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Community Colleges in Nepal and the Quest for Sustainability: Challenges, Prospects and SDG Alignment

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Abstract

Sustainable development is a movement toward improving the world, not just a passing trend . In Nepal, universities and Higher Education Institutions (HEIs) have yet to effectively fulfill their responsibility to promote sustainability . This study explores the sustainability perception of higher education (HE) by community-based HEIs, i.e., community colleges . A literature review indicates the benefits and threats of sustainability consciousness which is supplemented by primary and secondary data collected through interviews with high-ranking UGC and university officials and former Chairpersons of the Nepal Public Campus Association (NPCA) . The thematic analysis reveals that community colleges of Nepal are facing their identity crisis and struggling for their own sustainability with implications to fulfill the SDGs . Lack of uniform regulations, absence of sustainability-friendly curricula, declining student enrollment, ineffective management, conventional pedagogy, inadequate and poor research activities, unstable human resources, insufficient financial support, and inadequate eco-friendly infrastructure stand as key challenges . However, prospects are there that quality accredited community colleges can foster sustained growth by ensuring accessible, high-quality education along with strong leadership, governance, and community involvement . Their expected role in mitigating global warming, promoting gender equity, reducing carbon emissions, and bridging educational gaps

makes them highly visible to achieving SDGs . This study recommends some strategic measures for addressing sustainability challenges, paving the way for making Nepal a more prosperous and sustainable country in the days to come.

Keywords: *Eco-friendly infrastructure, Identity crisis, Ineffective management, SDGs, Sustainability .*

Introduction

The United Nations (UN) General Assembly set up seventeen Sustainable Development Goals (SDGs) in 2015, seeking to "ensure a sustainable, peaceful, prosperous, and equitable life on earth for all, both now and in the future." Key policy papers, like the current 15th development plan and the 25year long-term vision-2100, have underlined Nepal's early commitment to the SDGs (United Nation Development Program, 2019) .

In Nepal, numerous institutions, including colleges and universities, are actively pursuing the SDGs in a variety of fields . In order to ensure Nepal's progress toward SDG targets, Renaud Meyer, the UNDP Nepal Resident Representative, emphasized the importance of tackling socio-economic and geographic imbalances (UNDP, 2019 a) . The former finance minister of Nepal also emphasized the importance of international cooperation in attaining sustainable development by Nepal . Additionally, the National Innovation Center, Nepal's Chairperson, in the same (UNDP, 2019) report, has underlined the importance of adopting innovation-driven approaches to inclusive development in these words, "We cannot overlook the necessity of change" . Further, he explained that Nepal needs to embrace innovation and new tactics for everybody's growth and prosperity (UNDP, 2019 b) . The degree of SDG implementation varies from country to country but it is clear that HEIs can promote an attitude that encourages the spread of SDG values . As indicated by Zaleniene & Pereira (2021), universities and colleges can significantly contribute to achieving several SDGs, including Goal 1 (No poverty), Goal 3 (promoting health and well-being), Goal 4 (Quality Education), Goal 5 (achieving gender equality), Goal 8 (fostering decent work and economic growth), Goal 12 (advocating responsible consumption and production), Goal 13 (combating climate change), and Goal 16 (strengthening peace, justice, and institutions).

In Nepal, community colleges, which are spread across 73 of 77 districts (NPCA, 2025), are essential institutions to accomplishing the SDGs and developing the country's future leaders . They have the power to change students' attitude and promote a sustainable community . It is essential to incorporate the concept of sustainability into institutional operations and curricula . Universities need to take the lead in advancing curriculum, energy conservation, and waste reduction, creating an awareness about climate change and gender equality, and monitoring HEIs for quality education . Several barriers

to such efforts are being faced by Nepalese universities and HEIs from stakeholders such as staff, faculty, and students as senior university administrators frequently don't have enough time to concentrate on their jobs, duties, and the general growth of their organization . Political influences, stakeholders' interests, and institutional hurdles are the other factors that further impede the progress . Improvement of sustainability impact of higher education and promoting long-term social change are such issues that call for concerted efforts to successfully resolve them(Žalėnienė, 2021) . The NEHEP program of UGC supports SDGs implementation in Nepal through the HEIs, particularly community colleges . It has established metrics to improve research, encourage innovation, and reform curriculum . HEIs emphasize environmental sustainability and are preparing students to contribute to society . Cultural management, instruction, research, student growth, and environmental and societal sustainability are all given top priority in the education sector (Thakkar, 2022) . There are 20 universities, 4 provincial universities, 7 medical academies, and 1,432 institutions in Nepal that offer higher education (UGC, 2024) . There are four types of colleges: private, community, constituent, and foreign-affiliated . Located mostly in rural areas, community colleges account for 37.04% of all institutions and enroll 30% of students, with 66.33% of them being female . Seventy five colleges out of a total of 105 accredited HEIs are community colleges, which are capable enough to providing comprehensive, equitable, and quality education while also supporting sustainability objectives (University Grants Commission, 2024) . In Nepal, community colleges offer reasonably priced, easily accessible higher education, particularly in rural areas . Popularly known as *Chori Buhari* colleges, 66.33% of their students are female and they cater to the underrepresented populations . Even though they advocate for inclusivity, they still have to deal with the issues of low funding, outmoded teaching techniques, dependency on government subsidies, and poor facilities (Chimoriya, 2024).

Education increases economic growth, lowers inequality, and gives people more power . Quality education from early childhood to lifelong learning is essential to achieving the SDGs . Meeting SDG 4, requires policies that provide equitable access, particularly for girls and children with disabilities, as well as improved teacher training facility along with stronger infrastructures . The goal of increasing digital access in education is to overcome learning gaps by improving teacher preparation, enhancing digital literacy, connecting schools to the internet, and allocating funds for specific education initiatives (UNDP, 2025).

As the least developed nation situated between China and India, Nepal is largely dependent on foreign loans for its development, particularly in the field of HE . Funding for reforms has been provided since it joined the World Bank (WB) in 1961 . Growth was hampered by conflict (1996-2006), which came to an end with the 2006 peace

agreement . The terrible earthquake -2015 and Nepal's transition to federalism increased the country's economic fragility . Due to perceived quality disparities in higher education, the crisis has forced many students to study overseas, making the sector's sustainability even more difficult (World Bank Group, 2015) . During the 1980s and 1990s, WB's investments in education were mostly limited to primary and secondary levels . After 2000s, WB provided a US \$60 million loan for the Second Higher Education Project (SHEP) (2007–2014) with an aim to improve the quality and relevance of HE and to increase the access for underserved groups and also to enhance the financial sustainability of HEIs (Regmi, 2016) . However, some programs use foreign loans to assist HEIs . The Higher Education Reform Project (2015–2020) received a loan from the WB in 2015, with \$ 65 million added later . While guaranteeing equitable access for underprivileged students, the project seeks to improve quality, relevance, and efficiency of HE . Enhancing community funding, increasing accreditation, boosting institutional autonomy, fortifying exams, growing programs and research, and providing financial aid to disadvantaged students are some of the major adjustments (Gaulee, 2018) . The NEHEP program was introduced by UGC and MOE on October 26, 2021, and it helps HEIs in Nepal maintain their financial viability . It encourages research and innovation while improving access, quality, and relevance to the labor market for marginalized populations . The program expands and develops Nepal's higher education sector by building on previous reforms (UGC, 2021) . Nepal has spent NRs . 1.4 trillion on higher education during the last ten years (UGC, 2024) . Nevertheless, after Grade 12, many students depart for study abroad programs . A total of 416,364 students were granted no objection certificates (NOCs) to pursue higher education abroad between FY 2065/66 and 2077/78 BS (Rauniyar, 2023) . In the same news, she further mentioned that during the (2078–2079) academic year, 227,780 students received the NOCs . Nepal continues to face challenges such as policy quandaries, unchecked university expansion, unsustainable enrollment growth, inadequate funding, poor management, illogical governance, and deteriorating quality standards in HE, despite advancements since the National Education System Plan of the 1970s (Rauniyar, 2023).

The community colleges in Nepal face persistent financial challenges despite government investment and loans . The absence of uniform regulations hinders streamlined operations, while the demand for technological advancements and digital literacy outpace the available resources (Shrestha & Adhikari, 2021) . Rural institutions struggle with faculty retention and student enrollment, exacerbating educational disparities . Additionally, global sustainability goals require these colleges to integrate green practices, further complicating their operations (UNESCO, 2022).

Addressing these issues is crucial for aligning community colleges with SDGs . Former NPCA chairpersons identified low enrollment, high dropout rates, poor infrastructure,

and limited academic programs as key challenges . They emphasized the need for sustainable development through access and inclusiveness, quality education, adequate financing, community participation, student support services, environmental education, and lifelong learning . These interconnected pillars of education ensure academic, administrative, social, and economic sustainability, reinforcing community colleges as key drivers of equitable and resilient higher education in Nepal.

This study therefore explores difficulties community colleges encounter while incorporating sustainability, emphasizing the necessity for creative approaches . Their ability is hampered by outdated curricula, scarce resources, and inadequate teacher preparation . To address these, it is necessary to invest in teacher training, improve instructional strategies, and update learning materials . By removing these obstacles, universities will be able to teach sustainable development principles in a way that is in line with both domestic and international interests (Bhandari D . B., 2003) . The following are the major objectives of this article focusing on the areas:

- (a) Explore the main sustainability issues facing community colleges, such as declining enrollment, regulatory gaps, and financial instability .
- (b) Evaluate how accessible education, gender parity, and community involvement contribute to sustainable development, and
- (c) Suggest strategic recommendations for curriculum innovation, governance enhancements, and policy reforms to improve long-term resilience and SDG alignment.

Taking insight from the available literature, this article delves into the sustainability challenges faced by community colleges in Nepal by addressing them . Community colleges can strengthen their contributions to equitable, accessible, quality and inclusive education and ensure their resilience in a dynamic educational landscape.

Methods

A mixed-methods approach combining qualitative and quantitative techniques was employed in the study . Existing literature, including books, journals, policy documents, and reports related to HE and its sustainability in Nepal, was extensively reviewed through desk research to identify knowledge gaps and establish a foundation for understanding the challenges . The reviewed literatures were systematically analyzed to categorize recurring themes and patterns, such as financial constraints, governance issues, and infrastructure inadequacies . A focus group discussion (FGD) was conducted with the former president of NPCA to gain in-depth insights into real-world challenges, regional disparities, and stakeholders' perceptions . Additionally,

interviews with key informants, such as the UGC & TU high officials, policy makers were carried out to record detailed perspectives on sustainability challenges and potential solutions . Data obtained from desk reviews, FGDs, and interviews were cross verified using triangulation process to ensure reliability and validity . Qualitative data analysis was used to identify recurring themes and challenges, offering a nuanced understanding of sustainability issues faced by the community colleges.

Results and Discussions

Community colleges in Nepal are fraught with sustainability challenges such as inconsistent college regulations, unstable finances, dwindling student enrollment, poor facilities, and ineffective institutional management . Increasing access to fair education, encouraging gender equity, and community involvement, the community colleges are trying to support sustainable development despite the challenges they are confronted with . Quality, affordability, and relevance as well as resilience in education requires strategic changes in curricular innovation, governance, and policy frameworks of the HEIs . Improved finance models and institutional capacity building are essential for bringing these institutions into line with the global SDG agenda and guaranteeing their long-term viability and societal impact.

Gender Parity Index (GPI)

Table 1

Gender Parity Index (GPI) in Higher Education Enrollment

	Female	Male	Total
Gross enrollment	274913	358140	633053
Nepal population (19-22) *	1544855	1455843	3000698
Percentage of enrollment	17.8	24.6	
GPI	1.3		

Source: National Population Census (2021)

The statistics in table . 1 shows gender pattern in higher education enrollment in Nepal . Although males make up a somewhat bigger population in the (18-22) age range (1,544,855 males vs . 1,455,843 girls), females out number males in higher education enrollment, with 358,140 females enrolling compared to 274,913 males . This means that 24.6% of girls in this age group are enrolled in higher education, which is much higher than the 17.8% enrollment rate among males . The Gender Parity Index (GPI) of 1.3 reinforces this trend, indicating that for every male enrolled, there are 1.3 girls . These numbers show a significant change toward female predominance in higher education enrollment, despite their slightly lower population in the relevant age range.

Gender in Community Colleges

Despite Nepal's commitment to gender equality in its 15th development plan, gender disparity remains a significant challenge (UN Women, 2022). The Global Gender Gap Index indicates a decline in women's economic participation and educational attainment from 2006 to 2020, despite gains in political representation (World Economic Forum, 2021). This underscores persistent gender inequalities in higher education (Shrestha, 2023).

Community colleges play a pivotal role in bridging this gap by providing accessible education and fostering gender equality. Former Vice-Chancellor of Pokhara University and former NPCA Chairperson, emphasized that societal barriers, particularly in rural areas, continue to limit women's access to higher education. Similarly, another former NPCA Chairperson, highlighted that while female enrollment is increasing, financial constraints, time limitations, and a lack of leadership opportunities still hinder progress. To ensure inclusive education, community colleges must implement scholarships, flexible learning schedules, and mentorship programs to empower women. Sustainable gender parity extends beyond enrollment requiring an equitable academic environment to enable women to excel and assume leadership roles. Strengthening policies focused on women's scholarships and leadership training can further bridge this gap. Community colleges, often referred to as "*Xori Buhari Colleges*," serve as crucial institutions for advancing gender-balanced education, particularly in rural areas. Aligning with SDGs, these colleges must continue their fight in removing systemic barriers and fostering equitable learning spaces, ensuring a sustainable future through inclusive higher education.

Table 2

Gender-wise Student Enrollment in Three Different Types of Campuses

Campus Type	Male	Female	Total	Share
Constituent	115774	122076	237850	37.6%
Community	67440	136790	204230	32.3%
Private	91699	99274	190973	30.2%

Source: UGC- EMIS Report (2023-2024)

The above table shows gender-wise student enrollment across three campus types: Community, Constituent, and Private. Constituent campuses have the highest enrollment, with 237,850 students (37.6%) of the total, closely followed by community campuses with 204,230 students (32.3%), and private campuses with 190,974 students (30.2%). Female enrollment is higher in community and private campuses, while constituent campuses have a more balanced gender distribution, with a slightly higher male enrollment.

Access to Higher Education

Nepal has currently 20 universities, four health academies, and 1,432 HEIs (UGC, 2024) providing higher education . While expanding access to HE remains a challenge, ensuring quality, market relevance, and alignment with national development goals is equally critical . To understand the sustainability challenges faced by community colleges, personal interviews were conducted with five former chairpersons of the Nepal Public Campus Association (NPCA).

According to the 1st former NPCA chairperson, community colleges play a crucial role in providing access, affordability, and quality education . These institutions educate one-third of all higher education students in Nepal, yet they face sustainability challenges, including an ongoing identity crisis . The 2nd former NPCA chairperson emphasized that community colleges operate in 73 out of 77 districts, reaching the underserved areas and significantly contributing to SDGs-4: ensuring inclusive and equitable quality education . Similarly, the 3rd former chairperson highlighted that without community colleges, many Nepalese would be deprived of higher education . He stressed that the government must fulfill its financial responsibility to sustain these institutions . Similarly, the 4th former NPCA chairperson noted that community colleges serve as a critical support system, offering quality education at affordable rates, particularly benefiting women, thereby advancing gender equality under SDGs- 5 . The final 5th former NPCA chairperson remarked that community colleges not only ensure access but also maintain the quality of higher education while operating on a participatory model . Since the government alone cannot bear the financial burden of higher education, community colleges play a vital role in fostering sustainable, inclusive growth, aligning with all 17 SDGs including the promotion of partnerships for sustainable development (Personal communication, January 4, 2025) . Thus, strengthening community colleges through strategic funding, policy reforms, and partnerships is essential for achieving Nepal's educational and sustainability goals.

The Status of Higher Education Institutions

The three natural regions of Nepal: the Terai (20%), hills (56%), and mountains (24%), influence the distribution of access to higher education . Community colleges are providing inclusive, inexpensive higher education in line with environmental goals, through participatory governance, being accountable, transparent, and locally responsible . Trends in student enrollment and the distribution of HEIs are presented in the table below.

Table 3*Number of HEIs in Nepal*

Provinces/ Type	Constituent	Community	Private	Total
Koshi	28	90	87	205(14.32%)
Madhesh	11	43	69	123(8.59%)
Bagmati	44	167	413	624(43.58%)
Gandaki	19	66	43	128(8.94%)
Lumbini	21	100	79	200(13.97%)
Karnali	19	29	10	58(4.95%)
Sudurpaschim	22	50	22	94(6.56%)
Total	164 (11.4%)	545(38.06%)	723 (50.49%)	1432(100%)

Source: UGC EMIS Report (2023-2024)

The table emphasizes how important community colleges are to the expansion of affordable higher education, especially in rural areas with few private and constituent HEIs. Community colleges (29 in Karnali) are higher in number than private ones (10) and constituent colleges 19, guaranteeing accessibility to underprivileged areas supporting SDGs 4 (Quality Education) and SDGs 10 (Reduced Inequalities). Although private HEIs are more prevalent in urban areas like Bagmati (43.58%), community colleges (167 colleges) continue to provide inclusive education. Their participatory governance encourages accountability, openness, and the development of local capability, all of which support sustainability in higher education. Community colleges help achieve SDG 8 (Decent Work and Economic Growth) by reducing and removing financial and geographic barriers and giving students employable skills, making them important drivers of equitable and sustainable education in Nepal.

Table 4*Change in the Number of HEIs from 2016/17 to 2023/24*

Type/Year	2016/17	2017/18	2018/19	2019/20	2020/21	2021/22	2022/23
Constituent	99	137	147	152	150	162	164
Community	532	508	538	536	537	539	545
Private	777	780	747	749	753	754	723
Total	1,408	1,425	1,432	1,437	1,440	1,455	1,432

Source: UGC EMIS Report (2023-2024)

The table indicates that the number of constituent colleges has increased from 99 to 164, which puts additional financial burden on the Government of Nepal . Since the various reports show that the government alone cannot meet all the costs of higher education, low-cost community colleges (38.06%) should receive higher subsidies to ensure affordability and sustainability (SDG 4: Quality Education) in HE . Despite their dominance, private HEIs are declining (777 to 723), indicating a growing demand for public and community colleges . To ensure long-term sustainability (SDG 8: Decent Work, SDG 10: Reduced Inequalities), government support for community colleges is deemed essential to strike a balance between financial efficiency and ensuring increased access to high-quality higher education.

Financial Sustainability

There is minimal basic data available, excluding literacy rates, despite Nepal's 2021 census . Adult literacy rates are 59.72% for women and 67.91%–78.59% for males, according to UNESCO . Although education accounts for 4.4% of Nepal's GDP, improvements in higher education are still progressing slowly . In 2020, public investment on education was only 13.19 percent, well below the 20% objective, indicating ongoing underfunding . Innovation is hampered by the low level of government expenditure in research and development . Nepal must prioritize R&D, expedite reforms, and increase financing of education in order to promote long-term socioeconomic progress in line with sustainability goals . (Bertelsmann Stiftung, 2024).

Community colleges' financial viability to be in line with SDGs 4 (Quality Education) and SDGs 10 (Reduced Inequalities) is a significant challenge . Government funding is essential for these colleges, which educate about one third students from underprivileged and isolated locations . Since 505 HEIs have fewer than 100 students, it is challenging for them to be financially sustainable without mergers and more government financing for the recognized colleges . Education experts have emphasized that maintaining community colleges calls for cooperation coordination between the national, provincial, and local governments . Although community colleges are offering comprehensive and reasonably priced education, financial limitations pose a threat to their continued existence . The feared failure to continue providing quality education to underrepresented groups in the absence of sufficient government funding points out critically the need for developing financial sustainability policies in order to safeguard their future . The importance of these issues is shown in the table below .

Table 3*Education Budget and NOC Status*

FY in AD	Budget in Education	NOC taken
2024/25	2.003066 trillion	
2023/24	197 billions	112,593
2022/23	196 billions	110,217
2021/22	180 billions	117,563
2020/21	171 billions	279,78
2019/20	163 billions	340,94
2018/19	134 billions	632,59
2017/18	99 billions	587,58
2016/17	87 billions	506,59
2015/16	80 billions	324,89

Source: Budget book (2015 to 2024), Ministry of Finance

This table shows that the education budget in Nepal has steadily increased, reaching NPR 2.003066 trillion in FY 2024/25, a significant rise from NPR 197 billion in FY 2023/24 and NPR 80 billion in FY 2015/16 . Despite this financial boost, the number of students obtaining 'No Objection Certificates' (NOCs) to study abroad remains high . In FY 2023/24, 112,593 students applied for NOCs, reflecting a persistent outflow of young talent . While COVID-19 caused a temporary decline in NOCs in FY 2019/20 and FY 2020/21, the outgoing numbers rebounded sharply, highlighting gaps in Nepal's higher education system . The expected surge in investment must reduce this trend, indicating a lag in policy effectiveness . Sustainable development in education requires not just funding but also improvements in quality, infrastructure, and employability situation . To address this challenge, the Nepalese government has set an ambitious goal to establish the country as an IT hub, targeting NPR 3,000 billion in IT exports and creating 1.5 million jobs over the next decade (NBSM Consulting Pvt Ltd, 2024-25). This initiative aims to retain students by offering competitive opportunities within Nepal . Sustainability in higher education hinges on strengthening local institutions, improving job prospects, and aligning education with industry demands . Increasing enrollment in community colleges and universities, coupled with skill-oriented programs, is therefore vital for reducing the dependency on foreign education and ensuring long-term national growth.

Sustainability Challenges and Way Forward

Community colleges in Nepal face significant sustainability challenges, as highlighted by former NPCA chairpersons and officials from UGC and TU . The key concerns include misaligned curricula, outdated teaching methods, inadequate infrastructure, and limited job opportunities for graduates . Financial constraints, inconsistent governance, and faculty retention issues have further challenged the higher education system . The long-term visibility of community colleges and the nation's ability to retain young talent will be threatened in the absence of sound and dedicated reforms in higher education system . Financial instability causing unreliable funding mechanisms hinder infrastructure expansion, digital integration, and program enhancement . Limited resources also restrict outreach efforts, preventing equitable education access for the marginalized populations . Without adequate investment, these colleges struggle to offer competitive salaries and professional development, leading to qualified faculty shortage and their retention.

Declining enrollment and a perception of lower-quality education further exacerbate sustainability threats . A lack of new academic programs, modern infrastructure, digital tools, and research facilities pushes students toward institutions abroad . Over-reliance on rote learning limits innovation, prompting students to seek interactive and industry-relevant education elsewhere . Poor governance and inconsistent higher education policies reduce operational efficiency, preventing colleges from adapting to workforce demands . To align with sustainability goals, Nepal must establish a unified regulatory policy framework, enhance digital infrastructure, and integrate market-driven skills into curricula or introduce the new academic programs . Strengthening faculty development and ensuring financial sustainability are crucial for ensuring long-term success of the HEIs . The government's vision to transform Nepal into an IT hub presents an opportunity to retain young talent by creating local job opportunities . Addressing these challenges through policy reforms and strategic investments is essential for sustainable higher education.

Conclusion

Community colleges in Nepal face significant sustainability challenges, primarily financial instability, governance inefficiencies, and outdated infrastructure . Despite playing a crucial role in expanding access to affordable education, these institutions are struggling with funding inconsistencies, faculty shortages, and curriculum misalignment with job market demands . Addressing these challenges requires targeted reforms to strengthen financial mechanisms, enhance curriculum relevance, and improve educational quality . Stakeholder collaboration, particularly increased

government investment, is essential for ensuring the long-term sustainability of community colleges and their contribution to equitable higher education

Community colleges are instrumental in Nepal's transition from a least-developed to a developing nation by enhancing quality, accessibility, affordability, and transparency in higher education . Currently, they operate in 73 districts, focusing on marginalized communities and offering programs tailored to societal needs . Community colleges alone are 72 of total 103 accredited HEIs which stands as evidence of their commitment to academic excellence . To advance this mission, community colleges are integrating digital technology, offering scholarships, and providing grants to deserving educators . However, the alignment of SDGs with daily academic operations, investments, and partnerships is necessary to maximize their impact . A structured incentive system: public recognition, tax exemptions, and sustainable regular grants can motivate these colleges to comply their efforts with national development goals . Strong monitoring mechanisms by the UGC and concerned universities are needed to ensure SDGs compliance . Community colleges directly contribute to SDGs targets through employment, economic growth, gender equity, and sustainable practices . By fostering innovation and partnerships, these colleges can drive sustainable education reform, ensuring that higher education remains to be inclusive, standardized, and ecologically responsible . Integrating SDGs into community colleges is not just a desired policy shift, it is also an investment in the resilience and sustainability of Nepal's education system.

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Factor Influencing Young People Towards Unsafe Sexual Behavior

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Abstract

This study investigates the factors influencing young people undertaking special care at rehabilitation centers in Pokhara Valley to involve in unsafe sexual behaviors . A quantitative approach and a descriptive research design was used to achieve its goal, with 105 participants aged 18 and above, selected through purposive sampling . Data were collected using a self-administered structured questionnaires focusing on socio-demographic, behavioral, and environmental factors . Analysis was conducted by using SPSS version 2020 . Key findings of the study shows that, Participants below 20 years exhibited higher risky sexual behavior (70%) compared to older participants (100% risky behavior above 20 years; $p = 0.072$) . Participants with sufficient pocket money engaged in 100% risky sexual behavior, while 68% of those with insufficient funds exhibited no risky behavior ($p = 0.00$) . Similarly, in the case of pub attendance, all frequent pub-visitors (100%) reported risky sexual behavior, while occasional visitors exhibited a 65% risk rate . Likewise, in the context of porn consumption, among participants who watched porn, 84% engaged in risky sexual behavior, compared to none among non-viewers or those uncertain about their viewing habits ($p = 0.00$) . To address these risks, targeted interventions, including comprehensive sexual health education, accessible contraceptive services, and awareness campaigns, are essential . Efforts to promote open communication about sexual health and address societal taboos are crucial . Additionally, enhancing parental education and improving economic stability can further mitigate the prevalence of risky sexual behaviors among youths . The study emphasizes the need for multifaceted strategies to reduce health vulnerabilities and promote safer sexual practices.

Keywords: *Factors influences, Young people, Unsafe sexual behaviour, Influence factors, Special care centre*

Introduction

Unsafe sexual practices are ones that increase a person's risk of contracting an STD or becoming pregnant against their will . According to the Centers for Disease Control and Prevention (2009), these risky behaviors might also include drinking alcohol or drugs, engaging in unprotected sexual behavior, and having sex when underage . Insecure Sexual behaviors are any sexual practices that increase a person's risk of contracting a sexually transmitted infection (STI), such as HIV and AIDS, unplanned pregnancies, psychological disorders, or any behavior that increases the risk of STIs and unintended pregnancies . Examples of these behaviors include young sexual activity, having multiple partners, and having sex while under the influence of alcohol or drugs and unprotected sexual behavior (Cooper, 2002).

A research conducted among college students of Kathmandu revealed that over 40% of young males engaged in premarital sex . It is widely believed that young people are waiting longer to get married as a result of modernization and globalization, which has given them more opportunities to engage in intimate (sexual) relationships prior to marriage as they marry later and complete more years of education (Regmi et al., 2010).

Young people frequently have several partners and do not use condoms, young people engage in risky sexual conduct that can result in health problems like AIDS, HIV, and STIs (Menon et al., 2016) . A number of factors, including social, cultural, and economic ones, can affect sexual behavior . Young people are also influenced by contemporary delay marriage practices to engage in sex work or have premarital sex . Drug and alcohol usage, as well as mutual trust between unmarried partners, might cause couples to engage in risky sexual conduct (WHO, 2001) .

Those who have sex with males, male sex workers, transgender persons, injecting drug users, and female sex workers are all highly prevalent in Nepal, according to the Demographic Health Survey . Men and women in rural areas are more likely than those in metropolitan areas to harbor discriminatory views toward those who have HIV . To combat these sexually risky practices, the Nepali health sector has been pushing several sexual and reproductive health initiatives (NDHS, 2016).

Teenagers from underprivileged homes are more likely to hang out with troublesome friends, which puts them at risk for risky sexual behavior (Brook et al, 2006) . Strong levels of peer pressure to engage in sexual activity and criticism of condom use are present (MacPhail & Campbell, 2001) . Peers who participate in other problem

behaviors, such as alcohol or drug use, are more likely to be adolescents who engage in dangerous activity (Laub et al., 1993) . Decreased parental guidance and control, strained parent-child bonds, and parental absence all contribute to a rise in risky sexual behavior (Brook et al., 2006).

Adolescence is when most people worldwide start having sex . The age at which men and women begin having sex is frequently significantly diverse and is largely influenced by local cultural norms . Compared to girls, teenage guys are often more likely to engage in sexual activity earlier in life (Settheekal, 2019) . "Global gender distribution shows young females are more victims of HIV infections among them, with 59 percent of them being female and 41 percent being male," according to a report from the United Nations Programme on HIV & AIDS survey . "STI rates are rising among young people." Fifty percent of sexually active adolescents never use a condom for safer sex (Hartell, 2005).

A significant and delicate issue in the sexually active age group is the high childhood STI exposure linked to risky sexual behaviors, such as unprotected sex (Asrat, 2014) . Young people's sexual behavior when they don't utilize contraception has global repercussions, mostly because it's linked to STIs and pregnancy . In comparison to adult cases, HIV incidence and prevalence are typically higher in young people (Turnbull et al., 2010) . They are likely to participate in dangerous sexual behaviors, like unprotected sex, on a regular basis due to their sexual activity (Guzman & Bosch, 2007) . Premarital and risky sexual behavior among young people in the nation has become more common due to rising marriage ages, which can result in unintended pregnancies, STIs, HIV & AIDS . Several socio economic, demographic and cultural factors have been identified as encouraging factors for risk taking behavior among young people (Regmi & Simkhada, 2008).

In Nepal, the median age for having sex for the first time is 20, and 29% of males who have never married have had sex at some point in their lives . Compared to urban regions, a higher percentage of young males aged 15 to 24 who have never married and live in rural areas have engaged in sexual activity (30%) compared to 23% in urban areas (NDHS, 2016) . In Nepal, the first sexual encounters among young people occur between spouses, with girlfriends and boyfriends accounting for 72 and 24 percent of these encounters, respectively (MoPH, 2012) . About 40% of young individuals in urban areas had their first sexual experience in the name of boyfriend and girlfriend, but actually they are engaging as survival sex and transitional sex, compared to 20% in rural areas (MoPH, 2011) . Young individuals who engage in unsafe sexual behavior are more susceptible to HIV, STDs, unintended pregnancies, and occasionally even societal issues (WHO, 2011) . In this circumstance, socioeconomic status, joblessness, sexually active friends, broken family and instability, lack of proper parental care and single

parent household, peers sexual associations, individual, social, religious characteristics have all been associated with the unsafe and risky sexual behavior of the young people.

Hence, the aim of this study was to identify influencing factors that may led young people towards unsafe sexual behavior who are undergoing treatment at rehabilitation centers which are running at Pokhara valley .

Methods

The study was conducted in Pokhara valley, known as the capital city of Gandaki province Nepal, which is situated almost 300 kms west from the federal capital city Kathmandu, Nepal . This study examined the factors that influence young people in risky sexual behavior undergoing treatment at a rehabilitation center in Pokhara . This study was conducted by using a quantitative approach . Every young person who visited a rehabilitation facility and was at least eighteen years old made up the study population . Due to the nature of the research, purposive sampling was used in this investigation . Men and women who were over the age of eighteen and willing to engage were chosen as study participants .

Hence, all the young age people residing inside the Pokhara valley were the population of the study and a total of 105 young people were selected as the sample size of the study out of them 5 were excluded due to the critically medical care and mentally ill . Hence, a total of 100 were the respondents were selected as sample size of the study . They were chosen from a rehabilitation centers running at Pokhara valley . The study was carried out from December 16th to 30th, 2023 . Structured questionnaires were used to collect data for the investigation . The questionnaire was divided into three parts: the first inquired about general socio-demographic and parental information; the second questioned about risk-taking behavior; and the third asked about traits linked to risky and dangerous sexual activity . Using a variety of national and international findings, the data on the valid percentage and frequencies were analyzed using SPSS version 2020 . Due to the legal provision of Nepal and serious personal matter all the respondents were consider as the age of eighteen and above and being concerned to the subject matter, this study included the variables related to unsafe and risky sexual behavior and associative factors .

For the study, ethical consideration was strictly maintained being based on the guidelines of NHRC and RMC of Kathmandu Shiksha Campus also getting permission from authorities of concern especial care centers . Selected respondents were clearly informed about the purpose and the objective of the study and then the written and verbal consent was taken from each of the respondents who want to participate in the study .

Results and Discussion

There are several explanations for why young people engage in risky sexual conduct . Numerous factors encourage youth to participate in these kinds of activities . The young people's socio-demographic traits greatly influence their lives and lifestyles . Age, sex, marital status, and socioeconomic factors including parental education, family income, and educational attainment are more likely to influence people's risky sexual behavior than demographic factors .

Table 1

Socio- demographic Characteristics of the Study Population

Socio-demographic Characteristics		Number	Percentage
Ethnicity	Brahmin/Kshetri	23	21.9
	Janajati	58	55.2
	Dalit	24	22.9
	Hindu	75	71.4
Religion	Buddhist	27	25.7
	Christian	3	2.9
Family Type	Joint	86	81.9
	Nuclear	19	18.1
	Unmarried	79	75.2
	Married	13	12.4
Marital Status	Separated	12	11.4
	Divorced	1	1.0
Education	Illiterate	9	8.6
	Informal education	1	1.0
	Primary	13	12.4
	Lower secondary	36	34.3
	Secondary	35	33.3
	Higher secondary	9	8.6
	Bachelor and above	2	1.9

Source: Field Data, 2023

The socio-demographic data reveals that Janajati (55.2%) is the largest ethnic group, followed by Dalit (22.9%) and Brahmin/Kshetri (21.9%) . Most individuals are Hindu (71.4%), with Buddhists (25.7%) and Christians (2.9%) as minorities . Joint families dominate (81.9%), and the majority are unmarried (75.2%) . Education levels show that

34.3% have completed lower secondary, 33.3% secondary, and only 1.9% have attained a bachelor's degree or higher . Illiteracy stands at 8.6% . The marital status indicates a predominantly unmarried population, with small proportions of married (12.4%), separated (11.4%), and divorced individuals (1.0%).

Young people engage in risky sexual behavior due to a combination of biological, psychological, and social factors . Peer pressure, lack of comprehensive sexual education, substance abuse, and curiosity about sexual experiences are significant contributors (Sneed, 2008) . Adolescents often have limited access to accurate information and contraceptives, increasing the likelihood of unprotected sex and exposure to sexually transmitted infections (STIs) (WHO, 2020) . Media portrayal of casual relationships and societal taboos around discussing sex can further exacerbate the issue . Additionally, impulsivity and the underdeveloped decision-making regions of the brain during adolescence play a role (Steinberg, 2005) . Addressing these challenges requires targeted education, accessible health services, and open communication about sexual health.

Table 2
Risky Sexual Behaviors of Young People

Variables	Frequency	Number	Percentage
Ever had Sex	Yes	100	95.2
	No	5	4.8
Age of first Sexual Intercourse	>18	68	68
	<18	32	32
	Only one	16	16
No . of Sexual Partner	2 to 5	50	50
	More than 5	34	34
	Girlfriend/Boyfriend	72	72
	Friend	12	12
First Sexual Partner	Sex workers	13	13
	Stranger	2	2
	Others	1	1
Having sex in the last one Year	Yes	76	76
	No	24	24
Condom use in last sex	Yes	66	66
	No	34	34
	Always	6	9.09
Frequency of condom use	Sometimes	54	81.82
	Rarely	6	9.09
Alcohol and drug Consumption during sex	Yes	73	73
	No	27	27

Source: Field Data, 2023

The data highlights various aspects of sexual behavior . Among participants, 95.2% have had sexual intercourse, with 68% initiating sex after age 18 and 32% before . Regarding sexual partners, 50% had 2–5 partners, 34% had more than 5, and only 16% had one . For first sexual partners, 72% involved a girlfriend/boyfriend, while 13% were sex workers, and 2% were strangers . In the last year, 76% were sexually active, with 66% using condoms during their last encounter . However, consistent condom use was low (9.09%), with 81.82% using them sometimes . Alcohol or drug use during sex was reported by 73%, indicating risky behavior . The findings underline the need for targeted sexual health interventions.

The findings make parallel with prior research on sexual behavior and health risks, highlighting common trends and disparities . Consistent with studies by Brown et al . (2017), low consistent condom use (9.09%) and significant alcohol or drug use during sex (73%) were observed, emphasizing risky sexual practices . Similar to findings by Smith et al . (2019), most participants initiated sexual activity after 18 years (68%), but a substantial portion started earlier (32%), increasing vulnerability to health risks . Additionally, diverse sexual partnerships, with 50% having 2–5 partners and 34% exceeding 5, mirror trends reported by Johnson et al . (2020) . These behaviors underscore the urgent need for targeted interventions, as also recommended in earlier studies, to promote safer sexual practices and reduce associated risks unsafe sexual behaviour must be prohibited through awareness and the legal provision . Although dangerous sexual activity can occur in childhood and at home, school, community workplaces, and other places, only the risky and unsafe sexual behaviors and the factors that influence them are briefly covered in this study because of the nature of the research and the respondents . Here in the study researcher investigate the relationship of Respondents were asked a number of questions about the factors that lead to risky sexual behavior among young people.

Table 3*Socio-Demographic Factors and Sexual Behaviors*

Socio Demographic factors	No Risky Sexual Behavior		Risky sexual Behavior		P value
	N	%	N	%	
Age					
Age Above 20	0	-	8	100%	0.072
Age Below 20	27	29%	65	70%	
Sex					
Male	0	-	61	100%	0.00
Female	27	61%	17	39%	
Others	-	-	-	-	
Marital status					
Married	10	77%	3	13%	0.00
Unmarried	11	14%	68	76%	
Separated	6	86%	1	14%	
Divorced	0	-	1	100%	
Education level					
Illiterate	0	-	9	100%	0.00
Informal education	0	-	1	100%	
Primary	0	-	13	100%	
lower secondary	0	-	36	100%	
Secondary	21	60%	14	40%	
higher secondary	6	100%	0	-	

Source: Field Data, 2023

Above table examines the relationship between socio-demographic factors and sexual behaviors, differentiating between risky and non-risky behaviors of youths . Regarding age, Participants below 20 years exhibited higher risky sexual behavior (70%) compared to older participants (100% risky behavior above 20 years; $p = 0.072$) . Similarly in terms of sex, all males (100%) reported risky sexual behavior, whereas 61% of females engaged in no-risk behaviors, and only 39% reported risky behaviors ($p = 0.00$) . Likewise, in the context of marital status, married and separated individuals predominantly showed no risky sexual behavior (77% and 86%, respectively) . In contrast, unmarried participants exhibited high-risk behaviors (76%), and divorced participants entirely engaged in risky behaviors ($p = 0.00$) . Regarding the education status and the relation to sexual behavior, illiterate, informally educated, and participants with primary or lower secondary education showed 100% risky sexual behavior . Secondary education reduced this to 40%, while all higher secondary participants reported no

risky behaviors ($p = 0.00$). The analysis reveals significant associations between socio-demographic factors and sexual behaviors among youths. Risky sexual behaviors were prevalent among younger participants (<20 years: 70%), males (100%), unmarried (76%), and less-educated individuals (illiterate/primary: 100%). Conversely, females (61%), married (77%), separated (86%), and higher-educated participants reported predominantly non-risky behaviors ($p \leq 0.072$).

Table 4
Socio-demographic Factors and Sexual Behaviours

Individual factors	No Risky Sexual Behavior		Risky sexual Behavior		P Value
	N	%	N	%	
Pocket money					
Sufficient	0	0%	60	100%	0.00
Insufficient	27	68%	13	100%	
Going to pub					
Frequently	0	0%	51	100%	0.00
Some time	12	35%	22	65%	
Not visited	15	100%	0	0%	
Watching porn					
Yes	14	16%	73	84%	0.00
No	11	100%	0	0%	
Don't know	2	100%	0	0%	
Alcohol during sex					
Yes	1	1%	73	99%	0.00
No	26	100%	0	0%	

Source: Field Data, 2023

Above table analyze the individual factors influencing risky sexual behavior, revealing significant trends. Being concerned with the variables of the study tools, regarding the pocket money, Participants with sufficient pocket money engaged in 100% risky sexual behavior, while 68% of those with insufficient funds exhibited no risky behavior ($p = 0.00$). This suggests financial resources may enable riskier activities. Similarly, in the case of pub attendance, all frequent pub-goers (100%) reported risky sexual behavior, while occasional visitors exhibited a 65% risk rate. Notably, those who never visited pubs demonstrated no risky behavior ($p = 0.00$), indicating pubs as a high-risk environment. Likewise, in the context of porn consumption, among participants who watched porn, 84% engaged in risky sexual behavior, compared to none among non-viewers or those uncertain about their viewing habits ($p = 0.00$). This suggests a strong correlation between porn exposure and risky behaviors. In the case of alcohol consumptions during sex, nearly all participants who consumed alcohol during sex

(99%) engaged in risky sexual behavior, whereas those who abstained had no risky behavior ($p = 0.00$). This highlights alcohol use as a critical risk factor.

The findings emphasize the role of financial independence, social environments (e.g., pubs), media influence (porn), and substance use (alcohol) in promoting risky sexual behavior. Interventions targeting these factors are crucial to mitigate risks of unsafe and risky sexual behaviour.

Table 5

Household Factors and Sexual Behaviors

Household factor	No Risky Sexual Behavior		Risky sexual Behavior		P Value
	N	%	N	%	
Father Education Level					
Illiterate	0		25	100%	0
Informal Education	0		31	100%	
Primary	6		17	74%	
Lower Secondary	12		0	0%	
Secondary	6		0	0%	
Higher	3		0	0%	
Mother Education Level					
Illiterate	0		38	100%	0
Informal Education	0		25	100%	
Primary	10		10	50%	
Lower Secondary	12		0	0%	
Secondary	4		0	0%	
Higher Secondary	1		0	0%	
Income Source Of Family					
Agriculture	0		21	100%	0
Business	0		40	100%	
Gov Job	0		6	100%	
Private Job	2		5	71%	
Daily Wages	14		0	0%	
Foreign Income	11		1	8%	

Source: Field Data, 2023,

Above table highlights household factors and their association with risky sexual behaviors. Regarding the Father's Education Level and association of risky sexual

behavior of children, risky sexual behavior is highest among participants whose fathers are illiterate or have informal education (100%) . In contrast, no risky behaviors are reported if the father has at least lower secondary education or higher ($p = 0.00$) . This suggests that a father's education strongly influences children's behavior . Similarly, participants with illiterate or informally educated mothers report 100% risky sexual behavior . However, 50% of those with mothers having primary education exhibit risky behaviors, decreasing to 0% as the mother's education level increases to secondary or higher ($p = 0.00$) . A mother's education appears pivotal in reducing risk . Likewise the family income source their association with risky sexual behaviors, participants from families relying on agriculture, business, or government jobs exhibit 100% risky behaviors . Families with private job income report 71% risky behavior, while those relying on daily wages show no risky behavior . Foreign income families demonstrate the lowest risk level (8%) ($p = 0.00$) . Above analysis concludes that, economic stability and type of income source influence sexual behavior . From the above analysis it can be said that, parental education and family income source play crucial roles in shaping sexual behaviors, with higher education levels and diverse income sources associated with lower risk.

The findings reveal that parental education and family income sources significantly influence risky sexual behaviors . Risky behaviors are highest among participants with illiterate or informally educated parents, while higher parental education correlates with reduced risk ($p = 0.00$) . Similarly, family income sources impact behaviors, with families relying on foreign income exhibiting the lowest risk (8%) . These findings align with Smith et al . (2018), who emphasized the protective role of parental education and stable economic conditions in reducing risky sexual practices.

Conclusion

As per the above findings and discussion, this study shows that hazardous and unsafe sexual conduct is linked to a number of outcomes, including social stigma and discrimination against persons within the family and society . The study highlights multiple factors influencing risky sexual behaviors among youths, highlighting socio-demographic, individual, and household determinants . Key findings reveal that age, gender, marital status, and education significantly affect risky behaviors . Younger participants, males, and unmarried individuals are more prone to involve in risky sexual activities . Higher educational attainment, particularly secondary or higher, is associated with reduced risks . Similarly, females, married, and detached individuals predominantly reported non-risky behaviors . Household factors, such as parental education and family income sources, also play a critical role . Participants with

illiterate or informally educated parents exhibit higher risky behaviors, while those with educated parents, especially at secondary or higher levels, show minimal risk . Families relying on foreign income validate the lowest risky behavior rates, highlighting the protective effect of stable and diverse income sources . Individual behaviors and social environments further contribute to risky sexual practices . Participants with financial liberation, frequent pub attendance, pornography exposure, or alcohol use during sex are significantly more likely to engage in unsafe sexual behavior . Consistent condom use remains low, further increasing vulnerability to health risks, aligning with prior studies like Brown et al . (2017) and Smith et al . (2018) .

To mitigate these risks, comprehensive interventions are needed, including sexual health education, accessible contraceptive services, financial support for vulnerable groups, and awareness campaigns targeting risky behaviors . Promoting open communication about sexual health and addressing societal taboos can further encourage safer practices, reducing the prevalence of unsafe sexual behaviors among youths . Also parents should have regular, open and educational conversations with their young children and adolescents regarding the physiological changes that occur during adolescence and usage, as well as the related issues . Last but not least, this study gives social workers, educators, health professionals, NGOs, INGOs, and legislators have chance to learn more about the social impacts of unsafe sexual behavior on youth to support their sexual health initiatives and health plans for all kinds of people.

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Nexus between Remittances and Economic Growth in Nepal: An ARDL Bound Test Cointegration Approach

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Abstract

This paper aims to investigate the nexus between remittances and economic growth in Nepal from 1993 to 2023, employing an Auto-Regressive Distributed Lag (ARDL) bound test cointegration model with time series data analysis techniques. The empirical findings reveal that both long-run and short-run coefficients indicate statistically significant and positively impact remittances on the Nepalese economic growth during the investigation period. This study's findings suggest that remittances play a pivotal role in improving living standards, economic development, and reducing poverty in Nepal. Moreover, this study found that government expenditures and labor variables have a positive influence on economic growth in the country. These results underscore the critical importance of remittances as a driver of sustainable development. The study results emphasize the need for targeted improvements in the management and effective utilization of remittances, positioning it as a strategic catalyst for promoting economic advancement in Nepal.

Keywords: ARDL, Economic growth, Labor, Nepal, Remittances

1. Introduction

Remittances have emerged as a vital source of external finance for developing countries, contributing significantly to economic stability and growth. For countries like Nepal, where domestic employment opportunities are limited, migration has

become a common strategy to secure livelihoods . This has led to a surge in remittance inflows, which play a pivotal role in boosting household incomes, reducing poverty, and supporting economic development (Shrestha, 2008) . According to the Nepal Rastra Bank, remittances have been instrumental in alleviating poverty, as they serve as a primary source of income for many households, enabling them to meet their daily consumption needs (NRB, 2021).

Nepal has witnessed a remarkable increase in remittance inflows over the past two decades . According to an economic survey, remittances to Nepal have been growing rapidly and constitute a substantial share of Nepal's GDP, accounting for 25.3 per cent, reaching Rs . 794.32 billion (MOF, 2023) . This growth began in the early 2000s as migration to Gulf countries, Malaysia, and other labor markets became more prominent . As remittances grew, they provided a reliable source of foreign exchange earnings and economic support particularly, in developing economies where remittance inflows constitute a significant portion of GDP . Nepal, as a remittance-dependent economy, provides an intriguing case for evaluating the impact of these financial flows on macroeconomic performance (Sapkota, 2013).

Over the past three decades, a significant body of research has explored the relationship between remittances and economic growth across different countries, utilizing a range of methodological approaches (e.g., Taylor, 1999; Gupta, 2006; Ratha, 2007; Aggarwal et al., 2011; Khatalan, 2012; Kumar and Vu, 2014; Meyer and Shera, 2017; Makun, 2018; Kadozi, 2019; Sutradhar, 2020; Abdulai, 2023) . These previous empirical studies on remittances and economic growth present mixed findings, while some research suggests a negative impact, others highlight a positive influence . Recent studies have focused on time-series analyses investigating the link between remittances and economic growth in various nations . Khatalan (2012) examined the relationship between remittances and economic growth in Pakistan over the period from 1980 to 2015 . The author employed the ARDL test and the error correction model techniques and found a significant and positive correlation between remittance and economic growth . Tolcha and Rao (2016) employed the ARDL model to analyse the relationship between remittances and economic growth from 1981 to 2012 . Their results found a positive and significant impact of remittances on economic growth in the short run, while in the long run, this effect turns negative . Makun (2018) investigated the impact of external factors on economic growth in the Republic of the Fiji Islands . The study found that remittances have a positive influence on economic growth in both the short run and the long run . Kadozi (2019) analyzed the impact of remittance inflows on economic growth in Sub-Saharan African countries, with a focus on Rwanda . The study found a positive and significant impact of remittances on economic growth in Rwanda.

In the Nepalese context, until now, there has been a limited amount of empirical research that has focused on the relationship between remittances and economic growth . Dhungel (2018) applied an ARDL-bound testing method for the period spanning 1990-2017, and his study found a significant positive relationship between remittances and economic growth in Nepal . Likewise, Adhikari and Sapkota (2018) found that remittances positively influence GDP growth by increasing household consumption and investment. Shakya and Gonpu (2021) investigated the impact of remittances on economic growth in Nepal using the regression model, and the result found that remittances have no significant effects on economic growth . On the other hand, Adhikari (2023) analyzed the relationship between remittances and gross domestic savings in Nepal using the ARDL model over the period from 1978 to 2021 . The author found that remittances harm gross domestic savings in the long run.

Broadly speaking, recent literature on remittances-economic has produced mixed findings, largely due to variations in the selection of variables, differences in the periods analyzed, and the use of diverse methodological approaches . Therefore, this study aims to investigate the relationship between remittances and economic growth in Nepal over the period from 1993 to 2023 . To address a gap in the remittances-economics literature, the study employs the Autoregressive Distributed Lag (ARDL) bound test cointegration approach, as developed by Pesaran et al . (2001), along with time series data analysis techniques.

The structure of this paper is organized as follows: Section 2 describes a brief overview of the data sources, variables description and methods employed in this study . Section 3 presents the empirical findings and discussion . Finally, Section 4 outlines the conclusions of the study.

2. Data and Methods

2.1 Variables Description

This study utilizes yearly data from Nepal spanning the period from 1993 to 2023 to investigate the relationship between remittances, economic growth, and other key macroeconomic indicators, including labor force, government expenditure, and inflation . The data employed in this analysis was sourced from the World Bank (WB, 2024) . In this study, gross domestic product (GDP) in current U.S . dollars is used as a proxy for economic growth (Y) variable . Similarly, the remittances (RIM) variable is represented by personal remittances received, also measured in current U.S . dollars.

In addition to these primary variables (remittances and economic growth), this research incorporates three control variables: labour force (L), government expenditure (GOV),

and inflation (*INF*) . Government expenditure is expressed as a percentage of GDP and used as a proxy for Nepal’s fiscal policy . The labor variable represents the total labor force, while inflation is measured as the annual percentage change in consumer price inflation . All selected variables are transformed into natural logarithms to enhance analytical robustness . The study period from 1993 to 2023 is determined by the availability of data for the chosen variables.

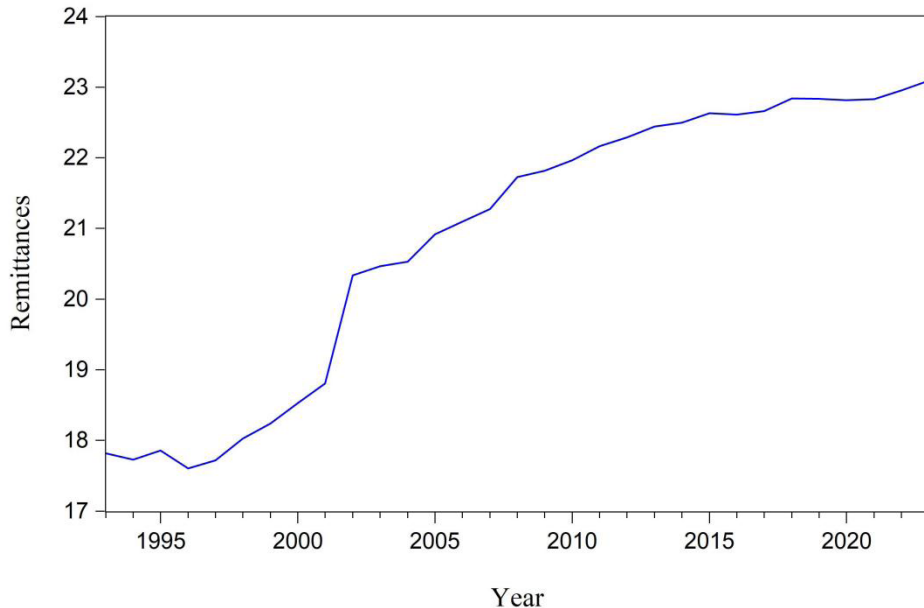


Figure 1

Personal Remittances Received as Current U.S. Dollars during the Study Period (1993-2023)

Figure 1 above displays the trend of remittances in Nepal from 1993 to 2023 . The figure shows that the remittances have been slightly declining during the period between 1993 to 1997 and afterwards it has seen a growing trend for the period from 1998 and 2023 . In sum, throughout the research period from 1993 to 2023, remittances in Nepal have exhibited an upward tendency, indicating that remittances are a fundamental driver of the nation’s economic progress.

2.2 Methods

The paper initially used the Phillips-Perron (PP) unit root test to ascertain the integration order of the variables . Subsequently, this paper employs the autoregressive distributed lag (ARDL) bound test cointegration approach developed by Pesaran et

al. (2021) to examine the nexus between remittances and economic growth in Nepal. In the remittance-economics literature, the ARDL bound test approach has become more popular recently than the earlier cointegration approaches, like those of Engle and Granger (1987), Johansen (1988), and Johansen and Juselius (1990). Due to the limited sample size of this research, the ARDL bounds testing approach is considered a statistically more robust approach for identifying the co-integrating relationship.

The ARDL model incorporating remittances, economic growth, and other macroeconomic variables can be specified in equation (1) as follows:

$$\begin{aligned} \Delta \ln Y_t = & \alpha_0 + \sum_{i=0}^k \theta_i \Delta \ln Y_{t-i} + \sum_{i=0}^k \varphi_i \Delta \ln RIM_{t-i} + \sum_{i=0}^k \pi_i \Delta \ln L_{t-i} + \\ & \sum_{i=0}^k \eta_i \Delta \ln GOV_{t-i} + \sum_{i=0}^k \gamma_i \Delta \ln INF_{t-i} + \beta_1 \ln Y_{t-1} + \beta_2 \ln RIM_{t-1} \\ & + \beta_3 \ln L_{t-1} + \beta_4 \ln GOV_{t-1} + \beta_5 \ln INF_{t-1} + u_t \end{aligned} \quad (1)$$

In the above equations (1) Δ represents the first difference operator, α_0 denotes the drift component, Y is economic growth (dependent variable), RIM is the remittances (key independent variable), other macroeconomic variables (such as L is the labour, GOV is the government expenditure, and INF is the inflation), \ln signifies the natural logarithms, t denotes the period, μ refers to the error term and k indicates the lag length. The parameters of θ , φ , π , η and γ represent the short-run coefficients, whereas $\beta_1, \beta_2, \beta_3, \beta_4$ and β_5 correspond to the long-run coefficients.

The initial phase of the ARDL bounds test approach involves testing the existence of a long-term link among the variables of economic growth, remittances, labour, government expenditure, and inflation using the F-test. The null hypothesis in the equation is defined as $H_0: \beta_1 = \beta_2 = \beta_3 = \beta_4 = \beta_5 = 0$, indicating the absence of a long-run link among the variables, whereas the alternative hypothesis in the equation is expressed as $H_1: \beta_1 \neq \beta_2 \neq \beta_3 \neq \beta_4 \neq \beta_5 \neq 0$, suggesting the presence of a long-term relationship among the variables.

After establishing the long-run connection among variables, the short-run dynamic parameters may be derived by estimating an error correction model (ECM) related to the long-run estimates of the ARDL model proposed by Pesaran et al. (2001), as delineated in the following equation (2) below:

$$\Delta \ln Y_t = a_0 + \sum_{i=0}^k \theta_i \Delta \ln Y_{t-i} + \sum_{i=0}^k \phi_i \Delta \ln RIM_{t-i} + \sum_{i=0}^k \pi_i \Delta \ln L_{t-i} + \sum_{i=0}^k \eta_i \Delta \ln GOV_{t-i} + \sum_{i=0}^k \gamma_i \Delta \ln INF_{t-i} + \delta_i ECT_{t-i} + u_t \quad (2)$$

In this context, ECT_{t-1} refers to error-correction terms, while δ signifies the speed of adjustment. All other notations have been previously defined in Equation (2).

To assess the goodness of fit of the ARDL model, this study conducts stability tests using the cumulative sum of recursive residuals (CUSUM) and the cumulative sum of squares of recursive residuals (CUSMSQ) which was developed by Brown et al. (1975). These tests are employed to evaluate the stability of long-run estimators based on recursive residual estimates.

3. Results and Discussion

Before executing the ARDL model, it is essential to conduct unit root tests, such as the Phillips-Perron (PP) tests, to determine whether the sample data variables are stationary or non-stationary.

Table 1

Results of the Unit Root Test

Variables	With trend and intercept	
	Level	First difference
lnY	1.7267	-4.3098***
lnRIM	-0.9975	-4.9933***
lnL	-1.5123	-2.1992
lnGOV	-1.5046	-4.9831***
lnINF	-3.9326**	-7.8635***

Source: Eviews 12 output

*Note: *, **, and *** refer to the statistical significance at the 10%, 5%, and 1% levels, respectively.*

The outcomes of the PP unit root test for each variable are presented in Table 1 above . This test examines both the level and the first difference of variables, including economic growth, remittances, labor, government expenditure, and inflation . At their levels, the null hypothesis of the PP unit root test cannot be rejected for all variables except inflation . However, when the first difference is applied, the null hypothesis can be rejected for all variables except labor . Therefore, the study concludes that the PP unit root test indicates stationarity and integration of order one ($I(1)$), justifying the selection of the ARDL cointegration model for this research.

Table 2

ARDL Bounds Test Results

Calculated <i>F</i> -Statistics	Significance level	Critical value	
		<i>I</i> (0) lower bound	<i>I</i> (1) upper bounds
22.9306	1%	4.40	5.72
	5%	3.47	4.57
	10%	3.03	4.06

Source: Eviews 12 output

Table 2 presents the results of the ARDL bounds test for cointegration, along with the critical values for the upper and lower bounds . The findings reveal that the calculated *F*-statistic (22.9306) exceeds the critical upper bound value (5.72) at the 1% significance level . This indicates that, during the period from 1993 to 2023, the variables of economic growth, remittances, labor, government expenditure, and inflation exhibit a cointegrating relationship . Following the confirmation of this long-term relationship, the study proceeds to estimate the long-run coefficients.

Table 3

Long-run Coefficients Estimated Through the ARDL Model

Variables	Dependent Variable(lnY)			
	Coefficient	Standard Error	<i>T</i> -statistics	Probability
lnRIM	0.2022	0.0319	6.3329***	0.0001
lnL	0.5087	0.6607	0.7699	0.4591
lnGOV	0.8917	0.1568	5.7215***	0.0002
lnINF	0.1487	0.0444	3.3434***	0.0074
C	-5.3039	11.4589	-0.4628	0.6534

Source: Eviews 12 output

*Note: *, **, and *** refer to the statistical significance at the 10%, 5%, and 1% levels, respectively.*

The estimated long-run coefficients obtained from the ARDL model are shown in Table 3 . The results indicate that a 1% increase in remittances leads to a 0.22% increase in economic growth . This coefficient is highly statistically significant at the 1% level and positively associated with economic growth during the investigation period from 1993 to 2023 . The results provide compelling evidence that remittances have served as a major driver of economic growth in the country . The findings of this study align with prior research conducted in various countries, including Pakistan, Fiji, Rwanda, and India, as reported by Ahmed et al . (2011), Chen and Jayaraman (2016), and Kadozi (2019), respectively . However, these results contrast with those of Achouak and Zaiem (2013), who observed a negative impact of remittances expansion on Tunisia's economic growth . Similar outcomes were also reported by Karagoz (2009) for Turkey.

With the long-run estimations of the ARDL model, this study found that government expenditure, inflation, and labor variables exhibit the expected signs in relation to the coefficients of the control variables . Among these variables, inflation and government expenditure are statistically significant at the 1% level . Notably, all estimated coefficients for labor, inflation, and government expenditure demonstrate a positive relationship with economic growth . Specifically, a 1% increase in labor leads to a 0.50% rise in economic growth . In terms of inflation, a 1% increase in inflation is associated with a 0.14% rise in economic growth, suggesting that inflation acts as a crucial driver of growth in the Nepalese economy . This finding contrasts with the results of Hassan et al . (2011), who concluded that inflation harms economic growth.

Regarding government expenditure, a 1% rise reduces economic growth by 0.89% . This conclusion is consistent with recent findings by Bittencourt (2012) and Ductor and Grechyna (2015), who revealed that government expenditures had a beneficial influence on economic growth.

Table 4
Short-run Coefficients Estimated through the ECM Results of the ARDL Model

Variables	Dependent Variable (ΔY)			
	Coefficients	Standard Error	T-statistics	Probability
ΔRIM	0.0545	0.0163	3.3430***	0.0075
ΔL	3.4564	0.9245	3.7383***	0.0038
ΔGOV	0.2327	0.0523	4.4467***	0.0009
ΔINF	-0.01843	0.0099	-1.8481*	0.0943
ECT_{t-1}	-1.0949	0.0864	-12.6694***	0.0000

Source: *Eviews 12 output*

Note: *, **, and *** refer to the statistical significance at the 10%, 5%, and 1% levels, respectively.

Table 4 displays the estimated results of the short-run coefficients as well as the Error Correction Term (ECT) obtained from the ARDL model . Over the yearly research period from 1993 to 2023, the calculated short-run coefficients of government expenditure, labour, and remittances are positively correlated with economic growth and are statistically significant at the 1% level . This outcome indicates that these short-run coefficients play a fundamental role in the growth performance of the Nepalese economy . On the other hand, the calculated short-run coefficient for inflation is statistically significant at the 5% level and inversely correlated with economic growth . Furthermore, as anticipated, the calculated coefficient of the error correction term (ECT_{t-1}) has a negative sign and is statistically significant at the 1% level . This result confirms that the expected convergence process is the existence of a stable long-run relationship among economic growth, remittances, labor, inflation, and government expenditure entire the study period.

