Integr Med*.
- Singh, R. H. (2015). Exploring issues in contemporary Ayurvedic education. *AYU (An International Quarterly Journal of Research in Ayurveda)*, 36(4), 361-363. <https://doi.org/10.4103/0974-8520.190692>
- Sinha, A., & Kumari, S. (2021). Integrating yoga with education in the modern schooling system: A theoretical model based on ancient knowledge and modern research. *Yoga Mimamsa*, 53(1), 46-58. [https://doi.org/10.4103/ym.ym\\_14\\_21](https://doi.org/10.4103/ym.ym_14_21)
- Story, M. (1999). School-based approaches for preventing and treating obesity. *International Journal of Obesity*, 23(2), S43-S51. <https://doi.org/10.1038/sj.ijo.0800859>

- Tachaparamban, N. A. (2014). Unique features of Ayurveda dietetics. *EPMA Journal*, 5(Suppl 1), A165. <https://doi.org/10.1186/1878-5085-5-S1-A165>
- Umesh, C., Ramakrishna, K. K., Jasti, N., Bhargav, H., & Varambally, S. (2022). Role of Ayurveda and yoga-Based lifestyle in the COVID-19 pandemic—A narrative review. *Journal of Ayurveda and Integrative Medicine*, 13(1), 100493. <https://doi.org/10.1016/j.jaim.2021.07.009>
- United Nations Development Programme, (2007). Human development report 2007/8 United Nations Development Programme, <http://hdr.undp.org/en/reports/global/hdr2007-2008>
- Warrier, M. (2011). Modern Ayurveda in a transnational context. *Religion Compass*, 5(3), 80-93. <https://doi.org/10.1111/j.1749-8171.2011.00264.x>
- World Health Organization. (2019). *WHO global report on traditional and complementary medicine 2019*. World Health Organization.
- Wujastyk, D., & Smith, F. M. (Eds.). (2013). *Modern and global Ayurveda: pluralism and paradigms*. State University of New York Press.
- Yeola, G., Shirkande, A., Shirkande, A., & Wele, A. (2024). International delegate assembly: An overview of two decades. *Journal of Ayurveda and Integrative Medicine*, 15(2), 100892. <https://doi.org/10.1016/j.jaim.2024.100892>

# Deconstructing Nepali National Symbols: Contestation and Reconciliation in Indigenous Poetry

Prakash Rai,

*Bhojpur Multiple Campus, TU, Bhojpur*

*Orcid ID: <https://orcid.org/0009-0009-1599-8444>*

*Corresponding Email: [tamlaprakash@gmail.com](mailto:tamlaprakash@gmail.com)*

## Abstract

*Indigenous poetry articulates Indigenous communities' voices deeply rooted in oral culture, mythic narratives, and traditions, reviewing the dominant national identity and culture. In this backdrop, the paper analyzes Shrawan Mukarung's "An Autography of 98" Bhupal Rai's "The Caste System of Water", Bhogen Ekle's "A Request", and Sushma Ranahma's "Adivasi" (Aborigine) poems to examine how they redefine Nepali national identity and symbols for an inclusive nationalism. In doing so, the study has employed the qualitative method, specifically a textual analysis based on the theories of Nationalism by Benedict Anderson, and David Stevens for theoretical tools and Cultural psychology by Kitayama, Cohen, and Shweder as the conceptual framework. The research unveils that national identity and nationalism framed by the dominant Hindu ideology marginalized the ethnic indigenous culture and tradition and the poetry voices for an inclusive approach to national identity and symbols. The study further concludes that Indigenous poetry not only challenges the mainstream national identity, symbols, and nationalism but also seeks to reconcile people-centric nationalism. Inclusive nationalism unites people and cultures from diverse socio-cultural and economic backgrounds to form an equitable and just society. The research has significant implications—bringing awareness to reframe the new national symbols and identities, aiding researchers and academicians for further study in the discipline, and paving the way for policy-makers and planners to see the potential of diversity from new perspectives.*

**Keywords:** Indigenous poetry, national identity, symbols, inclusive nationalism

## Introduction

Indigenous poetry chiefly focuses on the issues of reclamation of identity, and social critiques based on oral traditions, myths, and archetypes and celebrating humans and nature. Bradley (2023) argues, “Through the expression of grief, the indigenous poets highlight the emergence and endurance of a community and people who will continue to fight for survival and the right to live in peace and harmony outside of colonial gender and sexual binaries” (p. 115). What Bradley underscores is that Indigenous poetry expresses the spirit and struggle of the people living in the community to defy the power dynamics and restore harmony and co-existence. Heith (2023) states, “Intersections between eco-poetics, decolonization, and activism are found in diverse genres on the Sámi cultural scene, and poetry renewing the ancient oral genres of Yoik and story-telling remains a central genre” (p. 382). The poetry also renews oral tradition and narratives in a changing context to counter the mainstream culture. Lungeli (2023) claims, “The Limbu poets channelize ekphrastic rhetoric to visually render their indigenous body aesthetics supplied by the dimensions of *Mundhum* and thus maintain the Limbu ways of seeing and being” (p. 37). Indigenous poetry serves as a compelling tool to enunciate the voice of ethnically marginalized people to contest mainstream values for establishing social justice and equality.

The poetry written after the Peoples’ Movement II in 2006 by poets from Indigenous nationalities such as Kirant Rai, and Limbu in Nepal challenges the unitary nation and nationalism that the Shah Dynasty, Rana regime, and Panchayat formed through physical force and cultural intervention. In this relevance, the paper analyzes the four selected Indigenous poems composed by Shrawan Mukarung, Bhupal Rai, Bhogen Ekle, and Shusma Ranahma who challenge the dominant, unipolar view of the Nepali nation and nationalism. The study argues that the poems derived from The Itar Kavita<sup>1</sup>, contest and negotiate simultaneously with the dominant nationalism for an inclusive nationalism that respects diverse perspectives, arts, and cultures regardless of caste, language, region, or religion.

Several researchers have researched Indigenous poetry composed by Kirant Rai poets to discover themes of resistance, history, politics, and culture. Pokhrel (2024) researches poems by Rai and Limbu poets—“Shrawan Mukarung, Bhupal Rai, Upendra Subba, Swapnil Smriti, Chandrabir Tumbapo, and Heman Yatri” (p. 14) to explore how they challenge ideas of national identity and nationalism in Nepal. Subedi, A. (2015) studies Rajan Mukarung’s poetry for his distinctive style that focuses on the everyday lives and experiences of ethnic communities



and examines how identity influences the way political consciousness is forged for social and cultural background (p. 23). He also comments on Bhupal Rai's poem recounting Kirant history and expresses the pain and agony experienced by the members of ethnic communities (p. 6). The poems explore the themes of resistance and a reminder of the Kirant community's struggles. Bhattarai (2064 B.S.) argues that writers and poets like Rajan Mukarung attempt to contest the old tradition and endeavor to form new fort of ideas, styles, and notions in writing (p. 413). Timilsina (2019) examines how ethnic culture in mainstream literature empowers marginalized groups to resist the dominant culture and political values in Rajan Mukarung's poetry (p. 75). Ethnic themes and styles in the poetry both challenge the prevailing power structure and offer a platform to represent the unique experiences and traditions of the marginalized group.

The critics and researchers center on a single poet approaching the common literary poetics while analyzing the poetry in context. They have argued that the Kirant poetry voices a counter-narrative against the Nepali nation and nationalism and creates a separate discourse for the resistance. Contrary to the previous research, the study examines the ways and techniques like the subversion of the Kirant myths, oral narrative, symbolism, and imagery are employed in the poems to explore how the poetry that vocalizes the theme of resistance, as well as reconciliation, integrates and strengthens new people-centric Nepali nationalism.

## **Methods and Materials**

This research has employed the qualitative method under the interpretive paradigm since it focuses on subjective meanings the poets assign to the poetic texts. Croucher and Cronn-Mills (2018) state, "The interpretive paradigm holds that reality is constructed through subjective perceptions and interpretations" (29). Given the qualitative nature of poetry, interpretive methods would be meaningful insights into analysis and interpretation in multilayered ways. The paper has utilized the qualitative methods, particularly textual analysis for analyzing texts from the poems of Shrawan Mukarung's "An Autography of 98" in Bise Nagarchi Bayan [A Narrative Account of Bise Nagarchi] Bhupal Rai's "The Caste System of Water" in Yari, Bhogen Ekle's "Agraha" (A Request) and Sushma Ranahma's "Adivasi" (Aborigine) in The Itar Kavita (The Other Poetry). It examines how these poems redefine Nepali national identity and symbols for an inclusive nationalism. The poems in Nepali have been translated into English to analyze chiefly in two themes—resistance and reconciliation.

While studying the poems, the paper has embraced theories of nationalism by Benedict Anderson and Richard Stevens as major theoretical tools and insights into Cultural Psychology by Swedner and Dov Cohen as conceptual frameworks. Anderson (2015) points out, “Nation is an imagined political community - and imagined as both inherently limited and sovereign. It is imagined because the members of even the smallest nation will never know most of their fellow members, meet them, or even hear of them, yet in the minds of each lives the image of their communion” (p. 6). The nation as a collective group is based on a shared identity and collective belief in common history and future rather than explicit personal interests. Stevens (1997) argues, “Memories and stories of historic events and parades, remembrances... provide a strong community of history and destiny” (p. 256). In addition to theories of nationalism, the paper has used Cultural Psychology as a conceptual tool since Shweder asserts, “Cultural psychology is a field of psychology which contains the idea that the culture and mind are inseparable” (p. 821). The insights of Cultural Psychology examine the way one thinks and does suggesting that poetry reflects and shapes how the Kiranti understand culture evoking memories and history. The idea also helps to reveal how they draw on shared memories and experiences to create a sense of shared cultural identity.

## **Result and Discussion**

The paper begins with the process of creating a national symbol by narrating the nation in totality rather than defining what it means as a national symbol. To be more specific, it underscores the literary attempt that cultivated the aspiration of the ruling leader and the role of literary figures that created a national symbol rather than recognizing it from the diverse community of the nation. It would be unfair to claim that the national symbol remained static over time because the unstable political history embarked on the transformation of the national recognition as the historical transmogrification took place. In other words, the changes that occurred in the regimental course of historicity from the nation-state formation of King Prithvi Narayan Shah to the Rana Regime preceded by the Panchayat Regime and the post-democratic 1990s have emphasized different assumptions as national symbols based on their interest.

### **The Poetry: A Critical Analysis**

Since the state fertilized the dominant Hindu ideology and values in the nation-building process, they nationalized their religious symbol and coercively forced the folks to embody the meaning that they encouraged. National symbols are

unarguably the nationalization of the Hindu mythological elements or those who advocate for the Hindu way of representing the society in Nepal. Thakuri (2023) alludes to the mythological hero of Nepal in his article “Role of Mythical Heroic Narratives in Parenting of Nepal” in the following ways:

*There are many mythical hero/s in Nepali folklore, ancient thoughts, religious texts, and Dharma-Sanskriti (Dharma translated as duty-responsibility with empathy and Sanskriti as culture). Some of them include Shakti, Brahma, Bishnu, Shiva, Dikpala, Ganesha, Rama, Krishna, Buddha, Durga, Saraswati, Laxmi, Indra, Azima, Bhairava, Naga, Matsyendranath, Gorakhanath, Siddha, Manjushree, Mohani, Sikhandi, Brihannala, Daitya/Asura or Devata or God in many local reincarnate forms. (p. 4)*

Thakuri lists the mythological heroes who played a significant role in constructing and narrating the nation. In doing so, he claims, “Their heroic and chivalrous role has affected the social-cultural behavior of Nepali from immemorial time to the present” (p. 4). The nation-state formed by the Shah, and Rana muted the ethnic voices and presence. Thus, Mukarung manifests the loss and downfall of Kirant nation and identity in “The Autobiography of 98” through mythic narratives and symbols:

*This is how our ancestor  
left Hatuwagadhi!<sup>2</sup>  
Treading Arun and Tamor River  
Boiling water  
This is how our ancestor  
arrived at Memeng, Panther  
Hurting on the tree of Bohori<sup>3</sup>,  
and Banana and walking along  
the spirit of my forefather blocked the way  
promising to return one day  
he himself became the way. (My Trans.; Lines 17-27)*

In the lines, Mukarung reflects the vivacious ancestral journey of Kirant who underwent defeat, displacement, and promise to reclaim the lost identity. The historical and mythical events and allusions—“Hatuwagadhi, Banana, and Mundhum<sup>4</sup> reveal how the Kirant lost the land, and power and were forced to desert the homeland. Despite the loss and escape, the father/the speaker refers to myths and ancient culture to challenge to dominant rulers to restore lost identity and existence, leading to optimism and a better future. In this respect, Anderson (2015) further states, “The cultural products of nationalism - poetry, prose fiction, music, plastic

arts - show this love very clearly in thousands of different forms and styles. On the other hand, how truly rare it is to find analogous nationalist products expressing fear and loathing” (p.141-42). Anderson posits that myths narratives, ancestral past, and shared culture form group and national identity based on the power dynamics of the nation-state and dominant national culture. The socio-cultural system the Kirant rulers had formed, however, got disrupted with the arrival of the dominant Hindu practices and it is the symbolic commitment Mukarung refers to by ‘promising to return one, he became the way. P.A. McAllister (1991) in this instance, argues, “Resistance by subordinated peoples, using earlier cultural forms in new ways, or adapting them to suit changed conditions, has been widespread in Africa (p.130). McAllister asserts that the act of defiance by marginalized groups to the dominant through utilizing cultural forms has been a common strategy across the world, including Africa as Mukarung defies the dominant regime through myths, history, and culture of the Kirant Rai in the poetry. Similarly, Bhupal Rai recounts how the caste system of water created a culture of untouchability and hierarchy:

*Slowly  
brought their new-new weapon,  
bang a sword of an unknown language on the chest  
explore the gun power of heterogeneous science on the head  
the gun of a new mantra in the soil,  
a new God in the place of a man  
sand lastly  
they brought  
a caste system of water. (My Trans.; Lines 20- 28)*

Referencing the historical narratives on how the dominant Hindu culture erased the ethnic and cultural values, Rai opposes the dominant cultural identity, and symbols, and analyzes the intrusion of outsiders into the society. The imagery of war and conquest symbolizes the imposition of a caste system that ignores human values. In line with Rai, Uzoechi (2009) insists, “Intellectually militant literature or discourse, the one that Tanure Ojaide, Chinua Achebe, Wole Soyinka, and Ngozi Adichie, inter alia write, is a veritable instrument for conquering State violence and postcolonial contradictions (p. 138). Uzoechi asserts that literature and culture by literary writers play a crucial role in resisting state violence and intervention even in the complexities of postcolonial societies.

With the portrayal of how the nation-state formation imposed the physical and cultural values of the rulers on the ethnic minorities, Rai resists the existing nation and nationalism for the reformation. In this connection, the development of

the sociocultural aspect of Nepal strongly relies on Hindu mythological heroes and they are not merely heroes of a particular sect or religious group, rather they have attained national recognition, and over time, they have become national symbols. Thus, Poudel (2023) argues, “The primary contest in Nepal has long been ethnic rather than religious, though the differentiation between the two is not black and white. Many ethnic groups have been marginalized, and ‘lower-caste’ people have been discriminated against” (p. 5). In this context, the contemporary ethnic poet, Bhogen Ekle in his poem “A Request,” questions dominant narratives of historicizing the national symbols and shows their monolithic approach to constructing a national narrative, omitting the aspiration of minorities in the following ways:

*You have already written all  
of Rama, Sita,  
Sakuni<sup>5</sup>, Gita  
or not?  
You have written an entire era alone  
Now give me the pen  
I will write  
I will write my oral Vedas<sup>6</sup>,  
Draft into the cliff of the cave,  
write the epic of Wabu<sup>7</sup>, Washo<sup>8</sup>, and three-pronged hearth, Dhol<sup>9</sup>,  
Jyampta<sup>10</sup>, and Sakela<sup>11</sup>’s narrative  
piling the Ngamuri<sup>12</sup> into layers by layers. (My Trans.; Lines 1-12)*

Ekle reveals the single-handed domination of transcribing Hindu mythological heroes in national history. He illustrates that the dominant group has not only created their religious character as national symbols but also refused to record the heroes of other cultural and religious groups. In this sense, Ekle significantly hints at two specific natures of the dominants: Hindu superiority in historicizing their religious heroes as national symbols and negating non-Hindus to transcribe their heroes in historical development. To shed light on the first issue, Hachhethu (2007) argues, “Prithvi Narayan Shah, the unifier of Nepal, established the Shah regime based on the rule of the sword. The Shah monarchy, as a hereditary institution, was reinforced by the traditional Hindu view of nobility of birth, the accepted tradition all through ancient and medieval times” (p. 1828). Whether it be the state of integrity by King Prithivi Narayan Shah or the dictatorial system of Prime Minister Jung Bahadur Rana, the locus of the government and state policy was to consolidate the Hindu belief system, nationalizing the religious doctrine.

This system became the governing apparatus of every regime that regulated Nepal single-handedly. As is well known, King Mahendra perpetuated the continuation of Hindu narratives during the Panchayat regime. In the words of Khadka (1986), “The ‘innovative’ panchayat system was just an attempt to idealize the concept of a Hindu monarch by combining it with certain features of other political systems” (p. 432). In doing so, “The ancient role of the monarch as absolute ruler was asserted by King Mahendra when he mentioned that the special conditions prevailing in Nepal that the idea of democracy could be sold to the people only through institutions that were familiar” (p. 433). The declaration of the Hindu state constitutionally in 1961 brought about a certain legacy into national symbols officially. With this, the Nepali language, *Khas Kura*, became the official language of Nepal, the Cow, a religious marker of the Hindu community became the national animal, and *Daura Suruwal*, a cultural costume of Khas Aryan people, became the national attire. In this relevance, to overturn this historical dominance, Ekle seems to make a reconciliatory attempt by requesting pen symbolically for rewriting history from a marginalized perspective in the following lines:

*I need to write everything  
Give me the pen now  
Do not be afraid at all  
Do not think I am sharpening the edge  
This chest does not have the tusk  
Nor a knife in my armpit  
I promise you. (My Trans.; Lines 13-19)*

Ekle underscores the importance of writing history and significantly the history of those who are left behind. Remarkably, Ekle underpins that the new writing does not harm the history of the dominant. He ensures that the history newly written undergoes parallel with the existing history and in doing so, he also requests the majoritarian that there is no necessity to be intimidated while allowing others in historical participation. For Ekle, a request for historical involvement in no sense a strategy to rupture the historical repository of the majoritarian but is to enrich the history of Nepal inclusively.

In this sense, Ekle believes in inclusivity rather than deforming the existing system. His assumption is similar to what Lawoti contends for inclusivity: “Members of different groups cannot become equal if groups are treated unequally by the state. A person whose language is discriminated against and whose religion is not equally recognized cannot compete on an equal footing with a member of the dominant group whose religion, language, and culture are promoted by the state” (p. 121). The social

structure is hierarchically organized and the pattern of governance is furnished with a single religious doctrine. Thus, “In such circumstances, the declaration of formal individual equality, discriminates because it does not recognize ethos and norms that are different than the one that undergirds formal equality” (p. 121). Henceforth, for this categorical dispute, as a resolution, Ekle writes:

*I promise, witnessing Ninama Henkhama<sup>13</sup>  
 Invoking Mundhum, I promise you  
 Let it be, promising your Ram  
 I will write only mine  
 I do not erase yours at all  
 Sketching my own face stitch separately,  
 I will not cover yours  
 Now give me the pen. (My Trans.; Lines 20-27)*

Interestingly, Ekle does not believe in contestation nor does he accept monopoly. He wants to write history, taking consent from the majoritarian, and yet he believes that the Indigenous people must be validated and authorized by the dominant while establishing their values. However, along the same lines what is also palpable is the rigidity of the majoritarian who hardly gives a chance to inscribe their history, if not refuses to grant them an opportunity. Moreover, Ekle reveals the untrustworthiness hidden underneath the belief of the majoritarian in the ethnic community while juxtaposing their facts.

Indeed, Ekle rightly points out what has been done to the indigenous and ethnic groups while showing the importance of the history and historical present. The structural dominance of the Hindu ideology and the perpetual exercise of power has undoubtedly effaced the minorities from their real location. As the International Crisis Group (1998) suggests “Members of hill ethnic groups who are economically relatively strong, such as Gurung, Rai, or Limbu, may face mostly symbolic exclusion” (p. 3), they are boycotted from the national history, which not only erased their presence in the national building process but also consolidated the foundation of societal hierarchy. In doing so, the minorities are discarded from their position and blurred their identity. In other words, “Prejudices such as that of the quarrelsome drunkards, ever quick to draw their khukuri, and fit for serving in the army but not for education and qualified employment, may not injure but do insult. Discrimination is more tangible for other groups” (p. 3). The indigenous people are aware that they have been marginalized and they are also informed that the consolidation of the majoritarian is weakening of the indigenous. Thus, in this context, Sushma Ranahma in her poem “Adivasi” writes:



*Who is trying to break the thread of Mundhum*  
*and who is trying to tear the Fenga <sup>14</sup>woven by Boju?*  
*Who is trying to erase my Mundhum*  
*and who is trying to kill my rhythmic language?*  
*Oh! My Sakela*  
*-my Sili*  
*-My three-pronged stone hearth*  
*-My Mundhum. (My Trans.; Lines 14-21)*

Ranahma's interrogation in her poem suggests that despite being the aboriginal tribe of the nation, indigenous people are discarded from their recognition. Their cultural symbols like Mundhum, language, and Fenga are being destroyed. She believes that because as Adhikari (2013) contends: "Many Janajatis resent the dominance of the upper-caste state-elite over territories that they consider their historic homelands. They claim that the state has dispossessed them of their languages and cultures" (p. 147). In other words, Ranahma is aware that their cultural symbols are overridden by the symbols of majoritarian, which destroyed their symbols. The proliferation of Veda and Gita may be a matter of pride for Khas Aryan but when it is nationalized and the state favor this religious text and language they adhere to, consequently the text like Mundhum is sidelined; when the clothes like *Daura Suruwal* becomes the national attire as a symbol, "Fenga woven by Boju" is tattered. Thus, Ranahma alerts the majoritarian to pay attention to the indigenous symbols so that it could dwindle the possibility of contestation because nobody wants to lose identity when cultural identity itself becomes the marker to show the presence in the national space.

When Ekle and Ranahma are warning about the consequences of the subordination, people may disagree with such a hypothesis because as Subedi, S. P. argues, "Despite the numeric Hindu majority, there has been no major religious conflict in the modern history of the country" (p. 128). Indeed, it is partly true that "There is no history of major ethnic conflict in this country. All ethnic groups are united under the banner of Nepalese nationhood. They all have a shared history of unbroken independence since time immemorial" (p.129). Interestingly, Subedi shows his audacity to narrate a blurred history of Nepal. He forgets that the first king of the Kirant dynasty is Yalamber and the Kirant history comes prior to the history of Lichhavi, Malla, and Shah. Lichhavi dethroned Kirant, which is a significant example of ethnic conflict in Nepal. In this sense, it would not be wrong to say that the history of Nepal begins with the history of ethnic conflict. Importantly, Subedi's epistemological acknowledgment is the resemblance of the psychic problem of the majoritarian, who is suffering from historical amnesia and happens to believe in partial history that begins from the middle.

Moreover, people also may falsify the fundamental ground of the Indigenous belief that their ideologies are motivated by conventional ways of development. For instance, Toffin (2009) in “The Janajati/Adivasi Movement in Nepal: Myths and Realities of Indigeneity,” argues, “From an anthropological viewpoint, the ideology of the Janajati Movement relies, however, on obsolete essentialist conceptions. The leaders of these associations contend that everyone belongs to one and only one ethnic or caste group, is born into that group, and cannot change groups during their lifetime” (p. 30). Moreover, he emphasizes:

*According to these notions, cultures, and societies are strictly delineated units, each with its own distinctiveness and sense of belonging. They are viewed as self-contained and unchanging entities, closely associated with a particular tract of land. These ideas nullify the hierarchy and the cultural differences existing within an ethnic group. They are related to an early age of anthropology and do not correspond to the newer approaches that highlight the fluidity of ethnic boundaries, their construction over time, and the hybridity of various cultures throughout the world. (p. 30)*

He brings an anthropological stand into account to blunt the sharpness of Indigenous claims. He thinks Indigenous people in Nepal hold a conventional way of democratization, which demands for stagnant way of understanding human society that is fluid and always drifting. He also accuses Indigenous people of being incapable of flowing with the pace of the modern way of national mobility in terms of comprehending the people and fluid social atmosphere. Interestingly, Tiffin fails to grasp the essence of indigeneity and the episteme of ethnic valore. His offensive remarks—as he points out Indigenous people are judged as “self-contained and unchanging entities”—upon the indigenous groups shows his inability to penetrate the indigenous psyche.

However, what he has to understand is majoritarians have always defined Nepal from a one-dimensional perspective, from Khas Aryan’s way of life and they ever tried to valorize their cultural values while defining the nation be it the Shah dynasty, the Rana Regime or Panchayat Regime or the democratic monarchal system ruled by King Birendra and Gyanendra. In other words, they dismembered the unity of the ethnic community and dictated them through their cultural authority. In the words of Hayes (1975) “The government actively suppresses efforts to organize groups to pursue political goals and the class organizations have not proved an effective substitute for politically conscious groups. As a result, politicization has no effective outlet” (p. 626-27). Even the late King Gyanendra, as Shah, S. (2008) claims, “started with began dissipating with his choice of symbols, style, and personnel. For example, most of the people in the new cabinet formed under the

king's chairmanship were stalwarts of the thirty-year party-less Panchayat system that ended in 1990" (p. 13). Furthermore, Shah illustrates:

*The zonal administration structure, a core feature of the Panchayat system, was reinstated. The music, songs, and images identified with the Panchayat period began to be aired on state television and radio. Royal opponents were able to present this as the king's intention to end the multiparty system and return the country to Panchayat rule. The crown's nostalgia for Panchayati bric-a-brac might have been forgiven had the government begun to deliver on the key peace promise that had been made when it assumed direct rule. (p. 13-14)*

The restriction for the common folks to participate in any party and to continue the legacy of the panchayat regime is not only to sustain cultural dominance over ethnic minorities but also to elongate the process of nationalizing the cultural symbols of the Hindus. It is because, as Lawoti affirms, "The Panchayat-era slogan 'One language, one religion, one form of dress, one country' reflected the state's efforts to create cultural uniformity" (p. 14). In this sense, it is, in fact, the majoritarian and the ruling leaders of Nepal who are advocating for the homogeneity of the nation vis-a-vis indigenous people who celebrate the heterogeneity. Hence, when the Indigenous people do not attain what they desire, as Ranahma points out:

*I have a fresh memory of my venerable ancestors  
More importantly,  
whole flowers are hanging on the loom  
my mother was weaving  
There is a high freedom  
because –  
I was born in the same Indigenous soil  
I was born where my mother was weaving loom  
I grew up playing with the snow of Chomalungma<sup>15</sup>  
I am a tribal daughter. (My Trans.; Lines 28-37)*

Indigenous people might have been undermined for ages, and their histories have been ruptured; however, those unforgettable memories are carefully preserved in the repository of the Indigenous psyche. They are indestructible from the experience of the tribal groups; they are indispensable in their life. More importantly, although the nation failed to inculcate a sense of wholeness in Indigenous people and ratify their cultural symbol, their markers are permanently everywhere because they are entangled with the soil, air, rocks, peaks, and snow. Their symbols will persist until these elements perish that define nation and nationhood. Dar (2022)

emphasizes the multifaceted nature of nation and nationalism, specifically validating subjectivity and relativity arguing, “Deep contestation constitutes a source of power and strength for nations and nationalism” (p. 1). Dar contends that disputes and disagreement can strengthen nations and nationalism as the poetry by Mukaurng, Ekle, Rai, and Ranahama, a form of deep contestation to the dominant culture seeks to foster national integrity and inclusive nationalism.

## Conclusion

In summary, the paper contends that Nepali national symbols have been largely by the dominant Khas Aryan community and with their historical and cultural influence. While these symbols have been instrumental in unifying the nation, they have also marginalized other ethnic and religious groups, particularly the indigenous people. In this light, the study has analyzed the poems of Shrawan Mukarung, Bhupal Rai, Bhogen Ekle, and Sushma Ranahma through the lens of theories of nationalism and cultural psychology. The study has found that the poems serve as powerful critiques of the dominant narrative, highlighting the erasure of indigenous socio-cultural values and the need for a more inclusive approach to nation and nationalism. The poetry underscores the importance of recognizing and celebrating the diverse cultural heritage of Nepal and warns of the potential consequences of continued marginalization. Nepali national symbols and narratives must evolve to reflect the country’s changing socio-cultural and ideological landscape. Having recognized the diversity of culture, language, religion, and ethnicity, Nepal can build a stronger, more united nation. Bhogen Ekle’s poem “A Request” serves as a powerful critique of the dominant narrative, urging for a rewriting of history that includes the voices and experiences of marginalized communities. His call for a more inclusive national identity echoes the sentiments of many Nepalis who seek a more equitable and just society.

In this way, the research’s analysis highlights the significance of recognizing the historical and cultural context in which national identities and symbols are framed and maintained. The study’s findings retain some implications highlighting the importance of recognizing the historical and cultural context in which national symbols are formed and maintained. The first is that it has challenged the dominant national narratives and symbols, which have largely been shaped by Hindu ideology. Second, it has emphasized the need to include diverse voices and perspectives in building an inclusive national identity for peace and harmony. As people-centric nationalism advocates for recognizing and celebrating the cultural heritage of all ethnic and religious groups. The final implication is that the findings provide invaluable insights for policymakers to develop more inclusive policies and initiatives for an equitable and just society.

## Acknowledgment

I express my sincere gratitude to the University Grants Commission, Nepal for the financial support to carry out the research for this publication.

## End Notes

1. The other or marginalized poetry
2. The rural municipality in the southern of Bhojpur at present. It was the state/principality ruled Atal Singh Khambu of the Kirant Rai/Khambu before the unification of the King Prithvi Narayan Shah
3. A kind of tree found in the hilly region of Nepal
4. The oral philosophical tradition in the Kirant
5. Shakuni is one of the antagonists in the Hindu epic Mahabharata and known for cunning, intelligent and devious character.
6. Religious text to guide for moral and ethical aspects of life
7. The vessel made out of the gourd
8. Long tail of the cock, which is offered to Mang (worshipping to ancestral deities in Kirant Rai) ritual
9. The wooden drum made out of covering with animal hides
10. The brass cymbal
11. The cultural dance performance observed twice in a year
12. Abundant and pervasive
13. The sky and the earth
14. The fabric for clothing
15. The Mt. Everest in Bantawa Rai language

## References

- Adhikari, A. (2013). Nepal's constitutional crisis. *Current History*, 112 (753), 146.
- Anderson, B. (2015). *Imagined Communities: Reflections on the origin and spread of nationalism*. Rawat Publications.
- Bhattarai, G. R. (2064 B.S.). *Uttaraadhunik Vimarsha* [Postmodern Discourse]. Modern Books.
- Bradley, M. (2023). Healing the hauntings: A discourse analysis of grief in two-spirit poetry. *Kāñina*, 47(3), 115-142.
- Cederman, L. E., Girardin, L., & Muller-Crepon, C. (2023). Nationalism and the puzzle of reversing state size. *World Politics*, 75(4), 692-734. <https://doi.org/10.1353/wp.2023.a908773>
- Croucher, S. M., & Cronn-Mills, D. (2018). The interpretive paradigm. *Understanding communication research methods*. Routledge.
- Dar, A. M. (2022). Revisiting key debates in the study of nationalism. *Humanities and Social Sciences Communications*, 9(1), 1-12. <https://doi.org/10.1057/s41599-022-01432-w>.
- Ekle, B. (2077 B.S.). A request. *Itar Kabita*, edited by Parjit Pomu, Itar Abhiyan.

- Hachhethu, K. (2007). Legitimacy crisis of Nepali monarchy. *Economic and Political Weekly*, 42(20), 1828-1833. JSTOR, <http://www.jstor.org/stable/4419602>. Accessed 17 Aug. 2024.
- Hayes, L. D. (1975). The monarchy and modernization in Nepal. *Asian Survey*, 15 (7), 616–28. JSTOR, <https://doi.org/10.2307/2643344>. Accessed 19 Aug. 2024.
- Heith, A. (2023). Indigenous counter-narratives: Sámi poetry challenging the mastery of nature. In *The Routledge Companion to Eco-poetics* (pp. 382-390). Routledge.
- International Crisis Group. (2011). The Politics of federalism. *Nepal: Identity politics and federalism*. International Crisis Group. <http://www.jstor.org/stable/resrep37026.6>
- Khadka, N. (1986). Crisis in Nepal's partyless Panchayat system: The case for more democracy. *Pacific Affairs*, 59(3), 4 29–54. JSTOR, <https://doi.org/10.2307/2758328>. Accessed 19 Aug. 2024.
- Lawoti, M. (2007). *Looking Back, Looking Forward: Centralization, Multiple Conflicts, and Democratic State Building in Nepal*. M. Alagappa & S. P. Limaye, Eds. East-West Center. JSTOR, <http://www.jstor.org/stable/resrep06531>
- Lungeli, D. (2023). Limbu poetry as ekphrastic poetry: Representing indigenous identities. *SCHOLARS: Journal of Arts & Humanities*, 5(1), 35-44. Nepjol, doi: <https://doi.org/10.3126/sjah.v5i1.52475>.
- McAllister, P. A. (1991). Using ritual to resist domination in the Transkei. *African Studies*, 50(1), 129-144. <https://doi.org/10.1080/00020189108707738>
- Mukarung, S. (2079). *Bise Nagarchiko Bayan*. Sangrila Books.
- Nwagbara, U. (2009). State violence and the writer: Towards the dialectics of intellectual militancy in transcending postcolonial Nigerian contradictions. *Nebula*, 6 (2).
- Pokhrel, T. P. (2024). Redefining the nation and exploring the self: Reading contemporary Kirant poetry. *SCHOLARS: Journal of Arts & Humanities*, 6(1), 14-27. Nepjol, doi:10.3126/sjah.v6i1.62720.
- Poudel, S. S. (2023 Sept. 15). What is driving Hindu nationalism in Nepal? *The Diplomat*, 1-13. [thediplomat.com/2023/09/whats-driving-hindu-nationalism-in-nepal](https://thediplomat.com/2023/09/whats-driving-hindu-nationalism-in-nepal).
- Rai, B. (2079 B.S.). A caste system of water. *Yaari*. Phoenix Books.

- Ranahma, S. (2077 B.S.). Adivasi. *Itar Kabita*, edited by Parjit Pomu, Itar Abhiyan.
- Shah, S. (2008). *Civil Society in Uncivil Places: Soft State and Regime Change in Nepal*. East-West Center, JSTOR, <http://www.jstor.org/stable/resrep06500>. Accessed 19 Aug. 2024.
- Stevens, D. (1997). Nationalism as religion. *Studies: An Irish Quarterly Review*, 86, (343), 248-258. <http://www.jstor.org/stable/30091818>
- Subedi, A. (2015). *Samakaaleen Nepaalee kavitaamaa Janajaateeya chetanaa* [Ethnic consciousness in contemporary Nepali poetry]. In A. Giri, H. Paudel, & L. P. Gautam (Eds.), *Pragya Samakaaleen Nepaalee Kavita Vimarsha* [Academy contemporary Nepali poetry discourse], Nepal Academy.
- Subedi, S. P. (1998). Constitutional accommodation of ethnicity and national identity in Nepal.” *International Journal on Minority and Group Rights*, 6 (½) 1998, 121–47. JSTOR, <http://www.jstor.org/stable/24674609>. Accessed 9 Aug. 2024.
- Shweder, R. A. (2007). An anthropological perspective: The revival of cultural psychology—some premonitions and reflections. *A Handbook of Cultural Psychology*, edited by S Kitayama & Dov Cohen, The Guilford Press.
- Timilsina, R. (2019). Expression of cultural resistance in Rajan Mukarung’s poetry. *Drishtikon: A Multidisciplinary Journal*, 9, 75-86.
- Toffin, G. (2009). The Janajati/Adivasi movement in Nepal: Myths and realities of indigeneity. *Sociological Bulletin*, 58(1), 25–42.
- Thakuri, T. B. (2023). Role of Mythical heroic narratives in parenting of Nepal. *Shahid Kirti Multidisciplinary Journal*, 1(1), 1–21. <https://doi.org/10.3126/skmj.v1i1.60499>



# Ecocritical Consideration: Exploring the Interconnectedness of Nature and Human Experience in Graham Swift's *Tomorrow*

Ravindra Neupane

*Ratna Rajya Laxmi Campus, TU, Kathmandu.*  
**Corresponding Email:** [rdkkneupane@gmail.com](mailto:rdkkneupane@gmail.com)

## Abstract

*The environmental crisis is one of the most tenacious issues of the twenty-first century, and it has never been more relevant than it is right now. This subject, typically associated with the natural sciences, has made its way into literary studies as ecocriticism, which provides an intriguing perspective on how place and nature are portrayed in scholarly works. This article aims to adopt an ecocritical approach by concentrating on the portrayal of nature, nature-culture relations, and the potential for a noble perspective on the world that is, from the standpoint of the interconnectedness of nature and human experience in Graham Swift's 2007 novel Tomorrow. The nonhuman characters and the natural world are what give rise to these discussions' starting points, prompting questions about anthropocentrism, nature's voice (or lack thereof), and agency. The novel demonstrates a distinctive ecocentric orientation in literature while also challenging conventional notions of humanism and drawing attention to current environmental challenges.*

**Keywords:** Anthropocentrism, ecocriticism, environmental problems, culture, civilization, nature

## Introduction

This article attempts to examine how Graham Swift's *Tomorrow* depicts the problem of nature. The novel is given a new perspective by being placed inside an ecocritical framework. The depiction and significance of nature are of interest to the researcher. For example, is nature depicted as a living, breathing subject or as a lesser object? Is nature given the ability to speak? What forms does the nature-culture interaction take? The purpose of the article is to show how important nature

is to the novels and that it serves more purposes than just providing a picturesque setting or accent color.

Swift's work is distinguished by his wordplay, references, and defiance of literary standards. Swift is considered one of the most significant contemporary landscape chroniclers, and his work is notable for its deep feeling of place (Swift, *Orders* p. 299). Plot-wise, the book takes place in the twenty-first century and tells the tale of Paula, the protagonist, a mother of twins, as she lies awake in bed and discovers memories from the past. The story then progressively reveals the family secret.

The article makes an effort to examine the book from an ecological standpoint because the natural world is, in fact, a prominent and distinctively portrayed presence in the work. Assuming that nature plays a significant role in the story, the article's challenge is to establish how it is represented. The following will first give an ecocritical framework, and then it will investigate how nature is presented, ecological issues, and the relationships and similarities between nature and civilization as they are portrayed in the novel.

The foundation of ecocriticism is the belief that culture and nature, humans and nonhumans, are interconnected and that culture both influences and is influenced by the actual environment (Glottfelty p. xviii–xix). The persistence of location, nonhuman nature, culture's coexistence with nature, and giving voice to underrepresented facets of life are foundational ideas of environmentalist thought.

Notably, eminent ecocritic Lawrence Buell described an ecologically focused work as non-anthropocentric, citing four key characteristics: Human interest is not seen as the sole acceptable interest; the nonhuman environment exists not just as a framing device but also as a presence that starts to suggest that human history is intertwined in natural history. A distinct terminology for anthropocentrism and biocentrism has emerged in this discourse on humans and the environment, as put forth by Lawrence Buell: "humankind-first ethics" and "ecosystem-first ethics" (Buell, *Writing* p. 227), or, as put forth by Christopher Manes, "second nature" and "first nature" (Manes p. 23). Both ideas are essential to our research. Scholars in the field of ecocriticism are particularly interested in the issue of nature's agency and voice, in addition to the previously mentioned presence of nature and nonhuman interests. The question of whether nature has agency has been up for debate for years. "Nature is silent in our culture [because] the status of being a speaking subject is jealously guarded as an exclusively human prerogative," claims Christopher Manes (Manes p. 15). Therefore, nature's voice is not privileged; rather, it is typically ignored, much like the voices of minorities, women, and children have historically

been. Put another way, people often see nature as the Other, silent, and beneath them.

Another ecocritic, Scott Russell Sanders has pointed out that although we are a part of nature—we rely on the world for food, energy, and other necessities, and our bodies decompose—it has only evolved into a cerebral commonplace rather than an emotive one. Consequently, one may generalize and wonder if nature speaks at all (p. 194). If nature is typically spoken for by humans, we may argue that nature still speaks for itself, at least in a metaphorical sense, in light of the loud environmental concerns and natural disasters like tornadoes, floods, and earthquakes.

In addition, a critical position is taken regarding hierarchies, which tend to overshadow, drive nature into a secondary role, and submit it to human requirements. Ecocriticism acknowledges biocentrism—the nonhuman world as an equal subject on its own—as opposed to anthropocentrism. First, biocentrism—nature as a voice of its own—is included in attempts to transcend the nature-culture split. This takes into account the voices of birds, animals, and other natural occurrences in addition to the reality that humans are not the only species present in the world.

Therefore, nature is attempting to become a “self-articulating subject” by rising beyond the status of the marginalized Other (Oppermann, *Viewfinder* p. 4). Second, the realization that humans and nonhumans together comprise life itself transcends hierarchical connections; contextualism and interconnectedness are thus given value. In the context of Swift’s book, we will now examine the dialectics of nature-culture interaction, hierarchies, biocentrism, and anthropocentrism, as well as a multiplicity of voices and topics. The presence of nature in *Tomorrow* is distinct and relevant to its visibility and vibrancy. Its importance is related to the novel’s general conflict and problems, in addition to its representational quality.

This study aims to investigate the role and representation of nature in Graham Swift’s *Tomorrow*, examining how the natural environment influences the characters’ lives and emotions. Through an ecocritical lens, this research will analyze:

- \* How does Swift use natural imagery to reflect the internal states of the characters?
- \* In what ways do the characters interact with their natural surroundings?
- \* Are there underlying ecological messages or themes within the narrative?

By exploring these questions, this study will contribute to a deeper understanding of how Graham Swift’s *Tomorrow* integrates ecological perspectives

into its narrative structure, thereby enriching the broader discourse on the relationship between literature and the natural world.

The primary objective of this study is to conduct an ecocritical analysis of Graham Swift's novel *Tomorrow*, with a focus on understanding the intricate relationships between nature and human experience. Specifically, the study aims to:

- \* explore how Swift employs natural imagery and symbolism to mirror the internal emotions and psychological states of the characters.
- \* investigate how characters interact with and perceive their natural surroundings, and how these interactions shape their identities and life choices.
- \* uncover and interpret any underlying ecological messages or themes, such as environmental change, sustainability, and the interconnectedness of all life forms.

The study is limited in analyzing Graham Swift's *Tomorrow*. Ecocritical theories are used as theoretical tools to explore the interconnectedness of nature and human experience in the novel.

## Methodology

The novel *Tomorrow* is analyzed by using qualitative research methodology. It uses theories from ecocriticism to analyze the text to understand how the text engages with ecological ideas. Key theories include deep ecology, ecofeminism, and social ecology. It analyzes the dynamics between characters and their environment. By following this methodology, the article explores and articulates the ecological considerations in the novel, providing a nuanced understanding of the text's engagement with environmental themes.

## Discussion and Analysis

In Graham Swift's novel *Tomorrow*, the narrative unfolds for a single night, during which the protagonist, Paula Hook, reflects on her life and prepares to reveal a significant family secret to her teenage children the next day. The setting and natural environment play crucial roles in shaping the themes and emotional undertones of the story.

Similar to this, the changing of physical environments heightens the entire struggle in *Tomorrow*. Throughout the book, rain plays a significant role in one of these struggles. The ethical orientation of the text includes human accountability to the environment; the text at least implicitly acknowledges the environment as a process rather than a constant or a given (Garrard p. 53). When Paula, the main

character, narrates her bedtime story, it's also pouring outside. "This house will be curtained and cordoned off by a veil of rain tomorrow," she observes (Swift, *Tomorrow* p. 9). Rain is therefore going to separate Paula's family secret from prying eyes. Paula's father's funeral features a similar protecting role when the woman is shielded by the rain, which is also mentioned to be preferable to bagpipe music (pp. 72, 121), emphasizing nature's fundamental existence. The personification of rain as a guardian, "pressing a finger to its lips: Sssshhhhhh..." (p. 154), is most noteworthy. It is appropriate to equate rain to an actual living entity that protects the family and the secret.

The living environment is another significant element of the book. Mike, Paula's spouse, is the editor of *The Living World*, the corresponding journal. His commitment to it and the term "living world" itself serve as metaphors for showing that nonhuman nature is just as genuine and alive as human nature. Nonetheless, Mike's intimate connection to the natural world raises the possibility of both biocentrism and the unification of humans and nonhumans. The journal's Yin-and-Yang ecosystem logo (p. 95) appears to be another representation of the unitary interrelations. Paula's admission that she and Mike never had children but the *Living World* also seems to point to the reason it's so notable. The *Living World* is operated out of a Bloomsbury attic (p. 93), whereas Mike does his study at Imperial Labs (p. 55). These details succinctly convey the widely held but mostly unacknowledged notion that the living world is, in many ways, more important than other variables in life. Paula's choice to undergo artificial insemination was also motivated by her belief that life itself is more essential than social relationships.

But the living world also manifests powerfully from an entirely opposite angle: that of catastrophic perishing. William Rueckert, whose dictum that "everything is connected to everything else" has even been dubbed "the First Law of Ecology," has abundantly supported the nature-culture mutuality element (Rueckert p. 108). According to Mike "more and more of its pages seem to deal with declines and depletions, not to say outright extinctions, things going wrong with nature, the harm being done to it, disasters in store" (Swift, *Tomorrow* p. 225). With so many natural disasters and pressing global concerns in the modern world, it is evident that the environment is a major worldwide concern. More precisely, Mike is concerned about "the 'just nature' books" (p. 226), which are attractively colored, animal-focused, and simple to look at. He has good reason to be concerned that treating nature like anything other than what it ends up being "heads-in-the-sand stuff" (p. 226): a thoughtless attitude that refuses to acknowledge or recognize the consequences on the environment.

The warnings are not taken from the sky, but rather the globe is in danger, as the image of the dying world already emphasizes (p. 226). Nature is, or at least ought to be, much more than mere nature; the issue itself requires serious attention. “If we are to survive, we must look outward [... to the stupendous theatre where our tiny, brief play goes on,” writes ecocritic Sanders in a succinct synopsis (Sanders p. 195). Using the metaphor of the dying earth, Swift adopts an interesting position when addressing the subject of Noah’s Ark. The brothers’ paintings of Noah’s Ark serve as the primary local lens through which the biblical tale is seen. The idea that animals must board the ark two at a time for the earth to be preserved is particularly troubling for the kids (Swift, *Tomorrow* p. 229). In addition to suggesting that the world will be saved, the biblical deluge also suggests an intriguing additional dimension at the local level. In other words, the significance of rain in the book is explained by the fact that it affects the paintings as well and that the box holding the drawings is compared to a tiny ark that is waiting for a rainy day (pp. 228, 230). Rain also saves the family life when the twins’ father’s true identity is discovered.

Thus, the novel makes extensive use of the concept of boundaries as conveyed by nature. Nonhuman animals, unheard voices, and the relationship between nature and civilization in *Snails* are among the nonhuman images that appear repeatedly in the narrative and hence gain instrumental significance. In *Tomorrow*, Mike is specifically an enthusiastic snail researcher. He is fascinated by things’ peculiarities and discovers the remarkable in the seemingly insignificant every day, particularly in the natural world. By doing this, he effectively illustrates the harmonious relationships between nature and culture as well as the enjoyment of life.

But as Paula points out, nature seems to be history to today’s kids: “They don’t ask for the world, do they, they don’t even want it” (Swift, *Tomorrow* p.81); to them, towns, rural cottages, and even the country itself seem like scenes from an antiquated picture book (p.81.). Despite this, Mike finds himself drawn to mollusks because, in his words, they are “the very composition of the world” (p. 18). Given that fossils and snail shells in general form the basis of life, Mike also points out that the South Downs, a significant location in the couple’s personal history, would not exist without the shells (p.18). Paula’s synopsis of Mike’s area of study is especially insightful:

His special field, as you know, was mollusks, and within that special field, his special area was snails. And his special area within that special area, which he would say wasn’t at all small, was the construction and significance, the whole evolutionary and ecological import, of their shells. (pp. 17–18)

The first thing that draws attention to this quotation is the manner it is presented, which is in the shape of a concentric circle or a spiral. This appears to be more than just a coincidence, as snail shells similarly spiral inward. Another distinctive feature of snails is that they carry their home—a place where nonhumans also reside—on their backs when they are in their shells. Second, the shells provide a feeling of security; Dougie, Paula's father, is reported to see his robes and power as his unbreakable shell (Swift, *Tomorrow* p. 63). Furthermore, snails and limpets—whose shells are not spirally coiled—are distinguished from adults and youngsters based on their shells (p. 18). The spiraling shells of snails are thought to represent the intricacies of adult life, whereas, in children, the spirals and issues have not yet materialized. Finally, Paula's statement that she cares more about her family's future than the future of the planet (p. 255) appears to be a reflection of the mindset that leads to individuals living in isolation and creating global ecological problems.

The fact that animals can communicate and have a strong, distinct voice is more significant than the fact that they all speak the same language. To put it another way, they speak literally rather than figuratively, coming out as distinct, living individuals who are hence even more present in their direct speech than, say, the rain of *Tomorrow*. Lastly, the novel's predominant focus on slippery creatures—which are frequently thought of as ugly mollusks—is the snail. So why has the selection of this unique concentration been made? In addition to highlighting nature—the nonhuman that is typically viewed as silent—the slipperiness appears to be symbolic of the reality that there are typically multiple alternatives rather than a single truth or vision. Paula and Mike in Swift's writing are connected to nature, although this may already be history for a different generation. Therefore, in general, the slipperiness might allude to hybridity, a rhizomatic blending of culture and nature. The shapes of the animals are also fascinating; take the spiral, cyclical construction of snail shells, for example. The protagonist's fascination with snails actually symbolizes the unification of humans and nonhumans, and the starting and finishing points coming together in a circle seem to highlight the connections between nature and culture.

The story serves as a striking comparison to human behavior by portraying the human world as being as close to the nonhuman world as possible. For example, in *Tomorrow*, Mike and Paula are greeted the day following their romantic encounter by the pearly clouds, the approving sun, and the gold deepening light (Swift, *Tomorrow* pp.29, 44, 48). Paula ponders the moment's perfection as well:

Had Mike controlled the weather? He had anticipated that the tide would be so cooperatively full before it quietly and respectfully receded, but that's just what tides do, right? That the couple's friends Linda and Judy would get up and leave



too, guests at our feast who knew when they should be leaving, and that the day would turn gold and dreamlike as the light grew darker and the tide crept further out? (p. 48)

These natural features do, in fact, emphasize the importance of this specific time for Paula and Mike and are not coincidental. Together, they are having a private moment while the tide is reported to respectfully recede as well as other individuals.

Another noteworthy instance is the marriage proposal at Craiginish, where Mike mentions marram grass growing on the dunes and makes a comparison to limpets prior to the momentous occasion. “The garden requires care from human hands. In the meantime, humans receive benefits from the garden as well” (Neupane p.37). It appears that Mike and Paula are similar to the grass, which clings to and takes root “where no other plant will, on bare and barren sand” (Swift, *Tomorrow* p. 77). Just as they are getting close to the area, they are also clinging to each other and becoming even more ingrained in each other’s hearts. Furthermore, their union will be sterile, with the main family secret being their inability to conceive naturally. The grass is also noticeable because it is waving and murmuring (i.e., personifying the nonhuman world and suggesting that it is alive and actively participating at the moment), echoing the feelings and whisperings of the protagonists.

The forest’s deterioration coincided with the location’s disposal. Meeme in particular notes that the inhabitants of the forest are like withered, brown tree blades from the previous year; the villagers are simultaneously represented by the young green buds and the entire new life on the tree (Swift, *Tomorrow* p.195). One might further connect the human departure from the forest to that of the birds departing for the South: some depart sooner, some later. Vootele notes that he and his family are similar to owls and crows in that they remain through the winter (p. 119). After all, Leemet departs as well, and the grove keeper’s deeds ruin his life. The forest’s natural history is revealed by the rotting trees that fall with a crash and leave a hole in the forest, illuminating the subsequent collapse (p. 334). The misfortunes in Leemet’s life are comparable to those of a bird that builds a nest high in the branches, only for the tree to collapse as it sits on its eggs. The bird takes off for another tree, tries again, deposits eggs, and incubates them. However, the day the chicken hatches, a storm breaks out and this tree breaks into pieces as well. (p. 316). Hence, the recurring picture of trees takes on symbolic meaning for the deteriorating forest while simultaneously drawing a striking connection to human history - to the destruction of Leemet’s life, his home, and everything significant.

By viewing them as a whole, interconnected, and inclusive, we go beyond the comparisons between humans and nonhuman animals. Here, one could take

into consideration bioregionalism, a relatively recent issue at the place scale. The phrase, which originally appeared in US usage in the 1970s, first described a physical environment that is either rural or urban and has its own physiography, climate, watershed, animals, and plants (Buell, *Future*, pp. 83, 88). Second, according to Buell, bioregion may eventually take the place of “a nationalist vision of the globe and of interstate relations” (p. 83). It is regarded as a “terrain of consciousness” (p. 82). Critics of nation-state borders point to the biological region as a substitute for political and national boundaries. Thus, bioregion, as a terrain of consciousness, is a particular perspective on the world that sees people as part of a single, inclusive community rather than as a set of boundaries.

The terrible effects of environmental deterioration and climatic change on the earth and its people are the main theme of the novel *Tomorrow*. It investigates how human actions like resource depletion, pollution, and deforestation have resulted in natural disasters, food shortages, and geopolitical wars, among other catastrophic events. The novel also emphasizes how urgent it is to take action in order to lessen these impacts and stop additional environmental harm. It asks for cooperation in order to maintain and save the planet for the coming generations.

## Conclusion

This article has examined Graham Swift’s *Tomorrow* from an ecocritical perspective by focusing on the text’s discussion of nature. In addition to serving as a setting and framing mechanism, the novel’s natural surroundings are a highly valuable communication tool. *Tomorrow*’s living world and rain convey the sense of perishing and serve as a barrier and contrast to the human world, respectively, suggesting nature as a living being with a personality of its own. As a result, the work comes off as being heavily environmentally conscious, showcasing current environmental challenges as well as an ethical perspective.

The protagonist of the novel illustrates the interdependence between nature and culture through an exceptionally potent focus on nonhuman animals, snails. Swift demonstrates that the remarkable may be found in common snail shells, which are the foundation of all life. As a result, nature is portrayed in the book as a meaningful presence that conveys four key ideas: (1) the idea of a boundary; (2) the general concerns of the book (preventing loss and emptiness and preserving family life and the world); (3) conflicts and clashes (represented by the spiral shells); and (4) the relationship between nature and culture (represented by the cycle structure). Another way that nature is significant is because it operates on a different plane from human behavior and emotion.

In Graham Swift's novel *Tomorrow*, the ecocritical approach is demonstrated by the examination of how human behavior affects the environment and how nature and human life are intertwined. The novel explores the idea that what we do now can have a lasting impact on the environment and future generations. It also emphasizes the need for a more sustainable style of life and the vulnerability of the natural environment. The book also examines the idea of memory and history, arguing that the past and present are inextricably intertwined. This highlights the significance of protecting and honoring nature and can be interpreted as a metaphor for how human life is inextricably linked to the natural world. In general, *Tomorrow* serves as a reminder of the intimate relationship that exists between people and the natural world as well as the necessity of leading a more environmentally conscious and sustainable life.

### References

- Buell, L. (2003). *Writing for an endangered world: Literature, culture, and the environment in the U.S. and beyond*. Harvard University Press.
- Buell, L. (2005). *The future of environmental criticism: Environmental crisis and literary imagination*. Blackwell Publishers.
- Garrard, G. (2004). *Ecocriticism*. Routledge.
- Glotfelty, C. (1996). Introduction: Literary studies in an age of environmental crisis. In C. Glotfelty & H. Fromm (Eds.), *The ecocriticism reader: Landmarks in literary ecology* (pp. xv–xxxvii). University of Georgia Press.
- Manes, C. (1996). Nature and silence. In C. Glotfelty & H. Fromm (Eds.), *The ecocriticism reader: Landmarks in literary ecology* (pp. 15–29). University of Georgia Press.
- Neupane, R. (2023). The use of children's picture books to promote environmental awareness. *Humanities and Social Sciences Journal*, 15(1-2), 30–41. <https://doi.org/10.3126/hssj.v15i1-2.63736>
- Oppermann, S. (1999). Ecocriticism: The natural world in the literary viewfinder. *The Association for the Study of Literature and Environment*. <http://www.asle.org/assets/docs/oppermann.pdf> (Accessed July 31, 2012).
- Rueckert, W. (1996). Literature and ecology: An experiment in ecocriticism. In C. Glotfelty & H. Fromm (Eds.), *The ecocriticism reader: Landmarks in literary ecology* (pp. 105–123). University of Georgia Press.
- Sanders, S. R. (1996). Speaking a word for nature. In C. Glotfelty & H. Fromm (Eds.), *The ecocriticism reader: Landmarks in literary ecology* (pp. 182–195). University of Georgia Press.
- Swift, G. (1996). *Last orders*. Picador.
- Swift, G. (2007). *Tomorrow*. Picador.

# Leadership Role in Higher Education for Sustainable Development Goal: Reflections from Tribhuvan University

Rupa Shrestha

*PhD Scholar in the Faculty of Management*  
Orcid id: <https://orcid.org/0000-0003-3131-3598>  
**Corresponding Email:** [rupa.shrestha@tu.edu.np](mailto:rupa.shrestha@tu.edu.np)

## Abstract

*This study aims to seek the answer to the question of how to lead higher education institutions to incorporate sustainable development goals\_4.7, especially to work as transformation agencies. It applied the qualitative research methodology to conceptualize the underlying educational mechanism. It generates facts from open-ended questions and policy documents. The analysis is based on in-depth interviews with the university's high-ranking officials. The result reveals that central-level policy and TU Vision are yet to be embedded to acknowledge the goal in these three areas: research, curriculum revision on meeting labor market demands, and collaboration. Therefore, the incorporation of the goal into the university's system is becoming an extra project. Moreover, it explores that institutional memory and transforming the national priority into a university extensively depends on the leader's role. As none of the executive leaders express the concept of goal in the higher education system, it is revealed that existing leadership practices are unstructured. This study raises the issue regarding the role of leadership and existing leadership practices in fostering SDG culture. This study will be one of the research documents for sensitizing leaders to improve higher education institutions' national and global arena. This research is Nepal's first study of its type with a broad understanding of the context and concept of Sustainable Development Goals at Tribhuvan University from the aspect of leadership.*

**Keywords:** National priority, sustainable development goal, role of leadership, higher education institutions

## Introduction

The Sustainable Development Goals (SDGs) serve as a global framework for advancing social, environmental, and economic development. It is more critical than ever for the global community today than when it was introduced by the United Nations (UN), encompassing a total of 21 agendas as action plans, which were developed in 1992, herald a new phase of a concerted effort by the world to realize this plan of action for people, the planet, and prosperity. In this regard, Leal Filho et al. (2019) argue that that of educationists is paramount” and, further, that they have a “social responsibility” to foster competencies for sustainable development amongst and within their students and communities. Similarly, Leal Filho et al. (2019) present that universities have a “moral duty to contribute to the society in which they thrive”. They have highlighted that Higher Education Institutions (HEIs) have been integrating sustainability into their curricula, management and operational systems, and community outreach efforts for years.

The authors, Filho et al. (2019) further posit that “Universities influence local communities by serving as models for sustainability and by providing socio-economic contributions to their host communities through the graduates that are employed in the local region or creating living laboratories in cooperation with stakeholders within their communities”. The research revealed that higher education institutions play a key role in the achievement of the SDGs as agents. In the World, there is a wide range of debates, undergoing for embedding sustainable development goals in Higher Education Institutions (HEIs) (*MoEST, 2019a; Giesenbauer & Müller-Christ, 2020; IAU, 2017; Weber & Dudarstadt, 2012*). According to UNESCO IIEP (2017), “Higher education is a cornerstone for the Sustainable Development Goals.” In the early decades of the 21st century, Higher Education for Sustainable Development (HESD) initiatives were introduced and adopted by more than 3 hundred universities worldwide. Higher Education for Sustainable Development Initiatives (HESDI) also emphasizes the responsibility and commitment of leaders and stakeholders in HEIs to teach sustainable development concepts, encourage research on sustainable development issues, curriculum design for sustainable design, and most importantly, support sustainability efforts in communities and share results through international frameworks (Décamps et al., 2017).

In this context, higher-level education is divergent across universities worldwide. There are different approaches and systems in universities, so it is difficult to identify a “one-size-fits-all”. Previous studies (Adhikari & Shah, 2020, 2022, Adhikari, & Shrestha, 2023) show that despite the inadequacy of coordination of both government institutions’ commitments to implement Education for Sustainable Development (ESD) in higher education and documents linked to

Sustainable Development (SD), autonomy structure of the university and their social responsibility have led them to develop several initiatives and policies towards ESD". Adhikari and Shah, (2020) especially, argue that "the Nurturing Excellence in Higher Education Program builds on Nepal's previous successful higher education projects supported through results-based financing. It helps the government of Nepal align its higher education sector with labor market needs, boost collaborative research and entrepreneurship, and improve governance." Further, Adhikari and Shah (2021), left the conclusion that the concept of sustainability is yet to be known how far Nepalese HEIs are engaged in activities to support SDGs in Nepal.

The Nepalese 15th Plan (2019/2020–2023/2024) envisaged internalizing and localizing SDGs through the public sector, federal, provincial, and local governments, private sector, cooperatives and non-government organizations, and civil societies and communities (NPC, 2019). Similarly, Thapa (2024) highlighted that Nepalese universities should be able to respond to SDG, especially, poverty, inequality, unemployment, challenges caused by climate change, mental illness, and other complications in the society. In this regard, Adhikari and Shah (2021) raise the question: "How do executive leaders determine their own sustainability needs and address the pertinent issues with higher education development?" All this is based on their leadership practices with the main issue being the sustainable development goals being implemented in the Nepalese higher education formative offer with the role of an executive leader.

The relationship between the leadership role and SDG in higher educational systems is studied for stepping to find potential answers to the questions, does the leadership role lead to the implementation of the concept of sustainable development goal SDG in policies? and does existing leadership practice effective enough to incorporate the SDG? Based on the research questions, the general purpose of the study is to evaluate how higher education institutions' leaders can incorporate the concept of sustainable development goal; SDG4.7 in its system.

## **Review of Literature**

The Sustainable Development Goals, also known as the Global Goals, were embraced by the United Nations in 2015 as a universal call to action to end poverty, protect the planet, and ensure that by 2030 all people enjoy peace and prosperity (UN, 2015). The 57th session of the United Nations General Assembly in December 2002 adopted resolution 57/254 announcing the United Nations Decade of Education for Sustainable Development (UN-DESD; 2014-2025) for the period between 2005 and 2014. This resolution aimed to highlight education's critical role in bringing about a more sustainable world (Wals, 2014). Considering the new UN-DESD



(2014-2025), it is time to identify the extent to which higher education institutions (HEI) have introduced sustainable development (SD) in all their activities through a “top-down” process starting with planned activities from the governing body and then involving all stakeholders. To this end, SDGs are included in the 2030 Agenda for SD, launched in September 2015, aimed at promoting the acquisition of knowledge and skills for SD. The agenda is an action plan for SD. Leal Filho et al. (2017a) noted that the sustainable development goals (SDGs) could provide an opportunity to overcome the barriers to achieving sustainability in HEIs. HEIs have an obligatory responsibility to implement the goal because it is an institution that produces manpower and brings the think tank to society. HEIs is the agency to implement national and international policy, indeed. In the context of Nepal, The Nurturing Excellence in Higher Education Program builds on Nepal’s previous successful higher education projects supported through results-based financing. It helps the government of Nepal align its higher education sector with labor market needs, boost collaborative research and entrepreneurship, and improve governance which are basic themes of SDG4 (Adhikari & Shrestha, 2023).

### Higher Education Institution and SDG Target 4

Among the 17 goals, SDG4 focuses on “Ensuring inclusive and equitable quality education and promoting lifelong learning opportunities for all” (United Nations, 2015), prescribing Higher Education Sustainability Initiatives that flow the information regarding higher education with an interface between policy level and HEIs by indicating the profile of the higher education sector in supporting SDG. (United Nation, 2012). (UNESCO, 2012), explores the theme “ensure inclusive and equitable quality education and promote lifelong learning opportunities for all” with the sustainability indicators (Table 1).

**Table 1**  
*SDG4 Indicators*

Indicators	Description
SDG_4.1	Ensure that all girls and boys complete free, equitable, and quality education leading to relevant and effective learning outcomes.
SDG_4.2	Ensure that all girls and boys have access to quality early childhood development, care, and pre-primary education.
SDG_4.3	Ensure equal access for all women and men to affordable and quality technical, vocational, and tertiary education, including university.
SDG_4.4	Substantially increases the number of youth and adults who have relevant skills, including technical and vocational skills, for employment, decent jobs, and entrepreneurship.



---

SDG_4.5	Eliminate gender disparities in education and ensure equal access to all levels of education and vocational training for the vulnerable, including persons with disabilities, Indigenous peoples and children in vulnerable situations
SDG_4.6	Ensure that all youth and a substantial proportion of adults, both men and women, achieve literacy and numeracy.
SDG_4.7	Ensure that all learners acquire the knowledge and skills needed to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and nonviolence, global citizenship and appreciation of cultural diversity and of culture's contribution to sustainable development.

---

**Note.** Elaborated by the Authors with Public Information from (UNESCO, 2012)

The importance of implementing SDG4 through HEIs is an emerging issue especially for achieving SDG4 and its indicator 7 because target 4.7 aims to focus on mainstreaming (i) global citizenship education and (ii) education or sustainable development, including gender equality and human rights, in (a) national education policies, (b) curricula, (c) teacher education, and (d) student assessments (*MOEST, 2019*).

### **Role of Leadership and SDG**

There are 3 hundred universities across the globe, accepted and adopted in 2012 and emphasized the roles of all academics, executive leaders, and stakeholders in HEIs to embed sustainable development concepts (Therese & Carmel, 2020). Similarly, some other researchers explored (Machado & Davim, 2022) that while leadership from administrators/managers is important, no less important is institutional leadership from faculty and staff. In the role of leadership in promoting sustainability goals, especially in HEIs, Hueske, & Pontoppidan, (2020) conclude that there has been increasing emphasis on higher education institutions as agents promoting and advancing sustainability and address how sustainability is integrated into management education at higher education institutions. They introduced key indicators that tease out (GEROCO) for embedding sustainability in education, such as Governance, Education, Research, Outreach, and Campus operations.

The role of leadership can be taken as a powerful key to embedding the national level policy into higher education and transforming them into the society at large. Adhikari and Shrestha, (2023) explore that in the absence of HESD literacy and a persuasive strategy, university leadership is less active in lobbying for SDG 4.7 with the government and funding agencies, university faculties, and trade unions. Both insights and initiatives to conceptualize HESD are lacking.

