

Excellence in Leadership for Transformation

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श्वेत शार्दूल



**Madan Bhandari
Memorial College**

श्वेत शार्दूल



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शुभकामना सन्देश

मदन भण्डारी मेमोरियल कलेजको २२ औं वार्षिकोत्सवको अवसर पारेर श्वेत शार्दूलको नयाँ अङ्क प्रकाशन हुनु सुखद कुरो हो । यस अवसरमा सर्वप्रथम म सम्पूर्ण कलेज व्यवस्थापन, प्राध्यापक, विद्यार्थी, अभिभावक, सहयोगी तथा सुभचिन्तकहरूप्रति हार्दिक आभार व्यक्त गर्दछु ।

नियमित कक्षा सञ्चालनबाट मात्रै शैक्षिक प्रतिष्ठानहरूले शिक्षाप्रतिको उत्तरदायित्व निर्वाह गर्न सक्दैनन् । कक्षाकोठामा हुने पढाइसँगै अवलोकन, अन्तर्क्रिया, बहस, सभा, सम्मेलनजस्ता ज्ञान मध्ये सन्दर्भहरू जुटाइरहन सकेमा शिक्षा फराकिलो अनि सघन बन्दै जान्छ । सिकाइको यस्तो मान्यताप्रति हामी प्रतिबद्धसमेत छौं ।



शैक्षिक प्रतिष्ठानको अर्को महत्वपूर्ण कार्य अनुसन्धान र प्रकाशन हो । यसलाई पनि हामीले समुचित ध्यान दिएका छौं । यसको एउटा उदाहरण 'श्वेत शार्दूल' को नियमित प्रकाशन हो । यसले कलेजका प्राध्यापक र विद्यार्थीलाई अनुसन्धानात्मक तथा सिर्जनात्मक लेखरचना तयार गर्न प्रोत्साहन गर्दै आएको छ । हाम्रो यो यात्रा निरन्तर जारी रहनेछ । यो यात्रालाई अभि फराकिलो र व्यवस्थित बनाउन यसै वर्षदेखि हामीले जर्नल अफ प्रोडक्टिभ डिस्कर्स को प्रकाशन समेत सुरु गरेको छौं । यसका साथै कलेजका प्राध्यापक र विद्यार्थीलाई अनुसन्धानतर्फ प्रोत्साहन गर्ने कार्यक्रमलाई थप प्रभावकारी बनाउँदै लगेका छौं ।

शिक्षाले मानिसमा रहेको विवेकलाई तिखार्न सक्नुपर्छ । यसका लागि कक्षाकोठामा हुने सिकाइलाई हाम्रा दैनन्दिनीसँग जोड्नु आवश्यक छ । यसो भए मात्रै जीवन-जगत्लाई राम्ररी बुझेर समाजको समग्र प्रगतिका निम्ति क्रियाशील रहने जनशक्ति तयार हुने कुरामा दुईमत हुन सक्दैन । यस्तो उद्देश्य हासिल गर्नमा श्वेत शार्दूलजस्ता प्रकाशनहरूको विशिष्ट भूमिका रहने कुरा निर्विवाद छ ।

अन्त्यमा, श्वेत शार्दूलको यो अङ्क प्रकाशन गर्नमा भूमिका खेल्नुहुने सबैजनालाई धन्यवादसहित बधाई दिन चाहन्छु । मदन भण्डारी मेमोरियल कलेजले भविष्यमा पनि यस्ता रचनात्मक गतिविधिहरू निरन्तर सञ्चालन गरिरहने छ भन्ने विश्वास समेत दिलाउन चाहन्छु ।

महेन्द्रबहादुर पाण्डे

अध्यक्ष

कलेज व्यवस्थापन समिति

शुभकामना सन्देश

समाजको विकास र अग्रगतिमा शिक्षालाई प्रयोग गरी प्रगतिशील, वैज्ञानिक, जनमुखी, व्यवसायिक, रोजगारमूलक, अनुसन्धानमुखी तथा जीवनपर्यन्त उपयोगी बनाउनु पर्ने कुरामा सदैव उत्प्रेरित गर्ने लोकप्रिय जननेता मदन भण्डारीको स्मृति तथा सम्मानमा स्थापित यस कलेजको गौरवमय २२ औँ स्थापना दिवसको अवसरमा आवधिक प्रकाशन श्वेत शार्दूल को १९ औँ अङ्क प्रकाशनमा आएको छ। यस अङ्कमा आफ्ना खोज तथा अनुसन्धानमूलक, विचारोत्तेजक, अनुभूति, अनुभव जस्ता विशेषतायुक्त लेख रचना प्रदान गर्नुहुने सबै सर्जकहरू धन्यवाद तथा बधाईका पात्र हुनुहुन्छ। यस अङ्कको सम्पादन तथा प्रकाशनको महत्त्वपूर्ण जिम्मेवारी प्रत्यक्ष एवम् परोक्ष रूपमा बहन गर्नुहुने सबैको कार्य सराहनीय छ।



विज्ञहरूद्वारा विभिन्न विधाका विविध विषयमा भए गरेका खोज तथा अनुसन्धानबाट प्राप्त उपलब्धिहरू जनसमक्ष प्रस्तुत गर्ने र बौद्धिक ज्ञान उजागर गर्ने उद्देश्यले यसै वर्षदेखि शुभारम्भ गरिएको प्रोडक्टिभ डिसकोर्स नामक जर्नल पछि कलेजबाट प्रकाशित श्वेत शार्दूल को १९ औँ अङ्क यस वर्षको दोस्रो प्रकाशन हो। गुणात्मक शिक्षाको माध्यमबाट मुलुकको सर्वतोमुखी परिवर्तनका लागि विद्यार्थीहरूमा गतिशील नेतृत्व क्षमता विकास गर्ने दूरदृष्टिका साथ कलेज निरन्तर अघि बढिरहेको सन्दर्भमा केवल विश्वविद्यालयद्वारा निर्देशित नियमित पाठ्यक्रममा आधारित अध्ययन, अध्यापनबाट मात्र सम्भव नहुने कुरामा हामी सजक र सचेत छौँ। त्यसै कारणले विद्यार्थीहरूको बहुआयामिक प्रतिभा प्रस्फुटन तथा व्यक्तित्व विकासका लागि कलेजले नियमित पठन-पाठनका अतिरिक्त कलेजहातादेखि स्थलगत कार्यक्षेत्रसम्मका व्यावहारिक ज्ञान-सिप, कला-कौशलसम्बन्धी विविध क्रियाकलापहरूमा सरिक गराई उनीहरूको शारीरिक एवम् बौद्धिक क्षमता अभिवृद्धिमा प्रोत्साहित गरिन्छ। त्यसैको निरन्तरताको उदाहरण प्रस्तुत प्रकाशनहरू रहेका छन्।

कलेजका प्रकाशनहरूलाई थप स्तरीय, परिष्कृत, समय सापेक्ष, रुचिपूर्ण र आम जनसमुदायका लागि उपयोगी बनाउन कलेज सदा प्रयत्नरत छ। पाठकवर्गबाट यी प्रकाशनका बारेमा अद्योपान्त समीक्षा, सूक्ष्म विश्लेषण एवम् विवेचनाका साथै आगामी अङ्कका लागि मार्गदर्शनसमेत प्राप्त हुने कुरामा कलेज विश्वस्त रहेको छ। गौरवपूर्ण २२ औँ कलेज स्थापना दिवसको उपलक्ष्यमा सबैप्रति हार्दिक शुभकामना !

रमेश चन्द्र पौडेल

क्याम्पस प्रमुख

सम्पादकीय

सामान्यतः विश्वविद्यालय र कलेजहरूको मूलभूत कार्य शिक्षण र सिकाइ हो तर यो कार्यको औचित्य सफलतापूर्वक हासिल गर्न त्यति सजिलो छैन । विद्यार्थीको सिकाइलाई प्रभाव पार्ने थुप्रै र जटिल विषयवस्तु हुन्छन् । त्यसलाई सजगतापूर्वक निर्वाह गर्न नसकेको खण्डमा सही अर्थमा सिकाइ हासिल हुँदैन । यो आम यथार्थभन्दा अझ बढी अहिले हामी शिक्षालाई नयाँ स्वरूप दिनुपर्ने र पुनरसंरचना गर्नुपर्ने आवश्यकताको सम्भवतः इतिहासकै आश्चर्यजनक क्षणमा उभिएका छौं । विज्ञान र प्रविधिले सिर्जना गरेको असामान्य यथार्थले गर्दा चाडै नै हामीले प्रत्यक्ष वा परोक्ष रूपमा शिक्षाको मूल अभिप्रायलाई पुनः परिभाषित गर्नु पर्नेछ । यसका लागि हामी चाहेर वा नचाहेरै भएपनि ढिलोचाँडो तयार रहनु अबको निर्विकल्प भविष्य हो ।

प्रविधिको अकल्पनीय विकासको परिणामस्वरूप मान्छेले गर्दै आएका सिपजन्य सबैखाले कार्यहरू अबको केही वर्षभित्रै रोबटले गर्ने सम्भावना टड्कारो बन्दैछ । कक्षाकोठामा प्रचलित ज्ञानको यान्त्रिक हस्तान्तरण गर्ने शिक्षकको कार्यसमेत अबका दिनमा रोबटले नगर्ला भन्न सकिन्न । आजका विद्यार्थीहरू भनेका अबको तीन दशकभन्दा बढी अवधिका उत्पादक शक्ति हुन् । शिक्षालयले हाल उनीहरूलाई प्रदान गर्दै आएका विशुद्ध सिपहरू केही वर्षभित्रै निरर्थक सावित हुनेछन् भन्ने कुरा प्रविधिको विकासले स्पष्ट सङ्केत गरिसकेको छ ।

वर्तमान शिक्षा पद्धतिलाई केलाउने हो भने कक्षाकोठाहरूमा बजारको प्रत्यक्ष वा अप्रत्यक्ष दबदबा चलिरहेछ । मान्छेमा अन्तरनिहित सम्पूर्ण सम्भावनाहरूको प्रष्फुटन गराउनेतर्फ शिक्षालयहरूको ध्यान नभएर बजारको माग धान्ने बजार-औजारका रूपमा विद्यार्थीको उत्पादन गरिँदैछ । यस कार्यले मानव चेतनालाई सम्पूर्ण रूपमा खुम्च्याएर शिक्षा भनेको मानिसलाई बजारको साधनका रूपमा दाएर वा सधाएर पारङ्गत बनाउनु हो भन्ने मान्यता शिक्षालयहरूमा व्याप्त छ ।

तर मानव चैतन्य र सिर्जनशीलतालाई कुनै पनि अत्याधुनिक सिप तथा प्रविधिले विस्थापित गर्न सक्तैन । त्यसैले अबको शिक्षाले सिपालु जनशक्ति मात्र नभई प्रज्ञावान् मानव निर्माण गर्नु जरुरी छ । जसका लागि ज्ञानका तीनवटै स्वरूपलाई शिक्षालयहरूले कक्षाकोठाको सिकाइमा बदल्न सक्नुपर्छ । पहिलो सिकाइ प्राविधिक हुन्छ, जसमा उपलब्ध ज्ञानलाई पुनरुत्पादन गर्दै तिनको सिर्जनशील प्रयोग गर्न शिक्षार्थीलाई प्रेरित गर्नुपर्ने हुन्छ । दोस्रो व्यावहारिक सिकाइ हुन्छ, जसमा ज्ञानलाई सन्दर्भअनुसार ढाल्नुका साथै सिर्जनशील विकासका लागि शिक्षार्थीलाई उत्प्रेरित गर्नुपर्ने हुन्छ । तेस्रो शिक्षार्थीको सोचलाई खुल्ला गरी हरेक क्षण उत्पन्न हुनसक्ने समस्यामाथि विजय हासिल गर्न तत्पर र सिर्जनशील मानव शक्ति निर्माण गर्दै परिस्थितिलाई समग्रतामा बुझ्न सक्ने समालोचनात्मक दृष्टिकोण विकास गर्नुपर्ने हुन्छ । मदन भण्डारी मेमोरियल कलेज यी तीनै खाले सिकाइलाई प्रवर्द्धन गर्न क्रियाशील रहेको छ । कक्षाकोठालाई ज्ञान हस्तारण गर्ने थलो मात्र नबनाई सामूहिक सिकाइलाई कार्यरूप दिएर नयाँ ज्ञान उत्पादन गर्ने सिकाइ समुदायका रूपमा कक्षाकोठाको विकास गर्नु यस कलेजको अटल ध्येय र अथक प्रयास रहिआएको छ ।

यस ध्येयलाई हासिल गर्न मदन भण्डारी मेमोरियल कलेज शिक्षालाई खण्डीकृत नगरी एकीकृत गर्ने कार्यमा सदा कटिबद्ध छ । यस कलेजले अहिले स्कूल अफ लिबरल आर्ट्स (जस अन्तरगत मानविकी तथा सामाजिक शास्त्र सम्बन्धी विषयहरू रहेका छन्), स्कूल अफ मेनेजमेन्ट र स्कूल अफ साइन्स एण्ड टेक्नोलोजी गरी पठनपाठनको अभ्यास सुरु गरेको छ । शिक्षण-सिकाइका लागि सजगतापूर्वक अनुकूल वातावरण निर्माण गर्नुका साथै शिक्षण विधिलाई विशिष्ट ढङ्गले अबलम्बन गर्दै आएको छ । ज्ञान उत्पादन, अनुसन्धान तथा सिर्जनशीलताको परम्परा कायम गर्न कलेजले जर्नल अफ प्रोडक्टिभ डिस्कर्स र श्वेत शार्दूलजस्ता पत्रिका प्रकाशनमा ल्याएको छ । यस प्रयासको एउटा शृङ्खलाका रूपमा श्वेत शार्दूलको १९ औं अङ्क तपाईंको हातमा आइपुगेको छ । अध्ययनका लागि पाठकलाई सहज होस् भन्ने उद्देश्यले यस अङ्कमा प्रकाशित लेख रचनाहरूलाई अनुसन्धान, दृष्टिकोण र साहित्य गरी मूलतः तीनवटा समूहमा बढ्छ गरिएको छ । अनुसन्धानमूलक लेख रचना तथा साहित्यक सिर्जनलाई विधाअनुसार समेत समूहबद्ध गरिएको छ । यो प्रकाशन तपाईंका लागि ज्ञानवर्धक, रुचिकर र उपयोगी साबित हुनेछ भन्ने कुरामा हामी पूर्ण विश्वस्त छौं ।

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सामाजिक समस्या र अनुसन्धानको समस्याबीचको अन्तर

Differences between Social Problem and Research Problem

शुक्रराज अधिकारी, पि.एच.डी (समाजशास्त्र विभाग, स्कूल अफ लिवरल आर्ट्स)



सार: सामाजिक अनुसन्धान सामाजिक ज्ञान निर्माण प्रकृयाको मेरुदण्ड मानिन्छ। सामाजिक अनुसन्धान कार्यलाई अगाडि बढाउन सामाजिक समस्या र अनुसन्धानको समस्याको अवधारणा बारे स्पष्ट शुन आवश्यक हुन्छ। यस आलेखको मूल उद्देश्य सामाजिक समस्या र सामाजिक अनुसन्धानको समस्याको अवधारणा पहिल्याउनुका साथै सामाजिक अनुसन्धानको समस्या पहिचान गर्दा अपनाउने प्रक्रियासँगै पूर्व साहित्य समीक्षाको अवधारणा, प्रकार र तरिका पनि उजागर गर्ने रहेको छ। यस उद्देश्य प्राप्त गर्नको लागि अन्तरवस्तु विश्लेषण विधिको प्रयोग गरी तथ्यहरूको संकलन तथा विश्लेषण गरिएको छ। सामाजिक समस्या र सामाजिक अनुसन्धानको समस्या फरक फरक अवधारणा रहेछन्। पूर्व साहित्यको समीक्षा गरेर मात्र अनुसन्धानको समस्या पहिचान गर्न सम्भव हुने रहेछ। सामाजिक अनुसन्धानमा प्रयोग हुने समस्याको सवाल भन्ने पदावलीले सामाजिक समस्यालाई नबुझाई अनुसन्धानको क्षेत्रमा अनुत्तरित सवाललाई बुझाउने रहेछ। अनुसन्धानमा अनुत्तरित सवालको उठान गर्न विगतमा गरिएका अनुसन्धानमुलक कार्यले कुन कुन विषय तथा क्षेत्रमा कस्तो सैदान्तिक दृष्टिकोणमा के के उद्देश्य राखेर कुन कुन विधि प्रयोग गरेर कस्तो निष्कर्ष निकाले र के के कुरालाई विश्लेषण गर्न छोडे तथा छुटाए भन्ने वारेको कितानी गर्दै पूर्व साहित्यको समीक्षा गर्नु आवश्यक हुने रहेछ।

प्रमुख पदावलीहरू: अनुसन्धानको समस्या, अन्तर वस्तु विश्लेषण, सामाजिक समस्या, साहित्यको समीक्षा

१. परिचय

अनुसन्धानको गहिरो ज्ञान नहुदा अनुसन्धानको समस्यालाई सामाजिक समस्याको रूपमा महशुस गर्ने तथा बुझ्ने पनि गरिन्छ। तर अनुसन्धान कार्यमा जोडीन खोज्ने अनुसन्धान कार्य सिक्नको खोज्ने विद्यार्थी तथा शोधार्थीहरू प्राय सामाजिक समस्या र अनुसन्धानको समस्याका बारेमा भुक्किने तथा अल्मलिने गरेको पनि देखिन्छ। स्नातकोत्तर तहका विद्यार्थी मात्र नभएर दर्शनाचार्य तहका विद्यार्थीहरूले पनि सामाजिक समस्या र सामाजिक अनुसन्धानको समस्यालाई एउटै रूपमा व्याख्या गर्ने गरेको पनि देखिन्छ। तर सामाजिक समस्या र सामाजिक अनुसन्धानका समस्या फरक फरक विषयवस्तु हुन् (Leavy, 2017)। यी दुवैलाई अलग अलग रूपमा बुझ्न जरुरी हुन्छ। यसको अर्थ यी दुई खालका अवधारणामा समानता हुँदै हुँदैन भन्ने चाहिँ होइन तर फरक-फरक खालका अवधारणा हुन्। यी दुवै अवधारणाको बीचमा केही साम्यता रहन पनि सक्दछ भन्ने पनि ज्ञान उपयुक्त हुन्छ। यस आलेख भित्र यिनै सामाजिक समस्याको अवधारणा र सामाजिक अनुसन्धानको समस्याको अवधारणा परिचित गराउने, यी दुईबीचको फरक पनि बुझाउने र सामाजिक अनुसन्धानको समस्या पहिचान गर्दा अपनाउने प्रक्रियाबारे पनि जानकारी दिँदै पूर्व साहित्यको समीक्षा बारे पनि प्रकाश पार्ने लक्ष्य राखिएको छ।

२. उद्देश्य तथा विधि

माथि परिचय खण्डमा चर्चा गरे जस्तै यस आलेखको मूल उद्देश्य सामाजिक समस्या र सामाजिक अनुसन्धानको समस्याको अवधारणा पहिल्याउनुका साथै सामाजिक अनुसन्धानको समस्या

पहिचान गर्दा अपनाउने प्रक्रियासँगै पूर्व साहित्य समीक्षाको अवधारणा, प्रकार र तरिका पनि उजागर गर्ने रहेको छ। यो उद्देश्य प्राप्त गर्नको लागि मूलतः दुई खालको उपाय हुन सक्दछन्। पहिलो, उल्लिखित अवधारणाका बारेमा अनुसन्धान विधि विज्ञहरूले लेखेका पुस्तक, लेख, सन्दर्भग्रन्थहरूमा समावेश गरेका अन्तर्वस्तुहरूको विश्लेषण गर्ने। दोस्रो उल्लिखित अवधारणाका बारे सामाजिक अनुसन्धानका बारेमा विज्ञता हासिल गरेका विद्वतजनहरू सँग आपसी छलफल तथा अन्तरक्रिया गरी तत् सम्बन्धी सूचना तथा तथ्यहरूको संग्रह गर्ने। यस आलेखको उल्लिखित उद्देश्य हासिल गर्नको लागि यी दुवै खालका उपायहरूको अवलम्बन गरिएको छ। यो आलेखमा प्रयोग हुने तथ्यहरू प्राथमिक र द्वितीय दुवै स्रोतहरूबाट संकलित गरिएका छन्। संकलित तथ्यहरू पूर्णतः गुणात्मक प्रकृतिका रहेका छन्। द्वितीय स्रोतका तथ्यहरू पूर्व प्रकाशित भएका अनुसन्धान सन्दर्भ ग्रन्थ, लेख तथा पुस्तकहरूबाट संकलन गरिएको छ। यस्ता तथ्य संकलन गर्न अन्तर्वस्तु विश्लेषण विधिको प्रयोग भएको छ। प्राथमिक स्रोतका तथ्यहरू माथि चर्चा गरिएको उपाय जस्तै सामाजिक अनुसन्धानका विज्ञहरूसँग गरिएको अन्तरक्रियाबाट संकलन गरिएको छ। यी दुवै खालका तथ्यहरूलाई अन्तर्वस्तु विश्लेषण विधिका माध्यमबाट विश्लेषण गरी प्रस्तुत गरिएको छ।

३. सामाजिक समस्या

हाम्रो घर, परिवार, छिमेक, टोल तथा समुदाय वरपर रहेका सामाजिक भिन्नता, असमानता, विभेद, द्वन्द लगायत विकास

निर्माणसँग जोडिएका यावत् समस्याहरूलाई हामी सामाजिक समस्याका रूपमा बुझ्ने गर्दछौं। समाजशास्त्रीय भाषामा यसलाई सामाजिक संरचनाभित्र रहेका समस्या भन्ने पनि गरिन्छ (Denzin and Lincoln, 1994)। हाम्रो दैनिक जिवनमा हामीले देखिरहेका, भोगिरहेका तथा अनुभव गरेका यी घटनाहरू बाट प्रभावित भएर हामी यिनै विषयका बारेमा अनुसन्धान गर्न अभिप्रेरित हुन्छौं। भन्छौं र लेख्छौं पनि, समाजका तीनै घटनाको विवरण तथा कारण खोज्नु अफ्नो अनुसन्धानको समस्या हो। यसो भनिरहदा प्राज्ञिक हिसाबले अनुसन्धानको समस्या निर्माण भएको मानिंदैन। यी समस्या त सामाजिक समस्या मात्र हुन्। यी सामाजिक अनुसन्धानका समस्या बन्न सक्छन् कि सक्दैनन् भनेर पहिला खोजी गर्नुपर्दछ कसरी खोजी गर्ने भन्नेबारे तलको खण्डमा चर्चा गरिएको छ।

8. अनुसन्धानको समस्याको सवाल

अनुसन्धानको समस्या भन्नाले सामाजिक संरचना भित्रका विद्यमान समस्यालाई नबुझी अहिलेसम्म हुन नसकेको अनुसन्धानको विषय तथा क्षेत्रलाई बुझिन्छ। माथि सामाजिक समस्याको खण्डमा चर्चा गरे जस्तै हामीले देखे, भोगेका, अनुभव गरेका सामाजिक समस्याका कारणहरू समाधानका उपायहरू आदिबारे अहिलेसम्म खोज अनुसन्धान भएको छ कि छैन भनेर यसभन्दा पहिला भए गरेका अनुसन्धान कार्यहरूको अध्ययन गर्दा हामीले अनुभूत गरेका सामाजिक समस्याका कारण बारे पनि कतै खोजी गरेको भेटिएन तथा पाइएन भने बल्ल ती समस्याहरू अनुसन्धानका समस्या बन्न जान्छन्। यदि ती समस्याका बारेमा पहिले नै अनुसन्धान भइसकेको भेटियो भने ती समस्या सामाजिक समस्या मात्र बन्दछन् तर अनुसन्धानका समस्या बन्न सक्दैनन् (Outhwaite, and Turner, 2007)। त्यसैले सबै सामाजिक समस्या अनुसन्धानका समस्या नबन्न पनि सक्दछन्। प्राज्ञिक लेखनमा अनुसन्धानको समस्यालाई समस्याको सवाल तथा समस्याको कथन भन्ने पदावलीमा पनि लेख्ने गरेको पाइन्छ। यी सबै पदावलीको खास भाव एउटै स्वरूपमा रहेको हुन्छ। अनुसन्धान कार्यको मुख्य जग नै अनुसन्धानको समस्याको सवाल हो (Krippendorff, 2004)। जब अनुसन्धानकोलागि समस्यामुलक सवालको जन्म हुन्छ तब नै अनुसन्धानको खाचो स्थापित हुन जान्छ (Baker, 1988)। समस्याको सवाललाई उठान नगरिकन आफ्नो अनुसन्धानको लागि ठाउँ सृजना गर्न कठिनाई हुन्छ।

कतिपय विद्यार्थी तथा शोधार्थीले सामाजिक अनुसन्धानको समस्याको सवाललाई सामाजिक संरचना भित्र विद्यमान सामाजिक समस्यालाई अनुसन्धानको समस्याकोरूपमा बुझ्ने तथा व्याख्या गर्ने गरेको देखिन्छ। अनुसन्धानको सवाललाई त्यसरी बुझ्नु गलत हुन जान्छ। सामाजिक अनुसन्धान कार्यमा उठान गरिने समस्याको कथन तथा सवाललाई सामाजिक समस्याको रूपमा नबुझेर, अहिलेसम्म भए गरेका अनुसन्धान कार्यहरूले उत्तर खोज्न नसकेका तथा नभ्याएका सवालहरूलाई

अनुसन्धानको समस्या तथा सवालको रूपमा बुझ्नु पर्दछ (उप्रेती, २०६६)। विगतमा गरिएका अनुसन्धानमुलक कार्यले कुन कुन विषय तथा क्षेत्रमा कस्तो सैदान्तिक दृष्टिकोणमा के के उद्देश्य राखेर कुन कुन विधि प्रयोग गरेर कस्तो निष्कर्ष निकाले र के के कुरालाई विश्लेषण गर्न छोडे तथा छुटाए भन्ने वारेको कितानी गरे पछि मात्र आफ्नो अनुसन्धानको सवाल सृजना गर्न सकिने हुन्छ। त्यसैले आफ्नो अनुसन्धानको सवाललाई दरिलो तथा खदिलो रूपमा प्रस्तुत गर्नको लागि यसभन्दा पहिला आफ्नो अनुसन्धानको विषयसग सम्बन्धित रहेर भए गरेका अनुसन्धानप्रति 'रि भ्यू' गर्नुपर्ने हुन्छ (मिश्र, २०६६)। अर्थात् ती अनुसन्धानहरूसग सम्बन्धित साहित्यलाई फेरि अर्को वीचार एवं दृष्टिकोणले केलाउने प्रयत्न गर्नुपर्ने हुन्छ।

५. सामाजिक समस्या र अनुसन्धानको समस्याबीचको अन्तर

सामाजिक समस्या र अनुसन्धानको समस्याको अवधारणा चर्चा गर्दा नै यी दुई बीचको अन्तरसम्बन्ध खुलिसकेको छ। हाम्रो सामाजिक संरचना भित्र हामीले दैनिक जीवनमा भोगेका तथा घटेका घटना सामाजिक समस्या हुन् भने विभिन्न वैज्ञानिक तथा प्राकृतिक विधि प्रयोग गरेर समस्याको कारण तथा अवस्थाका बारेमा खोजी भएको छ कि छैन भनी खोजी गरेर यदि त्यस बारे खोजी भएको पाइएन तथा भेटिएन भने त्यसबखत ती सामाजिक समस्या अनुसन्धानका समस्या बन्न पुग्दछन्। यसरी हेर्दा हामीले देखे, भोगेका सबै समस्या अनुसन्धानका समस्या बन्न नसक्ने पनि रहेछन् भनेर बुझ्नु पर्दछ। तसर्थ सबै सामाजिक समस्या अनुसन्धानको समस्या पनि हुन् भन्न नसकिने रहेछ भन्ने बुझ्नु उपयुक्त हुन्छ।

६. अनुसन्धानको समस्या पहिचान गर्ने प्रक्रिया

अनुसन्धानको समस्या पहिचान गर्ने पहिलो प्रक्रिया भनेको यस भन्दा पहिले भए गरेका अनुसन्धानमुलक कार्यहरूको प्रतिवेदनहरूको समीक्षा गर्नु हो (Creswell, 2014)। अनुसन्धान कार्यको प्रतिवेदन कुनै लेख एवं अनुसन्धान ग्रन्थमा प्रकाशित भएका पनि हुन सक्दछन्। तिनीहरूको गहन अध्ययन गरी ती अनुसन्धानहरूले पत्ता लगाउन नसकेका कुरा जति सबै बाँकी अनुसन्धान कार्यका लागि समस्या बन्न जान्छन्। अनुसन्धानको भाषामा यस कार्यलाई पूर्व साहित्यको समीक्षा भन्ने गरिन्छ। यहाँ साहित्य भन्नाले कथा, कविता, गीत नभएर यस पूर्व भए गरेका अनुसन्धानमुलक कार्यको अभिलेखलाई बुझ्नुपर्दछ। पूर्व साहित्यको समीक्षा कार्य नगरी अनुसन्धानको समस्या निक्कै तल तथा पहिचान गर्न सकिंदैन। त्यसैले तलको खण्डमा पूर्व साहित्यको अवधारणालाई उल्लेख गरिएको छ।

७. पूर्व साहित्यको समीक्षा

अनुसन्धानमुलक सामग्रीहरूप्रतिको समालोचनात्मक दृष्टि नै पूर्व साहित्यको समीक्षा हो (Raj, 1988)। सामाजिक

अनुसन्धानका क्रममा अहिले सम्म भए गरेका विभिन्न अनुसन्धान सग सम्बन्धित रहेर लेखिएका तथा प्रकाशित भए गरेका प्रतिवेदन, लेख एवं सन्दर्भ सामग्रीहरूको समीक्षा तथा विश्लेषण गर्ने कार्यलाई पूर्वसाहित्यको समीक्षाको रूपमा बुझिन्छ। विगतमा गरिएका ती अनुसन्धानले के के कुराको खोजी गरे र के के कुराको खोजी गर्न छुट्टाए भन्ने बारेको विश्लेषण नै पूर्व साहित्यको समीक्षा हो। यस कार्यले विगतमा गरिएका अनुसन्धानहरूले स्थापित गरेका ज्ञानलाई प्रस्तुत गर्दछ र नयाँ ज्ञानको निर्माण गर्न बाटो देखाउदछ भन्दै (Neuman, 2007) ले पूर्व अनुसन्धानहरूले नर्माण गरेको ज्ञानलाई प्रस्तुत गर्नु, त्यसलाई एकत्रित गर्नु र नयाँ ज्ञान निर्माण गर्न तर्फ प्रेरित गर्नु पूर्व साहित्य समीक्षाको मूल लक्ष्य रहेको हुन्छ भनेका छन्।

अनुसन्धानको समस्या भन्नाले सामाजिक समस्यालाई मात्र बुझ्ने गरिन्छ। तर अनुसन्धानमा त्यो वास्तविक समस्या नबन्न सक्दछ। त्यसको लागि खास समस्याका बारे त्यसवेला सम्म कोहि कसैले खोजी गरेको छ वा छैन भनेर तत् समय सम्म भए गरेका अनुसन्धान प्रतिवेदन तथा लेख आदिको अध्ययन र समीक्षा गर्नु पर्दछ। अनुसन्धान भईसकेका प्रतिवेदनहरूको अध्ययनबाट मात्र कुन कुन कुरा अध्ययन हुन बाँकी रहेका रहेछन भन्ने कुराको सूचना प्राप्त हुन्छ। विगतमा भए गरेका अनुसन्धानहरूमा जुन सवाल अहिले सम्म अनुत्तरित छन् त्यही अनुत्तरित सवाल नै वर्तमान अनुसन्धानको लागि समस्याको सवाल बन्न पुग्दछ। यदि सामाजिक समस्या देखेर त्यसैबाट अनुसन्धानको लागि प्रेरित हुन खोजिएको भए पनि आफूलाई अनुभूत भएको सामाजिक समस्याको बारेमा अहिले सम्म वैज्ञानिक रूपमा खोज भए वा नभएको बारेमा थाहा पाउनु पर्छ। यदि खोज भएको रहेनछ भने मात्र त्यो अनुसन्धानको समस्या बन्दछ। यदि पहिले नै खोज भईसकेको भए त्यो सामाजिक समस्या भए पनि अनुसन्धानको लागि समस्या नबन्न सक्छ। अनुसन्धानको निष्कर्ष कार्यान्वयनमा नआएर त्यो सामाजिक समस्याको रूपमा रहेको हुन सक्दछ। त्यसकारण सामाजिक अनुसन्धानमा समस्याको पहिचान गर्नकोलागि तथा समस्याको सवाल उठान गर्नुभन्दा पहिले तत् सम्बन्धमा गरिएको पूर्व अनुसन्धानको अध्ययन तथा समीक्षा गर्नेपर्ने हुन्छ। त्यसबाट मात्र समस्याको सवाल पहिल्याउन सकिन्छ।

८. पूर्व साहित्य समीक्षाका स्वरूपहरू

आफूले संकलन गरेका अनुसन्धानमूलक साहित्यहरूको सन्दर्भ, विधि, सैदान्तिक दृष्टिकोण एवं ऐतिहासिकता लगायतका कुराहरूको आधारमा पूर्व साहित्यको समीक्षालाई विभिन्न स्वरूपमा छुट्टयाएर हेर्न सकिन्छ।

८.१ सैदान्तिक समीक्षा

आफ्नो अनुसन्धान कुन सैदान्तिक दृष्टिकोणको मान्यतासँग नजिक रहेर अगाडि बढाउन खोजेको हो, त्यस खालका

सैदान्तिक मान्यताहरूले के के कुरालाई प्रस्तुत गर्दछन र कुन अबधारणाले समाजलाई हेर्दछन, ती सिदान्तको क्षेत्र र व्याख्या के हो भन्ने बारेमा गरिएको समीक्षालाई सैदान्तिक समीक्षाको रूपमा बुझिन्छ। कुनैपनि अनुसन्धान कार्यमा सैदान्तिक समीक्षा गर्नुको अर्थ सम्बन्धित सिदान्तले स्थापित गरेका मान्यता तथा सत्यलाई आफूले गर्न लागेको अनुसन्धानबाट प्राप्त सूचना तथा तथ्यहरूले सादृश्यता देखाउछन् वा देखाउदैनन् भनेर परिक्षण गर्नु हो (मिश्र, २०६८)। खासगरि प्राज्ञिक खालको अनुसन्धान कार्य गर्दा यस खालको समीक्षा लाई वढी जोड दिईन्छ। थप नयाँ सिदान्तको प्रतिपादन गर्ने हेतुले गर्न लागिएका अनुसन्धान कार्यमा यस खालको समीक्षा भन महत्त्वपूर्ण हुने गर्दछ। सैदान्तिक समीक्षा गर्न खोज्दा, स्थापित सिदान्तहरूको सङ्ख्या धेरै हुन सक्छ तर ती सबै सिदान्तहरूको समीक्षा गर्न सम्भव नहुन सक्छ त्यस्तो अवस्थामा आफूले अगाडि बढाउन चाहेको अनुसन्धान कुन कुन सैदान्तिक मान्यताबाट निदेशित हुने हो त्यस सग सम्बन्धित हुन आउने सान्दर्भिक प्रमुख सिदान्तलाई मात्र समीक्षा भित्र समेट्नु पर्ने हुन्छ (Neuman, 2007)। सैदान्तिक समीक्षा अन्तर्गत थुप्रै सिदान्तको प्रसङ्ग उठाउने रहेर गर्ने तर पछि आफ्नो अनुसन्धान कार्यबाट प्राप्त सूचनाहरूलाई ती सिदान्तका मान्यतासँग मेल खाए नखाएको देखाउन नसक्दा उक्त रहेर निरर्थक हुन जान्छ। त्यसैले सैदान्तिक समीक्षामा समावेश भएका सिदान्तका आधारमा सूचनाहरू संकलन गर्नुपर्ने हुन्छ। सैदान्तिक दृष्टिकोणको समीक्षा नगरी सूचना संकलन गर्दा आफ्नो अनुसन्धानको लागि चाहिने सहि चल तथ्य भेरियवल पहिचान गर्न र सूचना संकलन गर्न कठिन हुन्छ। अर्थात् सूचना संकलन कार्यले आवश्यक पथ प्राप्त गर्न सक्दैन।

८.२ व्यवहारिक समीक्षा

पूर्व साहित्यको समीक्षाको क्रममा सैदान्तिक समीक्षा पछि तत् तत् सवालसँग नजिक रहेर यस भन्दा पहिलेका विभिन्न अनुसन्धानकर्ताहरूले गरेका अनुसन्धानको समीक्षा लाई व्यवहारिक समीक्षा को रूपमा बुझिन्छ। वास्तवमा व्यवहारिक समीक्षा कार्यबाट मात्र अनुसन्धानको समस्या पहिचान गर्न सकिन्छ। यसका लागि सकेसम्म धेरै मात्रामा यसभन्दा पहिला भए गरेका अनुसन्धानका सामग्री तथा अभिलेखहरूको विश्लेषण गर्न उपयुक्त हुन्छ। व्यवहारिक समीक्षाबाट पत्ता लागेका अनुत्तरित सवालहरू नै आफ्नो र बाँकी अनुसन्धानको समस्या निर्दिष्ट गर्ने विषयवस्तु तथा सामग्री बन्दछन्।

८.३ ऐतिहासिक र विधिगत समीक्षा

सामाजिक अनुसन्धानका हरेक सवालहरू ऐतिहासिक जगमा खडा भएका हुन्छन। ती सवालहरूको ऐतिहासिकता, त्यसको सान्दर्भिकता, त्यस ऐतिहासिक पक्षको वर्तमानसँग रहेको सम्बन्ध आदिका बारेमा नजिक रहेर गरिने पूर्व साहित्यको

समीक्षालाई ऐतिहासिक समीक्षाको रूपमा बुझिन्छ। समकालीन समाजसँग सम्बन्धित रहेका अनुसन्धान कार्यका लागि समकालीन सामाजिक तथ्यहरूको ऐतिहासिकता देखाउन यस खालको समीक्षा आवश्यक पर्दछ भने ऐतिहासिक तथ्य तथा सूचनाका आधारमा गरिने ऐतिहासिक अनुसन्धानकार्यका लागि भने यस खालको समीक्षाले भन्ने महत्व राखेको हुन्छ। र पूर्व सहित्यहमा प्रयोग भए गरेका अनुसन्धान विधिका बारेमा गरीएका समीक्षालाई विधिगत समीक्षाको रूपमा बुझिन्छ (Kumar, 20014)

आफूले अनुसन्धान कार्य थाल्नु अघि भए गरेका अनुसन्धानलाई प्रस्तुत गर्ने सबै सामग्रीहरू पूर्व साहित्यको समीक्षाका लागि सूचनाका स्रोतहरू बन्दछन्। पूर्व साहित्यको समीक्षा को स्रोतको रूपमा विगतमा गरिएका अनुसन्धानको यथार्थता भल्काउने खालका अनुसन्धान मुलक लेख, प्रतिवेदन एवं शोधपत्र, जर्नल, प्रोसिडिङ्, सन्दर्भ ग्रन्थ हरू लगायतका सामग्रीहरू रहेका हुन्छन्। ती सामग्री भित्र समेटिएका अनुसन्धानका विषय, उद्देश्य, विधि, सैदान्तिक दृष्टिकोण, प्राप्ति तथा निष्कर्ष सम्मको समीक्षालाई पूर्व साहित्यको समीक्षा भन्ने बुझ्नु पर्दछ। खास गरि पूर्व साहित्यको समीक्षा गर्दा पूर्व साहित्यहरूको बीचमा आपसी अन्तरक्रिया तथा वार्ता गराउनु पर्दछ (मिश्र, २०६८)। त्यस वार्ताबाट आफ्नो अनुसन्धानको लागि सवाल सृजना गर्ने आफ्नो सवाललाई पुष्ट्याई गर्ने प्रयत्न गर्नु पर्दछ।

८. निष्कर्ष

सामाजिक ज्ञान निर्माणका लागि सामाजिक अनुसन्धान गर्नु अपरिहार्य रहेछ। सामाजिक समस्या र सामाजिक अनुसन्धानको समस्या फरक फरक विषयवस्तु रहेछन्। सामाजिक अनुसन्धानको समस्या भनेको समाजमा भोगिएको समस्या नभएर अहिलेसम्मका अनुसन्धानले समेट्न नसकेका तथा अनुसन्धानका हिसाबले अहिलेसम्म अनुत्तरित रहेका सवाल नै आफूले शुरू गर्न लागेको अनुसन्धानको लागि समस्याको सवाल बन्ने रहेछ। समस्याको सवाल उठान गर्नुभन्दा पहिला यस भन्दा पहिला भए गरेका सामाजिक अनुसन्धानको गहन समीक्षा सहित ती साहित्यका बीचमा आपसी वार्ता गराउनु पर्दो रहेछ। त्यही वार्ताबाट आफ्नो अनुसन्धानको लागि सवाल जन्माउने प्रयत्न गर्नु पर्ने रहेछ। पूर्व साहित्यको समीक्षा गर्दा सम्बन्धित साहित्यमा प्रयोग गरिएको सैदान्तिक दृष्टिकोण देखि लिएर त्यसको अनुभविक पक्षलाई

समेत समेट्नु पर्दो रहेछ। अनुसन्धानमूलक जर्नल, सरकारी एवं गैरसरकारी प्रतिवेदन, विभिन्न शोध ग्रन्थहरू, विभिन्न अनुसन्धानमूलक कार्यशालामा प्रस्तुत कार्यपत्रहरू लगायतका सन्दर्भ सामग्रीहरू पूर्वसाहित्य समीक्षाका लागि सूचनाका स्रोतहरू बन्न सक्ने रहेछन्।

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Cultivating Research Culture through Unique Exercise of Individual Research Centre



Anjay Kumar Mishra, Ph.D. (QAA Department)

Dear Readers,

I hope many of us are not much interested in research. I am attempting to put forward few ways how researcher inside you can be brought into action through systematic peer relationship. It is important for you as a teacher or student though you work in Nepal where researchers are not getting much attention. It is written through discussion with a panel of experts and scholars across the globe and special assistance from Madan Bhandari Memorial College research scholars and professors. The College has several experts like the research director and many more faculties along with scholars with advanced degrees among whom a common topic of discussion is how to develop research culture?

If you teach well, you will be famous among your students only and their friends and associates, however, if you research well, you will be famous everywhere in the globe. You should do research to solve the problem or generate new knowledge to be applicable for solving problems in future. That is why we should judge our research by ourself in terms of solution, attempt to solution or knowledge creation rather than publication only. Many more significance of research is there which you know better than me. In this paper, I just would like to share unique practice of MBMC to promote research here among us.

Individual Research Centre

Individual person based research centre with one focused research topic is tried to be established as the concept has been successfully implemented at Srinivas University, India under Prof. Dr. P. S. Aithal leadership. It focuses to develop area of research in an innovative way through representatives in a collaborative way. Every researcher found to have more than 2 to 5 research areas where scholarly publications are found to be practiced. In Nepal, every scholar is found to involve in 3to10 subjects teaching based on textbooks/ study books. Research should lead to innovation which means multiple use of single expertise as washing machine can be

used for making Mahi / Chhas. Pencil and eraser get combined though both were developed; however, its combination is innovation. It is aimed to perform Incremental Innovation and Radical Innovation though Disruptive Innovation may be welcomed if it comes. Being an academicians we should focus literature based research which gives only incremental or radical innovation, not disruptive.

We at MBMC encourage to express Area of Employment of professional teachers who are involved as part-time faculty to share Problems and Solutions of respective field along with Present model and new model possibility. Application of specialization subject or teaching subject in the society might be focused through it as possible research topic highlighting new technology and applications in concerned subject/area along with historical information and their relevancy in present and future days. We focus to assess present problems and opportunities in society, industries and organizations for identifying the needs of resource innovation and management best practices and innovations to ease the lifestyle in scientific and systematic predictions in everyone's area of expertise. Observation, literature reviews, professional conferences and experts are few sources to generate research. New models and new analysis as topic after which state that problem clearly and completely to determine the feasibility of the research breaking into Identify sub problems as completely researchable units as small as possible in number adding up to the total problem which must be clearly tied to the interpretation of the data and we express it through our Individual Research Center for following reasons:

- Crystalizing your research idea in a systematic way
- Thinking critically, creatively, & Out of the Box
- Deep and Focused thinking on a problem or Topic
- Identifying Problems & Synthesizing possible solutions

- Analysing individual solutions from different perspectives
- Selecting Optimum solution
- Implementation of Optimum solution
- Extension of Research idea into Mega Project
- The center may provide Advisor/ Committee members/ colleagues
- It may provide Reading literature/publications through its own Library/internet followed by Conferences/seminars for more and more opportunity for research.
- Draw inspiration from anywhere you can and validate in your small likeminded expert group.
- Rational thinking, Creative thinking, Searching the literature, Scanning the media, brainstorming, Relevance Trees, Exploring past projects, Discussion, Keeping an ideas notebook would become your habit if you do its practice making it easy to generate research interest.

The continuous academic discourses conducted at MBMC might be the best option to generate valid research topics.

Structure of Individual Research Centre

A general structure could be expressed in given points:

- **Area of IRC:** The area of research should be expressed.
- **Name of IRC:** Name of topic may be name of IRC in broad sense.

Table 1. Research Matrix

SN	Objective	Data Required	Data Collection Tool	Data Analysis	Expected Outcome
1.					
2.					

We want every individual research center to prepare a brief concept to discuss their idea as given format. I also use it to track students projects under my supervisions regularly.

Proposed Title

Proposal Technical Details

1. Summary of Proposal (500 words)
2. Objectives (200 words)
3. Review of Literature (National and International Level (200 words)
 - a) National Level
 - b) International Level
4. Work Plan (400 words)
5. Methodology (200 words)
6. Expected Deliverables (200 words)

- Photo, Name, Address of Coordinator including ORCID-ID, & E-Mail- ID.
- **Description of IRC:** About identified Research Topic, Definition, Features, Challenges along with Opportunities to inspire individuals to collaborate in your team.
- **Objectives of IRC:**
- **Expected Outcome:** Based on Objectives what is your expectation from Research?
- **Working Papers:** List 2-4 proposed Papers to be published in Proceedings of Journals based on Objectives of the ARC
- **List of Collaborators:** it may have 0 to 10 People which may consists of U.G. Students (4/6), P.G. Students (2 / 4), Faculty Members as Colleague, External institutional Collaborators/ Partners (National & Foreign) and Research Guides (Guide & Co-guide)
- **Publications:** we decide on referencing before going in deep to choose from MLA–Modern Language Association, APA–American Psychological Association, Chicago–, Harvard–, Vancouver–Health Science and IEEE–Engineering Science. We use zotero so its reference management is not an issue here. We always express as research matrix given in table 1.

7. Field of Experience (Keywords)
8. Financial Details
 - Some Hot Issues for research of your interest may be as follow.
 - One Country – One Library (Book, Magazines, & Journals)

We want every individual research center to prepare a brief concept to discuss their idea as given format. I also use it to track students projects under my supervisions regularly.

Proposal Technical Details

1. Summary of Proposal (500 words)
2. Objectives (200 words)
3. Review of Literature (National and International Level (200 words)

- a) National Level
- b) International Level
4. Work Plan (400 words)
5. Methodology (200 words)
6. Expected Deliverables (200 words)
7. Field of Experience (Keywords)
8. Financial Details
 - Some Hot Issues for research of your interest may be as follow.
 - One Country – One Library (Book, Magazines, & Journals)
 - Education Loan without Interest
 - Compulsory Research Components in UG & PG Curriculum
 - Effective Use of Retired Professionals/ Professors for Nation Building
 - Hot Research Issues in Various Industries: Smart Agriculture,
 - UN Sustainable Development Goals (17),
 - Emerging Technologies & their Impact on Society/Industries etc.

We are strict to the minimum standard to submit a paper for publication as given below:

- Open Access Journal with ISSN where Article should be freely Accessible to Readers
- Copyright should be with Authors. Only publication rights can be given to publishers
- No or zero Article Processing Charges (APC)
- Article should have DOI preferably Cross Ref or DOI Foundation to fetch any citations to the published article
- Submitted Article should be reviewed for originality, novelty, scholarly format, plagiarism, grammar mistakes, citation-reference matching
- The published article should be available for Google Scholar search directly from the Journal immediately after publication

We advised to go to current Issue (in its website) of the Journal for its suitability for publication. Copy the last published article title along with its authors name. Paste it into the “Google scholar search page” and if the paper is available for search and connects to its published

Journal page, then only submit the Article. One of my friends argued with evidence that many journals do not have ISSN also though they are accepted all over the world like Harvard Business Review, which has no ISSN also which encouraged me to support my argument by saying, “think from top, not from bottom.” Only commercial journals who want to make profit should think about accreditation. Other Journals like Journal of Productive Discourse (ProD)

are free publication model like God created free air and water, need no accreditation. Further I assure that Journal doesn't mean Indexing. And Indexing doesn't mean SCI or Scopus. There are many Journals included in UGC care and Scopus totally casual and profit-making one. In the meanwhile, I focus on what is published, not where it is published? Even I want you to apply for patent or copyright if you are really inventing. I want to draw attention of university and university grant commission on <https://telescoper.wordpress.com/2023/03/08/the-cost-of-elsevier/> where a huge amount found to be lost in terms publication charge. That is why regulatory authority should focus on what is published, not where it is published and enhance practice of copyright and patent in carrier development and selection of faculties to save money effectively along quality research. The publication of 21st century focuses on modular publication rather than just traditional mode. You can publish even small part of your research if it is new and apply for intellectual property rights. You may visit <https://www.nature.com/articles/d41586-023-00861-0>. Let's present a review tips to develop your class note as review paper.

Some common tips for improving literature review:

- **No General at Start:** Give the gist or main theme at start.
- **Importance of Topic:** Highlight importance of topic in your review.
- **Findings v/s Others:** During review differentiate findings and others systematically.
- **Avoid nonspecific citations:** Cite specific with details facts without overlapping.
- **In consistence Findings:** Some time we put different findings together which may misled should be avoided.
- **Paraphrase:** Paraphrasing is most and highlights one issue in one paragraph through continuous change of paragraph.
- **Strong Verb:** Use different strong verbs to show what is done in the perspective research.
- **Meaningful Review:** include only those reviews which may be useful for further discussion.
- **Quotation:** Avoid quotation if possible which may not be possible in language.
- **Framework:** Develop framework based on review.
- **Funneling:** Try to review from broad perspective and concise to the thematic point. You may consider geographical review along with time line such as literature from develops country to developing country including your location based study literature from theoretical to empirical review in specified way.

- **Variable Based:** Review each variable along details methodology to support your methods, framework and findings.
- **Summary Table:** you may adopt Narrative, Systematic, Meta-Analysis, Meta Synthesis, and Argumentative, integrative, historical, methodological or theoretical approach during expressing the summary of table in text.
- **Research Methods:** Never forget to review methodology.

Let us present a review format modified from Srinivas Publication which you may do self-publication also using any of described methods:

1. <https://www.teamscopeapp.com/blog/6-repositories-to-share-your-research-dat>.
2. ORCID-ID,
3. Google Scholar,

4. Research Gate,
5. Elsevier's SSRN,
6. Microsofts Academic, cwww.semanticscholar.org.
7. BASE

It may make your job easy to develop network for learning and research. Expert Cooperation, Student Exchange and Scholarship may be obtained using Research Collaboration and so on. Madan Bhandari Memorial College (Affiliated to Tribhuvan University) Rankings - AD Scientific Index 2023 is 13th based on h-index followed by 9th rank based on Last 6 years i10 index out of 41 Nepal based University/Institution Rankings for 2023 <https://www.adscientificindex.com/university/>

Review Paper Format to Select Research Topic

First Author Name¹ & Last Author Name²

¹First Author affiliation

ORCID-ID: xxxx xxxx xxxx; E-mail: xxxxxxxx

²First Author affiliation

ORCID-ID: xxxx xxxx xxxx;

E-mail: xxxxxxxx

Purpose: Why this paper and what is done here?

