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श्वेत शार्दूल



मदन भण्डारी मेमोरियल कलेज

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श्वेत शार्दूल

Shweta Shardul



मदन भण्डारी मेमोरियल कलेज

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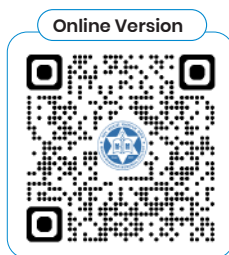
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शुभकामना !

मदन भण्डारी मेमोरियल कलेजको गौरवपूर्ण २५औं वार्षिकोत्सवका अवसरमा ‘श्वेत शार्दूल’ को २२औं अङ्क प्रकाशन हुन लागेकोमा मलाई अत्यन्त खुसी लागेको छ । यस अवसरमा कलेजका संस्थापकहरू, व्यवस्थापन समिति, शिक्षक, कर्मचारी, विद्यार्थी, अभिभावक तथा सम्पूर्ण शुभेच्छुकहरूमा हार्दिक बधाई तथा शुभकामना व्यक्त गर्दछु ।

जननेता मदन भण्डारीले शिक्षा, चेतना र सामाजिक रूपान्तरणबीचको अन्तरसम्बन्धलाई विशेष महत्व दिनुभएको थियो । उहाँको यही दृष्टिलाई आत्मसात् गर्दै स्थापित मदन भण्डारी मेमोरियल कलेजले विगत २५ वर्षदेखि गुणस्तरीय, सर्वसुलभ र समाजमुखी शिक्षाको क्षेत्रमा महत्वपूर्ण योगदान पुऱ्याउँदै आएको छ । सामुदायिक कलेजका रूपमा यस संस्थाले शिक्षा सेवालाई सामाजिक उत्तरदायित्वसँग जोड्दै आएको देख्दा मलाई सन्तोषको अनुभव भएको छ ।

आजको विश्व विज्ञान, प्रविधि, कृत्रिम बुद्धिमत्ता र नवप्रवर्तनका कारण तीव्र गतिमा परिवर्तन भइरहेको छ । यस्तो अवस्थामा शिक्षाले युवाहरूलाई केवल सैद्धान्तिक ज्ञान प्रदान गर्ने मात्र होइन, सिर्जनशील, अनुसन्धानमुखी, प्रविधिमैत्री र उद्यमशील बन्न प्रेरित गर्नुपर्दछ । रोजगारी खोज्ने मात्र होइन, रोजगारी सिर्जना गर्न सक्ने आत्मविश्वासी र सक्षम युवा जनशक्ति निर्माण गर्नु आजको शिक्षाको प्रमुख दायित्व हो ।

अन्तमा, अनुसन्धान, विचार र सिर्जनशीलताको प्रवर्द्धनमा समर्पित ‘श्वेत शार्दूल’ले शिक्षक, विद्यार्थी तथा बौद्धिक समुदायका अनुभव र विचारलाई अभिव्यक्त गर्ने प्रभावकारी मञ्चका रूपमा आफ्नो भूमिका अझ सशक्त बनाउँदै जाओस् भन्ने कामना गर्दछु । साथै, कलेजको २५औं वार्षिकोत्सव तथा ‘श्वेत शार्दूल’ को २२औं अङ्कको सफल प्रकाशनका लागि हार्दिक शुभकामना व्यक्त गर्दछु ।

धन्यवाद ।

विद्यादेवी भण्डारी



शुभकामना सन्देश

मदन भण्डारी मेमोरियल कलेजले आफ्नो गौरवपूर्ण २५ औं वर्ष पूरा गर्दै रजत महोत्सव मनाइरहेको यस ऐतिहासिक अवसरमा सम्पूर्ण संस्थापक, प्राध्यापक, विद्यार्थी, अभिभावक, कर्मचारी तथा शुभेच्छुक महानुभावहरूमा हार्दिक शुभकामना व्यक्त गर्दछु।

यस सामुदायिक कलेजले विगत पच्चिस वर्षदेखि निरन्तर शैक्षिक सेवा प्रदान गर्दै आफ्नो विशिष्ट प्राज्ञिक पहिचान स्थापित गर्न सफल भएकोमा कलेजका संस्थापक सदस्यहरू तथा सम्पूर्ण योगदानकर्ता एवम् सहयोगी हातहरूप्रति व्यवस्थापन समितिको तर्फबाट हार्दिक कृतज्ञता व्यक्त गर्दछु। उहाँहरूको दूरदृष्टि, समर्पण र अथक प्रयासले नै आज कलेज यो उचाइमा पुगेको कुरा सर्वविदितै छ।

यस गरिमामय अवसरमा श्वेत शार्दूलको २२ औं अङ्क प्रकाशन हुनुले कलेजको अनुसन्धान, सिर्जना र बौद्धिक अभ्यासप्रतिको प्रतिबद्धतालाई थप सशक्त बनाएको छ। ज्ञान, विचार, अनुसन्धान तथा विविध सिर्जनात्मक अभिव्यक्तिहरूको यो सङ्कालो तयार पार्न योगदान पुऱ्याउनुहुने लेखक, अनुसन्धानकर्ता, सम्पादक मण्डल, तथा प्रत्यक्ष-परोक्ष रूपमा संलग्न सम्पूर्ण व्यक्तिहरूप्रति हार्दिक धन्यवाद ज्ञापन गर्दछु।

श्वेत शार्दूल केवल एक प्रकाशन मात्र नभई हाम्रो सामूहिक ज्ञान, अनुभव, सिकाइ र संस्थागत यात्राको अभिलेख हो। यसका लेखहरूमा हामीले आत्मसात् गरेका सामाजिक, सांस्कृतिक तथा शैक्षिक मूल्यहरू प्रतिबिम्बित छन्। यी लेखहरूबाट वर्तमानलाई समृद्ध बनाउनुका साथै भावी पुस्तालाई समेत प्रेरणा र मार्गदर्शन प्रदान गर्ने विश्वास लिएको छु। अध्ययन अध्यापन, सभ्य समाज निर्माणका साथै जिम्मेवार नागरिक उत्पादनमा यस्ता प्रकाशनहरूको भूमिका सदैव महत्त्वपूर्ण रहने गर्दछ। ज्ञानलाई केवल कक्षाकोठाभित्र सीमित नराखी अनुसन्धान, सिर्जनात्मक अभिव्यक्ति तथा बौद्धिक संवादमार्फत समाजसँग जोड्ने हाम्रो संस्थागत मान्यतालाई व्यवहारमा उतार्न श्वेत शार्दूल प्रभावकारी माध्यम बनेकोमा हामी गौरवान्वित छौं। साथै, आदरणीय पाठक महानुभावहरूबाट प्राप्त हुने रचनात्मक सुभावहरूले यस प्रकाशनलाई अभि परिष्कृत र प्रभावकारी बनाउने विश्वास व्यक्त गर्दछु।

अन्त्यमा, बदलिँदो शैक्षिक परिवेशअनुसार कलेजलाई अभि प्रविधिमैत्री, अनुसन्धानमुखी तथा उत्कृष्ट प्राज्ञिक केन्द्रका रूपमा स्थापित गर्न व्यवस्थापन समिति सदैव प्रतिबद्ध छ। समुदाय र कलेज परिवारको संयुक्त प्रयासबाट सामाजिक उत्तरदायित्वका मूल्यहरूलाई अभि सुदृढ रूपमा आत्मसात् गर्दै आगामी दिनमा नवप्रवर्तन, अनुसन्धान र अन्तर्राष्ट्रिय सहकार्यको क्षेत्रमा समेत कलेजले उल्लेखनीय सफलता हासिल गर्ने विश्वास लिएको छु। यस गरिमामय प्रकाशनको निरन्तरता, प्रभावकारिता तथा उज्ज्वल भविष्यका लागि शुभकामना व्यक्त गर्दछु।



महेन्द्रबहादुर पाण्डे

अध्यक्ष

कलेज व्यवस्थापन समिति

सपनाबाट उत्कृष्टतातर्फ

मदन भण्डारी मेमोरियल कलेजको २५ वर्षे यात्रा केवल समयको निरन्तरता मात्र होइन; यो सङ्घर्ष, विश्वास, दूरदृष्टि, प्रतिबद्धता, सामूहिक प्रयास र गुणस्तरीय शिक्षाप्रतिको अटल निष्ठाको प्रेरणादायी यात्रा हो। भनिन्छ, “हजार माइलको यात्रा एउटा सानो पाइलाबाट सुरु हुन्छ।” यही भनाइलाई आत्मसात् गर्दै रातोपुलमा भाडाको सामान्य भवनबाट प्रारम्भ भएको यस संस्था आज आधुनिक पूर्वाधारसहित अनुसन्धानमुखी शैक्षिक वातावरण, प्रविधिमैत्री शिक्षण प्रणाली, राष्ट्रिय तथा अन्तर्राष्ट्रिय सहकार्य र गुणस्तरीय उच्च शिक्षामार्फत हजारौं विद्यार्थी र अभिभावकको विश्वासको केन्द्रका रूपमा आफूलाई स्थापित गर्न सफल भएको छ। यो उपलब्धि कुनै एक व्यक्ति, समय वा संरचनाको परिणाम नभई सम्पूर्ण संस्थापक, व्यवस्थापक, शिक्षक, कर्मचारीलगायत सबै सरोकारवालाको संस्थागत दृष्टिकोण, सामूहिक समर्पण र निरन्तर सुधार संस्कृतिको प्रतिफल हो।



कलेजको २५औं स्थापना वर्ष (रजत महोत्सव) को यस गौरवपूर्ण यात्राको ऐतिहासिक अवसरमा प्रकाशित श्वेत शार्दूलको २२औं अङ्कमार्फत सम्पूर्ण संस्थापक, प्राध्यापक, कर्मचारी, विद्यार्थी, अभिभावक, पूर्वविद्यार्थी तथा शुभेच्छुक महानुभावहरूमा हार्दिक बधाई तथा शुभकामना व्यक्त गर्न पाउँदा मैले आफूलाई अत्यन्त गौरवान्वित अनुभूति गरेको छु। पच्चिस वर्षको यो यात्रा केवल शैक्षिक उपलब्धिको इतिहास मात्र नभई ज्ञान प्रतिको मूल्य, उत्तरदायित्व र समाज रूपान्तरणप्रति साभा प्रतिबद्धताको सशक्त अभिव्यक्ति हो। यस यात्रालाई सम्भव बनाउने सम्पूर्ण योगदानकर्ताहरूप्रति हार्दिक सम्मान र कृतज्ञता व्यक्त गर्दछु।

कुनै पनि शैक्षिक संस्थाको वास्तविक उचाइ यसको भवन, पूर्वाधार वा सङ्ख्यात्मक बिस्तारले मात्र निर्धारण हुँदैन। त्यस संस्थाले निर्माण गर्ने ज्ञान, विकास गर्ने बैचारिकता, प्रवर्द्धन गर्ने अनुसन्धान संस्कृति र बहन गर्ने समाजप्रतिको उत्तरदायित्वले उसको पहिचान निर्माण गर्दछ। यही दृष्टिकोणलाई केन्द्रमा राख्दै कलेजले शिक्षालाई केवल कक्षाकोठाभित्र सीमित नराखी सिर्जनशीलता, अनुसन्धान, आलोचनात्मक चेत, समालोचनात्मक सोच, सामाजिक उत्तरदायित्वपूर्ण नेतृत्व विकाससँग जोड्दै अघि बढाएको छ। यही निरन्तर अभ्यासले आज यस कलेजलाई राष्ट्रिय स्तरमै प्रतिष्ठित र विश्वसनीय प्राज्ञिक केन्द्रका रूपमा स्थापित गरेको छ।

यस गौरवपूर्ण यात्राको जीवन्त अभिलेखका रूपमा प्रकाशित श्वेत शार्दूल केवल वार्षिक प्रकाशन मात्र होइन; यो, कलेजको बौद्धिक संस्कृति, प्राज्ञिक सक्रियता, अनुसन्धानप्रतिको प्रतिबद्धता र सिर्जनात्मक ऊर्जाको प्रतिविम्ब हो। नेपाल रत्न जननेता मदन भण्डारीको साहित्यिक नाम श्वेत शार्दूलले प्रतिबिम्बित गर्ने उज्यालो विचार, वैचारिक स्वच्छता, साहस र नेतृत्वको प्रेरणालाई आत्मसात् गर्दै यस अङ्कमा ज्ञान, अनुसन्धान, सिर्जना र सामाजिक उत्तरदायित्वलाई एकै सूत्रमा जोड्ने प्रयास गरिएको छ। यसमा समेटिएका अनुसन्धानमूलक लेख, वैचारिक विमर्श, सिर्जनात्मक प्रस्तुति तथा अनुभवजन्य अभिव्यक्तिले पाठकलाई नवीन सोच, गहन दृष्टि र सकारात्मक परिवर्तनको प्रेरणा प्रदान गर्नेछ। यस्ता प्रकाशनहरूले ज्ञानको फैलावट, अभिलेखीकरण र प्राज्ञिक संवादको संस्कृतिलाई अभि सुदृढ बनाउने अपेक्षा राखेको छु।

आज विश्वशिक्षा तीव्र परिवर्तनको चरणमा छ। डिजिटल प्रविधि, कृत्रिम बुद्धिमत्ता, अन्तरविषयगत ज्ञान र विश्वव्यापी प्रतिस्पर्धाले शिक्षाको स्वरूपलाई पुनः परिभाषित गरिरहेका छन्। यस्तो परिवेशमा हाम्रो दायित्व केवल दक्ष जनशक्ति उत्पादन गर्नु मात्र होइन, संवेदनशील, नैतिक, अनुसन्धानमुखी, नवप्रवर्तनशील र परिवर्तनको नेतृत्व गर्न सक्षम नागरिक निर्माण गर्नु पनि हो। कलेजले यस उद्देश्यलाई आत्मसात् गर्दै गुणस्तरीय शिक्षा, अनुसन्धान संस्कृतिको विकास, नवप्रवर्तन, राष्ट्रिय एवम् अन्तर्राष्ट्रिय सहकार्य तथा प्रविधिमैत्री शैक्षिक वातावरणलाई अभि सुदृढ बनाउँदै अगाडि बढिरहेको छ।

यस विशेष अङ्कलाई परिष्कृत, संग्रहणीय तथा प्रभावकारी स्वरूपमा पाठकमात्र ल्याउन समर्पित सम्पादक मण्डल, लेखक, अनुसन्धानकर्ता, प्राध्यापक, विद्यार्थी तथा प्रत्यक्ष-अप्रत्यक्ष रूपमा योगदान पुऱ्याउनुहुने सम्पूर्ण महानुभावहरूप्रति हार्दिक आभार व्यक्त गर्दछु।

अन्त्यमा, श्वेत शार्दूलको यो रजत महोत्सव अङ्क ज्ञानको उज्यालो, अनुसन्धानको गहिराइ, सिर्जनशीलताको ऊर्जा र प्राज्ञिक उत्कृष्टताको प्रेरणालाई अभि व्यापक बनाउँदै हाम्रो संस्थाको गौरवपूर्ण यात्रालाई नयाँ सम्भावना र थप उपलब्धितर्फ ढोऱ्याउने प्रेरक दस्तावेज बनोस् भन्ने शुभेच्छा व्यक्त गर्दछु। आगामी दिनहरूमा पनि कलेजले शिक्षा, अनुसन्धान, नवप्रवर्तन र सामाजिक उत्तरदायित्वलाई आफ्नो मूल कर्मका रूपमा आत्मसात् गर्दै उत्कृष्टताको नयाँ मानक स्थापित गर्नेछ भन्ने दृढ प्रतिबद्धता र विश्वास व्यक्त गर्दछु।



डा. बाबुराम अधिकारी

क्याम्पस प्रमुख

सम्पादकीय

“अविरल बग्दछ इन्द्रावती” भनेभैँ आजभन्दा ठिक पच्चिस वर्षअघि रोपिएको एउटा सानो शैक्षिक बीउ आज एउटा विशिष्ट संस्थाको पहिचान बनेको छ। समय, सङ्घर्ष, समर्पण र सामूहिक प्रतिबद्धताको यात्राबाट अघि बढ्दै मदन भण्डारी मेमोरियल कलेज नेपालको उच्च शिक्षा क्षेत्रमा आफ्नो विशिष्ट स्थान सुनिश्चित गर्न सफल भएको छ। विगतका उपलब्धिहरूलाई आधार बनाएर अझ उच्च लक्ष्यतर्फ अग्रसर रहने हाम्रो सङ्कल्प उत्तिकै दृढ र स्पष्ट छ।

शैक्षिक जगत्मा उत्कृष्टताको शिखर चुम्ने उद्देश्यसहित वि.सं. २०५७ मा १९२ जना विशिष्ट व्यक्तित्वहरूको बौद्धिक, शैक्षिक तथा आर्थिक योगदानबाट यस संस्थाको स्थापना अभियान प्रारम्भ भएको थियो। वि.सं. २०५८ सालमा रातोपुलस्थित भाडाको भवनबाट शैक्षिक गतिविधि आरम्भ गरेको यस कलेजले भोगाधिकार प्राप्त सरकारी जग्गामा भारत सरकारको सहयोगबाट निर्मित आफ्नै भवन, काठमाडौँ महानगरपालिकाको सहयोगमा निर्मित भवन र खरिद गरिएका भवन समेतमा स्नातकोत्तर तहसम्मको अध्ययन-अध्यापन सञ्चालन गरिरहेको छ। यो यात्रा केवल भौतिक विस्तारको कथा मात्र नभई सामुदायिक प्रतिबद्धता, दूरदृष्टि र शैक्षिक उत्कृष्टताको निरन्तर साधनाको परिणाम हो।

कक्षा ११ बाट प्रारम्भ भएको शैक्षिक अभियानमा हालसम्म १२,६३३ विद्यार्थीहरू उच्च शिक्षाका लागि आबद्ध भइसकेका छन् भने ४,६९४ विद्यार्थीहरू दीक्षित भई राष्ट्र निर्माणका विविध क्षेत्रमा योगदान गरिरहेका छन्। आमसञ्चार तथा पत्रकारिता विषयमा कक्षा ११ देखि स्नातकोत्तर तहसम्म पठनपाठन हुने नेपालको एकमात्र शैक्षिक संस्थाका रूपमा स्थापित यस कलेजमा विज्ञान, व्यवस्थापन, सूचना प्रविधि, मानविकी तथा कानुन विषयहरूको अध्ययन-अध्यापन हुँदै आएको छ।

विद्यार्थीहरूको आवश्यकता, क्षमता तथा शैक्षिक उपलब्धिलाई केन्द्रमा राख्दै संस्थाले प्रत्येक वर्ष विभिन्न छात्रवृत्ति कार्यक्रम सञ्चालन गर्दै आएको छ। यसको परिणामस्वरूप विद्यार्थीहरूले ‘नेपाल छात्र विद्यापदक’ लगायत बोर्ड परीक्षाहरूमा उत्कृष्टता पुरस्कारहरू प्राप्त गरी संस्थाको गौरव अभिवृद्धि गर्दै आएका छन्। विश्वविद्यालय अनुदान आयोग नेपालबाट गुणस्तर सुनिश्चितता तथा प्रत्यायन (QAA), नेपाल पब्लिक क्याम्पस एशोसिएसनबाट उत्कृष्ट सामुदायिक क्याम्पसको घोषणा हुनुका साथै विभिन्न राष्ट्रिय तथा अन्तर्राष्ट्रिय सम्मान र पुरस्कारहरू प्राप्त गर्न सफल हुनु संस्थाका अरू महत्त्वपूर्ण उपलब्धि हुन्।

शैक्षिक व्यक्तित्वहरूको सामूहिक पहलबाट स्थापित यस कलेज सुरुदेखि नै सामुदायिक, गैरनाफामूलक तथा गैरराजनीतिक संस्थाका रूपमा सञ्चालन हुँदै आएको छ। संस्थाले “रूपान्तरणका लागि प्रखर नेतृत्व” भन्ने नारालाई मूल मार्गदर्शक सिद्धान्तका रूपमा अङ्गीकार गरेको छ। संस्थागत सुशासन, पारदर्शिता, उत्तरदायित्व र व्यावसायिक संस्कृतिको विकासका लागि आवश्यक नीतिगत तथा प्रक्रियागत दस्तावेजहरूको आधारमा दैनिक कार्य सञ्चालन गरिँदै आएको छ। यही संस्थागत मूल्य र अभ्यासले कलेजलाई स्थायित्व, विश्वसनीयता र गुणस्तरको दिशामा अग्रसर बनाएको छ।

आगामी दिनमा संस्थागत आत्मनिर्भरता हाम्रो प्रमुख गन्तव्य र परिकल्पना रहनेछ। आफ्नै भौतिक पूर्वाधारको सुदृढीकरण, गुणस्तर सुनिश्चितताका उच्च चरणहरू पार गर्दै शैक्षिक उत्कृष्टताको थप उचाइ हासिल गर्ने, अनुसन्धान, नवप्रवर्तन तथा सामुदायिक सेवामूलक कार्यक्रमहरूलाई विस्तार गर्ने, विज्ञ उत्पादन केन्द्रको विकासमार्फत संस्थागत आयका स्रोतहरू विविधीकरण गर्ने र राष्ट्रिय एवम् अन्तर्राष्ट्रिय शैक्षिक सञ्जालसँग सहकार्य विस्तार गर्ने लक्ष्यहरूलाई प्राथमिकताका साथ निरन्तरता दिइनेछ।

त्यसैगरी ‘पढ्दै कमाउँदै’ (Learn and Earn) भन्ने अवधारणालाई व्यवहारमा लागु गर्दै विद्यार्थीहरूलाई अध्ययनसँगै आत्मनिर्भर बन्न सक्ने अवसरहरू सिर्जना गर्नु आजको आवश्यकता हो। विद्यार्थीहरूले अध्ययनकै क्रममा आफ्नो खर्च व्यवस्थापन गर्न सक्ने मात्र नभई बजार माग अनुसारको सिप, क्षमता विकास गर्दै अवसर प्राप्त गरेमा उनीहरूको आत्मविश्वास वृद्धि हुनुका साथै शैक्षिक निरन्तरता पनि सुदृढ हुनेछ। यसका लागि कक्षाकोठा शिक्षणमा मात्र सीमित नभई बजारको मागअनुसारका सह-पाठ्यक्रम, सिपमूलक कार्यक्रम तथा अतिरिक्त क्रियाकलापमार्फत विद्यार्थीहरूको समग्र

क्षमता अभिवृद्धिमा जोड दिइँदै आएको छ । यसले अनुपस्थितिको दर घटाउने, कलेज छोड्ने प्रवृत्तिमा कमी ल्याउने तथा शिक्षण-सिकाइ प्रक्रियामा थप सक्रिय सहभागिता सुनिश्चित गर्ने विश्वास लिइएको छ ।

विद्यार्थीहरूको सर्वाङ्गीण व्यक्तित्व विकासका लागि उनीहरूको रुचि, क्षमता र आकाङ्क्षाको पहिचान गरी आवश्यक परामर्श तथा मार्गदर्शन प्रदान गर्नु अपरिहार्य छ । पाठ्यक्रम अध्ययनसँगै सह-पाठ्यक्रम तथा अतिरिक्त क्रियाकलापहरूको सन्तुलित समन्वयबाट मात्र जीवनोपयोगी शिक्षा सम्भव हुन्छ । आजको विश्वमा जागिर खोज्नेभन्दा जागिर सिर्जना गर्ने मानसिकताको विकास क्रमशः बढ्दै गएको सन्दर्भमा उद्यमशीलताको संस्कृतिलाई सुरुदेखि नै प्रोत्साहन गर्नु आवश्यक छ । नवप्रवर्तनशील सोच भएका विद्यार्थीहरूलाई उद्यमीमा रूपान्तरण गर्न आवश्यक वित्तीय, प्राविधिक तथा संस्थागत सहकार्य उपलब्ध गराउनु समयको माग हो । इन्टर्नेसिप, कार्यअनुभव तथा व्यावहारिक सिकाइका अवसरमार्फत विद्यार्थीहरूलाई भविष्यका सफल उद्यमी र नेतृत्वदायी नागरिकका रूपमा तयार पार्नु हाम्रो दायित्व हो । यसले व्यक्ति, परिवार, समाज र राष्ट्रको समग्र समृद्धिमा योगदान पुऱ्याउनेछ ।

संस्थागत लक्ष्य प्राप्तिमा लागि माथिल्लो निकायको दूरदृष्टि, स्पष्ट रणनीतिक सङ्कल्प तथा सबै सरोकारवालाहरूबीचको सन्तुलित सहकार्य अपरिहार्य हुन्छ । शिक्षक, कर्मचारी, विद्यार्थी, अभिभावक, समुदाय तथा अन्य साभेदारहरूको सक्रिय सहभागिताबाट मात्र संस्थागत सफलता सुनिश्चित गर्न सकिन्छ । विगत २५ वर्षमा शैक्षिक उत्कृष्टताको यात्रालाई निरन्तरता दिँदै आगामी २५ वर्षभित्र संस्थालाई पूर्णतः आत्मनिर्भर, अनुसन्धानमुखी तथा अन्तर्राष्ट्रिय स्तरमा प्रतिस्पर्धी शैक्षिक संस्थाका रूपमा स्थापित गर्ने दिशामा आवश्यक पहलकदमीहरू अघि बढिसकेका छन् । संस्थागत सुशासन, नैतिक नेतृत्व र व्यवस्थापन नैतिकताप्रतिको हाम्रो प्रतिबद्धताले यस लक्ष्यलाई साकार तुल्याउने विश्वास लिएका छौं ।

अन्त्यमा, श्वेत शार्दूलको २२ औँ अङ्कका लागि आफ्नो ज्ञान, अनुभव, अनुसन्धान तथा सिर्जनात्मक लेख-रचनामार्फत योगदान पुऱ्याउनुहुने सम्पूर्ण लेखकहरूप्रति हार्दिक आभार व्यक्त गर्दछौं । यहाँ प्रकाशित सामग्रीहरूले पाठकहरूको ज्ञान अभिवृद्धि गर्नुका साथै सकारात्मक चिन्तन र बौद्धिक विमर्शलाई थप समृद्ध बनाउने विश्वास लिएका छौं । यस प्रकाशनको सम्पादन, व्यवस्थापन तथा प्राविधिक कार्यमा समर्पित सम्पादक मण्डल तथा सम्पूर्ण सहयोगी मित्रहरूप्रति पनि हार्दिक धन्यवाद ज्ञापन गर्दछु । विशेषगरी भाषा सम्पादनमार्फत सहयोग गर्नुहुने श्री हरिबहादुर चन्द तथा श्री निरुजा फुयालप्रति सम्पादक मण्डल विशेष धन्यवाद ज्ञापन गर्दछ ।

यस २२औँ अङ्कको प्रकाशनका लागि मुख्य अभिभारा सुम्पेर निरन्तर प्रेरणा, मार्गदर्शन तथा विश्वास प्रदान गर्नुहुने कलेज व्यवस्थापन समिति तथा क्याम्पस प्रमुखप्रति हार्दिक आभार व्यक्त गर्दछौं । उहाँहरूको अभिभावकत्व र सहयोगले यस प्रकाशनलाई अभि अर्थपूर्ण र गुणस्तरीय बनाउन महत्त्वपूर्ण योगदान पुऱ्याएको छ ।

यस अङ्कमा नेपाली र अङ्ग्रेजी भाषाका लेख-रचनासँगै तामाङ र उर्दू भाषाका सामग्रीहरू पनि समावेश गरिएका छन् । साथै कलेजका महत्त्वपूर्ण गतिविधिहरूलाई तस्बिर तथा तालिकामार्फत प्रस्तुत गरिएको छ । हामी आशा गर्दछौं कि श्वेत शार्दूलको यो अङ्क ज्ञान, अनुसन्धान, सिर्जना र संवादको एक महत्त्वपूर्ण दस्तावेजका रूपमा पाठकमाभ स्थापित हुनेछ र त्रुटीहरू कम गर्ने अथक प्रयास गरेका छौं, भेटिएमा क्षमा गरि पाठकहरूबाट रचनात्मक पृष्ठपोषणको अपेक्षासहित सबैलाई रजत जयन्तीको हार्दिक शुभकामना !

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Dream to Excellence: The 25-Year Journey of Madan Bhandari Memorial College

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Abstract

Madan Bhandari Memorial College (MBMC) is a non-profit community college in Kathmandu, Nepal, founded in 2001 and serving the higher education sector for 25 years. This qualitative research paper examines the history of the college from its inception, when the vision of the college was the dominant force, to the present, where it has become a distinguished center of learning. Presented within the framework of organizational excellence and leadership theories, the study explores how MBMC has managed to operate in the challenging landscape of higher education in Nepal without compromising the legacy of its founder, Madan Bhandari. The study uses thematic analysis of institutional documents, media reports, and observational data to identify five main themes of excellence: community-centered affordable education, comprehensive academic programs, infrastructural development through international partnerships, a holistic student development approach, and quality assurance and accreditation. The findings reveal that MBMC's success is attributed to its strong community base, its international partnership with the Government of India, dedicated faculty and management, and the inspirational framework of Excellence in Leadership for Transformation. The college's 25-year history demonstrates how community-based institutions can achieve excellence in resource-constrained environments by blending institutional memory with a pragmatic educational purpose. The research contributes to the body of literature on community colleges in Nepal and provides implications for other similar institutions aiming to achieve sustainable excellence.

Keywords: MBMC, community college, higher education in Nepal, leadership transformation, quality education

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Introduction

It has traditionally been recognized that higher education in developing countries is a key catalyst for socio-economic change and national development (Altbach, 2016; Robertson, 2009). Higher education institutions have played a significant role, especially in Nepal, a nation with heterogeneous geography, a multi-ethnic population, and a history of political transition. Community-based colleges began to rise in Nepal in the late twentieth century, frequently dedicated to national leaders and

guided by the values of social justice and access (Rajpreet, 2024). These institutions were formed in response to the limited capacity of the state to provide quality higher education, especially in urban areas such as Kathmandu, where demand was much higher than supply.

In Nepal, memorial colleges hold a unique niche in the education sector. Unlike strictly commercial private institutions, they are generally established with a dual purpose: to offer quality education at a reasonable price and to carry forward the legacy of the individuals after whom they are named (Khadka, 2019). This commemorative dimension introduces an element of cultural-political depth, as educational activities are connected to broader discourses of national identity, sacrifice, and aspiration. As Dhakal (2023) explains, memorial institutions in Nepal serve as living reminders of the ideals of their namesakes, transforming abstract concepts into concrete educational opportunities for future generations.

The theoretical basis for conceptualizing institutional excellence in higher education has been grounded in various traditions of thought. According to Cameron (1978), organizational effectiveness comprises four models: the goal model, which is concerned with the attainment of stated objectives; the system resource model, which focuses on the acquisition and sustainability of resources; the internal process model, which is concerned with the efficiency and health of an organization's internal processes; and the strategic constituencies model, which focuses on stakeholder satisfaction. More recently, the Baldrige Excellence Framework has been adapted to tertiary education environments, emphasizing leadership, strategic planning, customer focus, workforce engagement, operations, and outcomes (Ruben, 2019; Peters

& Waterman, 1982). These theoretical lenses provide a strong foundation for studying the 25-year experience of MBMC.

Transformational leadership theory, as developed by Bass and Avolio (1994), provides further insight into how educational institutions can attain continuous excellence. Transformational leaders motivate followers through idealized influence, intellectual stimulation, individualized consideration, and inspirational motivation. Transformational leadership is considered one of the most important success factors for community colleges in the Nepali context, where institutional stability is often threatened by political instability and resource shortages (Dhungana, 2020). This theoretical orientation is reflected in the concept of Excellence in Leadership for Transformation, which serves as the guiding motto of MBMC.

The college was named after Madan Bhandari (1951–1993), a charismatic political leader who served as the General Secretary of the Communist Party of Nepal (Unified Marxist–Leninist) and developed the theory of People's Multiparty Democracy (PMPD) (Dhakal, 2023; Dhakal, 2023). Known as the “People's Leader,” Bhandari is generally regarded as a reformist who sought to combine elements of Marxist ideology with democratic pluralism in Nepal (Dhakal, 2023). His vision of Excellence in Leadership for Transformation, a phrase that later became the motto of MBMC, emphasized the power of principled leadership in bringing about positive social change. According to Usha Kiran Bhandari, Chairperson of the Madan Bhandari Foundation (MBF), the institution is not merely a college where people can obtain an education but also a continuation of Madan Bhandari's dream of a just, educated, and prosperous Nepal.

Against this theoretical and contextual background, this paper provides a comprehensive analysis of the 25-year developmental history of Madan Bhandari Memorial College (MBMC), from its establishment in 2001 to its current position as a reputable community institution. The study seeks to understand how the college has managed to overcome challenges, achieve excellence, and establish a distinctive presence within Nepal's broader higher education landscape.

Rationale of the Study

Even though community colleges in Nepal have expanded significantly over the last three decades, there is limited systematic research on their long-term development, successes, and challenges. Although some case studies have examined specific institutions, few studies have analyzed the entire 25-year process through which a community college develops and achieves excellence (Regmi, 2016). This gap is particularly significant given the critical role community colleges play in providing access to higher education for students who might otherwise be unable to pursue it.

MBMC is one institution that is particularly interesting to study. Founded in 2001 as a non-profit community institution, MBMC has reported remarkable success in terms of quality education and infrastructural development (MBMC, 2025). The college has been accredited by the University Grants Commission (UGC) Nepal, serves more than 1,500 students from across the country, and has developed a comprehensive range of programs extending from the intermediate level to the master's level. Moreover, the infrastructure development grant provided by the Government of India under the framework of Nepal–India Development

Cooperation represents a unique example of internationalization in community-based higher education (Embassy of India, 2023).

Nevertheless, several research questions remain unanswered. Why has MBMC been able to sustain itself and distinguish itself over the past 25 years? How has the college managed to navigate the challenging higher education landscape in Nepal, characterized by governance issues, outdated curricula, inadequate infrastructure, and the brain drain of students? How has the memorial aspect of the institution influenced its mission, identity, and practices? What lessons can other community colleges learn from the experience of MBMC?

The justification for this research is threefold. First, the study contributes theoretically to the literature on organizational excellence in community-based higher education institutions, particularly within the South Asian context. Second, from a practical perspective, the findings provide useful insights for policymakers, educational administrators, and community leaders interested in establishing or strengthening similar institutions. Third, with MBMC marking its 25th anniversary in 2026, the study offers a timely and comprehensive documentation of its journey, serving both as an institutional history and as a contribution to the broader history of education in Nepal.

Methodology

Research Design

This study employs a qualitative research design, which is particularly appropriate for understanding complex institutional phenomena in their natural settings (Creswell and Poth, 2018; Merriam and Tisdell, 2016). Qualitative methodology facilitates rich, contextualized

understanding of organizational processes, stakeholder perspectives, and the meanings attached to institutional experiences. Since the study focuses on the 25-year experience of MBMC, a qualitative case study approach was selected because it allows for an in-depth investigation of a bounded system (Yin, 2018).

Data Collection

Multiple sources were used to collect data to ensure triangulation and enhance credibility (Denzin, 2017). The primary sources of data included:

Institutional Documents

The analysis involved official college publications, including content from the college website (npca.edu.np, 2025), program descriptions, and messages from the campus chief. These documents provided background information on the college's mission, programs, and perceived achievements.

Media Coverage

News reports concerning the activities of MBMC, particularly the inauguration of a new building in 2023, were reviewed. Sources included the press release of the Embassy of India (2023), ThePrint (2023), ANI News (2023), and Online Radio Nepal (2023). These reports provided external validation of institutional claims and documented significant events.

Academic and Policy Literature

Peer-reviewed articles on higher education in Nepal, quality assurance strategies, and the community college movement were examined to place the MBMC experience within the context of broader trends in the sector.

Observational Data

The researcher also conducted virtual observations of the college's online presence,

including its website and social media platforms, to gain additional insights into its current operations and public image.

Data Analysis

The data were analyzed using the thematic analysis approach described by Braun and Clarke (2006). The process consisted of six stages: (a) familiarization with the data through repeated reading; (b) generation of initial codes; (c) searching for themes; (d) reviewing themes; (e) defining and naming themes; and (f) producing the final report. Coding and theme development were conducted using NVivo software.

Reliability and Ethical Implications

Trustworthiness was established through the triangulation of multiple data sources, prolonged engagement with the data, and reflexivity regarding the researcher's positionality. Because the study relied on publicly available documents, member checking was not possible. Ethical considerations included the accurate representation of institutional information and proper attribution of sources. No human subjects were involved in the study; therefore, approval from an institutional review board was not required.

Challenges and Opportunities of Higher Education in Nepal

The higher education system in Nepal has undergone significant changes since the establishment of Tribhuvan University (TU) in 1959 (Rajpreet, 2024). Nevertheless, the system continues to struggle with deep-seated issues. According to Gnawali (2025), persistent concerns include outdated curricula, inadequate infrastructure, limited research, and insufficient faculty development. Similarly, Bhatta (2026) reports that Nepali universities are characterized by poor governance, low academic standards,

and increasing student migration for higher education abroad, which places a burden on the national economy. Nepal also experiences a significant brain drain, as approximately 100,000 students leave the country to pursue higher education (CESLAM, 2024).

Since 2007, the UGC has been introducing Quality Assurance and Accreditation (QAA) mechanisms to address these issues (UGC Nepal, 2019). However, by 2025, only 137 out of approximately 1,400 campuses in Nepal had received QAA certification (Kaini, 2025). This low rate of accreditation reflects structural challenges in meeting quality standards and highlights the need for case studies of institutions that have successfully undergone the accreditation process.

Community Colleges in Nepal

Community colleges play a unique role in Nepal's higher education landscape. Unlike government-funded public campuses or profit-oriented private colleges, community colleges are often established by trusts, foundations, or local organizations with the mission of providing affordable and accessible education (Regmi, 2016). An example of this model is the MBF, the organization that operates MBMC, a charitable institution dedicated to serving the nation.

Studies of community colleges in Nepal highlight the importance of the equity and access they promote. According to policy debates, community colleges in Nepal follow curricula prescribed by their affiliated universities, maintain strong connections with local communities, and provide opportunities for students who do not reside in major urban centers. Nevertheless, community colleges also face distinctive challenges, including insufficient funding, dependence on volunteer leadership,

and difficulties in maintaining quality standards without the resources available to private institutions.

Higher Education Organizational Excellence

Organizational excellence has received considerable attention in the higher education literature. Ruben (2019) argues that the Baldrige Excellence Framework, originally developed for business settings, can be successfully applied to colleges and universities. Key dimensions of excellence include leadership, strategic planning, customer focus (students and stakeholders), workforce engagement, operations, and results. Cameron's (1978) model of organizational effectiveness emphasizes goal achievement, resource acquisition, internal processes, and stakeholder satisfaction.

Research on organizational excellence in Nepal is still emerging. Dhungana (2020) examined the relationship between transformational leadership and institutional effectiveness in Nepali community colleges and found positive results. Nevertheless, as Upadhyay (2018) points out, higher education institutions in Nepal often struggle with systematic performance measurement and quality improvement because of resource constraints and limited administrative capacity.

Institutions of Memory and Their Heritage

Memorial institutions—schools, colleges, hospitals, and other organizations named after deceased leaders—represent a unique form of organization. These institutions carry symbolic meanings that extend beyond their practical missions (Rajpreet, 2024). Memorial colleges in Nepal are commonly established by political parties, foundations, or community organizations to honor leaders who have made significant contributions to the country's development.

The memorial nature of these institutions influences institutional identity, stakeholder expectations, and organizational practices. As Bhattarai (2020) notes, naming an educational institution after a national leader transfers not only the leader's legacy but also the responsibility to reflect their values and uphold their vision. At MBMC, the educational mission is directly linked to the political philosophy of People's Multiparty Democracy, which promotes pluralism, social justice, and principled leadership. This connection is explicitly reflected in the college motto: Excellence in Leadership for Transformation (Dhakal, 2023).

Leadership for Transformation

Transformational leadership theory is particularly relevant to the story of MBMC. According to Bass and Avolio (1994), transformational leadership consists of four elements: idealized influence (leaders as role models), inspirational motivation (articulating compelling visions), intellectual stimulation (encouraging innovation and critical thinking), and individualized consideration (responding to the needs of followers). Transformational leadership has also been shown to be beneficial in educational settings in terms of teacher commitment, student performance, and organizational culture (Leithwood & Jantzi, 2005).

The idea of leadership for transformation, which lies at the core of MBMC's mission, resonates with contemporary discussions on educational reform in Nepal. Recent policy studies suggest that accountable leadership is essential for bringing timely changes to Nepal's higher education system (Joshi, 2025). Nevertheless, studies also indicate that

educational leadership in Nepal remains largely administrative and compliance-based, with limited implementation of instructional and distributed leadership practices. The emphasis on transformational leadership at MBMC, therefore, represents a deliberate departure from prevailing norms.

Results and Discussion

The evaluation of the gathered information revealed five key themes that shed light on the 25-year journey of MBMC toward achieving distinction. The following themes are discussed and supported by illustrative evidence from institutional documents, media reports, and academic literature.

Theme 1: Community-Based Affordable Education

The first and most central theme is the identity of MBMC as a community-based institution devoted to affordable education. The college was founded in 2001 with the aim of providing quality education at a reasonable cost. This mission statement reflects an understanding of the financial barriers that many Nepali students face in accessing higher education. Unlike private colleges that charge premium fees, MBMC is a non-profit community institution managed by a dedicated team of educationists, academics, and social workers.

This community foundation extends to its governance structure. The college is operated by the MBF, a charitable organization dedicated to serving the nation. Usha Kiran Bhandari, the Chairperson of the Foundation, has emphasized the college's role in promoting justice and access to education (ThePrint, 2023). This focus on equity and access aligns with Madan Bhandari's vision of a society in which every citizen is given an opportunity to progress.

The college's national reach is evident in its enrollment figures. The college serves more than 1,500 students from various districts across the country (Embassy of India, 2023). Such geographical diversity indicates that MBMC serves not only residents of Kathmandu but also students from rural and remote areas who come to the capital to pursue higher education. The college also provides a large number of scholarships to deserving and needy students, further demonstrating its commitment to accessibility.

Theme 2: Extensive Educational Programs, Academic Development, and Research Culture

The second theme is associated with the development of a broad and diversified academic portfolio at MBMC. The college offers programs ranging from the class 11 to the master's level. At the NEB level, MBMC offers programs in the Science, Management, and Humanities streams. At the bachelor's level, the college offers Bachelor of Arts (BA), Bachelor of Business Studies (BBS), Bachelor of Business Management (BBM), Bachelor of Computer Application (BCA), and Bachelor of Science in Computer Science and Information Technology (BSc CSIT). At the master's level, MBMC offers programs in Sociology, Journalism and Mass Communication, and English. These academic data show that MBMC currently provides a multi-level academic structure, including at least three higher secondary streams, five bachelor's-level programs, and three master's-level programs. Such program diversity indicates that MBMC has gradually expanded from general education to professional, technical, managerial, social science, and humanities-based higher education.

All higher education programs at MBMC are affiliated with TU, the oldest and largest

university in Nepal. TU affiliation provides the college with standardized curricula, examination systems, and nationally recognized degrees. However, this affiliation also places MBMC within the broader governance system of TU, where administrative delays and bureaucratic procedures have often been identified as challenges in higher education management. Despite these limitations, MBMC has continued to expand its academic programs and institutional capacity over the last twenty-five years. The college is also accredited by the UGC. According to UGC Nepal, MBMC was accredited on January 2, 2025, with accreditation valid until January 1, 2030 (University Grants Commission Nepal, 2026). This QAA accreditation is an important institutional milestone because it reflects MBMC's commitment to quality assurance, academic accountability, governance improvement, student support, documentation, and institutional development.

The academic growth of MBMC is further strengthened by its emerging research culture. The college website presents research-related publications such as faculty research articles, conference papers, annual reports, audit reports, tracer study reports, survey reports, EMIS reports, newsletters, and bulletins (Madan Bhandari Memorial College, 2026). These documents show that MBMC is not limited to classroom teaching but is also developing a culture of academic documentation, institutional reporting, evidence-based planning, and knowledge production. The presence of the Research Management Cell (RMC) also supports the institutionalization of research activities within the college.

A major indicator of MBMC's research culture is the publication of the *Journal of*

Productive Discourse (ProD). The journal is published by MBMC and is described as an international, not-for-profit, blind peer-reviewed journal of critical readings across disciplines. It provides an open-access academic platform for teachers, students, and scholars to publish research articles, reviews, and critical perspectives on interdisciplinary issues. The availability of ProD through both the college website and NepJOL further increases the visibility of MBMC's research output. The call for papers for the fourth volume of ProD also demonstrates the continuity of the journal and the college's commitment to sustaining regular academic publication.

Thus, MBMC's second major achievement is not only the expansion of educational programs but also the development of an academic ecosystem supported by program diversity, QAA accreditation, research publication, faculty engagement, institutional documentation, and student-centered academic services. The combination of extensive academic programs and a growing research culture has helped MBMC evolve from a teaching-focused community college into a quality-oriented and research-aware higher education institution.

Theme 3: Infrastructural Development Through National and International Partnerships

The third theme concerns the infrastructural development of MBMC, particularly the construction of a new college building with the support of the Government of India. The project was implemented as a High Impact Community Development Project under Nepal–India

Development Cooperation (Embassy of India, 2023). The building, designed in 2066 B.S. (2009/10 A.D.), comprises 30 rooms, including 29 classrooms, a library, and conference facilities (Online Radio Nepal, 2023; ThePrint, 2023).

The building was officially handed over to the College Management Committee (CMC) on February 27, 2023, in the presence of Indian Ambassador HE Naveen Srivastava, former Nepali Foreign Minister Mahendra Bahadur Pandey, and Usha Kiran Bhandari (Embassy of India, 2023; ANI News, 2023). This symbolic event marked not only the completion of the infrastructure project but also the enduring friendship between Nepal and India. According to Ambassador Srivastava, the Government of India supported the construction of the building as part of its developmental partnership with Nepal (ThePrint, 2023). In addition, the college has a 250-seat-capacity auditorium hall in Block A, further strengthening its physical infrastructure by providing a well-equipped venue for academic, institutional, cultural, and public programs.

In addition to the main building, MBMC has constructed a new facility with substantial financial support from the Kathmandu Metropolitan City under a bilateral agreement between KMC and the Madan Bhandari Foundation. In this new building, the college has established well-furnished and technologically advanced classrooms, workshops, research laboratories, a resource-rich e-library, regular publication units, research-based teaching and learning pedagogies, its own frequency-modulated (FM) radio station, and a well-equipped audiovisual studio.

The college radio station is another unique feature that is uncommon among community colleges and provides students with firsthand experience in media production and broadcasting.

Theme 4: Comprehensive Student Development Model

The fourth theme focuses on how MBMC has ensured the holistic growth of students beyond mainstream academics. The college promotes proactive student engagement through leadership and personality development programs, co-curricular activities, extracurricular activities, non-credit courses, on-the-job training, field visits, and community service programs. These activities help students develop critical thinking, decision-making, communication, teamwork, and problem-solving skills that are essential for both academic and professional life.

Student life at MBMC is further enriched through various institutional platforms such as the Student Council, student clubs, alumni networks, and different co-curricular and extracurricular programs. The Student Council provides students with opportunities to participate in leadership, representation, coordination, and institutional activities. Similarly, student clubs encourage creativity, teamwork, social responsibility, and active participation in academic, cultural, literary, sports, research, and community-based initiatives. The Alumni Association also plays an important role in connecting former students with the college, supporting networking, mentorship, institutional development, and career guidance for current students.

The student development approach of the college is clearly connected to its vision, “Excellence in Leadership for Transformation.” This vision reflects the college’s commitment

to producing responsible, confident, and transformative graduates. The message from the Campus Chief also highlights MBMC as a glorious, inspiring, and thought-provoking center of learning that promotes quality education through leadership-oriented academic practices. This focus on leadership reflects the personal legacy of Madan Bhandari as a transformative leader and indicates that MBMC aims to develop similar qualities among its students.

Collaborative learning is also an important part of MBMC’s student development process. The college uses academic information system software and online social media platforms to support knowledge sharing, communication, and collaborative learning. This digital orientation has helped students become more creative, dynamic, research-oriented, and connected with peers and teachers. Through ECAs, CCAs, student clubs, alumni engagement, Student Council activities, and digital learning practices, MBMC has created a student-centered environment that supports holistic development beyond the classroom.

Theme 5: Quality Assurance, Governance, Association, Media, and Technology

The fifth theme focuses on MBMC’s continuous pursuit of quality assurance and institutional accreditation. The college has been accredited by the UGC, and the official UGC list records MBMC as a QAA-accredited community college affiliated with TU, with accreditation dated January 2, 2025, and valid until January 1, 2030 (University Grants Commission [UGC], 2026). In Nepal, the QAA system is implemented through the Higher Education Quality Assurance and Accreditation Council under the UGC, and it assesses higher education institutions in major areas such as institutional

policy, curriculum, teaching, learning and evaluation, research, infrastructure and learning resources, student support, information systems, and public information. Therefore, MBMC's QAA accreditation reflects not only academic achievement but also institutional commitment to governance, infrastructure, student services, transparency, and continuous quality improvement.

The fact that MBMC has achieved accreditation is significant because QAA requires a collective institutional effort. According to information about the college available through the Nepal Public Campus Association, MBMC is a non-profit community institution established to provide quality education at an affordable cost and has developed academic programs, infrastructure, techno-friendly classrooms, workshops, research laboratories, e-library facilities, and its own radio transmission system. Statements from the campus leadership also highlight that this achievement is the result of the sincere efforts of the management committee, founders, faculty members, supporting staff, students, and stakeholders over many years. This shows that MBMC's quality journey is based on collective ownership rather than individual institutional action alone.

MBMC's governance identity is also connected to its association with the Nepal Public Campus Association. NPCA functions as an umbrella organization for non-profit, community-based public campuses in Nepal and works to promote access, affordability, quality, research-oriented education, and coordination among community campuses. The association states that community campuses have played a significant role in expanding higher education to different social groups, including students

from economically disadvantaged backgrounds, women, and marginalized communities. MBMC's membership in NPCA strengthens its identity as a public/community-oriented higher education institution guided by service, accountability, access, and social responsibility.

This association also provides MBMC with a broader institutional network. Through NPCA, community campuses become connected through shared concerns such as QAA activities, training, research initiatives, scholarship support, workshops, seminars, and policy advocacy. In this sense, MBMC's quality assurance is not limited to internal administration. It is also linked to broader public campus governance, peer learning, and collective improvement within Nepal's higher education sector. The NPCA framework supports the idea that community campuses must remain transparent, accountable, inclusive, and responsive to national educational needs.

Another important dimension of MBMC's quality culture is its use of media and technology as living laboratories for students. Radio Shweta Shardul 93.6 MHz is one of the strongest examples. The station is an educational radio service operated by MBMC and broadcasts from Kathmandu. It has its own production studio, control room, and learning center for interns, and it is used to disseminate news, views, and educational programs. MBMC's annual report further states that the college owns Radio Shweta Shardul 93.6 MHz and has used UGC-supported radio equipment to strengthen Journalism and Mass Communication students' practical learning through broadcast consoles, computers, microphones, studio headphones, and field recorders. Thus, Radio Shweta Shardul functions as a practical classroom where students can move from theory to real-world media production.

Similarly, MBMC IdeaX, idea-pitching activities, ESP, and hackathon-based programs demonstrate how the college connects technology, entrepreneurship, innovation, and problem-solving. MBMC IdeaX is described by the college as its flagship technology event, and the 2024 edition focused on indigenous languages and communities through a hackathon model. The 2025 MBMC IdeaX Hackathon encouraged students to move beyond theoretical learning and develop functional prototypes with the potential to grow into sustainable startups. The competition focused on sectors such as tourism, technology, health services and accessibility, fintech, cultural identity, and open innovation categories. The event also incorporated online presentation and finalist-selection rounds, helping students develop skills in idea pitching, teamwork, prototype development, and public presentation.

The Entrepreneurship Support Program (ESP) further strengthens this culture of practical learning. MBMC's annual report states that the college launched ESP with UGC support as a non-credit course, oriented more than 50 students, and aimed to develop entrepreneurs through the program. The academic calendar also includes an MBMC Internal Hackathon, indicating that innovation and technological experimentation are gradually becoming regular components of the college's academic and co-curricular system. These activities make MBMC more than a traditional teaching institution. They transform the college into a living laboratory where students learn communication, creativity, coding, entrepreneurship, leadership, teamwork, and real-world problem-solving.

The college has also gained notable international recognition attesting to its

institutional excellence. MBMC received the Outstanding Digital Transformation Organization Award 2025 at the ASSOCIO Digital Summit in Taipei, Taiwan, China, and the SAARC Education Award 2025 presented by Britannica Education. These accolades affirm the college's standing in innovative pedagogy and digital transformation, and its commitment to developing capable human resources for a rapidly evolving world.

Beyond external recognition, MBMC has cultivated robust networks spanning industry and academia. The college has signed Memoranda of Understanding with approximately 25 institutions, facilitating mutual benefit, knowledge exchange, research collaboration, skill development, and enriched practical learning opportunities for students.

MBMC has also played an active role in strengthening the collective voice of community colleges in Nepal. Through its membership in the Nepal Public Campus Association, the college has engaged in advocacy efforts aimed at advancing the rights and interests of community campuses within the national higher education landscape (Adhikari, 2025; Adhikari, 2026; & Gautam et al., 2025).

Thus, the theme of quality assurance at MBMC is deeply intertwined with governance, associational membership, media practice, and technological innovation. UGC accreditation provides formal recognition of institutional quality; affiliation with the NPCA situates MBMC within Nepal's broader public campus movement; Radio Shweta Shardul enables hands-on media training; and MBMC IdeaX, the ESP, and hackathon programs cultivate innovation and entrepreneurial thinking. Together, these elements demonstrate that MBMC's quality

journey encompasses far more than accreditation — it reflects an enduring commitment to building a dynamic, accountable, practice-oriented, and future-ready higher education institution.

Conclusion

This paper has explored the 25-year history of MBMC from its inception in 2001 to the present day, when it is recognized as a distinguished community institution. Through thematic analysis of institutional documents, media coverage, and scholarly literature, five major themes of excellence were identified: community-based affordable education, comprehensive academic programs, infrastructural development through international collaboration, a holistic approach to student development, and quality assurance and accreditation.

The results show that the success of MBMC is based on several interrelated factors. First, its establishment as a non-profit community organization has enabled it to maintain its focus on its educational mission rather than on profit maximization. Second, the memorial character of the college, named after Madan Bhandari, and its guiding motto, Excellence in Leadership for Transformation, provide a sense of unity that informs institutional practices and stakeholder engagement. Third, the Government of India has served as a strategic international partner, enabling infrastructural development that would otherwise not have been possible. Fourth, the continuity and direction provided by the MBF, the CMC, and the campus administration have been supported by committed leadership that has guided the institution for more than twenty-five years.

These findings have both theoretical and practical implications. Theoretically, the research demonstrates that organizational excellence in

community colleges can be achieved through the integration of multiple success factors, including community orientation, memorial legacy, international partnership, holistic development, and quality assurance. The case of MBMC contributes to the body of research on memorial institutions by demonstrating how a memorial identity can be translated into an educational context. Practically, the study provides lessons for other community colleges in Nepal and elsewhere, including the importance of maintaining a clear mission, strengthening community governance, pursuing accreditation, investing in infrastructure, and fostering international partnerships.

The limitations of this research include its reliance on publicly available documents rather than primary research involving interviews with faculty members, students, and administrators. Future research could be expanded through qualitative interviews to obtain more direct stakeholder perspectives. Additionally, quantitative research on student outcomes, graduate employment rates, and institutional performance indicators would complement the qualitative findings presented here.

After 25 years of service, MBMC's journey from vision to distinction is both inspiring and instructive. The college stands as a beacon of what can be achieved in Nepal's challenging higher education landscape through community commitment, institutional leadership, and sustained effort. As the Campus Chief states, "It is my strong belief that our past and present students experience a unique teaching-learning environment and can feel the difference". Indeed, MBMC has made a difference over the past 25 years, and its legacy continues to grow.

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Audit Practices in Community Colleges in Nepal's Bagmati Province: A Systematic Review

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Abstract

This study examines the status and scope of cost, management, and sustainability audit practices in community colleges of Bagmati Province, Nepal, through a combined systematic literature review and exploratory field survey. The community colleges play a critical role in expanding equitable access to higher education; however, their long-term sustainability is constrained by weak governance, limited financial capacity, and underdeveloped institutional systems. Despite increasing emphasis on transparency and accountability, internal audit mechanisms beyond financial compliance remain insufficiently explored in the Nepali context. A systematic review of academic and policy literature (2015–2025) was conducted alongside a structured survey of ten community colleges to assess existing audit practices, frequency, and implementation challenges. Findings reveal that while 100% of institutions conduct mandatory annual external financial audits, only a minority perform formal cost audits (20%) and management audits (30%), and none have institutionalized sustainability audits. Key barriers include resource constraints, limited technical expertise, weak regulatory enforcement, and low institutional awareness of advanced audit frameworks. The study positions cost, management, and sustainability audits as strategic tools for strengthening institutional governance and aligning with national quality assurance systems. It highlights the need for integrated audit frameworks, digital financial management systems, and capacity-building initiatives. Aligning audit practices with accreditation standards, particularly those of the University Grants Commission Nepal, can enhance transparency, resource efficiency, and environmental accountability. The findings contribute to the limited empirical literature on audit practices in Nepali higher education and offer policy-relevant insights to promote accountability, institutional effectiveness, and long-term sustainability.

Keywords: cost management audit, management audit, sustainability audit, community college, higher education

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Introduction

Community colleges are an essential part of Nepali higher education, especially in terms of their role in ensuring equal access for rural, low-income, and first-generation students. Gautam et al. (2025) claims

that, historically, community colleges were founded as social institutions whose goal was to democratize higher education and mitigate regional inequality. They still admit a large percentage of marginalized and female students, thus contributing to the social inclusion and growth of the region. Likewise, Acharya (2025) asserts that community campuses represent a large proportion of Tribhuvan University-affiliated colleges and other public universities, catering to almost a third of students studying at the tertiary level in Nepal.

Even though they are structurally significant, studies have continued to draw attention to prevailing governance and financial management issues. Gautam et al. (2025) claims that most community campuses are vulnerable in terms of their financial base and depend on student tuition fees and minimal community contributions, with irregular support from the government. This type of funding does not allow them to invest in infrastructure modernization, faculty development, and quality assurance systems. To support this assertion, Acharya (2025) cites chronic financial instability, poor internal control systems, and poor strategic financial planning as highly restrictive factors among community campuses.

These broader governance assessments also demonstrate structural failures of accountability in Nepal's education sector. As Bhatta (2025) notes, over 50 percent of local governments in Nepal simply do not have functioning internal audit units, and most education management committees carry out oversight functions in a procedural rather than substantive manner. Community colleges are direct victims of such structural deficiencies, as internal audit mechanisms are underdeveloped or not properly implemented. A lack of transparency

and institutional credibility is caused by poor monitoring of financial operations, procurement, and administrative performance (Bhatta, 2025).

With the federal restructuring of Nepal in 2015, provincial governments assumed greater authority in the governance of higher education. Policy reforms in Bagmati Province have aimed at enhancing institutional accountability through a formal integration process and regulatory compliance. According to Gautam et al. (2025), provincial higher education reforms increasingly require audited financial statements and institutional performance documentation as preconditions for institutional recognition and integration. Although these measures are indicators of a shift toward performance-based governance, their success relies heavily on the institutionalization of internal cost audits, management audits, and systematic review practices at the campus level.

Qualitative institutional challenges that are not related to financial management are also emphasized in empirical studies. Declining student enrollment in various community colleges, outdated curricula that do not align with labor market requirements, and the poor use of digital technologies are all documented by Acharya (2025). Gautam et al. (2025) also highlights the lack of strategic leadership, research involvement, and sustainable infrastructure. In addition, institutional audit and reporting systems do not focus on environmental sustainability practices. Without properly designed sustainability audits, campuses have no systems to measure energy efficiency, waste management, and climate-responsive infrastructure development.

Taken together, these issues reveal a gap between regulatory expectations and institutional

practice. Although external financial audits are normally carried out as a compliance measure, extensive cost audits, management audits, and sustainability audits are scarcely integrated into internal governance systems. The strengthening of such audit systems is therefore key to improving transparency, increasing the efficiency of resource use, and aligning community colleges with national higher education reform agendas and sustainable development priorities (Gautam, 2025; Acharya, 2025; Bhatta, 2025).

The academic debate in Nepal is centered around the thesis that, until adequate systems of audit governance are established, community colleges in Bagmati Province remain at risk of financial inefficiency, managerial stagnation, and institutional decline. Systematic cost and management audits, as well as the institutionalization of sustainability assessment frameworks, can be viewed as strategic necessities for guaranteeing long-term sustainability and quality improvement in Nepal's community higher education sector.

Good audit practices, such as management audits (which assess the efficiency of organizational processes) and cost audits (which assess cost-control measures), are essential to institutional governance. In business literature, a management audit refers to a systematic, independent, and objective examination of the management environment, goals, strategies, and activities in order to identify problem areas. These audits have the capacity to reveal inefficiencies and help managers identify areas for improvement. Likewise, sustainability or green audits are systematic reviews of an organization's environmental practices (energy, waste, water, etc.), enabling campuses to assess and improve their environmental footprint. Nonetheless, such advanced audit practices are rarely documented in Nepal's education sector.

This paper seeks to fill two gaps: first, the synthesized literature regarding cost, management, and sustainability audits in higher education; and second, the lack of empirical data concerning the application of these audits within Nepali community colleges. To address these gaps, we conducted a systematic review of scholarly and policy literature on the topic and an exploratory survey of ten community college administrators in Bagmati Province.

This research paper attempts to investigate the level and nature of cost, management, and sustainability audit practices in community colleges in Bagmati Province, Nepal, through the synthesis of existing literature and the analysis of field evidence. It aims to determine the prevalence, scope, and effectiveness of current audit mechanisms, identify institutional and regulatory gaps, and examine the challenges that limit the implementation of integrated audit frameworks. Finally, the study seeks to provide evidence-based recommendations to enhance governance, financial sustainability, and quality assurance within Nepal's community higher education sector.

Literature Review

Management Audits in Education

Management audits are not about financial compliance, but rather about organizational performance. They include the critical evaluation of all aspects of management (policies, structure, controls) to answer the question of whether management is functioning properly or not (Kušnířová, 2021). Practically, a management audit in educational institutions may focus on academic governance, efficiency in administration, and resource utilization. An example of a management audit in a university setting could be an audit of faculty recruitment

practices, curriculum planning processes, or internal financial controls. Despite the fact that management auditing has been researched extensively in corporate and public sectors, there is limited literature on the same in educational institutions in developing countries. According to one of the overall models of management auditing in SMEs, a four-stage process (planning, execution, reporting, follow-up) is recommended to enhance management systems in a systematic way.

Cost and Financial Audits

Cost audit has long been recognized as a means to check the accuracy of cost accounting records and to ensure that resources are utilized in the most cost-efficient way. Yet, according to experts in the industry, mandatory cost audits (as stipulated by corporate law) do not pertain to educational organizations. Schools and colleges more commonly undergo financial (external) audits to certify accounts. In reality, compliance-based financial audits are often emphasized in colleges, but very few schools have formal internal budgetary performance or cost-effectiveness audits. According to Acharya (2025), community campuses in Nepal are highly dependent on tuition fees, have no diversified funding sources, and face increasing deficits. This economic burden highlights the necessity of internal cost monitoring, yet the literature demonstrates that most campuses do not have internal audit functions. According to a recent campus audit (Madan Bhandari Memorial College, Kathmandu), its internal audit system had been transformed into a more systematic, professional, and effective system, but it still recommended a transition to a fully IT-based accounting system. This implies that institutional auditors are aware of the advantages of modern tools, but formal audit infrastructures have not yet fully developed.

Sustainability (Green) Audits

Campus environmental sustainability audits evaluate such aspects as energy use, water quality, waste management, and carbon footprint. Green audits are being promoted in higher education research as a measure toward the development of eco-friendly campuses that have a minimal impact on the environment. For example, Raju et al. (2023) indicate that they conducted a green audit in an Indian college to analyze electricity and fuel consumption, soil and water quality, vegetation cover, and waste management. They find that this kind of auditing is essential for determining the environmental performance of educational institutions and identifying possible ways to transform a campus into an eco-campus. Institutional green audits can be a component of a campus sustainability program in developed countries. Formal sustainability audits are uncommon in Nepal, but interest in so-called green campuses is increasing. According to the literature, there is a gap in knowledge: although sustainable operations in educational institutions are being encouraged worldwide, limited literature has been published on how Nepali colleges might assess or report environmental metrics.

Governance and Audit in the Education Sector in Nepal

At the systemic level, audit and accountability in the education sector have been identified as weak in Nepal. According to Bhatta (2025), there are rampant cases of integrity threats in Nepal's education system following federalization. They point out that a significant number of local education authorities do not have operational audit systems: over half of local governments have no effective internal audit units, and school management committees are usually either paper-based or operate only

ritualistically. These problems imply that where audit structures exist on paper (e.g., compulsory school-level audits of budget expenditure), they are not necessarily being implemented. Within higher education, control is primarily exercised through affiliated university rules and external audits conducted by the Supreme Audit Office. Community colleges (within Tribhuvan University and others) generally prepare annual reports and budgets, yet minimal research has been conducted on their internal audit culture. In the case study of a Nepali community campus by Acharya (2025), the issue of constant financial instability is described and attributed to dependence on fees and insufficient government support. Nevertheless, Acharya fails to specify the presence of any internal audit or cost-control mechanisms on the campus, which also implies a gap in the research: we do not have data on the prevalence of cost and management audits in such colleges.

Management Audit Practices and Cost Audits

Operational audits (cost and management audits) involve an examination of the financial practices, efficiency, and compliance of an institution. During audits in higher education institutions, auditors usually ensure adherence to official authorities and procedures. For example, the guiding principles of auditing stipulate verifying the founding documents of a college and examining the minutes of governing bodies to confirm that financial actions (fee structures, spending, bank dealings, etc.) have been properly endorsed and documented. Another responsibility of auditors is to trace student fee registers against receipts and cashbooks and determine whether grants have been received and whether donated or restricted funds have been used as intended. In Nepal, audits are carried out under Nepal Standards on Auditing (NSAs), and

campus audits are expected to adopt the same procedures. Practically, the rules governing campus integration in Bagmati Province require the submission of an audit report, which is an indication of formal accountability: all colleges are required to enclose their most recent audit report in their application to become a constituent campus.

In spite of these frameworks, governance gaps are evident in the literature. According to U4 research on anti-corruption, over 50 percent of local governments do not have an operational internal audit division, and accounts and education committees are ineffective in most cases. School and college supervisory institutions in most Nepali communities exist only in name and are rarely used to uphold accountability. This situation extends to colleges, where management audit functions (internal reviews of policies and finances) are often weak or non-existent. The lack of active audit committees means that colleges may fail to identify mistakes or inefficiencies in staffing, procurement, or budgeting. Indeed, such management weaknesses are reflected in external audit findings across the wider education sector (e.g., teacher-student imbalances). The strengthening of internal audit and finance committees in community campuses is therefore a major requirement.

Key Audit Frameworks

Formal Audit Requirements

The current provincial regulations are based on auditing financial statements as part of college integration, which ties audits more directly to governance.

Standard Audit Procedures

Auditing emphasizes checks of trust deeds and resolutions of governing bodies, verification of fee records, and verification of the correct accounting of all revenues and grants.

Governance Gaps

Surveys of Nepali education indicate that there is a lack of internal audit and effective oversight in many local authorities, and colleges are prone to mismanagement.

Implications

Colleges ought to incorporate formal audit committees and internal controls. For example, auditors are expected to ensure that all decisions made by committees (e.g., an increase in fees) are properly authorized and reported in the accounts. The lack of effective management, as discussed by Gupta and Shiwakoti, can be addressed by training administrators in audit compliance and conducting frequent financial audits.

Sustainability Audits and Measures

A sustainability audit (also referred to as a green audit) is an assessment of the environmental and social effects of an institution. It extends beyond funding to examine energy and water consumption, waste management, and campus ecology. In fact, one of the latest research papers considers green auditing a key tool for evaluating the environmental performance of educational institutions and reflecting on the possibilities of transforming a campus into an eco-campus. Practically, electricity and fuel use, water and soil quality, vegetation, and carbon footprint may be audited at a college. The analysis of data based on campus surveys and environmental tests is used to recommend improvements to enhance sustainability (e.g., solar panels, tree planting, or water treatment).

Sustainability audits in colleges are yet to be developed in Nepal. Nevertheless, the concept of aligning education with the SDGs (particularly climate, energy, and equity objectives) is gaining prominence. Gupta and Shiwakoti (2024) underline that community

colleges face an identity crisis but can achieve long-term growth by ensuring accessible and high-quality education, effective leadership, sound governance, and community involvement. It is clear that colleges are associated with the SDGs: they are expected to reduce global warming, ensure gender equality, decrease carbon emissions, and eliminate educational disparities. This implies that sustainability should be incorporated into institutional operations and curricula. However, these authors also note that there are no sustainability-friendly curricula or environmentally friendly infrastructure in Nepali campuses. That is, colleges do not have the physical systems (e.g., waste recycling and green buildings) or the academic programs (courses on sustainability) that would support an effective sustainability audit.

The most significant sustainability practices are:

Conducting Green Audits

Institutions can perform a systematic analysis of resource utilization (electricity, water, paper, etc.) and take the necessary steps to minimize waste and emissions. For instance, Raju et al. (2023) discuss the sampling of water and soil on campus and conducting energy-use surveys to identify health and efficiency challenges. Such audits could be adapted in Bagmati campuses to identify priorities (e.g., installing solar panels or improving water treatment).

Aligning With the SDGs

The literature calls on colleges to respond to SDGs such as clean energy, sustainable cities, and gender equality through education and campus policies. For example, Gupta and Shiwakoti observe that gender equity (SDG 5) and environmental goals (SDG 13) can be promoted through accredited community

colleges by revising curricula and campus practices.

Incorporating Sustainability Into Governance

College regulations and budgets should incorporate sustainability. In practice, this would involve introducing environmental criteria into management audits, such as whether energy-saving measures, waste-management systems, and eco-friendly infrastructure are being funded and monitored. Sustainability reporting should also be included in annual reports to strengthen institutional transparency and accountability. Existing literature on this type of integration in Nepali community colleges is still limited, suggesting that future research and policy formulation can be pursued in this area (Gupta & Shiwakoti, 2024; Raju et al., 2023).

The literature suggests that Nepali community colleges do not yet have a strong and standardized audit and accountability system. Gupta and Shiwakoti (2024) specifically note the lack of uniform regulations, weak institutional management, inadequate eco-friendly infrastructure, and limited sustainability-friendly curricula in community colleges. Consequently, management and financial audits may be applied unevenly across institutions. Similarly, Bhatta et al. (2025) report weak and inconsistent oversight and accountability mechanisms in Nepal's education sector, including gaps in local internal audit systems. These findings indicate a significant oversight gap. Realistically, many campuses may not have regular internal audits of finances, governance practices, or sustainability activities.

The significant gaps and implications are:

Weak Auditing Culture

Although colleges are required to have functional internal audits or audit committees,

they are left to depend on external (statutory) audits. Transparency would be enhanced through strengthening internal audit units and training finance staff (as suggested by U4).

Regulatory Uncertainty

Colleges have the potential to abide by multiple accounting regulations due to the lack of standardized regulations. The program by Bagmati to merge campuses under one university may assist in the standardization of practices. In the future, audit requirements must be spelled out in provincial education legislation and university statutes.

Lack of Sustainability Frameworks

The literature recommends incorporating sustainability into college accreditation and quality assurance activities (Gautam et al., 2025; Gupta & Shiwakoti, 2024). For example, campus quality assurance measures may include energy consumption monitoring, waste management, and environmental reporting, which can be systematically assessed through formal sustainability or green audits (Raju et al., 2023). Gupta and Shiwakoti (2024) observe that aligning community colleges with the Sustainable Development Goals requires policy reforms and new institutional measures. Their concern regarding the lack of sustainability-friendly curricula and infrastructure on campuses could be addressed by implementing formal sustainability audits.

Research Gaps

There is a paucity of studies that specifically discuss audits in this regard. The majority of the literature deals with issues of sustainability, while the remainder (such as Mishra and Upadhyaya) deals with quality or satisfaction rather than auditing. In the present review, no peer-reviewed studies on management audits or cost audits in

Nepali colleges were found. Producing scholarly literature on the effectiveness of colleges in adopting audit standards and applying audit findings would fill a much-needed gap.

Implications

Stakeholders are advised to use integrated audit frameworks to enhance governance and sustainability. For example, every community college should have an internal audit committee whose mandate is to audit financial controls and sustainability measures. Education authorities in the provinces (as in Bagmati) could require auditors and green audit guidelines on campuses. Sustainability practices may also have to be documented in academic accreditation processes.

In short, it can be noted from the literature that community colleges in Bagmati have financial and managerial issues that can be reduced through more vigorous audit systems. The suggested measures are the codification of audit procedures into campus regulations, the linking of audit compliance with funding and sustainability audits to meet national SDG commitments. These combined actions can make the community college sector in Nepal more accountable and contribute to long-term sustainability.

Key Findings and Gaps

To conclude, the literature suggests that management and green audits can be used to enhance the performance of institutions, but the practice is not well-reported in the education sector, particularly in Nepal. Studies in financial management point to the fact that good financial practices (which may be encouraged by auditing) are associated with improved outcomes. However, there are no empirical studies on the audit practices of community colleges in Nepal. We were unable to locate any systematic data regarding the number of community colleges

that conduct internal audits of management, cost controls, or sustainability. Similarly, policy reviews observe that accountability mechanisms are weak but fail to differentiate between types of audits. Therefore, there is a literature gap regarding educational audit practice in Nepali higher education, which provides the impetus for this study.

Methodology

We conducted a two-pronged analysis in order to fill these gaps. First, a systematic literature review was conducted. The following keywords (2015–2025) were used to conduct a search in the key databases and repositories (Google Scholar, JSTOR, NepJOL): management audit, cost audit, sustainability audit, college, Nepal. We used peer-reviewed articles, books, and official reports of interest in audit practice in education or non-profit-making settings. The relevance of titles and abstracts was screened, and 35 sources on the auditing of institutional management, finances, or sustainability in education were identified. It is worth mentioning, however, that only a small number of them (such as Raju et al., 2023) focused on campuses.

Second, to describe the current practices at the ground level, we conducted a small survey of 10 community colleges in Bagmati Province. These colleges were selected so that they represented both urban and peri-urban settings. Senior administrators (campus directors and finance officers) were sent a structured questionnaire in which they had to respond regarding the types of audits performed (financial, cost, management, sustainability), the frequency of such audits, and the perceived challenges. The responses were counted and analyzed in a descriptive manner. The qualitative feedback on audit processes was also summarized. As this is exploratory research, the results of the survey cannot be generalized

statistically. All the findings are presented in aggregate form to maintain confidentiality.

Results and Discussion

The literature review, as well as the information from the survey, shows a clear picture: traditional financial audits dominate, and special audits are not common. Our survey revealed that 100 percent of the colleges have an external financial audit (required by funding regulations) every year, and 90 percent of colleges also have some type of internal audit of accounts. However, only a small proportion (20 percent) stated that they conduct any formal cost audit (checking and comparing actual cost structures with budgets). About one out of three reported a management audit in the last three years (usually through a consultant or university affiliate rather than an internal group). It is interesting to note that no college had adopted a systematic sustainability or green audit; some had informal environmental awareness programs (such as tree-planting), but none had a systematic review of energy or waste. Such results are in line with those of Acharya (2025), who observed that campuses are financially stressed but have not historically concentrated on internal cost controls.

Challenges Identified

Several challenges were identified both in the literature and by the respondents who participated in the survey. Some administrators cited insufficient resources: one of them stated that they barely make their budget and do not have funds to hire audit specialists. This points to the long-term underfinancing of resources, as envisaged by Acharya (2025). The majority of colleges reported that they have audit committees consisting of volunteers (often faculty members or community members) who are not trained in

auditing. This alludes to the findings of Bhatta (2025), who observe that capacity gaps exist: audit units are not able to address requirements or find solutions to issues. Other respondents stated that they were confused about the scope of audits; for example, “We do financial audits; no one questions us on efficiency or sustainability.” This is an audit-scope loophole, and it allows problems to be ignored. As a case in point, old infrastructure may cause a campus to waste money on energy without realizing it, but without an energy audit, the problem would go unnoticed. The administrators who participated in the survey identified a lack of awareness and technical expertise as the major barriers to management and sustainability audits.

Potential Benefits of Auditing

The authors of the literature reviewed assume that stronger audit practices could be applied to address these gaps. Financial management research has shown that a good audit and accounting system improves institutional performance. To illustrate the point, Nchaga (2025) found a positive correlation between sound financial management (including auditing) and learning outcomes in schools. By analogy, Nepali colleges where financial management is firmly applied might improve the allocation of resources to academic programs and reduce waste. The same rationale was reflected in the statements of one of the survey respondents: “One of the things that we discovered is that we were spending a lot on power bills. When we had an audit conducted, we purchased timers and saved thousands of rupees.” This case in point is a real-life example that supports Acharya’s (2025) suggestion that the secret of campus viability lies in diversification and proper management.

Green auditing would also be able to identify inefficiencies. Since it has already been

demonstrated that the assessment of energy and waste may result in the adoption of practical solutions (e.g., rainwater harvesting and composting), useful recommendations can be provided (Raju et al., 2023). Although none of the campuses we interviewed had performed a green audit, several were interested after being informed of its advantages. This creates an opportunity: if campuses in Bagmati were to imitate models such as that of Raju et al., they could minimize operational expenses and foster sustainability.

Institutional Context

It is important to note that these findings should be viewed in the context of general governance in Nepal. As Bhatta (2025) point out, accountability systems are often ceremonial. Our survey confirms this observation: several colleges had School Management Committees (SMCs) and Parent-Teacher Associations that were active on paper, but few carried out serious internal oversight. Even when auditors were present, they were not always independent. In one case, the audit committee consisted entirely of staff members and therefore could not be openly evaluated by the college director. This

finding correlates with the criticism of Bhatta (2025) that the majority of audit committees exist merely on paper. Audits should be made more effective by empowering these bodies and providing them with trained personnel.

The evidence acquired through our systematic literature review and the survey of 10 community colleges in Bagmati Province indicates a clear tendency: regular financial audits are the norm, while special audits remain the exception. One hundred percent of the colleges surveyed indicated that they engaged in an external financial audit every year (as mandated by funding rules), and 90 percent reported conducting some type of internal accounts audit. In contrast, only 20 percent reported having completed a formal cost audit, and approximately 30 percent had completed a management audit within the past three years. It is noteworthy that zero percent had conducted a structured sustainability or green audit. Only a few reported informal environmental programs (e.g., tree-planting), but none had undertaken a formal energy or waste audit. A summary of these survey results is presented in Table 1.

Table 1

Status and Coverage of Institutional Audit Practices in Colleges (n = 10)

Audit Type	% of Colleges (n=10)	Comments
External financial audit (annual)	100%	Mandated by funding regulations, universally practiced.
Internal accounts audit	90%	Common but often informal; checks basic compliance.
Formal cost audit (vs. budget)	20%	Rare; verifies actual costs but is seldom done.
Management audit (past 3 years)	30%	Infrequent; typically via an external consultant.
Sustainability (green) audit	0%	Absent; only ad hoc environmental efforts reported.

These findings are indicative of the literature about educational institutions in Nepal. According to the available literature, the systemic fiscal pressure on community campuses is evident since, in one of the case studies, the causes that prompted the financial stress were noted to be the declining number of students, insufficient government grants, and escalating operational costs. In this respect, the institutions are concerned with mandatory financial compliance, with only slight consideration of internal cost controls. In our survey, this is corroborated: one of the directors lamented that, “We barely make our budget; we do not have funds to employ audit professionals.” In the same vein, cost audits are conducted in less than a quarter of colleges, even though they would identify inefficiencies.

National Education Audit Statistics (Nepal)

According to national data from Nepal, schools in Nepal fail to adhere to the necessary audit procedures. As an illustration, no more than half of the community schools have revised School Improvement Plans (SIPs) and conducted social and financial audits. About half of the basic schools and half of the secondary schools, as Table 1 indicates, had revised SIPs; half of the schools had completed social audits, and half had completed financial audits in 2023. Similarly, the internal audits required at the local government level are not being implemented in practice: about two-thirds of the local governments in Nepal performed internal audits for FY2021, and the majority of the oversight committees were not active. As official reports state, there has been a persistent deficiency in both coverage and capacity in auditing within Nepal’s education sector.

Table 2

Trends in SIP Updating and Audit Practices Across School Levels (%)

School Level	Updated SIP (%)	Social Audit (%)	Financial Audit (%)
Basic (grades 1–5)	44.0	50.7	48.5
Basic (grades 1–8)	44.2	51.6	49.0
Secondary (grades 9–10)	46.1	56.2	54.4
Secondary (grades 9–12)	48.1	56.8	55.7

Source. Governance and audit coverage in Nepali community schools (2023). SIP = School Improvement Plan. *Note.* EMIS Flash I Report 2080 (CEHRD, 2024).

Community Colleges in Bagmati Province

In Bagmati Province, Nepal, a large percentage of the community colleges are found. As of 2023/24, Bagmati has 167 community colleges (30.6 percent of the total 545 community campuses in Nepal). A comparison of Bagmati and national HE institutions is made in Table 2. Community colleges are indeed small in the vast majority of cases (only one-third of all HEIs, i.e.,

505 out of 1,432) and cannot survive without government subsidies. Education analysts suggest that the federal, provincial, and local governments should coordinate their efforts (e.g., financial audits and capacity-building) to help such colleges remain afloat. All in all, Bagmati contains the largest number of colleges, yet many campuses are unable to operate with the available funds (2024 data) due to poor financial management.

Table 3

HEI Distribution by Category: Bagmati Province and National Level

Category	Bagmati Province	National Total
Constituent HEIs	44	164
Community HEIs	167	545
Private HEIs	413	723
Total HEIs	624	1432

Note. Higher education institutions by type (2023/24). UGC EMIS Report [2023–24](#).

Sustainability Audit Practices in HE

The South Asian higher education sustainability auditing system is emerging (though it is not well developed in Nepal). As an illustration, the NAAC accreditation agency in India currently makes a formal Green Audit of environmental practices (energy, water, waste, etc.) an institutional accreditation requirement. In comparison, Nepal does not have a formal sustainability audit regime. Studies have shown that Nepali community colleges generally

lack environmentally friendly infrastructure and face problems with funding as well as management, but sustainability auditing has not been institutionalized. This comparison is summarized in Table 3: the mandatory Green Audit requirement is implemented in Indian HEIs, but this is not the case in Nepali HEIs at present (although scholars propose new policies to increase environmental and financial sustainability).

Table 4

Policy Gap in Sustainability Audits: A Comparison between India and Nepal

Country	Sustainability Audit Requirement
India	NAAC requires a mandatory Green Audit for HEIs as part of accreditation.
Nepal	No formal sustainability audit policy; colleges lack eco-friendly practices and dedicated audits.

Source. Gupta & Shiwakoti ([2024](#)). Official and academic reports on Nepal’s education sector and higher education governance (CEHRD, [2024](#); Bhatta [2025](#); World Bank, [2023](#))

Challenges Identified

Several related challenges to strong auditing were noted in the literature as well as by our respondents:

Resource C

Colleges are established on slender budgets (capped grants and tuition collections), and

there is little room to expand audit operations. Indicatively, one finance officer reported that they did not have the money even to form an audit committee. A recent study of Nepali community campuses also indicates that financial planning and diversification are still underdeveloped due to a lack of funds.

Capacity gaps

Audit committees tend to be manned by volunteers who are not trained in formal auditing. This reflects broader findings, which indicate that local audit bodies in Nepal often do not have skilled staff and do not meet regularly. In our survey, most respondents admitted that they were not sure about audit procedures; one of them said, “We have a financial audit, but nobody questions efficiency or sustainability.” This is a sign of low institutional capacity and vague mandates, which are in line with findings that most audit committees are paper-based.

Narrow Audit Scope

Auditing is more inclined toward compliance rather than performance or sustainability. Awareness of energy or environmental issues was low because none of the surveyed colleges had a formal energy or environmental audit. In the absence of such audits, inefficiencies may remain undetected (e.g., excessive electricity use due to ageing infrastructure). Previous research on education governance in Nepal also reveals that school management and parent-teacher committees tend to conduct only ritual reviews of their schools, rather than outcome-focused audits.

Combined, these effects form a feedback loop: low resources and limited training result in audits that only cover basic financial checks, while the remaining inefficiencies (in costing, management practices, or sustainability) remain unaddressed.

Potential Benefits of Strengthened Auditing

The literature suggests that such gaps can be highly beneficial to address. Improved institutional performance and student achievement are linked to good financial management (as well as frequent audits) in

general education research. For example, Nchaga (2025) found that the key to overall performance and sustainability of schools lies in good financial planning, clear budgeting, strict monitoring, and frequent internal audits. Similarly, colleges in Nepal with tighter audit systems may be able to allocate funds more effectively and expand academic programs. Anecdotal evidence from our survey supports this: one administrator reported that a simple energy audit led to the installation of timer switches on lights, saving thousands of rupees in electricity bills. This real-life case supports the view that even minor efficiency audits can be effective.

Similarly, systematic sustainability audits can identify further savings and environmental improvements. Common solutions proposed through campus sustainability assessments in higher education institutions globally include rainwater harvesting and waste composting, which are not only cost-saving but also aligned with institutional environmental goals. Although no college in Bagmati had conducted a green audit, some expressed interest after learning about such programs. Environmental initiatives, as noted in the literature on campus sustainability, can reduce operating costs while enhancing institutional image and learning opportunities. Thus, the introduction of structured cost and green audits is still relatively new in Nepali colleges.

Institutional/Governance Environment

These findings should be situated within the broader governance context in Nepal. According to the U4 anti-corruption report (Bhatta, 2025), most oversight bodies are largely symbolic; the authors state that over half of local governments do not have operational internal audit units, and at the school level, most School Management Committees (SMCs) and PTAs exist only on

paper. This aligns with the findings of our survey. Others noted that their audit committees are made up of internal employees or volunteers only, with no independent oversight. In one case, the committee was composed entirely of college staff, and the director acknowledged that such a committee lacked independence. This weak accountability environment means that even when audits are formally conducted, their findings may not translate into corrective action.

Audit structures, therefore, need to be strengthened and staffed by trained personnel to

be effective. Improving these institutions—for example, through external oversight mechanisms or training for committee members—can help ensure that audit recommendations are implemented. This, in turn, can lead to more effective audits, particularly in cost and sustainability areas, thereby improving financial sustainability and educational quality in these institutions.

The identities of participating institutions are presented with institutional consent for academic reporting.

Table 5

Summary of Audit Practices at Surveyed Community Colleges in Bagmati Province, Nepal

College	Financial Audit	Cost Audit	Management Audit	Sustainability Audit	Audit Frequency	Key Challenges
Madan Bhandari Memorial College, Kathmandu	Yes	No	Yes	Yes	Annual	Limited training and technical expertise
Makwanpur Multiple Campus, Hetauda	Yes	Yes	Yes	No	Annual	Funding and staff shortages
Balkumari College, Chitwan	Yes	No	No	No	Biennial	Limited audit expertise
Padmakanya Multiple Campus, Kathmandu	Yes	No	Yes	No	Annual	High administrative workload
Hetauda Campus, Makwanpur	Yes	Yes	No	No	Annual	Resource constraints
Janamaitri Multiple Campus, Kathmandu	Yes	No	No	No	Annual	Low audit awareness
Khwopa College, Bhaktapur	Yes	No	Yes	No	Annual	Limited training
Siddhartha Multiple Campus, Dhading	Yes	No	No	No	Biennial	Regulatory uncertainty
Public Youth Campus, Kathmandu	Yes	No	No	Yes	Annual	Budget limitations
Baneshwor Multiple Campus, Kathmandu	Yes	No	No	No	Annual	Limited staff capacity

Note. Field survey of community colleges in Bagmati Province (2025).

Descriptive Analysis of Audit Practices

The findings reveal that all the community colleges surveyed are practicing financial auditing, as all sampled colleges conduct annual financial audits. This observation aligns with existing studies that have identified financial auditing as a fundamental process for institutional transparency, accountability, and compliance in higher education governance (Acharya, 2025; Raju et al., 2023). In Nepal, regulatory authorities, including the University Grants Commission Nepal and national auditing frameworks, have strengthened compliance requirements, particularly for publicly funded and community-based institutions.

Conversely, four out of ten colleges reported management audits, indicating moderate institutional awareness of governance-based auditing practices. Management auditing is identified as a strategic instrument that is becoming increasingly important for assessing institutional efficiency, leadership, and decision-

making mechanisms (Musa, 2024). Nonetheless, implementation remains inconsistent across Nepali community colleges due to capacity constraints.

Cost auditing and sustainability auditing are not widely adopted, as only two colleges reported such practices. Sustainability auditing is a relatively new phenomenon in higher education globally, especially in response to environmental, social, and governance (ESG) models and institutional responsibility frameworks (Qadri et al., 2025). The practice of sustainability audits in Nepal is still in its infancy due to limited policy requirements and a lack of trained practitioners (Shrestha, 2024).

The overwhelming prevalence of annual audits reflects institutional accountability cycles and donor reporting requirements. None of the institutions reported quarterly or continuous auditing systems, which indicates a lack of developed internal audit systems and online monitoring mechanisms.

Table 6

Frequency of Audit Types in Surveyed Colleges

Audit Type	Yes (n)	Percentage (%)
Financial Audit	10	100
Cost Audit	2	20
Management Audit	4	40
Sustainability Audit	2	20

Note. Survey data (2025).

The results affirm that institutional audit practices are dominated by financial auditing, while other types are minimal. The same trends have been observed in third-world countries, where performance and sustainability auditing have been given less importance compared to financial compliance (Qadri et al., 2025)

Perceived Challenges in Audit Implementation

According to survey results, there were a number of significant obstacles to audit performance.

Expertise and Training Deficiencies

A shortage of qualified auditors and technical knowledge was reported in four

colleges. This shows that there is a general problem within Nepali institutions of higher education concerning limited professional development opportunities and weak internal auditing (Acharya, 2025).

Resource Constraints

The lack of sufficient financial and human resources has been mentioned as one of the major challenges in the three institutions. Local support in community colleges is low and not adequately financed to support investment in internal quality and auditing (Ghimire & Khatri, 2025).

Administrative and Regulatory Problems

Administrative issues and vague policy statements were highlighted in other colleges, which reported excessive workloads. Weak enforcement of regulations and inconsistencies in institutional frameworks create variability in audit adoption (Shrestha, 2024).

Organizational Culture and Awareness

Awareness of advanced audit systems, such as sustainability and performance auditing, is low. This indicates a need for institutional capacity-building programs and policy reforms.

The findings are congruent with global literature that identifies human resource constraints, financial limitations, and the complexity of regulatory environments as key challenges to effective auditing in higher education institutions (Qadri et al., 2025)

Community colleges in Bagmati Province demonstrate financial accountability through annual financial audits, according to the study. Nonetheless, cost, management, and sustainability auditing are not extensively adopted. Institutional governance, policy frameworks, and professional capacity should be strengthened to make audits more effective and ensure long-term institutional sustainability.

To sum up, the combined results of the systematic literature review and exploratory survey demonstrate that community colleges in Bagmati Province generally adhere to minimum regulatory requirements for financial auditing. However, they have not fully exploited the potential of auditing systems, namely in cost control, performance management, and sustainability oversight. The low use of cost and sustainability audits indicates lost opportunities to improve institutional efficiency, transparency, and optimal resource utilization in the long run. Improvements in governance practices, reductions in financial inefficiencies, and the ability of institutions to conduct environmentally responsible operations can be achieved by strengthening these audit areas through investment in professional training, technological support, and institutional capacity building.

In general, the research shows several important trends. First, almost all surveyed community colleges conduct annual financial audits, which implies that compliance and accountability are high priorities. Nevertheless, specialized auditing practices such as cost and management audits are not widely implemented. Second, sustainability auditing is largely absent, even though it is becoming increasingly relevant in the global higher education sector and has the potential to support cost savings, environmental protection, and institutional resilience. Third, the key obstacles identified include a lack of technical training, ambiguous regulatory frameworks, and persistent financial and human resource constraints. These structural problems prevent the development of a comprehensive audit system.

Furthermore, the findings align with broader governance and financial sustainability

challenges in higher education in Nepal, including ineffective internal audit systems, low institutional autonomy, and dependence on student fees and external funding (Acharya, 2025). To address these gaps, institutional leadership policies, capacity-building initiatives, and stronger governance mechanisms are required to promote integrated audit frameworks. Expanding the scope of auditing to include strategic, cost, and sustainability aspects, alongside financial compliance, may help make community colleges more accountable, improve resource utilization, and enhance long-term sustainability.

Conclusion

This paper provides a methodological and evidence-based analysis of cost, management, and sustainability audits in community colleges in Bagmati Province, Nepal, contributing to the existing but growing body of research on governance and accountability in community-based higher education. The results indicate that financial auditing has become institutionalised as a compliance-oriented process, but more extensive systems of internal audit that can facilitate institutional efficiency, effectiveness, and sustainability remain underdeveloped. Such an imbalance reflects structural vulnerabilities in internal governance, a lack of professionalism, and inadequate enforcement of regulations in the higher education sector in Nepal.

The prevalence of annual financial audits implies that community colleges rely primarily on annual financial auditing and external reporting rather than strategic performance analysis. In contrast, cost and management auditing, which are well-known instruments for enhancing efficiency, transparency, and decision-making in organizations, are not

uniformly implemented. Similarly, sustainability auditing is still in its infancy, even as many parts of the world are increasingly focusing on environmental, social, and governance (ESG) accountability in higher education. This is a conclusive indication that Nepali community colleges have not incorporated multidimensional audit systems into institutional governance structures. This scenario aligns with research on national governance, which points to low levels of internal control systems and procedural accountability in educational institutions.

Considering the quality assurance perspective, the paper highlights that internal audit practices urgently need to be incorporated into evolving quality and accreditation systems in higher education in Nepal. Specifically, the audit areas examined in this study closely align with institutional governance, financial transparency, and sustainability indicators highlighted by the University Grants Commission Nepal Quality Assurance and Accreditation (QAA) framework. Nonetheless, empirical evidence indicates that quality assurance in community colleges is still perceived as an academic or compliance activity rather than a holistic system of governance and performance. Strengthening internal auditing can therefore serve as a strategic linkage between institutional governance and quality improvement.

The harmonization of cost auditing, management auditing, and sustainability auditing with national quality assurance frameworks can contribute to several institutional outcomes. First, cost auditing supports financial sustainability by enabling evidence-based budgeting, cost management, and diversification of funding sources. Second, management auditing enhances institutional leadership, decision-making, and

organizational performance, which are key requirements in accreditation and performance-based governance. Third, sustainability auditing promotes environmental accountability and aligns higher education institutions with national commitments to the Sustainable Development Goals (SDGs), particularly those related to climate resilience, resource efficiency, and responsible institutional practices. By institutionalizing these audit areas in accreditation standards, it is possible to improve institutional competitiveness, accountability, and sustainability.

The significance of institutional capacity development and regulatory coherence is also evident in the findings. Community colleges face challenges of financial constraints, a shortage of trained auditors, and weak technological infrastructure. To overcome these limitations, coordinated policy interventions among federal, provincial, and local stakeholders are required. Recent reforms in higher education and provincial governance programs in Bagmati Province provide an opportunity to institutionalize internal audit systems and operationalize sustainability reporting as part of accreditation processes. The shift towards digital financial systems, professional audit training, and standardized audit committees can significantly contribute to transparency and institutional resilience.

At a broader level, this study highlights the importance of integrated audit systems in strengthening governance, quality assurance, and sustainability in community-based higher education. Community colleges can improve institutional effectiveness, enhance stakeholder trust, and contribute to national development priorities by moving beyond compliance-based auditing toward strategic and performance-

oriented auditing. Moreover, integrating sustainability and performance auditing into quality assurance and accreditation frameworks can position Nepali community colleges to align with global higher education trends such as ESG reporting, institutional benchmarking, and outcome-based governance.

This study should be further expanded through future research focusing on longitudinal audit reforms, cross-provincial comparisons, and the impact of audit practices on institutional performance, student outcomes, and community engagement. Comparative studies of South Asian accreditation systems and international quality frameworks would also contribute to policy development. Ultimately, strengthening integrated audit governance can serve as a transformative approach to accountability, sustainability, and the globalization of community colleges in Nepal.

Recommendations

Based on the review and empirical findings, the following suggestions are offered to policymakers and college leadership:

Mandate Institutional Audit Committees

Enact policies requiring all community colleges to establish a robust audit committee or office with a clear mandate. The measures proposed by Bhatta, (2025) include strengthening local audit and accountability committees and establishing minimum mandatory audit standards. These committees (in terms of membership, training, and reporting) should be guided by provincial or federal authorities.

Develop Audit Capacity and Training

Organize training programs (possibly through the Ministry of Education or partner organizations) for college staff on internal auditing, including cost accounting, management

evaluation, and environmental auditing. This addresses the commonly observed lack of expertise among administrators.

Implement IT-Based Financial Systems

As recent campus assessments indicate, fully computerized accounting systems should be introduced. Automated financial systems improve transparency and facilitate internal audits. Such systems could be provided by the government to community colleges, whether publicly funded or not.

Introduce Sustainability Audits

Develop green audit checklists aligned with environmental education standards. Colleges should periodically assess energy use, waste management, and water quality. Simple indicators (e.g., monthly energy consumption per square meter) can be used to monitor progress. Cost savings from such audits in other colleges should be documented and shared as best practices.

Strengthen Monitoring and Linkage with Funding

Link government grants or accreditation status to evidence of effective auditing. For example, campuses may be required to include audit summaries in annual reports to demonstrate compliance and performance. This strengthens accountability. During evaluations, audit reports may also be reviewed by donor and university-affiliated audit bodies.

These steps are grounded in international best practices and can enhance governance in community colleges. Bagmati's colleges can improve efficiency, reduce corruption risks, and advance sustainable development objectives by institutionalizing management and sustainability audits within the education sector.

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Romantic Longing and Postmodern Doubt in “The White Lilies”

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Abstract

This review article examines the intricate interplay between Romantic ideals and postmodern sensibilities in Louise Glück’s “The White Lilies”. The poem draws upon key Romantic conventions, including the symbolic use of nature, emotional intensity, spiritual transcendence, and the aspiration toward eternal love. At the same time, it challenges and destabilizes these ideals through fragmentation, irony, ambiguity, and epistemological uncertainty, which are characteristic features of postmodern discourse. Employing a qualitative approach based on close textual analysis and informed by Romantic and postmodern literary theories, the study investigates how Glück negotiates the tension between the desire for transcendence and the awareness of its limitations. The analysis reveals that “The White Lilies” creates a dialectical poetic space in which Romantic longing coexists with postmodern skepticism. While the poem evokes the possibility of permanence, harmony, and emotional fulfillment, it simultaneously foregrounds impermanence, instability, and the fragility of human relationships. By situating the poem within broader literary traditions and critical debates, this study demonstrates how Glück reconfigures Romantic aesthetics within a postmodern framework, presenting love and human connection as both meaningful and precarious. The study contributes to existing scholarship on Glück’s poetry by offering a fresh perspective on the intersection of Romanticism and postmodernism and by deepening our understanding of the poem’s thematic and philosophical complexity.

Keywords: romanticism, postmodernism, Louise Glück, transcendence, fragmentation

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Introduction

Louise Glück’s poetry occupies a distinctive position in contemporary literature, marked by its fusion of lyrical intensity and philosophical introspection. Awarded the Nobel Prize in Literature, Glück is widely recognized for her ability to articulate deeply personal experiences while engaging with universal existential concerns. Her collection *The Wild Iris* (1992), which received the Pulitzer Prize for Poetry, exemplifies this dual engagement, combining natural imagery with reflections on love, mortality, and spiritual longing.

“The White Lilies,” one of the most evocative poems in the collection, explores love through the metaphor of a cultivated garden. At first glance, the poem aligns with Romantic traditions, particularly in celebrating nature as a site of emotional and spiritual transcendence. However, a closer examination reveals a persistent tension: the poem both affirms and undermines the possibility of permanence, coherence, and transcendence.

This tension invites a critical framework that bridges Romanticism and postmodernism. Romanticism privileges emotion, imagination, and the sublimity of nature (Abrams, 2012), whereas postmodernism interrogates such ideals through skepticism, fragmentation, and the instability of meaning (Lyotard, 1984). This article argues that Glück synthesizes these traditions to create a poetic space where Romantic aspiration is continually reshaped by postmodern doubt.

Results and Discussion

Romantic Ideals in “The White Lilies”

Nature as a Medium of Transcendence

One of the defining features of Romantic poetry is the elevation of nature as a source of spiritual insight. In “The White Lilies,” the garden functions as a symbolic landscape in which human emotion and natural beauty converge. The description of a garden “like a bed of stars” evokes the sublime imagery characteristic of Romantic poetry.

Romantic poets such as William Wordsworth and Percy Bysshe Shelley viewed nature as a mirror of the human soul and as a pathway to transcendence. Similarly, Glück’s garden represents an emotional and imaginative creation that symbolizes harmony and unity.

