

*Excellence in Leadership
for Transformation*



**Madan Bhandari
Memorial College**

श्वेत
शार्दूल

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श्वेत शार्दूल



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Message from the Chairperson's Desk



Mahendra Bahadur Pandey
Chairperson
College Management Committee

I would like to express my warm greeting and wishes with pleasure on the release of *Shweta Shardul* on the occasion of the **21st Anniversary of Madan Bhandari Memorial College**. I am very pleased to see that the college faculty, admin and all other staff encourage the young minds to give a free rein to their imagination and nurture a creative spirit. We can observe creative reflection in their articles. The college's efforts are highly appreciable to pair creativity with education along with the enhancement of the impact of learning experience and extension of their interaction.

The regular publication of *Shweta Shardul* enriches and enlivens creative practice among the stakeholders. It will certainly enhance a good environment and relationship in the college. It is very inspiring for everyone to find the college preparing the students with better thoughts, optimistic views and innovative practices for meeting the challenges of the globalized world. I am very delighted to express my sincere feeling that the college is greatly playing a pivotal role in molding, shaping and exploring the students' innate talents. The college has proved the fact that adaptability to change is itself a hallmark of successful education, with its pursuit to impart a perfect amalgamation of Nepalese values, modernity, entrepreneurship and ethics among the students. Again I wish for all the best.

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Happy 21st Anniversary of Madan Bhandari Memorial College!



Damber Bahadur Hamal
Campus Chief

We believe that the year 2079 (2022) should mark the beginning of another step in educational progress for all areas served by **Madan Bhandari Memorial College**. With a belief that interdisciplinary approach to inculcate life skills among the students is the need of the time, we are making relentless efforts to explore, kindle and nourish the hidden potential and talent of all the students. This very thing is evident in different creative articles of the *Shweta Shardul*, published in felicitous occasion of the college's 21st anniversary.

Our efforts are to develop strong analytical skills, creativity and innovation imbued with moral values among students. We help them to acquire knowledge, skills, values and attitude required to meet the needs of the 21st century. Culture for excellence in education is nurtured with loving guidance and passionate zeal. We have a team of excellent and reputed professionals and a team of dedicated teachers and staff, all committed to the welfare of the students, and that has set a venture into novel, productive and thought provoking tasks among them.

We offer the best environment for the students. We strive harder to nourish young minds so that they can keep pace with an incipient knowledge culture which is transforming at an unparalleled tempo. We cannot ignore the truth that one of the problems that confronts us is how to minister to the immediate and legitimate educational desires of our students in a prevailing atmosphere of haste and practicality while at the same time inculcating a lively sense of obligation of citizenship. We hope all the provisions of the college will meet the demands of the times and the college will continue to be more and more the community centre of excellent education. We wish you all every success.

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सम्पादकीय

दुई दशकको गौरवमय यात्रा र श्वेत शार्दूल

सर्वसुलभ र गुणस्तरीय शिक्षामा समर्पित मदन भण्डारी मेमोरियल कलेजले दुई दशकको गौरवमय यात्रा तय गरेको छ । हामी अहिले स्थापनाको २१ औं वार्षिकोत्सव मनाइरहेका छौं । यस कलेजको अनवरत शैक्षिक यात्राको साक्षीको रूपमा हरेक वर्ष प्रकाशन हुँदै आएको श्वेत शार्दूलको नयाँ अङ्क प्रस्तुत गर्न पाउँदा खुशी छौं ।

अघिल्ला दुई वर्ष कोभिड-१९ महामारीको कहरले दुनियाँलाई जाँज्यो । महामारीको त्रासमा विवशताले हाम्रा दैनिकी प्रभावित भयो । लाखौं मानिसको जीवन गुम्यो । शैक्षिक गतिविधि प्रभावित भयो । लम्बेतान लकडाउनले लपेटेर मानिसको जीविका घर र कोठाभित्र सीमित भएजस्तै हाम्रा कार्यक्रमहरू पनि स्वतः खुम्चिए । वि.सं २०७७ र २०७८ मा उत्सव मनाउने अवस्था रहेन । यी दुई वर्ष श्वेत शार्दूल प्रकाशन गर्न असमर्थ रह्यौं । कलेज स्थापनाको २१ औं वर्ष जाँठ मनाइरहँदा हाम्रो वार्षिक प्रकाशनको भने १८ औं अङ्क तयार भएको छ ।

मदन भण्डारी मेमोरियल कलेज स्थापनादेखिको आरोह र अवरोहमा सहयात्री श्वेत शार्दूलमा विशेषतः यस कलेजमा प्राध्यापनरत शिक्षकहरूको विषयगत विशेषज्ञतायुक्त, अनुसन्धानमूलक लेख, विद्यार्थीहरूको पल्लवित प्रतिभा, अनुभव र अनुभूति तथा अतिथि लेखकहरूको विज्ञतायुक्त विशेष सामाग्री समेटिदै आएको छ । यस कलेजका शिक्षकहरूको विषयगत विशेषज्ञता बाँड्दै विद्यार्थीहरूलाई लेखनमा अभिप्रेरित गराउनु नै श्वेत शार्दूल प्रकाशनको मूल्य द्येय हो । समाजका जल्दाबल्दा विषयको विवेचनासहित शैक्षिक बहस र पैरवीको प्रयास पनि हो श्वेत शार्दूलको प्रकाशन ।

“उच्च शिक्षामा सबै नेपालीको सहज पहुँच हुनुपर्छ” भन्ने जननेता मदन भण्डारीको अवधारणालाई आत्मसात् गर्दै मदन भण्डारी मेमोरियल कलेजले आफ्ना शैक्षिक गतिविधिहरू सञ्चालन गर्दै आएको छ । विश्वले अबलम्बन गरेको प्राज्ञिक अभ्यास, स्थापित मान्यता,

दर्शन र सिद्धान्तलाई देशको माग र माटोअनुसार परिष्कृत र विशिष्टिकृत गर्दै सबैमा शिक्षाको पहुँच स्थापित गर्ने र समाजप्रति जिम्मेवार एवं राष्ट्रिय आवश्यकता अनुसारको जनशक्ति तयार गर्ने पथमा यस कलेजले अविचलित निरन्तरता कायम राखेको छ । समयक्रमसँगै परिवर्तित परिवेश र प्रविधिकृत शैक्षिक सिकाइमा कलेजले आफूलाई स्तरोन्नती गर्दै आएको छ । कलेजले पार गरेको दुई दशकको यात्रालाई सिंहावलोकन गर्दा कलेजले उत्पादन गरेको जनशक्ति नेपाली समाजको नेतृत्वदायी भूमिकामा स्थापित हुँदै आएको गौरवमय तथ्यले छर्लङ्ग हुन्छ । यसले हामी गन्तव्यको सही गोरेटोमा यात्रारत छौं भन्ने पक्षलाई प्रमाणित गर्दछ । आगामी दिनमा उच्च शिक्षालाई थप गुणस्तरीय बनाउँदै उच्च नैतिक चरित्रयुक्त दक्ष जनशक्ति उत्पादनमा कलेजको सम्पूर्ण शक्ति समर्पित रहने नै छ ।

मदन भण्डारी मेमोरियल कलेजको यही मूल उद्देश्यलाई सार्थक बनाउन अनुसन्धान, लेखन र प्रकाशनले नयाँ खुकिलो सिर्जना गर्नेछ । आगामी दिनमा कलेजको यो वार्षिक प्रकाशनलाई थप विशिष्टिकृत बनाउने र शैक्षिक क्षेत्रको अब्बल प्रकाशनकोरूपमा स्थापित गर्ने प्रयास निरन्तर जारी रहनेछ ।

अन्त्यमा यस प्रकाशनमा आफ्ना बहुमूल्य सिर्जना, अनुसन्धानमूलक लेख, रचना तथा विचार उपलब्ध गराई प्रकाशनलाई सहज बनाउन सहयोग गर्नुहुने लेखक महानुभावहरूप्रति सम्पादन मण्डल कृतकृत्य छ । श्वेत शार्दूल प्रकाशनको क्रममा भाषिक र तथ्यगत त्रुटी हुन नदिन यथेष्ट प्रयास गरिएको छ । यद्यपि, कुनै त्रुटी पाइएमा औल्याइदिनु हुन हार्दिक अनुरोध छ । यसबाट आगामी अङ्क प्रकाशनलाई अझ परिष्कार गर्न थप मद्दत पुग्नेछ ।

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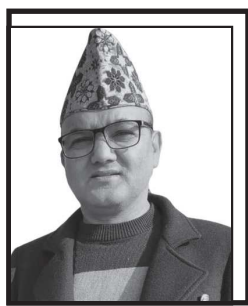


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A Case Study on Merokishan.com: An Agro-based E-Commerce Portal



Pramod Raj Upadhyay, Ph. D.
Department of Management

Abstract

This paper has investigated the practice of E-Commerce portal named Merokishan for marketing vegetables and fruit items in Kathmandu valley. A case study approach underpinned the study so as to identify current issues and practice of E-Commerce portal for vegetable and fruit items thereby adopt appropriate strategies for its sustainability in this sector. The study used explanatory form of analysis on the issues of business model, payment system, distribution system, overall challenges and marketing strategies based on the face to face interview with chief operating officer of Merokishan. The result shows that their B2B feature is serving more customers than B2C feature does in daily basis. The cash on delivery has been the preferable option of payment system although they have facility of Paypal, E-Sewa, fonepay and khalti.

Keywords: E-Commerce, Merokishan.com, Business Model, Payment Gateway.

INTRODUCTION

E-Commerce is the shortened term for Electronic Commerce (Kalakota and Whinston, 1999). It is doing business transactions and communications through computer networks and networks of personal linked computers via the World Wide Web (Berners and Fischetti, 2001). E-Commerce has established itself sophisticatedly in the developed countries; however it is yet to make roots in most of the developing countries (Dholakia, 2005). In Nepal, The vegetable crops occupy 7.1 percent of the total cultivated agricultural land (MOAD, 2019) which indicates the increasing value of vegetable

sector in Nepalese economy. Kathmandu is a valley situated in hilly area of central Nepal. However, it has high population density and ever increasing food demand land capabilities and cultivation potential seems diminishing. The valley encloses the entire area of Bhaktapur district, 85% of Kathmandu district and 50% of Lalitpur district. Its three districts, Kathmandu, Lalitpur, and Bhaktapur, cover an area of 899 square km (Panta and Dangol, 2009). Besides, the traditional agriculture markets, there are few online markets for foods and groceries in Kathmandu valley named as Merokishan, Bhatbhateni, Merotarkari, Muncha, Meroshopping, Daraz and Foodmandu which might be some solutions in agricultural market to deliver the fresh products with reasonable prices to the digital consumers but there should be proper governing body to ensure about their reasonable product price, product quality and customer satisfaction.

LITERATURE REVIEW

In a study entitled “E-Commerce in Nepal: a case study of an underdeveloped country”, Ngudup concluded that even in countries with poor infrastructure and access to information technology, evidence exists that dynamic enterprises and governments have taken advantages of the possibilities offered by E-Commerce (Ngudup, 2005). Countries with poor communication and internet infrastructures should therefore act now in order to develop a strong E-Commerce market to prevent landing on the wrong side of the digital divide. Similarly, in a study “Barriers to E-Commerce and competitive business models in developing countries: A case study”, Kshetri indicated that economic factors (high ICT access charge, low penetration rate of credit cards), sociopolitical factor (Nepal at level 0 in adoption of digital and electronic

signature (DES)) and cognitive factors (related to knowledge, skill and confidence related to E-Commerce usage) play important roles in the adaptation of business models in the context of the developing world (Kshetri, 2007). This paper illustrated influence of Thamel.com on its business partners’ ICT adoption. It provided an overview on Thamel.com’s strategy to overcome some E-Commerce barriers and to overcome cognitive barriers; the company provided delivery services as well as delivery confirmation via digital pictures of gift delivery (Kshetri, 2007). Another study entitled “A Case Study of Electronic Commerce in Nepal” recommended three projects: a business-consumer (B2C) site for marketing Buddhist Thangka paintings via the internet, a series of vertically focused workshops bringing together members of the Nepalese IT community and members in industries which may be likely E-Commerce candidates, and the establishment of a village-connectivity pilot project (Press, 2000). In the global scenario, for marketing the farm and dairy products, Walmart at US has a section

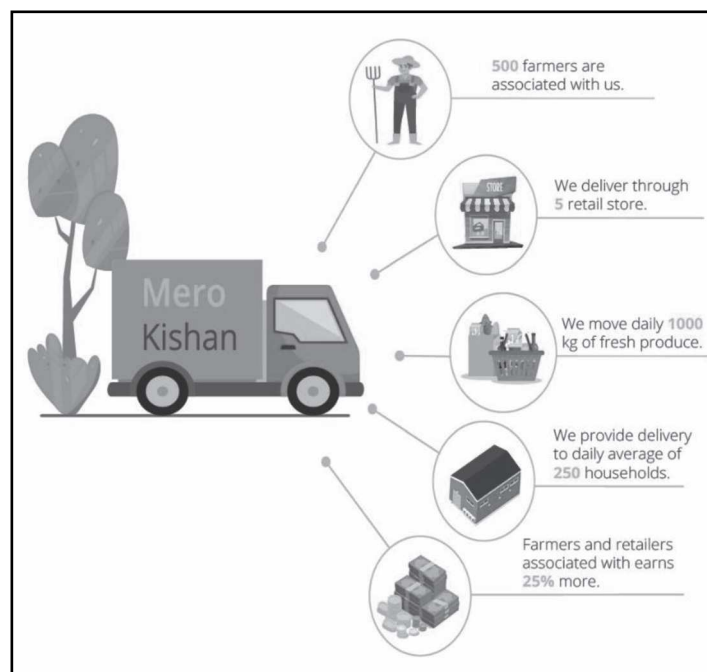


Figure: MeroKishan | Buy Fruits & Vegetables Online at Great Price In Nepal

named as Walmart Grocery. 'Walmart Pickup' is the new service of Walmart Grocery (Walmart, 2015). In pickup service, customers can simply shop their grocery lists online, choose a time to pick up their orders and then pull in to a designated parking area at their local stores, where associates will load the items into their cars. There are challenges to bring an entire grocery store full of products to an online market place. The vast disconnect between supplier and retailer is one of the reasons why online grocery has been so slow to take off (Zdnet, 2016).

A study entitled "Consumer Attitudes Towards Online Grocery Shopping in Kathmandu Valley", K.C. and Timalsina (2016) mentioned that the major advantages of the online shopping of agro-products are easy to order, variety at one shop and time saving.

RESEARCH METHODOLOGY

This study used a single-case research design and primary data sources. Researcher selected an E-Commerce portal named Merokishan among various online portals in Kathmandu valley because it was only portal that was serving vegetables and fruit items along with other groceries to their customers in Kathmandu valley. The researcher visited its Kathmandu based office and interviewed the company's chief operating officer (COO). Subsequently, several rounds of email exchanges took place with him in Kathmandu. Basically, a case study is an in depth study of a particular situation rather than a sweeping statistical survey. It is a method used to narrow down a very broad field of research into one easily researchable topic. A case study is based on opinion and is very much designed to provoke reasoned debate. There really is no right or wrong answer in a case study (Suttleworth, 2016). There are two different approaches to case studies; the analytical approach and problem oriented method (Monash University, 2018). In this study, researcher followed both approaches.

RESULTS AND DISCUSSION

The result consists of the business model of Merokishan, payment systems, distribution system and marketing strategies and current problems it is facing. The result is presented as follows:

A. Business Models

Regarding business models, Merokishan follows B2B and B2C transaction model. In B2B model, Merokishan is serving several restaurants, schools, canteens, INGOs, NGOs etc. every day as per the requirement. Especially in the morning time their van delivers the grocery items from vegetables to dry items to other small business units. They make offline contact with these units. Mostly phone call is used rather than internet in this transaction model. In B2C model they are serving their customer directly who approach them either through website or phone call. Through this model farmers are not getting the reasonable amount where customers are charged high due to the intermediaries between them. Intermediaries between them are dealers, Kalimati vegetables and fruit center/wholesaler, sub dealers and retailers. Analyzing this distribution system it is found that farmers are not benefited by Merokishan, only few customers are benefitted in terms of saving time and easiness regarding shopping style. Apart from this model, another popular model is C2C where a customer can directly sale their products to another customer. In case of agricultural products the real producers, the farmers, can directly approach their fresh product to the customers. The benefit of this model is that the farmers get reasonable amount of their effort where customers get fresh product. COO of Merokishan seems positive regarding the integration of C2C features with the existing model. But there are few problems in current agricultural market of Nepal. First of all, the intervention of intermediaries is high. There are three to five levels of intermediaries before the product



reaches from farmer to customer. The agro-products come from India, China and different parts of the nation to Kalimati via different intermediaries. One of the barriers regarding the implementation of this model is low literacy rate of farmers and lack of awareness regarding the use of IT and E-Commerce (KC and Timilsena, 2016).

B. Payment System

The major headache for online business is payment system. There is no such payment gateway system to purchase the product directly from out of country. Nepal Rastra bank hasn't set up such provision yet for user to use their national account to pay directly from abroad for the goods they purchase online. Recently, Merokishan has used 'paypal payment gateway system' for those who want to purchase the goods from abroad to their relatives inside country. There is still a problem on it. They don't have their Paypal account institutionally but a personal account of a shareholder from abroad. Inside country they are trying to integrate the local payment gateway system such as E-Sewa, fonenpay, khalti and cash on delivery (COD). However, there are problems regarding the integration of these systems. Metrotarakri found that these local payment systems service charges are high for them and the banking systems are not flexible as per their requirement. Thus, the cash on delivery is only the best option for payment from customers. However, it is also not free from drawbacks.

In other business there is provision of taking advance from customers as they are confirmed to buy the product or service. But in case of online business there is no such provision. The only basis of payment is the trust and faith between these two parties. So there is always risk on revenue generation from cash on delivery payment option. The fraud customers and mistrust of public on online business is another risk.

C. Logistic Management

Merokishan has own inventory for dry grocery items but not for vegetables, fruits and dairy items. They are using another vendor's store for it. Whenever customer orders vegetable items, first of all they confirm the order with exact location. Then they decide on the vendors for shipping the ordered items. Currently Merokishan has three main vendors in Kalimati, Baneswor, Balkhu, Bhaktapur and Nakkhu who provide the ordered items to them. The distribution team of Merokishan consists of three staffs along with a delivery van. The job of this team is to receive the confirmed order, contact the vendors, check the quality, and package the items, location tracking and deliver the right items to the right customer at right time. They also receive the cash and the item in case of return from the customers.

D. Marketing Strategies Based on Marketing Mix

- 1) Product/Service:** Merokishan is providing service regarding vegetables, fruit items and more than 40 new seasonal items. They are providing free home delivery service with return if customers are not satisfied. They are offering the particular items those are highly consumable during festivals and cultural events such as ghee and chaku in the first of Magh, valentine special gifts during valentines week, Kwaati during Janaipurnima and so on.
- 2) Place:** Mainly, Merokishan delivers its service inside ring road of Kathmandu Valley and 5 km periphery of the ring road. They also serve in the main areas outside the ring road such as Bhaishepati, Hattiban, Budhanilkanta, Gokarna, Dhapasi and many other core areas.
- 3) Price:** The price of the goods is similar to the current market price. It additionally provides assurance on quality and return in case of damage. Regarding gift voucher and

incentives to customer Merokishan found reward point system that they have been providing to their customer is ineffective on their business. Thus, they are seeking other vendors to reward repeated customers.

- 4) **Promotion:** Merokishan is in growing stage. Promotional activities will certainly help on their business. They think that they are not ready for aggressive promotional activities yet. They advertise their portals by using social media such as facebook page called Merokishan. They have been participating in various social and fundraising events.

The major problem of Merokishan is facing regarding the quality and variety of products because for vegetable items they are dependent on different vendors. If vendors do not select and package the ordered items properly then there is always a risk on items to be returned by the customer and also the bad impression to them. Ultimately, they can lose the customers' trust and chance to lose them as well. Another problem is in home delivery. Due to the traffic congestion and difficulties in finding exact location of the destination in Kathmandu there is always some delay on delivering the ordered items. Moreover, the vegetables items are very sensitive in case of their freshness. Maintaining the correct temperature during delivery poses a threat regarding the maintenance of freshness. There is always a chance of damage or degrading on freshness and quality of such items which may lead to the customers' dissatisfaction.

E. Current Problems

F. SWOT analysis of Merokishan

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| <p>a) Strengths:</p> <ul style="list-style-type: none"> • Ordered item distribution system • Free delivery strategy • Product varieties-more than 40 seasonal items which is not available in local market easily • Increasing number of customer in B2B model | <p>b) Weaknesses:</p> <ul style="list-style-type: none"> • Inadequate research on market and customer satisfaction • Lack of adequate facilities • No precise delivery timing • Compromise in product quality |
| <p>c) Opportunities:</p> <ul style="list-style-type: none"> • Growing internet and Smartphone users • increasing Publics' literacy rate and awareness is increasing • Advertisement on Social media such as Facebook and Twitter • increasing number of customers | <p>d) Threats:</p> <ul style="list-style-type: none"> • New competitors based on online groceries such as Sastodeal, Merotarkari. Chizbiz etc. • Traffic congestion and difficulties in location finding • Unmanaged urbanization • Payment system complexities |



The finding of the present study is different in the Latin American background where it is found closer in Indian background. As per the report by Statista, in Latin America the majority (65%) of online shoppers preferred to pay via credit card (Statista, 2015). A total of 36 % of shoppers opted for digital payment systems where 35% shoppers preferred cash on delivery option. On the same context, preferred payment method of online shoppers in India was to pay via cash on delivery. Cash on delivery forms an important aspect of the online shopping website in Indian online shopping market (Jaitapkar, 2012). In a study based on Nepalese context, K.C. and Timalisina (2016) found that 62 % People have chosen for very important option while shopping online groceries. The present study, to some extent, supports the finding of Zwass. He found that B2B transactions are of larger volume and value, higher risks, fewer buyers, and different way of making purchasing decisions in comparison to B2C transactions (Zwass, 1999).

CONCLUSION AND RECOMMENDATION

The result showed that though there is lack of inventory and dependence on other vendors B2B feature of Merokishan.com is serving more customers than in B2C feature in daily basis. The cash on delivery is the preferable option for payment although they have facility of E-sewa, Khalti and fonepay. Traffic congestion and difficulties in finding exact location of the destination in Kathmandu is major reason for delayed delivery. After analyzing the business model; payment and distribution system, the researcher has found that the current business model and distribution system seems not so beneficial for producers of agro-products. In

terms of intermediation they are like other retailers. The price of Merokishan is similar to other retailers but Merokishan is providing home delivery with assurance of quality. Adaptation of another model is necessary to provide benefits to the genuine producer. Hence, the researcher suggests Merokishan to be both farmer and customer friendly helping the farmers sell their product in bulk amount with getting reasonable price where customers can get fresh items directly from farmer in 15-20% less price than before implying the win-win situation. For this, Merokishan team is suggested to establish the cold storage and a good distribution team to carry fresh items from farmers in bulk amount. In order to facilitate the professional farmers, the research suggests integrating C2C feature in their existing portal especially in local product section.

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A Story of the Almighty Time



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It was 9:40 in the morning. We were waiting for the next class, and that was of YLD, the English professor, who was always punctual and well prepared for a new lesson every day. Some students were whispering in the class- they were hungry and hunger was suppressing their desire of taking another class. Others, like me, were eagerly waiting for the class in spite of hunger.

Most of us were from Nepali medium schools and intermediate courses had also been taken in Nepali language. Besides, we were not native speakers of English. Most of the students had a bitter experience of getting failure in English. We avoided even our hunger for the purpose, with a strong determination, to attend the class at any cost. We were not so crazy for other subjects, but English was our natural temptation.

It was B.L first year class and English was a compulsory subject. Result percentage was always poor- 2 to 3 percentage. The college has usually a great expectation from students, who are certainly future of the country, but at the minimum level they are dream-carriers of their parents in Nepali culture. They have all and real attachment with their family. Parents work hard for their children's better future and



professional career. All kinds of expenses are on upbringing of children, their education and physical and mental development. People do not have western thoughts of upbringing their children independent and detached from family. Children have psychological and emotional ideology- they will take care of parents and of the whole family when they will come to their profession.

We were worried for the same. The teacher came in; we greeted him. He started his lesson. Some students in our opposite desks stood and requested the teacher to postpone the class because, they said, they were hungry. We followed them and walked out of the class. We were expecting the English class the following morning. These smart boys of our opposite desks did not let us have the English class for some more days.

After a few days, I rose to the action against those boys. I stood and requested the professor to continue the class. In our rows, students were sitting patiently but those boys in opposite rows were impatient and turned to be aggressive. They walked out of the class, turning their faces towards me, with some words of challenge- I still remember, they said they would thrash me down outside the class.

When the class was over and we walked out, I saw a crowd on the road outside the college's premise. I was with my friends, who lived in suburban parts of the town. Those arrogant town boys probably believed that I was a villager. One of those boys started to push me,

shouting some foul words.

To my surprise, my friends of the same town appeared suddenly in the scene. I was sent down the road. They were now challenging those arrogant boys. However, those arrogant boys realized that they were in wrong position. They moved back from the scene.

After fourteen years of the event, I met suddenly one leading boy among those arrogant ones. I was coming down the coaching institute, where I taught English courses to the college students, and the sudden meeting changed our appearance. I approached closer and held his hand upon mine. I was a little shocked because his face was ugly now but, I still remembered, in past he looked very smart and handsome with his entire outlook. I invited him for a cup of tea. We went into a restaurant and, with the sip of tea, we were having a friendly talk.

He was working as a tourist guide, and unfortunately got habituated with drugs. His outlook was entirely damaged because of the drug addiction. Time is almighty; those who care the time; every second of life with proper use, get success and those who do not care get adverse like that friend. He did not care the time, did not care his academic life in youth, did not care his future, and it was the result of the negligence that he was nowhere now.

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Gauging Issues and Understandings Associated with Abortion in Assorted Contexts



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Abstract

Abortion is technically a medical procedure but has been under moral and legal consideration for years. The understanding of abortion differs among the sexes, ages, marital status, geographies, religions, professions, and others. Realizing this statement of the problem in this domain, this article comprehensively analyses the idea of abortion through various theoretical frameworks. It revolves around numerous medical, legal, moral, and religious contexts. Moreover, the study focuses on explaining the Eastern philosophical concept of abortion, particularly the Hindu philosophy. Importantly, the study has pointed out the common practices and understanding the married women of Nepal have about abortion. Methodologically, the study is exploratory qualitative research building up the foundation with critical implications of the secondary resources. The study has found that there are diverse understandings of abortion among Nepalese women of different ages, geographies, caste, and religions. The rationale of the study is to provide a diverse understanding in comprehending the issue of abortion in Nepalese society.

Keywords: Abortion, Nepal, Morality, Religion, Gender.

Introduction

The etymological roots of the term ‘abortion’ can be traced to the Latin word *aboriri* (*ab* meaning ‘off the mark’ and *oriri* meaning ‘to be born or rise’) (Kumar, Hessini, & Mitchell, 2009). The concept of abortion has been present in human history, but the meaning of abortion has

changed accordingly (Rossi & Sitaraman, 1988). Simply, abortion can be defined as an intentional termination of pregnancy after conception (Puri, Ingham, & Matthews, 2007). The controversies revolving around the idea of abortion have brought difficulties in having a strict definition. However, there have been serious attempts in defining what ‘abortion’ is. The World Health Organisation (WHO) defines abortion as “pregnancy termination prior to 20 weeks’ gestation” (World Health Organisation, 2012). Additionally, the Centres for Disease Control (CDC) legally explains abortion as a procedure carried out by a licensed physician within the confines of state rules to terminate a continuing intrauterine pregnancy that does not result in a live birth (Guttmacher Institute, 2014). Nevertheless, many have argued about the legality and restrictions on abortion according to the cultures and geographic regions.

Presently, abortion is a common medical health intervention. Every year, over 73 million induced abortions are performed across the world (Guttmacher Institute, 2014). Six out of ten unwanted pregnancies (61%) and three out of ten (29%) of all pregnancies result in induced abortion (Guttmacher Institute, 2014). Medical abortion may be safely self-managed either by a pregnant person outside of a health care institution (e.g., at home) in the first 12 weeks of pregnancy, according to WHO (World Health Organisation, 2012). This necessitates the woman’s having access to correct information, high-quality medications, and the assistance of a competent health

professional (if she needs or wants it during the process) (Ministry of Health, 2016). However, unsafe abortion is thus a pressing issue. According to the World Health Organisation (WHO), every eight minutes a woman in a developing nation will die of complications arising from unsafe abortion (World Health Organisation, 2012). Unsafe abortion is defined as “a procedure for terminating an unintended pregnancy carried out either by persons lacking the necessary skills or in an environment that does not conform to minimal medical standards, or both” (Guttmacher Institute, 2014). The fifth United Nations Millennium Development Goal recommends a 75% reduction in maternal mortality by 2015 (Puri, Vohra, Gerdt, & Foster, 2015). The WHO deems unsafe abortion as one of the easiest preventable causes of maternal mortality and staggering public health problems (World Health Organisation, 2012).

Abortion or unsafe abortion has been in practice for a very long in different parts of the globe. Similarly, the debates about the legality of abortion have surrounded the lawyers, lawmakers, women, and others (Kumar, Hessini, & Mitchell, 2009). Abortion is an emerging public debate in the contemporary world. The idea of abortion has not only revolved around married women, it has equally stumped over unmarried ones as well. This discussion about abortion has been a topic of not only reproductive health but also the right of women in Nepal. The term ‘abortion’ is translated as ‘*garvapatan*’ (गर्भपतन) in Nepali. For many decades, political, social,



and medical advocates of women's rights have supported the liberalization of abortion laws in the country (Rocca, et al., 2013). In the context of Nepal, abortion became a public issue after the 11th amendment to the Civil Code in 2002 by the parliament of Nepal (Regmi & Mahato, 2016). With increasing numbers of young women choosing abortion in the present context, abortion is going to be a hot issue for social science research. Increasing women's choices in safe abortion brings new issues (Regmi & Mahato, 2016). In Nepal, Surgical abortion was legalized in 2002 and medical abortion was in 2009. Abortion is legal up to 12 weeks of pregnancy on the request of the pregnant woman, up to 18 weeks of pregnancy in cases of rape or incest, and at any gestational age if the pregnancy is harmful to the women's health and life or if there is a foetal disability under present legislation (Ministry of Health, 2016).

Medical abortion is the most common form of pregnancy termination in Nepal (79%) followed by manual vacuum aspiration (17%) and dilation and evacuation/dilation and surgical removal (7%) (Guttmacher Institute, 2014). Many Nepali women are unaware of the legal standing of abortion and have severely restricted or no knowledge of where to reach safe abortion services due to several socio-cultural factors including a patriarchal society, confined sexual reproductive health and rights (SRHR) autonomy, and awareness, geographic isolation, and abortion stigma (Puri, Ingham, & Matthews, 2007). The data about abortion has not been updated by the Government of

Nepal, but the number of abortions (both safe and unsafe) has been increasing (Regmi & Mahato, 2016). The legalization of abortion has resulted in a significant drop in maternal mortality, which has dropped from 580 maternal deaths per 100,000 live births in 1995 to 190 per 100,000 in 2013 (Ministry of Health, 2016). In 2014, Nepalese women had an estimated 323,000 abortions (Guttmacher Institute, 2014). This equates to 42 abortions per 1,000 15–49-year-old women (Ministry of Health, 2016).

Moreover, facility records in Nepal, as in many other countries, are often incomplete and therefore do not include even many legal abortions (Guttmacher Institute, 2014). According to research conducted by the Centre for Research on Environment Health and Population Activities (CREHPA), the Nepal government has a policy to expand medical abortion services in rural areas (Puri, Vohra, Gerdt, & Foster, 2015). Safe abortion services can be provided by trained nurses and auxiliary nurse midwives not only at the higher-level health facilities where physician oversight is available, but in rural lower-level health facilities where such support and oversight are not (Puri, Ingham, & Matthews, 2007). Therefore, the government needs to consider accrediting sub-health posts with a trained auxiliary nurse midwife for medical abortion services (Puri, et al., 2016). Moreover, this study found that female community health volunteers can be instrumental in informing women about medical abortion, conducting urine pregnancy tests, referring women to a

safe place for abortion, and providing post-abortion contraceptive counselling (Puri, et al., 2016).

Methodology

In the study of abortion regarding the common practice and understanding with married women, the 'abortion' is the variable of examination. The study has gone through the secondary sources of data to investigate the theoretical understanding of abortion and further examine the Hindu notion of abortion implicated in the Nepalese society. This is exploratory qualitative research that has drawn the data from reliable sources such as reports from the government and international institutions. The study's methodology emphasizes assets and guarantees that conclusions are simultaneously solution- and problem-focused, rather than just identifying problems.

Theoretical Underpinnings

The debates, concerns, and for/against abortion have been an issue in human society (Brown, 1983). There have been emotional, violent, and irrational conflict and fight between opponents and proponents of abortion (Kumar, Hessini, & Mitchell, 2009). The fundamental pro-life and pro-choice dilemma is one of the most long-debated topics in abortion, and it continues to produce ethical conflicts (Kumar, Hessini, & Mitchell, 2009). This gives both pro-life and pro-choice reasons for abortion. The pro-choice viewpoint defends the pregnant woman's rights, whereas the pro-

life side defends the foetus's rights (Nagan, 1972). The Human Rights Principle, the Mens Rea Principle, and the Harm Principle are the three pillars of the pro-life argument (Rossi & Sitaraman, 1988). The pro-life position is founded on the belief that human existence begins at conception. Allowing a woman to choose whether or not to terminate her pregnancy is frowned upon by pro-life campaigners (Robinson & Cooksey, 2008). As a result, the abortion conundrum also calls into question the boundary between the Self and the Other (Robinson & Cooksey, 2008).

Moreover, this theoretical debate about abortion also raises the question of morality (Robinson & Cooksey, 2008). The abortion issue involves some difficult moral concerns in both the public and private spheres (Kumar, Hessini, & Mitchell, 2009). In the context of social and legal procedures, the question of whether the law is effective in enforcing the moral norms contained in abortion laws is questioned (Rossi & Sitaraman, 1988). Indeed, this broader issue in the context of abortion puts the basic matter to the fore. Two preliminary truths appear to have been obfuscated in the conflagration sparked by the abortion discussion (World Health Organisation, 2012). First and foremost, no one enjoys abortions, especially those who find themselves in need of one (Kumar, Hessini, & Mitchell, 2009). Second, the prevalence of abortions in the community is a historical and social truth, similar to poverty and disease, both of which may be unpleasant, but with which the community must eventually come



to terms (Kumar, Hessini, & Mitchell, 2009).

Additionally, there are other theoretical explanations for abortion. The first is the extreme conservative position (claimed by the Catholic Church), the second is the extreme liberal position, and the third is the moderate position, which is halfway between the two extremes (The Conversation, 2022). Some critics (anti-abortionists, pro-life advocates) contend that human personhood begins with the unicellular zygote and that, as a result of the human being's *imago dei*, abortion should be prohibited. Proponents hold an extreme liberal viewpoint (abortionists) (Brown, 1983). According to them, human personhood begins shortly after birth or a little later. As a result, they believe the crucial date is at birth or shortly thereafter. Moderates say that a morally meaningful break in the biological development process – from the unicellular zygote to birth – establishes the justifiability and non-justifiability of abortion (Brown, 1983). According to them, there is a progression from fetal to newborn, in which the foetus is no longer a human person but a human child with a distinct moral position (Brown, 1983).

Many scholars regard the concept of abortion as critical. First, there are occasions where the first assumption might be called into doubt by pointing out that, for example, murdering in self-defence is not illegal (Nagan, 1972). Second, the second premise might be questioned since it is unclear if foetuses are humans in the sense of being people, even though they are human

beings in the belongingness to the *Homo Sapiens* (Puri, Ingham, & Matthews, 2007). Although the foetus is a human life form due to its genetic code, this does not imply that it has legal or moral rights. Nothing results from being a human life form as a result of one's DNA, particularly not the ability to draw legal or moral rights from it. The issue of prospective rights is another crucial aspect in the dispute over the attribution of legal rights to the unborn (Mohan & Mohan, 1973). It asserts that the concept that real rights may be inferred from the prospective capacity to have such rights is theoretically faulty since potential rights can only be derived from the ability and potential to have rights (Robinson & Cooksey, 2008).

Furthermore, there are supporters of abortion in different contexts. Rape, endangering the woman's life, and a severely intellectually or physically damaged foetus are examples of arguments that might be used to justify abortion (Rossi & Sitaraman, 1988). Other less desirable reasons for abortion include a journey, job possibilities, and financial or social problems. Forcing a pregnant lady who had been raped to have a child would be cruel. In this scenario, it appears self-evident that the raped lady has the right to abort (Mehata, et al., 2019).

Furthermore, if the woman's life is at grave risk, there is no need to continue with the pregnancy. Actual life should not be considered higher than a potential life. It's difficult to tell whether a baby is substantially mentally

or physically impaired since this contentious subject involves the crucial question of whether the damaged foetus' future life is considered worthwhile (Rossi & Sitaraman, 1988). Because of her poor financial and social background, a lady became pregnant (unintentionally) and wants to have an abortion because she believes she would be unable to provide the kid with a suitable life perspective (Rogers, Sapkota, Paudel, & Dantas, 2019).

Reproduction has constituted a central theme for second-wave feminist theory and practice, ranging from the politicization of issues such as contraceptive access, abortion, and childcare, to mothering, as a basis for feminist ethics (Kumar, Hessini, & Mitchell, 2009). In this context, practices such as abortion and contraception have primarily been considered individual technologies, and their access is framed in terms of women's rights (Brown, 1983). In recent years, the emergence of new reproductive technologies and genetic testing has given rise to increasingly medical public debates questioning the scope for individual choice, while older feminist gains, particularly in the areas of abortion rights, have been the target of renewed attacks in many national contexts (Rossi & Sitaraman, 1988). The term abortion is defined by gender and feminist theories both theories oriented that abortion should be stand by sexuality and reproduction of social structure.

In the end, whether one considers abortion to be ethically justified or not is a matter of personal moral philosophy. However, not

every strategy is warranted. Every ethical theory tries to give a proper explanation of a so-called neutral attitude, but few theories can claim to be sustainable when it comes to alternative approaches. However, while the abortion dispute as a whole may not be solved in the end, an experienced expert may provide people with practical answers for their specific situation.

Eastern Religious Philosophy on Abortion

The Catholic Church's staunch opposition to abortion and contraception is well-known today. However, historian John Christopoulos claims in his latest book "Abortion in Early Modern Italy" that the Catholic Church's position on abortion was more equivocal before 1588 (BBC, 2009). Before quickening, the church did not condemn abortion, but in that year, a papal statement said that the human soul is established at the moment of conception, a process known as "ensoulment", and that all abortions are murder (Religious Institute, 2020). For certain religious communities, abortion remains a difficult, divisive, and perhaps unsolvable topic (Religious Institute, 2020). Some religious organizations are adamantly opposed to abortion, while others are neutral.

Like western philosophy about abortion, the Hindu philosophy opposes the right to abortion. Abortion is also seen as a transgression of the obligation to create children to prolong the family and generate new members of society by traditional Hinduism and many contemporary Hindus (Mohan & Mohan, 1973). The notion



of ahimsa - nonviolence - underpins Hindu medical ethics (BBC, 2009). When it comes to abortion, the Hindu approach is to pick the option that will do the least amount of harm to all parties involved: the parents, the foetus, and society (Nagan, 1972). Abortion is heavily condemned in classical Hindu writings, with one book comparing it to the death of a priest, a further text considering it a far worse sin than murdering one's parents, and still another text stating that a lady who aborts her baby will lose her caste (BBC, 2009).

The Sanskrit terminology regarding abortion refers to *garbhahatya* and *bhrunhatya* (Saxena, 1987). Based on these terminologies negative expressions against abortion can be found in the eastern language and classical eastern religious philosophy also opposes the practice of abortion (Saxena, 1987). The first mention of abortion is in Atharvaveda. From the Hindu point of view, abortion is both a moral and social transgression (Saxena, 1987). It seems that there is a single situation when traditional Hinduism finds abortion morally acceptable when the life of the mother is in peril (Saxena, 1987).

Many Hindus consider procreation to be a 'public obligation,' rather than an 'independent expression of personal choice' (BBC, 2009). Many Hindus believe that the soul and the substance that make up the embryo are linked from conception. According to the reincarnation theory, a foetus does not evolve into a person but is an individual from the moment it is born (Mohan & Mohan, 1973).

It has a renewed soul and should be handled with care. By the ninth month, the foetus has developed a high level of consciousness (Stephens, Jordens, Kerridge, & Ankeny, 2010). The soul recalls its previous life during the last month a baby spends in the womb, according to the *Garbha Upanishad* (these memories are destroyed during the trauma of birth) (Saxena, 1987).

The Hindu belief in reincarnation, which sees existence as a cycle of birth, death, and rebirth, is fundamental. Reincarnation theology can be utilized to establish a compelling case against abortion (Stephens, Jordens, Kerridge, & Ankeny, 2010). A foetus's soul suffers a huge karmic setback if it is terminated. Reincarnation may also be used to argue for the legalization of abortion (Saxena, 1987). Abortion, according to the idea of reincarnation, simply prevents the soul of one of the many incarnations it will experience (Stephens, Jordens, Kerridge, & Ankeny, 2010). Abortion's repercussions in the context of reincarnation are thus less severe than they are in faiths where a soul only has one chance of life and abortion prevents the soul of all life possibilities (Saxena, 1987). Hindus believe every life is precious and should be respected and revered, hence they practice ahimsa or nonviolence. Because all beings are expressions of the almighty deity, every life is sacrosanct.

Married Women's Understanding of Abortion

Women opined on their meaning and understanding of abortion in their local context.