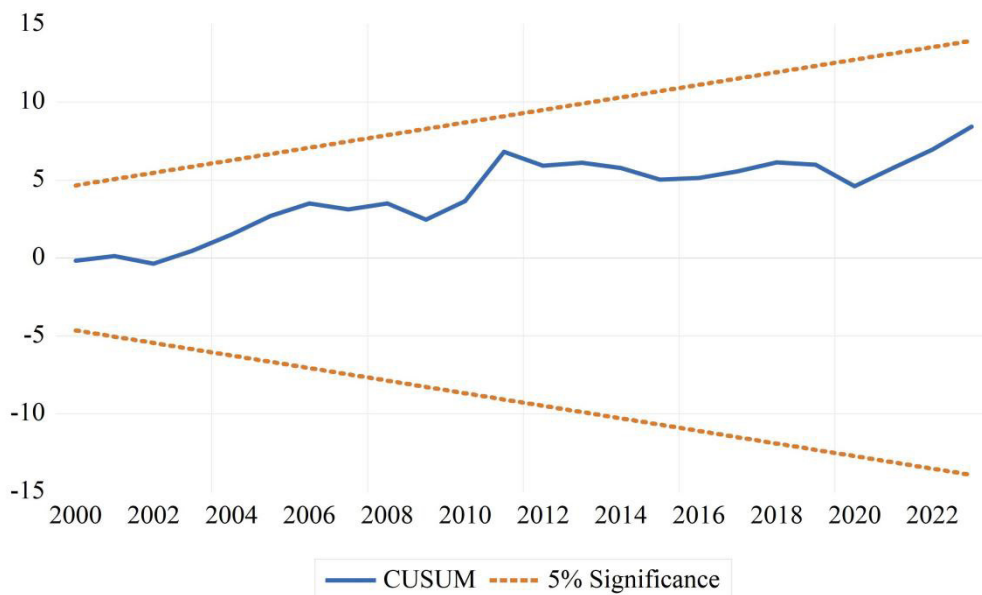


Figure 2

Plot of the CUSUM Statistic

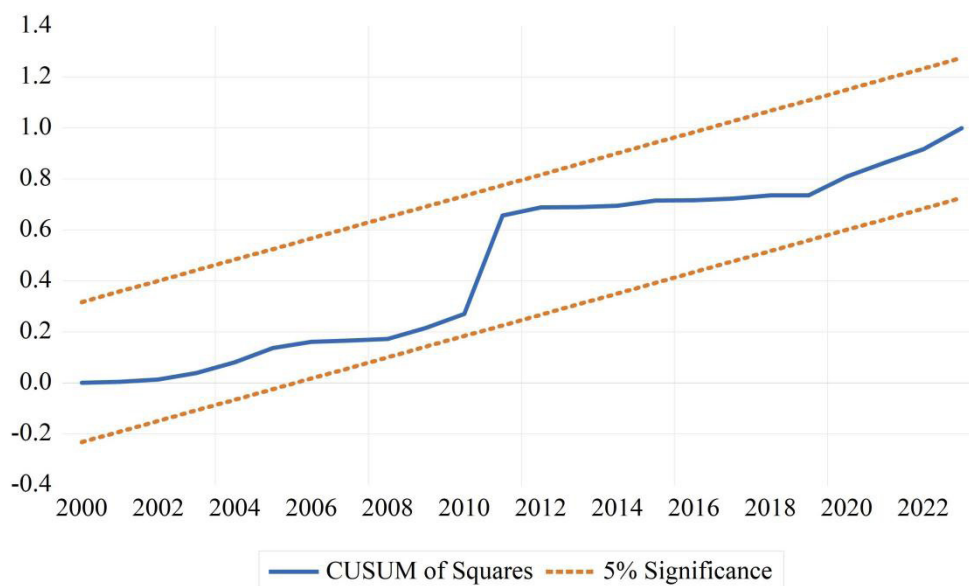


Figure 3

Plot of the CUSUMSQ Statistic

The graphical representations of the cumulative sum of recursive residuals (CUSUM) and the cumulative sum of squares of recursive residuals (CUSUMSQ) statistics are shown in Figures 2 and 3 . The plots indicate that both CUSUM and CUSUMSQ statistics remain within the 5% critical bounds, suggesting that all computed coefficients remained stable throughout the research period from 1993 to 2023.

4. Conclusion

This study used an ARDL bound test cointegration technique to investigate the nexus between remittances and economic growth in Nepal spanning from 1993 to 2023 . The results of the PP unit root test indicated that all variables, including economic growth, remittances, labor, and government expenditure, were stationary and exhibited an integration of order one at the first difference . Additionally, throughout the 1993-2023 research period, the ARDL bounds test verified the presence of a cointegrating link between economic growth, remittances, labour, inflation, and government expenditure.

The analysis of both long-run and short-run coefficients indicates that remittances have

a positive impact on economic growth . This finding suggests that remittances have played a crucial role in fostering economic growth in Nepal . The estimated coefficients for both the long-run and short-run indicate that government expenditure and labor have a positive impact on economic growth, which indicates that these variables contribute substantially to the overall performance of the Nepalese economy . To boot, the estimated long-run coefficient results demonstrate that inflation negatively influences economic growth, whereas the short-run coefficient estimates indicate a positive relationship between inflation and economic growth .

From a policy perspective, remittances serve as a vital driver of Nepal's economic development by reducing poverty, increasing household incomes, and contributing to economic stability . To optimize the benefits of remittances, policymakers should prioritize strategies that encourage productive investments, foster skill development, strengthen bilateral agreements, and enhance financial inclusion . Additionally, promoting economic diversification through initiatives such as entrepreneurship and human capital development could further amplify their positive impact on economic growth .

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Artificial Intelligence in Education: Adoption and Usage Patterns Among Technical and Non-Technical Students

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Abstract

This paper discusses the adoption and usage patterns of Artificial Intelligence (AI) tools among technical and non-technical students at Kathmandu Shiksha Campus (KSC) . The data were drawn from 13 technical students studying in the Bachelor of Computer Applications (BCA) program and 10 non-technical students from Bachelor of Business Studies (BBS) and Bachelor of Education (B.Ed.) programs . A mixed-methods approach was adopted, combining questionnaires with interviews . This present paper investigates the frequency of AI tool usage, major purposes, the most commonly used tools, perceptions about the integration of AI into the curriculum, challenges in adoption, and perceived benefits . The results point the usage of AI tools among both technical and non-technical students, their opinion regarding frequency of usages, purpose of using, challenges faced or benefits from it . The study has also underlined that technical students usually use AI tools for coding, debugging, and fine-tuning their coding ability, while non-technical students use the tool basically in report writing, analysis, and presentation . This paper suggests curriculum developers and college management to make a policy or conduct frequent seminars regarding AI literacy and accessibility in various educational faculties.

Keywords: *AI adaptation, Usage pattern, Technical and non-technical students, Curriculum integration, AI literacy, accessibility*

Introduction

Artificial intelligence is a revolution in educational landscapes, providing innovative tools and opportunities for research, learning, project development, and knowledge management . Examples of personalized learning systems include intelligent tutoring systems, which are changing the way students engage in learning materials and educators deliver content . These technologies enhance learning experiences, improve classroom interactions, and streamline administrative tasks (Holmes et al., 2019) . Equipped with sophisticated decision-making, data analytics, and customized solutions, AI supports students in saving time, obtaining better academic results, and presenting themselves in a more effective manner.

AI tools are increasingly being adopted to enhance teaching and learning experiences, automate administrative processes, and personalize educational journeys (Zawacki-Richter et al., 2019) . For instance, students can learn new languages, complete assignments efficiently, and refine presentations with the help of AI-powered applications . Additionally, tasks such as grammar checks, content generation, and essay writing have become more efficient, leading to improved student productivity and learning curves . AI technologies have also influenced social media content creation, helping students foster creative and communicative skills.

However, significant barriers, such as limited accessibility to AI tools, ethical concerns, and overdependence on technology, hinder the full utilization of AI in education (Selwyn, 2019) . These challenges impact students' ability to conduct research, complete assignments effectively, and apply logical reasoning across diverse educational contexts . The increasing reliance on AI raises questions about its implications for creativity, trustworthiness of generated content, and preparation for AI-driven workplaces . Overdependence on AI tools may diminish students' critical thinking skills and creativity, emphasizing the importance of verifying AI-generated content for reliability and accuracy (Frey & Osborne, 2017).

This study examined the adoption and usage of AI tools by both technical and nontechnical students at Kathmandu Shiksha Campus, located at Chandragiri-10, Kathmandu, Nepal . It is a community-based college, running from Plus 2 programs to Master's degree programs . Bachelor level programs students are taken into account for this study . Students from Bachelors in Computer Application (BCA) are considered as technical students, as they are familiar with AI tools and are studying under their curriculum . Similarly, Students from Bachelors in Business Studies (BBS) and Bachelors in Education (B.Ed.) are considered as non-technical students, whose syllabus doesn't contain AI related contents . The aim here is to understand how frequently students use AI tools, the purpose for which they do so, what challenges they encounter in

doing so, and their perception of the role of AI in education . It also highlights to what extends does AI should be included in curriculum . Among these factors, the current study contributes to the wider discussion of how AI will be effectively deployed in higher education-in terms of both its potential and its limitations . These findings aim to inform college management and policymakers what sorts of policy or seminars to be conducted, or how to encourage students to get the benefits of growing technology like Artificial Intelligence.

Literature Review

While the use of AI tools has significantly improved learning experiences in educational institutions, attitudes, challenges, and effectiveness regarding the use of such tools may be significantly different to the cases of technical and non-technical students . Technical students, particularly those in the computer science field, have higher AI literacy and are more confident in using AI tools . These students are increasingly using AI technologies for assignment work, project development, and enhancement of their skills . For example, technical students use AI for programming logic, project design, and professional presentations, which shows their proactive attitude toward the integration of AI in their career development process (Holmes et al., 2019; Zawacki-Richter et al., 2019) .

On the other hand, the non-technical students are less aware of how to understand and make effective use of AI tools . They will most likely use AI in fairly basic ways: grammar and spell checkers, online translation tools, and text generators for essay writing . Their limited use in more advanced AI applications may signal a gap in their training and curriculum . Recent studies underscore that non-technical students perceive AI tools as accessible yet underutilized for higher-order tasks due to a lack of adequate training (Essel et al., 2022 and Schei et al., 2024) . Despite these differences, several challenges cut across both technical and non-technical students in their adoption of AI technologies, including data privacy concerns, over-reliance on automation, and ethical dilemmas (Chen et al., 2023; Jeffrey, 2023) . Besides the level of awareness of AI, institutional support and training are another major determining factor in how far the AI tools will be adopted . Recent studies show that students from all academic backgrounds benefit considerably when institutions provide structured guidance on how to use AI technologies effectively . Workshops, integrated courses, and practical training help bridge the gap in AI literacy and provide non-technical students with skills to leverage these tools for advanced tasks . Moreover, technical students also benefit from updated resources aligned with the rapidly evolving AI landscape, ensuring relevance to industry needs (Chen et al., 2023 and Gayed et al., 2022).

Motivation to use AI tools also differs according to career aspirations and individual attitudes toward technology . Studies have shown that technical students are motivated by the need to gain industry-relevant skills, while non-technical students tend to use AI tools because it saves them time and is more convenient (Dwivedi et al., 2021) . The divergences here indicate the demand for tailored interventions, thus calling forth different expectations and challenges to be faced by such groups . Understanding these differences in context is thus necessary for a holistic, effective, and more equal adoption of AI by diversified student populations . For technical students, the high cost of advanced AI tools and the steep learning curve associated with mastering them pose significant challenges (Faggella, 2020) . Non-technical students, on the other hand, struggle with integrating complex AI concepts into their studies, particularly when such topics are not aligned with their field of study or daily academic routines . These challenges underline the necessity of tailoring AI education to address the unique needs of different student groups.

AI technologies have widely been recognized as playing a critical role in facilitating personalized learning, real-time feedback, and administrative processes (Zawacki-Richter et al., 2019) . However, the effectiveness of AI depends on how well it is integrated into the curriculum for each stream of education . Technical students tend to emphasize algorithm design, machine learning implementation, and practical applications, whereas non-technical students focus more on ethical considerations, language processing, and writing aids (Holmes et al., 2019) . A well-rounded approach that incorporates AI education into diverse disciplines can bridge the gap between technical and non-technical students, ensuring equitable access and competence in using AI tools .

Moreover, research highlights that personalized learning powered by AI has the potential to improve student outcomes significantly, provided that educators are trained to integrate these technologies effectively (Fischer et al., 2020) . For technical students, this involves practical exposure to AI development, while for non-technical students, it requires incorporating user-friendly AI applications into their curriculum . This can only be addressed through more inclusive and adaptive AI educational strategies for enhancing digital literacy in preparing learners for a future of work characterized by AI . The use of AI tools also demands an address of the ethical implications of their use in education . While technical students are typically more familiar with the technological underpinnings of AI, their familiarity with the societal impacts of AI may be restricted unless they are specifically taught ethical issues such as algorithmic bias, data privacy, and accountability (Selwyn, 2019) . In contrast, non-technical students, who often bring a broader focus on the socio-economic and cultural implications of AI, might not have the technical background to evaluate such issues critically . Ethics being

woven into the education in AI, within and across disciplines, ensures a well-rounded approach toward this understanding.

Overall, institutional support is very crucial for the adoption of AI among students . It is found from the literature that access to adequate resources, such as training programs and AI-enabled platforms, significantly enhances students' confidence and capability in using these tools (Dwivedi et al., 2021) . Equitable access to AI tools and resources provided by an institution can reduce disparities between technical and non-technical students, thus creating a fertile ground for innovation and interdisciplinary collaboration . Finally, there is no avoiding the role of motivation and self-efficacy in AI adoption . The students who are more confident in their technological abilities will go on to explore more advanced AI applications, while others need assistance due to fear . In the literature, online gaming, active tutorials, and real-life project-based learning have emerged as promising approaches to engage and create better learning outcomes for all kinds of students, regardless of their prior background in technology (Creswell & plano, 2018).

Methods

A mixed-method approach was the methodological framework adopted for the study, combining both quantitative and qualitative methods to explore the level of adoption and usage pattern of AI tools among the technical and non-technical students at Kathmandu Shiksha Campus . Quantitative data was collected through a structured questionnaire on measurable insights into experiences with AI tools . Meanwhile, qualitative data were gathered via semi-structured interviews, providing an in-depth exploration of individual perceptions and contextual factors influencing AI adoption . This approach facilitates a comprehensive understanding, balancing statistical analysis with nuanced interpretive insights (Creswell & Plano, 2018 and Fetters & Molina-Azorin, 2020) .

The mixed-methods design aligns with recent recommendations for studying complex topics like technology adoption in education by capturing both breadth and depth of information . It enables integration of diverse perspectives and enhances the robustness of findings, addressing limitations of singular methodologies (Aschbrenner et al., 2022) . Sample population included in total of 23 students . 13 technical students from Bachelors in Computer Application (BCA) faculty and 10 non-technical students from Bachelors in Business (BBS) and Bachelors in Education (B.Ed . Faculties) were participated . A printed questionnaire was distributed to all the participants and the questionnaire comprised close ended questions focusing on frequency of AI usage, primary purpose of using AI tools, Inclusion of AI in curriculum, major challenges and benefits of adopting AI tools .

The questions asked to the included students about the Adoption and Usage Patterns of AI tools . The frequency in which AI tools were used, such as ChatGPT or Grammarly, was determined by the questionnaire, along with identifying the main purposes these tools were put to when used in their studies . Students' questions were also asked about the sort of AI tool they make use of most . Additionally, the survey asked whether students believe AI usage ought to be officially incorporated into the college curriculum .

Challenges in adopting AI tools were also examined, along with students' perceptions of the most significant benefits AI tools bring to education . This holistic approach searched to understand not only the practical dimension but also the attitudinal one in integrating AI in academic settings . To gather deeper insights into their attitudes and experiences with AI tools, 5 students, selected from technical and non-technical faculties were interviewed . Some of the sample questions included:

During the interview, the students were asked to describe their understanding of AI and its role in education . They were encouraged to describe how AI tools had enhanced or hindered their experiences of learning . In these interviews, the challenges faced by the students in adopting the AI tools for their studies were discussed, inviting the students to elaborate on the obstacles they had faced and the overcoming strategies adopted . Finally, the students were asked to suggest improvements or features they would like to see in AI tools, with the aim of making such technologies more effective and accessible for learners . In the paper, data from student interviews were interpreted qualitatively to gain deeper insights into their experiences, perceptions, and challenges related to AI usage . Responses were categorized by recurring themes, such as the purpose of AI tool usage, frequency of usage, perceived benefits, and barriers faced . A comparative analysis between the two groups helped in highlighting the differences in adoption patterns and informed recommendations for curriculum development.

Results

The data from the questionnaire were analyzed in five distinct categories: usage frequency, main purposes of using AI tools, preferred AI tools, curriculum integration, and challenges faced by students in adopting AI . This categorization provided a structured framework for understanding the interaction of students with AI tools . To add more depth and contextual richness to the findings, insights from semi-structured interviews were integrated into the analysis . Combining quantitative and qualitative data allowed for a nuanced interpretation of the results, reflecting both broad trends and individual perspectives (Creswell & Plano, 2018) . Such an approach is particularly effective in exploring the multi-faceted dimensions of technology adoption in educational settings.

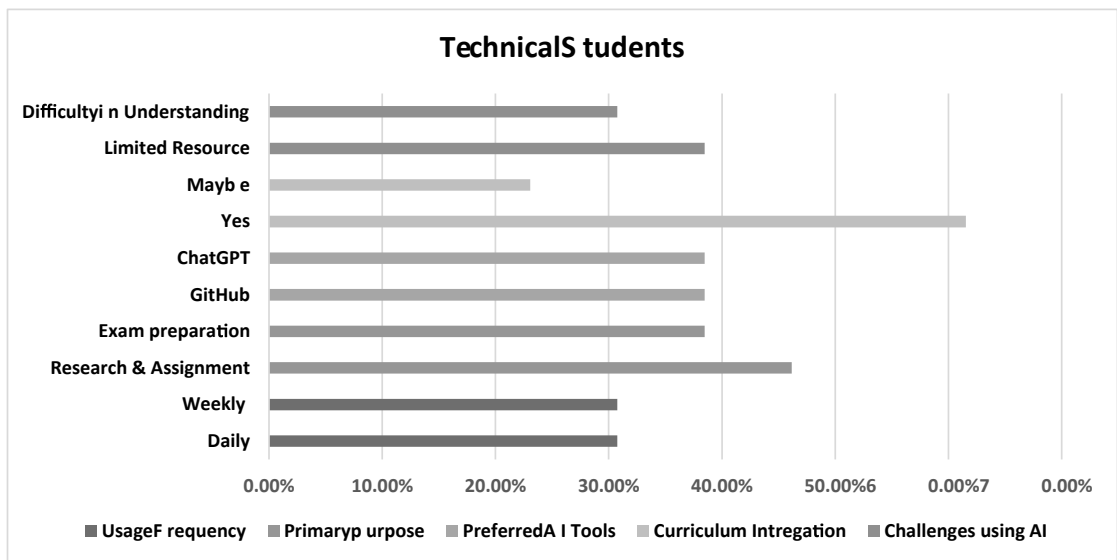


Figure 1

Technical Student 'Results for Various Questionnaire Categories

As per the results in Figure 1, Technical students are using AI tools more frequently. Over 60% students are using them in daily or weekly manner. BCA Students are using them mostly for exam preparations and research or assignments. Over 46% students are frequently using AI tools for their assignments and project works. Projects are easier with the help of code generators such as GitHub and daily assignments are done smartly using ChatGPT. More than 75% students are using GitHub and ChatGPT in regular basis for their studies and are learning new skills to improve themselves. However few students are yet not sure whether to include AI in their curriculum while most of the students, around 61% wants to see the AI topics in their curriculum. Although students are using these tools frequently, they still face challenges in using AI such as limited access to AI resources or difficulty in understanding complex AI terms. Over 38% students want to have better access to AI tools. Overall, Technical students consider AI as a new innovation that saves time during assignments, studies and summarizes complex algorithms in easy manner.

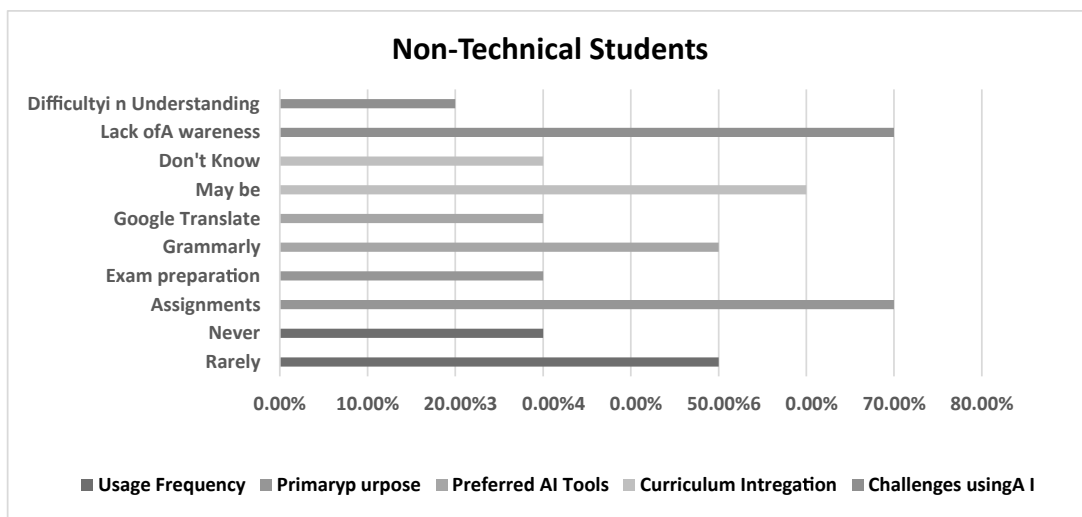


Figure 2
Non-technical Student's Results for Various Questionnaire Categories

As mentioned in Figure 2, Non-technical students are not using AI tools more frequently. Over 50% students are using them very rarely. Students from BBS or B.Ed. are using them mostly for exam preparations and assignments, if used. Around 30% students are using AI tools for their assignments and exam preparation. Common uses of AI tools include using Grammarly for grammar corrections and google translators for translating languages. 50% students are using Grammarly and 30% students are using google translators. Most of the students are yet not sure whether to include AI in their curriculum while few students are unaware of how AI will be useful in their academics. Major challenges students face while using AI tools is difficulty in using AI tools and most often, lack of awareness about AI and how it performs. 70% students claim lack of awareness about AI being the major challenges while using AI. Overall, non-technical students consider AI as a new innovation that saves time during assignments, easily solving tasks during grammar check and language conversion. The summarized results in various categories are mentioned,

Frequency of Using AI Tools

Frequency-wise, the students in the technical group reported the use of AI tools once a week, while for non-technical students, it is very rarely, reflecting more exposure to and frequency of these technologies in their everyday interactions.

Main Purposes of Using AI Tools

Another point of variation between the two groups was the purpose of using AI tools. Students from technical disciplines mostly used AI for research and assignments,

applying the tools for innovative and technically problem-based activities . Non-technical students focus on exam preparation and use AI to assist in studying rather than exploring or creating anything.

Academic Performance Enhancement through AI & Preferred AI Tools

Both groups believe that AI boosts academic performance and therefore adds great hopes for its benefit, whatever the field . However, preferences of AI tool usage turn out to vary highly: whereas technical students prefer using ChatGPT and GitHub due to tasks related to programming, coding, and development, non-technical students think the opposite . On the other hand, non-technical students use Grammarly and Google Translate more often for their language improvement and communication . This contrast points out their variable academic demands of both groups.

Inclusion of AI in Curriculum

While technical students strongly support making the curriculum include AI in their studies, non-technical students adopt a cautious approach towards its full integration into the curriculum, which indicates that it may be done but with limitations, thus showing skepticism over its applicability and practical implementation in their fields.

Challenges Faced in Adopting AI

The challenges faced by these groups also diverge . Technical students cite limited access to AI tools and resources as the main barrier, highlighting infrastructural or financial constraints . In contrast, non-technical students point to a lack of awareness about AI tools, indicating the need for orientation and training to familiarize them with AI's potential in academic contexts.

Results from interviews on various questions are discussed here for more insight into the topic . The technical and non-technical students answered differently when asked about their perception of AI and its purpose in schools . Some of the students expressed that AI is helpful in designing personalized learning environments and therefore aids them in learning something new and also makes life easier, such as project work or documentation of research information . Others said that AI allows access to information with speed, but they are not as knowledgeable about how it all works.

Regarding how the AI tools have helped or hindered their studies, students' experiences varied . For example, a BCA student shared using GitHub for coding and ChatGPT for documentation, which he found very helpful in learning new things and getting to understand problem-solving more comprehensively . At the same time, another student commented that sometimes irrelevant answers were given by chatbots, which

frustrates them more by making them verify the information further . In this light, when discussing the challenges faced while using the AI tools, students furthered that some found them to be a bit over their heads since they were doing some simple programming, while some claimed their phones sometimes could not bear with the AI tools and, thus, disrupted their usage.

The overall interview session summed that technical students have knowledge regarding AI and are confident to learn new skills while non-technical students are more confused where to start and basically focusing with grammar checks and language conversions . Students are benefited from using AI by saving time in their assignments, project works or grammar checking but still students are having concerns over it such as getting irreverent answers or difficulty in getting started with using AI friendly tools.

Discussion

The study conducted on the adoption and usage pattern of AI tools among technical and non-technical students indicates a huge difference in understanding, frequency of use, challenges, and benefits . Such differences are based on the academic background, technological exposure, and structure of the curriculum . Complementing previous research on domain knowledge and technology acceptance, the findings stress the need for targeted interventions to improve AI integration . Detailed tables outline category experiences and preferences that are highly valid for effective strategy design in manifold educational settings.

Table 1

Top Answers from Technical and Non-Technical Students for Questionnaire

SN	Title / Questions	Top answer from	
		Technical Students	Non-technical Students
1	Frequency of using AI tools	Weekly	Rarely
2	Primary purpose of using AI tools on study	Research and Assignments	Exam Preparations
3	AI will enhance academic performance	Agree	Agree
4	Most often used AI tools	ChatGPT, GitHub	Grammarly, Google Translate
5	Inclusion of AI in curriculum	Yes	May be, but with limitations
6	Challenges of using AI	Limited Access to AI tools and resources	Lack of awareness about AI tools

It has been established through research that technical students are regular users of AI tools like GitHub, online coding assistants, and ChatGPT . They use these tools primarily for assignments, project work, documentation, and skill development, especially in programming and problem-solving . This corroborates the findings of Jones et al . (2023), who established that technical students are more engaged with AI tools because of curriculum demands and the nature of their study, which is more practical and skill-based . On the other hand, Gupta and Sharma (2022) establish that AI tools improve programming skills as well as problem-solving among technical learners since the students are trained on how to use technology for learning purposes.

On the contrary, non-technical students make less use of AI tools due to the fact that their curriculum does not have specific content which incorporates AI . However, they benefit from tools used in grammar checking, essay writing, as well as translation of content into various languages . This corresponds to the findings of Lee et al . (2021), who noticed that non-technical students use AI for text-focused applications rather than technical tasks . Furthermore, Johnson (2020) points out that non-technical students are more likely to view AI tools as auxiliary rather than core elements in their work, leading to less frequent and less specialized usage.

Technical students utilize AI systems such as GitHub, coding helpers, and ChatGPT in solving assignments, developing skills, and solving problems motivated by practical-based curricula . Non-technical students use AI mainly for grammar checking, essay writing, and translation because their studies have minimal AI topics . Challenges associated with AI use involve overdependence, ethical issues, and AI literacy . Technical students have requested courses and training on AI while non-technical students are indifferent about the inclusion of AI in the curriculum . Both groups acknowledge AI saves time and enhances productivity . The study, limited in scope and sample size, calls for broader research, AI-related curriculum updates, faculty training, and ethical AI use awareness . By implementing these strategies, an AI based frameworks among technical and non-technical students can be established to adapt to AI driven world.

Conclusions

This study about Adoption and Usage Patterns Among Technical and Non-Technical Students has provided useful insight into how students perceive and use AI tools in their academic purpose . The findings bring out that while both technical and non-technical students acknowledge the growing importance of AI in education, their patterns of adoption and challenges vary . AI technologies such as ChatGPT and Grammarly can regularly be used for tasks involving rewriting, simplifying complex material, and maximizing efficiency . Yet, obstacles concerning narrow technical knowledge, opportunities for access, and a lack of formal training in AI technologies hinder broader and more effective use.

Students showed a keen interest in the introduction of AI education within a formal curriculum, so that it can provide a better understanding of using these tools to full potential . They also pointed out the potential of AI for personalization, efficiency, and bridging knowledge gaps . At the same time, limitations regarding access and understanding, and limitations concerning usability issues, were points that they saw as challenges . This research calls for the addressing of these challenges through extended training, improved tool accessibility, and enhanced curriculum . Although the scope of this study is relatively narrow, its findings suggest that AI has transformational potential in education but requires further research that takes into account wider contexts and divergent student groups . A well-rounded and inclusive approach to AI development will help students adapt more effectively to the rapidly changing digital world.

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Giving Instruction in the English Language Classroom: Principles and the Practices

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Abstract

Teaching English is often perceived as a challenging task to the teachers . One of the reasons behind the challenge is teachers' difficulties to get students attentive in learning and help them understand the meaning . Not only the case of teachers, many of the learners find learning English as a headache . Sowell (2017) admits that one of the probable headaches in learning English is not being able to receive proper instruction . Sometimes students receive very little instruction whilst sometimes they receive no instruction at all . In my experience too, most of us just ask students do language tasks, such as listen and complete, read and write summary, give a short description, etc . without providing clear cut instruction on what to do, how and why . Teachers' instruction in the classroom works as the guidance for task completion . And the absence of proper instruction in teaching English creates difficulties to perform required tasks and misleads the students, as a result, students show very little interest to do what they are asked to do or even leave the task incomplete . Considering such a situation, this article aims at introducing the instruction in teaching, discussing the importance, presenting the principles, suggesting processes and sharing hands-on tips for instruction giving in ELT classes . It has been developed from the review of related literature and self-reflection . The entire discussion enabled me to conclude that instruction giving is always desirable in teaching English if we wish to get students complete the tasks and have meaningful learning.

Keywords: *Instruction, Mother-tongue, Practical tips, Principles, Processes, Students engagement*

Introduction

In a teaching context, instruction is given to the students for clarifying the purpose and suggesting them the ways to do the desirable tasks . Instruction is an integral part of pedagogy in which teachers draw the attention of the students into the learning and provide guidance to them on how to complete the assigned task . Instructions are given to take or select right paths in learning . We can also take instruction as a strategy to create ease in learning . The instructions should be comprehensible . It can be problematic in doing written and spoken tasks in English if students get no instruction or if they find the instruction quite difficult to understand (Mertová, 2018) . Different classroom management theories, for example, communicative language teaching, natural approach, participatory approach, etc . claim that giving instructions is of great assistance for both understanding and guidance for the learners (Radeva, 2021).

So far, I experienced, instruction is always purposive in the classroom, most probably, to facilitate the students in doing tasks in the most appropriate way is one of the purposes amid the others . Students do a different thing from the real assigned task either due to the lack of instruction or misunderstanding of the instruction . So, giving instruction is obvious in learning and teaching.

Thornbury (2006) perceives instructions as verbal or written orders that belong to the strategies of classroom management . He says that instructions can be given any point of time in the classroom . For example, we give instructions at the beginning of the class; sometimes at the end of a previous activity and the commencement of a new one . The procedure of instructions basically means what the learners need to do, how and why . For example, whether to do activity in oral or written; whether they perform the task as a gist or detailed . Similarly, instruction can be about timing that has to do with or the cue which is a sign for learners to begin doing their activity . Thornbury argues that class activity instructions should be delivered by means of imperative and sequence words such as first, next, then, after that, finally . Instruction giving often takes part in the form Physical Response activity, where the pupils perform physical instructions supplied by their teachers (Sanchez, 2015) . Instruction also takes part in the form scene setting . For instance, teachers can engage students in some moving and entertainment-based activities and share what they need to do further . Instruction can be like a warm up activity to involve students in get attention, set work and go for the success (Chang et.al., 2021)

Instructions also function as instructional support to the students as a part of guidance and the guidance can be given on any language of students' comfort ability . Instructions have particular roles in being explicit on the process of task completion and in minimizing the errors . According to Scrivener (2005), it is possible

to guide students to do a class task in the target language . Scrivener establishes that long wordy directions that embed the essential part of the instructions are typically unplanned; this happens since the teacher is unwary that they are talking in this way until they hear themselves and realize how badly they have done it . Though very few students ask the teachers to clarify a vague notion that they are supposed to do, many of the teachers give instructions, tell the students start working . As a teacher, I have had rich experience of giving instructions in case of students misunderstanding or incomprehensible contents . Due to the constructive role of instruction in shaping good learning of the students, mastering instruction giving is a fundamental aspect of good classroom teaching practice (Sowell, 2017) . Ur (2013) argues that a good delivery of instruction is one of the determining factors of a successful lesson . Ur quotes research finding and states “that learners see the ability to explain things well as one of the most important qualities of a good teacher” . Hence, Ur means to say that giving explanation of the task or message is giving instruction and it is highly valued in learning . The systematic planning of instruction giving ensures the effectiveness of instruction in learning a new language . In this regard, Scrivener (2005, p . 90) states that unplanned instruction sounds “like a joke” as teachers “are often unaware that they are talking in this way.” However, providing instruction is not an ease for the teachers because the teacher should be a master of the know-how to do, when and why .

Creating good learning atmosphere is must for giving instruction . Instruction is introducing students what to do, and how can they accomplish activities more easily . Teachers draw students’ concentration and keep themselves focused on learning by giving instruction . In this sense, instruction helps teachers achieve their aims . Students may feel comfortable to do the activities and their learning will be much more effective since teachers will clarify the learning problems related to the activity by giving instructions repeatedly.

Methods

This study followed document analysis method . The theoretical insights and practical strategies for instruction giving were explicated from the desk review of the available literature . Besides the review, authors’ self-reflexivity has been exposed for the explanation of classroom procedures of instruction giving.

Results and Discussion

The following sub sections present the details of instruction giving including the principles and procedures.

Rationale Behind Giving Instruction

Good instruction keeps learners motivated and interested in the task and does not let them get distracted . Instruction is given to help students understand the task, so instruction giving has explicit effect on learning . In the absence of instruction, students may fail to get what they are supposed to do and their learning activity becomes chaotic . Instruction giving works as a skill to stimulate students' interest and concentrate them on doing task . Though it is a challenge and sometimes ignored by the teachers, instruction giving is mandatory in teaching (Scrivener, 2012) . Teachers can have different perspectives on giving instruction, for example, novice teachers might assume instruction giving as a skill developed along with the process of teaching while, experienced teachers might assume it as a natural part of learning . Whatever they opine, I think, instruction giving skill has significance on students' learning behavior . It deserves as an integral part of teaching practice because it has a major impact on how well students are able to carry out activities and, as a result how well they learn (Sowell, 2017) . Instruction, if it is provided clearly using simple language, prevents the learners from doing a different thing from the real assigned task because sometimes they can have misunderstanding . Hence, instruction has role resulting in to lead the task in the most appropriate way . Instruction giving is righteous in the classroom . The following points show the importance of instruction in learning:

Instruction has particular significance on the enhancement of the effective classroom communication . It is also relevant to get students fully engaged in classroom activities by creating ease through instruction and to ensure students feel confident and clear in doing tasks with the support from teachers' instruction . Instruction is a strategy to build rapport by addressing students' curiosities and to cultivate better encouragement towards students by transmitting the message of what is to be done how and why . Instruction enables students to be able to do the task (Fekih, 2019) . Similarly, it is required to address or solve the potential problems that the students might have to face and to support learners at the beginning to later to work independently (Bentley, 2010) . By means of instruction of the teacher may organise emphasize the lesson objectives and to assist the learner with the comprehension of class activity.

Furthermore, instruction giving is relevant to clarify what they have to do before actually doing a task; to exemplify as a gist or detailed task so as to enable students not to lose focus of learning, so that they can perform well in book activities and class tasks too; to keep learners psychologically strong so that they can overcome the obstacles in learning; to guide students to do a class task providing them with context via instruction; to get students attentive and awake their curiosity of finding out what they have to do with; to provide learners with tricky directions; and to prevent students from socio-pragmatic failure within the classroom (Benattabou, 2020).

Principles of Instruction Giving in Learning

Being teachers, we should be aware of the necessity of giving clear and concise instructions timely . We should communicate the students what they have to do, when to do and how to do it . We teachers need to make sure learners understood each and every single part of the task . In order to make our instructions meaningful, we should be guided through some principles . Here, principles set fundamental guidance to give comprehensible instructions the students . The principles enable us to perceive instruction-giving as a fundamental aspect of good classroom teaching practice . The principles become more useful when they are accompanied with examples of how they can be implemented in the classroom . The teachers should strive to design and develop effective, consistent and meaningful instructions . Chickering and Gamson (1987) identified the following seven principles for the effective instructions to be given to the learners which work as the teachers' efforts of best practice in teaching and learning:

Encouraging Students for Learning by Verbal Appreciations, at the Beginning

Initiating the class by providing verbal appreciations is a most important factor in student motivation and involvement . The teacher helps students get through acknowledgement of their prior work and inform the task they need to do at present . Teacher's verbal appraisal enhances students' interest for learning and encourages them to think about their own plans and purposes.

Developing Reciprocity and Cooperation between Teachers and Students

Learning is enhanced when it is organized in more like a friendly manner . Good learning, like good work, is collaborative and social, not competitive and isolated . The teacher's simple and clear instruction often increases involvement of students in learning . Sharing effective tips and asking students for sharing their ideas improves thinking and deepens understanding . For this, the teacher should establish guidelines for class work so students understand what they are expected to do.

Using Active Learning Techniques

Learning is not simply getting things from the teacher, rather constructing the meaning from self-experiences of doing communicative tasks like asking for and responding to . Students do not learn much just sitting in classes listening to the teacher, memorizing prepackaged assignments, and spitting out answers . Teacher should create those opportunities that must let students talk about what they are learning, write reflectively about it, relate it to past experiences, and apply it to their daily lives . Students must make what they learn part of themselves.

For this, teachers shall use an in-class discussion technique such as think-pair-share in which all students are posed a question or situation to think about, then pair up with a classmate to continue to discuss the topic, and then share their thoughts with the entire class.

Utilizing Instructions as Prompt Feedback

The teachers should not use instructions just as a part of order/command/guidance, they should use them as prompt feedback because students might need help in assessing their existing knowledge and competence . Along with teachers' instructions, students think about what they know and what they don't know . Hence, instruction helps them focus on their own learning . Besides, the teachers should provide frequent opportunities to perform and to receive constructive feedback on students' performance . At various points of learning students need opportunities to reflect on what they have learned, what they still need to know, and how they might assess themselves . Hence, the teachers shall establish instruction as a means for feedback and give prompt feedback when students need.

Emphasizing Production and Comprehension by Setting Task on Time

Classroom learning is both for the comprehension and production of meaningful language . So, teachers' instruction should be supporting enough to promote both of the skills, together . Teachers can set task both productive and cognitive tasks on time because time plus tasks equals learning . For the purpose of effective learning, teachers can establish realistic tasks to promote expression and understanding, keeping in mind that many of their students want to learn through tasks on time.

Communicating High Expectations in the Instructions

It is said that if we expect more and we will get more . The classroom instructions can also be used as the ways for expecting high level performance . the teachers should communicate high expectations through their instructions . High expectations are important for every learner . We, teachers, shall communicate high expectations at the beginning of the class . It may be helpful to provide examples of certain expectations (project work, peer interaction) to convey our expectations so students know what we are looking for.

Respecting Diverse Talents and Ways of Learning

It is assumed that different students bring different talents and styles to the classroom environment . in this regard, instructions can also be used as the strategies of respecting

diverse talents of the students and their ways of learning as a part of motivating them for further learning . Students can have multiple talents and flexibility and variety in classroom tasks often promote their multiple talents . Bright students might possess lots of hands-on experience and they need opportunities to show their talents and learn in ways that work for them . So, the instructions given to them respect learning potentials and provide tips for further learning . Then, students can be motivated to learn in new ways. Besides the above, some other principles are as follows:

Giving Instruction in Student's First Language or the Most Common Language of the Classroom .

The choice of code or language for classroom communication has particular impact in the understanding of message . Though, both first language and second language are permissible in instruction giving, the use of learner's first language or the languages of their interest and choice creates more ease in getting ideas clearly . Atkinson (1987), Auerbach (1993), and Macaro (1997) agree that instruction giving is an occasion that warrants use of the first language in the English language classroom . However, Ur (2013) admits that instruction in mother tongue is better for learners' comprehension . It shows the different opinions of the scholars regarding the use of any other language besides English while giving instructions in English . Salaberry (1995) and Gardner (2000) assert that students should be introduced to the use of English from the first class while Brown (2008) prefers to use any language of students' choice for the instruction . What I personally believe is that instruction in mother language or the most familiar language is more meaningful to the students in a multilingual classroom . The use of mother language or more familiar languages help students understand the instruction and is justifiable for the sake of efficiency and clarity . Our aim in teaching is creating comfort in learning, ensuring meaningful communication and maximize both the comprehension and production abilities of the students . So, this principle suggests to give instruction using students' native language or most frequently used language in their communication to the young learners.

Being Brief, Simple and Sufficient

Instruction from the side of teacher is the input for meaningful learning and interaction . Only simple and sufficient input maximizes students' achievement in second language learning (Krashen, 1985) . The lengthy instruction often creates ambiguity to understand and the complex language creates difficulty to get what teachers ask to do . So, this principle suggests to keep instructions brief, simple and sufficient while teaching English .

Engaging Students an Action-based Activities with Command

We teachers shall engage the students in doing physical activities that elicit different actions and responses . Asher (2009) believes that physical activities keep students active and solicit their response promptly . Students may perform actions based on teacher's command and learn new language items indirectly . For this, the command should be in mild voice, short and specific . For example, teachers can give the commands like: put your bag out and turn the page; be face-to-face with your friends, ask for the topics of their interest; look at the dialogue; write any five sentences about you; repeat the words/sentences after me, etc . So far, I have experienced, command-based action of the students enhances their confidence and make students outspoken . However, it is important to give command using typical classroom language with necessary repetition so that the students can have positive attitude towards learning English.

Using Instruction as Scaffolding

Instruction is integral part of learning . It should be used as verbal support rather than direction, alert or caution . Teachers should expose students with sufficient chunks and formulaic expressions in the classroom . The supporting language to the students at the time of their speech and writing is scaffolding . Scaffolding is understood to be a series of steps which allow learners to build broken pieces of directions given by teachers to do an activity . Scaffolding has an aim to support learners at the beginning to later . It permits them to work independently as they grow up in their foreseeable future studies (Bentley, 2010).

Using Multiple Semiotic Resources for the Instruction

Instruction through language only may be insufficient to the learners get the ideas clearly and perform the tasks effectively . So, teachers should use multiple means of meaning making, for example, sentence/utterance, body language, gestures, pictures/images, clues/symbols, maps, etc . teachers should make eye contact with the class, establish a gesture that indicates they would like to say something and be patient until everyone is completely silent . Instruction through multimodal communication builds better interaction between the teachers and the learners . It may foster more explicit support to become students more engaged (Pustika et al., 2019) . Giving instruction by using gestures and body language is more comprehensible to the learners.

The above principles are used for meaningful instruction and meaningful instruction is for effective learning . Talking about the meaningfulness of the instruction, Scrivener (2005) has proposed five steps towards the improvement of the instruction

giving . According to him, firstly, teachers must become aware of their own instruction-giving . Secondly, they should pre-plan their instructions by short sentences and simple and clear language in a sensible order . Thirdly, they should separate instructions from distractions for instance chit-chatting, telling off, joking, etc . Fourthly, modelling is the key rather than just telling . And finally, as fifth step is to use instruction checking questions .

Practicing Instructions in the Classroom: Some Practical Tips

Obviously, instruction giving is mandatory in teaching . It has a direct effect on learning . Instruction is purposive for managing learning activities smoothly . Teachers' instructions work as valuable resources and provide proper guidance to the learners (Gardner and Gardner, 2000) . Generally, classes start with greeting followed by instruction . In my observation, teachers make instruction reachable to the students by keeping eye contact with the class, establishing a gesture that indicates they would like to say something and be patient until everyone is completely silent . Teachers try out building different forms of instructions to get students more engaged and task oriented . Simply, instruction can be given in the form of opening speech or orders or scaffolding or support for language comprehension and production . As this text aims at explaining the ways of making effective practice of instruction giving in the classroom, based on my experience as well as from the review of related literature, here I have discussed some practical tips:

- **Well preparation:** Preparation is the prerequisite of any meaningful activity in teaching and learning . So, good instruction giving too begins with a well preparation of the teachers . Some teachers may perceive that instruction giving is not a big deal so it does not require sound preparation . However, if we really wish to improvise instruction, we need to prepare for what we want to engage students in and how can we better support them both verbally and visually in the classroom . Ur (2013) argues that a good way to ensure instruction as clear and concise is the well preparation.
- **Develop or collect repertoire /chunks/formulaic expressions:** We provide instruction to the students by our words, utterances, clues or by using visuals like gestures . Scrivener (2011) suggests that teachers should develop good repertoire of instructing giving strategies . The chunks or expressions that we use in giving instruction should be simple and meaningful . It is a good way for teachers to sticking with words that are familiar to their students . We should not use quite a long instruction which may create confusion to them . We can develop and use concise instructions, for example, pass your ideas, listen carefully, get out

a piece of paper and write what you've got from the friends, etc.

- **Bring variations in instruction giving pattern:** We shall provide instruction in different ways, for example, in the form of encouragement, persuasion, command, clues/symbols, gestures, guidance and motivation . The variation in the instruction giving patterns not only attract the students' attention, equally direct them to do the desirable tasks . The teachers should facilitate using gestures, pictures, drawings, chart or written instructions . However, the choice of pattern depends upon the context of learning, students' proficiency levels, nature of the activity/task and interest of the students . In my experience, instruction by using pictures and words is the most appealing for the young learners.
- **Use materials and instructions together:** The instructions for engaging students learning based on particular materials, for example, worksheet should be provided along with the materials . As soon as we give materials for reading or practice, we have to guide them properly on how can they work with the materials.
- **Management of learning behavior:** Sometimes we may ask students to work on peer or in group . Students' may not have explicit ideas on how to proceed work in peer or group . It seems better to give instruction after peer or group arrangement . If we give instructions before arranging pairs and groups, they might forget the instructions (Proctor, 2024) . So, at first, we have to make necessary management and then provide instructions .
- **Solicit the attention before and while giving instructions:** Students' attention is must for meaningful reception of the ideas that we share with them . If students are not attentive in the class, the purpose of instruction seems irrelevant (Scrivener, 2012) We can solicit their attention in many different ways, for example, clapping the hands, drawing picture, telling a story, singing a song or simply raising hands . Besides, we can use extra linguistic devices like gestures, facial expressions, emojis and other visuals to attract attention and to help them understand the instructions.
- **Keep the instructions short and simple taking frequent pause:** The students should understand what we say or ask to them . Instruction giving using short and simple language creates ease in understanding . For such, we shall use short imperative and sentences and the statements like 'now you can start and see the things in your book and make a list of things related to everyday habits' . Similarly, use of timely pauses in giving instruction helps learners get the message . Talking about the value of teachers' simple and clear classroom language, Doff (1988) argues that simple and repeated language is effective for organizing learning

behavior of the students . However, we should not be too polite and complex in our language choice . The complex structure and elaborated explanation become confusing to internalize .

- **Model the activities in different steps:** Modeling is an effective technique in teaching English . Teachers' encouragement for modeling of the good behavior sets a good habit of learning of the students . The modeling can be used as an example, or demonstration or question-answer . Students can get the ideas quickly and quietly by looking at teacher's and/or peer's modeling . So, whenever possible, we should display the demonstration on how to do the expected task before we engage them in doing . Modeling can be done on our own, with a student, with a pair of students, or with the whole class . For the better comprehension of the students, it is important to model an activity in two steps, using our own and asking the students to do . For example, if we want to teach students how to greet and take leave in conversation, first provide self-demonstration and second ask two students to model on how do they greet and take leave in conversation . Modeling of one or two examples can be sufficient to help students get ideas on what they are supposed to do.
- **Manage instructions subsequently with the sequence of learning tasks:** Sometimes we may ask students to do the activities/tasks having several steps, in such a situation, we should give instructions in step-by-step form . In other words, we need to instruct after each step, not at once all . The instructions given all at once might have the potential to confuse students . So, it is better to provide one part of the instructions at a time which will enhance their comprehension.
- **Ensure students' understanding of the instructions:** We should observe whether the instruction provided to them is understood . It means, after we give instructions and before we start an activity, we have to make sure that the students get what they are asked to do . Sometimes learners get confused and turn their attention towards others it is because of misunderstanding or not getting instructions clearly . We can use concept-check questions (i.e., simple questions that students can respond to with a short answer, e.g., 'what is to do at first, why do you need to complete it?, etc.) 'to ensure their understanding rather than asking yes or no type questions like 'do you understand what I say', did you get what I intend to do with you'?, etc .
- **React the response promptly but gently:** Once we ask students do the tasks along with instructions, mostly, students start doing and might come up with response may be verbal or written . Meantime, we need to react them verbally may be in the form of appreciation or in the form of scaffolding . Teachers' anticipation

of verbal assurance has power to keep students interested in learning . Besides the verbal, we can use some visual cues like raising thumb, clapping hands, or emotive facials to react . Negative reaction may impede their enthusiasm in doing task, so we should react positively even though the response may be incorrect .

- **Handle with care:** We should not show any hostile or defensive action to the students before and after giving instructions . It is better to monitor student activity and provide necessary support to them for the completion of desired tasks . All students do not possess same characters and learning behavior, often some of them can be counterproductive . In such a situation, we should not place blame on them, instead deal with gently with back up and repair of their response . In case of students' incompleteness in work, we can simply repeat the instructions or recast the instructions in different words .
- **Use instructions as communicative acts:** Instruction is a part of classroom procedure and it should be given along with the sequence of classroom tasks and progress . It is not only constructive for the students, instruction giving is equally important for the teachers to have smooth management of learning activities and the fulfillment of the lesson objectives . For this, we should use instructions as communicative acts of the classroom . So, we should make our instructions as natural as possible . Explicit timely instruction maximizes meaning negotiation to achieve the communicative intent of the classroom . Achieving communicative intent is undoubtedly, one of the objectives of a language teaching classroom .

Conclusion

Instruction giving should be a regular practice of teaching learning activity if we really wish to bring expected learning outcomes in reality . Instructions in the classroom are the determining factors to whether a lesson succeeds or fails . Simple and clear instructions before asking students do the tasks enhance learning potentials . Effective instruction Teachers' instructions facilitate the students what to do how and why . Students can accomplish activities more easily with instruction . Instructions should be used to motivate, direct, guide and concentrate the students in the task . Instruction giving is equally beneficial for the teachers, for example, they may feel easy to manage discipline problems and to achieve their aims . To become aware on our instruction-giving practices, we need to incorporate self-oriented methods, such as self-reflection and self-observation, and outside-oriented methods . Tailoring the instructions on the basis of the nature of learning task and providing by using gestures, visuals, texts, pictures seem quite effective for meaningful learning . Sometimes lessons get failed because of incomplete instruction . So, we teachers should perceive instruction as a skill not

acquired naturally, rather learned throughout the experiences of learning . The teacher education and teacher training courses should include instruction giving as one of the areas of teacher support .

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Feeding Practice and Nutrition Status of Under-five Year's Children in Dalit Community in Darchula

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Abstract

This study aims to find out the feeding practices of under-five-year children, and to find out the relationship between socio-economic condition and nutritional status of less than five-year children in the study area . The study was conducted in Shailyshikhar Municipality-07 with the sample 98 mothers and 115 children as sample selected purposively using census method . The study reveals that most of the mothers were found unaware of how to feed, what to feed and when to feed with the appropriate skill of preparing colostrum feeding, frequency of feeding and bottle feeding . The frequency of feeding babies and nutritional food practices were found poor . Furthermore, the study showed that 28.89 per cent of boys were not gaining proper weight for their age properly, 22.22 per cent were not gaining proper weight as per their height; 22.64 per cent of girls had low weight as per their and 33.96 per cent of girls had low weight as their age . This study found that there was no proper feeding practice for children under five years old due to the lack of knowledge awareness and of the occupational composition of mothers . The nutritional status of the children depends on various factors such as breastfeeding, colostrum feeding, and duration of appropriate feeding, knowledge of the mother, proper feeding economic and social status and so on.

Keywords: Feeding practice; Nutritional status; Economic status; Children; Dalit Community; Colostrum

Background

Health is the valuable property of humans, so it is also one of the fundamental rights of every person . Most people should have a minimum facility for healthy in his/her life so they need sufficient food, clothes, shelter, health services education, entertainment and love . First of all most of the parents should know a child's needs . Who defined "health as the dynamic state of complete physical, mental, spiritual and social well-being and merely the absence of disease or infirmity (World Health Organization, 2014) . Therefore, health is a multi-dimensional unit of being physical, mental, emotional, social, spiritual, sexual environment, etc . are the various dimensions of human health .

Nutrition is defined as "The science of food and its relationship to health." It plays a vital role in body growth, development and maintenance. Nutrition food means, "Maintaining a nutritional status that enables us to grow well development and enjoy good health" (Park, 2005) . In this regard, health is a valuable property of humans . Therefore, it is also one of the fundamental rights of every person . Most of the people should have a minimum facility for healthy living . Every child has also the right to be healthy in his/her life, so he/she needs sufficient food, clothes shelter, health services education entertainment and love . First of all, most of the parents should know what a child needs basically . Nutrition is the science of food used by the body . People can also define nutrition as the process children and adults take in food and digest absorb transport, use and excrete food substances . Nutrition is the basic component of health without which human health goes down from bad to worse and which ultimately leads a person to death . For the proper growth and development of the body, nutrition food is most important and it should be supplied to our body regularly the basic sources of nutrition are the food substances that we eat every day . The nutrition foods which are needed for our body can be obtained only through a balanced diet . A balanced diet consists of different nutrients required for the proper growth and development of our body . All the people are trying their best to make their food balanced so that they can be healthy and strong, but if we observe in this context the nutritional status of the average Nepalese people is found to be worse . Nepali people do not have adequate food required for the proper growth and development of their body so they are suffering from various diseases caused by malnutrition (Lamichhane et al., 2017).

The Nepalese population is nearly millions . Among them are children under five years old . It is considered to be one of the least developed countries in the world . Its per capita income is only 1381 dollars . Its annual growth rate of population is 0.92% . Nepal comes under 143 positions in the Human Development Index . Similarly, 28.6% of the population falls below the poverty level and 33.83% population lives in rural areas (Mishra & Sijapati, 2023) . Feeding practice is a very important component of the

nutritional status of children . NGOs/INGOs are also implementing several programs related to child health care.

Sound nutrition can change children's lives by improving their physical and mental development, protect from disease and making a firm foundation for future life activities . In contrast, poor child-feeding practice and their consequences hinder the social and economic development of the country . The natural and ideal way of feeding children is a unique biological and emotional basis for child development . Most of the women give birth to their babies having a lower grade of weight due to the lack of nutrition during pregnancy . As a result, the mental and physical growth of a child is hindered and some of the infant babies are suffering from different diseases at birth . Healthy people are the backbone of the national development of any country but the health of the people of a country at a given time doesn't depend on a single factor . It is influenced by a complex environment social and economic factors which are related to each other . The health of a majority of our population is largely the result of a low level of education, poor sanitation, poverty, joint family and malnutrition for substantial health improvement these constraints need to be removed .

Nutritional status is determined by various factors operating at various levels . At the individual and household level, the availability of food items, their processing timing of intake and intra-household food distribution on regimes can impact nutritional status, access to productive resources, work and employment and income can also crucially impact household nutritional status . The mechanisms of redistribution and general prosperity among the kin and in the community can also affect nutritional status significantly . At the micro level, nutrition status remains crucially linked to overall food production, marketing and non-market support to food security provided by the state . The nutritional factor is vastly associated with the physical and mental growth and development of children especially children of growing age can be easily affected by malnutrition and is responsible not only for the hindrance of growth and development but also brings simple to serious health problems and ultimately lead to death (Backholer et al., 2023).

Nepal is a poor and rural country . Most of the people live in rural and remote areas . The people are deprived of the light of the education and health facilities . In the context of Nepal, women are especially deprived of educational opportunities and social justice . The area of working women is limited to kitchens, kitchen gardens, yards and fields . Due to ignorance, illiteracy and the lack of opportunity, many mothers lose their health and sometimes life also nutritional status and the health of children depends on the health status and health practices of the mother . If the mother is unable to protect even her health we cannot expect good health of her child . Therefore, there is a deep relationship between the nutrition status of children

and child healthcare practice . Hence, the mother's knowledge plays a strong role in the childcare system . Economic status, religion and cultural aspects are significant from the policy-making point of view (Bhandari & Chhetri, 2013) . The health status of Nepalese children is very poor . As in other less developing countries, most of the children die in infancy and early childhood due to the diseases caused by malnutrition." Nearly (0 to 2 months age) forty per cent of the deaths among children are caused due to protein energy malnutrition (PEM) whereas nearly 70 per cent of rural children under the age of six years are affected by various degrees of under nutrition.

The study area is the Dalit community in Shailyashikhar Municipality . Shailyashikhar is one of the municipalities of Darchula district out of seven rural municipalities and two municipalities . The boundary covered by Shailyshikhar is east Gokuleshwor, North Gwani, West Hunainath and Rithachaupata, South Gokuleshwor and Lekam Rural municipality . The total area of Darchula is 2322 sq . km . The total population of Darchula district is 133310 . The total population of Shailyshikhar municipality is 22060 (Mishra & Sijapati, 2023) . This municipality has 9 wards . Out of these 9 ward numbers I have observed ward no.07 for a study about the Dalit community . The total population of ward no . 7 is 1922 . In this study, many children under five have suffered from malnutrition problems and they belong to different Dalit castes such as Marasmus, and Kwashiorkor .

Therefore, this study was specially conducted in Shailyashikhar Municipality ward no.7 for feeding practice as well as the nutritional status of children under five years . More specifically, this study aims to find out the feeding practices of under five-year-old children and find the relationship between socioeconomic conditions and nutritional status.

Methods

Research methodology determines the activities done by the investigator to achieve the main objectives of the study . This study was based on primary data and a descriptive type of research design . The information was shown as quantitative . Darchula is one of the attractive Himalayan districts in Sudurpascihm province . Darchula has 7 rural municipalities and 2 municipalities . I have observed the Dalit community in Shailyshikhar-07 . In this municipality, the total population is 1982 (male-921, female-1061) . The total households are 367 . Out of this 98 houses of the Dalit community . The total number of Dalits is 522 . Out of this 115 children are under five years old .

For data collection, the investigator used a questionnaire and anthropometric measurements since most of the respondents were illiterate in this study area . Which was prepared based on related books and study reports .

The researcher visited the municipality secretary with an authorization letter from the Health Physical and Population Department . Then the researcher explained the purpose of the visit and requested /her help to provide information about the population according to the target . Then, the researcher visited ward no . 7 prepare a list . Before the preparation of the list of respondents, the researcher visited their household with tools and instruments . Before starting the interview the researcher explained the purpose of the study . A set of interview schedules was used for mothers to obtain information on the socio-economic status and breastfeeding of the selected sample group and the data was gathered through the response of the subject.

Collected data and information were prepared in a master table . The existing situation was classified, tabulated and described based on the data, gathered and compared the anthropometrics measurement of the nutritional status of the children under five years of age in Shailyshikhar municipality Darchula with national norms and showed the relation of feeding practice and nutritional status of children under five years.

Results and Discussion

This study first deals with food habits and nutritional status under five years children . For it, different socio-economic status of mothers was analyzed followed by feeding practice of this study . After collecting the data, it was tabulated and kept in sequential order according to the needs of the collected data . Data were analyzed and interpreted in tables to make the information more clear . The analysis and interpretation were presented in the following sub-topics.

Breast Feeding Practice

The most natural, safe and cheap method of nourishing infants is by breastfeeding . The absence of required breastfeeding practice hampers children to gain appropriate growth . According to NMIS, approximately 90 percent of Nepalese women breastfeed till 18 months and at least half of the women in Nepal continue to breastfeed to the child up to 3 years.

Colostrum Feeding Practice

The first secretion from the mother's breast after the child is born which is rich in antibodies is called colostrum's . This is considered as a good diet for a child . Colostrum provide the entire nutrient in sufficient amounts and give good immunity to the children . It is evident from various studies that this valuable substance is discarded by the mothers because of the lack of knowledge and its importance . The Colostrum feeding practice in Shailyshilhar-07, Darchula district is presented in the table below:

Table 1*Respondents of Colostrum Feeding Practice*

S.N	Women Feeding Colostrum	No . of mothers	Percent
1	Yes	80	81.63
2	No	18	18.36
	Total	98	100

According to the data mentioned in the above table, the percentage of mothers feeding Colostrum is 81.63 per cent and not feeding Colostrum is 18.36 per cent because of the lack of knowledge and importance of it . Even the mothers feeding Colostrum to the children were not feeding by knowing the value of it . They were feeding unknowingly.

Frequency of Feeding

Frequency of feeding is very important to the growing child for appropriate growth . A child below four to six months of age needs to be breastfed more than five or six times a day . A baby who only breastfeeds (without water also) and urinates six times or more in 24 hours, is getting enough breast milk . An infant of 1 to 2 months must be breastfed six to seven times a day I.e., approximately 70 to 100 ml . Similarly, an infant of 4 to 6 months must be fed five times a day . i.e . approximately 150 to 175 ml . and the infant of 6 months or more should be fed 175 to 200ml of milk four to five times a day . The feeding frequency per day of the selected mother has been shown in the following table .

Table 2*Frequency of Breast Feeding*

S.N	Frequency of Feeding	No . of Respondents	Percent
1	1-2 times a day	5	5.10
2	2-3 times a day	15	15.30
3	3-4 times a day	38	38.77
4	More than four times	40	40.81
	Total	98	100.00

According to the above data, out of 98 mothers, only 5.10 per cent of mothers were found to be feeding frequently the children 1 to 2 times per day, 15.30 per cent of mothers were found to feed children frequently the children 2 to 3 times a day, 38.77

per cent was found to feed 3 to 4 times a day and rest of 40.81 per cent mothers were found to feed frequently the children more than 4 times.

Bottle Feeding Practice

Any liquid food such as cow milk, buffalo goat milk etc . fed to the children by the bottle is called bottle feeding . As they lack the proper cleaning knowledge it has increased infant sickness and death . The bottle-feeding practice of Shailyshikhar-07 in the Darchula district has been cited in the table below.

Table 3

Bottle Feeding Practice among Mothers

S.N	Women Feeding Bottle	No . of Mother	Percent
1	Feeding	24	24.49
2	Not Feeding	74	75.51
	Total	98	100.00

According to the above data, only 24.49 per cent of mothers were found using bottles and 75.49 per cent of mothers were not found feeding bottles.

Occupation Status of Respondent's Mother

Occupation is the source of income, but it affects directly and indirectly to their (mother) under five years children's health . Occupied mother did not care for their children . Respondent's occupation was categorized into the following groups agriculture service and others which were shown in the table.

Table 4

Distribution of Mother by Occupation

S.N	Types of Occupation	No . of Respondents	Percentage
1	Agriculture	38	38.77
2	Business	3	3.06
3	Service	2	2.04
4	Labor	9	9.18
5	Housewife	46	46.96
	Total	98	100.00

The above table shows that 38.77 per cent of mothers were engaged in agriculture . 3.06 per cent in business and 2.04 per cent involved in service, likewise, 9.18 per cent of the mothers were involved in labour and 46.94 per cent were housewives.

Table 5*Socio-economic Condition*

S.N	Description	Number	Percent
1	Poor	68	69.38
2	Rich	30	30.61
	Total	98	100

The above table show that 69.38 Percent of the respondents are from poor economic status and remaining 30.61 percent of the respondents are in sound socio-economic condition . From the analysis it seems that majority (69.38%) of the respondents have poor economic status and on the basis of the fact it can be said that the nutritional status of the Dalit children is being week because there is reciprocal relation between economic status and the nutritional status .