However, Glück complicates this Romantic ideal by emphasizing the garden’s artificiality. Unlike the spontaneous landscapes of Romantic poetry, this garden is deliberately constructed, suggesting that the harmony it represents may be fragile or illusory.

The Idealization of Love

Romanticism often portrays love as a transcendent force that can overcome temporal limitations. In the poem, the speaker’s assertion that “this one summer we have entered eternity” reflects this idealization. The moment of love is elevated beyond time, suggesting both permanence and unity.

This idea resonates with the works of John Keats, in which fleeting experiences are imbued with eternal significance. Yet Glück subtly undermines this ideal by emphasizing temporality—“one summer”—which hints at the inevitability of loss.

Emotional Intensity and Subjectivity

The poem foregrounds emotional intensity, which is a hallmark of Romanticism. The speaker’s reflections reveal a deeply subjective experience marked by passion and vulnerability. However, this subjectivity is not stable; it oscillates between affirmation and doubt, signaling a shift toward postmodern sensibilities.

Postmodern Undercurrents in the Poem

Epistemological Uncertainty

A key feature of postmodernism is skepticism toward absolute truths. In “The White Lilies,” this appears in the speaker’s awareness that love is fragile and contingent upon external factors. The recognition that the relationship “could all end” undermines the Romantic belief in permanence.

Philosopher Jean-François Lyotard describes postmodernism as “incredulity toward metanarratives” (Lyotard, 1984). The ideal of eternal love becomes a metanarrative that is questioned rather than affirmed.

Fragmentation and Form

The poem’s free-verse structure reflects postmodern aesthetics. Its lack of regular rhyme or meter mirrors the instability of its themes. This fragmentation aligns with Jacques Derrida’s concept of deferred meaning, in which interpretation remains open and fluid (Derrida, 1976).

Irony and Ambiguity

The imagery of lilies introduces a paradox. Traditionally symbols of purity, lilies also signify death. This duality creates an irony that destabilizes fixed meanings and reinforces postmodern ambiguity.

Critical Context and Scholarly Perspectives

Scholarly engagement with Louise Glück’s poetry emphasizes her ability to mediate between literary traditions and contemporary philosophical concerns. Critics have positioned her work at the intersection of Romantic lyricism, confessional poetry, existential inquiry, and postmodern skepticism.

One major strand of criticism highlights the existential dimensions of her poetry. Studies have noted that *The Wild Iris* explores themes of loneliness, mortality, and the search for meaning, reflecting existential concerns about the ambiguity of human existence (Priyadarshni & Pradhan, 2025). In “The White Lilies,” the tension between the longing for permanence and the awareness of transience exemplifies this existential struggle.

Another key perspective is the fragmented self. Scholars argue that Glück presents identity as fluid and evolving rather than unified. This aligns with postmodern theories of subjectivity, particularly those influenced by Jacques Derrida, in which meaning and identity are constantly deferred. The speaker’s shifting emotional stance in the poem reflects this instability within the self.

Glück’s relationship with confessional poetry has also been widely discussed. Critics suggest that she extends the confessional mode by combining personal experience with symbolic abstraction. Xu (2026) observes that her poetry achieves authenticity while resisting direct self-exposure, thereby maintaining ambiguity and interpretive openness.

Recent scholarship has emphasized ecocritical perspectives. Studies have argued that Glück redefines the human–nature relationship by presenting nature as an active participant rather than a passive backdrop (Upadhyay & Paudyal, 2024). In “The White Lilies,” the garden becomes a site of interaction between human desire and natural processes, highlighting both connection and impermanence.

Similarly, ecopoetic approaches interpret her use of natural imagery as a reflection of ecological interdependence (Kujur, 2023). Lilies symbolize cycles of growth and decay, reinforcing the poem’s exploration of transience.

From a literary-historical perspective, critics situate Glück within the continuum of Romantic and post-Romantic poetry. While Romantic poets such as William Wordsworth sought spiritual unity with nature, Glück’s poetry introduces a more skeptical and self-aware perspective. As Vendler (2000) notes, her “austere lyricism” combines emotional intensity

with intellectual restraint, bridging Romantic and contemporary modes.

Taken together, these perspectives reveal Glück's poetry as a hybrid form that resists categorization in the conventional sense. "The White Lilies," exemplifies this hybridity by integrating Romantic longing with postmodern doubt to produce a richly layered poetic experience.

Conclusion

"The White Lilies," exemplifies the complex interplay between Romantic ideals and postmodern sensibilities. Through its use of natural imagery, emotional intensity, and symbolic language, the poem invokes the Romantic tradition. Simultaneously, its emphasis on fragmentation, irony, and uncertainty reflects postmodern thought. By synthesizing these elements, Glück presents a nuanced exploration of love and human experience. The poem suggests that while the desire for transcendence persists, it must coexist with an awareness of its fragility and impermanence. This dual perspective underscores Glück's significance as a contemporary poet who bridges literary traditions, offering a vision of human experience that is both emotionally resonant and intellectually complex.

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The Enlightenment Paradox: Progress, Domination, and the Unresolved Tensions of Modernity

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Abstract

The Enlightenment, as the foundational intellectual project of Western modernity, championed reason, individual rights, scientific progress, and secular governance as pathways to human liberation. Yet the same movement simultaneously generated ideological frameworks that legitimated colonialism, capitalist exploitation, racial hierarchy, and disciplinary social control—a paradox that remains unresolved at the heart of contemporary political and philosophical thought. This article examines the Enlightenment's dual character as both a catalyst for emancipation and a source of domination, tracing this tension from the canonical writings of Kant, Locke, Voltaire, Rousseau, and Diderot through the critical interventions of Adorno and Horkheimer, Foucault, and postcolonial theorists including Chakrabarty, Said, and Spivak. Employing a qualitative methodology grounded in critical philosophical analysis, historical hermeneutics, Frankfurt School ideology critique, and Foucauldian genealogy, the article finds that Enlightenment universalism consistently masked particular structures of class, colonial, and capitalist domination under the rhetoric of reason and progress. These findings demonstrate that the Enlightenment's emancipatory ideals and its complicity in structures of power are inseparable dimensions of a single, internally contradictory legacy. The article concludes that a genuinely progressive modernity requires neither wholesale rejection nor uncritical celebration of Enlightenment thought, but a reflexive, pluralistic, and historically accountable re-engagement with its unresolved tensions.

Keywords: enlightenment, modernity, false consciousness, instrumental reason, postcolonialism

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Introduction

The Enlightenment, broadly situated within the 17th and 18th centuries, stands as one of the most consequential intellectual movements in Western history. Defined by its commitment to reason, empirical inquiry, and the liberation of humanity from ignorance and superstition, it fundamentally restructured European—and eventually global—political, social, and philosophical life. Kant (1996) famously defined

Enlightenment as humanity's emergence from self-imposed immaturity, a condition he attributed not to a lack of reason but to a lack of resolve in using it independently of external authority. This call for intellectual courage—Kant's *sapere aude*, or “dare to know”—became the movement's defining rallying cry, encapsulating its faith in rationality as both a personal and collective emancipatory tool (p. 11). The Enlightenment was not, however, a unified doctrine; it was a diverse and often internally contradictory constellation of ideas that produced some of modernity's most enduring achievements and, as subsequent critics would demonstrate, some of its most troubling concealed assumptions.

Emerging primarily as a response to the intellectual authority of religious dogma and the political tyranny of absolute monarchy, Enlightenment thinkers sought to apply systematic rational thought to every dimension of social life—from governance and law to education, economics, and individual morality. In political philosophy, John Locke's articulation of natural rights proved foundational. Locke (1988) argued that individuals are endowed by nature with inalienable rights to life, liberty, and property, and that legitimate government derives its authority not from divine mandate but from the consent of the governed (p. 297). This contractual model of political authority effectively displaced the theological basis of monarchical rule and provided the conceptual architecture upon which modern democratic governance would be built. Locke's influence extended far beyond academic philosophy; his ideas permeated the constitutional thinking of the American founders and resonated throughout the revolutionary movements of the 18th century.

Alongside political philosophy, the Enlightenment generated a powerful critique

of religious intolerance and institutional orthodoxy. Voltaire (1994) wielded satire and argumentation with equal force against what he saw as the irrational tyranny of the Church, championing freedom of thought and expression as prerequisites for civilized society (p. 16). His polemical writings helped cultivate a culture of secular skepticism that challenged the Church's monopoly over truth, education, and public morality. Similarly, the monumental project of the *Encyclopédie*—edited by Denis Diderot and Jean le Rond d'Alembert and published between 1751 and 1772—sought to systematize and democratize human knowledge across all fields of inquiry. Diderot (1992) conceived of the *Encyclopédie* not merely as a reference work but as an instrument of intellectual revolution, designed to change the common way of thinking by making the fruits of rational inquiry accessible to an educated public (p. 6). Taken together, these contributions fed directly into the political upheavals of the era: the American Revolution of 1776 and the French Revolution of 1789 both drew heavily on Enlightenment ideals of natural rights, popular sovereignty, and secular governance.

The Enlightenment's legacy, however, is far more ambivalent than its celebratory self-image suggested. While it championed reason, science, and individual rights—yielding genuine advancements in democratic governance, human rights discourse, and technological innovation—it simultaneously harbored contradictions that would generate significant critical scrutiny in later centuries. Outram (2005) notes that the Enlightenment's universal claims were frequently undermined by the particular social and political contexts in which they were produced, raising difficult questions about who exactly was included in the category of the rational, rights-

bearing subject (p. 1). Rousseau (1997), despite his affiliation with Enlightenment ideals, already sensed these tensions. While Locke emphasized the protection of individual property and natural rights, Rousseau articulated a more communal vision through the concept of the social contract, arguing that genuine freedom required the subordination of individual will to a collectively determined general will (p. 301). Together, Locke and Rousseau established the twin poles of liberal political thought—individual liberty and collective self-governance—whose tension remains constitutive of modern democratic theory.

It is in this critical spirit that later Frankfurt School thinkers revisited Enlightenment rationality with a more skeptical lens. Horkheimer and Adorno (2002) advanced a sweeping and provocative argument in *Dialectic of Enlightenment*: that the very rationality the Enlightenment celebrated as humanity's liberation had become a new instrument of domination. Rather than freeing human beings from myth and superstition, Enlightenment reason—in their analysis—reduced the natural world to an object of technical manipulation, reduced human beings to units of economic utility, and ultimately reproduced forms of control more total and more insidious than those it had displaced (p. 94). Their critique was directed in particular at the conjunction of Enlightenment rationality with capitalist production and colonial expansion, both of which mobilized the rhetoric of progress and civilization to justify exploitation on a massive scale. The Enlightenment's universalist language, they contended, functioned ideologically: it presented the interests of a particular class and civilization as the interests of humanity as a whole, producing what Marxist tradition calls

false consciousness—a systematic distortion of social reality that serves to legitimate existing structures of power.

Foucault (1984) extended and complicated this critique through a genealogical approach to Enlightenment rationality and its institutional expressions. In his reading of Kant's "What is Enlightenment?", Foucault acknowledged the continuing relevance of Kant's question while simultaneously subjecting Kant's answers to sustained scrutiny. Foucault drew attention to the paradox embedded in Kant's own formulation: the distinction between public reason—free, unrestricted exercise of rational judgment in the open intellectual sphere—and private reason, which Kant defined as the use of reason within one's institutional role, where obedience to authority is required. This distinction reveals an inherent contradiction at the heart of Enlightenment liberalism: the same framework that proclaimed rational freedom as universal simultaneously demanded that the individual subordinate reason to institutional discipline in the domains of military service, clerical office, and civic duty. Kant's vision of rational despotism—in which an enlightened sovereign could simultaneously command obedience and permit intellectual freedom—only sharpened this tension.

Foucault (1984) ultimately reframed Enlightenment not as a historical period or a fixed philosophical doctrine but as a critical attitude—an ongoing practice of interrogating the present and questioning the limits of the thinkable. Drawing on Charles Baudelaire's conception of modernity as the transfiguration of the present moment through creative self-fashioning, Foucault suggested that the truly Enlightened stance is one of perpetual critical reflexivity: not the application of a given rationality to

the world, but the continuous questioning of the conditions under which any particular rationality establishes itself as authoritative. This reinterpretation transforms Enlightenment from a settled inheritance into an unfinished and inherently contested project. Foucault's (1977) broader genealogical work—particularly his studies of the prison, the clinic, and the asylum—documented in meticulous historical detail how Enlightenment categories of reason, normality, and progress were institutionalized in disciplinary regimes that classified, surveilled, and corrected populations (p. 67). Far from being liberatory, these institutions reproduced power through the very language of rationality and humanitarian reform.

The Enlightenment thus presents itself to modernity not as a solved problem but as a persistent and productive contradiction. As a foundational project of modernity, it simultaneously generated the emancipatory ideals upon which democratic societies and human rights frameworks were built, and supplied the intellectual legitimation for structures of domination—colonial, capitalist, disciplinary—that belied those very ideals. This article examines the Enlightenment as the site of this tension: a movement that was at once a catalyst for human progress—advancing reason, science, and individual rights—and a vehicle for ideological distortion, encoding hierarchies of race, gender, class, and civilization within the ostensibly universal language of rational humanity. By tracing the movement's ambitions and its critics from Kant, Locke, and Voltaire to Adorno, Horkheimer, and Foucault, this article argues that the unresolved tensions between emancipation and control, between universal claims and particular interests, remain among the defining problems of contemporary political and social thought.

Statement of the Problem

The Enlightenment occupies a paradoxical position at the heart of modernity. On the one hand, it furnished the foundational concepts upon which modern liberal democracy, universal human rights, and scientific rationalism are built. On the other hand, critical theory has demonstrated that the same project simultaneously generated the ideological frameworks that legitimated colonialism, racial hierarchy, capitalist exploitation, and disciplinary social control. This contradiction—between Enlightenment as emancipation and Enlightenment as domination—constitutes one of the most consequential and least fully resolved problems in the intellectual history of modernity, bearing directly on how contemporary societies adjudicate conflicts over sovereignty, recognition, justice, and the terms of the social contract.

Despite substantial scholarship from both Enlightenment-affirmative and Enlightenment-critical perspectives, the relationship between these two dimensions remains theoretically underexplored. The result is a polarized scholarly landscape in which the paradox at the center of modernity tends to be dissolved rather than sustained and analyzed. This article addresses three specific tensions: between the Enlightenment's universalist aspirations and the systematic exclusions of women, colonized peoples, and the working poor from the rational subject whose rights it proclaimed; between reason as liberation and reason as domination, as the Frankfurt School's critique of instrumental rationality demonstrates (Horkheimer & Adorno 2002); and between Enlightenment as a discourse of freedom and its institutions as engines of disciplinary power that normalize, classify, and regulate populations (Foucault, 1984).

Objectives of the Study

This article is animated by the conviction that the Enlightenment's dual character—its simultaneous function as a vehicle of liberation and a source of ideological domination—must be held together rather than resolved in favor of one dimension at the expense of the other. To that end, it pursues three objectives. First, to critically reconstruct the Enlightenment's core philosophical commitments—reason, individual rights, secularism, and scientific progress—as articulated by Kant, Locke, Voltaire, Rousseau, and Diderot, situating these within their historical and political context. Second, to examine the critical tradition's challenge to the Enlightenment's self-understanding, focusing on Horkheimer and Adorno (2002) dialectical critique of instrumental reason and Foucault's (1984) genealogical analysis of disciplinary power, and to analyze how the concept of false consciousness reveals the ways in which ostensibly universal Enlightenment ideals functioned to naturalize structures of domination along lines of class, race, gender, and civilization. Third, to assess the contemporary relevance of these unresolved tensions, evaluating the extent to which the Enlightenment's emancipatory resources remain recoverable for a critical theory of modernity.

Research Questions

This article is organized around one central and three subsidiary research questions. The central question asks: how does the Enlightenment function simultaneously as a catalyst for human emancipation and as a source of ideological distortion, and what does this dual character reveal about the foundational tensions of modernity? The subsidiary questions ask, respectively: in what ways do the Enlightenment's universalist claims systematically exclude colonized peoples,

women, and the economically dispossessed? How does Adorno and Horkheimer's concept of instrumental reason illuminate the relationship between Enlightenment rationality and structures of social domination? And to what extent do the Enlightenment's internal tensions—between individual liberty and collective governance, between emancipatory idealism and colonial praxis—represent permanently unresolved contradictions, and what resources, if any, does the tradition itself provide for a critical response?

Methodology

This article employs a qualitative, interpretive methodology grounded in critical philosophical analysis and historical hermeneutics. Rather than generating new empirical data, it systematically analyzes primary philosophical texts and foundational theoretical works to examine the Enlightenment's dual legacy of emancipation and domination. The primary sources include canonical Enlightenment writings by Kant, Locke, Voltaire, Rousseau, and Diderot, alongside the major critical texts of Horkheimer and Adorno (2002) and Foucault (1984). Secondary scholarship, including Hamilton (1992) and Outram (2005), provides contextual and historiographical grounding.

The analytical framework draws on two complementary critical traditions. First, the Frankfurt School's ideology critique is applied to interrogate the ways in which Enlightenment universalism masked particular structures of class, colonial, and capitalist domination—a mode of reading indebted to the tradition of immanent critique, which evaluates a body of thought against its own declared standards (Horkheimer & Adorno, 2002). Second, Foucault's genealogical method is employed to trace how Enlightenment rationality was institutionalized in disciplinary regimes that produced, classified, and regulated

subjects. Together, these approaches allow for a dialectical reading that neither simply affirms nor wholesale rejects the Enlightenment, but holds its emancipatory and dominating dimensions in productive analytical tension.

Results and Discussion

The Enlightenment as a Force for Progress

The Enlightenment was an intellectual movement that championed reason, scientific inquiry, and secular thought as central to human progress. Hamilton (1992) identifies several core principles shared across the movement: reason, empiricism, science, universalism, progress, individualism, freedom, the uniformity of human nature, and secularism (pp. 21–22). These principles intertwined throughout the evolution of intellectual thought and contributed significantly to the emergence of the social sciences in the 19th century (Hamilton, 1992, p. 22).

Hamilton (1992) provides a structured typology of the Enlightenment, identifying it as simultaneously a collection of characteristic ideas, an intellectual movement driven by philosophers and reformers, a network of interconnected intellectuals corresponding across national boundaries, and a belief system or worldview embodying the spirit of the age (p. 22). Urban centers such as Paris, Edinburgh, and London served as hubs of Enlightenment activity, while the publishing industry played a crucial role in disseminating Enlightenment thought to wider audiences.

Hamilton (1992) traces the Enlightenment across three generations of thinkers. The first generation—Voltaire and Montesquieu—was deeply influenced by the pioneering work of Locke and Newton. The second generation, including Hume, Rousseau, Diderot, and

d’Alembert, combined anti-clericalism with rigorous scientific reasoning. The third generation—Kant, Smith, Condorcet, and Ferguson—applied Enlightenment principles to epistemology, economics, and political economy (p. 24). Kant’s motto *sapere aude* captured the movement’s intellectual spirit: the courage to seek knowledge through independent reason.

One of the most influential products of Enlightenment thought was the *Encyclopédie*. Diderot (1992) conceived of it as an instrument of intellectual revolution—a project designed to change the common way of thinking by making the fruits of rational inquiry accessible to an educated public (p. 6). Hamilton (1992) notes that Diderot described the project as a society of men of letters and artisans, highlighting its inclusivity of both theoretical and practical knowledge, aligned with Kant’s definition of Enlightenment as humanity realizing its potential through the use of the mind (p. 27). Enlightenment thinkers actively challenged traditional social structures and religious doctrines, replacing theological authority with empirical observation and rational thought (Hamilton, 1992, p. 29).

Despite their advocacy for reason and progress, Enlightenment philosophers were not consistently radical in their approach to social hierarchy. Hamilton (1992) notes that many prominent figures, including Voltaire and Montesquieu, were part of the intellectual and social elite, whose writings often focused on broad theoretical concerns rather than the immediate hardships faced by the working classes (p. 31). Consequently, while the Enlightenment introduced transformative ideas about political and social organization, it did not always translate into direct advocacy for widespread social equality, including the equality of men and women.

Nevertheless, women played a meaningful, if constrained, role in Enlightenment intellectual life. During the late 18th century, salons became vital centers of intellectual exchange in France, where women facilitated and shaped philosophical discourse. These gatherings provided women with greater social mobility and the ability to influence intellectual debates, even as male philosophers largely failed to challenge traditional gender norms in their formal writings (Hamilton, 1992, p. 34). The Enlightenment's emphasis on modernity, science, and anti-clericalism thus operated alongside significant internal contradictions regarding gender, class, and social inclusion (Hamilton, 1992, p. 36).

The Enlightenment's impact on the early social sciences was profound. Its leading thinkers applied principles of natural science to medicine, agriculture, and industry, promoting scientific methods as tools for challenging religious dogma and political oppression (Hamilton, 1992, p. 40). This movement gave rise to a secular intellectual class independent of traditional institutions, and contributed to the emergence of professional scholars who could sustain themselves through writing and public discourse (Hamilton, 1992, p. 42). The Enlightenment also directly influenced the revolutions that transformed late 18th-century societies—the American Revolution of 1776 and the French Revolution of 1789—which marked the decline of feudalism and paved the way for capitalist societies and democratic governance (Hamilton, 1992, p. 47).

The Enlightenment's emphasis on reason played a crucial role in driving scientific and technological progress by promoting empirical observation, skepticism, and rational inquiry. Bacon (2000) laid the foundations for the scientific method, which prioritized

experimentation and systematic observation over religious dogma and superstition (p. 56). This shift enabled groundbreaking discoveries in physics, medicine, and engineering, fostering advancements such as Newton's (1687/1995) laws of motion, which revolutionized mechanics and laid the groundwork for modern physics (p. 12).

The Critique: Enlightenment as False Consciousness

Enlightenment rationality, while promoting ideals of progress and liberty, also played a role in masking capitalist exploitation by legitimizing economic inequality under the guise of reason and natural law. Locke (1988) justified private property as a fundamental right, arguing that individuals have a natural claim to resources they cultivate through labor (p. 85). Marx (1887/1990) argued that this reasoning obscured how capitalism enabled the accumulation of wealth by a privileged few at the expense of the working class, reinforcing false consciousness and preventing workers from recognizing their oppression (p. 176). Horkheimer and Adorno (2002) further contend that Enlightenment reason, instead of liberating individuals, became an instrument of domination, as rationalization and efficiency were used to justify capitalist exploitation and colonial expansion (p. 94). This contradiction reveals how Enlightenment ideals, while advocating for freedom and equality, often ignored the economic structures that perpetuated systemic inequality and class domination.

The concept of false consciousness, as developed by Marx and Engels, refers to the ideological deception that prevents the working class from recognizing their oppression under capitalism. The Enlightenment, often heralded as an era of reason and progress, paradoxically

functioned as a tool that upheld bourgeois interests by promoting ideals that masked economic exploitation. Locke and Smith championed individual liberty and free markets, which, while seemingly universal, ultimately reinforced bourgeois hegemony by legitimizing private property and capitalism (Marcuse, 1964, p. 112). The Enlightenment's emphasis on rationality and meritocracy obscured class struggle, making it appear as though social hierarchies were natural and just rather than constructed mechanisms of control. The ruling class utilized these principles to justify their dominance, convincing the proletariat that their subjugation was a result of personal failure rather than systemic inequity (Horkheimer & Adorno, 2002, p. 87). Consequently, Enlightenment ideals, instead of liberating all, functioned as an ideological apparatus that sustained bourgeois rule by instilling a false sense of autonomy and progress.

Horkheimer and Adorno (2002) argue that the Enlightenment's emphasis on reason ultimately led to instrumental rationality—a form of thinking that prioritizes efficiency and control over genuine human liberation. Instead of fulfilling its promise of progress and freedom, Enlightenment reason became a tool for domination, reducing human relationships and nature to mere objects of manipulation (p. 4). This shift toward instrumental rationality facilitated the rise of capitalist exploitation and bureaucratic control, as seen in the ways industrial societies rationalized oppression through economic and technological means. Marcuse (1964) observes that under capitalism, reason is no longer a means for critical thought but a mechanism for maximizing productivity and reinforcing existing power structures (p.

158). Horkheimer and Adorno (2002) extend this argument to authoritarian politics, suggesting that the rationalized systems of oppression in fascist and totalitarian regimes represent the logical culmination of Enlightenment instrumental reason rather than a departure from it.

Enlightenment ideals also contributed to modern systems of control, including colonialism and technocracy. The belief in universal reason and the superiority of rational civilization justified European imperialism, as colonial powers framed their domination as a civilizing mission over supposedly inferior societies (Horkheimer & Adorno, 2002, p. 93). This logic allowed for the exploitation of colonized peoples under the guise of spreading Enlightenment values such as democracy and scientific advancement. The rise of technocracy—the governance of society by technical and scientific experts—can similarly be traced to the Enlightenment's emphasis on rational planning and efficiency. Bacon (2000) and Comte promoted the idea that society should be managed through scientific methods, a notion that later influenced bureaucratic and corporate systems that prioritized technological control over democratic participation (Marcuse, 1964, p. 142). In both colonialism and technocracy, Enlightenment rationality became a tool for domination, justifying hierarchical structures that suppress autonomy under the pretense of progress and order.

Foucault (1977) argues that Enlightenment reason, rather than solely promoting liberation, also became a mechanism of power and surveillance, structuring modern disciplinary societies. He explains how reason was used to develop institutions—such as prisons, schools, and hospitals—that categorize, regulate, and normalize individuals through surveillance

and control (p. 199). The Enlightenment's emphasis on scientific knowledge and rational administration led to the rise of bureaucratic systems that classify people based on deviance, productivity, and social utility. This shift gave rise to what Foucault (1977) calls panopticism—a model of power in which individuals internalize surveillance, disciplining themselves without direct coercion (p. 201). Enlightenment reason therefore did not simply challenge traditional authority but restructured power in more insidious ways, embedding control into everyday life through the guise of progress and rationality. By transforming knowledge into a tool of governance, the Enlightenment laid the foundation for modern biopolitics, where state and institutional power regulate bodies and populations in increasingly systematic ways.

Postcolonial scholars argue that the Enlightenment was deeply Eurocentric, as its ideals of reason, progress, and universalism were used to justify imperialism and the subjugation of non-European societies. Chakrabarty (2000) and Said (1978) highlight how Enlightenment philosophy framed European civilization as the pinnacle of human development, relegating colonized peoples to a state of backwardness that needed correction through imperial rule (Chakrabarty, 2000, p. 5; Said, 1978, p. 8). This perspective allowed European powers to impose their political, economic, and cultural systems on colonized nations under the pretense of bringing civilization and rational governance. Spivak (1994) critiques how Enlightenment discourse silenced indigenous knowledge systems, portraying European ways of knowing as the only legitimate form of reason (p. 76). While the Enlightenment is often celebrated for advancing ideas of liberty and human rights, postcolonial

critiques reveal that these ideals were selectively applied, serving as ideological tools to rationalize colonial domination and cultural erasure.

Scholars debate whether Enlightenment ideals can be reclaimed without reproducing their oppressive tendencies, with some arguing for a critical rethinking rather than outright rejection. Habermas (1987) contends that the Enlightenment's core values—reason, democracy, and human rights—can be salvaged through reflexive modernity, where reason is self-critical and aware of its historical complicity in domination (p. 42). Postcolonial and critical theorists, however, warn that without fundamentally restructuring how these ideals are applied, reclaiming them risks reinforcing their Eurocentric and exclusionary tendencies (Spivak, 1994, p. 89). Ultimately, reclaiming Enlightenment ideals requires transforming them into inclusive and pluralistic frameworks that recognize diverse histories and perspectives rather than imposing a singular, universalist vision of modernity.

Conclusion

The Enlightenment stands as one of modernity's most consequential intellectual projects, shaping contemporary values, institutions, and political life in ways that remain deeply contested. Its core commitments—reason, democracy, and human rights—represent an ongoing, unfinished legacy that continues to animate struggles for human freedom. Yet this affirmative reading cannot be sustained without confronting the movement's darker dimensions. Enlightenment universalism frequently functioned as ideological cover for colonial expansion and the systematic suppression of non-Western knowledge traditions, while its

rationality was institutionalized in disciplinary regimes that embedded power within the very structures ostensibly designed to liberate.

The Enlightenment's central paradox lies here: its simultaneous promise of emancipation and production of exclusion. In seeking to dismantle feudal and religious authority, it frequently erected new mechanisms of domination—capitalist, colonial, and disciplinary—that privileged particular groups under the guise of universal progress. This is not a contradiction that can be resolved by choosing one side of the legacy over the other. Rather, it demands a reflexive and pluralistic engagement: preserving the Enlightenment's emancipatory resources while fundamentally rethinking the exclusions encoded within its universalist claims.

A genuinely progressive modernity must therefore treat the Enlightenment neither as a fixed inheritance to be defended nor as a discredited project to be abandoned, but as a critical ethos—one that remains productive precisely because its tensions are unresolved. The Enlightenment's true legacy is not a set of answers but a disciplined willingness to keep asking the hardest questions about reason, power, and human freedom.

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The Dual Pillars of Conduct: Analyzing the Theoretical and Practical Intersections of Morality and Ethics in Nepali Business

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Abstract

This study explores how morality and ethics intersect in Nepali business and how both can work together to promote responsible corporate behavior. In today's world of globalization and rapid technological change, the line between personal morals and institutional rules has become unclear, creating new challenges for business leaders. This study explores how morality and ethics intersect in Nepali business and how both can work together to promote responsible corporate behavior. Using a qualitative approach based on legal documents, philosophy, and academic literature, the research employs interpretivist philosophy and doctrinal analysis to examine existing frameworks. The study finds that morality, internal and personal and ethics, external and rule-based are distinct but interdependent. Nepal has established key laws like the Companies Act (2006), Consumer Protection Act (2018), Industrial Enterprises Act (2020), and Securities Act (2006). While universal moral values exist across cultures, several ethical theories offer useful guidance for business choices. Ethics without morality becomes meaningless, while morality without ethics lacks public accountability. For long-term success, Nepali companies need to combine formal ethics systems with personal moral values through strong leadership, clear codes of conduct, employee training, accountability, and regular ethical audits.

Keywords: morality, ethics, corporate governance, legal framework, ethical principles

Introduction

Globalization and innovation have blurred traditional boundaries of morality and ethics, compelling Nepali businesses to integrate new ethical frameworks while preserving their cultural and moral foundations. Morality serves as a voluntary, personal, and culturally rooted compass that ensures consistency in individual behavior, even though it varies across people, time, and place. Ethics, by contrast, are external, institutional, and dynamic—codified through laws, professional standards, and organizational codes of conduct—and they are indispensable for trust, reputation, and sustainability (Lamichhane et al., 2024). The tension between morality and ethics is a central challenge

in modern business conduct, as professional obligations may justify actions that individuals perceive as immoral. Diverse philosophical traditions, such as virtue theory, deontology, teleology, divine command, positivism, and applied ethics, provide complementary lenses for evaluating conduct, situating Nepali business ethics within a broader philosophical discourse. Ethical principles such as honesty, integrity, loyalty, and transparency are essential for building trust and reputation, ensuring long-term success, enhancing employee satisfaction, safeguarding against legal risks, achieving competitive advantage, and fulfilling social responsibility and sustainability. Ethical culture must be consciously created through leadership commitment, codified practices, training, dialogue, and accountability mechanisms. Ethics cannot remain abstract; it must be institutionalized to guide Nepali businesses toward sustainable growth and social legitimacy.

The means of transportation and communication have increased human mobility over the past century. The cross-border movement of people, goods, and services has expanded globalization. Rising mobility and globalization have made relationships among people of different values, traditions, and cultures inevitable and intense. Interaction among diverse values has accelerated. Innovations in science and technology have disrupted established values, leaving them weakened and at risk. New values have become necessary. Sapkota and Regmi (2013) explained standards of civic discipline that were followed earlier have been displaced or transformed. With the growing involvement of the state in solving human and social problems, traditional values have been replaced by new ones. Regulating individual and collective behavior has become increasingly

challenging. Moreover, human behavior is no longer just individual but increasingly collective. The scale of collective action has grown not only in magnitude but also in the size and number of groups.

The vast platform of social networks has brought widespread changes, such as expression. By using the personal information of service users, large technology companies are attempting to control their behavior. The influence of this kind of soft power has not yet emerged clearly in regulatory frameworks. The growing economic dynamism of the private sector has blurred the boundaries between public and private spheres, creating a state of conflict in public responsibility. Pre-determined standards alone are no longer sufficient to encompass the diversity of public life. With increasing economic and social mobility, institutional mechanisms for regulating behavior are struggling to keep pace. Moreover, a single individual now has to perform multiple roles. Drawing boundaries between these roles and finding balance has become increasingly challenging.

As a social being, an individual's decisions and behavior affect not only themselves but also the behavior and decisions of others. In some cases, whether regular or irregular, individuals determine their decisions and behavior based on personal values. Similarly, addressing immediate social and political challenges also requires evaluation based on personal values, knowledge, and behavior. Although regulations are important, the framework of a well-organized regulatory system is broad. Personal self-regulation is influenced by morality and conduct. In the present time, there is a need to rely on moral perspectives to address current and future ethical complexities. Morality and conduct can provide fundamental normative guidance.

Morality

Morality mostly comes from the word 'Mor.' It mainly refers to social, traditional, and cultural practices. Morality is understood on the basis of the values embedded in these social traditions and cultural practices. In official definitions, the term is often used to convey proper and appropriate behavior and values. Morality refers to an individual's understanding of what is right and wrong. In a way, it acts as a compass guiding a person's behavior in confusing situations. Morality does not judge whether something is right or wrong; rather, it influences how a person behaves regarding it. Specifically, morality involves the trustworthiness of a person's actions in private life, adherence to laws and rules, honesty, truthfulness, and behavior in sexual matters. It relates to what is considered appropriate according to legal standards and societal norms.

Morality is influenced by individual differences and external factors. It is clearly evident that morality is primarily based on personal judgment and values. The implementation of morality is not carried out by someone else; it is practiced by the individual themselves. Morality brings consistency to personal behavior. Since it is implemented voluntarily by the individual, the level of morality can vary from person to person and may even differ at different times for the same person. The level of morality is not equal among all people. There are different opinions about morality. Some people say that morality is the language of God. They believe that, in human life, the language of God comes to humans in the form of morality. In contrast, scientific thought believes that morality exists merely as a personal preference and nothing beyond the expression of an individual's instinctive feelings. Some say that humans should base it on human conscious

awareness, social influence, and necessity. Morals can vary by time and place; for instance, different countries might have distinct standards of morality.

Adams (1999) has identified seven morals that seem to be universal, bravery has elevated individuals to leadership roles by demonstrating strength in adversity, while fairness—expressed through compromise and turn-taking—ensures balanced interactions. Deference to authority upholds rules that serve the greater good, just as helping the group fosters belonging and altruism through shared traditions. Tine (2025) urges loving the family reinforces social norms and nurtures future generations with similar values, while returning favors encourages reciprocity and discourages selfishness. Finally, respecting others' property prevents disputes by relying on fairness and established ownership. These morals often require prioritizing the group's needs over personal interests. Individuals acting purely out of self-interest might be seen as selfish or immoral.

Ethics

This word originates from the Latin *Ethikos*. It was commonly used in Latin. Thus, it is related to the conduct of behavior. Ethical guidance is the instruction a person uses to determine what behavior is correct or incorrect. Ethics is associated with good or bad conduct. Behavior that has goodness is considered correct, while behavior that lacks it or contains badness is considered incorrect. In determining behavior, a person demonstrates correct behavior. Ethics is established from moral values and standards, business values, cultural values, and social values. Ethics plays an important role in decision-making and the implementation of good conduct. In many ways, ethics in behavior encompasses moral dilemmas, correct implementation, rights

and responsibilities, and questions of what is right and what is wrong.

This is concerned not only with individual but also with collective moral values. The professional ethics of medical practice do not conform to those of engineering. Observing ethical standards ensures that the behavior of an individual or group remains good rather than bad (Aristotle, 1979). At its core, ethics is understood as guidance for a good life and adherence to moral values. In reality, ethics is related to the welfare of individuals and society. Many people's daily activities fall under ethical conduct. Studying ethics involves examining actions from the perspective of the goodness or badness of human behavior. Ethics is connected with responsibility; in situations without responsibility, the usefulness of ethics is weakened. Fundamentally, ethics provides answers to what constitutes good or bad human behavior. In a broader sense, ethics is the study used by society as a guideline for behavior and actions. Ethics is closely related to public administration as well. Ethics concerns what a public administrator should focus on in order to manage a nation's affairs properly (Thapa & Shrestha, 2025).

The standards of ethics are not always fixed; they vary according to time and place. Essentially, the standards of ethics are dynamic. Ethics is a product of social work. The definition of ethics does not depend on adherence; it is defined by others. The implementation of ethics is also carried out by others. Ethics is determined by laws and professional guidelines. Sometimes, the standards of ethics may conflict with the standards of morality. For example, saving a murderer's life may not be considered morally correct in certain situations, but a professional practitioner would consider it justified.

Ethics is divided into four branches. The first branch, Descriptive Ethics, studies what people actually do and what is considered right or wrong. The second, Normative or Prescriptive Ethics, deals with determining what actions are morally right or wrong (Mackie, 1977). The third, Meta-Ethics, examines the origin and meaning of ethical concepts. Similarly, Applied Ethics is concerned with the practical application of ethical principles.

Statement of the Problem

In today's globalized and technology-driven business world, the clear line between personal morality and institutional ethics has become increasingly blurred, creating a challenging landscape for companies, especially in societies like Nepal that balance modernization with cultural traditions. The core problem lies in the widening gap between internal, culturally rooted moral values and external, codified ethical rules—relying too heavily on rigid ethics without personal conviction leads to hollow rule-following, while depending solely on morality lacks enforceability and consistency for transparent governance. This dilemma is particularly acute in Nepal, where rapid globalization, technological change, and new laws such as the Companies Act (2006) and Consumer Protection Act (2018) are reshaping business practices, yet legal provisions alone do not guarantee ethical conduct. The persistent challenge is how to effectively harmonize individuals' inner moral compass with formal ethical standards to ensure reputation, sustainability, compliance, and social legitimacy. This study, analyzes the intersection of morality and ethics in Nepali business, exploring how personal virtues can be operationalized through formal frameworks to create a synergistic model where both pillars reinforce responsible corporate behavior.

Based on the issues outlined above, the central research question becomes: How can the theoretical and practical dimensions of morality and ethics be integrated to effectively guide responsible and sustainable business practices in Nepal?

To analyze how the theoretical and practical intersections of morality and ethics can be effectively integrated to guide responsible and sustainable business conduct in Nepal, by examining the effectiveness of the country's existing legal frameworks in bridging the gap between personal moral values and institutional ethical standards. This study further seeks to identify practical strategies for operationalizing personal virtues through formal ethical systems, ensuring compliance, long-term sustainability, and social legitimacy.

Methodology

Research Philosophy

The study adopts an interpretivist research philosophy, as the subject matter—morality, ethics, and human behavior—is socially constructed, context-dependent, and subjective. This approach enables the researcher to understand the meanings, values, and norms individuals and organizations attach to ethical conduct, rather than seeking objective, universal laws of behavior.

Research Approach

The study follows a qualitative, conceptual, and doctrinal approach. It is theoretical and analytical, examining existing philosophical theories, ethical principles, and legal frameworks to understand the intersections of morality and ethics. It is also doctrinal in nature, analyzing statutory provisions to determine codified standards of business ethics in Nepal. The study also serves both a descriptive and evaluative

purpose, mapping the contemporary ethical environment while identifying and analyzing deficiencies in prevailing frameworks.

Research Design

The research design is non-empirical and library-based, involving systematic review, synthesis, and interpretation of existing knowledge rather than primary data collection. The design encompasses conceptual analysis, theoretical review, legal/statutory analysis, comparative synthesis of personal morality with institutional ethics and Western traditions with the Nepali context, and normative recommendations.

Data Sources

The study relies entirely on secondary sources, including: (a) Primary legal sources such as the Companies Act (2006), Consumer Protection Act (2018), Industrial Enterprises Act (2020), Securities Act (2006), Good Governance Act (2017), and Labour Act (2017); (b) Philosophical and theoretical literature from classical philosophers (Plato, Aristotle, Kant, Bentham, Comte) and contemporary theorists (Adams, Mackie, Quinn, Nielsen); (c) Academic and scholarly articles on business ethics, CSR, and governance in Nepal and South Asia; (d) Reports and official documents from Transparency International, Nepal Law Commission, and government departments, including case studies and judicial decisions; and (e) Books and reference works on ethics, business ethics, and moral philosophy.

Collection of Data

The data collection procedure involves identification (locating relevant statutes, philosophical texts, academic articles, and reports), selection (choosing authoritative and credible sources directly relevant to the research

questions), extraction (systematically reading and extracting key concepts, arguments, and legal provisions), and organization (categorizing extracted information under thematic headings such as definitions of morality, ethical theories, legal provisions, and business ethics components).

Analysis of Data

The analysis is qualitative and interpretive, employing conceptual analysis to deconstruct and clarify key terms, thematic analysis to identify recurring themes across literature, legal interpretation to understand the scope of Nepali business laws, comparative analysis to contrast ethical theories and Nepali provisions with global standards, synthesis to integrate findings into a coherent framework, and critical evaluation to assess strengths, weaknesses, and practical limitations of existing frameworks in the Nepali context.

Ethical Considerations

As the study relies entirely on secondary sources and does not involve human participants, primary data collection, or fieldwork, formal ethical approval is not required. However, the study adheres to academic integrity standards by ensuring proper attribution and citation of all sources, avoiding plagiarism, accurately representing the ideas of original authors, and maintaining objectivity and honesty in interpretation and reporting.

Finding and Results

Debates Around Ethics and Morals

Contemporary debates surrounding ethics and morals reveal the increasingly nuanced and context-dependent nature of determining right and wrong in personal, societal, and professional life (Rai, 2013). These discussions challenge universal assumptions by posing dilemmas such as:

- o Why do certain cultures eat various meats, such as horse meat, while others do not?
- o Is the decision to eat pig-based food an ethical or moral issue? What role does religion play in this discussion?
- o How do personal and societal values affect ethics and morals?
- o When is it acceptable to build on green spaces? What if it meant affordable housing for families or for the poor? Would this make it acceptable? Who decides?
- o Should we manufacture affordable, holistic, and homeopathic synthetic products, and can these be branded as such if they come from chemicals that are identical to those found in nature?
- o Do we need to take vitamin tablets?
- o When horse meat was found in prepared meals, it created an uproar. However, many people in the UK eat a range of meats, including chicken, beef, pork, and lamb. So why were people so concerned about this?
- o Is climate change real, and can it be proved? Is it moral and ethical to cut forests in the Amazon so that we can have hardwood furniture in the West?
- o Should one always argue, hypothesize, and debate, or be led from the top?

Ethics and Morality: Similarities and Differences

Ethics and morality are two closely related concepts, albeit with particular distinctions. Morality can be defined as the ability to determine what is right and acceptable and to act accordingly. Morals can be shared by a group of people, but they remain highly individual,

personal, and ultimately internal. Meanwhile, ethics can be viewed as a set of moral principles recognized and established by a group in society. Ethics is rooted in morals, but is essentially an external and social system imposed on individuals within a particular social group (StudyCorgi, 2023). For example, behavior considered legal and ethical throughout a country, such as the death penalty, may be viewed as immoral by individuals residing there. Moreover, ethics, as the principles of a specific group, is uniform in nature because it corresponds to the needs of individuals in that group, whereas morals are highly diverse because the principles of individuals are influenced by a variety of unique factors.

Nevertheless, both notions relate to the distinction between what is deemed “good” and “bad” or “acceptable” and “unacceptable.” However, it is vital to understand the differences between ethics and morals, as an action viewed as valid and appropriate in ethics can be regarded as morally wrong, and vice versa. Sport is one of the areas of life in which ethical behavior is often expected. Professional and amateur athletes alike are required to act with integrity, fairness, and respect for others. Above all, sportspeople are required to follow certain rules, and breaking them is considered highly unethical. For example, marathon and race runners should be mindful of other competitors and not intentionally impede their progress. Thus, it can be stated that a person who follows these rules behaves ethically and within the established standards of the sport. However, a runner who helps a collapsed athlete in front of them cross the finish line behaves beyond the expected ethical principles, as no rules are broken by ignoring a fellow participant. It is the personal moral code that states that helping a competitor is the right thing to do.

Major Ethical Theories

Ethical theories are fundamental guidelines that govern behavior and decision-making, particularly in fields such as the ethics of science and technology and the social and human sciences. These promote values like honesty, integrity, fairness, and respect for individuals, ensuring that actions align with moral standards and societal expectations. They serve as a framework for evaluating ethical dilemmas.

Virtue Theory

This theory gives importance to individual character rather than rules or behavior. The formulation of this theory, based on individuality, was developed by Plato (428–337 BCE) and Aristotle (384–322 BCE) centuries ago. They sought to determine whether a person’s behavior is good or bad. They emphasized identifying the right conduct in human behavior. This theory believes that a person’s character can determine the moral value of their actions. This theory identifies four cardinal virtues: Prudence, Justice, Temperance, and Courage. It is believed that only if these four virtues are present in a person can their character be good; without these virtues, their character cannot be good. If these four virtues can be properly defined, one can know at a given time what the correct action is. Prudence is the ability to predict the right outcome. Justice is fairness in situations or outcomes. Temperance is self-control through the restraint of impulses or desires (Sandel, 2009). Courage is the ability to endure and make things work effectively.

Deontological Theory (Duty and Responsibility)

This theory was propounded by Immanuel Kant (1724–1804). This theory emphasizes that morality lies in whether an act is performed out of duty or obligation rather than for personal gain or consequence. It does not consider what the person has achieved but judges the act itself in terms of duty or responsibility. It asks: What

is one's duty? And what is the corresponding responsibility toward the rights of others? Decisions should be made with these questions in mind. Furthermore, duty and responsibility do not depend on consequences; an act is moral if it conforms to rules and laws. In reality, Kant developed the Theory of Rationality. Kant (2012) introduced the concept of making the right decision based on reason. According to him, the reason behind performing an act is important. An act carried out in accordance with laws and rules is related to duty. Therefore, in his view, an act performed in accordance with laws and rules fulfills duty. This theory also states that in every moral act, performance must align with duty and responsibility, and the intention of the person performing the act must also be correct.

Teleological Theory

This theory is based on the utilitarianism of the English philosopher Jeremy Bentham (1748–1832). This theory determines whether a person's behavior is right or wrong by considering the consequences of that behavior. If the behavior produces good results, it is considered right. This theory does not give importance to the intention or the means by which the behavior is carried out but focuses solely on the outcomes of the behavior. In other words, it validates the principle that “the end justifies the means.”

This theory emphasizes that the primary goal of human behavior is to promote happiness and reduce suffering. Actions that increase happiness for oneself and for many others are considered moral. Most public decisions are made by considering overall happiness and benefits. According to this theory, the morality of public decisions is assessed based on who benefits and who suffers from the outcomes.

Consider the different types of consequentialism based on pleasure and

satisfaction. Hedonistic consequentialism does not lead to practicality. Among these, there are also various kinds of consequentialism. Specifically, state consequentialism, which the state considers for public welfare; ethical egoism, which acts solely for one's own benefit; and ethical altruism, which acts for the benefit of others as well as oneself, can all be categorized in this way.

Meta-Ethical Theory

Meta-ethics does not evaluate concepts of morality, nor is it related to practice or behavior. It provides a theoretical foundation for ethics. This theory particularly relates to the question of whether ethics exists inherently or is a product of the psychological structure of the mind. Within this theory, there are concepts related to the definition of ethical words (Semantic Theory), fundamental theories related to moral standards (Substantive Theory), and theories concerning the inference or justification of ethical knowledge (Inference or Justification Theory).

Even with inanimate objects, actions cannot provide decisions or judgments, and analyzing them to determine whether something is true or false is not possible through cognitive actions (Kahneman, 2011). Non-cognitive approaches, therefore, hold the view that it is not possible to make decisions or determine truth or falsehood from them.

Divine Command Theory

Philosophers, both past and present, have sought to defend theories of ethics that are grounded in a theistic framework. Roughly, Divine Command Theory is the view that morality is somehow dependent upon God and that moral obligation consists of obedience to God's commands. Divine Command Theory includes the claim that morality is ultimately

based on the commands or character of God and that the morally right action is the one that God commands or requires (Quinn, 1978). The specific content of these divine commands varies according to the particular religion and the particular views of the individual divine command theorist, but all versions of the theory hold in common the claim that morality and moral obligations ultimately depend on God.

Divine Command Theory has been and continues to be highly controversial. It has been criticized by numerous philosophers, including Plato, Kai Nielsen, and J. L. Mackie. The theory also has many defenders, both classical and contemporary, such as Thomas Aquinas, Robert Adams, and Philip Quinn. Nielsen (1973) raised a question of the possible connections between religion and ethics is of interest to moral philosophers as well as philosophers of religion, but it also leads us to consider the role of religion in society and the nature of moral deliberation. Given this, the arguments offered for and against Divine Command Theory have both theoretical and practical importance.

Positivist Theory

The positivist theory of ethics emphasizes that moral principles should be grounded in observable facts, scientific reasoning, and social utility, rejecting metaphysical or purely speculative foundations. It aligns closely with utilitarianism, focusing on the greatest happiness for the greatest number.

The origins of positivist ethics lie with Comte (1853) argued that ethics should be treated as a science based on empirical observation rather than abstract speculation. Positivism emerged as a direct reaction against metaphysics and theology, insisting that only observable and measurable facts can form the basis of valid knowledge and moral principles.

From this foundation, several core principles follow: an empirical foundation requiring ethics to be derived from human experience and social facts; a utilitarian orientation that judges moral actions by their ability to maximize happiness and minimize suffering; a rejection of metaphysical concepts such as “absolute good” or divine morality as unverifiable; and the application of the scientific method, meaning ethical inquiry should follow the same logic as the natural sciences—objective, rational, and evidence-based.

The ethical implications of this approach are significant. Positivist ethics prioritizes social utility over individual conscience, focusing on collective well-being rather than personal moral feelings. It demands objectivity, insisting that moral judgments avoid personal bias and rely on measurable outcomes. Furthermore, positivism carries a progressive vision: its adherents believed that applying scientific principles to ethics would lead to social improvement and moral progress over time. A comparison with traditional ethics highlights these differences: while positivist ethics is based on observable facts and science, to achieve the greatest happiness and social utility through an empirical method, traditional ethics typically relies on metaphysics, religion, or philosophy, pursuing virtue, divine will, or duty through speculative, subjective, or interpretive means.

Applied Ethics

Applied ethics is particularly concerned with controversial moral issues. It arises when all options for making a decision are considered. For matters such as the desire for life and suffering in incurable diseases, applied ethics can take the form of addressing such controversial moral issues. Thus, applied ethics is the discipline that aims to gain an understanding of ethical

considerations in controversial subjects (Das, 2012). Knowledge of ethics in the following areas helps in decision-making regarding controversial issues:

- o **Biomedical Ethics:** Concerned with ethical issues in life and medical sciences.
- o **Business Ethics:** Concerned with ethical issues in organized business matters.
- o **Organizational Ethics:** Concerned with the duties of members of a group or organization in collective activities.
- o **Legal Ethics:** Concerned with ethical issues in legal practice.
- o **Military Ethics:** Concerned with ethical issues in military matters.
- o **Political Ethics:** Concerned with ethical considerations regarding political work and actions carried out by politicians.
- o **Public Service Ethics:** Concerned with the ethical aspects of public officials carrying out their duties.

Determination of Ethics

Ethics is the principle that determines whether a person's behavior is correct or not. What behavior is right or wrong? To determine this, one must pay attention to certain elements. The first is intention, the second is action, and the third is the environment. A person's intention, according to their will, to perform or not perform an act through mind, speech, and body, is the first determining element. A good action cannot occur if the intention is bad. The second element is related to the purpose of the action. Was the action performed for the intended purpose or not? This determines whether the behavior represents proper ethics. Actions performed with the wrong intention cannot be considered ethical.

Besides human will or morality, the environment also significantly influences ethics. The environment can completely reverse the nature of an action, and it can even affect the performance of correct or incorrect behavior. Without examining the internal environment, the determination of morality cannot be fulfilled based solely on facts and intentions. For this reason, any human behavior can be considered good in terms of moral standards to the extent that it aligns with moral values, intentions, and context. Any human behavior, to the extent that it aligns with these elements, can be used as a basis for judging the morality of that behavior. The greater the alignment with these elements, the more morally good that behavior is.

Consequence of Ethics

The consequence of ethics is the effect that produces results after an action is properly performed. Intention is the medium, while consequence is the effect of the result. The quality of any behavior determines its virtue in the consequence. In consequences, virtue is often reflected at the level of the doer's actions, but at the national level it is generally lower. The discussion of the consequences of ethics is based on the production of results. According to Curry et al. (2019) the amount of merit or demerit in a deed depends on its consequence. This determines the level of virtue in the consequence. In this context, the virtue of the consequence is connected with pleasure and demerit. If the level of pleasure or demerit is low, the consequence is less significant in ethics; if it is high, it holds greater importance. Hence, morality is inherently connected with ethics. The principles of morality and ethics reveal the nature of human virtue, which is indeed reflected in consequences. Even a medium-sized misdeed, when initiated with good intentions, can be rectified by a person of

moderate character. A failure that occurs while deliberately violating the rules can still lead to good outcomes. Whether or not one practices morality and ethics in the world depends on the cowardice present in the individual, and even a person filled with cowardice can produce good results.

Rationale of Ethics in Business

Business ethics, Freeman (1984) refers to the moral principles and values that govern the actions, decisions, and conduct of an organization and its stakeholders. These principles can include honesty, integrity, transparency, and social responsibility, among others. The scope of business ethics goes beyond legality; it is about doing the “right” thing, even when laws allow more lenient conduct.

Trust and Reputation

A company with strong ethical principles will naturally earn the trust of its customers, employees, and investors. This trust is the cornerstone of reputation, which is invaluable in the business world. A tarnished reputation can lead to lost revenue, legal troubles, and seriously hamper growth prospects.

Long-Term Success

While compromising ethics might bring short-term gains, it is unsustainable in the long run. Ethical business practices ensure that a company can weather economic downturns and changes in the market more effectively. Investors and stakeholders are more likely to stand by a company that has a reputation for ethical conduct.

Employee Satisfaction and Retention

Employees prefer working in organizations where they feel valued and where the work environment is guided by ethical principles. High employee morale translates into increased productivity, which in turn benefits the

organization. Ethical businesses often find it easier to retain talent, saving the costs and effort associated with hiring and training new employees.

Legal Safeguards

Companies that prioritize ethics are naturally at a lower risk of facing legal troubles. Compliance with laws and regulations becomes easier when ethics guides decision-making. Legal issues can severely damage a company, not only financially but also in terms of reputation.

Competitive Advantage

Ethical conduct can serve as a significant differentiator in the market. Customers today are more informed and are willing to patronize businesses that align with their ethical values. Consequently, ethical business practices can offer a competitive edge, helping attract and retain customers.

Social Responsibility and Sustainability

With increasing attention to corporate social responsibility, businesses that engage in ethical conduct often find it easier to achieve their sustainability goals. Ethical companies usually consider the social and environmental impact of their actions, contributing to a more sustainable future for everyone (Chapagani et al. 2025).

An ethical business culture is built when senior leadership sets the tone for integrity, reinforced by a clear code of ethics that outlines expectations and guidelines. Regular ethics training ensures that employees understand their responsibilities while fostering open dialogue and providing safe channels for reporting dilemmas or violations, which strengthens trust. Finally, consistent internal and external audits help monitor compliance, ensuring that ethical standards are upheld across the organization.

Components of Good Ethics in Business

Honesty

Honesty requires a commitment to telling the truth, regardless of the consequences. It encourages trust among colleagues and between a business and the public. Everyone in an organization benefits from honesty. Employees want to work for honest leaders, business owners want honest employees, and clients want to do business with honest partners. This means sharing favorable and unfavorable news with the same candor and directness, leading to a reputation for reliability.

Integrity

Having integrity means adhering to a set of moral standards at all times, even if no one is aware of your choices. Others notice when you live and work with integrity, which leads to respect and confidence in your decisions. This applies to people who work with others as well as those who work alone, as strong integrity can influence honesty and obedience to rules and regulations.

Loyalty

Loyalty as remaining faithful to business partners, coworkers, and clients to demonstrate the commitment. It can develop lasting partnerships and a firm foundation for future success when it proves the loyalty and honor these agreements. This can extend to maintaining relationships with suppliers, sharing promotional opportunities with coworkers in the department, or honoring financial commitments to the community.

Creation of Ethical Practices

Companies must do more than hope that their organization will operate ethically. Leaders might develop a defined code of ethics for their business practices and share it with all employees.

Consider using a consulting firm to help craft a thorough and specific set of ethical practices. Explaining exactly what a company expects of employees reduces stress and confusion, creating clear expectations and a shared mission for everyone.

Implementation of Ethical Practices

Beyond writing a code of ethics, companies must include protocols to implement and enforce these policies. Consider regular training on the company's practices, incorporating scenarios that team members can discuss and work through. Companies can also create recognition programs and incentives for those who demonstrate high ethical standards.

Compliance

The most basic level of ethical business practice involves complying with all laws related to the business. From international trading regulations and state tax codes to local building ordinances, companies must ensure that all practices adhere to these guidelines. Often, legal regulations can serve as the initial framework for an organization's code of ethics. By starting at the macro level, companies can use these industry regulations as an outline for developing more specific policies and procedures.

Fairness

Being fair in the workplace involves treating everyone equally, from assistants and interns to the CEO. Fairness also means avoiding preferential treatment and encouraging everyone to share their thoughts and ideas. A fair workplace promotes inclusion and equity internally as well as for clients and customers. Fairness in the workplace creates a unified environment where employees feel comfortable, which increases engagement. Fairness might encompass the following areas: hiring new employees,

promoting team members, delegating tasks, and reviewing performance.

Respect

Treating others with respect is a core principle of business ethics. Each team member deserves a voice and the opportunity to share opinions and ideas in a supportive environment. Workplaces that promote individual respect can experience enhanced collaboration and teamwork among employees. Showing respect includes listening to clients and coworkers with an open mind, showing kindness and courtesy, remaining polite even during disagreements, refraining from personal attacks, and monitoring nonverbal communication, including body language and facial expressions.

Trustworthiness

Trustworthy workers keep their word to customers, colleagues, and business partners. Honoring commitments proves that others can count on you, making you a trusted employee and coworker. Trustworthiness also involves being dependable and meeting your obligations. Trustworthiness can be demonstrated at work by arriving on time, meeting deadlines, showing up to scheduled meetings, and establishing consistency in words and actions.

Responsibility

Being responsible in the workplace means taking ownership of your tasks. Responsibility includes thinking about how your actions can affect those around you and making choices that consider other people. Employers and employees depend on responsible workers to make the best decisions without requiring constant supervision. Being responsible demonstrates maturity, capability, and discipline.

Accountability

Accountability is important for ensuring that employees are held to a company's ethical

standards. If most team members support a business's ethical code, they will expect others to behave in the same way. This creates a culture of high moral expectations that encourages all team members to act ethically in areas such as managing time, using company resources, and producing an appropriate quantity and quality of work.

A business can also increase accountability to the public for its actions. With numerous ways to connect with companies, including email and social media, consumers can easily communicate their support or opposition to a company's actions (Chapman, 2007). This accountability encourages businesses to act efficiently and ethically.

Compassion

People who display compassion genuinely care about the well-being of others. In business, compassion can mean that organizations increase their involvement in charitable causes and strengthen interpersonal interactions among colleagues (Parajuli, 2025). It involves taking the time to understand the thoughts and feelings of another person.

People often want to work in an environment where they feel valued and cared for and to do business with companies that display compassion toward consumers and the community. Examples of compassion in the workplace include:

- A restaurant holds a fundraiser for a local child in the hospital.
- A group of employees organizes a meal delivery schedule for a coworker who has lost a loved one.
- Company leaders schedule a day off for workers after a particularly busy season.

Social Consciousness

As the world becomes increasingly connected, social issues receive more and more attention. Consumers look for businesses that use their platform to raise awareness of and support change on social issues. Socially conscious business practices include following fair trade practices, working with business partners and suppliers that source ethically grown products, and paying fair wages. Customers might prefer to do business with companies that take these extra steps to positively impact society.

Environmental Consciousness

The global climate crisis remains a focus for business owners, employees, and clients. Ethical business practices include making choices to limit or reduce negative impacts on the environment, such as reducing carbon emissions from transportation and factories, limiting trash and waste production, encouraging energy-saving practices, and creating more sustainable, cost-saving strategies.

Transparency

Creating transparency in the workplace is one way to promote ethical operations. Some companies may offer financial transparency to investors or employees to show how the company operates. Transparency can also refer to organizational structure, criteria for hiring and firing, and addressing mistakes when they occur. For example, if a business must raise prices, it can communicate the reasons directly and honestly to consumers. This openness is another way to develop trust among employees and customers.

Provisions of Ethics in Nepali Business

The legal framework for business ethics in Nepal is evolving and is primarily enforced through statutory compliance, with a growing

emphasis on consumer protection and corporate accountability. The following provisions outline the key legal and ethical obligations for businesses operating in Nepal.

Statutory Duties of Directors and Officers

At the core of corporate ethics in Nepal lies the Companies Act, 2006, which imposes specific legal and fiduciary duties on directors and officers. These provisions are fundamental to ensuring that those in charge act with integrity.

According to Section 99 of the (Companies Act, 2006), several key ethical obligations are mandated:

Prohibition of Personal Benefit. Directors are strictly prohibited from using the company or its business to derive any personal benefit. If a director violates this provision, the company has the legal right to recover that amount as if it were a loan.

Duty of Honesty and Good Faith. Directors must act honestly and in good faith, always prioritizing the interests and benefit of the company. This requires them to exercise the care, caution, and diligence of a “reasonable and prudent person.”

Liability for Damages. If a director acts with an ulterior motive and causes loss or damage to the company, they can be held personally liable, and the company may recover damages.

Consumer Protection as a Business Ethic

Consumer rights are constitutionally upheld as fundamental rights in Nepal, making their protection a critical ethical and legal obligation for businesses. The Consumer Protection Act, (2075 BS) is the primary legislation in this area. Mechanisms enforcing ethical conduct toward consumers include:

Establishment of the Consumer Court. A specialized Consumer Court has been established

to ensure judicial remedies for consumers. It handles complaints related to unfair trade practices, adulterated goods, and other forms of consumer exploitation, typically aiming to resolve cases within 90 days.

Market Monitoring and Penalties.

The Department of Commerce, Supplies, and Consumer Protection actively monitors the market, especially during festivals. In a recent example, three firms in the Kathmandu Valley were fined for violating consumer rights and trade ethics under the Consumer Protection Act, with fines ranging from NPR 5,000 to NPR 20,000.

Product Liability. The legal framework is increasingly focused on product liability, holding manufacturers and sellers responsible for defective products that cause harm. This encourages businesses to adhere to quality and safety standards.

Sector-Specific Ethical Obligations

Beyond general corporate law, specific acts impose ethical and compliance duties on particular sectors.

Industrial Enterprises Act, 2020 (2076).

This Act, which governs industrial enterprises, includes provisions that promote ethical industrial conduct. Key provisions include:

Mandatory Registration and Reporting.

All enterprises must register and submit annual reports, including financial statements and records of Corporate Social Responsibility (CSR) contributions, to regulatory bodies.

Penalties for Non-Compliance. Failure to comply with standards, including environmental, labor, and building codes, can result in fines ranging from NPR 10,000 to NPR 500,000, as well as the suspension of licenses.

Securities Act, 2006 (2063). This Act is crucial for maintaining ethical conduct in Nepal's stock market.

Prohibition of Insider Trading. Using confidential, non-public information for trading is a criminal offense. In a notable case, an energy investor faced a money laundering case for alleged insider trading, where he was accused of using his position as a company chairman to profit from selling shares through family members. Convictions for insider trading can lead to imprisonment of up to 3 years and fines ranging from NPR 500,000 to NPR 5 million.

Ban on Market Manipulation. The Act also penalizes market manipulation, such as spreading false information to artificially influence stock prices, with similar penalties, including imprisonment and confiscation of profits.

Enforcement and Accountability Mechanisms

The effectiveness of these ethical provisions depends on robust enforcement. Mechanisms in Nepal include:

Judicial Recourse. The newly established Consumer Court provides a faster legal channel for consumers. Additionally, general courts hear cases involving fraud, breach of duty, and money laundering.

Regulatory Oversight. The Department of Industry, the Department of Commerce, and the Securities Board of Nepal are responsible for monitoring compliance, conducting inspections, and initiating legal action against violators.

Corporate Governance. The board of directors is tasked with enforcing ethical standards and can dismiss a director for dishonest or improper activities. Shareholders also have the power to remove directors through a general meeting resolution.

The provisions of ethics in Nepali business are not merely aspirational; they are codified into law with clear duties, robust enforcement mechanisms, and significant penalties for violations (Adhikari, 2012). By adhering to these legal standards, businesses in Nepal can foster transparency, build consumer trust, and contribute to a fair and stable economic environment.

Major Findings

Morality and Ethics are Distinct but Interdependent

The study establishes that morality (internal, personal, culturally rooted, and voluntary) and ethics (external, institutional, codified, and enforceable) are fundamentally different yet mutually dependent. Ethics without morality becomes empty rule-following, while morality without ethics lacks social accountability. Effective business conduct requires the integration of both.

Seven Universal Moral Principles Exist Across Cultures

Drawing on cross-cultural research, the study identifies seven universal morals: bravery, fairness, deference to authority, helping the group, loving the family, returning favors, and respecting others' property. These morals often require prioritizing group needs over personal interests.

Multiple Ethical Theories Offer Complementary Frameworks

Six major ethical theories—Virtue Theory, Deontology, Teleology (Utilitarianism), Meta-Ethics, Divine Command Theory, and Positivist Theory—each provide unique insights for business decision-making. No single theory is sufficient; an integrated, pluralistic approach is most effective.

Nepal has a Codified Legal Framework for Business Ethics

Nepal has established enforceable legal provisions through:

- o Companies Act, 2006 (directors) fiduciary duties, honesty, personal liability)
- o Consumer Protection Act, 2018 (Consumer Court, market monitoring, product liability)
- o Industrial Enterprises Act, 2020 (CSR reporting, penalties for non-compliance)
- o Securities Act, 2006 (insider trading prohibition, market manipulation bans)

Enforcement and Accountability Mechanisms are Strengthening

Key mechanisms include specialized Consumer Courts (resolving cases within 90 days), regulatory oversight by multiple government agencies, and corporate governance structures that empower boards and shareholders to enforce ethical standards.

Twelve Core Ethical Principles Underpin Business Success

The study identifies honesty, integrity, loyalty, fairness, respect, trustworthiness, responsibility, accountability, compassion, social consciousness, environmental consciousness, and transparency as essential components. These principles build trust and reputation, which are the cornerstones of sustainable business.

Globalization, Technology, and Collective Action are Reshaping Ethics

Contemporary forces—globalization, technological innovation, social media, collective action, blurred public-private boundaries, and

multiple individual roles—are challenging traditional moral and ethical frameworks. Pre-determined standards and institutional mechanisms alone are insufficient; personal self-regulation guided by morality is increasingly necessary.

Ethical Behavior Depends on Aligning Intention, Action, and Environment

The study finds that ethical behavior is determined by three elements: intention, action, and environment. An act is morally good to the extent that these three elements align. The greater the alignment, the more morally good the behavior.

Consequences Matter, but Intentions and Context are Equally Important

While utilitarianism emphasizes consequences, the study finds that virtue in consequence depends on aligning intention, action, and environment. Even a misdeed with good intentions can be rectified, and a failure while violating rules can still lead to good outcomes.

Nepal Requires an Integrated, Culturally Sensitive Approach

Nepal's cultural diversity, religious influence, evolving legal framework, and development imperatives demand a tailored approach. The path forward lies in codifying ethical provisions into enforceable statutes, coupled with market monitoring and judicial recourse, while simultaneously nurturing personal morality.

Ethical Culture Must Be Consciously Created and Institutionalized

Ethical culture cannot emerge spontaneously; it requires leadership commitment, codified practices, regular training, open dialogue, and accountability mechanisms.

Ethics must be institutionalized to guide businesses toward sustainable growth and social legitimacy.

Practical Recommendations for Nepali Businesses

Institutionalize ethics through clear codes, training, and accountability

- o Nurture morality by encouraging personal values like fairness and respect
- o Demonstrate leadership commitment from the top
- o Integrate ethical audits into governance
- o Align morality and ethics in all decision-making

Conclusion

In an era characterized by unprecedented mobility, globalization, and technological disruption, traditional values and institutional regulations alone have proven insufficient to guide human behavior effectively. This study establishes that morality serves as an internal, personal compass shaped by culture and individual judgment, while ethics functions as an external, systematic framework codified through laws and professional standards. The growing complexity of collective action, digital privacy concerns, and blurred public-private boundaries demands more than mere legal compliance, necessitating a sophisticated integration of both moral and ethical frameworks.

Effective behavioral guidance requires an integrated approach in which personal moral virtues—honesty, integrity, loyalty, and compassion—are operationalized through formal ethical principles including deontological duty, teleological outcomes, virtue ethics, and applied ethics. In the Nepali context, this integration is validated by legal provisions that

codify ethical expectations into enforceable statutes. The Companies Act (2006) mandates fiduciary duty and honesty from directors, the Consumer Protection Act (2018) enforces fairness through specialized courts, and sector-specific laws prohibit insider trading while mandating Corporate Social Responsibility reporting. These provisions demonstrate Nepal's commitment to institutionalizing ethical conduct across all sectors.

Ethics without morality becomes empty rule-following devoid of genuine conviction, while morality without ethics lacks social accountability and enforceability. For individuals, cultivating self-regulation guided by universal morals—bravery, fairness, helping the group, deference to authority, loving the family, returning favors, and respecting others' property—provides a moral compass for navigating complex ethical dilemmas. For businesses, transparent, accountable, and socially conscious practices beyond legal minimum standards are essential. The key takeaway is that virtue in consequence depends on aligning intention, action, and environment—alignment achieved only when personal morality and institutional ethics work in tandem.

Practical recommendations for Nepali businesses include institutionalizing ethics through clear codes of conduct, regular training, accountability mechanisms, and ethical audits while simultaneously nurturing morality as a guiding compass. Leaders must set the tone for ethical culture, integrate ethical audits into governance, and ensure decision-making consistently reflects both moral conscience and institutional responsibility. Through this integrated approach, Nepali businesses can navigate globalization, technological disruption,

and cultural diversity while maintaining integrity of both individual moral compasses and institutional ethical frameworks, ultimately contributing to a fair, transparent, and sustainable economic environment benefiting all stakeholders.

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Socio-Cultural Diversity of Students in College Classrooms in Nepal: Examining Pedagogical Opportunities and Structural Challenges

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Abstract

Today's classrooms in Nepal's schools and colleges comprise students from diverse ethnic, linguistic, and socioeconomic backgrounds. The education system is gradually moving away from a traditional, exclusionary approach toward a more inclusive and diversity-oriented model of teaching and learning. As a result, students from different castes, ethnic groups, language communities, and regions come together in the same classroom, creating opportunities for mutual learning, interaction, and collaboration. This article examines the opportunities and challenges associated with socio-cultural diversity in school and college classrooms in Nepal. Methodologically, the study adopts a qualitative approach and is based on a comprehensive desk review of peer-reviewed journal articles, academic books, policy documents, and constitutional provisions related to education and inclusion in Nepal. Thematic analysis was employed to identify and interpret recurring themes within the selected literature. The study also highlights the gap between inclusive constitutional policies, particularly Mother Tongue-Based Multilingual Education (MTB-MLE), and everyday classroom practices. Ultimately, the review argues that student diversity should not be viewed as a logistical challenge but as a transformative educational resource. Realizing this potential requires culturally responsive pedagogy, flexible curricula, and a stronger institutional commitment to inclusion.

Keywords: sociocultural diversity, multicultural education, Nepali classroom, educational inequality, inclusive education

Introduction

Nepal is a socio-culturally diverse country in South Asia. According to the National Population and Housing Census (2021), the country comprises 142 caste and ethnic groups, and 124 mother-tongue languages. This diversity is reflected in school and college classrooms, where students from different linguistic, ethnic, religious, caste, and socioeconomic backgrounds share the same educational environment. Contemporary schools in Nepal increasingly represent miniature versions of a broader

pluralistic society (Sherpa, 2019; Mahat, 2019). This demographic complexity makes educational institutions important sites for examining the relationship between diversity, inclusion, and social integration.

Historically, however, Nepal's education system operated through centralized and monocultural policies. During the Panchayat era, the state emphasized the principle of "one nation, one language, one culture," privileging the Nepali language and hill high-caste cultural norms as the foundation of national identity (Tamang, 2022). Such policies marginalized Indigenous languages, minority cultures, and local knowledge systems. As a result, educational institutions functioned not only as sites of learning but also as mechanisms of cultural assimilation and social reproduction (Regmi, 2017). According to Mahat (2019), this monocultural orientation contributed to the exclusion of historically marginalized communities from equitable educational participation. This demonstrates how education can operate as an instrument of state power in reproducing dominant cultural ideologies and structural inequalities.

Political transformations following the restoration of democracy in 1990 and the establishment of a federal democratic republic after 2006 significantly altered educational discourse in Nepal. Inclusive education, multiculturalism, linguistic rights, and social justice became central policy concerns (Regmi, 2017). Article 32 of the Constitution of Nepal (2015) grants communities the right to preserve their language and culture, alongside the right to receive basic education in their mother tongue. Consequently, educational policies have increasingly acknowledged the importance of

diversity within classroom settings, particularly through initiatives such as Mother Tongue-Based Multilingual Education (MTB-MLE) (Koirala, 2021). These policy transformations reflect a broader shift from an assimilationist nation-building to a more inclusive, rights-based educational framework.

Despite these progressive policy developments, managing socio-cultural diversity remains a major challenge in Nepali education. Diverse classrooms create opportunities for collaborative learning, intercultural understanding, and cognitive enrichment (Banks, 2015). At the same time, deeply embedded social hierarchies, caste discrimination, linguistic inequality, and resource disparities continue to shape educational experiences unevenly (Grutter et al., 2022). Teachers frequently lack training in culturally responsive pedagogy, and schools often remain constrained by rigid curricula and examination-oriented teaching practices (Koirala, 2021; Regmi, 2017). This contradiction between inclusive policy rhetoric and unequal educational practice highlights the persistent gap between institutional reform and lived classroom realities.

This study critically examines the opportunities and challenges associated with socio-cultural diversity in Nepali classrooms. Drawing upon peer-reviewed journal articles, academic books, and constitutional provisions, the study explores theoretical perspectives on multicultural education, reviews existing literature on diversity in Nepali classrooms, and analyzes how diversity shapes classroom interactions, educational outcomes, and institutional practices.

Multicultural Education in Nepal

The concept of multicultural education in Nepal emerged primarily in response to critiques

of historically exclusionary state structures and educational policies. Early educational systems in Nepal prioritized national integration through linguistic and cultural uniformity, often overlooking ethnic and cultural plurality (Regmi, 2017; Tamang, 2022). As Mahat (2019) argues, this monocultural orientation marginalized minority communities and reinforced social inequalities within schools. This historical context illustrates how educational systems can reproduce dominant power relations by normalizing a single cultural identity.

Research on multicultural education in Nepal highlights the growing recognition of diversity as an educational asset rather than a social problem. Tamang (2022) explains that multicultural education seeks to create equitable learning opportunities for students from diverse cultural backgrounds through reforms in curricula, pedagogy, and school culture. Similarly, Sherpa (2019) argues that multicultural education encourages inclusivity, mutual respect, and democratic participation in classrooms. Banks (2015) further emphasizes that multicultural education is not limited to cultural representation alone but requires structural transformation within educational institutions to ensure genuine educational equity. This suggests that multicultural education involves not only cultural recognition but also the redistribution of educational opportunities and institutional power.

Mahat (2019) critically observes that multicultural practices in Nepali schools often remain superficial. According to the study, schools may incorporate festivals, cultural symbols, or ethnic names into textbooks while leaving deeper institutional inequalities unaddressed. Such symbolic inclusion fails to tackle structural issues such as discriminatory pedagogies,

unequal participation, and hierarchical school cultures. Consequently, scholars emphasize that multicultural education must extend beyond cultural representation to institutional transformation. This critique highlights the limitations of tokenistic multiculturalism, which celebrates diversity symbolically while preserving structural inequalities in practice.

The existing literature further demonstrates that socio-cultural diversity can positively influence student interaction, classroom participation, and collaborative learning. Studies conducted in diverse school settings suggest that students exposed to multicultural environments tend to develop greater tolerance, empathy, and intercultural communication skills (Sherpa, 2019; Koirala, 2021). Nevertheless, researchers emphasize that the positive outcomes of diversity depend heavily on teacher attitudes, institutional support, and the effective implementation of inclusive classroom practices (Koirala, 2021; Regmi, 2017). This indicates that diversity alone does not automatically produce inclusion unless it is supported by effective pedagogical approaches and institutional practices.

Linguistic Diversity and Multilingual Education

Linguistic diversity is a central dimension of Nepali classrooms. Nepal's multilingual reality has generated significant academic discussion surrounding language policy, mother-tongue education, and English-medium instruction (Ruiz, 1984; Sherpa, 2019). Research consistently demonstrates that children learn more effectively when their early education is conducted in their first language (Cummins, 2000). Mother Tongue-Based Multilingual Education (MTB-MLE) was therefore introduced to improve educational access and reduce dropout rates among marginalized linguistic

communities. Supporters of MTB-MLE argue that recognizing students' home languages strengthens conceptual understanding, cognitive development, and cultural identity (Cummins, 2000). This suggests that multilingual education can serve as an important mechanism for promoting educational achievement and cultural recognition among marginalized groups.

However, the challenges of implementation remain substantial. Scholars have noted that many schools lack the multilingual teaching materials, trained teachers, and institutional support required for effective multilingual education (Regmi, 2017). Public demand for English-medium instruction has further complicated policy implementation. English is frequently associated with modernization, upward mobility, and educational quality, leading many parents and schools to prioritize English over local languages (Koirala, 2021). This contradiction reflects the tension between inclusive language policies and the socio-economic dominance of English in contemporary educational aspirations.

Studies on translanguaging and multilingual pedagogy suggest that students naturally draw upon multiple linguistic resources during the learning process. Rather than treating local languages as obstacles, researchers advocate viewing them as cognitive resources that support learning and classroom participation (Banks, 2015; Sherpa, 2019). Nevertheless, many teachers continue to perceive multilingualism as a challenge rather than a pedagogical opportunity (Koirala, 2021). This highlights that successful multilingual education depends not only on policy reform but also on transforming teachers' pedagogical attitudes and classroom practices.

Socioeconomic and Caste-Based Inequality

Another major theme in the existing literature concerns the relationship between

education, caste, and socioeconomic inequality (Regmi, 2017; Tamang, 2022). Although Nepal legally abolished caste discrimination in 1963, scholars argue that caste-based exclusion continues to shape educational experiences in subtle but persistent ways (Sherpa, 2019). Regmi (2017) emphasizes that students from marginalized communities often experience unequal access to educational opportunities, while Grutter et al. (2022) demonstrate how socioeconomic biases influence peer inclusion and participation within schools. Their findings suggest that inequality operates not only structurally but also through everyday classroom interactions.

Expanding this discussion, Mahat (2019) argues that inclusive education policies frequently fail to address deeper social and geographic inequalities, particularly in rural and remote regions, where access to qualified teachers and educational infrastructure remains limited. This indicates that educational inequality in Nepal is reproduced through both formal institutional arrangements and informal social relations, making it deeply embedded and difficult to eliminate through policy measures alone.

Research Gap

Although considerable scholarship exists on multicultural education, multilingualism, and educational inequality in Nepal, important gaps remain. Many studies have examined linguistic diversity, caste inequality, and multicultural education as separate issues rather than analyzing their interconnected effects on classroom experiences and educational outcomes (Regmi, 2017; Sherpa, 2019). Consequently, the complex and multidimensional nature of socio-cultural diversity in Nepali school and college classrooms remains insufficiently explored. This fragmentation in existing research limits

a holistic understanding of how multiple dimensions of diversity interact within everyday educational settings.

Similarly, while inclusive and multicultural education has been widely emphasized, limited research has focused on the practical implementation of inclusive pedagogies in classroom settings (Koirala, 2021). In particular, inadequate attention has been given to how teachers manage cultural, linguistic, and socio-economic diversity in everyday teaching practices. Furthermore, much of the literature prioritizes policy frameworks over examining the gaps between policy commitments and classroom realities (Mahat, 2019; Regmi, 2017). Therefore, this review synthesizes these dimensions to provide a more integrated understanding of inclusive education in Nepali classrooms. This highlights the need for empirical, classroom-based research that bridges the persistent gap between policy discourse and pedagogical practice in Nepali education.

Methodology

This article is based on a narrative review and thematic analysis of secondary sources related to socio-cultural diversity and inclusive education in Nepal. The study draws upon academic books, ten peer-reviewed journal articles, and constitutional provisions concerning multicultural education, multilingualism, caste inequality, and classroom diversity in Nepal. Thematic analysis was used to identify and interpret recurring themes within the selected literature (Braun & Clarke, 2006). Analytically, this approach allows for a synthesized understanding of existing knowledge rather than relying on isolated empirical findings.

Relevant literature was selected based on its relevance to multicultural education,

linguistic diversity, socioeconomic inequality, and inclusive educational practices in Nepal. Particular attention was given to studies examining classroom experiences, educational policies, and structural barriers affecting marginalized communities. The study also incorporates theoretical perspectives from multicultural education and multilingual learning to provide conceptual grounding. This selective and theory-informed approach ensured that the review remained focused on the key structural and pedagogical dimensions of educational diversity.

The collected literature was analyzed thematically to examine the opportunities and challenges associated with socio-cultural diversity in Nepali classrooms. The major themes identified were enhancement of critical thinking, intercultural understanding, democratic socialization, caste inequality, linguistic marginalization, inadequate teacher preparation, curriculum rigidity, and resource constraints. This thematic mapping highlights the interconnected nature of the opportunities and challenges within Nepal's diverse classroom contexts.

This review-based study did not involve primary field research or statistical analysis. Instead, it synthesizes existing literature to provide an integrated understanding of how socio-cultural diversity shapes classroom interactions, educational experiences, and institutional practices in Nepal. This methodological choice enhances conceptual clarity by prioritizing theoretical integration over empirical generalizations.

Theoretical Orientation

This study is grounded in the theories of multicultural education and multilingual

learning. James A. Banks' framework of multicultural education provides the primary conceptual basis for analyzing diversity within educational institutions. Banks (2015) identified five dimensions of multicultural education: content integration, knowledge construction, prejudice reduction, equity pedagogy, and an empowering school culture. These dimensions emphasize that meaningful inclusion requires structural and pedagogical transformation rather than the symbolic recognition of diversity. In the Nepali context, this framework helps assess how schools accommodate socio-cultural diversity through classroom practices and institutional structures. Methodologically, Banks' framework enables a systematic evaluation of whether Nepali educational practices move beyond tokenism toward genuine institutional equity.

The article also draws on Richard Ruiz's (1984) language-as-resource orientation, which views multilingualism as an educational asset that supports cognitive and academic development. Similarly, the concept of translanguaging explains how multilingual learners draw on integrated linguistic repertoires during classroom interactions. This perspective aligns with Cummins' (2000) interdependence hypothesis, which argues that strong first-language proficiency facilitates second-language acquisition. Together, these theoretical perspectives provide a framework for understanding how institutional practices and pedagogical approaches shape inclusive educational experiences in diverse classrooms. Collectively, these perspectives shift the understanding of multilingualism from a problem-oriented approach to a resource-based pedagogical framework that supports inclusive learning.

Results and Discussion

Educational Context and Policy Landscape in Nepal

Nepal's educational system has gradually shifted from a historically centralized and monocultural model to a more inclusive and diversity-oriented framework. Earlier state policies emphasized linguistic and cultural uniformity by privileging the Nepali language and dominant hill high-caste cultural norms within formal education (Tamang, 2022). Such policies marginalized Indigenous languages, minority identities, and local knowledge systems, contributing to unequal educational participation (Regmi, 2017). This historical trajectory indicates that education has functioned not only as a learning space but also as a mechanism of cultural standardization and social stratification.

Political changes after 1990 and the establishment of a federal democratic republic have significantly transformed educational discourse in Nepal. Inclusive education, multiculturalism, and linguistic rights have increasingly become central policy concerns. The restoration of multiparty democracy in 1990 created greater space for marginalized ethnic, linguistic, Dalit, Madhesi, and Indigenous groups to demand equitable access to education and cultural recognition. Similarly, the People's Movement of 2006 and subsequent political restructuring accelerated debates on social inclusion, proportional representation, and educational equity within state policies and institutions. Article 32 of the Constitution of Nepal (2015) recognizes the right to education in the mother tongue and acknowledges Nepal as a multilingual and multicultural society. Consequently, policies such as MTB-MLE have been introduced to improve educational access

and participation among marginalized linguistic communities (Koirala, 2021). This policy shift reflects the institutional recognition of diversity as a fundamental principle of democratic education rather than a peripheral concern.

Despite these progressive policy commitments, implementation challenges still remain. Many schools continue to lack multilingual teaching materials, culturally responsive curricula, and adequately trained teachers who can effectively manage diverse classrooms (Regmi, 2017). Simultaneously, the rapid expansion of English-medium instruction (EMI) has created additional tensions within Nepali education. Although English is widely associated with educational quality, employment opportunities, and upward social mobility, its growing dominance often marginalizes local languages and reproduces educational inequality (Koirala, 2021). Consequently, Nepal's educational landscape reflects the continuing tension between constitutional commitments to inclusion and persistent structural inequalities in educational practice. This gap between policy intentions and classroom realities highlights the enduring influence of structural constraints on progressive educational reforms.

Opportunities of Socio-Cultural Diversity

Enhancement of Critical Thinking

Socio-cultural diversity contributes significantly to intellectual and cognitive development within classrooms. Students from different cultural, linguistic, and social backgrounds bring varied experiences and perspectives to academic discussions. Exposure to multiple viewpoints encourages critical reflection, analytical reasoning, and open-mindedness (Banks, 2015; Cummins, 2000).

By framing diversity as a cognitive asset rather than a pedagogical challenge, this foundational literature suggests that exposure to diverse perspectives enhances students' intellectual development, encourages them to question assumptions, and promotes higher-order critical thinking.

Research conducted in diverse Nepali classrooms indicates that students perceive diversity as enhancing classroom discussion and collaborative learning. Diverse interactions challenge stereotypes and expose learners to alternative interpretations of social reality. Such experiences help students develop broader worldviews and democratic attitudes (Koirala, 2021; Sherpa, 2019). This evidence suggests that classroom diversity can contribute to reducing social prejudice and strengthening civic-minded perspectives within the Nepali context.

Social Integration and Cross-Cultural Understanding

Diverse classrooms also function as important spaces for social integration and intercultural understanding. Daily interactions among students from different caste, ethnic, and religious backgrounds create opportunities to reduce prejudice and foster empathy (Banks, 2015; Sherpa, 2019). Consequently, these everyday interactions transform the classroom into a space where students learn to appreciate diversity and build meaningful social relationships across cultural boundaries.

Collaborative activities, group discussions, and cooperative learning environments encourage students to build relationships across social divisions. These interactions contribute to social cohesion and democratic citizenship (Tamang, 2022; Mahat, 2019). In societies historically shaped by exclusionary hierarchies,

schools possess significant transformative potential as spaces for inclusive socialization.

Enrichment of Teaching and Learning

Socio-cultural diversity can enrich pedagogical practices by encouraging teachers to adopt more inclusive and student-centered approaches. Integrating local experiences, cultural knowledge, and multilingual resources makes classroom learning more meaningful and relevant for students (Banks, 2015; Koirala, 2021). This highlights how cultural diversity can serve as a catalyst for pedagogical innovation, encouraging teachers to move beyond standardized curricula and adopt culturally responsive teaching practices that recognize students' diverse backgrounds.

Inclusive classrooms also promote creativity and flexibility in teaching. Teachers working with diverse learners are often encouraged to move beyond rigid lecture-based instruction toward more interactive and participatory learning approaches (Grutter et al., 2022; Regmi, 2017). Such pedagogical shifts benefit both minority and majority students alike. Ultimately, the presence of diverse learners encourages more dynamic, democratic, and engaging learning environments that enhance the educational experience of all students.

Democratic Socialization

Schools play an important role in preparing students for participation in pluralistic democratic societies. Diverse classrooms expose learners to cooperation, negotiation, and respectful dialogue across social differences. Students learn to navigate diversity constructively, which is essential for democratic citizenship in multicultural societies such as Nepal (Banks, 2015; Tamang, 2022). By transforming the classroom into a micro-

arena for civic engagement, this cooperative environment teaches students to bridge cultural divides, demonstrating that ethnic and social diversity can contribute to the development of a stable democratic national identity.

Multicultural educational environments also encourage values such as tolerance, inclusivity, equality, and mutual respect. Through collaborative learning and intercultural interaction, students develop the civic competencies and social responsibility necessary for participation in a democratic society (Sherpa, 2019; Regmi, 2017). In the Nepali context, where society is characterized by ethnic, linguistic, caste, and regional diversity, schools can function as important spaces for promoting social harmony and inclusive citizenship (Mahat, 2019; Koirala, 2021). This demonstrates that multicultural classrooms can play a significant role in nation-building by transforming cultural differences into opportunities for social cohesion and shared civic engagement.

Challenges and Systemic Barriers

Caste and Socioeconomic Inequality

Despite legal reforms and inclusive policies, caste-based discrimination and socioeconomic inequalities continue to shape classroom experiences. Students from marginalized communities frequently encounter exclusion, lower expectations, and unequal opportunities for participation (Regmi, 2017; Tamang, 2022). Economic disparities further affect access to educational resources, private tutoring, digital technology, and quality schooling. Students from economically privileged backgrounds often possess advantages that influence their academic performance and social inclusion within classrooms (Sherpa, 2019; Mahat, 2019). This highlights a critical disconnect between

policy commitments and classroom realities, demonstrating that institutional reforms alone cannot guarantee equity when deeply entrenched social hierarchies and economic inequalities continue to influence educational outcomes.

Linguistic Marginalization

Although multilingualism is constitutionally recognized, linguistic inequality persists in schools. Nepali and English continue to dominate educational institutions, often marginalizing Indigenous languages and local dialects (Cummins, 2000; Ruiz, 1984). Students who lack proficiency in the dominant instructional languages may experience reduced classroom participation and lower levels of confidence. Teachers frequently lack training in multilingual pedagogy and may perceive local languages as obstacles rather than educational resources (Koirala, 2021; Regmi, 2017). Such linguistic hierarchies can negatively affect students' educational achievement, identity formation, and sense of belonging in the classroom (Sherpa, 2019; Tamang, 2022). This reveals how the dominance of particular languages can create invisible barriers to participation and achievement, particularly for students from linguistically marginalized communities.

Insufficient Teacher Preparation

One of the major barriers to inclusive education is inadequate teacher training. Many educators receive limited preparation in culturally responsive pedagogy, inclusive classroom management, and multilingual instruction (Koirala, 2021; Regmi, 2017). Consequently, teachers may struggle to address the diverse learning needs of their students effectively. Without adequate institutional support, educators often rely on traditional teaching methods that privilege dominant cultural norms (Banks, 2015; Sherpa, 2019). The

lack of professional development opportunities related to multicultural and inclusive education further limits teachers' ability to create equitable and participatory learning environments. This emphasizes that progressive educational policies cannot be effectively implemented unless teachers are equipped with the necessary knowledge, skills, and institutional support.

Curricular Rigidity and Examination Pressure

Nepal's centralized curriculum and examination system significantly constrain inclusive pedagogical practices. Teachers face pressure to complete prescribed syllabi and prepare students for standardized examinations. This often discourages contextualized teaching and localized curriculum adaptation (Koirala, 2021; Banks, 2015). Consequently, classroom diversity may be overlooked rather than integrated into teaching practices. Students' local experiences, cultural knowledge, and linguistic resources often remain underutilized within formal education (Sherpa, 2019; Tamang, 2022). According to Regmi (2017), such rigid educational structures can limit the practical implementation of multicultural and inclusive education in Nepali schools. This illustrates how highly standardized educational systems can create tensions between policy goals and classroom realities, making it difficult for teachers to respond effectively to student diversity.

Resource Constraints

Many public schools in Nepal operate under severe infrastructural and financial limitations. Schools frequently lack multicultural learning materials, multilingual textbooks, trained personnel, and inclusive educational resources. Rural and remote schools face particularly acute shortages (Regmi, 2017; Sherpa, 2019). Without

adequate institutional investment, the effective implementation of inclusive education policies remains challenging. Limited educational funding and the unequal distribution of resources continue to hinder the development of equitable learning environments across diverse regions of Nepal (Thakuri & Neupane, 2020; Tamang, 2022). This highlights the fact that inclusive educational policies require substantial material and institutional support if they are to be translated into meaningful educational practice.

Conclusion

Socio-cultural diversity represents both a significant opportunity and a complex challenge within Nepali classrooms. Diversity enriches educational environments by fostering critical thinking, intercultural understanding, collaborative learning, and democratic socialization. Inclusive classrooms have the potential to transform schools into spaces that promote equity, empathy, and social cohesion. However, these opportunities are constrained by persistent structural inequalities. Caste discrimination, socioeconomic disparities, linguistic marginalization, inadequate teacher preparation, curricular rigidity, and resource scarcity continue to undermine inclusive educational practices. The gap between constitutional commitments and classroom realities remains substantial.

Systemic reforms are essential if Nepal is to fully realize the educational benefits of diversity. Teacher education programs must prioritize culturally responsive pedagogies and multilingual teaching strategies. Curricula should become more flexible and context-sensitive, allowing schools to integrate local knowledge and cultural experiences into classroom learning. Educational institutions must move beyond symbolic

multiculturalism toward genuine structural inclusion. Ultimately, recognizing socio-cultural diversity as an educational resource rather than a classroom obstacle is essential for building a more democratic, equitable, and inclusive education system in Nepal.

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Taxation and Investment Decisions in Nepal: History, Role, and Challenges

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Abstract

Taxation plays a significant role in shaping investment decisions in Nepal by influencing the cost, return, and risk associated with economic activities. This study examines the historical evolution of taxation, key challenges in the current system. Nepal's tax system has developed from traditional in-kind contributions to a modern framework guided by the Income Tax Act, 2058. At present, tax revenue contributes over 90 percent of total government income, making it a critical instrument for economic planning and development. Tax policies, including corporate income tax rates, sector-specific incentives, tax holidays, and depreciation allowances, directly affect investment behavior. Recent reforms have introduced favorable provisions for priority sectors such as information technology, startups, and manufacturing, encouraging both domestic and foreign investment. These incentives help reduce business costs and promote long-term capital formation. Despite these improvements, the taxation system in Nepal faces several challenges, including complex procedures, lack of taxpayer awareness, administrative inefficiencies, corruption, and weak digital infrastructure. These issues discourage compliance and limit investment potential. The study concludes that simplifying tax policies, enhancing transparency, strengthening administration, and improving digital systems are essential to creating a more investment-friendly environment and supporting sustainable economic growth in Nepal.

Keywords: taxation, investment decisions, tax policy, revenue mobilization, tax compliance

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Introduction

Government revenue comes from two sources: taxes and non-tax revenue. Income tax, property tax, value-added tax, excise duties, customs duties, etc., fall under the head of tax revenue. Revenues such as gifts, grants, income from public enterprises, and administrative revenue, such as registration fees, fines, and penalties, fall under the head of non-tax revenue. Among the different sources of revenue in Nepal, tax is the most important source, typically accounting for 90 percent or more.

Shirras (1924) defined tax as a compulsory contribution to public authorities to meet the general expenses of the government, incurred for the public good and without reference to special benefits. The most fundamental takeaway is that tax is not a voluntary donation. It is a legal obligation imposed by the state. Failure to comply results in legal penalties, meaning the “compulsory” nature ensures the government has a predictable stream of revenue to function.

Taxes are important factors in determining the economic setting of any nation. They affect how, where, and when individuals, companies, and entrepreneurs choose to invest. In a country such as Nepal, which relies heavily on investments from both the local and international community for its development, tax policies can either encourage or discourage investment.

Changes in tax regulations can have a substantial impact on corporate investment strategies, particularly when they promote mergers and acquisitions. Tax policies that provide favorable treatment, such as deferred tax liabilities or reductions in capital gains taxes, make mergers and acquisitions transactions more attractive for firms pursuing growth through consolidation. Additionally, tax rules that allow for the deferral or exemption of taxes on reinvested earnings encourage companies to retain and reinvest profits domestically rather than distributing them as dividends. Such measures support long-term investments in capital projects and research and development, ultimately fostering sustained economic growth and enhancing competitive advantage (Hassett & Hubbard, 2002).

Terminologies used in taxation in Nepal

- o **Assessment Year** - Year in which tax is calculated.
- o **Custom Duty** - Tax on imported/exported goods.

- o **Direct Tax**- Tax paid directly by a person or company (e.g., income tax).
- o **Excise Duty** - Tax on the production of specific goods like alcohol or tobacco.
- o **Exemption** - Income or goods free from tax.
- o **Income Tax** - Tax on income earned by individuals or businesses.
- o **Income year** - The period in which income is earned and calculated for tax purposes.
- o **Indirect Tax**- Tax collected through goods and services (e.g., VAT, excise duty).
- o **IRD (Inland Revenue Department)**- Government body managing taxes in Nepal.
- o **PAN (Permanent Account Number)** - Unique tax identification number in Nepal.
- o **Penalty** - Fine for late payment or non-compliance.
- o **Revenue**- Government income from taxes and other sources.
- o **Special Industry** - An industry given special priority, facilities, or tax benefits by the government.
- o **Tax** - Mandatory payment made to the government.
- o **Tax Return** - Statement submitted to the tax office showing income and tax details.
- o **Taxpayer** - Person or organization liable to pay tax.
- o **TDS (Tax Deducted at Source)**- Tax deducted before payment is made.
- o **VAT (Value Added Tax)** - Tax charged on the sale of goods and services.

- o **Windfall Gain** - Lottery, gift, prize, service tips, winning tips, and any gain received in the form of a windfall.

Objectives of the Study

The main objective of this article is to examine the impact of taxation on investment decisions in Nepal by analyzing its historical evolution, and identifying its current challenges. In addition, this article aims to evaluate the role of tax incentives in promoting investment in priority sectors such as information technology (IT), startups, manufacturing, and energy.

Methodology

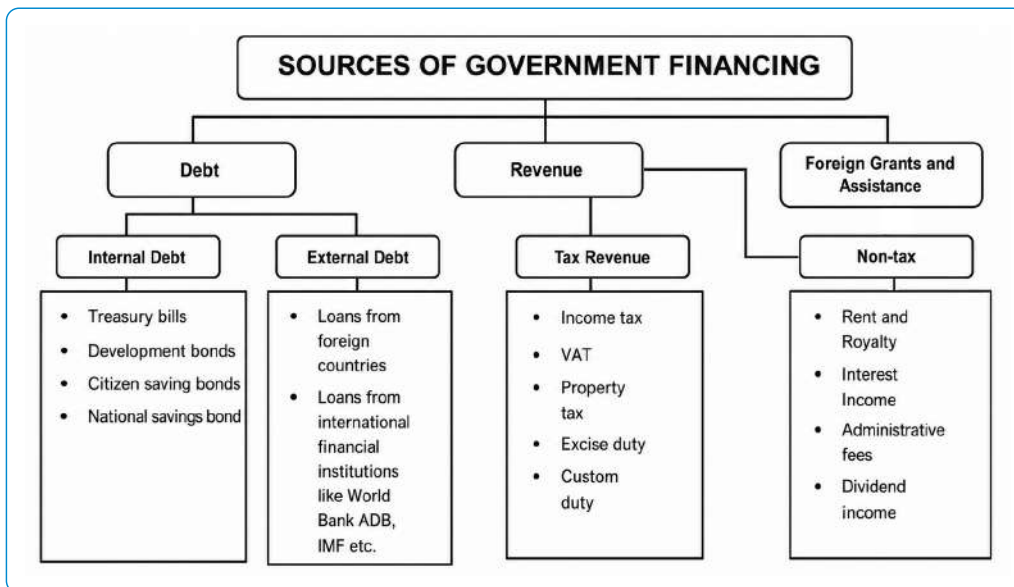
The study incorporates qualitative study based on literature review of secondary sources as mentioned in references. The sources are described and tabulated in relation with mainly tax history, challenges, investment section and government financing.

Sources of Government Financing

Government financing refers to the various methods and channels through which a state generates the necessary funds to meet its public expenditure requirements, ranging from infrastructure development to social welfare programs. These sources are broadly categorized into revenue receipts, such as taxes (direct and indirect) and non-tax revenues like fees, fines, and dividends from public enterprises, and capital receipts, which involve borrowing or the sale of assets. When domestic revenue is insufficient to cover the budget, governments often resort to public debt, sourcing loans from internal markets through bonds or seeking external assistance from international financial institutions and foreign governments. In some cases, states may also utilize deficit financing, which involves creating new money or drawing down cash balances, though this is typically managed carefully to mitigate inflationary risks (Kandel, 2011).

Figure 1

The Different Sources of Government Financing



In the context of Nepal, taxation is a powerful instrument that the government uses to navigate the delicate balance between revenue generation and economic stimulation. For a business operating in Nepal, tax laws — primarily governed by the Income Tax Act, 2058 (2002) and the annual Finance Act — are not just a compliance matter; they are a strategic factor that dictates where and how capital is deployed.