They lack knowledge of the operational meaning used by international agencies, medical sectors, and legal institutions but they have their own understanding regarding abortion (Mehata, et al., 2019). Aborted women defined abortion as granted to women for throwing a baby because they are not interested to continue their pregnancy (Mehata, et al., 2019). They think they have less information about abortion but they can confidently say that abortion can provide privilege to those women who are seeking to end their unwanted pregnancy (Puri, Ingham, & Matthews, 2007).

Women got knowledge about abortion from the various organizations and groups that are raising awareness regarding women's reproductive issues (Mehata, et al., 2019). Women have an understanding that abortion is the only means for women which can protect our choice and give privilege to them for terminated or unplanned pregnancy that was no choice of us (Regmi & Mahato, 2016). Local women explain that abortion is necessary for those women who have no option for avoiding their unwanted pregnancy or sustaining their life, if a woman cannot get access to abortion, she must give birth anyhow as there is no option around her (Regmi & Mahato, 2016). Women have a question for society, how women can be happy if she is always moving around with children's urine and stool? Women believe that abortion can liberate women from that type of course of their life. Women have understood that abortion is necessary for those women who are suffering from forced

intercourse (Mehata, et al., 2019). If a woman does not want to continue her pregnancy, the only method she can choose is abortion and it is her rights too.

The number of women who reported having an induced abortion differed substantially depending on socio-demographic variables, economic level, and awareness of abortion legality, according to the research (Puri, Vohra, Gerdt, & Foster, 2015). In addition, Hill Dalits had the largest proportion of women reporting an induced abortion, whereas Terai, Janjati, Dalits, and Muslims had the lowest numbers (Rocca, et al., 2013). Induced abortion was reported to be most common among women aged 20 to 34 (Thapa & Maharjan, 2015). However, unlike in other nations, there is no clear trend in terms of abortion by age (Thapa, Sharma, & Khatiwada, 2014). Evidence shows that mothers who have a female kid as their youngest living child is more inclined to seek an induced abortion, therefore tying induced abortion services to sex selection. Although the sex of the child was cited as a factor for an induced abortion by 6.5 percent of respondents in Nepal's 2016 Demographic Health Survey (Ministry of Health, 2016). The overall differences in induced abortion use among different socio-economic strata should be evaluated in the context of Nepal's health inequities and why certain people are left behind when it comes to accessing health care services (Mehata, et al., 2019). There was also significant ethnic diversity in the use of induced abortion.



Conclusion

Abortion is a common and essential reproductive healthcare procedure experienced by approximately one-third of women at some time in their life. Abortion is also commonly politicized and presented in public discourse as inherently contentious or controversial. Abortion is an issue that is also concerned with the social construction of gender. Abortion is part of the daily life of women, particularly at reproductive age. Political and legal amendment encourages women for abortion behavior, but there are variations in class, social and geographical hierarchy, and status of males and females. Nepal legalized abortion by the amendment of parliament. International movements and national social movements raised the issue of unsafe abortion, and some women were imprisoned due to abortion it was criminalized in the legal code. Also, maternal mortality due to the criminalization of abortion is a cause of unsafe abortion, for which women were imprisoned. Both these reasons stimulated political leaders toward legalizing abortion. The most frequent reasons for abortion were lack of financial preparedness, partner-related issues, and interference with future opportunities. In most countries, and particularly in our context, the most frequently cited reasons for seeking an abortion were socio-economic concerns and preference for a small number of children.

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Relationship between Medical Sociology and Sociological Theory: A Review on William C. Cockerham



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The relation between sociological theory and medical sociology is crucial to the sub-discipline. Sociological theory allows Medical sociology to remain unique among health related social and behavioral sciences. In the early period, medical sociology was considered atheoretical and was intended to help solve clinical problems only where as Sociological theory was intended to develop and guide different theories. Ultimately Sociological theory distinguished research in medical sociology from socially oriented studies in allied fields like public health and health services. And it established medical sociology as a separate discipline.

Now therefore, sociology of health and illness/ wellness is one of the branches of sociology which examines the interaction between society and health. It discusses health and illness in relation to social institutions such as family, kinship, employment, school/colleges etc. The main objective of sociology of health is to see how social life affects morbidity and mortality rate and vice versa. But medical sociology limited its concern to patient-practitioners relationship and role of health professionals in society in the early stage because it was not established until World War II. Therefore, most researches in medical sociology remained oriented towards practical health-problem solving, but the use of sociological theory in this endeavor is now wide spread.

Medical sociology tended to side with patients and call attention to instances of poor treatment. Perhaps, for this reason, some physicians have been contemptuous of medical sociologists in clinical settings. But, now situation has been changed. Nowadays medicine has been supporting medical sociology with funding and creating job positions to a much greater extent



than sociology. It is because of the increased use of sociological theories in medical sociology. In this way, Medical sociology has removed its own sub-ordinate position in medicine after the use and application of sociological theory. There are four reasons for this development:

i) Medical sociologists showed more expertise in the analysis of health related social conditions than physicians. i.e. - Sociologists found Physicians who do not have basic knowledge about root cause of health problems. They also found primary cause of death from the shift of acute to chronic disease. This is because of the key roles of social behaviors and living conditions in the prevention time.

ii) Medical sociology moved into greater partnership with medicine as it matured and fostered a significant body of research literature, much of its relevance to clinical medicine and health policy.

iii) Medical sociology generally set its own research agenda which includes medical practice and policy. Success in research also promoted the professional status of medical sociologists, in both, medicine and sociology.

iv) In the case of mal-practice, failure to police, incompetent practitioners, limited access to quality care for the poor, and placing professional interest ahead of the public interest, medical sociologists caught significant critics of medicine. In doing so, they established themselves as objective professionals.

Structural Functionalism and Medical Sociology

Medical sociologists worked with psychiatrists and physicians almost completely in applied area before 1951. But when Talcott Parsons published the book 'The social system', it

changed the discourse of medical sociology. In his book, he described the sick role utilizing the role of Durkheim and Weber within the parameters of classical sociology. This theory described the role of sick person as opposed to the role of a healthy person.

Kevin White described that Parsons has defined sick role as a motivation of a patient neither mentioning the role of doctor nor the role of other medical institutions. He argued that being sick means that the suffer enters a role of sanctioned deviance (deviance that becomes the norms). This is because, from structural functionalist perspective, a sick individual is not a productive member of society. Therefore this deviance needs to be policed, which is the role of medical professions. He argued the best way to understand illness sociologically is to view it as a form of deviance that disturbs the social function of society. Patient is not only physically ill, but now adheres specifically patterned social role of being sick. Being sick is not simply a condition, it contains within itself customary rights and obligations based on social norms. The four propositions comprising of two rights and two obligations of a sick person are as shown below:

a) Rights-

i) Exemption (state of freedom) from normal social life role- responsibilities: A minor sickness like chest cold allows one to be excused from small obligations such as attending a social gathering.

By contrast a major sickness like heart attack allows considerable time away (medical leave) from work and social obligation.

ii) Privilege (special rights) of not being held responsible for being sick and thus, needs care.

b) Obligations:

i) Desire to get better

ii) Obligation to find help and follow advice from the doctor.

i.e.- many people believe that mentally retarded people should adhere to prescribed medication in order to be functional member of society or to be entitled to receive benefits.

Parsons also concluded 3-versions of sick role:

i) Conditional legitimation: individuals with temporary sickness. i. e. – cold, pneumonia

ii) Unconditional legitimation: persons with incurable sickness and the sickness is not seen as responsible for it. That is- cancer, diabetes.....

iii) Illegitimation: persons with stigmatized sickness and the sick is held responsible. That is.- HIV, Leprosy

Parsons has applied Sigmund Freud's notion of transference and counter-transference concept to draw analogies between Roles of parent-child and physician-patient importance.

(He also incorporates Durkheim's analysis of religion and Weber's ideas of authority into his discussion of normative requirement to visit physician. Durkheim elaborated that people were depicted as constrained in exercising free will by the social order which may cause stressful life and ultimately suicide). In this way, Parsons' concept of the sick role has remained a central theoretical proposition in Medical Sociology. It is also utilized as an 'ideal type' basic explanation for physician-patient encounter in which the model of interaction is primarily that of guidance on the part of physician and co-operation by the patients in clinics.

Symbolic Interactionism in Medical Sociology

Micro-level interpretation, Observation method, Qualitative data based study/analysis are the key arguments of symbolic interactionism. Medical sociology's pioneer

figures- Erving Goffman, Herbert Blumer, Anselm Strauss, Annandale, Simon William... etc. scholars have contributed in this field of study. Goffman views 'life as a theatre and people as actors on stage' as well as his concept of stigma. He explained it in *Asylum* (1961) observing the life of mental hospital patients. Further he argued social situation of people is confined (between deviant and non-deviant) by social institutions. Labeling theory also worked in the development of symbolic interactionism in Medical sociology. Then symbolic interactionism (in medical sociology) became an arena between two major theoretical perspectives of sociology in Great Britain to study the real life of people. It also filled the gap between biological and social aspect to the situation which connects personal troubles to social structure in a way that affects health and shapes pattern of disease. Likewise, Herbert Blumer stated that human beings were seen to possess the capacity to think and define situations, and finally construct their behavior on the basis of their definitions and interpretations. It is the central position of symbolic interaction that the social action of the actor is constructed by him/herself. It is not a mere release of activity brought about by the play of initiating factors on his/her organization because of the meaning and definition made by him or her. Social life is, therefore, produced by interaction of agents choosing their own behavior and acting accordingly, not by large scale social processes and structures. Annandale reports that interactionism has become the dominant theoretical perspective in medical sociology in Great Britain as seen in the majority of published studies. The observed patterns of behavior and first-person accounts of social situations bring a sense of "real life" to the studies that quantitative research is unable to capture. New area of research in medical sociology helping to revive symbolic interaction is the sociology of emotions, a



topic that had been neglected in the past. But Simon William argues that emotion connects personal troubles to social structure in ways that affect health and shape patterns of disease. Research in this sector seeks to understand the linkage between social factors and emotions. Interactions (between and among people) play the major role in the activation and expression of emotions. Thus, emotions are biological responses to social situations and interaction (between people) occurs in those definite situations. William states that feeling of stress, helplessness, depression, low sense of coherence, insecurity, and lack of control etc. have been shown to be associated with increased levels of mortality and morbidity.

Conflict theory in medical sociology:

Conflict theory has failed to date to establish a major foothold in medical sociology. This theory argues that true consensus/balance does not exist as described by functionalism. Norms and values are those of dominant elite and imposed on less-privileged to maintain their advantaged position. Inequality is basic feature and conflict is major cause of social change. It occurs between different interest groups and unequal distribution of power. Therefore, Not only economic inequality but social and political inequalities cause conflict that is responsible for social change. Even Modern societies have conflict between democratic politics and economic organizations. There are inequalities between urban and rural health structure, similarly the health is privatized and controlled through universal declaration of capitalism and medical corporations. These different ideologies influence government to resolve the situation through politics and welfare benefits. This situation ultimately represents conflict theory as an important asset

for the development of medical sociology. Polity builds capacity to explain the problems associated with health reform. Conflict theory allows us to chart the maneuvers (military exercise) of various entities even in medical sectors like medical profession, insurance companies, drug companies...etc.

Max Weber

Except Max Weber no other classical sociologists have direct influence on medical sociology. He distinguished substantive rationality and formal rationality to elaborate rationality and lifestyles. According to him substantive rationality is the realization of values and ideals based on tradition and customs where as formal rationality is the purposeful/lawful calculation of the most efficient means and procedures to realize goals. Therefore formal rationality became dominant over its substantive counterpart because substantive rationality was often time consuming, cumbersome (heavy) and inefficiently progressive. This formal rationality represented in spread of capitalism in western societies. It also contributed to the development of scientific medicine and modern social structure through bureaucratic forms of authorities and social organizations which include hospitals and clinics. He also has developed theoretical background by explaining choices and chances relating to the public health.

Post-structuralism

Structuralism and post structuralism both analyze culture in terms of sign, symbols, codes, language etc. It (structuralism) assumes

that the individual is not autonomous but constrained in social action. Structuralism believes that social process is maintained by traditional and universal structures of forming stable and self contained system. But post structuralism rejected the notion about universal rules organizing social phenomena into compact systems. Jacques Derrida, Michael Foucault...etc were the founders of this perspective. The leading representative of post structuralism is Michael Foucault who focused on the relationship between knowledge and power. He argued that expertise is produced by knowledge from the social history of manners. This expertise is used by professionals and institutions including medicine, he argues knowledge and power are inter-connected. They are simultaneously developed and ultimately allocate people in different positions in society. After the study of social function of medical profession, he found two distinct trends emerging in the history of medical practice.

i) Medicine of biological species (CDT-classification, diagnosis and treatment)- It objectifies body.

ii) Medicine of social species (POD-prevention of diseases)- It subjectifies body

The first one defined the human body as an object of the study , subject to medical intervention and control, while the later made the public health a subject to medical and civil regulation. We are always under the surveillance of state and medicine, thus bodies themselves come under the jurisdiction

of experts on behalf of society. Thus, Body becomes the product of power and knowledge. Therefore, this theory focuses on examining the manner in which people shape, decorate, present, manage and socially evaluate the body. The ability of dominant groups to define their bodies and lifestyles as superior, Foucault described it as a sociology of body.

Feminism

Feminism also has post-structural roots. It focuses on account of female body and its regulation by a male-dominated society. It concentrates to the use of the male body as the standard for medical training. It also shows its objections with sexist treatment of women patients by male doctors and finds less than equal status of female physicians in professional settings and hierarchies within other medical settings.

Post-modernism

The most common and major theme of post-modernism is the break-up of modernity and its post-industrial social system that is bringing new social conditions all over the world. It has over-taken and surpassed structuralism because it regards agencies. It argues that there is no single coherent rationality and the framework for social life. Rationality and social life framework have become fragmented, diversified and decentralized. Thus, sociology lured the concept of post-modernism. It fulfilled the requirement of adjusting theory to new diversified social reality. In today's society medical authority is leaving individuals with greater self control over their body. Personal responsibilities have



been increased for their health. Therefore post-modernism has been developed as a deconstructionist theory to reach the individual level and health conditions of them.

Critical realism

It is a new theoretical perspective which argues that agency and structure are fundamentally distinct but inter-dependent dimensions. Both of them need to be studied separately in order to understand their respective contributions to the social practice. De-coupling analysis of structure and agency is necessary to understand their mutual inter-play across the time; something which can result both in stable reproduction or change through the emergence of new properties and powers. Thus, the aim of critical realism is to connect agency and structure in a way that the distinctive property to both can realistically be accounted for without being reduced to a single entity of both aspects. Among the few studies in medical sociology employing critical realism is an examination of the body from the standpoint of chronic illness and disability, which focuses on the interrelationship of both biological (agency) and social factor (structure) in shaping outcomes.

Conclusion

Medical sociology was considered atheoretical before 1950s decade. After the publication of Talcott Parsons' book 'The Social System', medical sociology became more theoretical. Other number of sociological theories also contributed medical sociology to justify that the social lives affect morbidity and mortality; and vice versa. Now, it has finally proved that

health is socially constructed. Contemptuous situation has been overcome by the sociologists that nowadays medicine is supporting medical sociology with more funding and job positions to a much greater extent than sociology. It is no doubt of the increased use of sociological theories in medical sociology.

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The Questions Raised by Global War Crisis



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Humanitarian as well as economic losses that every war can cause be huge and tragic. The wars since last century in the world were evident for it. The biggest loss that the world so far faced was in the World War II from 1939AD to 1945AD. The humanitarian as well as economic losses were estimated to be more than 50 million and 1 trillion respectively (1). That was world war and the scale of loss was expected to be massive. But, the other series of wars then after had also accounted significant losses despite they were not the world wars. The list includes Korean war, Vietnam war, Iran-Iraq war, Iraq war, Afghanistan war and ongoing Russia- Ukraine war.

Before the 19th century as well, the world had witnessed several local and regional wars. But, the scale and nature of loss and damage used to be small and local. The countries

which warred against each other, used to suffer most while the rest of the economy in the world were hardly affected from them. But the recent war history documented that the impacts of war were no more local in nature. Like other commodities, the world has been gradually globalized both the wars and their impacts.

The ongoing war between Russia and Ukraine is fresh and real time evident of such nature of war. Though the war is namely between Ukraine and Russia, the crisis has been out breaking like pandemic throughout the world. Almost every economy in the world now is suffering from higher inflation rate, higher unemployment rate, lower production, reduced real income, lower consumption, lower foreign reserve, lower import (2). If this war keeps on escalating, these severities will be even further intensified and the world can face another depression within same century after 1932 AD.

The depression could be the worst-case scenario of current war. But the damages and threats caused by this war have been already massive and alarming. Some developing economies have already documented unprecedented crisis while some are following similar course (2). This list may includes several names . Currently, Nepal falls among the top ten names.

Like rest of the world, Nepal had also witnessed and experienced the several big wars before. Due to its closed, compact and resilient nature of economy, it used to be self-sustaining in many economic dimensions and the external threats and crisis led by these wars could hardly penetrate its domain. But



now, this economy is characterized differently. The current economy is open, liberal and connected with rest of the world (5). In the economy having such characteristics, such threats and crisis get several routes to hit its economic and financial structure.

The current ongoing crisis in this economy due to the current war is demonstrating such hit in its economic solidarity. The economy has already documented unprecedented inflation over ranges of consumer items. The unemployment rate is growing and reflecting on the rapid growth on the rate of outflow of youths for foreign employment. The foreign reserve is decreasing and its capacity to finance import has been already dropped to around 7 months. The items included in the list of import restriction are growing day by day while the consumers have begun to reduce and shift their consumption to adjust their fixed income with the ongoing inflation (3)(4). If these problems are proliferating and intensifying at this current rate, there is no doubt that this economy will face unprecedented crisis like Sri Lanka soon.

The proliferation of such crisis has already forced several experts and concerned authorities to analyse this problem from several dimensions. They have already prescribed the list of solutions. This list includes the temporary restriction on import of certain items to maintain the foreign reserve, political honesty and commitments on the maintaining corruption free state and good governance, ensuring higher flow of remittance by discouraging its diversion to other investment opportunities like Forex and Crypto trading, restriction on the issuance of letter of credit for import, restriction on the issuance of loan on the land and property purchase to channelize the same fund for other productive activities. The government and NRB are gradually enforcing some of these measures to mitigate these problems. Though these measures are working as a pain killer at

this moment, they cannot offer long term cure against the current and upcoming crisis.

This is just beginning of inflow of such crisis in this scale and this crisis alone is shaking our entire economy. But, the inflow of crisis will not end with the end of this war. The current polarizing world is signalling more and even bigger wars ahead because of the rising bitterness, discontent, distrust, disbelief and tension among the countries in the world. Therefore, we are yet to witness more and even bigger wars crisis in the future. So far, this economy is surviving against the ongoing crisis and probably, will pass this test as well. But, can it pass such test back-to-back in the future? Can this economy even afford the next war crisis?

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OUTLINE OF POSTCOLONIAL STUDIES: EASTERN REPRESENTATION IN WESTERN LITERATURE



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ABSTRACT

The paper studies how the authors of west promote the eastern culture and tradition through the divergent images. They generate the story of the east (used as postcolonial term) as savage, garbage, nude and hunger that exist and believe both in the west and the east as truth and such representations construct the east. While they develop the text on east, they hardly concern the real lifestyle of eastern. They present such arts through their knowledge and later same representation becomes the reality of east. The image of the east reinforces the ideological notion of the western power and constructs the east inferior and matter of laughter.

KEY WORDS:

Representation, Discourse, Western Power, Ideological Notion, Colonial, Postcolonial, Visual Culture

INTRODUCTION

This paper presents a discourse on representation in relation to literature and theory. E. M. Forster's novel *A Passage to India* and general theories on postcolonial discourses is used to represent the east. The west has multiple literary and artistic creations to represent the east. It is a significant source of the west to produce meaning of eastern cultures from India to the Muslim West Asia. The West reads history and creates literature of the east as their accord. And the same texts read and re-read by east and accepts as what west offer as reality. Such representation can be taken as colonial hegemony.

The extract below is from the court scene of E. M. Forster's novel *A Passage to India* which gives a glimpse of the western ideology to the east. Adela is the major woman character of the novel. She has escaped from a picnic tour with her British and an Indian friend, Dr. Aziz.



He at a particular point of time was looking for Adela outside the caves and she took the desperate search as an intended assault on her. She runs away from the spot and Dr. Aziz is falsely charged for attempted murder. The courtroom scene begins with an Indian servant fanning the court hall in half sleep. He, in strange ways, represents the India exotic for the service of the British. His strong body and facial structures fascinate Adela.

The court was crowded and of course very hot, and the first person Adela noticed in it was the humblest of all who were present, a person who had no bearing officially upon the trial: the man who pulled the punkha. Almost naked, and splendidly formed, he sat on a raised platform near the back, in the middle of the central gangway, and he caught her attention as she came in, and he seemed to control the proceedings. He had the strength and beauty that sometimes come to flower in Indians of low birth. (220)

Adela's look represents British mindset of viewing the Indian as an exotic person. Her doubts about Dr. Aziz may be strengthened by the very brown local. The fan (Punkha) pulling man represents the very other of the British which she is afraid of. Descriptive words like 'very hot', 'almost naked' and 'flower in Indian low birth' are used as metaphors of difference. U. R. Rao, in his book '*A Passage to India*': *A Critical Study*' clarifies:

The British rule in India, the novel mercilessly exposes the racial arrogance and thoughtless snobbery displayed by the ruling Anglo-Indians towards Indians which is shown to be solely responsible for the wide gulf separating the rulers and the ruled. (150)

Adela signifies the ruler and the fan pulling man the ruled. It expresses double marginalized condition of native Indian. Her description of the fan (Punkha) pulling man is the gaze of west. Rao states:

It is unique in English fiction in its presentation of the complex problems which were to be found in the relationship between the British and the Indians and its portrayal of the Indian scene in all its magic and all its wretchedness (150).

There is a complex relation between ruling class British and the ruled Indians. In this novel India as east is land of magic, mystery and wretchedness. Adela's description of Indian native man clarifies western gaze and the portrayal the Indian way of living. The west generates vivid source as art, literature, documentary, film etc. to generate inferior and uncivilized history of east. Fanon in his most influential book *The Wretched of the Earth* elaborates:

The colonial world is a Manichaean world. The colonist is not content with physically limiting the space of the colonized, i.e. with the help of his agents of law and order. As if to illustrate the totalitarian nature of colonial exploitation, the colonist turns the colonized into a kind of quintessence of evil. Colonized society is not merely portrayed as a society without values. The colonist is not content with stating that the colonized world has lost its values or worse never possessed any. The "narrative" is declared impervious to ethics, representing not only the absence of values but also the negation of values. He is, dare we say it, the enemy of values. (6)

The effect of consequences of colonizer is not limited with objective value as territory rather it occupies people's mind like slow poison going deep down to the colonized people with negation of their values. In Fanon other book *Black Skin White Masks* he emphasized that through the binary between colonizers and colonized, difference is created as white and black, good and evil, west and east, and self and the other. They portray the east as evil, barbaric, uncivilized and dehumanize them as

mere animals. The west crafts inferior history of the east. They create spellbound stories where the whites are the super heroes and the others are evil spirit. Fanon emphasized how binary is created and it makes white boy's fear and detest to Negro man as well as the black man degraded feelings.

My body was given back to me sprawled out, distorted, recolored, clad in mourning in that white winter day. The Negro is an animal, the Negro is bad, the Negro is mean, the Negro is ugly; look, a nigger, it's cold, the nigger is shivering, the nigger is shivering because he is cold, the little boy is trembling because he is afraid of the nigger, the nigger is shivering with cold, that cold that goes through your bones, the handsome little boy is trembling because he thinks that the nigger is quivering with rage, the little white boy throws himself into his mother's arms: Mama, the nigger's going to eat me up. (113- 114)

The body of the black people is itself symbol of cultural domination. The whites never take them as human beings rather objectify them like animals and beasts. The west generally creates art, images and literature and through these sources enforces them to engulf that being black means something wrong. Such work was unconsciously engraved in the mind of black with the different texts as folk tales, cartoons and comic books. Likewise, the white children take the black people as villainous character. It is cultural representations of blacks and relay same message to the next generation. Similarly, Fanon, in his book *The Wretched of the Earth* reveals:

The colonist makes history and he knows it. And because he refers constantly to the history of his metropolis, he plainly indicates that here he is the extension of this metropolis. The history he writes is therefore not the history of the country he is despoiling, but the history of his own nation's looting, raping, and starving to death. (15)

The west carves easterner history to strengthen them as ruler. They suppressed the east throughout education, religion and morality by framing all these matters as weapons. Likewise, they shade the light that they are naturally insignificant and emphasize on negativity as looting, raping and hunger of the people to cover up their good cultural aspects. It is a long run plan of the west which results biasness naturally in the philosophical tradition to disempowerment indigenous culture. Conversely, the hidden truth is westerner theories itself emerges from particular cultural tradition and later they make it as the universal. In "The Rhetoric of English India" Suleri declares:

The telling of colonial and postcolonial stories, however, demands a more naked relation to the ambivalence represented by the greater mobility of disempowerment. To tell the history of another is to be pressed against the limits of one's own – thus culture learns that terror has a local habitation and a name ... The allegorization of empire, in other words, can only take shape in an act narration that is profoundly suspicious of the epistemological and ethical validity of allegory, suggesting that the term 'culture' – more particularly, 'other cultures' – is possesses an intransigence that belies exemplification. (107)

The colonizer comes as settler in the land of colonial people and acquainted the history on behalf of advantage. The reason is clear that it is all purpose to rule others because they are well ornamented with power, language and literature. As a result, they are success to inscribe the golden history with the help of allegorical representation of empire and put aside colonized culture as 'other culture' with false notion.

Colonizers create discourse with institutions and use varied materials to produce literature. Thus, those literatures have under the direct control of the imperial ruling class. In the same



way, such texts practice patronage system and constraints different facet of colonized culture. In the book *The Empire Writes Back* writers Ashcroft, Griffiths and Tiffin point out:

Literature offers one of the most important ways in which these new perceptions are expressed and it is in their writing, and through their arts such as painting, sculpture, music, and dance that the day-to-day realities experienced by colonized peoples have been most powerfully encoded and so profoundly influential. (1)

Literature is the portrait of the social perspectives and is presented in writing, arts, paintings, sculpture, music and dance. But Said, in the Book *Orientalism* said that cultural hegemony of the colonizer controls such literary activities and demotes them as minor culture. Thus, literature is developed as central to cultural enterprises of colonizer. The West creates art and literature with plenty observation related with the east and defined them through their own perspectives and dehumanized it. Said mentions:

To the Westerner, however, the Oriental was always *like* some aspect of the West; to some of the German Romantics, for example, Indian religion was essentially an Oriental version of Germano-Christian pantheism. Yet the Orientalist makes it his work to be always converting the Orient from something into something else: he does this for himself, for the sake of his culture; in some cases for what he believes is the sake of the Oriental. This process of conversion is a disciplined one: it is taught, it has its own societies, periodicals, traditions, vocabulary, rhetoric, all in basic ways connected to and supplied by the prevailing cultural and political norms of the West. (67-68)

The west thinks that orient has descending feature of the west. Hence, they seek out some connection of Indian religions. The westerners generally read some books, observe the east

even their culture and geography of the Middle or the south, the east and they begin to generalize their own assumption which missed truth of the east. In the book *The Post-colonial Studies Reader* Ashcroft, Griffiths and Tiffin state:

European texts – anthropologies, histories, fiction – captured the non-European subject within European frameworks which read his or her alterity as *terror* or *lack*. Within the complex relations of colonialism these representations were re-projected to the colonized – through formal education or general colonialist cultural relations – as authoritative pictures of themselves. (91)

European texts rarely associate the eastern cultural theme nor possible to integrate in the way the culture which already exist before they colonized. Despite that they conveyed colonial myth, language, space, culture and custom as their wish. At the deeper level they develop formal education, create history and practice it to dehumanize with cultural hegemony as they are inferior. Fanon in *Black Skin White Masks* focuses on:

The black schoolboy in the Antilles, who in his lessons is forever talking about “our ancestors, the Gauls,” identifies himself with the explorer, the bringer of civilization, the white man who carries truth to savages—an all-white truth. There is identification—that is, the young Negro subjectively adopts a white man’s attitude. He invests the hero, who is white, with all his own aggression—at that age closely linked to sacrificial dedication, a sacrificial dedication permeated with sadism. An eight-year-old child who offers a gift, even to an adult, cannot endure a refusal. (147-8)

Black child, first at his community, hears the history of his ancestor that they are explorer and bring the civilization. After the arrival of the west, it is projected that being black is wrong and nourished the ideas through negative



characters of story, comic book and cartoons. He gradually adopts white man as his hero which leads serious psychological problems and copied the white culture to be superior as them. Stuart Hall indicates “Meaning is constantly being produced and exchanged in every personal and social interaction in which we take part (3)”. But while he enters in the white society, they injected westerner meaning of the east which unconsciously change in belief that they are minors. Language used by colonizers shape the context of colonized which established them as savagery, native or primitive. Sara Suleri stressed:

For colonial facts are vertiginous: they lack a recognizable cultural plot; they frequently fail to cohere around the master-myth that proclaims static lines of demarcation between imperial power and disempowered culture, between colonizer and colonize. (107)

West always constructs the idea of the east by using language. They give least emphasis to the east culture and misinterpret its significance master-myth because there are imperial motives to establish the demarcation between imperial power and disempowered culture to be superior. As Stuart Hall states in his book:

In language, we use signs and symbols – whether they are sounds, written words, electronically produced images, musical notes, even objects – to stand for represent to other people our concepts, idea and feelings. Language is one of the ‘media’ through which thoughts, ideas and feelings are represented in a culture. Representation through language is therefore central to the processes by which meaning is produced. (1)

Through the language meaning is to produce and exchange to different cultural groups. Because language is medium to share and make sense where we use sign and symbol. It is diverged in different culture and through which

thoughts, ideas and feelings are represented in a culture. In the book *The Empire Writes Back* writers Ashcroft, Griffiths and Tiffin added:

The role of the first interpreter in the colonial contact is a profoundly ambiguous one. The ambivalent interpretative role and the significance of the interpretative site form one of the major foci of the processes of abrogation and appropriation. The interpreter always emerges from the dominated discourse. The role entails radically divided objectives: it functions to acquire the power of the new language and culture in order to preserve the old, even whilst it assists the invaders in their overwhelming of that culture. (79)

The west use language as a medium to interpret colonized culture and produce text on behalf of exchange power and knowledge. Because language carries the culture through interpreter afterward, they use literature as instrument of colonial domination. Post-colonialism deals the nature of relationships between power, knowledge and representation. We read European representations of the non-European and codification of colonial power. It also focuses on how power is generated, circulated and distributed in the global context and the strategies made the mode of resistance. Helen Tiffin in her essay “Post-colonial Literatures and Counter-discourse” clarifies:

Post-colonial cultures are inevitably a dialectical relationship between European ontology and epistemology and the impulse to create or recreate independent local identity. Decolonization is process not arrival; it invokes an ongoing dialectic between hegemonic centrist systems and peripheral subversion of them; between European or British discourses and their post-colonial dis/mantling since it is not possible to create or recreate national or regional formations wholly independent of their historical implication in the European colonial enterprise, it has been the project of post-colonial writing to



interrogate European discourses and discursive strategies from a privileged position within (and between) two worlds; to investigate the means by which Europe imposed and maintained its codes in the colonial domination of so much of the rest of the world. (99)

There is always conflict relation between European and non-European to create or recreate independent local identity. The fact is that Postcolonial theory looks and rethinks about the concept of history, nation, race, class, ethnicity, and gender. It also examines the history, literature and cultures of colonies. Decolonization is the process of subversion the European notion to the others and recreates non-European history to interrogate with constructed discourses. Said in his essay “Resistance, Opposition and Representation” clarifies:

No one today is purely *one* thing. Labels like Indian, or woman, or Muslim, or American are no more than starting-points, which if followed into actual experience for only a moment are quickly left behind. Imperialism consolidated the mixture of cultures and identities on a global scale. But its worst and most paradoxical gift was to allow people to believe that they were only, mainly, exclusively, white, or black, or Western, or Oriental ... But this also means not trying to rule others, not trying to classify them or country is number one (or *not* number one for that matter). For the intellectual there is quite enough of value to do without that. (98)

Every part of people in the globe has their own cultures, languages and identities. It is like an orange with many segments inside but covered with its peel so that one identity is incomplete without next. But the west creates binary as white and black, east and west and draws the demarcation line between different identities. Visual representation is a straight and easy way to project knowledge and information in particular culture and its people. Such

representation has different facets as media, literary text, and audiovisual form. Likewise, art and painting exhibition by west of the east as other culture is one of the most powerful projections of visual representation. It reflects the way of living, belief, norms and traditions of the people. To produce certain meanings about the subject-matter west uses their language, meaning and cultural interpretation and we read text and understand it as how the east is represented in art and literature of the west.

The visual representation of east by west is used as powerful political instrument of domination. Through the visual we unconsciously acknowledge the information and meaning of subject matters. Nicholas Mirzoeff presents in his book:

Visual culture is concerned with visual events in which information, meaning or pleasure is sought by the consumer in an interface with visual technology. By visual technology, I mean any form of apparatus designed either to be looked at or enhance natural vision, from oil painting to television and the internet. Such criticism takes account of the importance of image making, the formal components of a given image, and the crucial completion of that work by its cultural reception. (3)

Visual culture becomes everyday life and it shapes common sentiment through image making. It enhances meaning of particular culture through the visual technology as painting; television and internet. Likewise, to produce meaning of east culture especially Islamic West Asia or Middle Asia and South Asia west use this technology with their language, meaning and culture description. Stuart Hall explains:

Culture, it is argued, is not so much a set of things – novels and paintings or TV programs and comics – as a process, a set of practices. Primarily, culture is concerned with the production and the

exchange of meanings – the ‘giving and taking of meaning’ – between the members of a society or group... Also, culture is about feelings, attachments and emotions as well as concepts and ideas. (2)

Culture is a set of practices and exchanges the meaning from one cultural group to another. It connects with the feeling, attachment and emotions as well as concept and ideas so it is of giving and taking process. Novel and paintings or TV programs and comics are used the sources to exchange cultural meaning. Stuart Hall adds:

Meaning is produced within language, in and through various representational systems which for convenience, we call ‘language’. Meaning is produced by the practice, the ‘work’ of representation. It is constructed through signifying – i.e. meaning – producing – practices. (28)

There is deep connection between language and meaning. Culture develops and describes all the way through the language which generates meaning and later it is practice to convince the ideas. Likewise, west generate the meaning to represent the east and applied it through the language. Roger Benjamin adds more specific orient ideas in his book *Orientalism: Delacroix Klee*. To create meaning of oriental paintings and photographs he admits Orientalist view:

In general, imitative painting of any sort is an approximation of the scene before an artist, given the vagaries of technique, personal interpretation, and the deliberate adjustment of a random view. Even the practitioner of the ‘objective’ art of photography will personalize a scene by selecting a subject, framing it in certain ways, and printing it as desired; subjectivity necessarily enters every stage of the process. Orientalist painters or photographers are in addition faced with the obstacle of cultural misunderstanding when depicting other peoples. (7)

It clears that if the west interpret ‘other’ as own techniques; they hardly incorporate the facts of the east. On the process of interpretation, they select the subject matter, frame it with their own desire and print it. And later it creates cultural misunderstanding while depicting the east. These are all the extensive culture and political norm of the west. Stuart Hall asserts:

We give things meaning by how we represent them – the words we use about them, the stories we tell about them, the images of them we produce, the emotions we associate with them, the ways we classify and conceptualize them, the values we place them. (3)

The meaning depends on with how we construct the things, tell the stories, express emotions and produce the image. This very truth is created in art, literature and image. West asserts this technique and defines they are civilized, educated and rational whereas east is barbaric, uncivilized and spiritual. In *Culture and Imperialism* Said clarifies:

Orientalist descriptions of the Islamic world, as well as to Europe’s special ways of representing the Caribbean islands, Ireland, and the Far East What are striking in these discourses are the rhetorical figures one keeps encountering in their descriptions of “the mysterious East,” as well as the stereotypes about “the African [or Indian or Irish or Jamaican or Chinese] mind;” the notions about bringing civilization to primitive or barbaric~ peoples, the disturbingly familiar ideas about flogging or death or extended punishment being required when “they” misbehaved or became rebellious, because “they” mainly understood force or violence best; “they” were not like “us,” and for that reason deserved to be ruled. (XI)

They also romanticized the Islamic world and the Far East as mysterious and develop discourse to denounce their history. The west



presents Muslims and Africans have primitive or barbaric history and stress that the east only understands the language of violence. It is because the recent stereotypes of Arab Muslims are essentially taken as either oil supplier or terrorists. So, it is the burden of west to come east and ruled them to make civilized. Said states:

Not for nothing did Islam come to symbolize terror, devastation, the demonic, hordes of hated barbarians. For Europe, Islam was a lasting trauma. Until the end of the seventeenth century the "Ottoman peril" lurked alongside Europe to represent for the whole of Christian civilization a constant danger, and in time European civilization incorporated that peril and its lore, its great events, figures, virtues, and vices, as something woven into the fabric of life. (59-60)

It depicts the study with the aim how representation becomes a way of laughing and marginalizing them. Generally, the west presents the east as serious matter but particularly they denounce them only on war, hunger, garbage, nude pictures of women. It is hidden project of the west to show the easterner as uncivilized and barbaric. And these representations circulate power which creates so-called truths of the east.

CONCLUSION

The west first observes the eastern culture and interprets it. Western generalized representation barely include real picture of the east. For them, east is strange; so they hardly accumulate truth and the depth of tradition because their prior knowledge is added while producing the text of easterner. They write the history of east and generate the literature with visual and verbal representation. Visual representation is the mode to reflect the live, belief, norms and traditions of eastern people and it is presented in art and painting. Moreover, it is connected with routine life and

sketches the eastern images. Visual culture is the major source to construct meaning of eastern culture of Islamic West Asia or Middle Asia and South Asia. And westerners use their language, meaning and culture description. And the texts produced by the west is read and re-read by colonized people and accept as it is. Because language carries the culture through interpreter and art and literature become the means of colonial domination.

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Problems Faced by Mathematics Students in Secondary Level



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Abstract

With the rapid development of science and mathematics, many works of the people have become understandable. Despite the development of various technologies, people need mathematical knowledge in everyday tasks. Students are exposed to various problems while teaching mathematics. Themes are explored for why students are experiencing those problems, what may be the solution to those problems, and more. The problems encountered by students during their geometry, arithmetic and algebra learning are presented in a systematic way. Due to inadequate practical content in the curriculum, students have difficulty in learning. Therefore, the curriculum should include practical content.

Key Words

Mathematics, Mathematical Problems, Method, Geometry, Arithmetic, Algebra

Introduction

The formal education of Nepal started with the establishment of Durbar High School in 1990 BS. Though Ranas were against educating people, Jung Bahadur Rana established Durbar High School intending to teach English to his children. Later, *Nepal Rastriya Shiksha Paddati Yojana* was promulgated in 2028 BS and improvement in education began formally. (Adhikari 2076)

Mathematics is not just about knowledge and calculation. This is the simplest way of living. Mathematics is embedded in people's daily activities. Therefore, mathematics can be taken as the backbone of education. The development of various technologies has made



human life easier because of the development of mathematics and science. Mathematics is a compulsory subject in school level in Nepal. Several students complain that mathematics is a difficult subject. In this regard, this study observes the problems and their specific fields while learning mathematics at the school level.

We use mathematics in everything. When it comes to school level, mathematics is a compulsory subject from classes 1 to 10. Although mathematics is not a complicated subject in itself, teachers, students, administration, and pedagogy etc. have been making it complicated for various reasons. Despite being important, mathematics has not yet made the students feel it easy. Mathematics is a subject which is accepted by most students as a difficult subject. This subject is found to be hard due to lack of mathematical concept and sharp mind. According to a report, highest number of students have failed in mathematics in SLC/SEE examination (Board 2075). The following statements can be the reason for making mathematics look difficult:

- Lack of use of teaching materials,
- Lack of a trained teacher,
- Lack of basic mathematical concepts among students,
- Lack of association of mathematics in everyday behavior,
- Lack of use of information technology in mathematics,
- Lack of practical learning approaches etc. (Singha 2012)

Problems while learning mathematics can be studied methodologically. This study highlights on the problems faced by students in various branches like arithmetic, algebra, geometry, statistics, probability, coordinate geometry, trigonometry etc. The learning approaches of students in different disciplines varies. If a student is very skilled at arithmetic, he might face difficulty in solving geometry problems. When teachers are not responsible

for their profession, learning mathematics will be problem for the students.

Students' attraction towards mathematics is declining these days although mathematics is a compulsory subject at school level. Among the compulsory subjects in school, large number of students are found to be fail in mathematics. Has mathematical teaching been so difficult? How can math learning be made effective? How useful is mathematics in our daily life? What problems are students experiencing while learning mathematics? This article is designed to explore these various aspects of teaching and learning mathematics. It is expected to make math learning easier for students in future.

Findings and Discussion

Mathematics is a subject of calculating and analyzing numbers and providing conclusions. The art of mathematics is to make each subject beautifully presented and logically analyzed and draw proper conclusions. If we extract mathematics from other fields, all of them will be incomplete and meaningless. If a student is weak in mathematics, he may be weak in other subjects. But a mathematics student can prove himself capable of everything. So math is a most useful subject for every field. This study covers the specific problems faced by students while learning geometry, arithmetic, algebra and other disciplines.

Geometry

Geometry is an important branch of mathematics. Geometry has begun with the development of human civilization. It is used in various fields like technology, architecture, designing, mapping etc. The development of geometrical method is defined by certain definitions, undefined term, axioms, postulate and theorem. The problems encountered by the students while learning geometry are discussed below.

Difficulty in visualizing geometry: The mathematical concept can be deduced through geometry. Such as graphs, diagrams, the use of science and technology, etc. Because of the inability to cope, students say the problems are difficult to understand. Therefore, the major problem is that geometry problems cannot be overcome. (Kshetree 2075)

Inability to interpret image: If the geometry of a picture is explained, it can easily solve many problems. Some problems are solved only when the given image is properly interpreted. Another major problem for students is the inability to interpret the picture.