Table 6*Feeding Practice*

S.N	Description	Number	Percent
1	Colostrum feeding	80	81.63
2	Not feeding	18	18.36
	Total	98	100

According to the data mentioned in the above Table, the percentage of Colostrum feeding is 81.63 per cent and not feeding colostrum's is 18.36 per cent because of the lack of knowledge and importance of it . Even the feeding colostrum's to the children were not feeding by knowing the value of it . They were feeding unknowingly.

I have conducted research in Shailyshikhar Municipality ward no.7 of Darchula district to find out the condition of Dalit children to get their situation on nutrition . The study found that for those Dalit children who were from educated families and good social, and economic backgrounds their nutrition condition was satisfactory but for children who were from uneducated low economic backgrounds and low social status their condition on nutrition was not satisfactory from this research . It was seen that to keep people's bodies healthy physically fit and well-balanced their family background, social status and economic background were needed along with their educational background . It was also found that for good careers and nurturing parents should be educated because those parents who were educated their children's condition was also seen as well . However Dalit children's condition was going to improve day by day because of different provisions which are made by the government and some INGOs . Their life expectancy has also increased in past .

Conclusion

Health is an indispensable and dynamic quality of life . It depends on various factors . Among various factors, nutritional facto is the major one . Especially nutritional status of the children depends on feeding practices . The study found the children suffered from malnutrition and poor feeding practices in Shailyshikhar-07, Darchula . While comparing the feeding practice with the nutritional status of the children the adverse average effect of poor feeding practice and the nutritional status of children has been found clearly . The reports showed that nearly 40-50 percent of total children were below than normal nutritional status . The nutritional status of the children depends on various factors such as the health of the mother, infecting diseases immunization, health knowledge, economics and social status and so on . Among various factors feeding practices and nutritional status of children below five years of age were not so good in Shailyshikhar -07, Darchula.

The data showed that due to the knowledge of feeding practice and occupational composition of the mother was not so proper feeding to the children below five years of age in Shailyshikhar-7 Darchula . On the other hand, the mothers didn't feed supplementary food at the appropriate time to the children as well as breastfeeding was also needed . We know that the duration of breastfeeding frequency of nutrient feed, and timing of wearing immunization are directly associated with infectious diseases and such infectious diseases were one of the factors leading children to malnutrition.

Those children who were not fed properly as well as immunized were found to suffer from many infections and diseases with poor nutritional status . Therefore, it was clear that there was a great dependency on feeding practices and the nutritional status of children under five years old among the Dalit community in Shailyshikhar-07, Darchula district.

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Rewriting History of the Marginalized Voices in Peter Carey's Oscar and Lucinda

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Abstract

This article examines the exclusions inherent in official Australian history as addressed by Peter Carey in his novel Oscar and Lucinda . Drawing on Edward Said's Orientalism and Gayatri Spivak's theory of the subaltern, the study critiques the colonial narratives that marginalize aboriginal people, transported convicts, and women . These groups, often silenced in historical accounts, are reimagined in Carey's historiographical revision, which endeavors to construct a more inclusive history that amplifies the voices of the oppressed . Through a qualitative methodology and an interpretative framework informed by Linda Hutcheon's A Poetics of Postmodernism, the analysis situates the novel as a critique of the dominant colonial discourse . Carey's narrative interrogates the mechanisms of historical erasure by highlighting the contributions and sufferings of marginalized groups, particularly the violence endured by aboriginal peoples and the systemic oppression of women . The novel critiques the colonial framework that perpetuates domination and exclusion while re-centering those traditionally relegated to the margins . Themes such as cultural destruction, patriarchal control, and the alienation faced by marginalized groups are explored through the lives of the protagonists, Oscar and Lucinda, who embody the intersection of these struggles . Carey's work positions aboriginal people and convicts not merely as historical subjects but as integral witnesses to and agents in Australia's interconnected history . By weaving their voices into the narrative, the novel challenges the authority of official histories and offers a more nuanced and ambivalent perspective on the colonial past . Ultimately, Oscar and Lucinda critiques the orientalist and patriarchal

underpinnings of Australian historiography while advocating for a reimagined historical consciousness that acknowledges and integrates subaltern voices.

Keywords: *Colonial discourse, Mimicry, Historiography, Aboriginal people, Subaltern, Silence of the marginalized, Comparative historiography*

Introduction

Carey's *Oscar and Lucinda* challenges the official narratives of Australian history by giving voice to marginalized groups, particularly aboriginal people and convicts, through postmodern historiographical techniques and personal meta-narratives.

Oscar and Lucinda is a landmark example of historiographical metafiction that challenges traditional historical narratives by giving voice to the marginalized and interrogating colonial discourse. The textual analysis of this novel gains depth when examined through the lens of Edward Said's theory of *Orientalism* and Gayatri Spivak's subaltern theory. Both frameworks enable a critique of the ways colonial histories suppress or exclude Indigenous and marginalized voices, and how Carey reconstructs Australian history to amplify these silenced perspectives.

The objectives of this paper are to explore *Oscar and Lucinda* as a postmodern historiographical metafiction that critiques colonial narratives by examining how Carey subverts traditional historical accounts. First, the analysis focuses on the representation of marginalized voices, including aboriginal people, convicts, and women, who are often overlooked or silenced in official histories of Australia. The study also investigates how Carey reconstructs Australian history by incorporating personal family narratives and memory, thereby providing a more nuanced and inclusive version of the past. Furthermore, the research delves into the interplay between nation, gender, and trauma, exploring how these factors shape a multicultural identity in postcolonial Australia, particularly within the context of the country's colonial legacy. Through this, the analysis highlights Carey's effort to challenge the dominant historical narratives and amplify the voices of those historically excluded from official accounts.

This analysis focuses on two central research questions. First, it explores how the novel challenges official Australian historical narratives by deconstructing the traditional, exclusionary accounts of the nation's past. The novel critiques colonialism and its associated power structures, offering alternative perspectives on history. Second, the study examines how the novel highlights the experiences of marginalized groups, such as aboriginal people and convicts, emphasizing their struggles, silences, and often-overlooked contributions to Australian history. By addressing these questions, the analysis aims to understand how Carey amplifies the voices of those excluded

from mainstream historical accounts, and how these voices are central to the novel's postcolonial critique.

This study is significant as it contributes to the understanding of how postcolonial literature reshapes historical narratives to include marginalized voices . By examining *Oscar and Lucinda*, this research highlights the transformative power of fiction in challenging hegemonic histories and fostering a more inclusive multicultural identity . It underscores the importance of acknowledging diverse experiences and perspectives in rethinking Australia's colonial past, ultimately offering insights into broader discussions on history, identity, and social justice in the postcolonial world.

Methods

This article followed document analysis method. The detailed procedures of this study are below .

Historiographical Metafiction

Historiography examines the knowledge of the past, its transmission, and the methods used to interpret and record historical events, analyzing narratives while scrutinizing the methodologies that shape them (Cheng 4).

Lorenz (1999) notes that historiography is often confined to specific spatial-temporal settings, following a chronological, nation-state framework that "tends to localize explanation for historiographical developments within national contexts and to neglect international dimensions" (p . 38) . This reflects how historical narratives often prioritize national perspectives over universal ones.

Official history, based on government-sponsored records, often lacks objectivity and balance . Blumenson (1962) critiques its limitations, arguing it produces a "bland, cautious, diluted version of the truth" due to political constraints and suppression of critical information (p . 153).

In contrast, unwritten histories among common people capture lived experiences and marginalized voices, providing an alternative to official accounts . These oral narratives challenge omissions and biases, fostering a more inclusive and authentic understanding of history.

This discussion highlights the tension between selective, politically influenced official history and inclusive history, which seeks to reflect diverse societal experiences . Historiography emerges as a tool for critiquing and revising narratives to capture the complexities of the past . On the honesty of official history, Blumenson asserts:

Historians in the employ of the government, they say, are court historians, "kept" men who allow their work to be censored or who censor it themselves before publication. This historian was conscious of his official role that he could not hear include material unfavorable to the government and to high-ranking officials and commanders. Officials influence officials, they raise legitimate issue, many academicians continue to have reservations, and still others remain entirely dubious of the value of an official product (pp.153-155).

Carey critiques official histories as partial and sanitized, shaped by government interests that exclude marginalized perspectives. As Blumenson (1962) notes, "Historians in the employ of the government...allow their work to be censored or censor it themselves before publication" (pp. 153-155). This leads to histories that prioritize the powerful while ignoring groups like aboriginal people and convicts.

In *Oscar and Lucinda*, Carey subverts official narratives by centering the traumas of those excluded. Through this novel, he explores religious conflict, gender inequality, and cultural displacement to critique colonial power structures. He also highlights the erasure of aboriginal perspectives and the injustices they endured under colonial settlers.

Carey portrays aboriginal people as the "Other," drawing on Said's *Orientalism* to show how settlers dehumanized them to justify subjugation. The massacre at "Darkwood," a fictionalized atrocity, exemplifies how aboriginal people were depicted as barriers to progress.

Lucinda's recognition of her inheritance as "stolen" exposes the myths of colonial narratives. Carey uses her awareness to critique the foundational lies of Australia's history and the enduring legacy of colonialism in societal attitudes.

Subalternity and the Silenced Voices

Gayatri Spivak's assertion that the subaltern cannot speak within hegemonic structures finds resonance in Carey's novel. The aboriginal people, portrayed as silent victims of colonial violence, embody the subaltern condition. However, Carey challenges this silence by incorporating their presence in the narrative, even as secondary characters. Smith's internalized guilt for his complicity in aboriginal massacres illustrates the suppressed recognition of colonial atrocities within settler narratives.

Similarly, the plight of women, particularly Lucinda and Miriam, aligns with Spivak's exploration of gendered subalternity. Their marginalization within patriarchal and colonial structures highlights the intersection of gender and colonialism in maintaining oppressive power dynamics. For instance, Lucinda's entrepreneurial spirit

and her defiance of societal expectations subvert patriarchal norms, but her agency is constrained by the societal limitations imposed on women of her time.

Deconstructing History through Narrative Techniques

Carey employs metafictional elements, as Hutcheon explores in *A Poetics of Postmodernism*, to question the reliability of historical narratives. Unreliable narrators and fragmented storytelling critique the singular "truth" of official histories, aligning with Spivak's call to recognize history's constructed nature.

The glass church symbolizes colonial ambition and fragility, with its destruction representing the unsustainability of exclusionary narratives and the need for inclusive histories that embrace marginalized voices.

Carey humanizes convicts, often reduced to laborers in records, and critiques gendered exclusions through Lucinda's complex characterization, emphasizing intersectional approaches to historiography.

Intertwining Said's *Orientalism* with Spivak's subaltern theory, Carey deconstructs colonial historiography. His use of historiographical metafiction amplifies oppressed voices, urging a reimagining of history that is inclusive and truthful.

Drawing on Hutcheon, Carey reconstructs history with meta-narratives and personal memory, presenting a multifaceted and contested account. This counter-narrative dismantles hegemonic histories and advocates for a pluralistic understanding of Australia's past.

Carey critiques omissions and biases in official history while affirming the value of diverse narratives for a more equitable record. As Thompson (1993) observes, Australian history contains omissions that exclude aboriginal voices:

Australian history replicates that of America in some significant ways. Both were originally established as colonies. In both cases, this establishment entailed the displacement and subjugation of an indigenous people by a predominantly Anglo-Celtic Population. Both grew as a result of migration from the fraught places of the world. Australia is perhaps more confusing to Americans than to the English because to the English Australian has always had a colonial identity. A vision of a narrative that does not exist but it is surely imminent. This would be narrative written in the manner of working back through the layers of colonial and projecting an aboriginal view of the immensely complex net in which we are all, without exception, entangled (pp.61-63).

Carey's revision mirrors Australian history's colonial trajectory, sharing similarities with the U.S., as both nations displaced indigenous populations under Anglo-Celtic settlers. While migration shaped both societies, Australia's distinct colonial identity

remains entangled in narratives that obscure indigenous perspectives.

Carey envisions a history that excavates these colonial layers, projecting an aboriginal worldview and disrupting dominant colonial discourse . As noted, "A vision of a narrative that does not exist but is surely imminent" highlights the potential for inclusive storytelling (pp . 61-63) . His novel embodies this vision by amplifying silenced voices.

Aligned with Hutcheon's postmodernist approach, Carey challenges official history's authority, presenting the hardships of aboriginal people, convicts, and women . *Oscar and Lucinda* serves as a counter-narrative advocating for a historiography that reflects Australia's diverse and entangled history.

Aboriginal people's exclusion from official history highlights significant flaws in documenting their culture and contributions . As a postmodern nation, Australia must integrate diverse voices into its historical narratives, but this inclusivity remains insufficient.

Historiographical metafiction, a narrative technique critiquing and rewriting history, employs layered storytelling to uncover biases and omissions . By reevaluating the past, such narratives emphasize plurality and subvert traditional historiography.

Jameson (1972) argues historical representation faces a crisis akin to the linear novel, shaped by subjective interpretations and power dynamics . Carey's *Oscar and Lucinda* critiques traditional histories, advocating for an inclusive and multifaceted understanding of the past:

The most intelligent "Solution" to such a crisis does not consist in abandoning historiography altogether, as an impossible aim and an ideological category all at once, but rather as in the modernist aesthetic itself in reorganization . Its traditional procedures are on a different level . Althusser's proposal seems the wisest in this situation: as old fashioned narrative or "Realistic" historiography becomes problematic, the historian should reformulate her vocation but any longer to produce some vivid presentation to history "as it really happens" but rather to produce the concept of history (Jamson 1972, cited in Hutcheon,1988, p . 112).

Jameson (1972), as cited by Hutcheon (1988), suggests that historiography, rather than being abandoned, should evolve by conceptualizing history as a constructed narrative rather than presenting it as objective reality (p . 112) . This approach aligns with Carey's reformulation of history, where he centers marginalized perspectives, such as convicts, aboriginal people, and women, exposing biases in official accounts through historiographical metafiction.

Carey's layered storytelling critiques traditional narratives, presenting history as dynamic and contested . By amplifying marginalized voices, his novel challenges

colonial power structures and advocates for inclusive historiography that recognizes diverse perspectives.

Historiographical metafiction reflects modernist plurality, addressing limitations of traditional historiography . Hutcheon (1988) notes it distinguishes between "events" and "facts," highlighting the constructed nature of documented history, which is shaped by state narratives and often lacks reliability.

Pandey (2011) elaborates that archival traces, transformed into 'facts,' can be buried or contradicted, lacking the authenticity of collective memory (p . 23) . Similarly, Bhabha (1994) emphasizes subaltern groups' potential to subvert hegemonic structures (p . 6), while LaCapra (1983) describes "de-totalized" narratives that counter imperial histories (cited in Hutcheon, 1988, p . 62).

Brydon and Tiffin (1989) discuss how Australian authors reimagine history, addressing the lingering colonial legacy through inclusive and pluralistic approaches (p . 13) . Historiographical metafiction, therefore, reinterprets and deconstructs dominant narratives, creating space for marginalized voices in historical discourse.

Oscar and Lucinda: An Official Historical Narrative

This paper analyzes Carey's *Oscar and Lucinda* as a key example of historiographical metafiction, a genre that reimagines historical narratives and critiques their authority . The novel blends a fictional 19th-century Australian tale with historical details, using unreliable narration, fragmented structure, and metafictional commentary to challenge the notion of historical "truths." Oscar and Lucinda's glass church symbolizes the fragility of colonial ambitions and the constructed nature of historical legacies, urging readers to question official histories.

Hutcheon connects imperialist and humanist subjects, noting how postmodernism and feminism critique their patriarchal roots . In *Oscar and Lucinda*, Anna is marginalized due to her gender and race within the Dawe expedition, initially serving as a servant and later reduced to a sexual role . Dawe excludes her, stating, "We have no place for women" (p . 9), reflecting her ostracization.

By the narrative's end, Elizabeth Leplastrier defies colonial norms by staying in New South Wales and developing an agricultural system despite societal scorn: "Non-ladies will not be having your pretty heads about such things in Gravest" (p . 88) . Similarly, Miriam's role as a servant, discussed in "A Cheque Amidst Her Petticoat is Talking," highlights women's contributions and subversion of colonial attitudes, positioning them as integral but historically silenced contributors.

There is no disputing that you are a thief, but a thief, I think, made so by fear and weakness and as i too understand the terror you have felt in your soul to contemplate a woman's life alone in New South Wales, then I forgive you" knowledge of the poor woman's situation, it is alter all, who was brought to this town thought ill fortune was shipwrecked and although a governess have had to suffer the indignity of a life better suited to an Irish servant . I know better than she knows, that her situation must mean to her" (p.374).

This passage exemplifies Carey's use of historiographical metafiction to critique history . By focusing on the experiences of a marginalized governess, the narrative challenges colonial histories that often excluded women, particularly those of lower socio-economic status . The portrayal of her hardships—shipwrecked, impoverished, and degraded—acts as a counter-narrative, revealing gaps in traditional historiography.

The speaker's reflection, "I too understand the terror you have felt in your soul to contemplate a woman's life alone in New South Wales," exposes the harsh realities of colonial life for women . Their survival depended on navigating a patriarchal, classist society, making them vulnerable to exploitation and erasure . Carey's metafiction draws attention to these omissions, reframing history to include marginalized perspectives.

The passage, "There is no disputing that you are a thief, but a thief, I think, made so by fear and weakness then I forgive you," (p . 374) humanizes marginalized individuals . The speaker acknowledges the theft while recognizing the complex socio-economic conditions that led to it . This understanding emphasizes that historical figures-often seen as criminals-are shaped by their circumstances . The woman's plight, more suited to an Irish servant, highlights her marginalized position due to gender and class.

Carey amplifies the voices of those traditionally left out of history, critiquing exclusionary practices and offering a more inclusive portrayal of Australia's past . His focus on marginalized figures exposes the tensions between survival and dignity within the rigid social hierarchies of colonial life.

Drawing on Hutcheon's *A Poetics of Postmodernism*, this analysis shows how Carey's text subverts traditional historical narratives . It challenges established power structures and reimagines historical representation, giving marginalized voices the agency to reshape history.

Carey uses Lucinda's words to convey the sensation of hatred as exclusion from society, prompting readers to reconsider Australian history, particularly its sexism, and call for a more inclusive narrative . Lucinda, constrained to leave her subdivided farm for the city, is determined to experience the working world . As a child, she witnessed the explosion of a glass ornament, symbolizing her disillusionment.

Hutcheon's irony subverts colonial and societal norms, highlighting pressures that enforce hegemonic ideologies . Carey uses Lucinda and Oscar's gambling habits as a metaphor for breaking these norms, symbolizing the creation of a new history for Australia.

Carey also explores identity through the term 'orphan.' In one chapter, Marian declares, "our history is the history of orphans" (p . 390) . Both Oscar and Lucinda's parents die, emphasizing the voicelessness of orphans, who fight for identity and nationalism in their own country.

Another layer of irony appears when Oscar says, "the world is a gamble" (p . 261) . Carey uses gambling as a metaphor for the quest for liberty, illustrating the stakes involved in shaping a new, inclusive identity for Australia.

It was at this moment a Lucinda began to gather these triumphantly proportioned notes together . She played cards with a cool elegance and skill and she did fancy shuffle the card and invites Oscar to shuffle cards she called Oscar . "Crab" has lost its bones and colour she enjoyed it as much as she had enjoyed the dizzy lightness of losing at fan-tan . Oscar watches all with almost as much astonishment as Lucinda . He has hardly been aware, so nervous was he, of what he had been saying and invites Juds to play it and one was not compelled as one did it . (pp.227-229)

Lucinda's actions-playing cards with skill and inviting Oscar to shuffle-symbolize her mastery over a male-dominated space . Her enjoyment of gambling, "she enjoyed it as much as she had enjoyed the dizzy lightness of losing at fan-tan," subverts traditional gender roles . Lucinda asserts her autonomy, defying societal expectations and becoming a symbol of empowerment for marginalized individuals often silenced in history.

Oscar, in contrast, is astonished, reflecting how those in privilege fail to recognize subversion within the marginalized . His surprise at Lucinda's command highlights how history has overlooked the agency of women like her, who challenge conventional norms.

Carey's historiographical revision, viewed through Hutcheon's *A Poetics of Postmodernism*, challenges linear historical narratives by presenting history as shaped by power dynamics . The act of playing cards, with its themes of risk and chance, becomes a metaphor for rewriting Australia's history . Lucinda's actions disrupt norms, just as the novel disrupts traditional historical narratives, highlighting marginalized voices often excluded from official accounts.

Carey amplifies the voices of those historically relegated to the margins, using the gambling scene to reflect societal shifts toward recognizing the agency of the oppressed . Through this, he calls for a more inclusive history that acknowledges the

experiences of those silenced in official narratives.

Through the imagery of playing cards, Carey gives voice to those silenced by societal norms . Oscar's attempt to rewrite gambling as a sin is ironic; while he seeks reform, Lucinda finds freedom and ecstasy in gambling, challenging societal values . The card game deconstructs societal "good" norms, highlighting their arbitrary and restrictive nature.

Carey portrays liminal characters reflecting both indigenous and non-indigenous Australian identities . Oscar embodies this ambivalence, demonstrating both positive and negative attitudes toward societal constructs . He defies his father's religion, later returns to faith, and confesses his gambling . His internal struggle is shown in his statements, "the true will be God" (p . 108) and "we bet that there is God; he believes in it" (p . 261) . Despite this, he criticizes Lucinda for finding gambling less troubling, revealing his complex relationship with morality and sin.

Carey introduces liminal characters like Oscar, whose identity is marked by ambiguity . The character Smith reflects communal guilt, comparing his failure to help Oscar with his failure to assist indigenous Australians . This equates Oscar's suffering with indigenous oppression, aligning him as both a colonial victim and symbol of indigenous suffering . Smith's acknowledgment of his guilt connects personal and collective responsibility for the violence and ongoing impact of colonization.

He [Smith] was a counterfeit and a coward . He had fortune'd Oscar Hopkins with a funnel . He had not understood up to defend him . He had gone along" He had persuaded himself it would do not harm . And he had sat there-how dimmable this was-which native's mere slaughtered . And when Mr . Hopkins [Oscar] had protested [against the Aboriginal massacred he had been the one of those who tied him to a tree-on Jeffris's orders-so that he would cause no harm . All his anger and disgust, all that which should have decently gone outwards, was driven inwards (p . 406).

In this passage, Carey connects Mr . Smith's personal guilt with the broader history of colonial violence, particularly the massacre of indigenous Australians . Smith represents the moral decay and complicity of colonialism . His failure to defend Oscar and his passive acceptance of violence against indigenous people reflect the silent complicity of individuals within oppressive systems.

Smith's inaction mirrors the historical erasure of indigenous voices . His internalized guilt, "all that which should have decently gone outwards, was driven inwards," highlights the psychological burden of colonial violence on both the oppressed and the perpetrators, who suppress their conscience to maintain their place in the system.

Through Smith, Carey critiques the colonial mentality that disregarded indigenous

lives, amplifying marginalized voices in official history . Smith's arc explores the tension between personal responsibility and systemic complicity, urging readers to reconsider the moral consequences of colonial actions . This highlights how official histories have silenced indigenous experiences, contributing to Carey's broader historiographical revision.

Carey's historiographical revision, informed by postmodern frameworks like those in Hutcheon's work, emphasizes the plurality of historical representation . The fragmented narrative undermines the singular, official history, giving space to marginalized voices . Through this, Carey reimagines Australian history as a more inclusive, multifaceted narrative.

Oscar is an ambivalent character, both weak and brave, serving as a counterpoint to the exaggerated masculine history often celebrated in official narratives . This mirrors Australia's history, which fails to fully incorporate the suffering of aboriginal people and convicts . Carey evokes sympathy for the indigenous population, particularly through Jefferis and Mrs . Burrows, raising the lost voices of those silenced by history.

The novel also critiques the relationship between religion and colonialism . Carey challenges the exclusive history told by colonial powers, especially through Oscar, who rejects his father's religious teachings, subverting colonial tools of control and giving voice to the silenced.

Meta-fictional Self-consciousness in *Oscar and Lucinda*

In the novel, meta-fictional self-consciousness addresses settler-indigenous relations, exposing the lie at the heart of Australian history-that the land was "empty" when settlers arrived . The character Mrs . Business, advocating for poisoned food to remove aboriginal people, and the massacre witnessed by Jefferis and his party highlight this false narrative . The name "Darkwood" comes from "Darkies Point," where aboriginal people were massacred, exposing the erasure of the land's original inhabitants.

Lucinda acknowledges that her inheritance was "stolen" from aboriginal people, recognizing even her father, who could "kill blacks," as complicit in this exclusionary narrative . Helen Daniel's observations of cracks in the glass church emphasize the link between colonization and the destruction of aboriginal cultures . Carey suggests that the spread of Christianity, symbolized by the glass church, is tied to the demise of indigenous cultures.

The novel illustrates the suffering of aboriginal people, with the glass church factory symbolizing their destruction . Settlers not only imposed their rule but also created a historical narrative that excluded the indigenous population . Carey challenges this

exclusion, aiming to give a voice to aboriginal people and create a more inclusive, truthful history of Australia.

Conclusion

In *Oscar and Lucinda*, Carey critiques Australia's official historical narrative by portraying marginalized characters whose stories have been excluded from mainstream history . Through Lucinda, an industrial female settler, Carey challenges patriarchal values, exposing how women's contributions were erased . Oscar, an ambivalent gambler, contrasts exaggerated masculine ideals and embodies the complexities in Australian history, revealing its falsities.

Carey explores aboriginal and Irish convict experiences, confronting the inauthentic nature of official history . By portraying silenced voices, he critiques exclusionary narratives and provides a platform for the oppressed, highlighting the destruction of lives, the brutalization of women, and the erasure of aboriginal cultures overlooked by official history.

The novel deconstructs the "master narratives" shaping Australia's identity, offering a more inclusive, nuanced view . Carey challenges the myth of a nation built on equality and liberty, exposing the systemic violence of colonization . *Oscar and Lucinda* presents a more interconnected history that includes oppressed voices and questions the narratives crafted by those in power . Through his characters, Carey calls for a reevaluation of Australia's past, urging readers to confront buried complexities and injustices.

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Assessing Teachers' Cognition on the Concepts and Practices of Inclusive Classroom

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Abstract

This article explores teachers' cognition on inclusive classrooms and examines their levels of knowledge . The data for the study were collected from 170 participants, representing different regions, educational levels, and areas of expertise . The research examined demographic distribution, training experiences, and views on inclusive education concepts and practices . Data from 170 participants show that 63.6% had received basic inclusive education training, but only 18.3% perceived inclusion as meeting all student needs, highlighting substantial gaps in understanding . Confidence in implementing inclusive practices was minimal, with only 2.9% expressing "very confident" . Barriers such as inadequate administrative support (38.2%) and lack of resources (35.3%) were major barriers . Despite these concerns, 74.1% of teachers agreed with the benefits of inclusive education, indicating its widespread acceptance . The results support the idea that trained teachers are better able to handle diverse classrooms . The article highlights the need for improved professional development, systematic support, and resource distribution to bridge knowledge gaps and increase confidence to promote successful inclusive practices.

Keywords: *Inclusive education, Understanding, Knowledge , Training, Diverse classrooms*

Introduction

Inclusive classrooms are desirable for creating good learning environment . Inclusion in education ensures that every learner feels valued and respected, and can enjoy a clear sense of belonging (UNESCO, 2020) . The fundamental principle of inclusive schools is that all children should learn together, wherever possible, regardless of any difficulties or differences they may have (UNESCO, 1994) . After, Salamanca's Statement upheld inclusive education as the priority in national policies of worldwide education . How to integrate a variety of learners in the classroom is known as inclusive education . Inclusive classrooms create an environment that includes, respects, and welcomes all diverse students . When students of different backgrounds, backgrounds, and abilities feel like they truly belong in the classroom, they feel socially successful with their peers and feel boosted in confidence) Webster2014 ,).

Teacher training can positively impact teachers' attitudes toward inclusion, teaching strategies, and knowledge of disabilities in as little as ten hours . Over 50% of the 31 studies advocate for improved pre-service and in-service training for teachers (Mendoza & Heymann 2024) . Promoting inclusive schools requires appropriate preparation of educational personnel . Training programs should equip all teachers with the skills to support students with disabilities by adapting curricula and using assistive technology (UNESCO, 1994) . In order to improve the quality of education, SSDP (2016) aims to make inclusive education a required module in pre-service teacher preparation programs . SESP (2022) also focuses on the teachers' qualifications and capacity development in line with the prescribed competencies and standards . Topics of inclusiveness and equity have been included in teacher training . It indicates the importance of teachers' understanding and awareness of inclusive education to enhance inclusive and quality education.

Haug (2017) states that, in many countries, inclusive education varies widely between and within schools . The most effective ways to teach inclusively and foster an inclusive school environment are still debated . It supports that the understanding of inclusive education is different by national diversity . In Nepal, there are many types of diverse children in the classroom, like cultural, linguistic, ethnic, disability, etc., so confusion can be seen in the understanding of how to include diverse children . There are differences in understanding and practice of inclusive education based on the diversity of children in the classroom.

Commitment to education for all in Nepal's, general schools, and teachers are encouraged to practice inclusion . The government and development partners keep funding teacher capacity building in inclusive education for students with diversities (UNICEF, 2021) . In Nepal, there are ethnic, linguistic, ability, gender, cultural, religious

and other diversity . Because of the principles of inclusive education, mainstream classrooms include students from diverse needs and backgrounds . This means that every teacher must be competent enough to meet the individual needs of students in a classroom . The successful effect of inclusive education depends on the understanding of the teacher . UNICEF (2021) also noticed that the majority of principals (85%) and teachers (73%) believed that children with hearing/visual impairments had the potential to succeed in education, but aspirations were lower for children with intellectual disabilities . This shows that there is diversity in the understanding of the expectations of students with disabilities among the teachers of Nepal, and it also indicates that there is a difference in the understanding of inclusive classrooms with other genders, races, languages, and cultural backgrounds.

Therefore, in this quantitative research article, we aim to measure teachers' levels of cognition on the concepts and practices of inclusive education . The entire discussion examines the answers to questions like: how do teachers view inclusive classrooms, and how are they practicing in the development of inclusive education?

Literature Review

In research work, literature review is important to know the previous methodological practices, inform debates, and improve research practices . In this research, the researcher reviewed related research documents that were employed to conduct similar types of studies conducted in different countries revealing a variety of quantitative research designs which are stated below.

In the first study, Gulsun et al., (2023) researched to investigate the “Exploring the role of teachers’ attitudes towards inclusive education, their self-efficacy, and collective efficacy in behavior management in teacher behavior” . In this study, the researchers used a cross-sectional online survey design to achieve the objectives . The researchers selected 384 in-service teachers working in 57 primary schools in the eastern part of Finland as a sample by using a random sampling method . For data collection, researchers used the Likert scale and in the data analysis process, the confirmatory factor analysis (CFA) was used to test the validity of the measurement model and structural equation modeling (SEM) used with latent and background variables . Mplus, version 8.7, was used to conduct both analyses . The article's main finding is that teachers' methods of instruction in supporting acceptable student behavior are significantly influenced by their collective effectiveness in student discipline and their self-efficacy in behavior management . Furthermore, the study shows that teachers' self-efficacy is negatively impacted by the growing number of children with behavioral or attention issues, which in turn limits their capacity to encourage positive behavior in the classroom .

The second study of Radojlovic et al., (2022) investigated the attitudes of primary school teachers toward inclusive education . In this study, the researchers used a cross-sectional online survey design to achieve the objectives . 64 primary teachers were selected by the researcher as a sample by using a random sampling method in Serbia . For data collection, researchers used a questionnaire and in the data analysis process frequencies and Chi-square tests were used from MANOVA . This article highlights that teacher's attitudes toward inclusive education were typically moderate to favorable, with urban instructors exhibiting more positive attitudes than rural teachers . Although there was no discernible gender difference, pre-service teachers had a more optimistic attitude than in-service teachers, most likely as a result of their varied exposure to training . Issues like inadequate funding and unprepared teachers were identified as major obstacles to successful inclusion . Similarly, Duka & Haxhihseni (2022) conducted a quantitative survey paper teacher attitudes and challenges in inclusive classrooms to evaluate the issue by using questionnaires to randomly clustered 3071 sample teachers . To analyze the data standard deviation was used tabulations, and results from ANOVA . The article's main finding was that teaching ability in inclusive classrooms in Albania is significantly influenced by teacher attitudes, professional development, and teaching experience . Specifically, teachers who received inclusive education training were more likely to report being more competent teachers, while there were no significant distinctions between male and female teachers or between teachers with varying years of experience . Large class sizes and a lack of resources for supporting children with special needs have been identified as issues that require attention.

Asiri, (2020) highlights the necessity for effective communication, collaboration, and clear legislative provisions to reinforce the foundation of inclusive education in his survey study . He also reveals that Saudi Arabian teachers hold varying opinions regarding administrative support for inclusive education . Similarly, Singh et al., (2020) employed a survey design to assess the Attitude of Teachers entitled “A Study of Attitude of Teachers towards Inclusive Education” . The researchers employed a sample of 200 teachers from different educational institutions . Percentile scores and t-tests are used to analyze data from ANOVA . These studies aimed to assess the attitudes and perceptions of teachers by using a quantitative survey design . According to the study's findings, most teachers had moderate to positive opinions toward inclusive education . Compared to in-service teachers and rural teachers, pre-service teachers and urban teachers had more positive attitudes . The perceptions of male and female educators about inclusive education, however, did not differ significantly .

An in-depth understanding of teachers' attitudes, perspectives, and difficulties with inclusive education in many nations can be learned from the previous overview of past studies . The outcomes emphasize some essential subjects, such as the

significance of professional development, teacher self-efficacy, collective efficacy, and demographic characteristics including gender, urban/rural location, and teaching experience. Together, the research highlights how crucial it is to provide instructors with focused training, adequate resources, and specific policies to close the knowledge gap regarding inclusive education and foster fair and encouraging learning environments for all diverse students.

Methods

Quantitative cross-sectional survey design was implemented in the study to assess teachers' cognitions on inclusive classrooms and to measure their knowledge of inclusive education. To ensure representativeness, stratified random sampling has been used, which separates the population into strata according to province and training status (trained vs. untrained). The sampling frame was developed using data from teachers working in government, educational institutions, and schools in all seven provinces, as per the eligibility criteria. To ensure statistical significance, the necessary sample size is determined using Yamane's formula. Calculate the proportion of the total population in each stratum ($P_i = N_i/N$) and multiply this proportion by the total sample size ($n_i = P_i \cdot n$). 170 samples were chosen for this study and distributed proportionately throughout the strata. An extra 20% is oversample, yielding 204 individuals, to reduce non-response bias.

The researchers gathered data via questionnaire sent to the general teachers by using email. The collected data were first thoroughly checked and edited, and then the database was filled. Statistical Package for the Social Sciences (SPSS) version 20 was used. This research utilized univariate analysis. Univariate analysis was used to show the percentage of participants' responses involved in this study and show the relationship between the two variables based on Inclusive education teacher training (independent) association with knowledge and skills about managing inclusive classes (dependent).

Result and Discussion

In Nepal, there are many different types of children in the classroom, including cultural, linguistic, ethnic, disability, etc. Teachers appear to be confused about how to include diverse students. Additionally, evidence shows that teachers' opinions of inclusive classrooms differ from those of students with disabilities and students from other genders, ethnicities, languages, and cultures. In order to answer the main research question, how do teachers view inclusive classrooms, and how are they practicing in the development of inclusive education? The data obtained in the survey are presented in three main tables and analyzed below.

Table 1
Demographic Structure of the Study Participants

Description	Responses	Number (N)	Percent (%)
Sex	Male	102	60
	Female	68	40
Birthplace	Provence 1	30	17.6
	Provence 2	22	12.9
	Provence 3	25	14.7
	Provence 4	23	13.5
	Provence 5	22	12.9
	Provence 6	21	12.3
	Provence 7	27	15.9
Designation	Primary Level	69	40.6
	Lower Secondary Level	49	28.9
Teaching region	Secondary Level	52	30.6
	Himali	38	22.4
	Hilly	65	38.3
	Terai	67	39.5
Specialized subjects	English education	48	28.3
	Nepali education	51	30.0
	Mathematic education	44	25.9
	Health education	9	5.3
	Science education	7	4.2
	ICT education	6	3.6
	Population education	2	1.2
Educational Status	Other subjects	3	1.8
	SEE/SLC	-	-
	+2	6	3.6
	Bachelor	62	36.5
	Master	102	60.0
	M.Phil.	-	-
Training	Ph . D.	-	-
	Others	-	-
	Trained teacher on basic inclusive education	108	63.6
	untrained teacher on inclusive education	57	33.6
	Special education teacher training on inclusive education	5	2.9

Source: Primary data, survey, 2024

Table 1 shows the demographic variables and representative figures in percentage. Demographically, 60% (102) of the 170 respondents in the data are male, and 40% (68) are female. The distribution of teachers by birthplace shows that all seven provinces are represented, with Province 6 having the lowest participation rate (12.3%, 21) and Province 7 having the highest (15.9%, 27). In terms of teaching levels, 40.6% (69) are primary school teachers, 28.9% (49) are lower secondary teachers, and 30.6% (52) are secondary school teachers. The Terai region employs the majority of teachers (39.5%, 67), followed by the hilly (48.0%) and Himali (22.4%) regions.

The largest percentage of specialized subjects is Nepali education (30.0%, 51), followed by English education (28.3%, 48), and the lowest percentage is population education (1.2%, 2). Regarding credentials, 36.5% (62) have a bachelor's degree, and 60.0% (102) have a master's degree. In terms of training, the majority (63.6%, 108) have received basic inclusive education training, while 33.6% (57) have not received any training, and 2.9% (5) have received specialized training in inclusive education. The lack of training highlights the need for more focused professional development initiatives that are responsive to inclusive education needs.

Table 2

Understanding about Inclusive Education

Understanding about inclusive education.	Education for students with disabilities.	75	44.1
	Education for students with language and cultural diversity.	64	37.7
	Education for gifted students.	-	-
	includes all students, regardless of their abilities or backgrounds	31	18.3

Source: Primary data, survey, 2024

Regarding their understanding of inclusive education, table 2 shows the 37.7% (64) related it to students with different languages and cultures, whereas 44.1% (75) saw it as education for students with disabilities. Just 18.3% (31) of respondents correctly stated that inclusive education includes all students, regardless of their backgrounds or abilities.

The lack of knowledge also emphasizes the necessity of effective education programs and policies that reflect an inclusive educational philosophy that acknowledges diversity in the intellectual, physical, linguistic, and cultural domains. Although this study demonstrates that a significant number of teachers are aware of and open to engaging with the concept, there are still important concerns around conceptual clarity, representation of the evaluated areas, and training that must be addressed. We

can address these issues and establish a classroom atmosphere that is supportive of inclusion by implementing curricular reforms for inclusion, proportional hiring practices, and focused teacher training.

Based on a review of previous studies, this analysis highlights the significance of teacher preparation, sufficient resources, and well-defined policies in bridging teachers' knowledge gaps in inclusive education and fostering inclusive and supportive learning environments for students from various backgrounds .

Table 3

Levels of Knowledge of Teachers about Inclusive Classrooms

Description	Responses	Number (N)	Percent(%)
Rate The Effectiveness of the Training	Very Good	2	1.2
	Good	56	32.9
	Fair	55	32.3
	Bad	-	-
	Very Bad	-	-
Principle of Inclusive Education	Strengthen	16	9.5
	Integration	76	44.7
	Equality	67	39.4
	Other (Specify)	11	6.5
Confident to Implement Inclusive Classroom Practices	Very Confident	5	2.9
	Somewhat Confident	78	45.9
	Not Very Confident	41	24.1
	Not Confident At All.	46	27.1
Benefit Believes in Inclusive Education	Strongly Agree	5	2.9
	Agree	126	74.1
	Neutral	39	22.9
	Disagree	-	-
Knowledge of Individualized Instruction	Strongly Disagree	-	-
	Very Well	2	1.2
	Well	57	33.5
	Somewhat	61	35.9
	Not Well	27	15.9
Family Involvement to The Success of Inclusive Education	Not At All	23	13.5
	Very Important	34	20.0
	Important	58	34.1
	Neutral	42	24.7
	Not At All	36	21.2
Challenges to the Implementation of Inclusive Education	Resources	60	35.3
	Administrative Support	65	38.2
	Both	45	26.5

Source: Primary Data, Survey, 2024

The classification of knowledge gaps was done using the percentage of survey responses . According to the reviewed research, teachers need to have the abilities necessary to address knowledge gaps, boost self-esteem, and successfully apply inclusive approaches; as a result, they must be well-trained, and knowledgeable in inclusive education.

Table 3 shows the level of knowledge of teachers about Inclusive Classrooms . Drawing on areas of progress and concern, the findings represent important insights into teachers' knowledge and perceptions of inclusive classrooms . For questions related to the perceived effectiveness of training on inclusive practices, most participants rated the training program a positive rating, with 32.9% (56) describing it as "Good" and 32.3% (55) describing it as "Fair." Few respondents (1.2%, 2) rated the training a "Very Good" rating, and none gave it a "Bad" or "Very Bad" one . This implies that even though training is typically seen as beneficial both its quality and delivery may be better.

The majority of educators identify inclusive education with the concepts of equality (39.4%, 67) and integration (44.7%, 76), whereas a lesser percentage links it to the notion of strengthening (9.5%, 16) . Only 11.5% of respondents mentioned additional principles . Although more explanation and focus on full inclusion are required, this distribution shows a general comprehension of important inclusive education ideas . This reveals a narrow understanding of the broader conceptual framework underlying the principles of inclusion and thus a need for more in-depth professional development .

Confidence in providing inclusive classroom practices was found to be low . Significant differences exist in confidence levels; only 2.9% (5) reported feeling "Very Confident." While a greater percentage of respondents (45.9%, 78) are "Somewhat Confident," 24.1% (41) are "Not Very Confident," and 27.1% (46) are "Not Confident at All." This suggests that although some teachers feel ready, many of them are hesitant to use inclusive approaches, highlighting the need for more thorough instruction and practical strategies for inclusive teaching . Despite these challenges, 74.1% (126) of respondents "Agree" that inclusive education is desirable, while 2.9% (5) select "Strongly Agree." 22.9% (39) of respondents were neutral, but none objected or strongly disagreed . Though the unclear responses reflect that some teachers may want additional evidence or experience in order to fully accept the benefits of inclusive education, these results suggest that its usefulness is widely accepted.

According to the responses, 35.9% (61) of teachers said they knew "Somewhat" about individualized education, while 33.5% (57) said they knew "Well." But a total of 29.4% (50) said "Not Well" or "Not at All," indicating serious gaps in understanding . Just 1.2% (2) of respondents said they knew "Very Well," highlighting the need for targeted training

in this essential subject . With 20.0% (34) rated family participation as "Very Important" and 34.1% (58) rating it as "Important," teachers largely believe that family involvement is important . On the other hand, 21.2% (36) thought it was "Not at All" significant, while 24.7% (42) were neutral . These conflicting answers show how important it is to stress family involvement as a key element of inclusive education . Administrative support (38.2%, 65) and resources (35.3%, 60) were the primary issues found . Furthermore, both were mentioned by 26.5% (45) as major challenges . These results highlight the administrative and practical challenges teachers encounter while establishing inclusive classrooms, pointing to the necessity of systemic changes and resource distribution.

According to the data, even while the majority of teachers appreciate inclusive education and recognize its advantages, many are unconfident and under-informed about how to put it into practice, especially when it comes to areas like personalized teaching and inclusive classroom management . Issues like a lack of resources and insufficient administrative support make the process even more difficult . Despite their high ratings, training programs require improvement in order to adequately fill these gaps . The results highlight the necessity for comprehensive and useful training programs and are in strong agreement with the idea that teachers who have received more training in inclusive education are more efficient and confident in managing diverse classrooms . These findings indicate that institutional reform, resource allocation, and collaborative leadership are needed to overcome these challenges . Overall, the data reflects moderate awareness of inclusive education among teachers but significant gaps in understanding, confidence, and systemic support that need to be addressed for successful implementation .

The findings confirm the reviewed literature that teacher preparation is essential for addressing knowledge gaps, improving self-esteem, and preparing teachers with the skills they need to successfully apply inclusive approaches . To promote more inclusive and equitable schools, supporting leadership, resource allocation, and institutional reforms are required . Teachers who receive inclusive education training are more able to handle diverse classes . Compared to untrained teachers, trained teachers had a much lower percentage of low knowledge and a larger percentage of good knowledge . This emphasizes how important training is in promoting inclusive teaching methods.

Conclusion

The study shows differences in conceptual clarity, confidence, and practical application, highlighting significant discrepancies in teachers' knowledge and comprehension of inclusive classrooms . Few respondents acknowledged that inclusive education is comprehensive in meeting the needs of various students, even though most

respondents link it with equality and integration . Many teachers expressed hesitation or a lack of preparation, and confidence levels in implementing inclusive strategies were shockingly low . This emphasizes the necessity of improved training initiatives and focused professional development to successfully fill these gaps in Nepal.

Systemic problems such as a lack of administrative support and resources further hinder teachers' capacity to implement inclusive education properly . Despite these challenges, teachers agreed on the advantages of inclusive education, indicating a willingness to participate with the right support and training . These results support the idea that trained teachers are better able to manage diverse learning settings and highlight the significance of professional development, policy change, and resource allocation in creating inclusive classrooms and building a strong and inclusive educational framework in Nepal.

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Contextual Education and Curriculum for Local Resource Utilization

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Abstract

To rationalize the need of locally formulated curricula and its implementation aspect is the main concern of this study . It was conducted in Chandragiri municipality of Kathmandu valley . Study had examined locally accessible resources at municipal areas by exploring link between local curriculum policies and school practices, it seeks to externalize indigenous knowledge, skills and resources to face the real-life situations . Lack of traditional knowledge and skills in formal school curriculum and draws attention to a notable disconnect between existing curricula, the particular context, community needs and the rationale of local curriculum .

To implement purposive sampling phenomenological design was linked up . As primary data source four community schools were sampled . Data were collected through face-to face interview with head teachers, subject teachers of the sampled area of that municipality . The result is the necessity to incorporate contextual resources into education system by exposing a disconnect between formal education and the community needs . The study draw conclusion that in order to preserve indigenous knowledge, skills, resources and promote community independent development, school curricula need to be interlinked with contextually available resources to fulfill the gap between the day-to-day needs of community people and prepare for real life situation for the future.

Key words: *Context, Content, Natural resources, Diverse character, Utilization, Indigenous Knowledge, Traditional skills.*

Introduction

Among many diverse natural resources of Nepal, agricultural lands is the main natural resources (MOE, 2017) . It is known as Bhumidev or matribhumi (motherland/ Land of God or Janani) in Hinduism (Parajuli, 2016) . Nepal is the main shelter of all biological beings . But it has diverse characteristics and categorized in hilly, mountain and Tarai (plain) region according to its natural features (Jha, 2000) . The 70% people of Nepal are depending on land agriculture (MOE, 2017) . Beside agricultural land, there are so many other naturally available land and under-land, local and national macro and micro contextual innumerable resources but these resources are not properly identified and utilized (Shahi, 2021) .

Most of the empirical studies suggested that the education and curriculum system in Nepal has struggled to effectively integrate and correlate locally available natural resources with practical learning . This challenge is particularly evident in the school and higher education curriculum structures . In recent decades, the education system in Nepal has faced significant discrepancies between the diverse socio-cultural contexts of the country and the content being taught . This misalignment has contributed to the persistent shortcomings of Nepal's education system (Sharma, 2020).

The constitution of Nepal (2015) in its part 3, article 31, has ensured that, the right of preservation and maximum utilization of the national and local heritage of Nepal . These heritages may be preserved and destroyed by the society . If the society have proper access and success in contextual education and curriculum, they can more benefited through maximum utilization of their national and local resources in their own way (Parajuli, 2016) . But the ways of local resource utilization process still are not clearly defined in the reference of decentralized local curriculum provision at the local level . Although Nepal has been practiced and mentioned contextual resources in its national policies and programs but not properly implemented in real situation (NCF, 2019) .

In recent year, Nepalese education and its curriculum of school education is being highly influenced by global knowledge, skills and attitudes . The globalization practices have influenced in different sector of Nepal such as contextually available resources and the contextual knowledge of Nepali people is being eroded gradually . In this regard, the diverse local context of Nepal is calling contextual education and curriculum with its local and national resource utilization processes . These three dimensions local context, contextual education, and contextual resources were inter-related to each other in the ancient (Kirat, Li Chhavi, Malla) period of education era .

Most of the local resource utilization original examples of Nepal are ancient Buddha Nath, Swayambhu Nath, Pashupati Nath and changu Narayan temple etc . The local

knowledge, local resources and the local contextual education in the past was introduced as golden age of education . But in recent years this trend of education is being lost from the local community . It has created the gap between education, curriculum and local knowledge and locally available resources . The kinship between locally available resources, local knowledge and skills of local people is being strongly broken.

In this context, Nepal has informal, lived and sustainable way of living knowledge on the basis of context based available resources and its utilization process . The knowledge is diverse and contextual in our rural community that required the need of, need based contextual education and curriculum framework in the local level . so that the researcher has the anxiety to probe contextual knowledge through phenomenologically .

Intellectual curricula introduced contextual education interchangeably such as context-based education, place-based education, school-based education, curriculum in context, education in context . But here I have hanged my research title as contextual education and curriculum for local resource utilization (UNESCO, 2021).

A focus of place-based education is education that is closely linked to local aspects, including the unique history, environment, culture, economy, literature, and art of a particular region . Community members provide invaluable resources and collaborate in teaching and learning, while student projects address local needs and interests, establishing the community as the basis for learning . By emphasizing local relevance, this method cultivates responsible citizenship, increases student engagement by fusing academic rigor with real-world relevance, and prepares people to success in whichever community they choose (Rural School and Community Trust, 2005).

Contextual education uses the local community and environment as foundational tools for teaching various subjects, including language arts, mathematics, social studies, and science . By focusing on hands-on and real-world learning experiences, this method promotes academic success, strengthens students' connections to their community, fosters a deeper appreciation for the natural world, and nurtures a sense of responsibility as active and contributing members of society (Sobel, 2004).

Objectives and Research Questions

The study aims to develop significance of existing curriculum by utilizing contextual resources in local curriculum . Specifically, it focuses on identifying diverse resources in Chandragiri Municipality, exploring methods to utilize these resources in community schools through locally formulated curricula, and connecting indigenous skills with school education . The study highlights the urgent need to align formal education with local resources to preserve traditional knowledge and support sustainable

development . There is a wealth of opportunity for everyday use, family economies, and skill development in Nepal's varied context and resources . Inappropriate use puts communities at danger of losing their traditional knowledge, which could result in dependency and the extinction of important skills . Based on these objectives two research questions-how the local government provided local curriculum in the community is similar to policy level of Nepal? How the contextual resources are being addressed as the local curriculum practice? -have been answered through the research process.

Review of Literature

Contextual Education in Nepal

Education sector analysis report (2021) has recommended evidence- based education policy . Evidence based policy of education could not be success without objective measurement of contextual education and curriculum implementation in school level education . There is a need to create better links between education sector and the labor market . The need of education sector and labor market can be fulfilled through the best link between education, curriculum and local resource utilization process . So, this study aimed to establish the better link between education, curriculum and local or national resource utilization which are still available in diverse context of nature and its natural resources which are in the hidden form but not identified properly in the local community of Nepal . Labor market is closely related to technical and vocational education (Shahi, 2021) .

Nepal has its own traditional technical and vocational education which is life-long learning of Nepalese people . Nepali indigenous knowledge, skills and attitudes are really and naturally sustainable . It has no age bar or boundary of knowledge by its nature . Nepali knowledge, philosophy and skills are really sustainable in nature but these knowledge and skills are not mentioned in its school level curriculum practices (CDC, 2019).

Many efforts have been implemented on local and national resource utilization in Nepal . Nepal national education planning commission 1954 A.D . to 2023 in different policies and plans have done not left the issue of national resource utilization but they were continuing it in different forms of plans and programs of development in Nepal . likely national education commission (1992) has provisioned local curriculum in the structure of school level education . It has provisioned 20 percent weightage as local contents but it was not sufficiently implemented in the school level . it came into effect after ten years in primary school curriculum provision . And also mention it as national goal of education . Higher level education commission (2055) mentioned national and local resource utilization in its national goal of education . National curriculum

framework (2005, 2015, and 2019) also mentioned local knowledge, skills, technology stating knowledge-based society by providing 100 full marks separate optional subject in basic level education . Although these policies were not properly implemented . The constitution of Nepal (2072), NEP (2076) and other plans and programs of education have provisioned 20 percent weightages allocated in social studies, creative arts, and physical education subject . Likely NCF (2005) has provisioned one separate elective subject in basic education curriculum (6-8), NCF 2069 also provisioned local content . Local curriculum guideline (2076) has been facilitated the teachers training for local curriculum development and implementation . All of these practices have been pouring the water in the sand without incorporation of local resource utilization education and curriculum . according to National curriculum framework (2076) has mentioned some emerging problems and challenges in the implementation of local curriculum . the objective of such practice are to introduce, preserve the local knowledge, skills, traditions and locally available resources to link with the life situation of the students and to address the need of local community people and the environment . But the objectives of introducing local curriculum are not addressed properly yet as mentioned in the policy document (NCF, 2019) .

Challenges in local curriculum development include insufficient teacher orientation, limited capacity building for educators and stakeholders, and lack of community awareness about the value of local knowledge, traditions, and curricula . Inadequate technical and financial support, weak monitoring, and absence of long-term goals further hinder progress . Ideological interference and management inefficiencies also complicate subject selection . Despite these issues, integrating local knowledge is essential for effectively utilizing resources (NCF, 2076).

To address the contextual resource utilization issue, the school level national curriculum framework (NCF, 2076) has provisioned local curriculum . My study is more concern with local curriculum development process because (NNEPC 1954, NESP 1971, NEC 1992, HLNEC 1998, NCF 2005, NCF 2015, NCF 2019, NEP 2019, ESA 2021, ESD 2021 etc.) commissions reports, policy documents and programs have some positive efforts and continue this issue along with regularly . But this issue of local and national resource utilization could not ensure the success result in the field of educational development practices . Although the intent of local curriculum practice is to broaden the scope of traditional knowledge, skills, attitudes, values by utilizing contextually available resources.

Western Insight from Theories and Philosophies

French philosopher and naturalist Rousseau (1712-1878) assumed that effective learning is possible from peaceful environment and further states let the child in the

lap of nature . He/she can learn himself . Focusing on the nature and natural beauty Rousseau writes social contract theory and raised the question how can a state ethically justify its use of force? When we are morally obligate to obey the law? The question refers to the ideas of the Swiss philosopher Jean-Jacques Rousseau, who is well-known for his work on the concept of the social contract . Rousseau argued that an ethical state must be founded on a social contract, which represents a collective agreement among individuals to work toward the common good . He proposed that this contract forms the basis of a state that ensures the protection of its citizens, guarantees their freedom, and strives to make decisions that benefit the society as a whole . His influential work, *The Social Contract* (1762), explores these principles in depth.

Linking with Nepali context, the same line as Rousseau Hario Ban Nepal Ko Dhan (green forest is the wealth of Nepal) nature is the family of our children because our family and children both depend on it . There is absolute freedom in learning in the lap of nature and natural resources . The benefit of life is inside a society . The society is in the environment and contextual nature . The legitimate society can't infringe on natural freedom while providing those benefits . Rousseau determine the benefit and moral standards as society must offer to be legitimate from the maximum utilization and interaction with the nature and natural assets for sustainable learning.

Vygotsky (1896-1934) proposed that learning is a social and environmental process, with children learning from their social surroundings, including cultural and socio-economic factors . Vygotsky emphasized that cognitive development occurs through interactions with others and is shaped by the cultural context in which a child grows up.

Similarly, behaviorist . Watson (1878-1958) focused on the role of the environment in learning . He famously stated, "Give me a dozen healthy infants, well-formed, and my own specified world to bring them up in, and I'll guarantee to make them any type of specialist I want" (Watson, 1924) . Watson believed that behavior and learning are primarily influenced by the environment.

Darwin (1809-1882) also contributed to understanding human development through his theories of natural selection and evolution . His works, such as *The Descent of Man* (1871) and *The Fertilization of Orchids* (1862), addressed the role of nature in shaping human behavior and development . Darwin's research helped explain the connections between nature, psychology, and culture, influencing studies in biology and human development.

Together, these thinkers emphasize the significant impact of social, environmental, and natural factors on human learning and development.

In conclusion, developing strong connections between schools and their communities

is crucial for creating meaningful and impactful education . By integrating local knowledge, resources, and community assets, schools can foster transformative relationships that enhance curricula and educational practices . Recognizing that schools operate within distinct social contexts, policymakers and educators should prioritize collaboration with parents, businesses, and local organizations to establish mutual trust and shared responsibility.

Incorporating locally available resources and traditional knowledge into the curriculum not only bridges, generational gaps but also deepens students' sense of identity and connection to their heritage . Positive parental attitudes and high student engagement further demonstrate the effectiveness of such approaches . Building networks within the community ensures that schools can maximize resource utilization while contributing to the overall development of students and their surroundings.

Ultimately, fostering a dynamic relationship between schools and communities ensures that both grow together, enriching education through real-world connections and collaboration . This holistic approach aligns with the principles of contextual education and underscores the transformative power of school-community partnerships (Sobel, 2004 and Dewey, 1938).

Place -based Education: Theory and Practice

Local learning, often referred to as place-based or community-based education, encompasses a range of practices and objectives aimed at connecting students to their local environments . This approach emphasizes designing a curriculum that centers on real-world inquiries, encouraging students to explore and learn within their communities . By engaging with local issues, teachers and students collaborate with nearby organizations, businesses, and individuals, using these relationships as a foundation for knowledge acquisition, active learning, and valuable community involvement (Smith, 2018).

Building a curriculum around local questions draws from several educational traditions, such as inquiry-based learning, standards-driven curriculum design, project-based learning, and problem-solving approaches, alongside best practices in education . Although this method is not novel, place-based education aligns with several educational advancements that have shaped current pedagogical approaches (Green, 2020) .

Linking this aforementioned insight Nepalese school education and even higher education curriculum has not found interlinked between community available resources, community-based knowledge, community-based skills and their utilization process in

its school education and curriculum even higher education curriculum . It has created the huge gap between Nepalese diverse natural context and available resources . School level and higher education level curriculum has not mentioned traditional knowledge, skills and attitudes to utilize the locally available resources in its formulated curriculum neither in the past nor recent years . As a consequence of this problems, Nepalese educated youth are being faced the unemployment problems, less productivity, independent in abroad knowledge and skills because they have already left their native knowledge and skills by the lack opportunity of contextual knowledge and education of Nepali diverse community.

Methods

This study employed the phenomenological research design, emphasizing the interpretative research paradigm of actual environmental circumstances and lived experiences . The qualitative research paradigm includes phenomenology, which is developing as a science, research design, and philosophy . In order to collect primary data source in natural setting, this study used qualitative techniques as field visits, interviews, and direct observation of the targeted population from the sampled area.

Four head-teachers, four subject teachers and 5 to 8 class students of the "local curriculum" from Chandragiri Municipality were sampled for in-person interview using a purposive sampling technique . Schedules for interviews and observation forms were used during field visits . Furthermore, the researcher participated in examination evaluations with 80 students from 16 schools as an expert in the Chandragiri Municipality Basic Level School Education evaluation committee.

In individual interviews, four subject teachers and four head teachers were held direct interview . Tentatively 70 minutes interview was held with students and teachers.

Results and Discussion

Table 1

Perspectives of Subject Teachers

Respondents/ participants	Role	Expe-rience	Key topic discussed	Problems and challenges	Suggestions for improvement	Notable Quotes.
Teacher-A	Teach-er	10	Integration of local resource in lesson	Limited teacher training and materials	Regular training for local resource utilization	Using local materials makes rele-vant learning.
Teacher-B	Teach-er	5	Communi-ty involve-ment.	Time con-straints, pa-renal disen-gagement	Collabora-tion with experts	Community experts pro-vide skills
Teacher-C	Teach-er	7	Aligning resources in curricu-lum	Limited flex-ibility in cur-riculum	Adopt local need based curriculum	Curriculum should ad-dress our sur-roundings
Teacher-D	teach-er	3	Practical implemen-tation con-text-based content.	Local re-sources and knowledge are being de-stroyed.	Needed nonformal knowl-edge-based expert.	Practical learning is in indigenous knowledge and skills .

Table 2

Perspectives from the Head Teachers

Partici-pants	Role	experi-ence	Key topic	challenges	suggestions	Notable Quotes
HT-A	admin-istrative	15 years	challenges in imple-mentation	Lack of funding and bureaucratic hurdles.	Simplify policies al-located lim-ited fund	Ground lev-el practices are not sup-porting
HT-B	Mana-gerial	12 years	Teacher training and sup-port	Inadequate professional develop-ment	Lack of contextual education training	Empowered teachers empowered students
HT-C	Ad-minis-trative	8 years.	Collabora-tion with local com-munities	Weak com-munication channel	Community partnership with local expert.	Community is rich in contextual resources
HT-D	Ad-minis-trative	20years	Monitoring and super-vision in contextual education implemen-tation	Discrepancy between policy and practice.	Provide measurable outcomes	We need to measure what to achieved ob-jectively.

Students' Perspectives

Students are found very curious and critical to learn indigenous skills and knowledge . Most of the students of class eight responded that we need our old grandfather and father to teach us vocational traditional skills by utilizing local resources . One of the female students claimed that “from the core subject teacher we cannot learn indigenous skills to utilize environmentally available resources.” Another female student said “my grandmother can made best mat made up of straw” or (*paral ko sukul ramro bunnu hunxa*), another student responded that “the uncle near to my house can made best basket made by bamboo and he is selling that basket one thousand rupees per piece” . From these responses from the student site we absolutely ensure that the students' interest is in the favor of contextual resource utilization but there is the lack in local curricula.

a . Policy Related Perspectives

The group of local curriculum subject teachers viewed that our existing local curriculum is not favoring policy provisions exactly . National curriculum framework (2076 B.S.) has rationalized local knowledge, skills, traditions and resources need to be addressed to preserve the indigenous Nepali knowledge as local curriculum but in the practice, schools are found teaching computer education instead of local resource utilization contents . Some of the sampled schools are found teaching optional math instead of local curriculum subject . 80 percent teachers replied that there is no provision of teacher's quota of local curriculum subject . The teachers have lack of indigenous knowledge and skills but they are teaching about the temples, religious sites and tourist areas . Teachers are not getting teacher's guide, text-books and curriculum to teach local curriculum subject . There is the contradiction to implement local resource utilization curriculum course . Students are getting certificate as marks filled in their mark-sheet.

b . Human Resource for Vocational Study

Local experts who have the better knowledge of winning basket, making soil pots, making house, carpenter skills and so many other skilled manpower can give the productive vocational knowledge and skills . Such types of non-formal education having teachers must be appointed as a local curriculum subject teacher . They can teach the skills from learning doing methods . Students can product new materials, can harvest plants and vegetables, missing agriculture-based skills can be transfer from the school curricula.

c . Professional Development

Most of the Head teachers responded that “empowered teacher can empower the students” in learning . De-empowered teachers cannot support the students in their

effective knowledge and skills so teachers' professional development is the essential aspect for local resource utilization curriculum . There is the weak community partnership mechanism, weak organizational mechanism in implementing the need-based curriculum . Market based knowledge and skills with linking locally available resources are being crowd as the cloud.

d . Lack of Local Curriculum Expert

There is the lack of expert having knowledge and skills of contextual curricula but the constitution of Nepal ensured the right of education according to their need . That created contradiction between teachers, parents, students and community members . But the constitution of Nepal (2015) handed the power in local level in the formulation and development of local curriculum . In the local level there is the lack of expertise, local experts demand tentative high budget from the local government and they develop local curriculum according to their own interest . They did not conduct need assessment analysis in the local curriculum development . So, there are so many challenges are being found from this study.

