



Excellence in Leadership for Transformation

श्वेता शार्दूल



MADAN BHANDARI MEMORIAL COLLEGE

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Message from the Chairperson



It is a matter of great happiness to write this congratulatory letter to the 14th issue of *Shweta Shardul*, an annual magazine of MBM College named after the literary name of the People's Leader, Madan Bhandari.

As the Chairperson of the College Management Committee, I would like to utilize this occasion to share my perspectives on the institutional ideals of the college, the progress of the proposed university, and the appreciation of all the stakeholders of Madan Bhandari Memorial College which was established in 2001 for everlasting tribute to the People's Leader, *Nepal Ratna*, Madan Bhandari who dedicated all his life aiming to bring about revolutionary sunshine in the lives of all Nepalese people in general and the large underclass in particular.

Aims matter much; the grander the aims, the greater importance they hold. This is because the intent of an institution gets reflected in its institutional adage. The institutional motto of MBM College is "*Excellence in Leadership for Transformation*." The **transformation** is a catchword implying positive material and intellectual changes for the betterment of humanity; the **leadership** is an all-inclusive term referring to the inspiring quality in a person to lead the human civilization ahead; the **excellence** implies the cultivation of good qualities in high degrees. Thus, the college aims to produce high quality workforce capable of leading all professional and amateur sectors, thereby bringing about noticeable progressive changes for the humanity and nation.

To impart the progressive educational impact at the national level, the College Management Committee has geared up the process of establishing a science and technology university in the country. Much of the ground work has been done; and the bill concerning it awaits the approval of the government and the ultimate ratification of the parliament. The passage of the bill of this AIT-model university will cause revolutionary changes to the study of science and technology in the country as never before.

On this occasion, I would like to acknowledge and praise the contributions of all stakeholders of this college. The contributions of academics, students, scholars, guardians, and local community remain praiseworthy to elevate this college to an academic center of high repute. The generous assistance of the national and international donor agencies is also admirable in this regard.

Last but not the least, I would like to extend my sincere appreciation of the editorial team of the 14th issue of *Shweta Shardul* for their meticulous efforts to make all arrangements and publish this volume.

Usha Kiran Bhandari

Chairperson, College Management Committee





Message from the Campus Chief



While writing this good-wish message to the 14th issue of *Shweta Shardul*, I am tempted to highlight the five specialties of Madan Bhandari Memorial College which make it a rare center for academic excellence with a number of lifetime opportunities.

First and foremost of the specialties of the college is that it provides exclusive pedagogical experience that ensures great career opportunities. As a brand name in itself, Madan Bhandari Memorial College harbors excellent academics and efficient staff amid the state of art infrastructure. The well-furnished and purposefully constructed classrooms enhance the teaching learning process. The use of modern technologies such as projectors, computers, and other equipments in the pedagogical process makes this college better than any other educational institutions.

The second feature of the college is the quality education at affordable fee-structure. As a non-commercial and non-profit academic institution, the college imparts quality education at unbeatable price and invests all its surplus incomes to the scholarship and such other programs for students from marginalized and backward communities. In addition, the college provides freeships to the needy and meritorious students from marginalized and disadvantaged backgrounds, communities, and geographical locations.

The third specialty of the college is that it offers wide range of courses for the academic and professional excellence. MBM graduates have not only topped university and HSEB (now NEB) examinations but also secured the influential positions in the national and international job markets. As the college offers academic courses in science, humanities, and management streams at NEB and TU affiliate programs, the students can choose a wide variety of courses matching their present choices and potential future careers. The college also runs Masters' Degree courses in sociology, journalism, and English. The students can also choose applied science course at Bachelors's Level; they can study BScCSIT with exceptional pedagogical and technological facilities at the cheapest fee structure among all TU-affiliate colleges. The students also eagerly study Bachelors' Degree courses with BSW and journalism as major subjects.

The fourth reason why students love to study at MBM College is that they can solidly build their career in journalism and mass communication. This is because the college is famed for the study of journalism and mass communication in the capital city. This argument is corroborated with the strong presence of MBM journalism graduates in media at home and abroad. The college uniquely facilitates Communication Study Center (CSC) for students of journalism to hone their skills in print and broadcast media. As the members of CSC, even fresh MBM journalism graduates can work like highly experienced journalists. In addition, the college operates its own FM station (Mero FM 93.6 MHz) to facilitate and bolster the confidence of the professional career in journalism.

As the students of journalism are sure to develop their professional careers, the NEB science students have unique and exclusive opportunity to develop careers in science. In recent years, NEB science graduates of MBM College have secured full scholarships in MBBS and Engineering courses in China. This is the fifth specialty of MBM College. Thus, I would like to invite all the aspiring students to join MBM College and harvest the maximum benefit of unique opportunities available at the college.

On this opportune moment, I would like to extend my sincere gratitude to Madan Bhandari Foundation for the patronizing guidance to the college. I also appreciate the friendly cooperation of academics, students, guardians, and well-wishers. In the end, I extend my sincere thanks to my executive team members and general staff.

Damber Bahadur Hamal
Campus Chief





सम्पादक मण्डल

प्रधान सम्पादक

हरिबहादुर चन्द

सम्पादक

निरुजा फ्याल

मञ्जु उप्रेती

कमल न्यौपाने

घमराज लुईटेल

देवराज अर्याल

अरूण शर्मा

देवराज राई

तिलक मान श्रेष्ठ

विद्यार्थी प्रतिनिधि

अर्जुन सापकोटा

डिजाइन

श्याम श्रेष्ठ

सम्पादकीय

“अनुभव बिना कुनै पनि कुरा यथार्थ अनुभूत गर्न सकिन्न ।” जोन किट्सको यो छोटो भनाइले नै कोरा पठनपाठनबाट मात्रै विद्यार्थीहरूको पूर्ण क्षमता बढ्न सक्दैन भन्ने देखिन्छ । वास्तवमा व्यावहारिक शिक्षाको उज्यालोमा नुहाएका बालबालिकाले नै जीवनका विभिन्न परीक्षामा सजिलै अब्बल नतीजा ल्याउन सक्छन् । कि परेर जानिन्छ कि पढेर जानिन्छ भन्ने हाम्रो पुरानो भनाइ रहँदै आएको छ । परेर जान्नेले भोगेपछि मात्रै चेत पाउँछ । पढेर जान्नेको सैद्धान्तिक ज्ञान पनि व्यवहारमा नपरेसम्म परिपूर्ण हुन्न । पढ्ने र पर्ने अर्थात् सैद्धान्तिक ज्ञान र व्यावहारिक अनुभव दुवै शिक्षामार्फत् प्राप्त गर्न पाउने व्यक्ति नै आफू, परिवार, समाज र राष्ट्रलाई उपयुक्त योगदान गर्न सक्षम हुन्छ । कुनै समयको घोके विद्या, धाए खेती भन्ने भनाइमै परिमार्जन गरी शिक्षार्थीले शिक्षा हासिल गर्ने क्रममा घोक्ने र धाउने दुइटै कार्य गर्नुपर्छ भन्नु पर्ने देखिन्छ । यहाँ घोक्नु भनेको पढ्नु हो भने धाउनु भनेको व्यावहारिक क्रियाकलापमा संलग्न हुनु हो ।

यही तथ्यलाई मनन गरेर नै १६ वर्षअघि नेपाल रत्न जननेता स्वर्गीय मदन भण्डारीको स्मृतिमा स्थापना भएको यस मदन भण्डारी मेमोरियल कलेजले ‘सर्वपक्षीय उत्कृष्टता’ लाई आफ्नो आदर्श मान्दै आएको छ । विद्यार्थीहरूलाई सैद्धान्तिक ज्ञानका साथै उपयुक्त वातावरणमा व्यावहारिक ज्ञानले परिपूर्ण पार्नु नै यस कलेजको विशेषता हो । यस कलेजबाट दिक्षित विद्यार्थीहरू राष्ट्रिय र अन्तर्राष्ट्रिय जीवनमा महत्वपूर्ण जिम्मेवारी सम्हाल्न सक्षम बन्नका पछाडिको रहस्य नै हाम्रो पठनपाठनको शैली हो, जसले सिद्धान्त र व्यवहारबीचको सन्तुलन कायम राख्न विद्यार्थीहरूलाई सिकाउँछ । हाम्रो यही पठनपाठनको उत्कृष्टताको प्रतिफल हाम्रा विद्यार्थीहरू व्यावहारिक शिक्षाका लागि चीन सरकारको पूर्ण छात्रवृत्तिमा चीन जाने क्रम सुरु भइसकेको छ ।

व्यावहारिक शिक्षालाई बल पुर्याउने विभिन्न क्रियाकलापमध्ये **श्वेत शार्दूल** हाम्रो एउटा प्रयास हो । यसमा लेख्ने अभ्यासबाट विद्यार्थीहरूले निरन्तर आफ्नो कलम खार्ने मौका पाइरहेका छन् । साथै, उनीहरूले विषय शिक्षकहरूका गहकिला लेखबाट किताबभन्दा बाहिरको ज्ञान समेत पाइरहेका छन् । **श्वेत शार्दूल**को चौधौँ अंक यहाँको हातमा छ । यसमा समेटिएका विविध सामग्रीले उत्कृष्ट व्यावहारिक शिक्षा प्राप्तिको उद्देश्यलाई सघाउने हाम्रो विश्वास छ । यहाँको सुभाष, प्रतिक्रिया, सल्लाह र सहयोग अपेक्षित छ ।





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Effect of Interest Rate Spread on Commercial Bank Deposits in Nepal

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Abstract

This study has investigated the effect of interest rate spread on commercial bank deposits in Nepal. The panel data of 4 commercial banks were collected during 8 years (2009 to 2016) period using the annual reports of the banks in the sample. The estimated pooled regression model reveals that interest rate spread negatively affects commercial bank deposits. However, investment, loan and advances, and cash reserve requirements have positive impact on commercial bank deposits. Thus, this study concludes that increase in interest rate spreads reduces the commercial banks' deposits but commercial banks with higher amount of investment, huge amount of lending (loan and advances) and sufficiently maintained cash reserve requirements can increase deposits in Nepal.

Keywords: commercial banks, deposits, interest rates spreads, pooled regression, nepal.

JEL Classification: C23, C33, C88, E43, G21

I. Introduction

Banks as financial intermediaries move fund by accepting deposits and channeling them into lending activities. Bank deposits come from the depositors who are investing their

money in commercial banks. Mobilization of deposits is one of the important functions of banking business. Deposit mobilization is an indispensable factor to increase the sources of working fund of the banks to serve effectively. Thus, the success of the banking greatly lies on the deposit mobilization. Deposit mobilization is the collection of cash or funds by a financial institution from the public through its current, savings, fixed, recurring accounts and other specialized schemes. Commercial bank collects different types of deposits, with different maturity pattern carrying different rates of interests.

In the present era of competition and with the emergence of private and multinational banks, an ideal mix of deposits as well as appropriate amount of deposit is a must to survive in banking business. Since the interest paid on deposit forms a big burden on bank, the mobilization of low cost deposits, like current account and savings bank deposit is the urgent need for the bank. However, a deposit of commercial bank may be affected by different factors. It may be depended upon the rate of interest and level of development of financial sector as well as the saving habit of the people in the country. Likely, the difference between lending and



The disparity between lending and deposit rates in Nepal is widening, dampening the already weak saving culture in the country. People with higher level of savings have excluded themselves from the banking sector. However, both industry competition and regulatory pressure, banks in Nepal have recently started to take action including increasing deposit interest rates.

deposit interest rates, known as the interest rate spread, could be considered as an important determinant of the commercial banks' deposits. A high interest rate spread can act as an impediment to the expansion of financial intermediation necessary for growth and development of an economy. A high interest rate spread could mean unusually low deposit rates discouraging savings and limiting resources available to finance bank credit.

The financial intermediation role of banks cannot be effective and efficient without sufficient funds in their vaults. Thus, banks engage in several practices in order to attract deposits from their customers. One of the instruments put to use is to raise the interest to be paid on the amount to be deposited by their customers. However, this may not necessarily be a reason why customers desire to deposit their fund. Moreover, lending interest rate could also be considered in order to attract deposits from the customers by granting reasonable

deposit interest rate. Thus, interest rate spreads may have crucial impact on the commercial banks' deposit. Moreover, other factors like: investment, loan & advances, cash reserve requirements may have significant impact on commercial bank deposits.

In Nepal, interest rate fluctuates over time as the Nepal Rastra Bank was to regulate and supervise all interest rates. Ordinarily, high interest rate should spur the desire for bank customers to want to deposit their fund in bank vaults. Unlikely, low interest rate should naturally discourage depositors. The low deposit rates coupled with high bank charges are not conducive to attracting savings. On the other hand, the relatively high lending rates discourage borrowing by the productive sectors, thereby inhibiting the growth of the economy. The disparity between lending and deposit rates in Nepal is widening, dampening the already weak saving culture in the country. People with higher level of savings have excluded



themselves from the banking sector. However, both industry competition and regulatory pressure, banks in Nepal have recently started to take action including increasing deposit interest rates.

There have been negligible studies that attempted to explore the constraints faced by banks when trying to collect deposits in Nepal. Hence, this study seeks to examine how interest rate spread affects commercial bank deposits in Nepal. The research questions that shall guide this study are as stated thus; what effect does interest rate spread have on bank deposits in Nepal? Is there any significant relationship between interest rate spread and bank deposits in Nepal? This study on this area will be of great benefits to both that bank and the depositors alike. Furthermore, any study that would help to bring to the fore the impact of interest rate spread on bank deposits in Nepal should be considered as apt and very significant. Thus, this study sought to examine the casual relationship between interest rate spread and bank deposit in Nepal.

The rest of the study is organized as follows: Section 2 presents a review of related literature. Section 3 includes research methodology, while section 4 presents the results and discussions. Section 5 draws conclusion and makes recommendations.

II. Literature Review

This section summarizes the information and views from other authors who had carried out their research in the sphere of current study.

Thus, some of the relevant empirical studies have been reviewed as follows:

Katalai (2008) has examined the factors that influence Commercial banks deposit growth in Kenya. Time series data covering 1968 - 2006 were analyzed. Estimated model was a single regression equation with deposit as the dependent variable and explanatory variables as deposit rate, nominal exchange rate, investment income ratio, number of cheques cleared real GDP, ratio of monetary GDP to total GDP and Structural Adjustment Programmes. Estimation was done using Ordinary Least Squares technique. The results showed that lagged Commercial bank deposits and all the other variables including Structural Adjustment Programmes significantly affect Commercial banks deposit growth in Kenya.

Finger and Hesse (2009) have examined the demand for commercial bank deposits in Lebanon using annual data during 1997 to 2007 for 50 banks operating in Lebanon. Based on the results from panel regressions, at the macro level, the authors found that domestic factors such as: economic activity, prices, and the interest differential between the Lebanese pound and the U.S. dollar are significant in explaining deposit demand, as are external factors such as: advanced economic and financial conditions. At the micro level, they found that in addition, bank-specific variables, such as the perceived riskiness of individual banks, their liquidity buffers, loan exposure, and interest margins bear a significant influence on the demand for



deposits.

Khalayi, Ondiek and Musiega (2014) have investigated the effect that the interest rates have on deposits mobilization among Sacco members in Kakamega County. The study found that interest rates affect the growth of SACCOs deposit positively but negligibly. This result suggests that trying to influence the SACCOs deposits by manipulating interest rates is not likely to be a practical policy option in Kakamega County. However, the others asserted that the SACCOs should attempt to maintain competitive positive real interest rates relative to that of other financial institutions in order to increase the savings.

Mashamba, Magweva and Gumbo 2014) have examined the relationship between banks' deposit interest rates and deposit mobilization in Zimbabwe for the period 2000-2006. The authors developed an Ordinary Least Squares model to show the relationship between the response and explanatory variables. Pearson's correlation coefficient was employed to demonstrate the strength of the relationship. The study found a positive relationship between deposit rates and banks' deposits for the period under study and all the other explanatory variables were statistically significant. Also, the coefficient of determination was found to be significantly high showing that the explanatory variables were able to account for the total variation of the dependent variable - deposits.

Ojeaga and Odejimi (2014) have evaluated the effect of interest rates on customer savings

behavior in the Nigerian banking sector, after identifying a host of factors that are likely to influence customer confidence in commercial banks such as: average income, commercial lending, legal rights strength, central bank monetary policy and total annual commercial bank losses. Time series data were obtained from Central Bank of Nigeria data set and World Development Indicators of the World Bank data for the period of 1989 to 2012, a period of twenty three years. Quintile regression estimation method, a non-parametric estimation process, was used in analyzing the data. The author found that interest rates were probably increasing bank deposits while income was also found to affect bank deposits in general.

Adem (2015) has evaluated factors affecting bank deposit in general by taking Commercial Bank of Ethiopia as evidence. Both primary and secondary data were collected for the study. Regarding to the qualitative data; questionnaire is used to gather information from the employees of commercial bank of Ethiopia particularly for those employees who actively participated in deposit mobilization tasks in CBE city branches. Regarding to the secondary data; time series data covering 1998 - 2014 were collected and analyzed. The results from estimated Ordinary Least Squares model showed that all the explanatory variables were positively correlated with the explained variable. Among these variables, branch opening is an important strategy for deposit mobilization, it is highly significant



Using the Ordinary Least Square multiple regression techniques; the study revealed that there is a negative relationship between the interest rates and the commercial bank deposits suggesting that interest rates has not been responsible for customers deposits in commercial banks in Nigeria.

than others. Individual remittances from diasporas is also next to branch opening is significantly affects CBE's deposit. The others study variables affect positively and can increase CBE's deposit.

Boadi, Li and Larrey (2015) have examined the effect of interest rate liberalization on bank deposits in Ghana. A deposit function model was specified with long term deposit as the main dependent variable with real savings rate, real Treasury bill rate, exchange rate movement and gross domestic product as independent variables while controlling for inflation. Based on the results of Ordinary Least Squares estimation, the authors found that the interest rate liberalization and gross domestic product jointly accounted for about 78% of the variation in the level of bank savings deposits in Ghana. The results of the study has also shown that the liberalization of the interest rates has made it attractive for people with idle funds to save with financial institutions especially the banks.

Moreover, the results revealed a negative relationship between real savings rate and the real Treasury bill rate expected in a high inflationary environment.

Awole (2016) has investigated the determinants of commercial banks deposit growth in Ethiopia. The panel dataset of eight banks were gathered during the period of 2000 to 2014 from the National Bank of Ethiopia. The random effects technique has been applied to analyze the data. According to the final results achieved by applying panel data techniques, bank branches and per-capita-income growth influence is positively and statistically significant on bank deposit growth; whereas, lagged bank deposit and loan-to-deposit ratio influence is negatively and statistically significant on bank deposit growth. Money supply growth had insignificant negative influence on bank deposit growth; whereas deposit interest rate and inflation had insignificant positive influence on bank deposit



growth. The study implies that stimulation of economic growth; banks presence and financial intermediation are most important factors that affect bank deposit growth.

Makinde (2016) has examined how interest rates affect commercial bank deposits between 2000 and 2013 in Nigeria. This study made use of secondary data sourced from the Central Bank of Nigeria statistical bulletin and the National Bureau of Statistics between 2000 and 2013. The model for the study has as its dependent variable the Commercial Bank Deposits while its explanatory variables were the interest rates and the Gross Domestic Product. Using the Ordinary Least Square multiple regression techniques; the study revealed that there is a negative relationship between the interest rates and the commercial bank deposits suggesting that interest rates has not been responsible for customers deposits in commercial banks in Nigeria.

III. Research Methodology

Data and sample

The banks selected for the study were: Everest Bank Ltd., Nabil Bank Ltd., Nepal SBI Bank Ltd. and Himalayan Bank Ltd. Data from selected banks were collected during 8 years (2009 to 2016) period. This study has adopted convenience sampling method for choosing the banks as sample. The causal comparative research designs have been adopted for the study.

This study is limited to the data of four 'A class' commercial banks with four bank-

specific variables.

The model

In this study, bank deposits have been expressed as a function of interest rates spread, as well as other control variables like: investment, bank lending, and cash reserve requirements. The model to be estimated has been written below in equation form, where bank deposit has been considered as depend on interest rate spread and other covariates and the error term. Using pooled OLS model, the equation can be written as:

$$\text{LnDEP}_{it} = \beta_0 + \beta_1 \text{IRS}_{it} + \beta_2 \text{LnInv}_{it} + \beta_3 \text{LnLA}_{it} + \beta_4 \text{CRR}_{it} + e_{it}$$

Where:

LnDEP_{it} = Natural logarithm of deposits of i^{th} bank in t year.

IRS_{it} = Interest rate spread of i^{th} bank in t year.

LnInv_{it} = Natural logarithm of investment of i^{th} bank in t year.

LnLA_{it} = Natural logarithm of loan and advances of i^{th} bank in t year.

CRR_{it} = Cash reserve requirements of i^{th} bank in t year.

β_0 = The intercept of the regression line

$\beta_1, \beta_2, \beta_3, \beta_4$ = The slop which represents the degree with which deposit changes as the independent variable changes by one unit variable. The priori expectation is that the coefficients $\beta_1 < 0$ but β_2, β_3 and $\beta_4 > 0$.

e_{it} = error term



High interest rate spreads tend to discourage potential savers and thus, limiting the quantum of funds available to potentials investors. It is, therefore, expected that the variable interest rate spread is negatively correlated to the bank deposit

The estimation of the regression equation has been carried out using the SPSS-16 software.

Variables and hypotheses

Dependent variable: *Bank deposit*

In this study, bank deposit is represented by natural logarithm of deposits. The amount of deposits from savers is the chief source of funds for commercial banks to undertake lending operations. Thus, the amount of deposits is very important to commercial bank to survive in banking industry. However, what factors can affect the volume of deposits of commercial banks in Nepal is still unresolved issue and thus, this study is an attempt to uncover the facts in Nepalese reality. Based on the theoretical perspective and an overview of past empirical evidences, it hypothesized that commercial bank deposit is affected by interest rate spread and other covariates like: investment, bank lending, and cash reserve requirements.

Independent variable

Interest rate spread

The difference between the lending rates and the deposit rates is termed as bank interest rate spread. Bank interest rate spread is the interest rate charged by banks on loans to customers minus the interest rate paid by banks for demand, time or savings deposits. When borrowing rates are high, it encourages deposit and provides needed funds for the bank to lend out. However, for a given lending rate, an increase in borrowing rate will lead to a decline in the interest rate spread. Thus, an increase in total deposits is expected with a reduction in interest rate spread. Moreover, high interest rate spreads tend to discourage potential savers and thus, limiting the quantum of funds available to potentials investors. It is, therefore, expected that the variable interest rate spread is negatively correlated to the bank deposit ($\beta_1 < 0$).

H₁: Interest rate spread has a significant and negative effect on bank deposits.



Investment

In this study, investment refers to the purchasing of securities or other financial assets from the capital market and money market. Investment, in finance, is defined as the expenditure of bank on financial assets for generating return. Banks generally invest in stocks, bonds, and other types of security investments. The investment of bank involves the purchase of a financial product or other item of value with an expectation of favorable future returns. The potential desire for investment bank can induce bank deposits. With increase in investment, banks are forced to attract deposits from the savers. Investment results as a consequence of capital accumulation, which in turn motivates savings of people. A positive response to deposit is expected with the availability of investment opportunities. It is, therefore, expected that investment is positively associated with bank deposits ($\beta_2 > 0$).

H₂: Investment has a significant and positive effect on bank deposits.

Loan and advances

In this study, loan and advances is represented by natural logarithm of total lending by commercial bank. The quality of a bank's credit points to the soundness and stability of the bank and the risk borne by the depositors and creditors. Thus, the lending potential of a bank can affect the size of bank deposit. Specifically, the total volume of deposits collection by the banking sector may be determined, to a large extent, by the amount of possible lending. Moreover, the sound lending opportunities may motivate banks to accept more deposits. In this scenario, a positive relationship is expected between lending (loan and advances) and bank deposit ($\beta_3 > 0$).

H₃: Loan and advances has a significant and positive effect on bank deposits.

Cash reserve requirements

This is the prescribed percentage of Commercial banks' total deposits that must be kept with the monetary authority as a caution. Cash reserve ratio is a monetary policy instrument which is fixed by the central bank to affect the loanable reserves of commercial banks and eventually to their deposits. Higher cash reserve ratio tends to signal greater bank soundness, which could be a factor favoring deposit demand. Cash reserve ratio is the reflection of commercial bank's excess liquidity position. In this perspective, a positive relationship is expected between cash reserve ratio and bank deposit ($\beta_4 > 0$).

H₄: Cash reserve requirements has a significant and positive effect on bank deposits.



IV. Results and Discussions

Descriptive statistics

The descriptive statistics of the study variables have been presented in Table 1. The result shows that the minimum and maximum natural logarithms of deposits are: 24.054 and 25.426 respectively. The average natural logarithm of deposits is 24.71. The interest rate spreads ranged from 2.70% minimum to the maximum to 5.69% among sampled commercial banks.

Table-1
Descriptive statistics of variables (n=32)

Variable	Mean	Std. Deviation	Skewness	Kurtosis	Minimum	Maximum	Percentiles		
							25	50	75
LnDep	24.709	0.346	0.287	-0.479	24.054	25.426	24.436	24.697	24.898
IRS	4.275	0.823	-0.275	-0.433	2.700	5.690	3.768	4.360	4.863
LnInv	23.251	0.659	-1.755	5.892	20.726	24.310	22.890	23.350	23.655
LnLA	24.331	0.394	-0.181	-0.273	23.440	25.055	24.044	24.333	24.582
CRR	10.100	4.518	1.239	1.728	3.020	24.270	6.763	8.875	13.443

Source: Annual report of banks in sample and results are drawn SPSS-16

The average interest rate spread is 4.28% and the standard deviation of the same variable is 0.82% approximately. The low standard deviation implies that interest rate spread is found less volatile during sample period. Likely, natural logarithm of investment and natural logarithm of loan & advances are also found less volatile during sample period. However, cash reserve requirements is found more volatile during sample period. The average cash reserve requirements is 10.10%, which implies that Nepalese commercial banks have maintained sufficient cash reserve requirements as required by Nepal Rastra Bank directives.

Correlation analysis

The correlation coefficients among study variables are shown in Table 3. The results indicate that natural logarithms of deposits positively correlated with interest rate spread, natural logarithm of investment, natural logarithm of loan & advances and cash reserve requirements. However, the relationships of natural logarithms of deposits with natural logarithm of investment and natural logarithm of loan & advances are found significant, meaning that these two variables may significantly affect deposits of Nepalese commercial banks. Moreover, this implies that the deposits tends to move in the same direction with investment and loan & advances.

Table-2
Pearson correlations (n=32)

Variable	LnDep	IRS	LnInv	LnLA	CRR
LnDep	1				
IRS	.307	1			
LnInv	.504**	-.277	1		
LnLA	.914**	.546**	.278	1	
CRR	.286	.432*	-.127	.281	1

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).



Although, the deposits is positively correlated with interest rate spread and cash reserve requirements but coefficients are statistically insignificant. The results imply that the relationships are not strong. Moreover, the correlation matrix of the variables presented Table 2 reveals that all correlations coefficients among the independent variables are less than 0.55, implying the absence of multicollinearity. Thus, there is no evidence of presence of multicollinearity among the independent variables.

Regression results

The Table 3 presents the regression results of effect of interest rate spreads on commercial banks' deposits in Nepal. The value of R^2 and adjusted R^2 are 0.931 and 0.921 respectively. The overall explanatory power of the regression model looks good with R^2 of 0.931. The result implies that about 93.10% change in natural logarithm of deposits is explained by the variations in interest rate spreads and other explanatory variables, denoting that the regression has good fit and is reliable.

The p-value ($F_{Sig.}$) of F statistics in the model represent that the model is fairly fitted well statistically. Because, the F-statistic, a measure of the overall significance of the regression, shows that the explanatory variables employed are significant at the 1% level of significance. As a test of the presence of multicollinearity

among independent variables in the model, the tolerance value (TV) and variance inflation factor (VIF) have been calculated. The variance inflation factor (VIF) shows a value less than 2.20 for each variable. The larger the value of VIF, the more troublesome or collinear the variables and as a rule of thumb a VIF greater than 10 is unacceptable (Gujarati, 2004). The VIF less than 2.20 for each variable indicates the non-presence of multicollinearity. Thus, the independent variables chosen for the model are not suffered from multicollinearity problem. Moreover, Durbin-Watson statistics of 2.024 indicates the non-presence of autocorrelation in the regression model.

The empirical findings of the current study show that there is negative and statistically significant relationship between commercial bank deposits and interest rate spreads which is consistent to priory expectation.

Natural logarithm of investment is found significantly positively associated with commercial bank deposits, which is significant at 1% level of significance. The result indicates that commercial banks with huge investment opportunities do increase deposits in Nepalese context. This result is similar to priori expectation and the possible reason of such result could be justified on ground that Nepalese commercial banks with high investment opportunities can attract deposits.



Table-3
Regression coefficients

Variable	Coefficients	Std. Error	t	Sig.	Collinearity Statistics	
					Tolerance	VIF
Constant	2.584	1.238	2.087	.046		
IRS	-.085	.031	-2.709	.012	.465	2.150
LnInv	.110	.033	3.348	.002	.660	1.516
LnLA	.815	.063	12.956	.000	.500	2.000
CRR	.011	.004	2.465	.020	.809	1.237
R ² = .931, Adj. R ² = .921, F = 90.918, Fsig. = .000, Durbin-Watson = 2.024						

Source: Annual report of banks in sample and results are drawn SPSS-16

Natural logarithm of loan and advances is positively associated with commercial banks' deposits. The result is significant at 1% level of significance. The result indicates that commercial banks which have huge lending opportunities do increase deposits in Nepalese context.

The result of the current study also reveals that cash reserve requirements positively associated with commercial banks' deposits. The result is significant at 5% level of significance. It implies that an increase in cash reserve requirements by regularity authority induces to increase in deposits of Nepalese commercial banks.

V. Conclusion and Recommendations

This study has examined the effect of interest rates spreads on the deposits of A- class commercial banks in Nepal. The causal comparative research designs have been adopted for the study. The pooled data regression model has been used to examine the effect of interest rates spreads with other covariates on the deposits of commercial banks. The panel data of 4 commercial banks were collected during 8 years (2009 to 2016) period. The data were collected from the annual reports of the banks in the sample. The dependent variable used in the study is natural logarithm of deposit and independent variables employed are interest rates spreads, natural logarithm of investment, natural logarithm of loan and advances, cash reserve requirements.

The estimated regression model reveals that interest rate spreads has negative and statistically significant impact on commercial bank deposits. However, investment, loan and advances, and cash reserve requirements have significant positive impact on commercial bank deposits. Thus, this study concludes that increase in interest rate spreads reduces the commercial banks' deposits but increase in investment, lending and cash reserve requirements can enhance commercial banks deposits in Nepal.



As a policy recommendation, a reduction in the statutory reserve requirements to be prescribed by the Nepal Rastra bank would help to reduce the interest rate spread and eventually stimulates bank deposit. Further, the result of the study is based on pooled OLS model; thus, there is room for in-depth analysis using more sophisticated econometric methods with quarterly or monthly data. Moreover, the study is limited to four independent variables and thus, further study should be carried out on the topic including other bank specific, industry related, and macro level variables to derive more reliable results. Despite the fact, this study is hoped to be useful to academicians as a source of knowledge for further research and it may be of help for policy makers in banking sector for pooling deposits.

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Landing Pages Features to Attract Customers

Abstract

This article aims to present and analyze the key elements of a successful landing page and how its commercial purpose can transform a visitor into a lead or customer. Considering that most businesses are online, the landing page is a useful tool to influence consumer behavior and to make him/her act in a certain way as he/she reached a page.

We will try to discuss the psychological impact of tips and tricks when creating landing pages. There are two essential elements that can influence a visitor: the design and the copywriting of a landing page. With Internet growth, landing pages have become a good choice to create dedicated sales pages to send website visitors.

Key words: landing page, Internet, customer, online

1. Introduction

In the purest sense, a landing page is any web page that a visitor can arrive at or “land” on. However, when discussing landing pages within the realm of marketing and advertising, it’s more common to refer to a landing page as being a standalone web page distinct



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from main website that has been designed for a single focused objective.

In common sense a landing page is a web page where any visitor can land on. In terms of marketing and advertising, the landing page is a single web page different from the website which has been created for a specific objective to capture visitor information or for making purchasing decisions. Most often, landing pages are used as sales pages to order a product or service, but it has also the advantage to get into contact with potential clients.

2. Literature review

If the goal of a landing page is to collect information about the visitor, such as name, e-mail address or telephone, there are particular methods to persuade him to complete an inquiry form. The most popular ways for submitting

In the purest sense, a landing page is any web page that a visitor can arrive at or “land” on. However, when discussing landing pages within the realm of marketing and advertising, it’s more common to refer to a landing page as being a standalone web page distinct from main website that has been designed for a single focused objective.



It should not be forgotten that a potential client reaches a landing page by clicking on a link. It is very important the text in the link to be connected with the text of the headline because it may appear as an error when the message in the link is different from the headline.

personal data are related to get something free: subscribe to a newsletter, leave e-mail address to receive further information about products and services, download free content or trials, or just to give an opinion, feedback on a particular issue.

When the purpose is to persuade a person to complete a transaction, more specific to fulfill a shopping cart to order a product, then a landing page must draw customers' attention including specific tips: a good title, product benefits, short paragraphs and testimonials (Communication Briefings, 2015).

According to online marketing there are three important steps: acquisition, conversion and retention. The first activity is connected with how visitors arrive on a website or landing page. A conversion occurs when people are guided toward a specific action on a web page. Another aspect is the retention activity which explains how businesses add value to strengthen relationships with visitors (Ash, 2008).

According to specialists, a landing page design must follow the well-known formula AIDA (Attention-Interest-Desire-Action) (Lander, 2013).

Visitors arrive on a landing page when they click on an ad, a link or other online call

to action (Moran, 2008).

A promising trick is to include in a landing page social media sharing buttons, because people might share it with others (Backer and Nelson, 2011). Another tip is the split test. This experiment can be done between two landing pages or more to which one gets more traffic (Handley, 2011).

Once variants are created, the winning landing page will be the one with the highest conversion rate, although it can happen to have equal traffic as an A/B test result. There are hints presented below:

- to change the headline
- to change the place, color, shape or text of call-to-action button
- to add a video or a supporting image.

3. Landing page copywriting tips

The pitch to arouse the interest of a visitor on a landing page begins with the headline. It should not be forgotten that a potential client reaches a landing page by clicking on a link. It is very important the text in the link to be connected with the text of the headline because it may appear as an error when the message in the link is different from the headline. The headline confirms the visitor that he is in the right place and what he

is about to read in the LP is related with the link he clicked. Otherwise, s/he surely leaves the page. The role of headline is to make the most of the unique selling proposition and to answer the big question of consumer.