Inability to present geometry in a simple and clear format: The easiest way to understand geometry is to create a picture. The simpler the image is made, the easier the geometry will be. Another problem with learning geometry is the inability to understand geometry as easily as other materials.

Arithmetic

This is the mathematics associated with the count of numbers. This is especially done with regard to the count of numbers. This can be called the study of numbers. These include addition, subtraction, division, and addition of squares, densities, decimal numbers etc. Many arithmetic themes are used in everyday life. The problems encountered by the students during their learning are discussed as follows.

Lack of visual educational material: It is difficult to find educational material for all mathematical subjects due to which student's learning has declined. Teaching through educational materials makes it effective and easy for students to understand. Therefore, educational materials have not been used while teaching mathematics which has affected the learning of the students adversely.

Personal problem: The learner must be physically and mentally prepared to learn. Students can have problems regarding learning because of their personal weaknesses. Problems with students' learning are also caused by anxiety, family matters, fear of content etc.

Algebra

Algebra is a branch of mathematics. It is also called the abstract branch. Like other branches, it has peculiar actions and principles. Despite the development of various technologies in modern age, the problems of algebra still remain the same. The algebraic problems faced by students while learning are discussed as follows.

Algebraic signal: Algebra contains more symbols than other mathematical branches. This is why students are found to be discouraged by signals. There has been a problem while learning mathematics due to signals in different themes.

Abstract theme: The abstract theme is a problem for the students. The students want to learn mathematics incorporating it in daily life. The contents of algebra are rarely used in daily life. Because of its abstract type, it is difficult to present an example.

New theme: Along with the intense exploration of mathematics, algebra include newer themes, and older themes have become less used. Therefore, there will be few qualified teachers for new content. Because students find it difficult to cope up with new content, there are several problems while learning mathematics. (Kshetree 2075)

Data Analysis

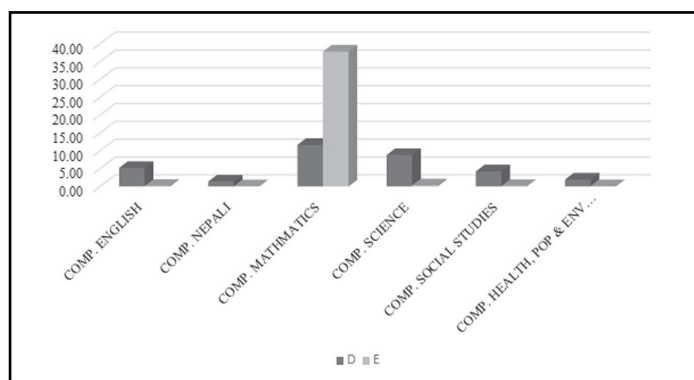
The subjective results of the Secondary Education Examination 2075 conducted by the National Examinations Board, Examination Control Office are presented below.

Table 1: Students obtaining D and E grade out of subject wise total results.

| SUBJECTNAME | D | E |
|-----------------------------|---------|---------|
| COMP. ENGLISH | 5.18 % | 0.12 % |
| COMP. NEPALI | 1.39 % | 0.02 % |
| COMP. MATHEMATICS | 11.66 % | 37.83 % |
| COMP. SCIENCE | 8.81 % | 0.31 % |
| COMP. SOCIAL STUDIES | 4.23 % | 0.11 % |
| COMP. HEALTH, POP & ENV EDU | 1.94 % | 0.06 % |

Source: National Examinations Board, Examination Control Office Class 10. (Board 2075)

Figure 1: Students obtaining D and E grade out of subject wise total results.



The above table show that many students have lower grades (D and E) in Mathematics in comparison to other subjects. Therefore, it proves that many students have problems in mathematics than in other subjects.

Conclusion

Students are experiencing various problems while learning mathematics. Some problems related to mathematics are caused by student's personal reason, some are because of teachers, while the others are due to school administration. The problem of students will arise when teachers do not use proper educational materials. The lack of a mathematics lab in school has also affected learning.

Recommendations

The problems encountered by students in geometry, arithmetic and algebra during mathematics teaching were discussed. In addition, mathematics learning has problems with other branches such as coordinate geometry, probability, statistics, etc. Learning about these problems and learning how to solve them can bring a way to address this

issue. If the teachers, guardians and the concerned authority understand students' problems regarding mathematics, the students may learn mathematics effectively. Moreover, the curriculum development center and the policy makers should address this issue. Finally, teaching mathematics can be successful.

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Challenges Associated with Aging People in Suburbs of Kathmandu Diseases, disability, dependency and discrimination



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Abstract

Aging is a comparatively new contemporary socio-demographic phenomenon not only in Nepal but in whole wide world. Number of aging population increased dramatically fueled by development of technology and medicine as new social institution of society. As this segment of human population is increasing its short-term and long-term consequences has been analyzed positively and negatively. In this context, this article analyzes and aims to disclose the situation and challenges that this group of people have been facing in the suburb areas of the outer skirts of the city of Kathmandu. This paper also intends to find out the real time challenges faced by aging people in Nepal.

Key words: *Aging, Health, Well-being, Disease, Old, Population*

1. Introduction

People's life is possessed by a process of gradual change of physical appearance and mental situation (Gurung, Paudel, & Yadav, 2016) that also brings changes in social patterns, structure and relationship in society. Aging of the individual is socio-cultural (Jensen, 1958) as well as the global phenomena of human population in the twenty-first century (Ossewaarde, 2014; Saroha, 2018). Aging has been the fastest-growing segment of the human population (UN, 2015) and the concern of all the countries of the world. Aging is an emerging issue and a relative concept, and there is no uniformity in setting a boundary line of aging (MOPE, 2016). The World Assembly on aging has adopted that the population aged and over 60 as aging (Brightman & Chalise, 2006; Shrestha, 2012). However, some industrialized countries consider aging to the human population who has crossed 65 years of their biological age (Hooyman, Kawamoto, & Kiyak, 2015). Senior Citizen Acts of Nepal (SCA, 2008) agreed that populations with sixty years or above are senior citizens in the country.

Senior Citizen Acts of Nepal refers aging people as dependent population (SCA, 2008) because they have no basis of any income and need to be tended and cared for by other family members-providing the provision of food, clothes, shelter, social service, amusements, and other basic necessary things. So far, the government of Nepal has been implementing the provision of social security as per on monthly basis since fiscal year 1994/95 to aging people aged 70 and over. From the fiscal year 2022/23 aging



people aged over 68 are considered to receive four thousand Nepalese rupees on monthly basis as non-contributory pension for the independence, social protection and economic self-sufficiency.

Today, as a result of aging characteristics of the human population, this issue became the most concerned for everyone in society and every country in the world. The accelerating rate of aging population is higher in developing countries comparing with developed countries, which basically have already settled down this issue (Marmot, 2005; Saroha, 2018) and it became more challenging to state organizations of the developing countries (Saito, Kai, & Chalise, 2010), for they have less resources and increasing number of aging people.

With the dramatic improvement of medicine both birth and death rates, and life expectancy at birth has increased rapidly. Medicine as an important social institution has been playing crucial roles in declining and eradicating pandemics and diseases. Longer life is associated with the improvement of public health and it is strongly attached with advancement of medicine. According to 2011 census report, there are twenty-one lakh of aging people consisting of 8.1 percent of the total population in Nepal (Shrestha, 2012), and it has been continuously increasing with the annual growth rate of 3.39 per cent. The life expectancy of the country has been increased dramatically 37.47 years in 1961 to 71.60 years in 2017.

In Nepal, immediate family members, especially sons and daughters-in-law are expected to care and nurture to aging people, but depletion in family size and youth migration in and out of the country has been increasing challenges in the management of aging people in family circle, and government is so poor to take entire responsibility of aging people. Nepali society gives special roles

of taking care of aging people in a family to their children; sons or daughter in laws are considered as eminent social security in aging (Saito, Kai, & Chalise, 2010). However, because of youth migration and depletion of family size as a result of changing mode of production family priority has been shifted to accumulation of property from family care. More challenges have arisen in rare and care of aging people (Gautam, 1999). In this social setting, this paper aims to disclose the situation of aging people particularly in Suburb areas of Kathmandu.

Aging is a social process that links with the change in biological appearances. Growth of aging populations results different challenges in society, though they are not the real challenge. Old age persons or population has significant social, political, and economic consequences (Saroha, 2018), though such effects can be vary according to social and economic development of the nations. Situation of developing countries are not unpredictable like the developed countries had to encounter in the past. Developing countries can learn from the experience of the developed countries, though their social, cultural, and demographic characteristics could be different. Nepal can learn from those past experiences of developed countries, but their experience and our present situation cannot be exactly the same.

Aging is a heterogeneous phenomenon; there are great varieties of life experience in aging (Light, Grigsby, & Bligh, 1996) from people to people and society to society. Researchers believe that greater age is positively correlated with both increased morbidity and mortality (UN, 2015), but still, some people are pretty much healthier compared to their same-age counterparts in all types of ages, of course, in aging. Moreover, there is a huge gap between the capitalist medical systems, which emphasizes profit, as a result, many marginalized and poor people have difficulties

to get access to medical facilities in their need. Moreover, in a capitalist society, medical facilities are run with the motives of profit that do not long for service on the verge of monetary loss (Cockerham, 2005). It is assumed that as people increase their age, their body functions gradually become weak and cannot fight against many attacks and find difficulties to maintain bodily function. A study also found that there is higher prevalence of depression (53.2%), risk of malnutrition (51%), intestinal parasite (41.7%), the prevalence of physical and joint pain (59), eye problem (30%), respiratory problem (39%), gastric (29%), blood pressure and teeth problem (22%), and Dementia and Alzheimer (16%) in aging people. In addition, more than 60% of aging people are using health care services and 83.5% of them have chronic diseases (Shrestha, 2012). According to the WHO report (2015), the death of one-fifth of aging people has occurred as a result of chronic diseases, mostly by cancer, cardiovascular diseases, diabetes, and hypertension, in particular in city and semi-city areas (UN, 2015). This paper also intends to find out the real health and other types challenges facing by aging people living around the capital city of Nepal. All in all, this paper aims to explore multifaceted problems encountered by aging people in Nepal, Kathmandu.

2. Methods and Materials

A field study was conducted by the author of the article during his field study for his dissertation in different places of Kathmandu. He has collected fresh-handed primary data by himself personally from required research participants, and additional information was collected from necessary family members and other concerned authorities. The author of this article has reached out to 45 research participants aged over 70 years. He has interviewed them pre-prepared interview checklist. In necessary researcher also has talked to their close family members and taken necessary data. In addition with this, some secondary data also has taken from different

books, journal articles, census, surveys, periodic papers, reports of governmental and non-governmental organizations and agencies. Researcher employed simple random sample of probability sampling frame.

3. Results and Discussions

3.1 Family as assisting agency in aging

Family is the most important source of support in aging. The social institution of the family is crucial to people of all age groups, especially to the people of aging. If family is multigenerational, consists of young, adult, middle-aged, and older adult, play the crucial roles in enhancing the life of the people of all age groups. Younger and older people are believed that they need more support, they are considered as a dependent, but the situation can be win-win for everyone or people of all age groups. Aging people can also tell stories of success from their folders of experiences to encourage younger and adult members of the family. Such informal support from family and friends can increase a person's life and wellbeing. Old age people can live safely, happily, healthily, and meaningfully with such informal support together with formal support from different social and state organizations. Researchers have discovered that aged people who have strong social support tend to have improved health status, increase morale and self-confidence, reduced depression and anxiety, risk of disability, increased feeling of self-control, sense of competent and improved cognitive abilities (Hooyman, Kawamoto, & Kiyak, 2015).

Family structure has been dramatically shifting over the time, diversity in the family has been increasing; couples who just want to have one or two children have been increasing day by day; mothers of younger children, especially in urban areas, working outside of the home, in the labor market, has been significantly increasing; single-parent family has been increasing over time. Young people in Nepal have to find opportunities in a foreign land,



and they have to leave their family- spouse, children, parents, and go to find an easy and comfortable way of life.

It has discovered in Nepal, especially during our field study, the significant percentage of aging people has the big number of children- sons or daughters; each respondent has reported that they have 4.89 children, which means to say each respondent have near about five children (husband and wife have the same number of children) and the maximum number of families have five children each. Approximately, 2.2% families have found with 12 children in Budhanilakantha municipality; almost 28.9% families have found with more than 5 children, which is above than the average number, 42.2% of families found with less than five children; the standard deviation 2.38 reveals that the gap is big, because some families have only one child, whereas other have 12 children. This reveals the fact that today's older generations used to consider when they were young and adult they gave birth large number of children. They used to consider children as permanent social security in their aging.

Though the family size seems large, the families have detached to find their way of living. They found comfort in doing the jobs with fixed regular income without paying great risks in income. Most of the aging people are found alone at home; their children are scattered from Australia to the United States and from Japan to Canada, who have already settled there permanently. Some aging people are found with their children who have already retired from their jobs. They are too experiencing their earlier form of aging with their father and mother, having better understanding to each other. A number of families of aging people have their very lower level of educational attainment, struggling for their livelihood with lower level job status, and cannot pay enough attention to aged parents.

A strong percentage of aging people have been experiencing loneliness in Nepal (Saito, Kai, & Chalise, 2010). Aging people are pushed to loneliness in many ways. With the change of the social system (Marxist may say the change in the mode of production), priority of person and family has been changed into materials than relations, affection, love, and care for families and younger and older members of the family. The family structure has shifted into the nuclear family (Mafauzy, 2000) influenced by the mode of production, aging people have been excluded from the familial care and children's priority. As a result, the lives of aging people have become challenging (Saito, Kai, & Chalise, 2010).

Empirically, in the sub-urban areas of Kathmandu, we have discovered that only 53.3% aged people over seventy are living with their son, about 25% of aging people discovered in the field are living with their daughter, approximately 7% of aging people are living with their daughter in law and 2.2% with their grandchildren. In most cases, as a result of the expiration of their sons (this shows that some of the aging people have lost their son, who supposed to care them in their old age, have left them alone), tears of agony and pain never ends in their life. In the same way, 11% of aging people over seventy are living alone in their own house, and 2.2% such people are living in old age homes, despite of their own home and children with them. Loneliness in aging can cause anxiety, and isolation is considered as common among aging people. Off-work and retirement close the door of social interaction and physical problems that increases with age, limits to mobility that many causes for serious physical, mental, and social problems have ascended in their life.

3.2 Income lose and poverty

Poverty has diverse causes and consequences. Many of the studies discovered, mostly in African and Asian countries, many aging

people are likely living in poverty than people in younger age. It is believed that the poverty rate is higher in older persons compared to people of other age-groups. Many people left behind from getting pension and old-age allowance, though it is not adequate and enough to fulfill their need. Older people who are living in poverty have less consumption of food, health care facilities, poor settlement, means of entertainment, and so forth. There is a higher prevalence of malnutrition in aging people. Cohorts, who grew up in poverty in their childhood have a higher prevalence of ill health while entering old age (Suzman & Beard, 2011).

Most of the aging people (though they are living in the city in their old age) have migrated from rural areas of Nepal. We discovered that 68.89% of research participants had held green occupations with 69% and are found with nil education. Talking about women 100% of them found illiterate who neither can read nor can write. In the capitalist society, one cannot compete with other members of the society with the subsistence-based products, which is just enough or even not enough for daily consumption.

We have also discovered that only a few of them had a local business background, among research contributors, only 8.8% found, who had a business background in the past, 15% of them were service holders in different institutions (which are basically semi-government and non-government, etc.). That is why they did not have savings for their old age. They came to live in the city with their children. As we see poverty as a dependent variable, it is strongly associated with the level of education, occupation, job status; that is why it can be stated that most of the aging people have a risk of poverty. Besides, 6.7% of research contributors used to do the preaching. This shows that most of the aging people are below the poverty line.

Poverty results multiple problems in society and people. Through the empirical studies, we have found that aging people are the risk of malnutrition and the prevalence of depression (Shrestha, 2012). Nepalese society has a lack of awareness about the requirement of nutritional food in old age people. Malnutrition is associated with the poverty and social deprivation too. The old men and women are marginalized in their own homes – left alone in home, put in a separate rooms; untimely food, separated from family and relations, only biscuits and noodles (chau-chau) as their regular consumption of food as snacks, etc.

From the field study we have discovered that only 20% of people aged over seventy could eat regular food. Among aging people, almost 33% are found vegetarian; among vegetarians also there are distinct categories, in terms of food standards that supply nutrition, especially protein and fat, that is needed for their mental and bodily health. Nutritional food is very crucial in old age because they need to have their immune system strong, to be healthy, but over 42.2% of people aged over seventy haven't met such standard of nutrition.

In addition, with other 4.4% of respondents have very critical situation due to the lack of proper nutrition. This shows that over 50% of aging people have a prevalence of malnutrition, even in the Kathmandu city, though it can be different in people to people, group to group, and society to society. Malnutrition demands, increasingly, for nutrients to support for high metabolic state of the health condition for those the aging people, who are at the risk of malnutrition. We have discovered new social norm, or rule in family and society, called "no role: no food."

3.3 Abuse and Violence

The increasing physical vulnerability can be the cause of abuse and violence to aging people (Fredvang & Biggs, 2012). Aging people can be abused at homes, care settings,

in the market, public places; they can be neglected by immediate caretakers, relatives, society, states, and children too.

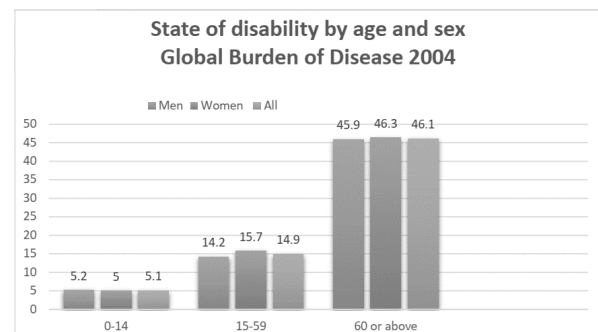
What we have discovered in the field that the people (research participants) have faced different forms of abuse and violence in family, society and even in the country. Some of them have been suffering because their children have taken all the ancestral property, which was under the authority of old parents before. The son took everything and later that son asked parents to stay away from them and put them in separate rooms in the same household, where they live together, but having separate kitchen and dine.

Such kind of abuse and violence has found among research participants. Some children have taken them forcefully to old age home against their wish, though they wished to play and stay with their grandchildren. Aging parent (s) is waiting with the gazing eyes, the time of his/ her son or grandchildren coming to take him/ her back to home with love. Most of the aging people have some property in the village, but they cannot go there and involve in agricultural and pastoral works. That is why they are here with children. From the case study we have discovered that a widow mother has six sons; some of them have already retired from the high ranked government job, but the mother has been ignored by all children and after all she is unwillingly living with her daughter's home with lots of bitter feelings and stress. These are the few examples that we have discovered from the field study. Most of the Parents are honored by their children and grandchildren too, but few unlucky parents-in their old age are ill-treated and misused by their own children. Some of 25% respondents have responded that they are ill-treated by society and family, among them 63.64% of respondents have responded that they have been abused and mistreated by their own family.

3.4 Disabilities

Disability is defined as the person's physical, mental, and psychological conditions that limit a person to perform any kind of activity (Subedi, 2014). Often, disability is associated with a person's loss of health or health conditions, old age, and impairment. The WHO defines disability as a loss of health or a loss of functional capacity (WHO, 2004). It is estimated that more than a billion people are living with disabilities, world-wide. Global Burden of Disease estimated that almost 20% of the world population has disability prevalence globally.

State of disability by age and sex



Source: *Global Burden of Disease, World Report on disability 2004*

Many researches have reported that disability is higher in aging people, primarily, non-communicable diseases like, cardiovascular diseases, mental disorder, cancer, diabetes, hypertension, respiratory diseases, accidents, etc. especially observed in high aged people may cause for disability in the maximum number of aging people, who are at their sixties or over-aged. According to population monograph 2014, about 25% of the aging populations, who are over sixty years of age, are disabled in Nepal. The number of women is estimated to be higher than the number of men in disability observation (Khanal, 2014). Over 45% population over sixty has reported to have disabled in all types of society, the prevalence is higher in higher ages.

A growing number of statistical evidences presents the complexities of risk factors for disability prevalence in any kind of socio-economic and status groups. A person's health conditions are believed to be associated with health factors that cause disability (World Report on Disability 2011). From the field study, we have learned that 73.7% of research participants have found with different kinds of disabilities (small or bigger), only 26.7% of research participants have reported as non-disabled. This fact proves that aging is, more or less, associated with disabilities- as age increases purveyances of disability also increases too. Secondly, aging is associated with lots of hitches, which is normal according to the ages. Chart-06 also proves this fact.

3.5 Dependency

Senior Citizen Acts (2063) refers to old age people as dependent people, who have no basis of income, and old age as dependent age as it demands the provision of food, clothing, shelter, and social securities and services. In some society, people tend to live active even in old age and maybe not taken as totally dependent age (Beall & Goldstein, 1982).

Old age has a perfect association with the decrease of working capacity, active living, self- reliance, and independence. Old age has been referred to as an illness state of life-course (Higgs & Jones, 2009). It has been the tendency of viewing old age as less productive age connecting with dependency in all typed of society, especially in capitalistic society. Social Security or income support schemes at old age are crucial for independence and economic self-sufficiency, as for large segment of aging people is associated with dependency and vulnerability (UN, 2015). In old age, people need not only social security but also rear and care, in all types of society. We have found that women have strongly dependent either with their husband or their children even in a younger age, which is associated with their poor or nil educational attainment and ownership over the familial property.

Income support or non-contributory pension can be very good scheme for economic independence and self-sufficiency in aging (UN, 2015; Khanal, 2020). The Universal Declaration of Human Rights (1948) and Agenda of Sustainable Development (2015) reflected the need of ensuring social protection and social security to guarantee the minimum standard of living.

The Government of Nepal has begun the provision of non-contributory pension to the aging people aged of seventy five and over from the fiscal year 2052/53 BS; recipients were granted 100 NRS on monthly basis. Currently, government of Nepal is providing 4,000 NRS as non-contributory pension to aging people aged over sixty eight and over, however, it is not enough to manage basic coverage and extremely necessary things.

Moreover, old age is associated with the deterioration in mental as well as bodily functional capacity and well-being (Saito, Kai, & Chalise, 2010) and high risk of morbidity, mortality, and disability; however nothing is absolute, a decrease of functional capacity and healthiness and well-being as well as dependency is varied by various factors, and groups (Lowsky, Olshansky, Bhattacharya, & Goldman, 2014).

Case study 1

Narayan Koirala [name changed for privacy reason] is 98 by his biological age and his Hari Maya [name changed for privacy reason] is 94. Narayan is quite healthy. He eats beaten rice as snacks almost every day. He has difficulties to chew something and ill health of stomach-gastrointestinal disease. He can see well, listen well, and talk well. He has served society for many years in many ways, even in recently history. Hari Maya is quite sick; she cannot listen well and see well. She has BP, Asthma, and other diseases they like to meet someone from outside so that they can pour out their past doings and feelings on them. Narayan and Hari Maya live with their retired son; he is 69 by his physical age and a retired professor.



He and his wife, who is 65- a retired banker, take care of their parents. Son's family has got some advantage of the ages. Narayan and Hari Maya's son and his wife get contributory pension, but they must take responsibility for their parents as well. They have grandchildren and great-grandchildren as well. They live with grandson and great grandchildren. Their grandson and granddaughter-in-law are professional medical practitioners. There are three dependent generations live together in the same family. A family with good economic background may handle it, but it is not easy for others.

A case study presented above tells us many things. It is related to multiple dependent generations living under one roof and household. There are two consecutive old generations who are dependent, though one generation receives contributory pension. If we count small children as dependent generation, dependent generations become three. From field visit by the writer of this article it has discovered that there are two dependent generations in the same household. With the increase of life expectancy at birth hundreds of, maybe even thousands of families have emerged, which have two dependent generations. Not only is this but the society facing one dependent generation depending on another dependent generation.

With the rise of materialistic society or economic society, family structure has become so complicated. People run after material affluence above then familial relationships. This has affected both emerging younger generations as well as older generations.

3.6 Discrimination and Ageism

Discrimination is defilement against human rights, however older people are routinely discriminated; prejudices, ageism, and stereotyping based on a person's age are few examples of defilement against those rights. Social ageism is a specific prejudice according to the people's age (Fredvang & Biggs, 2012). Old age has been referred to as an equated as illness state of life-course (Higgs & Jones,

2009). It has been the tendency of seeing old age as less productive age connecting with dependency in all typed of society, especially in a capitalistic society. People give values on "Human Resource" and "productivity" in society, less productive is considered as less valuable and receives less social prestige. Adult members of the family, if the economic level of the household is low and independent family members have to sell their labor in the labor market, they might not see aging people who keep them staying at home are not seen respectfully.

Aging people have made great contributions in their productive age, which present younger generations cannot see. They were and made the foundation to bring society in the present context. They have unequal access, unequal opportunities, and unequal possession, causing age-based discrimination leading to frustration and psychological pressure and illness, and inviting more prevalence for chronic diseases as well as anomic situation in aging. That is why old and letter life is marginalized socially and economically. A higher probability of wealth in old age leads to a higher probability of survival and health. Studies demonstrate that there is a different age inequality theory that views age as a dimension of stratification. In aging people lose their jobs, opportunities, and privileges, so that they are at a higher risk of poverty, discrimination, and age-based hierarchy. Age inequality theory takes account on how aging is stratified based on "historical time" and "cohort" (Hooyman, Kawamoto, & Kiyak, 2015), because different cohort has different shared experience in the life course and on aging physically, economically, technologically and socially.

Our social mechanisms are discriminative, and discrimination has multiple forms. In material society, people's value is measured on material production based on their productive roles. Statistics from the field study has revealed that about 25% of aging people are facing different types of discrimination- discrimination form family members, means to say, by own son (s), and daughter (s) in law, and even from

grandchildren. Remaining 75% of research participants have responded that they did not have faced any kinds of discrimination from family and society.

Second, discrimination in society (in society aging people are discriminated in the name of old age disability-not being able to perform well physically and mentally, as well as discrimination in the name of caste; some people are experiencing social discrimination in the name of political and religious affiliation). About 75% of research participants are not facing any kind of social discrimination. Form the statistics, what we can understand that 15.6% of aging people are experiencing discrimination in the family- by their immediate family members, 2.2% of aging people are experiencing political discrimination and 6.7% of them are experiencing social discrimination as mentioned earlier.

3.7 Diseases

Health care and medicine serve as an important social institution in today's society (Khanal, 2020). The world Health Organization (WHO) defines health as "a state of complete physical, mental and social wellbeing, and not merely an absence of morbidity or infirmity." Health matters with society and society matters with health; it fits with cultural more and people in society and our own neighborhoods think that a competitive way of life is healthy (Macionis, 2018). Our personal health is matters with many social and cultural factors, like cultural patterns, economy, activity, job or occupation, technological advancement, etc. (Khanal, 2020).

Everyone in a society, almost without exception, attempts to become healthy (Khanal, 2020). Talcott Parsons says, becoming healthy is functional need to fulfill his roles in society. Some conscious research participants are living very active life to maintain their healthiness, as it is said, "Busy hands are happy and healthy hands." Most of the female research participants are found to engaging in household activities.

Healthiness of a personal can be measured in diverse forms. It can be measured based on infirmities that they have, the availability of nutrients, the way of life and activities, smoking and non-smoking habits, settlement standard, love, care and affection by the family members, availability of health care facilities, etc. A field study of the researcher of this article discovered that over 80% of respondents have been facing and living diverse types of non-communicable diseases, like diabetes 29%, blood pressure 50%, and asthma 20% among other diseases like, thyroid, heart diseases, uric acid, Alzheimer, kidney, etc. among them 35.5% respondents have responded that they are suffering from multiple types of chronic diseases.

People's personal health is determined many behavioral and social factors, though our existing world is drastically improved in the areas of bio-medical and technological development. Fueled by the innovation of medicine, both birth and death rates have been collapsed dramatically, and life expectancy at birth has significantly decreased by the time. As a result, number and proportion of aging people increasing rapidly. Health seeking behavior is crucial for living longer life and healthier life. According to the research only about 50% people suburb of Kathmandu visit doctors frequently despite of profound facilities on medicine. Talking about proper food and nutrients, food habit has been identified as a major risk factor for major diseases (Link and Phelan, 1995; Khanal, 2020).

Aging people require adequate food supplements which is helpful in aging population in development of their proper immune system and bodily and mental health. Field study rediscovered that only 20% respondents get regular food in their daily life, whereas 80% of them have prevalence of malnutrition. Most of them are relying on biscuits and noodles like poor nutritional food for their snacks, which cannot provide them the immune in their bodies they demand.



In addition, aging people of Budhanilakantha municipality where writher of this article made his visit found that aging people have less means of entertainment, less active, less performer of yoga and exercises, lack standard of housing settlement, etc. Moreover, 55% of aging people are found who have the history of using tobacco, whereas 11% of respondents are still found using tobacco and other substances relating to it. These factors, for sure, make different in sound health and well-being of a person, especially in aging.

4. Conclusion

It is obvious that we have stepped into aged society, where above twenty percent of the world population is being turned to their old age. As a result of birth and death control backed by modern medicine as an important social institution and scientific invention and increase in life expectancy at birth number of aging populations has been growing. In this article revealed that aging people, currently, has been becoming the victim of social change, as cultural pattern is changing and entire pattern of social structure and the social relationship has been demanding for change, and role of aging people is now need to be redefined.

In the last few decades, especially after the year 1991, a glimpse of change has begun to come to Nepali society- western values system called modernization entered in Nepali society. People began to see new possibilities in the life beyond their territory. Especially, change coming to the traditional family system has affected the aging people most in Nepal. In the old value system, children used to have considered security in old age. Old age people have found no preparation for aging life except giving birth to a son (or many), with hope and believe that he/ they will be their social security in aging life. Now, children have begun to follow opportunities rather than caring parents. Country with weak in policy formation and implementation lacks proper aging friendly plans and policies in Nepal. Old age allowance that government is providing, NRS 4,000/- on monthly basis as

the non-contributory pension is like ghee on the sand; it has not and cannot become the substance of words “independence, economic self-sufficiency, and social protection” (of what government is saying) of aging people.

Aging people in Nepal are now feeling of inadequate social role given to them. As a country in transition, young people want to quickly replace aging people from their social roles and responsibility, but aging people are in a position to increase their superannuation age. But still, Nepal has nothing to do with superannuation age limit, since only 19% of people are estimated to have involved in service sectors. Some private service sector does not provide a contributory pension. Most of the people in aging rely on non-contributory pension (old age allowance), which is not adequate to cover the policy of the provision.

Since old age is associated with the prevalence of diseases, death and disability aging people from productive roles before they completely collapse and no longer be able to perform their roles in society and make vacant room for younger generation workers, who are more skillful, capable, and have both bodily and mental power to perform their social roles in society. Disengagement is also an opportunity for aging people to get leave from their job and enjoy pursuing their hobbies. However, as people's life expectancy has been increasing and the number of young people is decreasing, compulsory retirement age can be extended further for those who are competent. Social institutions should develop as required for old age.

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Bel-Bibaha (*Ihi*); a Unique Marriage Culture of Newar Community



Ajita Shrestha
MA English Fourth Semester

Nepal is a culturally and geographically diverse country. It is a multi-religious, multi-cultural, and multi-linguistic country having around 125 ethnic groups and more than 123 languages. Among Nepal's many civilizations, Newari culture is one of the most distinctive and appealing. Newars, a community with a rich culture and customs, occupies about half of Kathmandu Valley's population. To be more specific, the Newars are a major contributor to Nepal's rich history, arts, architecture, culture, and business.

Newars have the rituals and customs which are to be followed from birth till death. They have their own traditions for celebrations of festivals, weddings, and funerals. Their distinctive style of celebrating marriage rite is one of the historic and still existing traditions. Newar women are



typically married three times in their lives. The first is called *Ihi* (in Newari) and *Bel Bibaha* (in Nepali) where they are married to Bel fruit. The second is the marriage with Sun which is called *Tayegu* (in Newari) or *Gufa Rakhne* (in Nepali). Finally, the third is the marriage with a real bridegroom.

Bel Bibaha or *Ihi* is a ceremony in Newari community of Nepal in which pre-adolescent girls are married to the Bel (wood apple) fruit. As Bel fruit has a peculiar quality of not getting rotten and remaining fresh forever, it is sometimes considered as divine male or incarnation of God. The fruit is bridegroom that symbolizes the eternal bachelor Lord Kumar, the son of Lord Shiva, and the marriage ensures that the girl becomes and remains fertile for a lifetime.

The tradition of *Bel Bibaha* is believed to be started after a raid by Shamsuddhin Ilyas- a warlord from Bengal, during the 14th century. The conquering force sacked the land, burnt palaces, looted temples, killed men and boys, dishonored girls but left married women alone. This led people to believe that marrying pre-puberty girls would save them from dishonor in any future attack.



Bel Bibaha of a girl is held at her odd age and the generally accepted age is five, seven, nine and eleven years of age before they reach puberty. It is a two-day ceremony beginning with the purification rituals and



ending with *Kanyadan* of the girl by her father. So, *Ehee* or *Bel Bibaha* is the first marriage of the girl except that she is married to the immortal God Kumar. It is a sacred ritual for the Newari girls and is conducted by Priest called *Gubhaju* for Buddhists Newars and *Deobhaju* for the Hindu Newars. It is usually done in group where the marriage ceremony of more than one or sometimes even hundred girls are performed at once.

The ceremony of *Ihi* is performed both at the collective level and individually. In this marriage ceremony, known as *Ihi*, the Bel fruit must look rich and ripe and must not be damaged in any form. If by chance the fruit

turns out to be a damaged one, it is believed that the girl or the bride will be destined to spend the rest of her life with an ugly looking unfaithful husband after her real marriage. However, the most significant aspect of the Bel marriage is that once married to god, the woman will remain pure for her entire life. With this marriage to the immortal Lord the Newari girl will not follow widowhood even when her husband passes away.



The rites and rituals for performing Ihi differs from place to place. However, the main ceremony of Ihi is carried out for two days. It begins with a purification ritual and ends with Kanyadaan of the girl by her father. The first day of Ihi is called *Dusala Kriya*. On this day, the girls prepare themselves at home with purification bath, new clothes and ornaments. Then they assemble at the purified courtyard where the ceremony is held. For a couple of hours, they sit in a neat line around the courtyard's edge and perform a series of rituals. The priest then performs the Lasakus puja (a welcoming rite) followed by rounds of rituals.

On the second day, the major event takes place when the girls assembled at the courtyard dressing in glittering bridal suit comprising of skirt, blouse and shawl, more ornaments and red *tika* on their foreheads to give bridal look. The day starts with a bath and the girl has to fast and not eat anything until the rituals are completed. The girl is dressed in a bridal suit, different kinds of ornaments, red tika, their feet and toes are painted with red colour. Godadhune or washing of the girl's feet is done by her parents and her family members who also fast until the rituals are over. Vermillion powder also known as sindoor in Nepali is applied on the girl's hair parting signifying wedlock.

The bel fruit is wrapped with several rounds of yellow threads and it represents the bride's groom. During the ceremony, the girl is given the bel to hold and during the Kanyadaan the bel is handed over to the girl by her parents. After the completion of the rituals, all the relatives of the girl attend the ceremony to give her blessings and gives her jewelry, ornaments, money, food items, clothes as a sort of dowry.

The most important reason for performing Bel Bibaha is to protect a girl from widowhood.

The girl is in an eternal marriage with a god, so the death of her mortal spouse could not strip her of her marital status and make her a widow. It also protected her from the custom of being burned alive on their husband's funeral pyre, a common practice known as *Sati Pratha* among the Hindu communities a century ago. It also enforces the widow remarriage in Newar community liberating women from the traditional viewpoint of one life one marriage system. It is a tradition of empowering women, liberating them from the social stigma associated with marriage, divorce and widowhood. Newars believe that once a girl has been married to a divinity, the breakdown of secular marriage can bear no social stigma. Ihi is a tradition that plays an important role in women lives as it empowers her and protects them from the horrific stigma of being widowhood. Thus, even in case of an untimely death of the husband the woman is never observes widowed.

For Newar girls, Bel Bibaha is a form of empowerment. Symbolically, marriage with God allows freedom to a Newari girl from the boundaries of her social marriage. Thus, performance of Ihi creates a society with no widows and therefore no stigma is associated with widowhood. Ihi also functions as an adult initiation ceremony. A Newar girl is treated as an adult member after she observes the Ihi ceremony. She then is allowed to participate in the religious activities and is given her share of family responsibilities. She is also allowed to perform family religious rituals after she observes the Ihi ceremony.

In conclusion, Ihi or Bel Bibaha has its own social significance among Newars and performance of Bel Bibaha is still highly prevalent among the Newar people which depicts their continual effort for the continuation and preservation of their culture.

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Hardest Period/Phase of Time in My Life



Asha Kumari Mandal
BBM Third Semester

There was a time in my life when I was completely alone and far away from my house and my parents. My entire life changed because of my one decision which was for studying far away from the home place for better education.

My parents used to support me and used to respect my each and every decision. When I decided to complete my bachelor degree from Kathmandu, they respected my decision and sent me here for my further studies. At starting when I was at home, I used to think it would be fun at Kathmandu with friends, but with the passage of time I realized there is no better place than home. Nobody takes care of us like our parents do.

When I reached Kathmandu, I lived with my best friend. We were together since grade 5. Our family members were also friends and my parents also used to trust. Though my brother was also here, I requested my parents to let me live with her, because my brother lived in hostel. The beginning days were fun until I realized life was too tough without parents. I was preparing for CMAT during that time. My base was good and I used to capture things easily. So, I was not serious towards my study. I used to enjoy with friends and at last I realized those people whom I called friends were with me just for gaining benefits. The result of CMAT was good



enough and so I tried to study in Sankar Dev Campus. I am a kind of introvert person and naturally I was not open person, my interview in that campus turned to be worse. I was so worried where to study. There was nobody who could give me suggestions and ideas about colleges. I had my brother but he was from science faculty; so he did not know much about management colleges.

Internet provided me information and ideas about colleges. Some colleges were good enough but the fee structure was so high. And one day I was scrolling around newsfeed and saw advertisement of MBMC. I visited the college and talked to some teachers. I felt that I could complete my further studies in MBMC. I completed all my admission process and waited until the college started.

It was the month of Baishakh when I shifted and lived with my brother. Since the college was not started yet, I was confined alone in one room whole day/night. I was not able to go home too because my brother had his exams and he did not know how to cook. So I stayed here for one month without going outside anywhere. I used to live alone whole day watching social media in mobile phone. I wanted to go home and live with my parents but I was not able to tell them because it was my wish to study in Kathmandu. I used to regret a lot because of my decision. My parents are very supportive. They are the only hope for me to get better education and quality.

After some period of time, corona cases increased and lockdown started. I went home during lockdown and our first semester classes also began in virtual mode. My whole first semester classes were in online mode. In the month of Ashoj, exam notice was published. I had to travel back to my old life. As the whole semester was in online mode, I was not able to cover the course effectively. I finished my exams and went back home for Dashain, Tihar and Chatha festivals.

Holiday passed so peacefully because festivals had their own fun and pleasant environment. After my holiday I went back and the college was in physical mode. College life is fun and I am enjoying the company of my class friends. They are helpful and friendly. College life is good but I had habit of eating the food cooked by my mother but here I have to cook by myself. So, I am missing my mom a lot.

In conclusion, studying far away from house and parents is more struggling and stressful life. The child who had habit of sitting in the paw and arms of parents suddenly is living alone in unknown place without any support. They have to do the things by themselves without depending on anyone or anything. We have to do and manage each and every thing by ourselves. Therefore, students suffer a lot who come far away from their house for better education and future.



Importance of Investing for Students



Suraj Ghimire
BBM Third semester

There is one thing which our education system fails to reach us is about investing, why investing is important? Not only for adult, but also to the students. I am currently in bachelor level, but no one tells me about investing and financial knowledge.

Warrant Buffet who is known as the greatest investor of all time said, “You will never be rich unless you earn money while sleeping.” It emphasizes that if you want to be a rich you have to start investing as early as you can. Warrant Buffet started his investing journey when he was 11 years and his more than half wealth came, after 60th birthday, and his company Barkshinenath way is one of the highest dividend paying companies in New York stock exchange.

Just like Warrant Buffet we have to start investing as early as we can be able, but our education system fails to teach us about it. We studied about compound effect in class 6 to 7, but we do not know its use and benefit. I think this is the main problem of Nepalese education system.

Investing is a term, I think everybody should know about it, especially every student. Instead of wasting money in luxury things we have to save money and invest in share market and bonds. As a student who does not want to know about investing, he/she finds it boring.

Let me give you an example about investing. There were two friends Prakash and Narayan. Prakash was interested in investing and started to invest 1000 every month in stocks whether it is bear market or bull market and he started to invest while he was 19. But Narayan was



not interested in investing while he was young and started investing from 25. He was investing 5000 per month but retired at the age of 60 and the return Prakash gets approximately 20 to 30 lakhs greater than Narayan; instead he was investing 4000 less per month; that is the power of compounding. The above example shows that for investing we do not need high amount to start, we can start when we have 1000, 2000 rupees. And that is compounding takes time to grow.

There are two types of investor, short term and long term. Short terms are those who involve in day to day fluctuations of market; they usually purchase in high and sell in low. It is usually risky but good for students who want to make money by themselves. Others are long term investing who usually rely on companies' management and their potentiality. It is not much more risky but it needs psychology and emotional intelligence than money. Long term investment requires patience and determination.

Our money and investing are directly connected with our emotion and psychology. We students easily frustrate when market is in bear trend. Investing is not only beneficial for us but also to our family and society.

Investing not only means investing in share and bond but also to yourself. The best investment is in yourself. We students usually focus in game, relationship instead of investing in ourselves. 50-30-20 ratio is very common on investing; it means spend 50% on our daily needs like transportation, food, etc. and spend 30% on your desire like buying mobile and 20% on saving and investing.