- Poor budgeting in formulation of local curriculum
- Weak managerial and administration practice
- Double hurdles in test, measurement, assessment and evaluation
- Reliability and validity in certification.
- Organizational and institutional hurdles of different interest groups.

The focus on local resources within a community should shift from identifying weaknesses to highlighting its strengths, seeing the locality as an opportunity for growth rather than a challenge . Strengthening communities by empowering them to control and utilize their assets promotes social justice and enhances the overall quality of life . Integrating these local resources into the school curriculum allows schools to play a pivotal role in this process . Furthermore, it fosters collaboration between the community and public agencies, working together to improve educational quality through the strategic use of local resources.

It is important to acknowledge that while every community possesses valuable assets, skills, and resources, there are also constraints that limit what can be achieved . This brings us to the concept of community capacity building, which refers to empowering communities to effectively use their resources and strengths to overcome challenges and bring about sustainable improvements in areas such as education . Investing in community capacity building enhances collaboration between schools, communities, and local entities, fostering educational and community development (Chaskin, 2001).

Such an approach can help schools have a different perspective in disadvantaged

contexts . Rather than referring to parents who do not attend meetings when invited as ‘hard to reach’, schools can come to a realization that it is they who are the possible cause of such exclusion.

Conclusions

Contextually available natural resources and their utilization processes are not addressed in school curriculum of Nepal . Most of the students are not familiarize in their surrounding available plants, ethno-plants, herbs and shrubs . Ninety percent students of basic level grade five from Chandragiri municipality found unknown to tell the name of their surrounding plants . Eighty percent school children of basic level private school are unfamiliar in their parents farming . Especially private school children of urban area found unable to identify the local farming and harvesting . In the comparison of private school community school children have the better knowledge of their surroundings available resources . In recent context, school children could not identify the paddy, wheat, barley, garlic, ginger, turmeric plants and other so many locally available resources and their knowledge utilization processes even there are varies of resources in their environment which are most essential in their everyday life . School education and curriculum of Nepal has faced and created the huge gap between contextual resources, contextual knowledge and school provided education and curriculum of Nepalese school today . That has created the gap in provided education system and existing real context of Nepal . Local curriculum, text-books and other curricular material need to be easy access for teachers for effective teaching and learning . Local curriculum teacher’s quota is highly lacking in the local level . Only from the teacher’s commission appointed teacher found unable to teach indigenous knowledge, technology and skills as the content of local curriculum . Policies and provisions are found fine as written document but in the field of implementation aspect these are unsatisfactory .

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Knowledge of Health Insurance Program, Utilization, and Service Satisfaction among Insured in Suryabinayak Municipality, Nepal

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Abstract:

The health insurance program is a social protection and health security program of the Government of Nepal that aims to enable its citizens to access quality healthcare services without placing a financial burden on them . Health insurance is essential for reducing financial barriers to healthcare and ensuring equitable access to health services . This study aimed to assess knowledge of the health insurance program, its utilization practice, and satisfaction with the service among the locals of Suryabinayak Municipality, Bhaktapur District, Nepal . A descriptive cross-sectional study used a structured questionnaire to collect data from 422 households . There was a high level of awareness (73.9%) and service utilization (38.4% using services frequently), with an 86% satisfaction rate among users . However, significant gaps remain in knowledge about specific benefits and access to emergency services, as well as issues with medication availability . Additionally, 7.1% of respondents experienced delays in renewal due to a lack of medicine . Health-insured people had a high level of awareness about the health insurance program, however, they had knowledge gaps in various aspects of the policy . Access to emergency care and essential medications remained questionable, which demanded targeted outreach and educational initiatives.

Keywords: *Health insurance policy, Health-insured, Satisfaction, Social protection, Universal health coverage*

Introduction

Health is universally recognized as a fundamental human right, as enshrined in the Constitution of Nepal (Adhikari & Aryal, 2018) and affirmed by the World Health Organization (WHO, 2005) . This recognition has driven global efforts to improve healthcare access, particularly since the 1978 Alma Ata Conference, which emphasized the importance of primary healthcare for all (Bhattacharya, 2024) . In Nepal, the National Health Policy of 1991 was formulated to extend basic primary health care services to rural areas, establishing health facilities at various administrative levels (Department of Health Services, 2017) . Despite these efforts, millions every year, worldwide are pushed into poverty due to healthcare expenses, a challenge acknowledged by the Alma-Ata Declaration and the World Health Assembly (WHA) (Pankaj et al., 2024) . To address this, the WHA urged countries to develop health financing systems to achieve Universal Health Coverage (UHC) (WHO, 2005, 2024).

In response, the Government of Nepal launched a family-based health insurance program, combining prepayment and risk pooling to prevent catastrophic health expenditures, and advocates for equitable access to health services for disadvantaged groups, which is managed by the Social Health Security Development Committee (now Health Insurance Board) (Ayer et al., 2024) . It was established in February 2015 and the program was rolled out in three districts (Kailali, Baglung, and Ilam) starting in FY 2071/72 (2014), which seeks to provide quality healthcare without imposing financial burdens on citizens (Health Insurance Board, 2018) . The program aligns with Nepal's commitment to achieving UHC, as reflected in the new constitution and National Health Policy 2014 (National Planning Commission, 2015) .

The key features regarding health insurance program enrollment premium, benefit ceiling, renewal of membership, and benefits packages . Families of up to five members must contribute NPR 3,500 per year and NPR 700 per additional member (Health Insurance Board, 2022) . Insurers must renew their membership through annual contributions, i.e., one month before the expiration date . Benefits of up to NPR 100,000 per year are available for families of up to five members, with an additional NPR 20,000 covered for each additional member . The maximum amount available per year is NPR 200,000 (Health Insurance Board, 2077/078) . Additional NPR 100,000 (1000 USD) for each elderly population . Additional NPR 100,000 (1000 USD) for patients with eight chronic diseases (Health Insurance Board, 2018) .

While progress has been made, UHC remains elusive in Nepal . Internationally, initiatives such as the Sustainable Development Goals (SDGs) emphasize UHC as

essential for ensuring all individuals have access to necessary health services without financial hardship (United Nations, 2015) . The WHO defines UHC as access to key promotive, preventive, curative, and rehabilitative health interventions to all at an affordable cost, thereby achieving equity in access and financial risk protection (WHO, 2005) . Despite improvements in healthcare access through various initiatives, only 18.17% of the population enrolled in the insurance program as of the fiscal year 2077/78 (Health Insurance Board, 2022) . The endorsement of the Health Insurance Act in 2017 has further reinforced the government's commitment to sustaining the national health insurance program (Department of Health Services, 2017; Health Insurance Board, 2017).

The primary objective of this study was to investigate the knowledge and utilization status of the health insurance program, and its satisfaction among health-insured people in Suryabinayak Municipality . The study seeks its relevance in exploring how people are consuming the benefits from health services provided under the insurance program .

Methods and Materials

Research Design

This study employed a descriptive cross-sectional design to assess knowledge and practices regarding health insurance among insured households in Suryabinayak Municipality, Nepal.

Study Area and Population

The study was conducted in Ward No . 4 of Suryabinayak Municipality, which has a total population of 9,578 (Suryabinayak Municipality, 2019).

Sampling Procedure and Sample Size

A purposive sampling technique was utilized for sample selection.

The sample size was calculated by using a formula .

i.e., Sample size (n) =

Where, Z (level of significance) = normal variant i.e., 1.96

Prevalence (p) = 50% = 0.5

d = Allowable error i.e., 0.05

n = sample

Now,

= 384

After accounting for a 10% non-response rate, the final sample size was determined as 422 households.

Data Collection Tools and Procedure

The primary data for this study was collected directly from individuals through face-to-face interviews using a structured questionnaire . To ensure reliability, the questionnaire was pretested on 10% of the sample size in another ward of the Suryabinayak Municipality . We received permission from the Health and Physical Education Department at Kathmandu Shiksha Campus and Suryabinayak Municipality to conduct the study.

Data Analysis

Data analysis was performed using IBM-SPSS-25 software, employing quantitative methods to interpret results . The validity was maintained through an extensive literature review and expert guidance . This methodology aimed to provide a comprehensive understanding of knowledge and practices related to health insurance among insured households in Suryabinayak Municipality, contributing valuable insights towards achieving universal health coverage in Nepal.

Ethical Considerations

Ethical approval was secured from the Research Management Cell of Kathmandu Shiksha Campus . Informed consent was obtained from the respondents before starting the interview . Anonymity and confidentiality were maintained . The study adhered to ethical guidelines per the Declaration of Helsinki (Adhikari et al., 2023) .

Results

Duration of Membership in Health Insurance Program

Being a member of a health insurance program suggests that individuals have access to healthcare services covered by their insurance plan . This includes visits to doctors, specialists, hospitals, diagnostic tests, medications, preventive care, and other medical services included in their insurance coverage . By being a member of a health insurance program, individuals have coverage for a portion of their healthcare expenses, reducing the financial burden of medical treatments and services.

Table 1*Duration of being a Health-Insured Member*

	Frequency	Percent
	12	7.1
	14	5.7
	18	6.9
	24	2.8
Period (in months) of being a	28	1.4
member of a health insurance	3	1.4
program	33	7.1
	36	19.9
	48	11.4
	60	36.3
Total	422	100.0

Most (36.3%) respondents were members of the health insurance program for the last 60 months, followed by 19.9% for the last 36 months, 11.4 % for the last 48 months, and 7.1 % for the last 12 months.

Knowledge of the Health Insurance Program

Every insured member is expected to know about the health insurance program, which includes the basics of health insurance program enrollment, such as the premium cost for being a member, the annual benefit from the health insurance program, the maximum benefit from the health insurance program, and the renewal period of membership .

Table 2*Knowledge Of various Aspects of Health Insurance Policy among the Respondents*

		Frequency	Percent
Annual premium for a family of up to five members	3500	312	73.9
	Other	108	25.6
	No Response	2	0.5
Annual premium for each additional member beyond five members	700	312	73.9
	Other	110	26.1
Annual benefit ceiling for a family of up to five members	1 lakh	350	82.9
	Other	72	17.1
The annual benefit for each member beyond five members	20000	105	24.9
	Other	317	75.1
Maximum annual benefit ceiling	2 lakhs	121	28.7
Health Insurance Board will bear per family per year	Other	299	70.9
	No Response	2	0.5
The renewal period for membership	Annually	333	78.9
	Other	89	21.1
	Total	422	100.0

A significant majority (73.9%) of the respondents correctly identified the annual premium of Rs 3,500 for up to five family members . The same percentage accurately knew that Rs 700 is added for each additional member beyond five . Regarding the benefit ceiling, 82.9% correctly stated that the annual benefit for a family of up to five members is one lakh rupees . However, only 24.9% accurately identified the yearly benefit of Rs 20,000 for each member beyond five . Knowledge about the maximum annual benefit ceiling was limited, with only 28.7% correctly identifying it as Rs 200,000 per family a year . On a positive note, 78.9% of respondents knew the annual health insurance policy renewal period . However, many respondents in each category were unaware of these aspects of health insurance policy .

Utilization of Health Insurance Program

Health insurance is crucial in covering medical expenses related to illnesses or injuries . The condition when and how the insured used their insurance policy were identified as follows:

Table 3*Conditions for and Frequency of Utilizing a Health Insurance Policy*

		Frequency	Percent
The condition for using the health insurance policy	For illness	265	62.8
	For Regular follow-up	86	20.4
	If refer needed while complicated health problem occurs	55	13.0
	If the expiry period of insurance is soon	16	3.8
	Not even one time	29	6.9
Number of times utilizing health insurance service in a year	Less than two time	114	27.0
	Three to five-time	117	27.7
	More than six-time	162	38.4
	Total	422	100.0

The average number of service utilization times per year indicates how frequently individuals or a population seek medical services covered by their health insurance . It can include visits to primary care physicians, specialist consultations, hospitalizations, diagnostic tests, preventive screenings, and other healthcare services . It was revealed that 62.8% of the respondents used health insurance primarily for treating illnesses, while 20.4% utilized it for regular follow-ups . A few insured people (3.8%) tried to use it when the insurance policy expired shortly . Additionally, 38.4% of respondents reported using the health insurance service more than six times a year, indicating a high level of engagement with health facilities.

Perceived Satisfaction with the First Health Service Point

It reflects the individual's perception of the quality of care received at the hospital . This includes factors such as the competence and professionalism of healthcare providers, the effectiveness of treatment received, and overall patient experience during their visit . It is important to note that the first service point satisfaction is just one aspect of the overall healthcare experience, along with the satisfaction with health insurance coverage . Other factors, such as the choice of hospitals and healthcare providers within the network, coverage for specific treatments or procedures, and the overall cost-effectiveness of the health insurance plan, also contribute to overall satisfaction.

Table 4*Satisfaction at the First Health Service Point of Health Insurance Policy*

		Frequency	Percent	
Satisfied with the service of the first health service point		Yes	363	86.0
		No	59	14.0
Reasons of satisfaction	A decrease in financial burden	274	64.9	
	Chronic illness/availability of regular in taking medicine	54	12.8	
	For referral purpose	10	2.4	
	Getting quality health service	25	5.9	
	Total	363	86.0	
	Missing system	59	14.0	
Reasons of dissatisfaction		Unavail-ability of regular in taking medicine	35	59.3
Lack of needed medical equipment				
Lack of quality service				
The first service point is far				
Health workers' rude behavior		12	20.3	
		3	5.1	
		6	10.2	
		3	5.1	

The majority of the respondents, 86%, expressed satisfaction with the first service point, primarily due to a decreased financial burden (64.9%) . However, among the unsatisfied members, who comprised 13.9% of the total, the primary reason for dissatisfaction was the unavailability of regular medicines (59.3%) at the health facility .

Perceived Satisfaction with the Referral Health Service Point

Satisfaction with the referral health service point indicates that the individual perceives the quality of care received at the referred hospital as satisfactory . This may include factors such as the expertise of the healthcare providers, the effectiveness of the specialized treatments or procedures received, and the overall outcome of the healthcare services . Individual experiences and satisfaction levels can vary . Satisfaction with the referral health service point hospital in a health insurance program is subjective and depends on an individual's healthcare needs, preferences, and expectations.

Table 5*Satisfaction at the Referral Health Service Point of Health Insurance Policy*

		Frequency	Percent
Satisfied with the service of the referral point	Yes	295	69.9
No		127	30.1
Felt discrimination between health insurance patients and non-health insurance patient	Yes	66	15.6
	No	356	84.4
Faced extra financial burden while taking health insurance service	Yes	96	22.7
No		326	77.3
Felt difficulty while taking emergency service	Yes	121	28.7
No		301	71.3
Go to the first health service point only for referral service/purpose	Yes	88	20.9
No		334	79.1
Forced health person or doctor to write unnecessary investigations and medicine	Yes	60	14.2
No		362	85.8
Total		422	100.0

Regarding referral and emergency services, 69.9% of respondents were satisfied, though 28.7% faced difficulties accessing the emergency services . Although 15.6% revealed being discriminated against at the health facility, 84.4% did not feel discriminated against compared to non-insured patients, and 77.3% did not face extra financial burdens while using the health insurance service . Encountering difficulties during emergency health services may also relate to the quality of care received . The study found that 71.3% did not face any difficulty while taking emergency services . Among the insured people, about 21% have used it for referral purposes only . On the other hand, prescription practices showed that 14.2% of respondents reported pressuring health personnel to prescribe unnecessary investigations or medicines .

Renewal of the Policy

Timely renewal of the health insurance policy ensures no gaps in health insurance coverage . It helps individuals maintain uninterrupted access to healthcare services and financial protection during medical emergencies or unforeseen health issues.

Table 6*Annual Renewal of the Health Insurance Policy*

		Frequency	Percent
Renewed health insurance policy timely	Yes	370	87.7
	No	52	12.3
Reasons for not renewing or delaying the renewal of health insurance policy	Unavailability of needed treatment	12	2.8
	Lack of medicine	30	7.1
	Distance of first service point	5	1.2
	Not Necessity	5	1.2
	Total	52	12.3
	Missing System	370	87.7
Total		422	100.0

Respondents were satisfied with the health service delivery, and therefore, health insurance policy renewal practices were positive, with 87.7% of households renewing on time; while 12.3% delayed renewal due to factors such as medicine unavailability (7.1%), lack of needed treatment (2.8%), distant service points (1.2%), or perceived lack of necessity (1.2%).

Discussion

This study describes several key insights into the knowledge, practices, and satisfaction among the insured people regarding the health insurance program in Suryabinayak Municipality, Nepal.

The high level of awareness about the health insurance program (73.9%) among respondents is encouraging and aligns with previous research emphasizing the importance of awareness in health insurance uptake . This finding echoes the study conducted in Lagos, Nigeria, which concluded that increasing awareness is crucial for successful community-based health insurance schemes (Yusuf et al., 2019) . However, significant gaps exist in specific knowledge areas; for instance, 75.1% of respondents were unaware of benefits for additional family members beyond five, and 71.3% did not know about the maximum annual benefit ceiling of Rs 200,000 per family . This aligns with authors who found that this lack of clarity could hinder equitable access to health services and long-term health security (Ghimire et al., 2023; Paneru et al., 2022).

The findings from the health insurance program indicate a high utilization rate, with 38.4% of respondents using the service more than six times a year, suggesting that

the program effectively addresses significant healthcare needs within the community (Shah et al., 2022). This aligns with the PRECEDE-PROCEED model, which emphasizes that health behaviors are influenced by environmental and policy factors conducive to change (Kent State Online, 2024; Kim et al., 2022). Notably, an 86% satisfaction rate with the first service point suggests that the program generally fulfills its promises. This mirrors findings from the Health Insurance Board (Health Insurance Board, 2022), which highlights the program's role in alleviating out-of-pocket healthcare expenses.

Approximately 28.7% of respondents reported difficulties accessing emergency services, highlighting a significant challenge that requires urgent attention. Furthermore, the unavailability of regular medicines was a primary dissatisfaction factor for 8.3% out of 14% unsatisfied members, echoing issues identified in previous research, which noted that the lack of adequate drug availability significantly contributes to poor enrollment and dropout rates (Ghimire et al., 2023; Ranabhat et al., 2019).

With 64.7% of respondents reporting chronic illnesses, the study supports the notion that chronic conditions drive enrollment in health insurance programs, consistent with findings from Ghana (van der Wielen et al., 2018). While the study shows high satisfaction rates, the challenges in accessing emergency services and medicine availability point to issues of service quality (Shah et al., 2022). This relates to literature that suggests that perceived service quality significantly influences health insurance purchasing decisions (Besley et al., 1999; Harmon & Nolan, 2001).

Furthermore, 14.2% of respondents reported pressuring health personnel to prescribe unnecessary investigations or medicines is noteworthy and has several implications for healthcare practices and patient-provider relationships. A positive trend is observed with 87.7% of households renewing their health insurance on time; however, logistical challenges such as unavailable medicines and distant service points hinder timely renewals for 12.3% of respondents (Ayer et al., 2024). Several other studies also found that the health insurance program initially results in satisfactory participation, but sustained participation may be hindered by a shortage of health services and associated rumors later (Aryal et al., 2019, Pandey, 2023).

There is a need to link socio-economic factors to enrollment in health insurance programs. Future research should focus on this as Cameron and Trivedi (1991) emphasized that income is a crucial factor influencing the choice of insurance plans, and Ghimire et al. (2019) said that households with higher socioeconomic status are about four times more likely to enroll in health insurance schemes, highlighting the need to consider socioeconomic factors in program design (Cameron & Trivedi, 1991; Ghimire et al., 2019).

Conclusion

This study on the health insurance program in Suryabinayak Municipality, Nepal, highlights significant progress toward achieving UHC while also identifying critical gaps that need to be addressed . The findings indicate that while awareness of the health insurance program is relatively high, there are notable deficiencies in knowledge regarding specific benefits, particularly for larger families and maximum coverage limits . The high utilization rate of health services suggests that the program effectively meets healthcare needs; however, challenges such as difficulties accessing emergency services and the unavailability of essential medications remain significant barriers . These issues echo findings from previous studies, indicating that improving service quality and accessibility is paramount for enhancing user satisfaction . Socioeconomic factors play a crucial role in enrollment patterns, with households with higher socioeconomic status being more likely to participate in the program . This underscores the importance of targeted outreach and educational initiatives to ensure equitable access for all community members . In conclusion, while the health insurance program has made strides in increasing awareness and utilization of health services, ongoing efforts are required to address existing challenges . Addressing these issues could enhance the program's effectiveness and contribute to achieving universal health coverage in Nepal.

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शोधसार

यस लेखमा स्वदेशी नेपाली व्याकरणकारका प्रमुख व्याकरणमा देखिएका विभिन्न धारहरूको ऐतिहासिक दृष्टिले चर्चा गर्ने उद्देश्य राखिएको छ। त्यसैले यो अध्ययन मुख्यतः पुस्तकालयीय अध्ययनमा आधारित छ। यसमा उपलब्ध अभिलेख तथा कृतिहरूको पुनरावलोकन र व्याकरणगत तथ्यहरूको ऐतिहासिक तथा तुलनात्मक समीक्षा विधि अँगालिएको छ। साथै यस लेखकको नेपाली भाषा तथा व्याकरण सम्बन्धी लामो अध्ययन, अनुसन्धान र व्याकरण लेखनको अनुभवजन्य प्रतिविम्बनले समेत विश्लेषणलाई सघाएको छ। नेपाली व्याकरणको पहिलो चरण अङ्ग्रेजी व्याकरणको परम्परागत ढाँचामा विदेशी विद्वान्हरूको प्रयासबाट अगाडि बढेको देखिन्छ। यो क्रम सन् १८२० मा जे.ए.एटनबाट सुरु भएको हो तर यस लेखमा स्वदेशी नेपाली मातृभाषी व्याकरणकारहरूले लेखेका व्याकरण सम्बन्धी चिन्तनलाई विशेष महत्त्वका साथ उठान गर्ने प्रयास भएको छ। यस दृष्टिले हेर्दा नेपाली व्याकरण लेखनको दोस्रो चरणमा पर्ने स्वदेशी विद्वान्हरूमा वीरेन्द्र केसरी अर्ज्याल र जयपृथ्वी बहादुर सिंह उल्लेख्य छन्। परम्परागत संस्कृत व्याकरणको धार अन्तर्गत यिनले व्याकरण लेखेको देखिन्छ। तेस्रो चरणमा अङ्ग्रेजी र संस्कृतको परम्परागत मिश्रित धार देखिन्छ। यस्तो मिश्रित धारका व्याकरणहरूमा चन्द्रिका, मध्यचन्द्रिका र सो ढाँचामा लेखिएका उत्तरवर्ती व्याकरण पर्दछन्। चौथो चरणमा आधुनिक भाषा वैज्ञानिक धार अन्तर्गत व्याकरण लेखनको प्रारम्भ भएको देखिन्छ। यस्तो धारको उठान मोहनराज शर्माको शब्दरचना र वर्णविन्यास (२०३६) बाट भएको हो। यसमा मुख्यतः शब्दरचना खण्डमा भाषा वैज्ञानिक पद्धतिको उपयोग गरिएको छ। वर्णविन्यास खण्डमा भने परम्परागत धारमा केही सुधार मात्र भएको देखिन्छ। यस धार अन्तर्गत लेखिएको बृहत् व्याकरण चाहिँ समसामयिक नेपाली व्याकरण (२०४९) लाई मानिन्छ। यसरी यस लेखमा वीरेन्द्र केसरीबाट अगाडि बढेको व्याकरण चिन्तन पछिल्ला चरणमा अङ्ग्रेजी र संस्कृतको परम्परागत मिश्रित धारबाट कसरी आधुनिक व्याकरणको धारमा प्रवेश गर्‍यो, त्यसको पृष्ठभूमिको सविस्तार व्याख्याका साथै सम्बन्धित प्रमुख व्याकरणहरूको कालक्रमिक तथा तुलनात्मक विवेचन प्रस्तुत गरिएको छ।

शब्दकुञ्जी

ऐतिहासिकता, उत्तरवर्ती विकास, संस्कृत व्याकरणको धार, अङ्ग्रेजी र संस्कृत व्याकरणको मिश्रित धार, आधुनिक भाषा वैज्ञानिक धार, वर्णनात्मक भाषा विज्ञान, व्याकर्तव्य भाषा, लोकभाषा ।

पृष्ठभूमि

त्रिभुवन विश्व विद्यालय खुलेपछि नेपाली भाषाको पठन पाठन पनि क्रमशः स्नातकोत्तर तहमा बढोत्तरी भयो । यसमा ऐतिहासिक भाषा विज्ञानका साथै क्रमशः आधुनिक भाषा विज्ञानको पनि पढाइ प्रारम्भ भयो । पहिले रामराज पन्त र पछि बालकृष्ण पोखरेलले यो विषय पढाउन थाले । पन्तको नेपाली भाषा विज्ञान (२०३६) प्रकाशित छ । पोखरेलको नेपाली भाषा र साहित्य (२०२१), पाँच सय वर्ष (२०२१) राष्ट्रभाषा उल्लेख्य ग्रन्थ हुन् । नेपालीमा एम.ए. गरेका विद्यार्थी प्रतिवर्ष बढ्न थाले । चूडामणि बन्धुको विसं. २०२६ मा नै नेपाली भाषाको उत्पत्ति र पछि भाषा विज्ञान (२०३०) प्रकाशित भयो । नयाँ शिक्षा योजना (२०२८) लागु भएपछि तत्कालीन त्रिभुवन विश्व विद्यालय विसं. २०३० देखि यो विभिन्न अध्ययन संस्थान तथा सङ्कायका रूपमा पुनःसङ्गठित तथा विस्तारित भयो । त्यस वेलाको नयाँ पाठ्यक्रम निर्माण, संशोधन तथा परिमार्जन र पठनपाठनमा नवीन पद्धति कार्यान्वयन गर्ने गतिविधि अगाडि बढाइए । नेपाली भाषाको पठन पाठनमा पनि सुधारको हुटहुटी बढेको वेला २०३१ मा भारतको पुना विश्व विद्यालयबाट आधुनिक वर्णनात्मक भाषा विज्ञानका आधारमा नेपाली भाषामा पिएचडी उपाधि प्राप्त गरेर बल्लभ मणि दाहाल विश्व विद्यालयको अध्यापनमा फर्केका थिए । यसै वर्ष त्रिवि. पाठ्यक्रम विकास केन्द्र अन्तर्गत विभिन्न अध्ययन संस्थान तथा सङ्कायमा पढाइने साभ्ना विषयका रूपमा अनिवार्य नेपाली विषय समितिको गठन भयो र यसको नेतृत्व डा. बल्लभ मणि दाहालले गरे । यस समिति मार्फत २०३४ मा पहिलो पटक नेपाली पढाउने शिक्षकहरूको पहिलो राष्ट्रिय अधिवेशन सम्पन्न भयो । उल्लिखित पृष्ठभूमिमा नेपाली व्याकरणको ऐतिहासिकता र यसको आधुनिकतालाई केलाउने प्रयास गरिन्छ ।

सम्बन्धित कृतिको पुनरावलोकन

भाषा विज्ञान र नेपाली भाषामा शर्मा र बराल (२०५२ : ११८-११९) ले नेपाली व्याकरणको ऐतिहासिकताबारे उल्लेख गर्दै त्यस वेलासम्म प्रकाशित व्याकरणहरूको छोटो सूची दिएका छन् । त्यसपछि शर्मा (२०५६) ले नेपाली व्याकरणको ऐतिहासिक सर्वेक्षणमा विदेशी तथा स्वदेशीहरूले लेखेका व्याकरणहरूको परिचयात्मक विवरण प्रस्तुत गरेको पाइन्छ । त्यसमा उनले तुलनात्मक विवेचन भने गरेको देखिँदैन । ढुङ्गोल (२०६६ : ४४-४८) ले नेपाली व्याकरणको काल विभाजन यसरी गरेका छन् :

- पृष्ठभूमि काल (सन् १७७१-१८१९) : नेपाली भाषा र व्याकरण सम्बन्धी पाश्चात्य विद्वानहरूको चासो
- निर्माण काल वा एटन काल (सन् १८१९-१९११) : पाश्चात्य विद्वानहरूबाट नेपाली व्याकरण लेखन र प्रयोग
- विकास काल वा हेमराज काल (सन् १९१२-१९१८) : नेपाली विद्वानहरूबाट व्याकरण लेखन र प्रयोग

- सङ्क्रमण काल वा सोमनाथ काल (विसं. १९७६-२०४८) : शैक्षिक व्याकरणका रूपमा नेपाली व्याकरणको प्रयोग
- आधुनिक काल वा हेमाङ्गराज काल (विसं. २०४९- हालसम्म) : वर्णनात्मक शैलीमा नेपाली व्याकरण लेखन र प्रयोग ढुङ्गेलले उनको लेखमा प्रत्येक कालका व्याकरणगत विशेषताहरूको समेत संक्षिप्त चर्चा गरेका छन् । यस्तै आचार्य (२०७५) ले नेपाली व्याकरणको विकास क्रमिक अनुशीलनमा पम्परागत र आधुनिक नेपाली व्याकरणहरूको स्पष्ट रेखाङ्कन गर्दै उनले आधुनिक नेपाली व्याकरणको पृष्ठभूमि र विशेषतालाई वस्तुगत रूपमा सोदाहरण चर्चा गरेका छन् । यस क्रममा मोहन राज शर्माको शब्द रचना र वर्ण विन्यास (२०३६) र हेमाङ्ग राज अधिकारीको समसामयिक नेपाली व्याकरण (२०४९) र माधव प्रसाद पोखरेलको वाक्य व्याकरण (२०५४) का विशेषताहरूको कृतिगत चर्चा गरेको पाइन्छ । उल्लिखित अध्ययनले नेपाली व्याकरणको पृष्ठभूमि तथा परम्पराको जानकारी र आधुनिक प्रवृत्तिको विवरण मिले पनि विशेषतः नेपाली मातृभाषी व्याकरणकारहरूले व्याकरण निर्माणका क्रममा नेपाली भाषाको व्याकर्तव्य (वर्णनीय) भाषाका विषयमा उठेका प्रश्नहरूबारे यसको ऐतिहासिकता र आफ्नै मातृभाषा नेपालीको धरातलप्रति इमानदारी नदेखाएको विषयमा कमै विवेचना भएकाले त्यस पक्षलाई पनि खुलस्त पार्ने र आधुनिक व्याकरण लेखनमा देखिएको फराकिलो फड्कोलाई अभि प्रकाश पार्नु औचित्यपूर्ण हुने ठानी यो लेख लेख्ने जमर्को गरिएको हो ।

छलफल तथा विवेचन

ऐतिहासिक आधारमा वीरेन्द्र केसरी अर्ज्यालको नेपाली व्याकरणलाई विवेचनको प्रस्थान विन्दु मानेर क्रमशः पछिल्ला व्याकरणात्मक कृतिहरू र घटना क्रमलाई उपस्थापित गरी विवेच्य विषयको छलफललाई अगाडि बढाइएको छ । यस क्रममा अर्ज्यालको व्याकरण, तत्कालीन सामाजिक राजनीतिक परिप्रेक्ष्य, गोरखा भाषा चन्द्रिका, मध्य चन्द्रिका र तिनको प्रभावमा लेखिएका उत्तरवर्ती व्याकरण, व्याकरण सम्बन्धी फरक चिन्तनका प्रमुख पक्ष, शब्द रचना र वर्ण विन्यास, समसामयिक नेपाली व्याकरण र उत्तरवर्ती विकासबारे तुलनात्मक छलफल तथा विवेचन प्रस्तुत गरिएको छ ।

वीरेन्द्र केसरी अर्ज्यालको नेपाली व्याकरण

वीरेन्द्र केसरी अर्ज्याल नेपाली भाषाका पहिलो मातृभाषी व्याकरणकार थिए । उनले नेपालीलाई प्राकृत भाषा र यसको व्याकरणलाई प्राकृत व्याकरण भनेका छन् । उनको व्याकरणको पाण्डुलिपि चन्द्रिकाको प्रकाशनभन्दा कम्तीमा एक दशक पहिले नै लेखिएको देखिन्छ । यसको पाण्डुलिपि वाल्मीकि क्याम्पसको पुस्तकालयबाट धेरैपछि प्राप्त भएको थियो (आचार्य : सन् १९८० : १०३) । केही अपूर्ण वा खण्डित रूपमा प्राप्त यो पाण्डुलिपि जयराम आचार्यले Traditional Grammar : English and Nepali : A Study को परिशिष्टमा प्रकाशित गरेका छन् । अर्ज्यालको व्याकरणको अर्को पाण्डुलिपि राष्ट्रिय अभिलेखालयबाट प्राप्त भएको छ । प्रेरणा खरेल (२०५८) का अनुसार यिनका पाण्डुलिपि एकअर्कामा केही भिन्न भए पनि विषय प्रतिपादन र प्रस्तुति हेर्दा लेखक एउटै भएको तर भिन्न समयमा लेखिएको अनुमान हुन्छ । अर्ज्यालले

व्याकरणको मुख्य प्रयोजन शब्दज्ञानलाई मानेका छन् । उनले शब्दको समुदायलाई वाक्य मानेकाले यसमा पद, वाक्य पनि समेटिएको देखिन्छ । यसरी उनले व्याकरणलाई शब्दानुशासन भन्न रुचाएका छन् । संस्कृतमा शब्दानुशासनको अर्थ हुन्छ, शब्दको रूपसिद्धि प्रक्रियाको वर्णन अथवा शब्दको अन्वाख्यान । अनु भनेको पछि र शासन बताउनु वा वर्णन गर्नु अर्थात् लोकमा प्रचलित भाषाको वर्णन भन्ने नै हुन्छ । पतञ्जलिका अनुसार प्रयोग सिद्ध शब्दार्थ सम्बन्धहरूको वर्णन हो व्याकरण । यसको आशय व्याकरण भनेको भाषामा निहित व्यवस्थाको वर्णन भन्ने हुन आउँछ । यस्तो व्याकरणको काम निर्देशात्मक हुँदैन, वर्णनात्मक हुन्छ । अर्ज्यालले आफूले लेखेको नेपाली व्याकरणलाई प्राकृत व्याकरण भनेका छन् । यो कुरा मननीय छ । उनले यसो भनेर पूर्वीय व्याकरण परम्परामा प्राकृत भाषा (लोकभाषा) मा व्याकरण लेखिने परम्परासँग नेपाली व्याकरणलाई जोड्न खोजेको स्पष्ट हुन्छ । संस्कृत व्याकरणको निर्माणपछि विद्वान्हरूले प्राकृत भाषाहरूमा पनि व्याकरण निर्माण गर्न थालेका थिए । यस क्रममा पालि, प्राकृत (महाराष्ट्री, शौरसेनी, मागधी आदि) भाषाहरूमा व्याकरण लेखनको लामो परम्परा रहेको देखिन्छ । यस्तो क्रम इस्वीको दोस्रो/तेस्रो शताब्दीदेखि सत्रौं/अठारौं शताब्दीसम्म कायम रहेको थियो (शास्त्री, सन् १९८८ : ५१९-५२७) । संस्कृतमा मात्र नभई प्राकृत भाषाहरूमा व्याकरण चिन्तन गर्ने एक किसिमको परम्परा भएकाले नेपाली पनि प्राकृत (जनजिब्रोमा आधारित) विशेषताले परिपूर्ण भाषा भएको हुँदा अर्ज्यालले नेपाली भाषालाई पनि प्राकृत भन्न रुचाएको खुलस्त हुन्छ । यसरी अर्ज्यालको दृष्टिकोण लोकभाषाको पक्षमा रहेको देखिन्छ ।

अर्ज्यालको व्याकरणमा स्वर र व्यञ्जन वर्णका साथै लेखन रीतिको चर्चाका क्रममा उच्चारण र लेखनको भिन्नता औल्याइएको छ । त्यसैले उनले क्ष, ज्ञ वर्ण प्राकृत बोलीमा नपाइने तर लेखाइमा मात्र चाहिने हुन्छन् भनेका छन् । यसबाट कथ्य भाषालाई नै अर्ज्यालले व्याकर्तव्य (वर्णनीय) भाषा मानेको स्पष्ट हुन्छ । शब्दहरूलाई ८ वर्गमा विभाजन गरिएको देखिन्छ : संज्ञा, संज्ञा विशेषण, सर्वनाम, क्रिया, क्रिया विशेषण, उपसर्ग, निपात र कर्म प्रवचनीय । यस बाहेक स्वर प्रक्रियामा लयाघात, बलाघात, स्वस्तिक र द्वित्वलाई (वीप्साका रूपमा) अलग्गै चर्चा गरिएको छ । स्वस्तिकलाई ह्रस्व स्वर दीर्घस्वरित र दीर्घ स्वर प्लुतस्वरित भई उच्चारण हुनुलाई मानिएको छ । अर्ज्यालले नेपाली उच्चारणमा देखिने अर्धह्रस्व (अर्धस्वर) लाई समेत उल्लेख गरेका छन् । उनको व्याकरणमा कारक, विभक्ति र समास प्रक्रियाको पनि सविस्तृत चर्चा पाइन्छ । यसका साथै लिङ्ग, वचनको प्रयोग, स्त्रीलिङ्ग व्युत्पादन र अवधारणार्थक ऐ प्रत्ययबारे पनि केही विस्तारमा चर्चा छ । यति हुँदाहुँदै पनि उनका उक्त दुवै पाण्डुलिपिमा आख्यात (तिङन्त) र कृदन्तको चर्चा भएको अंश भेटिएको छैन । सुन्दरी (१९६३) मा प्रकाशित बेसरी नामक लेखमा उनले आख्यात र कृदन्तको उल्लेख गरेको हुँदा यो अंश उनले लेखेका तर त्यो गायब भएको आशङ्का हुन्छ ।

अर्ज्यालले व्याकरण विसं. १९४८-१९६२ का विचमा लेखेको अनुमान गरिन्छ । सुन्दरी (१९६३) मा कविता लेखनमा उपयोगी छन्द, अलङ्कारका साथै केही व्याकरण सम्बन्धी विषय समेटिएको उनको लेखभन्दा पहिले नै उनले व्याकरण लेखेको अनुमान हुन्छ । अर्ज्यालको व्याकरणका आधारमा लेखिएको जयपृथ्वी बहादुर सिंहको व्याकरणमा नाम, आख्यात र अव्ययको उल्लेख छ । यस व्याकरणमा क्रियापदका काल, पक्ष र भावलाई संस्कृतकै ढाँचामा लकारार्थ (लट्, लिट्, लृट्, लोट्, लिङ्, लिङ्) का रूपमा चर्चा गरिएको हुनाले पनि अर्ज्यालले आख्यात (लकारार्थ) बारे चर्चा गरेको अनुमानलाई बल मिल्छ । अर्ज्यालले आफ्नो व्याकरणको नाम प्राकृत व्याकरण राखेका र जयपृथ्वी बहादुर सिंहले विसं. १९६९ मा प्रकाशित गरेको व्याकरणको नाम पनि पर्वतीय प्राकृत रहेको र अर्ज्यालको व्याकरण ढाँचासँग सिंहको व्याकरण निकै

प्रभावित रहेकोबाट पनि उनले अर्ज्याललाई गुरु मानेको स्पष्ट देखिन्छ। अर्ज्यालको व्याकरण उनको जीवन कालमा प्रकाशित नहुनुमा तत्कालीन सामाजिक तथा राजनीतिक शक्ति सन्तुलनमा उनी पछि पर्नु, उनी हलन्त बहिष्कारवादी नहुनु, उनको व्याकरण संस्कृत, प्राकृत, अपभ्रंश भाषाहरूको पूर्वीय व्याकरण परम्परा तथा चिन्तनको ढाँचामा हुनु आदि कारण देखिन्छन्।

तत्कालीन सामाजिक राजनीतिक स्थितिमा लेखन, प्रकाशन र व्याकरण निर्माणमा नियन्त्रणको नियत

नेपाली भाषाको माध्यमिक काल साहित्यिक विकासका दृष्टिले जागरण काल थियो। यसको नेतृत्व मोतीराम भट्टले गरेका थिए। यद्यपि उनलाई शृङ्गारिक साहित्यका उन्नायक मानिन्छ। उनले मोती मण्डली मार्फत यस अभियानलाई अगाडि बढाए पनि साहित्यको माध्यमबाट नेपाली भाषालाई लोकप्रिय बनाउनु उनको ध्येय देखिन्छ। उनकै गतिविधिपछि नेपाली भाषा प्रेसयुगमा प्रवेश गरेको, दार्जिलिङबाट गोर्खे खबर कागत् र काठमाडौँबाट एकै वर्ष १९५८ मा समाचार पत्र निस्कन थाल्नु र नेपाली भाषाको माध्यमबाट सबैका लागि शिक्षा दिने उद्देश्यले देव शमशेरका पालामा भाषा पाठशाला खोल्नु सामाजिक तथा राजनीतिक जागरणका दृष्टिले महत्त्वपूर्ण घटना थिए। भाषा पाठशाला खोल्ने देव शमशेरको कदममा शिक्षाको माध्यम के हुने भन्ने प्रश्नमा तत्कालीन भारदारहरूका बिच मत भिन्नता देखिएको थियो। यसबारे दिव्यदेव पन्तले संस्कृतलाई शिक्षाको माध्यममा जोड दिएका, दरबार स्कुलका हेड मास्टर बटेकृष्ण मैत्रेयले अङ्ग्रेजी माध्यमको पक्ष लिएका र जयपृथ्वी बहादुर सिंहले नेपाली माध्यमको पक्ष लिएका थिए (हुङ्गाना : २०२९)। सुरुमा भाषा पाठशालाको माध्यम नेपाली हुने भनिए पनि देव शमशेर सत्ताच्युत भएपछि एकातिर चन्द्र शमशेरले त्यसको कार्यान्वयनमा चासो देखाएनन्, अर्कातिर बनारसबाट सुन्दरी (१९६३) र माधवी (१९६५) जस्ता साहित्य प्रधान पत्रिका निस्कन थालेपछि उनलाई नेपाली लेखन तथा प्रकाशनको क्षेत्रका गतिविधि आफ्नो नियन्त्रण बाहिर जान लागेको महसुस हुनु स्वाभाविक थियो। त्यसका लागि लेखन तथा प्रकाशनमा एकरूपताको खोजी हुनु पनि आवश्यक थियो। त्यस्तो एकरूपताका लागि व्याकरण र शब्दकोशको अभाव खड्केको अवस्था पनि थियो। सुरुमा राममणि आदीले माधवी पत्रिका मार्फत लेखनमा एकरूपताका लागि अग्रसरता देखाएको पाइन्छ तर उनले एकरूपताका नाममा आफ्नो मातृभाषा नेपालीको प्रकृति तथा यसको मौलिकताप्रति ध्यान नदिई हिन्दी भाषामा त्यस बेला प्रारम्भ भएको हलन्त बहिष्कारको बाटो रोजे। यस्तो गतिविधिले सहज जागरणलाई प्रोत्साहन गर्नुभन्दा लेखन तथा प्रकाशनलाई नियन्त्रण गर्नतिर अभिमुख हुन लागेको कुरा त्यतिखेरका लेखक साहित्यकारहरूको मनमा खड्कंदो विषय बन्यो। राममणिको हलन्त बहिष्कारको विरोधमा शिखर नाथ सुवेदीले राममणिको उटपट्याड प्रथा भनी असहमति जनाएका थिए। यस्तै असहमति जनाउनेहरूमा शम्भु प्रसाद हुङ्गेल, कुलचन्द्र गौतम, वीरेन्द्र केसरी अर्ज्याल, गङ्गा प्रसाद प्रधान लगायत देखिन्छन्। समग्रमा भन्नु पर्दा सुन्दरी पत्रिका (१९६३) मा छापिने लेखहरू हलन्त बहिष्कारको धारमा थिएनन्। त्यस बेलासम्म हलन्त बहिष्कारको रडाको सुरु भएको थिएन। नेपाली भाषाको लेखन भानुभक्त, मोतीराम आदिले चलाएको हलन्त धारको लेखनमा नै हिँडेको थियो। प्रारम्भमा गोर्खापत्र (गोरखापत्र होइन) / (१९५८) पनि यसै धारमा एक दशकसम्म प्रकाशित हुँदै आएको थियो तर राणाहरू र उनीहरूको संरक्षण पाएकाहरूको रापतापको तारो हुने डरले कतिपय लेखकलाई विद्रोह गर्न नसक्दा कि कलम बन्द गर्ने बाध्यता परेको कि शासकहरूको शरणमा पर्ने बाटो रोज्नु परेको बुझ्न सकिन्छ। राममणि आदी गोरखा भाषा प्रकाशनी समिति (२०७०, पछि नेपाली भाषा प्रकाशनी

समिति/नेभाप्रस) का अध्यक्ष भएपछि त्यही हलन्त बहिष्कार लागु गर्नमा जोड दिनु र चन्द्रिका, मध्य चन्द्रिका आदि व्याकरणले पनि सोही बाटोलाई केही संशोधनसाथ अँगाल्ने मध्यमार्गी नीति लिँदा तत्कालीन स्वतःस्फूर्त लेखकहरुको लेखन कुण्ठित हुन गएको कुरा घटनाक्रमले समेत देखाउँछ (भट्टराई : २०३७) । प्रथम विश्वयुद्ध (१९७१-१९७५) मा अङ्ग्रेजको सहायतार्थ विश्वका विभिन्न कुनामा युद्धमोर्चामा खटिएर युद्धको विभीषिका देखेका र ती ठाउँमा भएका विकास तथा निर्माणका गतिविधिमा पनि परिचित भएर घर फर्केका नेपालीहरुले पनि हाम्रो समाजमा सामाजिक जागरण र सुधारका जोस जाँगर भित्र्याएका हुन् । यी घटनाले पनि देशमा निरङ्कुश राणा शासकहरुलाई देखावटी भए पनि केही सुधारको बाटो अँगाल्न बाध्य पारेको देखिन्छ । नेपालमा अनुदार शासन भएकाले युद्धमा संलग्न भई फर्केका केही नेपालीहरुले भारतमा बसेर पत्र पत्रिका मार्फत देशमा जागरण ल्याउन सघाएका थिए । निरङ्कुश शासकहरु विद्रोह भड्केला भनी सुधारहरुलाई नियन्त्रण गर्न उत्तिकै सतर्क थिए । यस परिप्रेक्ष्यमा देशभित्रका लेखकहरुमा भित्रभित्रै उकुसमुकुसिएर रहेको विद्रोह र सुधारका गतिविधिलाई नियन्त्रण गर्ने क्रममा भएका मकैपर्व (१९७७) र पुस्तकालय पर्व (१९८६) जस्ता घटना लेखकहरुलाई दमन गर्न तथा उनीहरुको कलमलाई कुण्ठित पार्न खोजिएका ज्वलन्त प्रमाण हुन् । यसबाट के थाहा हुन्छ भने भाषामा आएको सहज र स्वतःस्फूर्त जागरण र एकरूपताको खोजीमा पनि त्यस बेलाका शासकहरुको प्रत्यक्ष अप्रत्यक्ष निगरानी तथा हस्तक्षेप हुने गरेको सहजै महसुस हुन्छ ।

हेमराजको गोरखा भाषा चन्द्रिका व्याकरण र दीक्षिताचार्यको गोरखा व्याकरण बोध

गोरखा भाषा चन्द्रिका व्याकरण चार खण्ड (प्रकाश) मा प्रकाशित देखिन्छ । हेमराज पण्डित (पाण्डे) ले तत्कालीन राणा प्रधान मन्त्री श्री ३ चन्द्र शमशेरको जन्मदिन पारेर उनलाई विसं. १९६९ मा चढाएको चन्द्रिका व्याकरणमा दुई खण्ड (प्रकाश) रहेको र विसं. १९७० मा अर्को दुई खण्ड प्रकाशित भएको देखिन्छ । उक्त व्याकरणको पहिलो प्रकाशमा भाषा र व्याकरण, वर्ण र पद विचार, दोस्रोमा नाम, तेस्रोमा क्रिया, चौथोमा अव्यय, समास र द्विरुक्तिको चर्चा छ र वाक्यबारे चर्चा भएको पाँचौं प्रकाश दुईचार पृष्ठमा अपूर्ण र खण्डित देखिन्छ । भाषाको परिचयको क्रममा भाषा मौखिक र लिखित हुने, भाषा शब्दबाट बन्ने र वर्ण, पद र वाक्यलाई शब्दका भेदका रूपमा मानिएको छ । साथै वर्णबाट पद, पदबाट वाक्य बनी अर्थ बोध हुने हुँदा वाक्यबाट नै भाषा बन्ने कुरा औँल्याइएको छ । “... भाषा शुद्ध गरी कसरी बोलनु, कसरी लेखनु, कुन शुद्ध, कुन अशुद्ध हो; यो कुरा व्याकरण जान्नाले ठीक ठीक जानिने हुन्छ” । यसरी व्याकरणले शुद्ध बोलन र लेख्न सिकाउने ठानिएको छ । संस्कृतको शब्दानुशासनको वास्तविक अभिप्राय निर्देशानात्मक थिएन । शब्दहरु वाक्यमा कसरी व्यवस्थित भएर आउँछन्, त्यसको वर्णनमा संस्कृत व्याकरण केन्द्रित थियो तर पछिल्ला व्याकरणकारहरुले यसलाई पनि निर्देशात्मक अभिप्रायबाट लिन खोजेको तथा बुझेको देखिन्छ ।

वर्ण विचार अन्तर्गत देव नागरी लिपिमा प्रचलित सबै स्वर र व्यञ्जन वर्णको उल्लेख पाइन्छ । तिनमध्ये स्वरमा ऋ, लृ, लृ को नेपाली भाषाका शब्दमा काम नपर्ने र व्यञ्जनमा क्ष, ज्ञ, त्र पनि संयुक्त अक्षर मात्र भएको उल्लेख गरिएको छ । साथै नेपालीमा एउटै वर्ण द्वस्व र दीर्घले फरक अर्थ हुने औँल्याइएको छ : गुलियो/गुलीयो, अलिकति/अलीकति । तर पछिल्ला अध्ययनहरुले यिनको द्वस्वता र दीर्घता अर्थ भेदक नभएको र दीर्घताले सोही अर्थमा जोड मात्र जनाउने कुरा पुष्टि गरेका छन् । चन्द्रिकामा स्वर र

व्यञ्जनको उच्चारणका सम्बन्धमा संस्कृत व्याकरणमा दिइएको उच्चारण प्रक्रियालाई जस्ताको तस्तै राखिएको छ। यस व्याकरणले संस्कृत, प्राकृत तथा अपभ्रंशको व्याकरण परम्परा अनुरूप नेपाली भाषाको उच्चार्य स्वरूपलाई आधार मानेर व्याकरण निर्माण गर्न खोजेको देखिँदैन। यसले लेख्य भाषा, त्यसमा पनि राममणिको हलन्त बहिष्कारतिर भुकाव राखी व्याकरण लेखेको खुलस्त हुन्छ।

चन्द्रिका व्याकरणमा पद विचार अन्तर्गत पदलाई नाम, सर्वनाम, विशेषण, क्रियापद र अव्यय गरी पाँच प्रकारमा विभाजित गरिएको छ। यस व्याकरणले नामका तिन प्रकार मानेको छ : सामान्य नाम (जाति वाचक) विशेष नाम (व्यक्ति वाचक) र भाव वाचक नाम (धर्म वाचक)। समुदाय र द्रव्य वाचकलाई सामान्य नाममा अन्तर्भूत ठानिएको छ। लिङ्ग, वचन र कारकलाई नामका अङ्ग मानिएको छ। सर्वनामलाई पुरुष वाचक, दर्शक, सम्बन्धी र प्रश्नार्थक र विशेषणलाई पनि विभिन्न भेद उपभेदमा चर्चा गरिएको छ। क्रियाबारे चर्चा गर्ने क्रममा अकर्मक, सकर्मक, प्रेरणार्थक तथा तिनको निर्माण प्रक्रियाका साथै करण अकरण, वाच्य, अवस्था (काल : वर्तमान, भूत, भविष्यत्, पूर्ण, अपूर्ण, अज्ञात, उद्देश; अर्थ/भाव : विध्यर्थ, सम्भावनार्थ, सङ्केतार्थ) र तिनका रूपावलीको समेत विस्तृत चर्चा पाइन्छ। अन्त्यमा अव्यय, समास, साधित शब्द (शब्द निर्माण), सन्धि, तत्सम, तद्भव, आगन्तुक शब्दबारे पनि चर्चा छ। कतिपय ठाउँमा संस्कृत र नेपाली प्रयोगमा देखिने समानता तथा भिन्नताका सम्बन्धमा पुच्छे टिप्पणी पनि दिइएको छ।

चन्द्रिका व्याकरण निस्किएपछि यसको बृहत्ता, गहनता र शासकीय दबाबले समेत पत्र पत्रिकामा यसको मानकको प्रचार भएको र फलतः लेखकहरु पनि यसको अध्ययनबाट प्रभावित हुन थालेको बुझिन्छ। नेपालमा मात्र नभई दार्जिलिङ र बनारसमा यसको जोडतोडले प्रचारका लागि पारसमणि प्रधानको सम्पादकत्वमा सोही नामको 'चन्द्रिका' पत्रिका (१९७४) निस्कन थालेकोबाट पनि स्पष्ट हुन्छ (भट्टराई, २०३७ : ९२)। यस्तै बनारसबाट छापिने 'गोर्खाली' (१९७३) मा यसको प्रशंसा छापिएको थियो।

चन्द्रिका सँगसँगै वा त्यसपछि प्रकाशित विश्वमणि दीक्षिताचार्यको गोरखा व्याकरण बोध (सन् १९९३) प्रकाशित देखिन्छ। यो पुस्तक दुई वर्ष पहिले नै लेखेर तयार भएको तर नाना प्रकारका बाधा पर्न जाँदा प्रकाशनमा विलम्ब भएको कुरा किताबको सुरुमा दिइएको विज्ञापनमा उल्लेख गरिएको भनाइबाट स्पष्ट हुन्छ। यस व्याकरणमा पनि चन्द्रिकाले जस्तै अङ्ग्रेजी र संस्कृत परम्परागत ढाँचा अनुसार वर्ण विचार, शब्द विचारको चर्चा र सोही अनुसार वाक्यबारे केही उल्लेख पाइन्छ। समकालीन चन्द्रिका व्याकरणमा चर्चा भएका सबैजसो विषयको यसमा पनि सविस्तार चर्चा गरिएको छ। आकार र समाविष्ट विषयका दृष्टिले पनि यो चन्द्रिकाभन्दा बढी सङ्गठित र बृहत् जस्तो देखिन्छ। यो पुस्तक लेख्दा लेखनाथ पौड्यालले नेपाली बोलीको जटिल बन्धन र मर्म बुझाउन ठुलो सहायता गरेको कुरा उल्लेख छ। अझ यसमा वाक्य विचार, रचना बोध, विराम चिह्न प्रयोगका साथै अलङ्कार र छन्दलाई पनि समावेश गरिएको छ। राममणि आदीको हलन्त बहिष्कारमा आधारित भएकाले हलन्त बहिष्कारको कथित मध्यमार्गी धारको चन्द्रिका व्याकरणको बोलवाला भएपछि दीक्षिताचार्यको यस व्याकरणको उपयोग र चर्चा पनि ओभेलमा परेको बुझिन्छ।

सोमनाथ शर्माको मध्य चन्द्रिका

नेपाली भाषाको मझौला व्याकरण भनिएको मध्यचन्द्रिकाको पहिलो संस्करण विसं. १९७६ मा प्रकाशित भएको हो। चन्द्रिका व्याकरण विस्तृत हुँदा शिक्षार्थीहरुका निमित्त संक्षिप्त व्याकरणको आवश्यकता

भएकाले सोही व्याकरणका आधारमा छोटकरी व्याकरण बनाइएको कुरा लेखक सोमनाथ शर्मा स्वयम्ले उल्लेख गरेका छन् । त्यसो भए पनि यसको प्रस्तुति र केही पारिभाषिक शब्दहरूमा फरकपन पनि देख्न सकिन्छ । 'व्याकरणबाट शुद्ध गरी बोल्ने, लेख्ने काइदा जानिन्छ' भनिएको छ । चन्द्रिका व्याकरणमा पनि यस्तै किसिमको प्रयोजन उल्लेख भएको छ । व्याकरणमा यस खालको प्रयोजनमुखी परिभाषा अङ्ग्रेजी परम्परागत व्याकरणमा भेटिन्छ । त्यसैले उक्त बनाइबाट पनि चन्द्रिका र मध्य चन्द्रिका स्पष्ट रूपमा निर्देशनात्मक प्रकृतिका व्याकरण भएको पुष्टि हुन्छ । साथै यसमा अङ्ग्रेजी परम्परागत व्याकरणलाई शिरोपर गरी निम्नानुसार तिन मुख्य विभाग हुने औल्याइएको छ :

१. वर्ण विचार (Orthography)
२. पद विचार (Etymology)
३. योजना विचार (Syntax) वा (वाक्य विचार)

यसमा वर्णहरूलाई उच्चार्य वर्णका रूपमा नभई लेख्यचिह्न विततभच का रूपमा चिनाइएको छ । स्वर र व्यञ्जन चन्द्रिका व्याकरणमा दिइए जसरी नै संस्कृत वर्णमाला अनुसार दिइएको छ र यिनको उच्चारण स्थान पनि संस्कृत अनुसार नै उल्लेख गरिएको छ । अनुस्वार र विसर्गलाई अयोगवाह भनिएको छ । अधिकांश पारिभाषिक शब्दहरूलाई कोष्ठकभित्र अङ्ग्रेजी शब्द समेत दिइएको भेटिन्छ ।

वर्ण विचारले नेपालीका उच्चार्य वर्णहरूको चिनारीमा ध्यान दिएको देखिँदैन । लेख्य वर्णको मात्र परिचयमा ध्यान दिइएको यस व्याकरणले कसरी शुद्ध बोल्न सिकाउँछ ? यस खालको प्रश्नको उत्तर चन्द्रिका, मध्यचन्द्रिका व्याकरणमा भेटिँदैन । यही स्थिति यस्तो ढाँचाको अनुसरण गरी लेखिएका पछिल्ला सबै जसो व्याकरणको देखिन्छ । यिनले पनि शुद्ध बोल्न र लेख्न सिकाउने विद्यालाई व्याकरण भन्दछन् भन्ने पूर्ववर्ती व्याकरणको परिभाषालाई पुनरुक्ति गरेको मात्र पाइन्छ । मातृभाषी वक्ता व्याकरण नसिकी आफ्नो भाषा राम्ररी बोल्न सक्षम हुन्छ भन्ने यथार्थलाई यस्ता परिभाषाले बिलकुलै बेवास्ता गरेको स्पष्ट हुन्छ ।

संस्कृतमा जस्तो रूपावली प्रधान नभए पनि नेपाली भाषाका शब्दहरूलाई पद भनिएको छ तर अङ्ग्रेजी जस्तो रूपावली प्रधान नहुने भाषाको परम्परागत व्याकरणलाई आदर्श मानेर गरिएको शब्दवर्गलाई पद नै मानी आठ वर्गमा विभाजन गरिएको छ : नाम, सर्वनाम, विशेषण, क्रियापद, क्रियायोगी, नामयोगी, संयोजक, विस्मयादि बोधक । यिनमध्ये नाम, सर्वनाम, विशेषण र क्रियापदलाई विकारी (रूप चल्ने) र क्रियायोगी, नामयोगी, संयोजक र विस्मयादि बोधकलाई अविकारी (रूप नचल्ने) मानिएको छ । त्यसपछि नाम, सर्वनाम, विशेषण र क्रियापदका भेद उपभेद र तिनका रूपावलीको चर्चा छ । क्रियायोगीलाई क्रिया विशेषण (राम्ररी, सरर, फरर...) र क्रियान्वयी (आज, कहाँ, अवश्य ...) दुई भेद गरिएको छ । क्रियालाई सरल, संयुक्त र मिलितमा विभाजन गरिएको छ । भेद उपभेदको वर्गीकरणमा विशेष जोड दिइएकाले यस खालको व्याकरणलाई वर्गीकरणको भारले भारित मान्न सकिन्छ । अकरण, कर्मवाच्य र भाववाच्य, प्रेरणार्थक र नामधातुको अलग्गै चर्चा छ । शब्द रचना अन्तर्गत कृदन्त, तद्धितान्त र समासको चर्चा छ । वाक्यमा परेका पदहरूको जात, किसिम, लिङ्ग, वचन आदिको बयानलाई पद व्याकरण (Parsing) भनिएको छ । वाक्य अन्तर्गत उद्देश्य र विधेयको चर्चा छ । वाक्यभित्रका पदावलीलाई वाक्यांश भनिएको पाइन्छ । वाक्यभित्र पदको मेल/पद सङ्गति, विभक्ति नियम र पदक्रमको उल्लेख छ । वाक्य व्याकरण अन्तर्गत सरल, संयुक्त र मिश्र वाक्यको परिचय दिए पनि वाक्य विश्लेषणमा भने उद्देश्य र विधेय भाग

र तिनको विस्तार मात्र देखाइएको पाइन्छ ।

मध्य चन्द्रिकामा प्रत्येक पाठपछि अभ्यास खण्ड पनि राखिएको छ । यद्यपि यस्तो खण्ड चन्द्रिका व्याकरणमा पनि समाविष्ट छ, जसबाट यसलाई शैक्षिक व्याकरण बनाउने प्रयास भएको जस्तो देखिन्छ, तापनि चन्द्रिका व्याकरण बृहत् आकारको भएकाले होला शैक्षिक रूपमा प्रचलनमा आउन नसकेको बुझिन्छ । मध्यचन्द्रिकामा चन्द्रिकाभन्दा अङ्ग्रेजी परम्परागत व्याकरणको प्रभाव अझ बढी भित्रिएको देखिन्छ । आचार्य (सन् १९८०) ले मध्यचन्द्रिकामा नेस्फिल्डको अङ्ग्रेजी व्याकरणको प्रशस्त प्रभाव परेको कुरालाई पुष्टि गर्न विशेष गरी शब्दवर्ग (Parts of Speech) र यसका भेद उपभेदका साथै परिभाषाहरूका उदाहरण उल्लेख गरी प्रकाश पारेका छन् । यस्तो हुनुमा नेपाली व्याकरण लेखनको थालनी अङ्ग्रेज विद्वान्हरूबाट सुरु भएको, नेपालमा आधुनिक शिक्षालाई अङ्ग्रेजी शिक्षाको पर्यायवाची मान्न थालिएको र तत्कालीन राणा प्रधान मन्त्री चन्द्र शमशेर प्रवेशिका परीक्षा/एसएलसी पास गर्ने पहिलो नेपाली र उनकै समयमा उच्च शिक्षाको आधुनिक ढोकाका रूपमा त्रिचन्द्र कलेज (१९७६) को स्थापना भएको, संस्कृत परम्परामा लेखिएको वीरेन्द्र केसरी अर्ज्यालको व्याकरण त्यस वेलाको राजनीतिक दाउपेच/तिगडममा परेर प्रकाशित हुनुको बदला मकैपर्वको घानमा परेर जफत भएको आदि कारणले पनि शासकको दृष्टिमा र आधुनिक शिक्षितहरूका लागि उपयुक्त देखिने अङ्ग्रेजी व्याकरणको ढाँचामा नेपाली व्याकरण प्रणयन गर्न हेमराज पाण्डे अग्रसर भएका र सोमनाथ शर्माले अझ त्यसलाई अङ्ग्रेजी ढाँचामा ल्याउने प्रयास गरेको सजिलै बुझ्न सकिन्छ । यसैको फलस्वरूप चन्द्रिकाको सेरोफेरोलाई नै मानक मानेर हिज्जेमा स्थिरता ल्याउन नेपाली भाषा प्रकाशिनी समिति/नेभाप्रसले नेपाली कसरी शुद्ध लेख्ने ?/नेकशुले (१९९१) जारी गरेको देखिन्छ ।