A headline is followed by a sub-headline that provides additional information and enforces the headline to make it look more exciting. Once a customer has read a headline that caught his attention, he immediately feels the need to know more about the subject. His/her first reaction will be to look down to the next line to discover the desired details. Now, s/he will be focused on the proper content of the landing page that concentrates on his needs. A good text responds him/her to little specific questions about quality, price, features, perks and assurance (Patel, 2014). The ideal text to capture audience's attention is to be read with interest and fascination, paragraph after paragraph.

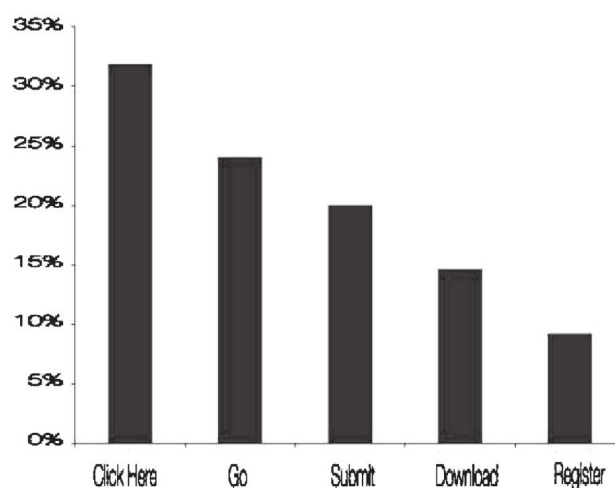
There are a few tips about how to write an enhancing landing page as presented in *Table 1*. First of all, the copywriter must understand himself/herself the subject he writes about and present it in a proper manner as a selling offer. The language is better to be clear and concise and have a single focused message. It is recommended to use trust indicators such as contact details, digital signatures, testimonials for authenticity, provide a guarantee to increase visitor confidence.

Besides headline, CTA buttons are surprising elements in a landing page that develop an online business. A smart CTA button has:

- a color that is different and stands out from the background of the landing page and grabs visitor attention
- a simple design and shape
- a fitting size to click on it, if it is looking unnatural and weird, people won't click on it
- action verbs that suggest to make a

decision now (*Figure 1*), obvious nouns that consumers like to hear, words enabling value like "free", timing adverbs like "now" or "today" (Patel, 2014).

Figure 1. Action verbs in CTA buttons



These psychological triggers highlight the power of emotion, because people are emotional creatures and their behavior changes according to affective stimulus. The knowledge of how consumers react when surfing the net is part of marketing tactics and their practical application increases conversion rates.

Table No. 1 Key elements of a landing page

Headline	A triggering message that captures audience attention
Sub-headline	An optional explanation to the headline that convinces a visitor to read further
Body copy	The description of what is being offered with all advantages and benefits
Trust indicators	Testimonials, security button, seller logos, supporting image or videos
Form/ Call-to-action button	Direct a visitor to register or to buy something, meaning to complete an action

Source: proper adaptation



Studies on the Internet reveal that consumer experiences depend on several psychological phenomena that drive and induce brain actions.

- ❖ The deictic gaze refers to the situation when people see another person looking at something and their impulse will be to look at the same thing. This is a technique used to drive visitor attention directly to CTA (call-to-action) on a landing page using a suggestive image with someone whose glance is focused on the CTA button.
- ❖ The primacy effect explains how people tend to remember first things they read on a webpage than what comes down. It is needed to have a promising headline, because they are more interested when they read the first lines. After a few seconds their brain will get bored to read unnecessary content.
- ❖ The Von Restorff Effect elucidates how consumer remembers elements that stand out and are different from the rest on a landing page (Fahad, 2015).
- ❖ The impact of social proof is connected to herd behavior, a psychological phenomenon when individuals gather to act collectively. This influence is created when landing page boosts credibility and trust. Positive reviews from customers will give the feeling of making the right choice. These quotes from happy clients are most commonly used in a landing page and enhance “me too” factor (Gardner, 2013). Social media buttons and embedded social media posts are also a great source to gain believability on landing pages. People tend to be hesitant when sharing personal information and it is recommended to design a landing page with a short paragraph regarding privacy policy and use trust seals as people feel secure seeing these elements.
- ❖ The writing style of a landing page directly affects the whole set of brain functions as human actions depend on subjective factors. If customers are scared of something bad that can happen or are afraid to lose something, they will do everything to prevent it, so the fear approach style or the story telling style induced in the copy body of a landing page will be evaluated as a valuable solution to their need.
- ❖ Maslow hierarchy of needs helps to create landing pages according to emotional needs of visitors. Basic needs are related to survival so prospects become motivated when reading about product features. As it was presented above, consumers need trust and it’s all around their safety needs. Except the traditional form of testimonials as social proof, a landing page can contain other trustworthy indicators: messages why is needed their e-mail address and that their personal data are not shared with other parties. When it comes to love and belonging needs, the design and text of a landing page should create the sense of community. Regarding esteem needs, it is important to focus on product benefits, not features and demonstrate prospects how products/services improve life quality to make them feel good about their purchasing decision. Self actualization is equal to conversion rate. Once a visitor felt he was treated with transparency and was given maximum attention, he is prepared to order (Wolf, 2015).

4. Colors psychology

The colors on landing pages shape users mind and give a clue to their needs and wants. The right selection of colors in marketing influence moods and feelings of consumers and drive them to adopt a certain attitude (*Table 2*). The psychological effect that these colors have on their visitors is a part of marketers’ strategy (Fahad, 2015).



Table No. 2. The effect of colors on landing pages

Color	Meaning
Yellow	It is a positive color that draws attention immediately, but it is considered to be fatiguing for the eyes. It is associated with creativity and brightness.
Blue	Blue gives the sense of dialogue and trust. It is the color of business people.
Black	This color is used to indicate luxury, exclusivity and sobriety.
Orange	Orange shows the passion for social interaction.
Pink	Pink suggests femininity and charm.
Green	Green is associated with nature and earth. It is the color of natural and organic products.
Red	This color symbolizes both the condition of winning and to pay attention at something. It is associated with thrill and is a good choice for CTA buttons.

Source: (Harwood and Harwood, 2009)

5. Conclusions

The core of creating and designing a landing page is to start with a deep knowledge about potential visitors, whether the objective is to collect data or to order goods and services. There are two perspectives to take into consideration about landing pages: one about techniques, tools and steps and the other about consumer psychology. As mentioned, landing pages focus on a single unique message. If consumer has multiple options, a choice to make becomes difficult, even impossible. The anatomy of a landing page includes a promising headline which responds to visitor big

question, targeted key words, visual elements, responses to little questions in copy that a visitor would ask in his mind and a powerful CTA button. These triggers customize pages where visitors “land on” online and influence human actions as our brain is not arbitrary in front of emotions and feelings.

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Mapping Readers' Feedbacks in a Nepali News Portal

1. Background and context

This article aims at mapping readers' feedbacks in a Nepali online news portal run by Nepalese in the home country. Certain feedbacks appeared on a given timeframe on *Onlinekhabar*, a Nepali news portal, were studied and analyzed to meet this purpose. *Onlinekhabar* delivers content mainly in Nepali language. It provides limited amount of contents in English too. However, English contents were not taken into account. The reason was that English contents drew very negligible number of comments during the study period (December 1 to 8, 2015). Altogether seven items viz. news, news analysis, interview, and opinion followed by feedbacks were taken into account from *Onlinekhabar* during the study period.

Originally, it was intended to visit and collect information regarding 'readers' feedbacks' from at least three news portals. Unfortunately, none of the Nepali news portals except '*Onlinekhabar*' had enough readers' feedback that could meet the purpose of the study. For this reason, the study is limited to the contents of only one news portal. This has made the study area a little narrower.

The study was carried out at the height of 'Madhesh Movement' followed by Indian blockage to Nepal. The 'Madhesh movement' was sparked by the promulgation of 'Nepal's Constitution' on September 20, 2015. Most of



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the contents, therefore, are in heart of Nepal's worsening internal politics as well as injured friendship between Nepal and India. Nepal's internal politics and troubled relationship of two close neighbors have become the axis of the whole issue. This is why the contents studied and analyzed here are of one of politically heated periods in Nepal's history.

A total of 71 feedbacks (figure 1) drawn by 7 items (contents) were taken into consideration, which were published on '*Onlinekhabar*' online news portal in the period of one week. These contents consist of 1 opinion article, 1 interview, one news analysis, and 4 news items. Different aspects of feedback have been studied to gauge the readers' feelings and viewpoints. The contents have been analyzed with the view of length of text, readers' viewpoints, identity, language, tone, and timeline (timeframe).

Key words and phrases: Online news portal, *Onlinekhabar*, mapping readers' feedback, readers' viewpoints, identity, web 2.0, etc.



S N	Title	Category	Date of posting	No. of feedbacks	Time frame		
					Posting (NST)*	Feedback tracking (NST) *	Time span
1	This is why it is impossible to merge Nepal in India	Article/ opinion	Dec. 1, 2015	3	3:34 PM	11: 24 AM (next day)	18:24 hours
2	Kingship comes back if Oli fails to address the problem in two weeks : RPP Nepal (An Interview with RPP leader Dilnath Giri)	Interview	Dec.3, 2015	25	11:53 AM	3:32 PM (same day)	3:39 hours
3	Former king Gyanendra's son-in-law to former prime minister Sher Bahadur's brother-in-law have been involved in transaction of gas and oil	News analysis	Dec.3, 2015	3	12:15 PM	3:29 PM (same day)	3:14 hours
4	Tri-lateral dialogue among government, Congress and Madhesi Front is to take place this evening	New	Dec.4, 2015	3	10:01 AM	2:55 PM same day)	4:14 hours
5	We had raised a snake beneath the staircases, and it was our in knowledge that it bites us one day: UML leader Rajendra Pandey	News	Dec 6, 2015	2	2:33 PM	4:47 PM same day)	2:14 hours
6	Nepal should be pressurized even if it draws criticisms: Former Indian Ambassador Mukherjee	News	Dec 7, 2015	30	7:00 PM	9: 23 AM (Next day)	12:23 hours
7	National Muslim Alliance Alienates itself from Madhesi Front	News	Dec 8, 2015	5	1:03 PM	2:19 PM	1:16 hours

(Figure 1)

* Nepal Standard Time



2. Dimensions of readers' feedback

Web 2.0 is one of the popular features of Internet, which has given immense opportunities for readers (visitors) to express their views freely in a smarter way. Online news portals have taken advantage of 'web 2.0' to attract the audiences giving a wonderful platform.

As 'WhatIs.com', an online IT encyclopedia, defines, 'Web 2.0 is the current state of online technology as it compares to the early days of the Web, characterized by greater user interactivity and collaboration, more pervasive network connectivity and enhanced communication channels.'

The Internet has brought revolutionary changes in communication. It provides an opportunity for individuals to easily become producers, mediators, commentators and distributors of any kind of messages and opinions without additional costs, given that the individual has the access to the Internet and is using a suitable device (Acharya, 2012:5).

Keeping this feature of online news portal in mind, this section examines different aspects and dimensions of selected readers' feedbacks appeared on *Onlinekhabar* during the study period (December 1 to 8, 2015).

2. 1. Length of text

Word counting of the feedbacks suggests a wide variation in their lengths. In Nepali (Devanagari), the longest and the shortest were of 257 words and 3 words respectively. In English, the longest and the shortest ones were of 94 words and 3 words respectively. In Roman, the longest and the shortest ones were of 97 words and 3 words respectively.

The longest feedback among Nepali ones comes from a reader identified himself or herself as *Shantidoot*. The reader with this impersonal

identity has written a letter as a feedback addressing former Indian Ambassador Shiv Shankar Mukherjee (b.1949). Mr. Mukherjee was Indian Ambassador to Nepal in 2004-2008. This letter is in response to the news entitled 'Nepal should be pressurized even if it draws criticisms: Former Indian Ambassador Mukherjee' (December 7, 2015). The crux of 257 words long letter is that India should not interfere Nepal's domestic affairs.

A reader identified himself as Tilak Shrestha has written the longest feedback among English ones. This is written in response to an interview with a *Rastriya Prajanta Party* (RPP Nepal) leader Dilnath Giri (December 3, 2015). The title of the interview is 'Kingship comes back if [Prime Minister KP] Oli fails to address the problem in two weeks'. Tilak Shrestha coincides his stance with a RPP Nepal leader. He says that Nepal should remain a Hindu State. He objects secularism saying, 'Dharma nirapexata [secularism] is imposed by Europeans to facilitate conversions. It is imposed on us using Maoists and other traitors. It must be rejected.'

The longest feedback among Roman (Hindi) ones is from Saaj Aale Magar. Magar's view is connected to the statement of former Indian Ambassador Mukherjee. Magar's version is that India has no ground to teach Nepal a lesson since there are rampant injustices against Muslims and Nepali speaking community in India.

The shortest feedbacks among Nepali, English and Roman ones were of 3, 4 and 3 words respectively. These words in Nepali, English and Roman are 'Jaya Swatantra Madhesh' (Let victory be of Madhesh), 'Good. I like it' and '*Ekdam sahi ho*' (It is extremely true).

A feedback worded '*Jaya Swatantra Madhesh*' comes from a reader identified himself/herself as *Madhesi Awaaj* (voice of Madhesh). The reader wants an independent Madhesh,



and gives a voice to 'Madhesh Movement' indirectly. This feedback is connected to the statement of former Indian Ambassador Shiv Shankar Mukharjee. He was quoted as saying that Nepal has not giving enough rights to Madheshi people.

'Good. I like it'. This is from Kashi Ram Khatri replying Rajan Ghimire 'Jigyasu's feedback on ideas expressed by RPP Nepal leader Dilnath Giri regarding possibilities of reemergence of kingship in Nepal. Rajan Ghimire 'Jigyasu' has made a remarks that three parties [Nepali Congress, United Marxist and Leninists (UML), and Maoists United] are betraying the nation. He has also given a sarcastic expression that the growing number of provinces will create a situation in which the number of leaders will surpass that of people.

'*Ekdam sahi ho*' (It is extremely true). This feedback comes from a person identified himself as Kabin. He writes this in response to a reader's view who identified himself or herself as *Shantidoot*. *Shantidoot's* view was against the statement of former Indian Ambassador Mukherjee. Shantidoot has given a counterview to Mukherjee's views with a simmering anger.

2.2 Readers' viewpoints

A wide array of readers' viewpoints can be seen in the feedbacks studied. This includes a sense of nationalism, anti-Indian feelings, and sense of hatred against political leaders, views and counter-views on secularism, conflicting viewpoints on Hindu state, views for and against republic and kingdom, opinion clashes on 'Madhesh Movement' and other issues.

One reader called Tilak Shrestha refutes Shiv Shankar Mukherjee's point of view on Nepal. Mr. Mukherjee was quoted as saying, 'Nepal embraced democracy, but has not provided Madheshi people with fruits of democracy.' *Onlinekhabar*' had repackaged Mukherjee-

related news from an article published in an Indian newspaper.

Portraying Nepal as sovereign nation he says that Nepali people can make their constitution own our own. He opines that Indian doesn't have to worry about Nepal. One of the readers with an impersonal identity has also given a counter to Mukakerjee's viewpoint saying 'where is the severe discrimination in the current Nepalese constitution?' Mukherjee's statement has sparked a strong sense nationalism and anti-Indian feelings among Nepalese readers. Almost all readers have nurtured nationalism in their feedbacks expressing a strong discontentment to Indian stance on 'Madhesh Movement', and India's blockade to Nepal.

The feedbacks appeared on the news portal suggest that political leaders are most disliked figures in Nepal. By the way, this not a new phenomenon in Nepal. Almost all readers do not seem to be in favor of the leaders. Some of them have criticized the leader taking their names as well. The crux of their resentment with the leaders is that the political leaders are behind the painful sufferings of people.

Opinions seem to be divided when it comes to the issue of secularism. Nepal is already a secular state. But, debate on secularism versus Hindu state still goes on. Some of the readers are in favor of secular state and some are against it. However, a good number of readers are in favor of Hindu state. Interestingly, one of the supporters of secular state rejects the idea of Hindu state, and gives a provocative expression, 'if Nepal becomes a Hindu state, Islamic State (IS) will attack Nepal.'

Even though Nepal is already a republic and moving ahead for a republic state-friendly structures, the debate on kingdom versus republic is gaining momentums. It seems that it will futile to talk about reemergence kingship in Nepal. Even so, people have been



debating on this issue. One of the supporters of kingship writes '*raja aa desh bachau*' (King come, save the nation). A supporter of kingship opines that king is a patron of the nations, and he can rescue Nepal and Nepali people from the painful present situation.

Anti-kingdom feelings are also in place. One of the supporters of the republic state says that kingdom cannot replace republic state at any cost. Another supporter of republic state says that if kingdom comes back the 'people's war' also comes back. Views and counterviews on kingdom are going on endlessly in the virtual world even if there is no use of talking on this issue.

'Madhesh Movement' is another important issue that have been immensely hitting headlines of online news portal followed by provocative reactions (feedbacks). Many readers feel that 'Madhesh Movement' is 'India-backed Movement'. Their reading is that India is backing 'Madheshi political leaders only to fulfill its own selfish motives. Maybe this is the reason why Mr. Shiv Shankar Mukherjee, former Indian ambassador to Nepal, was heavily criticized. *Madheshi Morcha* (Madheshi Front), the driver of 'Madhesh Movement', is also widely criticized in this regard. It is interesting that few feedbacks appeared in favor of 'Madhesh Movement'. One of the feedbacks was in favor of independent Madhesh (please refer to 'Length of text '2.1, 6th para).

2.3 Identity

The identity of the readers in terms of their names can be classified in categories: 1. Full name, 2. First name, and 3. Impersonal name. This paints a mosaic picture of identity. 27, 26 and 18 readers have identified themselves giving full name, only first name and impersonal identities respectively. Those who gave their impersonal identities intend to hide their real names. These impersonal identities

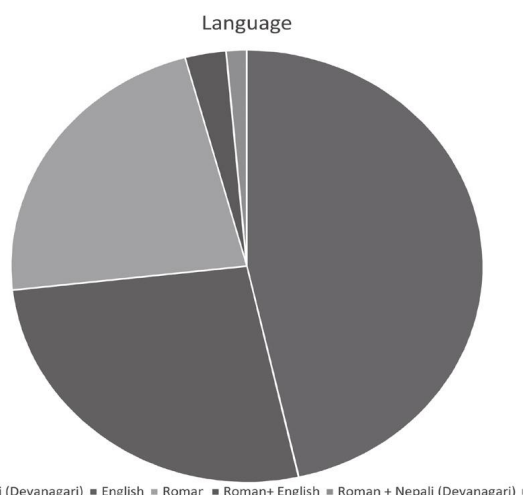
of the readers give some sense of preparedness and awareness about possible bad results for expressing opinions under the real name or identity.

Some examples of impersonal identities that readers used are *Nepali Sewak* (a server of Nepal), *Madhesi Awaaj* (voice of Madhesh), *Shaantidoot* (peace ambassador), *Prajatantrabadi ek Nepali* (a democrat Nepali), *Nepali*, and so on. These identities seem to be working as shield for themselves from any kind criticisms or harms.

No geographical locations of the readers appeared to be disclosed in their feedbacks.

2.4 Language

Of 71 feedbacks, 33 appeared in Nepali (Devanagari script). In the same way, 19 and 16 appeared in English and Roman respectively. 2, and 1 were found fusion of Roman + English, and Roman + Devanagari respectively. One feedback was found in Hindi written in Roman script.



(Figure: 2)

This kind of language diversity implicitly or explicitly suggests level of education, language competence and socio-cultural backgrounds of the readers.

Majority of the comments are below average in terms of grammar and syntax.

2.5 Tone

Majority of the feedbacks seem to be aggressive towards their targets. Some of the readers have made pejorative remarks. One commentator has termed the political leaders as 'dogs'. Some of the feedbacks are sober too. Some commentators have suggested the political leaders stay calm and cool. This refers to UML leader Rajendra Pandey too.

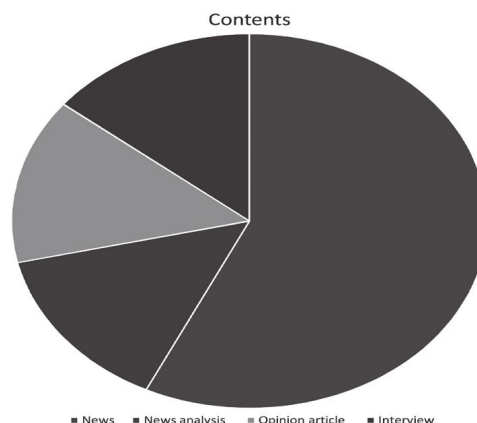
Mr. Pandey had made an aggressive remarks against Lok Maan Singh Karki, Chief Commissioner, of Commission for the Investigation of Abuse of Authority (CIAA) after the CIAA sent him a letter on corruption charges.

Commentators (readers) has suggested UML leader Pandey, 'Don't worry if you have not committed any misdeeds. The state has the rights to investigate on you. You are not above the law.' Mr. Pandey was reported as saying, 'We had raised a snake beneath the staircases, and it was in our knowledge that it bites us one day.'

Among all sorts of feedbacks one was sober and suggestive. This short feedback reads, 'Comments should be civilized and logical.'

2.6 Timeframe

In a period of 8 days (December 1 to 8, 2016) 7 items and their feedbacks were examined. Interestingly, on 5th of December no feedback appeared. Serial no 1, 2, 3 and 4 drew 3, 25, 3 and 3 feedbacks during the study period respectively (Figure 1). Their time span was 18:24 hours, 3:39 hours, 3.14 hours and 4.14 hours respectively (Figure 1). In a similar fashion, serial no. 5, 6 and 7 received 2, 30, and 5 feedbacks respectively. Their time span was 2.14 hours, 12.23 hours, and 1.6 hours respectively (Figure 1).



(Figure: 3)

One of the interesting scenarios is that one item (serial no. 2) received 25 feedbacks in a time span of just 3.39 hours, and the other item (serial no. 6) received only 30 feedbacks in a time span of 12.23 hours. These contrasting situations have given a clear message that the flow of readers' feedbacks is determined by the salability and seriousness of issues, not by the time span.

However, both of the issues were serious and burning in Nepali context, and they were taken seriously by the readers. Contents of serial no. 6 and 2 stood first and second respectively among the feedbacks studied and analyzed.

3. Conclusion

Online platforms have given audiences a great opportunity to get their voices heard worldwide, which was almost impossible in a print media. The online platforms have been promoting democracy and freedom of opinion and expression in an unprecedented way. It has promoted spirits of Universal Declaration of Human Rights, 1948' (article 19) and 'International Covenant on Civil and Political Rights, 1966' (article 19). This is a good step towards a equitable society.

With the advent of internet and its different applications like online news portal, Nepali audiences (readers) have also been taking advantage of new technology to get their voices heard. This mini study suggests Nepali audiences are expressing all kinds of their



feelings.

Like other contemporary societies, Nepal is going through a huge socio-political and cultural transitions, which have painted a different picture of Nepali society. They have accepted changes giving some space for socio-cultural legacies within themselves. They are educated and more conscious about their rights than previous generations. In one sense, they look more rights-centric. These kinds of changes and attitudes seem to be reflected in the feedbacks they have posted on the online platforms.

This world is full of thoughts and counter-thoughts, and thesis and anti-thesis. Nepali society cannot be exception of these things. The debate of 'perception versus reality' on different issues has also generated views and counter interviews among Nepali community on the virtual public sphere of online news portal. Almost all issues studied and analyzed here fall under the jurisdiction of aforesaid topics. For these reasons, controversies are always there. Even so, nothing can replace universally accepted democratic norms and values.

The virtual world of online news portal seems to be governed by these topics, which is quite natural. However, the tone of their feedbacks seem to be deviated towards negativity. This can hamper the spirit of our dream of developing an equitable and civilized society. We have yet to realize that there is a need of protecting virtual public space for good learnings and behaviors.

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Bad Chemicals in Laboratory

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Introduction:

There are many serious health hazards associated with chemicals in the chemistry lab. Chemistry laboratories are places where Researchers are surrounded by dangerous chemicals. With hazards all around, it is easy to forget how deadly even common laboratory chemicals. Most people automatically associate chemicals with chemicals in laboratories, but chemicals are also found in many of the products we use at work and at home. While they have a variety of beneficial uses, chemicals can also be extremely harmful if they are misused.

Almost all of the accidents and injuries have been prevented with simple safety measures, experts said. But many teachers are unaware of the dangers, and there is no formal system to share information on accidents, so teachers can learn from other's mistakes. The lack of training is alarming for one reason, experts said. Many teachers don't know how to safely store chemicals which can cause dangerous reactions if they accidentally mix. Some teachers store chemicals alphabetically instead of by chemical type or they keep them beyond their safe life span. Chemistry is all about reactivity. Safe chemistry is all about controlling reactivity safely.

There are a lot of hazards in a chemistry lab. We have got chemicals, breakables, and open flames. So, accidents are bound to happen however, an accident does not necessarily have to lead to an injury. Most common injuries can be prevented by minimizing accidents by being careful, wearing proper safety gear, and knowing what to do at the event of an emergency. Working in the lab can be a great way for students to gain in-depth knowledge of science topics and apply concepts while working cooperatively. Staying safe in the lab

means knowing what dangers your students may encounter, as well as how to avoid them.

Types of chemical hazards:

The chemical hazards are generally of four types:

- 1. Flammable chemical hazards:** Materials that will burn or ignite, causing fire or combustion come in this category. Some flammable chemicals are methanol, acetonitrile, spray adhesive etc. Some combustible chemicals are diesel fuel, mineral spirits.
- 2. Corrosive chemical hazards:** Chemicals that cause visible destruction of or irreversible alterations in, living tissues by chemical action at the site of contact come in this category. These have $\text{pH} < 2$ and $\text{pH} > 12.5$. Acetic acid, NaOH, photographic fixer are some examples.
- 3. Reactive chemical hazards:** Materials that react violently or explodes under either ambient conditions or when in contact with air, water or other chemicals. Some examples are oxidizers like HNO_3 , organic peroxide like benzoyl peroxide, methyl ethyl ketone etc. water reactive like NaOH, air reactive like silane, t-butyl lithium;
- 4. Toxic chemical hazards:** Materials that may cause harm to an individual if it enters the body. Some examples are carcinogens like benzene CCl_4 ; mutagens like bromine; poisons like sodium azide etc.; sensitizers like phenol, formaldehyde etc.; teratogen (an agent that causes malformation of an embryo or foetus) like PCBs, Hg.



Routes of entry:

The routes of entry describes the way in which a hazardous materials enter the body. In a laboratory, the primary route of entry is through inhalation and dermal contact. With proper ventilation such as a chemical fume hood and proper personal protective equipment, like nitrile gloves, we can reduce the risk of exposure to hazardous chemicals. Good hygiene habits, such as washing hands after using hazardous chemicals, and using mechanical means to pick up sharps will reduce our risk of exposure through ingestion and injection.

No two people are alike. Therefore, each person's body will react differently upon exposure to a chemical hazardous to us. Exposure to a hazardous materials may affect one person more than others. The toxic effects of hazardous materials may be local or systemic. Local injuries involve the area of body in contact with the hazardous materials, and typically caused by reactive or corrosive chemicals such as strong acids, alkalis or oxidizing agents. Systemic injuries involve tissues or organs unrelated to or removed from the contact site when toxins have been transported through the bloodstream. Certain hazardous materials may affect a target organ.

But don't worry we have a list of common dangerous chemicals, general tips for chemical safety, and way of controlling chemical hazards in the workplace to help us out.

Some common dangerous chemicals:

Some common dangerous chemicals are listed below.

1. **Acetonitrile:** it is also called methyl cyanide having the formula CH_3CN , a colorless liquid, produced mainly as a byproduct of acrylonitrile ($\text{CH}_2=\text{CH}-\text{CN}$) manufacture (used as a monomer of useful plastic such as polyacrylonitrile).

With acetonitrile, be careful with this flammable irritant. Once this solvent is inhaled, ingested, or absorbed through the skin, it converts to cyanide.

2. **Chloroform:** This volatile solvent can irritate skin, eyes, and lungs. It also acts as an anesthetic that depresses the central nervous system. Once inside the body, it converts to highly toxic phosgene, a chemical weapon used during world war first.
3. **Dimethyl sulfoxide (DMSO):** The formula of this compound is $\text{CH}_3-\text{SO}-\text{CH}_3$. It is an organosulphur compound. This colourless liquid is an important polar organic solvent that dissolves both polar and nonpolar compounds and is miscible in wide range of organic solvents as well as water. It has a relatively high melting point. DMSO is such an excellent solvent that it crosses healthy, intact skin and takes whatever is dissolved along with it. Be sure to wear your butyl rubber gloves if you are dissolving large amounts of something toxic (such as the neurotoxic pesticides rotenone) in DMSO.
4. **Formaldehyde:** This common fixative is an suspected human carcinogen. Take advantage of the fume hood, because formaldehyde can cause dermatitis, sinusitis and asthma. And don't buffer formaldehyde with hydrochloric acid, because together they form potent carcinogen bis-chloromethyl ether.
5. **2-Mercaptoethanol:** It's formula is $\text{HS}-\text{CH}_2-\text{CH}_2-\text{OH}$. As if rotten-fish smell was not bad enough, 2-mercaptoethanol is a combustible corrosive. It can harm the skin and mucous membranes and cause larynx spasms, pneumonitis, and pulmonary edema when inhaled.
6. **Sodium Azide, NaN_3 :** This popular preservative is an extremely toxic



skin irritant that can cause headaches, dangerously low blood pressure, and even heart failure. Sadly, its toxicity and ready availability in labs have made it a method of suicide for researchers. Another word of caution: don't pour sodium azide down the sink where it can react with copper and lead pipes, forming highly explosive substances.

7. **Sodium hydroxide (NaOH):** Disturbingly, it's better to be splashed in the eye with concentrated acid than sodium hydroxide. Acids precipitate proteins, which form a protective "scab" over unharmed tissues, but strong bases like NaOH saponify fatty acids and destroy cell membranes. The 'scab' never forms, so the base can keep burning its way through. Wear your goggles.
8. **Sodium hypochlorite (NaClO) :** In solution, this becomes bleach- an excellent anti-microbial because it is a strong and corrosive oxidant. While most researchers have gotten a burning whiff (and may be splash) of this irritant, they may not know that bleach can actively cause allergic contact dermatitis. Future exposure can then trigger skin reactions to even dilute bleach.
9. **Tetrahydrofuran (THF):** This is a flammable solvent. Over time, THF produces shock-sensitive, explosive peroxides if the THF evaporates off, the peroxide will concentrate in the remaining solution. Even slight bumping of a container containing concentrated peroxide can result in an explosion.
10. **Acetone:** Highly flammable liquid and vapour. Causes serious eye irritant. It

may cause drowsiness or dizziness.

General tips for the chemical safety:

1. Always read the label on the chemical bottle.
2. Always follow the directions and precautions listed in the label.
3. Never use a chemical if you are unsure what it is or how to protect yourself.
4. Always take the time to protect yourself and those working around you.
5. Always dispose of a chemical properly. Every municipality has a household hazardous drop-off location. For safe disposal of chemical products at work, contact your health and safety representative.

Controlling chemical hazards in the workplace:

1. Reduce or eliminate the use of hazardous chemicals whenever possible.
2. Maintain adequate ventilation systems to reduce concentrations of air-borne chemicals.
3. Practicing good personal hygiene (e.g. washing hands) and maintaining regular workplace cleaning routines can reduce the amount of chemicals that is absorbed by a worker's body

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Exploring the Third Space in Jhumpa Lahiri's Narratives

Abstract

Jhumpa Lahiri's fictions are analyzed by using Stuart concept of 'being' and 'becoming', and Homi K. Bhabha's concept of third space. The analysis is concerned with identity formation of diasporic characters. In fact transnational space of diaspora renders cultural ambivalence leading to question of identity. Such Characters of often vacillate between cultural of their origin and host land. The present article explores the reasons behind and consequences of such vacillation in formation of identity of them. The shared and common cultural past and present negotiation in diasporic space which form cultural identity lead them to oscillate between past and present. Such oscillation leads them to the third space rejecting notion of cultural identity as fixed and stable. Rather it is fluid, unstable and constantly negotiating.

Key Words: Being, Becoming, Diaspora, Identity, Third Space

Introduction

Diasporic literature deals with place and displacement, shifting of location and resulting in the "crisis of identity" (Ashcroft, *The Postcolonial* 47). Often the characters of



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such fictions find themselves in a struggle to establish an identity; feeling conflicted between two cultures; one their own native culture and the other an alien culture. Such writings try to explore the problems of transformation of the native into something other than themselves or at least one who is in a crisis regarding his/her own cultural identity. There is always a tension between desires to belong to the new society and an urge to retain the culture of the old one. The tension renders identity crisis.

Stuart Hall conceptualized cultural identity in "Cultural Identity and Diaspora". He explicates two conceptualizations of cultural identity. The first is essentialist identity. It defines cultural identity in term of one shared culture; a sort of collective one true self which people with shared history and ancestry hold in common. He explains:

The first position defines 'cultural identity' in



The connections between immigrants and their home countries, as well as the political status of both home and host countries, affect the ways in which they adjust to a new location. The interaction and engagement in transcultural conversation between the host or dominant cultural groups and immigrant groups slowly opens up the new site for transformation.

term of one, shared culture, a sort of collective 'one true self', hiding inside the many other more 'selves', which people with a shared history and ancestry holds in common. Within the term of this definition, our cultural identities reflect the common historical experiences and shared cultural codes which provide us 'one people' with stable unchanging and continuous frame of reference and meaning, beneath the sifting divisions and vicissitudes of our actual histories....Such a conception of cultural identity played a critical role in all the post-colonial struggles which have so profoundly reshaped our world. (223)

Such concept of identity claims that there is an authentic cultural identity, a true self, which people with shared history and ancestry hold in common. The "oneness" is understood as a stable, unchanging and continuous frame of reference and meaning that reflect the general shared cultural codes and common shared historical

experience of people. Along with the point of similarity, cultural identity also has the critical points of deep and significant difference, which constitute what we really are or rather what we have become. This is second dimension of cultural identity. Hall claims such identity as ongoing process of becoming and as well as being. It belongs to the future as well as past. He further explicates:

It is not something which already exists, transcending place, time, history and culture. Cultural identities come from somewhere, have histories. But, like everything which is historical, they undergo constant transformation. Far from being eternally fixed on some essentialized past, they subject to the continuous 'play' of history, culture and power. (225)

Identities are not externally



fixed in some essentialized past. They are subject to the continuous play of history, culture and power. The power relation between and among cultures affect the way in which these identities are subject and positioned in the dominant regimes of representation.