I suggest my teachers to teach their students and children about importance of investing and useful lesson on life than teaching theory and geometrics.

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Life



Anisha Hangma Laoti
BBM Third Semester

Life is a process which repeats continuously.

So try to think seriously;

Do not take it as a joke;

Do not let other to make.

Life is a race which is a mess.

Everyone wants success in their life;

But some are far away in miles.

The only thing is to try;

Do not let your heart to sign.

One day you will be strong.

When you want your life to turn;

Your life will not be in vain.

If you cross through pain,

You will know what to do in life,

Unless you are a vile.

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My Best Friend



Kristina Yadav
BBM Fourth Semester

It's all started with them when I first met them at college. The new journey or path that I was going to face with lots of obstacles, happiness, sadness, sorrow, that were waiting for me in my journey. Sometimes they made me think that they were my family, my best friends that I can ever had in my life & sometimes they made me think that I would have some enemies if they are with me. They are enemies as well as family.

Sushma. Sujina and Sabina are my best friends since +2 level. We all did our +2 level together and we are doing bachelor in the same way though colleges are different. We all were individual to each other when we first met, completely clueless about the bond and the time that we were going to spend later, being together rather than individual. Talking about my best friends,

the first bench in the corner side of seat and I used to sit at first bench in the corner side of the same row. That's how we got to know each other. They are quite talented in studies and beautiful and also a little bit extrovert.

Sujina and Sabina the real siblings; the younger one is Sabina and the eldest is Sujina. But they are completely opposite to each other. Sujina is extrovert person. She is always full of confidence and ready to talk with any one whereas Sabina is a shy and introvert personally. But the thing that is common with them is their anger. Their anger is always in their tip of nose. Sujina does not talk to anyone if she gets angry and Sabina has a habit of throwing or hitting on an object.

And the last one in the group is me. I introduce myself as the youngest in the group though I look the older one due to various reasons. I do not know what kind of personality I have. Am I introvert or extrovert? Sometimes I used to think that I am extrovert but felt really introvert inside me.

As per our friendship, though we have gone through lots of things, I really hope we will still be the same even in the future. I just hope all of them to be healthy, happy and wish for good luck from the depth of the heart to them.

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Me and My Life



Khushi Dhital
BBM Third Semester

Hello, it's me Khushi Dhital. I am a student of BBM third semester, currently studying in Madan Bhandari Memorial College. Since my childhood, I have seen my grandmother, grandfather and father involved in business. They used to run a stationery shop. Today, my father is doing new business of attractive hand bags. Seeing their dedication and their hard work, I have dreamed to start my own business. Moreover, I want to be independent lady and an example for others who want to be business man and woman.

I want to be a job giver not a job taker. I want to serve best for my family, my society and my nation. My mother's dream is to see me as a successful person and achieve all the happiness. She has done lot of hard works for me to reach up to black marketing in current market. Although, they fulfill their rights by providing goods but there are no any qualitative products. I want to do business of food line, medical herbs etc.

In my opinion, any person involved in business should not only look for profit but

also consumer's health and satisfaction. I also want to spread good awareness in the people. For this I will do hard work and reach my destination.

In our Nepalese society, there is a mean statement, "chori vayera", which I want to change. I want to inspire all youths for involving in business. Many girls have the same dream but, due to pressure of society, they do not take the step. By only saying, I will do this and I will do that, it is not enough; there must be courage and determination to reach there. I am inspired to be in business field by many personalities.

I am inspired by 24 years old, American model, businesswoman Kylie Jenner, who has set the benchmark of being youngest woman to reach the world of business. Similarly, I also should and will be like her. Furthermore, I will provide trainings, seminars to the people who want to be enrolled in business

At last, I want to say that setting benchmark is an easy task but you must have courage to fulfill your dreams. My dream is all this, I hope, in future, I will surely get what I want. I would like to suggest each and every person that we should fulfill our dream by our own efforts and hardships. I hope my dreams get true and I would be able to inspire others from my story.

*"Do not run after success
Let success run towards you."*

My Lyric



Rita Shah
BBM Third Semester

When I was a little girl, I used to collect new words which were very meaningful. Everyone used to ask me why these words I had collected and kept safely. I did not tell anyone about them. Then, when I was in grade 9, I finally revealed the secret of collecting those beautiful words. Finally, my first lyric was ready. I was not too good at singing; so I went to give that lyric to my music teacher. He loved the lyric and told me to give that to him so that he would make music. I was so happy by thinking that my music teacher loved my lyric and wanted to set it in musical composition.

But silly me I did not think what his intention was. After two months I got news that he had run away from our school and my lyric was also taken away. I did not know whether the lyric was good or bad but till now I have not heard such lyric from any music industry. That was my first lyric and I had only one copy of that and he lost that too. I was very sad and stopped making any kind of lyrics.

This made everyone sad. Whole school knew about me. Then, I started writing some quotes in my diary. But I did not give any things to others. Still I am upset by remembering those days. In those days, I used to think about life too much. But suddenly I stopped thinking about it because I was suffering from inner pain.

I was not able to decide what I should do in my life. This made me upset with overthinking. Before earthquake everything was alright but after earthquake my health was also not so good. Again I tried my best to make lyrics but I lost them too. I did not attend 8, 9 and 10 classes properly. Due to these, I was also so afraid that I would not be able to be successful in my life. It was so difficult for me to choose what I should do in my future. When I was in +2, I decided to open business but I was too small for that. I told my dad and he opened a shop for me. It was the business of electricity.

Everything was going good but still my overthinking was not stopped. Still I am afraid that I will be able to make my mom and dad happy or not. My mom and dad have suffered a lot to make me happy. Even in bachelor level, I am trying my best to make my mom and dad happy.

I do not want to make my mom and dad sad. I want to make my mom and dad happy. I do not know that I am good daughter or not but my mom and dad are my world's best mom and dad. Because of our family problem, I, mom and dad have suffered a lot and I am going to change all those things and I will make my mom and dad proud of me.

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My Childhood Experience



Yoman Karki
BBM Third Semester

Every living being has its own childhood. But each living being has its own experience. Talking about the experience of childhood, I would like to share about my childhood.

I was the first child of my parents; so I was little pampered. I was very naughty and I did not like to go to school. My grandmother used to beat me to go to school as I was hiding in cowshed and in bathroom sometimes. When I grew up, I did not have friends of my age in my locality. So, I started to hang on interesting people older than me. I had an interesting incident while playing with them. Once we were playing hide and seek and my two friends helped me to hide on the roof of a truck. Suddenly my father's bus came and I was not able to come down instantly as I was small. He brought me down and beat me.

Every weekend he used to teach me grammar and Nepali. Every time I made mistake he used to give me punishment. That later helped me a lot in my high school. When I was in class 5, me and my brother did not go home after our classes were over; instead we went swimming with my friend and started swimming. It was the first time I had the experience of swimming. We had lots of fun during that time. But our family members

were searching us as we had not gone home after our school. They were in tension. We also knew that if we get caught, we would get good punishment. So, one of my friends generated an idea. The idea was we would go to the main road through the jungle and they won't know we went swimming. But due to our dry skin, my parents knew we went to the river for swimming. On that day my little brother got punishment for the first time. Even now he tells me that because of me he got punishment.

Another incident that happened in my childhood which I could not forget was in class 7. I was good at study and I was among top three students in my class. But in our mid-term exam I failed in one subject due to misunderstanding in the routine. There was exam of social studies so I studied social studies and on that day it was holiday and next day it was math exam, but I thought there would be exam of social studies but there was exam of math. I had a bitter experience of my failure. During that time, my parents gave me their full support and told me not to give up and study hard.

When I was in class 9, there was Junior Red Cross circle in our school and I was one of the members of it. During that time, we had conducted inter school quiz competition. It was the first time I had experienced as an organizer. We gave our best on that event. I had learned so many things on that day.

No matter how much naughty I was during my childhood, no matter how much I got punished, my parents always showed love and support to me. They gave me whatever I wanted and I also studied hard and made them proud. What I am today is all because of them.

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Life



Rima Singh
BBM First Semester

Life is the process which leads from one stage to another which may be happiness, pain, laughter, sorrow etc.

In other words, we can also say that life is the learning process from different things i.e. from small things to large things. In life, people themselves make their situation or condition i.e. happy or sad by doing their own activities. If people do work hard, they can make their life beautiful, comfortable like diamond which attracts others towards you which motivate others towards you too. But if people do not work hard, they themselves make their life bad i.e. not suitable.

But in my view, life is not easy for everybody. All people have their own problems and difficulties. In young age, there are school

related problems, after that problems related to college, family, economy etc. All people have different problems, not same.

There is a saying that labor makes life easy, comfortable and well resulting, but actually, in my view, it is not so. Sometime luck of wealth and better condition make their life comfortable.

In my life, learning process has given me a lot of experience. I have got a lot of experience from young age till now. In childhood age, I thought that life is always beautiful and happy. But it is not true. There are different changes all the time in human life. In young age, I was loved by all whoever came in my contact at home, school and neighborhood. And I thought life would be like this all the time. But actually, it is only for that childhood age. But now I have come to know that most people come to you and talk sweetly with you for their own purposes. It means they have some work with you or they see some benefit from you. And when they take benefit whatever they want, they will move you towards a problem, the situation you might have never imagined. This is the life process.

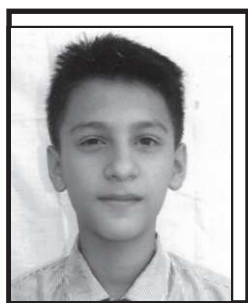
Not all people get good result from doing good to others. In this life, there are different people and it is very difficult to know them all.

In childhood age, I was scared to go near the people because I did not know them but now I scared to go near the people even though I know them.

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Subhas Chandra Bose: The Man Who Embodied Nationalism in the Truest Form



Prabhat Basnet
BCA Second Semester

Introduction

How does a common man become an example of a true leader? For this, people have varied in their ideas.

If I have to answer the question, I answer as the person who puts his national interest ahead of anything. A true leader should be defined by his actions not only by his words, and protects the country's territorial integrity, interest, and people. Today I am bringing an interesting example of a great leader who only prioritizes Country's interest and well-being rather individual interest. The most not be forgotten hero Subhas Chandra Bose.

Netaji Bose's true Objective

"Freedom is not given, it is taken", this well fame quote of Bose has still faith on people. It reflects even in his actions. He was adamant about ending the British rule in India in any cost. His openness and strong position become the cause of clash with Gandhi because Gandhi believes non-violence. But for Bose, it was unacceptable. The never-ending inner conflict led him to resign from the party. Later, he had to leave the country. Being caliber man, the dream of freeing and advancing India proceed ahead.

His International Connections and Efforts to Help Free India

In the mid of World War II, Bose sorted help from the German government led by Hitler and laid out his plans to fight the Britishers. His has well-articulated plan that can convince any big leader of that time. He was even able to convince Hitler. Not only he extended his hand to support Bose but also made Bose safe travel

in different countries. After getting support from Hitler, he prepared to fight against the Britishers to make free India. It was of course not just an act of kindness though because in the eyes of the Germans & Italians, he could be use as the weapon against the Britishers.

Netaji was aware of the fact that it is not an easy task, but sparkle of Free India was still burning alive in his mind. He never leaves any stone unturned to ensure that only army can fight against the Britishers to liberate his country. His diplomatic skills and leadership qualities convinced the prime minister of Japan, Tojo Hideki. He refused to meet Netaji at first because of breakage of the INA (Indian National Army). With few minutes of meeting with Bose, Tojo was so impressed that he decided to help him extensively to free India. He was the man of his principles; ideas. One and the only passion of Bose was reawakening India. He never compromises, if it is related with country and people.

Bose on Religion, History, Culture and Heritage

Subhas Chandra Bose was a fabulous advocator of history, culture, and heritage in India. He admired his religion and beliefs. He has faith on unity of all religions in India. He always indulged in 'sadhana', and followed and practiced his rituals thoroughly. He was secular leader in a true sense. He took strong stand against the unfairness of the religion. He gave emphasis the lesson that always taught the people that 'you should always be rooted in your culture'. If you do not remember your history, heritage, and culture then you can never advance in future. He envisioned a mission to give an example to the rest of the world because India is rich in diversity, unity and peace. He believed that people from different religions begin to learn its importance and respect each other. At the time there was no clash in religion or religion related aspects. He applied his words to achieve 'Free India Center' in Europe (a branch of 'Azad Hind'

in the South East Asia). He led Azad Hind and the Indian National Army. So, he proved that his ideals and goals. At that time, he was able to amalgamate different religious people under one umbrella to accomplish his dream.

How he envisioned Innovation and Technological development moving forward?

When it came to the prosperity of Indian future, he gave priority in technology and innovation. He dreamt India to achieve the height as the other nations like Germany and Russia. They developed innovative technologies as military arsenals like fighter jets, tanks, artillery, defense systems, missiles, etc. Similarly, he wanted India's reconstruction as its glory which is rooted in the culture and heritage. Alongside, he focused big strides in technology and military to ensure the nation's territorial integrity and overall development.

Final Verdict

Inconclusion, I want to shade light to uncover work of Bose. In one hand, he never admired the technological marble achieved by some European nations. In the other hand, he strongly opposed against atrocities, crimes, and racism. He always balanced his thoughts and views. He balanced what to be said and always proved him with actions when it came to his goal of freeing India. He is known as the fearless Bengal Tiger of India who never kneel down to the Britishers. He deserves to receive the respect and admiration. Now, positive changes spread through the social media to helps to unravel the shadow of history of Bose.

Reference

<https://www.youtube.com/watch?v=nPWHNe2sZUE&t=2440s>
(Chandrachure Ghose, Abhijit Chavda Podcast)

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Last Day of My School Life



Smriti Maharjan
BBM Third Semester

As usual, we were attending our class and studying the given period. All of my class mates knew that names of our teachers or even the school administration was telling us the day of the last day. We as students were very excited for our last day but that day would just be any other day to our teachers and our school. That may also be the reason why the school does not want to make earlier announcement of the last day and disturb the flow of the class and concentration.

Last day of school life is one of the very important days in any student's life. This day is so much looked back by everyone. The last day of college and university is not much remembered or flourished as the last day of school.

We spend most of the time in our life with our school mates and school friends than any others friends or classmates. They go on to

leave a very deep imprint in our life. Even if we are not close with school mates, we tend to remember them easily. And even if we do not talk to them anymore at present time and have not any contact with them at all, those mates have still importance and imprints in our life which does not really go away easily until the end of our life.

School life becomes a very important part in any person's life. So, when coming to an end of such important part, it makes a person emotional and sad. The same went with me and my school mates. We were emotional and sad but were excited as well.

We were going to our school and class as usual as we were not informed about our last day. We were attending the class, studying, and meanwhile had our lunch, did our assignments and all the usual stuffs. Then, at the end of the class, all our subject teachers, our principle and vice-principle, coordinators and all the important staff came to our class. That was the moment when I, along with my class mates, knew that would be our last day and they wished us good luck for our upcoming struggles and also informed us about various things that would come up in our life. It was heart touching and emotional but also very informative.

Some of my class mates even began crying while listening to our teachers. And at the end of the lecture, almost all the class mates started crying. I, on the other hand, was very emotional and but not much to cry though. After our teachers left our classroom, we all took photos of the school. Then all of us took the signatures of our class mates in our

respective shirts. After that, we also went to take the signatures of our teachers and all the other staffs of our school.

Then, we all started heading towards our house. However, I along with my close friends gathered at one of our house and began chatting and talking about our school and school life and also the interesting as well as sad events that has occurred to us. We were emotional and also very happy and excited for our next

step in our life. We chatted for another one or two hours; then we also headed to home.

After reaching my home, I recalled the day and was very happy and also sad about it. I am very glad to have such great friends and class mates and teachers of my life. I will not be able to forget them at all. They would be very important part of my life and I am very grateful for that.

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Film Review- Jhola



Prabesh Pokharel
BA Second Year

Jhola is a Nepali film based on Krishna Dharabasi's story Jhola. It has depicted Nepali society about the Sati Pratha that was prevalent until the 1920s. The movie has beautifully presented the issues of the violence against the women. "Has Nepali society really passed through such in human tradition?" is the question every young star wonders about.

The plot develops with the death of Garima's husband in which she has to immolate herself upon her husband's death, typically on his funeral pyre. She is supposed to be burnt alive with dead body of her husband according to the tradition. However, she escapes the fire and hides

in the cave. Her son's help fascinates the audience.

Almost all the scenes seem realistic and historical. Traditional tools like Dekhi, Jantho, Madaniu etc. give a traditional look. Diyo and fire represent ancient environment to the spectators. In tradition to Sati tradition, the movie also touches Kamara Kamari (a kind of slavery) tradition. What a beautiful cinematography it is! I think costumes of the artist and the leaf music in traditional tunes touch the heart of everyone present in the cinema hall. Garima's natural appearance, her role and her acting are spellbinding and they add beauty to the movie.

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Just a Dream



Anil Sunar
Class XII, Science

The sun was setting as I was getting ready for my evening jog; I was to be accompanied by my mates Jack, Harry and John but I couldn't find them anywhere. After searching for a long time, I found them playing football. I too joined there and said, "I was searching for you all this time and finally caught you playing football outside. Now without any delay let's go to jog. I want you all to go for a jog with me."

I was acting a bit bossy at the moment. So seeing my cocky attitude, Jack said, "Who are you to order us?"

"Come on! I am just joking. Can't I even joke with my friends?" I said.

"Of course you can but I am too tired to go for jog today." Harry said.

"Me too." John added.

And prep time is about to start. What to do about that?" John said again.

"You guys are such losers! Who will even find out that we are missing?" I said.

"But I am getting strange feeling that we will get into trouble if we miss our prep." Jack said.

"Stop acting like losers and get ready. Go fast! We are getting late already." I said.

They felt a bit angry as I called them losers but after hearing to what I said they immediately went to their dormitories and came back with their pants on.

Our daily route was the track of road race as usual. We started off from the middle pitch. We were running at moderate pace when we reached the back gate. To my surprise, Harry was missing. "Lazy fellow he must have run away. Anyway let's continue." I said.

We started off again. This time before we could reach the telephone booth John disappeared. "These guys are too much." I said but I was starting to feel that something wrong was going on.

It was the second time we had stopped. So I didn't want to stop anymore. So with full speed I reached the LRC. When I turned back to my surprise, Jack was also not there. "What the hell!" I muttered to myself. Before I could say anything else, everything turned blank. It was as if I was taken to another world and before me, appeared a gigantic monster. He was so huge that I couldn't see his face. I started to cry and seek help from gods.

I had never cried so loudly in my entire life. Just when he was about to kill me, I felt something. Somebody had slapped me! I closed my eyes. When I opened them, I found myself lying on my bed. I saw my friends standing in front of me. They all said I was shouting very loudly while I was asleep. Oh! It was just a dream.

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What There is to See at the Zoo



Bijeta Bhattarai
BA Second Year

The peacock spreads his tail, and the nearly circular eyes as regular intervals in the fan are a sight at which to marvel- forming a lacework of white on more delicate while if the peacock is a white one; of indigo, lighter blue, emerald and fawn if the peacock is blue and green.

Look at a tiger. The light and dark of his stripes and the black edge encircling the white patch on his ear help him to look like the Jungle with flecks of sun on it. In the way of color, we rarely see a blacker black than tiger stripes, unless the black body down of the blue bird of Paradise.

Tiger stripe have a merely comparative symmetry beside the almost exact symmetry of a Grevy's zebra. The small lines on one side of the zebra's face precisely match those on the other side, and the small sock stripes on one front leg are an exact duplicate of those on the front leg.

The elephant has an inconsequential the use of its long nose or trunk, has the use of a hand as well as the power branches for food or push flat the trees that block its progress through the jungle.

A certain gorilla at the central park zoo in Kathmandu sometimes takes a standing leap to her bread trapeze. She sits there winging violently for a time, and then suddenly drops without a Jar-needed, descends as lightly as a feather might float to the ground.

The zoo shows us that privacy is a fundamental need of all animals. For considerable periods, animals in the zoo will remain out of sight in the quietness of their dens or house. Glass, recently installed at the Kathmandu zoo makes it possible to see in from the outside but not from the inside.

Animals are masters of earth, air and water brought from their natural surroundings to benefit us. It is short-sighted, as well as ungrateful to frighten them to feed them. If we stop to think, we will always respect chains, gates, wires or barriers of any kind that are installed to protect the animals and to keep the zoo as a museum of the living marvels for our pleasure and instruction.

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Midnight Thoughts



Indira Basyal
BA Second Year

How could she escape
When her own mind was
An enemy and mess
Even unknown cities couldn't
Comfort her pain
Cause even in those lights
She saw her own reflection.

How could she heal from pain
When her own fears stopped her
To try a new life, a new journey
She knew that courage isn't something
You born with but her fears were more
Stronger than her confidence.

How could she sooth her pain
When her own mind was cage
She couldn't fly her stay there happily
Everyone's was almost same to her
Unique tears but filled with filthy
intentions
So it was not worth it at all to open up.

Although her mind as a complete mess
She believed even trash could turn into
A beautiful object if it's properly
mended
With patience and hard work
She was a girl burning in a fire
Longing to transform her life.

Kirant Dynasty

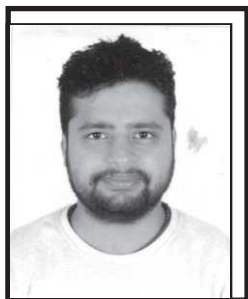


Bishal Rai
BCA Second Semester

Kirant community is one of the oldest and indigenous communities existing in Nepal. It has its own tradition, cultures and values. We know that Nepal is a country which has different cultures and traditions. It is also known as different flowers of the same garland. We all need to be proud as being Nepali and practicing our own cultures.

In history, during the period of Kirant dynasty, it had ruled for many years. From that period, lots of traditions, cultures and creative works are being practiced till now. According to our ancestors, one of the important and major festivals of Kirant is Udhauli Parba. It has its own value. It can be celebrated two times in a year. Similarly, I had celebrated Ubhauri Parba a few days before. It is important to celebrate because it helps our identity to exist. This festival is celebrated by worshiping god, gathering together in particular place and dancing in its cultural trend. I also celebrated this festival very happily with my family and relatives. I was very excited to involve myself in this Parva. I feel it helps me to be closer with my relatives and it is full of refreshment as well as happy moment. Since, childhood, I have been celebrating this festival every year.

Facts about Right to Information



Susan Bhattarai
MA English Fourth Semester

Background:

The right to information is the lifeline of democracy. The right to information, which is a prerequisite for good governance and development, is also the main tool for establishing a transparent and accountable government.

It is an integral part of human rights and an extension of freedom of thought and expression as a fundamental right of citizens. The right to information is one of the major means of guaranteeing transparency in all activities of the governing body.

Information is the fact or facts that identify the root of the problem and pave the way for the solution of the problem as well as make base for the realistic decision.

Generally, information means meaningful facts and information expressed through written or oral expressions or any kind of subtext, while right to information means the right to seek and receive such information.

In the Right to Information Act, 2064, “Right to Information” means the right to ask for and obtain information of public importance held in the Public Bodies and this term shall also include the right to study or observation of any written document, material held in Public Body or proceedings of such Public Body; to obtain a verified copy of such document, to visit or observe the place where any construction of public importance is going on and to obtain verified sample of any material or to obtain information held in any type of machine through such machine.”
(*Right to Information Act 2007*)

Information is power, so the proponents of democratic governance have accepted the right to information as a major tool to gain public trust by presenting issues of public concern to the people.

The essence of the right to information is whether the state should keep the information with itself or strengthen democracy by giving it to the citizens.

Citizens of any country have the right to be informed of the tax they have paid, to receive a copy of the decision made by the leader they have elected, to receive a satisfactory reply from a state-appointed employee to serve them.

Is the weapon to get the right to information as well is a weapon for sovereign citizens to exercise their sovereignty.

Information is power, so the proponents of



democratic governance have accepted the right to information as a major tool to gain public trust by presenting issues of public concern to the people.

The essence of the right to information is whether the state should keep the information with itself or strengthen democracy by giving it to the citizens.

Development of Right to Information Practice

“Sweden was the first country in the world to introduce the right to information, giving legal protection to the right to information in 1766 (200 years before).”

On December 2, 1766, the Swedish parliament passed the Right to Information Act, the Freedom of the Press Act.

After that the people of Sweden got right to inquire and receive information about the affairs of state, and the press was allowed to investigate the activities of the state.

Until then, there has been a widespread belief that governors have the right to rule over the people.

It is a landmark event in the world as the press and the public have access to state information since the enactment of this Act.

Before that there was a widespread belief that the governed people have no right to ask any questions about the activities of the state and government.

After Sweden, in 1800, the US Court of Virginia ruled in a writ protecting the public's right to know.

But the law on the right to information did not come into force in the United States long after the court set the precedent.

Only after 166 years of court precedent, the Freedom of the Press Act, also known as the Sunshine Law, was passed in the United States

in 1966.

The first convention since the founding of the United Nations in 1945 (1946) defined freedom of information “As a basic human right, and the Universal Declaration of Human Rights, issued by the United Nations in 1948.”

Various international human rights laws, including the International Covenant on Political and Civil Rights, 1966, have developed the principle that the state must respect and promote the right to information.

Although Nepal is the first country in the SAARC region to include the right to information in the constitution as a fundamental right. And is the third country after India and Pakistan in terms of drafting and implementing the law.

In 1990 only 13 countries in the world had legal provisions for the right to information. So far, more than 30 countries have protected the right to information through constitutions. While more than 115 countries have protected the right to information through special laws.

The prevailing principles regarding the right to information

Right now, with the popularity of democratic governance worldwide, the right to information has become a matter of concern for its sustainability.

But for the exercise of the right to information, different countries of the world have been practicing accordingly by formulating many theories in different periods. Its important principle is that the right to information is not an absolute right.

The right to seek and obtain information can be reasonably restricted in order to protect the public interest and privacy rights of others. The international law around the world has adopted this principle. For the proper implementation of the right to information, based on the successful practice of various international

laws and countries, some principles related to the right to information are as follows.

- The right to information is a basic human right, so it should not be limited to the rights of citizens.
- The right to information is not an absolute right but a reasonable restriction on the right to the public interest and the protection of the right of the individual.
- The right to information should not only apply to the executive branch of the state but also to the judiciary and legislature of the state.
- Public bodies should always publish basic information related to their office in a way that is automatically accessible to the public
- The process of requesting information should be simple as the right to information cannot be effectively implemented due to complex and many formalities.
- The information seeker may not be aware of all the methods and procedures for requesting information, so it is the duty of the public body to assist the information seeker.
- The decision not to provide information should always have an objective basis, information can only be withheld on a valid basis.
- Information cannot be withheld by deciding not to give information on any basis of public interest.
- If a body decides for not giving information, there should be an opportunity to appeal against it.
- An independent body should be established for the implementation of the right to information. That body should have jurisdiction to hear reviews of decisions made without public notice.

Classification of information

Classification of information is necessary to make the right to information effective. Because it is the responsibility of the state to

protect sensitive information that adversely affects the interests of the state and its citizens.

On the one hand, there is the principle that citizens should have easy access to the affairs of the state and that the public has a right to information of public importance. On the other hand, when information of a sensitive nature is made public, such information should be kept out of the reach of the citizens considering the damage it may cause to the society.

The classification of information is necessary due to the opposite character of the information mentioned above. The main purpose of classifying information is to protect sensitive and confidential information.

Preserving information is the main purpose of classifying information. When classifying information, its sensitivity is determined primarily on the basis of the degree and severity of the damage caused to society by the disclosure of such information. The classification of information is done not for the convenience of responsible officials but for the purpose of national interest, security and integrity of the country and the greater welfare of the citizens. Since the right to information is not uncontrolled and absolute, its limits are determined by imposing reasonable restrictions on the public interest.

Different countries of the world have different systems of classification of information but the main purpose of these systems is to protect sensitive information and keep it confidential and provide easy access to information of public importance to the general public.

“In the United States information is called classified if it has been assigned one of the three levels: Confidential, Secret, or Top Secret. Information that is not so labeled is called Unclassified information.” (*Freedom of Information Act*)

The term declassified is used for information that has had its classification removed, and



downgraded refers to information that has been assigned a lower classification level but is still classified. Many documents are automatically downgraded and then declassified after some number of years. The U.S. government uses the term Controlled Unclassified Information to refer to information that is not Confidential, Secret, or Top Secret, but whose dissemination is still restricted. Reasons for such restrictions can include export controls, privacy regulations, court orders, and ongoing criminal investigations, as well as national security.

Countries such as the UK, Canada and India have also adopted the principle of classifying information as Top Secret, Secret, Confidential, Protected and Restricted. Although some information is not classified but its disclosure is prohibited. According to the nature of classified information, special procedures have been prescribed for protection.

In the context of Nepal, in order to maintain peace, security and order in the country, the Securities Act, 2039 was issued in 2039 BS with the objective of classifying and protecting confidential documents such as important documents, records and treaties of government and public offices. (This Act, which was supposed to come into force from the date of publication of the information in the Nepal Gazette, was not published in Gazette so it was not implemented). (*The Disabled Persons Protection and welfare Act 2039 (1982)*).

That Act had following instruments for classification of information: -

- a) Strictly prohibited instrument,
- b) Top secret instrument,
- c) Confidential instrument

Sub-section (3) of Section 3 of the Right to Information Act, 2064 BS has categorized the information in public bodies into the following five categories and made provision for non-flow of information related to the subject.

- To seriously disrupt Nepal's sovereignty, integrity, national security, public order and international relations,
- Directly affecting crime investigations, investigations and prosecutions,
- Protecting economic, trade and monetary interests or intellectual property or infringing on bank or trade confidentiality,
- Directly disrupting relations between different castes or communities,
- Endangering personal privacy and the life, property, health, or safety of the individual.

Regarding the process of classifying information, the Right to Information Act, 2064 has the following provisions:

- In order to protect the information, a committee chaired by the Chief Secretary of the Government of Nepal and having an expert member of the concerned body appointed by the Secretary of the concerned Ministry and the Head of the Office or the Chief Secretary shall classify the information in a policy manner.
- When classifying information, the information classification committee should determine certain criteria regarding the duration of how such information should be kept confidential and the method of protection.
- Such classified information may be reviewed every 10 years and such information may be kept confidential for a maximum period of 30 years depending on the nature of the information.
- Parties dissatisfied with the committee's classification may apply to the National Information Commission for review, and the commission may order that the information be made public if it does not see the need to keep the information confidential.

Existing provisions regarding the right to information

Since the Constitution of the Kingdom of

Nepal 2047 has for the first time enshrined the right to information as a fundamental right. At that time in any of the SAARC countries has not made any constitutional provision on the right to information so Nepal is considered as the first SAARC nation to regulate the right to information. Though to implement that constitutional right the law could not be enacted so it was not implemented.

Although there was no special law for the exercise of the right to information before the Right to Information Act, 2064 BS. The Supreme Court seems to have made important and historic decisions in favor of the implementation of the right to information.

The Interim Constitution of Nepal, 2063 also seems to have kept the right to information as a fundamental right. The current constitution of the country has also guaranteed the right to information as a fundamental right.

The Right to Information Act, 2064 BS and the Right to Information Rules, 2065 BS have been issued and implemented for the practical implementation of this provision of the Constitution.

As per the provisions of the Right to Information Act, 2064 BS, the National Information Commission has been established which has been playing an important role in enforcing the right to information since its inception.

The existing provisions for the implementation of the right to information as a fundamental right can be summarized as follows:

1. The right to information is constitutionally guaranteed as a fundamental right,
2. Provision of separate special laws for the exercise of the right to information as a fundamental right,
3. Provision of a National Information Commission with jurisdiction to monitor the state of implementation of the right to

information and to order the provision of information to stakeholders,

4. In order to respect and protect the right to information, public bodies have to classify and update information and make it public, published and broadcast from time to time.
5. Provision of Information Officer for the purpose of disseminating information in his office,
6. A clear set of rules and procedures for requesting and receiving information,
7. Each public body also has a spokesperson,
8. Public bodies are required to publish the information of public concern every 3 months.
9. Punishment of the head of the office and the information officer for refusing to provide information,
10. Provision of action against information seekers who misuse information,
11. Regular courts as the final body to order information,
12. The world of mass media,
13. Constitutional bodies such as the Public Hearing Committee and the Accounts Committee of the Legislature-Parliament and the Office of the Auditor General.

The current state of affairs in the right to information

Nepal is the first country in South Asia to provide for the right to information as a fundamental right in the constitution. The right to information as a fundamental right was first provided in the Constitution of the Kingdom of Nepal, 2047 BS. Further in both the subsequent constitutions, the right to information has been continued as a fundamental right.

The Right to Information Act, 2064 BS and Rules, 2065 BS have played a very important role in making the governance system open and transparent through the promotion of



the right to information. However, based on practical experience, it can be seen that there are many problems, weaknesses and areas that need to be improved.

Regarding the exercise of the right to information can be analyzed as strengths, weaknesses, opportunities and challenges which are as follows:

Strengths

- The right to information is constitutionally guaranteed as a fundamental right,
- Separate legal provisions regarding the right to information,
- Provision of Information Officer in all public bodies,
- Acceleration in practice of self-publishing information every three months,
- Provision of National Information Commission to implement the right to information,
- For the effective exercise of the right to information, precedents have been set by the court from time to time,
- Increasing citizen access to information and communication tools,
- Mass media world with active, open and wide network,
- Increasing public participation in public works and decision making process etc.

Weaknesses

- Lack of development of transparent and open culture in the characters of governance,
- Information Officer's Lack of access to information,
- Public bodies do not classify information,
- All bodies not publishing information systematically and published information is incomplete,
- Lack of harmony between the Right to Information Act and other Acts,
- Failure to make the general public aware of

- their right to seek and receive information,
- Lack of clear basis for distinguishing between public and private information,
- Weak record management,
- Lack of separate privacy laws,
- Poor use of information technology,
- Psychological problems with the demand and supply side of information,
- Lack of information about the method and process of requesting and receiving information from information seekers,
- Lack of orientation, training and motivation to information officers,
- The information officer should also take responsibility for the situation arising due to non-provision of information by the responsible officer.
- In the absence of adequate information, the information officer became like a telephone operator,
- Failure to protect the informant etc.

Opportunities

- Citizens are aware,
- Strong Existence of media,
- Democratic governance is in practice,
- There is a stable government accountable to the citizens,
- Active Presence of the National Information Commission,
- The three tiers of government are positive towards maximum transparency and flow of information,
- The use of IT for information archiving is on the rise.
- The National Strategic Plan for the Right to Information is under construction.
- The right to information has been included in the training and study courses of various bodies.
- There is a possibility of opening information commissions even at the state level.
- Continuous vigilance is being exercised by the activist for effective implementation of the right to information, etc.

Threats

- There is no separate legal provision in the Right to Information Act to explain in detail the provisions made regarding information which should be kept confidential.
- The effective implementation of the Right to Information Act has been challenged as some public bodies have refused to provide information that does not fall within the scope of confidentiality due to lack of classification of information on confidential information.
- The challenge is to restructure the National Information Commission in accordance with the federal system of governance and make the three-tier governing mechanism right to information friendly.
- The challenge of making public office bearers and employees efficient information providers, amid the belief that it is a crime to take an oath of secrecy at the time of appointment and to break the oath.
- The challenges of changing the mindset of the demand side and the supply side of information (the demand side is irresponsible, unethical and corrupt to the supply side is not clean, the supply side always looks at the demand side with suspicion, does not demand information in good faith Seems to carry the idea),
- The challenge of implementing the decisions and orders of the National Information Commission,
- The challenge of establishing a system of providing adequate and up-to-date information to the Information Officer and establishing a culture,
- The challenge of making the international non-governmental organization (NGO) that works in the interest of Nepal and Nepalese transparent through the exercise of the right to information within the definition of a public body.
- In recent times, the wrong practice of using the right to information as a bargaining

chip has become increasingly challenging.

Future direction

Improvement is always relative so it cannot be perfected. As the right to information is a tool to make the system of governance citizen-friendly by reforming it, with the demands of the times, the form, method and manner of using this weapon have to be improved and changed. We have done a lot of successful exercises in this area since the introduction of separate legal system for the right to information.

However, in order to make the practice of right to information more effective in the future and to strengthen the democratic system of governance, the following remedial actions need to be taken:

Legal reform

To review the Right to Information Act and Rules and add the following provisions

- Establish a mechanism to implement the decisions of the National Information Commission, make clear arrangements regarding the relationship between the Commission and Parliament regarding the report of the Commission,
- To make provision for the formation of Provincial Information Commission and its work, duties and rights in separate paragraphs in the Right to Information Act.
- Keeping in view the possibility of the state enacting its own law to curtail the right to information of the citizens, the right to information act, 2064 should be enacted by the center itself so that the state cannot enact the law and the provision should be a guide for the states.
- To add provisions to bring international non-governmental organizations under the purview of the Right to Information Act,
- If the disputes arising out of requesting and giving information are not resolved even by the National Information Commission, then



there is a need to go to the general court for its treatment and it will take a long time to get the order from the court.

- As the public needs access to information on matters other than state secrecy and privacy, amendments to laws that conflict with the Right to Information Act,
- Due to the new structure and practice, lack of experience and knowledge on how to provide information at the state and local level has led to lack of effective flow of information due to which corruption and irregularities have increased at the local level.
- Prepare and implement a national strategic plan on the right to information,

Structural and procedural improvements

- Simplify the process of requesting and providing information,
- Establish a system for easy access of information officer to the information of the office,
- To promote the use of information technology for systematic and secure archiving and storage of information,
- Initiate the practice of periodically classifying information in public bodies,
- Guidance on information flow at state and local level as well formulate and implement guidelines,
- To establish a separate monitoring mechanism to monitor the implementation of the Right to Information Act and the decisions of the National Information Commission and to determine its clear working procedure,

Other improvements

- To enable the general public to demand information by providing information about the right to information.
- Arranging training for information officers and study tours of successful practices around the world,
- It is the responsibility of the responsible officer rather than the information officer

to provide information to the claimant so initiate the practice of taking action against the information officer only in case of not requesting information from the concerned officer, otherwise initiating action against the officer who does not provide the information,

- The National Information Commission will play a role in establishing the practice of automatic publication of information every 3 and 3 months, even though information officers have been appointed in the state and local level offices.
- As it is seen that the information published by some public bodies does not cover all the issues mentioned in the law, the National Information Commission will monitor and take initiative for improvement.

In conclusion, the right to information is an important tool for good governance. It is the guardian of the democratic system. Citizens need easy access to information to ensure transparency and accountability in government systems, decision-making processes and operations of public bodies. Due to the recent increase in activism and partnership between government and non-government sectors in the implementation of the right to information, the right to information has become more prevalent in the country.

Despite this, there are some problems and challenges in the full implementation of the right to information. All stakeholders including the government, public bodies, National Information Commission, civil society, media, engineers, political parties and non-governmental organizations are responsible for the effective implementation of the right to information. Every stake holders needs to be active and committed.

(Information collected from different sources by Susan Bhattarai.)

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Nepali Culture and Society: An Historical Overview A Summary of Prayag Raj Sharma's Article



Neeka Koirala
MA Sociology Second Semester

The physical features of Nepal have in many ways been decisive in shaping its culture. The country's disparate cultures and languages are themselves a product of a difficult terrain and its relative physical isolation. Wedged between India and Tibet, Nepal has enjoyed an independent political existence from the very earliest times. The boundaries of modern Nepal fixed in the 18th century touch on Sikkim to the east, Kumaon in the west, roughly enclosing an area of 500 miles in length. Its breadth however, does not exceed 150 miles, which occurs only at a few points. Nepal's ethnic diversity is rich; multiple languages and a wealth of cultures. There are at least 40 sizeable language and cultural groups. The predominant group among them is the Nepali-speaking Hindus. The various languages of Nepal fall broadly into two main language families: the Indo-Aryan and the Tibeto-Burman, with one or two small languages betraying their Munda origin.

Cultural practices of Nepal are essentially of a Hindu or Buddhist derivation which finds expressions in their numerous rites and rituals, beliefs, social values, festivals, art and architecture of the land. All these have piled up as historical accretions of different ages and origin, which make an astounding spectacle of cultural survival.

Prayag Raj Sharma, locates a pair of core

attributes of Nepal geographical "isolation" and cultural "assimilation" first, thwarting invaders like Sankaracarya and Muslims, and second, blending Buddhism with Hinduism. Leaving the "isolation" behind, artists Araniko and Jivarama exchanged architectural styles between Nepal and Tibet in 13th to 15th centuries. Prior, a Kathmandu princess was married to a Tibetan emperor in as early as around 600, and Newar merchants traditionalized trading with Tibet. The Lichhavis came to replace Kirats in Kathmandu in around 250 from Bihar. The southern states of Lumbini and Simraungadh were invaded as early as 600 BC and 1325. "Assimilation" wise, Matsyendranath, god and chariot of Patan, epitomizes the blending of Hinduism and Buddhism. A vast section of Hindus consider Matsyendranath to be a Natha ascetic and teacher of Gorakhanatha of the Kanphatta order of Saivism. To the Buddhists, however, he is the Avalokitesvara Padmapani, the Bodhisattva who has an abounding compassion for all creatures of this world.

Sharma says monotheist cults of Saivism and Vaisnavism were popular in Kathmandu during the reign of Lichhavis. Pre-Hindu and pre-"devotional" Brahmanism, idealization of metaphysical concept of Veda-reciting Brahmins, started fading away in some centuries prior to King Jayasthiti Malla who first codified a caste system in Kathmandu. According to anthropologist Dor Bahadur Bista in Fatalism and Development, concept of caste first entered Kathmandu with the introduction of Vaisnavism by the Lichhavis. Prior to that, Kathmandu were following Saivism, à la Kirateshwar, synchronized with Kirat animism and shamanism. In Kathmandu, Lichhavi replaced Kipat community ownership of land of Kirats, and introduced rajkula (evolving into raikar), vritti (evolving into jagir and rakam) and Guthi. Primitive land



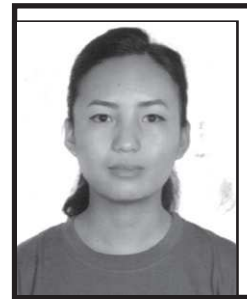
marketization and survey were introduced during Mallas.