As of the 2082/83 (2025/26) Fiscal Year, Nepal's tax landscape has evolved to heavily incentivize specific sectors such as IT, energy, and manufacturing.

History of Taxation

The history of taxation is as old as that of organized civilization, even preceding the advent of coins. Taxes used to be payments made in the form of labor, produce, or animals to the ruling authority to fund the construction of public buildings (World History Encyclopedia, 2017).

History of Taxes (In-Kind Era)

The first record of organized taxation dates to approximately 3000 BCE.

Ancient Egypt. The pharaoh would tour his realm once every two years and assess the value of cattle and produce, collecting taxes from crop yields. The revenue collected helped finance major construction projects such as the building of the pyramids.

Mesopotamia (Sumer). Taxes were recorded on clay tablets as a “burden” at around 2500 BCE. Those who could not pay in kind were required to fulfill their tax obligations through labor (*corvée*), which included the construction of canals, service at religious ceremonies in temples, or military service.

Ancient Greece and Rome. Liturgies were used to pay for festivals, naval ships, or public services. Rome adopted taxes on land, customs duties, and a 1 percent sales tax under Julius Caesar.

The Medieval Period

During the Middle Ages, taxation was primarily feudal. Peasants worked for local lords and gave them a share of their harvest in exchange for protection.

The Tithe. This referred to the mandatory levy of 10 percent of one's income or production to the Church.

The Magna Carta (1215). A defining moment in tax history, King John of England was compelled to accept that taxes “scutages” could not be levied without the consent of the kingdom.

The Modern Era

The 18th and 19th centuries saw the birth of the systems we recognize today:

No Taxation Without Representation. This slogan became a catalyst for the American Revolution, following British-imposed taxes such as the Stamp Act.

The First Income Tax. Introduced in Great Britain in 1799 by William Pitt the Younger to finance the Napoleonic Wars. It was intended to be temporary, but it set the precedent for modern revenue collection.

World Wars. The 20th century world wars transformed income tax from an “upper-class” tax into a “mass” tax to fund massive military expenditures.

History in Nepal

While the concept of state revenue in Nepal dates back to ancient times, the modern framework is relatively recent:

Ancient/Medieval Era. Revenues were primarily collected through land taxes and tariffs on trade with Tibet and India.

1951 (Post-Democracy). The first consolidated budget was implemented.

1959/60. The first elected government introduced the Business Profit and Salaries Tax

Act, marking the beginning of formal income taxation in Nepal.

2002 (2058 BS). The current Income Tax Act, 2058, was enacted, modernizing the system and replacing the older 1974 Act.

Benefits of Tax Paying

Paying taxes in Nepal is often viewed through the lens of compliance, but for 2026, the government has integrated several direct financial incentives and legal advantages that reward taxpayers (Government of Nepal, 2059).

Direct Savings and Deductions (Individuals)

For salaried and self-employed individuals, tax compliance allows for a lower effective tax rate through several legally approved deductions:

Retirement Contributions. Contributions to the Social Security Fund (SSF), Employee Provident Fund (EPF), or Citizen Investment Trust (CIT) can be deducted up to the lower of one-third of income or Rs. 500,000.

Insurance Rebates. Up to Rs. 40,000 for life insurance premiums and Rs. 20,000 for health insurance can be subtracted from taxable income.

Remote Area Allowances. For those working in designated “remote” or “underdeveloped” districts, taxpayers are eligible for an additional deduction ranging from Rs. 10,000 to Rs. 50,000, depending on the category of the region.

Female Taxpayer Rebate. Women who file taxes as individuals (not as a couple) receive a 10 percent rebate on their total calculated income tax.

High-Growth Sector Incentives (IT and Startups)

The 2025/26 Finance Act significantly rewards the tech and startup ecosystem.

IT Export Rebate. IT companies earning foreign currency through software or service

exports enjoy a 75 percent rebate on their income tax.

Startup Tax Holiday. Newly registered, innovation-driven startups with an annual turnover under Rs. 10 crore can receive a 100 percent income tax exemption for the first five years.

Simplified Freelancer Tax. For individuals exporting IT services, the tax is often a flat 1 percent to 5 percent final withholding if the income is received through formal banking channels.

The “Financial Passport” (Practical Benefits)

In Nepal, a Tax Clearance Certificate (TCC) acts as a critical document for several life milestones.

Bank Loans. A significant personal or business loan cannot be secured without tax returns. Banks use IRD (Inland Revenue Department) filings as the ultimate proof of income.

Visa Applications. Embassies in Nepal (especially those of the US, UK, and Australia) prioritize applicants who can demonstrate a consistent tax history as evidence of financial stability and ties to Nepal.

Government Tenders. Under relevant regulations, contractors and consultants are legally prohibited from bidding on government projects unless they possess an up-to-date tax clearance.

Social Security Benefits

Taxpayers who contribute to the Social Security Fund (SSF) gain access to a safety net that traditional savings cannot match.

Health and Maternity. Coverage for medical treatment (up to Rs. 100,000 per year) and maternity benefits after a qualifying period of contribution.

Pension for Life. Unlike a one-time gratuity, the SSF provides a monthly pension after the age of 60, adjusted for inflation every three years.

Accident Insurance. Immediate coverage for workplace injuries, including disability compensation and dependent family support in the event of death.

New Digital Rewards

To promote the “Digital Nepal” framework, the government offers a 10% VAT refund to consumers who pay for goods or services using electronic means such as digital wallets like eSewa or Khalti, or QR codes at participating VAT-registered merchants.

Table 1

Tax vs. No Tax

Feature	Compliant Taxpayer	Non-Compliant
Loans/Credit	High eligibility, lower interest rates	Very difficult to secure
Travel	Smoother visa approvals	Higher risk of visa rejection
Business	Can bid for the government and large contracts	Restricted to informal markets
Refunds	Can claim overpaid taxes	Money is lost to the state

Challenges in Tax Paying

Taxpayers often struggle with complex tax laws and procedures that are difficult to interpret without professional assistance. The intricacy of these rules creates confusion and discourages compliance, especially among individuals and small businesses that lack access to expert guidance. This challenge is compounded by a lack of awareness about tax rules, as many citizens are not adequately informed about their obligations, exemptions, or filing processes.

Another major concern is the burden of high tax rates, which can feel excessive and demotivating for taxpayers. Combined with the significant time spent on paperwork, the process becomes not only financially demanding but also administratively exhausting. Lengthy forms, repetitive documentation, and bureaucratic hurdles make tax filing a stressful experience for many.

The situation is further worsened by corruption and unfair practices within the system,

which erode confidence in fair treatment. Even when taxpayers attempt to comply, they often face poor online systems and technical issues that delay submissions or cause errors. These inefficiencies highlight the need for stronger digital infrastructure to support smooth tax administration.

Underlying all these challenges is a lack of trust in the government's use of tax money. Many citizens feel uncertain whether their contributions are being utilized effectively for public welfare. This skepticism, combined with the fear of penalties for mistakes or late payments, creates a climate of anxiety and reluctance around taxation. Together, these factors illustrate why tax compliance remains a daunting task for many individuals and organizations.

Types of Tax

Direct Tax

Tax paid directly by a person or organization to the government, such as income tax, house tax, vehicle tax, rent tax, etc.

Indirect Tax

Indirect tax is a tax that is charged to one person, who then shifts its burden to another person, such as through VAT, sales tax, excise duty, and customs duty.

Tax Policy and Investment Decisions

The term “tax policy” can be defined as the government's stance on taxation in terms of tax rates, incentives, exemptions, and regulations. Investment decisions refer to the allocation of resources into tangible or intangible assets, such as property or stocks, which generate income for the investor.

Tax policies influence investment decisions through changes in the return, risk, and cost of investments. The following are the main factors through which tax policy affects investments (Bhattarai et al., 2071).

Corporate Income Tax (CIT) and the “Hurdle Rate”

The standard CIT rate in Nepal is 25%. For businesses, this rate acts as a direct reduction in the Net Present Value of an investment.

The Impact. When a firm considers a new project, it calculates a “Hurdle Rate” (the minimum acceptable return). A 25 percent tax means the project must be significantly more profitable to break even compared to a tax-exempt environment.

Variation by Sector. Nepal uses differential rates to drive investment toward specific areas. For example, Banks and Financial Institutions (BFIs) are taxed at 30 percent, while “Special Industries” (manufacturing) and exporters often enjoy a reduced rate of 20 percent.

Strategic Incentives: The IT and Startup “Boom”

Recent Finance Acts have introduced aggressive tax holidays to position Nepal as a digital hub.

IT Export Incentives. To encourage investment in software development and BPO, the government offers a 75 percent tax exemption on income earned from the export of IT services. This effectively brings the tax rate down from 25 percent to 6.25 percent, making Nepal a highly competitive location for digital investment.

Startup Holidays. New startups utilizing innovative technology with a turnover of up to Rs. 100 million (10 crore) are granted a 100 percent income tax exemption for the first five years. This drastically reduces the initial capital risk for entrepreneurs.

Depreciation and the “Time Value” of Money

Nepal follows a pool-based depreciation system (Categories A to E). The way these pools are structured influences how quickly a business can recover its investment cost.

Accelerated Depreciation. Special industries and certain infrastructure projects are often allowed to claim an additional one-third of the normal depreciation rate.

The Decision. If a manufacturing plant can write off its machinery faster, it improves immediate cash flow, allowing the business to reinvest those funds into a second production line sooner.

Dividend Taxation and Repatriation

For investors, especially foreign ones (FDI), the “exit” tax is as important as the operational tax.

Withholding Tax. Nepal levies a 5 percent final withholding tax on dividends.

Reinvestment Incentive. The 2082/83 budget provides a significant incentive for growth: if an IT company capitalizes its accumulated earnings to enhance capacity, the 5 percent dividend tax is fully exempted. This encourages businesses to retain their profits within Nepal to scale up rather than withdrawing them.

Indirect Taxes: The VAT and Customs Factor

While CIT affects profits, Value Added Tax (VAT) and customs duties affect the initial cost of investment.

Exemptions. The government often waives VAT and provides customs concessions on the import of machinery for “priority sectors” such

as green hydrogen or electric vehicle (EV) charging stations.

The Result. This lowers the initial outlay (the cost of starting a project), making capital-intensive industries more viable for local investors.

Table 2

Nepal Tax Impact on Investment

Policy Areas	Specific Provision (FY 2082/83)	Business Decision Impact
Standard CIT	25%	General benchmark for project viability.
IT Export	75% Tax Rebate	High incentive for BPOs and Software firms.
Startups	5-year Tax Holiday	Encourages risk-taking and innovation.
Manufacturing	20% CIT (Special Industry)	Encourages local production over trading.
Green Energy	Excise/Customs Exemptions	Lowers the entry barrier for EV and Hydrogen.

Conclusion

In Nepal, taxation is no longer a “one-size-fits-all” burden. The article found that taxation has a considerable influence on investment decisions in Nepal. Even though taxation has improved in many ways over the years, factors such as complexity, inconsistent policies, and poor implementation remain issues that hinder investment. Tax incentives can assist in attracting investment in critical areas, including IT, entrepreneurship, manufacturing, and energy, among others.

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Framing Patterns and Trends in Contemporary Nepali Journalism: A Review of Theory and Practice

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Abstract

Framing is one of the most important and widely studied concepts in mass communication research. It refers to the way journalists and media organizations select certain aspects of a story for emphasis while omitting others. Despite its global significance, framing research in Nepal remains in its early stages and is scattered across a limited number of studies. This article provides a detailed and comprehensive review of framing in contemporary Nepali journalism, examining its theoretical foundations, empirical evidence, and practical manifestations in Nepal's news media. Drawing on Entman's (1993) foundational framing model, Gitlin's (1980) media frames paradigm, and Scheufele's (1999) process model of framing, the article analyzes framing at three levels in Nepal: the macro level (structural factors such as media ownership and government policy), the meso level (newsroom culture and journalistic practices), and the micro level (the language, narratives, and choices evident in specific news stories). The review finds that Nepali journalism is characterized by a heavy reliance on elite sources, a preference for episodic coverage over thematic reporting, close relationships between news media and political parties, and the unequal representation of women, Dalit communities, and indigenous groups. These patterns are evident across a range of important issues, including political reporting, disaster coverage, foreign policy, labor migration, and gender-based violence. The article argues that although Nepal's media landscape has expanded rapidly in terms of the number of outlets, the dominant framing practices of Nepali journalism have remained largely unchanged. It concludes by outlining a research agenda to guide future scholarship in this field.

Keywords: media framing, Nepali journalism, political parallelism, episodic framing, gender representation

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Introduction

Every news story involves a series of choices. Journalists decide which events to cover, which sources to quote, which details to include, and how to explain causes and consequences. This process of selection and emphasis is what communication researchers call framing. The concept

of framing, first described by sociologist Erving Goffman (1974), refers to the mental structures, or “schemata of interpretation,” that people use to make sense of events. When applied to journalism, framing theory asks a fundamental question: How does the way a story is told shape the way audiences understand it?

Framing theory became central to journalism studies through the work of Todd Gitlin (1980), who examined how American television news covered student protest movements. It was later given its most widely cited definition by Robert Entman (1993, p. 52), who described framing as the process of selecting “some aspects of a perceived reality and making them more salient in a communicating text, in such a way as to promote a particular problem definition, causal interpretation, moral evaluation, and/or treatment recommendation.” In other words, framing is never entirely neutral; it reflects the political, cultural, and economic environment within which journalism operates.

Nepal offers a particularly rich context for framing research. Since 1990, the country has undergone profound political transformations—from absolute monarchy to multiparty democracy, through a decade-long Maoist insurgency (1996–2006), the signing of the Comprehensive Peace Agreement, two Constituent Assemblies, the promulgation of a new federal constitution in 2015, and the establishment of a federal democratic republic. Each of these transitions has shaped Nepal’s media system, while the media has, in turn, influenced how these changes have been understood by the public. Although Nepal’s press expanded rapidly after 1990, much of it became closely aligned with political parties and business interests, a pattern that continues to influence how news stories are framed.

Despite this dynamic context, systematic framing research in Nepal remains limited. Most studies of Nepali media focus on describing institutions, documenting violations of press freedom, or advancing normative arguments about what journalism ought to be. Comparatively few studies have undertaken detailed empirical analyses of how framing patterns operate in Nepali news content, what factors produce them, and what consequences they may have for audiences and democratic life.

Statement of the Problem

The central problem addressed in this article is the gap between the rapid expansion of media production in Nepal and the quality of news framing. Nepal has more than 1204 radio stations, over 249 television channels, and more than 5,126 registered online news portals—a remarkable number for a country of approximately 30 million people with a per capita GDP of around USD 1,548 (Bhusal, 2025; Press Council Nepal, 2025). However, the growth of media outlets has not been accompanied by comparable improvements in editorial independence, professional standards, or diversity of perspectives.

Nepali news media frequently rely on powerful sources such as government officials and political party leaders while marginalizing the voices of ordinary citizens, women, Dalit communities, and Indigenous peoples. Social problems are often presented as isolated incidents rather than as manifestations of broader structural issues. Political events are commonly framed as personal conflicts and dramas rather than as outcomes of institutional arrangements and policy processes. In addition, media representations often reproduce gender and caste stereotypes that constrain the public roles assigned to marginalized groups.

These framing patterns have important implications for democracy. When marginalized communities are consistently portrayed as victims rather than as agents of change, and when political dysfunction is attributed primarily to individual leaders rather than institutional weaknesses, the media falls short of its democratic responsibility to provide citizens with the information and perspectives necessary for meaningful participation in public life.

Research Objectives

This article has three main objectives:

- o To provide a theoretically grounded account of framing as it applies to journalistic practice, with particular attention to how framing theory can be used to understand journalism in the context of a South Asian transitional democracy.
- o To synthesize the available empirical evidence on framing patterns in Nepali journalism across the macro, meso, and micro levels of analysis.
- o To identify the dominant framing patterns and trends in contemporary Nepali news practice and examine their implications for media scholars, journalism educators, and media policymakers.

Research Questions

This article is guided by the following research questions:

- o Which theoretical frameworks are most useful for understanding framing in the context of Nepali journalism?
- o What framing patterns are evident in Nepali journalism at the macro, meso, and micro levels of analysis?

- o How have structural factors—including media ownership, political economy, and professional culture—shaped the framing tendencies of Nepali news organizations?
- o What are the implications of dominant framing patterns for democratic accountability and social equality in Nepal?

Thematic Review

The concept of framing has a rich history in the social sciences. Erving Goffman (1974) introduced the term in his book *Frame Analysis*, arguing that people organize their experiences of the world through mental frameworks—or what he called “primary frameworks”—that enable them to classify events and make sense of them. Goffman’s central insight was that perception is never raw or unmediated; rather, people interpret experience through pre-existing conceptual structures.

Gitlin (1980) applied this sociological concept directly to journalism. In his landmark study of how American television news covered the Students for a Democratic Society, Gitlin demonstrated that news organizations consistently employed particular narrative frames—trivializing protesters, portraying conflict as personal rather than political, and marginalizing radical demands—that helped limit the movement’s broader impact. He defined media frames as “persistent patterns of cognition, interpretation, and presentation, of selection, emphasis, and exclusion, by which symbol-handlers routinely organize discourse” (p. 7).

Entman (1993) systematized framing theory for communication research in his influential

article in the *Journal of Communication*. He argued that frames perform four key functions: defining problems, diagnosing causes, making moral judgments, and suggesting remedies. This four-function model remains one of the most widely cited frameworks in journalism and media-framing research.

More recently, scholars have extended framing theory to examine how digital and social media platforms create new opportunities for alternative framing and counter-narratives while simultaneously introducing risks such as misinformation, filter bubbles, and partisan frame amplification (McQuail & Deuze, 2020). In Nepal, the rapid expansion of online news portals and social media platforms since 2010 has created a complex media environment in which multiple and competing frames vie for public attention in ways that were not possible during the era of print-dominated journalism.

Empirical Review

A growing body of empirical research has documented framing patterns in various areas of Nepali journalism. Uprety et al. (2016) conducted a content analysis of coverage of the 2015 Gorkha earthquake in three major Nepali newspapers. They found that initial coverage was dominated by an “immediate emergency” frame focused on casualty figures, rescue operations, and international responses. Within two weeks, however, coverage shifted toward a “government failure” frame centered on controversies surrounding relief distribution. Crucially, earthquake survivors—particularly those from severely affected rural hill districts—accounted for fewer than 15% of attributed sources, whereas government officials and international NGOs dominated the coverage. This reliance on elite sources framed the earthquake primarily as a national emergency

requiring external intervention rather than as a disaster shaped by pre-existing inequalities in development and social protection.

Joshi (2017) examined how five Nepali newspapers covered the Madhesh movement of 2015–2016, a major political protest by Madhesi and Tharu communities against constitutional provisions they regarded as discriminatory. The study found that Kathmandu-based national media overwhelmingly framed the movement through a security and disorder lens, emphasizing border closures, supply-chain disruptions, and threats to national stability, while largely neglecting the underlying political and constitutional grievances of Madhesi communities. By contrast, community-based Madhesi media employed rights-based and grievance-oriented frames that foregrounded the legitimacy of the protesters’ demands.

Colombini et al.’s (2016) comprehensive study of gender-based violence (GBV) coverage in five Nepali newspapers and two television channels remains one of the most rigorous framing studies conducted in Nepal. The study found that 54% of GBV stories employed individual pathology or victim-blaming frames, attributing violence either to deviant perpetrators or to the behavior of survivors themselves. Structural or systemic frames appeared in fewer than 11% of the stories. Colombini et al. also documented a troubling pattern of “secondary victimization,” in which survivors were named, photographed, and described in ways that compounded their trauma and violated their privacy, despite a Supreme Court directive issued in 2019.

Joshi’s (2017) quantitative content analysis of source attribution in three major Kathmandu-based daily newspapers found that government sources accounted for 68% of all attributed quotations in political news stories. In contrast,

marginalized communities—including Dalits, Indigenous peoples, women, and ordinary citizens—together accounted for fewer than 12% of attributed sources. Similarly, Dahal (2019) examined coverage of Nepal’s recurring government crises between 2015 and 2018 and found that news reports consistently employed a “political drama” frame, attributing instability to the personal ambitions and character flaws of individual leaders rather than to structural features of Nepal’s proportional representation system or ambiguities within the constitution.

Kharel et al. (2022) examined media framing of labor migration, one of Nepal’s most significant social and economic phenomena, and identified four dominant frames: a tragedy frame focusing on deaths and exploitation, an economic remittance frame emphasizing aggregate macroeconomic benefits, a regulatory failure frame highlighting government inadequacies, and a family-separation frame. Notably absent were rights-based frames that portrayed migrants as rights-bearing citizens and structural frames that linked migration to Nepal’s inability to generate sufficient domestic employment opportunities.

Methodological Review

Framing research in journalism studies employs a range of methodologies, each suited to different research questions. The most common approach is quantitative content analysis, in which researchers systematically code news content for the presence of predefined frames. This method allows for reliable measurement across large samples and facilitates comparisons across time periods, media outlets, and topics. Studies by Uprety et al. (2016), Joshi (2017), and Colombini et al. (2016) all employ quantitative content analysis as their primary research method.

Qualitative approaches, including discourse analysis and critical frame analysis, provide complementary insights by examining not only whether certain frames appear but also how they are constructed through language, word choice, source selection, and narrative structure. Gurung’s (2022) discourse analysis of media coverage of the Kalapani border dispute is a notable example of this approach in the Nepali context. Gurung found that the coverage employed an overwhelmingly nationalist frame, making it difficult for journalists and commentators to engage critically with the complexities surrounding Nepal’s territorial claims.

Mixed-method approaches—combining content analysis with interviews of journalists, editors, and news sources—provide a more comprehensive understanding of framing because they connect textual patterns in news content with the production conditions that generate them. Scheufele’s (1999) process model of framing, which distinguishes between frames as dependent variables (what produces frames in news content) and frames as independent variables (how frames influence audiences), offers a strong theoretical justification for this multi-level approach.

A key methodological challenge in framing research in Nepal is the diversity of the media landscape. Nepali journalism is produced in multiple languages—including Nepali, English, Maithili, Newari, Tamang, and many others—and across a variety of platforms, ranging from print newspapers and broadcast television to community FM radio and online news portals. A comprehensive understanding of framing in Nepal would therefore require comparative analysis across languages and media formats, a level of methodological sophistication that

existing framing research in Nepal has yet to achieve.

Policy Review

Nepal's media environment is shaped by a complex framework of laws and regulations. The National Broadcasting Act (1993) and the Press Council Act (1992) established the legal foundations for print and broadcast journalism during the post-1990 democratic era. The Electronic Transactions Act (2008) introduced provisions governing online communication, some of which have been used to prosecute journalists and commentators for online expression. More recently, the proposed Media Council Bill (2019) and proposed amendments to the Information Technology Act have drawn strong criticism from press freedom advocates because of provisions that could further restrict journalistic freedom.

The regulatory environment directly influences framing practices. When particular forms of expression are criminalized—or when journalists perceive a risk of criminalization—certain frames become legally sensitive and are therefore avoided. Freedom Forum Nepal's (2023) annual report documented 47 cases of journalist intimidation, 12 arrests, and three incidents involving raids on media offices during fiscal year 2079/80 (2022–23). Such incidents can act as powerful deterrents to adversarial or accountability-oriented framing.

Government advertising policy constitutes another significant structural influence on framing. The Department of Information and Broadcasting controls the distribution of government advertising revenue, which remains a major source of income for many Nepali media outlets, particularly district-level newspapers. According to Press Council

Nepal's (2025) report, more than 60% of the revenue of district-level newspapers came from government advertising. This dependence creates a direct financial incentive for editorial compliance. Media organizations that critically frame government activities may risk losing advertising revenue, whereas those that portray such activities favorably may benefit from continued support. As a result, government advertising functions as a powerful structural constraint on oppositional framing, even in the absence of direct censorship or explicit political interference.

Research Gap and Significance

Despite the growing body of empirical research reviewed above, significant gaps remain in the literature on framing in Nepal. First, existing studies are largely event-specific and issue-specific. Analyses of earthquake coverage, election reporting, migration framing, and gender-based violence (GBV) coverage have generally been conducted in isolation and have not been synthesized into a coherent account of the broader framing tendencies of Nepali journalism. This article seeks to address that gap by bringing together diverse strands of research within a unified analytical framework.

Second, longitudinal framing research in Nepal is virtually absent. There is a lack of studies that track how the framing of specific issues—such as political governance, disasters, migration, and gender—has evolved over time, particularly across Nepal's major political transitions. The democratic opening of 1990, the 2006 peace agreement, the promulgation of the 2015 Constitution, and the implementation of federalism in 2017 all had the potential to transform framing practices. Whether these framing practices actually did so remains largely unknown.

Third, framing-effects research—which examines how the framing of news content influences audience understanding, attitudes, and behavior—is almost non-existent in Nepal. This is a significant limitation because the normative claims of framing theory ultimately depend on demonstrating that framing choices have tangible consequences for how citizens understand political and social issues.

Fourth, existing research has focused almost exclusively on Kathmandu-based national media and has paid insufficient attention to community FM radio, regional newspapers, online news portals, and social media platforms. Community radio, in particular, reaches rural and marginalized populations that Kathmandu-based media often overlook and may employ significantly different framing practices. The limited evidence available—including the observation by UNESCO (2025) that community radio stations in Jajarkot and Rukum West provided more contextually grounded earthquake coverage than national media—suggests that community media represents a particularly promising site for comparative framing research.

This article is significant for several reasons. For media scholars, it provides one of the first comprehensive syntheses of empirical framing evidence in the Nepali context, organized within a coherent theoretical framework. For journalism educators, it demonstrates the practical relevance of framing theory in understanding and challenging the professional assumptions embedded within Nepali journalism culture. For media policymakers, it offers evidence-based arguments for structural reforms in media ownership, advertising regulation, and the protection of press freedom. Finally, for advocates of marginalized communities, it provides a systematic account of how representational

shortcomings in Nepali journalism can limit those communities' ability to participate fully in democratic public life.

Methodology

Research Design

This article adopts a systematic literature review methodology combined with a critical analytical synthesis of available empirical evidence. This systematic literature review follows explicit and reproducible procedures to identify, evaluate, and synthesize evidence relevant to clearly defined research questions. Unlike narrative or selective reviews, systematic reviews aim to minimize bias in the selection and interpretation of evidence through transparent search and inclusion criteria.

The critical analytical synthesis component moves beyond description to develop theoretical arguments concerning the meaning and implications of the available evidence for theory, practice, and policy. The article employs a three-level analytical framework—macro, meso, and micro—adapted from Shoemaker and Reese's (2014) Hierarchy of Influences model, which identifies multiple levels of influence on media content, including individual journalists, media routines, organizational structures, social institutions, and broader ideological systems. This framework is further adapted to the Nepali context by incorporating insights from Scheufele's (1999) process model of framing and scholarship on South Asian media systems.

Population and Sampling

For a literature review, the “population” consists of the body of scholarship relevant to the research questions. In this study, the population includes canonical theoretical works in framing studies and media sociology; empirical studies of Nepali journalism published in peer-reviewed

journals, institutional reports, and academic theses between 2000 and 2024; and content-analytic evidence from gray literature produced by organizations such as Freedom Forum Nepal, the Federation of Nepali Journalists (2022), the International Federation of Journalists, Internews Nepal, the Forum for Women, Law and Development, and Press Council Nepal.

The study employs purposive sampling based on relevance to the research questions. Sources were included if they engaged substantively with news content, journalistic practice, or media structures in Nepal. Sources focusing exclusively on entertainment, advertising, or public relations were excluded. Studies that examined Nepali media as part of broader South Asian or global comparisons were included when they provided relevant empirical evidence or theoretical insights.

Types and Sources of Data

This article draws on two main categories of data. Primary literature consists of peer-reviewed empirical studies that directly analyze Nepali news content or journalistic practice using clearly defined methodologies. These include content analyses, discourse analyses, and interview-based studies of Nepali journalism. Secondary literature consists of theoretical works, review articles, and comparative studies from Western, South Asian, and global media scholarship that provide the conceptual frameworks for interpreting evidence from Nepal.

Primary sources were accessed through Google Scholar, JSTOR, ResearchGate, and the databases of Tribhuvan University's Central Library. Institutional reports were obtained from the websites of relevant organizations. Additional sources were identified through backward citation chaining—that is, by examining the

reference lists of selected studies to locate other relevant works that may not have appeared in the initial database searches.

Data Collection

Data collection followed a keyword-based search strategy. Search terms included “framing Nepal media,” “Nepali journalism content analysis,” “news framing South Asia,” “political communication Nepal,” “media ownership Nepal,” “digital journalism Nepal,” “gender-based violence media Nepal,” “disaster framing Nepal,” “migration media Nepal,” and “press freedom Nepal.” These terms were used individually and in various combinations. Searches were conducted in English. Given the limited representation of Nepali-language scholarship in international databases, this review acknowledges that a substantial body of Nepali-language media research may not be fully represented in the analysis.

All identified sources were screened initially at the title and abstract level and subsequently at the full-text level. Empirical studies were evaluated according to the clarity of their research design, the transparency of their data collection procedures, and the appropriateness of their analytical methods. Theoretical works were assessed based on their relevance to the Nepali context and their contribution to understanding framing processes in transitional media systems.

Data Presentation and Interpretation

The findings of this review are organized thematically rather than by individual study. They are presented at three levels of analysis—macro, meso, and micro—in accordance with the analytical framework outlined above. Within the micro level, findings are further categorized by issue area, including political reporting, disaster coverage, foreign policy, labor migration,

gender-based violence, and the representation of caste and ethnic identities. This thematic structure facilitates the identification of patterns that extend across individual studies and issue domains.

The interpretation of the evidence draws on the theoretical frameworks discussed in the literature review. The primary interpretive lens is the political economy of framing, which holds that framing choices are not merely the result of individual journalistic decisions but are shaped by broader structural factors, including media ownership, dependence on advertising revenue, regulatory conditions, and professional culture. The discussion section develops three theoretical arguments based on the synthesized evidence, each carrying implications for journalism research, media practice, and public policy.

Results and Discussion

Macro-Level Framing: The Political Economy of Nepali Media

At the broadest structural level, the most powerful influence on framing patterns in Nepali journalism is the political economy of media ownership. Nepal's media landscape is remarkably large relative to the country's size and level of economic development. According to Press Council Nepal (2025), the country has more than 1204 radio stations, over 249 television channels, and more than 5126 registered online news portals. This is an extraordinary number for a nation of approximately 30 million people. However, this numerical expansion has not been accompanied by comparable growth in financial sustainability, editorial independence, or professional infrastructure.

As Pandey (2024) demonstrates through extensive interviews with senior journalists in Kathmandu, the economics of Nepali media

create a structural dependence on political actors and government advertising. Most Nepali newspapers and television stations are owned either by individuals with direct political affiliations, by business conglomerates with interests in sectors they cover, or by politically connected foundations. The Kantipur Media Group—owner of Kantipur, The Kathmandu Post, Kantipur FM, and Kantipur Television—remains the dominant force in Nepal's media market. K.C. (2019) argues that the group's ownership structure encourages a particular elite-liberal framing of Nepali politics that normalizes centrist parliamentary politics while marginalizing more radical or peripheral voices. Similarly, Avenues Television and Himalaya Television are associated with business conglomerates whose framing of economic policy issues often reflects the interests of Nepal's import-dependent private-sector elite.

Government advertising is perhaps the most important mechanism through which the state influences media framing without resorting to direct censorship. Press Council Nepal's (2022) report found that more than 60% of the revenue of district-level newspapers came from government advertising distributed through the Department of Information and Broadcasting. This system effectively rewards ideologically compliant outlets while disadvantaging more critical ones. Consequently, news organizations have strong structural incentives to frame government activities positively and to avoid investigative or accountability-oriented reporting on public officials and government programs.

The legal and regulatory environment imposes additional constraints. Freedom Forum Nepal's (2023) annual report documented 47 cases of journalist intimidation, 12 arrests, and three incidents involving raids on media offices

during fiscal year 2022–23. Such cases send a powerful chilling message to journalists across the country: certain frames—particularly those that aggressively challenge powerful political figures or question dominant nationalist narratives—carry personal and professional risks. The result is a media environment characterized by significant self-censorship, in which adversarial and accountability-oriented framing is systematically underproduced.

Meso-Level Framing: Newsroom Culture and Professional Norms

At the level of newsroom organization, editorial culture, and professional practice, Nepali journalism exhibits several identifiable framing tendencies that reflect both local institutional factors and partially internalized international journalistic norms.

Dependence on elite sources is perhaps the most pervasive meso-level framing pattern in Nepali journalism, consistent with findings from both Western and South Asian media systems. Joshi's (2017) analysis of source attribution in three leading Kathmandu-based dailies—Kantipur, Nagarik, and Rajdhani—found that government sources accounted for 68% of all attributed quotations in political news stories. Marginalized communities, including Dalits, Indigenous peoples, women, and ordinary citizens, together accounted for fewer than 12% of attributed sources. This source hierarchy is not merely a matter of journalistic preference; it reflects resource limitations, deadline pressures, and the professional norm of seeking “official” confirmation. Nevertheless, its implications for framing are substantial: when official sources dominate, official frames tend to dominate as well.

The predominance of episodic over thematic framing is similarly well documented.

Iyengar (1991) introduced this distinction to describe the tendency of television news to present social issues as isolated events rather than as manifestations of broader systemic conditions. Episodic framing, he argued, encourages audiences to attribute responsibility to individuals rather than to structural factors. Colombini et al.'s (2016) content analysis of gender-based violence coverage found that 79% of stories employed episodic frames, treating incidents as isolated events, while only 21% used thematic frames that situated such incidents within broader patterns of patriarchy, legal impunity, and institutional failure.

The acceleration of the 24-hour news cycle through social media has intensified these tendencies. Acharya and Sharma's (2022) newsroom study found that editorial staff at online news portals spent an average of only 23 minutes preparing a breaking news story before publication. This extraordinary pace leaves little time for contextualization, source diversification, or fact-checking. The result is what Kovach and Rosenstiel (2014) describe as “the journalism of assertion”—rapid, surface-level reporting that reproduces official statements without independently verifying or contextualizing them.

Differences in language and medium also generate significant variation in framing practices. English-language newspapers such as The Kathmandu Post and The Himalayan Times primarily serve urban, educated, and internationally oriented audiences and tend toward what Hanitzsch (2011) describes as an “analytical-informative” journalism culture. Their reporting generally makes greater use of expert sources, contextual framing, and international reference points. Nepali-language newspapers such as Kantipur and Naya Patrika, by contrast, often adopt a more advocacy-

oriented style in which framing reflects clearer ideological positions associated with ownership structures. Community radio stations broadcasting in local languages frequently provide more context-sensitive and community-centered coverage, suggesting that medium and audience orientation are important determinants of framing choices.

Micro-Level Framing: Issue Domains

Political Reporting

The framing of political events constitutes one of the largest categories of news coverage in Nepal and is among the most extensively studied areas of framing research. Studies consistently identify a “strategy-game” or “horse-race” framing orientation—a pattern first identified by Patterson (1993) in American election coverage—in which political processes are framed primarily in terms of partisan competition, power struggles, and factional maneuvering rather than policy substance, citizen welfare, or democratic accountability.

Dahal’s (2025) comparative analysis of five Nepali newspapers’ coverage of the 2017 federal elections found that 72% of political stories employed strategy frames focused on electoral competition, coalition calculations, or political personalities. Policy-oriented frames addressing issues such as economic development, education, and public health accounted for fewer than 18% of stories. Similarly, Dahal’s (2019) analysis of coverage of Nepal’s recurring government crises found that the press consistently employed a “political drama” frame that attributed instability to the ambitions and character flaws of individual leaders rather than to institutional weaknesses or structural features of Nepal’s proportional representation system.

Nepal experienced ten prime ministers between 2008 and 2018, a level of instability that clearly reflects structural as well as individual factors. Yet framing that consistently attributes instability to individual personalities obscures these broader causes and makes it more difficult for citizens and policymakers to engage with meaningful institutional solutions.

Disaster Framing

Nepal’s vulnerability to earthquakes, floods, and climate-related disasters makes disaster framing a critically important area of study, with significant implications for public understanding of risk, government accountability, and national preparedness. The most extensively researched case remains the coverage of the April–May 2015 Gorkha earthquakes, which killed approximately 8,900 people and displaced around 600,000 others. Uprety et al. (2016) conducted a content analysis of coverage in Kantipur, The Kathmandu Post, and Nagarik during the four weeks following the April 25 main shock.

Their findings indicate that initial coverage was dominated by an “immediate emergency” frame emphasizing casualty figures, rescue efforts, and expressions of international solidarity. Within two weeks, however, the dominant frame shifted toward “government failure,” focusing on controversies surrounding relief distribution and coordination problems between government agencies and international donors. Throughout the coverage, the voices of earthquake survivors from rural hill districts—the communities most severely affected—accounted for fewer than 15% of attributed sources. Government officials, international NGOs, and Kathmandu-based civil society organizations dominated news narratives.

This reliance on elite sources produced what Uprety et al. (2016) describe as a

“spectacularization frame,” portraying the disaster primarily as a national emergency requiring external intervention rather than as an event whose causes and consequences were deeply shaped by pre-existing inequalities in development, infrastructure, and social protection.

The November 2023 Jajarkot earthquake, which killed 157 people and damaged approximately 26,000 houses in Nepal’s mid-western hills, demonstrated the persistence of these framing patterns. National television channels and online news portals focused heavily on images of destruction and official responses from Kathmandu. In contrast, the UNESCO (2025) post-earthquake media monitoring report noted that community radio stations in Jajarkot and Rukum West provided more contextually grounded and locally responsive coverage than Kathmandu-based national media. This finding again suggests that geographic proximity and community rootedness influence framing choices in important ways and deserve further scholarly attention.

Foreign Policy Framing

Nepal’s foreign policy environment—situated between India and China, historically linked to India through the 1950 Treaty of Peace and Friendship, and increasingly engaged with China through the Belt and Road Initiative—generates highly contested framing processes in Nepali media. The Kalapani border dispute with India provides a revealing case study of how nationalist framing can constrain critical journalism. When India published a new political map in November 2019 that included territory claimed by Nepal, the dispute became a major public issue and eventually led Nepal’s Parliament to unanimously endorse an updated national map in June 2020.

Gurung’s (2022) discourse analysis of coverage in five Nepali newspapers between November 2019 and June 2020 identified a dominant “national sovereignty” frame that portrayed the map dispute as a matter of territorial integrity and national dignity. This frame made critical engagement with the diplomatic, historical, and legal complexities of the dispute difficult, as skepticism regarding Nepal’s territorial claims was often implicitly regarded as unpatriotic. The study found that Nepali-language newspapers employed more intensely nationalist framing than English-language newspapers, consistent with the different audience orientations discussed earlier.

The Millennium Challenge Corporation (MCC) Compact—a USD 500 million grant from the United States government approved by Nepal’s Parliament in February 2022 after five years of intense controversy—offers another revealing example of how political parallelism shapes framing. Kharel’s (2022) analysis found that pro-MCC and anti-MCC framings closely mirrored the party-political alignments of different media outlets. Publications within the Kantipur Group framed the MCC as a necessary investment in Nepal’s development infrastructure, whereas left-leaning media portrayed it as a threat to national sovereignty and a form of U.S. strategic encroachment. Consequently, readers of different newspapers encountered sharply contrasting interpretations of the same policy issue, often with little shared factual ground.

Labour Migration

Nepal is one of the world’s most remittance-dependent economies, with labor migration contributing approximately 25–29% of the country’s GDP annually (World Bank, 2023). Between 3.5 and 5 million Nepali migrants work

primarily in Gulf Cooperation Council countries and Malaysia, making labor migration one of the most significant social and economic phenomena in contemporary Nepal. Despite its scale and importance, however, migration coverage in Nepali media is characterized by a relatively narrow range of frames.

Kharel et al.'s (2022) analysis of migration coverage in five Nepali newspapers over a six-month period identified four dominant frames: the tragedy frame (focusing on deaths, injuries, and exploitation), the economic remittance frame (emphasizing aggregate macroeconomic benefits), the regulatory failure frame (highlighting government shortcomings in protecting migrants), and the family-separation frame (focusing on children left behind and marital strain). Notably absent were rights-based frames that portrayed migrants as rights-bearing citizens entitled to safe and dignified working conditions, as well as structural frames linking migration to Nepal's inability to generate sufficient domestic employment opportunities. This pattern is consistent with the broader tendency toward episodic framing identified across other issue domains: individual suffering is reported, but the structural conditions that produce it remain largely unexamined.

Female migrants—who constitute approximately 25% of Nepal's foreign labor force yet face heightened vulnerability to exploitation and trafficking—are disproportionately represented through victimization narratives. Kharel (2016) found that female migrants are often portrayed as naïve, deceived, or morally compromised, rather than through frames that emphasize structural vulnerabilities, legal shortcomings, or the role of recruitment agencies in facilitating exploitation. Such gendered framing both reflects and reinforces broader

patterns of gender representation in Nepali media.

Gender-Based Violence

The framing of gender-based violence (GBV) in Nepali journalism has received more sustained empirical attention than any other issue area. This reflects both the severity of GBV in Nepal—where 23% of women aged 15–49 report having experienced physical or sexual violence by an intimate partner (MoHP, 2023)—and the active role of feminist media-monitoring organizations in documenting media representations.

Colombini et al.'s (2016) comprehensive content analysis of GBV coverage across five newspapers and two television channels over a twelve-month period identified six distinct framing patterns. The individual pathology frame attributes violence to deviant, mentally disturbed, or intoxicated perpetrators and treats such incidents as aberrations rather than manifestations of broader social patterns. The victim-blaming frame implicitly or explicitly assigns responsibility to survivors by emphasizing their behavior, clothing, or character. The legal process frame focuses on arrests, prosecutions, and court verdicts without examining the systemic impunity that enables many perpetrators to evade accountability. The tragedy frame presents GBV as an exceptional misfortune rather than a recurring social problem. The cultural explanation frame attributes violence to “backward” or “traditional” cultural practices in ways that divert attention from legal and institutional failures. Finally, the activist advocacy frame—found primarily in coverage initiated by feminist civil society organizations—employs a structural rather than individualizing explanation of violence.

The individual pathology and victim-blaming frames together accounted for 54% of GBV stories, while structural or systemic frames appeared in fewer than 11% of cases. Colombini et al. (2016) also documents a troubling pattern of “secondary victimization” through journalistic practice, including the identification of survivors by name, the publication of their photographs, and the use of unnecessarily graphic descriptions of incidents. These practices persist despite the Supreme Court of Nepal’s 2019 directive prohibiting media organizations from publishing information that could identify survivors of gender-based violence.

Caste, Ethnicity, and Identity

Nepal’s social fabric is shaped by caste hierarchies, ethnolinguistic diversity, and regional identities in ways that profoundly influence media framing. A comprehensive media-monitoring audit conducted by Mijar (2025) found that Dalit individuals appeared in news stories predominantly within three frames: victimhood (in reports of caste-based discrimination), crime (as perpetrators in crime reporting), and development beneficiaries (as recipients of welfare programs). They were largely absent from frames portraying leadership, expertise, or political agency.

Janajati (Indigenous nationality) communities, particularly those in the hill and mountain regions, were similarly framed through cultural spectacle—festivals, rituals, and traditional dress—rather than as political actors, except during periods of heightened Janajati rights activism. Joshi’s (2017) analysis of media coverage of the Madhesh movement is particularly revealing. Kathmandu-based national media framed the movement primarily through a security-and-disorder lens, emphasizing disruptions to supply chains and

perceived threats to national stability. In contrast, community-based Madhesi media employed rights-based and grievance-oriented frames that engaged more directly with the political substance of the protesters’ constitutional demands. This divergence between national and local media illustrates how geographic location, audience orientation, and ownership structures interact to produce markedly different interpretations of the same events.

The findings reviewed across all three levels of analysis and six issue domains reveal a Nepali journalism landscape in which framing is deeply shaped by the intersection of political economy, professional culture, and social power. Three theoretical arguments merit particular attention.

First, the persistence of elite-centered, episodic, and politically indexed framing in Nepali journalism—despite the dramatic quantitative expansion of media outlets and the widespread adoption of digital and social media—challenges the assumption that media pluralism necessarily produces framing diversity. This reflects what Freedman (2014) describes as the “media power paradox”: the expansion of media channels does not automatically broaden voices or perspectives because structural constraints on news production—such as ownership concentration, dependence on advertising, source power, and professional routines—continue to function as powerful filters that reproduce dominant frames even within formally pluralistic media environments. Nepal had more than 2,600 online news portals as of 2023. Yet the framing tendencies documented by Joshi (2017) in political reporting, Uprety et al. (2016) in disaster coverage, and Colombini et al. (2016) in reporting on gender-based violence remain remarkably consistent across media formats, outlets, and time periods. In other

words, structural determinants of framing appear to be more influential than the sheer number of media outlets.

Second, the evidence supports extending Shoemaker and Reese's (2014) hierarchy of influences to incorporate what may be termed "transitional democracy effects." Nepal's journalism community is simultaneously engaged in a process of professionalization—developing norms of independence, verification, and public-service journalism—while also experiencing strong countervailing pressures that reproduce the political instrumentalization characteristic of Nepal's earlier authoritarian press culture. This unresolved tension contributes to the inconsistency evident in media framing. The same newspaper that produces exemplary accountability journalism on one issue may engage in overt political frame management on another when the interests of its owners are implicated. Understanding Nepali journalism therefore requires recognizing both tendencies simultaneously rather than reducing it to either a simple failure or a straightforward success story.

Third, the pronounced divergence between Kathmandu-based national media and local, regional, and identity-based media in their framing of the Madhesh movement, disaster coverage, and issues of caste and ethnic representation raises important questions about the distribution of framing power within Nepal's media system. Entman's (1993) cascade model of framing, originally developed for more hierarchically organized media systems, may require significant modification in the Nepali context. Nepal does not operate through a single framing hierarchy; rather, it contains multiple parallel framing ecosystems—including national Nepali media, local Nepali media, Madhesi media, Janajati media, and community radio

networks—that function simultaneously and often generate markedly different interpretations of the same events. The rise of digital media has further intensified this parallel structure, creating what might be described as a "framing archipelago": a collection of partially overlapping yet partially isolated framing communities that serve different audiences with different versions of social and political reality.

The implications for democratic accountability are substantial. When marginalized communities—Dalit citizens, Madhesi political actors, women who survive violence, rural earthquake victims, and migrant workers—are consistently framed through narratives of victimhood, cultural otherness, or isolated incidents rather than through political agency, structural analysis, or rights-based claims, the capacity of the news media to function as a democratic public sphere, in the sense described by Habermas (1989), is significantly weakened. A media system that consistently represents some citizens as full political subjects while portraying others primarily as objects of welfare, spectacle, or crime cannot effectively serve a genuinely pluralistic democracy.

At the same time, the evidence reveals important countervailing tendencies that deserve recognition. Community FM radio—which has grown from a single station in 1996 to more than 1200 stations today—has consistently produced more locally grounded, community-centered, and thematically rich coverage of development, governance, and social issues than Kathmandu-based national media (Aldrich et al., 2021). Similarly, digital platforms, despite their tendency to amplify misinformation and partisan framing in some contexts, have also created space for alternative narratives advanced by feminist organizations, Dalit activists,

Indigenous rights advocates, and journalists practicing the verification-centered approach that Waisbord (2020) identifies as an emerging global norm in fact-checking journalism. These countervailing tendencies suggest that the framing patterns documented in this review are not fixed structural features of Nepali journalism but are instead contested and open to change through professional development, policy reform, and sustained advocacy.

Conclusion

This review has synthesized the available theoretical and empirical evidence on framing patterns and trends in contemporary Nepali journalism, organizing the findings across macro, meso, and micro levels of analysis and six major issue domains. The central finding is clear and consistent: Nepali journalism is characterized by persistent structural framing tendencies—including elite-source dependency, episodic framing, political parallelism, and gendered and caste-inflected representational patterns—that are rooted in the political economy of media ownership, the dynamics of media transition, and the professional culture of Nepali journalism. These tendencies have been modified only partially and unevenly by the quantitative expansion of media outlets and the growth of digital media. The “framing archipelago” that characterizes contemporary Nepali media has created a situation in which different communities inhabit different news realities, with profound implications for the possibility of shared democratic deliberation.

These findings carry important practical implications across multiple domains. For journalism education, they underscore the importance of teaching framing theory not merely as an academic concept but also

as a practical tool for critical newsroom reflexivity. Journalism students need to learn how to recognize, interrogate, and consciously challenge the framing assumptions embedded in professional routines, source hierarchies, and editorial cultures. Encouraging students to ask questions such as “Whose voices are missing?” and “What structural explanation is being overlooked?” should be as fundamental to journalism education as teaching interviewing techniques or news-writing skills.

For media policy, the findings highlight the systemic distortions produced by politically aligned ownership structures and dependence on government advertising. Several structural reforms are needed, including transparent media ownership disclosure requirements that enable citizens to understand who owns the media they consume; reforms to government advertising allocation mechanisms to eliminate their function as selective subsidies; stronger legal protections for independent public-interest journalism; and greater investment in community and local media, which consistently outperform national media in representing marginalized communities and providing contextually grounded coverage.

A four-pronged research agenda emerges from this review. First, there is an urgent need for longitudinal content analyses that track framing changes over time, particularly across Nepal’s major political transitions, in order to determine whether political change produces lasting or merely temporary shifts in framing patterns. Second, experimental research on framing effects in Nepal is needed to examine how the framing patterns identified in content analyses influence public understanding, political attitudes, and civic engagement. Third, comparative cross-media studies that systematically analyze framing

across print, television, community radio, and digital platforms within the same issue domains and time periods would significantly enhance understanding of how medium, ownership, and audience orientation interact to shape framing practices. Fourth, framing studies that center the perspectives of marginalized communities and employ participatory or collaborative research methodologies are needed to challenge the elite-centered assumptions that have influenced even critical media research in Nepal.

As Nepal continues to consolidate its federal democratic republic and navigate the political, social, and technological challenges of the digital era, the ways in which journalism frames social reality will remain among the most consequential features of its democratic culture. How Nepali journalists frame political conflict, social inequality, natural disasters, and human rights issues will shape what citizens know, how they interpret public affairs, and what they demand from government institutions. Framing research, at its best, makes these patterns visible—and making them visible is the first step toward transforming them.

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An Analysis of Objectivity in Nepali Radio News Sourcing

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Abstract

This article examines objectivity in radio news sourcing as a core principle of ethical journalism that ensures accuracy, fairness, balance, and credibility. Drawing on Gatekeeping, Agenda-Setting, and Social Responsibility theories, it explores sourcing practices in Nepal's radio broadcasting sector. Based on a content analysis of radio news from stations such as BFM, Radio Lumbini, Radio Nepal, and Radio Sagarmatha, the study identifies several major weaknesses: most news stories rely on a single source, very few use multiple or balanced sources, and a substantial proportion provide no source attribution at all. Headline news frequently fails to meet standards of accurate attribution, with the use of unidentified sources and a widespread lack of clear source identification. Newsroom observations further reveal a reliance on desk-based reporting, limited field reporting, weak verification practices, inadequate editorial coordination, and staffing constraints. The article concludes that Nepali radio journalism faces a significant credibility challenge and calls for stronger editorial independence, professional training, transparent attribution practices, and greater reliance on multiple verified sources to enhance journalistic objectivity and public trust.

Keywords: objectivity, radio journalism, news sourcing, credibility, anonymous sources, attribution, media ethics

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Introduction

Objectivity is widely recognized as a defining norm of journalism because it supports public trust, accountability, and informed citizenship. In practical terms, objectivity is reflected not only in the language of news stories but also in the processes through which information is gathered, selected, and presented. Among these processes, sourcing is particularly significant because sources shape the facts, interpretations, and voices that enter the news agenda. The quality of sourcing therefore becomes a major indicator of whether journalism can meet standards of fairness, balance, and credibility (McQuail, 2010; Westerstahl, 1983).

Radio journalism places particular importance on sourcing practices because of the speed and routine nature of bulletin production. Unlike long-form print or digital reporting, radio news often condenses

complex events into brief updates that depend heavily on timely and reliable information. In societies where radio remains accessible to both urban and rural audiences, newsroom decisions regarding whose voices are included, excluded, or prioritized can strongly influence public understanding of current affairs. As a result, professional sourcing practices are central to the democratic role of radio broadcasting (McLeish, 2005; Vivian, 2013; White & Barnas, 2010).

Contemporary journalism also faces increasing pressure from political actors, institutional information subsidies, digital competition, and shrinking newsroom resources. Under such conditions, journalists may rely on convenient, official, or pre-packaged information rather than on independent reporting. Limited time for verification, weak editorial routines, and inadequate field coverage can further reduce diversity of perspectives and transparency in news production. These challenges are particularly relevant in developing media systems, where professional norms often coexist with structural and economic constraints (Herman & Chomsky, 2008; Shoemaker & Reese, 2014).

Another important dimension of sourcing is accountability. Transparent attribution enables audiences to evaluate the authority and possible interests of those providing information. Likewise, verification through multiple credible sources strengthens reliability, while excessive dependence on unnamed or unclear sources may create doubt and weaken confidence in media institutions (White & Barnas, 2010; Brooks et al., 2014). Thus, sourcing is not merely a technical newsroom activity but also an ethical process linked to the legitimacy of journalism itself.

Within this context, the present study investigates objectivity in radio news sourcing practices in Nepal. It focuses on patterns of

source use, the credibility of sourcing practices, attribution habits, the use of anonymous sources, and observable newsroom routines. By examining these dimensions, the article seeks to assess the extent to which radio newsrooms uphold professional standards and to identify the challenges that remain in strengthening trustworthy public communication.

The pursuit of objectivity in news sourcing stands as a cornerstone of ethical journalism, profoundly influencing the trustworthiness and public perception of media. Objectivity in news sourcing is a fundamental principle of media practice, defined by McQuail (2010) as “a particular attitude to the task of information collection, processing and dissemination,” intrinsically linked to a “broader notion of truth” (p. 200). This commitment to objectivity helps ensure the accuracy, balance, and fairness of news stories. The Hutchins Commission (1947) underscored its importance by urging the press, including newspapers and radio, to disseminate news objectively and provide a “truthful, comprehensive, and intelligent account of the day’s events in a context which gives them meaning” (Blanchard, 1977, p. 25).

Objectivity in the news-making and sourcing process is fundamentally a value-free approach to gathering and presenting news (Vivian, 2013, p. 216). This concept emerged during the American Penny Press era of the 1830s and was later institutionalized by organizations such as the Associated Press (AP), which, from the mid-twentieth century onward, championed neutral, fact-based journalism over partisan or opinion-driven content. As journalism evolved into a commercial enterprise driven by sales and advertising, publishers increasingly shifted toward information-oriented reporting (Vivian, 2013, p. 225). By 1923, the American

Society of Newspaper Editors (ASNE) formally incorporated truth, accuracy, impartiality, and fairness into its journalistic canons as core ethical principles.

McQuail and Deuze (2020) explain that objectivity encompasses neutrality, fairness, and truth in both news reporting and source selection, requiring a fair and non-discriminatory attitude toward sources and subjects of news reporting. Westerstahl (1983) further argues that objectivity consists of factuality—which includes truth, relevance, and informativeness—and impartiality, which requires both balance and neutrality. This understanding aligns with Habermas's (1989) notion of undistorted communication.

In Nepal, the Press Council Nepal (2016) has codified these principles by instructing journalists and media organizations to uphold objectivity through the dissemination of “factual, balanced and objective information” and by remaining committed to the principles of objectivity. The code further states that “proper space should be given to the opinion of the concerned party” (p. 4). Thus, it advocates objective, fair, decent, and trustworthy journalism.

Ensuring accuracy in sourcing is paramount for reporters. White and Barnas (2010) recommend “double-sourcing or triple-sourcing information,” emphasizing that “a story should never be published without verifying its accuracy with multiple reliable sources, especially under tight deadlines” (p. 46). Relying solely on a single source risks not only misleading audiences but also compromising newsroom neutrality. Brooks et al. (2014) similarly argue that “gathering information from several sources is one of the keys to good writing and good communication” and is “the best way to ensure

accuracy because when several sources are used, information is more likely to be verified” (p. 112). Reporters must therefore continue verification efforts until they obtain information from more than one reliable source. Some news organizations even require reporters to disclose their sources to editorial supervisors in order to mitigate the risks associated with single-source reporting (White & Barnas, 2010). Building reliable sources, however, requires time, effort, and sustained professional interaction.

Conversely, news derived solely from press releases risks turning journalism into a mouthpiece for governments, politicians, or business interests, resulting in one-sided narratives that fail to represent the broader public. Therefore, radio newsrooms must prioritize both locality and diversity in sourcing, ensuring airtime for events and issues relevant to local communities and ordinary citizens (McLeish, 2005, pp. 71–72). Reporters must also remain vigilant against manipulation by sources, as one-sided information can easily distort news narratives. Greater reliance on multiple sources helps minimize this risk.

Brooks et al. (2014) stress that “maintaining accuracy in a news story is essential whether the story is great or small, long or short” (p. 14). They further argue that accuracy and fairness are related but distinct concepts. According to them, fairness involves “asking yourself if you have done enough to uncover all the relevant facts and have impartially delivered those facts, without favouring one side or another in a story” (p. 14). Achieving accuracy requires reporters and gatekeepers to carefully check facts, verify information through multiple sources, use reliable data, and gather all relevant information. Similarly, Craft and Davis (2016) argue that accuracy in news reporting requires rigorous

cross-verification and meticulous fact-checking. They further define fairness as the journalistic obligation to provide sufficient context, represent all relevant perspectives, and maintain balance in order to preserve institutional credibility. Westerstahl (1983) likewise conceptualizes objectivity as a multidimensional construct consisting of factuality—encompassing truthfulness and relevance—and impartiality, which requires both balanced representation of viewpoints and neutrality in presentation.

Müller (2014) differentiates the democratic functions of the media into vertical and horizontal dimensions. The vertical function focuses on disseminating “information about the activities and decisions of political office-holders, especially about official misconduct, to as many citizens as possible” (p. 207). Baran and Davis (2015) further highlight journalism’s commitment to objectivity, noting that treating events in isolation, without broader context or interconnectedness, undermines this norm. Connecting events requires “making speculative, sometimes controversial linkages” (p. 271), which can help provide a more comprehensive and meaningful account of public affairs.

Drawing on these scholarly arguments, fairness in journalism requires providing context for facts, presenting all relevant perspectives, and actively striving for balance. Without these practices, news organizations cannot fully ensure objectivity or credibility, increasing the risk of biased reporting that misleads audiences and erodes public trust.

Theoretical Framework

This article is primarily guided by three interrelated mass communication theories that help explain the complex realities of news selection in Nepali radio broadcasting.

Gatekeeping Theory explains how reporters and editors filter information before it reaches audiences. First introduced by Lewin (1947) and later applied to journalism by White (1950), the theory suggests that only selected information becomes news. Westley and MacLean (1957) noted that influential sources gain easier access to the media, while Bass (1969) distinguished the respective roles of reporters and editors in the news-selection process. Gatekeeping is also shaped by political, economic, social, and cultural forces that often privilege elite voices (Shoemaker & Riccio, 2016).

Agenda-Setting Theory, developed by McCombs and Shaw (1972), explains how the media shape public priorities by determining which issues and actors receive attention. Through source selection, emphasis, and repetition, newsrooms influence what audiences perceive as important. Herman and Chomsky (2008) argue that sourcing practices may amplify elite agendas and perspectives.

Normative Theory (Social Responsibility Theory) provides the ethical foundation of this study. The Hutchins Commission (1947) argued that the media should serve the public through truthful, fair, and balanced reporting while representing diverse groups within society. Peterson (1956) later formalized these ideas in Social Responsibility Theory. This perspective helps assess whether Nepali radio newsrooms uphold objectivity, fairness, and accountability in their sourcing practices.

Methodology

This study is grounded in an interpretivist research philosophy, which is appropriate for examining the complex and socially constructed realities of news-sourcing practices as understood by journalists, editors, and other media actors. It

is based on a relativist ontology that recognizes the existence of multiple perspectives and experiences regarding sourcing behavior in radio newsrooms. Epistemologically, the study follows a constructivist approach, whereby knowledge is generated through systematic inquiry, interpretation, and engagement with participants and observed practices. An inductive approach was adopted to allow patterns, themes, and explanations to emerge from the data rather than being imposed in advance, following a narrative inquiry strategy as prescribed by Saunders et al. (2023). The study employed a longitudinal time horizon, with content analysis, observation, and in-depth interviews conducted over a two-year period, from June 2021 to June 2023, focusing on radio news.

To ensure depth and reliability, the research employed a qualitative multi-method design. First, a qualitative ethnographic content analysis was conducted on 1,711 headline news items. This method combines limited quantification with interpretive textual analysis, as outlined by Altheide (1987) and Krippendorff (2004). The sample consisted of evening prime-time news bulletins from four radio stations representing different ownership models, geographical locations, and historical significance: Radio Nepal (the state-owned and oldest national broadcaster), Radio Sagarmatha (the first independent community broadcaster), Radio Lumbini (a cooperative-run station and the first radio station established outside Kathmandu), and BFM (a private station and one of the oldest broadcasters in eastern Nepal). The analysis examined sourcing patterns, objectivity, accuracy, representation, and related newsroom variables.

Second, in-depth interviews were conducted with 22 key informants, including media experts,

academics, station managers, news chiefs, and journalists. These interviews provided professional insights and explanatory context for the empirical findings. Third, overt field observation was carried out in the newsrooms of all four stations to understand editorial routines, source-selection processes, and everyday gatekeeping practices. Together, these methods enabled a comprehensive understanding of objectivity in the radio news-sourcing process.

Results and Discussion

This section presents the major findings of the study on objectivity in the radio news-sourcing process. The results are organized into five interrelated dimensions: the level of objectivity in news sourcing, accuracy in news sourcing, the use of unidentified or anonymous sources, attribution practices in news stories that may undermine objectivity, and observed newsroom practices related to sourcing. Together, these indicators provide a comprehensive assessment of how radio stations select, verify, attribute, and manage sources in routine news production.

The analysis demonstrates that objectivity in radio journalism is shaped not only by visible bias in news content but also by everyday newsroom practices, such as dependence on single sources, weak verification procedures, vague or anonymous attribution, and limited editorial oversight. Therefore, the findings combine quantitative content analysis with qualitative newsroom observation to examine both the strengths and weaknesses of sourcing practices. By analyzing these dimensions, the study evaluates whether radio newsrooms are able to uphold professional standards of fairness, balance, transparency, and credibility.

Checklist for the Process of Objectivity in News Sourcing

To present a concise normative synthesis of the preceding scholarly discussion, a table has been developed outlining the key checklist

indicators used to interpret the level of objectivity in radio news source selection. Table 1 provides a typology of the sourcing process based on these criteria.

Table 1

A Checklist of the Process to Interpret Objectivity in News Sourcing

News Making and Sourcing Process	Checklist of Action to Interpret the Objectivity
Objectivity in the information collection and sourcing process	Factual in form, accurate, honest, sufficiently, complete, and true to reality, truth, relevance, informativeness
	Balance and neutrality
	Fair and non-discriminatory attitude to sources,
	All sources should be treated on equal terms
Media practice of sourcing	Information collection, processing, and dissemination
Necessity of multiple points of view in sourcing	When facts are in dispute, need to treat all sources as of equal standing and relevance
Quality of reporting and sourcing	Collection of undistorted information
Reliability and neutrality of information	Reliable and credible accounts of events
	Balanced and fair/impartial information
Reporting and sourcing alternative perspectives and interpretations with the opportunity to respond	In a non-sensational, unbiased way, as far as possible
	Give the earliest opportunity to respond to the persons who are publicly accused

Source. based on ASNE (1975); McLeish (2005); McQuail (2010); Vivian (2013); Brooks et al. (2014); Baran and Davis (2015); and McQuail and Deuze (2020)

Table 1 outlines a checklist for assessing objectivity in news sourcing based on normative standards. It contrasts newsroom practices with key indicators such as accuracy, completeness, relevance, neutrality, the clear separation of fact and opinion, and the balanced treatment of sources. It also emphasizes the inclusion of multiple perspectives, alternative viewpoints,

and timely responses from affected parties. The checklist is applied through content analysis and newsroom observation and is further supported by expert interviews.

Level of Objectivity in News Sourcing

Drawing on the theoretical framework outlined in Table 1, this section analyzes the

level of objectivity in the news-sourcing process. Table 2 presents a key component of this analysis by illustrating the sourcing practices of the sampled radio stations. It classifies main news stories according to the use of single, double,

or multiple sources and identifies instances of one-sided or biased sourcing, as well as stories broadcast without any cited source. Detailed findings on the objectivity of news sourcing are presented below.

Table 2

Single and Multiple Sources in the Main News of Radio Bulletin

Nature of sources	BFM		Radio Lumbini		Radio Nepal		Radio Sagarmatha		Total	
	No. of News	Percent	No. of News	Percent	No. of News	Percent	No. of News	Percent	No. of News	Percent
Single source	153	45.27	267	59.20	251	56.40	301	63.10	972	56.81
Multiple/ balanced sources	10	2.96	42	9.31	53	11.91	11	2.31	116	6.78
One-sided/ biased source	10	2.96	8	1.77	8	1.80	7	1.47	33	1.93
No source	165	48.82	134	29.71	133	29.89	158	33.12	590	34.48
Total	338	100.00	451	100.00	445	100.00	477	100.00	1711	100.00

Note. Study, 2024

Table 2 provides a clear empirical basis for analyzing the level of objectivity in the news-sourcing process across the sampled radio stations. In this regard, the distribution of sourcing patterns reveals a structural imbalance that undermines objective journalism. A majority of news stories rely on a single source (56.81%), while only a small proportion incorporate multiple or balanced sources (6.78%). This disparity indicates a limited practice of verification, cross-checking, and the inclusion of diverse perspectives, all of which are core requirements of objective news production.

From a comparative perspective, all four stations exhibit a similar pattern, suggesting that weak sourcing practices are not isolated but systemic in nature. Radio Sagarmatha (63.10%),

Radio Lumbini (59.20%), and Radio Nepal (56.40%) show a particularly high dependence on single sources, while BFM (45.27%), although relatively lower, still demonstrates substantial reliance on them. Taken together, the consistency of this trend across different institutional contexts implies that newsroom routines often prioritize efficiency and immediacy over balanced and rigorous sourcing.

Another critical dimension affecting objectivity is the high proportion of stories without any cited source (34.48%). This lack of attribution significantly reduces transparency and limits the audience's ability to evaluate the credibility of the information presented. The problem is most pronounced in BFM (48.82%), followed by Radio Sagarmatha (33.12%),

reinforcing concerns about accountability in news production.

Although the proportion of explicitly one-sided or biased sourcing is relatively low (1.93%), this should not be interpreted as evidence of strong objectivity. Instead, the dominant reliance on single and unattributed sources represents a more subtle yet pervasive form of imbalance. Objectivity is compromised not only by overt bias but also by the absence of source diversity and adequate verification.

Overall, the findings demonstrate that the level of objectivity in the news-sourcing process remains weak. The patterns reflect fragile gatekeeping practices, inadequate editorial scrutiny, and limited adherence to normative standards of balanced sourcing, ultimately undermining the credibility and trustworthiness of radio journalism.

Accuracy in News Sourcing

Another significant dimension of objectivity in the news-sourcing process is accuracy, which largely depends on the authenticity and credibility of sources. In this study, highly credible sources (multiple balanced sources, voice bites, and

authoritative single sources) were categorized as accurate sourcing, whereas less credible sources (irrelevant or unauthorized single sources, one-sided or biased sources, anonymous sources, and stories without cited sources) were categorized as inaccurate sourcing.

Radio news is produced from information gathered through various formal and informal sources. Therefore, reporters are expected to verify information before broadcasting it. White and Barnas (2010) recommend double-sourcing or triple-sourcing to strengthen accuracy, while Brooks et al. (2014) emphasize that the use of multiple sources improves verification and reduces errors. Overreliance on a single source or on press releases may weaken neutrality and turn news into a one-sided narrative. McLeish (2005) argues that radio journalism should maintain objectivity, locality, and diversity by including the voices of ordinary people alongside those of official actors.

Based on these criteria, Table 3 presents the levels of accurate and inaccurate sourcing in the headline news stories of the sampled radio stations.

Table 3

Accuracy Level in News Sourcing

Nature of sourcing	BFM		Radio Lumbini		Radio Nepal		Radio Sagarmatha		Total	
	No. of News	Percent	No. of News	Percent	No. of News	Percent	No. of News	Percent	No. of News	Percent
Sourcing accurately	99	29.29	197	43.68	199	44.72	178	37.32	673	39.33
Sourcing inaccurately	239	70.71	254	56.32	246	55.28	299	62.68	1038	60.67
Total	338	100.00	451	100.00	445	100.00	477	100.00	1711	100.00

Note. Study, 2024

Table 3 shows a clear imbalance in the accuracy of news sourcing, with 60.67% of stories classified as inaccurately sourced compared to only 39.33% that were accurately sourced. This gap indicates that verification through reliable, multiple, or authoritative sources is not consistently practiced in radio news production.

At the institutional level, BFM records the highest level of inaccurate sourcing (70.71%), followed by Radio Sagarmatha (62.68%), Radio Lumbini (56.32%), and Radio Nepal (55.28%). Although Radio Nepal (44.72%) and Radio Lumbini (43.68%) perform relatively better in terms of accurate sourcing, none of the stations achieve a majority of accurately sourced news stories, highlighting the widespread nature of the problem.

Overall, the pattern suggests that inaccuracies are systemic rather than isolated, reflecting weak verification practices and a routine reliance on insufficiently verified information. This imbalance points to a newsroom culture in which speed often outweighs rigorous source validation, thereby undermining objectivity and credibility.

The insights of experts and practitioners reinforce the patterns observed in Table 2. Dahal and Adhikary link the dominance of single and unattributed sources to casual, convenience-driven reporting and the pressure of speed, under which verification is often sacrificed for routine news production. This observation aligns with the data showing limited use of multiple sources and a high reliance on weak sourcing practices.

Similarly, Yogi and Poudyal emphasize that professional journalism requires balanced, relevant, and verifiable sources, suggesting that the absence of such practices reflects a deficiency in core newsroom standards rather than isolated lapses.

At a structural level, Mainali and Metts point to deeper institutional causes, including a lack of editorial freedom, weak professional capacity, market and political interference, and limited incentives for rigorous reporting. These factors help explain why poor sourcing patterns persist across stations, as demonstrated by the data. Acharya's conclusion further underscores the need for editorial independence, professional integrity, and audience-centered journalism, without which objectivity and credibility cannot be sustained. Together, these perspectives triangulate the findings, indicating that weak sourcing practices are not incidental but rooted in systemic newsroom constraints.

Unidentified/Anonymous Sources That Undermine Objectivity

The use of unidentified or anonymous sources further undermines objectivity by reducing transparency and accountability, reinforcing the weak and unattributed sourcing patterns identified in Table 2. Building on this observation, this section examines how such sourcing practices affect accuracy and credibility in radio news. Anonymous or vaguely attributed information limits opportunities for verification and weakens audience trust. The extent and distribution of anonymous sourcing across the sampled stations are presented in Table 4 below.

Table 4*Unidentified/Anonymous Sources Used in the News Story*

Nature of sourcing	BFM		Radio Lumbini		Radio Nepal		Radio Sagarmatha		Total	
	No. of News	Percent	No. of News	Percent	No. of News	Percent	No. of News	Percent	No. of News	Percent
Anonymous sources	59	17.46	32	7.10	49	11.01	66	13.84	206	12.04
Other types of sources	279	82.54	419	92.90	396	88.99	411	86.16	1505	87.96
Total	338	100.00	451	100.00	445	100.00	477	100.00	1711	100.00

Note. Study, 2024

Table 4 shows that 12.04% of news stories rely on anonymous sources, a proportion that, while smaller than other sourcing issues, has a disproportionately negative impact on objectivity. Unlike dependence on a single source, anonymity directly weakens transparency, verification, and accountability, making it difficult for audiences to assess the credibility of information.

At the institutional level, the pattern is uneven but consistent. BFM records the highest use of anonymous sources (17.46%), followed by Radio Sagarmatha (13.84%) and Radio Nepal (11.01%), while Radio Lumbini (7.10%) performs relatively better. This variation suggests differences in newsroom discipline; however, the presence of anonymous sourcing across all stations indicates a systemic reliance on the practice rather than isolated instances.

Analytically, the use of vague attributions (e.g., “informed sources,” “officials said”) points to the routine normalization of anonymity beyond justifiable cases. When examined alongside Tables 2 and 3, this pattern reinforces

a broader weakness in sourcing practices: limited verification, weak attribution, and reduced editorial rigor. Overall, anonymous sourcing emerges as a critical factor undermining objectivity and credibility in Nepali radio journalism.

Details of Unidentified/Anonymous News Sources

The sampled radio stations use a variety of terms to refer to unidentified or anonymous sources. It is common practice to employ expressions such as “it is said,” “it is found,” “media reports,” “a source says,” “an informed source,” “it is assumed,” and “experts said,” “experts have highlighted,” or “experts have expressed concern,” among others. These linguistic markers are frequently used in main news stories to attribute information without disclosing specific sources. Details of anonymous-source usage in the main news broadcasts of all sampled radio stations are presented in Table 5 below.

Table 5*Descriptions in Details of the Unidentified/Anonymous Sources*

Anonymous sources	BFM	Radio Lumbini	Radio Nepal	Radio Sagarmatha	Number of News	Percent
It is said/it is found/ expected/claimed	22	11	17	13	72	34.95%
Officials said	7	8	12	12	39	18.93%
Media said/ mentioned in the news	6	3	9	10	28	13.59%
An informed source/ a source person	5	2	1	5	13	6.31%
Experts said/ highlighted/ seemed worried	3	1	2	4	10	4.85%
According to eyewitnesses	4	1	2	3	10	4.85%
Found/ revealed in a study	3	0	1	2	6	2.91%
Organiser said	2	1	1	1	6	2.91%
Spectators said that	2	1	1	2	6	2.91%
It is assumed/suspected that	1	2	1	1	5	2.43%
Leaders said	1	1	1	2	5	2.43%
Analysts said	1	1	1	0	3	1.46%
Lawyers said/judge said	1	0	0	1	2	0.97%
According to the weather forecasters	1	0	0	0	1	0.49%
Total	59 (28.64%)	32 (15.53%)	49 (23.79%)	66 (32.03%)	206	100%

Note. Study, 2024

Table 5 indicates a strong reliance on anonymous and generalized source attributions across all four radio stations—BFM, Radio Lumbini, Radio Nepal, and Radio Sagarmatha—with notable variation in usage patterns. The dominant category, “it is said/it is found/claimed/expected,” accounts for 34.95% (72 instances), indicating a heavy dependence on vague, passive constructions that diffuse responsibility while maintaining narrative flow, particularly in BFM. The category “officials said” follows with

18.93% (39 instances), reflecting a preference for institutional authority as a more credible, yet still generalized, source, especially in Radio Nepal and Radio Sagarmatha. The category “media said/mentioned in the news” (13.59%) further demonstrates reliance on secondary reporting and inter-media referencing.

Lower but still notable usage appears in categories such as informed sources, experts, and eyewitnesses (each accounting for

approximately 4–6%), suggesting limited use of verifiable or clearly identifiable voices. Rare categories such as analysts, legal actors, and weather forecasters remain below 2%, indicating highly situational sourcing practices. From a station-wise perspective, Radio Sagarmatha (32.03%) and BFM (28.64%) rely most heavily on anonymous sources, while Radio Nepal (23.79%) shows a moderate level of reliance and Radio Lumbini (15.53%) records the lowest level. Overall, the pattern reveals the dominance of vague attribution over transparent sourcing, raising serious concerns about journalistic accountability, credibility, and source transparency in radio news production.

Experts and managers largely agree that the excessive use of anonymous sources undermines news credibility, transparency, and audience trust in radio journalism. Yogi and Bista argue that it weakens objectivity and allows reporter bias to enter news stories, while Yogi further stresses that radio stations should prioritize original and identifiable sources. Khanal emphasizes that sources must be cited to ensure reliability, with confidentiality maintained only in exceptional circumstances. Mainali and Dahal link anonymous sourcing to declining public trust and even to reduced social and financial capital for media organizations. Similarly, Raut and Panthi note that audiences increasingly question the credibility of news without clear source attribution, although Metts adds that anonymity can sometimes facilitate the flow of information despite reducing credibility. Jha attributes the prevalence of anonymous sourcing to structural newsroom constraints such as limited staffing, time pressure, and insufficient investment in news gathering.

In contrast, Giri suggests that anonymous sourcing does not necessarily undermine

credibility. However, this view is strongly challenged by others who regard the practice as harmful and risky, particularly when combined with reliance on secondary or unverified sources. Regmee advocates avoiding anonymous sources altogether because they lack authenticity, although he acknowledges that broadcasters continue to rely on them because reporters often find them safe and convenient. Radio managers Basnyat and Neupane, along with News Chief Adhikari, acknowledge that limited institutional resources and workforce constraints hinder the maintenance of objectivity in news sourcing. Overall, experts converge on the view that anonymous sourcing should be minimized and strictly limited to exceptional situations in order to protect journalistic integrity and public trust.

Attribution in the Main News Stories

Radio newsrooms prepare news stories using information obtained from multiple sources. Clear attribution to identifiable sources is an important element of objectivity, transparency, and credibility in journalism (McQuail & Deuze, 2020). Table 6 presents the attribution patterns of news sources in the sampled radio stations. The analysis categorizes sources into reporters, press releases/documents, newspapers and online news sites, broadcast media and websites, news agencies, and social media platforms.

To maintain professional journalistic standards, radio newsrooms are expected to attribute stories to reporters, news agencies, or other media sources used in news production, except in situations where source confidentiality is necessary. Through content analysis, this study examines attribution practices in the main news stories of the sampled radio stations in order to assess the level of objectivity maintained in their news bulletins. The details are presented below:

Table 6*Attribution in the Main News Stories*

Nature of sourcing	BFM		Radio Lumbini		Radio Nepal		Radio Sagarmatha		Total	
	No. of News	Percent	No. of News	Percent	No. of News	Percent	No. of News	Percent	No. of News	Percent
Reporters	5	1.48	30	6.65	48	10.79	0	0.00	83	4.85
Press releases/ documents	3	0.89	53	11.75	20	4.49	15	3.14	91	5.32
Newspapers/ sites	7	2.07	1	0.22	0	0.00	3	0.63	11	0.64
Broadcast media/ sites	10	2.96	0	0.00	9	2.02	9	1.89	28	1.64
News agencies	9	2.66	0	0.00	0	0.00	11	2.31	20	1.17
Social media	3	0.89	1	0.22	0	0.00	0	0.00	4	0.23
No one	301	89.05	366	81.15	368	82.70	439	92.03	1474	86.15
Total	338	100.00	451	100.00	445	100.00	477	100.00	1711	100.00

Note. Study, 2024

The attribution of news to identifiable sources is a key indicator of objectivity in radio journalism. However, Table 6 shows that 86.15% of the news stories broadcast by the sampled radio stations contained no source attribution, indicating a heavy reliance on anonymous or unattributed information. Among the attributed stories, reporters accounted for only 4.85%, followed by press releases/documents (5.32%), broadcast media/websites (1.64%), news agencies (1.17%), newspapers/news sites (0.64%), and social media (0.23%). Radio Nepal attributed comparatively more stories to reporters (10.79%), while Radio Sagarmatha had the highest proportion of unattributed news (92.03%).

The findings reveal weak adherence to professional norms of transparency and accountability in radio news production. Key informants argued that the widespread use of anonymous sourcing undermines audience trust and blurs the distinction between verified

and manipulated information. Dahal viewed the trend as harmful to journalism itself, while Mainali and Pyakurel stressed that one-sided and unattributed reporting deepens public skepticism and can mislead audiences. Similarly, Metts emphasized that although anonymity may sometimes be necessary to protect sources, attribution remains essential for evaluating credibility and identifying possible bias.

Interviewees further linked the problem to structural and institutional weaknesses within Nepali radio journalism. Sah associated the practice with a historical reliance on informal and unofficial sourcing traditions, locally known as *Sulsule* (literally “centipede,” used metaphorically to describe an unidentified but widely accessible insider source within groups or internal office networks) and *Sutra* (an unnamed source), reinforced by limited professional training and weak newsroom practices. Neupane and Adhikari highlighted inadequate investment,

a shortage of trained personnel, and a lack of newsroom mentorship as major barriers to quality sourcing and objectivity. Jha also noted that many emerging stations replicate the flawed practices of older institutions because of the absence of professional debate and systematic newsroom standards. The findings indicate that weak attribution practices reflect broader problems of newsroom capacity, accountability, and gatekeeping in Nepali radio broadcasting. The dominance of unattributed news and dependence on limited official or centralized sources marginalize diverse voices and weaken the credibility and objectivity of radio journalism.

Observed Objectivity in the News Sourcing Process

This section examines how objectivity is practiced in the news sourcing process of selected radio stations through structured newsroom observations. Using a checklist-based method, it assesses key reporting routines such as editorial coordination, assignment systems, field reporting, desk-based production, source diversity, and newsroom staffing. These indicators are used to evaluate the extent to which sourcing practices support or undermine objectivity in everyday news production. The summarized observations are presented in Table 7 below.

Table 7

Descriptions in Details of the Unidentified/Anonymous Sources

Objectivity checklists	BFM	Radio Lumbini	Radio Nepal	Radio Sagarmatha
Regular news meeting	No	No	No	No
Regular assignment	Self	Self	Rare	Self
Field reporting	Rare	Rare	VVIP* coverage	Rare
Work from desk	Yes	Yes	Yes	Yes
Cross-sourcing in controversial issues	No	No	No	No
Approach for multiple sources	No	Vox-Pop	No	No
Use of single sources	Common	Common	Common	Common
Interview from field	No	Rare	No	No
Fact collection from the field	No	No	No	No
Field observation	Rare	Rare	Rare	Rare
Talk to common people as a source	No	Vox-pop	Vox-pop	Vox-pop
Working human resources in newsrooms during the observation	2	3	10	4
News without source	Common	Common	Common	Common
News taken from websites of other media outlets/ agencies without attribution	Common	Common	Common	Common

Note. (Study, 2024) *VVIP: Very important person like Prime Minister, Ministers and high-level officers.

Table 7 shows that objectivity in news sourcing is structurally weak across all sampled radio stations because of underdeveloped newsroom practices. The complete absence of regular editorial meetings reflects poor coordination and a lack of systematic news planning, resulting in largely reactive production processes. News gathering is predominantly desk-based, relying on press releases, online platforms, and secondary sources rather than original field reporting. Field engagement is minimal, with only occasional VVIP coverage at Radio Nepal and rare reporting elsewhere. Interviews, fact collection, and sustained field observation are largely absent, indicating weak verification and limited investigative capacity.

Sourcing practices further weaken objectivity, as single-source reporting is common across all stations, while cross-sourcing on controversial issues is entirely absent. Only Radio Lumbini makes limited use of vox pop interviews, while the other stations show negligible inclusion of public voices, reinforcing a top-down, institution-centered news structure with limited diversity of viewpoints. A critical concern is the routine use of unattributed news and content taken from other media outlets, which was consistently observed across stations and raises serious questions about transparency, originality, and verification ethics.

Finally, very small newsroom teams (2–10 staff members) significantly constrain reporting capacity and reinforce dependence on secondary information. Overall, the findings indicate that objectivity in sourcing is systematically undermined by weak editorial systems, limited fieldwork, and structural resource constraints, producing a desk-driven and low-verification news culture.

Expert perspectives consistently position objectivity in Nepali radio news sourcing as inseparable from accuracy, transparency, and verification. Rather than reflecting isolated editorial lapses, weaknesses in objectivity are understood as outcomes of structural and institutional constraints that simultaneously undermine factual reliability and source transparency. Anonymous and weakly verified sourcing practices are widely criticized for distorting both credibility and accuracy. Kharel characterizes anonymous sourcing as a “professional crime,” while Acharya describes such content as “cooked news,” directly linking poor attribution to compromised factual integrity. Similarly, Mainali, Metts, and Bista argue that unclear sourcing weakens credibility and erodes audience trust, while Basnet notes that repeated exposure to unattributed news reduces audience sensitivity to credibility itself. Pyakurel further emphasizes that one-sided or incomplete sourcing risks misleading audiences and weakening journalistic reliability.

These issues can be further understood through the lens of Gatekeeping Theory, which highlights how journalists and editors act as primary filters of information before it reaches the public. In the context of Nepali radio newsrooms, weak verification systems and reliance on limited sources suggest a compromised gatekeeping process, where selection is often shaped more by accessibility and speed than by accuracy and balance. This results in the dominance of easily available institutional or anonymous information, while alternative and marginalized voices are frequently excluded.

Closely related is Agenda-Setting Theory, which explains how media do not tell audiences what to think, but rather what to think about. The dominance of elite, official, and centralized

sources therefore not only affects sourcing quality but also shapes the public agenda by privileging certain actors and issues over others. As a result, news content tends to reflect institutional priorities rather than diverse social realities, reinforcing a narrow construction of public discourse and limiting pluralism in information flows.

These theoretical concerns are closely tied to structural constraints within Nepali radio newsrooms. Neupane, Jha, and Sah highlight chronic underinvestment in trained personnel, newsroom systems, and reporting infrastructure, which forces reliance on desk-based reporting and weak verification practices. Jha further underscores the absence of structured editorial mechanisms, where speed often overrides verification, directly affecting factual accuracy and weakening objectivity. Under such conditions, objectivity becomes not only an ethical requirement but also a function of institutional capacity to properly filter, verify, and attribute information.

A key consequence of these constraints is the distortion of representational balance in news production. Dahal argues that dependence on elite and institutional sources marginalizes ordinary citizens, reducing the accuracy of social representation in news narratives. Bhoosal similarly warns that information without credible sourcing becomes “news-like but not news,” while overreliance on online portals increases the risk of misinformation. This aligns with normative media theory, particularly the democratic expectation that journalism should ensure accountability, pluralism, and informed citizenship. From this perspective, weak attribution and limited sourcing represent a failure to fulfill the normative role of media in a democratic society.

Empirical patterns reinforce these concerns, showing a dominant absence of source attribution in news content and minimal reliance on clearly identified reporting structures. Such normalization of unattributed reporting weakens transparency and limits the audience’s ability to evaluate credibility, distinguish levels of verification, or assess potential bias in news narratives.

Key informants interpret this as a serious erosion of journalistic credibility. While anonymity is occasionally necessary for source protection, Metts emphasizes that attribution remains essential for evaluating bias and reliability. Dahal further argues that such practices undermine journalism itself, while Mainali and Pyakurel highlight their role in increasing public skepticism and the risk of misinformation.

The persistence of weak attribution practices is also rooted in historical and institutional newsroom cultures. Sah links this to informal sourcing traditions locally referred to as “Sulsule” (a metaphor for an unidentified but widely accessible insider source within group or internal office networks) and “Sutra” (an unnamed or confidential source), both reinforced by limited professional training and weak newsroom discipline. Neupane and Adhikari further point to inadequate investment, a shortage of trained journalists, and a lack of mentorship as key constraints affecting sourcing quality and objectivity. Jha adds that many emerging stations replicate entrenched but flawed practices because of the absence of professional debate and standardized editorial norms.

Taken together, the evidence indicates that weaknesses in attribution and objectivity are not merely editorial shortcomings but reflect deeper systemic deficiencies in newsroom capacity, accountability structures, and professional

culture. Within this context, gatekeeping processes are weakened, agenda-setting becomes skewed toward powerful sources, and normative expectations of journalism—particularly transparency, accountability, and pluralism—remain only partially fulfilled. The dominance of unattributed reporting and reliance on limited or centralized sources restrict the diversity of voices, weaken representational accuracy, and ultimately undermine both the credibility and objectivity of Nepali radio journalism.

Conclusion

This study examined the state of objectivity in news sourcing practices among selected Nepali radio stations through content analysis, newsroom observation, and interviews with experts and practitioners. Drawing on Gatekeeping Theory, Agenda-Setting Theory, and Normative Media Theory, the findings demonstrate that sourcing practices are not merely technical routines but central mechanisms through which information is filtered, prioritized, and legitimized in radio journalism.

Empirical evidence reveals a persistent reliance on single-source reporting, minimal use of multiple or balanced sourcing, and a high prevalence of news items without clear attribution. From a gatekeeping perspective, this indicates weakened editorial filtering processes, where decisions are increasingly shaped by accessibility and speed rather than by verification and balance. As a result, the newsroom gatekeeping function fails to ensure adequate scrutiny of information before broadcasting. Similarly, the dominance of elite, institutional, and easily accessible sources reflects a skewed agenda-setting process, in which a narrow set of actors disproportionately shapes what becomes newsworthy, thereby limiting pluralism in public discourse.

Newsroom observations further confirm that news production is largely desk-based, with weak editorial structures, limited field reporting, and the absence of systematic deliberative practices such as editorial meetings. These operational constraints reinforce dependence on secondary or anonymous information, reducing opportunities for verification and weakening the core journalistic value of transparency.

At a structural level, the findings show that these deficiencies are rooted in long-standing institutional constraints, including inadequate investment in human resources, limited professional training, weak organizational culture, and insufficient technological and logistical support. In addition, increasing commercial pressures and speed-oriented news cycles have intensified reliance on convenience-based reporting, further undermining verification routines and reinforcing fragile gatekeeping practices.

From the perspective of Normative Media Theory, these patterns indicate a partial failure to fulfill journalism's democratic responsibilities, particularly in ensuring accountability, accuracy, and inclusivity. The marginalization of diverse social voices alongside the overrepresentation of elite perspectives suggests that current sourcing practices reinforce existing power hierarchies rather than enabling balanced public communication or informed citizenship.

Finally, the study establishes that objectivity in Nepali radio news sourcing remains structurally constrained, institutionally fragile, and normatively inconsistent. Strengthening it requires multi-level reforms grounded in both practice and theory: reinforcing professional and responsible gatekeeping standards, restoring balanced agenda-setting through diversified

sourcing, and aligning newsroom practices with normative expectations of transparency, accountability, and inclusivity. Without such interventions, the credibility and democratic legitimacy of radio journalism are likely to continue weakening in an increasingly competitive and information-saturated media environment.

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Bridging the Digital Divide: Technology-Driven Education for Lifelong Learning

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Abstract

The education sector in Nepal is currently undergoing a critical transition, primarily shaped by the widespread adoption of technology-based innovations and the global need to promote lifelong learning. This conceptual article explores the role of technology-based education as a catalyst for sustainable human development in Nepal. It examines the contribution of technology-based education to sustainable human development from the perspectives of equity, access, and quality. The article draws on national education policy frameworks, existing studies from South Asian contexts, and global discourse on Education for Sustainable Development (ESD). It argues that the introduction of technology-based innovations such as e-learning platforms, mobile learning technologies, and open educational resources (OER) in Nepal's formal and non-formal education sectors holds significant promise for promoting lifelong learning competencies. However, various structural barriers, including the digital divide, infrastructure gaps, limited teacher preparedness, and persistent social inequalities, continue to hinder the full potential of technology-based education in advancing sustainable human development. To address these challenges, the article proposes a multidimensional policy framework based on community engagement, public-private partnerships, and culturally sensitive approaches to promote technology-based lifelong learning in Nepal. The findings of this article are expected to contribute to the broader discourse on creating a tenable and sustainable future.

Keywords: technology-based education, sustainable human development, lifelong learning, education for sustainable development

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Introduction

The 21st century marks an era of unparalleled change in which knowledge economies and technological advancements have redefined the nature of work, citizenship, and social participation. Education, as a cornerstone of human development, is expected to transform in line with these emerging trends. The idea of lifelong learning, which refers to the self-motivated and voluntary pursuit of knowledge aimed at personal, civic, social, and professional development, has thus emerged as a key

pillar of global education agendas. It is central to United Nations Sustainable Development Goal 4 (SDG 4), which aims to ensure inclusive, equitable, and quality education while promoting lifelong learning opportunities for all (UNESCO, 2015).

Nepal, a South Asian nation of approximately 30 million people and a landlocked country, provides a fascinating and complex context for exploring technology-based lifelong learning. While Nepal has made remarkable progress in education since the advent of democracy in 1990—including substantial improvements in literacy rates, school enrolment, and gender parity (Ministry of Education, Science and Technology [MoEST], 2021)—the country continues to struggle with underlying structural inequalities. Geographic isolation, poverty, caste-based discrimination, and inadequate infrastructure have long been barriers to education, particularly in rural and mountainous regions.

The COVID-19 pandemic, which led to the sudden closure of educational institutions across Nepal in March 2020, accelerated the dialogue on digital education and highlighted the need for education systems to be prepared for remote learning environments (UNICEF Nepal, 2020). At the same time, it encouraged significant experimentation with different models of technology-facilitated learning and prompted policymakers, educators, and communities to rethink the future of education. Consequently, technology-driven education for lifelong learning has emerged not only as a viable complement to traditional forms of teaching but also as a transformative tool for extending learning opportunities across the lifespan.

This article seeks to situate the need for technology-driven education for lifelong

learning within Nepal's socio-political and educational context while exploring both its transformative potential and its limitations. Drawing on a conceptual review of relevant literature and policy documents, the article develops an argument intended to provide a clear vision for building a tenable tomorrow for the people of Nepal.

Objectives of the Study

- o To identify the key challenges and opportunities related to access, equity, pedagogy, infrastructure, and policy implementation within Nepal's digital education sector.
- o To analyze the current state of technology-based teaching and learning in lifelong education in Nepal, with reference to policy adjustments, educational programs, and digital learning initiatives.

Methodology

This study utilizes a qualitative conceptual review to explore the role of technology-based education in promoting lifelong learning in Nepal. It is based exclusively on secondary sources, including national education policies and strategic plans, government publications, academic journals, books, empirical studies, and reports from organizations such as UNESCO, OECD, UNICEF, and the World Bank.

The literature was collected, analyzed, and synthesized to provide a comprehensive picture of national trends, policy developments, practices, challenges, and opportunities in digital education. Thematic analysis was used to present the findings in relation to issues of access, equity, pedagogy, digital literacy, teacher preparation, infrastructure, learning outcomes,

and policy implementation. This approach helps identify gaps in the current context and serves as a foundation for policy recommendations and further research on inclusive, quality lifelong learning through the use of digital tools in Nepal.

Literature Review

Lifelong Learning as a Global and National Imperative

The idea of lifelong learning has a long intellectual foundation in the educational philosophies of humanist thinkers such as John Dewey and Paulo Freire, who emphasized education as a process of critical engagement with the world (Freire, 1970; Dewey, 1938). In contemporary educational policy discourse, particularly within the European context, lifelong learning has been articulated through frameworks such as the European Commission's Memorandum on Lifelong Learning (2000) and UNESCO's Rethinking Education (2015). Both challenge traditional conceptions of learning by presenting it as a fundamental human activity that extends far beyond formal schooling.

In Nepal, the concept of lifelong learning has been reflected in various educational policies, including the School Sector Development Plan 2016–2023 (SSDP) and the National Education Policy 2076 B.S. (2019 A.D.), both of which emphasize the importance of continuing and non-formal education (MoEST, 2019). The establishment of the Non-Formal Education Centre (NFEC) under MoEST indicates the government's recognition that formal education alone cannot meet the educational needs of Nepal's diverse adult population, particularly those with low literacy levels or incomplete educational backgrounds.

Technology-Driven Education: Global Trends and Evidence

The field of educational technology (EdTech) has expanded dramatically over the past two decades, encompassing a wide range of tools and approaches, including Learning Management Systems (LMS), Massive Open Online Courses (MOOCs), mobile learning applications, artificial intelligence (AI)-based adaptive learning platforms, and Open Educational Resources (OER). Research consistently demonstrates that, when implemented effectively, technology-driven education can enhance learner engagement, support personalized learning pathways, expand access to quality content, and reduce time-to-competency (Means et al., 2013; OECD, 2020).

In South Asian contexts, studies from India and Bangladesh have documented the potential of mobile learning to reach marginalized populations, including women in rural areas and out-of-school youth (Pal et al., 2009; Pouezevara & Khan, 2007). The success of India's DIKSHA platform and Bangladesh's a2i program provides valuable lessons for Nepal regarding government-led EdTech initiatives designed to complement and extend the formal education system.

The Digital Divide and Equity Challenges

While technology-driven education holds considerable promise, technology itself is not inherently equitable. The digital divide, first identified by Norris (2001), refers to the gap between individuals who have access to digital technologies and those who do not. This divide is often shaped by factors such as income, geography, gender, and ethnicity.

In Nepal, the digital divide remains both significant and multifaceted. Although internet penetration reached 38.4% in 2022,

meaningful access to digital technologies has not yet been achieved, particularly in Karnali and Sudurpashchim Provinces (Nepal Telecommunications Authority [NTA], 2022). Gender also presents a major equity challenge. Research indicates that Nepali women and girls face disadvantages in digital access due to restrictions on mobility, lower rates of device ownership, and lower prioritization of female education and digital engagement (Plan International, 2021). Furthermore, caste-based inequalities continue to play a role, as Dalit and Janajati communities remain underrepresented in digital learning environments (National Dalit Commission, 2018).

Teacher Readiness and Pedagogical Implications

The integration of technology into education is not merely a matter of infrastructure and access; it also requires significant shifts in pedagogy and teacher professional development. Research from both high- and middle-income countries underscores that the effectiveness of EdTech interventions depends heavily on teachers' capacity to design, facilitate, and assess technology-mediated learning experiences (Ertmer & Ottenbreit-Leftwich, 2010).

In Nepal, a significant proportion of teachers, particularly those in rural public schools, have limited exposure to digital tools, insufficient training in constructivist pedagogy, and may continue to hold traditional, transmission-oriented views of teaching (Bhattarai & Maharjan, 2020).

The Teacher Professional Development (TPD) system in Nepal, managed by the Education Review Office (ERO) and the Centre for Education and Human Resource Development (CEHRD), has historically been underfunded and inadequately aligned with school-level

needs (World Bank, 2022). For technology-driven education to succeed as a vehicle for lifelong learning, sustained investment in teacher capacity building—including pre-service, in-service, and mentoring approaches—is essential.

Conceptual Framework

This paper employs three interrelated theories to guide its conceptual framework: the Capabilities Approach, Transformative Learning Theory, and the Ecological Model of Digital Inclusion.

According to the Capabilities Approach, human agency plays a critical role in expanding individuals' real freedoms to lead lives they value. Transformative Learning Theory emphasizes the role of critical reflection in bringing about profound changes in learners' frames of reference. The Ecological Model of Digital Inclusion highlights the importance of social, economic, and institutional factors in shaping access to technology.

Together, these theories suggest that technology-based lifelong learning in Nepal cannot be viewed merely as a technical issue. Rather, it must be understood as a socially constructed, politically influenced, and pedagogically complex process that requires a multidimensional response. In this context, a tenable tomorrow would be one in which all Nepalis have the opportunity and capability to engage in self-directed, lifelong learning.

Results and Discussion

The Nepali Edtech Landscape: Progress and Persisting Gaps

Government Initiatives

The Government of Nepal has initiated a number of important projects to promote digital education in the country. The “One Laptop Per Child” initiative, launched in the mid-2000s,

aimed to provide primary school children in remote districts of Nepal with affordable computing technologies. However, the initiative failed to achieve significant results due to poor infrastructure and a lack of training for educators in those regions.

In recent years, the government has also initiated the development of the National Education Portal and e-content repositories aligned with the national curriculum. These projects aim to create and provide free access to quality digital content in Nepali and local languages for children across Nepal. During the COVID-19 crisis, the Ministry of Education, Science and Technology (MoEST) and the Television Education Network collaborated to deliver educational content through Nepal Television and Radio Nepal, reaching children in remote areas with limited internet connectivity. Although these measures were not entirely effective, they nevertheless offered valuable lessons and important experiences for future initiatives.

Non-Governmental and Development Partner Contributions

Non-governmental organizations and development partners have also contributed substantially to expanding access to digital education in Nepal. Room to Read, Save the Children, and OLE Nepal (Open Learning Exchange Nepal) have played leading roles in the development and implementation of localized digital educational content, tablet-based learning initiatives, and digital literacy programs (OLE Nepal, 2023). The Enabling Education Project and the Education Support Programme, funded by USAID and the UK Department for International Development, respectively, have

also contributed significantly to mainstreaming EdTech initiatives in the country.

Private Sector and EdTech Startups

Although still emerging, Nepal's EdTech startup ecosystem has grown considerably since 2015. Platforms such as Hamro Patro, Mero School, PathShala, and Kullabs have developed digital content libraries, online tutoring services, and learning applications targeting school-age learners. However, these platforms predominantly serve urban, fee-paying users and remain largely inaccessible to low-income and rural populations (Dhamija et al., 2022). Moreover, most available digital content is in Nepali or English, with limited representation of Nepal's more than 120 Indigenous languages, raising important questions about linguistic justice and cultural relevance.

Towards an Equitable EdTech Policy Framework for Lifelong Learning

Based on the foregoing analysis, this article proposes a multidimensional policy framework for advancing technology-driven lifelong learning in Nepal. The framework is organized around five strategic pillars:

Universal and Meaningful Digital Access

Achieving meaningful digital access requires moving beyond the mere provision of infrastructure to ensure that all Nepali citizens—particularly those in remote areas, women, Dalit communities, and persons with disabilities—can use digital technologies effectively and safely. This involves investment in last-mile internet connectivity, community digital hubs, and subsidized device programs, alongside targeted digital literacy campaigns integrated into adult

education and community outreach programs. The government should establish a Universal Service Obligation Fund specifically earmarked for educational connectivity in underserved areas.