**Table 2***Key Findings for Leadership Role*

SN	Findings	Author's Name	Theory
1	<i>"It made us realize how difficult and therefore vital it is to cooperate beyond national borders". -Leadership Level, Japan.</i>		
2	<i>"It reduced the attention to SDGs, however, it opened new opportunities, like discussions about the need for a civil dialogue". - Head of Institution, Slovenia.</i>	(IAU, 2023, 27)	Interconnectedness and Interdependence of the globe
3	<i>"It shifted attention and resources away from sustainability to deal with other more imminent crises. It brought into tangible relief the interconnectedness and interdependence of the globe. It accelerated discussions about how equitable partnerships and collaborations will need to be". -Deputy Vice-Chancellor, United Kingdom.</i>		
4	<i>"Because we are a Higher Education Institution, our focus is on the research aspects of the SDGs. We make the university's resources available to nearby communities, and we are part in the making of the next generation of consumers of natural resources."</i> - Leadership Level, India	(IAU, 2023,30)	Social Leader
5	<i>"Collaborate with other universities in research activities for climate change, engaging with communities in terms of the protection of biodiversity lives, and training the public in terms of gender equality". Leadership Level, Fiji.</i>	(IAU, 2023, 31)	Engaging with communities
6	<i>"Leadership is key to advancing universities' engagement with the UN 2030 Agenda and networking and mainstreaming activities and broader initiatives undertaken at the Academic Staff level".</i>	(IAU, 2023, 49)	Role of Leadership

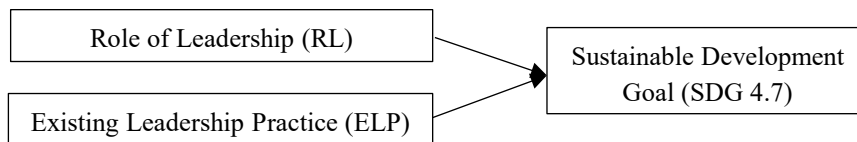
Source. Elaborated by the Authors

## Research Gap

In Nepal, the National Planning Commission declared various planning documents and the government's dedication to achieving goal 4.7 can be seen in many programs and budgets. However, Goal 4.7 has been becoming complex and considered difficult, cross-cutting, and qualitative, yet it is quite helpful in achieving HESD. Throughout the literature, it seems that the lack of SDG literacy, financial support, and knowledge of the government's development goals appear to be delaying the progress of HESD at Nepalese HEIs (UNESCO, 2020; Leal Filho et al., 2017; Leal Filho, 2020). Adhikari & Shrestha (2023) presents the scenario regarding SDG4.7 and its potential in HEIs that, as of now, it is unclear among a few university officials whether SDGs are periodic or perennial goals. Moreover, the research concluded that HEIs are not evaluating their teaching–learning goals considering the SDGs' targets and reporting the ESD performance, it is apparent that the HESD roadmap for universities is unclear (Mallow et al., 2020 and UNESCO, 2020). There is a lack of understanding on how to embed and implement these global agendas into HEIs with a holistic approach (Lozano et al., 2015 and O'Malley, 2021), hence, HESD is objectively not understood in Nepalese HEIs. Many Researchers (Adhikari & Shah 2021, 2022; Adhikari & Shrestha, 2022, 2023) in Nepal identified the problem regarding the SDG4.7 implementations that Nepalese universities have been facing problems in funding, behavioral changes, and leadership to incorporate SDGs in their policy, planning, budget, and curriculum. Even after the ratification of SDGs by the Government of Nepal, universities are not involved in academic discourse to conceptualize SDGs. Since, Adhikari and Shah (2021) left the floor for further research, this study aims to analyze the leadership role in Nepalese higher education for the sustainable development goal (Figure 1).

**Figure 1**

*Conceptual Model*



*Source.* Adhikari and Shah (2021)

## Methods and Materials

This study relied on a multiple realities method that utilizes several qualitative approaches to data collection. At first, a systematic review of the literature was carried out using Qualitative Evidence Synthesis (QES) that assesses the current status of leadership practice in the university. Secondly, in-depth interviews were

conducted for the opinions of executive leaders of the university. 50 articles, published in peer-reviewed in years 2023 and 2024 were selected for the review.

The researcher discussed and reviewed with the keywords such as; Responsibility of leader or Influence of Leader or Impact of Leader or Duty of Leader or Decision of Leader or HE leaders Contribution or Leaders Empowerment for the role of leader and for SDG4.7, Quality Education or Inclusive Education or Knowledge Transformation or Education for Sustainable Development; or University Culture and Sustainability terms are used.

Further, a purposive sampling technique was used to include executive leaders following the rule of Tribhuvan University (TU, 2050). The researcher engaged in discursive and consultative dialogue with key executive leaders from the University, one of the big universities in Nepal, covering 80% of space in higher education (TU Program and Budget 2024) in Nepal. Executive leaders are purposefully considered as authentically leading Tribhuvan University (TU) in the designation. Semi-structured interviews were conducted 6 hours long with four academic executive leaders including deans and Director of Planning Directorate and two executive Division Chiefs.

## **Result and Discussion**

This study is based upon a descriptive–qualitative approach (Elliott & Timulak, 2021) to contextualize and conceptualize the leader’s role, which was analyzed from leadership and sustainability perspectives. In this research paper the result section is grouped into two segments 1) the context of the existing condition of HESD, and 2) the conceptualization of leadership practice in TU.

### **The Context of Higher Education for SDG**

The theme of the HESD context in Nepalese HEIs is evaluated by the national framework and national education policy for higher education. The following are arguments and key findings that show the expected role of academic leaders as six ring-faced strategies for the Future of Higher Education, especially for one of the large universities in Nepal; TU. To focus on leadership skills to embed the SDG4.7 concepts in the Nepalese educational system, Bhusal, (2023), Thapa, (2024), (Dhamala, 2024) and Joshi, (2024) argue on the following area:

- The Vice-Chancellor and other top leaders have to pay special attention as a top leader to these three aspects which are in line with SDG implementation.
  - Role of Manager; Should be an efficient manager by making the best use of

resources, academically excellent, materially prosperous and environmentally beautiful.

- Role of Guardianship; Should be able to take tough decisions in the current complex situation to transform the youth power of students into creativity.
- Role of Leadership; For the educational upgradation, study and research the latest and priority areas of the nation should be made.
- Leadership, who can pull leadership tactics for evolving academic landscape should be able to take tough decisions for fair, honest and reliable leadership along with a comprehensive transformation strategy.
- The leader has to be committed to connecting the national priority through HEIs, however, executive leaders are failing to use the government grant to promote the SDG4.7.
- First and foremost, the leaders should be engaged in the discourse of what type of education is essential for national development, how the state-funded university should work to achieve that goal, and what type of person can perform well in that direction.
- The university can ensure that the chosen leader is equipped to navigate the challenges of the evolving academic landscape and contribute significantly to the institution's continued success and development.

In the context, of transferring knowledge regarding SDG\_4.7 to the teaching-learning process, TU requires leadership skills that explore the competency in terms of academic and administrative efficiencies for effective incorporation of the goal.

### **The Conceptualization Role of Leaders for SDG**

To conceptualize the concept of a leadership role and existing leadership practice, Seven- open-ended questions to the university's deans and directors were asked.

Regarding the questions about The Role of Leaders in SDG, the main issue lies in leadership roles pertaining to the goals in Nepalese HEIs as it has its distinct education system, social networks, student population, societal structures, and universities. However, one of the Deans argued on the role that within this context, effective leadership is crucial, yet it has often failed to establish meaningful

connections with society. All the respond All the respondents express their views on the following statements;

*“In the context of Nepalese culture, where the system itself has not been working effectively, it needs continued follow up motivation in every step. Thus, for implementing SDG, the primary responsibility of leadership is to formulate the policies and plans to connect the national level priority to University’s policy to not only impart knowledge but also cultivate practical skills in students.”*

The opinions explore that leadership roles are crucial to connecting the national-level priority to the university’s system. Like the research, Adhikari and Shah (2021), The opinion also revealed that the institutional memory and transforming the national priority into a university extensively depends on the leader’s role because SDG4.7 is a new fruit and there is no permanent mechanism in TU’s structure.

In response to existing leadership practice about answering the questions that in line with the national education framework for SDGs, to what extent has the institution integrated HESD into its plans and preparations? and how has existing leadership practice been working?, university’s leaders have stated that although industries and societal sectors eagerly anticipate graduates who possess qualities regarding labor market, the academic plans and policies are not directly related to program and budget. Director of planning explicitly expressed that existing leadership practice yet to be framed mechanically in the line of Plans and Preparations for HESD. Concerning to the answer to the qu to what extent has extent has the institution integrated HESD into its plans and preparations? the director stated:

*“For the development of nations, each university and college is established to create new knowledge, provide knowledge, transfer knowledge and skills, and generate knowledge through research and publication. It is the main scope of higher education institutions, indeed. However, TU is yet to be framed and connected with national priority in the line of SDG”*

The statement clarifies that the existing leadership practice for plans and preparations for HESD has remained unstructured and undirected. They argue that they are working as movers and shakers for teaching learning structure in a whole-institution approach; however, it is not going well as per expectations in line with SDG, even though they agree that universities cannot stay just as observers which is likely to the research (Weisser, 2017).

Regarding the issue of embedding SDGs' in a whole institutional approach, basically for curricula, research and teaching-learning process (Table 3), university authorities have observed that they are trying to embed the concept of the goal with a collaborative model but lack of clear vision and directions in unification line, they couldn't tie up the national priority in those basic programs.

**Table 3**

*Opinion of TU Leaders on the Leadership Practice for the SD Project*

Leaders	Statements
Dean_1	<i>"In addition to the aforementioned programs, a centralized program, wherein a standardized curriculum is established and implemented across all colleges in Nepal, irrespective of their faculty or resources. This approach aims to provide a consistent framework, but there remains a concern regarding the interpretation of this framework regarding SDG4.7."</i>
Dean_2	<i>"Over the last 2 years, demand-driven courses have been introduced by focusing on national priorities. In the line, 30 students are taking benefits from the collaborative student-research program and theoretical knowledge is imparted, however, it is lacking in the practical sector with integrated decisions "</i>
Director	<i>"As it is national and international concerns, university should coordinate jointly with Government, Public Organizations, NGO/ING, Business Companies for implementing SDG in a project form"</i>
Chief	<i>"As it remains unable to work regularly for SDG with central policies. It needs a project-based collaboration with partnering agencies"</i>

**Source.** Opinions of HEIs' Leaders

The above opinions explored that as SDG is a national and international agenda, Government, Private sector, Non-Government-Organization (NGO), and International Non-Government Organizations (INGO) are obligatory to support in carrying out the projects, leaders should focus on collaborative efforts. This reality is accepted by Adhikari and Shah (2021) in their research.

This research has some limitations, as the result could be approximate because the views of experiences of executive leaders and qualitative reviews are considered to explore the result. Additionally, it incorporated information from scattered sources and policy documents, which can lead to apparent knowledge.



## Conclusion and Implications

This research paper incorporated a leadership concept for implementing the SDGs. TU has understood that the Government of Nepal (GoN) formulated the national-level development policy and again forecasted additional SDG indicators, rather than incorporating it as their sectoral responsibility to ensure the quality of education for future generations. In line with the coordination gap, this study explored that leadership roles are crucial in connecting the national level priority into the University's system. Only through the clear realization of SDG4.7 by TU leaders, it can be imposed in the higher education system through research, curriculum revision and the teaching-learning process.

The opinions disclosed that although leaders are aware and feel more responsible for incorporating the national planning to HEIs, it is yet to be disseminated in usable terms. Foremost, the university is yet to be framed and officially structured, as NPC did not authoritatively coordinate with HEIs leaders while formulating the policies. Aligning academic and research efforts with the SDGs is pivotal for addressing pressing global challenges. Curriculum revision should focus on meeting labor market demands, ensuring graduates possess skills and knowledge relevant to current workforce needs. Research outcomes should be oriented towards addressing social needs, ensuring that research initiatives contribute meaningfully to addressing societal challenges and advancing sustainable development. Besides, the major conclusions of this study are;

1. The role of leadership is an inevitable aspect for HESD, as here TU, individual influence, rather than system, matters for even regular activities, so for implementation the SDG4.7, leadership counts a lot.
2. Existing leadership practice is unstructured for SDG4.7. None of the executive leaders formatively state the context and concept of the goal.

This research explored the state of the art of leadership and existing leadership practices in unification and integrated approach. Thus, in the everlasting phenomenon, the best leadership might be a perfect engine for incorporating the agendas through the higher education system by producing high-quality people in society. Moreover, this study will be one of the research documents that provide great insight for sensitizing academic leaders and other TU officials to improve higher education institutions' national and global arena. It broadens the view of HEI leaders, allowing them to see HEIs as a full institution.

Considering the issue of the role of HEIs in sustainability into account in TU, this research work provides practical insights on how to implement HESD in the university by connecting the national-level plans and policies to the university context and embedding them at all levels within its HEIs.

## References

- Adhikari, D. R., & Shah, B. B. (2021). Preparedness of higher education institutions for achieving Sustainable Development Goal 4: the case of Nepalese universities. *Int. J. Higher Education and Sustainability*: DOI:10.1504/IJHES.2021.117892. Vol. 3, No. 3, 2021
- Adhikari, D. R., & Shah, B. B. (2021). The state of the art in the incorporation of 8 Nepalese Universities. *International Journal of Sustainability in Higher Education*: ISSN: 1467-6370. Administration (JEPPA), Vol. 6 No. 5, pp. 1-40
- Adhikari, R. D. & Shrestha, P. (2022). Knowledge management initiatives for achieving sustainable development goal 4.7: higher education institutions' stakeholder perspectives. *Journal of Knowledge Management*. oi:DOI 10.1108/JKM-03-2022-0172
- Adhikari, D. R., & Shrestha, P. (2023). The context and concept of higher education for sustainable development: the case of Nepal. *International Journal of Sustainability in Higher Education*, Vol. ahead-of-print No. ahead-of-print. <https://doi.org/10.1108/IJSHE-12-2021-0521>
- Bhusal, S. R. (2023, July). Message from Rector. *TU TODAY 2080*. Décamps, A., Barbat, G., Carteron, J., Hands, V. and Parkes, C. (2017), Sulitest: a collaborative initiative to support and assess sustainability literacy in higher education. *The International Journal of default/ files/2016\_human\_development\_report.pdf* (accessed 8 October 2019).
- Dhamala, B. P. (2024, February). Connecting universities with industries. *The Rising Nepal*.
- Elliott, R. and Timulak, L. (2021), "Descriptive and interpretive approaches to qualitative", available at: [www.nideffer.net/classes/CT\\_RPI\\_S14/readings/interpretive.pdf](http://www.nideffer.net/classes/CT_RPI_S14/readings/interpretive.pdf) (accessed 12 May 2021).
- Giesenbauer, B. & Müller-C. G. (2020, April 16). University 4.0: Promoting the transformation of higher education institutions toward sustainable development. In *Universities as Living Labs for Sustainable Development: Sustainability*, 2020, 12(8), 3371; <https://doi.org/10.3390/su12083371>
- Hueske, A.-K. and Pontoppidan, C.A. (2020), "GEROCO: a model for integrating sustainability in management education at HEIs", in Sengupta, E., Blessinger, P. and Mahoney, C. (Eds), *Leadership Strategies for Promoting Social Responsibility in Higher Education, Innovations in Higher Education Teaching and Learning*, Emerald Publishing Limited, Bingley, England, Vol. 24, pp. 93-109, doi: 10.1108/S2055-364120200000024009.

- IAU 2017 International Conference. (2017). Leadership for a changing public-private higher education funding landscaping, Accra Ghana. *International Conference in Accra Ghana* (18-20 October 2017).
- Joshi, P. R. (2024, January). Selecting a capable vice-chancellor at Tribhuvan University. *Republica*.
- Kantipur TV HD Live (Director). (2024). *How can Tribhuvan University improve its Academic System?; Interview of Vice-Chancellor "Professor Dr. Keshar Jung Baral"* Katipur TV. <https://www.youtube.com/watch?v=FF3HHsgTFJ4>.
- Leal Filho, W., Azeiteiro, U., Alves, F., Pace, P., Mifsud, M., Brandli, L., Caeiro, S.S. and Disterheft, A. (2017a), "Reinvigorating the sustainable development research agenda: the role of the sustainable development goals (SDG)", *International Journal of Sustainable Development and World Ecology*, 25(2)131-142.
- Leal Filho, W., Shiel, C., Paço, A., Mifsud, M., Ávila, L.V., Brandli, L.L., Molthan-Hill, P., Pace, P., Azeiteiro, U.M., Vargas, V.R. and Caeiro, S. (2019), Sustainable development goals and sustainability teaching at universities: falling behind or getting ahead of the pack? *Journal of Cleaner Production*, vol. (32) 285-294.
- Lozano, R., Ceulemans, K., Alonso-Almeida, M., Huisingh, D., Lozano, F.J., Waas, T., Lambrechts, W., Lukman, R. and Hug, J. (2015). A review of commitment and implementation of sustainable development in higher education: results from a worldwide survey", *Journal of Cleaner Production*, vol. (108)1-18.
- Ministry of Foreign Affairs (2017). National report on the implementation of the 2030 agenda for sustainable development. Oliveira, V.M. and Navega, F. (Eds), June 2017, p. 89, *available at: IJSHE 21,2 350*.
- Machado, C.F Davim, JP (2013). Higher Education for Sustainability: A Bibliometric Approach—What, Where and Who Is Doing Research in This Subject? *journal of Sustainability*. DOI:10.3390/su14084482
- MOEST, M. (2019, December). Sustainable Development Goal 4: Education 2030. Government of Nepal Ministry of Education, Science and Technology Singh Durbar, Kathmandu.
- UNESCO illus. (2017). United Nations Educational, Scientific and Cultural Organization. The United Nations Educational, Scientific and Cultural Organization (UNESCO). Retrieved from <https://unesdoc.unesco.org/ark:/48223/pf0000261971>

- MOEST, M. (2019, December). Sustainable development goal 4: education 2030. Government of Nepal Ministry of Education, Science and Technology Singh Durbar, Kathmandu.
- NPC, N. (2017). Sustainable development goals, status and roadmap: 2016-2030. *Government of Nepal National Planning Commission*
- NPC, N. (2020). National review of sustainable development goals. *Government of Nepal National Planning Commission*.
- NPC, N. (2020). The Fifteenth Plan (Fiscal Year 2019/20 – 2023/24). *Government of Nepal National Planning Commission*,
- NPC. (2019, November). Assessment of implementation of the Istanbul programme of action for the LDCs for the decade 2011-2020. *National Planning Commission* Singhadurbar, Kathmandu. Retrieved from [https://www.un.org/ldc5/sites/www.un.org.ldc5/files/ipoa\\_review\\_report\\_final\\_npc\\_nepal\\_1.pdf](https://www.un.org/ldc5/sites/www.un.org.ldc5/files/ipoa_review_report_final_npc_nepal_1.pdf)
- NPC, N. (2017). Sustainable Development Goals, Status and Roadmap: 2016-2030. *Government of Nepal National Planning Commission*
- NPC, N. (2020). National Review of Sustainable Development Goals. *Government of Nepal National Planning Commission*.
- NPC, N. (2020). The Fifteenth Plan (Fiscal Year 2019/20 – 2023/24). *Government of Nepal National Planning Commission*, p. 63.
- O'Malley, B. (2021). "56 University presidents commit to joint action on SDGs",. Retrieved from available at: [www.universityworldnews.com/post.php?story/420210331092107403](http://www.universityworldnews.com/post.php?story/420210331092107403)(accessed 13 May 2021).
- Rai, N. (2024, 2 11). Bibadit Byaktiharu Aalpasuchima Parepachhi Upakulpati Chhanot Samitimathi Prashna (In Nepali). *Online Khabar*,.
- Thapa, B. (2024, February 16). What kind of vice chancellor does Tribhuvan University need? *Online Khabar*.
- Therese, F. R. (2021). Teachers' perspectives on sustainable development: the implications for education for sustainable development. *Environmental Education Research*. doi:10.1080/13504622.2021.1921113
- Tribhuvan University. (2050). *Tribhuvan University Organization and Educational Administration Rules 2050* (2073 ed.). TU Press.
- TU, (2023). Tribhuvan University program and Budget for the Fiscal Year 2080/081. Kirtipur, Kathmandu.

- UGC. (2022, April). Nurturing excellence in higher education program (NEHEP). Kathmandu, Nepal: University Grant Comision Sanothimi Bhaktapur. Retrieved 2021/22 – 2025/26
- UN. (2015). *Transforming our world: the 2030 Agenda for Sustainable Development*. New York.
- UNESCO. (2012). DG 4 Indicators. *Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all*. Retrieved from <https://www.education-progress.org/en/indicators>
- UNESCO. (2017). Measurement strategy for SDG Target 4.7. *Global Alliance for Monitoring Learning Fourth meeting 28-29 November 2017 Madrid, Spain*(GAML4/17). Retrieved 2017, from Measurement Strategy for SDG Target 4.7
- United Nation. (2012). *Higher Education Sustainability Initiative*. Department of Economic and Social Affairs. Retrieved from <https://sdgs.un.org/HESI>
- United Nations. (2015). *Make the SDGs A; Reality—Department of Economic and Social Affairs*. United Nations.
- United Nations (2015), “*Transforming our world: the 2030 agenda for sustainable development* (a/RES/ 70/1)”, available at: <https://undocs.org/A/RES/70/1>
- United Nations Development Program (2018), *Human Development Indices and Indicators: 2018 Statistical Update*, United Nations, New York, NY.
- Wals, A. E. J. (2014). Sustainability in higher education in the context of the un DESD: A review of learning and institutionalization processes. *Journal of Cleaner Production*, 62. <https://doi.org/10.1016/j.jclepro.2013.06.007>(Framework, 2019)
- Weisser, C.R. (2017), “Defining sustainability in higher education: a rhetorical analysis”, *International Journal of Sustainable Higher Education*, Vol. 18 No. 7, pp. 1076-1089.

## Stock Market and Financial Improvement among Shareholders in Baglung

**Saroj Raj Panta**

Orcid Id: <https://orcid.org/0000-0002-5745-6100>

**Sudarshan Silwal**

Orcid Id: <https://orcid.org/0009-0000-4181-6522>

Dhawalagiri Multiple Campus, Baglung, TU

**Corresponding Email:** [sarojpanta.sp84@gmail.com](mailto:sarojpanta.sp84@gmail.com)

### Abstract

*The main aim of this paper is to examine the overall change and improvement in shareholders' lifestyle and financial health through the stock market business in Baglung. For this, a mixed method qualitative and quantitative approach was applied. Data were gathered from both primary and secondary sources. A study carried out in Baglung Municipality between March and July 2024, which included respondents and 46 investors, revealed encouraging prospects for a stock market in the region. This was supported by surveys, field observations and direct oral investigation tools interviews with staff from Deevyaa Securities Pvt. Ltd. and various investors. This study revealed promising opportunities for a stock market in Baglung. The data and information obtained from both sources were analyzed descriptively. During the data collection process, we found that shareholders had theoretical knowledge about the stock market but lacked proper awareness. There was a significant gap between people's theoretical knowledge and their practical understanding of the stock market. Despite, this the study found a broad spectrum of positive outcomes for share market investors in the study area. The stock market faces a variety of obstacles and challenges that impede its growth. Nevertheless, by addressing these issues, there exists significant potential for expansion within the market. Awareness initiatives can play a crucial role in informing individuals about the opportunities and challenges associated with the stock market in the study area. This research will helpful for the students, researchers, and others who have an interest in this domain.*

**Keywords:** Financial, invest, stock/share market, shareholders, baglung



## Introduction

Stock, commonly pronounced as shares, is a financial instrument that represents ownership in a company or corporation and signifies a proportionate claim on its assets and earnings. There are two types of share markets: the primary market and the secondary market. In the primary market, new shares and bonds are offered to the public for the first time through an initial public offering (IPO). Conversely, the secondary market refers to the process of buying and selling stocks. The stock market is a very complex market where stocks and shares are traded. At the same time, it is very important to create and develop a strong and competitive economy. This is the key to changing the structure of an economy. From the traditional, rigid and uncertain banking economy to a more flexible and secure economy that is not subject to shock, volatility and investor distrust (Stapley, 1986).

The term “stock market” is somewhat abstract for the mechanism that enables the trading of company stocks. It is also used to describe the totality of all stocks, especially within a country. For example, in the phrase “the stock market was up today” or in the term “stock market bubble.” The stock market is different from a stock exchange, which is an entity (a corporation or mutual organization) in the business of bringing buyers and sellers of stock together. According to Arnold (2004), stock markets are a place where governments and corporations can raise long-term capital, and where investors can buy and sell money. In fact, markets, whether they are trees, bonds, cattle, fruits and vegetables, are a common way of trading between individuals and organizations.

The stock market, which is the source of capital for economic growth and the economic reflection of any given economy, is particularly referred to as the capital market. Shares are bought and sold on the capital market. Shares can be bought and sold by anyone at any time. In order to help businesses, raise capital for expansion and growth, the capital market is essential. Companies that conduct initial public offerings (IPOs) sell shares to the general public and receive funds for a variety of uses. After the IPO, the company is listed on the stock exchange, giving a man the chance to invest in the business. Patrick and Wye (1973) argued that stock markets are capital markets, both short-term and long-term, where firms buy shares to generate long-term capital. This is because people prefer to invest in winners rather than losers. Buyers hold their shares for future payments. The buying and selling of stocks and shares in the stock market is very important for the distribution of income in economies (Prattan, 1993).

The capital market offers the chance to trade or invest in the stock market. Whereas investors hold stocks for a longer period of time, traders hold them for



a shorter time. Indicators of economic growth and capital market performance, including GDP, market capitalization value of traded shares, foreign private investment, and gross capital formation, were studied by Obiakor & Okwu (2011). The Indian capital market has undergone a transformation since the early 1990s. Share market in macroeconomics, changes in share prices can be an important decision for monetary policy (Rigobon & Sack, 2003).

The growth of the capital market is reflected in the development of the stock market. Connecting the growth of the capital market with the equity market has proven to be beneficial. Within an economy, the debt and equity markets aid in the distribution of capital (Dudley & Hubbard, 2004). Because of its distinct role in the economy, the capital market is special in a nation's financial system. A nation's financial and economic development depend heavily on its capital markets (Sullivan, 1978). Economic growth and capital market development are inter-related. The capital market is essential to mobilize domestic resources and to impact work life quality, job satisfaction, management dynamics, and channeling them efficiently to raise economic production and productivity (Lenee, & Oki, 2017).

Active fund management has become more and more popular in today's fast-paced and constantly evolving corporate environment. When it comes to taking advantage of opportunities and adjusting to market volatility, fund managers have grown more proactive. Consequently, the impact of the fund manager's active management strategy may not be completely captured by conventional metrics like the Sharpe ratio, Treynor ratio, Information ratio, and Jensen's alpha. In addition to the fund manager's skill at creating investment portfolios that are optimally optimized, timing the market is a critical component of their success that must be taken into account for a complete assessment. Examining the ability of Nepali fund managers to regularly provide returns that outpace the market becomes extremely crucial in the context of Nepal, especially in light of the conclusions of the study carried out by Risal & Koju (2021). There are stock markets in virtually every developed country and most developing countries, with the world's biggest markets in the United States, UK, Germany, France, and Japan. The first modern stock trading market was created in 1611 on the Amsterdam Stock Exchange in Amsterdam, when the Dutch East India Company became the first publicly traded company.

In Nepal, the stock exchange was established on January 13, 1994, through licensed members. The Securities Board was constituted in 1993 under Section 1 of the Securities Exchange Act of 1983. Now, Nepal has nearly 60 stock brokers with branches throughout the country. Since the establishment of the Nepal Stock Exchange (NEPSE), the stock market in Nepal has only 27 years. However, the

trading of shares started unofficially in Nepal after Biratnagar Jute Mills and Nepal Bank Limited issued shares to the public in 1995 BS.

Deevyaa Securities Pvt. Ltd. having broker no. 59, is a licensed stock brokering company under the Securities Board of Nepal (SEBON). Its main office is located in Kathmandu, with a branch in Baglung. Since the establishment of Deevyaa Securities in Baglung, many people have become involved in the stock market through this broker. However, while many people invest in shares, there are still many others who lack knowledge about the market. This research is mainly based on the share market as a new era of financial growth in Baglung, Gandaki Province of Nepal.

The government of Nepal and policymakers have a developing concern for the solidness of the stock showcase. The Nepalese stock advertise is more unstable and immature (Joshi, 2018; Ghimire, 2022; Panta, 2020) due to different reasons such as moo speculator mindfulness, control and insider exchanging, insufficient administrative system and foundation, and political insecurity (Dhungana, 2023). But there are many prospects and possibilities of share market in Baglung. Although share market is the buzzing topic, the market has not been able to grow in Baglung. Many people just know that one can earn maximum profit through minimum investment. So, most of the people just blindly enter the market and face loss instead of profit. There are at 14000 investors in Baglung (Field Study, 2024). The investors consist of students, teachers, businessman, housewife, office workers and many others. People invest according to their income and earn based on their knowledge and skills. There are many risks associated with share market. But, the practical application and analyzing skills to avoid such risks lacks. Therefore, this study is carried out in the sample area. This research is based on following Research questions: What are the socio-economic and demographic characteristics of investors in Baglung? How has the involvement of shareholders in the stock market business led to changes and improvements in their lifestyle and financial health?

## **Research Methods**

This research has applied both quantitative and qualitative methods. This research is based on a descriptive and analytical research design, studying the conditions and factors of the share market from the perspective of brokers and investors. Data and information were gathered from both primary as well as secondary sources. There were 14 thousands of investors in Baglung and daily amount of transaction was two crores. Study area and sample size was purposively selected. Although the number of active investors only were there, the investors of secondary market involved persons

were selected as a sample size to represent the population. Similarly, respondents from Baglung Municipality who are actively participated in the share market business were selected purposely. The fieldwork was done from March to July 2024. Primary data were collected using interviews, surveys, field observation and direct oral investigation tools. Interview was conducted with 7 staff of Deevyaa Securities Pvt. Ltd. Baglung and 46 different active investors who were actively participated in the share market business in Baglung Bazar. All of the respondents were selected purposively focusing on their share market activities. For this some time was spent to observe the scenario and activities of Deevyaa Securities Pvt. Ltd., the only one broker agent in Baglung. In this study, secondary data were gathered from journals, books, thesis, related research reports, internet articles and useful websites. Qualitative data has managed manually and analyzed descriptively. Likewise, quantitative data has interpreted using different tables. Overall, the data collected from the respondents as well as secondary sources have analyzed and presented descriptively using SPSS software. The result is discussed in the section below.

### **Study Area**

There are 14 thousand number of investors in Baglung and the average daily amount of transaction is 2 crores. Moreover, the investment in secondary market is more-risky than the primary market. Similarly, the investment or primary market is better for long term investment and the trade or secondary market is better for short term investment. Profit depends on the investment and the growth rate of the stock. It is necessary to be able to determine which stock to invest in order to gain maximum profit. One pilot survey completed by the researchers at Baglung Bazar on 5 July 2024 shows that the amount of investment varies from person to person and average amount of money invested in stock market per day was found Rs. 78, 181.8. The average time spent for this research about share market was three hours at Deevyaa Securities Pvt. Ltd. Baglung.

### **Result and Discussion**

Involvement in the share market business can help to the households of investors in handling financial uncertainty and risk as well as improving lifestyle, expanding their consumption patterns. It can be the part of total infrastructure of every society, if it performs according to the rule and regulations. It requires proper environment. This paper highlights the scenario of share market as the new era for financial growth in terms of involvement of family member in the share market, knowledge and information obtained, motivating factors, period of involvement, change in lifestyle, income, social standing, portfolio and balance increment, profit margin and utilization of earnings from the share market activities in the study area.

**Table 1***Socio-Economic and Demographic Variable of the Study Area (N=53)*

<b>Factors</b>	<b>Demographic variables</b>	<b>Frequency</b>	<b>Percent</b>
Gender	Male	20	37.7
	Female	33	62.3
Marital status	Unmarried	31	58.5
	Married	16	30.2
	Single	6	11.3
Age	Below 20 years	7	13.2
	Age 20-30 years	32	60.6
	Age 30-40 years	13	24.5
	Age 40 -50 years	1	1.9
Education	Primary education	2	3.8
	Secondary education	2	3.8
	University education	49	92.5
Occupations	Students	34	64.2
	Businessmen	18	34.0
	Government job	1	1.9
Involvement of family members in share market	One person	28	52.8
	2-3 persons	14	26.4
	More than 3 persons	11	20.8

*Source.* Field Survey, 2024.

### **Socio-Economic and Demographic Status of the Respondents**

Table 1 reveals that a significant number of the respondents are female (62.3 %) and unmarried (58.5 %). They are found more active, aware in the stock market, even though their busyness in household activities. More than sixty percent are of 20-30 age group in the study area. It indicates that the youth generation are more encouraged in this business. Regarding to the occupation, sixty-four percent more are students and 92.5 percent respondents have attended college level education. Similarly, 52.8 percent of families found having at least one person in the share market involvement. Klyver (2007) also investigated the influences of an entrepreneurial social network on the various entrepreneurial processes to identify the degree of involvement and support of family members at various phases of the business. The importance of investor awareness for effective investment decisions and the growth of the capital market in underdeveloped economies like Nepal. Investors' understanding is essential for investment decisions and the long-term growth of the capital market (Karmacharya, 2023). In an aggregate, those who are involved in the share market are found young, educated particularly women, and majority of them having found involving in family related financial matters in the study area.

**Table 2***Knowledge and Information About the Share Market*

Statements	Response	Frequency	Percent
Do you know about the share market?	Yes	46	86.8
	No	7	13.2
Do you have sufficient information about the share market in Baglung?	Yes	31	58.5
	No	22	41.5
Do you have family members employed in foreign country?	Yes	25	47.2
	No	28	52.8

*Source.* Field Study, 2024.**Knowledge About the Share Market**

Table 2 presents the knowledge and information about the share market of respondents in the study area. Respondents are found familiar with share market and got sufficient information regarding to the issues raised. Of the total, less than fifty percent respondent's family member of the study area do not have job in foreign countries. Investors in the capital market use it for personal objectives, dividends, capital growth, and buyback. Awareness and commitment to long-term investment are crucial for sustainable economic growth. Increased commitment and awareness can significantly aid in the economy's expansion (Stoica, 2002). Overall, sufficient information and no family member employed in the foreign job. Although, the respondents have the theoretical knowledge, they have lacking of practical knowledge to run the share market smoothly.

**Table 3***Mode of Information and Involvement of Individuals in Share Market*

Statements	Responses	Frequency	Percent
Channels of information	Tv/Radio and newspaper	7	13.2
	Social media	28	52.8
	Family members/friends	17	32.1
	Local organizations	1	1.9
Motivating factors to invest in the share market	Friends and family	26	49.1
	Self-motivated from training	18	34.0
	High returns	1	1.9
	Publicity in newspaper	1	1.9
	Being unemployed	7	13.2
Trading in the share market	Regularly	20	37.7
	Occasionally	20	37.7
	Monthly	13	24.5
Period of involvement in the share market	Less than one year	17	32.1
	1-3 years	21	39.6
	3-5 years	7	13.2
	More than five years	8	15.1

*Source.* Field Study, 2024.

### Channels of Information and Motivating Factors in Share Market

Table 3 presents that 52.8 percent of respondents being participated in the share market depend on social media as the main source of information. Since there is no such thing as free information, the market's efficiency reflects how information is expressed in stock prices. Information, whether published by firms or requested as private information, has costs and benefits that are included in the cost of security (Devkota et al., 2021). The behavioural fund is the ponder of how individuals, associations, and organizations make monetary choices and how these choices are impacted by mental and social components (Baker & Nofsinger, 2010). The brain research of financial specialists and its impact on money-related decision-making is related to behavioural back (Kapoor & Prosad, 2017; Nofsinger, 2005). It is followed by friends and family (32.1 %) and nearly fifty percent of the investors are motivated mainly by their friends and family members. Thirty-four percent of the investors are driven by the training taken it time and again. According to the research, majority of the respondents (39.6 %) have been found involving in the market for 1-3 years. Both regularly and occasionally trading in the market covers for 37.7 percent.

### Financial Growth and Improvement in Lifestyles of Shareholders

The capital market is a significant investment platform that facilitates the buying and selling of shares. Achieving long-term economic growth requires entrepreneurs to have a clear understanding of their business and investment options. Lack of transparency in family firms results in conflicts of interest between large and small shareholders. This study observed the financial growth and improvement in lifestyles of shareholders in the sample area.

**Table 4**

*Changing Patterns on Variables Before and After Involvement in Share Market (N=53)*

Variables	Mean	Std. Deviation	t	df	Sig. (2-tailed)	Correlation Income before and after	Sig.
Monthly income	5320.755	9811.245	3.984	52	.000	.788	.000
Portfolio increment	9264.151	18415.243	3.662	52	.001	.543	.000
Profit increment	8679.246	16162.960	3.909	52	.000	.837	.000
Balance increment	5358.491	11898.763	3.279	52	.002	.852	.000
Social standing	2354.717	5116.849	3.350	52	.002	.987	.000
Job creation	2597.738	6287.220	3.008	52	.004	.962	.000
Support to others	211.321	399.355	3.852	52	.000	.862	.000

*Source.* Result Based on Computed Fata/SPSS, 2024.

### Changing Patterns Among the Variables

According to the findings mentioned in the table 4, there is significant changes in a variety of characteristics both before and after joining in the share market. After the involvement in the business, there is found significant rise in monthly income and strong association between the variables. Here correlation is shown before and after as (Mean =5320.755,  $t=3.984$ ,  $p<.001$  and  $r = 0.788$ ,  $p<.001$ ). Similarly, there is found remarkable increment in the portfolio (Mean =9264.151,  $t = 3.662$ ,  $p = 0.001$ ) and a moderate correlation ( $r = 0.543$  and  $p<.001$ ). There is also found significant gains in both profit and balance increment (Mean = 8679.246,  $t = 3.909$ ,  $p<.001$  and Mean = 5358.491,  $t = 3.279$ ,  $p = 0.002$  respectively). And there is seen strong correlation in both ( $r=0.837$  and  $r = 0.852$ ). Social status and job creation also found improved significantly (Means = 2354.717 and 2597.738, respectively, with  $p$  values of 0.002 and 0.004). There is found a significant rise in support to others (Mean = 211.321,  $t = 3$ ,  $p = 0.000$ ) and a strong association ( $r = 0.862$  and  $p = 0.000$ ). Overall, these findings confirm a broad spectrum of positive outcomes for the share market investors in Baglung.

**Table 5**

*Shareholder's Perception Regarding to their Financial Status (N=53)*

Statements	Responses (%)				
	1	2	3	4	5
Do you believe that share market has changed the financial status of individuals after the involvement?	20.8	43.4	18.9	15.1	1.9

**Source.** Result Based on Computed Data/SPSS, 2024.

*Note.* (Significantly improved = 1, Slightly improved= 2, No change= 3, Slightly declined = 4, Significantly declined= 5)

### Perception of Shareholders Regarding Financial Status

Businesses ought to, as it was, exist to amplify the riches of their financial specialists, concurring to the stockholder hypothesis (Jensen, 2010). Be that as it may, as numerous supporters of the partner approach would contend, corporate morals are approximately more than fair making cash (Castelo Branco & Lima Rodrigues, 2007; Jamali, 2008; Windsor, 2006). Businesses must consider the interface of all parties included within the firm (Goodstein & Wicks, 2007). Creating and overseeing trade models points to give esteem for different partners Attanasio et al., 2022; Dembek et al. 2018; Freudenreich et al., 2020). Due to the growth of local markets in the rural areas, online business, globalization marketing and



transportation as well as the lack of business caused by federalism customers are less buy goods in Baglung (Panta, 16 March, 2024).

The evidence presented in the table 5 demonstrates that the perceptions among shareholders on how their financial situation has improved since they involved in the stock market business differ substantially. Of the respondents interviewed, 20.8 percent consider their financial standing has significantly improved, 43.4 percent shareholders think it has slightly improved. This study finds that an aggregate of 64.2 percent of shareholders perceive that their financial health has improved. Furthermore, of the shareholders interviewed, 18.9 percent reveal no change in their financial condition pointing a neutral perspective. But a minority of 1.9 percent believe their financial standing has significantly declined. Similarly, 15.1 percent shareholders believe it has slightly declined.

Kon & Jen (1979) discovered that a large number of mutual funds actively participated in market timing operations, but there was less evidence to substantiate the beneficial effects of those actions. Moreover, Chang & Lewellen (1984) came to the conclusion that mutual funds as a whole couldn't beat a passive investing approach by stock selection or market timing. The many studies shed light on the intricate relationship between characteristics unique to a firm and stock prices in different conditions. While the characteristics and fields of investigation of each study are the main emphasis, a comparison of their findings reveals both parallels and contrasts. A recurring theme in these research is the positive correlation between stock prices and certain firm-specific characteristics. Stock prices and dividend-related variables, such dividend payout ratio and dividend yield, typically have a positive correlation (Gautam, 2017; Bhattarai, 2018). Stock is positive, but has a small effect on share price, but has a negative and insignificant relationship with share price. Furthermore, it shows that the book value per share is the most influential factor that determines the stock price in Nepal (Silwal & Napit, 2019). Overall findings indicate that a majority of investors have found an improvement in their financial health in the study area.

**Table 6**  
*Satisfaction Level and Benefits for the Growth of Local Economy (N=53)*

Statements	Responses (%)				
	1	2	3	4	5
There is improvement in monthly income.	13.2	32.1	41.5	9.4	1.9
It has enhanced per day transaction.	18.9	22.6	34.0	18.9	5.7
It has increased profit margin.	13.2	54.7	20.8	9.4	1.9
The economic condition has been changed.	15.1	37.7	35.8	7.5	3.8

Self-employment of family member has increased.	22.6	35.8	24.5	15.1	1.9
Share market has been the tool of social standing of people.	13.2	49.1	26.4	9.4	1.9
Local government is supportive to the share market in Baglung.	15.1	34.0	28.3	17.0	5.7
It has helped to reduce financial vulnerability.	11.3	41.5	34.0	11.3	1.9
Share market has increased self-dependency.	13.2	49.1	18.9	13.2	3.8
I suggest to more people to participate in the share market.	35.8	37.7	17.0	5.7	3.8
There is lack of knowledge, capital and trust in the share market.	32.1	43.4	18.9	5.7	0.0
Are you agree that share market contributes the financial status of any individuals?	20.8	34.0	35.8	5.7	3.8
Share market impacts positively on the growth of local economy.	20.8	39.6	28.3	11.3	0.0
Has earning obtaining from the sale of share been supportive to fulfil the monthly household's spending?	17.0	35.8	20.8	20.8	5.7
<b>Reliability statistics : Cronbach's Alpha</b>	<b>0.949</b>				

*Source.* Result Based on Computed Data/SPSS, 2024.

*Note.* (Very satisfied= 1, Satisfied= 2, Neutral= 3, Dissatisfied= 4, Very dissatisfied= 5)

### **Benefits of Share Market for Local Economic Growth**

Table 6 demonstrates that majority of investors express a positive perception about the share market business in Baglung in terms of personal benefits and local economic growth. Majority of the shareholder's point that they are satisfied with the positive changes in lifestyle (52.8 %), monthly income (45.3 %) and profit margins (76.9 %). According to their opinion, share market business enhances social standing (62.3 %), minimizes financial vulnerability (52.8 %) and promotes self-reliance (62.2 %). However, shareholders perceive lack of funds, skill and adequate knowledge and security as the major concerns of the share market business. Many investors recommend investing in the share market business despite these concerns and claim that it strengthens financial health and local economic growth. The value of Cronbach's Alph is 0.949 which demonstrates a high coefficient of reliability. The study concluded that study does not affect students' intentions to start a new business. The results are different compared to other previous studies. However, this study concludes that self-efficacy is important in determining the entrepreneurial goals of undergraduate and graduate students (Gemir and Nupane, 2020). So that share market is considered as the new era of financial and economic growth in the sample area.

**Table 7***Utilization of Share Earnings*

<b>Statements</b>	<b>Response</b>	<b>Frequency</b>	<b>Percent</b>
It is used for the purchase of new share and portfolio increment?	Yes	32	60.4
	No	21	39.6
I use it for daily living.	Yes	21	39.9
	No	32	60.4
I use to spend when I wanted.	Yes	27	50.9
	No	26	49.1
I keep it for emergencies.	Yes	28	52.8
	No	25	47.2
I use it to support to others.	Yes	20	37.7
	No	33	62.3

*Source.* Result Based on Computed Data/SPSS, 2024.

### **Utilization of profit from share market and satisfaction level of shareholders**

Table 7 depicts the utilization scenario of profit which is gained from the purchase and sale of share in the market. From the research survey, miscellaneous opinions are found raised in the issues. Majority of the investors (60.4 %) utilizes their earnings to purchase new share and to increase their portfolio. Some investor points that they use their earning when they need for emergencies. Price-earnings ratios have become an important indicator of investors' willingness to pay more for stocks with multiple values (Joshi, Guimir, & Singh, 2023). Research findings also show that investors of share market found using their earnings to fulfill day to day activities in the sample area.

### **Narration on Investment Income Before and After**

Capital markets, according to Asmed Saleem (2013), are an essential part of national development because they facilitate the creation of long-term savings channels and offer alternate sources of funding for profitable investments, both of which improve the mobilization of savings. Many people face risk or loss because they can't determine or analyze the fluctuation process in stock market. Also, many people have lost their investment due to lack of proper research and expect return in short time. In this regards, Kumar Sharma said:

*I am 32 years old. I work as a broker in Deevyaa Securities of Baglung since 2017. In my opinion, the important skills for a stock broker are relationship management, customer handling, politeness and knowledge on how financial market works and analytical skills increased. Due to the negligence of clients such as due payment and down payment, we broker face lots of loss and problems. In case of Nepal and Baglung, there is lack*

*of advanced technology and awareness in people about the basic knowledge on stock market. (Personal communication with Sharma, Jun 3, 2024).*

Raijman (2005) investigated the impact of social networking on a person's entrepreneurial intentions and found that individuals, who have a close network of other entrepreneurs such as entrepreneur relatives or friends, are more favorably inclined to have intentions of starting their entrepreneurial venture. According to the above discussion, there are many possibilities of share market in Baglung. The limitation is, there is lack of awareness and analytical skills. Before investing in any type of share we need to research about the company growth rate, book value, market value and other factors as well. In this regards, Pratik Sharma said:

*I am 23 years old. I have been working as a broker for 6 years. There are many companies that issue shares every day. So, company with negative news and net worth should be avoided while investing. My suggestion to a beginner is start with low amount before investing large capital in market. There are lots of people involved in share market. For someone to earn someone must lose. That's how the market works. In the context of Baglung, there are some good investors as well as bad investors. By analyzing a good script in market, it can provide more possibilities for a good earning in the share market. (Personal communication with Sharma, July 4, 2024).*

The impact of stock market-specific and macro-economic variables have been found to be consistent in the long run. Therefore, it was concluded that in the long run it is possible to expand the relationship between financial returns and specific variables of the stock market as well as macroeconomic variables, but in the short term it is better not to general (Sapkota, 2019). This study shows that we need to understand how the company works and the reputation and net worth of the company before investing in the stock market. One should start investment with low amount and slowly increase the amount instead of investing a large amount of capital at once. Regarding this, Bebina Sapkota said:

*I am a student and 21 years old. I started investing in stock market since 2010. I invest in both primary and secondary market. According to my experience, both type of market is risky. Before investing, I research about EPS, dividend and analysis the chart of the company financial statement. As a student, my main objective is wealth maximization and gaining knowledge and experience in stock market. My suggestion for the beginners is to invest for better future instead of focusing on short term gain. There are many possibilities of share market in Baglung. (Personal communication with Sapkota, August 6, 2024).*

The level of financial knowledge and literacy necessary for the healthy development of the market. Entrepreneurial ability and understanding of the market or financial environment is called investor intelligence. Entrepreneurs' actions and decision making are influenced by behavioral factors (Dhungana et al., 2018). Investor education influence the level of financial literacy comprehension; hence, the higher the level of education, the greater the Investor's grasp of financial literacy (Baihaqqy & Sari, 2020). Social learning has a significant impact on understanding investors (Sapkota, 2020). The above communication shows that she is involved in both primary and secondary market even as a student. It shows that the education plays an important role in gaining knowledge and understanding of share market. In this regards, Mukunda Acharya focused on:

*I am 47 years old and I am a businessman. I started investing in stock market from 2016. I prefer trading over investment. So, I engage more in secondary market. My objective of involving in share market is to maximize the wealth and to know and connect with different peoples. Before investing, I research about dividend, EPS and analyze the whole annual statement of the company. In my opinion, there is good possibilities of share market in Baglung if we can teach youth about how the market works. My suggestion to the beginners is invest after analyzing the whole chart and if you think it is the right time to invest then you can invest available sum of money to maximize it. (Personal communication with Acharya, August 6, 2024).*

The test results did not indicate any significant positive market timing skills but one of the mutual fund schemes exhibited statistically significant negative market timing. Thus, the Nepalese fund managers aptly demonstrated stock selection ability but they did not demonstrate any positive market timing skills indicating that fund managers typically relied on stock selection to outperform the Benchmark Index rather than market timing skills (Shrestha, 2023). The above information provides that the stock market can be a side business for people involving in other business as well. By engaging in the market, we can connect with many peoples and form connection with different types of people. In this regards, one of the participants said:

*My name is Uma Rijal and a housewife. I am 43 years old. I started investing in stock market since 2017. At first, I did not know anything about the share market. In 2017, I was taught by my son about what share market is and how to invest in it. I am only engaged in primary market. There are 7 members in my family and all of them have DMAT. Only 1 of the 7 engage in secondary market. If the awareness is increased, then there are many possibilities of share market. My suggestion to the beginners is to invest*

*while thinking about long term instead of focusing on short term profit. (Personal communication with Rijal, August 5, 2024).*

Entrepreneur's actions and decision making are influenced by behavioral factors (Dhungana et al., 2018). Omar et al. (2022) show that macroeconomic indicators are very important for such development, and the strength of the financial system plays an important role. Regmi (2012) plays an important role in economic dynamics which is important for the growth and stability of the country. The above discussion shows that if people were taught and informed about share market then the number of people engaged in share market can be increased. It will be beneficial for the economy.

## **Discussion**

There are many stocks manipulated by players. Being a rational investor, we should avoid them and choose company wisely. Stocks of the company with minus growth rate, less book value than par value and management with lack of corporate governance should be avoided for investment. "My suggestion to a beginner investor is that you have study about risk, return and probability of the company before entering and investing. There is still a huge percentage of people who are not engaged in share market in Baglung." (Personal communication, Jun 3, 2024).

Although many mutual funds engage in market timing operations, there is little evidence to support their advantages. According to Chang & Lewellen (1984), mutual funds are not the better option for passive investing due to stock selection or market timing. Research indicates that firm-specific factors, such as dividend payout ratio and yield, are positively correlated with stock prices. Academic literature presents a range of opinions on the timing and stock selection abilities of foreign mutual fund schemes. Bollen & Busse (2001) and Bello & Janjigian (1997) both identified market timing skills in a significant number of funds. Greek and Indian financial managers exhibit poor timing skills in regional studies.

Research by Tangjitprom (2012) challenged the conventional belief that macroeconomic factors strongly influence stock trading performance. Macroeconomic variables are less important in predicting future financial returns, but financial returns can be used to predict macroeconomic variables. In other words, stock returns are good candidates as key economic indicators. This study shows that we need to understand how the company works and the reputation and net worth of the company before investing in the stock market. One should start investment with low amount and slowly increase the amount instead of investing a large amount of capital at once.



In my opinion, there is good possibilities of share market in Baglung if we can teach youth about how the market works. My suggestion to the beginners is invest after analyzing the whole chart and if you think it is the right time to invest then you can invest available sum of money to maximize it.” (Personal communication, August 6, 2024).

There are conflicting results in the academic literature about the success of foreign mutual fund schemes when it comes to fund managers’ use of timing and stock selection abilities. Limited evidence of timing skill was identified in the early research by Treynor & Mazuy (1966) and Henriksson & Merton (1981), whereas investigations by Kon & Jen (1979) and Chang & Lewellen (1984) provided minimal evidence for the benefits of market timing activities. But the research by Bollen & Busse (2001) and Bello & Janjigian (1997) discovered evidence of market timing skills among a sizable number of funds. Regional research also produced a range of findings, with Greek mutual fund managers being shown to have poor timing skills (Philippas, 2002). Similarly, Deb et al. (2007) first discovered that although Indian managers had high stock selection abilities, they lacked timing ability.

The company’s investors can use this investment to achieve their personal objectives. The capital market is one of the main venues for investing because it offers liquidity and allows us to buy and sell shares whenever need. People are investing in the share market for dividends, capital growth and buyback purposes (Stoica, 2002). The literature mentioned above suggests that investor awareness and their commitment to long-term investment are crucial for the expansion and achievement of sustainable economic growth. It was anticipated that commitment and awareness would increase together, and that this relationship would greatly aid in the growth of the economy.

There are 7 members in my family and all of them have DMAT. Only 1 of the 7 engage in secondary market. If the awareness is increased, then there are many possibilities of share market. My suggestion to the beginners is to invest while thinking about long term instead of focusing on short term profit.” (Personal communication, August 5, 2024).

Family businesses there may be conflict of interests between the larger and smaller shareholders. The problem may be more pronounced in many stock markets when lack of transparency, both at the company level and in the stock market, allows alternative forms of exploitation of smaller shareholders by the larger shareholders and management (Holderness & Sheehan, 1988). Ramachandran (1985) examined the semi-strong form market efficiency by analyzing the impact of the announcement of bonus issues on equity share prices. Shrinivashan (1993) examined security



price behavior associated with rights issues related events to provide evidence on corporate capital structure and capital market efficiency of the Indian stock market. However, no significant relationship has been found between income level, gross domestic savings, macroeconomic stability, stock market liquidity, and stock market development (Pyakurel, 2024).

Sound macroeconomic and administrative approaches are required to develop the stock showcase advancement in Nepal (Dhungana, 2023). The results indicate that banking sector development and private capital flows significantly influence stock market development, suggesting a crucial role for financial institutions and foreign investment in shaping and fostering the growth of Nepal's stock market.

## Conclusion

In conclusion, young individuals in the age group of 20-30 years, particularly educated women, are actively involved in the share market in the central area of Baglung Bazar where businessmen, college students, and campus residents reside. The majority of them are well-versed in the workings of the share market and have ample knowledge about the issues at hand. They primarily use social media as a key source of information and draw motivation from their families and friends. Upon entering the share market, significant improvements have been noted in terms of income, portfolio, profits, balances, job creation, and support for others. This study indicates a wide range of positive benefits for the shareholders of Baglung, leading to an enhanced lifestyle and financial well-being. Most investors are content with the positive changes in their lives and overall economic status. They reinvest their earnings in purchasing new shares to expand their portfolio. The stock market faces a variety of obstacles and challenges that impede its growth. Nevertheless, by addressing these issues, there exists significant potential for expansion within the market. Awareness initiatives can play a crucial role in informing individuals about the opportunities and challenges associated with the stock market in the designated study area. This research will prove advantageous for students, researchers, and others who have an interest in this field.

## Acknowledgment

We would like to express our sincere gratitude to all the staff of Deevyaa Securities Pvt. Ltd., Baglung, and 46 different investors. Similarly, we would like to thank BBA 4<sup>th</sup> Semester students who helped us to collect data and information as well as the sample for the study and who supported us in conducting this research.

## References

- Arnold, H. (2004). Schumpeter and methodological individualism. *Journal of Evolutionary Economics*, 14(2), 153-156.
- Attanasio, G., Preghenella, N., De Toni, A. F., & Battistella, C. (2022). Stakeholder engagement in business models for sustainability: The stakeholder value flow model for sustainable development. *Business Strategy and the Environment*, 31(3), 860–874. <https://doi.org/10.1002/bse.2922>
- Baihaqqy, M.R.I., & Sari, M. (2020). The correlation between education level and understanding of financial literacy and its effect on investment decisions in capital markets. *Journal of Education and e-Learning Research*, 7(3), 303-313.
- Baker, H. K., & Nofsinger, J. R. (2010). Behavioral finance: An overview. In *Behavioural finance: Investors, corporations, and markets* (pp.1–21). John Wiley & Sons. <https://doi.org/10.1002/9781118258415.ch1>
- Beaver, W. H. (2002). Perspectives on recent capital market research. *The Accounting Review*, 77 (2), 453-474.
- Bonga, W. G. (2015). The need for efficient investment: Fundamental analysis and technical analysis. *Available at SSRN 2593315*.
- Castelo-Branco, M., & Lima Rodrigues, L. (2007). Positioning stakeholder theory within the debate on corporate social responsibility. *Electronic Journal of Business Ethics and Organization Studies*. <https://jyx.jyu.fi/handle/123456789/25388>
- Dembek, K., York, J., & Singh, P. J. (2018). Creating value for multiple stakeholders: Sustainable business models at the Base of the Pyramid. *Journal of Cleaner Production*, 196, 1600–1612. <https://doi.org/10.1016/j.jclepro.2018.06.046>
- Devkota, N., Budhathoki, A., Paudel, U.R., Adhikari, D.B., Bhandari, U., & Parajuli, S. (2021). Online trading effectiveness in Nepal share market: Investors awareness, challenges, and managerial solution. *Asian Journal of Economics, Business and Accounting*, 21 (5), 90-98.
- Dhungana, B. R., Karmacharya, B., Chapagain, R. K., Neupane, D., Lammichhane, Y. R., Paudel, H.H., & Lamsal, B. (2018). Behavioral factors influencing individual investor's decision making and performance: A survey at Nepal Stock Exchange. *Journal of Management and Development Economics*, 7 (1), 21-32.
- Dhungana, B. R. (2013). Performance of stock market and reforms in Nepal. *SEBON Journal*, 6, 43-53, Securities Board of Nepal.

- Dhungana, B. R. (2023). Stock market development and economic growth of Nepal. *Journal of Business and Social Sciences Research*, 8(2), 31–50. <https://doi.org/10.3126/jbssr.v8i2.62132>
- Ellen, R.F., (1995). *Research methods in social anthropology ethnography research: A guide to general conduct*. Academics press.
- Gautam, R. (2017). Impact of firm-specific variables on stock price volatility and stock returns of Nepalese commercial banks. *SAARJ Journal on Banking & Insurance Research*, 6 (6), 10-27. Retrieved from <https://doi.org/10.5958/2319-1422.2017.000273>.
- Ghimire, B., & Neupane, B. (2020). Entrepreneurial intention of management students in Kathmandu Valley. *KMC Research Journal*, 4 (4), 19–28. Retrieved from <https://doi.org/10.3126/kmcjr.v4i4.46462>.
- Ghimire, T. P. (2022). Macroeconomic variables and effect on stock prices: Correlation evidence from Nepal. *International Journal of Multidisciplinary Research and Analysis*, 05(07). <https://doi.org/10.47191/ijmra/v5-i7-03>
- Holderness, C. & Sheehan, D. (1988). The role of majority shareholders in publicly held corporations: An exploratory analysis. *Journal of Financial Economics*, 20, 317-346.
- Jamali, D. (2008). A stakeholder approach to corporate social responsibility: A fresh perspective into theory and practice. *Journal of Business Ethics*, 82(1), 213–231. <https://doi.org/10.1007/s10551-007-9572-4>
- Jensen, M. C. (2010). Value maximization, stakeholder theory, and the corporate objective function. *Journal of Applied Corporate Finance*, 22(1), 32–42. <https://doi.org/10.1111/j.1745-6622.2010.00259.x>
- Joshi, D. (2018). An analysis of security market growth and individuals’ investment decision. *Journal of Business and Social Sciences Research*, 3(1), Article 1. <https://doi.org/10.3126/jbssr.v3i1.24838>
- Joshi, S. P., Ghimire, B., & Singh, S. (2023). Factors influencing stock prices in commercial banks of Nepal. *KMC Research Journal*, 7(1), 112–126. Retrieved from <https://doi.org/10.3126/kmcjr.v7i1.65122>.
- Kadariya, S., Subedi, P. P., Joshi, B., & Nyaupane, R. P. (2012). Investor awareness and investment on equity in Nepalese capital market. *Banking Journal*, 2 (1), 1–15. Retrieved from <https://doi.org/10.3126/bj.v2i1.5702>.
- Kapoor, S., & Prosad, J. M. (2017). Behavioural finance: A review. *Procedia Computer Science*, 122, 50–54. <https://doi.org/10.1016/j.procs.2017.11.340>

- Karmacharya, B. (2023). Determinants of investor awareness in Nepalese capital market. *Journal of Business and Management*, 7(01), 1–15. Retrieved from <https://doi.org/10.3126/jbm.v7i01.54540>
- Klyver, K. (2007). Shifting family involvement during the entrepreneurial process. *International* 13 (5), 258-277.
- Lenee, T. L., & Oki, J. (2017). Capital market development and economic growth: Evidence from the MINT countries. *Journal of Economics and Sustainable Development*, 8 (2), 68-107.
- Nofsinger, J. R. (2005). Social mood and financial economics. *Journal of Behavioral Finance*, 6(3), 144–160. [https://doi.org/10.1207/s15427579jpfm0603\\_4](https://doi.org/10.1207/s15427579jpfm0603_4)
- Obiakor, R. T., & Okwu, A. T. (2011). Empirical analysis of impact of capital market development on Nigeria's economic growth (1981–2008) (Case Study: Nigerian Stock Exchange). *DLSU Business & Economics Review*, 20 (2), 79-96.
- Omar, A. B., Ali, A., Mouneer, S., Kouser, R., & Al-Faryan, M. A. S. (2022). Is stock market development sensitive to macroeconomic indicators? A fresh evidence using ARDL bounds testing approach. *Plos One*, 17 (10), e0275708.
- Panta, B. P. (2020). Macroeconomic determinants of stock market prices in Nepal (SSRN scholarly paper 3649368). <https://papers.ssrn.com/abstract=3649368>
- Panta, S. R. (16 March, 2024). Why did the business of Baglung market decrease? *Dhaulagiri Jagaran online, Baglung*. <https://www.aadarshasanchar.com/opinions/2024/03/16/56204/#>
- Patrick, H.T., Wai, U. (1973). Stock and bond issues and capital markets in less developed countries. International Monetary Fund, Staff Papers, World Bank.
- Pote Shrestha, D. (2023). Stock selection and market timing ability of Nepalese mutual funds. *International Journal of Social Sciences and Management*, 10 (3), 47–54. Retrieved from <https://doi.org/10.3126/ijssm.v10i3.55630>.
- Pratten, C. (1993). *The stock market*. Department of Applied Economics, University of Cambridge.
- Pyakurel, I. P. (2024). The determinants of stock market development in Nepal. *Journal of Vishwa Adarsha College*, 1(1), 19–38. Retrieved from <https://doi.org/10.3126/jovac.v1i1.68057>.
- Raijman, R. (2001). Determinants of entrepreneurial intentions: Mexican immigrants in Chicago. *The Journal of Socio-Economics*, 30 (5), 393-411.

- Ramchandran, J. (1985). *Behaviour of stock market prices, trading rules, information and market efficiency*. Doctoral Dissertation, IIM, Ahmedabad.
- Regmi, U. R. (2012). Stock market development and economic growth: Empirical evidence from Nepal. *Administration and Management Review*, 24 (1), 1–28.
- Rigobon, R. & Sack, B. (2003). Measuring the response of monetary policy to the stock market, *Quarterly Journal of Economics*, 639-669.
- Sapkota, D. (2020). *Factors influencing investors' awareness in Nepalese stock market*. Doctoral Dissertation, Department of Economics, T. U., Nepal.
- Sapkota, S. P. (2019). Impact of stock market-specific and macro-economic variables on stock return. *Contemporary Research: An Interdisciplinary Academic Journal*, 3 (1), 56–66. Retrieved from <https://doi.org/10.3126/craiaj.v3i1.27491>.
- Shrinivasan, R. (1993). *Security prices behavior associated with rights issue-related events*. Unpublished Doctoral Dissertation, IIM, Ahemdabad.
- Silwal, P. P., & Napit, S. (2019). Fundamentals of stock price in Nepalese commercial banks. *The International Research Journal of Management Science*, 4, 83–98. Retrieved from <https://doi.org/10.3126/irjms.v4i0.27887>.
- Silwal, S. (2024). *Micro finance as a catalyst for socio-economic change of user groups in Baglung District*. A Mini Research Report, Submitted to Research Management Committee, Dhawalagiri Multiple Campus, Baglung.
- Stapley, N.F. (1986). *The stock market: A guide for the private investors*. Wood head Faulkner in Association with Laing and Cruickshank Investment Management Services.
- Stoica, O. (2002). *The role of the capital market in the economic development*. Available at SSRN 951278.
- Sullivan, T. G. (1978). The cost of capital and the market power of firms. *The Review of Economics and Statistics*, 209-217.
- Tangjitprom, N. (2012). Macroeconomic factors of emerging stock market: The evidence from Thailand. *International Journal of Financial Research*, 3 (2), 105. Retrieved from <https://doi.org/10.5430/ijfr.v3n2p105>.
- Windsor, D. (2006). Corporate social responsibility: Three key approaches. *Journal of Management Studies*, 43(1), 93–114. <https://doi.org/10.1111/j.1467-6486.2006.00584.x>

# Gender-Based Anxiety Disorders and Mental Health in Nepal

Tilak Prasad Sharma

Mahendra Ratna Campus, TU, Kathmandu  
**Corresponding Email:** [tilak20013@gmail.com](mailto:tilak20013@gmail.com)

## Abstract

*Anxiety and depression illnesses are getting more and more common around the world and gender inequality is a major factor behind these diseases. This paper, analyze the gendered anxiety disorders common in Nepal through the lens of the 2022 NDHS data set. Under a cross-sectional research design involving 14,280 households, in both urban and rural households. The assessment of anxiety was done using the Generalized Anxiety Disorder scale (GAD-7), which shows that females aged between 15-24 years are more affected, with 20.5 among the youth. Women across all severity of socio-demographic factors are found to be more anxious than men. The work also reveals that the vulnerable and excluded population, the Dalit and the Madhesi, are the leading victims of the phenomenon. This explains how gender-based discrimination works with other structural factors arising from feudalism, capitalism, and socioeconomic, cultural, and environmental settings. Rural-living woman in the lowest wealth quintile has higher odds of depression compared to their male counterparts. More over the rationale for mental health policies should directly address and engage with, the economic and societal oppression enshrined in patriarchal and capitalist systems. Such interventions should be wide to correct social injustice and ensure equal access to mental health services, especially for women of color. Implementing a focused Programme, which encompasses socio-economic and gender-sensitive changes and incorporating these into mental health Battings could help reduce mental health loads and bring social and economic transformation.*

**Keywords:** Anxiety, disorders, gender disparities, health inequalities, mental health



## Introduction

Depression and anxiety disorders are among the most prevalent and debilitating mental health conditions globally, significantly impacting individuals' overall quality of life and productivity. According to the World Health Organization (WHO, 2021), these disorders collectively contribute to more than 12 percent of the global disease burden, making them the leading causes of disability worldwide. They are characterized by intense emotional distress, pervasive worry, and heightened sensitivity to personal and environmental challenges, which disrupt daily functioning and overall well-being.