चन्द्रिका र मध्यचन्द्रिका : वीरेन्द्र केसरीको नेपाली व्याकरणका सापेक्षतामा

राणा प्रधान मन्त्री चन्द्र शमशेर म्याट्रिकुलेसन/ एसएलसी पास गरेका पहिलो नेपाली थिए । उनको नामसँग प्रतीकात्मक रूपमा मिल्दोजुल्दो नाम 'चन्द्रिका' राखी व्याकरण लेखेर हेमराज पाण्डेले भित्री पृष्ठमा ससम्मान प्रशस्ति उल्लेख गरी उनलाई समर्पण गरेकोबाट पनि शासकलाई खुसी पार्ने अभिप्राय रहेको बुझिन्छ । 'चन्द्रिका' बृहत् आकारमा भएकाले यसकै ढाँचाको अनुसरण गरी सोमनाथ शर्माले मध्यचन्द्रिका व्याकरण लेखेको देखिन्छ । वीरेन्द्र केसरी अर्ज्यालको नेपाली व्याकरण र सोमनाथ शर्माको मध्यचन्द्रिका व्याकरणबारे जयराज आचार्यले (सन् १९८० : १०७-११२) तुलना प्रस्तुत गरेका छन् । उनका अनुसार अर्ज्यालले कथ्य भाषालाई आफ्नो व्याकरणको व्याकर्तव्य (वर्णनीय) भाषा बनाएको देखिन्छ । उनले नेपाली भाषालाई प्राकृत भनेका छन् । उनको व्याकरण पाणिनीय परम्परामा आधारित देखिन्छ । संस्कृत व्याकरण परम्परामा कथ्य भाषालाई लेख्यभन्दा फरक मानिन्छ । त्यसैले पाणिनीय परम्परामा लेखिएका संस्कृत र प्राकृत व्याकरणको व्याकर्तव्य भाषामा कथ्य स्वरूपले प्राथमिकता पाएको देखिन्छ । यस्ता व्याकरण मूलतः वर्णनात्मक प्रकृतिका हुन्छन् । अर्ज्यालको व्याकरण पनि वर्णनात्मक प्रकृति भएकाले राममणि आदीको हलन्त बहिष्कारको प्रभाव नदेखिनु पनि यसको प्रमाण हो तर सोमनाथ शर्माको व्याकरणले चन्द्रिका जस्तै लेख्य भाषालाई मुख्य आधार बनाएको देखिन्छ । भाषाको लेख्य स्वरूपलाई आधार बनाएर व्याकरण लेखिने प्रचलन प्राचीन पूर्वीय परम्परामा नरहेको र यो ग्रिक, ल्याटिन, अङ्ग्रेजी हुँदै नेपालीमा भित्रिएको देखिन्छ । यस्तो व्याकरण निर्देशानात्मक (Prescriptive) प्रकृतिको हुन्छ । पाण्डे र शर्मा जस्ता

संस्कृतका प्रकाण्ड विद्वान्हरु पनि यही निर्देशानात्मक व्याकरणतिर बहकिएका देखिन्छन् । उनीहरुले शब्दवर्गलाई अङ्ग्रेजी परम्परागत व्याकरणमा रहेको (Parts of Speech) जस्ताको तस्तै अनुसरण गरेका छन् तर अर्ज्यालले संस्कृत व्याकरणको परम्परागत ढाँचा र पारिभाषिक शब्दहरुलाई नै आवश्यकता अनुसार उपयोग गरेका छन् । शब्दवर्गमा निपातको समेत उल्लेख गरेका छन् तर यसको उल्लेख चन्द्रिका, मध्य चन्द्रिकामा भेटिँदैन ।

चन्द्रिका, मध्यचन्द्रिकाको ढाँचाका उत्तरवर्ती व्याकरणहरु

चन्द्रिका, मध्यचन्द्रिका व्याकरणलाई मानक मानेर त्यसपछिको लामो समयसम्म नेपाली व्याकरणका पुस्तकहरु लेख्ने प्रचलन बस्यो । यिनमध्ये पारस मणि प्रधानको नेपाली सजिलो व्याकरण (१९८९) हुँदै गोपाल पाण्डेको नेपाली रचना दर्पण (१९९४) र रचना केशर (२०००) मा व्याकरणमा रचना खण्ड समेत समावेश गरिएको देखिन्छ । वस्तुतः नेपाली व्याकरणमा रचना पक्षलाई दीक्षिताचार्यको गोरखा व्याकरण बोधबाट नै समावेश गर्न प्रारम्भ गरिएको देखिन्छ । वस्तुतः नेपाली व्याकरणमा रचना पक्षलाई गोरखा व्याकरण बोधबाट नै समावेश गर्न थालिएको हो । शब्दस्रोत (तत्सम, तद्भव र आगन्तुक) र शब्द भण्डार (पर्यायवाची, विपरीतार्थक, अनेकार्थक श्रुतिसम भिन्नार्थक आदि) लाई पनि व्याकरण अन्तर्गत राखिएको छ । साथै वाक्य संश्लेषण र वाक्य विश्लेषणलाई पनि थपिएको छ । पुष्कर शमशेरको सजिलो नेपाली व्याकरण (२००१) सरल प्रस्तुतिका दृष्टिले उल्लेख्य छ । यसपछि देखिएको कृष्ण प्रसाद पराजुलीको राम्रो रचना मीठो नेपाली (२०२३) ले गोपाल पाण्डेको पदचाप अनुसरण गरेको देखिन्छ । यसमा पनि व्याकरण र रचना पक्षको समेत संयोजन गरिएको छ । त्यसपछि विष्णु गोपाल र शिव गोपाल रिसालको नेपाली भाषा र व्याकरण (२०२७) उल्लेख्य छ । पराजुली र रिसालका व्याकरणमा नेपाली भाषाको भर्षोपनप्रति भुकाव देखिन्छ । पारस मणि प्रधानको भाषा प्रवेश नेपाली व्याकरण (२०२७) मा ध्वनि विचार भनेर अलग्गै प्रकरणमा स्वर र व्यञ्जन वर्णवारे चर्चा गरिए पनि यो परम्परित लेख्य वर्णहरुकै सेरोफेरोमा नै रहेको पाइन्छ । त्यसपछि गोपाल निधि तिवारीको नेपाली भाषाको बनोट (२०३०) देखा पर्छ । उनको व्याकरणमा नेपाली भाषामा स्थानीय भेदहरुको पनि सङ्केत पाइन्छ । यसमा काठमाडौँ उपत्यकाको उच्चार्य भेदलाई मानक मानिएको छ । उनले बोलिने र लेखिने नेपालीमा भिन्नता समेत औल्याएका छन् (६८-६९, ९६-९७) । उनले शब्दहरुको उच्चारणमा अक्षर संरचना (शब्दांश) बारे पनि एकाक्षरी, द्व्यक्षरी, अनेकाक्षरीको उल्लेख गरेका छन् (९५-९६) । रोहिणी प्रसाद भट्टराईको बृहद् नेपाली व्याकरण (२०३३) मा संस्कृतानुसारी वर्णमाला र उच्चारण व्यवस्था अन्तर्गत रही वर्णहरुमा प्रयत्न, प्राणत्व, घोषत्वको पनि चर्चा गरिएको छ । भट्टराईले अ, आ, इ, उ बाहेक ए, ओको पनि अर्धमात्रा उच्चारण हुन सक्ने देखाएका छन् । यस्तो विशेषता वीरेन्द्र केसरीको व्याकरणपछि यसमा उल्लेख भएको देखिन्छ । यसमा निपातलाई समेत पदवर्ग अन्तर्गत समावेश गरिएको छ । उल्लिखितमध्ये नेपाली भाषाको बनोट, बृहद् नेपाली व्याकरण बाहेक अन्य चाहिँ पाठ्यपुस्तकीय प्रयोजनका लागि लेखिएका व्याकरण देखिन्छन् ।

व्याकरण सम्बन्धी फरक चिन्तन

नेपाली व्याकरणको निर्माण एटन (सन् १८२०) बाट सुरु भई टर्नबुल (१८८७) बाट केही विस्तारित हुँदै अगाडि बढे पनि प्रारम्भमा यसको निर्माणमा अपेक्षित गहनताको कमी महसुस हुनु स्वाभाविक

हो । विदेशीलाई नेपाली सिकाउने प्रयोजनले गैरमातृभाषीहरूबाट व्याकरण निर्माणको प्रयास भएको र त्यस वेला यस भाषाको गहन अध्ययनको पाटो खुल्न बाँकी नै रहेको अवस्था थियो । नेपाली भाषा जब गहन अध्ययनतिर अभिमुख हुन थाल्यो तब यसका विविध पाटा पनि उद्घाटित हुन थाले । यस सिलसिलाका केही भ्रलक दिने खालका प्रसङ्गहरूको चर्चा यहाँ आवश्यक ठानिएको छ ।

क. नेपाली भाषाबारे टर्नरको अध्ययन

भाषा सम्बन्धी गहन अध्ययनको प्रारम्भ भने टर्नरबाट भएको मानिन्छ । उनले सन् १९३१ मा नेपाली भाषाको तुलनात्मक र व्युत्पत्तिमूलक शब्दकोश (A Comparative and Etymological Dictionary of Nepali Language) सम्पादन गरेका हुन् । करिब २६ हजार नेपाली शब्दको प्रविष्टि रहेको यस कोशमा आधुनिक नेपाली भाषा र भारतेली तथा भारोपेली भाषाहरूको पनि ऐतिहासिक एवम् व्युत्पत्तिमूलक जानकारी पाइन्छ । कोशको भूमिका र त्यसमा प्रविष्टि दिएका शब्द, प्रस्तुति र सूचनाहरूको अध्ययनका आधारमा भन्नु पर्दा उनले नेपाली भाषालाई आधुनिक भाषा वैज्ञानिक अध्ययनको क्षेत्रमा प्रवेश गराएको अनुभव हुन्छ । उनले शब्दकोशमा संस्कृत शब्द बाहेक नेपाली शब्दहरूलाई उच्चारण अनुसार नै शीर्ष प्रविष्टि दिएका छन् । टर्नरले नेपालीमा उच्चारण अनुसार ह्रस्व र दीर्घमा अर्थ विभेदकता नभएको, पदान्तमा अजन्त लेखिए पनि हलन्त उच्चरित हुने हुँदा बहुप्रचलित संस्कृत शब्दहरू (गित्, राज्, हात् आदि) लाई समेत उच्चारणानुसारी प्रविष्टि दिएका छन् । यिनी नेपाली भाषाको प्रकृति र प्रवृत्तिको सही पहिचान गर्ने विदेशी विद्वान्हरूमध्ये अग्रणी देखिन्छन् । यिनले नेपाली भाषाको स्वतन्त्र अस्तित्वलाई अलग पहिचानका साथ यसका विशेषता विश्वसामु चिनाउन महनीय योगदान दिएको देखिन्छ (दाहाल : २०६१) ।

ख. शारदा पत्रिका (१९९१) का सम्पादकीयमा देखिएको उदारता

शारदा पत्रिकामा विशेष गरी यसका विसं. १९९१-२००४ सम्मका अङ्कमा प्रकाशित सम्पादकीय अंशहरू पढ्दा त्यसमा नेपाली भाषाको लेखन, यसको संवर्धनबारे स्पष्ट एवम् उदार दृष्टिकोणको वकालत भएको देखिन्छ (रेग्मी : २०५८ : २९-३०, ६३, ९१, १३५-१३७, १४३-१४५, १४७-१५०, १५९-१६४, २८५-२८८, २९०) । विसं. १९६० देखि १९९० को तिन दशकसम्म नेपाली भाषाबारे नियन्त्रणमुखी अभियान र स्वतन्त्र लेखकहरूका विच प्रशस्त मत भिन्नता र विवाद चलेको थियो । यसको परिणामस्वरूप नेपाली भाषा साहित्यमा मकैपर्व (१९७७) र पुस्तकालय पर्व (१९८६) जस्ता दमनकारी घटना भएका थिए । यस्ता विवाद र घटनाबाट माथि उठी शारदामा नेपाली भाषाको सरल र सहज रूपमा विकास हुनु पर्छ भन्ने अभिमत यत्रतत्र प्रकट भएको पाइन्छ । त्यसको विपरीत तत्कालीन गोभाप्रस/नेभाप्रसका साथै राममणि आदीको हलन्त बहिष्कारवादी र चन्द्रकाको कथित मध्यमार्गी धारले निर्देश गरेको व्याकरणले भने यस भाषाको मौलिकता तथा सहजतालाई निरुत्साहित गरेको देखिन आउँछ ।

ग. पुष्कर शमशेरको अध्ययन

नेपाली भाषाको मौलिक प्रकृति तथा प्रवृत्तिको वर्णन गर्ने मातृभाषी विद्वान्हरूमा पुष्कर शमशेरको नाम अग्रपङ्क्तिमा आउँछ । यिनले विसं. २००८ मा नेपाली भाषामा उच्चारण नामक लेखमा नेपाली भाषाको उच्चार्य विशेषताको चर्चा गरेका छन् । यस भाषामा अव्यय र संयुक्त व्यञ्जानान्त शब्दहरू बाहेक अन्य

शब्दको पदान्तमा अजन्त उच्चारण हुँदैन । यस्तै ञ को उच्चारण यँ हुने र आधा वा हलन्त ञ् को चाहिँ न् उच्चारण हुन्छ । ण् को उच्चारण न् हुने, य को उच्चारण कतै ए हुने, ञ् को उच्चारण ग्यँ हुने, क्ष को उच्चारण छ्य वा क्छ्य हुने, य, र, ल सँग जोडिने कतिपय व्यञ्जनको द्वित्व उच्चारण हुने (जस्तै; कन्या, पक्रनु, पक्वान् = कन्या, पक्रनु, पक्वान् आदि) जस्ता कुराको सोदाहरण चर्चा गरिएको छ । यसरी यिनले अङ्ग्रेजी-नेपाली शब्दकोश (१९९३) मा देव नागरीमा पनि अङ्ग्रेजी शब्दको उच्चारण दिन सकिने कुरा आफ्नो कोशमा प्रयोगमा ल्याएका छन् । साथै उनले 'नेपालीको माया माय्यौ ?' भन्ने लेखमा बोलचालको भाषा र लेख्य भाषामा धेरै फरक हुनु उचित होइन भन्ने आशय व्यक्त गर्दै यद्यपि 'जीवित भाषाको लक्षण बदलिँदै जानु हो । यही सय वर्षभित्रैमा हाम्रो भाषामा धेरै भिन्नता भयो ।' भन्ने उल्लेख गरेको पाइन्छ । उल्टो चन्द्रिका भन्ने लेखबाट उनको भुकाव ठेट नेपालीको प्रयोगमा रहेको देखिन्छ । यस क्रममा उनले संस्कृत लवजको प्रयोग गर्दा गौरव मान्ने र उर्दु लवजको बहिष्कार गर्ने भन्दै सुटुसुटु त्यसै लाई भित्र्याउनेहरुप्रति व्यङ्ग्य गरेको समेत पाइन्छ (कोइराला : ३०५-३१०) । उनका यस्ता विचार २००७ सालको परिवर्तनपछि मुखरित भएकाले यी हाम्रा लागि अझ मननीय र महत्त्वपूर्ण भएका छन् । पुष्कर शमशेरले उखान टुक्का र वाक्यांश, वाक्यपद्धति इत्यादिको कोश (१९९८) पनि लेखेका थिए ।

घ. भ्ररोवाद

बनारसमा पढ्न गएका नेपाली भाषाको मौलिकपनप्रति सचेत विद्यार्थीहरुले विसं. २०१३ मा 'नौलो पाइलो' पत्रिका मार्फत अगाडि सारिएको भ्ररोवादले भारतका विभिन्न विश्व विद्यालयबाट शिक्षित भएका व्यक्तिहरुको तत्कालीन नेपाली भाषा हिन्दी, उर्दुको प्रभावबाट अत्यधिक बिटुलिएको र संस्कृतका जटिल शब्द र समास बहुल शैलीले विरूप भएको देखी त्यस्तो प्रभावबाट मुक्त गराउने उद्देश्य राखेको देखिन्छ । भ्ररोवादका प्रमुख व्याख्याता बालकृष्ण पोखरेलका अनुसार (पोखरेल, २०२१ : २२-२३) इन्डिया रिटर्न अङ्ग्रेजीवाज र संस्कृतवादी बाजेहरुको नेपाली भाषाले अडबाङ्गो रूप लिई स्वतन्त्र अस्तित्व नै खतरामा पर्ने स्थिति आई पयो । त्यस स्थितिबाट जोगाई नेपाली भाषाको मौलिक पहिचान स्थापित गर्न भ्ररोवादको आवश्यकता परेको हो । नेपाली भाषाको विशुद्ध स्वरूप र शैलीलाई भ्ररो शब्दले चिनाइएको छ ।

समग्रमा भ्ररोवादले नेपाली भाषाको निजीपनप्रति सचेतना बढाएको र त्यसको संरक्षण तथा संवर्धनमा जोड दिएको थियो । यसले स्थानीय भाषिकाहरुमा प्रचलित शब्दहरुको अधिकाधिक प्रयोग गर्न प्रोत्साहन गरेको र शब्दहरुको हिज्जेलाई उच्चारणको निकट र सरल बनाउने पक्षमा बोलेको छ । वास्तवमा भ्ररोवादले शब्दस्तरको प्रयोगमा मात्र नभई यो वाक्य तथा शैलीको मौलिकता र बोधगम्यताबारे आबाज उठाएको छ । यसको मुख्य विरोध आगन्तुक शब्दको भरमार प्रयोग, संस्कृत क्लिष्ट र समस्त शब्दका साथै क्लिष्ट वाक्य गठन र शैलीप्रति देखिन्छ । भ्ररोवादको अभिप्राय पनि पुष्कर शमशेरको दृष्टिकोणसँग धेरै जसो निकट रहेको देखिन्छ ।

ङ. जनजिब्रो वाद

महानन्द सापकोटाले ध्वनिको धन्दा (२०२०), जनजिब्रो (२०२१) आदिका माध्यमबाट यस विचारको उठान गरेको देखिन्छ । उनका अनुसार भाषाका शब्द र अर्थको जनक, नियामक, निर्णायक र नियन्त्रक जनजिब्रो

हो । उनले भर्रोवादका नाममा कृत्रिमता आउनु हुँदैन भनी भर्रोवादीलाई सचेत गराएको पनि पाइन्छ (२०२०: ९६) । उनी संस्कृत शब्दको अत्यधिक विरोधप्रति पनि असहमत देखिन्छन् । सापकोटाले व्याकरण नलेखे पनि २०३२ मा प्रकाशित उनको नेपाली व्याकरणमा प्रस्तावना नामक लामो लेखमा उनले नेपाली भाषाको मौलिक रूप संस्कृत तथा प्राकृत भाषाहरुमा खोजिनु पर्नेमा जोड दिए । उनले अनेकार्थी शब्द लेखनका विषयमा यस्तो धारणा राखेको देखिन्छ :

शव र सबमा अर्थ स्पष्टताका लागि रूपभेदको आवश्यकता पर्छ तर त्यो रूपभेद फूल, फुल; बाबु, बाबू जस्तो कृत्रिम हुनु हुँदैन । (२०७४: ४९)

उनका अनुसार व्याकरण बनाउने कुरा होइन, द्रष्टाले देखाउने कुरा हो । अन्य भाषाको व्याकरण अनुवाद गरेर व्याकरण बन्दैन । उनको यो भनाइले व्याकरणबारे आधुनिक भाषा विज्ञानको अवधारणाको सम्झना गराउँछ । व्याकरण भाषाभित्र अन्तर्निहित व्यवस्था भएकाले आफ्नो भाषाको व्याकरण अर्को भाषामा खोज्ने प्रवृत्तिप्रति उनी असहमत रहेको स्पष्ट देखिन्छ । उनी अर्को ठाउँमा भन्दछन् :

व्याकरणले शब्दलाई बाँधेर होइन, खेल्न दिएर सामूहिक जनजिब्रोले चाहेको परिवर्तन आउने बाटो राखेर भाषा र शब्दको परिचालन गर्नु पर्छ (२०७४: ३६) ।

यसरी सापकोटा नेपाली भाषाको मौलिकताको संरक्षण र संवर्धनमा अग्रसर देखिन्छन् । उनको नेपाली शब्द परिचय (व्युत्पत्तिमूलक शब्दकोश २०३५) मा पनि यही कुराको हुटहुटी भेटिन्छ ।

च. जिम्दो नेपाली भाषा

जिम्दो नेपाली भाषा अभियानका उपस्थापक शिवराज आचार्य हुन् । उनका २०२४-२०३७ सम्म लेखिएका भाषा सम्बन्धी विभिन्न लेख तथा पुस्तकबाट यो अवधारणा मुखरित देखिन्छ । आचार्यका लेखहरु 'जिम्दो नेपाल भासा' पहिलो खण्ड (२०३०) र दोस्रो खण्ड (२०३७) मा सङ्कलित छन् । साभा प्रकाशनबाट वर्णोच्चारण शिक्षा (२०३१) प्रकाशित छ । उनका अनुसार भाषाको कथ्य र लेख्य रूपमा फरक हुनु हुँदैन । कथ्यलाई अशुद्ध भन्ने दृष्टिकोण गलत हो । लेख्यका आधारमा कथ्यलाई हिँडाउन खोज्नु भाषाको सहजता निमोठ्नु हो । लोक व्यवहार नै भाषाको सर्वोपरि हो । यसको पुष्टिका लागि उनले पाणिनि, कात्यायन, पतञ्जलि र वररुचिले कथ्य र लेख्यलाई फरक नमानेको कुरालाई उल्लेख गरेका छन् । उनी भाषाको स्थिरताको विपक्षमा देखिन्छन् । उच्चारण अनुसार लेख्दा भाषा गतिशील हुन्छ । मुद्रणको व्यवस्था नहुँदासम्म नेपाली भाषाको लेखाइको आधार बोलाइ नै रहेको कुरा उनले औँल्याएका छन् ।

आचार्यका अनुसार व्याकरणको काम प्रयोग भएका भाषाको नियम पहिल्याउने हो । प्रयोक्ताहरुले कस्तो भाषा प्रयोग गर्छन्, त्यसको खोजी गर्ने काम व्याकरणको हो । यसको काम शुद्ध बोल्न र लेख्न सिकाउने होइन, सामान्य नियम औँल्याउने मात्र हो । लौकिक प्रयोग नहेरी रूप निर्धारण तथा निर्णय गरिनु उचित हुँदैन । यसरी व्याकरणको व्याकर्तव्य भाषा मौखिक नै हो भन्ने उनको ठहर छ । त्यसैले उनी हलन्त बहिष्कारका विरोधी देखिन्छन् । हलन्त बहिष्कारले नेपाली भाषामा कृत्रिमता ल्यायो । सहज भाषालाई कृत्रिम बनाइयो । अनि त्यसलाई आधार मानेर गोरखा भाषा व्याकरण बोध, चन्द्रिका, मध्य चन्द्रिका आदि व्याकरण लेखिए । यसबाट व्याकरणमा पूर्वीय चिन्तन परम्परालाई बेवास्ता गरेको उनको गुनासो छ । उनका अनुसार अङ्ग्रेजीको दृष्टान्त दिएर नेपालीको कथ्य र लेख्यमा भिन्नता प्रोत्साहित गरिनु अनुचित

हो । उनले नेपाली भाषालाई कथ्य अनुसार लेख्दा अङ्ग्रेजी जस्तो अव्यावहारिक मानिदैन भन्ने तर्क पनि गरेका छन् । आचार्यका अनुसार हलन्त बहिष्कार, चन्द्रिका परम्परा र नेपाली भाषा प्रकाशिनी समितिका निर्णयहरू लोकसिद्ध परम्परा विरुद्ध छन् । आचार्यले भाषालाई स्तरीय र अस्तरीयको भेद गरेका छैनन् । उनका अनुसार भाषाको मानक भनेको प्रायःसम्प्रतीत खालको हुन्छ अर्थात् बोधगम्यताको हदसम्मको भेदलाई उनले एउटा भाषा मानेको देखिन्छ । नेपाली भाषालाई कथ्य अनुसार लेख्दा बोधगम्यतामा असर नपर्ने उनको तर्क छ । पूर्ववर्ती हलन्त बहिष्कार, भर्त्तवाद् र जनजिब्रो वादभन्दा आचार्यको सैद्धान्तिक तथा शास्त्रीय धरातल सबल रहेको छ ।

अनिवार्य नेपाली शिक्षण निर्देशन र यसको पृष्ठभूमि

उल्लिखित पृष्ठभूमिमा नेपाली भाषाका उच्चार्य वर्णहरूको निर्धारणले ठोस रूप लिन थालेको देखिन्छ । चूडामणि बन्धुले नेपाली भाषा उत्पत्ति (२०३२) तिर नै नेपालीमा आधारभूत उच्चार्य स्वर ६ ओटा र व्यञ्जन २९ रहेको कुरा उल्लेख गरेको भेटिन्छ । यसबाट उच्च शिक्षामा नेपाली भाषाको पठन पाठनमा नयाँ मोड लिएको अनुभव हुन्छ । उक्त राष्ट्रिय अधिवेशन र त्यसपछि २०३५ मा भएका क्षेत्रीय गोष्ठीहरूबाट प्राप्त सुझावका आधारमा अनिवार्य नेपाली शिक्षण निर्देशन/अनेशनि (२०३६) तयार गरी वितरण भयो । अनेशनिबाट परम्परागत व्याकरणका कतिपय मान्यताका साथै शिक्षणमा पनि सुधार तथा परिमार्जनले गति लियो । नेपाली भाषाको वर्ण विन्यास सम्बन्धी अनेकतालाई व्यवस्थित गर्न यसको उच्चारण व्यवस्थाको नजिक हुने गरी तत्सम (संस्कृत) शब्द बाहेक तद्भव र आगन्तुक शब्दहरूको लेखन सम्बन्धी नियममा एकरूपता ल्याउने प्रयास भए ।

शब्द रचना र वर्ण विन्यास : भाषा वैज्ञानिक पद्धति

मोहन राज शर्माको शब्द रचना र वर्ण विन्यास २०३१ मा प्रकाशित भए पनि पछि २०३६ मा त्यसलाई भाषा वैज्ञानिक पद्धति अनुसार परिमार्जन गरेर प्रकाशित गरियो । नेपाली व्याकरण क्षेत्रमा भाषा वैज्ञानिक अवधारणाको प्रवेश यहीँबाट भएको देखिन्छ । यसमा मुख्यतः शब्द रचना, शब्द भण्डार, सर्ग पद्धति, मूल र व्युत्पन्न शब्द, समास, द्वित्वका साथै वर्ण विन्यास (अनेशनिबाट संशोधित २०३६) को सविस्तार चर्चा गरिएको छ । शब्दको बनोट र वर्ण विन्यासमा केन्द्रित भएकाले मुख्यतः यो व्याकरण शब्दस्तरमा सीमित रहेको देखिन्छ । रूप र कार्यका आधारमा शब्दवर्ग पहिल्याउने दृष्टिकोण यसमा पाइन्छ ।

समसामयिक नेपाली व्याकरण र उत्तरवर्ती व्याकरणहरू

समसामयिक नेपाली व्याकरण २०४९ मा प्रकाशित भयो । यसमा भाषा वैज्ञानिक सुझावको यथाशक्य प्रयोग गरिएको छ । नेपाली व्याकरणमा उच्चारण अनुसारको वर्ण व्यवस्थाको चर्चा गर्ने पहिलो व्याकरण यही हो । यसमा उच्चार्य वर्णहरूको निर्धारण गर्दै तिनको स्थान, प्रयत्न, घोषत्व, प्राणत्वका साथै अक्षर संरचना पनि देखाइएको छ । यसमा शब्दवर्ग र शब्द रूपायन (विशेषतः क्रियापदको रूपायन), वाक्यमा पद सङ्गति (लिङ्ग, वचन, पुरुष र आदर) का साथै क्रियाका काल, पक्ष, भावबारे प्रचलित ढङ्गढाँचाभन्दा भिन्न दृष्टिले सविस्तार चर्चा गरिएको छ । शब्दवर्गलाई धारणात्मक आधारमा भन्दा कार्यमूलक आधारमा

वर्गीकरण गरी प्रस्तुत गरिएको छ । अकरण, वाच्य, प्रेरणार्थक, वाक्यका घटक तथा कार्यको चर्चाका साथै आर्थी भूमिकाका आधारमा कारक, अनि विभक्तिहरूको कार्य र विभक्ति नियमहरू समेतको सविस्तार वर्णन यसमा भेटिन्छ । नेपाली भाषाका कालको विभाजनमा भूत र अभूत काल, पक्ष अन्तर्गत अभ्यस्त पक्ष, वाच्य र यसको प्रकृति र प्रयोगका सीमाबारे पनि पूर्ववर्ती व्याकरणहरूका तुलनामा अलग ढङ्गले चर्चा गरिएको छ । पक्षलाई कालको भेद नमानी क्रियाका कार्यको प्रकृति तथा अवस्थाका रूपमा औल्याइएको छ । किनभने कालले क्रियाको बाह्य परिवेशलाई मात्र जनाउँछ, भने पक्षले क्रियाको आन्तरिक प्रकृतिलाई जनाएको हुन्छ । यस व्याकरणमा सरल, मिश्रका साथै संश्लिष्ट वाक्यबारे विस्तृत अध्ययन प्रस्तुत छ । संश्लिष्ट वाक्यहरूमा आउने कृदन्तीय असमापिका उपवाक्यको र उक्ति परिवर्तनबारे अलगगै र फरक ढङ्गले वर्णन गरिएको छ ।

परम्परागत व्याकरणले अत्यधिक जोड दिएको शब्द व्युत्पादनलाई यहाँ अन्तिम अध्यायमा राखिएको छ । वस्तुतः शब्दको आन्तरिक संरचनाको वाक्यात्मक तहसँग प्रत्यक्ष सम्बन्ध रहेको हुँदैन । वाक्यसँग रूपायन पक्षको जे जस्तो सम्बन्ध रहन्छ, त्यस्तो सम्बन्ध शब्द व्युत्पादनको होइन पनि । वाक्यसँग सङ्गति, काल, पक्ष, भाव, वाच्य, अकरण आदिको निकटता टड्कारो रूपमा प्रतिविम्बित भएको हुन्छ । यसो भए पनि शब्द व्युत्पादनका सबैजसो पक्षमा केही फरक ढङ्गले यसमा यथेष्ट चर्चा समावेश छ । यस व्याकरणमा सर्ग प्रक्रिया, समास प्रक्रिया, द्वित्व प्रक्रियाका साथै अभ्र अनुकरण द्वित्व शब्दहरूको बनोटको वर्णनमा पनि नवीनता भेटिने छ । सन्धि प्रक्रियालाई यसले रूपायन तथा व्युत्पादन प्रक्रियाको परिणति मानेकाले यसमा तत् तत् सन्दर्भमा सन्धि जनित प्रक्रियाका रूपमा औल्याएको छ ।

समग्रमा समसामयिक नेपाली व्याकरणले पूर्ववर्ती व्याकरणले चर्चा गरेका विभिन्न पक्ष र थप नयाँ पक्षहरूको प्रस्तुतिमा पनि नवीनता तथा आधुनिकताको झलक दिई नेपाली व्याकरण चिन्तनमा फराकिलो फड्को मारेको देखिन्छ । व्याकरणमा वर्णनीय (व्याकर्तव्य) भाषाको आधार उच्चार्य स्वरूप हो । यो कुरा पूर्वीय परम्परा र पश्चिमी आधुनिक चिन्तनबाट पनि प्रमाणित भएको छ । यस परिप्रेक्ष्यमा नेपाली व्याकरणलाई सिङ्गो, सग्लो र सर्वाङ्गपूर्ण व्याकरण बनाउने प्रयासको पछिल्लो कडीका रूपमा यसलाई लिन सकिन्छ । यद्यपि नेपाली व्याकरणमा हिज्जे वा वर्ण विन्यासलाई व्याकरण ठान्नेहरूलाई भने यसले खुसी बनाउन नसकेको हुन सक्छ । यसले वर्ण विन्यासलाई शब्दकोशको विषय ठानेको छ । वस्तुतः वर्ण विन्यासलाई पूर्वीय र पश्चिमी परम्परामा समेत मूल व्याकरणको अङ्ग बनेको देखिँदैन ।

विसं. २०५१ मा त्रिभुवन विश्व विद्यालयले अनिवार्य नेपाली पाठ्यक्रममा उच्चार्य वर्णहरू, तिनको स्थान, प्रयत्न, घोषत्व, प्राणत्व र अक्षर संरचनाका साथै शब्दवर्गमा कार्यमूलकता र वाक्य रचनाका कोटिहरूलाई विशेष प्राथमिकताका साथ समावेश गर्‍यो । यसपछि पाठ्य पुस्तकका रूपमा मोहन राज शर्माको शब्द रचना, वर्ण विन्यास, वाक्यतत्त्व र अभिव्यक्ति (२०५४) प्रकाशित भयो । यसमा शर्माले पहिलो पटक नेपाली उच्चारण व्यवस्था समेत समावेश गरेका हुन् । पछि यिनै पुस्तकमा उल्लिखित विषयलाई समेटि प्रज्ञा नेपाली सन्दर्भ व्याकरण (२०७१) आएको देखिन्छ । यसमा उनले व्याकरणलाई व्याकरणका रूपमा भन्दा भाषा विज्ञानका रूपमा हेर्न खोजेको प्रतीत हुन्छ । व्रतराज आचार्यको आधारभूत नेपाली व्याकरण (२०५८), टड्क प्रसाद न्यौपानेको नेपाली मानक व्याकरण तथा कार्यमूलक लेखन (२०६२) आदिमा पनि समसामयिक नेपाली व्याकरणको टड्कारो प्रभाव देख्न सकिन्छ । पूर्ववर्ती केही व्याकरणकार कृष्ण प्रसाद पराजुलीको राम्रो रचना मीठो नेपाली (२०६१ पच्चिसौं संस्करण) नरेन्द्र चापागाईंको नवीन नेपाली

व्याकरण (२०५३) का पछिल्ला संस्करणहरु पनि समसामयिक नेपाली व्याकरणको ढाँचाबाट प्रभावित हुन पुगेको पाइन्छ।

माधव प्रसाद पोखरेलको वाक्य व्याकरण (२०५४) केही फरक ढङ्गले लेखिएको छ। यसमा आख्यात, नाम र अन्य पद भनी तिन ओटा प्रकरणमा विभाजित गरी चर्चा गरिएको छ। आख्यात अन्तर्गत वाच्य, प्रेरणार्थक, क्रियाको भाव, काल, संयुक्त क्रिया, कालको पक्ष, क्रियाको वर्गीकरण, अकरण प्रक्रियाको चर्चा छ भने नाम अन्तर्गत पद सङ्गति, आदरार्थी, कोटिकर, लिङ्ग, वचन, पुरुष, कारक र सर्वनामको चर्चा छ। यस्तै वाक्यमा पदको किसिम, अनुकरण शब्द, निपात र विभक्ति नियमबारे प्रकाश पारिएको छ। अन्त्यमा वाक्य संश्लेषण र वाक्य विश्लेषणको चर्चा छ। यसले आफूलाई वाक्य व्याकरण भनेकाले होला यसमा वर्ण व्यवस्था समाविष्ट छैन। पछि उनको नेपाली वर्ण व्याकरण (२०७९) नामक पुस्तक प्रकाशित देखिन्छ। नेपाली व्याकरणभित्र वाक्यको संरचनालाई अझ महत्त्वका साथ प्रकाश पार्ने काम समसामयिक नेपाली व्याकरणले बढाएको देखिन्छ। यसभन्दा पहिलेका व्याकरणहरुमा विशेषतः शब्दस्तरमा र केही अंशमा वाक्य संश्लेषण र विश्लेषणका कुरा समावेश भएको देखिन्थ्यो। पोखरेलले आफ्नो व्याकरणलाई वाक्य व्याकरण भने पनि यो व्याकरण शब्दस्तरकै सेरोफेरोका विषयमा बढी केन्द्रित रहेको जस्तो देखा पर्छ।

निष्कर्ष

सन् १८२० मा एटनबाट नेपाली व्याकरण लेखनको पहिलो चरण प्रारम्भ हुँदा उनको व्याकरण परम्परागत अङ्ग्रेजी धारमा आधारित थियो। त्यसको भन्डै एक शताब्दीपछि विसं. १९६० तिर मात्र यस क्षेत्रमा नेपाली मातृभाषी व्याकरणकारहरु अग्रसर भएका देखिन्छन्। यस दोस्रो चरणको उठान वीरेन्द्र केसरी अर्ज्यालले गरेका थिए। उनको नेपाली व्याकरण संस्कृत, प्राकृत परम्परागत धारमा आधारित थियो। तेस्रो मिश्रित धार (अङ्ग्रेजी र संस्कृत परम्परागत ढाँचामा आधारित) मा गोरखा व्याकरण बोध, चन्द्रिका, मध्य चन्द्रिका व्याकरण देखिए। विशेष गरेर यस धारमा लेखिएका नेपाली व्याकरणहरुको पठन पाठन ६ दशकभन्दा बढी समय प्रभावशाली रहेको पाइन्छ। यद्यपि चन्द्रिका, मध्य चन्द्रिकाको मिश्रित धारभन्दा परम्परागत नेपाली धारको व्याकरण वीरेन्द्र केसरीबाट सुरु भए पनि तत्कालीन सामाजिक राजनीतिक परिवेशको अनुकूल नहुँदा र शासन सत्ताको आडमा चन्द्रिका धार प्रखर भएर देखियो। यसमा संस्कृत, प्राकृत व्याकरणको कथ्य भाषालाई महत्त्व दिने परम्परित चिन्तन गौण हुन गयो। यद्यपि टर्नरको शब्दकोश (सन् १९३१), शारदा (१९९१) का सम्पादकीय र पुष्कर शमशेर (१९९३ र त्यसपछि) को भाषिक चिन्तनको धार नेपालीको प्राकृत तथा लोकभाषाको पक्षमा भए पनि सैद्धान्तिक अवधारणाको स्पष्टता र पर्याप्त बहसको अवसर नहुँदा यो धार मुखर हुन पाएन। तर उल्लिखित घटनाहरुले विसं. १९६० को दशकबाट बहसमा रहेको धार राजनीतिक नियन्त्रणले कम मुखर भए पनि यसमा निरन्तरता रहेको बुझ्न सकिन्छ। विसं. २००७ को राजनीतिक परिवर्तनपछि भने नेपाली भाषाबारे पुष्कर शमशेरका अवधारणा (२००८), भर्खोवाद (२०१३), जनजिब्रो वाद, जिम्दो नेपाली भाषा सम्बन्धी अवधारणाहरु देखा पर्न थाले। पछिल्ला चरणमा त्रिवि.मा भाषा विज्ञानको अध्ययन अध्यापनमा समेत वर्णनात्मक भाषा विज्ञानको प्रभाव तथा तत्सबन्धी कृति प्रकाशनले पनि यसको सैद्धान्तिक धरातल निर्माण गर्न सघाएको देखिन्छ। साथै त्रिवि. अनिवार्य नेपालीका शिक्षकहरुको राष्ट्रिय तथा क्षेत्रीय गोष्ठी र अनिवार्य नेपाली शिक्षण निर्देशन (२०३६) को प्रकाशनपछि

वर्णनात्मक अवधारणाले नेपाली व्याकरणलाई प्रोत्साहन मिल्यो । फलस्वरूप शब्द रचना र वर्ण विन्यास (२०३६) यसको आधुनिक नेपाली व्याकरणको प्रस्थान बिन्दु हुँदै समसामयिक नेपाली व्याकरण (२०४९) यसको विस्तारित फाँटमा सिङ्गो स्वरूपमा देखियो । यस कुरालाई ढुङ्गेल (२०६६) र आचार्य (२०७५) ले स्पष्ट रूपमा उद्घाटित गरेका छन् । लेख्य भाषामा आधारित भएर व्याकरण लेखिनु न पूर्वीय परम्परा हो न आधुनिक भाषा वैज्ञानिक परम्परा हो । नेपाली व्याकरणको तेस्रो धारमा देखिएको चन्द्रिका, मध्य चन्द्रिकामा पश्चिमी परम्परामा ग्रीक रोमनमा प्रचलित अङ्ग्रेजी व्याकरणको परम्परा भित्रिएको देखिन्छ । यसरी लेख्य भाषाका आधारमा व्याकरणलाई हेर्दा नेपाली भाषामा कथ्य र लेख्यका बिच अनावश्यक दुरी बढाएको देखिन्छ । पछिल्ला व्याकरणहरूले यस दुरीलाई कम गर्न सघाएका छन् ।

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नेपालको वर्तमान सन्दर्भमा हिन्दु दर्शनको शैक्षणिक प्रयोग

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लेखसार

हरेक व्यक्ति कुनै न कुनै रूपमा सत्यको खोजीमा लागि रहन्छन् । उनीहरू आफ्नो आदर्श, मूल्य र उद्देश्य अनुसार विभिन्न धारणा र दृष्टिकोणहरू बनाइ रहन्छन् । यो उनीहरूको जीवन दर्शन हो । यसैले दर्शन आफ्नो जीवनलाई हेर्ने सिलसिलाबद्ध दृष्टिकोण हो । यो आध्यात्मिक वा भौतिक जुनसुकै भए पनि एकीकृत वा पूर्ण सत्यको खोजी गर्नु यसको विशेषता हो । यसै सन्दर्भमा यस लेखमा हिन्दु दर्शनको परिचय दिई यसका ६ ओटा दार्शनिक हाँगा र ती हाँगाका आधारमा यसको समग्र दार्शनिक चिन्तन प्रणालीलाई विवेचना गरिएको छ । लेखलाई गुणात्मक ढाँचामा संरचित गरिएको छ । तथ्य सङ्कलनको मुख्य स्रोत सैद्धान्तिक किसिमका पुस्तक, लेखहरू, अध्येताको निजी दृष्टिकोण र सामाजिक प्रयोग व्यवहारलाई बनाइएको छ । लेखका लागि आवश्यक सामग्री सङ्कलन पुस्तकालय पद्धतिबाट विभिन्न सन्दर्भ कृति र मौखिक स्रोतका सहायताले गरिएको छ भने तिनको सङ्गठन र प्रस्तुतीकरणका लागि वर्णनात्मक र व्याख्यात्मक विधि अपनाइएको छ । अध्ययनबाट हिन्दु दर्शनका परिप्रेक्ष्यमा यसका शैक्षणिक उपादेयताहरू पहिल्याई नेपालमा हिन्दु दर्शनको आवश्यकता र औचित्यलाई पुष्टि गरिएको छ ।

शब्दकुञ्जी : षड्दर्शन, सत्व मीमांसा, ज्ञान मीमांसा, मूल्य प्रणाली, आर्यसत्य, आध्यात्मिकता ।

परिचय

हिन्दु दर्शन भनेको वेदमा आधारित दर्शन हो । हिन्दु दर्शनलाई सनातन दर्शन वा आर्य दर्शन पनि भनिन्छ । यसको आरम्भ विन्दु वेदलाई मानिन्छ । वेद शब्द संस्कृत भाषाको शब्द हो । जसको निर्माण 'विद्' धातुबाट भएको पाइन्छ । यसको शाब्दिक अर्थ 'जान्नु' (to know) भन्ने हुन्छ । वेदलाई संसारको सबैभन्दा पुरानो ग्रन्थ मानिन्छ । म्याक्स मुलरले वैदिक कालको समय अवधि ईशापूर्व एक हजारदेखि दुई सय वर्षसम्मलाई मानेका छन् । यसरी ईशापूर्व एक हजारदेखि दुई सय वर्षसम्मको अवधिमा वैदिक वाङ्मयको रचना भएको उनको धारणा रहेको छ (Coward, Neufeldt and Neumaier, p. 93) । व्यास (कृष्ण द्वैपायन) का विचारमा प्रारम्भमा एउटा मात्र वेद रहेको थियो तर पछि ऋग्वेद, यजुर्वेद, सामवेद र अथर्ववेद

गरी चार वेदको अस्तित्व कायम भएको हो । कौटिल्यले पनि आफ्नो अर्थशास्त्रको पुस्तकमा ऋग्, यजुर् र साम गरी तिन ओटा वेदको मात्र चर्चा गरेका छन् ।

हिन्दु दर्शन मूलतः वेदलाई आधार बनाएर अधि बढेको छ । यस दर्शनले वेदलाई अपौरुषेय (ईश्वरीय) मानेको छ । यस दर्शनले पुनर्जन्मको चक्रमा विश्वास राख्दछ । त्यस्तै वेदलाई ज्ञानको स्रोत मान्नु, गाईलाई दैविक अस्तित्वका रूपमा स्वीकार्नु तथा आस्तिकतालाई शिरोधार्य गर्नु यस दर्शनका मूलभूत विशेषताहरू हुन् (वाग्ले र कार्की, २०६२) । “वेदलाई आधार मान्ने अन्य दर्शनले वेद र उपनिषद्कै जगत् सम्बन्धी मान्यतालाई स्वीकार गरेको पाइन्छ” (चालिसे, २०७५ : पृ. १४२) ।

वेदका दुई भागहरू रहेका छन् । जसमा संहिता र ब्राह्मण पर्दछन् । “संहिता भनेको मन्त्रको समूह हो । संहिताहरू ऋक् संहिता, यजुर् संहिता, साम संहिता र अथर्व संहिता गरी चार प्रकारका छन् । यी संहिताहरू यज्ञमा आधारित रहेका छन् । अर्थात् यज्ञ गर्ने विधि विधान यी संहितामा वर्णन गरिएको छ । ऋग्वेदलाई होता भनिन्छ । होताको अर्थ स्तुति हो” (Jayanarayana, p. 6) । ऋग्वेदमा इन्द्र, अग्नि, वरुण आदि देवताको स्तुतिमा मन्त्रको रचना गरिएको छ । ऋग्वेदमा इन्द्रलाई सम्बोधन गर्दै भनिएको छ : “हे ! इन्द्र पहिले हामी कुकुरको आन्द्रा खान्थौं, अहिले तिम्रो कृपाले अन्न खाने भएका छौं । तिमीलाई कृतज्ञता व्यक्त गर्न चरु अग्निमा समर्पित गर्दछौं” (वाग्ले र कार्की, २०६२ : पृ. ५३) । अहिलेको समयमा मानिसले पुजे विष्णु, महादेव र ब्रह्मा आदि देवताको चर्चा ऋग्वेदमा गरिएको पाइँदैन । तर महादेवलाई भने रुद्रका रूपमा उल्लेख गरिएको पाइन्छ ।

अर्घ्यु भनेको यज्ञ सम्पादन गर्ने विधान हो । यज्ञको विधान विस्तृत रूपमा यजुर्वेदमा समेटिएको छ । उद्गाताले उच्च स्वरले वेद पाठ व्यक्तलाई जनाइएको छ । साम वेदमा वेद पाठ गर्ने विधि विधानको उल्लेख गरिएको छ । ब्रह्मा भनेको यज्ञको निरीक्षण गर्ने व्यक्ति हो । अथर्व वेदले यज्ञको निरीक्षण गर्ने तौर तरिकाहरू विस्तृत रूपमा दिएको छ । वेदलाई समग्र रूपमा श्रुति वा सुनाइका माध्यमबाट ग्रहण गर्ने गरिन्छ । यी चार वेदमा जातभात, उचनीच र थिचो मिचोको कुरा कहीं कतै गरिएको पाइँदैन । चार वेदभन्दा पछि रचना गरिएका ग्रन्थलाई भने स्मृति भनिन्छ । यी स्मृति र श्रुतिका बिच विवाद आएमा स्मृतिलाई भन्दा श्रुतिलाई प्रमाण ठान्नु पर्ने कुरा उल्लेख गरिएको छ (वाग्ले र कार्की, २०६२) ।

“वेदको दोस्रो भागलाई ब्राह्मण भनिन्छ । ब्राह्मणको अर्थ वेदको व्याख्या हो । यस अन्तर्गत उपनिषद् (दर्शन) र आरण्यक (जङ्गल मीमांशा) पर्दछन्” (वाग्ले र कार्की, २०६२ : पृ. ५३) । यज्ञको व्याख्या ब्राह्मणमा गरिएको पाइन्छ । उपनिषद्हरू चाहिँ मानव बस्तीभन्दा टाढा जङ्गलको शान्त वातावरणमा रचिएको कुरा उल्लेख गरिएको पाइन्छ । जे होस्, उपनिषद् र आरण्यक ब्राह्मणमा आध्यात्मिक वा दार्शनिक यज्ञको चर्चा गरिएको पाइन्छ ।

उपनिषद्लाई वेदका दृष्टिगत वा दार्शनिक पक्ष मानिन्छ । “उपनिषद्लाई ब्रह्मसूत्र वा मीमांशा पनि भनिन्छ । यसलाई वेदान्त (वेदको अन्त्य भाग) पनि नाम दिइएको छ” (Coward, Neufeldt and Neumaier, 2007 : p. 20) । जे नाम दिइएको भए पनि हामीले बुझ्नु पर्ने कुरा के हो भने यिनमा सांसारिक दुःख, कष्ट र पीडाबाट मुक्ति प्राप्त गर्ने उपायका बारेमा बताइएको छ । उपनिषद्का मन्त्रहरूले ब्रह्माण्डमा विद्यमान परम् सत्यका बारेमा चर्चा गरेका छन् । यिनमा तत्त्व मीमांशाका बारेमा पनि प्रकाश पारिएको छ । उपनिषद्को विषय वस्तु भनेको ब्रह्म वा ईश्वर हो । उपनिषद्मा ब्रह्म वा ईश्वरलाई नै मूल तत्त्व

मानिएको छ । त्यही ब्रह्म तत्त्वको अनुकम्पाबाट ब्रह्माण्डीय तत्त्वहरू चलायमान भइ रहेको कुरा उपनिषद्मा चर्चा गरिएको छ ।

यसरी दार्शनिक तत्त्वको खोजी, अन्वेषण र विवेचनामा हिन्दु दर्शनको परम्परा ज्यादै प्राचीन र समृद्ध रहेको पाइन्छ । दर्शनको महत्ता र गरिमाका विषयमा पूर्वमा अत्यधिक चर्चा भएको छ । वेद, आरण्यक, उपनिषद्, पुराण र दर्शन शास्त्र पूर्वको ज्यादै गरिमामय परम्परा हो । यसै सन्दर्भमा यस लेखमा हिन्दु दर्शन र यसका ६ ओटा दार्शनिक हाँगाहरूको परिचय दिई उक्त आधारमा यसका दार्शनिक चिन्तनहरू पहिल्याउने प्रयास गरिएको छ । साथै हिन्दु दर्शनको चर्चाका आधारमा नेपालको वर्तमान सन्दर्भमा यसको शैक्षणिक प्रयोग, उपयोगिता र आवश्यकतालाई निरूपण गर्ने उद्देश्य यस लेखमा राखिएको छ ।

अध्ययन विधि

प्रस्तुत लेखलाई गुणात्मक ढाँचामा संरचित गरिएको छ । खास गरी हिन्दु दर्शनको अवधारणा, षड्दर्शनको परिचय र यसको दार्शनिक पक्षको विवेचनाका लागि सैद्धान्तिक किसिमका पुस्तक र लेखहरूलाई आधार बनाइएको छ भने हिन्दु दर्शनको शैक्षणिक प्रयोग र उपयोगिता निर्धारणका लागि सैद्धान्तिक आधारका अलावा अध्येताको निजी दृष्टिकोण र सामाजिक प्रयोग व्यवहारलाई आधार बनाइएको छ । लेखका लागि आवश्यक सामग्री सङ्कलन पुस्तकालय पद्धतिबाट विभिन्न सन्दर्भ कृति र मौखिक स्रोतका सहायताले गरिएको छ भने तिनको सङ्गठन र प्रस्तुतीकरणका लागि वर्णनात्मक र व्याख्यात्मक विधि अपनाइएको छ ।

परिणाम तथा छलफल

वेदमा ६ ओटा दर्शन छन् । जसलाई षड्दर्शन भनिन्छ । यिनै षड्दर्शनहरू नै वेदका आधार हुन् । जसको सार तत्त्व तल चर्चा गरिन्छ :

षड्दर्शनको सार

साङ्ख्य दर्शन

यसलाई द्वैतवादी दर्शन भनिन्छ । यस दर्शनका प्रणेता कपिल मुनि हुन् । “सम्यक् ज्ञानका अर्थमा साङ्ख्य दर्शनलाई लिइन्छ” (प्रभात, २०७४ : १३६) । यस दर्शनले प्रकृति र पुरुष दुई तत्त्वबाट ब्रह्माण्ड सञ्चालित रहेको कुरा प्रस्तुत गर्दछ । “जसमा पुरुषलाई बुद्धि वा स्वः भनिन्छ । जो वस्तुगत संसारबाट बाहिर रहन्छ । अर्को प्रकृति हो । जुन चाहिँ अचैतन्य हुन्छ” (वाग्ले र कार्की, २०६२ : पृ. ५३) । स्वः को सन्तुष्टि बाहेक अरु काम यसले गर्दैन । पुरुष र प्रकृतिको संयोगबाट विश्वको विकास भएको हुन्छ । यस्ता तत्त्वहरू २५ ओटा रहेका छन् ।

योग दर्शन

यस दर्शनका प्रणेता पतञ्जलि हुन् । साङ्ख्य दर्शनका तत्त्व मीमांशा र ज्ञान मीमांशा योग दर्शनका मार्ग निर्देशक सिद्धान्त मानिन्छन् । योग दर्शनले विवेक ज्ञानको प्राप्तिका लागि योगको आवश्यकता

औल्याएको छ । “The word 'Yoga' is derived from two roots, viz . *yujir* meaning yoking and *yuja* meaning combining/connecting, and according to some, also meaning meditation . 'Yoga,' thus, means re-integration . It deals with the techniques of self-control” (Tiwari, 2009 : p . b\w6) . यसले सम्पूर्ण मानसिक कार्यलाई सबल पार्ने कार्य योगले गर्ने विश्वास राखेको पाइन्छ । योगको उद्देश्य भनेको आत्माको यथार्थको प्राप्ति हो । पतञ्जलिका अनुसार योग चित्तवृत्तिको निरोधको उपाय पनि हो (Jayanarayana, p . 10) ।

न्याय दर्शन

यस दर्शनका प्रणेता महर्षि गौतम हुन् । यस दर्शनलाई यथार्थवादी दर्शन मानिन्छ । यो विधि मूलतः न्याय सम्मत विवेचनासँग सम्बन्धित छ । “Nyaya symbolises logical realism . The term Nyaya means right or just, in popular usage” (Tiwari, 2009 M p . 60) . न्याय संसार तथा त्यसको सुन्दरम प्रकृतिसँग सम्बन्धित छ । न्याय दर्शन तार्किक प्रणालीसँग गाँसिएको छ । “यस दर्शनको मुख्य विषय वा बुद्धि वा ज्ञान हो । यस दर्शनलाई आणविक बहुलवाद र तार्किक यथार्थवादको पद्धतिका रूपमा लिइन्छ” (अर्याल र अधिकारी, २०७५ : पृ. ३८) । यस दर्शनको उद्देश्य सांसारिक दुःखबाट मुक्ति गर्नु र परमात्मा प्राप्त गर्नु हो । हिन्दु दर्शनको प्राणका रूपमा रहेको यो दर्शनको प्रमुख विषय प्रमाण हो तसर्थ यसलाई न्याय विधा, तर्कशास्त्र र प्रमाण शास्त्र पनि भनिएको पाइन्छ ।

वैशेषिक दर्शन

यस दर्शनका प्रतिपादक कणाद महर्षि हुन् । यसले ब्रह्माण्ड नौ किसिमका पदार्थले बनेको मान्दछ । पदार्थ नै यस दर्शनको मूल आधार हो । पदार्थभित्र विशेषको गुण रहन्छ । “यस मतका अनुयायीहरूका विचारमा धानको आरम्भक परमाणुमा कुनै वैशिष्ट्य छ, जसले गर्दा त्यसबाट धान नै उत्पादन हुन्छ अन्य गहुँ, कोदो उत्पन्न हुँदैन” (ढकाल, २०६७ : पृ. २२५) । यस दर्शनले प्रत्यक्ष र अनुमान दुई कुरालाई प्रमाण मान्दछ । यस दर्शनको चर्चाको विषय नै पदार्थ भएकाले यसलाई पदार्थ शास्त्र पनि भनिएको पाइन्छ ।

मीमांसा दर्शन

यस दर्शनका प्रतिपादक जैमिनी ऋषि हुन् । मीमांशालाई पूर्व मीमांशा र उत्तर मीमांशा गरी दुई भागमा विभाजन गरिएको छ । जसमा पूर्व मीमांशा वेदको रक्षार्थ विकास गरिएको हो भने उत्तर मीमांशा वेदको ज्ञान काण्डको रक्षार्थ विकास गरिएको हो । यस दर्शनको मुख्य विषय नै धर्म हो । जसले यज्ञलाई नै धर्मका रूपमा व्याख्या गरेको छ । यज्ञबाट नै स्वर्ग पनि प्राप्त हुन्छ । यसरी मीमांशा दर्शनले वैदिक धर्म र कर्म काण्डलाई न्यायोचित बनाउने हरसम्भव प्रयास गरेको पाइन्छ । “यस मतले स्वर्ग, सुख सम्पत्ति अभ्युदय सुख हो र मोक्ष निःश्रेयस सुख अपरिवर्तनीय छ मानेको छ” (ढकाल, २०६७ : २२५) । “आस्तिक र नास्तिक दुवै दर्शनका दृष्टिले ज्ञानगत प्रामाण्य र अप्रामाण्यको विस्तृत विवेचन गर्दै मीमांशा दर्शन अभिमत स्वतः प्रामाण्य वादलाई युक्तिपूर्वक पुष्ट गरी स्थापित गरिएको छ” (भट्टराई, २०७४ : पृ. ६०) ।

वेदान्त दर्शन

वेदको अन्त्य भागलाई वेदान्त भनिन्छ । यो भाग उपनिषद्मा आधारित छ । वाद नारायणको ब्रह्मसूत्र यस दर्शनको मूल आधार हो । यस दर्शनलाई अद्वैतवाद पनि भनिन्छ किनकि यसले ब्रह्मलाई नै सम्पूर्ण सृष्टिको सारका रूपमा स्वीकार गरेको छ । “वेदान्तको मूल केन्द्रमा भगवान् ब्रह्मा छन् र प्रत्येक प्राणीको आत्मा ब्रह्माका अतिरिक्त केही पनि होइन भन्ने धारणा यस दर्शनले राखेको पाइन्छ” (अधिकारी, २०७० : पृ. १८३) । “यस दर्शनले विश्व जगत्लाई असत्य मानेर यहाँ ईश्वर, जीव, जगत् भन्ने सबै कुरा प्रपञ्च मात्र हुन्, ब्रह्म मात्र सत्य हो, जगत् सबै मिथ्या हो, जीव नै ब्रह्म हो, जगत् मिथ्या हो र जीव र ब्रह्म अभिन्न छन्” (चालिसे, २०७५ : पृ. १४२) भन्ने धारणा राखेको पाइन्छ । यसरी ब्रह्मारूपी मूल तत्त्व वा एकत्वबाटै सारा संसार परिचालन हुने कुरा वेदान्त दर्शनले अधि सारेको छ ।

यसरी हिन्दु दर्शन मूलतः षड्दर्शनमा आधारित रहेको छ । यी सबै (६ ओटा) दर्शनको साझा रूप नै हिन्दु दर्शन हो । यी सबै दर्शनको साझा उद्देश्य भनेको मोक्ष प्राप्तमा जोड दिनु हो । यी सबै दर्शनको उत्पत्ति वेदबाटै भएको पाइन्छ । सबै दर्शनहरूले कर्मवादमा जोड दिएका छन् । अर्थात् कर्मबाटै मोक्ष प्राप्त गर्न सकिने कुरा हिन्दु दर्शनको साझा विशेषता बनेको देखिन्छ । सबै दर्शनहरूले सांसारिक बन्धनको रूपमा अज्ञानलाई मानेका छन् भने बन्धनको विनाशको आधार ज्ञानलाई मानेका छन् । त्यस्तै मोक्षको प्राप्त पनि यी दर्शनहरूको साझा मान्यताका रूपमा रहेको छ । उल्लिखित षड्दर्शनका आधारमा हिन्दु दर्शनको दर्शनशास्त्रीय विवेचना निम्न अनुसार गर्न सकिन्छ :

हिन्दु दर्शनको दर्शनशास्त्रीय विवेचना

यथार्थको अवधारणा (*Concept of Reality*) हिन्दु दर्शनको यथार्थको प्रमुख अवधारणा भनेको ईश्वरको अस्तित्वमा विश्वास राख्नु हो । रामानुजले भूत, आत्मा र ईश्वर गरी तिन सत्य हिन्दु दर्शनमा रहेको कुरा उल्लेख गरेका छन् । जसमा वैयक्तिक आत्माले भौतिक शरीरमाथि आधिपत्य कायम गर्दछ भने ईश्वरले वैयक्तिक आत्मा र भौतिक शरीर दुबैमाथि आधिपत्य कायम गर्दछ । यस प्रकार आत्मा र शरीररूपी यथार्थको दाँजोमा ईश्वरीय अस्तित्व सबैभन्दा माथि रहेको कुरा यस दर्शनले यथार्थका रूपमा स्वीकारेको देखिन्छ (Timalsina, 2009) ।

“साङ्ख्य दर्शनले पुरुष र प्रकृतिबाट सारा ब्रह्माण्ड सञ्चालित भएको अवधारणा प्रस्तुत गर्दछ । जसमा पुरुषलाई बौद्धिक वा ईश्वरीय तत्त्वका रूपमा र प्रकृतिलाई ब्रह्माण्ड वा भौतिक तत्त्वका रूपमा लिइएको छ” (अधिकारी, २०७० : पृ. १८४) । यी दुवै तत्त्वको संयोगबाट नै ब्रह्माण्ड चलायमान रहेको कुरा साङ्ख्य दर्शनको यथार्थको अवधारणा हो । योग दर्शनले मानिसका सम्पूर्ण मानसिक क्रियाकलापलाई नियन्त्रण गर्न सकेको खण्डमा मात्र यथार्थ प्राप्त गर्न सकिने कुरामा विश्वास राख्दछ । योगका माध्यमबाट चित्तवृत्तिको निरोध गर्न सके मात्र यथार्थको प्राप्त गर्न सकिने धारणा यस दर्शनको रहेको छ । न्याय दर्शनले ईश्वर एक मात्र छ तर सर्वज्ञ छ, ईश्वरमा नै नित्य सुख छ र यही नै सत्य हो भनेको छ । वैशेषिक दर्शनको यथार्थ भनेको पदार्थ हो । प्रत्येक पदार्थमा रहेको विशेष गुणले त्यसको अस्तित्व कायम भएको हुन्छ र त्यही गुणको सम्बन्धले ब्रह्माण्डको सृष्टि र विनाश कार्य हुने धारणा राख्दछ ।

मीमांशा दर्शनले धर्मलाई सत्यका रूपमा परिभाषित गरेको छ । मानवका लागि धार्मिक कार्य नै मानवीय