Sharma states the interface of or Hindu-tribal dichotomy as blunt because of “assimilation”, one of two core features of Nepalese society. The 1854 Civil Code and the Panchayat regime tried to homogenize the Nepalese society through a single thread of caste system, Hindu religion and mid-hill aesthetics. The Code placed all social categories, ethnic or foreign, into a single social ladder. Mid-hill zone that provides much of the aesthetics to our national imagery during pre-1990 is “considered the cultural heartland of the country”. On beef eating, Sharma considers “continuous adherence to beef eating by some groups of people would probably not have made them any more inferior than the social status already accorded to them” but the Civil Code degraded nonenslavables to slavables for intentional injuring of a cow, life imprisonment for slaughter. “Hindus carry a great deal of tribal blood in their ethnic makeup” is a contested hyperbole.

In the changed context of the present times, the pressures of Hinduisation on the different groups of Nepal may not be in the same measure as in the past. To some extent, socialization through Hinduisation may be said to have become a dispensable process nowadays, because the pressure on all such groups, whether Hindus or otherwise, is to constantly modernize themselves. This is a new ethic to adopt by everyone at least in his/her outward postures. But Nepal is far from being a fully modern state yet in people’s belief and in their politics administration. One example of this may be that it still calls itself a Hindu kingdom in its constitution, which is obviously done in deference to its religion sentiments. It is even now struggling in its polity, as in everything else, to fully emerge from its feudalistic past. All measures of modernization of the State even now remain controlled and have to go through a selection process centrally, which keeps upholding the values of the Hindu State that an individual.

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Fear into Fuel



Manila Nalbo Limbu
BBS Second Year

It’s hard to be a Nepalese girl
If I cut my hair, too short
People ask to imitate girl
If you dare to say,
That makes me hurt

People are going beyond the boundaries
Let’s build up our own personalities.
Damn it! I have some kind of fear
How can I enjoy my life only in fear?

Life is what; that is an institution
Every challenge makes you potential
You are the owner that is your property
Nothing can distract you from loyalty.

Black phone, black life, black career
Life is gone with worst of barrier
Why should I stand against the nature?
Fear and shyness is the cause of failure.

The cause of disease is not biology
That is your thinking; a way of psychology
I want to reform my life- beautiful
I need to transform my fear into fuel.

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Role of Youth for Social Transformation



Sneha Jha
BA Second Year

Social transformation is an act of changing the already existing form of the social institutions in terms of morality, norms, values, characterization, and living standard and so on. The youth play a vital role in the social transformation in a country as they are the most energetic, strategic, and viable group of Homo sapiens. They have potency in themselves which can catalyze posterity of a nation. They are the indicator of what a country will look in

future. There is always a moment for each country when a candle is light up to omit its deep rooted darkness. Youth are the candles that light up to put out evils of the world and awake it to light.

In Nepal, a person from 16 to 40 years of age is regarded to be a youth. According to the census of 2011, 40.3% of the total population in Nepal is youth. [Side note; Data of census 2021, is not mentioned as accurate calculation is not done yet.] A country with such a vast percentage of youth can obviously lead it towards the horizon of Social Transformation.

History is itself a witness to the fact that hundreds of positive social transforming movements are only possible, due to the active involvement of energetic youths. Many reforming movements like positive wave feminism, anti-war movement, immigration rights, afforestation awareness, MeToo movement were all possible because youths had their interest for social transformation.

Identifying that the youth are the most dynamic group that can bring tremendous forms of reformation, if led in the right direction. Nepal government has initiated National Youth Policy, 2010 which ensures that the youth should be protected, made responsible and obligated to the nation, educated well, conserved and stopped



from involving in different forms of social propaganda and strategically used in the betterment of the nation.

Youths are widely renowned for being a strategic thinker. It must be due to the fact that they have better access to information and communication technology. This helps the youth of this age to analyze what is happening around them and in the other parts of the world. They can also easily evaluate the forms of changes required around them and strategically plan on how to solve them.

Social media has proven to be a great driving force for change. Youth are hugely contributing to bring social change by opting the use of various platforms of social media. Recently, we observed that a form of social transformation known as MeToo movement started in Nepal ever since Ms. Sushmita Regmi who was the first runner up of a Beauty Pageant decided to share her out-wrenching story of the dark side of the glamour industry. This has started many forms of debate in the public forms like whether beauty pageants for minors is appropriate or not, should the one year period for reporting the rape should be extended, should the glamour world be strictly mobilized and checked so on.

Questions like this helps to keep our reality in check. We are made aware about the bitter truth as to where we are heading as the society. Ms. Sushmita Regmi who is ferociously brave enough to share her horrendous truth via social platforms has caused many silenced victims to speak for themselves. As, we can observe in

the last few days, Ms. Rejina spoke about her horrifying experience of being raped by her own school principal seven years back while she was staying in the hostel. Similarly, three students from St. Lawrence came upfront to shade a light upon the sexual harassment imposed upon them by their coordinator. Youth are gradually being made aware about their rights and problems in society which can lead towards social transformation. Start of MeToo movement in Nepal gives a light of hope that laws would be properly amended, justice will be served to the victims and the crime rate will decline.

Youth are very strong wave of change. If they decide or put their mind on something, no one or nothing can stop them. Youth have been made aware of the need of social change in Nepal, was recently proven by the local elections, 2022 conducted in all seven provinces of Nepal. Nepalese youths have been fighting for the change became a proven statement, when all Nepalese youth got in the favor that this time they should not vote according to their favorite political party but according to the deserving contender. Balen Shah, newly appointed Mayor of Kathmandu Metropolitan. Sunita Dongol, newly appointed deputy mayor of Kathmandu Metropolitan city and Harka Sampang Rai, Newly appointed mayor of Dharan are the proof that now youths are getting into the politics for the much desired social transformation in Nepal. And Nepalese citizen have recognized the role of youth for such transformation.



If youth are given right education, taught positive forms of generosity and empathy then they can be the biggest change makers and a great leader as well. They will be able to run multiple campaigns for the most awaited change, make the law makers to amend law, bring the policy makers to reform different policies in many sectors.

Knowledge of Science and Technology combined with an enthusiastic age is conveniently going to yield better results for the betterment of a nation. To involve youth for social transformation properly, Nepal government should support the entrepreneurial mindset of young people, bring awareness programs targeting youth that will aware them about their importance in uplifting the condition of the society, etc. Many big changes in Nepal like making Nepal a democratic, republican, secular country was only possible due to the active involvement of Youth. To dethrone the very totalitarian Rana Regime many Nepalese youth went to India and from there they made different plans on how to evict Ranas and later on made those plans practical resulting a major social transformation.

Even recently there was a case of Pal Shah and a minor singer. Mr. Shah allegedly kept an inappropriate relation with a minor, when he was at a consenting age of 31. This sparked a conversation among the general public because they finally understood that having a relationship with minor is a crime. Before this, many people were not aware about this law.

The minor was not supported till the very end causing her to withdraw her statement but she was able to embark a new discussion which caused a form of social institution to reform. An individual can make people question about what they are doing is right or not then a collective force of youth can surely welcome a dignified change in a country.

To bring a social revolution, it is very necessary to involve youth in diverse mainstream sectors. A developed nation equals to aware and literate youth who are strongly contributing for the development of nation. Youth are in the correct age of seeking change and decision making so they can act as building blocks for betterment.

Status of youth reflects the overall condition of the nation. They are the future and the backbone of a country. If youth are provided with proper resources and support from the people in the power, they will leave no stone unturned to reform our society. It is high time, all authoritarian sites, understand the vigilance of youth and let them lead the country to a positive light. The active population of a country will surely contribute to its active change. Let's take this opportunity to call upon the youth from all parts of the country to take upon the role of a change maker. It's high time that revolution is brought out by confident, focused and encouraged group of people.

(Essay Writing Competition 2079 - First Position)

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Role of Youth for Social Transformation



Supriya Rai
BA Second Year

Benjamin Disraeli once said, “Almost everything that is great has been done by youth”. In the most evident sense it is true. But, the verity on which the youths are believed to have the capacity to bring change and prosperity in the society has always been a matter of discussions to many. Besides that, there is always an open space for everyone to prove their worth. Either way, it is the principle duty of every citizen, nonetheless, the youth, to exhibit their discipline of knowledge for social transformation.

From the very early age, we are brought up with the ideas that we are the future of our nation, we are the backbones of development. But, is it just enough to announce them their probability on something before they are even given chances to show their capacities? The answer is – that is not enough. Why? Because youth are the dynamic source of society who rightfully have the power to become power house of the country. They have visions, aim, farsightedness along with the energy and confidence to accumulate the work given. Not to forget, it is their responsibility to fulfill their duties with access to knowledge of what is right and what is not. Yet, what youth lack despite of all these qualities are the qualities of being patient and generous to old exiting ideas. They have to rely on the older generation as they have the experience and knowledge. It is also the duty of older generation to guide



and instruct them whenever required.

Moreover, the slightest of change today is the outcome of those older generations, who like in our prime age contributed for the betterment. Today, while we talk about youth's role in various social reforms, we must be credible to our elders and follow their guidance. As we further discuss on the achievements made by youths, one shall include the historic achievement that included the abolishment of Rana regime, introduction of Democracy and eradication of many ill practices. In all these works, there is an active participation of youths.

In addition to that, the result of Local Election of 2079 has left many political parties and supporters in awe. The participation of youth in election this time has teared down their pride and autonomy of power. Victory of Balendra Shah as the mayor of Kathmandu is burning example. The continuous support from every age group has turned out to be a major success. Similarly, the victory of Harka Sampang Rai as the mayor of Dharan seems to justify the energy and role of youth for their hunger for revolution. It is not just their victory that has been counted but also the efforts of every community that has strengthen to create a bond in themselves. Also, the results of election has proved is that, right person will indeed pave the way to success in every field, be it politics, teaching, medical, engineering, construction of social demographics, etc.

While we incorporate what roles can youth play from a ground level, what we must not forget is that they have plethora of opportunities with the digitization of resources. They are

the voice for the voiceless, creating space for debates, raising awareness for the LGBTQs communities, demanding justice for people and awaring government time and again youths believes unity and co-ordination to bring change. The recent rape case that was highlighted in the protest of Baluwatar on May 27 has urged the necessity to reform the law on rape case by women group, humanitarian organizations, celebrities and activists to get justice. This level of awareness need to improve by the government. The cases of sexual harassment, abuse, social injustice, mistreatment, trafficking, social problems are highlighted as the key issues and the areas to be improved for a sustainable development of the society.

In the movie, Spider Man, Peter Parker said, "With great power comes great responsibility." Similarly, youths like us today hold greater ammunition of technological knowledge as well as societal values. Therefore, just the handful of protests, actions, supports or speeches are not enough for the radical changes in political, social, cultural or institutional level. It takes the involvement and understanding of every age group, gender, ethnicity, class and community to realize their power of individualism and they need to come forward to eradicate social evils as well as install social harmony that eventually justifies their role in social transformation as concerned youth.

(Essay Writing Competition 2079 - Third Position)

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सामाजिक संरचना र नातागत व्यवहार सम्बन्ध



डा. शुक्रराज अधिकारी
समाजशास्त्र विभाज

सार

समाजका विभिन्न तत्वहरू आपसमा अन्तरसम्बन्धित भएर सामाजिक संरचनाको निर्माण भएको हुन्छ । नाता सामाजिक संरचनाभित्रको एक एकाइ हो । समाजशास्त्रीहरूले यसलाई सूक्ष्म सामाजिक संस्थाका रूपमा मानेका छन् । यस आलेखभित्र विभिन्न समाजशास्त्रीय सैद्धान्तिक दृष्टिहरूले सामाजिक संरचनालाई कसरी अध्ययन र त्यसभित्र नाता व्यवस्थाको स्वरूप तथा भूमिका कस्तो रहेको हुन्छ भन्ने बारेमा विश्लेषण गर्ने प्रयत्न गरिएको छ । यसको लागि विभिन्न सन्दर्भ सामाग्रीमा चर्चा गरिएका सामाजिक संरचना एवं नाता व्यवस्थासँग सम्बन्धित अन्तरवस्तुहरू र अनुभविक अध्ययनबाट प्राप्त सूचनाहरूलाई गुणत्मक विधिका माध्यमबाट विश्लेषण गरिएको छ । सामाजिक संरचनाभित्र मानव दैनिकीदेखि लिएर जन्म, मृत्यु, हैसियत, मान, स्थानदेखि लिएर सामाजिक तथा सांस्कृतिक जिम्मेवारी दायित्व र अधिकार समेतको निर्धारण नाता व्यवस्थाले गरेको देखिन्छ ।

मुख्य पदावली : नाता, समाज, सामाजिक संरचना, सम्बन्ध, संस्कृति

परिचय

समाज मानिस-मानिसबीचको सम्बन्धको एक स्वरूप हो । मानिस आमाको कोखबाट बाहिर आउनेबित्तिकै रुन कराउन, चिच्याउन थाल्दछ । गर्भबाट बाहिर आइसकेपछि बाहिरी वातावरणले भएको चिसो र भोक मेठाउनका लागि उसले रोएर सहयोग मागिरहेको हुन्छ । यसको अर्थ मानिसले आफ्ना सबै आवश्यकता एवलै पूरा गर्न सक्दैन । उसले त्यसका लागि अन्य मानिससँग सहयोग माग्नुपर्ने हुन्छ । सहयोगका लागि उसले विभिन्न माध्यमबाट अपिल तथा आवश्यकताको बोध गराउँछ । बच्चाको रोएर, चिच्याएर अपिल गर्छ भने बोलन सक्ने मानिसले बोलेर वा अरु कुनै माध्यमबाट अपिल गर्दछ । समाजशास्त्रीय अर्थमा आफ्नो आवश्यकता पूरा गर्न रुनु, कराउनु, बोलनु तथा लेख्नु एवं अन्य इसारामा व्यक्त गर्नलाई अन्तर्क्रियाको रूपमा बुझिन्छ । यसैक्रममा हुँदै जाने अन्तर्क्रियाले मानिस-मानिसको बीचमा एउटा अन्तरसम्बन्धको निर्माण हुन्छ । यही अन्तरसम्बन्धको एकीकृत स्वरूपलाई नै समाजको रूपमा बुझिन्छ । मानिस समाजमा हुर्कदै बढ्दै जाँदा उनीहरूले अपनाउँदै गएको जीवनयापनको पद्धतिसँगै विभिन्न वर्ग, जात, हैसियत तथा समूहमा विभाजित हुँदै आएको छ । ती विभिन्न समूह र हैसियतबीचको अन्तरसम्बन्धबाट विभिन्न सामाजिक प्रक्रिया विधिविधान, चालचलन एवं परम्परासहितको मूल्यमान्यता विकास हुँदै आएका छन् । यिनै सामाजिक मूल्य-मान्यताअन्तर्गत निर्माण हुने सामाजिक कार्य ढाँचाले विवाह, परिवार, नाता, राजनीति, धर्म लगायत सामाजिक संस्थाको विकास हुँदै गएको छ । उल्लिखित स्वरूपमा निर्माण हुँदै आएको विभिन्न जीवनशैली, समूह, जात, वर्ग, विधिविधान, विवाह, नाता, परिवार, धर्म र राजनीति लगायत पक्षको अन्तरसम्बन्धले समाजको सामाजिक संरचना निर्माण हुँदै जान्छ । यसै

प्रक्रियामा निर्माण हुँदै आएको सामाजिक संरचनाभित्र मानव मानव बीचको आपसी एवं अलगअलग सम्बन्ध, भूमिका, स्थान, अधिकार तथा हैसियत परिभाषित एवं निर्धारण हुँदै जान्छ । (अधिकारी, २०१२) ।

सामान्यतया संरचना भन्नाले विभिन्न भाग तथा तत्वहरू एकिकृत भई निर्माण भएको सिङ्गो अवस्थाको वस्तुगत स्वरूप भन्ने बुझिन्छ । हरेक वस्तुको संरचनाभित्र भिन्न-भिन्न प्रकारका एकाइहरूको अन्तरसम्बन्ध हुन्छ । एकाइगत अन्तरसम्बन्धले सम्बन्धित वस्तुको संरचनात्मक ढाँचा निर्माण भएको हुन्छ जस्तो एउटा कोठाको संरचना भन्ने बित्तिकै कोठासँग सम्बन्धित रहेका भ्याल, ढोका, पर्खाल, छत आदिको अन्तरसम्बन्धलाई बुझिन्छ । कोठाका विभिन्न भागका रूपमा रहेका पर्खाल, भ्याल, ढोका, छानो आदिको आपसी अन्तरसम्बन्धको समष्टिगत स्वरूपले कोठाको संरचना निर्धारण गर्दछ । यसरी विभिन्न एकाइहरूको व्यवस्थित एवम् क्रमबद्ध संयोजन अथवा अन्तरसम्बन्धित तत्वहरूद्वारा निर्मित क्रमबद्ध स्वरूप नै संरचना हो । संरचनाको उल्लिखित अवधारणा जस्तै समाजका विभिन्न तत्वहरू आपसमा अन्तरसम्बन्धित भएर सामाजिक संरचनाको निर्माण भएको हुन्छ । समाज बन्नका लागि नभई नहुने व्यक्ति, अन्तरक्रिया, अन्तरसम्बन्ध, सामाजिक मूल्य-मान्यता, बिबाह पद्धति, परिवार, नाता, अर्थ, राजनीति, धर्म लगायतका विभिन्न सामाजिक संस्थाहरूको आपसी क्रमबद्ध अन्तरसम्बन्धबाट निर्मित स्वरूपलाई नै सामाजिक संरचनाको रूपमा बुझिन्छ (Adhikari, 2014) । यसै सन्दर्भमा यस आलेखभित्र सामाजिक संरचनाका सैद्धान्तिक अवधारणा र त्यसभित्र नाताका प्रकार, तह र सम्बन्धलाई संक्षिप्तरूपमा उजिल्याउने प्रयत्न गरिएको छ ।

उद्देश्य तथा विधि

यस आलेखभित्र विभिन्न समाजशास्त्रीय सैद्धान्तिक दृष्टिहरूले सामाजिक संरचनालाई कसरी अध्युषिन्छन् र त्यसभित्र नाता व्यवस्थाको स्वरूप तथा व्यवहारिक भूमिका कस्तो रहेको हुन्छ भन्ने बारेमा विश्लेषण गर्ने प्रयत्न गरिएको छ । यसको लागि समाज, संस्कृति एवं नातासँग सम्बन्धित रहेर खोज, अनुसन्धान

तथा व्याख्या विश्लेषण गरिएका सन्दर्भ ग्रन्थ, लेख लगायतका विभिन्न सन्दर्भ सामाग्रीमा चर्चा गरिएका सामाजिक संरचना एवं नाता व्यवस्थासँग सम्बन्धित अन्तरवस्तुहरू र अनुभविक अध्ययनबाट प्राप्त सूचनाहरूलाई गुणात्मक विधिका माध्यमबाट विश्लेषण गर्दै प्रस्तुत गरिएको छ ।

सैद्धान्तिक दृष्टिमा सामाजिक संरचना

Coser (1996) ले अगाष्ट कोम्टलाई उद्धृत गर्दै सामाजिक तथा सांस्कृतिक संरचना आध्यात्मिक स्तरबाट पराभौतिक स्तर र पराभौतिक स्तरबाट वैज्ञानिक स्तरमा विकसित हुँदै आएको बताएका छन् । आध्यात्मिक स्तरको मानिसमा प्राचीन तथा अविकसित अवस्थामा हुने जादू, टुनामुनाको विश्वाससँगै सबै सजीव तथा निर्जीव वस्तुप्रति अलौकिक शक्ति छ भनी विश्वास गर्ने संस्कृति थियो भने पराभौतिक स्तरमा आइपुग्दा विवेक र तर्कको विकास हुन थाल्यो । आध्यात्मिक स्तरमा विश्वास गरिएको अलौकिक शक्तिप्रतिको विश्वासमा पनि किन, के भन्ने सन्दर्भ जोडिन थाले भने वैज्ञानिक स्तरमा हरेक सामाजिक तथा सांस्कृतिक घटनाका कारण नै खोज्ने, घटना र कारणबीचको अन्तरसम्बन्ध पत्ता लगाउने र हरेक वस्तुलाई वैज्ञानिक ढङ्गले विश्लेषण गर्ने क्रम सुरु भयो भन्ने व्याख्या कोम्टको छ । Ritzer (1996) ले हर्वर्ट स्पेन्सरलाई उद्धृत गर्दै सामाजिक संरचना शिकार संकलित अवस्थाबाट पशुपालन, पशुपालनबाट कृषि, कृषिबाट औद्योगिक अवस्थामा क्रमिक रूपमा परिवर्तन तथा विकसित हुँदै आएको बताएका छन् । शिकार सङ्कलित अवस्थामा मानिसको आवश्यकता आहारको खोजी गर्ने मात्र थियो । बिबाह, परिवार, ऐन-कानूनको व्यवस्थित रूपमा विकास भैसकेको थिएन । हजारौं वर्षसम्म यही अवस्थामा गुञ्जेको संरचना बिस्तारै मानिसको आवश्यकता र अभ्यासमा आएको भिन्नाले पशुपालनको अवस्थामा परिवर्तन भयो । पशुपालन अवस्थामा आइपुग्दा स्थायी बसोबास, निजी सम्पत्ति, विवाह र परिवारको प्राक्-स्वरूप निर्माण भयो । कृषि अवस्थामा मानिस बहुपत्नी विवाह स्वरूप, पितृसत्तात्मक परिवार, कृषिमा आधारित उत्पादन पद्धतिमा संलग्न भयो । कृषि अवस्थापछि प्रविधिको विकाससँगै समाजको औद्योगिक स्वरूपमा विकास

हुन थाल्यो । मानिसले तयारी वस्तुको उपभोग गर्न थाल्यो । वृहत् स्तरको उत्पादन र उच्च प्रविधिको विकाससँगै सामाजिक जटिलताहरू थपिँदै गए भनेका छन् । Coser (1996) ले कार्ल मार्क्सलाई उद्धृत गर्दै सामाजिक संरचनाको स्वरूप आदिम साम्यवादी, आदिम साम्यवादीबाट दास युग, दास युगबाट सामन्तवादी युग, सामन्तवादी युगबाट पूँजीवादी युग र पूँजीवादी युगबाट समाजवादी युगमा क्रमशः परिवर्तन हुँदै आएको बताएका छन् । आदिम साम्यवादी युगको संरचनामा मानिसमा निजी सम्पत्तिको अनुभूति थिएन । सबै वस्तुहरू साझा तथा सामुदायिक थिए । साधन र स्रोतमाथि निजी स्वामित्वको स्थापनासँगै जमिनको असमानुपातिक वितरणपछि भूमिहीनहरू दास बने भने भूमिपतिहरू मालिक बने । समयको क्रमसँगै दासहरू मुक्त भएपछि भू-मजदुरको रूपमा जमिनदारका श्रमिक बने । जमिनदारहरू बसीखाने बने भने भूमिहीनहरू हली तथा अँध्यौँ गरेर जीविका चलाउने बने । प्रविधिको विकाससँगै पूँजीवादी युगको आरम्भ भयो जहाँ वृहत्स्तरको उत्पादन, मेसिनमा आधारित उत्पादन हुन थाल्यो । पूँजीपतिद्वारा श्रमिकहरूमाथि शोषण हुन थाल्यो । मजदुरहरू संगठित भई उत्पादनका साधनमाथि सामूहिक स्वामित्व स्थापना गरेपछि समाजवादी संरचनाको विकास भयो भनी उल्लेख गरेका छन् ।

कार्ल मार्क्सले संरचनाको विकास तथा प्रगति जहिले पनि विरोधी शक्तिहरूमा हुने संघर्षका कारण हुने गर्दछ भनेका छन् । सामाजिक संरचना मानिसको चेतना र वस्तुबीचको सम्बन्ध हो । जीवन र जगत् भन्नु नै द्वन्द्व, गति, नवीनता, पुरानोको पतन र नयाँको उत्पत्तिको अनन्त श्रृंखला हो । द्वन्द्वका कारणले गर्दा नै सामाजिक संरचना निम्न स्तरबाट उच्च स्तरमा विकास भैरहेको हुन्छ । वस्तुको विकास प्रक्रिया पुरानो र नयाँकाबीच संघर्ष, नयाँको विजय वा उदय र पुरानोका हारले हुन्छ एवम् यो परिवर्तन भैरहने स्थायी रूपले ऐतिहासिक प्रक्रियाका आधारमा सामाजिक तथा सांस्कृतिक संरचनाको निर्माण हुन्छ भन्ने दृष्टिकोण मार्क्सको रहेको छ (Coser, 1996) । समाज तथा संस्कृतिभित्र हुने मानिस, मानिस-मानिसबीचको अन्तरक्रिया, अन्तरसम्बन्ध, सामाजिक प्रक्रिया, चालचलन, परम्परा,

रीतिरिवाज, विधि-विधान, विभिन्न सामाजिक संस्था, समूह लगायतका तत्वहरूको आपसी अन्तरसम्बन्ध र सहकार्यबाट सामाजिक सांस्कृतिक संरचनाको निर्माण हुने मान्यतालाई जोड दिँदै प्रकार्यवादका व्याख्याता ईमाइल दुर्खिमले श्रम विभाजनले व्यक्ति तथा समूहहरूकाबीचमा अन्तरनिर्भरता विकास गराउँदै सामाजिक संरचनाले क्रमशः निरन्तरता पाउँदछ भनेका छन् । रेडविलफ ब्राउनले सामाजिक संस्थारूपी सांस्कृतिक मूल्यमान्यता, परम्परा तथा विश्वास आदि लगायतका ईकाईहरू परस्परमा व्यवस्थित वा क्रमबद्ध रूपमा आबद्ध भएर एउटा सिङ्गो सामाजिक संरचनाको सिर्जना गर्दछन् भनेका छन् (Turner, 1995) ।

Turner (1995) ले आर. के. मर्टनले एउटै सामाजिक संरचनाभित्रका सबै अङ्गहरूले एकनासका प्रकार्यहरू गर्दैनन् भन्दै उनीहरूको भूमिका समान स्वरूपको हुन नसक्ने बताएका छन् । सामाजिक संरचना समान विशेषता भएका एकाइ तथा तत्वहरूबाट मात्र बनेका हुँदैनन् । तिनमा विरोधाभास वा अन्तरविरोधसमेत हुन सक्दछ जसले गर्दा सामाजिक संरचनाभित्र सकारात्मक-नकारात्मक दुवै प्रकारका प्रकार्यहरू सृजना भइरहन्छन् । यस्ता सकारात्मक र नकारात्मक दुवै प्रकारका प्रकार्यहरूबाट नै सामाजिक संरचना सञ्चालित भइरहन्छन् भनी मर्टनले बताएका छन् । Harris (1971) ले जुलियन स्टेवार्डलाई उद्धृत गर्दै पर्यावरणसँगैको अनुकूलताको मात्राअनुसार सांस्कृतिक संरचना निर्माण हुँदै जान्छ भनी उल्लेख गरेका छन् । पर्यावरणको अनुकूलताअनुसार विभिन्न खाँचोको आवश्यकता पूर्ति गर्न मानिसले आफ्नो सांस्कृतिक स्वरूप वा संरचनालाई सोही अनुरूप विकसित गर्दछ भन्ने मान्यता स्टेवार्डको छ । मार्गिन ह्यारिसले जस्तो वातावरण छ त्यस्तै खालको प्रविधिको विकास, जस्तो वातावरण र प्रविधिको संयोजन छ सोहीअनुसारको सांस्कृतिक संरचनाको स्वरूप निर्माण हुन्छ भनेका छन् । Turner (1995) ले ह्यावरमासलाई उद्धृत गर्दै सामाजिक संरचनाभित्र प्रणालीहरू निजीकरण हुँदा उपभोक्तावादी सांस्कृतिक विचार र भावनाहरू उत्पन्न भई स्वार्थी र आनन्द लिने प्रक्रियाको जन्मले व्यक्तिलाई सामाजीकरण गराउने

प्रक्रियामा नै खतरा पैदा हुन्छ भनेका छन् । जसले गर्दा सामाजिक व्यवस्थालाई कार्य सम्पादन गर्न कठिनाई उत्पन्न हुन्छ । सामाजिक प्रणाली संकटमा पर्दछ भन्दै उनले पूँजीवादी राज्यप्रणालीले मानिसमा व्यक्तिवादी भावना पैदा गर्दछ भनेका छन् । व्यक्तिवादी भावनाको वृद्धिले समाजलाई एकतामा बाँध्न सक्दैन । एकता नभएमा राज्यले सामाजिक, राजनैतिक, प्रशासनिक लगायतका कार्य गर्न नसक्ने भई राज्य वैधानिक संकटमा फस्दछ । यसरी सामाजिक संरचनाको सार्वजनिक क्षेत्रलाई पूँजीवादी प्रणालीले धराशायी बनाउँछ भनेका छन् । Ritzer (2000) ले गिडेन्सलाई उद्धृत गर्दै कुनै पनि सामाजिक संरचना अस्तित्वमा आउनका लागि क्रिया गर्ने व्यक्ति एवम् कर्ता हुनुपर्नेछ भन्दै व्यक्तिले आफ्ना विभिन्न आवश्यकता पूरा गर्न अनेक कार्य गर्दछन् भनी बताएका छन् । व्यक्तिले गर्ने हरेक क्रियाकलाप पनि सामाजिक संरचनात्मक परिवेशमा मात्र हुने गर्दछ । कर्ता नभई न त समाज बन्दछ न त सामाजिक क्रिया नै हुन्छ, न त संरचनात्मक प्रक्रियानै निर्माण हुन्छ भन्ने धारणा गिडेन्सको रहेको छ । मानिसको सम्पूर्ण व्यवहार तथा प्रकृति जैविक तथा वंशाणुगत गुणले निर्धारण गर्दछ । व्यवहार तथा प्रकृतिका आधारमा सामाजिक मूल्य-मान्यता विकसित हुँदै संरचनाको स्वरूप निर्माण हुन्छ । विवाह, परिवार, नाता लगायतका सामाजिक तथा सांस्कृतिक संरचनाका एकाइहरूको निर्माण, ती एकाइ सञ्चालन गर्न वनाइएका सम्पूर्ण विधि-विधान तथा प्रक्रियाहरूका साथै जैविक तथा वंशाणुगत गुणको बोटको जगमा खडा भएका हुन्छन् । यसैले सामाजिक तथा सांस्कृतिक संरचनाको निर्धारण गर्नमा जैविक तत्वको अहम् भूमिका रहेको तर्क विल्सनको छ (Marshall, 1998) । Turner (1995) ले ब्लुमराई उद्धृत गर्दै एउटा व्यक्तिले अर्को व्यक्तिप्रति देखाउने प्रतिक्रिया कार्यप्रति लक्षित हुँदैन, बरु त्यो कार्यको अर्थ खोजनतर्फ लक्षित हुन्छ भनेका छन् । मानव-मानवबीच हुने अन्तरक्रियाका प्रतीकहरूबाट मध्यस्थ भई सामाजिक संरचनाको सञ्चालन हुने उनको भनाइ छ ।

प्राप्ति तथा छलफल

नाता व्यवस्था

नाता सामाजिक संरचनाभित्रको एक एकाइ हो । समाजशास्त्रीहरूले यसलाई सूक्ष्म सामाजिक संस्थाका रूपमा मानेका छन् । प्राणी जगतभित्रको एक सदस्यको रूपमा रहेका मानिसलाई अन्य प्राणी भन्दा फरक अस्तित्व र संस्कृतिको रूपमा परिचित गराउने श्रेय नाता व्यवस्थाले नै प्राप्त गरेको छ (Rivers, 1914) । हामी बेलुका घर परिवारमा जन्मा भएका सबै सदस्यहरू बीचमा रहेर अब आजदेखि नाता व्यवस्था छैन भन्ने सन्ध्या भन्ने के परिणाम प्राप्त हुन्छ होला ? हरेक सदस्य बीचको सम्बन्ध कता कसरी परिभाषित हुन्छ होला ? कोसँग छेरी बहिनीको सम्बन्ध राख्ने ? कोसँग श्रीमती / श्रीमानको सम्बन्ध राख्ने सबै अन्योल बन्दैनत ? अवश्य पनि हामीमा अन्योलता सृजना हुन्छ । अझ भनौ पशुवत अवस्थामा रहेका भेडा - बाख्राको जस्तो हालत पो सृजना हुन पुग्छ । हाँसो मर्यादा, हैसियत, मान, जिम्मेवारी र सबैमा कठिनता पैदा हुन्छ । त्यसैले मानिस पशुभन्दा भिन्न र सभ्य मानिएको छ । जहाँ मानवीय सम्बन्ध, जिम्मेवारी र मर्यादालाई नाताले व्यवस्थित गरेको छ । यसकारण नाता सम्बन्ध मानव सभ्यता सूचक हो भनिएको छ । (Majumdar & Madan, 1980)

विभिन्न समाजशास्त्रीहरूले नाता व्यवस्थालाई विभिन्न दृष्टिमा विश्लेषण गरेका छन् । आधुनिक मानवशास्त्रका पिता मानिने मानवशास्त्री Tylor (1988) ले नाता व्यवस्थालाई मानिसको रक्त सम्बन्धबाट उत्पादन भएको नातागोताहरूबाट निर्मित प्रथाको रूपमा व्याख्या गरेका छन् भने नाता व्यवस्थाको अध्येता मानवशास्त्री Dube (1992) ले नाता व्यवस्थालाई वंशावलीका माध्यमबाट निर्धारित सम्बन्ध भनेका छन् । त्यसैगरी मानवशास्त्री Ember (2002) ले नाता व्यवस्थाको व्याख्या गर्दै व्यक्ति - व्यक्ति बीचको गतिशील सम्बन्धको एउटा प्रणाली भनेका छन् ।

उल्लेखित चर्चाअनुसार भन्न सकिन्छ कि नाता एक प्रकारको मानवीय सम्बन्ध हो, जसलाई वंश, विवाह र सांस्कृतिक उपमानहरूले निर्माण गरेका हुन्छन् ।



नाताका प्रकार :

विभिन्न मानवशास्त्रीहरूले नातालाई विभिन्न रूपमा व्याख्या गरे पनि नाताको स्वरूपलाई निम्नानुसार प्रस्तुत गर्न सकिन्छ :

| नाता | |
|---|---|
| वास्तविक नाता (Real Kinship) | अवास्तविक नाता (Fictive Kinship) |
| रक्त सम्बन्धको नाता (Congsanguineal kinship) वैवाहिक नाता (Affinal Kinship) | अनुकूलित नाता (Adoptive kinship) सांस्कृतिक नाता (Cultural kinship) व्यक्तिपरक नाता (Figurative kinship) |

(क) वास्तविक नाता (Real Kinship) :

रक्त सम्बन्ध तथा वंशको आधारमा र विवाहको आधारमा निर्माण भएको मानवीय सम्बन्धलाई वास्तविक नाताभित्र राखिएको छ ।

(अ) रक्त सम्बन्धको नाता (Consanguineal Kinship) : मानिसको पुर्यौली तथा वंशाणुगत पद्धतिसँग सम्बन्धित रहेको नाता सम्बन्धलाई रक्त सम्बन्धको नाता भनिएको छ । जसभित्र -जैविक सम्बन्ध कायम रहेका हुन्छ । जस्तो वावु- छोरी , आमा -छोरा , दाजु-बहिनी, दिदी -भाइ आदि ।

(आ) वैवाहिक नाता (Affinal Kinship) : विवाह सम्बन्ध कायम भएपछि प्राप्त हुने नाता व्यवस्थालाई वैवाहिक नाता भनिन्छ । जस्तो: श्रीमान् श्रीमती , सन्धी सन्धिनी, ज्वाइँ- ससुरा, सासू, बुहारी आदि । यस नाताअर्न्तगत विवाह भएपछि केटा पक्षका रगतसँग सम्बन्धित र केटी पक्षका रगतसँग सम्बन्धित सबै मानिसहरू वैवाहिक नाता सम्बन्धभित्र समावेश हुन्छन् ।

(ख) अवास्तविक नाता (Fictive Kinship) : वंश र वैवाहिक सम्बन्ध नभएको तर समाजभित्र सांस्कृतिक मर्यादाभित्र रहेको मानवीय सम्बन्धलाई अवास्तविक नाता भनिएको छ । यसअर्न्तगत पनि विभिन्न नाता पर्दछन् ।

(अ) अनुकूलित नाता (Adoptive Kinship) : आफ्नो कोखको सन्तान नभै अर्को व्यक्तिको

सन्तानलाई आफ्नो छोरा छोरीको रूपमा व्यवहार गरेर घर परिवारभित्र अनुकूलित गरेपछि प्राप्त भएको सम्बन्धलाई अनुकूलित नाता (Adoptive Kinship) भनिएको छ । जस्तो धर्म छोरा, छोरी, धर्म बाबु, आमा आदि ।

(आ) सांस्कृतिक नाता (Cultural kinship) : विशेष गरी नेपाली समाजमा बढी पाइने, मित मितिनी लगाउने, मन्त्र सुनेपछि प्राप्त हुने गुरु-शिष्य बीचको नातालाई सांस्कृतिक नाताअर्न्तगत राखिएको छ । यो नाता सम्बन्ध नेपाली समाजको विशेष पहिचानको रूपमा रही आएको छ ।

(इ) व्यक्तित्वपरक नाता (Figurative Kinship) : कुनै पनि व्यक्तिसँग अन्य नाता नरहेको तर बोलीचालीको लागि बोल्ने साइनो जोड्नका लागि उसको उमेर अवस्थालाई आफ्ना वास्तविक नाताको रूपसँग कल्पना गरेर सम्बोधन गरी बोलाइने नातालाई व्यक्तित्वपरक नाता भन्न सकिन्छ । जस्तो बाटोमा हिडिरहेको बाबुको उमेर सरहको मानिसलाई बा भनेर बोलाइयो भने त्यो नाता व्यक्तिपरक नाताभित्र पर्दछ ।

नाताको तह (Level of Kinship) :

नाता कायम भएपछिको सबै मानिस बीचको सम्बन्धको दुरी तथा तह एक नासको भएको पाइँदैन । नातागत जिम्मेवारी अधिकार, कर्तव्यका अवस्थाहरू फरक देखिन्छन् । त्यसैअनुसार नै नाताको तह सृजना गरिएको पाइन्छ । नाताको तहलाई सामाजिक मानवशास्त्री Murdock(1949) ले तीनरूपमा विभाजन गरेर व्याख्या गरेका छन् ।

(क) प्राथमिक तहको नाता (Primary kinship) :

नाता सम्बन्धमध्येमा सबैभन्दा नजिकको भावना रहेको नाताको समूहलाई प्राथमिक नाता भनिन्छ । यसमा भावना मात्र होइन, कर्तव्य जिम्मेवारी र अधिकार पनि प्राथमिक रूपमा रहेको हुन्छ । यस तहभित्र सातवटा वंशको नाता र छुट्टा वैवाहिक नाता गरी जम्मा आठवटा नाता रहेका हुन्छन् जस्तै :

- (१) बाबु - छोरा (रक्त सम्बन्ध)
- (२) बाबु - छोरी (रक्त सम्बन्ध)
- (३) आमा - छोरी (रक्त सम्बन्ध)
- (४) आमा - छोरा (रक्त सम्बन्ध)
- (५) बाबु - आमा (वैवाहिक सम्बन्ध)
- (६) दिदी - बहिनी (रक्त सम्बन्ध)
- (७) दाजु - बहिनी (रक्त सम्बन्ध)
- (८) दाजु - भाइ (रक्त सम्बन्ध)

(ख) द्वितीय तहको नाता (Secondary kinship)

प्राथमिक तह र प्राथमिक तह बीचको नातालाई द्वितीय तहको नाता भनिन्छ । जस्तो हजुरबुवा-नाति, ज्वाइँ-ससुरा, ज्वाइँ-जेठान, नन्द-भाउजू आदि Murdock (1949) ले यस खालको नाता ३३ थरीका हुने बताएका छन् ।

(ग) तृतीय तहको नाता (Tertiary level of kinship)

प्राथमिक र द्वितीय तह बीचको नातालाई तृतीय तहको नाता भनिन्छ । जस्तो: जिजुबाबा र नातिको सम्बन्ध, सालाको छोरा र आफ्नो बीचको सम्बन्ध जस्ता नाता तृतीय तहमा पर्दछन् । यसो पनि भन्न सकिन्छ कि प्राथमिक तह र द्वितीय तहपछि बाँकी रहेका सबै नाता तृतीय तहमा समावेश हुन्छन् । मुरडकले तृतीय तहका नाता १५१ वटा हुन्छन् भनी उल्लेख गरेका छन् ।

नाता र सामाजिक व्यवस्था तथा व्यवहार :

नाताका विभिन्न प्रकार र तहअनुसार हाम्रो समाजमा विभिन्न व्यवहारहरू प्रचलनमा रहेका छन् ।

(क) सम्पत्ति उत्तराधिकारको व्यवस्था : नेपाली समाजमा आफ्नो पुरख्यौली सम्पत्ति पूर्खाको अवसानपछि कसले भोग चलन गर्ने पाउने र भन्ने प्रश्नको जवाफ नाताको तहले निर्माण गर्दछ । पुरख्यौली सम्पत्तिको

हस्तान्तरण प्राथमिक नातामा रहेको नाता भित्रका सदस्यहरूको पहिलो अधिकार रहनेछ । प्राथमिक तहको नाता उपलब्ध नभए मात्र द्वितीय तहको नातामा सर्दछ । त्यसभित्र पनि सांस्कृतिक संरचनाअनुसार अधिकार निश्चित गरिएको हुन्छ । जस्तै सम्पत्तिको अधिकार छोरा, छोरी तथा श्रीमान्, श्रीमतीमा सर्दछ । त्यसो नभएमा मात्र द्वितीय तहका नाताको बल्ल पालो आउँछ । यसैका आधारमा नै अपुतालिको सम्पत्ति खाने अधिकार बकस लिने दिने हकदावी पेश गर्ने लगायत अधिकार सम्बन्धित हुन्छन् ।