Concerning these psychological traits, one can state that women seem to have a higher level of anxiety than men due to cultural programming and expectations. This gender difference is well illustrated across the different studies as it has been revealed by the research that women have nearly twice the rate of the incidences of anxiety disorders as that of men. Such a study, conducted in Nepal, showed that 21.9 percent of women said they suffered from anxiety as opposed to 11.3 percent of men. Gender differences in mental health-related problems can be due to genetic hormonal and psychological factors (Shawon et al., 2024).

Recently, Nepalese individuals have become more occupied, fearing anxiety-related infections within their community. The situation is so alarming that the related issues may never be resolved, particularly about gender imbalances (Yilmaz & Bohara, 2021). However, surveys show that ladies between teenage brackets encounter more situations that may lead them to develop various forms of panicking as compared to their counterparts in the same age group; these include high levels of gender-based violence, disparities between male and female genders, but not least, limited accessible mental health support systems (Yilmaz & Bohara, 2021). Especially among those who are left behind by the migrants, there is this particular category of young people from Nepal who are very much at risk of having mental problems such as depression and anxiety (Aryal et al., 2019).

A further study from close to India indicates that causes of anxiety disorders like age, earnings, and social media usage may influence anxiety prevalence in rural teenagers, with girls experiencing more cases of social anxiety than boys (Rajkumar et al., 2022). Therefore, there is a need for specialized aid in Nepal aimed at helping young females overcome their particular mental health difficulties.

Gender anxiety disorders are those mental health conditions that can be influenced by gender-specific factors such as societal expectations, biological variations, or cultural pressures. Particularly for women within low-income and



middle-income countries (LMICs) like Nepal, there are unique sources of pressure like gender-based discrimination, economic reliance upon men, or even cultural norms that restrict their freedom of movement. All these challenges combined with poor access to care services in general make it more likely for the female gender to suffer from high levels of anxiety and emotional distress (Laslett et al., 2024; Luitel et al., 2019; Maharjan et al., 2021).

Although previous studies have identified gender differences in mental health conditions, there is a lack of comprehensive, data-driven research specifically focusing on anxiety and depression in Nepal. To address this gap, the current study examines gender-based mental health inequalities using recent data from the Nepal Demographic and Health Survey (NDHS, 2022). By exploring the socio-cultural factors contributing to these disparities, this research will provide valuable insights for policymakers & researchers to develop gender-sensitive mental health initiatives in Nepal.

## **Method and Materials**

### **Datasets and Study Design**

This was a cross-sectional research that used secondary data from the 2022 Nepal Demographic and Health Survey (NDHS) which was carried out by New ERA and it got technical support from ICF and was financially supported by the USAID. The NDHS received nationally representative information regarding a wide range of health indicators major among them being mental health. This study looked at data collected in the countrywide represented Nepal Demographic Health Survey (NDHS) 2022.

### **Sample and Sampling**

The NDHS 2022 sample design is based on the 2011 Housing and Population Census framework, as detailed. In stage one; the seven provinces were stratified according to urbanity, thereby producing fifteen strata in provinces. Implicit stratification with a proportional allocation technique was also employed within each stratum whereas a probability proportional to size method of selection was used for breaking down the administrative units even further. The inclusion task force settled for 476 primary sampling units (PSUs) in total, 248 being taken from urban areas while 228 originated from rural areas; hence their choice depended on the PSU's magnitude inside all geographical zones. Every PSU was subjected to a household listing exercise whereby wards with more than 300 households were then subdivided and one segment was chosen based on probability proportional to size. Each of the clusters comprised thirty households making it a total of 14,280

households (urban areas accounted for 7,440 while in rural settings 6,840). The actual number of respondents included 14,845 females and 4,913 males. More information about this is available elsewhere (NDHS, 2022).

### **Data Collection Method**

There were 19 teams for the NDHS 2022 survey. Each team was composed of a supervisor, a male interviewer, three female interviewers, and a biomarker specialist. Data collection was done by these teams between 5th January and 22nd June 2022.

### **Data Analysis Method**

Using the 2022 NDHS data from 14,280 households, this paper examined gender-specific anxiety disorders. It was necessary to clean the data by dealing with missing values as well as anomalies. Descriptive statistics were computed in terms of frequencies as well as percentages compared with sex. Multivariate linear regression was used to adjust for possible confounders such as age, education level, and socioeconomic status while examining the impact of sex differences. On a comparison basis, Stratified analyses were conducted between anxieties measured in urban as opposed to rural environments (i.e., stratified analyses). Significance criteria defined at  $p < 0.05$  Statistical analysis was performed using SPSS Version 20.

### **Dependent Variables**

The generalized anxiety disorder assessment (GAD-7) tool was used during NDHS 2022. GAD-7 comprises seven items that target anxiety measurement. Each item on GAD-7 was to be scaled using a 4-point Likert scale which had (0=not at all, 1=several days, 2= more than half the days, 3= nearly every day). The final GAD-7 score was derived by adding all seven scores, giving a range between 0 and 21. Scoring categorizations include; 0-5=no anxiety, 6-14=mild to moderate anxiety, and 15-21 = severe anxiety. Cases of anxiety were taken in this article as those with a GAD-7 score of above 5 (NDHS, 2022).

### **Independent Variables**

The examination of a wide range of independent variable effects was conducted in this study. Among the independent variables used in this analysis are some socio-demographic factors important for basic comprehension of the participant distribution. Age ranges constitute these independent variables with the categories being subdivided into groups of 15-24 years, 25-34 years, and 35 years plus. Participants' educational status can be separated into literate who can

read and write at primary school or higher level, and illiterate not attended any formal education system since inception. The classification also groups together those whose origins are either Madhesi, Muslims, or any other minority group but different from the above. Together, they help us see the extent to which distinct demographic variables may affect different outcomes among our respondents.

## Results and Discussion

This section examines the distribution of symptoms of anxiety and its correlation to socio-demographic and economic aspects utilizing GAD-7 scores. The level of anxiety was higher among people with low income, unemployment, and less social support; however young adults and females scored higher.

Table 1 also summarizes the participants in terms of their socio-demographic characteristics in terms of age, ethnic origin, region, province, education, monetary value, and gender split in terms of sample size.

**Table 1**  
*Socio-Demographic Profile of the Respondent*

Category	Total		Male		Female	
Age Group	N	%	N	%	N	
15–24	4,453	41.40	1,842	58.61	2,611	
25–34	3,624	36.81	1,332	63.21	2,292	
35 and above	4,246	41.03	1,739	59.01	2,507	
<b>Ethnic Group</b>						
Brahmin/Chhetri	3,281	37.61	1,232	62.42	2,049	
Dalit	1,773	37.12	658	62.92	1,115	
Janajati	4,604	40.63	1,869	59.42	2,735	
Madhesi/Muslim/Other	2,664	43.34	1,153	56.73	1,511	
<b>Residence</b>						
Urban	8,526	40.62	3,462	59.42	5,064	
Rural	3,798	38.22	1,451	61.80	2,347	
<b>Province</b>						
Koshi	2,123	41.63	882	58.42	1,241	
Madhesh	2,509	39.71	997	60.32	1,512	
Bagmati	2,707	44.90	1,214	55.12	1,493	
Gandaki	1,091	35.51	387	64.51	704	
Lumbini	2,172	37.42	812	62.60	1,360	
Karnali	724	36.73	266	63.32	458	
Sudurpashchim	996	35.60	355	64.41	641	

**Education**

Illiterate	2,337	16.82	393	83.22	1,944
Literate	9,986	45.32	4,519	54.72	5,467

**Wealth Quintile**

Poorest	2,095	35.92	751	64.12	1,344
Second	2,305	40.52	933	59.52	1,372
Middle	2,469	38.82	957	61.21	1,512
Fourth	2,839	40.02	1,135	60.01	1,704
Richest	2,616	43.52	1,137	56.51	1,479

*Source.* NDHS 2022

The sample includes 15-24, 25-34, and 35+ age groups, with females outnumbering males. The 15-24 age groups have the highest representation (41.4%), followed by 25-34 at 63.2% and 35+ at 59 percent, indicating greater female representation. The study found that ethnic distribution is not homogeneous, with Janajati (40.6%) leading the pack, followed by Brahmin/Chhetri (36.6%), Madhesi/Muslim/Other (43.3%), and Dalit (37.1%), with equal male representation across all ethnic categories.

The sample primarily resides in urban areas, with a higher female population (59.4%) than in rural areas (61.8%), despite most people of both sexes residing in towns. This shows that there is a slightly greater concentration of women in the countryside compared to cities even though most people of each sex live in towns.

Notably, the most feminine provinces are Gandaki, Sudurpashim, and Karnali, respectively with percentages of 64.5 percent, 64.4 percent, and even 63.3 percent. Conversely, Bagmati has the least number of women represented with a record percentage of 55.1 percent. Whereas there are differences across these regions; there is one constant fact that remains evident whereby there are more females as compared to males in all the provinces showing an inequality that is specifically gender-based in this country.

Education data shows significant gender disparities, with 83.2 percent of females being illiterate and 16.8 percent being males. However, 54.7 percent of females are literate, compared to 45.3 percent of males. The majority of those who cannot read are females, despite their smaller numbers.

The wealth distribution shows a rise in women's representation in poorer economic groups, with 64.1 percent in the lowest quintile and 61.2 percent in the middle quintile, suggesting potential economic marginalization.

The study reveals a high prevalence of females, particularly in rural areas, and illiteracy, highlighting the need to address gender inequalities in education and socio-economic development.

## Prevalence of Symptoms

Table 2 shows that anxiety is observed in 20.5 percent of the females but only 11.7 percent among the men within the age bracket of 15-24 years old. This is also repeated among adults aged 25-34 where it was found that 22.4 percent of women had experiences with anxiety symptoms against 11.0 percent of males; similarly, for the 35 years and above group it was reported that 21.2 percent of females had been affected as opposed to 11.1 percent males implying that younger ladies are have more chances of developing this condition.

**Table 2**

*Prevalence of Anxiety Symptoms by Socio-Demographic Variables*

Category	Symptoms of Anxiety			
	Male %	Male N	Female %	Female N
<b>Age Group</b>				
15-24	11.70	1,842	20.52	2,611
25-34	11.02	1,332	22.41	2,292
35 and above	11.13	1,739	21.22	2,507
<b>Ethnic Group</b>				
Brahmin/Chhetri	13.90	1,232	20.72	2,049
Dalit	15.70	658	28.12	1,115
Janajati	10.60	1,869	19.61	2,735
Madhesi/Muslim/Other	7.60	1,153	23.32	1,511
<b>Residence</b>				
Urban	11.51	3,462	21.72	5,064
Rural	10.70	1,451	22.51	2,347
<b>Province</b>				
Koshi	13.70	882	24.42	1,241
Madhesh	6.51	997	22.11	1,512
Bagmati	13.52	1,214	19.02	1,493
Gandaki	8.22	387	17.82	704
Lumbini	11.72	812	21.91	1,360
Karnali	17.82	266	27.82	458
Sudurpashchim	8.51	355	24.21	641

**Education**

Illiterate	7.51	393	25.21	1,944
Literate	11.72	4,519	21.81	5,467

**Wealth Quintile**

Lowest	13.92	751	21.82	1,344
Second	13.42	933	25.51	1,372
Middle	8.83	957	24.62	1,512
Fourth	11.02	1,135	21.32	1,704
Highest	10.32	1,137	16.71	1,479

*Source.* NDHS 2022

Dalit females experience the highest anxiety symptoms (28.1%), while males report 15.7 percent. This gender gap persists across all ethnicities, with Brahmin/Chhetri and Janajati having slightly lower rates.

In anxiety symptoms, there appears separation between urban and rural areas. Anxiety levels remain high in both rural areas among women as opposed to men (11.5% versus 21.7% in urban and 22.5%) while this can be taken to mean that more rural women suffer from anxiety sickness than the urban types.

In terms of the province, there are the highest proportions of anxiety among women in Koshi (24.4%) and Karnali (27.8%), while Madhesh (6.5%) and Gandaki (8.2%) have the lowest among males. The results point to an important regional disparity in terms of anxiety, particularly for women in underdeveloped provinces such as Karnali suggesting possibly a lack of adequate mental healthcare services there.

Anxiety symptoms vary based on education level, with illiterate women experiencing higher rates (25.2%) and literate individuals experiencing higher rates (21.8%), indicating that education doesn't fully compensate for gender differences in anxiety.

Anxiety prevalence is influenced by income level, with females in the second income quintile having the highest rate at 25.5 percent, followed by middle-income individuals at 24.6 percent and lowest-wealth individuals at 21.8 percent. Wealthier individuals experience anxiety at 10.3 percent and 16.7 percent, respectively.

Females experience higher anxiety symptoms due to factors like younger age, marginalized ethnicity, rural residence, lower education, and economic

disadvantage, necessitating psycho-social interventions targeting vulnerable women.

### Linear Regression Analysis

Specific predictors of Anxiety based on the socio-demographic and economic features established from the linear regression analysis include low income and unemployment; low social support; young age and female gender were other relevant predictors, as they had higher GAD-7 scores, showing that these factors have the potential to influence the mental health status in a complex way.

**Table 3**

*Socioeconomic and Demographic Predictors of Anxiety among Adults: A Linear Regression Analysis Using GAD-7 Scores*

Independent Variables	$\beta$ (Coefficient)	Standard Error (SE)	p-value	95% Confidence Interval (CI)
Age	-0.015	0.004	0.001**	-0.023, -0.007
Education	Reference			
No Education				
Basic		0.025	<0.001***	-0.230, -0.130
Secondary and above	-0.3	0.04	<0.001***	-0.380, -0.220
Gender	Reference			
Male				
Gender	0.4	0.07	<0.001***	0.270, 0.530
Female				
Wealth Quintile	Reference			
Lowest				
Second		0.03	0.09	-0.110, 0.010
Middle		0.035	0.003**	-0.180, -0.040
Fourth		0.035	<0.001***	-0.290, -0.150
Highest		0.04	<0.001***	-0.370, -0.210
Urban	Reference			
Rural		0.18	<0.001***	0.120, 0.240

Notes. (Dependent Variable; GAD-7 Anxiety Score); \*\*\* Significant at  $P < 0.00$ , \*\* =  $p < 0.01$  and \* =  $p < 0.05$ .

The linear regression analysis in Table 3 The coefficient on age is negative ( $\beta = 0.015$ ,  $p = 0.001$ ), which means an association exists between lower age in years and lower anxiety ratings. This would hence imply that one more additional year in GAD-7 anxiety score would be -0.015, hence showing that elderly individuals have lower anxiety levels.



Education is important in the context of anxiety. Demonstrably, education level has a strong negative influence on anxiety; lower education level is associated with higher levels of anxiety. This is seen between individuals with basic education ( $\beta = -0.180$ ,  $p < 0.001$ ) and those with higher education ( $\beta = -0.300$ ,  $p < 0.001$ ). Education leads to lower anxiety scores, as it serves as a buffer against mental disorders like depression, indicating that individuals with higher education tend to have lower anxiety levels.

The interaction term between gender and mental illness was significant for women who had more anxiety than men ( $\beta = 0.400$ ,  $p < 0.001$ ). Females exhibit higher anxiety levels than males due to societal expectations, hormonal imbalances, and the menstrual cycle or pregnancy period, consistent with previous studies showing higher anxiety disorder prevalence.

Anxiety level could be predicted by one's wealth status. Noteworthy, compared with those who were categorized into the least wealth quintile, the middle rankers revealed lower levels of anxiety ( $\beta = -0.110$ ,  $p = 0.003$ ), while rates for those placed in other categories have significantly dropped too: fourth ( $\beta = -0.220$ ,  $p < 0.001$ ) and highest quintile ( $\beta = -0.290$ ,  $p < 0.001$ ). All these imply that on both ends of the measuring scale, higher levels are associated with better relief from stress or anxiety; this might happen because such individuals have more means at their disposal, including social security systems. Even though the second least wealthy quintile yielded non-significant findings ( $p = 0.090$ ) if considered from a broader perspective, this data points us toward positive correlations between economic welfare and decreased stress most probably due to extra capabilities built through joint forces within one community.

Place of abode plays a major role, as individuals in rural areas ( $\beta = 0.180$ ,  $p < 0.001$ ) had higher anxiety scores compared to their urban counterparts. The positive coefficient indicates that stressors like inadequate healthcare access and limited mental services may contribute to higher levels of anxiety disorders among rural residents.

The analysis reveals socioeconomic and demographic factors influencing anxiety levels, including age, education, gender, wealth status, and location. Further education and wealth protect against anxiety, while women and remote areas are risk factors.

This study reveals an over-representation of females among various disadvantaged groups in Nepal through socio-demographic analysis of mental health disparities in rural areas, lower wealth quintiles, and among the illiterate

populations, showing higher percentage levels of female cases compared to their male counterparts.

The socio-economic and demographic disparities have significant effects on prevalence rates for anxiety symptoms, where consistently women show more anxiety than men across all categories. This trend is similar to those from other global or regional studies mentioning gender as one important factor predicting mental well-being in humans (Vuorre & Przybylski, 2023).

All age groups exhibit more widespread anxiety symptoms among women than men, according to the research. It is specifically pronounced in young females aged 15-24 years, where 20.5 percent of them experience an anxiety disorder compared to 11.7 percent in males. These results support previous studies that show that women are more likely to suffer from mental health issues like depression and anxiety than men (Liu et al., 2021; Lu et al., 2023).

These disparities result from biological, social, or cultural factors. In the low-income countries, for example, Nepal, factors such as cultural, social, and economic situations play several roles. Hillman and Radel found that 2023 indicates that women experience additional psychological stresses like gender-based violence and economic dependency imposed upon them due to their gender. The meeting point of all these factors in formative years could be responsible for increased stress levels, especially among young females; at such times, gender expectations and pressures are arguably at their highest points.

There exist significant ethnic disparities in the prevalence of anxiety symptoms, as demonstrated by the data. While Dalit females have the highest rates for anxiety symptoms (28.1%), this is closely followed by that of Madhesi/Muslim/other females at 23.3 percent. These findings are disconcerting given that minority groups experience widespread systemic discrimination, are relegated to few resources, and are sometimes ostracized, leading to growing mental health issues among them (Shawon et al., 2024). The high prevalence rates of anxiety symptoms among Dalit and Madhesi/Muslim women point to their dual precariousness arising from their ethnicity plus gender identities. Analogously, anxiety-related signs vary among regions, and it is understood through research evidence that girls from poor regions such as Karnali record 27.8 percent while Koshi records 24.4 percent since they seem to be more anxious.

In these places, there are numerous infrastructural problems like inadequate health care delivery systems as well as few psychosocial support systems that are accessible, which makes women suffer more (Giusto et al., 2024). On the other

hand, men in regions like Madhesh (6.5 percent) and Gandaki (8.2 percent) have smaller proportions of anxiety, suggesting that women's mental health outcomes are particularly influenced by regional differences. This corresponds with earlier research, which underscores the significance of regional disparities in the availability of mental health services (Salinas-Perez et al., 2023).

According to the analysis, we learn that anxiety levels are greatly affected by socioeconomic status and education. The leading group in terms of anxiety levels among females includes those in the second wealth quintile, recording 25.5 percent, with the middle and the lowest wealth quintiles following closely behind; thus, economic deprivation is seen to worsen the chances of mental health. However, anxiety prevalence is consistently higher in females compared to males of all age groups, notwithstanding that there is a general reduction for both genders in the highest wealth quintile. Findings globally have shown that mental health problems increase with poverty and economic uncertainties, especially for females (Moitra et al., 2023).

Restricted healthcare, lack of social support system around them, as well as poverty, leave us at more risk when it comes to our mental stability because if we become sick, there is nobody who can provide for others or even give them proper medical attention if need be. Anxiety symptoms are also affected by educational achievement. Illiterate women have significantly higher anxiety levels (25.2%) as compared to illiterate men (7.5%). Education reduces anxiety rates, but gender differences persist due to social norms and economic factors, and education alone may not improve mental well-being for all (Love et al., 2024).

The regression analysis revealed that female participants scored higher in anxiety levels compared to male participants, indicating a significant gender-specific correlation ( $\beta=0.400, p<0.001$ ), thus gender bias in mental health provision confirming the original hypothesis held about it in Nepal but not elsewhere by any means whatsoever; education also serves as protection for anxiety disorder while other factors increase its likelihood, like coming from top high school grades or another social economic status such as wages accompanying rather an urban residence instead rural ones ( $\beta=-0.300, p<0.001$ ).

That anxiety reduces as the wealth quintile rises was another notable result, which is supported by data depicted in Jordans et al. (2019; Killingsworth et al., 2023) showing that the anxiety levels dropped for individuals found in better economic positions ( $\beta=-0.290, p<0.001$ ), probably because of enhanced quality health facilities as well as improved social welfare systems.

The observation that rural dwellers have higher levels of stress compared to their urban counterparts in terms of  $\beta = 0.180$ ;  $p < 0.001$  reveals impact zone disparities on mental illness issues. To get help for mental issues affecting them, rural women have too many signalized roads because of their culture; therefore, they rarely receive such services. This population cannot afford such services because there are very restricted healthcare services for them (Corrigan & Nieweglowski, 2019). The study emphasizes the importance of bridging the rural-urban divide for the success of psychiatric initiatives and their budgeting requirements.

In the future, research should focus on identifying and assessing culturally acceptable and cost-efficient strategies that seek to enhance access to mental health treatment among women living in the countryside.

## Conclusion

This work establishes that there is gender disparity that continues to affect the mental health of Nepalese women, especially anxiety disorders. Women are at a higher risk of affecting by anxiety if they are younger, belong to an ethnic racial group, reside in rural areas, have a low level of education, and are financially unstable. Hence, mental health care in particular requires gender-sensitization that involves trying to understand the roles played by socio-economic factors in shaping mental health or ill health.

It consequently means that mental health policies of the future shall aim at equal utilization of mental health services despite existing infrastructure-related inequalities. The ‘gender lens’ should be then incorporated into existing approaches by targeting the source of mental health disparity. Increased coverage to get improved mental health issues, making mental healthcare easily accessible, starting awareness campaigns to alter society’s perception, and most importantly, offering economic support for women should be the next steps that can help in avoiding anxiety levels.

Implementation of these measures will reduce the causes of mental health disorders in the population of Nepal and support socio-economic development for all provinces of the country.

## References

- Aryal, N., Regmi, P. R., van Teijlingen, E., Simkhada, P., & Mahat, P. (2019). Adolescents left behind by migrant workers: a call for community-based mental health interventions in Nepal. *WHO South-East Asia journal of public health*, 8(1), 38-41. DOI: 10.4103/2224-3151.255348
- Corrigan, P. W., & Nieweglowski, K. (2019). How does familiarity impact the stigma of mental illness? *Clinical Psychology Review*, 70, 40-50. <https://doi.org/10.1016/j.cpr.2019.02.001>
- Giusto, A., Jack, H. E., Magidson, J. F., Ayuku, D., Johnson, S. L., Lovero, K. L., ... & Wainberg, M. L. (2024). Global Is Local: Leveraging Global Mental-Health Methods to Promote Equity and Address Disparities in the United States. *Clinical Psychological Science*, 12(2), 270-289. doi: 10.1177/21677026221125715
- Helgeson, V. S., & Mascatelli, K. (2020). Sex differences and health. *The Wiley Encyclopedia of Health Psychology*, 631-639. doi: [10.1002/9781119057840.ch114](https://doi.org/10.1002/9781119057840.ch114)
- Hillman, W., & Radel, K. (2023). The social, cultural, economic, and political strategies extend women's territory by encroaching on the patriarchal embeddedness of tourism in Nepal. In *Gender and Tourism Sustainability* (pp. 303-324). Routledge. doi/full/10.1080/09669582.2021.1894159
- Jordans, M. J., Luitel, N. P., Kohrt, B. A., Rathod, S. D., Garman, E. C., De Silva, M., ... & Lund, C. (2019). Community-, facility-, and individual-level outcomes of a district mental healthcare plan in a low-resource setting in Nepal: A population-based evaluation. *PLoS medicine*, 16(2), e1002748. doi: [10.1371/journal.pmed.1002748](https://doi.org/10.1371/journal.pmed.1002748)
- Killingsworth, M. A., Kahneman, D., & Mellers, B. (2023). Income and emotional well-being: A conflict resolved. *Proceedings of the National Academy of Sciences*, 120(10), <https://doi.org/10.1073/pnas.22086611>
- Laslett, A. M., Cook, M., Ramsoomar, L., Morojele, N., & Waleewong, O. (2024). Alcohol's impact on the health and wellbeing of women in low- and middle-income countries: An integrative review. *International Journal of Alcohol and Drug Research*. <https://doi.org/10.7895/ijadr.471>
- Liu, S., Yang, L., Zhang, C., Xu, Y., Cai, L., Ma, S & Zhang, B. (2021). Gender differences in mental health problems of healthcare workers during the coronavirus disease 2019 outbreak. *Journal of psychiatric research*, 137, 393-400. doi: 10.1016/j.jpsychires.2021.03.014

- Love, I., Nikolaev, B., & Dhakal, C. (2024). The well-being of women entrepreneurs: the role of gender inequality and gender roles. *Small Business Economics*, 62(1), 325-352. <https://link.springer.com/article/10.1007/s11187-023-00769-z>
- Lu, L., Shen, H., Tan, L., Huang, Q., Chen, Q., Liang, M., ... & Zhou, Y. (2023). Prevalence and factors associated with anxiety and depression among community-dwelling older adults in Hunan, China: a cross-sectional study. *BMC psychiatry*, 23(1), 107. doi.org/10.1186/s12888-023-04583-5
- Luitel, N. P., Garman, E. C., Jordans, M. J., & Lund, C. (2019). Change in treatment coverage and barriers to mental health care among adults with depression and alcohol use disorder: a repeat cross-sectional community survey in Nepal. *BMC Public Health*, 19, 1-10. doi.org/10.1186/s12889-019-7663-7
- Maharjan, S. M., Poudyal, A., van Heerden, A., Byanjankar, P., Thapa, A., Islam, C., & Hagaman, A. (2021). Passive sensing on mobile devices to improve mental health services with adolescent and young mothers in low-resource settings: the role of families in feasibility and acceptability. *BMC medical informatics and decision making*, 21, 1-19. doi.org/10.1186/s12911-021-01473-2
- Ministry of Health and Population (MOHP) [Nepal], New ERA, & ICF. (2023). *Nepal demographic and health survey 2022*. Ministry of Health and Population. <https://www.dhsprogram.com/pubs/pdf/FR377/FR377.pdf>
- Moitra, M., Owens, S., Hailemariam, M., Wilson, K. S., Mensa-Kwao, A., Gonesse, G., ... & Collins, P. Y. (2023). Global mental health: Where we are and where we are going. *Current Psychiatry Reports*, 25(7), 301-311. doi.org/10.1007/s11920-023-01426-8
- Rajkumar, E., Julia, G. J., Sri Lakshmi K, N. V., Ranjana, P. K., Manjima, M., Devi, R. R., ... & Jacob, A. M. (2022). Prevalence of mental health problems among rural adolescents in India: A systematic review and meta-analysis. *Scientific Reports*, 12(1), doi.org/10.1038/s41598-022-19731-2
- Salinas-Perez, J. A., Gutierrez-Colosia, M. R., Garcia-Alonso, C. R., Furst, M. A., Tabatabaei-Jafari, H., Kalseth, J., ... & Salvador-Carulla, L. (2023). Patterns of mental healthcare provision in rural areas: A demonstration study in Australia and Europe. *Frontiers in psychiatry*, 14, doi.org/10.3389/fpsyt.2023.993197
- Shawon, M. S. R., Hossain, F. B., Hasan, M., & Rahman, M. R. (2024). Gender differences in the prevalence of anxiety and depression and care seeking for mental health problems in Nepal: Analysis of nationally representative

- survey data. Cambridge Prisms: Global Mental Health, 11, e46. <https://doi.org/10.1017/gmh.2024.37>.
- Shawon, M. S. R., Hossain, F. B., Hasan, M., & Rahman, M. R. (2024). Gender differences in the prevalence of anxiety and depression and care seeking for mental health problems in Nepal: Analysis of nationally representative survey data. Cambridge Prisms: Global Mental Health, 11, e46. <https://doi.org/10.1017/gmh.2024.37>
- Vuorre, M., & Przybylski, A. K. (2023). Global well-being and mental health in the Internet age. *Clinical Psychological Science*, DOI: 10.1177/21677026231207791
- World Health Organization. (2023). *World health statistics 2023: Monitoring health for the SDGs, Sustainable Development Goals*. World Health Organization. <https://www.who.int/data/gho/publications/world-health-statistics>
- Yilmaz, S. K., & Bohara, A. K. (2021). Mhealth: potentials and risks for addressing mental health and well-being issues among Nepali adolescents. *Frontiers in Public Health*, 9, doi:10.3389/fpubh.2021.563515



# Relationship between Agriculture Subsidy and Agricultural Production in Nepal.

Udgar Kumar Paudel

*Degree Campus, TU, Biratnagar*

*Corresponding Email: [udgar.paudel11@gmail.com](mailto:udgar.paudel11@gmail.com)*

## Abstract

*This article aims to analyze the relationship between agriculture subsidy and agricultural production in Nepal using annual time series data from 2013/14 to 2022/2023 A.D. Agricultural production is taken as the dependent variable and agricultural subsidy as the independent variable and it is analyzed using Karl Pearson Correlation and Ordinary Least Square (OLS) regression. The article found a high positive correlation ( $r = 0.72$ ) among variables. Also, there exists a significant and positive relationship between agricultural production and agricultural subsidy ( $p\text{-value} = 0.01$ ) (Coefficient = 0.15) at a 5% level of confidence interval. Likewise, the residuals are free from heteroskedasticity and serial correlation. The article concludes that while the government should maintain its subsidy program, efforts must be made to address and control the irregularities in its distribution.*

**Keywords:** Agricultural production, subsidy, GDP, regression, irregularities

## Introduction

Agriculture plays a crucial role in Nepal's economy. In the fiscal year 2023/2024, it contributed 24.09 % of the GDP, and 62% of the people were involved in agriculture for employment (Ministry of Finance, 2024). This is no encouraging statistic because its contribution to GDP is minimal compared to people involved in agriculture. To promote agricultural production and its contribution to the economy, the Nepal government provides subsidies for various inputs including seeds, fertilizers, machinery purchases, etc. The purpose of subsidies is to lower the production cost of farmers and increase their financial performance. In this context, the important question is whether agricultural subsidies are increasing agrarian production as expected or not. Macro and micro-level studies suggest that the result is mixed. The article by (Kyle et al., 2017) examined the equity and effectiveness of the fertilizer subsidy program in Nepal.

The study conducted a household sample survey for more than a thousand households. It found that fertilizer subsidies helped to increase the access to fertilizer among the people. However, the quantity of fertilizer needed is insufficient, farmers do not know the optimal amount of fertilizer to use, and politics regarding the subsidy are some other problems. Likewise (Bista et al., 2018) studied the existing programs and policies regarding input subsidy in Nepal, especially in seeds and fertilizers to review the timeline of subsidy programs, budget details, and progress with the help of both primary and secondary data. It also used simple decomposition analysis to assess the effect of area and yield on change in production of paddy, wheat, and maize during the period of FY 2065/66 to FY 2071/72. The study found that seed subsidy was impressive for wheat and paddy but progress in organic fertilizer subsidy is not in its pace. The subsidy was mainly targeted to small and marginal farmers. Also, (Upadhyay et al., 2019) analyzed the impact of fertilizer subsidies on paddy cultivation in Nepal using simple regression analysis and descriptive statistical methods. The study found that subsidies positively influenced productivity, profitability, food sufficiency, and production costs.

In the South Asian context, (Kaur & Sharma, 2012) examined the effectiveness of agricultural subsidies in India after independence using the descriptive method. The article pointed out that, the increasing rate of total subsidies (fertilizers, electricity, and irrigation) is higher than gross cropped area (GCA) during pre, first as well as second phases of liberalization periods. It suggested that subsidy should not be the weapon for vote bank politics. In Bhutan (Wang et al., 2019) while assessing the socioeconomic impacts of agricultural subsidies found that in almost all sectors ranging from agricultural machinery, seeds to jersey cow, etc. the non-poor population has greater access to the subsidies compared to the poor. Likewise, in the case of Bangladesh, (Wang et al., 2019) assessed the impact of fertilizer subsidies on farming efficiency. Data Envelopment Analysis (DEA) and Tobit model found that subsidy has a significant effect on small and marginal farmers but an insignificant effect on medium and larger farmers.

If we analyze the international experience from countries outside South Asia, some research has supported agriculture subsidies and some have opposed them. The research by (Vitalis, 2007) in New Zealand, (Tan et al., 2013) in China, (López et al., 2017) in Paraguay, and (Vozárová et al., 2020) in the case of the Slovak Republic, found that subsidies had no significant impact on agricultural production whereas (Dorward & Chirwa, 2011) in Malawi, (Ali et al., 2019) in Pakistan, (Safo K Allotey et al., 2019) in Ghana found that subsidy had a positive impact on agricultural production and suggested applying it more effectively so that it reaches the desired end. Likewise, (Vozarova & Kotulic, 2016) quantified the effect of subsidies on the production performance of Slovak agriculture. The Pearson

Correlation coefficient was used and found that there is a strong correlation between agricultural subsidy and gross agricultural production. Similarly, (Michael et al., 2018) examined the agricultural input subsidy as a growth enhancement scheme in Nigeria. It found that subsidized input was helpful to small-scale farmers but due to politicization the agro-dealers could not get funds on time and it caused a delay in the delivery of inputs and support services. Also, (Mebrahtu & Lee, 2019) analyzed the impact of agricultural package programs on farm productivity in Tigray-Ethiopia using panel data. The research used the fixed effect (FE) estimation model and propensity score matching (PSM) to estimate the result. The result showed that the agricultural package was beneficial for recipients.

Considering the mixed experiences of the several countries, it would be an insightful study to see the relationship between agricultural subsidy and agricultural production in the Nepalese context. Nepal's government has launched agricultural subsidy programs over several decades but whether the program has made an impact on the ground is a debatable issue. Several reports have aroused of rampant corruption and misuse of the resources allocated for the agricultural subsidy and the real farmers who should have been the beneficiaries of the subsidy were devoid of it. The subsidy program is mainly designed for marginal and small farmers but politically connected people and kith and kin of the office bearers took the undue advantage. Due to this government even stopped providing cash grants. The malpractice was so high that in 2018, the agriculture minister formed a committee to study the effectiveness of the use of agriculture subsidies. The committee found that 35 percent of the subsidy that was given to farmers was used as a commission to government officials (Nayapatrika Daily, 2019).

The research studies conducted in different countries have shown that subsidies have helped farmers and increased farm productivity to some extent but over-politicization and vote bank politics have hindered its optimum utilization and benefit the maximum farmers. In Nepal's case, most research has been conducted related to fertilizer subsidies but only limited work that studies the relationship between production and subsidy has been carried and this research tries to fulfill that gap.

## **Material and Methods**

The secondary data from the period 2013/14 to 2022/2023 A.D. is taken. The annual report published in various years by the Office of the Auditor General of Nepal, the Economic Survey published by the Ministry of Finance, Nepal, and the Current Macroeconomic Situation published by Nepal Rastra Bank are used.

Similarly, this article uses Karl Pearson correlation and regression analysis to see the linear relationship between the variables. Due to the limited years of time series data, the long run and short dynamics of the data could not be checked. So, the OLS method of regression was chosen. Agricultural production is used as the dependent variable and the amount of subsidy is used as an independent variable.

Model specification:

$Q = f(S)$  where,

$Q$  = Agricultural Production

$S$  = Amount of Agricultural Subsidy.

The Karl Pearson Correlation Coefficient is:

$$r = \frac{\left\{ \sum (x_i - \bar{x})(y_i - \bar{y}) \right\}}{\left\{ \sqrt{\sum (x_i - \bar{x})^2 \sum (y_i - \bar{y})^2} \right\}}$$

where:

$r$  = Pearson correlation coefficient

$x_i$  = Individual value of the x-variable

$\bar{x}$  = Individual value of the y-variable

$\bar{x}$  = Mean of the x-variable

$\bar{y}$  = Mean of the y-variable

$\sum$  = Sum over all data points

The Regression Equation is:

$$Q = \alpha + \beta S + \varepsilon$$

Where,  $\alpha$ , and  $\beta$  are parameters and  $\varepsilon$  is the error term.

The research uses both descriptive and analytical approaches to interpret the findings. It also uses regression through OLS and tests the residual for heteroskedasticity and serial correlation. The normality and stability tests are also conducted to check whether the model is the best fit or not.

Hypothesis:

$H_0$  = There is no significant relationship between agricultural subsidy and agricultural production

$H_1$  = There is a significant relationship between agricultural subsidy and agricultural production.

## Result and Discussion

The correlation coefficient was found to be  $r = 0.72$ , which is highly correlated. This implies production and subsidy move in the same positive direction.

The increase in subsidy will increase production and productivity should be rewarded with justifiable and necessary subsidy. Likewise, the regression analysis of the data shows that the dependent variable was explained 52% by an independent variable. The research found a positive and significant linear relationship between agricultural production and the amount of subsidy at a 5% level of significance ( $p\text{-value} = 0.01$ ) (Coefficient = 0.15). So, we reject the null hypothesis and accept the alternate hypothesis. This implies that subsidy has a systematic and major influence on agricultural production. This regression analysis along with correlation analysis suggests that an increase in subsidy will increase production. Also, the data were free from heteroskedasticity by using the Breusch- Gagan- Godfrey test ( $p\text{-value} = 0.43$ ) and Serial Correlation using the LM test ( $p\text{-value} = 0.07$ ). This result verifies different research conducted in Nepal and other various countries about the positive effect of subsidies on agricultural productivity (Agyemang et al., 2022) in Ghana, (Zheng et al., 2013) in China.

**Table 1***Least Squares Regression Result*

Dependent Variable: Agricultural Production				
Variable	Coefficient	Std. Error	t-Statistic	Prob.
Agricultural Subsidy	0.150527	0.050472	2.982369	0.0175
C	19908.66	886.6912	22.45275	0.0000
R-squared	0.526474	Mean dependent var		22256.13
Adjusted R-squared	0.467283	S.D. dependent var		1768.803
S.E. of regression	1291.005	Akaike info criterion		17.34109
F-statistic	8.894524	Durbin-Watson stat		0.665117
Prob(F-statistic)	0.017537			

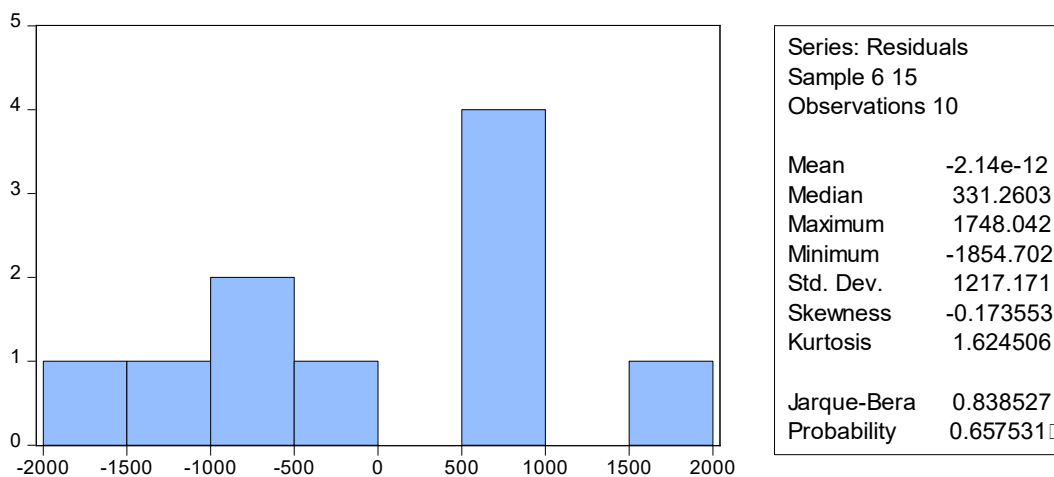
*Source. Author's Calculation***Table 2***Heteroskedasticity Test: Breusch-Pagan-Godfrey*

F-statistic	0.672020	Prob. F (1,8)	0.4361
Obs*R-squared	0.774929	Prob. Chi-Square (1)	0.3787
Scaled explained SS	0.154863	Prob. Chi-Square (1)	0.6939

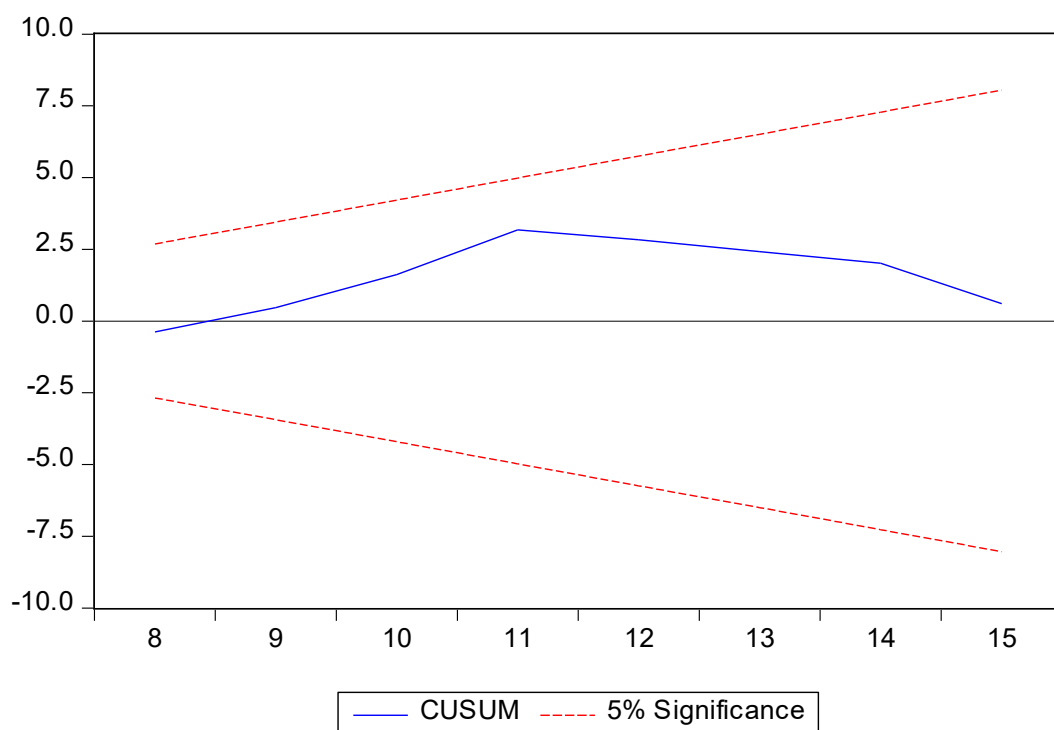
*Source. Author's Calculation***Table 3***Breusch- Godfrey Serial Correlation LM Test*

F-statistic	4.000588	Prob. F(2,6)	0.0787
Obs*R-squared	5.714646	Prob. Chi-Square (2)	0.0574

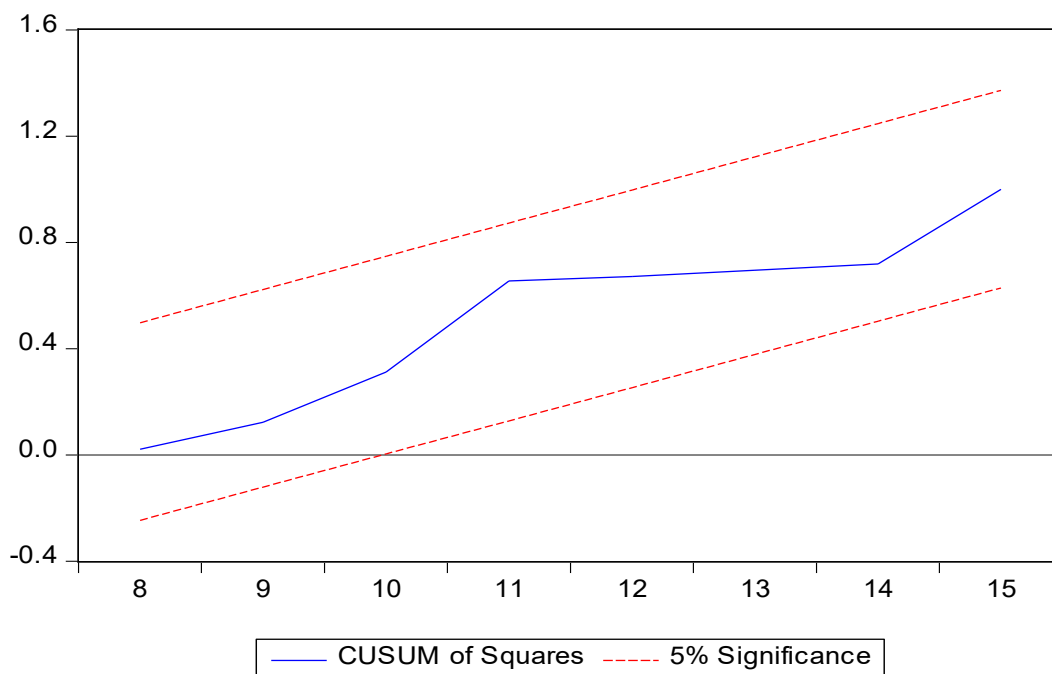
*Source. Author's Calculation*

**Figure 1***Normality Test*

It is seen from the above tables that data is free from heteroskedasticity, and serial correlation and the data are normally distributed.

**Figure 2***CUSUM Test*

**Figure 3**  
*CUSUM of Square Test*



Source. Author's Calculation

Figure 2 and Figure 3 show that the model is stable because the calculated line lies between two benchmark lines.

## Conclusion

This study concludes that agricultural subsidy has a positive role in agricultural production in Nepal. The government should continue its subsidy program but time and often the rampant corruption and irregularities report regarding subsidy distribution surfaces in the media. The government should identify the real farmers and should give subsidy facilities directly through banking transactions or through trackable digital mediums which will control corruption. Not only large farmers but small farmers should also be beneficiaries of the government scheme. Subsidy not only protects the farmer but also protects the domestic market. This research suggests that the government should provide direct monetary benefits to the farmers rather than other non-monetary benefits because it will help farmers make decisions independently. The most important thing that should be noted is that, has all money that has been disbursed as subsidy is spent for what it is assigned for. The news report as cited in the introduction says that 35 percent of the subsidy



amount is taken by government officials as a commission. This report was prepared by government officials themselves. This means only 65 percent is spent on actual purpose and even within this 65 percent how much money goes to the hands of hardworking farmers nobody knows. So, there is a need for further study about how much money goes actually into the hands of the farmers and its impact on production. Despite all these shortcomings, subsidies have a significant role in production so the government should control the misuse of subsidies and increase the production.

### References

- Ali, A., Rahut, D. B., & Imtiaz, M. (2019). Affordability linked with subsidy: Impact of fertilizers subsidy on household welfare in Pakistan. *Sustainability (Switzerland)*, 11(19). <https://doi.org/10.3390/su11195161>
- Agyemang, S. A., Ratering, T., & Bavorová, M. (2022). The impact of agricultural input subsidy on productivity: The case of Ghana. *The European Journal of Development Research*, 1-26.
- Bista, D. R., Dhungel, S., & Adhikari, S. (2018). Status of fertilizer and seed subsidy in Nepal: review and recommendation. *Journal of Agriculture and Environment*, 17, 1–10. <https://doi.org/10.3126/aej.v17i0.19854>
- Danish, M. H., Tahir, M. A., & Azeem, H. S. (2017). *Impact of Agriculture Subsidies on Productivity of Major Crops in Pakistan and India: A Case Study of Fertilizer Subsidy*. Punjab Economic Research Institute (PERI).
- Dorward, A., & Chirwa, E. (2011). The Malawi agricultural input subsidy program: 2005/06 to 2008/09. *International Journal of Agricultural Sustainability*, 9(1), 232–247. <https://doi.org/10.3763/ijas.2010.0567>
- Gebeyehu, L., & Bedemo, A. (2024). How agricultural credit and subsidies impact agricultural productivity in Ethiopia: Empirical evidence using ARDL model. *Cogent Food & Agriculture*, 10(1). <https://doi.org/10.1080/23311932.2024.2329118>
- Hossain, T. M., Miah, M. A., Rahman, M. S., & Hossain, S. (2012). Impact of irrigation cost support by Bangladesh government in rice production through agricultural cash subsidy system. *Bangladesh Research Publications Journal*, 380-392.
- Kang, H., & Suh, D. H. (2023). Exploring the dynamic effects of agricultural subsidies on food loss: Implications for sustainable food security. *Sustainability*, 15(4). <https://doi.org/10.3390/su15042886>

- Kaur, R., & Sharma, M. (2012). Agricultural Subsidies in India Boon or Curse. *IOSR Journal of Humanities and Social Science*, 2(4), 40–46. <https://doi.org/10.9790/0837-0244046>
- Kyle, J., Resnick, D., & Karkee, M. (2017). Improving the equity and effectiveness of Nepal's fertilizer subsidy program. In *International Food Policy Research Institute* (Issue December).
- López, C., Salazar, L., & De Salvo, C. P. (2017). *Agricultural input subsidies and productivity: The case of Paraguayan farmers* (IDB-WP-802, Issue April). <https://doi.org/10.13140/RG.2.2.29210.85441>
- Mebrahtu, T. A., & Lee, S. K. (2019). The impact of agricultural package programs on farm productivity in Tigray-Ethiopia: Panel data estimation. *Cogent Economics and Finance*, 7(1). <https://doi.org/10.1080/23322039.2019.1631987>
- Michael, A., Tashikalma, A. K., & Maurice, D. C. (2018). Agricultural inputs subsidy in Nigeria: An overview of the growth enhancement support scheme (GESS). *Acta Universitatis Agriculturae et Silviculturae Mendelianae Brunensis*, 66(3), 781–789. <https://doi.org/10.11118/actaun201866030781>
- Ministry of Finance. (2024). *Economic Survey*. Ministry of Finance, Nepal.
- Nayapatrika Daily. (2019, 12 16). Retrieved from Nayapatrika Daily: <https://www.nayapatrikadaily.com/news-details/31375/2019-12-16>
- Office of the Auditor General. (2024). *Annual Report*. Office of the Auditor General, Nepal
- Pearson, K. (1895). Note on regression and inheritance in the case of two parents. *Proceedings of the Royal Society of London*, (58), 240–242.
- Safo K Allotey, S., Hamza, A., & Zakaria, H. (2019). Impact of fertilizer subsidy program on maize income in the northern region of Ghana. *American Journal of Biomedical Science & Research*, 6(2), 124–130. <https://doi.org/10.34297/ajbsr.2019.06.001010>
- Salunkhe, H. A., & Deshmush, B. B. (2014). Impact of subsidy on agriculture sector in India: An analytical study. *International Journal of Agricultural Science and Research (IJASR)*, 9-16.
- Tan, Y., Guan, J., & Karimi, H. R. (2013). The impact of the subsidy policy on total factor productivity: An empirical analysis of China's cotton production. *Mathematical Problems in Engineering*, 2013. <https://doi.org/10.1155/2013/248537>

- Upadhyay, N., Bhandari, N., Gairhe, N., Kafle, N., & Sapkota, M. (2019). Fertilizer subsidy policy and its economic implications in Nepal. *The Journal of Agriculture and Environment*, 20, 100–116. <https://doi.org/10.3126/aej.v20i0.25037>
- Vitalis, V. (2007). Agricultural subsidy reform and its implications for sustainable development: the New Zealand experience. *Environmental Sciences*, 4(1), 21–40. <https://doi.org/10.1080/15693430601108086>
- Vožarova, I. K., & Kotulic, R. (2016). Quantification of the Effect of Subsidies on the Production Performance of the Slovak Agriculture. *Procedia Economics and Finance*, 39(November 2015), 298–304. [https://doi.org/10.1016/s2212-5671\(16\)30327-6](https://doi.org/10.1016/s2212-5671(16)30327-6)
- Vozárová, I. K., Kotulič, R., & Vavrek, R. (2020). Assessing impacts of CAP subsidies on financial performance of enterprises in Slovak Republic. *Sustainability (Switzerland)*, 12(3). <https://doi.org/10.3390/su12030948>
- Wang, S. W., Manjur, B., Kim, J. G., & Lee, W. K. (2019). Assessing socio-economic impacts of agricultural subsidies: A case study from Bhutan. *Sustainability (Switzerland)*, 11(12). <https://doi.org/10.3390/SU11123266>
- Zheng, S., Lambert, D., Wang, S., & Wang, Z. (2013). Effects of agricultural subsidy policies on comparative advantage and production protection in China: An application with a policy analysis matrix model. *Chinese economy*, 46(1), 20–37.

## दङ्गीशरणको आगनबाट कवितामा पर्यावरणीय चेतना

अमृतादेवी शर्मा

त्रि.वि. केन्द्रीय क्याम्पस, कीर्तिपुर

Orcid ID: <https://orcid.org/0009-0009-4507-9203>

Corresponding Email: [amritaregmi99@gmail.com](mailto:amritaregmi99@gmail.com)

### लेखसार

प्रस्तुत लेखमा बिन्दु शर्माको 'ओक्कल दोक्कल पिपल पात' कवितासङ्ग्रहमा सङ्गृहीत 'दङ्गीशरणको आगनबाट' कवितामा अभिव्यक्त पर्यावरणीय चेतनाको विश्लेषण गरिएको छ । यस कवितामा दाङ जिल्लाको ऐतिहासिक सन्दर्भलाई प्रस्तुत गर्दै वर्तमानमा भइरहेको चुरे उत्खनन र त्यसले वातावरणमा पारेको सङ्कटको चित्रण गरिएको छ । यहाँ दाङको माटो त्यहाँका आदिवासी थारूहरूले परापूर्व कालदेखि सिञ्चित गरेकाले त्यसको उपभोगका वास्तविक अधिकारी उनीहरू नै हुनुपर्ने र उनीहरूले परम्परागत स्मृत दृष्टिकोण प्रस्तुत गरिएको छ । कविताको पर्यावरणीय अध्ययनका लागि मार्क्सवादी पर्यावरण सिद्धान्तले प्रस्तुत गरेका पर्यावरणीय जीवन्तताको फाटो, स्थिर राज्य अर्थव्यवस्थाको परिकल्पना र पर्यावरणीय समाजवादको अवधारणा गरी तीन ओटा उपकरणलाई सैद्धान्तिक ढाँचाका रूपमा उपयोग गरिएको छ । यस अध्ययनका लागि प्राथमिक र द्वितीयक सामग्री सङ्कलन गरिएको छ । यसको सामग्रीविश्लेषण गुणात्मक पद्धतिमा आधारित छ र त्यसका लागि पाठविश्लेषण विधिको प्रयोग गरिएको छ । यसका लागि पूर्वकार्यको अध्ययनद्वारा सैद्धान्तिक ढाँचाको निर्माण गरिएको छ । यसका लागि सामाजिक-आर्थिक सन्दर्भमा कवितामा प्रस्तुत मार्क्सवादी पर्यावरणीय तथ्यहरूको पहिचान एवं विश्लेषण गरिएको छ । यस कवितामा पुँजीवादी उत्पादनप्रणालीयुक्त समाजव्यवस्थाले अव्यवस्थित रूपमा गरेको चुरे क्षेत्रको उत्खननबाट वातावरणीय अवस्थामा पारेको नकारात्मक प्रभाव र पर्यावरणीय सङ्कटलाई देखाउँदै त्यसको विरोध गरिएको छ । यहाँ प्राकृतिक सम्पदामाथिको अव्यवस्थित दोहनको आर्थिक सामाजिक अन्तर्सम्बन्ध र त्यसले निम्त्याउने पर्यावरणीय सङ्कटले मानवीय अस्तित्वलाई धरापमा पार्ने हुँदा यसको अन्त्य हुनुपर्ने चिन्तन व्यक्त भएको छ । यस कवितामा पर्यावरणीय जीवन्तता कायम राख्न दीगो स्थिर राज्य अर्थव्यवस्थामा आधारित उत्पादनप्रणालीमा जोड दिनुपर्नेमा जोड दिइएको छ । पर्यावरणीय जीवन्तता कायम हुने स्थिति प्रकृतिसँग निरन्तर सहयात्रामा रहेकाहस्ता नै भूमिमाथिको उपभोगको अधिकार स्थापित भएका अवस्थामा मात्र सम्भव हुने चिन्तन व्यक्त भएको छ ।

**शब्दकुञ्जी** : अर्थव्यवस्था, पर्यावरणीय सङ्कट, पुँजीवाद, समाजवाद

## विषयपरिचय

‘दङ्गीशरणको आँगनबाट’ कवितामा चुरे क्षेत्रको पुँजीवादी अतिक्रमण र त्यसले पर्यावरणमा पारेको नकारात्मक प्रभावलाई देखाउँदै त्यसका विरुद्ध प्रतिरोधी चेतना अभिव्यक्त भएको छ । पर्यावरणीय चेतनाले मानिस र प्रकृतिबिचको सम्बन्धको अध्ययन गर्दछ । यस चिन्तनले मानवलाई प्रकृतिको अभिन्न अङ्गका रूपमा लिन्छ । यसले प्रकृति र मानवको अन्तर्सम्बद्धता र अपरिहार्यताका परिप्रेक्ष्यमा यिनीहरूका आपसी सम्बन्धका कारण सिर्जित सामाजिक स्वस्म, चरित्र र प्रभावको विश्लेषण गर्दछ । पर्यावरण र मानिसको अन्तर्सम्बन्ध र आपसी स्वस्मलाई विश्लेषण गर्ने सन्दर्भमा विभिन्न पर्यावरणीय अवधारणा स्थापित छन् । यिनीहरूले विभिन्न आधारमा प्रकृति र मानिसको सम्बन्धका कोणहरूलाई हेर्ने र विश्लेषण गर्ने काम गरेका छन् । यी विभिन्न चिन्तनमध्ये मार्क्सवादी दर्शनले पर्यावरणसँग मानिसको जैविक, आर्थिक र भावनात्मक सम्बन्ध रहेको चिन्तन प्रस्तुत गरेको छ । यसले मानव र पर्यावरणबिच द्वन्द्वात्मक सम्बन्ध रहने मान्यता राख्दछ । प्राकृतिक सम्पदामाथि गरिएको मानवीय श्रमका माध्यमबाट नै सामाजिक उत्पादन हुन्छ भन्ने मार्क्सवादको धारणा छ । सामाजिक उत्पादनका माध्यमबाट नै मानवीय जीवन सम्भव हुने तर यस क्रममा पर्यावरणीय अवस्थामा असर पर्ने कारणले यी दुईबिच द्वन्द्वात्मक सम्बन्ध स्थापित भएको हो ।

बिन्दु शर्मा द्वन्द्वात्मक भौतिकवादी दृष्टिबाट जीवनजगत्लाई हेर्ने र विश्लेषण गर्ने साहित्यकार र समालोचक हुन् । उनी वर्तमानमा नेपाली साहित्यका समालोचना, कविता, कथा र निबन्धलेखनमा सक्रिय छन् भने कवि र समालोचकका रूपमा उनको बलियो पहिचान छ । उनको *ओक्कल दोक्कल पिपल पात* (२०७६) कवितासङ्ग्रहका कवितामा नेपाली समाजका वर्गीय, क्षेत्रीय, लिङ्गीय, जातीयलगायत विविध विभेदका कारण सिर्जित असमान परिवेश र तिनीहरूले निम्त्याएका जटिलतालाई देखाउँदै ती विभेदविरुद्ध प्रतिरोधी चेतना व्यक्त भएको छ । प्रस्तुत अध्ययनमा उनको कविता ‘दङ्गीशरणको आँगनबाट’लाई मार्क्सवादी पर्यावरणीय कोणबाट विश्लेषण गरिएको छ । ७७ ओटा हरफमा संरचित यस कवितामा पुँजीवादी व्यवस्थाको मारमा परेको चुरे क्षेत्रको भयावह अवस्थालाई देखाइएको छ साथै दाङ जिल्लाका आदिवासी थारूहरूको विलुप्त पारिएको पहिचानका पक्षमा आवाज उठाइएको छ । यस कवितामा थारू जातिले सिञ्चित गरेको दाङ जिल्लाको भूमि, त्यहाँको प्राचीन जङ्गल, जल, जमिनलगायत विभिन्न प्राकृतिक स्रोतमाथि भइरहेको पुँजीवादी अतिक्रमण र त्यसले सिर्जना गरेको पर्यावरणीय सङ्कटलाई विभिन्न बिम्ब र प्रतीकका माध्यमबाट प्रस्तुत गरिएको छ । प्रस्तुत अनुसन्धानमा ‘दङ्गीशरणको आँगनबाट’ कवितामा पर्यावरणीय सङ्कटका सन्दर्भमा केकस्ता दृष्टिकोण प्रस्तुत भएका छन् र यसको कारणका रूपमा कुन संरचना वा तत्त्वलाई लिइएको छ भन्ने प्रमुख जिज्ञासा राखी त्यसको प्राज्ञिक समाधान गर्ने उद्देश्य राखिएको छ । यस कवितामा प्रयुक्त पर्यावरणीय चेतनाको अध्ययनबाट पुँजीवादी उत्पादनव्यवस्थाले पर्यावरणमा पारेको असरको अध्ययनका साथै मानिस र प्रकृतिको अन्तर्सम्बन्धका आयामहरूको पनि अध्ययन हुन्छ । यसबाट नेपाली समाजको उत्पादनव्यवस्था र यहाँको वातावरणीय अवस्थाबिचको अन्तर्सम्बन्धलाई विश्लेषण गर्ने साथै पर्यावरणीय मानवीय सम्बन्धलाई हेर्ने कविका विचारधाराको पनि अध्ययन हुने भएकाले यो अध्ययन औचित्यपूर्ण छ ।

### अध्ययनविधि र सैद्धान्तिक आधार

प्रस्तुत अनुसन्धानात्मक लेखमा मार्क्सवादी पर्यावरण सिद्धान्तलाई मूल आधार मानी 'दङ्गीशरणको आगनबाट' कविताको विश्लेषण गरिएको छ । यस अध्ययनको प्राथमिक सामग्री 'दङ्गीशरणको आगनबाट' कविता हो भने पर्यावरणसम्बन्धी मार्क्सवादी चिन्तन र दृष्टिकोणहरू प्रस्तुत भएका पुस्तक, समीक्षा, समालोचनात्मक कृतिहरू द्वितीयक सामग्री हुन् । यस अध्ययनमा कविता विश्लेषणको आधार मार्क्सवादी पर्यावरण सिद्धान्त भएकाले यस चिन्तनका साथै अध्ययनलाई सघाउ पुऱ्याउने गरी सम्बद्ध कविताका बारेमा गरिएका अनुसन्धान, समीक्षा, समालोचनालगायतबाट अनुसन्धानका निम्ति आवश्यक पर्ने द्वितीयक सामग्री सङ्कलन गरिएको छ । उपर्युक्त सामग्रीहरूको उचित प्रयोग गरी 'दङ्गीशरणको आगनबाट' कवितामा निहित पर्यावरणीय चेतनासम्बद्ध पक्षहरूको मूल्याङ्कन गर्न विश्लेषणको सैद्धान्तिक ढाँचा तयार गरिएको छ र पाठविश्लेषणका आधारमा निष्कर्षमा पुगिएको छ । यस अनुसन्धानमा आवश्यकताअनुसार सूक्ष्म मापदण्ड निर्माण गरी कविताको विश्लेषण गरिएकाले यो अनुसन्धान समग्रतः विश्लेषणात्मक र गुणात्मक प्रकारको रहेको छ ।

पर्यावरणीय सिद्धान्त मानिस र प्रकृतिको अन्तर्सम्बन्धको अध्ययन गर्ने र विश्लेषण गर्ने चिन्तन हो । मानवीय अस्तित्व पूर्ण रूपमा प्राकृतिक सम्पदामाथि नै निर्भर रहेको छ त्यसैले पर्यावरण नै मानवीय अस्तित्वको आधार हो । मानवीय उपयोगका लागि हरसमय उपयोग भइरहँदा प्रकृतिमा कुनै न कुनै रूपमा असर परिरहेको हुन्छ यद्यपि मानवीय जीवनका लागि यसको उपयोग अनिवार्य र अपरिहार्य छ । यस सन्दर्भमा पर्यावरणीय चिन्तनले प्रकृति र मानवको अन्तर्निर्भरता र यिनीहरूका आपसी सम्बन्ध र प्रभावका बारेमा अध्ययन गर्दछ । पर्यावरणीय समालोचनाले साहित्य र भौतिक पर्यावरणबिचको सम्बन्धको अभ्ययन गर्दछ (Goltfelty, 1996, p. xvi) । मानवीय संस्कृति भौतिक जगत्सँग जोडिएको हुन्छ र यसले प्रकृतिलाई प्रभावित पनि पार्छ र यसबाट प्रभावित पनि हुन्छ । पर्यावरणीय समालोचनाले पर्यावरण र मानिसबिचको अन्तर्सम्बन्धको अध्ययन गर्दछ । यस समालोचनाले धरतीलाई सचेत भएर गहन दृष्टिले अध्ययन गर्नुपर्छ र त्यसको सुमधुर लय, आत्मा र चेतना पहिचान गरी संरचनागत जटिलतालाई आत्मसात् गर्नुपर्छ भन्ने ठान्छ र पर्यावरणलाई कृतिको परिवेश वा प्रकृतिचित्रणको अलङ्कारका रूपमा नलिई अनिवार्य अस्तित्वका रूपमा विश्लेषण गर्दछ (एटम, २०६९, पृ.३११) । पर्यावरणीय समालोचनाका सन्दर्भमा पर्यावरणसम्बन्धी मार्क्सवादी चिन्तन, पर्यावरणीय मार्क्सवाद, गहन पर्यावरणीय सिद्धान्त, संरक्षणमुखी पर्यावरणीय चेतनालगायत विभिन्न चिन्तन रहेका छन् । प्रस्तुत अध्ययनमा पर्यावरणसम्बन्धी विभिन्न चिन्तनमध्ये पर्यावरणसम्बन्धी मार्क्सवादी चिन्तनलाई विश्लेषणको आधार बनाइएको छ ।

मार्क्सवादले प्रकृति र मानवबिच द्वन्द्वात्मक सम्बन्ध रहने मान्यता प्रस्तुत गर्दछ । मार्क्सवादका पर्यावरणसम्बन्धी धारणाहरू मानिस र प्रकृतिका बिचको एकत्व तथा परकीयकरण, पुँजीको अतिसञ्चयजस्ता अवधारणाहरूमा आधारित रहेका छन् (वैद्य, २०७७, पृ.२१) । यसले वर्तमान सन्दर्भमा पुँजीवादलाई नै प्रकृति र मानवीय सङ्कटको प्रमुख कारण मान्दछ । पुँजीवाद वास्तविक उपभोगमा