Quality, Multilingual, and Culturally Responsive Digital Content

The creation of quality, multilingual, and culturally responsive digital content is essential to making technology-driven education relevant and meaningful for Nepal's diverse learner population. Content development should be guided by Open Educational Resource (OER) frameworks to enable the free sharing, adaptation, and localization of educational materials. The inclusion of Indigenous knowledge systems, traditional ecological wisdom, and local cultural heritage can further help learners connect with digital content, thereby increasing engagement and retention.

Teacher Professional Development and Pedagogical Innovation

A robust Teacher Professional Development (TPD) system is essential for the effective integration of EdTech into Nepal's education system. Such a system should include pre-service training in technology-enhanced pedagogy, school-level mentoring and coaching, digitally enabled teacher learning communities, and performance-based incentives that encourage pedagogical innovation.

Drawing lessons from successful EdTech initiatives in countries such as Finland and South Korea, Nepal's teacher professional development system should emphasize reflective practice, peer learning, and teacher agency rather than a

top-down training model focused primarily on regulatory compliance.

Community Engagement and Demand Generation

Sustainable lifelong learning ecosystems require active community ownership and participation. In Nepal, this involves engaging families, local government units (Palikas), community organizations, and religious institutions in promoting learning cultures and supporting learner motivation. Community radio, which enjoys extensive nationwide coverage, represents an underutilized platform for blended learning programs that can complement digital resources with trusted, locally embedded voices (UNESCO, 2012).

Evidence-Based Monitoring, Evaluation, and Adaptive Management

A robust evidence ecosystem is needed to guide the continuous improvement of EdTech investments and policies. Nepal's Education Management Information System (EMIS) should be expanded to capture data on digital access, technology usage, and learning outcomes, disaggregated by gender, caste, ethnicity, province, and disability status. Participatory evaluation approaches, including community scorecards and learner feedback mechanisms, can complement quantitative data with contextually rich insights that support adaptive management and informed decision-making.

The analysis presented in this article underscores both the transformative potential and the significant limitations of technology-driven education in Nepal's pursuit of a tenable tomorrow. The promise of EdTech—expanded access, personalized learning, and lifelong skill development—is real, but its realization requires

far more than technological solutions. It demands political will, sustained investment, pedagogical innovation, and, above all, a deep commitment to equity and social justice. Nepal's experience with EdTech during and after the COVID-19 pandemic offers important lessons. The rapid shift to remote learning revealed not only the resilience of teachers, students, and families but also the profound inequities embedded within the education system. Students from marginalized backgrounds, particularly those without smartphones, stable internet access, or educated parents, were largely left behind (UNICEF Nepal, 2020).

This experience underscores the importance of designing EdTech solutions with, rather than merely for, marginalized communities. A tenable tomorrow for Nepal's education system goes beyond the binary of "technology as a solution" versus "technology as a threat," recognizing instead that digital tools are neither inherently emancipatory nor inherently oppressive. Their impact depends on the social, institutional, and pedagogical contexts in which they are embedded. As Warschauer (2003) argues, access to technology is mediated by social structures; meaningful digital inclusion, therefore, requires transforming those structures rather than simply deploying devices.

Furthermore, this article highlights the need for epistemic justice in digital education—the recognition that local knowledge systems, Indigenous languages, and community wisdom are not deficits to be remedied through Western educational content but assets to be valued and integrated. Nepal's rich cultural and linguistic diversity can become a source of pedagogical strength, provided that EdTech platforms are designed to honor and amplify this diversity rather than standardize it.

Conclusion

This paper has explored the multifaceted role of technology-enabled education for lifelong learning in Nepal and situated this discussion within the broader context of creating a sustainable future—a future that is fair, inclusive, empowered, and environmentally sustainable. The analysis reveals that education is no longer confined to formal institutions or the early years of life; lifelong learning is becoming a necessity in a world undergoing rapid digital, economic, and social transformation. In this context, technology can play a crucial role in expanding access to learning opportunities for children, youth, adults, and marginalized groups across Nepal. It can bridge geographical barriers, reach remote communities, and facilitate continuous learning through digital platforms, mobile applications, online courses, and distance education.

However, this article also emphasizes that technology alone is insufficient to transform education. The effectiveness of digital learning depends on addressing underlying challenges such as poverty, inequality, inadequate infrastructure, linguistic diversity, and disparities in access to digital technologies and internet connectivity. Failure to address these issues may deepen existing social and educational inequalities. Therefore, the potential of EdTech can only be fully realized through a long-term commitment to equity, quality, teacher preparedness, community engagement, and evidence-informed policymaking. Digital education systems must be designed to be accessible to rural populations, women and girls, persons with disabilities, low-income families, and historically disadvantaged caste and ethnic communities.

Nepal is currently at a pivotal stage in its educational development. The decisions made today regarding investments in digital

infrastructure, curriculum reform, teacher training, and lifelong learning systems will affect millions of learners. These include today's students, who require 21st-century skills for future employment; tomorrow's citizens, who must be digitally literate and capable of critical thinking to participate effectively in democratic and social life; and adult learners, many of whom were underserved by the traditional education system. An effective and inclusive educational strategy can help these groups acquire the skills needed to adapt to changing labor markets, technological advancements, and social transformation.

The article also highlights that a technology-based lifelong learning approach should not simply replicate foreign models but should instead be grounded in principles of social justice, cultural relevance, and local ownership. Nepal is linguistically, culturally, and regionally diverse, and educational technologies must respond to these realities through localized content, mother-tongue learning resources, flexible delivery mechanisms, and community-based learning approaches. EdTech that acknowledges Nepal's social and cultural context can empower rather than marginalize learners. Such an approach can contribute significantly to building a sustainable future for the country's diverse populations.

Looking ahead, future research should focus on longitudinal studies that assess the long-term impacts of EdTech on learning outcomes, employment, digital competencies, and livelihoods in Nepal. In particular, it is important to examine how technology-based education affects different social groups over time, including those differentiated by gender, caste, region, and disability. Furthermore, comparative studies involving countries with similar structural and developmental challenges, such as Cambodia, Rwanda, and Bolivia, could

generate valuable insights for Nepal. Drawing lessons from global experiences while adapting them to local contexts will help Nepal shape the future of lifelong learning through informed and context-sensitive policies.

Ultimately, technology-based education presents a valuable opportunity for Nepal to reimagine learning as a lifelong, empowering, and inclusive endeavor. However, this opportunity must be supported by careful planning, sustained investment, institutional capacity building, and a strong commitment to inclusion. With thoughtful implementation and equitable access, technology can become a powerful instrument for building a more just, inclusive, and sustainable future for Nepal.

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Development of Kim's Manhood in Rudyard Kipling's *Kim*

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Abstract

This study examines the development of manhood in Kimball O'Hara, the protagonist of *Kim* by Rudyard Kipling. The research explores how Kim's transition from boyhood to manhood is shaped by cultural hybridity, colonial institutions, and the influence of various mentors throughout his journey. Set in British colonial India, the novel presents Kim as a character who navigates multiple identities, moving between Indian society and British imperial structures. Using Edward Said's theory of Orientalism as a theoretical framework, the study investigates how colonial discourse and power relations contribute to the construction of Kim's masculine identity. The research employs a qualitative and interpretive methodology based on close textual analysis of the novel and the examination of relevant scholarly literature. The findings reveal that Kim's manhood is not an innate or purely biological condition but a socially and culturally constructed identity that develops through his interactions with both British authority and Indian cultural traditions. Furthermore, the study demonstrates that Kim's growth reflects the complex negotiation of power, identity, and belonging within a colonial environment. The research concludes that the formation of Kim's manhood illustrates the intricate relationship between imperial ideology, cultural hybridity, and personal self-development, highlighting the broader impact of colonialism on individual identity formation.

Keywords: manhood, colonial identity, hybridity, transformation

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Introduction

The study explores the development of manhood in Kimball O'Hara (Kim), the protagonist of Rudyard Kipling's *Kim*, as portrayed through multiple layers of cultural, racial, and colonial influences. Kipling's *Kim*, a masterpiece of imperial literature and a picaresque novel, depicts the life of an Irish orphan growing up between Indian native culture and the British colonial world while navigating the bustling streets of British-occupied India. The novel combines elements of espionage, spiritual quest, and cultural encounter within the context of late nineteenth-century colonial India. The novel begins with Kim's journey in Lahore, presenting a vibrant colonial setting in which British authority operates alongside indigenous traditions. As the

narrative progresses, Kim becomes involved in both political and spiritual journeys through his participation in British intelligence activities and his companionship with a Tibetan Lama. Kipling portrays India as both a site of imperial control and a land of diversity and movement. As the narrator describes Kim, he is “burned black as any native,” yet remains distinctly marked by his European origin, immediately establishing the novel’s central concern with identity and belonging (Kipling, 2001). The text demonstrates how Kim’s ability to move between two worlds as a white boy raised within Indian culture contributes to his maturation under a highly structured imperial order. In *Culture and Imperialism*, Edward Said (1993) identifies *Kim* as a “masterpiece of imperial fiction” that presents British authority in India as natural and unquestioned. Similarly, John McClure (1981), in *Kipling and Conrad: The Colonial Fiction*, argues that Kipling frequently associates masculinity with service and imperial responsibility, portraying the empire as a space in which boys become men.

Kim is an Irish orphan raised on the streets of Lahore. Throughout the novel, he occupies a state of blended identity: ethnically Irish, socially Indian, linguistically hybrid, and ideologically positioned between the colonial rulers and the colonized population. At the beginning of the novel, he is described as “a poor white of the very poorest” (Kipling, 2001), while simultaneously being portrayed as a boy completely at ease among Indians: “For Kim did nothing with an immense success. True, he knew the wonderful city of Lahore...” (Kipling, 2001). His early life is characterized by freedom, adaptability, and survival skills cultivated within the bazaar environment. However, as the story progresses, Kim’s path gradually shifts toward British

institutional structures. Although he receives formal education at St. Xavier’s and training for intelligence work, he never completely abandons his Indian associations. Instead, he remains a hybrid figure whose identity continues to be shaped by multiple cultural influences. His ability to “speak the vernacular by preference” (Kipling, 2001) further illustrates his hybrid subjectivity. Consequently, Kim’s development does not involve the rejection of one identity in favor of another but rather an ongoing negotiation between different cultural worlds.

Kim’s development is profoundly influenced by a series of mentors. Figures such as Mahbub Ali, Colonel Creighton, Father Victor, and the Tibetan Lama each contribute significantly to shaping his understanding of identity and manhood. These mentors represent different ideological and philosophical perspectives, including colonial authority, practical wisdom, institutional knowledge, and spiritual enlightenment. Mahbub Ali introduces Kim to the strategic and pragmatic world of intelligence, teaching him the values of secrecy, discipline, and authority. He emphasizes the importance of the Great Game and the responsibilities associated with imperial service. Likewise, Father Victor stresses the value of discipline and patience, telling Kim, “They’ll make a man of you, O’Hara, at St. Xavier’s—a white man, an’ I hope, a good man” (Kipling, 2001). Colonel Creighton represents British authority and institutional intelligence, mentoring Kim into imperial service. He recognizes that Kim is not a conventional white boy but one uniquely suited for intelligence work because of his adaptability and cultural flexibility. For Creighton, Kim’s cultural hybridity becomes a valuable asset to the empire.

In contrast, the Tibetan Lama provides spiritual guidance and moral direction. His search for the River of the Arrow symbolizes liberation from worldly illusion, and he affectionately addresses Kim as “my chela,” reflecting their deep emotional bond. Later, the Lama declares that there “never was such a chela” (Kipling, 2001), demonstrating the profound spiritual connection between them. As Sara Suleri (1992) argues in *The Rhetoric of English India*, Kim’s identity functions as a site of constant negotiation, highlighting the instability and fluidity of identity within colonial societies. This characteristic of colonial subjectivity is central to Kim’s transition into manhood, illustrating how identity is continually shaped by social and historical circumstances.

Manhood in *Kim* is not attained through biological maturity alone but through processes of socialization, responsibility, and loyalty. Kim’s transformation from a carefree street boy into a committed participant in the Great Game reflects the colonial construction of masculinity, which values obedience, usefulness, and devotion to imperial authority. As Kim becomes increasingly involved in espionage, he develops self-control, strategic thinking, and a sense of responsibility. He gradually recognizes that his actions serve a broader political purpose (Kipling, 2001). This interpretation aligns with the critical perspectives of Said (1993), who views *Kim* as a text that normalizes British imperial authority, and McClure (1981), who emphasizes Kipling’s association of masculinity with imperial duty. However, Kipling complicates this construction by allowing Kim to maintain his emotional attachment to India and his devotion to the Lama. His movement between these two worlds illustrates the tensions within his identity. Rather than presenting these influences as mutually

exclusive, Kipling suggests that maturity involves balancing multiple dimensions of the self.

Through an examination of Kim’s social interactions, acts of service, mentorships, and spiritual experiences, this study argues that Kim’s manhood is shaped not solely by imperial ideology nor entirely by personal experience but through the interaction of both forces within the colonial context. Thus, this study contends that imperial structures not only frame the political landscape of the novel but also shape Kim’s maturation into manhood. His development is deeply interconnected with the colonial environment, which provides discipline, purpose, and direction through service to the British intelligence system.

Statement of the Problem

Many studies have been conducted on *Kim* through the lenses of imperialism, identity, culture, and espionage. However, there is limited focus on how the novel constructs the protagonist’s development from innocence to maturity. What does it mean to become a man in a colonial context? How do cultural ambiguity, mentorship, spiritual journey, and loyalty to the empire shape Kim’s identity? The problem, therefore, is that Kim’s development into manhood has not received sufficient attention. Issues such as how colonial ideology frames individual identity, how Kim’s socialization and cultural interactions contribute to his becoming a man, and what the challenges of growing up in a colonial society are have been underexplored.

Research Questions

- o How does Kipling show Kim’s transition from boyhood to manhood in the British Colonial Empire in India?

- o How have key relationships (for example, his relationships with the Lama, Colonel Creighton, and Mahbub Ali) influenced Kim's formation of manhood?

Hypothesis

Kim's struggle in search of his individual identity in British colonial India is a journey from boyhood to manhood, shaped by loyalty and service to colonial personnel, friendships, and connections with the spiritual world.

Objectives of the Study

- o To identify the key stages of Kim's development from boyhood to manhood.
- o To examine how key relationships and colonial ideals in the novel have influenced Kim's character.

Limitations of the Study

The study is limited to a literary analysis of Rudyard Kipling's *Kim* and does not extend to Kipling's other works or to other novels related to colonialism. The research prioritizes the development of manhood in Kim through the lens of Edward Said's colonial theory and does not attempt to provide a comprehensive account of all possible psychological and biological aspects of manhood. Since the analysis is dependent upon interpretation and close reading, the findings are subjective and shaped by the researcher's theoretical framework. Additionally, the research relies mainly on published secondary sources, which may limit the range of critical perspectives.

Significance of the Study

This study is significant because it contributes to the existing body of knowledge on *Kim* by centering on the theme of manhood, which has received limited attention compared

to themes such as imperialism and identity. By examining Kim's development through the lens of colonial masculinity and cultural hybridity, the study provides a new perspective on how individual identity is shaped within imperial structures. It also highlights the role of mentorship, socialization, and spiritual experience in the construction of manhood. Furthermore, the study is useful for students and researchers of postcolonial literature, as it demonstrates how literary texts reflect broader socio-political realities. In doing so, it bridges the gap between theoretical discourse and character analysis in colonial literature.

Literature Review

Kim (2001) by Rudyard Kipling is one of the most discussed novels of the British colonial period. Scholars have analyzed it from various critical perspectives, including imperialism, identity, and cultural hybridity. Early discussions of *Kim* viewed it as an adventure tale. However, after the publication of *Orientalism* in 1978, scholars reinterpreted the text as an ideological work that reflected colonial dominance. Understanding how colonial literature like *Kim* upholds imperial authority currently revolves around Said's (1978) claim that the West creates the East through systems of knowledge and representation.

Sullivan (1993) described Kipling's colonial works, including *Kim*, as glorifying the British Empire as a vast world where characters can move easily and exert control over anything. She argued that Kipling's portrayal of Kim's ability to move between British and Indian worlds demonstrates the colonial fantasy of mastery and knowledge over the colonized. Similarly, McClure (1981) observed that Kim, the protagonist, grows through self-realization, and that his manhood begins at the same time

that he begins to serve the British Empire. These explanations show that Kim's development into manhood is not only a natural growth process but also a political one shaped by the ideals and expectations of the empire.

This perspective has been extended by recent studies conducted by South Asian critics who have placed *Kim* in the context of identity struggles and cultural hybridity. Baral (2025) stated that the book portrays British colonization in India as an essential and valuable force. Furthermore, he drew attention to the way Kim's devotion to British intelligence is presented as an indication of his maturity and sense of manly responsibility. Paudel (2023) explained that Kipling's view of India combines a sense of British superiority with respect for Indian culture, noting that Kim's ability to move between different cultural worlds demonstrates both the flexibility and the limits of colonial identity. In another article, Paudel (2024) further discussed how Kim's personal growth reflects the colonial process of assimilation, in which Indian culture is appreciated but still placed beneath British power. Together, these studies show that the ideas of adaptability and control, which support colonial rule, strongly shape Kim's development.

Identity and Selfhood in *Kim*

A recurring theme in the critical literature on *Kim* is the hero's mixed identity. Kim, being an Irish orphan who grows up on the streets of Lahore, navigates between two worlds—native and colonial—making him exceptionally suited to imperial service. The narrator presents this hybridity early in the novel, describing Kim as “a poor white of the very poorest,” yet someone who “spoke the vernacular by preference, and knew native life as he knew the passages of his own house” (Kipling, 2001). This contradiction

is viewed in academia not only as a personal trait but also as a deliberate colonial function that promotes the supremacy of colonial authorities.

In his analysis, Walters (2018) focused on Kim's racial and cultural fluidity as a strength that allowed him to operate within British imperial structures while still accessing indigenous spaces. As Walters argued, Kim's triangulated racialization—being neither fully white nor fully Indian—makes him especially fit to be an active agent in imperial intelligence. Kim's hybrid identity aligns with the ideas of cultural negotiation. Chakraborty Adhikari (2023) reflected on how *Kim* problematizes colonial identity by fluctuating between Western and Indian markers, demonstrating that identity in the novel is not fixed but is incessantly negotiated within the colonial context. In this regard, Kim's tension with identity functions both as a personal inner conflict and as a literary device depicting the tensions inherent in colonial subjectivity.

Colonial Discourse and Orientalism

Edward Said's (2003) *Orientalism* argues that Western representations of the East are not unbiased but are constructed representations that reinforce imperial domination by defining the Orient as inferior and subordinate to Western authority. According to Said, the West created images of the “Orient” that portray Eastern societies as exotic, backward, and dependent on Western knowledge and authority. The representation of India in *Kim* can be studied as an Orientalist construction that shapes Indian culture through Western eyes. The opening description of the Lahore Museum shows this dynamic: “He sat in defiance of municipal orders astride the gun Zam-Zammah” (Kipling, 2001), immediately placing Kim within a symbolic structure of imperial power.

Kim's cultural fluidity becomes a significant factor because it facilitates British authority and reinforces colonial hierarchies. Kipling's depiction of imperial authority stabilizes British dominance while appearing to sympathize with indigenous cultures. As Suleri (1992) explained, colonial writing often turns India into a cultural spectacle rather than representing the voices of its people. Despite Kim's close association with Indian culture, his integration into the British Secret Service ultimately functions to support colonial power, preventing the resistance that could arise from his mixed identity. In many scenes, he is reminded of his role in the empire: "Thou art the Sahib" (Kipling, 2001), reinforcing his connection to colonial power. Scholars such as Brantlinger (1988) argue that colonial adventure stories often celebrate imperial rule while appearing sympathetic to local cultures. This aligns with Said's (2003) claim that colonial texts often create ideas about the East that make imperial rule seem justified and strengthen Western cultural dominance.

Manhood and Colonial Masculinity

Kim's growth is closely tied to colonial constructions of masculinity. Narratives of masculine development prioritize agency, responsibility, and mastery—qualities that Kim develops through imperial service. Colonial masculinity, propagated through educational, military, and intelligence institutions in British India, regarded obedience and loyalty to the empire as paramount.

Institutional training and mentorship drive Kim's transition from a street child to an imperial agent. His relationship with figures such as Mahbub Ali and Colonel Creighton frames the assimilation of British secrecy and discipline as markers of his transition toward manhood. Mahbub Ali encourages Kim to participate in

the imperial intelligence system and famously tells him that "there is a great game afoot" (Kipling, 2001). Kim's growing acceptance of his role in British intelligence demonstrates his understanding of what it means to become a man. At another moment, Mahbub Ali reminds Kim that the colonial government "has need of thee," reinforcing the idea that Kim's abilities are valuable to the British administration.

The novel constructs masculinity through service. Mahbub Ali's guidance instills an appreciation for strategy, patience, and loyalty—the qualities valorized by the colonial state. Similarly, Colonel Creighton, who acts as a paternal and institutional guide to Kim, remains an important figure. In *Kim*, masculinity is described not as an inborn quality but as something consciously constructed through education, discipline, and service to the empire, as reflected in Creighton's conversation with Kim: "We shall make a man of you yet." This becomes even clearer when Creighton tells Kim, "Thou art one of us now," marking his transition from a carefree boy into a figure guided by duty and responsibility. This idea is reinforced when Kim internalizes this identity, thinking, "I must not forget... I am a Sahib," revealing his awareness of responsibility and self-control, traits of the British model of manhood. Through these dynamics, Kipling shows that Kim's manhood is structured by authority and imperial ideology. These experiences contrast with Kim's earlier life of freedom in the bazaar, demonstrating that colonial institutions shape his identity. As Suleri (1992) argued, colonial narratives often transform hybrid or local identities into disciplined imperial subjects through education and training. Kim's cultural flexibility ultimately becomes useful because it enables the British administration to navigate

Indian society more effectively. As Brantlinger (1988) noted, imperial literature often connects masculine maturity with loyalty to imperial governance and service.

In *Kim*, Kipling incorporates spirituality alongside the political narrative through Kim's relationship with the Tibetan Lama. Kim's connection with the Teshoo Lama plays an important role in shaping his emotional and moral manhood. Early in their journey, when the Lama talks about the suffering of people, Kim responds practically and innocently:

Then would only evil people be left on the earth, and who would give us meat and shelter? (Kipling, 2001)

Through this dynamic, Kim learns to balance his moral and spiritual questions with worldly responsibilities. His respect and loyalty are further evident when he acknowledges the Lama's holiness and his own discipleship: "He is the most holy of holy men... I am his disciple. I am called also the Friend of the Stars," reflecting his growing commitment and sense of identity. Additionally, Kim begins to take responsibility for their spiritual quest, arranging practical matters such as food and safety: "Give me the bowl. I know the people of this city—all who are charitable. Give it to me, and I will bring it back filled," showing care for both himself and the Lama. Kim consciously commits himself to the spiritual journey, declaring:

Nothing, I am now that holy man's disciple; and we go on a pilgrimage together—to Benares... (Kipling, 2001)

This demonstrates that his boyish independence is progressively transforming into emotional awareness, responsibility, and mature loyalty. Kim's spiritual journey and his loyalty to

his companions ultimately balance his role as an agent in British intelligence.

Theoretical Framework

This research adopts the postcolonial theory developed by Edward Said in *Orientalism* (1978). Said stated that Western knowledge and representations of the Orient (the East) are deeply rooted in power relationships. Through this process, the colonizer defines and controls how colonized people are seen and understood.

In *Kim*, this theory helps show how British colonial power shapes the way people think, act, and define themselves. On the one hand, the British Empire controlled land and people; on the other hand, it created ideas about what it meant to be civilized, masculine, and loyal. The training and education Kim receives, alongside the role he performs, reflect how the empire constructs its version of manhood—strong, intelligent, and loyal to British interests. At the same time, Said's theory helps explain Kim's struggles with his mixed identity as an individual of Irish descent raised within Indian culture. Thus, the study uses Said's *Orientalism* to analyze how colonial ideology influences Kim's growth into manhood.

This study proposes to examine how Kipling portrays Kim's development from boyhood to manhood and how that process is influenced by colonial identity and cultural hybridity. The notion of manhood here refers to an identity that is socially constructed within the colonial context rather than to biological adulthood. By emphasizing Kim's development from boyhood to manhood, this study aims to fill a gap in the existing scholarship.

Research Gap

Many scholars have examined *Kim* through postcolonial and cultural perspectives, focusing

on themes such as empire, hybridity, identity, and espionage. Existing literature focuses on how Kim navigates colonial society rather than how he grows into a man within the colonial system. For example, Paudel (2023) discussed cultural hybridity and colonial representation, while Baral (2025) examined the representation of British imperial power. Though Chakraborty Adhikari (2023) discussed gender, her work does not significantly trace Kim's transformation from boyhood to manhood. Thus, the influence of colonial ideology in shaping Kim's personality as a man remains under-theorized. This research aims to fill the gap by analyzing how manhood is constructed in the novel, exploring Kim's transition from boyhood to manhood as a process shaped by the colonial context.

Research Methodology

This study adopts a qualitative, interpretive literary analysis methodology. The primary text is Rudyard Kipling's *Kim*, and the research focuses on significant characters, relationships, and narrative patterns that show Kim's progression from boyhood to manhood. Journal articles, dissertations, and scholarly writings have served as secondary sources. In addition, close reading techniques have been applied to examine key episodes, dialogues, and symbolic elements within the novel.

Ethical Considerations

The study includes the following ethical considerations: (a) Proper acknowledgement and citation of all ideas, theories, and quotations from the novel and other secondary sources to avoid plagiarism. (b) Ensuring integrity in interpretation by respecting the context of the novel and avoiding judgments without critical nuance.

Findings

Rudyard Kipling's (2001) *Kim* reveals that Kim's development into manhood is an interaction of social, colonial, and spiritual influences. Recent readings in the literature show that Kim's identity is shaped by multiple layers of colonial authority that govern social relations in British India. Firstly, Kim is shown as a street boy with a carefree attitude and adaptability, described as "a poor white of the very poorest... For Kim did nothing with an immense success. True, he knew the wonderful city of Lahore" (Kipling, 2001). His early life reflects freedom, survival skills, and cultural fusion, allowing him to interact with Indian society while still preserving his Irish ethnic identity.

As Kim increasingly becomes involved in British service, especially through the influences of Mahbub Ali and Colonel Creighton, his sense of responsibility and maturity begins to reflect the values associated with colonial masculinity. Mahbub Ali leads Kim into the world of espionage, stressing the seriousness of imperial service and warning him that when everyone is dead, the Great Game is finished, not before, and adding, "When thou art a man, thou wilt understand" (Kipling, 2001). These statements show an idea of manhood in the colonial world that demands loyalty, strategic thinking, and emotional control.

Similarly, Colonel Creighton plays the role of a paternal guide, linking Kim's growth to service: "We shall make a man of you yet" and "Thou art one of us now." Through these connections, Kim shifts from a carefree boy into an agent of the Empire, assuming his responsibilities: "I must not forget... I am a Sahib," demonstrating his awareness of duty, loyalty, and the qualities valued in British masculinity.

On the other hand, the Tibetan Lama's spiritual mentorship shapes Kim's emotional and moral manhood. His identity as a disciple is evident when he declares, "He is the most holy of holy men... I am his disciple... I am called also the Friend of the Stars" (Kipling, 2001). As he begins to take responsibility for their journey, arranging food and safety, he demonstrates growing maturity: "Give me the bowl. I know the people of this city— all who are charitable. Give, and I will bring it filled." Ultimately, Kim consciously commits to the Lama's spiritual quest, stating, "I am his chela," illustrating that his boyish independence is being transformed into disciplined loyalty, responsibility, and emotional awareness.

Kim's in-betweenness as a white boy who is not simply a white boy shows how flexible his national and racial identities are. Although the colonial system tries to fix his identity, he remains positioned between Indian culture and colonial authority. His capacity to move between cultures makes him useful for the Great Game, positioning him as an ideal figure for the British Empire. At the same time, he also symbolizes uncertainty in identity upon which the empire both relies and worries. This also suggests that Kim's masculinity is not fixed but is shaped over time through both imperial influence and his personal connections to Indian and British cultures.

The findings of this research are directly linked with the initial hypothesis, which proposed that Kim's struggle in search of his individual identity within British colonial India represents his journey of growth from boyhood to manhood. This development is closely linked with notions of loyalty and service, not only toward colonial authorities and institutional

power but also through his personal relationships, friendships, and emotional bonds. Furthermore, his connection with the spiritual world through the Tibetan Lama reinforces this transformation, showing that his identity formation is shaped by a complex interaction between imperial duty, personal affiliation, and spiritual guidance.

Conclusion

In conclusion, Rudyard Kipling's (2001) *Kim* shows the development of manhood as a complex and evolving process shaped by cultural, colonial, and spiritual influences. Kim's transformation from a carefree street boy to a responsible agent of the British Empire shows how manhood in a colonial context is constructed through loyalty, service, and discipline. His association with the Tibetan Lama introduces a spiritual dimension that balances his political identity, making his character multi-layered. The study shows that Kim's hybrid identity, being both Irish and culturally Indian, plays a vital role in his development. Rather than choosing one identity over the other, Kim learns to negotiate between the two, reflecting the fluid and unstable nature of colonial subjectivity. His interactions with key mentors such as Mahbub Ali, Colonel Creighton, and the Lama shape his understanding of responsibility, morality, and purpose. Finally, the study confirms that Kim's manhood is not only a result of natural growth but a construction of social conditioning within the colonial structure. The novel reveals how imperial ideology influences personal development while also exposing the tensions and contradictions within that process. Therefore, Kim not only tells a story of individual growth but also exposes the deeper dynamics of identity formation under colonial rule.

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Digital Media Transformation in Nepal: A Study of NepalNews.com

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Abstract

This study examines the transformation of digital media in Nepal through a case study of NepalNews.com, the country's first online news portal. The research explores how technological advancement, organizational collaboration, and media convergence contributed to the emergence and growth of online journalism in Nepal. Employing a qualitative research approach, the study analyzes primary sources, including digital newspaper editions, archived websites, and other relevant online materials. It also draws on secondary literature related to digital journalism, media transformation, and communication technologies to contextualize the development of Nepal's digital news environment. The study finds that digital journalism in Nepal has evolved through the combined influence of technological innovation, institutional restructuring, audience participation, and the expansion of democratic communication practices. The findings demonstrate that NepalNews.com played a pioneering role in introducing new modes of news production, distribution, and consumption, thereby laying the foundation for the country's contemporary digital media landscape. The study is significant because it contributes to the historical understanding of Nepal's digital media transition and highlights the role of early online news initiatives in shaping journalistic practices. It also provides insights into the broader relationship between media technology and social change, offering a useful reference for scholars, media practitioners, and policymakers interested in the development of digital journalism in emerging media environments.

Keywords: digital media, NepalNews.com, media convergence, digital transformation, online journalism

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Introduction

With the rise of internet technology worldwide in the 1990s, online journalism also emerged in Nepal during the late 1990s. The emergence of online journalism transformed traditional media practices by enabling faster news dissemination, interactive communication, and wider audience reach. Today, digital journalism plays an important role in informing the public, promoting democracy, and shaping public opinion in Nepal. In this regard, NepalNews.com has been a major milestone in the evolution of digital journalism in the country.

In the mid-1990s, Mercantile Communications (MC) laid the foundation for digital journalism by collaborating with established newspapers such as *The Kathmandu Post* (Maharjan, 2018). On September 1, 1995, the broadsheet daily *The Kathmandu Post* was posted online through the University of Illinois website. In 1998, Mercantile Communications launched a portal called South-Asia.com that archived seven daily and weekly newspapers (Acharya, 2009). However, the website only offered digital versions of printed publications. In 1999, it evolved into NepalNews.com, the first online news portal in Nepal, paving the way for more newspapers to publish their content on the internet (Maharjan, 2024).

The early phase of online journalism was based on a collaborative model in which MC handled technical services, including hosting, email systems, and content support, while newspapers contributed editorial expertise and credibility (Maharjan, 2019). Later, with the advancement of digital technology, traditional newspapers shifted toward independent online platforms, leading to competition and organizational separation (Maharjan, 2024).

Researchers emphasize that this early phase of digital journalism reflected a process of media convergence, in which traditional print journalism merged with emerging digital technologies (Jenkins, 2006). Although online journalism has become an important part of Nepal's media landscape, limited academic attention has been given to a comprehensive analysis that connects media convergence, the transition of media houses, and audience demand within a single framework. Therefore, this study seeks to fill this gap by analyzing Nepal's digital media transformation through the case of NepalNews.com.

With the gradual expansion of internet access, traditional media organizations shifted toward independent digital platforms. This transition marked a significant shift from collaborative digital journalism to a competitive online media environment (Maharjan, 2024). By the early 2000s, newspapers such as *Kantipur Publications* (2000), *Gorkhapatra Corporation* (2002), and *Kamana Prakashan* (2003) had established their own independent websites. Media organizations increasingly sought greater control over branding, editorial strategies, and revenue generation. This institutional divergence weakened earlier collaborative systems; however, it also contributed to the expansion of Nepal's digital media landscape.

As one of the earliest online news portals in Nepal, NepalNews.com significantly contributed to the transformation of the country's media sector from print-oriented communication to a digital environment. It began providing timely news updates, becoming an important platform, particularly for Nepali diaspora communities. It also offered regular information on political, social, and economic developments in Nepal (Nepal News, n.d.).

Online journalism gradually changed the way audiences consumed information and the manner in which media institutions operated in Nepal (Maharjan, 2018). It introduced real-time news updates, wider accessibility, interactive communication, and multimedia storytelling. This ultimately facilitated a shift from traditional journalism to a faster and more digitally driven form of journalism. Despite significant progress, the development of digital journalism in Nepal faced several challenges. One major challenge in the early years was limited technological infrastructure. Internet penetration remained low, and online publication systems depended

heavily on private IT companies such as MC (Chand et al., 2024).

Media Convergence and Early Collaboration

Media convergence provides a strong foundation for explaining the early collaboration that characterized Nepal's online journalism. According to Jenkins (2006), convergence is the process through which old and new media come together to create hybrid communication spaces. In Nepal, this convergence became possible when Mercantile Communications partnered with newspapers such as *The Kathmandu Post* and *Gorkhapatra*.

MC provided technical infrastructure, including servers, web hosting, email services, and scanning equipment. The newspapers contributed editorial content, established brand identities, and credibility. This combination of IT capability and journalistic expertise produced Nepal's first online news ecosystem.

Socio-Political Context and Digital Journalism

The socio-political environment of Nepal between 1990 and 2005 significantly shaped the development of digital journalism. This period witnessed democratic reforms, political instability, the Maoist insurgency, royal interventions, and repeated restrictions on the media (Ojha & Kumar, 2022). During these circumstances, online platforms became important sources of alternative information and public communication (Paudel, 2025).

Digital platforms became especially crucial during periods of political crisis. From the Maoist conflict (1996) to King Gyanendra's emergency rule (2005), newspapers faced censorship, pressure, and, at times, shutdowns. During such moments, online portals provided alternative channels for news circulation. International readers, human rights organizations, and

diaspora communities depended heavily on digital platforms.

Following the 1990 People's Movement, Nepal adopted a multiparty democratic system, which allowed the establishment of private media organizations. Newspapers such as *The Kathmandu Post* and *Kantipur* emerged as influential voices in the media landscape.

Methodology

This study employs a qualitative case study approach to examine the evolution of digital journalism in Nepal through the example of NepalNews.com, the country's first online news portal. The research is based on the analysis of both primary and secondary sources. Primary sources include archived editions of online newspapers, historical versions of websites, institutional documents, and other digital records related to the establishment and development of NepalNews.com. Secondary sources consist of scholarly books, journal articles, reports, and previous studies on digital journalism, media convergence, and media transformation in Nepal and beyond. The study adopts a historical and descriptive analytical framework to trace the emergence, growth, and institutional transformation of online journalism in Nepal. Particular attention is given to the role of technological innovation, organizational collaboration, audience engagement, and socio-political factors in shaping digital media development. Data were interpreted through thematic analysis, enabling the identification of key patterns and trends associated with Nepal's transition from print-based journalism to digital news media.

Results and Discussion

The development of online journalism in Nepal reflects a multidimensional transformation

shaped by technology, institutions, political conditions, and audience demand. Platforms such as NepalNews.com played a crucial role in introducing a digital news culture and establishing standards for online journalism in Nepal (Acharya, 2009). Its development also reflects broader global trends of media digitization and technological adaptation.

During its early years, NepalNews.com aggregated news from major newspapers and magazines while experimenting with interactive digital features such as chat systems, multimedia tools, and search services. Since 2024, NepalNews.com has undergone a major transformation under a new editorial and managerial structure. The platform has shifted from a traditional news curator to a professional, research-oriented digital newsroom that emphasizes investigative reporting, magazine-style storytelling, multimedia journalism, and analytical content (Nepal News, n.d.).

The platform currently prioritizes long-term journalism, fact-checking, archival research, and data-driven storytelling. Interactive charts, infographics, podcasts, videos, and social media integration have become central to its digital-first strategy. These developments demonstrate how NepalNews.com has adapted to changing audience preferences and global trends in digital journalism (Nepal News, n.d.). Such document-driven approaches are essential for reinforcing public trust in digital media.

Thapaliya (2022) underlines how digital platforms have facilitated new forms of audience engagement. Leading publications such as OnlineKhabar, eKantipur, and Setopati have further redefined the digital media landscape. They introduced stronger editorial discipline, research-driven content development, and innovative storytelling techniques. Collectively, these studies show that Nepal's online journalism

emerged through the interplay of technology, institutional practices, competitive dynamics, and socio-political influences (Bhandari, 2024).

Challenges of Digital Journalism in Nepal

Despite the rapid expansion of digital journalism in Nepal, online media platforms continue to face several contemporary challenges. One of the major issues is the spread of misinformation and fake news through social media platforms (PCN, 2025). In the age of algorithm-driven media, sensational and clickbait content frequently receives greater visibility than research-based journalism, creating challenges for ethical reporting and public trust.

The absence of clear digital policies, media regulations, and online protection laws has created an uncertain environment for online journalists (Kshetri, 2008). Another important challenge is economic sustainability. Although digital platforms have expanded significantly, many online news portals still struggle to generate stable revenue (Acharya, 2009). Limited digital advertising markets have made it difficult for media organizations to maintain financial independence. As a result, some online media platforms prioritize quantity over quality in order to attract audience engagement and advertising revenue.

Finally, although internet access has expanded considerably, rural and remote areas continue to face poor connectivity, low digital literacy, and limited access to reliable online information. This digital divide affects the reach and inclusiveness of digital journalism in Nepal.

Conclusion

The study demonstrates that Nepal's early digital journalism evolved through collaboration between traditional media institutions and information technology companies such as Mercantile Communications. This partnership

laid the foundation for Nepal's online news ecosystem. The research also highlights that the development of online journalism in Nepal was influenced not only by technological advancement but also by socio-political conditions, audience demand, and media convergence.

Despite significant progress, digital journalism in Nepal continues to face challenges related to misinformation, economic sustainability, digital inequality, technological limitations, and ethical journalism practices. Investments in human capital, technology, and investigative capacity have positioned platforms such as NepalNews.com as credible public watchdogs, enabling them to fulfill a central role in democratic societies (Bhusal, 2025). Nevertheless, online journalism has become an essential component of Nepal's democratic media system and public communication culture.

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Social Media as a Gendered Space: Gender Stereotypes, Online Violence, and Gendered Digital Environments

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Abstract

This article examines social media as a gendered space through the theoretical lenses of Gender Performativity, developed by Judith Butler, and Objectification Theory, proposed by Barbara Fredrickson and Tomi-Ann Roberts. Employing a qualitative research approach, the study synthesizes existing scholarly literature and multiple research perspectives to explore how gender norms, stereotypes, power relations, and structural inequalities are reproduced and reinforced within digital environments. The analysis focuses on the experiences of men, women, and LGBTQ+ individuals across social media platforms, highlighting the differential opportunities and constraints they encounter. Drawing on case studies from Nepal, South Korea, and Australia, the article investigates manifestations of online harassment, gender-based discrimination, representation, and participation, while also examining relevant legal and policy frameworks designed to address such challenges. The findings reveal that social media platforms are not gender-neutral spaces; rather, they often privilege masculine norms and disproportionately disadvantage women and gender minorities. The study concludes that recognizing the gendered nature of digital spaces is essential for promoting critical digital literacy, fostering inclusivity, and advancing gender justice in contemporary society.

Keywords: social media, gender stereotypes, online violence, gender performativity, digital gender inequality

Introduction

I (the first author) had a personal experience where a negative comment made me feel uncomfortable about my appearance, as my friend pointed out that I look shorter in real life than in my photos. This affected my confidence and made me more conscious about how my height appears in pictures, often leading me to edit or choose angles that make me look taller before posting. I also feel the need to be careful about what I say or post because girls are often judged more harshly for their opinions or behavior online. There are times when I avoid posting certain things or expressing myself freely to avoid negative comments.

In general, gender stereotypes are basically fixed beliefs about how men and women are supposed to behave in society. Over the years, social media has grown into one of the main places where people express who they are, including how they see their own gender. It has become a powerful force in shaping how people think and act. But while social media connects millions of people, it does not always reflect the full range of gender experiences. Instead, it quite often pushes the same old ideas about how men and women should look and behave.

These expectations go back a long time and are deeply tied to cultural traditions. One useful way to understand this is through Judith Butler's theory of Gender Performativity. Butler says that gender is not something we are simply born with; it is something we perform through the things we do, the choices we make, and the way we live. On social media, this performance plays out every day. Women, for example, are often expected to post about beauty, fashion, and lifestyle, while men are pushed toward content about money, sports, gaming, humor, and technology.

Methodology

This study employs a qualitative, literature-based research design to examine social media as a gendered space. Data were collected from scholarly journal articles, books, policy documents, legal frameworks, and research reports addressing gender, social media, digital culture, and online discrimination. The analysis is guided by Judith Butler's Theory of Gender Performativity and Fredrickson and Roberts' Objectification Theory, which provide the conceptual framework for interpreting gendered interactions in digital environments. Relevant case studies from Nepal, South

Korea, and Australia were purposively selected to illustrate diverse manifestations of gender bias, online harassment, and exclusion. The collected materials were analyzed through thematic analysis to identify recurring patterns, challenges, and implications related to gender representation, participation, and inequality on social media platforms.

Results and Discussion

Biased Space

When researchers talk about social media as a "gendered space," they mean that these platforms are not neutral. The way people use them, what they post, and how they are treated online are all shaped by gender expectations. Anderson et al. (2023) found that teenage girls tend to gravitate toward Instagram and TikTok, while teenage boys are more drawn to YouTube, Discord, and Reddit.

Social media algorithms make things worse by feeding users more of the same kind of content they already engage with, which gradually traps people in gender-specific content bubbles. For many LGBTQ+ individuals, it has actually been a lifeline, a place to find community, share their stories, and connect with others who understand them, especially when those connections are hard to find in real life. These patterns are shaped by algorithmic systems that amplify existing gender preferences, with online interactions frequently mirroring real-world gender expectations (Berger et al., 2022). Kemp (2025) asserted that social media users worldwide are almost evenly split, with about 52% male and 48% female users overall. However, platform-level data shows clearer differences in app use.

Statista's (2024) global social media gender reports show that platforms like TikTok have a slight female majority (around 55–57% female

users in many regions), and Instagram is also relatively balanced but often shows a slightly higher female share (around 50–52% female users depending on the region). In contrast, platforms such as YouTube are used by about 54–56% male users, while Reddit and Discord show a stronger male dominance, with approximately 60–65% male users, especially in gaming and discussion-based communities.

A study by Hannah Klose and Lubna Jebin, which focused on Bangladeshi women's experiences online, found that social media is heavily shaped by male-dominated values. Feminist scholars argue that technology is built within patriarchal systems, and social media is no exception. As a result, women regularly face cyberbullying, hate speech, sexual comments, and gender-based harassment, but these experiences are often brushed off as normal or unimportant, especially in male-dominated online spaces. The study also highlights that misogyny is often normalized on social media, where sexist jokes, sexual remarks, and the objectification of women's bodies are treated as humor. Participants shared that such abuse is often minimized: Aparajita said sexualized comments are not seen as violence in society, Ira noted that friends told her she was overreacting, and Mitu questioned whether online behavior could even be called harassment. These responses show how social norms minimize women's experiences and create confusion about what counts as abuse.

Furthermore, gender stereotypes and the way people express themselves on social media are often the reason behind how they are treated. Even when people try to follow social expectations, they are not fully safe from cyberbullying. The Objectification Theory

developed by Fredrickson and Roberts (1997) explains that women in media are often seen as objects and are judged mainly by their physical appearance instead of their skills or ideas.

Drawing on Kandiyoti's (1988) concept of Patriarchal Bargaining, Hannah Klose and Lubna Jebin (2023) found that women make conscious choices to protect themselves while staying active online. Their strategies fall into three patterns: careful self-presentation by choosing appropriate photos and avoiding controversial posts; self-protection and silence by ignoring abusive comments; and active resistance, such as blocking, unfollowing, and reporting abusers to control their digital space. This issue becomes more serious when we look at intersectionality, a concept introduced by Kimberlé Crenshaw. It means discrimination can happen in many ways at the same time, such as gender, sexuality, and identity together. For example, Korean actress and singer Sulli died in 2019 after facing strong and repeated cyberbullying online, which showed how harmful online hate can be.

In Nepal, Amisha Parajuli faced heavy trolling on TikTok after supporting former Prime Minister K. P. Sharma Oli, and many believe the reaction might have been different if she were a boy. In contrast, actor Anmol K.C. is mostly judged for his acting skills. There were also criticisms of Balen Shah for abusive language in his earlier rap battles affecting women and Gender and Sexual Minorities (GSM). Overall, social media acts as an open space where both men and women can face judgment, criticism, and harassment depending on how they express themselves.

Similarly, Alfayez et al. (2017) took an interesting approach to understanding gendered

spaces by using social media data to map how men and women move through the city of Riyadh in Saudi Arabia. Researchers used an algorithm to identify whether Twitter users were male or female based on their first names and analyzed more than 120,000 geotagged tweets from late 2016 to early 2017. They combined this data with location information from Foursquare to understand which places, such as restaurants and shops, were visited by each gender in Riyadh, Saudi Arabia. The results showed that men and women used the city very differently, with some areas mostly male and others mostly female. This pattern reflects strong gender segregation in Saudi society.

Case Laws, Legal Frameworks, and Mitigating Measures

Tickle v. Giggle for Girls Pty Ltd (No 2) (2024, Australia) highlights how discrimination can also happen on digital platforms. In the *Tickle* case, the Giggle App, created by Sally Grover as a women-only online space, excluded a transgender woman. *Tickle* then filed a case under the Sex Discrimination Act (1984), raising the question of whether transgender people are protected from discrimination under the law. In the *Liapes* case, Samantha Liapes noticed that while using Facebook, she was not seeing certain life-insurance advertisements. These ads were targeted only to younger users or men, so Facebook's system filtered her out based on age and gender. At first, the court supported Facebook, but later the appeal court said the platform is not just a passive space because it controls who sees ads. Together, these cases show that inequality online can happen not only because of users but also because of how platforms and their algorithms work.

To address these issues, the Electronic Transactions Act 2008 of Nepal is one of the main laws used to deal with cybercrime. According to Section 47 of this act, posting illegal, abusive, or harmful content online can lead to punishment. A person can be fined up to NPR 100,000 or jailed for up to five years. In addition, the Directives for Managing the Use of Social Networks 2023 require social media companies to register in Nepal so that complaints can be handled more easily, and platforms can be held responsible. People who face online harassment can report the case to the Nepal Police Cyber Bureau through their online portal or by visiting a nearby police station.

Conclusion

Social media is not a neutral space. It is shaped by gender through social norms, cultural expectations, patriarchal structures, and algorithms. This article has shown, using research, data, legal cases, and real examples, how gender affects people's experiences online, especially women and LGBTQ+ users. Online, we see two things at the same time. On the one hand, inequality continues through harassment, misogyny, and unequal treatment. On the other hand, social media also becomes a space for resistance and change, showing attempts to challenge these problems. So, the key question is: what can be done? There is no single solution. Platforms need to create safer designs, improve algorithms, and support inclusive spaces. Users also have a role to play by protecting their privacy, reporting harmful behavior, and being mindful of what they share. Overall, making social media fairer takes effort from everyone. Small changes together can help turn it into a safer and more balanced space for all users.

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Feminization of Primary Education: Gendered Structures, Occupational Dynamics, and Socio-Cultural Implications

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Abstract

The feminization of primary education is a global phenomenon characterized by the increasing predominance of women in teaching, particularly at the primary school level. This study understands feminization as a complex process shaped by socio-cultural norms, economic factors, and institutional frameworks. Drawing on feminist theory and social role theory, it examines how teaching has been framed as a gendered profession centered on care and nurturing. Using a qualitative analysis of secondary data, the study identifies key factors, including caregiving expectations, the declining status of the profession, and workforce dynamics within teaching and learning practices. Although feminization expands employment opportunities for women and contributes to supportive classroom environments, it may also contribute to the devaluation of the teaching profession and reduced gender diversity within the workforce.

Keywords: gendered roles, primary schooling, feminization, teaching career, occupational separation

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Introduction

Globally, primary education systems have witnessed a consistent rise in women's participation, leading to what is often referred to as the feminization of teaching. This shift reflects broader transformations in educational development, labor market dynamics, and gender relations (Kammermeier et al., 2025). Feminization goes beyond a mere numerical change; it encompasses a cultural and institutional process that influences how teaching is defined and valued in society (Griffiths, 2006). At a basic level, teaching is frequently associated with feminine traits such as care, emotional engagement, and nurturing.

Female teachers occupy the vast majority of primary classrooms and play an important role in fostering supportive, patient, and emotionally responsive learning environments. These experiences reinforce the understanding of teaching as more than simply the delivery of knowledge, emphasizing its relational and affective dimensions. At the same time, the relative scarcity of male teachers reinforces

the perception that teaching, particularly at the primary level, is a profession best suited to women. Such everyday experiences illustrate how gendered professional expectations are subtly reproduced and normalized within the educational system.

Social role theory suggests that individuals internalize these patterns through continuous exposure to gendered divisions of labor (Eagly & Wood, 2012). These perceptions stem from socialization processes that predominantly assign caregiving roles to women (Oakley, 1972).

These dynamics are particularly pronounced in contexts where teaching closely aligns with cultural expectations of women's roles within families and communities (Shrestha et al., 2018). Although the feminization of the teaching workforce has expanded women's access to employment, it has also contributed to the perception of teaching as a lower-status profession (UNESCO, 2023). Consequently, feminization can be understood as a structural phenomenon shaped by cultural norms and institutional conditions.

Literature Review

Gender-Based Occupational Division

Gender-based occupational division is largely influenced by socially constructed norms rather than inherent biological differences. Gender roles are shaped through socialization processes that typically encourage women to adopt nurturing and caregiving roles while assigning men to positions of authority and leadership (Oakley, 1972). In a similar vein, Connell (2009) contends that institutional structures perpetuate these patterns by embedding gendered expectations within social and organizational systems. Consequently, such practices contribute to the predominance

of women in care-oriented professions such as teaching.

Social role theory provides additional insight into how these patterns are sustained. Eagly and Wood (2012) suggest that individuals develop beliefs about appropriate careers by observing gender distributions within society. Over time, these observations become ingrained and influence both career choices and hiring practices. In primary education, the emphasis on emotional labor and caregiving reinforces the perception that teaching is inherently a woman's profession. This perception limits gender diversity and perpetuates occupational segregation.

Feminization and Occupational Status

The increasing presence of women in the teaching profession is closely associated with its declining social and economic status. As education systems expand, teaching becomes more accessible; however, it simultaneously loses some of its prestige (Stromquist, 2007). Apple (2014) further argues that policy reforms emphasizing accountability and standardization have increased workloads and reduced professional autonomy, contributing to a decline in occupational recognition.

Economic conditions also play a crucial role. Low salaries, limited opportunities for career advancement, and significant administrative burdens discourage men from entering and remaining in the profession (Ingersoll & Merrill, 2011). Morris (2005) argues that as certain occupations decline in status, they often become feminized, reflecting societal assumptions about the kinds of work considered suitable for women. UNESCO (2023) further notes that teacher shortages are frequently addressed through increased recruitment of women, a strategy that

reinforces the perception of teaching as “women’s work.” Together, these dynamics create a cycle in which the feminization of the profession and its devaluation mutually reinforce one another.

Motivations for Entering Teaching

The motivations for pursuing a career in teaching are shaped by both personal values and the structural conditions surrounding the profession. Research (OECD, 2023) indicates that individuals are attracted to teaching primarily by intrinsic motivations, such as the desire to contribute to society and support children's development. However, these motivations are also influenced by gendered expectations embedded within social institutions. Richardson and Watt (2006) contend that teaching attracts individuals whose values align with care-oriented and altruistic goals.

Job stability and the ability to balance work and family responsibilities are also important factors, particularly for women (Heinz, 2015). In contexts where alternative employment opportunities are limited, teaching emerges as a practical and socially acceptable career option. Consequently, motivations are not solely personal; they are shaped by broader socio-cultural and economic frameworks.

Empirical Review

Empirical studies indicate that the feminization of teaching is a global phenomenon that varies across contexts and is influenced by social, economic, and institutional factors. Griffiths (2006) argues that the increasing number of female teachers strengthens supportive classroom relationships but may also contribute to a lower perceived status of the teaching profession. Women are more likely to pursue teaching because of intrinsic motivations, such as a desire to care for others, contribute to

society, and work with children; however, these choices are significantly shaped by societal expectations (Kammermeier et al., 2025).

Neupane (2022) notes that female teachers in rural schools in Nepal often face gender bias, yet they frequently employ more supportive teaching approaches that enhance student engagement. Meanwhile, low salaries, limited opportunities for career advancement, and cultural expectations discourage male teachers from entering the profession, further worsening the gender imbalance in South Asia (Khanal & Phyak, 2021).

These studies suggest that the growing presence of women in the teaching profession is associated with a gradual decline in the social status of teaching. More broadly, empirical evidence indicates that feminization results from underlying cultural values, working conditions, and institutional practices rather than being merely a straightforward numerical increase in the number of women teachers (Nieminen, 2020).

Nepali Context

In Nepal, the increasing presence of women in teaching reflects the influence of cultural norms and institutional factors. Teaching is often regarded as an appropriate career choice for women because it aligns with societal expectations related to caregiving and domestic responsibilities. This has led to a rise in women’s participation in the profession, particularly in rural areas where employment opportunities are limited (Neupane, 2022). Nevertheless, significant structural challenges remain. Low salaries, limited opportunities for career advancement, and difficult working conditions discourage male participation in the profession.

Furthermore, although educational policies have expanded access to teaching positions, they have not substantially improved working conditions or addressed gender disparities (UNESCO, 2023). Consequently, the increasing number of women in the teaching profession has not been accompanied by corresponding improvements in workplace equity or professional status.

Theoretical Framework

This study utilizes feminist theory and social role theory, which together provide a comprehensive framework for understanding the feminization of primary education. Feminist theory conceptualizes feminization as an outcome of structural inequality embedded within patriarchal systems, in which caregiving professions are routinely undervalued in comparison to male-dominated fields (Griffiths, 2006). From this perspective, teaching, particularly at the primary level, is not inherently “women’s work” but is socially constructed as such through historical, cultural, and institutional factors that associate women with caregiving, emotional labor, and domestic responsibilities.

Liberal feminist perspectives emphasize that unequal access to opportunities and persistent gender stereotypes shape career trajectories, leading to a higher proportion of women in teaching and fewer men. Critical feminist perspectives, however, argue that economic and institutional structures contribute to the lower status, reduced pay, and limited recognition of professions dominated by women, thereby perpetuating gender inequalities in the workplace (Griffiths, 2006). Social role theory complements this perspective by explaining how gender-based societal expectations are learned and maintained through socialization.

Eagly and Wood (2012) assert that individuals develop beliefs about appropriate social roles by observing existing gender distributions in society, which gradually become normalized. In primary education, the predominance of female teachers reinforces the association between teaching and nurturing, influencing both career choices and public perceptions of the profession. Together, these theories demonstrate that feminization is shaped by structural conditions and reinforced through cultural norms, ultimately affecting professional identities and employment patterns.

Methodology

This research employs a qualitative interpretive approach grounded in the analysis of secondary data. Relevant literature on the feminization of teaching was reviewed and subjected to thematic analysis to identify patterns related to its causes, effects, and significance. This approach facilitates an in-depth understanding of the structural and cultural factors shaping the feminization of primary education.

Results and Discussion

Socio-Cultural Factors

Feminization is heavily influenced by cultural norms that associate women with caregiving roles. Teaching is frequently viewed as an extension of maternal responsibilities, thereby perpetuating gendered occupational segregation (Griffiths, 2006). These norms are reproduced through socialization processes that establish socially acceptable roles for both men and women (Oakley, 1972).

Economic Factors

Economic conditions play a crucial role in promoting feminization. Low salaries, limited incentives, and restricted opportunities for

career advancement reduce the attractiveness of teaching for men, thereby contributing to gender imbalance within the profession (OECD, 2023). These financial constraints influence career choices and reinforce gender-based divisions of labor.

Classroom Implications

Feminization contributes to emotionally supportive learning environments, as female educators are often associated with care-oriented pedagogical approaches. However, it may also reinforce the perception that teaching is inherently a feminine role rather than a profession based on skills and expertise (Acker, 1995). Such perceptions can limit occupational diversity and strengthen gendered assumptions among learners, potentially influencing their own career aspirations.

Nepal-Specific Dynamics

In the Nepali context, classroom interactions and teacher identities are shaped by gendered norms. Educators operate within broader social structures that influence teaching practices and reinforce traditional gender roles (Neupane, 2022). These dynamics illustrate the close relationship between cultural expectations and institutional frameworks.

Conclusion

In Nepal, the feminization of primary education is a complex phenomenon shaped by structural inequalities, cultural values, and institutional developments. While feminization has increased women's participation in education and fostered supportive learning environments, it has also reinforced gender-based occupational segregation and contributed to the declining status of teaching as a profession.

Rather than viewing feminization as simply positive or negative, it should be understood

as a reflection of deeper gendered structures within society. Policy interventions should focus on improving teachers' working conditions, enhancing professional recognition, and promoting gender diversity within educational systems. Ultimately, addressing feminization requires meaningful structural changes in how teaching is valued, organized, and perceived in society.

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Nepal Reimagined: Redrawing Tourism Beyond the Postcard



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Nepal is globally known for its breathtaking Himalayas, rich cultural heritage, and spiritual significance. From Mount Everest to Lumbini, the birthplace of Lord Buddha, the country possesses a strong identity as a unique tourism destination. However, in today's rapidly evolving global tourism industry, traditional recognition alone is no longer sufficient.

Modern tourists seek experiences rather than merely destinations. They look for sustainability, authenticity, adventure, learning, and meaningful engagement. In this context, Nepal has a rare opportunity to redefine its tourism future. With the emergence of a stable government and an increased focus on development, tourism can be transformed into a powerful driver of national growth. This transformation requires strategic planning, investment in infrastructure, effective marketing, and the diversification of tourism products beyond traditional offerings.

Moving Beyond Traditional Tourism

For decades, Nepal's tourism industry has primarily focused on trekking, mountaineering, and pilgrimage-based travel. While these sectors remain strong pillars of the industry, overdependence on them limits overall growth.

Global tourism trends now emphasize:

- o Experiential tourism
- o Eco-friendly and sustainable travel
- o Cultural immersion
- o Educational and research-based tourism

Nepal must shift from being a "sightseeing destination" to an "experience-based destination," where visitors actively engage with nature, culture, and local communities.

National Marketing and Global Branding

One of the most important aspects of tourism development is effective national marketing and branding. Despite Nepal's natural and cultural richness, its global tourism marketing remains limited and fragmented.

A strong national branding strategy should:

- o Present Nepal as a diversified, year-round destination
- o Highlight experiences beyond mountains and trekking
- o Promote digital marketing through social media platforms
- o Collaborate with international influencers and media organizations
- o Ensure unified messaging at global tourism fairs

A consistent identity, such as "Nepal: Beyond the Himalayas, Beyond Expectations," can help reshape global perceptions and attract a wider range of tourists.

Budget Allocation and Government Prioritization

Tourism development requires strong financial commitment and policy prioritization.

A stable government provides the right environment for long-term planning and consistent investment.

Key areas for budget allocation should include:

- o Tourism infrastructure development
- o Airport modernization and expansion
- o Preservation of cultural heritage sites
- o Training and capacity building in hospitality services
- o Digital transformation of tourism systems

Tourism should be viewed as an economic investment rather than an expense, as it directly contributes to foreign exchange earnings, employment generation, and regional development.

Infrastructure Development

Infrastructure is the backbone of a successful tourism industry. Without proper facilities, even the most attractive destinations remain underdeveloped.

Nepal must focus on

- o Modernizing international and domestic airports
- o Improving road connectivity to remote destinations
- o Developing quality accommodation standards in both rural and urban areas
- o Ensuring reliable electricity, internet, and communication systems
- o Strengthening emergency and safety services for adventure tourism

Efficient infrastructure ensures accessibility, safety, and comfort for tourists, all of which directly influence their overall experience.

Identification of Regional Tourist Destinations

Tourism development must be decentralized to ensure balanced national growth. Every province in Nepal possesses unique tourism potential that should be systematically identified and developed.

- o **Koshi Province:** Mountain tourism, tea gardens, and ethnic diversity
- o **Madhesh Province:** Religious tourism, Mithila art, and cultural heritage
- o **Bagmati Province:** Heritage sites, urban tourism, and spiritual circuits
- o **Gandaki Province:** Adventure tourism, trekking, lakes, and nature-based tourism
- o **Lumbini Province:** Buddhist pilgrimage and peace tourism
- o **Karnali Province:** Untouched natural beauty, rural tourism, and trekking
- o **Sudurpaschim Province:** Eco-tourism and culturally rich rural experiences

A regional tourism master plan can help distribute the benefits of tourism across the country and reduce overdependence on a few popular destinations.

Agriculture and Rural Tourism

One of the most promising yet underutilized sectors in Nepal is agri-tourism. With a large rural population and traditional farming systems, Nepal can offer visitors unique agricultural experiences.

Agri-tourism opportunities include:

- o Farm stays in rural villages
- o Participation in farming activities such as planting and harvesting
- o Experiencing organic food production
- o Traditional cooking and exploration of local cuisine
- o Cultural exchange with rural communities

This form of tourism not only diversifies tourism products but also supports rural income generation and promotes sustainable agriculture.

Aviation and Accessibility

Tourism growth is closely linked to aviation development. Airports are the first point of contact for international visitors, making them crucial in shaping impressions of the country.

Improving air connectivity, expanding international routes, and enhancing airport services will significantly increase tourist inflows. Regional airports can also help distribute tourism beyond major cities and promote remote destinations.



Emerging Opportunities in Tourism

Nepal has several emerging opportunities that can redefine its tourism industry:

- o Eco-tourism and conservation-based travel
- o Expansion of adventure sports (rafting, paragliding, and biking)
- o Educational and research tourism
- o Wellness and spiritual tourism
- o Digital and virtual tourism experiences
- o Community-based homestay programs



These opportunities can help Nepal diversify its tourism identity and reduce dependence on a single tourism model.

Key Challenges

Despite its strong potential, Nepal faces several challenges:

- o Weak infrastructure in remote areas
- o Inconsistent service quality standards
- o Environmental degradation in popular destinations
- o Limited global marketing reach
- o Lack of skilled human resources in the tourism sector
- o Gaps in policy implementation

Overcoming these challenges requires collaboration among the government, the private sector, and local communities.

Conclusion

Nepal stands at a crucial stage in its tourism development journey. With political stability and a renewed national focus, the country has a significant opportunity to transform its tourism sector into a diversified, sustainable, and globally competitive industry.

By strengthening national marketing, improving infrastructure, allocating adequate budgets, identifying regional destinations, and promoting agri-tourism, Nepal can expand its tourism sector far beyond mountains and monasteries.

The future of Nepal's tourism lies in its ability to offer authentic, meaningful, and diverse experiences. If properly planned and executed, Nepal will not only remain a destination of natural beauty but also emerge as a world-class center for experiential, sustainable, and innovative tourism.

Deep Learning in IoT: A Transformative Convergence



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Introduction

The convergence of deep learning with the Internet of Things (IoT) represents one of the most transformative technological advancements of the 21st century. This work explores key integration points between deep learning and IoT hardware, sensor technologies, and embedded systems. It highlights recent innovations, real-world applications, challenges, and future directions, providing a comprehensive overview of the potential and impact of deep learning-enhanced IoT systems.

The rapid proliferation of IoT devices has led to the generation of massive volumes of heterogeneous data. This explosion of information necessitates intelligent systems capable of real-time data analysis and decision-making. Deep learning (DL), a branch of machine learning known for its layered neural networks, offers a powerful tool for extracting insights from complex data.

The fusion of deep learning and IoT enhances device intelligence, enabling applications such as predictive maintenance, smart cities, autonomous vehicles, and personalized healthcare. This work

examines the technological advances that make this integration possible and the architectural designs that support deep learning in resource-constrained IoT environments.

IoT Hardware and System Architectures for Deep Learning

Hardware Design Challenges and Innovations

IoT devices traditionally suffer from limited computation, memory, and power capacity. The deployment of deep learning algorithms requires specialized hardware:

- o **ASICs/TPUs:** Custom-designed chips for deep learning tasks, offering high efficiency.
- o **FPGAs:** Reconfigurable hardware suitable for adaptable DL model deployment.
- o **SoCs:** Combine CPUs, GPUs, and neural processing units for compact integration.
- o **Model Optimization:** Techniques such as pruning, quantization, and distillation reduce model size without compromising accuracy.

System Architecture

Effective deployment of deep learning in IoT systems typically involves a three-tier architecture:

- o **Edge Devices:** Perform local inference, reducing latency.
- o **Communication Networks:** Use 5G and LPWAN for efficient data transfer.
- o **Cloud/Fog Computing:** Offload intensive computation and training tasks.

Table 1
Comparison of Hardware Platforms for IoT Devices

Platform	Performance	Energy Strategy	Use Case
ASICs/TPUs	High	Optimized design	Autonomous Systems
FPGAs	Moderate	Reconfigurable	Industrial IoT
SoCs	Balanced	Integrated tuning	Smart Devices
CPUs	Low	Software optimized	Prototyping

Architectural Models

- o **Centralized:** High computation in the cloud, low latency tolerance.
- o **Hierarchical:** Mixed edge/cloud for balanced performance.
- o **Distributed:** Peer-to-peer networks with decentralized intelligence.

Sensor Technologies Enhanced by Deep Learning

Advanced Sensors

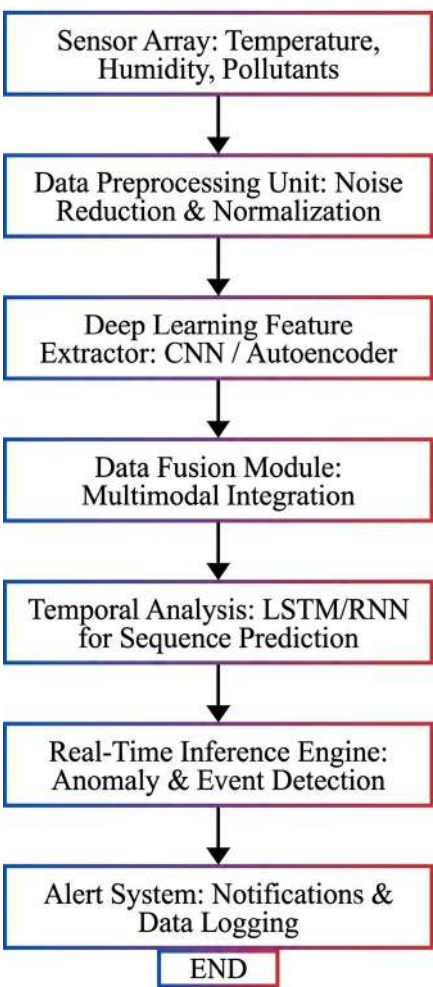
- o **Multimodal Sensors:** Integrate visual, audio, and thermal data.
- o **Advanced Imaging:** LiDAR, hyperspectral sensors improve perception.
- o **Wearables:** Real-time health and environment monitoring.

Data Processing Techniques

- o **Noise Reduction:** CNNs help denoise sensor signals.
- o **Dimensionality Reduction:** Autoencoders and PCA streamline data.
- o **Sequence Modeling:** LSTMs and GRUs predict temporal trends.

Figure 1

Sensor Data Fusion Workflow with Deep Learning



Embedded Systems and Real-Time Optimization

Constraints in Embedded Environments

- o **Limited Processing:** DL requires optimized matrix operations.
- o **Energy Usage:** Battery-powered systems demand low-energy inference.
- o **Memory Limits:** Models must fit in tight RAM and ROM budgets.

Optimization Strategies

- o **TinyML:** Lightweight models for microcontrollers.
- o **Model Compression:** Quantization and pruning reduce model size.
- o **Hardware-Software Co-design:** Tailor software to devise capabilities.

Challenges and Future Trends

Current Limitations

- o Security and privacy risks.

- o Data heterogeneity and integration complexity.
- o Standardization and interoperability issues.

Future Directions

- o **Neuromorphic Computing:** Brain-inspired systems for low-power DL.
- o **Federated Learning:** Decentralized training on distributed IoT data.
- o **Explainable AI:** Enhancing model transparency for critical applications.

Conclusion

Deep learning and IoT together herald a new era of smart, autonomous, and context-aware systems. By enabling real-time data processing and adaptive decision-making, this convergence is set to redefine how we interact with technology. Continued innovation in hardware, sensors, and embedded intelligence will unlock the full potential of this transformative integration.



Jeebika Shahi
NEB 2082 Batch

Together

We walk along together.
We share a laugh, too.
The world is more beautiful.
Because I am with you.
You are my best friend
The one I love to see
I'm so glad you are here.
And staying close to me.

I like the way you talk to me
I like the things you say
You make me happy
In a very special way.

From Conflict to Cost: How Middle East Tensions Drive Oil Prices and Shape Nepal's Economy



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When the Middle East breaks a sweat, the global economy catches a fever. It is the world's most sensitive thermostat: one spark of conflict there does not just ignite a region—it sets the global marketplace ablaze through a sharp spike in crude oil prices. Economic shockwaves do not stop at borders; they travel through pipelines and trade routes until a distant conflict becomes a local crisis. For a nation like Nepal, these rising prices are not just statistics on a screen—they are a direct hit to the cost of living, proving that when global giants collide, it is the smaller economies that feel the ground shake the hardest.

Current Middle East Tensions and Global Oil Price Dynamics

The Middle East once again moved to the center of global attention as tensions between Iran, Israel, and the United States of America escalated, raising fears of a wider regional conflict. Military confrontations and rising hostilities created uncertainty across the region, particularly around the Strait of Hormuz, one of the world's most critical oil transit routes. A large share of the global oil supply passes through this narrow channel, making it highly sensitive

to geopolitical risks. Even the possibility of disruption in this area triggered concerns over global energy security.

As tensions intensified, global oil markets reacted sharply, leading to a noticeable rise in crude oil prices. Fears of supply disruptions and increased risk premiums pushed prices upward, resulting in sudden spikes in the market. Although the initial surge has already occurred, uncertainty continues to influence oil price movements. For countries like Nepal, this global shock has translated into higher fuel prices, increased transportation costs, and growing pressure on the overall economy.

Trend of Global Crude Oil Prices (2022–2026)

The movement of global crude oil prices over the past five years tells a story of uncertainty and constant change. After an initial high, prices gradually eased, reflecting a temporary period of calm in global markets. This was followed by periods of fluctuation, showing how sensitive oil prices are to shifting economic and political conditions. However, the most recent trend reveals a sharp rise, reminding us how quickly global tensions can send oil markets into another wave of volatility.

Table 1

Trend of Global Crude Oil Price

Date	Global Crude Oil Price per Barrel (In US dollars)
5-Apr-22	106.64
5-Apr-23	84.99
5-Apr-24	91.17
5-Apr-25	65.58
5-Apr-26	109.03

Nepal's Dependence on Imported Oil and Rising Prices in Nepal

Nepal's heavy dependence on imported petroleum products makes its economy highly vulnerable to global oil price fluctuations. With no domestic production of crude oil, the country relies entirely on imports, primarily through India, for essential fuels such as petrol, diesel, and Aviation Turbine Fuel (ATF). As a result, any increase in global crude oil prices is quickly reflected in the domestic market. Recent rises in international oil prices have already led to higher fuel costs in Nepal, pushing up the prices of petrol and diesel for everyday consumers while significantly increasing aviation fuel costs for airlines. This has not only raised transportation and logistics expenses but has also contributed to broader inflationary pressure across the economy. The situation highlights how Nepal, as an import-dependent economy, directly feels the impact of global energy shocks, turning distant

geopolitical tensions into immediate economic challenges at home.

Trend of Domestic Fuel Prices in Nepal (2022–2026)

The trend of fuel prices in Nepal over the past five years reflects a mix of gradual increases and periodic adjustments, with petrol and diesel showing moderate fluctuations, while aviation fuel declined for a period before surging sharply in the most recent years. This upward movement is not driven by global oil prices alone; the depreciation of the Nepali currency against the US dollar has further amplified domestic fuel costs. As the exchange rate weakened significantly over the years, the cost of importing petroleum products rose accordingly, making fuel more expensive for consumers. Together, global oil price volatility and currency depreciation have intensified pressure on Nepal's energy prices and overall economy.

Table 2

Trend of Domestic Fuel Prices in Nepal

Date	Price per Liter (In Rs.)		
	Petrol	Diesel	Aviation Turbine Fuel (ATF DP)
5-Apr-22	160	143	156
5-Apr-23	175	165	160
5-Apr-24	175	158	136
5-Apr-25	168	156	132
5-Apr-26	202	182	251

Note. Nepal Oil Corporation

Impact on Inflation and the Cost of Living

Rising fuel prices do not remain confined to petrol pumps—they ripple through every corner of the economy, quietly driving up the cost of living. As fuel becomes more expensive, transportation costs increase, making it more

costly to move goods across the country. This, in turn, raises the prices of essential commodities such as food, construction materials, and daily necessities. Products whose production or processing directly relies on fuel, such as locally produced plastics, basic chemicals, and

fertilizers like urea, also become more expensive, further contributing to overall price increases. Businesses likewise face higher operating costs, which are often passed on to consumers in the form of higher prices. For households, the impact is immediate and tangible: higher expenses for travel, food, and basic services, while incomes often remain unchanged. Over time, this creates sustained inflationary pressure that erodes purchasing power and reduces real income. As a result, it becomes increasingly difficult for ordinary citizens to maintain their standard of living, forcing many to adjust their consumption patterns. In this way, rising fuel prices transform a global issue into a daily economic burden for people in Nepal.

Impact on Trade Balance and Foreign Exchange

Rising oil prices place significant pressure on Nepal's trade balance and foreign exchange reserves. As an import-dependent country, Nepal must spend more foreign currency to purchase petroleum products when global prices increase. This leads to a higher import bill, widening the already persistent trade deficit. At the same time, the increased demand for foreign currency to pay for fuel imports puts pressure on the country's foreign exchange reserves. Over time, this can raise concerns about external-sector stability, making the economy more vulnerable to global shocks. In this way, fluctuations in global oil prices not only affect domestic costs but also influence Nepal's overall economic balance with the rest of the world.

Sectoral Impacts on the Nepali Economy

Rising fuel prices do not affect the economy uniformly; instead, their impact is felt differently across key sectors of Nepal's economy. Each sector experiences unique challenges as

energy costs increase, creating a chain reaction throughout economic activities.

Transportation Sector

Higher fuel prices directly increase transportation costs, leading to higher fares for passengers and increased logistics expenses for businesses.

Industrial Sector

Industries face rising production costs due to higher fuel and energy expenses, which can reduce profitability and slow output growth.

Agriculture Sector

Increased fuel costs raise expenses for irrigation, machinery, and the transportation of agricultural products, ultimately contributing to higher food prices.

Tourism Sector

Rising aviation fuel prices lead to higher airfares, making travel more expensive and potentially reducing tourist arrivals.

Regional Responses to Oil Price Shocks

Across South Asia, governments have responded to rising oil prices with a mix of urgent and innovative measures, reflecting the seriousness of the shock. India moved swiftly by releasing oil from its strategic reserves, cutting fuel taxes, and directing state-owned companies to stabilize supply, thereby acting as a buffer against global volatility. Bangladesh and Pakistan focused on demand-side management by introducing fuel rationing, promoting remote work, and even closing schools to curb consumption, although both continue to face rising inflationary pressures. Sri Lanka, still recovering from its recent economic crisis, has taken a more structural approach by restricting non-essential imports and enforcing cost-

reflective energy pricing under international support programs. These varied responses highlight a common reality: while global oil shocks are unavoidable, countries can adapt through both immediate controls and longer-term adjustments to protect their economies.

Policy Responses and Recommendations

In the face of rising fuel prices and external shocks, effective policy responses are essential to protect Nepal's economy and ensure long-term stability. Although Nepal has taken steps such as cutting fuel taxes and introducing extended weekends to reduce fuel consumption, these measures fall short of addressing the severity of current oil price shocks. While immediate actions can help ease short-term pressure, sustainable solutions require a forward-looking strategy that reduces dependence on imported fuel. By balancing short-term relief with long-term transformation, Nepal can better manage the impact of global oil price volatility and move toward a more sustainable and stable energy future.

Short-Term Measures

The government can adopt temporary interventions such as utilizing fuel-price stabilization funds, ensuring efficient and transparent pricing mechanisms, and promoting demand management through fuel-conservation initiatives and public awareness campaigns. These steps can help cushion the short-term impact on consumers and maintain stability in the domestic market.

Long-Term Strategies

Greater emphasis should be placed on investing in renewable energy sources such as hydropower, promoting electric vehicles,

improving energy efficiency, and diversifying energy supplies. These measures can gradually reduce Nepal's reliance on imported petroleum and strengthen economic resilience.

Conclusion

The story of rising oil prices is ultimately a story of global interconnectedness, where tensions in distant regions such as the Middle East quickly translate into real economic challenges for countries like Nepal. As seen throughout this analysis, fluctuations in global crude oil prices—driven by geopolitical uncertainty and market dynamics—directly influence domestic fuel prices, inflation, the trade balance, and sectoral performance. For an import-dependent economy, these shocks are not merely temporary disruptions but recurring challenges that test economic stability and resilience.

Yet, within this challenge lies an opportunity. Nepal's experience highlights the urgent need to rethink its energy dependence and strengthen its economic foundations. By adopting timely policy responses and investing in long-term strategies such as renewable energy and energy efficiency, the country can gradually reduce its vulnerability to external shocks. In a world where global conflicts can no longer be viewed as distant events, building a resilient and sustainable energy future is not just an option for Nepal—it is a necessity.

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Madan Bhandari Memorial College - My Cherished Memories

A Journey of Growth, Belonging, and Lifelong Connections



Arun Sharma

Former Faculty Member

The Beginning: An Unexpected Turn

“Sometimes, the path you never planned becomes the journey that defines you.”

Life has a way of quietly leading us toward our true calling. I remember the moment clearly. After returning from Birgunj, where I had gone to celebrate Chhath Puja at my uncle’s house, I received a call from Manish. He informed me that Sulakshan was looking for me. When we met, he asked a simple yet life-changing question:

“We are looking for a Computer Teacher. Do you want to build your career in teaching?”

Ironically, I had always believed I would never become a teacher. Yet, that day, I said yes.

On 25 November 2001, I stepped into Madan Bhandari Memorial College (MBMC) for the first time. Back then, it was a modest red building in Ratopool, with limited infrastructure but immense potential. I still recall meeting Chintamani Sir and greeting Chiranjibi Sir, who soon guided me into conducting practical lab classes. Nervous and unsure, I began what would become a remarkable 22-year journey.

In my early days, I used to come only during my class time, complete my lab work, and quietly leave. I felt shy and somewhat disconnected. Slowly, with time and the warmth of colleagues like Deepa, Pushpa, and others, I began to feel a sense of belonging. Those initial hesitations gradually transformed into a deep-rooted attachment.

Fun, Fellowship, and a Sense of Belonging

“MBMC was never just a workplace; it was a family.”

If there is one defining strength of MBMC, it is its people. We were more than colleagues—we were a family. From tea and lassi breaks outside the college to long creative discussions, every moment strengthened our bond. The famous, almost everyday late-night idea sessions, casual gatherings, and shared laughter became part of our daily rhythm.

My spouse used to say, “What if we don’t have such conversations even for a day?” I fondly remember organizing dinner programs at my home to celebrate newly married colleagues and welcome friends returning from abroad. Seeing almost the entire faculty attend my wedding reception, arriving together in the college bus, remains one of the most touching moments of my life.

Our outings were equally memorable: Gosaikunda, Jiri, Sukute, Dumja, Jyamire, Jarsinghpauwa, Kulekhani, Tatopani, Daman, Suryabinayak, and many more. Picnics, “Khasi Katne” programs, musical evenings, and

even post-exam outings created unforgettable memories. Sometimes, colleagues even brought their spouses, making the bond even more familial.

Even today, when I enter MBMC, it feels like stepping into my own home. The warmth, the smiles, and the respect remain unchanged. One thing I deeply value is that throughout my tenure, I never had conflicts with students or colleagues. It was always a joyful, respectful, and collaborative environment—something truly rare and special.

Teaching: From Lab to Leadership

“Teaching was not my plan, but it became my passion.”

My journey began as a Lab Instructor, but with trust, mentorship, and teamwork, I gradually grew into roles as a Faculty Member, Coordinator, and Director. Mentors like Chaitanya Sir, Upendra Sir, and KP Sir, along with the incredible support of my dear colleagues, guided me throughout the journey.

Leading roles were challenging, but the support I received from Prajwal, Santosh, Dev Raj, Pramod, Rajendra, Suvash, Ghanashyam, Ishwori, Poshan, Umesh, Bishnu, Manju, Niruja, Kamala, Binod, Krishna, Ramchandra, Utsab, Damber, Dilip, Romkanta, Jyoti, Kamal, Sitaram, Mahesh, JB, Bhim, Tilakman Sir, and many more was inspiring. They were my backbone and played a vital role in shaping my journey. (Please forgive me if I missed your name!)

I was involved in:

- o Setting up labs and IT infrastructure
- o Developing the college’s first website
- o Designing question papers and academic systems
- o Preparing documents for UGC QAA accreditation

- o Launching the college souvenir “Shweta Shardul”
- o Introducing student databases and digital practices

Most evenings after my office work in Maligaun, I would return to MBMC and continue working late into the night. The environment was so inspiring that we never worked for incentives; we worked out of passion and ownership. It was our sense of belonging.

I even took extra classes for students without expecting anything in return, simply to support their learning.

Beyond academics, I actively organized:

- o Guest lectures, workshops, and orientations
- o Career counseling sessions (including CA pathways)
- o Teacher training programs
- o Musical, poetry, and cultural events
- o MBMC Lecture Series (including online sessions), and many more

Because teaching is not just about instruction; it is about inspiration.

Student Achievements: The Greatest Reward

“The true success of a teacher is reflected in the success of their students.”

Nothing compares to the joy of seeing students succeed. I still remember the pride of achieving a 100% result with my first batch and many batches thereafter. As teachers, we often felt even happier than the students themselves.

From guiding students through academic challenges to helping them transition from interns to entrepreneurs, my role extended far beyond the classroom. Today, many of my students hold esteemed positions in Nepal and

abroad. Whenever I travel outside the valley, meeting former students who greet me with respect and gratitude is one of the most fulfilling experiences.

Even today, they reach out for guidance, and I am always happy to support them.

A Remarkable MBMC Journey of 22 Years

“MBMC was not just where I worked; it was where I grew.”

My association with MBMC extended into every aspect of the institution. I contributed to:

- o Academic and operational planning
- o Establishing the BCA program as a leading program
- o IT system development and digital transformation
- o UGC quality assurance processes
- o Publicity campaigns and student outreach
- o Workshops, competitions, and creative initiatives

We introduced innovative promotional ideas like the Intern to Entrepreneur Project, various creative advertising campaigns, and actively participated in college fairs and outreach programs. I was involved in nearly every committee, from quiz competitions and sports events to food stalls and student conflict mediation.

During difficult times, we stood by each other, even offering financial and emotional support to colleagues in need. MBMC was never just a place for earning a salary; it was a platform for growth. Many teachers, including myself, developed professionally here and are now contributing globally.

Personally, MBMC transformed my life. It uplifted me, taught me discipline, and instilled

a strong culture of saving and responsibility. I remain deeply grateful, especially to Chaitanya Sir, for his support.

Pride, Loyalty, and Lifelong Connection

“The strength of MBMC lies in its people, its culture, and its continuity.”

My bond with MBMC is deeply emotional. Whenever I hear negative remarks about the college, it affects me personally, and I instinctively defend it. That sense of ownership comes from years of belonging and contribution.

Even after leaving, I continue to stay connected by:

- o Recommending students for admission and sending students every year
- o Connecting various organizations to the college
- o Organizing programs on emotional health through the Rotary Club of Kathmandu Heights

Because MBMC is not just an institution; it is a part of my identity.

Looking Ahead: A Vision for the Future

“We dreamed together, and we must continue to build together.”

We often envisioned MBMC as a leading pioneer institution and a hub for journalism studies. That vision is still alive and achievable.

To strengthen its future, I believe we must:

- o Build a strong alumni network
- o Encourage innovation and practical learning
- o Strengthen industry collaboration
- o Promote student leadership and clubs
- o Take feedback and implement it
- o Preserve the unique “family culture”

I sincerely urge all teachers, staff, students, alumni, founders, and management committee members to come together and contribute collectively. Let us continue to build and glorify our MBM College.

Conclusion: A Bond That Never Ends

“What I am today is, in many ways, because of MBMC.”

Looking back, I feel immense gratitude for my journey at Madan Bhandari Memorial College. It shaped my career, strengthened my values, and gave me relationships that will last a lifetime.

My CV is proudly enriched by the Best Faculty Award (2063–64 BS) conferred by MBMC. Even today, while speaking at different programs, the name MBMC naturally finds its way into my words. Because MBMC is not just a place where I worked; it is a place that lives within me.

No matter where life takes me, MBMC will always remain my second home.

“Once a part of MBMC, always a part of its story.”

At this proud milestone, I extend my heartfelt congratulations to the entire MBM family on completing 25 glorious years of excellence and achievement. My sincere appreciation goes to all former and current Campus Chiefs, from Ram Kumar Sir to Baburam Sir, as well as the founders, faculty members, staff, and students—past and present—whose dedication and commitment have shaped this remarkable journey.

May the legacy of our MBMC continue to flourish and shine even brighter in the years ahead.



Diya Karki

NEB 2082 Batch

Mom: A Star

I look for you in the quiet mornings,
In the hush before the sun appears,
And sometimes in the softest breeze
I feel you wipe away my tears.
The world still moves,
but I'm slowed by memory,
By the echo of your voice, so kind.
You are gone from this place we walk upon,
But never gone from my heart or mind.
Nights feel longer without your warmth,
But the stars remind me where you are.
Some shine a little brighter now.
I think one of them is you, my star.
If love could build a ladder,
I'd climb to heaven just to see you,
To hug you once more, say all the things.
I whisper now so quietly.
Even though you're far beyond my reach,
Your love still finds its way to me—
In the dreams, in memories, in every hope
In the person you raised me to be.
So until the day I meet you again,
I'll carry your heart within my own.
For a mother's love never fades,
Even when she's gone.

A Brief Review of Learning in Sales and Promotion



Pasang Ongmu Sherpa

BBM 2076 Batch

Student Support Department

Sales and promotion are the heart of every business organization. Sales represent selling products or services to customers according to demand, whereas promotion means informing customers about an offer to encourage them to buy.

Various theories of marketing and consumer behavior were studied during college. However, practical experience provided a clearer understanding of real business problems and their solutions in actual working environments. The journey began in a wholesale grocery store, followed by experience in a food supplement company and a paragliding business, where different sales strategies and business decisions were applied. This journal is based on the learning gained through these experiences, the challenges faced in sales, and how they contributed to personal and professional development.

Objectives

- o To understand real-life applications of sales and promotion practices
- o To connect academic knowledge and practical experience

- o To reflect on how to improve sales using modern methods

Background of Experience

My early exposure to sales began in a wholesale business environment, where customer interaction, product handling, and basic sales activities were observed and participated in. This provided a foundation for understanding how businesses operate and how customer relationships are maintained.

During my experience in a food supplement company, my main involvement was interacting with customers and promoting products through phone calls and social media platforms such as WhatsApp, Instagram, and Facebook. Product benefits were explained, queries were handled, and trust was built so that customers would feel confident while buying the product. Follow-up was also maintained with customers who showed interest in the product. This experience taught me that clear communication and patience are very important in sales, especially when customers are not familiar with the product.

Later, work in a paragliding and tourism company involved more diverse and professional responsibilities, including handling customer inquiries related to paragliding services, explaining packages and pricing, and guiding customers through the booking process. In addition to dealing with individual customers, opportunities were also received to participate in business-to-business (B2B) meetings and support discussions related to partnerships and contracts with travel agencies. This experience helped improve confidence, especially while

talking to people in person and in professional environments.

Along with these roles, skills in dealing with different kinds of customers also improved. At first, nervousness was felt while interacting with customers, but with time and experience, greater comfort and confidence developed. Communication style was adjusted based on the customer's behavior and needs. These experiences helped in understanding that sales is not just about promoting a product or service but also about building relationships, understanding customer needs, and providing the best solutions.

Observations on Sales and Marketing Practices in Nepal

From experience, it was observed that many businesses in Nepal still follow traditional marketing methods such as:

Direct Selling

Direct selling means selling products directly to customers without using middlemen. In my experience, sales were mostly conducted through personal contact, such as calls, visits, and meetings. It helps build trust with customers.

Word-of-Mouth Promotion

Word-of-mouth promotion is when customers share their experiences with others. If they are happy with the product, they recommend it to friends or family. It was noticed that this method is very powerful in increasing sales.

Personal Relationships

Personal relationships mean building trust and good connections with customers. It was observed that customers often buy products because they know or trust the salesperson. Strong relationships help in long-term business.

Lack of Research Before Launching Products

This means launching products without a proper study of the market or customer needs. It

was learned that it is important to conduct proper research on market conditions in order to reach the right customers at the right time.

However, digital marketing is growing slowly. Many businesses use social media, but they are not using it in a very strategic way. This shows a gap between traditional and digital marketing practices in Nepal.

Challenges Faced

Convincing Targeted Customers

It was not always easy to convince customers. Many of them were unsure at first, so product benefits had to be explained patiently according to their needs.

Handling Rejection

Rejection was a regular part of the job. Some customers said no or ignored the offer, but continuous improvement was maintained without taking it personally.

Managing Multiple Customers with Different Mindsets

Every customer thinks differently. Some are quick to decide, while others take time, so adjusting the approach for each one was challenging.

Explaining Products Clearly

At times, explaining product details in a simple and convincing way was difficult, especially when customers were new to the product.

Building Trust in the Initial Phase

In the beginning, it was hard to gain customers' trust. Trust had to be built slowly through honest communication and consistency.

Distribution and Logistics Problems

Sometimes, problems with delivery and distribution made smooth operations difficult.

Reflection on Learning

This experience taught me that sales are not just about selling but about understanding customers and providing the right solutions. It was also learned that patience and communication are very important in sales. In today's business world, combining traditional and digital marketing can work more effectively.



Reetu Pandit
BScCSIT 2079 Batch



Conclusion

Sales and promotion are essential for business success. Through real-life experience, valuable knowledge was gained about consumer behavior, communication, and marketing strategies. Therefore, businesses should not only focus on transactional sales but also on adding value to customers' lives by using modern tools. Overall, it has been a valuable learning journey for future career development.

The Silent Battle: Head, Heart, and Hand

The silvered Head sits on a throne of glass,
Counting the hours as they slowly pass.
It speaks in echoes, cold, bright, and clear,
“You are a titan; there is naught to fear.
The path is mapped, the logic is sound,
Greatness is waiting to be claimed and found.”
It builds a kingdom out of thought and light,
Promising the sun while staring at the night.

But down in the hollow, the Heart starts to moan,
A heavy grey castle of flesh and of bone.
It whispers the shadows, ghosts, and debt,
Drowning the logic in salt and in sweat.
“You are a failure,” the Heart starts to bleed,
“You lack the courage for the life that you need.
The walls are closing, the air is too thin,
You are losing the battle you're trapped within.”

And there in the middle, the Hand is caught fast,
A bridge made of clay that is crumbling at last.
The fingers are trembling, a stutter of skin,
The panic is rising, the tide's coming in.
It reaches for anchors but finds only air,
Caught in the grip of a silent despair.
“I cannot hold it,” the Hand tries to say.
As the world starts to spin and the light fades to grey.

The Head shouts from the glory,
the Heart beats too fast.
A storm in the chest, that was bit not to last.
The palm is a puddle of cold, stinging fear.
where Mind tells the body the end is quite near.
But the hand is the secret, the hand is the key.
It grips the earth just fell, and to be
“It counts every finger, it counts every bone
until the wild heart finds its way back home.”

Online Gambling and the Future Youth



Manoj Kumar Sah
MA JMC 2082 Batch

Introduction

The digital revolution has transformed many aspects of modern life, including entertainment, commerce, and social interaction. One of the most concerning developments within this transformation is the expansion of online gambling. Once limited to physical casinos and betting shops, gambling is now accessible anytime and anywhere through smartphones and computers. This ease of access has significantly increased youth participation, raising serious concerns about addiction, mental health, and social well-being.

Young people are particularly vulnerable due to their developmental stage, susceptibility to risk-taking behavior, and exposure to persuasive online advertising. As online gambling continues to grow, its influence on the future of youth demands urgent academic, social, and policy attention.

The Growth of Online Gambling

Online gambling has expanded rapidly due to technological innovation, globalization, and the liberalization of regulations in many countries. Platforms offering sports betting,

online casinos, poker, fantasy sports, and other betting activities have become mainstream. Social media and gaming platforms often integrate gambling-like features, such as loot boxes and in-game purchases, further normalizing gambling behavior among youth.

The COVID-19 pandemic accelerated this growth as physical gambling venues closed, prompting operators to enhance their online services. As a result, young people became increasingly exposed to gambling content during prolonged periods of online activity.

Youth and Vulnerability to Online Gambling

Youth are uniquely vulnerable to online gambling for several reasons.

Psychological Development

Adolescents and young adults are still developing critical thinking skills and impulse control. The brain regions responsible for decision-making and risk assessment mature later than those associated with reward-seeking behavior. This imbalance increases the likelihood of impulsive gambling and addiction.

Digital Exposure

Young people are highly active online, spending significant amounts of time on social media, gaming platforms, and streaming services. Gambling advertisements frequently appear in these spaces, making exposure common and normalizing gambling behavior.

Peer Influence

Online communities and peer groups can reinforce gambling behavior. Competitive

betting, shared wins, and social validation encourage continued participation, even when losses occur.

Psychological and Mental Health Impacts

One of the most serious consequences of online gambling among youth is its impact on mental health.

Gambling Addiction

Online gambling is associated with higher addiction rates than traditional gambling because of its accessibility, anonymity, and rapid betting cycles. Young people who develop gambling problems often experience loss of control, compulsive behavior, and financial distress.

Anxiety and Depression

Problem gambling is closely linked to anxiety, depression, and emotional instability. Financial losses, guilt, and secrecy can contribute to feelings of hopelessness and isolation.

Suicide Risk

Studies have shown a strong correlation between gambling addiction and suicidal thoughts, particularly among young people facing debt and social pressure. This represents a serious public health concern.

Educational and Career Consequences

Online gambling can significantly disrupt education and future career prospects.

Academic Decline

Excessive gambling often leads to poor concentration, sleep deprivation, and reduced academic performance. Students may skip classes or neglect their studies in favor of gambling activities.

Financial Stress

Many young gamblers use student loans, allowances, or borrowed money to gamble. Accumulated debt can limit educational opportunities and force individuals to abandon academic goals.

Reduced Career Stability

Early gambling addiction can affect long-term employability, work discipline, and financial management skills, reducing career success and economic independence.

Online gambling offers convenience, but that “anytime, anywhere” access is precisely what makes it a double-edged sword. While it may appear to be harmless entertainment on a screen, the digital nature of the industry creates unique and serious risks.

Table 1

Contrast Between Land-Based Casinos and Online Gambling

Feature	Land-Based Casino	Online Gambling
Accessibility	Limited by location/hours	Unlimited
Social Monitoring	Staff and peers can notice distress	Completely private/isolated
Payment Method	Usually cash-based	Credit/Digital (Easy to overspend)
Regulation	Strictly monitored by local laws	Can be hard to track or regulate

Note. Author 2026

High Risk of Addiction

Online gambling presents a high risk of addiction because the barrier to entry is virtually nonexistent. Unlike physical casinos, where individuals must travel and make a deliberate effort to participate, online gambling platforms are accessible directly from smartphones and computers. The speed of play is also much faster online. Users can lose or win money within seconds, creating a powerful “dopamine loop” that is difficult to break.

Gambling alone makes it easier to conceal the habit from friends and family, allowing addiction to escalate without intervention. Furthermore, because users gamble with digital credits or numbers on a screen rather than physical cash, the emotional impact of spending money is often reduced.

Ease of Access

Integration with credit cards and digital wallets makes it dangerously easy to gamble money that one does not actually have.

The “Chasing” Effect

The ease of clicking “replay” encourages many users to attempt to recover losses immediately, often resulting in even greater debt.

Security and Fraud Risks

Not all online gambling platforms operate under proper regulations. The internet hosts many unregulated or offshore gambling sites that pose significant risks.

Unfair Odds

Some platforms use manipulated algorithms that make it extremely difficult for players to win in the long run.

Data Vulnerability

Sharing banking and personal information with unreliable sites increases the risk of identity theft, fraud, and hacking.

Withdrawal Issues

Predatory sites often make depositing money simple while making withdrawals difficult through technical issues, delays, or hidden terms and conditions.

Psychological Impact

The emotional highs and lows associated with gambling can significantly affect mental health.

Anxiety and Depression

Constant financial stress and the secrecy surrounding gambling frequently contribute to severe psychological distress.

Distorted Reality

Long-term gambling can alter an individual's perception of money and work, making conventional methods of earning income seem unattractive or slow.

Social and Family Impacts

The effects of online gambling extend far beyond the individual and often affect entire families and communities.

The Family Trap of Online Gambling

A painful reality is that online gambling rarely harms only one person. Because the activity is hidden behind a screen, the financial and emotional damage often remains unnoticed until it becomes severe. When a family member becomes trapped in gambling addiction, the household commonly experiences a series of interconnected problems.

The Invisible Financial Drain

Unlike some other addictions, online gambling often leaves few visible physical signs. The first warning sign is frequently unexplained financial problems.

Drained Savings

Joint accounts, education funds, and retirement savings may be secretly depleted.

The Debt Snowball

Family members may discover damaged credit ratings if the gambler has opened credit accounts or taken loans in their names.

Utility and Housing Crises

Families sometimes become aware of the problem only after receiving eviction notices or discovering that essential services have been disconnected despite assuming bills had been paid.

The Erosion of Trust

The psychological impact on families is often built on deception and manipulation. Secretive gambling behavior often leads to mistrust, conflict, and emotional strain within families. Parents may struggle to identify gambling problems because of the private nature of online platforms.

The Lying Cycle

To continue gambling, individuals often lie about their whereabouts, activities, and financial transactions.

Blame Shifting

When confronted, gamblers may accuse spouses, parents, or other family members of being controlling or distrustful in an attempt to avoid responsibility.

False Hope

Many gamblers genuinely believe that a future “big win” will solve their financial problems, leading family members to provide “one last loan” in hopes of recovery. As gambling becomes normalized, youth may develop distorted views about money, success, and effort, believing that quick financial gain is achievable without hard work.

The Emotional Burden on Families

Families often live in a state of chronic stress and uncertainty.

The Mood of the Household

The emotional atmosphere of the home may depend on whether the gambler won or lost that day. Temporary excitement may follow a win, while losses often lead to irritability, withdrawal, or even aggression.

Social Isolation

Families may avoid social gatherings or stop inviting people into their homes because of embarrassment or the need to conceal financial difficulties.

How Families Become Trapped: The Cycle

The impact of gambling addiction often follows a predictable pattern:

Discovery

A family member finds evidence of gambling, such as hidden statements or maxed-out credit cards.

The Bailout

The family pays off debts to protect the individual's reputation or credit history, believing the problem is temporary.

Relapse

Because the addiction itself remains untreated, the gambler returns to gambling.

The Deeper Hole

The gambler feels pressure to recover the bailout money, leading to riskier and more frequent gambling.

Economic and Societal Impact

The long-term societal consequences of youth gambling are significant.

Increased Public Health Costs

Problem gambling increases the demand for mental health services, addiction treatment programs, and social welfare support.

Productivity Loss

A generation affected by gambling addiction may experience reduced productivity, unemployment, and economic instability.

Ethical Concerns

The targeting of youth through online advertising raises serious ethical questions regarding corporate responsibility and social justice.

Regulatory and Legal Challenges

Regulating online gambling presents unique challenges.