Design/Methodology/Approach: Express your review methods with logics and evidence of your approach. Results/ Findings: What are expressed findings, what are your new inferences and contradictions or themes found? Originality/Value: what value is generated through the review?

Type of Paper: Experimental/Empirical/ Exploratory/Literature Review/ Case Study/ Research Analysis, etc.

Keywords: Give 4 to 6 Keywords specific to the research area. At least 2 keywords should be from Title of the Paper.

Table 2: Review of Methodology

1. **INTRODUCTION:** Discussion of the research area (Topic & subtopics with 5 to 10 citations)
2. **OBJECTIVES OF REVIEW PAPER:** (All objectives given here should be fulfilled in the paper)
3. **METHODOLOGY:** (of Data & Information collection and Analysis)

The technique has been also suggested by Prof. Dr. Dhrub Kumar Gautam as shown in table 2.

	Author 1	Author 2	Author 3	Author 4
Sample size	N/n	N/n	N/n	N/n
Participants	Employees of banks	Employees of MMC	Employees of manufacturing firms	Faculties of higher education institutes
Sampling technique	Random	Stratified	Quota	Purposive
Philosophy of Research	Pragmatic	Constructivism	Positivism	Post-constructivism
Tools for data collection	Structured interview	Structured questionnaire	Face to face fill up of questionnaire	Questionnaire through mail

	Author 1	Author 2	Author 3	Author 4
Sample size	N/n	N/n	N/n	N/n
Tools for analysis	Factor analysis	Multiple regression	Multiple regression	Cluster analysis
Unit of analysis	Organization	Individual	District-based	national
Coverage	Single industry of a nation of (Nepal)	Cross country of developed nations (.....)	Cross continent	Cross country of least developed nations

4. REVIEW OF LITERATURE/ RELATED WORKS:

Descriptive discussion and gist of findings of 10 to 12 papers and one or more tables (as per

Keywords) containing the gist of the total 50 to 60 related topic papers (In discussion form & tabular form on various subtopics together):

Table 3: Scholarly literature on keyword 1

SN	Area & Focus of the Research: RO/RQ/ Hypothesis	Outcome of the Research: Findings	Methods	Variables	Your conclusion/ comments/ views/ critics	Your conclusion/ comments/ views/ critics	Reference with DOI or URL

Describe each keyword in similar pattern using Tables for other suitable keywords also. Provide description of summary of the review as suggested through section of common tips.

5. CURRENT STATUS & NEW RELATED ISSUES: (& Analysis of these Issues)

Description of summary on the current status based on review.

6. IDEAL SOLUTION, DESIRED STATUS & IMPROVEMENTS REQUIRED: (based on current status)

7. RESEARCH GAP: (Difference between current status & Desired Status).

8. RESEARCH AGENDAS BASED ON RESEARCH GAP: (Various anticipated solutions to decrease the gap (May be developed using Focus Group Discussion method)).

9. ANALYSIS OF RESEARCH AGENDAS: (For importance & viability).

10. FINAL RESEARCH PROPOSAL/PROBLEM IN CHOSEN TOPIC: (Your research topic).

11. ABCD ANALYSIS/SLOC/SIX THINKING HATS/ OTHER ANALYSIS OF CHOSEN RESEARCH PROPOSAL: (One or two analysis in the form of SWOC/ ABCD Listing is suggested)

12. SUGGESTIONS TO IMPLEMENT RESEARCH ACTIVITIES ACCORDING TO THE PROPOSAL:

13. LIMITATIONS OF THE PROPOSAL: (Optional)

14. CONCLUSION: (Conclude by keeping the Objectives of the paper in mind. Argue that all Objectives listed are fulfilled along with summary of result, mentioning of originality/ value added/ Novelty of this research work).

REFERENCES: (Strictly in any specified format with Google scholar hyperlink & DOI hyperlink)

For example:

1. Mishra, A. K. (2022). Teaching and Research Operation at Pokhara University. Zenodo. <https://doi.org/10.5281/zenodo.7045640>
2. Mishra AK. What is the Best Journal to Publish your Scholarly Article? J Adv Res Const Urban Arch 2021; 6(4): 31-33 (Vancouver)
3. A. K. Mishra & Nepal Ananda, "Be Prepared for Futuristic Sustainable Academic Operation", 9th International Conference on Modern Education and New Learning Technologies, ISBN Number: 978-920-5-20233-4, Page Number 63-67, December, 2022. <https://doi.org/10.5281/zenodo.7748843>

Conclusions and Suggestions: Research culture can be effectively cultivated through unique individual research center. Research should not be limited to publication, but solution to problem or new knowledge. What is published should be given priority over where it is published. Class note should be developed as review based paper. You can adopt 21st century publication model and apply for intellectual property rights. The research matrix, self-publication, modular publication may be helpful for research and future form of publications. ORCID-ID, Google Scholar, Research Gate, Elsevier's SSRN, Microsoft Academic, www.semanticscholar.org. and BASE may make your job easy to develop network. Ranking of MBMC should be raised within top ten higher education institute of Nepal through the continuity of unique exercise.



मूक सञ्चार

यम बहादुर दुरा (पत्रकारिता तथा आमसञ्चार विभाग, स्कूल अफ लिबरल आर्ट्स)

सञ्चारको दुनियाँ पनि गजबकै छ । सञ्चार गर्न बोल्नैपर्छ भन्ने छैन । नबोलैरै पनि सञ्चार गर्न सकिन्छ, त्यो पनि ज्यादै शक्तिशाली किसिमले । बोलेर वा लेखेर गरिने सञ्चारमात्र सञ्चार होइन । कतिपय अवस्थामा त नबोलैरै गरिने सञ्चार बोलेर गरिने सञ्चारभन्दा भन्ने बढी प्रभावकारी हुन्छ । कसैले बोलीको उत्तर व्यवहारबाट दिन्छन् । यो पनि सञ्चार नै हो ।

नबोलेर वा शब्द प्रयोग नगरेर गरिने सञ्चारलाई मूक सञ्चार (Non-Verbal) भन्ने गरिन्छ । कसै कसैले यसलाई गैरशब्दिक सञ्चार पनि भन्ने गर्छन् । कुनै शाब्दिक भाषा नै प्रयोग नगरी गरिने सञ्चार नै मूक सञ्चार (मौन सञ्चार) हो । मूक सञ्चारमा मूक भाषा प्रयोग हुन्छ ।

अघि नै भनियो, सञ्चार गर्न बोल्नैपर्छ भन्ने छैन । हामीकहाँ मौन सञ्चारलाई दर्साउने उखानहरू छन् । जस्तै: जुगाँ चल्थ्यो, कुरा बुझियो, बुझ्नेलाई इसारा काफी, बिसौलीको जिब्रो फड्कार्नुभन्दा धार्नीको टाउको हल्लाउन जाती मौन स्वीकृति लक्षणम् । यसका अतिरिक्त हाम्रा लोककथामा मूक सञ्चारका अनेकन् प्रसङ्गहरू भेटिन्छन् ।

अरूले बोल्दै नबोलेका वा मनले मात्र भनेका कुरा बुझ्ने अन्तरयामी पात्रको अनेकन् प्रसङ्ग लोककथामा आउँछन् । त्यतिमात्र होइन, लोककथामा पात्रले पशुवाक्य बुझ्ने पात्र पनि भेटिन्छन् ।

यस्ता अलौकिक पात्रको उपस्थितिले पाठक वा स्रोतालाई रोमाञ्चित तुल्याउँछ नै, मौन सञ्चारको संस्कृतिलाई पनि इङ्गित गर्छन् । यी तमाम प्रसङ्गले मूक सञ्चारको युगीन अस्तित्वलाई वैधता प्रदान गर्छन् ।

इतिहास

मूक सञ्चारबारे अध्ययन प्राचीन समयमै भएको पाइन्छ । सन् २०१२ मा प्रकाशित सञ्चारसम्बन्धी विश्वकोश 'इन्साइक्लोपिडिया अफ कम्युनिकेसन' का अनुसार ग्रीसेली तथा रोमवासीहरूले वाककलामा प्रयोग हुने हाडभाउबारे अध्ययन गरेका थिए । ईसापूर्व २०० तिर भारतीय उपमहाद्वीपमा भरतमुनिको नाट्यशास्त्रको आधारमा गरिने नृत्यका विभिन्न मुद्रा तथा शारीरिक हाडभाउले दर्शकदीर्घामा रहेकाहरूमा हुने भावसञ्चारबारे अध्ययन गरिएको इतिहास भेटिन्छ । सन् १६४४ मा ब्रिटिश चिकित्सक जोन बुल्वर (सन् १६०-१६५६) ले सार्वजनिक अभिव्यक्तिमा प्रयोग गरिएका हातको हाडभाउबारे अध्ययन गरेका थिए ।

आधुनिक समयमा मूक सञ्चारसम्बन्धी अध्ययनका अग्रणी जीव वैज्ञानिक चार्ल्स डार्विन (सन् १८०८-१८८२) मानिन्छन् । डार्विनले मानिस र प्राणीको मूक भाषा अध्ययन गरेर सन् १८७२ मा 'द एक्सप्रेसन अफ द इमोसन्स् इन म्यान एण्ड एनिमल्स' पुस्तक प्रकाशन गरे । पुस्तकमा उनले स्तनपायीहरूले आफ्ना अनुहारमा अनुभूतिहरू प्रष्टसँग झल्काउँछन् भन्ने निष्कर्ष निकाले ।

अमेरिकी मानव वैज्ञानिक ग्यरिक मेलरी (सन् १८३१-१८९४) ले उत्तर अमेरिकी आदिवासी (रेड इन्डियनहरू) ले प्रयोग गर्ने साङ्केतिक भाषा र अन्य मानिसले प्रयोग गर्ने साङ्केतिक भाषाबीच तुलनात्मक अध्ययन गरेर मूक सञ्चारसम्बन्धी अध्ययनमा नयाँ आयाम थपे ।

जर्मन मनोवैज्ञानिक विल्हम वन्ट (सन् १८३२-१९२०) ले मानिसका शारीरिक हाडभाउले दिने अर्थ विश्वभर एकै किसिमको हुन्छ भन्ने निष्कर्ष निकाले । नवीनतम् अध्ययनहरूले पनि मानिसको अनुहारले व्यक्त गर्ने हर्ष, आश्चर्य, भय, रीस, पीडा, घृणा, अवज्ञा र रुचि गरी आठ प्रकारका भाव एकै प्रकारका हुन्छन् भन्ने राय दिएका छन् । यद्यपि, यसमा असहमति प्रकट गर्नेहरू पनि छन् ।

यसपछिका घडीमा मूक भाषालाई व्यापक दायरामा राखेर अध्ययन भएको पाइन्छ । मानव नश्ल, लिङ्ग, परिवेश, संस्कृति, सामाजिकीकरण प्रक्रिया, भाषिक पक्ष आदिले मूक सञ्चारमा कुन किसिमको प्रभाव पार्छन् भन्नेबारे विभिन्न कोणबाट अध्ययन भएका छन् । यसबाट मूक सञ्चारसम्बन्धी अध्ययनको दायरा अभि व्यापक छ भन्ने देखिन्छ ।

मूक सञ्चार मूलतः सञ्चारसँग सम्बन्धित क्षेत्र भए पनि यसमा अन्य क्षेत्रका अध्येताहरूको उल्लेख्य रुचि देखिन्छ । यसमा मनोवैज्ञानिकहरूको उत्साहजनक उपस्थिति देखिन्छ । उदाहरणका लागि माइकल अर्गायल (सन् १९२५-२००२), पाउल एकम्यान (जन्म: सन् १९३४), अल्बर्ट मेहरबियन (जन्म: सन् १९३९), जुडिथ ए. हलजस्ता अमेरिकी मनोवैज्ञानिकहरूले मूक सञ्चारबारे गहन अध्ययन गरेको पाइन्छ ।

मूक सञ्चारको अध्ययनमा मनोवैज्ञानिकपछि मानवशास्त्री र सञ्चारविदहरूको स्थान आउँछ । मागरेट मिड (सन् १९०१-१९७८), ग्रेगोरी बेट्सन् (सन् १९०४-१९८०), एडवर्ड टी. हल (सन् १९१४-२००९) तथा रे बर्ड्विसेल (सन् १९१८-१९९४)

जस्ता मानवशास्त्री एवम् मार्क के. नाप (जन्म: सन् १९३८) जस्ता सञ्चारविदले मूक सञ्चारबारे गहन अध्ययन गरेका छन्। वर्तमानमा मूक सञ्चारको सूक्ष्मतम् पक्षको अध्ययनमा अध्येताहरू लीन भएका छन्।

मूक सञ्चारको गणित

सरसर्ती हेर्दा मूक सञ्चारको भन्दा शाब्दिक सञ्चार (बोली वा लेखाइ) को हिस्सा ठूलो छ भन्ने लाग्छ। तर, वास्तविकता यसको विपरीत छ। मनोविज्ञानका अवकाशप्राप्त प्राध्यापक अलबर्ट मेहरबियनका अनुसार सञ्चारमा मूक भाषाको स्थान ९३ प्रतिशत रहन्छ। उनका अनुसार मानिसले शब्द, स्वरको उतारचढाव र हाडभाडको माध्यमबाट क्रमशः ७ प्रतिशत, ३८ प्रतिशत र ५५ प्रतिशत सञ्चार गर्छ। मेहरबियनको पुस्तक 'साइलेन्ट मेसेजेज' (सन् १९७१) मा यस्तो गणित छ। यसलाई '७ प्रतिशत—३८ प्रतिशत—५५ प्रतिशत नियम' भन्ने गरिन्छ, जुन मेहरबियन नियम (Mehrabian Rule) बाट पनि परिचित छ।

अलबर्ट मेहरबियनभन्दा पछिका अध्येताहरूले मूक सञ्चारको दायरा तुलनात्मक रूपमा सानो छ भनेका छन्। अमेरिकी मानवशास्त्री रे बर्डहिवसेलले सञ्चार प्रक्रियामा मूक भाषाले ६५ देखि ७० प्रतिशत स्थान ओगट्ने निष्कर्ष निकालेका छन्, जुन कुरा सन् १९७४ मा प्रकाशित पुस्तक 'ह्युमन कम्युनिकेसन' को एक लेखमा उल्लिखित छ।

काइनेसिक्स

मानिसको शारीरिक हाडभाड र शारीरिक अवस्थाले गर्ने सञ्चारलाई समग्रमा 'काइनेसिक्स' (Kinesics) भनिन्छ। मूक सञ्चारलाई सूक्ष्म रूपमा अध्ययन गर्ने क्रममा यो शब्द प्रयोगमा आएको हो, जुन शब्द अमेरिकी मानवशास्त्री रे बर्डहिवसेलले सन् १९५२ मा प्रकाशित आफ्नो कृति इन्ट्रोडक्सन टु काइनेसिक्स पहिलो पटक प्रयोग गरेका हुन्। 'काइनेसिक्स' लाई अंग्रेजी शब्दावली 'बडी ल्याङ्ग्वेज' को समानार्थीको रूपमा लिने गरिन्छ। विज्ञहरूले यी दुईलाई भिन्नभिन्न विषय मानेका छन्। काइनेसिक्समा देहायानुसारका पक्ष पर्छन्:

१. **टाउकोको चाल (Head Movement):** टाउको चालले कुनै सहमति वा असहमति तथा स्वीकृति वा अस्वीकृति प्रकट गर्न सहयोग गर्छ।
२. **अनुहारले प्रकट गर्ने अभिव्यक्ति (Facial Expression):** आँखा, ओठ, नाक, निधार तथा गालाले वर्णनीय किसिमले असंख्य मनोभाव प्रकट गर्छन्। ओठमा फुट्ने मुस्कान र अनुहारमा झल्कने मलिनताले बेग्लाबेग्लै भाव सञ्चार गर्छन्। आँखाको कुरा भन गहिरो छ। टोलाएको हेराइ, आँखा जुधाइ, आँखा भिम्क्याइ, तीखो हेराइ, आँखा लोभाइ, आँखा तराई आदिले सम्बन्धित व्यक्तिको मनोभाव र मनोदशाबारे यथार्थता दर्साउँछन्। भनिन्छ, आँखाले कहिल्यै पनि ढाँट्न सक्दैन (Eyes can never lie)। त्यसैले होला, साहित्यले टपक्कै टिपेको छ, आँखालाई। गीत, कविताजस्ता साहित्यका

विभिन्न विधामा 'आँखाको भाका' छताछुल्ल भेटिन्छन्। आँखाबाहेक अनुहारका अन्य अङ्गले मूक भाषा बोल्छन्। ओठ टोकु, ओठ लेप्याउनु, नाक वा निधार खुम्च्याउनु, मुस्कुराउनु लगायतका चेहरासँग गतिविधिले सम्बन्धित व्यक्तिको मनस्थिति र मनोभावलाई दर्साउँछन्। वास्तवमा अनुहार मानवको मनोभाव लहराउने भावसागर हो।

३. **हातको चाल (Gesture):** हातको चालबाट धेरै किसिमको सञ्चार गर्न सकिन्छ। जस्तै: हात हल्लाएर बाइबाइ गर्नु, धारे हात लाएर कसैप्रति रीस वा असहमति प्रकट गर्नु, हातले इसारा दिएर ट्रफिक नियन्त्रण गर्नु, हावामा चुम्बन गरेर प्रणयभाव प्रकट गर्नु आदि। सञ्चारकलामा पोख्त व्यक्ति बोल्दा उसको हात पनि बोल्छ, जसले बोलीले गर्ने सञ्चारको परिपूरकको रूपमा काम गर्छ।
४. **उभिँदा वा बस्दाको शारीरिक अवस्था (Posture):** मानिस उभिँदा वा बस्दाको शारीरिक अवस्थाले सम्बन्धित व्यक्तिको स्फूर्तिपन, निराशपन, शिथिलता, उत्साह, जाँगर आदिलाई दर्साउँछन्।
५. **प्रकटन (Appearance):** यसमा सम्बन्धित व्यक्तिको रूपरङ्ग, श्रृङ्गार, गरगहना, भेषभूषा, केशविन्यास आदि पर्छन्, जसले सम्बन्धित व्यक्तिको सांस्कृतिक अभिमुखीकरण, स्वभाव आदिबारे अप्रत्यक्ष रूपमा सञ्चार गर्छ।
६. **कुनै व्यक्ति हिाड्ने तौरतरिका (Gait):** यसले सम्बन्धित व्यक्तिको स्फूर्तिपन, जाँगर, निराशा, उत्साह आदिलाई इङ्गित गर्छ।
७. **मौनता (Silence):** मौनता पनि महत्त्वपूर्ण मूक भाषा हो। मौनताले कसैको कुनै विषयमा सम्बन्धित व्यक्तिको सहमति, असहमति, आक्रोश वा बेवास्तालाई जनाउँछ। मौनताले ज्यादै शक्तिशाली भाषा बोल्छ।
८. **स्पर्श (Haptics/Tactile):** स्पर्श गरेर (छोएर) तातो चिसो आदि थाहा पाउन सकिन्छ। कसैलाई छुँदा उसको अशाय वा अभीष्टको अनुभूति पाउन सकिन्छ। यसबाट सम्बन्धित व्यक्तिको प्रेमभाव, हार्दिकता वा यौनाकर्षणबारे पनि थाहा पाउन सकिन्छ। कसैमाथि नियन्त्रणभाव कायम गर्न वा सान्त्वना प्रकट गर्न पनि स्पर्श गरिन्छ।

अन्य मूक भाषा

पूर्वउल्लिखित काइनेसिक्सका अतिरिक्त अन्य तत्वहरूले पनि मूक भाषाको काम गरिरहेका हुन्छन्। जस्तै: प्रक्सिमिक्स (Proxemics), भौतिक वातावरण, क्रोनोमिक्स (Chronemics) तथा प्याराल्याङ्ग्वेज (Paralanguage)।

क) प्रक्सिमिक्स

कुनै जमघट वा भेटघाटको क्रममा कसले कोसँग कति दूरी कायम गरेर वार्तालाप गर्छ भन्ने कुराले पनि एकप्रकारको सन्देश दिन्छ। हामीलाई अनुभूत गरेकै कुरा हो, सामान्यतया मन मिल्नेहरू एकआपसमा निकटमा रहेर कुराकानी गर्न चाहन्छन् भने

मन नमिलनेहरू दूरी कायम गर्न चाहन्छन्, जुन मानिसको सामान्य मनोविज्ञान हो।

वार्तालापका क्रममा मानिसले कायम गर्ने दूरीलाई जनाउन अमेरिकी मानवशास्त्री एडवर्ड टी. हलले सन् १९६३ मा प्रोक्सिमिक्स (Proxemics), शब्द प्रयोगमा ल्याएका हुन्। हलले मानिसले कायम गर्ने दूरीलाई सामीप्य दूरी (एकअर्कासँग अड्कमाल, स्पर्श वा कानेखुसी गर्न सकिनेदेखि १८ इन्चसम्मको दूरीलाई सामीप्य दूरी), व्यक्तिगत दूरी (१८ इन्चदेखि चार फिटसम्मको दूरीलाई व्यक्तिगत दूरी), सामाजिक दूरी (चारदेखि १२ फिटसम्मको दूरी) र सार्वजनिक दूरी (१२ फिटदेखि सुन्न र देख्न सकिनेसम्मको दूरीलाई सार्वजनिक दूरी) गरी चार भागमा विभाजन गरेका छन्।

ख) भौतिक वातावरण

कसैसँग कुराकानी गर्दा सम्बन्धित ठाउँ (घर, रेष्टुराँ वा अन्य कुनै भौतिक संरचना) मा प्रयोग भएका फर्निचर, वास्तुकला, आन्तरिक सजावट, प्रकाश, तापक्रम, रङ, विभिन्न स्रोतबाट आउने आवाज एवम् वरिपरिको प्राकृतिक वातावरणबाट सम्बन्धित ठाउँको भौतिक वातावरण वा परिवेश बनेको हुन्छ। यी तत्वहरू आपैमा सन्देश हुन्, जसले मूक भाषामा धेरै कुरा भनिरहेका हुन्छन्। भौतिक वातावरणलाई कतै कतै भौतिक सन्दर्भ (Physical Context) पनि भन्ने गरिएको पाइन्छ। कुनै दुर्घटना स्थल, पूरातात्विक स्थल आदिको भौतिक परिवेश अध्ययन गरेर त्यहाँको वस्तुस्थिति पत्ता लगाउने कार्य विगतदेखि वर्तमान चलिरहेको छ।

ग) क्रोनेमिक्स

समयको आफ्नै भाषा हुन्छ, जसले अप्रत्यक्ष रूपमा धेरै कुरा सञ्चार गरिरहेको हुन्छ। समयले गर्ने सञ्चारको अध्ययनलाई 'क्रोनेमिक्स' (Chronemics) भनिन्छ। यो शब्द अमेरिकी सञ्चारविद थोमस जे ब्रुनोले सन् १९७० को दशकको अन्त्यतिर पहिलो पटक प्रयोग गरेका थिए। कुनै पनि व्यक्तिको क्रियाकलापलाई समयको सापेक्षतामा राखेर हेर्दा नभनिएका धेरै कुरा खुल्छन्।

समयले बोल्ने भाषाको अगाडि मुखले बोल्ने भाषा अतिशय कमजोर प्रतीत हुन्छ। अमेरिकी मानवशास्त्री एडवर्ड टी. हलले द साइलेन्ट ल्याङ्ग्वेज नामक पुस्तकमा समयले गर्ने सञ्चारबारे मिहिन ढङ्गले व्याख्या गरेका छन्। उनले भनेका छन्- "शब्दले ढाँड्न सक्छ तर समयले सत्य प्रकट गर्छ।" यस आधारमा निर्धक्कसँग भन्न सकिन्छ, समय शक्तिशाली मूक भाषा हो।

घ) प्याराल्याङ्ग्वेज

हामी मानव जातिले अनुभव गर्दै आएको कुरा हो, मानिसले बोल्दा उसको आवाज प्रकट हुने उतारचढाव, बोलीको तीव्रता वा सुस्तपनले उसको मनमा भएको तृष्णा, दया, करुण, दिग्दारी, रीस, भय, व्यङ्ग्य, ठट्टा आदि मानवीय भावनाहरूलाई प्रकट गरिरहेका हुन्छन्। मानिसको बोलीसँगै आउने स्वरको उतारचढावलाई अंग्रेजीमा प्याराल्याङ्ग्वेज (Paralanguage) भनिन्छ, जुन शब्द अमेरिकी भाषाशास्त्री जर्ज लियोनार्ड ट्रेगर (सन् १९०६-१९९२) ले सन् १८५० को दशकमा प्रयोगमा ल्याएका हुन्। प्यारालिङ्ग्वेजलाई भोकेयलिक्स (Vocalics) पनि गरिन्छ। स्वरबाट उत्पन्न हुने मनोभाव अध्ययन गर्नेलाई शास्त्रलाई प्यारालिङ्ग्विस्टिक्स (Paralinguistics) भनिन्छ।

समग्रमा भन्दा शाब्दिक सञ्चार र निःशब्द सञ्चार (मूक सञ्चार) विपरीत ध्रुव होइनन्, न त एक-अर्काका प्रतिस्पर्धी नै हुन्। यी दुई सञ्चार प्रणाली एक-अर्काका परिपूरक हुन्। दुवैको उचित समायोजनयुक्त प्रयोगले सञ्चार प्रक्रिया प्रभावकारी हुनपुग्छ। दुवैबीच राम्रो तादात्म्य कायम हुन सक्थ्यो सही सञ्चार स्थापित हुन्छ, जसबाट सम्भावित भ्रम र असहकारी अन्त्य हुनसक्छ। आखिर, असल सञ्चारको मूलभूत उद्देश्य भनेको सही सूचना सम्प्रेषण गरी व्यक्तिमा विद्यमान भ्रम र असहकारी अन्त्य गर्नु नै हो।

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The Belt and Road Initiatives:

An Exposure to World Market for Nepal

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Abstract: This article aims to study how Nepal can get exposure to the global market through the Chinese Connectivity Project, the Belt and Road Initiative. It also analyzes the opportunities and the challenges that can emerge in the process of executing it. Regarding BRI, Nepal signed the preliminary Memorandum of Understanding in 2017 but the implementation of it is still in dilemma. Despite the difficult geographical terrain in the Northern border, Nepal aims to get access to the international market through the BRI, which can ease Nepal from her over-dependency on Southern Border, the only access to the world market through Indian ports. However, executing this connectivity project for Nepal is immensely difficult due to its geography as well as the poor infrastructure. The limited access to roadways and challenges to developing railways through the vicious mountain terrain is standing as an invincible wall to get access to the world market. Moreover, the emerging issues of debt trap under the BRI in different countries across the world are forcing Nepal to feel the gravity of the issue and negotiate well before jumping hastily on the project. In this context, Nepal needs to assess the interest of China to include Nepal in its connectivity project through the eyes of geopolitical sensibility. Nepal's industrial poverty, constraints of investment capital, and high cost of production raise many questions relating to her competitiveness in the world market. In this regard, Nepal needs to see the opportunities and challenges of the BRI project before going for its implementation. This article attempts to analyze both, the opportunities and challenges Nepal can face while getting exposure to the international market through the BRI.

Introduction

Nepal and China have had a very long-standing friendship since the Lichchhavi Dynasty in Nepal. They possess very strong religious, cultural, historical, and social proximities. They share 1415 kilometers of the border. Despite the difference in governance systems and practices of different ideological politics, they are together in international forums on global issues and many regional concerns. Both nations play identical roles in the promotion of international peace and justice. The establishment of the Nepal-China Non-Governmental Co-operation Forum in 1996 also played a very significant role in promoting their mutual friendly ties (Lohani 2012). Though after the emergence of the Shah Dynasty in Nepal, the relationship was taken ahead in a very cautious manner, especially following King Prithivi Narayan Shah's Divya Upadesh, King Mahendra extended the horizon of friendship through bilateral visits. The construction of the Kodari Highway and China's co-operation in different development projects are ample evidence to picture China-Nepal diplomatic ties. After the establishment of

democracy in 1950, the relationship between both neighbors got accelerated. In 1955, Nepal and China established a diplomatic relationship. In 1956, Nepal's Prime Minister Tanka Prasad Acharya visited China, and a year after his Chinese counterpart Chau en Lie visited Nepal making the diplomatic tie stronger than ever. However, their relationship got stressed on issues like Tibbet and Khampa protest, boarder disputes, and even the Everest dispute, but all the issues are resolved tactfully through bilateral negotiations. Both countries came closer, especially after 1960, during King Mahendra's direct rule tacitly supported by China. King Mahendra's Royal State Visit to China made the relationship stronger. The construction of the Kodari Highway is an example of their growing intimacy. Even after, many bilateral and state-level visits are still going on (Siwakoti 2075). As a result, their economic relationship is also taking its height after the 1950s. Chinese investment in many development projects like roadways, hydropower, tourism, airport, and much more strongly advocates for their close bilateral ties.

Nepal and China signed Trade Treaty in 1964 and 1974 respectively opening the avenue of bilateral trade. In 1013, both countries signed an agreement in which China lifted the tax on the export of Nepalese goods to China. Chinese Prime Minister Wang Yi visited Nepal from 25 to 27 December 2014. During that visit, both countries agreed to promote cooperation in multiple fields like agriculture, tourism, trade, investment, infrastructure development, connectivity, security, etc., Which helped in strengthening the bilateral ties between the countries (Prasad 2016).

Nepal has been receiving economic assistance from China in different fields like infrastructure development, industrial development, water resources and hydropower production, education, sports, and many more. Still, Nepal has not been able to take enough benefits from China's economic growth, especially in the field of receiving Foreign Direct Investment (FDI). China, being a growing economic power has the capacity of huge investments in Nepal in fields like agriculture, tourism, hydropower generation, and industry. In this regard, Nepal needs to adopt investment-friendly policies and create a conducive environment. The BRI signed in 2017 can play a significant role in Nepal's economic development.

The Belt and Road Initiative (BRI) is a strategic policy of the People's Republic of China aiming to develop connectivity among nations in Asia, Africa, and Europe through road and maritime networks. China believes that the BRI project will work effectively in regional integration with the expansion of trade. The BRI works for economic corridors as well as close multilateral ties among the nations that will stimulate the economic growth of all stakeholder countries. It is believed that the BRI is a replication of the old Silk Road Route initiated by the Han Dynasty almost about 2000 years ago. The project was named the One Belt One Road Project in the beginning, but later it was renamed the Belt and Road Initiative in 2013 by Chinese President Xi Jinping. The BRI project comprises a Silk Road Economic Belt, which is a transcontinental linkage that connects China with South Asia, South East Asia, and Central Asia to Europe through land routes. However, it has maritime connectivity through the sea from South Pacific to Africa and

Europe. The BRI has five major fields of priority: policy coordination, infrastructure development, unimpeded trade, financial integration, and connecting people. Under this project, China has been investing in infrastructure development for roads, railways, port airports, power plants, and communication networks (Hughes 2020). China also has planned well for investment in priority fields, especially in capital management. For that purpose, China established Asian Infrastructure Investment Bank in 2016 (Hong 2016). Nepal can get maximum benefits from those investment priorities because it will get access to the international market for trade promotion.

China as an emerging economic power in the world has a humongous influence on world trade and economy. Before the execution of the BRI in its complete form it increased its GDP size to one-third of the global GDP. Similarly, almost two third of the world's population is engaged in Chinese trade and economy. Until 1015, China became very aggressive in Outward Direct Investment increasing it to 18 percent more than in the past, almost 145.7 billion, and has also increased dollar reserve (Zhai 2018).

The Belt and Road Initiative: An Exposure to World Market

Nepal's International trade is solely dependent on Indian ports, the Vishakhapatnam and Calcutta ports of India within 700 km distance. However, India has been creating numerous problems in the history of its global trade exposure. Indian obstacles and blockades in different historical junctures have made Nepal feel trapped by India. The BRI can bring immense happiness to Nepal if it finds multiple accesses to the global market through China. Nevertheless, Chinese Ports are not easy to use due to the long distance and high cost of shipping. Furthermore, China is not opening its borders to Nepal showing many security issues. After signing the BRI project, China might invest a huge amount of capital to connect Nepal by railway and easy access to Chinese ports for international trade. It will give more options for Nepal without ignoring Indian ports. The issue is not limited to international exposure, Nepal, can expect a huge contribution from China in the development of infrastructures, investment in energy sectors, agriculture, and tourism under the BRI. The connectivity and access to the world in trade and business with diverse

avenues is simply the dream concept. Nepal is not the only party to get benefits from the project; investment in the industry in Nepal is on the card for China, which is searching for investment opportunities outside the country to maintain balance in the slowing down economic growth of its export-based economy (Liu, et al. 2019). Nepal's geopolitical condition can become a boon for China to produce and export energy to the international market, especially in South Asia. Similarly, the goods and services can be exported to world markets like Africa and the entire world through connectivity projects. China can also solve the ongoing energy crisis by investing in hydroelectricity in Nepal. For that, it needs to work on it under the policy of the Trans-Himalayan Power Corridor through Rasuwa and Gorkha districts of Nepal (Lord & Murton 2019). The BRI can help reduce Nepal's export and import cost through road and costal connectivity ending its dependency on Indian ports. The Trans-Himalayan Railway extension can contribute a lot to the process. Nepal can also think beyond energy and trade. Millions of Chinese tourists visit different parts of the world every year. If one-third of them could visit Nepal, we can generate a huge amount of revenue every year to foster the economic growth of our country. China also can take benefits from fostering the economy by promoting transit tourism to worldwide tourists. The BRI can boost the Nepalese economy tremendously by connecting it to the world market. However, the project is not out of some possible risks.

Nepal and china must be clear on the modality of investment to avoid the possible threat of entering a vicious debt trap. Nepal will not be able to pay back loans with high-interest rates that may destroy the slow-paced economy of the country. The investment modality of Sri Lanka and Pakistan will not be working in Nepal because Sri Lanka's inability of paying back a loan to China made it to hand over their strategically significant port Hambantota to China (Gupta 2022). Similarly, China took control of Pakistan's Gwadar Port due to the same reason (Panda 2015). India has been a very big player in Nepal since its independence and more after the restoration of democracy in Nepal. So, Nepal needs to assure India that Nepal's relation with China does not harm their security and other interests even after welcoming the BRI project because Nepal shares not

only border but also culture and civilization with India. However, it is not necessary to compromise its national interest at any cost. Nepal's economic prosperity is almost out of reach without the co-operation of India as it is our immediate expert zone. Nevertheless, the Indian approach to Nepal plays a significant role to go ahead because Indian is the big market for Nepal and both countries have very close cultural, religious, linguistic, and social ties despite the occasional disputes they face. Nepal can play diplomatically to bring two giants together to improve the economic growth of all three countries. Tibetan refugees in Nepal can bother Nepal-China relations. China thinks they are promoting separationist activities in the country. Nepal should guarantee the Chinese interest regarding the issue. This land-locked country also has to be aware of the fact that competitiveness in the world market must be raised to counter-dominant in the mass production of China; otherwise, its originality in industrial production may lose product identity. There is also a possibility of floods of Chinese goods in the Nepali market that can destroy toddling Nepalese industry in no time.

The construction of the Trans-Himalayan Railway is necessary to enhance trade extension in the international arena. It is difficult to construct it due to the difficult geographical terrain. If China turns back from its investment promises, Nepal cannot afford to develop the railway infrastructure with its capital. However, Nepal and China can meet their interest through Rasuwagadhi transit point as well as the Chekamper transit point from Gorkha district. Both the passes are the avenues to enter the world market through China. Rasuwagadhi Corridor is even more significant than Gorkha because this is the point that can equally significant to trade from Nepal to China and India. If the Trans-Himalayan Railway is expanded through this point, it can bring Tibet and Raxaul under its reach (Lord & Murton 2019).

Hence, the Belt and Road Initiative is a very significant connectivity project that provides Nepal with an avenue to enter the global market with diverse prospective. Nepali products can get access to the international market through China. It reduces the dependency on Indian Ports for international trade. China also can get an opportunity to invest in

Nepal in all five priority fields to maintain balance in its export-oriented economy. Nepal gets Chinese investment assistance in diverse fields that can promote the rapid development of infrastructures and growing employment opportunities for youths. Though there are many challenges behind the proper utilization of Chinese aid under the BRI, it can become a boon for Nepal having access to the international market and ending the sole dependency on Indian Port for global trade. Before entering aggressively into the BRI, Nepal needs to think about the possible goods and services that Nepal can export to the globe. The amount of opportunity is not far from the threat of a debt trap. So, the modality of investment must be decided through bilateral negotiation before implementing the project.

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Cybercrime: Current Trend and Steps to be Taken in the Present Context of Nepal



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Introduction

A crime is an action or omission which constitutes an offence and is punishable by law. A crime is an offence against a public law. Criminal law is the laws of a state or country dealing with criminal offenses and their punishments. Criminal law concerns the system of legal rules that define what conduct is classified as a crime and how the government may prosecute individuals that commit crimes. Investigating, apprehending (arrest), charging, and trying suspected offenders are regulated by the law of criminal procedure. The paradigm case of a crime lies in the proof, beyond reasonable doubt, that a person is guilty of two things. First, the accused must commit an act which is deemed by society to be criminal, or *actus reus* (guilty act). Second, the accused must have the requisite malicious intent to do a criminal act, or *mens rea* (guilty mind). Modern criminal law has been affected considerably by the social sciences, especially with respect to sentencing, legal research, legislation, and rehabilitation. Among several crime, Cybercrime is also an increasing one. This may not constitute guilt act and guilt mind though it is crime as state classified it such as just crossing photos of anyone on social media after which state takes it as crime. The world is progressive towards society 5.0 and Nepal is not an exception evidenced from e-governance to virtual agriculture [1&2]. Smart village to online vehicle maintenance, digital sign language, and online product tracing are found at project level in Nepal [3, 4, 5, 6&7] whose dark side may be more digital action, some space of cybercrime.

According to Handler and Jaishankar "Cyber Crime is a crime committed against a person or group that intentionally harms the physical, mental or emotional well-being of the individual or group by using Internet and mobile." In General Cybercrime refers to criminal activities that are carried out using computers, networks, or other digital technologies. It involves the use of technology to commit various illegal activities or to target individuals, organizations, or governments. Cybercriminals

typically exploit vulnerabilities in computer systems and networks to gain unauthorized access, steal sensitive information, disrupt or damage computer systems, commit fraud, or engage in other illicit activities.

Brief History

The very first incident in the history of cybercrime was registered in the year 1820. In a French textile factory, owner Joseph Sherp Meri Jake worldly built an automatic machine to weave clothes, and the workers there tried to destroy the structure of the industry because of losing their jobs. Which was considered the world's first Cybercrime.

1. **Technically:** 1960s and 1970s: The first instances of cybercrime emerged as early as the 1960s and 1970s. Hackers, known as "phone phreaks," manipulated the telephone network to make free long-distance calls. The famous hacker Kevin Mitnick began his hacking activities during this period.
2. **1980s:** With the rise of personal computers, cybercrime started taking new forms. Computer viruses, like the Morris Worm in 1988, exposed the potential dangers of malicious software. Hackers began breaking into computer systems for personal gain, curiosity, or political reasons.
- 2.. **1990s:** The proliferation of the internet and the growth of e-commerce led to an increase in cybercrime. Online fraud, credit card theft, and identity theft became prevalent. Hackers organized into groups, and high-profile attacks occurred.
4. **Early 2000s:** Cybercrime became more sophisticated with the emergence of botnets and large-scale attacks, such as distributed denial-of-service (DDoS) attacks. Worms like Mydoom and Sobig caused significant disruption.
5. **Mid-2000s to Present:** Cybercrime gained more attention from law enforcement and

governments. Financial institutions became targets, resulting in online banking fraud and theft of sensitive financial information. Ransomware, which encrypts files and demands a ransom, became a major threat.

Types of Cybercrime Include:

1. **Hacking:** Unauthorized access to computer systems or networks to gain control over them, steal information, or disrupt their operations
2. **Phishing:** Sending fraudulent emails, messages, or websites that appear legitimate to trick individuals into revealing sensitive information, such as passwords or financial details.
3. **Identity Theft:** Stealing someone's personal information, such as social security numbers, credit card details, or bank account information, to commit fraud or other criminal activities
4. **Malware Attacks:** Distributing malicious software (malware) that can infect computers or networks, allowing cybercriminals to gain control, steal information, or cause damage. Denial of Service (DoS) and Distributed Denial of Service (DDoS)
5. **Attacks:** Overloading a computer system, network, or website with excessive traffic to render it inaccessible or unusable.
6. **Ransom Ware:** Encrypting a victim's data and demanding a ransom payment in exchange for restoring access to the data.
7. **Cyber Stalking and Harassment:** Using digital technologies to stalk or harass individuals, often through social media, email, or instant messaging.
8. **Online Fraud:** Various fraudulent activities conducted online, such as online scams, pyramid schemes, or fake online auctions.
9. **Cyber Espionage:** Unauthorized access or theft of classified or sensitive information from governments, organizations, or individuals for political, economic, or military advantage.
10. **Cyber Terrorism:** Using technology to carry out acts of terrorism, such as hacking into critical infrastructure systems or spreading propaganda online.

Current Scenario of Cyber Crime: Nepal

In recent times, cybercrime has become a headache all over the world. According to Telegraph out of

every 10 people one person is victim from cybercrime while everyone second 14 people are pray of the cybercrime. According to a report published by the United Nations, one in three women who have access to the Internet in the world are victims of cyber violence in some way. According to a study conducted in 86 different countries, female online users between the ages of 18 and 24 have faced sexual harassment and bullying online.

According to the 2022 Global Cyber Security Index published by the International Telecommunication Union, the international regulatory body of the telecommunications sector 94 ranking out of 160 countries shows that Nepal cyber security is at risk from security point of view. In developed countries, there are many crimes related to bank account and credit card Fraud. In Nepal, using other people's names and pictures on social networks, defaming them through e-mails and other social networks, threatening them and asking for money in various types of nude pictures, putting a potter couple on the Internet. There are many cases of hacking the websites of government and other organizations and publishing and distributing obscene and sexual content on the Internet through computers or other means that spread distortions in the society. Recently, the news of Nepal police arresting a Chinese citizen while foreign Chinese hackers were withdrawing money from the duplicate card shows that bank and credit card related crimes are increasing. As cybercrimes become money mandate, their next attack is on banks and financial institutions but it has been found that only a few banks in Nepal have invested in information Security, while the fact that cybercrime is mostly from social networks in Nepal has been seen from various studies. Even global Scenario of Cyber Crime demonstrates somehow similar [13,14].

Major Reasons for Increasing Cybercrime in Nepal

1. **Increasing Internet Penetration:** Nepal has witnessed significant growth in internet penetration in recent years. As more people gain access to the internet and digital technologies, it creates a larger pool of potential targets for cybercriminals.
2. **Lack of Awareness and Education:** Many individuals and organizations in Nepal may not have adequate knowledge or awareness about the risks and preventive measures associated with cyber security. This lack of awareness makes them more vulnerable to cybercrime.

3. **Weak Cybersecurity Infrastructure:** Nepal, like many developing countries, may face challenges in establishing robust cyber security infrastructure and systems. Insufficient investment in cyber security measures, lack of cyber security professionals, and outdated technologies can create vulnerabilities that cybercriminals can exploit.
4. **Limited Legal Framework:** The absence of inadequacy of comprehensive cyber security laws and regulations can hinder effective prosecution and deterrence of cybercriminals. The legal framework needs to keep pace with the evolving nature of cyber threats.
5. **Economic Factors:** Socioeconomic factors such as unemployment, poverty, and limited opportunities can push some individuals towards engaging in cybercriminal activities as a means to make money.

The way forward for Problem Solving: Nepal

To control cybercrime in Nepal, several measures can be taken at various levels. Here are some key steps that can be considered:

1. **Strengthening Legal Framework:** Enhance and enforce existing cyber security laws and regulations in Nepal. Develop comprehensive legislation that addresses various forms of cybercrime and includes provisions for investigation, prosecution, and punishment of offenders.
2. **Establishing Cyber security Policies:** Develop and implement national cyber security policies, strategies, and frameworks to guide cyber security efforts across different sectors. This includes defining roles and responsibilities of relevant government agencies, private organizations, and individuals in combating cybercrime.
3. **Enhancing Law Enforcement Capabilities:** Invest in training and equipping law enforcement agencies with the necessary skills and tools to investigate and respond to cybercrime incidents effectively. Develop specialized cybercrime units or task forces dedicated to tackling cyber threats.
4. **Promoting Public Awareness and Education:** Conduct awareness campaigns to educate individuals, businesses, and organizations about the risks and preventive measures related to cyber security. This includes promoting safe online practices, educating about common cyber threats, and encouraging reporting of cybercrime incidents.
5. **Building Cyber Security Workforce:** Invest in developing a skilled cyber security workforce through education, training, and certification programs. Encourage the growth of cyber security professionals, both in the public and private sectors, to address the increasing demand for cyber security expertise.
6. **Collaboration and Information Sharing:** Foster collaboration and information sharing among government agencies, private organizations, and international partners. Establish platforms for sharing threat intelligence, best practices, and experiences to stay updated on emerging cyber threats and strengthen collective defenses.
7. **Enhancing Public-Private Partnerships:** Foster collaboration between government entities and private organizations to jointly address cyber security challenges. Encourage public-private partnerships in areas such as information sharing, research and development, and capacity building.
8. **Implementing Cyber Security Controls:** Encourage organizations and individuals to implement robust cyber security measures, including firewalls, antivirus software, encryption, strong passwords, and regular software updates. Emphasize the importance of secure practices in areas such as online banking, e-commerce, and social media.
9. **International Cooperation:** Collaborate with international organizations and neighboring countries to address transnational cybercrime. Establish mechanisms for cooperation, information exchange, and joint investigation of cybercrime cases that cross borders.
10. **Continuous Monitoring and Evaluation:** Regularly assess the effectiveness of cyber security measures and adapt strategies based on emerging threats and evolving technologies. Monitor and evaluate the implementation of cyber security policies and initiatives to ensure their efficiency and effectiveness.

Implementing these measures requires a coordinated effort from government agencies, private sector entities, educational institutions, and individuals. By combining legal, technical, educational, and collaborative approaches, Nepal can make significant progress in controlling cybercrime and protecting its digital landscape.

Cyber Crime is a serious challenge brought by science and technology. Its control is further challenged by the involvement of organized criminal groups. Cybercrime is not limited to a specific geographical area, which has led to the realization of the need for international treaty agreements. Joint organizations such as the United Nations have also raised the issue of Cyber Security with priority, but Nepal should force in this direction. Since the efforts of one nation alone cannot achieve success in controlling cybercrime, cooperation and commitment among nations seems imperative and soul essential.