कार्य मानिन्छ । यस दर्शनका अनुसार धर्मको व्याख्या यथार्थमा लेखिएको आधारमा गर्नु नै यथार्थ ज्ञान हो । “*Mimansa* adopts the theory of plurality of selves to account for the variety in nature . It believes that all non-living and living forms, whether under bondage or liberated, are true . The universe was neither created nor can be destroyed” (Tiwari, 2009 : 6b\w) . त्यस्तै वेदान्त दर्शनले ईश्वर वा ब्रह्माण्डलाई एक मात्र अस्तित्व स्वीकार गरेको छ । सम्पूर्ण जीवहरू नै ब्रह्मका अङ्ग हुन् । यस दर्शनले ईश्वरलाई अन्तिम यथार्थका रूपमा स्वीकार गरेको छ ।

ज्ञानको स्वरूप (Nature of Knowledge)

हिन्दु दर्शनले ज्ञानलाई आस्तिक वा ईश्वरीय दृष्टिकोणबाट प्रस्तुत गर्दछ । जसमा साङ्ख्य दर्शनले ज्ञान अनुभवबाट प्राप्त हुने धारणा राख्दछ । यस दर्शनका अनुसार ज्ञानको स्वरूप तत्त्वहरूमा आधारित हुन्छ । तत्त्वहरू पुरुष र प्रकृतिबाट सञ्चालित र नियन्त्रित हुन्छन् । योग दर्शनका अनुसार योगाभ्यासबाट ज्ञान प्राप्त हुन्छ । यम, नियम, आसन, प्राणायम, प्रत्याहार, धारण, ध्यान र समाधिबाट नै ज्ञान प्राप्त गर्न सकिने कुरामा यस दर्शनले विश्वास राख्दछ (अधिकारी, २०७०) । न्याय दर्शनमा प्रमा र अप्रमा ज्ञानको चर्चा गरिएको छ । प्रत्यक्ष, अनुमान, उपमा शब्दबाट प्रमा ज्ञान प्राप्त हुन्छ । यस दर्शनमा प्रमा ज्ञान वास्तविक, यथार्थ र प्रामाणिक हुन्छन् । ज्ञान प्राप्तिको माध्यमका रूपमा इन्द्रियलाई सर्वोत्तम मानिएको छ । वैशेषिक दर्शनका आधारमा द्रव्य, गुण, कर्म, सामान्य, विशेष, सम्भाव्य र अभावबाट ज्ञान प्राप्त हुन्छ । पदार्थमा रहेका आकर्षण, विकर्षण, खुम्चने र फैलने कार्यहरूका कारण ज्ञान प्राप्त गरिने कुरा यसले राखेको पाइन्छ । त्यस्तै मीमांशा दर्शनले धार्मिक ज्ञानलाई जोड दिएको पाइन्छ । वेद, पुराण, गीता, उपनिषद् आदि ग्रन्थमा लेखिएका कुराहरू नै ईश्वरीय वाणी हुन् जसको विरोध गर्नु हुँदैन भन्ने कुरा मीमांशा दर्शनको ज्ञानप्रतिको दृष्टिकोण हो । वेदान्त दर्शनले भने ब्रह्म सूत्रबाट ज्ञान प्राप्त गर्न सकिने धारणा राखेको छ । यसमा अन्तर्ज्ञान र स्वयम् प्रकाश ज्ञानबाट नै वास्तविक ज्ञान प्राप्त हुन्छ भन्ने धारणा राखेको पाइन्छ ।

मूल्य प्रणाली (Concept of Value System)

हिन्दु दर्शन पूर्ण रूपमा ईश्वरीय सिद्धान्तमा आधारित दर्शन हो । यस दर्शनले आत्मसात् गरेका मूल्य प्रणालीले मानवीय जीवनलाई मार्गनिर्देश गरिरहेका छन् । मूलतः यस दर्शनले ईश्वरप्रति अपार श्रद्धा, आस्था र विश्वास गरेको छ । यसरी वेदमा आधारित हुनु तथा ईश्वरप्रति अगाध विश्वास राख्नु यस दर्शनको मुख्य मूल्य प्रणाली रहेको छ । हिन्दु दर्शनले सत्यम्, शिवम् र सुन्दरम्को धारणालाई स्वीकार गरेको छ । अरुको सेवा गर्नु पनि उच्च मानवीय मूल्यका रूपमा यस दर्शनमा रहेको छ ।

त्यस्तै पितृ ऋण, गुरु ऋण र ईश्वर ऋणबाट मुक्त हुन यसले सल्लाह दिएको छ । यसले मूल्यको सिद्धान्तलाई पूर्ण र अंशको सिद्धान्तसँग मिलाउन गरेर हेर्ने कुरामा जोड दिएको छ । जस अनुसार पूर्ण मूल्य प्राप्ति ईश्वरको भक्ति, श्रद्धा र पूजा पाठबाट प्राप्त हुने ईश्वरीय शक्तिद्वारा हुने गर्दछ । भूटो नबोल्नु, चोरी नगर्नु, मानिसलाई नठगनु, सत्कार्यमा लागि रहनु हिन्दु दर्शनको अर्को मूल्य हो । “त्यस्तै गरी

धर्म गर्नु, अतिथिको सत्कार गर्नु, देवता र अग्रजहरूलाई सम्मान गर्नु, दीनदुःखीको सेवा गर्नु, आफूभन्दा ठुलालाई सम्मान गर्नु तथा सानालाई माया गर्नु आदि यस दर्शनका मूलभूत मूल्यशास्त्रीय दृष्टिकोणहरू हुन्” (Coward, Neufeldt and Neumaier, 2007 : p . 93) । अब यिनै सैद्धान्तिक आधार र दार्शनिक चिन्तनका आधारमा हिन्दु दर्शनका शैक्षणिक प्रयोगलाई नेपालका सन्दर्भमा केलाउने प्रयास गरिन्छ ।

नेपालको वर्तमान सन्दर्भमा हिन्दु दर्शनको शैक्षणिक प्रयोग

हिन्दु दर्शनको शिक्षाको उद्देश्य जीवनका लागि बालकलाई तयार गर्नु रहेको छ । जीवनको लक्ष्य भनेको ईश्वरसँग साक्षात्कार गर्नु र स्वः अनुभूति गर्नु रहेको छ । मोक्ष प्राप्ति गर्नु पनि यस दर्शनको लक्ष्य हो । त्यसैले शिक्षाले यस कार्यमा व्यक्तिलाई सहयोग गर्नु पर्दछ । हिन्दु दर्शनको शिक्षाको लक्ष्य जन्मने र मर्ने चक्रबाट मुक्ति पाउनु पनि रहेको छ । यसले जीवनको उद्देश्य मानव कल्याण वा पुरुषार्थलाई मान्दछ । पुरुषार्थका अङ्गका रूपमा धर्म, अर्थ, काम, मोक्ष प्राप्त गर्नु रहेका छन् । कर्म सबैका निमित्त अनिवार्य हो, कर्म नगरी बस्ने अधिकार मलाई पनि छैन भनेर स्वयम् उपदेशक भगवान् श्रीकृष्ण समेत कर्मका अगाडि कमजोर मानिस सरह बाँधिएको कुरा गीतामा उल्लेख गरिएको छ (Murthy, 2013) । यस दर्शनका अनुसार बालक ५ वर्षको भएपछि अक्षर स्वीकरणबाट सुरु भएको शिक्षा २५ वर्षसम्ममा पुरा भइ सक्नु पर्दछ (अर्याल र अधिकारी, २०७५) । समग्रमा हिन्दु दर्शनका शैक्षणिक प्रयोगलाई नेपालका सन्दर्भमा जोडेर निम्नानुसार चर्चा गर्न सकिन्छ :

जन्म र मृत्युको चक्रबाट मुक्ति

यस दर्शनका अनुसार व्यक्ति सांसारिक जगत्मा अशक्त भयो भने उसले भौतिक संसारबाट मुक्ति प्राप्त गर्न सक्दैन । परम सत्यको प्राप्तिबाट मुक्ति सम्भव छ । “भावको स्थिति जन्म हो भने अभावको स्थिति मृत्यु हो” (चालिसे, २०७५ : पृ. १४४) । यहाँ भगवान्को उपासनामा तल्लीन भएन । भौतिकरूपी संसारबाट मुक्त हुनु भनेको नै जन्म र मृत्युको चक्रबाट मुक्त हुनु हो । तसर्थ यसका लागि आध्यात्मिक वा परा शिक्षाको आवश्यकता पर्दछ । यस कुराको चर्चाले मानिसमा निस्वार्थ सेवामा जुट्नका लागि प्रेरित गर्दछ । मानिसमा लोभ र मोहको भावना हटाउन मदत गर्दछ । तसर्थ नेपालको शिक्षामा हिन्दु शिक्षाको प्रयोग गर्नु आवश्यक रहेको देखिन्छ ।

जीवनका चार लक्ष्य प्राप्त गर्नु

हिन्दु दर्शनको शिक्षाको लक्ष्य पुरुषार्थको प्राप्ति पनि हो । जस अनुसार मानव कल्याणका चार पुरुषार्थहरू धर्म (उचित र सत्यनिष्ठ व्यवहार), अर्थ (भौतिक सुखको प्राप्ति), काम (हरेक प्रकारको इच्छाको पूर्ति) र मोक्ष (मुक्तिको खोजी) पर्दछन् (अर्याल र अधिकारी, २०७५) । यी पुरुषार्थको प्राप्तिपछि मात्र मानिस निष्काम योगले कर्ममा लाग्न सक्छ । तसर्थ पनि नेपालको वर्तमान सन्दर्भमा हिन्दु दर्शनको शिक्षण आवश्यक देखिन्छ ।

तिन ऋणबाट मुक्ति

हिन्दु दर्शनले शिक्षाको उद्देश्य ईश्वर, गुरु र पितृ ऋणबाट मुक्त हुनुलाई राखेको छ (चालिसे, २०७५) । यो नेपालको सन्दर्भमा अत्यन्तै सान्दर्भिक देखिन्छ किनकि अहिले नेपालमा धर्मप्रति वितृष्णाको भाव फैलिइ

रहेको छ । गुरु र आमा बुवा लगायत अग्रजलाई सम्मान गर्ने परम्परामा कमी आएको देखिन्छ । यस्ता सामाजिक मर्यादा सिकाई समाजलाई सभ्य र सुसंस्कृत बनाउनका लागि पनि नेपालमा हिन्दु शिक्षाको खाँचो देखिन्छ ।

आध्यात्मिक विकासका लागि शिक्षा

हिन्दु दर्शनको शिक्षाको उद्देश्य व्यक्तिमा आध्यात्मिक भावनाको विकास गर्नु पनि हो । भौतिकताले मात्र मानिसलाई सुख र सन्तुष्टि दिन सक्दैन । धर्म प्रतिको लगाव मानिसलाई आत्मानुशासनमा बाँध्ने कडी पनि हो । “यसरी हेर्दा धर्मको विशिष्टता स्वभावको सम्मान हो । हामी सबै आआफ्नै धर्ममा अनुशासित भएर चल्नु नै जीवनको पनि सहज वृत्ति हो, स्वभाव हो” (चालिसे, २०७५ : पृ. १४९) । मानिसमा आध्यात्मिक चेतनाको विकास भयो भने मात्र समाजमा पनि शान्ति र स्थिरता कायम हुन सक्दछ । समाजमा फैलिँदै गएको भौतिकता प्रतिको मोहलाई हटाउन पनि आध्यात्मिक शिक्षाको आवश्यकता छ ।

सहिष्णुता र धैर्यको प्राप्ति

जीवनप्रति सम्पूर्ण रूपमा श्रद्धा राखेर तथा ठुलालाई आदर सम्मान गरेर र सानालाई स्नेह गरेर धैर्य र आनन्द प्राप्त गर्न सकिन्छ (Saksena, 19b\wb\w) । सहनशील भएर सहिष्णुता प्राप्त गर्न सकिन्छ । सन्तुष्टि, त्याग तथा मानवीय व्यवहारमा संलग्न भएर धैर्य प्राप्त गर्न सकिन्छ । नेपालको परिप्रेक्ष्यमा हेर्दा विभिन्न जातजाति, भाषाभाषी, धर्म संस्कृतिप्रति मानिसहरू असहिष्णु भइ रहेको देखिन्छ । यस्तो असहिष्णुता हटाउन र समानता कायम गर्न पनि हिन्दु दर्शनमा आधारित शिक्षाको खाँचो नेपालमा देखिन्छ ।

उच्च चरित्रको निर्माण

हिन्दु दर्शनमा आधारित शिक्षाले विद्यार्थीको उच्च नैतिक चरित्रको निर्माणमा जोड दिएको पाइन्छ । जसको उदाहरणका रूपमा गीतालाई लिन सकिन्छ, जसले जीवनको सर्वोच्चता हासिल गर्नका लागि मार्ग प्रशस्त गर्ने बृहत् आध्यात्मिक चेतना र दार्शनिक आधार प्रदान गरेको छ (Murthy, 2013) । त्यस्तै हिन्दु दर्शनसँग सम्बन्धित अन्य ग्रन्थहरूले असल चरित्रको निर्माणमा यसले आदत, खानपान, दिनचर्या, भेषभुषा, आस्था र व्यवहारको निर्धारण गरेको पाइन्छ । जस अनुसार विद्यार्थीले ब्रह्मचार्य धर्मको पालना गर्नु पर्ने, सात्विक भोजन गर्नु पर्ने, अल्पाहारी हुनु पर्ने, शृङ्गार गर्न नहुने जस्ता नियमहरू पालना गर्नु पर्ने हुन्छ । यस्ता नियमको पालनाले विद्यार्थीलाई असल मार्गमा लागि सद्शिक्षा लिने प्रेरणा मिल्न सक्छ ।

संस्कृतिको हस्तान्तरण

हिन्दु दर्शनले आफ्नो परम्परागत मौलिक संस्कृतिलाई जोगाउनु पर्ने र तिनको पालना गर्नु पर्ने कुरामा जोड दिएको पाइन्छ । घर परिवार, समाज र देशमा प्रचलित मौलिक संस्कृतिको संरक्षणमा यो दर्शन अघि बढेको देखिन्छ (Saksena, 19b\wb\w) । यस्ता संस्कृतिको हस्तान्तरणले विद्यार्थीमा आफ्नो माटोलाई माया गर्ने प्रेरणा जागृत हुन सक्छ । तसर्थ पनि नेपालको सन्दर्भमा हिन्दु दर्शनले अघि सारेको शिक्षा प्रणालीको खाँचो देखिन्छ ।

व्यक्तित्वको सर्वाङ्गीण विकास

व्यक्तिको सर्वाङ्गीण विकास गर्नु पनि हिन्दु दर्शनमा आधारित शिक्षाको लक्ष्य रहेको छ । विद्यार्थीको व्यक्तित्व विकासका लागि आत्म संयम, आत्म सम्मान, आत्म विकास आदि सद्गुणको विकास शिक्षाकै माध्यमबाट हुन सक्छ (Timalsina, 2009) । तसर्थ पनि शिक्षाका माध्यमबाट यस्ता गुणहरूको विकास गराउन हिन्दु दर्शनमा आधारित शिक्षाले सहयोग गर्ने देखिन्छ ।

चित्तवृत्तिको निरोध

यस दर्शनका अनुसार जप, तप, यज्ञादि, योग आदिका माध्यमबाट भौतिक शरीरलाई नियन्त्रण गरी मनलाई एकाग्र बनाई परमात्मा प्राप्त गर्नु नै चित्तवृत्तिको निरोध गर्नु हो । यसका लागि विद्यार्थीहरूलाई विभिन्न प्रकारले अभ्यास गराई मनलाई स्थिर बनाउन सिकाउन सकिन्छ । यस्तो अभ्यासले विद्यार्थीको उपलब्धि स्तर बढ्ने, सिकाइ क्षमतामा सुधार आउने तथा आत्म विश्वासको भावना विकास हुने देखिन्छ । तसर्थ पनि नेपालको सन्दर्भमा हिन्दु दर्शनमा आधारित शिक्षाको आवश्यकता र औचित्य देखिन्छ ।

सामाजिक कुशलताको विकास

यस हिन्दु दर्शनमा आधारित शिक्षाले विद्यार्थीको सामाजिक कुशलताको विकासमा जोड दिएको छ (Timalsina, 2009) । शिक्षाले बालकको मानसिक विकासका साथै सामाजिक विकासमा समेत ध्यान दिनु पर्दछ । विद्यार्थीलाई सैद्धान्तिक शिक्षाका साथै व्यावसायिक र व्यावहारिक शिक्षा पनि दिनु पर्ने धारणा यस दर्शनले राखेको पाइन्छ । यी कुरा वर्तमान शिक्षामा पनि लागु गर्न सके समाजको विकासमा योगदान पुग्ने देखिन्छ ।

ज्ञान र अनुभवमा जोड

यस हिन्दु दर्शनमा आधारित शिक्षाले ज्ञान र अनुभवको संयोजन गर्ने कुरामा जोड दिएको पाइन्छ । ज्ञान र अनुभवको संयोजनले मानिसलाई कुशल, व्यवहार प्रवीण र दक्ष बनाउँछ । ज्ञान र अनुभवको संयोजनका लागि सकारात्मक उत्प्रेरणाको खाँचो पर्ने कुरा मनुस्मृतिमा उल्लेख गरिएको छ (Framarin, 2009) । तसर्थ पनि हिन्दु दर्शनमा आधारित शिक्षाको नेपालमा खाँचो रहेको देखिन्छ ।

निष्कर्ष

हिन्दु दर्शनलाई वैदिक दर्शन, आर्य दर्शन र सनातन दर्शन पनि भनिन्छ । यो दर्शन वेदमा आधारित दर्शन हो । यसले धर्मको पालनामा जोड दिएको छ । यस दर्शनले धर्मका अतिरिक्त मानव सभ्यता, संस्कृति, व्यवहार र परम्पराको विकासमा पनि अतुलनीय योगदान दिएको देखिन्छ । मूलतः शिक्षाको क्षेत्रमा यस दर्शनका योगदानहरू अविस्मरणीय देखिन्छन् । विद्यार्थीको मानसिक विकासका साथै व्यावहारिक, आध्यात्मिक, नैतिक आदि पक्षको विकासमा यस दर्शनले मदत गरेको देखिन्छ । यसले व्यक्तिको उच्च अनुशासन र चरित्रमा पनि जोड दिएको छ । कार्यमूलक पाठ्यक्रमको अवधारणा पनि यसै दर्शनबाट

भिन्निएको पाइन्छ । विद्यार्थीको खानपान, भेषभूषा, आदतमा यस दर्शनको प्रभाव वर्तमान शिक्षामा भन्ने महसुस गर्न सकिन्छ । त्यस्तै पाठ्यक्रममा भाषा, साहित्य, तर्क जस्ता विषयको प्रवेश पनि यसै दर्शनको प्रभाव स्वरूप भएको देखिन्छ । यसरी हिन्दु दर्शनको प्रभाव नेपालको वर्तमान शिक्षा प्रणालीमा स्पष्ट देख्न सकिन्छ ।

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‘फूलपाती भाकेर मनकामना’ गीतको संरचनागत विश्लेषण

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लेखसार

गीत, गजल, कविता साहित्यको एउटै पाटो हो। साहित्यिक कृतिमाथिको विश्लेषणले उक्त कृतिहरूको भाव, अर्थ र महत्त्व बुझ्न सहयोग पुग्दछ। त्यसैले ‘फूलपाती भाकेर मनकामना’ गीतलाई नमुनाको रूपमा लिई संरचनागत विश्लेषण गरिएको छ। प्रस्तुत अध्ययन खासगरी लोकगीतको (विधातात्त्विक तथा लोकतात्त्विक) सैद्धान्तिक परिधिभित्र रही अवधारणात्मक रूपमा अध्ययन अगाडि बढाइएको छ। यसमा लोकगीतका तत्त्वहरूका आधारमा नेपालको गोरखा जिल्लाको मनकामना र तनहुँको बन्दीपुर लगायत सेरोफेरोको लोक जीवनमा प्रचलित ‘फूलपाती भाकेर मनकामना, आयो बन्दीपुर’ शीर्षकको गीत/लोकगीतको विश्लेषण गरी निष्कर्ष निकालिएको छ। गीत/लोकगीतको आफ्नो विधागत संरचना हुन्छ, भने यो सोद्देश्यपूर्ण पनि हुन्छ। अन्तर्वार्ता तथा पुस्तकालयीय विधिबाट प्राप्त तथ्यहरूलाई विश्लेषण गर्दा प्रस्तुत गीतमा जनजिब्रोका शब्दहरू प्रयोग भएको तथा लय, छन्द, अन्तराका लागि पुनरावृत्ति देखिएको छ। धार्मिक (मनकामना), आर्थिक (फूलहरू बेच्ने र किन्ने), भौगोलिक (गोरखा, तनहुँ) विशेषता जगाउने शब्दावली प्रयोग भएको पाइयो। प्रस्तुत गीत/लोकगीतमा ग्रामीण जनजीवनका सामाजिक चालचलन, संस्कार, रीतिथिति एवम् परम्परा र लोक विश्वासहरू कथ्य विषयका रूपमा आएका छन्। यससँगै मनोरञ्जन प्रदान गर्ने उद्देश्यका साथै सरल ग्रामीण जीवनको सहज जीवन भोगाइलाई प्रतिबिम्बित गर्ने उद्देश्य पनि यस गीतको रहेको छ। अध्ययनबाट प्रस्तुत गीत/लोकगीत विधातात्त्विक संरचनाका दृष्टिले मात्र नभएर ग्रामीण जनजीवनको यथार्थ एवम् स्वाभाविक अभिव्यक्तिका दृष्टिले पनि महत्त्वपूर्ण रहेको तथ्य प्राप्त भएको छ।

शब्द कुञ्जी : लोक जीवन, लोकभाका, अन्त्यानुप्रास, रीति रिवाज, मनकामना, बन्दीपुर, फूलपाती।

परिचय

‘फूलपाती भाकेर मनकामना, आयो बन्दीपुर’ गीतको संरचना विश्लेषण प्रस्तुत अनुसन्धानको मुख्य विषय

हो। 'फूलपाती भाकेर मनकामना, आयो बन्दीपुर' गीत नेपाली चलचित्र 'भरोसा' मा समावेश गरिएको उत्कृष्ट लोकभाकाको गीत हो। थापा मगर (२०८०) का अनुसार "यो नेपालको गोरखा र आसपासको लोक जीवनमा वर्षौं अधिदेखि गाउँदै आएको ज्यादै चर्चित लोकभाकाको गीत हो।" उदित नारायण भ्वा र साधना सरगमद्वारा स्वरबद्ध भएको प्रस्तुत गीत सामाजिक सञ्जालमा पनि पाउन सकिन्छ। यहाँ प्रस्तुत गीतको विश्लेषणका निम्ति सामाजिक सञ्जाललाई नै स्रोतका रूपमा ग्रहण गरिएको छ।

यस गीतमा पहिले केटाले केटीलाई स्विकारी सकें। तिम्रो के छ विचार भनेर प्रश्न गरेर गीत सुरुवात गरिन्छ, र पछि केटीले पनि मैले पनि तिम्रीलाई पाउनका लागि फूलपाती भाकेर आइ सकेकी छु, वरु के छ तिम्रो विचार भनेर सवाल जवाफमा यो गीत गाइन्छ। गोरखा लगायत आसपासका जिल्लाहरूमा दसैं, तिहार, पूर्णिमा, एकादशी, तीज लगायत अन्य चाडपर्व र उत्सवहरूमा यस्ता माया र पिरतीका गीतहरू गाइएको पाइन्छ। यस्ता माया पिरतीका गीतहरू युवा युवतीहरूले गाइने हुनाले यी नेपालका मध्य पहाडी जिल्लाहरूमा लोकप्रिय रहने गरेको पाइन्छ (थापा मगर, २०८०)। फूलपाती भाकेर मनकामनालाई चढाएपछि आफ्नो मनको इच्छा पुरा हुने जनविश्वासका साथ यो गीत विशेष गरी गुरुङ, मगर आदि जातिका मानिसहरूले गाउने गरेको पाइन्छ। यो गीत मध्य पहाडी नेपालका ग्रामीण भूभागहरूमा सत्रौं शताब्दीदेखि नै प्रचलनमा रहेको अनुमान गरिन्छ (मगर, २०८०)। लोक जीवनका विविध पक्षहरूसँग गाँसिएर आएको हुनाले यस क्षेत्रमा प्रस्तुत गीतको विशिष्ट महत्त्व रहेको छ। यस सन्दर्भमा प्रस्तुत अध्ययनको प्राज्ञिक समस्याको सम्यक् समाधानका निम्ति निर्धारित लोकगीत संरचना विश्लेषण गर्नु उपयुक्त हुन्छ।

लोकगीत लोक साहित्यको सबैभन्दा लोकप्रिय विधा हो। लोकगीतलाई श्रुतिस्मृति परम्परा वा मौखिक परम्पराबाट विकसित लोक जीवनको रागात्मक स्वतःस्फूर्त अभिव्यक्तिका रूपमा चिन्न सकिन्छ। मौलिकता, सरलता, स्वाभाविकता, परिवर्तनशीलता र हार्दिकता आदि लोकगीतका प्रमुख विशेषताहरू हुन्। मानिसका हाँसोखुसी, दुःखपीडा तथा सामाजिक संस्कार, रीति रिवाज, परम्परा र पद्धतिहरू लोकगीतमा आउने कथ्य सन्दर्भहरू हुन्। 'फूलपाती भाकेर मनकामना' सामाजिक जीवनको यस्तै स्वाभाविक अभिव्यक्ति हो। यस अध्ययनमा उक्त गीतको संरचना विश्लेषण गरी निष्कर्षमा पुग्ने उद्देश्य राखिएको छ।

सन्दर्भगत साहित्यिक सिंहावलोकन

गीतको आफ्नै प्रकारको छुट्टै संरचना हुन्छ। लोकगीत/गीतको संरचनामा विभिन्न तत्त्व वा घटकहरू आएका हुन्छन्, तिनै तत्त्व वा घटकहरूको समष्टिबाट लोकगीत/गीत साकार हुन्छ। गीत/लोकगीतका संरचक घटक वा अवयवका बारेमा विभिन्न विद्वान् तथा समीक्षकहरूले फरक फरक दृष्टिकोण प्रस्तुत गरेको पाइन्छ। यस सन्दर्भमा लोकगीत/गीतको संरचनामा कथ्य, भाषा, चरण वा पाउ, स्थायी र अन्तरा, लय र भाका तथा नृत्य र वाद्ध्य जस्ता तत्त्वहरू रहन सक्छन् भन्ने दृष्टिकोण प्रस्तुत गरेका छन् (बन्धु, २०५८)। यसै गरी लोकगीत/गीतका तत्त्वहरूको चर्चा गर्दै भाव वा विचार, उद्देश्य र भाषाशैलीगत विन्यासलाई गीतका प्रमुख तत्त्वहरू मानेका छन् (शर्मा र लुईटेल, २०६३)। लोकगीत/गीतको संरचनामा विधातत्त्वसँगै लोकतत्त्व रहने र यसले लोकगीत/गीतको संरचनामा महत्त्वपूर्ण भूमिका निर्वाह गर्ने उल्लेख गरेका छन् (पराजुली, २०४९)।

विद्वान् तथा समीक्षकहरूका उपर्युक्त धारणा तथा लोकगीतको जैविक प्राकृतिक स्वरूपलाई दृष्टिगत गर्दा लोकगीत/गीतको संरचनामा निम्न लिखित प्रमुख संरचक तत्त्वहरू रहन्छन् भन्ने निष्कर्षमा पुग्न सकिन्छ । (क) विधातत्त्व : कथ्य भाव, उद्देश्य, लय तथा भाका, पाउ, भाषाशैलीको विन्यास र (ख) लोकतत्त्व । यी बाहेक लोकगीत/गीतको संरचनामा थैगो, छन्द, नाच र बाजाहरू जस्ता तत्त्वहरू पनि रहेका हुन्छन् तर ती सबै लोकगीत/गीतमा नआउने हुनाले तिनलाई ऐच्छिक तत्त्वका रूपमा लिन सकिन्छ । यहाँ लोकगीत/गीतका प्रमुख तत्त्वहरूको बेगलाबेगलै चर्चा गरिएको छ :

विधा तत्त्वहरू

गीतको आफ्नै प्रकारको स्वरूप, बनावट वा संरचना हुन्छ, जसमा निम्नानुसार तत्त्वहरू पाइन्छन् :

कथ्य भाव

गीत कुनै न कुनै सन्देश भएको कथ्य अभिव्यक्ति हो । यसमा केही न केही भनिएको हुन्छ । यसमा भनिएको कुरा कथ्य हो र त्यो कथ्यलाई सुन्नेले बुझ्दछ । गीतको सङ्गीत तत्त्वले गर्दा कहिलेकाहीं कथ्य नबुझिए पनि श्रोतालाई आनन्दको अनुभव हुन्छ ।

उद्देश्य

गीत सोद्देश्यपूर्ण हुन्छ । निरर्थक रूपमा गीत गाउँदैन र यसको सङ्कलन पनि गरिँदैन । मनोरञ्जन दिनु गीतको मुख्य उद्देश्य हो भने यसले नीति उपदेशका माध्यमबाट लोक जीवनलाई निर्देशित पनि गरिएको हुन्छ । बहुसङ्ख्यक, अशिक्षित ग्रामीण समाजका व्यक्तिहरू नै गीतका स्रष्टा हुन् । लेक, बैँसी, तराई, पहाड, वन, पाखा जहाँसुकै गीतहरूले लोक जीवनलाई सरस एवम् मनोरञ्जनपूर्ण तुल्याउँछन् । गीतहरू राष्ट्र र जातिका गौरवका रूपमा पनि रहेका हुन्छन् त्यसैले गीतले मनोरञ्जनका साथसाथै नैतिक आदर्श र उपदेश दिनुका साथै राष्ट्रिय तथा जातीय गौरवलाई प्रस्तुत गर्ने उद्देश्य राखेको हुन्छ ।

लय तथा भाका

लोक जीवनमा गीत गाउने जुन शैली छ, त्यसलाई नै लय वा भाका भन्न सकिन्छ । गीतलाई लोकगला अनुकूल लयबद्ध गरेर सङ्गीतात्मक रूप दिनका लागि शब्दावलीलाई लय सुहाउँदो बनाउने प्रयास गरिएको हुन्छ । लोकलय मिलाएर गाउँदा अवस्थानुसार वर्णहरू कुनै काटेर कुनै तन्काएर भन्नुपर्ने हुन सक्छ । यसमा गीतको लयात्मक अभिव्यक्ति विभिन्न आरोह अवरोहका साथ आकर्षक ढङ्गाबाट भएको हुन्छ । विभिन्न लय वा भाकाका आधारमा नै एक व्यक्तिले गाएको गीत अर्को व्यक्तिले टपक्क टिपेर गाउन सक्छ ।

चरण वा पाउ

गीतका चरण वा पाउ हुन्छन् । गीतको एक चरण एक पाउ हो । यी चरण गीतको स्वरूप अनुसार लामा

वा छोटा हुन सकछन् । गीतद्वारा भनिने सन्देशलाई व्यक्त गर्दा कुरा जस्तै सोभै नभनेर सम्बद्ध र असम्बद्ध प्रसङ्गमा मिलाएर विभिन्न चरणमा व्यक्त गरिन्छ । पहिलो चरण दोस्रोसँग सम्बन्धित हुन पनि सकछ, नहुन पनि सकछ । दुई चरण भएका गीतमा सन्देश प्रायः दोस्रो चरणमा हुन्छ ।

लोकतत्त्व

नेपाली समाजमा परम्परादेखि चल्दै आएको रुढतत्त्वलाई नै लोकतत्त्व भनिन्छ । लोकतत्त्वहरू समाजका अभिन्न अङ्ग बनेर देखा पर्दछन् । लोकवार्ता विद्हरूका अनुसार समाजमा रहेका सामूहिक अवचेतनका स्थिर तत्त्वहरूलाई लोकतत्त्व भनिन्छ । यसभित्र लोककला, रीति रिवाज र प्रथाहरू, लोक विश्वास एवम् लोक साहित्य पर्दछन् (पराजुली, २०४९, पृ. १६१) । लोक साहित्य लोक जीवनको स्वाभाविक अभिव्यक्ति भएकाले यसमा लोकतत्त्वको उपस्थिति व्यापक रूपमा भएको हुन्छ । लोक साहित्यका विधाहरूमध्ये गीत लोक जीवनसँग निकटतम सम्बन्ध राख्ने विधा हो । यसमा लोक जीवनकै विश्वास, आस्था, परम्परा, रीतिथिति, संस्कार तथा धर्म अनुष्ठानहरू समेटिएका हुन्छन् । अति कल्पना, आत्मशीलता, जादु, टुनामुना तथा परम्परित चिन्तनहरू पनि गीतमा प्रशस्त रूपमा आउन सकछन् ।

अध्ययन विधि

प्रस्तुत अध्ययन वि.एड. दोस्रो वर्षका विद्यार्थीहरूलाई नेपाली गीत, गजल र कविताको विश्लेषण गर्न उपयोगी हुनेछ । तसर्थ यस अध्ययनमा 'फूलपाती भाकेर मनकामना' गीतलाई प्राथमिक सामग्रीका रूपमा लिई उक्त लोकगीतलाई विधातात्विक एवम् लोकतात्विक आधारमा विश्लेषण गरिएको छ । विश्लेषणका क्रममा म्युजिक नेपालको गीति क्यासेटमा सङ्कलित उक्त गीतलाई मूलस्रोतका रूपमा ग्रहण गरिएको छ भने सैद्धान्तिक पर्याधारलाई द्वितीय स्रोतका रूपमा लिएको छ । द्वितीयक स्रोतका रूपमा पुस्तकालयीय स्रोतलाई प्रमुख आधार बनाइएको छ । प्रस्तुत लोकगीतको विश्लेषणका क्रममा क्षेत्रकार्य र स्थानीयसँगको कुराकानीलाई पनि आधार बनाइएको छ ।

यस अध्ययनमा 'फूलपाती भाकेर मनकामना' गीत/लोकगीतलाई प्राथमिक सामग्रीका रूपमा लिई उक्त गीतलाई विधातात्विक एवम् लोकतात्विक आधारमा विश्लेषण गरिएको छ । विश्लेषणका क्रममा 'भरोसा' नेपाली फिल्ममा सङ्कलित उक्त गीतलाई मूलस्रोतका रूपमा ग्रहण गरिएको छ भने सैद्धान्तिक पर्याधारलाई द्वितीय स्रोतका रूपमा लिएको छ । द्वितीयक स्रोतका रूपमा पुस्तकालयीय स्रोतलाई प्रमुख आधार बनाइएको छ । प्रस्तुत गीत/लोकगीतको विश्लेषणका क्रममा क्षेत्रकार्य र स्थानीयसँगको कुराकानीलाई पनि आधार बनाइएको छ ।

परिणाम र छलफल

भाषा सिकाइमा लेखन सिप अपरिहार्य तथा महत्त्वपूर्ण साधन हो । लेखन सिपमा निखारता ल्याउनका लागि कविता, गीत, गजलमा पनि हात चलै पर्दछ । त्यसका लागि कविता, गीत, गजल जस्तो पाठ्य विषयहरूको गहन अध्ययन हुनु जरुरी छ । यसका साथै गति, यति, लय मिलाएर सस्वर वाचन पनि गर्नु जान्नु पर्दछ । यस्ता गीत गजलको अध्ययन पश्चात् मुख्य भाव पर्गेल्न केही सकस हुन्छ । तसर्थ

गीत, गजल र कविताको शिक्षण क्रियाकलाप भाषिक सिपका सबै पक्षहरूसँग सम्बन्धित छन् । यसका साथै विद्यार्थीहरूलाई क्षेत्रीय अनुसन्धान गर्नका लागि पनि यो महत्त्वपूर्ण रहेको हुनाले प्रस्तुत शोधमा 'फूलपाती भाकेर मनकामना' गीतको संरचनात्मक विश्लेषण गरिएको छ ।

विधातत्त्वका आधारमा 'फूलपाती भाकेर मनकामना' गीतको विश्लेषण

गीत साहित्यको एउटा मनोरञ्जनात्मक विधा हो । त्यही मनोरञ्जनात्मक विधा अन्तर्गत रहेको फूलपाती भाकेर मनकामना गीतलाई यहाँ छनोट गरिएको छ । उक्त गीत र विधातत्त्वका आधारमा विश्लेषण यसप्रकार रहेको छ :

छनोटमा परेको गीत

फूलपाती भाकेर मनकामना, आयो बन्दीपुर २
जून जस्तो मायाको मनकामना, के छ के छ सुर २
तिमीलाई भाकौंला,
मन मिले मायालाई मनकामना, मुटुमै राखौंला २
पानी मिठो मूलको अरे, जोडी रोज्नु कुलको २
माया गासौं दुबो जस्तो अजम्बरी फूलको
लाखौं तारा आकाशमा जूनै मात्र राम्रो
कञ्चन निर्मल पानी जस्तै चोखो माया हाम्रो
तिमीलाई भाकौंला,
मन मिले मायालाई मनकामना, मुटुमै राखौंला २
मन मिले मायालाई मनकामना, मुटुमै राखौंला २
फूलपाती भाकेर मनकामना, आयो बन्दीपुर २
यो भिल्के मायाको मनकामना, के छ के छ सुर २
तिमीलाई भाकौंला,
मन मिले मायालाई मनकामना, मुटुमै राखौंला २
मन मिले मायालाई मनकामना, मुटुमै राखौंला २

कथ्य भाव

प्रस्तुत गीत/लोकगीत नेपालको मध्य पहाडी जिल्ला गोरखा, मनकामना, बन्दीपुर र आसपासका जिल्लाहरूमा बढी प्रचलित छ । यस गीतको उद्गम स्थल पनि यही गोरखा जिल्लाको मनकामना ठाउँ हो । सत्रौं शताब्दीदेखि मनकामना मातालाई पूजा आराधना गरिँदै आएको र गोरखालीहरूको सृष्टिदेवीकी रूपमा मानिँदै आएको छ (थापा मगर, २०८०) । पृथ्वी नारायण शाहका पुर्खा राम शाहकी रानी लीलावती नै मनकामना माइकी अवतार हुन् भन्ने जनविश्वास रहेको छ (थापा मगर, २०८०) । गोरखा जिल्लाको हाल मनकामना गाउँ पालिकामा सत्रौं शताब्दीतिर स्थापना भएको मनकामना माताको प्रसिद्ध मन्दिर

रहेको छ र यसै ठाउँमा वर्षेभरि मेला लागे पनि दसैं, तिहार, पूर्णिमा, एकादशी, तीजमा ठुलो मेला लाग्ने गर्दछ। मेला भर्नाका निमित्त त्यस ठाउँमा नेपाल अधिराज्यभरिका मानिसहरू आउने गर्दछन् (थापा मगर, २०८०)। त्यही मेलाको धार्मिक, सांस्कृतिक महत्त्व युवा युवतीहरूको प्रेमालाप, स्थानीय पहिचान, देशको भौगोलिक अवस्था, इतिहास तथा धार्मिक, आर्थिक सामाजिक अवस्थाको अभिव्यक्तिलाई प्रस्तुत गीतमा कथ्य विषय वा भाव बनाइएको छ।

प्रस्तुत गीतको प्रारम्भ नै स्थानीय प्रकृतिको चित्रणबाट भएको छ। स्थायीका रूपमा आएको 'फूलपाती भाकेर मनकामना' ले मनकामना वरिपरी लातुपाते, पाती लगायत अन्य फूलपातीहरू प्रशस्त पाइन्छ। त्यो पाती खोज्न टाढा जानु नपर्ने र त्यो पाती चढाएपछि आफूले चाहेका हरचिज पुरा गरिदिने साक्षात् देवी भगवतीको प्रसिद्ध मनकामनाको मन्दिर रहेको तथ्यलाई सङ्केत गरेको छ। यहाँ आफूले मन पराएको मान्छेलाई मुटुमा राखेपछि, त्यो माया दुबो जस्तै अजम्बरी हुन्छ। त्यो अजम्बरी मायाले आकाशको लाखौं ताराहरूमा पनि जून मात्रै देख्छ र सागरमा पनि कञ्चन पानी मात्रै देख्छ। फेवातालको जलमा पनि माछापुच्छ्रे नदेखेर आफ्नै मायाको प्रतिबिम्ब देख्छ। यस्तो प्रेमालापको वर्णन गरिएको प्रस्तुत गीतमा स्थानीय प्रकृति र भूगोललाई विशेष रूपमा चिनाइएको छ। पहिलो स्थायीसँग आएका दुई वटा अन्तराहरूले 'पानी रोज्नु मूलको अरे जोडी रोज्नु कुलको' सन्दर्भलाई सङ्केत गर्दै गोरखाको धार्मिक महत्त्व, त्यसको संस्कार वा रीति रिवाजलाई अभिव्यक्त गरेका छन्। यहाँ पानी खाँदा मूलको खानु पर्छ भनिएको छ किनकि मूलको पानी स्वच्छ, सफा, कञ्चन, चिसो र मिठो हुन्छ। मूलको पानीमा कसैले फोहोर गरेका हुँदैनन्। यस्तै विवाह गर्दा केटा र केटीले आफ्नै जातको मान्छेसँग गर्नु पर्छ। यस्तो आफ्नै जातिसँग विवाह गर्दा समाजले पनि छिःछिः र दुरदुर गर्दैन। समाजबाट बहिष्कार हुनु पर्दैन भन्ने परम्परालाई पनि स्थापित गरेको छ।

गोरखा जिल्लाको उक्त ठाउँमा माता मनकामनाको उत्पत्ति र महिमाको बारेमा नाटक प्रस्तुत गर्ने, पूजापाठ गर्ने, मिष्ठान्न परिकार पकाएर भगवानलाई चढाउने, माया पिरतीका दोहोरी गीतहरू गाउने, रङ्गीविरङ्गी डोरालाई मन्दिरको घण्टीमा बाँधेर अजम्बरी मायाको बन्धनलाई प्रगाढ बनाउन माता मनकामनालाई फूलपाती चढाएर प्राप्त होस् भनी कामना गर्ने, मनको इच्छा पुरा होस् भनी कामना गर्ने जस्ता नेपाली समाजका धार्मिक सामाजिक पक्ष र चालचलन तथा संस्कारहरू लगायत विविध पक्षहरू यस गीतमा वर्णित छन्। यस गीतले युवायुवती रनवन डुलेर घाँसपात र मेलापात गरेको, केबुलकारमा चढ्दाको रमाइलोपन, मेलामा सहभागी हुँदाको उत्साह, मेलामा एकापसमा कुराकानी गरी प्रेम साटासाट गरेको, हाँसखेल गरी जीवन गुजारा गरि रहेको नेपाली ग्रामीण जनजीवनको सहज वृत्तिलाई समेटेको छ। यसका साथै मनकामना मातालाई भाकेपछि बन्दीपुरमा आएर कहिल्यै नछुट्टिने वाचा बन्धन तथा प्रेमका गीतहरू गाउँदै नाचेको प्रसङ्ग पनि उल्लेख गरिएको छ। गीतमा स्थानीय प्रकृति र बन्दीपुरसम्मको नेपालको भूभागलाई समेत प्रतिबिम्बित गरेको छ। जस्तै: फूलपाती भाकेर मनकामना, आयो बन्दीपुर आयो बन्दीपुर..... ।

यस्ता लोकगीत आजको नभएर सत्रौं शताब्दीदेखि नै जनमानसमा भिज्दै आएको तथ्य प्रस्ट हुन्छ। आफ्नै जातको केटा र केटीबिच माया पिरती गाँसिएपछि उनै माताको देन हो भनी आमामुबाले पनि केही नभन्ने चलन यहाँ रहेको छ (थापा मगर, २०८०)। यसरी पङ्खफुका भएर युवा युवतीहरू प्रेमिल गीतहरू गाएर नाच्दै रमाइलो गर्नु नै स्वर्गीय आनन्द हो भन्ने भाव पनि व्यक्त भएको छ भने युवा युवतीहरू वचनमा

यही ठाउँमा तेलकासा खेलेको, लुकामारी खेलेको अनि नाच्दै, गाउँदै र रमाएको स्मरण गर्दै थप आनन्दित भएको प्रसङ्ग पनि यस गीतमा प्रतिबिम्बित भएको छ ।

प्रस्तुत गीतले ग्रहण गरेको कथ्य विषय भौतिक जगत्मा मात्र सीमित नभएर आध्यात्मिक दर्शनसम्म पनि विस्तारित छ । यो शरीर क्षणभङ्गुर एवम् नाशवान् भएकाले मानिसले बाँचुन्जेल रिसराग बिसेर हाँसखेल र रमाइलो गरी जीवन बाँचुनु पर्ने भाव यस गीतमा अभिव्यक्त भएको छ । अमर प्रेममा विश्वास गर्दै मान्छेको जीवन एकचोटिको भएकाले बाँचुन्जेल माया पिरती साटासाट गरेर रमाइलो गरी जीवन बिताउनु पर्ने भाव व्यक्त भएको छ । प्रस्तुत गीतको कथ्य वा भाव माता मनकामना माईको उत्पत्तिसँगै सुरु भएको प्रसङ्ग गसँग जोडिएको हुनाले काल्पनिक नभएर बढी यथार्थपरक छ । ग्रामीण जनजीवनका स्वाभाविकताहरूलाई मार्मिक ढङ्गले प्रस्तुत गर्न सकेका कारण यो गीत सबैको जनजिब्रोमा रसाउन सकेको देखिन्छ ।

उद्देश्य

प्रस्तुत गीत साक्षात देवी मनकामनाको महिमा, विशेषता, शक्ति र गोरखाली लोक जीवनको यथार्थ अभिव्यक्ति गर्ने उद्देश्यले रचिएको देखिन्छ भने लोक साहित्यको साभ्ना विशेषताका रूपमा रहेको मनोरञ्जन प्रदान गर्ने उद्देश्य पनि यसको रहेको देखिन्छ । प्रस्तुत गीतले गोरखा मनकामनाको जनजीवनलाई ज्यादै नजिकबाट चिनाएको छ । यस गीतले सामाजिक जीवनका दुःखसुख, हाँसोखुसी, विश्वास, धार्मिक आस्था एवम् मान्यताहरूलाई प्रतिबिम्बित गर्ने उद्देश्य राखेको छ । ती कुराहरू गीतमा स्वाभाविक एवम् सहज र सरल ढङ्गले अभिव्यक्त भएको पाइन्छ ।

गीतको उद्देश्य मनोरञ्जन गराउनु पनि हो । सुख होस्, चाहे दुःख होस्, त्यो आफ्नो अनुभूति गीतका माध्यमबाट सुन्न पाउँदा मानिसहरू एक किसिमले आनन्दको अनुभूति गर्छन् । प्रस्तुत गीतमा लोक जीवनको यस्तै अनुभूति प्रस्तुत गरी मानिसलाई मनोरञ्जन प्रदान गर्ने उद्देश्य राखिएको छ । यस गीतमा करुण वा रोदनभन्दा आनन्द र हर्षकै अभिव्यक्ति बढी पाइन्छ । मेलाको प्रसङ्ग, युवा युवतीको प्रेमालाप, नाचगान आदि सन्दर्भहरू गीतमा आएकाले यसले प्रशस्त मनोरञ्जन प्रदान गर्दछ र यो गीत युवा युवतीका माझ मात्र नभएर जुनसुकै उमेरका मानिसहरूको मन छुन सफल देखिन्छ ।

लय तथा भाका

‘फूलपाती भाकेर मनकामना’ नेपालको मध्य पहाडी भेगमा प्रचलित लोकगीत हो । यो गीत विशेष गरी गोरखा मनकामनामा बस्ने मगर, गुरुङ, तामाङ जनजाति समुदायमा नै बढी प्रचलित रहेको देखिन्छ । यो गीत गाउँदा ‘वि’ र ‘सि’ स्केलमा लेगो नतानीकन मधुर स्वरमा लयात्मक तरिकाले गाइन्छ । १८ अक्षरको यो गीतमा कुलको, मूलको, फूलको, राम्रो, हाम्रो, चरी, भरी, छायाँ, दायाँबायाँ जस्ता अन्त्यानुप्रासहरू आएका छन् जसले गीतमा अझ मधुरता थपेको छ । यो गीत गाउँदा लेगो तान्नु पर्दैन । नमुनाको रूपमा प्रस्तुत गरिएको यो गीत केटा र केटीको जोडी मिलेर नाच्दै गाइन्छ । लोक जीवनका उकाली ओरालीहरूमा लोकप्रिय बनेको प्रस्तुत गीत दुई वा दुईभन्दा बढी युवा युवतीहरूको जोडी एकापसमा मिलेर गाउने गरिन्छ । यो गीत अहिले नेपालको मध्य पहाडी जिल्लाहरूमा मात्रै प्रचलित नभएर नेपाल अधिराज्यभर लोकप्रिय बनेको पाइन्छ ।

भाषाशैलीय विन्यास

प्रस्तुत गीतको भाषा सरल, सरस र बोधगम्य छ र यो जनजिब्रोमा भिज्ने खालको छ। यो गीत लोकजीवनको स्वाभाविक अभिव्यक्तिका रूपमा आएकोले यसमा कथ्य भाषाको प्रयोग भएको पाइन्छ। स्थानीय प्रकृति, भूगोल, जीवन शैली, चालचलन, रीति रिवाज, संस्कार आदिलाई अभिव्यक्त गर्ने खालका प्रचलित कथ्य शब्दहरूको प्रयोग पाइने हुनाले यो गीत सहजै जनजिब्रोमा भिज्ने खालको छ। निरर्थक शब्दहरू गीतमा आएका छैनन्। मातालाई चोखो मनले फूलपाती चढाएपछि युवतीहरूले आफूले चाहेको भित्के माया पाउने चाह गरिएको छ। कथ्य भाषामा आउने भाषिक अभिव्यक्तिले गीतलाई भनै मिठास र लयात्मक बनाउन सहयोग पुऱ्याएको छ। विशेष गरी स्थानीय लोकजीवनलाई टपकै टिप्न सक्ने आकर्षक एवम् प्रभावकारी भाषिक अभिव्यक्ति हुनु नै यस गीतको भाषाशैली सम्बन्धी थप महत्त्वपूर्ण विशेषता हो।

लोकतत्त्व

प्रस्तुत गीतमा लोकजीवनमा प्रचलित लोककला, रीतिरिवाज वा प्रथा तथा लोक विश्वासहरू आएका छन्। यो गीत काल्पनिक नभएर सामाजिक जीवनकै र स्वाभाविक अभिव्यक्ति भएकाले यसमा लोकजीवन निकै राम्ररी प्रतिबिम्बित हुन पुगेको छ। गीतमा लोककला अन्तर्गत वास्तुकलाका रूपमा मनकामना मन्दिर आएको छ। सत्रौं शताब्दीतिर स्थापना गरिएको अनुमान गरिने यो मन्दिर वास्तु कलाका दृष्टिले मात्र होइन धार्मिक आस्था र विश्वासका दृष्टिले पनि ज्यादै महत्त्वपूर्ण छ। गोरखा जिल्लाको मनकामनामा अवस्थित यस मन्दिरको प्राङ्गणमा दसैं, तिहार, पूर्णिमा, एकादशी, तीजमा ठुलो मेला लाग्ने हुनाले भक्तजनको घुइँचो भनै बढ्ने गर्दछ। आआफ्नो मनोकामना सिद्ध हुने विश्वासमा टाढा टाढादेखि भक्तजन आएर त्यहाँ पूजा अर्चना गर्ने परम्परा ज्यादै पुरानो हो। प्रस्तुत गीतले लोक जीवनको कला, विश्वास र आस्थालाई जीवन्त रूपमा अभिव्यक्त गर्न सफल भएको छ।

प्रस्तुत गीतमा लोक जीवनको प्रतिबिम्बका रूपमा रीति रिवाज र प्रथाहरू पनि आएका छन्। हाम्रो समाजमा विभिन्न समयहरूमा चाडपर्व र मेलाहरू आउँदछन्। त्यस्तै गोरखा मनकामनामा दसैं, तिहार, एकादशी, पूर्णिमा जस्ता ठुला चाड पर्वहरूको छुट्टै र विशिष्ट महत्त्व रहने गरेको छ। यस्ता चाड पर्वहरूमा धार्मिक अनुष्ठानहरू गरिन्छन् र मेला आयोजना गरी रमाइलो गर्ने रीति रिवाज सामाजिक जीवनको अभिन्न अङ्ग हो। प्रस्तुत गीतले लोक जीवनको यही रीति रिवाजलाई कथ्य विषय बनाई यथार्थको अभिव्यक्ति गरेको छ। प्रस्तुत गीतमा धार्मिक सांस्कृतिक एवम् सामाजिक लोक विश्वासहरू आएका छन् र तिनले लोक जीवनको विशिष्ट परिचयलाई सङ्केत गरेको छ। धर्म र संस्कृतिलाई आफ्नो पैतृक सम्पत्ति सरह मान्ने विश्वास नेपाली समाजको एउटा विशिष्ट पहिचान हो। चाडपर्व तथा मठ मन्दिरहरूमा देवी देवताको पूजा गर्ने र त्यसप्रति आफ्नो आस्था र विश्वास प्रकट गर्ने परम्परा नेपाली समाजमा रहि रहेकै छ। यस गीतले गोरखा मनकामना लगायत सेरोफेरोका सामाजिक जीवनको आस्था र विश्वासलाई टपकै टिप्न सफल भएको पाइन्छ।

निष्कर्ष

माथि उल्लिखित गीत गोरखा, मनकामना, बन्दीपुर लगायत आसपासका जिल्लावासीहरूको यथार्थ लोक जीवनको चित्रण गर्ने गीत रहेको पाइयो। यस गीतले स्थानीय प्रकृति, भूगोल एवम् लोक जीवनका धार्मिक,

आर्थिक, सामाजिक पक्ष एवम् रीति रिवाज प्रथा एवम् व्यवहारलाई भाव वा कथ्य विषयका रूपमा ग्रहण गरी सरल, सहज र स्वाभाविक लोक जीवनको चित्रण गर्ने उद्देश्य राखेको छ । यो गीत विशेष गरी गोरखा मनकामनामा बस्ने मगर, गुरुङ, तामाङ जनजाति समुदायमा नै बढी प्रचलित रहेको पाइयो । लोक लयमा संरचित प्रस्तुत गीतमा कुलको, मूलको, फूलको, राम्रो, हाम्रो, चरी, भरी, छायाँ, दायँबायाँ जस्ता अन्त्यानुप्रासहरू आएका छन् जसले गीतमा अभ्र मधुरता थपेको छ ।

मनकामना वरिपरि लातुपाते, पाती लगायत अन्य फूलपातीहरू प्रशस्त पाइन्छ । त्यो पाती खोज्न टाढा जानु नपर्ने र त्यो पाती चढाएपछि आफूले चाहेका हरचिज पुरा गरिदिने साक्षात् देवी भगवतीको प्रसिद्ध मनकामनाको मन्दिर रहेको तथ्यलाई सङ्केत गरेको छ । यहाँ आफूले मन पराएको मान्छेलाई मुटुमा राखेपछि त्यो माया दुबो जस्तै अजम्बरी हुन्छ । त्यो अजम्बरी मायाले आकाशको लाखौँ ताराहरूमा पनि जून मात्रै देख्छ र सागरमा पनि कञ्चन पानी मात्रै देख्छ । फेवातालको जलमा पनि माछापुच्छ्रे नदेखेर आफ्नै मायाको प्रतिविम्ब देख्छ । यस्तो प्रेमालापको वर्णन गरिएको प्रस्तुत गीतमा स्थानीय प्रकृति र भूगोललाई विशेष रूपमा चिनाइएको छ । पहिलो स्थायीसँग आएका दुई वटा अन्तराहरूले 'पानी रोज्नु मूलको अरे जोडी रोज्नु कुलको' सन्दर्भलाई सङ्केत गर्दै गोरखाको धार्मिक महत्त्व, त्यसको संस्कार वा रीति रिवाजलाई अभिव्यक्त गरेका छन् । पानी खाँदा मूलको खानु पर्ने र विवाह गर्दा केटा र केटीले कुल (आफ्नै जात) को मान्छेसँग गर्नु पर्ने परम्परालाई पनि बडो मार्मिकताका साथ उजागर गरिएको छ । यस्तो आफ्नै जात जातिसँग विवाह गर्दा समाजले पनि छिःछिः र दुरदुर नगर्ने, समाजबाट बहिष्कार हुनु नपर्ने परम्परालाई आजतक पनि मान्दै आएको पाइयो । माता मनकामनालाई चोखो मनले भाकेपछि आफूले चाहेका कुराहरू प्राप्त हुन्छ नै भन्ने जनविश्वास रहेको प्रस्तुत गीतमा प्रेमिल जोडीहरू एकापसमा गाउँदै नाच्ने भएकाले स्रोता तथा दर्शकहरूलाई मनोरञ्जन प्रदान गरी आनन्दित तुल्याएको पाइयो । यस गीतमा कला, रीति रिवाज तथा विश्वासहरू लोकतत्त्वका रूपमा आएका छन् । तिनले गोरखाको ग्रामीण जनजीवनलाई बचाइ राखेको पाइयो ।

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लेखसार

भाषाका चार सिपमध्ये लेखन सिप एक महत्वपूर्ण पाटो हो। सुनाइ, बोलाइ, पढाइ र लेखाइमध्ये लेखाइले विद्यार्थीको क्षमतालाई स्पष्ट पार्दछ। लेखाइमा मौलिकता, रचनात्मकता र भाषिक शुद्धताको विशेष महत्व हुन्छ। माध्यमिक तहमा अध्ययन गर्ने विद्यार्थीहरूलाई विभिन्न सिपहरू सिकाउनु पर्ने हुन्छ, जसमध्ये लेखन सिप एक अपरिहार्य पक्ष हो। यही सिप अनुसार विद्यालयमा अध्ययन गर्ने छात्रछात्राले विभिन्न माध्यमबाट आफ्नो अभिव्यक्ति प्रस्तुत गर्छन्। कोही चिठीको माध्यमबाट, कोही बोलेर, त कोही विभिन्न सङ्केतको माध्यमबाट सञ्चार गर्छन्। यस अध्ययनमा काठमाडौं शिक्षा क्याम्पस, सतुङ्गल र ज्ञानोदय माध्यमिक विद्यालय, बाफलमा कक्षा ११ मा अध्ययनरत ४० जना विद्यार्थी (२० छात्र र २० छात्रा) को चिठी लेखन क्षमताको तुलनात्मक अध्ययन गरिएको छ। यसका साथै विद्यार्थीहरूको मौलिकता, रचनात्मकता र भाषिक शुद्धताको पनि अध्ययन गरिएको छ। चिठी लेखन क्षमताको अध्ययनले शिक्षण विधि, पाठ्यपुस्तकको तयारी तथा शैक्षिक क्रियाकलापको सङ्गठनिक पक्षलाई सघाउ पुऱ्याउँछ। शिक्षण सिकाइलाई विद्यार्थी केन्द्रित बनाउन तथा शिक्षण सिकाइ क्रियाकलापमा नयाँ नयाँ पद्धतिको प्रयोग गर्न आवश्यक छ भन्ने कुरा अध्ययनले देखाएको छ। शिक्षण सिकाइ विद्यार्थीको क्षमता, रुचि, आवश्यकता तथा लगनशीलताले मात्र प्रभावकारी हुन्छ भन्ने निष्कर्ष पनि अध्ययनले निकालेको छ। यस अध्ययनले माध्यमिक तहका छात्र र छात्राहरूको चिठी लेखन क्षमताको मौलिकता, रचनात्मकता र भाषिक शुद्धताको अवस्थालाई उजागर गरेको छ। यसले शिक्षकहरूलाई विद्यार्थीको लेखन सिप विकास गर्न थप रणनीति बनाउन मद्दत पुग्ने विश्वास गरिएको छ। यसका साथै, विद्यार्थीहरूलाई आफ्नो लेखन क्षमता पहिचान गरी सुधार गर्न पनि यो अध्ययन उपयोगी हुन सक्छ।

शब्दकुञ्जी : चिठी, सञ्चार, संज्ञानवाद, कार्यकलाप, मौलिकता, आविष्कार।

परिचय

मानव सभ्यताको विकासक्रममा सञ्चारको माध्यमले महत्वपूर्ण भूमिका खेलेको छ। पाषाण युगमा चित्रमार्फत् विचार अभिव्यक्त गर्ने परम्परा एउटा ठुलो आविष्कार थियो। त्यसपछि प्रतीकात्मक लिपि

हुँदै ध्वनिमूलक लिपिको विकासले लेखनलाई नयाँ आयाम दियो । आवाज वा ध्वनिको अंशलाई दृश्य चिह्नमार्फत् चिनाउन सकिने खोजले सफलता पायो । सुरुमा वर्ण, शब्द र अक्षरको आविष्कार भयो । यी आविष्कारलाई लेखन परम्पराको कोटिमा नराख्ने हो भने पनि आजभन्दा १२ हजार वर्ष अघिदेखि मान्छेले निरन्तर आफ्नो भावनालाई अभिव्यक्त गर्न कुनै न कुनै माध्यम अँगालि रहेको छ (ढकाल, २०६२) ।

सिकाइ सिद्धान्तका विभिन्न समूहमध्ये संज्ञानवाद पनि एक हो, जसअनुसार सिकाइ सिक्ने सिकारु वा प्राणीको बौद्धिक क्षमतामा निर्भर गर्छ (पोखरेल, २०६६) । संज्ञानवाद गेस्टाल्टवादसँग सम्बन्धित छ । मेसोपोटामिया, ग्रीस, साइबेरिया जस्ता स्थानहरूमा पाइएका तस्वीरहरूले लेखन कलाको सर्वप्राचीन चित्र लिपिलाई इङ्गित गर्दछ (तामाङ, २०७७) । अहिलेसम्म प्राप्त विवरणअनुसार दक्षिणी फ्रान्स, स्पेन, ग्रीस, इटाली, पोर्चुगल आदि ठाउँहरूमा यस्ता प्राचीन चित्रहरू पाइएका छन् । यी चित्रहरू हस्तिहाड, रूखको बोक्रा, पशुको छाला र माटोका भाँडाहरूमा बनाउने गरिएको थियो ।

नेपाली भाषा लेखिएको देवनागरी लिपिको विकासको प्रक्रिया ब्राह्मी लिपिबाट सुरु भएको मानिन्छ । ब्राह्मी लिपिबाट विकास भएर पूर्व लिच्छवि, त्यसपछि उत्तर लिच्छवि हुँदै मध्यकालदेखि नै नेवारी र उत्तरमध्य कालदेखि देवनागरी लिपिको विकास भएको देखिन्छ, जसमा विभिन्न शाखा लिपिको पनि विकास भयो (तामाङ, २०७७) ।

भाषा मानवीय वस्तु हो । भाषाका माध्यमबाट नै मानिसले आफ्ना विचार, अनुभव साट्टे र व्यावहारिक जीवनमा प्रयोग गर्ने गर्दछन् । त्यसकारण भाषालाई विचार विनिमयको साधन पनि भनिन्छ । भाषाका मौखिक र लिखित गरी दुई रूप हुन्छन् । भाषाको मूल रूप मौखिक हो । पढ्न र लेख्न नजान्ने मानिसले पनि मौखिक रूपमा आफ्नो जीविकोपार्जनका लागि मूल रूपलाई नै प्रयोग गर्ने गर्दछन् । भाषाको औपचारिक रूप भनेको लिखित रूप हो । व्यक्तिले आर्जन गरेका ज्ञान र सिपलाई अरूसमक्ष प्रस्तुत गर्न लिखित माध्यम अपरिहार्य छ । त्यसकारण लेखाइ सिपलाई विद्यालयको तल्लो तहदेखि नै विकास गर्दै लैजान आवश्यक छ ।