Age Verification Issues. Many platforms fail to implement effective age-verification systems, allowing underage users to access gambling services.

Cross-Border Operations. Online gambling platforms often operate across national borders, making regulation and enforcement difficult.

Advertising Regulations. Gambling advertisements frequently target sports fans and gamers, groups with high youth participation. Existing regulations are often insufficient to protect young audiences.

A Critical Note on Enabling

In the context of gambling addiction, financial assistance often unintentionally worsens the problem. Providing money to pay gambling debts may remove immediate consequences and make it easier for the individual to continue gambling.

Immediate Protection Measures

If a family suspects that a loved one is struggling with online gambling addiction, several protective steps may help:

Financial Firewalls. Separate bank accounts and remove the gambler's access to joint credit facilities.

Credit Freeze. Place a freeze on personal credit reports and, where appropriate, those of dependent family members to prevent unauthorized borrowing.

Blocking Software. Install gambling-blocking applications such as GamBan or BetBlocker on household devices to restrict access to gambling websites.

If someone is struggling with gambling addiction, support organizations such as Gamblers Anonymous and national gambling helplines can provide assistance, guidance, and pathways toward recovery.

Long-term Preventive Measures and Solutions

Addressing the risks of online gambling requires a multidimensional approach.

Education and Awareness

Schools and universities should incorporate gambling-awareness programs that teach financial literacy, risk management, and critical thinking.

Parental and Community Involvement

Parents and community leaders must be educated about the risks of online gambling and the warning signs of addiction.

Stronger Regulations

Governments should enforce strict age-verification requirements, limit gambling advertising, and hold operators accountable for preventing harm.

Support and Treatment Services

Accessible counseling and rehabilitation services should be made available specifically for young people affected by gambling-related problems.

Youth and a Digital Gambling Era

If left unregulated, online gambling threatens to undermine the well-being and potential of future generations. However, through effective education, ethical regulation, and greater social responsibility, its harmful effects can be reduced. The future of youth depends on creating digital environments that prioritize mental health, economic stability, and long-term development over profit.

The rapid growth of online gambling has emerged as a significant social, economic, and psychological issue, particularly among young people. With increased internet access, smartphone use, and aggressive digital marketing, youth are more exposed to gambling platforms than any previous generation. Online gambling represents one of the most pressing challenges facing modern youth. Its accessibility, anonymity, and aggressive marketing expose young people to serious psychological, educational, and social risks. Without strong intervention, the long-term consequences may affect not only individuals but society as a whole. Protecting the future of youth requires collective action from governments, educators, families, and the gambling industry itself. The digital revolution has transformed many aspects of modern life, including entertainment, commerce, and social interaction. One of the most concerning developments within this transformation is the expansion of online gambling. Once limited to physical casinos and betting shops, gambling is

now accessible anytime and anywhere through smartphones and computers. This ease of access has significantly increased youth participation, raising serious concerns about addiction, mental health, and social well-being.

Young people are particularly vulnerable because of their developmental stage, susceptibility to risk-taking behavior, and exposure to persuasive online advertising. As online gambling continues to expand, its influence on the future of youth demands urgent academic, social, and policy attention.

Online gambling, including simulated gambling features in video games, poses significant risks to youth by acting as a gateway to early addiction through the manipulation of the brain's reward system. It can lead to severe and often hidden consequences, including mental health problems such as anxiety and depression, academic decline, financial difficulties, and, in some cases, suicidal ideation.

Key Effects of Online Gambling on Youth

Mental Health Issues

Increased risk of depression, anxiety, low self-esteem, and suicidal ideation.

Behavioral Changes

Adolescents may exhibit increased aggression, mood swings, withdrawal from family and friends, and greater secrecy regarding device use.

Academic and Social Decline

Poor academic performance, truancy, and loss of interest in hobbies and social activities.

Financial Consequences

Uncontrollable debt, theft, or unauthorized use of parents' credit cards to finance gambling.

Addiction Risk

Early exposure through online platforms, including “gacha” mechanics and similar gaming features, increases the risk of long-term gambling addiction.

Signs of Concern for Parents

- o Unexplained financial shortages or missing valuables.
- o Unusual secrecy, such as quickly closing applications or turning off screens when others enter the room.
- o Sudden and significant mood changes or increased irritability.
- o Declining academic performance or school absenteeism.
- o Difficulty in detecting gambling due to the increasing accessibility of the internet, as adolescents can easily hide applications, bypass restrictions, or delete browsing histories.

The Growth of Online Gambling

Online gambling has expanded rapidly because of technological innovation, globalization, and the liberalization of regulations in many countries. Platforms offering sports betting, online casinos, poker, fantasy sports, and e-sports betting have become mainstream. Social media and gaming platforms often incorporate gambling-like features, such as loot boxes and in-game purchases, further normalizing gambling behavior among youth.

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Peer Influence

Online communities and peer groups can reinforce gambling behavior. Competitive betting, shared wins, and social validation encourage continued participation, even when losses occur.

What You Risk Losing When You Gamble

Gambling can be entertaining, but when it becomes problematic, it can have serious consequences. It can negatively affect both mental and physical health. It may interfere with schoolwork or other important responsibilities and can place significant strain on relationships with family and friends. Furthermore, it can lead to financial difficulties if a person does not gamble responsibly. In short, gambling can make a person's life far less fulfilling than it once was.

Although it is illegal for minors to gamble, young people sometimes participate in activities

that resemble gambling without even realizing it. Gambling addiction is often hidden and particularly dangerous in online environments. It can lead to depression, anxiety, guilt, and shame. Individuals struggling with gambling problems should seek support from family members, friends, counselors, or mental health professionals.

Online gambling can be highly addictive and may lead to compulsive behavior, the pursuit of losses, and the gambler's fallacy.

If You Could Lose, Why Would You Risk It?

The possibility of winning a jackpot is exciting, which is one of the most common reasons people gamble. What many people do not realize, however, is that players are far more likely to lose than to win. Gambling involves risking something of value on an uncertain outcome in the hope of gaining something of greater value.

People gamble for various reasons. Some compete with friends for bragging rights, while others do so to feel powerful or in control. Some view gambling as a distraction from responsibilities, although this is rarely a healthy motivation. Others see gambling as a form of

entertainment, similar to watching videos online or attending a sporting event.

Gambling can occur almost anywhere, not just in casinos and racetracks. It takes place at sporting events, community gatherings, and even within the home through smartphones and other digital devices.

Every gambling habit begins with a first experience. Some people may not even realize they are gambling, such as when participating in raffles or playing bingo for money. If a person experiences “beginner’s luck” and wins the first time, they may mistakenly believe they possess skill, even in games based entirely on chance. It is important to remember that no amount of skill can influence a game of pure chance.

At this stage, individuals can become influenced by what is known as the gambler’s fallacy. This occurs when people begin predicting future outcomes based on previous results. For example, after a series of losses, a gambler may believe they are “due” for a win and continue playing. In reality, this often leads to even greater financial losses because each game remains independent of previous outcomes.



Artificial Intelligence in the Education Sector



Chet Bahadur Darlami

BBS 2078 Batch

Artificial Intelligence (AI) refers to the ability of machines and computer systems to perform tasks that typically require human intelligence, such as learning, reasoning, problem-solving, and decision-making. In recent years, AI has become an important part of the education sector, transforming traditional teaching and learning methods.

One of the major contributions of AI to education is personalized learning. AI systems can analyze students' learning patterns, strengths, and weaknesses and provide customized learning materials accordingly. Miao et al. (2021) emphasize that AI-powered adaptive learning systems enhance student engagement and academic performance by tailoring educational experiences to individual needs. Similarly, the World Bank (2022) notes that AI-driven digital learning platforms help bridge educational gaps by reaching underserved populations. McKinsey and Company (2023) also highlights that AI-powered data analytics assist institutions in improving teaching strategies and resource allocation.

AI also improves access to education, especially in remote and rural areas. Through

online learning platforms, virtual tutors, and AI-powered educational applications, students can access quality education regardless of their geographical location. In addition, AI helps teachers by reducing administrative workloads, such as grading, attendance tracking, and performance analysis, allowing educators to focus more on teaching and student interaction.

Furthermore, AI enhances student engagement through interactive learning tools, simulations, and intelligent tutoring systems. These technologies encourage creativity, critical thinking, and problem-solving skills among students. AI also supports lifelong learning by enabling learners to access educational resources anytime and anywhere.

In conclusion, AI plays a vital role in transforming the education sector by enabling personalized learning, improving accessibility, enhancing student engagement, reducing administrative workloads, and supporting data-driven decision-making. It helps create a more inclusive, effective, and future-oriented learning environment for students at all levels. With the continuous advancement of technology, the role of AI in education is expected to expand further, helping students develop innovative thinking, research skills, and adaptability for the future.

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Impact of Startup Entrepreneurship in Public Economics



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Startup entrepreneurship has become a cornerstone of modern economies, driving growth, innovation, and opportunity across the world (OECD, 2021). The foundation of any successful startup is innovation: the courage to challenge existing systems and introduce ideas that either disrupt old industries or create entirely new ones (Drucker, 1985). Companies like Airbnb, Uber, and Paytm are perfect examples of how innovative thinking can completely transform the way people live and work. Without innovation, a startup is simply another ordinary business with nothing unique to offer the market.

Equally important is the use of technology, which has become the engine that powers modern startups (Ries, 2011). Through tools like artificial intelligence, cloud computing, and mobile applications, even small startups with limited budgets can now reach global audiences and compete with large corporations. Technology also allows startups to move fast, testing ideas, gathering feedback, and improving products in a matter of weeks rather than years, giving them a significant advantage in fast-moving markets (Blank & Dorf, 2012).

One of the greatest contributions of startup entrepreneurship to society is employment generation (World Bank, 2022). Startups not only create jobs within their own teams but also generate demand for suppliers, freelancers, and service providers, creating a wider economic impact. Governments across the world actively support startup ecosystems because of this tremendous job-creating potential, recognizing that startups are among the fastest-growing sources of quality employment for young people (OECD, 2021).

At the heart of every successful startup is a strong customer focus (Blank & Dorf, 2012). The best entrepreneurs do not just build products they like; they obsessively study what their customers truly need and continuously improve based on real feedback (Ries, 2011). Startups that ignore their users almost always fail, while those that build genuine relationships with their customers grow through loyalty and word-of-mouth recommendations, saving costs while building lasting trust.

Finally, all of these elements thrive best within a supportive ecosystem: a network of investors, mentors, incubators, accelerators, and government policies that give startups the resources and environment they need to grow (World Bank, 2022). Startup hubs like Silicon Valley, Bangalore, and Tel Aviv succeeded not by accident, but by carefully building ecosystems where entrepreneurs are supported, collaboration is encouraged, and innovation is celebrated at every level (Drucker, 1985).

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Sushant Adhikari
BBM 2082 Batch

I Keep My Name

I walk where silence cracks and bleeds,
I breathe the night; I feed my needs.
I drink the fire of broken skies,
I laugh at lies, at their disguise.

I speak in colors you cannot see,
I run on stars; I taste the free.
Madness flows, it carries me,
I am the pulse, the shadow, the sea.

I walk through the streets of shattered dreams,
Where nothing is quite what it seems.
The world sleeps tight in hollow cages,
I write my truths on empty pages.

I howl with winds, I dance with flames,
I forge my path without your names.
Chains are dust beneath my stride,
I feel the storm; I do not hide.

I drink the dark, I taste the pain,
I rise from ruins, I break the chain.
Mad? Perhaps—but I know my way,
In chaos I live, in chaos I stay.

I am the echo that cannot die,
The scream, the whisper, the midnight sky.
I claim the night, I own the flame,
Lost your world—but I keep my name.

Mobile Addiction in Nepal: A Growing Concern in Modern Society



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Introduction

Mobile addiction refers to the excessive and uncontrolled use of smartphones that negatively affects an individual's daily life. In Nepal, the rapid increase in smartphone users and the availability of affordable internet services have made mobile phones easily accessible, especially among students and youth (Li & Yang, 2024). While mobile phones support education and communication, their overuse is becoming a serious social and health concern.

Causes of Mobile Addiction in Nepal

Several factors contribute to mobile addiction in Nepal. Widespread internet access provided by Nepal Telecom and Ncell enables extended smartphone use. Social media applications such as Facebook, TikTok, Instagram, and YouTube are among the most commonly used platforms by Nepali youth. Psychological factors, including stress, boredom, peer influence, and excessive freedom, have also been associated with increased smartphone use (Zhang, 2024).

Effects of Mobile Addiction

Evidence shows that excessive smartphone use is associated with poor sleep quality, eye strain, headaches, and reduced concentration (Paudel et al., 2024). Studies conducted in Nepal report that students with higher levels of smartphone use may experience lower academic performance and face mental health challenges (Shrestha, 2025). Socially, excessive smartphone use can reduce face-to-face interaction and participation in offline activities.

Prevention and Control Measures

Research suggests that limiting screen time, avoiding phone use before bedtime, and engaging in outdoor activities can help reduce smartphone dependence (Pirwani & Szabo, 2024). In Nepal, schools and families play a vital role in raising awareness about responsible smartphone use and promoting healthy digital habits.

Conclusion

Mobile addiction is a growing concern in Nepal, particularly among students and youth. While smartphones provide many benefits, their excessive use can have negative effects on physical health, mental well-being, and academic performance. Therefore, promoting responsible smartphone use is essential to minimizing these adverse impacts and encouraging a healthier balance between online and offline activities.

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Tears of a Jester

But it doesn't comfort, only consumes
Coils around my being, suffocating me.

Screams greet my ears
Familiar voices, almost like mine
My body bound to their burden
Like a puppet that forgot
How to cut off its string.

Words are always the ones that cut deep
Not just shallow wounds, they're carving
Scarring my mind and body all the same
Etching the echoes that I cannot silence.

And yet I smile and laugh around
A mask stitched too tightly to remove
Because I am a jester
Cracking under the paint that never breaks
Dying quietly behind borrowed laughter.

On some days, in some moments,
I lay still and stare
Wondering what lies ahead,
Of this shambolic misery I call life.

As I stare at the splashes of colors,
They blend and bleed through the walls
All kinds of thoughts start creeping in
Violence, despair, sorrow, helplessness,
Numbs my chaotic mind.

With my eyes shut tight,
Darkness greets me like an old friend

Transport Entrepreneurship



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Introduction

Transport entrepreneurship refers to the establishment and management of businesses that provide transportation and logistics services for moving people and goods. These businesses include taxi services, freight companies, logistics firms, and ride-sharing platforms. Transport entrepreneurs play a vital role in economic development by improving connectivity and facilitating trade.

According to Choe et al. (2020), innovation and entrepreneurship in the transportation sector have increased significantly due to technological advancements and the emergence of digital mobility services. These developments have created new opportunities for entrepreneurs and improved the efficiency of transportation systems.

Role of Transport Infrastructure in Entrepreneurship

Transportation infrastructure, such as roads, railways, and airports, plays an important role in promoting entrepreneurship. Improved

infrastructure helps businesses access markets, reduce transportation costs, and increase operational efficiency.

Chen and Zeng (2023) explain that better transportation networks encourage entrepreneurial activities by improving access to resources and information. Their study shows that regions with strong transport systems experience higher levels of business growth and development.

Sustainable Transport Entrepreneurship

In recent years, sustainability has become a major focus in transport entrepreneurship. Entrepreneurs are developing environmentally friendly transportation systems and adopting digital logistics solutions.

Negrutiu et al. (2020) state that sustainable transport entrepreneurship includes innovations such as digital freight platforms and efficient supply-chain systems. These approaches help reduce environmental impacts while improving business performance.

Innovation in Transport Business Models

Transport entrepreneurs must continuously adapt to changing market conditions and technological developments. Many companies now use digital booking systems, smart logistics, and customer-focused services.

Kaukab and Bachtiar (2022) highlight that transportation businesses are transforming their

business models to remain competitive, especially after global disruptions such as the COVID-19 pandemic. These innovations improve service delivery and operational efficiency.

Entrepreneurial Skills and Success Factors

Success in transport entrepreneurship requires several important skills, including risk-taking, management ability, and strong networking capabilities. Entrepreneurs must also be able to handle financial and operational challenges effectively.

According to Dhiratanuttdilok and Pooripakdee (2021), successful transport entrepreneurs develop discipline, responsibility, and strategic thinking. These qualities help them overcome challenges and expand their businesses over time.

Conclusion

Transport entrepreneurship is a key driver of economic growth and development. It supports trade, creates employment opportunities, and promotes innovation in the transportation sector. With advances in technology and the increasing demand for efficient logistics services, transport entrepreneurship continues to grow. However, entrepreneurs must overcome challenges such as high costs and intense competition to achieve long-term success.



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Tourism Entrepreneurship in Nepal



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Tourism entrepreneurship is about starting and managing a business in the tourism sector. It includes hotels, travel agencies, adventure services, and cultural projects that support economic growth. Nepal, being home to eight of the world's ten highest mountains, including Mount Everest, has immense potential for tourism entrepreneurship (Nepal Tourism Board [NTB], 2022). The tourism sector contributes significantly to the national economy, accounting for approximately 7.9% of Nepal's GDP and employing over one million people directly and indirectly (World Travel and Tourism Council [WTTC], 2023).

Tourism entrepreneurship creates jobs for guides, drivers, and local artisans, generates income for communities, and encourages innovative services. It also promotes sustainable practices, preserving natural and cultural heritage. For example, community homestay programs in areas like Bandipur and Ghandruk have empowered local residents—particularly women—to earn income while preserving traditional Newari and Gurung cultures. Similarly, eco-tourism ventures in the Chitwan and Bardia National Park regions have generated

sustainable livelihoods while promoting wildlife conservation.

There are different types of tourism businesses: accommodation services such as hotels and homestays; travel agencies and tour operators; adventure and eco-tourism activities such as trekking and rafting; and cultural tourism, such as festivals and heritage tours. Nepal's trekking industry alone serves hundreds of thousands of trekkers annually along routes like the Annapurna Circuit and Everest Base Camp Trek, supporting thousands of teahouses and lodges run by local entrepreneurs.

Successful tourism entrepreneurs need creativity, planning skills, and awareness of sustainable practices. They also face challenges such as seasonal demand, competition, and limited infrastructure. Technology, including online booking and social media, plays an important role in reaching customers and managing businesses efficiently. Platforms such as TripAdvisor and Airbnb have enabled small Nepali tourism entrepreneurs to access global markets at minimal cost.

Notable Examples of Tourism Entrepreneurship in Nepal

Several Nepali entrepreneurs have made remarkable contributions to the tourism sector. Boris Lissanevitch, founder of Yak and Yeti Hotels, is credited as a pioneer who opened Nepal to international tourism in the 1950s. More recently, Ang Tshering Sherpa, president of the Nepal Mountaineering Association, has championed responsible mountaineering entrepreneurship and safety reforms on Everest. In the area of adventure tourism, companies like Ultimate Descents Nepal have built

internationally recognized white-water rafting businesses on the Trishuli and Seti rivers, employing hundreds of local youth.

In conclusion, tourism entrepreneurship connects business, culture, and community development through innovation and proper planning. It benefits the economy and provides memorable experiences for travelers. For Nepal, a country rich in natural beauty and cultural diversity, tourism entrepreneurship represents

one of the most promising pathways for sustainable economic development and poverty alleviation.

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A Gentle, Gradual Fall

In the dance of time, our path crossed the grace,
Not love's immediate embrace, but curiosity
chase.

It wasn't love at first sight,
No, not at least for me.

It was like reading a novel for the first time.
Every page pulls you deeper,
An excitement to know more.

A curiosity burning behind my eyes
A thriller that caught my heart in its hands.

And a sparkling joy in my eyes,
Falling for him was a pleasant surprise.

Falling for him like autumn leaves,
Softly, gently, without sound; into the depths
Where my heart believes, in the magic of love
profound.

I didn't fall in love with him suddenly.

Wait! No, it wasn't a striking realization,
Falling for him was a gradual liberation.

An invitation into a safe refuge,
It was like a comforting and tight hug.

His arms wrap around my heart to the very
centre, his kisses.

warming my heart to the very centre,
Falling in love with him was an honest surrender.

So, let's embrace the unknown ahead,
With an open heart, no fear or dread.

For in the depth of understanding,
I find love's pure, eternal landing.

Falling for him is like a tape playing.

Like in a novel, he looked at me,
Like I was the main character in the canvas of
his book.

And spoke with such a melting voice, I was
flattered by.

He whispered near my ear:

He can cross 7 seas, 7 hills, 10 mountains, and
come back all my way,

Falling for him is like finding overwhelming joy.

Twenty-Two Doesn't Feel the Same



Kristina Hyaunmikha
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OMG, I still can't quite believe that I'm 22,
Somewhere between dreaming a little too much and overthinking almost everything,
I've arrived at this place in life where nothing feels entirely certain,
Yet nothing feels completely wrong either.
These days, I find myself scrolling endlessly through job posts,
Rewriting my future into resumes and cover letters,
Quietly questioning whether I'm falling behind
Or simply moving at a pace that's meant for me,
Even if it doesn't look like everyone else's.
Career, relationships, family—
Words that once felt distant and abstract
Now carry a weight I can feel in my chest,
Like responsibilities slowly settling into who I am becoming.
Love has changed, too,
It's no longer loud or effortless or something I take lightly,
It's softer now, deeper in ways I didn't understand before,
And maybe a little more fragile,
Because I've started to notice things I once ignored—
The tiredness in my parents' eyes,
The way time quietly changes the people I love,
And the unspoken fear that nothing and no one is truly permanent.
Their health has started to matter more than my own at times,
Their well-being becomes something I carry in my thoughts

Even on the busiest days,
 And in caring so much for them,
 I sometimes forget to pause and ask myself if I'm okay, too.
 There are moments when I want attention,
 When I want to be seen, understood, chosen without having to explain myself,
 And yet, in the same breath,
 I crave distance, silence, space away from everyone,
 As if I'm constantly balancing between wanting closeness
 And needing to protect my own peace.
 It's confusing in ways I can't always explain,
 This feeling of being stuck between who I used to be
 And who I'm slowly trying to become,
 Like I'm standing in the middle of a bridge
 That doesn't show me clearly where it ends.
 I'm doing more than I did yesterday,
 Trying harder, pushing myself forward even on days I don't feel like it,
 And still, there are parts of me that remain a little lazy,
 A little tired, a little unmotivated,
 As if growth and exhaustion exist in me at the same time.
 I get confused, I worry, I overthink things more than I should,
 And yet somehow, I still laugh at the smallest things,
 Still find comfort in quiet moments,
 Still choose to be okay even when I don't fully understand everything I'm feeling.
 I'm not as carefree as I once was,
 Life doesn't feel as light as it used to,
 But there's something steady in me that refuses to give up,
 Something that still believes in timing, in destiny,
 In the idea that maybe not having everything figured out
 Doesn't mean I'm lost.
 I've started to understand my worth in ways I didn't before,
 I've begun to value care, effort, and the small, consistent things
 More than grand gestures or empty words,
 And I've finally seen the thin, almost invisible line
 Between losing myself just to keep others happy
 And choosing myself even if it means letting them go.



Gender and Mental Health



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Karuna Neupane
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Introduction

One morning during the COVID pandemic, I (the first author) woke up to a noise near my house. Later, I learned that my neighbour, an uncle, had hanged himself from a tree behind his own home. A few days earlier, he had tested positive for COVID-19. Despite that, he was still seen walking around, smiling, and maintaining a positive mindset. But later, we came to understand that he was deeply mentally stressed. He was afraid of passing the virus to his family, and if that happened, he had no financial means to treat himself or his loved ones.

This tragic incident raises a question: What role does gender play here? Would the situation have been different if a woman had been in my neighbor's place? What if she had tested positive, felt the same fear of infecting her family, and faced the same financial helplessness? Would she have taken the same step? And if she did, what conclusion would people around us have drawn about her suicide? Would they have called her weak? Would they have said she was emotional? Or would they have felt more sympathy and more understanding?

This brings us to a deeper issue: societal expectations. My neighbor (a man) was expected to be strong, to provide, and to protect. When

he could not do those things, he saw no way out. When men fail to meet these expectations, they may feel trapped. In contrast, women are more socially permitted to express emotions and seek help. But a man? A man is taught to suffer in silence. And sometimes, that silence becomes deadly.

This difference raises another question: Do men and women actually suffer differently, or do we simply perceive and respond to their suffering in unequal ways? My uncle showed no outward signs of mental illness; he smiled, walked around, and seemed hopeful. Yet inside, he was broken. This incident, however, also made us wonder: Are men more prone to mental illness than women? Or do men and women suffer differently?

Perhaps the question is not about who suffers more, but about how suffering takes different shapes. Mental health is deeply influenced by gender, although its effects are complex and uneven. Across OECD countries, around one in five individuals lives with a mental health condition at any given time. However, outcomes differ sharply between men and women. In 2023, men were 3.4 times more likely to die by suicide than women, with rates of 17.2 per 100,000 compared to 5 per 100,000. In some countries,

such as Latvia and Poland, this gap rises even further. In contrast, women are hospitalized for self-harm about 1.7 times more frequently than men. Mental health is also closely linked with physical health, as individuals with chronic illnesses report significantly lower well-being scores. At the same time, targeted interventions such as Austria's SUPRA and France's Vigilance have demonstrated that follow-up care can reduce repeat suicide attempts by approximately 24 percent (OECD, 2021).

These contrasting outcomes reflect broader gendered patterns in mental health. Women are more likely to experience common mental health problems, with around 24 percent affected compared to 15 percent of men. They also report higher rates of suicidal thoughts, self-harm, and suicide attempts. Studies suggest that about one in four individuals experience suicidal thoughts, one in ten engage in self-harm, and one in thirteen attempt suicide, with women more frequently represented in these categories. Yet men are nearly three times more likely to die by suicide, indicating the use of more lethal means and leading to a fatal progression from distress to outcome. These differences are closely linked to social expectations, where women are generally encouraged to express emotions and seek help, while men are expected to remain strong and silent. This pattern is also visible among LGBTQIA+ individuals, where high rates of anxiety and depression further highlight how gender and identity intersect to increase vulnerability.

A key factor underlying these differences is the gap in help-seeking behavior. Social roles have traditionally shaped men as less expressive about their emotions, discouraging vulnerability and open communication. As a result, men are

significantly less likely to access mental health services, accounting for only 36 percent of referrals to NHS talking therapies in England. This occurs despite men experiencing severe outcomes such as higher suicide rates, lower life satisfaction, and greater exposure to substance dependence, homelessness, and imprisonment. The stigma surrounding masculinity often prevents men from seeking support, leaving many underserved within mental health systems and highlighting the need for more inclusive approaches (NHS England Digital, 2023).

In contrast, women's mental health is strongly influenced by structural factors such as gender-based violence. Research shows a direct link between exposure to violence and the onset of mental health disorders. More than half of women who experience sexual assault, stalking, or intimate partner violence develop mental health problems within five years, with a significant proportion experiencing conditions such as depression, anxiety, and post-traumatic stress disorder within the first year (de Vries et al., 2007). These findings illustrate how women's distress often manifests through internalizing conditions shaped by lived experiences and social inequalities.

Social roles and diagnostic practices further shape these outcomes. Studies indicate that never-married or divorced men have higher rates of psychiatric admission than women in similar situations, while married women show higher admission rates than married men. These patterns suggest that caregiving responsibilities and emotional labor contribute significantly to women's mental health burden. At the same time, diagnostic bias persists, as women are more frequently diagnosed with depression, while men's distress is often expressed through

substance use or behavioral problems and may be overlooked (Afifi, 2007).

Research in specific populations reinforces the complexity of gender differences. In military settings, women are more likely to report a history of depression and suicidal thoughts, yet they tend to report fewer current symptoms, such as suicidal ideation or a capability for self-harm, compared to men. In contrast, male service members report higher levels of current suicidal thoughts and a greater capacity for harmful behavior, which may help explain higher suicide rates among men. These differences may also be influenced by underreporting among women due to pressure to appear strong in male-dominated environments. Such findings emphasize the need for gender-sensitive approaches to mental health care.

Similarly, gendered expectations shape the recognition of certain disorders. Bulimia nervosa, for example, is more commonly diagnosed in women and is strongly linked to societal pressure surrounding beauty and body image. Constant exposure to unrealistic standards can lead to distorted self-perception and harmful coping behaviors. However, men with eating disorders are often underdiagnosed, as these conditions are widely perceived as affecting only women. This reflects a broader issue in which men's mental health struggles are less visible and less likely to be recognized.

Importantly, these gender differences are shaped more by social and cultural factors than by biology alone. If biological factors were the primary cause, conditions such as postpartum depression would occur at similar rates across cultures. However, research shows that these rates vary widely, from nearly zero to over 60 percent, indicating the strong influence of cultural context (Halbreich & Karkun, 2006).

This perspective becomes even more significant when considering transgender and non-binary individuals. While earlier research focused mainly on negative outcomes such as depression and anxiety, recent studies highlight protective factors, including resilience, community support, and experiences of gender euphoria (Tebbe & Budge, 2022). This shift calls for moving beyond deficit-based models toward a more balanced understanding that recognizes both vulnerability and strength.

Finally, evidence from the COVID-19 pandemic further illustrates these patterns. A longitudinal study in Greece found that suicidal ideation remained relatively stable at 4.72 percent across lockdowns. However, individuals with a prior history of such thoughts were nearly twenty times more likely to experience them again. At the same time, depression and anxiety increased significantly, with women being about 1.8 times more likely to experience depression than men. Protective factors such as resilience, social connection, and acceptance of public health measures played an important role in reducing distress (Efsthathiou et al., 2022). Overall, the literature demonstrates that gender differences in mental health are not simply about prevalence but about how distress is experienced, expressed, and addressed within social and cultural contexts.

Conclusion

The experience of my (the first author's) neighbor's death highlights that mental health cannot be understood purely as an individual or medical issue. It is deeply shaped by gendered expectations, social roles, and cultural norms that influence how distress is experienced, expressed, and responded to. In his case, emotional suffering remained hidden behind

outward signs of normality. His ability to smile and function socially masked an internal crisis, reflecting a broader pattern in which men's mental health struggles often remain invisible until they become severe or irreversible.

This case, therefore, reflects a wider structural issue rather than an isolated personal tragedy. It demonstrates how gender shapes mental health outcomes by influencing who is expected to remain silent, who is encouraged to seek help, and who receives timely intervention. Mental health is not only a clinical concern but also a social one that is deeply embedded in cultural expectations and gender roles.

A gender-sensitive approach is essential for addressing these inequalities. Recognizing how masculinity and femininity shape emotional expression and help-seeking behavior can improve early intervention and reduce preventable deaths. At the same time, acknowledging the diverse experiences of women and LGBTQIA+ individuals ensures that mental health systems are inclusive and responsive to different forms of suffering. Ultimately, understanding mental health through a gendered lens is crucial for building a system in which no one's distress remains invisible until it becomes irreversible.

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Slowing Down



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I wonder when the last time was that I took a breath to see how fast the world around me is moving. I wonder if I've ever enjoyed another sunset like the one that lives purely in my memory. Even if I've grown past the age of 18, I didn't think that it would mean the end of my slow-paced life. I didn't think that I'd only be visiting the outdoors when work called for me.

Where did things go wrong? Where did that familiar feeling go, and how can I feel it once more? I keep asking myself these trivial questions, which lead me to think that I keep on wasting my precious days in this chase for something great. I keep forgetting the bliss of hopeful days and peaceful moments that have long since become that forgotten alley up in town.

After all, what can I even say when I've been the one who keeps chasing these temporary highs? I, myself, keep "living on hold" for some other day, an ideal day when I won't be chasing that imaginary life of mine. In this fast-paced world, I've been running ever since I've felt like an adult. There are no butterflies that flutter across my mind, nor any rainbows or sunshine

that seem to surround my day. It doesn't make it any better, especially when I see my colleagues run farther ahead in their lives. It feels as if I've been left behind, almost forgotten or betrayed. It makes me feel guilty for enjoying whatever few moments of happiness I've felt, expecting more from myself, expecting more hours of labor, better grades, more productivity, and better performance in each area where I feel left behind. I keep on chasing their ideals, neither realizing nor recognizing that they might feel the same.

And maybe these are the reasons why life feels so hurried to me. Maybe that's why it feels as if I've been walking on an accelerating treadmill that never seems to stop. No rest whatsoever, no moment to feel truly alive, and not a single moment worth all that hustle. But these are also the reasons why I value those slowed-down moments, moments that rarely visit my door. Times when I feel like the world just belongs to me, moments when I feel so free, moments when the life within me can say that I am who I'm meant to be. And maybe that's why those slow-paced love stories feel warmer than the rest. That one good novel feels closer than the others. That one random walk becomes an everlasting memory of mine. All because I was blessed, in those moments, with the courtesy of living in the moment. All because of the goodwill of these slow-paced moments that rarely seem to be.

Even today, as I keep staring outside the window, watching the streetlights flicker on and

off on one corner of the road, I still desire the same thing that I've been proclaiming this entire time. I desire these everyday interactions to be warmer than usual. I desire the goodwill of these slow-paced moments, these heartwarming feelings, these peaceful dreams that I am allowed to dream, to be with me. I desire that the world slows down a little and that everyone enjoys this short-lived life of ours and does not simply die bearing the burden of labour their entire life.

I do wonder, though, about how such a world would turn out. A world where no one competes over grades, with no competition for wealth or popularity. A world where everyone enjoys the beauty of the sunrise, not by waking up early to be on their way to their jobs but by waking up simply to enjoy the view. A world where people spend less time on screens and more time being present. Oh wait, I think there actually was such a world not long ago—our own world before this era of artificial intelligence and TikTok. An era when handwritten letters were as valuable

as life itself. A time when love letters were a thing and when owning a TV was, in itself, a sign of being rich. When the same TV provided a dose of entertainment for half the village. That peaceful era when people were more worried about their cow's health than the number of likes and followers they had.

So I guess, after all this contemplation and thinking, I've felt that while life has many more fast-paced temporary highs to offer, and while there are a thousand different reasons to go to war or feel overwhelmed, taking a few moments, even if just to take a breath of relief, is as important as it can be. I feel like slowing down is a courtesy not many of us can afford to have. So if you've ever felt like you're wasting too much time on screens or just wandering around in life with no purpose in mind, at least allow yourself to have a moment's worth of peace because:

“Slowing down to catch your breath doesn't mean stopping entirely.”



My First Experience in China



Alija Dahal
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My first experience in China was truly exciting and unforgettable. In 2024, I traveled to China for a summer camp with 16 of my friends from Kathmandu University, where I am studying the Chinese language. This journey was not only about visiting a new country but also about learning, exploring, and experiencing a completely different culture and lifestyle.

Exploring Hebei

We first arrived in Shijiazhuang City, where Hebei University is located. The university impressed me with its modern and advanced system. Everything was well managed and technology-based. Many academic activities were conducted online, which made learning more flexible and efficient. The classrooms were clean, comfortable, and well equipped, creating a very positive learning environment.

One of the most interesting features of the university was its smart transportation system. Students could use scooters and bicycles inside the college simply by scanning QR codes. This made traveling around the large college very easy and convenient. We also explored facilities like libraries, cultural centers, and activity halls. The teachers were friendly and used interactive

teaching methods, which made learning enjoyable. We also learned about Chinese music and visited museums that showcased China's rich history and culture.

Another memorable part of our time in Hebei was observing the daily lifestyle of Chinese people. Most people finish their dinner early, around 5 or 6 p.m. In the evening, people gather in parks or open spaces in groups to dance or exercise. Usually, there are two or three people leading the group and teaching the steps. People of all ages—young, adult, and elderly—join together happily. This group activity creates a lively and joyful environment. It is not only entertaining but also helps people stay healthy and active. I found this habit very inspiring and unique.

We stayed in Hebei for 10 days, during which we tried different Chinese foods, practiced speaking the Chinese language, and interacted with local people. It was a great learning experience that helped us grow more confident.

Exploring Beijing

After completing our program in Hebei, we traveled to Beijing for six days. Beijing was a beautiful city filled with history, culture, and modern life. We explored many famous landmarks, including the Forbidden City, Bird's Nest, and the Summer Palace. These places were very impressive and helped us understand China's royal history and architecture.

One special thing was that Nepali visitors had free entry to some of these places, which made our experience even more enjoyable and memorable. We also visited the Great Wall of China, which was the highlight of our trip. Walking on the Great Wall was an

unforgettable experience. The view from the top was breathtaking and made me appreciate the greatness of ancient Chinese engineering.

During our time in Beijing, we explored different places, tried local food, and enjoyed the vibrant environment of the city. Every day brought new experiences and excitement.

Overall, my trip to China was full of learning, fun, and unforgettable memories. It helped me improve my language skills,

understand a new culture, and become more confident. Traveling with my friends made the journey even more enjoyable.

In conclusion, my first visit to China was not just a trip but a journey of discovery and growth. Exploring Hebei and Beijing gave me a deeper understanding of China's modern system and rich culture. It will always remain one of the best experiences of my life.



The New King of Entertainment: How the Gaming Industry Conquered the World



Niraj Thapa
BCA 2080 Batch

I have spent more hours than I am willing to admit playing games. And for a long time, I felt like I had to defend that. People in my life treated gaming like a waste of time, something you grow out of, something lesser than reading a book or watching a proper film. But somewhere along the way, the rest of the world caught up to what a lot of us already knew: gaming is not a niche hobby anymore. It is the biggest entertainment industry on the planet, and honestly, I do not think most people have fully processed what that means yet.

The numbers alone still catch me off guard when I look at them. In 2023, the global gaming industry generated around \$184 billion

in revenue. To put that in perspective, the entire global film industry made \$33.9 billion that year, and recorded music brought in \$26 billion, according to the Motion Picture Association and the International Federation of the Phonographic Industry. Gaming did not just overtake those industries; it lapped them. And a huge part of that came from mobile gaming, which alone accounted for \$90.7 billion, driven by the explosion of smartphone use across South Asia, Southeast Asia, and Latin America, according to Newzoo's 2023 Global Games Market Report. Which makes sense to me. I grew up watching people around me who could never afford a console pick up a phone and start playing. That was the door that let everyone in.

What I find genuinely impressive about gaming's business model is how hard it is to break. Films need a blockbuster. Music needs a hit. Gaming just keeps earning from every direction at once: game sales, in-game purchases, subscriptions, merchandise, licensing, and esports. When one thing slows down, something else picks it up. We saw this during COVID-19. Cinemas shut down. Concerts disappeared. The

film and music industries took a real beating. Gaming revenues went up. People were isolated, bored, and desperate for something to do, and games gave them entertainment and a way to stay connected with friends at the same time. I remember that period clearly, and gaming was genuinely one of the things that made it bearable for a lot of people I know.

That said, I would be lying if I said the industry has no problems. Gaming addiction is real, and I think it is worth being honest about that. The World Health Organization formally recognized gaming disorder in 2019, defining it as persistent gaming behavior that starts to damage a person's relationships, work, or daily functioning. Countries like Nepal, South Korea, and China have introduced screen-time restrictions for young people because of it. And I get why. The systems that make games fun—the rewards, the progression, the social loop of playing with others—are also the systems that can make it hard to stop. That tension is not accidental. It is designed into the experience, and the industry should own that more than it does.

Loot boxes and microtransactions bother me too, and I say that as someone who has fallen for them more than once. You spend real money for a randomized reward you may not even want. Researchers and regulators have called this out as exploitative, especially for younger players who do not always understand what is happening. Belgium and the Netherlands took it seriously enough to classify certain loot box systems as gambling and ban them. Beyond that, online toxicity, the lack of diversity in games and in the studios making them, and the environmental cost of running massive gaming infrastructure are all things the industry tends to downplay. I think gaming can be better than it currently is in these areas, and saying that does not mean I love it any less.

One thing that does genuinely excite me is esports. I remember when watching someone else play a game felt like the most boring idea imaginable. Now I understand it completely. There is real skill, real strategy, and real drama in competitive gaming. In 2022, global esports revenues hit \$1.38 billion, with 532 million viewers watching worldwide, according to Newzoo. Stadiums fill up for these tournaments. Traditional sports organizations have started buying into esports teams because they know that is where younger audiences are going. It is not a phase. It is a permanent shift in how people engage with competition and spectatorship.

And here in Nepal, I can see it happening around me. PUBG Mobile, Valorant, and Free Fire are not just games people play casually. There are serious competitive communities built around them, local tournaments with real stakes, and players who are putting in the kind of hours that any professional athlete would recognize. The Nepal Esports Association is pushing for formal government recognition, and I hope they get it. For a lot of young Nepalis, this is not just fun. It is a direction they want to take their lives in, in a country where digital industries are becoming some of the most viable paths forward. That should be taken seriously.

I think what gaming did, better than any other medium, is make you part of the story. You are not watching someone else live an adventure. You are living it. That is a genuinely different relationship between audience and art, and it turns out that billions of people prefer it. The industry has real flaws, and they deserve honest criticism. But its place at the top of global entertainment is not a fluke or a phase. It is the result of giving people something they actually wanted. And if the past two decades are anything to go by, it is only going to become more central to how we live, connect, and spend our time.



The Distance Between a Daughter and Home



Sudikshya Khadka
BScCSIT 2080 Batch

I didn't leave home
Because I stopped seeking my father,
I left because the world demanded
that I learn how to stand alone.
But no one tells you.
How heavy independence can feel
When you're still someone's little girl
On the inside.

Some nights the world sits on my chest
Like a quiet storm,
And the noise of everything
Becomes too much to carry.
And in those moments,
I don't want answers,
I don't want advice,
I just want to sit beside you, Daddy.

The way I used to
When life was smaller
And my worries could be fixed
With one hug.

I imagine resting my head
On your shoulder again,
Holding you tightly
Like time never moved us apart.

And maybe I would whisper,
"Daddy, your little girl is tired."
Tired of pretending she has it all together,
Tired of smiling through days
That quietly breaks her heart.

Because no matter how far I travel,
How much I grow,
Or how strong the world thinks I am
There is still a part of me
that longs for the simple comfort
of sitting next to you in silence,
where I don't have to be brave.

Where can I just be
Your daughter again.
This is the quiet truth
About daughters who live far from home:

We learn to carry the world alone,
But deep inside
We are still that little girl
Who believes her father's hug
Could make everything feel lighter.



I Think of You



Gita Subedi

BBM 2082 Batch

I think of you at times, often, in fact.
 No, really, I think of you when the sun's extra
 Bright on my face, blazing right into
 My pupil.
 I think of you when I burn my finger,
 Simply because I couldn't,
 and I don't let the curtain of my
 Thoughts fall with a closing remark; rather,
 I begin to ponder, all perplexed,
 With my head half-tilted down, and eyes
 Too pensive to even remain shut for
 A Planck time.
 And after a moment, all I'm
 Left with is a musing, being
 Beyond the realm of possibility:
 How were you to watch yourself burn,
 Feel your skin melt,
 All despairing and reluctant,
 Like that of plastic for some absurd
 Pretext and performative piety,
 Religious masochism
 Disguised in the name of "atonement"?
 Sati, I tried, but possibly couldn't imagine
 How blood-curdling it must have been for you

To grieve your lover's death while you were alive,
 With breaths next to him, lying on a deathbed,
 Alive, meanwhile he was in oblivion,
 Cold and dead.
 And you could feel every flicker of fire,
 Stifling you in the sultriest way possible.
 You couldn't complain or inveigh against it,
 Or fight for your life,
 Merely because you
 Were born with a uterus.
 Maybe, and now,
 I pine for the day when the stars are
 Aligned to bring you back to life,
 But this time not just with mere heartbeats,
 But with a soul of deliverance
 That dances to the rhythm of insouciance.
 A soul no longer bound by
 Fatal rituals and norms,
 But free.
 I think of you while you are dead and decayed,
 And utter your name
 Even while your soul
 Has long ceased to be.

No Matter the Distance, I Belong to Achham



Binita Tiruwa
BBS 2082 Batch

In the far-western hills of Sudurpaschim Province lies a quiet, beautiful land called Achham District. It is a place of steep hills, winding footpaths, terraced fields carved like steps into the mountains, and rivers that move with a calm, steady strength. Life there is not rushed; it follows the rhythm of nature—sunrise, farming, festivals, and seasons.

In one small village of Achham, a girl was born into a simple family. Her childhood was shaped by the sound of birds in the morning, the smell of a wood fire in the kitchen, and the sight of her mother working in the fields with quiet determination. She didn't grow up with many luxuries, but she grew up with something deeper—belonging.

Her days were filled with small but meaningful moments: walking long paths to school with friends, laughing under the shade of trees, and listening to elders tell stories about ancestors, courage, and traditions. During festivals like Dashain and Tihar, the whole village would come together to celebrate. Houses were cleaned and decorated, blessings were exchanged, and for a few days, hardship was replaced with joy, music, and togetherness.

The people of Achham were known for their resilience. Life in the hills was not always easy—there were struggles with distance,

resources, and opportunity—but there was also unity. Neighbours helped each other without expecting anything in return. There was a quiet strength in their way of living and a deep respect for tradition, family, and land. In those moments, she felt something she could not yet name: belonging.

But life in Sudurpaschim Province also taught her endurance. The hills were beautiful, but they were also demanding. She saw her parents work until their bodies ached, yet still woke up the next day with responsibility in their eyes. She learned that strength did not always speak loudly—it often lived in silence, in persistence, and in survival.

As she grew older, she left Achham to seek education and new opportunities. The city was different in every way—faster, louder, and brighter, but strangely emptier. She walked on paved roads instead of soil paths, heard hundreds of voices, but missed the true familiarity of her village.

And in the quietest moments, when everything else faded, Achham returned to her.

Not as a place she left behind—but as a feeling she could never leave.

She would often remember the sound of the morning wind in the hills, the taste of simple home-cooked food, and the feeling of walking barefoot on familiar soil. She missed the way people greeted each other with warmth, the slow evenings, and the sense that everyone knew everyone—not just by name, but by heart. She would close her eyes and feel it all again—not from sadness alone, but from love so deep that it had roots.

She was Achhami.

And no matter how far she went, that identity was not something she carried in her mind—it

lived in her blood, in her memories, and in the way she understood the world. Because Achham was not just where her story began. It was the part of her that never ended.

Being Achhami was not just an identity—it was a bond that distance could never break.

Because no matter where life took her, her

heart always found its way back to the hills of Achham.

She feels that being Achhami is a privilege because “it teaches you to adapt to any situation and to keep moving forward even when you are from a small area.”



Salina Humagain
BBS 2082 Batch

The Giraffe and the Magic Moon

by one. However, it ended up with something that didn't even look right. With no choice, it had to start all over again. This time, the giraffe accidentally arranged the pieces into a face. Looking closely, it thought it wasn't suitable for the sky. So, it tried again.

After another round of effort, the little giraffe finally smiled with satisfaction. A round moon appeared in the sky again. The giraffe decided to leave this terrible place as quickly as possible. But unexpectedly, as soon as it left, the moon began to slowly slide down again. Frightened, the giraffe dashed back at full speed. But while moving too fast, it accidentally swallowed the moon.

The moon slowly slid down, passed through its throat, and entered its body. As soon as the giraffe opened its mouth, it instantly turned into the brightest star in the field. Startled, the giraffe closed its eyes. When it carefully opened them again, the giraffe ran around wildly like a walking streetlight. Then, by accident, it crashed into a tree. The moon was spat out, rolled across the field, and returned to the sky.

The moon was covered with grass. The giraffe gently blew on it. The blades of grass instantly turned into countless stars, lighting up the entire grassland.

Moral: If you try to fix your mistakes, something beautiful can happen.

Have you ever wondered what would happen if the moon accidentally fell from the sky? Well, that is exactly what happened to a little giraffe.

One quiet night, a giraffe accidentally knocked the moon out of the sky. It got so scared and quickly ran away. However, after a while, it came back, opening its big mouth. It bit onto the moon and stretched its neck, trying to put it back in the sky. It tried many times, but all its attempts failed. The little giraffe felt very frustrated. It looked up at the sky, threw the moon upward, and then immediately ran away. Suddenly, there was a loud noise from behind. The giraffe slowly turned back. The moon had shattered into pieces.

Terrified, it gathered the broken pieces and tried to put them back together. After thinking for a long time, it picked up one fragment and carefully placed it back into the sky. Luckily, nothing went wrong. So, it followed the same method and placed the remaining pieces one

Addiction Never Dies — It Changes Form



Swagat Nepal
BScCSIT 2082 Batch

What is addiction? It is something a person cannot leave behind, even when they know it is harmful and slowly destroys their health, peace of mind, and productivity. People are aware of its negative consequences, yet they often choose to overlook them.

In the beginning, addiction seems harmless. People believe it to be under control. They hardly realize when an occasional habit gradually turns into an addiction.

They become lost in the world of addiction, with their mood revolving around temporary pleasure. Their happiness, comfort, and sense of relief become directly connected to it. Eventually, they realize the problem and decide to quit, but the situation is quite different from what they expected. At first, they resist the urge, but addiction rarely leaves so easily.

Occasionally, it is triggered by a memory, a stressful moment, a lonely evening, the company of old friends, or even something as simple as breezy weather. Suddenly, the craving awakens again. The mind begins to justify it: “Just one more time.” “Occasionally is not harmful.” And eventually, the person is defeated.

Later, regret follows, accompanied by fear. They regret violating their self-discipline and

breaking their promises. After months of resisting temptation, they feel weak for surrendering so quickly. They think their streak would have continued if they had controlled themselves a little longer.

That is the painful nature of addiction: an endless cycle of quitting and returning.

Addiction resembles a turbulent relationship. A person loves it when their mind craves it. But once the craving fades, regret takes its place, and they begin to hate what they have done.

Many people think addiction means consuming alcohol, cigarettes, or drugs. But addiction exists in many forms. One can become addicted to a phone, a partner, perfection, emotional attachment, or even ambition. Addiction controls people long before they realize they have lost control.

One of the best ways to avoid addiction is to stay away from bad company that encourages experimentation. If a person turns to a habit repeatedly during times of stress, loneliness, or sadness, it may gradually become an addiction. However, different people have different experiences.

Some addictions provide temporary comfort, but later leave people feeling more exhausted, guilty, and empty. These unhealthy addictions drain both the mind and the body.

On the other hand, a few addictions can positively shape a person's life. Reading books, exercising, pursuing hobbies, practicing discipline, and working on self-improvement are healthier forms of addiction. These activities contribute to personal and intellectual growth.

Perhaps addiction never completely disappears. Even after years of quitting, cravings may bring a person back to the feelings of the initial phase. For this reason, we can redirect the energy of harmful addictions toward positive pursuits. Just as energy cannot be destroyed but only transformed from one form to another,

addiction can be redirected into fitness, discipline, creativity, and personal growth.

The truest victory over addiction is not merely escaping it but transforming it into something that helps build a better version of yourself.



I am Somewhere in Between



Aditi Sharma

BA 2081 Batch

The concept of God is a complex tapestry of our thoughts, fears, guidance, and creation. I believe God is there to help remove negativity, crime, and the unwanted aspects of society. At the same time, it may be an illusion of the mind; perhaps if we choose to do good, God is simply inside us. Being from a Hindu community, I can't really deny the existence of God, but I also cannot prove their existence.

I am not an atheist nor a fully religious person. I am somewhere in between, dealing with a dilemma about their presence. I thank them when something good happens to me, but blame my own fate if something doesn't go well.

There could be an argument regarding God's care for human beings and other creatures. We see several difficulties in our world; every

day, we hear news about crime, violence, and war that affect human life. If God were that great, they could have cared more about us. They could have at least informed us about it beforehand. Whenever I hear of such negativity, I don't know if God exists, so I wish they did, which means that if they truly existed, I wouldn't have to make a wish about it.

God might answer me that they created us and gave us a brain and a heart to think intellectually and emotionally, and they might blame us human beings for creating crime and war. Why would God intervene in it? Even if God created many diseases and disasters, can we actually get an answer to that? Or might they again blame us because they have already given us a brain to think, making it our duty to take preventive measures?

Simply, it is a very crucial topic, and I am truly in a dilemma about it. I do question them but never receive any answer, any care, or any blessing. As I said, "I am somewhere in between." I don't think they exist, but I also wish they did. I haven't seen them, but I look around to feel their presence. Significantly, I question them, seeking an answer, but in the end nothing changes; I and other people like me are compelled to do nothing but deal with confusion.



Student Politics: Empowerment or Destruction?



Sirjana Khanal

BScCSIT 2082 Batch

Introduction

“The young do not know enough to be prudent, and therefore they attempt the impossible and achieve it, generation after generation.”

-Pearl S. Buck

There is a story every Nepali knows. It is the story of young people who stood in the streets of Kathmandu in 1990 with nothing but courage in their hearts and democracy on their lips. Students who had every reason to stay silent chose instead to speak out and change the course of their nation forever. That story is real. That story is powerful.

But there is another story too. One that is harder to tell and harder to hear. It is the story of a student from a remote village who borrowed money from relatives to come to Kathmandu for a degree, only to find the campus shut down again because of a bandha nobody consulted her about. It is the story of dreams arriving at a university gate and leaving through it, quietly broken.

Both stories are true. Both stories are from Nepal. And the painful tension between them is exactly what makes student politics one of the

most urgent and most unresolved conversations this generation needs to have.

A Legacy Written in Courage

To understand what student politics has become, we must first understand what it once was and what it was capable of.

Students played an important and instrumental role throughout Nepal's political history, particularly in the success of the democratic mass movements of 1990 and 2006. They marched when the elders hesitated. They spoke when the powerful tried to silence everyone. They bled on the streets so that future generations could live with rights and freedoms they themselves might never fully enjoy.

The history of student activism in Nepal is more than just a memory. When leaders talk about the past, they are pointing to a time when young people were the true engine of change. In 1990, students pushed for democracy when the path seemed blocked. They proved that when a generation cares about something bigger than themselves, they can rewrite history.

For seven decades, campuses served as the training grounds for Nepal's leaders. It was where people first learned how to stand together and how democracy works. At its best, student politics is not about party flags or winning seats. It is about the grit to see something wrong and refuse to stay quiet.

That spirit is still here. You see it every time a student asks a tough question in class, a group of peers gathers to solve a problem. That is the

real legacy of student politics. It is the simple and brave act of caring.

When the System Began Consuming Its Own

But somewhere along the way, something broke.

Ever since the 1960s, political parties in Nepal have treated campuses like nurseries for their own survival. They used student groups to recruit new faces, while student leaders leaned on these parties to jumpstart their own political careers. What started as a shared vision quickly soured into a toxic loop of dependency and exploitation.

Now, students are the ones paying the price. The academic calendar is a ghost, vanishing every time a political strike locks the gates. When student unions split along party lines, merit is tossed aside in favor of political favors.

The numbers are a mess. Tribhuvan University teaches 75 percent of the country, yet it rarely finishes a semester on time. A four-year degree can easily stretch into six years of waiting. This is not just a scheduling error. It is a human cost. Every extra year represents a family sinking deeper into debt and a young person watching their prime years slip away.

Corruption has seeped into every classroom. Last year, education complaints were among the highest reported to the national anti-corruption agency. Sadly, student politics has become both the victim of this broken system and the engine that keeps it running.

The Patron and the Puppet

Perhaps the most damaging truth about student politics in Nepal is one that is rarely spoken. Most student organizations in Nepal are not truly independent. Student leaders often talk about fighting for better facilities and basic

rights to justify what they do. But in reality, it is hard to tell if they are working for the students or just following party orders.

After the big changes in 1990, these student groups lost their main enemy and struggled to find a new purpose. To stay relevant, they tied themselves even closer to big political parties. What started as sharing the same ideas slowly turned into a total reliance on them. Student leaders became political tools, and campuses turned into places for finding new party members. The average student, who just came to university to learn, was forgotten in a game played by people with their own agendas.

Experts who study education in Nepal say this “boss and worker” relationship between parties and student groups is holding back the entire school system. This is not just a random guess. It is a conclusion based on years of research and the actual lives of people at every university in the country.

The Question Nobody Wants to Answer

And yet, the story does not end with destruction.

The September 2025 protests in Nepal were about much more than a social media ban. While the ban was the final spark, the movement was actually an explosion of anger over corruption and the loss of freedom of speech. It became the deadliest political struggle since the republic began in 2008. These protests showed a massive wave of young people rising against inequality and a deep sense of hopelessness. Crucially, these were not the usual protests ordered by party bosses. They were different because young people acted on their own conscience rather than following a command.

This difference is a big deal. It shows that the true spirit of student activism, the kind that

changed Nepal in 1990, is still alive. It has just been buried under years of political control. When the pressure gets too high, that spirit finds a way to break through.

The government under Prime Minister Balen Shah later introduced a major reform plan. Point 86 of this plan says that all political student groups must remove their offices from schools and universities. Some student leaders call this a move toward dictatorship. However, legal experts say it is a valid step. While some argue the move ignores rights, experts like Chandrakanta Gyawali point out that although the constitution allows people to form unions, it does not specifically protect political unions tied to major parties.

This debate is exactly the kind Nepal needs to be having. Not a debate about whether student politics should exist, but about what kind of student politics deserves to exist.

What Genuine Student Politics Looks Like

Real student politics, student politics in its truest and most powerful form, looks nothing like what most Nepali campuses experience today.

It looks like students organizing to demand better quality education, transparent fee structures, and accountability from university administrations. It looks like student leaders who actually attend the same classes, eat in the same canteens, and feel the same frustrations as the students they claim to represent. It looks like campus elections decided by ideas rather than by party muscle and political connections. It looks like a young generation that is politically aware without being politically captured. That understands the difference between civic engagement and party service. That can criticize any government regardless of which party is in

power, because its loyalty belongs to students and to the country rather than to any flag or symbol.

This is not an impossible vision. It exists in universities around the world. Nepal had something close to it once. The question is whether this generation has both the awareness to see what has been lost and the courage to demand it back.

Conclusion

Student politics gave Nepal democracy. It has also stolen years of education from hundreds of thousands of students who deserved far better. Both of these truths must be held together honestly if this conversation is ever going to lead anywhere meaningful.

Youth serves as a mechanism for political reproduction and change in Nepal's democracy. That sentence carries both the promise and the danger of student politics within it. Young people can reproduce the best of what came before them or they can reproduce the worst. They can be the agents of change or the instruments of those who resist it.

The future of student politics in Nepal does not belong to the party bosses who have shaped it so far. It belongs to the students currently sitting in classrooms across this country, deciding what they believe in, deciding who they will become, and deciding whether the legacy of 1990 is something they will honor with their actions or simply mention in their speeches.

That decision, more than any election or bandha or government reform agenda, is where the real power has always lived.

“Education is the most powerful weapon which you can use to change the world.”

-Nelson Mandela



Why Is Pedri the Best Midfielder in the World Right Now?



Jiwan Nepal

BScCSIT 2082 Batch

I don't think this should even be a big debate anymore. For me, Pedri is the best midfielder in the world right now, and it's not because of hype or popularity. It's something you can clearly see when you actually watch him play.

A lot of people compare him with players like Jude Bellingham and Vitinha. They are both top players. Bellingham is amazing at attacking, scoring goals, and making big runs into the box. Vitinha is very calm on the ball and great at keeping possession. But Pedri does something different. He controls the whole game, not just one part of it.

That's what really makes him special. He decides the tempo of the match. When his team needs to slow things down, he keeps the ball and stays patient. When it's time to attack, he speeds things up with quick and smart passes. Everything looks simple when he plays, but that's because his understanding of the game is so high.

You can clearly see his importance at FC Barcelona. When Pedri is playing, the team looks calm, organized, and confident. The passes connect better, and the whole team plays with more control. But when he's not there, something

feels missing. The midfield loses its rhythm, and the team struggles more. That shows how important he really is.

Another thing that stands out about Pedri is how calm he is under pressure. Even when he is surrounded by opponents, he doesn't panic. He doesn't just clear the ball or make random passes. Instead, he finds a smart and simple solution. That level of composure is rare.

His football intelligence is probably his biggest strength. He always seems to know what to do before he even gets the ball. He moves into the right spaces, makes the right decisions, and helps his teammates play better. It's like he is always one step ahead of everyone else on the pitch.



Some people say he doesn't score many goals, but I don't think that matters much. Not every midfielder needs to score. His role is to control the game, connect the team, and keep everything balanced. Those things are just as important, even if they don't show up in the statistics.

If you compare him again with Bellingham and Vitinha, the difference is clear. Bellingham is more focused on attacking, and Vitinha is more focused on keeping position. Pedri does both while also controlling the entire game.

In my opinion, if you really understand football, you can see that Pedri is on a different level. Right now, he is not just one of the best midfielders in the world. He is the best.



Subhekshya Chapagain
BScCSIT 2081 Batch

Count Our Boundaries

‘Let’s talk about this today,’
‘AND count our boundaries today.’
‘Let’s see how much you get to be yourself,’
‘And how much I am allowed to be myself.’
‘Let’s clear that up today,’
‘The question is----’
‘Why do you always get the answers?’
‘When I always have to face questions,’
‘You always decide and declare,’
‘And I always ask and inquire,’
‘You get to enjoy the free will.’
‘But all I get is permission?’
‘DON’T YOU THINK THAT’S UNFAIR?’----
‘When it’s just you in your scales’
‘And mine doesn’t even have the whole of me.’
‘Why don’t we clear the dust settled on this double-faced relationship?’
‘AND MEASURE UP OUR LIMITS TODAY’
‘The question is----’
‘Why do I need your permission?’
to live my life the way I want.’

‘Why must my life suffer and depend on your whims?’
‘Everyday--- Everyday--’
‘Between your ‘yes’ or ‘no’ why do I suffocate myself?’
‘Why must I bear the burden of all the boundaries and the rules?’
‘Why is my life dependent on your uncharitable permissions?’
‘If our scales are equal, then why aren’t our circumstances?’
‘If I’m carrying the burden of suffocating under your permissions,
Then why aren’t our customs shared equally?’

‘There are many questions----’
‘But the real question is----’
‘Why don’t I decide and declare---’
‘AND why don’t you ask and inquire?’

LET’S SWITCH PLACES AND LET THE JUSTICE BE SERVED.
‘AND COUNT OUR BOUNDARIES----’
‘COUNT OUR BOUNDARIES----’
‘COUNT OUR BOUNDARIES----’

The Shift: My Journey From Lower to Higher Secondary School



Sulakshya Paudel
Student

I call it *The Shift* — that strange, bruising, quietly devastating walk from Grade 10 to Grade 11. Not just a change of classroom or syllabus, but a change of self. A before and after. A line I crossed without realizing I could never uncross it in the same way again.

Before the Storm

To understand what I lost, you have to understand what I had.

Before Grade 10 consumed me, I was the kind of girl who found poetry in everything. A rainy afternoon, a half-eaten meal, the way Kathmandu smelled after a summer downpour — all of it felt worth writing about. I kept a novel going, chapter by chapter, in a notebook I carried everywhere. I had lists — not homework lists, but dream lists. Pottery classes. Swimming lessons. New books to read. New streets to walk. Food to try. Music to learn. I had a whole world mapped out inside me, and I was just waiting for the right moment to step into it.

Then Grade 10 happened, and everything narrowed to one single point: the SEE.

The Year That Wrung Me Dry

The Secondary Education Examination — or SEE, as we all called it — has a weight to it

that is hard to describe to someone who hasn't lived it. It isn't just an exam. It's a verdict. A measuring stick held up against everything you are. And the pressure of it leaked into every corner of my life.

The coaching classes started early in the morning and ran late. The study sessions at home bled into the night. My mother worried. My teachers drilled. My classmates competed quietly in the way students do — sharing notes on the surface but secretly terrified of falling behind. And I was in the middle of all of it, absorbing every expectation, carrying every worry, smiling and performing the role of a “dedicated student” as if it were a full-time job.

I was exhausted. Not the kind of tired that sleep fixes, but the kind that settles somewhere behind your eyes and stays.

And yet — and this is the complicated part — I wasn't entirely miserable. Somewhere in that pressure was something that felt like purpose. I was being trusted. Given responsibility. Treated like someone whose choices and effort actually mattered. My inner child, the one who just wanted to be taken seriously, quietly felt seen. I held onto that feeling more than I admitted.

The Promise I Made Myself

The day the SEE ended, I felt like someone had opened a window in a room that had been sealed for months.

I made promises. So many promises.

I would wake up without an alarm. I would spend whole afternoons in bookshops, running

my fingers along spines, choosing books by instinct. I would sign up for pottery — I had been wanting to learn it since I was twelve; there was something about clay, hands, and making something real from nothing. I would finally learn to swim. I would listen to music the way I used to, lying on my back with headphones on, letting it travel through me. I would write my novel to the end.

I imagined myself becoming a different version of me — freer, fuller, more alive. The “aesthetic life” everyone on the internet seemed to be living: slow mornings, creative afternoons, and evenings spent becoming someone interesting.

I was so sure it was coming.

The Silence That Followed

It didn't come.

The vacation arrived and quietly transformed into something else entirely. Our family runs a business — the kind that doesn't pause for holidays or personal milestones. And I, being who I am — someone who hates the weight of disappointing others — stepped in. Not because I was forced to, but because not helping felt worse than giving up my plans.

So my days looked like this: wake up, work, help manage, run errands, handle what needed handling, fall asleep. Repeat. The summer I had dreamed about slipped past me like water through open fingers.

I watched it go.

I remember standing at the window one evening, watching the light change over the city, thinking about how I had promised myself I would explore Kathmandu — the city that raised me, that I had lived in my whole life but somehow never fully seen. I had wanted to wander through

its older streets, sit in its quieter corners, and rediscover it the way a tourist would. Instead, I was watching it from the same window I always had.

I didn't say anything. I didn't complain. What was there to say? Life is like this sometimes. You do what is needed. You show up. You put your own things aside.

But something inside me started going quiet.

The Fading

It happened slowly, the way all the important losses do — so gradually that you don't notice until the thing is already gone.

First, the poems stopped. I used to write them instinctively, scribbling lines on the backs of notebooks whenever something moved me. Then one day, I noticed I hadn't written in weeks. I sat down to try, and nothing came. Not even the urge.

Then the novel. I opened the notebook one afternoon and read back what I had written — and felt nothing. No connection to the story, no curiosity about where it was going. I closed it and told myself I would return to it later. I didn't.

The dream of pottery felt ridiculous now. Who had time for that? The swimming lessons felt indulgent — a luxury for people with fewer responsibilities. The desire to buy myself small, nice things — a book, a candle, a pretty pen — felt like selfish spending when I could see the practical needs around me. Even the idea of working on myself, of taking my own development seriously, started to feel vaguely shameful. Like vanity. Like I was making too much of myself.

I watched my friends from what felt like a great distance. They were going to libraries,

trying new cafés, taking day trips, and posting pictures that looked exactly like the life I had planned. I was happy for them, I think. But watching them felt like looking through glass.

I was the “golden child.” The responsible one. The one who could be counted on. People said it like a compliment, and I accepted it like one, even as it hollowed me out.

The Numbness

By the time my SEE results arrived, I had stopped feeling much of anything.

My grades were excellent. Genuinely, objectively excellent — the kind of result that should have made me cry with relief, call my friends, and feel something cracking open inside me. My family was proud. People congratulated me.

I smiled. I said thank you. I felt nothing.

Not sadness — that would have been something. I felt numb. Like someone had turned down the volume on my interior life until I could barely hear it. I was laughing at the right moments, responding appropriately, and going through every motion of a happy person. But the girl who would have actually felt that happiness had quietly disappeared somewhere in the months before.

She had been replaced by a shadow. A functional, polite, responsible shadow.

I didn't cry at my result. Not happy tears, not relieved tears, not any kind of tears. That, more than anything, told me how far I had traveled from myself.

Coming Back

I am writing this from the other side — not fully healed, not fully back, but moving.

Rebuilding, slowly and imperfectly, the way you rebuild anything that was taken apart piece by piece.

I'm learning to claim small things again. A book I actually want to read. A few lines of writing that aren't for anyone but me. The quiet, radical act of wanting something and letting myself want it without apology.

I'm not writing this to perform sadness or to make anyone feel sorry for me. I'm writing it because I wish someone had told me, back then, that your dreams are not extras. They are not rewards you receive after being responsible enough, selfless enough, or good enough. They are yours. They are part of who you are. And when you give them up, piece by piece, you give up pieces of yourself.

If you've read this far, then you already know what I want to say.

Don't let yourself go. Not for good grades, not for other people's comfort, not for the title of “golden child” or “responsible one,” or whatever name they use to make your self-erasure sound noble. Your dreams — even the small ones, especially the small ones — are not selfish. They are the most real thing about you.

Remember me, if it helps. Remember the girl who gave her summer to everything but herself and who spent the next year trying to find her way back.

I will write again. Chapter 2 will be different. It will be about winning, about being proud, about finally learning to swim.

“Keep swimming until you reach the shore.”





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०१-५१७२१७५

०१-५१७२७१५

इँटाका जगदेखि आफ्नै वैभवसम्म: मदन भण्डारी मेमोरियल कलेजको प्रारम्भिक सङ्घर्ष, रूपान्तरण र सम्भनाका तरेलीहरु



डा. कृष्णराज ढकाल
पूर्वनिमित्त प्राचार्य

संसारमा समयको गतिसँगै धेरै संस्थाहरू जन्मिन्छन् र हराउँछन्। तर ती संस्थाहरू मात्र इतिहासको पानामा अमर रहन्छन् जसको स्थापनाको पछाडि कुनै व्यापारिक नाफा नोक्सानको हिसाबकिताब नभई समाज रूपान्तरणको एउटा पवित्र र निष्काम सपना लुकेको हुन्छ। वि.सं. २०५० को दशकको उत्तरार्ध र २०५८ सालको सुरुवाततिर नेपालको शैक्षिक वातावरणमा एउटा ठूलो विरोधाभास देखा पर्दै थियो। एकातिर उच्च शिक्षा आर्जनका लागि काठमाडौँ भित्रिने विद्यार्थीहरूको सङ्ख्या दिनप्रतिदिन बढ्दो क्रममा थियो भने अर्कातिर निजी क्षेत्रबाट खोलिएका कलेजहरू यति महँगा हुँदै गएका थिए कि मध्यमवर्गीय र न्यून आय भएका परिवारका जेहेन्दार छोराछोरीका लागि उच्च शिक्षा आकाशको फल सरह बन्दै गइरहेको थियो। शिक्षामा भइरहेको यो तीव्र व्यापारीकरण र सामन्ती चरित्रका विरुद्ध हामी केही युवा, प्राज्ञिक व्यक्तित्व र सामाजिक भावनाले ओतप्रोत अभियान्ताहरूका बीचमा निरन्तर संवाद र बहसहरू हुन थाले। जननेता मदन भण्डारीको जनताको बहुदलीय जनवाद र सामाजिक न्यायको विचारलाई शैक्षिक क्षेत्रमा कसरी उतार्ने? विपन्न, गाउँबाट आएका र आर्थिक रूपले कमजोर विद्यार्थीलाई काठमाडौँको मुटुमा राखेर कसरी गुणस्तरीय शिक्षा दिने? यी र यस्तै प्रश्नहरूको मन्थनबाट एउटा निष्कर्ष निस्कियो – हामी आफैँले एउटा

आदर्श शैक्षिक संस्थाको जग बसाल्नुपर्छ। त्यही दृढ सङ्कल्प र सामूहिक सपनाको जगमा वि.सं. २०५८ सालमा मदन भण्डारी कलेजको स्थापना भएको हो। यस कलेजको संस्थापकमध्येको एक सदस्य हुनुमा आज मलाई जीवनकै सबैभन्दा ठूलो प्राज्ञिक र आत्मिक गौरव अनुभूत हुन्छ। हामीसँग त्यतिबेला ठूलो आर्थिक पुँजी थिएन। न त बैंकमा करोडौँको मौज्जात नै थियो। हामीसँग केवल समाजवादप्रतिको निष्ठा, निष्कलङ्क भावना र केही गरेर देखाउने युवा जोस मात्र थियो। कलेज स्थापना गर्नु एउटा सुरुवात मात्र थियो तर त्योभन्दा कैयौँ गुणा कठिन कार्य तत्कालीन काठमाडौँको प्रतिस्पर्धी बजारमा यसलाई टिकाइराख्नु र एउटा स्थापित ब्रान्डको रूपमा उभ्याउनु थियो जसको कथा निकै रोचक र मर्मस्पर्शी छ।

रातोपुलको त्यो भाडाको घर र प्रारम्भिक भौतिक सङ्घर्ष

आज अनामनगर र थापागाउँको बीचमा ठडिएको भव्य, अत्याधुनिक र सुविधासम्पन्न कलेजको आफ्नै भवन देख्दा जोकोहीलाई लाग्न सक्छ कि यो संस्था सधैं यस्तै वैभवशाली थियो। तर इतिहासको पाना पल्टाएर हेर्ने हो भने यसको सुरुवात अत्यन्तै कहालीलाग्दो र चुनौतीपूर्ण थियो। कलेज सञ्चालनका लागि हामीले सुरुमा काठमाडौँको रातोपुलस्थित एउटा निजी घर भाडामा लिएका थियौँ। घर त भाडामा लिइयो तर त्यसलाई शैक्षिक वातावरण अनुकूल बनाउनु हाम्रा लागि फलामको चिउरा चपाउनु सरह भयो। कलेजको आर्थिक अवस्था सुरुमा यति नाजुक थियो कि सामान्य भौतिक सुधारका लागि समेत मजदुर राख्ने पैसा हामीसँग हुँदैनथ्यो। मलाई आज पनि हिजो जस्तै सम्भना छ कलेज सञ्चालन हुने सो घरको भुईँ कच्ची, हिलो र बस्न अयोग्य थियो। विद्यार्थी आउनुअघि त्यसलाई सफा र पक्की बनाउनु

अनिवार्य थियो । हामी संस्थापकहरू आफैले कोदालो, बेल्चा र ईट्टाहरू बोक्थौ । हामी आफैले भुईँ खनेर माटो सम्प्याएर, कुटो र हथौडाको सहाराले ईट्टाहरू बिछ्याउँदै ईट्टा छान्ने काम गर्थौ । कलेजका कोठाहरूमा विद्यार्थी बस्ने बेन्च र डेस्कहरू मिलाउनेदेखि लिएर ब्याकबोर्ड भुण्ड्याउनेसम्मका सबै शारीरिक श्रम हामी आफैले गरेका थियौ । त्यो श्रम केवल शारीरिक काम मात्र थिएन, त्यो त संस्थाप्रतिको अगाध प्रेम र अपनत्वको पराकाष्ठा थियो । हामीभित्र एउटा यस्तो ऊर्जा थियो कि हामी आफैँ कलेजका मजदुर थियौँ, आफैँ प्रबन्धक थियौँ, आफैँ कार्यसमिति सदस्य थियौँ र आफैँ शिक्षक पनि थियौँ । संस्थालाई आफ्नो रगत र पसिनाले सिञ्चित गरेर अगाडि बढाउने त्यो प्रारम्भिक जग नै कलेजको वास्तविक शक्ति बन्यो, जसले कलेजलाई कहिल्यै ढल्न दिएन ।

विज्ञापनको वैकल्पिक ढाँचा : गहुँको पिठोको गम र पोस्टर संस्कृति

अहिलेको जमाना डिजिटल विज्ञापन, सामाजिक सञ्जाल र करोडौँ रुपैयाँ खर्च गरेर होर्डिङ बोर्ड राख्ने जमाना हो । तर वि.सं. २०५८ सालमा काठमाडौँमा नयाँ कलेज खोलेर विद्यार्थी आकर्षित गर्नु एउटा ठूलो युद्ध जित्नु जस्तै हुन्थ्यो । बजारमा ठूला ठूला घरानाका महँगा कलेजहरूको बिगबिगी थियो, जसले पत्रपत्रिकामा रङ्गीन विज्ञापन छापेर विद्यार्थी तान्ने गर्थे । यस कलेजको मूल उद्देश्य नै सस्तो शुल्कमा गुणस्तरीय शिक्षा दिने भएकाले विज्ञापनमा ठूलो रकम खर्च गर्नु हाम्रा लागि असम्भव र अव्यावहारिक कुरा थियो । यस्तो अवस्थामा हामीले प्रचारप्रसारको परम्परागत तर प्रभावकारी जनवादी तरिका अपनाउने निर्णय गर्थौँ । बजारबाट महँगो ग्लु वा गम (जसले पोस्टर टाँसिन्छ) किन्नुको सट्टा हामीले ठूलो भाँडोमा पानी उमालेर गहुँको पिठो हालेर हामी आफैँले स्थानीय प्रविधिबाट लेदो अर्थात् प्राङ्गारिक गम तयार पार्थ्यौँ । दिनभर कलेजको प्रशासनिक काम र बैठकहरू सिध्याएर साँझ र राति जब काठमाडौँका सडकहरू सुनसान हुन्थे तब हामी बाल्टिनमा पिठोको गम र हातमा कलेजको परिचय समेटिएका पोस्टरहरू बोकेर सडकमा

निस्कन्थ्यौँ । काठमाडौँका गल्ली गल्ली, चोक चोक, सरकारी भित्ताहरू र बिजुलीका पोलहरूमा आफैँले गम घसेर पोस्टर टाँस्दै हिँडेका ती रातहरू मेरो जीवनका सबैभन्दा अमूल्य र प्रेरक क्षणहरू हुन् । हातभरि पिठोको लेदो लत्पतिँदा रातको चिसोमा हिँड्दा पनि हामीभित्र थकानको कुनै नामोनिसान हुँदैनथ्यो । हाम्रो मनमा केवल एउटै कुरा खेलिरहन्थ्यो – भोलि बिहान उज्यालो भएपछि जब कुनै गाउँबाट आएको जेहेन्दार विद्यार्थीले यो पोस्टर देखेछ, उसले मदन भण्डारी कलेजमा आएर सस्तोमा पढ्न पाउनेछ । यो निःस्वार्थ भावना र कठोर सङ्घर्षकै कारण कलेजको जग बलियो हुँदै गयो ।

संस्थागत सङ्कट, नेतृत्व परिवर्तन र क्याम्पस प्रमुखको काँधमा जिम्मेवारी

कुनै पनि संस्थाको विकास यात्रा सिधा रेखामा अगाडि बढ्दैन । त्यसमा उतारचढाव, सङ्कट र आँधीबेहरीहरू आउँछन् । यस कलेजमा पनि स्थापनाको केही समयमै एउटा ठूलो प्रशासनिक र नेतृत्वदायी सङ्कट देखा पर्‍यो । कलेजका सुरुवाती प्रिन्सिपल रामकुमार राई कलेजको कार्यकारी जिम्मेवारीबाट हटेपछि संस्थाभित्र एउटा गम्भीर शून्यता र अन्योलको वातावरण सिर्जना भयो । कलेज भर्खर बामे सडैँ थियो । बजारमा आफ्नो बलियो पहिचान बनाउन बाँकी नै थियो । यस्तो संवेदनशील घडीमा कलेजको नेतृत्व कसले सम्हाल्ने र संस्थालाई कसरी ढुब्नबाट बचाउने भन्ने विषयमा व्यापक छलफल भयो । त्यो चुनौतीपूर्ण र कठिन घडीमा सबै संस्थापक साथीहरू, सरोकारवालाहरू तथा कलेज व्यवस्थापन समितिले ममाथि ठूलो भरोसा देखाउँदै कलेजको नेतृत्वदायी भूमिका अर्थात् निमित्त क्याम्पस प्रमुख (प्रिन्सिपल) को जिम्मेवारी सम्हाल्न आग्रह गर्नुभयो । मेरो लागि यो पद वा कुर्सीको प्राप्ति मात्र थिएन यो त एउटा बल्दै गरेको आगोको भुङ्ग्रोमा हात हाल्नु जस्तै थियो । कलेजको आर्थिक अवस्था सन्तोषजनक थिएन । शिक्षक र कर्मचारीहरूको मनोबल बढाउनु पर्ने थियो र विद्यार्थी तथा अभिभावकहरू माझ कलेजको विश्वसनीयता कायम राख्नुपर्ने ठूलो दायित्व मेरो काँधमा

आइलागेको थियो । मैले क्याम्पस प्रमुखको रूपमा कार्यभार सम्हालेपछि कलेजको प्रशासनिक संरचनालाई सुदृढ बनाउने कार्यलाई पहिलो प्राथमिकता दिएँ । मैले संस्थाभित्र पारदर्शिता, सामूहिक निर्णय र कठोर अनुशासनको नीति लागु गरेँ । क्याम्पस प्रमुख हुनुको अर्थ केवल कार्यक्षमता बसेर निर्देशन दिनु मात्र होइन बरु कलेजका कर्मचारी र शिक्षकहरूसँगै कुममा कुम मिलाएर फिल्डमा खटिनु हो भन्ने कुरा मैले व्यवहारबाटै प्रमाणित गरेँ । मेरो कार्यकालमा कलेजले आन्तरिक लोकतन्त्र र प्राज्ञिक मर्यादाको एउटा बलियो जग प्राप्त गर्‍यो जसले गर्दा कलेज सड्कटको भुमरीबाट निस्किएर प्रगतिको राजमार्गमा लम्कन सफल भयो ।

सम्पर्क मञ्चहरूको परिचालन र विद्यार्थी भर्नाको त्यो ऐतिहासिक मोड

हामीले जब कलेज सुरु गरेका थियौँ, कलेजको आर्थिक चक्रलाई सन्तुलनमा राख्न र घरभाडा तथा शिक्षकहरूको पारिश्रमिक धान्न पहिलो वर्ष कम्तीमा ८० देखि १०० जना विद्यार्थी भर्ना हुनुपर्ने प्राविधिक हिसाब निकालेका थियौँ । यदि त्यो सङ्ख्या पुग्न नसकेको भए कलेज पहिलो वर्षमै बन्द हुने खतरा थियो । तर बजारमा पहिल्यै स्थापित भइसकेका र कर्पोरेट शैलीमा सञ्चालित नाम चलेका कलेजहरूसँग प्रतिस्पर्धा गरेर विद्यार्थीलाई आफ्नो क्याम्पसमा भर्ना गराउनु फलामको चिउरा चपाउनु सरह थियो । यही गम्भीर चुनौतीको बीचमा हामीले एउटा नितान्त फरक र रणनीतिक योजना अगाडि सार्‍यौँ । काठमाडौँमा विभिन्न जिल्ला र क्षेत्रबाट आएका बुद्धिजीवी र युवाहरूको प्रतिनिधित्व गर्ने विभिन्न सम्पर्क मञ्चहरू सक्रिय थिए । हामीले ती सम्पर्क मञ्चहरूको शक्ति र सञ्जाललाई कलेजको हितमा प्रयोग गर्ने निर्णय गर्‍यौँ । हामीले अहोरात्र खटिएर विभिन्न जिल्ला र क्षेत्रीय सम्पर्क मञ्चका पदाधिकारीहरूको विशेष र आकस्मिक बैठकहरू डाक्‍यौँ । ती बैठकहरूमा हामीले कुनै राजनीतिक भाषण गरेनौँ बरु एउटा प्राज्ञिक र भावुक अपिल गर्‍यौँ । मैले उहाँहरूलाई भनें – “मदन भण्डारी कलेज कुनै व्यक्तिको निजी सम्पत्ति होइन, न त यो नाफा कमाउने कम्पनी नै

हो । यो त हाम्रै गाउँघरबाट र दूरदराजबाट काठमाडौँ आएर पढ्न चाहने गरिब र जेहेन्दार छोराछोरीको साभा चौतारी हो । यसलाई बचाउने, बढाउने र काठमाडौँको शैक्षिक क्षेत्रमा मजदुर तथा किसानका छोराछोरीको पहुँच स्थापित गर्ने जिम्मा तपाईंहरूको पनि हो । त्यसैले आफ्नो मञ्च र क्षेत्रका विद्यार्थीहरूलाई यहाँ पठाउनुहोस् ।” मेरो यो तार्किक, पारदर्शी र निष्कपट अनुरोधले सम्पर्क मञ्चका साथीहरूको मन छोयो । उहाँहरूले यसलाई एउटा अभियानकै रूपमा लिएर गाउँ गाउँबाट काठमाडौँ पढ्न आउने विद्यार्थीहरूलाई मदन भण्डारी कलेजमा भर्ना हुन अभिप्रेरित र सिफारिस गर्नुभयो । नतिजास्वरूप हामीले अनुमान गरेको भन्दा दोब्बर अर्थात् पहिलो वर्षमै कक्षा ११ मा करिब २०० जना विद्यार्थीहरू कलेजमा भर्ना भए । कलेजको इतिहासमा यो एउटा यस्तो ऐतिहासिक मोड थियो जसले कलेजलाई आर्थिक रूपमा मात्र बलियो बनाएन बरु समाजमा कलेजको जग कति गहिरो छ भन्ने कुरा पनि प्रमाणित गरिदियो ।

प्राज्ञिक विस्तारः त्रिविबाट स्नातक तहको सम्बन्धन र गुणस्तरको मानक

सुरुवाती दिनमा कलेज केवल कक्षा ११ र १२ (तत्कालीन उच्च माध्यमिक शिक्षा परिषद्) को तहमा मात्र सीमित थियो । ११ र १२ कक्षामा विद्यार्थीहरूको आकर्षण र बोर्ड परीक्षामा कलेजका साकार गजुरेल र सुन्दर तामाङ जस्ता विद्यार्थीहरूले नेपाल टप गरेर उत्कृष्ट नतिजा प्राप्त गरेपछि समाज र अभिभावकहरूको अपेक्षा कलेजप्रति अभि बढेर गयो । विद्यार्थी र अभिभावकहरूले कलेजमै स्नातक तहको पनि पढाइ हुनुपर्ने माग राख्न थाले । विद्यार्थीलाई उच्च शिक्षाका लागि फेरि अर्को महँगो कलेजमा जान नपरोस् भन्नका लागि कलेजको प्राज्ञिक विस्तार गर्नु अनिवार्य भइसकेको थियो । मैले क्याम्पस प्रमुखको रूपमा नेतृत्व गरिरहेकै समयमा त्रिभुवन विश्वविद्यालय (त्रिवि) बाट स्नातक तहका विभिन्न सङ्कायहरूको सम्बन्धन प्राप्त गर्ने प्रक्रियालाई तीव्र गतिमा अगाडि बढाउने ऐतिहासिक निर्णय गरेँ । त्रिविको सम्बन्धन प्राप्त गर्नु आफैँमा एउटा कानुनी

र प्रशासनिक युद्ध लड्नु सरह थियो । त्रिविका कडा मापदण्डहरू, भौतिक पूर्वाधारको निरीक्षण, फ्याकल्टी (शिक्षकहरू) को योग्यता र पुस्तकालयको व्यवस्था जस्ता अनेकौँ सर्तहरू पूरा गर्नुपर्ने हुन्थ्यो । हामीले कलेजको प्राज्ञिक टोलीलाई परिचालन गरेर निरन्तर त्रिविका पदाधिकारीहरू, डिन कार्यालय र निरीक्षण समितिसँग समन्वय गर्यौँ । हाम्रो निरन्तरको प्रशासनिक दौडधूप, पारदर्शी प्रक्रिया र गुणस्तरीय प्राज्ञिक कार्ययोजनाका कारण अन्ततः मदन भण्डारी कलेजले सफलतापूर्वक त्रिभुवन विश्वविद्यालयबाट स्नातक तहको सम्बन्धन प्राप्त गर्‍यो । यो सम्बन्धन कलेजको इतिहासमा एउटा कोसेढुङ्गा सावित भयो । यसले मदन भण्डारी कलेजलाई एउटा विद्यालयको दायराबाट माथि उठाएर मुलुककै एउटा प्रतिष्ठित र अग्रणी उच्च शैक्षिक संस्थाको रूपमा स्थापित गर्‍यो । अन्य कलेजको तुलनामा भन्डै आधा शुल्कमा त्रिविको गुणस्तरीय शिक्षा उपलब्ध गराउन थालेपछि कलेज मध्यमवर्गीय विद्यार्थीहरूको पहिलो प्राज्ञिक गन्तव्य बन्न सफल भयो ।

सामाजिक उत्तरदायित्व र अतिरिक्त क्रियाकलापः एक फरक संस्कृति

जननेता मदन भण्डारीको नाम जोडिएको संस्था भएकाले हाम्रो कलेज केवल किताबी ज्ञान दिने र सर्टिफिकेट बाँड्ने कारखाना बन्न सक्दैनथ्यो र बन्नु पनि हुँदैनथ्यो । हाम्रो उद्देश्य विद्यार्थीलाई केवल परीक्षा उत्तीर्ण गराउनु मात्र होइन बरु उनीहरूलाई समाजप्रति उत्तरदायी, संवेदनशील र देशभक्त नागरिक बनाउनु थियो । त्यसैले हामीले कलेजले विभिन्न सामाजिक र सिर्जनात्मक गतिविधिहरूको सुरुवात गर्यौँ । हामीले कलेजको तर्फबाट नियमित रूपमा बृहत् स्वास्थ्य शिविर (Free Health Camp) हरूको आयोजना गर्न थाल्यौँ । काठमाडौँ, काठमाडौँ वरपरका जिल्लाहरूका विपन्न समुदाय र ग्रामीण क्षेत्रहरूमा कलेजका तर्फबाट डाक्टरहरू लागेर निःशुल्क स्वास्थ्य परीक्षण र औषधि वितरण गर्ने गरिन्थ्यो । यी शिविरहरूमा कलेजका विद्यार्थीहरू स्वयम्सेवकका रूपमा खटिन्थे । यसले

विद्यार्थीहरूलाई समाजको वास्तविक धरातल बुझ्न र उनीहरूमा सेवाभावको विकास गराउन ठूलो मदत गर्‍यो । यसका साथै कलेजको प्राज्ञिक र बौद्धिक क्षमतालाई प्रवर्द्धन गर्नका लागि हामीले नियमित रूपमा साहित्यिक तथा प्राज्ञिक स्मारिका प्रकाशन गर्ने परिपाटी बसाल्यौँ । विद्यार्थीका उत्कृष्ट सिर्जना, कविता, निबन्ध र शिक्षक तथा अनुसन्धानकर्ताहरूका अनुसन्धानमूलक प्राज्ञिक लेखहरू समेटेर प्रकाशन गरिने ती स्मारिकाहरू केवल कलेजको मुखपत्र मात्र थिएनन्, ती त काठमाडौँको प्राज्ञिक क्षेत्रमा मदन भण्डारी कलेजको बौद्धिक स्तर प्रदर्शन गर्ने कडी बनेका थिए । खेलकुद, वक्तृत्वकला र हाजिरीजवाफ जस्ता अतिरिक्त क्रियाकलापमा कलेजले सधैं अग्रणी स्थान हासिल गर्न थाल्यो, जसको जग हाम्रो त्यही सुरुवाती कार्यकालमा बसेको थियो ।

समयको अन्तराल र कलेजप्रतिको अगाध स्नेह र सम्झना

परिवर्तन संसारको नियम हो । जीवनको यात्रा सधैं एउटै मोडमा अडिग्रहँदैन । कलेजको त्यो प्रारम्भिक कष्टकर दिनहरू पार लगाएर संस्थालाई एउटा बलियो प्राज्ञिक र भौतिक उचाइमा पुर्‍याएपछि जीवनका अन्य व्यावहारिक पाटाहरू र व्यक्तिगत कार्यव्यस्तताका कारण छोटो समयमा नै कलेजको सक्रिय प्रशासनिक भूमिकाबाट र विस्तारै शिक्षकको भूमिकाबाट बाहिरिएँ । अहिले शान्त भएर विगतलाई नियाल्दा मैले मदन भण्डारी कलेजको प्रत्यक्ष जिम्मेवारी छाडेको पनि करिब १/१० वर्षको लामो समय भइसकेछ । यो एक दशकको अवधिमा मैले कलेजको भौतिक आँगनमा पाइला टेक्न नपाए पनि कलेजप्रतिको मेरो मोह र ममतामा कहिल्यै कमी आएन । बजारमा वा सञ्चार माध्यमहरूमा जब जब मदन भण्डारी कलेजले शैक्षिक क्षेत्रमा हासिल गरेका सफलता, स्वर्ण पदक वा उत्कृष्ट नतिजाहरूका समाचार सुन्थेँ तब तब मेरो मन खुसीले गद्गद् हुन्थ्यो र छाती गर्वले चौडा हुन्थ्यो । कलेज मेरो जीवनको एउटा यस्तो पाटो हो जसलाई मैले आफ्नो ऊर्जावान् जवानीको महत्त्वपूर्ण समय, सपना र पसिना सुम्पिएको थिएँ । यति लामो समयको अन्तराल र

दूरीपछि पनि कलेजले आफ्नो इतिहासलाई जीवन्त राख्दै आफ्नो स्थापनाकालका पुराना सारथि, सङ्घर्षका दिनका साक्षी र पूर्वक्याम्पस प्रमुखलाई सम्झिएर यो स्मरण लेख लेख्न अनुरोध गरेकोमा म वर्तमान कलेज व्यवस्थापन समिति, आदरणीय क्याम्पस प्रमुख, सम्पूर्ण प्राज्ञिक तथा प्रशासनिक परिवारप्रति हृदयदेखि नै कृतज्ञता र धन्यवाद ज्ञापन गर्दछु। कुनै पनि संस्थाले आफ्नो इतिहास र जगको ढुङ्गालाई भुल्दैन भने त्यो संस्था संस्कारी, प्राज्ञिक रूपमा परिपक्व र दीर्घजीवी छ भन्ने कुराको अकाट्य प्रमाण हो। मलाई सम्झिएर मेरा ती पुराना दिनका सङ्घर्षहरूलाई पुनर्जीवन दिने अवसर प्रदान गर्नुभएकोमा म पुनः कलेज परिवारप्रति आभारी छु।

अन्त्यमा

हिजो वि.सं. २०५८ सालमा रातोपुलको एउटा सानो भाडाको घर, गहुँको पिठो पकाएर बनाएको लेदो गम, रातभर भित्तामा पोस्टर टास्दै हिँडेका ती पैतालाहरू र आफैँले ईट्टाहरू छापेर बनाएका ती कक्षाकोठाहरूका आँगनबाट सुरु भएको मदन भण्डारी कलेजको यात्रा आज अनामनगर र थापागाउँको मुटुमा आफ्नै विशाल, भव्य र

आधुनिक साम्राज्यका रूपमा ठडिएको देख्दा म भावुक बन्छु। हामीले रोपेको त्यो सानो र कमजोर बिरुवा आज एउटा विशाल वटवृक्ष बनिसकेको छ, जसको छहारीमा बसेर हजारौँ विद्यार्थीहरूले आफ्नो भविष्यको मार्गचित्र कोरिरहेका छन् र मुलुकको प्रशासनिक, राजनीतिक र प्राज्ञिक क्षेत्रको नेतृत्व सम्हाल्ने योग्य नागरिक बनिसकेका छन्। भौतिक रूपमा म आज कलेजको दैनिक कार्यसञ्चालनमा नभए पनि मेरो जीवनको ऊर्जा, मेरो पसिनाको सुवास र मेरो प्राज्ञिक निष्ठा कलेजका ती प्रत्येक ईटा, भित्ता र शैक्षिक वातावरणमा सधैंका लागि सुरक्षित छ। कलेजको यो गौरवमय रजत जयन्ती तथा विशेष अवसरमा म कलेज परिवारलाई एउटै अनुरोध र सङ्कल्प सम्झाउन चाहन्छु – कलेज जतिसुकै ठूलो र वैभवशाली भए पनि यसले आफ्नो स्थापनाकालीन मूल मर्म अर्थात् सर्वसुलभ, सस्तो र गुणस्तरीय शिक्षाको जनमुखी उद्देश्यलाई कहिल्यै नबिसरियोस्। व्यापारमुखी बन्दै गइरहेको वर्तमान नेपाली शिक्षा बजारमा मदन भण्डारी कलेज सधैं एउटा आदर्श, निष्कलङ्क र अनुकरणीय प्राज्ञिक केन्द्रका रूपमा अजर अमर रहोस्। कलेजको उत्तरोत्तर प्रगतिको हार्दिक मङ्गलमय शुभकामना।



रेडियो श्वेत शार्दूल: नेपालको शैक्षिक रेडियो



अमरध्वज लामा

कार्यकारी प्रमुख, रेडियो श्वेत शार्दूल

परिचय

जननेता मदन भण्डारीको साहित्यिक नामलाई कल साइनका रूपमा गौरवका साथ ग्रहण गर्दै रेडियो श्वेत शार्दूल (९३.६ मेगाहर्ज) २० औं वसन्तको यात्रामा छ। मदन भण्डारी मेमोरियल कलेजद्वारा स्थापित यस रेडियोको मूल उद्देश्य कलेजमा पत्रकारिता तथा आमसञ्चार विषय अध्ययन गर्ने विद्यार्थीहरूलाई प्रयोगात्मक अभ्यास गराई मिडिया तथा सञ्चारको क्षेत्रमा व्यावसायिक जनशक्तिकारूपमा उनीहरूलाई तयार पार्नु हो।

कक्षाकोठामा हुने सैद्धान्तिक अध्ययन सँगसँगै विद्यार्थीहरूलाई रेडियो तथा डिजिटल उपकरण जडित प्रयोगशालासँग जोडेर कार्यक्रम तथा समाचार उत्पादन, सम्पादन, प्रस्तुतीकरण र कन्टेन्ट अर्थात् मिडिया अन्तरवस्तुको प्रशोधन विधि सिकाउनका लागि श्वेत शार्दूल सञ्चालनमा ल्याइएको हो।

क्लास रुम टु न्युज रुमको अवधारणालाई आत्मसात् गर्दै यस रेडियोले आजको युवा पुस्तालाई नवीन र मौलिक विचारयुक्त विभिन्न शैलीका सामग्रीहरू तयार पार्न अभिप्रेरित गर्दै आइरहेको छ।

काठमाडौं महानगरपालिका वडा नम्बर-१०, विनायकनगरस्थित मदन भण्डारी मेमोरियल

कलेज परिसरमा स्थापित आधुनिक स्टुडियोबाट बिहान ६ बजेदेखि राती ९ बजेसम्म रेडियो गुञ्जिने गर्दछ। हरेक घण्टामा समाचार, शैक्षिक गतिविधि, शिक्षामूलक कार्यक्रम र समसामयिक राजनीतिक घटनाहरूबारे रेडियोमा सामग्री सुन्न सकिन्छ। यसबाहेक रेडियो श्वेत शार्दूलबाट प्रसारित सामग्रीहरूलाई डिजिटल स्वरूपमा सामाजिक सञ्जालहरूमा समेत उपलब्ध गराइँदैछ।



रेडियोमा प्रसारण हुने अधिकांश सामग्री उत्पादन, प्रशोधन र प्रस्तुतीकरणमा कलेजमा अध्ययनरत विद्यार्थीहरूलाई संलग्न गराइनु रेडियो श्वेत शार्दूलको सबैभन्दा उल्लेखनीय पक्ष हो। रेडियो व्यवस्थापनले बिहान रेडियो खोल्न स्वीच अन गर्नेदेखि राती बन्द गर्न स्वीच अफसम्मका अधिकांश कामहरूका लागि कलेजका विद्यार्थीहरूलाई नै सक्षम बनाएको छ।

रेडियो स्थापनाको पृष्ठभूमि

एफएम प्रसारणको इजाजत पाउँ भनी कलेजले २०६३ मंसिर २२ गते सूचना तथा सञ्चार मन्त्रालयमा आवेदन गरेको थियो। कलेजको पूर्वकार्यालय काठमाडौं महानगरपालिका वडा नम्बर ७, रातोपुलबाट प्रसारण गर्ने गरी मन्त्रालयले २०६३ पौष २ गते औपचारिक रूपमा प्रसारण अनुमति प्रदान गरेको थियो। सुरुमा रेडियोको नाम अर्थात् कल साइन रेडियो (श्वेत शार्दूल) थिएन। प्रारम्भमा ९८.३ फ्रिक्वेन्सीमा १०० वाट प्रसारण

क्षमतासहित 'MBM FM' कल साइनमार्फत प्रसारण गर्न मन्त्रालयले अनुमति दिएको हो ।

जननेता मदन भण्डारीको मार्गदर्शन र सिद्धान्तबाट अभिप्रेरित भई सञ्चालनमा आएको मदन भण्डारी मेमोरियल कलेजका शैक्षिक गतिविधिलाई नेपाली समाजको जरा जरासम्म पुर्‍याउनु समयको माग थियो र हो । कुनै पनि असल ध्येयका साथ थालिएको विषयलाई समुदायसम्म द्रुत गतिमा पुर्‍याउने माध्यममध्ये त्यस समय रेडियो सबैभन्दा सशक्त माध्यम थियो । विशेषगरी युवा पुस्तालाई सैद्धान्तिक ज्ञानसँगै सञ्चारको प्रयोगात्मक सिप प्रदान गरेर दक्ष जनशक्ति उत्पादन गर्न रेडियो स्थापना गर्नु अत्यावश्यक रहेको कलेजका संरक्षक तथा पूर्वराष्ट्रपति सम्माननीय विद्यादेवी भण्डारीले महसुस गर्नुभयो ।

यही आवश्यकतालाई पूर्वराष्ट्रपतिज्यूको परामर्श र सुझाव स्वरूप कलेज व्यवस्थापनसमक्ष राख्नु भएपछि तत्कालीन क्याम्पस प्रमुख चैतन्य शर्माले एफएम रेडियो सञ्चालन गरी पत्रकारिता तथा आमसञ्चारको अध्ययन अध्यापनलाई थप प्रभावकारी बनाउनेतर्फ पहल सुरु गर्नुभयो ।

रेडियो स्थापना गर्ने योजनावद्ध अभियानलाई तत्कालीन समयका पत्रकारिता विषयका शिक्षकहरू देवराज अर्याल, यमबहादुर दुरालगायतले अगाडि सार्नु भएको थियो । देवराज अर्यालको संयोजकत्वमा सञ्चार मन्त्रालय र विषय विज्ञहरूसँग समन्वय थालियो । साथै मदन भण्डारी फाउन्डेसनका पूर्वकोषाध्यक्ष चिन्तामणि भट्टराईलगायतका व्यक्तिहरूको सहयोगमा रेडियो सञ्चालनको लाइसेन्स प्राप्त गर्न सफल भएको अर्याल बताउनुहुन्छ ।

त्यही समयको हाराहारीमा त्रिभुवन विश्वविद्यालय पत्रकारिता तथा आमसञ्चार केन्द्रीय विभागले रत्नराज्यलक्ष्मी क्याम्पस, प्रदर्शनीमार्गबाट सञ्चालन गर्ने गरी १०७ मेगाहर्जमा 'TU FM' कल साइनसहित रेडियो प्रसारणको अनुमति प्राप्त गरिसकेको थियो । मिडिया

एजुकेसनमा युवा पिढीको आकर्षण बढाउन सामुदायिक कलेजमासमेत रेडियो स्टेशन हुनुपर्ने कुरामा प्राध्यापक चिरञ्जिवी खनालको सहजीकरणमा देवराज अर्याल, सञ्चार मन्त्रालयका तत्कालीन सचिव शङ्कर कोइराला, उपसचिव अनुप नेपाल, फ्रिक्वेन्सी शाखाका शैलजा रेग्मीलगायतका व्यक्तिहरूसँग निरन्तर छलफल जारी रह्यो । प्राध्यापक खनालका अनुसार त्यतिबेला काठमाडौँ उपत्यकामा रेडियोको घनत्व निकै बढिसकेकोले मन्त्रालय फ्रिक्वेन्सी वितरणको कामलाई बन्द गर्ने मनस्थितिमा पुगेको थियो । प्राध्यापक खनालकै सम्पर्कबाट रेडियो इन्जिनियर बालेन्द्र ठाकुरले तयार पार्नु भएको प्राविधिक प्रस्ताव मन्त्रालयमा पेश भयो । अन्ततः सञ्चार मन्त्रालयले २०६३ पुष २ को निर्णयअनुसार (एफएम २०८/०६३/०६४ इजाजत नम्बर सहित) 'MBM FM' कलसाइन भएको एफ एम ९८.३ मेगाहर्ज फ्रिक्वेन्सीमा रेडियो प्रसारण गर्न अनुमति दियो ।

कसरी भयो मेरो एफएम?