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अतिक्रमणको चपेटामा नेपाली भाषा

- दीपा पाण्डे बस्नेत (काठमाडौं विश्वविद्यालय)

सार : नेपाली भाषाको भाषिक अवस्थीतीमा केन्द्रित रहेर भाषाको अवस्थाको पहिचान गरि यसको संरक्षण किन र कसरी गर्नुपर्छ भन्ने कुरा यस लेखमा प्रस्तुत गरिएको छ। अहिले हाम्रो नेपाली समाजलाई बिश्वव्यापीकरणले यसरी गाँजेको छ कि लाग्छ केही दशकमै हामीले नेपाल, नेपाली भाषा संस्कृतिलाई खोज्नुपर्ने अवस्था आउनेछ। आजको समाजमा विकृतिको रुपमा देखिएको देखावा गर्ने प्रतिष्ठाको संस्कृतिले गर्दा जबरजस्ती कनीकुथी अंग्रेजी भाषामा बोल्ने पर्ने, आफ्ना सन्तानहरुले अंग्रेजीमा बोल्दा धेरै पढेलेखेको सोच्ने कारणले युवा पुस्तामा देखिएको अंग्रेजी भाषाको मोहले नेपाली भाषालाई लोपन्मुख बनाएको कुरालाई नकार्न सकिदैन। यही कुरालाई मध्य नजर गर्दै नेपालीको पहिचान र धरोहरको रुपमा रहेको नेपाली भाषाको संरक्षण र सम्बर्धनको लागि सम्बन्धित सबैको ध्यान जानु अति आवश्यक रहेको छ। मुलतः अंग्रेजी र अंशतः हिन्दी भाषाको प्रभाव का कारण नेपालको राष्ट्रिय भाषाको अस्तित्व नै सङ्कटग्रस्त रहेको परिस्थितिलाई देखाइएको छ।

मूल शब्दावली : भाषिक, विविधता, उत्थान, रणनीति, कनीकुथी, धरोहर

विषयप्रवेश

भाषा सञ्चारको पहिलो माध्यम तथा विचार आदान प्रदान गर्ने मानवीय तथा सामाजिक वस्तु हो।

मानवीय अवयवद्वारा उच्चारण हुने सार्थक आवाज नै भाषा हो। नेपाली भाषा एक भारोपेली भाषा हो जुन दक्षिण एसियाको हिमालय क्षेत्रमा बोलिन्छ। यो नेपालको आधिकारिक, र सबैभन्दा व्यापक रूपमा बोलिने भाषा हो, जहाँ यसले सम्पर्क भाषाको रूपमा पनि काम गर्दछ। भारतीय राज्य सिक्किम र पश्चिम बङ्गालको गोरखाल्यान्ड क्षेत्रीय प्रशासनमा नेपाली भाषाको आधिकारिक हैसियत छ र अरुणाचल प्रदेश, असम, हिमाचल प्रदेश, मणिपुर, मेघालय, मिजोरम र उत्तराखण्ड राज्यहरूमा र भुटान, म्यानमार पनि नेपाली बोल्नेहरूको उल्लेखनीय रूपमा रहेको छ। नेपाली भाषा विश्वभरका विदेशमा रहेका नेपालीले पनि यो भाषा प्रयोग गर्छन्। नेपाली लगभग १.६ करोड मातृभाषीहरू र अर्को ९ लाख मानिसले दोस्रो भाषाको रूपमा बोल्छन्। यो भाषा १४औँ शताब्दीको आसपासमा खस राज्यको राजधानी सहर कर्णाली प्रदेशको सिन्जा उपत्यकाबाट उत्पत्ति भएको हो। देवनागरी लिपिमा लेखिने यो भाषामा २ किसिमका वर्णमाला छन्। स्वरवर्णमा १२ र व्यञ्जनवर्णमा ३६ वटा वर्णहरू रहेका छन्।

नेपाली समाजमा पाश्चत्य भाषाले आफ्नो पकड यति बलियो बनाएको छ कि उच्च शिक्षा हासिल गरेका मानिसहरूले पनि बोलीचालीका हरेक वाक्यमा अंग्रेजी शब्द घुसाइहाल्छन्, अझ नेपाली शब्द थाहा हुँदाहुँदै आफ्नो वोलिको विच विचमा अंग्रेजी शब्द घुसाएर आफूलाई भव्य देखाउनेको संख्या बढ्दो छ। यसलाई सहज तरिकाले बुझ्दा इन्टरनेटको दुनियाँमा बढ्दो सामाजिक सञ्जालको प्रयोगले नेपाली युनिकोड हुँदाहुँदै रोमन लिपिमा नेपाली लेख्ने चलन बढ्दो छ जसको कुनै मानक छैन। अर्थात्, नेपाली भाषालाई तोडमोड गरेर जसरी, जे, जस्तो लेख्ने पनि हुन्छ। यस्तो अवस्था हुनु भनेको भाषामा प्रदूषण बढ्दै जानु हो जसले भाषालाई क्रमशः विषाक्त बनाउँदै लान्छ र अन्त्यमा प्रयोग हुनै नसक्ने अवस्थामा पुर्‍याउँछ। बढ्दो अंग्रेजीकरणले

गर्दा बास्तविक नेपाली भाषाको स्वाद लिन कि नेपालका दुर्गम क्षेत्रका गाउँबस्तीमा जानुपर्ने अवस्था छ वा ६० वर्ष पुगेका जेष्ठ नागरिकहरूको संगत गर्नुपर्ने हुन्छ।

द ल्याङ्ग्वेज कन्सर्भेन्सी संस्थाको तथ्याङ्क अनुसार प्रत्येक एक वर्षमा १२ भाषा समाप्त भइरहेका छन्। अर्थात् प्रत्येक ३० दिनमा यस संसारबाट एउटा भाषाले बिदा लिन्छ। परिणाम स्वरूप सन् २१०० सम्ममा हरेक वर्ष संसारबाट ३६ भाषा हराउने छन्। अहिले संसारमा जति भाषा बाँकी छन्, अबको १०० वर्षभित्र आधा भाषा हराइसक्ने छन्। जब बास्तविक भाषा बोल्ने मान्छेको उमेर सकिन्छ त्यो वेला देखि नै एउटा पुस्ताको उमेर संगै भाषा पनि मरेर जान्छ। भाषा भनेको मूल जरो हो र हामीले मूललाई नै बचाउन सकेनौं भने हाँगा र पातहरू त्यसै सुक्नेछन्।

समस्याकथन

प्रस्तुत अध्ययनमा नेपाली भाषाको इतिहास, बिकास र वर्तमान अवस्थितीको बारेमा गम्भीर रूपमा चिन्तन गरिएको छ। अध्ययनका क्रममा नेपालमा बोलिने राष्ट्रिय भाषा र तिनको परिवार एवम भाषाहरूको ऐतिहासिक विकासक्रम, प्रयोग स्थिती तथा बुद्धिजिवी तथा बौद्धिक वर्गका नेपाली भाषिले देखावटी प्रतिष्ठाको लागि सकेसम्म अंग्रेजी भाषाको प्रयोग गर्ने र बढ्दो उमेरका बालललबालिकालाई प्रदान गरिने शिक्षा प्रणालिमा सकेसम्म नेपाली भाषालाई पहिलो भाषाको रूपमा स्वीकार नगरिनुले पनि लोप हुदै गइरहेको प्रयोगात्मक नेपाली भाषाको अनुसन्धानको अवस्थालाई अध्ययनको समस्याको रूपमा लिइएको छ।

अध्ययनको उद्देश्य

यस अध्ययनले विश्वभर छरिएर रहेका नेपाली भाषाको प्रयोगकर्ता माझ नेपाली भाषाको पृष्ठभूमीबारे जानकारी दिने, कुन भाषा परिवारबाट विकसित भएको हो भन्ने कुराको यथार्थता प्रस्तुत गर्ने र नेपाली भाषा विकासको विभिन्न चरण, मूल उत्पत्ती भएको स्थान, विभिन्न चरणमा स्थान अनुसार फेरिएको भाषिक नाम, भाषा परिवार प्रमुख भाषिक क्षेत्र, लेख्य परम्परा, समयको क्रमसंगै प्रयोग स्थिति यसमा आएका विकृतिहरूको बारेमा अध्ययन अनुसन्धान स्थितिको समीक्षा गरिएको छ।

अध्ययन विधि

प्रस्तुत अध्ययन मिश्रित (गुणात्मक र परिमाणात्मक) अनुसन्धान ढाँचामा आधारित रहेको छ। प्रस्तुत लेख तयारीका क्रममा पुस्तकालयीय अध्ययन प्रक्रियाका माध्यमबाट आवश्यक सामग्री सङ्कलन गरिएको छ। यस लेखमा नेपालको भाषिक अवस्थासँग सम्बन्धित सैद्धान्तिक तथा व्याख्या विश्लेषण गरिएका पुस्तक, जर्नल, अध्ययन प्रतिवेदन, जनगणना र भाषा आयोगले प्रकाशन गरेका भाषिक तथ्याङ्कलाई द्वितीयक स्रोतका रूपमा उपयोग गरिएको छ। यस लेखमा वर्णनात्मक तथा विश्लेषणात्मक विधिको प्रयोग गरी समीक्षा गरिएको छ।

नेपाली भाषाले पाएका विभिन्न नामहरू

आफ्नो उत्पत्ती भएदेखि वर्तमान समयसम्मको दीर्घ यात्रा अवधिमा नेपाली भाषाले धेरै नामहरू प्राप्त गरेको छ। जस्तै: खस भाषा, सिञ्जाली भाषा, पर्वते भाषा, गोर्खा भाषा र नेपाली भाषा। आधिकारिक र व्यापक रूपमा नेपाली भाषा भनेर चिनिँदा पनि नेपाली भाषालाई विभिन्न समुदायहरूमा विभिन्न नामले चिन्ने गरिन्छ। नेपाली भाषाको प्रारम्भिक नाम खस कुरा थियो, जसको अर्थ खस जातिको भाषा वा बोली हो, जो महाभारतका पुरातन खसहरूबाट आएका हुन्, जसको भाषा पश्चिमी नेपालमा खस राज्यको शासनकालमा विकसित भएको थियो। सिञ्जा राज्यको राजकाजको भाषा भएपछि नेपाली भाषालाई फेरि सिञ्जाली भाषा भनिन थालियो। शाह वंशका पृथ्वीनारायण शाहको नेतृत्वमा नेपालको एकीकरण पछि, नेपाली भाषालाई गोरखा भाषा भनेर चिनिन थाल्यो किनभने यो गोर्खालीहरूले बोल्ने गर्दथ्यो। पहाडी क्षेत्रमा बसोबास गर्ने मानिसहरू, जहाँ सामान्यतया हिउँ हुँदैन, भाषालाई पार्वते कुरा भनिन्छ, जसको अर्थ पहाडहरूको बोली हो।

नेपाली भाषा उत्पत्ति र विकास

वर्तमान नेपालीको प्रारम्भिक रूपहरू १०-१४औँ शताब्दीमा, खस राज्यको समयमा हालको पश्चिमी नेपालको मध्य आर्य भाषा परिवार अपभ्रंश भाषाभाषीहरूबाट विकसित भएको थियो। यो भाषा संस्कृत, प्राकृत र अपभ्रंशबाट विकसित भएको हो। खस राज्यको पतनपछि कर्णाली-भेरी क्षेत्रमा बाइसे राज्यहरू र गण्डकी क्षेत्रमा चौबिसे राज्यहरूमा विभाजन गरियो। तराई र नेपालको मध्य पहाडको विशाल भूभागमा शासन गर्ने सेन राज्यको पालामा नेपाली भाषा अवधी, भोजपुरी, ब्रज र मैथिली भाषा लगायत भारतीय भाषाहरूबाट प्रभावित भएको थियो। नेपाली भाषा र सेनबीच घनिष्ट सम्बन्ध थियो, पछि यो भाषा यस क्षेत्रको भाषिक बन्यो। फलस्वरूप, व्याकरण सरलीकृत भयो, शब्दावली विस्तार भयो, र यसको ध्वनीविज्ञान नरम भयो, यसलाई समक्रमित गरेपछि, नेपालीले पुरानो भाषाहरूमा रहेको जटिल अवनयन प्रणालीलाई गुमाएको थियो। काठमाडौँ उपत्यकामा (तत्कालीन नेपाल मण्डल भनेर चिनिन्थ्यो), लक्ष्मीनरसिंह मल्ल र प्रताप मल्लको शासनकालमा नेपाली भाषाका शिलालेखहरू देख्न सकिन्छ, जसले काठमाडौँ उपत्यकामा नेपाली भाषीहरूको उल्लेखनीय वृद्धिलाई सङ्केत गर्छ।

मध्य कालमा नेपाली भाषा

गोरखा राज्यका शाह राजाहरूबाट नेपाली भाषाको संस्थागत सुरुवात भएको मानिन्छ। नेपालको एकीकरण पछि, नेपाली भाषा १८औँ शताब्दीमा नेपाल अधिराज्यको दरबारमा बोलिने हुदा राज्यको सम्पर्क भाषा भयो। मध्य नेपालीमा प्रारम्भिक कृतिहरू

मध्ये एक गोरखाका राजा राम शाहको शासनकालमा लेखिएको हो, जुन अज्ञात लेखकले राम शाहको जीवनी नामक पुस्तक लेखेका थिए। पृथ्वीनारायण शाहको दिव्योपदेश, उनको जीवनको अन्त्यतिर लेखिएको पुस्तक नेपाली साहित्यको निबन्धको पहिलो कृति मानिन्छ। यस समयमा लेखिएको सबैभन्दा प्रमुख कृति भानुभक्त आचार्यको भानुभक्त रामायण थियो, महाकाव्य रामायणको संस्कृतबाट नेपालीमा पहिलो पटक अनुवाद भएको थियो। आचार्यको कृतिले गर्दा कतिपयले नेपाललाई एकीकरण गर्ने पृथ्वीनारायण शाहको तुलनामा नेपालको “सांस्कृतिक, भावनात्मक र भाषिक एकीकरण” भनेर वर्णन गरेका छन्।

आधुनिक कालमा नेपाली भाषा

नेपालीको आधुनिक काल २०औँ शताब्दीको प्रारम्भमा सुरु हुन्छ। यस अवधिमा राणा वंशले नेपाली भाषालाई शिक्षाको भाषा बनाउन विभिन्न प्रयासहरू गरे, जसमा गोरखापत्र र गोरखा भाषा प्रकाशन समितिको स्थापना गर्ने क्रमशः देव शमशेर र चन्द्र शमशेर जङ्गबहादुर राणाले गरेका थिएँ। यस समयमा, नेपालीसँग हिन्दी र बङ्गाली भाषाहरूको तुलनामा सीमित साहित्य थियो, विशेष गरी बनारसमा एउटा आन्दोलन, र दार्जिलिङमा वर्दीधारी नेपाली पहिचान सिर्जना गर्ने सुरु गरिएको थियो, जुन पछि सात सालको क्रान्ति र पञ्चायती व्यवस्थाको समयमा नेपालमा अपनाइयो। नेपाली साहित्य, संस्कृति, कला र विज्ञानको विकास र प्रवर्द्धन गर्ने उद्देश्यले सन् १९५७ मा राजकीय नेपाल प्रज्ञा प्रतिष्ठान स्थापना भएको थियो।

पश्चिम बङ्गालमा, नेपाली भाषालाई पश्चिम बङ्गाल सरकारले सन् १९६१ मा दार्जिलिङ जिल्ला र कालिम्पोङ र खरसाङको आधिकारिक भाषाको रूपमा मान्यता दिएको थियो। नेपाली भाषालाई भारतीय संविधानको आठौँ अनुसूचीमा समावेश गर्न सन् १९८० को दशकतिर भारतमा नेपाली भाषा आन्दोलन भयो। सन् १९७७ मा, भारतीय साहित्यको प्रवर्द्धनमा समर्पित संस्था साहित्य अकादमीले नेपालीलाई आधिकारिक रूपमा स्वीकार गरेको थियो। सिक्किमलाई भारतमा गाभिएपछि, सिक्किम आधिकारिक भाषा ऐन, १९७७ ले नेपालीलाई राज्यको आधिकारिक भाषाको रूपमा बनायो। २० अगस्ट १९९२ मा लोकसभाले नेपाली भाषालाई आठौँ अनुसूचीमा समावेश गर्ने प्रस्ताव पारित गर्‍यो।

नेपाली भाषाको वर्तमान स्थिति विश्लेषण र सुझाव

नेपाली भाषा १४औँ शताब्दीदेखि अहिलेसम्म नै नेपालमा सरकारी कामकाजको भाषा बनेर रहेको छ। यसलाई २०६३ सालपूर्वसम्म संविधानमा नेपालको एक मात्र राष्ट्रभाषाको सम्मान दिइएको थियो तर २०६३ सालको अन्तरिम संविधानले नेपालमा बोलिने सबै मातृभाषालाई राष्ट्रभाषाको दर्जा दिएर (नेपालको अन्तरिम संविधान २०६३, भाग १, धारा ५, उपधारा १) नेपाली भाषाप्रतिको विशेष सम्मानलाई शिथिल तुल्याएको पाइन्छ। यसो हुँदा हुँदै पनि नेपाली भाषाको व्यापक महत्त्वलाई र्ख्याल गरी २०६३ को अन्तरिम संविधानमा पनि सरकारी कामकाजको भाषा भनेर मानिएकै छ (नेपालको अन्तरिम संविधान २०६३, भाग १, धारा ५, उपधारा २)।

विश्वको बढ्दो आर्थिक सङ्कटको प्रभाव अब क्रमशः पढेलेखेका अधिकांश नेपाली युवाहरूमा पनि देखिन थालेको छ। रोजगारीका लागि विदेश जानु पर्ने र त्यसका लागि सोही

देशको भाषा राम्ररी सिकेको हुनु पर्ने प्रावधानले पनि आफ्नो भाषा संस्कृति भन्ने कुरा आजको पुस्तामा एक परम्परित भावनात्मक कुरा मात्रै ठानिन थालिएको छ। त्यसैले आर्थिक समस्याको हल नखोजेसम्म अन्य पहिचानका कुरा निश्चय नै सुरुमा शिथिल बन्दै जाने र अन्ततः लोप नै हुनेछन्।

अर्को कुरा समाज भाषाविद् एडवार्ड सपिर (सन् १८८४-१९३९) का चेला बेन्जामिन होफ (सन् १८९९-१९४९) ले भाषिक सापेक्षता (Linguistic Relativity) को सिद्धान्त नै प्रस्तुत गरेका छन्। उनका अनुसार प्रत्येक व्यक्तिले आफूले सिकेको भाषाको आधारमा नै विश्वलाई हेर्ने र व्याख्या गर्ने गर्छ, भाषाको संरचनाले हाम्रो धारणात्मक कोटिकरण (Conceptual Categorization) मा ठूलो असर पारेको हुन्छ र सिकेको भाषा सापेक्ष नै उसले जीवन जगत्प्रति धारणा निर्माण गरेको हुन्छ भन्ने छ।

राष्ट्रले एउटै भाषालाई पनि स्तरोन्नति गर्न नसकेको अवस्थामा सबै भाषालाई समान महत्त्व दिने भनेर अन्ततः अप्रत्यक्ष रूपमा हाम्रा सन्दर्भमा शक्तिशाली बनेका अन्य भाषा (अंग्रेजी र हिन्दी) को नेपाली समाजमा पहुँच विस्तार गर्ने काम हुन थालेको छ। स्थानीयता र अन्तर्राष्ट्रियता दुवै नाम दिएर अन्ततः भाषिक उपनिवेशको सोच नजान्दो पारामा प्रस्तुत गरिएको छ। जन आन्दोलन-२ पछि विवादास्पद ढङ्गमा तराईमा गरिएको नागरिकता वितरण, गणतन्त्र नेपालका प्रथम उपराष्ट्रपतिले हिन्दी भाषामा सपथ लिने भनी गरेको हठ, सोही हठलाई महत्त्व दिई पार्टीहरूले त्यसैका लागि गरेको संविधान संशोधन अनि अहिलेको जन गणनामा अन्य भाषाभाषीलाई पनि आफ्नो मातृभाषा हिन्दी लेख्न निर्देशन गर्ने मदेशवादी दलहरूको कर्म जस्ता कुराले नेपालभित्रका अन्य भाषाभाषीहरू बढी सतर्क हुनु पर्ने परिस्थिति बनेको छ। अन्यथा सबैले हिन्दी भाषाको प्रभाव भैलन नसकेर निस्तेज हुने स्थिति आउँन सक्छ।

अहिलेको सञ्चार क्रान्तिले विश्वभरि नै अल्पसङ्ख्यकहरूको भाषा, संस्कृतिलाई क्रमशः विस्थापित गरि नै रहेको छ। त्यसो त प्राणी बाँच्ने सीमित काल भए पनि भाषालाई संरक्षण गरेर लामो समयसम्म बचाउन सकिन्छ तर त्यसका लागि राज्यले राम्रो लगानी गर्न सक्नु पर्छ। आर्थिक रूपमा विपन्न हाम्रो जस्तो मुलुकमा भाषा र संस्कृति संरक्षणका लागि राज्यले कति नै लगानी गर्न सम्भव हुन्छ। त्यसलाई पनि राम्ररी मनन गर्नु पर्ने अवस्था छ। बेलैमा व्यवहारिक भएर नसोच्ने हो भने वा नेपाली भाषालाई समग्र नेपाली जातिको भाषाका रूपमा लिने चेतना बेलैमा नआउने हो भने हिन्दी भाषाले नै नेपालका सबै भाषा (नेपाली समेत) लाई सजिलै सङ्कुचन गर्ने र क्रमशः विस्थापित गर्दै जाने निश्चित छ।

नेपाली भाषा बचाउनको लागि चाल्नुपर्ने महत्त्वपूर्ण कदमहरू

- क) अहिले हाम्रा सहरका धेरैजसो बाल बालिकाहरूले टेली शृङ्खला, चलचित्र र गीतहरूका कारण वा केबुल नेट वर्कका कारण सजिलै हिन्दी भाषा बुझ्ने स्थिति पनि बनि रहेको छ। त्यसैले युग सापेक्ष प्रविधिमा आफ्नो भाषा सबल रूपमा लान सकिएन र प्रयोक्तालाई मनगटे सामग्री त्यस भाषामा उपलब्ध गराउन सकिएन भने पनि भावनात्मक रहल मात्रै कुनै पनि भाषा लामो समय टिकाउन सक्ने अवस्था हुन्न।
- ख) नेपालका विश्वविद्यालयमा पढाइ हुने अंग्रेजी, नेपाली, नेपाल जस्ता भाषा विषय बाहेक अन्य जुनसुकै विषयमा नेपाली भाषामा पढ्न, परीक्षा दिन र थेसिस गर्न पाउने

कानुनी व्यवस्था हुनु आवश्यक छ। उदाहरणका लागि नेपालका अधिकांश विश्वविद्यालयले स्नातक तहको भाषा विषय बाहेकका जुनसुकै प्रश्नपत्रहरू तयार पार्दा अंग्रेजीमा मात्रै तयार पार्ने गरेका छन्। नेपालको राष्ट्रभाषा एवं सम्पर्क भाषा नेपाली हो। अंग्रेजी भाषालाई नेपालको संविधानले चिन्दैन। अंग्रेजीमा मात्रै प्रश्न सोध्ने कामले धेरैजसो विद्यार्थीले प्रश्नलाई सही ढङ्गले बुझ्न सक्दैनन्। तसर्थ नेपालभित्र अध्ययन-अध्यापन हुने जुनसुकै तहको प्रश्नपत्र तयार पार्दा नेपाली भाषामा अनिवार्य गरिनुपर्छ। अंग्रेजीमा पनि लेख्न मन भए त्यही प्रश्नको लगत्तै अंग्रेजी अनुवाद पनि थप्न सकिन्छ।

- ग) त्रिभुवन विश्वविद्यालयको आमसञ्चार र पत्रकारिता विभाग लगायत कतिपय विभागमा नेपालीमा अध्ययन-अध्यापन भए पनि थेसिस अंग्रेजीमा लेख्ने पर्ने बाध्यता थोपरिएको छ। परिणाम स्वरूप कतिपय विद्यार्थीले अंग्रेजीमा थेसिस लेख्न नसकेर बीचैमा अध्ययन छाड्नु परेको छ। नेपालका विद्यार्थीलाई नेपालभित्रै यो हदको विभेद र अपमान अक्षम्य छ र कारबाहीयोग्य छ। नेपाल सरकार, शिक्षा मन्त्रालयले यस विषयमा नेपालका सबै विश्वविद्यालयमा नेपाली भाषामा अध्ययन-अध्यापन गर्न सहजै पाउनुपर्ने अवस्था सिर्जना हुने गरी दिर्नेशन दिन आवश्यक छ।
- घ) नेपालको सरहदभित्र सञ्चालन भएका सबै शैक्षिक संस्था वा (कूटनीतिक नियोग बाहेकका) कार्यालयमा नेपाली भाषामा गरिने बोलीचालीलाई प्रोत्साहन गर्नुपर्छ। तर, नेपालका कपितय आईएनजीओ वा निजी विद्यालयमा नेपाली बोल्न निषेध गरिएको पाइन्छ। अभि विद्यार्थी वा शिक्षकले अंग्रेजी बाहेकको भाषा बोलेमा उनीहरूलाई सार्वजनिक रूपमा अपमान र दण्डित गरिन्छ।
- ङ) नेपालको सम्पर्क भाषा नेपाली भएकाले कुनै सेवाग्राहीले नेपाली भाषामा सेवा लिन चाहे नेपाली भाषामै सेवा दिनुपर्ने नीति तत्कालै लागू गर्नुपर्छ। नेपालमा सञ्चालित म्यानपावर लगायतका संस्थाहरूले सेवाग्राहीलाई अंग्रेजी कागजमा कुनै नबुझ्ने/नबुझ्ने हस्ताक्षर गर्न लगाएर भएका ठगीहरू अनेक छन्। कुनै पनि सार्वजनिक निकाय (सरकारी वा गैरसरकारी)ले कुनै पनि दस्तावेज वा लिखत तयार पार्दा नेपाली संस्करण तयार पार्नेपर्ने नीति सरकारले लागू गर्नुपर्छ।
- च) नेपालको सरहदभित्र सञ्चालनमा भएका वा हुने संघसंस्था, उद्योग-व्यापार आदिका कार्यालयमा राखिएका साइनबोर्ड वा सूचना पाटी नेपाली भाषामा अनिवार्य लेख्नेपर्ने र त्योभन्दा ठूलो अक्षरमा अंग्रेजीमा लेख्न नपाइने नियम लागू हुनुपर्छ।
- छ) नेपालभित्रका विश्वविद्यालय वा अन्य शिक्षण संस्थामा नेपाली भाषा वा नेपालभित्र बोलीचालीमा रहेका अन्य भाषाको अध्ययन-अध्यापन वा प्रवर्द्धन गर्न आउने विदेशी विद्यार्थी, शोधार्थी आदिलाई नेपाल सरकार वा मातहतका निकायले प्राथमिकता हेरी भाषा उत्थान सम्बन्धी छात्रवृत्ति उपलब्ध गराउनुपर्छ। नेपालभित्र अन्य विषय पढ्न आएका

विद्यार्थीहरूले एउटा विषय नेपाली वा स्थानीय भाषा अध्ययन गरे पनि त्यस्तो छात्रवृत्ति उपलब्ध गराउन सकिन्छ।

- ज) नागरिक स्तरबाट समेत विश्वका विभिन्न फोरमहरूमा बोल्न, भक्कमक्याउन र दबाब दिन जरुरी छ। केही परिवर्तन गर्न सकिएला नसकिएला तर कम्तीमा बोल्न त बोलौं। वर्षमा एक दिन बेलाबखत आदिकवि र महाकविका कविता पाठ गरेर मात्रै नेपाली भाषा बचाउन सकिन्न।
- झ) यूरोप, अमेरिका, अष्ट्रेलिया लगायतका देशमा नेपालीमूलका बालबालिकालाई उनीहरूका अभिभावक र स्थानीय संघसंस्थाको पहलमा हप्ताको एक/दुई दिन नेपाली भाषा सिकाउने गरिएको छ। नेपालीमूलका विद्यार्थीलाई नेपाली पठनपाठन गराउन आवश्यकता र माग अनुसार नेपालबाट प्रशिक्षित शिक्षकहरू पठाउन नेपाल-प्रज्ञा प्रतिष्ठान जस्ता नेपाल सरकारका सम्बन्धित निकायले तत्कालै पाठ्यक्रमको खाका निर्माण गर्ने, शिक्षकलाई तालिम प्रदान गर्ने र सम्बन्धित देशमा उनीहरूलाई सहजै पठाउने चाँजोपाँजो मिलाउनुपर्छ। यसले नेपाललाई नै नेपाली भाषाको केन्द्र बनाइरहन्छ। साथै नागरिकस्तरमा भाषिक सम्बन्ध बढाएर नेपालको पर्यटनमा समेत टेवा पुर्‍याउँछ।

निष्कर्ष

नेपाल बहु जाति, बहु संस्कृति र बहुभाषी मुलुक हो। पछिल्लो जन गणना अनुसार पनि यहाँ एक सय जति भाषाहरू अस्तित्वमा रहेका छन्। तर तीमध्ये करिब एक तिहाइ भाषाहरूका वक्ताको सङ्ख्या ०.०४ प्रतिशत (दश हजार) भन्दा थोरै रहेका छन्। तिनको तत्कालै राष्ट्रिय भाषा नीति सुभाव आयोग २०५० ले भाषा संरक्षणका लागि दिएको सुभाव अनुसार संरक्षण गरिनु पर्ने देखिन्छ। तर जाति, संस्कृति र भाषा संरक्षणका बारेमा ठुला ठुला कुरा गर्ने नेतृत्व वर्गको वा राज्यको ध्यान त्यता गएको खासै देखिएको छैन। फेरि पनि नेपाली राजनीतिको अहिलेको एउटा जल्दोबज्दो मुद्दा भाषा नै बनेको छ। विशेषतः उपराष्ट्रपतिदेखि मधेसवादी दल र अन्य केही समूहले यसलाई समय समयमा निकै महत्त्वका साथ प्रक्षेपण गरि रहेका छन्। त्यही पृष्ठभूमिमा केही भाषा चिन्तकले तराई मधेसमा हिन्दी, पहाडमा नेपाली र हिमालमा सेर्पा भाषा लागु गर्ने सोच पनि अगि सारेको पाइन्छ। विगतको सम्पूर्ण संरचना भत्काउने नाममा नेपाली भाषाको साख भत्काउने र क्रमशः त्यसका ठाउँमा आफ्नो इच्छित भाषालाई राखेर त्यस तहमा पुर्‍याउने दीर्घ कालीन परियोजना अन्तर्गत यो काम भइ रहेको हुन सक्छ। राजनीतिक पार्टीहरूबाटै यस्तो काम भएको हुँदा यसमा भाषा विशेषको श्रेष्ठता वा भाषिक उपनिवेशको कुरा मात्रै नभई अरू राजनीतिक अभीष्ट पनि रहेको छैन भन्न सकिन्छ। यो जटिल परिस्थितिबाट आजका सबै सचेत नेपाली राम्ररी परिचित हुनु अत्यावश्यक बनेको छ।

अर्को कुरा नेपाली भाषा नेपालका सन्दर्भमा धेरै विशेषताले युक्त छ। ४८.६१ प्रतिशत जनताको मातृभाषा र सबै (८७ प्रतिशत) जसो जनताको साझा सम्पर्कको माध्यम बनेको यो भाषा नेपालको सबैजसो भूगोलमा विस्तारित छ। लामो समयदेखि सरकारको कामकाजमा प्रयुक्त यो भाषाले नेपालीहरू

बिच भावनात्मक एकताको सूत्र पनि कायम गरेको छ। सबैजसो तहको शिक्षा अनि सञ्चारका विविध क्षेत्रमा प्रयुक्त यस भाषालाई मातृभाषी र इतर मातृभाषी दुवै नेपाली नागरिकहरूले नै समृद्ध तुल्याउँदै आएका छन्। यसमा लामो लेख्य परम्परा, व्यवस्थित बन्दै गएको व्याकरण, समृद्ध शब्दकोश र प्रशस्त साहित्य निर्माण भएको छ। ऐतिहासिकता, साँस्कृतिक विशिष्टता, स्वायत्तता, मानक वा स्तरयुक्तता, जीवन्तता, अनेक क्षेत्रीय र शैलीगत विविधता जस्ता विशेषताले युक्त यो भाषा नेपालका सन्दर्भमा अन्य भाषा भन्दा समृद्ध पनि छ। त्यसैले यस भाषालाई अब बन्ने संविधानमा नेपालको केन्द्रीय सरकारको कामकाजी भाषा, केन्द्र र प्रान्तीय सरकार बिचको साझा सम्पर्क भाषा, प्रान्तीय एकाइहरू बिचको साझा सम्पर्क भाषा, नेपाली जातीय एकता र जातीय सदभाव सम्बर्द्धन गर्ने भाषा र प्रशस्त सैद्धान्तिक अनि व्यवहारिक आधार प्रस्तुत गरि सकेको हुँदा निर्विवाद ढङ्गमा राष्ट्रभाषाका रूपमा स्थापित गर्नु उचित हुने देखिन्छ। यसका निम्ति नेपाली भाषालाई पनि भाषा वैज्ञानिक चेत अनुसार समयानुकूल परिष्कार र परिमार्जन गर्दै लगेर बढीभन्दा बढी नेपालीहरूले सरलता साथ प्रयोग गर्न सक्ने तुल्याइनु पर्दछ। राष्ट्रले बहुभाषिक नीति अवलम्बन गरेको भनेर मात्र हुन त्यसका लागि व्यवस्थित योजना आवश्यक पर्छ। त्यसैले राष्ट्रका भाषा संरक्षण र संवर्द्धनका लागि एउटा संस्था नै खडा गरेर विज्ञहरूको राय सुभाव अनुसार भाषिक नीति अख्तियार गर्नु उचित हुनेछ। समग्रमा भन्दा अहिलेका सन्दर्भमा सम्भाव्यता हेरी इच्छित वा मातृभाषामा प्रारम्भिक शिक्षा, बहुमतद्वारा निर्धारित भाषामा प्रान्तीय सरकारको कामकाज, नेपाली भाषामा राष्ट्रिय सम्पर्क वा केन्द्र सरकारको कामकाज र अंग्रेजी भाषामा अन्तर्राष्ट्रिय सम्पर्क गर्ने किसिमले बहुभाषिक नीति अख्तियार गर्नु आजको गणतान्त्रिक नेपालको सहज भाषिक समाधान हुन सक्छ।

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Mithila Art:

A Vibrant Tradition



Sneha Jha (B.A. 3rd year)

Abstract: Mithila women have a monopoly on the creation of Mithila Art. In Nepal and Bihar, India, Mithila Art is still practiced, and the artists want to preserve this distinctive art style. What has not changed or may be considered to have altered is the design, but it is now in a different trend. Due to the preservation of the rich cultural history of Mithila women, Mithila paintings continue to be of great significance. With its distinctive architecture and fascinating history, the legacy has persisted and still draws in visitors. The compatibility of the design for the items is a selection criterion. Following their popularization of fabrics for the manufacture of stoles, these traditional Mithila Art motifs were documented in this study. A painting of a tree with abstract designs and geometric motifs is known as a Mithila painting. An essential component of a Mithila artwork that completes its appearance is the border. Bold natural and synthetic colors, double-line borders, or decorations in floral patterns with straightforward geometric patterns are characteristics of Mithila paintings. The study considers the importance of Mithila Art in the life of Mithila women. As an artistic expression of folk culture, folk art is alive with human activity.

Key Words: Mithila Art, Women, Aripa, Ramayana, Women Empowerment, Madhubani, Janakpur

Introduction

Painting has been a way of expression for human beings ever since human-being came into existence on this only planet with life. By carving into stones, woods, and caves or drawing to savor memories; Painting has been a huge aspect of life for homo sapiens. Mithila Art is recorded to be in practice since the 7th century as we can find the descriptions of it in the Ramayana. The insight of Mithila Art is presented while talking about the Mithila princess and daughter of King Janak; Goddess Sita. The Mithila Art is also known as Madhubani Art. This form of art commemorated that time, according to Ramayana, it is believed that King Janak was very pleased to have the King of Ayodhya; Lord Rama as his son-in-law, to commemorate Rama and Sita's marriage, King Janak commissioned his countrymen to decorate the whole area with Mithila Art. Mithila, an artistic land, is not only on the map of Nepal but also stretches towards northeast India. Mithila was a historical kingdom in Nepal; it includes regions like Morang, Sunsari, Saptari, Sirha, Dhanusha, Mahottari, Sarlahi, and Rautahat.



Figure 1: Image Credit: <https://www.craftsvilla.com/blog/history-of-madhubani-art-paintings-will-leave-you-in-awe/>

As mentioned in Ramayana, this art is also known as Kulin Art, which means the art of pure castes. This depicts that this art form was created by the people of so-called the-then higher-class people. This art form was generated as a hub from Janakpur of Nepal and transcended into different parts of Nepal as well as India. Painting represents human thought due to which many people started to practice this art form as well. Mithila Art being generated from such an old time shows confidence among the people to express

their thoughts and opinions which relays the practice of Modern democracy in the older times. This art form was mainly done by 'Mithila women' which also establishes women's empowerment during those days. Staying in a highly dominated patriarchal society and having the freedom to express one's thoughts implies that women of that time didn't shy away from expressing their thought and opinion.

Critic K. S. Srivastava has observed the culture of marriage and remarks that Mithila paintings are a part of family ceremonies and village festivals, so it is very deep-rooted in the culture. They decorate the walls of marriage chambers, the wrappings of ritual gifts, and the letter known as Khobar with which unmarried Mithila girls traditionally sent marriage proposals to the men of their choice.

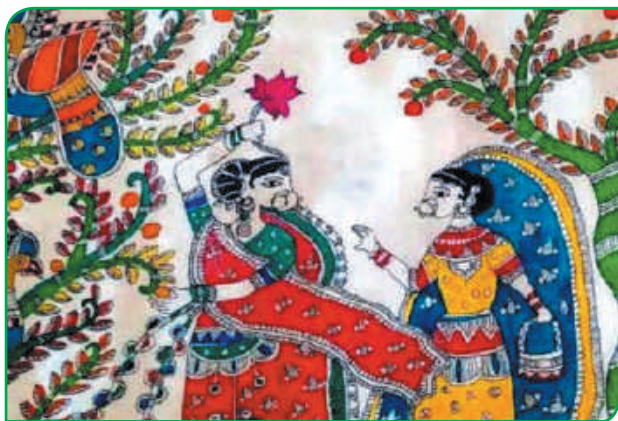


Figure 2: Image Credit: <http://www.arteducation.in/2016/08/27/on-teaching-learning-folk-arts-madhubani-paintings/>

The culture which started to celebrate auspicious occasions has now become a part of daily life for many people. This art excelled as Madhumala art as well because Madhumala Mandal was one of the first artists to start Mithila Art. She first started to paint in the mud of her house and then brought it out on paper. Now all almost all the house in the Terai has Mithila Art painted on their walls and it is still created any time of festivities and auspicious occasions like Mundan (cutting the hair of a male baby for the first time), Bratabanda, Marriage, and any other functions.

The major forms of Mithila Art include Mithila floor painting (Aripana), wall painting, and symbols.

The fortunate motifs in the women's ceremonial paintings ensured happiness, fertility, and love, and they served as invitations to the gods to grace special occasions like marriage.

Women of both upper and lower castes painted auspicious creatures like peacocks, elephants, tigers, birds, and fish as well as striking geometric and floral designs to border the windows and doorways of their homes. Mithila women of the upper caste painted representations of deities.

The painting was traditionally one of the arts that were passed down within families in the Mithila region, primarily by female members. Different variations of Mithila paintings were executed on walls covered with cow dung and mud, but they never lacked accuracy in bringing the symbolic depiction to the fore, which effectively lends it its singularity. The murals on the walls of their homes were created by the women of huts as expressions of their feelings, aspirations, and desires using their fingers, twigs, brushes, and matchsticks. Slowly and gradually, the Mithila painting begins to take shape on canvas and paper, breaking through conventional barriers and beginning to appeal to art enthusiasts both domestically and abroad.

While women from many castes have historically painted, Kulkarni was only able to persuade a small number of Mahapatra Brahmin and Kayastha women. Indian women Sita Devi and Ganga Devi gained fame as outstanding painters in the late 1960s and early 1970s throughout Europe, Japan, Russia, and the United States where they represented India at cultural fairs and expositions. They also earned numerous commissions in Nepal and India.

Day or night, sun or moon, etc., are examples of opposites that run through dualisms, which are the foundation of Mithila painting, a living heritage. They depict a complete universe that is populated by gods, the sun, moon, flora, and fauna, among other things. Additionally, it has tantric, Buddhist, Islamic Sufi, and traditional Hindu motifs.



Figure 3: Image Credit: <https://www.artzolo.com/traditional-art/sun-madhubani-painting?id=71024>

Love and fertility continue to be the key themes of Mithila Art. The painting depicts all of the Hindu pantheon's gods as well as rural regional customs. Some of the most popular themes include the bride surrounded by fish and other lucky symbols, the groom wearing his wedding crown, scenes of hunting and plowing, trees, animals, etc. The creation of a unique chamber known as a Kohbar occurs during the wedding rituals. On occasion, the floor would also be painted, having a purpose akin to Alpana's in Bengal.

In this context, Mildred Archer asserts, "The subject matter of these paintings can be divided into two types. There are firstly the gods who bring their blessings to the bridal pair – Shiva and Kali and Ganesh. To these are sometimes added the figures of bride and bridegroom and their attendants. In the second place are various symbols of prosperity – elephants, fish, parrots, turtles, the sun and moon, a bamboo tree, and a great circular lotus flower. These symbols will, it is hoped, bring good fortune to the young couple and bless them with children." (24-33)

Technically speaking, there are five distinct styles of Mithila paintings: Bharni, Kachni, Tantrik, Nepali, and Gobar. Bharni, Kachni, and Tantrik paintings were mostly created by Brahman and Kayashtha women, who are upper caste women in Nepal and India, up to the 1960s, when Mithila paintings were not yet commercialized.



Figure 4: Image credit: <https://in.pinterest.com/pin/381398662197539593/>

This folk art has a heritage, a culture, a women's monopoly, and a clear regional identity. Critic Ram Dayal Rakesh says, "Today this art has been exposed to the whole world. The women painters are not applying their indigenous knowledge only in the four walls of their houses but they are exposed to the outside world. Most of the women artists of Mithila are more or less self-dependent. They have overcome the men in art skill" (110).

Traditionally, the women themselves prepared the colors. For black, kajal or burned jawar was used; for yellow, turmeric or chuna combined with milk from a banyan tree; for orange, pailash flowers; for red, kusum flowers; and green, bilva leaves. Today, however, pre-made colors from bazaars are utilized. There is now a richer and wider palette as a result.

The five fundamental building blocks of life; earth, water, fire, sky, and air rule the colors. Earth is represented by the color yellow, water by the color white, fire by the color red, sky by the color blue, and air by the color black.

The triangle, circle, and square are the three fundamental forms that are used to explain these elements. Fire and water are represented as triangles with their tips pointing upward or downward, respectively. Earth is pictured in a square. The outside of the circle represents the atmosphere, and the interior represents the sky. Fire and water are connected, as are the sky and the air. All of these shapes are created by a bindu, which stands for Shiva and Shakti. When the shapeless Shiva visualizes his form in Shakti, a mishra bindu is created.



Figure 5: Image credit: imartnepal

Ram Dyal Rakesh (The Sacred Jewel of Nepal, 90), has divided Mithila folk arts into the following categories:

1. Cloth making
2. Utensils making
3. Painting

4. Clay modeling, potteries, and terracotta
5. Handicrafts
6. Woodwork
7. Making garlands
8. Making lac bangles
9. Matting
10. Making ornaments
11. Making bamboo articles
12. Doll making
13. Color making
14. Tattooing

Three walls of the homes are decorated with wall paintings: Gosai ghar, or the family deity's room, Kohbar ghar, the newlyweds' room, and the verandah outside of it, which serves as a visitor's room.

Similarly, Symbols that are significant in Madhubani Art include Parijat which is a representation of fertility and procreation, The eternal symbol is two peacocks. Elephant aripana: A representation of a fruitful pregnancy. Lotus aripana: Denotes sexual dynamism. Circle the Creator God, Aripaana. The kama symbol is a parrot. And Snake depicts Regeneration Power. Mandalas are drawn to inspire love between newlyweds.

Aripaana: According to its etymology, the name "Aripaana" comes from the Sanskrit verb "alepan," which means "to smear." The formation of Aripaana was initially done to cover and adorn the ground. Aripaanas, which are floor paintings, are highly numerous and differ depending on the ceremonies to be carried out. The right hand's one or two fingers are dipped in wet white rice paste (pithar) to create aripaanas, which are then finished with one or more dots of crimson vermilion (sindur). Combinations and elaborated versions of symmetrical, floral, and geometrical patterns up to six or eight feet across make up these figures. This is the art form I love to create and each year on the occasion of Bhai tika which is known as Bhai Dujh in our culture, I create it in the ground. It is believed that it makes the ground or any place that is created, sacred. As it is created with rice paste it washes and fades away after a few days. A culture like this is passed from generation to generation. It is like a form of Rangoli.



Figure 6: Rangoli

The Janakpur Women's Development Center, located in the town of Kuwa just south of the city, is one of the most well-known social initiatives. The center employs about 40 Maithili women who create paper artwork, paper-mache boxes and mirrors, screen-printed fabrics, and hand-thrown ceramics. The funds raised are used specifically to enhance the lives of rural women.



Figure 7: Image credit: <https://risingjunkiri.com/wp-content/uploads/2019/11/Mithila-art-then-and-now-The-advances-in-Nepali-art-market-750x400.jpg>

It is important to remember the significant role that foreign academics had in advancing Mithila painting on a global scale. A pioneering book on the subject, *The Art of Mithila: Ceremonial Paintings from the Ancient Kingdom* was written by French novelist and journalist Yvesh Vequad in the early 1970s. He also made a film, 'The Women Painters of Mithila'. (The Women Painters of Mithila. Directed by Yvesh Vequad, France, 1977.)

It is now more important than ever to realize Mithila painting's full potential because the art form is providing livelihood chances between India

and Nepal. Mithila Art piques the curiosity of art enthusiasts from several nations, including the USA, Australia, the UK, and Russia.

Additionally, this art form's patterns have appeared on a variety of products, including mouse pads, coasters, mugs, bags, cushion covers, and tableware. In addition, it continues to be a favorite for wall hangings and prints for lamps, napkin rings, and tablecloths in the world of home decor mainly because dwellings' floors and walls were initially decorated with Mithila Art. Mithila print Sari is nowadays in big fashion and is sold at a hefty price. The Mithila folk arts also appeal to the universal (cosmic) harmony of creeds, religions, civilizations, materiality, and spirituality in addition to the Maithil people's folk tradition and ritual performance.

Glossary

1. **Aripāna:** The Maithil name for the Sanskrit word "Alimponē" (a ceremonial diagram akin to a Mandala, typically painted on floors for Purification objectives)
2. **Bhai Dujh:** Festivity in which sisters worship their brothers for their safety, well-being, and long life.
3. **Bharni style:** Bright colors are used in the Maithil painting style.
4. **Bindu:** Sanskrit term for 'point' or a 'dot'
5. **Chuna:** A term derived from Hindi which is chemically Calcium Hydroxide
6. **Ganesh:** The son of Shiva with an elephant head who removes obstacles to new endeavors and brings luck, the god of prosperity and education.
7. **Gobar:** Cow dung
8. **Gosai ghar:** A sacred room for a family deity.
9. **Kachni style:** Mithila paintings that continue to use the old-fashioned method of creating colors from the juices of readily available native creepers and flowers
10. **Kohbar:** A type of Aripāna that is typically painted on walls during wedding ceremonies.
11. **Maithil:** People from the Mithila region, a Brahmin caste that belongs to the Panch Gaur branch of the Brahmin caste system.
12. **Shakti:** Hindu gods' feminine equivalents; frequently, they outpace the gods in strength.
13. **Shiva:** People from the Mithila region, a Brahmin caste that belongs to the Panch Gaur branch of the Brahmin caste system.
14. **Tantric Style:** Buddhist and Hindu religious groups that follow shamanism-like mystical invisible forces.

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Bansaj Paudel (BCA 4th Semester)

Alzheimer's Detection System

Introduction

The prevalence of Alzheimer's disease, a neurodegenerative disorder characterized by cognitive decline and memory impairment, has been steadily increasing. Early detection of Alzheimer's disease plays a crucial role in providing timely intervention and improving patient outcomes. In recent years, advancements in medical imaging techniques, such as Magnetic Resonance Imaging (MRI), have shown promise in aiding the diagnosis and understanding of Alzheimer's disease. However, accurately interpreting and analyzing MRI scans for disease detection remains a complex task, requiring specialized expertise and resources.

This project proposal aims to develop an efficient Alzheimer's detection system using transfer learning, a powerful technique in deep learning. Transfer learning leverages pre-trained models, which have been trained on large-scale image datasets, to transfer their learned knowledge and features to a new task. By adapting these pre-trained models to Alzheimer's disease detection, we can effectively utilize their generalized image representations and enhance the accuracy and efficiency of our system.

The primary objective is to train a deep learning model using transfer learning techniques on a dataset of MRI scans to classify them into two categories: Alzheimer's and non-Alzheimer's. By leveraging the pre-trained models' understanding of general image features, we can focus on fine-tuning the model to capture the specific patterns and biomarkers associated with Alzheimer's disease. This approach will significantly reduce the time and resources required for training a model from scratch, making it feasible within the scope of this project.

We will collect a diverse dataset of MRI scans labeled Alzheimer's and non-Alzheimer's cases. We will preprocess the dataset and explore various pre-trained models to identify the most suitable model architecture for our task. The chosen pre-trained model will be customized by removing its original

classification layer and adding new layers tailored to our Alzheimer's disease classification task.

Upon successfully training the model, we will develop a user-friendly web application that allows clinicians and healthcare professionals. This web application will serve as an interface between the end-users and the trained model, enabling efficient and accessible Alzheimer's disease detection.

Problem Statement

Alzheimer's disease is a prevalent neurodegenerative disorder characterized by cognitive decline and memory impairment. It is a significant global health issue, with alarming statistics highlighting its impact on individuals and societies. According to recent statistics, 1 in 3 seniors dies with Alzheimer's or another dementia, making it the leading cause of death that surpasses breast cancer and prostate cancer combined.

In 2019, the global burden of Alzheimer's disease and other dementias resulted in approximately 1,623,276 deaths worldwide, accounting for 2.87% of all deaths.

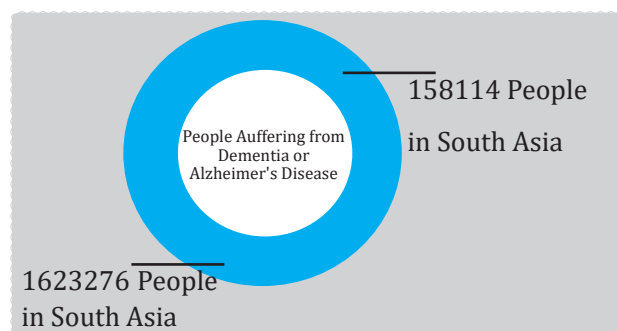


Fig. 1: Total deaths of Dementia Patients in World and South Asia

In South Asia alone, 158,114 deaths were attributed to Alzheimer's disease and other dementias, with a prevalence rate of 1.33% for the region [1]. These numbers underscore the urgent need for improved detection and early intervention strategies to address this growing public health concern.

Although Alzheimer's was discovered in 1906 AD,

we still do not have an effective solution that can cure this disease because we mistake Alzheimer's Disease with a problem that comes with aging.

Addressing the challenges associated with Alzheimer's disease detection is crucial for alleviating the global burden of this debilitating condition. By implementing an accurate and efficient classification system, we can make significant strides in improving patient care, prolonging quality of life, and reducing the social and economic impact of Alzheimer's disease on individuals and communities.

Objectives

The main objectives of this project are:

1. To develop a deep learning model using transfer learning techniques to accurately classify MRI scans as either Alzheimer's or non-Alzheimer's. This involves leveraging pre-trained models' learned features and knowledge to enhance the model's performance, reduce training time, and resource requirements,
2. To develop a web application that allows clinicians and healthcare professionals to upload MRI scan images for Alzheimer's disease prediction. The application will interface with the trained model to process the uploaded images and provide real-time predictions, enabling efficient and accessible Alzheimer's disease detection,
3. To be presented to health institutions for further studied, researched and implemented using a large dataset.

By achieving these objectives, this project aims to develop an accurate, efficient, and accessible Alzheimer's disease detection system using transfer learning. The system will provide a valuable tool for early detection and intervention.

Methodology

Requirement Identification

Study of existing system:

In this project, we will be studying DeepAD, a deep learning application for predicting amyloid standardized uptake value ratio (SUVR) through neuroimaging for Alzheimer's prognosis [2], as our system for comparison. DeepAD employs deep learning algorithms, such as convolutional neural networks (CNNs) and recurrent neural networks (RNNs), to analyze neuroimaging data and identify patterns associated with Alzheimer's disease.

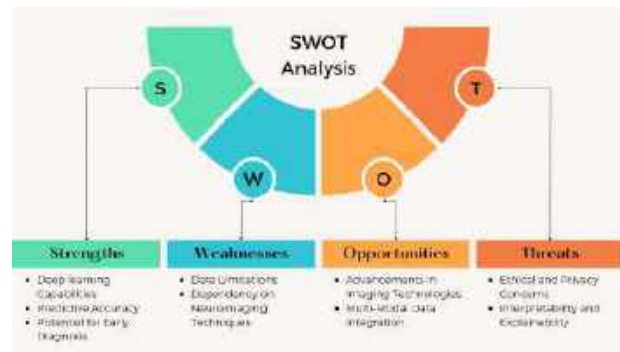


Fig. 2: SWOT Analysis of Deep AD System

1. **Strengths:** DeepAD leverages the power of deep learning techniques to automatically extract complex patterns from neuroimaging data, potentially leading to more accurate predictions. It has demonstrated promising results in predicting amyloid SUVR, enabling early detection of Alzheimer's disease.
2. **Weaknesses:** DeepAD relies on the availability of high-quality and diverse neuroimaging datasets for training and validation. Limited access to representative datasets may impact the system's generalizability. Moreover, its dependence on specific imaging techniques, such as PET scans, may limit its applicability in certain settings.
3. **Opportunities:** DeepAD can benefit from advancements in neuroimaging technologies, which could enhance its accuracy and efficiency. Integration with multiple data modalities, such as genetic data and clinical information, could enhance its predictive capabilities and provide a more comprehensive analysis of Alzheimer's disease.
4. **Threats:** Ethical and privacy concerns related to personal medical data must be addressed to ensure data privacy and comply with regulations. Additionally, the interpretability and explanation ability of deep learning models, including DeepAD, need to be addressed for clinical acceptance and user confidence.

In conclusion, the study of the existing DeepAD system highlights its strengths in utilizing deep learning algorithms for Alzheimer's prognosis. However, it also acknowledges weaknesses, such as the reliance on specific datasets and imaging techniques. Opportunities lie in advancements in imaging technologies and multi-modal data integration. Addressing ethical concerns and ensuring interpretability

are crucial for the successful implementation of DeepAD.

Requirement Collection

A detailed functional and non-functional requirement collection of the system has been established below:

Functional Requirements

1. The system should accept input data in the form of neuroimaging scans, such as MRI images.
2. The system should preprocess the input data, including noise reduction, image registration, and normalization.
3. The system should extract relevant features from the preprocessed data.
4. The system should utilize machine learning algorithms, such as deep learning or support vector machines, to classify input data as Alzheimer's disease positive or negative.
5. The system should provide a prediction of the likelihood of Alzheimer's disease based on the input data.
6. The system should have a user-friendly interface that allows users to upload data, view results, and navigate through different functionalities.

Non-functional Requirements

1. Performance: The system should provide accurate predictions within a reasonable response time, considering the complexity of the input data.
2. Usability: The system should have an intuitive and user-friendly interface, suitable for both technical and non-technical users.
3. Security: The system should implement robust security measures to protect patient data and ensure compliance with privacy regulations.
4. Scalability: The system should be able to handle an increasing volume of data and user traffic without significant degradation in performance.

Feasibility Study

Technical Feasibility

The technical feasibility assessment focuses on evaluating whether the proposed Alzheimer's Detection System can be successfully developed and implemented using the available technology and resources. The following key considerations were identified during the evaluation:

1. **Technology Availability:** The necessary technology components, including machine learning frameworks (such as TensorFlow or PyTorch) and neuroimaging analysis tools (such as FreeSurfer or FSL), are readily available in the market. These technologies provide robust capabilities for training deep learning models and performing advanced neuroimaging analysis. The following tools, frameworks and language will be used to develop this project:

Programming Language

- i. **Python:** Python is a popular programming language for machine learning and deep learning applications. It provides a wide range of libraries and frameworks that are well-suited for implementing the system's algorithms, data processing, and model training.