आधारित उत्पादनप्रणाली होइन । यो मानवका आधारभूत आवश्यकता पूर्तिमा भन्दा पनि पुँजीको अन्तर्हीन सञ्चितिका लागि गरिने अधिउत्पादन र अधिखपतको अवधारणामा आधारित व्यवस्था हो । अधिउत्पादन र अधिखपत पर्यावरणीय विनाशको प्रमुख कारण हो । यसले औद्योगिकीकरण र सहरीकरणका प्रक्रियामार्फत गरेको प्राकृतिक सम्पदाहरूको अव्यवस्थित दोहन र अतिक्रमणले प्रकृति र मानवबिचको मेटाबोलिक प्रक्रियालाई नै ध्वस्त पार्ने काम गरेको छ । पर्यावरण र सामाजिक उत्पादनप्रणालीका बिचको यो द्वन्द्वात्मक अन्तर्क्रियाले नै पर्यावरणको स्थिति र समाजको वर्गीय संरचना, आर्थिक र सामाजिक विकास एवं असमानताका स्वस्व निर्धारण गर्दछन् (शर्मा, २०८०, पृ.१०) । त्यसैले मार्क्सवादले मानव र प्रकृतिको सम्बन्धमा पार्ने नकारात्मक प्रभावहरूका लागि पुँजीवादी व्यवस्थाको तीव्र रूपमा विरोध गर्दछ । वर्तमान विश्वले सामना गर्नुपरेका हरेक पारिस्थितिक समस्याका लागि पुँजीवाद जिम्मेवार छ भन्ने यसको धारणा छ । यस चिन्तनले केवल वातावरणीय क्षति वा विनाशलाई मात्र होइन पुँजीवादी उत्पादनका स्वस्वहरूद्वारा सिर्जित प्राकृतिक अभावहरूलाई पनि प्रस्तुत गरेको छ ।

मार्क्सवादले मानव र वातावरणको सम्बन्धका बारेमा र वातावरणीय प्रभावले शरणार्थीको जीवन भोग्न बाध्य भएका मानिसहरूका विविध अवस्थाको अध्ययन गर्दछ । मार्क्सवादी समालोचनाले पर्यावरणलाई शुद्ध पर्यावरणीय सम्बन्धबाट मात्र नहेरी जनता, जीवन, श्रम र विचारधाराका सापेक्षतामा हेर्दछ र सामन्तवाद र साम्राज्यवादका विरुद्ध पर्यावरणीय आन्दोलनलाई पनि केन्द्रित गर्नुपर्ने र विश्वका जनतालाई सङ्गठित गर्नुपर्ने धारणा व्यक्त गर्दछ (भट्टराई, २०६६, पृ.८६) । यस चिन्तनले पुँजीवादी समाजव्यवस्थाले सिर्जना गरेको पर्यावरणीय सङ्कटको विश्लेषण गर्नका लागि 'पर्यावरणीय सङ्कट', 'अलगावको खपत', 'स्थिर राज्य अर्थव्यवस्था' र 'पर्यावरणीय समाजवाद' जस्ता अवधारणाहरू अगाडि सारेको छ (li, 2021) । पुँजीवादी व्यवस्थाका सङ्घटक तत्वहरू र यसले सिर्जना गरेका विविध समस्यालाई हेर्दा यसको विकासका अधिउत्पादन र अधिखपत गरी मुख्य दुई चरित्र रहेको चिन्तन यसले प्रस्तुत गरेको छ । अधिउत्पादनले पुँजीपतिहरूको उत्पादनको मात्रा र पुनरुत्पादनलाई फैलाउँछ र प्रकृतिमाथि तिनीहरूको हस्तक्षेप र अधिकतम नाफा आर्जन गर्ने तिनीहरूको लक्ष्यलाई विस्तृत पार्दछ । पुँजी र प्रविधिका सबलतामा आधारित रहेर तिनीहरूले निरन्तर रूपमा वैश्विक स्रोतहरूको अधिकतम क्षेत्रहरूमा खपत गर्दछन् र पर्यावरणीय उपनिवेश कायम गर्ने प्रयास गर्दछन् (हि, द्वन्द्वज्ञ) भन्ने यसको मान्यता रहेको छ । यस चिन्तनले पुँजीवादले निर्माण गरेको अलगावको खपत र यसले सिर्जना गरेको वातावरणीय सङ्कटका सम्बन्धमा धारणाहरू प्रस्तुत गर्दै पर्यावरणीय सङ्कटको अन्त्य गर्न स्थिर राज्य अर्थव्यवस्था र पर्यावरणीय समाजवादको अवधारणा प्रस्तुत गरेको छ । प्रस्तुत अध्ययनमा मार्क्सवादका पर्यावरणसम्बन्धी यिनै विभिन्न अवधारणामध्ये प्राकृतिक जीवन्तताको फाटो (मेटाबोलिक रिफ्ट), स्थिर राज्य अर्थव्यवस्था (स्टिडी स्टेट इकोनोमी) र पर्यावरणीय समाजवाद (इकोलोजिकल सोसियलिजम) सम्बन्धी अवधारणाका आधारमा 'दङ्गीशरणको आँगनबाट' कविताको अध्ययन गरिएको छ ।



## पारिणाम र विमर्श

बिन्दु शर्माको 'दङ्गीशरणको आँगनबाट' कवितामा पुँजीवादी उत्पादनप्रणालीले अव्यवस्थित रूपमा गरेको चुरे क्षेत्रको उत्खननबाट वातावरणीय अवस्थामा पारेको नकारात्मक प्रभाव र पर्यावरणीय सङ्कटलाई देखाउनाका साथै यस व्यवस्थाले त्यस क्षेत्रको जमिनका वास्तविक अधिकारी थारूहरूको अधिकारमाथि गरेको अतिक्रमणविरुद्ध आवाज उठाइएको छ । यहाँ सामाजिक उत्पादनका क्रममा प्रकृतिमाथिको नियन्त्रणले विभेदमा आधारित सामाजिक चरित्रको निर्माण गरेको र पर्यावरणीय सङ्कटको स्थिति निम्त्याएको अवस्थालाई 'चुरेको आदिवासी उचाइको अवत्खनन गरिएको, थारूहरूका पसिनाका उर्वर हरकहरू लिलाम भइरहेको, उनीहरूका खेतखलियानहरू टुक्राटुक्रामा विभक्त पारेर बेचिएको' सन्दर्भबाट पुष्टि गरिएको छ । पुँजीवादी व्यवस्थाले गरेको प्रकृतिमाथिको यो नाङ्गो हस्तक्षेपले प्रकृति र मानवबिचको अन्तर्सम्बन्धमा फाटो उत्पन्न गरी पर्यावरणीय सङ्कट निम्त्याएको भाव यस कवितामा व्यक्त गरिएको छ । यस लेखमा पुँजीवादी व्यवस्थाद्वारा चुरे क्षेत्रमाथि गरिएको आक्रमण र त्यहाँका आदिवासी थारूहरूको पहिचान र स्वामित्वमाथिको आक्रमण केवल थारूहरूमाथिको आक्रमण मात्र नभएर प्राकृति र मानवको जीवन्त अन्तर्सम्बन्धमाथिको आक्रमण हो भन्ने सन्दर्भमा कवितामा व्यक्त भएका तथ्यका आधारमा विमर्श गरिएको छ । यस क्रममा पर्यावरणीय जीवन्ततासम्बन्धी कविको चेतना, प्रकृति र मानवबिचको अन्तर्सम्बन्धबारे उनको दृष्टिकोण, वर्तमान सन्दर्भमा भयावह बन्दै गइरहेको पर्यावरणीय सङ्कट र यसको समाधानका सन्दर्भमा कवितामा व्यक्त भएका विचारहरूलाई केन्द्रमा राखेर बुँदागत रूपमा विमर्श गरिएको छ र त्यसका आधारमा निष्कर्षमा पुगिएको छ ।

### प्राकृतिक जीवन्तताको फाटो

मार्क्सवादले पुँजीवादी उत्पादनव्यवस्थालाई पर्यावरणीय सङ्कटको प्रमुख कारण मान्दछ । पुँजीवादी उत्पादनप्रणालीले जब आत्नो स्वार्थअनुकूल प्रकृतिको मानवीकरण गर्दछ तब यसले मान्छे र प्रकृतिको अन्तर्क्रियाको सन्तुलन बिगार्दै जान्छ । कृषिमा अन्धो भएको लुटले भूमिको उर्वरतालाई नष्ट गरिदिन्छ (मार्क्स, खण्ड १, २०५६, पृ.१६९) । यसले एकातिर श्रमिक वा कामदारको अतिरिक्त श्रमलाई शोषण गर्छ र उसको स्वत्वको हरण गर्छ भने अर्कातिर पृथ्वी वा प्रकृतिको उर्वर क्षमताको स्वत्व हरण गर्छ (शर्मा, २०८०, पृ.११) । यसले प्रकृति र मानवको अन्तर्सम्बन्धमा रहने सन्तुलनमा फाटो ल्याएर प्रकृति र मानवको सम्बन्धमा रहेको जीवन्ततालाई समेत खल्बल्याउने काम गर्दछ । प्रकृति र मानवबिचको यस असन्तुलनलाई मार्क्सले प्रकृतिको जीवन्ततामा आउने फाटो (मेटाबोलिक रिफ्ट) भनेका छन् । मार्क्सले पुँजीवादी खेतीमा जुन प्रगति हुन्छ त्यो मजदुर मात्र होइन, धरतीलाई पनि लुट्ने कलाको प्रगति हो भनेका छन् (वैद्य, २०७७, पृ.२२) । मार्क्सवादले प्रकृतिको जीवनचक्र, मानवीय जीवनचक्र र सामाजिक उत्पादनको जीवनचक्रबिच अन्योन्याश्रित सम्बन्ध रहेको हुन्छ भन्ने धारणा राख्दछ । वातावरणीय सङ्कटको बढ्दो विनाशको सामना गर्न मार्क्स र उनका उत्तराधिकारीले प्रस्तुत गरेको सैद्धान्तिक चिन्तन अत्यन्त महत्त्वपूर्ण छ । उनीहरूले वातावरणीय

ह्रासका संस्थागत र सामाजिक कारक र पारिस्थितिक प्रणालीसम्बन्धी विश्वव्यापी दृष्टिकोणलाई पहिचान गरे जुन आज संसारलाई अतिआवश्यक छ (Zhang, 2022) । 'दङ्गीशरणको आगनबाट' कवितामा पुँजीवादी व्यवस्थालाई वर्तमान पर्यावरणीय सङ्कटको प्रमुख कारण मानिएको छ । यस कवितामा चुरे उत्खनन मानव सभ्यता, संस्कृति, इतिहास र समग्रमा मानवीय अस्तित्वमाथि नै आक्रमण हो भन्ने अन्तर्य प्रस्तुत भएको छ । असीमित नाफाआर्जनका लोभमा पुँजीवादले प्राकृतिक सम्पदाहरूमाथि गरेको अतिक्रमण गम्भीर पर्यावरणीय सङ्कट भएको र यसले मानवीयतामाथि नै आक्रमण गरेको अवस्थालाई कवितामा यसरी प्रस्तुत गरिएको छ :

खिउँदै गइरहेको चुरेको आदिवासी उचाइबाट  
 खुम्चिँदै गइरहेका निला नदीका यायावरीय आयामहरूमा  
 बोलिरहेछु म  
 जिमिदारको खलिहानमा थुप्रिएको धानको रासजस्तै चुचिल्लो  
 सुकौराको माटाको थुम्कीबाट  
 ओ मेरो प्रिय भिउँ  
 उत्खनन होइन, अवत्खनन हो यो (पृ.२७)

उपर्युक्त कवितांशमा पुँजीवादी व्यवस्थाले नाफा आर्जनका लागि चुरे क्षेत्रको निरङ्कुश दोहन गरेको र यसले चुरे क्षेत्रको मात्र नभई मानव समाजकै अस्तित्वमाथि सङ्कट उत्पन्न गरिरहेको यथार्थलाई प्रस्तुत गरिएको छ । सहरीकरणका लागि आवश्यक खानी ढुङ्गा, गिट्टी, बालुवा, माटोलगायत विभिन्न स्रोत र साधनको दोहन गरेर यसबाट अकुत नाफा आर्जन गर्ने पुँजीवादी प्रक्रियाले प्रकृतिको जीवन्ततालाई नष्ट गरेको र यसले वातावरणीय असन्तुलन मात्र नभई प्रकृति र मानवबिचको अन्तर्सम्बन्धमा फाटो उत्पन्न गरेको सन्दर्भलाई 'खिउँदै गइरहेको चुरेको आदिवासी उचाइ' र 'खुम्चिँदै गरेका यायावरीय निला नदीका आयामहरू' विम्बले प्रस्तुत गरेका छन् । वर्तमानमा पुँजीवादको पुँजी सञ्चयको प्रक्रियाले प्रकृतिको जीवनचक्रमा उच्च रूपमा बाधा उत्पन्न गराउनाका साथै यसले जैविक विविधतालाई नष्ट गरी पृथ्वीलाई तातो घर बन्ने दिशामा हुत्याइरहेको छ । यस प्रक्रियाले सम्भावित अपरिवर्तनीय विनाशकारी प्रभावहरू सिर्जना गरेको छ जसले जीवनका आधारहरूलाई नै कमजोर पारिरहेको छ (Foster et al., 2011, p. 656) । मार्क्स र एङ्गल्सका वातावरण र सामाजिक उत्पादन प्रणालीसम्बन्धी प्रारम्भिक धारणाहरूले दिने स्पष्ट सन्देश वातावरणीय सङ्कटको जरो पुँजीवादी उत्पादन प्रणालीले चर्काउने मेटाबोलिक रिफ्ट अर्थात् जीवन्तताको फाटो हो र यो फाटो त्यसबेला मात्र क्रमिक रूपले पुर्न सकिन्छ, जब प्रकृतिको सार्वभौम सञ्चालन (मेटाबोलिज्म) र सामाजिक उत्पादनको सञ्चालनका बिच समपूरक सम्बन्ध स्थापित गर्न सकिन्छ (शर्मा, २०८०, पृ.११) । यस कवितांशमा प्रकृतिको जीवन्तताका प्रक्रियामा पुँजीवादी उत्पादनप्रणालीले ल्याएको यही फाटोलाई प्रस्तुत गरिएको छ । चुरे क्षेत्रबाट खानीढुङ्गा, गिट्टी, बालुवालगायतको अनाधिकृत उत्खननले चुरेको प्राकृतिक जीवनचक्रलाई ध्वस्त पारेको र यो केवल चुरेको भूगोलको मात्र नभएर मानव जीवनको

विनाश भएको चिन्तन कवितामा व्यक्त भएको छ । पुँजीवादको स्थायित्वका लागि गरिएको चुरे उत्खननले यहाँको भूगोलका साथै यहाँको वनप्रणाली, मृत्तिकाप्रणाली, नदीप्रणालीमाथि आक्रमण गरेको र प्रकृतिको जीवनचक्रलाई ध्वस्त पारेको चिन्तन कवितामा व्यक्त भएको छ । त्यसैले कवितामा यो उत्खनन नभएर अवत्खनन हो भन्ने भाव प्रस्तुत भएको छ । चुरे पहाडी शृङ्खलाको विनाशले सो क्षेत्रको भूगोलका साथै नदीप्रणाली र सोको जलाधार क्षेत्रसमेत नष्ट गरेको र यसको परिणामस्वरूप सो क्षेत्रका नदीहरू सुक्दै गएको सन्दर्भ कवितांशमा प्रस्तुत छ । यसका साथै चुरे क्षेत्र आदिवासी समुदायको जीवनशैली, पहिचान र व्यवहारका साथै जैविक विविधता र मानव सभ्यताकै प्रमुख अङ्ग भएको र यसको विनाशले प्राकृति र मानवबिचको जीवन्तताको चक्रलाई नै ध्वस्त तुल्याएको यथार्थलाई उपर्युक्त कवितांशले प्रस्तुत गरेको छ ।

चुरे क्षेत्रले केवल भूगोललाई मात्र नभएर सभ्यता, संस्कृति र पहिचानलाई पनि जनाउँछ । दाङको पहिचानका रूपमा रहेको चुरे पर्वतमाला केवल भूगोल मात्र नभएर नेपालका आदिवासी थारूहरूको पहिचान, संस्कृति, सभ्यता र जीवनशैलीको स्रोत पनि हो । 'दङ्गीशरणको आँगनबाट' कवितामा त्यहाँको प्रकृतिसँग एकाकार हुँदै थारूहरूका पसिनाले आवाद गरेको यो भूमिमाथिको पुँजीवादी अतिक्रमणलाई अत्यन्त मार्मिक रूपमा प्रस्तुत गरिएको छ । कवितामा यसै प्रक्रियाले वर्तमानमा उनीहरू शरणार्थी जीवन बिताउन बाध्य भएका छन् भन्ने सन्दर्भ आएको छ । चुरे क्षेत्रको यो अतिक्रमण प्रकृति र मानवतामाथिको अतिक्रमणका साथै आदिवासी थारूहरूको पसिना, पहिचान, संस्कृति, सभ्यता र अस्तित्वमाथिकै आक्रमण हो भन्ने चिन्तन कवितामा यसरी अभिव्यक्त भएको छ :

हाम्रो प्राचीन जङ्गल र जमिन  
फाँडेर जीवनको घना सौन्दर्य  
आज्याले आवाद गरेको हो  
यो जलकिरणले भिजेको माटो  
बिदाइ गरेकी छोरीजसरी  
किन पराइ भइरहेछ हाम्रै लागि (पृ.२८)

उपर्युक्त कवितांशमा चुरे क्षेत्रको जङ्गल र जमिन थारूहरूकै जीवनअस्तित्वसँग जोडिएको र उनीहरूकै पसिनाले यहाँको प्रकृति आवाद भएको तर वर्तमानमा यो भूमि उनीहरूबाट खोसिएको यथार्थ प्रस्तुत भएको छ । कवितांशमा थारूहरूका पसिनाले सिञ्चिएको प्राचीन जङ्गल र जमिन वर्तमानमा उनीहरूकै नहुने परिस्थिति पुँजीवादले सिर्जना गरेको हो भन्ने अन्तर्य प्रस्तुत भएको छ । प्रत्येक कुरालाई कब्जामा नल्याई विस्तार हुन नसक्ने र विस्तारित नभई टिक्न नसक्ने पुँजीवादी स्वत्वहरणको तर्क नै मान्छे, स्रोतसाधन, सम्पदा, भूमि, प्रकृति सबैलाई कब्जा गर्ने काममा अनवरत लागिरहेको (शर्मा, २०८०, पृ. ११) र यसले सोहीअनुसृत थारूहरूको अस्तित्व, उनीहरूको जमिन, सम्पदा, स्रोतसाधनलगायत सबै पक्षमाथि नियन्त्रण कायम गरेको सन्दर्भ कवितामा आएको छ ।

थास्हरूलाई उनीहरूकै भूमिमा बिरानो बनाइनु र पराइ बन्न बाध्य तुल्याइनु न्यायपूर्ण होइन भन्ने भाव कवितांशमा व्यक्त भएको छ ।

मार्क्सवादले पुँजीवादी उत्पादनप्रणालीले निम्त्याएको पर्यावरणीय सङ्कट अधिक मुनाफा खोजीको परिणति भएको ठान्दछ । एक गतिशील प्रणालीका रूपमा पुँजीवादले प्रविधिको विस्तार, सुधार र विस्तृतीकरणका लागि प्राकृतिक स्रोतको भण्डारमा कमी ल्याई वातावरणीय अवरोधहरू ल्याउँछ (Clark et al., 2010, p. 255) । पुँजीवादले प्राकृतिक स्रोतहरूलाई निरन्तरको नाफा सञ्चितिका लागि प्रयोग गर्दछ । 'दङ्गीशरणको आगनबाट' कवितामा नेपाली समाजमा विकसित पुँजीवादी प्रणालीले एकातर्फ आदिवासीका रूपमा रहेका थास्हरूबाट उनीहरूले आवाद गरेको जमिन खोसेर उनीहरूकै भूमिमा उनीहरूलाई शरणार्थी बनाएको र अर्कातर्फ सहरीकरणको प्रक्रियामार्फत उक्त जमिनको उर्वराशक्ति पनि नष्ट गरेको विचार प्रस्तुत गरिएको छ । पुँजीवादी व्यवस्थाले माटोका वास्तविक मालिकको भूमिमाथिको स्वामित्व जबर्जस्ती खोसेर उनीहरूका पसिनाको लिलाम बढाबढ गरी पुँजी आर्जन गरेको चिन्तन कवितामा यसरी अभिव्यक्त भएको छ :

अनि किन थुप्रिरेहेछन् राज्यका मालअड्डाहरूमा

हाम्रो पसिनाका उर्वर हरकहरू

हरेक युगको मिर्मिरेसँगै

नेप्से निरन्तर ओरालो लागिरहँदा

हाम्रा आवाजहरू

किन लिलाम बढाबढीमा उक्लिरहन्छन् (पृ.२८)

उपर्युक्त कवितांशमा पुँजीवादी उत्पादनप्रणालीमा आधारित राज्य नै निम्न वर्गमाथि उत्पीडन गर्ने र प्रकृतिको स्वत्व मास्न लागिपर्ने व्यवस्था भएको चिन्तन व्यक्त भएको छ । यस कवितांशमा प्राकृतिक स्रोतहरूमाथिको निरन्तर दोहन गर्नु नै पुँजीवादको चरित्र भएको र यसले नाफा आर्जनकै लागि प्रकृतिको जीवन्ततामाथि प्रहार गर्ने प्रक्रियामा जमिनको खण्डीकरण गरी टुक्राटुक्रामा विभाजन गरेर चर्को मूल्यप्राप्तिको माध्यम बनाउने तथ्य प्रस्तुत गरिएको छ । यस क्रममा पुँजीवादले जमिनको वास्तविक स्वामित्व हुनुपर्ने वर्गबाट जमिनलाई खोसेर आत्नो नियन्त्रणमा ल्याउने र त्यसलाई खण्डीकरण गरी महङ्गो मूल्य तोक्ने र यसबाट अकुत नाफा आर्जन गर्ने परिपाटी अँगालेको हुन्छ भन्ने चिन्तन कवितांशमा आएको छ । यहाँ यस व्यवस्थाले श्रमिक वर्गबाट जमिन खोसेर उनीहरूलाई आत्नै भूमिमा शरणार्थी बन्न बाध्य तुल्याउने र कृषियोग्य जमिनको विनास गरी माटोको उर्वराशक्ति घटाउने विचार 'राज्यका मालअड्डाहरूमा थारु आदिवासीका उर्वर हरकहरू थुप्रिरेहेको' र 'उनीहरूका आवाजहरू लिलाम बढाबढीमा उक्लिरहेको' कवितासन्दर्भमार्फत चित्रित भएको छ । सहरीकरणको यो विस्तारले मान्छे र पृथ्वीबिचको मेटाबोलिक अन्तर्क्रियालाई खल्बल्याइदिन्छ अर्थात् मान्छेले उपभोग गरेको पदार्थ माटोमै विलीन हुने प्रक्रियालाई अवरुद्ध गर्छ र माटोको दिगो उर्वरताको आधार नै नष्ट गरिदिन्छ (शर्मा, २०८०, पृ.१५) ।

कवितामा आएका उपर्युक्त बिम्बहरूले थारु आदिवासीको भूमिमाथिको स्वामित्वमा भएको पुँजीवादी नियन्त्रणलाई र प्रकृतिको जीवन्ततामाथिको निर्मम आक्रमणलाई चित्रित गरेका छन् । यस कवितामा पुँजीवादी समाज वास्तविक उपभोगउन्मुख समाज नभएको र यसले सिर्जना गरेको अधिखपतको अवधारणाले निरन्तर पुँजीसञ्चितिको नेतृत्व गर्ने साथै पर्यावरणीय जीवन्तता नष्ट गर्ने धारणा व्यक्त भएको छ । यसले गर्ने श्रमिक वर्गको स्वामित्वमाथिको हस्तक्षेप र उत्पादन र पुनरुत्पादनको क्षेत्र विस्तारसँग पर्यावरण विनाश अन्तर्सम्बन्धित रहको र यसले श्रमिक वर्गका आवाजहरूका साथै प्राकृतिक जीवन्तताको आधारलाई नष्ट गरेको चिन्तन कवितामा व्यक्त भएको छ ।

### स्थिर राज्य अर्थव्यवस्थाको परिकल्पना

स्थिर राज्य अर्थव्यवस्थाको अवधारणा अर्थशास्त्री हर्मन डेलीले *स्टेडी स्टेट एकोनोमिक्स* (१९९०) मा अगाडि सारेका हुन् । यस अवधारणाले राज्यको अर्थव्यवस्थालाई विश्व पर्यावरणीय व्यवस्थाको एक उपव्यवस्थाका रूपमा चित्रित गरेको छ (Daly, 1991, p.213) । यसले पुँजीवादले गर्ने प्राकृतिक स्रोतहरूको अन्धतापूर्ण विनाश र यसको पर्यावरणीय समस्याहरूको बेवास्तालाई पुँजीवादी प्रक्रियाको अधिउत्पादन र अधिखपतको परिणतिसँग सन्दर्भित ठान्दछ । यस व्यवस्थामा श्रमिकहरू अनुत्पादक, अवैज्ञानिक र कम क्षतिपूर्ति पाइने श्रममा आबद्ध भएका हुन्छन् । पुँजीवादले अँगाल्ने उन्नत प्रविधि, अत्यन्त केन्द्रित पुँजी, प्रचुर स्रोतहरू, सस्तो मूल्यको श्रम, अत्याधुनिक र ठुला मेसिनमा आधारित कलकारखानाहरू प्रकृतिका लागि हिंस्रक र विनाशकारी हुन्छन् ।

स्थिर राज्य अर्थतन्त्रको अवधारणाले राज्यनियन्त्रित उत्पादनव्यवस्थामा जोड दिन्छ । सबैको साभ्वा हितमा निर्माण हुने स्थिर अर्थव्यवस्थायुक्त उत्पादनप्रणाली ठुला उद्योगधन्दामा नभई ससाना तर जनताको आत्मनिर्भर स्थानीय अर्थतन्त्रका आधारित भएको धारणा प्रस्तुत गर्दछ । यो विकेन्द्रित र लोकतान्त्रिक हुने र यसले अधिउत्पादन र अधिखपतमा विस्तारै नियन्त्रण गर्न सक्ने, पुँजीवादको उत्पादनक्षमतालाई घटाउने र राज्यको भूमिकामा जोड दिने (Li, 2021) चरित्रको छ । थोरै शक्तिबाट चल्ने वा थोरै शक्ति खपत गर्ने, वातावरणलाई कम क्षति गर्ने, साना उत्पादनका प्रविधिहरू जनताका सिर्जनशीलता र क्षमतालाई संरक्षण गर्ने र विकसित गर्ने खालका हुन्छन् । त्यसैले यिनले जनताको बौद्धिकता र सपनालाई पूरा गर्दछन् । 'दङ्गीशरणको आगनबाट' कवितामा परापूर्वकालदेखि नै दाङको माटोसँग जोडिएका थारु जातिको स्वत्वसहितको आत्मनिर्भर अर्थतन्त्र स्थिर राज्य अर्थतन्त्रको अवधारणामा आधारित रहेको धारणा व्यक्त भएको छ । उनीहरूको जनजातिगत पहिचानसहितको त्यस कृषिप्रणालीले उनीहरूको आर्थिक जीवनलाई सबल बनाउनुका साथै राज्यको अर्थतन्त्रलाई पनि मजबुत बनाउने गर्दछ । उनीहरूको यस अर्थव्यवस्थाले प्रकृतिसँग निरन्तर सहयात्रा गरी मानिस र प्रकृतिबिचको अन्तर्सम्बन्धलाई जीवन्त राख्न पनि महत्त्वपूर्ण भूमिका निर्वाह गरेको छ । यस कवितामा माटोसँगका सहयात्री थारूहरू वास्तविक उपभोग्य वस्तुहरूको उत्पादनमा नै केन्द्रित

रहेका र माटोमा बगाउने उनीहरूको श्रम नै पर्यावरणीय जीवन्ततासहितको दीगो आर्थिक विकासमा योगदान दिने उत्पादनमा सहयोगी रहेको धारणा यसप्रकार व्यक्त भएको छ :

हाम्री छोरीले लघामा बगाएका  
अस्टिम्कीका दियाको चहकिलो ज्योतिले  
उज्यालिएको हो यहाँको सुन्तले बिहान  
उहिल्यै जोगाएकी हुन् बुँदीले  
आफ्ना डैनाहा भुल्वा र गतैयासँगै  
भौकाभिन्न जतनले लुकाएर  
यै मट्टीको आदिम सत्व (पृ.२८)

उपर्युक्त कवितांशमा दाङ जिल्लाको माटोको आदिम स्वत्व अर्थात् त्यसको प्राकृतिक जीवन्तता त्यहाँका आदिवासी थारूहरूले नै जोगाएका हुन् भन्ने भाव व्यक्त भएको छ । यहाँ 'डैनाहा', 'भुल्वा', 'गतैया', 'भौका' थारूहरूले परम्परागत उत्पादनप्रणालीमा प्रयोग गर्ने औजारहरू हुन् जसले उनीहरूको पर्यावरणमैत्री उत्पादनपद्धति र स्वस्मलाई बिम्बित गरेका छन् । यहाँ थारूहरूको उत्पादनप्रक्रियाको यस स्वस्मको बिम्बात्मक चित्रणबाट माटोमा अनावश्यक किटनाशक औषधी र रासायनिक वस्तुको प्रयोग नगरी परम्परागत रूपमा गर्ने उत्पादनस्वस्मले नै माटोको स्वत्व कायम राख्न सकिन्छ भन्ने भाव व्यक्त गरेको छ । आदिवासी थारूहरूले परापूर्व कालदेखि गर्दै आएको पर्यावरणमैत्री उत्पादनप्रणालीले माटोको आदिम स्वत्व कायम गरेको र प्रकृतिसँग सकारात्मक मानवीय अन्तर्सम्बन्धलाई कायम गरेको भाव कवितांशमा व्यक्त भएको छ । यहाँ थारूहरूले गरेको उत्पादनप्रक्रियाले पर्यावरणीय जीवन्ततासहितको दीगो आर्थिक विकासमा सहयोग पुऱ्याएको प्रमाणका रूपमा उनीहरूले देखाएको नदी (लघा) प्रतिको श्रद्धाको भावनालाई अधि सारिएको छ । यहाँ उनीहरूले गर्ने श्रम र उत्पादनप्रक्रियाले प्रकृतिमा 'सुन्तले बिहान' निर्माण भएको छ । कवितामा आएको 'सुन्तले बिहान' सुनौलो र जीवन्त पर्यावरणलाई सङ्केत गर्ने सुन्दर बिम्ब हो । यहाँ माटोसँग उनीहरूको अधिकार र सहयात्रा रहिरहेका अवस्थामा पर्यावरण र मानवबिचको सम्बन्ध जीवन्त र सुन्दर भएको सङ्केत गर्दै पर्यावरण संरक्षणमा उनीहरूले पुऱ्याएको योगदानलाई चित्रण गरिएको छ ।

मार्क्सवादी पर्यावरणीय चिन्तनले विकेन्द्रित उत्पादनव्यवस्थामा कामदारहरू उत्पादनप्रक्रियामा प्रत्यक्ष सहभागी हुन पाउने र उनीहरूले आत्मा क्षमता र सपनाहरूलाई देखाउन पाउने मान्यता राख्दछ । यस बाटोबाट नै आफ्नो मूल्य र क्षमताको स्वपहिचान हुन्छ र दीगो र स्थिर अर्थतन्त्र विकसित हुन्छ (Li, 2021) भन्ने मार्क्सवादी मान्यता छ । यस चिन्तनले हरित प्रविधिको माध्यमलाई सुधार गरी उचित रूपमा पर्यावरणीय मापदण्डहरू लागु गर्नुपर्ने र वातावरणीय लक्ष्यलाई तिनीहरूका लक्ष्यसँग सहकार्य गर्न दिनुपर्ने मान्यता राख्दछ (Gong, 2023) । वास्तविक उत्पादनमा आधारित थारूहरूको उत्पादनप्रणाली उत्पादनको परिणतिमाथि श्रमिकको पहुँच रहने विकेन्द्रित र लोकतान्त्रिक

उत्पादनप्रणाली थियो । नेपाली समाजमा स्थापित सामन्तवादले उनीहरूको भूमि कब्जा गर्‍यो भने त्यसैका गर्भमा विकसित भएको पुँजीवादले त्यो उर्वर भूमिलाई विभिन्न आधारमा नष्ट गरिरहेको छ । भूमि कब्जाको प्रक्रियासँगै यी व्यवस्थाले प्राकृतिक चक्रको जीवन्तता ध्वस्त पार्ने काम गरिरहेको छन् । 'दङ्गीशरणको आगनबाट' कवितामा नेपाली समाजमा विकसित पुँजीवादले गरेको थारूहरूको विकेन्द्रित उत्पादनप्रणालीमाथिको हस्तक्षेपले उनीहरूको मौलिक आधार गुमेको र त्यसले पर्यावरणीय सङ्कट निम्त्याएको धारणा यस प्रकार व्यक्त गरिएको छ :

म्याराथन धावक भैं दौडिएको पश्चिमी बयाल  
पर्खाल ठड्याएर  
छेकिदिएपछि अरूले नै  
घामदिनका खेतबारी जसरी  
उजार्छिंदै गए हाम्रा मौलिक आधार  
गब्दाका पातजसरी फतक्कै गल्दै गए  
हाम्रा सजातीय अहम्हरू (पृ.२९)

उपर्युक्त कवितांशमा पुँजीवाद र यसको प्राकृतिक स्रोतहरूमाथि कब्जा गर्ने रणनीति नै 'पश्चिमी बयाललाई पर्खाल लगाएर छेक्ने' कारक हो भन्ने भाव व्यक्त भएको छ । यहाँ श्रमिक वर्गको पसिना नै उनीहरूको पहिचानको आधार हुनुपर्छ र प्रकृतिमाथि उनीहरूले गरेको श्रमले त्यसमाथि स्वामित्व स्थापित गर्नुपर्छ भन्ने भाव व्यक्त भएको छ । प्राकृतिक स्रोतमाथि श्रम लगाएर स्थापित हुने यही स्वामित्वले नै दीगो स्थिर अर्थव्यवस्थाको आधार तय गर्दछ । उपर्युक्त कवितांशमा थारूहरूको भूमिमाथिको स्वामित्व, त्यहाँ खर्च हुने उनीहरूको श्रम, त्यसबाट हुने उत्पादनका साथै त्यसमाथिको उनीहरूको अधिकारले नै स्थिर अर्थतन्त्रको आधार तय गर्ने हो भन्ने भाव व्यक्त भएको छ । वर्तमान पुँजीवादी व्यवस्थाले सबै पक्षमाथि आधिपत्य जमाएर उनीहरूका सजातीय अहम्हरूलाई घामदिनका खेतबारीजसरी र गब्दा (कर्कला)का पातजसरी गलाएको भाव कवितांशमा प्रस्तुत भएको छ । समग्रमा विकेन्द्रित उत्पादन नभई अर्थात् उत्पादनप्रणाली श्रमिकहरूको पहुँचमा आधारित नभई दीगो अर्थतन्त्रको आधार तयार नहुने भाव प्रस्तुत गर्नु उपर्युक्त कवितांशको उद्देश्य हो ।

समग्रमा 'दङ्गीशरणको आगनबाट' कवितामा दीगो स्थिर अर्थतन्त्रको निर्माण गर्नका लागि स्थानीय अधिकारसहितको वास्तविक उपभोगमा आधारित अर्थतन्त्रको निर्माण हुनुपर्ने र यसका लागि विकेन्द्रित र स्थानीय अधिकारको स्थापना हुनुपर्ने चिन्तनलाई प्रमुख रूपमा उठाइएको छ । यस कवितामा स्थानीयतामा आधारित उत्पादनप्रणालीले नै वास्तविक उपभोगमा आधारित उत्पादनप्रक्रियालाई अधि बढाउने साथै पर्यावरणीय जीवन्तता कायम राख्ने भाव व्यक्त भएको छ ।



## समाजवादी पर्यावरण

मार्क्सवादले पुँजीवादी उत्पादनको स्वस्मलाई सामाजिक अन्याय र पर्यावरणीय सङ्कटको मूल जरो मान्दछ र पर्यावरणीय सङ्कटको समाधानको एक मात्र बाटो पुँजीवादी उत्पादनप्रणालीको अन्त्य हो भन्ने मान्यता राख्दछ । यसले पुँजीवादी उत्पादनको स्वस्मलाई पर्यावरणमैत्री समाजवादमा स्मान्तरित गर्नुपर्ने, श्रमिक आन्दोलनलाई मार्क्सवादी चिन्तनबाट परिचालित गर्नुपर्ने र पर्यावरणीय आन्दोलनलाई राजनीतिक आन्दोलनमा स्मान्तरण गर्नुपर्ने मान्यता राख्दछ (li, 2021) । यसले अनावश्यक वस्तु तथा सेवाको अत्यधिक उत्पादन र अत्यधिक खपतको पुँजीवादी स्वस्मलाई अन्त्य गरेमा पर्यावरणीय समाजवाद निर्माण हुने मान्यता प्रस्तुत गर्दछ ।

नेपाली समाजमा निम्नवर्गमाथिको पुँजीवादी नियन्त्रणको अन्त्य गर्न र यसले निम्त्याएको पर्यावरणीय सङ्कटको अन्त्य गर्नका लागि श्रमिक आन्दोलनलाई मार्क्सवादी चिन्तनबाट प्रशिक्षित गर्नुपर्ने र पर्यावरणीय आन्दोलनलाई राजनीतिक आन्दोलनका रूपमा स्थापित गर्नुपर्ने देखिन्छ । 'दङ्गीशरणको आगनबाट' कवितामा माटोमाथिको थारूहरूको अधिकार पुर्नस्थापित गराउन साथै यस क्षेत्रमा भएको प्राकृतिक स्रोत र साधनमाथिको पुँजीवादी दोहनबाट सिर्जित पर्यावरणीय सङ्कटको अन्त्य गर्न एक्यबद्धतासहितको सङ्घर्षको आवश्यकतालाई देखाइएको छ । थारूहरूको स्वपहिचान र अस्तित्वप्राप्तिको सङ्घर्षले उनीहरूको आर्थिक अधिकारप्राप्तिका साथै पर्यावरणीय संरक्षणमा पनि महत्त्वपूर्ण योगदान पुऱ्याउने धारणा कवितामा यसप्रकार व्यक्त भएको छ :

फेरि चम्किनेछन् हाम्रा बर्छी र भालाहरु  
थारूगाउँमा बलेका मधुरा टुकीहरूले नै  
लाप्पा खेलेर सल्काउनेछन् मसाल  
उट्नेछन् फेरि पनि  
तिम्रो गदाको जस्तो  
बजरङ्गी प्रहारलाई रोक्ने  
हाम्रा सग्ला मुट्ठीहरु  
घामलाई ध्वाँसे अध्यारोले छोप्नुअगावै  
बिहानीको लालकिरनीको प्रवाहसँगै (पृ.३०)

उपर्युक्त कवितांशमा नेपालका उत्पीडित जनजातिका रूपमा रहेका थारूहरूको पहिचान स्थापना गर्न, उनीहरूको भूमिमाथिको अधिकारलाई स्थापित गर्न र माटोको स्वत्व कायम गर्नका लागि उनीहरूले नेतृत्वमा सचेत सङ्गठित आन्दोलन आवश्यक रहेको र यसतर्फ उनीहरू स्वयं सचेत बनेको भाव व्यक्त भएको छ । कवितांशमा व्यक्त भएको 'बिहानीको लालकिरनीको प्रवाहसँगै एकजुट हुने' चेतनाले उनीहरूको एकत्वपूर्ण सङ्घर्षको आकाङ्क्षालाई देखाएको छ । यहाँ वर्तमान पुँजीवादी व्यवस्थाको प्रहारलाई रोक्न बजरङ्गी प्रहारजस्ता मुट्ठीहरु सङ्गठित हुने भनाइले निम्नवर्गीय

उत्पीडितहरूको एकत्व र मुक्तिचेतना सबैभन्दा शक्तिशाली र बलियो हुनेतर्फ सङ्केत गरेको छ । पुँजीवादी व्यवस्थाले जनजातिको पहिचान र अस्तित्वसँगै पर्यावरणीय जीवन्ततामाथि गरेको आक्रमण र निम्त्याएको मानवीय सडकटलाई रोक्न पनि 'बर्छी र भालाहरु'सहितको क्रान्ति र सङ्घर्ष अनिवार्य रहेको र यो थारूहरूकै सचेतताले मात्र सम्भव हुने अवस्थातर्फ कवितांशले सङ्केत गरेको छ । यसका लागि सङ्घटित प्रतिबद्धताप्रति विश्वास व्यक्त गरिएको छ र उत्पीडितहरूलाई आत्मो अधिकारका लागि एकताबद्ध हुन यसप्रकार आह्वान गरिएको छ :

आऊ मेरो गोचाली !  
भोलि हुने भोरमा  
गाउँ नै चैनार हुने गरी घन्किने  
मागलका संस्कारित भाकाहरूमा  
मिलाउनुपर्छ हामीले पनि  
अन्तरका जीवनदायी सुरहरू (पृ.३०-३१)

उपर्युक्त कवितांशमा श्रमिकहरूको श्रमप्रक्रियासँगै संस्कृति र सभ्यता जोडिएर आएको हो भन्ने भाव व्यक्त भएको छ । यहाँ निम्नवर्गीय श्रमिकहरूको एकता र प्रतिबद्धतासहितको आवाजले प्राकृतिक जीवन्ततासहितको समुन्नत समाज स्थापित हुने विश्वास व्यक्त भएको छ । यो चेतना भावी समाजवादी क्रान्तिको पारिस्थितिक सम्भावनाको बलियो धरातल श्रमिक वर्गको स्वपहिचानसहितको अर्थतन्त्रमा निर्भर हुन्छ भन्ने मार्क्सवादी चेतनाद्वारा अभिप्रेरित देखिन्छ । यो चेतना आकार लिइरहेको वास्तविक आन्दोलन लाखौँ मानिसहरूले महसुस गरेको चिन्ता, तिनीहरू र तिनीहरूका सन्तानले सहनुपर्ने शारीरिक अवस्थाहरू (बिमारी, अभावसँग सम्बन्धित अवस्थाहरू, सामाजिक विघटन, र प्राकृतिक प्रकोप) र अर्कातर्फ वातावरणीय बाधाहरूको प्रकृतिलाई बुझ्ने ती जनताका सजग चेतनाद्वारा परिपोषित छ (Wallis, 2018, p.8) । थारूहरूमा जागृत भइरहेको स्वअस्तित्वप्रतिको यस सजग चेतनाले नै आफूहरूमा वंशाणुगत समस्याका रूपमा रहेको सिकलसिस एनिमिया र यससँग पुस्ता दरपुस्ताले सङ्घर्ष गरिरहेको बोध गरेको छ । कवितामा आर्थिक अभावले गर्दा नै त्यसको निदानको उपायका लागि कुनै वैज्ञानिक खोजीतर्फ लाग्न नसकेकाले आफूहरूको आत्मिक गौरवका लागि प्रतिरोध गर्नुपर्ने चेतना यसप्रकार व्यक्त भएको छ :

दिनदिनै पुर्छिँदै गयो  
सिकलसिस एनिमियाको पुस्तौनी प्रहारबाट  
हाम्रो आत्मिक गौरव  
त्यसैले हरेक अटवारीमा  
गन्यारीको काखबाट आगो निकालेर  
आमन्त्रण गरिरहेछु म

ओ मेरो प्रिय भिवाँ !  
 तावामा पाक्दै गरेको एकोहारो रोटि निलेर  
 बिजुलीको फिलिक्कको रत्तारमा आऊ  
 मेरो गोचाली  
 दङ्गीशरणको चिहानको माटोको कसम  
 अन्तिमपल्ट खेल्नुपर्नेछ  
 हामीले यसपटक आगोको होली (पृ.३०)

उपर्युक्त कवितांशमा शक्ति र प्रणको प्रतीकका रूपमा स्थापित र थारूहरूले पुजा गर्ने पौराणिक पात्र भीमलाई सम्बोधन गर्दै आफूहरूको गुमेको अधिकार प्राप्तिका लागि आगोको होली खेल्न आह्वान गरिएको छ । यहाँ दाङका ऐतिहासिक थारू राजा दङ्गीशरणको कसम खाएर अन्तिमपल्ट होली खेल्न तम्सिएको अभिव्यक्तिले थारूहरूमा जागृत स्वअस्तित्वको चेतनालाई दर्शाएको छ । यसले अन्तर्यमा उनीहरूको माटोमाथिको अधिकारबोधलाई पनि सङ्केत गरेको छ । यहाँ पुस्तौनी रोग सिकलसिस एनिमियासँग नवपुस्ता पनि सङ्घर्ष गर्न बाध्य भएको अवस्था आफूहरूको गुमेको अधिकार र स्वामित्वको परिहरणसँग सम्बन्धित रहेको चेतना थारूहरूमा जागृत भएको देखिएको छ । कवितांशमा आएको 'आगोको होली' क्रान्ति र विद्रोही चेतनाको सशक्त बिम्ब हो । यो माटोसँगको निरन्तर सहयात्रामा रहेका प्रकृतिका संरक्षक थारूहरूबाट विभिन्न आधारमा उनीहरूको भूमि खोसेर तिनै प्राकृतिक सम्पदामाथि विभिन्न रूपमा आक्रमण गरिरहेको अवस्थाविरुद्ध प्रतिरोधी चेतना हो । यहाँ उत्पीडित थारूहरूकै नेतृत्वमा हुने सचेत विद्रोह र सङ्घर्षले मात्र खिउँदै गइरहेको उनीहरूको आत्मगौरव पुनः स्थापित हुन्छ भन्ने चिन्तन प्रस्तुत भएको छ । यस कवितांशमा माटोको स्वत्वमाथि भएको निरन्तर आक्रमणको अन्त्य गर्न पर्यावरणमैत्री उत्पादनप्रणाली वा समाजवादी पर्यावरण स्थापित हुनुपर्ने चेतना प्रकट भएको छ ।

### निष्कर्ष

'दङ्गीशरणको आगनबाट' कवितामा थारू समुदायको प्रकृतिमाथिको अधिकार खोसेर उनीहरूलाई आत्मै भूमिमा शरणार्थी बनाइरहेको पुँजीवादी उत्पादनप्रणालीको विरोध गरिएको छ । यस कवितामा पुँजीवादले अव्यवस्थित रूपमा गरेको चुरे क्षेत्रको उत्खननबाट वातावरणीय अवस्थामा पारेको नकारात्मक प्रभाव र पर्यावरणीय सङ्कटलाई देखाउँदै त्यसको विरोध गरिएको छ । यहाँ मानवीय क्रियाकलापका कारण प्रकृतिको जीवनचक्र (मेटाबोलिज्म) मा आएको फाटो र यसले मानवीय जीवनमा ल्याएको सङ्कटलाई देखाइएको छ । यस कवितामा पुँजीवादी व्यवस्थाको यो आक्रमण थारूहरूको पहिचान र स्वामित्वमाथिको आक्रमण मात्र नभएर प्राकृति र मानवको जीवन्त अन्तर्सम्बन्धमाथिको आक्रमण हो भन्ने भाव व्यक्त गर्दै त्यसविरुद्ध सङ्गठित प्रतिरोधको चेतना प्रस्तुत छ । यस उत्पादनव्यवस्थाले स्थापित गर्ने औद्योगिकीकरणको प्रक्रियाले प्रकृतिको सजीवतामाथि आक्रमण गर्ने र यसले माटोको

प्राकृतिक जीवन्ततालाई नष्ट गरी मानव र प्रकृतिको अन्तर्सम्बन्धमा रहेको आपसी मेललाई भत्काउने काम गर्दछ भन्ने चेतना कवितामा प्रस्तुत छ । यस कवितामा सहरीकरण र औद्योगिकीकरणको यस प्रक्रियाले मानव र प्रकृतिका बिचमा फाटो उत्पन्न गर्ने र यसले पर्यावरणीय सङ्कट सिर्जना गर्ने चिन्तन व्यक्त भएको छ । यहाँ सामाजिक उत्पादनका क्रममा प्रकृतिमाथिको नियन्त्रणले विभेदमा आधारित सामाजिक चरित्रको निर्माणका साथै पर्यावरणीय सङ्कटको स्थिति पनि निर्माण गरिरहेको हुन्छ भन्ने चेतना व्यक्त भएको छ । प्राकृतिक सम्पदा र मानवश्रमको प्रयोगबाट मात्र सामाजिक उत्पादन सम्भव भएको र प्राकृतिक स्रोतहरूमाथि मानवीय श्रमको प्रयोगले सामाजिक उत्पादनप्रक्रिया अगाडि बढ्ने क्रममा यसले प्रकृतिलाई विभिन्न प्रकारका असर पारिरहेकै हुन्छ भन्ने चिन्तन पनि यस कवितामा प्रस्तुत भएको छ । यस कवितामा पुँजीवादलाई अन्तहीन नाफा सञ्चितिका लागि निश्चित सङ्ख्याका मानिसहरूले प्रकृतिमाथि नियन्त्रण गर्ने उत्पादनप्रणालीका रूपमा चित्रित गरिएको छ र यस व्यवस्थाले अन्तहीन नाफासञ्चितिका लागि प्रकृतिमाथि निर्मम नियन्त्रण कायम गर्दछ भन्ने चिन्तन व्यक्त भएको छ । यस कवितामा स्थानीय समुदायको आत्मनिर्भर उत्पादनप्रणाली नै राष्ट्रको दीगो र स्थिर अर्थतन्त्रको आधार भएको र यसले प्रकृतिको चक्रलाई जीवन्तता प्रदान गर्दछ भन्ने विचारको समर्थन गरिएको छ र प्रकृतिसँग सकारात्मक सहसम्बन्ध स्थापना गरेका थारूहरूको अधिकार र स्वत्वका पक्षमा आवाज उठाइएको छ । कवितामा प्राकृतिक सम्पदामाथिको अव्यवस्थित दोहनको आर्थिक सामाजिक अन्तर्सम्बन्धलाई देखाउँदै त्यसले निम्त्याउने पर्यावरणीय सङ्कटले मानवीय अस्तित्वलाई धरापमा पार्ने हुँदा यसको अन्त्य हुनुपर्ने भाव व्यक्त भएको छ । समग्रमा यस कवितामा प्रकृतिसँग निरन्तर सहयात्रामा रहेकाहरूमा नै त्यसको अधिकार स्थापित हुनुपर्ने र यसले नै प्राकृतिक जीवन्तता कायम राख्ने विचार व्यक्त भएको छ ।

### सन्दर्भ सामग्रीसूची

- एटम, नेत्र (२०७६). पर्यावरणीय समालोचना. *रत्न बृहत् नेपाली समालोचना* (दोस्रो संस्क.). राजेन्द्र सुवेदी र लक्ष्मणप्रसाद गौतम (सम्पा.). रत्न पुस्तक भण्डार, पृ. ३११-३३२ ।
- मार्क्स, कार्ल (२०५६). *पुँजी, खण्ड १*, युवराज पन्थी (अनु.), ज्ञानलोक पब्लिसर्स एण्ड डिस्ट्रीब्यूटर्स (मूल कृति प्रकाशन सन्. १८६७) ।
- भट्टराई, रमेशप्रसाद (२०६६). पर्यावरणीय सन्दर्भ र देवकोटाका कविता. *कलम*, १८ (५२/२), पृ. ८१-९३ ।
- वैद्य, मोहन (२०७६). *मार्क्सवादी समालोचना*. शमी साहित्य प्रतिष्ठान ।
- शर्मा, पिताम्बर (२०८०). मार्क्सवाद र पर्यावरणीय सङ्कट. *वामपन्थ*, २ (४-५), पृ. ९-२८ ।
- शर्मा, बिन्दु (२०७६). *ओक्कल दोक्कल पिपल पात*. शिखा बुक्स ।
- Clark, L., Foster, J. B., and Longo, S. B. (2018). Metabolic rifts and the ecological crisis. *The Oxford Handbook of Karl Marx*, Oxford: Oxford University Press, pp. 651-658. DOI: 10.1093/oxfordhb/9780190695545.001.0001.

- Daly, H. (1991). *Steady State Economics*. Island press.
- Foster J. B., Breat, C. and Richard, Y. (2011). *The ecological rift : Capitalism's war on the earth* . University Press.
- Glottfelty, C. (1996). Literary studies in an age of Environmental crisis. *The ecocriticism reader landmarks in literary ecology*. Cheryll Glottfelty and Harold Fromm (ed.), pp xv-xxvii.
- Gong, M. (2023). The original development analysis of marxist ecological economic theory. <http://creativecommons.org/licenses/by-nc/4.0/>. DOI: 10. 2991/978-94-6463-224-8-14.
- Li, Z. (2021). Some thoughts on ecological marxism. Yunnan Normal University, Kunming, China. DOI: 10.4236/jss.2021.912014.
- Wallis,V. (2018). Toward ecological socialism. <https://www.researchgate.net/publication/232948811>, pp. 1-20. (Orginlly published *Capitalism, Nature, Socialism*, vol. 12, no. 1, March, 2001, pp. 127-145.
- Zhang, N. (2022). A forgotten History : Marxist ecology after Marx. Sage journals, volume 49, issue 1, <https://doi.org.10.1177/08969205221095273> .

## प्रह्लाद नाटकमा रस प्रयोग

गिरिराज पौडेल

महेन्द्र बहुमुखी क्याम्पस, त्रिवि. नेपालगन्ज

Orcid ID: <https://orcid.org/0009-0007-1551-461X>

Corresponding Email: [grpauldel705@gmail.com](mailto:grpauldel705@gmail.com)

### लेखसार

प्रस्तुत लेख नाटककार बालकृष्ण सम (१९५९-२०३८) द्वारा लिखित प्रह्लाद (१९९५) शीर्षकको पौराणिक नाटकमा रस प्रयोगको खोजी र विवेचनासँग सम्बन्धित छ । तसर्थ प्रह्लाद नाटक यस अध्ययनको आधारग्रन्थ हो । विवेच्य नाटकमा रस प्रयोगको अनुशीलन र विश्लेषणका लागि संस्कृत साहित्यको रससिद्धान्तका आधारभूत सैद्धान्तिक मान्यतालाई आधार बनाइएको छ । सो क्रममा सामग्रीको सङ्कलन पुस्तकालयीय स्रोतमा आधारित रहेर गरिएको छ । विश्लेषणका लागि नाटकको सघन र सूक्ष्म पठन गरी रस परिपाक भएका प्रतिनिधिमूलक उद्धरणहरू खोजेर रससामग्रीका आधारमा तिनको विश्लेषण गरिएको छ । मनुष्यको सर्वतोमुखी विकास र स्थायीशान्तिका लागि समन्वयवादी दृष्टिकोण आवश्यक छ । यसका लागि अध्यात्मले भौतिकवादसँग वा भौतिकवादले अध्यात्मवादसँग हात मिलाउनु अत्यावश्यक छ भन्ने मूल सार यो नाटकमा पाइन्छ । साथै रस प्रयोगका दृष्टिले भन्नु पर्दा यसमा कुन रस अङ्गीरस हो भनी निर्धारण गर्न गाह्रो छ तथापि नाटकको केन्द्रमा प्रह्लाद रहनु र उनले शान्ति एवम् सद्भावको सन्देश व्यक्त गर्नु तथा नाटकको अन्त्यमा यसैको विजय देखिनुले यसलाई शान्त रस प्रधान नाटक मान्न सकिन्छ । यो नाटक श्रीमद्भागवत महापुराणको सातौँ स्कन्धको कथामा आधारित रहेको भए तापनि रस प्रयोगका दृष्टिले निकै महत्त्वपूर्ण छ । रस परिपाकका दृष्टिले यसमा वीर, रौद्र र शान्त रस नै प्रमुख देखिन्छन् भने अद्भुत, करुण, भयानक र शृङ्गार रसको पनि उल्लेख्य स्थान रहेको छ, तर हास्य र बीभत्स रस भने नाटकमा एक एक स्थानमा मात्र प्रयोग भएको देखिन्छ । यस दृष्टिले प्रस्तुत नाटकमा नौवटै रसको प्रयोग छ भन्न सकिन्छ । समग्र यस लेखमा भरतमुनिको नाट्यशास्त्रमा प्रस्तुत रससूत्रको सैद्धान्तिक अवधारणाका आधारमा नाटककार समको प्रह्लाद नाटकमा प्रयोग भएका रसहरूको खाजी र चर्चा गरी अन्त्यमा निष्कर्ष दिइएको छ ।

**शब्दकुञ्जी:** आलम्बन, उद्दीपन, पर्याधार, रसविधान, विभाव, स्थायी भाव ।

## विषय परिचय

नाटककार बालकृष्ण सम (१९५९-२०३८) नेपाली नाट्य साहित्यका शिखर व्यक्तित्व हुन् । नेपाली नाटकको इतिहासमा बालकृष्ण समको प्रवेशसँगै आधुनिक कालको थालनी भएको मानिन्छ । उनले १९७७ सालमा 'मिलिनद' र १९७८-८० मा 'तानसेनको भरी' नाटकको रचना गरे पनि १९८६ सालमा 'मुटुको व्यथा' नाटक प्रकाशित गरेर औपचारिक रूपमा नेपाली नाटकको क्षेत्रमा प्रवेश गरेका हुन् । उनका सबै नाटकहरू अभैसम्म पनि प्रकाशित भैसकेका छैनन् । 'मुटुको व्यथा' पछि उनका 'ध्रुव' (पूर्णाङ्की, १९८६), 'मुकुन्द इन्दिरा' (पूर्णाङ्की, १९९४), 'प्रह्लाद' (पूर्णाङ्की, १९९५), 'अन्धवेग' (पूर्णाङ्की, १९९६), 'बोक्सी' (एकाङ्की, १९९९), 'भक्त भानुभक्त' (पूर्णाङ्की, २०००), 'म' (पूर्णाङ्की, २००२), 'प्रेमपिण्ड' (पूर्णाङ्की, २००९), 'भतेर' (एकाङ्की, २०१०), 'अमरसिंह' (पूर्णाङ्की, २०१०), 'भीमसेनको अन्त्य' (पूर्णाङ्की, २०१२), 'तपोभूमि' (एकाङ्की, २०१४), 'विद्याधनं सर्वधनप्रधानम्' (एकाङ्की, २०२०), 'नालापानी' (एकाङ्की, २०२०), 'रणदुल्लभ' (एकाङ्की, २०२०), 'बुहार्तन' (एकाङ्की, २०२०), 'अत्याधुनिकता' (पूर्णाङ्की, २०२०), 'तलमाथि' (एकाङ्की, २०२३), 'माटोको ममता' (एकाङ्की, २०२६), 'अमित वासना' (पूर्णाङ्की, २०२७), 'तानसेनको भरी' (पूर्णाङ्की, २०२७), 'बिमारी कुरुवा' (एकाङ्की, २०२७), 'स्वास्नीमान्छे' (पूर्णाङ्की, २०३३), 'मोतीराम' (पूर्णाङ्की, २०३३), 'ऊ मरेकी छैन' (पूर्णाङ्की, २०३५), 'अमलेख' (पूर्णाङ्की, २०४०), 'चिन्ता' (पूर्णाङ्की, २०५९) आदि नाटक तथा एकाङ्कीहरू प्रकाशित भएका छन् ।

बालकृष्ण समका प्रकाशित नाटकहरूमध्ये प्रह्लाद नाटकमा रसको प्रयोग कस्तो रहेको छ, त्यसको खोजी र विवेचना नै प्रस्तुत लेखको विषय हो । यस नाटकमा प्रायः सबै रसको राम्रो प्रयोग पाइन्छ । यो नाटक समको लोकप्रिय नाटक हो । यो नाटक १९९५ सालमा प्रकाशित भएको तथा प्रकाशनका दृष्टिले उनको चौथो नाटक हो । यसको विषयवस्तु श्रीमद्भागवतको सप्तम स्कन्धमा आधारित रहेको छ । उनले यसमा ज्ञान विज्ञानले हात जोड्नु पर्छ कर्ममा भन्ने उद्देश्यलाई जोड दिएका छन् ।

## अध्ययन विधि

प्रस्तुत अनुसन्धानात्मक लेखको शीर्षकबाटै स्पष्ट छ, यसको शोधक्षेत्र प्रह्लाद नाटक हो भने शोधसमस्या रस प्रयोग हो । शोधक्षेत्रका रूपमा रहेको प्रह्लाद नाटक र यसको नाटकीय स्वस्वको छोटो परिचय प्रस्तुत गर्नका लागि यस अध्ययनमा बालकृष्ण सम र उनका नाटकबारे गरिएका अध्ययनलाई आधार बनाइएको छ । प्रस्तुत अध्ययनसँग सम्बद्ध प्राथमिक र द्वितीयक सामग्री सङ्कलन मूलतः पुस्तकालयबाट गरिएको छ । बालकृष्ण समको प्रह्लाद नाटक यस अध्ययनको प्राथमिक आधार सामग्री हो भने नाटकको सिद्धान्त, रससिद्धान्त र प्रह्लाद नाटकबारे गरिएका अध्ययनहरू द्वितीयक सामग्रीका रूपमा रहेका छन् । यस अध्ययनमा उद्देश्यमूलक नमुना छनोट विधिबाट प्रह्लाद नाटकभित्रका विश्लेष्य सामग्रीहरूको छनोट गरिएको छ । प्रस्तुत अध्ययनमा सङ्कलित सामग्रीको वर्णन तथा विश्लेषणबाट निष्कर्षमा पुग्ने प्रयास गरिएको छ ।



## रसको सैद्धान्तिक परिचय र रसविवेचनाका पर्याधार

‘रस्’ धातुमा ‘अच्’ प्रत्यय (रस्+अ=रस) लागेर बनेको ‘रस’ शब्दको अर्थ आस्वादनको विषय वा पदार्थ भन्ने हुन्छ । नेपाली भाषामा ‘रस’ शब्द तत्सम नाम शब्दका रूपमा व्यवहृत छ । शाब्दिक तहमा हेर्दा ‘रसते इति रसः’ अर्थात् रसिलो वस्तु वा रसयुक्त वस्तु नै ‘रस’ हो । वैदिक वाङ्मयदेखि नै ‘रस’ शब्दको प्रयोग र यसलाई अर्थ्याउने प्रयास गरिएको पाइन्छ । सामान्यतया ‘रस्यते असौ रसः’ अर्थात् जसको आस्वादन गर्न सकिन्छ, जिभ्राले स्वाद लिन या चाट्न चुस्न सकिन्छ, त्यस्तो वस्तुलाई ‘रस’ भनिन्छ । अर्को व्युत्पत्तिअनुसार ‘रस्यते आस्वाद्यते अनेन इति रसः’ अर्थात् जुन साधनद्वारा आस्वादन गर्न सकिन्छ, त्यसलाई ‘रस’ भनिन्छ । संस्कृत भाषामा ‘रस’ शब्दका अनेक अर्थ छन्, जुन निम्नानुसार छन् :

- पदार्थ वा षड्रसका रूपमा : अभिलो, टर्रो, गुलियो, तितो, पिरो र नुनिलो ।
- आयुर्वेदको औषध रस : शक्ति प्रदान गर्ने, विभिन्न जडिबुटीका औषधिमूलक रस वा रसायनहरू ।
- साहित्यिक रस : काव्यानन्दका रूपमा अनुभव गरिने नवरस- शृङ्गार, हास्य, करुण, रौद्र, वीर, भयानक, बीभत्स, अद्भुत र शान्त ।
- मोक्ष वा भक्तिरस : सांसारिक विषयवासनाभन्दा माथि उठेर ईश्वरसँग साक्षात्कार गरिएको अनुभव वा मोक्षप्राप्ति वा आनन्द ।

उपर्युक्त ‘क’, ‘ख’, ‘ग’ र ‘घ’ मा उल्लिखित ‘रस’ शब्दका अर्थलाई केलाउँदा पहिलो र दोस्रोले दिएका अर्थले रसको भौतिक स्वस्मलाई चिनाएको पाइन्छ र तिनको आस्वादन जिभ्राले गर्दछ भन्ने बुझिन्छ । त्यसैगरी तेस्रो र चौथोको अर्थले मानवको अन्तर्हृदयसँग सम्बन्धित अमूर्त भावलाई व्यक्त गरेको देखिन्छ । माथिको विवेचनाबाट स्पष्ट हुन्छ, दर्शनशास्त्रमा गुणका रूपमा, आयुर्वेदमा औषधिका रूपमा र खाद्यमा भोलिलो तरल पदार्थका रूपमा ‘रस’ शब्दको प्रयोग भएको पाइन्छ भने सामान्य अर्थमा भनाइलाई निकै रसिलो र चाखिलो बनाउने अर्थमा पनि प्रयोग गरिएको पाइन्छ (अधिकारी, २०५०, पृ. २८) । चलनचल्तीमा भोल वा तरल पदार्थ मानिने रसले साहित्यमा भने कविता-काव्यबाट पाठक/भावक वा दर्शकको हृदयमा उत्पन्न हुने एक प्रकारको आनन्दलाई इङ्गित गरेको बुझिन्छ । काव्यका सन्दर्भमा रमणीयार्थ प्रतिपादन गरी मानवहृदयमा आनन्दको अनुभूति दिलाउने वा रति, हास र क्रोधजन्य संवेग उत्पादन गरी रोमाञ्चित वा प्रफुल्लित तुल्याउने वस्तु नै ‘रस’ हो भन्न सकिन्छ (उपाध्याय, २०६१, पृ. १८) । अर्को अर्थमा विभाव, अनुभाव र व्यभिचारी भावको संयोजनबाट मानवहृदयमा उत्पन्न हुने विशिष्ट आनन्दरूप नवरस नै साहित्यिक रसको तात्पर्य हो । यिनै नवरसको विवेचनामा आधारित साहित्यिक सिद्धान्त नै रसवादी सिद्धान्त हो र यसलाई पूर्वीय काव्यजगतको महत्त्वपूर्ण मौलिक सिद्धान्त मानिन्छ ।