लामो प्रयत्नबाट सञ्चार मन्त्रालयबाट लाइसेन्स प्राप्त भएतापनि रातोपुलस्थित कलेजबाट रेडियो सुरु गर्न त्यस बखत सम्भव देखिएन । रेडियो सञ्चालन र व्यवस्थापन गर्न सक्ने विज्ञ व्यक्ति, प्राविधिक तथा प्रसारणतर्फ काम गर्ने दक्ष कर्मचारी तथा भौतिक पूर्वाधारको तयारी नहुनु यसका मुख्य कारण थिए । त्यस किसिमको परिस्थितिमा कलेजले सहकार्यको बाटो रोज्यो । पत्रकारिता तथा आमसञ्चारका विद्यार्थीहरूलाई आफ्नै रेडियोमा अभ्यास सुरु गराउनु थियो । यही क्रममा रेडियो प्रसारण क्षेत्रका दुई अनुभवी पत्रकारहरू बलराम श्रेष्ठ र दीपक (समीर) आचार्यसँग मदन भण्डारी मेमोरियल कलेजले परामर्श सुरु गर्‍यो । दीपक (समीर) आचार्य टेलिभिजन पत्रकारिता अध्यापन गर्दै मदन भण्डारी मेमोरियल कलेजमै आबद्ध हुनुहुन्थ्यो । अन्ततः बलराम श्रेष्ठद्वारा सञ्चालित मेरो सञ्चार प्रालिसँग प्राविधिक-प्रशासनिक सहकार्य गर्दै एफएम प्रसारण सुरु गर्न कलेज सहमत भयो ।

उक्त सहमति अनुसार :

- o मेरो सञ्चार प्रालिले डिल्लीबजारमा स्टेशन राखी MBM FM रेडियो शुभारम्भ गर्ने,
- o मदन भण्डारी मेमोरियल कलेजमा पत्रकारिता तथा आमसञ्चार विषय अध्ययन गरिरहेका विद्यार्थीहरूलाई नियमित रूपमा रेडियो प्रसारण बारे अभ्यास गराउने,

अभिलेखमा फ्रिक्वेन्सी, कल साइन र प्रसारण क्षमता

हाल ९३.६ मेगाहर्जमा रेडियो श्वेत शार्दूल कल साइनसहित प्रसारण भइरहेको रेडियोको फ्रिक्वेन्सी र कल साइन पटक पटक परिवर्तन हुँदै आएको छ । विभिन्न समयमा परिवर्तित ती विवरणहरूलाई यहाँ तालिकाबद्ध गरिएको छ:

तालिका १

रेडियो प्रसारण अनुमतिदेखि लाइसेन्स नवीकरणसम्मको विकासक्रम

मिति	कल साइन	फ्रिक्वेन्सी	क्षमता	मुख्य परिवर्तन
२०६३/०९/०२	एमबिएम एफएम	९८.३	१०० वाट	पहिलो पटक इजाजत प्राप्त
२०६४/१०/२०	एमबिएम एफएम	८८.२	१०० वाट	पहिलो पटक फ्रिक्वेन्सी परिवर्तन
२०६५/०३/२०	एमबिएम एफएम	९३.५	१०० वाट	दोस्रो पटक फ्रिक्वेन्सी परिवर्तन
२०६६/०१/०१	मेरो एफएम	९३.५	१०० वाट	एमबिएम एफएमबाट कल साइन परिवर्तन र परीक्षण प्रसारणबाट नियमित प्रसारणको स्वीकृति
२०६७/०४/२५	मेरो एफएम	९३.५	५०० वाट	प्रसारण क्षमता वृद्धि
२०७२/०३/१३	मेरो एफएम	९३.५	५०० वाट	प्रसारण गर्ने स्थान डिल्लीबजारबाट काठमाडौँ-१०, विनायकनगरमा स्थानान्तरणको अनुमति
२०७३/०८/०१	मेरो एफएम	९३.६	५०० वाट	तेस्रो पटक फ्रिक्वेन्सी परिवर्तन
२०७५/०८/१३	रेडियो श्वेत शार्दूल	९३.६	५०० वाट	कल साइन परिवर्तन
२०७८/०३/२२	रेडियो श्वेत शार्दूल	९३.६	५०० वाट	सञ्चार मन्त्रालयद्वारा लाइसेन्स पुनः जारी

भुकम्प र स्थानान्तरण

मदन भण्डारी मेमोरियल कलेजले स्थापना कालमा कलेज सञ्चालन भइरहेको काठमाडौँ - ७, रातोपुलबाट रेडियो प्रसारण गर्ने इजाजत प्राप्त गरेको भएतापनि प्राविधिक, पूर्वाधार र जनशक्तिको व्यवस्थापन भइनसकेको हुँदा मेरो सञ्चार प्रालिसँग सहकार्य गरेका कारण डिल्लीबजारबाट यसको प्रसारण सुरु गरिएको थियो । बि.सं. २०७२ वैशाख १२ गतेको महाभुकम्पका कारण स्टेसन रहेको सात तले भवनमा क्षति पुग्न गयो ।

त्यसपछि तुरुन्तै स्थानान्तरणको अनुमति लिएर नक्साल काठमाडौँमा स्टेसन सारिएको थियो । सो स्थानान्तरण र नयाँ स्टेसनबारे निरीक्षण गर्न मदन भण्डारी मेमोरियल कलेजका प्रतिनिधिहरूले जेष्ठ २१ गते नक्सालस्थित नयाँ कार्यालय भ्रमण गरेका थिए । भुकम्पका कारण रेडियो स्टेसन स्थानान्तरणपश्चात् देखिन आएको प्राविधिक समस्या र स्थानको अभाव, पत्रकारिताका विद्यार्थीहरूको अभ्यासमा देखिन आएको कठिनाइलाई मध्यनजर गरी तत्कालिन क्याम्पस प्रमुख प्रा.डा. ध्रुवबहादुर

कार्कीले पत्रकारिता तथा आमसञ्चार विभागका प्रमुख घमराज लुइँटेलको संयोजकत्वमा २०७२ भदौ १५ गते एक अध्ययन समिति गठन गर्नुभयो । उक्त समितिलाई मेरो एफएम कल साइनमा प्रसारण हुँदै आएको कलेजको आफ्नो रेडियोलाई पुनः कलेजमा ल्याई स्थापना गर्ने र दीर्घकालीन रूपमा प्रभावकारी ढङ्गले सञ्चालन गर्ने विषयमा अध्ययन गरी प्रतिवेदन पेश गर्ने मुख्य कार्यादेश प्रदान गरिएको थियो ।

लुइँटेलको संयोजकत्वमा गठित अध्ययन समितिमा तत्कालीन अङ्ग्रेजी विभाग प्रमुख हरिबहादुर चन्द, तत्कालीन अतिरिक्त क्रियाकलाप विभाग प्रमुख कमल न्यौपाने, पत्रकारिता विभागका तत्कालीन प्राध्यापकहरू देवराज अर्याल र दीपक आचार्य सदस्य रहनुभएको थियो ।

समितिले २०७२ भदौ १६ गतेदेखि नै बैठक बसी अध्ययनको काम सुरु गर्‍यो । साथै समितिले कलेजमा एफएम सार्न आवश्यक पूर्वाधारका कामहरूसमेत सँगसँगै अगाडि बढाएको देखिन्छ । जसअनुसार २०७२ असोज महिनामा विनायकनगर, नयाँ बानेश्वरस्थित कलेज भवनमा स्टुडियो निर्माण गरी मङ्सिर महिनामा बलराम श्रेष्ठसँग सबै उपकरण बरबुभारथ गरिएको, स्टुडियो उपकरण, टावर जडान सम्पन्न गर्न कलेज व्यवस्थापन सफल भएको तत्कालीन प्रतिवेदनमा उल्लेख छ ।

त्यस्तै, २०७२ मङ्सिर १६ सम्ममा ६ वटा बैठक बसी विभिन्न सुझाव तयार पार्न सफल भएको उक्त समितिले कलेजमा पेश गरेको प्रतिवेदनको अध्ययनबाट प्रष्ट हुन्छ । साथै, समितिले रेडियो सञ्चालनका लागि त्यस अघि गठित समितिको म्याद समाप्त भइसकेकाले क्याम्पस प्रमुखको अध्यक्षतामा ८ सदस्यीय रेडियो सञ्चालक समिति गठन गर्नसमेत सुझाव पेश गरेको थियो । समितिले २०७२ मङ्सिर १७ गते आफ्नो अध्ययन प्रतिवेदन कलेज व्यवस्थापनसमक्ष बुझाएको थियो ।

कलेजको पत्रकारिता तथा आमसञ्चार विभागका घमराज लुइँटेल, देवराज अर्याल, यमबहादुर

दुरालगायतको सक्रियतामा रेडियोका लागि आवश्यक जनशक्ति उत्पादनका लागि २०७२ पुष १२ गतेदेखि २१ गतेसम्म १० दिने रेडियो पत्रकारिता तालिम सञ्चालन गरिएको थियो ।

अन्ततः आवश्यक सबै पूर्वाधार तथा जनशक्तिसहित २०७२ साल माघ महिनाको श्रीपञ्चमीका दिन प्रत्यक्ष प्रसारण गर्दै रेडियो श्वेत शार्दूल (९३.६ मेगाहर्ज) ले आफ्नै कलेज भवनबाट औपचारिक रूपमा प्रसारण प्रारम्भ गर्‍यो ।

सञ्चालक समितिको व्यवस्था

मदन भण्डारी मेमोरियल कलेजले एमबिएम एफएम कल साइनसहित इजाजत प्राप्त गरेपछि रेडियो सञ्चालन तथा व्यवस्थापन समिति गठन गरेको देखिन आउँछ । २०७२ साल माघदेखि कलेजको आफ्नै भवन विनायकनगरबाट प्रसारण सुरु हुँदाका बखत भने क्याम्पस प्रमुख डम्बर बहादुर हमालको अध्यक्षतामा सञ्चालक समिति गठन गरिएको थियो । घमराज लुइँटेलको संयोजकत्वमा गठित अध्ययन समितिले पत्रकारिता तथा आमसञ्चार विभागका प्रमुखलाई सञ्चालक समितिको सदस्य सचिव नियुक्त गर्नुपर्ने र समितिमा अङ्ग्रेजी विभागबाट १ जना, मानवशास्त्र वा समाजशास्त्र विभागबाट १ जना, पत्रकारिता विभागबाट २ जना, अतिरिक्त क्रियाकलाप विभागबाट १ जना र सहायक क्याम्पस प्रमुखलाई आमन्त्रित सदस्य राख्नुपर्ने सुझाव दिइएको थियो ।

क्याम्पस प्रमुख डम्बर बहादुर हमालको अध्यक्षतामा गठित रेडियो सञ्चालक समितिले पत्रकारिता विभागका सदस्य उद्धव थापालाई स्टेसन प्रबन्धक नियुक्त गरेको थियो । सोही समितिमा घमराज लुइँटेल सदस्य नियुक्त हुनु भएको थियो ।

कलेजद्वारा विनियम निर्माण

मदन भण्डारी फाउन्डेसनद्वारा प्रवर्द्धित तथा मदन भण्डारी मेमोरियल कलेजद्वारा सञ्चालित प्रसारण सेवा रेडियो श्वेत शार्दूललाई व्यवस्थित तथा प्रभावकारी ढङ्गले सञ्चालन गर्न मदन भण्डारी मेमोरियल कलेजको

व्यवस्थापन समितिले रेडियो 'श्वेत शार्दूल सञ्चालन विनियम २०७५' बनाई कार्यान्वयनमा ल्यायो । यस विनियमअनुसार रेडियो सञ्चालन गर्न, आवश्यक नीति नियम बनाउन र कर्मचारी नियुक्त गर्न कलेज व्यवस्थापन समितिका अध्यक्षको संयोजकत्वमा बढीमा ५ जनाको सञ्चालक समिति (बोर्ड) गठन गर्ने व्यवस्था गर्‍यो । जसअनुसार :

- क) मदन भण्डारी मेमोरियल कलेज व्यवस्थापन समितिको अध्यक्ष पदेन अध्यक्ष
- ख) मदन भण्डारी मेमोरियल कलेजका क्याम्पस प्रमुख पदेन उपाध्यक्ष
- ग) मदन भण्डारी मेमोरियल कलेजका पत्रकारिता विभागका प्रमुख पदेन सदस्य
- घ) सञ्चालक समितिले नियुक्त गरेको कार्यकारी प्रमुख (स्टेसन प्रबन्धक) समितिको पदेन सचिव
- ङ) मिडियाकर्मी, प्राज्ञ, अनुसन्धानकर्ता, समाजसेवी तथा अन्य क्षेत्रका विज्ञहरूमध्येबाट १ जना समितिमा रहने ।

विनियमअनुसार मदन भण्डारी मेमोरियल कलेज व्यवस्थापन समितिका अध्यक्ष उषा किरण भण्डारीको अध्यक्षतामा २०७५ सालमा सञ्चालक समिति गठन भयो । उक्त समितिमा क्याम्पस प्रमुख डम्बरबहादुर हमाल (उपाध्यक्ष) र सदस्यहरूमा डा. प्रेमसागर चापागाईं, गोपाल गुरागाईं, घमराज लुईटेल र डेगेन्द्र पाण्डे रहनुभएको थियो ।

वि.सं. २०७३ सालमा कलेज व्यवस्थापन समितिमा उषाकिरण भण्डारी अध्यक्ष नियुक्त हुनुभएको हो । यस सञ्चालक समितिले पत्रकार हरिप्रसाद अधिकारी (किरण) लाई विक्रम संवत् २०७६ पुष १५ गतेदेखि लागु हुने गरी स्टेसन प्रबन्धक नियुक्त गरेको थियो । उक्त व्यवस्थापनले २०७६ फागुन १ गते प्राविधिक पदमा नियुक्त गरेका विष्णुप्रसाद खनाल यो लेख तयार पार्दासम्म निरन्तर सेवारत हुनुहुन्छ । उहाँलाई स्टेसन व्यवस्थापनले

२०८० साउन १ गतेदेखि लागु हुने गरी औपचारिक रूपमा प्राविधिक प्रमुखको जिम्मेवारी प्रदान गरेको हो ।

विक्रम संवत् २०७८ चैत २८ गते पूर्वपरराष्ट्र मन्त्री एवम् चीनका लागि पूर्वराजदूत महेन्द्रबहादुर पाण्डे मदन भण्डारी मेमोरियल कलेज व्यवस्थापन समितिको अध्यक्ष नियुक्त हुनुभएपछि उहाँको अध्यक्षतामा २०७९ साल चैत २५ गते रेडियो श्वेत शार्दूल सञ्चालक समितिमा तत्कालीन पनि पुनर्गठन भयो । पुनर्गठित सञ्चालक समितिमा क्याम्पस प्रमुख रमेशचन्द्र पौडेल (उपाध्यक्ष) र सदस्यहरूमा कलेजका तत्कालीन पत्रकारिता तथा आमसञ्चार विभाग प्रमुख डा. रघु मैनाली, पत्रकारिता तथा आमसञ्चार विषयका प्राज्ञिक व्यक्तित्व डा. कुन्दन अर्याल, मदन भण्डारी फाउन्डेसनका सचिवालय सदस्य एवम् समाजसेवी डेगेन्द्र पाण्डे र वरिष्ठ पत्रकार दुर्गा कार्की रहनुभएको थियो ।

समितिको सोही बैठकद्वारा म वि. सं. २०८० वैशाख १ गतेदेखि लागु हुने गरी समितिको पदेन सचिव तथा रेडियो श्वेत शार्दूलको कार्यकारी प्रमुख (स्टेसन प्रबन्धक) नियुक्त भएँ ।

कोभिड-१९ (वि.सं. २०७६) पछि रेडियो श्वेत शार्दूलले समातेको नयाँ गति कायम रहन सकेन । विक्रम संवत् २०७७ मा हरिप्रसाद अधिकारी (किरण) तत्कालीन स्टेसन प्रबन्धक पदबाट राजिनामा गरी कलेजको पत्रकारिता विभागमा प्रमुख नियुक्त हुनु भएपछि मैले अनौपचारिक रूपमा रेडियो श्वेत शार्दूलको व्यवस्थापकीय भूमिका सम्हाल्दै आएँ । रेडियोलाई चाहिने जनशक्ति तयार पार्ने, बन्द अवस्थामा रहेका समाचार तथा कार्यक्रमहरूलाई निरन्तरता दिने कामलाई अघि बढाएँ । मदन भण्डारी मेमोरियल कलेज तथा अन्य कलेजका पत्रकारिताका विद्यार्थीहरूलाई ३ महिने इन्टर्नसिप कार्यक्रमसमेत सुरु गर्दै स्टेसनलाई आवश्यक जनशक्तिको परिपूर्ति गर्ने काम सम्पन्न भयो ।

सोही इन्टर्नसिपमा सहभागी १९ जनामध्ये यसै कलेजमा अध्ययनरत ओखलढुङ्गाकी सुप्रिया राई

इन्टर्नसिप कार्यक्रम संयोजक र सिपट इन्चार्जका रूपमा कार्यरत हुनुहुन्छ।

महेन्द्रबहादुर पाण्डेको अध्यक्षतामा रहेको वर्तमान सञ्चालक समितिमा विक्रम संवत् २०८१ साल असार ३१ गतेदेखि क्याम्पस प्रमुख डा. बाबुराम अधिकारी समितिको पदेन उपाध्यक्ष र पत्रकारिता विभागका संयोजक यमबहादुर दुरा पदेन सदस्य रहनु भएको छ।

रेडियो श्वेत शार्दूलको नीति र लक्ष्य

५०० वाट प्रसारण क्षमता र ९३.६ मेगाहर्ज फ्रिक्वेन्सी नम्बरसहित प्रसारण हुँदै आएको यस रेडियो श्वेत शार्दूलको नीति र लक्ष्यका बारेमा सङ्क्षेपमा प्रस्तुत गरिएको छ :

नीति

शान्ति, नागरिक अधिकार, सुशासन र सामाजिक न्याय प्राप्तिका लागि स्वस्थ बहसको संस्कृतिलाई बढावा दिँदै जनउत्तरदायी, लोकतान्त्रिक र सुशासनको सुनिश्चितताका लागि मानक सामग्रीहरूको उत्पादन र प्रसारण गर्ने रेडियोको रूपमा श्वेत शार्दूलको परिचय स्थापित गराउने।

लक्ष्य

प्रसारण मिडियाका नवीन औजार र प्रविधिको उपयोग गर्दै व्यावसायिक समाजप्रति उत्तरदायी, निष्ठावान् र सक्षम युवा मिडियाकर्मीका रूपमा विद्यार्थीहरूलाई रूपान्तरित गर्ने।

उल्लिखित दूरदृष्टि र लक्ष्य हासिल गर्नका लागि रेडियो श्वेत शार्दूलले निम्न प्रमुख उद्देश्यहरूसहित प्रसारण, तालिम, इन्टर्नसिपलगायत विभिन्न क्रियाकलापहरू सञ्चालन गर्दै आइरहेको छ :

- १) रेडियोलाई स्वतन्त्रपूर्वक सञ्चालन गर्न छुट्टै साङ्गठनिक संरचना तयार पारी त्यसमार्फत नेपालको शैक्षिक रेडियोको रूपमा राष्ट्रिय तथा अन्तराष्ट्रियस्तरमा ब्रान्डिङ गर्ने,
- २) समायानुकूल परिवर्तित हुँदै गइरहेको मिडिया प्रविधिमैत्री जनशक्ति तयार पार्न

तालिम, इन्टर्नसिप, गोष्ठी र अभिमुखीकरण कार्यक्रमहरू सञ्चालन गर्ने,

- ३) नेपालका सञ्चारगृह, कलेज, विश्वविद्यालय, शैक्षिकसंस्था तथा राष्ट्रिय-अन्तराष्ट्रिय संघ संस्थाहरूसँग शैक्षिक सामग्रीहरू उत्पादन, प्रसारणमा सहकार्य गर्ने।

रेडियो श्वेत शार्दूलको श्रोत व्यवस्थापन

रेडियो श्वेत शार्दूलको आफ्नै छुट्टै कोष, स्थायी लेखा नम्बर र बैंक खाता रहेको छ। उक्त कोषमा मदन भण्डारी मेमोरियल कलेजद्वारा वार्षिक बजेट तथा कार्यक्रममार्फत विनियोजित हुने अनुदान, लोककल्याणकारी विज्ञापन प्रसारणमार्फत प्राप्त हुने शुल्क, तालिम तथा कार्यक्रमबाट प्राप्त हुने आम्दानी, सहयोग, चन्दा आदि रकमहरू कोषमा जम्मा हुने प्रबन्ध गरिएको छ।

यसबाहेक रेडियोले विश्वविद्यालय, कलेज, शैक्षिक संस्थासँग शैक्षिक गतिविधि प्रवर्द्धनहरूमा सहकार्य गर्दै स्रोत जुटाउने कामसमेत गर्दै आएको छ।

रेडियोको भौतिक पूर्वाधार र क्षमता विकास

रेडियो श्वेत शार्दूललाई समय सापेक्ष पुनर्संरचना गर्ने, क्षमता अभिवृद्धि गर्ने र एक शैक्षिक रेडियोका रूपमा अग्रणी विकास गराउन निम्न कामहरू भएका छन्:

- १) रेडियोको सिमित कभरेजलाई बृहत् बनाउन अभिभावक संस्था मदन भण्डारी फाउन्डेसनले वि.सं. २०७८ सालमा नयाँ कम्बाइनर ट्रान्समिटर जडान गरी काठमाडौँ उपत्यकाका सबै ठाउँमा सफासँग रेडियो सुन्न सकिने व्यवस्थामा सहयोग गरेको छ। यस कार्यका लागि मदन भण्डारी फाउन्डेसनका तर्फबाट सचिवालय सदस्य डेगेन्द्र पाण्डेले रेडियो श्वेत शार्दूलको क्षमता विस्तार गरी थप प्रभावकारी बनाउन फाउन्डेसनसँग आर्थिक सहयोगको खाका तयार पार्नुभएको हो। फाउन्डेसनका अध्यक्ष उषाकिरण भण्डारी, तत्कालीन सचिव पेम्बा लामा र तत्कालीन कोषाध्यक्ष चिन्तामणि भट्टराईको पहलमा

रेडियोलाई आवश्यक डिजिटल प्रविधि जडान गर्ने, फाउन्डेसनका नवनिर्मित भवनमा स्टुडियोको विस्तार गर्ने जस्ता योजना पारित गरिए । यसका लागि आवश्यक प्रारम्भिक खर्चसमेत मदन भण्डारी फाउन्डेसनले उपलब्ध गराउने निर्णय भयो ।

- २) फाउन्डेसनबाट प्राप्त सहयोग र समन्वयबाट कलेजको पूर्वपट्टी रहेको रेडियो अडियोसँग टावर सेयरिङका लागि २० वर्षे सहकार्य सम्झौता गरिएको छ । प्रारम्भिक सर्भेअनुसार काठमाडौँ उपत्यका र छिमेकी जिल्लाहरू काभ्रेपलाञ्चोकको बनेपा, धुलिखेल, धादिङ, रसुवा, मकवानपुरका केही ठाउँमा रेडियो श्वेत शार्दूल सहज सुन्न सकिने गरी कभरेज विस्तार भएको छ ।
- ३) रेडियो श्वेत शार्दूललाई नेपाल बाहिरका श्रोतासम्म पुराउन www.radioshwetashardul.org मार्फत Audio Streaming गरी अनलाइनमा सुन्ने व्यवस्था गरिएको छ भने हाम्रो पात्रो एमार्फत रेडियोलाई संसारका जुनसुकै ठाउँबाट सुन्न सकिने बनाइएको छ ।
- ४) रेडियोको परम्परागत स्टुडियोलाई विस्तार गर्न र डिजिटल अडियो ल्याव निर्माण गरी विक्रम संवत् २०८० साल भदौ महिनादेखि कलेज भवनबाट रेडियो स्टेसनलाई मदन भण्डारी फाउन्डेसनको नवनिर्मित भवनको तेस्रो तल्लामा स्थान्तरण गरिएको हो । जहाँ फाउन्डेसनकै आर्थिक सहयोगमा डिजिटल अडियो स्टुडियो, मल्टिमिडिया अडियो ल्याव, इन्टर्नसिप कक्ष, प्रशासनिक कार्यकक्षहरू निर्माण गरी सञ्चालनमा आएका छन् ।
- ५) स्थापना कालदेखि श्रव्य अर्थात् अडियो प्रसारणमा सिमित रेडियो श्वेत शार्दूल विगत

२ वर्षदेखि मल्टिमिडिया कन्टेन्ट उत्पादन र प्रसारण गर्न सक्षम हुँदै आएको छ । जसका लागि मदन भण्डारी फाउन्डेसनबाट आधुनिक मल्टिमिडिया क्यामारा, लाइभ उपकरणहरू उपलब्ध गराइएको छ ।

- ६) रेडियो श्वेत शार्दूलको डिजिटल रूपान्तरणका लागि विश्वविद्यालय अनुदान आयोगबाट समेत आधुनिक मिक्सर, माइक्रोफोन र कम्प्युटर जडानका लागि अनुदान प्राप्त भएको छ ।

यी आधुनिक उपकरणहरूमार्फत नै कलेज तथा फाउन्डेसनका कार्यक्रमहरू डिजिटल प्लेटफार्महरूमा लाइभ गर्न र बाह्य संस्थाहरूसँग शुल्क लिएर लाइभ गर्ने र डिजिटल सहकार्य गरी रेडियोले आय आम्दानी गर्न सफल भएको छ ।

तालिम तथा इन्टर्नसिप

रेडियो श्वेत शार्दूलले वर्षमा ४ पटक ३/३ महिने इन्टर्नसिप कार्यक्रम सञ्चालन गर्दै आएको छ । यसबाहेक पत्रकारितासँग सम्बन्धित विभिन्न विधा र विषयमा Non Credit तालिम तथा कार्यशालाहरू सञ्चालन गर्दै आएको छ । यसरी इन्टर्नसिप र तालिममार्फत वर्षमा कम्तिमा १०० जनालाई सिपयुक्त र सक्षम पत्रकारका रूपमा तयार पारी मिडिया बजारमा पठाउने उद्देश्य रेडियो श्वेत शार्दूलले लिएको छ ।

कक्षा ११ देखि स्नातकोत्तर तहसम्म पत्रकारिता तथा आमसञ्चार विषय अध्यापन हुने मदन भण्डारी मेमोरियल कलेजका सबै तहका विद्यार्थीहरूका लागि निःशुल्क इन्टर्नसिप र तालिमको अवसर प्रदान गरिदै आएकोमा कलेजको स्नातक तह प्रथम वर्षमा पत्रकारिता तथा आमसञ्चार विषय अध्ययन गर्ने विद्यार्थीहरूका लागि भने ३ महिने Credential Internship अनिवार्य पुरा गर्नुपर्ने प्रावधान राखिएको छ ।



भावी योजना तथा कार्यक्रम

रेडियो श्वेत शार्दूलले देशभरीका उद्देश्य मिल्ने कम्तिमा १०० वटा शैक्षिक, सामुदायिक रेडियो स्टेसनहरूसँग शार्दूल आदान प्रदान कार्यक्रम सञ्चालन गर्ने योजना अघि सारेको छ । यस कार्यक्रमअन्तर्गत सहकर्मी रेडियो स्टेसनहरूबीच निम्न कुराहरूको साभेदारी हुनेछ :

- शिक्षामूलक, स्थानीय र मौलिक सामग्रीहरू तथा समाचार तथा कार्यक्रमहरू आपसमा आदान प्रदान गर्ने र कम भन्दा कम लगानीमा सामग्रीमा विविधता कायम राख्ने,

- सिप र अनुभवको आदान प्रदान गर्न साभा तालिम र गोष्ठीहरू आयोजना गरी रेडियो स्टेसनहरूले सामना गरिरहेका आर्थिक चुनौतीको मिलेर समाधान गर्ने,
- मिडियामा बढ्दो डिजिटल प्रविधि र कृत्रिम बुद्धिमत्ताका कारण ग्रामीण समुदाय र दूरदराजका श्रोताहरूमा सिर्जना हुँदै गएको डिजिटल दूरी कम गर्न आपसमा सहकार्य गर्ने ।

(यो आलेख त्रिभुवन विश्वविद्यालय, पत्रकारिता तथा आमसञ्चार विभागका पूर्वप्रमुख प्रा. चिरञ्जीवी खनाल, उपप्राध्यापकहरू डा. देवराज अर्याल, डा. घमराज लुईटेल, मेरो सञ्चार प्रालिका अध्यक्ष बलराम श्रेष्ठ, मदन भण्डारी फाउन्डेसनका सचिवालय सदस्य तथा पूर्वकोषाध्यक्ष चिन्तमणि भट्टराई, मदन भण्डारी मेमोरियल उच्च माध्यमिक विद्यालयका प्रधानाध्यापक कमल न्यौपाने, कलेजको पत्रकारिता आम सञ्चार विभागका सदस्य तथा पूर्वकार्यक्रम संयोजक यमबहादुर दुरासँगको कुराकानी र स्टेसनमा उपलब्ध औपचारिक अभिलेखहरूका आधारमा तयार पारिएको हो ।)



शैक्षिक प्रशासनको गुणस्तर सुधारमा शिक्षा व्यवस्थापन सूचना प्रणालीको भूमिका

पोषण निरौला 

परीक्षा तथा इएमआइएस शाखा, मदन भण्डारी मेमोरियल कलेज

लेखसार

यस अध्ययनले शैक्षिक संस्थाहरूमा प्रयोग भइरहेको Education Management Information System (EMIS) ले प्रशासनिक गुणस्तर सुधारमा पुऱ्याएको योगदानको विश्लेषण गरेको छ। यो अध्ययन विशेषगरी मदन भण्डारी मेमोरियल कलेजसँग सम्बन्धित रहेको छ। EMIS प्रणालीमार्फत विद्यार्थी भर्ना, शिक्षक कर्मचारी व्यवस्थापन, सूचना सम्प्रेषण, हाजिरी, परीक्षा सञ्चालन, नतिजा प्रकाशन, वार्षिक एवम् EMIS प्रतिवेदन निर्माण, बिलिङ, लेखा प्रणाली तथा डिजिटल अभिलेख प्रणाली सञ्चालन भइरहेको अवस्थालाई अध्ययनको आधार बनाइएको छ। यस अध्ययनमा मिश्रित अनुसन्धान विधि प्रयोग गरिएको छ। अध्ययनका लागि प्रशासनिक अभिलेख, वार्षिक प्रतिवेदन, EMIS प्रतिवेदन, प्रत्यक्ष अवलोकन तथा प्रणालीगत अनुभवलाई तथ्याङ्क स्रोतका रूपमा प्रयोग गरिएको छ। अध्ययनले EMIS प्रणालीले प्रशासनिक कार्यलाई छिटो, व्यवस्थित तथा प्रभावकारी बनाएको देखाएको छ। विशेष रूपमा डेटा व्यवस्थापन, रिपोर्टिङ प्रणाली, निर्णय प्रक्रिया तथा डिजिटल अभिलेख व्यवस्थापनमा उल्लेखनीय सुधार आएको पाइयो। विद्यार्थी भर्ना, परीक्षा, नतिजा प्रकाशन, वार्षिक प्रतिवेदन निर्माण, आदि प्रक्रियामा लाग्ने समय घटेको अध्ययनले देखाएको छ। यद्यपि अध्ययनले EMIS प्रणाली पूर्ण रूपमा चुनौतीरहित नभएको पनि देखाएको छ। प्रयोगकर्ता प्रशिक्षण अभाव, system user-friendly नभएको तथा system customization सम्बन्धी समस्या मुख्य चुनौतीका रूपमा देखिएका छन्। समग्र रूपमा हेर्दा EMIS प्रणालीले कलेज प्रशासनलाई म्यानुअल प्रणालीबाट डिजिटल प्रणालीतर्फ रूपान्तरण गर्न महत्त्वपूर्ण भूमिका खेलेको निष्कर्ष निकालिएको छ। अध्ययनले शैक्षिक संस्थाहरूमा प्रशासनिक गुणस्तर सुधार, तथ्याङ्क व्यवस्थापन तथा प्रभावकारी निर्णय प्रक्रियाका लागि EMIS प्रणालीको प्रभावकारी कार्यान्वयन आवश्यक रहेको देखाएको छ।

मुख्य शब्दावली: EMIS, प्रशासनिक गुणस्तर, डिजिटल प्रशासन, डेटा व्यवस्थापन, शैक्षिक प्रशासन, सूचना प्रणाली

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तिषय परिचय

शिक्षा कुनै पनि राष्ट्रको समग्र विकासको आधार स्तम्भ मानिन्छ। एक सुदृढ र प्रभावकारी शिक्षा प्रणालीले मात्र सक्षम जनशक्ति उत्पादन गर्न सक्छ। जसले देशको आर्थिक, सामाजिक तथा सांस्कृतिक विकासमा महत्त्वपूर्ण योगदान पुऱ्याउँछ (World Bank, 2020a)। यस सन्दर्भमा शैक्षिक संस्थाहरूको प्रशासनिक संरचना र

व्यवस्थापन प्रणालीको भूमिका अत्यन्त महत्त्वपूर्ण हुन्छ । प्रशासनिक कार्यहरू केवल औपचारिक प्रक्रिया मात्र नभई शैक्षिक गुणस्तर, पारदर्शिता तथा प्रभावकारी निर्णय प्रक्रियासँग प्रत्यक्ष रूपमा सम्बन्धित हुन्छन् (UNESCO, 2018a) । प्रशासनिक प्रणाली नै संस्था सञ्चालनको मेरुदण्ड भएकाले शैक्षिक संस्थामा प्रशासनिक कार्य महत्त्वपूर्ण हुन्छ । विद्यार्थी भर्ना, परीक्षा व्यवस्थापन, नतिजा प्रकाशन, शिक्षक तथा कर्मचारी व्यवस्थापन तथा अभिलेख व्यवस्थापन जस्ता कार्यहरू प्रभावकारी रूपमा सञ्चालन गर्न सक्षम प्रशासन आवश्यक हुन्छ । यदि प्रशासनिक प्रणाली व्यवस्थित छैन भने शैक्षिक गुणस्तरमा गिरावट आउन सक्छ । त्यसैले कुनै पनि शैक्षिक संस्थाको समग्र गुणस्तर सुधार गर्न प्रशासनिक कार्यलाई व्यवस्थित र प्रविधिमैत्री बनाउनु अपरिहार्य हुन्छ ।

नेपालको सन्दर्भमा शैक्षिक प्रशासन अभै पनि परम्परागत प्रणालीमा आधारित रहेको पाइन्छ । धेरै शैक्षिक संस्थाहरू कागजी अभिलेखमा निर्भर रहेका छन् । जसका कारण डेटा सङ्कलन, भण्डारण र विश्लेषण प्रक्रियामा विभिन्न समस्या देखिन्छन् (Ministry of Education, Science and Technology [MoEST], 2019a) । विद्यार्थीको विवरण, परीक्षा नतिजा, विद्यार्थी तथा शिक्षक कर्मचारी हाजिरी एवम् व्यवस्थापन, तथा वित्तीय अभिलेख जस्ता महत्त्वपूर्ण सूचनाहरू व्यवस्थित रूपमा सुरक्षित राख्न नसक्दा सूचना हराउने, दोहोरो अभिलेख हुने वा गलत सूचना प्रवाह हुने सम्भावना उच्च हुन्छ । त्यसैगरी डेटा व्यवस्थापनमा हुने ढिलाइ अर्को प्रमुख समस्या हो । कागजी प्रणालीमा आधारित सूचना सङ्कलन र प्रशोधन प्रक्रिया समय सापेक्ष नहुने हुँदा समयमै सही निर्णय लिन कठिन हुन्छ (Pant, 2024) । उदाहरणका लागि विद्यार्थी भर्ना, नतिजा प्रकाशन, प्रशासनिक प्रतिवेदन तयार गर्ने वा सम्बन्धित निकायमा विवरण पठाउने कार्यहरूमा ढिलाइ हुँदा संस्थाको कार्यक्षमता प्रभावित हुन्छ । परम्परागत प्रशासनिक प्रणालीमा देखिने केही कमजोरीहरूमा पारदर्शिताको अभाव, डेटा सुरक्षाको समस्या, दक्षताको कमी, निर्णय प्रक्रियामा ढिलाइ जसका कारण शैक्षिक संस्थाहरूले समयमै गुणस्तरीय सेवा प्रदान गर्न सकिरहेका छैनन् (MoEST, 2019b)। यसले केवल

प्रशासनिक पक्ष मात्र नभई समग्र शैक्षिक वातावरणमा समेत नकारात्मक असर पार्दछ ।

शिक्षा क्षेत्रमा सूचना प्रविधिको प्रयोग बढ्दै गएको छ, जसले प्रशासनिक कार्यलाई सरल, छिटो र प्रभावकारी बनाउने सम्भावना प्रस्तुत गर्दछ । यसै प्रविधिमूलक प्रणालीमध्ये एक महत्त्वपूर्ण प्रणाली हो EMIS (Education Management Information System) । EMIS भन्नाले शिक्षा व्यवस्थापनसँग सम्बन्धित सम्पूर्ण सूचनाहरूलाई व्यवस्थित रूपमा सङ्कलन, भण्डारण, प्रशोधन तथा विश्लेषण गर्ने डिजिटल प्रणाली हो । EMIS को मुख्य उद्देश्य शिक्षासम्बन्धी सूचनालाई व्यवस्थित बनाउँदै प्रशासनिक कार्यलाई प्रभावकारी, पारदर्शी तथा उत्तरदायी बनाउनु हो । EMIS किन विकास गरिएको हो भन्ने प्रश्नको उत्तर परम्परागत प्रणालीमा देखिएका कमजोरीहरूमा निहित छ । कागजी प्रणालीमा आधारित सूचना व्यवस्थापनले दक्षता र विश्वसनीयतामा कमी ल्याउने भएकाले त्यसको विकल्पको रूपमा EMIS को विकास भएको हो (World Bank, 2020b) । EMIS प्रणालीले विभिन्न स्रोतहरूबाट प्राप्त सूचनालाई एउटै प्लेटफर्ममा समेट्ने कार्य गर्दछ । यसले डेटामा दोहोरोपन घटाउनुका साथै सूचना प्रवाहलाई व्यवस्थित बनाउँछ । साथै यसले विभिन्न तहका प्रयोगकर्ताहरू जस्तै विद्यालय, कलेज, विश्वविद्यालय, विश्वविद्यालय अनुदान आयोग, स्थानीय तह, प्रदेश तथा संघीय सरकारबीच सूचना आदानप्रदानलाई सहज बनाउँछ । यसले समग्र शिक्षा प्रणालीमा समन्वय र एकरूपता कायम गर्न मद्दत गर्दछ । EMIS ले बहुआयामिक कार्यहरू सम्पादन गर्दछ । मानवीय त्रुटी घटाई तथ्याङ्क सङ्कलन प्रक्रिया स्वचालित बनाउँछ । यसले डेटा भण्डारणलाई सुरक्षित र व्यवस्थित बनाउँछ । दीर्घकालीन अभिलेख व्यवस्थापनमा सहयोग पुर्‍याउँछ । यस मार्फत डेटा विश्लेषण गरी विभिन्न सूचकहरू तयार गर्न सकिन्छ । EMIS ले नीति तथा योजना निर्माणमा आधार प्रदान गर्दछ, रिपोर्टिङ प्रणालीलाई छिटो र सटीक बनाउँछ र प्रशासनिक कार्यलाई चुस्त बनाउँछ (UNESCO, 2025) ।

नेपालको सन्दर्भमा पनि EMIS को प्रयोग क्रमशः बढ्दै गएको छ । सरकारले विद्यालय तहसम्म Web-

Based EMIS प्रणाली लागू गरिरहेको छ, जसले शिक्षा क्षेत्रको डेटा व्यवस्थापनलाई सुधार गर्न मदत गरेको छ। यस प्रणालीमार्फत विद्यार्थी विवरण, शिक्षकको अवस्था, विद्यालयको भौतिक संरचनालगायतका सूचनाहरू सङ्कलन गरी राष्ट्रिय स्तरमा विश्लेषण गर्न सकिन्छ। यसले शिक्षा नीतिको निर्माण तथा कार्यान्वयनमा महत्वपूर्ण भूमिका खेलेको छ (Pant, 2024)।

यसरी EMIS को प्रभावकारी प्रयोगले शैक्षिक संस्थामा प्रशासनिक गुणस्तर सुधार गर्न महत्वपूर्ण भूमिका खेल्न सक्दछ। परम्परागत प्रणालीका कमजोरीहरूलाई न्यूनीकरण गर्दै पारदर्शिता र विश्वसनीयता वृद्धि गर्न सहयोग गर्दछ।

समस्या कथन

नेपालका अधिकांश शैक्षिक संस्थाहरूमा प्रशासनिक कार्य अझै पनि परम्परागत कागजी प्रणालीमा आधारित रहेको पाइन्छ। जसका कारण सूचना व्यवस्थापनमा अप्रभावकारिता, एकरूपता नहुने तथा कार्य सम्पादन गर्न ढिलाइ हुने जस्ता समस्या देखिन्छन्। विभिन्न विभागहरूमा अलग-अलग तरिकाले डेटा राखिने हुँदा सूचनामा एकरूपता नभएको देखिन्छ। जसले प्रशासनिक निर्णय प्रक्रियालाई जटिल बनाउँछ।

EMIS जस्तो एकीकृत प्रणालीको अभावमा डेटा खोज्न, अद्यावधिक गर्न तथा विश्लेषण गर्न कठिन हुन्छ, जसले समयमै सही निर्णय लिन बाधा पुऱ्याउँछ। साथै पारदर्शिताको कमी पनि देखिन्छ। त्यसैले हालको प्रणालीमा सुधार गर्दै व्यवस्थित, सटीक र छिटो सूचना व्यवस्थापन गर्न सक्षम प्रणालीको आवश्यकता स्पष्ट रूपमा देखिन्छ।

अध्ययनको उद्देश्य

यस अध्ययनका उद्देश्यहरू निम्नबमोजिम रहेका छन्:

- शैक्षिक प्रशासनमा तथ्याङ्क व्यवस्थापनलाई व्यवस्थित र सुरक्षित बनाउन EMIS को भूमिका पहिचान गर्नु,
- प्रशासनिक कार्यहरूमा हुने समय र लागतको बचतमा EMIS ले पुऱ्याएको योगदानको अध्ययन गर्नु।

साहित्य समीक्षा

Asio et al. (2022) ले आफ्नो अध्ययनमा शैक्षिक व्यवस्थापन सूचना प्रणाली (EMIS) को शैक्षिक नीति तथा प्रशासनमा पर्ने प्रभावको समग्र विश्लेषण गरेका छन्। अध्ययनले विभिन्न अन्तर्राष्ट्रिय अनुसन्धानहरूको समीक्षा गर्दै EMIS को महत्त्व, वर्तमान प्रवृत्ति तथा कार्यान्वयनका चुनौतीहरूलाई स्पष्ट रूपमा प्रस्तुत गरेको छ। EMIS शिक्षा क्षेत्रमा डेटा सङ्कलन, प्रशोधन तथा विश्लेषण गर्ने एकीकृत प्रणाली हो, जसले नीति-निर्माता तथा शैक्षिक प्रशासकहरूलाई समयानुकूल, विश्वसनीय र तथ्यमा आधारित सूचना उपलब्ध गराउँछ।

EMIS को प्रयोगले प्रशासनिक कार्यसम्पादनलाई थप प्रभावकारी, व्यवस्थित र पारदर्शी बनाउन सहयोग पुऱ्याउने तथा मानवीय त्रुटिहरूलाई न्यून गर्न सक्ने देखाएको छ। यस अनुसन्धानको प्रमुख निष्कर्ष EMIS को प्रभावकारी प्रयोगले विद्यालय तथा कलेज प्रशासनलाई अनुमान वा व्यक्तिगत अनुभवका आधारमा होइन, वास्तविक र प्रमाणमा आधारित तथ्याङ्कका आधारमा निर्णय लिन सक्षम बनाउँछ। यसले शैक्षिक योजना, नीति निर्माण तथा स्रोत व्यवस्थापनलाई अभि वैज्ञानिक र उत्तरदायी बनाउन महत्वपूर्ण योगदान पुऱ्याउँछ।

Enteria & Role (2018) को अध्ययनले सार्वजनिक विद्यालयहरूमा EMIS को कार्यान्वयन र यसको प्रभावकारिता मूल्याङ्कन गरेको छ। यसमा विभिन्न विद्यालयहरूबाट डेटा सङ्कलन गरी अध्ययन गरिएको छ। विभिन्न मोड्युलहरूको प्रयोगले प्रशासनिक कार्यलाई व्यवस्थित बनाउँछ। विशेषगरी Student Module ले सबैभन्दा उच्च प्रभाव देखाएको छ जसले विद्यार्थीको विवरण, हाजिरी, नतिजा आदि सजिलै व्यवस्थापन गर्न मद्दत गर्छ। अध्ययनको मुख्य निष्कर्ष भनेको EMIS को प्रयोगले संस्थाहरूमा कार्य-दक्षता र सङ्गठनात्मक समन्वय उच्च स्तरमा हुन्छ भन्ने छ।

Iwogbe et al. (2025) ले EMIS लाई शैक्षिक प्रशासन सुधारको रणनीतिक उपकरणको रूपमा व्याख्या गरेका छन्। अध्ययन विशेषगरी प्राथमिक शिक्षा क्षेत्रमा EMIS को प्रयोगले प्रशासनिक दक्षता कसरी बढाउँछ

भन्ने विषयमा केन्द्रित छ। अध्ययनमा EMIS ले शिक्षा क्षेत्रमा सूचना प्रवाहलाई व्यवस्थित बनाउँछ, प्रशासनिक प्रक्रिया सरल बनाउँछ, निर्णय प्रक्रियालाई छिटो र प्रभावकारी बनाउँछ भनिएको छ।

Helal et al. (2021) ले EMIS को प्रभावलाई शिक्षण-सिकाइ विकाससँगै प्रशासनिक गुणस्तरमा पनि विश्लेषण गरेका छन्। अध्ययनअनुसार EMIS केवल प्रशासनिक उपकरण मात्र नभई समग्र शैक्षिक गुणस्तर सुधारको आधार पनि हो। यस अध्ययनले EMIS प्रयोग भएका कलेजहरूमा विद्यार्थीहरूको नतिजा सुधारिएको, प्रशासनिक प्रक्रिया व्यवस्थित भएका, शिक्षक र प्रशासनबीच समन्वय बढेको देखाइएको छ। यस अध्ययनले यदि डाटा गलत वा अपूर्ण भएमा EMIS को प्रभाव पनि कमजोर हुने कुरा बताइएको छ।

अध्ययनको सीमा

प्रशासनिक गुणस्तर सुधारमा EMIS को भूमिकालाई अध्ययन गरेको भए पनि केही सीमाहरू रहेका छन्। अध्ययन मुख्य रूपमा मदन भण्डारी मेमोरियल कलेजको प्रशासनिक तथा परीक्षासम्बन्धी अनुभव, वार्षिक प्रतिवेदन तथा EMIS सम्बन्धी अभ्यासमा आधारित भएकाले यसका निष्कर्षहरू सबै शैक्षिक संस्थामा समान रूपमा लागु नहुन सक्छन्। EMIS को प्रभावलाई पूर्ण रूपमा मूल्याङ्कन गर्न दीर्घकालीन अध्ययन आवश्यक पर्छ। यो अनुसन्धान सीमित समयवधिमा सम्पन्न गरिएको हुँदा EMIS को दीर्घकालीन प्रभाव, नीति-निर्माणमा यसको स्थायी योगदान तथा संस्थागत रूपान्तरणका पक्षहरू विस्तृत रूपमा समेट्न सकिएको छैन।

अनुसन्धानको ग्याप

EMIS सम्बन्धी विभिन्न राष्ट्रिय तथा अन्तर्राष्ट्रिय अध्ययनहरू उपलब्ध भए पनि अधिकांश अनुसन्धानहरू विद्यालय तह, सरकारी शिक्षा प्रणाली वा नीति-निर्माण प्रक्रियामा केन्द्रित भएको पाइन्छ। विशेषगरी कलेज प्रशासनमा EMIS को प्रयोगले प्रशासनिक गुणस्तरमा पारेको प्रभावबारे नेपालमा सीमित अनुसन्धान मात्र उपलब्ध छन्। अन्तर्राष्ट्रिय अध्ययनहरूले EMIS को प्रयोगले डेटा व्यवस्थापन, योजना निर्माण तथा प्रशासनिक

दक्षतामा सुधार ल्याएको देखाए पनि ती अध्ययनहरू प्रायः विकसित देशहरूको शैक्षिक प्रणालीमा आधारित छन्। नेपालको सन्दर्भमा प्राविधिक पूर्वाधार, डिजिटल पहुँच तथा संस्थागत व्यवस्थापन फरक भएकाले ती अध्ययनका निष्कर्षहरूलाई प्रत्यक्ष रूपमा लागू गर्न कठिन हुन्छ।

यस अनुसन्धानले उक्त ग्यापहरूलाई पूर्ति गर्ने प्रयास गरेको छ। विशेषगरी मदन भण्डारी मेमोरियल कलेजको सन्दर्भलाई आधार मानेर EMIS को प्रयोगले प्रशासनिक प्रक्रियामा ल्याएको सुधार, चुनौती तथा प्रभावलाई विश्लेषण गरिएको छ।

अवधारणात्मक ढाँचा

यो अध्ययनमा EMIS लाई प्रशासनिक गुणस्तर सुधार गर्ने प्रमुख Independent Variable र प्रशासनिक अभिलेख व्यवस्थापन, पारदर्शिता तथा निर्णय क्षमतालाई Dependent Variables का रूपमा लिइएको छ। EMIS ले शैक्षिक संस्थाभित्र विभिन्न प्रशासनिक तथ्याङ्कहरूलाई एकीकृत गरी व्यवस्थित सूचना प्रणाली निर्माण गर्दछ। यसले विद्यार्थी अभिलेख, परीक्षा नतिजा, शिक्षक विवरण, आर्थिक अभिलेख तथा प्रशासनिक प्रतिवेदनलाई डिजिटल माध्यममार्फत व्यवस्थापन गर्न सहयोग पुऱ्याउँछ। यस अध्ययनले EMIS को प्रभावकारी कार्यान्वयनले प्रशासनिक प्रणालीलाई व्यवस्थित, डिजिटल तथा पारदर्शी बनाउँछ भन्ने मान्यतालाई आधार मानेको छ।

चित्र १

अवधारणात्मक सम्बन्ध



अनुसन्धान विधि

यस अध्ययनमा मिश्रित अनुसन्धान विधि अपनाइएको छ । अध्ययन मुख्य रूपमा मदन भण्डारी मेमोरियल कलेजमा प्रयोग भइरहेको EMIS प्रणालीलाई आधार मानेर तयार पारिएको छ। अध्ययनमा प्रयोग गरिएको EMIS प्रणालीले विद्यार्थी भर्ना, परीक्षा व्यवस्थापन, नतिजा प्रशोधन, हाजिरी व्यवस्थापन, शिक्षक अभिलेख, बिलिङ, लेखा, पुस्तकालय, एसएमएस, सूचना अभिलेख जस्ता प्रशासनिक कार्यहरूलाई डिजिटल माध्यमबाट सञ्चालन गर्दै आएको छ । यस अनुसन्धानमा प्राथमिक तथा द्वितीय दुबै प्रकारका तथ्याङ्क प्रयोग गरिएको छ । प्राथमिक तथ्याङ्कका लागि प्रत्यक्ष अवलोकन तथा प्रशासनिक अनुभवलाई आधार बनाइएको छ । द्वितीय तथ्याङ्कका स्रोतहरूमा वार्षिक प्रतिवेदन, EMIS प्रतिवेदन, प्रशासनिक अभिलेख, डिजिटल रिपोर्ट, तथा अनुसन्धान लेखहरू समावेश गरिएको छ । यस अनुसन्धानमा गुणात्मक विश्लेषणका लागि व्याख्यात्मक शैली प्रयोग गरिएको छ भने परिमाणात्मक तथ्याङ्कलाई प्रतिशत तथा तुलनात्मक तालिकामार्फत प्रस्तुत गरिएको छ ।

डेटा प्रस्तुति र विश्लेषण

यस अध्ययनमा प्रयोग गरिएको डाटा मुख्य रूपमा मदन भण्डारी मेमोरियल कलेजमा सञ्चालन

भइरहेको EMIS प्रणाली, प्रशासनिक अभिलेख, वार्षिक प्रतिवेदन, EMIS प्रतिवेदन तथा प्रशासनिक अवलोकनमा आधारित रहेको छ । अध्ययनको मुख्य उद्देश्य शैक्षिक संस्थाहरूमा EMIS को प्रयोगले प्रशासनिक गुणस्तर सुधारमा पुऱ्याएको योगदानलाई विश्लेषण गर्नु भएकाले डेटा प्रस्तुति तथा विश्लेषणलाई प्रशासनिक कार्यक्षमता, तथ्याङ्क व्यवस्थापन, समय बचत, पारदर्शिता तथा निर्णय प्रक्रियासँग सम्बन्धित विभिन्न पक्षहरूमा केन्द्रित गरिएको छ । यस अध्ययनमा डेटालाई तालिका, प्रतिशत, वर्णनात्मक विश्लेषण तथा तुलनात्मक प्रस्तुतीकरणमार्फत विश्लेषण गरिएको छ । UNESCO (2018b) का अनुसार EMIS को प्रमुख उद्देश्य शैक्षिक संस्थाहरूमा सूचना व्यवस्थापनलाई व्यवस्थित, छिटो तथा विश्वसनीय बनाउनु हो । यस अध्ययनमा पनि EMIS ले प्रशासनिक कार्यहरूलाई व्यवस्थित बनाउन कत्तिको योगदान पुऱ्याएको छ भन्ने पक्षलाई मुख्य आधार बनाइएको छ ।

नतिजा र छलफल

प्रशासनिक क्षेत्रमा EMIS को प्रयोगको अवस्था

कलेज प्रशासनका विभिन्न विभागहरूमा EMIS प्रणाली प्रयोग भइरहेको अवस्था निम्न तालिकामा प्रस्तुत गरिएको छ :

तालिका १

प्रशासनिक क्षेत्रमा EMIS प्रयोगको अवस्था

क्र.सं.	प्रशासनिक क्षेत्र	EMIS प्रयोगको अवस्था
१	विद्यार्थी भर्ना तथा कक्षा व्यवस्थापन	पूर्ण डिजिटल
२	विद्यार्थी हाजिरी	पूर्ण डिजिटल
३	कर्मचारी हाजिरी	पूर्ण डिजिटल
४	आन्तरिक परीक्षा व्यवस्थापन	पूर्ण डिजिटल
५	आन्तरिक परीक्षा नतिजा प्रकाशन	पूर्ण डिजिटल
६	वार्षिक/ EMIS प्रतिवेदन	डिजिटल
७	बिलिङ तथा लेखा	पूर्ण डिजिटल
८	शिक्षक कर्मचारी व्यवस्थापन	डिजिटल

क्र.सं.	प्रशासनिक क्षेत्र	EMIS प्रयोगको अवस्था
९	LMS प्रणाली	डिजिटल
१०	पुस्तकालय सेवा	पूर्ण डिजिटल
११	SMS सूचना प्रणाली	सक्रिय

प्रस्तुत तालिकामा कलेज प्रशासनका अधिकांश कार्यहरू EMIS प्रणालीमार्फत सञ्चालन भइरहेको देखाउँछ। विशेष रूपमा विद्यार्थी भर्ना तथा कक्षा व्यवस्थापन, आन्तरिक परीक्षा व्यवस्थापन तथा नतिजा प्रकाशन अन्त तथ्याङ्क विवरण पूर्ण रूपमा डिजिटल माध्यममा आधारित रहेको छ। यसले प्रशासनिक कार्यलाई व्यवस्थित, छिटो तथा सुरक्षित बनाएको छ (UNESCO, 2025)। यस प्रणालीले प्रशासनिक पारदर्शिता तथा

उत्तरदायित्वमा सकारात्मक प्रभाव पारेको देखिन्छ। SMS प्रणाली तथा डिजिटल सूचना प्रवाहले विद्यार्थी र कलेज प्रशासनबीचको सञ्चारमा सुधार भएको छ।

डेटा व्यवस्थापनमा EMIS को भूमिका

EMIS को मुख्य उद्देश्य प्रशासनिक डेटा व्यवस्थापनलाई व्यवस्थित बनाउनु हो। यस अध्ययनमा कलेज प्रशासनमा प्रयोग हुने विभिन्न डेटा व्यवस्थापन प्रक्रियालाई विश्लेषण गरिएको छ।

तालिका २

प्रशासनिक व्यवस्थापनमा EMIS प्रयोगको अवस्था

डेटा व्यवस्थापन क्षेत्र	EMIS पूर्वअवस्था	EMIS पछिको अवस्था
विद्यार्थी अभिलेख	कागजी फाइल	डिजिटल डेटाबेस
परीक्षा रेकर्ड	Manual Entry	Automated System
रिपोर्ट निर्माण	समय लाग्ने	तत्काल
डेटा खोज प्रक्रिया	जटिल	छिटो
डेटा सुरक्षा	कमजोर	व्यवस्थित

तालिकाअनुसार EMIS प्रणाली लागू भएपछि विद्यार्थी तथा प्रशासनिक अभिलेखहरू डिजिटल माध्यममा सुरक्षित रूपमा व्यवस्थापन गर्न सम्भव भएको छ। पहिले Manual Filing System मा आधारित अभिलेखहरू खोज्न तथा अद्यावधिक गर्न कठिन हुने गरेको थियो। EMIS लागू भएपछि Centralized Database System मार्फत आवश्यक तथ्याङ्क तुरुन्त प्राप्त गर्न सकिने अवस्था छ (Kebebe, 2024)। EMIS प्रणालीले कलेजको डेटा व्यवस्थापन प्रक्रियालाई व्यवस्थित, सुरक्षित तथा विश्वसनीय बनाएको देखाएको

छ। पहिले कागजी अभिलेखमा आधारित प्रणालीमा डेटा खोज्न, अद्यावधिक गर्न तथा सुरक्षित राख्न कठिन हुने गरेको थियो। EMIS लागू भएपछि विद्यार्थी भर्ना प्रक्रिया तथा डेटा विश्लेषण, परीक्षा व्यवस्थापन तथा नतिजा प्रकाशन, प्रशासनिक अभिलेख सहज भएको छ।

समय बचत तथा प्रशासनिक दक्षता

EMIS को प्रयोगले प्रशासनिक कार्य सम्पन्न गर्न लाग्ने समय घटाएको छ। विशेषगरी विद्यार्थी भर्ना, परीक्षा व्यवस्थापन, रिपोर्टिङ तथा नतिजा प्रकाशनमा उल्लेखनीय सुधार भएको छ।

तालिका ३

कार्य सम्पादना EMIS को समय बचत प्रभाव

प्रशासनिक कार्य	Manual System	EMIS System	समय बचत
विद्यार्थी भर्ना	१५-२० मिनेट	२-५ मिनेट	उच्च
परीक्षा नतिजा तयारी	३-५ दिन	केही घण्टा	अत्यधिक
रिपोर्ट निर्माण	२-३ दिन	तत्काल	अत्यधिक
शिक्षक तथा कर्मचारी हाजरी विश्लेषण	१-३ दिन	तत्काल	उच्च
शुल्क विवरण तयारी	धेरै समय लाग्ने	तत्काल	उच्च

प्रस्तुत तथ्याङ्कअनुसार EMIS प्रणालीले प्रशासनिक कार्यहरूलाई छिटो, सहज र प्रभावकारी बनाएको छ । विशेषगरी परीक्षा नतिजा तयारी र प्रतिवेदन निर्माणमा उल्लेखनीय समय बचत भएको

देखिन्छ (UNESCO UIS, 2024) ।

प्रशासनिक पारदर्शितामा EMIS को प्रभाव

EMIS प्रणालीले प्रशासनिक प्रक्रियालाई व्यवस्थित तथा पारदर्शी बनाउन सहयोग पुऱ्याएको छ ।

तालिका ४

EMIS प्रणालीको प्रयोगबाट प्रशासनिक सेवामा आएको सुधार

क्षेत्र	प्रभावको अवस्था
विद्यार्थीहरूमा सूचनाको पहुँच	सुधार भएको
शुल्क विवरण पारदर्शिता	वृद्धि भएको
परीक्षा नतिजा प्रकाशन	व्यवस्थित
प्रशासनिक रिपोर्टिङ	छिटो
अभिलेख ट्र्याकिङ	प्रभावकारी

EMIS को प्रयोगपछि प्रशासनिक सूचनाहरू व्यवस्थित तथा डिजिटल रेकर्डमा आधारित भएको पाइयो । विद्यार्थी, शिक्षक/कर्मचारी तथा प्रशासनबीच सूचना आदान-प्रदान सहज भएको छ । SMS प्रणाली तथा डिजिटल रिपोर्टिङले प्रशासनिक पारदर्शिता बढाउन सहयोग गरेको छ । EMIS प्रणालीले कलेज प्रशासनमा उल्लेखनीय दक्षता वृद्धि गरेको देखाएको छ । विद्यार्थी भर्ना, परीक्षा व्यवस्थापन, नतिजा प्रकाशन, रिपोर्ट निर्माण तथा अभिलेख व्यवस्थापन जस्ता कार्यहरू डिजिटल प्रणालीमा आधारित भएपछि प्रशासनिक कार्य सम्पन्न गर्ने समय घटेको पाइयो । विशेष रूपमा Centralized Database प्रणालीले प्रशासनिक तथ्याङ्कलाई व्यवस्थित

बनाएको छ । यसले बारम्बार दोहोरिने प्रकृतिका कार्यहरूलाई स्वचालित बनाएर कर्मचारीहरूको कार्यभार कम गरेको देखिन्छ । यो निष्कर्ष Ahmad (2024) को अध्ययनसँग मेल खान्छ जसले EMIS ले संस्थागत प्रभावकारिता तथा प्रशासकीय व्यवस्थापन सुधार गर्ने उल्लेख गरेका छन् ।

निर्णय प्रक्रियामा EMIS को भूमिका

EMIS प्रणालीले तथ्याङ्कमा आधारित भएर निर्णय लिन सहज बनाएको छ । यसरी डेटामा आधारित भएर गरिएका निर्णयहरूको प्रभावकारिता पनि उच्च रहन्छ ।

तालिका ५

निर्णय प्रक्रिया EMIS प्रणालीको प्रभाव

निर्णय क्षेत्र	प्रभाव अवस्था
विद्यार्थी तथ्याङ्क विश्लेषण	प्रभावकारी
परीक्षा योजना	व्यवस्थित
वित्तीय योजना	सहज
नीति निर्माण सहयोग	सुधार भएको

EMIS प्रणालीबाट प्राप्त Real-Time Data ले प्रशासनिक निर्णय प्रक्रियालाई व्यवस्थित बनाउन सहयोग गरेको छ । विशेष रूपमा वार्षिक प्रतिवेदन निर्माण, EMIS रिपोर्ट तथा परीक्षा व्यवस्थापनमा निर्णय लिन आवश्यक तथ्याङ्क तत्काल प्राप्त हुने भएकाले प्रशासनिक कार्यहरू बढी प्रभावकारी भएका छन् साथै निर्णय प्रक्रिया छिटो तथा व्यवस्थित भएको पाइयो ।

EMIS प्रयोगका चुनौतीहरू

EMIS प्रणाली प्रभावकारी भए तापनि केही चुनौतीहरू अझै कायम रहेका छन् । अध्ययन अनुसार प्रयोगकर्ता प्रशिक्षण अभाव, System user-friendly नभएको, Vendor customization समस्या मुख्य चुनौतीका रूपमा देखिएका छन् । विशेष रूपमा कलेजको प्रशासनिक आवश्यकताअनुसार प्रणाली पूर्ण रूपमा customize नभएकाले केही कार्यहरू अझै म्यानुअल प्रक्रियामा आधारित रहेका छन् । यसले EMIS को प्रभावकारिता बढाउन नियमित प्रशिक्षण, user-friendly interface तथा customized system development आवश्यक रहेको देखाउँछ ।

निष्कर्ष

यस अध्ययनमा प्रशासनिक गुणस्तर सुधारमा EMIS को भूमिका विषयलाई मदन भण्डारी मेमोरियल कलेजको सन्दर्भमा विश्लेषण गरिएको छ । अध्ययनबाट प्राप्त तथ्याङ्क तथा विश्लेषणले EMIS प्रणालीले कलेज प्रशासनलाई व्यवस्थित, छिटो, पारदर्शी बनाउन महत्वपूर्ण भूमिका खेलेको स्पष्ट देखाएको छ । EMIS प्रणाली लागू भएपछि कलेजका विभिन्न प्रकारका

प्रशासनिक कार्यहरू तथा डिजिटल अभिलेख प्रणालीमा उल्लेखनीय सुधार आएको पाइयो । विशेष रूपमा Centralized Database प्रणालीले प्रशासनिक तथ्याङ्क व्यवस्थापनलाई व्यवस्थित तथा सुरक्षित बनाएको छ । अध्ययनले EMIS को प्रयोगले प्रशासनिक कार्यमा लाग्ने समय घटाएको, Manual त्रुटि कम गरेको तथा रिपोर्टिङ प्रणालीलाई प्रभावकारी बनाएको देखाएको छ । वार्षिक प्रतिवेदन तथा EMIS प्रतिवेदन निर्माण प्रक्रियामा आवश्यक तथ्याङ्क तुरुन्त प्राप्त गर्न सकिने भएकाले प्रशासनिक निर्णय प्रक्रिया बढी प्रभावकारी बनेको पाइयो । त्यसैगरी, डिजिटल सूचना प्रणाली तथा SMS सेवाले प्रशासनिक पारदर्शिता तथा उत्तरदायित्वमा सकारात्मक प्रभाव पारेको देखिन्छ । विद्यार्थी, शिक्षक तथा प्रशासनबीच सूचना आदान-प्रदान व्यवस्थित तथा छिटो भएको पाइयो ।

समग्र रूपमा हेर्दा EMIS प्रणालीले कलेज प्रशासनलाई परम्परागत Manual प्रणालीबाट आधुनिक डिजिटल प्रणालीतर्फ रूपान्तरण गरेको निष्कर्ष निकाल्न सकिन्छ । त्यसैले शैक्षिक संस्थाहरूमा EMIS प्रणालीको प्रभावकारी कार्यान्वयन प्रशासनिक गुणस्तर सुधारको महत्वपूर्ण आधार बन्न सक्ने देखिन्छ ।

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अनुभूति: विद्या धनम् सर्वधनम् प्रधानम्



लक्ष्मीराज चापागाई
लेखा शाखा

मेरो मानसपटलमा विद्यालयकालका ती स्मरणीय अनुभूतिहरू सुन्दर सपना जस्तै बारम्बार उदाइरहन्छन् र विगतका ती सुनौला दिनहरूको अनुभूति गराइरहन्छन्। त्यो मेरो जीवनको यस्तो समय थियो जहाँ खेलकुदबाहेक अरु कुनै ठोस इच्छा, आकाङ्क्षा वा भविष्यको स्पष्ट सपनाले मनमा आकार लिइसकेको थिएन। जीवनको यात्रामा आशाका केही मधुरा किरणहरू अवश्य थिए होलान् तर ती किरणहरूले कुनै विशाल अपेक्षा वा निश्चित गन्तव्यको रूप भने लिएका थिएनन्। बालकमन आफ्नै कल्पना, उमङ्ग र उत्साहको संसारमा मग्न थियो, न भोलिको कुनै चिन्ता, न सफलताको हतार, न त असफलताप्रति कुनै त्रास।

आमाबुबा, आफन्त र शिक्षकका उपदेशहरू आधा मनले सुन्ने, आधा मनले बेवास्ता गर्ने, खेतबारीका आली-कान्तामा साथीहरूसँग घुक्ती खेल्दै दिन बिताउने, बाँसका टटरामा बसेर चिप्लेटी खेल्ने, फुर्सदका क्षणहरूलाई खेल र रमाइलोमा रूपान्तरण गर्ने, अनि आवश्यक पर्दा कृषिका विविध काममा परिवारको हातेमालो गर्ने, यिनै गतिविधिहरूले मेरो बाल्यकाल र किशोरावस्थाका ती पन्ध्रसोह्र वर्षलाई रङ्गीन बनाएका थिए।

विद्यालय पनि करिब एक घण्टाको पैदल दूरीमा थियो। भोला बोक्ने चलन र सुविधा खासै थिएन। हातभरि पुस्तक र कापी च्यापेर उकाली ओराली गर्दै विद्यालय पुग्नु नै मेरो दैनिकी थियो। आज स्मृतिका पाना

पल्टाउँदा, ती दिनहरूका दुःख-कष्टहरूसमेत मिठा अनुभूतिमा रूपान्तरित भई बसेका छन्।

त्यो बेला म यो बन्छु वा त्यो बन्छु भन्ने कुनै निश्चित अभिलाषा मनमा थिएन। कहिलेकाहीँ सफा र सुसज्जित पोसाक लगाएर आत्मविश्वासका साथ हिँड्ने कुनै नयाँ व्यक्ति देख्दा वा गाडी चलाउँदै गरेका मानिसहरूलाई नियाल्दा, म पनि यस्तै हुन पाए हुन्थ्यो भन्ने क्षणिक चाहना जाग्थ्यो। तर त्यो चाहना सधैं स्थिर रहँदैनथ्यो। बालकमन बादलभैँ घरि यता घरि उता बहिरहन्थ्यो।

तर एउटा कुरा भने विशेष थियो—कक्षामा उत्कृष्ट नतिजा प्राप्त गर्दा शिक्षक, साथीभाइ र परिवारका सदस्यहरूको माया र प्रशंसा खुब मिल्थ्यो। अथाह आनन्दले मन भरिन्थ्यो। आत्मविश्वासका नयाँ मुना पलाउँथे। त्यसबेला लाग्थ्यो सधैं यस्तै उत्कृष्टता कायम रहिरहोस्, सधैं यही माया र सम्मान प्राप्त भइरहोस्। तर जब कहिलेकाहीँ त्यो उत्कृष्टताको शिखरबाट ओरालो फर्ने सङ्केत देखिन्थ्यो, मनमा एउटा अदृश्य भयले डेरा जमाउँथ्यो, “यदि म पछाडि परें भने के होला?”

यद्यपि, भविष्यमा जीवन कसरी अघि बढ्छ, कुन मोडमा पुगेर उभिन्छ वा कस्ता सङ्घर्षहरूको सामना गर्नुपर्छ भन्ने विषयमा कुनै गहिरो चिन्ता थिएन। त्यो बेला जीवन कुनै निश्चित गन्तव्यको खोजीमा थिएन बरु वर्तमानका साना-साना खुसीहरूको काखमा निश्चिन्त भएर निदाइरहेको थियो। हरेक दिन एउटा नयाँ उत्सव थियो, जहाँ समयको दौडभन्दा पनि अनुभूतिहरूको मिठास महत्त्वपूर्ण थियो। मनमा पलाउने सपनाहरू क्षितिजमा फैलिने इन्द्रेणीभैँ सुन्दर र मोहक थिए। तिनलाई प्राप्त गर्ने आकाङ्क्षाभन्दा पनि निहालेर रमाउने आनन्द दूलो थियो। आज ती दिनहरू सम्झँदा मन चिसिन्छ, किनकि बाल्यकालको निष्कपट सुख र निश्चिन्त आनन्द फेरि कहिल्यै भेटिएन। अहिले लाग्छ त्यही नै जीवनको सबैभन्दा अमूल्य सम्पत्ति रहेछ।

विद्यालयको अध्ययन सकिएपछि उच्च शिक्षाको यात्राले मलाई अभ टाढा डोर्‍यायो। काठमाडौँको काँठ क्षेत्र

काभ्रेस्थलीमा हुर्किएको म आजको जस्तो सवारी साधन र सहज सडक सुविधा त्यो बेला थिएन। कलेजसम्म पैदलै आवत-जावत गर्न बाध्य थिएँ। त्यही कठिन यात्रासँगै जीवनका आर्थिक पक्षहरू पनि क्रमशः बुझ्न थालें। खर्च के हो, आवश्यकता के हो भन्ने यथार्थ पहिलोपटक अनुभूत हुन थाल्यो।

त्यही संवेदनशील कालखण्डमा वैवाहिक जीवनको नव अध्याय आरम्भ भयो। जसले जीवनमा प्रेम, उत्तरदायित्व र व्यावहारिक कठिनाइहरूको सूक्ष्म तथा गम्भीर सङ्गमलाई एकसाथ उपस्थित गरायो। परिवारमा खाद्यान्न तथा दैनिक आवश्यकताको अभाव नभए तापनि नगदको आवश्यकता पर्दा अभिभावकको आश्रयमा निर्भर रहनुपर्ने परिस्थितिले अनेकौं आकांक्षा र भावनाहरू मनको गहिराइमै दबिएर रहन्थे। संयुक्त परिवारको सौहार्दपूर्ण तर संवेदनशील परिवेशमा सानो त्रुटि वा असावधानीले पनि सम्पूर्ण वातावरणमा उल्लेखनीय प्रभाव पार्ने भएकाले जीवन क्रमशः अझ अनुशासित, संयमित र परिपक्व बन्दै गयो।

क्रमशः परिवार, समाज र जिम्मेवारीका तहहरू खुल्दै गए। परिवारको आवश्यकता के हो, सीमित स्रोतलाई कसरी व्यवस्थापन गर्ने, भाइ-बहिनीहरूको शिक्षा र आवश्यकतालाई कसरी पूरा गर्ने, चाडपर्वलाई कसरी सन्तुलित रूपमा मनाउने, तथा आफन्तसँगको सम्बन्धलाई कसरी मजबुत बनाउने भन्ने प्रश्नहरूले गहिरो रूपमा सोच्न बाध्य बनायो। जिम्मेवारीको भार बढ्दै जाँदा, कलेजको पढाइ र दैनिक तीन घण्टाको पैदल यात्राले मलाई थप परिपक्व बनाउँदै लग्यो।

कलेजका अन्तिम वर्षतिर (२०३६ सालको आन्दोलन) देशमा आएको राजनीतिक उथलपुथलले जीवनमा नयाँ अनुभूति थप्यो। बन्द-हडताल जस्ता शब्दहरू, जसलाई पहिले केवल सुनेको मात्र थिएँ, त्यस समय प्रत्यक्ष भोग्नुपर्थ्यो। कलेज महिनासम्म बन्द रहँदा, राजनीतिका यथार्थहरू बिस्तारै बुझिन थाले। यही क्रममा भविष्यप्रतिको गम्भीर सोचसँगै सरकारी सेवामा प्रवेश गर्ने निर्णय लिएँ—फर्म भर्ने, परीक्षा दिएँ र सफल भएर जागिरमा प्रवेश गरें।

विद्यार्थी जीवनबाट एकैपटक कर्मचारी जीवनमा प्रवेश गर्दा सुरुवाती असहजता स्वाभाविक थियो। समयपालन, कार्यालय अनुशासन र कार्यभारले जीवनलाई अझ व्यवस्थित र जिम्मेवार बनाउँदै लग्यो। आफ्ना कमजोरीहरू आफैँले देख्न र सुधार गर्न सिकें। बिस्तारै गल्ती दोहोर्‍याउने बानी हराउँदै गयो। अध्ययनलाई निरन्तरता दिँदै काम र शिक्षाबीच सन्तुलन कायम गर्ने प्रयासमा समय कसरी बित्यो भन्ने नै थाहा भएन।

यसै यात्राको क्रममा देश-विदेश भ्रमण गर्ने अवसर पनि प्राप्त भयो। ती यात्राहरूले मलाई एउटा गहिरो यथार्थ बुझायो, शिक्षाको मूल्य शब्दमा होइन, जीवनमा अनुभूत हुन्छ। हामीजस्तो विकासशील देशमा, जहाँ एकातिर आर्थिक चुनौती र अर्कोतिर ज्ञानको सीमितता हुन्छ, त्यहाँ शिक्षाको महत्त्व अझ गहिरो रूपमा महसुस हुन्छ। त्यसैले आजको ६-८ घण्टाको मेहनतले भोलिको १०-१२ घण्टाको कठिन श्रम-बाध्यता घटाउन सक्छ भन्ने चेतना जाग्यो।

यसै सन्दर्भमा शास्त्रमा उल्लेखित “विद्या धनम् सर्वधनम् प्रधानम्” भन्ने उक्ति सम्झन्छु। यो उक्ति केवल शब्द होइन, जीवनको गहिरो सत्य हो। यसले ज्ञानलाई संसारका सबै धनभन्दा उच्च स्थानमा राख्छ। धन हराउन सक्छ, चोरी हुन सक्छ वा समाप्त हुन सक्छ। तर विद्या भने कहिल्यै नाश हुँदैन। यो जीवनभर साथ रहने उज्यालो हो। विद्यार्थी जीवन त्यो बीउ हो जसबाट भविष्यको कल्पवृक्ष हुकिन्छ। त्यो बीउलाई सफल बनाउन मिहिनत र परिश्रमको जल आवश्यक हुन्छ। कहिलेकाहीँ अध्ययन कठिन लाग्न सक्छ, थकाइ र निराशा आउन सक्छ, तर त्यही सङ्घर्षले नै वास्तविक ज्ञानको आधार बलियो बनाउँछ। निरन्तर परिश्रमले मात्र अज्ञानताको अँध्यारो हटाएर आत्मविश्वास र उज्यालो भविष्य निर्माण गर्छ अर्थात् *तमसो मा ज्योतिर्गमय*। त्यसैले प्रत्येक विद्यार्थीले हरेक क्षणलाई अवसर ठानेर लगन, धैर्य र समर्पणका साथ अध्ययन गर्नुपर्छ। अन्ततः विद्या नै जीवनलाई अर्थ, सम्मान र साँचो सफलताको बाटो दिने सबैभन्दा ठूलो धन हो। त्यसैले यो महान शास्त्रीय बाणीलाई मनन गरौं, “विद्या धनम् सर्वधनम् प्रधानम्।”



फरक प्रसङ्ग: फेसन र शैली



आनन्दी मुसाल
विद्यार्थी सहयोग विभाग

सामान्यतः फेसन भन्नाले लुगा-पहिरन तथा विभिन्न एक्सेसरीहरूको समन्वयद्वारा व्यक्त गरिने सौन्दर्यात्मक अभिव्यक्तिलाई च्याम्पमार्फत प्रस्तुत गर्ने एक कलात्मक अभ्यासका रूपमा बुझिन्छ । फेसन शब्द स्वयम्मा अत्यन्तै रोचक, आकर्षक, समयानुकूल परिवर्तनशील र सौन्दर्य चेतनाको प्रतिनिधित्व गर्ने एक विशिष्ट शब्द हो । वास्तवमा फेसन भनेको आफ्नो व्यक्तित्व झल्काउने शैली हो । हाम्रो दैनिक जीवनमा फेसनको महत्त्व केवल लुगाफाटमा मात्र सीमित नभई यसले हाम्रो व्यक्तित्व, मनोविज्ञान र सामाजिक सम्बन्धमा गहिरो प्रभाव पार्ने गर्छ । लुगा त पसलमा सबैको लागि एउटै हुन्छ तर त्यसलाई कहाँ लगाउने र कसरी प्रस्तुत गर्ने भन्ने कुराले तपाईंको व्यक्तिगत कला झल्काउँछ । प्रत्येक व्यक्ति एक कलाकार हो र उसको शरीर कला उतार्ने क्यानवास हो । हामीले शिरदेखि पाउसम्म लुगा र जुताको गुड कम्बिनेसन मिलाउन सक्नु भनेको आफैँमा रचनात्मक हो । फेसनले हामीलाई नयाँ कुरा खोज्ने र प्रयोग गर्ने स्वतन्त्रता दिन्छ । फरक-फरक कपडालाई मिक्स एन्ड म्याच गर्नु भनेको एउटा रचनात्मक अभ्यास हो ।

दैनिक जीवनमा व्यवस्थित फेसनले पार्ने राम्रा प्रभावहरू यस प्रकार छन्:

पहिलो छाप

भनिन्छ, “First impression is the last impression” कसैसँग बोल्नुअघि नै हाम्रो बाहिरी

आवरणले हाम्रो बारेमा धेरै कुरा भनिरहेको हुन्छ । दैनिक जीवनमा व्यवस्थित पोसाकले तपाईं अनुशासित र आफ्नो ख्याल राख्ने व्यक्ति हो भन्ने सन्देश दिन्छ ।

आत्मविश्वासमा वृद्धि

जब तपाईं आफूलाई सुहाउने, सफा र सहज लुगा लगाउनुहुन्छ तपाईं भित्रबाट सकारात्मक महसुस गर्नुहुन्छ । यसलाई मनोविज्ञानमा Enclothed Cognition भनिन्छ । जसको अर्थ हामीले लगाउने लुगाले हाम्रो सोच्ने र काम गर्ने तरिकालाई प्रभाव पार्छ । राम्रो सुहाउँदो गेटअपले अन्तर्वाता, मिटिङ वा सामाजिक भेटघाटमा आत्मविश्वास बढाउँछ ।

अनुशासन र व्यावसायिकता

कार्यस्थल वा स्कुल/कलेजमा औपचारिकता अनुसारको पहिरनले तपाईं नियम र मर्यादाको पालना गर्नुहुन्छ भन्ने देखाउँछ । यसले तपाईंको कामप्रतिको गाम्भीर्यलाई पुष्टि गर्छ ।

ऐनासँगको मित्रता

घरबाट निस्कनुअघि ऐनामा हेरेर एकपटक मुस्कुराउनाले आत्मविश्वास खुल्दछ । जब आत्मअभिव्यक्ति बढ्दछ यसले नयाँ ऊर्जाशक्ति दिन्छ । जब आफूले व्यक्त गर्न खोजेको कुरा र लुगाबीच तालमेल मिल्छ तब आत्मविश्वासको प्रतिविम्ब र अभिव्यक्तिको ज्योति एकसाथ देखिन्छ । त्यसैले व्यक्तिको मुस्कान नै उसको आउटफिटको सबैभन्दा अमूल्य गहना हो ।

मनस्थिति परिवर्तन

कहिलेकाहीँ खिन्न महसुस भएको बेला मनपर्ने रङ वा नयाँ स्टाइलको लुगा लगाउँदा मुड फ्रेस हुन सक्छ । उज्याला रङहरूले ऊर्जा प्रदान गर्छन् भने नरम र हल्का रङहरूले शान्ति महसुस गराउँछन् ।

शारीरिक हाउमाउ

हामी जे लगाउँछौं त्यसलाई धारण गर्नका लागि हाम्रो शारीरिक भाषा महत्त्वपूर्ण हुन्छ । काँधलाई सधैं सिधा राख्नुपर्छ, टाउको अलिकति उच्च राख्नुपर्छ ।

हिँइदा आत्मविश्वासका साथ पाइला चाल्नुपर्छ । लुगाले मानिसलाई बनाउने होइन मानिसले लुगालाई शैली दिने हो । आफूलाई सही शैलीमा प्रस्तुत गर्नका लागि हामीले आफ्नो शरीरको बनावटलाई ध्यान दिनुपर्ने हुन्छ । हाम्रो शारीरिक बनावटअनुसार आफ्नो फेसन र शैलीलाई ढाल्न सक्थौं भने मात्र शरीर र लुगाको तालमेल मिल्छ र हामी अभि आकर्षित देखिन्छौं ।

सांस्कृतिक पहिचान

नेपाल जस्तो विविधतापूर्ण देशमा फेसनले हाम्रो परम्परा र संस्कृतिलाई जीवित राख्न मद्दत गर्छ । दैनिक जीवनमा आधुनिकतासँगै मौलिक ढाका वा संस्कृति भल्काउने लुगाहरू मिसाएर लगाउनुले आफ्नो माटोसँगको सम्बन्धलाई बलियो बनाउँछ ।



दिपेशराज पोखरेल
बिबिएम २०८२ ब्याच

खरानी

प्रेमको गहिराइमा पुर्‍याएर
मौनताको कात्रो ओढाई
पागलपनको शङ्ख फुवदै
भुटको आर्यघाटमा
विश्वासघातको दागबत्ती दिई
अन्त्यमा खरानी नै बनाई छाड्यौ ।
के अब,
बतास बनेर उडाउँछ्यौ ?
कि वर्षात् भएर बगाउँछ्यौ ?