Machine Learning and Deep Learning Frameworks:

- i. **Tensor Flow or Py Torch:** They are the open-source deep learning framework widely used for building and training neural networks. It provides a high-level API (Application Programming Interface) for developing machine learning models and supports GPU acceleration for faster computation.

Neuroimaging Analysis Tools and Libraries

- i. **FreeSurfer:** FreeSurfer is a widely used software suite for processing and analyzing neuroimaging data. It provides tools for image segmentation, cortical surface reconstruction, and volume measurements, which can be valuable for preprocessing and feature extraction from neuroimaging scans.
- ii. **FSL (FMRIB Software Library):** FSL is a comprehensive library for analyzing brain imaging data. It offers a wide range of tools and utilities for preprocessing, registration, statistical analysis, and visualization of neuroimaging data.

Web Development Frameworks (optional)

- i. **Flask:** Flask is a lightweight web framework for Python. It can be used to develop the system's user interface, allowing users to interact with the system, upload neuroimaging scans, and view the results.

Cloud Computing and Storage

- i. **Microsoft Azure:** Azure is a cloud computing platform offered by Microsoft. It provides a

comprehensive suite of services for deploying, managing, and scaling applications. It offers a wide range of services, including virtual machines, and machine learning services, which can be leveraged for hosting the Alzheimer's Detection System.

Database and Data Management

- i. **MySQL or Postgre SQL:** Relational databases like MySQL or PostgreSQL can be used to store and manage metadata associated with neuroimaging scans, user information, and system logs.
- ii. **Operational Feasibility**
The operational feasibility assessment focuses on evaluating the system's compatibility with the existing operational environment and its potential to meet the needs of end-users effectively.

The following key considerations were identified during the evaluation:

1. **Workflow Integration:** The system will be designed to seamlessly integrate into the existing workflow of healthcare institutions and research facilities.
2. **User Interface Design:** The user interface will be developed with a focus on simplicity, intuitiveness, and ease of use that will allow healthcare professionals to navigate the system effortlessly, upload neuroimaging scans, review analysis results, and access relevant patient information.
3. **Training and Support:** Comprehensive training programs will be provided to end-users to ensure they are proficient in operating the Alzheimer's Detection System.

Economic

The economic feasibility analysis aims to assess the financial viability and cost-effectiveness of implementing the Alzheimer's Detection System. The following steps will be undertaken to conduct the economic feasibility analysis:

1. **Cost Estimation:** A detailed cost estimation will be performed, taking into account factors such as software development, hardware infrastructure, licensing, cloud services, and professional expertise required for implementation. The costs associated with ongoing maintenance and support, including

updates, bug fixes, and technical assistance, will also be considered.

2. **Cost-Benefit Analysis:** A comprehensive cost-benefit analysis will be conducted to evaluate the potential benefits of the Alzheimer's Detection System. The analysis will assess the impact of the system on healthcare outcomes, research advancements, and potential cost savings. Benefits such as improved patient care, optimized treatment plans, and resource allocation efficiencies will be quantified and compared against the estimated costs.
3. **Return on Investment (ROI) Calculation:** The projected return on investment will be calculated by comparing the estimated costs with the potential benefits and savings. Both tangible and intangible benefits will be considered, including improved patient outcomes, reduced healthcare costs, increased research productivity, and enhanced institutional reputation. The expected timeframe for achieving a positive ROI will also be determined.
4. **Financial Viability Assessment:** The financial viability of the project will be evaluated based on the organization's financial resources and its ability to sustain the system. Factors such as funding availability, budget allocation, and potential revenue streams (e.g., licensing agreements, collaborations, research grants) will be considered. A financial contingency plan will also be developed to address any unforeseen financial challenges that may arise.

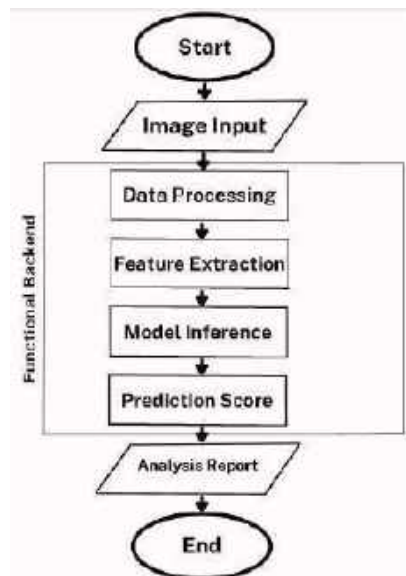


Fig. 3: System Flow Diagram

Tentative Project Timeline:

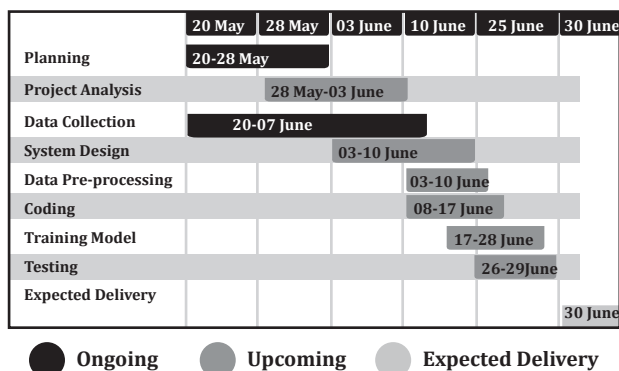


Fig. 4: Project Timeline

- 1. Planning:** This phase will take place from 20th to 28th May and involves outlining the project goals, objectives, and overall strategy.
- 2. Project Analysis:** From 28th May to 3rd June, the project analysis phase will be conducted to gather requirements, identify challenges, and define the scope of the system.
- 3. Data Collection:** Data collection will occur from 20th May to 7th June, during which relevant data for training and testing the model will be gathered.
- 4. System Design:** The system design phase will take place from 3rd to 10th June, focusing on creating a high-level design of the proposed system, including the system flowchart and methodology.
- 5. Data Pre-processing:** From 8th to 12th June, the collected data will undergo pre-processing, which involves cleaning, filtering, and transforming the data to make it suitable for further analysis and model training.
- 6. Coding:** The coding phase will span from 8th to 17th June, during which the implementation of the Alzheimer's Detection System will take place using the chosen programming language and technologies.
- 7. Training Model:** From 17th to 28th June, the developed system will be used to train the machine learning model using the collected and pre-processed data.
- 8. Testing:** The testing phase will occur from 26th to 29th June, focusing on evaluating

the performance and accuracy of the trained model to ensure its effectiveness in detecting Alzheimer's disease.

- 9. Expected Delivery:** The final delivery of the project is expected on 30th June, marking the completion of the Alzheimer's Detection System development and implementation.

This project timeline provides a basic overview of the different project phases and their respective durations. Please note that the actual timeline may be subject to adjustments and modifications during the project implementation based on factors such as resource availability and project requirements

Expected Outcome

- 1. Trained Deep Learning Model:** The project will result in a trained deep learning model that can accurately classify MRI scans as Alzheimer's or non-Alzheimer's. The model will leverage transfer learning techniques and demonstrate high accuracy, enabling efficient and reliable detection of Alzheimer's disease.
- 2. User-Friendly Web Application:** A user-friendly web application will be developed, allowing clinicians and healthcare professionals to upload MRI scan images for Alzheimer's disease prediction. The application will integrate the trained model, providing real-time predictions and facilitating accessible and convenient Alzheimer's disease detection.

These expected outcomes focus on the development of an accurate and efficient system, user accessibility, improved efficiency in diagnosis, and the validation and documentation of the project's results.

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Impact of Modernization on Marriage System

A Cultural Study of Marriage Practices in Brahmin/Chhetri Communities, Kapilvastu

Shrijana Neupane (B.A. 3rd Year)



ABSTRACT: The study aims to describe cultural marriage practices in the Brahmin/Chhetri communities in Kapilvastu, and the impact of modernization on it. The data are collected through observation, structured interviews, literature review, and from books. The descriptive research design has been followed to fulfill the purpose of this study. This study shows, among different castes, Brahmin and Chhetri is the highest caste in Nepal. Brahmin/Chhetri had major roles in society. They are the ones who contributed to building a modern Nepal. They have different values and strengths and continue to play a crucial role in contemporary Nepalese society. The word 'Brahmin' is known in Nepali as "bahun". And 'Chhetri' is equivalent to Kshatriya in Nepali. They have their unique cultural system. Among them, one of the most important customs of this community is marriage. And this study shows the impact of modernization on the marriage system of the Brahmin/Chhetri community. Modernization has brought about some new social structures, which have affected marriage practices both positively and negatively. Modernization has brought a positive impact in such a way on the marriage system where boys and girls are free to choose their life partners. In the past, before marriage, the bride and groom could not have the opportunity to meet and know each other; as a result, some suffered much after getting married. Now, the bride and the groom are free to meet each other and before marriage; they can chat on social media providing them an opportunity to get to know and understand each other; they become able to assess whether the partner is suitable for them or not.

Keywords: Marriage system, modernization, Brahmin/Chhetri community, traditional marriage, modern marriage, 'kanyadan', 'ratyauli', 'mandap', 'dhaka topi', 'gunyoo choli'.

Introduction

Nepal is a multi-cultural, multi-lingual, multi-ethnic, and multi-religious country, having 125 castes with their queue social structures. Among different castes, Brahmin and Chhetri are high castes in Nepal. Brahmin/Chhetri had one of the major roles in the society. They are the ones who helped to build a modern Nepalese state. They have their different values and strengths which gives continuity to play a commanding role in the contemporary life of Nepalese people. The word 'Brahmin' is known as Bahun, and Chhetri is another word for Kshatriya in Nepali. They have their cultural system in which marriage is an important factor.

Marriage is regarded as a fundamental social institution in every society. It is established by human society to control and regulate the sex lives of men and women. It is closely related to connecting with the family. Its purposes, functions, and forms may differ from society to society, but it is present everywhere as a social institution (Acharya 117-118)

From a Hindu perspective, marriage is a sacrament through which a tradition is continued. In marriages, following tradition, relationships between the husband and wife remain unbroken from this world to another world when divorce is never expected. According to this religion, marriage is done to fulfill physical and spiritual needs (Acharya 118). Ancient writer Manu described marriage as a custom. According to him, a father achieves the supreme world through his son, lives eternally through his posterities, and achieves the sun-world through a great-grandson (Manusmriti 9/134).

Marriage is a stable relationship in which a man and a woman are socially permitted to live together without losing their status in the community. It is not merely concerned with the couple; rather it affects the whole society and future generations. The responsibilities it entrusts a couple with are thus both heavy and delicate. In the Hindu view, marriage is not a concession to human weakness, but a means for spiritual growth. Man and woman are soul

mates who, through the institution of marriage, can direct the energy associated with their instincts and passion into the progress of their souls (Haq 2019).

Marriage merely means a socially approved sexual and economic union, usually between a woman and a man. It is presumed (recognized) by both the couple and others, to be more or less permanent and it subsumes reciprocal rights and obligations between two spouses and their children. So, we can say that marriage is a stable relationship between males and females in which they are socially permitted to establish sexual relations and production of children.

Various sociologists and anthropologists have various definitions of marriage. According to Horton and Hunt, marriage is the approved social pattern by two or more persons establishing a family” (Horton and Hunt: 1980: 126). They have accepted marriage as a socially recognized institution. They believe that family is created through marriage.

International Encyclopedia of social science defines marriage as:

... a culturally approved relationship of one man and one woman (monogamy) or one woman and two or more men (polygyny), or one man and two or more women (polyandry), in which there is a cultural endorsement of sexual intercourse between the marital partners of the opposite sex. (IESC, 1973: 2)

This definition is a perfect definition, which has analyzed marriage as a culturally approved institution for producing children. This has also mentioned the major types of marriage. This clarifies that various kinds of marriage occur in societies and cultures. Monogamy, polygamy, polyandry, and other types of marriage depend upon socio-cultural context. However, in all marriages, sexual relationships between husband and wife . . . is expected. (Acharya 119)

According to C. R. Ember and M. Ember, “marriage is a socially approved sexual and economic union between a man and a woman that is presumed to be more or less permanent and that subsumes reciprocal rights and obligations between two spouses and between the spouses and their children (Ember and Ember 1994: 327). This definition of marriage considers marriage as a socially recognized sexual and economic institution entailing rights, duties, and responsibilities (Acharya 119)

Edward Westermarck in his History of Human Marriage defines marriage as, “. . . a relation of one or more men to one or more women which is recognized by custom or law and involves certain rights and duties both in case of parties entering into the union and in the case of children born of it” (Acharya 120).

According to sociological perspectives, marriage is considered a permanent social and legal contract and the relationship between two people is based on mutual rights and obligations among spouses. It is a foundation of a society that forms a family and kinship. Marriage bonds are generally two people in a mutual relationship where they share their feelings, needs, desire, and other aspects. In other words, a relationship in which two people have promised themselves to each other in the manner of a husband and wife with or without legal sanctions.

According to Section 67 of the National Civil Code, 2017, “if a male and a female accept each other as a couple (husband and wife) through any event, ceremony, formal or other activities will be acknowledged as married.” Nepal has multi-cultural, multi-religious, and multi-customary practices. In this regard, there are methods of the marriage system. There are different kinds of marriages—arranged marriage, court marriage, love marriage, including others—prevailing in different communities.

In the traditional marriage system of Nepal, Brahmin girls used to get married when they turned around 11 years; and by contrast, Chettri girls got married a few years later. However, Nepal’s current legal system makes such tradition obsolete and unacceptable.

Section 70 (1) (d) of the National Civil Code, 2017 specifies, “If both boys and girls have attained twenty years of age, they can be able to marry in Nepal”. The marriage system of Nepal is based on caste, ethnicity, and religion followed by the people. The traditional marriage in Nepal is arranged marriage. Hindus mainly practice arranged marriage system, which is regarded as one of the best ways to get married in Nepalese society. The parents or guardians will search for a prospective bride or groom for their adult child.

Village exogamy is usually observed, and parents arrange their children's marriages with the help of an intermediary called ‘lami’ in an arranged marriage. An astrologer also is consulted to ensure that the couple makes a good match. The boy's family priest, in consultation with the bride's

family, sets an auspicious date and time, based on the lunar calendar (several months of the year are inauspicious for marriage). In the past, only males went as a 'janti' (marriage procession) and females stayed home to organize a fun night called 'ratyauli' (dancing and singing). Once the janti approaches the bride's home, a group of the bride's relatives ceremonially welcomes them. The priest leads the entire marriage ritual; the bride and groom perform all rituals as specified in the holy book of marriage. The entire wedding ceremony lasts a day—from the time the janti arrives at the bride's home till they leave it with her.

The most important part of the ritual is 'kanyadan' which includes the gifting of the bride to the groom by her parents, playing the dice, feeding the food, exchanging dresses and ornaments, and other gifts. A married woman always wears vermilion powder in the parting of her hair, so long as her husband survives (Field Survey, 2021).

Similarly, court marriage is also a common practice in Nepal; the marrying parties (the man and woman), who have attained the age of 20 years, can register their marriage in any district court in Nepal and get a marriage certificate. Likewise, arranged marriage is also another type of marriage in Nepal. Another type of marriage is called love marriage. When a boy and a girl are in love and want to get married but their families are against it, they can run away from their homes to get married. Because of social transformation, the practice of marriage has been changing; even cultural marriages are undergoing a sea change.

Objectives

This study aims to achieve the following objectives:

- To know the system of marriage in the Brahmin/Chhetri community.
- To analyze the difference between the traditional marriage system and the modern marriage system in the Brahmin Chhetri community.
- To examine the best preference for their marriage system
- To analyze both the positive and negative impacts of modernization on the marriage system of the Brahmin/Chhetri community.

Research Framework

Research Design

This study is based on qualitative, quantitative, and descriptive research design. It describes the cultural marriage system and the Impact of modernization on it. It is mainly focused on the past and present marriage systems, and their differentiation between traditional dresses and modern dresses, food habits, culture, etc.

Statement of the Problem

In sociology, the concept of marriage is based on the idea that it is primarily a personal and emotional relationship between two individuals, rather than a public or institutional arrangement that is primarily designed to serve the interests of society.

But we have found that marriage is not only a private affair. It is connected to society and its practices. Different sociological perspectives have defined marriage differently. The impact of modernization on marriage is a complex and debated topic in sociology. Some scholars argue that modernization has had negative effects on traditional marriage systems, while others argue that it has led to positive changes.

Hypothesis

There might be an impact of modernization on the marital system of the Brahmin\ Chhetri community.

Literature Review

Nepal is known as a multi-cultural, multi-religious, multi-lingual, and multi-ethnic country. Some 125 castes speaking 123 Languages and following 10 different religions live in Nepal. Among different castes, the Chhetris and Brahmins comprise 16.6% and 12.2% of the national population respectively. Different castes have different cultures, traditions, and different structures of the marriage system. Several theoretical perspectives in sociology are used to understand the institution of marriage and the dynamics of marital relationships. Some of the most prominent theoretical perspectives include:

1. **Structural-Functionalism:** This perspective sees marriage as a functional institution that serves the needs of society by regulating sexual behavior, providing for the care and socialization of children, and ensuring the economic and emotional stability of individuals and families. (Macionios 418)
2. **Symbolic interactionism:** This perspective sees marriage as a socially constructed

institution that is shaped by individual experiences and interactions. Symbolic interactionists emphasize the importance of communication, shared meanings, and negotiated roles and expectations in shaping marital relationships. (Blumer 1)

3. **Conflict Theory:** This perspective sees marriage as a site of conflict and power struggles between different groups, such as men and women or different social classes. Conflict theorists emphasize how societal inequalities and power imbalances can influence marital relationships and perpetuate social inequality. (Collins 1)
4. **Feminist Theory:** This perspective sees marriage as a patriarchal institution that reinforces gender inequality and restricts women's autonomy and freedom. Feminist theorists emphasize the importance of challenging traditional gender roles and promoting gender equality in marital relationships. (Hochschild 16)
5. **Social Exchange Theory:** This perspective sees marriage as a series of exchanges between partners, in which each partner contributes resources (such as time, money, and emotional support) and receives benefits in return. Social exchange theorists emphasize the importance of equity and fairness in shaping marital relationships. (Homans 597)

These theoretical perspectives offer different ways of understanding the institution of marriage and the dynamics of marital relationships. By analyzing marriage from multiple perspectives, sociologists can gain a more nuanced and comprehensive understanding of this complex social institution.

Additionally, Modernization has both positive and negative impacts on the culture of marriage practices of all societies. Likewise, Brahmin/Chhetri is not far from this remaining impact.

As we know Modernization is a process that changes the traditional simple society into a modern complex society. It brings many changes within the traditional practices of life. It brings new social systems and social relationships and installs new ideologies in place of traditional ones. The meaning of this concept is broad which signifies the structural change of society.

According to Eisten Stiad, modernization is the

process of change towards the types of social, economic, and political systems that have developed in western Europe and North America from the 17th to 19th centuries to the South American, Asian, and African countries (. . .). As mentioned in this definition, modernization is the process of imitating the social, political, and economic systems of Northern American and Western European countries by Asian and African countries (Acharya 129).

In Nepal, the process of modernization began after 2007 B.S. After that, the sectors like democracy, development education, technology, etc. developed in a new way in Nepal. And new beliefs, thinking, political freedom, and expectations of newness in public also developed (Acharya 132).

Modernization brings a new social system in which there are both positive and negative impacts on marriage practices. Modernization brings a positive impact in such a way in the marriage system where boys and girls are free to choose their life partners. In the past, before marriage bride and groom didn't get the opportunity to meet each other and to know about them which may create a problem to understand each other in the future. But now the bride and groom are free to meet each other and before marriage, they even chat on social media which will help them to understand each other and they will be able to find out whether that partner is perfect for them or not. (Field survey, 2021)

With a positive impact, modernization brings a negative impact too in marriage practices in such a way that people are forgetting their culture, norms, values, tradition, etc., because they are accepting the shared culture concept which will destroy the local culture of a particular community. For example- While getting married, in the past people follow their local culture where Groom wears traditional dresses like dhaka topi, daura suruwal, and the bride wear a saree, blouse, and ghumto, but now people are welcoming Western culture by forgetting their own culture. In place of traditional dresses, they prefer Western dresses. Where the bride wears a lehenga choli and the groom wears coat-paints, sherwani, and other western dresses.

Modernization brings negative impacts not only on the dressing culture but also on the way of marriage. In the past, villagers helped to make the 'mandap' and all other works like decorating the houses and making food for the guests, thereby enhancing social

interaction, unity, relationship, and harmony among themselves. Now they prefer a banquet and party palace. They are doing this in the sense of making their life easier and easier but they are losing their local culture. (Field Survey, 2021)

Furthermore, some scholars define marriage as a private affair, but when we visit the research selected area, we find that marriage is not only a private affair because it brings social interaction and develops social relationships among them. It is a part of Nepali culture. So, it is not just only a matter of a boy and a girl's contract to have a sexual relationship but also it is a foundation of a society that forms family and kinship. So, in such a way marriage is not only a private affair but also it is a social affair. Thus, this research has studied foundational aspects of the Brahmin/Chhetri community concerning a bride and a groom starting a family. In this regard, the following questions can be raised.

What is the cultural system of marriage in the Brahmin/Chhetri community? How has modernization impacted the marriage system of the Brahmin/Chhetri community?

The Rationale of the Study

This study is helpful to those people who want to know about the cultural structure of the marriage system in the Brahmin/Chhetri community. This article makes us clear how modernization has impacted marriage practices in the Brahmin/Chhetri community. It is important and useful to those people who are curious to know about the differentiation between traditional marriage and the modern marriage system of the Brahmin/Chhetri community.

Limitations of the Study

The study has the following limitations. The study is based on:

- limited information sources.
- a literature review.
- a small sample size of the selected area.
- short-duration surveys, i.e., fewer time units.

Findings

Structure of the Marriage System in Nepal

Most marriages are monogamous, but polygynous unions were traditionally frequent and are still occasionally found in the Brahmin/Chhetri community of Kapilvastu. The man and woman belong to different clans or ethnic groups. The

Chhetris do not practice the cousin-marrying cousin system. In the traditional marriage system of Nepal, Brahmin girls used to get married at about 11 years of age; Chhetri girls get married a few years later. The grooms are generally a few years older than their brides, but now some exceptions can be seen against this assumption. Village exogamy is usually observed, and parents arrange their children's marriages with the help of an intermediary. An astrologer also is consulted to ensure that the couple makes a good match. The boy's family priest, in consultation with the bride's family, sets an auspicious date and time, based on the lunar calendar (several months of the year are auspicious for marriage). The entire wedding ceremony lasts a full day, from the time the members of the groom's party arrive at the bride's home till they leave with the bride. The most important part of the ritual is 'kanyadaan', the gift of the bride to the groom by her parents. A married woman always wears vermilion powder in the parting of her hair, so long as her husband is alive.

The newly married couple generally lives with the groom's family, along with his parents, brothers, their wives (if any), and unmarried sisters. A new bride enters the household in a lowly position, and her mother-in-law usually gives her the most onerous chores. Her status improves after she gives birth to a child, particularly if it is a son. Eventually, she succeeds in the powerful position of mother-in-law.

Impact of Modernization

Modernization refers to a model of a progressive transition from pre-modern or traditional to modern society. Moreover, it is a process by which modern scientific knowledge is introduced in society with the ultimate purpose of achieving a better and more satisfactory life. Like this, the concept of modernization which changes traditional society to a modern one also brings changes in the marriage system, and its impacts are clearly shown in the marriage system of Nepal. Regarding this Brahmin/Chhetri is not far from this remaining impact. As a researcher when I visited Kapilvastu, I found the impact of modernization is highly seen in the marriage system of the Brahmin/Chhetri community. Most of the people in the district have done love marriages with the consent of their parents. Some of them did so against their parents'

wishes. Some people have opted for arranged marriages but starkly different from the traditional rituals. Such differences are explained below:

a. Choosing partners

In the past when people got married, both bride and groom couldn't see each other before marriage. They did not get a chance to give their decision about whether the partner was suitable for them or not. At that time parents' decision was considered to be the bride's and groom's. Now, due to the impact of modernization and changing social systems, both boys and girls are free to choose their partners, and they are free to decide their marriage even if it is an arranged one.

b. Dresses and Ornaments

The impact of modernization has also been seen in culture, tradition, etc. In the past, people used to wear traditional dresses and traditional jewelry at their marriage and they get married according to their culture, i.e., Hindu culture. Now, people prefer western culture or mostly Indian culture, particularly Indian dresses and ornaments. Besides, people get married against their religion norms as well. Nowadays, Christian marriage practices are also seen clearly in society.

c. Food Habits and Place

Now, the bride and the groom arrange a banquet to their kins, friends, and relatives in stark contrast to the traditional style. On the first day after marriage, the groom's side gives a party, which is also called 'bhoj' in which all veg and non-veg delicacies are served. In the past, villagers used to help to make food for a party at home, but now banquets are arranged at hotels or party palaces. They offer intercultural food items such as pizza, panipuri, burgers, and so on at the banquets. In the past, mostly arranged marriages were done in the bride's home. The groom's family and relatives went to the bride's house for the wedding ceremony and the bride's side gave a party for both the bride's and groom's relatives. Now marriage is done according to the decision of both families in which place they are comfortable.

d) Musical Instruments

Due to the impact of modernization, there are lots of changes in musical instruments. There is a system of playing traditional or local musical instruments such as the naumati, the madal, and others at marriage, but now people prefer a foreign music system, especially the

DJ. This shows the impact of modernization on the marriage system of the Brahmin/Chhetri community. (Field Survey, 2021)

Changes and Connection of Modernization with the Marriage System

Modernization brings lots of changes in the structure of the marriage system. People are adopting different types of marriages like love, arranged, court marriage, or a combination of all these.

In the past, people used to give priority to arranged marriages; they thought that arranged marriages made people happy in the future. Now due to the impact of modernization, people started to think differently. They get married according to their own decision and own wish. They think that partners can only be happy if they love, support, and care and are loyal to each other. In this regard, one of our respondents wept bitterly mentioning unhappy arranged marriage. She was brutally beaten by her husband when she was pregnant: an extreme form of domestic violence. Her testimony shows that happy marriage does not depend on a type of marriage but on the mutual love, care, and respect of the partners.

In other places, modernization's impact is seen through western culture but when it comes to religion, our country is impacted by Indian culture. There is an influence of Indian culture in the marriage system of Nepal. Nowadays people follow the Indian culture of marriage and they prefer Indian dresses and ornaments in place of their traditional dresses and ornaments. It shows the connection of modernization with the system. And according to the data of the study area, we found people are getting married according to their wishes. The study also found people give priority to arrange marriage even if they are a loving married couple. They thought a love marriage without family involvement will create family problems in the future and parents will not be happy with their decision and their relationship will not be accepted by them too easily.

Here are the data about the type's marriages in the Brahmin/Chhetri community of that area:

Types of marriage	Percentage of male	Percentage of female	Percentage of (male and female)
Love marriage	30	20	50
Arrange marriage	10	15	25
Love and arrange marriage	15	10	25
Total	55	45	100

(Source- Field Survey, 2021)

The above table shows how modernization brings changes in the structure of the marriage system in the Brahmin/Chhetri community.

Recommendation and Conclusion

Recommendation

If other researchers want to research the topic of the marriage system then they can do it on child marriage. Similarly, they can also discuss the topic of 'kanyadan' in the marriage system.

Conclusion

The cultural structure of the marriage system in the Brahmin/Chhetri community shows a changing pattern. However, it has undergone a complete change. Most people are influenced by changing patterns because of the impact of modernization. They are well-educated. They can make informed decision decisions about their lives and partners.

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An Autoethnographic Account: Gender Socialization in My Personal Experience

-Basanta Poudel (MA Sociology, 3rd Semester)

Abstract: This article was written as a term paper for the partial fulfillment of Sociology of Gender (So583) in the Third Semester of my MA in Sociology. The terms—sex, gender, and social role—are importantly highlighted aspects of gender socialization in this writing. The purpose of this article is to show the direct or indirect role of social norms in the individuation of a person. This article is an autoethnographic study of the writer's experiences of gender socialization from early childhood, and it is a personal memoir written without any references or citations.

Keywords: Ethnography, autoethnographic study, sex and gender, social role, and gender socialization

Introduction

As a researcher, a sociologist gathers numerous data through various sources and systematizes them to justify his research topic and fulfill research objectives. There are some important aspects in the field of social sciences especially the sociological point of view—for the avenues of hidden traits or quality, which cannot find out their deep aspect and reality through quantitative or numerical data. Therefore, autoethnography is a globally applied approach to writing practices with a narrative-qualitative research method, focusing on the researcher's personal self-subjective experiences and self-reflective narration along with critique of cultural beliefs, practices, and experiences. This is a way to incorporate the researcher's experiences and insights more directly into accounts of the scene being studied. Such practitioners actively use such writing about the self in socio-cultural contexts to illuminate the contours of human social and cultural life practices.

Hence, the auto-ethnographic study is one particular study of self-life experiences to evoke something curious but hidden. Therefore, the experiences of an individual can be applicable even in the study of gendering cultures, which are embedded in traditional social systems. The auto-ethnographic study into broad narrative interpretation is a way to understand gender practices in different societies. Therefore, personal experiences and trends of gender socialization in the Nepalese context is one distinct as well as significant field of research for the auto ethnographic study.

In this regard, the conceptual meaning and definition of terms—sex and gender under the social role and

gender socialization—is important along with the social life where we grow up. The term sex refers to the biologically determined characteristic of being a male or female whereas gender refers to socially constructed characteristics assigned to either of the sexes. In every culture, norms, behaviors, and social expectations are associated with what it means to be male or female. Gender socialization is the process of teaching individuals how to behave under the social expectations of their gender known as gender roles. Gender roles are socially constructed ideas of what it means to be a man or a woman. Gender socialization involves the teaching of gender stereotypes. Gender stereotypes are certain behaviors and attitudes that are considered characteristic of boys or girls.

As an academic and graduate student, I consider that gender is socially constructed. In society, there are many parameters and protocols, which hinder the provision of equal rights and opportunities among males and females. There are various stigmatized levels, categories, and identities among them. Being a male or female, one's roles are determined by social norms. In a society, males dominate girls and always obstacles from early childhood stages to grasp opportunities. All are determined by society, culture, or religion accordingly political and economic institutions reinforce gender inequality in society.

Contrary to sociocultural and traditional practices, there are some natural or in-built birth traits and features which we cannot ignore; such realities and differences are based on biology. Despite this, individuals can perform their work and compete in different fields, too. However, society breeds and perpetuates gender inequality.

In the Nepalese context, observing from the gender perspective, some changes have been noticed over time; I can notice such changes even in my own family and society. The term gender is widely used in different social spheres, especially in socio-political and economic studies. The way of bringing all the people (both men and women) into mainstream political power is to provide them equal access to public or household means and resources. However, there are genuine challenges on their way not only in Nepalese society but also in the global arena. In a country like Nepal, society is male-dominated and not very open. Therefore, a female's access to any public affair or formal or informal programs and development activities is not possible without her facing biases, prejudices, and hindrances from the male-dominated society in the country.

Self-Experiences on Gender Socialization

With time dynamism, how and where I grew up, is my past reality. Nepalese society is very traditional and conservative. From another lens of observation, at present, Nepalese society has already attained a level of change and progresses in the way of achieving various politically legitimized opportunities and rights and in a way to minimize gender inequality and biases. By contrast, I experienced a different kind of social pattern when I was young. I saw different ways of socializing and treating their children (daughters and sons) in a family or society. But I could not evaluate them then because of my innocent childhood-mind. Even today, this exists largely. Society gives priority to sons over daughters. To have a son preference is a cultural faith, a matter of pride, a socio-economic privilege, and parents' sense of future security. However, with changing phenomena of human nature and traits, not only society has changed but also gendering culture has seen a sea change. The now phenomenon has also come into existence because of transformation in people's knowledge, socio-political changes, and policy reinforcement.

Gender and feminist movement and campaigns led by various activists in Nepal with a special priority to establish gender equality and female socioeconomic and political empowerment in society has also played a significant role in the transformation of gender perspective. Yet, many females are culturally, economically, and politically backward; they are insecure and mainly confined to the household sphere; males dominate public spheres. To even up this prejudiced power balance, our society has to listen to females' demands, feminists' arguments,

and the notions of human rightist advocates. In society, such camping and advocacy organizations have at least success to reduce and minimize. As their purposive programs, they should be active in the way to replace or fully uproot all male-biased gendering from society. But, they seem passive and fail to achieve what they want to do.

Therefore, gender is an equal concern for both males and females. Although, there are "other categories" of sexual groups in society. Accordingly, gender is a serious issue for human society to understand gender inequality or social segregation. To enhance equal power and authority or rights and opportunities, advocating under gender study and perspective is a new phenomenon in Nepalese society. As a result, we academically own gender study in school, college, and university syllabi. Not only that, various uprisings, mass movements, Maoist people's war, and national and international or global feminist movements have played roles to reform those repressive acts and policies or legal provisions propagating gender bias against women. The present scenario of so-called democratic, progressive, or reformative plans and policies has contributed to the concept of equity in all social or public spheres.

In this regard, my own family and social background can be good examples. I don't know the exact time of being aware of gender socialization. I recall very childhood memories when I was enrolled in a school. I could sense that my parents and relatives wanted to send me to some good school where I could be well-educated in Sanskrit and English languages so that I would become an efficient teacher somewhere. Then, the teaching profession was considered to be respectable. It was more so because I belonged to the Brahmin community.

So far, I have never been engaged in any teaching profession. Although this is my childhood memory, my parents and relatives instilled in my mind to be educated and get engaged in some prestigious job like teaching or a government job. Now, as a student at the master's level, these experiences collectively have made me see the links with gender socialization. From today's knowledge production, I have started to generalize my past experiences as evidence of gendered socialization which gave me insights into the kind of person I should be in the future. At that time my mindset was very innocent, so I could not say this is a patriarchal or male-dominated society, or this a practice of gender inequality or discrimination based on male and female. Even, in

comparison to the present, it looks like past society was very traditional and discriminatory.

To make clear about gendering culture or gender socialization, our first school is our house circle. Accordingly, bed-sharing among sons and daughters is not allowed after certain ages. Even today, If I sit beside a female without touching their body—touching a girl's body is taboo. This taboo applied to my touching to parents or any senior member of the family or some guardians. In most Nepalese societies, people worship sisters as goddesses (devi, kumari). So while playing together with a girl, if a boy touches a girl with his feet, he must bow his head or touch her feet saying Vishnu Vishnu (the name of a Hindu deity) as a mark of respect and seeking forgiveness.

When I was about 5 years old, I remember my parents saying, “Don't live together with your sister and play games with her.” But we are innocent to follow what they said. Sons and daughters were compelled to play separately in boy and girl groups. Some of these experiences deeply influence my psyche today.

Similarly, we (childhood friends: boys or girls) used to play various games and enjoyed ourselves with each other. More or less, our playing childhood games were not different, but some kind of difficulties were there. That was social resistance, which emphasized gender roles through biological differences—male and female sex organs. Sisters and brothers were compelled to separate themselves into male and female categories because they were innocent followers of their parents' instructions. That was the crucial period, in which we internalized gendered sexuality.

This childhood experience of mine was true for all generations in my society. With time and situation, some gender socialization and roles or discrimination have become uprooted and some continue to resist because of some prevailing laws and policies. It seems very common for me, too. I saw many parents sending their sons to boarding and private schools while they sent their daughters to governmental public schools, where the quality of education is generally poor. This showed the differentiated priority of parents in educating their sons and daughters. Not only this but in my parents' generation, some families did not send their daughters to school while sons were. This differing sense of educating boys and girls created the biggest long-term chasm in gender discrimination.

Conclusion and Recommendation

In the process of socialization, today, the evil culture of gender discrimination has subsided significantly. The role of the male is seen as very proactive to uproot gender inequality. In a social circle, whatever I have seen or heard about gender and gender socialization are not real perceptions. In my opinion, gender is a social concept, and gender socialization is socially constructed as well as dynamic. It means the concept of gender never holds the “clear-cut division of labor” between males and females as social roles. I believe, that household activities are assigned to females only and are also the jobs for males.

Hence, to support the above assertion, there are lots of experiences from my upbringing that are determined by social roles called gender socialization. Likewise, it means, how my family members have made me engage in social or household activities has affected my gender socialization. If we see through these gendered cultural patterns, we easily perceive both males and females as equals. Whatever I have insight about gender from my childhood to my present life is not a static and final stage of gender socialization. That is why, the social role of male and female seems very harmonious and cooperative to each other. Now, I have analyzed that the feelings of males and females are equal; males' helpful attitude to females' concerns is a way to gender equality.

To eliminate gender discrimination, parents and guardians should play positive and equitable roles in the process of raising their kids. Secondly, the stakeholders such as policy makers and social activists should play constructive roles to eliminate gender discrimination. This is because the victims of gender discrimination need helping hands and policy assurance to mitigate this social evil. True activists should lead social movements to establish social equality and justice. Otherwise, the false activists may ruin the victims' optimistic values and faith. Also, there are chances of injustice to the victims of gender discrimination. As a result, the trend of gender socialization becomes more complex in a way to find out its good and bad practices in a society. Now, I conclude this article with the statement, “Society and social roles seem very crucial and are determinants of an individual's gender role performing”. In short, gender roles or gendering culture start with a child's upbringing as this study is a testimony based on my childhood experiences of gender socialization.

The Life After Death

A Study of Funeral Rites/Ritual in Brahmin Society of Mithila Region in Nepal



-Bikash Jha (BA 3rd Year)

Abstract: This study explores the funeral rites and rituals practiced in the Brahmin society of the Mithila region in Nepal. Funerals hold significant cultural and religious importance in this society, serving as a way to bid farewell to the departed and facilitate their transition to the afterlife. The research focuses on understanding the various rituals performed before, during, and after the funeral ceremony, as well as the underlying beliefs and customs associated with these practices. It seeks to uncover the specific rites performed by Brahmins during funerals, including bathing and dressing the deceased, constructing funeral pyres, chanting mantras, offering prayers, and conducting cremation ceremonies.

Furthermore, the research explores the role of Brahmin priests and their expertise in conducting these rituals. It investigates the training and knowledge required to perform the funeral rites accurately and with utmost devotion. The study also examines the involvement of family members and the wider community in the funeral process, highlighting their roles, responsibilities, and emotional experiences during these solemn occasions. This research is valuable for scholars, anthropologists, and individuals interested in the cultural traditions of the Brahmin society in the Mithila region of Nepal. It sheds light on the significance of funeral rituals as a means of honoring the deceased, maintaining social cohesion, and reinforcing religious beliefs within the community.

Keywords: Funeral process, farewell to soul, Brahmin samaj, traditional system of funeral, 'kriya-vedhi', 'kriya-putri', pind daan', 'kartha', 'pachak', 'bhikosarg', 'paanch-daan', 'pyre'

Background of the Study

Burial is a form that's used to flash back, recognize and sanctify the dead. Depending on the culture, there are colorful different ways that can be used to celebrate life of the departed. The term "burial" is generally used to describe any type of form recognizing the life of a departed person. These events generally take place in a field, plaintive home or other suitable position chosen by the family. The departed's religious preference and wishes will again impact the structure of the service. Burial is a form that's used to flash back, recognize and sanctify the dead. Depending on the culture, there are colorful different ways that can be used to celebrate life of the departed. Some offer prayers, while other prays for peace. Other rituals include religious reading, burning of the body, mummification, or indeed bone selecting. These rituals are frequently taking drawing the body and offering it a peaceful trip. Other societies also include rejoicing the life of the departed including drinking and telling stories about the loved one.

According to Onlinekhabar, (2020) for a Hindu Nepalese burial, cremation is the most common end-of-life arrangement. still, it is not at a crematorium like then in North America. It takes place outdoors, generally on the banks of the Bagmati River. They also may hold a burial service before the cremation takes place. The Hindu widowhood customs Aamaa practices are part of a larger set of public rituals that recognize the dead. The primary mourning period, called kriya, involves 13 days of fasting, bathing, and prayer. The kriya vidhi takes place in the swash side but generally we find in terai, the kriya vidhi takes place near the pond. The Hindu faith is centered on reincarnation; the belief that when someone dies, the soul is revived as a different form. They believe that although the physical body dies, their soul remains and continues to reclaim until it settles upon its true nature. This can take numerous continuances, and with each death they strive to move closer to Brahma, the Hindu God. also, they believe their soul's coming manifestation will depend on the conduct throughout their former life, this is also known as

Karma. After death, Hindus believe that the physical body serves no purpose, and thus doesn't need to be saved. They choose to cremate their loved ones as they believe it's the quickest way to release the soul and help with reincarnation. Historically, Hindu cremations would take place on the Ganges River, India, and the family would carry the casket to the crematorium point. currently, Hindus are cremated locally, and utmost burial directors can accommodate the traditions and rituals of a Hindu cremation. Traditionally, Hindu burial solemnities take the form of chants or mantras which are overseen by an officiant, generally a Hindu clerk or the eldest son of the deprived. They will gather the family and musketeers and lead them in the colorful Hindu death rituals. Washing the body with ghee, honey, milk, and yoghurt, Placing essential canvases on the head of the departed (turmeric for ladies, sandalwood for males), Placing the triumphs in a position of prayer and tying the big toes together. Dressing the departed's body in smart clothes (contemporary) or belting it in a white distance (traditional), Placing a symposium of flowers and 'pinda' (rice balls) around their loved ones and Putting a beacon near the head or smattering water on the body.

(Onlinekhabar, 2020) According to Hindu death rituals, the body should remain at the home until cremation – this is generally within 24 hours of the death. Due to the short time frame of Hindu cremation, embalming is considered gratuitous. It's customary for family and musketeers to visit the home of the deprived to offer their sympathy. The casket is carried into the crematorium, bases first, while mourners recite prayers.

An open casket displays the departed, and guests are anticipated to view the body. This should be done hypercritically and without touching the person who has failed.

A Hindu clerk and elderly family members conduct the cremation form ('mukhagni'). Traditionally, the mukhagni is only attended by men; still, ultramodern Hindu sepultures allow women to attend. The day after a Hindu burial, the ashes are scattered over a sacred body of water or a place of significance to the departed.

It isn't common to bring gifts or flowers to the burial; rather, they should be given to the family ahead of the form. Food is also not part of Hindu custom. Unlike

other persuasions, black is considered unhappy for a Hindu burial. rather, burial form is that mourners (both manly and womanish) should dress in white. No head covering is needed for either coitus and open- toe shoes are also respectable. Women should dress conservatively, covering their arms and knees.

Traditionally, the Hindu mourning period ranges from 10 to 30 days. Throughout this time, families may display a picture of their loved one, adorned with a symposium of flowers, nearly in their house. Callers are also welcome during this period. On the 13th day of mourning, it's common for the grieving family to hold a form 'preta- air' where they perform rituals to help release the soul of the departed for reincarnation. also, on the first anniversary of the death, the family hosts a honorary event that honors the life of their loved one.

When our life ends, it's the end for us then in the physical form. But also a morning for the trip to the Afterlife. We lighten up and float down as the spirit soul. What remains before is a breathless body that takes the identity of being us. That too ceases to live after the Antya Karma.

Objectives

The purpose of this exploration composition is to find out the gaps of burial solemnities in Nepalese society. From the ancient time we heard about kriya-karam after the death of any person but we actually don't know what types of values, morals, ritual are done during this burial vidhi. Burial is one of the saddest moment for every person but still we focus that every coffers and material should be available on the time. We cannot go any kind of lackness during this process. Every gather and also we bandy about this matter and every ready to help in this process. Burial is also celebrate like of one kind of jubilee and our motive will to make everyone should enjoy this moment either we're losing someone cherished our but we admire the our cherished person death by taking or organizing for his/ her kriya- vidhi.

The main motive of this exploration is also that, we Nepalese are lived in diversified society. In the every corners of Nepal Funeral ritual takes place by different way. So I want to give some information of Maithili Brahmin samaj burial vidhi. If we probe in Nepal also we find out the different way of conducting Funeral. And I'm belonging from Maithili samaj, so I want to also raise the some of the issue which should n't take place in this Funeral

ritual. My end is also to find out the missing gaps of this Funeral and know the answer of those gaps. The Burial process is a little bit lengthy but that's why numerous times we can not address the whole thing but I want to cover every corridor. And as far I know the proper exploration cant done on the Funeral corridor because everyone considers it's an portentous thing. But as a mortal and a experimenter we should have know about this subject also. That's why I'm probing in this subject matter. The some main objects of my exploration are as follows

1. To study about burial process of Maithili Brahmin community.
2. What type of significance is carried by this burial?
3. Is Maithili burial is different from others.
4. Really the Maithili burial process related to opening a door for Heaven.
5. Maithili Samaj is known for his prestigious culture. Does burial also comes in artistic part?

Statement of Problem

Funeral is little bit complex and it's related to mortal right as well as culture also. We do not have any kinds of supreme power to stop anyone culture. Like same in this statement of problem we're going to bandied about some information about Maithili Funeral system and we will suitable to know about the different way of Funeral system.

1. How the funeral process carried out in Mithila Brahmin Samaj of Terai Region ?
2. How the funeral process begin? What are the activity carried out during the funeral process.
3. How does the funeral process open the door of salvation? What are the methods are used in funeral process to make soul happily departs from physical world.

The overall issue going to be addressed in this composition. The main discussion of burial is grounded in all these points, in short over all points carry the whole burial. In this exploration composition we bandy about kriya vidhi and how it's related to revitalization of mortal. The medication of kriya vidhi, what kind of accoutrements is demanded for kriya vidhi and how the soul is related with this process. Now we go with further in detail way of burial and kriya vidhi. So lets go on. My exploration find out the Shraddha is also done by lots of way and every corners of world is completely different from each other. In this composition I

covered the typical Maithili Brahmin samaj where shraddha is conducted in different way. And that place shraddha is performed by two ways only. And also get chance to know about this culture and this form raised some questions and it gives the answer of lots of questions as well as. Some of composition helps me to know about the burial form and some of them gives veritably different knowledge. I get a chance to know that shraddha is also called by different names. And one of the biggest find out this exploration is that Hindu burial is completely different from others culture.

Hypothesis

Funeral is a complete ritual of soul to get salvation from this physical world. And it also gives the meaning that the giving way of salvation of that people is totally differ from others.

Conceptual Framework and Limitations

The main aims of the study are to find out the situation of kartha who is in clutch of Funeral. So to reach into various aspects of Funeral influenced place, time etc descriptive as well as explorative research design are adopted. It is explorative because it has explored social- economical aspects of kartha family. Similarly, it is descriptive because it has described in any new points or team and cases.

This research is based on the qualitative nature. Thought and feeling are based on qualitative data and information is applied. Similarly, two sources of data collection are used: primary and secondary sources of data. Observation field visit are applied under the primary source of data collections. Past research's works newspaper articles and literary creation.

During the study, directly visited to the selected place of Shamshan were observed overall behavior, attitude significance and importance of Funeral in their life. The data are collected through various technique and tools during the study which are utilized in the subsequent chapter with descriptive and statically methods of analysis.

Every activity is necessary to complete within certain time duration. Time has bounded our every activity; we can't go further more than the time. Similarly, due to the time boundary, money and other factors during the preparation of this research work all the aspects related to Funeral Rites couldn't include. This study has covered limited area of Maithili Samaj of province no 2 where dense population of Brahmins has living

over there. It couldn't be possible to visit all the situation of Funeral ceremony, attracted people also has different priorities and problems. That is why, isn't necessary to claim that, this research work is everything to get entire information and knowledge related to everyone and Funeral Rites. This research has focus in certain aspects within a certain time duration and budget. This is a very complex issue, study has tries to find out their present problems, cause and consequences and their overall condition with some recommendations in the limited time and budgets.

Rational

The article is based on funeral ceremony of particular place of Hindu culture. The reason behind choosing this topic is that funeral is part of our culture and we celebrate this culture as a festival but we can't call it as a festival because we have lost our beloved person. And some people or major of population is considering this as a bad omen but we forget that this bad omen brings every relative and neighbor at one roof. And there is no very much research is done on the funeral ceremony. Our funeral culture should get important in our society and our upcoming generation should have knowledge about this culture, the some typical word of this ceremony is also seems itself interesting. And every generation of people should aware about funeral and never one our generation follow any blind rule like cat is tied up in the pol without knowing the reason behind that act. So that's why I choose this topic.

Review of Literature

Funeral is very vast and wide topic for research. While collecting about funeral process of Maithili Brahmin. I know that funeral is conducted in various way and in different place of world funeral is part of culture. And we all know culture is totally different from each other in every corners of world because we live in diversified society. thats why I have collected some funeral methods of some areas; According to funeralpatners(2021), in the Christianity, The service is generally carried out at a church, crematorium or cemetery and will include prayers, a homily, readings; hymns and occasionally music or runes(see our companion to popular burial songs and notorious burial runes). also, a friend or family member may choose to deliver a commendation as a homage to the departed.

Sherpa Funerals

According to funeralpatners(2021), there are numerous different customs, but, generally, the body is kept for three days also cremated. The remnants of the fire mixed with complexion and are made

into tsatsa that are left in a chorten or under a large gemstone at the end of 49 days.

Gurung Funerals

According to funeralpatners(2021), tn Gurung language a burial is called' Pai' also known as' Arghum' in Nepali. The funerary ritual is the central form, containing three days and two nights of rituals to shoot souls to the Land of the Ancestors. These rituals may be officiated by Pachyu and Khlepree or Bonpo Lam(pre-Buddhist Lama).

Muslim Funerals

According to funeralpatners(2021), to a set of burial solemnities and rituals, the body is washed three times by close family members of the same coitus (Ghusl). The body is also deposited with the left hand on the casket and the right on top of that, before being shrouded with large, white wastes and tied with ropes (Kafan).(funeralpatners, 2021)

Tibetan burial known as sky burial is one among numerous. It's a unique tradition as it follows an unusual but distinctive procedure. In this tradition, the departed human's body is originally dismembered. also, it's set on display in an elevated position, as an immolation for the sacred predators. This tradition is followed by people living in the trans- Himalayan region of Nepal, which includes the Humla, Jumla, Dolpa, Mustang and Manang sections. With time changing, the practice, still, is getting rare these days. One of the reasons that the people living in the trans- Himalayan region of Nepal perform sky burial is the way they exercise Buddhism.

People attempt to follow the way of Buddha, who offered his own life to save the starving tigress. Giving the cadaver to the predators is regarded as a final act of compassion and kindness. predators are said to carry the departed's soul to heaven after exposing the body to the rudiments and beast scavengers. In addition, it's allowed that after such a burial, a person will reincarnate as a mortal in their posterior life.

Thakur Gurung of Chhusang, Mustang district, says, "One of the reasons that gave birth to this practice is a lack of enough firewood for cremation. The ground in this region is hard and rocky, which makes digging a grave quite challenging."

I visit the someplace of Mithila region and I got to chance to know about funeral process and at that time luckily a talked with some people who have lots of information about funeral process. And they

explain me about the terms of funeral and gave me lots of new knowledge about funeral.

According to Some local people "Nityanand Jha, Ram Thakur, Ranjit Mishra and poonam Jha" etc all these people help me to know about funeral. And they explain the funeral in terms and step by step like these;

Preparation of Kriya Vidhi for Kriya Putri

After the Cremation, Antyesti Ceremony of the departed body, the family members should stay independently without touching or meeting numerous people. However, also staying in a place separate and following the rules of the Shashtra can be rehearsed, If they live in their own home. still, also it isn't recommended to stay there for these 13 days, If on rent. There are Kriya Putri Bhawans erected for this very reason, in different places or at Pashupatinath Temple. They can stay in those places.

Why 13 days of Kriya Vidhi Funeral?