(ख) टिकोटालो तथा दान दक्षिणा :

टिकोटालो गर्दै दान दक्षिणा दिँदा विभिन्न तहका दक्षिणाका रकम र बोलाउने पालो तय गर्ने चलन छ । जस्तो विवाहमा दुलाहको बाबुको पहिलो पालो र उपल्लो तहको दक्षिणाको रकम पाउने हक राख्दछ । त्यसै गरी क्रमशः दाजु भाइमा सर्दछ । त्यसपछि द्वितीय तह र तृतीय तह र अवास्तविक नाताको पालो आउँछ । त्यसैगरी बुहारीले भाइहरूमा कोसेली लैजादा पनि उच्चकोटीको भारी कोसेलीको ठुलो पोको पहिलो तहको नाताभित्र पर्ने सदस्यलाई छुट्याएको हुन्छ । त्यसैगरी क्रमशः द्वितीय र तृतीय तहमा सर्दछ ।

(ग) नाम बोलाउने :

आफ्नो मान्यजनको नाम उच्चारण नगर्ने चलन नेपाली समाजमा यद्यपि विद्यमान छ । जस्तो श्रीमतीले आफ्नो श्रीमान्को नाम उच्चारण नगर्ने, शिष्य छोराको आफ्नो गुरुबाको नाम उच्चारण नगर्ने प्रचलन छ । ग्रामीण क्षेत्रका महिलाहरूमा आफ्नो लोउनेलाई विशेष नाम परिस्थितिले बोलाउनु पर्ने परिस्थिति आएमा अन्य उपनाता नक्कली नाता तथा छोरा छोरीको सम्बन्ध जोडेर नाम पुकार्ने चलन व्याप्त छ । कतिपय सरकारी कार्यालय तथा अस्पतालहरूमा श्रीमती एवम् जाने र लेखापढीमा आफ्नो लोउनेको नाम समेत राख्नु पर्ने भएमा सम्बन्धित व्यक्तिले नाम सोध्दा लजाउने नभन्ने र नाम भनिदिने अन्य मानिस खोज्न जानेसमेत देखिन्छ तर आजकल शिक्षित र सहरी समाजमा भने यो परम्परा हराउँदै गएको छ । प्रेम विवाहले गर्दा यो



परम्परा तोडिदै गएको कुरा समाजशास्त्रीहरू बताउँछन् ।

(घ) छुन नहुने नाता सम्बन्ध : नेपाली समाजमा केही यस्ता नाताहरू छन् । जसभित्र दाजु (जेठाजु) सँग बुहारीले छोइन नहुने चलन, आफ्नी श्रीमतीको दिदी (जेठी सासू) सँग बहिनी ज्वाइँ छोइन नहुने चलन नेपाली ग्रामीण समाजमा यद्यपि व्याप्त छ । Kinship avoidance (निषेधित नाता) का रूपमा मानवशास्त्रीहरूले यसलाई व्याख्या गरेका छन् । त्यहाँ साँस्कृतिक अवस्थानुसार आफ्नोभन्दा उपल्लो उमेरसँगको यौन आकर्षणलाई नियन्त्रण गर्न यो पद्धति विकास भएको हुन सक्छ ।

(ङ) ठट्टौली सम्बन्ध : नेपाली समाजमा विशेष गरी देवर-भाउजू र साली-भिनाजुको सम्बन्धलाई ठट्टौली नाताको रूपमा प्रयोग गरेको देखिन्छ । आफ्नो श्रीमतीको दिदीसँग छोइ नहुने त बहिनीसँग भने जिस्किएर ठट्टा गर्न पाइने मात्र नभई यौन सम्बन्ध भइहाले पनि छुट हुने तथा विवाहको अधिकार रहने चलन देखिन्छ । यसैले होला नेपाली समाजमा सालीलाई फकाउन पर्देन गुन्डुकलाई पकाउन पर्देन भन्ने उक्तिसमेत रही आएको छ । त्यस्तै देवर भाउजूको सम्बन्ध पनि साली भेनाको जस्तो ठट्टौली नातामा राखेर हेरिन्छ । आफ्नो लोउनेको दाजुसँग छोइन नहुने तर भाइसँग अत्यन्त ठट्टौली सम्बन्ध रहेको पाइन्छ । प्राचीन हिन्दू संस्कृतिभित्र देवरलाई दोस्रो वरको रूपमा प्रयोग गरी देवर र भाउजूको सम्बन्धबाट सन्तान उत्पादन गरिएका विभिन्न दृष्टान्तहरू महाभारतमा पनि उल्लेख गरिएका छन् । भाउजू विधवा देख्न नहुने तथा भाउजू विवाह गर्ने चलन पनि संस्कृतिका रूपमा प्रयोग भएको देखिन्छ ।

(च) पितृकार्यको दायित्व : आजकल सामाजिक गतिशीलताले गर्दा मानिस आ-आफ्नो पैतृक स्थान छाडेर विभिन्न ठाउँमा बसोबास गर्दै आएका छन् । हिन्दू संस्कारभित्र महत्वपूर्ण मृत्यु संस्कार कार्य सम्पन्न गर्दा पनि नाता सम्बन्धको तहको प्रभावकारी भूमिका देखिन्छ । जसले मानिसको मृत्युपछि उसको लास खास नजिकको भएसम्म प्राथमिक नाताभित्रको

सदस्यलाई बुझाउने चलन छ । त्यति मात्र नभई काज किरियाका लागि आफ्नै छेरा वा त्यो नभए नजिकको नाता पर्ने मध्येबाट कोही बस्ने पर्ने नै दायित्व हुन्छ । आपसी आत्मयीता नभएपनि नाताबाट दायित्व रहने गर्दछ । वर्तमान सन्दर्भमा कोही मानिसको मृत्यु हुँदा चिनेजानेका सम्पूर्ण मानिस मलामीको लस्करमा बस्दछन् । तर लास उठाउने, बोवने, गाइने पोल्ने कार्यमा उनीहरूको सहभागिता रहँदैन । सबै रमिते मात्र हुन्छन् । उसको पुर्यौली वंशाणुगत नाताका मानिस मात्र अन्त्यसम्भ रहने र त्यसपछिका काज किरियाका दैनिक विधिमा पनि पहिलो तहको नाताको दायित्व रहने गर्दछ ।

(छ) नुन बार्ने : मानिसको मृत्युपछि हिन्दू संस्कारमा नुन बार्ने चलन छ । नाताको तहअनुसार नै १, ३, ५, ७, १० गरी विभिन्न दिनहरूको परिधि कायम गरिएको छ । यो पनि पहिलो तहको नाताको लागि धेरै दिन त्यसपछि नातको तहअनुसार क्रमशः घट्दै जाने चलन देखिन्छ । यसभित्र रहेक वैज्ञानिकतालाई नबुझेर भएपनि देखावटीमा मात्र पालन गरेको देखिन्छ । वास्तवमा नजिकको मानिसको मृत्यु हुदाँ बढी पीर पर्छ र नुन खादा तनाव बढेर समस्या हुन सक्दछ भनी यो संस्कृतिको व्यवस्था गरिएको हो । त्यसैले टाढाको सम्बन्ध हुँदै जाँदा पीर पनि कम पर्ने भएकोले नुन बार्ने दिन पनि घटाइदिएका हुन् । हामी यसलाई परम्परा मात्र मान्दछौं । हरेक संस्कृतिभित्र वैज्ञानिकता लुकेको हुन्छ तर अनुसन्धान गरिएको हुँदैन ।

निष्कर्ष

व्यक्ति, अन्तरक्रिया, अन्तरसम्बन्ध, सामाजिक मूल्य-मान्यता, विवाह पद्धति, परिवार, नाता, अर्थ, राजनीति, धर्म लगायतका विभिन्न सामाजिक संस्थाहरूको आपसी क्रमबद्ध अन्तरसम्बन्धबाट निर्मित स्वरूपलाई नै सामाजिक संरचनाको रूपमा बुझिने रहेछ । अगष्ट कोम्टले सामाजिक तथा सांस्कृतिक संरचना आध्यात्मिक स्तरबाट पराभौतिक स्तर र पराभौतिक स्तरबाट वैज्ञानिक स्तरमा विकसित हुँदै आएको

बताएका छन् भने हर्वर्ट स्पेन्सरले सामाजिक संरचना शिकार संकलित अवस्थाबाट पशुपालन, पशुपालनबाट कृषि, कृषिबाट औद्योगिक अवस्थामा क्रमिक रूपमा परिवर्तन तथा विकसित हुँदै आएको बताएका छन् । तर कार्ल मार्क्सले सामाजिक संरचनाको स्वरूप आदिम साम्यवादी, आदिम साम्यवादीबाट दास युग, दास युगबाट सामन्तवादी युग, सामन्तवादी युगबाट पूँजीवादी युग र पूँजीवादी युगबाट समाजवादी युगमा क्रमशः परिवर्तन हुँदै आएको बताएका छन् । सकारात्मक र नकारात्मक दुवै प्रकारका प्रकार्यहरूबाट नै सामाजिक संरचना संचालित भइरहन्छन् भनी मर्टनले बताएका छन् । त्यसैगरी मार्थिन ह्यारिसले जस्तो वातावरण छ त्यस्तै खालको प्रविधिको विकास, जस्तो वातावरण र प्रविधिको संयोजन छ सोहीअनुसारको सांस्कृतिक संरचनाको स्वरूप निर्माण हुन्छ भनेका रहेछन् । यसरी हेर्दा नाता व्यवस्थाले हाम्रो सामाजिक सांस्कृतिक संरचनाभित्रको एउटा महत्वपूर्ण एकाइको रूपमा कार्य गरेको देखिन्छ । सामाजिक मानवशास्त्रीहरूले नातालाई मूलरूपमा वास्तविक र काल्पनिक गरी छुट्ट्याएको र नाताको तीन तहको श्रेणीगत व्यवस्थाअनुसार सामाजिक संरचनाभित्र सामाजिक व्यवहारहरू निर्दिष्ट हुने गरेको पाइयो । हाम्रो दैनिकीदेखि लिएर जन्म, मृत्यु, हैसियत, मान, स्थानदेखि लिएर सामाजिक तथा सांस्कृतिक जिम्मेवारी दायित्व र अधिकारसमेतको निर्धारण नाता व्यवस्थाले गरेको पाइयो । त्यसैले भन्न सकिन्छ कि नाता व्यवस्था नै सभ्यताको सूचक हो ।

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सोसल मिडिया



हरिप्रसाद अधिकारी (किरण)
पत्रकारिता तथा आमसञ्चार विभाग

पछिल्लो समय फेसबुक, टिकटक, ट्वीटर, ह्वाट्सएप, विडिओ, टिक्स, गुगल लगायतका सामाजिक सञ्जाल (सोसल मिडिया) छन् । गुगलले सन् २००३ मा सुरु गरेको एडसेन्स फिचरबाट पनि ब्लगर, युट्युबर र इन्फ्लुएन्सरहरूले सूचना प्रविधिको प्रयोग मार्फत समाजमा प्रचार प्रसार गर्छन् । जुन सोसल मिडियामा छ । एडसेन्सले कस्ट पर विलक (सीपीसी) र कस्ट पर थाउजन्ड इम्प्रेसन (सीपीएम)का आधारमा क्रिएटरले सोसल मिडियाद्वारा पैसासमेत पाउने गर्छन् । सोसल मिडियामा गुगलले युट्युब किनेपछि एडसेन्स कार्यक्रम असाध्यै लोकप्रिय बन्यो । हार्वर्ड विश्वविद्यालयका आफ्ना साथीहरूसँग जोडिन

मार्क जुकरबर्गले सन् २००४ मा फेसबुक निर्माण गरेका थिए । सन् २००६ मा ज्याक डोर्सीले “ओडियो” नामक उनको पडकास्टिङ कम्पनीका सहकर्मीले एक-अर्कालाई छोटो सन्देशहरू पठाउन सकून् भनेर ट्वीटर बनाएका थिए । सूचना साक्षात् गर्नु र सम्बन्धहरू जोड्न सामाजिक सञ्जालको सुरुवात भएको हो । यसैमा समाचार, विज्ञापन बढ्न थालेपछि सोसल मिडिया भरपर्दो सञ्चार माध्यम भएको छ ।

त्यसो त सोसल मिडियामा व्यापारिक प्रवर्द्धनका विज्ञापन, दान र बिक्रीमार्फत पैसाको कारोबार समेत हुने गरेको छ । सन् २०२१ मा फेसबुकले मूलतः डिजिटल एडमार्टिजिङबाट १ सय १७ अर्ब डलर आम्दानी गरेको छ भने टिकटकले ५ अर्ब डलर कमाएको अन्तरराष्ट्रिय समाचार माध्यम दि इकोनोमिक्स टाइम्सले जनाएको छ । सो मिडियाका अनुसार गतवर्ष सोसल मिडिया टिकटकले बेलायत, जर्मनी, इटली, फ्रान्स र स्पेनका उत्पादकलाई ७ करोड अमेरिकी डलर छुट्यायो र आगामी वर्षमा विश्वभर टिकटक प्रयोगकर्तालाई पुरस्कार स्वरूप ३० करोड अमेरिकी डलर दिने घोषणा गरेको छ । यस्तै फेसबुकले प्रयोगकर्ताका लागि पुरस्कार दिन १ खर्ब डलरको कोष खडा गरेको छ ।

कान्तिपुरको कोसेलीमा २०७९, जेठ १४ गतेको अंकमा कान्तिपुरकर्मी सजना बरालले भर्खरैको स्थानीय तह निर्वाचनमा राजनीतिक दल र उम्मेदवारले गर्दा पत्रपत्रिका, रेडियो, टेलिभिजन तथा अनलाइन मिडियामा समाचार प्रकाशित भए । तर उनीहरूकै पहलमा सामाजिक सञ्जाल (सोसल मिडिया) मा प्रत्यक्ष, अप्रत्यक्ष प्रचार प्रसारका साथै समाचार अपडेट समेत भएको उल्लेख गरेकी छन् । उनले कोसेलीमार्फत निर्वाचन प्रचार शैली डिजिटाइज हुँदै गएको यो पनि एउटा सानो उदाहरण दिदै निर्वाचन

आयोज स्वयंले सामाजिक सञ्जाल प्रयोगकर्ताहरूका लागि निर्वाचनसम्बन्धी सन्देश प्रचार गर्न नगद पुरस्कारसहितको प्रतियोगिता आह्वान गरेको जनाएकी छन् ।

तर सूचना प्रवाहमा सामाजिक सञ्जाल जानेको निर्वाचन आयोजले वैशाख ३० मा भएको निर्वाचनका लागि डिजिटल स्पेसबाट गरिने प्रचारप्रसारको स्वर्चबारे भने कुनै संहिता नबनाएको सबैलाई प्रष्ट छ । कान्तिपुरकर्मी बरालले सामाजिक सञ्जालबाट गरिने विज्ञापनका विषयमा प्रमुख निर्वाचन आयुक्त दिनेश थपलियाले “बीबीसी नेपाली सेवा” को वैशाख २८ को राती सवा ९ बजे कार्यक्रममा भनेका थिए, “उम्मेदवारको स्वर्चको सीमा तोक्दा सामाजिक सञ्जालबाट पनि ठूलो स्वर्च हुन्छ र विज्ञापन हुन्छ भन्ने कुरालाई हामीले राम्ररी आकलन गर्न सकेौं । आउँदो चुनावलाई यो पाठ भयो ।” त्यसैले पत्रकारितामा उल्टो पिरामिड हुन्छ भनेर अध्ययन अध्यापन भए पनि पत्रकारिताका विभिन्न जानकारीका अनुसार यो समयानुसार परिवर्तन हुँदै जान्छ तर पत्रकारिताको इतिहास बिर्सनु हुँदैन ।

पछिल्लो समय पत्रकारिता डिजिटलाइजेसन हुँदै गएको छ । सबै सञ्चार माध्यमले आफ्नो प्रकाशन, प्रसारणलाई सोसल मिडियामा जोडेका छन् । कुनै पनि पत्रपत्रिका, रेडियो, टेलिभिजन तथा अनलाइनहरू फेसबुक, टिकटक, ट्वीटर, ह्वाट्सएप, वीई च्याट, टिम्स गुगल लगायतका सोसल मिडियामा जोडिएका छन् । यिनीहरूका साथै विज्ञापन गर्न एड एजेन्सी तथा नेतादेखि, कलाकार, खेलाडी, सर्वसाधारण सोसल मिडियामा जोडिएका छन् ।

कोभिड १९ का बेला भएका लकडाउनमा नेपालका विश्वविद्यालयले सबै शैक्षिक संस्थालाई सोसल मिडियाकै माध्यमबाट अध्ययन, अध्यापन गर्न गराउन लगायो । जुन परीक्षासमेत सोसल मिडियाकै माध्यम मार्फत भयो । अनलाइन कक्षा भनेको जानी, नजानी प्रयोगमा आयो सबै शैक्षिक संस्थामा यो नै सामाजिक

सञ्जाल अर्थात् सोसल मिडिया हो । त्यसो त कतिपय दुर्गम स्थानका शैक्षिक संस्थामा नेटको अभावले पढाइमा समस्या नआएको भने होइन ।

मंसिर ८ २०७७ को कान्तिपुर दैनिकमा लीना दुवाडीले सोसल मिडियालाई लतको रुपमा उल्लेख गरेकी छन् । उनले ४ महिना सोसल मिडियाको टिकटकबाट हट्न लागेको अनुभवबारे लेख लेखेकी छन् । यसबाट पनि थाहा हुन्छ कि सोसल मिडिया प्रयोगका लागि मात्र स्थान दिनुपर्छ, होइन भने समय खेर जानुको विकल्प छैन ।

पत्रकारिता विषयमा सोसल मिडिया एउटा विषयको रूपमा अध्ययन अध्यापन हुन्छ । ग्लोबल मिडिया अन्तर्गत पढ्नेपर्ने यस विषयबाट सबैले आधुनिक प्रयोगको महत्व मात्र नभएर यसबाट हुने विनाशका कुरा बुझ्न आवश्यक छ ।

सोसल मिडियाद्वारा राम्रा काम पनि धेरै भएका छन्, तर यसका अधिकांश प्रयोगकर्ताले वास्तविकता जीवनभन्दा आफ्नो सूचना प्रविधिलाई बढी प्राथमिकतामा राख्दा अहिले विश्वभरि हरेक ५ मध्ये १ जना कुनै न कुनै रूपले मानसिक असन्तुलनको शिकार बनेको दी इकोनोमिक टाइम्सको सर्भेले देखाएको छ ।

एप्पल कम्पनीका संस्थापक स्टीभ जब्स्ले सन् २०११ मा आफूले छोराछोरीलाई आफ्नै कम्पनीले उत्पादन गरेका फोन, आइप्याड लगायतका प्रविधि प्रयोग गर्न नदिएको स्वीकारेका थिए । माइक्रोसफ्टका संस्थापक बिल गेट्सले पनि आफूले छोराछोरीलाई १४ वर्ष नपुग्दासम्म फोन प्रयोग गर्न नदिएको स्वीकारेका छन् । यसबाट प्रष्ट हुन्छ कि सोसल मिडिया प्रयोगबाट फाइदा मात्र नभई समस्या पनि हुने भएकाले सजग हुनुको विकल्प छैन ।

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काठमाडौँका खुला स्थान



नारायणी देवकोटा

संसारका बढी भूकम्प जाने देशहरूमा नेपाल एघारौँ स्थानमा पर्छ । त्यसमा पनि काठमाडौँ उपत्यका दहबाट बनेको हुनाले यसको भू-बनोट र अव्यवस्थित शहरीकरणको कारण अन्य स्थानको तुलनामा बढी जोखिमयुक्त रहेको विश्वहरूले बताउँदै आएका छन् । नेपाल सरकार गृह मन्त्रालय अन्तर्गतको विपत पूर्व तयारी तथा प्रतिकार्य शाखाले सन् २०१३ अप्रिल महिनाको अन्त्यमा सार्वजनिक गरेको रिपोर्टमा ९ रेक्टर स्केलको भूकम्प आएमा काठमाडौँ उपत्यकामा मात्रै १ लाख मानिसको मृत्यु हुन सक्ने, ३ लाख मानिस घाइते हुन सक्ने, यहाँका ६० प्रतिशत घरहरू भत्कन सक्ने र १८ लाख मानिस घरबारविहीन हुन सक्ने अनुमान गरेको थियो ।

२५ अप्रिल २०१५ को दिन काठमाडौँसहित नेपालको मध्यभागमा आएको भूकम्पबाट मानवीय, आर्थिक र भौतिक संरचनाको ठूलो क्षति हुन पुग्यो । त्यसपछि नेपालको पश्चिमी भागमा कुनै पनि वेला अर्को ठूलो भूकम्प जान सक्ने र त्यसको प्रभाव काठमाडौँमा पनि पर्ने विश्वहरूले अनुमान गरेका थिए । भूकम्प

गणपछिको अवस्थामा अस्थायी बसोबासका लागि र उद्धार तथा राहत कार्यको व्यवस्थापनका लागि सार्वजनिक खुला स्थानको महत्व र आवश्यकतालाई २५ अप्रिलको भूकम्पको अनुभवले देखाएको छ ।

भूकम्प गएको केही समय घरबाहिर बस्नुपर्छ भन्ने आमधारणा भएकाले धेरै मानिसहरू वैशाख १२ गतेको भूकम्पपश्चात् आफ्नो घर नजिक रहेका खुला स्थानमा गई बसे । यस प्रयोजनका लागि सरकारले खुला स्थान तोकेको छ भन्ने कुरा केही पढेलेखेका मानिसबीचमा उसवेला चर्चा भयो । खुला स्थान त खुल्लै छ नि सरकारले घोषणा गरिराख्नु पर्छ र अथवा भूकम्प आए ढुँडिसेल जाने भन्ने कुरा त ९० सालको भूकम्पमा नै भनेको कुरा हो नि भन्ने जस्ता कुरा मानिसहरूबीच चर्चाका विषय बनेका थिए । भूकम्पसम्बन्धी रेडियो टिभीमा बज्ने सन्देशमूलक जानकारी र विभिन्न गैरसरकारी संस्थाले भूकम्पको वेलाका के गर्ने/के नगर्ने भनेर दिएको तालिमबाट मानिसहरूमा भूकम्प आए खुला ठाउँमा जानुपर्छ भन्ने चेतना रहेको पाइन्छ । तर कहाँ जाने कसरी बस्ने जानकारी नभएकाले मानिसहरू भूकम्पपछि परेको ऋरीमा भिजेर बसिरहनुपर्ने अवस्था आयो । विपतिको समयमा सहयोग गर्ने उद्देश्यले देश विदेशका विभिन्न संस्थाका मानिसहरू आए । यसरी आएका मानिसहरू उद्धारको काममा त राम्ररी सहभागी हुन सके तर उपयुक्त समन्वयको अभावमा तत्काल प्रयोग गर्नुपर्ने खाद्य पदार्थ फाल्नुपर्ने अवस्था आयो । राहतको सामान लगेर वितरण गर्ने बारेमा अन्योल हुँदा कतै सहयोग एकै ठाउँमा थुप्रियो भने, भत्कन लागेको वा भत्केको घर नजिकै बसेका धेरै मानिसले सामान्य राहतसमेत पाउन सकेनन् । घर भत्केका वा भत्कने अवस्थामा पुगेका मानिसहरूलाई राहत कहाँ पाउन सकिन्छ भन्ने थाहा नहुँदा उनीहरूले चार-पाँच दिन यता-उता भौतारिनु पर्‍यो । अर्कोतर्फ भौतिक वा मानवीय राहत दिन चाहने मानिसले भूकम्प पीडित कहाँ छन् भनी सोधदा सबैले ढुँडिसेल देखाउने अवस्था आयो ।

मानिसहरूमा काठमाडौँमा खुला स्थान जरुरी छ भन्ने चेतना काठमाडौँका सार्वजनिक ढुङ्गेधाराहरूमा पानी आउन छोडेपछि आएको हो । पानीका मुहान/धारा सुक्न थालेपछि र इनारमा पानीको सतह घट्दै गएपछि खुला स्थान राखिनुपर्ने विषयमा सार्वजनिक छलफल सुरु भएको मानिन्छ । तिनै छलफल/बहसमा भूकम्पको समयमा बस्नका लागि पनि खुला स्थान चाहिन्छ भन्ने कुरा अगाडि बढेको हो । भूकम्प प्रविधि राष्ट्रिय समाज-नेपालका गोपीकृष्ण बस्याल भन्छन्, पहिला पहिला खुला स्थानको आवश्यकताको कुरा आउँदा असन जस्ता पुराना र घना बस्तीको बीचमा खुला स्थान हुनुपर्ने कुरा आउँथ्यो । अन्य स्थान धेरै खुला भएको कारण नेपालमा खुला स्थानको विषयले धेरै पछि मात्रै स्थान पाएको हो । संवत् २०४६ सालको राजनीतिक परिवर्तनपछि काठमाडौँमा घर बस्ने क्रमले तीव्रता पाउँदै गयो, जसका कारण खानेपानीको सतह र खुला स्थानहरू घट्दै गए । त्यसपछि खुला स्थानको महत्वबारे सार्वजनिक रूपमा चर्चा सुरु भएको हो ।

भूकम्प आएपछिको समयमा गरिनुपर्ने उद्धार र राहतको पूर्व तयारी कस्तो थियो ? मानिसहरूका लागि अस्थायी वास बनाउने नीति या तयारी कस्तो थियो ? त्यस सम्बन्धमा कुनै नीति बनेको थियो ? थियो भने उक्त नीति कार्यान्वयन प्रक्रिया कस्तो थियो ? भूकम्प आएपछि त्यस नीतिको कार्यान्वयन भएको छ कि छैन ? छैन भने के कारणले भएको छैन ? सरकारले तयार पारेका नीतिलाई स्थानीय स्तरमा कार्यान्वयन गर्ने निकायले कसरी बुझेका छन् ? सरकारले नीति कार्यान्वयनका लागि बनाएको संयन्त्र कस्तो छ ? नीति कार्यान्वयन तहमा कस्ता समस्याहरू रहेका छन् ? भूकम्पपछि पहिचान गरिएका खुला स्थानहरू कुन आधारमा कसकसको सहकार्यमा परिचालन गरिँदै छ ? खुला स्थानको पहिचान गर्दा स्थानीय बासिन्दा, सरोकारवाला वडा कार्यालय, स्वामित्ववाला संस्थालाई जानकारी गराइएको छ कि छैन ? पहिचान गरिएका स्थानमा आधारभूत सुविधा विकास गर्ने योजना छ कि छैन ? यस अध्ययनमा यी प्रश्नको उत्तर खोज्ने कोसिस गरिएको छ ।

अध्ययन विधि

यो अध्ययन नीति निर्माणको तह र नीति कार्यान्वयनको

तह यी दुई तहमा रहेका संस्था, ती संस्थाको प्रतिनिधित्व गर्ने व्यक्ति/सँगको अन्तर्वार्ता र खुला स्थानबारे सरकारले तयार पारेको नीतिको अध्ययनका आधारमा तयार गरिएको हो । त्यसैले दुई तहका संस्थाको छनोटमा फरक-फरक प्रक्रिया अपनाइएको छ ।

पहिलो चरणमा भूकम्पका लागि खुला स्थान पहिचान र व्यवस्थापनको काम गर्ने अर्थात् नीति निर्माणको काम गर्ने संस्थालाई छनोट गरीएको थियो । यसरी छनोट गरिएका संस्थाको रिपोर्ट अध्ययनपछि ती संस्थाको प्रतिनिधित्व गर्ने प्रतिनिधिसँग मुख्य सूचनादाता अन्तर्वार्ता (key informant interview) गरिएको हो । यसो गर्दा अर्ध-संरचित अन्तर्वार्ताको तरिका अपनाइएको थियो ।

दोस्रो चरणमा नेपाल सरकारद्वारा राजपत्रमा प्रकाशित ८३ खुला स्थानहरूलाई तिनको उपयोगको उद्देश्य, आकार र स्वामित्व जस्ता तीन आधारमा पुनः वर्गीकरण गरेर सहज नमुना छनोट विधि अन्तर्गत ६ स्थान छनोट गरिएको थियो । छनोट गरिएका स्थान उपयोगको उद्देश्य -अस्थायी क्याम्प, भोजनावशेष व्यवस्थापन, राहत वितरण, स्वास्थ्य सहायता (हेर्नहोस् अनुसूची २), आकार (सानो, निम्नमध्यम, मध्यम र ठूलो) (हेर्नहोस् अनुसूची ३) र स्वामित्वको आधारमा (निजी, सार्वजनिक, शैक्षिक, खेलकुद, सरकारी) (हेर्नहोस् अनुसूची ४) गरी सबै स्थानको प्रतिनिधित्व गर्ने सक्दो कोसिस गरिएको थियो । यसरी छनोट गरिएका स्थानका वडा कार्यालयका सचिव, स्थानीय राजनीतिज्ञ, स्थानको स्वामित्व भएका व्यक्ति वा संस्थाको प्रतिनिधि र जनसाधारणसँग अर्ध-संरचित अन्तर्वार्ता गरिएको थियो ।

भूकम्पको समयका लागि काठमाडौँमा खुला स्थान पहिचानको काम

भूकम्पीय जोखिम न्यूनीकरण र भूकम्पपछिको अवस्था व्यवस्थापन गर्नका लागि काठमाडौँ उपत्यकामा खुला स्थानको पहिचान र व्यवस्थापनको काम तीन प्रकारले भएको छ - एक, भूकम्प आएपछिको अवस्थालाई कसरी व्यवस्थापन गर्ने? उद्धार र राहतका लागि काम गर्ने संस्थाले कहाँ कहाँ कसरी काम गर्ने भन्ने उद्देश्यले आप्रवास सम्बन्धी अन्तर्राष्ट्रिय संगठन र गृह मन्त्रालय अन्तर्गत रहेको विपत् पूर्व तयारी तथा प्रतिकार्य

शाखा मिलेर भूकम्पको समयमा तत्काल सहायता पुऱ्याउने उद्देश्यले युएनको वलस्टर व्यवस्थापन अवधारणाअनुसार २०१३ मा पहिचान गरिएका ८३ खुला स्थानहरू । दुई, भूकम्पबारे भूकम्प प्रविधि राष्ट्रिय समाज नेपालले भूकम्पको समयमा मानिसहरू घर छोडेर टाढा जाँदैनन् भन्ने मान्यतामा रहेर बस्तीभित्र पहिचान गरिएका ८८७ खुलामा स्थान सन् २०११ मा गरेको अध्ययन, जसलाई काठमाडौं उपत्यका विकास प्राधिकरणले २०१५मा किताबको रूपमा प्रकाशन गरेको छ । तीन, २०७२ साल वैशाख १२ गतेपछि काठमाडौं महानगरपालिकाले अगाडि बढाएको हरित शहर अवधारणा अन्तर्गत रहेर व्यवस्थापन गरिएका खुला स्थानहरू ।

१. वलस्टर अवधारणा अन्तर्गतका ८३ खुला स्थान

वलस्टर अवधारणाअन्तर्गत विपत्तिको समयमा कुन स्थानमा बढी जोखिममा रहेका बिरामी, वृद्ध, अपाङ्ग, सुत्केरी र नवजात शिशुलाई राख्ने ? कुन ठाउँमा अस्थायी क्याम्प राख्ने ? कुन स्थानमा भग्नावशेष व्यवस्थापन गर्ने ? कुन स्थानमा स्वास्थ्य सहायता प्रदान गर्ने ? कुन स्थानमा लाशको व्यवस्थापन गर्ने ? भनेर ठाउँहरू छुट्याइएका हुन्छन् । यसरी पहिचान गरेर छुट्याइएका स्थानमा युएन, रेडक्रस जस्ता उद्धार र राहतमा काम गर्ने संस्थाहरूले विपत्तिको समयमा आफ्नो सहयोग र सहयोगीहरूलाई पठाउँछन् । त्यसरी तोकिएका स्थानमा सम्बन्धित सहयोगी संस्था र त्यसका कर्मचारीले काम गर्छन् । उदाहरणका लागि स्वास्थ्य सहायता प्रदान गर्ने भनिएको स्थानमा घाइतेहरूको सहायता गरिन्छ र त्यहाँ उद्धारमा आउने डाक्टर र नर्सको समूहलाई पठाइन्छ । बालबालिका र वृद्धवृद्धाहरूलाई राख्ने भनिएको ठाउँमा चाडो राहत सामग्री लगिन्छ ।

नेपालमा कुनै पनि वेला ठुलो भूकम्प जान सक्ने र काठमाडौं उपत्यकामा मात्रै एक लाखभन्दा बढी मानिसको मृत्यु हुन सक्ने अनुमान गरिएको परिप्रेक्ष्यमा जब सन् २००९ मा कोशीको तटबन्ध फुट्यो, कोशीको विपत् व्यवस्थापन र राहतको काम गर्दाको अनुभवको आधारमा काठमाडौंमा भूकम्पका लागि भनेर खुला स्थान पहिचान गरिनुपर्ने कुरा अगाडि बढेको हो । गृह मन्त्रालय विपत् पूर्व तयारी

तथा प्रतिकार्य शाखासँग मिलेर जब आप्रवास सम्बन्धी अन्तर्राष्ट्रिय संगठनले काम गर्ने रुचि देखायो र उक्त कार्यको लागि अमेरिकी सहयोग नियोचाले आर्थिक सहायता गर्ने भयो । काठमाडौंमा पहिचान गरिएका ती स्थानहरूलाई वलस्टर अवधारणाअन्तर्गत रहेर पहिचान गरिएको थियो ।

यी स्थानहरू सुरुमा गुगल नक्सामार्फत पहिचान गरेपछि स्थानीय नगरपालिकाहरूसँग सहकार्यमा सम्बन्धित स्थानमा गएर अध्ययन गरी पहिचान गरिएका स्थानलाई रिपोर्टमा समावेश गरिएको थियो । यसरी पहिचान गरिएका स्थानको आकार कति वर्गमिटर छ ? बाटोको पहुँच छ कि छैन ? सुरक्षाको व्यवस्था कस्तो छ ? अस्पताल, शिक्षण संस्था, प्रहरी कार्यालय वरपर छन् कि छैनन् ? के कामका लागि उपयुक्त छ ? कुन कुन स्थानका मानिसलाई त्यो ठाउँ उपयुक्त हुन्छ ? स्थान कसको स्वामित्वमा रहेको छ ? जनघनत्व भएको स्थान हो कि सांस्कृतिक सम्पदा भएको ठाउँ हो ? वा संरक्षित स्थान हो ? पहिचान गरेको स्थान सुक्खा छ कि भिजेको सीमसार वा भाडी भएको स्थान हो ? त्यहाँ मानिस बस्दा वातावरणलाई प्रभाव पर्छ कि पर्दैन ? लामो समयसम्म मानिसलाई राख्न सकिन्छ कि सकिन्न भन्ने धेरै विषय उक्त रिपोर्टमा परेका छन् । तर पहिचान गरिएको स्थानमा क्याम्प राख्दा कतिवटा क्याम्प राख्ने ? भग्नावशेष राख्दा कति मात्रामा राख्ने, लाश राख्ने स्थानमा कति लाश राख्ने वा कति दिनसम्म राख्ने जस्ता विषय रिपोर्टमा परेका छैनन् ।

यसरी पहिचान गरिएका स्थानलाई २०६९ फागुन १४ बसेको मन्त्रिपरिषद्को बैठकले निजी संस्थाको स्वामित्वमा रहेका स्थान (चोभारमा रहेको इन्डियन मोर्डन स्कुल, बौद्धको हायात होटल) हटाएर काठमाडौंको पूरै चक्रपथ, बागमती किनार थपेर खुला स्थान पहिचान गरिएको निर्णय गर्‍यो र त्यसलाई सार्वजनिक गरियो । हायात होटल र मोर्डन इन्डियन स्कुललाई खुला स्थानको सूचीबाट किन हटाइएको भन्ने बारेमा गृह मन्त्रालयका उपसचिव तथा विपत् पूर्व तयारी तथा प्रतिकार्य शाखाका तत्कालीन प्रमुख रुद्र खड्कालाई जानकारी छैन । निजी संस्था भएको कारण उक्त संस्थाहरू हटाएको हुन सक्ने उनको अनुमान छ ।

तर मोडर्न इन्डियन स्कूल हटाउँदा सेन्ट मेरिज र सेन्ट जेमिस् स्कूललाई भने सूचीबाट हटाइएको छैन । किन त्यस्तो भएको भन्ने उत्तर कतै पाइँदैन । गृह मन्त्रालय अन्तर्गतको दैवी प्रकोप उद्धार समितिको वेबसाइटमा भने हायात होटल र मोडर्न इन्डियन स्कूलको नाम यथावत् छ । अर्थात् वेबसाइटमा अन्तर्राष्ट्रिय आप्रवासीहरूको संगठनले जस्तो रिपोर्ट सरकारलाई बुझाएको हो त्यस्तै राखिएको छ ।

२८ फेब्रुअरी २०१३ मा बसेको मन्त्रिपरिषद्को बैठकले ती स्थानहरूमा कुनै भौतिक संरचना निर्माण गर्नपर्ने भएमा गृह मन्त्रालयको स्वीकृति लिनुपर्ने निर्णय गर्‍यो । उक्त निर्णयलाई गृह मन्त्रालयले मिति ११ अप्रिल २०१३ मा राजपत्रमा प्रकाशित गरेको थियो ।

राजपत्रमा प्रकाशित उक्त सूचनामा सरकारले पहिचान गरेका स्थानहरूमा विपत्को व्यवस्थापन सम्बन्धमा गरिने कार्यान्वयन स्थितिको अनुगमन, अन्तर्निर्काय समन्वय तथा सहजीकरणका लागि गृह मन्त्रालयका सचिवको संयोजकत्वमा कानून, न्याय, संविधानसभा तथा संसदीय मामिला, संघीय मामिला तथा स्थानीय विकास, अर्थ, भौतिक पूर्वाधार तथा यातायात, शहरी विकास मन्त्रालयहरूका सचिव र योजना तथा विशेष सेवा शाखाका सहसचिव सदस्य-सचिव रहने गरी एक समिति गठन गर्ने उल्लेख छ । त्यसरी गठन गर्ने भनिएको समिति बन्थ्यो कि बनेन भनेर सोध्दा, गृह मन्त्रालयका उपसचिव, खड्का भन्छन्, विपत्मा कसकसले के के काम गर्ने भन्ने कुरा दैविक प्रकोप उद्धार ऐन २०३९ अनुसार नै अहिलेसम्म काम भैरहेको छ । मन्त्रिपरिषद्ले पास गरेका ८३ वटा स्थान विकास र थप पहिचान गर्ने भन्ने जुन कुरा थियो, एक पटक बैठक बसेको हो । उक्त बैठकमा भूकम्प गएमा त्यति (८३) स्थानले मात्रै पुग्दैन थप स्थान पहिचान गर्ने भन्ने कुरा भएको हो । तर, हाम्रो बैठक बसेको केही समयमा नै शहरी विकास मन्त्रालय अन्तर्गतको काठमाडौं उपत्यका विकास प्राधिकरणले आठ सयभन्दा बढी स्थान पहिचान गरेको भनेर किताबै निकालेछ । त्यसपछि खुला स्थान पहिचान व्यवस्थापनका लागि भनेर कुनै काम अगाडि बढ्न सकेको छैन ।” विपत् पूर्व तयारी तथा प्रतिकार्य शाखाका वर्तमान प्रमुख बाबुराम भण्डारीलाई के कारणले थप खुला स्थान

पहिचानको काम अगाडि नबढेको हो भनेर सोध्दा, “विपत् सम्बन्धित अन्य धेरै कामहरूले गर्दा त्यो काम रोकिएको हो । खुला स्थानको पहिचान/व्यवस्थापनको काम प्राथमिकतामा नै पर्छ । यही कारण रोकिएको भन्ने कुनै कारण छैन,” भन्छन् ।

स्थानीय निकायसँगको समन्वयको कुरा गर्दा, विपत् पूर्व तयारी तथा प्रतिकार्य शाखाले ८३ खुला स्थानको बारेमा गरेको निर्णय सम्बन्धित स्थानका स्वामीहरूलाई आधिकारिक पत्र पठाएर जानकारी दिएको छैन । सरकारले सकेसम्म निजी स्वामित्व भएका स्थानलाई भन्दा सरकारी स्वामित्व भएका स्थानलाई प्राथमिकतामा राखेको छ । तर सरकारी स्वामित्वलाई प्राथमिकतामा राख्ने भन्नेबारेमा लिखित निर्णय भेटिन्न । तोकिएका खुला स्थानबारेमा स्वामित्ववालालाई जानकारी दिएको अवस्थामा विवाद हुने सम्भावना पनि देखिन्छ । उदाहरणका लागि, वाल्मीकि विद्यापीठले आफ्नो जमिन यसै राख्नुपरेमा सरकारबाट अनुदान चाहन्छ । त्यसैगरी आप्रवासीहरूको अन्तर्राष्ट्रिय संगठनले जावलाखेल फुटबल मैदान भूकम्पमा काम लाग्ने खुला स्थान हो, यहाँ सूचनामूलक होर्डिङ बोर्ड राखौं भनेर गरेको चेतनामूलक कार्यक्रमको स्थानीय वलबले विरोध गरेको थियो । शंखपार्कलाई भूकम्पको समयमा प्रयोग गर्ने भनेर भनिएको खण्डमा त्यहाँ पनि विरोध हुने देखिन्छ ।

पहिचान गरिएका खुला स्थानमा भूकम्पपछि मानिसहरू गएर बसे कि बसेनन् भनेर विपत् पूर्व तयारी तथा प्रतिकार्य शाखाले औपचारिक अध्ययन गरेको छैन र थप खुला स्थानको पहिचान र व्यवस्थापनको पनि कुनै काम गरेको छैन ।