## रस सम्बन्धी मतमतान्तर

‘रस’ लाई पूर्वीय काव्यशास्त्रमा काव्यको अनिवार्य र निर्विकल्प अवयवका रूपमा मान्दै आएको पाइन्छ । काव्य चिन्तनको पूर्वीय परम्परामा ‘रस’ सबैभन्दा चर्चित र पुरानो सिद्धान्त मानिन्छ । उपनिषद्मा ब्रह्मतत्त्वको निर्वचन गर्ने सन्दर्भमा रसको उल्लेख गरिएको छ । तैत्तिरीयोपनिषद्मा भनिएको छ- ‘रसो वै सः । रसद्वयेवायं लब्धाऽऽनन्दी भवति ।’ तर राजशेखर, कृतिधर आदि आचार्यहरूका अनुसार रस अवधारणाको चर्चा चाहिँ नन्दीकेशरबाट प्रारम्भ भएको हो । यद्यपि साहित्यिक रसका आधिकारिक र प्रामाणिक अधिष्ठाता भने भरतमुनि हुन् । उनले नाट्यशास्त्रको विवेचनाका क्रममा प्रतिपादन गरेको रससूत्र नै रससिद्धान्तको आधार तत्त्व हो । पूर्वीय साहित्यशास्त्रमा भरतमुनिले रस चिन्तनको थालनी नाट्यशास्त्रका माध्यमद्वारा प्रारम्भ गरे । उनले आफ्नो नाट्यग्रन्थमा “विभावानुभावव्यभिचारिसंयोगात् रसनिष्पत्तिः” भनी रससूत्र प्रस्तुत गरेको पाइन्छ (उपाध्याय, २०४९, पृ.२४७) । यस रससूत्रलाई हेर्दा रस केमा रहन्छ र त्यो रसको आस्वाद कसलाई प्राप्त हुन्छ भन्ने प्रश्न उत्पन्न हुन्छ भने रससूत्रमा आएका संयोगात् र निष्पत्तिको मुख्य अर्थ केहो भन्ने विषय पनि उब्जिन पुग्दछ । यिनै संयोगात् र निष्पत्ति शब्दको अर्थलाई लिएर भरतमुनिपछिका उत्तरवर्ती मुख्य चार आचार्यहरूका आफ्नो दर्शन अनुसारका व्याख्या रहेका छन् र ती व्याख्याहरूमा मतवैय पाइन्छ । यही मतान्तरलाईनैरससूत्रकोव्याख्याको मतान्तरका रूपमा लिइन्छ र रससूत्रको व्याख्या वा रसनिष्पत्ति सिद्धान्त भनेर नामाकरण गरिएको पाइन्छ (आचार्य, २०६७, पृ. ४९) । रससूत्रको व्याख्या गर्ने आचार्यहरू मध्ये भट्टलोल्लटबाट उत्पत्तिवाद, श्रीशंकुकबाट अनुमितिवाद, भट्टनायकबाट भुक्तिवाद र अभिनव गुप्तबाट अभिव्यक्तिवाद नामका मान्यता वा सिद्धान्तहरू स्थापित हुनु पुगे । समग्रमा यिनै भरतमुनिपछिका चारजना आचार्यहरूको रससूत्रसम्बन्धी मतमतान्तर नै रसनिष्पत्ति सिद्धान्तका रूपमा स्थापित रहेकोछ ।

भरतको रससूत्रको व्याख्या गर्ने पहिलो आचार्य भट्टलोल्लट हुन् । यिनको मूल ग्रन्थ फेला नपरे पनि उनका मतको उत्तर अभिनवगुप्त र मम्मटले आआफ्ना ग्रन्थमा दिएका छन् । उनलाई मुख्यतः मीमांसक मानिन्छ (शर्मा र लुइटेल्, २०६७, पृ.४७) । उनले भरतको रससूत्रमा प्रयुक्त उत्पत्ति र संयोग शब्दको अर्थ कार्य कारण सम्बन्ध भन्ने निर्धारण गरेका छन् (थापा, २०५०, पृ.२५७) । कार्यकारण सम्बन्धलाई देखाउँदै उनले विभाव, अनुभाव र सञ्चारीभावको संयोगबाट रसको उत्पत्ति हुन्छ भन्ने देखाएका छन् । रसको उत्पत्ति सबभन्दा पहिला अनुकार्यमा र त्यसपछि अनुकर्तामा हुन्छ भन्ने भट्टलोल्लट त्यो प्रक्रिया पूरा भएपछि दशक/भावकमा रस उत्पन्न हुने ठान्दछन् । त्यसैगरी श्रीशंकुकले न्यायदर्शनको आधार लिएर रसलाई अनुमानका आधारमा व्याख्या गर्दै रस अनुमेय हुन्छ भनेका छन् उनले निष्पत्तिको अर्थ अनुमिति र संयोग शब्दको अर्थ अनुमाप्य/अनुमापक सम्बन्ध भन्ने निर्धारण गरेका छन् (थापा, २०५० : २५७, पृ.२५८) । भट्टनायक रससूत्रका तेस्रा व्याख्याता हुन् । सांख्य मतानुयायी यिनले भट्टलोल्लट र श्रीशङ्कुकका मतको खण्डन गर्दै भुक्तिवादलाई अधि बढाएका छन् । भट्टनायकले सूत्रमा प्रयुक्त निष्पत्ति शब्दको अर्थ भुक्ति/भोग र संयोग शब्दको अर्थ भाव्य/भावक वा भोज्य/भोजक सम्बन्ध हो भन्ने निर्धारण गरेका छन् (शर्मा र लुइटेल्, २०६३, पृ.४९) ।

यिनका अनुसार रस न त उत्पत्ति हुन्छ न अनुमान हुन्छ, बरु यो ता भोग गरिन्छ वा भुक्त हुन्छ । अभिनवगुप्त रससूत्रका चौथो व्याख्याता हुन् । अद्वैतवादी आचार्य गुप्तले प्रस्तुत गरेको मतलाई अभिव्यक्तिवाद भनिन्छ । उनले आफूपूर्वका तीनैजना व्याख्याताका व्याख्यालाई आत्मसात र नजरअन्दाज गर्दै आफ्ना दुवै कृति अभिनवभारती र ध्वन्यालोकलोचन नामक कृतिमा रससम्बन्धी चिन्तन पत्र ततु गरेका छन् । उनलेरससूत्रमा प्रयुक्त निष्पत्ति शब्दको अर्थ अभिव्यक्ति र संयोग शब्दको अर्थ व्यङ्ग्य/व्यञ्जक सम्बन्ध भन्ने निर्धारण गरेका छनर (थापा, २०५०, पृ.२५९) । उनले विभाव, अनुभाव र व्यभिचारीभावलाई व्यञ्जक र रसलाई व्यङ्ग्य मानेका छन् ।

उनको यो सूत्रको विभिन्न आचार्यहरूले भिन्न भिन्न तरिकाले व्याख्या गरे र यसैबाट संस्कृत साहित्यमा रसको एउटा प्रतिष्ठित सम्प्रदायको विकास हुन पुग्यो । वस्तुतः साहित्यबाट एक खालको मानसिक सन्तुष्टि प्राप्त हुन्छ र त्यही सन्तुष्टि वा आनन्द नै रसस्वरूपमा व्यक्त हुन्छ । त्यसैले यसलाई आनन्दको प्रतीकका रूपमा लिइन्छ । रसको स्वरूपका विषयमा आचार्य विश्वनाथको विचार अत्यन्त महत्त्वपूर्ण छ । उनको साहित्यदर्पण कृतिमा भनिएको छ- सत्त्वोद्रेकादखण्डस्वप्रकाशानन्दचिन्मयः । वेद्यान्तरस्पर्शशून्यो ब्रह्मास्वादसहोदरः (विश्वनाथ, सन् १९७७, पृ.४८, पृ.४९) । उनका अनुसार, रस सत्त्वोद्रेक, अखण्ड, स्वप्रकाशानन्द र चिन्मय (खण्डित नहुने स्वयं प्रकाशस्वरूप आनन्द र चामत्कारिक) विशिष्ट तत्त्व हो । रस ब्रह्मास्वाद (योगीले समाधिस्थ भई प्राप्त गर्ने आनन्दानुभूति) समान मानिन्छ । यो लोकोत्तर चमत्कारपूर्ण वा अलौकिक चमत्कारयुक्त तत्त्व हो । त्यस्तो चमत्कार पूर्ण आनन्द भएकाले रसलाई केही योगीहरूले मात्र साधनाको माध्यमबाट ब्रह्मसाक्षात्कार गरेभैं पुण्यात्माको मात्र आस्वादन गर्न सक्ने भएकाले यस्तो आस्वादन सर्वसुलभ नभई दुर्लभ हुन्छ । त्यस्तै आधुनिक साहित्यचिन्तक नगेन्द्रका मतमा व्यक्तिगत रागद्वेष आदिको चेतनाबाट मुक्त भएर रत्यादि भाव आस्वाद्य अथवा सुखमय प्रतीतिको विषय बन्न जान्छ, यही आस्वाद्य भाव अथवा त्यसको सुखमय प्रतीति रस हो (नगेन्द्र, सन् १९७४, पृ.१७२) ।

भरतमुनिद्वारा प्रतिपादित 'विभावानुभावव्यभिचारिसंयोगाद्रसनिष्पत्तिः' भन्ने रससूत्रलाई मुख्य आधार बनाई हेर्दा विविध परिकारले स्वाद प्रदान गरेभैं विविध भावको सम्मिलनले एउटै स्वादमा परिणत भई सन्तुष्टि प्रदान गर्ने भएकाले रसलाई विषयगत र विषयीगत मानिएको पाइन्छ ।

मानिसको अन्तर्हृदय एउटा विशाल भण्डार हो । त्यस भण्डारभित्र अनन्त सुखदुःखका भावनाहरू सुषुप्त भएर बसेका हुन्छन् । तिनै सुख-दुःखका भावनाहरू जब जागृत हुन्छन् वा बिउँफन्छन्, तब रस निर्माण हुन थाल्दछ । हाम्रो अन्तस्करणमा वासनात्मक रूपले अवस्थित यी अन्तर्वृत्तिहरूलाई काव्यशास्त्रमा स्थिर र अस्थिर गरी दुई प्रकारमा विभाजन गरी क्रमशः स्थायी र अस्थायी भाव (सञ्चारी वा व्यभिचारी भाव) भनिएको पाइन्छ । ती स्थायी भाव नै रसस्वरूपमा परिणत हुने भएकाले तिनको अभिव्यक्तिका निम्ति कारण आदिको अपेक्षा गरिन्छ । यिनै कारण उपकरणहरूलाई विभाव, अनुभाव र सञ्चारी (व्यभिचारी) भावको संज्ञा दिइएको पाइन्छ । भरतमुनिको रससूत्रको व्याख्या गर्दा स्पष्ट हुन्छ- स्थायी भाव, विभाव, अनुभाव र व्याभिचारी भाव नै रस सामग्री वा रस उपकरण

अर्थात् रस निर्माण गर्ने तत्त्व हुन् । त्यसैले स्थायी भाव, विभाव, अनुभाव र व्यभिचारी वा सञ्चारी भावलाई रस सामग्रीका रूपमा स्वीकार्न सकिन्छ । आचार्य भरतमुनिले काव्यको आवश्यक तत्त्वका रूपमा रसलाई स्वीकार्दै शृङ्गार, हास्य, रौद्र, करुण, वीर, अद्भुत र भयानक आठ रसको उल्लेख गरेको पाइन्छ तर पछिल्लो चरणका विद्वान्हरूले शान्तरसलाई पनि स्वीकार गरेर नवरसको प्रस्थापना स्वीकृत भएको छ ।

### **रससामग्री**

आचार्य भरतमुनिले रसको निष्पत्तिका सन्दर्भमा आफ्नो नाट्यशास्त्रमा उल्लेख गरेका सामग्रीहरू नै रस सामग्रीहरू हुन् । यिनै सामग्रीहरूको संयोजनबाट व्यक्तिको मनमा वासना वा संस्कारका रूपमा रहेका स्थायी भावहरू परिपक्व बन्छन् र रसरूपमा परिणत हुन्छन् । तल तिनै रससामग्री अर्थात् स्थायीभाव, विभाव, अनुभाव र व्यभिचारी भावको छोटो परिचय दिइएको छ ।

### **स्थायीभाव**

मान्छेका मनमा भावनाको अनन्त भण्डार हुन्छ । यसमा अनेकौँ संवेगात्मक भावहरू वासना एवम् संस्कारका रूपमा रहेका हुन्छन् । मानिसको अन्तःस्करणमा जुन मनोविकारहरू वासना वा संस्कारका रूपमा सधैं रहिरहन्छन् र कहिल्यै दमित हुँदैनन्, तिनैलाई भाव भनिन्छ । यस्ता भावहरूलाई विद्वान्हरूले स्थायी र अस्थायी गरी दुई वर्गमा विभाजन गरेको पाइन्छ । स्थायी र अस्थायी यी दुवै भावहरू मानव मनमा अव्यक्त रूपमा रहेका हुन्छन् । संस्कृत साहित्यमा मूलतः नौवटा रस मानिएका छन् र त्यसै अनुसृत स्थायी भावहरू नौ वटा मानिएका छन् (थापा, २०६६, पृ. २१८) । मानव मनमा स्थायी रूपमा रहने नौवटा भावहरू हुन्— रति, हास, क्रोध, शोक, भय, विस्मय, घृणा, उत्साह र निर्वेद । काव्यप्रकाशका अनुसार, विभाव आदिबाट व्यक्त भएका यिनै स्थायी भावहरू नै रस रूपमा परिणत हुन्छन् । (व्यक्तः स तैर्विभावाद्यैः स्थायीभावो रसस्मृतः) ।

### **विभाव**

विभावको अर्थ हो— कारण । मानव मनमा रहेका भावहरूलाई आस्वाद्यतर्फ हिँडाउने काम यसले गर्दछ । अर्को अर्थमा वाचिक, आङ्गिक र सात्त्विक अभिनयका माध्यमबाट चित्तवृत्तिको विभावन वा ज्ञापन गराउने कारणलाई विभाव भनिन्छ (थापा, २०६६, पृ. २१८) । सुषुप्त अवस्थामा रहेका रति, शोकजस्ता स्थायी भावहरूलाई बिउँझाउने कार्य विभावद्वारा सम्पन्न हुन्छ । विभाव दुई प्रकारका मानिएका छन् : आलम्बन र उद्दीपन ।

### **आलम्बन विभाव**

जुन वस्तु देखेर रति, शोकजस्ता स्थायी भावहरू जागृदछन्, त्यस्तो वस्तु वा सामग्रीलाई आलम्बन विभाव भनिन्छ । अर्थात् जुन वस्तु मानव मनका भावहरू बिउँझिने कारण बन्छ, त्यो आलम्बन विभाव हो । जस्तै : रामायणको कथामा जब राम र सीता जुन उद्यानमा पहिलो पटक भेट हुँदा

एक अर्काका मनमा कुनै न कुनै भाव उत्पन्न भएको हुन्छ, त्यस अवस्थामा रामका लागि सीता र सीताका लागि राम आलम्बन विभाव हुन् । नाटक वा काव्यमा सामान्यतया नायकका लागि नायिका र नायिकाका लागि नायक आलम्बन विभाव हुने गर्छन् ।

### **उद्दीपन विभाव**

आलम्बन विभावबाट उत्पादित भावहरूलाई आस्वाद्य अवस्थासम्म पुर्याउन उत्तेजित गर्ने सामग्री वा अवस्थाविशेषलाई उद्दीपन विभाव भनिन्छ । आगोका लागि उद्दीपन भएभैं मनमित्र रहेका भावका लागि पनि विभिन्न सामग्री वा परिस्थितिले तिनलाई भनै उद्दीप्त पार्ने काम गर्छन्, त्यसरी उद्दीप्त पार्ने साधन नै उद्दीपन हुन् । अर्थात् जसलाई देखेर भावहरू भन् उत्तेजित हुन्छन्, ती उद्दीपन विभाव हुन् । जस्तै : रामायणको कथामा सीतालाई रावणले हरण गरिसकेपछि राम छटपटिँदै सीताको खोजी गर्ने क्रममा सीतासँग वनविहार तथा खेलबाड गरेका ठाउँहरू र उनलाई सम्झना गराउने अन्य सामग्रीहरू शोक स्थायीभावका उद्दीपन विभाव हुन् । रति भावका सन्दर्भमा वसन्त ऋतु, जुनेली रात, एकान्त ठाउँ आदि उद्दीपन विभाव हुन सक्छन् ।

### **अनुभाव**

स्थायी भावको उदय भएपछि देखापर्ने शारीरिक चेष्टा प्रवेष्टा वा क्रिया प्रतिक्रियालाई अनुभाव भनिन्छ । अनुभावबाट स्थायी भावको अनुभव भएको थाहा हुन्छ । अर्थात् आलम्बन विभावले भावको जन्म गराउनुका साथै जन्मेको भावलाई उद्दीपन विभावले उत्तेजित गरेपछि देखा पर्ने चेष्टा आदि कार्य नै अनुभाव हुन् । विभावपछि उत्पन्न हुने भावविशेष भएकाले यसलाई अनुभाव भनिएको हो । अर्को शब्दमा आलम्बन र उद्दीपन विभावद्वारा उत्पादित भावहरूलाई बाह्य रूपमा प्रकाशित गराउने जेजस्ता चेष्टाहरू हुन्छन्, तिनैलाई साहित्यमा अनुभाव भनिन्छ । अनुभाव चार प्रकारका मानिएका छन्-कायिक, वाचिक, आहार्य र सात्त्विक । कायिक, वाचिक र आहार्य अनुभाव बाह्य अनुभाव हुन् भने सात्त्विक अनुभाव आन्तरिक हो ।

मनमा जागृत भएको भावलाई शारीरिक चेष्टा आदिबाट प्रकट गर्नुलाई शारीरिक वा कायिक अनुभाव भनिन्छ । यही भावलाई बोलीले व्यक्त गरिन्छ भने त्यसलाई वचनसम्बन्धी वा वाचिक अनुभाव भनिन्छ । त्यस्तै वेशभूषा आदिद्वारा पात्रहरूले अभिनय गरेर देखाउनुलाई आहार्य अनुभाव भनिन्छ । मनका भावहरूलाई आन्तरिक प्रक्रियाद्वारा व्यक्त गर्नुलाई आन्तरिक वा सात्त्विक अनुभाव भनिन्छ । यस प्रक्रियामा पसिना आउनु, आँग जुलुङ्ग हुनु, आँसु आउनु गरी आठ प्रकारका विशेषताहरू पाइन्छन् ।

### **व्यभिचारी भाव**

मान्छेका मनमा अनगिन्ती रूपमा देखा पर्ने साथै क्षणमा देखिने र क्षणमा बिलाउने प्रवृत्तिका भावलाई व्यभिचारी अथवा सञ्चारीभाव भनिन्छ । यस्ता भावहरू समुद्रका छालभैं अस्थिर हुन्छन् । स्थायी भाव चिरस्थायी हुन्छ, व्यभिचारी भाव भने क्षणिक हुन्छ । व्यभिचारी वा सञ्चारी भावले मान्छेका मनमा

रहेका स्थायीभावलाई रसास्वादसम्म पुर्याउन सहयोग गर्दछन्, त्यसैले यिनलाई स्थायी भावका सहकारीका रूपमा लिइएको छ । सञ्चारी वा व्यभिचारी भन्नाले राम्रोसँग डुल्ने फिर्ने भन्ने बुझिन्छ । यी भावहरू विभिन्न रसमा डुल्ने फिर्ने गरिरहन्छन् । रसशास्त्रीहरूले यस्ता भावहरूलाई गनेर ३३ वटा पुर्याएको पाइन्छ । ती हुन्- हर्ष, स्मृति, ब्रीडा (लाज), मोह, धृति (धैर्य), शङ्का, ग्लानि, दैन्य, चिन्ता, मद, श्रम, गर्व, निद्रा, मति, व्याधि, त्रास, स्वप्न, विबोध, अमर्ष (बदला लिने इच्छा), अवहित्था (खुसी प्रकट नगर्ने वा लुकाउने मानसिक अवस्था), उग्रता, उत्साह, मरण, वितर्क, विषाद, औसुक्य, आवेग, जडता, आलस्य, असूया, अपस्मार, चपलता र निर्वेद (उपाध्याय, २०६१, पृ. २३०) ।

यसरी यिनै सामग्रीहरूको संयोजन भएपछि मान्छेले आफ्नो मनमा रसको अनुभूति गर्दछ । मानव मनमा सदैव सुषुप्त रूपमा वा स्थायी रूपमा भावहरू रहेका हुन्छन् । तिनै भावलाई जागृत गराएर आस्वाद्य अवस्थामा पुर्याउने काम रससामग्रीले गर्दछन् । मानव मनमा रति, हास, भय, क्रोध, विस्मय र निर्वेद जस्ता स्थायीभावहरू रहेका हुन्छन् र तिनै स्थायीभावहरूलाई विभाव, अनुभाव जस्ता सामग्रीहरूले रसका रूपमा परिपाक अवस्थामा पुर्याई आस्वाद्य तुल्याउँछन् । यसरी उक्त स्थायीभाव अनुसार क्रमशः शृङ्गार, हास्य, वीर, करुण, भयानक, बीभत्स, रौद्र, अद्भुत र शान्त गरी नौ रस उत्पन्न हुन्छन् । प्रस्तुत लेखमा प्रह्लाद नाटकमा पाइने तिनै नौ रसको क्रमशः विश्लेषण गरिएको छ ।

## प्रह्लाद नाटकमा रसविधान

नाटककार बालकृष्ण समका लोकप्रिय नाटकमध्ये प्रह्लाद पनि एक हो । वि.सं. १९९५ सालमा प्रकाशित भएको यो नाटक श्रीमद्भागवत महापुराणको सातौँ स्कन्धमा वर्णित भक्त प्रह्लादको कथामा आधारित छ । यसले 'ज्ञान विज्ञानको हात जोड्नु पर्दछ कर्ममा' भन्ने समन्वयवादी दर्शनलाई अगाडि बढाएको पाइन्छ । पाँच अङ्क र सोह्र दृश्यमा लेखिएको यस नाटकको प्रथम अङ्कमा तीन, द्वितीय अङ्कमा तीन, तृतीय अङ्कमा चार र चतुर्थ तथा पञ्चम अङ्कमा तीन, तीन दृश्य रहेका छन् । यसमा हिरण्यकशिपुको छोरा प्रह्लादलाई अध्यात्मका पक्षमा र हिरण्यकशिपुलाई विज्ञानका पक्षमा उभ्याएर उनीहरूका तर्कमार्फत आध्यात्मिक र भौतिकवादी विचारबिच द्वन्द्व प्रस्तुत गरिएको पाइन्छ । यसरी वैचारिक दृष्टिले यो नाटक निकै महत्त्वपूर्ण छ । यससँगै रस प्रयोगका दृष्टिले पनि प्रस्तुत नाटक उत्कृष्ट देखा पर्छ । यस नाटकमा शृङ्गार, हास्य, वीर, करुण, भयानक, बीभत्स, रौद्र, अद्भुत र शान्त गरी सबै रसलाई विभिन्न अङ्कमा नाटककारले प्रस्तुत गरेको पाइन्छ । यसको विवेचना तल गरिएको छ :

### शृङ्गार रस

परस्पर अनुरागमा बाँधिएका नायक नायिकाको वा तिनले एक अर्काको प्राप्ति र सामीप्यका लागि गरेका गतिविधिको वर्णनबाट शृङ्गार रस निःसृत हुन्छ । संयोग वा सम्भोग शृङ्गार र विप्रलम्भ वा वियोग शृङ्गार गरी शृङ्गारका दुई प्रकार हुन्छन् । नाटककारद्वारा यस नाटकमा शृङ्गार रसको प्रयोग द्वितीय अङ्कको पहिलो दृश्य र तृतीय अङ्कको दोस्रो दृश्यमा भएको पाइन्छ । यसमा प्रह्लाद

र सागरीको प्रेम दर्साउने र मृत्युको स्थानमा जीवनको आशा देखाउने सुखद प्रसङ्गको अभिव्यक्ति पाइन्छ (उपाध्याय, २०५६, पृ. ११३) ।

द्वितीय अङ्कको पहिलो दृश्यमा सागरी र दानवपुत्री शतारुबिचको कुराकानीबाट सागरीका स्वभाव, आचरण र अभिव्यक्तिका माध्यमले सम्भोग शृङ्गारनिष्ठ भाव प्रकट भएको देखिन्छ । हिरण्यकशिपुको बगैँचामा सागरीले शतारुलाई सम्बोधन गरेर तल्लिर पहुँलो धोती लगाएको पलौंसको टाउकोमाथि माकुराले ठूलो टालो फैलाएको छ, त्यसमा मास्तिरबाट दारिमको रातो फूलले आफ्नो मुठीभित्रको सिन्दूर हालिरहेछ (सम, २०४७, पृ.३२) भन्ने जुन विचार प्रस्तुत गरेकी छ, त्यसबाट सागरी प्रह्लादसँग विवाह गर्न आतुर छ भन्ने कुरा प्रस्ट हुन आउँछ । त्यसैगरी तृतीय अङ्कको दोस्रो दृश्यमा सागरीले प्रह्लादलाई पतिका स्नानमा छिटोभन्दा छिटो पाउने इच्छा प्रकट गर्छ । उसको मनमा कतै प्रह्लादसँग टाढिनु त पर्दैन भन्ने त्रास अनि प्रह्लादलाई फूलको माला लगाइदिने इच्छा र कोठाभित्र बसेका प्रह्लादलाई लुकेर चियाउनु, आफू प्रह्लादसँग उनिन चाहेको कुरा व्यक्त गर्नु, बाहिर निस्कन लागेका प्रह्लादलाई प्रेम भनी सम्बोधन गर्नु, प्रह्लादको दुःख सँगै बसेर बाँड्ने चाहना राख्नु जस्ता कुराले सागरीको प्रह्लादप्रतिको प्रेम देखिने र उसमा सम्भोग शृङ्गारनिष्ठ भावको निष्पत्ति भएको पाइन्छ ।

### वीर रस

शत्रु वा प्रतिद्वन्दीको पराक्रम, उदारता, दानशीलता आदिको प्रशंसा सुनेर आफूमा पनि त्यस्तै कार्य गरेर यशस्वी हुने जुन उत्साह मनमा जाग्न, त्यसबाट वीर रसको उत्पत्ति हुन्छ । यो रसलाई युद्धवीर, दानवीर, दयावीर र धर्मवीर गरी चार प्रकारमा वर्गीकरण गरिएको पाइन्छ । प्रह्लाद नाटकको प्रथम अङ्कको पहिलो र तेस्रो दृश्य, द्वितीय अङ्कको पहिलो र दोस्रो दृश्य तथा पञ्चम अङ्कको पहिलो दृश्यमा वीर रसको प्रयोग पाइन्छ । प्रथम अङ्कको पहिलो दृश्यमा युद्धवीरको अवस्था पाइन्छ । आफ्ना दाजु हिरण्याक्षलाई विष्णुले मारेको तथा इन्द्रसँगको युद्धमा नमुचिको ज्यान गएको हो भन्ने कुरा नारदबाट जानकारी पाएको हिरण्यकशिपुले सृष्टिलाई नै शून्य पारेर वा सम्पूर्ण जीव वनस्पतिलाई समाप्त पारेर आत्मसन्तोष लिने घोषणा गर्दछ । त्यसैगरी प्रथम अङ्ककै तेस्रो दृश्यमा ब्रह्माबाट हिरण्यकशिपुलाई स्वयंले नचाहेसम्म कसैले मार्न नसक्ने कुराको जानकारी पाएपछि ऊ स्वर्गसँग भिड्ने घोषणा गर्दछ । ऊ भन्दछ-

म चाँडै नै त्यो स्वर्गसित भिड्दछु  
सुनको चुचुरो हुन्छ सूर्य अस्ताउँदा जहाँ  
चढाइ पहिले गर्छु तयै सुमेरु हिमालयमा,  
पर्सि सेना लिई हिँड्नुपर्छ विप्रचित्यादिले  
जहाँ त्यो सैन्य कुल्चन्छ त्यहाँ दल्दल भास होस्  
देओस् भूकम्पले सारालाई समर घोषणा छ (सम, २०४७, पृ.२७) ।  
यसरी युद्धवीरको अवस्थालाई देखाइएको छ ।



त्यसैगरी द्वितीय अङ्कको पहिलो दृश्यमा देवताहरूले जहिले पनि एकलै आएर आक्रमण गर्न सक्ने हुनाले आफ्नो रक्षा आफै गर्न सक्नुपर्छ, प्रह्लादका दाजुहरू तथा विप्रचित आदिले देवताहरूलाई पराजित गर्दै विजय प्राप्त गरेका समाचारहरू सुनिएको, विजययात्रा यमलोकसम्म पुग्ने छ भन्नेमा विश्वस्त रहेको कुरा बताउँदै वीर भाव व्यक्त गरेको पाइन्छ । द्वितीय अङ्कको दोस्रो दृश्यमा स्वर्गको अमरावतीमा विजय प्राप्त गरेका शकुन र कैलाशको अलकापुरीमा कुबेरमाथि विजय हासिल गरेका विप्रचित परस्पर भेट हुँदा एक अर्काले गरेको उत्साहपूर्ण वर्णनमा वीर रस निष्पत्ति भएको पाइन्छ ।

पञ्चम अङ्कको पहिलो दृश्यमा धर्मवीर रसको निष्पत्ति भएको पाइन्छ । दैत्यराजले प्रह्लादलाई आगोमा हालेर मार्ने योजना बनाएपछि दैत्य सहपाठी छात्रहरूले बचाउने प्रयासका रूपमा आफूलाई समर्पण गर्ने अभिव्यक्तिले धर्मरक्षाका लागि गरिने देहत्यागबाट धर्मवीर रसको निष्पत्ति भएको छ । यसमा नाटकका पात्र रौमकले **प्रह्लादका निम्ति एउटा रोध त के पचास लाख रोधको बलिदान पचास लाख रौमकको बलिदान...** छ (सम, २०४७, पृ १३६) भनेको अभिव्यक्तिले धर्मवीर रसलाई अभिव्यक्ति दिएको पाइन्छ ।

### करुण रस

आफ्ना प्रियजनसितको वियोग वा तिनको विपत्ति अथवा मरण देखेर वा सुनेर अथवा प्रिय वस्तुको विनाश देखेर मनमा उत्पन्न हुने विकलताबाट जन्मिने रसलाई नै करुण रस भनिन्छ । यस नाटकको प्रथम अङ्कको दोस्रो र तेस्रो दृश्यमा करुण रसको प्रयोग देखिन्छ । दरबारकी वृद्ध ययाले हिरण्याक्षको मृत्युले दैत्यराज हिरण्यकशिपुको अवस्था कमजोर हुँदै गएको र सैनिकहरूको मनोबल गिर्न लागेको अवस्थाले चिन्तित हुँदै आफू जीवितै हुँदै दैत्यवंशको पराजय देख्न नपरोस् भन्दै आँखाभरी आँसु पारेको अवस्थाबाट करुण रसको निष्पत्ति भएको पाइन्छ । यसै अङ्कको दोस्रो दृश्यमा ययाले धेरै **बाँच्तिनँ, बूढीले नमर्दै दैत्यवंशको पराजय भयो भन्ने नपरोस् सुन्न !** छ (सम, २०४७, पृ ११) । त्यसैगरी यसै अङ्कको तेस्रो दृश्यमा प्रह्लाद आफ्ना पिता हिरण्यकशिपुले स्वर्ग वा देवलोकमाथि आक्रमण गर्न लागेको समाचार सुन्दा दुःखी हुन्छन् र यस पिँजडास्त्री संसारबाट मुक्त हुन चाहेको मनको व्याकुलता नारदसामु प्रकट गर्छन् । यस प्रसङ्गबाट पनि करुण रसको अभिव्यक्ति भएको पाइन्छ ।

नाथ, यो पिँजराबाट कहिले उड्न पाउँला !

मायाको, डरको, प्रेमी आशाको, छट्पटाइको

पसिनाले भिजेको छु घाममा कहिले अब

फिँजारेर पखेटा यो ओबानो पार्न पाउँला ! छ (सम, २०४७, पृ २८) ।

चतुर्थ अङ्कको दोस्रो र तेस्रो दृश्यमा पनि करुण रसको राम्रो प्रयोग पाइन्छ । दोस्रो दृश्य शण्डामर्कको पाठशालामा गएर दैत्यराजको आदेशानुसार विप्रचितले प्रह्लादलाई पर्वतबाट खसालेर मार्ने योजना छ भन्ने सुनाउँछ र यो सुनी दैत्यछात्रहरू हात जोड्दै घुँडा समातेर प्रह्लादलाई छोडिदिने अनुरोध गर्दा पनि उल्टै लात्ताले हानेर हिँड्छ । यो घटनाबाट करुण रसोदय भएको पाइन्छ । त्यस्तै

दैत्यराजले प्रह्लादलाई मार्न गरेका धेरै प्रयासहरू असफल भएपछि उसले आगोमा हालेर पोल्ने, हात्ती लगाएर कुचाएर मार्ने योजना भएको कुरा थाहा पाएपछि दैत्य छात्रहरूमा देखा परेको चिन्ता र व्याकुलताबाट करुण रसको अभिव्यक्ति हुन्छ ।

पञ्चम अङ्कको पहिलो र दोस्रो दृश्यमा पनि करुण रस प्रकटित छ । पहिलो दृश्यमा प्रह्लादलाई आगोमा हालेर मार्ने निर्णय सुनेपछि पाठशालाका गुरु र दैत्यछात्रहरूमा देखा परेको चिन्ता र व्याकुलताबाट तथा यसै अङ्कको दोस्रो दृश्यमा पनि दैत्यछात्रहरू मरेतुल्य बनेका प्रह्लादलाई देखेर भावुकतावश मृत सम्झी उनैमाथि घोप्टो पर्ने र रुने जस्ता क्रियाकलापबाट करुणरस सिर्जना हुन पुग्छ ।

### हास्य रस

कुनै व्यक्ति वा वस्तुको असाधारण वेशभूषा, आकृति, बोली र चेष्टा आदिलाई देखेर हाम्रो मनमा उत्पन्न हुने हास भावको उदयबाट हास्य रस निष्पन्न हुन्छ । यो रसलाई आस्वादनका आधारमा आत्मस्थ र परस्थ गरी दुई प्रकारमा बाँडिएको छ । प्रह्लाद नाटकमा नाटककार समले यस रसको थोरै भए पनि प्रयोग गरेका छन् । नाटकको द्वितीय अङ्कको तेस्रो दृश्यमा हास्य रसको सन्दर्भ पाइन्छ । समाहु र सुवाण पञ्जा लडाइ रहेको ठाउँभन्दा केही पर भित्ताको आड लागेर हातमा पुस्तक लिई निदाइ रहेको रोधलाई तमुलले कालो मोसोले दारी जुँगा बनाइदिनुका साथै लहरा र पातबाट मुकुट बनाइदिन्छ । त्यो देखेर कोही लघुबाहुको ससुरा भन्छन् भने कोही सुवाण चक्रमूर्तिको पहिलाको स्वस्त्र भनेर हाँस खोज्छन् । नाटकको यही सन्दर्भबाट यस नाटकमा हास्य रसको सन्निवेश भएको देखिन्छ ।

### रौद्र रस

कुनै पनि पूजनीय वा आत्मीय जनप्रति अपमानजनक व्यवहार तथा वध आदि अनिष्ट कार्य हुँदा हाम्रो मनमा विकास हुने क्रोध भावबाट रौद्र रस निष्पन्न हुन्छ । यस नाटकको पहिलो अङ्कको पहिलो र दोस्रो दृश्य, तृतीय अङ्कको तेस्रो दृश्य, चतुर्थ अङ्कको पहिलो दृश्य र पञ्चम अङ्कको तेस्रो दृश्यमा यो रसको प्रयोग पाइन्छ । पहिलो अङ्कको पहिलो दृश्यमा युद्धमा इन्द्रद्वारा नमुचिको हत्यापछि विज्ञानले मृत देहलाई जीवित पार्न सक्ने सोचेको हिरण्यकशिपुले चक्रमूर्तिद्वारा बचाउन नसकिने कुनै पनि उपाय नहुने तथा यसै अङ्कको तेस्रो दृश्यमा हिरण्याक्षको मृत्युले शोकाकुल बनेकी रुधाभानुको शोक क्रोधमा परिणत हुन गै रौद्र रसको निष्पत्ति भएको छ । हिरण्याक्षको मृत्युपछि रुधाभानुका मनको क्रोधलाई वराहले "सिंहनाद सधैं यस्तो, सधैं हावा अशान्तिको सधैं सङ्ग्रामको मेघ, सधैं वर्षा छ शस्त्रको, अवश्यै यसको हुन्छ परिणाम भयङ्कर हेर्नहोला..." भन्दै उदीप्त पारेको देखिन्छ ।

त्यसैगरी द्वितीय अङ्कको तेस्रो दृश्यमा आफ्नो उद्देश्य विपरीत प्रह्लादले दैत्यछात्रहरू पाठशालाको कुरा बताउँछन् तब शण्ड क्रोधित भएर भनेको अभिव्यक्ति चिन्दा यी सबैलाई आफ्ना गुरु,

सहमालियौ तिमी हौ गुरु प्रह्लाद, अथवा म हूँ ? छ (सम, २०४७, पृ ६०) ले रौद्र रसको परिचय दिन्छ । त्यस्तै तृतीय अङ्कको पहिलो र दोस्रो दृश्यमा रौद्र रस पाइन्छ । यसको पहिलो दृश्यमा विष्णुको नाम लिएको आरोपमा कशिपुले दुईजना ब्राह्मणलाई तताएको रातो शूलीमा रोपेर मार्न लगाउँछन् र पछि प्रह्लादले विष्णुको नाम लिने घर मन्दिर हो भन्दै दिएको अभिव्यक्तिले कशिपुमा उत्पन्न क्रोध भाव रौद्र रसमा परिणत हुन्छ । त्यस्तै यसै अङ्कको दोस्रो दृश्यमा कयाधु, प्रह्लाद र सिंहिकाका संवादमा सिंहिकामा दैत्यवंश विरोधी प्रह्लादका आचरणप्रति तीव्र आक्रोश देखिएकाले यहाँ रौद्र रस निष्पत्ति भएको पाइन्छ ।

चतुर्थ अङ्कको पहिलो दृश्मा स्वर्ग र यमलोकमा विजय प्राप्त गरी फर्केका शतबाहु, संह्लाद, अनुह्लाद र ह्लादलाई हिरण्यकशिपुले विजय प्राप्त त गर्‍यो, तर शरणमा परेका देवताहरूलाई नमारी रत्न मात्र लिई किन आयौ भन्दै आक्रोश व्यक्त गरेका छन् । यस प्रसङ्गमा रौद्र रसको निष्पत्ति भएको पाइन्छ । त्यस्तै पञ्चम अङ्कको तेस्रो दृश्यमा देवस्तुतिबाट विमुख बनाउन नसकेका प्रह्लादलाई विभिन्न प्रयत्न गर्दा समेत मार्न नसकेपछि कशिपुले दरबारभित्र आफैले मार्ने योजना तयार पार्छन् । भाँडाबाट तरबार फिक्दै भन्छन् :

तेरो जीवन लीला समाप्त अब गर्दछु,  
तेरै रगतमा चोपी म यही तरबारले  
सरासर गई काट्छु इन्द्रलाई र देवता सारालाई  
त्यताबाट अरु दिक्पालका पनि  
शिर काटेर त्यो सारा जम्मा पारेर राख्दछु... छ (सम, २०४७, पृ १६०) ।

क्रोधले उन्मत्त भएका कशिपुले प्रह्लादको नजिकै भएको खम्बालाई दुबैतिरबाट तरबारले बारम्बार हिर्काउँछन् र आफ्नो क्रोध व्यक्त गर्दछन् । यहाँ क्रोध स्थायीभावबाट रौद्र रसको निष्पत्ति हुन्छ ।

### भयानक रस

भययुक्त वस्तुहरू देखेर वा सुनेर अथवा शत्रुहरूको विद्रोहपूर्ण आचरणले हाम्रा मनमा जुन एक प्रकारको भयभावको उदय हुन्छ, त्यसैलाई नै भयानक रस भनिन्छ । यो रस नाटकको पहिलो अङ्कको पहिलो र दोस्रो दृश्य, द्वितीय अङ्कको दोस्रो दृश्य, तृतीय अङ्कको पहिलो दृश्य र पञ्चम अङ्कको दोस्रो दृश्यमा प्रयोग भएको पाइन्छ ।

पहिलो अङ्कको पहिलो दृश्यमा चक्रमूर्तिका वैज्ञानिक उपकरण चल्दा निस्केको आवाजले भयभीत बनेका देवदूतका मनमा उत्पन्न भयभाव र यसै अङ्कको तेस्रो दृश्यमा आफ्नो शत्रु ठानेका विष्णुलाई विभिन्न तरिकाबाट पराजित गर्न नसकेपछि हलाहल विषको प्रयोग गरेर सम्पूर्ण सृष्टिलाई प्राणीशून्य बनाई विष्णुलाई भोकै मार्ने निर्णय गरी हिरण्यकशिपुले दरबारका नरनारीलाई आफ्नो उपवनमा आउने आदेश दिन्छ । यसको तयारी जुटेका सुशिर र जयबाहुका साथै सेनापति समेत बाँच्ने इच्छा हुँदाहुँदै मर्नुपर्ने कुराले चिन्तित बनेको विषयबाट भयभावबाट भयानक रसको निष्पत्ति हुन्छ ।

दोस्रो अङ्कको तेस्रो दृश्यमा दैत्य सेनाहरूको आक्रमणबाट ज्यान जोगाउन भागेका साधु, देवता र गन्धर्वहरू भयभीत देखिनु तथा यसै दृश्यको अन्त्यमा ज्यान जोगाउन भागेका साधु र गन्धर्व रूखको आडमा लुकेर बसेको कुरा दैत्यसेनाहरूले थाहा पाएपछि उनीहरूलाई पत्रेर विभिन्न यातना दिएको सन्दर्भबाट भयानक रस निष्पन्न भएको छ । **कसैले खड्ग उजाउने बित्तिकै मेरो मुटु फुट्छ... मलाई अकालमृत्युको डर छ, सन्तोष छैन...** छ (सम, २०४७, पृ ४९) ।

तृतीय अङ्कको पहिलो दृश्यमा विष्णुको पूजा गरेको आरोप समातिएका ब्राह्मणदेवहरूले विष्णुपूजा नत्याग्ने हठ गरेपछि आगोमा रातो पारिएको शूलीले भुँडी रोपेर बीभत्स हत्या गरिएको घटनाबाट भयानक रसको निष्पत्ति भएको छ । **रोप्, मुटुमा होइन भुँडीमा रोप्, मरण लम्बियोस्** छ (सम, २०४७, पृ ७०) ।

पञ्चम अङ्कको दोस्रो दृश्यको प्रारम्भमा नै प्रह्लादलाई आगोमा हाली जलाउने योजनाअनुस्र्म प्रह्लाद सम्झी रोधलाई जलाइन्छ । विष्णुको नामसँगै रोध कराएर मर्छन् । यसै अङ्कको अन्त्यतिर रोध खरानी भैसकेपछि प्रह्लादले रोधका कपडा लगाएर रोधको नाम पुकार्दै आउँछन् अनि प्रह्लाद नमरेको थाहा पाएपछि पुनः कशिपुबाट मार्ने आदेश पाएका विप्रचित, जयबाहुले रूखका हाँगाहरूले हिर्काएर रक्ताभ्रै पार्छन् र मरेको सम्भरे निस्कन्छन् । यी दुई घटनाबाट यहाँ भयानक रसको निष्पत्ति भएको पाइन्छ । **...नहान हतियारले थिल्लिल्याएर खाँदेर कुट्दै मार जसो गरी विषालु सर्प मारिन्छ, मार त्यो जब मर्दछ, भन्न आओ उहाँ, मार आँखा चिम्लेर मार !** छ (सम, २०४७, पृ ४९) ।

### **बीभत्स रस**

घृणित वस्तु वा व्यक्तिलाई देखेर उत्पन्न हुने चित्तवृत्तिबाट बीभत्स रस निष्पन्न हुन्छ । यो रसको प्रयोग यस नाटकमा अत्यन्त न्यून देखा पर्छ । चतुर्थ अङ्कको पहिलो दृश्यमा बीभत्स वर्णनका माध्यमबाट यसको उत्पन्न भएको पाइन्छ । कशिपुको बैठकमा सगणले यमदूतको स्वरूपको वर्णन गर्दै सुनाएका कुराका माध्यमबाट बीभत्स रस निष्पत्ति भएको पाइन्छ ।

### **अद्भुत रस**

अलौकिक अथवा विचित्र वस्तु, दृश्य या घटना देखेर वा सुनेर उत्पन्न हुने चित्तवृत्तिबाट नै अद्भुत रसको निष्पत्ति हुन्छ । यस रसको प्रयोग प्रथम अङ्कको तेस्रो दृश्य र पञ्चम अङ्कको दोस्रो दृश्यमा भएको पाइन्छ । प्रथम अङ्कको तेस्रो दृश्यमा हिरण्यकशिपुले सृष्टिलाई शून्य पार्न अन्नमा हलाहल हाल्न खोज्दा ब्रह्मदेवको प्रवेश हुन्छ र उनले हिरण्यकशिपुलाई तिमी मर्न नचाहेसम्म कसैले मार्न सक्दैन, त्यसैले सृष्टि समाप्त गर्नु पर्दैन भन्ने आश्चर्यजनक अभिव्यक्ति दिन्छन्, जसले नाटकमा विस्मयावस्थाको सिर्जना हुन्छ । त्यस्तै पञ्चम अङ्कको दोस्रो दृश्यमा दैत्यसेनाबाट मारिएका प्रह्लादलाई मरेको सम्झी शोक व्यक्त गर्दै उनको देहका साथ आफ्नो प्राणत्याग गर्ने निर्णय गरेका दैत्यछात्रहरू प्रह्लाद चल्मलाएको देख्दा अचम्म मान्दै चिच्याउँछन् । यसरी दैत्यछात्रहरू अचम्मित हुनु अद्भुत रसको उदाहरण हो ।

## शान्त रस

यो संसार क्षणभङ्गुर छ र यसमा भएका सबै चिजहरू अस्थिर तथा निरर्थक छन् भन्ने यथार्थ बुझेर जब मनुष्य सांसारिक मोहमाया छाडी सांसारिक कार्यबाट मुक्त हुन्छ अथवा वैराग्य धारण गरेर परब्रह्मको चिन्तन र खोजीतिर लाग्दै मनमा शान्ति अनुभव गर्छ, त्यसैबाट शान्त रस निःसृत हुन्छ । प्रस्तुत नाटकको पहिले अङ्कको तेस्रो दृश्य, द्वितीय अङ्कको पहिलो र तेस्रो दृश्य, तृतीय अङ्कको दोस्रो, तेस्रो र चौथो दृश्य, पञ्चम अङ्कको तेस्रो दृश्यमा शान्त रसको प्रयोग पाइन्छ ।

पहिलो अङ्कको तेस्रो दृश्यमा दैत्यसेनादिहरू स्वर्गमाथि आक्रमण गर्न निस्किएपछि एक्लो र खिन्न भै एकान्तमा बसिरहेका प्रह्लादलाई नारद आई सम्भाउने क्रमको सुरुमा करुण रसोदय भएको देखिन्छ । पछि प्रह्लादको आँखामा देखिएका आँसुलाई लक्षित गर्दै भनेका कुराले प्रह्लादमा शान्त रसको उदय हुन्छ । नारदले प्रह्लादलाई आत्मिक बोध गराउन व्यक्त गरेका भनाइहरू... **कुमार जति बाहिर, मोक्ष पिञ्जराको हुन्छ उति मोक्ष ऊभित्र हुन्छ, खालि बन्धन देखिन्छ त्यहाँ जाँदा र आउँदा, जस्तो बाहिरको भित्र त्यस्तै बाहिर भित्रको, हुन्छ बन्धन मोक्षद्वार खुला भए, द्वार नै मन हो तिम्रो त्यसलाई खुला गर, अनि त्यो पिँजराभित्र पस वा बस बाहिर...** छ (सम, २०४७, पृ. ४९) । प्रह्लादको निश्चिन्ततालाई आत्मसात् गरी पाठकहरूले त्यसको साधारणीकरण गर्दा शान्त रसानुभूति हुन्छ । अहिल्यै विष्णु धामतिर जाने लालसा छाडी कर्मको खेती हुने पृथ्वीलोकमा नै रहेर आशा नराखी स्वधर्मको सत्य बीज रोप्ने निर्देशन पनि नारदले प्रह्लादलाई दिन्छन् (उपाध्याय, २०५६, पृ. ११३) ।

द्वितीय अङ्कको पहिलो र तेस्रो दृश्यमा प्रह्लादले सागरी र शतारूलाई विष्णुको नाम जपन अनुरोध गर्छन् । आफूहरूको विवाह हाम्रो इच्छाले नभई ईश्वरकै इच्छाले हुने कुरा बताउँदै ईश्वर आराधनातिर प्रेरित गरेको पाइन्छ । सांसारिक रति भावतिर आकृष्ट सागरीलाई सांसारिक मोह मायाबाट विमुख तुल्याउँदै ईश्वर आराधनाप्रति प्रेरित गराउनु शान्त रसको उदाहरण हो । त्यस्तै यसै अङ्कको तेस्रो दृश्यमा वैज्ञानिक शिक्षा दिन ल्याएका दैत्यछात्रलाई प्रह्लादले वैज्ञानिक शिक्षाबाट विचलित गराउँदै विष्णुभक्ति मार्गतिर डोर्याउँछन् र हरि भजनमा संलग्न गराउँछन् । दैत्यछात्रका यस किसिमका क्रियाकलापले निर्वेद भावको उदय र शान्त रसको परिपाक भएको देखिन्छ ।

तृतीय अङ्कको दोस्रो, तेस्रो र चौथो दृश्यमा पनि शान्त रसको प्रयोग पाइन्छ । दोस्रो दृश्यमा दैत्य वंशका आचरणका कारण टाढिन लागेका प्रह्लादबाट व्याकुल बनेकी सागरीको क्रियाकलाप र अभिव्यक्तिको प्रत्युत्तरमा प्रस्तुत प्रह्लादका अभिव्यक्तिमा शान्त रस निष्पत्ति भएको छ । यसै अङ्कको चौथो दृश्यमा ब्रह्माबाट नारदले मोक्षमार्गका विषयमा जानकारी लिएको र अरूलाई पनि आफू त्यस मार्गमा लागेको अवस्थाको जानकारी दिएपछि शान्त रसको निष्पत्ति भएको छ ।

त्यसैगरी पञ्चम अङ्कको तेस्रो दृश्यमा पनि यस रसको प्रयोग पाइन्छ । नाटक लेखनको मूल उद्देश्य नै शान्तिको चाहना हो (सम, २०४७, पृ.सं.ई) भन्ने भनाइले प्रह्लाद नाटकको अङ्गी रस शान्त

हो भन्ने कुरा स्पष्ट हुन्छ । यस नाटकमा कशिपुले अनेक प्रयास गर्दा पनि प्रह्लादको अन्तर्मनमा रहेको हरि भक्तिको धारा निरन्तर प्रवाहित भैरहनु र सांसारिक विषय वासनाबाट निवृत्त हुँदै निरन्तर वीतरागी भावनाको प्रसार गर्न उद्यत रहनुले शान्त रसको परिपाक भएको देखिन्छ ।

### निष्कर्ष

‘प्रह्लाद’ नाटक बालकृष्ण समको पौराणिक भावधारामा लेखिएको महत्त्वपूर्ण नाट्यकृति हो । यसमा उनले ‘ज्ञान मर्दछ हाँसेर रोई विज्ञान मर्दछ’ भन्ने ज्ञान र विज्ञानबिचको समन्वयमा जोड दिने दर्शनलाई नाटकीय कलाको आडमा प्रस्तुत गर्न खोजेका छन् । मानवीय जीवनमा ज्ञान र विज्ञान दुवै महत्त्वपूर्ण छन् साथै यी दुवै एक अर्काको अभावमा अपूर्ण पनि छन् । तसर्थ जीवनको परिपूर्णताका लागि ज्ञान र विज्ञानको कलात्मक संवरण आवश्यक छ । यिनको समन्वय र सामञ्जस्यमै मानवीय जीवन परिपूर्ण र अर्थपूर्ण हुन्छ भन्ने विचार प्रस्तुत नाटकमा प्रकट गरिएको छ । पाँच अङ्क र सोझ दृश्यमा विभक्त प्रस्तुत नाटक रसप्रयोगका दृष्टिले पनि महत्त्वपूर्ण देखा पर्छ । नाटकमा शान्त रस प्रबन्धद्योत्य अङ्गी रसका स्मृमा देखा पर्छ भने शृङ्गार, वीर, हास्य, करुण, बीभत्स, रौद्र, भयानक र अद्भुत रसको यथोचित सन्निवेशले नाटक अत्यन्त रोचक र चाखिलो बन्न पुगेको छ । नाट्यान्तमा प्रह्लादले व्यक्त गरेको शान्ति र सद्भावको सन्देश सम्प्रेषणका माध्यमबाट शान्त रसको प्रमुखता भए पनि नाटकमा सबै रसको यथोचित प्रयोग र अभिव्यक्ति भएको देखिन्छ । यसरी प्रह्लाद नाटक रसप्रधान नाटक हो भन्ने कुरा पुष्टि हुन्छ । तसर्थ भन्न सकिन्छ, रस निष्पत्तिका दृष्टिले यो नाटक समका नाटकहरूमध्ये विशिष्ट र महत्त्वपूर्ण नाटक हो ।

### सन्दर्भ सामग्री सूची

- अधिकारी, हेमाङ्गराज (२०५०), *पूर्वीय समालोचना सिद्धान्त*, पाँ.सं., : साभा प्रकाशन ।  
 आचार्य कृष्णप्रसाद (२०६७), *साहित्यशास्त्र र नेपाली समालोचना*, : क्षितिज प्रकाशन  
 उपाध्याय, केशवप्रसाद (२०४९), *साहित्य-प्रकाश*, (पाँचौँ संस्क.) : साभा प्रकाशन ।  
 उपाध्याय, केशवप्रसाद (२०६१) *पूर्वीय साहित्य सिद्धान्त*, चौ.सं., : साभा प्रकाशन ।  
 उपाध्याय, केशवप्रसाद (२०५६), *नाटकको अध्ययन*, : साभा प्रकाशन ।  
 उपाध्याय, केशवप्रसाद (२०४५), *समको दुखान्त नाट्यचेतना*, : साभा प्रकाशन ।  
 तैत्तिरीयोपनिषद् (२०२१), पाँचौँ संस्करण, : मोतिलाल जलान ।  
 नगेन्द्र (सन् १९७४) *रस सिद्धान्त*, नेसनल पब्लिसिङ हाउस ।  
 थापा, हिमाशु (२०५०), *साहित्य परिचय*, (चौथो संस्क.) : साभा प्रकाशन ।  
 विश्वनाथ (सन् १९७७), *साहित्यदर्पण*, : चौखम्बा विद्या भवन ।  
 शर्मा, मोहनराज र लडुटेल, खगेन्द्रप्रसाद (२०६३), *पूर्वीय र पाश्चात्य साहित्यसिद्धान्त*, : विद्यार्थी पुस्तक भण्डार ।  
 सम, बालकृष्ण (२०४७), *प्रह्लाद*, नवौँ सं., : साभा प्रकाशन ।

## कार्लो रोसी कथामा पारराष्ट्रिय चेतना

नेत्रमणि सुवेदी

त्रि.वि. केन्द्रीय क्याम्पस, कीर्तिपुर, काठमाडौं

Orcid ID: <https://orcid.org/0009-006-6220-2427>

Corresponding Email: [atomnetra@gmail.com](mailto:atomnetra@gmail.com)

### लेखसार

प्रस्तुत लेखमा कथाकार राजवको 'कार्लो रोसी' कथामा प्रयुक्त पारराष्ट्रिय चेतनाका विभिन्न पक्षहरूको विश्लेषण गरी उक्त कथाको मूल्याङ्कन भएको छ । पारराष्ट्रिय चेतना भनेको आर्थिक, राजनीतिक र सांस्कृतिक दृष्टिकोणले राष्ट्रिय सीमाहरू पार गरेर विस्तारित हुनुपर्छ भन्ने पात्रको सचेत प्रक्रिया हो । 'कार्लो रोसी' कथामा अमेरिकाको नागरिकता लिएर आफ्नो मौलिक भूगोल, संस्कृति र आर्थिक अवस्थाको पृथकताका साथ राष्ट्रियतामा समेत परिवर्तन गर्ने पात्रहरूमा फर्त अभिव्यञ्जित पारराष्ट्रिय चेतनाका विभिन्न आयामहरूको अन्तर्सम्बन्धबाट उक्त कथाका पात्रहरूका जीवनचिन्तनमा देखिएका असङ्गतिले उत्पन्न गरेका समस्या र अवसरहरूको निरूपण गर्नु यस लेखको उद्देश्य हो । यसमा पारराष्ट्रिय चेतनाको विश्लेषणका निम्ति मूल रूपमा पारराष्ट्रियताका अध्येताहरू पोर्टेस (सन् १९९९) र भर्तोभेक (सन् २००९) ले स्थापना गरेका पारराष्ट्रिय चेतनाका भौगोलिक, राजनीतिक, आर्थिक एवम् पहिचानगत पक्षहरूबिचका अन्तरक्रियाबाट प्राप्त आधारभूत मान्यतालाई सैद्धान्तिक ढाँचाका रूपमा अवलम्बन गरी गुणात्मक अनुसन्धान पद्धतिअन्तर्गत पाठविश्लेषण विधि प्रयोग गरिएको छ । यसमा कथाका पात्रहरूमा भौगोलिक भिन्नता, पृथक् परिचयको लक्ष्य र सांस्कृतिक सङ्क्रमणका कारण सिर्जित कठिन परिस्थिति र त्यस आधारमा गरिने निर्णयले उत्पन्न गर्ने देशीय र परदेशीय प्रभावको मूल्याङ्कन भएको छ । 'कार्लो रोसी' कथामा नेपालबाट अमेरिका गई त्यहीँको नागरिकता लिएर वसोवास गर्ने पात्रहरूको परिचयमा भूगोल र सांस्कृतिक भिन्नताका कारण वैवाहिक सम्बन्धमा सांस्कृतिक रूपले स्पष्टान्तरित निर्णय गर्न नसकी आफ्नो नवीन परिचयप्रति नै आशङ्का र अस्वीकार्यताका कारण कार्लो रोसीको पारिवारिक जीवन नै अस्तव्यस्त हुन पुगेको हुँदा पारराष्ट्रिय चेतना कलात्मक रूपमा प्रकट भएको निष्कर्ष निकालिएको छ ।

**शब्दकुञ्जी:** डायस्पोरिक चेतना, परिचय, बसाइँसराइ, भौगोलिक भिन्नता, स्थानिकता, सांस्कृतिक सम्मिलन ।



## विषयपरिचय

प्रस्तुत अध्ययन राजव (जनार्दन पुडासैनी) को 'कार्लो रोसी' कथाका पात्रहरूमा पाइने पारराष्ट्रिय चेतनाका विषयमा केन्द्रित रहेको छ । पारराष्ट्रिय चेतना (ट्रान्सनेसनल कन्सनेस) को अर्थ विश्वव्यापीकरणको परिवेशमा अर्को देशमा बसाइँसराइ गरेका आप्रवासीहरूले बहुसांस्कृतिक प्रवाहका क्रममा गर्ने विशेष अनुभूति हो । यसले विभिन्न राष्ट्रहरूसँग व्यक्ति वा समूहको अनासक्ति वा आफ्नो राष्ट्रको सीमारेखा नाघेर अर्को राष्ट्रलाई अवलम्बन गर्नुलाई बुझाउँछ । नेपाली लेखकहरूले पनि नेपालबाहिरका देशहरूमा स्थापित हुने र त्यस स्थानमा स्थापित हुन डायस्पोरिक नेपाली समुदायका पात्रले गर्ने सङ्घर्षयात्रा तथा नवीन परिचयग्रहणको पद्धतिलाई अभिव्यक्ति दिँदै आएका छन् । राजव सन् २००२ मा नेपालबाट अमेरिका बसाइँ सरेर म्यासाचुसेट्स राज्यमा बस्दै आएका छन् र त्यहाँका नेपालीहरूले भोग्दै आएका सफलता, असफलता र परिचय परिवर्तनका कथा लेख्दै आएका छन् (रायमाझी, २०७७) । यस्तो सङ्कट वयःसन्धिको अवस्थामा सामान्य भए पनि मानिस एउटा स्थानबाट सरेर अर्को स्थानमा बस्दा पनि हुन सक्छ । भूगोलको भिन्नता, सांस्कृतिक बेमेल, मूल्यहरूको समायोजनमा कमी आदि कारणले व्यक्तिमा वास्तविकता र चाहनाका बिच अन्तर्सङ्घर्ष बढ्दै जाँदा उसले परिचयसङ्कटको सामना गर्नुपर्छ । यसको सम्बन्ध उसले लिने निर्णयहरूसँग हुन्छ त्यसमा उसले दुविधाको सामना गर्नुपर्छ । आफ्नो भूमि छोडेर अर्को भूमिमा बसेको व्यक्तिले विभिन्न प्रकारका भिन्नताका कारण बिरानोपनको अनुभूति गर्नु र आफ्नो परिचयमै शङ्का गर्नुपर्ने यस्तो अवस्था साहित्यिक कृतिमा पनि पाइन्छ । विशेष गरी पराइ भूमिमा डायस्पोराका रूपमा स्थापित हुँदा कृतिका पात्रले परिचयसङ्कटको सामना गर्छन् । एउटै भूमिमा भए पनि सम्बन्धमा मूल्यको भिन्नताले गर्दा वा पेसा रोज्दा आउने दबाबका कारण पनि पात्रमा यस्तो मनोवैज्ञानिक सङ्कट देखा पर्छ । यसले गर्दा ऊ आफ्नो सहज मानसिक सन्तुलन कायम गर्न गलत निर्णय लिने र लागुपदार्थमा लाग्ने प्रकृतिको पनि हुन सक्छ । त्यसैले परिचयसङ्कटलाई कथाका पात्रका चिन्तन, व्यवहार, निर्णय, उपेक्षा र समस्यालाई उद्घाटन गर्नका निम्ति समालोचनामा उपयोग गर्न सकिन्छ ।

नेपाली कथाका क्षेत्रमा स्थापित राजव (२०११) को 'कार्लो रोसी' कथा *क्यापिटल हिल* (२०६५) कथासङ्ग्रहमा सङ्कलित छ । २०३२ सालको *विदेह* पत्रिकामा 'रोलर' को प्रकाशनबाट आफ्नो कथायात्रा थालेका राजवका *समयपीडा* (२०४५), *इतर जिल्लावासी* (२०५०), *कङ्गन खित्का* (२०५५), *क्यापिटल हिल* (२०६५), *कमरेड ड्राइभर* (२०६९) र *पाई* (२०७५) गरी छ ओटा कथाकृति प्रकाशित छन् । 'कार्लो रोसी' कथामा अमेरिकामा कार्लो रोसी नाम राखेर त्यहीँको नागरिकता लिएको नेपाली पात्र काशीनाथ जोशी तथा अन्य पात्रहरूले अनुभूत गरेको पारराष्ट्रिय चेतनाको अभिव्यक्त भएको छ । यस कथालाई एटम (२०६८) ले डायस्पोरिक लेखनमा पारदेशीय हुनुको रोमाञ्च र चिन्ताअन्तर्गत राखेर कार्लो रोसीको राष्ट्रियता स्थानान्तरण भए पनि मानसिकता भने परम्परागत नै रहेको रूपमा मूल्याङ्कन गरेका छन् भने ढकाल (२०६८) ले यस कथालाई डायस्पोरिक आधारमा विश्लेषण गर्दा पारदेशीय हुनुको रोमाञ्च र चिन्ता उपशीर्षकमै कार्लो रोसी पूर्ण रूपमा अमेरिकी हुन खोजेर पनि हुन नसकिरहेको अवस्था देखाएकी छन् । उपर्युक्त पूर्वकार्यमा 'कार्लो रोसी' कथामा देश

नाघेर स्थापित हुँदाका मानसिक पक्षको सामान्य सङ्केत भए तापनि पारराष्ट्रिय चेतनाको विश्लेषण र निष्पण हुन भने सकेको छैन । अतः 'कार्लो रोसी' कथामा कुन कुन पात्रले कस्तो अवस्थामा कसरी पारराष्ट्रिय चेतना अभिव्यक्त गरेका छन् र त्यस चेतनाले पात्रहरूको जीवनलाई कस्तो मोडमा पुऱ्याएको छ भन्ने प्राज्ञिक जिज्ञासाहरू यस अनुसन्धानमा समस्याका रूपमा रहेका थिए । प्रस्तुत अध्ययनका निम्ति यिनै जिज्ञासाहरूले नै यस अनुसन्धानलाई प्रेरित गरेका हुन् । यस शोधकार्यलाई अघि बढाउनका निम्ति अनुसन्धाताले राजवको 'कार्लो रोसी' कथामा अमेरिकी नेपाली डायस्पोराका पात्रहरूले बहुराष्ट्रियताको मूल्यगत अवस्था स्पष्ट पारेर तिनले सामना गरेको सङ्कट र हासिल गरेको उपलब्धिको मूल्याङ्कन गरेको छ । यस अध्ययनबाट कथामा प्रयुक्त भिन्न भिन्न राष्ट्रिय सांस्कृतिक अनुभूतिका कारण जटिलतामा फसेका पात्रहरूको मनस्थिति र समस्या उद्घाटन गर्नका निम्ति एउटा नवीन अन्तरविषयक पद्धतिको खोजी हुने छ ।

### अध्ययनविधि

प्रस्तुत अनुसन्धानका निम्ति निर्धारित उद्देश्यहरू पूरा गर्न पुस्तकालय कार्यबाट राजवको 'कार्लो रोसी' कथामा प्रयुक्त पात्रहरू, तिनको पारराष्ट्रिय परिवेश, पूर्वसांस्कृतिक सम्बन्ध, जीवनको मूल्य एवम् परिचयलाई मूल्याङ्कन गर्ने पक्षहरूको साक्षीका रूपमा समाख्याताको वर्णन, पात्रहरूको संवाद, आत्मालाप, दृष्टान्त, बिम्ब, चिन्तन आदि प्राथमिक सामग्रीहरू सङ्कलन गरिएको छ । यसरी सङ्कलित सामग्रीहरूबाट प्राप्त तथ्य र तथ्याङ्कको विश्लेषण र मूल्याङ्कन गरी सामान्यीकृत निष्कर्षसम्म पुग्नका निम्ति विभिन्न सैद्धान्तिक र प्रायोगिक समालोचनाका ग्रन्थहरूबाट द्वितीयक सामग्रीको सङ्कलन गरिएको छ । उपर्युक्त दुवै प्रकारका सामग्रीहरूको समुचित प्रयोग गरी राजवको 'कार्लो रोसी' कथाका पात्रले भोगेको पारराष्ट्रिय चेतनाका सिर्जनाका कारण, वास्तविक अवस्था एवम् तिनका परिणतिको उद्घाटन गर्न विश्लेषणको एउटा सैद्धान्तिक ढाँचा तयार पारिएको छ र यसका निम्ति उत्तरऔपनिवेशिक र डायस्पोरिक समालोचनाको पारराष्ट्रियताको अवधारणाका आधारमा गुणात्मक शोधपद्धतिबाट सामग्रीको व्यवस्थापन गर्दै त्यसलाई उपयुक्त तरिकाले निष्कर्षसम्म पुऱ्याइएको छ ।

### विश्लेषणको सैद्धान्तिक ढाँचा

पारराष्ट्रियता (ट्रान्सनेसन्यालिटी) को अर्थ व्यक्ति विश्वव्यापीकरणको एउटा हिस्सा हुनु हो । यसले आर्थिक, समाज-सांस्कृतिक र राजनीतिक रूपले व्यक्तिमा सिर्जना भएको उदार प्रकृतिको सीमापार क्रियाकलाप र अभ्यासलाई बुझाउँछ । यस प्रक्रियाले व्यक्तिलाई विभिन्न स्थान, नागरिकता, राष्ट्रियता, आकाङ्क्षाको परिवर्तन, दैनन्दिन जीवनका परिकल्पना र निर्णयको चेतना तथा उसको परिचयमा त्यसले पारेको प्रभावलाई देखाउँछ । पारराष्ट्रिय चेतनालाई व्यक्तिको विदेशमा राष्ट्रिय परिचयतिर अभिमुख हुने समाज-सांस्कृतिक उद्यम अथवा सांस्कृतिक उत्सव र सरसामानबाट लिइने आनन्दका रूपमा लिइन्छ (पोर्टेस र अरु, सन् १९९९, पृ. २२१) । यसैले गर्दा पारराष्ट्रियतालाई