A Pret is what the departed soul is. A ghost that needs to go through ten different situations of Hell. Those ten days are the period of Kriya Vidhi when the family members supplicate through the day in chastity and offer Pinda through each day to help the Soul pass through each position of Hell. Kriya Vidhi starts around 2 days after the death. Before that, everything is prepared for the time being of Kriyaputri period. And the allocated place is Kriya Putri Place. Each day, the Narak " Hell " of the day is offered with a Pinda. The Narak " Hell " is listed with regard to the day that the soul transits through each day.

Before Kriya Vidhi

Kriya Process starts as soon as the Anteyesti ends at the Ghat ' Cremation point '. Returning back home is the morning of the process. The Malami people who are going to enter the home are to suck a Neem splint (Margosa). And a certain ritual to cleanse them from attending the burial is done. Only also can they enter the house.

1. Shami splint is touched to want for sanctification of bad air.
2. Fire is touched to want for safety and guard from sadness.
3. Gravestone is touched with bases to wish strength and stubborn as gravestone.

The house is now sanctified and purified with smell of GUTHA or Gobar bricks with Jau, Til, Kus and water sprinkled around the house.

That day, nothing should be cooked in the house, it isn't recommended to eat for the elder family members. They're to eat a mess a day only from the third day of death. Fruits are an volition if the Karta cannot stay empty stomach for a long time. As for the children or old people, they should eat outdoors with food prepared from other kitchen from near houses. Kriya Vidhi

Funeral Process The Karta Kriyaputri starts the Kriya Vidhi the day after the death. Before that medication of ten days is done. It lasts for the coming 10- 13 days according to the time of launch. It's the time where pure and conscious fidelity is offered to the departed soul. Downed in White and pure clothes and insulated from the normal life, the Ritual of sanctifying the Jutho ' Impurity Period ' of death is also observed through the process. I've studied lots of composition, books and also talked with lots of people like babaji, pandit, Mahapatra etc to know about burial process. After reading and talking with people i set up a gap between burial process of others culture and our Maithili culture. All they conduct the burial process from different way but the thing of doing burial process of every culture is same to attain deliverance to the dead person.

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Kriya Vidhi Funeral Process

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Finding

Beginning to Begin

My research find out the Shraddha is also done by lots of way and every corners of world is totally different from each other. In this article I covered the typical Maithili Brahmin samaj where shraddha is conducted in different way. And that place shraddha is performed by two ways only. And also get chance to know about this culture and this ceremony raised some questions and it gives the answer of lots of questions as well as. Some of article helps me to know about the funeral ceremony and some of them gives very different knowledge. I get a chance to know that shraddha is also called by different names. And one of the biggest finding of my research is that in our community funeral is gone step by step and it symbolize the meaning of step reaching toward the heaven. Generally from 1st to 13th day kartha is busy in funeral process and all the chores work is done by pachak. He organize the everything and do cooking, cleaning etc work. And our funeral process is totally different from others.

1. In my research I have dig out that in this world funeral is conducted in various way.
2. Funeral day hold the different types of meaning according to rituals and religions.
3. Maithili Brhamin of Terai area conducted a funeral process in according to their old ancestors and they listen the society peoples.
4. The role of kartha and pachak is very important in funeral days.
5. The pandit who is known as Mahapatra is personally invited for completing the funerals; the reason behind calling Mahapatra is that he can only make the death soul free from this materialist world to heaven world.
6. The pachandaan is done during the funerals days but that daan is only given to own relatives. That is questionable place from the childhood we have been taught that daan should be given to that people who don't have access to money sufficiently.

7. The male cow and female cow are used in 12th day. And male cow is stamp by trishul shape things which was burn in fire from long time for lifetime stamp. This is also a different way, which explains that if we want salvation then we have to hurt animal badly.

The funeral days are called also from these names: (tipsnepal,2021)

First Day-	Rauravnamnarkottarnaya
Second Day-	Jatipuskarnamnarakottarnaya
Third Day-	Hahakarnamnarakottarnaya
Fourth Day-	Tamisranamnarakottarnaya
Fifth Day-	Andhatamisranamnarakottarnaya
Sixth Day-	Jatisamsravanamnarakottarnaya
Seventh Day-	Amedhyanamnarakottarnaya
Eight Day-	Purushnamnarakottarnaya
Ninth Day-	Swamamnamnarakottarnaya
Tenth Day-	Kumbhipaknamnarakottarnaya

After the completion of the phases through each of the Narak, the soul gets free of its immature contamination and joins other ancestor gang out there in Heaven. So, to fulfill that completion too, the Karta of the Kriya needs to be pure and devoted for their ancestors.

Kriya-Vedhi of 1 to 13 Days

These way are taken care by the Pandit practitioner whom the family calls to handle the situation of the Kriya ritual.

1. First, the Kriya Putri should take a bath with Kus and Til mixed water. Wearing new pure cloth he should sprinkle water into it.
2. Choosing a gravestone at the spot as a representation of the departed soul, he should offer Jalanjali ' Water ' with Til and Kus on it. On the first day, this is done formerly and gradationally adding the count as the day progresses.
3. The place of Kriyaputri is prepared. Dhikuro, A vedi, a place where the diurnal ritual of offering pinda and everything of Kriya process takes place then in the Dhikuro. So it needs to be daily gutted and painted with Gobar.
4. Now, medication of Pinda and food. After hich the South area of the Vedhi is burned with a Diyo batti ' cotton thread light '.
5. Now with Apashavya Janai position, Karta should sprinkle water ' Achaman ' and lay a piece of Kus down in the Vedhi in a North to South direction.

6. A Sankalpa Mantra is read holding water with Kus and Til. It's a Sankalpa done for the immolation of Pinda. It's placed on the spot where the Pinda is going to be seated.
7. A sprinkle of Til and water with Kus is taken again as a mantra chant is said, after which it's placed on the same spot. It's nominated Awanejan.



8. Now, a Pinda prepared from Jau Flour is taken in the hand with water and Til again stating with the mantra. And placed on the Kus seat and poured with some clean water on top of it. The offered water is nominated Pratyavajanan.
9. A different variety of particulars in the name of the Pitri should be offered on the Pinda. Chandan, hair, A Bhiringi Raj splint, Flowers and Cooked particulars are some of the particulars. And again poured with some water.
10. A separate splint plate vessel is filled with water and Til and placed near the Pinda.
11. Two Palaash ' Butea Monosperma ' rustic frame is set and two splint plate is prepared. One filled with Milk and the other with Water. And a small pot of water is kept on the side.
12. Shavya position of Janai and soliciting the water there, following the Apashavya position, the pot is taken to a tree and hanged there. The water inside should be changed and replaced daily for ten days.
13. also a small piece of Iron is taken with Water, Kus, and Til and placed in the Vedhi.

The First day's process of the Kriya Vidhi is complete. Now, the Pinda that was given at the Vedi is taken to the swash and discarded with respect. Now the person should take a bath and get ready to eat. So the last process before it, the Karta has to give a

Kakabali for the Crow. This is an immolation of the set food on the South of the Vedi. One shouldn't eat without offering to the Messenger of Yamraj.

Now, the Karta should take the mess. After the mess, the whole area of Vedi should be painted and sanctified with Gobar. This process is continued daily for ten days. The Karta is only allowed to eat during the day. The evening is rather concentrated on fruits or no mess, if possible. It's said that one shouldn't eat after the evening.

After the day's ritual, the Kriyaputri person should get back to the sleeping place. There, a light should be burned which should last for the farther 10 days.

For the light, a place is set aside with some crops of seven different kinds, and on top of it, a slush pot is filled with water. And a slush pot with ghee or oil painting is placed on top of it. This light is burned as a pathway of light for the Pitri as a companion to Heaven. This light should be burning continuously for the Kriya Vidhi days.

The Kriya Vidhi of the first day ends with sanctifying the doorway of the place for some last ritual process. Three, three-lawful rustic daises are placed on the doorway. One

contains burned Diyo light, another contains water and the coming contains flowers. The Karta should be Apashavya, and touch these rudiments as a mantra is chanted.

The First day's Kriya Vidhi concludes then

Second to Tenth Day of Kriya Vidhi

The days begin and end just in a analogous manner as the first. It consists of the processes, same as the bones that were done the day ahead. Kriya Vidhi begins with a sanctification bath. and follows the processes as analogous with just some twists and turns in the process. A brahman Guru arrives daily in the morning to order the ritual for the Karta and returns back in the evening to enkindle the evening light and understand the condition of the Karta for the days until the tenth.

The same bathing process of the first day is followed

1. Jalanjali immolation of the water now should be given doubly.
2. Now Dhikuro- Pinda- Water immolation process same as the First day.
3. The difference is only in the terms of Mantra's

chant where the Sankalpa says the terms about it being the Alternate day of Kriya Vidhi.

4. 2 Leaf plate filled with water is prepared rather of one on the first day.

Third Day of Kriya Vidhi

1. The day begins with a bath.
2. The Jalanjali immolation with water should be given thrice.
3. The Awanejan and Pratyavanej are followed in the same process.
4. Three splint plates filled with water and Til pis placed rather of the two on the alternate day.
5. The Evening rituals process are followed as the bones from the day ahead.

Fourth Day of Kriya Vidhi

1. The day begins with a sanctification bath.
2. The Jalanjali immolation with water should be given a aggregate of four times.
3. The Pinda Sankalpa process takes place in the same manner. Just the Sankalpa words will be altered as consequently to the fifth day,
4. The water immolation of a aggregate of four splint- plates and Til immolation should be offered.

Again, the Evening ritual processes are followed in the same manner.

Fifth Day of Kriya Vidhi

1. He day begins with a sanctification bath. Jalanjali is given five times in the name of Pitri Soul.
2. Pinda is offered with Awanejan and Pratyavanej water immolation.
3. The day's immolation of water and til in splint plates are offered in five places.

And after the ritual of the day the evening ritual should be completed in the same manner. Sixth Day of Kriya Vidhi

1. The day begins with a sanctification bath. Jalanjali is given Six times in the name of Pitri Soul.
2. Pinda is offered with Awanejan and Pratyavanej water immolation.
3. The day's immolation of water and til in splint plates are offered in six places.

And after the ritual of the day the evening ritual should be completed in the same manner.

Seventh Day of Kriya Vidhi

1. The day begins with a sanctification bath.
2. Jalanjali is given Seven times in the name of Pitri Soul.
3. Pinda is offered with Awanejan and Pratyavanej water immolation.

The day's immolation of water and til in splint plates are offered in Seven places. And after the ritual of the day the evening ritual should be completed in the same manner.

Eighth Day of Kriya Vidhi

1. The day begins with a sanctification bath.
2. Jalanjali is given Eight times in the name of Pitri Soul.
3. Pinda is offered with Awanejan and Pratyavanej water immolation.

The day's immolation of water and til in splint plates are offered in Eight places. And after the ritual of the day the evening ritual should be completed in the same manner.

Ninth Day of Kriya Vidhi

1. The day begins with a sanctification bath.
2. Jalanjali is given Nine times in the name of Pitri Soul.
3. Pinda is offered with Awanejan and Pratyavanej water immolation.

The day's immolation of water and til in splint plates are offered in Nine places. And after the ritual of the day the evening ritual should be completed in the same manner.

Tenth Day of Kriya Vidhi

1. The day begins with a sanctification bath.
2. Jalanjali is given ten times in the name of Pitri Soul.
3. Pinda is offered with Awanejan and Pratyavanej water immolation.

The day's immolation of water and til in splint plates are offered in ten places. And after the ritual of the day the evening ritual should be completed in the same manner.

The Dhikuro place created on the first day of the Kriya now needs to be destroyed after the ritual of ten days of Kriya. Each day, offering Pinda in the name of the Pitri and sanctifying the living, and guiding the path of the dead is what the Kriya

period signifies. So, breaking the Dhikuro also has some rules. However, also it should be struck with the Kriyaputri Karta's head, If the burial is of the father. For others, it can simply be done with his hands.

The grains placed underneath the burned light in the Kriyaputri's room is scattered on the Dhikuro. A Sidha daan as an alms, is placed on top of it. The Sidha is prepared with rice, crops and vegetables.

Eleventh Day of Kriya Vidhi

Shraddha is performed in our position is substantially two types. i.e. are Bikhosarg (Special) and Panchdaan (simple) shraddha are taken place in our position. In the eleventh day only daan work is done only. In the eleventh day is only known for Ekadsha day. The karta performs the daan to the cousins and Mahapatra, who's especially invited to perform the shraddha. If the karta decide to perform panchdaan shraddha also 2 cows are daan by karta. One cow is daan over the ghat where shraddha is performing and one cow is daan over the house. And other redundant grains, foods, cloth and bed setc.

If karta decide to perform Bikhosarg shraddha also he have to bring 7 cows and 1 manly Ox. The cows are given to Mahapatra and cousins as a daan. In this shraddha manly ox is fired by hot ironed trishul shaped iron. The reason behind this work is the louder sound of ox makes that person is going to heaven and he/she gets deliverance from mortal life. And others effects are also daan in this day. In short 11th day is known as daan day.

latterly after the serape of daan the Bhoj is taken place in which also karta choice is matter either he wants to invite only many persons or he wants to invite one vill person or further than one vill. But the menu of that Bhoj is also matter and it's bandy with everyone and that discussion decide what menu should be prefer for Bhoj.

Twelfth Day of kriya vidhi

In the 12th day only pind daan and serving to pind is matter. In our culture 12th is biggest day and it's also known as Dawdasha day. In this only karm work is matter and karm is performed whole day until is finished.

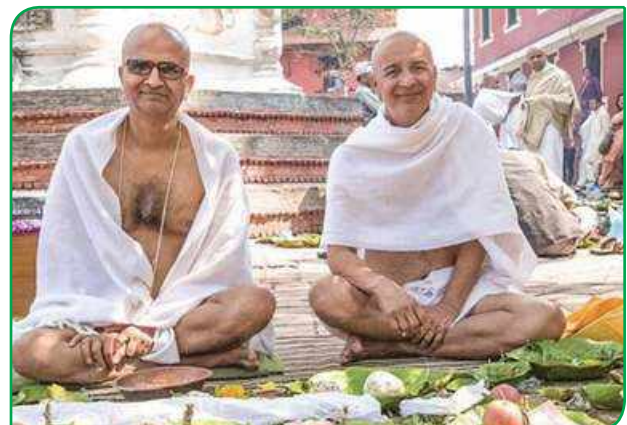
latterly the serape of karm also karta becomes pure and also he goes to his kuldevi as also known as BHAGWATI and there he touches the BHAGWATI and do pooja with full happy heart and mood. After that by wearing the Pitambari dress he went to Bhoj session and he asks with person that everything is fine and nothing is left in the service for them. In this way 12th day is finished.

Thirteen Day of kriya vidhi

In this day fish and meat are play great part that's why this day is also called as maach mouse day. In this day fish and meat is cooked and that meat and fish eaten by people. And this way this 13th day is finished.

How does the Kriya Vidhi End?

The ending form of Puja takes place as the Kriya Ceremony ends. Each day the Guru had arrived and guided the Karta through the processes of Kriya. In the same way, ending days of puja and purifying form is completed with the practitioner's guiding orders. The last day follows with a series of puja and pinda daan again in the name of the Pitri who now, transforms from Pret to Pitri. The lord of Heaven, known as Indra or numerous other names welcomes the Pitri through the doors of Heaven. And eventually, there is a Shraddha ritual before the Kriya Vidhi ritual is over.



The Karta should shave his beard and head, and bath in a notion of being pure out of the Kriya days. He needs to gown by complete white clothes and drink Panchagavya given by the Pandit. The food prepared is eaten as Prashad by everyone before leaving the place and heading over to home. The mourning period of Kriya ends after these days of

ritual. But, the Hindu tradition of mourning lasts for a time, during which time the Karta is interdicted from wearing any colors other than white. Food and drink are also to be eaten with the rules stated in the Shashtra. These rules are also divided according to Ethnical groups' tradition. Some do n't use swab during the Kriya and some avoid Turmeric.

After this Kriya Vidhi, they're under the mourning period of a time. And leaving the point of Kriya for home, they follow the lead of the Brahman or a cow and head on home wishing well of the dead and parted soul.

This is one also one great finding that in this world burial is taken palce in these ways. And there are also some others ways of burial. So from the above we can find out that there's lots of way in Nepal to performing Funeral.

This different we can find out in the Hindus(Mithila) culture and others. So there in no limit of chancing sections.

Conclusions

The main point is that firstly there is necessary to identity their historical place with their real identity such as land certificate, citizenship and so on. In the same way, governments should provide facilities to those people who real under poverty. Government should provide their free funeral facility in the various place of Nepal. Mainly government should take care of those children, who become alone due to early death of their parents and should create suitable environments to send them a school, at last various social workers; staffs sector should help them to uplift their discrimination status of rich and poor. If this recommendation applies in the life of those people, they can slowly arise from grassroots level to above the surface of satisfaction able to make them feel they are in same line as well as rich people.

Recommendation

Funeral ceremony is one the basic thing and most be performed after the death culture. It can't be avoided in any circumstances. It should be happen in every condition either any man made or natural disaster have taken place.

1. Country like Nepal has very small territory in out of entire of the world. Though Nepal is small in territory worldwide, Nepal is popular by various names. Among that, creating disparity and not doing such work which they have promises.
2. In the twenty first century, people don't have proper education that is not suitable things to listen. For that, Government is not paying attention in this matter. Not only in this, is Nepal wide there many uneducated persons whom don't have any kind of academic knowledge.
3. The education doesn't matter when the religion matter come out, higher to lower people everyone has to accept the religion and ongoing culture otherwise they will boycott from the society.
4. Every people want to be mobilized according to time and situation.
5. To fulfill his or her demand and to solve this Funeral system. Single effort is not possible all side support and help only help to solve this kind of complex issue of a religion. For that, we can apply pass experiences that are success in other countries. Even we can from commission, then it becomes possible to solve according to recommendations of such commissions. There should be involvements of experts of social science like sociologist or dharam guru like sadhu guru.

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Rejection of Truth and Denial of Reality in Nepali Society

A Post-Structuralist Perspective

—Bhim Raj Sigdel (Department of Sociology, School of Liberal Arts)



According to Michel Foucault power and knowledge are intimately linked and indivisible from each other. In today's Nepali society, from top leaders to laymen try to assert that the truth is what they have said and what they have understood. It is just their hyperreality. Nepali media play vital role to verify their views that they can make rejection of truth and denial of reality. The media looks like marvelous instrument for destabilizing the reality and the truth in Nepali society because they are functioning as the vehicles of simulation while belonging to the system; and for the simulation destroying the systems. This scenario proves who hold power in any area of human activity have the capacity to define and control knowledge. Today's every society attempts to develop new types of knowledge and new forms of discourse to define, control and plan for the growing numbers of social groups. Nepali society is not isolated from the current world scenario. It also seeks to define and control the poor, the unemployed, the underprivileged, the mad and the sick. Post-structuralists argue that analysis of power needs to proceed from micro-level which could not address centralized and legitimized forms of power but the techniques or mechanisms have been embodied in local and regional material-institutions. As Foucault describes power runs throughout the whole social body, it seems functioning in the forms of a chain of society. In Nepali society, power is operated through the construction of 'new capacities' and modes of 'new activity' rather than through the limitation of pre-existing ones because it is not possible for power to be exercised without knowledge and it is impossible for knowledge without engendering power. Thus, knowledge is a power over others, the power to define others. Power not only produces reality but also produces domains of objects and rituals of truth.

Perhaps, the people of Nepal perceive that power is nothing but the object of a social demand. It is the subject based on the law of supply and demand, rather the subject of preservation from violence and death. A subject may try to understand the object by its signs because the object can only be understood according to what it signifies. But the common people in Nepal just see the significations of objects only from the lens of media. Mushrooming media create state of confusion that subjectivity of Nepali people is seduced by the significations of media. Thus, current Nepali society has replaced all realities and meaning with symbols and signs so that their experiences have become simulations of reality. Those simulated realities are not purely mediations of reality, nor even deceptive. They are just the hyperrealities because they are not based on reality nor do they conceal a reality. Especially power holders in Nepali society always perceive it as reality. Even significations, symbols of culture and media construct perceived reality. This is acquired understanding by which people's lives and shared existences are tried to be made legible. Consequently, the distinction between reality and representation has been collapsed in contemporary Nepali society because what people experience as reality is just the simulation of reality. Advertisement of media and other forms of representation have created a hyperreal world that people experience as more real than reality itself. Thus, the more this process looks unsecured and unstable, the more societies become fearful. Reality, in this sense, "dies out" from the society. Power is not only dispersed but also pulverized, and dematerialized that it is seemingly impossible to chart its trajectories, structures, relations and effects. But people in Nepali society do not think that power no longer resides securely attaching in the spheres of economy, politics and so

on. They directly come to the debate in every issue whether it is known or unknown. They opine in their own way without caring the consequences of tomorrow. They want to generate power through the conversation in media. They believe that power can be preserved and accumulated for a long time. Therefore, post-modern semi-urgy in Nepali society has rapidly increased the signs of power so that power has come to reside in codes, simulations, media...etc. because high profile leaders cum members of parliament even raise the voices against the significations of media in the meeting of parliament.

Moreover, in contemporary Nepali society, the proliferation of signs and models of simulations have so radically decentralized power that it has now been changed into signs of dead power. People in Nepali society have less and less relationships to external reality that they just have tried to catch up in the play of images within their sphere of actions. People only think that power can be accumulated and preserved but they never think that it is also reversible in nature. Thus, it is not possible to speak about 'ideology of power' but it is possible to show the scenario of power. Media is only the source of

power functioning in such society because media are the strategies of power which find the means of puzzling mass imposing its own truth and are the territories of the tricks for the mass which exercise their concrete power of the refusal of truth and the denial of reality. Therefore, it can be concluded that Nepali society and the people of Nepal both are suffering from the impact of hyperreality due to the influence of mushrooming media.

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A Post Covid Review of Nepalese Economy

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Before the Covid pandemic, the economy of Nepal was on a rise. The economy was in its good phase with ease of money and credit flow with sizeable and increased contribution of inward remittance. The country's foreign currency reserve was also at the comfortable position which was sufficient to import goods and services of around 11 months. After that, in the period of pandemic, all most all business activities remained halted for months across the world. It was the hardest period for world's economy, when people all over the world not only lost their jobs but also had been forced to be dragged down to poverty again. The priority of every nation at that time changed to save the people from the contagious pandemic and provide treatment to the affected. The treatment initially available was just symptomatic as there was no proper and accurate treatment till proper vaccines were innovated and made available to the general public in the final days. Many people lost the life and it simultaneously derailed the economies from the path of prosperity and progress.

After the availability of proper vaccination, the effect of pandemic started to back to pace and economy started to regain again. Suppressed economy needs a policy to resurrection. In the same line, Government of Nepal and Nepal Rastra Bank came with various policies which eased the money flow and supply of credit with a motive to revive the economy. The policy taken was the demand of time but should have been carried out for the purpose of revival of the economy through primarily promoting the production sector first. Unfortunately, the major part of the eased credit flow at that time was used in the trade of shares, land and in financing the import of luxurious goods. The price of land started to leap higher, the NEPSE started to roar and the foreign reserve of the country started to become drained out in a rapid pace due to the increased payment

obligations for various letter of credits opened for importing luxury items. After some time, the economy started to show negative symptoms with excessive pressure on country's foreign exchange reserve and rise of credit level although the production sector was still in its lame legs.

After that the banking sector in Nepal had been suffered from a severe liquidity crunch. As a result of which, banks were in no position to extend further loans and forced to tighten their loans and advances functions. Even raising interest rate of deposits also didn't work to increase the deposit level to continue loans and advances functions. Despite of using loans to the productive sector mainly, the major parts of the loan extended in the pandemic situation were used to import luxurious goods from the abroad. For the same purpose, the foreign exchange reserve of our country had also drained out rapidly which if had continued further in the same line could have ultimately bankrupted our nation. Srilanka is the recent example of economic failure of a country due to emptied foreign currency reserve. Being an import-based economy with huge imbalance in balance of payment in foreign trade, we were forced to take bitter radical steps like banning the import of luxury items to correct the wrong thing happened during the revival period from the effects of the pandemic. Lending in unproductive sectors like real estate, share market and loans to import automobiles and other luxurious items were halted for months to regain the drained out foreign currency reserve at comfortable level.

Few decades back, Nepal being an agriculture-based economy, not only used to be self-sufficient in producing food grains but also used to export surplus paddy through Government company named Dhan Chamal Niryat Company. But, due to the

passive and ineffective policies taken by the ruling Governments afterwards, agriculture sector could not excel as it was given less importance all the time. We had to adapt to modern and commercialization of the agriculture sector but it's our complete failure not to give this sector top priority. It ultimately created less attractions to the new generations in selecting agriculture as their professions. The fertile lands started to remain uncultivated and the youths started migrating initially to urban areas then to gulf and other countries in search of other ways of easy earning due to scarcity of employment opportunities inside the country. As a result, our economy turned into remittance-based economy from the agriculture-based economy in the span of just few decades.

Due to the worldwide consequences of pandemic, the economic activities throughout the world had been badly affected. Due to same reason, the amount of remittance also declined and other sectors like hospitality and tourism industry were also unable to generate foreign exchange income as usual due to sharp curtail in movement of tourists due to pandemic situation across the world. On one hand, the foreign exchange earning was going down, we continued our wrong policies and failed to stop expending valuable foreign currencies in importing luxury items. As a result, very soon the reserve sufficient to import 11 months goods and services drained out rapidly to leave balance of foreign currency sufficient for almost six months only. Despite of applying various control measures, the situation started to become worsen day by day and Nepal Rastra Bank was forced to increase the bank rate to control the money and credit supply in the economy.

In such situation, it has become our civic responsibility to rely on Nepalese products as far as possible so that the imports can be reduced or replaced to some extent. We can halt our plans to have luxurious imported items like commercial vehicles, gold ornaments, branded cloths and shoes, cosmetic products, imported liquors etc. for now

and promote internal production of export-oriented goods. On the other hand, we need to channelize the remittance and discourage its illegal transfers even by giving incentives to the formal remitters and by imposing strict legal actions for the rule breakers. We are now in a surplus position in electricity which need to be used in fullest in order to curtail the expenditure of foreign currencies being used to buy the petroleum products. The Government needs to formulate and implement progressive policy to replace the current vehicles with electrical vehicles even by providing various subsidies. Such policy will radically work to decrease the air pollution level as well. Finally, the promotion of Nepalese tourism in international arena is another huge possibility for our economic growth as after covid a lot of possibilities are there in this sector.

As a result of radical steps taken by our Government and NRB, the economy has now started to show positive signs. The loan and advances functions of banks have been started and the banking sector now seems comfortable with its loan providing capacity. On the other hand, the external pressure created due to drained foreign exchange reserve position has been almost corrected with the increased level of foreign exchange balance. The economy has now almost returned to the previous trail with the start of the movement of the tourism and other business activities in our country. The growth of foreign currency remittance now has taken its growing pace to contribute the balance of payment. We now have started to export sizeable electricity to India as well which is a very good sign of upcoming economic progress. Likewise, we always need to learn from past mistakes, we being an import-based country, need to concentrate major investment functions in the sectors promoting production and export. The foreign employment can be the immediate solution for the economy but it can never be the permanent or long-term solution. There is no option for us other than to take radical steps and policy reforms to move our country's economy towards self-sufficiency by reducing dependency on imports from other countries.



Freedom of Expression Through New Media

-Sneha Jha (BA Third Year)



New Media, a terminology newly centered the media world has brought a great dynamical change imposing new whirlwinds in the expression of one's opinion. Freedom of expression is one of the most required aspects in modern day world without which an individual becomes like a sheep led to slaughter and new media has hugely broadened the aspect of it. New Media has cast a great platform for the users to be unhingely expressing their thoughts and ideas and has democratized and globalized an individual's presence in the world wide arena.

United Nation's Human Right Committee has identified freedom of expression through new media as the leading virtue which has led to defining and articulating one's own opinion. New Media is a broad terminology composed of social media, Blogs, Online resources, products etc. New media has hugely promoted the concept of 'Prosumer' among us where it encourages an individual to not just be a consumer but also producer of the content. This helps to keep the overall cycle of digital content in check. Now media has modified the expression of opinion as it can help to reach mass number of people at real time as well as get the required feedbacks at the same time. This helps in rapid exchange of information in turn feeding the innate quality of human beings to get something new and current each time they scroll through a page.

Freedom of expression through new media has also helped democratic countries to lead towards more civil and liberation societies as it has become a public platform while way individual can express their thought, beliefs, understandings, philosophies they regaid, etc. without having to bypass any formalized setting. New leaders who have currently entered Nepalese politics like Balen Shah and Harka Sampang Rai have been abundantly using new media to update the people about their work and even receiving feedbacks and criticisms in real time so as

to work on it. Old political leaders like K.P Sharma Oli was observed to do many election campaigns through online media as it has been observed that it intrigues people and helps in making more intimate connection with a far stood politician or a celebrity thus, bringing every individual to a same portfolio which is actually believed to be the real term of a libertarian democratic state.

As Mr Accmogle and Robinson state in their book 'Narrow Corridor', "How Nations struggle for Liberty", that balance between state and the society leads a country to a narrow corridor which leads it to the liberty and that is where New Media is observed to play a role because voicing out opinions from different sectors and having a mass discussion can help state and the society to understand each other some more creating a vay difficult to achieve narrow corridor to ideal to liberty. Taking the instance of Nepal, our country is in the condition of 'Absent Leviathan' and has almost become an anaichial state, this can be blamed upon the ever evolving new media have in Nepal which hasn't had a long history of progression and people are still learning how to use it. As the country is in the status of shifting from a more traditional approach to a modern one, it can be observed that users are still struggling to discuss the issues which are actually important intern having a negative side with content flooded more of misogynistic, racist, hypocritical, hate-speech and inappropriate subjects and as the country still lacks digital literacy, content filtration is a far fetched subject.

Freedom of expression through new media like any other subject has a negative prospect to it as well Digitally illiterate individuals have been considering themselves influencer's and promoting extra extravagance, unreal, body standards among the

youth, hypocrisy, plastic, surgeries, FAD diets, etc. New Media has been accessible to people of varied-age groups and is observed to impact the teenagers and youngsters the most. It has even carried on the continuous trend of FOMO, which is the Fear of Missing out. This can be further explained that though new media has a great role in promoting freedom of expression, it has at times caused people to be biased about the certain issues at the same time. For example, if everyone is agreeing on a certain singer being the best and just one individual is opposed to that thought then they can't even have the guts to express it which can cause a deep rooted phenomenon of FOMO thinking they might seem alienated if they go against the mass-opinion which is present like an unavoidable elephant in the room.

Freedom of expression through new media has also shown its worst side by giving a platform for sexists and misogynists to express their deep-engraved patriarchal thoughts upon the women as recent data shown that women are 10 times more vulnerable to hate speech, Online sexual extortion, digital violation and abuse in compared to men. So, we are moving forth in digitalization and globalization but some of our old problems has multiplied by great size by the expansion and modification of new media, especially the social media platforms. Content moderation is a huge challenge to developing countries like Nepal as opposed to the developed countries because developed nations have slowly and gradually reached to the position of technological advancement as in the modern day but developing countries like Nepal has taken a huge leap from the time of sending letters to email in the current days. Though we are using the same technology as people in the most developed countries, Nepal still lacks on understanding the appropriate presence in the new media.

Though new media can have adverse negative impact due to the lack of knowledge of its proper use, it has still given some great platforms to retaliate one's thought with the traditional ones. People in minority, belonging from ethnic groups, marginalized committee or people from backward society are also treated equal in the new media era giving everyone an equal chance of rape and sexual exploitation as well as domestic violence has come

forth because people are fearless to express their opinions through new media. A huge revolution of # MeToo came in Nepal with all survivors of abuse coming into solidarity with Model A case (Name converted as to not victimize the victim more) who was continuously exploited while competing for beauty pageants and even affect that used by many people in power as she was still struggling with the trauma. This sparked a huge revolt against abusers and survivors all around Nepal felt seen and heard and stated to come forth with their own survival stories leading model A (Name Converted) to justice who is now trying to move forth from all the trauma. Similarly, case of domestic violence from Dr. Yadav to his wife was highlighted because big new media platforms stated to cover the news. But like every coin has its two sides, a case which was treated very adversely as it was made a media trial was the case of Actor Shah and Minor Singer as well as of the star cricketer Sandeep Lamichhane and the victim. People took it upon themselves to differentiate whom among the both parties is right and who is wrong. The minor singer had to face all sorts of hate-speech, verbal abuse, mental exploration, misogyny and trauma just because people had the freedom of expression and they used it to exploit a minor who had already claimed to be a victim. As Nepal is entering into a new digital era, it is very necessary to have content moderation. So that we do not violate someone else's right while using our own.

Some major post holders in Nepal (name not mentioned to protect from political biasness) even though being educated and belonging from people of new era do not know what sort of words or language is suitable to be used in the online presence. A proper knowledge of digital literacy from younger age is a huge demand of the modern era, so that we do not violate other rights to expression while practicing our own.

The state of rapid digital evolution which is happening currently in Nepal was the case of many developing countries in the past and that must be the reason due to while rapid content moderation and censorship has been stated in many developed countries. Countries like America, U.K., France, Italy have all banned the use of social media platforms like TikTok in the government devices. Similarly,

Indian has banned the use of apps like TikTok, Pub-G and has recently even limited the use of Twitter in an initiation to moderate the content. Censorship is not the introduction to a democratic state but if freedom of expression is not regulated in rightful manner than to moderate the content, countries are observed to take major step like that of censorship and adverse content filtration.

Safer digital space is one of the greatest requirement in modern era which can lead to healthy establishment of freedom of expression. With the modern evolution of technologies like Chat GPT, BARD, BING, etc, many of our opinions seem to be enslaved upon us and that is something we really need to be conscious about modern evolution results into greater threat arena and if not regulated properly, can lead upto many dreadful consequences. New media has definitely made our life much more comfortable as compared to the past but is upbringing many newel challenges.

A society becomes despicable without the freedom of expression. An individual without an opinion is like a living corpse. Being human is all about having varied opinions and expressing it in a skillful manner and new media has posed itself as the greatest platform for it. Healthy use, consuming good content, processing it and voicing out in a civil manner can be considered the best use of new media for expression. Teaching young children a healthy manner to be digitally literate and enforcing proper content moderation can help in the right use of new media. Government should bring out proper policies and frameworks so that new media becomes a healthy, safer and a content space for the expression of thoughts.

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सामाजिक सञ्जालः अभिव्यक्ति स्वतन्त्रताको माध्यम

- युवराज खत्री (वि.ए. दोस्रो वर्ष)

कुनै पनि व्यक्ति, समूह र समुदायसँग अर्को कुनै नयाँ व्यक्ति, समूह, समुदायसँग अर्थपूर्ण क्रिया गराई सामाजिकीकरणको प्रक्रियालाई सहयोग पुर्याउने माध्यम सामाजिक सञ्जाल हो। यो पुरातन संसारका लागि नवीन तथा आधुनिक अवधारणा मानिन्छ। त्यसैगरी, कुनै व्यक्तिले प्रफुटन गर्ने कला, साहित्य, रचना अथवा अन्य कुनै क्रियाकलाप जसबाट उसको व्यक्तित्व स्वतन्त्ररूपमा अभिव्यक्त हुन्छ, त्यसलाई अभिव्यक्ति स्वतन्त्रता भनिन्छ। गायकका लागि गायन, साहित्यकारका लागि साहित्य, राजनीतिज्ञका लागि भाषा नै अभिव्यक्ति स्वतन्त्रताका केही उदाहरणहरू हुन्। यहाँ उल्लेखित सीमित उदाहरणको आधारमा अभिव्यक्ति स्वतन्त्रतालाई व्याख्या गर्नु पनि सही हुँदैन। यो अत्यन्त अमूर्त एवम् गतिशील विषय हो।

नेपालको संविधान २०७२ को धारा १७ मा अभिव्यक्ति स्वतन्त्रताको उल्लेख गरिएको छ। त्यसैगरी भारतको संविधानको धारा १९ मा यो अधिकार प्रत्याभूत गरिएको छ। विभिन्न देशमा अभिव्यक्ति स्वतन्त्रतालाई मौलिक तथा आधारभूत अधिकारको रूपमा चित्रण गरिएको पाइन्छ। अर्कोपाटो सामाजिक सञ्जाल/न्यु मिडियामा आएको प्रतिस्पर्धाले यसलाई थप जटिल तथा फराकिलो बनाएको पाइन्छ।

न्यु मिडिया/सामाजिक सञ्जालसँग अभिव्यक्ति स्वतन्त्रताको साइनो गाँस्ने हो भने यी दुवै विषयका क्षेत्रहरू असीमित हुन जान्छन्। जस्तै : चीनले सन् २०१६ मा टिकटकको आविष्कार गर्नुको तर आफ्नो देशको सीमाक्षेत्रभित्र प्रतिबन्ध लगाएको छ भने बाँकी संसारले यस सञ्जाललाई अभिव्यक्ति प्रकट गर्ने माध्यम बनाएका छन्। चीनले यस प्रविधिलाई अभिव्यक्ति स्वतन्त्रता प्रकट गर्ने माध्यमका रूपमा अस्वीकार गरिरहँदा र शेष राष्ट्रहरूले स्वीकार गरिरहेको अवस्थामा के पुष्टि हुन्छ भने सामाजिक सञ्जाल धारणा, विचार प्रकट गर्नका निम्ति उत्तम माध्यम हो। टिकटक जस्तै अन्य न्यु मिडियाको जन्म भइरहँदा सामाजिक सञ्जाल असामाजिक भयो भन्ने विषयले स्थान प्राप्त गरेको छ। यस्ता प्रश्न विषय उठान भएका बेला यस प्रविधिलाई सदुपयोग गर्ने प्रयोगकर्ता हामीले पनि यस यक्ष प्रश्नको सामना गरिनु पर्छ।

सन् १९८९ मा (World Wide Web-WWW) को आविष्कारसँग इन्टरनेटमा आधारित विभिन्न सामाजिक सञ्जालको विकास

प्रकाशको गतिमा भएको छ। सन् २००० पछि आएका Facebook, Youtube, Yahoo जस्ता मिडियाले अभिव्यक्ति स्वतन्त्रताको व्याख्या नै परिवर्तन गरिदिएका छन्। पत्रिका, टेलिभिजन, रेडियो आदि क्षेत्रमा मात्रै सीमित अभिव्यक्ति स्वतन्त्रता न्यु मिडियाको आगमनसँगै विस्तार हुँदै छ।

सन् २०१० पछि, सामाजिक सञ्जाल नै अभिव्यक्ति स्वतन्त्रता अभ्यास गर्ने महत्त्वपूर्ण पदका उम्मेदवारहरूले नागरिक अभिव्यक्ति बुझ्ने, विकासका आयोजना सुरुवात गर्ने, सुभाव सङ्कलन जस्ता कार्यका लागि Facebook, Twitter को उच्चतम विन्दुमा प्रयोग गरेका छन्।

समयक्रमसँगै केही राष्ट्रहरूले सामाजिक सञ्जाल/न्यु मिडियामा नागरिक अभिव्यक्ति प्रकट हुनु थालेपछि प्रतिबन्ध नै लगाएका उदाहरणहरू प्रशस्त भेटिन्छन्। BBC ले भारतीय प्रधानमन्त्रीको भिडियो युट्युबमा र फेसबुकमा अपलोड गरेपछि भारतीय नागरिकहरूले नरेन्द्र मोदीको आलोचना गर्दै विचारहरू प्रकट गरिहेका थिए र मोदी सरकारले आफ्नो आलोचना सहन नसकेपछि उक्त भिडियो नै न्यु मिडियाबाट हटाएको घटना ताजा नै छ। उक्त समयमा नरेन्द्र मोदी विरुद्ध व्यक्त भएका अभिव्यक्ति पोष्ट गर्ने प्रयोगकर्ताहरूको आइडी ब्लक गरिएको छ र कतिपयलाई जेलसम्मको कठोर यात्रा तय भएको छ। त्यसैगरी सन् २०१९ मा भारतले 'आर्टिकल ३७०' बदर गर्ने समयमा सामाजिक सञ्जाल र इन्टरनेटको कटौती गरेको थियो। नागरिक स्तरबाट आउने अभिव्यक्तिको त्रासले कस्मिरी नागरिकहरू आफ्नो विचार, धारणा प्रकट गर्न पाउने स्वतन्त्रताबाट वञ्चित भएका थिए। यी त केही प्रतिनिधि उदाहरणहरू मात्र हुन्। यस्ता कार्य दिनमा सयौंको सङ्ख्यामा भइरहेका हुन्छन्।

सामाजिक सञ्जाल/न्यु मिडिया र अभिव्यक्ति स्वतन्त्रताबीचको अन्तरसम्बन्ध विल्कुलै नयाँ हो। यिनीहरू बीच समुधुर सम्बन्ध कायम रहिरहनु पर्ने अहिलेको चुनौती पनि हो। नागरिकले घरमै बसी आफ्नो अभिव्यक्ति स्वतन्त्रताको प्रयोग गर्ने अवसर पाइरहेका छन्। वर्तमान कालखण्डमा सामाजिक सञ्जालको विकल्प पाउन असम्भव जस्तै भएको छ। आफ्नो अभिव्यक्ति स्वतन्त्रता सामाजिक सञ्जालमा अभ्यास गरिरहँदा ध्यान दिनुपर्ने विषय निम्नलिखित छन् :

१. विषयको गाम्भीर्य

सामाजिक सञ्जालमा कुनै पनि विषयप्रति विचार, धारणा व्यक्त गरिरहँदा त्यसको घनत्वबारे जानकारी हुनुपर्छ। विषयको

गाम्भीर्यलाई ख्याल नगरी व्यक्त गरिएका अभिव्यक्तिले राष्ट्रिय स्वतन्त्रता, अखण्डता, एकता आदिमा असर पुऱ्याउँछ। अदालतमा विचाराधीन मुद्दाको गाम्भीर्य नबुझी, सामाजिक सञ्जालमा आएका बहसले मुद्दाको विषयमाथि नै प्रहार गर्छ। निर्मला पन्तको बलात्कार प्रकरणमा आएका अभिव्यक्तिमध्ये "Justic Delay is Justice Deny" सरकारलाई सकारात्मक सन्देश दिएको अभिव्यक्ति थियो। यद्यपि आरोपित अभै पक्राउ पर्न नसकेपनि यस्ता विचारले अभिव्यक्ति स्वतन्त्रतालाई न्याय दिएको थियो।

संघीय निर्वाचन २०७९ मा "No not Again" जस्ता अभिव्यक्तिले नेपालको पुराना दलहरूलाई धक्का लागेको थियो।

2. सिर्जनात्मक सामग्री

न्यु मिडियामा हामीले सिर्जनात्मक सामग्रीको प्रयोग गरी आफ्नो अभिव्यक्ति स्वतन्त्रताको अधिकार प्रयोग गर्न सक्छौं। भारतीय सरकार र सत्तासीन नेताहरूको मनोमानी गर्ने प्रवृत्तिको विरोध गर्ने मिडियाको भारतमा अस्तित्व नै धरापमा पर्छ तर यसैबीचमा भारतीय नागरिक ध्रुव राठीले आफ्नो युटुब च्यानलबाट नरेन्द्र मोदीको एकलौटी शासनको विरुद्ध अभिव्यक्ति दिँदै आएका छन्। राष्ट्रिय स्तरका सञ्चारगृहले प्रकाशन, प्रसारण गर्न नसकेका सामग्री उनले सिर्जनात्मक शैलीमा पस्कने गर्दछन्।

3. विषयको छनोट

सामाजिक सञ्जालमा गरिने कमेन्ट, सेयर तथा अन्य विषयको छनोट गर्न सक्नुपर्दछ। बलात्कारको जाहेरी दिन गएको नावालिक गायिकाको विषयलाई लिएर सामाजिक सञ्जालमा गरिएका निम्नस्तरका विचारले हामीलाई सदैव पछि पार्नेछ। एक अन्तरवार्तामा उनले सामाजिक सञ्जालमा लक्षित गरी आएका विषयले आफू आत्महत्या गर्ने मनसायमा पुगेको बताएकी थिइन्। यसरी विषयवस्तुको छनोट गर्न नसक्दा हामीले सामाजिक सञ्जाललाई अभिव्यक्ति स्वतन्त्रताको माध्यम बनाउन सकिरहेका छैनौं।

8. कानुनले बर्जित गरेका सामग्री

कुनै पनि देशले शतप्रतिशत स्वतन्त्रता आफ्ना नागरिकलाई दिएको हुँदैन। केही सामग्रीहरू राष्ट्रिय हितका लागि गोप्य राखिन्छ। यस्ता विषयबाट हामी सामाजिक सञ्जाल प्रयोगकर्ताले दुरी कायम गर्नुपर्दछ।

नेपालको मुलुकी अपराध संहिताले राष्ट्रिय भण्डाको अपमान हुने कार्य गर्नेलाई ३ वर्ष जेल वा ३०,००० रूपैयाँ जरिवाना तोकेको छ। युटुबमा नेपालको भण्डा जलाएको दृश्य अपलोड गरेपछि मकवानपुरबाट ४ जनालाई २०७७ मा पक्राउ गरिएको थियो।

माथि उल्लेखित केही बुँदामा मात्र हामीले ध्यान दिन सके पनि अभिव्यक्ति स्वतन्त्रताको माध्यम न्यु मिडिया बन्न पुग्यो।

सन् २०२० मे २५ मा अमेरिकी सैनिकको अर्मयादित व्यवहारबाट श्याम प्रजातिका जर्ज फ्लोइडको निधन भएको थियो। प्रहरीले गरेको क्रूर व्यवहारको दृश्य तथा अन्य सामाजिक

सञ्जालमा एकाएक भाइरल भयो, उनका न्यायको निम्ति विश्वभरबाट अमानवीय व्यवहारविरुद्ध सामाजिक सञ्जालको अकल्पनीय प्रयोग भएको थियो। अमेरिकामा हत्या गरिएका फ्लोइडको विषयले सामाजिक सञ्जालकै माध्यमबाट नेपालसम्म आइपुगेको थियो। श्याम प्रजातिका मानिसलाई समान व्यवहार नगरेका कारण मेरिकाको विरोध भएको थियो। उक्त घटनामा विभिन्न सकारात्मक विचारहरू विश्वभरबाट आएका थिए।

यसबाहेक वि.सं. २०७७ मा नेपालका तत्कालीन प्रधानमन्त्री र राष्ट्रपतिको तस्विर जोडेर अर्मयादित दृश्य अभिव्यक्ति स्वतन्त्रताको नाममा छ्यापछ्यापी फैलिएको थियो। स्वतन्त्रताको नाम दिएर सामाजिक सञ्जालमा गरिने यस्ता अभिव्यक्तिले चेतना स्तरको व्याख्या गरिरहेको हुन्छ। यस्तै अभिव्यक्ति स्वतन्त्रताको संज्ञा दिएर सामाजिक सञ्जालमा गरिने अर्को विवाद हो, इजरायल-जेरुसलमको घटना। त्यस्तै गरी भारतीय हिन्दू र मुस्लिमबीच पनि स्वतन्त्रताको दुरुपयोग गरी युद्ध गराइने कार्य गरिन्छ।

कुनै जात, लिङ्ग, धर्म, क्षेत्रप्रति लक्षित गरी सामाजिक सञ्जालमा प्रकट भएका अभिव्यक्तिले दीर्घकालीन असर गर्दछ। यसको अर्को उदाहरण हो, भारतमा भएको युटुब प्रयोगकर्ता र टिकटक प्रयोगकर्ताबीचको विवाद। सन् २०२० मा क्यारीमिनाटी नामक युटुबरले टिकटक प्रयोगकर्ताको रियाक्सन मिडियाले बनाएको विवाद विश्वभर नै चर्चित भयो। अहिले भारतमा पनि टिकटक प्रतिबन्ध लगाएको छ, जसको एक माध्यमको कारण सामाजिक सञ्जाल प्रयोगकर्ताबीचको आन्तरिक विवाद।

विभिन्न समयमा सरकार पक्ष तथा दोस्रो पक्षबाट सामाजिक सञ्जाल र अभिव्यक्ति स्वतन्त्रताको सम्बन्धलाई रोक लगाउने कार्य निरन्तर भइरहेका छन्। सामाजिक सञ्जालमा गरिने अर्थपूर्ण बहस अभियानले सकारात्मक परिणाम पनि लिएका छन्। सामाजिक सञ्जालमा राखिएको विचारले न्याय पाएको खण्डमा केसम्म हुन्छ भन्ने उदाहरण जर्ज फ्लोइड हत्याकाण्डले दिएको छ। सामाजिक सञ्जालमै आजभोलि समलैङ्गिक विषयका अभिव्यक्ति आइरहेका बेला नेपाल नागरिकता ऐन २०६३, संशोधन विधेयकमा समलैङ्गिकसम्बन्धी नागरिकताले समेत स्थान पाएको छ। सामाजिक सञ्जाललाई (न्यु मिडिया) अभिव्यक्ति स्वतन्त्रताको माध्यम बनाउन सकेको खण्डमा देश, समाज, नागरिक, वर्गमै केही नयाँ सोचाइको विकास गर्न सकिन्छ।

कुनै कालखण्डमा प्रसारण तथा प्रकाशन मिडियामा मात्र सीमित अभिव्यक्ति स्वतन्त्रता अहिले सामाजिक सञ्जालकै माध्यमबाट प्रत्येक घरमा पुगेको छ। यसको उचित प्रयोग नै आजको विकल्प हो। सामाजिक सञ्जालमा आएका विचारकले नागरिक, राजनीतिज्ञहरूलाई विभिन्न चेतना दिँदै आएको छ।

प्रत्रकारदेखि कलाकार, नेतादेखि जनतासम्मको आफ्नै ब्लग बनाइएको छ ताकि विभिन्न विषयमा उठेका विचार प्रष्ट्याउन सहज होओस्। कुनै पनि मुद्दामा विचार बुझ्न, अभिव्यक्ति मनन गर्न, सामाजिक सञ्जाल सुचारू गरे हुने स्थितिमा हामी आएका छौं।

(निबन्ध लेखन प्रतियोगिता २०८० मा दोस्रो स्थान हासिल गर्न सफल निबन्ध)



Challenges of Youth Entrepreneurship in Nepal

-Nisha Kumari Shah (Management)

Youth of Nepal plays a critical role to economic growth of Nepal. Likewise, Entrepreneurship; the process of creating something different, is the backbone of economic growth and development. Value by devoting the essential times and efforts accompanying risks and receiving results the rewards. Youth entrepreneurship is relatively short but the government and different organizations support them to be an entrepreneur in Nepal from 2000. It is a process of creating innovative ideas to enhance the economic instability of Nepal.

In 2003, the government of Nepal launched Youth Self Employment Fund (YSEF) to those who planned to start new business; provides loan and grants to people of 16 and 40. In 2008, the government of Nepal launches Nepal Youth Policy. It identified Entrepreneurship as a key strategy to Youth Entrepreneurship in the country. Then, several organizations have emerged to support young entrepreneurs in Nepal. Youth Entrepreneurship has the potential to create jobs opportunities, boost economic growth and contribute to reduction in poverty of Nepal. However, there are several challenges faced by youth entrepreneurs to hinder their entrepreneurial ecosystem.

Challenges of Youth Entrepreneurship provide a platform to create innovative ideas and solutions that can solve real-world problems. By participating in youth entrepreneurship challenges, the youth can develop their entrepreneurial skill such as critical thinking problem-solving, creating and leadership. Challenges provide platform/instruction, unleash their entrepreneurial skill, focus on social impact and encourage youth to come with innovative ideas and solution that addressed the social and environmental challenges. There are many successful entrepreneurs in Nepal who help to develop economic growth and provide job

opportunities to many job seekers. As an example Binod Chaudhary; successful entrepreneurs of Nepal, is a founder and chairman of CG Global. He is the first billionaire in Nepal.