२. भूकम्पीय जोखिम न्यूनीकरणको उद्देश्यले पहिचान गरिएका ८८७ स्थान

भूकम्पीय जोखिम न्यूनीकरण गर्ने उद्देश्यले भूकम्प प्रविधि राष्ट्रिय समाजले सन् २०१०/११ मा Disaster Risk Reduction Plan अन्तर्गत रहेर भूकम्प गएको अवस्थामा क्षतिको न्यूनीकरण गर्न गरिएका केही काममध्ये काठमाडौं उपत्यकाका बस्तीभित्र रहेका खुला स्थान पहिचान सम्बन्धी अनुसन्धान पनि एक थियो । समाजअन्तर्गत उक्त अनुसन्धान कार्य त्रिविमा भूगोल विषय पढिरहेका विद्यार्थीले तयार पारेका थिए ।

सर्वप्रथम गुगलबाट नक्सा निकालेर ती स्थानहरूको पहिचान गरी स्थानीय वडा कार्यालयबाट त्यसको पुष्टि गरिएको थियो ।

भूकम्प प्रविधि राष्ट्रिय समाजले सन् २०११ मा तयार पारेको ८८७ स्थानबारेको रिपोर्टलाई काठमाडौं उपत्यका विकास प्राधिकरणले सन् २०१५मा किताबी रूपमा प्रकाशित गरेको छ । जुन किताबलाई सन् २०११ सम्म काठमाडौं उपत्यकाभित्रमा खुला स्थानको एक रेकर्डको रूपमा मात्र हेरिएको थियो । २०१५ को डिसेम्बरमा काठमाडौं उपत्यका विकास प्राधिकरणका आयुक्त योगेश्वर पराजुली भन्छन्, “बल्ल पहिलो तहको काम सकियो । पहिचान भएका जग्गाको नाप नक्साको काम भएको छैन । पहिचान भएका कति ठाउँमा भवनहरू बनिसकेका छन् । भर्खरै भूमिसुधार मन्त्रालयले भूमि प्रयोग नीति बनाउँदै छ । मन्त्रिपरिषद्को बैठकले भूमिसुधार मन्त्रालयको नीति पास गरेको छैन । भूमि प्रयोग नीति मन्त्रिपरिषद्बाट पास भएपछि पहिचान गरिएका स्थानको किता नापीको काम हुन्छ । अहिले काठमाडौंमा खुला स्थान पहिचानको काम सकिएर व्यवस्थापनका लागि प्रक्रिया अगाडी बढेको छ भनेर बुझ्दा हुन्छ ।” भूमिसुधार मन्त्रालयले काम गर्दैगर्दा २०१५ को डिसेम्बरमा ८८७ स्थानबारेको प्रस्तावलाई शहरी विकास मन्त्रालयको तर्फबाट मन्त्रिपरिषद्को बैठकमा लैजाने काम पनि भइरहेको थियो । जसलाई प्राधिकरणले बहुउपयोगको लागि विकास गर्ने रणनीति बनाईको छ जसको विस्तृत कार्य योजना बनेको खाका छैन ।

३. काठमाडौं महानगरपालिकाको हरित शहर अवधारणा सन् २०१५ को अप्रिलमा भूकम्प जानुभन्दा अगाडि काठमाडौं महानगरपालिका आफैले भूकम्पमा केन्द्रित भएर खुला स्थान निर्माणका लागि काम गरेको थिएन । तर अन्य संस्थाहरूले गरेका काममा सहयोग गर्ने काम गरेको थियो । वैशाख १२ गतेको भूकम्पपछि भने का.म.पा.ले हरित शहर योजना अगाडि बढाएको छ, जसअनुसार काठमाडौंका पुराना जेल, विद्यार्थी घट्टै गएका क्याम्पस र स्कूलहरूलाई अन्तै सारेर तिनलाई खुला स्थानका रूपमा राख्ने अनुमति दिन सरकारलाई का.म.पा.ले पत्र पठाइसकेको छ । यसरी पत्र पठाउनु अगाडि सरोकारवाला संस्थाहरूसँग

धेरै पटक छलफलको गरिएको महानगरपालिकाका कार्यकारी अधिकृत तामाङ बताउँछन् । तामाङ भन्छन्, “हामीले भूकम्पलाई मात्रै भनेर खुला स्थानको निर्माण गर्न खोजेका होइनौं । भूकम्प भन्ने कुरा धेरै वर्षमा एक पटक आउने कुरा हो । शहरको बीचमा खुला स्थान भए धेरै अर्थमा काम लाग्छ । शहरको विविधता (सुन्दरता, वातावरण, मनोरञ्जन जस्ता) पक्षलाई समेटेर खुला स्थान निर्माण गर्न खोजिएको हो । हामीले गरेको खुला स्थान पहिचान र व्यवस्थापनको काम भूकम्पको समयका लागि पनि हो, अन्य उद्देश्यले पनि हो ।”

खुला स्थान पहिचान र व्यवस्थापन गर्ने सरकारी नीति नेपालमा खुला स्थानको नीतिगत कार्य सन् २०१४ सुरु भएको हो । खुला स्थानको विषयमा सार्वजनिक छलफल दुई दशक अगाडि प्रजातन्त्रको पुनःस्थापना र त्यस लगत्तै काठमाडौंमा अत्याधिक घर निर्माण गर्न थालिए पछि सुरु भएको मानिन्छ भने भूकम्प बाहेक अन्य कार्यका लागि काठमाडौंका चोक, डबली जस्ता खुल्ला स्थानको विकास नेवारी परम्परा र संस्कृति सँग जोडेर हेर्न सकिन्छ । सरकार वा सरकारका निकायले खुला स्थानको बारेमा कस्तो नीति तय गरेका छन् भन्ने विषयमा केन्द्रित छ । जुन यसप्रकार छन् :

- २०७१/७२ बजेट भाषणमा काठमाडौं उपत्यकामा एक वर्षभित्र १० खुला स्थानको विकास गर्ने घोषणा ।
- २०६९ चैत २६ मा काठमाडौं उपत्यकाभित्र ८३ खुला स्थान घोषणा गरेको र उक्त स्थान थप घट गर्न सम्भाव्यता अध्ययन गर्न गृहसचिवको संयोजकत्वमा अन्तरनिकाय समन्वय समितिको निर्माण गरिने निर्णय राजपत्रमा प्रकाशित ।
- नेपाल सरकारको सहयोगमा महानगरपालिकाभित्रका घना बस्ती रहेको शहरी क्षेत्रमा निजी, सरकारी तथा विभिन्न अर्धसरकारी संघसंस्थाका घर तथा जग्गा खरिद गरी खुला स्थलका रूपमा विकास गर्ने र भित्री शहरी क्षेत्रमा नेपाल सरकारसँग सहकार्य गरी एकीकृत आवास योजना लागु गर्ने काठमाडौं महानगरपालिकाको २६औं नगरपरिषद् को निर्णय । (२०७२ असार मसान्तमा बसेको २६औं नगरपरिषद्को बैठकको निर्णय नम्बर ११)

घोषणा गरिएका नीति कार्यान्वयनको तहमा

यसरी सरकारका अङ्गहरूबाट तयार पारिएका नीति कार्यान्वयनको अवस्था कहाँसम्म पुगेको छ भनेर अध्ययन गर्दा नीति कार्यान्वयनको कुन तहमा पुगेको छ ? घोषणा गरिएका नीति अनुरूप काम भएका छन् कि छैनन् ? भूकम्प अगाडि घोषणा गरिएका स्थानहरू भूकम्पको समयमा कतिको प्रयोगमा आए वा आएनन् ? भनेर अध्ययन गर्दा, राजपत्रमा प्रकाशित ८३ खुला स्थानको पहिचान सुरुआती काम मात्रै भएको र ती स्थानहरूको संस्था थपघट हुन सक्ने र तिनको व्यवस्थापन गर्ने काम गृह मन्त्रालयको हुने कुरा उल्लेख छ । राजपत्रमा प्रकाशित सूचनाअनुसार सरकारले पहिचान गरेका स्थानहरूमा विपत्तिको व्यवस्थापन सम्बन्धमा गरिने कार्यान्वयन स्थितिको अनुगमन, अन्तरनिकाय समन्वय तथा सहजीकरणका लागि गृह मन्त्रालयका सचिवको संयोजकत्वमा कानून, न्याय, संविधानसभा तथा संसदीय मामिला, संघीय मामिला तथा स्थानीय विकास, अर्थ, भौतिक पूर्वाधार तथा यातायात, शहरी विकास मन्त्रालयहरूका सचिव र योजना तथा विशेष सेवा शाखाका सहसचिव सदस्य-सचिव रहने गरी एक समिति गठन गर्ने उल्लेख छ । तर यसरी गठन गर्ने भनिएको समितिमा रहने सबै सदस्यहरू केन्द्रीय दैवी प्रकोप उद्धार समितिका सदस्य भएका कारण अर्को छुट्टै समिति गठन नगरी दैवी प्रकोप उद्धार समितिले नै सो समितिको काम हेर्ने समझदारी भएको र दैवी प्रकोप उद्धार समितिको बैठकमा ८३ खुला स्थानले मात्रै नहुने थप स्थानहरू पहिचान गरिनुपर्ने कुरा भएको थियो । तर काठमाडौं उपत्यका विकास प्राधिकरणले काठमाडौं उपत्यकाभित्रका ८८७ खुला स्थानको पहिचान गरी किताब निकालेपछि समितिमाफर्त थप काम भएको छैन ।

थप काम नहुनुलाई त स्वाभाविक रूपमा लिन सकिन्छ । तर सरकारको मन्त्रिपरिषद्को बैठकले गरेको निर्णयबारेमा सम्बन्धित स्थानका वडा कार्यालय र उक्त स्थानको स्वामित्व रहेको संस्थालाई पनि कुनै जानकारी गराइएको छैन । न त ती स्थानहरूमा भूकम्पका लागि व्यवस्थापन गर्न भनेर कुनै काम भएको छ । स्थानीय र गैरसरकारी स्तरबाट तीमध्ये केही स्थानमा शौचालय, बन्दोबस्तीका सामान र

खानेपानीको व्यवस्था भने भएको छ । तर, उक्त कार्य निकै कम छ ।

८३ खुला स्थानमा आकारको आधारमा, स्वामित्वको आधारमा र प्रयोगको आधारमा ६ स्थान छनोट गरेर भूकम्पको समयमा ती स्थानको कसरी भयो उपयोग भयो ? सरकारले तोकेअनुसार भयो कि भएन ? भएको भए के कारणले (सरकारले तयार परेको नीति थाहा पाएर, विपत्तिमा मानवीयताको कारण वा खुला स्थानमा बस्नुपर्छ भनेर ? प्रयोग भयो ? नभएको भए किन भएन भनी बुझ्नका तीन तरिकाले विश्लेषण अध्ययन गर्दा, कुनै प्रयोगमा आएका कुनै न आएका पाइयो । खुला स्थानसम्बन्धी सरकारी घोषणाको बारेमा वडा कार्यालय, स्थानीय वासिन्दा, वडा नागरिक मञ्च वा स्थानीय नेता कसैलाई थाहा पाइयो ।

बजेट भाषणअनुसारको काम

वि. सं. २०७१/७२ को बजेट भाषणमा काठमाडौं उपत्यकाभित्र कम्तीमा १० खुला स्थान निर्माण गर्ने योजना घोषणा भएअनुरूप काम भने भएको छैन । बजेट भाषण भएको १८ महिना सम्मान काठमाडौं उपत्यका विकास प्राधिकरणले तीनओटा स्थान (नारायण चौर, कमलपोखरी वरपर र माइतीघरदेखि तीनकुनेसम्मको सडक खण्ड) व्यवस्थापनलाई लिइएको छ ।

काठमाडौं महानगरपालिकाले २०७२/२०७३को बजेट माफर्त वर्ष तीन खुला स्थान व्यवस्थापन गर्ने बजेट सरकारबाट पाएको थियो, जसमा रानीपोखरी, बालाजुपार्क र रानीबारीपार्क रहेका छन् । सरकारले गरेको बजेट घोषणामा खुला स्थानको पहिचान र व्यवस्थापन गर्ने भनिएकोमा नयाँ खुला स्थान हो कि पुरानैलाई व्यवस्थापन गर्ने भनेको हो भन्ने स्पष्ट नभएको कारण बजेट भाषणको डेढ वर्ष बितिसकदा पनि पुरानै खुला स्थानलाई व्यवस्थापन गर्ने काम भएको छ । काठमाडौं महानगरपालिकाको काम खुला स्थानको बृहत अर्थ बोक्ने गरी हरित सहर अवधारणा अगाडि बढाएको काठमाडौं महानगरपालिका कामको काठमाडौं महानगरपालिकाले भूकम्पबाहेक अन्य प्रयोजनका लागि समेत काठमाडौंमा भत्कन लागेका पुराना जेल र सरकारी शिक्षालय भत्काएर महानगरपालिकालाई खुला स्थान निर्माणमा सहयोग गर्न अनुरोधसहित सरकारलाई पत्र पठाएको छ । जत साउन महिनामा

मात्रै प्रक्रिया अगाडि बढेका कारण यसबारे निर्णय हुन समय लाग्ने महानगरपालिकाका कार्यकारी रुद्र तामाङ बताउँछन् । त्यसबहेक काठमाडौंका सरकारी जग्गा अतिक्रमण गरेर प्रयोग गरिएका ठाउँहरूलाई पनि खुला गरिदिन का.म.पा.ले पत्र काट्ने काम गरेको छ । बालाजु बसपार्क नजिकै र धोबीखोला छेउमा अतिक्रमण गरेर बनाइएका संरचना स्थानीय बासिन्दा र सरकारी निकाय मिलेर खुला गरेका छन् ।

खुला स्थान पहिचान र व्यवस्थापनको प्रक्रिया

काठमाडौंमा खुला स्थान पहिचान काम कुन वा कस्तो प्रक्रियाअनुसार हुन्छ भन्ने विषयमा यो खण्ड केन्द्रित छ । खुला स्थान यसरी पहिचान हुनुपर्छ भन्ने भन्दा पनि अनुसन्धानको क्रममा यसरी खुला स्थानको पहिचान गरेर काम अगाडि बढ्ने गरेको पाइयो भन्ने कुरा यो खण्डमा राखिएको छ ।

१. **दाता वा बजेट स्रोतजु:** काठमाडौंमा खुला स्थान पहिचान गर्न अहिलेसम्म भएका कामहरू दातामुखी भएको पाइयो । राजपत्रमा प्रकाशित भएका ८३ स्थान र काठमाडौं उपत्यका विकास प्राधिकरणले गरेको किताब प्रकाशनमार्फत ८८७ खुला स्थान तोक्ने काम दुवै अन्तर्राष्ट्रिय संस्थाको आर्थिक सहयोगमा तयार गरिएका हुन् । त्यस कामलाई अमेरिकी सहयोग नियोगले आर्थिक सहयोग गरेको थियो । गृह मन्त्रालयका उपसचिव बाबुराम भण्डारी भन्छन् “भूकम्प जाइहालेको अवस्थामा काठमाडौंमा राहत, उद्धार र सेल्टरको व्यवस्थापन गर्न खुला स्थान जरुरी छ भन्ने कुरा उठिरहेको थियो । आप्रवासीहरूको अन्तर्राष्ट्रिय संगठनले सहयोग गर्ने भन्ने कुरा आयो, दाताको दबाबमा परेर काम गरेको होइन । खुला स्थान पहिचान गर्न जरुरी नै थियो । आवश्यकता महशुस भएको कारण दाताको सहयोग लिइएको हो ।” अनुसन्धानको क्रममा गैरसरकारी संस्थाका मानिसहरूसँग २०१५ खुला स्थानबारेमा किन काम भएको छैन भनेर सोध्दा, “अहिले त्यस सम्बन्धी प्रोजेक्ट छैन” भन्ने उत्तर पाइयो । आयोजनाको अभावमा सन् २०११ मा भूकम्प प्रविधि राष्ट्रिय समाजले पहिचान गरेका ८८७ खुला स्थानको विवरण काठमाडौं उपत्यका विकास प्राधिकरणले २०१५मा चार वर्षपछि बल्ल

किताबी रूपमा निकालेको थियो ।

२. **खुला स्थानको पहिचान :** आफ्नो संस्थागत सहभागिताको आधारमा खुला स्थानको पहिचान गर्ने काम भएको पाइन्छ । आप्रवासीहरूको अन्तर्राष्ट्रिय संगठन अन्तरसरकारी अन्तर्राष्ट्रिय संस्था भएको कारण पहिचान गरिएका स्थानहरू अन्तर्राष्ट्रिय संस्थाहरूले कहाँ कहाँ काम गर्ने भन्ने उद्देश्यले पहिचान गरिएका हुन् । भूकम्प प्रविधि राष्ट्रिय समाज नेपाली विज्ञहरूको संगठन भएको कारण भूकम्प भएको खण्डमा कसरी क्षति कम गर्ने भन्ने उद्देश्यले गरिएका कामहरूमध्ये खुला स्थानको पहिचान पनि एक हो ।
३. **सरकारी संस्थासँगको सहकार्य (गैरसरकारी संस्थाको हकमा):** भूकम्पको समयका लागि भनेर खुला स्थानहरूको पहिचान गर्ने कामको नेतृत्व गैरसरकारी संस्थाहरूले गरेका छन् । तर नीति निर्माणको तहमा आफ्नो काम पुन्याउन सरकारी निकायको सहकार्यमा काम गर्नपर्ने हुन्छ । यसरी सहकार्यमा गरेको कामलाई सम्बन्धित सरकारी संस्थाले आफ्नो कार्य निकट मन्त्रालयमार्फत मन्त्रिपरिषद्को बैठकमा लैजान्छ । ८३ खुला स्थानको प्रस्तावलाई गृह मन्त्रालयमार्फत मन्त्रिपरिषद्मा लागिएको थियो भने २०१५ मा ८८७ स्थानहरूबारेको प्रस्तावलाई शहरी विकास मन्त्रालयको तर्फबाट मन्त्रिपरिषद्मा लैजाने काम भइरहेको थियो ।
४. **मन्त्रिपरिषद्को बैठकमा प्रस्तुत :** सम्बन्धित मन्त्रालयले सिफारिस गरेको विषयलाई विभागीय मन्त्रीमार्फत मन्त्रिपरिषद्को बैठकमा प्रस्तुत गरिन्छ । यसरी प्रस्तुत गरिएको विषयलाई मन्त्रिपरिषद्को बैठकले थप घट वा जस्ताको तस्तै पास गर्न सक्दछ । आईओएम र एनीओसी मिलेर पहिचान गरेका ८३ स्थानलाई केही थपघट गरी २०६९ फागुन १४ गते बसेको मन्त्रिपरिषद्को बैठकले पास गरेको हो । एनसेटले पहिचान गरेका धेरै स्थानहरू निजी स्वामित्वमा रहेको र रेकर्ड ५ वर्ष पुरानो भएको हुनाले पुनः अध्ययन अनुसन्धान गर्नपर्ने हुन्छ । त्यसैले ८८७ स्थानमध्ये थप किता

नापी गर्नका लागि मन्त्रिपरिषद्बाट बजेटसहित निर्णय भएपछि पुनः अध्ययन र कित्ता नापी हुनेछ । ८८७ स्थानबारे अहिले कुनै निर्णय भइनसकेको अवस्था छ ।

५. **राजपत्रमा प्रकाशन** : सरकारले गरेको निर्णयलाई राजपत्रमा प्रकाशित गरेपछि त्यसलाई कानुनी मान्यता प्राप्त हुन्छ । ८३ खुला स्थानबारे नेपाल सरकारको मन्त्रिपरिषदले २०६९ फागुन १४ गते निर्णय गरेपछि सो निर्णय २०६९ चैत २६ गते राजपत्रमा प्रकाशित गरिएको थियो ।

६. **कार्ययोजनाको निर्माण** : सरकारले ८३ खुला स्थानको नियमन गर्ने र थप स्थान पहिचान गर्नका लागि अन्तरमन्त्रालय समिति गठन गर्ने निर्णय गरेको थियो । मन्त्रिपरिषदले गठन गर्ने भनेका समितिका सबै सदस्य दैवीप्रकोप उद्धार समितिका सदस्य भएका कारण अर्को समिति नबनाई दैवीप्रकोप उद्धार समितिमा नै उक्त विषयमा छलफल भएको थियो । तर कार्ययोजना बन्ने गरी काम २०१५ को डिसेम्बर सम्म भएको छैन ।

७. **खुला स्थानमा पूर्वाधार निर्माण** : खुला स्थानमा खानेपानी, शौचालय जस्ता सुविधा उपलब्ध गराउनेबारे राजपत्रमा प्रकाशित सूचनामा कुनै कुरा उल्लेख गरिएको छैन । यसबारे उपसचिव भण्डारी भन्छन् शौचालय, पानी, टेन्ट जस्ता कुराहरु आदर्शका (महत्वाकांक्षी) कुरा हुन् । त्यसका लागि कार्ययोजना बनाउनुपर्नेछ । काम गर्ने भन्नासाथ बजेटको कुरा आउँछ । अहिलेसम्म सरकारी तवरबाट सुविधा निर्माणका लागि काम भएको छैन । स्थानीय स्तरबाट काम हुन थालेको छ । नारायण चौर र भृकुटीमण्डपमा शौचालय बनेका छन् । बनाउँछु भन्नेलाई नबनाऊ भन्ने होइन । अहिले विपत् पूर्व तयारी तथा प्रतिकार्य शाखा खुला स्थानमा सुविधा विकास गर्ने योजनामा छैन ।”

निष्कर्ष

अध्ययन सुरु गर्ने बेलामा अनुसन्धानकर्तालाई खुला स्थानको बारेमा कुनै काम भएको छैन जस्तो लागेको थियो । तर अनुसन्धानको क्रममा खुला स्थान पहिचानको काम अनुसन्धानगत र नीतिगत

रूपमा दुवै तरिकाले पर्याप्त मात्रामा भएको पाइयो । भूकम्पअगाडि खुला स्थान आवश्यक छ भनेर सरकारका अंगबाट दुई प्रकारका नीति बनेका थिए । भूकम्पपछि काठमाडौं महानगरपालिका खुला स्थान व्यवस्थापनका लागि नीतिगत रूपमा अगाडि बढेको छ । घोषणा गरिएका नीतिअनुरूप काम अगाडि बढेको भए भूकम्पको समयमा मानिसहरुलाई सहज हुने थियो । तर भूकम्पअगाडि घोषणा भएको नीतिअनुसार काम भएको पाइँदैन । यसरी काम हुन नसक्नुमा नीति निर्माण गर्ने वेलाको स्थानीय निकायसँग सहकार्य नगर्ने, सरकारका निकाय बीच समन्वय नहुनु, आर्थिक समस्या, स्पष्ट कार्ययोजनाको र व्यवस्थित सूचनाको अभाव जस्ता मुख्य समस्या रहेका छन् । घोषित नीतिअनुसार काम हुन नसक्नुमा निम्न कारणहरु रहेको पाइयो ।

१. स्थानीय निकायसँग समन्वयको अभाव

नीति निर्माण गर्ने समयमा र नीतिको उद्देश्यको बारेमा स्थानीय निकाय र जनतासँग छलफल गरेको पाइँदैन । मुख्यतया ८३ खुला स्थान पहिचान गर्ने नीति तयार पार्दा स्थानीय जनतासँग छलफल र सल्लाह गरेर तयार पारेको भए वैशाख १२ गतेको भूकम्पपछि राहत सामग्री कतै जाँदै नजाने कतै बढी हुने सम्भावना कम हुने थियो ।

२. संस्थाहरुबीचमा समन्वयको अभाव

अध्ययनको क्रममा स्थान पहिचान र व्यवस्थापनमा काम गरिरहेका संस्थाहरुबीचमा समन्वयको अभाव मुख्य समस्याको रूपमा रहेको पाइयो । मुख्यतया काठमाडौं महानगरपालिका क्षेत्रभित्र महानगरपालिका र काठमाडौं उपत्यकाका विकास प्राधिकरणको कार्यक्षेत्र एकै भएको कारण एकले गरेको काम अर्कोले स्वीकार नगर्ने वा एकले गरेको काम अर्कोलाई थाहा नै नहुने अवस्था रहेको छ । उदाहरणका लागि, २०१५मा महानगरपालिकाले खुला स्थान व्यवस्थापन गर्नका लागि पहिचानको काम थाल्दै थियो । तर काठमाडौं उपत्यका विकास प्राधिकरणले किताबी रूपमा प्रकाशन गरेका ८८७ स्थानबारे कुरा गर्न त्यहाँका कर्मचारीले चासो देखाएनन् । गृह मन्त्रालय अन्तर्गत रहेको दैवी प्रकोप उद्धार समितिले काठमाडौं उपत्यकामा ८३ स्थानबाहेक थप स्थान

पहिचान गर्ने योजनामा थियो। तर काठमाडौं उपत्यका विकास प्राधिकरणले काठमाडौंमा ८८७ खुला स्थान रहेको किताब निकालेपछि त्यो काम रोकिएको छ। प्राधिकरणले प्रकाशित गरेका खुला स्थानलाई काठमाडौं महानगरपालिका र गृह मन्त्रालयले स्वीकार नगरेको पाइन्छ।

आप्रवासीहरूको अन्तर्राष्ट्रिय संगठनले जति वेला काठमाडौं उपत्यकामा भूकम्पका लागि भनेर स्थान पहिचान गरिरहेको थियो त्यही समयमा भूकम्प प्रविधि राष्ट्रिय समाजले भूकम्पका क्षति न्यूनीकरण गर्न भनेर स्थान पहिचान गर्दै थियो। यी दुवै संस्थालाई अमेरिकी सहयोग नियोगले आर्थिक सहायता गरेको थियो। उद्देश्य एउटै भए पनि दुवै संस्थाले एकै समयमा फरक फरक तरिकाले काम गरिरहेका थिए। एउटा संस्थाले गरिरहेका कामबारे त्यस्तै काम गरेको अर्को संस्थालाई जानकारी भएको खण्डमा काम एकीकृत रूपमा अगाडि बढ्न सक्ने थियो।

३. कार्यान्वयनका लागि बजेट व्यवस्थापनको समस्या
आवश्यक मात्रामा बजेटको व्यवस्था नहुँदा वा दाताको भर पर्नपर्ने हुँदा घोषणा गरिएका नीति कार्यान्वयन गर्न समस्या भएको पाइन्छ। भूकम्पको समयका लागि भनेर खुला स्थान पहिचान गर्ने काम भूकम्प आउनुअगाडि धेरै नै भएको थियो। तर वैशाख १२ गतेको भूकम्पपछि काठमाडौं महानगरपालिकाले स्थान पहिचान/व्यवस्थापन गर्ने र आप्रवासीहरूको अन्तर्राष्ट्रिय संगठनले पहिचान गरिएका ८३ खुला स्थानबारेमा चेतनामूलक कार्यक्रम गर्नेबाहेक अन्य सरकारी र गैरसरकारी संस्थाले काम गरेका छैनन्। परियोजना नभएको कारण अहिले काम नभएको भनेर ती संस्थाका प्रतिनिधि बताउँछन्। त्यसैगरी भूकम्प प्रविधि राष्ट्रिय समाज नेपालले सन् २०११मा पहिचान गरेका ८८७ स्थानको सूची काठमाडौं उपत्यका विकास प्राधिकरणले सन् २०१५ मा मात्रै प्रकाशित गर्‍यो। लामो समय यतिकै बिटुका पछाडि पनि परियोजनाको अभाव रहेको थियो।

४. स्पष्ट कार्ययोजनाको अभाव

८३ खुला स्थानबारे आप्रवासीहरूको अन्तर्राष्ट्रिय संगठनले सरकारलाई बुझाएको प्रतिवेदनमा जमिनको

अवस्था कस्तो छ र के कामका लागि उपयोग गर्ने भन्नेबारेमा उल्लेख छ। तर व्यवस्थापन कसले गर्ने? कसरी गर्ने? कुन मात्रामा गर्ने भन्ने उल्लेख छैन। न त मन्त्रिपरिषद्को निर्णयमा नै सो कुरा परेको छ। एउटा समिति बन्ने भन्ने उल्लेख छ तर त्यस्तो समिति गठन नै भएको छैन।

५. व्यवस्थित सूचनाको अभाव

तयार पारिएको प्रतिवेदन अनुसार निर्णय नहुनुको कारण र सरकारी नीति निर्माण कसरी भएको थियो भनी खोज्दै जाँदा सूचनाहरूको उचित व्यवस्थापन नभएको पाइयो। सूचनाको उचित व्यवस्थापनको अभावमा त्यो बेलामा म त्यहाँ थिइन, मलाई थाहा छैन” जस्ता जवाफ वा हचुवाको भरमा बोल्ने गरेको पाइयो। खुला स्थान पहिचानको काममा संलग्न व्यक्तिहरू अहिले सरकारको त्यही पदमा छैनन्। त्यसैले नयाँ कर्मचारीले प्रतिवेदनमा जे उल्लेख गरिएको छ वा प्रतिवेदन पढेर जति बुझेको छ त्यति मात्रै भन्न सक्ने रहेछन्। त्योभन्दा बढी नीति निर्माणको क्रममा भएका घटनाहरूको जानकारी पाउन कठिन हुने रहेछ।

सुझाव

यस खण्डमा सरकारी निकायले घोषणा गरेका खुला स्थान सम्बन्धी नीति र गैरसरकारी संस्थाले अनुसन्धान गरी तयार गरेका प्रतिवेदनको आधारमा अर्को भूकम्पको समयका लागि खुला स्थानको व्यवस्थापन कसरी गर्ने सकिन्छ भन्नेबारेमा केन्द्रित छ। सरकारका अंगले तत्काल गर्ने सक्ने कामदेखि लामो समय र धेरै बजेट लगाएर गर्ने पर्ने कामलाई प्राथमिकताको आधारमा उल्लेख गरिएको छ।

१. बनेका संरचनाको संरक्षण

भूकम्पको समयमा बनेका शौचालयहरू अहिले धमाधम भत्काइयो। अनुसन्धानको क्रममा खुला स्थानमा जानासाथ के कुराको जरुरी पर्ने रहेछ भनेर स्थानीय निकायका मानिसलाई सोधिएको थियो। हाम्रो प्रश्नमा लगभग सबैले शौचालय जरुरी हो भन्ने जवाफ दिएका थिए। टँडिखेल जस्तो कार्यक्रम र दैनिक मर्मिडवाक जानुपर्ने ठाउँमा पक्कै पनि मानिसलाई शौचालयको आवश्यकता पर्छ। बनेका शौचालयलाई नभत्काई नजिकको ढलमा जोडेको भए हुन्थ्यो।

२. घोषित नीतिको बारेमा सरोकारवाला संस्थालाई आधिकारिक जानकारी

विपत् पूर्व तयारी तथा प्रतिकार्य शाखाले ८३ स्थान पहिचान गर्ने बेलामा उक्त स्थानको प्रकृतिबारेमा जानकारी लिएको तर भूकम्पको समयमा उक्त स्थान प्रयोग गर्ने नीति मन्त्रिपरिषद्बाट पास गरेको विषयमा स्थानीय सरोकारवाला संस्थालाई जानकारी नजराएको पाइयो । त्यसले गर्दा भूकम्पको समयमा कुनै स्थानमा मानिसले बढी राहत पाए भने कुनै स्थानका मानिसले राहत नै नपाउने अवस्था आयो । सरोकारवाला संस्थालाई घोषित नीतिका बारेमा जानकारी दिन सामान्य पत्राचार गर्न समय र खर्च पनि कम लाग्ने देखिन्छ । यो काम तत्काल गर्न पर्ने आवश्यकता छ ।

३. पहिचान गरिएका खुला स्थानको बारेमा सर्वसाधारणले देख्ने गरी सूचनाको व्यवस्था

सरकार र दातृ संस्थाले भूकम्पको समयमा कसरी तत्काल राहत पुर्‍याउने भनेर ८३ खुला स्थानको पहिचान गरेको भए पनि स्थानीय मानिसहरूले त्यसबारेमा जानकारी पाउन नसकेको यस अनुसन्धानबाट पता लागेको छ । विपत् पूर्व तयारी तथा प्रतिकार्य शाखाले तत्काल वडा कार्यालयलाई पत्र पठाई पहिचान गरेको स्थानमा पहिचान र प्रयोगको सामान्य जानकारीसहित कम्तीमा एउटा बोर्ड राख्न निर्देशन दिन सक्छ ।

४. सूचनाको उचित व्यवस्थापन

नीति निर्माण प्रक्रियामा भएका उतारचढावलाई व्यवस्थित रूपमा राख्नु जरुरी छ । कर्मचारीहरू सुरुवा भइरहने र लामो समय भएमा बिर्सन सक्ने हुँदा नीति निर्माण किन भएको, कसको सहयोग, सल्लाह वा दबाबमा भएको भन्ने कुरा स्पष्ट खुलाएर अभिलेख राख्नु आवश्यक छ । जुन पछि अध्ययन गर्न चाहने जो कोहीलाई काम लाग्न सक्छ ।

५. नीति निर्माण गर्ने भन्दा अगाडि स्थानीय निकायसँग परामर्श

सरकारले मन्त्रिपरिषद्बाट पास गरेका ८३ खुला स्थानमध्ये ६ स्थानमा हामीले स्थानीय सरोकारवालासँग कुराकानी गर्दा नीति निर्माण गर्ने समयमा स्थानीय निकायसँगको सहकार्य नजारेको पाइयो । भविष्यमा यस्ता नीतिहरू बनाउँदा सरोकारवाला स्थानीय निकायसँग सहकार्य र

सहमतिमा बनाउनुपर्ने देखिन्छ ।

६. स्पष्ट कार्ययोजना

सरकारले खुला स्थान भनेर तोकेका स्थानहरूको समन्वय गर्ने निकाय निर्माण गरेको छ । उक्त समितिले खुला स्थानको अनुगमन गर्नेका साथै थप स्थान पनि खोज्ने भनिएको छ । तर पहिचान गरिएका स्थानमा कति मानिस/भग्नावशेष/लाश/बन्दोबस्तीका समान राख्ने भन्नेबारेमा नीति मौन छ । सरकारले पहिचान गरेका ती स्थानमा यति मात्रामा यति मात्रामा मानिस/भग्नावशेष/लाश/ बन्दोबस्तीका समान राख्न सकिन्छ भनेर खुलाउनु जरुरी छ ।

७. पूर्ण आर्थिक सहायता

अनुसन्धानको क्रममा अपेक्षित रूपमा किन काम भएन, किन ढिलो भयो भन्ने प्रश्न सोध्दा जैरसरकारी संस्थाका प्रतिनिधिहरूले त्यसका लागि फन्ड नै छैन भन्ने र सरकारी कार्यालयले बजेट नै छैन भन्ने गरेको पाइयो । कुनै पनि काम गर्ने हो भने सुरुदेखि अन्त्यसम्मको आर्थिक अनुमान गरेर त्यसै अनुसार बजेट व्यवस्थापन वा सहयोग गर्दा योजना पूर्ण र उपयोगी हुन सक्छ ।

८. समन्वय र सहकार्यको आवश्यकता

गृह मन्त्रालय अन्तर्गत रहेको केन्द्रीय दैवी प्रकोप उद्धार समितिमा अन्य मन्त्रालयका प्रतिनिधि पनि सदस्य रहेका छन् । शहरी विकास मन्त्रालय पनि दैविक प्रकोप उद्धार समितिको एक भाग हो । तर शहरी विकास मन्त्रालय अन्तर्गत रहेको काठमाडौं उपत्यका विकास प्राधिकरणले ८८७ खुला स्थानबारे किताब निकालेको कारण थप खुला स्थान पहिचान गर्ने काम रोकिएको छ । ८८७ खुला स्थानको वर्तमान अवस्थाबारे थप अध्ययन गरेमा अझ राम्रो जानकारी आउन सक्छ । तर उसले किताब निकाल्यो र काम रोकिएको छ भन्ने कुराले सरकारी निकायमा असमझदारी वा समन्वयको अभाव रहेको महसुस हुन्छ । यस्ता असमझदारी हटाउनु आवश्यक छ ।

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समाज रूपान्तरणमा युवाको भूमिका



युवराज सत्री
बिए, दोस्रो वर्ष

“ऊद्यमेन हि सिध्यन्ति कार्यणि न मनोरथैः न हि सूतस्य सिंहस्य प्रविशन्ति मुखे मृगा” अर्थात् उद्यम वा मिहेनतबाट कार्यसम्पादन हुनेछ, इच्छा मात्र गरेर हुँदैन । सुतेको सिंहको मुखमा मृग आउँदैन, सिंह आफैले प्रयत्न गर्नुपर्दछ । समाज रूपान्तरणमा युवाले बोक्नुपर्ने भूमिकाबारे निकै बहस र चर्चा हुने गर्दछन् तर अग्रसर हुन कोही चाहँदैन । सिंहको जस्तो ऊर्जा र उत्साह भएको उमेरलाई युवा भनिन्छ । यस उमेरमा असम्भव भन्ने प्रायः शून्य हुन्छ । त्यसैगरी समाज रूपान्तरण भन्नाले समाजको भूत, वर्तमान तथा भविष्यमा देखिने सकारात्मक परिवर्तन हो । समाजको भौतिक, सामाजिक, राजनीतिक, आर्थिक, शैक्षिक क्षेत्रमा देखिने सकारात्मक परिवर्तनलाई समाज रूपान्तरण भन्न मिल्दछ । उल्लेखित क्षेत्रमा युवाहरू अग्रसर भएर परिवर्तनका निमित्त प्रयास गरे मात्र हामी समाज रूपान्तरणको मार्गतर्फ निर्देशित हुनसक्छौ । युवाहरू जुन दिन उद्यमी, शिक्षित भएर समाजको भौतिक, शैक्षिक, राजनीतिक, आर्थिक, तत्त्वहरूमा जागरुक हुन्छन्, त्यो दिनमा

रूपान्तरणको पाइला चल्नेछ । पछिल्लो पचास वर्षमा चिनमा भएको सामाजिक रूपान्तरणले युवाको भूमिकाबारे थप जानकारी दिइरहेको छ । सन् १९४५ अगष्ट ६ र ९ मा जापानको हिरोसिमा र नागासाकीमा आणविक बमले पुऱ्याएको क्षतिबाट जसरी जापान आज उदाएको छ त्यसबाट युवाको भूमिका बुझ्न सकिन्छ । पछिल्लो एक दशकमा तीव्र रूपमा समाज रूपान्तरणतर्फ लागेको भारत पनि एक उदाहरणको रूपमा लिन सकिने भएको छ ।

माटोले माउदैन केही आफै दिनुपर्छ । तर हामीले समाजलाई के दियो ? जसरी युवाहरूको विदेशिने प्रवृत्ति फस्टाएको छ यसबाट सामाजिक रूपान्तरण असम्भव छ । बाँक्को खरिया छोडेर कोरिया पस्ने प्रक्रियालाई युवाले नै रोक्नुपर्छ । समाज यस्तो भइसक्यो कि अब यो देशमा बस्नु अभिषाप हो । साच्चै समाज रूपान्तरण गर्ने हो भने युवाहरू स्वरोजगारी र उद्यमी बन्नुपर्ने हुन्छ । त्रिभुवन अन्तर्राष्ट्रिय विमानस्थलमा रहेको अध्यागमन विभागका अनुसार दैनिक पन्ध्र सय नेपाली नागरिक विदेश उडिरहेका छन् । यसले हामी समाज रूपान्तरणको परिकल्पना पनि उडाएको छ । अबका दिनमा युवाहरू आफ्नै माटोमा बसेर उद्यमी बन्नुपर्ने हुन्छ । यसरी स्वरोजगारी र उद्यमी बन्दा समाजको आर्थिक तथा सांस्कृतिक रूपान्तरण हुनेछ । चिनले आधा शताब्दीमा जुन रफ्तारले समाज रूपान्तरण गरेको छ त्यसमा साथ दिनेहरू ज्याकमा जस्ता उद्यमी युवाहरू हुन् । हामी युवालाई जोबर जानाउन थालिसक्यौ, गाउँघरका खेतमा फलेका बाली नमिठो लाग्न थाल्यो । समाज रूपान्तरणका निमित्त युवाहरू लि कवान यु, एलन मस्क, बिल गेट्स बन्नुपर्ने हुन्छ । स्वरोजगारी यस अर्थमा समाज रूपान्तरण गर्दछ कि हामी युवाहरू उत्पादनशील हुन्छौ । युवाहरूको कौशलले सृजना गरेको मार्गमा समाजलाई डोऱ्याउन सकियो भने देशभित्र रहेको गरिबी, बेरोजगारी जस्ता समस्या हल भई समाज रूपान्तरण हुनेछ । अरबमा गएर होइन

अब आफ्नै देशमा केही गर्ने अठोटका साथ युवाहरू अग्रसर हुनुपर्छ । अहिले हाम्रो समाज नेपालीभन्दा पनि बेलायती, अमेरिकन, जापानी बनेको छ । यसले समाजमा भन्नु जटिलता ल्याएको छ ।