व्यक्तिहरूका बिच अन्तरराष्ट्रिय स्तरमा हुने सम्पर्क र अन्तरक्रियाको स्वस्व भनिएको हो । यसैका कारण डायस्पोरामा स्थापित हुने व्यक्तिले अन्य देशका मान्छेसित आफ्नो भिन्न सामाजिक जीवनको रचना गरेर आफूलाई त्यहाँ व्यवस्थिति गर्छ । पारराष्ट्रिय चेतनाकै आधारमा आप्रवासीले पारिवारिक, साङ्गठनिक, धार्मिक, राजनीतिक आदि बहुसम्बन्धहरू स्थापना गरेर अर्को देशमा आफ्नो मौलिक परिचय देखाउन सक्छ (सिलर र अरु, सन् १९९२, पृ. २) । अतः यसलाई भौगोलिक स्थानको सम्बद्धता, नागरिकताको प्राप्ति र अर्को देशससँग व्यक्तिमा जागृत हुने अपनत्वको संवेदना, सम्पत्ति र उपलब्धिका रूपमा लिन सकिन्छ । यस चेतनाले गर्दा नै व्यक्ति स्थानिकताको भावनालाई नाघेर अर्को सामाजिक अवस्थामा प्रवेश गरी बहुचिन्तनमा सहज रूपले अनुकूलन हुन सक्छ ।

पारराष्ट्रियतालाई प्राज्ञिक क्षेत्रमा प्रवेश गराउने व्यक्तिहरू रोबर्ट क्योहान र जोसेप न्ये हुन् जसले अन्तरराष्ट्रिय सम्बन्धको अध्ययनका क्रममा *ट्रान्सन्यासनल रिलेसन्ज यान्ड वोअल्ड पोलिटिक्स* (सन् १९७२) कृतिमा त्यसको विश्लेषण गरेका छन् । यसलाई साहित्यिक समालोचनाका निम्ति चाहिँ अमेरिकी समाजशास्त्रीहरू निना ग्लिक सिलर, लिन्डा बास र क्रिस्टिना ब्याङ्क-स्यान्टोनले १९९० को दशकमा उपयोग गरेका हुन् । उनीहरूले 'ट्रान्सन्यासनलिजम् : अ न्यू अन्यालिटिक फ्रेमवर्क फर अन्डरस्ट्यान्डिङ माइग्रेसन' (सन् १९९२) शीर्षकको लेखमा पारराष्ट्रियता सिर्जनका कारक, तिनको प्रकार र परदेशमा व्यक्तिले गर्नुपर्ने सामाजिक सामञ्जस्यका बारेमा गहन विश्लेषण गरेका छन् । वास्तवमा पारराष्ट्रियताको प्रारम्भ नै व्यक्तिको भौगोलिक, राजनीतिक र सांस्कृतिक सीमाको अतिक्रमणबाट हुन्छ । भर्तोभेक (सन् २००९, पृ. ९२) ले पारराष्ट्रियता सिर्जना हुने छोटोता सैद्धान्तिक आधारको परिचय दिएका छन् : (१) सामाजिक सञ्जालबाट सीमापार हुनु, (२) बहुपरिचय तथा आत्मसम्बद्धताको चेतना, (३) सांस्कृतिक सङ्करता, (४) प्रविधि वा सङ्गठनमार्फत राजनीतिक सीमापार संलग्नता, (५) पारराष्ट्रिय संस्थागत क्रियाकलाप र (६) देशातीत नवीन सामाजिक स्थानिकताको सिर्जना । अर्थपूर्ण र दीर्घकालीन देशीय सीमापारको सम्बन्ध र कार्यले उपर्युक्त सबै पक्षहरूलाई जोड्छ र सामाजिक संरचनममा पनि परिवर्तन ल्याउँछ । यस प्रकारको प्रक्रियालाई पोर्टेस (सन् १९९९, पृ. २१९) ले तीन तहबाट विश्लेषण गर्न सकिने निष्कर्ष दिएका छन् : (१) आप्रवासी र उसको घरदेशबाट परदेशमा संलग्नता, (२) अनिच्छाले नयाँ भूमिमा सक्रिय तथा समयक्रममा हुने स्थायित्व, र (३) अतिरिक्त परिचयको परिकल्पना एवम् स्थापना । यसरी पारराष्ट्रियताको स्वभाव मूल रूपमा स्थानान्तरणकारी हुन्छ किनभने यसले दुवै परिचयबाट चुनौतीको सामना गरी एउटालाई रोज्नुपर्ने हुन्छ । यसमा व्यक्तिले नयाँ स्थानको सदस्यता सक्रियताका साथ स्विकार्छ तर भिन्नतालाई भने स्वीकार वा अस्वीकार जे पनि गर्न सक्छ । यस स्थितिमा उसले दोहोरो परिचय निर्माण गर्ने अवसर पनि पाउँछ । यसमा दुई प्रक्रियाले एकसाथ काम गरेका हुन्छन् जसमा एकातिर राष्ट्रप्रतिको भावनात्मक सम्बन्धका कारण महत्त्व दिइएको हुन्छ भने अर्कातिर सीमापारको आप्रवासनका कारण त्यो रूपमा पारराष्ट्रिय भइसकेको हुन्छ (वेस्टवुड र फिजाक्ली, सन् २०००, पृ. २) । यसरी दुईतिरको सम्बद्धताले व्यक्तिको जीवनपद्धति सर्वदेशीयसमेत बन्न पुग्छ । यसले गर्दा आफ्नै इतिहासबारे पुनर्विचार गर्ने र शक्तिको मातले अपराधमा संलग्न हुने अवस्था

आई आख्यान र इतिहासका बिचको सीमा पनि समाप्त हुन सक्छ (डिल्लिक, सन् २००२, पृ. २०९) । यसका कारण आफ्नो इतिहासलाई मनैबाट खारेज गरेर व्यक्ति नयाँ जीवनानुभवमा प्रवेश गर्ने परिवेश पनि तयार हुन्छ । त्यसैले अमेरिकामा रहेका नेपाली डायस्पोराको सन्दर्भलाई दृष्टिगत गर्दा त्यहाँ नयाँ जीवनयापन गर्ने पारराष्ट्रिय नेपालीलाई सांस्कृतिक रिक्तताबाट बचाउन भाषिक अभिमुखीकरण र स्थानीय भौतिक विरासतको पहिचान गर्ने कार्यशाला नै राख्नुपर्ने सुझाव दिइएको छ (जोशी र अन्य, सन् २०२४, पृ. ६९) । यस प्रकार पारराष्ट्रिय चिन्तनलाई व्यक्तिको हितअनुसृत अनुकूलन र सन्तुलन गर्न सकिन्छ ।

प्रस्तुत अध्ययनमा राजवको 'कार्लो रोसी' कथामा प्रयुक्त अमेरिकी भूमिमा स्थापित नेपाली आप्रवासी कार्लो रोसीलगायत अन्य पात्रहरूले अनुभूत गरेको पारराष्ट्रियताको अवस्था विश्लेषण गर्न यहाँ उपर्युक्त विमर्शलाई उपयोग गरी विश्लेषणको एउटा सैद्धान्तिक ढाँचा तयार पारिएको छ जसमा तीन ओटा उपकरणहरू रहेका छन् । पहिलो उपकरण भौगोलिक भिन्नता हो जसले पात्रको राष्ट्रियता कम्तीमा पनि दुई ओटा हुनु आवश्यक रहेको देखाउँछ, यसको दोस्रो उपकरण पृथक् परिचयको लक्ष्य हो जसमा पात्रको गतिको दिशालाई प्रस्ट पारिन्छ र यसको तेस्रो उपकरण सांस्कृतिक सङ्क्रमणले पात्रको चिन्तन र व्यवहारको प्रदर्शनलाई वर्णन गर्छ । यिनै तीन आधारमा यहाँ उक्त कथामा प्रयुक्त पात्रहरूको भूमिका, परिचय र क्रियाकलापमा देखिने पारराष्ट्रिय अवस्थाको मूल्याङ्कन गरिएको छ ।

### विमर्श र परिणाम

प्रस्तुत अध्ययनमा राजवको 'कार्लो रोसी' कथालाई पाठका रूपमा लिई त्यसका पात्रहरूको क्रियाकलापलाई विश्लेषण गरिएको छ । यस कथाको विषयवस्तु नेपालबाट अमेरिकामा गई स्थापित भएका नेपाली पात्रहरूले राष्ट्रियताको सीमापार गरी प्राप्त गरेको कटु एवम् रोमाञ्चक अनुभव हो । राजवले डायस्पोरिक विषयका रूपमा संस्कारजन्य विरोधाभास, दोहोरो सचेतता, डलरको मुख हेरेर विदेशमा अनिच्छापूर्वक बस्नुपर्दाका भग्न मानसिकता आदि प्रयोग गरेर पनि कथा लेखेका छन् (श्रेष्ठ, २०७०, पृ. २८४) । 'कार्लो रोसी' कथामा घरदेशबाट दिक्दार भएर अमेरिका गई त्यहाँको नागरिकता प्राप्त गरे पनि सङ्कीर्ण चिन्तन छोड्न नसकेका पात्रहरूको चित्रण छ (एटम, २०६८, पृ. ३८) । यो पारराष्ट्रिय चेतना प्रस्तुत गर्ने कथा हो जसमा पात्रहरूको बाह्य संस्कृतिसित अनुकूलन हुँदै गएको तर पुरातन पितृसत्ता पनि जीवन्त रहेको एक प्रकारले नवीन 'सङ्कर पहिचान' (हाइब्रिड आइडेन्टिटी) विकसित भएको देखिन्छ । त्यसैले 'कार्लो रोसी' कथामा प्रयुक्त दुई भिन्न स्थानिकतामा विभाजित पात्रहरूले अनुभूत गरेको चेतनाबारे विमर्श गर्न र त्यसको परिणाम देखाउन यहाँ भौगोलिक भिन्नता, पृथक् परिचयको लक्ष्य र सांस्कृतिक सङ्क्रमणका आधारबाट पात्रहरूको व्यावहारिक र मनोवैज्ञानिक विश्लेषण गरी तिनबाट प्राप्त परिणामलाई बुँदागत रूपमा प्रस्तुत गरिएको छ ।

## भौगोलिक भिन्नता

विश्वव्यापीकरणको समयमा मान्छेको स्थानिक प्रवाह हुँदा तिनले भिन्न स्थानहरूका बिच सम्बन्ध स्थापित गर्छन् । डायस्पोरिक साहित्यमा विभिन्न भौगोलिक सीमाहरू पार गरेर नयाँ स्थानमा आफ्नो समूह बनाएर बसेका पात्रहरूको उपस्थिति रहन्छ । एक देश छोडेर अर्को देशमा प्रवेश गर्ने प्रवासन प्रक्रिया सम्पूर्ण रूपले नौलो, भिन्न र चुनौतीपूर्ण हुन्छ (भट्टराई, २०७२, पृ. १७३) । यस प्रक्रियामा भूगोलको भिन्नता मात्र हुँदैन, त्यससँगै पृथक् काम, जीवनपद्धति, कानुन, सम्पत्ति र सुरक्षाका सन्दर्भहरू पनि जोडिएर आउँछन् । राजवको 'कार्लो रोसी' कथामा आएका पात्रहरू नेपाल र अमेरिका गरी दुई भिन्न भूगोलसित सम्बन्धित छन् जसले तिनको जीवनप्रक्रिया, आकांक्षा र प्राप्तिलाई प्रस्तुत गरेको छ । यसका कार्लो रोसी र 'म' पात्र (इन्द्रजङ्ग) दुवै नेपालको भूमिबाट अमेरिकाको भूमिमा प्रवेश गरी त्यहीँ बसेका व्यक्ति हुन् भन्ने कुरा समाख्याता इन्द्रजङ्गको यस वर्णनबाट पुष्टि हुन्छ :

काशीनाथ जोशी पनि मभैँ आम नेपालीले प्रयोग गर्ने हत्कण्डा प्रयोग गरेर नै अमेरिका छिरेको र छिरेपछि अन्य तमाम नेपालीभैँ नेपाल फर्किने नाम नलिएर घरको ढलान जमेभैँ अमेरिकामै जमेर बसेको रहेछ । यसको फल उसको हातमा ग्रीनकार्ड हुँदै अमेरिकी नागरिकता नै परेछ । यसको श्रेय पनि पुरैत कुलप्रसाद जोशीलाई नै दिनुपर्छ । किनभने कुलप्रसादले उसलाई त्यक्तिको नबनाइदिएको भए ऊ कार्लो रोसी हुने थिएन । (पृ. ३-४)

कोर्लो रोसीबारेको उपर्युक्त वर्णनबाट नेपालीहरूको अमेरिका जाने महत्त्वाकांक्षा र त्यहाँ उनीहरूले गर्ने क्रियाकलापको सूचना पाइन्छ । एउटा देशको भूगोलबाट अर्को देशमा प्रवेश गरेपछि हुने कामको भिन्नतालाई पनि यसमा देखाइएको छ । काठमाडौँमा पुरैतको काम गर्ने बाबुको छोरो कार्लो रोसीले एमए उत्तीर्ण गरेको छ तर अमेरिका आएर रेस्टुरेन्टमा दासका रूपमा उसले काम गरेको पाइन्छ । धेरैजसो नेपालीको कामको स्तरको जानकारी समाख्याताले यसरी दिएका छन्— "अमेरिका आएपछि कार्लो रोसी पनि मभैँ इन्डियन रेस्टुरेन्टमा हेरक बिहान १० बजेदेखि राति १२ बजेसम्म खुब दलिन थालेछ । सुरुमा अमेरिकी लवज सुन्न अभ्यस्त नहुन्जेल उसले डिसवासरको काम गरेछ । त्यसपछि तन्दुरी रोटी बनाउने काममा खटिएछ" (पृ. ४) । यसबाट कार्लो रोसीको नेपालको पारिवारिक पेसा र उसले अवलम्बन गरेको अमेरिकाको पेसाको भिन्नता पनि प्रस्ट हुन्छ । यसले काममा कुनै भिन्नता हुँदैन भन्ने अमेरिकी मानसिकता नेपाली पात्रहरूले आत्मसात् गरेको देखाउँछ ।

गृहदेशभन्दा भौगोलिक भिन्नतामा स्थापित हुनाले कतिपय पात्रमा गृहविरह (नोस्टोल्लिज्या) सिर्जना हुन्छ भने कतिपयमा चाहिँ राष्ट्रिय चेतनाले पश्चात्तापको भावना जागृत गराउँछ । आर्थिक र सामाजिक चिन्ताबाट मुक्त भएका कतिपय पात्रले भने राष्ट्रिय चेतनालाई खण्डित गरेर पारराष्ट्रिय परिवेशसँग जोडिन पाउनुलाई नयाँ परिचयको प्रारम्भ ठान्छन् (मुन्रो, सन् २०१५, पृ. ८) । 'कार्लो रोसी' कथामा समाख्याताले पात्रले गरेको राष्ट्रिय चेतनाको परित्याग र भिन्नताको मोहलाई यसरी व्यङ्ग्य गरेका छन्— "कसैले उसलाई 'ए, काशी' भनेर बोलायो भने त्यस्तोसँग ऊ बोल्न पनि तयार हुँदैनथ्यो । यसरी उसले काशीनाथ जोशीलाई काठमाडौँको धोबीखोलामा नुहाउन पठाइदियो

र आफूचाहिँ कार्लो रोसी भएर अमेरिकी सावरमा नुहाउन थाल्यो” (पृ. ८-९) । यसमा आएको ‘धोबीखोला’ नेपालको काठमाडौँ अर्थात् सानो र कार्लो रोसीका दृष्टिमा तुच्छ क्षेत्रको पहिचान हो भने ‘अमेरिकी सावर’ अमेरिकाको बृहत् एवम् उसका दृष्टिमा महान् क्षेत्रको पहिचान हो । उपर्युक्त दुवै पहिचानले भिन्न भूगोलको प्रतिनिधित्व गरेका छन् र यस अभिव्यक्तिले कार्लो रोसीमा रहेको परम्परित भौगोलिक सीमाको परित्याग र पारराष्ट्रिय चेतनाको प्रबलता विकसित हुँदै गरेको छ भन्ने तथ्यको पुष्टि गर्छ ।

### पृथक् परिचयको लक्ष्य

राष्ट्रले व्यक्तिलाई एउटा पहिचान दिएको भए पनि पारराष्ट्रियता सिर्जना हुँदा पृथक् पहिचान बनाउने लक्ष्यमा ऊ अघि बढ्छ । राष्ट्रिय परिचयका निम्ति नाम, थर, भौगोलिक स्थानिकता, भाषा, उत्सव, मूल्य एवम् पूर्वज्ञाता आवश्यक पर्छ । पारराष्ट्रियता भन्नु राष्ट्रियताको स्थानान्तरण हो र नयाँ परिचयका रूपमा परदेशको नागरिकताको प्राप्ति पनि हो (भर्तोभेक, सन् १९९२, पृ. ९३) । राजवको ‘कार्लो रोसी’ कथामा नेपालबाट अमेरिका गएर अमेरिकी नाममा त्यहाँको नागरिकता प्राप्त गर्नुलाई नै पारराष्ट्रिय परिचयको प्रमुख लक्ष्य ठानिएको छ । यसमा आएका पात्रहरू कार्लो रोसीलगायत इन्द्रजङ्ग, चक्रध्वज र थलप्रसाद उपाध्यायले अमेरिकी नागरिकता लिएका वा लिने प्रयास गरेको देखिन्छ । नेपाली नागरिकबाट अमेरिकी नागरिक बन्दा नाममा पनि अमेरिकी परिचय स्थापित गर्नेमा काशीनाथ जोशीले कार्लो रोसी र चक्रध्वजले चार्ली रोज बनाइसकेका छन् भने इन्द्रजङ्गले आफूलाई जोन इरभिङ बनाउने सम्भावना (पृ. ४) रहेको छ भने थलप्रसाद उपाध्यायले चाहिँ नाम परिवर्तन गरेका छैनन् । पारराष्ट्रिय चेतनाको प्रबलता यसको पात्र कार्लो रोसीमा त्यति बेला प्रबल देखिन्छ जति बेला ऊ अमेरिकी नागरिकता लिने फर्म भर्ने क्रममा हुन्छ । त्यसै क्रममा प्रिन्स्टन विश्वविद्यालयको प्राध्यापक थलप्रसाद उपाध्यायलाई घरमा खाना खान बोलाएर आफ्नो नाम परिवर्तन गरी पृथक् परिचयलाई लक्ष्यमा पुर्‍याउन खोज्ने कार्लो रोसीको संवाद यस्तो छ :

‘के चेन्ज गर्छौँ नाम... राम्रै छ तिम्रो यो काशीनाथ नाम...’

‘हैन... हैन..., चेन्ज गर्ने नै विचार छ दाइ...’

‘...विचार भए पनि यो विचार छोड, तिम्रो यै काशीनाथ नाम राम्रो छ, यै नामले नागरिकता लेऊ, राम्रो हुन्छ...’

‘हैन दाइ... नागरिकता नै त्याग्ने, देशै त्याग्ने भएपछि नाम पनि किन नत्याग्ने...?’

‘हेर, नागरिकता त्यागे पनि नाम त्याग्नुहुन्न मुला...’

‘...मलाई यो नाम मन पनि परेको छैन... र मलाई अमेरिकी नाममै नागरिकता लिन मन लागेको छ... त्यस कारण दाइसँग...’

‘हेर, नाममा मानिसको इतिहास हुन्छ, संस्कृति लुकेको हुन्छ, वंशको यात्रा हुन्छ, धर्म, भूमि र हावापानीको प्रतिनिधित्व हुन्छ...’

‘...तर त्यो जे-जे होस् नाम त म नयाँ नै राख्छु, तपाईं सुभाउनुस् वा नसुभाउनुस्...’  
(पृ. ६-७)

उपर्युक्त संवादमा थलप्रसाद उपाध्यायले जति सम्झाउँदा पनि कार्लो रोसीले जुनै हालतमा पनि आफ्नो नाम नयाँ राख्न खोजेको स्पष्ट हुन्छ । नाममा व्यक्तिको जन्मभूमिको इतिहास, संस्कृति, वंश, धर्म, भूमि, हावापानीको प्रतिनिधित्व भए पनि कार्लो रोसी ती सबलाई त्यागेर अमेरिकी पृथक् परिचय प्राप्त गरी विशिष्ट बन्ने कुरामा एकाहोरिएको छ । उसको जिद्दीपनको पराकाष्ठा थलप्रसादलाई कार्लो रोसीले “आ-आफ्नू इच्छा हुन्छ दाइ, मेरो इच्छा नाम परिवर्तन गर्ने नै छ... तपाईंले जे भने पनि म नाम त चेन्ज गर्छु-गर्छु” (पृ. ७) भन्नुमा देखिन्छ । अमेरिकी परिचयप्रति उसको मोह कतिसम्म रहेको छ भने पत्नीबाट अमेरिकी सन्तान जन्माएर मात्र उसले आफ्नो जीवन पूर्ण होला भन्ने ठान्न पुग्छ । यस सन्दर्भलाई वर्णन गर्दै कथाका समाख्याताले यसरी भनेका छन् :

एवम् रितले काशीनाथ जोशी कार्लो रोसी भएर अमेरिकी भएपछि उसलाई आफ्नू अमेरिकी जीवन पूर्ण पार्ने विचार पलाएछ । त्यो विचार पलाउँदा ऊ अमेरिकी आएको तेह्र वर्ष र अमेरिकी नागरिक भएको एक वर्ष भइसकेको थियो । त्यसबिच इन्डियन रेस्टुरेन्टमा पनि डिसवासरदेखि काम गरेको अनुभव र कमाइ लगाएर उसले इन्डियन र नेपाली परिकारका दुई वटा रेस्टुरेन्ट खोलिसकेको थियो । त्यस कारण उसलाई अस्तित्वको चिन्ता थिएन । तथापि, उसलाई आफ्नू अमेरिकी जीवनले पूर्णता पाएको अनुभव भने हुन सकेको थिएन । त्यस कारण एउटी कन्या पाए जीवनसँगिनी बनाउने थिएँ र ती कन्याबाट एकाध अमेरिकी सन्तान तुल्याएर आफ्नू जीवन पूर्ण र सार्थक गर्ने थिएँ भन्ने उसको विचार रहेछ । (पृ. ९)

उपर्युक्त कथाश्रवाट कार्लो रोसीले अमेरिका पुगेर गरेको नागरिकता प्राप्ति र भौतिक प्रगतिको सूची दिएको छ र त्यसै प्रगतिको बलमा आफ्नो अस्तित्व निश्चिन्त स्थापित भएको ठानेको पनि छ तर उसमा अस्तित्वको चिन्ता रहिरहेको पुष्टि हुन्छ किनभने उसले विवाह र सन्तानको चाहना राखेको छ । मनोवैज्ञानिक अल्फ्रेड एडलरका अनुसार मान्छे आफ्नो जीवन उच्च, पूर्ण र सार्थक बनाउनकै लागि बाह्य एवम् आन्तरिक उपलब्धिका निम्ति जीवनभर सक्रिय रहिरहन्छ जसबाट उसले आफ्नो वास्तविक क्षमता अनुभूत गर्छ (राइन र डेसी, सन् २००१, पृ. १४४) । कार्लो रोसीले पनि अमेरिकामा आफ्नो अस्तित्वको पृथक् पहिचानलाई पूर्णता दिन विवाह र सन्तानका लागि अधिकतम प्रयास गरेको देखिन्छ । उसमा देखिने जीवनको सार्थकताप्रतिको यो चिन्तन र सक्रियता उसको पारराष्ट्रिय चेतनाको प्रबल अभिव्यक्ति हो जसले कथाको अन्त्यमा उसैलाई उपहासको पात्र बनाएको छ । आफ्नी विवाहित पत्नी रितु शर्मालाई पार्टीमा परपुरुषसित अँगालो हालेका कारण छोड्ने निर्णयमा पुगेको कार्लो रोसीलाई थलप्रसादले यसरी हप्काएको छ :

‘...तिमी अब काशीनाथ जोशी होइनौ, कार्लो रोसी हौ... त्यस कारण विचार पनि काशीनाथ जोशीको हैन, कार्लो रोसीकै राख...काशीनाथ जोशीकै विचार बोक्ने भए कार्लो रोसी किन भएको... ? काशीनाथ जोशी नै भइराखेको भए हुँदैनथ्यो...?’

तर थलप्रसादको यो कुरो कार्लो रोसीले फालेको काशीनाथ जोशीलाई भने औधी चित्त बुझेको रहेछ । (पृ. १२)



उपर्युक्त अभिव्यक्तिबाट के स्पष्ट हुन्छ भने बाह्य रूपमा कार्लो रोसीको अमेरिकी नागरिकता र पारराष्ट्रिय पहिचान प्राप्त गरेर निकै फुर्ती देखाए पनि ऊ वास्तविक रूपमा काशीनाथ जोशीकै पुरातन र सङ्कीर्ण लैङ्गिक विचारमा बाँचिरहेको छ । थलप्रसादको कुरो काशीनाथ जोशीलाई औधी चित्त बुझ्नुको कारण उसमा रहेको त्यही पश्चगामी चिन्तन नै हो । अतः आप्रवासीले अवलम्बन गर्ने पृथक् परिचयको लक्ष्य पूरा भए पनि त्यसलाई नयाँ ढङ्गले निर्वाह गरिराख्नु उसका निम्ति निकै जटिल, सङ्कटग्रस्त र कष्टमय हुने देखिन्छ ।

### सांस्कृतिक सङ्क्रमण

सांस्कृतिक सङ्क्रमण (कल्चरल अकल्चरेसन) भनेको कुनै व्यक्ति, समूह वा आप्रवासीहरूले अन्य संस्कृतिको प्रभावका कारण आफ्नो मौलिक संस्कृतिमा गर्ने परिमार्जन हो । यसले नयाँ स्थान र सन्दर्भमा स्थापित हुँदा व्यक्तिको तनाव र द्वन्द्व घटाउन मद्दत गर्छ । बेरी र स्याम (सन् १९९७, पृ. ३१८) का अनुसार यसरी हुने सांस्कृतिक सङ्क्रमणका चार अवस्था हुन्छन् : (१) सम्मिलन (एसिमिलेसन), (२) एकीकरण (इन्टिग्रेसन), र (३) विच्छेदन (सेपरेसन), र (४) किनारीकरण (मार्जिनलाइजेसन) । उपर्युक्त बुँदामध्ये सम्मिलन हुँदा आप्रवासी संस्कृति वर्चस्वशाली संस्कृतिमा पूर्णतः समाहित हुन्छ, एकीकरणका क्रममा घरदेश र परदेशको संस्कृति दुवैको अभ्यास गरिन्छ र विच्छेद हुँदाचाहिँ घरदेशकै सांस्कृतिक अभ्यासमा समूह पृथक् बनेर बस्छ तर किनारीकरण हुँदा समूहले आफ्नो मौलिक संस्कृति छोडे पनि नयाँ स्थानको संस्कृति भने अवलम्बन गर्दैनन् । उपर्युक्त चार अवस्थामध्ये एकीकरण नै सांस्कृतिक सङ्क्रमणको आदर्श परिस्थिति हो किनभने यसमा डायस्पोरिक पात्रहरूले घरदेशको संस्कृति अवलम्बन गर्दै परदेशको संस्कृतिसँग पनि अनुकूलन हुने प्रयास गर्छन् । राजवको 'कार्लो रोसी' कथामा अमेरिकामा रहेको नेपाली डायस्पोरा समुदाय एकीकरणका माध्यमबाट साङ्कृतिक सङ्क्रमणमा अघि बढेको छ । यस कथाको कार्लो रोसी काठमाडौँको काँठमा चल्तीका पुरेता कुलप्रसाद जोशीको छोरो हो र उसमा विद्वान्ले दिएको नाम सही हुन्छ भन्ने नेपाली सांस्कृतिक अभ्यास अमेरिकामा धर्मशास्त्रका अध्यापक थलप्रसाद उपाध्यायसित भेट्दा कायम रहेको देखिन्छ । कथाका समाख्याताको भनाइ यस्तो छ— "थलप्रसाद उपाध्याय प्रिन्स्टन विश्वविद्यालयमा थियोलोजीका प्रोफेसर हुन् । त्यस कारण कार्लो रोसीको विचारमा उनी विद्वान् हुन् । विद्वान्ले दिएको नाम राम्रो हुन्छ" (पृ. ६) । यसमा कार्लो रोसीका बाबु र थलप्रसाद उपाध्याय दुवै धर्मशास्त्रका ज्ञाता रहेको संयोग पनि छ ।

'कार्लो रोसी' कथामा कानजीवी हुनुलाई नेपाली संस्कृतिका रूपमा लिइएको छ । कसैको कुरा सुन्नासाथ त्यस कुरालाई फैलाउने र नमागेको सल्लाह पनि दिनुलाई यसमा कानजीवी संस्कृति भनिएको हो । यस्ता कानजीवीहरूले विवाह गर्ने केटाकेटीलाई गलत सूचना पुऱ्याएर धोका दिन्छन् भन्ने कुरा यसमा नेपालमा पति भएकी महिलालाई कार्लो रोसीसित विवाह गराएको अवस्थाले देखाउँछ (पृ. ९) । अमेरिकामा भएका नेपालीहरू बर्थडे पार्टी मनाउने र त्यसमा मदिराको नसामा

स्त्री-पुरुषहरू कामुकतापूर्ण व्यवहार गर्ने पश्चिमी संस्कृतिमा आफूलाई अनुकूलन गर्दै छन् भन्ने तथ्य यसरी वर्णन गरिएको छ :

अमेरिका पसेपछि बर्थ-डे पार्टी मनाउन जान्ने भएको एक नेपाली दम्पतीले आयोजना गरेको पार्टी थियो त्यो । पार्टीमा मदिराको उग्रतरङ्ग धेरै बेरसम्म चलेको थियो । त्यस कारण पार्टीका दृश्यहरू मजेदार थिए । किनभने त्यहाँ परस्पर असम्बन्धित स्त्री-पुरुषहरू पनि पार्टी र नसाको मौका छोपेर कामुक मादकतामा अँगालिएका थिए । आ-आफ्ना ब्यायफ्रेन्डसँग आएका विद्यार्थी केटीहरू पनि ओठमा ओठ रगडेर चुम्बनको स्वतन्त्रता लुटिरहेका थिए । (पृ. ३)

उपर्युक्त कथनमा अमेरिकाको संस्कृतिमा अनुकूलन भइरहेका नेपाली युवायुवतीको क्रियाकलापको चित्रण पाइन्छ तर कार्लो रोसी भने त्यस प्रकारको संस्कृतिमा एकीकृत हुन सकेको पाइन्न । त्यस्तो रोमाञ्चक वातावरणमा पनि कार्लो रोसीको कुनै केटीसाथी नहुनु र आफू एक्लो भएको कुरा समाख्यातालाई भावुक भएर आँखामा आँसु डबडबाउँदै सुनाउनुले कार्लो रोसीमा महिलासित निकट हुन नसक्ने आम नेपालीको सांस्कृतिक पृथक्करणको प्रवृत्ति प्रबल रहेको देखिन्छ । मदिरा पार्टीमा खुल्ला रूपले पिउँदै नसामा निर्धक्क रमाउन सक्ने तर त्यस्ता पार्टीमा आफ्नी पत्नीलाई अरूले अँगालेको र अरूसँग नाचेको हेर्न नसक्ने क्रोधपूर्ण चिन्तन कार्लो रोसीमा रहेको छ । उसकी पत्नीको दृश्ययुक्त यस घटनामा कार्लो रोसीको पुरुषत्व बढेर क्रोधको चरममा पुगेको अवस्था यसरी आएको छ :

वास्तवमा ऊ कार्लो रोसीले पिउन्जेल चिनेजानेकासँग भलाकुसारी गर्न उसलाई एकलै छोडेर यताउता लागेकी थिई । र, त्यो पुरुष भेटेकी थिई । त्यसको हात आफ्नी पत्नीको कम्मरमा कस्सिएको दृश्य देखेपछि कार्लो रोसीले त्यतिन्जेल पिइसकेको हिक्की, बियर, वाइनको बहूनसा एकाएक उडेको थियो । र, उसको शरीरमा रक्तप्रवाहको गति अति चर्किएको थियो, त्यसमा क्रोध र घृणा हवातै उम्लन थालेको थियो । त्यस क्षण कार्लो रोसीसँग खल्तीमा पेस्तोल थिएन । नत्र छिमेकी जेफ्री हबले भैँ उसले पनि आफ्नी पत्नीलाई पटापट बाह्र-तेह्र गोली दागेर ढालिदिने थियो । (पृ. ११)

यसमा कार्लो रोसी अमेरिकी संस्कृतिमा अनुकूलन हुन नसकी अतिशय क्रोधित भएको देखिन्छ जसले सांस्कृतिक सङ्क्रमणको प्रक्रिया जटिल हुन्छ भन्ने तथ्य पुष्टि गर्छ । यस प्रक्रियामा काशीनाथ जोशीको पहिचान कार्लो रोसीमा एकीकृत हुन सकेको पाइन्न किनभने काशीनाथ जोशी नेपाली पुरुष वर्चस्वशाली संस्कृतिकै अनुसरण गरिरहेको देखिन्छ भने कार्लो रोसीचाहिँ अमेरिकी संस्कृतिमा समाहित भएर आफूलाई आधुनिक, सभ्य र नेपालीभन्दा भिन्न बनाउन चाहन्छ । अतः पार्टीको घटनापछि पत्नीलाई घरमा पस्न नदिएर कार्लो रोसीले आफ्नो पश्चगामी सांस्कृतिक चरित्र देखाएको छ । यसले के स्पष्ट पार्छ भने वासस्थान, नागरिकता र नाम परिवर्तन गर्दैमा मानसिकतामा रहेको पुरातन सांस्कृतिक परिवेश रूपान्तरण हुँदैन । यही कुरा कथित आधुनिक

अमेरिकी नागरिक बनेको कार्लो रोसीलाई थलप्रसाद उपाध्यायले यस कथाको अन्त्यमा सम्झाएको पनि छ, जसलाई स्वीकार गरेर पुरातन नेपाली सांस्कृतिक पहिचानप्रति व्यङ्ग्य गर्दै “कार्लो रोसी चिच्याउँछ : ‘यु डर्टी, ब्याकवार्ड काशीनाथ जोशी...’” (पृ. १२) भन्ने अभिव्यक्ति आएको छ । यो अभिव्यक्ति काशीनाथ जोशीको दोहोरो सांस्कृतिक परिचयको दृष्टान्त हो किनभने यसमा नेपाली र अमेरिकी दुई संस्कृतिको द्वन्द्व देखिन्छ । यसले गर्दा भविष्यमा उसलाई सांस्कृतिक दृष्टिले जराहीन (रुटलेस) बनाउन सक्ने सम्भावना पनि रहेको छ । त्यसो भए पनि एकीकरणमा आधारित यस प्रकारको सांस्कृतिक सङ्क्रमणले गर्दा पात्रमा पारराष्ट्रिय चेतनाको प्रबल कृतिका रूपमा भने ‘कार्लो रोसी’ कथा स्थापित भएको छ ।

### निष्कर्ष

पारराष्ट्रिय चेतनाले सीमापार गएका समुदायमा जीवनको विगत र आगतसँगको सम्बन्धबारे हुने चिन्तनपद्धतिमा विमर्श गरेको हुन्छ । राजवको ‘कार्लो रोसी’ कथामा आएका पात्रहरूले नेपालको राष्ट्रिय सीमा पार गरी आप्रवासनको अवसर, भिन्न परिचय र सांस्कृतिक अन्तरक्रियाको खोजी गरेका हुनाले यसमा पारराष्ट्रिय चेतनाको अभिव्यक्तिका पर्याप्त आधारहरू पाइएका छन् । यस नेपाल र अमेरिकाको भौगोलिक भिन्नताका कारण कथाका पात्रहरू पारराष्ट्रिय अनुभूतिको गहनतामा पुगेका छन् किनभने त्यसमा जीवनप्रक्रिया, आकाङ्क्षा र प्राप्तिको नवीन स्तरले उनीहरूलाई स्थानिक आधारमा पृथक् बनाएको छ । त्यस स्थितिमा पात्रहरूको पहिचान र अन्तरक्रियाको मात्रा फरक परेको छ र कानुनी, आर्थिक, राजनीतिक, नागरिक सबै दृष्टिले उनीहरूको चिन्तन नयाँ परिचयतिर आकर्षित भएको छ । नाम, नागरिकता, पेसा आदिको परिवर्तनले पात्रहरूलाई अवसर र रोमाञ्चको प्राप्ति साथसाथै तिनमा अनुकूलनको सङ्कट र आन्तरिक भयको सिर्जना गरेको देखिन्छ । पारराष्ट्रिय चेतनाको सबैभन्दा महत्त्वपूर्ण समस्या सांस्कृतिक सङ्क्रमणमा एकीकरणको अवलम्बन गर्न प्रयास गरे तापनि यस कथाका पात्रहरू मूल्यगत दृष्टिले चरम द्वन्द्व र विरोधाभासमा परेका पाइन्छन् । यसले गर्दा कथाको प्रमुख पात्र कार्लो रोसी सांस्कृतिक रूपमा जराहीन बन्न पुगी त्यसको प्रताडना खप्न बाध्य भएको छ । अतः ‘कार्लो रोसी’ कथामा आप्रवासी बनेका पात्रहरूको चिन्तन र व्यवहारमा रहेको भूगोलको भिन्नता, पृथक् परिचयको लक्ष्य र सांस्कृतिक सङ्क्रमणका कारण सिर्जित जटिलता, सङ्कट र कष्टमय जीवनपद्धतिका कारण उनीहरूको पारराष्ट्रिय चेतनाका विविध आयामलाई कलात्मक रूपमा उद्घाटन गर्न कथाकार राजव सफल भएका छन् । पात्रको यो चेतना बाह्य रूपमा जति सहज र रोमाञ्चकारी रहे पनि आन्तरिक रूपमा त्यत्तिकै अवसादमय र आत्मघाती रहेको निष्कर्ष कार्लो रोसीले कथाको अन्त्यमा अभिव्यक्त गरेको परिचयको विपर्यासयुक्त पश्चातापबोधले पनि पुष्टि गरेको छ ।

## सन्दर्भ सामग्रीसूची

- एटम, नेत्र (२०६८). नेपाली डायस्पोरिक लेखन र आख्यान. *समकालीन साहित्य*, ६६. पृ. २८–४५ ।
- एटम, नेत्र (२०७०). *नेपाली डायस्पोराका नारी कथाकार र कथा*: नेपाल प्रज्ञा-प्रतिष्ठान ।
- गौतम, कृष्ण (२०६४). *उत्तरआधुनिक जिज्ञासा* : भृकुटी एकेडेमिक पब्लिकेसनस ।
- ढकाल, रजनी (२०६८). कार्लो रोसी कथामा डायस्पोरा. *प्रज्ञा*, १०५. पृ. ५६–६३ ।
- भट्टराई, गोविन्दराज (२०७२). *डायस्पोरा : सिद्धान्त र समालोचना* : नेपाल प्रज्ञा-प्रतिष्ठान ।
- राजव (२०६५). *क्यापिटल हिल* : अर्किड बुक्स ।
- राजव (२०७७ कात्तिक २९). अमेरिकामा पनि शोषित-उत्पीडितकै कथा लेख्छु. निर्भीकजङ्ग रायमाझीले राजवसँग लिएको अन्तरवार्ता. *अनलाइन खबर*. वेब. <https://www.onlinekhabar.com/2020/11/909363>.
- Berry, John W. & Sam, David (1997). Acculturation and adoption. *Handbook of cross-cultural psychology: Social behavior and applications* vol. 3 (eds.). John W. Berry, P.R. Dasen, & C. Kagitcibasi. Massachusetts: Allyn & Bacon, pp. 291–326.
- Dirlik, Arif (2002). Literature/identity: transnationalism, Narrative and representation. *The review of education, pedagogy, and cultural studies*, 24. pp.209–234.
- Joshi, Arun R., Pradhan, Vibhav & Shrestha, Ruzel (2024). *Nepali migrant dreams in the American landscape: An exploration of the Nepali diaspora in the United States*. Research Launch. Kathmandu: IIDS.
- Munro, Gayle (2015). Transnationalism: A review of the literature. *Studies on national movements*, 3. pp. 1–36.
- Portes, Alejandro, Guarnizo, Luis E., & Landolt, Patricia (1999). The study of transnationalism: Pitfalls and promise of an emergent research field. *Ethnic and Racial Studies*, 22(2). pp. 217–237.
- Ryan, Richard M., & Deci, Edward L. (2001). On happiness and human potentials: A review of research on hedonic and eudaimonic well-being. *Annual Review of Psychology*, 52. pp. 141–166.
- Schiller, Nina Glick, Basch, Linda, & Blanc-Szanton, Cristina (1992). Transnationalism: A new analytic framework for understanding migration. *Annals of the New York Academy of Sciences*, 645(1). pp. 1–24.
- Tedeschi, Miriam, Vorobeve, Ekaterina & Jauhiainen, Jussi S. (2022). Transnationalism: current debates and new perspectives. *GeoJournal*, 87. pp. 603–619.
- Vertovec, Steven (2009). *Transnationalism*. London: Routledge.
- Westwood, Sallie, & Phizacklea, Annie (2000). *Trans-nationalism and the politics of belonging*. New York: Psychology Press.

## प्रत्यागमन कथामा यथार्थवाद

शालिकराम पौड्याल

बुटवल बहुमुखी क्याम्पस, त्रिवि., बुटवल

Orcid ID: <https://Orcid.org/0009-0007-6023-9864>

Corresponding Email: [shalik.paudyal@bumc.tu.edu.np](mailto:shalik.paudyal@bumc.tu.edu.np)

### लेखसार

प्रस्तुत लेखमा गुरुप्रसाद मैनालीको प्रत्यागमन कथामा यथार्थको अध्ययन गरिएको छ । यस लेखमा प्राथमिक सामग्रीका रूपमा प्रत्यागमन कथा र द्वितीयक सामग्रीका रूपमा यथार्थवादका बारेमा गरिएका अध्ययनलाई लिइएको छ । यहाँ दुवै प्रकृतिको सामग्रीको सङ्कलन पुस्तकालयीय कार्यबाट गरिएको छ । प्रस्तुत लेखमा सामग्री विश्लेषणका क्रममा यथार्थवादको सैद्धान्तिक अवधारणालाई आधार बनाएर कथाको कथावस्तु, पात्र, परिवेश तथा भाषाशैलीमा पाइने यथार्थको विश्लेषण गरिएको छ । सामाजिक यथार्थवादी कथाकार गुरुप्रसाद मैनालीको 'प्रत्यागमन' कथामा सामाजिक विषयको उपयोग गरी पारिवारिक मनमुटाव र पुनर्मिलनको विषय देखाइएको छ । यस कथामा पारिवारिक मनमुटाव र बिछोडको अवस्थामा सामाजिक यथार्थ र पारिवारिक पुनर्मिलनको सन्दर्भमा आदर्श देखापरेको छ । कथामा आएको प्रमुख पात्र विवाहपश्चात् आफ्नो घर छाडेर जानु र अन्तिममा पुनः आफ्नै घरमा फर्किएर आउनु जस्ता क्रियाकलापलाई प्रस्तुत गरी कथाकारले परिवारका सदस्यहरूमा मेलमिलापको भावना रहन सकेन भने त्यसले पारिवारिक मनमुटावलाई नित्याउने गर्छ भन्ने सन्दर्भलाई यथार्थरूपमा प्रस्तुत गरी कथामा सामान्य विषयलाई लिएर दाजुभाइका बिचमा झगडा गर्नुहुँदैन र यसैलाई कारण बनाई घर छाडेर हिँड्नुहुँदैन भन्ने आदर्श विचार प्रकट गरेका छन् । प्रस्तुत कथामा नेपाली समाजको परिवारभित्र हुने मनमुटाव र कलहको यथार्थको चित्रण गरी अन्त्यमा परिवारका सदस्यका बिचमा सधैं मेलमिलाप हुनुपर्छ भन्ने नेपाली समाजको आदर्शवादी विचारलाई प्रस्तुत गरिएको छ । यथार्थ घटनाको वर्णन गरी कथाको समापन आदर्शवादी विचारका साथ गरिनु आदर्शोन्मुख यथार्थवादी मान्यताका आधारमा यस लेखको प्राप्ति हो भने कथामा यथार्थलाई प्रस्तुत गरी आदर्शमा टुङ्ग्याइनु यथार्थवादी मान्यताका आधारमा सीमा हो । यस लेखमा कथाका घटना, पात्र, परिवेश र भाषामा यथार्थको प्रकटीकरण भएकाले कथा यथार्थपरक छ तथा यथार्थ घटनाका माध्यमबाट आदर्श विचारको प्रकटीकरण गर्दै घटनाक्रम आदर्शमा टुङ्गिएकाले प्रस्तुत कथा आदर्शोन्मुख यथार्थवादी बन्न पुगेको छ भन्ने निष्कर्ष निकालिएको छ ।

**शब्दकुञ्जी** : यथार्थवाद, आदर्शोन्मुख यथार्थवाद, मातृवात्सल्य, कर्तव्यपरायण, पारिवारिक मनमुटाव ।

## विषयपरिचय

वि.सं. १९९२ मा 'शारदा' पत्रिकामा 'नासो' कथा प्रकाशित गरेर नेपाली साहित्यको कथा विधामा प्रवेश गरेका गुरुप्रसाद मैनाली प्रथम आधुनिक कथाकार हुन् । उनका एघारओटा कथाहरूको सङ्कलनका रूपमा *नासो* (२०२०) कथासङ्ग्रह प्रकाशित छ । नेपाली समाजको यथार्थ चित्रण गर्दै मौलिक सामाजिक कथा लेख्ने परम्पराको प्रारम्भ गरी गुरुप्रसाद मैनालीले नेपाली कथामा आधुनिकता ल्याउने काम गरेका हुन् । कथाकार मैनालीका कथामा समाजमा हुने घटना, व्यवहार, दिनचर्या, सम्बन्ध र व्यवहारलाई विषयवस्तु बनाइएको छ । कथाकार मैनालीका कथाको कथानक विन्यास, चरित्र चयन, परिवेश, भाषाशैली सबै यथार्थपरक छन् । कथावस्तुमा नेपाली समाजका यथार्थ घटना आएका छन् । कथाका पात्र सामाजिक संस्कार र नैतिक आचरणका सीमामा बाँधिएका छन् । उनका कथामा ग्रामीण र सहरिया परिवेशको चित्रण पाइन्छ । त्यसैले कथाकार गुरुप्रसाद मैनाली नेपाली कथामा यथार्थवादका प्रणेता हुन् । उनका कथामा सनातन संस्कार र त्यसले जन्माएका विविध पक्ष, घरायसी व्यवहारमा देखिने असमानता, पारिवारिक समस्या, नारी अशिक्षा, अन्धविश्वास, कलह, मेलमिलाप, दुर्व्यवहार, पश्चात्ताप, त्याग, बलिदान, सांस्कृतिक, नैतिक, राजनीतिक र न्यायिक पक्ष, गरिबहरूको कष्टपूर्ण जीवन जस्ता विविध पक्ष विषयवस्तुका रूपमा आएका छन् । मैनालीले कथामा नेपाली समाजको यथार्थ पक्षको चित्रण गरी आदर्शको पुट दिने काम गरेकाले उनी आदर्शोन्मुख यथार्थवादी कथाकार हुन् । प्रस्तुत लेखमा गुरुप्रसाद मैनालीको 'प्रत्यागमन' कथामा कस्तो यथार्थको चित्रण गरिएको छ भन्नु मुख्य प्राज्ञिक समस्याका रूपमा रहेको छ भने कथामा पाइने यथार्थको अध्ययन विश्लेषण गर्नु यस लेखको उद्देश्य हो । कथामा पाइने यथार्थको विश्लेषणका क्रममा कथावस्तु, पात्र, परिवेश र भाषालाई आधार मानिएको छ । यथार्थको प्रस्तुतिका दृष्टिले प्रस्तुत कथा उत्कृष्ट भए पनि यस आधारमा अध्ययन नभएका कारण सोही रिक्तता पूर्तिका लागि यो विषय चयन गरी अध्ययन गरिएको छ ।

## अध्ययनविधि

प्रस्तुत लेखमा गुरुप्रसाद मैनालीको *नासो* कथासङ्ग्रहमा सङ्कलित 'प्रत्यागमन' कथालाई प्राथमिक सामग्रीका रूपमा उपयोग गरिएको छ । यथार्थवादका बारेमा गरिएका सैद्धान्तिक र प्रायोगिक अध्ययनलाई द्वितीयक सामग्रीका रूपमा उपयोग गरिएको छ । यहाँ दुवै प्रकृतिको सामग्रीको सङ्कलन पुस्तकालयीय कार्यबाट गरिएको छ । गुणात्मक प्रकृतिको यस अनुसन्धानमा दुवै प्रकारका सामग्रीहरूको प्रयोग गरी *प्रत्यागमन* कथामा पाइने यथार्थवादको अध्ययन विश्लेषण गरिएको छ । यसका लागि तथ्याङ्कको सङ्कलन पाठबाट गरिएको हुँदा पाठविश्लेषण विधिका आधारमा सामग्रीको विश्लेषण गर्दै त्यसलाई अर्थापन गरिएको छ ।

## यथार्थवादको सैद्धान्तिक परिचय

‘यथार्थ’ र ‘वाद’ शब्द मिलेर ‘यथार्थवाद’ शब्दको निर्माण भएको हो । ‘यथार्थ’ को अर्थ सत्य, वास्तविक, जस्तो हो वा देखिन्छ भन्ने हुन्छ भने ‘वाद’ को अर्थ सिद्धान्त हुन्छ । त्यसैले जीवनजगत् को यथातथ्य चित्रण गर्नुलाई नै यथार्थवाद भनिन्छ । यथार्थवादको अर्थ समाज र जीवनको यथावत् चित्रण हो । यथार्थ भनेको वस्तु र यसको गतिशील चरित्र हो । वस्तुलाई बुझ्नु भनेको वस्तुसित सम्बद्ध समग्र पक्षहरूलाई बुझ्नु हो (बराल, २०५२, पृ. १) । यसले वस्तु जगत्लाई वास्तविक मानी सामाजिक वस्तुको वस्तुपरक अभिव्यक्तिमा जोड दिन्छ । के र कस्तो छ भन्ने आधारमा विषयवस्तुको प्रस्तुति, यथातथ्य निष्पणमा जोड, जीवनको वास्तविक र हीन पक्षको चित्रणमा जोड दिने काम यथार्थवादी साहित्यमा गरिन्छ । यथार्थवादको उत्पत्ति मानिसको चेतन विश्वासमा निहित छ र यसको विकास भनेको यसलाई तार्किक आधारमा चेतनशील बनाउनु हो (हसन, सन् १९२८, पृ. ४०) । यसले व्यक्ति एवम् समाजका असल वा खराब जुनसुकै कुरालाई पनि यथातथ्य रूपमा प्रस्तुत गर्नुपर्ने मान्यता राख्छ । यथार्थको आग्रह ‘सत्यम्’ र ‘सुन्दरम्’ प्रतिभन्दा ‘सत्यम्’ प्रति बढी हुन्छ । तर यथार्थवादी सत्य निरपेक्ष सत्य होइन किन्तु देश, काल सापेक्ष हो (कँडेल, २०४६, पृ. ३) । इन्द्रियप्रत्यक्षबाट वस्तुका बारेमा प्राप्त हुने ज्ञान नै यथार्थ हो । फ्लेटोले प्रत्ययलाई यथार्थ मान्दै बाह्य संसारका वस्तुलाई नभएर तिनका प्रत्यय, प्रतीति, आदर्श र विचारलाई यथार्थ ठानेका छन् (त्रिपाठी, २०४९, पृ. ४२) । स्वच्छन्दतावादी अति भावुकता तथा काल्पनिकताको विपरीततामा उदाएको यो वाद समाजको यथार्थ चित्रणमा रमाउने हुँदा यो सामाजिक यथार्थवादको नामबाट पनि चिनिन्छ । ‘यथार्थ’ सांसारिक वा बाह्य र मानसिक वा आन्तरिक गरी दुई प्रकारको हुने हुँदा मनको विषयलाई पनि मनोवैज्ञानिक यथार्थवाद भनी यथार्थवादकै प्रकारभित्र समेटिएको पाइन्छ (शर्मा र लुइटेल, २०६१, पृ. ३००) । साहित्य जगत्मा वस्तु नै यथार्थ भएको र त्यसको जस्ताको त्यस्तै साहित्यिक प्रयोग नै यथार्थवाद हो । यथार्थवाद कुनै सिद्धान्त होइन, यो अनुमान र प्रस्तावहरूको स्पष्ट अवधारणाद्वारा परिभाषित शब्द हो (डोन्ली, सन् १९९५, पृ. १०) । कलाको क्षेत्रमा जीवन र जगत्को यथार्थ चित्रणमा जोड दिने वस्तुपरक दृष्टिकोण नै यथार्थवाद हो । त्यसैले कृतिको कलात्मक प्रतिबिम्ब वस्तुगत यथार्थको सम्पूर्ण प्रक्रियाको उचित प्रतिबिम्बनको एउटा आवश्यक पक्ष हो (लुकाज, सन् १९६५, पृ. १७) । साहित्यका क्षेत्रमा संसारमा जुन वस्तु जस्तो छ ठिक त्यस्तै चित्रण भन्ने बुझाउने वाद नै यथार्थवाद हो । साहित्यकारले अभिव्यक्त गरेको विचार समाजको सामूहिक विचारको अभिव्यक्ति हो र यो यथार्थको नजिक हुन्छ (गोल्डम्यान, सन् १९८०, पृ. १११) । त्यसैले समाजको यथार्थ स्थिति सत्य वा वास्तविक कुराको उद्घाटन गर्नु साहित्यिक कलासम्बन्धी सिद्धान्त नै यथार्थवाद हो । जोन्सनले यथार्थवाद व्यक्तिसँग सम्बन्धित नभएर वस्तुसँग सम्बन्धित हुने बताएका छन् (गुज्जिनी, सन् २०१७, पृ. १२१) । यसले साहित्यका क्षेत्रमा सूक्ष्मको सट्टा स्थूल, काल्पनिकता नभई वास्तविकताको, भविष्यको नभई वर्तमानको, सुन्दरताको स्थानमा कुसुमताको र आदर्शको स्थानमा यथार्थको प्रकटीकरण गरेको हुन्छ । सामाजिक यथार्थवादको धर्मअनुसार कि त समाजका स्थापित मूल्य र मानकलाई स्वीकार गरी सामाजिक स्थितिको यथावत् चित्रण गरिन्छ, कि



त ती मूल्य र मानकको विरोध गरी सामाजिक स्थानान्तरणको अपेक्षा गरिन्छ (श्रेष्ठ, २०७०, पृ. ४९) । यथार्थवादको मुख्य भेदका रूपमा रहेको सामाजिक यथार्थवादले समाजका कुरीति, अन्धविश्वास आदिको विरोध गर्छ । यसले जनजीवनका संस्कार, रहनसहन, आचरण, व्यवहार, मानवीय त्रुटि, दुर्बलता, नग्नता, क्रूरता आदिको तथ्यपरक वर्णन गरेको हुन्छ (शर्मा र लुइटेल, २०६१, पृ. ३००) । यथार्थवादी कथामा समाजका विकृतिको प्रतिवाद र विरोध गर्दै सामाजिक मूल्य र मानवीय यथार्थको अङ्कन गरिएको हुन्छ । यथार्थवादमा जे पनि सत्य हुन्छ तर समय र त्यसको सफलतालाई गम्भीरतापूर्वक लिनुपर्छ (क्रस, सन् १९४५, पृ. १६) । निम्नमध्यम वर्गीय समस्या, पारिवारिक तनाव र मनमुटावको स्थिति, ग्रामीण जनजीवनका पक्ष, सामाजिक विकृति र परिणाम, आर्थिक द्वन्द्व, सामाजिक मूल्य र मान्यताजस्ता विषयहरू सामाजिक यथार्थवादी कथामा आएका हुन्छन् (शर्मा, २०५९, पृ. ९२) । यसप्रकार यथार्थवादी कथाले बाह्य समाज र त्यसबाट प्रेरित प्रभावित वर्गको वास्तविक अवस्थाको चित्रण गर्छ । साहित्य सामाजिक अवस्था, सामाजिक परिवर्तन र सामाजिक विकासबाट निश्चित र निर्भर हुन्छ (वेलेक र वारेन, सन् २०००, पृ. १२७) । त्यसैले यथार्थ साहित्यमा समाजको विविध अवस्थाको जीवन्त चित्रण हुन्छ ।

आदर्शोन्मुख यथार्थवाद आदर्शतर्फ ढल्किएको हुन्छ । यथार्थवादमा भौतिक संसार मानव विचार धारणाबाट स्वतन्त्र रूपमा अवस्थित हुन्छ भने आदर्शवादमा भौतिक संसार मानिसको चेतन गतिविधिमा निर्भर रहन्छ (ओकासा, सन् २००२, पृ. ५८) । साहित्यमा यथार्थवाद आदर्शवादको विरोधी मानिन्छ किनभने आदर्शवादी साहित्यले जेजस्तो हुनुपर्छ त्यस्तो कुरा देखाउँछ भने यथार्थवादी साहित्यले जेजस्तो छ त्यसलाई सोही रूपमा नै देखाउँछ । यसर्थ यथार्थवाद आदर्शवादको विरोधी जस्तो देखिन्छ तापनि कहिलेकाहीँ यो आदर्शवादतिर पनि उन्मुख रहन्छ र त्यतिखेर यसलाई आदर्शोन्मुख यथार्थवाद भनिन्छ (जोशी, २०६६, पृ.४७-४९) । सामाजिक व्यवहारसँग सम्बन्धित भएकाले यसलाई अझ आदर्शोन्मुख सामाजिक यथार्थवाद भन्नु उपयुक्त हुन्छ । यो मूलतः यथार्थवादी प्रकृतिको भएकाले यसलाई यथार्थोन्मुख आदर्शवाद नभनेर आदर्शोन्मुख यथार्थवाद वा आदर्शोन्मुख सामाजिक यथार्थवाद भनिन्छ । आदर्शवादले वास्तविकता, मौलिक अनुभव, विचारको प्रकृति आदिलाई विभिन्न रूपमा मन र मस्तिष्कद्वारा सङ्गठित गर्दछ (क्रस, सन् १९४५, पृ. ७) । आदर्शोन्मुख सामाजिक यथार्थवाद यथार्थमा अवलम्बित भएर त्यसैको सांस्कृतिक परिष्कारका निम्ति आदर्शलाई आह्वान गर्ने एउटा साहित्यिक मान्यता हो । जहाँ विशुद्ध आदर्शवादी लेखकहरू सुन्दरै सुन्दरको युटोपिया (आदर्श संसार) तयार पार्छन्, आदर्शोन्मुख यथार्थवादी लेखकहरू यस्ता कार्यहरूलाई पूरै कलागत अनीति ठान्दछन् (श्रेष्ठ, २०७०, पृ. ५०) । आदर्शोन्मुख यथार्थवादी रचनामा व्यक्ति वा समाजको यथातथ्य चित्रण गरिसकेपछि यदि कुनै किसिमका कमीकमजोरी देखिएका छन् भने तिनलाई निराकरण गर्न सकिन्छ भन्ने विश्वासका साथ यस्तो हुनुपर्दछ भन्ने आदर्शवादी सन्देश दिइएको हुन्छ (पौड्याल, २०८१, पृ. १०)। सैद्धान्तिक दृष्टिले हेर्दा आदर्शवाद र यथार्थवाद जीवनजगत्लाई हेर्ने दुई भिन्न भिन्न दृष्टिकोण भए पनि यथार्थबिनाको आदर्श र आदर्श नभएको यथार्थ सम्भव नहुने हुँदा यी एकअर्काका पूरकका रूपमा देखिन्छन् (प्रधान, २०५२, पृ. ७५) । जीवनलाई सामाजिक परिप्रेक्ष्यमा चित्रण गरी यस्तो होइन यस्तो हुनुपर्छ भन्ने विचार व्यक्त गर्ने प्रवृत्ति नै आदर्शोन्मुख यथार्थवाद हो । सोहीँ तथा

सत्रौं शताब्दीको जनविद्रोह, किसान विद्रोह र रक्तपात र धार्मिक युद्धलाई चित्रित गर्ने रचनाहरूले मानिसले आफ्नो वातावरणलाई नियालेर हेर्न बाध्य गरेको तथ्यलाई प्रतिबिम्बित गरेपछि यथार्थवादको पूर्वाभास देखिएको हो (चापागाई र अन्य, २०४६, पृ. २१) । यथार्थवादलाई साहित्यमा प्रयोग गर्ने पहिला व्यक्ति ड्यानियल डिफो (१६६०-१७३१) हुन् (कँडेल, २०४६, पृ. १०) । कृतिलाई यथार्थको धरातलमा राखेर मूल्याङ्कन गर्ने विचारकहरूमा सेन्ट व्युभ, हिप्पोलाइट टेन आदि रहेका छन् ।

जीवनजगतको वस्तुपक्ष जस्तो छ त्यस्तै स्मृमा प्रस्तुत गर्ने साहित्यिक मान्यता तथा जीवनजगतका बिचका सम्बन्धले मान्छेका जीवनमा देखापर्ने वास्तविकतालाई जस्ताको तस्तै प्रस्तुत गर्ने साहित्यिक मूल्य यथार्थवाद हो । यथार्थवादी अध्ययनले कृतिमा सन्निहित वास्तविकताको विश्लेषणलाई केन्द्रमा राखेको हुन्छ । कथामा यथार्थ हुनका लागि त्यसको कथावस्तु, पात्र, परिवेश तथा भाषाशैली जीवनजगतसँग प्रत्यक्ष जोडिएको हुनुपर्छ । लेखकले कथा रचनाका क्रममा चयन गरेको कथावस्तु कति वास्तविक धरातलसँग सम्बन्धित छ अनि त्यस कथामा आएका पात्रले यथार्थ जीवनलाई कति राम्रोसँग समात्न सकेका छन् भन्ने कुराको विशेष भूमिका रहेको हुन्छ । यस्तै कथामा कथाकारले सिर्जना गरेको परिवेशले पनि यथार्थलाई बुझाएको हुन्छ र त्यहाँका पात्रले प्रयोग गरेको भाषा पनि यथार्थकै बोधक बनेको हुन्छ । त्यसैले यस लेखमा कथावस्तुमा रहेको यथार्थ, पात्र चयनमा देखाइएको यथार्थ, परिवेशगत यथार्थ र भाषा चयनगत यथार्थलाई मुख्य विश्लेषणको आधार बनाएर 'प्रत्यागमन' कथाको विश्लेषण गरिएको छ ।

### छलफल तथा परिणाम

कथाकार गुरुप्रसाद मैनालीको *न/सो* कथासङ्ग्रह रहेको 'प्रत्यागमन' कथामा नेपाली ग्रामीण समाजका परिवारका सदस्यहरूको मेलमिलाप, मनमुटाव र पुनर्मिलनलाई देखाइएको छ । असमान वर्गका परिवारका बिचमा वैवाहिक सम्बन्ध कायम भयो भने त्यसले परिवारमा कस्तो अवस्था सृजना गर्छ र मानिस कर्तव्यपथबाट विचलित भयो भने त्यसको जीवन अन्धकारमा रूमलिन पुग्छ भन्ने कुरा देखाउने सन्दर्भमा यस कथाको रचना भएको पाइन्छ । यसमा दाजुभाइको प्रेम, वर्गीय असमानताका कारण उत्पन्न पारिवारिक मनकुटावको द्वन्द्वलाई प्रस्तुत गर्दै विपन्नताभिन्नको आदर्श र सम्पन्नताभिन्नको अहङ्कारलाई मार्मिक ढङ्गमा प्रस्तुत गरिएको छ । यस लेखमा 'प्रत्यागमन' कथामा पाइने यथार्थ र आदर्शोन्मुख यथार्थको अध्ययन गरिएको छ ।

### 'प्रत्यागमन' कथाको कथावस्तुमा यथार्थ

'प्रत्यागमन' कथा नेपाली समाजको यथार्थ विषयमा आधारित रचना हो । प्रस्तुत कथामा परिवारका सदस्यहरूमा समझदारी र मेलमिलाप हुन नसकेमा परिवारमा सुख शान्ति हराउँछ भन्ने मुख्य विषय प्रस्तुत गरिएको छ । 'प्रत्यागमन' कथा समाजमा रहेका परम्परा, रीतिरिवाज, धर्मसंस्कृति आदि विषयसँग अन्तर्निहित रहेर रचना गरिएको छ (गौतम र अधिकारी, २०६९, पृ. ५७) । कथामा आएको विषयले एकातिर नेपाली समाजको पारिवारिक समस्यालाई स्पष्ट पारेको छ भने अर्कातिर नेपाली

समाजका अधिकांश मानिसले भोग्नुपरेको वास्तविकतालाई सार्वजनिक गरिदिएको छ । कथावस्तुका रूपमा आएका तलका कथा सन्दर्भले नेपाली समाजको यथार्थ बोध गराएका छन् :

शोभाले सौतेलो देवर रामुलाई पूर्ण मातृस्नेहका साथ पालनपोषण गर्नु, रामुले एम.एस्सी. तह उत्तीर्ण गर्नु, रामुको बिहेका लागि सम्पन्न परिवारबाट प्रस्ताव आउनु, रामुले बिहे गरेपछि त्रिचन्द्र कलेजमा पढाउनु थाल्नु, रामुले जागिर गर्न थालेपछि परिवारको आर्थिक अवस्थामा परिवर्तन आउनु जस्ता घटना नेपाली समाजका अधिकांश मानिसले भोगेका यथार्थ हुन् । त्यस्तै रामुकी श्रीमती सधैं बस्ने गरी कर्म घरमा आउनु, रामुकी श्रीमती आएपछि घरको चालचलन तथा व्यवहारमा परिवर्तन आउनु, दिनप्रतिदिन दाजुभाइका बिचमा भनाभनको स्थिति सिर्जना हुनु, आफ्नी श्रीमतीका कारण रामु घर छोडेर ससुरालीमा बस्न थाल्नु, रामुको सन्तान जन्मनु, छोराको पास्नीमा समेत दाजुभाउजू, छोरा छोरी हरि, वसुधालाई नबोलाउनु, निर्मलको घरमा आर्थिक अभाव सिर्जना हुनु जस्ता घटना पनि नेपाली समाजका अधिकांश व्यक्तिले भोगेका यथार्थभन्दा पृथक् छैनन् । यस्तै शोभाले रामु बिरामी भई थलापरेको थाहा पाउनु, रामुको उचित स्याहारसुसार हुन नसक्नु, शोभा रामु बसेकै घरमा पुग्नु, शोभाको स्याहारसुसार र उचित उपचार पाएपछि रामुलाई निको हुनु, रामु आफूले गलत काम गरे कामा पश्चात्ताप मान्दै भाउजूका साथमा आफ्नै घर फर्कनु जस्ता घटनाबाट यस कथाको कथावस्तु निर्माण गरिएको छ । यस कथाको सुरुदेखि अन्त्यसम्म आएका अधिकांश घटना नेपाली समाजकै यथार्थ चित्र हुन् ।