Young Entrepreneurs often struggle for finance which has limit fund and high interest rates. Nepal's economy is small and mostly focused on agriculture, with limited opportunities for young entrepreneurs to access wider markets. Nepal has experienced the political instability and frequent changes of government, which can create uncertainty and instability for business. Lack of access to finance, lack of infrastructure, lack of markets, lack of skill, limited access to technology, lack of education system, lack of mentorship, etc. are the challenge of Nepal. All these challenges can create difficulty for young entrepreneurs to plan and invest in businesses as well as achieve goals. The present condition of Nepal's economy is in crises so that the government needs to help to overcome from this crisis.

In conclusion, entrepreneurship presents significant opportunities to create job, economic growth and social change. However, the addressed challenges create conducive environment for all Nepalese youths. Government should oversee the problems of youth and provide a platform to create fruitful ideas further. It is imperative to improve the access to finance, reforming the education system, helps in reduction of poverty, starvation of Nepal, supports the social entrepreneurial ecosystem, change the social and cultural attitudes of youths towards entrepreneurship. Hereafter, Nepalese youth realize the entrepreneurial potential and contribute to provide country's socio-economic development. Good governance and progressive leadership are base for potential entrepreneur of Nepal.

(Third position awarded essay in Essay Writing Competition 2080)

Artificial Intelligence and Education

-Naw Raj Joshi, School of Science and Technology



As we all know that in every new trends there are many potential advantages of integrating AI into educational institutions, but there are also a number of difficulties that must be taken into account such as there is an increasing trickle of publications exploring the potential use and abuse of ChatGPT for education (Holmes, 2023).

Artificial Intelligence technology is invading human life with its numerous leverages. Like all other fields, education also adopted AI tools and techniques to enhance student learning capabilities and other features of the education sector. The role of AI in education is widespread, covering learning, instruction, and administrative features (Namatherdhala, 2022).

Researchers and software users benefit from the rapid growth of artificial intelligence (AI) to an unprecedented extent in various domains where automated intelligent action is required. However, as they continue to engage with AI, they also begin to understand the limitations and risks associated with ceding control and decision-making to not always transparent artificial computer agents. Understanding of “what is happening in the black box” becomes feasible with explainable AI (XAI) methods designed to mitigate these risks and introduce trust into human-AI interactions. (Fiok, 2022).

Here are several important details both advantages and challenges to emphasize regarding application of artificial intelligence in education sector:

Large amounts of educational data, such as student performance, behavioral patterns, and learning trends, can be analyzed by AI algorithms. Using this data-driven approach, educators may make wise choices about the creation of curricula, the use of teaching methods, and student involvements.

Likewise, in order to provide customized learning experiences that improve engagement and academic success, AI can adapt educational content and instruction to each student's needs, preferences, and learning preferences.

Moreover, administrative tasks like scheduling, grading, and record-keeping can be automated by AI, which will save teachers time and effort. Because of this automation, teachers can concentrate on developing lesson plans, encouraging student involvement, and offering personalized support.

Lastly, the use of AI in education can encourage inclusivity and accessibility. AI solutions can support students with impairments and various learning needs by providing assistive features like speech recognition, text-to-speech, and adaptive interfaces, ensuring equal access to education.

Collecting and evaluating a sizable amount of student data is required for AI integration. To safeguard student information and preserve confidence in educational institutions, it is essential to ensure data privacy, security, and compliance with pertinent rules.

Similarly, biases existing in the data that AI systems are educated on can cause outcomes that are unfair or discriminating. Maintaining justice and equity requires taking precautions against bias and assuring the moral application of AI in educational systems.

Likewise, there are worries regarding the possible effects on the teacher-student interaction that could result from the use of AI technologies in the classroom. The significant function of human educators in giving mentorship, emotional support, and developing critical thinking abilities must be balanced with AI-driven instruction.

Moreover, teachers need to be digitally literate to use and adapt AI tools successfully in order to integrate AI into educational settings. Successful AI integration requires addressing the skills gap and giving educators access to sufficient training opportunities.

AI technology implementation frequently necessitates hefty infrastructure, software, and training investments. It can be difficult to guarantee equal access to AI tools and close the digital gap between educational institutions and students.

So in nutshell, educational institutions can build methods to successfully integrate AI into their systems while maximizing its benefits and limiting

potential risks by critical analysis, proper plan and perfect execution so that it will be beneficial for students, faculties and educational organization to enhance teaching learning activities.

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The Magic of Fibonacci Sequence to Golden Ratio

-Samriddhi Nepal (MA 1st Semester)



Have you ever counted the numbers of petal in a flower? If you started counting them on a flower whose petals are still intact, you would most likely notice that number of petals is a Fibonacci number from Fibonacci sequence. The petals mostly count to 3, 5, 8, 13 and 21. The leaves of cacti and seeds of sunflower are arranged in both left and right handed spirals. The numbers of seeds or leaves on these spirals are generally in Fibonacci sequence. We have two hands both of which have five fingers and each finger is divided into three parts. All of these numbers are Fibonacci numbers. Moreover, the length of bones in had are all Fibonacci numbers too.

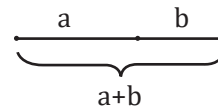
Fibonacci sequence is a series of number in which a given number is the result of adding the two number before it. So, if you start with 0, the next number will be 1, followed by 1, followed by 2, followed by 3 and so on. Like, 0, 1, 1, 2, 3, 5, 8, 13, 21, 34, 55 ... This sequence is called Fibonacci sequence and the individual number (0, 1, 2, 3, 5, and 8) it provides Fibonacci numbers. Mathematically, Fibonacci sequence is represented by this formula,

$F(n) = F(n-1) + F(n-2)$, where $n > 1$. You can use this expression to find any nth digit in the sequence.

The fascinating sequence is widely associated with the mathematician, Leonardo Pisano aka Fibonacci. He hailed from the Republic of Pisa, which is he is also known as Leonardo of Pisa and was known as one of the most talented mathematician of the Middle Ages. At the time, Europeans were still using roman numbers while Hindu-Arabic mathematicians were using a different number system which as more robust and efficient. Fascinated by the brilliance of the Hindu-Arabic number system, Fibonacci brought them to the western world in 1202 through his now famous book Liber Abaci. In the book, he reviewed and compared the Hindu-Arabic numeral system with other systems, such as Roman numerals and described how using the Hindu-Arabic made calculations easier and faster. Although his books contains the earliest known description of the Fibonacci sequence in western world.

Fibonacci sequence has been discovered and rediscovered in various other forms, not only I mathematics but also in nature and everyday lives. There is also another exciting off shot about Fibonacci sequence – **The Golden Ratio**.

Suppose you have two quantities where 'A' is greater than 'B'. Now add A and B and divide the sum by A. If this ratio comes out to be equal to the ratio of A and B, then you would say that A and B have a golden ratio which is represented by Greek letter phi (ϕ).

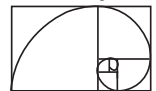


If you calculate the Fibonacci sequence using this arithmetics than it results to 1.6

All Fibonacci number have the golden ratio, the value of which is close to 1.618033....

In Geometry, when the golden ratio is applied as a growth factor, you get a special kind of logarithmic spiral known as golden spiral. Simply put, a golden spiral gets wider by a factor of phi for every quarter turn it makes.

You will find examples and manifestations of golden ratio and golden spiral in countless places in your life. Sea shells are common example with ocean waves, hurricane, flower buds, spider web, etc.



Many artists use the golden ratio or spiral in their creative works. Legendary painter Salvador Dali explicitly used the ratio in his masterpiece **The Sacrament of the Last Supper**. Leonardo da Vinci's 'The Last Supper' has every key dimension of the room, the table and ornamental shields were based on the golden ratio. Its found in Michelangelo's 'The Creation of Adam' in the sistine chapel, Edward Burne-Jones's 'The Golden Stairs' and many of George Seurat's paintings. The Architects often use the golden ratio in designing buildings and massive other structures. Popular Swiss- French architect Le Corbusier, who is widely acclaimed as one of the pioneers of modern architecture, explicitly used the golden ratio in his Modulor system for the scale of architectural proportions. From snail shell to flowers, from bananas to the inside of human ear, from large iconic buildings to galaxies to cosmos, the golden ratio can be seen everywhere. This is probably why its also known as the **divine proportion** from Renaissance period.



विकल्पको छनोट हो स्वतन्त्रता

- गौरव पाण्डे (वि.ए. दोस्रो वर्ष)

प्रिय मनहरू! जर्ज स्याण्डलले भनेका छन्, “संसारमा एक मात्र खुशी छ – माया गर्नु र माया पाउनु!” प्रत्येक मानिस जीवनमा प्रेम चाहन्छ, सफलता चाहन्छ, उसको एक मात्र ध्येय यो हुन्छ कि ऊ खुसी होस्। तर यथार्थ यो पनि हो कि जीवन कहिले पनि हामीले चाहे जस्तो हुँदैन। जीवनले अक्सर अनपेक्षित घटनाहरू मात्रै उपहार दिएको हुन्छ। जीवन यात्रा हो। यात्राको यो क्रममा अनेकन आरोह र अवरोहको बाटो हिँडिसकेपछि मान्छेले जीवनको बोध गर्छ। मान्छेलाई सबैभन्दा प्यारो केही छ भने त्यो हो स्वतन्त्रता। मान्छे हर कुराबाट स्वतन्त्र रहन चाहन्छ। आफ्नो मन र मस्तिष्कको वैचारिक इन्धन भरेर जीवनको गाडी हाँक्न चाहन्छ। मान्छे स्वतन्त्रताभित्र पनि अभि वेसी केही स्वतन्त्रता चाहन्छ भने त्यो हो वैचारिक स्वतन्त्रता।

उमेरगत, सामाजिक, आर्थिक र सांस्कृतिक रूपमा कसैका आवाज द दिन सक्छन्। तर यो संसारका कुनै पनि मान्छेलाई वैचारिक दासत्व स्वीकार छैन। यहाँ चिज एक अनि विचार अनेक छन्। मान्छेका बाटो फरक छन्। भोगाइ नितान्त बेग्लै छन्। डा. कृष्णहरि बरालको गजल यतिबेला स्मरणीय हुन आउँछ, “सबको कहानी उस्तै, उस्तै नहुने रहेछ, एउटालाई पिर पर्दा अर्को नरुने रहेछ। त्यसैले जीवनप्रतिको बुझाइमा भिन्नता हुन स्वभाविक हो। यहाँ के खुशी छन्? भन्दै गर्दा अधिकांश दुःखी छन्। दुःखी हुनेहरूमा पनि धेरै अभावले भन्दा जीवनप्रतिको दृष्टिकोणले दुःखी छन्।

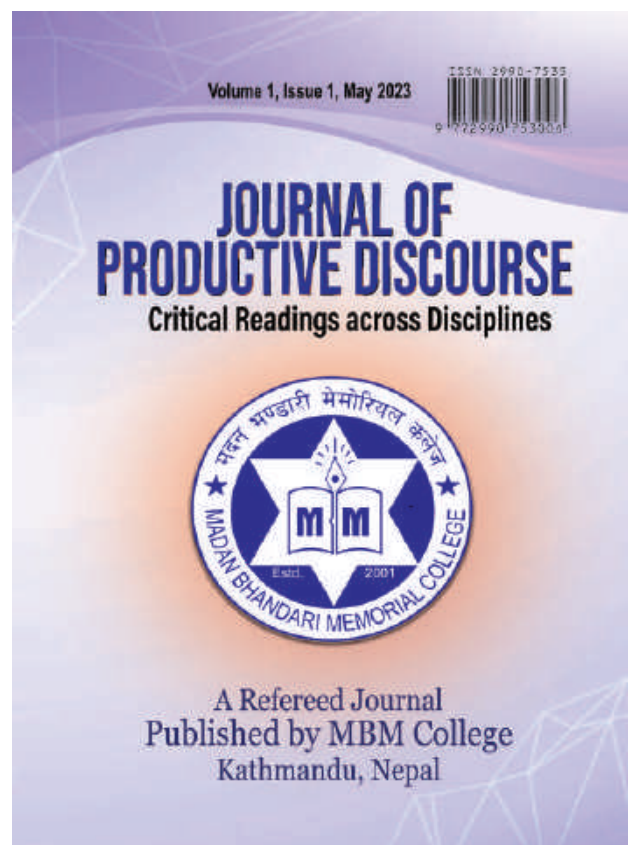
मान्छेको मन न हो कयौं विचारहरु दिनहु हुर्कन्छ, फल्छन्, फुल्छन् र मर्छन पनि त्यो खुशी मन् जो मनलाई जित्छन् त त्यही दुखी छन् जो मनसँग हाँछन्। सबै कुराहरु अदृश्य छन्। यो सृष्टि चक्र? हाम्रै जीवनको चक्र पनि त कहाँ देखिन्छ र? अब यसो भन्दै गर्दा फरक नपर्ला कि संसारका खास कुराहरु अदृश्य छन्, रहस्यमय छन्।

संसार के ले चलि रहेको छ? हामी धेरैको उत्तर हुन्छ – माया र विश्वासले। बेन्जामिन डिजराइली भन्छन्, “हामी सबै प्रेमका निमित्त जन्मेका हौं। यही नै अस्तित्वको सिद्धान्त हो।” सोचौं त सायद प्रेम र विश्वास हुँदैन थियो त? यो भन्दै गर्दा पनि हामी धेरै भ्रममा बाँचिरहेका छौं। जब जीवनबाट भ्रमहरु टुट्छन्। बाँच्नेलाई गाह्रो हुनेछ। जहाँ प्रेम र घृणा दुवै हुँदैन, त्यहाँ सबै कुराहरु प्रष्ट

हुन्छ। त्यसैले एकपटक जीवनप्रतिको प्रेम र घृणा दुवैलाई त्यागेर जीवनको यथार्थको बोध गर्नु भने जीवनयापन सहज हुन सक्छ।

यहाँ हर मान्छे फरक छ, यो विशेषता हो सृष्टिको। त्यसैले कोही कसै जस्तो हुन आवश्यक छैन। बस हामी आफू हुनुको अर्थ नभुलेर बाँचे पुग्छ। जुनदिन हामी अरूको त्यो भिन्नता जो विशेषता हो त्यसको सम्मान गर्न सिक्छौं। तयो दिन यो धरा वास्तवमै बडो सुन्दर हुनेछ। विज्ञान र प्रविधिको विकाससँगै हामीले विस्तारै आत्मसंयम गुमाउँदै छौं। यससँग जुध्ने एकमात्र विकल्परहित हतियार हो प्रेम।

प्रम गर्ने स्वतन्त्रता छ भने घृणा गर्ने स्वतन्त्रता पनि त छ नि? प्रश्न खडा हुन सक्छ। नदीमा डुबेर उत्रने दुवै स्वतन्त्रता हुन्छ। पौडिन जान्नेहरु उत्रिएर मजा लुट्छन्, नजान्नेहरु डुबेर विलय हुन्छन्। यहाँ विकल्प रोज्ने अर्को पनि स्वतन्त्रता खडा हुन्छ। त्यसैले स्वतन्त्रता केवल बन्धनबाट मुक्ति मात्रै पनि होइन, यो विकल्पहरु मध्येको उपयुक्त विकल्पको छनोट हो।



Communication Terminologies at Airport

-Parmeshwor Dahal (Department of Management, School of Mangement)



Effective communication plays a crucial role in interpersonal and organizational dynamics. Aviation is one of the sectors where communication is pivotal and basic knowledge of terminologies is needed. Passenger can be Entrepreneur, Students, labor, General etc. hence the know-how of airport has to be well understood to avoid difficulties during travel by air.

Aviation management encompasses various aspects of the airline industry, and one crucial component is ground services at airports. Being, an experienced professional with 14 years of expertise in the aviation field, specializing in ground operations and airport services, I am here to provide insights into this dynamic sector. My experience as a Customer Service Officer to advancing to the position of Station Manager at Tribhuvan International Airport, has gained extensive experience working with various airlines.

Understanding the terminology associated with ground services is essential for effective communication with professionals. Below are few terminologies so used.

Check-in Counter

The check-in counter is where passengers present their travel documents, receive their boarding passes, check their luggage and receive the baggage tag to final destination. Nepal Airlines is the Ground Handling agents in TIA, where staffs from Nepal Airlines are assigned for check-in at all the counters of different airlines. The counter is supervised by concerned airlines. Nepal Airlines charges all airlines on the ground handling services at TIA. Passenger should adhere with the baggage policy during check-in.

Immigration

Immigration refers to the process of clearing passengers through the immigration authorities of a country. Passports, visas, and other necessary

documents are checked to ensure compliance with immigration regulations. Immigration also checks GD (General declaration) of Cabin crew as they do not hold any visa to enter country.

Security

Security measures are in place to ensure the safety and protection of passengers, crew, and airport facilities. This includes screening passengers and their hand luggage, checking for prohibited items, and implementing stringent security protocols.

Customs

Customs procedures involve the inspection of passengers and their luggage to prevent the illegal importation or exportation of goods. Customs officers ensure compliance with customs regulations, collect duties and taxes, and enforce relevant laws.

Boarding Gate

The boarding gate is the designated area where passengers board the aircraft. It is usually indicated on the boarding pass and is where passengers undergo final security checks before entering the aircraft.

Transit

Transit is the area where passenger have to stop before the final destination. During check-in, dual boarding pass is given depending on 1 stop or 2 stops, hence after arrival to first transit passenger have focus on the flight number (e.g., AB123) and check the FIDS (Flight information display system) of airport to find the boarding gate. After custom clearance in transit, you have to proceed to the boarding gate one hour prior departure. Eg: KTM-DOH-LHR

Where, KTM is the origin, DOH is the transit and LHR is the destination.

Arrival

Arrival is the designated area to collect your checked baggage after immigration. The baggage is collected tallying the baggage tag with passenger's baggage tag receipt. In case of damage and pilferage or missing baggage the PIR (Property irregularity form) has to be filled up. The baggage compensation can be received depending upon the airline rule. After the baggage is received custom clearance has to be done.

Apron

The apron is the part of the airport where aircraft are parked, refueled, and boarded. It is the area between the terminal building and the runway, where aircraft maneuver and passengers embark or disembark.

Taxiway

Taxiways are paved pathways used by aircraft to move between the runway, apron, and the gate. They allow aircraft to navigate around the airport safely and efficiently. Taxi-in is the term used after the flight has landed and coming to the bay for parking. After the aircraft is parked chocks are used which is called "Chocks on". Taxi out is the term used after 'Chocks off' or 'Push back' and flight is released by ground Engineers.

Ramp

The ramp refers to the area where aircraft are parked, loaded, and unloaded. It is a vital zone where ground handling operations take place, including fueling, catering, and maintenance. The aircraft is parked in the bay which is assigned by ATC (Air Traffic Controller).

Airborne

When an aircraft is "airborne," it means that it is flying and has lifted off from the ground. This term is used to indicate that the aircraft is in the air and no longer on the runway or taxiway.

MTOW (Maximum Takeoff Weight)

MTOW refers to the maximum weight an aircraft can have at takeoff, including its own weight, fuel, passengers, cargo, and any other necessary items. It is a crucial parameter that pilots and ground staff consider for flight planning and safety. 'Payload' is passenger, baggage and cargo weight all other weights are 'dead load'. There is significant relationship between RTOW (Restricted take-off weight) and MTOW regarding safety of passenger.

- a. **If $MTOW > RTOW$:** the aircraft is under load and is safe for takeoff.
- b. **If $RTOW > MTOW$:** the aircraft is not safe for take-off, hence payload is offloaded until MTOW is greater, first the cargo is offloaded following with baggage and passenger.



From Aleph to Zahir: A Tribute to Borges

-Aashutosh Guragain (MA 1st Semester)



Aleph, plentitude within a speck -
Between presaged layers, obscured;
Contains all that is, was and will be -
Depicts each obliquely

Entirety of the Word
Fathomable to feeble minds that
Gaze upon, into, within
Hear no less than everything;

Is the poverty of human word
Just a shade,
Kindred by no blood
Links that get ever narrow

Must it be confined -
Neatly within writing
Only to reveal in dreamt glory
Pieces, fragments

Quenched thirst, the thought
Reflected ceaselessly,
Seduced by one alone, for there need be only one
Tiger, astrolabe, a well or a marble vein in a mosque

Unrelenting impression, unescapable image
Vaults between one dream to the next,
Wretched precedes the vague, and
Exclaims "To live and to dream are synonymous"
You live, I only dream of

Zahir

Jorge Luis Borges (1899-1986) was an Argentine writer who is widely regarded as one of the most important literary figures of the 20th century. His works are known for their imaginative depth, intricate literary puzzles, and philosophical explorations. Borges wrote primarily in the genres of short stories and essays, blurring the boundaries between reality and fiction, and often delving into themes such as time, identity, infinity, and the nature of literature itself.

Borges' writing style is characterized by its erudition

and intellectual complexity. He drew inspiration from a wide range of sources, including mythology, religion, philosophy, and literature from various cultures and time periods. Often credited as a predecessor to the literary genre of Magical Realism, Borges toyed with notions of infinity manifested as objects. While such objects are not uncommon in Borges's stories, the most incisive ones are in his collection of short stories, *The Aleph and Other Stories* (1949).

The namesake story, "The Aleph" describes an object, essentially a point in space, which simultaneously contains within itself all other possible points in the universe, letting a person view everything in the universe at once, from all angles without confusion.

In the same collection of short stories, there is "The Zahir" a story about a similar but distinct object, with such power that it can create an obsession in everyone who sees it, akin to a mental poison, that the affected person can perceive less and less of reality, which is gradually replaced by thoughts of the Zahir.

Both Aleph and Zahir deal with perception and external realities, but in distinctly contradictory ways. While the Aleph contains everything within it, the Zahir excludes until itself is all that remains.

The Aleph is a beginning, a sublime unity, a portal that lets you see everything. Zahir is a seductive emptiness, which causes the observer to see nothing but it.

I was struck with the inspiration to compose these verses after reading *The Aleph and Other Stories* last year. The fascinating Idealistic philosophy depicted by Borges and the poetic nuance presented by even just the word "aleph", which is the first alphabet of the Semitic languages left me with no choice but to codify my fleeting thoughts in poor but ambitious words.

"Others will dream that I am mad, and I will dream of the Zahir. When all men on Earth think day and night of the Zahir, which one will be a dream and which a reality, the Earth or the Zahir?"



The Second Sex

Genre-Non Fiction (Feminism), Writer-Simon de Beauvoir

-Roshi Khadka

This book is written by French philosopher, feminist and activist Simon De Beauvoir and the book

was first published in French language in the year 1949 A.D, later on it was translated into English.

'One is not born a woman, but becomes one'. This line hits hard when we read and get deep into the book. The name of book 'The Second Sex' itself explain that there is something in the first i.e. men. Simon presents this book from the ground of women perspective: how the history and the time had treated women. This book had created high controversy when it was published and at the same time it influenced the whole world too. It explains how the concept of women evolved, dooming women to passive lives, lived under the shadows of men.

'Change your life today, doesn't gamble on the future, act now, without delay.' Every woman from their own places should start mutiny, no matter how small effort one can put how small talk they can do but do it. She requested. Today's small start from every woman can change the entire world for the next generation. I also think that, if we do delay on this, our next generation also will suffer the same as we did. This is the right time to start.

In another chapter she wrote a statement "All oppression creates a state of war. And this is no exception". Here if we went back to the time all the discrimination, domination and oppression leads to the war as "war for their right; for their identity and for their survival". That meant the domination and violation on women also not acceptable. That is why the writer requested to join the feminist movement all over the world.

A statement that Simon beautifully explains is every woman's story. ".....her wings are cut and she is blamed for not knowing how to fly." Simon said that the situation of women is not the result of her character. Women are grown up by brainwashing what they can do and cannot. The limitation, boundaries and myth cut the wings of women and again society criticized women for not being able to achieve what men are doing. Not only that, Simon disclose the discrimination among men and women in professional field also. The former have

better jobs, higher wages and greater chance to succeed than their female competitors. Unequal pay parity, lack of trust on women in managerial and challenging work is also the major problem women facing then and now. Women have to fight

everywhere in home, in office and in society. Society, its rules and structure was built around men. If we study the society, it is man that defines woman, not herself. Women can relate with man and his relation with her is as other.

Simon understood clearly and explains the natural difference between men and women but that natural and biological difference is not justifiable to women inferiority. If we went back to prehistoric time, societies were not segregated as superior or inferior. Later on, men took cleverly power and started to dominate women. Even in today, most of the societies are patriarchy; men are in the social, economic and political power. And that leads women to lose their power, fell inferior, interior, passive and immersed.

Society has created many boundaries to women. In some part of the world, we can see those boundaries are created in the name of social norms, culture and religion. Men and society consider women as a child bearing object, a house taker and weak. Then and now women are fighting it. The feminist movement is difficult even today because the concept of feminism is narrated as it is against men. Being a feminist means it is reproach to men. The majority society thinks that raising female issues meant trying to create distance between men and women which is just a false assumption. Women who are facing domination and violation also hesitated to raise their voices. According to Beauvoir, It is because of women who dependent on men financially, emotionally and socially due to lack of education and job. It is because the responsibility of household work and children's should bear by women. In fact, feminism is not the wall between men and women. It is the ideology and philosophy that deals with identity and equality of women in home, society and world. The book ended with the perfect meaning that the equal recognition and equality of women is not threat to men but it ultimately support men and society financially , emotionally .

Reading hundreds of book, only few books remain in our mind for long and even the less might have power to change our perception. A must read book!!

काबूली सचेतता, आजको आवश्यकता

- सरस्वती कार्की (पूर्व विद्यार्थी)



कानूनको अज्ञानता क्षम्य हुदैन भनेर हामीले सर्वमान्य र विश्वव्यापी मान्यता हो भनेर पढ्दै गर्दा हाम्रो देशमा बनेका कति कानूनहरु कति नागरिकका सामु पुगे अनि कति आम नागरिकले बुझे र कतिले पालना गरे अथवा अवज्ञा गरे भन्ने कुराको लेखाजोखा सायदै कोही कसैले गरेको छैन होला, गर्ने योजना बनाएको छैन होला र गर्ने हिम्मत पनि आज सम्म गरेको छैन होला ।

कानूनको ज्ञान दिने र समाजमा कानुनी साक्षरता बढाउने उद्देश्य राखेका कार्यालयहरु, संघ संस्थाहरु नभएका होइन तर यसको लक्ष्य अनुरूप कार्य संचालन गर्न किन सकिरहेका छैनन् भन्ने प्रश्नको जवाफ सायदै कोही सँग हुदो हो त पाइसकिन्थ्यो होला । कानून सम्बन्धी सामान्य कुराहरुको ज्ञान नभएकै कारण आज कैयौं मानिसहरुले जेल जिवन बिताइरहेका कुराहरु हामीले दैनिक जसो रुपमा रेडियो तथा टेलिभिजन साथै पत्रपत्रिकामार्फत हेर्न, देख्न अनि सुन्न पाइरहेका छौं । हाम्रो समाजमा यति धेरै घटनाहरु अनजानमा घटिरहेका छन् कि हामी त्यसको परिकल्पना समेत गर्न सक्दैनौं ।

हामी नेपाली हौं र नेपालमा मात्र हैन हामी विश्वको जुनसुकै ठाउँमा बसोबास गर्दै आएका भएता पनि हामीहरुको बीचमा एक प्रकारको आत्मियता, सहयोगी भावना अनि निश्चल र निस्वार्थ प्रेम रहेको हुन त कुनै एकिन कुरामार्फत उदाहरण दिइरहनुपर्छ जस्तो लाग्दैन । यही हाम्रो आत्मियता, सहयोगी भावना अनि निश्चल र निस्वार्थ प्रेमका कारण हामीहरु मध्ये कति जना अरुको जालोमा परेका छौं र कोही त्यो जालोबाट उम्किए पछि समाजमा कोही कसैप्रति सहानुभुती नराख्ने सोच बनाएर सोही लक्ष्य अनुरूप आफ्नो जिवन निर्वाह गर्दै छौं भन्ने कुराको कुनै लेखाजोखा रहेको छैन ।

सुन्ने गर्छौं नि हामी हरेक समयमा हाम्रो समाजमा मानवता हरायो, तर वास्तविकता त्यो होइन हामीहरुका बीचमा भएको धर्म, संस्कृती, परम्परा, नैतिकता हराएको हो । जब हामीहरुबाट यी कुराहरुको विलय भयो तब समाजमा मानवताको विलय भयो वा पलायन भयो । जब मानवधर्म सम्भरेर हामीले कोही कसैलाई सहयोग गर्नु, सदभाव देखाउनु भनेर उक्त मानिसमा नैतिकता हराएको रहेछ भने उल्टै त्यो माया, सदभाव र सहयोगको बदला हामीले अनेकौं भन्जट बेहोर्नुको अरु कुनै विकल्प छैन ।

एकातिर सहयोगको फाइदा उठाएर दिने दुख हैरानी त छदै छ भने अर्कोतिर कानूनको ज्ञान नभएर पाएको सास्तीको त के मुल्य रहला र ? हामीले गर्ने हरेक क्रियाकलापलाई जबसम्म हामीले कानूनसँग एक आपसमा रिलेटे गरेर हेर्न सक्दैनौं तबसम्म हामीलाई जुनसुकै बेला पनि दुख आइपर्न सक्छ । हाम्रो समाजमा आजकाल नैतिकता कहि कतै पनि कोही कसैमा देख्न सकिदैन । मानिसहरु सबै पृथकीकरण हुने, शहर केन्द्रित जिवनशैलीमा रहन चाहने, श्रम बिना नै आमदानी खोज्नेहरुको संख्यामा उल्लेख्य मात्रामा बृद्धि भएको छ । सबैलाई सहज र सरल तरिकाको आरामदायी जिवनशैली चाहिएको छ । यसरी समाजमा पृथकीकरण बढ्दै जादा नैतिक शिक्षा अनि सामाजिक र मानव धर्मको विषयमा ज्ञानको अभाव भएर समाजमा नकारात्मक कार्यको बढ्दो भएको छ भने त्यस्ता कतिपय कामहरुलाई कानूनले बर्जित गरेको छ भन्ने कुरा थाहा नपाएर पनि कतिपय मानिसहरु जालोमा उनीएका देख्न पाइन्छ ।

पछिल्लो समय समाज र परिवार पृथक हुदै जाने क्रम बढेसँगै समाजमा अराजक घटनाहरुको हवात्तै बृद्धि भएको पाइन्छ । एकआपसमा प्रेम, सदभाव, सहकार्य नहुनु र नैतिक शिक्षाको अभाव हुनु अनि आम संचार माध्यमले सकारात्मक भुमिका निर्वाह नगर्नु नै मुख्य समस्या हुनसक्छ ।

सामाजिक र पारिवारिक पाटो एका पट्टी रहदै गर्दा कानुनी ज्ञानको अभावमा पनि हामीहरु अनावश्यक फन्दामा परिरहेका हुन्छौं । जबसम्म समाजमा नैतिक शिक्षाको कमी हुन्छ तबसम्म कानून कार्यान्वयनमा एकदमै बाधा पुग्छ । कानूनको प्राकृतिक सिद्धान्त अनुसार पनि कानून भनेको नैतिकतामा आधारित विषय हो, नैतिकता नै नभएको अवस्थामा कानूनको निर्माण र प्रयोगले मात्र पनि समाजमा अपराध र आपराधिक क्रियाकलाप बन्द गर्न सकिदैन । यसै कारण हामीले हाम्रो समाजमा नैतिक शिक्षाका साथै कानुनी सचेतना अभिवृद्धि गर्नु मुख्य आवश्यकता रहेको पाइन्छ ।

कतिपय अवस्थामा कानूनको ज्ञान अभावकै कारण हामीले नियमित रुपमा प्रयोग गर्दै आएका साधन, नजिको

दोस्ती, छिमेकी, आफन्त, एकदमै मिल्ने साथीहरुकै कारण पनि एकदमै ठुलो समस्यामा परिरहेका हुन्छौं। किनकी हामीले यिनीहरुलाई आँखा चिम्लेर विस्वास अनि भरोसा गर्छौं तर भरोसा टुट्यो भने कसरी उपचार पाइन्छ वा भरोसा टुट्न नदिन के गर्न सकिन्छ भनेर उपचारको बाटो हेरेका हुदैनौं। यसैकारण हामी सबैमा कानूनको सामान्य ज्ञान भएको खण्डमा हामीले हरेक पाइलामा सचेतना अपनाउन सकेको खण्डमा निकै ठुलो दुर्घटनाबाट बच्न सक्छौं।

अबको आवश्यकता भनेको आम नागरिकलाई कानूनको विषयमा सामान्य ज्ञान दिनु र नैतिक अभ्यास गराउनु रहेको छ। कानूनी विषयमा सचेतना भएको अवस्थामा मानिसले आफुले गर्ने हरेका कामलाई कानूनी रुपमा सहो छ कि छैन भनेर आफैले पनि मुल्याङ्कन गर्ने हुदा गलत काम हुने कुरामा स्वतः कमी आउछ भने हरेक काम गर्नु अगाडि र हरेकव नपर्णय गर्नु अगाडि आइपर्न सक्ने बाधा, ब्यवधान र चुनौतीको परिकल्पना गर्दै आफुले सहि

र सत्य मात्र काम गर्ने र गराउने साथै कानूनी रुपमा आफुले गर्नु पर्ने कर्तव्य तथा दायित्व पनि समयमा नै बेहोर्ने हुदा हरेक नागरिकलाई कानून सम्बन्धी सामान्य ज्ञान दिनु आजको समाज परिवर्तनको मुख्य आवश्यकता रहेको देखिन्छ।

त्यसैले आ-आफ्नो तर्फबाट नैतिक र कानूनी ज्ञान सिक्न अनि सिकाउन लागि परौ र सहयोग गरौं साथै आफ्नो जिवनमा लागू गरौं। आफुले जाने- सुनेका कुराहरु एक आपसमा बाडौ, सुखी, खुसी साथै न्यायोचित परिवार, घर र समाज अनि देशको परिकल्पना गरौं। कानूनी फन्दामा पर्नबाट आफु जोगिऔ र अरुलाई पनि जोगाऔ। सुन्दर समानको परिकल्पनामा हामी सबैको भुमिका र दायित्व समान छ भन्ने कसराको प्रमाणित गरौ र एक उदाहरणिय सभ्य, इमान्दार र नैतिकवान नागरिक भएर जिवन निर्वाह गरौं।

जय देश। जय कानून।

(लेखक यस कलेजकी पूर्व विद्यार्थी हुनुहुन्छ।)



राष्ट्रियता र राष्ट्रिय एकता

- अनुग्य रेग्मी (एम.ए. अङ्ग्रेजी पहिलो सेमेस्टर)

मूला काटेभैं काटी
खुकुरी घुमे फनन

नालापानी किल्लामा
नसुती चारै प्रहर
खूबैसित लडे रे
बलभद्र कुँवर ।

पुराना पुस्तकहरुको चाडमा भेटिएको बुबा वा काकाहरुले उहिल्यै पाठशालामा पढेको पुरानो अर्धानो पुस्तक मेरा हातमा परेपछि मेरा आँखा उल्लिखित कवितांशमा एकाएक तानिएको शैशवकालिन त्यो दिन नै मेरो बाल हृदयमा राष्ट्रप्रति अघोर प्रेमको बीजारोपण भएको दिन हुनुपर्दछ ।

कविताको उद्देश्य वास्तविक मर्म ठम्याउन असमर्थ मेरो मस्तिष्कको विश्व मानचित्रमा अत्यन्तै सानो आकार लिएको मेरो जन्मभूमिको ऐतिहासिक पृष्ठभूमिमा मलाई पुर्याएको हो । उक्त कविताका कवि को थिए होलान् ? सम्प्रति मलाई ज्ञात छैन ।

विक्रम सम्वत् १९१६ मा गोर्खा राज्यको स्थापना र सो राज्यको एकीकरण प्रयासपूर्व नेपाल नामक राज्यको अस्तित्व थिएन । तत्कालीन अवस्थामा स साना टुकामा विभक्त विभिन्न राज्यहरु स्वतन्त्र राज्यका रुपमा रहेका थिए ।

हालको काठमाण्डौ उपत्यकामा तीनवटा, काठमाण्डौ पश्चिम गण्डकीतर्फ चौबीसवटा र कर्णालीतिर बाईसवटा, अतिरिक्त काठमाण्डौ पूर्वपट्टि तराईको विजयपुर र चौदण्डी, दक्षिणतर्फ मकवानपुर राज्यहरुको समष्टि रुप नै हालको नेपाल थियो । आ-आफ्नै ताल र सुरमा स्वतन्त्र रुपले चलेका स्वतन्त्र यी राज्यहरुमा एकता नभएका कारणले कमजोर थिए । आपसमा स-सानो कारणबाट कलह गरी युद्ध लड्ने स्वभावकका कारण आन्तरिक अवस्था समेत जर्जर थियो ।

इतिहासको उल्लिखित पानीढलोभिन्नै राष्ट्रनायक श्री ५ पृथ्वीनारायण शाह, बहादुर शाह र विराङ्गना राजेन्द्रलक्ष्मीले पालैपालोसँग विजय हाँसिल गरेर आजको स्वतन्त्र, सार्वभौम नेपाल राष्ट्रको विश्वसामू रहेको इतिहास हामीबिचमा छर्लङ्ग छ । एकीकरणको लम्बे कथा र गाथा उनीहरू आउने क्रमसँगै सायद बलभद्र कुँवर उल्लिखित कविताको केन्द्र भएका हुनुपर्दछ । विक्रमको १८२५ बाट हालसम्म २५२ वर्षको इतिहासमा निश्चित भूगोल, जनसंख्या, शासन प्रणाली, सरकार अर्थ व्यवस्था, सार्वभौमिकता र मुद्राजस्ता राज्यजन्य अङ्ग, अवयवहरुका साथमा स्वतन्त्र राष्ट्रका रुपमा विश्वसामू परिचित नेपाल



वास्तवमै शाहवंशीय राजा पृथ्वीनारायण शाह प्रदत्त स्वर्गभूमि हो भन्न सकिन्छ । विभिन्न जाति, पेशा, लिङ्ग, भाषा, भिन्न भिन्न रिति, संस्कृतिलाई एउटै मालामा उनेर नेपाली भाषालाई राष्ट्रभाषाको रुपमा अवलम्बन गर्दै नेपाल र नेपालीको पहिचान उनै राजा पृथ्वीनारायण शाहको युवा तन्नेरी मन मस्तिष्कको उपज थियो । जो सम्प्रति विभिन्न मोड र घुम्तीहरुमा निरन्तर रुपले अधि बद्धै आजसम्म हाम्रासामू डोरिदै आएको छ ।

राष्ट्र भूगोलको निश्चित सीमा मात्र होइन । यो आफ्नै भूगोलभित्र बसोबास गर्ने समग्र नागरिकहरुको आफू नागरिक हुनुको भावना, देशप्रतिको निष्ठा र समर्थन पनि हो । भौगोलिक विभिन्नताभित्र समान आकाङ्क्षा र नेपालको राष्ट्रिय स्वतन्त्रता, भौगोलिक अखण्डता, राष्ट्रिय हित तथा समग्र समृद्धिप्रति आस्थावान रही एकताको सूत्रमा बाँधिएर समग्र राष्ट्रिय उन्नति र हितप्रति आबद्ध सबै नेपाली जनताको समग्रता नै राष्ट्र हो ।

नेपाली जनताको राष्ट्रप्रतिको निष्ठा, इमान्दारिता, निस्वार्थ भावना राष्ट्रिय हितको आधारभूत विषय हो । दैनिक प्राकृतिक विषयमा होस् वा बैरीहरुको आक्रमणमा विभिन्न जात, धर्म, भाषा र लिङ्गभन्दा माथि उठेर नेपालीपनले एकिकृत भई सामना गर्ने भाव नै राष्ट्रियता हो । आफू जन्मेको माटोप्रतिको अपनत्व नै राष्ट्रियता हो । नेपाललाई विश्वमा परिचित गराउन राष्ट्रिय स्वाभिमान र अन्तराष्ट्रिय सम्बन्धलाई प्रगाढ गर्न हृदय प्रयत्नशील रहनु आफैँमा राष्ट्रियताको उदाहरण हो । विभिन्न जातजाति, भाषा, धर्म, संस्कृति र सम्प्रदायबिच पारस्परिक सद्भाव, सहिष्णुता र ऐक्यवद्धता कायम गरी परस्परमा सहयोगात्मक सम्बन्ध विकास गर्न सक्ने उच्च आदर्श मानवोचित गुण नै राष्ट्रिय एकता हो । देश विकासको लागि आवश्यक पर्ने जनशक्ति उत्पादन गरी गुणस्तरीय जनशक्तिलाई राष्ट्रको सेवामा अग्रसर गराउने र राष्ट्र हितमा उपयोग गर्न सक्नुलाई नै राष्ट्रियताको रुपमा चित्रण गर्न सकिन्छ ।

समग्र विकासको फललाई सन्तुलित रुपमा सबै नागरिकहरु समक्ष वितरण गर्न समन्याय प्रणालीको स्थापना गरी दिगो विकासतर्फ अगाडि डोहोर्याउन सामान्य असहमति अपठ्यारा र फरक मत विचारलाई त्यागेर एक सूत्रमा उभिइने नेपाली मौलिक परम्परा वा भावनालाई राष्ट्रियताकै अर्को रुपमा लिन सकिन्छ ।

हाम्रो देशको विविध जाति संस्कार संस्कृतिलाई राष्ट्रिय एकताको एउटै सूत्रमा बाँध्ने आयामहरुलाई सर्सर्ति विश्लेषण गर्दा प्रमुख आयामहरुलाई यसरी सूचिकृत गर्नु सान्दर्भिक हुनेछः-

- (क) राजा राजतन्त्र र राष्ट्र निर्माताको देनः नेपाल एकीकरणको सदूर मिर्मिरेबाटै नेपालको नेतृत्व श्री ५ वडामहाराजधिराज पृथ्वीनारायण शाहबाट हुनु जसलाई बहादुर शाह र राजेन्द्रलक्ष्मी राजतन्त्रको छायामूनी नेपाल एकीकरण अभियानमा अघि बढ्नु र नेपालमा बहुदलीय व्यवस्थाको सूत्रपात भएपछि पनि राजतन्त्रको विरासत कुनै न कुनै रूपमा रहनु यसैको प्रमाण हो। राजा निर्विकल्प जनताका आशा भरोसाका केन्द्रका रूपमा रहनु, राजतन्त्रात्मक रूपमा नेपाल विकासको गतिमा अघि बढ्नु र आफूलाई मियोका रूपमा स्थापना गरेर आजको संघीय गणतन्त्र स्थापनासम्म आइपुग्दा नेपालीले देखी भोगेको नेपाल विकासको प्रयास प्रतिफल सबैको गुण दोष राजा महाराजाकै वरिपरि रहनु यसको एथेष्ट प्रमाण हो।
- (ख) भाषाः नेपालमा चार भाषा परिवारका कूल १२३(वि सं २०६८ को जनगणनाअनुसार) बोलिन्छन्। सबै भाषाहरूको बिचमा राष्ट्रभाषाका रूपमा नेपाली भाषाले पुलको रूपमा काम गरेको छ। भाषागत विविधता, अस्तित्व र त्यस अन्तर्गतका लिपिहरूको समान र स्वतन्त्र अस्तित्व स्वीकार गरी एक अर्काप्रति सहिष्णु रहनु राष्ट्रिय एकताको मजबुत आधार हो।
- (ग) विविध जात जाति एकीकृत समाजः आधुनिक नेपाल चार वर्ण छत्तीस जात अर्थात् सबै जातजातिको साभा फूलबारीका रूपमा रहेको छ। हामी थारु, सन्थाल, भोटे, ग्याल्मो, थकाली, चौधरी, बाहुन, क्षेत्री, राई, लिम्बु, गुरुङ्ग, दनुवार, सुनुवार, चमार, खत्वेजस्ता विभिन्न हाँगा उप हाँगामा विभाजन भए पनि ब्राह्मण क्षेत्री वैश्य र शूद्रको चार कित्ता र सोभन्दा माथि नेपाली जातिमा समाहित हुन सक्ने अत्यन्तै उदात्त फराकिलो छाती स्वभावले हामीलाई एकताको सूत्रमा दर्दिलोसँग राख्न सकेको हो।
- (घ) धर्मः पूर्वीय सनातन हिन्दु वैदिक धर्म हामीभित्रको धर्मको मियो हो। यसले समस्त धर्मावलम्बीहरूलाई आफूमा आत्मसात् गरेकोले इसाई, बौद्ध, मुस्लिम, राई, किराँत, जैनजस्ता कित्ता उप कित्तामा आ-आफ्नो धार्मिक अनुष्ठान गर्न स्वतन्त्र रहन सक्नु सर्वधर्म स्वभावको संस्कृति आफैँमा विकास गरेर सहिष्णुता कायम गर्नु हाम्रो राष्ट्रिय एकताको कडी हो।
- (ङ) विभिन्न भेषभुषा र संस्कृतिः हाम्रा समुदाय पिच्छेका रितिथिति र संस्कृति, चाडपर्व, संस्कार, सम्प्रदायले हामीलाई फूलको थुङ्गाभैँ एउटै स्थानमा समेटेका छन् र यस्तै सयौं थुङ्गा फूलहरू बटुलेर हामीले सिङ्गो माला बनाउँदै समाजलाई डोहोर्याउन समावेसी नेतृत्व निर्माण गरेका छौं। यसैले हामी सप्तरंगी इन्द्रेणीभैँ फलवक हेरेमा एउटै र नियालेर हेरेमा सात रंगमा एकाकार भई राष्ट्र निर्माणको मूल प्रवाहमा अघि बढेका छौं।
- लागछ कलाकार प्रकृतिले फुर्सदमा कुँदिकुँदी बनाएकी हुन् नेपाल। सानो आयतनभित्र विविध प्राकृतिक छटा, पृथक स्थान, पृथक जलवायु, समुद्री सतहको ७० मीटरदेखि ८८४९ मीटरको

उचाइ विश्वमै दुर्लभ ठानेका चराचुरुङ्गीहरूको बासस्थान भू-स्वर्ग नै हो मेरो देश।

इतिहासका कुरा किंबदन्तीभैँ सुने/सुनाएको म आजको घडीमा एक नवयुवक नेपाली नागरिक बनेको छु। चामत्कारिक परिवर्तनका ठुलाठुला घटना परिघटना आफ्नै आँखाअघि घटेर पनि देश यथोचित आफ्नो लिकमा स्वचालित यन्त्र इन्जिनभैँ अघि बढिरहेको छ। शासकीय स्वरूपमा ठुलै उतारचढाव आए तापनि शाहकालीन विरासतमै मेरो देश अघि बढिरहेको छ भन्ने मेरो ठम्याइ छ। ऋषिमुनीहरूको तपोभूमि शान्तिका दूत गौतमको गाउँ मेरो देशको विकासको आधार ४ विकास क्षेत्र (पछि ५ विकास क्षेत्र) उत्तर दक्षिणको सीमाङ्गनमा १४ अञ्चल ७५ जिल्ला विभक्त देशको भूगोल राजा महेन्द्रको दूरदर्शी सोचाइको उपज थियो, कति वैज्ञानिक र सुविचारित योजना थियो।

आज म र मजस्ता नवयुवा नवयौवनाले गर्व गर्ने मठ मन्दिर, दरबार हुन् वा प्राकृतिक छाँगा छहरा निकुञ्ज वन जङ्गलको संरक्षण वास्तवमै राजाकालीन युगका नवपुस्तालाई उपहार हुन्। देश स्थापनादेखि आजसम्म कसैको उपनिवेश नबनी निरन्तर आजको यो समुन्नत अवस्थामा आइपुग्नुमा के हाम्रा पिता पुर्खाहरूको योगदान होइन र ?