By analyzing the formation of human identity in postcolonial context, Homi K Bhabha argues that culture does not exist in isolation. It interacts and negotiates with other culture. Such process renders cultural transformation. His concept of identity is related to the cultural transformation. Cultural transformation is a process specifically that takes place among immigrants. The connections between immigrants and their home countries, as well as the political status of both home and host countries, affect the ways in which they adjust to a new location. The interaction and engagement in transcultural conversation between the host or dominant cultural groups and immigrant groups slowly opens up the new site for transformation. As such, cultural transformation characterizes the in-between as a third element, an amalgam of two cultural entities that create a third identity after the original two have been altered. In this context, cultural transformation becomes related to Bhabha's notion of third space. To address the notion of identity, Bhabha claims that third space "is characterized by discursive conditions of enunciation that ensure that the meaning and symbols of culture have no primordial unity or fixity; that even the same signs can be appropriated, translated,

and rehistoricized a new" (2). That is, "Third Space" is a place where we negotiate between different identities. Negotiation becomes a process where people of different cultures accept and blend their cultures in society without one culture dominating the other. This co-existence of different cultures ultimately produces a hybrid culture which Bhabha posits as "the inter—the cutting edge of translation and negotiation, the in-between space—that carries the burden of the meaning of culture" [2]. For Bhabha "the importance of hybridity is not to be able to trace two original moments from which the third emerges, rather hybridity is the Third Space" (1), this enables other positions to emerge. Hybridity is a dual culture and also implies a syncretic view of the world in which the notion of fixity or essentiality of identity is continually contested. Hybridity is not just any given mixing of cultural materials, backgrounds or identities. It is the intercultural space of in-betweenness and liminality where identity is formed through the negotiation between different cultures.

Identity is one of the issues discussed and explored widely in Diaspora literature. It is often associated with the distinct geo-cultural space of immigrants. They are living culturally, emotionally and psychologically in two spaces i.e. their origin and their present. So "the theme of dislocation, displacement, divided identity, problems of history, confrontation with racism, the problematic in-betweenness and sometimes confronting hybridity abound in diasporic fiction" (Tripathy 74). Discussing



However, the use of 'beyond' indicates that their diasporic journey is not necessarily restricted to the physical place. Instead, it can be viewed as an immensely rich, universal experience that unites people across continents.

about scope and nature of diaspora writing Ebina Cordelia explains:

Normally, Diaspora fiction lingers over alienation, loneliness, homesickness, existential rootlessness, nostalgia, questioning, protest, and assertions and the quest for identity ; it also address issues related to amalgamation or disintegration of cultures, discriminating margins of two different social milieus; internalizing nostalgia and suffering a forced amnesia. We may call it a literary/cultural phenomenon with a distinct melting pot syndrome or that of a salad bowl where the identity of each ingredient is under question. (1)

Jhumpa lahiri is one of the famous writers in depicting the experience of people living in diaspora. She was born and raised in Rhode Island. She was a daughter of Bengali parents and was brought up in the west. She herself was influenced by both Indian and American culture and

heritage. This multi cultural experience plays vital role in many of her stories and novels which depict the alienation and loneliness of immigrants caught up between two drastically different worlds.

In 1999, Lahiri published her first short story collection *Interpreter of Maladies*. The nine stories of this collection share common themes such as the sense of loss, marital problems, and the importance of communication, all set against the backdrop of the migrant experience. The subtitle of the collection is "Stories of Bengal, Boston and Beyond", which points to the transnational trajectories of its characters, most of whom are Bengali, immigrate to the United States and settle in the Boston area. However, the use of 'beyond' indicates that their diasporic journey is not necessarily restricted to the physical place. Instead, it can be viewed as an immensely rich, universal experience that unites people across continents.

In 2003, Lahiri published



her first novel, *The Namesake*, originally a novella in *The New Yorker*. It is the story of the Ganguli family, comprised of parents who immigrated to the United States from Calcutta and of their children, Gogol and Sonia, raised in the USA. The story follows the family over the course of thirty years in Calcutta, Boston, and New York. She published another collection of short stories called *Unaccustomed Earth* in 2008. She continues to explore the theme of the cultural dissonances experienced by immigrants caught between the culture of their Indian birthplace and the unfamiliar ways of their adopted home. The focus is on lives of second-generation immigrants who must navigate both the traditional values of their immigrant parents and the mainstream American values of their peers. Her second novel *The Lowland* (2013) explores the parents child relationship and the quest of self definition in the context of Bengali immigrants to America. She also enlarges her investigation, encompassing the effects of the Naxalite movement on a society and especially on a family. It is set in the background of the origin and development of Naxalite movement, and further explores the feminist perspective of a woman who undergoes from different phases.

Critical Response

Critics vary in their responses to Lahiri's writings. Critic like Karunesh relates Lahiri's writings with her own experience of living in diaspora being the daughter of immigrant parents. He remarks that her writing has been shaped and influenced by her own experience

of living in America and England as a second generation immigrant and occasional visits to India with her parents. Critics like Jagadish Barta, Sugata Shamanta and Judith Caesar further extend their analysis relating to the experience of immigrants. Barta explores Lahiri's works relating with alienation, nostalgia and uprootedness of immigrant experience. However Shamanta and Caesar think the diasporic condition as an opportunity to expand personal experience and knowledge. Such condition also demands openness, flexibility and adoptability to cope up with new situation. Dynamic characters enjoy such situation whereas others suffer. Critics like Noelle Brada Williams, Michiko Kakutani, Lavina Dhingra and Floyd Cheung do not only relate Lahiri's writing to the experience of immigrants. They think that her writing deal with universal human experiences and the problems inherent in human relation such as parents and children, husband and wife. Unlike other critics Anjali Tripathy explores the changing notion of Indian masculinity in diasporic context in Lahiri's writings. She remarks that Indian males have become less authoritative and more tolerant and flexible undergoing through the interaction with American culture. Critic Bipasha Majumder analyzes Lahiri's writing's relation with ecological concern and thinks that she highlights the need of ecocentric attitude.

Being

Although the first generation immigrants of Lahiri's fictions are living in America, they try



to follow, practice and preserve the culture of their native land i.e. India. They are aware of, what Hall calls, their 'being.' They follow their shared cultural and historical practice and customs. They allow the host culture only partially to intrude at home. They maintain their ties with the Indian culture through the perpetuation of traditions and rituals alongside gatherings with their Bengali friends, typical traditional food, dress and occasional visits to India. Though they are geographically far away from India, India still remains a home for them. There are several instances in which characters show their fondness, infatuation and nostalgia for their native country in *Interpreter of Maladies*. Eliot, for instance, in the story "Mrs. Sen's" understands Mrs. Sen's fondness for her home; "When Mrs. Sen said home, she meant India, not the apartment where she sat chopping vegetables" (Lahiri, *Interpreter* 116). Mrs. Sen does not forget to mark her head with vermillion in spite of being in a foreign land. She sits on her floor everyday chopping vegetables in the same way she did in India, with the same knife she used there. She doesn't use a conventional western knife. Neither Mr. nor Mrs. Sen wear shoes inside (Indian habit), but their pairs are lined on the shelves of a small bookcase by the front door. A little puzzled in the beginning, Eliot soon learns to respect the rules of the house, so he also removes his shoes at the entrance and places them on the shelf. Mrs. Sen is obviously homesick, she longs for the animated community she had in India. She has

a hard time coping with the loneliness in the individualistic American society where Mr. Sen has brought her. Still, she keeps trying to socialize with Eliot's mother, and insists that she should eat before she leaves with Eliot. She treats the American woman as a guest, not as a person with whom she has a contractual relationship.

The immigrants experience a dire need to meet and talk to people from their own land. They do miss the love and affection of their own people. In "When Mr Pirzada Came To Dine" Lilia observes her parents closely ;"who used to trail their fingers at the start of each new semester, through the columns of the university directory, circling surnames familiar to their part of the world" (Lahiri, *Interpreter* 24).

Lahiri uses food items as manifestation of cultural bounding and disintegration. In "When Mr. Pirzada Came to Dine" food comes as a fistful soil from the motherland. Food is the factor that binds Mr. Pirzada with Lilia's family. Mr. Pirzada comes from Dacca whereas Lilia's parents are from India. But they relish the same food and this establishes affinity between them. They ate pickled mangoes with their meals, ate rice every night for supper with their hands. Lilia observes; "Like my parents, Mr. Pirzada took off his shoes before entering a room, chewed fennel seeds after meals as a digestive, drank no alcohol, for dessert dipped austere biscuits into successive cups of tea" (Lahiri, *Interpreter* 25). "The Third and



Final Continent" revolves around the life of a Bengali gentleman who pursues his studies in Britain and his job in America. In spite of their contact with three continents, he and his wife still maintain their cultural identity and food is one of the most important factors that help them in retaining their Indianness. Even in America the smell of steamed rice and a dish of chicken made with fresh garlic and ginger on the stove makes his apartment a home.

In "The Temporary Matters" Shoba remembered that whenever there was a power-cut in India, they would say something, invariable; it would be a story, a poem, a joke or anything. But Shukumar was not good at telling stories. She then suggested, "How about telling each other something we've never told before" (Lahiri, *Interpreter of Maladies* 13). There are several instances in which the characters prefer Indian way of lives in *Interpreter of Maladies*.

In the same way, in an attempt to get rid of the loneliness, at least temporarily, Ashima practices Indian cultural values at her new home in Boston in *The Namesake*. She preserves the Indian food recipes, the Indian dress, such as sari which is key example of the maintenance of cultural identity that Indians are so proud of. The bindi, that usually adorns the forehead of an Indian married woman, is another cultural possession that Ashima adheres to daily. She cooks Indian foods; "combining Rice Crispies and Planters peanuts and chopped red onion in a bowl; she adds salt, lemon juice, thin

slices of greenchili pepper, wishing there were mustard oil to pour into the mix" (Lahiri, *Namesake* 6). She prefers to read "a tattered copy of *Desh* magazine" printed in her mother tongue. She does not even say her husband's name, a practice in South Asia, particularly in Nepal and India. Usually husbands are called with the name of the first child plus "father"—for example, Gogol's father. Like Ashima, Moushumi's mother is also a typical example of an Indian wife. A traditional woman in India does not hold a job, but remains a homemaker. She is almost ignorant of the outer world. Moushumi's mother lived abroad for thirty-two years, in England and now in the United States, she:

does not know how to drive a car, does not have a job, and does not know the difference between a checking account and a savings account. And yet she is a perfectly intelligent woman, was an honors student in philology at Presidency College before she was married off at twenty-two. (Lahir, *Namesake* 6)

Similarly in *lowland* Subash tries to search India in Rhode Island. He manages to find some common points between the two places initially impossible to compare. Both Rhode Island and Calcutta have "mountains to the north, an ocean to the east, the majority of land to the south and west" (Lahiri, *Lowland* 34). Both places are close to sea level, with estuaries where fresh and salt water combine. Tollygunge had been flooded by the sea, and



all of Rhode Island had once been covered with sheets of ice. Subhash needs an imaginary geographical juxtaposition between homeland and adoptive land so that he can relate to the unfamiliar place. One evening, at his American girlfriend Holly's place, he glances at the calendar and notices that the following day is August 15, Indian Independence Day, a holiday in his home country, an ordinary day in the United States. He remembers that in August 1947, while India was celebrating, both Subhash (close to four) and Udayan (just two) had a fever and were taken to the doctor. This represents the earliest memory of his childhood, one that comes back to him. During the first months in the United States, Gauri, like a typical Indian woman, spends most of her time in her bedroom and seldom goes out of the house. She watches TV shows and news of America, as she is getting settled.

In the same way in the title story "Unaccustomed Earth" of the collection entitled *unaccustomed Earth* Ruma's father has his native culture engrained within the soul. He endeavors to teach his grandson Bengali words. In Bengali culture elderly parents aspire to the support of their children, physically or at least mentally. Another character in the story, Ruma's mother is presented off screen as she is already dead when the narration begins. Yet we feel her presence in every step in Ruma's life. She is very traditional with a deep respect for her own culture. To Ruma she serves as the role model and her death to Ruma signifies the loss of the bridge between two cultures. She

even censures Ruma for her marrying a white American boy, "You are ashamed of yourself, of being Indian that is the bottom line" (Lahiri, *UE*, 26). To her, marrying a white boy originates from a sense of disrespect for her own culture.

In "Hell and Heaven" although Pranab himself is a student in America, he considers Indian education system is better than American educational. "These Americans are learning equations I knew at Usha's age," he would complain. He was stunned that "my second-grade teacher didn't assign any homework and that at the age of seven I hadn't yet been taught square roots or the concept of pi" (Lahiri, *Unaccustomed*, 63). His appearances and behaviours seem to be of a typical person of Bengali origin. "He appeared without warning, never phoning beforehand but simply knocking on the door the way people did in Calcutta and calling out 'Boudi!'" (Lahiri, *Unaccustomed*, 63).

Becoming

Despite showing their preoccupation with their 'being', the first generation immigrants negotiate and transform in varying degree in their new cultural milieu of host country. Their 'being' undergoes the constant negotiation, reformation and transformation. Consequently they seem to adopt American values and customs. In "When Mr. Pirzada Came to Dine" the Indian mother learns the tradition of Halloween with her daughter and



then introduces it to Mr. Pirzada, assuring him that there is no danger in letting Lilia go outside at night, and that "all the children will be out"(Lahiri, *Interpreter* 38). In addition the mother helps Lilia to prepare her witch costume for Halloween. Unlike Indian mother, Mrs. Sen starts doing part time job of babysitting. She takes adventurous decision of driving her husband's car to buy fish though it ends with a minor accident.

Similarly in "Interpreter of Maladies", The Das family looks like Indian but dresses and behave as Americans do. Lahiri presents Mr. Das as a representative of the American life. A clean-shaved man, he looked exactly a magnified version of Ronny. He had a sapphire blue visor, and was dressed in shorts, sneakers, and a T-shirt. The camera slung around his neck, with an impressive telephoto lens and numerous buttons and markings. His wife, Mina Das represents the American woman who "wore a red-and-white- checkered skirt that stopped above her knees, slip-on shoes with a square wooden heel, and a close-fitting blouse styled like a man's undershirt. The blouse was decorated at chest-level with a calico applique in the shape of a strawberry" (Lahiri, *Interpreter* 46). Like the Americans, Mr. Das refers to his wife by her first name when speaking to the little girl. Mrs. Mina Das, like American women, quarreled with her husband for trivial things like who would take Tina, to the toilet. "AT TEA STALL Mr. and Mrs. Das bickered about who should take Tina to the toilet." (Lahiri, *Interpreter* 43)

In the same way in *Namesake*, despite her initial resistance, Ashima gradually adopts American values and system. She enters the U.S. culture of individualism by going out and buying her groceries and pushing a stroller like all American mothers. She begins to trust the American system and to feel "connected to Cambridge in a way she has not previously thought possible" (Lahiri, *Namesake* 6). She learns to do a lot of American things. She starts inviting non-Indian friends to her home, American women who also become her shopping companions. She also learns about other women living alone because they are divorced and about dating in middle age. She becomes more tolerant of her children's Americanization. Moushumi's parents accept an American guy named Graham as their son-in-law. When she brings him home in New Jersey, to her enormous surprise, her parents welcome him. Ashima starts celebrating Christmas. The Gangulis celebrate Thanksgiving as well, and they learn to roast turkeys but flavor it with Indian spices. Ashima makes her own Christmas cards, decorating them with elephants and other typical Indian drawings. The Christmas cards are probably written in Bengali to their Bengali friends who are abroad. It shows that although they accept the culture of the host land they also maintain their own Indian habits in an act of negotiation.

In *Lowland* Gauri's adoption of American culture is very drastic way. She changes her appearance in order to deny her Indian



ancestry. She destroys her saris and cuts her hair short. One day, arriving home from work, Subhash, her husband, finds that “all of her saris, and her petticoats and blouses, were lying in ribbons and scraps of various shapes and sizes, as if an animal had shredded the fabric with its teeth and claws” (Lahiri, *Lowland* 141). Subhash demands from Gauri a reason why she has done so and she just explains she was tired of the Indian clothes and her long hair. Gauri decides to blend in the American society, wearing jeans and western clothes. When Bela, Gauri’s daughter is born, Gauri does not teach her the Indian traditions of dress and hairstyles. Unlike Indian mother she devotes more time for her study instead of caring her baby daughter. Moreover she forsakes her daughter and husband for the sake of her career and individualism. These are the few instances of how the first generation immigrants oscillate between their 'being' and 'becoming'.

The children of first generation who hold citizenship and education of America are also living in the cultural disjunction and disassociation. They are brought up between two diametrically different cultures, similar to Bhabha’s in-between space. They are both Indian and American. They belong to Indian parents on a different geographical space than India and are acculturated as an Indian at home. But outside the home, they are American. They think of India as a foreign country far away from home. They struggle to reconcile their dual cultures.

In "When Mr Pirzada Came to Dine" Lilia is exposed to a very Indian way of life. At home her mother cooks Indian food, her parents speak Bengali; and they are forever concerned about India and what is happening there. She is between two worlds. Lilia's innocent mind cannot understand the issues like Partition, the Civil War in East Pakistan, the fleeing refugees and the frequent communal clashes. Rather she waits longingly for the candy Mr. Pirzada brings everyday for her. She could not understand how Mr. Pirzada could be different from her parents.

Similarly in "Blessed House" the newly married couple Sanjeev and Twinkle reacts differently when they find treasures of Christianity in their new house. Sanjeev, being hindu, seems to be resilient to keep those things in his house. On the other hand Twinkle seems to be open, flexible and experimental in keeping those things in her house. In fact she is a cosmopolitan and eclectic character. She prefers the American nickname to her Indian name; she has had several lovers, writes a dissertation on an Irish poet, listens to jazz, and does not like to cook Indian food. Although her links with her Indian heritage seem fragile, she agrees to marry a fellow Indian-American she barely knows in a traditional ceremony organized in their parents’ homeland. She is not a submissive wife but in the end she seems willing to compromise in order to make her marriage work. The way in which she integrates the Christian objects in their home points to her open-mindedness and acceptance



of cultural and religious diversity.

Though “in-betweenness” is somehow grimly portrayed in “A Temporary Matter,” Lahiri also exposes its positive outcomes in it. The traditional gender roles of husband and wife is reversed in the life of the couple portrayed in the story. Shoba and her husband Shukumar seem to be at ease with such a reversal: “The more Shoba stayed out, the more she began putting in extra hours at work and taking on additional projects, the more he wanted to stay in, not even leaving to get the mail, or to buy fruit or wine” (Lahiri, *Interpreter 2*). Shukumar has accepted cooking as his responsibility. He also does other house chores; “gathered onion skins in his hand and drop them in the garbage pail,” and “ran the water in the sink, soaking the knife” (Lahiri, *Interpreter 5*), while Shoba is indifferent toward the house and “treats [it] as if it is a hotel” (Lahiri, *Interpreter 6*).

Similarly in *Namesake* Gogol is an exemplary of ABCD (American Born Confused Deshi) who cannot answer the question, “where are you from?” (Lahiri, *Namesake 6*). For him the notion of home is very complicated. He is baffled to answer whether he is from India or the United States. However, Gogol does not think of India as his country or “desh;” he sees himself as purely American—unhyphenated Indian American. He struggles to reconcile his dual cultures. On the one hand, he is fascinated with the free and happy lifestyles of his American girlfriend, Maxine; on the other he feels a sense of obligation towards his parents.

Like that of every immigrant child, Gogol’s real challenge is to secure an identity in the midst of differences. In spite of his acceptance of American culture, the “othering” is evident. Towards the second-half of *The Namesake* Gogol celebrates his twenty seventh birthday at the Lake house of his girlfriend Maxine’s parents in New Hampshire without his parents. During the dinner they host to celebrate his birthday Gogol encounters Pamela, a middle aged white woman who insists on viewing him as Indian, though he declares that he is from Boston. She states that he must never get sick when he travels to India. Gogol denies it and replies that they get sick all the time. He tries to identify himself with America. Gogol’s identity formation, then, demands awareness and recognition of his ‘being.’ His experiences with the Ratliffs and his father’s sudden death, somehow widen his experience and awakens him to the other part of his identity, his Indian background. He could feel his parents’ guilt at being able to do nothing when their parents had died in India. For ten days following his father’s death, he, with his mother and Sonia, eats a mourner’s diet, forgoing meat and fish. The aversion to Bengali customs is replaced by a hearty acceptance and an acknowledgement of his Indian roots.

In “Unaccustomed Earth” Ruma’s personality has a double perspective. On the one hand she has married an American boy much to the discontent of her mother who “had done everything in her power to take Ruma out of marrying Adam, saying that he would



divorce her, that in the end he would want an American girl" (Lahiri, *Unaccustomed* 26). On the other, she has a deep sense of disrespect to the American way of parenting: "In spite of her efforts he (Akash) was turning into the sort of American child she was always careful not to be, the sort that horrified and intimidated her mother" (Lahiri, *Unaccustomed*, 23). Her discomfiture is evident to the sight of her father who appears to her resembling "an American in his old age. With his gray hair and fair skin he could have been practically from anywhere" (Lahiri, *Unaccustomed* 11). Ruma's perception that "it was her mother who would have stuck out in this wet Northern landscape, in her brightly colored saris, her dime-sized maroon bindi, her jewels" (Lahiri, *Unaccustomed* 11) is deeply engrained in her nostalgia for her ancestral culture.

In the same way in 'Hell and Heaven' as a second generation immigrants, Usha is also torn between two cultures- the Indian Bengali culture promoted by her family and the American culture of her outer circle of acquaintances. Ultimately, at the adolescence period, she gets habituated with counterbalancing both cultures and begins to internalise American values and ideology. She evades her mother and keeps other secrets from her: "I told her I was sleeping over at a friend's when really I went to parties, drinking beer and allowing boys to kiss me and fondle my breasts and press their erections against my hip as we lay groping on a sofa or the backseat of a car" (Lahiri, *Unaccustomed* 76).

Similarly In "Only Goodness" Sudha is more Americanised and logical in her viewpoints towards life without any special fascination for her ancestral homeland. Unlike her parents who "were prudish about alcohol to the point of seeming Puritanical, frowning upon the members of their Bengali circle-the men, that was to say-who liked to sip whiskey at gatherings" (Lahiri, *Unaccustomed* 129), on weekends, she learns "to let loose, going to parties and allowing boys into her bed. She began drinking, something her parents did not do" (Lahiri, *Unaccustomed* 129). Her younger brother Rahul leads a distressing life to live in-between two cultures. He is the product of hybrid culture having respect to none of the cultures. For years he has been constantly compared to other Bengali children. Indian life holds no charm to him and, unlike his sister, he has no romantic viewpoint towards immigration:

While Sudha regarded her parents' separation from India as an ailment that ebbed and flowed like a cancer, Rahul was impermeable to that aspect of their life as well. 'No one dragged them here,' he would say. 'Baba left India to get rich, and Ma married him because she had nothing else to do'. (Lahiri, *Unaccustomed* 138)

Rahul is crushed in between his own wish to live an American way of life and his parents' expectation of retaining his Indian cultural origin. He is unable to counterbalance the



pressure and takes recourse on alcohol.

In Part two of the collection, "Hema and Kaushik"(which is a collection of three interlinked stories) the leading characters Hema and Kaushik suffer from the trauma of being dislocated. Though Hema can have a negotiation with her past, Kaushik who is of melancholic disposition cannot escape from it. Hema suffers from her in-between stage, the aspiration to marry a white man and the final retreat to her Indian culture. Kaushik's sense of rootlessness comes from his father's remarriage and ultimately he fails to keep the balance and dies in a tsunami in Indonesia. The sense of alienation and displacement works within both of them in different degrees and in different ways.

Conclusion

In Lahiri novels and short stories there are two generations of Indian characters living in the American Diaspora. The first generation is mainly from Bengal of Indian and pursuing their career and higher education in America. Their native culture is deeply rooted in them and they try to preserve it in the foreign land in varying degree. They also try their children to follow the same to some extent. However they show different degree of flexibility and adoptability to the American culture. In the same way the second generation characters, the children of first generation immigrants, are also living in cultural hybrid space. In home they are exposed and encouraged with Indian culture. But they learn and live in

American culture outside of their home. Their aspiration of assimilating in main stream American culture is questioned due to their biological heritages. Thus characters of both generations oscillate between the Indian and American culture. They cannot totally forsake one culture and follow the other. They follow both the cultures at the same time.

The characters oscillate between two cultures because they are not totally free from their shared and common ancestry and history; which Hall calls 'being'. At the same time they are negotiating with their present and reforming themselves; which Hall calls 'becoming'. In fact the 'being' and 'becoming' both are part of personal identity. Moreover their cultural interaction result ambivalence in them. They get simultaneously attracted and distracted both to their present and past. Such interaction leads these characters in the third space. It is neither assimilation nor otherness. It is doubling and assembling space of being in at least two places at once. Their identities constantly negotiate and transform in such space. So their identities are not fixed and stable rather fluid and ever changing.

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Performativity of Death Rituals among Newari Jyapu Community

This paper seeks to study the performativity of death rituals among Newari Jyapu community, a middle class peasant caste living in Kirtipur. The ritualistic activities performed by the Jyapus during and after the funeral procession has social and cultural values. I would like to do research on death rituals to highlight how death as a life-in-crisis has performativeness and how the mourners including the other deceased family members performing ritualistic activities help in maintaining communal harmony among Jyapu community. To prove this I would like to apply the idea of Richard Schechner and Roy Rappaport

Among various caste groups existing in the Newari society, Jyapus regard themselves as the strongest and richest group in terms of culture and traditions. Jyapus are considered as the middle class peasants being agriculture as their prime traditional occupation. In Newari language, Jya means work and Pu means the comprehensiveness, which shows that Jyapu literally means the comprehensive workers and doesn't mean a person, rather an occupation. (Shrestha, 2001:5). In Jyapu caste, there are numerous sub-castes like Maharjan, Dangol, Singh, Koju, Saiju, Suwal, Kumal, Bataju, Makaju, Bhaila and Dhawaju. (Sharma 1976:30).

Jyapus perform different rituals in their life. Among them death ritual is one. When a Newar person dies, a series of rituals are followed and performed from the beginning of the announcement of death. As ritual is a convention, it is carried out in a very structured manner. At first, the dead body is shifted to the ground floor (Chheli) and kept there with head pointing towards north. Five



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lumps made of clay Diyos are placed around the body, one near to head, two on either sides of the body and two near to the knees. These lumps are filled with Ghee and burnt. These ritualistic activities are not created instantly but these are to be followed in that particular time in the particular place. As Roy Rappaport views: ("..... Ritual as a form or structure it possesses certain logical but its properties are not logical. In as much as performance is one of its general features, it possesses the properties of practice as well (3).

After performing these rituals, information about the death is conveyed to Pala of the deceased person's Guthi whose responsibility is to go to community and inform all the Guthiyars about the death. Ritual, here, as a social construct automatically gives power to Guthiyars whose role becomes very important on whose command there is necessary arrangements for cremation. As Catherine Bell views, "Ritualisation empowers people", Guthiyars suddenly become powerful as it is not the person who gives him role to perform ritual but the ritual empowers him. The deceased family members either they are poor or rich, or from higher class or lower class, don't have any choice except to do according



to the rituals what Guthiyars say.

As every ritual has convention, death ritual is followed in a conventional manner. They prepare bamboo bier in a rectangular shape with four handles at the corner which is known as Kota in which the dead body is kept to perform the ritual named Thalay Kulay. In this ritual, the cleaning of dead body with water, putting vermilion powder (Sinha) and tying horoscope (Jaatah) on the forehead, taking off the dead body and covering with a white piece of cloth have performativity as they are confirmed to convention. As Rappaport says, "Performances are not confined to ritual, there is a special relationship between ritual and performativeness" in death ritual also. If a person died is male, vermilion powder on the forehead of his wife is wiped out and the bangles worn by her are taken and placed on the dead body that has symbolic meaning in Hindu culture. It means from the day her husband is dead, she is not supposed to use those things. These symbols like the horoscope, the vermilion powder, bangles recall the more auspicious rituals of birth, initiation marriage, but only to highlight the reversal. For example, the horoscope which is cast at birth is burnt along with dead man and the cotton piece shawl placed on body ensures that the deceased will have a shawl or a quilt in the other world.

Death ritual has social and cultural values. Different people from different castes and classes take part and fulfill their responsibility as the receivers and senders of rituals. Musicians from Gathu (Mali) caste playing 'Kaan Baja', members of Guthiyars carrying different items, Khadgi caste people playing 'Nay Baja' and all of them walk on the queue during funeral procession present them as the receivers of this ritual. The women walking on bare foot, crying loudly and spreading the mixture of paddy grains and coins has symbolic meaning that is to clear the way not to be blocked by the evil spirits.

Only the daughters and sisters being allowed to perform this ritual which is called Po Hola Wanegu shows the gender hierarchisation here. On the other hand, crying loudly has performativeness as they do so in the belief that the deceased soul can hear condolence provided to him whereas males not supposing to do so shows the gender discrimination in this ritual. The corpse on Kota (Bamboo bier) being carried by sons or brothers-in-law of the dead person and followed by male members with the chief member at last, wrapping themselves with the white shawl to show the condolence to the deceased and they being followed by the people from the community belonging to different castes and class during the procession show the involvement of the strong community tie in Jyapu community. It shows that death is not only a private, domestic event, but also a public, cosmic event. Regarding this, Roy Rappaport says:

That humans, who have a range of codes and markers to choose from, employ precise, subtle, energetically and materially inexperienced speech for the transmission of some messages and comparatively crude, expensive and sometimes painful physical acts for the transmission of others".(112)

It shows that rituals are very meaningful. As Rappaport says, 'without performance, there is no ritual, no liturgical order' (118), while taking the corpse to the cremation site, an order is maintained that has performativeness. The people involving in this procession accepting order as the prescribed rituals by their ancestors is a surrender to the community that has guided them for ages. It shows they have strong respect and ties to their ancestors of their past.

In the cremation site (Depa), the ritual named 'La Twanegu' (Water giving) is followed in which the mourners drip water on the corpse revolving it three times from the youngest to the oldest. Finally, the chief mourner sets



fire on the corpse with torch (Mipula). With this the applicable of death pollution brings many changes in the daily life of mourners, other deceased family members and relatives (Fukee). As acceptance and confirmity are the main things of performativeness, Fukee members have the high sense of performativeness while practicing death ritual. Roy Rappaport says:

Acceptance, in contrast, is a private state, but a public act, visible both to witness and to performers themselves. People may accept because they believe, but acceptance not only is not itself belief; it doesn't even imply belief. Ritual performance often possesses perlocutionary force, and the private processes of individuals may often be persuaded by their ritual participation to come into conformity with their public acts but this is not always the case. Belief is a cogent reason, but far from the only reason, for acceptance (20).

The Fukee members are conscious not to violate the orders during and after the funeral procession. They are not allowed to cook and eat until the messenger from Guthi conveys the information of completion of funeral procession. For twelve days, they are not allowed to eat meat items.

Next day, a ritual named 'Bicha Phayegu' is performed in which all the male members, relatives, friends and Guthi members visit the family of deceased to offer condolences. As Richard Schechner says, 'Rituals emphasize efficacy: healing the sick (22), different further rituals are performed to lessen their pains and feelings of loss. According to him, 'Rituals are performed on schedule at specific locations, regardless of weather or attendance' (22). After the funeral procession, death rituals are performed on different days of the death. On the fourth day, Locha Vhwe is performed. While performing the seventh day ritual called 'Nhyanna', the eldest married daughter offers

food to a person from Kusle in the name of deceased. As Catherine Bell says :

Ritualisation involves the differentiation and privileging of particular activities. Theoretically these activities may differentiate themselves by a variety of features;.....For example, these activities may use a delineated and structured space to which access is restricted; a special periodicity for the accuracy and internal orchestration of the activities; restricted codes of communication to heighten the formality of movement and speech; distinct and specialized personnel; objects, texts and dress designated for use in these activities alone; verbal and gestural combinations that evoke or purport to be the ways things have always been done; preparations that demand particular physical or mental states; and the involvement of a particular constituency not necessarily assembled for any other activities.(204-205)

It is the privilege for the eldest daughter to get chance to perform the Seventh Day ritual

in the name of deceased member and with this she has to follow certain restricted codes in the later days to come. This particular moment gives her high status. Similarly after the tenth day ritual in which the chief mourner including other close relatives shave their heads, eye brows, moustache and beard as well and are bound to wear only white clothes for whole year, people deliberately stop eating meat. Differentiation comes out with their practicality in their life, not in pretention. If the deceased has a wife, she has to wear white clothes and is prohibited to use vermilion powder and any ornaments for the period of one year. But in case of wife's death,

husband is not prohibited to follow any such ritualistic activities. It is the discrimination at the level of this ritual which restricts the wife



from doing different activities whereas the husband is not.

The twelfth day ritual named 'Ghashu' is the symbol of completion of purification for the family in which various worshipping rituals are conducted by a priest and followed by ceremonial feast. Since the rituals empower people, priest certainly becomes powerful person and those relatives who have attended the funerals and the fourth day rituals are automatically welcomed to attend this feast without invitation. Next day onwards, feasting is performed in regular intervals of 45 days (latya), after six months (Khula), after one year (Dakila), after two years (Nirtithi) and after that, each year Shraddha is performed.

Death as ritual in Jyapu community has been practiced since the time immemorial to maintain order following its ritualistic norms and values. Though it is very difficult and suffocating to follow, people are morally intrinsic to it as the "establishment of convention and the establishment of its morality are inextricably performative (132). They are ought to practice it in daily life realizing its metaperformativeness. As Roy Rappaport says:

Morality is an inherent in the structure of liturgical performance prior to whatever its canons explicitly assert about morality in general or whatever in particular may be taken to be moral. Morality derives ultimately not from statements about what may be right and wrong but from what liturgy establishes as right or wrong. To put it a little differently, to establish a convention independent of usage is to establish an "ought" "against which the or if behavior may be judged (133).

They follow it taking certain things orderly like dress, venue and places etc. So practicing death as a ritual has a double consciousness on telling through the lane of rituals and

another through the thought and mind. Each practitioner has meta-performative consciousness. So death ritual as a basic social act has strong impact on the practitioners. Rappaport says "rituals do more than achieve conventional effects through conventional procedures" (126). Though they have different economic status, they share certain assumptions, order and role which they play them accordingly. Since obligation is entailed by acceptance and the breaking of obligation is immoral. The existence, acceptance and the breaking of obligations are joined together indissolubly in ritual, the same can't be said of principles, rules, procedures or understandings established by proclamation or legislation on the one hand or by daily practice on the other.