हामी नेपाली भएकाले सकेसम्म आफ्नै देशमा उत्पादन भएका लुगा-कपडाको प्रयोग गरी स्वदेशी उत्पादनप्रति गर्व र समर्थन गरौं । यसले हाम्रो आत्मसम्मान बढाउँछ, अर्थतन्त्रलाई सुदृढ बनाउँछ अनि राष्ट्रिय पहिचान र आत्मनिर्भरता मजबुत बनाउन महत्त्वपूर्ण योगदान पुर्‍याउँछ ।



दुर्गा रावल
लेखाशाखा

जीवन

जीवन एउटा लामो यात्रा
कहिले सरल कहिले कठोर
हाँसो-आँसुको सङ्गमबीचमा
लुकेको हुन्छ वास्तविक स्वर ।

सपना बोकी अघि बढ्दा
रोकिन्छन् पाइला कहिलेकाहीँ
हिम्मत नहारी अघि बढे
उज्यालो भेटिन्छ अवश्य नै ।

मनमा आशा जीवित राख
अन्धकारमा दीप जलाऊ
जीवन सुन्दर बगैँचा हो
मायाले सिँची फूल फुलाऊ ।

समय बहन्छ आफ्नै चालमा
कहिल्यै यो रोकिँदैन
हाँसै सिक जीवन जिउन
फेरि कहिल्यै फकिँदैन ।

मेरो प्यारो बादेल गाउँ



गोविन्द पुरी

बिए २०८२ ब्याच

भौगोलिक अवस्थिति

बादेल गाउँ नेपालको पूर्वी पहाडी क्षेत्रमा अवस्थित खोटाङ जिल्लाको ऐसेलुखर्क गाउँपालिका-२ मा पर्ने एक दुर्गम तथा ऐतिहासिक महत्त्व बोकेको ग्रामीण बस्ती हो। पूर्वमोहडा फर्किएको, हँसिलो मुहारजस्तो देखिने बादेल गाउँको भौगोलिक अवस्थिति भने समुद्र सतहदेखि १,७४७ मिटरको उचाइमा रहेको छ। यो गाउँ पृथ्वीको उत्तरी अक्षांश २७ डिग्री २३ मिनेट र पूर्वी देशान्तर ८६ डिग्री ४८ मिनेटमा अवस्थित छ। यहाँको तापक्रम जाडोमा १७ डिग्रीदेखि ४ डिग्रीसम्म र गर्मीमा २० देखि ३५ डिग्री सेल्सियससम्म रहन्छ। भौगोलिक बनोट तथा प्रशासनिक केन्द्रका दृष्टिले अत्यन्त कुनामा तथा दुर्गम रहेको बादेल गाउँ राखाबाङ्देलतर्फ पनि समायोजन गर्न सहज देखिँदैन र बाकाचोलतर्फ पनि उत्तिकै विकट रहेको पाइन्छ। यस गाउँलाई छुट्टै विकास एकाइका रूपमा विकास गर्न नसकिएको अवस्थाले तत्कालीन नेतृत्वको योजनागत दृष्टिकोणमा केही कमी रहेको आभास गराउँछ।

राजनीतिक इतिहास

यस गाउँको बारेमा लेख्दै जाँदा विगतलाई पनि उल्लेख गर्दा उपयुक्त हुने देखिन्छ। हाम्रा पूर्वजहरूले हामीलाई मौखिक रूपमै भनेको भए पनि वास्तविकता खोल्नु नै न्यायसंगत ठहर्छ। हाम्रो बादेल गाउँ २०२२ सालअघिसम्म पूर्व ३ नम्बर ओखलढुङ्गा जिल्लाअन्तर्गत थियो। रावाखोला वारि सोलुखुम्बुपट्टिका गाउँपञ्चायतहरू

ओखलढुङ्गा जिल्लामा थिए। त्यस समयमा हाम्रो गाउँ राखा गाउँ पञ्चायतको वडा नं. १ थियो। वि.सं. २०२२ पछिदेखि २०३२ सालसम्म बादेल सोलुखुम्बु जिल्लाको भयो। त्यही २०२२ देखि २०३२ सम्म हाम्रो बादेल गाउँ एउटै बादेल पञ्चायत थियो। एउटा विकास एकाइ भएको थियो।

बादेल पञ्चायत भएको समयमा वडा नं. १ विस्खाम, २ हचमा टोल, ३ राई टोल, ४ गौरुङ टोल, ५ गवा काभाबोटे, ६ मुखिया (बीच) टोल, ७ भिरकुना र डाँडापारि, ८ हुमे र देउशाली टोल, र ९ थापागाउँ थियो। वि.सं. २०३३ सालबाट पुनः जुबु, लोखिम पञ्चायतबाहेकका गाउँपञ्चायतहरू खोटाङ दित्तलमा गाभ्न ल्याइयो। हाम्रो बादेल गाउँ दित्तल सदरमुकामबाट १६ कोस टाढा रहेको सरकारी तथ्याङ्क छ। यसरी हाम्रो बादेल गाउँ कहिले यताको र कहिले उताको भएको इतिहास छ।

बादेलमा बसोबास गर्ने जातजातिहरू

बसोबासको दृष्टिले यस गाउँमा राई, पुरी, गिरी, भुजेल, क्षेत्री, तामाङ, सुनुवार, दमाई र कामीले बसोबास गरेको पाइन्छ। भुजेल, कामी, दमाई र सार्कीलाई मेघु पुरीले आफू आउँदा सँगै लिएर आएको कुरा हाल भएका तिलोचन कामी र भुजेलहरूको पुर्खाले भनिरहनुभएको छ। सार्कीलाई बसोबास गर्न दिइएको जग्गाको नाम हालसम्म पनि सार्कीबारीको नामले सम्बोधन गरिन्छ। भुजेलहरूलाई बसोबास गर्न जग्गा दिएर राखेको पनि ताजै छ। त्यसैगरी एक घर ब्राह्मण पनि ल्याई बसोबास गराइएको थियो। केही समयपछि ब्राह्मण अन्यत्रै गएको बुझिन्छ।

बादेलको सिमाना

मेघु पुरी आफूले त्यहाँका तत्कालीन राईहरूबाट उँधो चेपा चर्नेदेखि उँधो डाँफे चर्नेसम्मको र पश्चिम सिमाना कुरिमा र पूर्वमा लिदिङ खोला, हुमे खोला सिमाना राखेर र त्यस समयको चार दाम ठेकी कोसेली र सोह्रआनामा लिनुभएको कुरा स्व. मनबहादुर राई (माथा)

ले भन्नुहुन्थ्यो । त्यस समयको राई पुर्खाको नाम दलगवराज भएको स्व. मनबहादुर राईले बताउनुभएको थियो । ऐसेलुखर्क बजारबाट बादेल गाउँ ५ कोस टाढा, पैदल यात्रा ३ घण्टाको दूरीमा रहेको छ । ऐसेलुखर्क, राखाबाङ्गदेल, जालपा, खौरी ससर्का, बाक्सिलाबाट हेर्दा थामडाँडाको मुनि, धर्म डिल (धर्मढुङ्गा) देखि तलतिर रहेको पूर्वपट्टि फर्किएको उज्यालो मोहडाको गाउँ नै बादेल गाउँ हो ।

बादेल गाउँका विशेषता

बादेल गाउँ पूर्वपट्टि फर्किएको गाउँको शिरमा मानिसको निधारजस्तो देखिने गाई, भैंसी, चौरी र भेडाबाख्रा चर्ने खर्क भएको गाउँ हो । यो गाउँमा चमाखु (चमाबु), तामाङ्गबारी, कागजथला, एकराते, (विलमाटे) विल्बाटे, भुलभुले, बटुके, जरबुटे, सुर्की, आहाले, गुराँसे, छेर्ला, पोखरी, शालीखोप, ठाडे, फोक्टेजस्ता खर्क भएको बादेलको आफ्नै विशेषता छ । भुलभुले भनेकै विल्बाटे (विल्माटे) हो । यहाँको अचम्मको कुरा त के छ भने जमिनमुनिबाट भुलभुल गरी पानी निस्केकाले यस ठाउँलाई भुलभुले भनिएको हो । पानी अक्सर गरेर माथितिरबाट तलतिर बग्ने हुन्छ, बग्छ तर यस ठाउँमा तलतिरबाट माथितर्फ निस्कने भएकाले यस ठाउँलाई विल्बाटे पनि भनिएको हो । यस खर्कमा बादेलका पुरीहरूको र भुजेलहरूको बस्तु गोठ (गाई, भैंसी, भेडा, बाख्रा) वर्षातको समयमा बस्ने गरेको पाइन्छ । बादेल गाउँ नवदुलहीजस्तो देखिन्छ जसको मुहार सबैले देख्दैनन् । घुम्दोले छोपेको हुन्छ ।

बादेल जान ऐसेलुखर्कको श्री त्रिभुवन माध्यमिक विद्यालयको अगाडिपुगेर भस्मे टोलबाट उकालो चढेर भुले चौतारा पुगे, चौतारामा १५ मिनेट आराम गरेर दाहिनेपट्टिको करङ्गो ओरालो हुँदै ढाँडे, रातपाने धारा, रातपाने गाउँको तेर्सो लम्केर सिम्लेलीको घरमाथि पुगिन्छ । सिम्लेलीको घरपरतिरबाट ओरालो बाकाचोलको बीच हुँदै मुखिया टोलबाट केही तल टुल्डुङ्गा पुगेर वरपिपलको चौतारीमा २० मिनेटजति आराम गरी ओरालो भर्दा १०/१५ मिनेटमै हुमेखोलाको भोलुङ्गे पुल तर्न पुगिन्छ । पुल तरेपछिको गाउँ तामाङ गाउँ हो । तामाङ गाउँको छेवैमा हल्छी खोला वारि डिलमा एउटा मन्दिर (भूमेथान) छ, त्यहाँ दर्शन गरी

हल्छी खोला तर्नुपर्छ । हल्छी खोला तरेपछि देउशाली गाउँ हुँदै करङ्गो उकालो लाग्नुपर्छ । देउशाली गाउँ पारीपट्टि सानो डिल छ । त्यस डिलमा पनि एकछिन थकाइ मारौं-मारौं लाग्छ । त्यहाँबाट अघि बढेपछि शान्ति डाँडाको चौतारो पुगिन्छ । शान्ति डाँडाको चौतारोमुनि ढुङ्गेधारी कलकल बगिरहेको छ । यस धाराबाट भर्ने मूलको शीतल र स्वच्छ जलले जो-कोहीलाई पानी पिउँ-पिउँ लाग्ने अनुभूति दिलाउँछ । माथिबाट भिरले थिचेर निस्केको यो पानी यति मीठो छ जति पिए पनि धित मर्दैन । पानी पिएर बरको फेदमा थकाइ मारेपछि अगाडि बढ्दा पिडालुबारी डिल चढिन्छ । अब उकालो सकियो । तेर्सो बाटो लम्किएँ शिरसे डिल, शिरसेबाट अर्को डिल आउँदा पनि बादेल गाउँ त देखिन्छ ? बादेल गाउँ त नयाँ दुलहीले मुहार लुकाएभैं गमक्क बसिरहेको छ । जब आरुबोटे गाउँको शिर पुगिन्छ जहाँ भिरको डिलनेर एउटा डाँडाको चौतारी भेटिन्छ । त्यहाँ पुगेपछि बादेल गाउँको थोरै लोभलाग्दो दर्शन पाइन्छ । अब तपाईं साँच्चै बादेल गाउँको राम्रै दर्शन गर्न चउरको डिल हुँदै जालपा मा.वि., जालपा मा.वि.देखि उता भूमेथान पुग्नुपर्छ । भूमेथानको दर्शन गरी यसो पश्चिम नजर लगाउँदा जालपा देवीथानको दर्शनसहित राई टोल, राई टोलको माथिल्लो टोल, भूमेथान टोल, गौरुङ टोल, भञ्ज्याङ, गैरी टोल, कोल्बोटे टोलसमेतलाई नियाल्न सक्नुहुन्छ ।

गाउँको दाहिनेपट्टि गाउँनजिकै घना जङ्गल देख्नुहुन्छ । त्यो देवीथान जङ्गल हो । त्यहाँको कुनै पनि रुख-बिरुवा काट्नु हुँदैन । काटेमा काट्नेलाई अनिष्ट हुन्छ । यही जङ्गलको बीचमा जालपा देवी विराजमान छिन् । यिनै देवीको नामले यस गाउँको बीचमा २०१४ साल कात्तिक २१ गते जालपा प्राइमरी स्कुलको स्थापना भएको थियो । हाल यो स्कुल जालपा मा.वि. भएको छ । जालपा देवीको विषयमा छुट्टै किंवदन्ती इतिहास छ । यो इतिहास जालपा मा.वि.को स्मारिकामा उल्लेख गरिएको छ । देवीथानको उत्तरपट्टि भुजेलहरूको बाक्लै बस्ती छ । सिरानमा भुजेलहरू, त्यसपछि पुरी गाउँ, राई गाउँ, कामी गाउँ, दर्जी गाउँ, गिरी गाउँ भएको यो बादेल गाउँ पुगेपछि जोकोही पनि रमाउँछन् । शान्तिको अनुभव गर्छन् र भन्छन् – कस्तो स्वर्गीय आनन्द दिने गाउँ ? राई जातिहरू गाउँको

देब्रेपट्टिको शिर पुछारै डम्म बसेको सुहाएको छ । गिरीहरू गाउँको दाहिने पुछारपट्टि बस्छन्, यस ठाउँलाई गदुवा भनिन्छ । गिरीहरू गदुवा धाराकै पानी खान्छन् । दर्जी गाउँमा एउटा ढुङ्गे धारो छ, यो दमाई धारो हो । गाउँको बीचमा पानीको एउटा ठूलै मूल छ त्यसमा तीनओटा ढुङ्गे धाराबाट पानी फर्छ । यो बादेलको ठूलो पँधरो हो । यस धारालाई ओखरबोटे धारा पनि भनिन्छ । यो धारामा बिहानैदेखि लुगा धुने र नुहाउनेहरूको लाइनै हुन्छ । खाली हुँदैन । अर्को पानीको धारो गाउँको शिरपट्टि छ, यो धारोको नाम हो गनम्ला धारा । गनम्ला राई भाषामै राखिएको नाम हो । यो धारोको वरिपरि सिस्नोघारी थियो रे । अबै पनि केही त छँदै छ । सिस्नोलाई नाछिरिङ भाषामा गनम् भनिँदो रहेछ । त्यसैले यो पानीधाराको नाम गनम्ला पानी (सिस्ने पानी) रहन गएको यहाँका पुर्खाहरू बताउनुहुन्छ । देवीथानको दक्षिणपट्टि एउटा यस्तो डाँडा छ, त्यो डाँडाको अति महत्त्व छ जुन डाँडाको नामै सतीडाँडा हो । यस डाँडामा मेघु पुरीकी श्रीमती हाम्री पुर्खामाता आफ्ना प्राणप्रिय स्वामीसँगै सती जानुभएकाले यस डाँडाको नाम सतीडाँडा रहेको हो । सतीको अन्तिम उपदेशअनुसार यस डाँडामा हालसम्म मेघु पुरीका सन्तानहरूको स्वर्गे (मृत्यु) भएपछि र भुजेलहरूको स्वर्गे भएपछि समाधि गरिँदै आइएको छ । हाम्री पुर्खामाताले सती जानुअगाडि उनका सन्तानहरूलाई ५ महत्त्वपूर्ण कुराहरू बताएकी रहिछिन् । जुन हाल सत्य सावित भएपछि उनलाई देवीस्वरूप मान्दै आइएको छ । यो सतीडाँडा यस्तो रमणीय छ बयान गरी साध्यै छैन । यो डाँडा उच्च डाँडा भएकाले यहाँबाट दृश्य अवलोकन गर्नु बादेल पुग्नको महत्त्वपूर्ण अर्थ हुन्छ ।

देवीथानको अलि माथिपट्टि भञ्ज्याङ छ जहाँ २ घर पुरीहरूको घर छ । उहाँहरूको नाम नै भञ्ज्याङ्गे भन्ने गरिएको छ । बादेलका लागि भञ्ज्याङ महत्त्वपूर्ण छ । भञ्ज्याङमा जङ्गलबाट घाँस, दाउरा, स्याउला आदिको भारी बिसाउने चौतारी, पानीको धारो, सामुदायिक वनको भवन, पानीको ट्याङ्की, बिजुलीको ट्रान्सफर्मर यहीं भएकाले यो ठाउँ महत्त्वपूर्ण छ । अब यही भञ्ज्याङ डिलमुनिको सतीडाँडाबाट तपाईं हेर्नुस् त वरिपरि, वारिपारि, कहाँ-कहाँ, कुन-कुन ठाउँ गाउँ देखिन्छ? नजिकै पश्चिमपट्टि भिरकुना, काफलबोटे, भालुखोप भन्ने गाउँठाउँ छ । भालुखोपमा सुनुवारहरूको बस्ती छ । यी त

बादेलनजिकका गाउँहरू हुन् । सतीडाँडाबाट पूर्वपट्टिबाट पश्चिमपट्टि हेर्दै जाँदा राखा, बाहाने पोखरी, बाक्सिला बजार, खार्मी, पाथेका, सिरुवास देखिन्छ । त्यस्तै दिक्तेलमुढे, जालपा खरबारीससर्का, लिदिङखोला र हुमेखोलाको दोभान । यी दुई खोला मिसिएर सेतै दूधजस्तो नागबेली आकारमा वारिपारि बैँसी सिञ्चित गर्दै बगेको देखिन्छ । ती लहरै गाउँहरू, राइसिङ्गे, कुभिण्डे, खार्पा र लामीडाँडा अनि त्यहाँको हवाईमैदान शिवजी शयन गरेभैं लम्पसार परिरहेको देखिन्छ । यसो दक्षिणबाट पश्चिमतर्फ विस्तारै नजर घुमाउँदा बाकाचोल, पारा, पातेलबैँसी, हबोउ, बेब्लला जस्ता गाउँठाउँको दृश्यावलोकन कति रमाइलो? माक्पा, लेवा, नोरुङ, ऐसेलुखर्कदेसारे, दिम्मा, ओडारे, भुले, देउराली, भाँक्रीवास आदिलाई नियाल्दा-नियाल्दै समय बितेको पत्तै हुँदैन । थचक्क बसेर उभो जङ्गलपट्टि फर्किँदा कात्तिके देउराली थुम्को देखिन्छ । यहाँको वनमा धेरैजसो पात्लेकटुसका रुख-बिरुवा छन् । भञ्ज्याङबाट उकालो चढ्दा लगभग ४५ मिनेटमा देउराली थुम्को पुगिन्छ । देउरालीनजिक पनि सानो खर्क छ । यसको नाम कात्तिके हो । यहाँ गहुँ, जौ र पछुवा मकै छर्ने गरिन्छ । देउराली थुम्काबाट बादेल गाउँ हेर्दाको आनन्द छुट्टै छ । त्यहाँबाट हेर्दा बादेल गाउँ बैँसीजस्तो देखिन्छ । गाउँका मानिसहरू चलमल गरेको, अलि खरो स्वर हुनेको बोली नै सुनिन्छ, क्या आनन्दको गाउँ । देउराली थुम्कीबाट पूर्वपट्टिका गाउँहरू नियाल्दा उस्तै मन रमाउँछ । त्यो वन, जङ्गल, सिगाने पातल, घाँस बिसाएर रमित हेर्ने रमिते ढुङ्गा, ढाँडे, बुर्के, लुवेरा, खड्गे जस्ता ठाउँहरू, खर्कहरू अनि आवश्यक ठाउँमा पानी, यो स्वर्गको आभास दिने ठाउँ हो ।

गाउँको उत्तरपट्टि ठूलै पहिरो छ । धेरै पहिलेको पहिरोले नै त तल बगर खेत हुने बनाएछ । अनि त्यसपछि पहिरोमा उत्तिस पलाएर उत्तिस वन भएछ । यो पहिरो गएको ठाउँ पहिरो जानुभन्दा पहिले समथर मैदान गाउँको शिरैसम्म थियो रे । यो पहिरोदेखि उत्तरपट्टि एउटा भिर छ । यस भिरको नाम ढुङ्गे भिर हो । यस भिरको बीचमा पुर्खाहरूले बाटो बनाउनुभएको रहेछ । यही बाटोबाट जाँदा एउटा रातो पानीको मूल भेटिन्छ । यो पानीमा रातो-पहेँलो लेउ लाग्छ । त्यो तामाको खार हो । यो भित्र तामाखानी हुनसक्ने कुरा हाम्रा बाउबाजेले बताउनुहुन्छ ।

त्यो लेउ (तामाको खार) ले दसैँमा गाउँलेहरूले घरको भित्ता रङ्गगाउँछन् । यहीँबाट लगभग २० मिनेट हिँडेपछि गङ्गु गाउँ छ । गङ्गुदेखि केही माथि त हो विस्खाम गाउँ । यो विस्खाममा ३५ घरजति शेर्पा र तामाङको अतिरमणीय बस्ती छ । विस्खाम गाउँमा आलु, मकै राम्ररी फल्छ । बादेलेहरू कोदो लिएर आलु साद्वन यहीँ आउने गर्छन् यस गाउँमा । यहाँ एउटा स्कुल पनि छ । २०४९ सालमा स्थापित यो स्कुलको नाम श्री सिंहदेवी प्रा.वि. हो । यो स्कुलको नाम स्थानीय देवी सिंहदेवीको नामले राखिएको हो । विस्खाम गाउँको अर्को महत्त्वपूर्ण कुरा छ । त्यो हो औतारीको जन्म । यस विस्खामको गाउँको बीचको गैरीघर फुर्वापासाङ शेर्पाको पुत्र रूपमा औतारीको जन्म भएको हुनाले यस गाउँलाई तीर्थस्थल मान्ने गरिन्छ । विस्खामको उत्तरपट्टि घना जङ्गल छ । बीच-बीचमा खर्क पनि छ । यो ठाउँलाई पानीघाट, चेप्टीढुङ्गा, पातलघारी भनिन्छ । पातलघारीदेखि माथिल्लो खण्डलाई हात्तीखर्क, ढाप भन्ने ठाउँ छ । हात्तीखर्कमा उहिले हात्ती बस्थ्यो रे । हाम्रा पुर्खाहरूले हात्तीको पाइला र गोबरसमेत भेटेका रे । त्यहाँबाट तारेभिर नजिक छ । त्यहाँ मालिङ्गो, सिगाने, खसे पाइन्छ । यसको चोयाबाट डोको, घुम, थुम्से, कोक्रो, डोली, भकारी बुन्ने गरिन्छ । यसको दुसा पलाएपछि दुसा खान भालु आउने गर्छ । हामी त्यहाँ गएको समयमा बाघ, भालु कराएको सुनिन्थ्यो पनि । हात्तीखर्क ढापखर्कमा बादेले राईहरूको गाईभैँसीगोठ वर्षामासमा बस्ने गर्छन् भने हिउँदमा चौरी र भेडीगोठसमेत बस्ने गरेको पाइन्छ । चौरीको दुधबाट घिउ, सेरगाम, छुर्पी बनाएर त्यहाँको नजिकको हाट ऐसेलुखर्कमा बेच्ने गरेका छन् । त्यहाँभन्दा माथिको ठाडो फोक्टे पनि पशुपालनको राम्रो खर्क हो । फोक्टेनजिक एउटा पोखरी पनि छ जसलाई शान्त पोखरीको नामले चिनिन्छ । नापीमा सोलुखुम्बु जिल्लाबाट नापेको भए पनि पहिले खोटाङकै पथ्र्यो भन्थे पुर्खाहरू । शान्तपोखरी हुँदै धर्मढुङ्गा, विखे हुँदै सनाम शेर्पागाउँ पुगिन्छ । सनामको भञ्ज्याङमा सौरुङ खर्क छ त्यहाँ वर्षामासमा बादेल र बाडदेलको भेडीचोक बस्ने गरेको छ । त्यहीँबाट त हो नि साल्पा बुक्कुर जाने । भदौको पूर्णिमामा साल्पामा मेला लाग्छ । त्यो मेलामा बादेल, बाडदेल, राखा, बाकाचोल, सुदेल पारा तथा अन्य

गाउँकाहरू र सोलुखुम्बु, सङ्खुवासभाका मानिसहरू धामीभाँक्रीसहित *सोई राजा सोई सोई... सोईरानी सोई सोई*को लयमा गीत गाउँदै, दोहोरी खेल्दै हुलका हुल जाने गर्दछन् । साल्पाबाट फर्किँदा छुर्पी, तोलिङ्गो फूल (साल्पा फूल जसको एक प्रकारको मीठो सुगन्ध आउँछ), सुनपाती, ठूलो ओखती प्रसादको रूपमा ल्याई बाँड्ने चलन छ, बाँड्छन् । बादेलको लेकमा भेडीगोठ, जैसीगोठ, गाईगोठ र चौरीगोठ प्रशस्तै पाल्ने गरेको पाइन्थ्यो तर हिजोआज सहर परस्ने, विदेश जाने, स्कुल, कलेज पढ्ने, अन्य पेसा-व्यवसाय रोज्ने चलन आएकाले ती पशुपालन व्यवसायहरू ओभरेलमा परेका छन् ।

बादेलमा हुने खेतीपाती

बादेल गाउँमा विभिन्न किसिमका खेतीपातीहरू गरिन्छ । यहाँ उत्पादन हुने मुख्य बालीहरूमा मकै, कोदो, धान, गहुँ, जौ, फापर, तोरी, भटमास, फलफूल र तरकारीहरूमा करेला, सुटुनी, पिँडालु, आलु उत्पादन हुन्छ । सागपातहरूमा रायो, काउली, बन्दा, लट्टे, मुला, चम्सुर, मेथी आदि ।

यसरी बादेलवासीहरू कृषि (खेतीपाती) र पशुपालनमा रमाएर बाँचेका सन्तान हुन् । हिजोआज मेघु र रूपमाया पुरीका सन्तानहरू चाहिँ बसाइँ सरी नेपालको विभिन्न स्थानमा बसोबास गरेका छन् । विशेषतः काठमाडौँ, सुनसरी, मोरङ, उदयपुर, भापा र रोजीर टेटीका लागि भारतका विभिन्न प्रान्तहरूमा समेत पुगेको पाइन्छ । जीविकोपार्जनका लागि यत्रतत्र गएका बादेले पुरीहरू सहरकै रमभ्रममा अल्झे पनि आफ्नो जन्मथलो, पुर्खाको रगत-पसिनालाई मुटुमा राखेका छन् । जहाँ जसरी बसेर खाए पनि बादेलको जालपा देवीको र सतीको आशीर्वादले शुभ नै भएको छ । राष्ट्रलाई पनि कहींकतैबाट सहयोग गरिरहेका छन् । यो स्वर्गीय आनन्द दिने बादेल गाउँमा लिदिङ खोलाबाट हाल बादेलेहरूले आफ्नै पौरखबाट बिजुली निकालेर बालिरहेका छन् । कच्ची मोटरबाटो गाउँमै पुगेको छ । हाल हिउँदमा गाडी चढेर बादेल पुग्न सकिन्छ । बादेल जाने चाहना मात्रै गर्नुहोस् तपाईंहरू जोकोहीलाई पनि आनन्द मिल्नेछ ।



जानकी मन्दिर



जितेन्द्र महतो

बिबिएस २०८२ ब्याच

जनकपुर सीताको जन्मस्थल हो । नेपालको मधेश प्रदेशअन्तर्गत धनुषा जिल्लाको जनकपुरधाममा अवस्थित जानकी मन्दिर हिन्दु धर्मावलम्बीहरूको एक अत्यन्तै महत्त्वपूर्ण, पवित्र तथा प्राचीन तीर्थस्थल हो । मन्दिर निर्माण भएको सवा सय वर्षजति मात्र भए पनि यसमा स्थापित राम-जानकीका प्रतिमा भण्डै सय वर्ष पुराना भएको संस्कृतिविद्को भनाइ छ । यो मन्दिर रामायणका मुख्य पात्र माता सीताको जन्मस्थलमा निर्माण गरिएको छ ।

१९२४ मा मकवानपुरका राजा मानिक सेनले जानकी मन्दिरको नाममा सय बिघा जमिन दान दिएको लिखित प्रमाण आजसम्म पनि सुरक्षित छ । यो मन्दिर रामायणकालीन इतिहास बोकेको नेपाल र भारतबीचको धार्मिक-सांस्कृतिक सम्बन्धलाई युगायुगदेखि बलियो रूपमा कायम गर्दै आएको छ । राजपुत र मुगल शैलीमा बनेको यो मन्दिरको भव्यता र सुन्दरताका कारण यसलाई नौलाख मन्दिर पनि भनिन्छ ।

नेपालमा क्षेत्रफलका आधारमा सबैभन्दा ठूलो मन्दिर जानकी मन्दिर हो । सन् १८९४ मा जग राखी सन् १९११ मा मन्दिर निर्माण भएको थियो । यो मन्दिर

मिथिलावासीका लागि सांस्कृतिक धरोहरका रूपमा पनि प्रख्यात रहेको छ । हिन्दु धर्ममा लोकप्रिय रहेको यो मन्दिर भव्य र आकर्षक देखिन्छ । यो ४८६० वर्ग मिटर क्षेत्रमा फैलिएको छ । यो मन्दिर ढुङ्गा र मार्बलबाट बनेको छ । यसमा फलामको प्रयोग गरिएको छ । यसमा ६० ओटा कोठाहरू रहेका छन् । यसको भित्र माता सीता र भगवान् रामका धेरै सुन्दर मूर्तिहरू स्थापित छन् ।

यहाँ वर्षभरि विभिन्न धार्मिक उत्सवहरू मनाइन्छन् । यो केवल धार्मिक स्थल मात्र नभई मिथिला संस्कृतिको केन्द्र पनि हो । जानकी मन्दिरमा विवाह पञ्चमी सबैभन्दा ठूलो र महत्त्वपूर्ण पर्व हो ।

यस दिन भगवान् राम र माता सीताको विवाह भव्य रूपमा आयोजना गरिन्छ । यस दिन सहभागी हुन लाखौं पर्यटकहरू नेपाल र भारतबाट जनकपुरधाममा पुग्ने गर्छन् । यहाँ छठ, डोली आदि पर्वहरू यहाँका मुख्य पर्वहरू हुन् । जनकपुरधामलाई सयौं पोखरीको सहर पनि भनिन्छ । यस मन्दिरको वरिपरि गङ्गासागरजस्ता पवित्र कुण्डहरू रहेका छन् । नेपाल सरकारले जानकी मन्दिरलाई विश्व सम्पदा सूचीमा सूचीकृत गराउन पहल गरिरहेको छ ।



सफल मान्छे कि असल मान्छे ?



भरत वली

एनइबी २०८२ ब्याच

मानव सभ्यताको विकाससँगै सफलता र असफलताका परिभाषाहरू बदलिँदै आएका छन्। दुइगो युगमा सिकार गर्न सक्नु सफलता थियो भने उपनिषद् कालमा आत्मज्ञान प्राप्त गर्नु सफलता मानिन्थ्यो। तर आजको २१औँ शताब्दीको उत्तर-आधुनिक युगमा आइपुग्दा सफलता केवल बैंक ब्यालेन्स, पद र सामाजिक प्रतिष्ठामा खुम्चिएको छ। यसै भौडमा एउटा गम्भीर प्रश्न उब्जिन्छ—के एउटा सफल व्यक्ति सधैं असल हुन्छ? वा के असल हुनु मात्र आजको प्रतिस्पर्धात्मक संसारमा पर्याप्त छ?

आजको शिक्षा प्रणालीले हामीलाई घोडाजस्तै बन्न सिकाएको छ जो केवल दौडिन जान्दछ। हामीलाई सानैदेखि भनियो—धेरै पढ, ठूलो मान्छे बन, धेरै पैसा कमाऊ। तर यहाँ ठूलो मान्छे भन्नाले असल मान्छे बुझिन्छ भन्ने कुरा हामीले कहिल्यै बुझेनौँ। सफलताको यो आधुनिक परिभाषाले मान्छेलाई यन्त्रमा परिणत गरिदिएको छ। जब सफलताको मापन केवल भौतिक वस्तुहरूले गरिन्छ तब मान्छेले नैतिकताको बलि चढाउन थाल्छ। एउटा सफल व्यवसायी जो कर छली गर्छ वा एउटा सफल राजनीतिज्ञ जो भ्रष्टाचारमा लिप्त छ, के उनीहरूलाई साँचो अर्थमा सफल मान्ने? यदि यस किसिमको सफलताले समाजलाई क्षति पुऱ्याउँछ भने त्यो सफलता होइन त्यो त सुन्दर देखिने अपराध मात्र हो। असल हुनु भनेको के हो? के यो केवल सोभो हुनु हो? कदापि होइन। असल हुनु भनेको आफ्नो अन्तरात्माप्रति इमानदार हुनु हो। एउटा असल मान्छेले

अरूको आँसुमा आफ्नो हाँसो खोज्दैन। मानवता, करुणा र राष्ट्रियता असल मान्छेका गहना हुन्।

पूर्वीय दर्शनमा भनिएको छ— *परोपकाराय पुण्याय पापाय परपीडनम्*। अर्थात्, अरूको उपकार गर्नु नै पुण्य हो र अरूलाई पीडा दिनु नै पाप हो। असल मान्छे त्यो हो जसले आफ्नो प्रगतिको बाटो खन्दै गर्दा अरूको खाडल खन्दैन। असल हुनु एउटा आन्तरिक शक्ति हो जुन देखिँदैन तर यसको सुगन्धले समाजलाई जीवन्त राख्छ।

धेरैलाई लाग्छ कि असल मान्छे सफल हुन सक्दैन किनभने ऊ लाटो वा सोभो हुन्छ। यो एउटा ठूलो भ्रम हो। संसारका महान् व्यक्तित्वहरू—जस्तै महात्मा गान्धी, नेल्सन मण्डेला र मदर टेरेसा असल थिए। त्यसैले उनीहरू इतिहासकै सबैभन्दा सफल व्यक्तिहरू बने। सफलता एउटा फल हो भने असलपन त्यसको जरा हो। यदि जरा नै कुहिएको छ भने फल जतिसुकै रातो देखिए पनि त्यो विषालु हुन्छ। तर जब असलपनको जगमा सफलताको महल उभिन्छ तब त्यसले युगौंसम्म प्रकाश दिन्छ। एउटा असल डाक्टरले बिरामी निको पार्दा पाउने सन्तुष्टि र एउटा सफल तर पैसाको लोभी डाक्टरले कमाउने धनबीचको भिन्नता नै सफलता र सार्थकताबीचको भिन्नता हो।

हामी मदन भण्डारी मेमोरियल कलेजमा अध्ययन गरिरहँदा जनताको बहुदलीय जनवाद र सामाजिक न्यायका कुरा गछौँ। यी सबैको सार भनेकै मान्छेलाई केन्द्रमा राख्नु हो। सफल मान्छेले आफ्नो लागि सोच्न सक्छ तर असल मान्छेले हाम्रो लागि सोच्छ।

सफल हुनु व्यक्तिगत उपलब्धि हो तर असल हुनु सामाजिक पुँजी हो। संसारलाई आज धेरै अर्बपतिभन्दा धेरै सहयोगी मान्छेहरूको खाँचो छ। यदि तपाईं सफल हुँदै गर्दा आफ्नो मानवता गुमाउनुहुन्छ भने बुभुनुहोस् तपाईं संसारकै सबैभन्दा असफल व्यक्ति बन्दै हुनुहुन्छ। त्यसैले सफल हुने सपना देख्नुहोस् तर त्यसअघि एउटा सच्चा र असल मान्छे बन्ने अडोट गर्नुहोस्। किनभने चिहानमा पुग्दा तपाईंको बैंक ब्यालेन्स होइन तपाईंले कमाएको आशीर्वाद र सम्भना मात्र तपाईंसँग जानेछन्।



गाउँदेखि सहरसम्म: मेरो सङ्घर्ष, सपना र आत्मपरिवर्तनको यात्रा



आयुषा पाण्डे
बिबिएस २०८२ ब्याच

म रतुवामाई नगरपालिका-१०, लक्ष्मीचोककी एक सामान्य परिवारमा हुर्किएकी छोरी हुँ। मेरो बाल्यकाल गाउँको शान्त परिवेश, प्राकृतिक हरियाली, खेतबारी र आफ्नोपनले भरिएको थियो। तर त्यो शान्त जीवनभित्र पनि मेरो मनमा एउटा चञ्चल सपना पलाइरहेको थियो। त्यही सपना थियो—काठमाडौँ सहर। सहरका अग्ला घरहरू, चिल्ला बाटाहरू र व्यस्त जीवनशैली मेरो कल्पनाको विषय मात्र थिए। जब मैले एसईईको परीक्षा पास गरें, तब मेरो सपना पूरा गर्ने बाटो खुला भएको थियो।

मैले सानैदेखि सुन्दै आएको थिएँ,—सहरका घरहरू ठूला हुन्छन् तर मानिसहरूको मन साँघुरो हुन्छ। यो भनाइले मेरो मनमा डर पनि जन्माउँथ्यो तर त्यही डरले सहरलाई अभि रहस्यमय बनाइदिन्थ्यो। गाउँमा पर्याप्त सुविधा भएका कलेजहरू नभएकाले मभन्दा अगाडि धेरै दाजु-दिदीहरू आफ्नो भविष्यको खोजीमा सहर पसेका दृश्यहरू मेरो आँखामा ताजै छन्। उनीहरूलाई जाँदै गरेको देख्दा मन भारी हुन्थ्यो तर भित्रै कतै एउटा आवाज उठ्थ्यो—एक दिन म पनि जानैपर्छ। आफ्नो सपना पूरा गर्न। यस्तै रहरहरू मनमा राखेर काठमाडौँ सहर रोजें र त्यसलाई ती सपनाहरूको गन्तव्य बनाएँ। एसईई पास

गरेपछि मेरो जीवनले नयाँ मोड लियो। धेरै सपना र केही डरलाई साथ लिएर म काठमाडौँतिर लागें। ललितपुरको युनाइटेड कलेज मेरो नयाँ गन्तव्य बन्यो जहाँ मैले कक्षा १२ सम्मको अध्ययन पूरा गरें।

काठमाडौँमा पाइला टेकेको पहिलो दिन मेरो लागि अविस्मरणीय छ। मनमा अनगिन्ती सपना थिए तर त्यससँगसँगै अपरिचित वातावरणको डर पनि थियो। भीडभाड, गाडीहरूको आवाज, अपरिचित अनुहारहरू सबै कुरा एकैपटक नयाँ र चुनौतीपूर्ण लाग्थ्यो। पहिलो साथी भेट्दा पनि गाउँमा जस्तो आत्मीय महसुस हुन सकेन। मलाई लाग्यो सहरका सम्बन्धहरू अलि फरक ढङ्गले बन्ने रहेछन्।

एक दिन कलेजबाट कोठा फर्किँदा म बाटोमा नै हराएँ। म बानेश्वरमा बस्ने तर भुविकिएर तीनकुनेमै ओर्लिँएछु। त्यो बेला मनमा डरले ठाउँ लिएको थियो। तर पछि त्यही घटना सम्झँदा मुस्कान आउँछ किनकि त्यहीँबाट मैले आत्मनिर्भर हुन सिकन थालें।

सहरको जीवनसँग घुलमिल हुन मलाई समय लाग्यो। नयाँ वातावरण, नयाँ अनुहार, फरक पढाइको दबाब, सबै कुरा सहज थिएन। सामान्य परिवारबाट आएको भएकाले कलेजको शुल्क तिर्ने चिन्ता पनि सँगै थियो। परीक्षा नजिकिँदा त्यो तनाव अभि गहिरो हुन्थ्यो। ती दिनहरू मेरो जीवनका कठिन तर महत्त्वपूर्ण पाठ बने।

मैले कक्षा १२ मा विज्ञान विषय रोजें र अहिले म ब्याचलर तहमा व्यवस्थापन सङ्काय अध्ययन गर्दै छु। समयसँगै मैले आफूलाई परिवर्तित हुँदै गएको महसुस गरें। पहिले अपरिचित लाग्ने सहर बिस्तारै आफ्नै जस्तो लाग्न थाल्यो। साथीहरू नजिकिँदै गए, आत्मविश्वास बढ्दै गयो र जीवनप्रतिको दृष्टिकोण पनि फराकिलो हुँदै गयो।

आज म फर्केर हेर्दा बुभुछु—यो यात्रा केवल गाउँदेखि सहरसम्मको दूरी पार गर्ने यात्रा मात्र होइन रहेछ यो त मेरो म भित्रको परिवर्तनको यात्रा रहेछ। सहरले मलाई सङ्घर्ष गर्न सिकायो। आफ्ना चाहनाहरूलाई सन्तुलनमा राख्न सिकायो। हिजो सानो कुरामा आमाबाबासँग रोइदिने म आज उहाँहरूको भावना बुझ्न सक्ने बनायो। बाबाको सङ्घर्षलाई महसुस गर्ने बनायो।

कहिलेकाहीँ गर्व लाग्छ देशको राजधानीमा आएर पढ्ने अवसर पाएकोमा। तर त्यही अवसरभित्र एउटा गहिरो जिम्मेवारी पनि लुकेको छ। आमाबाबाले देख्नुभएको

सपना पूरा गर्न सकिन्छ कि सकिँदैन भन्ने सोच अबै मनमा छ। तर आज मभित्र एउटा नयाँ सङ्कल्प पलाएको छ। घरपरिवारका लागि केही गर्नुपर्छ, आफ्ना सपना पूरा गर्नुपर्छ। जीवन भनेको सङ्घर्ष नै रहेछ भन्ने सत्य मैले यही यात्राबाट बुझेकी छु।

अन्ततः मेरो कलेज यात्रा केवल शिक्षा हासिल गर्ने माध्यम मात्र होइन, जीवनलाई बुझ्ने, आफूलाई चिन्ने, सिक्ने र अगाडि बढ्ने हिम्मत दिने एक अमूल्य अनुभव बनेको छ। भविष्य अबै स्पष्ट छैन तर मेरो प्रयास र विश्वास भने कहिल्यै कमजोर हुने छैन।



रिता भण्डारी

बिए २०७९ ब्याच

भोला

टिट्टिट ल बजायो घडीले पाँच
हिँडेका पैताला थोरै अल्झिन पुगे
अनि आँखाले देखेका अनौठा दृश्य
रङ्गीविरङ्गी हतारिएका भोला ॥

कसैका भोला जीतले भरिएका छन्
भरिएका छन् कसैका दिनभरिका थकानले
चट्ट मिलेका सुकिला भरिएका बुट्टा
फोहोर मैला लागेको माटोले बताएको छ
तिमी को हो? तिम्रो परिचय के हो?

भोलाले तिम्रो परिचय आफैँ दिएको छ
मैला लागेको भोला छन् वा सुकिला
तिम्रो परिचय छुट्टै छ ॥

च्यातिएको भोला चुहिएको सपना बोक्छन् कुनै भोला
तिमीले पाएको सम्मानले भरिएका छन् तिम्रा भोला
आफ्नो अपमानलाई पनि त भोलामै अटाएका होउला

कसैका भोलामा गरुङ्गो सपना अटाएका होलान्
कसैका रोगले च्यापिएका कागज
कसैले ज्ञान बटुल्न भिरेका होलान्
भिरेका छन् कसैले सुन्दरताका लागि ॥

भोलाले तिम्रो परिचय दिएको छ
खै देखाऊ त तिम्रो भोला
के दिएको छ तिम्रो परिचय?

देवी होइन, मान्छे हुन देऊ



आस्था बस्नेत

बिए २०८० ब्याच

नेपाललाई हामी अनेक गौरवशाली परिचयबाट चिन्छौं। बहुजातीय, बहुभाषिक, बहुसांस्कृतिक बुद्धको जन्मभूमि र सगरमाथाको देश। यी परिचयहरू हाम्रो राष्ट्रिय अस्मिताका उज्याला प्रतीक हुन्। तर यी सबै परिचयहरूको भीडमा अर्को गहिरो सत्य पनि लुकेको छ। नेपाल देवीहरूको देश पनि हो।

हाम्रा मन्दिरहरू देवीका नामले सजिएका छन्। हाम्रा धार्मिक कथाहरू देवीको शक्तिले भरिएका छन्। देउती बजै, दक्षिणकाली, मनकामना, गढीमाईदेखि सीतासम्म। नेपाली समाजमा नारीलाई देवीका रूपमा पुज्ने परम्परा निकै पुरानो छ। मन्दिरमा देवीको जयजयकार हुन्छ। शक्तिपीठहरूमा भक्तजनको ताँती लाग्छ। व्रत, पूजा र आराधनामा नारीशक्तिको महिमा गाइन्छ।

हिन्दु संस्कृतिमा नारीलाई केवल मानवका रूपमा मात्र नभई देवीस्वरूपका रूपमा पनि उच्च सम्मान दिइएको पाइन्छ। यही भावलाई मनुस्मृतिमा यसरी उल्लेख गरिएको छ :

यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवता

यत्रैतास्तु न पूज्यन्ते सर्वास्तत्राफलाः क्रियाः

यसको अर्थ हो, जहाँ नारीहरूको सम्मान र पूजा गरिन्छ त्यहाँ देवताहरूको वास हुन्छ र सबै कार्य सफल

तथा फलदायी हुन्छन्। तर जहाँ नारीलाई सम्मान गरिंदैन त्यहाँ गरिएका सबै कर्म निष्फल हुन्छन्। यसरी यो श्लोकले समाजमा नारी सम्मानलाई धार्मिक तथा नैतिक दुवै दृष्टिले अत्यन्त महत्त्वपूर्ण मूल्यका रूपमा स्थापित गरेको देखिन्छ।

तर विडम्बना यहाँबाट सुरु हुन्छ। मूर्ति बनेकी देवीलाई फूल चढाउने समाजले घरभित्रकी छोरीलाई सम्मान दिन अझै सिकेको छैन। मन्दिरकी देवीलाई सुनको मुकुट पहिँचाउने समाजले जिउँदी महिलालाई सुरक्षित जीवन दिन सकेको छैन। एकथरी देवीहरू मन्दिरको गर्भगृहमा पुजिन्छन्, अर्काथरी जिउँदा देवीहरू कहिले घरभित्र चुप लगाइन्छन्, कहिले सडकमा अपमानित हुन्छन्, कहिले जङ्गलमा लुटिन्छन् त कहिले मोबाइलको सानो स्क्रिनभित्र चरित्र हत्या गरिन्छन्।

आज हिंसाले आफ्नो रूप बदलिसकेको छ। पहिले हिंसा भन्नासाथ हात, हतियार र शारीरिक बलको चित्र मनमा आउँथ्यो तर अहिले त्यो दृश्य अदृश्य भएको छ। हिंसा अब शब्द बनेर ओर्लिन्छ, टिप्पणी बनेर टाँसिन्छ, इनबक्समा चुपचाप पस्छ, स्क्रिनसटमा जम्छ र ट्रोलको भीडमा रूपान्तरण हुन्छ। मोबाइलको उज्यालो पर्दाभित्र मानिसहरू स्वयम् न्यायाधीशजस्तै बनेका छन्। प्रमाणबिना दोषी ठहर गर्ने, अनुहार हेरेर चरित्रको हिसाब लगाउने, र महिलाको आवाजलाई अपमान र व्यङ्ग्यले थिच्ने प्रवृत्ति भयावह रूपमा बढ्दै गएको छ।

आजको डिजिटल संसारमा केही मानिसहरू नारीको सम्मान होइन चरित्र हत्या गरेर रमाइरहेका छन्। विडम्बना के छ भने यस्तो हिंसा पुरुषबाट महिलामाथि मात्र होइन महिलाबाट महिलामाथि माथि नै भइरहेको छ। कसैलाई अपमानित गर्न अब ठूलो योजना चाहिँदैन। एउटा भद्दा

गाली, एउटा विषालु कमेन्ट र एउटा गलत आशयले लेखिएको पोस्ट नै कसैको मानसिक शान्ति भत्काउन पर्याप्त हुन थालेको छ।

विचार राख्नु नै अपराध हो? पछिल्लो समय महिलामाथि शारीरिक हिंसासँगै शाब्दिक हिंसा पनि अत्यन्तै बढेको छ। महिला पत्रकार, कलाकार, अभियन्ता, गायिका, खेलाडी वा राजनीतिकर्मी जो पनि सार्वजनिक रूपमा बोल्छन् उनीहरू हेट कमेन्टको सिकार भइरहेका छन्।

कुनै महिलाले आफ्नो विचार राखिन् भने उनको विचारमाथि बहस हुँदैन उनको चरित्रमाथि आक्रमण हुन्छ। उनले प्रश्न उठाइन् भने उत्तर दिइँदैन बरु उनको शरीर, पहिरन, सम्बन्ध र निजी जीवनमाथि टिप्पणी गरिन्छ। के यही हो हाम्रो सभ्यता? के यही हो वाक् स्वतन्त्रताको अर्थ? के स्वतन्त्र अभिव्यक्ति अरूको अस्मितामाथि धावा बोल्ने छुट हो?

सामाजिक सञ्जाल खोल्ने हो भने हामीले दिनहुँ यस्ता दृश्य देख्छौं। कुनै गायिकाले गीत गाइन्, कुनै कलाकारले बोले, कुनै अभियन्ताले आवाज उठाए, कुनै नेतृले विचार राखिन् भने तुरुन्तै गालीको वर्षा सुरु हुन्छ। कतिपय कमेन्ट यति अश्लील, अमानवीय र हिंस्रक हुन्छन् कि ती पढ्दा पाठककै मन भारी हुन्छ। यस्तो लाग्छ समाजको एउटा ठूलो हिस्सा अबै पनि महिलालाई मान्छे होइन नियन्त्रण गर्नुपर्ने वस्तु ठान्छ।

दुःखको कुरा त यो छ कि यहाँका डिजिटल न्यायाधीशहरू मरेको लासमाथि समेत गाली बर्साउन पछि पर्दैनन्। कुनै युवती पीडित भइन् भने पहिला उनको पीडा सुनिँदैन उनको चरित्र खोतलिन्छ। कुनै घटना सार्वजनिक भयो भने अपराधी खोजिनुभन्दा अघि पीडितमाथि नै प्रश्न गरिन्छ। यही मानसिकता हाम्रो समाजको सबैभन्दा गहिरो रोग हो।

हाम्रो अधिल्लो पुस्ताका दिदीहरूले चोक, गल्ली र सार्वजनिक ठाउँमा जिस्क्याइने पीडा भोगे। आज ती जिस्क्याउने पात्रहरू चोकमा मात्र छैनन् उनीहरू

फेसबुकको कमेन्टमा छन्, इन्स्टाग्रामको इनबक्समा छन्, टिकटकका प्रतिक्रियामा छन् अनि ट्विटरका थ्रेडहरूमा छन्। पहिले हिंसा देखिन्थ्यो, अहिले हिंसा स्क्रोल गरेर पढिन्छ। पहिले अपमान सडक, चोक र भीडमा प्रत्यक्ष रूपमा हुन्थ्यो जहाँ चोट शरीरमा देखिन्थ्यो र पीडा आँखाले प्रष्ट पढिन्थ्यो। तर अहिले समय फेरिएको छ— हिंसा डिजिटल बनेको छ। अहिले अपमान स्क्रिनमा हुन्छ, टिप्पणीको रूपमा टाँसिन्छ, मेसेजको रूपमा लुकाइन्छ, र सेयर-रि-सेयर हुँदै भीडको मनोरञ्जन बन्छ। पहिले भगडा दुई व्यक्तिबीच सीमित हुन्थ्यो, अहिले त्यो ट्रोलिङको रूपमा हजारौं अनजान मानिसहरूको भीडमा फैलिन्छ। पहिले बदनाम गर्ने शब्दहरू कानसम्म मात्र पुग्थे, अहिले ती शब्दहरू स्क्रिनसट बनेर जीवनभर पछ्याउँछन्।

यदि यही गतिमा मानसिक हिंसा बढ्दै गयो भने भोलिको पुस्ताले सामाजिक सञ्जाललाई अवसरको ठाउँ होइन डरको ठाउँका रूपमा बुझ्नेछ। उनीहरू बोल्नुअघि डराउनेछन्, फोटो राख्नुअघि सोच्नेछन्, विचार लेख्नुअघि काँप्नेछन्। यस्तो समाजमा स्वतन्त्रता केवल कागजमा बाँकी रहन्छ।

इनिशा विकको शव लामो समयसम्म न्यायको प्रतीक्षामा चिसो भएर बसिरहँदा हाम्रो समाजको संवेदनशीलता पनि कतै त्यही बरफभैँ जमेको अनुभूति भयो। एउटी युवतीले आफूमाथि भएको जबरजस्ती करणी विरुद्ध आवाज उठाउँदा उनलाई न्यायभन्दा बढी शंका, अपमान र विषालु कमेन्टले घेरियो। एउटा खेलाडीमाथि नाबालिग बलात्कारको मुद्दा लाग्दा पनि समाज दुई भागमा विभाजित भयो। पीडितको भविष्य र मानसिक अवस्थाबारे सोच्नुको साटो धेरैले उनलाई नै दोषी बनाउने प्रयास गरे।

यस्ता घटनाहरूले हामीलाई एउटै प्रश्न सोधिरहेका छन् – हामी पीडितको पक्षमा उभिन कहिले सिक्छौं? महिलालाई सुन्ने समाज कहिले बनाउँछौं? र सबैभन्दा ठूलो कुरा महिलालाई देवी होइन मान्छे कहिले मान्छौं? हाम्रो पुस्ताले भौतिक हिंसा पनि देख्यो, डिजिटल हिंसा पनि

भोग्यो। तर सबैभन्दा ठूलो चिन्ता अबको पुस्ताको छ। के यो डिजिटल अराजकताबीच हुर्कने बालबालिका सुरक्षित महसुस गर्लान्? के उनीहरूले सामाजिक सञ्जाललाई अभिव्यक्तिको माध्यम ठान्लान् कि अपमानको मैदान? के उनीहरू पनि चरित्र हत्याको डरमा खुम्चिएर बाँच्न बाध्य हुनेछन्?

यद्यपि सरकार र सुरक्षा संयन्त्र पूर्ण रूपमा मौन बसेका छैनन्। साइबर अपराधसम्बन्धी उजुरीहरू बढिरहेका छन्। साइबर ब्युरोले केही व्यक्तिहरूलाई पक्राउ गरी अनुसन्धान पनि अघि बढाएको छ। चरित्र हत्या, भ्रम फैलाउने काम र अनलाइन दुर्व्यवहार विरुद्ध कारबाही भएका उदाहरण पनि छन्। यी सकारात्मक सङ्केत हुन्।

तर मुख्य प्रश्न अझै जीवित छ—के हाम्रो प्रणाली घटना घटेपछि मात्र सक्रिय हुने हो? के पीडितको मानसिक अवस्था भत्किएपछि मात्र कानुन जाने हो? के आत्महत्या, हत्या वा सार्वजनिक बदनामीपछि मात्र समाज संवेदनशील हुने हो?

राज्यले अब प्रतिक्रिया मात्र होइन रोकथाममा जोड दिनुपर्छ। कानुनी कारबाही आवश्यक छ तर त्यत्तिले मात्र पुग्दैन। विद्यालय तहदेखि नै डिजिटल साक्षरता, अनलाइन आचरण, लैङ्गिक संवेदनशीलता र साइबर सुरक्षाबारे शिक्षा दिनुपर्छ। परिवारले छोरालाई पनि सिकाउनुपर्छ महिलाको फोटो, आवाज, विचार र अस्तित्वमाथि टिप्पणी गर्ने अधिकार कसैलाई छैन। स्वतन्त्रता भनेको अनुशासनविहीनता होइन।

भर्खरै कथाघेरा समूहले कर्णाली र सुदूरपश्चिममा प्रदर्शन गरेको सडक नाटक बाटैबाटोको एउटा गीत निकै चर्चामा रह्यो :

छोरी, बुढी, बुहारी, आमा, देवीभन्दा पहिला...

मान्छे हो महिला, मान्छे हो महिला।

यी शब्दहरू गीत मात्र होइनन्, नेपाली महिलाको सामूहिक पुकार हुन्। महिलाहरू भनिरहेका छन् –



हामीलाई देवी बनाएर मन्दिरमा राख्नु पर्दैन। हामीलाई पूजा गर्नु पर्दैन। हामीलाई असाधारण बनाइदिनु पर्दैन। केवल मान्छे मानेर बाँच्न देऊ। हिंसामुक्त जीवन देऊ। सुरक्षित सडक देऊ। सुरक्षित घर देऊ। सुरक्षित डिजिटल संसार देऊ। देवीको पगरी भिराएर अपमान गर्नुभन्दा मान्छेको दर्जा दिएर सम्मान गर्नु आजको सबैभन्दा ठूलो आवश्यकता हो।

अन्त्यमा, हेट स्पिच र साइबर बुलिङ केवल प्राविधिक समस्या वा डिजिटल माध्यमका दुरुपयोग मात्र होइनन्। यी त हाम्रो समाजभित्र गहिरिएर बसेको सोच, संस्कार र मूल्य-मान्यतामा देखिएको नैतिक विचलनका प्रतिफल हुन्। मोबाइलको स्क्रिनमा देखिने गालीहरू केवल अक्षर होइनन् ती कसैको आत्मविश्वासमाथि प्रहार हुन्। विषालु कमेन्टहरू केवल प्रतिक्रिया होइनन् ती मानसिक हिंसाका हतियार हुन्। त्यसैले हेट स्पिच र साइबर बुलिङलाई रोक्न कानुनी वा प्राविधिक उपाय मात्र पर्याप्त हुँदैनन् यसका लागि हाम्रो सोच, संस्कार र मानवीय मूल्यहरूको पुनःनिर्माण अपरिहार्य हुन्छ।

अब ढिला गर्नु हुँदैन। सरकारले मिडिया लिटेरेसी, डिजिटल सुरक्षा र लैङ्गिक संवेदनशीलताका कार्यक्रमहरू गाउँगाउँ र विद्यालयसम्म पुर्‍याउनुपर्छ। सामाजिक सञ्जाल प्रयोगकर्ताले पनि आफ्नो भाषाको जिम्मेवारी लिनुपर्छ। अभिव्यक्ति स्वतन्त्रता र अमानवीय अपमानबीचको सीमा बुझ्नुपर्छ।

हामी यस्तो नेपाल चाहन्छौं जहाँ विविधताको मात्र होइन, संवेदनशीलताको पनि गर्व गर्न सकियोस्। जहाँ महिलाहरू मन्दिरमा मात्र होइनन् घर, सडक, कार्यस्थल र डिजिटल संसारमा पनि सुरक्षित रहन्। जहाँ छोरीले बोल्दा डराउन नपरोस्। जहाँ महिलाले विचार राख्दा चरित्रको परीक्षा दिनु नपरोस्। जहाँ मान्छे हुनुको गरिमा देवीको आवरणभन्दा माथि राखियोस्।

महिला देवी हुनुपर्छ भन्ने होइन। महिला पहिला मान्छे हुन् र उनीहरूलाई मान्छेभै बाँच्न दिनु नै सभ्य समाजको पहिलो शर्त हो।

सामा चकेवा



आशिष मिश्रा

बिए २०७९ ब्याच

नेपालको पूर्वी तराई भेगमा मनाइने विभिन्न धार्मिक तथा आध्यात्मिक सांस्कृतिक पर्वमध्ये अत्यन्त लोकप्रिय पर्व हो 'सामा-चकेवा'। यो पर्व छठको एकदिन पूर्व गरिने खरना विधिको दिनबाट प्रारम्भ हुन्छ। तराई मधेशमा छठ पर्व आगमनसँगै चेलीबेटी र माइती पक्षका बीच रहेको अटुट श्रद्धा एवम् प्रेमको प्रतीक सामा-चकेवा पर्व प्रारम्भ हुन्छ। दाजुभाइको दीर्घायु, सुस्वास्थ्यको कामनासहित गीति शैलीमा गाउँदै खेल्दै रमाउँदै लोक पर्व कात्तिक शुक्ल पञ्चमी अर्थात् छठ पर्वको खरनादेखि पूर्णिमाको दिनसम्म मनाइने गरिन्छ। नवौँदेखि एघारौँ दिनसम्म खेलिने उक्त पर्वमा चाँगेरा, डलिया (बाँसले बनाइएको डालो) मा माटोले बनाइएका रङ्गीचङ्गी सामा चकेवालगायत चुगला, ढोलिया, भरिया, सतभइया, खज्जनचिडैया, वनतीतर, भाँभी कुत्ता, भैया बटतकनी, मलिनीयाँ र वृन्दावनलगायतका पात्र हुन्छन्। आकृतिमा दियो बालेर चोक वा टोल गल्ली सडकमा गएर प्रत्येक साँझदेखि मध्यरातसम्म खेलिने पर्व हो 'सामा'।

गे माइ दुभिया भोजन करू सामा हे चकेवा
लागि गेल पान केर दोकान

गे माइ सेहो पान खयलनि भइया से फल्लां भइया
रंगि गेल बत्तीसो मुख दाँत।

यो पर्व भाइ-बहिनीबीचको अटुट सम्बन्ध, प्रेम र स्नेहको प्रतीकका रूपमा चिनिन्छ। पौराणिक कथाअनुसार सामा-चकेवा पर्वसँग जोडिएको पुरानो कथा महाभारत युगको हो। भगवान् श्रीकृष्णकी छोरी सामा अति रूपवती

र धर्मपरायण थिइन्। उनको भाइ चकेवाले सामासँग अत्यन्त माया गर्थे। सामा आफ्नो परिवारसँग सुखद जीवन बिताइरहेकी थिइन्। चुगला नामको एक षड्यन्त्रकारीले सामाविरुद्ध श्रीकृष्णलाई गलत आरोप लगाई कृष्णको ध्यान आफूतिर तान्न खोज्यो। सामामाथि गलत आचरणको आरोपपछि सामालाई चरा हुने कठोर श्राप दिइयो। भगवान् कृष्णकी छोरी सामालाई भुटो आरोप लगाएर चरामा परिणत गरियो। आफ्नी बहिनीको दुःख देखेर उनका दाजु चकेवाले पनि आफू चरामा परिणत भई बहिनीको साथ लिएर आकाशमा उडेका थिए। दाजु-बहिनीको यो अटुट माया देखेर भगवान् कृष्णले अन्ततः उनीहरूलाई श्रापमुक्त गरी पुनः मानवरूप प्रदान गर्नुभयो। यही कथा सम्झँदै मिथिला क्षेत्रका युवतीहरू र महिलाहरू माटोका सामा-चकेवा मूर्तिहरू बनाएर गीत, नाच र कथा प्रस्तुत गर्दै यो पर्व मनाउँछन्।

चित्र १

श्रृङ्गार गरिएको सामा चकेवा



यो पर्वमा मिथिलाका युवतीले सामा-चकेवा बनाउने परम्परा छ। माटोको सामा, चकेवा, वृन्दावन, चुगलालगायतका मूर्ति बनाई ती मूर्तिलाई सिङ्गारेर, वस्त्रआभूषणले सजाइन्छ र प्रत्येक दिन गीतको माध्यमबाट पूजा गरिन्छ। यस पर्वको सुरुमा युवतीहरूले माटोको मूर्तिलाई दिनदिनै नयाँ कपडा र गहनाले सजाउँछन्। साँझमा सामा-चकेवासम्बन्धी गीत गाउँदै बाहिर तोकिएको ठाउँमा गोलाकार बसेर सामा खेल खेल्ने परम्परा छ। चकेवाको सजीवतालाई भाइको प्रेमका रूपमा लिइन्छ। सामा खेलमा चुगला पात्रलाई आलोचना गरिन्छ र अन्त्यमा यसको विसर्जन गरिन्छ। यसलाई

दुष्टको अन्त्य र भाइबहिनीबीचको प्रेम विजय भएको प्रतीक मानिन्छ । प्रत्येक दिन खेलपछि युवतीहरूले चुगला नामक पात्रको कपाल र जुङ्गा जलाउने गर्छन् । जसले कर्मले भुटो बोल्ने, चुगली गर्ने र अरूको बदनाम गर्ने प्रवृत्तिको निन्दा गर्दछ ।

चित्र २

सामा चकेवाको मिथिला चित्रकला



यस पर्वमा मिथिलाञ्चलको पारिवारिक जीवन तथा लोक आस्थाको अटुट सम्बन्ध छ । मानव मात्र हैन घर परिवारमा रहने चरा, भाँभी कुत्ता, वनतित्तर र जङ्गली जीवनको अद्भूत समन्वय रूप हो । समाज र परिवार जहाँ हुन्छ त्यहीँ चुक्ली गर्ने, षड्यन्त्र गर्ने चुगलाजस्ता पात्र हुन्छन् । कठपुतली नृत्यको आभास दिने यो पर्वमा डोरीले हैन हातले सञ्चालन हुन्छन् र महिला सूत्रधारका रूपमा जीवनका गाथा लोक धुनको आधारमा गाउँछिन् जसमा अपूर्व र विशिष्ट शैलीको जनजीवनकै उद्देग प्रवाहित भइरहेको हुन्छ ।

चाउर चाउर चाउर, हमरा भाई कोठी चाउर ।

छाउर छाउर छाउर, चुगला घर में छाउर ।

चूगला करे चूगली, बिलैया करे म्याओं ।

चूगला के जीभ हम, नोची नोची खाओं ।

दश दिनसम्म सामा चकेवा खेलेर दिदीबहिनीले एघारौँ दिनमा बिहानै सामा चखेवालाई पुनः बनाई रङ्गरोगन गर्ने, दिनभरि सुकाएर बेलुका दही चिउरा खुवाएर सोही सामा चकेवाबाट दाजुभाइको फार (पोल्या) भराउने र दाजुभाइबाट सामा चखेवा फुटाउन लगाएर बाजागाजा, गीतनाचका साथ दिदीबहिनीले गाउँ र नगर बस्ती नजिकको वन वा जोतिएको खेतमा लगेर उक्त चखेवाको विसर्जन गर्छन् ।



सामा-चकेवा खेलका पात्रहरू, अर्थ र प्रतीकात्मक महत्त्व

- **सामा:** भगवान् श्रीकृष्णकी छोरी जसलाई निर्दोष हुँदाहुँदै पनि चुगलीका कारण श्राप दिइएको थियो । पछि भाइ चकेवाले मुक्त गराउँछन् । यो नारीको पवित्रता, सहनशीलता, र निर्दोष प्रेमको प्रतीकलाई दर्साउँछ ।
 - **चकेवा :** सामाको दाजु जसले सत्य खोजी गरेर बहिनीलाई श्रापबाट छुटकारा दिलाउँछन् । भाइ-बहिनीबीचको प्रेम, कर्तव्य, र सुरक्षाको प्रतीकको रूपमा प्रस्तुत गरिन्छ ।
 - **सतभैया :** सात दाजुहरूको समूह बहिनीप्रतिको सामूहिक माया र पारिवारिक एकताको प्रतीक । यसले परिवार, ऐक्य र सह-सम्बन्धको सन्देश दिन्छ ।
 - **चुगला :** चुगलखोर पात्र, भुटो आरोप लगाउने, जसका कारण सामालाई पीडा भोग्नुपर्छ । यो समाजमा फैलिने भूट, दुष्टता र ईर्ष्याको प्रतीक हो । अन्त्यमा यसलाई जलाएर अन्यायको अन्त्य भएको मानिन्छ ।
 - **तोता-मैना :** बोल्ने र प्रेमिल पक्षी जो संवाद र सम्बन्धको सन्देश दिन्छन् । मीठा सम्बन्ध, साँचो प्रेम र खुलापनको प्रतीकको रूपमा मानिन्छ ।
 - **वृन्दावन सामा :** चकेवा खेलमा वृन्दावनलाई कृष्ण र राधाको प्रेम-स्थलका रूपमा बनाइन्छ । यो ठाउँ नै सामा (कृष्णकी छोरी) को जन्मभूमि र कृष्ण-लीलाको स्मृति बोकेको स्थान मानिन्छ । पवित्रता, प्रेम, भक्ति र सत्यको प्रतीक जसरी वृन्दावन प्रेम र श्रद्धाले भरिएको भूमि हो । त्यसैगरी सामा-चकेवा खेल पनि माया, भाइ-बहिनीको सम्बन्ध र सच्चाइको सम्मानका लागि खेलिन्छ ।
- हो जुग जुग जीय हो
हो भैया जीव हो, हो जुग जुग जीय हो,
सामा खेल चलली भौजी संग सहेली
स्वर्ग परी संग गगन से उतरल ।

खोज्दै छु आफूलाई



बिमला गौतम

बिबिएस २०८२ ब्याच

परिचय

सानो हुँदा जीवन कति सजिलो र निश्चिन्त लाग्थ्यो । आफूलाई मन परेको कुरा नै संसारको सबैभन्दा ठूलो कुरा जस्तो लाग्थ्यो । अनि त्यो पूरा नभए संसार नै अन्यायपूर्ण जस्तो देखिन्थ्यो । त्यतिबेला आफूबाहेक अरू कसैको भावना सङ्घर्ष वा पीडाको खासै अर्थ लाग्दैनथ्यो । तर समयसँगै आफू केही गहिरिँदै गएँ । हिजोसम्म सामान्य लागेका कुराहरू आज अर्थपूर्ण लाग्न थालेका छन् ।

अहिले आएर महसुस हुन्छ जीवन केवल खुसीका क्षणहरूको नाम होइन रहेछ । यहाँ त हाँसोसँगै आँसु पनि लुकेका हुन्छन् । कहिले मनमा अनौठो किसिमको उत्साह आउँछ त कहिले कुनै कारणबिना नै निराशा छाइदिन्छ । यही उतारचढावबीच आफूलाई सम्हाल्दै अघि बढ्नु नै जीवनको वास्तविकता रहेछ भन्ने बुझेकी छु ।

यिनै अनुभव परिवर्तन र भित्रैबाट उठिरहेका अनगिन्ती प्रश्नहरूले मलाई एउटा नयाँ यात्रातिर धकेलिरहेका छन् । आफूलाई बुझ्ने, आफूलाई चिन्ने यात्रामा स्वयम् मैले आफू पूर्ण रूपमा आफूलाई चिनिसकेकी छैन तर खोज्ने प्रयास भने रोकिएको छैन । किनकि यो यात्रा नै मेरो अस्तित्वको सबैभन्दा महत्वपूर्ण भाग बनेको छ । अबै म आफूलाई खोज्दै छु ।

बाल्यकाल, लाडप्यार र अपरिपक्वता

सानो मन, साना सपना र ठूला इच्छा यिनै कुराहरूले भरिएको हुन्छ बाल्यकाल । आफूले चाहेको कुरा तुरुन्तै पाउनुपर्छ भन्ने जिद्दी, सानो कुरामा रिस उठ्ने अनि फेरि केही बेरमै सबै बिर्सेर हाँस्ने बानी । यी सबै बाल्यकालका सामान्य तर सुन्दर पक्षहरू हुन् ।

त्यो समयमा आफू नै संसारको केन्द्र हुँ जस्तो लाग्थ्यो । अरूको भावना पीडा वा सङ्घर्ष बुझ्ने क्षमता अबै विकास भइसकेको हुँदैनथ्यो । बाबाआमाले के कसरी दुःख गरेर हाम्रा साना-साना चाहनाहरू पूरा गरिरहेका हुन्छन् भन्ने कुरा थाहा पाउने अवस्था हुँदैन । आफूलाई चाहिएको कुरा पाइएन भने मन दुःखी हुने, रिसाउने, कहिलेकाहीँ जिद्दी गर्ने यी व्यवहारहरू अपरिपक्वताका सङ्केत मात्र होइनन् त्यो उमेरको स्वाभाविक प्रकृति हुन् ।

बाल्यकालमा हामी अरूको सल्लाह वा चेतावनीलाई गम्भीर रूपमा लिँदैनौं । म जे गर्छु ठीक गर्छु भन्ने सोचहरू हुन्छन् । संसारलाई आफ्नो नजरले मात्र हेरिन्छ । जहाँ सही गलतको स्पष्ट सीमा अबै बुझिएको हुँदैन । यही कारणले कहिलेकाहीँ हामी अलि घमण्डी वा अडिग पनि देखिन सक्छौं । तर वास्तवमा त्यो हाम्रो अज्ञानता र अनुभवको कमी मात्र हो । तर यही अपरिपक्वता र लाडप्यारभित्र पनि एउटा निर्दोषता लुकेको हुन्छ । न कुनै बनावटीपन न कुनै दोष । मनले जे भन्छ त्यही व्यवहारमा देखिन्छ । त्यसैले बाल्यकालका गल्तीहरू पनि कुनै खराब नियतले होइनन् बरु सिक्ने प्रक्रियाको एउटा हिस्सा हुन् । समयसँगै ती बानीहरू परिवर्तन हुँदै जान्छन् । सोच परिपक्व हुन्छ र हामी विस्तारै जीवनलाई गहिरो रूपमा बुझ्न थाल्छौं ।

बाल्यकाल केवल जिद्दी र अपरिपक्वताको समय मात्र होइन जीवनलाई बुझ्ने पहिलो खुड्किलो पनि हो । यही चरणले अघि बढाइरहेको हुन्छ ।

परिवर्तनको सुरुवात

परिवर्तन थाहा दिएर आउँदैन, यो अचानक भित्रभित्रै सुरु हुन्छ। एक दिन अचानक आफू पहिले जस्तो नरहेको महसुस हुन्छ। बोलीमा, सोचमा, व्यवहारमा केही न केही फरक देखिन थाल्छ। त्यो परिवर्तन कसरी आयो भन्ने ठ्याक्कै थाहा नहुन सक्छ, तर यसको प्रभाव भने गहिरो हुन्छ। सायद यही जीवनको एउटा सुन्दर तर जटिल सत्य हो। हामी परिवर्तन भइरहेका हुन्छौं अनि त्यसलाई बुझ्दै पनि जान्छौं।

उमेरसँगै सोच परिपक्व हुँदै जान्छ भन्ने कुरा किताबमा मात्र पढिएको जस्तो लाग्थ्यो तर वास्तवमा त्यो आफैमा अनुभव गर्न थालेपछि मात्र त्यसको गहिरो बुझ्न सकिन्छ। हिजोसम्म सानो-सानो कुरामा रिस उठ्ने चाहेका सबै कुरा पूरा हुनै पर्छ भन्ने मन आज अलि शान्त हुन थालेको छ। अहिले आएर थाहा हुँदैछ। सबै कुरा आफूले चाहेजस्तो हुँदैन रहेछ तर त्यसलाई स्वीकार्न सक्नु नै सबैभन्दा ठूलो परिवर्तन रहेछ।

सबैभन्दा गहिरो परिवर्तन त तब महसुस हुन्छ जब हामी आफ्ना बाबाआमालाई नयाँ नजरले हेर्न थाल्छौं। पहिले उनीहरूका कुरा किन यति कडा लाग्थे होला? किन सधैं रोकटोक, सुभाष र कहिलेकाहीँ डाँट हुन्थ्यो होला? ती सबै कुराहरू कुनै नियन्त्रण होइन रहेछन् बरु माया र चिन्ताबाट जन्मिएका प्रयासहरू रहेछन् भन्ने कुरा बिस्तारै बुझ्न थालेकी छु। उनीहरूको अनुहारमा देखिने थकान, आँखामा लुकेको चिन्ता, अनि साना-साना खुसीमा देखिने सन्तुष्टि, यी सबै कुरा पहिले जति स्पष्ट थिएनन्। अहिले भने गहिरो रूपमा महसुस हुन थालेका छन्।

त्यसैसँग एउटा अर्को यथार्थ पनि मनमा भन्नु गहिरो गरी बस्न थालेको छ। हाम्रा बाबाआमाले गाउँमा बसेर गरेको सङ्घर्ष, बिहानको घामसँगै सुरु हुने काम, साँझ ढल्दासम्म नसकिने थकान अनि आफ्नो थकानभन्दा धेरै ठूलो हाम्रो भविष्यप्रतिको चिन्ता। उहाँहरूले आफूले भोगेको अभाव हामीले भोग्न नपरोस् भनेर, आफ्ना इच्छा दबाएर, आफ्ना सपना साना पारेर आफ्ना सन्तानका सपना ठूलो बनाउनुभएको रहेछ। छोराछोरी सहरमा किताब बोकेर

हिँड्दा उहाँहरू गाउँमा माटोसँग खेलिरहेका हुन्छन्। तर त्यो माटोमा पसिना मात्र होइन सन्तानको भविष्य रोपिएको हुन्छ। हामीले पढ्ने हरेक पाना, बाबाआमाको मिहिनेतको परिणाम हो। हामीले लिने हरेक सासजस्तै अवसर, उनीहरूको त्यागको उपहार हो। पहिले कहिल्यै सोचिएन, किन यति दुःख गर्छन् बाबाआमा, किन आफूलाई यति थकाउँछन्? तर जब बिस्तारै बुझ्न थालिन्छ तब थाहा हुन्छ उहाँहरूले आफ्ना छोराछोरीलाई आफूभन्दा माथि उभिएको देख्न चाहेका रहेछन्। उहाँहरूको सपना सानो थिएन तर त्यो सपना आफ्नो लागि होइन हाम्रो लागि रहेछ।

यति बुझाइले कहिलेकाहीँ मनलाई भारी बनाइदिन्छ। आफूले पहिले गरेको जिद्दी, अज्ञानता र उहाँहरूको मिहिनेतलाई सामान्य ठानेको कुरा सम्झँदा मन भक्कानिन्छ। के म उहाँहरूको सपना पूरा गर्न सकूँला? भन्ने प्रश्नले भित्रैबाट हल्लाउन थाल्छ। हुन सक्छ यही नै परिपक्वताको वास्तविक सुरुवात हो। जब आफू मात्र होइन आफ्ना बाबाआमाको सपना पनि आफ्नो जिम्मेवारी जस्तो लाग्न थाल्छ। जब आफ्नो हरेक निर्णय केवल आफ्नो लागि होइन उहाँहरूको मिहिनेतको सम्मानको लागि हुन थाल्छ। जीवनले बिस्तारै आफ्ना वास्तविक रूप देखाउन थाल्छ। सबै कुरा सजिलो छैन। हरेक चाहना पूरा हुँदैन। हरेक बाटो सरल हुँदैन। कहिले केही गुमाउँदा पीडा हुन्छ। कहिले असफल हुँदा आत्मविश्वास डगमगाउँछ। तर त्यही बेला बाबाआमाको अनुहार सम्झिन्छु। उहाँहरूको विश्वास, उहाँहरूको आशा अनि फेरि आफूलाई सम्हाल्छु किनकि अब हार मान्नु भनेको केवल मेरो हार मात्र होइन उहाँहरूको सपना पनि अधुरो बनाउनु जस्तो लाग्छ।

कहिलेकाहीँ मनभित्र एउटा अनौठो शान्ति पनि आउँछ। जसले भन्छ तिम्रो परिवर्तन हुँदैछ्यौ र सायद त्यो ठीकै छ। पहिले जस्तो जिद्दी, घमण्डी र अज्ञानता अब तिम्रोबाट बिस्तारै हराउँदै गइरहेको छ। अनि सायद बुझाइ सहनशीलता र जिम्मेवारीले स्थान लिँदै छ। परिवर्तनको यात्रा सजिलो नहुँदो रहेछ। यसमा पीडा पनि छ, पछुतो पनि छ तर यहीँभित्र एउटा शक्ति पनि लुकेको छ। किनकि अब म केवल आफ्नो लागि मात्र होइन

आफ्नो परिवारको आशा, उहाँहरूको सपना र उहाँहरूको मिहिनेतको मूल्य बुझेर अघि बढ्दै छु। मलाई लाग्छ यति नै जीवनको सबैभन्दा महत्त्वपूर्ण मोड हो। जहाँ परिवर्तन आफूभित्र मात्र हुँदैन त्यो आफ्नो अस्तित्वसँग जोडिएका सबै सम्बन्धहरूलाई छुन्छ। अनि त्यहीँबाट सुरु हुन्छ एउटा नयाँ यात्रा। जहाँ म अब पुगेकी छैन खोज्दै छु आफूलाई तर अब त्यो खोजाइमा मेरो मात्र होइन मेरो परिवारको सपना पनि सँगै जोडिएको हुनेछ।

जीवनको यथार्थ

जीवनको यथार्थ भनेको केवल हाँसो र आँसुको अनुभव गर्नु मात्र होइन। यो आफूभित्र गहिरिएर बसेका प्रश्नहरूसँग आमनेसामुने हुनु पनि हो। कहिलेकाहीँ मन एकलै हुँदा अनौठा प्रश्नहरू उठ्न थाल्छन्। मान्छे किन जन्मिन्छ? के केवल बाँच्नका लागि कि केही अर्थपूर्ण गर्नका लागि? सास फेर्दै दिन बिताउनु मात्र जीवन हो भने किन यति धेरै सङ्घर्ष, यति धेरै चाहना र यति धेरै सपना हुन्छन्? यिनै प्रश्नहरूले बिस्तारै हाम्रो सोचलाई गहिरो बनाउँदै लैजान्छ। जीवनलाई सानोमा हेर्दा जति सजिलो लाग्थ्यो समयसँगै त्यति नै जटिल देखिने रहेछ। पहिले लाग्थ्यो खुसी सधैं साथमै रहनेछ, आफूले चाहेको कुरा एक दिन अवश्य पूरा हुनेछ। तर यथार्थ धेरै फरक रहेछ। यहाँ हरेक दिन एउटै हुँदैन। कहिले बिना कारण मन खुसी हुन्छ तर कहिले बिना कारण नै भारी हुन्छ। कहिले सफलताले हौस्याउँछ त कहिले असफलताले आत्मविश्वास डगमगाउँछ। यही उतारचढावले हामीलाई जीवनको साँचो रूप देखाउँछ जहाँ केही पनि स्थायी हुँदैन न खुसी न दुःख।

यही जीवनको यथार्थ रहेछ कि जीवन हाम्रो इच्छानुसार चल्दैन। हामी योजना बनाउँछौं, सपना देख्छौं तर परिणाम सधैं हाम्रो हातमा हुँदैन। कहिलेकाहीँ परिस्थितिले हाम्रो बाटो बदलिदिन्छ। कहिलेकाहीँ समयले हाम्रो धैर्यको पनि परीक्षा लिन्छ। यस्तो अवस्थामा निराश हुनु स्वाभाविक हो तर फेरि उठ्न सक्नु नै जीवनको असली शक्ति रहेछ भन्ने कुरा बिस्तारै बुझ्दै छु। हरेक मानिस भित्रभित्रै कुनै न कुनै सपना बोकेर बाँचिरहेका हुन्छन्। कसैले ठूलो सपना र शानदार जीवन चाहन्छन्।

त कसैले शान्त जीवन, कसैले आफ्ना पहिचान बनाउन खोजिरहेका हुन्छन् त कसैले आफूलाई नै बुझ्ने प्रयास गरिरहेका हुन्छन्। तर यी सबै फरक-फरक चाहनाभित्र एउटा समानता हुन्छ। आफ्नो अस्तित्वलाई अर्थ दिनु। म यहाँ किन छु? भन्ने प्रश्नको उत्तर खोज्नु नै जीवनको सबैभन्दा गहिरो यात्रा हो। तर यो यात्रा सधैं स्पष्ट हुँदैन। कहिलेकाहीँ हामी अरूको अपेक्षामा हराइरहेका हुन्छौं। समाज, परिवार र वरपरको प्रभावले गर्दा आफ्नै मनको आवाज सुन्न बिसिंदो रहेछ। आफूले देखेको सपना साँचो आफ्नै हो कि अरूले देखाएको बाटो हो भन्ने छुट्याउन गाह्रो हुन्छ। यही अन्योलको बीचमा पनि मनको गहिराइमा एउटा सानो आवाज हुन्छ जसले सधैं सम्भाउँछ। आफूलाई नसोधी कुनै बाटो सही हुँदैन। जब हामी आफ्नो आवाज आफैँ सुन्न थाल्छौं त्यहीँबाट जीवनलाई बुझ्ने यात्रा सुरु हुन थाल्छ।

जन्मनुको अर्थ केवल ठूलो उपलब्धि हासिल गर्नु मात्र होइन। जीवनको अर्थ कहिलेकाहीँ धेरै सानो कुरामा पनि लुकेको हुन्छ। आफ्ना मान्छेहरूको माया महसुस गर्नु, सानो-सानो खुसीमा मुस्कुराउन सक्नु, आफूलाई हराउन नदिनु। कहिलेकाहीँ बाहिरी संसारले ठूलो बन्न सिकाउँछ तर जीवनको भित्री संसारले साँचो बन्न सिकाउँछ। र साँचो भएर बाँच्न सक्नु नै जीवनको सबैभन्दा ठूलो सफलता हो। जीवनले सबैलाई एउटै बाटो दिँदैन। कसैको यात्रा सजिलो हुन्छ, कसैको कठिन। कसैले छिट्टै आफ्नो गन्तव्य भेट्छन्, कसैले लामो समयसम्म खोजिरहन्छन्। तर हरेक यात्राको आफ्नै महत्त्व हुन्छ, आफू जहाँ भए पनि जस्तो अवस्थामा भए पनि त्यहीँबाट आफूलाई स्वीकार्नु र अघि बढ्न सक्नु नै वास्तविक जित हो। अरूसँग तुलना गर्दा कमजोर देखिन सकिन्छ। तर आफ्नै बाटोमा हिँड्दा वास्तवमै बलियो भइन्छ।

कहिलेकाहीँ जीवनले कठोर प्रश्नहरू सोध्छ तिमिले सिक्यौ? तिमि किन लड्दै छौ? तिमि कता जाँदै छौ? यी प्रश्नहरूको उत्तर सजिलो छैन। तर यी प्रश्नहरूले गहिरो बनाउँछन्। सोच्न बाध्य बनाउँछन्। हरेक असफलता हरेक पीडा र हरेक निराशाभित्र पनि त्याग लुकेको छ जुन समयसँगै बुझ्न सकिन्छ।

जीवनको यथार्थ यही हो हामी केवल बाँच्न जन्मिएका होइनौं। आफैँलाई बुझ्न, महसुस गर्न र आफ्नो कथा आफैँ लेख्न जन्मिएका हौं। हाम्रो जीवन कस्तो हुन्छ भन्ने कुरा परिस्थितिले मात्र होइन हाम्रो सोच, साहस र निर्णयले तय गर्दछ। त्यसैले यदि कहिलेकाहीँ आफू हराएको जस्तो लाग्छ भने डराउनु नपर्ने रहेछ। त्यो नै सङ्केत रहेछ, हामी आफूलाई खोज्ने यात्रामा छौं। जीवन सजिलो छैन र यसलाई अर्थपूर्ण बनाउने शक्ति हामी आफैँभित्र हुन्छ। यही नै जीवनको सबैभन्दा सुन्दर यथार्थ हो। हामीले आफैँले आफूलाई बुझ्दै जाँदा जीवन आफैँ बुझिन थाल्छ।

मनका भावना

जीवनमा एउटा यस्तो मोड पनि आउँछ जहाँ मन अचानक गहिरो हुँदै जान्छ। पहिले जस्तो हाँसो र व्यवहार मात्र होइन अब हरेक कुरा अलि फरक लाग्न थाल्छ। सानो-सानो कुराले मन छुन्छ। सानो नजरले पनि अर्थ बोकेको जस्तो लाग्छ। कसैको बोली, कसैको व्यवहार, कसैको उपस्थिति यी सबै कुराले मनमा अनौठो किसिमको तरङ्ग ल्याउँछ। शब्दमा व्यक्त गर्न नसकिने तर महसुस गर्न सकिने एउटा मिठो र अनौठो अनुभूति जुन कहिलेकाहीँ मुस्कान बन्छ तर कहिलेकाहीँ सम्झनामा हराउने कारण बन्छ। तर यी सबै भावनाहरूको बीचमा अर्को यथार्थ पनि स्पष्ट छ। आफ्नो घरको अवस्था, दिनप्रतिदिन बुढा हुँदै जानुभएका आमाबुबाको सङ्घर्ष, उहाँहरूले भोग्नुभएको दुःख, ती कुरा पहिला भन्दा अहिले फरक लाग्छ। आफ्नै जीवनको जिम्मेवारी जस्तो महसुस हुन्छ। गाउँको माटोमा पसिना बगाउँदै, अभावसँग लड्दै सन्तानलाई राम्रो भविष्य निर्माणको निमित्त गरेको उहाँहरूको मिहिनेतले मन भारी हुन्छ। गहिरिएर सोच्न बाध्य हुन्छ।

त्यसपछि सुरु हुन्छ वास्तविक भित्री द्वन्द्व – एकातिर आफ्ना मनका चाहनाहरू, कसैप्रतिको आकर्षण, आफ्नै सानोतिनो संसार अर्कोतिर आमाबुबाले आफूप्रति देख्नुभएको सपना, उहाँहरूको आशा र आफूले पूरा गर्नुपर्ने जिम्मेवारी। मन कहिलेकाहीँ अलमलिन्छ, कहिलेकाहीँ कमजोर पनि हुन्छ। तर यही क्रममा बिस्तारै

एउटा कुरा सिक्किन्छ। आफ्ना भावनाहरूलाई नकार्नुभन्दा पनि तिनलाई बुझेर सम्हाल्न सक्नुपर्छ। आफूलाई काबुमा राख्नु भनेको आफ्ना चाहनाहरू मान्नु होइन सही समय र सही प्राथमिकता दिन सक्नु हो। कसैप्रतिको आकर्षण जीवनको स्वाभाविक बाटो हो। कुनै एक समयमा यस्तो सबैलाई हुन्छ। तर त्यसले जीवनको बाटो नै बदलिदियो भने त्यो कमजोरी बन्छ। तर त्यही आकर्षणलाई मनभित्र मात्र राखेर पनि आफ्नो लक्ष्य छोड्दैन भने त्यो नै परिपक्वता हो।

बिस्तारै ढिलो-छिटो सबैलाई महसुस हुन्छ। साँचो प्रेम केवल कसैको हात समात्नु मात्र होइन आफ्ना बाबाआमाको सपना र मिहिनेतलाई व्यर्थ हुन नदिनु पनि हो।

आफैँलाई चिन्ने प्रयास

म को हुँ? यो प्रश्न सुन्दा सजिलो लाग्छ तर यसको उत्तर खोज्न भने त्यति सजिलो छैन। किनकि हामी अरूले देखेको र अरूले चिनेको मलाई चिन्दै बाँचिरहेका हुन्छौं। आफैँले चिनेको र देखेको म होइन।

सानैदेखि हामीलाई सिकाइन्छ अरूको नजरमा सधैं राम्रो बन्नु, अरूलाई खुसी बनाउनु। हामी पनि त्यसैअनुसार चल्दै आएका छौं र अभैँ पनि चलिरहेका छौं। कसैले आफ्नो प्रशंसा गर्‍यो भने आफू राम्रो, असल भएको जस्तो लाग्छ र कसैले आलोचना गर्‍यो भने आफू कमजोर भएको जस्तो लाग्छ। तर के साँच्चै हाम्रो मूल्य अरूको शब्दले निर्धारण गर्छ त?

एकदिन मनले प्रश्न गर्‍यो, आफैँले आफैँलाई गर्‍यो, यदि कसैले केही भनेनन् भने म आफैँलाई कस्तो देख्छु? त्यही क्षणबाट सुरु हुन्छ वास्तविक आफूलाई चिन्ने यात्रा। आफूलाई चिन्नु भनेको अरूको अगाडि राम्रो देखिन खोज्नु होइन आफू भित्र कस्तो छु भनेर बुझ्नु हो। मैले कसैको लागि राम्रो गरे भने उसको नजरमा राम्रो बन्दछु भन्दा पनि म आफ्नै नजरमा आफू नै कसरी राम्रो बन्न सक्छु वा के म आफ्नै नजरमा पनि राम्रो छु? यो प्रश्न सबैभन्दा महत्त्वपूर्ण छ।

आफूलाई राम्रो भन्न सक्नु भनेको आफ्नो कमजोरी नदेख्नु होइन ती कमजोरीहरूलाई स्वीकार्दै पनि आफूलाई सुधार गर्ने हिम्मत राख्नु हो । आफूले गल्ती गर्दा गल्ती स्वीकार्न सक्नु आफ्नो निर्णय जिम्मेवारीपूर्वक लिन सक्नु, एकलै हुँदा पनि आफूबाट सन्तुष्ट हुन सक्नु सायद यी नै राम्रो र असल व्यक्ति हुनुको सङ्केत हुन् । कहिलेकाहीँ हामी अरूको स्वीकृतिको खोजीमा यति हराउँछौँ कि आफ्नै मनको आवाज सुन्न छोड्छौँ । अरूले के भनलान् भन्ने डरले हामी आफ्नै चाहना दबाउँछौँ । तर भित्र कतै न कतै असन्तुष्टि हुन्छ । किनकि हामीले आफूलाई होइन अरूलाई खुसी पारिरहेका हुन्छौँ । यही असन्तुष्टिले बेला बेलामा सम्झाइरहन्छ कि आफूलाई धोका दिएर, इच्छा-चाहना दबाएर पाएको प्रशंसाले कहिल्यै सन्तुष्ट बन्न सकिँदैन ।

अरूको नजर बदलिन पनि सक्छ । आज उसको लागि केही गर्दा राम्रो भन्नेले भोलि केही गर्न सकिएन भने नराम्रो भन्न पनि सक्छ तर हामी आफ्नै नजरमा राम्रो बन्न सक्थौँ भने त्यो कहिल्यै हराउँदैन । जबसम्म आफ्नै नजर आफैँबाट परिवर्तन हुँदैन तबसम्म किनकि त्यो देखावटी हुँदैन, त्यो त हाम्रो मनभित्रैबाट आएको हुन्छ ।

आफूलाई चिन्ने प्रयास भनेको अरूले बनाइदिएको परिचय तोडेर आफ्नै परिचय निर्माण गर्नु हो । जहाँ म अरूहरूको लागि होइन आफ्नै आत्मसँग सन्तुष्ट भएर भन्न सक्छु । म जस्तो छु, म त्यसमा सुधार गर्छु र गर्दै छु । म आफ्नो नजरमा आफैँ राम्रो बन्ने कोसिसमा छु ।

निष्कर्ष

बाल्यकालको निर्दोषता, परिवर्तनको सुरुवात, जीवनको यथार्थ, मनका भावना आफूलाई चिन्ने प्रयास यी सबै अलग-अलग कथा होइनन् । यी त एउटै यात्राका फरक-फरक अध्यायहरू हुन् जसले हामीलाई बिस्तारै गठिरहेका हुन्छन्, भित्रभित्रै बदलिइरहेका हुन्छन् ।

कहिलेकाहीँ हामी सोच्दछौँ कि यति धेरै अन्याय ? किन यति धेरै पीडा ? किन यति धेरै सङ्घर्ष ? तर जब पछि

फर्केर हेर्छौँ तब थाहा हुन्छ ती सबै पीडा, ती सबै आँसु, ती सबै असफलताहरूले नै हामीलाई आजको 'म' बनाएका छन् । यदि त्यो जिद्दी बाल्यकाल नभएको भए हामी सिक्ने थियौँ र ? यदि त्यो भित्री द्वन्द्व नभएको भए हामी आफूलाई सम्हाल्न जान्ने थियौँ र ? यदि त्यो सङ्घर्ष नभएको भए हामी आफ्नो लक्ष्यप्रति यति गम्भीर हुने थियौँ र ? जीवन कहिल्यै पूर्ण हुँदैन । हामी सधैं केही न केही खोजिरहेका हुन्छौँ । कहिले खुसी, कहिले आफ्नो पहिचान, कहिले आफ्नै मनको शान्ति तर जीवनको सबैभन्दा ठूलो सत्य यही हो । हामीले सबै कुरा पाउनै पर्छ भन्ने छैन । हामीले आफूलाई हराउन नदिनु नै सबैभन्दा ठूलो जित हो ।

प्रिय पाठक ! यदि कहिलेकाहीँ तपाईंलाई लाग्छ म थाकिसकेँ, म अब सविद्वान्, म हराइरहेको छु भने याद गर्नुहोस् । तपाईं एक्लो हुनुहुन्न । हरेक मुस्कानको पछाडि कुनै न कुनै कथा लुकेको हुन्छ । हरेक सफलताको पछाडि अनगिन्ती सङ्घर्षहरू लुकेका हुन्छन् । जुन सङ्घर्ष र कथाहरू तपाईंका पनि अवश्य छन् ।

तपाईंका रुँदै कराएका रातहरू व्यर्थ थिएनन् । तपाईंले सहनुभएको पीडा अर्थहीन थिएनन् । तपाईंले देख्नुभएका अनगिन्ती सपनाहरू मूल्यहीन थिएनन् । कहिलेकाहीँ जीवनले तपाईंको मनलाई तोड्न खोज्छ, कमजोर बनाउने प्रयास गर्छ । तर त्यही क्षणमा आफूलाई सम्हाल्न सकियो भने त्यो नै सबैभन्दा ठूलो जित हुनेछ । किनकि बलियो हुनु भनेको कहिल्यै नरुनु होइन रोए पनि फेरि चुप लाग्न सक्नु र लडे पनि फेरि उठ्न सक्नु हो ।

आफ्ना बाबाआमाको मिहिनेत सम्झनुहोस्, उहाँहरूको आशा सम्झनुहोस् तर त्यो सँगसँगै आफूलाई पनि सम्झनुहोस् । तपाईंको आफ्नो सपना आफ्नै अस्तित्व किनकि तपाईं अरूको अपेक्षाका लागि मात्र होइन आफ्नो कथा आफैँ लेख्न जन्मनुभएको हो । जीवनले तपाईंलाई बारम्बार परीक्षा लिनेछ, कहिलेकाहीँ तपाईं हार्नुहुनेछ, कहिलेकाहीँ जित्नुहुनेछ । तर सबैभन्दा महत्त्वपूर्ण कुरा चाहिँ आफूले आफैँलाई कहिल्यै नछाड्नुहोस् । किनकि

जब तपाईं आफैँसँग हार्नुहुन्न तब संसारले त्यति सजिलै हराउन सक्दैन ।

आँसु भार्नु कमजोर हुनु होइन, त्यो तपाईं अभैँ महसुस गर्न सक्नुहुन्छ भन्ने प्रमाण हो । सङ्घर्ष गर्नु बोझ होइन त्यो त तपाईं अभैँ आफ्नो सपनाको लागि लडिरहनुभएको प्रमाण हो । आफूलाई खोज्नु अन्त्य होइन

त्यो त तपाईं अभैँ सङ्घर्ष र सुन्दर जीवनको यात्रामै हुनुहुन्छ भन्ने प्रमाण हो ।

त्यसैले रोए पनि मन दहो बनाएर हिँड्नुहोस् । ठेस लागे पनि उठ्नुहोस् । अनि हराएजस्तो लागे पनि खोज्न नछोड्नुहोस् किनकि जीवनको यात्रा भनेकै यही हो । अभैँ खोज्दै छु म आफूलाई ।



देशले चिन्न नसकेको हुम्ला



सिद्धराज शाही
बिबिएस २०८१ ब्याच

नेपालको दुर्गम तर प्राकृतिक सुन्दरताले भरिपूर्ण जिल्ला हुम्ला नेपालको उत्तर-पश्चिममा पर्ने एक हिमाली जिल्ला हो । यो कर्णाली प्रदेशमा अवस्थित छ । हुम्ला प्राकृतिक, सांस्कृतिक र भौगोलिक हिसाबले धनी भए पनि विकासका हिसाबले निकै पछाडि परेको छ । भौगोलिक विकटताका कारण त्यहाँका जनताले निकै कष्टकर जीवन बिताइरहेका छन् ।

देशमा भएको राजनीतिक अस्थिरता, विकासको अभाव, भौगोलिक विकटता र प्रचारप्रसारको कमीका कारण प्राकृतिक रूपमा सुन्दर यो जिल्ला विकासका हिसाबले निकै पछाडि परेको छ । शिक्षा, स्वास्थ्य, सञ्चार र पूर्वाधारको पर्याप्त विकास हुन नसक्दा त्यहाँका जनताले निकै कष्टकर जीवन भोग्नुपरेको छ ।

शुद्ध र प्राकृतिक वातावरण, हिमाली जीवनशैली, संस्कृति, तिब्बतसँग जोडिएको सिमाना, हरियाली डाँडापाखा जस्ता सुन्दर पक्षहरूले हुम्लालाई विशेष रूपमा चिनाउने गर्दछन् । पर्यटकीय रूपमा निकै सम्भावना बोकेको जिल्ला भए तापनि सूचना तथा सञ्चार प्रविधिको पहुँच नहुँदा त्यहाँका विभिन्न रमणीय ठाउँहरू अभैँ चिरपरिचित हुन सकेका छैनन् ।

सिमिकोट, खार्पुनाथ शिव मन्दिर, रलिलङ गुम्बा, दुधे दह, लिमी उपत्यका र चाङ्ला हिमाल त्यहाँका मुख्य पर्यटकीय स्थलहरू हुन् । त्यसैले देशले उचित पूर्वाधारको विकास गरी पर्यटन पूर्वाधारमा लगानी गन्थो भने हुम्ला नेपालको एउटा महत्त्वपूर्ण र आकर्षक गन्तव्य बन्न सक्छ ।

मेरो पढाइ र सङ्घर्ष



भावना भुसाल
एनइबी २०८२ ब्याच

मानव जीवनमा सफलता सजिलै प्राप्त हुँदैन । प्रत्येक सफलताको पछाडि सङ्घर्ष, मिहिनेत र धैर्यको लामो कथा लुकेको हुन्छ । मेरो जीवन पनि त्यसबाट अलग छैन । म भावना भुसाल, एउटा साधारण विद्यार्थी तर असाधारण सपना बोकेकी मान्छे हुँ ।

सानैदेखि पढाइप्रति मेरो सोच अलि फरक थियो । म धेरै समयसम्म पढाइलाई गम्भीर रूपमा लिँदिनथेँ । खेलकुद, साथीहरूसँग घुमफिर र रमाइलोमा नै मेरो ध्यान बढी जान्थ्यो । पढाइभन्दा खेलमै रमाउने बानीले गर्दा म कहिलेकाहीँ पढाइ नगरेको महसुस गर्थेँ, तर समय सधैं उस्तै रहेन । जब मैले विद्यालय तह पूरा गरे तब जीवनको वास्तविकता बुझ्न थालें । समाजको प्रतिस्पर्धा, भविष्यको चिन्ता र परिवारको अपेक्षाले मलाई भित्रैदेखि सोच्न बाध्य बनायो । मैले महसुस गरें यदि अहिले मिहिनेत गरिनँ भने भविष्यमा पछुताउनुबाहेक केही बाँकी रहने छैन ।

त्यसपछि मैले आफ्नो जीवनमा परिवर्तन ल्याउने निर्णय गरें । सुरुमा सजिलो थिएन । पढाइमा ध्यान दिन गाह्रो हुन्थ्यो । पुराना बानीहरू तुरुन्तै हटाउन पनि गाह्रो भयो । तर मैले बिस्तारै प्रयास गर्न थालें । दैनिक थोरै समय भए पनि पढ्न थालें । गल्तीबाट सिक्न थालें । असफलताबाट डराउन छोडें । मेरो यात्रा सधैं सजिलो

थिएन । कहिलेकाहीँ म निराश पनि भएँ । आफूलाई कमजोर ठानें । अरूसँग तुलना गर्दै आफू सानो जस्तो लाग्थ्यो । तर त्यही समयमा मैले एउटा कुरा सिकें— हार मान्नु नै सबैभन्दा ठूलो असफलता हो । मलाई मेरो परिवारको साथ, शिक्षकहरूको प्रेरणा र आफ्नै आत्मविश्वासले अगाडि बढ्न मद्दत गर्‍यो ।

म अब सिक्दै छु अब सङ्घर्ष गरिरहेकी छु । तर अब म पहिलेभन्दा धेरै स्पष्ट छु । म के बन्न चाहन्छु र किन बन्न चाहन्छु भन्ने कुरा मैले बुझेकी छु । अब कमजोरी बाध्यता होइन अवसर बनेको छ । सङ्घर्ष मेरो कमजोरी होइन मेरो शक्ति बनेको छ । आज मैले बुझेकी छु सफलता एकैचोटि आउँदैन । यो साना साना प्रयासहरूको परिणाम हो ।

म आज पनि पूर्ण छैन । म अब सिक्दै छु । अब गल्ती गर्छु । तर म रोकिने छैन । मेरो यात्रा जारी छ । मेरो सपना जीवित छ ।

अन्त्यमा, म यही भन्न चाहन्छु । यदि तपाईंको जीवन पनि सङ्घर्षपूर्ण छ भने निराश नहुनुहोस् । सङ्घर्ष नै तपाईंलाई बलियो बनाउने शिक्षक हो । किनभने सजिलो जीवनले तपाईंलाई केही सिकाउँदैन । सङ्घर्षले तपाईंलाई महान् बनाउँछ ।



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साथीहरूले तामाङ भाषामा पाडाला म्हेन्दो (गुराँसको फूल) र आमाला दुडाल (आमाको दुःख) नामक दुई गीति क्यासेट बजारमा ल्याइसकेका थियौं।

२०५८ सालको अन्त्यतिर स्थापना भएको तामाङ साहित्यिक संस्था तामाङ डाजाडसँग म प्रारम्भदेखि नै आबद्ध हुँदै आएँ। डाजाडले साहित्यिक गोष्ठी, साहित्य यात्रा, पत्रिका तथा पुस्तक प्रकाशन, रेडियोमार्फत साहित्य प्रसारणजस्ता महत्त्वपूर्ण कार्यहरू गर्दै आएको छ। संस्थाको उद्देश्यअनुरूप मैले पनि आफ्नो भूमिका निभाउँदै गएँ। २०६१ सालमा रेडियो सगरमाथाबाट मेरो संयोजकत्वमा तामाङ काइ नामक साप्ताहिक कार्यक्रम सुरु भयो जुन आजसम्म निरन्तर प्रसारण हुँदै आइरहेको छ।

२०७० सालदेखि पाँच वर्षसम्म तामाङ डाजाडको नेतृत्व सम्हाल्ने अवसर पनि प्राप्त भयो। यही यात्राका क्रममा मातृभाषाको महत्त्वलाई अझ गहिरोसँग बुझ्ने अवसर मिल्यो। तामाङ भाषासँगै नेपालका विभिन्न मातृभाषाहरूको अवस्था बुझ्ने, तिनको संरक्षण र प्रवर्द्धनका सवालमा काम गर्ने अवसर प्राप्त भयो। नेपाल प्रज्ञा-प्रतिष्ठानजस्ता बौद्धिक संस्थाहरूसँग सहकार्य गर्दै विभिन्न साहित्यिक कार्यक्रमहरूमा सहभागी हुने अवसरले मेरो अनुभवलाई अझ समृद्ध बनायो।

आजसम्म आइपुग्दा मातृभाषामा चलाएको मेरो कलम रोकिएको छैन। तामाङ भाषामा मेरा कविता सङ्ग्रह ह्युलरी खाराङ्बा मुला (समाजमा कस्तो छ?), कथा सङ्ग्रह ढुडा (बुटी), अनलाइन बालकथा चारवटा, छे (छोक), तोर्मी, याम्बुला म्हाङ (काठमाडौँको सपना), पोलोला मन (सिस्नुको औषधि), संयुक्त कृति तामाङ आख्यान, बहुभाषिक उखान-टुक्का सङ्ग्रहमा तामाङ भाषाको सङ्कलन तथा तामाङ गीति क्यासेट परिचयात्मक पुस्तक संगालोलगायतका कृतिहरू प्रकाशित भएका छन्। यसका अतिरिक्त डेढ दर्जनभन्दा बढी लेख तथा साहित्यिक सामग्री विभिन्न पत्रपत्रिका र जर्नलहरूमा प्रकाशित भइसकेका छन्।

मैले तामाङ भाषामा लेख्नुको मूल उद्देश्य आफ्नो भाषा, संस्कार, संस्कृति र पहिचानको संरक्षण गर्नु हो। आज मातृभाषामाथि नेपाली र अङ्ग्रेजी भाषाको बढ्दो प्रभावले मौलिक पहिचानलाई कमजोर बनाइरहेको छ। यस्तो अवस्थामा मातृभाषा संवादको माध्यम मात्र नभई समुदायको इतिहास, ज्ञान, भावना र जीवनदर्शन बोकेको अमूल्य सम्पत्ति हो भन्ने विश्वासले मलाई निरन्तर लेख्न प्रेरित गरिरहेको छ।

तामाङ भाषामा लेख्दा आफ्ना समुदायका दुःख, सुख, भोगाइ, परम्परा तथा सामाजिक यथार्थलाई अझ जीवन्त र मौलिक ढङ्गले अभिव्यक्त गर्न सकिन्छ। आफ्नै भाषामा सिर्जना गरिएको साहित्यले पाठकलाई आत्मीय र अपनत्वको अनुभूति गराउँछ। साथै नयाँ पुस्तालाई आफ्नो भाषा सिक्न, बुझ्न र त्यसप्रति गर्व गर्न प्रेरणा दिन्छ भन्ने विश्वासले मेरो लेखन यात्रालाई निरन्तरता दिएको छ।

गीत, कविता, कथा, संस्मरण तथा अन्य साहित्यिक विधामार्फत तामाङ भाषालाई जीवित राख्ने प्रयास मेरा लागि साहित्य सिर्जना मात्र होइन आफ्नो पहिचान र अस्तित्व जोगाउने सांस्कृतिक अभियान पनि हो। यसरी दुई दशकभन्दा बढी समय भाषा, धर्म, संस्कार र समुदायको संरक्षणमा समर्पित हुँदै बितेको छ। मैले सधैं आफूभन्दा समुदायलाई माथि राखेर काम गरें। निरन्तर सङ्घर्ष गरिरहेँ। सायद त्यसैको परिणामस्वरूप विभिन्न तामाङ संघ-संस्था, जनजातीय संगठन तथा नेपाल प्रज्ञा-प्रतिष्ठानबाट सम्मान र पुरस्कार प्राप्त गर्ने अवसर मिल्यो।

यी सम्मान र पुरस्कारलाई मैले केवल उपलब्धिका रूपमा मात्र होइन अझ ठूलो जिम्मेवारीका रूपमा ग्रहण गरेको छु। यसले आगामी दिनमा अझ समर्पित भएर भाषा, साहित्य, कला र संस्कृतिको संरक्षणमा निरन्तर अघि बढ्न नयाँ ऊर्जा, प्रेरणा र हौसला प्रदान गरेको छ।



ان ب طوب ض م و ک ت ح ص ی م ا و ع ی ه ت ی پ و ی م و ہ ای ک ہے ی ت ک س



ڈا. مہمدمد شخبیر خان
ہومیوپیتھک سواستھکرمی

ی ت د م ل ی و ط م ا ظ ن ع ک ت ح ص ع ک ر ہ ب ای ن د
ل وق ی ر ط ع ک ج ا ل ع ع گ ن ہ م ، ل و ی ر ا م ی ب
ن ا س آ ک ت ج ا ل ع ر و ا ڈ ی ہ ب ل ی م ل و ل ا ت پ س ہ
ع س ی ، ل ی ہ ر ا ج د و ع س ل ی ا س م ع ک ی ن ی ا س ر
ی م ا و ع ہ ر ا ب و د م ا ظ ن ع ک ت ح ص ل د ا ب ت م ل ی م
ل ی م ن ا ل ی ہ ع ن ی گ آ ل ی م ز ک ر م ع ک ش ر ح ب
ش ر ح ب ر ی ز ہ د ا ی ز ع س ب س ی ه ت ی پ و ی م و ہ
ک ی ا ع س ل ی م ل وق ی ر ط ع ک ج ا ل ع ل ا و ع ن آ
ی ق ر ت ع س ی ج ل ا پ ی ن ر پ ر و ط ص ا خ ن و م ض م ہ ی ع ہ
ی ر ہ ش ع س ی ج ی د ا و و ڈ ن م ہ ٹ ک ر و ا ک ل م ر ی ذ پ
ع ی ر ذ ع ک ج ا ل ع ک ه ت ی پ و ی م و ہ ل ی م ل وق ا ل ع
ن ا ک م ا ع ک ع ن ا ن ب ط و ب ض م و ک ت ح ص ی م ا و ع
ع ہ ز و ک ر م ر پ

ک ت ج ا ل ع ع ک ی ر ا م ی ب ف ن ر ص ت ح ص ی م ا و ع
ی ک ل و ی ر ا م ی ب ل ی م س ا ہ ک ل ب ل ی ہ ن د و د ج م
ی ہ ا گ آ ق ل ع ت م ع س ت ح ص ، م ا ه ت ک و ر
ت ا ق ب ط م ا م ت ر و ا ت ا م د خ ت ح ص ی ت س س
ل م ا ش ی ن ی ا س ر ی ک ت ا ی ل و ہ س ت ح ص ک ت
ی ت و ہ ڈ ی ہ ب د ج ع ب ل ی م ل و ل ا ت پ س ہ ل ا و ج ع ہ
ل ا و ل ی ہ ع ت و ہ ع ہ ر ہ ڈ ب ت ا ج ا ر خ ا ع ک ج ا ل ع ر و ا ع ہ
ش ل ا ل ت ل د ا ب ت م ن ا س آ ر و ا ع ت س س گ و ل
ل ی م ل ا ح ت ر و ص ی س ا ل ی ہ ع ت گ ل ع ن ر ک
ی ت و ہ و گ ت ف ن گ ہ د ا ی ز ر پ ی ه ت ی پ و ی م و ہ
ع ہ

ل ی و ا ر ہ ٹ ا ہ ق ی ر ط ا ک ج ا ل ع ع ک ی ه ت ی پ و ی م و ہ
ن م ی ن ی ہ ل ی ن ی و ی س ع ک ن م ر ج ل ی م ر خ آ ع ک ی د ص
"like cures like" ل و ص ا ک س ا ہ ت ا ی ک ر ا ی ت ع ن
ل ی م ن ا س ن ا د ن م ت ح ص ہ د ا م و ج ی ن ع ی ع ہ ی ن ب م ر پ
ل ی م ن ا س ن ا ر ا م ی ب ی و ہ ع ا ت ر ک ا د ی پ ت ا م ا ل ع
ع ہ ا ت ک س ر ک ج ا ل ع ا ک ت ا م ا ل ع ی ہ ن ا

ہ ی ق ب ا ط م ع ک ل و ی م ا ج ع ک ی ه ت ی پ و ی م و ہ
ع ل ب ا ق م ع ک م ا ظ ن ع ک ت ح ص ی ت ی ا و ر
ی ت ر ک م ہ ا ر ف ج ا ل ع ع م ا ج ر و ا ی ت ا ذ ہ د ا ی ز ل ی م
ہ ک ل ی ہ ع ت ر ک س و س ح م ا م و ع ض ی ر م ع ہ
ہ ک ن و ی ک ع ہ ا ی گ ا ن س ع س ہ ج و ت ل ی ہ ن ا
ک ا ر و خ ، و ڈ ا ن ت ل ی م ت ر و ا ش م ک ه ت ی پ و ی م و ہ
ی ل ی ص ف ت ر پ ت ح ص ی ع و م ج م ر و ا ت ا ب ذ ج ، د ن ی ن
ع ہ ی ت ا ج ی ک و گ ت ف ن گ

ی ن ی ک ع ن (WHO) ن ش ی ز ی ا ن گ ر آ ہ ت ل ی ہ ڈ ل ر و
ع ک ب ط ل ی ل ی م ک ت ر و ا ی ت ی ا و ر ل ی م ک ل م
WHO ع ہ ا ی ک م ی ل س ت و ک ت ی م ہ ا ی ک م ا ظ ن
ی ج ی ٹ ی ر ٹ س ا ن س ی ڈ ی م ل ن ش ی ڈ ی ر ٹ ی ک
ک ل م ع س ت ہ ب ق ب ا ط م ع ک (2014-2023)
ع ت ر ک ل م ا ع ت س ا ع ق ی ر ط ع ک ج ا ل ع ع س ی ا
ی ت ف ا ق ش ر و ا ع ت س س ہ ی ہ ک ن و ی ک ل ی ہ
ل ی ہ ع ت و ہ ل و ب ق ل ب ا ق ر پ ر و ط