वीर योद्धा बलभद्र कुँवरको वीरगाथामा रचित उपर्युक्त कवितापुञ्ज मेरो मानसपटलमा सम्प्रति टड्कारो र ताजा बनेर आएको छ। आफ्नो जीवनभन्दा जन्मभूमिको रक्षार्थ प्राणको प्रवाह नगर्ने ती सपुतहरूप्रति आज म यो निबन्ध लेखनमा बस्दा भावुक र द्रवित बन्न पुगेको छु। इतिहास जित्नेहरूको लेखिन्छ-रातको चार प्रहरै नसुती आफूसँग बचेखुचेका सत्तरी जनाजति आइमाई (महिला) केटाकेटीका नाङ्गो खुकुरी पाखुरीका बलमा फिरङ्गीहरूसँग लडेर रक्षा गरिएको मेरो देशको सार्वभौम सत्ता माटो र मुलुकको नागरिक बन्न नेपाली भएर जन्मन पाएकोमा गर्व गर्दै राष्ट्रिय एकताका प्रतीक श्री ५ वडामहाराजधिराज शाहप्रति सदा ऋणी छु। कृतज्ञ छु।

म जन्मैँ जहाँ म हुकँ जहाँ
त्यही आँगन प्यारो छ
यो छातीभरि मुरीका मुरी
नेपालको माया छ
नेपालको माया छ।

रेडियो नेपालबाट नेपथ्यमा घन्किरहेको यो गीत मेरो भावनाको प्रस्फुटन हो- सायद। गीतकार संगीतकारहरूलाई श्रद्धा छ। साधुवाद छ। म अहिले पनि देश हराएका प्यालेस्टाइनीहरू हुतु शरणार्थी वा रोहिन्या शरणार्थीको लाममा पुगेको छु। देश नरहनुको पीडा कति चहर्याउँदो हुन्छ ? ती सहभागी नागरिकहरू म र मेरो देशको यो गौरवगाथा सुनेर कति भाग्यमानी सम्झँदा हुन् ? म केवल सोचिरहेछु। मेरो आँखाको नानी मुटुको टुक्रा मेरो प्रिय नेपाल। तिमीलाई लाख लाख वन्दना। विश्वका १९३ देशहरूमध्येमा सर्वाधिक सुन्दर शान्त र विशाल मेरो सपनाको आदर्श भविष्यको विश्वास मातृभूमि नेपाल। प्यारो नेपाल।

बुवाको सङ्घर्ष, दिदीको साथ र आमाको हात (एक फोनले फेरिएको जीवन)

- मुकेशप्रसाद जोशी (वि.ए. पहिलो वर्ष)



मेरो परिवार सुदुरपश्चिमको निकट र विकट दार्चुला जिल्लाको बोहरी गाउँदेखि २०५२ सालमा कञ्चनपुर भलारीको फेलेली गाउँमा बसाइ सरेको थियो ।

बुवाआमा तराई भरेपछि भाडाको घरमा केही समय बिताएर बस्नका लागि सानो भुपडी घर बनाएर सर्नुभयो । आमालाई घरमा छोडेर बुवा काम गर्न रसुवाको चिमली हाइड्रो पावर कम्पनीमा जानुभएको थियो ।

०५५ सालमा दिदीको जन्म भएसङ्गै हजुरआमा पनि तराई भर्नुभयो । बुवाले आफ्नो तलबबाट व्यक्तिगत सम्पत्तिका नाममा ३ कट्टा क्षेत्रफल रहेको गाउँमा जमिन किन्नुभयो । दिदीको जन्म भएको ३ वर्षपछि मेरो जन्म भएको थियो । मेरो जन्मसँगै बुवाले रसुवाको जागिर छोडेर कञ्चनपुरकै सदरमुकाम महेन्द्रनगरमा रहेको विद्युतको सब-स्टेशनमा काम सुरु गर्नुभयो ।

महेन्द्रनगरमा कामकै सिलसिलामा अलि व्यवस्थित कच्ची घर बनाउनुभयो । पछि २०६० सालमा जागिर छोडेर केही व्यवसाय गर्नुपर्छ भन्ने मान्यता बोकेर घर फर्किनुभयो ।

घर आएसँगै आय स्रोतको बाटो ठप्प भयो । दिदी पनि स्कूल जाने हुनुभयो । ६१ सालमा बहिनीको जन्मसँगै परिवारमा आवश्यकता बढ्दै गयो ।

बाजे तराई भरेपछि दूलबुवा अडकललगायत सबै परिवार तराई भर्न बाध्य भएका थिए । बाजेले घर नजिकै सानो पसल राख्नुभएको थियो तर बुवालाई भने के गर्ने कसरी गर्ने, कहाँबाट सुरुवात गर्ने भन्ने केही कुराको अनुभव थिएन ।

नेपाल टेलिकमले बिक्री वितरण गरिरहेको सिसिएमए फोन किन्न बुवालाई कसैले सल्लाह दियो तर १५ हजार नहुँदा के गर्नु भयो । आफ्नै घर परिवारका सदस्यहरूसँग सापटी माग्दा सापटी पाउनु भएन । पछि आफन्तबाट ऋण कर्जा गरेर फोन किन्नुभयो ।

गाउँका मान्छे रोजगारीका लागि विदेश तथा देशकै विभिन्न जिल्लामा रहेका आफन्तलाई फोन गर्न घरमै आउने गर्थे । त्यस समयमा क्षेत्रमै एक मात्र फोन रहेको थियो जसको फोन नम्बर ० ९९-६२९९३६ गाउँमा घरका हरेक सदस्यको यादमा हुने गर्दथ्यो ।

पछि विस्तारै फोन गर्नेको घुइँचो घरमै लाग्न थालेको थियो । गाउँमा बत्ती नरहेका कारण दिनभरि फोन सेवा दिएर रातिको समयमा अर्को गाउँमा गएर चार्ज लगाउनु पर्ने समस्या रहेको थियो । दैनिक पैदल यात्रा गरेर राति फोन चार्ज गर्न जानु पर्ने फेरि बिहानै चार्जबाट फोन ल्याउनुपर्ने हुन्थ्यो ।

बाजेलाई बुढेसकाल लागेको भन्दै बुवाले पसल आफू चलाउने कुरा हप्ता दिनमै राख्नुभएको थियो र सामानको मूल्य निर्धारण गर्न भनेपछि ५ हजारमा बाजेले बुवालाई किराना पसल बेच्नुभयो ।

फोनको सेवा लिनेहरू विस्तारै पसलका ग्राहक हुन थालेका थिए । पसलमा नियमित आउने ग्राहकका कारण सामानको अभाव

दिनदिनै बढ्दै जाने गर्थ्यो । गाँउबाट बजार टाढा रहेकाले थोकमा सामान किनेर ल्याउन साधन नरहेका कारण बुवाले लगातार करिब ३ महिना पिठ्युमा सामान बोक्नुभयो ।

दिनको चर्को घाममा पिठ्युमा सामान बोक्न सम्भव र समय नहुने हुँदा बिहान परिवारका सदस्यसँगै सुतिरेहका मेरा बुबा ओछ्यान छोडेर सामानसँगै चार्जमा लगाएको फोन लिएर पसल खोल्न पुग्नुहुन्थ्यो ।

एक दिन थोकमा सामान खरिद गरेर प्याक गरिसकेपछि बिल जोड्दै गर्दा बुवासँग २ सय ५० रूपैयाँ कम हुँदा सिलेको कट्टा खोलेर व्यापारीले सामान फिर्ता राखेको थियो ।

पसल किनेको ३ महिनापछि बुवाले १ हजारमा थोत्रो सेकेण्ड ह्याण्ड साइकल किन्नु भएको थियो । दिदीको उमेरसँगै पढ्ने कक्षा बढेपछि बुवालाई सजिलो हुन थालेको थियो ।

बुबा पसलको सामान खरिद गर्न जाँदा दिदी फोन लगाउन जान्ने र सानो तिनी हिसाब किताब गर्न जाने हुनु भएको थियो । आमा घरकै काम गाईगोठ, बालीनालीमै व्यस्त हुनुहुन्थ्यो । पसलको व्यापार बढ्दै गएपछि फोनको सेवा लिने गाउँलेहरू बढ्न थालेका थिए । परदेशमा फोन गर्नेको लर्को लाग्ने गर्थ्यो ।

दिउँसोको समय दिदी स्कूल पढ्ने हुँदा बुवालाई खाना खाने समयसमेत हुँदैनथ्यो । धेरै पटक त थालमा खाँदै गरेको खाना छोडेर उठेको थिएँ भनी बताउनुहुन्थ्यो । पछि बुवाले आमालाई सबै काम छोडेर पसलमा मात्रै केन्द्रित हुनुपर्छ भन्नुभयो । कम्तीमा म खाना खाँदै गर्दा भए पनि पसलमा बसिदिनु भनेपछि आमाले गाईगोठ बालीनाली सबै कुरा छोडिदिनुभएको थियो ।

प्रत्येक वर्षको दशैं तिहारमा हाम्रो घरमा केही नयाँ वस्तु भित्रिने गर्दथ्यो । मलाई राम्रोसँग याद छ पहिलोचोटि हाम्रो घरमा १४ इन्चको ब्याक एन्ड हवाइट टेलिभिजन भित्रिएको थियो । पछि विस्तारै दिदी, बहिनी र मेरो मागअनुसार कलर टिभि, फ्रिज, मोबाइल फोन, कम्प्युटर आदि सबै कुरा आउन थाले ।

२०६५ सालमा आएर बुवासँग दूलो कुरा मागिएको थियो पक्की घर । बुवाले आफू जागिरमा हुँदा किनेको जमिन बेचेर पहिला घर बनाउने र बचेको पैसा व्यापारमा लगाउने भनेपछि आमाले पनि नाइँ भन्नु भएन ।

घर बनाउने क्रममा दिदीले पसलमा बढी समय दिनुभएको थियो । बुबा घर बनाउँदा काम गर्न कामदारभन्दा बढी खटिनुहुन्थ्यो । त्यति बेलाको लगभग २ लाखमा घर फाइनल भएको थियो । हामी कच्ची घर छोडेर पक्की घरमा प्रवेश गरेका थियौं ।

६/७ महिनापछि जमिन बेचेको पैसामध्ये केही पैसा बचेको हुँदा पसल पनि पक्की बनाउने भनेपछि बाजे आत्तिनुभएको थियो ।

ठूलो पसल बनाएर समान कसरी भर्ने होस् भनेर बुवालाई भन्नुभएको थियो बाजेले । पसलको काम पनि अगाडि बढाइएको थियो ।

सानो कच्ची पसलदेखि समान सर्दा पक्की पसलमा समान धेरै कम देखिएको थियो पछि बाजेले भन्नुभयो कि मैले भनेकै थिए उति बेलै यति ठूलो पसलमा सामान कसरी भर्ने होस् भनेर आज देखिस्, अब मान्छे पनि हाँस्ने हुन् । बुवा पनि केही दिन आत्तिनुभएको थियो पछि विस्तारै सामान थपिँदै जाँदा राम्रै देखिन थाल्यो ।

पसलमा सबै प्रकारका समान राख्न सुरु गरिएको थियो दैनिक उपभोग्य सामग्री, हार्डवेयरको समानसँगै बिजुलीको सामान पनि पाइने गर्दथ्यो ।

२ वर्षपछि बाजे एक्कासि बिरामी हुनुभयो । उपचारका लागि मोटरसाइकलमा धनगढी लगेको थियो । डाक्टरले चेक जाँच गरिसकेपछि घर आएर बाजेलाई बुवाले भन्नुभयो कि मलाई आफ्नै घरमा मोटरसाइकल भएको हेर्न मन छ । डाक्टरले बुवालाई बाजेलाई अन्तिम स्टेजको क्यान्सर भएको जानकारी गराएका थिए । धेरैमा १ महिनाभन्दा बाँच्नुहुन्न । उहाँलाई घर लागेर सेवा गर्नुस् भनेका कारण पनि बुवाले मोटरसाइकल किनेर एक्कासि बाजेलाई आश्चर्य गर्न उहाँलाई जानकारी नदिएरै मोटरसाइकल घरमा लिएर आएपछि बाजे धेरै खुसी हुनुभएको थियो ।

पछि दिनमा ३/४ पटक बाजेलाई मोटरसाइकलमा घुमाउने गर्नुहुन्थ्यो । बाजे खुसी हुँदै बुवाको पिठ्यूमा थपथपाउनु हुन्थ्यो । मेरो इच्छा पूरा गरेकोमा धेरै खुसी छु भनेर घरमा भेट्न आउने सबैलाई बताउने गर्नुहुन्थ्यो । तर त्यो खुसी धेरै दिन टिक्न सकेन बाजेको स्वर्गारोहण भयो । बाजेको मृत्युपछि हामी ठुला हुँदै गर्दा बुवालाई व्यापार अगाडि बढाउन र सामान बोक्न पनि मोटरसाइकल रहेकाले धेरै सजिलो भइरहेको थियो ।

म र बहिनीभन्दा पनि बढी दिदीलाई पसलको ज्ञान हुन् थालेपछि जिल्लाको सदरमुकाम महेन्द्रनगरबाट जुत्ता चप्पल र स्कूले भोला ल्याई बेच्न थालियो । स्कूलमा कम्प्युटर विषय पढाइ हुन्छ । हामीलाई कम्प्युटर चाहिन्छ भनेपछि हामीलाई बुवाले कम्प्युटर पनि खरिद गरिदिनुभएको थियो ।

दिदी पछि सब ओभरसियर पढ्नका लागि घरदेखि करिब २ वर्षसम्म टाढा कोठा गरेर बस्नुभएको थियो । उमेर बढेसँगै मलाई पनि पसलको ज्ञान हुन् थाल्यो ।

पछि गाउँको बोर्डिङ स्कूलको पढाइ छोडेर भलारी पढ्न थालेको थिएँ । कहिलेकाँही स्कूल बिदा भएपछि मैले पसलका लागि साइकलमा सामान बोक्ने गर्दथेँ । बुवा भन्नुहुन्थ्यो अनुभव हुन्छ, परिचय हुन्छ व्यापार गर्न सकिन्छ । थोरै भए पनि सामान लिएर आउनु भन्नुहुन्थ्यो ।

व्यापारका लागि सामान राख्न ठाउँ कम हुन थालेपछि पसलकै पछाडि नयाँ कोठा थप्नुभएको थियो । पसलमा पुस्तकालयका सामग्री पनि थप्नुभएको थियो । हाम्रो परिवारमा एउटा परिवारलाई चाहिने सबै खाले सामान पाइने गर्दथ्यो ।

मैले पढ्दै गरेको स्कूलको बस गाउँमा आउन थालेपछि बहिनीलाई पनि त्यहीँ पढाउन सुरु गरियो ।

पछि कक्षा १० पास गरेपछि मैले भलारीमा +२ मा पढ्ने भएँ र दिदी ओभरसियर पढ्नका लागि तयार हुनुभयो ।

मोटरसाइकलमा स्कूल जाने हुँदा दिदी र म लाइसेन्स निकाल्न महेन्द्रनगर गएका थियौँ । दुईटै लाइसेन्सको परीक्षामा पास भएका थियौँ । पछि बुवालाई त्यति दुःख भएन । पसलका लागि सामान हामीले बोक्न थालेका थियौँ । मेरो +२ सकिने बेलासम्म दुई वर्ष निरन्तर मैले नै पसलको सामान बोक्ने गर्दथेँ । पछि बुवाले पसलकै लागि भनेर २ ठूलो सटर ४ कोठाको भवन बनाउनुभयो ।

०७७ साल मंसिर १६ गते दिदीको विवाह धुमधामसँग सम्पन्न भयो र सालको अन्त्यतिर मेरो कक्षा १२ को पनि पढाइ सकियो ।

पछि कोभिड-१९ को लहर सुरु भएपछि बुवाले खाली समयमा पसलका लागि बनाइएको नयाँ भवनको माथिल्लो तलामा नयाँ घर बनाउन सुरु गर्नुभयो र अहिले नयाँ घर अन्तिम चरणमा पुगेको छ ।

सुरूवाती दिनमा २५० रूपैयाँका लागि नपत्याएका मेरा बुवालाई आजभोलि लाखौँको सामान उधारो भार्दा पनि व्यापारी चुइँक्क बोल्दैनन् ।

महामारी रोकिएसँगै स्नातक तहमा पढ्न म काठमाण्डौ आएपछि बहिनीको पनि कक्षा १० को पढाइ सकिएपछि उनी पनि काठमाडौँ आइन् । अहिले बहिनी +२ मा कानून विषय पढ्दै छिन् ।

सायद आजको दिनमा जसरी सामाजिक, आर्थिक र भौतिक रूपमा सफलतासँगै परिवारलाई इज्जत मिलेको छ । त्यसको पछाडि बुवाले गलत बानीबेहोरा (जस्तै मद्यपान, जुवातासलगायतका काम) नअपनाएकाले पनि हुन सक्छ ।

त्यसको श्रेय बुवाको इमान्दारिता, निरन्तरता, सेवाभाव, दुरदृष्टि र अटुट सङ्कल्पकालाई दिन चाहन्छु ।

दिदी पहिलो सन्तानका रूपमा जन्मिँदा उहाँले जसरी बुवालाई सकेसम्मको साथ र सहयोग गर्नुभएको छ । आजसम्मको सफलताका लागि होस् चाहे त्यो असल चरित्रवान् छोरीको हिसाबले होस् । दिदी अभिभावकको रूपमा हुनुहुन्छ ।

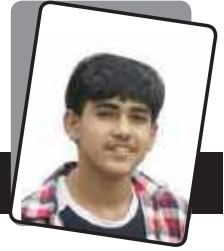
बुवाले गर्न खोजेका काममा कहिले नाई भन्नुभएन । अभावमा हुँदा पनि बुवालाई हौसला र प्रेरणा दिने काम गर्नुभएको छ । हाम्रो परिवारको सफलताको पछाडि आमाको नदेखिने हात रहेको छ । परिवारका सदस्यमा जुन संस्कार दिनुभएको छ, त्यसमा आमाको अहम् भूमिका रहेको छ ।

बुवाले व्यवसाय सुरु गरेको दिनदेखि आजको दिनसम्म परिवारमा कुनै कुराको अभाव रहेको छैन । सायद बुवा जागिरमै सीमित हुनुभएको भए आज हाम्रो परिवार यो अवस्थामा हुने थिएन ।

इमान्दार, लगनशील, परिश्रमी र सेवाभावी छोरालाई जन्म दिनुभएकोमा हजुरआमा र स्व. बाजेलाई आज परिवारले मात्रै होइन समाजले नै सम्भरहेको छ ।

प्रेम गार्दिन, युद्ध लड्छु

- दया दुराज (वि.ए. दोस्रो वर्ष)



जाजरकोटको भेरी नगरपालिका-५ का २१ वर्षीय नवराज बिक ३ बर्षदेखि रूमम चौरजहारी नगरपालिका-८ की सुष्मा मल्लसँग प्रेममा थिए। थुप्रै पटकहरूजितेका त्यस क्षेत्रमा चर्चित खेलाडी नवराजमा सुष्माको मात्र होइन, स्थानीय युवतीहरूको समेत उल्लेख्य आकर्षण थियो। उनीहरूबीच प्रेम भाडिगदैं गर्दा एक-अर्काको घरमा नवराज र सुष्मा दुवै आउजाउ पनि गर्थे। २०७६ पुसमा जाजरकोटको खलङ्गामा मेला लागेको बेला सुष्मा रानागाउँस्थित नवराजको घरमा चार दिनसम्म बसेकी पनि थिइन्।

त्यही महिना अर्को पटक पनि उनी ३ दिन नवराजको घरमा बसेकी थिइन्। नवराज पनि पटकपटक जाजरकोट, सोतीस्थित सुष्माको घरमा गएका थिए। दुवैतर्फको परिवार यो प्रेम सम्बन्धबारे जानकारी थिए। तर सुष्माकी आमा भने उनीहरूबीचको प्रेमको विरोधी थिइन्। उनी जसरी पनि प्रेम असफल पार्न खोजेरहेकी थिइन्। तर, सफल भएकी थिइनन्। कतिसम्म भने युवतीका परिवार केटा पक्षको घरमा पुगेर सम्बन्ध टुङ्ग्याउन विभिन्न समयमा मानसिक तनाव दिइरहे। तर नवराज जसरी पनि प्रेमलाई सफल पारेर समाजमा जातभातको नजिरलाई बदल्न चाहन्थे।

०७७ जेठ १० गते रुकुमपश्चिमको सोतीगाउँकी सुष्माले नवराज विश्वकर्मालाई सम्पर्क गरिन्। आफ्नो परिवारले अर्कै केटासँग विवाह गराउन लागेको तर आफूले स्वीकार नगरेको बताउँदै आफूलाई लिन साथीहरूसहित आउन आग्रह गरिन्। नवराजले १९ जना साथीहरूलाई साताअघि नै छिट्टै प्रेमिकालाई भगाएर ल्याउने योजना बनाएको भन्दै सघाउन सहयोग मागेका थिए। तर पछिल्लो म्यासेज आएपछि उनीसँग कुनै धैर्य भएन।

खलङ्गाको रानागाउँबाट १० जना दिउँसो १२ बजेतिर रुकुम जान निस्किए। उनीहरू दुई घण्टामा भेरी नदी किनारको धल्ला भन्ने ठाउँमा पुगे, जहाँ अन्य ९ जना साथीहरू पर्खिरहेका थिए। घाइते सुदीप खड्काका अनुसार १९ जनाको टोली करिब डेढ घण्टासम्म सोही ठाउँमा अलमलियो। साढे ३ बजेतिर उनीहरू नवराजकी प्रेमिकाको गाउँ सोतीतिर लाग्यो। करिब ५ बजेतिर घरनजिकै पुगे।

जाजरकोटको खलङ्गाबाट कालेगाउँनजिकैको भोलुगे पुल हुँदै सोती पुग्ने छोटो बाटो भए पनि नवराज र उनका साथीहरू अलि तल पर्ने चौरजहारी नजिकैबाट घुमेर सुष्माको गाउँ गएका थिए। त्यहाँ नवराजको टोलीमा अरू केही साथी थपिए भने त्यहाँबाट केही माथिको मटेला पुलनजिकै अरू पनि मिसिए।

त्यसपछि करिब एकडेढ घण्टा उकालो हिँडेर उनीहरू युवतीको घर पुगे। नवराज विश्वकर्मा र उनका साथीहरूलाई देखेबित्तिकै युवतीकी आमा प्रकाशी मल्लले 'तँ...लाई कुटइ अझै पुगेन?' भन्दै गालीगलौज गरिन्। उनैले चौरजहारी-८ का वडाध्यक्ष डम्बरबहादुर मल्ललाई फोन गरेर गुहार मागिन् र गाउँलेलाई बोलाउन लगाइन्।

गाउँले आउने थाहा पाएपछि केही नबोली उनीहरू खलङ्गातिर ओरालो लागे। युवाहरू सोतीदेखि करिब १० मिनेटको बाटो हिँडेर करिब एक किलोमिटर तल गैरीनाउला भन्ने ठाउँमा पुगे। पानी मागेर खाए। नाउलामा रहेका केही अपरिचितले बाबुहरू बस्नुहोस्, काफल खानुहोस् भन्दै अलमलाउँन खोजे। उनीहरूको व्यवहारमा शङ्का लागेपछि नाउलामा नरोकिई उनीहरू अगाडि बढे। १० मिनेट हिँडेर करिब २ किलोमिटर तल रहेको मध्यपहाडी लोकमार्गनजिक पुगेका मात्रै के थिए, एक्कासि ६०/७० जनाको समूहमा आएका गाउँलेले ढुंगामुढा बर्साए। आक्रमण भएको ठाउँबाट भेरी नदी तलै छ। सोतीका गाउँलेको हुलले भादै गरेका उनीहरूलाई मध्यपहाडी लोकमार्गदेखि २ किलोमिटर तल रहेको भेरी नदीको बगरसम्म लखेटे।

गाउँलेले नवराज र उनका साथीहरूलाई मात्रै लखेटेनन् गाउँलेले उनीहरूमाथि कुटपिट पनि गरे। १९ युवा मध्ये १४ जना त्याहाँबाट फुत्किएर भेरी नदी तरेर भाग्न सफल भए भने नवराजसहित ५ जना क्रूरतापूर्वक मारिए। मारिए पछि उनीहरूलाई भेरी नदीमा बगाइयो। अनुसन्धानबाट खुल्यो नवराजसहित उनका साथीहरूलाई गाउँलेले योजनाबद्ध ढंगबाट हत्या गरेका थिए। सुष्माको मोबाइल फोन नियन्त्रमा लिएर उनको दाइले नवराजलाई म्यासेज गरेको समेत अनुसन्धानबाट खुल्यो। यस घटनामा ३४ जनाविरुद्ध मुद्दा दर्ता भएकोमा अहिले २३ जना पुर्पक्षका लागि थुनामा छन्। तर मुद्दाको अन्तिम फैसला हुन सकेको छैन। घटना घटेको तीन वर्ष पूरा भयो तर पीडितहरू अझै पनि न्याय कतिबेला पाइन्छ भनेर कुरेर बसिरहेका छन्।

वि.सं २०७१ सालमा पाँचखालकै अजित मिजार र नजिकै गाउँ ज्याम्दीकी पराजुली थरकी किशोरीबीच माया बस्यो। दुई वर्षपछि २०७३ साल असार २५ गते उनीहरूले प्रेम विवाह गरे। केटी पक्षको व्यापक दबाबका कारण दुई दिनमै उनीहरूको विवाह टुट्यो। असार २९ गते अजित सम्पर्कविहीन भए। भोलिपल्ट धादिङ, परेवाटारको जंगलमा उनी भुन्डिएको अवस्थामा फेला परे। उनको शव अहिले पनि शिक्षण अस्पताल, महाराजगञ्जमा न्यायको पर्खाइमा छ।

अजित पहिले बोर्डिङ पढ्थे, पछि सरकारी स्कुल पढ्न थाले। ज्याम्दीकी किशोरीसँग उनको त्यही स्कुलमा भेट भयो। किशोरीले प्रहरी र जिल्ला सरकारी वकिलसँग दिएको बयानमा ९ कक्षाबाटै एकअर्कालाई माया गर्न थालेको बताएको थिइन्। कहिलेकाहीँ उनी अजितसँगै घर आउँथिन् तर अजितका बुवा हरिभक्तले उनीहरू प्रेममा छन् भन्ने पत्तै पाएनन्।

२०७३ साल असार २५ गते एक्कासि उनले थाहा पाए, छोरोले भगाएर भक्तपुर लग्यो। अनेक टन्टा आइलाग्छ भनेर मन डराउन थाल्यो। तैपनि असारको महिना, रोपाईंको चटारो, खेतको काममै व्यस्त थिए। केटी पक्षले तारन्तर फोन गरेर अपहरणको केसमा हालिदिन्छु भन्दै हप्काउन थाले। यता छोरासँग पनि उनको सम्पर्क भएको थिएन।

असार २६ गते केटीका बाबु धुव्र भनिने भोजबहादुर पराजुलीले अजितकी आमा कालीलाई भेटेर छोरीलाई फिर्ता ल्याइदिन भने। काली र भोजबहादुरलाई भेटाएका थिए, स्थानीय रमेशप्रसाद काफ्लेले। भोजप्रसादसँग कालीले भोलि केटाकेटीलाई पाँचखाल प्रहरी चौकीमा भिकाउँला, त्यहीं छलफल गरौंला भनिन्। त्यही साँझ भोजप्रसादको आग्रहमा रमेशले बाबु-छोरीको फोन संवाद गराइदिए। त्यतिबेला बाबुछोरीको बाभाबाभ भयो, भोजप्रसादले घर आइज भन्दा “छोरीको बिहे एकपटक हुन्छ, मैले गरिसके” भन्ने जवाफ दिएर फोन काटिदिइन्। अघिल्लो दिनको सल्लाहबमोजिम भोलिपल्ट प्रहरी चौकीमा केटाकेटीसहित दुवै पक्ष उपस्थित भए। चौकीमा केटा पक्षले केटीको जर्बजस्ती चुरापोते चुँडाइदिए, सिन्दुर पुछिदिए। उमेर नपुगेकाले विवाह गर्न मिल्दैन भनेर केटाकेटी आफन्तले जिम्मा लिए।

त्यो दिन त्यत्तिकै भयो, अजितलाई घरमा ल्याएर आफन्तले सम्झाइबुझाइ गरे। भोलिपल्ट अजितकी आमालाई फोनमा म वकिल हो, छोरालाई सम्झाउनु, नत्र बलात्कारको केसमा हालिदिन्छु भनेर पटक-पटक धम्की आयो। २९ गते बिहान घरमा मोटरसाइलमा नचिनेका केटाहरू आइरहे, अजित कहाँ छ? भनेर सोधे, त्यहीं हातपात भने गरेनन्। दिउँसो २ बजेतिर मोबाइलको चार्जर लिन भनेर अजित घरबाट निस्किए, त्यसपछि अजित कहिल्यै फर्केनन्। साँभसम्म अजित घर नआएपछि परिवारले चारैतिर सोधखोज गरे तर कतै फेला पारेनन्। एक्कासि साउन १ गते एउटा अनलाइनमा भुन्डिएको अवस्थामा फोटो देखेपछि हरिभक्तको धरोहर भक्तियो, त्यो फोटो अजितकै थियो।

एउटा कथन छ— प्रेमले जात, क्षेत्र र भूगोल छुट्याउँदैन। तर माथि उल्लेखित घटनाहरूमा यो कथन लागु भएको पाइँदैन। किनभने प्रेमकै कारण नवराज र अजित जस्ता पात्रहरूले आफ्नो जीवन त्यागनुपरेको छ। कारण हो जात। कथित उपल्लो जातकी युवतीसँग प्रेम गर्नुपरेकै कारण उनीहरू मृत्युवरण गर्न बाध्य भए।

हामी २१ औं शताब्दीका सभ्य र सुसंस्कृत मान्छे भनेर आफूलाई दाबी गर्छौं। तर, नेपालसहित दक्षिण एसियाका केही

देश भने अभैपनि १६ औं शताब्दीमै छ भन्दा फरक नपर्ला। किनकि, नेपालमा अभैपनि जातीय छुवाछुत र विभेद अहिले पनि विद्यमान छ। यद्यपि, कानून र संविधानले जातीय विभेदलाई दण्डनीय अपराध भनी सजायको व्यवस्थासमेत गरिसकेको छ। तर, व्यभारिक पक्ष फितलो हुँदा अहिले पनि कथित सानो जात र ठुलो जातको कसी लगाउँछन्। त्यसो नहुँदो हो त, नवराज र मिजार जस्ता प्रेमीहरू मारिदैन थिए होलान्।

सरकारले जातीय विभेद अन्त्यको घोषणा गरेको १४ वर्ष बितिसक्दा पनि दलितहरूले मान्छे भएर जिउन पाएका छैनन्। कोही चुलो छोएको निहुँमा मारिन्छन्, कोही धारा छोएको निहुँमा मारिन्छन् त कोही अन्तर्जातीय विवाहको बहानामा मारिन्छन्। लाग्छ, गैरदलित भनिनेहरूलाई दलित मान्न बहाना चाहिएको छ। यो वा त्यो बहानामा दलितहरूले मृत्युवरण गरिरहेका छन्।

जयवीर टमटा (कालिकोट, २०६८), सेते दमाई (दैलेख, २०६८), मानवीर सुनार (कालिकोट, २०७८), शिव सङ्कर (सप्तरी, २०६८), रामबहादुर सार्की (बर्दिया, २०६९), संगीता परियार (तनहुँ, २०७०), भुमा बिक (ताप्लेजुङ, २०७०), राजेश नेपाली (पर्वत, २०७१), अस्मिता सार्की (भापा, २०७३), लक्ष्मी परियार (काभ्रे, २०७३), अजित मिजार (काभ्रे, धादिङ, २०७३), मना सार्की (कालिकोट, २०७५), माया बिक (कैलाली, २०७५), श्रेया सुनार (कास्की, २०७५) रेश्मा रसाइली (धनुषा, २०७५), रूपमतीकुमारी दास (मोरङ, २०७५) यी नामहरू सबै जातीय छुवाछुतको चपेटामा मारिएकाहरूको हो। उनीहरूले कथित सानो जात भएकै कारण ज्यान गुमाउनु परेको हो। गत जेठ २०७७ मा मात्रै रूपन्देहीकी अगिरा पासीको हत्या भयो। यस्ता घटनाहरूले २१औं शताब्दीको मानव अधिकारको धज्जी मात्र उडाएको छैन, मानवताको गलासमेत रेटेको छ।

जनआन्दोलनबाट प्राप्त सफलतासँगै अन्तरिम व्यवस्थापिका संसदले नेपाललाई वि.सं २०६३ साल जेठ २१ गते छुवाछुत मुक्त राष्ट्र घोषणा गर्‍यो। सो घोषणासँगै जातीय विभेद तथा छुवाछुतमा परेका लाखौं सर्वसाधारणले ठूलो राहत पाएको अनुभूति गरेका थिए। तर, छुवाछुत मुक्त राष्ट्र घोषणा भएको १५ वर्षपछि समेत त्यसको व्यवहारिक रूपमा खास प्रभाव परेको देखिँदैन।

नेपाल प्रहरीको तथ्यांकअनुसार पछिल्लो पाँच वर्षमा एक सय ८२ वटा जातीय विभेद तथा छुवाछुतविरुद्धको मुद्दा दायर भएको छ। यद्यपि कतिले न्याय पाए भन्ने यकिन हुन सकेको छैन। उजुरी दर्ता भएपनि उनीहरूले उचित न्याय भने पाएका छैनन्। उजुरी परेपनि न्याय नपाउने भएपछि धेरैले उजुरी नै लुकाउँछन्। म पनि यसै कथित दलित समुदायको एक युवक भएको हुँदा आफैँलाई मानव भन्न धेरै पटक सोच्ने गरेको छु। चोखो प्रेमको सट्टा ज्यान गुमाउनु परेका नवराज र अजितजस्ता प्रेमीहरूलाई हेर्दा आज मनमा यस्तो भाव आउँछ कि म अब प्रेम गर्दिन, बरु युद्ध लड्छु।

मैले कल्पना गरेको नेपाल

- भरत महतरा (वि.सि.ए. छैठौं सेमेस्टर)



मेरो देश नेपाललाई विश्वको सबैभन्दा विकसित र सुन्दर बनाउँछु भनेर म भन्दिन तर नेपाललाई नेपाल जस्तै बनाएर विश्वमानचित्रमा सबल अनि अब्बल भएको हेर्ने चाहना छ।

आवश्यक विचार, दृढ इच्छाशक्ति, सही नेतृत्व, सही लगानी अनि अथक प्रयत्न गर्ने हो भने अलौकिक परिवर्तन र विकास यहाँ सम्भव छ। संसार नतमस्तक हुनेछ। नेपाल देख्न, घुम्न, हेर्न र जान्न आतुर हुनेछ। यो मुलुक स्वर्गभन्दा कम हुनेछैन। इलामको चिया, काठमाडौंको खाना, पोखराको खाजा र मुगुको रारामा डिनर हुने दिन आउन सक्छ।

एकताको सूत्रले सारा संसारलाई रिभाउनेछ, भेरीको पानी तानेर दैलेख, जाजरकोट भिज्नेछ। कर्णालीको बिद्युतले नेपाल उज्यालो बन्नेछ। अपनत्व फिँजाइनेछ। कटु वचन गरिनेछैन, प्रकृतिका धनी मात्र हैन हरेक कुराले अब्बल छ मेरो देश। फोस्रो कृत्रिमताले भरिएको छैन मेरो प्यारो देश नेपाल। जुट्नेछन् सारा नेपाली आपसी सम्बन्ध गहिर्नेछन्, तब त मार्बलमा र चिल्ला काला सडकमा हिँड्ने विदेशीहरूको पाइलाले पत्रे पथ पहिल्याउनेछ।

मैले सोचेको नेपाल यस्तो हुनेछ जहाँ कैयौँ रोजा लकजेम्बर्गहरू भेलबाढीमा पर्नेछैनन्। कैयौँ मदर टेरेसाहरू भाडापखालाले मर्नेछैनन्। कैयौँ माइक टाइसनहरू रक्सी धोकेर हिँड्नेछैनन्, अनि कयौँ मण्डेलाहरू पटाका बोकेर हिँड्नेछैनन्। कैयौँ नाईटिङ्गे लहरू गरिबीको पीडा खेपेर हिँड्नेछैनन् अनि कैयौँ पेले, म्याराडोनाहरू उदाश भई खैनी या कुलतमा फसेका हुनेछैनन्। मैले सोचेको नेपालमा खेलाडी, कलाकारलगायत देशका गहना हुनेछन्। उनीहरूको उचित सम्मान अनि व्यवस्थापन हुनेछ। हरेक प्रदेश, जिल्ला, पालिका र वडामा खेलकुद मैदानहरूको निर्माण हुनेछन्। नेपालले खेलकुद क्षेत्रमा पनि उल्लेख्य उपलब्धि हासिल गरी विश्वमानचित्रमा स्थान कायम राख्नेछ।

मैले सोचेको नेपाल यस्तो हुनेछ जहाँ बालबालिका उत्साहित हुँदै विद्यालय जानेछन्। डेन्ड्राइड सुध्ने कैयौँ जीवनले भरपेट अन्न खानेछन्। सबै स्वावलम्बी बन्नेछन्। कतै मौका पारी चौका छक्का हान्नु पर्नेछैन। देशलाई दुःखबाट पारी तार्न सक्ने कैयौँ पाखुरीहरूले सडकलाई नै बिस्तरा ठान्नु पर्नेछैन।

मैले सोचेको नेपाल एक त्यस्तो देश हो, जहाँ महिला सुरक्षित हुनेछन्। स्वतन्त्र रूपमा सडकमा हिँड्न पाउनेछन्। यो त्यस्तो

स्थान हुनेछ जहाँ सबैलाई समानता र स्वतन्त्रता हुनेछ। सबैले वास्तविक अर्थमा यसबाट आनन्द लिन सक्नेछन्। यसबाहेक, यो यस्तो ठाउँ हुनेछ जहाँ जात, रंग, लिङ्ग, धर्म, सामाजिक वा आर्थिक स्थिति, र जातिको कुनै भेदभाव हुनेछैन। म यसलाई एक सुन्दर स्थान देख्न चाहन्छु।

मैले सोचेको नेपालमा कुनै पनि युवा पराइ भूमिमा नोकर बन्न धाउनेछैन। कसैको सग्लो शरीर एकाएक बाकसमा आउनेछैन। ती व्यक्तिले यही माटोमा गुन्द्री, राडी बनाएर खाडी भुल्नेछन्। भुसिलो खोरियामै कोरिया देखेछन्। मात्र राज्यले युवाको खातिर केही बोलिदिनुपर्छ। अनेकन सम्भावनाको ढोका खोलिदिनुपर्छ। कागजमा पुल बनाएर मान्छे तार्ने सरकार हैन कर्मठ सरकार बन्नुपर्छ। विद्वान राजनीतिज्ञले पहिले देश भर्नुपर्छ तब मात्र मैले अनि हामीले सोचेको नेपाल बन्न सक्छ।

शिर छ चाँदीभैँ हिमालको, हरियो छाती पहाडको अनि पहुँलो पटुकी तराईको, लोभिँदैरौँ रत्तिभर ऋणजस्तो रणनैतिक उद्देश्य बोकेका अनुदानले। मैले सोचेको नेपालमा हामीले नै आफ्नै उत्पादन गरेको बिद्युतबाट मेरो देश चल्नेछ। जताततै हरियाली हुनेछ। सडक अनि मान्छेका मनहरू सफा हुनेछन्। आयातभन्दा निर्यात बढ्नेछ। त्यहीअनुसारको ऐन, नियम र कानुन बनाइनेछ। पेट्रोलपम्पको ठाउँमा चार्जिङ् स्टेशन हुनेछन्। मान्छेका लागि कफी खानका लागि राम्रो व्यवस्था हुनेछ। हरेक ठाउँमा केवलकार हुनेछन्। सहासिक खेलहरूको आनन्द मज्जाले लिन पाइनेछ।

नेपालका सुरक्षा निकायलाई मजबुद बनाइनेछ। कसैले बदमासी गर्छ भने उसलाई तत्काल कडाभन्दा कडा कारबाही गरिनेछ। कानुन पालना गराउन न्यायपालिकालाई मर्यादित साथै व्यवस्थित बनाइनेछ। यो देशका नागरिकको अधिकार र सुविधाको लागि कार्यपालिकालाई चुस्त अनि दुरुस्त बनाइनेछ।

म नेपालका दुतावासहरूमा गुप्तचरहरूको अड्डा बनाउन नदिन कर्मचारीको संख्या अधिकमा १५ जना मात्र राख्न पाउने व्यवस्था बनाउथेँ। हाम्रो देशको राजनीतिमा विदेशी गुप्तचरलाई खेलन नदिन, त्यहाँको सम्पूर्ण सुरक्षा आफ्नै देशका सुरक्षा निकायको मातहतमा राख्थेँ।

म अन्तराष्ट्रिय संघ संस्थामार्फत हाम्रो धर्म-संस्कृति-सद्भाव भत्काउने मिसनहरू रोक्नका लागि आउने उनीहरूको

क्रियाकलापमाथि आफ्नो बौद्धिक व्यक्तित्वहरूको समूहबाट अनुगमन गराउने व्यवस्था मिलाउँथे। आतङ्कवादी क्रियाकलाप रोक्न म आफ्ना नागरिक र कर्मचारीहरूलाई जागरूक बनाउन अध्ययन-अध्यापनको लागि एउटा शैक्षिक सामग्रीमा ती विषयबस्तुका बारेमा जानकारी अनि सन्देशमूलक कुरा समाबेस गर्थे। जुन परिवार, समाज, देशमा नारीको सम्मान हुँदैन, त्यो परिवार, समाज, र देशको भलो हुँदैन। मेरो देशमा नारीप्रति उच्च सम्मान र नारीको अधिकार सुरक्षित गर्न कठोर नीति अवलम्बन गर्थे। नवजात शिशु र बालक सबै देशका भविष्य हुन्, यिनीहरूको लालन-पालन र शिक्षाको जिम्मेवारी सरकारले पनि पूर्ण रूपमा लिनु पर्ने व्यवस्था बनाउँथे।

म सङ्घीयतालाई अभि सशक्त रूपमा कार्यान्वयन गर्ने काम गर्थे। सम्पूर्ण वडा र पालिकालाई पूर्ण अधिकार दिएर जनताको जीवन उकास्न मद्दत गरिने र जनताको पैसा जनतामार्फत लगानी गरिने व्यवस्था गर्थे। म देशभक्तहरूलाई पुरस्कार र उचित जिम्मेवारी दिलाउँथे, देश द्रोहीलाई मृत्युदण्डको व्यवस्था सुरूवात गर्थे। किनभने एकजना देशद्रोहीको मृत्युले हजारौं जनाको ज्यान बचाउन सकिन्छ। संस्थालाई गरिमामय बनाउन वरीयताको क्रमानुसार पदोन्नति हुने निश्चित वातावरण बनाउँथे। सबैलाई अवसर दिन एक पदमा एकजना, एकै समयसीमाभित्र र एकचोटीमात्रको व्यवस्थाको सुरूवात गरिने अवस्था बनाउँथे। यसरी एकजना व्यक्ति २ पटकसम्म जनताबाट प्रत्यक्ष निर्वाचित राष्ट्रपति हुने व्यवस्था मिलाइने र पदका लागि घृणित राजनीति नै समाप्त हुने गरी कार्य गर्थे।

पदमा हुँदा वा पदको अवकास प्राप्तपछि सुरक्षा र सुविधा त्यस व्यक्तिले देश र जनताका हितको लागि गरेको योगदानको मूल्याङ्कन हुनेगरी व्यवस्था गर्थे। यसरी कुनै विदेशीले कुनै नेपालीलाई किन्ने ठाउँ नै रहदैनथ्यो। हरेक पद प्राप्तिमा लागि

देशको जिम्मेवारी र सेवामा पूर्ण-निष्ठाका साथ गरेको हुनुपर्ने व्यवस्था गर्थे।

मेरो कल्पनाको देशमा रोजगार नेपालमै कायम गरिनेछ यदि कसैलाई विदेश गएर काम गर्न इच्छा लागेमा विदेशमा गएर काम गर्न दिइनेछ तर सीमिति अवधिका लागि मात्र। नेपालको ऊर्जावान् जनशक्तिले आफ्नो सिप सधैं विदेशी भूमिमा मात्र हैन नेपालमा पनि लगानी गर्नु पर्नेछ। यदि तोकिएको सीमाभन्दा बढी बसेमा स्वतः नेपालको नागरिकता खारेज गरिनेछ र नेपाल प्रवेश गर्न दिइनेछैन। बुढेसकालमा कुनै पनि आमा बुबाहरू वृद्धाश्रम जानु नपर्ने व्यवस्था हुनेछ।

नागरिकतामा कठोर नियम अवलम्बन गराइनेछ। सबै प्रदेश, जिल्ला, पालिका र वडाको नामसहित तिनका नम्बर कोड स्थापित गरिनेछ। नागरिकतामा प्रदेश, जिल्ला, पालिका र वडाको नम्बर कोडबाट रेकर्ड राख्न लगाइनेछ। नागरिकता दिँदा सोही क्षेत्रका आधिकारिक ५ जनाको रोहबरमा ५ पुस्ते खुलाएर सहीछाप गराउने व्यवस्था र नागरिकतामा ३ पुस्ते उल्लेख हुने व्यवस्था बनाइनेछ। त्यसपश्चात् पनि नियमित जाँचमा विवरण भुठो ठहरिए लिन, दिने र सांक्षी बस्ने सबैको पूर्ण सम्पति जफत हुने व्यवस्था गरिनेछ। ल भन्नुहोस् त यसो गरे कसैले नेपालको नागरिकता किन्ने-बेच्ने हिम्मत गर्दथ्यो?

सबै सुरक्षा निकाय एउटै छातामुनि राख्ने व्यवस्था हुने र सीमा सुरक्षाबलको सिर्जना गर्थे। जसको नेतृत्व रक्षा मन्त्रालयबाट निर्देशित हुने व्यवस्था गर्थे। जनताबाट प्रत्यक्ष कार्यकारी राष्ट्रपति चुनिने व्यवस्था गरिनेछ। एउटा सरकार ५ वर्ष अनिवार्य चलन पाउने व्यवस्था गरिनेछ। किनभने देश चलाउन विषयवस्तुको प्राविधिक ज्ञान पनि आवश्यक छ। देशलाई निश्चित आर्थिक उन्नतिको उचाइमा नपुर्‍याउज्जेल संघ र प्रदेशमा अधिकतम कम मन्त्रालय बनाइनेछ। यस्तो हुनेछ मेरो कल्पनाको नेपाल।

Call for Paper

The Productive Discourse (ProD) journal invites authors to submit critical readings and research articles from areas of their interest and expertise in sciences, management and humanities for review and consideration for publication. Articles that bridge disciplines and theories and link contemporary discourses on human conditions, practices and actions with the needs to make life better, fairer, sustainable and equitable receive preferences for publication in the journal.

Submissions must be unpublished original research. Authors must have reviewed the Submission Guidelines section below prior to making acceptable submission. Upon acceptance, authors are required to sign an Author Agreement with the journal publishers, MBMC.

ProD follows Publication Ethics of [C|O|P|E], so please check the guidelines on its website at [Link Here] before submission.

विश्वमै नभिकिएको एकमात्र बुद्धअस्तु रामग्राम स्तुप

- विकास चापागाँई (वि.ए. दोस्रो वर्ष)

यो हो रामग्राम स्तुप । विश्वकै एक मात्र यस्तो स्तुप जहाँ अहिलेसम्म भगवान बुद्धको अस्थिधातु अविच्छिन्न रूपमा राखिएको छ र ऐतिहासिक वंशावलीलाई विश्वास गर्ने हो भने भगवान बुद्धको परिनिर्वाण पछि राखिएको उनको अस्थिधातु अहिलेसम्म कसैले चलाउन समेत सकेको छैन ।

लुम्बिनीमा जन्मनुभएको भगवान बुद्धको जीवन नेपाल र भारतका विभिन्न गाउँ शहरहरूमा धर्म प्रचार गरेर बित्यो । उनको परिनिर्वाण हाल भारतको कुशीनगरमा भएको थियो ।

बौद्ध ग्रन्थहरूको अनुसार उहाँको महापरिनिर्वाण भएपछि उनको शवको दाह संस्कार पछि केही मोतीका दाना जस्ता अस्थिधातु बाँकी भए । दाह संस्कारमा उपस्थित त्यसबेलाका सबै बौद्ध राज्यहरूको बिच ती अस्थिधातुका दानाहरू आ नो देशमा लान पाउनुपर्ने माग सहित युद्ध नै गर्न तम्सिए । र पछि उनीहरूले एक जना द्रोण नाम गरेका पण्डितको सहायताले त्यसलाई आठ भागमा विभाजन गरेर लिए ।

त्यसलाई तत्कालीन मगध, बैशाली, कपिलवस्तु, अलकप्प, कोलीयग्राम, वडुदिप, पावा र कुशिनगरका राजाहरूले लगे । उनीहरूले भगवानबुद्धप्रतिको श्रद्धाअनुरूप आआ नो स्थानमा ती अस्थिधातु लगेर विशाल स्तुप बनाएर बुद्धधर्मलाई निरन्तरता दिए । त्यसमध्ये कोलियग्रामका राजाले त्यस अस्थिधातुलाई राखेर बनाएको स्तुप नै रामग्राम स्तुप हो ।

पछि इशापूर्व २६८ देखि २३२सम्म शासन गरेका मौर्य सम्राट अशोकले बुद्धधर्मको महत्व बुझी यसलाई सबै देशहरूमा प्रचार गर्ने भनेर ती सबै स्तुपबाट अस्थिधातु निकाली त्यसबाट ८४ हजार स्तुप बनाउन लगाई सम्पूर्ण भारत वर्षमा स्थापना गर्ने योजना बनाए ।

बौद्ध ग्रन्थहरूमा उल्लेख भए अनुसार सम्राट अशोकका दुतहरूले यहाँ रामग्राममा अस्थि निकाल्न आउँदा यहाँका नागहरूले रक्षा गरेको कारण यहाँको अस्थि सुरक्षित भयो । पछि कालान्तरमा इशाको पाँचौं शताब्दीमा फाहियान र सातौं शताब्दीमा हुयेनसाङ जस्ता यात्रीहरूले यस तीर्थस्थलको भ्रमण गरेको ऐतिहासिक दृष्टान्त पाइन्छन् ।

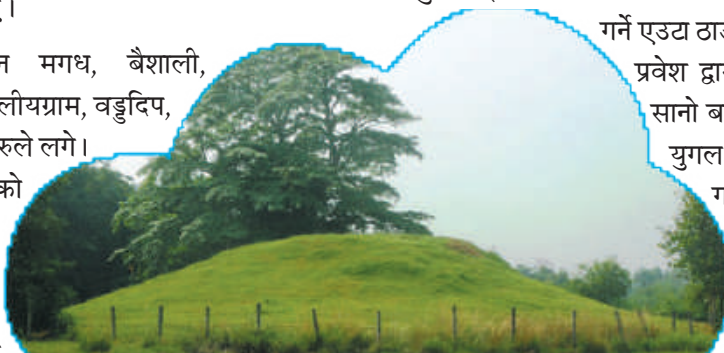
अहिलेको हिस्को भने सन् १८९९मा एसियाटिक सोसाइटी अफ बेङ्गालका इतिहासकार डाक्टर डब्लु होयेले पत्ता लगाएका थिए । पछि सन् १९६४मा यो नै रामग्राम स्तुप हो भन्ने प्रमाणित भयो ।

यो रामग्राम स्तुप हालको पश्चिम नवलपरासी जिल्लाको रामग्राम नगरपालिका ६ मा पर्छ । जिल्लाको सदरमुकाम परासीदेखि दक्षिण महेशपुर सडक तीन किमि टाढा उजैनी गाउँबाट करिब १५ मिनेट पूर्वतर्फ हिँडेपछि भरही खोलाको किनारमा समतल मैदानमा देखिने थाँसे थुम्को नै रामग्राम स्तुप हो ।

यो स्तुपको रूपमा करिब १० फिट अग्लो तथा २३.५ मिटर व्यास भएको घाँसले ढाकिएको एउटा हिस्को मात्र देखिन्छ जसको छेउमा एउटा अजंगको रुख उम्रिएको छ । अहिले यसको मौलिक स्वरूप कस्तो थियो भनेर भन्ने अवस्था छैन । हालै वरिपरी घुम्नलाई काठको फलेकको रयाम्प बनाइएको छ भने पूजा पाठ गर्ने एउटा ठाउँ पनि बनाइएको छ । यस बाहेक प्रवेश द्वारको दुबै तिर मेचहरू सहितको सानो बगैँचाहरू बनाइएको छ जहाँ प्रायः युगल जोडीहरू समय बिताउन आउने गरेको छ । एउटा सुरक्षा गार्डले यस पुरातात्विक क्षेत्रमा सुरक्षा प्रदान गर्दै आएको छ ।

यहाँ जमिनको सतहमा सन् १९९७ तथा १९९९मा भूभौतिक सर्भेक्षण गरिएको थियो । यसबाट यस स्तुपको पूर्व र उत्तरमा चतुष्कोणीय विहारहरूको अवशेष भएको निक्कै गरिएको थियो । पछि पुरातत्व विभागका शुक्रसागर श्रेष्ठले सन् १९९९ तथा २००४को बिचामा उत्खनन पनि गरे । त्यसबाट यस क्षेत्र मौर्यकाल अर्थात् ईशा पूर्व ३२२ देखि १८५को बिचमा तथा गुप्तकाल अर्थात् ईशाको ३२० देखि ईशाको ५५० को वरिपरी विकसित भएको निष्कर्ष निकालिएको थियो ।

तर त्यस उत्खननले के पत्ता लगायो भन्ने कुरा त्यहाँ देख्न सकिँदैन । अहिले उक्त स्तुपलाई काँडेदारले घेरेर राखिएको छ भने बाहिर खुल्ला चौर छ । नजिकै एउटा पोखरीमा मानिसहरू घुंगी संकलन पनि गर्न आउँछन् ।



यस बाहेक नजिकै जापानीहरुले बनाइदिएको सिद्धार्थको प्रतीमा सहितको एउटा सानो बगैँचा पनि छ । विश्वभरका बौद्धहरु यहाँ एकमात्र अस्थिधातु मौलिक रुपमा अस्थिधातु भएको पवित्र स्तुप भनेर पूजा आराधना गर्न आउने गरेका छन् । विदेशी तीर्थयात्रीहरु तथा काठमाडौँबाट तीर्थयात्रीहरु यहाँ आएर सामुहिक रुपमा बुद्धपूजा तथा परित्राण पाठ गर्ने गर्दछन् ।

तर पनि यहाँका स्थानीयबासीले यस स्तुपलाई आराध्य वा पुज्य मान्न सकेको देखिँदैन । उनीहरुका लागि यो जो रोपेपनि राम्रो उब्जनी नदिने अशुभ जमिन मात्र हो । वर्षको लाखौँ विश्वभरका बौद्ध भक्तजनहरु लुम्बिनीमा आइपुग्छन् ।

केही हजार पनि रामग्राम पुग्न पाउदैनन् किन ?