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Changing Trends in Nepal's Foreign Trade

Abstract

Nepal is a tiny economy between two huge and developed economies India and China. Trade is essential sector for economic development. Trade transaction of Nepal consist heavy weight to trade of India. The analysis of this study or Indo-Nepal trade relations shows the increasing figure of both import and export. This study reflects increasing trade share and trade volume of Nepal with India. The unfavorable matters are increasing trade deficit, decreasing trade percent of GDP. A step to the development on Nepal's trade was added by the formulation of Trade policy by Ministry of commerce and supplies on 2009. The main objective of the policy is to promote trade for enhanced contribution of trade sector to national income. The bilateral trade treaties signed two nations on different period guides the trade between Nepal and India. Such treaties were conducted on 1991, 1996 and 2009 for mutual benefits on trade between two parties. Trade share of Nepal with India was 82 percent at F/Y 1974/75. It declined up to 22 percent in 1989/90. The trade of Nepal with India started increasing from 27 percent to 64 percent up to F/Y 2007/08. This data clarifies that trade share with India after 90's have been improved. Export-Import ratio with India was 0.51 in 1974/75 which rose to 0.73 in next fiscal year. It declined to 0.58 and 0.32 in next two respective years. After the F/Y



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2004/05 the export-import ratio with India is declining continuously. The trade balance of Nepal with India as well as other countries is in deficit from the fiscal year 1974/75 to the present fiscal year. The trend of trade deficit with India is in increasing pattern. The ratio of deficit is more after liberalization. The percent of trade in GDP of Nepal is weak and is worsening. After liberalization manufacturing goods, machinery and transport equipment, fuels and lubricants, rude materials and drugs are top categories of Nepal imports from India. In F/Y 2007/08 import of fuel only was of 43 thousand million, while the total export to India was 38 thousand million. Main problems of Indo-Nepal trade can be studied categorizing them as geographical, political, bureaucratic and treaty problems. There is relation between trade of Nepal with its GDP.

Introduction

Trade was defined as the exchange of goods and services traditionally. In the modern age trade refers to international movements of



goods and services as per demand and supply. It is true that trade is beneficial for the economic empowerment and development indicator of a country. Trade has been considered as powerful engine of growth. Although one country may have a higher productivity in the production of all goods compared to another country, the relative productivities in producing different goods will differ. Trade is based on the relative comparative advantage and increases welfare of countries.

Trade relationship between Nepal and India is unique because there are geographical and cultural links between people of India and Nepal. Institutions relating to government and the economic activities are also more or less similar. Therefore, the trade and other related relationship between Nepal and India has its own significance. More than 60 percent share of the total trade of Nepal is with its nearest neighbor, India. There are various determinants behind this such as shortest distance, economic transportation, fixed exchange rates, socio-cultural inspirations and currency convertibility.

Since Trade is the Engine of growth and indicator of economic development no country including Nepal can remain far from the trade in the context of globalization, liberalization, privatization and economic integration. Therefore to get benefit out of trade with India the answers of the aforementioned questions must be compulsorily searched out. Without finding solution of these questions, Nepal

cannot improve its trade relations and trade balances with India.

Objectives of the Study

The general objective of the study is to review the trade direction and pattern to know the Nepalese trade position with respect to India and other countries & to analyze factors determining Nepal's trade with the rest of world. However the specific objectives are

- i. To explore the export trend of Nepal
- ii. To analyze the impact of export on GDP of Nepal with reference to India & other countries

Review of Literature

International Context

Bongalia & Fukasaku (2002) conducted a study on trading competitiveness of African countries. The main objective of the study was to find out how trade capacity could be raised on the nations whose dependency was in the primary commodity for export? The conclusion of the study was mismatch of government policy and export. Governance problem hinders the successful business plans. Participatory approach on policy design should be adopted and poor commodity dependent nations need to develop their own business plans. Cockburn, Decaluwe & Robichaud (2006) conducted a study on trade liberalization and poverty: lessons from Asia and Africa. The study was concentrated to seven Asian and African nations. The main



objective of the study was to find out the answer of the question that whether trade liberalization consist positive impact on income and welfare of the nations people or not. The conclusion of the study was trade liberalization has little but positive impact on welfare and poverty. Industrial sector benefit rather than agriculture sector so urban people benefit much than that of rural areas. Ferrarini (2010) conducted a study over 157 countries to assess the relationship between international trade, domestic market potential and income for the case of developing Asia compared to the world average. The finding of the study confirmed that the trade supports the increment of people's income. The study further concluded that the application of domestic as well as regional trade relations is certain additional engine of growth. Pravesch (2013) conducted a study about India and Nepal trade relation with objective of studying the impact of policies and treaties. The finding of the study was that polices & treaties have negative impact on the trade & Nepal is unable to get the relative benefit from it.

Kumar (2014) has studied about India's border management policies with objective of its impact on Nepal India trade. The finding of the study also shows its poor implication on Nepal India trade.

National Context

Dahal (1992) set objective to find the relationship foreign trade and gross domestic product. He concluded that there is continuous

deterioration in trade of Nepal. EDERI (1994) has presented an article on Trade Imbalance with India. The main objective of the study was to point out the problem of Nepal-India trade. Major finding of the research was: the main problem of Nepal-India trade is open border and smuggling has demoralizing impact on government and has extensive corruption with black marketing. Recommendations were made for promotion of manufactured goods, free trade, identification of item of trade and enforcement of law to liquidate smuggling. Shrestha (2000) has presented his views in his article on Transit Facilitation Efforts and Lapses in Nepal's foreign trade Development. The objective of the study was to clarify the existing transit facilities related treaties and find the problems related to them. Major findings of his study were: the government bureaucracy in the basic characteristics for delay in work in most of the LDC's in the customs office. The Railway wagons are not always easily available as such rent of the port become very high. Similarly remedial measure of the problem is the extension of broad gauge railway to any point of Nepal. The major policy recommendations were extension of railway at least to Birgunj of Nepal, transit route to Calcutta via Biratnagar and construction of dry ports.

Singh & Khanal (2001) carried out the research on pattern of Indo-Nepal trade after 1990. The main objective of the study was to analyze the impact of liberalization policies on Indo-Nepal trade. Major findings of the study: The



percent of import from India as total trade with India was found increasing pattern after 1990 though there has been slight decrease after 1996/97. Value of import has remained always higher than value of export after 1990. Low agriculture production, Nepal's failure to produce more exportable items based on its own natural resources, higher share of primary product in total export to India and the quantity restrictions imposed by India on certain goods of export have caused value of import from India remain higher than export to India. Percentage share of Trade deficit with India in Nepal's total foreign trade is increasing till 1995/96 then it is in decreasing trend till 1999/00 although the growth rate of trade deficit with India has been found increasing in all years after 1990 except in some years. Annual growth rate of export is higher than annual growth rate of import in almost all the years except in some years during 1990-2000. In the total export to India, the share of primary goods has decreased significantly and the share of manufactured goods has increased significantly during the study period though the pattern of percentage share of primary product and manufactured products has been found in similar trend with slight fluctuations after 1995/96. In total export from Nepal, the share of India has been found increasing since 1993/94 and in total import of Nepal, the share of India has been increasing during the whole period with some exceptional years after 1996/91. These increasing shares of India in total export and import of Nepal

indicate that the trade dependency of Nepal on India has increased in the first decade of new economic order (1990-2000). There have been some changes in the pattern of item of Nepalese export as per SSITC group during the study period. Share of food and live animals has found decreasing where as the share of animals and vegetable oils and fats, chemical and drugs and manufactured goods classified chiefly by materials have found in increasing pattern. There has been no change in the items of import from India though major group of import as per SITC have been found slightly fluctuating during the study period. Percentage share of food and livestock, beverages and tobacco, mineral and lubricant have decreased where as the percentage share of crude materials; chemical drugs, manufactured goods, machinery and transport equipment etc. have increased.

Shrestha (2003) carried out the research study on Nepal-India bilateral trade relations. The main objective of his research was to review trade relations and trade treaties between Nepal and India. He also analyzed the impact of Indo-Nepal treaty 1996. Major findings of his study were both countries are facing the same problem of imbalance trade and are in the position of unfavorable BOP. Pykural, Dahal & Adhikari (2005) summarize the historical relationship between Nepal & India, Indian aid policy to Nepal. The authors also analyze the major features of Nepal India trade treaties signed in 1950 to 2002 and their impact on Nepal India trade. The finding is that



rate of growth of Nepal's trade with India both in export & import is seen to be much higher than its total export and import. Sharma and Bhandari (2005) have said to shift the burden from high to low density sector, foreign trade plays the vital role. The same is expected in specialization in production, division of labor, and increase in the national income. Foreign trade also widens the market and increases the inducement to invest income and saving via more efficient resource allocation. The benefits from foreign trade in Nepal may be noted as following. Firstly, trade provides materials, means (capital goods, machinery and raw- and semi-finished materials) indispensable for economic development. Secondly, trade is the means and vehicle for the dissemination of technological knowledge, the transmission of ideas, for the importation of know-how, skill, managerial talents and entrepreneurship. Thirdly, trade is the vehicle for the international movement and capital especially from the developed to underdeveloped countries. Fourthly, free intervention trade is the best antimonopoly policy and best guarantee for the maintenance at a healthy degree of free competition. Bhattarai (2006) has presented his views through his article on foreign trade in Nepal. The objective of his study was to analyze the direction of foreign trade of Nepal and problems of trade to major trading partner India. He used the descriptive method of analysis. Major findings of his study were trade hindrances as well as lack of supporting attitudes of neighboring nations & Transit cost

of process of third country should reduce.

Kafle (2006) has summarized Nepal's international trade; trade policies adopted in different plans. Her objective of the study was to see the impact of foreign trade in economic development. The first five year plan (1956-1961) emphasized on the establishment of industries. The third plan (1965-1970) focused on export promotion. The sixth plan (1980-1985) adopted the strategies for export and import of goods & services. Export related objectives were to increase employment and income of the economy.

Her conclusion was that despite the implementation of number of policies & procedures to promote trade sectors; several problems are still in existence. She recommended that Nepal should be able to fully utilize the transit route via kakarvitta – fulbari – Banglaband to expand foreign trade. Pant and Pant (2009) had carried out a research article on Export diversification and competitiveness. They mainly examined the export trend and competitiveness and suggested measure of promoting export. They found that despite economic liberalization and growth of trade the competitiveness of Nepal's economy is rather low. There are three Factors responsible for low competitiveness; insufficient mechanisms and incentives for new technology, Poor infrastructure & unfriendly investment environment. Shakya (2009) has done study on Nepal's trade with India. The main objective of his article was to find the solution for enhancing Nepal's trade.



He drew conclusions that trade rules should be simplified with eliminated trade barriers and trade capacity should be improved. Sharma (2015), attempts to assess the current trends & major issues facing the Nepalese foreign trade sector. The discussion on trade policy reforms with reference to export and trade with South Asian Association for Regional Cooperation (SAARC) countries. The finding was that the trade deficit of Nepal is increasing over the period through export has also increased but less as compared to import. He recommends to change the trade policies relating to exports. Sharma & Bhandari (2010) has explained the role of foreign trade in development of Nepal and had made an attempt to deal with role of import and export along with other pertinent factors. The findings of the study were that the trade is determined by many factors. The major factors are capital stock, labor force, average propensity to save, relative price index, ratio of government expenditure to GDP. Acharya (2012) has pointed that after adopting liberal policy⁴ since mid-1980s, Nepal opened up border for external sector and moved forward from inward-looking strategy to outward-looking strategy. As a result of open economic policy, Nepal has entered into several bilateral, regional and multilateral trade agreements including SAFTA, BIMSTEC and the WTO. The process of opening the economy accelerated further after the restoration of democracy in 1990 by introducing new policies and amending existing policies in order to make them compatible with outward

oriented regime. Some of these policies include Industrial Policy 1992, Trade Policy 1992, and Privatization Policy 1994 (GON/MOF and ADB, 2010). The basic notion behind adapting open economic policy is to achieve economic development and growth by attracting domestic and foreign investment, generating employment opportunity and alleviating poverty. KC (2014) has conducted the study on Nepal India trade with the objective of knowing the impact of GDPs of Nepal and India to the export of Nepal to India. He found that there is positive relationship between variables he considered. He recommended increasing the export by changing policies related to Nepal India trade. From the above literatures we can now find the research Gap. In the taken literatures only the trends, directions and patterns of Indo-Nepal trade are described. Various problems and prospects related to trade between these nations are found but the impact of economic- liberalization on policy on Nepal-India trade and its implications is not analyzed. The impact of liberalization on income is shown positive to urban areas only. Liberalization should enhance the trade but trade of Nepal is shrinking which is not discussed yet. The problems of trade have been indicated as mismatch of policy and export, competitiveness and diversification. The concrete solutions of the problems of Nepalese trade are not mentioned. The trade treaties and the problems relating to them with combined analysis of data have not been made the matter of the study yet. So the study



justifies the present work.

The model

A regression between the export and GDP is calculated.

GDP of Nepal: Current GDP of Nepal is function of GDPlag and the export of Nepal

$$GDP_t = \alpha_0 + \alpha_1 GDP_{t-1} + \alpha_2 X_N + u$$

Where,

GDP_t = GDP of current year

GDP_{t-1} = one year lag of GDP

X_N = Export of Nepal

u = stochastic variable

α_0 , α_1 and α_2 coefficients to be determined &

Hypothesis; α_1 and α_2 have significant values

Analysis of trade pattern

This chapter is for the presentation of data of Nepal's trade especially with India. Tables with appropriate statistical tools like bar graph, trend line and so on will be placed on the specific place when felt necessary.

Direction of Nepal's foreign trade

Nations perform trade with different nations. Nepal mainly conducts trade with its major trading partners Indian and China. After liberalization and accession to WTO, Nepal had tried to diversify the trade. The figures of trade in the following table show the trade directions with India and rest of the world.

Trade Direction of Nepal

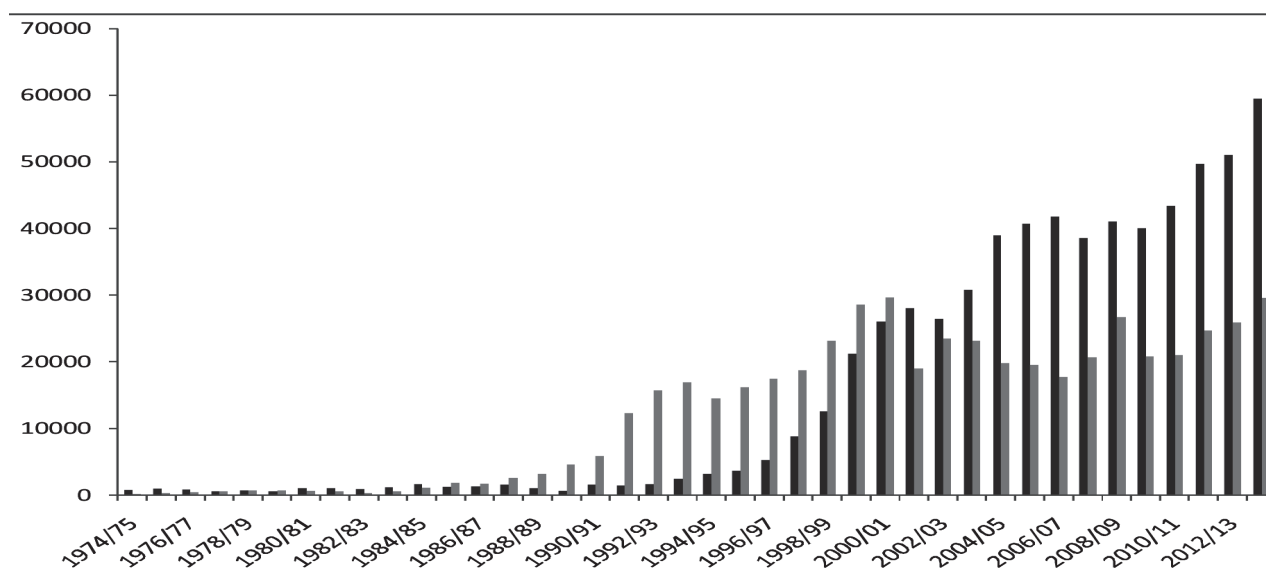
DATA TABLE

Fiscal Year	Exports, f.o.b			Imports, c.i.f		
	Total	India	Other Countries	Total	India	Other Countries
1974/75	889.6	746.7	142.9	1814.6	1475.7	338.9
1975/76	1185.8	893.7	292.1	1981.7	1227.1	754.6
1976/77	1164.7	779.6	385.1	2008.0	1343.5	664.5
1977/78	1046.2	498.1	548.1	2469.6	1534.1	935.5
1978/79	1296.8	650.1	646.7	2884.7	1581.7	1303.0
1979/80	1150.5	520.9	629.6	3480.1	1786.4	1693.7
1980/81	1608.7	992.4	616.3	4428.2	2179.0	2249.2
1981/82	1491.5	994.4	497.1	4930.3	2280.9	2649.4
1982/83	1132.0	843.3	288.7	6314.0	2499.6	3814.4
1983/84	1703.9	1160.7	543.2	6514.3	3058.0	3456.3
1984/85	2740.6	1601.7	1138.9	7742.1	3895.8	3846.3
1985/86	3078.0	1241.1	1836.9	9341.2	3970.9	5370.3
1986/87	2991.4	1302.6	1688.8	10905.2	4262.0	6643.2
1987/88	4114.5	1567.6	2546.9	13869.6	4595.7	9273.9
1988/89	4195.3	1034.9	3160.4	16263.7	4238.7	12025.0
1989/90	5156.2	602.5	4553.7	18324.9	4674.5	13650.4
1990/91	7387.5	1552.2	5835.3	23226.5	7323.1	15903.4
1991/92	13706.5	1450.0	12256.5	31940.0	11245.5	20694.5
1992/93	17266.5	1621.7	15644.8	39205.6	12542.1	26663.5
1993/94	19293.4	2408.9	16884.5	51570.8	17035.4	34535.4
1994/95	17639.2	3124.3	14514.9	63679.5	19615.9	44063.6
1995/96	19881.1	3682.6	16198.5	74454.5	24398.6	50055.9
1996/97	22636.5	5226.2	17410.3	93553.4	24853.3	68700.1
1997/98	27513.5	8794.4	18719.1	89002.0	27331.0	61671.0
1998/99	35676.3	12530.7	23145.6	87525.3	32119.7	55405.6
1999/00	49822.7	21220.7	28602	108504.9	39660.1	68844.8
2000/01	55654.1	26030.2	29623.9	115682.2	54700.9	60981.3
2001/02	46944.8	27956.2	18988.6	107389.0	56622.1	50766.9
2002/03	49930.6	26430.0	23500.6	124352.1	70924.2	53427.9
2003/04	53910.7	30777.1	23133.6	136277.1	78739.5	57537.6
2004/05	58705.7	38916.9	19788.8	149473.6	88675.5	60798.1
2005/06	60234.1	40714.7	19519.4	173780.3	107143.1	66637.2
2006/07	59383.1	41728.8	17654.3	194649.6	115827.3	78822.3
2007/08	59266.5	38555.7	20710.8	221937.7	142376.5	79561.2
2008/09	67697.5	41005.9	26691.6	284469.6	162437.6	122032.0
2009/10	60824.0	39993.7	20830.3	374335.2	217114.3	157220.9
2010/11	64338.5	43360.4	20978.1	396175.5	261925.2	134250.3
2011/12	74261.0	49616.3	24644.7	461667.7	299389.6	162278.1
2012/13	76917.1	50999.8	25917.3	556740.3	367031.3	189709.0
2013/14	90292.2	59417.3	29533.6	708761.7	472730.6	199862.7

Source: Quarterly Economic Bulletin, Nepal Rastra Bank July 2014

The direction of export in Nepal's trade with India and other countries is fluctuating. The above table explains that since 1974 export of Nepal with India was leading till 1984/85 than all other countries except fiscal year 1979/80. Export to India was declined at that time because of the visual effect of change in exchange rate of I.C. in 1985/86 when export earnings from India was 1,241 million, earning from other countries was 1,836 million. The export earnings from other countries leaded till 2000/01. Export to India was 26 thousand million. Export of Nepal decreased to 46 thousand million from 55 thousand million in total in 2001. After 2001 the export to India leaded all other countries till present days.

Direction of export



Source: data table

From the above chart of bar diagram, export structure can be analyzed into main three events. Before 1984 the export of Nepal was more with India than other countries. Export to other countries was high than that to India from F/Y 1985/86 to 2000/01. Since 2001 the export to India is leading till present days. This shows that export of Nepal to India was more initially. Export to India declined although total export of Nepal increased after liberalization. This shows somehow diversification of export of Nepal in the period. Again after 2001 the export of Nepal has been concentrated to India.

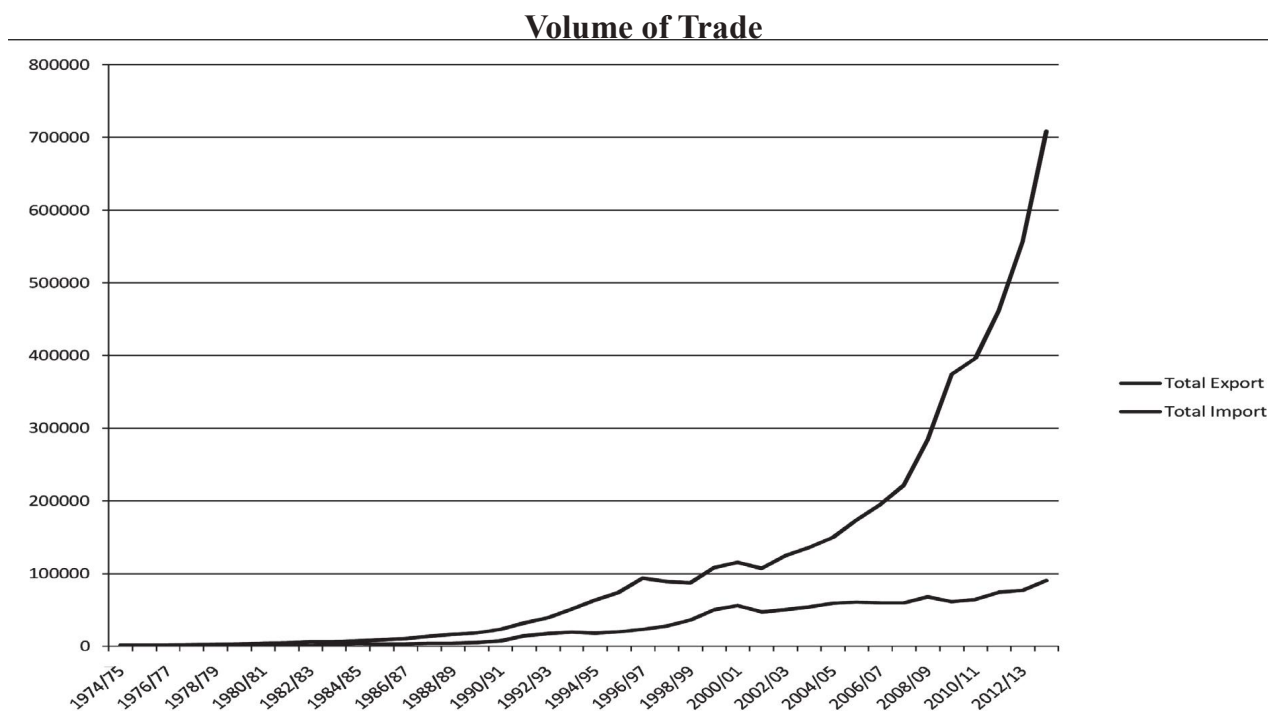
Pattern of Trade:

Trade is the symbol of the economic prosperity but trade includes both import as well as export. The volume of trade is indicated by the value of the product exported and imported. The table presented below is to analyze the trade pattern of Nepal and its segregation with India and other countries.



Exports and Imports

Trade is requirement of the economic prosperity but increment in trade volume only is not the indicator of economic development. For the expected development of the trade and economy, exports must be increased. Following table is for the analysis of exports and imports volume and export-import ratio of Nepal



Source: Based on data table

From the above chart we can see that up to F/Y 1986/87 import and export value do not significantly differ but after that fiscal year export-import gap has been enormously increased. After 90's the gap between export and import has been farther extended. The figure thus obtained is the cause of multiple effects. Nepal is unable to bring and create the export environment friendly in the country. This is also due to the Nepal entrance into the WTO.

Share of Nepal-India trade

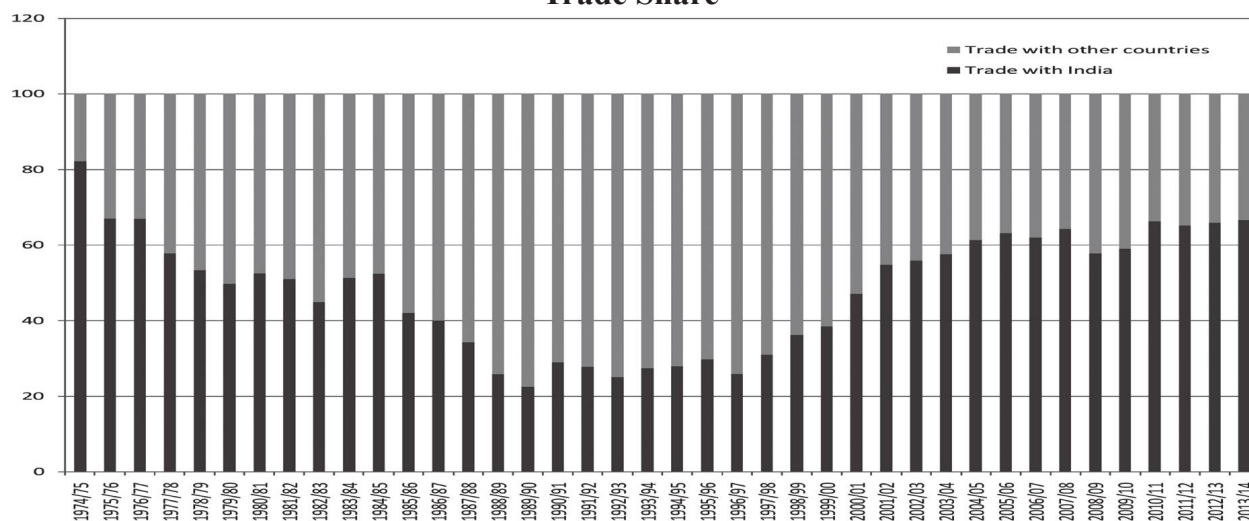
The share trade of Nepal represents the portion of trade with India and other countries. The share of Nepal's trade with India and other countries can be presented in the following table.



Trade share with India and other countries

Source: Based on table

Trade Share



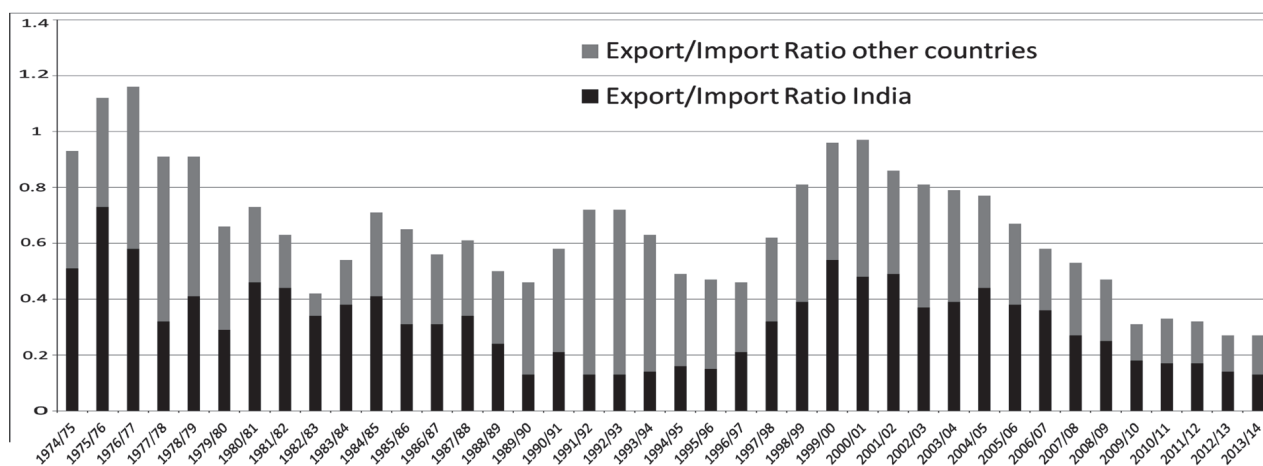
Source: Based on data table

From the above figure, trade share of Nepal with India seems fluctuating. It was 82 percent at F/Y 1974/75, which declined up to 22 percent in 1989/90. The trade of Nepal with India started increasing from 27 percent to 64 percent up to F/Y 2007/08. This chart clarifies that trade share with India after 90's have been improved. Trade transaction between Nepal and India seems enhancing after liberalization. Despite enhancement of trade it is the failure of Nepal's trade policy to diversify trade in terms of commodity and destination.

Export-Import ration with India and other countries

Source: Based on data table

Export-Import with India was 0.51 in 1974/75 which rose to 0.73 in next fiscal year. It declined to 0.58 and 0.32 in next two respective years. This ratio seems fluctuating up to 1999/00. In F/Y the export-import ration with India is declining continuously.



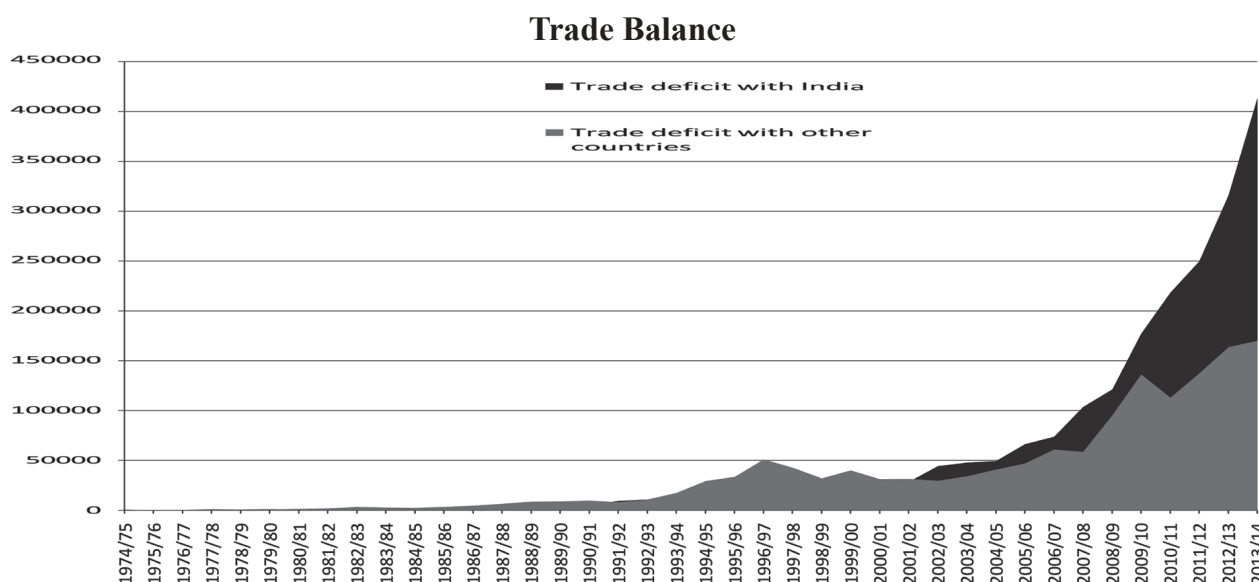
Source: Based on table



The above chart is presents to show the fluctuations of export-import with India and other countries. The Highest point of the ratio with India is 0.73 in F/Y 1975/76, which declined to the lowest point 0.54 in F/Y 1999/00. The ratio has been declining since 2000 to the latest period. On the other hand export-import ratio with other countries is also fluctuating. 4.2.5 Trade Balance. Trade balance is the figure in amount of monetary value calculated from subtracting imports from exports. For the strong trade position trade balance should be in surplus (positive) value. The following table is presented to analyze the trade balance of Nepal with India and other countries.

Trade balance with India and other countries

From the above table, the trade balance of Nepal with India as well as other countries is in deficit from the fiscal year 1974/75 to the present fiscal year. The trend of trade deficit with India is in increasing pattern. The ratio of deficit is more after liberalization.



Source: Based on data table

Above chart clarifies that Nepal's trade balance is always in deficit and increasing too. The portion of trade deficit with India as well as other countries deficit has been continuously rising also after liberalization. The increasing trend of the trade deficit of Nepal between two countries explicit that export of Nepal to India as well as other countries too is less than import from them.

Export to India and GDP

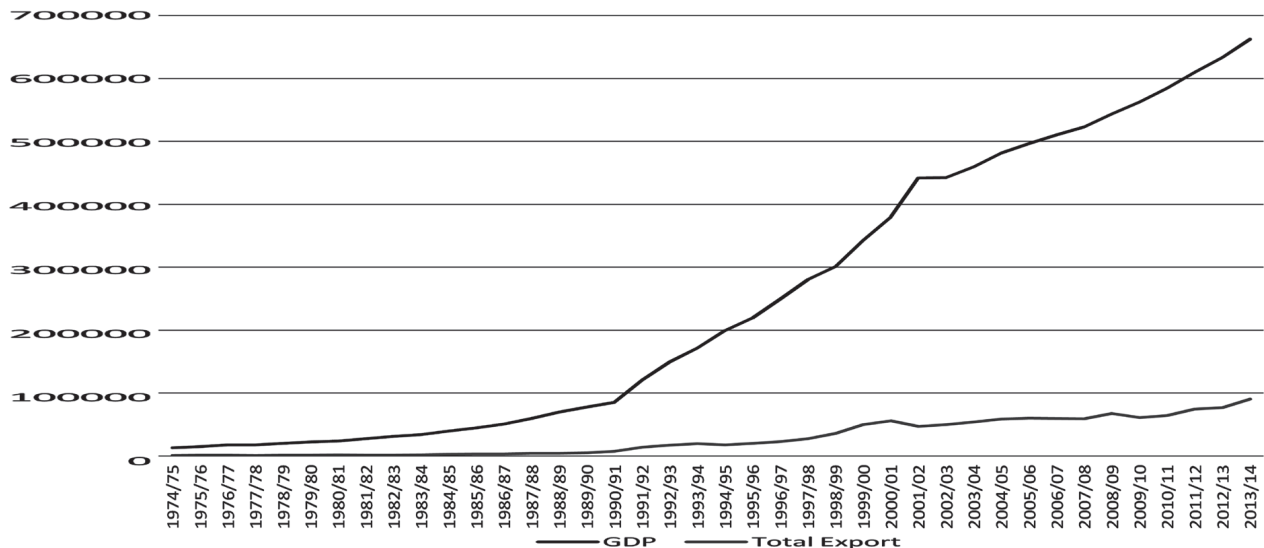
Trade plays an important role in the income and expenditure of the nation. The income of the nation includes earning from the trade and the expenditure includes expenditure for import trade. Following table is presented to analyze the relation of national income and percent of trade.

From the above table the trade percent of GDP seems fluctuating. The trade percent inclined from F/Y 1974/75 to F/Y 1996/91 up to 40 percent. It decline in two respective years and again



reached to the 420 percent. After 2000/01 the percent has been continuously declining. The series proves that percent of trade in GDP of Nepal is weak and is worsening.

Export & GDP



Source : Based on data table

The above chart measures the peak point of 40.74 percent of GDP as trade and this percent is continuously declining up to the present time from 2000/01. The percent of trade of GDP is continuously declining from that period.