ل ی م ک ل م ر ی ذ پ ی ق ر ت ع س ی ج ل ا پ ی ن
ت ا و ا س م م د ع ل ی م ہ ا ر ف ی ک ت ا م د خ ت ح ص
و گ و ل ع ک ل و ق ا ل ع ی ہ ی د ع ہ ل ی ن ی س م ا ڈ ب ک ی ا
ل ی و ط ع ی ل ع ک ع ن ج ن ہ پ ل ا ت پ س ہ و ک
ی ر ا ک ر س ع ہ ا ت ڈ پ ا ن ر ک ع ط ل ص ا ف
ی ت و ہ ہ د ا ی ز ت ہ ب ڈ ی ہ ب ل ی م ل و ل ا ت پ س ہ
ل و ن ا د ن ا خ ب ی ر خ ت ا م د خ ت ح ص ی ج ن ہ ک ب ج ع ہ
ل ا ح ت ر و ص ی س ی ا ل ی ہ ی گ ن ہ ت ہ ب ع ی ل ع ک
ل و ی ٹ و ب ی ر ج ، د ی و و ی آ ، ی ه ت ی پ و ی م و ہ گ و ل ل ی م
ل ی ہ ع ت و ہ ل ی ن ا م ف ن ر ط ی ک ج ا ل ع ی م ا ق م ر و ا

ی ن ذ ، ی ر ا ک ی ر ہ ش ز ی ت ل ی م ی د ا و و ڈ ن م ہ ٹ ک
ی ل ا و ع ن و ہ ا د ی پ ع س ی گ و ل آ ی ن ی ا ض ف ، و ا ب د
ی د ا ب آ ی ن و ہ ی ت ہ ڈ ب ر و ا ل ی ر ا م ی ب ف ن ل ت خ م
ا ی د ل ا ڈ و ا ب د د ی ز م ر پ م ا ظ ن ع ک ت ح ص ع ن
ض ا ر م ا ی د ل ج ، ی ج ر ل ا ، ل ی ر ا م ی ب ی ک س ن ا س ع ہ
ع س ی گ د ن ز ر ط ر و ا ل ی ن ا س م ع ک ع د ع م ، ب ا ر ط ا
ل ی ہ ی ہ ر ہ ڈ ب ل ی ر ا م ی ب ق ل ع ت م

ک ی ا ی ک ل س ن و ک چ ر س ی ر ہ ت ل ی ہ ل ا پ ی ن
ع ک و ڈ ن م ہ ٹ ک ق ب ا ط م ع ک ق ی ق ر ت
ت ہ ب ل ی م ز ک ا ر م ی ب ط ک ه ت ی پ و ی م و ہ
ع س ت ا م د خ ر ت ہ د ا ی ز ر و ا ل ی ہ ع ت آ ض ی ر م ع س
ع ک م ا ظ ن ا ب س ن ا م ل ی ہ ع ت و ہ ی ه ب ن ی م ط
ع ک ل و ل ا ت پ س ہ ی ه ت ی پ و ی م و ہ ہ ت ا س
ی ت ک س ع د و د م ل ی م ع ن ر ک م ک و ک ہ ج و ب
ع ہ

یہ کہ ماطن یبسط دی دج دسقم اک یہ تہ یب وی مہ
 ماطن ے کہ تحس ہ کلب ی ہن انیل ہ گنج
 انان ب غم ارج روا ہن ادر دمہ، ی بنی اسر ل باق دی زم وک
 ودا س، ن اس آ وک تہ ام دج یک تحس ی م ادع ے ہ
 ے یل ے کہ ے ن ان ب رشوم روا ی تس س
 تحس ل داب تم ے س یج یہ تہ یب وی مہ
 انی د روز رپ ماطن ان روا ل ام ع تس اے کہ تہ ام دج
 ے ہ ی رورش

अनुवाद

विश्व स्वास्थ्य सङ्गठन (WHO) ले धेरै देशहरूमा परम्परागत तथा पूरक चिकित्सा प्रणालीको महत्त्व स्वीकार गरेको छ । WHO Traditional Medicine Strategy (२०१४-२०२३) अनुसार धेरै देशहरूले यस्ता उपचार पद्धति प्रयोग गर्छन् किनभने ती सर्वसुलभ र सांस्कृतिक रूपमा स्वीकार्य हुन्छन् ।

नेपालजस्तो विकासोन्मुख देशहरूमा स्वास्थ्य सेवा प्रवाहमा रहेको असमानता निकै ठूलो समस्या हो । ग्रामीण क्षेत्रका मानिसहरूले अस्पताल पुग्न लामो दूरी तय गर्नुपर्छ । सरकारी अस्पतालहरू भीडभाडयुक्त छन् भने निजी स्वास्थ्य सेवा गरिब परिवारका लागि निकै महँगो छ । यस्तो अवस्थामा मानिसहरू होमियोप्याथी, आयुर्वेद, जडीबुटी तथा स्थानीय उपचारतर्फ आकर्षित हुन्छन् ।

काठमाडौँ उपत्यकामा तीव्र सहरीकरण, तनाव, वायु प्रदूषणबाट सिर्जित विभिन्न रोगहरू तथा बढ्दो जनसङ्ख्याले स्वास्थ्य प्रणालीमाथि थप दबाव सिर्जना गरेको छ । श्वासप्रश्वास समस्या, एलर्जी, छालासम्बन्धी रोग, चिन्ता, ग्यास्ट्रिक समस्या तथा जीवनशैलीसम्बन्धी रोगहरू बढिरहेका छन् ।

नेपाल स्वास्थ्य अनुसन्धान परिषद्को अध्ययनअनुसार काठमाडौँका होमियोप्याथिक चिकित्सा केन्द्रहरूमा धेरै बिरामीहरू आउने गरेका छन् र धेरैजसो सेवाबाट सन्तुष्ट भएका पनि छन् । उचित व्यवस्थापन भएमा होमियोप्याथीले अस्पतालको भार कम गर्न सहयोग गर्न सक्छ भन्ने देखाउँछ ।

तर यो बहस सन्तुलित हुनुपर्छ । धेरै वैज्ञानिक तथा चिकित्सकहरूले गम्भीर रोगहरूको उपचारमा होमियोप्याथीको प्रभावकारितामाथि प्रश्न उठाउने गरेका छन् । क्यान्सर, क्षयरोग, मुटुरोग वा गम्भीर सङ्क्रमणको उपचारका लागि केवल होमियोप्याथीमा निर्भर हुनु जोखिमपूर्ण हुन सक्छ ।

होमियोप्याथीले आधुनिक चिकित्सा प्रणालीलाई प्रतिस्थापन गर्नु होइन बरु स्वास्थ्य प्रणालीलाई थप पहुँचयोग्य, सहानुभूतिपूर्ण र समावेशी बनाउनु आवश्यक छ । जनस्वास्थ्य सेवालाई सरल, सहज, सुलभ एवम् प्रभावकारी बनाउन होमियोप्याथी जस्ता बैकल्पिक स्वास्थ्य सेवाहरूको उपयोग र व्यवस्थापनमा जोड दिन आवश्यक देखिन्छ ।



सहर र पहिचान



लक्ष्मी कार्की

बिबिएस २०८२ ब्याच

सपना पूरा होला सोच्थैं सहर आएपछि
छुट्टै संसार हुन्छ होला भन्थैं सहर आएपछि
महलको दरबार सम्भरेर गाउँ छोडेको हुँ मैले
पानी त किन्न नपर्ला सोच्थैं सहर आएपछि ।

कहाँ जाने के गर्ने यो सहरमा ठेगाना छैन
मान्छे-मान्छेमा मानवताको भावना छैन
एकातिर जन्ती, अर्कोतर्फ मलामी हुन्छ यहाँ
भाइचाराबीच पनि आफ्नोपन छैन यहाँ ।

बा-आमा, परिवार सबैको खुसी सम्भरेर
सहर पसेको हुँ म भविष्यको सपना बोकेर
बाहिर राम्रो भित्र घात गर्छन् आफन्ती पनि
हुँदै गरेको मेरो प्रगतिका तस्वीर देखेर ।

आज पप गीत र च्याप गीतलाई सुन्न खोज्दा,
पुराना लोकभाका रित्तिए ।

आधुनिक परिस्थितिलाई स्वीकार्न खोज्दा
ती हाम्रा मौलिकता रित्तिए ।

अझै पनि के-के रित्तिए हुन् थाहा छैन यो
बाँकी समयमा
तर सहरिया जीवनमा रमाउँदै जाँदा
गाउँको त्यो शान्त वातावरण हेर्ने आँखा रित्तिए ।

आज परिस्थितिले विदेशीको गुलाम बन्न पुग्दा
ती हाम्रा स्वाभिमान रित्तिए ।

आज हामी सम्पत्तिकै पछाडि लाग्दा
यति लामो दौडमा पन्थो सहिष्णुता र एकता
सद्भावका ती विद्वान् रित्तिए ।

धेरै कुराहरू रित्तिएका छन् यहाँ
त्यो कुरा हामीले बुझ्न बाँकी नै छ
तर अरूको संस्कारलाई यति राम्रो भनी पछ्याउन
थाल्यौं कि
हाम्रा आफ्नै पहिचान रित्तिए ।

आमा र अस्तित्व



सुदर्शन घिमिरे

एमए पत्रकारिता तथा आमसञ्चार २०८२ ब्याच

आमा तिमी नै थियौं स्वर्ग मेरो
तिमी नै मेरो प्राण प्यारी
तिमी नै थियौं मेरो जीवनको सहारा
तिमी नै मेरो मायाको पुजारी

तिम्रो त्यो ममताको मोल म के गरी तिरौंला
आँसु र मर्मको गरुङ्गो भारी कति दिन भिरुला
जीवनको सत्यता सकिएभैं लाग्छ तिमी नहुँदा
कसरी विश्वास गरौं खै तिमी नभएको सत्यता

जब जब घरमा रहन्छु मलाई तिम्रो यादले सताउँछ
पीडा नै पीडाले यो मन त्यसै त्यसै भतभताउँछ
कुनै दूर क्षितिजमा बसेर हेर्दै होला है मलाई
कसलाई भनूँ तिमी नै सहारा थियौं मलाई

म रोएको देखेर तिमी पनि रुन्छौं होला
आउन मिल्ने भए त मलाई अँगालो हाली भन्थ्यौं होला
म कहाँ गएको छैन सधैं तेरो साथमा छु
सधैं सधैं तेरो नै उन्नतिको हातमा छु

रह्यो त केवल अब मसँग तिम्रो मायाको सम्भना मात्र
तिमीले ए भाइ भनी बोलाएको बोलीको मात्रा मात्र

जीवनको यो दुःख मैले भोग्न लेखेको रहेछ
अलिअलि कमाउँदै गरेको खुसी पनि तिमीसँगै गएछ

अर्को जन्म भएछ भने तिम्रो नै छोरो हुन पाउँ
तिम्रो काखमा बसी प्रेमगीत गुनगुनाउँ
आमा मेरी प्यारी आमा तिमी छौं सधैं मेरो मनमा
तिमीले सिकाएको मायाभाव
छर्न सकौं अरूको जीवनमा

आमा र अस्तित्व दुई उस्तै शब्द हुन् । जहाँ आमा छैनन्, त्यहाँ अस्तित्व पनि छैन । यसरी नै हरेक रात काँधमा प्रश्नहरूको कठघरामा उभिएर प्रश्नको उत्तर दिने कोसिस सदैव गर्छु । तर अन्तिममा केवल रिक्तता मात्र प्राप्त गर्दछु । लाग्दछ कुनै प्रश्नको उत्तर नै हुँदैन र यस्ता प्रश्नको उत्तर समयले आफूसँग नै बोकेर ल्याउला । यस्तै रिक्तपन मैले पनि आमालाई गुमाएपछि बुझ्दै छु र भोग्दै छु । आफूले खोजेको र रोजेको जस्तो जीवनमा केही पनि नहुने रहेछ । जस्तै कि आँसीको रातमा जूनको खोजी गर्नु जस्तै हुने रहेछ । यसको परिवर्तनको अनुभव गर्नको लागि निकै गाह्रो परिरहेको छ । आमा गुमाएपछिको पीडा वहन गर्नको लागि निकै गाह्रो अनुभूत गरेको छु । यस्तो पीडाको समयमा केही हृदयसम्म भए पनि मलाई राहत दिने मेरा दुई दिदीहरू मात्र रहे । अब जिन्दगीमा आमाको न्यायो मायाको सागरमा डुबुल्की मार्न पाउने मेरो भाग्य समयको रेखासँगै सीमित भई गयो ।

आमालाई यी दुई अक्षरमा मात्र सीमित गर्न असक्षम भैं लाग्छ । तर पनि उनले दिएको ममता, माया र संस्कारलाई अब यी दुई अक्षरमा सीमित गर्ने बाहेक अरू कुनै मार्ग मसँग बाँकी रहेको छैन । कल्पनाको भवसागरमा डुबेर उनको सम्भनाजडित हार उनको लागि नै समर्पित

गर्दछु। यता उता जता ततै उनको मायाको आभास पाउने अभिलाषामा रहेको छु।

उनीसँगै मेटिएर गएका अन्तिम कल्पनाको सागर रित्तिए पनि त्यही सागरमा रहेका मायाका मोतीहरू अँगाल्दै जिन्दगीको पथमा अगाडि बढ्दै छु। अझै पनि त्यो कालो दिन मेरो मनस्पटलमा सधैं आइरहेको छ। त्यसले मलाई बारम्बार भस्काइरहेको छ। त्यो कालो दिन रहेको थियो मिति २०८२ साल ६ महिना १२ गते। जब म आफ्नो जिन्दगीको कठिन मोडहरूलाई मोडेर चुनौतीहरूलाई अँगालेर केही गर्ने र आफ्नो जीवनको सङ्घर्षलाई नयाँ उचाइमा पुऱ्याउने अभिलाषा बोकेर पत्रकारिता क्षेत्रमा होमिएको थिएँ। त्यो दिन मैले जीवनमा पहिलो पटक प्रत्यक्ष प्रसारणको रूपमा टेलिभिजनमा आफ्नो प्रस्तुति दिएको थिएँ। कामको सिलसिलामा सदैव अप्रिय घटनाहरूलाई नै समाचार बनाएर प्रस्तुत गर्ने म, त्यो दिन आफैले त्यस्ता घटनाहरू भोग्नलाई बाध्य भएँ। केवल कल्पनाहरूमा मात्र रहे पनि आमाको अस्तित्व जीवनमा सधैं रहिरहनेछ। मैले सोचेका, खोजेका र आमाका निम्ति रोजेका सपनाहरू उनीसँगै नै बिलीन भएर हावामा बिलाई गए। कहिलेकाहीँ लाग्छ कि खै दैव पनि कसरी निष्ठुर हुन सक्छ तर पनि जीवनमा देखेका, भोगेका र अनुभव गरेका पाठहरू अँगाल्दै सच्चाइलाई बुझ्दै अगाडि बढ्दै छु। आमालाई केवल शब्दहरूमा मात्र कसरी सीमित गरौँ? खै थाहा छैन, मलाई उनी त मेरो हरपल, हरप्रहर मेरो साथमा नै रहेको अनुभूति हुन्छ। अब लाग्छ आमाको ममता गुमे पनि उनले सिकाएका अनगिन्ती पाठहरू र जिन्दगीका चुनौतीहरू कसरी भुल्न सकिन्छ र त्यसैले अब म केवल मान्छे मात्र भएर होइन, मायाको नौलो व्यक्तित्व भएर यो संसारलाई परिचित गराउन चाहन्छु। आमाको अस्तित्व उनको अन्त्यबाट कहिल्यै पनि सकिँदैन। यो त त्यो अन्त्यबाट सुरु हुने रहेछ। कहिल्यै पनि दुःखको पोखरीमा नपौडेको एकाएक पीडाको महासागरमा डुब्दाखेरि कसरी आफूलाई त्यो दुःखबाट मुक्त गराउँ खै थाहा नै भएन।

मलाई यस दुःखबाट केही भए पनि राहत मेरा दिदीहरूले गराए। अब जिन्दगीको गोरेटोलाई पीडाबाट मोडी केही नयाँ र नौलो गर्ने आकाङ्क्षासहित अगाडि बढेको छु। मेरो यस उद्देश्यमा सदैव मेरी आमाको अस्तित्व भल्किरहनेछ। आमालाई दुई चार शब्दमा सीमित गर्न असम्भव भए पनि उनको कमी र उनको ममतालाई यही शब्दहरूमा समेटेी उनको सम्भनालाई जोगाइ राख्ने कोसिस मात्र गरेको छु।



निर्माण सिलवाल

बिएससिसिएसआइटी २०८२ ब्याच

तिम्रा आँखा हेरेपछि

तिम्रा आँखा हेरेपछि

मैले महासागरको गहिराइ सानो मानेको हो।

तिमीलाई अँगालेपछि

मैले वैकुण्ठ आनन्दको चाह मारेको हो।

तिम्रो सुमधुर बोली सुनेपछि

मलाई बाँसुरीको धुन सामान्य लागेको हो।

यहाँ पूर्ण जगत्ले गहिरो प्रेम देख्छन्

दिनको सुरक्षित शीतलता भरेर आउँछन्

तिमीसँग सधैं लजाउने चन्द्रलाई देखेर

सप्तऋषि मुस्कुराउँछन्।

नेपाली युवाको वैदेशिक रोजगारी: बाध्यता कि रोजाइ ?



रुद्र श्रेष्ठ
सञ्चारकर्मी

पृष्ठभूमि

आप्रवासन मानव सभ्यताको सुरुवातदेखि नै हुँदै आएको छ । जहाँ अवसर हुन्छन्, त्यहाँ मान्छे जान खोजिरहेका हुन्छन्, जुनक्रम आज पर्यन्त चलिरहेको पाइन्छ । यी सबै रहर उन्नति, प्रगति गर्ने मनसायले प्रेरित भइरहेका हुन्छन् । प्राचीन कालमा नेपालमा आयस्रोतको राम्रो सम्भावना देखेर नै महिषपाल, गोपाल, लिच्छिविवंश विभिन्न स्थानमा आइपुगेका थिए । यतिखेर नेपालबाट भइरहेको आप्रवासन रहर वा बाध्यता के हो भन्ने मूल प्रश्न हो । स्वदेशमा कुनै न कुनै काम गर्ने सम्भावना भएकाहरूमा समेत “यो देशमा केही हुँदैन, बरु वैदेशिक रोजगारी नै ठीक” भन्ने सोचको विकास हुनुले सञ्चार माध्यममा स्वदेश बस्दा र वैदेशिक रोजगारीमा जाँदाको फाइदा बेफाइदाको बारेमा आमसर्वसाधारणलाई बुझाउन आवश्यक देखिएको छ ।

अघिल्लो महिना मेरो एक जना साथी जो ‘क’ वर्गको वाणिज्य बैंकको एउटा शाखा प्रमुखको रूपमा काम गर्दै हुनुहुन्थ्यो । रोजगारीका लागि विदेश जानुभयो । उहाँको भनाइ थियो—मासिक ७०-८० हजार रूपैयाँले घर खर्च चल्न नसक्ने भयो । मासिक ७०-८० हजार रूपैयाँ कमाइरहेका ती मेरा साथी विदेश जाँदा र तयारीका लागि ५/६ लाख रूपैयाँ खर्च भइसकेको थियो । जो देशको राजधानीमा परिवारसँगै बसेर दिउँसोको काम गरी राम्रैसँग

जीवन निर्वाह गरिरहेको हुनुहुन्थ्यो । उहाँलाई विदेश जानैपर्ने के कारणले बाध्यता पत्थो होला ? अनि पछि मैले निष्कर्ष निकालें—उहाँको समस्या स्वदेशमै रोजगारी पाइएन भन्ने अवस्था भन्दा पनि विदेश गए सबथोक प्राप्ति हुन्छ भन्ने सोचले हो कि ? ती मेरा मित्रभैँ नेपालमा अहिले जसरी र जुन तरिकाले पनि विदेश जानुपर्छ भन्ने सोचको विकास हुँदैछ । त्यसलाई सूक्ष्म ढङ्गले केलाउने हो भने आर्थिक स्रोतका लागि विदेश जानै नपर्नेहरू पनि विदेश गएका प्रशस्तै उदाहरण देखिन्छन् । बस्दै आएको घरमा ताला लगाएर, पुस्तौँदेखि गुजारा चलाउँदै आएको जमिनलाई बाँधो छाडेर विदेश जानु आमनेपालीका लागि अहिलेको सन्दर्भमा नयाँ कुरा होइन । तर महत्त्वपूर्ण प्रश्न स्थायी जागिर, महिनामा ७०-८० हजार रूपैयाँ कमाउन गाह्रो नभएका व्यक्तिहरू किन वैदेशिक रोजगारीमा जान मरिहत्ते गरिरहेका छन् भन्ने हो ।

नेपालको ज्ञात इतिहासअनुसार अरनिकोको तिब्बत यात्रा वैदेशिक रोजगारीको पहिलो पाइला हो । सन् १२६० तिर १६ वर्षको उमेरमा अरनिकोले तिब्बत जाने कलाकारहरूको नेतृत्व गरेका थिए (पराजुली र बन्धु, २०६६, पृ. ११) । अरनिको जस्ता कुशल कलाकार चीन पुगेर नाम कमाए पनि उनको कामले देशको कीर्ति फैलाउने मात्र काम गर्‍यो । उनीहरूले तिब्बतमा कमाएको रकम नेपाल ल्याए/ल्याएनन् यकिन छैन । त्यस्तै वैदेशिक रोजगारीलाई पछ्याउने अर्को क्रम नेपाल-अङ्ग्रेज लडाइँ हो । त्यस लडाइँको दौरानमा जे जस्तो अवस्था भोग्नु परेपनि नेपाली फौजले देखाएको युद्ध कौशल निकै प्रशंसनीय र आँटिलो भएपछि नेपालीहरूलाई समेटेर इस्ट इन्डिया कम्पनीले लाहोरमा गोर्खालीहरूको क्याम्प नै खडा गर्‍यो । वि.सं. १७०० (सन् १६४३ तिर) इस्ट इन्डिया कम्पनीले बङ्गाल र मद्रासमा पनि आफ्नो कोठी खोल्नसकेको थियो (मैनाली, २०८१, पृ. ९) । गोर्खाली भर्तीलाई औपचारिक रूप

दिनुभन्दा अघि नै रेजिमेन्टहरूले गोप्य भर्तीद्वारा आठवटा गोर्खाली पल्टनहरू भारतमा खडा गरिसकेको थिए (गुरुङ, २०६३, पु. ३७७)। नेपाली योद्धालाई अङ्ग्रेजले लाहोरमा सैनिक क्याम्प बनाई राखेकाले अझै पनि ग्रामीण भेगमा भारतीय सेनामा कार्यरत व्यक्तिलाई लाहुरे भनिने चलन कायमै छ। यद्यपि त्यो लाहोरमा भने धेरै राजनीतिक, भौगोलिक परिवर्तन भइसकेको छ। त्यो लाहोर भन्ने सहरमा यतिखेर न अङ्ग्रेज छन्, न इस्ट इन्डिया कम्पनी वा भारतको नियन्त्रण नै छ। लाहोर त अहिलेको पाकिस्तानको मुख्य सहर हो। त्यसैले नेपाली युवायुवतीको वैदेशिक रोजगारीको सुरुवातमा नेपाल-अङ्ग्रेज युद्धले पनि सघाएको मान्न सकिन्छ। युद्ध चल्दै गर्दा नेपालीलाई समेटेर रोजगारी दिएको अङ्ग्रेज सेनाले त्यसपछि भारतमै र पछि बेलायतमा समेत नेपाली वीरताको कदर गर्दै सेनामा जागिर दिए। सन् १८५५ देखि नेपालीहरू औपचारिक रूपमा गोर्खा भर्तीमा सहभागी हुँदै आएका छन् (ऐ.ऐ.)। भारतीय र बेलायती सेनामा भर्ती हुने क्रम आजपर्यन्त चल्दै छ। वि.सं २०३५/३६ सालतिर विदेशी सेनामा भर्ती हुने क्रम यति धेरै बढ्यो कि नेपाली समाजमा लाहुरे बन्ने लहर नै चल्यो।

वैदेशिक रोजगारीले देश विकासमा जतिसुकै समस्या र अप्ठेरो पार्छ भन्ने गरिए पनि यथार्थमा यतिखेर वैदेशिक रोजगारीबिना नेपालको अर्थतन्त्र चलन सक्दैन भनेर धेरैले स्वीकारेको तथ्य हो। वि.सं. २०६२/०६३ सालको दोस्रो जनआन्दोलनपछि खाडी मुलुक र मलेसिया नेपाली युवायुवतीका लागि श्रम गर्ने भारतपछिको अग्रणी गन्तव्य राष्ट्रका रूपमा देखिए। विगतमा फाटफुट रूपमा ती मुलुकमा जाने गरेका नेपालीहरू २०६३ सालपछि त काम चाहिने बित्तिकै खाडी र मलेसिया कुदिहाल्ने प्रचलन सुरु भयो। पछिल्लो करिब दुई दशकयता बढेको परनिर्भरता धान्ने एक मात्र माध्यम वैदेशिक रोजगारी र त्यसबाट प्राप्त हुने विप्रेषण भएको छ। विप्रेषणले नै विदेशमा उत्पादन भएका उपभोग्य वस्तुदेखि लिएर अन्य आवश्यकीय वस्तु खरिद गरेर आज हरेक नेपालीको दिनचर्या चलिरहेको छ। कोरोना महामारीको बेला (२०७७-७८) अर्थतन्त्र सुस्त हुँदासमेत वैदेशिक रोजगारीमा गएका युवायुवतीले

विप्रेषण पठाउने क्रम जारी राख्दा नेपालको अर्थतन्त्र तहसनहस हुन पाएन। विप्रेषण आमसर्वसाधारण नेपालीका लागि हातमुख जोर्ने माध्यम भएको छ भने हुनेखानेका लागि सुविधा लिन माध्यम। विप्रेषणकै कारण आज हामी जो कोही नेपाली युरोप या चीनमा उत्पादन भएका सामान वा भारतमा उत्पादन हुने दाल, चामल खरिद गर्न सक्ने भएका हौं। सञ्चार माध्यमहरूले पनि वैदेशिक रोजगारीका समाचारलाई त्यति बेलादेखि नै प्रमुखताका साथ महत्त्व दिँदै आएका छन् जुन आजपर्यन्त कायमै छ।

अरब यात्राको किस्सा

पहिलो र दोस्रो विश्व युद्धको अनुभवले नेपाली लडाकु जाति हो भन्ने विश्व मानचित्रमा स्थापित भएपछि आफ्नो सुरक्षाका लागि नेपालीलाई राख्ने क्रम विदेशमा बढ्न थाल्यो। मूलतः ब्रुनाइमा छापामार सङ्कटताका गोर्खालीले देखाएको वीरताका कारण गोर्खा सैनिक धेरैको नजरमा पर्न सफल भए। तर सबै गोर्खा सैनिक बन्न सजिलो वा सम्भव थिएन। यसैको परिणामस्वरूप २०३८/३९ सालताका केही व्यक्ति वैदेशिक रोजगारीका लागि अरब क्षेत्र पनि जान थाले। जब २०४२/४३ सालमा पहिलो वैदेशिक रोजगारीसम्बन्धी नीति सार्वजनिक गरियो। त्यसपछि एकादुई वैदेशिक रोजगार व्यवसायमा सघाउने, मानिसलाई विदेश पठाउने कम्पनी खुल्न थाले। वैदेशिक रोजगारीमा लामो समय बिताएका अग्रज व्यक्तित्व निर्मल गुरुङका अनुसार २०४६ पछि विदेश जानेको सङ्ख्या क्रमिक रूपमा बढ्यो। खासगरी ठूलो बेरोजगारी समस्या समाधान गर्न तत्कालीन श्रममन्त्री शेख इद्रिसले अरब मुलुकमा रोजगारीको बाटो खुलाए। त्यसलगत्तै नेपाली कामदारहरू भर्खरै तेल बेचेर मनग्य आम्दानी गर्न थालेका अरब मुलुकमा कामका लागि जान थाले।

त्यो बेलासम्म वैदेशिक रोजगारीको आकर्षण थपिएको थिएन किनभने अरबमा पानीसमेत पिउन पाइँदैन, मरुभूमिमा काम गर्न कठिन छ भन्ने धारणा व्याप्त थियो। तापनि केही सीमित व्यक्ति अवसरको खोजीमा गए। उनीहरूले चिठीपत्रमार्फत् त्यहाँको जानकारी दिइरहन्थे। संवाद सुचारु हुन कैयौं महिना लाग्थ्यो। यस्तो

अवस्थामा अरब भनेको टाढै हो भन्ने भान हुनु, अरबका बारेमा विभिन्न भ्रान्ति जोडिनु पनि स्वाभाविक थियो । केही सीमित युवा मात्र जाने गर्थे । वैदेशिक रोजगारीका क्षेत्रमा सुनौला दिन त्यो बेला आयो जब २०५४ सालमा प्रधानमन्त्री कृष्णप्रसाद भट्टराई, श्रममन्त्री बलबहादुर केसी र वैदेशिक रोजगार व्यवसायी संघका तत्कालीन अध्यक्ष निर्मल गुरुङको पहलमा कामदारहरूलाई विदेश पठाउँदा टीका र अबीर लगाएर बिदा गरेको दृश्य संसारभर प्रख्यात भयो (गुरुङ, कुराकानी, २०८२ चैत) । यसले वैदेशिक रोजगारीका बारेमा भएका नकारात्मक सोचलाई केही हदसम्म न्यून पार्न भूमिकासमेत खेल्यो । सरकारले नै युवालाई वैदेशिक रोजगारीमा पठाउन जोड दिँदा देशभित्रका युवाको विदेशमा हुने जोखिमको भ्रम तोडिँदै गयो भने बाँकी विश्वले पनि नेपाल सरकारको त्यस कदमलाई सकारात्मक रूपमा लियो । खेतीपातीको काममा वर्षौं घोटिँदा पनि दुई, चार हजार जुटाउन गाह्रो पर्ने युवायुवतीलाई दुई, चार वर्षको वैदेशिक रोजगारीले दुई, चार लाख रूपैयाँ सहजै जुटाउने अवसर सिर्जना गरिदियो ।

नेपालका प्रधानमन्त्रीले वैदेशिक रोजगारीमा जाने युवालाई रातो टीका, अबिर र फूलमाला लगाएर गरेको बिदा आफैँमा रोचक मात्र नभई अनुकरणीय थियो । बिबिसीले यो कुरालाई निकै हल्लिखल्लीका साथ प्रचार गर्‍यो । यो कुराको सिको पछि बङ्गलादेश, फिलिपिन्सजस्ता मुलुकले पनि गरे (ऐ.ऐ.) । एक पटक विदेश गएको युवाले केही समयभित्रै घरमा भएको फुसको छानो हटाएर टिनको छानो हाल्न थाल्यो । कतिले केही टुक्रा जमिन थप्न थाले । क्रमशः सर्वसाधारणको मनमा वैदेशिक रोजगारी एउटा भरपर्दो ठाउँ भएको र कतिपय आशंका मेटिन थाले । रोजगारीबाट नियमित रूपमा पैसा आउन थालेपछि स्कूल नजाने बालबालिका विद्यालय जान थाले । कतिले छोराछोरीलाई सुविधासम्पन्न स्कूलमा सारे । साँभर र बिहान के खाऔँ र के लगाऔँको समस्या दूर हुँदै गयो । जुन घरका युवायुवती वैदेशिक रोजगारीमा गएका थिए तिनका परिवारमा एक किसिमको खुसीको लहर नै ल्यायो । गाउँका विपन्नलाई खर्चको जोहो

गरिदिनेदेखि लिएर सामाजिक काममा चन्दा दिएर नाम कमाउने परिवार पनि वैदेशिक रोजगारीमा गएका युवाकै हुन थाले । किनकि उनीहरूले वैदेशिक रोजगारीबाट सोचेभन्दा राम्रो कमाउन थालिसकेका थिए । वैदेशिक रोजगारीको कमाइले उनीहरूलाई दैनिक गुजारा चलाउनु कुनै समस्या थिएन ।

अहिलेको यथार्थ

रोल्पा, थवाङका मानवीर बुढामगर गाउँमै उद्यम गर्न चाहन्थे । उनले करिब ४ वर्ष राडीपाखी बुन्ने काम पनि गरे । तर उनले बनाएका भोला तथा अन्य घरेलु उत्पादनले लागतअनुसारको मूल्य नपाएपछि दुई महिनाअघि रोजगारीका लागि दुबई गए । वैदेशिक रोजगारीमा उनको चाहना नहुँदा-नहुँदै पनि बाध्यताले देश छाड्नु परेको छ ।

नुवाकोटका रमेश (छद्म नाम) दुई वर्ष दुबईमा बसेर घर फर्केपछि पुनः वैदेशिक रोजगारीमा नजाने योजना बनाएका थिए । दुई वर्षको अवधिमा कमाएको करिब आठ लाख रूपैयाँ फर्कनुअघि नै पत्नी निरुलाई उनले पठाइसकेका थिए । दुई महिनाअघि दुबई बस्ने भिसा सकिएपछि जब रमेश घर फर्किए तब उनलाई कल्पना गर्न नसकिने घटनासँग जुध्नु पर्ने अवस्था आइलाग्यो । उनी घर पुग्नुभन्दा केही दिनअघि पत्नी गाउँकै केटासँग विदेशबाट पठाएको सबै पैसा बोकेर हिँडिछन् । विदेशबाट फोनमा कुरा गर्दा फर्केर आएपछि गाउँघरमै रमाइलोसँग बस्नुपर्छ भन्थी, रमेशले भने त्यो त मलाई फुक्याउनलाई मात्र रहेछ । यतिखेर उनलाई पत्नी अरूसँग हिँडेको पीडासँगै विदेशबाट पठाएको आठ लाख रूपैयाँ कसरी फिर्ता गर्ने भन्ने चिन्ता थपिएको छ । पछिल्लो समयमा वैदेशिक रोजगारीमा जाने क्रम बढे पनि कोही बाध्यताका कारण विदेश गइरहेका छन् त जानेमध्ये कतिपयको घरायसी सम्बन्ध बिग्रेका उदाहरण पनि छन् । समय गतिशील छ । त्यसैले वैदेशिक रोजगारीको क्षेत्र पनि परिवर्तन नहुने कुरै भएन । केही वर्ष अघिसम्म सबैको भरोसा भएको वैदेशिक रोजगारीको क्षेत्रमा बिस्तारै अनेक विकृति देखिन थाले । वैदेशिक रोजगारीको आडमा मानव

तस्करीसमेत हुन थालेको आवाज उठ्न थाल्यो । वैदेशिक रोजगारीमा गएका कतिपय युवायुवती उतै हराउन थाले । कमाउन गएको सन्तान उतै हराउँदा कुन चाहिँ आमाबुवा र आफन्तलाई पीडा नहुँदो होला ! वैदेशिक रोजगारीको क्षेत्रमा अस्वस्थता यति धेरै बढ्यो कि करिब तीन करोड जनसङ्ख्या रहेको मुलुकमा एक हजारभन्दा बढी म्यानपावर कम्पनी खुले, कन्सल्टेन्सीको सङ्ख्या पनि उस्तै (श्रोत : वैदेशिक रोजगार, शिक्षा विभाग) । जबकि सवा अर्ब जनसङ्ख्या रहेको भारतमा हजारभन्दा कम म्यानपावर छन् । विभिन्न उतारचढाव भोग्दै आएको नेपालको वैदेशिक रोजगारी कुनै सीमित व्यक्तिको सपना मात्र रहेन । समयक्रमले त अवस्था यस्तोसम्म ल्यायो कि नेपालको हरेक घरबाट विदेश नपुगेको युवा नै रहेन । हुँदाहुँदा आँटिला छोरीचेलीसमेत वैदेशिक रोजगारीको मोहमा फस्न पुगे । विदेश मोह बढ्दै जाँदा कतिपय युवाको पहिलो चाहना नै वैदेशिक रोजगारी हुन पुगेको पाइन्छ । सकेसम्म अमेरिका, युरोप पस्ने त्यसो गर्न नसके इजरायल, कोरिया, जापान जाने र त्यो पनि गर्न नसके मलेसिया, खाडी मुलुक पस्ने आम युवायुवतीको लहर नै चलिरहेको छ ।

उकालो लाग्यो बिदेसिनेको ग्राफ

नेपाल राष्ट्र बैंकका अनुसार चालु आर्थिक वर्षको पहिलो १० महिना साउनदेखि बैशाखसम्म नयाँ तथा पुनः श्रम स्वीकृति लिने नेपालीको सङ्ख्या ६ लाख ६१ हजार पुगेको छ । आर्थिक वर्ष २०८२/८३ को सुरुको महिना साउनमा ५९ हजार ५ सय ७५ ले वैदेशिक रोजगार विभागबाट श्रम स्वीकृति लिएकोमा त्यसयता विदेश जानेको सङ्ख्या बढ्दै गएको छ । विभागका अनुसार भदौमा ५७ हजार ४ सय ९३, असोजमा ५३ हजार ५ सय २५ र कात्तिकमा ७० हजार ९ सय ९० युवायुवतीले श्रम स्वीकृति लिएका थिए । वैदेशिक रोजगारीमा जाने युवायुवतीको सङ्ख्या वृद्धि हुँदै गएको तथ्यपछि प्रश्न उब्जिएको छ- नेपालमा किन युवा बस्न चाहँदैनन् ? धेरै युवा विदेश पलायन भए भन्दै विकासविद्हरूले युवा रोक्न विशेष कार्यक्रम चाहिएको सुभाव दिइरहेको बेला पछिल्लो आर्थिक वर्षमा निकै ठूलो सङ्ख्यामा

युवायुवती वैदेशिक रोजगारीमा भासिदा अब के गर्ने भन्ने समस्या देखिएको छ । विकासविद्हरू अहिलेकै अवस्था कायम रहने हो भने अबका केही वर्षमै देश युवाविहीन हुनेमा चिन्ता व्यक्त गर्छन् । देशको विकास गर्न युवा शक्ति भएन भनेर रोई कराइ गर्नुको साटो उचित पारिश्रमिकसहित कामको ग्यारेन्टी दिलाउने हो भने कैयन युवा विदेश जान रोकिन्छन्, समाजशास्त्री बालकृष्ण शर्माले भने अहिले त सरकारी तबरबाट केवल मुखले भाषण गर्ने तर रोजगारीका अवसर सिर्जना गर्न कुनै पहल गरेको देखिँदैन । स्वदेशमा रोजगारीका अवसर सिर्जना गर्न उद्योगधन्दा र निजी क्षेत्रको विकास आवश्यक रहेको उनको भनाइ छ । वैदेशिक रोजगार विभागका निर्देशक गुरुदत्त सुवेदी पछिल्लो समयमा वैदेशिक रोजगारीमा विभिन्न समस्या देखिएकाले युवायुवतीको चाहना घट्दै गइरहेको होला भन्ने अनुमानविपरित बिदेसिने क्रम बढिरहेको बताउँछन् । चालु आर्थिक वर्षकै १० महिना साउनदेखि बैशाखसम्म १९ खर्ब १५ अर्ब रूपैयाँ विप्रेषण नेपाल भित्रिएको केन्द्रीय बैंकको तथ्याङ्कमा उल्लेख छ ।

ठगीको प्रवृत्ति

तीन महिनाअघि एक लाख ४० हजार रूपैयाँ बुझाएर दुबईको मोटस कम्पनीमा पुगेका दीपक गुरुङको वैदेशिक रोजगारी ८ दिनमै टुङ्गियो । यहाँको स्वास्थ्य परीक्षणमा फिट भएर दुबई पुगेका गुरुङलाई रोजगारदाता कम्पनीले स्वास्थ्य परीक्षण गर्दा अनफिट भएको रिपोर्ट देखायो । त्यसपछि उनलाई नेपाल फर्काइदियो । स्वदेश फर्के लगत्तै एजेन्ट र म्यानपावरले ठगेको भन्दै गुरुङले वैदेशिक रोजगार विभागलगायतका निकाय गुहारिरहेका छन् । तर कतैबाट पनि सहयोग पाउन नसकेको उनको गुनासो छ । म्यानपावरले दुबई पठाउनुअघि गुरुङलाई स्वास्थ्य परीक्षण गराएको तथा नगद रसिद बुझेको कुनै पनि प्रमाण नदिएका कारण नियमनकारी निकायलाई यतिखेर उक्त विवाद टुङ्गोमा पुर्‍याउन कठिनाई भइरहेको छ । वैदेशिक रोजगारीमा जानुअघि नै म्यानपावरसँग स्वास्थ्य परीक्षणको रिपोर्ट मागेको थिएँ तर म्यानपावरले काम चाहिएको हो वा रिपोर्ट भन्दै अल्झायो, गुरुङले

गुनासो गरे। पछिल्लो समयमा जसरी वैदेशिक रोजगारीमा जाने युवायुवतीको सङ्ख्या बढ्दो छ, त्यसैगरी ठगीका घटनाहरू बढिरहेको सरकारी अधिकारीहरू बताउँछन्।

वैदेशिक रोजगारीमा जान लालायित युवायुवती अत्यधिक ठगिनुमा मुख्य रूपमा म्यानपावर दोषी रहेको सरकारी अधिकारीहरूको भनाइ रहे पनि म्यानपावर सञ्चालकहरू भने एजेन्टका कारण म्यानपावरहरू बदनाम भएको दाबी गर्छन्। एजेन्टहरूले कामदारसँग मनपरी रकम असुल गर्ने अनि त्यसको दोष म्यानपावरलाई थुपार्न मिल्दैन, वैदेशिक रोजगार व्यवसायी संघका पूर्वअध्यक्ष विमल ढकाल भन्छन्। वैदेशिक रोजगारी देशका लागि कति लाभदायक छ भन्नेबारे लामो समयदेखि बहस हुँदै आएको छ। समाजशास्त्रीहरू दीर्घकालीन रूपमा वैदेशिक रोजगारीले कुनै पनि मुलुक उभो लाग्न नसक्ने तर्क गर्छन्। तर अर्थविद्हरू भने आम्दानीको अन्य उपाय नहुँदा वैदेशिक रोजगारीबाट प्राप्त हुने विप्रेषणले अर्थतन्त्र धान्नु पर्ने बाध्यता हुने तर्क गर्छन्। विप्रेषण मोहमा परिवार र समाजमा भुसको आगो सल्केका घटना देखिए पनि निभाउने गरी गतिला प्रयास भने अझै गरिएको देखिँदैन। वैदेशिक रोजगारीलाई कम गरेर युवालाई स्वदेशमै रोजगारी दिन सक्नुपर्ने भूमिकामा रहेको सरकारका क्रियाकलाप नै जसरी हुन्छ युवालाई विदेश जान बाध्य पार्ने खालका रहेको गुनासो हुँदै आएको छ। युवालाई स्वदेशमै रोजगारी सिर्जना गर्नुको साटो सरकारी निकाय रोजगारी सिर्जनामा पड्गु सरह हुँदा युवा गुजाराका लागि वैदेशिक रोजगारीमा जानै पर्ने बाध्यता छ। स्वदेशमा काम गर्न खोज्ने युवालाई सरकारले प्रोत्साहन पनि गर्न सकेको छैन। केही युवाले विदेश नगएर स्वदेशमै कृषि कर्म र अन्य उद्यमशीलता गर्छु भन्दा सरकारले त्यस्ता युवालाई सहूलियत पुग्ने गरी उत्पादित कृषिजन्य वस्तु खरिद गर्ने ग्यारेन्टीसम्म गर्न सक्दैन। युवालाई स्वदेशमै रोजगारी दिनुपर्छ भन्ने ओठे भाषण गर्नुबाहेक सरकारले देखिने गरी अरू काम गर्न सकेको देखिँदैन। कम्तीमा सरकारले किसानद्वारा उत्पादन गरिएका कृषिजन्य पदार्थ खरिद गर्ने व्यवस्था मिलाउन सक्ने हो भने अहिले जुन सङ्ख्यामा युवा विदेश जान्छन्, त्यसको आधा जति घट्ने श्रम विज्ञको अनुमान छ। ठूलो

लगानी गरी कृषि पेसामा लागेका युवाले उत्पादन निकै सस्तोमा बिक्री गर्नु पर्दा लागतसमेत उठ्ने अवस्था हुँदैन। सरकारको सहयोग पर्खेका युवाका लागि सरकार उल्टै रमिते बनिरहेको गुनासो छ। रोजगारीका लागि बिदेसिन जसरी ठूलो सङ्ख्याका युवाको चासो देखिएको छ, स्वदेशमै गरिखाने वातावरण बनाउन सरकारले ठुलै पहल गर्नुपर्ने देखिन्छ, श्रम विज्ञ डा. केशव बस्याल भन्नुहुन्छ सरकारले हरेक वर्षको बजेटमा प्रधानमन्त्री रोजगार कार्यक्रम मात्र नभई युवालाई स्वदेशमै रोक्न प्रधानमन्त्री कृषि आधुनिकीकरण परियोजना, महिला उद्यमशीलता जस्ता कार्यक्रमको घोषणा गर्छ तर ती कार्यक्रमको कार्यान्वयन के छ? समीक्षा गर्नुपर्छ। अर्का श्रम विज्ञ तथा अधिवक्ता सोमप्रसाद लुईटेल बाध्यताको वैदेशिक रोजगारी अन्त्य गर्ने हो भने पहिला स्वदेशमा रोजगारी सिर्जनाका लागि लगानी बढाउनुपर्ने बताउँछन्। रोजगारी सिर्जनाका लागि लगानी नहुने हो भने आउँदा वर्षमा पनि कुनै प्रगति हासिल हुने छैन, लुईटेलले भने। उनले सरकारमा बस्नेहरूलाई कुरा गरेर होइन रोजगारी सिर्जना गर्नका लागि काम गरेर देखाउन सुझाव दिए। युवाको वैदेशिक रोजगारीको मोह बढ्नुमा स्वदेशमा श्रमको सम्मान नहुनु, न्यून पारिश्रमिक पनि महत्त्वपूर्ण कारण रहेको औल्याइएको छ। त्यस्तै सरकारले घोषणा गरेका कार्यक्रम जसलाई लक्षित गरिएको हो त्यहाँसम्म पुग्न नसक्दा पनि आम युवामा विदेश मोह बढेको कतिपयको अनुमान छ। वैदेशिक रोजगारीमा जाने उमेर हरेकका लागि श्रीमान्-श्रीमतीसँगै बस्ने बेला हो। युवा उमेरभरि विदेशमै बस्नुपर्ने बाध्यताले समाजमा अनेकथरि यौन क्रियाकलाप देखिनु सामान्य ठान्छन् चिकित्सकहरू। हरेक महिला, पुरुषका लागि यौन जैविक आवश्यकता हो, डा.सङ्केत रिसालले भने यौन क्रियाकलाप हरेक व्यक्तिका लागि खाना र निद्रा जस्तै आवश्यक हुन्छ। श्रम विज्ञहरू वैदेशिक रोजगारी नेपालका लागि अहिले नै अन्त्य गर्न सक्ने अवस्थामा नभए पनि कम्तीमा खाडी मुलुक र मलेसिया जाने सङ्ख्या घटाउन आवश्यक भइसकेको सुझाव दिन्छन्। राम्रा गन्तव्य तथा बढी पारिश्रमिक पाइने मुलुकमा मात्र युवा पठाउने नीति लिनुपर्छ, श्रम

विज्ञ लुईटेलले भने । हाल वैदेशिक रोजगारीमा जान श्रम स्वीकृति लिनेमध्ये करिब ९० प्रतिशतको गन्तव्य खाडी मुलुक र मलेसिया हुने गरेको सरकारी तथ्याङ्क छ । वर्षेनि श्रम बजारमा प्रवेश गर्नेमध्ये थोरैले मात्र स्वदेशमा सरकारी र गैरसरकारी निकाय तथा निजी क्षेत्रमा रोजगारी पाउँछन् । स्वदेशमा रोजगारी नपाउने अधिकांश युवा वैदेशिक रोजगारीमा जान्छन् । वैदेशिक रोजगार विभागका अनुसार हालसम्म करिब ८० लाख युवाले श्रम स्वीकृति लिएका छन् । तीमध्ये करिब २१ लाख ६९ हजार रोजगारीको क्रममा विभिन्न मुलुकमा रहेको राष्ट्रिय तथ्याङ्क कार्यालयको २०७८ को विवरणमा उल्लेख छ । भारतमा रहेका विद्यार्थी तथा अन्य भिसामा विदेश जानेको सङ्ख्या यो विवरणमा उल्लेख छैन ।

अदक्ष कामदारको तर्जुमा

सिकर्मी काम गर्न कतारको हलिउल्लाह कम्पनीले बोलाएका सोलुखुम्बु, राम्सेका पेम्वा शेर्पा (छद्म नाम) उक्त काम गर्न नसक्दा एक सातामै घर फर्किए । ३० वर्षीय शेर्पालाई फर्निचरको काम गर्न लगाउँदा नसकेर कम्पनीले अघिल्लो महिना घर फर्काएपछि यतिखेर उनी विदेश जाँदा लागेको खर्च उठाइदिनु पर्‍यो भन्दै वैदेशिक रोजगार विभागलगायतका निकायमा धाइरहेका छन् । विदेश जानुअघि म्यानपावर कम्पनीले कतारमा गर्नुपर्ने कामबारे प्रष्ट नभनेका कारण फर्कनु परेको दाबी गर्दै शेर्पाले वैदेशिक रोजगारीमा जाँदा म्यानपावरलाई बुझाएको ८० हजार र अन्य खर्च २० हजारसहित एक लाख रुपैयाँ उठाइदिनु पर्‍यो भन्ने माग गरिरहेका छन् । विदेश जानुअघि म्यानपावरले फर्निचर उद्योगमा काठलाई एक ठाउँबाट अर्को ठाउँमा लैजाने भनेको थियो, उनले भने । तर वास्तविक काम त काठका विभिन्न सामान तयार गर्नु रहेछ । काठका विभिन्न सामान तयार गर्ने सिप नभएका शेर्पालाई कम्पनीले उक्त काम नगरे रोजगारी दिन नसकिने बताएपछि निराश हुँदै घर फर्किए । वैदेशिक रोजगारीमा जानुअघि ऋण लिएका शेर्पा बीचमै फर्केपछि म्यानपावरले लिएको रकम फिर्ता नगरे घर, जग्गा लिलाम गर्नुपर्ने अवस्था आउने बताउँछन् । वैदेशिक रोजगारीमा गएर राम्रो कमाइ गर्ने र पुरानो घरलाई नयाँ बनाउने

योजना बनाएका मोरङ, उर्लाबारी-९ का कृष्ण खत्रीको वैदेशिक रोजगारीको यात्रा पनि एक महिनामै टुङ्गियो । खत्रीका अनुसार विदेश जानुअघि हल्का गाडी चलाउनु पर्ने सम्झौता गरिए पनि त्यहाँ हेभी गाडी चलाउन लगाइयो । हेभी गाडी चलाउन नसकेपछि एक महिनामै फर्केका खत्री यतिखेर सिप नसिकी वैदेशिक रोजगारीमा जाँदा आफूलाई पछुतो भइरहेको बताउँछन् । वैदेशिक रोजगारीमा जानुअघि आवश्यक सिप सिकेर गएको भए यतिखेर न वैदेशिक रोजगारीको यात्रालाई बीचमै टुङ्ग्याउनु पर्थ्यो । न लगानी नै डुब्ने थियो, उनले भने । अहिले उनी म्यानपावरले लिएको ५५ हजार रुपैयाँ फिर्ता पाउनुपर्ने दाबी गरिरहेका छन् । पछिल्लो समयमा वैदेशिक रोजगारीमा जानेको सङ्ख्या जसरी बढिरहेको छ । त्यसरी नै सम्बन्धित कामबारे सिप नसिकी वैदेशिक रोजगारीमा जाँदा जोखिममा पर्ने र लगानी डुबाउने क्रम पनि उस्तै छ । वैदेशिक रोजगारीमा जानुअघि सम्बन्धित काममा दक्ष भएर जानुपर्ने सरकारी निकायले पटक पटक आग्रह गर्दा पनि धेरैले चासो नदिएर अन्तिम समयमा क्षति बेहोर्ने धेरै छन् । बिना सिप वैदेशिक रोजगारीमा जाँदा एकातिर स्वयम् कामदार जोखिममा पर्ने गरेका छन् भने अर्कोतर्फ उनीहरूले पाउनुपर्ने पारिश्रमिक पाउन सकेका छैनन्, वैदेशिक रोजगार बोर्डका निर्देशक टिकाराम ढकालले भने, वैदेशिक रोजगारीलाई कम जोखिमयुक्त बनाउन र राम्रो पारिश्रमिक प्राप्तिका लागि कामदारलाई दक्ष बनाउन जरूरी छ । वैदेशिक रोजगार विभागका अनुसार आर्थिक वर्ष २०७९/८० मा ७ लाख ७१ हजार ३ सय २७ युवायुवती श्रम स्वीकृति लिएर वैदेशिक रोजगारीमा जाँदा १ लाख ७९ हजार २ सय ४७ जनासँग कुनै पनि सिप थिएन । २ सय २७ जना श्रमिकसँग मात्र उच्च सिप थियो ।

त्यस्तै, आर्थिक वर्ष २०८०/८१ मा ७ लाख ४१ हजार २ सय ९७ जनाले श्रम स्वीकृति लिँदा १ लाख २२ हजार ८ सय ५४ जनासँग कुनै पनि कामको सिप थिएन । त्यस वर्ष उच्च सिप भएका ५ सय ३७ श्रमिक मात्र वैदेशिक रोजगारीमा गए । श्रम स्वीकृति लिएकामध्ये अन्य श्रमिकसँग आंशिक सिप मात्र थियो । जबकि

कुनै पनि काम गर्नलाई पूर्ण सिपको आवश्यकता छ । सरकारी तथ्याङ्कअनुसार अर्धै पनि अधिकांश नेपाली सिप नसिकेरै वैदेशिक रोजगारीमा गइरहेको पाइन्छ । बिना सिप वैदेशिक रोजगारीमा जाने क्रम बढिरहँदा विदेशमा नेपाली युवाहरू अङ्ग्रेजीमा 'थ्रि डि' भनिने काम गर्न बाध्य हुने गरेका छन् । सिप नसिकेका युवायुवतीले थ्रि डि अर्थात् फोहरी, जोखिम र कडा काम गर्नुपर्ने बाध्यता सिप नसिकेर वैदेशिक रोजगारीमा जानुले हो भन्ने तथ्यलाई सशक्त रूपमा बुझाउनुपर्ने आवाज उठेको छ । मलेसिया जानुअघि म्यानपावर कम्पनीले भनेअनुसारको काम नपाएपछि फर्किएका कोटेश्वरका मीनबहादुर तामाङ (छद्म नाम) ले भने, विदेश जानुअघि कामदारले सम्बन्धित काम जाने/नजानेको बारे सरकारी निकायले राम्रोसँग जाँच गरेपछि मात्र श्रम स्वीकृति दिनुपर्छ । मलेसिया जानुअघि म्यानपावरले उनलाई बिजुलीका सामान बिक्री गर्ने पसलमा काम गर्ने जानकारी दिएको थियो । तर मलेसियामा पुगेपछि भने कम्पनीले वायरिङको काम लगाउन खोजेपछि तामाङ घर फर्किएका हुन् । वैदेशिक रोजगार विभागका अनुसार

यतिखेर कामको खोजीमा विदेश पस्ने युवायुवतीमध्ये ७० प्रतिशतभन्दा बढी सम्बन्धित काममा अदक्ष हुने गरेका छन् । विभागका कर्मचारी वैदेशिक रोजगारीमा जाने युवायुवतीलाई सिप सिकाउनका लागि अहिले भइरहेका पूर्वाधार पर्याप्त नै नभएको बताउँछन् । भएका निकायले पनि विदेशमा आवश्यक पर्ने सिप अनुसार दक्षता प्रदान गर्न नसकेको उनीहरूको भनाइ छ । वैदेशिक रोजगारीमा दक्ष कामदारको माग बढे पनि नेपालमा प्राविधिक सिप सिकेका दक्ष जनशक्ति तयार हुन नसकेको भुक्तभोगीको अनुभव छ । नेपालमा स्नातक वा स्नातकोत्तर तहको शिक्षा पूरा गर्दैमा त्यस्ता कामदारलाई दक्ष भन्न मिल्दैन, बोर्डका कर्मचारीले भने, जुन कामका लागि जनशक्ति आवश्यक परेको हो । सोही काम जानेकालाई मात्र दक्ष भन्न सकिन्छ । यतिखेर विदेशमा सिकर्मी, डकर्मी, पलम्बर, क्लिनर, वेटर, ड्राइभिङ, व्युटीसियन, इलेक्ट्रिसियन जस्ता सिप जानेका कामदारको अधिक माग रहेको म्यानपावर व्यवसायी बताउँछन् । यस्ता सिप जानेका युवायुवतीको सङ्ख्या मागको तुलनामा भने सधैं कमी हुने गरेका छन् ।

तालिका १

पछिल्लो १० वर्षयता विदेश जाने, मृत्यु र अङ्गभङ्ग हुने तथा विप्रेषण प्राप्तिको अवस्था

आर्थिक वर्ष	विदेश जानेको सङ्ख्या	विप्रेषण आय (रु. अर्बमा)	रोजगारीको क्रममा मृत्यु	अङ्गभङ्ग
२०७३/७४	४,०३,१७४	६६५	८२६	११७
२०७४/७५	३,८३,४९३	६९५	७५८	२०४
२०७५/७६	३,५४,०८२	७५५	८२६	३६१
२०७६/७७	५,०८,८२६	८७९	७६३	३५४
२०७७/७८	१,९०,४५२	८७५	६७२	२०५
२०७८/७९	१,६६,६९८	९६१	१,२४२	१४३
२०७९/८०	६,३०,०९७	१,००७	१,४७९	२४५
२०८०/८१	७,७१,३२७	१,२२०	१,२०८	३८९
२०८१/८२	७,४१,२९७	१,४४५	१,३४६	६५३
२०८२/८३	६,६५,००० (बैशाखसम्म)	१,९१६ (बैशाखसम्म)		

स्रोत: वैदेशिक रोजगार विभाग, वैदेशिक रोजगार बोर्ड र नेपाल राष्ट्र बैंक

खाडी र मलेसियाको विकल्प खोज ?

वैदेशिक रोजगार विभागको पछिल्लो तथ्याङ्क अनुसार हालसम्म श्रम स्वीकृति लिएका करिब ७५ लाख व्यक्तिमध्ये ९० प्रतिशत खाडीका ६ मुलुक (साउदी अरेबिया, कतार, संयुक्त अरब इमिरेट्स, ओमान, बहराइन, कुबेत) र मलेसिया पुगेको पाइन्छ। विश्वका थुप्रै राम्रा देशमा रोजगारीका अवसर हुने गरे पनि नेपाली युवायुवती भने अझै खाडी र मलेसियामा सीमित छन्। यसले वैदेशिक रोजगारीबाट नेपालले अपेक्षाकृत लाभ लिन नसकेको चर्चा हुने गरेको भए पनि सुधार भने भएको छैन। राम्रा र नयाँ गन्तव्य खोज्न अहिलेसम्म न सरकार न त म्यानपावर व्यवसायी नै सफल भएका छन्।

राम्रा गन्तव्य मुलुक र राम्रा रोजगारदाता फेला पार्न नसक्दा वर्षेनि हजारौं युवायुवती वैदेशिक रोजगारीको क्रममा ठगिने गरेका छन्। वैदेशिक रोजगार विभागमा दर्ता भएका उजुरीको सङ्ख्या हेर्ने हो भने पनि अधिकांशको पीडा एउटै हुन्छ- रोजगारदाताले सम्झौता अनुसारको पारिश्रमिक र काम नदिएको। वैदेशिक रोजगारीको क्षेत्र अस्तव्यस्त भई रहनुको मुख्य कारण कमसल खालका कम्पनीबाट ल्याउने माग नै हो भन्नेमा धेरैलाई थाहा छ। हाल विभागले १ सय ११ देशमा श्रम स्वीकृति जारी गर्ने गरे पनि अधिकांश म्यानपावरले खाडी र मलेसियाका कम्पनीबाट मात्र माग ल्याउन सकेका छन्। श्रम विज्ञहरूका अनुसार यतिखेर युरोपका राम्रा मुलुकमा दक्ष जनशक्ति आवश्यक परिरहेको छ। तर नेपाल सरकार र म्यानपावर कम्पनीको पहुँच राम्रा मुलुक र राम्रा कम्पनीसम्म पुग्न नसक्दा त्यसको मार ठूलो सङ्ख्याका युवायुवतीलाई परिरहेको छ। खाडीमा गर्ने श्रम युरोपमा गर्दा कम्तीमा तीन गुणा बढी पारिश्रमिक पाउने सम्भावना हुँदाहुँदै पनि अहिलेसम्म प्रयास नभएको पीडितहरूको गुनासो छ।

तेस्रो पटक साउदी जाने तयारी गरिरहेका पाल्पा, रामपुरका विक्रम थापा (छद्म नाम) ले खाडी मुलुकमा काम गर्ने ५० प्रतिशतभन्दा बढी नेपाली शोषणमा परेको बताए। सरकारले अब खाडी र मलेसिया मात्र नभई राम्रा गन्तव्य खोज्ने बेला आएको छ, थापाले भने, खाडी र

मलेसियामा महिनाको ३०/४० हजार रुपैयाँमा घोटिइरहने अवस्था कायम रहने हो भने नेपालको आर्थिक उन्नति कहिल्यै हुँदैन। महिनाको ३०/४० हजार रुपैयाँका लागि कोही पनि विदेश जान आवश्यक नभएको उनले बताए। थापाले भने, खाडीमा ३०/४० हजार कमाएर कसैको प्रगति नहुने थाहा भए पनि वैदेशिक रोजगारीमा रहेका ठूलो सङ्ख्याका कामदारले पाउने रकम त्यति नै हो। त्यसैले अब सरकारले कि त वैदेशिक रोजगारी बन्द गर्नुपर्छ नभए राम्रा गन्तव्य र रोजगारदाता कम्पनी खोज्नुपर्छ। तन्म रोजगारदाता कम्पनीको माग ल्याएर युवायुवतीलाई अलपत्र पार्ने म्यानपावरलाई कारबाही गर्नुपर्ने हालै मलेसियाबाट फर्केका पोखराका चामबहादुर गुरुङले बताए। वैदेशिक रोजगारीमा जाने हो भने महिनामा कम्तीमा ५० हजार रुपैयाँ पारिश्रमिक नदिने कम्पनीमा कामदार जान दिइनु हुँदैन, गुरुङले भने, वैदेशिक रोजगारीलाई अहिल्यै बन्द गर्न सकिँदैन भने राम्रा गन्तव्य खोज्न ढिलाइ गरिनु हुँदैन।

दोस्रो पटक साउदी जाने तयारी गरिरहेका भापाका दिलीप राजवंशी (छद्म नाम) खाडी मुलुकमा काम गर्ने ५० प्रतिशतभन्दा बढी नेपाली शोषणमा पर्ने गरेको दाबी गर्छन्। सरकारले अब खाडी र मलेसिया मात्र नभई राम्रा गन्तव्य खोज्ने बेला आएको छ, वैदेशिक रोजगार व्यवसायी संघका पूर्वअध्यक्ष विमल ढकालले भने, नयाँ गन्तव्य खोज्नेका लागि निजी क्षेत्रको मात्र प्रयास प्रयाप्त नहुने भएकाले सरकारले द्विपक्षीय वार्ता गर्न सके मात्र उपलब्धि हुन्छ। उनले नेपाली कामदारको माग युरोपका राम्रा देश र अमेरिकामा समेत छ, उनले भने, त्यसैले सरकारले नयाँ गन्तव्य आवश्यक छ भन्ने कुरा महसुस गर्न जरुरी छ। अहिले वैदेशिक रोजगारीमा रहेका युवायुवती यदि राम्रा देशमा जान सकेको भए अहिलेको विप्रेषण कम्तीमा पनि दोब्बर हुन सक्ने विज्ञहरू बताउँछन्।

सञ्चार माध्यमले के गर्न सक्छन् ?

स्वदेशमा रोजगारीका प्रयाप्त अवसर नहुँदा यतिखेर वैदेशिक रोजगारी युवाका लागि बाध्यता बनेको छ। वैदेशिक रोजगारीबाट विप्रेषण भित्रिँदा जसरी घर परिवार

र देश चलाउन सहज भएको छ । त्यसरी नै वैदेशिक रोजगारीका कारण समाजमा अनेक समस्या देखिन थालेका छन् । उमेर छउज्जेल विदेश बस्ने र बुढेसकालमा घर फर्कने समस्या वृद्धि हुँदै छ । त्यसैले कस्तो अवस्थामा युवाहरू वैदेशिक रोजगारीमा जाने र वैदेशिक रोजगारीमा गइसकेकालाई कति अवधिसम्म बस्न दिने भन्नेबारे सरकारले ठोस योजना बनाउन जरुरी देखिन्छ । वैदेशिक रोजगारीमा जाने सबैले राम्रोसँग जीविकोपार्जन गर्छन् भन्ने अवस्था छैन । किनकि लामो समयसम्म गन्तव्य मुलुकमा बस्दा पारिवारिक विखण्डन पनि हुने गरेको छ । स्वदेशमा केही गरौं भन्ने युवा पनि काम गर्ने वातावरण नभएको भन्दै बिदेसिन बाध्य छन् । एकातिर स्वदेशमा काम गर्न खोज्नेलाई प्रोत्साहन गर्न आवश्यक छ भने अर्कोतर्फ वैदेशिक रोजगारी मात्र सब थोक होइन भनेर बुझाउन उत्तिकै जरुरी छ । त्यस्तै विदेश भनेको रूखबाट पैसा टिप्न पाइने होइन भन्ने चेतना फैलाउन पनि त्यत्तिकै आवश्यक छ । वैदेशिक रोजगारीबारे समयमै गम्भीर नहुने हो भने यसबाट लाभ भन्दा बेफाइदा बढी हुने दिन आउन सक्छ । समयमै ध्यान दिने हो भने वैदेशिक रोजगारीबाट लाभ लिन सकिन्छ र वैदेशिक रोजगारीका कारण समाजमा आउने अनेक समस्या रोकिन सक्छन् ।

निष्कर्ष

नेपालको संविधानले हरेक व्यक्तिलाई स्वतन्त्रतापूर्वक हिँडडुलको अधिकार दिएको छ । व्यक्ति आफूखुशी जहाँ पनि जान सक्छन् । आप्रवासनलाई पनि यही आँखाबाट हेर्ने हो भने किन जो केही वैदेशिक रोजगारीमा जानु परेको हो ? विदेश जाँदा स्वदेशको तुलनामा के कति बढी लाभ हुन सक्थ्यो वा सकेन ? आजको गम्भीर प्रश्न हो । विप्रेषण प्राप्ति अर्थतन्त्रका लागि राम्रो हो भने आप्रवासनका कारण सामाजिक संरचना र मूल्यमा परिरेको प्रभाव आर्थिक लाभको तुलनामा कुनै हालतमा कम हुन सक्दैन । सञ्चार माध्यमहरूले आप्रवासनको यस्तो दाहोरो पक्षलाई गम्भीर रूपले समालोचना गरेर सामाजिक उत्तरदायित्व वहन गर्न सक्छन् । यतिखेर नेपालका लागि वैदेशिक रोजगारीको विकल्प हुन

नसक्ने भए पनि गुणस्तरीय वैदेशिक रोजगारी तथा काम गरेपछि राम्रोसँग पारिश्रमिक पाइने र कामदार सुरक्षित रहने गन्तव्यको सुनिश्चितता हुन आवश्यक छ । वैदेशिक रोजगारीमा जानै परे सम्बन्धित काम जाने/नजानेको यकिन हुन सक्नुपर्छ । वैदेशिक रोजगारीमा जानु भनेको उच्च पारिश्रमिक प्राप्तिका लागि हो भन्ने मान्यताको विकास गरी विदेशमा प्राप्त हुने विप्रेषणलाई सदुपयोग गर्न सक्नुपर्ने अहिलेको आवश्यकता हो । विज्ञहरूले वैदेशिक रोजगारीलाई बर्खे खोलासँग तुलना गर्ने गरेकाले सही मौकामा विप्रेषणको सदुपयोग हुन सक्थ्यो भने मात्र यसले दीर्घकालीन रूपमा स्वयम् व्यक्ति अनि समाज र राष्ट्रलाई फाइदा पुग्छ । विप्रेषणको सही सदुपयोग हुन नसक्ने हो भने वर्षापछि खोला सुकेर गएभैं जवानी पनि त्यत्तिकै खेर जान सक्छ । बाध्यताको वैदेशिक रोजगारीलाई कम गर्दै लैजानु राज्यको दायित्व हो ।

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बिसाका राई

बिबिएम २०८१ ब्याच

रहर र कर

कसको छ र यहाँ भर ?

कर गरे पनि हुन्छ र जीवन सफल ?

रहर मात्र भए पुग्छ र जीवन भर ?

सम्पूर्णता छ तिमीमा

कुनै कुराको कमी छैन

राम्रो होस् भनी

मिहिनेत गर भनी कर गरिरहेका छन्

तिम्रा आमाबुवाले

तर तिमी भने

त्यो करलाई

कराएको हो भनी

किन मनमा प्रश्न उठाइरहेका छौ ?

त्यो त तिम्रो आफ्नै भलाइको लागि हो, होइन र ?

जहाँ ...

कति मानिसहरू

तिम्रो त्यही करको ठाउँ पुग्न

दिन रात सङ्घर्ष गरिरहेका छन्,

रहर भने धेरै छन्

तर अवसरको खोजीमा कति जना भौतारिरहेका छन् ।

त्यही भीडभित्र कतै तिमी पनि त छैनौ ?

रहरको पछि दौडिदै तर करबाट टाढिदै ।

अब भन,

रहर र कर

कसको छ र यहाँ भर ?

गछौं र मिहिनेत बनाई करलाई आफ्नो रहर ?

MBMC Profile

Table 1

Program Affiliation Dates

SN	Programs	Approval Date
1	XI, XII	2058/04/12
2	BA	2059/03/11
3	BBS	2059/03/11
4	BEd	2059/05/21
5	MA Sociology	2063/05/19
6	MA English	2065/12/26
7	MA JMC	2066/02/28
8	BScCSIT	2067/11/06
9	BCA	2075/05/10
10	BBM	2075/05/10

Table 2

Student Enrolment Record (Since its Establishment)

SN	Programs	Total No. of Student
1	XI, XII	6885
2	BA	1553
3	BBS	1954
4	BEd	537
5	BScCSIT	606
6	BCA	279
7	BBM	179
8	MA English	163
9	MA JMC	208
10	MA Sociology	269

Table 3

Graduate Record (Till 2083/02/29 BS)

SN	Programs	No. of Student
1	XI, XII	3064
2	BA	490
3	BBS	424
4	BEd	214
5	BScCSIT	303
6	BCA	43
7	BBM	58

SN	Programs	No. of Student
8	MA English	32
9	MA JMC	35
10	MA Sociology	31

Table 4

Founder Members

SN	Name	Status
1	Achyut Prasad Neupane	Late
2	Agni Prasad Kaffle	Active
3	Ambika Devi Ghimire	Withdrawal
4	Anju Neupane	Active
5	Anju Sharma	Active
6	Anup Acharya	Active
7	Arjun Karki	Active
8	Arjun Kumar Puri	Active
9	Arun Kumar Rajbhandari	Active
10	Babita Upreti	Active
11	Bardan Chalise	Active
12	Bashu Dev Gautam	Active
13	Basu Dev Khatri	Active
14	Basu Dev Rimal	Active
15	Basu Dev Gautam	Withdrawal
16	Babita Karki	Active
17	Bhadra Kumari Rai	Active
18	Bhim Bahadur Kunwor	Active
19	Bhim Kumari Thapa	Active
20	Bhim Lal Gautam	Active
21	Bhishma Raj Subedi	Active
22	Bhola Nath Bhattarai	Active
23	Bhrikuti Chudal	Active
24	Bhupal Prasad Gautam	Withdrawal
25	Bibhusana Paudel	Active
26	Bidur Prasad Upadhyaya	Active
27	Bidya Devi Bhandari	Active
28	Bigyan Shah	Active
29	Bijaya Lingden	Active
30	Bina Ranjan Ghimire	Active
31	Bishnu Kumar Ghimire	Active

SN	Name	Status
32	Bishnu Parajuli	Active
33	Bishnu Prasad Pokhrel	Active
34	Bishu Sapkota	Active
35	Bishwo Nath Pokharel	Withdrawal
36	Chandra Kesari Shrestha	Withdrawal
37	Chandra Prasad Khanal	Active
38	Cheta Nath Ghimire	Active
39	Chhatra Mani Rai	Active
40	Chinta Mani Bhattarai	Active
41	Chirinjeevi Prasad Sharma	Active
42	Dambar Prasad Upreti	Withdrawal
43	Dan Bahadur Tamang	Active
44	Deepa Poudyal	Active
45	Degendra Pandey	Active
46	Devi Bhattarai	Active
47	Devi Prasad Dhungana	Active
48	Dhakaram Sapkota	Active
49	Dharma Gautam	Active
50	Dharmendra Khakurel	Active
51	Dhruba Bhattarai	Active
52	Dhundi Raj Ghimire	Active
53	Dil Maya B.K.	Withdrawal
54	Dipak Sapkota	Active
55	Diwakar Basista	Active
56	Gajendra Kumar Rai	Withdrawal
57	Gan Hari Marhattha	Withdrawal
58	Ganesh Bahadur Neupane	Withdrawal
59	Ganesh Kumar Mishra	Active
60	Ganesh Prasad Chapagain	Active
61	Ganesh Prasad Khanal	Withdrawal
62	Ganesh Raj Adhikari	Withdrawal
63	Ganesh Yongan	Active
64	Ganga Prasad Subedi	Active
65	Gobinda Bhandari	Withdrawal
66	Gopi Krishna Khadka	Withdrawal
67	Govinda Bahadur Katuwal	Active
68	Gyanu Bhujel	Active
69	Hari Bahadur Thapa	Withdrawal

SN	Name	Status
70	Hari Raj Poudel	Active
71	Harkaman Tamang	Active
72	Hira Thapa Magar	Active
73	Indira Shrestha	Active
74	Ishwor Pokhrel (Dang)	Active
75	Ishwor Pokhrel (Udayapur)	Withdrawal
76	Jaganath Dhakal	Active
77	Janta Raj Karki	Active
78	Jasoda Pathak	Active
79	Jaya Bishnu Pradhan	Active
80	Jyoti Rai	Active
81	K.P. Sharma Oli	Active
82	Kabindra Bikram Pandey	Active
83	Kabita Rai	Active
84	Kedar Raj Pudassaini	Withdrawal
85	Khadka Prasad Rai	Active
86	Kiran Bahadur Pandey	Active
87	Krishna Babadur Thapa	Active
88	Krishna Bhakta Thapa	Withdrawal
89	Krishna Mohan Shrestha	Withdrawal
90	Krishna Prasad Neupane	Active
91	Krishna Prasad Oli	Active
92	Krishna Prasai	Active
93	Krishna Rai	Active
94	Krishna Raj Dhakal (Kathmandu)	Withdrawal
95	Krishna Raj Dhakal (Tanahun)	Withdrawal
96	Kumar Humagain	Withdrawal
97	Kumar Thapa	Active
98	Lal Babu Raya	Active
99	Lekh Nath Paudel	Active
100	Lekh Nath Sharma	Active
101	Lilamani Pokhrel	Active
102	Madan Kharel	Active
103	Madan Kumar Adhikari	Active
104	Madhav Prasad Mainali	Active
105	Mahananda Chalise	Active

SN	Name	Status
106	Mahendra Neupane	Active
107	Maheshwor Shrestha	Active
108	Man Singh Karki	Active
109	Man Singh Mahara	Active
110	Mani Ram Aryal	Active
111	Manju Upreti	Active
112	Marohang Khawan	Withdrawal
113	Maya Nath Bhattarai	Active
114	Medini Kharel	Withdrawal
115	Mohan Mani Pokhrel	Active
116	Mohan Raj Regmi	Active
117	Mukunda Gautam	Active
118	Narayan Prasad Wagle	Late
119	Narayan Regmi	Withdrawal
120	Narayani Khanal	Withdrawal
121	Narendra Tamang	Active
122	Netra Prasad Aryal	Active
123	Netra Prasad Paudel	Active
124	Niranjan Kumar Tibedewala	Active
125	Nirmala Sharma	Active
126	Pabitra Bhetwal	Active
127	Parashmani Dahal	Active
128	Parbat Bhattarai	Withdrawal
129	Prabin Kumar Mishra	Active
130	Prakash Gajurel	Withdrawal
131	Prakash Lama	Active
132	Prakash Prasad Sapkota	Active
133	Pramod Bhattarai	Active
134	Pramod Gurung	Active
135	Prem Bahadur G.C.	Active
136	Prem Nath Dhakal	Active
137	Prem Sagar Chapagain	Withdrawal
138	Prithbi Narayan Shrestha	Active
139	Puja Shree Pakhrin	Active
140	Puspa Bastola	Active
141	Puspa Bahadur Baruwal	Late
142	Puspa Kala Neupane	Active
143	Radha Devi Ghimire	Active

SN	Name	Status
144	Radha Krishna Ghimire	Active
145	Raghu Nath Pandit	Withdrawal
146	Rajendra Kumar Shrestha	Active
147	Rajubabu Shrestha	Active
148	Ram Kumar Rai	Active
149	Ram Kumar Sharma	Late
150	Ram Lal Tamang	Active
151	Ram Prasad Paudel	Active
152	Ram Prasad Wagle	Withdrawal
153	Rama Sharma	Active
154	Ramchandra Khanal	Active
155	Ranjan Lama	Active
156	Rem Kumari Paudel	Active
157	Sambhu Prasad Kattel	Withdrawal
158	Sangita Pokharel	Active
159	Santosh Baniya	Active
160	Saroj Kumar Shrestha	Withdrawal
161	Shankar Nath Sharma	Active
162	Shankar Prasad Bhandari	Active
163	Sharala Neupane	Active
164	Sharmila Parajuli	Active
165	Shiva Ram Pandey	Active
166	Shova Neupane	Active
167	Shree Ram Acharya	Active
168	Shrikrishna Darshandhari	Late
169	Sita Ghimire	Active
170	Sita Prasai	Active
171	Sita Sharma	Active
172	Sulakshan Sharma	Active
173	Suniti Shrestha	Active
174	Surya Prasad Adhikari	Active
175	Surya Thapa	Active
176	Tahal Bahadur Khadka	Active
177	Tantrik Raj Khanal	Withdrawal
178	Tek Raj Gautam	Withdrawal
179	Thakur Prasad Rijal	Withdrawal
180	Tilak Man Shrestha	Active
181	Toya Nath Khanal	Active
182	Tuk Raj Sigdel	Active
183	Tulasi Siwakoti	Withdrawal
184	Udaya Sharma Paudel	Active
185	Umesh Acharya	Active

SN	Name	Status
186	Uttarman Lama	Active
187	Yadav Mani Ghimire	Withdrawal
188	Yadav Prasad Adhikari	Active
189	Yadav Prasad Lamichhane	Active
190	Yadav Prasad Panta	Active
191	Yashoda Acharya	Withdrawal
192	Yogendra Bahadur Bhattarai	Active

संस्थापक सदस्यहरू १९२ मध्ये ४४ स्वेच्छिक रूपमा बाहिरिनुभएको र मृतक घटाउँदा हाल १४८ जना सक्रिय हुनुहुन्छ।

Table 5

College Management Committee (Since 2082/02/24 BS)

SN	Name	Designation
1	Mr. Mahendra Bahadur Pandey	Chairperson
2	Prof. Chiranjibi Sharma	Member
3	Prof. Shankar Prasad Bhandari	Member
4	Prof. Dr. Prem Sagar Chapagain	Member
5	Dr. Bimala Rai Paudyal	Member
6	Ms. Gujeshwori Shrestha	Member
7	Dr. Kailash Kumar Bhandari	Member
8	Mr. Guru Bhakta Niroula	Member
9	Mr. Ramsharan Pyakurel	Member
10	Mr. Naroj Aryal	Member
11	Dr. Babu Ram Adhikari	Member Secretary

Table 6

Former College Management Committee Chairpersons

SN	Name
1	Prof. Chiranjibi Sharma
2	Madhav Prasad Sharma (Late)
3	Prof. Chiranjibi Sharma
4	Usha Kiran Bhandari

Table 7

Former Campus Chiefs

SN	Name
1	Ram Kumar Rai
2	Prof. Chiranjibi Sharma
3	Chaitanya Sharma (Late)

SN	Name
4	Dr. Dhurba Bahadur Karki
5	Damber Bahadur Hamal
6	Ramesh Chandra Paudel

Table 8

MBMC Key Achievements

SN	Events/ Activities	Dates
1	Establishment	2057/11/15 BS
2	Shift from Ratopul to New Bameshwar	2066/03/06 BS
3	QAA Award	2081/09/18 BS
4	Nepal Public Campus Association Award: (Among Community Campus)	2082/03/25 BS
5	SAARC Education Award 2025 (Community Campus of the Year)	2082/05/13 BS
6	Outstanding Digital Transformation Organization Award by ASOCIO	2082/07/25 BS
7	Community Campus Recognition by TU (Classification)	2080/11/28 BS
8	Radio Establishment	2063/09/02 BS

Table 9

Board/University Toppers

SN	Name	Award
1	Ashish Chamlagain	Mass Communication Topper, NEB
2	Bijaya Dhungel	Journalism and Mass Communication Topper, TU (Bachelor Level)
3	Pabitra Poudel	University Topper, Winner of Nepal Chhatra Bidhya Padak (BEd)
4	Sakar Gajurel	HSEB Education National Topper
5	Sangita Sapkota	University Topper, Winner of Nepal Chhatra Bidhya Padak (BEd)
6	Sundar Tamang	HSEB Humanities National Topper
7	Tripti Malhotra	Journalism and Mass Communication Topper, TU

Table 10

Toppers Award

SN	Name	Award
1	Sneha Jha	Community College Topper, BA Program, TU (2076 Batch)
2	Apeshya Rai	Semester Topper, TU (BBM 2077 Batch, 6th Semester)
3	Manish Ghimire	Semester Topper, TU (BBM 2078 Batch, 6th Semester)
4	Namrata Pyakurel	Semester Topper, TU (BBM 2077 Batch, 8th Semester)

Table 11

Student of the Year Award

SN	Name	Year
1	Sneha Jha	2078
2	Apekshya Rai	2079
3	Prakriti Thapa	2080
4	Vishal Shrestha	2081

Table 12

MBM Gold Medalists

Batch	Name	Categories
2058	Basu Dev Poudyal	Class XI, XII Boys
	Astha Poudyal	Class XI, XII Girls
2059	Pawan Jung Thapa	Class XI, XII Boys
	Manita Khanal	Class XI, XII Girls
2060	Sanjiv Pudasaini	Class XI, XII Boys
	Sirjana Gautam	Class XI, XII Girls
2061	Ram Prasad Lamichhane	Class XI, XII Boys
	Rabina Maharjan	Class XI, XII Girls
2062	Tulsi Parajuli	Class XI, XII Boys
	Mandira Pokhrel	Class XI, XII Girls
2063	Hari Poudel	Class XI, XII Boys
	Sangita Mainali	Class XI, XII Girls
2064	Bipin Sedai	Class XI, XII Boys
	Babi Lama	Class XI, XII Girls
2065	Rabin Bhattarai	Class XI, XII Boys
	Gita Bhattarai	Class XI, XII Girls
2066	Bikal Dahal	Class XI, XII Boys
	Rasmi Sigdel	Class XI, XII Girls
	Sangharsha Panta	Class XI, XII Girls

Batch	Name	Categories
2067	Achyut Acharya	Class XI, XII Boys
	Sushmita Manandhar	Class XI, XII Girls
2068	Samikshya Shrestha	Class XI, XII Girls
	Sajan Nagarkoti	Class XI, XII Boys
2069	Ishan Bhattarai	Class XI, XII Boys
	Ashmita Manandhar	Class XI, XII Girls
2070	Sudhan Lamichhane	Class XI, XII Boys
	Rama Parajuli	Class XI, XII Girls
2071	Pawan Bhattarai	Class XI, XII Boys
	Suprima Pandey	Class XI, XII Girls
	Dipesh Parajuli	Class XI, XII Boys
2072	Juma Bista	Class XI, XII Girls
	Biju Khatri Dhungel	Class XI, XII Boys
2073	Rajan Gautam	Class XI, XII Boys
	Sonika Kunwar	Class XI, XII Girls
	Subas Pandey	BBS Program
	Rojen Shrestha	BScCSIT Program
2074	Manoj Parajuli	Class XI, XII Boys
	Mira Chand	Class XI, XII Girls
	Nabina Kumari Paudel	Class XI, XII Girls
	Champa Rai	BBS Program
	Sushan Ghimire	BScCSIT Program
	Samriddhi Nepal	BA Program
2075	Shreekrishna Ghimire	Class XI, XII Boys
	Smarica Chaulagain	Class XI, XII Girls
	Samikshya Regmi	BA Program
	Neelam Budhathoki	BBS Program
	Rabin Shrestha	BScCSIT Program
	Bipul Khatiwada	BCA Program
2076	Mamata Gautam	Class XI, XII Girls
	Darpan Dangal	Class XI, XII Boys
	Sneha Jha	BA Program
	Dikshya Dhungel	BBS Program
	Bishnu Prasad Bhandari	BScCSIT Program
	Naseeb Dangi	BCA Program
	Anjana Khatri	BBM Program

Batch	Name	Categories
2077	Sabita Bhandari	Class XI, XII Girls
	Prashant Kumar Basnet	Class XI, XII Boys
2078	Sunita Gajurel	Class XI, XII Girls
	Nawaraj Paudel	Class XI, XII Boys
2079	Ayusha Bhandari	Class XII Girls
	Dinesh Dhant	Class XII Boys

Table 13*Publications*

SN	Publication Title	Last Publication Date
1	Shweta Shardul Vol 21	2025 AD
2	Journal of Productive Discourse (ProD) Vol 4	May 2026
3	e-Bulletin Vol 3	December 2025
4	Annual Report	FY 2082/083
5	Shweta Shardul a Multidisciplinary Journal Vol 17	2020 AD
6	Media Ethics	2009/11/09 AD
7	MBM Anthology of Media Studies	2068 BS/2011 AD
8	MBM Anthology of Communication Studies	2063 BS/2007 AD
9	Prospectus/ Leaflets	2083 BS
10	HEMIS Report	FY 2082/083
11	Tracer Study Report	2025 AD
12	Calendar	2083 BS
13	Wall Magazine (Hand Written by Students)	2083 BS
14	Website/ Social Media	Update

Table 14*Best Faculty Award Winners*

SN	Name
1	Amrit Tiwari
2	Arun Sharma
3	Bhim Raj Sigdel
4	Bijay Siwakoti

SN	Name
5	Bishnu Maya Joshi
6	Dambar Bahadur Hamal
7	Dilip Kumar Jha
8	Dipak Poudel
9	Ganesh Kumar Basnet
10	Goma Poudel
11	Hari Bahadur Chand
12	Jyoti Adhikari
13	Kamal Chaulagain
14	Krishna Ojha
15	Krishna Prasad Parajuli
16	Krishna Raj Dhakal
17	Mahesh Sharma
18	Manju Upreti
19	Mansingh Mahara
20	Niruja Phuyal
21	Prajwal Man Shrestha
22	Sangita Sigdel
23	Shobakar Bhandari
24	Sitaram Dhakal
25	Umesh Acharya

Table 15*Best Staff Award Winners*

SN	Name
1	Bikash Nagarkoti
2	Bikram Subedi
3	Buddhi Lal Sunuwar
4	Ghanshyam Niraula
5	Ishwori Prashad Bhattarai
6	Kamala Mishra
7	Laxmi Kumari Bhandari
8	Poshan Niraula
9	Puspadevi Bastola
10	Rojina Pandey
11	Sakuntala Baral
12	Santosh Thapa

SN	Name
13	Srijana Tiwari
14	Swikriti Koirala

Table 16*Teaching Staff*

SN	Staff Name	Subject
1	Aavash Khadka	E-Commerce
2	Adish Nepal	Chemistry
3	Amar Dhoj Lama	Journalism
4	Anil Kumar Singh	Statistics
5	Anjana Bhandari	Nepali
6	Anjila Bhatta	Hotel Management
7	Babu Ram Adhikari, PhD	English
8	Bhim Raj Sigdel	Sociology
9	Bidroha Dahal	Economics
10	Debesh Adhikari	Scripting Language
11	Dilip Kumar Jha	Accounting
12	Dipak Aryal	Journalism
13	Dipesh Neupane	Discrete Structure
14	Ganesh Dahal	Mathematics
15	Ganesh Kumar Basnet	Sociology
16	Ganga Acharya	Social Work
17	Ganga Maharjan	English
18	Geeta Pathak	Management
19	Goma Poudel	English
20	Gyanendra Bikram Shah	Economics
21	Hari Bahadur Chand	English
22	Harish Raj Ghimire	Entrepreneurship
23	Hemanta Kumar Adhikari	Treasury Management
24	Indra Bilash Ghimire	Zoology
25	Jaya Prakash Dahal	Law
26	Jeewan Rai	Mobile Programming
27	Jyotish Chandra Rajbanshi	Botany
28	Jyotshna Rajbhandari	English

SN	Staff Name	Subject
29	Kamal Neupane	English
30	Kapil Dev Kafle	Journalism
31	Keshabi Kumari Joshi	Journalism
32	Kiran Bagale	IoT
33	Komal Nath Adhikari	Mathematics
34	Lekhanath Paudel	Finance
35	Lokesh Gupta	Operating System
36	Mahendra Gautam	English
37	Mahendra KC	Social Work
38	Mohit Prasad Guragai	Mathematics
39	Namita Pant	Sociology
40	Nar Kumar Chuwan	Sociology
41	Naresh Kumar Shrestha	Journalism
42	Naw Raj Joshi	AI
43	Netra Prasad Poudel	Physics
44	Niruja Phuyal	Nepali
45	Parmeshwor Dahal	Entrepreneurship
46	Parul Pandey	Management
47	Prabin Maharjan	Java
48	Prajwal Bhandari	Physics
49	Prajwal Man Shrestha	Management
50	Prakash Subedi	Advance Java
51	Pramod Raj Upadhyay, PhD	Management
52	Rabi Raj Baral	Journalism
53	Rabin Maharjan	Computer Science
54	Radha Bhurtel	DBMS
55	Raheem Ansari	Data Mining
56	Raj Kumar Karki	Accounting
57	Ram Khadka	Management
58	Ram Kumar Basnet	Software Engineering
59	Ramesh Pokharel	computer Network
60	Rameshor Rajbhandari	Finance
61	Rhishav Poudyal	IT
62	Roshani Khadka	Accounting

SN	Staff Name	Subject
63	Sabita Lohani	Psychology
64	Sachitanand Mishra	computer Graphics
65	Sajana Bista	Sociology
66	Sangam KC	Finance
67	Sangita Sigdel	English
68	Santoshi Bhusal	Botany
69	Sarita Agrawal	Management
70	Sarita Lama	English
71	Saroj Kumar Mahto	Simulation and Modeling
72	Sher Bahadur Karkee	Law
73	Shiva Raj Pandey	Web Technology
74	Shobakar Bhandari	English
75	Shreeman Sharma	Journalism
76	Shuvash Khadka	Cyber Law
77	Sujit Mainali	Sociology
78	Sukraj Limbu	Data Structure
79	Suman Raj Subedi	Banking
80	Sunil Paudel	Journalism
81	Suresh Jung Shah	Economics
82	Surya Prakash Upadhyaya	Software Engineering
83	Surya Prasad Chapagain	Mathematics
84	Sushma Bajgain Rimal	Sociology
85	Swopnil Devkota	Social Work
86	Tara Prasad Gautam, PhD	Management
87	Tashi Lama Yonjan	Physics
88	Utsav Dhakal	Entrepreneurship
89	Uttam Karki	MIS
90	Yam Bahadur Dura	Journalism

Table 17*Non-Teaching Staff*

SN	Name	Designation
1	Ananda Bhusal	Receptionist
2	Bhoj Raj Subedi	Gardener

SN	Name	Designation
3	Bikash Nagarkoti	Counselling Officer
4	Bikram Subedi	Security Guard
5	Bishnu Prasad Khanal	Radio Staff
6	Buddha Putuwar	Driver
7	Buddhi Lal Sunuwar	Security Guard
8	Diptika Budhathoki	Receptionist
9	Duki Maya Magar	Office Assistant
10	Durga Kumari Rawal	Senior Office Assistant
11	Ishori Shrestha	Student Service Officer
12	Jhuma Devi Rai	Office Assistant
13	Kamala Mishra	Office Assistant
14	Kumar Basnet	Security Guard
15	Lalita Khadka	Office Assistant
16	Laxmi Raj Chapagain	Account Officer
17	Laxmi Raj Phuyal	Electrician
18	Mohan Bahadur Saud	Computer Operator
19	Nabin Khadka	IT Officer
20	Pasang Ongmu Sherpa	Student Support Supervisor
21	Poshan Niraula	Examination/ EMIS Head
22	Puspa Devi Bastola	Library Head
23	Rojina Pandey	Office Assistant
24	Sachi Lama	Cashier
25	Sahil Shrestha	Scouts
26	Santosh Thapa	Supervisor
27	Srijana Tiwari	Library Assistant
28	Supriya Rai	Radio Staff

Table 18*MBMC Alumni*

SN	Name	Designation
1	Kishor Poudel	President
2	Goma Poudel	Vice President
3	Arjun Sapkota	Secretary

SN	Name	Designation
4	Manoj Gautam	Treasurer
5	Anjana Bhandari	Member
6	Jeny Rai	Member
7	Janak Timilsina	Member
8	Asmita Joshi	Member
9	Rashil Adhikari	Member

Table 19

Student Council

SN	Name	Designation
1	Manish Ghimire	President
2	Reeju Pandit	Vice President
3	Jenisha Adhikari	Secretary
4	Sarthak Niroula	Co-Secretary
5	Niraj Thapa	Treasurer
6	Pranaya Shrestha	Member
7	Subhekshya Chapagain	Member

Table 20

Communication Study Center

SN	Name	Designation
1	Ratan Bahadur Budha	President
2	Rajesh Dhami	Vice President
3	Bibisa Tamang	Vice President
4	Sudiksha Singh Thakuri	Secretary
5	Babita Magar	Co-Secretary
6	Bibek Pangeni	Co-Secretary
7	Bipana Ranabhat	Treasurer

Table 21

ECA

SN	Date	Activities
1	2082/04/30	Debate Competition
2	2082/05/09	Cultural Dance Competition
3	2082/08/24	Public Speaking Competition

SN	Date	Activities
4	2082/09/05	IdeaX
5	2082/09/10	Faculty and Staff Picnic
6	2082/10/10	PUBG Mobile Campus Event
7	2082/10/22 to 26	Participation on CSIT Cup Futsal 2026
8	2082/10/23	Welcome Program
9	2082/11/04 to 08	MBMC Sports Week
10	2082/11/09 to 10	Participation on DAV TU BCA Cup Futsal
11	2082/11/14	Hult Prize
12	2083/01/18 to 19	Participation on Futsal
13	2083/02/22	World Environment Day Plantation Program
14	2083/02/27 to 2083/03/10	e-Sports Inter College MLBB Competition Begin



MBMC Activities

Table 1

Faculty of Humanities and Social Sciences

SN	Date	Activities
1	2082/03/11	National Media Conference
2	2082/05/13	Communication Study Centre Election for BA and MA JMC Students
3	2082/08/03	Art Gallery Visit for MA English Students
4	2082/08/10	Theatre Visit for MA Students
5	2082/08/12	Sharing Knowledge and Experiences among MA and BA English Students
6	2082/08/21	MA Sociology Faculty Meeting
7	2082/09/12	Result Celebration and Meeting With Students, BA Fourth Year
8	2082/09/12	Result Review Meeting, BA Fourth Year
9	2082/09/19	Field Visit to Kirtipur MA English Students
10	2082/10/23	Orientation Program for MA 2082 Batch Students
11	2082/11/01	World Radio Day Program for Students & faculty
12	2082/11/27	BA Fourth Year Faculty Meeting
13	2082/12/27	BA Second Year Faculty Meeting
14	2083/01/10	BA First, Third, and Fourth Year Faculty Meeting
15	2083/01/25	BA Fourth Year Faculty Meeting
16	2083/02/05	Guest Lecture: Data-Driven Journalism for MA First and Third Semester
17	2083/02/12	Guest Lecture: Camera Handling Techniques for MA Third Semester
18	2083/02/21	Interaction with Janak Nepal for MA JMC Students
19	2083/02/26	Academic Tour to Bhujung, Lamjung for MA Third Semester students

Table 2

Faculty of Management

SN	Date	Activities
1	2082/02/25	Guest Session on The Scope of Entrepreneurship
2	2082/03/03	Guest Session on CV, Email Writing, and Report Writing
3	2082/03/12	MBMC Carvinal
4	2082/04/20	Guest Session on Connectivity of Mind and Meditation to Enhance Memory Power
5	2082/04/21	Workshop on Developing Seminar Paper
6	2082/05/09	Field Visit to Hamp Industry and Other Religious Places Like Budhanilkantha Temple and Iskon
7	2082/05/17 to 28	Workshop on Advance Practical Comprehensive Accounting with Excel
8	2082/08/03	Orientation Program for BBS 2082 Batch
9	2082/08/04	3-Days Educational Tour for BBS Fourth Year
10	2082/08/23	Faculty Meeting about Result Analysis of BBS First Year
11	2082/08/26	Financial Literacy Program Focused on Digital Transactions
12	2082/09/13	Faculty Meeting
13	2082/09/25	Batch Meet cum Socialization
14	2082/09/26	Food Donation Program
15	2082/10/10	Public Speaking Training Session
16	2082/10/24	Financial Report Writing Orientation Program BBS Fourth Year
17	2082/11/01	Field Visit at Ganesh Hemp
18	2082/12/04	Food Stall Business
19	2082/12/08	Guest Session on Global Money Week 2026
20	2083/01/26	CFMOTO College Visit

Table 3*Faculty of Science and Technology*

SN	Date	Activities
1	2082/02/15	A Multi-Stakeholder Dialogue: Digital [ICT] Entrepreneurship and Start-up Ecosystem in Nepal.
2	2082/04/05	Hardware, Software and Networking Workshop
3	2082/08/05 to 11	Educational Tour BCA 2078 Batch
4	2082/08/14 to 16	Educational Tour for BScCSIT Eighth Semester
5	2082/08/20	Interacting on Knowing Entrepreneurial Mindset
6	2082/08/21	Orientation Program BCA 2082 Batch
7	2082/08/23	Academic Orientation of BScCSIT 2082 Batch
8	2082/09/17 to 25	10-Days Workshop on Mobile App Development Using React Native
9	2082/09/21	5-Hour Workshop on Git & GitHub
10	2082/10/25	Workshop on Hardware and Networking
11	2082/11/11 to 14	Runner up in PUBG Mobile Campus Championship
12	2082/12/06	Workshop on Robotics
13	2082/12/19	Workshop for Faculties and Staff
14	2083/01/25	Workshop on Cyber Law and Professional Ethics

SN	Date	Activities
15	2083/02/08	Faculty Development Program
16	2083/02/24	Workshop on Non-Credit Course Module II: Generative AI Applications with LangChain

Table 4*NEB*

SN	Date	Activities
1	2082/03/05	Staff Meeting
2	2082/05/20	Welcome Program by Class XII to Class XI
3	2082/08/01 to 2083/01/25	Remedial Classes for Science /Management XI, XII
4	2082/08/08	Drama Seeing Program for Class XII
5	2082/08/19 to 21	Field Visit Class XII
6	2082/10/01 to 07	Practical Class HM Students XI, XII
7	2082/10/17	Staff Meeting
8	2082/11/14	Hotel Visit and Practical/ Demonstration Classes for HM Students
9	2082/12/15	Well-Wishing Program by Class XI to Class XII
10	2083/02/28	Faculty/ Staff Refreshment Program





Batch Meet Cum Socialization Program



Welcome Program



Educational Tour (BA 2079 Batch)



Practical of Hotel Management Students (NEB 2081 Batch)



Food Stall at MBMC Carnival 2025



Educational Excursion (BScCSIT 2078 Batch)



Traffic Awareness Program



MBMC Carnival 2025



Esports Competition



Field Visit of Management Students



Participation on Faculty Development Program at Makawanpur Multiple Campus



Performance at College Annual Day



Field Visit of Social Work Students (BA 2080 Batch)



Three Days Faculty Development Program



Field Visit (Management Faculty)



Food Donation Program (Gokarna Child Care Center)



Hult Prize 2082 Winners



Financial Literacy Program



Interaction With Dr. Tshering Lama (Entrepreneurship Program)



Hult Prize 2082 Winner



MBMC IdeaX 2025 Winners



Non-Credit Course Class



Academic Orientation Program (BCA 2082 Batch)



Academic Orientation Program (BScCSIT 2082 Batch)



Academic Orientation Program (BBS 2082 Batch)



Project Report Writing Orientation (BBS 2078 Batch)



Interaction With Senior Citizen at College Annual Day



Faculty/Staff Refreshment Program



Sports Meet 2082



Activities During MBMC IdeaX 2025



Welcome Program (NEB 2022)



Welcome Program 2082



Yoga and Meditation



Event on World Radio Day



Workshop on Mobile App Development



Workshop on Git and Git Hub



Best Faculty, Staff and Student



Educational Excursion of Management Students



Final Pitching Under ESP



MoU Signing



Onsite Research Visit (MA 2081 batch)



Shweta Shardul Editorial Board on Action



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