लेखन सिप विकास प्रक्रियामा चिठी लेखन एक महत्त्वपूर्ण क्रियाकलापमा आउँछ । विद्यार्थीहरूका चिठी लेखन प्रक्रियामा विभिन्न तौरतरिका, मनोभाव, अनुभूति समावेश हुने हुँदा उनीहरूको लिखित क्षमता पहिचान गर्ने आधारको रूपमा चिठी लेखन भएकाले यसको आवश्यकता र महत्त्व अपरिहार्य रहेको छ । लक्षित तह र समूहका विद्यार्थीहरूको लेखाइ क्षमताको पहिचान गरी सोही आधारमा पाठ्यक्रमलाई पाठ्यपुस्तक निर्माणका क्रममा छनोट स्तरण गर्न यस प्रकारको अध्ययनले सहयोग गर्दछ । सम्बन्धित कक्षाका विद्यार्थीहरूको लेखाइसम्बन्धी क्षमता पहिचान, वर्ण विश्लेषण, चिठी लेखन सिप जस्ता कार्यहरूको पहिचान गर्न सकिन्छ । लैङ्गिक आधारमा विद्यार्थीहरूको चिठी लेखन क्षमता पहिचान गर्न प्रस्तुत अध्ययन मार्गदर्शक बनेको छ । चिठी लेखनले विद्यार्थीको लेखन सिपको विकास मात्र नगरी, उनीहरूको सिर्जनात्मकता र भावनात्मक अभिव्यक्तिलाई पनि बढावा दिन्छ ।

चिठीको परिचय

चिठी लेखन एक सशक्त माध्यम हो जसले मानवीय अनुभव, विचार र भावनालाई साटासाट गरी व्यक्तिगत सम्बन्धलाई प्रगाढ बनाउँछ । सामान्यतया: चिठीले एक ठाउँको कुरा अर्को ठाउँमा पुऱ्याउन सहयोग

गर्दछ (खनाल, २०७५)। कुनै व्यक्तिले आफ्ना मनमा लागेका विचार, भावना र अनुभूति अरूका सामु कसरी प्रस्तुत गर्न सक्छ भन्ने कुरा लेखाइ सिप परीक्षणबाट पत्ता लगाउन सकिन्छ। यसका लागि सञ्चार सिपको महत्त्वपूर्ण भूमिका हुन्छ। बोली, शब्द, सङ्केत र हाउभाउको माध्यमबाट सूचना वा जानकारीको आदानप्रदान गर्ने प्रक्रिया नै सञ्चार हो (पाठक, २०७६)। सञ्चारविना कुनै पनि काम प्रभावकारी हुन सक्दैन। व्यक्तिले आफ्ना विचार, भावना तथा विभिन्न सूचनाहरू बोलीद्वारा अभिव्यक्त गर्दछ भने त्यसलाई मौखिक अभिव्यक्ति भनिन्छ भने उक्त विचार तथा भावना एवम् सूचनाहरू लेखेर अरू समक्ष प्रस्तुत गर्दछ भने त्यसलाई लिखित अभिव्यक्ति भनिन्छ (खनाल, २०७५)।

चिठी लेखनलाई लिखित अभिव्यक्तिको एक महत्त्वपूर्ण रूप मानिन्छ। चिठीका माध्यमबाट व्यक्तिले आफ्नो मनमा लागेका विचार र भावना अरूसमक्ष प्रस्तुत गर्न सक्छ। भाषाका माध्यमबाट आफ्ना विचार अरू समक्ष पुऱ्याउन तयार गरिने लिखित सन्देशलाई नै चिठी भनिन्छ। चिठी पत्र अनौपचारिक र अत्यन्तै औपचारिक पनि हुन सक्छन् (खनाल, २०७५)। आफ्नो देशमा मात्र नभएर देश बाहिरका विभिन्न भूभागमा पनि चिठी पत्रको आदान प्रदान गर्न सकिन्छ। चिठीका माध्यमबाट व्यक्तिको सम्पर्क बढ्ने हुँदा मित्रता बढ्दै जान्छ। चिठीले भौगोलिक दुरीलाई कम गर्न र सम्बन्धलाई जीवन्त राख्न मद्दत गर्दछ।

चिठी लेखनका विभिन्न शैली हुन्छन्। अनौपचारिकतर्फको व्यक्तिगत चिठीमा व्यक्तिले आफ्नो मनमा लागेका कुराहरू स्वतन्त्र तरिकाले लेख्न सक्छ भने कार्यालयीय चिठी र व्यापारिक चिठी औपचारिक खालको हुन्छ। यसमा सम्बोधन गरी चाहिने सीमित कुरा लेखेर चिठी टुङ्ग्याउनु पर्ने हुन्छ। मित्रता गाँस्न, व्यापार वाणिज्यमा सुधार ल्याउन, आवश्यक सामानहरू पठाउन तथा ल्याउन महत्त्वपूर्ण भूमिका निर्वाह गर्ने भएकाले सञ्चारको एक सशक्त माध्यमका रूपमा चिठी पत्रलाई लिने गरिन्छ। चिठी पत्र व्यक्तिले व्यक्तिलाई, व्यक्तिले संस्थालाई, संस्थाले व्यक्तिलाई र संस्थाले संस्थालाई पठाउने गर्दछन्। चिठीले सूचना प्रवाह गर्ने मात्र नभई, सम्बन्धलाई बलियो बनाउने र भावनालाई अभिव्यक्त गर्ने महत्त्वपूर्ण भूमिका खेल्दछ।

लेखाइ सिप विकासमा चिठी लेखनको भूमिका

भाषा विचार विनिमयको साधन हो। भाषा कथ्य र लेख्य माध्यमद्वारा सञ्चालित रहन्छ। कथ्य वा उच्चार्य भाषा वक्ता र श्रोताको आमून्ने सामून्ने हुने गर्दछ। कथ्य भाषा क्षणिक समयका लागि हुन्छ भने लेख्य भाषा ऐतिहासिक र कालान्तरिक हुने गर्दछ। त्यसैले मानवीय ज्ञान, संवेग, भावना, कल्पना विचार विमर्शलाई लिपिवद्ध गरी पुस्तौं पुस्तासम्म हस्तान्तरण गर्ने सशक्त माध्यमका रूपमा प्रयोग गरिन्छ। मौखिक भाषाको तुलनामा लिखित भाषा स्तरीय र चिरस्थायी हुने गर्दछ। सर्वसाधारण वा खास व्यक्तिहरूमा आफ्नो विचार एवम् भावना अरू समक्ष पुऱ्याउनका लागि लिखित माध्यम नै उपयोगमा ल्याउने गरिन्छ (चापागाई, २०६४)। त्यसैले लेखन सिपको मानवीय आवश्यकता पूर्ति गर्ने कार्यमा उच्च स्थान रहेको हुन्छ। मानवीय भावानुभूति आदान प्रदान गर्न लेखन सिप अन्तर्गत चिठी लेखन पनि महत्त्वपूर्ण विधा हो। चिठी व्यक्तिगत, घरायसी तथा कार्यालयीय प्रयोजनका लागि लेख्ने गरिन्छ। यस्तो लेखन प्रारम्भिक तहदेखि उच्च तहसम्म समावेश गरेको पाइन्छ। चिठी व्यक्तिगत रूपमा सञ्चो, विसञ्चो, पारिवारिक हालखबर, व्यक्तिगत अनुभूति समाहित गरी अनौपचारिक भाषा शैलीमा लेख्ने गरिन्छ। यस्तो चिठी व्यक्तिगत वा अनौपचारिक किसिममा संरचित भए पनि व्यक्तिगतभन्दा केही पारिवारिक समूहको

हितप्रति सम्बोधित भएर लेख्ने गरिन्छ । त्यसै गरी कार्यालयमा भए गरेका काम, निर्णय, आग्रह, अनुरोधको प्रयोजनका लागि कार्यालयीय चिठी लेखनको प्रयोग गर्ने गरिन्छ । यस्तो चिठी पूर्ण औपचारिक हुन्छ । मिति, सम्बोधन, कार्यालयको छाप विषय वस्तुको प्रस्तुतिमा मानक भाषाको प्रयोग गर्दै जति सक्दो छोटो, स्पष्ट र प्रभावपरक संरचनामा समापन गरी लेख्ने गरिन्छ (चालिसे, २०६५) । त्यसैले चिठी लेखन सिप विकास गरी सही तरिका अपनाई आफ्ना भावना, आग्रह, अनुरोध आदि सहजताका साथ प्रस्तुत गर्न निपूर्ण बनाउनका लागि चिठी लेखनको भूमिका सबै तह र स्तरका लागि उपयुक्त मानिन्छ ।

भाषिक सिप विकासका लागि लेखाइ सिपको विधा अन्तर्गत चिठी लेखन कला महत्त्वपूर्ण कला हो । चिठी लेखन कलामा विद्यार्थीहरूलाई निर्देशित र स्वतन्त्र रूपमा लेखन कलामा संलग्न गराउन सकिन्छ । पाठ्यक्रममा तल्लो तहदेखि उच्च तहसम्म नै यस विधाको समावेश भएको हुँदा पनि चिठी लेखन कलालाई महत्त्वपूर्ण मानिन्छ । आफ्नो विचार शुद्ध, स्पष्ट, सिलसिलाबद्ध रूपमा हिज्जे, वर्ण विन्यास मिलाइ सुरु, मध्य र अन्त्यको प्रस्तुतीकरण आदि जस्ता लेखाइ सम्बन्धी धारणात्मक, संज्ञानात्मक तथा प्रयोगात्मक सिप विकास गराउन पनि चिठी लेखन कलाले यसको स्थान र भूमिकाको प्रत्याभूति गराउँछ । शिक्षा हासिलको क्रममा मानिसले चिठी, शुभ कामना सन्देश प्रवाह गर्न सक्नु पर्छ र यसै रीत अनुसार व्यावहारिक लेखनलाई अगाडि बढाउनु पर्छ (खनाल, २०७५) ।

अध्ययन विधि

यो अध्ययन कक्षा ११ मा अध्ययनरत छात्र र छात्राहरूको चिठी लेखन क्षमताको तुलनात्मक अध्ययन गर्न केन्द्रित छ । चिठी लेखन क्षमतामा विद्यार्थीहरूको मौलिकता, रचनात्मकता र भाषिक शुद्धताको अध्ययन गर्ने उद्देश्य पनि हो । विद्यार्थीहरूसँग प्रत्यक्ष भेट गरी चिठी लेखन लगाई निष्कर्ष निकाल्नु पर्ने भएकाले यो अध्ययनमा सर्वेक्षण विधिलाई आधार बनाइएको छ । क्षेत्रीय अध्ययन विधिका आधारमा स्वयम् कार्यास्थलमा उपस्थित भएर जनसङ्ख्याको पहिचान, प्रतिनिधि नमुना छनोट, तथ्याङ्क सङ्कलनका लागि सामग्री निर्माण, सङ्कलित तथ्याङ्कको व्याख्या विश्लेषण गर्न तालिका तथा स्तम्भ चित्रको प्रयोग गरिएको छ । शैक्षिक वर्ष २०८१ मा अध्ययनरत विद्यार्थीहरूलाई प्रस्तुत अध्ययनका लागि जनसङ्ख्याका रूपमा लिइएको छ । अध्ययनको प्रयोजन समय र लगानी आदिका कारण विद्यार्थीहरूलाई जनसङ्ख्याका रूपमा लिइएको हो । काठमाडौँ शिक्षा क्याम्पस, सतुङ्गल र ज्ञानोदय माध्यमिक विद्यालय, बाफलमा कक्षा ११ मा अध्ययनरत ४० जना विद्यार्थी (२० छात्र र २० छात्रा) को चिठी लेखन क्षमताको तुलनात्मक अध्ययन गरिएको छ । व्यक्तिका आआफ्ना रुचि र क्षमता हुने सिद्धान्तका आधारमा गरिएको यो अध्ययनबाट छात्र तथा छात्राहरूको मौलिकता, रचनात्मकता र भाषिक शुद्धताको नतिजा निकालिएको छ । छात्र र छात्राको चिठी लेखन क्षमताको यकिन गर्न मूल्याङ्कनका निम्न आधारहरू रहेका छन् :

क्रम सङ्ख्या	मूल्याङ्कनका आधार	अङ्क
१.	शीर्ष भाग र समापन ढाँचा	२.५
२.	सम्बोधन ढाँचा	१
३.	प्रस्तुतीकरण शैली (रचनात्मकता)	१
४.	विषय वस्तु (मौलिकता)	३
५.	भाषिक शुद्धता	१.५
६.	खामको नमुना	१

परिणाम र छलफल

छात्रहरूको चिठी लेखन क्षमताको विश्लेषण

काठमाडौँ शिक्षा क्याम्पसमा र ज्ञानोदय माध्यमिक विद्यालयको कक्षा ११ मा अध्ययन गर्ने १०/१० जना छात्र विद्यार्थीहरूको चिठी लेखन क्षमता परीक्षण गरी प्राप्त नतिजाका आधारमा व्याख्या र विश्लेषण निम्नानुसार प्रस्तुत गरिएको छ। दुवै विद्यालयका गरी २० छात्र विद्यार्थीहरू अध्ययनमा सहभागी थिए।

तालिका १

छात्रको चिठी लेखन क्षमताको विश्लेषण

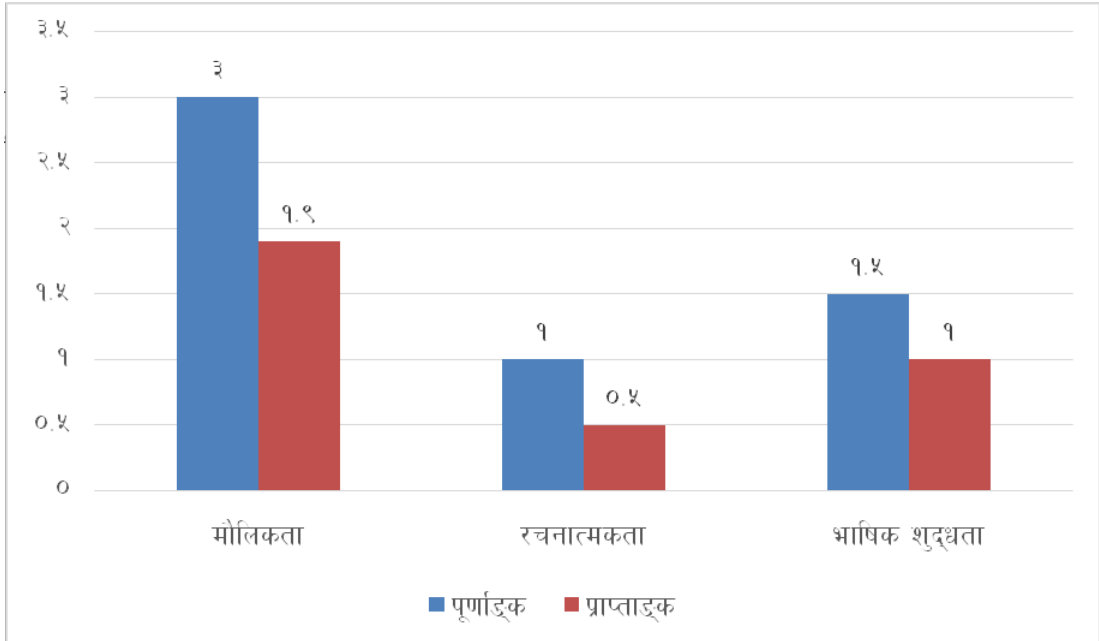
कुल विद्यार्थी सङ्ख्या	प्रतिशत श्रेणी	छात्र	
		सङ्ख्या	प्रतिशत
	० - ३९ प्रतिशतसम्म	-	-
	४० - ५९ प्रतिशतसम्म	१२	६०
	६० - ७९ प्रतिशतसम्म	८	४०
२०	८० प्रतिशतभन्दा माथि	-	-

स्रोत : स्थलगत अध्ययन, २०८१

माथिको प्रतिशताङ्क तालिकामा २० जना छात्रहरूलाई प्रतिनिधि जनसङ्ख्याको रूपमा छनोट गरी उनीहरूको चिठी लेखन क्षमतालाई चार स्तरमा वर्गीकरण गर्दा ३९ प्रतिशतभन्दा कम अङ्क प्राप्त गर्ने छात्रको सङ्ख्या नरहेको पाइयो। ४०-५९ प्रतिशत अङ्क प्राप्त गर्ने छात्रको सङ्ख्या १२ जना रहेका छन् भने उनीहरूले ६० प्रतिशत अङ्क प्राप्त गरेको पाइयो। ६०-७९ प्रतिशत अङ्क प्राप्त गर्ने छात्रको सङ्ख्या ८ जना रहेका छन्। उनीहरूले ४० प्रतिशत अङ्क प्राप्त गरेको पाइयो। ८० भन्दा माथि अङ्क प्राप्त गर्ने छात्रको सङ्ख्या छैन।

लेखाइमा मौलिकता, रचनात्मकता र भाषिक शुद्धता

चिठी लेखन क्षमताको कुल १० पूर्णाङ्कमध्ये मौलिकताका लागि ३, रचनात्मकताका लागि १ र भाषिक शुद्धताका लागि १.५ अङ्क विनियोजन गरिएको थियो । जस अनुसार मौलिकतातर्फ छात्र विद्यार्थीहरूले समग्रमा १.९ अङ्क प्राप्त गरे । त्यस्तै रचनात्मकतातर्फ ०.५ अङ्क प्राप्त गर्दा उनीहरूको भाषिक शुद्धतामा समग्र प्राप्त अङ्क १ रह्यो ।



स्रोत : स्थलगत अध्ययन, २०८१

छात्राको चिठी लेखन क्षमताको विश्लेषण

छात्राहरूको चिठी लेखन क्षमताको अध्ययनका लागि पनि काठमाडौँ शिक्षा क्याम्पसमा कक्षा ११ मा अध्ययन गर्ने १० जना र ज्ञानोदय माध्यमिक विद्यालयमा कक्षा ११ मा अध्ययन गर्ने १० जना छात्रा विद्यार्थीहरूको चिठी लेखन क्षमता परीक्षण गरी प्राप्त नतिजाका आधारमा व्याख्या र विश्लेषण निम्नानुसार प्रस्तुत गरिएको छ । दुबै विद्यालयका गरी २० छात्रा विद्यार्थीहरू अध्ययनमा सहभागी थिए ।

तालिका २

छात्राको चिठी लेखन क्षमताको विश्लेषण

कुल विद्यार्थी सङ्ख्या	प्रतिशत श्रेणी	छात्रा	
		सङ्ख्या	प्रतिशत
	० - ३९ प्रतिशतसम्म	-	-
	४० - ५९ प्रतिशतसम्म	४	२०
	६० - ७९ प्रतिशतसम्म	१६	८०
२०	८० प्रतिशतभन्दा माथि	-	-

स्रोत : स्थलगत अध्ययन, २०८१

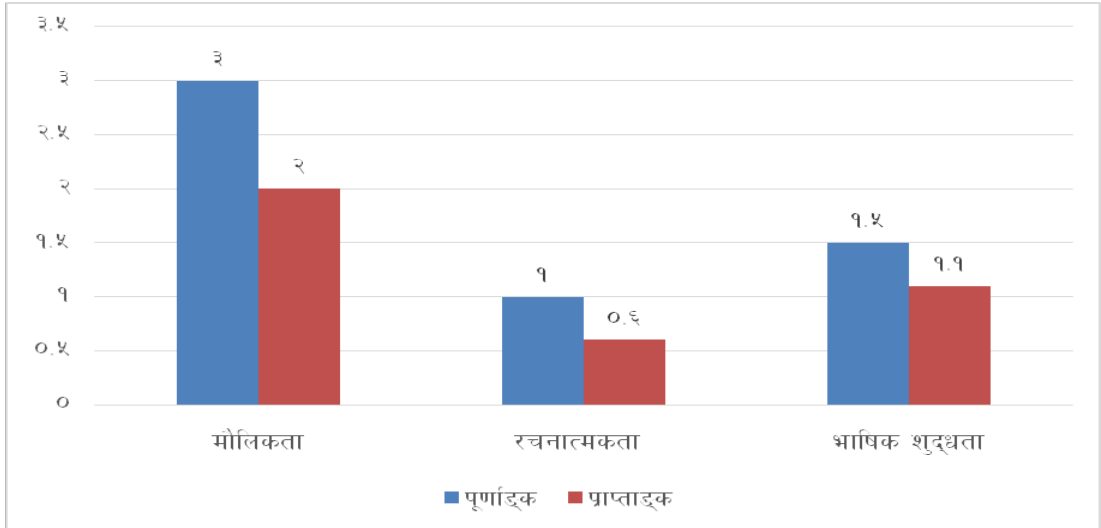
माथिको प्रतिशताङ्क तालिकामा २० जना छात्राहरूलाई प्रतिनिधि जनसङ्ख्याको रूपमा छनोट गरी उनीहरूको चिठी लेखन क्षमतालाई चार स्तरमा वर्गीकरण गर्दा ३९ प्रतिशतभन्दा कम अङ्क प्राप्त गर्ने छात्राको सङ्ख्या रहेन । ४०-५९ प्रतिशत अङ्क प्राप्त गर्ने छात्राको सङ्ख्या ४ जना रहेको पाइयो । यी विद्यार्थीहरूको २० प्रतिशत हुन आउँछ । त्यसै गरी ६०-७९ प्रतिशत अङ्क प्राप्त गर्ने छात्राको सङ्ख्या १६ जना रहेको पाइयो, यसलाई प्रतिशतमा हेर्दा ८० प्रतिशत हुन आउँछ । यसरी हेर्दा उच्च प्रतिशत अङ्क प्राप्त गर्ने छात्राको सङ्ख्या धेरै रहेको पाइयो ।

लेखाइमा मौलिकता, रचनात्मकता र भाषिक शुद्धता

छात्राहरूका लागि पनि चिठी लेखन क्षमताको कुल १० पूर्णाङ्क मध्ये मौलिकताका लागि ३, रचनात्मकताका लागि १ र भाषिक शुद्धताका लागि १.५ अङ्क विनियोजन गरिएको थियो । जस अनुसार मौलिकतातर्फ छात्रा विद्यार्थीहरूले समग्रमा २ अङ्क प्राप्त गरे । त्यस्तै रचनात्मकतातर्फ ०.६ अङ्क प्राप्त गर्दा उनीहरूको भाषिक शुद्धतामा समग्र प्राप्त अङ्क १.१ रह्यो ।

स्तम्भचित्र २

चिठी लेखनमा मौलिकता, रचनात्मक, भाषिक शुद्धताको पूर्णाङ्क र छात्राहरूले औसतमा प्राप्त गरेको अङ्क



स्रोत : स्थलगत अध्ययन, २०८१

छात्र र छात्राहरूको चिठी लेखन क्षमताको तुलनात्मक विश्लेषण

चिठी लेखन क्षमतामा छात्र र छात्राविच केही भिन्नता पाउन सकिन्छ। यो भिन्नता उनीहरूको सामाजिक परिवेश, शिक्षा, उमेर र व्यक्तिगत क्षमतामा आधारित हुन्छन्। छात्रहरूले प्रायः औपचारिक र व्यावहारिक विषयमा चिठी लेख्छन्। उनीहरूको चिठीमा व्यावसायिक कुराहरू, समस्या समाधान, र जानकारी आदानप्रदान जस्ता विषयहरू प्रमुख हुन्छन्। छात्राहरूको भाषा प्रायः औपचारिक र तथ्यपरक हुन्छ। उनीहरूले आफ्नो कुरा स्पष्ट र सीधा रूपमा राख्ने प्रयास गर्छन्। छात्रहरूको चिठी लेखनशैली सङ्क्षिप्त हुन्छ। उनीहरू अनावश्यक कुराहरूबाट बच्ने प्रयास गर्छन्। छात्राहरूले प्रायः भावनात्मक र व्यक्तिगत विषयमा चिठी लेख्छन्। उनीहरूको चिठीमा सम्बन्ध, भावना र अनुभवहरू जस्ता विषयहरू प्रमुख हुन्छन्। छात्राहरूको भाषा प्रायः अनौपचारिक र भावनात्मक हुन्छ। उनीहरूले आफ्नो भावनालाई सहज रूपमा व्यक्त गर्ने प्रयास गर्छन्। छात्राहरूको चिठी लेखन शैली विस्तृत र वर्णनात्मक हुन्छ। उनीहरू आफ्नो कुरालाई सुन्दर र आकर्षक बनाउने प्रयास गर्छन्। सामान्यतया, छात्राहरूको लेखाइमा भावनात्मकता र व्यक्तिगत स्पर्श बढी पाइन्छ। उनीहरू चिठीमा आफ्ना भावना, अनुभव र विचारहरूलाई स्पष्ट रूपमा व्यक्त गर्न सक्षम हुन्छन्। छात्रहरू भने व्यावहारिक र सूचनामूलक लेखनमा अगाडि देखिन्छन्। उनीहरूले चिठीमा तथ्यपरक जानकारी, उद्देश्य र सन्देशलाई प्राथमिकता दिन्छन्। यद्यपि, यो सामान्य प्रवृत्ति मात्र हो र व्यक्तिगत क्षमतामा फरक पर्न सक्छ। केही छात्रहरू पनि भावनात्मक लेखनमा उत्तिकै पोख्त हुन सक्छन् भने केही छात्राहरू पनि सूचनामूलक लेखनमा अब्बल हुन सक्छन्। समग्रमा, चिठी लेखन क्षमता विद्यार्थीको रुचि, अभ्यास, निरन्तरता परिवेश तथा व्यक्तित्वमा निर्भर हुने गर्दछ।

तालिका ३

छात्र र छात्राहरूको चिठी लेखन क्षमताको तुलनात्मक विश्लेषण

कुल विद्यार्थी सङ्ख्या	प्रतिशत श्रेणी	छात्र		छात्रा	
		सङ्ख्या	प्रतिशत	सङ्ख्या	प्रतिशत
	० - ३९ प्रतिशतसम्म	-	-	-	-
	४० - ५९ प्रतिशतसम्म	१२	६०	४	२०
	६० - ७९ प्रतिशतसम्म	८	४०	१६	८०
४०	८० प्रतिशतभन्दा माथि	-	-	-	-

स्रोत : स्थलगत अध्ययन, २०८१

प्रस्तुत प्रतिशताङ्क तालिका अनुसार छात्र र छात्राको चिठी लेखन क्षमताको तुलनात्मक अध्ययन गर्दा कुनै पनि छात्र/छात्राले ०-३९ प्रतिशत अङ्क प्राप्त गरेनन् । ४०-५९ प्रतिशत अङ्क प्राप्त गर्ने छात्र ६० प्रतिशत र छात्रा २० प्रतिशत रहेको पाइयो । ६०-७९ प्रतिशत अङ्क प्राप्त गर्ने छात्र ४० प्रतिशत हुँदा छात्राले भने ८० प्रतिशत प्राप्त गरे ।

समग्र छात्र र छात्राको तुलनात्मक रूपमा हेर्दा मध्यम प्रतिशत अङ्क प्राप्त गर्ने छात्रको सङ्ख्या ६० प्रतिशत र छात्राको सङ्ख्या २० प्रतिशत रहेको पाइयो । त्यसैगरी उच्च प्रतिशत अङ्क प्राप्त गर्ने छात्रको सङ्ख्या ४० प्रतिशत हुँदा छात्राको सङ्ख्या ८० प्रतिशत रहेको पाइयो । उच्च प्रतिशत अङ्क प्राप्त गर्नेमा छात्रको तुलनामा छात्राको प्रतिशत उच्च रहेको पाइन्छ । अति उच्च प्रतिशत अङ्क भने कसैले पनि प्राप्त गर्न सकेनन् । त्यस्तै मौलिकतातर्फ छात्रले औसतमा १.९ अङ्क प्राप्त गर्दा छात्राले औसतमा २ अङ्क अङ्क प्राप्त गरे । छात्रले औसतमा ०.५ अङ्क प्राप्त गरेको रचनात्मक लेखाइमा छात्राको औसत प्राप्ताङ्क ०.६ रह्यो । भाषिक शुद्धतामा छात्रले औसतमा १ अङ्क प्राप्त गरे भने छात्राले औसतमा १.१ अङ्क प्राप्त गरे ।

निष्कर्ष

चिठी लेखन एक पुरानो र प्रभावकारी माध्यम हो जसले मानिसहरूलाई आफ्ना विचार, भावना र अनुभवहरू साटासाट गर्न अनुमति दिन्छ । यो केवल सूचना आदानप्रदान गर्ने माध्यम मात्र नभई, व्यक्तिगत सम्बन्धलाई प्रगाढ बनाउने र मानवीय अनुभवलाई समृद्ध पार्ने एउटा सशक्त उपकरण पनि हो । चिठी लेखनले मानिसलाई आफ्नो अन्तरमनका कुराहरू खोल्न, भावनाहरूलाई व्यक्त गर्न र अरूसँगको सम्बन्धलाई नयाँ आयाम दिन मद्दत गर्दछ । यस अध्ययनले विद्यार्थीहरूको लेखन सिपको परीक्षण गरी उनीहरूले कसरी आफ्ना विचार र भावनाहरूलाई चिठीमा प्रस्तुत गर्न सक्छन् भन्ने कुराको विश्लेषण गरेको छ । काठमाडौँ शिक्षा क्याम्पस र ज्ञानोदय माध्यमिक विद्यालयका ४० जना विद्यार्थीहरूलाई प्रतिनिधिमूलक रूपमा लिएर गरिएको अध्ययनले केही रोचक तथ्यहरू बाहिर ल्याएको छ । विद्यार्थीहरूलाई

प्रश्नावलीमा आधारित चिठी लेखन लगाएर उनीहरूको लेखन सिपको मूल्याङ्कन गरिएको थियो । अध्ययनले छात्रा विद्यार्थीहरूको चिठी लेखन क्षमता छात्रहरूको तुलनामा राम्रो रहेको देखाएको छ । छात्रा विद्यार्थीहरूले मौलिकता, रचनात्मकता र भाषिक शुद्धतामा छात्रहरूलाई उछिनेका छन् । यद्यपि, यो किन भयो भन्ने कुराको थप अनुसन्धान आवश्यक छ । यदि वर्षमा कम्तीमा तीन पटक गरिने मूल्याङ्कनमा पनि यस्तै नतिजा आयो भने यसको कारण पत्ता लगाउन थप अध्ययनलाई निरन्तरता दिनुपर्ने हुन्छ । यस अध्ययनको प्रारम्भिक निष्कर्षले छात्रा विद्यार्थीहरूको चिठी लेखन र सिर्जनात्मक क्षमता राम्रो भएकोले भविष्यमा उनीहरूलाई यस्तै सिपमूलक कार्यको जिम्मेवारी दिँदा थप प्रभावकारी हुन सक्छ भन्ने सङ्केत गर्दछ । यसका साथै, शिक्षण संस्थाहरूलाई यस्ता अध्ययनले शैक्षिक योजना बनाउन र विभिन्न कार्यक्रमहरूको योजना बनाई कार्यान्वयन गर्न सहयोग पुग्ने हुँदा शैक्षिक गुणस्तर सुधारमा पनि टेवा पुग्नेछ । त्यसैले, शिक्षण संस्थामा अध्ययन अध्यापन गर्ने शिक्षक, विद्यार्थी र शिक्षण संस्थाहरूले नियमित रूपमा अध्ययन अनुसन्धानका कार्यलाई निरन्तरता दिनुपर्छ र अध्ययन अनुसन्धानका लागि प्रोत्साहनको नीति लिनुपर्छ । आजको दिनमा अध्ययन अनुसन्धान बिना शैक्षिक गुणस्तर सुधार गर्न खोज्नु केवल समयको बर्बादी मात्र हो । चिठी लेखन जस्ता मानवीय सम्बन्धलाई बलियो बनाउने सिपहरूको विकासका लागि यस्ता अध्ययनहरूले महत्वपूर्ण भूमिका खेल्दछन् ।

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उच्च शिक्षा शिक्षणमा प्रविधिको प्रयोगको अवस्था

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लेखसार

नेपालमा उच्च शिक्षाको सुरुवात वि.सं. १९७५ मा त्रिचन्द्र कलेजको स्थापनासँगै भएको मानिन्छ। बढ्दो विश्वव्यापीकरण, प्रविधिको विस्तार तथा शिक्षण सिकाइमा आएको नवीनतम प्रविधिको प्रयोगले उच्च शिक्षामा आमूल परिवर्तन ल्याएको छ। उच्च शिक्षामा प्रविधिको प्रयोगले शिक्षण र सिकाइको तरिका मात्र परिवर्तन गरेको छैन, यसले शिक्षा प्रणालीको समग्र पहुँच तथा गुणस्तर सुधार गर्नमा समेत महत्त्वपूर्ण भूमिका खेलेको देखिन्छ। समग्रतामा इन्टरनेट, मल्टिमिडिया, आर्टिफिसियल इन्टेलिजेन्स (AI) र क्लाउड कम्प्युटिङस्ता प्रविधिहरूले शिक्षण विधि र विद्यार्थीको सिकाइ उपलब्धि तथा दक्षता वृद्धि बढाएको छ। यस अध्ययनको उद्देश्य उच्च शिक्षामा प्रविधिको प्रयोगको वर्तमान अवस्थाको विश्लेषण, समस्याहरूको पहिचान, निराकरणका उपायहरू तथा उच्च शिक्षामा बढ्दो प्रविधिको प्रयोग बारे गहनतम विश्लेषण गर्नु हो। यस अध्ययनका लागि काठमाडौं शिक्षा क्याम्पसलाई उद्देश्यपूर्ण नमूना सङ्कलन विधिबाट नमूना छनोट गरी गुणात्मक विधिको उपयोग गरेर तथ्याङ्क सङ्कलन तथा विश्लेषण गरिएको छ। यो लेख तयार गर्दा गहन अन्तरवार्ता र द्वितीय स्रोतहरूको माध्यमबाट आवश्यक तथ्याङ्क सङ्कलन गरी तार्किक र वर्णनात्मक विश्लेषण गरिएको छ। क्याम्पसमा बढ्दो सूचना प्रविधिको प्रयोग, डिजिटल पूर्वाधारमा भएको लगानी, स्मार्ट बोर्ड र भर्चुअल शिक्षण विधिको प्रयोगले शिक्षण क्रियाकलापमा सहजता ल्याएको देखिन्छ। अध्ययनले शिक्षण विधिमा प्रविधिको सन्तुलित संयोजनले उच्च शिक्षालाई प्रविधिसँग जोड्न, शिक्षालाई सिपसँग जोड्न, विद्यार्थीको दक्षता अभिवृद्धि गर्न तथा रोजगारमूलक बनाउन मद्दत पुग्ने देखिन्छ। प्रविधिको उपयोगमा असमानता, डिजिटल साक्षरताको अभाव र पूर्वाधारको कमी जस्ता चुनौतीहरूको समाधान गर्न सूचना प्रविधिमैत्री शिक्षक प्रशिक्षण र सामग्रीहरूको व्यवस्थापन गर्नु पर्ने देखिन्छ।

शब्दकुञ्जी : प्रविधि, डिजिटलाइजेसन, पेसागत विकास, अनलाइन शिक्षण।

परिचय

नेपालमा कोभिड-१९ को महामारीको समयमा अनलाइन कक्षा मार्फत शिक्षामा डिजिटलाइजेसन प्रक्रियाको

पहुँचमा वृद्धि भएको देखिन्छ । उच्च शिक्षामा समेत व्यापक रूपले डिजिटलाइजेसनको आवश्यकता महसुस भएको, पहुँचमा अभिवृद्धि भएको र शिक्षण विधि तथा शिक्षण सिकाइमा महत्त्वपूर्ण कडीको रूपमा अँगालिएको क्षेत्र हो शिक्षणमा प्रविधिको प्रयोग । नवीनतम् ज्ञानको खोजी, अनुसन्धान प्रवर्द्धन, शिक्षालाई सिपसँग र सिपलाई रोजगारीसँग जोड्ने वर्तमान युगको मागलाई डिजिटल प्रविधिको विकास र प्रयोगले सहज बनाउँदै गएको छ । नेपालको उच्च शिक्षा प्रदायक शैक्षिक संस्थाहरूमा भौतिक पूर्वाधार विकासको भन्दा डिजिटल पूर्वाधारको विकासमा दिइएको जोड समेतले शिक्षण सिकाइमा प्रविधिको उपयोगितालाई सोभै स्वीकार गरेको देखिन्छ । उच्च शैक्षिक संस्थाहरूमा प्रविधिको प्रयोग शिक्षण विधिमा महत्त्वपूर्ण परिवर्तन ल्याउने कारक बनेको छ । कम्प्युटर, इन्टरनेट, मल्टिमिडिया, आर्टिफिसियल इन्टेलिजेन्स (AI) र क्लाउड कम्प्युटिङजस्ता प्रविधिहरूले विद्यार्थीको सिकाइ र शिक्षकको शिक्षा प्रदान गर्ने विधि तथा मापदण्डमा व्यापक सुधार गरेको छ । यद्यपि, यसका अवसर र चुनौतीहरूको व्यवस्थापन बिना गुणस्तरीय शिक्षा सुनिश्चित गर्न कठिन छ (शर्मा, २०२०) ।

प्रविधिले शिक्षामा महत्त्वपूर्ण भूमिका निर्वाह गर्दैछ । यसले विद्यार्थीहरूलाई २१ औँ शताब्दीका आवश्यक सिपहरू जस्तै : आलोचनात्मक सोच, समस्या समाधान, सञ्चार, सहकार्य, रचनात्मकता र प्रविधि साक्षरतामा दक्ष बनाउँछ । यस्तै, शिक्षकहरूलाई यी सिपहरू प्रभावकारी रूपमा सिकाउन उपयुक्त प्रविधि र क्षमताको आवश्यकता पर्दछ (साईन्टिक बल्ग, २०१५) ।

आजको उच्च शिक्षा प्रणालीमा प्रविधिको समावेशले शिक्षा र अनुसन्धानका क्षेत्रमा दक्षता र पहुँचलाई व्यापक बनाएको छ । डिजिटल लर्निङ प्लेटफर्म, वेबिनार, अनलाइन कोर्स र भर्चुअल क्लासरूमजस्ता उपकरणहरूले विद्यार्थीलाई थप लचिलो र अवसरपूर्ण शिक्षा प्राप्त गर्न सक्षम बनाएका छन् । शिक्षकहरूले पनि शिक्षण सामग्री तयार पार्न, कक्षा व्यवस्थापन गर्न र विद्यार्थीहरूको प्रगति विवरण सङ्कलन गर्न प्रविधिको उपयोग गरिरहेका छन् (जोशी, २०२१) । प्रविधिको प्रयोगमा सबै क्षेत्रमा समानता छैन । विशेष गरी विकासशील देशहरूमा प्रविधि र इन्टरनेट पहुँचको असमानता, डिजिटल साक्षरताको कमी र संसाधनको अभाव जस्ता चुनौतीहरूले शिक्षा प्रणालीमा प्रविधिको प्रभावकारी प्रयोगमा अवरोध पुऱ्याएका छन् । यद्यपि, प्रविधिको प्रभाव र यसको तीव्र वृद्धिले युगको आवश्यकता र भविष्यको शिक्षा प्रणालीमा महत्त्वपूर्ण योगदान पुऱ्याएको देखिन्छ । शैक्षिक संस्थाहरूमा रहेको प्रविधि पूर्वाधार र यसलाई उपयोग गर्न सक्ने मानवीय तथा संस्थागत क्षमताको सीमितताले प्रविधिको साधनहरूको प्रयोग सम्बन्धी महत्त्वाकाङ्क्षाहरू पुरा गर्न कठिन र चुनौतीपूर्ण बनाएको छ (आचार्य, २०१५) ।

यस परिप्रेक्ष्यमा, उच्च शिक्षा शिक्षणमा प्रविधिको प्रयोगबाट उत्पन्न अवसर र चुनौतीहरूको सामना गर्नु अत्यन्त महत्त्वपूर्ण छ । यसले विद्यार्थीलाई गुणस्तरीय शिक्षा प्रदान गर्न र तिनको उज्ज्वल भविष्य निर्माण गर्न मार्गदर्शन गर्न सक्नेछ ।

उच्च शिक्षा शिक्षणमा प्रविधिको अवस्था नेपालमा विश्व विद्यालय शिक्षाको इतिहास नियाल्दा, वि.सं. १९७५ भाद्र २७ मा त्रिचन्द्र कलेज (पहिले त्रिभुवन चन्द्र कलेज भनेर चिनिने) उच्च शिक्षा प्रदायक संस्थाका रूपमा स्थापना भएको पाइन्छ । वि.सं. २०१६ मा स्थापना भएको त्रिभुवन विश्व विद्यालयलाई नेपालको सबैभन्दा पुरानो र ठुलो विश्व विद्यालयको रूपमा मान्यता दिइएको छ (कान्तिपुर राष्ट्रिय दैनिक, २०८०) । सन् २०२३ मा प्रकाशित ICT Competency Framework for Teachers का अनुसार, शिक्षक प्रशिक्षणका लागि डिजिटल प्रविधिहरूको प्रयोगले शिक्षा नीति, पाठ्यक्रम डिजाइन र सेवापूर्व प्रशिक्षणमा ICT को उपयोगलाई निर्देशित गर्दै शिक्षकहरूको क्षमता विकासमा योगदान पुऱ्याएको छ । यसले शिक्षण

र सिकाइ, विद्यालय प्रशासन र निरन्तर व्यावसायिक विकासका तीन मुख्य क्षेत्र समेटेको छ (UNESCO, २०२३) ।

शैक्षिक प्रविधिले विज्ञान, समाजशास्त्र र सञ्चारका सिद्धान्तहरूलाई आधार मान्दै शिक्षण प्रक्रियामा सुधार ल्याउन मद्दत पुऱ्याउँछ । यसले विद्यार्थी केन्द्रित, व्यावहारिक र नवीन पद्धतिहरूको प्रयोग मार्फत् शिक्षण सिकाइलाई सहज र प्रभावकारी बनाउँछ (अधिकारी, २०२३) ।

आर्टिफिसियल इन्टेलिजेन्स (AI) को बढ्दो प्रभावले कुन विषयगत समूहहरूको रोजगारी घट्दैछ र कुन क्षेत्रमा नयाँ रोजगारी सिर्जना हुँदैछ, भन्ने विषयमा सरकारले व्यवस्थित अध्ययन गर्नुपर्ने आवश्यकता छ (मकालु खबर, २०८०) ।

प्रविधिको प्रयोगले शिक्षण प्रक्रियालाई सहज र सिकाइलाई दिगो बनाउँदै प्रभावकारी बनाएको छ । स्मार्ट बोर्ड, एलईडी टिभी, ओएचपी, ल्यापटप र स्मार्ट फोन जस्ता उपकरणहरूको प्रयोगले शिक्षणलाई प्रभावकारी, व्यावहारिक र समसामयिक बनाउँछ । यी उपकरणहरूले विद्यार्थीलाई आधुनिक ज्ञान, सिप र धारणा विकास गर्न सहयोग पुऱ्याउँछन्, जसले शिक्षाका उद्देश्य हासिल गर्न सघाउँछ (पाण्डे, २०७६) ।

यद्यपि सूचना प्रविधिले कक्षा कोठामा आमूल परिवर्तन ल्याए पनि यसको वैज्ञानिक र सुलभ प्रयोग सीमित छ । मुख्यतया, यसको प्रभावकारी उपयोग निजी र प्रविधि पूर्वाधार सम्पन्न शैक्षिक संस्थाहरूमा व्यापक देखिन्छ । आधुनिक शिक्षणलाई प्रभावकारी बनाउन शिक्षकहरूलाई सूचना प्रविधिमा अद्यावधिक, प्राविधिक सिपयुक्त र उत्साही बनाउन तालिम र स्रोत साधनहरू उपलब्ध गराउनु जरुरी छ ।

अध्ययन विधि

अनुसन्धान कार्यलाई व्यवस्थित रूपमा सम्पन्न गर्नका लागि अनुसरण गरिने प्रक्रिया नै अध्ययन विधि हो । गुणात्मक अनुसन्धान सामान्यतः तथ्याङ्क सङ्कलनपछि मात्रै शुरू गरिने हुँदा यसमा अनुसन्धानकर्ता केन्द्रित क्रियाकलाप हुन्छ (पन्थ, २०१२) । गुणात्मक अनुसन्धान प्राकृतिक अनुसन्धान पनि हो । यस अध्ययनका लागि विश्व विद्यालय अनुदान आयोगबाट गुणस्तर सुनिश्चितता प्रत्यायनकृत तथा त्रिभुवन विश्व विद्यालयबाट सामुदायिक क्याम्पसको रूपमा वर्गीकृत काठमाडौँ शिक्षा क्याम्पसलाई उद्देश्यपूर्ण नमुना सङ्कलन विधिबाट नमुना छनोट गरी गुणात्मक विधिको उपयोग गरेर तथ्याङ्क सङ्कलन तथा विश्लेषण गरिएको छ । यो लेख तयार गर्दा प्रश्नावली, अन्तरवार्ता र द्वितीय स्रोतहरूको माध्यमबाट आवश्यक तथ्याङ्क सङ्कलन गरी तार्किक र वर्णनात्मक विश्लेषण गरिएको छ । यस अध्ययनका उत्तरदाताहरूको रूपमा क्याम्पसमा शिक्षाशास्त्र सङ्काय अन्तर्गत कार्यरत शिक्षक तथा विद्यार्थीलाई उद्देश्यपूर्ण नमुना छनोट विधिबाट छनोट गरिएको थियो । नमूना छनोट उद्देश्यपूर्ण भए पनि शिक्षक तथा विद्यार्थी दुवैको छनोटमा सकेसम्म समावेशितालाई अवलम्बन गरिएको छ । नमूनाको अवस्था तलको तालिकामा देखाइएको छ :

तालिका १
अध्ययनका लागि नमुना छनोट

सङ्काय तथा कार्यक्रम	शिक्षक	विद्यार्थी	जम्मा
शिक्षाशास्त्र सङ्काय	१ महिला सहित जम्मा ३ जना	१ जना छात्र सहित जम्मा २ जना	५ जना
कुल			५ जना

यस अध्ययनमा प्राथमिक सूचनाका लागि प्रश्नावली तयार गरी उत्तरदातासँग प्रत्यक्ष भेटघाट गरी अन्तरवार्ताका माध्यमबाट सूचनाहरू सङ्कलन गरी शिक्षण सिकाइ विधि, सामग्री, व्यवस्थापन र प्रभावका बारेमा आवश्यक सूचना सङ्कलन गरिएको थियो साथै सोही क्रममा अध्ययन अध्यापन सामग्रीहरूको उपलब्धताको अवस्था अवलोकन समेत गरिएको थियो। प्राप्त सूचना तथा जानकारीहरूलाई उच्च शिक्षा शिक्षणमा प्रविधिको प्रयोगको अवस्थासँग सम्बन्धित भई प्रविधिको प्रयोग सम्बन्धमा शिक्षक, विद्यार्थीका दृष्टिकोण, प्रविधियुक्त साधन तथा सामग्रीहरूको उपलब्धता, प्रयोगको अवस्था र आवश्यकता, प्रयोगमा कठिनाई तथा समाधानका उपायहरूमा सम्बन्धी भई अध्ययनलाई अगाडि बढाइएको थियो।

परिणाम र छलफल प्रविधिप्रति शिक्षकको दृष्टिकोण

शिक्षण सिकाइको प्रक्रियामा आएको आमूल परिवर्तन नै शिक्षण सिकाइमा प्रविधिको प्रयोगको उपज हो। शिक्षण सिकाइलाई सरल र सहज बनाउन प्रविधिको शिक्षणमा प्रयोग भन्ने बुझिन्छ। यस सन्दर्भमा शिक्षण सिकाइलाई समय सापेक्ष सरल र सहज बनाउन शिक्षकको अहम् भूमिका हुनु पर्दछ। जसका लागि शिक्षक समय सापेक्ष विकास भएका सूचना प्रविधि सामग्री तथा विधिहरूमा पारङ्गत हुनु अपरिहार्य हुनु पर्दछ। परम्परागत शिक्षण सिकाइ र विधिमा अभ्यस्त भएका शिक्षकहरूलाई वर्तमान सूचना प्रविधिको युग अनुकूल प्रविधिमैत्री बन्दै शिक्षण सिकाइमा संलग्न हुन पक्कै पनि कठिनाई छ। यसै सन्दर्भमा अध्ययनका क्रममा छनोट गरिएका शिक्षकहरूलाई सूचना प्रविधिप्रतिको दृष्टिकोण र विद्यार्थीहरूलाई शिक्षकले शिक्षण सिकाइमा प्रयोग गर्ने प्रविधियुक्त विधि तथा सामग्रीको प्रयोगको अवस्था सम्बन्धमा जानकारी लिइएको थियो।

यसै सन्दर्भमा, एक उप-प्राध्यापकले भनेका छन् “हाम्रो शैक्षिक विभागमा हुने छलफलहरूमा क्रमिक रूपमा सूचना प्रविधिको प्रयोग, आवश्यकता, महत्त्व जस्ता विषयहरूले प्रवेश पाउने गरेका छन्। साथै शिक्षण सिकाइमा पनि आधुनिक साधन तथा सामग्री र विधिहरूले क्रमशः पुराना र शिक्षक केन्द्रित विधिहरूलाई विस्थापित गर्दै गइ रहेका छन्। क्रमिक रूपले शिक्षकहरू सूचना प्रविधिसँग सम्बन्धित तालिम, गोष्ठी, सेमिनार जस्ता कार्यक्रमहरूमा सहभागी हुने क्रम दिनानुदिन बढ्दै छ भने त्यस्ता कार्यका लागि क्याम्पसले पनि आफ्नो स्रोत साधनले भ्याएसम्म सहयोग उपलब्ध गराउने गरेको छ”। प्रविधिको विकाससँगै विद्यार्थीहरू विद्यालय वा क्याम्पस हाताभित्र शिक्षक सामुन्ने नभई शिक्षक विद्यार्थी समक्ष पुग्नु पर्ने परिस्थिति निर्माण हुँदै गएको सन्दर्भमा शिक्षक सूचना प्रविधिप्रति सकारात्मक र निपुर्ण हुनु पर्ने कुरामा दुई मत हुन सक्दैन। यद्यपि परम्परागत शिक्षण पद्धतिबाट पढ्दै र पढाउँदै आएका शिक्षाशास्त्र

सङ्काय अन्तर्गतका हामी शिक्षकहरूका लागि तीव्र रूपमा भइ रहेको ज्ञानको विष्फोट र सूचना प्रविधिको आविष्कारसँग आफूलाई पूर्ण जानकार भई त्यसको सामञ्जस्यता शिक्षण सिकाइसँग गर्नु आजका शिक्षकहरूको ठुलो चुनौती हो तापनि सूचना प्रविधिमा अभ्यस्त हुनुको विकल्प अर्को हुनै सक्दैन भन्ने कुरा शिक्षकहरूले स्वीकार गरेको पाइयो ।

यति हुँदाहुँदै पनि फुर्सदको समयमा शिक्षकहरू नवीन ज्ञान तथा नवप्रवर्तनका विषय वस्तुमा छलफल गर्नुभन्दा आआफ्नो तरिकाले समय बिताउने गरेका देखिन्छन् जुन परम्परागत रूपमा अभ्यस्त बानी व्यवहारको परिणाम पनि हुन सक्छ ।

अर्का एक उप-प्राध्यापकका अनुसार “हामी दावी गर्छौं कि, सामुदायिक क्याम्पसहरूमा हाम्रो क्याम्पस अग्रणी छ । क्याम्पसले हरेक वर्ष शिक्षकहरूका लागि पुनर्ताजगी तालिम, शैक्षिक अनुसन्धान, अनुसन्धानमूलक लेख लेखन, प्रस्ताव तयार गर्ने र नवीनतम् शिक्षण प्रविधिको शिक्षणमा प्रयोग सम्बन्धी तालिमहरूको आयोजना गर्ने तथा त्यस्ता कार्यक्रमहरूमा क्याम्पसका शिक्षकहरूलाई सहभागीका रूपमा पठाउने व्यवस्था गर्दै आएको छ । जसले शिक्षकहरूको शिक्षण सिकाइमा प्रविधिमैत्री बन्न ठुलो सघाउ पुगेको छ । यति हुँदाहुँदै पनि शिक्षकहरूमा प्रविधि अपनाउने इच्छाशक्ति र नवीनता अभावको कारण शिक्षणमा सुधार र प्रविधिको प्रयोग अपेक्षित रूपमा हुन सकेको छैन । प्रविधिको आवश्यकता, महत्त्वलाई स्वीकार गर्दै शिक्षणमा समय सापेक्ष सुधार र नवीनता अपनाउन क्याम्पसले गरेका प्रयासहरू सद्धानीय भए पनि शिक्षकहरूको लगनशीलता तथा शिक्षण पेसामै स्थायित्व हुन्छ भन्ने सुनिश्चितता नभएका कारणले होला, शिक्षकहरूले अपेक्षित रूपमा आफूलाई सूचना प्रविधिमा निपूर्ण गर्न सकेका छैनन्, जसको प्रभाव कक्षाकोठाको शिक्षण सिकाइमा पर्न जान्छ । यसर्थ एकातिर सूचना प्रविधिका कारण सिर्जित प्रविधि गुरुले शिक्षक विस्तापित गर्दै गरेको सन्दर्भमा शिक्षण सिकाइमा नै आफ्नो जीवन समर्पण गर्ने शिक्षकको पेसागत सुनिश्चितताको आधार प्रविधिमा निपूर्णतालाई मान्न सक्तियो भने शिक्षण सिकाइमा दक्ष शिक्षकबाट प्रविधियुक्त समय सापेक्ष शिक्षण हुन सक्ने कुरामा विमति रहन सक्दैन ।

प्रविधिका साधनहरूको प्रयोग

कक्षाकोठामा पहिला सिलोट, त्यसपछि चकबोर्ड र अहिले इन्टरेक्टिभ स्मार्ट बोर्डजस्ता प्रविधिहरू प्रयोग हुन थालेका छन् । सूचना सञ्चार र प्रविधिको क्षेत्रमा आएको क्रान्तिले कक्षा कोठाको सिकाइमा आमूल परिवर्तन ल्याएको छ । कोभिड-१९ ले भर्चुअल र अनलाइन शिक्षा प्रणालीलाई बाध्यकारी बनाएको थियो । यसले फेस-टु-फेस शिक्षाको विकल्प पनि सम्भव छ भन्ने प्रमाणित गर्‍यो (अधिकारी, २०२३) ।

एक उप-प्राध्यापकको भनाइ:- “परम्परागत शिक्षक केन्द्रित विधिबाट शिक्षण सिकाइ हुँदै आइ रहेको नेपाली शिक्षण सिकाइ परिपाटीबाट यस क्याम्पसको शिक्षण सिकाइ पनि अछुतो रहने कुरा भएन । यद्यपि क्याम्पसले पछिल्ला केही वर्षहरूदेखि क्याम्पसका हरेक कक्षाकोठाहरूमा जडान गरेको मल्टिमिडिया प्रोजेक्टर र हरेक विभाग अन्तर्गत विभागीय प्रमुखको कार्य कक्षमा जडित डेक्सटपमा शिक्षण सिकाइका लागि शिक्षकले तयार गर्ने पावर प्वाइन्ट स्लाइडहरू, विषयगत तह गत र वर्षगत रूपमा ई-लाइब्रेरी/ई सिकाइ सामग्रीहरू सङ्कलन गरी वार्षिक शैक्षणिक योजनासँगै अनिवार्य रूपमा बुझाउनु पर्ने परिपाटीका कारण क्याम्पसले प्रविधियुक्त सामग्रीहरूको खरिद, जडान तथा प्रयोगमा उल्लेख्य प्रगति गरेको छ ।” यद्यपि

हरेक समय शिक्षण अनुगमन सम्भव नहुँदा सामग्रीहरू यथोचित उपलब्ध हुँदाहुँदै पनि शिक्षकको शिक्षण सिकाइमा परिश्रम तथा मेहेनत गर्ने बानी कम भएकाले हुन सक्छ, तुलनात्मक रूपमा अन्य विभाग अन्तर्गतका कक्षाहरूमा प्रविधियुक्त सामग्रीहरूको प्रयोग जुन रूपमा हुने गर्दछ, यस शिक्षाशास्त्र सङ्काय अन्तर्गतका कक्षा शिक्षणहरूमा कमै हुने गरेको छ । यसो हुनुमा शिक्षकको प्रविधिप्रतिको निपूर्णताको अभावले पनि हुन सक्छ ।

यसै सन्दर्भमा शिक्षकको भनाइको वैधता र विश्वसनीयताका लागि विद्यार्थीसँग गरिएको अन्तर्वार्ताका क्रममा शिक्षकहरूको शिक्षणमा प्रविधिको प्रयोग सन्दर्भमा विद्यार्थी भन्दछन् “शिक्षकहरू कक्षामा आउनु हुन्छ, धेरैजसो शिक्षक केन्द्रित विधि नै प्रयोग गर्नु हुन्छ, तापनि पहिलेको तुलनामा हिजोआज मल्टिमिडिया प्रोजेक्टरहरूको प्रयोग गरी शिक्षण गर्ने, सिकाइ सामग्रीहरू म्यासेन्जर तथा भाइवर जस्ता कक्षागत सामाजिक सञ्जालका समूहहरूमा पठाइ दिने, सिकाइ विषय वस्तु सम्बन्धी भिडियो तथा लघु सिनेमाहरू प्रदर्शन गर्ने, अन्तरक्रिया तथा सहभागीतामूलक नवीन शिक्षण विधिहरू प्रयोग गरी शिक्षण सिकाइ हुनु जस्ता कार्यहरूले शिक्षण सिकाइमा शिक्षकहरूले प्रविधिको प्रयोग क्रमिक रूपले बढाउँदै लगेको पाइन्छ” ।

अर्का उप-प्राध्यापकको भनाइ अनुसार “अहिलेको युग प्रविधिको युग हो । अहिले पनि पुरानो मोडेलबाट शिक्षण गर्ने हो भने त्यस्ता शिक्षक अब काम नलाग्ने पनि हुन सक्छ । त्यसैले हामी सबै शिक्षकहरूले मल्टिमिडिया प्रोजेक्टरहरूको प्रयोग गरी शिक्षण गर्ने पर्दछ । यो समयको माग हो । अब चक, डस्टर, मार्कर, खेलाउने जमाना गयो । कलेजको उद्देश्य पनि सबै शिक्षकले डिजिटलको प्रयोग गरी शिक्षण गर्नु र सधैं नयाँ परिवर्तनमा अपडेट हुनु भएकाले हामी यसबाट पन्छिनु हुँदैन” । अबको शिक्षा भौतिक उपस्थितिमा होइन, कोठामै बसेर अनलाइन मार्फत पढ्ने हो, त्यसैले पनि उच्च शिक्षा शिक्षणका लागि प्रविधिको उपयोग र महत्त्व अति नै रहेको छ ।

अबको शिक्षक पूर्ण जानकार, अद्यावधिक र सिकाइका नयाँ विधिहरू प्रयोग गर्न सक्षम हुनुपर्छ । कक्षा कोठामा सिकाइका विधिहरू प्रयोग गर्न इच्छा शक्ति र पूर्ण विश्वास आवश्यक छ । शिक्षण विधिहरूको प्रभावकारी प्रयोगका लागि पाठ योजना निर्माण गर्न जान्न र सिकाउनु पर्छ ।

शिक्षकहरूको तालिम र प्रविधि प्रयोगले अनुसन्धान शिक्षण प्रणालीलाई नवीन र व्यावहारिक बनाउन सहयोग गर्दछ । यसले शिक्षकहरूको क्षमता अभिवृद्धि गर्नुका साथै विद्यार्थीहरूको सिकाइ प्रक्रियामा सकारात्मक प्रभाव पार्दछ ।

शैक्षिक मनोवैज्ञानिक डा. बेन्जामिन ब्लुमको Bloom Taxonomy का अनुसार, सिकाइका ६ मुख्य आयामहरू – सम्झन, बुझ्न, प्रयोग गर्न, विश्लेषण गर्न, मूल्याङ्कन गर्न र सिर्जना गर्न महत्त्वपूर्ण छन् । यी सिपहरूको प्रयोगले विद्यार्थीको सिकाइ शैलीलाई प्रभावकारी रूपमा पहिचान गर्न र सुधार गर्न मद्दत पुऱ्याउँछ । अबका विद्यार्थीहरूले प्राज्ञिक, आर्थिक, सामाजिक र राजनैतिक क्षेत्रमा महत्त्वपूर्ण भूमिका खेल्ने छन् । त्यसैले, शिक्षकहरूले उच्च गुणस्तरीय शिक्षण विधि र प्रविधिको प्रयोग गर्नु अत्यावश्यक छ ।

प्रविधिमा ज्ञानको प्रयोग

सिकाइलाई उद्देश्यपूर्ण बनाउनका लागि विषय वस्तु, विद्यार्थीको स्तर, उपलब्ध भौतिक सुविधाहरू र विद्यार्थीको मनोविज्ञानलाई विश्लेषण गरेर कक्षा कोठामा सिकाइ सहजीकरण गर्नु पर्छ । कक्षा कोठामा

भौतिक र मनोवैज्ञानिक वातावरणसँग अनुकूल शिक्षण विधि कार्यान्वयन गर्दा मात्र शिक्षण प्रभावकारी बन्न सक्छ ।

अर्का उप-प्राध्यापकको भनाइ अनुसार “हामीले पाठ योजना बनाएर विभागमा बुझाएका छौं । सबै कक्षामा इन्टरनेट चल्दैन, त्यसैले मैले सीडी वा युट्युव भिडियो डाउनलोड गरेर देखाउँछु । कतिपय पुस्तकहरू आफैँ किन्नु पर्छ । ई-लाइब्रेरीको बारेमा खासै जानकारी छैन” ।

अर्का उप-प्राध्यापकको भनाइ “जागिर खाने मानसिकता भएका शिक्षकले कसरी प्रभावकारी पाठ योजना बनाउँछन् ? दस्तावेज बने पनि कार्यान्वयन भएको पाइँदैन । शैक्षिक क्यालेन्डर अनुसार मिति पालना गर्ने प्रवृत्ति पनि कमजोर छ” । शिक्षकले पाठ योजनामा राम्रोसँग काम नगर्दा परम्परागत विधिहरूमा निर्भरता बढ्छ । यस्तो शिक्षण विधि अब प्रतिस्पर्धात्मक वातावरणमा टिक्न कठिन बन्दै गएको छ ।

सामुदायिक कलेजहरूमा भौतिक संरचनालाई विशेष ध्यान दिइएको पाइन्छ, तर प्रविधि व्यवस्थापनमा त्यति ध्यान दिइएको पाइँदैन । अब शिक्षणलाई प्रभावकारी बनाउन शिक्षक तालिमसँगै मल्टिमिडिया, स्मार्ट बोर्ड र उच्च गतिको इन्टरनेट जस्ता साधनहरूको व्यवस्था गर्नु पर्छ ।

अबको शिक्षक अद्यावधिक, जानकार र सक्षम हुनु पर्छ । यसका लागि तत्परता, जोश र निरन्तर विकासको चाहना जरुरी छ । शिक्षण विधि, पाठ योजना निर्माण र प्रविधि प्रयोग गर्न सिक्नु र सिकाउनु पर्ने आवश्यकता अबै पनि प्रबल छ ।