Estimated Econometric Model

The econometric model is as follows between GDP as dependent and GDP_{t-1} and Export to India as independent variable.

$$GDP_t = 11011.97 + 1.155147 GDP_{t-1} + 0.882173 X_{n-1} \dots \dots \dots (ii)$$

$\alpha_0 = 11011.97$ means constant

$\alpha_1 = 1.155147$ means if GDP_{t-1} is 100 then it contributes 11.55 percent to current GDP

and $\alpha_2 = 0.88217$ means when export increases by 1 unit then current GDP increases by .88 unit on an average. The regression analysis is presented below. In the regression analysis the value of R^2 is 99.73 % means current GDP is well explained by GDP_{t-1} and export & similarly p value is also significant.



The regression result is given in the following table

<i>Regression Statistics</i>						
Multiple R	0.998764					
R Square	0.99753					
Adjusted R Square	0.997393					
Standard Error	11398.08					
Observations	39					
<i>Standard Error</i>	<i>t Stat</i>	<i>P-value</i>	<i>Lower 95%</i>	<i>Upper 95%</i>	<i>Lower 95.0%</i>	<i>Upper 95.0%</i>
2812.674	3.915124	0.000386	5307.6	16716.33	5307.6003	16716.33418
0.428372	2.696598	0.010587	0.286368	2.023926	0.28636845	2.023926118
0.0557	15.83793	8.4E-18	0.769208	0.995138	0.76920789	0.995137577

Conclusions and Recommendations

Conclusion

The conclusions of this study have been summarized in following points.

- Overall figure on export and import to and from India and other countries increased after liberalization. The figure of import is very high with respect to export. Trade deficit is widening even after liberalization, which has led down the foreign currency reserve of Nepal.
- The major exports of Nepal are primary agricultural raw products after liberalization. Major imports from India include final goods, which are very expensive in comparison to primary products.

Research gap: Trade relations with other trading partners of Nepal and possibilities may be made the matter of the study. The independent variables as exchange rates, inflation and income of the people can also be taken as influencing variables.

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Journalism in the Age of Social Media

DP Karki

MA JMC

Introduction:

Journalism is the production and distribution of reports on the interaction of events, facts, ideas, and people. Those are the "news of the day" that affect society to some degree. The term "journalism" applies to the occupational methods of gathering, organizing, and disseminating information in specific ways. Journalistic media include: print, television, radio, online, and, in the past, newsreels. It is a long-established profession prevalent in society in the vast majority of the world.

"Social media is a term used to describe the type of media that is based on conversation and interaction between people online. Social media are media designed to be disseminated through social interaction, using highly accessible and scalable publishing techniques" (Wikipedia). The great wave of web innovation since Google in 1998 has been in social media. Social media is about networking and communicating through text, video, blogs, pictures, status updates on sites such as Facebook, MySpace, LinkedIn or micro blogs such as Twitter.

Background:

The development of the gathering and transmitting of news spans with the growth of technology and trade, marked by the advent of specialized techniques for gathering and disseminating information on a regular basis.

Before the printing press was invented, word of mouth was the primary source of news. Returning merchants, sailors and travelers brought news back to the mainland, and this

was then picked up by pedlars and travelling players and spread from town to town. This transmission of news was highly unreliable, and died out with the invention of the printing press. Newspapers and to a lesser extent magazines) have always been the primary medium of journalism since the 18th century, radio and television in the 20th century, and the Internet in the 21st century.

The earliest forms of the Internet, such as CompuServe, were developed in the 1960s. Primitive forms of email were also developed during same time. By the 1970s, networking technology had improved, and 1979's UseNet allowed users to communicate through a virtual newsletter. By the 1980s, home computers were becoming more common and social media was becoming more sophisticated. Internet relay chats, were first used in 1988 and continued to be popular well into the 1990's.

The first recognizable social media site, Six Degrees, was created in 1997. It enabled users to upload a profile and make friends with other users. In 1999, the first blogging sites became popular, creating a social media sensation that's still popular today. After the invention of blogging, social media began to explode in popularity. Sites like MySpace and LinkedIn gained prominence in the early 2000's, and sites like Photo bucket and Flickr facilitated online photo sharing. YouTube came out in 2005, creating an entirely new way for people to communicate and share with each other across great distances.

By 2006, Facebook and Twitter both became available to users throughout the world. These



Journalists are forced to accelerate the traditional journalistic process because people now want real time information. People want the information as soon as the journalist or the media outlet receives it. So to sit on a story until it is complete is to risk being out-scooped by competitors or even worse to be dubbed slow by the public. It is now a necessity to give the audience bits of information at a time, as soon as the information is available.

sites remain some of the most popular social networks on the Internet. Other sites like Tumblr, Spotify, Foursquare and Pinterest began popping up to fill specific social networking niches.

Today, there is a tremendous variety of social networking sites, and many of them can be linked to allow cross-posting. This creates an environment where users can reach the maximum number of people without sacrificing the intimacy of person-to-person communication. We can only speculate about what the future of social networking may look in the next decade or even 100 years from now, but it seems clear that it will exist in some form for as long as humans are alive.

The Impact of Social Media on Journalism

What makes social media of particular interest to journalism is how it has become influential as a communication and news-breaking tool. In June 2009, the U.S. State Department asked Twitter to delay scheduled maintenance on the service because it was being used by protestors angered by the results of Iran's disputed presidential election. In July 2009, a Twitter user in Jakarta beat most major news companies by tweeting about the Bali bombings.

More recently, Google and Microsoft began integrating Twitter messages into their respective search engines, a new feature described as real-time search. The rise of social media over the last ten years has seen a significant influence on the way in which news is reported and digested by all parties within journalism, with traditional journalists taking on a developed role utilizing social media as both a way to deliver and to promote their work.

There is a ground shift happening in the media industry, not just in news, because of the widening reach of social media networks. Mass media is passé. Today, it is all about personal media. In the old days, a reporter was given a lead or went out to find a story. Today, many stories are received third hand (sometimes even fourth or fifth hand) through Facebook posts or Tweets or Digg so that by the time a story is assigned to the reporter, the story in some form or another is already out there in the social media universe. The reporter now has to take that into consideration and find some angle to the story that is not yet being talked about.

As to the notion of scoops and breaking news, a lot of tips or leads these days are from the web or what's "trending" in social networks like Twitter,



Social media networks such as Facebook and Twitter as well as web 2.0 applications like blogs and Google have changed the news industry and the journalism practice inside out. They present awesome possibilities and at the same time a high risk for errors.

Facebook or its popularity rating on Digg or based on search volume patterns in search engines like Google or Bing. This is radically changing the industry's concept of what a scoop or breaking news is.

Journalists are forced to accelerate the traditional journalistic process because people now want real time information. People want the information as soon as the journalist or the media outlet receives it. So to sit on a story until it is complete is to risk being out-scooped by competitors or even worse to be dubbed slow by the public. It is now a necessity to give the audience bits of information at a time, as soon as the information is available. No media outlet can afford to wait. Why? Traditionally, media outlets competed to out-scoop each other but today if they hold on to a story too long, they run the risk of being out-scooped by amateurs such as bloggers, citizen journalists and twitterers.

While the current technological landscape shows tremendous promise and present numerous opportunities for news and its practitioners, there are also potential pitfalls. While social media networks churn out viable leads, there are also a lot of hearsays going on and

even hoaxes. For instance, in April 2011, nine mainstream media of Nepal published the false news that someone called 'Anuja Baniya found 9.1 million dollar and a Diamond necklace on a public bus and returned them to the owner.' Kantipur was the first to publish the news; and later on, it apologized for the fake news.

Not only Nepalese media the international news media also does the same types of mistakes frequently. In October 2008 the citizen journalist, a CNN reported that Apple CEO Steve Jobs had been rushed to the hospital after a severe heart attack citing an anonymous source. The story turned out to be false. CNN removed the story from the site and referred to it as fraudulent. That false story impacted the financial markets.

In late April 2010, reports surfaced on the internet that pop star Lady Gaga amputated one of her legs just below the knee in the name of fashion. The story was rapidly tweeted and retweeted that eventually news media outlets took notice of the rumour. Upon verification from Lady Gaga's record label however that the story was untrue, the story was quickly discredited.

Social media networks such as Facebook and Twitter as well



as web 2.0 applications like blogs and Google have changed the news industry and the journalism practice inside out. They present awesome possibilities and at the same time a high risk for errors. The challenges social media have thrown to news managements and journalists have been like nothing seen before. Barriers to entry have been lowered since anyone with a PC, iPhone or Blackberry can be their own publisher. They can blog, tweet or facebook it- anytime, anywhere.

Changing Media Consumption

As already mentioned, the consumption of news today is not the same as it was during pre-satellite news. Those were the days when people waited for their morning papers or sat down at a designated place waiting for evening television or news on radio. Today readers, viewers and listeners are going online for their news.

Meanwhile during local level election, 2014 of our country the use of social media was apparently seen uprising. The Bibeksheel Party and the Sajha Party were found using the social media the most. According to Bibeksheel Party it invested around two lakhs rupees only for promoting their ideology and to appeal voters in Facebook. Similarly, most political leaders share their ideas, decision and their activities through social media. Twitter has become a popular platform globally. From there media also take the information and make the news for the public consumption.

Online journalism has both advantages and limitations. This is due to the many characteristics and issues specific to the medium.

One of the most significant advantages of online journalism is its immediacy. Prior to the development of online journalism radio

was the most immediate medium, with news bulletins every thirty minutes or every hour. However the online environment allows for much greater immediacy. Journalists in this medium have the unique ability to publish news events as they happen. They can then update the stories to include subsequent information easily and speedily at any time of the day or night. As soon as the information is uploaded to the web, it is available around the globe.

Online journalism relate to other medium-specific characteristics. The incorporation of multimedia elements makes news websites more informative and entertaining. Hyperlinks, blogs and discussion forums allow web-users a more hands on experience, allowing them to be participants in the news process (Millison, 2004). The archiving ability of news websites is also a great advantage as it provides an extensive research resource to the public. Online journalism is that the medium is reflecting changes in society as well as technology. About one hundred million people access the world wide web and the number is ever increasing (De Wolk, 2001: 175). As online information can be accessed at any time it is a convenient way for people to stay up-to-date on local, national and world news. Despite the numerous advantages of online journalism, there are also limitations.

The benefit of immediacy can give rise to some serious ethical issues. The desire to publish brand new information and the ease of which it can be altered may cause information to be made accessible before it is verified. This undermines the journalistic principle of accuracy and can lead to misinformation. Another potential problem is the dilemma of breaking a news story immediately on the internet and therefore alerting rival news outlets, or waiting to break the news in another medium and have an exclusive story (De Wolk, 2001).



Other limitations are more general. The immense size of cyberspace and the extent of information available may intimidate audiences and cause information overload (Hall, 2001). Furthermore, it may be difficult for audiences to distinguish between credible news websites and other non-official news websites. This can lead to confusion and misinformation. There are also limitations in online journalism regarding the issues of surveillance, censorship and privacy.

Conclusion:

We are in the middle of some kind of industrial revolution in the media. At the centre of this revolution is the rise of social media and the emerging Tablet PC explosion bringing with them new consumer demands and new ways of news gathering and news distribution. Naturally, newsrooms are metamorphosing and journalists are transitioning in response to the social, cultural and technological changes happening.

The journalist on the online journalism works on the pressures with the need of multi-skilling, ability to produce rapidly, having less capacity to reflect, having less time to write beautifully and possibly a shorter period to verify facts. Although, the information or news that are transmitted from online or the social media it must be transparent, accountable and broader range of voices.

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One Motivation Provides Multiple Opportunities

"When a man blames others for his failures, it's good idea to credit others with his successes"

-Howard Newton

Human beings, as we know are goal seeking beings, it seems that all the amazing achievements in the world came from highly motivated individuals. To motivate others is one of the most important of tasks. The management is an inner motivation that remarks, that persuades, and has been the power behind mankind's success and goal-achievements. In maintaining or building own motivation, we should search out those stories of success so that we can comprise the ability to communicate, set an example to challenges, encourage to obtain feedback, be involved to delegate, develop and train ourselves, and to provide a just rewards.

"If they gave rewards for finding faults, some people would get rich quickly." This quote reflects that the word 'motivation' seems to cause extra ordinary emotional reactions among so many people. That seems to profuse the response that everybody works to achieve something. But people are not quite sure that what motivation is and how people are influenced by other's doing. Everyone wants to be a celebrity in different sectors like politics, society, economics, media and movies at the national and international level. Some people feel that they can't achieve that success. In that regard, the strong and supportive inner motivation can transform their life.

How people are motivated by such stories or events which stand as milestones or get lasting impression on an individual's life. The events



Basanta Poudel

BA First Year

that are faced and struggled by an individual, according to the social circumstances and their trails are important elements which are the causes and sources of present motivation. That is why, whatever human beings are achieving at present, and they are the results of past actions and ongoing social circumstances. If you are motivated by someone or something, it becomes very crucial turning points in your life. The situation of world society is being rapidly changing, thereby increasing the demands and expectations of humanity at a high rate. To fulfill such demands and to minimize crisis of necessity, the great productivity is required, which is only possible through self-motivation. That means, the self-motivated person shows his keen interest towards new achievements and goals. But to be popular in the public, a self-motivated person should raise the questions strongly.

Besides this, people should accept that the real world's situation where we live and work. It increases curiosity to know about the people's world in reality. Then only people trust you as a self-motivated and unselfish person after you believe world's reality. According to Somerset Maugham, success spoils people by making them vain, egotistical and self-complacent



is erroneous. On the contrary, it makes then for the most part humble, tolerant and kind. Failure makes people cruel and bitter.

There are many ideas for motivating and impressing others. There may be people who are always unsuccessful in every walk of life. Some people are roaming here and there, being an aimless person. They want to come out from such difficulties. For such people, your small ideas may become great guidance. They may succeed through someone's views, knowledge, ideas or story of life experience. One who gives guidance and ideas in difficulties can inspire you to do something in a better way, with a strong willingness. It motivates you to be involved in good path or to establish any new business. After you cross the distances, you definitely meet with such a turning point

A life story and life experience of an individual can leave deep effect in others' lives. So, we always accept such an incentive person who never lets us to be failure and saves us from wrong doings. But, we never meet them all the time; we only meet them co-incidentally. There are many people who miss opportunities owing to the lack of maturity and misbehavior. Hence, we should not miss golden opportunities from our hands. "Once we miss the opportunity, it never comes back.

What to Say about Fashion



Sabina Khatri
Class XII, Management

What to say about fashion

This is loved by new generation

Which gives different sensation

Why does everybody like fashion

Boys and girls are running after fashion

It makes their parents feel irritation

They don't care about our tradition

Always break rules and regulations

Always spend money after fashion

Parents can't do any calculation

We have to find its solution

Otherwise it will create big question

We should think about our ambition

Not about the dirty fashion

Let us think about our nation

Then country will get transformation



Sense of Responsibility in College Life

Bijay Kuinkel "Shamvabi"

Former Student

The college schedule is much different from the traditional high school schedule. Typically, there is more flexibility with college classes. For example, at high school, you took lessons on Nepali history every day. At college, you may need to take a history class, on different days, at different times, and for different durations.

The other fact about the college schedule is that you usually have more opportunities to explore your interests. You will choose major subjects that will determine the types of skills you will specialize. The other things that lots of students hope to find are their goals and loved ones in college.

The adjustment from high school to college can be difficult for some people. But the teachers are available to help you understand this transition and assist in making the transformation easier. The contact between teachers and students is closer and more frequent. We are on your own requiring self-discipline, and time management. No one will follow up and check on you. Teachers provide incentives for achievement or participation. You have much more freedom with little control from outside and must accept responsibility for your own actions. Most decisions are made without much outside influence.

Thousand Miles to Go

Bishnu Maya Rokaya

Class XII, Management

"The journey of a thousand miles begins with a single step."

I compare my life with a flower: A flower first germinated; then blossomed differently in different stages. Once I was a seed that germinated in a group of flowers; pink, red, yellow which the gardener loved much--fighting, learning and laughing are worth tempting until now. My heart tumbles with joy thinking of bygone days. A happy childhood is one of the best gifts of my life. When I was a child, I learnt to enjoy the beauty around me and hear melodious music.

What lies behind us and what lies before us are far less interesting matters when compared to what lies within us. I grew up in a beautiful family environment: learning new ideas, way of living, respecting and being respected, creative ideas. The feeling of 'live and let live' was spirit of my family; such an environment made me to love personal freedom. I wish that may those days come back again.

In the second step of the journey of life, I learnt to worry about my future. I regret once more that present is going, past has gone and future is on the way like a river. Time waits none. I'm waiting alone with optimism for the better future. Life is a challenge; let's not fear tomorrow; let's live in the present.



Remember



Sisam Khadka
Class XII, Management

Bill Gates never did Laxmi Pooja,
But, he is the richest man.
Einstein never did Sarswati Pooja,
But he is the most intelligent man.
Believe in work not in luck.
Trust in god,
But don't be dependent on Him.
Alexander's last words:
Bury my body and keep my hands
outside,
So that the world should know:
"The man who won the world had
nothing in hands when he left."

My Dream



Asmita Bhandari
Class XI, Management

I can't love others
My heart and soul are only for you
I can't trust others
I trust only you
I love you so much
As time goes on.

Your happy smile, your loving face
No other boys have, I guess
So special smile, a special face
You are the whom I can't replace
I love you so much, I always will
You have filled the space, none can
fill
You are my love, you are my dream
To me you are everything
You are all my dreams
Until my life ends.



प्रेस स्वतन्त्रता र विश्वमा यसको अवस्था

धमराज लुईटेल

विभागीय प्रमुख,

पत्रकारिता तथा आमसञ्चार विभाग

“सबैभन्दा माथि मलाई स्वतन्त्रतापूर्वक मेरो चेतना अनुरूप जान्ने, बोल्ने र तर्क गर्ने स्वतन्त्रता देऊ (मिल्टन, एरियोपेजिटिका) ।” बेलायती दार्शनिक जोन मिल्टनले १७ औं शताब्दीको मध्यतिर व्यक्त गरेको यही उद्घोष नै आजको विचार तथा अभिव्यक्ति स्वतन्त्रताको आधार बन्न पुग्यो । यही दर्शन नै आज प्रेस स्वतन्त्रताको जग समेत बन्न पुग्यो ।

“प्रेस स्वतन्त्रता भनेको राज्य अथवा यसका निकायहरूको कुनै पनि प्रकारको हस्तक्षेपबिना छापन र प्रकाशन गर्न पाउनु भन्ने बुझिन्छ (बसु, पृ १०)

डिक्सनरीडटकमका अनुसार, प्रेस स्वतन्त्रता भनेको समाचारपत्र, म्यागेजिन तथा अन्य छापामा सामग्री बिना सरकारी हस्तक्षेप केवल गाली बेइज्जती, अश्लीलता तथा राज्यद्रोह जस्ता विषयवस्तु बाहिर रही छापन तथा प्रकाशन गर्न पाउने अधिकार हो ।

उल्लेखित परिभाषाहरूका आधारमा वर्तमान प्रविधि समेतको विकास र व्यापकतालाई ध्यानमा राख्दै प्रेस स्वतन्त्रताको परिभाषा यसरी गर्न सकिन्छ - प्रेस स्वतन्त्रता भन्नाले कुनै पनि नागरिकले आमसञ्चारका माध्यमबाट पत्रकारिताका विश्वव्यापी मूल्य, मान्यता, सिद्धान्त र आचारलाई अनुशरण गर्दै बिना सरकारी वा अन्य प्रकारका हस्तक्षेप समाचार तथा विचारको सङ्कलन, सम्पादन, विश्लेषण, टिप्पणी लगायतका सामग्री समेत संलग्न गरी छापन, प्रसारण एवं अनलाइन माध्यमबाट स्वतन्त्रतापूर्वक प्रकाशन, प्रसारण गर्न पाउनु प्रेस स्वतन्त्रता हो ।

विश्वमा पहिलोपल्ट प्रेस स्वतन्त्रताको अवधारणा स्विडेनको प्रेस स्वतन्त्रता ऐन १७६६ ले अवलम्बन गरेको थियो । संयुक्त राज्य अमेरिकाले आफ्नो संविधानको पहिलो संशोधनमा प्रेस स्वतन्त्रतालाई अनुशरण गरेको देखिन्छ । संविधानको पहिलो संशोधनले अमेरिकी कांग्रेसलाई प्रेस स्वतन्त्रता खुम्च्याउने गरी कुनै पनि कानून बनाउन बन्देज लगाएको छ ।

संयुक्त राष्ट्रसंघीय ‘विश्वव्यापी मानवअधिकार घोषणापत्र १९४८’ को धारा १९ का अनुसार, “प्रत्येक व्यक्तिलाई विचार र अभिव्यक्तिको स्वतन्त्रता रहन्छ, यो अधिकार अन्तर्गत व्यक्तिले बिना हस्तक्षेप सूचना खोज्न, प्राप्त गर्न तथा कुनै मिडियामार्फत् व्यक्त गर्न तथा कुनै पनि अन्तर्राष्ट्रिय सीमा वारपार सूचना र विचार आदानप्रदान गर्न पाउनेछ ।”

यही विश्वव्यापी घोषणापत्रको धारा १९ नै विचार तथा अभिव्यक्ति स्वतन्त्रता प्रत्याभूत गरिएको पहिलो अन्तर्राष्ट्रिय दस्तावेज हो । यही दस्तावेजलाई आधार मानी व्यक्तिको विचार तथा अभिव्यक्ति स्वतन्त्रता शून्यमा अभ्यास हुन नसक्ने भएकाले सार्वजनिक स्थानमा आमसभा गर्ने, आमसञ्चारका माध्यमबाट सूचना प्राप्त गर्ने, प्राप्त सूचनाका आधारमा विचार बनाउने र त्यही विचारका आधारमा फेरि सार्वजनिक रूपमा आफूलाई लागेको कुरा भन्न पाउनुपर्ने अवधारणा विकास हुन पुगेको पाइन्छ । त्यसैले विचार तथा अभिव्यक्ति व्यक्तिको अधिकार मात्रै नभई प्रेस स्वतन्त्रताको जग समेत हो । यही कारणले सन् १९४८ पछि संविधान जारी गरेका कतिपय प्रजातान्त्रिक राष्ट्रहरूले मानवअधिकारसम्बन्धी विश्वव्यापी घोषणापत्रको धारा १९ प्रति प्रतिबद्धता र सम्मान प्रकट गर्न आफ्नो देशका संविधान प्रेस स्वतन्त्रता सम्बन्धी प्रावधान धारा १९ मा राख्ने चलन छ । यी देशहरूमा भारत, पाकिस्तान, नेपाल लगायत पर्दछन् ।

भारतको संविधान १९५० मा प्रेस स्वतन्त्रता सम्बन्धी छुट्टै व्यवस्था छैन । तर त्यहाँ सर्वोच्च अदालतको फैसलाले विचार तथा अभिव्यक्तिको स्वतन्त्रताभित्रै प्रेस स्वतन्त्रता निहित रहेको भनी व्याख्या गरेको छ ।

नेपालको संवैधानिक इतिहासमा विचार र अभिव्यक्ति सम्बन्धी स्वतन्त्रता २००४ सालको वैधानिक कानूनदेखि नै भए पनि प्रेस स्वतन्त्रता सम्बन्धी व्यवस्था २०४७ सालको संविधानदेखि मात्रै छुट्टै रहँदै आएको हो । २०६३ को अन्तरिम संविधानमा विकसित प्रविधि र परिवर्तित परिस्थितिलाई समेट्दै बलियो प्रेस स्वतन्त्रता प्रत्याभूत गरिएको थियो । वर्तमान संविधानको धारा १७ (२) (क) मा विचार र अभिव्यक्ति स्वतन्त्रता सम्बन्धी प्रावधान छ भने धारा १९ मा सञ्चार सम्बन्धी हक भनी प्रेस स्वतन्त्रताको प्रत्याभूत गरिएको छ । हाम्रो यस संविधानको प्रस्तावनामा त पूर्ण प्रेस स्वतन्त्रता उल्लेख गरिएको छ ।

प्रेस स्वतन्त्रताका सीमाहरू

प्रेस स्वतन्त्रता असीमित हुन्न । यसका वैधानिक सीमाहरू हुन्छन् । जस्तै: व्यक्तिको गोपनीयता, प्रतिष्ठा-चरित्र, राष्ट्रको सार्वभौमिक अखण्डता, अदालतको अवहेलना,



सार्वजनिक शान्ति सुव्यवस्था, संसद्को विशेषाधिकार जस्ता विषयवस्तु प्रेस स्वतन्त्रताका सीमा हुन् । प्रेस स्वतन्त्रता जिम्मेवारीपूर्वक अभ्यास गरिनुपर्छ । त्यसैले संविधान र ऐनमा प्रेस स्वतन्त्रताका सीमा तोकिएका हुन्छन् । प्रेस स्वतन्त्रतालाई प्रतिलिपि अधिकार, जाजूसी, सार्वजनिक सुरक्षा, सामरिक सुरक्षा, सरकारी कागजातको गोपनीयता, फौजदारी, अश्लीलता, हुलाक आदि विषयसँग सम्बन्धित कानूनहरूले समेत सीमित बनाएका हुन्छन् । यसबाहेक राजनीतिक दल, धार्मिक-सांस्कृतिक संघसंस्था, पेशागत संगठन, भूमिगत र खुला रूपमा सक्रिय विद्रोही, आन्दोलनकारी, आपराधिक समूह, विज्ञापनदाता, प्रायोजक, सञ्चारगृह र स्वयं पत्रकारले समेत प्रेस स्वतन्त्रतालाई प्रभाव पार्ने र खुम्च्याउने गरिरहेका हुन्छन् । त्यसैले प्रेस स्वतन्त्रता असीमित भयो भने पनि मिडियाले अराजक रूप लिन सक्छ, खुम्च्याइयो भने पनि यसले स्वतन्त्रता र निर्भिकतापूर्वक लोकतान्त्रिक संस्कार एवं सुशासनलाई बढावा दिने, भ्रष्टाचार र अनियमितता विरुद्ध आवाज उठाउने तथा सामाजिक न्यायका पक्षमा लेख्ने, बोल्ने र देखाउने गर्न सक्दैनन् । त्यसैले लट्ठी घुमाउँदै हिड्ने स्वतन्त्रता हुनुपर्छ तर कसैको नाकमा त्यो घुमाइएको लट्ठी लाग्न भने पाउनुहुन्न भन्ने मान्यता नै प्रेस स्वतन्त्रता र यसको जिम्मेवारी हो भनेर सम्झनुपर्छ । कुन देश कति प्रजातान्त्रिक हो भनेर मापन गर्ने आधार पनि त्यो देशमा प्राप्त प्रेस स्वतन्त्रता नै हो ।

प्रेस स्वतन्त्रताको वर्तमान अवस्था

विचार र अभिव्यक्तिसम्बन्धी स्वतन्त्रता तथा प्रेस स्वतन्त्रता इतिहासमा आम जनताको अथक संघर्ष, बलिदान र राजनीतिक चिन्तक एवं दार्शनिकहरूका चिन्तन र दर्शनहरूको देन हो । लोककल्याणकारी राज्यको मान्यता अगाडि बढ्दै जाँदा उन्नाइसौं शताब्दिदेखि प्रेस स्वतन्त्रताले फुल्ने र फल्ने मौका पाएको हो । तर, उपनिवेश र साम्राज्यका चपेटामा परेका देशहरूमा भने दोस्रो विश्वयुद्धोत्तर कालमा स्वतन्त्रता प्राप्त गरेपछि मात्रै क्रमैसँग प्रेस स्वतन्त्रताको अभ्यास भएको पाइन्छ । कम्युनिष्ट शासन प्रणाली भएको कुनै समयको सोभियत संघ (जो विघटन भइसकेको छ) चीन, उत्तर कोरिया, क्युबा तथा खाडी क्षेत्रका मुस्लिम देशहरू, सार्क क्षेत्रकै पाकिस्तान, माल्दिभ्स, बांगलादेश आदिमा प्रेस स्वतन्त्रता कमजोर अवस्थामा रहेको छ ।

पत्रकारहरूको सुरक्षा र प्रेस स्वतन्त्रता सम्बन्धी अनुगमन गर्ने अन्तर्राष्ट्रिय संस्था रिपोर्टर्स विथआउट बोर्डर्सका अनुसार, द्वन्द्वग्रस्त देशहरू अफगानिस्तान, सिरिया, लेबनन, आदिमा पनि प्रेस स्वतन्त्रता चेपुवामा परेको

छ । यो संस्थाले सन् २०१६ मा १८० देशमा गरेको सर्वेक्षण अनुसार, सबैभन्दा राम्रो प्रेस स्वतन्त्रता भएको देशको रूपमा नर्वेले प्रथम स्थान हासिल गरेको छ । उत्तर कोरियाले १८० औं स्थानमा रहेर सबैभन्दा कमजोर प्रेस स्वतन्त्रता भएको देशको रूपमा कुख्याती कमाएको छ । यो प्रतिवेदनका अनुसार, ९४ औं स्थानमा रहेर भुटानले दक्षिण एशियामा सबैभन्दा राम्रो प्रेस स्वतन्त्रता भएको देशको रूपमा आफूलाई उभ्याएको छ भने नेपाल १०० औं स्थान प्राप्त गरी सार्क क्षेत्रमा दोस्रो राम्रो प्रेस स्वतन्त्रता भएको राष्ट्रमा दर्ज भएको छ । विश्वकै ठूलो प्रजातान्त्रिक देशको रूपमा चिनिएको छिमेकी राष्ट्र भारतले १३३ स्थान प्राप्त गरेको छ । प्रजातन्त्रको गुणगान गाउने संयुक्त राज्य अमेरिका प्रेस स्वतन्त्रताका हिसाबले ४३ औं स्थानमा रहेको छ ।

यसरी प्रेस स्वतन्त्रताको अवस्था संसारभरिका देशमा फरक फरक रहेको पाइन्छ । नेपालमा भने पछिल्लोपल्ट पत्रकार हत्याको शृंखला रोकिए पनि पत्रकारमाथिका ज्यादति कायम रहेको र विगतमा पत्रकारको हत्याको आरोप लागेकाहरूलाई उन्मुक्ति दिइएको भनी आलोचना हुने गरेको छ । आन्दोलनकारीहरूले पत्रकारमाथि दुर्व्यवहार गर्ने गरेको, पत्रकारमाथि कुटपिट हुने गरेको, उपकरण जलाउने, खोस्ने, पत्रपत्रिका जलाउने गरेको र पत्रकारहरू स्वयंले सेल्फ सेन्सरसीप गर्ने गरेको तथा राज्यले अनलाइन मिडियामाथि नियन्त्रण गर्ने नीति अपनाएको जस्ता घटना र प्रवृत्तिले प्रेस स्वतन्त्रता खुम्च्याएको नेपाल पत्रकार महासंघ, प्रेस काउन्सिल नेपाल, फ्रिडम फोरम नेपाल तथा रिपोर्टर्स विथआउट बोर्डर्सका प्रतिवेदनहरूले औल्याएका छन् ।

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परिवर्तनको आवश्यकता

परिवर्तन 'परि' 'वर्तन' गरी दुई शब्द मिलेर बनेको हुन्छ । यो संस्कृत तत्सम् शब्दको अर्थ फैलिनु, बदलिनु वा पहिलाको भन्दा भिन्नै हुनु भन्ने हुन्छ । परिवर्तन रोक्न नसकिने किसिमको गतिशील हुन्छ । यो नियमलाई अनुकूल रूपमा र प्रतिकूल रूपमा गरी दोहोरो रूपमा हेर्न सकिन्छ । आफूले रोजे, सोचे जस्तो हुनु अनुकूल हो र त्यस्तो नहुनु प्रतिकूल हो । अर्को प्राकृतिक परिवर्तन जो प्रकृतिमा रहेका जीव, जगतको उमेर समय अनुसार देखापर्ने फेरबदल, जन्म, बाल्यावस्था युवावस्था हुँदै बुढेसकाल र मृत्यु यो एक प्रकारको परिवर्तन हो। भने अर्को राजनीतिक, सामाजिक, सांस्कृतिक परिवर्तन जसले प्रकृतिसँग खासै मतलब राख्दैन र खास गरी मानव जातिसँग सम्बन्धित रहेर उसका क्रियाकलापहरूसँग खुब सरोकार राख्छ । जस्तो कि मानव र अरु प्राणी प्राकृतिक रूपमा निकै मिल्दा जुल्दा हुन्छन् भने प्रवृत्ति भिन्न रूपमा महान असमानता छ । कुनै जनावर नाङ्गै हिँड्नु नौलो हैन तर मानिसमा यो असम्भव छ । यो मानव हुनुको विशेषता हो। मानव भित्रका परिवर्तनका कुरा गर्ने हो भने धेरै विषयहरू छन् । यी कुराको विवेचना गर्न एउटा छोटो घेराभित्र सम्भव छैन ।

म एउटा छोटो दृष्टान्त दिन्छु फेसन वा पहिरनको बारेमा हामी हजुरआमा फरिया चोलो लगाउनु हुन्छ । आमा कुर्ता सुरुवाल वा कहिलेकाहीँ अझ फरक शैलीमा प्रस्तुत हुनुहुन्छ ।

दिदीहरू छोटो जिनका फाटेका कपडा लगाउनु रुचाउनु हुन्छ भने हाम्रो पालामा अझ अर्कै अवस्था आउने छ । यस्तो परिवर्तनलाई कुन



ज्योति सिग्देल

कक्षा ११, मानविकी

तरिकाको महत्वका रूपमा लिने। समाजमा अपाच्य हुने लज्जाहीन पाश्चात्य जीवन शैली र पहिरनले ल्याउने परिवर्तनले भने व्यभिचार, दुराचार आदि अश्लीलताको विकास हुन्छ । यसलाई रोक्नुपर्छ परिवर्तनको नाममा प्रोत्साहन दिनु हुँदैन । समयानुकूल परिवर्तन आज आवश्यक छ ।

विज्ञानले दिएका आविष्कारले आज वसुदैव कुटुम्बकम भन्ने मान्यतालाई सार्थक बनाउन खोजेको छ । यातायात र इन्टरनेटको माध्यमले विश्व ग्लोबलाइजेसनको नाममा आफ्ना परिवार र आफन्तलाई बिर्सेर परदेशीसँग आफ्ना सबै संस्कार बिर्सेर उसको अनुकरणमा फस्दै गएको छ । यसबाट जोगिनसके परिवर्तन महत्वपूर्ण छ ।

हाम्रो पूर्खा वेद पढ्थे, “अतिथि देवो भवः भन्दै घरमा स्वागतम्” लेख्थे । आज हाम्रो समाजमा प्रवेश निषेध छ, कुकुर देखि सावधान ! भनेर लेखिन्छ, यो परिवर्तनको के महत्व ? त्यस्तै पूर्खा गाई, गोठाला लाग्थे, तिनकै सन्तान आज कुकुर डोहोच्याएर ‘मर्निङ वाक’ गर्दछन् । यदि यो र यस्तै बदलावलाई महत्वपूर्ण मानिन्छ भने परिवर्तन महत्वहीन छ । शिक्षा चेतनाले मानवीय संवेदनालाई बिसार्उँदै