'प्रत्यागमन' कथामा नेपाली समाजको पारिवारिक मनमुटावसँग सम्बन्धित विषय उठान गरिएको छ । यस कथामा परिवारमा आएको समस्यालाई कथावस्तुको आधार बनाइएको छ । कथामा कथाकारले रोजेको विषयको क्षेत्र समाज हो र त्यस समाजको पनि पारिवारिक मनमुटाव कथाको केन्द्र भाग हो । यस कथाको प्रारम्भमा सौतेलो भाइ रामुलाई निर्मल र शोभाले कुनै किसिमको मातृत्वमा कमी आउन दिएका छैनन् । पारिवारिक मोह र सम्बन्ध राम्रैसँग बुझेको भए पनि रामु पढाइ सकेर वैवाहिक जीवनमा बाँधिएपछि स्वर्ग जस्तै शान्त र सुन्दर परिवारमा कलहका बाछिटा देखिन थाल्छन् । रामुले कथामा देखाएको व्यवहार उसको व्यक्तिगत चरित्रको मात्र प्रतिबिम्बन नभई नेपाली समाजको यथार्थ हो । उसको व्यवहार अथवा मानसिक संरचनाको निर्माणमा समाजको भूमिका रहेको छ । निर्मल र शोभाले भोगेको परिस्थिति पनि केवल व्यक्ति मानसिकताको उपज मात्र नभई सामाजिक व्यवहारको निरन्तरता हो । यसका आधारमा हेर्दा प्रस्तुत 'प्रत्यागमन' कथामा आएको कथावस्तु यथार्थपरक रहेको छ । हाम्रो नेपाली समाज, नेपाली समाजको परिवार तथा ती परिवारका सदस्यका बिचमा देखिने अन्तर्कलहसँग सम्बन्धित विषयले पूर्णरूपमा नेपाली समाजको यथार्थ चित्र मात्र प्रस्तुत गरेको छैन अपितु कुनै कालखण्डको नेपाली समाजलाई आम पाठकसमक्ष प्रस्तुत गर्ने कार्य पनि गरेको छ । यथार्थवादी कथाकारमा समाजका सूक्ष्म तथा हीनतर विषयलाई पनि अग्रीकृत गर्ने प्रवृत्ति पाइन्छ र यस कथामा पनि यस्ता धेरै पक्ष आएका छन् । यसैको एउटा प्रतिनिधिका रूपमा कथाको तलको साक्ष्य प्रस्तुत गर्न सकिन्छ :

रामु लुगाको पोको भुन्ड्याएर तलामा उक्ले । खोपामा टुकीको धमिलो बत्ती बलिरहेको, निर्मल, हरि र वसुधाहरू मैला लुगा लगाएर खाटमुनिको सुकुलमा बसेर तरकारीसँग चिउरा फाँक्न लागेका । निर्मल अत्यन्त दुब्ला, छुस्स दाही पालेका, हरि र वसुधा पनि ओइलाइएका फूल जस्ता कान्तिहीन, घर एकदम श्रीहीन (नासो, २०५७, पृ. ९०) ।

माथिको कथांशलाई आधार बनाएर हेर्दा रामुसँग छुट्टिएपछिको निर्मल र शोभाको घरको अवस्था कस्तो थियो भन्ने कुरा चित्र जस्तै छर्लङ्ग भएको छ । माथिको कथांशमा एकातिर निर्मलको घर को वास्तविक अवस्था प्रस्तुत गरिएको छ भने अर्कातिर त्यहाँको सूक्ष्मातिसूक्ष्म विषय पनि उठान गरिएको छ । यथार्थवादी कथाकार समाजका हीनतर पक्षको चित्रणमा विशेष रुचि राखेका हुन्छन् भन्ने कुरालाई माथिको कथांशले स्पष्ट पारेको छ । यस्तै प्रस्तुत कथामा मातृविहीन बालकलाई हेलार घृणा होइन स्नेह, माया र सद्भाव दिनुपर्छ भन्ने कुरा शोभा र निर्मलले रामुप्रति गरेको व्यवहारबाट देखाइएको छ । मर्ने वेलामा रामुकी आमा ले उसलाई बुहारी शोभाको जिम्मा लगाएकी हुँदा शोभाले मातृस्नेह दिएर डेढ वर्षको रामुलाई पालनपोषण गरेकी छन् । शोभा र निर्मलले जेनतेन दुःखजिलो गरेर रामुलाई पढाएका, रामुले प्रथम श्रेणीमा प्रथम भई एम.एस्सी.उत्तीर्ण गरेको, रामुको उच्च कुलीन परिवारकी कन्यासँग बिहे भएको जस्ता घटनाको घरछिमेकमा प्रशंसा भएको छ । हाम्रो समाजका धेरै व्यक्तिले राम्रो काम गर्ने मानिसको प्रशंसा गरेका हुन्छन् भन्ने यथार्थ विषय कथामा अभिव्यक्त भएको छ । यस कथामा आएका रामुको बाल्यकालीन अवस्था तथा दाजुभाउजुले प्रदान गरेको मातृवात्सल्यवत् व्यवहारबाट पनि यथार्थ अभिव्यक्त हुन पुगेको छ । भाउजू आमासरह हुने र मातृवात्सल्य प्रदान गर्ने वास्तविकतालाई टुहुरो रामुको पालनपोषण भाउजू शोभाले गर्नु र रामुले मातृत्व सुख पाउनुबाट स्पष्ट हुन्छ :

घरमा रामु, उसकी भाउजू र दाजु निर्मलबाहेक अर्को प्राणी कोही छैन । रामुका बाबु त ऊ वर्षदिन नपुग्दै मरिसकेका थिए । आमा पनि डेढ वर्षमा गैहालिन । अब यस पितृमातृहीन रामुका शिशुका मातापिता शोभा र निर्मल नै छन् । घरमा उसका निम्ति सदा बालसाम्राज्य छ । शोभाबाट उसले प्रशस्त मातृत्व सुख पाइरहेको छ । शोभाको यस अलौकिक गुणको प्रशंसा टोलछिमेकका समस्त नरनारीले गरिरहेका छन् । (नासो, २०५७, पृ. ८१)

माथिको कथांशले रामुको बाल्यकालीन अवस्था बोध गराएको छ र उसको बाल्यकाल कति सुखमय थियो भन्ने कुरा पनि बुझाएको छ । कुनै आश्रय नभएको बालकलाई आश्रय प्रदान गरी मातृपितृ वात्सल्यले ढाक्नु हाम्रो जस्तो स्वार्थी समाजका लागि चानेचुने कुरा अवश्य होइन । त्यसैले कथामा आएका निर्मल र शोभा उदारमना अभिभावकका देखिएका छन् र यिनको चरित्र कतै न कतै यथार्थबाट अगाडि बढेर आदर्शसम्म पुगेको भेटिन्छ । कथामा आएका पात्रले नेपाली समाजको यथार्थ नै बोध गराएका भए पनि निर्मल र शोभा भने कतै न कतै आदर्श चेतनाबाट डोरिएका छन् ।

‘प्रत्यागमन’ कथामा परिवारमा मनमुटाव आउनाको मुख्य कारणका रूपमा सम्पन्न परिवारकी छोरीसँग रामुको विवाह हुनु हो । कथामा समान वर्गका परिवारका बिचमा सम्बन्ध कायम नगरी विषम वर्गका परिवारका बिचमा सम्बन्ध कायम गरेमा त्यो नै पारिवारिक उथलपुथलको कारण बन्न सक्ने यथार्थ कुरा प्रकट भएको छ । धनी परिवारकी छोरी गरिबका घरमा बुहारी भएर प्रवेश गरेपछि सधैं एकनास रहन्छ भन्न सकिँदैन भन्ने कुरालाई कथामा देखाइएको छ । रामुकी पत्नी घरमा आएपछि परिवारमा आन्तरिक मनमुटाव सुरु भएको छ । रामुकी श्रीमतीले घरमा कुनै काम नगर्ने, कोठाको कसिङ्गरसमेत सफा नगर्ने, जाडामा कौसीमा घाम तापेर उपन्यास पढ्ने, गर्मीमा सुत्ने र कलेजका विद्यार्थी फर्कँदा तथा जात्रा हुँदा सिँगारपटार गरेर भ्यालमा बस्ने जस्ता गविविधि गरेकी छ । यति मात्र नभई रामुकी श्रीमतीले छरछिमेकका आइमाईसँग आफूलाई खान नदिएको जस्ता कपोलकल्पित कुरासमेत गरेकी छ । यस्ता घटनाक्रमका कारण परिवारमा मनमुटाव सुरु भएको छ भने त्यसैका कारण परिवारको सुख पनि समाप्त हुन पुगेको छ ।

‘प्रत्यागमन’ कथामा सम्भ्रान्त वर्गीय परिवारले छोरीलाई माइतबाट घर पठाउँदा देखाउने तडकभडक र संस्कार नसिकेका छोरीले पतिका घरमा देखाउने रवाफलाई यथार्थरूपमा चित्रण गरिएको छ । यस कथाले आर्थिक रूपमा असमान हैसियत भएका परिवारका बिचमा कायम गरिने वैवाहिक सम्बन्ध दिगो नहुने यथार्थ प्रस्तुत गरेको छ । यस कथामा नयाँ बुहारीका रूपमा भित्रिएकी नारीको स्वभाव र त्यसले परिवारमा ल्याउन सक्ने मनमुटाव र अशान्तिलाई यसरी देखाइएको छ । “एक दुई महिनासम्म त घरको पूर्वानुक्रममा उति परिवर्तन भएन । तर त्यसपछि गरिबका घरमा धनीकी छोरी बुहारी भएर पस्ता बहुधा जुन किसिमको गडबडी उत्पन्न हुन्छ, त्यसको पूर्वाभास देखिन लाग्यो” (नासो, २०५७, पृ. ८५) । यस कथांशले रामुकी श्रीमतीको अस्वाभाविक व्यवहार नै पारिवारिक अशान्तिको कारण रहेको कुरा उल्लेख गरेको छ । यस कथामा आफूले स्वतन्त्र रूपमा निर्णय गर्न नसकेर अस्को निर्णयको भरमा चल्थो भने जीवन अन्धकारको खाडलमा धसिन सक्ने कुरा रामुको दुःखपूर्ण अवस्थाको चित्रणबाट प्रस्तुत गरिएको छ । त्यस्तै यस कथामा लक्षणवती शोभा जस्ती स्त्री भएमा घरपरिवारको भविष्य उज्ज्वल बन्छ भने कुलक्षणा (रामुकी श्रीमती जस्ती) स्त्री भएमा सुन्दर पारिवारिक जीवनमा उथलपुथल आउँछ भन्ने कुरा शोभा र निर्मलको शान्त गृहस्थीमा रामुकी श्रीमतीको प्रवेशले ल्याएको आँधीहुरी, तुफान र मनमुटावबाट स्पष्ट हुन्छ । यस कथामा नेपाली समाजका निम्न आर्थिक अवस्था भएका परिवारको दुःखदायी स्थिति देखाउँदै नेपाली समाजको यथार्थ चित्र प्रस्तुत गरिएको छ । पत्नीले भनेका कुरा सही वा गलत छुट्याउन नसक्ने, लहैलहैमा लागेर परिवारप्रति दुर्व्यवहार गर्ने, दाजुभाइका बिचमा मनमुटाव गर्ने, अभिभावकले आफूप्रति गरेको कर्तव्य, दायित्व र जिम्मेवारी बिर्सने नेपाली समाजका युवापुस्ताको व्यवहार यस कथामा जीवन्त रूपमा आएको छ :

एकदिन दुलहीका कुरालाई लिएर दाजुभाइको सामान्य हिसाबसँग ठाकठुक पनि भो । र ामुले “दाजु म छुट्टिएर बेग्लै बस्छु” भने । रामुको कुरा सुनेर निर्मलले गहभरि आँसु पारेर भने – “पर्खी बा ! एकपटक भाउज्यूलाई लिएर तीनधाम गरेर आऊँ, अनि छुट्टिएलास् । जिन्दगीभर दुःख गर्दागर्दै बुढो भैहालँ । भाउज्यू पनि रोगी छ । हामी दुवै जना उतै मर्न्याँ

भने तैले छुट्टिने कामै परेन । वसुधाको बिहे गर्ने वेला भैसक्यो, उसलाई एउटा बाहुनको छोरो खोजेर जिम्मा लाइदिनू । हरि बालखै छ, उसलाई जे गर्नुपर्छ आफैँ जान्नु, म आफ्ना रापले आफैँ पिल्सिराखेको मानिसलाई किन घोच्छस् ?” शोभाचाहिँ अर्कापट्टि फर्केर देवर र पतिका कुरा सुन्दै आँसुका थोपा खसाल्दै गर्न लागेकी थिइन् । (नासो, २०५७, पृ. ८५-८६)

प्रस्तुत कथामा नेपाली समाजमा चल्दै आएको सांस्कृतिक यथार्थलाई पनि देखाइएको छ । बिहेका वेला दुलाहाले आमालाई दक्षिणा दिएर ढोग गर्ने र आमाले दुलाहालाई दही खुवाएर बिदा गर्ने नेपाली समाजको प्रचलनलाई देखाइएको छ । यस कथामा रामुकी मातासरह रहेकी भाउजू शोभा र रामुका बिच भएका गतिविधिले यसलाई स्पष्ट पारेको छ : “दुलाहा अन्माउने वेलामा रामुले शोभाका गोडामा रूपियाँ राखेर ढोगिदिए । शोभाले गहभरि आँसु पारेर रामुलाई दही खाइदिइन्” (पृ. ८२) । बाबुआमा सरहका दाजुभाउजूलाई छोडेर अलग बसेको रामुले आफ्नै छोराको पासनीमा भतिजा र भतिजीलाई समेत नबोलाएको घटनाले मानिसले आफ्नो धर्म बिसर्ने र धनका अहमले स्वार्थी हुने प्रवृत्तिलाई शोभाको भनाइबाट देखाइएको छ : “हामीलाई नडाके पनि यी बालक छोराछोरीलाई त अवश्य डाक्नुपर्थ्यो । यी अजान बालकहरूले के बिराएका थिए र, आफूले हुर्काएका छोराछोरीलाई पनि चटक्कै बिसै ! अहो ! संसार कति मतलबी छ !” (नासो, २०५७, पृ. ८६) । प्रस्तुत कथामा सौ तेनी सम्बन्ध दिगो हुँदैन भन्ने सामाजिक विश्वासलाई पनि देखाइएको छ : “देख्यौ, सौतेनी भाइको चाला ! देवताको घरमा नभएको कुरो मानिसको घरमा किन हुन्थ्यो” (नासो, २०५७, पृ. ८६) । यस कथांशले नेपाली समाजको सौतेनी व्यवहारमा रहने कपटको मनोविज्ञान प्रस्तुत गरेको छ । यस मनो वैज्ञानिक यथार्थको जग नेपाली समाजको यथार्थ नै हो । यसकारण प्रस्तुत कथामा मूलतः नेपाली समाज अनि परिवारमा पनि सौतेला दाजुभाइका बिचमा रहने व्यवहारलाई स्पष्ट रूपमा देखाइएका कारण कथावस्तुको आधार बीजका रूपमा नेपाली समाजको वास्तविक यथार्थ आएको छ । यस्तै कथामा असमान विवाहका कारण सिर्जित समस्याका माध्यमबाट एकातर्फ तत्कालीन अवस्था बोध पनि गराइएको छ भने अर्कातर्फ आर्थिक असमानताका कारण जन्मने पारिवारिक समस्या पनि प्रस्तुत गरिएको छ । यिनै साक्ष्यलाई हेर्दा प्रस्तुत कथाको जग निर्माण गर्ने कार्य समाजका यथार्थवादी घटनाका आधारमा गरिएकाले कथावस्तुको स्रोत र कथावस्तुमा यथार्थ रहेको स्पष्ट हुन्छ ।

### ‘प्रत्यागमन’ कथाको पात्रमा यथार्थ

‘प्रत्यागमन’ कथामा नेपाली समाजको वास्तविकताको प्रतिनिधित्व गर्ने चरित्र आएका छन् । यस कथामा रामु, निर्मल, शोभा, हरि, वसुधा, रामुकी श्रीमती, तरुनी आइमाई, डाक्टर, डोले र रामुकी श्रीमतीसँग आएका आइमाईहरू, रामुको सानो छोरो दिनेश, टोल छिमेकका मानिसहरू समूह पात्रका रूपमा आएका छन् । कथामा आएका यी पात्रले नेपाली समाजमा रहेका विभिन्न क्षेत्रको प्रतिनिधित्व पनि गरेका छन् । रामु कथाको यथार्थ चरित्र हो र प्रमुख पुरुष पात्र पनि हो । सानैमा आमाबाबु गुमाएको टुडुरो बालक रामुको पालनपोषण सौतेली भाउजू शोभाबाट भएको कुरा यस कथामा देखाइएको छ । कथामा शोभाले रामुलाई कुनै किसिमको अभाव सिर्जना हुन दिएकी छैनन् भन्ने कुरा बाल्यकालीन अवस्थामा रामुसँग खेलेको खेलबाट स्पष्ट हुन्छ :

रामु दगुर्दै कमलको बगैँचामा गयो र ढुङ्ग्रोबाट बोल्न लाग्यो । रामुले “दाहिने हात उचाल्नुहोस्” भन्यो, शोभाले हाँसेर देब्रे हात उचालिन् । रामुले “नाक समाउनुहोस्” भन्यो, शोभाले कान समाइन् । यसरी शोभाले विपरीत काम गरेको देखेर रामुले भुईँमा खुट्टा बजारेर रुन्चे मुख लगाएर भन्यो “नाइँ, बोल्दिनँ तपाईँसँग, म नाक समाउन भन्छु, तपाईँ कान समाउनुहुन्छ ।” (नासो, २०५७, पृ. ८०)

प्रस्तुत कथांशमा देवर र भाउजूका बिचमा खेल भएको छ र भाउजूले देवरले भनेका भन्दा फरक काम गर्दा देवरले दिएको प्रतिक्रिया नेपाली समाजको यथार्थसँग जोडिएको छ । यहाँका प्रत्येक क्रियाकलाप नेपाली समाजका अधिकांश व्यक्तिले भोगेको जीवनसँग सम्बन्धित रहेका छन् ।

अभावमा बाँचेको व्यक्तिले मिहिनेतका साथ उच्च शिक्षा हासिल गर्छन् भन्ने कुरा रामुले एम.एस्सी. तहमा प्रथम श्रेणीमा प्रथम भएको विषयबाट स्पष्ट पारिएको छ । विवाहपूर्व आदर्श र अनुकरणीय पात्रका रूपमा देखिएको रामुमा सम्भ्रान्त परिवारकी छोरीसँग विवाह गरेपश्चात् परिवर्तन भएको छ । शिक्षित व्यक्ति भए पनि स्वनिर्णय गर्न नसक्ने र अस्को कुरा सुनेर भड्कावमा लाग्ने व्यक्तिका रूपमा देखापरेको रामु आफूलाई सानै उमेरदेखि मातृवात्सल्य दिएर हुर्काउने, पढाउने बाबुआमासर हका दाजुभाउजू चटक्क छाडेर श्रीमतीको पछाडि लाग्ने स्वार्थी बनेको छ । सोझ वर्षको उमेरमा निर्मलकी पत्नी बनी आएको शोभाले डेढ वर्षको टुडुरो सौतेलो देवर रामुलाई मातृवत् व्यवहार र स्नेह दिएकी उनी आदर्शवादी नारीका रूपमा कथामा उपस्थित भएकी छन् । रामुलाई हुर्काउने, पढाउने तथा पढाउने क्रममा शोभाले गरेका क्रियाकलाप यथार्थसँग सम्बन्धित छन् । शोभाको चरित्रले नेपाली नारीको आदर्श प्रवृत्तिलाई छर्लङ्ग पारेको छ । रामुलाई मातृत्वको अभाव खड्किन नदिई उसको व्यक्तित्व निर्माण गर्ने कार्यमा शोभाको विशेष भूमिका रहेको छ । रामुले जागिर खाएपछि पाएको पहिलो महिनाको तलब पाउँदा शोभामा निकै खुसी छाएको थियो । रामुको खुसियालीले शोभालाई आनन्दित बनाएको छ भने रामुको पीडा शोभाका लागि पनि दुःखको कारण बनेको छ । यस कथामा आएका निर्मल आदर्श सहायक चरित्र हुन् । सौतेलो भाइलाई स्नेह दिई उसको सफल भविष्य निर्माणमा भूमिका खेलेका निर्मल नेपाली समाजका असल दाजुका रूपमा देखिएका छन् । थोरै आम्दानी भए पनि दुःखकष्ट खेपेर भाइलाई पढाउने निर्मल न्यून आम्दानी भएका व्यक्तिहरूको प्रतिनिधि हुन् । सम्भ्रान्त परिवारकी छोरीका रूपमा देखापरेकी रामुकी श्रीमती धनीको छोरी भएर गरिबको घरमा बिहे गरी सुखपूर्वक बसेका परिवारमा मनमुटाव र विचलन ल्याउने काम गर्ने नेपाली समाजको यथार्थ पात्रका रूपमा आएको छ ।

‘प्रत्यागमन’ कथामा आएका सबै पात्र नेपाली समाजबाट टपक्क टिपिएका र यथार्थ जीवनसँग मेल खाने प्रकारका नै छन् । कथामा रामु, निर्मल तथा रामुकी श्रीमती यथार्थ प्रवृत्तिका हुन् भने शोभा आदर्श पात्र हुन् । नेपाली समाजमा परापूर्व कालदेखि सौतेनी खलकका सन्तानका बिचमा बाहिर जति मिलाप देखाइए पनि वास्तविकतामा उनीहरूको मन एक ढिक्का हुँदैन भन्ने कुरालाई रामु र उसकी श्रीमतीले गरेको व्यवहारबाट स्पष्ट पारिएको छ । त्यसैले पात्र प्रयोगका आधारमा प्रस्तुत कथा मूलतः यथार्थपरक र अंशतः आदर्शवादी रहेको पाइन्छ ।



### ‘प्रत्यागमन’ कथाको परिवेशमा यथार्थ

‘प्रत्यागमन’ कथामा काठमाडौंको सहरिया वातावरणमा निम्न वेतनभोगी मानिसले भोग्नुपरेको स्थितिलाई देखाई निम्न मध्यमवर्गीय जीवनको यथार्थ चित्रण गरिएको छ । यस कथामा गङ्गा जलले नुहाउने, पूजा पाठ गर्ने, बिहे गर्ने, भोज खुवाउने, पास्नी गर्ने जस्ता कुराहरूलाई प्रस्तुत गरेर हिन्दु संस्कृति र परम्पराको अनुसरण गर्ने नेपाली समाजको चित्र उतारिएको छ । माइतबाट घर जाँदा नारीहरूले कोसेलीपात लैजाने नेपाली समाजको पक्षलाई पनि यस कथामा देखाइएको छ । कसैको परिवारमा राम्रो काम भए प्रशंसा गर्ने र नराम्रो काम भए कुरा काट्ने नेपाली समाजको यथार्थ पनि यस कथामा आएको छ । महिलाहरू जम्मा भएर कुरा काट्ने नेपाली ग्रामीण समाजको प्रचलन तथा तरकारीसँग चिउरा खानु, टुकी बाल्नु, सुकुलमा बस्नुले नेपाली समाजको गरिबीयुक्त यथार्थ कथामा आएको छ ।

‘प्रत्यागमन’ कथामा काठमाडौं उपत्यकाका त्रिचन्द्र कलेज, जुद्ध सडक, बागमती, दक्षिणकाली जस्ता स्थानको चर्चा कथामा पाइनाले यसले काठमाडौं उपत्यकालाई नै सेरोफेरो बनाएको छ भन्न सकिन्छ । डेढ वर्षको रामुको लालनपालनदेखि, उसको पढाइ, बिहे, सन्तानप्राप्ति जस्ता घटनाहरू यस कथामा देखिएका छन् र कथामा समयको सङ्केत समेत गरिएको देखिन्छ । यसबाट यस कथाले लगभग २६ वर्षको समयावधिभित्र घटित घटनालाई कथावस्तुभित्र समेटेको छ । युवाहरूले उच्च शिक्षा हासिल गर्न पाउने वातावरणको उल्लेख भएकाले यो कथाले २००७ सालपछिको परिवेशलाई लिएको देखिन्छ । “रामुले शोभालाई ढुङ्ग्रामा कान थाप्न लगाए । भन्यो- ‘म परको ढुङ्ग्राबाट जेजे भन्छु तपाईं त्यही त्यही गर्नुस् है भाउजू ।’ (नासो, २०५७, पृ. ८६) भन्ने अभिव्यक्तिले टेलिफोनको विकास भइसकेको सन्दर्भलाई सङ्केत गरिएको छ । कथामा आएको स्थानगत तथा स्थलगत दुवै परिवेशले नेपालको वास्तविक अवस्था बोध गराएका छन् । यस कथामा सहरिया परिवेशको उपयोग गरिएको छ । समाज, घरपरिवार, काठमाडौं, त्रिचन्द्र कलेज आदि परिवेशका माध्यमबाट नेपाली समाजमा रहेको सौतेनी व्यवहार तथा असमान विवाहका कारण सिर्जित पारिवारिक मनमुटाव अनि पुनर्मिलन सबै नेपाली समाज पृथक् विषय होइनन् भन्दै परिवेशको सूक्ष्म र मिहिन उपस्थिति गराउने कार्य कथामा गरिएको छ । यसैका आधारमा कथाको परिवेश यथार्थपरक रहेको छ ।

### ‘प्रत्यागमन’ कथाको भाषा प्रयोगमा यथार्थ

प्रस्तुत ‘प्रत्यागमन’ कथाको भाषाशैली सरल, सहज र सरस किसिमको देखिन्छ । यस कथामा पात्रानुसारको कथ्य भाषालाई जस्ताको तस्तै प्रस्तुत गरिएकाले भाषिक चयनका दृष्टिले यथार्थवादी रहेको छ । “अँ, कसो हुँदोरहेछ हामीले भनेको, सुनियो कि सुनिएन ? तपाईं सुनिँदैन भन्नुहुन्थ्यो नि क्ष”(नासो, २०५७, पृ. ८०) भन्ने जस्ता बालसुलभ अभिव्यक्ति कथामा आएका छन् र यस्ता अभिव्यक्तिका माध्यमबाट बालसंसारको बोध भएको छ । कथामा प्रयोग गरिएको बालबोलीमा निश्चलता तथा बालसुलभपन पाइन्छ र यसले बालजगत्को यथार्थ बोध गराएको छ । यस्तै शोभाको बोलीमा ममता र कारुणिकता छ, निर्मलको बोलीमा बौद्धिकता छ । कथामा आएका टोलछिमेकका महिलाको भाषिक अभिव्यक्तिमा पनि यथार्थको झलक पाइन्छ । “नानी बज्यै रामु बाबुको उस जन्मकी

आमा तपाईं हुनुहुँदो रहेछ, टुहुरो देवरलाई पढाइ गुनाई मानिस तुल्याएर घरजम गरिदिनुभयो । तपाईंको ऋण रामुले सात जन्म गरे पनि तिर्न सक्दैनन्” (नासो, २०५७, पृ. ८२) । यहाँ एकातिर कथाको वास्तविक विषयको भल्को आएको छ भने अर्कातर्फ शोभाको चरित्रलाई हाम्रा समाजका व्यक्तिले कसरी प्रस्तुत गर्छन् भन्ने यथार्थ पनि देखाइएको छ । यसमा नेपाली भर्सा तथा तद्भव शब्दहरूको आधिक्य देखिन्छ भने केही तत्सम शब्दका साथै एकाध आगन्तुक शब्दको पनि प्रयोग भेटिन्छ । पात्रको भावनालाई सजिलै बोक्न सक्ने किसिमको भाषाशैलीमा यो कथा समन्वित छ । यस कथामा सरल, संयुक्त र मिश्र तीनै खाले वाक्यको प्रयोग गरेको पाइए पनि छोटो र छरिता सरल वाक्यको अधिक प्रयोगले कथामा सरलता पाइन्छ । अनुकरणात्मक शब्द, निपात आदिको प्रयोगले भाषाशैली रोचक र स्वाभाविक बन्न पुगेको छ । पात्रानुकूल संवादले कथा रोचक र सरस बन्न पुगेको छ । भाषिक प्रयोगका दृष्टिले कथा यथार्थपरक देखिन्छ ।

### ‘प्रत्यागमन’ कथामा आदर्शोन्मुख यथार्थ

‘प्रत्यागमन’ कथामा नेपाली समाजको यथार्थलाई देखाउँदै आदर्शको सन्देश दिइएको छ । रामु र निर्मलका बिचमा सामान्य ठाकटुक भएपछि घर छोडेको रामु आफ्नो अतीतका कार्यहस्त्रति पश्चात्ताप मानी भाउजूका साथ दाजु निर्मलका घरमा फर्किएको सन्दर्भबाट सामान्य विषयमा मनमुटाव भए पनि त्यसलाई बिर्सेर परिवारमा मेलमिलाप कायम गर्नुपर्छ, अन्यथा जीवनमा पश्चात्ताप भोग्नुपर्छ भन्ने आदर्श विचार यस कथामा व्यक्त भएको छ । सामान्य विषयलाई लिएर दाजुभाइका बिचमा झगडा गर्नुहुँदैन, एउटै सिरान गरेर सुतेपछि गोडा लाग्नु स्वाभाविक ठानेर त्यसलाई बिर्सनुपर्छ तथा यसैलाई कारण बनाई घर छाडेर हिँड्नुहुँदैन भन्ने आदर्शोन्मुख यथार्थको प्रकटीकरण यस कथामा भएको छ :

“आफ्ना घरमा, जहाँ तपाईं बस्नुहुन्छ, जहाँ दाजु हुनुहुन्छ, जहाँ हरि र वसुधा छन् । मेरो घर त्यही हो भाउजू ! यहाँ यिनीहरूले मलाई अकालमा मार्छन् ।” (नासो, २०५७, पृ. ९०)

“मेरो देवता जस्तो दाजुले मलाई कुन दिन घरबाट निकाल्नुभाको थियो र आज सोध्ने ? आफैं उम्लिएर हिँडेको थिएँ, आफैं फर्केर जान्छु, उहाँको स्वभाव मैले जानेको छु ।” (नासो, २०५७, पृ. ९०)

“शिव ! शिव ! मैले आफ्ना परिवारको कति ठुलो अनिष्ट गरें ! परमेश्वर, म कृतघ्न हुँ ! मेरा पौरखलाई धिक्कार छ !” (नासो, २०५७, पृ. ९०)

कथाकार मैनालीले कथाको अन्तिममा रामुलाई आफ्नो अतीतका कार्यप्रति पश्चात्ताप गरेको देखाउँदै पुनः दाजु भाउजूकै घरमा फर्केको देखाएर आदर्शवादी सन्देश पनि दिएका छन् । यसरी प्रस्तुत कथाले नेपाली समाजको परिवारभित्रको यथार्थको चित्रण गरी अन्त्यमा परिवारका सदस्यका बिचमा सधैं मेलमिलाप हुनुपर्छ भन्ने आदर्शवादी विचारलाई प्रस्तुत गरेकाले कथा आदर्शोन्मुख यथार्थवादी बन्न पुगेको छ ।

नारीको त्याग र नारीको दम्भबिचको भिन्नतालाई देखाउँदै कथाकारले यस कथामा मानिसमा पवित्र भावना, आदर्श प्रेम र ममता हुनुपर्छ भनेका छन् भन्दै मानिसले घमण्ड, दुर्भावना, क्षुद्रता, ईर्ष्या

जस्ता आचरणलाई त्यागेर मानवतालाई अँगाल्नुपर्छ र कर्तव्यपरायण बन्नुपर्छ भन्ने आदर्शवादी सन्देश दिएका छन् । 'प्रत्यागमन' कथाको सुरुमा दाजु भाउजूप्रति समानको भाव प्रकट गर्ने, घर व्यवहार मा सहयोग गर्ने रामुको क्रियाकलाप बिहेपश्चात् परिवर्तन भए पनि अन्तिममा दाजु भाउजूकै घर मा फर्केर उनीहस्त्रति आदर र समान प्रकट गरेर उसले असल र अनुकरणीय आदर्श व्यवहार देखाउन पुगेको छ । प्रस्तुत कथामा शोभाले दुहुरो बालकलाई मातृवात्सल्य प्रदान गरी सक्षम बनाएको यथार्थ घटनाका माध्यमबाट नारीको महानतालाई देखाएर शोभाको जस्तो आचरण र व्यवहार गर्नुपर्ने आदर्शवादी विचार प्रकट गरिएको छ ।

### निष्कर्ष

गुरुप्रसाद मैनालीद्वारा लिखित 'प्रत्यागमन' सामाजिक विषयमा आधारित कथा हो । नेपाली समाजको ग्रामीण क्षेत्रसँग सम्बन्धित यथार्थपरक विषय नै यस कथाको आधार बनेको छ । यस कथाले नेपाली समाजको परिवारको यथार्थ र आदर्शलाई प्रस्तुत गर्दै दाजु र भाइका बिचमा मनमुटाव नभई मेलमिलाप हुनुपर्ने कुरा प्रस्तुत गरेको छ । यस कथामा निम्न आर्थिक अवस्था भएको परिवारको दुःखदायी स्थितिको यथार्थ चित्रण गरी कथाको अन्तिममा रामुलाई आफ्नो अतीतका कार्यप्रति पश्चात्ताप गरेको देखाउँदै पुनः दाजु भाउजूकै घरमा फर्केको देखाएर आदर्शवादी सन्देश दिइएको छ । यसरी प्रस्तुत कथाले नेपाली समाजको परिवारभित्रको यथार्थको चित्रण गरी अन्त्यमा परिवारका सदस्यका बिचमा सधैं मेलमिलाप हुनुपर्छ भन्ने आदर्शवादी विचारलाई प्रस्तुत गरेकाले यो कथा आदर्शोन्मुख यथार्थवादी कथा बन्न पुगेको छ । प्रस्तुत 'प्रत्यागमन' कथामा निम्नमध्यम वर्गीय निर्मल र शोभाको परिवारको समस्याको उद्घाटन, नयाँ दुलहीको आगमनपश्चात् सुरु भएको पारिवारिक तनाव र विघटनको स्थितिको प्रकटीकरण, तत्कालीन ग्रामीण जनजीवनका विविध पक्षको चित्रण, सामाजिक विकृति र त्यसले ल्याएको परिणाम, आर्थिक द्वन्द्व, सामाजिक मूल्य र मान्यता जस्ता यथार्थपरक विषयहरू आएका छन् । कथाको कथावस्तु, पात्र, परिवेश र भाषामा यथार्थ प्रकट भएको छ भने कथान्तमा पात्रले देखाएको व्यवहारबाट आदर्शवादी धारणा प्रस्तुत हुन पुगेको छ ।

प्रस्तुत कथाको कथावस्तु नेपाली समाजमा घट्ने यथार्थ घटनाबाट निर्मित भएकाले कथावस्तु यथार्थपरक रहेको छ । त्यस्तै शोभा, निर्मल, रामु, रामुकी पत्नी आदि पात्रले नेपाली समाजका विविधि प्रवृत्ति भएका चरित्रको प्रतिनिधित्व गर्ने भएकाले पात्र पनि यथार्थ छन् । नेपाली समाजको जीवन्त परिवेशको चित्रण गरिएकाले परिवेश यथार्थ छ भने पात्रानुकूल भाषा र संवादको प्रयोगले भाषाशैली पनि यथार्थपरक छ । यथार्थवादी साहित्यले घटना, पात्र, परिवेश र भाषा जस्ता पक्षले यथार्थको प्रकटीकरण गर्नुपर्ने मान्यता राखेको हुन्छ । यही मान्यताअनुस्र्म कथावस्तु, पात्र, परिवेश, भाषा यथार्थपरक रहेकाले प्रस्तुत कथा यथार्थवादी बनेको छ । यथार्थवादले आदर्शको अपेक्षा गरेको हुँदैन तर कथामा यथार्थलाई प्रस्तुत गरी आदर्शमा टुङ्ग्याइनु यथार्थवादी मान्यताका आधारमा यस कथाको सीमा हो । आदर्शोन्मुख यथार्थवादी रचनामा समाजको यथातथ्य चित्रण गरेपछि कमीकमजोरी निराकरणका लागि आदर्शवादी सन्देश दिइएको हुन्छ । यथार्थ घटनाको वर्णन गरी

कथाको समापन आदर्शवादी विचारका साथ गरिएकोले प्रस्तुत कथा आदर्शोन्मुख यथार्थवादी कथा बन्न पुगेको छ भन्ने निष्कर्ष नै यस लेखको प्राप्ति हो ।

### सन्दर्भ सामग्रीसूची

- कँडेल, घनश्याम उपाध्याय (२०४६). *पाश्चात्य यथार्थवादी नाटक* : सुभद्रा उपाध्याय कँडेल ।
- गौतम, लक्ष्मणप्रसाद र अधिकारी, ज्ञानु (२०६९). *नेपाली कथाको इतिहास* : नेपाल प्रज्ञा-प्रतिष्ठान ।
- चापागाई, निनु, पौड्याल, रामहरि र खरेल, रुद्र (सम्पा. २०४६). *प्रतिनिधि नेपाली कथाहरू* : स्रष्टा प्रकाशन ।
- जोशी, कुमारबहादुर, (२०५५). यथार्थवाद. *नेपाली साहित्यकोश* (सं. ईश्वर बराल र अन्य) : नेपाल राजकीय प्रज्ञा प्रतिष्ठान ।
- त्रिपाठी, वासुदेव (२०४९). *पाश्चात्य समालोचनाको सैद्धान्तिक परम्परा* भाग २. तेस्रो संस्क. : साभा प्रकाशन ।
- पौड्याल, एकनारायण (२०८१). छिमेकी कथामा आदर्शोन्मुख यथार्थवाद. *प्रज्ञान*, ८(१), पृ. ८-१६, ISSN : 2661-6068. <https://doi.org/10.3126/pragyan.v8i1.67658>
- प्रधान, कृष्णचन्द्र (२०५२). *नेपाली उपन्यास र उपन्यासकार* (तेस्रो संस्क.). साभा प्रकाशन ।
- बराल, ऋषिराज (२०५२). *मार्क्सवाद र उत्तरआधुनिकतावाद* : सविता बराल ।
- मैनाली, गुरुप्रसाद (२०५७). *नासो* (सोह्रौँ संस्क.). : अम्बिकाप्रसाद मैनाली ।
- वेलेक, रेने र वारेन, अस्टिन (सन् २०००). *साहित्य सिद्धान्त* (अनु. बी.एस. पालीवाल). इलाहाबाद: लोकभारती प्रकाशन ।
- शर्मा, मोहनराज र लुइटेल, खगेन्द्रप्रसाद (२०६१). *पूर्वीय र पाश्चात्य साहित्य सिद्धान्त* : विद्यार्थी पुस्तक भण्डार ।
- शर्मा, हरिप्रसाद (२०५९). *कथाको सिद्धान्त र विवेचन* : नेपाल राजकीय प्रज्ञा-प्रतिष्ठान ।
- श्रेष्ठ, दयाराम (२०७०). *नेपाली कथा र कथाकार* : नेपाल प्रज्ञा-प्रतिष्ठान ।
- Cross, R.N. (1945). *Idealism and Realism*. London : The Landsey Press.
- Donnelly, J. (1995). *Theories of International Relations*. UK: Palgrave Macmillan.
- Goldmann, L. (1980). *Essay on Methods in the Sociology of Literature*. Translated and Edited by William Q. Boelhower. Telos Press. <https://en.wikipedia.org/wiki/Worldview>
- Guzzini, S. (2017). *Realist Theory and Practice*. Denmark : Danish Institute for International Studies.
- Hasan, S.Z. (1928). *Realism*. London : Cambridge University Press.
- Lucas, G. (1965). *Meaning of Contemporary Realism*. London : Merlin.
- Okasha, S. (2002). *Philosophy of Science A Very Short Introduction*. Newyork : Oxford University Press.

## अधिस्नातक तह पहिलो सत्रको नेपाली भाषा शिक्षण पाठ्यांशको विश्लेषण

हर्कबहादुर शाही

त्रिवि अनुसन्धान निर्देशनालय

Orcid ID: <https://orcid.org/0009-0007-4068-3175>

वीरेन्द्रकुमार बुढा

Dronachal Multiple Campus Dullu, TU, Dailekh

Orcid ID: <https://orcid.org/0009-0005-2460-9763>

Corresponding Email: [birendrabudha37@gmail.com](mailto:birendrabudha37@gmail.com),

### लेखसार

पाठ्यांश शीर्षक, परिचय, उद्देश्य, पाठ्यवस्तु, शिक्षण प्रक्रिया, मूल्याङ्कन प्रक्रिया र पाठ्यपुस्तक तथा सन्दर्भ सामग्रीका आधारमा अधिस्नातक तह पहिलो सेमेस्टरको नेपाली भाषा शिक्षण पाठ्यांशको विश्लेषण गर्नु प्रस्तुत अध्ययनको मूल उद्देश्य रहेको छ । अध्ययनका लागि उक्त तहको पाठ्यांश प्राथमिक स्रोत हो भने पाठ्यांशको विश्लेषणसँग सम्बन्धित लेख र सन्दर्भ पुस्तकहरूलाई द्वितीयक स्रोत सामग्रीका रूपमा उपयोग गरिएको छ । गुणात्मक प्रकृतिको यस अध्ययनमा अधिस्नातक तहका नेपाली शिक्षा विषयको पहिलो सत्रको नेपाली भाषाशिक्षण-१ विषयलाई उद्देश्यमूलक नमुना छनोट विधिको उपयोग गरी छनोट गरिएको छ । यसमा विषयवस्तु विश्लेषण विधिको सहायताले पाठ्यांशको विश्लेषण गरिएको छ । यस पाठ्यांशको शीर्षक सङ्क्षिप्त र विषयवस्तुअनुसार सार्थक देखिए पनि पूर्णाङ्क, उत्तीर्णाङ्कका साथै पाठ्यांश अनिवार्य, ऐच्छिक वा थप ऐच्छिक के हो भन्ने कुरा उल्लेख गरिएको छैन । पाठ्यांशमा क्रेडिट आवर र पाठघन्टीबिच सुन्तलन मिलेको देखिँदैन । परिचय खण्डमा पाठ्यांशको प्रयोजन र सङ्क्षिप्त परिचय उल्लेख गरिएको छ, तर यसमा पाठ्यांश निर्माण प्रक्रिया, कृतज्ञता, विशेषता र सीमाको उल्लेख गरिएको छैन । मूल्याङ्कनमा आन्तरिक ४० प्रतिशत र बाह्य ६० प्रतिशत अङ्कभार छुट्याई उपस्थितिलाई तीन, सहभागितालाई दुई र आन्तरिक परीक्षाको लिखित परीक्षालाई बिस अङ्क प्रयोगात्मक परीक्षालाई पन्ध्र अङ्क निर्धारण गरिएको छ । समग्रमा यो पाठ्यांशले विद्यालय तहको नेपाली भाषाशिक्षण गर्दा अपनाउनुपर्ने शिक्षण विधि र मूल्याङ्कन बारेमा सैद्धान्तिक र प्रयोगात्मक ज्ञान र सिप प्रदान गर्ने ध्येय लिइएको पाइन्छ ।

**शब्दकुञ्जी** : अधिस्नातक, उद्देश्य, पाठ्यक्रम, पाठ्यांश, मूल्याङ्कन, शिक्षण प्रक्रिया ।

## विषय परिचय

पाठ्यक्रम शैक्षणिक उद्देश्य हासिल गर्नका लागि आधिकारिक संस्थाद्वारा निर्माण गरिएको शैक्षिक योजना हो । यसले आफ्नो लक्ष्यको पहिले नै दिशा निर्देश गरेको हुन्छ । भाषिक सिप सिकाइका लागि बनाइएको योजना भाषापाठ्यक्रम हो । यो निर्धारित अवधिभित्र क्रमबद्ध भाषाका सिप सिकाइका लागि तयार पारिएको हुन्छ । विषय र माध्यम, साध्य र साधनका रूपमा भाषापाठ्यक्रममा भाषाको स्थान रहन्छ । भाषापाठ्यक्रमबाहेकका अन्य पाठ्यक्रममा भाषा साधन र माध्यमका रूपमा मात्र रहेको हुन्छ । नेपाली भाषापाठ्यक्रमको प्रयोगको सुरुवात राणाकालीन समयमा भएको देखिन्छ । वि.सं १९५८ मा देवशमशेरले खोलेका भाषा पाठशालाहरूमा नेपाली भाषा पठनपाठन हुन थालेपछि भाषापाठ्यक्रमको पृष्ठभूमि तयार भएको हो (शर्मा, २०६८, पृ. ८७) । त्रिभुवन विश्वविद्यालयका विभिन्न पाठ्यक्रमलाई विषयवस्तुको सूचीका रूपमा लिन सकिन्छ । विषयवस्तुको रूपमा रहेको पाठ्यक्रमको धारणा पुरानो र बढी प्रचलनमा रहेको धारणा हो (निउरे, २०७१, पृ. ३४) । भाषाको भूमिका र प्रयोजनका आधारमा भाषापाठ्यक्रम सामान्य र विशिष्ट गरी दुई प्रकारका हुन्छन् (पौडेल र खतिवडा, २०६७, पृ.२३) । सामान्य किसिमको भाषिक व्यवहार सिकाउने उद्देश्यले निर्माण गरिएका पाठ्यांश सामान्य खालका पाठ्यांश हुन् भने भाषाको विशिष्ट प्रयोजनलाई पूरा गर्नका लागि निर्माण गरिएका पाठ्यांश विशिष्ट पाठ्यांश हुन् । अनिवार्य समूहका नेपाली पाठ्यांश सामान्य हुन् भने विशिष्टीकरण अन्तर्गतका पाठ्यांश विशिष्ट हुन् । सेमेस्टर प्रणालीअन्तर्गत त्रिभुवन विश्वविद्यालय शिक्षाशास्त्र सङ्कायअन्तर्गत अधिस्नातक तहका नेपाली विषयका पाठ्यांशहरू विशिष्ट पाठ्यांश हुन् ।

भाषा शिक्षण भाषिक सिपहरूको शिक्षण हो । भाषाशिक्षणलाई उद्देश्यमूलक र प्रभावकारी बनाउन शिक्षकहरूलाई भाषाशिक्षणका नवीन विधि र पद्धतिबारे आवश्यक तालिम दिनु आवश्यक हुन्छ । नेपालको शैक्षिक इतिहासलाई हेर्दा स्कूलमा पढाउने शिक्षक तयार पार्न पहिलो शिक्षक प्रशिक्षण केन्द्र वि. सं. २००४ सालमा स्थापना भएको देखिन्छ (शर्मा, २०६८, पृ.१९०) । संस्कृतमा मध्यमा वा अङ्ग्रेजीमा म्याट्रिक उत्तीर्ण गरेका भाषा पाठशालाका शिक्षक वा अन्य इच्छुक व्यक्तिलाई आधार शिक्षक शिक्षण केन्द्रमा तालिमको निमित्त प्रवेश दिने व्यवस्था गरिएको थियो । त्यसपछि २०१३ सालमा कलेज अफ एजुकेशनको स्थापना भएपछि शिक्षक प्रशिक्षण कार्यक्रमको सुरुवात भएको हो । कलेज अफ एजुकेशनको स्थापनासँगै दश महिनाको पाठ्यक्रम भएको एक बर्से बि.एड., तीन बर्से बि.एड. तथा चार बर्से बि.एड.कार्यक्रम सेमेस्टर प्रणालीमा आधारित भएर सञ्चालन गरिएको थियो (शर्मा, २०७१, पृ. ११० - १११) । जुनसुकै विषयमा स्नातक गरेकाले पनि यस कार्यक्रममा भर्ना हुन सक्ने व्यवस्था गरिएको थियो । यस संस्थाले अन्य विषयका साथै नेपाली भाषा शिक्षण गर्न एक बर्से बि.एड.कार्यक्रम सञ्चालन गरेको थियो (शर्मा र पौडेल, २०६०, पृ.१६) । यस कार्यले विदेशमा प्रशिक्षण लिएर आएका प्रशिक्षकहरूद्वारा अङ्ग्रेजी भाषाशिक्षणका नवीन प्रविधिहरू नेपाली भाषाशिक्षणका सन्दर्भमा उपयोग गर्दै विद्यालय तहको नेपाली भाषा पढाउने शिक्षकहरूलाई तालिम दिने काम गरेको थियो । त्यस्तै भाषाशिक्षणको सिप र दक्षता नभएका शिक्षक र त्यसमा पनि मातृभाषा नेपाली नभएका शिक्षकले राम्ररी नेपाली विषय पढाउन नसक्ने भन्दै शिक्षकहरूको स्तरवृद्धि गर्न आर्थिक वर्ष २०२२/०२३ मा नेपाली कसरी पढाउने भन्ने विषयमा तालिम दिएको थियो (शर्मा, २०७१, पृ. १९३) । यस तालिमबाट नेपाली पढाउन आवश्यक सिप र दक्षता हासिल गर्न शिक्षकहरूलाई निकै मदत पुगेको देखिन्छ ।

विसं. २०२९ सालमा कलेज अफ एजुकेसनलाई त्रिभुवन विश्वविद्यालयअन्तर्गत गाभेर शिक्षाशास्त्र अध्ययन संस्थानका रूपमा परिवर्तन गरिएको र पछि यो शिक्षाशास्त्र सङ्कायका रूपमा परिणत भएको देखिन्छ (पृ.११४) । शिक्षाशास्त्र सङ्कायअन्तर्गत २०२९ सालमा एक बर्से एमएड. र एक बर्से बिएड. कार्यक्रमको थालनी गरी विभिन्न विषयमा स्नातकोत्तर र स्नातक गरेकाहरूलाई शिक्षण तालिम दिन थालेको पाइन्छ (शर्मा र पौडेल, २०६०, पृ.१७) । त्यो एक बर्से बिएड. कार्यक्रम २०७७ सालसम्म त्रिभुवन विश्वविद्यालय, शिक्षाशास्त्र सङ्कायले सञ्चालन गरेको थियो । एक बर्से बिएड. कार्यक्रमको कार्यान्वयन प्रक्रियाको कमजोरी र यसको प्रयोगात्मक परीक्षाको उचित व्यवस्थापन हुन नसक्दा विगत दुई दशक यता विभिन्न क्षेत्रबाट थुप्रै आलोचना खेपेपछि २०७७ सालपछि एक बर्से बिएड. कार्यक्रम खारेज भएको थियो । त्रिभुवन विश्वविद्यालय प्राज्ञिक परिषद्को निर्णयअनुसार शिक्षाशास्त्र सङ्कायले एक बर्से बिएड. कार्यक्रम खारेज गरी २०८० सालदेखि अठार महिने सेमेस्टर प्रणालीमा आधारित शिक्षामा अधिस्नातक कार्यक्रम सञ्चालन गर्न गरेको छ ।

शिक्षामा अधिस्नातक कार्यक्रम शिक्षक शिक्षा कार्यक्रमअन्तर्गत विभिन्न विषयमा तालिम लिनका लागि तयार पारिएको नयाँ र परिमार्जित कार्यक्रम हो । तीन सेमेस्टर अर्थात् अठार महिनामा पूरा हुने यस कार्यक्रमले एक बर्से बिएड. कार्यक्रमलाई प्रतिस्थापन गरेको छ । यसमा क्याम्पसमा तोकिएको सैद्धान्तिक र प्रयोगात्मक पाठ्यांश पूरा गरिसकेपछि छात्रशिक्षकले छनोट गरेको विद्यालयमा कम्तीमा छ महिना तालिममा सहभागी हुनुपर्ने व्यवस्था गरिएको छ । यो कार्यक्रम आलोचनात्मक र सहभागीमूलक शिक्षणविधि, विद्यार्थीहरूलाई प्रयोगात्मक क्रियाकलापमा सहभागी र डिजिटल प्रविधिको प्रयोगलाई समेटेर आधारभूत तथा माध्यमिक तहका शिक्षकको पेसागत क्षमता विकासका लागि तयार पारिएको हो । तीन सेमेस्टरमा बाँडिएको उक्त कार्यक्रमको पहिलो सेमेस्टर र दोस्रो सेमेस्टरमा पन्ध्र पन्ध्र र तेस्रो सेमेस्टरमा नौ क्रेडिट आवर गरी जम्मा उनन्वालिस क्रेडिट आवरमा पाठ्यांशलाई बाँडिएको छ (त्रिवि. शिक्षाशास्त्र सङ्काय, २०८०, पृ.७ - ११) । पहिलो सेमेस्टरमा अनिवार्य विषयका रूपमा तीनओटा र विशिष्टीकरण विषयका रूपमा दुईओटा तीन तीन क्रेडिट आवरका पाँचओटा पाठ्यांश राखिएको छ । दोस्रो सेमेस्टरमा अनिवार्य विषय दुईओटा, विशिष्टीकरण विषय दुईओटा र इलेक्टिभ विषय एउटा गरी तीन तीन क्रेडिट आवरका पाँचओटा विषय राखिएको छ भने तेस्रो सेमेस्टरमा एउटा नौ क्रेडिट आवरको प्रयोगात्मक विषयको व्यवस्था गरिएको छ । पहिलो सेमेस्टरमा तीन ओटा अनिवार्य र दुई ओटा विशिष्टीकरण विषय राख्न पाउने व्यवस्था गरिएको छ । विशिष्टीकरण विषयलाई तीनओटा समूहमा राखिएको छ । कुनै दुई समूहबाट प्रथम सेमेस्टरमा विषयहरू छनोट गर्न पाउने व्यवस्था छ । तीनओटा समूहमध्ये समूह क अन्तर्गत नेपाली शिक्षा विषयलाई समावेश गरिएको छ । यो विषय छनोट गर्ने विद्यार्थीहरूले पहिलो सेमेस्टरमा नेपाली भाषाशिक्षण (नेपा. शि. ४७१) विषय पढ्नुपर्ने हुन्छ । पाठ्यांश निर्माणपछि यसको उपयुक्तता र प्रभावकारिता जाँच गर्न पाठ्यांशको अध्ययन, विश्लेषण र मूल्याङ्कन गर्नु जरूरी हुन्छ । पौडेल (२०७९) ले पाठ्यक्रम निर्माणका सिद्धान्तका आधारमा कक्षा दशको नेपाली पाठ्यक्रम (२०७१) को अध्ययन विश्लेषण गरेका छन् । अध्ययनबाट उक्त पाठ्यक्रम सम्प्रेषणात्मक, रचनामुखी, भाषिक सिपमा आधारित पद्धति, सक्षमतामा आधारित र संरचनात्मक भएको निष्कर्ष प्राप्त भएको छ । अधिकारी (२०७९) ले पाठ्यक्रमका तत्त्वगत आधारमा माध्यमिक नेपाली भाषापाठ्यक्रमको समीक्षात्मक



मूल्याङ्कन गरेका छन् । उनले उक्त भाषापाठ्यक्रम समयसापेक्ष, प्रयोगात्मक र व्यावहारिक भएको निष्कर्ष दिएका छन् । शर्मा (२०७९) ले स्टाफबिमको सिआइपिपी नमुना (सन् १९८३) का आधारमा त्रिभुवन विश्वविद्यालयको एक बर्से बि.एड. कार्यक्रमको मूल्याङ्कन गरेका छन् । अध्ययनबाट उक्त पाठ्यक्रम शिक्षण पेसामा संलग्न हुन चाहने विद्यार्थीका लागि एकदमै उपयोगी भए पनि यसको मापन र मूल्याङ्कन प्रक्रिया प्रभावकारी नभएको निष्कर्ष प्राप्त भएको छ । भट्ट र पोखरेल (२०८०) ले भाषापाठ्यक्रमअनुरूपताका आधारमा कक्षा नौको नेपाली भाषापाठ्यपुस्तकको विश्लेषण गरेका छन् । अध्ययनबाट उक्त पाठ्यपुस्तक भाषापाठ्यक्रमअनुरूप तयार पारिएको, निर्दिष्ट कक्षाका पूर्ववर्ती पाठ्यपुस्तकका तुलनामा बढी व्यावहारिक तथा कार्यकलापमुखी बनाइएको निष्कर्ष प्राप्त भएको छ । उपर्युक्त अध्ययनहरू भाषापाठ्यक्रम, पाठ्यांश र पाठ्यपुस्तकसँग सम्बन्धित भए पनि त्रिभुवन विश्वविद्यालय, शिक्षाशास्त्र सङ्कायले वि.सं.२०८० देखि कार्यान्वयनमा ल्याएको तीन सेमेस्टरको शिक्षामा अधिस्नातक (पिजिडिई) कार्यक्रमअन्तर्गत नेपाली शिक्षा विषयको पहिलो सेमेस्टरको नेपाली भाषा शिक्षण-१ विषयको पाठ्यांशको अध्ययन, विश्लेषण र मूल्याङ्कन गरेको देखिँदैन । तसर्थ उक्त पाठ्यांशको शीर्षक, परिचय, उद्देश्य, पाठ्यवस्तु र यसको वितरण, शिक्षण प्रक्रिया, मूल्याङ्कन प्रक्रिया र पाठ्यपुस्तक तथा सन्दर्भ सामग्रीको प्रस्तुति पाठ्यांश निर्माणको सिद्धान्तअनुसार गरिएको छ कि छैन भन्ने कुरा नै यस अध्ययनको मूल समस्या र विषय रहेको छ ।

### अध्ययन विधि

गुणात्मक ढाँचामा आधारित यस अध्ययनमा शिक्षामा अधिस्नातक तहका नेपाली शिक्षा विषयका सम्पूर्ण पाठ्यांशहरूमध्ये विशिष्टीकरण विषयका रूपमा समावेश गरिएको पहिलो सेमेस्टरको नेपाली भाषा शिक्षण-१ को पाठ्यांशलाई उद्देश्यमूलक नमुना छनोट विधिको सहायताले छनोट गरिएको छ । द्वितीयक स्रोतबाट प्राप्त जानकारी र विषयवस्तु विश्लेषण विधिको सहायताले पाठ्यांश निर्माणसम्बन्धी बुलकक (सन् २००६) को सिद्धान्तका आधारमा पाठ्यांशको विश्लेषण गरिएको छ । पाठ्यांश निर्माण गर्दा पाठ्यांशको लक्ष्य र उद्देश्य, पाठ्यांशको विषयवस्तु र क्रम, विद्यार्थी मूल्याङ्कन र पाठ्यांशको मूल्याङ्कन, पाठ्यांशको प्रबन्धन र प्रस्तुति, शिक्षण कौशलता र पाठ्यांश जस्ता कुराहरूलाई ध्यान दिनुपर्दछ (बुलकक, सन् २००६, पृ. १२-२५) । उक्त पाठ्यांशको उपर्युक्त सिद्धान्तका आधारका पाठ्यांश शीर्षक, पाठ्यवस्तुको परिचय, पाठ्यांशको उद्देश्य, पाठ्यवस्तु र त्यसको विवरण, मूल्याङ्कन प्रक्रिया, शिक्षण प्रक्रिया र सन्दर्भसामग्रीको अध्ययन, विश्लेषण र मूल्याङ्कन गरिएको छ ।

### सैद्धान्तिक अवधारणा

भाषापाठ्यक्रम एक व्यापक मार्गदर्शक कार्यक्रम हो जसलाई विशेष भाषिक उद्देश्यहरू प्राप्त गर्नका लागि तयार गरिएको हुन्छ । यसले शिक्षार्थीका स्तर र क्षमताअनुसार भाषिक सिपहरूको विकासमा सहयोग पुऱ्याउँछ । पाठ्यक्रमको विश्लेषण गर्नका लागि निश्चित आधार तय गरिएको हुन्छ । बुलकक (सन् २००६) का अनुसार पाठ्यांश निर्माण गर्दा पाठ्यांशका लक्ष्य र उद्देश्य, पाठ्यांशको विषयवस्तु र क्रम, विद्यार्थी मूल्याङ्कन र पाठ्यांशको मूल्याङ्कन, पाठ्यांशको प्रबन्धन र प्रस्तुति, शिक्षण

कौशलता र पाठ्यांश जस्ता मुख्य पाँचओटा कुराहरूलाई आधार बनाउनुपर्ने हुन्छ (पृ. १२-२५) । त्यसैगरी शर्मा र पौडेल (२०६०) ले पाठ्यांश शीर्षक, पाठ्यांश परिचय, पाठ्यांशको उद्देश्य, पाठ्यवस्तु र त्यसको वितरण, शिक्षण प्रक्रिया, मूल्याङ्कन प्रक्रिया, र सन्दर्भ सामग्रीलाई आधार मान्नुपर्ने धारणा व्यक्त गरेका छन् (पृ. ३३३-३३८) । यस अध्ययनमा वुलकक (सन् २००६) र शर्मा र पौडेल (२०६०) ले प्रस्ताव गरेका पाठ्यक्रम विश्लेषणका आधारहरूलाई मुख्य आधारको रूपमा प्रयोग गरिएको छ । उक्त पाठ्यवस्तुलाई पाठ्यांश शीर्षक, परिचय, उद्देश्य, पाठ्यवस्तु र यसको वितरण, शिक्षण प्रक्रिया, मूल्याङ्कन प्रक्रिया, र सन्दर्भ सामग्रीका आधारमा मूल्याङ्कन गरिएको छ । पाठ्यांश शीर्षक स्पष्ट, सूचनामूलक, सङ्क्षिप्त र विषयवस्तुको प्रतिनिधित्व गर्ने हुनुपर्छ । यसअन्तर्गत विषयको प्रकृति, पठनमा लाग्ने समय, पूर्णाङ्क र उत्तीर्णाङ्क उल्लेख गरिएको हुनुपर्दछ । परिचयमा पाठ्यांशको प्रयोजन, निर्माण प्रक्रिया, विषयवस्तुको सङ्क्षिप्त परिचय र सीमाहरू समावेश गरिनुपर्छ । त्यसैगरी, उद्देश्य खण्डमा साधारण र विशिष्ट गरी दुई प्रकारका उद्देश्यहरू राखिनुपर्छ । साधारण उद्देश्यहरू लामो समयपछि पूरा हुने खालका हुन्छन् भने विशिष्ट उद्देश्यहरू छोटो समयमा पूरा हुने खालका हुन्छन् । उद्देश्यहरू स्पष्ट, सरल, व्यावहारिक, मापनीय र समय सीमाभित्र पूरा गर्न सकिने खालको हुनुपर्छ (शर्मा र पौडेल, २०६७, पृ. ३३४) । पाठ्यवस्तु विद्यार्थीको रुचि र आवश्यकताका आधारमा छनोट गर्नुपर्छ र पाठ्यांशमा शिक्षण विधिहरू र पद्धतिहरूको उल्लेख गरिनुपर्छ ।

पाठ्यांशको प्रकृतिअनुसार मूल्याङ्कनको व्यवस्था गरिएको हुनुपर्छ । मासिक, त्रैमासिक, अर्धवार्षिक वा वार्षिक मूल्याङ्कनको प्रकार र प्रकृति के हुने हो, त्यसको उल्लेख गर्नुपर्छ । पाठ्यांशको अन्त्यमा विषयवस्तुअनुसारका पाठ्यसामग्रीका नाम उल्लेख गर्नुपर्छ र बजारमा सजिलै उपलब्ध हुने सामग्रीलाई प्राथमिकता दिनुपर्छ । यदि कुनै सामग्री कठिनाइका कारण उपलब्ध नभएमा, त्यसलाई सन्दर्भ सूचीमा समावेश नगर्नु उपयुक्त हुन्छ । यस अध्ययनमा उपर्युक्त सिद्धान्तअनुसार शिक्षामा अधिस्नातक तहको पहिलो सेमेस्टरको नेपाली भाषा शिक्षण-१ पाठ्यांशको मूल्याङ्कन गरिएको छ ।

### प्राप्ति र छलफल

शिक्षामा अधिस्नातक तहको पहिलो सेमेस्टरमा समाविष्ट नेपाली भाषा शिक्षण-१ पाठ्यांशको विश्लेषणका लागि वुलकक (सन् २००६) र शर्मा र पौडेल (२०६०) को पाठ्यांश अध्ययनका आधारलाई लिइएको छ । पाठ्यांश अध्ययनका लागि पाठ्यांश शीर्षक, पाठ्यांश परिचय, उद्देश्य, विषयवस्तु, शिक्षण प्रक्रिया, मूल्याङ्कन प्रक्रिया र सन्दर्भसामग्रीका आधारमा छलफल र विश्लेषण गरिएको छ । त्यसका लागि त्रिभुवन विश्वविद्यालय, शिक्षाशास्त्र सङ्कायले २०८० सालमा निर्माण गरी प्रयोगमा ल्याएको अधिस्नातक तह पहिलो सत्रको नेपाली भाषाशिक्षण -१ (नेपा. शि. ४७१) को पाठ्यांशलाई तालिकीकरण गरी अध्ययन, विश्लेषण तथा मूल्याङ्कन गरिएको छ ।

### पाठ्यांश शीर्षक

पाठ्यांशको सबभन्दा माथिल्लो भागमा राखिने र शीर्ष सूचना दिने तत्त्वलाई शीर्षक भनिन्छ । यो सूचनामूलक हुनुका साथै सङ्क्षिप्त, स्पष्ट र विषयवस्तुअनुसार सार्थक हुनुपर्दछ । यसअन्तर्गत तह, नाम, सेमेस्टर, विषयको प्रकृति, कोड न., पूर्णाङ्क, उत्तीर्णाङ्क, वार्षिक, साप्ताहिक र दैनिक

शिक्षणीय समय स्पष्टसाथ उल्लेख गरिएको हुनुपर्छ (शर्मा र पौडेल, २०६०, पृ. ३३४) । शिक्षामा अधिस्नातक तह पहिलो सेमेस्टरमा पठनपाठन हुने विशिष्टीकरण विषय नेपाली भाषा शिक्षण-१ को पाठ्यांश शीर्षकको सङ्क्षिप्त चर्चा यसप्रकार गरिएको छ ।

पाठ्यांश शीर्षकान्तर्गत पाठ्यांश शीर्षकको नाम नेपाली भाषा शिक्षण-१ दिइएको छ । पाठ्यांश सङ्ख्या नेपा.शि. ४७१, पाठ्यांश प्रकृति सैद्धान्तिक र प्रयोगात्मक भनेर राखिएको छ । क्रेडिट आवरलाई सैद्धान्तिक २ र प्रयोगात्मक १ गरी ३ तोकिएको छ । तहमा शिक्षामा अधिस्नातक र सेमेस्टरमा प्रथम भनेर राखिएको छ । प्रति हप्ता पाठघन्टी ३ र जम्मा पाठघन्टी ३२ सैद्धान्तिक र ३२ प्रयोगात्मक गरी ६४ तोकिएको छ (त्रिवि, शिक्षाशास्त्र सङ्काय, २०८०, पृ. २४७) । पाठ्यांश शीर्षक सूचनामूलक र व्यावहारिक छ । यसमा शीर्षक खण्डमा दिइने सबै सूचनाहरू समावेश गरिएको छ तर पूर्णाङ्क र उत्तीर्णाङ्क भने राखिएको छैन । त्यसैगरी यो पाठ्यांश अनिवार्य, ऐच्छिक वा थप ऐच्छिक के हो भन्ने कुरा पनि खुलाइएको छैन । सैद्धान्तिक र प्रयोगात्मकलाई समान क्रेडिट आवर दिइएको छैन तर पाठघन्टी भने समान दिइएको छ ।