सर्वप्रथम त्यहाँका स्थानीय जनताले नै रामग्राम चिनेका छैनन् । त्यसपछि त्यहाँका धर्मावलम्बीहरुलाई नै यहाँ सम्म गएर श्रद्धा अर्पण गर्न आवश्यक ठान्दैनन् । अनि बाहिरका मानिसहरुले

त्यहाँ घुँडा टेकिदिनु पर्ने? त्यसमा पनि लुम्बिनी क्षेत्रका पर्यटन व्यवसायीहरुले नै पर्यटकहरुलाई यहाँसम्म लैजाने कुनै प्याकेजको व्यवस्था गर्दैनन् । अनि सबैभन्दा महत्वपूर्ण कुरा भनेको कुनै बौद्ध तीर्थालु वा भक्तजन त्यहाँ गएर के गर्ने? यो महत्वपूर्ण प्रश्न हो ।

यहाँ त दशकौँदेखि केही गर्न पनि काम नलाग्ने जस्तो देखिने एउटा ढिस्को मात्र छ जहाँ कोही आएर केही रंगिबिरंगी ध्वजाहरु फैलाएर गएका छन् । भन्नुको मतलब त्यहाँ कुनै उपासना गर्ने स्थल छैन कहाँ श्रद्धा पोख्ने? कहाँ बसेर भगवान बुद्धलाई सम्झने? यी प्रश्नहरुले रामग्रामका स्थानीय बासिन्दा, स्थानीय सरकार, पर्यटन व्यवसायी वा समस्त ग्रेटर लुम्बिनीको नाममा अभियान चलाइरहेकाहरुलाई मतलब राख्दैन । तर हरेक बौद्धले कतै कसरत गरेर वा भूलबस नै रामग्राम पुग्दा गर्ने प्रश्न यिनै हुन् । यी प्रश्नहरुको जवाफ नआएरम्म त्यो एक तिरस्कृत ढिस्को नै रहिरहन्छ, यसले आफुलाई रामग्राम बनाउन समयको उत्तर पखिँरहन्छ ।



नेपालमा युवा उद्यमशीलताको चुनौती

- नितु दाहाल (बि.बि.एस. दोस्रो वर्ष)



सामान्यतया १५ वर्ष पुगेका ४० ननाघेका आँत र मनमा माया बोकेका मानिसहरूको जमात नै युवा हुन्। युवाले नै गर्दा संसारका शक्तिशाली राष्ट्र चीन, जापान, अमेरिका, अष्ट्रेलिया जस्ता देशहरू आजको युगमा शक्तिशाली भएका छन्। युवाले के गर्न सक्दैनन् पहाड फोडेर मैदान बनाउन सक्छन्। समुद्रबाट हिरामोती, सुन, चाँदी जस्ता अमूल्य चिजहरू निकाल्न सक्छन्। महाभारतको युद्ध पनि यस्तै बुद्धिमानी र शक्तिशाली युवाकै कारण सफल भएको हो। संसारकै शक्तिशालीको रूपमा चिनिले राष्ट्रहरू योभन्दा १०० वर्ष अगाडि नेपालसँग सङ्घर्ष गरिरहेका थिए तर अहिले विश्व प्रख्यात रहेका छन्। जुन युवाहरूकै देन हो। दोस्रो विश्व युद्धमा अमेरिकाले जापानका सुन्दर सहर हिरोसिमा र नाकासाकीमा फालेको बम जसमा एउटा भारसमेत उभ्रदैन्थ्यो ती अहिले संसारको नमुना सहरको रूपमा परिचित छन्, जुन युवाहरूकै देन हो।

नेपालको सन्दर्भमा हेर्ने हो भने नेपाल एक उर्वर भूमि, जल, पर्यटन, कृषि तथा प्राकृतिक सुन्दरताले भरिपूर्ण देश हो। राजनीतिक, कुटनीतिक तथा माफियाको जालोमा बेरिएर नेपालका युवाहरू बिदेसिनुभन्दा अर्को कुनै उपाय छैन। नेपाली नागरिकले विदेशमा गएर श्रम बेच्नुभन्दा अर्को कुनै पनि उपाय छैन। नेपालमा ७० प्रतिशतभन्दा बढी मानिसहरू कृषि पेसामा आवद्ध रहेका छन्। यसलाई हेर्ने हो भने नेपालको अन्न तथा आद्यान्न खाएर पनि विदेश विक्री वितरणको लागि पठाउनु पर्ने हो तर बिडम्बना नेपालमा दैनिक लाखौं करोडौंका खाद्यान्न तथा अन्न छिमेकी राष्ट्रहरूबाट भित्रिन्छ। यसको मुख्य कारण गरिबी, परम्परागत तरिकाले खेती गर्नु, प्रविधिको अभाव, राजनीतिक हस्तक्षेप तथा भौगोलिक बिकटता पनि हो। नेपालको कतिपय ठाउँहरूमा इन्टरनेटको पहुँच छैन। जसले गर्दा अहिले इन्टरनेटको जमानामा इन्टरनेटबाट नै कृषि तालिम लिन सकिने अवस्थामा त्यो भएको छैन। भौगोलिक बिकटताको कारण पहुँच नपुगेकाले उन्नत जातका मल बिउ आदि पुर्‍याउनको लागि एकदमै कठिन भएको छ। अर्कोतर्फ राजनीतिक हस्तक्षेपको कारणले गर्दा पनि नेपालमा कृषि क्षेत्रमा उन्नति प्रगति हुन सकेको छैन, कसरी भने नेपालमा वर्षेपिच्छे करोडौंको अनुदान आउँछ त्यो अनुदान माफिया

दलालको हातमा पर्छ। जसले गर्दा पहुँच पुगेका कृषकहरूले टनेला किन्नसमेत पैसा उनीहरूको हातामा पर्दैन। जसले गर्दा देशमा गरिबी र बेरोजगारी दिन प्रतिदिन बढ्दै गहिरहेको छ। नेपालमा युवा कृषकहरूलाई प्राविधिक तरिकाले तालिम नपुगेका कारण पनि जति मेहेनेत गरे पनि वर्षभरि खाने अन्नको अभाव भएको हो।

नेपाल जलस्रोतमा ब्राजिलपछिको दोस्रो धनी देशको रूपमा चिनिन्छ। यो राष्ट्र ८३ हजार मेघावाट विद्युत निकाल्न सक्ने सम्भावना बोकेको राष्ट्रको रूपमा चिनिन्छ। ४३ हजार विद्युत सजिलै निकाल्न सकिन्छ। हाम्रो देशले विद्युत आयोजनालाई प्राथमिकता दिने हो भने आफ्नो मात्रै देश नभएर विदेशमा समेत विक्री वितरण गरेर पैसा आर्जन गर्न सकिन्छ। तर नेपालले आफूलाई पुग्न सक्ने विद्युतसमेत निकाल्न सकेको छैन। हाम्रो देश नेपालको लागि आवश्यक विद्युतसमेत अरू देशबाट ल्याउनु पर्ने अवस्था रहेको छ। यसको मुख्य कारण हो भौगोलिक विकटता जसले गर्दा युवा वर्गलाई निरुत्साहित गर्छ। नेपालमा भौगोलिक बिकटता भएका कारण विद्युत निकाल्नको लागि आवश्यक पर्ने कच्चा पदार्थहरू पुर्‍याउनको लागि कठिन पर्न जान्छ। हामी आफैँ पनि गएर काम गर्नका लागि अप्ठ्यारो पर्छ। देशले युवाहरूलाई कार्य गर्नको निमित्त प्रोत्साहन गर्दैन। जल विद्युत निर्माणका लागि भनेर बनाइएको बजेट सबै राजनीतिक दल मिलेर भ्रष्टाचार गर्ने भएकाले त्यो बजेट कार्य गर्ने ठाउँसम्म पुग्दा एकदमै थोरै पुग्छ। जसले गर्दा युवाहरू हाइड्रोपावरमा लगानी गर्न उत्साहित हुँदैनन्। लगानी गरे पनि त्यसबाट कहिले नाफा आउने हो पत्तो हुँदैन।

नेपालमा चिनी, जुट, चिया, गलैँचा तथा चिजहरूको साना तथा मझौला उद्योगहरू थुप्रै रहेका छन्। यस्ता सामानहरू नेपालमा प्रसिद्ध पनि छन्। तर अहिलेको आधुनिक युगमा आएर हेर्ने हो भने विदेशी सामग्रीले नेपाली बजार ओगटिसकेको छ। नेपालमा कच्चा पदार्थ आफैँ उत्पादन भएता पनि त्यसलाई बजारमा बेच्न लायक सामानसम्म बनाउने मेसिन प्रविधि जस्ता सम्पूर्ण चिजहरू विदेशबाट आयात गर्नुपर्छ। परिणामस्वरूप नेपाली युवाहरूले उत्पादन गरेको सामानभन्दा विदेशबाट उत्पादन भएका सामानहरू सस्तो र आकर्षक हुने भएकाले अहिले विदेशी

सामानहरूको बजार रहेको छ। जसले गर्दा नेपाली युवाहरू निराश भई आत्मदाहसमेत गर्ने गरेको समाचार हामी दिन प्रतिदिन सुन्दै आइरहेका छौं। नेपालमा युवाहरूका लागि भनेर नेपाली बजारको लागि राष्ट्रले केही पनि सहयोग गरेको पाइदैन। राजनीतिक दलको नाममा भ्रष्टाचार गरी देश विचलित छ। जसले गर्दा नेपाली युवाहरूको मनमा पीडा र आँखाका सपना विदेश जानको लागि बाध्य छन्। नेपालमा प्रविधिको पहुँचको अभावले गर्दा पनि नेपाली सामान देश विदेशसम्म पुग्न कठिन रहेको छ। अहिले प्रविधिको युगमा आएर फेसबुक, टिकटक तथा ईन्स्टाग्राम जस्ता सामाजिक सञ्जालमा आफ्नो सामग्रीको प्रवर्द्धन गरेर बेच्नसमेत सकिन्छ। यसको पहुँच नपुगेकाले नेपालका युवा खाडी मुलुक जान बाध्य छन्।

नेपाल हिमाल, पहाड तथा तराईको प्राकृतिक सुन्दरताले भरिपूर्ण देश हो। यस देशमा पर्यटन व्यवसाय सजिलैसँग फस्टाउन सक्छ। जसमा युवा वर्गहरूको देन हुन आवश्यक छ। पर्यटन व्यवसायलाई युवाहरूले पेसाको रूपमा स्वीकार गर्नुपर्छ। नेपालमा राजनीतिक हस्तक्षेप र बिकट ठाउँ भएका कारण

युवाहरू अझै पनि व्यावसायिक रूपमा अघि बढ्न सकेका छैनन्। यातायातको पहुँच पुग्न नसक्ने भएका कारणले नै पर्यटन व्यवसाय फस्टाउन कठिन रहेको छ।

नेपालमा जलविद्युत, कृषि, पर्यटन जस्ता सम्भावना हुँदा हुँदै पनि नेपाली युवाहरू बाहिरिनु परेको छ। जसको मुख्य कारण प्राविधिक शिक्षाको कमी, राजनीतिक हस्तक्षेप, भ्रष्टाचार तथा अशिक्षा नै हो। नेपालमा प्राविधिक शिक्षाको परिचालन तथा राजनीतिमा परवर्तन ल्याउने हो भने नेपालका युवामा हाम्रो देशलाई अमेरिका जस्तो बनाउने क्षमता रहेको छ। जहाँ रोजगारीको निमित्त जान्छन् त्यहाँबाट रोजगारी खोज्न आउने बनाउन सक्ने क्षमता रहेको छ। नेपाली युवाहरू धन कमाउने आशले विदेश गए पनि कति नेपाली बाकसमा घर फर्कनु पर्ने बाध्यतासमेत रहेको छ। कति लासहरूको त पहिचान नभएर आफ्नो देशमा समेत आइपुग्ने अवस्था छैन। यस्तोमा पनि नेपाली युवाहरू नेपालमै नवसी विदेश जान बाध्य छन्।

(निबन्ध लेखन प्रतियोगिता २०८० मा तेस्रो स्थान हासिल गर्न सफल)



A Beautiful Word



-Hardik Dahal

A beautiful word
Honest eyes,
susurrus charm,
She knows she is a beautiful word.
Yet, she is treated like a normal word
Because only honest eyes can see her:
She is Love.
She is rare,
And untouched
She belongs to the precious,
She deserves no label,
Because she is her own.
She is Love.
She walks in the beauty of night,
A night of cloudless sky
With starry skies, bright moon, and twinkling stars
Which holds the bests for a dark night.
She shades an apricity,
She is warmth,
She's sunshine.
A word that can be read without saying,
Like the sun,
She is seen without even looking.
A word that needs no knowledge
Of how important
It is to us
And our sanity.
A boundless feeling,
That must stay hidden
Beneath my ribs,
From a world like this.
A world that is full of people,
Who regrets their birth,
Who loves others more than herself,
She is only felt,
Not read.
A world of people,
Who can see her soul,
And her beauty
A love who can show her,
In a sky full of stars,
Love can only see her.

[Love is a beautiful word. Why does it have to sound dirty when it is something beautiful, something poetic, and something different?

जीवन



-नवराज पौडेल

के नै रैछ र जीवन
नबुभ्नेलाई पो बोभ रैछ
बुभ्दै जाँदा जीवन त
केही कुराको खोज रैछ ।

खुशी देखिन्छन् सबै यहाँ
एकलै रूने धेरै भेटिन्छन्
भन्ने पर्दा खुशीकै खोजीमा
कयौँ सपना जिउँदै रेतिन्छन् ॥

सुख भुलाउन दुःख आउँछ
दुःख भुलाउने मलम कहाँ छ ?
रितै रितो भयो जीवन
खुशी भने कलम कहाँ छ ॥

सङ्घर्ष गर्नु हार नखानु
यही नै बाँच्ने आधार रैछ
बुभ्नेलाई त जीवन उज्यालो
नबुभ्नेलाई अन्धकार रैछ ॥

के रैछ र जाबो जीवन
बगिरहेको खोला जस्तो
बाचुन्जेल दुःख मात्रै
सम्झी ल्याउँदा हुन्छ कस्तो ।

जीवन एउटा खेल हो
ठक्कर अनेकौँ खाइन्छ
हरेस नखानु साथी हो
सफलता अवश्य पाइन्छ ।



सहिद

-गौरव पाण्डे

त्यो रात उसले घाँटीमा फाँसीको फन्दा कस्यो
यो तुच्छ नश्वर शरीरको आहुति
मातृभूमिको बलिवेदीमा चढाउन पाएकोमा गर्व गच्यो र भन्यो
तथापि बाँच्नेहरू कठिन कर्तव्यको बाटो अगाडि छन्
उसले भन्यो मेरो जन्म सार्थक भएको छ
प्राणदण्ड पाउनु अहो भाग्य हो, मेरो निम्ति
नरसंहारको नरेले भन्यो, तेरो अन्तिम इच्छा के छ ?
राणा शासनको अन्त्य हेर्ने मेरो तीव्र सदिच्छा छ ।

आज पनि सिफल साक्ष्य छ, बकाइनो जीवित छ
हिउँ र चिसोले खिझेर पनि अनन्त इतिहास बोकेको छ ।
रगतले साटेको प्रजातन्त्रमा जल्लाद र
भुँडीवालहरूको षड्यन्त्र नाचेको छ ।
देशभक्तको छातीमा कायरको स्वार्थ बाँचेको छ ।

आमाको उर र वक्षस्थलमा अश्रुपात बसेको छ
जन्जिरले बाँधी आमालाई लुछलाछ पारेको छ
भुँडीवाल र मतियारले प्रजातन्त्रमा लुटेको छ
बीच सडकमा आमा रूँदा छोरो मोरो हाँसेको छ ।

कायर पापी, रगत, पिप, च्याल, सिँगान सब जा
आस्था र विश्वासका कोसेढुङ्गा शक्ति सब छिट्टै आ
त्यसैले आज मैले एउटा निकै ठूलो प्रण गरें
देशभक्त भई यही मुलुकमा बाँच्ने मैले निधो गरें ।

ए युवाहरू ! आऊ प्रजातन्त्र भित्रका कसरमसरहरू
चमेली र टुले दाइका आस्था र विश्वासहरू
खै यहाँ जिउन पाएका, सहिदहरूको सपना चकनाचुर भो
त्यसैले आऊ फेरि बोकोँ आज एउटा चेतनाको बन्दुक
चेतनाको आलोकले नेतालाई एउटा सवक सिकाऔँ ।

आस्था तुहाउँदै विश्वास गलाउँदै ब्रेनड्रेन हुँदा हुँदै
यो मुलुक नाङ्गेभार बन्ने छ
त्यसैले यहाँ विश्वासको खाँचो खड्केको छ ।

भूपिले भने जस्तै इतिहास र कर्तव्य विसेमा
सहिदको लासले धिक्कार्ला, त्यसैले युवा साथीहरू !
यो देशको लागि एक देशभक्त योद्धा र
देशभक्तिको खाँचो खड्केको छ ।
भाषालाई जगाउनु भानु जागे भैं
देशको आस्था र विश्वास जगाउँन
असीम अन्धकारको निराशालाई छेदन गर्न
तिमी रवि, भानु, दिवाकर, निशाकर
पुर्नजन्म लिएर आऊ प्रिय सहिद ।
देवकोटाले भनेका थिए
“वीरहरू जन्मेपछि मर्दैनन्, मरेपछि जन्मनु पर्दैन”
तर यहाँ तिमीपछि वीरहरू नै जन्मेनन्
त्यसैले प्रिय सहिद । तिमी पुनर्जन्म लिएर आऊ ।
(कविता वाचन प्रतियोगिता २०७९ मा प्रथम स्थान हासिल गर्न सफल)

गुरु



-उपजति छन्द

म तिम्रो शिष्य, तिमी मेरा गुरु
सिकाउछौ ज्ञान, लौ गुरु खुरू-खुरू

अज्ञानताको पर्खाल भत्काई
ज्ञानको स्तम्भ बलियो ठडाई

आफै सिँढी बन्न तयार भई
पुन्याउँछौ शिखर आफू माथि चढाई

गुरु छ तिम्रो महिमा अपार
लाउँछौ उपकार अनि बारबार

खियाउँछौ हड्डी शिष्यका निम्ति
ज्ञानको ज्योतिले बनाई मूर्ति ।

म पनि नारी बन्न चाहन्छु



-प्रिन्स मिश्र

हे नारी, म भोग्न चाहन्छु त्यो तिम्रो रक्तस्राव हुँदाको पीडा
म खप्न चाहन्छु, रजस्वला हुँदाको त्यो हेपाइ
अनि म बन्न चाहन्छु, त्यो हाँसोको पात्र ।

राजस्वला हुँदा, तिमी जस्तै म पनि तिरस्कृत हुन चाहन्छु,
म पहिलो पटक महिनावारी हुँदा, लुक्न चाहन्छु
तेह्रौँ दिनसम्म
सूर्यका किरणहरूबाट टाढा
त्यो अन्धकार कोठाभित्र, म एकलै थुनिन चाहन्छु
अनि प्रत्येक महिनाको चार-पाँच दिन, म टाढा बस्न चाहन्छु,
आफ्नै घर-परिवारबाट अनि आफन्तजनबाट
म त्यो अनुभव चाहन्छु ।

आफ्नो जन्मघर छोडी जाँदाको आभास,
आफ्नो जन्मदातासँग छुटिँदाको पीडा,
अनि सँगसँगै हुर्किएका दाजुभाइ छोड्दाको दुख
म महसुस गर्न चाहन्छु ।

म अनुभव चाहन्छु, त्यो तिम्रो प्रसूति पीडाको
आफ्नो भागको खुसी, आफ्नालाई दिँदाको,
अनि म तिमी जस्तै, दुःख पीडा सारा लुकाएर,
अनुहारमा मुस्कान ल्याउन चाहन्छु ।

म सहन चाहन्छु विधुवापन, अनि हेपिन चाहन्छु यो समाजमा,
म पनि अपहेलित हुन चाहन्छु, अपमानित हुन चाहन्छु,
जसमा मैले यो समाजको दर्पण देख्न सकूँ
त्यो बिन्दुसम्म पुग्न चाहन्छु
यही प्रार्थना छ मेरो, हे ईश्वर ! म पनि नारी बन्न चाहन्छु ।

हे नारी, तिमी महान छौ,
पवित्रताको धरास्थलमा तिमी,
गीता, बाइबल र कुरान छौ
हे नारी, तिमी महान छौ,
म पनि तिमी जस्तै, नारी बन्न चाहन्छु ॥

(कविता वाचन प्रतियोगिता २०७९ मा द्वितीय स्थान हासिल
गर्न सफल)

जानेहरू



-स्वस्तिका रेग्मी

किन कहिल्यै जान छाड्दैनन्
यी छाडेर जानेहरू
हुर्किएर, पलाएर, खुब खुलेर
फुल्नेछन् भन्दाभन्दै
नसोचिएको हावाले भाचिदिएको
फूलको बोटजस्तै
किन भाँचिन्छन् ?
यी छाडेर जानेहरू ।

निष्पट्ठ अध्याँरो चिर्न बालेको
टुकीको सलेदो
एकैपटकमा बलेर सक्किएभैं
एकै छिनको उज्यालो
अनि उस्तै अध्याँरोको लागि

किन बल्छन् ?
अनि किन निभ्छन् ?
निभेर जानेहरू ।

कुनै आमाको कोख रित्याउन
कुनै सन्तानको आँखा रसाउन
कुनै विधवाको सिउँदो गिज्याउन
कुनै घरको भित्तामा
माला पहिरिएर
किन मुस्कुराइरहन्छन् ?
रूवाएर जानेहरू ।

दिमागभरि छाड्नका लागि एक युग सम्भन्ना
सधैंभरि बग्नका लागि एक आँखा आँसु
नानाथरिका मोहका जाल फैलाएर
किन कसैका पिठ थपथपाउँछन् ?
किन कसैको हौसला बनिदिन्छन् ?
किन कसैको दुःखमा दुःख दिन्छन् ?
किन कसैको मुटुको टुक्रा बनेर बाँचिदिन्छन् ?
मरेर जानेहरू ।

(कविता वाचन प्रतियोगिता २०७९ मा सान्त्वना स्थान हासिल
गर्न सफल)

सपनाको खेती



- तिष्णुमाया मण्डारी

म अचेल सपनाहरू रोप्ने भएकी छु
मलाई अचेल बिपनाहरूले पोल्न थालेको छ
त्यसैले त म बिपनाहरू च्यात्छु र सपनाहरू बुन्न थालेकी छु
सहर मेरो सपना हो, परिवार मेरो बिपना,
तैपनि म सहरको सपना देख्छु।

मेरा हजुरबा किसान थिए रे,
मेरा बा पनि किसान नै हुन,
तर म सहरमा सपनाको खेती गर्छु ॥
म भोलाभरि पुस्तक बोकेर सहरको कोलाहलमा
रहरलाग्दा सपनाहरू रोपिरहेकी छु ॥

मेरो वास्तविकता मेरै सपनाको घारीमा लुकामारी खेलछ,
कैयौं पल्ट मलाई सपनाले मेरै बिपनाको डिलबाट खसाल्छ,
तै पनि म सहरिया बन्ने सपना रोप्दै हिँडेकी छु ॥

ठेल्लेभन्दा रोक्नेहरू धेरै भएको सहरमा,
मेरो सपनाको सिरानीमा भोका सपनाहरू रोइरहेका छन्,
भोको पेट र तिर्खाएका आँतहरू सपना मै लोलाइरहेका छन्
मेरो सपनाको खेती ओइलाएको छ,
उपचार नपाएर सपनाहरू दुख्न थालेका छन्,
तेल निखिएको गाडी जस्तै खल्ली रित्तिएको छ
धेरै पढेर सहर मै बस्ने सपनामा खिया लाग्न थालेको छ,
सपनाको गाडीलाई ठेल्लै म सपना रोपिरहेकी छु।

आँखामा पानी जमाएर खिस्स हाँस्दै
म सहरमा मक्किइरहेको जीवन धकेलीरहेकी छु,
खाल्डाखुल्डी छल्दै म सहरमा
पक्की सडकको सपना रोपिरहेकी छु।
भान्सामा सब्जी रित्तिएको छ,
गोजीमा शून्य भरिएको छ,
आशाको दियो बालेर म भोकभोकै निदाउँन थालेकी छु,
किनकि मेरा सपनालाई लोडसेडिङ लागेको छ,
तै पनि म लोडसेडिङ, भोक र अँध्यारो छल्दै
अभै यौवनले भरिएका लाखौं सपना रोपिरहेकी छु।

सरकार मेरो न्याय खै?



- सन्तोषी महारा

सरकार मेरो न्याय खै !
खै कहाँ गए ती दिनहरू !
जब नारीलाई उच्च दर्जामा राखिन्थ्यो
चेलीका रूपमा हेरिन्थ्यो,
अहिले त कतै नारीको सम्मान छैन।

घरबाट बाहिर निस्कँदा ऊ पाइला पिच्छे डराउँछे !
समाजका मान्छेरूपी ब्वाँसाहरूको शिकार हुन्छु कि भन्ने
ऊभित्र मनभरि सम्झदै कहाली लाग्दो भय नै भय छ,
कतै शिकार भई समाजको छिःछि र दुरदुरमा
बाँच्नु पर्ने त होइन !
ऊ प्रत्येक समय खातुनलाई सम्झन्छे !
जव जव उसलाई प्रेम प्रस्ताव आउँछ
अस्वीकार गर्दा एसिडले जल्नुपर्ने त होइन
खातुन जस्ता धेरैको जीवन देखेकी छे,
पढेकी छे, सुनेकी अनि बुझेकी
एसिडले बाहिर छाला अनि समाजले मन जलाएको।

अफ ऊ भस्कन्छे !
रेडियोले समाचार सुनाउन थाल्छ
आफ्नै बुबाले छोरीमाथि करणी गरेको
उसलाई आफ्ना वरिपरिका पुरुषदेखि टाढा बस्न मन लाग्छ
अनि कतिपय समय उसले सोचेरै विताउँछे,
म सुरक्षित कुन समय हुन्छु होला ?
खुलेआम हिँडेका छन् ती ब्वासाहरू !
पुलिस प्रशासन पावर र पैसामा बिक्छ
अनि ती गरिब बाबु आमा
न्याय माग्दा माग्दै विलाउँछन्।
दुनियाथरि वस्तुहरूमा बन्देज लगाउने सरकारले
एसिड जथाभावी बेच बन्देज लगाउन सकेन
न्यायालयले बलात्कारी ठहर्‍याइएकालाई भुण्ड्याउन सकेन
महिला अधिकार नारामै सीमित भए
पावरवालालाई प्रशासनले पनि समाउन सकेन।
न्यायालयले सजाय तोकेका पनि
केही महिनामै पैसा खुवाएर छुट्छन्
अनि फेरि तिनले अरू कति नारीका इज्जत लुट्छन्
मेरो सम्माननीय प्रधानमन्त्रीलाई प्रश्न छ,
समानतामूलक भनिएको देशमा
नारीले विना डर जिउन पाउने कहिले?

त्यो हरियो पासपोर्ट



- सरोज निरौला

बादलको चुलीमा मडारिएको त्यो मुहारको दिव्यतालाई
मलिन बनाउन थपिएको त्यो हरियो पासपोर्ट
गुजुक्क कपाल, थोत्रो भोला, च्यात्तिएको लुगामा
टिलपिल हेदै हातमा टल्काइएको त्यो हरियो पासपोर्ट।
आफ्ना सेतै फूलेका आमाबाबा र
कलिलो आफ्नो सन्तानलाई क्षितिजको
घाम बनाइदिने त्यो हरियो पासपोर्ट
आफूलाई छोड्न एयरपोर्टमा आएको
आफन्तको साथलाई छिया छिया बनाउने त्यो हरियो पासपोर्ट।

साहू र समस्याले भतभत पोलेको
कलिलो मनको अङ्कुसे त्यो हरियो पासपोर्ट
मातृत्वको न्यानो गोदमा खेल्न नपाउँदै कलिलो
हातमा थामिएको त्यो हरियो पासपोर्ट।

निस्तब्ध रूपमा आफ्नो आशालाई
गुमाउँदै कालो अक्षरले पोतिएको त्यो हरियो पासपोर्ट
कलिलो ओठमा दारीजुंगा नउम्रिदै
बाध्यताले भिराएको त्यो हरियो पासपोर्ट।
सागरभैँ छछल्किदै गरेको जवानीलाई
बोतलमा कैद गरेभैँ हिमचुलीबाट
रोक्ने त्यो हरियो पासपोर्ट
विदेशी भूमिको ताप र तोपले रन्काउँदा
ओत दिन नसक्ने त्यो हरियो पासपोर्ट।
रमाउने उमेरलाई पर धकेली आफ्नो
इच्छा थैलीलाई भिरबाट खसाल्ने त्यो हरियो पासपोर्ट
अनन्त आकाशलाई बन्द गरी चारपाटे बाकसमा
सेतो पहिरन भिराउने त्यो हरियो पासपोर्ट।
मरिचभैँ चाउरिएका आमाबुवाको टिलपिल
आँसुलाई पुछ्न नसक्ने त्यो हरियो पासपोर्ट
बाध्यताको हुरी बतासले पराईको मोहमा
समाधि बनाइदिने त्यो हरियो पासपोर्ट।

पिँजडाको सुँगाभैँ बाध्यताले थुनिदिने
त्यो हरियो पासपोर्ट
सन्तानको प्रतीक्षामा रहेका आमाबाबाको
चिता सजाउने त्यो हरियो पासपोर्ट !

बालविवाह



- अप्रिजना आचार्य

कानुनले त २० वर्षे तोकेको समयमा
बालविवाह नगर है जीवन खेर जाला
हाँस्ने खेल्ने उमेर हाम्रो फेरि कहाँ आउला ?
१६ वर्ष उमेरमा विधुवा बन्नुपर्ला
विचरा त्यो नाबालक जन्मेर के गर्ला ?
उसले सोध्ला आमा ! मेरो बाबा कहाँ खोइ
भगवानले लानुभयो भन्नुपर्ला रोई !
बालविवाहको कारणले लास बाकसमा
यस्तो काम गरेपछि पश्चाताप आपसमा !

बालविवाह गर्दा हुन्छ कतिको बनवास
बुहारी भई छोरीलेभैँ नमान है आस !
काँपी कलम पर फाली भाँडा माभनुपर्छ
सासु भन्निन् छोरा, उसको दाँत भाँचुपर्छ।

बालविवाह गर्‍यो भने जीवन चुलो चौको
१५ वर्षे उमेरमा जिन्दगी भो भर्को
सँगैका साथीसङ्गी अफिसतिर जान्छन्
आफू भने जङ्गलमै प्राण त्यागिदिन्छन्।
बालविवाह गर्नु अनि गराउन हुन्न
जवरजस्ती बिहे गर्न कराउन हुन्न
कति लास जङ्गलमा छन् कति बाकसमा
बालकैमा बिहे गरी उड्छन् आकासमा।

बालकमा माया गरी आत्महत्या गर्छन्
बिहे गरेपछि पनि कति नारी मर्छन्।
कति पुरुष बासकमा कति खाडीमा छन्।
कति भने रोग, शोकले अन्तिम घडीमा छन्।

बालविवाह नगरे है अघि बढ्नु पर्छ
देशको लागि अब हामीले केही गर्नुपर्छ
फूलजस्तो जीवन यहाँ काँडै बन्न सक्छ
सोच पुर्‍याऊँ आफन्त नै शत्रु बन्न सक्छ।

गाउँगाउँमा बालविवाह रोकिएको छैन
गाउँमा कतै अशिक्षाको कारणले त हैन्
पिरले हैन् हाँस्दै खेल्दै रमाउनुपर्छ
बालकैमा बिहे गरी पछुताउनुपर्छ।



ऊ मेरी प्रेमिका होइन

-रिजन न्यौपाने

मेरो जीवनमा पनि कोही त्यस्तो छे
जो मलाई धेरै माया गर्छे तर ऊ मेरी प्रेमिका हैन
जसरी म उसलाई राम्रो लाग्छु
मलाई पनि ऊ असाध्यै राम्री लाग्छे

उसको त्यो सपक मिल्नेको दाँत देखाउँदै मुसुक हाँस्दा
बनेको दाहिने पट्टिका डिम्पल मलाई औधी मन पर्छ ।
उसलाई पनि मेरो डिम्पल नपर्ने गालाको
छला नै छोपिने गरी पलाएको दारी औधी मन पर्छ ।

उसले लपकसँग आँखाको छेउमा छड्के पाद लगाएको
गाजल मलाई औधी मन पर्छ ।
मैले पनि लपक पारी जेल लगाएर मिलाएको कपाल
उसलाई औधी मन पर्छ ।
हामीबीच गहिरो प्रेम त छ तर ऊ मेरी प्रेमिका होइन ।

उसलाई कलेजमा म अरू कोहीसँग गएर बसेको मन पर्दैन,
मलाई पनि सधैं उहीसँग त्यही पहिलो बेन्चमा बसेर
पढ्न औधी मन पर्छ ।
उसलाई मेरो हात समाएर सँगै बाटोमा हिँड्न औधी मन पर्छ ।

उसलाई मसँग अबेर रातसम्म म्यासेल गर्दै बिहानको २ बजे
सुप्रभात भनेर सुत्न औधी मन पर्छ ।
अनि मलाई ९ बजे उठेर उसलाई फेरि सुप्रभात भन्दै
म्यासेज गर्न औधी मन पर्छ ।

कहिले काहीँ हामी क्याफेमा जाँदा खै किन होला
उसले एउटा चिया मगाउँछे
पहिला आफू पिउँछे त्यसपछि मलाई दिन्छे
अनि मैले किन यसस्तो गरेको भनेर सोध्दा
सधैं त्यही जवाफ आउँछ
त्यसो गर्दा माया बढ्छ रे
सायद त्यही भएर होला उसलाई यो सब गर्न औधी मन पर्छ ।
ओइ सुन् न !
म उसलाई असाध्यै माया गर्छु, तर ऊ मेरी प्रेमिका होइन ।

कहिले काहीँ एकान्तमा हुँदा यसो सोच्छु कि
भनिदिऊँ उसलाई मेरो मनका यी सबै कुरा..

के उसले पनि यही सोच्छे होला त !

फेरि

अर्को मनले भन्छ कि जस्तो चलदै छ चलन देन..

सायद यसमै पो मजा छ कि

ओइ सुन् न!

म उसलाई असाध्यै माया गर्छु, तर ऊ मेरी प्रेमिका होइन ।

ऊ मेरी एकदमै मिल्ने साथी हो

एकदमै मिल्ने साथी

जरूरी छैन यदि कुनै केटीले केटालाई गर्छे हेरचाह

उसको साथ दिन्छे भन्दैमा

उसले उसलाई मन पराउँछे,

उसलाई आफ्नो बनाउँछे भन्ने छैन

त्यो भन्दा बढी साथीको माया नै बेग्लै छ..

त्यो भन्दा माथि साथीको माया हुन्छ

जुन एकदमै कोमल छ

त्यसैले कहिलेकाहीँ दिमागमा यस्तो आउँछ भने बुझ्नु होला कि

म उसलाई असाध्यै माया गर्छु तर

ऊ मेरी प्रेमिका त होइन ।

अगि भनिसकेँ नि

ऊ मेरी एकदमै मिल्ने साथी हो ।

जनता पीडित छन् चुनावले तिमीलाई चुमेको छ



- युवराज खत्री

नागरिक भोकै मरून् चुनावपछि,

अहिले घर दैलो चुमेको छ ।

यता दुई छाक टार्न मुस्किल,

उता पजेरो र हाइलक्समा मस्त भुमेको छ ।

कसरी इमान्दार छु भन्छौ हँ तिमी ?

यहाँ लोकको सर्वस्व गुमेको छ ।

(कविता वाचन प्रतियोगिता २०७९ मा तृतीय स्थान हासिल गर्न सफल)

हो म छोरी



- रेजिना श्रेष्ठ

हो म छोरी

म छोरी भएर जन्मेकी हो ।

म छोरी हुनुमा त्यति लाज मान्दिनँ

जति तिमी म छोरी हुनुमा मान्छौ

छोरी हो पहिला सम्हालिन भन्छौ

आखिरमा तिमीले हामी छोरीलाई

मान्न चाहिँ के मान्छौ ?

छोटे कपडा लगाउँदा शरीर ढाक भन्ने

छोरी हुँदा "ए छोरी पो भइछे ।" भन्ने

कुरा गर्न तिमीले कहिले छाड्छौ ?

समाज त हामी सबैको हो,

तर परिवर्तन किन अर्कामा साँछौ ?

छोरी हो किन पढ्नु ?

अर्काको घर जाने नै हो

भनी किन उसलाई दबाबमा राख्छौ ?

छोरा र छोरीबीच भेदभाव देखाई

आखिर तिमीले यो समाजमा के नौलो भेट्छौ

छोरा र छोरीबीच भेदभाव देखाई

आखिर तिमीले यो समाजमा के नौलो भेट्छौ

छोरी हो भनी मेरा सपना आँखामै मारिदिन्छौ ।

संस्कार नामको चरित्र रच भन्छौ

स्वतन्त्र भई हिँडेकी म

आदि अनुच्छेदमै शब्द मेरा रोकी दिन्छौ

तर छोरी हुनुमा म पिर मान्दिनँ

जब हरेक छोराको जन्म छोरीबाट हुन्छ ।

त्यसैले दुर्न्या सुधार गर्न खोज

किनकि यसैबाट घृणा, दबाब र विकृति अन्त्य हुन्छ ।

म अहिले जिवितै छु



- आशिष मिश्रा

मलाई ओइलिएको नसम्भनु,

मैले उदाउँदो बाटो समाइसकेको छु ।

मलाई टुटिसकेको नसम्भनु,

म हिम्मतको साथ अगाडि बढिसकेको छु ।

मलाई कहिले डराएको नसम्भनु,

मैले डरलाई अपनाइसकेको छु ।

मलाई असफल नसम्भनु,

मैले सफलताको यात्रा सुरु गरिसकेको छु ।

मलाई दुःखी नसम्भनु,

मैले दुःखमा रमाउन जानेको छु ।

मलाई कहिल्यै तल भार्न नखोज्नु

म आफैँ यो प्रकृतिमा रमाइसकेको छु ।

मलाई आफ्नो मित्र नसम्भनु,

मैले असल मित्र छान्न जानिसकेको छु ।

मलाई कहिले आफ्नो शत्रु नसम्भनु,

मैले शत्रुतापूर्ण सिद्धान्त समाइसकेको छु ।

मलाई कहिले एक्लो नसम्भनु,

मैले ईश्वरको साथ पाइसकेको छु !

मलाई मरेको नसम्भनु,

म अहिले जिवितै छु !!



Wow

- Nerzala Bhattarai

Wow! I feel lonely today
Wish there was someone around
Someone I could pour my heart to out loud, loud
There's a pain in my chest
A pain like all the rest
And I'm not doing so well
I'm not doing so well, I confess

But it's only today
Tomorrow's coming my way
But it takes a little longer to arrive
'Cause I can't seem to sleep at night
But it's okay, 'cause right now I got you on my mind
And I'd take thinking of you over sleeping any time

It's a new day today
It's weird 'cause I feel different but I feel the same
I was waiting for a message, it's alright
Maybe I'll get one from you tonight
I don't wanna be the first one
I don't wanna seem pushy or lame
And I don't want you to know that I need to speak
To you in order to feel okay, feel okay

But it's only today
Tomorrow's coming my way
But it takes a little longer to arrive
'Cause I can't seem to sleep at night
But it's okay, 'cause right now I got you on my mind
And I'd take thinking of you over sleeping any time

There's a sun in the sky, but you're mine
Thunder and lightning make my heart beat faster
But you do it all the time

There's a sun in the sky, but you're mine
Thunder and lightning make my heart beat faster
But you do it all the time
You do it all the time

But it's only today
Tomorrow's coming my way

But it takes a little longer to arrive
'Cause I can't seem to sleep at night
But it's only today
Tomorrow's coming my way
But it takes a little longer to arrive
'Cause I can't seem to sleep at night

But it's okay, 'cause right now I got you on my mind
And I'd take thinking of you over sleeping any time

आमाको अनुहार



- कृतिका दाहाल

चिनेको छु एउटा अनुहार
माया र सुन्दरताले भरिएको,
त्यो प्यारो चेहराले मलाई
उज्यालो रातमा अँध्यारो दिइरहेको ।

हिँडेको छु साथमा तिम्रो काँधमा हात राखी
चिनेको छु सबै तिम्रो इज्जत माथमा राखी
प्रतिज्ञाको पक्का तिमी, बोली वचन राम्रो
छ स्वभाव अभै राम्रो, मार्गदर्शक हाम्रो ।

सत्य बाटो हिँड्छौ तिमी साँचो प्रचार गर्छौ
सबैको भलोमा नै ज्यान फाली दिन्छौ,
ममताकी खानी तिमी माया सधैं गर्छौ
मेरा सारा सफलताको श्रेय तिमी बन्छौ ।

जान्न चाहन्छौ उनको नाम
तिमीलाई थाहा छ तिनको काम
त्यो प्यारो चेहरा होइन कसैको
त्यो प्यारो अनुहार मेरी आमाको ।

One Day



– Aashma Sunchuri

One day, if things don't go as I planned it to go,
I will not panic, be angry, lose patience or so,
I will wait and let destiny make a difference
But will my heart be able to accept the absence?

One day if by any means I die, I expect only few to cry

If I felt a lot of tears in my grave, their sympathies will be denied

If I live far the ages though, to help they will hide

But once I am gone, they will come to me with their wet eyes.

One day, I might need someone to rest my head on

Not just to cry, but to laugh, to rest and to have fun

Or one day I might be old and alone trying hard to reach my glasses

But for least I will have the memories with the people that lasted.

One day, this world will be the way I want it to be,

One day the change will happen and with these two eyes I will see,

One day all the problems will be solved and I will eat my bread in glee,

One day I will no longer have to wear the fake and there will be the real me.

Silence



– Essence Shrestha

It's not always what it appears to be,
A smile can be on the face, but it might be only for thee,
Thousands of Thoughts in the mind,
Tone of Battles of own kind,

Easy to diminish in the crowd,
Feeling of moving toward profound,
Repeated questioning for a solution,
Getting slapped for the determination,

Fixing the broken tap seems to be the task,
Every step feels like wearing a mask,
Sometimes there's fear of vanishing,
What if there's a need to prove I am existing?

Life itself is a paradox,
Always circulating the game of orthodox,
It's like storing water in a balloon repeatedly,
And Protecting it to be pierced multiple times continuously,

How far can the water be saved?

How, through covering the holes, water be retained?

No other option, No way for escaping,
Following the Myth of Sisyphus just for fulfilling!

Tug of War between struggle and responsibility is endless,

The way life makes you a puppet is resistless,
Paving the way toward Passion has become a fairy tale,

Connecting with the soul in silence might result in prevail...

Finding Night Begins Daya

– Rejina Shrestha



Finding Night Begin Days

-Rejina Shrestha

Why? Why are uh scared of nights

when every day's gonna begin after it's end

and why are uh fear of getting failure

WHEN the every failure begins success move-over

Maybe some of the days and nights go dark

but remember the light days are always bright and spark

always the patience and relax is not your need

STARTUP and work from today for your need and feed

Every of your steps lead the direct of the ground
make yourself as that flower where every bumble
roam around

Time is endless in your hands

begin the pen which leads minutes better apart

Don't stand high, looking far to east

Your long journey includes the tasks full of lists

workout the days that start smile and pray

and set off your bed with good will and says

Every riddles gets into a fun comics

the world is your now start logics

Always the nights are gonna begin and end

and begin the days which never suspend.

भानुलाई सम्झदा



- आशिष मिश्रा

विक्रम संवत् अठार सय एकहत्तर साल

असार उनन्तीस रम्यासँगै नेपाल भलमल्ल ।

धनञ्जय आचार्यका घरमा जन्मे भानु

बधूशिक्षा मौलिक कृति पहिला रचे सानु

पछि ठूलो महाकाव्य रामायण रचे

मिठा मिठा कविताले जेलबाट बचे ।

श्रीकृष्णले उनलाई दिए संस्कृतिको शिक्षा

घाँसी दाइले दिए, कृति राख्न कवि बन्ने दिक्षा

मौखिक भाषा नेपालीलाई कागजमा उतारे

लय, छन्द भित्र्याएर कवितालाई सुधारे ।

भक्तिमाला, प्रश्नोत्तरी अन्य कृति उनका

साहित्यको भण्डारमा भए टुक्रा सुनका

एकपछि अर्को राम्रो कविता लेख्दै गए

पछि तिनै भानुभक्त आदिकवि भए ।

भोलिवादको खण्डन गरे बोले राम्रो बोली

स्वाभिमानी कविलाई सम्झौं मन खोली ।

आदिकवि तिमिलाई कोटीकोटी नमन

२०९ औं जयन्तीमा टुक्राउँ श्रद्धासुमन ।



चिहान

- निराजन खड्का

उठ्दै थियो
म हेदै थिएँ
जसरी भर्खर जन्मेको बच्चालाई
पहिलो पटक काखमा लिँदा आमा हेर्छिन्
हो, ट्याकै त्यसरी
म उसलाई देखी टोलाएको थिएँ
मानौँ मैले आफ्नै अगाडि मृत्यु देखेको थिएँ ।

खै ऊ कसरी कुदयो वा भाग्यो
मैले पहिल्याउन सकिनँ
मात्र हेरिरहेँ....
उसको कुदाइ देखेर न म कुद्न सकें, न त हिँड्न
उसको कुदाइ देखेर न म भाग्न सकें, न त बग्न
खै कुन ठाउँको ऊ लगाएर आयो घनचक्कर
अनि मलाई भन्यो
तिमीलाई जितें नि मैले
ऊ यसरी भन्दै थियो
पहिलो पटक सफल हुँदा एउटा बच्चाले
आफ्नी आमालाई सफलताको कहानी सुनाउँछ
हो त्यसरी....
लाग्दै थियो
ऊ केवल मलाई जित्न भागेको थियो ।

ऊ भन्दै थियो
म सुन्दै थिएँ
ऊ हाँस्दै थियो
म हेदै थिएँ
मलाई न उसको सफलताको लोभ थियो
मलाई न म हारेकोमा नै शोक थियो
ऊ भन्दै मात्र थियो
मैले जितें जितें जितें
जंगलबाट फर्केपछि घरका बाबुका पाठाहरू
आफ्नी आमालाई देखा जसरी कराउँछन्
हो ट्याकै त्यसरी नै करायो

मैले भनें,
तिमी जुन विन्दुमा आएर सफलताको कहानी सुनाउँदै छौं
म पनि त्यही विन्दुमा सफलताको कहानी सुन्दै छु
तिमी मलाई जितेकोमा खुसी छौं
म तिमीले जिते जस्तो मानेकोमा खुसी छु
यही हो तिम्रो कुदाइ र पर्खाइबीचको फरक ।

तिमीसँग लोभ थियो
मसँग आश थियो
तिमीसँग शोक थियो
मसँग भोक थियो
तिमीसँग सास थियो
म सँग प्यास थियो
यति फरक हुँदा हुँदै हामी फेरि भेटिएका छौं ।
हेर, त भाग्यको लीला
यो ठाउँबाट
चाहेर पनि तिमी अगाडि कुद्न सक्दैनौं
चाहेर पनि म यहाँ पर्खिरहन सक्दिनँ
चाहेर पनि तिमी पछाडि फर्कन सक्दिनँ
चाहेर पनि म अगाडि कुद्न सक्दिनँ
हो हामी त्यही भेटिएका छौं
जहाँ पुगी,
न कुद्न मन लाग्छ
न हिँड्न नै मन लाग्छ
न जित्ने लोभ लाग्छ
न हारेको शोक लाग्छ
यहाँ केवल बाँच्ने आश लाग्छ
जुन कुरा सम्भव छैन
अन्त्यमा उसले मलाई सोध्यो
कहाँ पुग्यौं हामीहरू
मेरो पर्खाइ र तिम्रो कुदाइको
अन्तिम विन्दु हो, त्यही
चिहानमा भेटिएका छौं हामी ।
(कविता वाचन प्रतियोगिता २०७९ मा द्वितीय स्थान हासिल गर्न सफल)

भानू



- कविता पराजुली

वर्षमा एक दिन तिमी आउछौ
सम्मान धेरै अनि चर्चा पाउछौ
प्रेरणा घासीको लिई गीत गाउँछौ
गोष्ठी र सम्मेलनभित्र हराउछौ

मिल्दा भानु घुम्न जाऊ
जन्मेको आफ्नो रमणीय ठाउँ
हाँसदै खेलेको प्यारो गाउँ
चिन्छन कतिले तिम्रो नाउँ

उस्तै हामी छैनौ भानु
टाढा छ हामीले जानु
समयअनुसार फेर्ने रङ्ग
नेता भक्तिमै हामी छौ दङ्ग

बलिया हामी सबथोक खेप्ने
नेता धर्म जनता हेप्ने
स्रष्टा यहाँ मात्र सालिक
दास जनता नेता मालिक

हवस् त अब जान्छु भानु
गुनासो तिमिले केही नलिनू
वर्ष दिनमा फेरि भेट्छु
दुःख सुख तिर्खा मेट्छु।

म भित्रको देशको खोजीमा



- शुष्मा गौतम

हराएको म लाई खोजीरहेको म सँग तुलना गर्न मिल्ने भए
विलिन भएका सपनाहरुलाई फेरी एकपटक बिडभाउन सक्ने भए
वर्षौदेखी धमिरो लागेको भावनाका पानालाई पल्ट्याउने प्रयत्न गर्ने भए
गन्तव्यको खोजीमा उकाली लागेका बटुवालाई बिसौनी चौतारो बनाईदिने भए
सङ्घर्षका लागि उठेका काँधहरुलाई भरोसाको पिल्लर ठडाईदिने भए
मन र मस्तिष्कबीचको युद्धलाई थाम्ने उर्जा थपिदिने भए
मौनतामा जीवनको खुसी खोज्ने आँट आउने भए
छरपष्ट छरिएका सपनालाई बिकाउने दोकान बन्ने भए
बेकार मनलाई कवि र कलाकारमा परिणत गर्न सक्ने भए
मुनाको पर्खाइ र मदनको चाहतको प्यास मेट्न सक्ने भए
घाइते इच्छाहरुलाई मलम पट्टी गर्ने डाक्टर भेटिने भए

सायद पर्देसिएका दाजुभाइका कृत्रिम सपनाहरु स्वदेशकै माटोमा पलाउथे होला
मैले चाहेको मलाई फेरी एकपल्ट अंगाल्ने मौका पाउथे होला
स्वाभिमानमा रमाइ पौरखमा बाच्न सिकथे होला
पसिनाले बाभा गराहरु हराभरा पारिदिन्थे होला
बाभा माटोमा अन्न उब्जाई भोको पेटको भकारी भर्न सक्थे होला
निर्मला र न्यायका पात्र बन्थे होला
सीमाका जवान र खेतका किसानको आसाको किरण बन्थे होला
खुकुरी नचाएर सिर्जिएको विरताको गाथा फेरी रच्ये होला
तेन्जीङ र पासाङ जस्ता साहासीलाई जन्माउने आमा बन्थे होला
सन्तोषको सास फेर्दै मुस्कुराएर समृद्ध नेपाल र खुसी नेपाली बनाउथे होला
राष्ट्रियता र भाइचाराको बिड छरि समृद्ध नेपालको खेतीपाती गर्थे होला



College Building Inauguration



College Building Inauguration



Training on Sanitary Pad Making



Foreign Deligates



Cloth Donation



After Cultural Performance



College Building Inauguration



Stationery Donation



Sarashwati Puja



Students Administration Interaction



Sanitary Pad Vending Machine Launch



Sanitary Pad Vending Machine Launch



Blood Donation



After Drama Performance



Library Books Donation Programme



Sanitation Programme



Sports Meet



Sports Meet



Drama Performance



Drama Performance



Excursion



Hardware and Networking Workshop Certification



Interaction



Group Discussion



Students Teachers Futsal



Sports Meet



Sports Meet



Sports Meet



Photo Session



Field Visit



Certification



Workshop on React and JS



Photo Session



Artificial Intelligence Training



Career in ICT



Machine Learning



IPv4 and IPv6 Teacher Workshop



Futsal Tournament



IPv4 and IPv6 Teacher Workshop



Presentation on eSchool



IPV4 and IPV6 Teacher Workshop



Smart Teaching Cum Research Certification



Smart Teaching Cum Research Certification



Smart Teaching Cum Research



IPV4 and IPV6 Certification



Hardware Training



Java Script and Reach Workshop



Flutter Workshop



Internship Certificate Distribution



Internship Certificate Distribution



BSc. CSIT 2078 Batch Orientation



BSc. CSIT 2078 Batch Orientation



MBM Meet



E-Sports PUBG



Robotics Workshop



E-Sports Valorant



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