जान्छु भने त्यो शिक्षा होइन । मानवभित्रको मानवतालाई विकसित गर्नसके मातृदेवो भवः, पितृदेवो भवः, आचार्यदेवो भवः भन्ने शिक्षा र सद्विवेकको विकास गर्न सकेपरिवर्तनको ठूलो आवश्यकता छ र यो महत्वपूर्ण छ ।

आज विभिन्न राजनैतिक परिवर्तनको वा क्रान्तिको नाममा नेताहरू विदेशीहरूको मुठ्ठीमा कसिँदैगएको अवस्थामा राष्ट्रियता आर्यघाटको ब्रम्हनालमा पुग्नेवाला हुन लाग्यो । यसबाट उम्कन आफ्नो नेताहरूलाई विदेशीको चङ्गुलबाट खुस्काएर राष्ट्रिय एकतारूपी महाअभियान उठाएर नेपाल आमाको अनुहारमा मुस्कान रूपी परिवर्तन आजको महान् आवश्यकता हो । सांस्कृतिक परिवर्तनको नाममा समाजमा विभेद भित्र्याउने छ भने त्यो परिवर्तनले समाजलाई सिध्याउँछ । सामाजिक, लैङ्गिक, जातीय, आर्थिक असमानतालाई अन्त्य गर्ने खालको परिवर्तन आजको आवश्यकता हो । यसको ठूलो खाँचो छ ।

अबको परिवर्तन:-

सीताको आदर्शका लागि

बुद्धको शान्तिका लागि

सगरमाथाको उचाईको लागि

र

शहिदको रगतले कोरिएको सीमानाको

रक्षाका लागि आवश्यक छ ।

एउटै



विकास घामी

कक्षा १२, व्यवस्थापन

तारा अलग भएपनि जुन त आखिर एउटै थियो

जात अलग भएपनि खुन त आखिर एउटै थियो

उनी बस्थिन महलमा म बस्थें भुपडीमा

च्यादर अलग भएपनि ऊन त आखिर एउटै थियो

उनी थिच्छिन पियानो, मेरो साथमा बाँसुरी थियो

बाजा अलग भएपनि धुन त आखिर एउटै थियो

उनी जान्थिन रेष्टुरेन्ट म गुन्द्रुकमा रमाउँथें

स्वाद अलग भएपनि नुन त आखिर एउटै थियो

बाटो अलग भएपनि जाने ठाँउ त आखिर एउटै थियो

वाचा अलग भएपनि कसम त आखिर एउटै थियो

मुटु अलग भएपनि सास लिने हावा त एउटै थियो

भाँडो अलग भएपनि तिर्खा मेट्ने पानी त आखिर एउटै थियो

बाल्मीकिसंगको बिछोड र मदन भण्डारीसंगको मिलन

मिलन र बिछोड प्रकृतिको नियम नै रहेछ । कतिखेर मिलन हुन्छ त कतिखेर मिलनको डोरी चुँडिएर बिछोडको रूप लिइदिन्छ पत्तै नहुने । यो कस्तो जिन्दगी अनि कस्तो विवशता, सानैदेखि त भन्न सकिदैन तर जब मेरो मनले साथीहरूको महत्वको वास्तविकतालाई बुझ्न थाल्यो तब पाइला राख्न पुगें मैले बाल्मीकीको आँगनमा जसले एउटा कोपिलालाई फुल्ल सिकायो खडेरीमा पनि ओइलाउन दिएन । न त शिरसिरे माटारोले नै हान्न दियो । कहिलेकाहीँ एकान्तमा बस्दा मेरो मनले प्रश्न गथ्यो कि “के त यस शैक्षिक यात्राको आफ्नो १४ वर्ष बिताएको न्यानो काखबाट अलगिएर टाढा हुन सक्छेस् त ? “मेरो मनले भन्यो कि सायद सकिदैनस् होला । समयको गतिलाई सकैले पनि टार्न सक्दो रहेनछ, न त यसलाई हिजो कसैले टार्न सकेको थियो, न त आज कसैले सकेको छ, न त भोलि कसैले सक्नेछ । समय अखण्ड, अनन्त र निराकार भएर पनि गतिशील र प्रवाहमय छ ।

बाल्मीकि तिमिसँग बिताएका ती अनमोल क्षणहरू केवल आज आँखा वरिपरि नाचिरहेका मात्र छन् । कहिले सफलता त कहिले असफलतामा बगेका ती नुनिला आँसुका टिकाले तिमै बाटो कुरेर बसिरहेका छन् । जिन्दगी त आफूले जता मोड्यो त्यतै जाँदो रहेछ । यसको त कुनै ठेगाना नै हुँदो रहेनछ । आखिर एक न एक दिन त छुट्टिनै पर्दो रहेछ । अनि सँगै पढेका, खेलेका ती अमूल्य क्षणलाई पनि



तुल्सी अर्याल

बि.ए. दोस्रो वर्ष

चटकक बिसिएजस्तो गरी जिन्दगीको एउटा कुनामा थन्काउनु पर्दो रहेछ यसरी एउटाको न्यानो काख र गहिरो मायाबाट बिछोडिएर मिलनको डोरीइलाई अभि प्रगाढ र बलियो पार्न जब म स्नातक तहको शिक्षाको खोजीमा आफ्नो परिवार, साथी, आफन्त सबैलाई छोडेर चितवनदेखि काठमाडौँमा भौतारिदै हिडिरहेकी थिएँ । अचानक मेरो पहिलो पाइलाले मदन भण्डारी मेमोरियल कलेजको प्राङ्गणमा प्रवेश गर्‍यो । प्रवेश त गरिहालें, तर मेरो लागि कलेज, त्यसको सेरोफेरो र सम्पूर्ण परिवेश नै नयाँ थियो । मेरा लागि गुरुहरू नयाँ हुनुहुन्थ्यो, विद्यार्थी साथीहरू नयाँ थिए । कक्षा कोठा नयाँ थियो । सिङ्गो कलेज नै नयाँ थियो । पहिलो दिन म जब कक्षा कोठामा पर्सें, मलाई अलिकति डर, अलिकति सङ्कोच र अलिकति अप्ठ्यारो लागेको थियो । अभै मतिर नै हेरेर कक्षाको पछिल्लो बेन्चमा रहेका मित्रहरू जब मुसुमुसु हाँसे, मलाई त्यस मुस्कानभित्र कुटिल व्यङ्ग्य लुकेभैँ लाग्यो । म त भन् लाजले र शरमले पानी पानी भएकी थिएँ ।



मलाई आफू कहाँ हो कहाँ आएको र एकलो महसुस भएको अनुभव भयो । विस्तारै त्यसबेला त्यस्तो महसुस भएको अनुभव भयो । त्यसबेला त्यस्तो सडकको भुमरीमा अड्किरहेको बेला आफ्नो हातलाई मेरो हातमा थमाएर मेरो एकलोपनलाई टाढा बनाइदिने यस कलेजका शिक्षक, शिक्षिका एवम् सहयोगी र मिलनसार साथीहरूको साथ पाउँदा आफू यस संसारमा एकलो नभएको महसुस हुन थालेको छ ।

वाल्मीकिबाट विछोडिएर मदन भण्डारीको आँगनमा नाँच्दा नाँच्दै हरेक पीडा र खुसीमा बादलसरह हराएको आफैँलाई महसुस भएको छ । जति म मेरो पहिलो स्कूल र कलेजसँग १४ वर्ष सम्म नजिकिँदा पाएको माया, ममता र स्नेह यस कलेजले थोरै समयमा दिन सकेको र यस कलेजको वातावरणसँग बढी घुलमिल भएको अनुभव भएको छ । जीवनका कतिपय क्षणहरूमा मानिसहरूका माझ भए तापनि एकली भइदो रहेछ, कतिपय समस्याहरूसँग एकलै जुट्नु पर्ने हुँदो रहेछ । यो कुराको ज्ञान मलाई यहाँ आएदेखि भयो । सानो समस्या आइपर्दा पनि आमा बुवा, साथीभाइहरूको आड लिने म यहाँ आएदेखि आत्मनिर्भर बन्न सिकेकी छु । खाली पानामा ज्ञान भर्ने काम त बाल्मीकि तिमीले गर्नु तर जीवन भनेको त्यति मात्र रहेनछ, जीवनको सार त जीउनुमा रहेछ जुन मैले यस कलेजमा प्रवेश गरेदेखि महसुस गरें ।

धन्य छ, समयको त्यस चक्रलाई, जसले आज सेवा, एकता, प्रेम अनि सौहार्दताको पाठ सिकाउने र एक उच्च शैक्षिकस्तर भएको कलेज पढ्ने सौभाग्य दियो । जसले मेरो सिपलाई निखार गरी

आफ्नो प्रतिभालाई अरु सामु प्रस्तुत गर्ने क्षमता बढाइ दियो । यो त एउटा फूलबारी हो जहाँ अनुशासनका वीउहरू छरिएका छन् र शिक्षाका नवीन ज्योतिहरू चम्किएका छन् । नाम जस्तै काम गरेर कलेजको नाम, इमान सर्वत्र हराभरा फैलियोस् । अन्त्यमा लाखौं विद्यार्थीको उज्ज्वल भविष्यका निम्ति डटेको मदन भण्डारी मेमोरियल कलेज काठमाडौं जस्तो सुन्दर भूमिमा उर्जाशील बनेर आफ्नो मान, इज्जत र प्रतिष्ठा उच्च राख्न सकोस्, यही छ शुभकामना भन्दै आफू यस कलेजको एक अभिन्न अङ्ग बन्न पाउँदा अत्यन्त भाग्यामानी भएको महसुस गरेकी छु । परोपकार र दयाको पाठ सिकाउने मदन भण्डारी मेमोरियल कलेज सबैको आँखाको नानी बनोस् ।

नेपाली अर्थतन्त्रको वर्तमान अवस्था

नेपाल एक विकासोन्मुख राष्ट्र हो । गरिबी, पछिपेटेपन, बेरोजगारी, उच्च जनसङ्ख्या बृद्धिदर जस्ता समस्याले जेलिएको नेपालमा अधिक प्राकृतिक स्रोत र साधन हुँदाहुँदै पनि त्यसको समुचित उपयोग र विस्तार हुन सकेको छैन । थुप्रै आर्थिक समस्याहरूले ग्रसित नेपालमा थुप्रै आर्थिक सम्भावनाहरू भएतापनि देशमा पर्याप्त तथा सीपयुक्त जनशक्ति, पूँजी र प्रविधिको अभावका कारण थुप्रै सम्भावनाहरू ज्यूँदै जलेका छन् । वर्तमान नेपाली अर्थतन्त्रको समग्र अवस्थालाई तलका शीर्षकबाट प्रष्ट पार्न सकिन्छ ।

उच्च उचाइबाट न्यून उचाइतर्फ (हिमालतिरबाट तराईतिर) तीव्र गतिमा बहने प्रकारको भौगोलिक अवस्था रहेको नेपालमा ठूला-साना गरी करिब ६००० नदिनालाबाट ८३००० मेघावाट विद्युत उत्पादन गर्न सक्ने सैद्धान्तिक अनुमान गरिएको छ । नेपालमा रहेको पूँजी र प्रविधिको हिसाबले पनि ४४,३७० मेघावाट जलविद्युत उत्पादन गर्न सकिने भए तापनि अहिलेसम्म मात्रै ८२९.२ मेघावाट (२०७२ को अन्त्यसम्ममा) जुन कूल सम्भाव्य क्षमताको एक प्रतिशत भन्दा पनि कम उत्पादन भएको छ । वर्तमान अवस्थामा देशको विद्युत नीतिले समग्र देशलाई नै आर्थिक विकासको मार्गमा अगाडि बढ्ने सम्भावनाहरू देखिएका छन् । काठमाडौँ, पोखरा, नारायणगढ जस्ता प्रमुख शहरहरू लोडसेडिङ मुक्त भएसँगै औद्योगिक विकासले गति लिई अन्य विद्युतीय स्रोतहरूको आयातमा कमी ल्याएको छ । फाल्गुन महिनाको अन्तिमसम्म जेनेटर, ब्याट्री र सोलार प्यानलको



दिपक भुसाल

कक्षा ११, व्यवस्थापन

आयात भण्डै पचास प्रतिशतले कम हुन गएको छ । पछिल्लो राष्ट्रिय सरकारको विद्युतीय नीति, विद्युत प्राधिकरणका उच्च व्यक्तिहरूको अथक मिहिनेत, विद्युत चुहावट नियन्त्रण, नीजि तथा अन्तराष्ट्रिय लगानी संगठनलाई सहज वातावरण प्रदान गरिनु नै वर्तमान नेपालमा विद्युतीय क्षेत्रको विकास र विस्तारको मुख्य कारण हो । एक वर्षभित्र देशलाई लोडसेडिङमुक्त बनाई प्रस्तावित ठूला आयोजना सम्पन्न गर्न सके नेपाली प्रत्यक्ष रूपमा लाभान्वित हुन सक्ने थिए । अबको नेपाली आर्थिक इतिहासलाई लोडसेडिङ अधिको नेपाल र लोडसेडिङ अन्त्यपछिको नेपालको रूपमा अध्ययन गरिने विभिन्न अर्थविदको कुराले देशमा आर्थिक विकासले गति लिन सक्छ भन्ने कुरा यकिन गर्न सकिन्छ ।

नेपालका प्राकृतिक सम्पदा र यसको उपयोग, कृषि बजारको वर्तमान अवस्था र मानव संसाधन वनस्रोत, खनिज स्रोत, जलस्रोत आदि क्षेत्रमा सम्भावना बोकेको नेपालमा सन् २०१५ को अन्त्यसम्ममा ४०.३६% भूभाग (कूल भू-भागको) वन क्षेत्रले ओगटेको छ । सन् १९८६ यताकै उच्च



वनक्षेत्र संरक्षणले गर्दा सन् १९८६ मा ३७.४ प्रतिशत र सन् १९९८ मा २९.० प्रतिशतबाट बढेर सन् २०१५ मा ४०.३६ प्रतिशत क्षेत्र वनक्षेत्रले ढाकेको छ। यसले नेपाली वनक्षेत्र संरक्षित भएको अवस्था अङ्कित गर्छ। राष्ट्रिय निकुञ्ज, संरक्षण क्षेत्र, वन्यजन्तु तथा सिकार आरक्षण र मध्यवर्ती, संरक्षण क्षेत्र, वन्यजन्तु तथा सिकार आरक्षण र मध्यवर्ती क्षेत्रले २३.३९ प्रतिशत-देशको कूल भूभागको) ओगटेको र जुन सरकारले संरक्षित क्षेत्रको रूपमा घोषणा गरेको छ र अन्य बाँकी सामान्य संरक्षणमा रहिआएका छन्। मानिसको जीविकोपार्जनको आधारको रूपमा वनजङ्गल उपयोग हुनु, वन क्षेत्र विनाशको मुख्य कारण वन पुगेको छ। त्यस्तै गरी बसाइसराइ, उच्च दरले जनसङ्ख्या बढ्नु, वनजङ्गललाई इन्धनको स्रोतको रूपमा प्रयोग गर्नु, कच्चा पदार्थको रूपमा प्रयोग हुनु पनि वन विनाशको कारण वन पुगेको छ। जसको परिणामस्वरूप प्राकृतिक प्रकोप निम्तनु, वातावरणीय पर्यावरणको पतन र दुर्लभ जीवजन्तुको लोप हुने अवस्था देखा परेको छ। यसले गर्दा राष्ट्रिय अर्थतन्त्रमा नकारात्मक असर पुग्न गई भूमिगत जलमा पनि कमी आएको छ। त्यसकारण समयमै वनक्षेत्रको संरक्षणमा ध्यान दिनु जरुरी छ।

नेपालको अर्थतन्त्र कृषि क्षेत्रमा निर्भर रहेको छ। करिब ३३ प्रतिशत (देशको कूल राष्ट्रिय आम्दानी मध्ये) हिस्सा ओगटने कृषि क्षेत्र परम्परामा आधारित छ। NSCA (National, Sample Census of Agriculture) 2001/02 का अनुसार कृषकले ओगटेको २.६५ मिलियन हेक्टर जमिनमध्ये २.४९ मिलियन हेक्टर जमिन अर्थात् ९३.९६ प्रतिशत जमिन कृषियोग्य छ। यति हुँदाहुँदै पनि देशमा निर्वाहमुखी कृषि अर्थतन्त्रले जरा गाडेको छ।

पछिल्लो समयमा व्यावसायीकरण भएको नेपाली कृषि अर्थतन्त्रको बजारमा थुप्रै समस्याहरू देखा परेका छन्। असङ्गठित प्रकारको कृषि बजार, मौसममा आधारित कृषि बजार र विचौलियाको प्रभाव रहेको नेपाली कृषि बजारमा उत्पादकलाई भन्दा अन्तिम बिक्रेतालाई बढी नाफा भईरहेको अवस्थाले ठूलो आर्थिक समस्या र आर्थिक असमानता निम्त्याएको छ। व्यवस्थित गोदाम सुविधाको अभाव, वस्तुको स्तर निर्धारण नगरिनु र दोषपूर्ण नापतौलका सामानको प्रयोग गरिनु नेपाली कृषि बजारमा देखिएका समस्याहरू हुन्। पछिल्लो समयमा सरकाले कृषि क्षेत्रको विकास र विस्तारको लागि ठूलो लगानी गरेको छ। प्रकृति हेरी कृषि कार्यको लागि आवश्यक पर्ने साधनमा पचास वा सोभन्दा बढी प्रतिशतसम्म अनुदान दिनाले व्यावसायिक कृषिमा कृषक आकर्षित भएको र यसबाट देशमा आर्थिक विकासले गति लिने अनुमान गरिएको छ।

नेपाल जस्ता विकासोन्मुख मुलुकमा देशको आर्थिक विकासको लागि साधनको उपलब्धता मात्रै पर्याप्त हुँदैन। यसका लागि तिनीहरूको समुचित उपयोग अपरिहार्य हुन्छ। त्यस्ता निस्क्रिय प्रकृतिका साधनको उपयोगको लागि सक्रिय साधन मानिने मानव संसाधनको आवश्यकता पर्छ। देशका समग्र प्राकृतिक साधनको उपयोगको लागि बुद्धि, विवेक, श्रम र शक्तिको माध्यमबाट उत्पादन कार्यमा योगदान गर्ने जनसङ्ख्या, श्रमशक्ति वा जनशक्तिलाई नै दक्ष जनशक्ति भनिन्छ। यसको विकास र विस्तारलाई नै मानव संसाधनको विकास भनिन्छ। नेपाल जस्ता विकासोन्मुख मुलुकको लागि साधनको अभाव आर्थिक समस्या नभई साधनको प्रचुरता एक आर्थिक समस्याको रूपमा देखा परेको छ। यसको मुख्य कारण मानव संसाधनको

विकासको अभाव नै हो । देशमा प्राकृतिक स्रोत र साधन विवेकपूर्ण तरिकाले उचित योजना तथा नीतिको आधारमा प्रयोग गर्न सके देशले आर्थिक विकासमा गति लिने सुनिश्चित छ ।

वर्तमान नेपालको राजनीति र यसले अर्थतन्त्रमा पारेको प्रत्यक्ष प्रभाव सँगसँगै आर्थिक योजनाहरू वि.सं. २०७२ साल असोज महिनाको ३ गते जारी नेपालको संविधान २०७२ ले सङ्घीय स्वरूपको शासकीय व्यवस्थासहितको आर्थिक, सामाजिक सिद्धान्त कार्यान्वयन गर्नुपर्ने अवस्थामा देशमा अस्थिर राजनीतिले विकास निर्माणका कार्यमा प्रत्यक्ष पुऱ्याएको छ । २०७२ सालको भूकम्प र यसले पुऱ्याएको क्षतिको पुनः निर्माण गर्दै गत वर्ष दक्षिणी सिमानामा भएको अवरोधको कारण उत्पन्न आर्थिक समस्यालाई समाधान गर्दै दिगो विकासका लक्ष्यहरू पूरा गर्नुपर्ने अवस्थामा राजनीतिक अस्थिरताको कारण हालसम्म सहस्राब्दी विकासका लक्ष्यलाई पनि पूरा गर्न सकिएको छैन । छोटो समयमा सरकार परिवर्तन हुनु, एउटा नेतृत्वले स्थापना गरेको निर्माण कार्यलाई अर्को नेतृत्वले महत्व नदिनु यसको कारण हो । ठूला जलविद्युत आयोजनाको काम समयमै सम्पन्न गर्ने, सामाजिक न्यायसहितको लोककल्याणकारी राज्य हुँदै मध्यम आयस्तर भएको मुलुकको स्तरमा पुग्ने जस्ता लक्ष्य वर्तमान योजना रहेका छन् ।

गजल



नरेन्द्र ओली

कक्षा १२, व्यवस्थापन

तिनका हरेक कदमले गन्तव्य छुल्न थाले अचेल
ती कदम नै बाटो बदल्न थाले अचेल ।
जो रोकिएन कहिल्यै त्यो समय रोकिँदैन
ती रोकिने घडी हुन जो आस्थिर चलन थाले अचेल ।
कोही अचेल अरुका बस्ती जलाउँदैनन्
जसले लिए सलाई ती आफैँ जल्न थाले अचेल ।
विष पिउँनु बाध्यता भो सोचें हरेक चोटी
विष पिएर अगाडिमा फूल काँडा देख्न थालें
चिन्ने छुन् भोलि सबले असल काम गरे
मैले स्वयम् मलाई नै जित्न थालें अचेल ।
मैले गरेको व्यवहार नराम्रो कसैले नभन्नु
राम्रो कामको लागि अधि बढ्न थालें अचेल ।
मेरो नभए पनि ऊ मेरो हुनेछ
मृत्युलाई पनि अब जिन्दगी सोचन थालें अचेल ।
भगवान हुड्गा भएपछि चिन्न थाले अचेल ।

विद्यार्थी राजनीति र यसको प्रभाव

सामान्य अर्थमा भन्दा विद्यार्थी राजनीति भनेको विद्यार्थीले गर्ने राजनीति भन्ने बुझिन्छ। विद्यार्थी राजनीति भनेको कुनै पार्टीको हक हितको लागि नभएर विभिन्न दल वा पार्टीसँग भातृत्व आवद्ध हुन, कायम राख्न, विद्यार्थीको हक हितको लागि र शैक्षिक क्षेत्रमा देखा परेका विविध समस्याको समाधानका लागि ती समस्यासँग प्रतिवद्ध रही काम गर्न खोलिएका संगठन नै विद्यार्थी संगठन हुन्। तर वर्तमान नेपालको विद्यार्थी राजनीति हेर्दा एकता जटिल बन्दै गएको पाइन्छ। प्रत्येक विद्यालयदेखि क्याम्पससम्म प्राय सबैमा विद्यार्थी राजनीतिको प्रभाव भेल्लो पर्ने बाध्यता छ। नेपालमा विद्यार्थी संगठनको श्रेय गणेशमान सिंहलाई जान्छ। उनको पालादेखि अहिलेसम्म विद्यार्थी राजनीतिले ठूलो प्रभाव पारेको पाइन्छ। २०३६ सालको जनमत सङ्ग्रह र विभिन्न राणाकालीन आन्दोलन सफल बनाउने नै विद्यार्थी आन्दोलन हो। अहिले नेपालमा करिब १३६ वटा राजनीतिक पार्टी दर्तामा छन् भने तीसँगै आवद्ध विद्यार्थी संगठन पनि छन्। त्यसमा पनि विशेष गरेर अनेरास्ववियु, नेविसंघ, अखिल क्रान्तिकारी जस्ता संगठनका नाम अघि आउने र विभिन्न कार्यमा सहभागी भई कलेज वा क्याम्पसमा आफ्नो पकड बनाएर बसेको पाइन्छ। अहिलेको वर्तमान परिस्थितिमा हेर्दा विद्यार्थी संगठनहरु बृद्धि हुँदै गए पनि शिक्षामा भने पहिलेकै वा उस्तै परिस्थिति कायमै पाइन्छ। विद्यार्थी संगठनको एउटा मात्र उद्देश्य “सस्तो र सुलभ मूल्यमा गुणस्तरीय र आधुनिक प्राविधिक शिक्षामा जोड” हुनुपर्ने हो। तर त्यसको सट्टा विपरीत कार्य हुँदै आएको पाइन्छ। विद्यार्थी संगठनले विद्यार्थीका विविध समस्यालाई समाधान गर्न पहल



सागर कुँवर

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गर्नुको सट्टा विद्यालय र कलेजमा आफ्नो विद्यार्थी संगठनले राजनीतिक प्रभाव पार्दै आएका छन्। अहिले जुन विद्यालय वा कलेजमा आवद्ध भए पनि। त्यहाँ कुनै चुनाव वा आफ्नो पार्टीको कुनै गतिविधि हुँदा त्यसको निहुमा विद्यालय क्याम्पस बन्द, तालाबन्दी, झडप जस्ता विभिन्न कार्य गर्दै आएको पाइन्छ। विद्यालय त शान्तिको क्षेत्र भनेर घोषणा त सबै राजनीतिक पार्टी/दलले गरिसके पनि विद्यार्थीले किन आफैं तालाबन्दी र झगडा गर्दै अशान्ति मचाउँछन्। प्रत्येक विद्यालय र क्याम्पसमा आआफ्नो पार्टीको झण्डा र व्यानर झुण्डाएर आफ्नो पार्टीको शीर्ष नेताको फोटोको प्रचार-प्रसार गर्दै हिँड्न थालेका छन्। विद्यार्थीहरूका विविध समस्या समाधानको लागि हिँडे पछि आफैं किन अशान्ति मचाउँछन् भन्दाखेरी विद्यालय शान्ति क्षेत्र भने पनि किन विद्यार्थीले आफैं अशान्ति कायम गर्न लाग्छन्। प्रत्येक विद्यालय/क्याम्पसमा म यो विद्यार्थी संगठन को हुँ, तँ कुन संगठनको हो? भनेर एक आपसमा मनमुटाबको कार्य सिर्जना भएको पाइन्छ। एउटा विद्यालय र कलेजलाई आफ्नो पकड क्षेत्र बनाएर विद्यार्थीलाई बन्धक जस्तै व्यवहार सिर्जना गर्दै आएका छन्।

नेपालको राजनीतिमा सबैभन्दा मौलाएको नातावाद, कृपावादले यो परिस्थिति सिर्जना हुन पुगेको छ । विद्यार्थी संगठन पनि विद्यार्थी हक हित गर्न छोडेर पुग्ने मात्र तछ्छाड मछ्छाड गरेको देखिन्छ । नेपाली राजनीतिको उच्च तहदेखि तलको गाउँपालिकासम्म नातावाद र कृपावाद जस्ता कुराले कालो बादल जस्तै ढकमक ढाकेको छ । विद्यार्थी संगठनका नाउँमा आफ्नो पार्टी र आफ्नो स्वार्थले विद्यार्थीहरूलाई शिकार बनाइएको पाइन्छ । विद्यार्थीका समस्या समाधान गर्छु भनेर विद्यार्थी विरुद्ध कार्य गर्नु त आफ्नो खुट्टामा आफैले बन्चरो हान्नु जस्तै हो । विद्यार्थी राजनीति स्वतन्त्र र निष्पक्ष हुनु पर्दछ । त्यसमा कसैलाई डर त्रास हुनु हुँदैन । सबै विद्यार्थी संगठन एक आपसमा मिलेर विद्यार्थी समस्याको खोज गरी समाधानको उपाय खोज्नु पर्दछ । विद्यार्थीलाई पढ्न पाउने नैसर्गिक अधिकारबाट बञ्चित गर्नुहुँदैन । विद्यार्थी राजनीतिले नै अन्य मुलुकमा सकारात्मक सम्बन्ध स्थापित गरेका छन् । तिनको सिको गरेर नेपाली विद्यार्थी संगठन पनि मुलुकको शैक्षिक, राजनीतिक र विभिन्न पक्षमा सकारात्मक सम्बन्ध स्थापित गर्नको महत्वपूर्ण भूमिका खेल्नु पर्दछ । म यो पार्टीको यो संगठनको तँ यो पार्टी यो संगठनको नभनेर सबैले विद्यार्थीको समस्याको समाधान गर्नतिर हात लम्काऔं भन्ने महसुस गर्न सकौं । भगडा र बन्दतिर होइन । विद्यार्थीलाई हामी शान्ति क्षेत्र भित्र छौं । हामीलाई कुनै त्रास छैन भन्ने मनस्थिति कायम गर्न सिकाऔं । विद्यार्थी राजनीतिको दबाव देखाई कसैलाई डर त्रास सिर्जना नगरेर देशको शैक्षिक क्षेत्रको विकासको लागि आफूले गरेको प्रयासलाई सफल बनाऔं । आफ्नो व्यक्तिगत सर्त र आवश्यकताभन्दा माथि उठेर विद्यार्थीको हक हितको लागि आफ्नो मन वचन र कर्मका साथ अघि बढेमा मात्र विद्यार्थी समस्या समाधान हुन्छन् ।

शान्तिका अग्रदूत



दिक्षा कुमारी भा

कक्षा ११, विज्ञान

शान्तिका अग्रदूत बुद्ध यहीँ जन्मेका
तै पनि नेपालमा विद्रोह किन फैलेका
रोइरहेछिन् नेपाल आमा बुझाउने कोही छैनन्
आफ्नो कुर्सी त्यागी देशको रक्षा गर्ने कोही छैनन् ॥

यो विदेशी हस्तक्षेप बढ्नुको कारण
बनेको छ नेपालीको पाप दृष्टि धारणा
आफ्नो सत्ता समाएर नेपाली आमा बिर्सेछन्
आज गएर पर निर्भर भएर बाँचेका छन् ॥

हाम्रो नेपाल शान्तिको अग्रपथमा हिँड्न चाहन्छ
अरुको सामु नभुकेर बाँच्न चाहन्छ
हामीलाई लुटनै आट्यो यो विदेशी चरा
अब हामीले देखाउनु छ हामी कसैको आहारा होइनौं ।

देशमा बढेको छ भ्रष्टाचार विद्रोह
यसको हामी सामना गरौं नगरिकन मोह
यही भ्रष्टाचार हेतु गुम्न आट्यो तराई
भोलि गएर भन्नु पर्ला यसलाई पराई ॥

मेरो सानो दुब्लो ज्यान

मेरी आमा भन्नुहुन्छ : तिमी सानी छदाँ तिम्रो पेटबाट भातका सिताको छायाँ देखिन्थ्यो । त्यहीँ कुराबाट थाहा हुन्छ । म सानी छदाँ कति दुब्ली थिएँ । हाम्रो परिवारको सबैभन्दा दुब्ली म नै थिएँ । म दुब्ली भएकै कारण सबैले भन्थे, “यो केटी धेरै दिन बाँच्न सकिदैन” कसैले मेरो सामुन्ने त्यसो भन्दा त निकै नै रुन्थे । तर थाहा थिएन मृत्यु हुँदा यो संसार छाड्नु पर्छ । आज थाहा हुँदा दुःख लाग्छ । तर जे भएपनि म घरकी कान्छी छोरी प्यारी नै थिएँ । सबैको मायामा पुलपुलिएकी थिएँ । हाम्रो किसान परिवार थियो सबै जनाले काम गर्नु पथ्र्यो । मेरो ज्यान दुब्लो भए पनि मेरो काम सधैं बदमासी गर्ने हुन्थ्यो । कहिले बारीको विरुवा गोड्ने त कहिले भान्साकोठाको दूध चोर्ने नै हुन्थ्यो । तर जेहोस् जति बदमासी गरे पनि कहिल्यै बाबा आमाको पिटाइँ खानु पर्दैनथ्यो । यो त मेरो भाग्यको कुरो थियो ।

सानो छँदा मलाई असाध्यै माया गर्ने रोग थियो, पखाला । जहिले पनि हैरान पार्थ्यो । तर भगवानले साथ दिएकै कारण आजसम्म केही भएन । म आफैँले आफैँलाई धेरै कमजोर ठान्थेँ । बाबा आमालाई कुनै काम गरेर सघाउँन सक्दैनथेँ । तर बाबा आमाले दुःख गरेर पनि मलाई सधैं खुसी राख्न चाहानु हुन्थ्यो । आफूहरूले खेती किसान गरेर गाई बाखा पालेर मलाई स्कूल पठाउनु हुन्थ्यो । अरु केही गर्न नसके पनि पढ्ने काम भने पाएकी थिएँ । तर स्कूल जान ज्यादै गाह्रो हुन्थ्यो । सधैं स्कूल जाँदा रोएर नै जान्थेँ । बाबा आमा सधैं भन्नुहुन्थ्यो “हामी कम पढेकै कारण आज खेती गर्नु परेको छ हामीले जुन काम गरेका छौ त्यो काम भन्दा राम्रो काम तिमिले गर्न सक्नुपर्छ छोरी”



बिजया मुसाल

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भन्नुहुन्थ्यो । हाम्रो देशमा यही कुरा त छ एकदमै दुख लाग्दो । पढ्यो पढ्यो केही गर्न नसकिने जसको शक्ति उसकै भक्ति भने जस्तै जो धनी छ उसकै चल्ने यो पापी समाज आज दुःख लाग्छ आफ्नै समाज सम्झिएर । मेरो ज्यान दुब्लो भए पनि धेरै कुरा सोच्न भने सक्थेँ । समाजले भन्थ्यो यति सानी केटीले के पो गर्न सक्छे र ? ज्यान त त्यति सानो छ भने यसले के गर्छ ? दुःख लाग्यो बाल्यावस्था सम्भ्रदा कस्तो ज्यान आज कस्तो भयो । आज अचम्म पर्छ हाम्रो समाज मलाई देख्दा । तर त्यो समयमा मेरा सामु चुनौती थियो, दुब्लो ज्यान कसरी पाल्ने ? म प्राथमिक तहमा पढ्ने बेलासम्म गाउँका कोही शिक्षित थिएनन् । सबै शिक्षकहरू अरु जिल्लाबाट आएका थिए । अलिअलि शिक्षित र हुनेखानेहरू शहरमा नै बस्ने गर्थे । गरिबहरू कि त भारत कि त साउदी अरब जान्थे । त्यो समयमा लाहुरे बन्नु त देशकै ठूलो मान्छे बन्नु जस्तै थियो । गाउँमा एकजना लाहुरे आएको कुरा सारा समाजमा फैलिन्थ्यो ।

समय परिवर्तनशील थियो । मेरो ज्यान पनि ठूलो हुँदै थियो । एउटा फूल फुल्छ र झर्छ । त्यसरी नै मेरो जीवन फूल जस्तै फुलिरहेको थियो ।

अरु कुरामा जे भए पनि पढाइमा कहिलै ब्रेक लागेन । किनकि मलाई बाबा आमाले कहिल्यै घरको काममा लगाउनु भएन सधैं मेरो काम पढ्ने नै हुन्थ्यो ।