### पाठ्यांश परिचय

पाठ्यांश शीर्षकपछि पाठ्यांश परिचय राखिएको हुन्छ । यसमा शीर्ष सूचनाभन्दा अलि विस्तृत जानकारी दिइएको हुन्छ । यसमा कुन तह वा कक्षा पार गरेका कुन तह वा कक्षामा पढ्ने विद्यार्थीका लागि तयार पारिएको हो त्यसको जानकारी दिइएको हुन्छ । त्यसैगरी यसमा पाठ्यांशको प्रयोजन, पाठ्यवस्तुको सङ्क्षिप्त परिचय, पाठ्यांश निर्माणका विधि र प्रक्रियाहरू, पाठ्यांशको प्रस्तुतीकरणका तरिका र पाठ्यांशका विशेषता तथा सीमा समावेश गरिएको हुनुपर्छ (शर्मा र पौडेल, २०६०, पृ. ३३४) । यसर्थ पाठ्यांश तयार पार्दा यस खण्डलाई यथेष्ट सूचनामूलक बनाउनु पर्दछ । पाठ्यांश भनेको अध्ययन गर्नुपर्ने विषयको रूपरेखा हो (सिंह, सन् २०१५, पृ.९६) । नेपाली भाषा शिक्षण पाठ्यांशको पाठ्यांश परिचय खण्डमा यसप्रकारका सूचना दिइएको छ । यसमा प्रस्तुत पाठ्यांश त्रिभुवन विश्वविद्यालय शिक्षाशास्त्र सङ्कायान्तर्गत अधिस्नातक तहको सेमेस्टर प्रणालीको प्रथम सेमेस्टरमा आधारित नेपाली शिक्षा विषयमा विशिष्टीकरण गर्न चाहने विद्यार्थीहरूका लागि तयार पारिएको र नेपाली मूल विषय लिई स्नातक उत्तीर्ण विद्यार्थीले पढ्न सक्ने कुरा उल्लेख गरिएको छ । त्यसैगरी यसमा पाठ्यवस्तुको सङ्क्षिप्त विवरण पनि दिइएको छ र पाठ्यांशको अध्ययनपश्चात् विद्यार्थीमा पाठ्यक्रमानुरूप पाठ्यपुस्तकको निर्माण गरी शिक्षण योजना र सामग्री निर्माण एवम् तत्सम्बन्धी प्रयोगको ज्ञान, सिप आर्जन गर्ने अपेक्षा राखिएको कुरा उल्लेख छ (शिक्षाशास्त्र सङ्काय, २०८०, पृ. २४७) । यो पाठ्यक्रम सम्बन्धित तहका विद्यार्थीहरूमा नेपाली भाषा शिक्षणको ज्ञान र कौशल आर्जन गर्ने उद्देश्यले तयार पारिएको देखिन्छ ।

उक्त पाठ्यांश परिचय खण्डको अध्ययन गर्दा पाठ्यक्रमको सिद्धान्तानुसार पाठ्यांश परिचय खण्डमा समावेश हुनुपर्ने कुराहरू समावेश गरिएको देखिन्छ र यो सूचनामूलक पनि छ । तर यस कार्यक्रममा सहभागी हुन नेपाली मूल विषय लिई स्नातक तह उत्तीर्ण गरेका विद्यार्थी मात्र भनिएको छ कुन कुन सङ्कायबाट उत्तीर्ण भन्ने स्पष्ट पारिएको छैन । पाठ्यांश निर्माणका विधि र प्रक्रियाको चर्चा

पनि गरिएको छैन । साथै पाठ्यांशका उल्लेख्य विशेषता र सीमाको पनि चर्चा गरिएको देखिदैन । तसर्थ पाठ्यांशमा उल्लिखित कुरालाई समावेश गर्नुपर्ने देखिन्छ ।

## उद्देश्य

पाठ्यक्रमको महत्त्वपूर्ण अङ्गको रूपमा उद्देश्यलाई लिइएको हुन्छ । यसलाई पाठ्यक्रमको केन्द्रीय तत्त्व पनि मानिन्छ । यसकै आधारमा अन्य तत्त्वहरू निर्देशित हुन्छन् । लक्ष्य र उद्देश्य एकआपसमा अन्तर्सम्बन्धित हुनु पर्दछ (बुलकक, सन् २००६, पृ. १२) । विद्यार्थीमा हासिल हुने ज्ञान, सिप, अभिवृत्ति नै उद्देश्य हो । यो स्पष्ट, सरल, व्यावहारिक, मापनीय, क्रमबद्ध र निर्धारित समयसीमाभित्र सकिने खालको हुनुपर्दछ (शर्मा र पौडेल, २०६०, पृ. ३३४-३३५) । पाठ्यक्रम निर्माताले सिकारु, समाज र संस्कृतिसँगै विषयवस्तुको विश्लेषण गरेर उद्देश्यको निर्धारण गर्नुपर्दछ (टाबा, सन् १९६२, पृ. ९९) । उद्देश्यान्तर्गत यस पाठ्यांशमा साधारण उद्देश्य र विशिष्ट उद्देश्यको उल्लेख गरिएको छ । यसका आधारमा तहगत उद्देश्य तयार पारिन्छ । तहगत उद्देश्य भने उल्लेख गरिएको छैन लामो समयपछि पूरा हुने उद्देश्यलाई साधारण र छोटो समयमै पूरा हुने उद्देश्यलाई विशिष्ट उद्देश्य भनिन्छ (शर्मा र पौडेल, २०७५, पृ. ६२) । पाठ्यांशमा रहेका साधारण र विशिष्ट उद्देश्य यसप्रकार रहेका छन् :

## साधारण उद्देश्य

लामो समयमा पूरा हुने पाठ्यक्रमका उद्देश्यलाई साधारण उद्देश्य भनिन्छ (शर्मा र पौडेल, २०६८, पृ. ६२) । शिक्षामा अधिस्नातक तहको नेपाली शिक्षा विषयान्तर्गत पहिलो सेमेस्टरको नेपाली भाषा शिक्षण-१ पाठ्यांशका साधारण उद्देश्यहरू यसप्रकार छन् (शिक्षाशास्त्र सङ्काय, २०८०, पृ. २४७) :

- भाषा पाठ्यक्रमका प्रकारगत विशेषता र तिनका ढाँचासँग परिचित हुँदै पाठ्यक्रम निर्माणको कौशल अभिवृद्धि गर्ने,
- पाठ्यक्रमअनुरूपताका आधारमा विद्यालय तहका नेपाली भाषा पाठ्यक्रमको अध्ययन र मूल्याङ्कन प्रक्रियासँग परिचित गराउने,
- आन्तरिक र बाह्य विशेषताका आधारमा आधारभूत वा माध्यमिक तहका नेपाली भाषा पाठ्यपुस्तकको अध्ययन गर्ने दक्षता आर्जन गर्ने,
- अध्यापन योजनाका विविध प्रकारसँग परिचित भई नेपाली भाषा शिक्षणमा तिनको सन्दर्भअनुकूल उपयोग गर्ने सिप पहिल्याउने र
- नेपाली भाषा शिक्षणमा प्रयुक्त हुने शिक्षण सामग्रीको परिचय, प्रकार र ढाँचा पहिल्याई तिनको निर्माण र प्रयोग गर्ने कलामा अभ्यस्त हुने ।

माथिका सबै साधारण उद्देश्य विषयवस्तुअनुसार उपयुक्त छन् । उल्लिखित साधारण उद्देश्यमा प्रयुक्त विविध, क्षमता अभिवृद्धि गर्ने, परिचित गराउने, आर्जन गर्ने, पहिल्याउने र अभ्यस्त हुने जस्ता क्रियापदावलीले उद्देश्यलाई मापनीयता कायम गर्न अष्ट्यारो भए पनि साधारण उद्देश्यको रूपमा भने समावेश गर्नु उपयुक्त नै देखिएको छ । साधारण उद्देश्य स्पष्ट र व्यावहारिक देखिन्छन् ।

### विशिष्ट उद्देश्य र पाठ्यविषय

यस पाठ्यांशमा विशिष्ट उद्देश्य र पाठ्यविषय सँगसँगै समावेश गरिएको छ । विशिष्ट उद्देश्य भनेका छोटो समयमा पूरा हुने र साधारण उद्देश्य प्राप्तिमा चरणबद्ध सहयोग पुऱ्याउने सटिक उद्देश्यहरू हुन् । विशिष्ट उद्देश्यहरू स्पष्ट, सरल, सुबोध र व्यावहारिक हुनुका साथै स्तरयुक्त, दर्शनीय, मापनीय र समयमै पूरा हुने खालका हुनुपर्दछ (शर्मा र पौडेल, २०६०, पृ. २३५) । त्यस्तै पाठ्यवस्तु उद्देश्य खण्डमा निर्देशित अपेक्षा उपलब्धि क्षेत्रका मर्मका सीमामा बाँधिएर क्रमबद्ध रूपमा प्रस्तुत गरिएको हुनुपर्दछ । पाठ्यवस्तु विद्यार्थीको रुचि, स्तर, आवश्यकता, पृष्ठभूमि र क्षमताअनुरूप शैक्षणिक र मनोवैज्ञानिक अनुक्रममा बाँधिएको हुनुपर्दछ । यस विषयमा समाविष्ट विशिष्ट उद्देश्य र पाठ्यविषयको एकाङ्गत विश्लेषण यसप्रकार गरिएको छ :

#### तालिका १

नेपाली भाषापाठ्यक्रमको अध्ययन

विशिष्ट उद्देश्य	पाठ्यविषय
भाषापाठ्यक्रमको परिचय दिई पाठ्यक्रम र पाठ्यांशबिचको भिन्नता छुट्याउन,	एकाइ एक : नेपाली भाषापाठ्यक्रमको अध्ययन (१०+१० ≠ २०)
प्रकारगत आधारमा भाषापाठ्यक्रमका विशेषता केलाउन,	१.१ भाषापाठ्यक्रमको परिचय
भाषापाठ्यक्रम निर्माणका सामान्य सिद्धान्तहरूको चर्चा गर्न,	१.२ पाठ्यक्रम र पाठ्यांश
भाषापाठ्यक्रमको ढाँचागत स्वरूप तयार पार्न,	१.३ भाषापाठ्यक्रमका प्रकार
विद्यालय तहको नेपाली भाषापाठ्यक्रमको ऐतिहासिक पृष्ठभूमि केलाउन,	१.३.१ पद्धतिनिष्ठता
माध्यमिक तहका निर्धारित नेपाली भाषापाठ्यक्रमहरूको अध्ययन गरी तिनका विशेषता आँल्याउन,	१.३.२ प्रबन्धनिष्ठता
आधारभूत तह (कक्षा ६, ७ र ८) को नेपाली भाषापाठ्यक्रमको अध्ययन गरी तिनका विशेषता निर्धारण गर्न ।	१.३.३ प्रयोजनपरकता
	१.४ भाषापाठ्यक्रम निर्माणका सामान्य सिद्धान्तहरू
	१.५ भाषापाठ्यक्रमको ढाँचा
	१.६ विद्यालय तहको नेपाली भाषापाठ्यक्रमको ऐतिहासिक पृष्ठभूमि
	१.७ माध्यमिक तहका नेपाली भाषापाठ्यक्रम (वि.सं. २०२८, २०५५, २०६४ र २०७८) को अध्ययन
	१.८ आधारभूत तहको नेपाली भाषापाठ्यक्रम (२०७७) को अध्ययन

तालिकाअनुसार नेपाली भाषाशिक्षणको यस एकाइले नेपाली भाषापाठ्यक्रमको आधारभूत ज्ञान दिन खोजेको छ । यस एकाइमा सातओटा उद्देश्य र ती उद्देश्य पूरा गर्न आठओटा पाठ्यविषय राखिएको छ । यसमा भाषापाठ्यक्रमको परिचय र प्रकार, भाषापाठ्यक्रम निर्माणका सामान्य सिद्धान्तहरू,

भाषापाठ्यक्रमको ढाँचा, विद्यालय तहको नेपाली भाषापाठ्यक्रमको ऐतिहासिक पृष्ठभूमि, माध्यमिक तह र आधारभूत तहको नेपाली भाषापाठ्यक्रमको अध्ययनबारे चर्चा गरिएको छ । माथि उल्लिखित यस पहिलो एकाइमा समाविष्ट अधिकांश उद्देश्य मापनीय र स्पष्ट छन् । तर सामान्य सिद्धान्तहरूको चर्चा गर्न र विशेषता औल्याउन जस्ता क्रियापदावलीको पनि प्रयोग गरिएको देखिन्छ । त्यसैगरी भाषापाठ्यक्रमका प्रकारमा प्रस्तुत गरिएको पद्धतिनिष्ठता, प्रबन्धनिष्ठता र प्रयोजनपरकता मात्र भनेर उल्लेख गर्दा विद्यार्थी अलमलमा पर्ने देखिन्छ । त्यसलाई पद्धतिनिष्ठताको आधार, प्रबन्धनिष्ठताको आधार र प्रयोजनपरकताको आधार भनेर उल्लेख गर्नु उपयुक्त हुने देखिन्छ । माध्यमिक तहको निर्धारित नेपाली भाषापाठ्यक्रमको अध्ययन भनिएको छ तर माध्यमिक तह कुन कुन कक्षा हो स्पष्ट किटान गरिएको छैन । यस पाठ्यांशको मक्सदअनुसार कक्षा छदेखि दश भए तापनि प्रष्ट पारिएको छैन जुन प्रष्ट पार्नु आवश्यक देखिन्छ । उद्देश्य खण्डमा आधारभूत तहको नेपाली भाषापाठ्यक्रम कक्षा ६, ७ र ८ भनी उल्लेख भए तापनि पाठ्यविषय खण्डमा आधारभूत तह मात्र भनेर अन्योल सिर्जना गरेको देखिन्छ । पाठ्यांशमा समावेश गरिएका विषयवस्तुको स्तरण मिलेको नै देखिन्छ तर भाषापाठ्यक्रमको परिचय र भाषापाठ्यक्रमका प्रकारपछि पाठ्यक्रम र पाठ्यांशको भिन्नता राख्दा अझ उपयुक्त हुने देखिन्छ । पहिला आधारभूत तहको पाठ्यक्रमको अध्ययन गराइसकेपछि माध्यमिक तहको पाठ्यक्रम अध्ययन गराउनु तहगत आधारमा पनि उपयुक्त हुने भएकाले त्यो क्रम मिलेको देखिँदैन । तसर्थ स्तरणको सिद्धान्तअनुसार तहगत र कक्षागत रूपमा विषयवस्तु राख्नुपर्ने देखिन्छ । त्यसैगरी पाठ्यविषय खण्डमा एकाइ एकको शीर्षकपछि कोष्ठकमा  $१०+१०=२०$  भनेर पाठघन्टीलाई राखिएको छ तर यसलाई पाठघन्टी भनेर स्पष्ट किटान नभएकाले यो पाठघन्टी हो वा अङ्कभार हो भनेर अलमल पर्ने देखिन्छ । तसर्थ पाठघन्टी र अङ्कभार पनि स्पष्ट रूपमा उल्लेख गर्नुपर्ने देखिन्छ ।

## तालिका २

### नेपाली भाषापाठ्यपुस्तकको अध्ययन

विशिष्ट उद्देश्य	पाठ्यविषय
भाषापाठ्यपुस्तकको परिचय दिन,	एकाई दुई : नेपाली भाषापाठ्यपुस्तकको अध्ययन
भाषापाठ्यक्रम र पाठ्यपुस्तकको अन्तर्सम्बन्ध ठम्याउन,	( $१०+१० = २०$ )
भाषा र अन्य विषयका पाठ्यपुस्तकको भिन्नता छुट्याउन,	२.१ भाषा पाठ्यपुस्तकको परिचय
भाषापाठ्यपुस्तकका आन्तरिक र बाह्य विशेषता औल्याउन,	२.२ भाषापाठ्यक्रम र भाषापाठ्यपुस्तकको अन्तर्सम्बन्ध
परम्परागत आधुनिक भाषा र पाठ्यपुस्तकको अन्तर	२.३ भाषापाठ्यपुस्तक र अन्य पाठ्यपुस्तक
छुट्याउन,	२.४ भाषापाठ्यपुस्तकका आन्तरिक र बाह्य विशेषता
भाषापाठ्यपुस्तक निर्माणका आधारको चर्चा गर्न,	२.५ परम्परागत र आधुनिक भाषापाठ्यपुस्तक
नेपाली भाषापाठ्यपुस्तकको ऐतिहासिक पृष्ठभूमि बताउन,	२.७ भाषापाठ्यपुस्तक निर्माणका आधारहरू
आन्तरिक र बाह्य विशेषताका आधारमा माध्यमिक तहका	२.८ नेपाली भाषापाठ्यपुस्तकको ऐतिहासिक पृष्ठभूमि
निर्धारित नेपाली भाषापाठ्यपुस्तकको अध्ययन गर्न,	२.९ माध्यमिक तहका नेपाली भाषापाठ्यपुस्तकहरूको
आधारभूत तहअन्तर्गत कक्षा ६, ७ र ८ का वर्तमान	(वि.सं. २०२८, २०५५, २०६४ र २०७८) को अध्ययन
नेपाली भाषापाठ्यपुस्तकको अध्ययन गरी तिनका	२.१० आधारभूत तह (६, ७ र ८) का वर्तमान नेपाली
विशेषता औल्याउन ।	भाषापाठ्यपुस्तकको अध्ययन

तालिकाअनुसार यस एकाइले नेपाली भाषापाठ्यपुस्तकका बारेमा आधारभूत ज्ञान दिन खोजेको देखिन्छ । यस एकाइमा नौ ओटा विशिष्ट उद्देश्य र दश ओटा पाठ्यविषय समावेश गरिएको छ । यसमा भाषापाठ्यपुस्तकको परिचय, भाषापाठ्यक्रम र भाषापाठ्यपुस्तकको अन्तर्सम्बन्ध, भाषापाठ्यपुस्तक र अन्य पाठ्यपुस्तक, भाषापाठ्यपुस्तकका आन्तरिक र बाह्य विशेषता, भाषापाठ्यपुस्तक निर्माणका आधारहरू, नेपाली भाषापाठ्यपुस्तकको ऐतिहासिक पृष्ठभूमि, माध्यमिक तथा आधारभूत तहका पाठ्यपुस्तकको अध्ययन जस्ता पाठ्यविषयहरू समावेश गरिएको छ । यस एकाइमा ठम्याउन, औँल्याउन र अध्ययन गर्न जस्ता क्रियापदावलीले उद्देश्यलाई अमापनीय बनाउनुका साथै अस्पष्ट बनाएका छन् । भाषापाठ्यपुस्तकका निर्माणका आधार र आधारभूत तहका पाठ्यपुस्तकको अध्ययनका आधारबारे थप विस्तृति दिनुपर्ने देखिन्छ । नेपाली भाषापाठ्यपुस्तक निर्माणमा देखिएका समस्याबारे पनि चर्चा गर्नुपर्ने देखिन्छ । समाविष्ट पाठ्यवस्तुको स्तरण मिलेको देखिन्छ । यस एकाइमा समाविष्ट उद्देश्य र पाठ्यविषय उपयुक्त नै देखिन्छ । यस एकाइमा एकाइ शीर्षसँगै कोष्टकमा राखिएको १०+१०=२० अङ्कले पनि पाठघन्टी र अङ्कभारबारे स्पष्ट सङ्केत नगरेकाले स्पष्ट रूपमा व्यवस्थापन गर्नुपर्ने देखिन्छ । त्यस्तै पाठघन्टी पनि १०+१०=२० ले भन्न खोजेको कुरा स्पष्ट पार्नुपर्ने देखिन्छ ।

### तालिका ३

#### अध्यापन योजना निर्माण

उद्देश्य	पाठ्यविषय
अध्यापन योजनाको परिचय दिई त्यसको प्रयोजन बताउन,	<b>एकाइ तीन : अध्यापन योजना निर्माण (७+७ = १४ )</b>
वार्षिक योजना, कार्ययोजना र एकाइ योजनाको पचियसहित ती योजना निर्माण गरी कार्यान्वयन गर्न,	३.१ अध्यापन योजनाको परिचय र प्रयोजन ३.२ वार्षिक योजनाको परिचय र निर्माण ३.३ कार्ययोजनाको परिचय र निर्माण
विविध विधा र भाषातत्त्वमा आधारित भई दैनिक पाठयोजना र लघु पाठ योजना निर्माण गरी तदनुकूल शिक्षण गर्न	३.४ एकाइ योजनाको परिचय र निर्माण ३.५ पाठयोजनाको परिचय, निर्माण र प्रयोग ३.५.१ दैनिक पाठयोजनाको परिचय ३.५.२ दैनिक पाठयोजना निर्माण र प्रयोग ३.५.३ लघु पाठयोजनाको परिचय ३.५.४ लघु पाठयोजना निर्माण र प्रयोग

तालिकाअनुसार यस एकाइमा भाषा शिक्षण गर्दा आवश्यक पर्ने विभिन्न योजनाहरूको चर्चा गरिएको देखिन्छ । अध्यापन योजना शिक्षकले प्रभावकारी एवम् उद्देश्यपूर्ण शिक्षण सिकाइ कार्यकलाप सञ्चालन गर्नका लागि निर्माण गरिन्छ । यस एकाइमा तीनओटा उद्देश्य राखेर त्यसलाई पाँचओटा पाठ्यविषयमा विषयवस्तुलाई व्यवस्थापन गरिएको छ । यसमा अध्यापन योजनाको परिचय र प्रयोजन, वार्षिक कार्ययोजना, कार्ययोजना, एकाइ योजना र पाठयोजनाको परिचय र निर्माण जस्ता



पाठ्यविषय राखिएको छ । यसको पठनपाठनका लागि चौध पाठघन्टी छुट्याइएको छ । विशिष्ट उद्देश्यहरू मापनीय देखिन्छन् र उद्देश्य पूरा गर्न राखिएका पाठ्यविषय पनि उपयुक्त नै देखिएका छन् । पाठ्यवस्तुको स्तरण सरलदेखि जटिलको क्रममा व्यवस्थित गरिएको छ । यस एकाइमा दैनिक कार्यतालिकाको निर्माण र प्रयोग पनि समावेश गरिएको देखिँदैन जुन समावेश गर्नुपर्ने देखिन्छ । उक्त पाठ्यविषयलाई पूरा गर्न चौध पाठघन्टीको व्यवस्था गरिएको छ । तर यसलाई खालि एकाइ शीर्षकको पछाडि कोष्ठकमा ७+७=१४ उल्लेख गरिएको छ जसले स्पष्ट रूपमा के सङ्केत गर्न खोजेको हो स्पष्ट देखिँदैन । यस एकाइको अङ्कभार कति हो भन्ने पनि उल्लेख गरेको देखिँदैन । त्यसैले एकाइ अङ्कभार पनि तोक्नुपर्ने देखिन्छ ।

## तालिका ४

### शिक्षण सामग्री निर्माण र प्रयोग

उद्देश्य	पाठ्यविषय
शिक्षण सामग्रीको परिचय दिई नेपाली भाषा शिक्षणमा यसको आवश्यकता औल्याउन,	<b>एकाइ चार : शिक्षण सामग्री निर्माण र प्रयोग (५+५ = १०)</b>
शिक्षण सामग्रीको परिचयसहित नेपाली भाषा शिक्षणका लागि सामग्री (श्रव्य, दृश्य, श्रव्यदृश्य, स्पर्श, पाठ्य, मौखिक, स्थानीय) को सङ्कलन, निर्माण र पाठ्यवस्तुअनुकूल प्रयोग प्रक्रिया निर्धारण गर्न,	४.१ शिक्षण सामग्रीको परिचय ४.२ नेपाली भाषा शिक्षणमा शिक्षण सामग्रीको आवश्यकता ४.३ नेपाली भाषा शिक्षणमा प्रयोग गर्न सकिने शिक्षण सामग्रीका प्रकार ४.३.१ श्रव्य सामग्रीको परिचय, सङ्कलन, निर्माण र प्रयोग ४.३.२ दृश्य सामग्रीको परिचय, सङ्कलन, निर्माण र प्रयोग ४.३.३ श्रव्यदृश्य सामग्रीको परिचय, सङ्कलन, निर्माण र प्रयोग ४.३.४ मौखिक परिचय, सङ्कलन प्रयोग सामग्रीको निर्माण र प्रयोग
नेपाली शिक्षणमा उपयोग गर्न सकिने नवीनतम शिक्षण प्रविधि (कम्प्युटर, मोबाइल, टिम्स, जुम र गुगल मिट) को परिचय दिन ।	४.३.५ स्पर्श सामग्रीको परिचय, सङ्कलन, निर्माण र प्रयोग ४.३.६ पाठ्य सामग्रीको परिचय, सङ्कलन, निर्माण र प्रयोग ४.३.७ स्थानीय सामग्रीको परिचय, सङ्कलन, निर्माण र प्रयोग ४.४ नेपाली शिक्षणमा उपयोग गर्न सकिने नवीन शिक्षण प्रविधिको परिचय र प्रयोग ४.४.१ कम्प्युटर र मोबाइल प्रविधिको परिचय र प्रयोग ४.४.२ प्रयोग टिम्स, जुम र गुगल मिटको प्रयोग

तालिकाअनुसार यस एकाइमा शिक्षण सामग्रीको निर्माण र प्रयोगसम्बन्धमा चर्चा गरिएको देखिन्छ । तीनओटा विशिष्ट उद्देश्य निर्धारण गरी उक्त उद्देश्य पूरा गर्नका लागि चारओटा पाठ्यविषयको व्यवस्था गरिएको छ । यसमा शिक्षण सामग्रीको परिचय, नेपाली भाषा शिक्षणमा शिक्षण सामग्रीको आवश्यकता, नेपाली भाषा शिक्षणमा प्रयोग गर्न सकिने शिक्षण सामग्रीका प्रकार र नेपाली भाषा

शिक्षणमा उपयोग गर्न सकिने नवीनतम शिक्षण प्रविधिको परिचय र प्रयोगबारे चर्चा गरिएको छ । उद्देश्य पूरा गर्न पाठ्यविषय पर्याप्त नै देखिन्छन् । उद्देश्यमा आवश्यकता आँल्याउन र प्रक्रिया निर्धारण गर्न जस्ता शब्दावलीले उद्देश्यको मापनीयतामा कठिनाइ उत्पन्न गरेको छ । पाठ्यांशमा ‘टिम्स, जुम र गुगल मिटको प्रयोग’ मात्र राखिएको छ जसलाई टिम्स, जुम र गुगल मिटको परिचय र प्रयोग बनाउनुपर्ने देखिन्छ । उक्त पाठ्यांशलाई पूरा गर्न दश पाठघन्टीको व्यवस्था गरिएको छ । पाठ्यांशमा पाठघन्टी भनेर उल्लेख नगरी खालि एकाइ शीर्षकको पछाडि कोष्ठकमा ५+५=१० मात्र उल्लेख गरिएकाले यसले अङ्कभार वा पाठघन्टी के सङ्केत गर्न खोजेको हो स्पष्ट देखिँदैन । उक्त कुरा स्पष्ट गर्नु जरूरी छ । साथै एकाइ अङ्कभार पनि उल्लेख गर्नुपर्ने देखिन्छ । यस एकाइमा भाषा शिक्षणमा प्रयोगमा ल्याउन सकिने स्थानीय सामग्रीदेखि आधुनिक नवीनतम प्रविधिहरू कम्प्युटर, मोबाइल, टिम्स, जुम र गुगल मिटका बारेमा पनि चर्चा गरिएको हुनाले नेपाली भाषा शिक्षणलाई स्थानीय सामग्रीसँग जोड्नुका साथै आधुनिक प्रविधिमैत्री शिक्षणका बारेमा पनि शिक्षकलाई योग्य बनाउने प्रयास गरिएको देखिन्छ ।

यसप्रकार पाठ्यविषयलाई चारओटा एकाइमा विभाजन गरी नेपाली भाषा शिक्षणका लागि आवश्यक विषयवस्तुको व्यवस्थापन गरिएको देखिन्छ । पाँच ओटा साधारण उद्देश्य र बाइस ओटा विशिष्ट उद्देश्य पूरा गर्नका लागि पाठ्यवस्तुलाई छनोट र स्तरणको सिद्धान्तलाई ख्याल गरी पाठ्यविषय व्यवस्थापन गरिएको छ । यसरी हेर्दा पाठ्यविषय खण्डमा समाविष्ट कुराहरू उपयुक्त नै देखिएका छन् ।

## शिक्षण प्रक्रिया

पाठ्यक्रमको लक्ष्य हासिल गर्नका लागि विषयवस्तु कसरी शिक्षण गर्ने भन्ने कुराको सूचनालाई शिक्षण प्रक्रिया भनिन्छ । उचित शिक्षण विधिको अभावमा सान्दर्भिक उद्देश्य, महत्त्वपूर्ण विषयवस्तु र उपयुक्त मूल्याङ्कनका साधन पनि निरर्थक हुन्छन् (निकोलास र निकोलास, सन् १९७२, पृ. ५७) । त्यसकारण पाठ्यक्रमलाई कार्यान्वयन गर्ने महत्त्वपूर्ण तत्वको रूपमा शिक्षण प्रक्रियालाई लिइन्छ । शिक्षण विधि, शिक्षण सामग्री र शिक्षण कार्यकलापहरूको समग्र रूपलाई शिक्षण प्रक्रिया भनिन्छ (शर्मा र पौडेल, २०६०, पृ. ३३५) । पाठ्यवस्तुलाई उद्देश्यानुसँग शिक्षण गर्नका लागि आवश्यक पर्ने शिक्षण पद्धति, विधि, प्रविधि र सामग्रीहरूलाई शिक्षण प्रक्रिया शीर्षकमा व्यवस्थित गरिएको हुन्छ । यस पाठ्यांशमा शिक्षण प्रक्रियालाई प्रायोगिक क्रियाकलाप र शिक्षण प्रविधि भनिएको छ । यसलाई पनि साधारण र विशिष्ट प्रविधि भनी दुई भागमा विभाजन गरिएको छ । साधारण शिक्षण प्रविधिअन्तर्गत प्रत्येक एकाइमा आवश्यकताअनुसार शिक्षकद्वारा सम्बन्धित विषयवस्तुको प्रस्तुति, व्याख्यान, छलफल, प्रश्नोत्तर गराई विद्यार्थीहरूलाई तत्सम्बन्धी अभ्यास गर्न लगाइने छ भनेर समग्र पाठ्यांशको प्रविधिको बारेमा चर्चा गरिएको छ भने विशिष्ट प्रविधि अन्तर्गत प्रत्येक एकाइका लागि गरिने प्रायोगिक कार्य र क्रियाकलापको उल्लेख गरिएको छ (शिक्षाशास्त्र सङ्काय, २०८०, पृ. २५१ - २५५) । विशिष्ट शिक्षण प्रविधिको चर्चा यसप्रकार गरिएको छ :

## तालिका ५

## प्रायोगिक कार्य

क्र.स.	एकाइ	प्रायोगिक कार्य
१	एकाइ एक : नेपाली भाषापाठ्यक्रमको अध्ययन (१०)	एकल कार्यका रूपमा भाषापाठ्यक्रमको ढाँचाअनुरूप कुनै विधाको नमुना पाठ्यक्रम निर्माण र कक्षाप्रस्तुति युगल कार्यका रूपमा भाषापाठ्यक्रमको ढाँचाअनुरूप कुनै कक्षाको नमुना पाठ्यक्रम निर्माण र प्रतिनिधिमूलक प्रस्तुति, नेपाली भाषापाठ्यक्रम(वि.सं. २०२८ पूर्व) का गतिविधि समेट्ने गरी समूहगत गोष्ठीपत्र निर्माण र कक्षाप्रस्तुति, समूह कार्यका रूपमा माध्यमिक तहको नेपाली भाषापाठ्यक्रम (वि.सं.२०२८ र २०७८) मा समाविष्ट विधाको क्षेत्र र पाठ्यवस्तुको तुलनात्मक अध्ययन, प्रस्तुति र अन्तर्क्रिया, परियोजना कार्यका रूपमा आधारभूत तहको कुनै कक्षा ( ६, ७ र ८) का नेपाली पाठ्यक्रमको समूहगत अध्ययन र प्रस्तुति
२	एकाइ दुई : नेपाली भाषापाठ्यपुस्तकको अध्ययन (१०)	वैयक्तिक कार्यका रूपमा भाषापाठ्यपुस्तक निर्माणको ढाँचाअनुरूप निश्चित कक्षाका लागि कुनै विधाको नमुना पाठनिर्माण, प्रस्तुति र टिप्पणी, ससाना समूहमा भाषापाठ्यपुस्तक निर्माणको ढाँचाअनुरूप फरकफरक कक्षाका लागि नमुना पाठ्यपुस्तक निर्माण, प्रस्तुति र छलफल, समूह कार्यका रूपमा आधारभूत तह (कक्षा ६, ७ र ८) को कुनै कक्षाको वर्तमान नेपाली पाठ्यपुस्तकको समीक्षा र नमुना प्रस्तुति, भाषापाठ्यपुस्तकका आन्तरिक विशेषताका शीर्षकलाई समूहगत रूपमा छुट्याई माध्यमिक तह ( कक्षा ९ र १०) का वर्तमान नेपाली पाठ्यपुस्तकमा आधारित अध्ययनपत्रको नमुना निर्माण र प्रस्तुति ।
३	एकाइ तीन : अध्यापन योजना निर्माण (७ )	समूहगत छलफल गरी अध्यापन योजना र वार्षिक क्यालेन्डरको रूपरेखा निर्माण, कार्ययोजना र एकाइ योजना निर्माणको ढाँचा र प्रयोगसन्दर्भमा ससानो समूहमा छलफल, वैयक्तिक रूपमा कार्ययोजना र एकाइ योजनाको नमुना निर्माण र कक्षा प्रस्तुति, विविध विधा र भाषातत्त्वमा आधारित दैनिक पाठयोजना र लघु पाठयोजनाका ढाँचा निर्माण, निर्मित पाठयोजनाबारे सहपाठी साथीबिच अन्तर्क्रिया र सुभाव आदानप्रदान, लघु पाठयोजनाअनुरूप नमुना शिक्षणको अभ्यास ।
४	एकाइ चार: शिक्षण सामग्री निर्माण र प्रयोग (५)	विधाको प्रकृति र भाषातत्त्वअनुरूप शिक्षण सामग्री ( श्रव्य, दृश्य, श्रव्यदृश्य, स्पर्श, पाठ्य, मौखिक, स्थानीय) को सङ्कलन र निर्माणको व्यक्तिगत अभ्यास, सङ्कलित र निर्मित शिक्षण सामग्रीको पाठ्यवस्तु अनकूल प्रतिनिधिमूलक प्रयोग प्रस्तुति र पारस्परिक सुभाव, भाषा शिक्षणका सम्भाव्य नवीन शिक्षण प्रविधि शीर्षकमा समूहगत गोष्ठीपत्र लेखन, प्रस्तुति र छलफल ।

तालिकाअनुसार विशिष्ट शिक्षण प्रविधिको प्रायोगिक कार्यका लागि एकल कार्य, युगल कार्य वा समूहगत कार्य र परियोजना कार्यका रूपमा कार्यको विभाजन गरिएको देखिन्छ । एकाइ एकका लागि दश पाठघन्टी छुट्याएर प्रायोगिक कार्यका रूपमा पाँचओटा प्रायोगिक कार्यहरू दिइएको छ । यस एकाइका लागि एउटा एकल कार्य बाँकी चारओटा समूहगत कार्यका रूपमा दिइएको छ । एकाइ दुईका लागि पाठघन्टी दश छुट्याएर चारओटा प्रायोगिक कार्यहरू छुट्याएको छ । यसमा एउटा वैयक्तिक र तीनओटा समूहगत कार्य दिइएको छ । एकाइ तीनमा वैयक्तिक र समूहगत रूपमा छओटा प्रायोगिक कार्यहरू दिएर सात पाठघन्टी छुट्याइएको छ । त्यसैगरी एकाइ चारमा व्यक्तिगत र समूहगत रूपमा गर्नुपर्ने गरी तीनओटा प्रायोगिक कार्य दिई पाँच पाठघन्टी छुट्याइएको छ । यसबाट विद्यार्थीहरू एकल र समूहगत रूपमा समस्याको समाधान गर्न सक्ने क्षमताको विकास हुने देखिन्छ । यसमा विद्यार्थीको विद्यालय तहमा गराइने सुनाइ, बोलाइ सिपको विकास कसरी गराउने भन्ने कुराको परियोजना कार्य पनि समावेश गरेको भए अझ प्रभावकारी हुने देखिन्छ । साथै उक्त कार्यहरूको तयारी प्रस्तुतीकरणले विद्यार्थीहरूमा भाषा शिक्षण कौशलको विकास गराउने देखिएको छ ।

तालिका ६ अनुसार विशिष्ट शिक्षण प्रविधिका क्रियाकलापलाई एकाइगत रूपमा व्यवस्थित गरिएको देखिन्छ । एकाइ एक शिक्षण गर्दा चारओटा क्रियाकलाप विद्यार्थीलाई गराउनुपर्ने व्यवस्था गरिएको छ । एकाइ दुईमा चारओटा, एकाइ तीनमा छओटा र एकाइ चारमा तीनओटा क्रियाकलापहरू राखिएको छ । यी क्रियाकलापहरूमा समग्र पाठ्यविषयलाई समेट्ने प्रयास गरिएको छ । क्रियाकलापहरू अध्ययन गर्दा विद्यार्थीलाई सक्रिय बनाउने र पाठ्यविषयको अध्ययनमा रुचि जगाउन सक्ने देखिन्छन् । विद्यार्थीहरूलाई एकाइ एकमा पाठ्यक्रमको तुलना गर्न लगाउने, परियोजना कार्यका रूपमा पाठ्यक्रमको ढाँचा तयार पार्न लगाउने, पाठ्यक्रमको अध्ययन गरी प्रतिवेदन तयार पार्न लगाउने, पाठ्यक्रमको उपलब्धि केलाउन लगाउने जस्ता क्रियाकलाप राखिएको छ । एकाइ दुईमा गृहकार्य गर्न लगाउने, नमुना पाठ बनाउन लगाउने, पाठ्यक्रमको तुलनात्मक अध्ययन गर्न लगाउने, अध्ययन पत्र लेख्न लगाउने र एकाइ तीनमा वार्षिक क्यालेन्डरको रूपरेखा तयार पार्न लगाउने, कार्ययोजना, एकाइ योजना, पाठयोजना र लघु पाठयोजना बनाई सहपाठीहरूसँग छलफल गर्न लगाउने जस्ता क्रियाकलाप राखिएको छ । एकाइ चारमा शिक्षण सामग्रीको आवश्यकता बुझी विधाको प्रकृति र भाषातत्त्वअनुरूप शिक्षण सामग्री सङ्कलन, निर्माण र प्रयोग गर्ने तरिकाबारे छलफल गर्न लगाउने जस्ता क्रियाकलाप समेटिएको छ ।

यसरी यस पाठ्यांशमा प्रयुक्त व्याख्यान, प्रश्नोत्तर, छलफल तथा गृहकार्य, कक्षाकार्य, परियोजना कार्यको प्रस्तुतीकरण जस्ता साभा क्रियाकलापलाई साधारण र कुनै निश्चित एकाइअन्तर्गतका पाठ्यवस्तु अध्यापन गर्न प्रयोग गरिने शिक्षण प्रविधिलाई विशिष्ट शिक्षण प्रविधिअन्तर्गत राखिएको छ । पाठ्यांशमा उल्लेख गरिएका सबै विशिष्ट क्रियाकलाप विद्यार्थी केन्द्रित छन् । विशिष्ट शिक्षण प्रविधिमा विद्यार्थीहरूलाई विभिन्न क्रियाकलापमा संलग्न गराइने कुरा उल्लेख छ । विद्यार्थीलाई उत्प्रेरणा जगाउने र विषयको ज्ञानलाई जाँच्ने जस्ता क्रियाकलाप समावेश गरिएको छैन । यसका साथै विद्यार्थीले कक्षामा सिकेका कुरालाई आफ्नो व्यावहारिक जीवनको कहाँनेर प्रयोग हुनसक्छ त भन्ने क्रियाकलापलाई पनि समावेश गर्न सकेमा शिक्षण क्रियाकलाप अझ प्रभावकारी हुने देखिन्छ ।

## तालिका ६

## शिक्षण क्रियाकलाप

एकाइ	क्रियाकलाप
एक	<p>पद्धतिनिष्ठ, प्रबन्धनिष्ठ र प्रयोजनपरक पाठ्यक्रमबिच तुलना गरी प्राप्त निष्कर्ष प्रतिनिधि विद्यार्थीलाई कक्षामा प्रस्तुत गर्न लगाउने,</p> <p>विद्यार्थीलाई परियोजना कार्यका रूपमा भाषापाठ्यक्रमको ढाँचा अनुरूप कुनै विधा वा कक्षाको नमुना पाठ्यक्रम निर्माण गरी कक्षामा प्रस्तुत गर्न लगाउने, त्यसपछि सहभागीका बिचमा परस्पर छलफल गराई पृष्ठपोषण प्रदान गर्ने,</p> <p>वि.सं. २०२८ पूर्वका नेपाली भाषा पाठ्यक्रमका गतिविधि समेटेर तयार पारिएको नमुना प्रतिवेदन कक्षामा प्रस्तुत गर्न लगाई समूहगत छलफल गराउने र अन्त्यमा सबलीकरणका लागि सुझाव दिने,</p> <p>माध्यमिक तहका नेपाली भाषा पाठ्यक्रम (वि.सं.२०२८ र २०७८) मा समावेश गरिएका विधाको क्षेत्र र पाठ्यवस्तुका विशेषताको तुलना गरी त्यसको निष्कर्ष कक्षामा प्रस्तुत गर्न निर्देशन दिने र केही विद्यार्थीको नमुना प्रस्तुतिपछि पृष्ठपोषण प्रदान गर्ने ।</p> <p>कक्षाका समग्र विद्यार्थीलाई तीन समूहमा बाँडी प्रत्येक समूहलाई आधारभूत तह (वि.सं.२०७७) अन्तर्गत कुनै कक्षाको नेपाली पाठ्यक्रमको उपलब्धि केलार्ई कक्षामा प्रस्तुत गर्न लगाउने ।</p>
दुई	<p>२.१ देखि २.६ सम्मको पाठ्यांश गृहकार्यका रूपमा दिई केही विद्यार्थीको कक्षाप्रस्तुतिलाई आधार बनाई हौसला बढाउन अभिप्रेरणा प्रदान गर्ने,</p> <p>भाषापाठ्यपुस्तक निर्माणका आधारमा निश्चित तह वा कक्षाका लागि नमुना पाठ बनाई समूहगत रूपमा सेमिनार गर्न निर्देशन दिने र आवश्यकताअनुसार पुनर्बल प्रदान गर्ने,</p> <p>माध्यमिक तह (वि. सं. २०२८ र २०६४) का नेपाली भाषापाठ्यपुस्तकका आन्तरिक विशेषताका शीर्षकलाई समूहगत रूपमा छुट्याई तुलनात्मक अध्ययन गर्न लगाउने र कक्षाप्रस्तुतिपछि सबलीकरणका लागि सुझाव दिने,</p> <p>आधारभूत तह वा माध्यमिक तहका वर्तमान नेपाली भाषापाठ्यपुस्तकका खासखास पक्षमा केन्द्रित भई अध्ययनपत्र लेख्न लगाउने र पृष्ठपोषणका लागि सामूहिक सुझाव दिने ।</p>
तीन	<p>अध्यापन योजनाबारे समूहगत छलफल गरी वार्षिक क्यालेन्डरको रूपरेखा तयार गर्न निर्देशन दिने, कार्ययोजना र एकाइ योजना निर्माणको ढाँचा र प्रयोगबारे विद्यार्थीबिच समूहगत रूपमा पर्याप्त छलफल गर्न लगाउने,</p> <p>प्रत्येक विद्यार्थीलाई कार्ययोजना र एकाइ योजनाका नमुना बनाउन लगाई कक्षामा प्रस्तुत गर्न लगाउने र अन्त्यमा पुनर्बल प्रदान गर्ने,</p> <p>प्रत्येक विद्यार्थीलाई विविध विधा र भाषातत्त्वसँग सम्बद्ध दैनिक पाठयोजना र लघु पाठयोजनाका नमुना बनाउन निर्देशन दिने,</p> <p>निर्मित पाठयोजनामध्ये केही पाठयोजना कक्षामा प्रस्तुत गर्न लगाई सहपाठीबिच पर्याप्त छलफल गराउने र अन्त्यमा सुधारात्मक सुझाव दिने,</p> <p>विद्यार्थीलाई लघु पाठयोजनाको ढाँचाअनुरूप नमुना शिक्षणको अभ्यास गराउने र सहपाठी साथीहरूलाई पनि कक्षा मूल्याङ्कनका लागि अभिप्रेरित गर्ने ।</p>
चार	<p>शिक्षण सामग्रीको आवश्यकता र औचित्यका बारेमा छलफल गरी समूहगत निष्कर्ष कक्षामा प्रस्तुत गर्न लगाउने,</p> <p>विधाको प्रकृति र भाषातत्त्वअनुरूप शिक्षण सामग्री (श्रव्य, दृश्य, श्रव्यदृश्य, मौखिक र स्पर्श) को सङ्कलन, निर्माण र सन्दर्भानुकूल प्रयोग गर्न बनाइएको समूहगत ढाँचा कक्षामा प्रस्तुत गर्न लगाउने र फरक समूहलाई टिप्पणी गर्न निर्देशन दिने,</p> <p>नेपाली साहित्यका विविध विधा र भाषातत्त्वको शिक्षणमा उपयोग गर्न सकिने नवीन शिक्षण प्रविधिको सम्भावनाबारे खोजी गरी समूहगत प्रतिवेदन बनाई कक्षामा प्रस्तुत गर्न लगाउने र अन्त्यमा पृष्ठपोषण प्रदान गर्ने ।</p>

## मूल्याङ्कन प्रक्रिया

सिकाइ उपलब्धि भए नभएको जाँच्ने काम मूल्याङ्कनमा गरिन्छ । कार्यक्रमको अन्त्यमा के कति उद्देश्य प्राप्त भए भनी लेखाजोखा गर्ने काम मूल्याङ्कन हो भने यसले कार्यक्रमका समस्या समाधानमा काम गर्छ (टाबा, सन् १९६२, पृ. ३७७) । पाठ्यक्रम र पठनपाठनका कमीकमजोरीलाई हटाउनका लागि मूल्याङ्कनको जरूरत पर्छ । यसलाई पाठ्यक्रमको एउटा चरणको रूपमा लिन सकिन्छ, जसले अपेक्षित उपलब्धि र वास्तविक उपलब्धिका बिचमा तुलना गरी पाठ्यक्रममा भएका कमीकमजोरीलाई सुधार गर्न आवश्यक पृष्ठपोषण प्रदान गर्छ (निउरे, २०७४, पृ.१९२) । नेपाली भाषा शिक्षण पाठ्यांशमा मूल्याङ्कन प्रक्रियाअन्तर्गत आन्तरिक र बाह्य मूल्याङ्कनको व्यवस्था गरिएको छ ।

आन्तरिक मूल्याङ्कनलाई चालिस प्रतिशत अङ्क छुट्याइएको छ । आन्तरिक मूल्याङ्कनलाई पनि नियमित आन्तरिक मूल्याङ्कन र प्रयोगात्मक आन्तरिक मूल्याङ्कनमा विभाजन गरिएको छ । नियमित आन्तरिक मूल्याङ्कनमा उपस्थितिलाई तीन अङ्क, सहभागितालाई दुई अङ्क, पहिलो आन्तरिक मूल्याङ्कनलाई पाँच अङ्क, दोस्रो आन्तरिक मूल्याङ्कनलाई दश अङ्क र तेस्रो आन्तरिक मूल्याङ्कनलाई पाँच अङ्क गरी पन्ध्र अङ्क छुट्याइएको छ । प्रयोगात्मक आन्तरिक मूल्याङ्कनमा भाषापाठ्यक्रमको अध्ययन, आधारभूत तह भाषापाठ्यपुस्तकको अध्ययन र अध्ययन पत्र लेखन तथा प्रस्तुतिलाई पाँच पाँच अङ्क गरी पन्ध्र अङ्क छुट्याइएको छ । यसका लागि विद्यार्थीहरूलाई छुट्टाछुट्टै शीर्षक दिई अध्ययन पत्र तयार पार्न लगाइने र त्यसको मूल्याङ्कनका लागि विषय शिक्षक, विषय विशेषज्ञ र विभागीय प्रमुख रहने गरी समिति निर्माण गरी मूल्याङ्कन गरिने व्यवस्था गरिएको छ ।

बाह्य मूल्याङ्कनका लागि साठी अङ्क छुट्याइएको छ । बाह्य मूल्याङ्कनलाई पनि सैद्धान्तिक र प्रयोगात्मक गरी दुई खण्डमा विभाजन गरिएको छ । सैद्धान्तिक खण्डको चालिस अङ्कलाई बहुवैकल्पिक प्रश्न दश अङ्कको र सङ्क्षिप्त उत्तरात्मक प्रश्न तिस अङ्कको गरी जम्मा चालिस अङ्कको त्रिवि शिक्षाशास्त्र सङ्काय, डिनको कार्यालयले सत्रान्तमा सैद्धान्तिक परीक्षा सञ्चालन गर्ने व्यवस्था गरिएको छ । प्रयोगात्मक कार्यको लागि पुस्तक समीक्षा पाँच अङ्क, कार्यमूलक अनुसन्धान पाँच अङ्क, नेपाली भाषाशिक्षणका समस्यामा आधारित गोष्ठी सञ्चालन पाँच अङ्क र जर्नलमा प्रकाशित लेखको समीक्षा पाँच अङ्क गरी जम्मा बिस अङ्क निर्धारण गरिएको छ । प्रयोगात्मक कार्यको बाह्य मूल्याङ्कनका लागि विषय शिक्षक, विषय विशेषज्ञ र विभागीय प्रमुखसहितको समिति गठन गरिने र त्यही समितिले बाह्य मूल्याङ्कन गर्ने व्यवस्था गरिएको देखिन्छ । समग्रमा यस पाठ्यांशमा समाविष्ट मूल्याङ्कन प्रक्रियाको आन्तरिक मूल्याङ्कन सैद्धान्तिक रूपमा उपयुक्त भए पनि व्यावहारिक रूपमा असहज छ, किनभने विद्यार्थीमा आन्तरिक रूपमा मूल्याङ्कन हुने सबै परीक्षाप्रति सकारात्मक धारणा बसिसकेको छैन ।

## पाठ्यपुस्तक र सन्दर्भ सामग्री

पाठ्यक्रमअनुसार तयार पारिएका सामग्रीलाई पाठ्यपुस्तक भनिन्छ भने थप विस्तृतीकरण भएका सामग्रीलाई सन्दर्भपुस्तक भनिन्छ । पाठ्यक्रमको मर्म र अपेक्षाअनुसार उद्देश्य र पाठ्यवस्तुको सीमामा रही तयार भएका सामग्री पाठ्यपुस्तक हुन् भने थप अभ्यासात्मक सामग्रीलाई सन्दर्भपुस्तक भनिन्छ (शर्मा र पौडेल, २०६०, पृ. ३३७) । पाठ्यसामग्रीमा विभिन्न पुस्तक समावेश गरिएका हुन्छन् । जसले विद्यार्थीहरूलाई विषयवस्तुको सैद्धान्तिक र प्रायोगिक पक्षमा ज्ञान लिन सहयोग गर्छ । यस पाठ्यांशमा यसलाई प्रमुख पाठ्यसामग्री र सन्दर्भ सामग्री गरी दुई शीर्षकमा बाँडेर व्यवस्थित गरिएको छ । प्रमुख पाठ्यसामग्रीहरू नौओटा सिफारिस गरिएको छ । नौओटामध्ये आठओटा नेपाली भाषाकै राखिएका छन् भने अन्तमा एउटा शिक्षा विज्ञान तथा प्रविधि मन्त्रालयको वेबसाइट राखिएको छ (शिक्षाशास्त्र सङ्काय, २०८०, पृ. २५७-२५८) । यो सामग्रीले अनिश्चितता कायम गरेको छ, किनभने कहिले के शीर्षकका सामग्रीको उपयोग गर्ने हो त्यस्ता सामग्री निश्चित गरिएको देखिँदैन । सन्दर्भ सामग्री शीर्षकमा तेइसओटा सामग्रीहरू राखिएको छ । तीमध्ये नेपाली भाषाका चारओटा, हिन्दी भाषाका तीनओटा र अङ्ग्रेजी भाषाका पन्ध्रओटा समावेश गरिएको छ । उपलब्धता र विषयवस्तुका दृष्टिले पाठ्यांशमा छानिई सन्दर्भसूचीमा उल्लेख गरिएका सामग्री उपयुक्त नै देखिन्छन् । तर सम्बन्धित निकायले यस विषयका विषय विज्ञको सहायता लिई आधिकारिक पाठ्यसामग्री निर्माण गरी लागू गर्नु पर्ने देखिन्छ । तर प्रमुख पाठ्यसामग्रीमा समाविष्ट नौओटा पाठ्यसामग्री कुन पाठ्यसामग्री कुन एकाइका लागि सिफारिस गरिएको हो त्यो पनि खुलाएको भए उपयुक्त हुने देखिन्छ । प्रस्तुत गरिएका पाठ्यसामग्री र सन्दर्भ सामग्री कुन शैलीमा राखिएको हो स्पष्ट देखिँदैन । पाठ्यसामग्रीलाई एपिए सातौँ संस्करणअनुसार राख्दा उपयुक्त हुने देखिन्छ किनकि विद्यार्थीहरूलाई पनि त्यसले शैलीको ज्ञान दिन मदत गर्ने देखिन्छ । भाषाशिक्षणको ज्ञान दिने सामग्री अनुसन्धानात्मक लेख र वेबसाइटका सामग्रीहरूलाई पनि सन्दर्भ सामग्रीमा समावेश गर्न सके अभि प्रभावकारी हुन्छ ।

## निष्कर्ष

यस पाठ्यांशमा नेपाली भाषाशिक्षणको आधारभूत ज्ञान समावेश गरिएको छ । यसमा नेपाली भाषापाठ्यक्रमको अध्ययन, नेपाली भाषापाठ्यपुस्तकको अध्ययन, अध्यापन योजना र शिक्षण सामग्री निर्माण र प्रयोग समावेश गरिएको छ । पाठ्यांश शीर्षकमा पूर्णाङ्क, उत्तीर्णाङ्क र यो विषय अनिवार्य, ऐच्छिक वा थप ऐच्छिक के हो भन्ने सूचनाबाहेक सबै कुराहरू समावेश गरिएको छ । पाठ्यांश परिचय र उद्देश्य खण्ड पाठ्यक्रमकै ढाँचामा निर्माण गरिएको पाइन्छ । नेपाली मूल विषय लिई स्नातक उत्तीर्ण विद्यार्थीहरू यस कार्यक्रममा सहभागी हुन पाउने कुरा परिचय खण्डमा उल्लेख गरिएको छ भने उद्देश्यहरू साधारण र विशिष्ट गरी दुई प्रकारका राखिएको छ । साधारण उद्देश्य पाँच ओटा छन् भने विशिष्ट उद्देश्यहरू पाठ्यविषयसँगै राखिएको छ । विशिष्ट उद्देश्यअनुसार पाठ्यविषय निर्धारण गरिएको छ । नेपाली भाषापाठ्यक्रमअन्तर्गत नेपाली भाषापाठ्यक्रमको



परिचय, प्रकार तथा पाठ्यक्रमको ढाँचा र नेपाली भाषा पाठ्यक्रमको ऐतिहासिक पृष्ठभूमिसहित पाठ्यक्रमअनुरूपताका आधारमा विद्यालय तहको नेपाली पाठ्यक्रमको अध्ययनलाई समावेश गरिएको छ । नेपाली भाषापाठ्यपुस्तकको अध्ययनमा भाषा पाठ्यपुस्तकको परिचय, भाषा पाठ्यपुस्तकको ऐतिहासिक पृष्ठभूमि र आन्तरिक तथा बाह्य विशेषताका आधारमा आधारभूत तथा माध्यमिक तहका नेपाली भाषापाठ्यपुस्तकको अध्ययनलाई समावेश गरिएको छ । अध्यापन योजना निर्माणअन्तर्गत वार्षिक योजना, कार्ययोजना, एकाइ योजना, दैनिक पाठयोजना र लघुपाठयोजना निर्माण र प्रयोगलाई समावेश गरिएको देखिन्छ । त्यसैगरी शिक्षण सामग्री निर्माण र प्रयोगअन्तर्गत श्रव्य, दृश्य, श्रव्यदृश्य, मौखिक, स्पर्श, पाठ्य, स्थानीय सामग्री र नेपाली भाषाशिक्षणमा उपयोगमा ल्याउन सकिने नवीनतम प्रविधि टिम्स, जुम र गुगल मिटलाई समावेश गरिएको देखिन्छ । यसले भाषाशिक्षणमा स्थानीय सामग्रीको प्रयोगदेखि आधुनिक नवीन शिक्षण प्रविधिको प्रयोगमा शिक्षकलाई योग्य बनाउन सकिने देखिन्छ ।

शिक्षण प्रक्रियालाई बढी प्रयोगमूलक र व्यावहारिक बनाउन खोजेको देखिन्छ । साधारण र विशिष्ट दुई समूहमा विभाजन गरी प्रत्येक एकाइलाई शिक्षकले प्रयोग गर्न सक्ने विषयको प्रस्तुति, व्याख्यान, छलफल, प्रश्नोत्तर जस्ता विधिहरूलाई साधारण प्रविधिअन्तर्गत र निश्चित एकाइका लागि विशेष प्रायोगिक कार्य र शिक्षण विधि निर्धारण गरी विशिष्ट शिक्षण प्रविधिमा राखिएको देखिन्छ । जुन शिक्षण सिकाइ गतिविधिलाई अघि बढाउन निकै उपयोगी रहेको छ । मूल्याङ्कन प्रक्रियालाई आन्तरिक र बाह्य गरी दुई भागमा बाँडिएको छ । आन्तरिक मूल्याङ्कन ४० प्रतिशत र बाह्य मूल्याङ्कनलाई ६० प्रतिशत अङ्क छुट्याइएको छ । आन्तरिक मूल्याङ्कनको जिम्मा सम्बन्धित क्याम्पसलाई दिएको छ भने बाह्य मूल्याङ्कन शिक्षाशास्त्र डिनको कार्यालयले परीक्षा सञ्चालन गरेर गर्ने व्यवस्था गरिएको छ । सन्दर्भ सामग्रीलाई प्रमुख पाठ्यसामग्री र सन्दर्भ सामग्री गरी दुई खण्डमा राखिएको पाइन्छ । प्रमुख पाठ्यसामग्रीअन्तर्गत नौ ओटा नेपाली भाषाका पाठ्यसामग्रीलाई समावेश गरिएको छ भने सन्दर्भ सामग्रीअन्तर्गत नेपाली, हिन्दी र अङ्ग्रेजी भाषाका तेइस ओटा पाठ्यसामग्री समावेश गरिएको देखिन्छ । उपलब्धताको आधारमा पाठ्यसामग्री र सन्दर्भ सामग्रीको छनोट उपयुक्त भए पनि प्रमुख पाठ्यसामग्रीमा समाविष्ट वेबसाइटले अस्पष्टता ल्याएको छ भने सन्दर्भ सामग्रीमा वेबसाइटमा राखिएका अनलाइन सामग्री र अनुसन्धानात्मक लेखलाई समावेश नगरिनु यस पाठ्यांशका कमजोरी देखिन्छन् । साथै सामग्रीलाई एपिए सातौँ संस्करणअनुसार राखेमा विद्यार्थीमा सन्दर्भ सामग्री व्यवस्थित गर्ने ज्ञान सिपको विकास पनि हुने देखिन्छ ।

## सन्दर्भ सामग्री

- अधिकारी, भारती (२०७९). माध्यमिक नेपाली भाषापाठ्यक्रमको समीक्षात्मक मूल्याङ्कन. *इन्नोभेटिभ रिसर्च जर्नल*, १ (१), पृ. २११-२१७। <https://doi.org/10.3126/irj.v1i1.52520>
- चतुर्वेदी, शिखा (सन् २००८). *हिन्दी शिक्षण*. विनय र खेजा आर.लाल बुक डिपो।
- त्रिभुवन विश्वविद्यालय शिक्षाशास्त्र सङ्काय डिनको कार्यालय (२०८०). *पिजिडिई पहिलो सेमेस्टर पाठ्यक्रम*. त्रिभुवन विश्वविद्यालय, शिक्षाशास्त्र सङ्काय, डिनको कार्यालय।
- निउरे, ध्रुव प्रसाद (२०७४). *पाठ्यक्रम अभ्यास*. क्वेस्ट पब्लिकेसन प्रा.लि.।
- पौडेल, नेत्रप्रसाद र तीर्थराज, खतिवडा (२०६७). *नेपाली भाषापाठ्यक्रम पाठ्यपुस्तक तथा शिक्षण पद्धति*. विद्यार्थी पुस्तक भण्डार।
- पौडेल, सुरज (२०७९). कक्षा दशको नेपाली पाठ्यक्रम (२०७९) को विश्लेषण. *अवधारणा*, ७ (१), पृ. ६३-७१। <https://doi.org/10.3126/awadharana.v7i1.49375>
- भट्ट, महेशप्रसाद र पोखरेल, कृष्णप्रसाद (२०८०). पाठ्यक्रम अनुरूपताका आधारमा कक्षा नौको नेपाली भाषापाठ्यपुस्तकको विश्लेषण. *इन्नोभेटिभ रिसर्च जर्नल*, ३ (२), पृ. १२५-१३३। <https://doi.org/10.3126/irj.v3i2.61812>
- भण्डारी, पारसमणि र पोखरेल, केशवराज (२०७५). *नेपाली शिक्षा पाठ्यक्रम दिग्दर्शन*. विद्यार्थी पुस्तक भण्डार।
- भुसाल, कृष्ण (२०७४). *नेपाली भाषा साहित्य शिक्षण पाठ्यक्रमको विश्लेषण*, (अप्रकाशित स्नातकोत्तर शोधपत्र), त्रिवि, नेपाली शिक्षा विभाग, सुर्खेत क्याम्पस शिक्षा।
- शर्मा, केदारप्रसाद र पौडेल, माधवप्रसाद (२०६०). *नेपाली भाषा र साहित्य शिक्षण*. न्यु हिरा बुक्स इन्टरप्राइजेज।
- शर्मा, केदारप्रसाद र पौडेल माधवप्रसाद (२०६८). *नेपाली भाषा शिक्षणका सन्दर्भहरू*. विद्यार्थी पुस्तक भण्डार।
- शर्मा, गोपीनाथ (२०६८). *नेपालमा शिक्षाको इतिहास भाग १* (चौथो संस्क.). मकालु प्रकाशन गृह।
- शर्मा, गोपीनाथ (२०७१). *नेपालमा शिक्षाको इतिहास भाग २*. मकालु प्रकाशन गृह।
- श्रीवास्तव, रविन्द्रनाथ (सन् १९९२). *भाषा शिक्षण*. वाणी प्रकाशन।
- सिंह, कर्ण (२०१५/२०१६). *हिन्दी शिक्षण*. गोविन्द प्रकाशन।
- Nicholls, A., & Nicholls, S. H. (1972). *Developing a curriculum: A practical guide* (1<sup>st</sup> ed.). Routledge. <https://doi.org/10.4324/9780429454172>.
- Sharma, R. N. ( 2079). An evaluation of one year B. Ed. program of Tribhuvan University. *the lujbini journal of language and literature*, 3 (1), Pp. 30-38. <https://doi.org/10.3126/ljll.v3i1.50490>
- Taba, H. (1962). *Curriculum development: Theory and practice*. Harcourt Brace Jovanovich.
- Woolcock, M. (2006). *Constructing Syllabus: a handbook for faculty, teaching assistants and teaching fellows* (3<sup>rd</sup> ed.). The harriet W. sheridan cetner for teaching and learning.

## Notes for preparing the manuscript to the CDC Journal

### Title Page

The title of the article should be intelligent, brief, and informative. The maximum length should not exceed 120 characters. Do not include the authority for taxonomic names in the title. Capitalize the first letter of all words in the main title and subtitle if the article is written in English. All other words, unless specified for capitalization, should be lowercase.

### Abstract

An abstract of the manuscript should not exceed 250 words for a full-length article. It must be clear, concise, and complete within its limits, summarizing the research: arguments, objectives, methods, results, and major conclusions. Five to seven keywords should be provided at the bottom of the abstract. The first letter of the first keyword should be capitalized.

### Main Text

The main text should be in the range of 3000-5000 words and be organized under the following headings:

- **Introduction:** The introduction should describe the significance of the paper, beginning with an explanation of existing knowledge and the research gap of the problem under investigation. This should lead to the main research questions or objectives.
- **Methods and Materials:** This section should provide sufficient information to allow the research to be repeated in the future. A clear description of technical procedures should include the study area, sampling design, methods, and tools used.
- **Results and Discussion:** The results should be presented concisely and clearly in descriptive, tabular, and graphical forms with interpretation. This section should address the objectives systematically, providing:
  - Interpretation of results without restating them
  - Comparison with previous research findings,
  - Impacts on the existing knowledge of the subject, and
  - Suggestions for further research. The results should be discussed in relation to at least two previously published peer-reviewed journal articles.
- **Conclusions:** The conclusions should highlight the main findings, justified by data analysis. Preconceived ideas should not override the results and conclusions.

### Acknowledgments

Acknowledgments (if necessary) should be brief and specific, detailing various supports received for the research.

## **References**

References should be cited in the text by the author(s) and year of publication in chronological order. All citations and references should follow APA 7th edition style. References with DOI should comprise more than 50% of all references, with at least 25% coming from recently published journals (within the last 2 years). If available, DOIs or URLs should be included in the references, with the access date listed for website/URL citations.

## **Peer Review Process**

The Editorial Board will evaluate manuscripts based on the provided guidelines and their appropriateness for publication in the CDC journal. Plagiarism checks must be performed before assigning a reviewer. The chief editor assigns the manuscript to reviewers based on their expertise, and the manuscript is sent to two reviewers under a double-blind peer review process. Reviewers have two weeks to assess the article. If minor revisions are requested, the paper will be sent to the authors for corrections. In cases of major revisions, the article may be rejected. Upon receiving the revised manuscript, the reviewers will re-evaluate it to determine its potential for acceptance. Authors must address all reviewer comments or clarify them as necessary. The chief editor makes the final decision on publication.