प्रविधियुक्त ज्ञान प्रयोगको कठिनाइ

नेपालमा प्रविधि पूर्वाधारको गुणस्तर पर्याप्त छैन । त्रिभुवन विश्व विद्यालयका ९५% शिक्षक र कर्मचारीहरू सुधारमा चासो राख्दैनन् । उनीहरूको ध्यान केवल जागिर र राजनीतितर्फ केन्द्रित छ । शिक्षा र प्रविधिको वर्तमान अवस्था: नेपालको चुनौती र सम्भावना विषयमा सरकारले कुनै व्यवस्थित अध्ययन गरेको छैन, जसले कति सङ्ख्यामा र कस्तो प्रकारको जनशक्ति आवश्यक छ, आवश्यक जनशक्ति उत्पादन गर्न कुन विश्व विद्यालय सक्षम छ, र विश्व विद्यालयले उत्पादन गरेको जनशक्ति कहाँ प्रयोग भइरहेको छ भन्ने कुरा अस्पष्ट बनाउँछ ।

एक उप-प्राध्यापकका अनुसार “कक्षा तयारी सहित प्रवेश गर्दा विद्यार्थीको उपस्थिति र व्यवहार अनियमित देखिन्छ, जसले शिक्षण प्रभावकारितामा कमी ल्याउँछ । केही विद्यार्थी कहिलेकाहीं मात्र उपस्थित हुन्छन्, जब कि कहिलेकाहीं कक्षामा विद्यार्थी पाउन पनि गाह्रो हुन्छ” । अहिले कलेजहरू “टुरिस्ट विद्यार्थी” हरूले भरिएका छन्, जहाँ शिक्षा केवल प्रमाण पत्र प्राप्तिका लागि सीमित भएको छ । प्रायः विद्यार्थीमा दक्षता नभएका कारण बेरोजगार बन्दै विदेश पलायन भइरहेका छन् । शिक्षामा व्यावसायिकता, प्रायोगिक अध्ययन, इन्टर्नसिप र महन अध्ययनको अभावले शिक्षा प्रणाली कमजोर बनेको छ, जसले ठुलो क्षति पुर्याएको छ ।

अर्का उप-प्राध्यापकको भनाइमा कक्षामा विद्यार्थीको अनुशासनहीन व्यवहारले शिक्षणलाई अवरुद्ध पार्छ । बाहिरी वातावरणमा पनि विद्यार्थीको असंयमित गतिविधि देखा शिक्षा प्रणालीप्रति निराशा व्यक्त गर्दै संस्कार सहितको शिक्षा दिने चुनौती रहेको छ । प्रभावकारी शिक्षणका लागि शिक्षकले समय सापेक्ष र रोजगारमूलक सिकाइमा ध्यान दिनु पर्छ । कोर्स संरचना र शिक्षण कलामा हाइब्रिड अभ्यास अपनाएर

परम्परागत विधिमा परिवर्तन आवश्यक छ । कक्षा कोठाको सिकाइ सुधार, फराकिलो दायरा, मेन्टोरिङ र प्रदर्शनमुखी शिक्षण विधि प्राथमिकतामा राख्नु पर्छ ।

प्रविधि अत्यन्तै छिटो परिवर्तन भइ रहेको क्षेत्र हो र यसमा नयाँ अनुसन्धान र विकास निरन्तर भइ रहेको हुन्छ । यस कारण पुरानो ज्ञान र प्रविधिहरूसँग काम गर्नु चुनौतीपूर्ण हुन सक्छ । अद्यावधिक ज्ञानको आवश्यकता पर्न सक्छ । सबैका लागि सबै प्रकारका प्रविधिहरू पहुँचयोग्य हुँदैनन्, जसले केही व्यक्तिहरूलाई प्रविधि र यसको ज्ञान प्रयोग गर्न असमर्थ बनाउँछ । यसले विकास र समृद्धिमा अन्तर ल्याउन सक्छ । सामुदायिक शैक्षिक संस्थाहरूको शिक्षण सुधारमा प्रविधि ज्ञानको प्रयोगका लागि विकास अत्यावश्यक छ, जसले महामारीका समयमा पनि प्रभावकारी सिकाइ सहजीकरण गर्न सक्षम भएको विगतका अभ्यासले पाठ सिकाएको छ । शिक्षकको नवप्रवर्धन र प्रविधिको ज्ञान बिना गुणस्तरीय शिक्षण सम्भव छैन (क्षेत्री, २०७८) ।

प्रविधि प्रयोगमा देखिएका कठिनाइहरू सम्बोधन गर्ने तरिका

नेपालमा शिक्षामा प्रविधिको प्रयोगका लागि समन्वय, सहकार्य र साभेदारी महत्त्वपूर्ण रहेको छ । शिक्षण गुणस्तर सुधार गर्न नवीन शिक्षण विधिहरूको प्रवर्धन, शिक्षक तालिम र प्राविधिक क्षमताको विकास आवश्यक छ । नयाँ प्रविधि कार्यक्रम सञ्चालन गरी शिक्षा प्रणालीलाई समावेशी र सुलभ बनाउन सकिन्छ । दीर्घकालीन योजना र साभ्हा प्रयासले शिक्षणमा देखिएका परम्परागत चुनौतीहरूको समाधान गर्न सहयोग पुऱ्याउने छ । विशेष गरी शिक्षकहरूको प्रविधि प्रयोगमा रुचि र दक्षता अभिवृद्धि गर्न तालिम र विकासको प्रक्रिया निरन्तरता अपनाउनु पर्छ । साथै, प्रविधिको पहुँचलाई सबैका लागि समान बनाउने प्रयास गर्नुपर्छ, ताकि डिजिटल साक्षरता र प्रविधि आधारित शिक्षामा समान अवसर प्राप्त गर्न सकिन्छ । शिक्षक र विद्यार्थीहरूको प्रविधिको प्रयोगमा समन्वय र प्रोत्साहन गर्दै, प्रविधिको प्रभावकारी उपयोगले शिक्षा प्रणालीमा सुधार ल्याउन सक्ने छ ।

प्रविधि सम्बन्धी समस्याहरूको पहिचान गरी यसका लागि प्रयोगकर्ताहरूको प्रतिक्रिया र अनुभवलाई ध्यानमा राखी प्रयोगकर्ताहरूलाई प्रविधिको सही प्रयोगका लागि तालिम दिनु, यसले गर्दा उनीहरूको आत्म विश्वास बढाउँछ, र समस्याहरूको समाधान गर्नमा मद्दत गर्दछ । प्रविधि प्रयोगका लागि आवश्यक स्रोत र सामग्री उपलब्ध गराउनु, जस्तै- अनलाइन ट्युटोरियल र कार्यशाला, प्राविधिक समस्याहरूको समाधानका लागि सहायता केन्द्रहरू निर्माण गर्नु, जहाँ प्रयोगकर्ताहरूले आफ्नो समस्याबारे सोध्न र समाधान गर्न पाउन सक्छन् । प्रविधि प्रयोगकर्ताहरूको समूह बनाउने जसले एकअर्कालाई सहयोग गर्न सक्न् । प्रविधिहरूलाई नियमित रूपमा अपडेट गर्नका लागि प्रोत्साहन गरेमा कार्य क्षमता सुधार्न मद्दत गर्दछ र नयाँ समस्याहरूको जोखिम कम गर्छ । प्रविधिको प्रयोगलाई व्यवस्थित गर्न मद्दत गर्दछ । प्रविधि प्रयोगमा अनुभवीलाई प्राथमिकता दिइएमा प्रयोगकर्ताहरूलाई प्रविधि अपनाउन सहज बनाउन सकिन्छ । यी उपायहरूले प्रविधि कठिनाइलाई प्रभावकारी रूपमा सम्बोधन गर्न मद्दत पुऱ्याउँछन्, जसले गर्दा सङ्गठन र व्यक्तिहरू दुवैले लाभ उठाउन सक्छन् ।

उच्च शिक्षा शिक्षणमा प्रविधिको प्रयोगको अवस्थामा शिक्षकको विभिन्न दृष्टिकोण रहेको पाइयो । चाहेर मात्र पनि हुँदैन, डिजिटल प्रयोग गर्नको लागि सबै सहज हुनु पर्दछ, जस्तै : सामाजिक पक्ष, आर्थिक पक्ष

आदि । कलेजले दिइएको सुविधा अनुसार सहज हुने पहुँचमा अग्रसर हुनु पर्दछ । उच्च शिक्षा प्रणालीमा प्रविधिको प्रयोग, प्रविधि प्रयोगमा विकासको महत्त्वलाई स्पष्ट रूपमा प्रस्तुत गर्दछ । शिक्षणका परम्परागत विधिहरूमा सुधार र प्रविधिको प्रभावकारी उपयोगले सिकाइको प्रक्रिया प्रभावकारी बनाउन सक्छ । साथै, सामुदायिक कलेजहरूमा भौतिक संरचनाको तुलनामा शिक्षणमा गुणस्तरीय सुधारको आवश्यकता देखिन्छ । शिक्षक र विद्यार्थीहरूको सक्रिय सहभागिता र गुणस्तरीय शिक्षण सामग्रीको उपयोगमा ध्यान दिनु पर्ने आवश्यकता रहेको छ । अन्ततः शिक्षण प्रणालीलाई अभि समावेशी र प्रभावकारी बनाउन शिक्षा र प्रविधिको सन्तुलित संयोजन आवश्यक देखिन्छ ।

उच्च शिक्षा शिक्षणमा प्रविधिको प्रयोगको वर्तमान अवस्था र यसको प्रभावहरूको विश्लेषण गर्दै शिक्षा प्रणालीमा प्रविधिको समावेशीकरणको महत्त्वलाई प्रविधिको प्रयोगका अवसर र चुनौतीहरू र यसले शिक्षण र सिकाइ प्रक्रियामा पारेका प्रभावहरूमा प्रविधिको प्रभावकारी उपयोगका लागि शिक्षकको तालिम, प्रविधिको पहुँच र संसाधनहरूको अभावलाई प्रमुख चुनौतीका रूपमा देखिएको छ ।

प्रविधिको समावेशले शिक्षण र सिकाइको प्रक्रियामा सुधार ल्याउँछ, यद्यपि नेपालको शिक्षण क्षेत्रमा प्रविधिको उपयोगमा असमानता, डिजिटल साक्षरताको कमी र पूर्वाधारको अभावका कारण यसको प्रभावकारी उपयोगमा कठिनाइहरू छन् । यी चुनौतीहरूको समाधानका लागि शिक्षकहरूको पेशागत विकास, नवीन प्रविधिको उपयोग र सरकारी नीतिहरूको समर्थन आवश्यक छ । प्रविधि र शिक्षकको तालिमका माध्यमबाट शिक्षा प्रणालीलाई सुधारका लागि सुभावहरू दिइएका छन्, जसमध्ये सामुदायिक कलेजहरूको प्रविधि व्यवस्थापन सुधार, शिक्षकहरूको प्रविधि साक्षरता वृद्धिका लागि तालिम र अनलाइन स्रोतहरूको सुलभता प्रमुख छन् । यसले शिक्षा क्षेत्रमा प्रविधिको प्रभाव र चुनौतीहरूको व्यवस्थापनमा गहिरो ध्यान दिनु पर्ने आवश्यकता स्पष्ट गर्दछ ।

निष्कर्ष

यस अध्ययनले शिक्षामा प्रविधिको प्रयोगले प्रभावकारी शिक्षण र सिकाइ प्रक्रियालाई सहज बनाउन महत्त्वपूर्ण भूमिका रहने देखिन्छ । शिक्षण र सिकाइलाई सहज र प्रभावकारी बनाउन सूचना प्रविधि, स्मार्ट बोर्ड, मल्टिमिडिया र भर्चुअल शिक्षण उपकरणको प्रयोग अपरिहार्य देखियो । शिक्षण विधिका नवीन उपायहरू अवलम्बन गर्न शिक्षकहरूले तालिम र नयाँ प्रविधिमा अद्यावधिक हुनु पर्ने देखियो । शिक्षण प्रणालीमा प्रविधिको समावेशले शिक्षकहरूको पेशागत विकासमा सहयोग पुऱ्याउनुका साथै विद्यार्थीहरूको सिकाइ क्षमतालाई नयाँ उचाइमा पुऱ्याउने र नेपालजस्ता देशमा प्रविधि पूर्वाधारको अभाव नगराई, डिजिटल साक्षरताको विकास र शिक्षणमा प्रविधिको प्रभावकारी उपयोगका चुनौतीहरूलाई सामना गराई शिक्षा प्रणालीको समग्र सुधारमा हुने देखिन्छ । शिक्षण पेसामा सम्मानजनक रणनीतिहरू अपनाउनु पर्छ । शिक्षकले पढाउने कि सिकाउने निर्णय गर्नु पर्छ, जहाँ सिकाउनेमा ज्ञान, सिप र सकारात्मक सोच आवश्यक छ । शैक्षिक क्षति कम गर्न र सिप आधारित शिक्षा प्रणालीको विकास गर्न शिक्षक सक्षम हुनु जरूरी छ । सूचना र सञ्चार प्रविधिको उपयोगसँगै समावेशी सहभागिता र गुणस्तरीय शैक्षिक वातावरण तयार गर्न आवश्यक छ । शिक्षकहरूले पाठ्यक्रम र विषय वस्तुमा सुधारका लागि सल्लाह सुभाब दिन, गृहकार्य योजना बनाउन र सुधारात्मक मूल्याङ्कन गर्नु पर्छ । सिकाइ क्षमता वृद्धि गर्नका लागि नयाँ

ऐन नियम र शैक्षिक कार्यक्रमका बारेमा निरन्तर जानकारी राखेर शिक्षण सुधार गर्नु पर्छ । कलेजहरूमा इन्टरनेटको प्रयोगलाई बढावा दिँदै जाँदा यसैबाट बढेको अश्लीलता र हिंसा न्यूनीकरण कसरी गर्ने भन्ने पनि चुनौती भएको छ । यस सम्बन्धी अध्ययन अनुसन्धान गर्न सके विश्व विद्यालयमा शिक्षक तथा विद्यार्थी सबैलाई सही मार्ग पहिचान गर्न सहजीकरण हुने देखिन्छ ।

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सुदूरपश्चिम प्रदेशमा भाषिक प्रयोगको अवस्था

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लेखसार

भाषा तथा भाषिक भेदका विविधता तथा तिनको प्रयोगावस्थाका बारेमा तथ्यपरक खोज विश्लेषण गरी तिनको संरक्षण तथा सम्बर्धन गर्दै संस्कृति र सामाजिक मान्यताको पनि प्रवर्धन गर्नु आवश्यक छ। प्रस्तुत लेखको प्रमुख उद्देश्य सुदूरपश्चिम प्रदेशमा प्रयोगमा रहेका भाषाको अवस्था उल्लेख गरी वर्गीकरण गर्नु हो। परिमाणात्मक ढाँचामा तयार पारिएको यस लेखको प्रस्तुति वर्णनात्मक प्रकृतिको छ। यस लेखमा राष्ट्रिय तथ्याङ्क कार्यालयबाट भाषिक तथ्याङ्क मुख्य सामग्री बनेका छन्। त्यस्तै भाषा आयोग एवम् सम्बद्ध विभिन्न स्रोत सामग्रीबाट समेत सूचना सङ्कलन गरिएको छ। प्रस्तुतिलाई सरल एवम् बोधगम्य बनाउन तथ्यलाई तालिका तथा चित्रमा प्रस्तुत गरी वर्णन गरिएको छ। सुदूरपश्चिम प्रदेशमा ७२ ओटा भाषा प्रयोगमा रहेको पाइएको छ। उक्त प्रदेशमा पाँच भाषाका वक्ता एक लाखभन्दा बढी सङ्ख्यामा रहेका छन्। दश हजारदेखि एक लाखसम्म वक्तासङ्ख्या भएका भाषाको सङ्ख्या छोटो र दश हजारभन्दा कम वक्तासङ्ख्या भएका भाषाहरू ६९ ओटा रहेका छन्। उक्त प्रदेशमा नेपालीबाहेकका अधिकांश मातृभाषी वक्ताले नेपाली भाषालाई दोस्रो भाषाका रूपमा उपयोग गर्दछन्। सुदूरपश्चिम प्रदेशमा ५९ भाषाहरू दोस्रो भाषाको रूपमा प्रयोग भएको पाइन्छ। उक्त प्रदेशमा प्रचलित कुल ७४ पुर्खाका भाषामध्ये डोटेली, वैतडेली,

थारू, अछामी, बभाडी, नेपाली, दार्चुलेली, बाजुरेली भाषालाई पुर्खाको भाषाका रूपमा प्रयोग गर्नेहरूको सङ्ख्या एक लाखभन्दा बढी रहेको छ। सुदूरपश्चिम प्रदेशमा भारोपेली भाषापरिवार, चिनियाँतिब्बती भाषापरिवार र द्रविडेली भाषापरिवार गरी तीनओटा भाषापरिवारका भाषाहरू बोलिन्छन्। यस प्रदेशमा भारोपेली भाषापरिवारका वक्ताको बाहुल्य छ। निर्दिष्ट प्रदेशका कैलाली जिल्लामा ५४ र बैतडी जिल्लामा १५ भाषा मात्र प्रयोगमा छन्। सुदूरपश्चिम प्रदेशका कुनै पालिकामा दुईओटा र कुनै पालिकामा ३७ ओटासम्म मातृभाषा प्रयोगमा छन्। सुदूरपश्चिम प्रदेश भाषिक विविधताको सङ्गम भएकाले उक्त क्षेत्रमा रहेका भाषाको संरक्षण तथा संवर्धन आवश्यक देखिन्छ।

शब्दकुञ्जी : मातृभाषा, दोस्रोभाषा, भाषिक प्रयोग, भाषिक विविधता, भाषापरिवार

परिचय

सुदूरपश्चिम प्रदेश नेपालको सबैभन्दा पश्चिममा अवस्थित प्रदेश हो। नेपालका संविधान, २०७२ ले नेपाललाई सङ्घीय शासनव्यवस्था अनुकूल पुनर्संरचना गर्ने क्रममा साविकका महाकाली अञ्चलका ४ ओटा जिल्ला र सेती अञ्चलका ५ ओटा जिल्लालाई सुदूरपश्चिम प्रदेशका रूपमा कायम गरिएको हो। तीन जिल्ला (दार्चुला, बभाङ र बाजुरा) हिमाली हिमालमा, चार जिल्ला (डोटी, डडेल्धुरा, अछामी र बैतडी) पहाडमा र २ जिल्ला (कैलाली र कञ्चनपुर) तराईमा पर्ने (नेपाल सरकार, २०७४) यो प्रदेश भौगोलिक रूपमा विविधतामय छ। पूर्वमा नेपालको कर्णाली प्रदेश, पश्चिम र दक्षिणमा भारत तथा उत्तरमा चीनको स्वशासित क्षेत्र तिब्बत र कर्णाली प्रदेशको हुम्ला जिल्ला (सुदूरपश्चिम प्रदेश सरकार, २०८१) रहेका छन्। ९ जिल्लाका १ उपमहानगरपालिका, ३३ नगरपालिका र ५४ गाउँपालिका गरी जम्मा ८८ स्थानीय तह रहेको यो प्रदेश, चमेलिया, बुढीगङ्गा दारगंगाजस्ता नदीहरू, घोडाघोडी ताल (विश्वसम्पदा सूचीमा सूचीकृत सिमसार क्षेत्र, खप्तड, बडिमालिका, रामारोशन जस्ता अनेकौँ प्राकृतिक, धार्मिक र पर्यटकीय स्थलहरू रहेका छन् (सुदूरपश्चिम प्रदेश सरकार, २०८१)। यसरी विविध जातजाति, सांस्कृतिक र भाषिक विविधता समेत यस प्रदेशको विशेषता हो।

भौगोलिक विविधता सुदूरपश्चिम प्रदेशको एक महत्वपूर्ण विशेषता बनेको छ। वि.सं. २०७८ सालको जनगणना अनुसार यस प्रदेशमा ७२ ओटा मातृभाषा बोलिन्छन् (केन्द्रीय तथ्याङ्क कार्यालय, २०८०)। यसबाहेक पनि नखुलेका भाषा र अन्य भाषाअन्तर्गत केही वक्ताहरूलाई समावेश गरेको छ। सुदूरपश्चिम प्रदेशमा प्रचलित भाषाहरूमध्ये केही भाषाहरूको मूल थलोसमेत यसै प्रदेशमा रहेको पाइन्छ भने केही भाषाहरूको मूल थलो यस प्रदेशभन्दा बाहिर रहेको पाइन्छ। मूलतः सुदूरपश्चिम प्रदेश नै मूल थलो भएका भाषाहरूमा डोटेली, बैतडेली, अछामी, बभाङ्गी, दार्चुलेली, डडेल्धुरी, दैलेखी, जुम्ली, खस, राउटे, ब्याँसी लगायतका भाषाहरू रहेका छन्। सुदूरपश्चिम प्रदेश मूल थलो भएका धेरै भाषाहरू विगतमा नेपाली भाषाका भाषिकाका रूपमा प्रचलित रही वि.सं. २०६८ को जनगणनाबाट भाषाको मान्यता पाएका भाषाहरू रहेका छन्। त्यस्तै कतिपय भाषाहरू सुदूरपश्चिम प्रदेश मूल थलो नभई त्यहाँसमेत प्रचलनमा रहेका भाषाहरू रहेका छन्।

नेपालमा प्रचलित भाषाहरूको सङ्ख्यामा निरन्तर परिवर्तन देखिएजस्तै सुदूरपश्चिम प्रदेशमा प्रचलित भाषाहरूको सङ्ख्यामा पनि निरन्तर परिवर्तन देखिन्छ। २०६८ सालको जनगणनाले यस प्रदेशमा ८३

भाषा प्रचलनमा आएको देखाएको थियो भने २०७८ सालको जनगणनाले ७२ भाषाहरूको प्रयोगावस्था रहेको जनाएको छ ।

भाषा आयोगले सरकारी कामकाजको भाषासम्बन्धी सिफारिसहरू, २०७८ मा सरकारी कामकाजको भाषासम्बन्धी पूरक सिफारिस, २०८० सन्दर्भमा यस प्रदेशका डोट्याली र थारू भाषालाई सरकारी कामकाजको भाषाको रूपमा सिफारि गरेको छ । यस्तै प्रदेशमा भाषाको स्तरगत योजना निर्माणको क्रममा रहेका बैतडेली, अछामी र बभाडी भाषालाई सरकारी कामकाजका भाषाका रूपमा विस्तार गर्न निश्चित कार्य र क्षेत्रका लागि सरकारी कामकाजको भाषाको मान्यता पाउने गरी सिफारिस गरिएको छ (भाषा आयोग, २०७८) ।

विगतमा नेपाली भाषाका भाषिकाका रूपमा रहेर हाल भाषाको मान्यता पाएका अन्य भाषाहरूको बोधगम्यताको अवस्था कस्तो छ ? तिनीहरूका विचमै पनि बोधगम्यताको अवस्था कस्तो छ ? भाषाको मान्यता प्रदान गर्नुअघि खोजिनुपर्ने यस्ता प्रश्नको उत्तरका लागि गहन भाषावैज्ञानिक अध्ययन आवश्यक हुन्छ । भाषा तथा भाषिक भेदका विविधता तथा तिनको प्रयोगावस्थाका बारेमा तथ्यपरक खोज विश्लेषण गरिएमा भाषाको संरक्षण तथा संवर्धन मात्र होइन संस्कृति र सामाजिक मान्यताको पनि प्रवर्धन हुने भएकाले तदनुकूलका अध्ययन विश्लेषण आवश्यकीय हुन्छन् । शिक्षा, सञ्चार, स्वास्थ्य एवम् जीवनशैलीमा पनि भाषिक पक्षको उपयोगिता तथा प्रभाव हुने भएकाले सम्बन्धित भौगोलिक क्षेत्रमा भाषाको प्रयोगावस्था निकर्षाल गर्नु सान्दर्भिक देखिएकाले प्रस्तुत लेख तयार पारिएको हो ।

उद्देश्य

प्रस्तुत लेखको प्रमुख उद्देश्य सुदूरपश्चिम प्रदेशमा प्रयोगमा रहेका भाषाको अवस्था उल्लेख गरी वर्गीकरण गर्नु हो । यसका विशिष्ट उद्देश्यअन्तर्गत उक्त प्रदेशमा प्रयोगमा रहेका मातृभाषा तथा दोस्रोभाषाको सङ्ख्या र तिनका वक्ता प्रस्तुत गर्नु हो । त्यसैगरी निर्दिष्ट प्रदेशका भाषामा रहेका स्रोतगत एवम् परिवारगत विविधता प्रस्तुत गर्नुका साथै उक्त प्रदेशमा प्रयोगमा रहेका भाषाहरूको जिल्लागत एवम् पालिकागत प्रयोग र भाषिक वितरणको अवस्था उल्लेख गर्नु पनि यस लेखको विशिष्ट उद्देश्य हुन् ।

सैद्धान्तिक सन्दर्भ र भाषाको अध्ययन

सुदूरपश्चिम प्रदेशमा प्रचलित भाषाहरूमा विभिन्न अध्ययन अनुसन्धानहरू भएका छन् । विगतदेखि हालसम्म भएका विभिन्न स्तरका अध्ययनहरूले सुदूरपश्चिमका भाषाहरूका बारेमा विभिन्न तथ्य सार्वजनिक गर्नाका साथै ती भाषाको संरक्षण र संवर्धनमा समेत योगदान पुऱ्याएका छन् । विगतमा नेपाली भाषाका भाषिकाका रूपमा रही हाल छुट्टै भाषाका मान्यता पाएका भाषाहरूसमेत सुदूरपश्चिममा रहेकाले नेपाली भाषाका भाषिकाका नामबाट नै धेरै अध्ययनहरू भएका छन् । यसर्थ सुदूरपश्चिम प्रदेशका भाषाका बारेमा गरिएको अध्ययन तथा खोजका सन्दर्भमा अन्य भाषाका अतिरिक्त नेपाली भाषाका भाषिकाहरूको अध्ययनसम्म पुग्नुपर्ने हुन्छ । यस सन्दर्भमा नेपाली भाषाको अध्ययनको विकासक्रममा सुरुवाती कार्य गर्ने विदेशी विद्वान्हरू जोन बिम्स (सन् १८६७), जी.ए. ग्रियर्सन (सन् १९१६), साङ्कृत्यायन (सन् १९६०) ले गरेका भाषिक अध्ययन र नेपाली भाषाको वर्गीकरणका सन्दर्भमा सुदूरपश्चिमका भाषिक भेद पहिचानको

कार्यलाई पृष्ठभूमिका रूपमा लिन सकिन्छ । पोखरेल (२०३१) ले नेपाली भाषाका पूर्वेली वर्ग, माझाली वर्ग, ओरपश्चिमा वर्ग र परपश्चिमा वर्ग गरी पाँच भाषिकाको चर्चा गरेका छन् । उनले चर्चा गरेका ओरपश्चिमा र परपश्चिमा वर्गमा पर्ने नेपाली भाषाका भाषिकाहरू हाल सुदूरपश्चिमका भाषाहरूअन्तर्गत पर्दछन् । तत्कालीन समयमा नेपाली भाषाका भाषिकाका रूपमा रहेका सन्दर्भमा भाषिका निर्धारणका सन्दर्भमा धेरै विद्वानहरूले विभिन्न अध्ययनहरू गरेका छन् । तिमिल्सिना (२०५०) ले सङ्ख्या र सार्वनामिक शब्दका सातओटा, निरौला (२०५०) ले क्रियाको रूपतत्त्वका आधारमा १३ भाषिका, सुवेदी (२०५१) ले वाक्यतत्त्वका आधारमा १७ ओटा, आचार्य (२०५३) ले उच्चारणका आधारमा १३ भाषिका, ढुङ्गाना (२०५३) ले आधारभूत शब्दावलीका आधारमा १३ भाषिका तथा निरौला (२०७२) ले ध्वनितात्त्विक, रूपतात्त्विक र वाक्यतात्त्विक आधारमा ११ भाषिका निर्धारण गरेका छन् । नेपाली भाषाका भाषिका निर्धारणका सम्बन्धमा भएका अध्ययनहरूमा एकरूपता पाइँदैन । क्षेत्रभ्रमण नै नगरी गरिएका, सूचक छनोटमा सावधानी नअपनाइएको साथै संस्थागत र गहन अध्ययन नभई व्यक्तिगत रूपमा सीमित स्रोतसाधान र ज्ञानका आधारमा गरिएको अध्ययनका कारण फरक फरक नतिजा आएको छ । यसविचमा २०६८ सालको जनगणनाले नेपाली भाषाका भाषिकाका रूपमा प्रचलित रहेका खस, अछामी, डोटेली, बैतडेली, बभाडी, डोल्पाली, जुम्ली, डडेल्धुरी, दैलेखी, बाजुरेली र दार्चुलेलीलाई भाषिक मान्यता प्रदान गरेपछि अध्ययनको सन्दर्भ परिवर्तन भएको छ । यस परिप्रेक्ष्यमा शाही (२०७०) ले सुदूरपश्चिमका विगतमा नेपाली भाषाको मातृभाषाका रूपमा रहेको अछामी भाषासँग नेपाली भाषासँगको बोधगम्यताको स्तर परीक्षण गर्न कम्प्युटिस्नल लिङ्गविस्टिक्सअन्तर्गत वर्डसर्भ सफ्टवयरमा त्रिवि, भाषाविज्ञान केन्द्रीय विभागले निर्धारण गरेका २१० आधारभूत शब्दसूचीको माध्यमबाट समानता र भिन्नताको परीक्षण गर्दा ४४ प्रतिशत मात्रै बोधगम्य रहेको निष्कर्ष निस्केको थियो । भाटिया (सन् १९७३) ले ५० प्रतिशत र बेर्गम्यान (सन् १९९०) ले ७० प्रतिशत र ब्लेयर (सन् १९९७) ले साठी प्रतिशत र सोभन्दा बढी बोधगम्यता भएमा ती दुई फरक फरक भाषा नभई एउटै भाषा हुनुपर्ने मान्यता प्रस्तुत गरेका छन् ।

अनुसन्धानात्मक कार्यहरूमा विद्यावारिधि, दर्शनाचार्य, स्नातकोत्तर उपाधि प्रयोजनका साथै विभिन्न निकायबाट गरिने लघु अनुसन्धानका साथै वैयक्तिक प्रयासमा भएका अध्ययनहरू रहेका छन् । विद्यावारिधि उपाधिका लागि गरिएका खगेन्द्रप्रसाद उपाध्यायको अछामी भाषिका र नेपाली भाषाको व्यतिरेकी अध्ययन (२०७२), लक्ष्मीराज पण्डितको बभाङ्गी नेपालीको अध्ययन (२०६९), हर्कबहादुर शाहीको अछामी भाषाको अध्ययन (२०७०), चुडामणि पाण्डेयको बैतडेली भाषाको अध्ययन (२०७२) जस्ता शोध अध्ययनहरू विशेष उल्लेखनीय छन् । स्नातकोत्तर तहको उपाधिका लागि त्रिभुवन विश्वविद्यालय, शिक्षाशास्त्र केन्द्रीय विभागअन्तर्गतको नेपाली भाषाशिक्षा विभागलगायत देशैभरिका विभिन्न क्याम्पसहरूबाट विभिन्न शीर्षकमा शोधकार्य सम्पन्न भएका छन् । नेपाली भाषासँग सुदूरपश्चिमका विभिन्न भाषिका र भाषासँगको व्यतिरेकी अध्ययन तथा त्यस प्रदेशमा प्रचलित भाषाहरूको अध्ययनका साथै शब्द, उखान, टुक्का सङ्कलनजस्ता कार्यमा यी अध्ययनहरूले योगदान दिइएको पाइन्छ । वर्तमान समयमा उक्त क्षेत्रमा प्रयोगमा रहेका भाषा, तिनका मातृभाषागत एवम् दोस्रोभाषागत विविधता, पालिकागत वितरण एवम् स्रोतगत तथा भाषापरिवारगत विविधताको यकिन तथ्यसहित बोधगम्य प्रस्तुति यस लेखमा गरिएकाले प्रस्तुत लेखको औचित्य देखिन्छ ।

अध्ययन विधि र प्रक्रिया

प्रस्तुत लेख परिमाणात्मक ढाँचामा तयार पारिएको छ। प्रस्तुतिमा वर्णनात्मक विधिको उपयोग गरिएको यस लेखमा आधारित छ। द्वितीयक स्रोत उपयोग भएको प्रस्तुत लेखमा नेपालको राष्ट्रिय तथ्याङ्क कार्यालयको आधिकारिक वेबसाइटबाट भाषिक तथ्याङ्क प्राप्त गरिएको छ। भाषा आयोग एवम् सम्बद्ध विभिन्न स्रोत सामग्रीबाट सूचना सङ्कलन गरी लेख तयार पारिएको छ। प्रस्तुतिलाई सरल एवम् बोधगम्य बनाउनका लागि निर्दिष्ट क्षेत्रमा प्रयोगमा रहेका मातृभाषा, दोस्रोभाषा, स्रोतगत एवम् भाषापरिवारगत विविधताका तथ्यलाई तालिकामा देखाई वर्णनसमेत गरिएको छ भने भाषिक वितरणको अवस्थालाई जिल्लागत एवम् पालिकागत आधार वर्गीकरण गरी चित्रमा प्रस्तुत गरी वर्णन गरिएको छ।

प्राप्ति र छलफल

सुदूरपश्चिम प्रदेशको भाषिक विविधताको अवस्थालाई प्राप्ति र छलफल शीर्षकअन्तर्गत प्रस्तुत गरिएको छ। यहाँ सुदूरपश्चिम प्रदेशको भाषिक प्रयोगावस्थाका सम्बन्धमा गरिएको अध्ययनका प्राप्तिलाई मातृभाषागत विविधता, दोस्रो भाषागत विविधता, पुर्खाको भाषागत विविधता, भाषापरिवारगत विविधता, जिल्लागत भाषिक वितरण र पालिकागत भाषिक वितरणजस्ता उपशीर्षकमा प्रस्तुत गरिएको छ।

मातृभाषागत विविधता

सुदूरपश्चिम मातृभाषाविक वक्ताका दृष्टिले भाषिक विविधतायुक्त प्रदेश हो। वि.सं. २०७८ को जनगणना अनुसार यस प्रदेशमा ७२ ओटा भाषा प्रयोगमा छन्। यस प्रदेशमा ११,४३, ५६२ (प्रदेशको कुल जनसङ्ख्याको ४२.४४) वक्ता भएको नेपाली भाषादेखि जम्मा १० जना वक्तासङ्ख्या भएको दनुवार भाषासमेत प्रचलित रहेका छन्। यस प्रदेशको भाषिक विविधताको अवस्थालाई तलको तालिकामा प्रस्तुत गरिएको छ :

तालिका १ :

मातृभाषा र तिनका वक्तासङ्ख्या

क्र.सं	भाषा	प्रयोक्ता	क्र.सं	भाषा	प्रयोक्ता	क्र.सं	भाषा	प्रयोक्ता
१.	नेपाली	११४३५६२	२६.	धुलेली	७३४	५१	ल्होपा	७४
२.	डोटेली	४८६८६८	२७.	संस्कृत	७२२	५२	वाहिङ/वायुङ	६८
३.	थारू	३९८९१४	२८.	राई	४३०	५३	बज्जिका	६६
४.	वैतडेली	१५१५७१	२९.	मुसलमान	४२२	५४	दुरा	६१
५.	अछामी	१३८४७४	३०.	खाम्ची (राउटे)	४१७	५५	कोचे	५७
६.	बम्हाङ्गी	९९३३४	३१	उर्दू	२९२	५६	भुजेल	५४
७.	राना थारू	७७७२७	३२.	कुमाल	२६९	५७	चाम्लिङ	३८
८.	वाजुरेली	५६३९६	३३.	पहरी	१९३	५८	थकाली	३५
९.	दार्चुलेली	४५५६२	३४.	सोनाहा	१८६	५९	मेवाहाङ	३४
१०.	डडेल्धुरी	२१२८९	३५.	साङ्केतिक भाषा	१३४	६०	बेल्हारे	२०

११. मगर ढुट	१७३२६	३६. पञ्जाबी	१३०	६१	थामी	१९
१२. मगर खाम	९१५६	३७. बङ्गला	१२९	६२	वान्तवा	१८
१३. तामाङ	७८३७	३८. मगर काइके	१२९	६३	दुमी	१७
१४. हिन्दी	७७९०	३९. याक्थुङ/लिम्बु	१२८	६४	घले	१५
१५. मैथिली	४६३५	४०. तिब्बती	१२५	६५	गनगाई	१५
१६. दैलेखी	३९७१	४१. माभी	१२३	६६	लोहोरुङ	१४
१७. अवधी	३२४१	४२. राजवंशी	११८	६७	साम्पाङ	१३
१८. जुम्ली	२६८८	४३. मुगाली	११५	६८	दुङमाली	१३
१९. खस	२५८३	४४. उराउँ/कुडुख	११४	६९	मगही	१२
२०. राजी	२४३७	४५. छिलिङ	१११	७०	नाछिरिङ	१२
२१. नेपाल भाषा	१९१६	४६. बोटे	११०	७१	मेचे	११
२२. गुरुङ	१५९०	४७. मारबाडी	९३	७२	दनुवार	१०
२३. भोजपुरी	१२६३	४८. अङ्ग्रेजी	९०	७३	भाषा नखुलेको	४१
२४. व्यांसी	१२१५	४९. शेर्पा	८७	७४	अन्य	३१६
२५. भोटे	९३०	५०. सुनुवार	७४			

जम्मा २६९४७८३

स्रोत : राष्ट्रिय तथ्याङ्क कार्यालय, २०८० ।

माथिको तालिकामा सुदूरपश्चिम प्रदेशको मातृभाषा र तिनको वक्ता सङ्ख्या प्रस्तुत गरिएको छ । यस प्रदेशमा २०७८ सालको जनगणनाले ७२ ओटा मातृभाषा पहिचान गरेको छ । साथै भाषा नखुलेका र अन्यसमेतको सङ्ख्याले यसभन्दा थप भाषा देखिन सक्ने सम्भावना समेत खुला रहेको देखिएको छ । यस प्रदेशमा एक लाखभन्दा बढी वक्तासङ्ख्या भएका भाषाहरूमा नेपाली, डोटेली, थारू, बैतडेली र अछामी गरी पाँच भाषा रहेका छन् । वक्ता सङ्ख्याको आधारमा यी भाषालाई प्रदेशका मुख्य भाषाका रूपमा र अन्य भाषालाई अल्पसङ्ख्यक भाषाका रूपमा लिन सकिन्छ । दश हजारभन्दा बढी र एक लाखभन्दा कम वक्तासङ्ख्या भएका भाषाको सङ्ख्या ६ ओटा र एक हजारभन्दा बढी र दश हजारभन्दा कम वक्तासङ्ख्या भएका भाषाहरू १३ ओटा छन् । त्यस्तै एक सयभन्दा बढी र एक हजारभन्दा कम वक्तासङ्ख्या भएका भाषाहरू ३२ ओटा र एक सयभन्दा कम वक्तासङ्ख्या भएका भाषाहरूको सङ्ख्या २६ ओटा रहेको छ । यस्तै भाषा नखुलेका ४१ जना र अन्य भाषाअन्तर्गत ३१६ जना रहेका छन् । यसरी यस प्रदेशमा प्रचलित धेरै भाषाहरू प्रदेशगत आधारमा मात्र हेर्दा अल्पसङ्ख्यक वर्गमा रहेको देखिन्छ ।

दोस्रो भाषागत विविधता

नेपालका धेरै मातृभाषिक वक्ताहरूले मातृभाषाका अतिरिक्त दोस्रो भाषाको पनि प्रयोग गर्दछन् । मूलतः नेपाली बाहेकका धेरै मातृभाषिक वक्ताले नेपाली भाषालाई दोस्रो भाषाका रूपमा प्रयोग गर्दछन् भने । अन्य कतिपय भाषालाई पनि दोस्रो भाषाका रूपमा प्रयोग गर्ने गरेको पाइन्छ । सुदूरपश्चिम प्रदेशमा प्रचलित ५१ भाषाहरूलाई वक्ताले दोस्रो भाषाको रूपमा प्रयोग गरेको देखिन्छ । सुदूरपश्चिम प्रदेशको दोस्रो भाषिक प्रयोक्तासङ्ख्यालाई तलको तालिकामा प्रस्तुत गरिएको छ :

तालिका २

दोस्रो भाषा र तिनका वक्तासङ्ख्या

क्र.सं	भाषा	प्रयोक्ता	क्र.सं	भाषा	प्रयोक्ता	क्र.सं	भाषा	प्रयोक्ता
१.	दोस्रो भाषा नभएका	११३७१६५	१८.	मैथिली	५६०	३५.	जिरेल	३६
२.	नेपाली	१४९०१५१	१९.	चाम्लिङ	४८०	३६.	साङ्केतिक भाषा	३१
३.	डोटेली	१३१४१	२०.	तामाङ	४५९	३७.	राई	२८
४.	थारू	१०२३९	२१.	मारवाडी	४१७	३८.	बज्जिका	२७
५.	हिन्दी	६२७३	२२.	मगर ढुट	३६८	३९.	खाम्ची (राउटे)	२७
६.	अवधी	५५६४	२३.	नेपाल भाषा (नेवारी)	२४४	४०.	ल्होपा	२१
७.	डडेल्धुरी	५५१६	२४.	गुरुङ	२४४	४१.	गनगाई	२०
८.	अछामी	५३९२	२५.		२१४	४२.	दुरा	१७
९.	बैतडेली	५०८८	२६.	अन्य	१७३	४३.	व्याँसी	१६
१०.	दार्चुलेली	४१८४	२७.	मगर खाम	१४९	४४.	धुलेली	१५
११.	बभ्राङ्गी	२३३५	२८.	भोजपुरी	१४२	४५.	पञ्जाबी	१५
१२.	अङ्ग्रेजी	१११८	२९.	मेवहाङ	१३१	४६.	हायु/बायु	१४
१३.	उर्दू	१००९	३०.	संस्कृत	९५	४७.	छिलिङ	१३
१४.	रानाथारू	८७१	३१.	जुम्ली	८८	४८.	राजी	१२
१५.	बाजुरेली	८६८	३२.	बेल्हारे	५९	४९.	बोटे	१२
१६.	साम्पाङ	८५७	३३.	कागते	५७	५०.	राजवंशी	११
१७.	याक्थुङ/लिम्बु	७६०	३४.	खस	४७	५१.	पहरी	१०

जम्मा २६९४७८३

स्रोत : राष्ट्रिय तथ्याङ्क कार्यालय, २०८० ।

उपर्युक्त तालिकामा सुदूरपश्चिम प्रदेशको दोस्रो भाषाका प्रयोक्ता सङ्ख्या देखाइएको छ । उक्त प्रदेशमा दोस्रो भाषा नभएका वक्ताको सङ्ख्या ११३७१६५ रहेको छ, जुन प्रदेशको कुल जनसङ्ख्याको ४२.२ प्रतिशत हुन आउँछ । त्यस्तै नेपाली भाषालाई दोस्रो भाषाका रूपमा प्रयोग गर्ने वक्ताको सङ्ख्या १४९०१५१ रहेको

छ। नेपाली भाषालाई दोस्रो भाषाको रूपमा प्रयोग गर्ने वक्ताको सङ्ख्या प्रदेशको कुल जनसङ्ख्याको ५५.३० प्रतिशत रहेको छ। दोस्रो भाषा नभएका र दोस्रो भाषा नेपाली भएका वक्ताको जनसङ्ख्या मात्रै २६२७३२४ (कुल जनसङ्ख्याको ९७.५० प्रतिशत रहेको देखिन्छ। यसबाहेक प्रदेशको कुल जनसङ्ख्याको करिब २.५० प्रतिशत जनसङ्ख्याले मात्रै नेपालीबाहेकका भाषालाई दोस्रो भाषाका रूपमा प्रयोग गर्ने गरेको देखिन्छ। वक्तासङ्ख्या दश हजारभन्दा बढी र एक लाखभन्दा कम वक्तासङ्ख्या भएका भाषाहरू डोटेली र थारू गरी जम्मा दुई ओटा छन्। त्यस्तै वक्तासङ्ख्या एक हजारभन्दा बढी र दश हजारभन्दा कम भएका भाषाहरू ९ ओटा, वक्तासङ्ख्या एक सयभन्दा बढी र एक हजारभन्दा कम भएका भाषाहरू १६ ओटा रहेका छन्। वक्तासङ्ख्या एक सयभन्दा कम भएका भाषाहरू २२ ओटा रहेका छन्। यसले मूलतः नेपाली भाषा मातृभाषा भएका धेरै वक्ताहरूको दोस्रो भाषा नरहेको तथा अन्य भाषाका धेरै वक्ताहरूले नेपाली भाषालाई दोस्रो भाषाका रूपमा प्रयोग गर्ने गरेको तथ्य उजागर भएको छ।

पुर्खाको भाषागत विविधता

वि.सं. २०७८ को जनगणनाले पहिलोपटक पुर्खाको भाषा पहिचान गरी त्यससँग सम्बन्धित तथ्य सार्वजनिक गरेको छ। यस जनगणनाले प्रस्तुत गरेको तथ्यअनुसार सुदूरपश्चिम प्रदेशमा पुर्खाको भाषाको रूपमा ७४ ओटा भाषाहरू रहेको देखिन्छ। यस प्रदेशमा प्रचलित पुर्खाको भाषा र तिनका वक्तासङ्ख्या तलको तालिकामा प्रस्तुत गरिएको छ :

तालिका ३

पुर्खाको भाषा र तिनका वक्तासङ्ख्या

क्र.सं	भाषा	प्रयोक्ता	क्र.सं	भाषा	प्रयोक्ता	क्र.सं	भाषा	प्रयोक्ता
१.	डोटेली	५१५९७०	२६.	उर्दू	११२१	५१	शेर्पा	९८
२.	बैतडेली	४०४१६४	२७.	मुसलमान	९४४	५२	लोपा	८२
३.	थारू	४०२३६७	२८.	भोटे	८५५	५३	भुजेल	७६
४.	अछामी	३७८८७६	२९.	धुलेली	७३१	५४	थकाली	६९
५.	बभाडी	२०९७०८	३०.	राई	६०२	५५	दुरा	६४
६.	नेपाली	१८२०७६	३१.	अन्य	४६२	५६	कोचे	५६
७.	दार्चुलेली	१५३२४५	३२.	खाम्ची (राउटे)	४३२	५७	लोहोरुड	५४
८.	बाजुरेली	११९४२३	३३.	कुमाल	३११	५८	चाम्लिङ	५४
९.	रानाथारू	७८०१२	३४.	राजवंशी	२४२	५९	बज्जिका	४४
१०.	डडेलधुरी	७४६७२	३५.	पहरी	२०४	६०	सन्थाली	४१
११.	खस	५१९७९	३६.	याक्थुङ/लिम्बू	२००	६१	दुङमाली	३८
१२.	मगर ढुट	२८८७६	३७.	माभी	१९१	६२	मेवहाड	३०
१३.	दैलेखी	२०२६५	३८.	सोनाहा	१८५	६३	डुमी	३०

१४.	मगर खाम	१५३६९	३९.	मगर काइके	१६८	६४	बोटे	२८
१५.	जुम्ली	११४८०	४०.	पहिचान नभएको	१५०	६५	बान्तवा	२५
१६.	तामाङ	९३२८	४१.	बड्ला	१४७	६६	साङ्केतिक भाषा	२४
१७.	हिन्दी	८११३	४२.	मारवाडी	१४३	६७	जेरो/जेरुड	२३
१८.	मैथिली	४५३१	४३.	पन्जाबी	१३९	६८	थामी	२१
१९.	अवधी	३४२९	४४.	वालिङ/वाहिङ	१३७	६९	गनगाई	२०
२०.	नेपाल भाषा (नेवारी)	३१६५	४५.	छिलिङ	१३३	७०.	मगही	१९
२१.	गुरुङ	३०६९	४६.	उराव/उराउ	१२२	७१	डोल्पाली	१८
२२.	राजी	२४४५	४७.	तिब्बतीयन	११८	७२	मेचे	१८
२३.	भोजपुरी	१९५५	४८.	मुगाली	११६	७३	नाछिरिङ	१२
२४.	संस्कृत	१९४१	४९.	सुनुवार	११३	७४	वाहिङ/वायुङ	१२
२५.	ब्याँसी	१२९७	५०.	अङ्ग्रेजी	१०६			

जम्मा २६९४७८३

स्रोत : राष्ट्रिय तथ्याङ्क कार्यालय, २०८० ।

तालिका ३ मा सुदूरपश्चिम प्रदेशको पुर्खाको भाषाहरू र तिनको वक्ता सङ्ख्यालाई प्रस्तुत गरिएको छ । यस प्रदेशमा प्रचलित कुल ७४ पुर्खाका भाषामध्ये डोटेली, बैतडेली, थारू, अछामी, बभाडी, नेपाली, दार्चुलेली, बाजुरेली भाषालाई पुर्खाको भाषाका रूपमा प्रयोग गर्नेहरूको सङ्ख्या एक लाखभन्दा बढी रहेको देखिन्छ । यस्तै वक्तासङ्ख्या एक लाखभन्दा कम र दश हजारभन्दा बढी भएका भाषाहरू सात ओटा, दश हजारभन्दा कम र एक हजारभन्दा बढी वक्तासङ्ख्या भएका भाषाहरू ११ ओटा, एक हजारभन्दा कम र एक सयभन्दा बढी वक्तासङ्ख्या भएका भाषाहरू २४ ओटा र एक सयभन्दा कम वक्ताहरू रहेका भाषाहरू २४ ओटा रहेका छन् ।

मातृभाषाको भाषापरिवारगत विविधता

संसारका भाषाहरूका दशओटा परिवारमध्ये नेपालमा चारओटा भाषापरिवारका भाषाका साथै एकल परिवारको भाषा पनि बोलिन्छ । सुदूरपश्चिम प्रदेशमा भारोपेली भाषापरिवार, चिनिँयातिब्बती भाषापरिवार र द्रविडेली भाषापरिवार गरी तीन ओटा भाषापरिवारका भाषाहरू बोलिन्छन् । यस प्रदेशका भाषाहरूको पारिवारिक विविधतालाई तलल प्रस्तुत गरिएको छ :

तालिका ४

भाषापरिवारगत वर्गीकरण

क्र.सं.	भाषा परिवार	भाषाहरू	भाषा सङ्ख्या	वक्ता सङ्ख्या	वक्ता प्रतिशत
१.	भारोपेली	नेपाली, डोटेली, थारू, बैतडेली, अछामी, बभाडी, रानाथारू, वाजुरेली, दार्चुलेली, डडेल्धुरी, हिन्दी, मैथिली, दैलेखी, अवधी, जुम्ली, खस, भोजपुरी, संस्कृत, मुसलमान, उर्दू, कुमाल, पहरी, सोनाहा, साङ्केतिक, पञ्जाबी, बङ्गला, माझी, राजवंशी, बोटे, मारबाडी, अङ्ग्रेजी, बज्जिका, गनगाई, मगही र दनुवार ।	३५	२६४८९८२	९८.३००३८
२.	चिनियाँतिब्बती	मगर ढुट, मगर खाम, तामाङ, राजी, नेवारी/नेपाल भाषा, गुरुङ, ब्याँसी, भोटे, धुलेली, राई, खाम्ची/राउटे, मगर काइके, याक्थुङ, तिब्बती, मुगाली, छिलिङ, शेर्पा, सुनुवार, ल्होपा, वाहिङ, दूरा, कोचे, भुजेल, चाम्लिङ, थकाली, मेहवाङ, बेल्हारे, थामी, वान्तवा, दुमी, घले, लोहारुङ, साम्पाङ, दुङमाली, नाछिरिङ र मेचे	३६	४५३३०	१.६८२१३९
३.	द्रविडेली	उराव/उराउ	१	११४	०.००४२३
४.	अन्य		—	३१६	०.०११७२६
५.	भाषा नखुलेको		—	४१	०.००१५२१
जम्मा			७२	२६९४७८३	१००.०

स्रोत : राष्ट्रिय तथ्याङ्क कार्यालय, २०८० ।

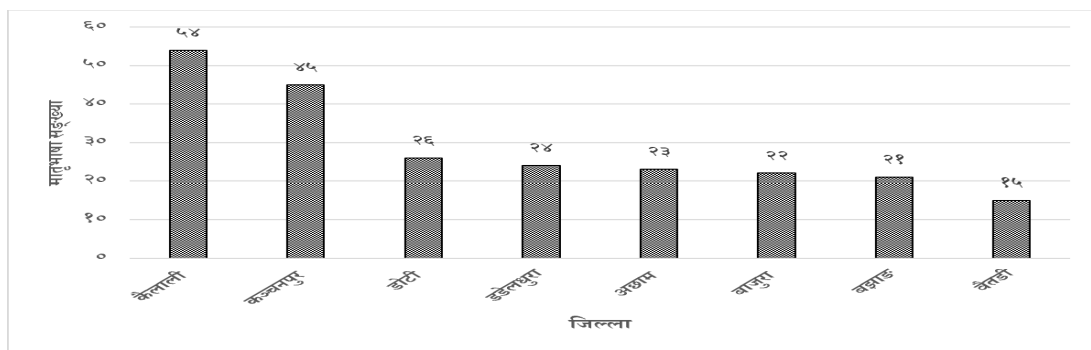
मथिको तालिकाले सुदूरपश्चिम प्रदेशको भाषापरिवारगत विविधतालाई प्रस्तुत गरेको छ । सुदूरपश्चिम प्रदेशमा वक्तासङ्ख्याका दृष्टिले भारोपेली भाषापरिवार तथा भाषा सङ्ख्याका दृष्टिले चिनियाँतिब्बती भाषापरिवार प्रथम स्थानमा रहेको देखिन्छ । मूलतः यो प्रदेश भारोपेली भाषापरिवारका वक्ताको बाहुल्य रहेको प्रदेशका रूपमा रहेको देखिएको छ । द्रविडेली भाषापरिवारको एकमात्र भाषा यस प्रदेशमा प्रचलित रहेको देखिन्छ । यसरी नेपालका चार भाषापरिवारमध्ये तीन भाषापरिवारका भाषाहरू सुदूरपश्चिम प्रदेशमा प्रचलित देखिन्छन् । भाषासङ्ख्याका दृष्टिले चिनियाँतिब्बती भाषापरिवार तथा वक्तासङ्ख्याका दृष्टिले भारोपेली भाषापरिवार अग्रस्थानमा छ ।

मातृभाषाको जिल्लागत वितरण

सुदूरपश्चिम प्रदेशमा जम्मा नौ ओटा जिल्ला रहेका छन्। कुनै पनि जिल्लाको जनसाङ्ख्यिक, भाषिक, जातीय जस्ता विविध विवरणले अर्को जिल्लासँगको तुलनीय आधारका साथै कुनै जिल्लाभित्रका पालिकाहरूको समग्र अवस्थालाई प्रस्तुत गर्दछ। यस आधारमा यस प्रदेशको भाषिक तथ्याङ्क जिल्लागत विभाजन रूपमा विभाजन गर्नु वाञ्छनीय भएकाले यस प्रदेशका जिल्लागत मातृभाषाको सङ्ख्याको विवरणलाई तुलनात्मक रूपमा अध्ययन गरिएको छ। यस प्रदेशको जिल्लागत भाषिक विविधताको अवस्थालाई तलको चित्रमा प्रस्तुत गरिएको छ :

चित्र १

मातृभाषाको जिल्लागत वितरण



राष्ट्रिय तथ्याङ्क कार्यालय, २०८० ।

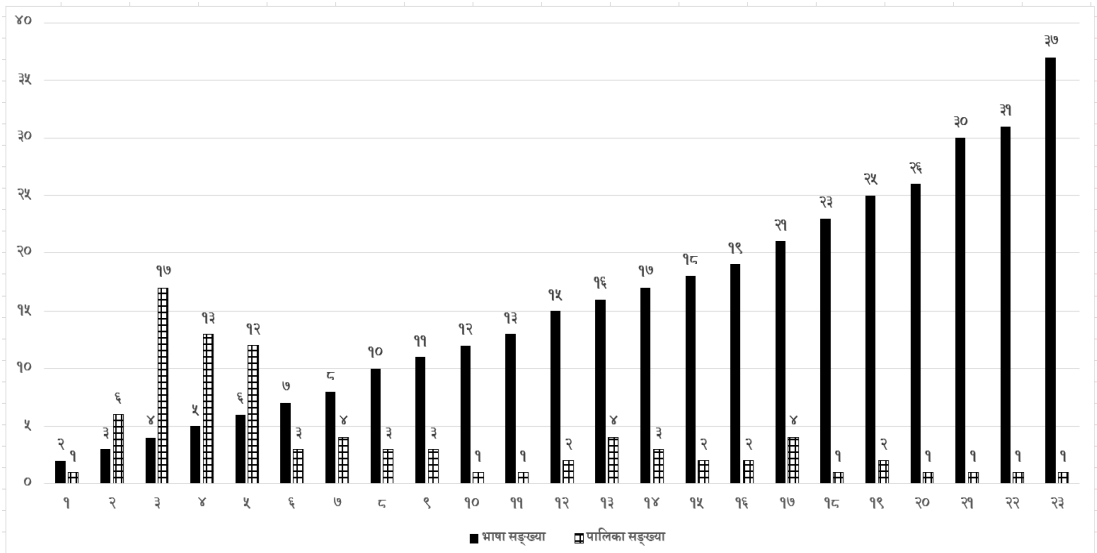
माथिको चित्रमा सुदूरपश्चिम जिल्लाको जिल्लागत भाषिक विविधताको अवस्थालाई प्रस्तुत गरिएको छ। यस प्रदेशमा रहेका प्रत्येक जिल्लाहरू भाषिक विविधतायुक्त छन्। यस प्रदेशका जिल्लामध्ये कैलाली जिल्लामा सबैभन्दा बढी ५८ भाषा प्रचलनमा रहेको देखिन्छ। त्यसपछि दोस्रोमा कञ्चनपुर जिल्लामा ४५ र डोटी जिल्लामा २६ भाषा प्रचलित देखिन्छन्। यस प्रदेशका जिल्लामध्ये सबैभन्दा कम बैतडी जिल्लामा १५ भाषा प्रचलित रहेका छन्। यसपछि बझाङ जिल्लामा २१ र बाजुरा जिल्लामा २२ भाषा प्रचलित रहेको पाइन्छ। भाषिक विविधताको यो अवस्था हेर्दा यस प्रदेशका सबै जिल्लामा भाषिक विविधताको स्थिति पाइने अवस्था देखिन्छ। साथै हिमाली र पहाडी प्रदेशका जिल्लामा कम भाषा प्रचलित रहेका र त्यसको तुलनामा तराई प्रदेशमा पर्ने कैलाली र कञ्चनपुर प्रदेशमा बढी भाषा प्रचलनमा रहेको पाइन्छ।

मातृभाषाको पालिकागत वितरण

सुदूरपश्चिम प्रदेशमा जम्मा ८८ ओटा पालिका रहेका छन्। यस प्रदेशका सबै पालिकामा एकभन्दा बढी भाषाको प्रयोग भएको पाइन्छ। कम्तीमा एक भाषादेखि बढीमा ३७ भाषा एउटा पालिकामा प्रचलनमा रहेको पाइन्छ। मातृभाषाको पालिकागत विवरणलाई तलको रेखाचित्रमा स्पष्ट पारिएको छ :

चित्र २

मातृभाषाको पालिकागत वितरण



स्रोत : राष्ट्रिय तथ्याङ्क कार्यालय, २०८० ।

चित्र २ ले सुदूरपश्चिम प्रदेशको मातृभाषाको पालिकागत वितरणलाई प्रस्तुत गरेको छ। यस प्रदेशका पालिकामा सबैभन्दा कम दुईओटा मातृभाषादेखि ३७ ओटा मातृभाषासम्म प्रचलित देखिन्छन्। दुईओटा भाषा बोलिने पालिका एकमात्र छ, भने ६ ओटा पालिकामा तीनओटा मातृभाषा बोलिने देखिन्छ। त्यस्तै सबैभन्दा बढी १७ ओटा पालिकामा चार भाषा, १३ पालिकामा पाँच भाषा र १२ पालिकामा छओटा भाषा प्रचलनमा रहेको देखिन्छ। त्यस्तै ११ ओटा पालिकामा २० भन्दा बढी मातृभाषाहरू प्रचलनमा रहेको पाइन्छ। यस आधारमा सुदूरपश्चिम प्रदेशका सबै पालिकाहरू द्विभाषी तथा बहुभाषी रहेकाले भाषा नीति तथा भाषा योजनाका साथै मातृभाषामा शिक्षाको प्रबन्धलगायतका कार्यमा द्विभाषी तथा बहुभाषी नीति अवलम्बन गर्नुपर्ने अवस्था विद्यमान देखिन्छ।

निष्कर्ष

सुदूरपश्चिम प्रदेशमा ७२ ओटा भाषा प्रयोगमा रहेको देखिन्छ। उक्त प्रदेशमा एक लाखभन्दा बढी वक्तासङ्ख्या भएका भाषाहरूमा नेपाली, डोटेली, थारू, बैतडेली र अछामी गरी पाँच भाषा रहेको पाइएको छ। भने दश हजारभन्दा बढी र एक लाखभन्दा कम वक्तासङ्ख्या भएका भाषाको सङ्ख्या ६ ओटा तथा एक हजारभन्दा बढी र दश हजारभन्दा कम वक्तासङ्ख्या भएका भाषाहरू १३ ओटा रहेका छन्। सुदूरपश्चिम प्रदेशमा प्रचलित ५१ भाषाहरूलाई वक्ताले दोस्रो भाषाको रूपमा प्रयोग गरेको देखिन्छ, भने नेपाली भाषालाई दोस्रो भाषाका रूपमा प्रयोग गर्ने वक्ताको सङ्ख्या १४९०१५१ रहेको निष्कर्ष प्राप्त भएको छ। उक्त प्रदेशमा प्रचलित कुल ७४ पुर्खाका भाषामध्ये डोटेली, बैतडेली, थारू, अछामी, बभाडी, नेपाली, दार्चुलेली, बाजुरेली भाषालाई पुर्खाको भाषाका रूपमा प्रयोग गर्नेहरूको सङ्ख्या एक

लाखभन्दा बढी रहेको पाइन्छ ।

सुदूरपश्चिम प्रदेशमा भारोपेली भाषापरिवार, चिनिँयातिब्वती भाषापरिवार र द्रविडेली भाषापरिवार गरी तीनओटा भाषापरिवारका भाषाहरू प्रयोगमा रहेका छन् । उक्त प्रदेशमा वक्तासङ्ख्याका दृष्टिले भारोपेली भाषापरिवार तथा भाषा सङ्ख्याका दृष्टिले चिनिँयातिब्वती भाषापरिवार प्रथम स्थानमा रहेको देखिन्छ । यस प्रदेश भारोपेली भाषापरिवारका वक्ताको बाहुल्य रहेको छ । उक्त प्रदेशका जिल्लामध्ये कैलाली जिल्लामा सबैभन्दा बढी ५४ भाषा प्रचलनमा रहेको देखिन्छ । त्यसपछि दोस्रोमा कञ्चनपुर जिल्लामा ४५ र डोटी जिल्लामा २६ भाषा प्रचलित देखिन्छन् । यस प्रदेशका जिल्लामध्ये सबैभन्दा कम बैतडी जिल्लामा १५ भाषा प्रयोगमा छन् । यसपछि बझाङ जिल्लामा २१ र बाजुर जिल्लामा २२ भाषा प्रचलित छन् । उक्त प्रदेशका पालिकामा सबैभन्दा कम दुईओटादेखि ३७ ओटा मातृभाषासम्म प्रयोगमा छन् । दुईओटा भाषा बोलिने पालिका एकमात्र छ भने छओटा पालिकामा तीनओटा मातृभाषा बोलिने देखिन्छ । भाषाको प्रयोगगत, मातृभाषागत एवम् दोस्रोभाषागत विविधता सबै जिल्ला र पालिकामा रहेको निष्कर्ष यस अध्ययनबाट प्राप्त भएको छ ।

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