बाबा आमाकी एउटी मात्रै छोरी थिएँ । सधैं पढोस् र राम्रो काम गरौस् भन्ने कुरा सोच्नु हुन्थ्यो । कहिल्यै कुनै चिजको अभाव हुन दिनुभएन । किनकि त्यो समयमा पढेको मान्छेको बढी खाँचो थियो । समय अनुसार मैले पनि एस.एल.सी पास गरे । भन्छन् एस.एल.सी. फलामको ढोका हो अरे ! जसको ज्यान ठूलो हुन्छ उसले मात्र एस.एल.सी. पास गर्छ तर यो कुरा सत्य साबित हुन सकेन । गाउँमा भारी बोकेर पैसा कमाउँन सक्ने ज्यान थिएन । त्यसैले पढ्ने विचारमा गुल्मीबाट काठमाडौँ आएँ । यहाँ राम्रो कलेज भनेकै एउटा मात्रै थियो जुन हो मदन भण्डारी मेमोरियल कलेज जसमा भर्ना हुन पुगें सबैले भन्थे, “यति दुब्लो ज्यानले के कलेज पढ्न सक्छेस् भनेर” । सबै साथीले भन्थे “अलि मोटाऊ बेलाबेलामा भोक चल्थ्यो “मलाई मोटाएर पृथ्वीको भार हुनु छैन,” भन्थे । तर कोहीले मलाई दुब्ली पातली क्लब को सल्लाकार भन्छन् । सबैले यस्तै कुरा गर्दा कहिले रमाइलो लाग्थ्यो त कहिले दुःख लाग्थ्यो ।

वास्तवमा एउटा कुरा एकदमै खुशी लाग्थ्यो मोटाउनु केवल पृथ्वीको लागि भार हुनु हो ।

मोटाउनुको दुःख त केवल मोटाएका मान्छेलाई मात्र थाहा हुन्छ । कुनै बेला मलाई मोटाउने रहर भए जस्तै मोटा मान्छेहरूलाई दुब्लाउने ठूलो रहर हुन्छ । तर त्यो रहर पूरा गर्न गाह्रो हुन्छ । उनीहरूको त्यो सपना, सपना नै रहन्छ ।

आऊ



महेश कौँवर

कक्षा १२, व्यवस्थापन

खुकुरी देखेर गर्दन कति रोएको छ
तिमीलाई सम्झेर मन कति रोएको छ
देख्नेको लागि हासी दिनु पर्छ र पो मात्रै
नियालेर हेर जीवन कति रोएको छ ।
कथा एउटै सोच एउटै बाटो फरक भयो
हिडाँइ एउटै बसाइ एउटै माटो फरक भयो
तिम्रो आँसु मेरो आँसु थिएन केही फरक
घाउ एउटै चोट एउटै र बाटो फरक भयो ।

आँखा बनेर आऊ है नजर बनेर आऊ
जति सक्दो चाडो संसार बनेर आऊ
म प्रेमको विरामी बनी बसौँला
उपचार गर्न डाक्टर बनेर आऊ ।

यो सम्झने मन होला या नहोला
सधैं हाम्रो मिलन होला या नहोला
बाचुन्जेल तेरो मेरो किन गर्ने साथी
भोलि यही जीवन होला या नहोला ।

नारी आवाज

विश्वको इतिहासलाई पल्टाएर हेर्ने हो भने युग र समय परिवर्तनको श्रेय महिलाको काँधमा जान्छ। आजको यो वैज्ञानिक अनि अनुसन्धानात्मक युगमा आइपुग्दा पनि ती नै महिलाको स्थिति नाजुक र एकदमै दयनीय अवस्थामा गुज्रिरहेको छ। कानुन बनेको छ, कार्यान्वयन छैन, जति परिवर्तन हुँदै गयो त्यति घरेलु हिंसा, बालिका बलात्कार, शरीर बन्धकी, चेलीवेटी बेचबिखन, अनि अमानवीय किसिमका घटनाहरूको संख्या दिन दुई गुणा र रात चौगुणाले बृद्धि भइरहेको छ।

वर्तमान समयमा एकातिर राज्यको मुख्य निकायमा महिलाहरूको नै पहुँच पुगेको छ, भने अर्कातिर निरीह भएर पीडित भएका महिलाको आवाज सुन्ने निकायले कानमा तेल हालेझैं गरी एउटा निवेदनसम्म पनि दर्ता नगरी हाँसो अनि मजाकमा पीडालाई मिसाएर हिवस्कीको स्वादमा निलिरहेको छ। राज्यको प्रमुख तथा माथिल्लो निकायमा महिलाको पहुँच हुँदा त न्याय नपाउने ती महिलाले कहिले न्याय पाउलान् ? कानुन त बनेको छ, महिलाले सतप्रतिशत आफ्नो अधिकार प्राप्त गर्ने। राज्यको सम्बन्धित निकायले सम्पूर्ण रूपमा सहयोग गर्ने भनेर तर त्यो कानुन, कानुनमा सीमित छ। संविधानको किताब बन्द गरेर राखिएको छ। यदि काहीं, कतै खोजेर संविधान पढेर, केही न्यायसम्बन्धी कुरा जानेर कुनै महिला न्याय माग्न सम्बन्धित निकायसम्म त पुगिन्छन् तर त्यहाँ कार्यरत कुनै पनि कर्मचारी उक्त निरीह, अवला नारीलाई सहयोग गर्न तयार हुँदैनन्। जनताको परिश्रममार्फत जनताले तिरेको



सरस्वती कार्की 'सरु'

पूर्व विद्यार्थी, शिक्षाशास्त्र संकाय

करबाट मासिक पारिश्रमिक खाएर आफ्नो जीवन गुजारा गर्ने ती कर्मचारी कुनै एउटा नेता र एउटा पार्टीको आडमा अडिएर जनताको काम निष्पक्ष, निर्धक्क भएर गर्न सक्दैनन्।

सामान्य अर्थमा बुझ्दा प्रमुख निकायमा पुग्नेहरू नै सायद पीडित छन्। आफैं पीडित छन् भने त कसरी अर्काको पीडा बुझ्न सक्छन् र ? यदि आक्कल-भुक्कलमा कुनै पीडितको पीडा सुनुवाई भइहाल्यो भने पनि पीडकलाई उचित कारवाही गर्न सक्दैनन्। यसका कारणले पनि अपराधीले अपराध कयौं पटक गरेर खुलेआम निर्धक्क भएर हिँड्छ। ऊ कुनै एउटा पार्टीको कार्यकर्ता बन्छ। कुनै एउटा नेताको नजिकको भोले बन्छ। समाजमा अनैतिक गतिविधि सञ्चालन गर्दै हिँड्छ। उक्त अपराधीको पहिचान हुँदाहुँदै पनि उचित न्यायसम्बद्ध रूपमा कारवाही हुँदैन। के राजनीति गर्नु भनेको समाजमा भयानक विकृति, विसंगति फैलाएर समाज र राष्ट्रमा फोहोरको दुर्गन्ध फैलाउनु हो ? फोहोरी राजनीतिको खेलका कारणले समाज अगाडि हैन, पछाडि धकेलिदै गइरहेको छ। पीडितको पीडा अभि बल्लिदै गइरहेको छ। पीडितले उचित न्याय



र पीडकले उचित कार्वाही नपाउँदा समाजमा जघन्य र हिंसात्मक घटना दोहोरिरहेका छन्, पीडकको पहिचान भइसके पछि उसलाई कानुन बमोजिम उचित कार्वाही भए पीडितले राहत पाउने थिए। यस्ता हिंसात्मक घटनामा पनि कमी आउने थियो। जबसम्म देशको कानुन पूर्ण रूपमा कार्यान्वयन उचित कार्वाही हुँदैन, तबसम्म राज्यको माथिल्लो निकायमा केही महिला शासकहरू हुँदा सम्पूर्ण देशवासी महिला दिदीबहिनीको अधिकार सुनिश्चित हुँदैन।

महिला सशक्तीकरणका नाममा राज्यको निकै लगानी छ, तर त्यो वास्तविक महिलाको कानसम्म वा हातसम्म पनि पुग्न पाउँदैन। कहाँ योजना बन्छ? कहाँबाट बजेट आउँछ? कहाँ, कुन ठाउँमा के, कति कार्यक्रम गरिन्छ? भन्ने कुरा केही सीमित व्यक्तिलाई मात्र थाहा हुन्छ। एउटा गोप्य कोठामा पसेर मैनावतीको मधुरो प्रकाशमा २/४ जना राजनीतिक दलका नेताहरू २/३ जना केही राजनीतिमा सक्रिय दिदीबहिनीहरूको जमघटबाट निकै ठूला-ठूला उपलब्धीमूलक कार्यक्रम संचालन भएको माइन्सूट तयार पारिन्छ। कृतिम हस्ताक्षर गरिन्छ, अनि नेपालको चलन, चल्ती वा संस्कृति नै भनौ, केही नाम चलेका पार्टी र त्यसका जिल्लास्तरीय केही नेता तथा कार्यकर्ताको साथमा गएर बजेट फर्च्युट गरिन्छ। त्यो बजेट जान्छ, व्यक्तिको खल्तीमा अति २/४ बोटल हवीस्कीको साथमा लक्षित वर्गको बजेट सकिन्छ। राज्यको सम्पति लक्षित वर्गको बजेट केही व्यक्तिको मिलेमतोमा सिद्धयाइन्छ। उता राज्य भन्छ, करौडौं लगानी गर्दा पनि लक्षित वर्गको स्तर जस्ताको तस्तै! आफै चासो गर्दैनन्, तर राज्यले बुझ्दा बुझ्दै पनि किन आखाँ बन्द गरेर बस्छ? वास्तविकताको खोजी किन गर्दैन?

त्यही जनताको श्रम र पसिनाबाट आएको करबाट आफूले मासिक तलब भत्ता लिएर बसेपछि किन तिनै जनताको काम गर्न अल्छी र घिन लाग्दो व्यवहार गर्छन्? ती सरकारी कर्मचारीहरू। के तिनीहरूको काम भनेको जनतालाई दुःख दिनु मात्र हो? भोलिवाद जिब्रोको टुप्पोमा झुण्ड्याएका। खै ती योजना अधिकृतहरू? वास्तविक ठाउँमा लक्षित कार्यक्रममा आफूले छुट्याएको बजेट गएको छ, कि छैन? कतिसम्म उपयोग भएको छ? भनेर अनुगमन गर्ने। यति सम्मकि थाहा पाएपनि भोलिवादलाई प्यारो बनाएर केही राजनैतिक दलका नेताहरूको आडमा बसेर सुनेको नसुन्यै गर्ने अनि विचरा! ती पीडितलाई नै अभ्र बढी सास्ती। नेपाली महिला/जनताले खोजेको गणतन्त्र? राज्यको नीति? कहिले बन्छ, सही नीति? कहिले पाउने वास्तविक गणतन्त्रको अनुभूति?

अहिलेको परिप्रेक्ष्यमा हेर्ने हो भने, राज्यका ठूला र प्रमुख निकायमा महिलाको नै सहभागिता रहेको छ। कानुन प्रस्ताव गर्ने, बनाउन दबाव दिने, बनाउने अनि कार्यान्वयन गर्ने/गराउने तर खै? पीडितको पक्षमा उचित न्याय? पहुँच र पावर हुनेलाई मात्र कानुन नलाग्ने। केही, कोही नभएकालाई कानुन लाग्ने चलन पञ्चायतकालमा पनि थियो नि? यस्तै प्रवृत्ति हुने हो भने त के को लागि गणतन्त्रको गुणगाण गाउनु पर्ने? त्यसकारण राज्यका प्रमुख निकायमा महिला हुँदा महिला मैत्री कानुन बनेर उचित कार्यान्वयन हुँदैन भने कहिले हुन्छ? त्यसकारण वास्तविकता बुझेर मात्र कार्यक्रम संचालन गराउन सकेमा उचित उपलब्धि हात पर्नेछ।

अहिले नेपालको राजनीतिको फोहोरी खेलले गर्दा



सम्पूर्ण नेपालीलाई नै हेयको भावना उत्पन्न हुँदै गइरहेको छ । एउटी अवला नारी पिठ्यूमा आफ्ना बच्चा बोकेर आगोले पोलेको शरीर लिएर प्रहरी प्रशासनमा पुग्छे । जबर्जस्ती निवेदन दर्ता त हुन्छ तर अझ बढी हुने धम्कीका कारण प्रहरी प्रशासनले जबर्जस्ती मिलाएर कागज बनाएर पठाउँछ । देश र जनताको लागि खटिएको यो प्रहरी प्रशासन त यतिसम्म हुन्छ भने अन्य क्षेत्र के होला ? सहजै बुझ्न सकिन्छ । यसकारण पीडितले उचित न्याय नपाउने ठानेर आज भोलि पीडितहरू पीडालाई सहेर बाँचिरहेछन् । कोही सक्नेहरू आफै आत्मनिर्भर भएर प्रतिकार गर्दछन् । कोही लाचारी भएर पीडित जीवन बिताएर काल पखिरहेका छन् ।

अर्कातिर कूल जनसंख्याको करिब १०% शिक्षित महिलाहरू छन् त्यो शहर केन्द्रित छ । जहाँ अधिकारलाई दुरुपयोग गरिन्छ । त्यहाँ अधिकार र शिक्षितको नाममा आफ्नो अर्धनग्न शरीरलाई १० इन्चको हिलमा सजाएर हिवस्की र वाइन पिउन पाउनुलाई आफ्नो अधिकार मान्ने महामूर्ख महिलादिदीबहिनीहरूका कारण पनि बाँकी महिलाहरू कुरा नबुझ्दै, न्याय र अन्याय नछुट्याउँदै, कानुनी प्रावधान नजान्दा-नजान्दै पीडित भएर अकालमा आफ्नो अमूल्य जीवन बलिदान गरिरहेका छन् । हाम्रो आखाँ अगाडि हजारौं चेलिवेटी जानाजान बेचिरहेका छन् । दाइजो अनि छोरा नपाएको नाममा जिउँदै जल्दैछन् । सुत्केरी अवस्थामा घरबाट निकालिदेछन् । मासिक चक्रका क्रममा बलात्कार भएर मरिरहेका छन् । यति थाहा पाउँदापाउँदै र पीडक पहिचान भइसक्दा पनि राज्यको तर्फबाट कुनै किसिमको पीडितको आत्माले शान्ति र न्याय पाउनेखालको सजाय पाउँदैनन् । त्यस्ता घटना वृद्धि हुँदै उच्च रूपमा भ्याङ्गिगीएर गइरहेका छन् । किन कानुनी

निकाय निदाएर बसेको छ ? के राज्यको नीति र गणतन्त्रको परिभाषा हाम्रा नेताहरूले यही दिँदैहुनुहुन्छ ? बुझ्ने बेला आएको छ ? पहुँच पावर अनि कुनै पार्टीको कार्यकर्ता हुने बित्तिकै जे गरेपनि हुने हो र ? गणतन्त्रको सही परिभाषा गरौं । सदुपयोग गरौं । हिसात्मक र विभेदयुक्त समाज होइन शान्ति, सद्भाव र विभेदमुक्त समाजको निर्माणमा हातेमालो गरौं ।

अन्त्यमा सम्पूर्ण महिला दिदी बहिनीहरू स्वतन्त्रता र अधिकारको नाममा विकृति ल्याएर आफैं पछाडि पर्ने काम नगरौं । आफ्नो हक, हित र अधिकारको लागि आवाज उठाऔं । हातमा हात, साथमा साथ र काँधमा काध मिलाऔं । एक-आपसमा म ठूलो, मलाई भएकै छ, अर्काको लागि के गरौं भन्ने भावना नराखौं । तपाईंको सानो र सत्य कुराले अरु कसैको भविष्य राम्रो पनि बन्न सक्छ ? कानुनविद्, देशका मुख्य नायकहरू पनि महिला मैत्री समाज र राष्ट्रको परिकल्पना गरी कानुनको निर्माण र कार्यान्वयनमा विशेष जोड दिनुहोला र नारी दिदीबहिनीहरू आज न्याय पाइन भनेर चुपचाप लागेर अन्यायलाई सहने बानी बसाली अझ बढी हिंसाको सिकार नबन्नुहोस् । आफ्नो लागि आवाज सधैं उठाउनुहोस् । एकदिन अवश्य त्यो पूरा हुनेछ । जयदेश, जय नारी !



बोल्दिनँ भो



एलिना तिमिल्सिना
बि.बि.एस. पहिलो वर्ष

भयो अब बोल्दिनँ भो
मनको कुरा खोल्दिनँ भो
जति गर्नु गन्यौ तिमीले
तिमीसँग माया लाउने जोखिम मोल्दिनँ भो
विश्वास लाग्यो आफ्नो भन्दा बढी
धोका दियौ बोल्दिनँ भो
सुम्पेको थैं मनमुटु नै
धोका दियौ फेरि अब जोड्दिनँ भो
जति बोल्नु बोलेँ हिजो
मनको कुरा खोल्दिनँ भो
टुक्रिएको यो मुटुलाई फेरि अब जोड्दिनँ भो

माया यो रहेछ



अर्चना कोडराला
बि.बि.एस. पहिलो वर्ष

वैशको पागलपन भूल रैछ माया
टिप्ने नपाई भरी जाने फूल रैछ माया
जुन दिन मैले पाउन खोजें व्यर्थ भयो माया
अमृत होइन विष धारा मूल रैछ माया
चढे नदी तर्छु भनी पुल भाँचिए पछि होस्
आयो
धमिराले खाई बनेको पुल रैछ माया
लुकाउन नखोज यहाँ एकदिन पक्कै थाहा हुन्छ
सडक चोकमा टाँगोसरी तुल रैछ माया
गोप्यताको सीमा पक्कै एकदिन नाघिदिन्छ
सबको कानमा सुनिने बिगुल रैछ माया

तिम्मा सपनाहरू

आमा !

शब्द आफैमा कति पवित्र छ

म कोशिस गर्दैछु

सीमित शब्दहरूले तिम्रो गुण गाउने

मैले थाहा पाएँ आमा,

प्रसवमा बग्ने रगतहरूमा

वेदनाका छालहरू पाएँनौ तिमिले

मात्र सपनाहरू तैरिरहेका थिए

सपना ठूलो त थिएन

तर तिम्रो लागि कहाँ सानो थियो र !

तिम्रो जीवनको गोधुलिहरूमा

दियो जलाइदिने साहारा बनोस्

प्राथमिक पनि त थिएनन् यी आशाहरू

मेरो खुसी

मेरो सफलता

मेरो विद्वता

यही त चाहेकी थियौ नि !

होइन र !

तिमी नै त हो नि

एक छाकको भरमा

मेरो भोकको ज्वाला निभाउन



प्रतिक श्रेष्ठ

बि.ए. तेस्रो वर्ष

दिनरात मेला धाउने

तिमी नै त हो नि

पसिनाको मूल फुटाएर

मेरो आवश्यकता पूरा गरी

आफू भुक्तो लाउने

अझै ताजा छ सम्झनामा

तिम्रो एक थप्पडले म रोइदिँदा

मेरो आँसु, सुकाउन

आश्वासनका वर्षा गर्न, परेको थियो तिमिले

साच्चै आमा, मात्र एक थप्पडको लागि

तिमीले कत्रो मूल्य चुकाउनु परेको थियो

तिम्रो ममताको समुद्रमा पौडने

एउटा माछो न थिएँ म

गहिराइको अन्दाज कहाँ थियो र मलाई

तैरिरहेको थिएँ म

सघन उर्ध्वचापमा

न अतीतको हिसाब राख्नु पर्ने



न त भविष्यको चिन्तन
धागो विनाको चड्गा जस्तै
उडिरहेथेँ आफ्नै गतिमा
समयसँग परिपक्वता साट्दै जाँदा
पाउन थाले इशारा केही हदसम्म
तिम्रो समर्पण र त्यागका मूल्यहरू
बुन्दै थिए सपना
तिमीलाई उपहार दिने
बनेर छोरो तिमीले चाहेको
शान बनेर तिम्रो गर्भको
यो समय न हो
सँधैँ वसन्तमा कहाँ अडिन्थ्यो र !
तिम्रा सपनाहरू अनि मेरा
तिम्रा सपनाहरू अनि मेरा
उजाडिन पुग्यो
शिशिर याममा
उराठ लाग्दो मौसम जस्तै
कुनै कविले भने जस्तै,
आयो टप्प टिप्यो
टारेर टर्दै न त्यो
टप्प दिपेको भए त
तिमीले दर्दनाक सासहरू
लामो समय फेर्ने थिएनौ
मरुभूमिमा पानीको खोजमा

भौतारिरहेको हरिण जस्तै
तिम्रा तड्पनहरू
शक्तिहीन थिएँ म
तिमी भन्दा मूल्यवान चिज
के हुन सक्छ र मसँग
जुन समयले मबाट खोसोस्
अनि आफ्नो बनाओस्
विरोधाभाष अनुभूति मेरो
खुसी दिन्छ मलाई तिम्रो यादहरूले
जब उकालो
लाग्छन् मेरा आँखाहरू
तिमीलाई देख्छु शिखरमा
मलाई नियालिरहेको
उही मुस्कानको साथ
जब तिमीले लुकाएर दिएको आँपले
मेरो अनुहार उज्यालिन पुग्यो
तिम्रा सपनाहरू मसँग जोडिएका थिए
अनि मेरा तिमीसँग
यो सांसारिक दुनियाबाट ओभेल परे पनि
तिमी बाँचिरहेकी छौ,
हरेक धड्कनहरूमा
मेरा रगतका गतिहरूमा
सुकेर जाने छैन आमा
तिम्रो रगतले सृजिएका सपनाहरू ।

मेरो देश लाग्छ प्यारो



सञ्जिता आचार्य
बि.ए. पहिलो वर्ष

सुन्दर लाग्छ मलाई नेपालको गाउँ
तराई भर्ना त्यसै राम्रो समथर ठाउँ ।
पहाड राम्रो डाँडा काडा नेपालको भिर
हिमाल, पहाड धेरै छन् सगरमाथा शिर ॥

सुनकोशी भोटेकोशी साथै सप्तकोशी
लोभिदैछन् पर्यटक हाम्रो नेपाल देखी ।
पूर्व मेची महाकाली हाम्रै देश नेपाल
गणेश, जुगल, सगरमाथा हाम्रै देशका हिमाल ॥

स्वास्थ्य, शिक्षा, खानेपानी, यातायात र सचार
समान रूपमा फैलदैछ विकासका पूर्वाधार ।
हाम्रो देशलाई उच्च राखौं संसारबाट हेर्दा
भिमसेन थापा, गौतम बुद्ध, पासाङ ल्हामू शेर्पा ॥

सानो ठूलो कोही छैन जाति भाषा धर्म
एक अर्काले बुझ्ने गर्छन् एक अर्काको मर्म ।
खोला नाला वनजङ्गल प्रकृति छन् विशाल
यही देशमा जन्मेका छौं जय जय नेपाल ॥

म



अलिशा खरेल
कक्षा ११, व्यवस्थापन

औचित्यको राँको बाली अस्तित्वलाई झल्काउने
कठोर मनको छैन म कसैको जीवन सल्काउने
आफू खुसी कर्म गर्छु गर्व गर्छु आफैं माथि
रिस राग छैन मनमा, विश्वास नै हो मेरो साथी ।

रमाइलो यो संसारमा एउटै रैछ विष स्वार्थ
कसैलाई विश्वास गर्नु हुँदो रैछ व्यर्थ
मायाप्रेम, दयाभाव मूल्यरूपी कारक भए
मानव गुणित सार्थक व्यक्ति, हुन्थेहोला कतिपय ।

सत्कर्म गर आफू बन्छौ भगवान् सबका लागि
पढैन जानु कही टाढा कर्मदेखि डराई भागी भागी
यही विचार राख्छु मनमा आखिरमा सत्य खोज्छु
मिठो बोल्ने, सत्कर्म गर्ने आफैंमा म प्रतिज्ञा गर्छु ।



परिवारमा प्रेम

विष्णु माया उप्रेती

नेपाली विभाग

प्रेमबिनाको घरपरिवार मसानघाट जस्तै हुन्छ ।

एउटा परिवारमा अनुशासन भन्दा धेरै महत्व प्रेमको हुन्छ । कुमार्गमा हिड्ने व्यक्तिलाई पनि प्रेमले डोर्‍याएर सुमार्गमा हिडाउन सक्छ । जीवनमा प्रेम यति धेरै शक्तिशाली छ कि जसले दुनियालाई जीवन दिएको छ । प्रेमले मान्छेलाई जीवन दिन्छ । प्रेमले मान्छेलाई हाँस र रून सिकाउँछ । जीवन जिउन सिकाउँछ । प्रेमले आत्मविश्वास र सत्यले मान्छेलाई सधैं अगाडि बढ्ने हौसला दिई नै रहन्छ । परिवारका प्रत्येक सदस्यमा यी तीन कुरा हुन आवश्यक छ । जसले एक आपसमा सद्भाव जगाउने काम गर्छ । प्रेमको भोको व्यक्तिले संसार सधैं अँध्यारो देख्छ । आत्मविश्वासलाई गुमाउँछ । अनि सत्यले पनि उसको साथ छोड्दै जान्छ । एउटा विरुवा बढ्नको लागि जति हावा, पानी र प्रकाशको आवश्यकता पर्दछ । आफना जन्मदिने आमा र बाबाले दिने जस्तो निश्चल र निस्वार्थ प्रेम संसारको जुनसुकै कुनामा पुगे पनि हामी कोहीबाट प्राप्त गर्न सक्दैनौ । आमा, बाबाले आफना सन्तानलाई दिने प्रेम अतुलनीय हुन्छ । जुन प्रेम आफना सन्तानले सात जुनी सम्ममा पनि फिर्ता गर्न सक्दैनन् । आमा बुबाले दिएको त्यही प्रेमले हामी मान्छे भएका छौ । मान्छे हुनुको अर्थ हो हामीमा मानवीय भावना छ । यही भावनाभित्र प्रेम लुकेको छ । त्यही प्रेमको कारण आज हामी संसारभरि भाडि गएका छौ । बाटो विराएर हिडेको अनुशासनहीन व्यक्ति पनि प्रेमको कारण गुलाफ भै फर्कन सक्छ । जसको एक मुस्कानले संसार जगमगाउन सक्छ । एउटा घरपरिवारलाई स्वर्ग बनाउन परिवारका प्रत्येक सदस्यमा आपसी

प्रेमको आवश्यकता पर्दछ । प्रेम बिनाको घरपरिवार मसानघाट जस्तै हुन्छ । कहिल्यै कलहले नछोड्ने । कुनै स्वार्थ बिना आफना सन्तानलाई एकोहोरो दिइ रहने आमाबाबाको प्रेम सगरमाथा भन्दा पनि उच्च छ । जुन घरमा आफना आमाबाबा हुनुहुन्छ त्यो घर आफना सन्तानका लागि स्वर्गभन्दा महान हुन्छ । आमाको न्यानो प्रेमले हामीलाई नरम र कोमल बनाएको हुन्छ । जुन रूपमा पनि ढाल्न सक्ने गरी । हो प्रेमले मानिसलाई जङ्गली जीवनशैली अज्ञान र दारिद्र्यबाट निकालेर विशाल संसारको सभ्य चमत्कारमा रमाउँदै सरल र खुसी जीवन जिउन सिकाउँछ । मनभरि आफना काडारूपी पीडाहरुलाई लुकाएर भिरमा फुल्दै संसारलाई जगमगाउने गुलाफले हामीलाई प्रेमको परिभाषा सिकाई रहेको छ ।

मरणशील प्राणी हामी मृत्युको पखाईमा जीवन विताइ रहेका छौ । मृत्यु नआइन्जेलसम्म हासेर बाँच्न सिकौ, प्रेमरूपी भावना बोकेर अध्यारोभित्र पनि उज्यालो ज्योति छर्दै जीवन जिउन सिकौ ।

मृत्यु अजम्बरी छ सकिन्न जित्नलाई
जानु छ एक दिन छोडेर यो संसारलाई
फूललाई सोधेर हेर बाचुन्जेल फुल्नुपर्छ
सबैलाई माया गर्‍यो, एक दिन त मर्नु पर्छ ।
सबैलाई प्रेम गर्‍यो, एक दिन त मर्नु पर्छ ।

प्रेम

अचम्म हुन्छ प्रेम यो, खुसी दिने बढी सधैं ।
न हेर्छ यो धनी नि क्यै समान ठान्छ है सबै ॥
न सोच्छ त्यो भविष्य नै, र खोज्छ साथ प्रेमले ।
न हेर्छ रूप रङ्ग नै, न रोज्छ जात प्रेमले

सकिन्न रोकन प्रेम नै, छ जिन्दगी बिताउने ।
र चाहना नि हुन्छ यो, त विश्व नै जिताउने ॥
न सुन्छ राम्ररी कुरा न छोड्छ साथ प्रेमले ।
न हेर्छ रूप रङ्ग नै, न रोज्छ जात प्रेमले ॥

सलाम गर्छु प्रेमको सलाम गर्छु जीतको ।
सदा सलाम गर्छु है, यही म प्रेम गीतको ॥
न मान्छ धर्म-कर्म नै, न गर्छ घात प्रेमले ।
न हेर्छ रूप रङ्ग नै, न रोज्छ जात प्रेमले ॥

जहाँ सुकै उनी भए, नि, सम्झना त आउने ।
जहाँसुकै उनी गए, नि भावना त आउने ॥
न लिन्छ दिन्छ दुःख नै, न तोड्छ साथ प्रेमले ।
न हेर्छ रूप रङ्ग नै, न रोज्छ जात प्रेमले ॥

यहाँ त प्रेम नै सबै, रहेछ ज्यादाती ठूलो ।
यही सलाम गर्छु है, रहेछ ज्यादाती ठूलो ॥
न बन्छ प्रेम श्राप नै, न छोड्छ हात प्रेमले ।
न हेर्छ रूप रङ्ग नै, न रोज्छ जात प्रेमले ॥



गोविन्दप्रसाद लम्साल 'समर्पण'

कक्षा ११, व्यवस्थापन

प्रयत्न गर्छ ज्यादाती, जिताउने म विश्व नै ।
सदा म गर्छु प्रार्थना, चिताउने म विश्व नै ॥
न हेर्छु यो समाज नै, र खोज्छ साथ प्रेमले ।
न हेर्छ रूप-रङ्ग नै, न रोज्छ जात प्रेमले ॥

रुवाउँदैन प्रेमले, हँसाउने सदैव नै ।
र स्वर्गको सुखैसरी रमाउने सदैव नै ॥
न गर्छ डाह-राग नै, न छोड्छ साथ प्रेमले ।
न हेर्छ रूप-रङ्ग नै, न रोज्छ जात प्रेमले ॥

सदैव गर्छ प्रार्थना, र स्वच्छ राख्छ भावना ।
नदाँज प्रेम-सङ्ग क्यै, र गर्नुपर्छ कामना ॥
गरेर प्रार्थना सदा, र खोज्छ साथ प्रेमले ।
न हेर्छ रूप-रङ्ग नै, न रोज्छ जात प्रेमले ॥

सबै कुरा सुहाउने, सबै कुरा नि चल्दछ ।
उनी यहाँ भइन् भने, सदैव ज्योति बल्दछ ॥
न राख्छ क्यै कुभाव, न गर्छ घात प्रेमले ।
न हेर्छ रूप-रङ्ग नै, न रोज्छ जात प्रेमले ॥



निभाउने नि गर्छ है, सबै सदैव भूमिका ।
परी र अप्सरा सरी, र देखिए त प्रेमिका ॥
निभाउँदै नि भूमिका, र खोज्छ हात प्रेमले ।
न हेर्छ रूप-रङ्ग नै, न रोज्छ जात प्रेमले ॥

दुवै मनै मिल्यो भने, त प्रेम बस्छ ज्यादाती ।
दुवै मनै छुट्यो भने, त आँसु खस्छ ज्यादाती ॥
अठोट गर्छ पाउने, र खोज्छ साथ प्रेमले ।
न हेर्छ रूप-रङ्ग नै, न रोज्छ जात प्रेमले ॥

स्वयं सहेर दुःख नै, खुसी र हर्ष दिन्छ यो ।
भुलेर ती अतीत नै, खुसी र हर्ष दिन्छ यो ॥
न हेर्छ ती अतीत नै, न गर्छ घात प्रेमले ।
न हेर्छ रूप-रङ्ग नै, न रोज्छ जात प्रेमले ॥

स्वतन्त्र हुन्छ प्रेम यो, डराउँदैन कुनै सँग ।
र मन्त्र हुन्छ प्रेमको, डराउँदैन कुनै सँग ॥
जपेर मन्त्र एउटा, र खोज्छ हात प्रेमले ।
न हेर्छ रूप-रङ्ग नै, न रोज्छ जात प्रेमले ॥

पवित्र हुन्छ प्रेम यो, र स्वच्छ निर्मलै सरी ।
र अन्ध हुन्छ प्रेम यो, न देख्छ केही राम्ररी ॥
पवित्र स्वच्छ निर्मलै, र खोज्छ साथ प्रेमले ।
न हेर्छ रूप-रङ्ग नै, न रोज्छ जात प्रेमले ॥

हरेस खान्न प्रेमले, गरेर हिँड्छ सामना ।
गरेर हिँड्छ नित्य यो, त ईशसङ्ग प्रार्थना ॥
गरेर सामना सदा, र खोज्छ हात प्रेमले ।
न हेर्छ रूप-रङ्ग नै, न रोज्छ जात प्रेमले ॥

सदैव स्वच्छ भावना, लिएर हिँड्छ प्रेम यो ।
सबै समक्ष मोहनी, दिएर हिँड्छ प्रेम यो ॥
न राख्छ नीच भावना, न छोड्छ साथ प्रेमले ।
न हेर्छ रूप-रङ्ग नै, न रोज्छ जात प्रेमले ॥

नचाहिने कुनै कुरा, बसे त प्रीत नै यहाँ ।
र खोज्छ ठाउँ प्रेमले, सदा खुसी हुने जहाँ ॥
न भन्छ मिष्ट चाहियो, न दाल भात प्रेमले ।
न हेर्छ रूप-रङ्ग नै, न रोज्छ जात प्रेमले ॥

म भन्छु अर्थ प्रेमको, सबै कुरा हुने गरी ।
गरेर आश ज्यादाती र साथ जिन्दगी भरि ॥
न देख्छ कुनै अगाडि नै, न गर्छ घात प्रेमले ।
न हेर्छ रूप-रङ्ग नै, न रोज्छ जात प्रेमले ॥

सदैव त्याग हुन्न यो, र प्राप्ति मात्र प्रेम हो ।
र स्वार्थ पूर्ण रूपले, समाप्ति मात्र प्रेम हो ॥
न हुन्छ स्वार्थ प्रेममा, न छोड्छ साथ प्रेमले ।
न हेर्छ रूप-रङ्ग नै, न रोज्छ जात प्रेमले ॥

सधैं खुसी बनाउने धनी नि रोज्न होइन ।
यहाँ खोज्छ प्यार नै, शरीर रोज्न होइन ॥
न खोज्छ त्यो शरीर नै, न गर्छ घात प्रेमले ।
न हेर्छ रूप-रङ्ग नै, न रोज्छ जात प्रेमले ॥

मेरी आमा

तिमी सृष्टिकर्ता, तिमी कर्मकर्ता ।
 तिमी ज्ञानकर्ता, तिमी धर्मकर्ता ॥
 बुभ्यौ मर्म मेरै, दियौ कर्म आमा ।
 सह्यौ दुःख धेरै, दियौ जन्म आमा ॥

दियौ आज शिक्षा, सुसंस्कार तिम्ले ।
 गरी लक्ष्य पूरा, सुखै दिन्छु मैले ॥
 गरी काम धेरै, दियौ धर्म आमा ।
 सह्यौ दुःख धेरै, दियौ कर्म आमा ॥

तिमी ईशभन्दा महान् छ्यौ नि आमा ।
 तिमी प्राण मेरै, मनै हौ नि आमा ॥
 सुख खोज्न धेरै, दियौ ज्ञान आमा ।
 सह्यौ दुःख धेरै, दियौ मान आमा ॥

त्यहाँ मिल्छ स्वर्गीय आनन्द धेरै ।
 मिले काख तिम्रो, त आनन्द मेरै ॥
 बनायौ सपूतै, दियौ कर्म आमा ।
 सह्यौ दुःख धेरै, दियौ जन्म आमा ॥



दिवश दुङ्गेल

कक्षा ११, व्यवस्थापन

म तिम्रो खुसी हेर्न चाहन्छु आमा ।
 र तिम्रो मुहार फेर्न चाहन्छु आमा ॥
 नखाएर भोकै, दियौ अन्न आमा ।
 सह्यौ दुःख धेरै, दियौ जन्म आमा ॥

म गाएर तिम्रो, नसक्ने बयान ।
 गरैँ भक्ति तिम्रो, सधै गर्व साथ ॥
 खुसी देख्न मेरै, दियौ कर्म आमा ।
 सह्यौ दुःख धेरै, दियौ जन्म आमा ॥

जपी नाम तिम्रै सदा बस्छु आमा ।
 सबै स्वप्न ती पूर्ण नै गर्छु आमा ॥
 सह्यौ दुःख धेरै, दियौ जन्म आमा ।
 रच्यौ भाग्य मेरै, दियौ नाम आमा ॥

रमाउंन थाले



सन्तोषी सडका

कक्षा ११, व्यवस्थापन

धनसम्पत्ति देखाएर समाजमा रवाफ जमाउंन थाले
आफ्नैलाई ईनारमा धकेल्दै पैसाका भोला समाउंन थाले
सवै गर्छन् बेइमानी धेरैले पैसा कमाउंन थाले
बाहिरी रूपमा फसेर आजकल एकछितको मायाँमा रमाउंन थाले

घाँस काट्न पर्देन गाउँमा सबै शहर पस्न थाले
चाडै धनी बन्ने लोभले कालो बजारमा फस्न थाले
व्युटी र ट्याण्डसम बन्नु छ सबलाई जे भेटेनी मुहारमा घस्न थाले
हिजो आज गल्ली गल्लीमा केटा केटी बिगेर बस्न थाले

पूरा ढाक्नु पर्ने शरीर देखाउँदै फेसन गर्न थाले
राम्रो कुरा कसले सुन्ने उल्टै आँखा तर्न थाले
कठै जन्मिन पाको छैन माया र प्रेममा परी खाँदै नखाई मर्न थाले
देखावटी माया प्रेममा परी खाँदै नखाई मर्न थाले

छोरीको जिन्दगी



कल्पना अधिकारी

कक्षा ११, व्यवस्थापन

जान्ने बुझ्ने मान्छेले नै छोरीलाई हेला गर्ने
छोरी रहिछे भने त गर्भमा नै आजकल मार्ने ।
छोराछोरी बराबरी पुस्तकमा मात्रै सीमित
दुःख अनि पीडा मात्रै छोरीहरूका निमित्त ॥

स्वार्थी रहेछ यो दुनिया पैसामा चल्ने
छोरीलाई त भन्ने गर्छन् निम्नलागेको दियो जस्तो
बल्ने ।
अचम्मको छ यो दुनिया म त बुझ्ने सकिदैन
पुरुष प्रधान देश हाम्रो नारीले केही गर्ने सकिदैन ॥

पशुलाई जस्तै रुवाउदै रुवाउदै अरुको घरमा पठाउने
छोरी सडगै दाइजो पनि त्यै घरमा चढाउने ।
शिर भुकाई दुनियासामु हात थाप्ने छैन
नारी विकास योजनामा पछि पर्ने छैन ॥

आँसु अनि पीडा मात्रै जिन्दगीको सहारा भयो
त्यसैले त यो जिन्दगी पृथ्वीलाई भार भयो ।
छोरी बनी जन्म लिएँ वा आमाको सपना साकार भयो
पराई घरमा जानु पर्ने जिन्दगी नै बेकार भयो ॥

बाचूँ भने जिन्दगीमा बाँचेको सार छैन किन
मरूँ भने जिन्दगीमा मागेर काल आउँदैन किन ।
पुरुषले जस्तै नारीले स्थान यो देशमा पाउँदैन किन
मरूँ भने जिन्दगीमा मागेर काल आउँदैन किन ॥



परिवर्तन

नेपाल हाम्रो साझा घर

हामी सबै नेपालीको

सानो छाना चाँदी सरी सर्वोच्च

त्यो

शिखरको बस्छौं हामी नेपाली बगैचाँमा

फुलेका फूलसरी

बनाऊ राष्ट्र हामी सबै

मिली नेपाली ।

इन्द्रेणीको अनेक रङ्ग देखिन्छ

त्यो आकाशमा

नेपालको माया कति भेटिन्छ

यो नेपालीको काखमा

पूर्वदेखि पश्चिमसम्म

सयपत्रीभैँ अनेक जातका खाल

अर्जिएको विर सपुतले अर्जिएको हाम्रो सुन्दर
नेपाल ।

अन्याय अत्यचार नबसौँ सहेर

उठाऔँ आवाज नेपाली साहसी भएर

आफ्नो स्वाधीनताका निम्ति

आफ्नो स्वतन्त्रताका लागि

उठ जाग देशमा परिवर्तन ल्याउन नेपाली

सागर ढकाल

कक्षा ११, मानविकी

अब देशको अशान्तिलाई शान्तिमा बदल्नु छ

क्रान्तिको आवाज उठाई

सामन्तीको रगत पिउनलाई

नेपालको रक्षा गरी

अटल भई पहाड सरी

उठ जाग देशमा परिवर्तन ल्याउन नेपाली

देशको निम्ति मर्न सके

देश विकास गर्न सके

देखिने छ देश हिमालको लाली गुँरास भैँ

सुन्दर

अनि देश मुस्कुराउँछ त्यो

सर्वोच्च शिखर सरी

उठ जाग देशमा परिवर्तन ल्याउन

नेपाली ।

रङ्ग

रिया गुरुङ्ग
कक्षा ११, मानविकी

चढ़न थाल्यो लाली अङ्ग-अङ्ग जवानीको
भल्किदैछु चञ्चले त्यो ठङ्ग जवानीको

नलुक्छ लुकाएर नछेकिन्छु कसैगरी
फुकाएरै हिँड्न थाल्यो रङ्ग जवानीको

ओइली भर्छ फूल जस्तै साचेर राख भो
आउ साट केही पल रङ्ग जवानीको

तिमी जितमा रम्ने मान्छे मैले हारे भने के गर्छौ ?
जिन्दगी जिन्दगी पार्न नसकी आंसु भारें भने के गर्छौ ?

फूल जस्तै फूले चाहाना मेरो नि छ
हावा सरी डुल्ने चाहाना त, मेरो नि छ

कैदी मै शिशिरको तर, ओइलाएर भरे भने के गर्छौ ?
तिमी जितमा रम्ने मान्छे मैले हारें भने के गर्छौ ?

टुहरो बालक



हरिप्रसाद देवकोटा
कक्षा ११, व्यवस्थापन

यस धर्तीमा जन्मे म त आमा भने देखिनँ ।
सारा संसार चाहारे मैले मेरी आमा भेटिनँ ॥

ओहो म त टुहुरो बालक, बेसहरा रहेछु ।
सारा संसार चाहारे मैले मेरी आमा भेटिनँ ॥

कति पीडा सही आमा जन्म दियो मलाई ।
संगसंगै लानुपर्ने छोड्यौ किन मलाई ॥

तिमी बिना संसारमा माया कतै भेटिएन ।
तिमीलाई पाउने मनको रहर कहिल्यै भेटिएन ॥

आमा तिम्रो ममताबाट मैले वञ्चित हुनुप्यो ।
भिखारी भै संसारमा मागी हिँड्नु प्यो ।

दुई हातमा एक मुठ्ठी सास लिई बाँच्नुप्यो ।
सम्भनामा मात्रै आमा भनी मनलाई थान्नुप्यो ॥

बल्ल मैले थाहा पाएँ टुहुरो बालक कस्तो हुन्छ ।
अनुहारमा दुई आखाँ नभएभैं अन्धो हुन्छ ॥



देशको अवस्था



सन्जय कौर

कक्षा ११, व्यवस्थापन

नेपाल आमा रोइरहकी छिन अँधेरी रातमा
छोराले देश बेच्ने कुरा गर्दा विदेशीको हातमा
सगरमाथा पनि निहुरीरहेको देख्छु किन हिजो आज
ठूलै चोट परेको छ त्यो आँखीभ्यालको माझ

देश हाक्ने नेताहरू परेपछि भ्रष्ट
कुनै विकास गर्न सक्लान र यो देशमा
खै आश नगर नेपाली जनता शान्ति सुरक्षाको
संविधान लेख्ने कलम पन्यो हत्याराको हातमा

पुर्खाले आर्जेका हुन् देश होली खेली रगतमा
सुन्दर बगैचा अनि माली थिए साथमा
भत्ताभुङ्ग पारे एकीकरण गरिएको देशमा
देश चलाउने बोक्ने भलादमी आएपछि नेपाली माझमा

शत्रुले मेची महाकाली पनि पारिसके हातमा
दाजुभाइ मिली बेचे देश विदेशी नोटमा
हात बाँधी नबसौं फैलाऔं जनचेतना बचाऔं मातृभूमि
विदेशीले गिद्धेनजर गाडि सके हाम्रो नेपालमा ॥

मेरो सुन्दर गाउँ



चेतन कार्की

कक्षा ११ मानविकी

उदयपुर जिल्लामा पर्ने कति राम्रो ठाउँ
रमाइलो र अति सुन्दर मेरो सानो गाउँ

सबै मिली बसेको चौफाल यसको नाउँ
सबै मिली ओगटेको विकसित गाउँ

टाढा-टाढा भएर पनि मेरो गाउँ राम्रो
स्वच्छ, सफा वातावरण सुन्दर गाउँ हाम्रो

वन, पाखा, पखेरीमा वास्ना फूलै फूलको
कति राम्रा हाँस माछा नदीमा खेलेको

हाम्रो सानो गाउँलाई हरियाली बनाऔं
गाउँलाई प्रेम गरिकन चौफाललाई चिनाऔं



पीडा जीवनको



पुस्करबहादुर बिष्ट
कक्षा ११, मानविकी

तिमी आकाशमा उड्दै थियौ
म तालमा डुबी रहेको थिएँ
तिमी हेर्दै नहेरी गयौ
म तिमीलाई हेरी रहेको थिएँ
तिमी आउँछ्यौकी भनेर, तिमी आउँछ्यौकी भनेर

पीडाको खानी मसँग थियो
तिमी खुसी खोज्न उडेर गयौ
तिमीलाई रोक्ने प्रयास गरेको थिएँ
तर, मलाई लात हानेर गयौ

फर्की आउँछ्यौकी भन्ने आशमा बाँची रहँ
तर तिमी त गइछ्यौ कहिल्यै नफर्किने गरी
आशाको दियो जलाई कुरी रहँ तिमीलाई
दियोको दीपसँगै जिन्दगी नै जलिरह्यो ॥

गुनासो



अमृता अर्याल
कक्षा ११, व्यवस्थापन

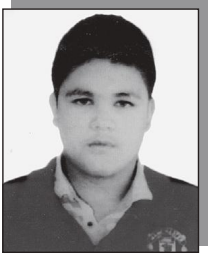
कोही मेरा छोरा छौ भने रक्षा गर मेरो
भाइ फुटे गवार लुटे नगर तेरो मेरो ।
तिमीहरू आफैँ नमिली डाक्छौ सिधै छिमेकी
तिम्रो त्यो चाल देख्दा म छु अभै रोएकी ॥

एउटा थियो मेरो शरीर टुक्रा-टुक्रा पारी
सात आठ भाग लगायौ मलाई यत्रतत्र छरी ।
मुटु भिक्छौ, कलेजो काट्यौ काट्यौ सबै शरीर
लुछीलुछी मलाई मार्दा पाउँछौ तिमी के आखिर ॥

अभै तिमी के खोज्छौ मलाई टुक्राएर
आफूलाई जन्माउने आमाको हड्डी पिसाएर ।
पाप लाग्छ तिमीलाई मेरो रोयो मन अति
अभै यस्तै गर्दै गरे, तिम्रै हुन्छ ठूलै क्षति ॥

यदि तिमीले मेरो कुरा राम्रोसँग सुन्यौ भने
देशको विकास छिट्टै हुन्छ, असल नेता चुन्यौ भने
नेपालीले धेरै दुःख सहेका छन् आजसम्म
खुसीसाथ बाँच्न पाऊन् अब खाई एकछाक टन्न ॥

देश



सुजन कार्की

कक्षा ११, व्यवस्थापन

हेर्दा हेर्दै यो साल पनि हेर त्यतिकै गयो
खुट्टा तान्ने र कुर्मी साटासाट गर्ने काम हेर थुप्रै भयो ॥

२०७२ साल वैशाखको भुइँचालोले कयौँको जीवन लग्यो ।
त्यही भुइँचालोले गर्दा देशको अवनति भयो ।
हेर्दा हेर्दै यो साल पनि हेर त्यतिकै गयो ।

ठूला टाउके जति आफ्नो भुँडी भर्न लागे ।
त्यही कारणले गर्दा युवाहरू विदेशतिर भागे ।
त्यही भएर देशको अवनति भयो ।
हेर्दा हेर्दै यो साल पनि हेर त्यतिकै गयो ।

देशका नेताहरू लाटा हुन कि बुझ्दा हुन् ।
कसैले उनीहरूलाई आफ्नो इशारामा नचाई रहेछन् ।
हाम्रो सोभो पनको फाइदा उठाइरहेछन् ।
त्यही कारणले गर्दा आज यस्तो गति भयो ।
हेर्दा हेर्दै यो साल पनि हेर त्यतिकै गयो ॥

सेतो कात्रोमा गोजी हुँदैन

सेतो कात्रोमा गोजी हुँदैन
श्मशानघाटमा रोजी हुँदैन
किन तँछाड मँछाड गर्दछौ ?
मृत्यु पश्चात खोजी हुँदैन

जीवन अजम्बरी हुँदैन
एकनास सधैंभरी हुँदैन
के को घमण्ड गर्दछौ ?
भुट्टो संसार जुनीभरी हुँदैन

त्यो मुर्दामा माया हुँदैन
अन्तेष्टि पश्चात छाया हुँदैन
दुनियाँमा स्वार्थ मात्र किन ?
जाने दिन दैव पनि दाँया हुँदैन

आउने कालको रुप हुँदैन
नलगेसम्म ऊ चुप हुँदैन
किन तेरो मेरो अहंकार ?
जाने दिन कसैको रोक हुँदैन



भूकम्प

२०७२ सालमा भूकम्प आउँदा
भयो सबको क्षति
अझै पनि मानिसहरू
आतिराछन् कति !



सन्तोषी जोती

कक्षा ११, व्यवस्थापन

कहिले बास बस्यौं हामी
परालको कुन्युमा
कहिले बस्यौ
आकाशको छानामुनी ।

टाढा टाढा हुने मानिस
गाउँघरमा आउन थाले
आफू बस्ने कटेजलाई
जस्तापाताले छाउन थाले ।

कहिले आउँथ्यो भूकम्प तँ
कहिले हावापानी
डराउँदा बाबा ममी
रुन्थे साना नानी

एउटै घरमा तिनचार जनासम्म
मानिसहरूलाई पुरिदियो
तिनचार जना मानिसलाई पुर्ने
भूकम्प विनासकारी थियो ।

दुई चार दिन त खान नपाई
भोकै भोकै बस्यौ हामी
राहत बाँड्न थालेपछि
खाना पाउन थाल्यौ हामी ।

अन्नपात धनसम्पति सबै
घरमा पुरिदियो
समाजसेवी जनताले
राहत हामीलाई बाँडिदियो

कोही बाँड्थे चिउरा भुजा
कोही बाँड्थे चाउचाउ
के को भोक मर्त्यो हजुर
पेटमा गर्थ्यो क्याउक्याउ ।

पुननिर्माणमा लागिराछ
मेरो प्यारो सिन्धुपाल्चोक
रक्षा गरून् माताले
नाम छ उनको पाल्चोक ।

सहयोग गरे साराले
अनि सरकारका मान्छेले
लाने थिएन हाम्रो कटेज
जस्ता पाताले छाउन पाए ।

बोलेर पो हुन्छ के ?

ल्याए राष्ट्रियता बचाउन भनी नौला नयाँ पद्धति
बिस्त्या देश विकास निमित्त कति हो सदभाव पैसा कति ।
दिन्ये ऋण स्वरूप धनहरूपनि नेपालीका मित्रले
अहिलेसम्म पनि विकास नहुँदा बोलेर पो हुन्छ के ॥

आस्था छैन ती दीन नागरिकको आधार बन्दैनथ्यो
माया मोह रहेन राष्ट्रभरको विकाश कहीं हुन्नथ्यो ।
विदेशी ऋणबाट मात्र अब राष्ट्रियता हुन्छ के ?
फोस्रा कागजी योजना बिच सधै बोलेर पो हुन्छ के ॥

छैनन् सत्य विवेक ती मगजमा विश्वास नि छैन रे
मिल्ने आँट र भावना पनि नभै साक्षापना छैन रे ।
नेपालीहरूको दुःखी दिलको आधार बन्दैन रे
खाली भाषण मात्रले दिन दिनै बोलेर पो हुन्छ के ॥

रितै छन् राष्ट्रिय भावना हृदयमा छन् रितै सदाचार हे
छैनन् मेलमिलापका दिलहरू देखिन्न सदभाव रे ।
नेपाली सबको विकास गर्ने सौहार्दता छैन रे
भुट्टा भाषण गाँस बास भन्दै बोलेर पो हुन्छ के ॥



सुसम मट्टराई
बि.ए. दोस्रो वर्ष

कृषि उब्जनीलाई राहत दिने छैन रे सिचाइ नै
जोत्ने कृषककै निमित्त पनि त खेतवारी नै छैन रे ।
राम्रो विज र शुद्ध खाद्य मलको आपूर्ति देखिन्न रे
मात्रै कृषि प्रधान देश भन्दै बोलेर पो हुन्छ के ॥
साक्षा धर्ती जमिनदारहरूले आफ्नै बनाइरहे
जोत्ने कृषकलाई छैन घर ती आफैले मुठीमा लिए ।
बाँझो धर्ती बनाइ राखी त्यसमा उब्जनी घटाइदिए
उब्जानी मात्र घट्यो भनेर नवुझी बोलेर पो हुन्छ के ॥

मान्छे हो नवसौँ निसासिई सधै लागौँ उज्यालो तिर
खोस्रौँ राष्ट्रिय धर्ती हामीहरूले नारेर गोरु अब ।
जोत्न पर्दछ उब्जनी लिन सधै यी हात पाखुरीले
खोस्नै पर्दछ क्रान्तिकारीहरूले मागेर पाइन्न रे ॥



बेदना

दिनहुँ बसी चौतारीमा बाटो छोराको हेर्छन् बुवा
एकदिन त गाउँघर सम्झिएर आउँला
पछ्यौरी हेर आमाको आँसुले ओभाएन
नौ महिना गर्भमा राखी जन्माएको छोरो
घर फर्किएर आएन
दाजै आउने आशा लिई घुम्तीमा बहिनी बस्छे
साँझ पर्न लागेपछि ओरालो भर्छे
छैन चाडवाड न त छ खुसी नै
साहु आई भाका नाघ्यो भन्दै गाली गर्छ
फाँलिदिदै घरका भाँडाकुँडा अनि
मरिसक्यो भनिदिन्छन् छोरो तेरो
ज्यूँदो भए आई हाल्थ्यो नि
आशाको त्यान्द्रो टुक्रा-टुक्रा हुँदा
समाल्ने कोही छैनन् त्यो घरमा
विचल्ली र विजोगमा रूँदा
न त मिठो मसिनो पाक्छ
न त रमाइलो त्यो घरलाई लाग्छ
केवल छोरो आउने आशा त्यो पनि



सिर्जना दुङ्गेल
कक्षा ११, मानविकी

भइदिँदा निराश, च्यातिएको परालको
त्यो भुप्रो असार साउनको पानीले
भिज्दा कस्तो बनाउँछ त्यो परिवारको मन
पिर चिन्तामा विजोग थपिदा
परदेशिएको छोरोको न त चिठी
न त केही खबर छ
बूढाबूढी आमाबुवाको केही अरु छैन
आज हो कि भोलि
फाटेको बस्त्रलाई सिलाई सिलाइ लगाउँछन्
मिठो मसिनो खाने बेलामा
छोरो सम्झी केवल आँसु मात्र बगाउँछन् ।

म विद्यार्थी

विद्यार्थी हुँ म स्कूल जान्छु किताब कापी बोकी
 हाँसी हाँसी पढ्न बस्छु सबैसँग मिली
 असल कुरा सिक्छु म खराब कुरा त्यागी
 ध्यान दिई पढ्छु म भविष्यका लागि ।



सरिता थारु

कक्षा ११, व्यवस्थापन

शिक्षा नै जीवन हो म विद्यार्थीको लागि
 अनुशासन नै गहना हो म विद्यार्थीको लागि
 विद्यार्थी हुँ म बन्छु सधैं आज्ञाकारी
 गर्नु छ सेवा मैले यो देशको लागि ।

बन्धनमा बाँधिएको होइन मेरो विद्यार्थी जीवन
 नदीको चञ्चल पानी सरी बग्न सिक्नु छ ।
 नक्कल मात्र होइन विद्याको महत्व बुझ्नु छ ।

किताब मात्र पढेर हुँदैन मेरो विद्यार्थी जीवन
 संसारको गतिविधि बुझ्नु पर्छ
 विद्यार्थी भएर मात्र हुँदैन मेरो विद्यार्थी जीवन
 शिक्षाको निम्ति कम्मर कस्नु पर्छ ।

कोपिला जस्तै हो मेरो विद्यार्थी जीवन
 फुलेर देशमा बासना फैलाउँनु छ
 बगेको पानी जस्तै हो मेरो विद्यार्थी जीवन
 विद्या र समयको महत्व बुझ्नु छ ।
 स्वार्थी भावनालाई त्याग्नु छ म विद्यार्थी भइकन
 सगरमाथाको शिखर चुम्नु छ एउटै लक्ष्य लिइकन
 परिश्रम गरी पढ्ने छु विद्याको मर्म बुझिकन
 आकाशको ताराभै छर्नेछु म ज्ञानको किरन

सहनशील भई बाँच्नु छ विद्यार्थी भइकन
 देश विकासका लागि अधि बढ्नु छ हातमा हात मिलाइकन
 वाचुञ्जेल देश सेवाका निम्ति मर्नेछु
 आफ्नो नाम अमर राखिकन ।

हाम्रो देश

कसरी भनूँ यो महान् देशको कथा
अन्धो भए हुन्थ्यो जस्तो भएको छ देख्दा दुरदसा
सरकारी कामका लागि अहिलेको अवस्थामा
घुसको प्रक्रिया चल्छ राम्रो व्यवस्थापनमा ।



अरुण डि.जी.

कक्षा ११, व्यवस्थापन

आलु जस्तै भाको छ मान्छे जेमा हाल्यो त्यसमा ढल्छ नेपालमा
मट्टीतेलमा पानी हाल्दा नि टुक्की बल्छ नेपालमा
जे गरे पनि जसो गरे पनि भाको छ नेपालमा

पहिले नेपाललाई चिनिन्थ्यो वीर गोर्खालीको देशले
फरक मौलिकता अनि आफ्नो परिवेशले
थन्किएका छन् मुद्दा अदालतमा लुट, मार र बलात्कारका
देशको चिन्तामा जनताको मुटु जल्दछ
त्यहाँ नेताको आफ्नै कुर्सीको खेल चल्दछ
मख्ख पाछेन चुनावको बेला बूढादेखि सानालाई
पल्टाइ हेर विगतका पानालाई
छोडेका छैनन धन, सम्पत्ति आउनेदेखि मुलाको चानालाई
एक एक गरी समात्नुपर्छ भष्ट्रचारी ती सबैजनालाई
डराएर हो नत्र बढाउनु पर्थ्यो हरेक ठाउँको थानालाई

जे भएनि हार मान्न हामीले जानेका छैनौं
सास् रहुन्जेल मुर्दा भयौं भन्ने ठानेका छैनौं
हाम्रो देशले नमानेको गुलामी कहिल्यै पनि मानेका छैनौं ।

नपढेको भुठो ज्ञान मैले कसरी जान्नु
आफ्नै आमाको पेटमा कसरी छुरा हान्नु
देशले नै हार मानेको छैन अनि मैले कसरी हार मान्नु

मृत्यु अगाडि नै भए पनि हारेको कहिल्यै देखेको छैन
देख्दा छौं लाटा तर निदारमा कायरताले नाम लेखेको छैन
नेपाली हौं साथी हो अरुको चिताले हात जलेको छैन ।

आमालाई वृद्धाश्रमको ठेगाना तर श्रीमतीलाई साडी दियौ
शरीर बेच्नेलाई समात्यौ तर देश बेच्नेलाई छाडी दियौ
मिहिनेतीलाई खाडी अनि कामचोरलाई चिल्ला गाडी दियौ ।

एक मुठ्ठी सास रहुन्जेल हिम्मत मैले हार्ने छैन ।
देशको माया यो मनवाट कहिल्यै मार्ने छैन ।
राम्रो काम गर्छु आमा तिम्रो आँखाबाट आँसु
कहिल्यै भार्ने छैन

तिम्रो आँखाबाट आमा आँसु कहिल्यै भार्ने छैन

कलाकारिता

थाहा हुँदैन कति बेला पल्टन्छ जिन्दगीको पासा ।
अनेकौं खण्डबाट निस्कन्छ कलाकारिताको परिभाषा ॥



दिवश बास्कोटा

कक्षा ११, व्यवस्थापन

यस सृष्टिको प्रत्येक तत्व छन् नाशवान् ।
सबै देखाउन खोज्छन् आफैँलाई बलवान् ॥

कोही दौडिरहेका छन् पैसाका पछाडि सर्वस्व छाडेर ।
आफ्नै घरपरिवार, भ्रातृत्व र मातृत्वको मर्म भुलेर ॥

कोही आफूलाई फिल्म खेलेर कलाकार ठान्दछन् ।
कोही अरुकै हावा गफमा आफूलाई कलाकार मान्दछन् ॥

मस्त छन् युवा वर्ग भए नभएका गफ लडाउन ।
छिमेकी सधैं ताकिरहेका छन् आफ्नो सीमाना बढाउन ॥

देशको यस्तो कठिन परिस्थितिमा साँच्चै एउटा सच्चा
कलाकार चाहिएको छ ।

तर आजभोलिका पिढीको कलाकारिता सबै मोबाइल, फिल्म
र फेसबुकले खाइदिएको छ ॥

सबैलाई आफ्नो कलाकारिता जसरी पनि देखाउनु छ ।
देशलाई माया गर्ने र अगाडि सार्ने कलाकार जुटाउनु छ ॥

विदेशीलाई आफ्नो कलाकारिता देखाउन अरुलाई लडाउन छ ।
नेता र शीर्ष पदका भनौदाहरूलाई कलाकारिता देखाउन
आफ्नो आयस्रोत बढाउनु छ ॥

यहाँ सबै कुनै न कुनै गुणबाट सर्वश्रेष्ठ छन् ।
तर मानिसहरू एक अर्काका कुरा काट्दैमा व्यस्त छन् ॥

कलाकारिता भन्दैमा बुझिँदैन पर्दामा खेल्नुलाई ।
साँच्चै कलाकार बन्ने हो भने सिक्नुपर्छ हरेक परिस्थिति भेल्नुलाई ॥

बुबाआमा श्रेष्ठ बन्न खोज्छन् सन्तानलाई पढाउन ऋण काढेर ।
टाई सुट लगाएर व्यस्त छन् तिनकै सन्तान गाँजा माडेर ॥

कति बस्छौं अब उठ साँच्चै केही गर्ने बेला भएको छ ।

देखाउन छ त्यो कलाकारिता जो हरेक मुहारमा रहेको छ ॥



व्यूँभ हे युवा हो !

व्यूँभ हे युवा हो ! देशले बोलायो
मस्त निन्द्राको त्यो तन्द्रा त्यागी उठ
हातमा तिम्रो यो देशको भाग्य छ
तिम्रो जिम्मा छ यो देश सम्हाल्न उठ



राजेन्द्र सुनार

कक्षा ११, व्यवस्थापन

पूर्वाको जस्तो त्यो दिव्य शक्ति थियो
त्यस्तै छ भन महान् शक्ति यो तिमीमा
साथी हो, आफैँमा भाँकेर हेर त
देशको छ असीम भक्ति त्यो तिमीमा ।

व्यूँभ हे युवा हो ! देशले बोलायो
मस्त निन्द्राको त्यो तन्द्रा त्यागी उठ
हातमा तिम्रो यो देशको भाग्य छ
तिम्रो जिम्मा छ यो देश सम्हाल्न उठ ।

सोच्ने हो बेला-मौका छँदै
सोच है साथी सोचन सक्छौ भने
उर्जा यो देशको तिमी हौ युवा हो
रुचि, इतिहास रचन सक्छौ भने ।

व्यूँभ हे युवा हो ! देशले बोलायो
मस्त निन्द्राको त्यो तन्द्रा त्यागी उठ
हातमा तिम्रो यो देशको भाग्य छ
तिम्रो जिम्मा छ यो देश सम्हाल्न उठ ।

ढाकेर देशको कुना काप्चा सबै
वायु भैँ युवा हो फैलिदेऊ अब
त्यागेर सुखा सुकिलोपन सदा
देशको माटो मै मैलीदेऊ अब ।

व्यूँभ हे युवा हो ! देशले बोलायो
मस्त निन्द्राको त्यो तन्द्रा त्यागी उठ
हातमा तिम्रो यो देशको भाग्य छ
तिम्रो जिम्मा छ यो देश सम्हाल्न उठ ।

गजल



पवित्रा धमला

कक्षा ११, व्यवस्थापन

कलेज अनि विद्यालय शान्ति क्षेत्र हुनुपर्छ ।
 शिक्षा लिने हामी सबै असल मित्र हुनुपर्छ ॥

धेरै जसो कलेज आउछौं पढ्न, लेख्न भनी ।
 यस बेलामा विद्यार्थीले अनुसाशित छात्र-छात्रा हुनुपर्छ ।

कलेजबाटै आर्जन गर्छौं गुणस्तरीय शिक्षा-दिक्षा ।
 त्यसैले त विशेषज्ञ विद्वान् गुरु यसै भित्र हुनुपर्छ ॥

गुरु अनि गुरुमाले हामीलाई शिक्षा दिँदा खेरी ।
 हामी सबको मन मष्टिष्कमा एक प्रकारका चित्र हुनुपर्छ ॥

आज भोलि कलेजबाट सबले सिक्छौं भण्डार ज्ञान गुणको ।
 यसैगरी भविष्यमा देशको एउटा अब्बल पात्र हुनुपर्छ ॥

कलेज अनि विद्यालय शान्ति क्षेत्र हुनुपर्छ ।
 शिक्षा लिने हामी सबै असल मित्र हुनुपर्छ ॥

माया



राजेन्द्र अधिकारी

कक्षा ११, व्यवस्थापन

यो दिलदेखि त्यो दिलसम्म हुन्छ भने मात्र
 मलाई देख्दा तिम्रा आँखा रुन्छ भने मात्र

हामी अवश्य एक हुन्छौं यही जुनीमा मात्र
 राखेको प्रस्ताव मान्य हुन्छ भने मात्र ॥

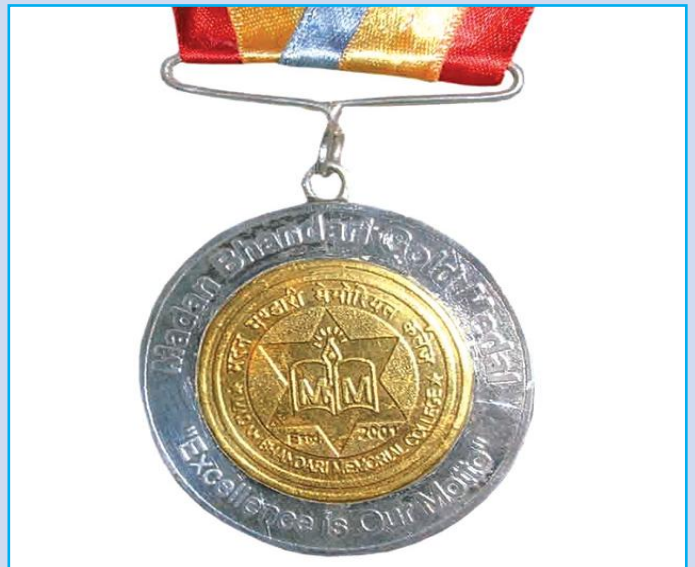
न बोक्न सकिन्छ, न छोड्न सकिन्छ
 के रैछ यो माया ? न रोक्न सकिन्छ

एक्सरे न भिडियो न कहीं देखिन्छ
 मुटु चिरा पारेर न खोज्न सकिन्छ ॥

रक्तसञ्चार मार्फत बग्छ भने पनि माया
 सुइ घुसाई छालामा न भेट्न सकिन्छ

न बोक्न सकिन्छ, न छोप्न सकिन्छ
 के रैछ यो माया ? न रोप्न सकिन्छ ॥

Glimpse of MBM College



Glimpse of MBM College





**MBM College accords hearty congratulations to
its graduates for securing MBBS, Engineering & MS
scholarships in China 2017**



Bibek Pokharel
MBBS Scholarship
in China 2017



Rashila Bhattarai
Engineering Scholarship
in China 2017



Suprima Pandey
MBBS Scholarship
in China 2017



Gokarna Chalise
Engineering Scholarship
in China 2017



Baikuntha Dahal
MBBS Scholarship
in China 2017



Samrat Kafle
Engineering Scholarship
in China 2017



Shyam Thapa
MBBS Scholarship
in China 2017



Uddhab Thapa
MS Scholarship
in China 2017