युवाहरूले अब योग्यता र शिक्षालाई बाँझ तयार हुनु पर्दछ । हामी यस्तो समाजमा हुर्किएका छौं जहाँ महिलाहरू छाँउठोमा मृत्युवरण गर्न बाध्य छन् । हाम्रा चेलीहरू दाइजो नल्याएकै कारण लास बनिरहेका छन् । समाज रूपान्तरण भन्नाले ठुलाठुला जागनचुमी भवन, हावाको वेगमा हिँड्ने रेल हुन् भन्ने भ्रमबाट बाहिर निस्कनु पर्दछ । युवाहरूले पाएको शिक्षालाई कुरीति हटाउनमा प्रयास गर्नुपर्छ । आज जसरी माहावीर पुनले सञ्चालन गरेको आविष्कार केन्द्रले हजारौं युवालाई टेवा पुऱ्याइरहेको छ त्यसले समाज रूपान्तरणमा महत्वपूर्ण भूमिका खेल्छ । त्यसैगरी सन्दुक रुइतले पाएको ज्ञानले आज हजारौं गरिब, असहायहरूले लाभ लिन पाएका छन् । युवाहरूले आफूसँग भएको शिक्षा, सिर्जनालाई सदुपयोग गर्न सके समाज रूपान्तरण पक्कै हुन्छ । भारतीय मोटर कम्पनि रतन टाटा, गुगलका सिइओ सुन्दर पिछाइले आफ्ना ज्ञान, अनुभव बाँडेर समाज रूपान्तरणमा सहयोगी भूमिका निभाएका छन् । हाम्रा समाजका युवा जाँजाको लतमा कुनै गल्लीमा पल्टिरहेका छन् त कोही टिकटक, फेसबुकतिर रमाएका छन् । युवाहरू आफ्नो ज्ञान, कलम लिएर समाजमा रहेको जातीय, धार्मिक, लैङ्गिक असमानताको विरुद्ध जाउनुपर्छ तब मात्र समाज रूपान्तरण हुन्छ ।

समाज रूपान्तरण भनेको समाजलाई भौतिक र आर्थिक रूपमा मात्र सबलीकरण गर्नु होइन । समाज रूपान्तरण भनेको समानता हो । आज देश किन पछाडि परेको छ ? नेपालको धराहरा बन्ने समयमा, पेरिसको आइफिल टावरको परिकल्पना भएको थिएन तर आज फ्रान्स समाज रूपान्तरण गरेर हामीभन्दा सधैं वर्ष अगाडि छ । आज अमेरिकाले इडिभि अर्थात् इलेक्ट्रोनिक डाइर्भसिटी भिसाको नाममा युवाहरूलाई लिइरहेको छ । अमेरिकाले किन इडिभि जारी गर्छ किनभने उसलाई राम्रोसँग थाहा छ विविधता भए विकास र समाज रूपान्तरणमा नयाँ तरिका, शैली थपिनेछन् तर हाम्रो देश विविधताले भरिपूर्ण हुँदा पनि समाज रूपान्तरण

भएको छैन । युवाहरूले अब बुझ्न आवश्यक छ, हाम्रो विविधतालाई समाज रूपान्तरणको सहयोगी बनाउनुपर्छ । युवाहरू जातमा विभाजन हुने होइन अब एकसाथ हुनुपर्छ ।

युवाशक्ति ज्वाला बनेको खण्डमा मात्र समाज रूपान्तरण सहज देखिन्छ । जो जहाँ छ, जे छ, त्यही मार्गचित्र कोर्न सक्नुपर्छ । पत्रकारले आफ्नै क्षेत्रबाट समाज रूपान्तरणको विजुल फुव्न सक्नुपर्छ । शिक्षक, विद्यार्थी, नेता सबैले आफ्नो क्षेत्रलाई आधार बनाई अगाडि बढ्नु पर्छ । जसरी स्थानीय निर्वाचन २०७९ मा युवाहरू राजनीतिमा देखा परे, यसले पक्कै पनि सकारात्मक सन्देश दिइरहेको छ । काङ्ग्रेसका नवनिर्वाचित मेयर बालेन्द्र शाहले अब इन्जिनियरको आधार बनाएर प्रमुख बनेका छन् । त्यसैगरी धरानमा हर्क जस्ता पात्रले समाज रूपान्तरण गर्नु पर्दछ ।

कसैको डरले होइन, आफ्नै रहरले युवाहरूले समाज र राष्ट्रका प्रत्येक तत्वहरूमा समान उपस्थिति जनाउन सक्नुपर्छ । महाभारतमा कृष्णले अर्जुनलाई भनेका छन् कर्म गर्नु तर फलको आश नगर्नु । युवाहरूले फललाई भन्दा पनि कर्मलाई शिरोपर राखेर समाज रूपान्तरणतर्फ लठ्ठिनु पर्छ । समाज रूपान्तरणका निमित्त हिंसाको होइन शान्ति र अहिंसाको बाटो युवाहरूले अँगाल्नु पर्छ । हाम्रो समाज जसले शान्ति दूत एसियाका तारा गौतम बुद्धलाई जन्म दियो आज त्यही समाज रूपान्तरणका निमित्त काकाकुल बनेको छ । समाज रूपान्तरणका नाम जसरी हाम्रो समाजमा विदेशी नीति अपनाउन लागिरहेको छ यसले थप जटिलता थप्छ भन्ने कुरा बुझ्नु पर्दछ । रूपान्तरणको नारा लगाइरहँदा हाम्रो दर्शन, शास्त्र, एकतालाई पनि युवाले बुझ्नुपर्छ । युवा भनेको दविष्ट बसेको ज्वालामुखी हो, यो विस्फोट हुँदा हानी कम हिरा र बहुमूल्य खनिजको खानी भएर विस्फोट हुनुपर्छ । युवाको अग्रसरताले समाज रूपान्तरण सम्भव छ तर युवाले यस्तो समाज रूपान्तरण गर्न सक्नु पर्छ कि सधैं त्यो रूपान्तरणले नेपाल, नेपाल बनोस् र नागरिक नेपाली बन्नु ।

(निवन्ध लेखन प्रतियोगिता २०७९ - द्वितीय स्थान)

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जीवनको उपलब्धि



मुकेशप्रसाद जोशी
बिए, पहिलो वर्ष

सुदूरपश्चिममा अभाव मात्रै होइन सम्भावना पनि त्यतिकै छन् तर ती सबै सम्भावनाको खोजी र प्रचारप्रसार भएको छैन । राजधानी काठमाडौँदेखि जति पश्चिम लाग्दै गयो त्यति नै विविधतायुक्त समाज भेट्न सकिन्छ । प्राकृतिक सुन्दरताको त जति वर्णन गरे पनि साध्य छैन । तराईका जिल्ला कञ्चनपुर र कैलालीदेखि जति उत्तरतर्फ गयो हावा, पानी, चाल, चलन, लवाई, खवाई भाषाआदि सबै कुरामा विविधता सजिलै पाउन सकिन्छ । अब सुदूरपश्चिम सुदूर रहेन सुन्दरपश्चिममा परिवर्तन हुँदैछ । भौगोलिक अवस्था र विकास पूर्वाधारमा पछाडि परे पनि यसको प्राकृतिक सौन्दर्य अतुलनीय छ । सुदूरपश्चिम प्रदेशले भौगोलिक रूपले तीनै धरातल हिमाल, पहाड र तराईलाई ओगटेको छ । धार्मिक, पर्यटकीय स्थल, शुक्लाफाँटा राष्ट्रिय निकुञ्ज र छिमेकी राष्ट्र भारतसँग जोडिएको कञ्चनपुर जिल्लामा आध्यात्मिक

क्षेत्र पनि छ । पहिचान दिएको छ । कञ्चनपुरमा नै स्थानीय तहमध्ये १ स्थानीय तह शुक्लाफाँटा नगरपालिका भकारी, पिपलाडी देखतमुलिका साविकका गा.वि.सलाई समावेश गरेर बनाइएको हो ।

मेरो जन्म वि.सं. २०५८ साल २ महिना २२ गते शुक्रबार साँझ बुबा लक्ष्मीदत्त जोशी र आमा कमलादेवी जोशीको कोखबाट माहिलो सन्तानको रूपमा शुक्लाफाँटा नगरपालिका वडा नं ०८ फुलेलीमा भएको हो । म जन्मदा देशको अवस्था स्थिर थिएन । २०५८/०२/१९ गतेको दरबार हत्याकाण्डले देशको अवस्था प्रतिकूल थियो र भर्खर भर्खर दार्चुलाको पहाडबाट तराई बसाइँ सरेको हाम्रो परिवारको पारिवारिक स्थिति पनि व्यवस्थित थिएन । गाउँकै विमलेश्वर अंग्रेजी माध्यमिक विद्यालय तथा जोल्डेन फ्युचर एकेडेमीमा प्रारम्भिक शिक्षा हासिल गरें । कक्षा १० (एस.ई.ई) २०७४ सालमा चन्द्रसूर्य मा.वि. भकारीबाट पूरा गरें ।

बुबाले २०६४/०६५ सालमा पि.सि.ओ सेवाबाट सुरु गर्नुभएको व्यवसाय विस्तारै अन्य सामग्री पाइने पसलको रूपमा स्थापित हुँदैगएको थियो । त्यसैले दैनिक धेरै किसिमका मानिसहरूको आवतजावत भइरहन्थ्यो । सोही क्रममा फलानाको छोरो यो विषय पढ्छ, फलानाको छोरो यो देशमा छ, फलानाको छोरोले यस्तो जागिर गर्छ जस्ता अनेक कुरा सुनिन्थ्यो । मैले पनि बैंकको कर्मचारी बन्छु भन्ने सपना बोकेर माध्यमिक तह आफूले एस.ई.ई. दिएकै विद्यालयमा व्यवस्थापन विषय लिएर भर्ना भएँ । अन्य विषयको तुलनामा एकाउन्ट विषय सजिलो लाग्ने भएकाले पढाइ पनि राम्रै भएको थियो ।

पढाइकै क्रममा एकदिन गाँउमा वैज्ञानिक वनको विरोधमा स्थानीयसहित एक जना पत्रकार र उनको सहयोगीको रूपमा दुईजना धनगढीदेखि आएका थिए । रिपोर्टिङ गर्ने क्रममा केही विवाद सिर्जना भयो र पत्रकारले स्थानीयहरूलाई वनका अध्यक्ष/वडाअध्यक्षलाई बलत्कारको अभियोगमा फसाउन सकिन्छ भनेर दिएको अभिव्यक्ति कुनै व्यक्तिले अडियो रेकर्ड गरेको रहेछ । मैले सोही रेकर्डिङ सामाजिक संजालमार्फत सम्प्रेषण गरें । पछि ती पत्रकारलाई सञ्चार गृह र महासंघबाट कारबाही भयो । मैले सायदै महसुस गरेको थिएँ कि मेरो त्यो कदमले ठुलो रूप लिनेछ भनेर । त्यसपछि पत्रकार को हो ? पत्रकारिता के हो ? कसरी गरिन्छ ? जस्ता प्रश्न मेरो मनमा खेलिरहन्थे ।

माध्यमिक तहको नतिजा सार्वजनिक हुने प्रतीक्षामा रहेको म त्यस वेलासम्म पनि कुन विषय रोज्ने भन्ने अन्धोलाई थिएँ । बैंकको जागिर खाने मेरो सोच एकाएक परिवर्तन भयो । मैले घरमा म पत्रकारिता र समाजशास्त्र विषयमा स्नातक गर्छु भन्ने कुरा राखें तर दिदीबहिनीबाहेक आमाबुबा यो कुरामा बिल्कुलै राजी हुनु भएन । उहाँहरू व्यवसायलाई नै सफल भन्ने कुरा गर्दै पत्रकारिता क्षेत्रमा रिसिबी हुन्छ भन्नुहुन्थ्यो । मैले पत्रकारिता नपढ्ने भएँ अन्य विषय पढ्दिन भन्ने कुरा राखे र अन्ततः उहाँहरू मलाई पत्रकारिता पढाउने पक्षमा राजी हुनुभयो तर अब कुन ठाँउ भन्ने विषयमा बहस सुरु भयो । कञ्चनपुरको राजधानी धनगढी वा देशको राजधानी काठमाडौं । मलाई चाहिँ काठमाडौंमा इच्छा थियो किनभने सुदूरका व्यक्ति, विचार र समाज एकै नासका थिए । त्यहाँ केही फरक हुँदैनथ्यो सायद मेरो व्यक्तिगत बुझाइमा । राष्ट्रिय समाचार समितिका कञ्चनपुर संवाददाता राजेन्द्र पनेरु दाइसँग कुराकानी गर्दा उहाँले काठमाडौंमा अवसरहरू खोज्न सजिलो हुने बताउनुभयो । त्यसैअनुसार मैले परिवारमा कुरा राखेपछि परिवारमा राजधानी पठाउने निर्णय भयो ।

२०७८/०८/२२ गते मेरो जन्मदिन मनाएलगत्तै देशको राजधानीमा पहिलो पटक पाइला टेकेँ । मनमा अनेक किसिमका प्रश्न खेलिरहेका थिए । कहाँ जाने के गर्ने २/३ जना आफन्तहरूले बाटामै फोन गरेका थिए । मैले

सिधै उपहार खबरको अफिसमा गएर ६/७ दिन बिताएँ । अभिभावकभन्दा पनि फरक पर्दैनथ्यो । उपहार खबरका प्रकाशक र सम्पादक रामदत्त मिश्र जो साइनोमा फुपाजु पर्नुहुन्थ्यो । उहाँ केही वर्ष टिभी टुडेका स्टेशनम्यानेजर पनि हुनुहुन्थ्यो । उक्त अफिसमा काम गर्नु हुने पत्रकार तुलसी अर्यालसँग पत्रकारिताको कुन कलेज राम्रो छ भनी प्रश्न सोध्दा मदन भण्डारी कलेजको नाम बताउनुभयो । म भोलिपल्टै मदन भण्डारी कलेजमा भर्ना हुन पुगेँ । भर्ना भएपछि थाहा भयो कि यहाँ कलेजको क्याम्पस प्रमुख डम्बर हमाल, हाथै शुक्लाफाँटाको हुनुहुँदो रहेछ ।

मनमा छुट्टै खालको आनन्द र शक्ति आयो । क्याम्पस प्रमुखसँग कुराकानी गर्ने वातावरण खोज्दै थिएँ । एकदिन समय मागेर १०/१५ मिनेट परिचयात्मक कुराकानी भयो । सर एकदमै नरम स्वभावको हुनुहुँदो रहेछ । सायद मैले सोचेको भन्दा पनि फरक पाएँ उहाँलाई । केही समस्या भए मज्जाले भन्नु, निर्धक्का साथ राम्रोसँग पढ्नु, राम्रो बन्नु, हाथो ठाँउको नाम राख्नु, उहाँले भन्नुभयो । सरको त्यो स्वभावले मलाई कलेजमा पनि अभिभावकको कमी महसुस भएन । अहिले कलेजमा साथीभाइको प्यारो र सबै शिक्षकहरूको मनमा बस्न सफल भएको भान हुन्छ मलाई ।

ममा पत्रकारिता पढ्नु पर्छ भन्ने सकारात्मक सोच ल्याउन बाध्य गरिदिएकोमा मेरा शुभचिन्तक, आफन्त, २ वर्ष पत्रकारिताको क्रमका दर्शक, श्रोता र परोपकारी कार्यमा जोडिएका समस्त व्यक्तिहरूप्रति हार्दिक धन्यवाद दिन चाहन्छु । प्रतीक्षा गर्नु होला निष्पक्ष कलम चलाएर समाजमा विकृति र कुसंस्कारको न्यूनीकरण गर्नेछु । ४/५ वर्ष प्रतीक्षा गर्न अनुरोध गर्दछु । जुन माया, स्नेह दिनुभएको छ त्यो साथ र सहयोग सधैं कायम रहोस् । धेरै सम्झना अनि माया साथीभाइसहित मेरा परिवारलाई ।

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पशुपतिमा फूल व्यवसाय गर्नेको गुनासो



दिपिका श्रेष्ठ
बिए, दोस्रो वर्ष

भुवनेश्वरीमा बस्दै आएका सीता मराठा उमेरले ५४ लाग्छन् । उनले पशुपतिनाथ मन्दिर परिसरमा फूल बेच्न थालेको तीन दशक पुगिसक्यो । २४ वर्षको उमेरदेखि फूल बेच्न थालेको उनी बताउँछिन् । फूल बेचेर आफ्नो दिनचर्या गुजार्ने मात्र होइन यही व्यवसायबाट मराठाको घरपरिवार चलेको छ ।

पुरैली घर जोरखा छोडेर उनी २०४५ सालमा काठमाडौं आइन् । सुरुका ५ वर्ष उनले काठमाडौंमा तरकारी पसल गरिन् । तर सोचे जस्तो नभएपछि बिहान ५ बजे पशुपति पुगेर फूल बेच्नु उनको दैनिकी बन्यो । हामी नपढेको मान्छे, जे भए पनि यही फूलपात बेचेर पैसा आउँछ, खान लाउन पुगेकै छ । घरभाडा तिर्न

पुगेकै छ । दुईटा नातिहरू पढाएकै छु । छोरीहरूलाई कन्यादान दिएर पठाए । यतिकै भित्र गुम्सेर बस्नु भन्दा फूल व्यापार गरेर बसेकोमा खुसी नै छु उनले भनिन् ।

उनको व्यवसायमा परिवारका सदस्यले पनि सघाउँछन् । “कहिलेकाहीँ छोरा बुहारी पनि फूल बेच्न बस्छन् तर बिहान चाडै उठेर मै आउँछु” मराठाले न्यूज अखबारसँग भनिन् । दिउँसो १२ बजेसम्म पशुपतिमा दर्शनार्थीहरू बढी हुने भएकाले उनी त्यसपछि खाना खान जान्छिन् । केही घण्टा आराम गर्छिन् । अनि पुनः पशुपति आएर फूलको व्यापार थाल्छिन् । साँझ ७ बजे घर फर्किन्छिन् ।

मराठाको बुआइमा फूलको व्यापार पनि आफ्नै खालको छ । चाडपर्वमा दैनिक ५ हजार रुपैयाँसम्म नाफा हुने गरेको उनले बताइन् । अरु बेला भने मुस्किलले २ हजार रुपैयाँ नाफा हुने उनले सुनाइन् । बारअनुसार पनि व्यापार हुने गरेको मराठा बताउँछिन् । तीन दशकको अनुभव सादृश्य उनले भनिन् “सोमबार फूलको व्यापार राम्रो हुन्छ ।”

फूल मात्र होइन मराठा टपरी समेत बेच्छिन् । टपरी गाँस्ने उनीसँग कला छ । टपरी बनाउने पात भने नवलपरासीबाट आउने उनी बताउँछिन् । मराठा भन्छिन्, “यहाँ बसेर दुईचार पैसा मात्र कमाएको छैन, भगवानको सेवा पनि गरेकी छु ।”

महिले पुष्प व्यवसायमा धेरै असर परेको उनी बताउँछिन् । थोरै पैसामा फूल किन्ने र अलि बढी नाफा राखेर बेच्ने उनको दैनिकी फेरिएको छ । अहिले त मैले नै किन्नै नसक्ने भइसक्यो, अब किन्नेले कसरी किन्छ ? धेरै पैसामा किन्छु भने पनि आफूसँग फूल नहुने अवस्था आइसक्यो उनले भनिन् ।

फूल व्यवसायीलाई सरकारले नहेरेकोमा उनको गुनासो छ । कहिलेकाहीँ लाख सरकारले हाम्रा लागि पनि केही सहयोग, सुविधा ल्याइदिओस् तर कुन चाहिँले हेर्छ र हामीलाई उनले भनिन् । सहयोग गर्नुको साटो सरकारी मान्छे फूल किन्न आए भने हामी फलानो ठाउँको मान्छे, हामीलाई सस्तोमा दिनु भन्छन् मराठाले न्युज अखबारसँग दुखेसो पोखिन् ।

नार्गाजुन नगरपालिका-५ रामकोट घर भएकी रीमा तामाङ (चमेली दिदी) ले पशुपतिमा फूलको व्यापार गर्न थालेको दुई दशक भन्दा धेरै भयो । फूलको व्यापार गर्ने भएकैले उनलाई सबैले चमेली दिदी भनेर बोलाउँछन् ।

बिहान ५ बजेदेखि ११ बजेसम्म पशुपतिमा भक्तजनलाई फूल बेच्ने आफ्नो दैनिकी भएको चमेली दिदीले बताइन् । त्यसैबाट उनले मासिक ६० हजार रुपैयाँसम्म कमाउने गरेको उनले बताइन् । त्यही व्यापारबाट उनले ३ छोराछोरीसहित ५ जनाको परिवार पाल्दै आइरहेकी छन् । जसले गर्दा फूल व्यवसायमा आकर्षण बढेको उनले बताइन् ।

उनले भनिन्, “दिनभरको थकान र सधैंभरि राम्रो व्यापार नभएता पनि आफूले ल्याएको फूलहरू भगवानको शिरमा चढ्दा खुसी लाग्छ ।” चमेली दिदीले विभिन्न प्रकारका फूलहरू बेच्दै आइरहेकी छिन् । उनले बेच्ने फूलमध्ये शान माइजू, नौरी लगायत फूलहरू नेपालमै उत्पादन भएका हुन् । सयपत्री र गुलाब भारतबाट आउने गरेको छ । साथै नरिवल, वेलपत्र जस्ता पूजाको विभिन्न सामग्रीहरू पनि भारतबाट आउने चमेली दिदीले न्युज अखबारसँग बताइन् ।

फस्टाउँदै पुष्प व्यवसाय

नेपालमा पछिल्लो समयमा पुष्प व्यवसाय विस्तारै फस्टाउँदै गएको छ । चाडपर्वको समयमा नेपाली फूलहरूभन्दा भारतबाट आयात हुने फूलहरूमा भर पर्नु पर्ने हाम्रो अवस्थालाई कसरी उकास्ने भन्ने विषयमा नेपाली पुष्प व्यवसायीहरू केन्द्रित भएका छन् ।

नेपाली पुष्प व्यवसायको विषयमा पलोरिकल्चर एसोसिएसन नेपालका महासचिव विश्वमणि पोखरेलले न्युज अखबारसँग भने, “नेपालमा पुष्प व्यवसाय विस्तारै उठ्दै गएको छ । पुष्प व्यवसाय राम्रै छ भन्नु पर्ला ।” २०४२ सालको अवस्था र अहिलेको अवस्थाको अध्ययन गर्दा त्यो समयमा १ करोडको कारोबार हुन्थ्यो । अहिले २ अर्ब रुपैयाँ भन्दा धेरैको कारोबार हुन थालेको एसोसिएसनका महासचिव पोखरेल बताउँछन् । नेपालमा प्रमुख सबैभन्दा बढी फूल भारतबाट आयात हुने गरेको एसोसिएसनको भनाइ छ ।

एसोसिएसनको तथ्य हेर्ने हो भने लगभग २०-२५ प्रतिशतभन्दा बढी आयात भइरहेको स्थिति छ । अहिले नेपालमा आवश्यक पर्ने ८० प्रतिशत विरुवाहरू स्वदेशमै उत्पादन हुँदै आएको र २० प्रतिशत भारतबाट नै आयात हुने गरेको एसोसिएसनका महासचिव पोखरेलले जानकारी दिए ।

भारतबाट आयात हुने फूलका कारण असर परेको भन्दै मागअनुसार उत्पादन नहुँदा भारतको भर पर्नु परेको उनको भनाइ छ । नेपाली फूलभन्दा भारतबाट आयात हुने फूलहरू सस्तो हुने भएकाले नेपाली किसानहरू बढी मर्कामा पर्ने गरेका छन् । नेपालमा २० रुपैयाँ पर्ने फूल भारतबाट आयात हुँदा १५ रुपैयाँमा बिक्री हुँदै आएको छ । फूल खेती गर्नभन्दा आयात गर्दा नै सस्तो पर्ने भएकाले नेपाली पुष्प खेती गर्ने कृषकहरू बढी समस्यामा परेका छन् ।

देशमा शहरीकरण बढ्दै गएको कारणले आन्तरिक रूपमा उत्पादन हुने फूलको व्यवसाय फस्टाउँदै गएको छ । उनले भने, “नेपालमा शहर केन्द्रित व्यवसाय भएको कारणले यो व्यवसाय चाहिँ बढ्दो क्रममा छ ।” एसोसिएसनको तथ्याङ्क प्रत्यक्ष र अप्रत्यक्ष गरेर देशभर लगभग ४० हजार किसानहरूले रोजगारी पाएका छन् ।

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रहर नभई बाध्यताले पानी बेच्छु



सुष्मा गौतम
बिए, दोस्रो वर्ष

साँझको करीब साढे पाँच बजेको थियो । वसन्तपुरमा २-३ वटा पानीको बोतल बोकेर एक जना बालिका पानी लिनुस् भन्दै हिँडिरहेकी थिइन् । समय बित्दै थियो । ती बालिका पानी बेचन यताउता गरिरहेकी थिइन् । वसन्तपुरको सेरोफेरोमा म र मेरो साथी हँसो ठट्टा गर्दै हिँडिरहेका थियौं । त्यति नै वेला हाम्रो नजिकै ती नानी आएर पानीको बोतल देखाउँदै “किनिदिनु न” भन्न थालिन् । हामीलाई तिर्र्वा नलागेको हुँदा त्यति वास्ता गरेनौं । तारन्तारको आग्रह र उनको अबोधपनलाई देखेपछि पानीको प्यास त थिएन् तर उनीसँग कुराकानी गर्ने प्यास जाँच्यो र पानीको बोतल किन्दै मैले कुराकानी सुरु गरें ।

उनी रहिछिन्, कृषु शाही ठकुरी । वसन्तपुरस्थित ढोका टोलमा बस्दै आएका बाह्र वर्षीया कृषु अरुणोदय विद्यालयमा कक्षा सातमा अध्ययन गर्छिन् । हजुरआमा, बुबा, आमा, तीन भाइहरू, दिदी र कृषु गरी आठ जनाको परिवारकी उनी माइली छोरी हुन् । भाइमा लिएको दुई कोठामा उनको आठ जनाको परिवार बस्दै आएका छन् । आफ्नो भाइलाई खाजा खुवाउनका लागि हरेक दिन वसन्तपुरमा पानीको बोतल बेच्ने गरेको उनले बताइन् । उनी बिहान १० बजे विद्यालय गएर चार बजे घर फर्किन्छिन् । अनि त्यसपछि पानीको बोतलहरू बोकेर वसन्तपुरतिर घुम्छिन् । विगत दुई वर्षदेखि यसरी नै उनको दैनिकी बितिरहेको छ ।

कृषुले सुरुसुरुमा पानी बेच्दा निकै अप्ठ्याराहरू भोज्नु पर्‍यो । साथीहरूबाट निकै हेपाइ खेप्नु परेको उनको दुखेसो छ तर पनि उनले भाइ र परिवारको खुशीका लागि सबै कुरा बेवास्ता गरेर पानी बेचिरहेको बताइन् । साताको अरु बार ५/६ वटा बोतल बिक्री हुन्छ, उनले भनिन् शनिबार दिनभरमा दशदेखि बाह्र वटासम्म बोतल बिक्री हुन्छ ।

एक केस पानीको बोतलबाट दिनमा दुई सयदेखि तीन सय रुपैयाँसम्म फाइदा हुने गरेको छ । जाडो याममा भन्दा गर्मी याममा बढी पानी बिक्री हुने गरेको र कहिलेकाहीँ पानी बच्दै गर्दा मान्छेहरू खुशी भएर तोकेको मूल्य भन्दा बढी पैसामा पानी किन्ने गर्दछन् । यसो भन्दै गर्दा उनका अनुहारमा हर्षको मुस्कान छायो ।

कृषुसँग कुरा गर्दै जाँदा उनकी आमा टुप्लुक्क आइपुगिन् । कृषु आमाको सामीप्यमा आएर आमाको मुहार हेरिरहिन् । आमा छेउमा बस्न नपाउँदै कृषु हातमा दुई वटा पानीको बोतल लिएर दौडिँदै गइन् । हामी पनि एकैछिन अल्मलियौं । कृषुकी आमा हाम्रो नजिकै आएर बसिन् । हामीले कृषुको बारेमा जान्ने इच्छा देखाएपछि आमाले कुरा गर्न थालिन् । श्रीमान्ले गलैचा बेच्ने काम गर्दछिन् उनले भनिन्, उनको कमाइले घरको आर्थिक स्थिति सम्हाल्न मुस्किल हुँदा छोरीलाई पानी बेचन पठाएको हुँ ।

म र मेरो साथी एकैछिनसम्म एकअर्काको अनुहारमा हेरेर टोलाई रह्यौं । लामो सुस्केरा फाल्दै कृषुकी आमाले फेरि संवाद थालिन् । “यसरी छोरीलाई पठाउन त मनले कहाँ मान्छ र”, उनले भनिन् छोरी पनि ठूली भइसकी । महिनावारी सुरु भएपछि अर्को वर्षदेखि कृषुलाई पठाउन लाज हुन्छ । यति भन्नसाथ गहभरि आँसु पार्दै उनी गइन् । हामी भने कृषुसँग अझै कुरा गर्ने आशामा उनलाई परिर्वरह्यौं । आधा घण्टाको पर्खाइसम्म पनि नआउँदा कृषुसँग किनेको पानीको बोतल लिएर हामी फर्कियौं ।

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दाजुभाइ



पारस विश्वकर्मा
कक्षा १२, विज्ञान

एकादेशमा दुईजना दाजुभाइ बस्थे । तिनीहरूको नाम अमन र विमन थियो । तिनीहरू पाँच वर्षको उमेर हुँदा आमाबुवाको मृत्यु भएको थियो । उनीहरू गाउँमा भोतारिँदै हुल्दै घुम्दै कसैसँग मागेर गुजरा चलाउँथे । एकदिनको कुरा थियो तिनीहरू बसेको गाउँमा एउटा महामारी आयो । त्यसपछि गाउँमा कति मानिसको मृत्यु भयो । यो रोगको प्रकोपका कारण त्यी दुई भाइ आफूसँग भएको कुम्लो कुन्टो बोकेर अन्य गाउँलेसँग पछि-पछि लागेर अर्को गाउँमा हिँडे । उनीहरू अर्को गाउँमा पुगे । आफूसँग आएको गाउँलेले ती दुई भाइलाई छाडेर गए ।

त्यसपछि ती दुई भाइमध्ये जेठो भाइले आफ्नो सानो भाइलाई काखमा राखेर एउटा खेतको छेउमा गएर एक अर्काको अँगालो हालेर सुते । विहान ढिलोसम्म तिनीहरू उठेका थिएनन् । खेतबारीमा काम गर्न गएका मानिसहरूले ती दुई भाइलाई को रहेछन् भनेर उठाए । ती किसानहरूमध्ये एक जोडी बुढाबुढीले तिनीहरू को हो ? कहाँबाट आयौ ? भनेर सोधे ।

त्यसपछि ती दुई भाइले भने, “हाम्रो घर पल्लो गाउँमा हो हाम्रो आमाबुवा हामीहरू चार पाँच वर्षको हुँदा वित्नु भयो । हाम्रो गाउँमा महामारी रोग आयो । हामीलाई बाँच्न र गुजरा चलाउन मुस्किल भयो । हामी गाउँलेको पछि लागेर यहाँसम्म आइपुग्यौं ।” त्यसपछि बुढाबुढीले उनीहरूलाई आफूले नास्ता गर्न लगेको रोटी, अचार र तरकारी दिए ।

जेठो दाइले खेतबारीमा ती बुढाबुढीले लगेको कोदालो लिएर खन्न थाल्यो । अमनले भन्यो हामीलाई हजुरले आफूले खाने नास्ता दिनुभएको छ त्यसैले हजुरको ऋण तीर्न मैले यसो गरेको हुँ । यो सबै सुनेपछि ती बुढी आमा आश्चर्यमा परिन् र सोधिन् अनि भनिन् बावु तिमी खेतबारीमा काम गर्न मैले सोचेको भन्दा ज्याँदै अब्बल रहेछौ । म तिमीहरूलाई एउटा कुरा भन्छु मान्छौ ? अमनले एकछिन सोच्यो र प्रश्नको उत्तर तुरुन्तै दियो । उसले भन्यो, “हुन्छ आमा म पनि एक जारिव नै हुँ । मसँग मेरो सानो भाइ छ । मैले उसलाई पाल्नुपर्छ । म तपाईंको कुरामा तथा भनाइमा पूर्ण रूपले समर्थनमा छु भनेर भनेपछि आमा भन्नुभयो, “हेर बावु हामी पनि किसान हौं । हामीसँग धेरै जग्गा जमिन त छैन तै पनि थोरै जग्गा जमिन भए पनि तिमी मिहेनती रहेछौ त्यसैले तिमी हामीसँग बस । हामीसँग एक जना छोरा छ त्यो पनि तिम्रो भाइको उमेरको लगभग छ । तिमी काम गर्न सकिहाल्छौ । तिम्रो भाइ मेरो छोरा महेशसँग खेल्छ । मेरो छोरासँग विद्यालय जान्छन्, पढ्छन् हुन्छ ?” आमाको यसरी सोधेपछि अमनले हुन्छ भन्यो । त्यसपछि अमन र विमन बुढाबुढीसँग तिनीहरूको घरमा गए । तिनीहरूले दुई भाइलाई एउटा कोठा दिए । दाजुभाइले कोठा लिएपछि उनीहरूले आफूले आफ्नो घरबाट ल्याएको कुम्लो कुन्टो राखे । तिनीहरूले त्यो घरको कोठामा आराम गरे । ती बुढी आमाको तिनीहरूलाई आफूसँग भएको आटोपिठो गुन तेल चामल दिइन् । उनीहरूले रोटी बनाएर खाए अनि सुते ।



भोलिपल्ट बुढीआमा र बुवा तिनीहरूको कोठामा आए । त्यसपछि विमनलाई बुढीआमाको छोरो महेशसँग विद्यालय पढ्न पठाउँने कुरा भयो । विस्तारै विमनलाई विद्यालय जान मन लागेन । आमाबुवाको बारीको फलफूल चोरेर खान थाल्यो । महेश भने सरासर विद्यालय जान्थ्यो ।

एकदिनको कुरा हो विमन र महेश विद्यालय जान लागेका थिए । आधा बाटोमा पुगेपछि विमनलाई त्यो गाउँको राम्रो बारीको काक्रो चोरेर खान मन लाग्यो । उसले आफूसँग आएको साथी महेशलाई छाडेर बारीतिर पस्‍यो । त्यो दिन महेश घरमा गयो र आमाबुवा र विमनको दाइ अमनलाई सबै कुरा सुनायो ।

विमनको दाइ अमनले सिरनो पानीमा चोपलेर हान्यो । त्यसपछि विमनले भन्यो, “मैले गल्लि गरे मलाई माफ गर्दिनुस् दाइ म अबदेखि यस्तो गल्लि अर्को पटक गर्ने छैन ।” त्यसपछि खाना बनाएर खान दियो र भाइको शरीर भरी तेल लगाएर मालिस गर्‍यो । भोलिपल्ट दाइ खेतबारीमा काम गर्न गयो र साँढे ८ बजे घर आयो । खाना बनाएर भाइलाई दियो र उसलाई विद्यालय जान तयार बनायो ।

घरदेखि केही टाढा गएपछि उसले महेशलाई भन्यो, “त पढ्न जा म त काक्रो चोरेर खान्छु ।” त्यसपछि महेश सरासर विद्यालय पढ्न गयो अनि विमन बारीमा काक्रो कोपर्दै खान लागेको थियो त्यहि बेला रामे बारीमा कसले काक्रो खाएको रहेछ भन्दै आयो । विमनले काक्रो कोपर्दै बसेको देखेपछि रामेले त्यसलाई समातेर उसैको घरमा लऱ्यो अनि भन्यो, “अमन तेरो भाइलाई सुधादेनस् भनेर भनेपछि उसलाई रिस उठ्यो र उसले रामेको काक्रोको पैसा तिन्‍यो र उसले आफ्नो भाइलाई फेरि सिरनो पानीमा रुझाएर राखेको थियो ।

अमनलाई सिरनो पानीले डोरीमा भुन्डाएर हान्ने भनेको थियो तर ऊ जोरी खोज्दै गएको थियो । त्यो वेला एउटा गाउँको सानो फुल्छे केटा आएर सिरनो फालेर अन्य केही सिरनो जस्तो घाँस तथा ञ्कार राखेको थियो । अमनलाई थाहा थिएन किनकि ऊ रिसले आँखा देख्न सकिरहेको थिएन । उसले त्यो सिरनो जस्तो ञ्कार समातेर आफ्नो

भाइ विमनलाई पिट्न थाल्यो अनि विमनलाई नपोलेपछि त्यो ञ्कारले विमन खुसी भयो । विमन कहिले विद्यालय जान्थ्यो भने कहिले जादैनथ्यो । यसरी नै विमनको जिन्दगी चलिरहेको थियो । जब विमनले एस.एल.सी दियो । त्यसमा पनि राम्रै अङ्क ल्याएर उत्तीर्ण भयो अनि उसको उमेर पनि बढ्दै ठुलो भइसेको थियो । उसको नराम्रो काम गर्ने बानी गएको थिएन, उस्तै नै थियो । जब अमनलाई लाग्यो भाइ ठुलो भयो यसलाई यहाँसम्म त दुःख गरेर पढाए अब पनि मैले बाटोमा अल्पत्र पार्न हुन्न । उसले भाइसँग भन्यो, “भाइ तँ ठुलो भइस् अब त सुध्नुपर्छ राम्रो मान्छे बन्नुपर्छ सबैको लागि असल बनेर देखाउनुपर्छ । त्यसैले अब म तलाई सहर लिएर जान्छु ।” अब तँ सहरमा पढ्नुपर्छ भनेपछि उसको भाइ विमन चकित भयो । अब म पनि कति ठुलो भएछु । म पनि बाहिर बस्न सक्ने भएछु, म अहिलेसम्म गाउँमा भएको भए विभिन्न किसिमका फलफूल चोरेर खान्थेँ ।

त्यसपछि भोली पल्ट दाजुभाइ सहर गए । उनीहरू १४/१५ घण्टापछि सहर पुगे । एउटा विद्यालयमा गएर भाइको नाम लेखायो । भाइ घरदेखि जति दुःखी भएर आएको थियो चार पाँच महिनासम्म पनि आँसु ञ्कारेँ गाउँ घर सम्भन्थ्यो । किनकि उसले गाउँमा सबैलाई चिनेको थियो । सहरमा सबै विरानो थियो । आफ्नो भन्ने कोही पनि थिएनन् । ऊ आफ्नो जन्मभूमि र आफू हुर्के बढेको ठाउँलाई सम्भन्थ्यो । जब चार पाँच महिना बित्यो त्यसपछि ऊ सबै विद्यार्थीसँग घुलमिल हुन थाल्यो ।

ऊ सुरुसुरुमा मिहेनत गरी पढ्थ्यो । विस्तारै ऊ कमजोर हुँदै गयो किनकि उसलाई पढाउन आउने शिक्षिकासँग माया बसेको थियो । सुरुसुरुमा शिक्षकालाई भेट्दा नमस्कार भनेर सम्बोधन गर्थ्यो । समय वित्दै जाँदा उनीहरूको एक अर्काप्रति सम्बन्ध ञ्कनै गाढा बन्दै गयो । उनीहरू एक अर्कालाई माया गर्न थाले । उसले पढाइलाई निरन्तरता चाँही दिन्थ्यो तर पहिलाको जस्तो दिँदैनथ्यो । ऊ गारिब परिवारको छोरा भएको हुनाले थोरै समयमा धेरै पैसा कमाउन चाहन्थ्यो । त्यसैले सहरमा एउटा खरबपतिसँग भेट

भयो । त्यो खरबपतिको व्यवसाय भनेको दुई नठ्बरी धन्दा थियो । विमन त्यस काममा फर्‍यो ।

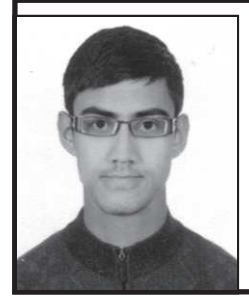
उसले पैसा धेरै कमायो, घर किन्यो, कार किन्यो र उसले सोच्यो मेरो दाइले गाउँमा दुःख गरेर मलाई यहाँसम्म पुऱ्याउनु भयो । दाइलाई बोलाएर सहर ल्यायो । दुई भाइसँगै बसेर खाना खान लागेका थिए । दाइले घरको भित्तामा हेर्दा विमनको फोटो सहरको खरबपति दुई नठ्बरी धन्दाको कारोबार गर्नेसँग देख्यो अनि भन्यो, “भाइ त यसरी धनी भएर घर, कार बनाएको होस्?” त्यसपछि भाइले प्रश्नको उत्तर यसरी उसरी भनेर अलमलाएपछि दाइले भन्यो, “हामी भनेको किसान हौं । यस्तो घरमा बस्न सुहाउँदैन, अब तैले यो सबै फिर्ता गर् ।” त्यसपछि एक चोटी दाइसँग ऊ रिसायो । पछि आफैले महसुस गर्‍यो र खरबपति भएको ठाउँमा भोलिपल्ट गएर भन्यो, “म तिमीहरूसँग मिलेर यो काम गर्न सकिदैन । मलाई तिमीहरूको कार, घर, केही पनि चाहिँदैन । उसले धेरै पढेको थियो । उसले पछि जागिर खायो अनि दाइको मुहारमा खुसी दियो ।

विस्तारै समय वित्दै गयो । जागिर अनि सबै परिवार, परिवार जस्तो देखियो अब त पहिलाको वाल्यवस्थाको जस्तो भोकमरी नहुने भयो भनेर दाइ खुसी भयो । त्यही वेला दाइ अमनलाई यो भनाइ “मानिस गरिब भएर जन्मनु उसको पाप हैन तर गरिब भएर मर्नु चाहिँ पाप हो ।” याद आयो । अनि हामी दुई भाइ कहिले पनि एकआपसमा छुट्टिने छैनौं । हामी सधैं यस्तै खुसी भएर नै बाच्ने छौं । मानिसको जीवनमा सबैभन्दा पहिला धैर्य चाहिन्छ अनि मात्र उसको जीवनमा सफलता प्राप्त हुन्छ ।

सन्देश- यदी कुनै पनि मानिसले आफ्नो दैनिक कार्यलाई निरन्तरता दिने हो भने अवश्य सफलताको चुलीमा पुग्न सकिन्छ ।

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परिवर्तन



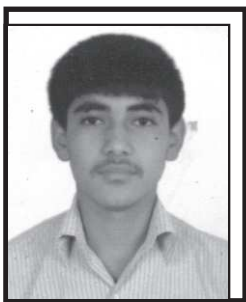
सुरज नकर्म
बिए, दोस्रो वर्ष

नसोच्नु छोरा बिग्रियो भनी,
केबल परिवर्तन भएको हो,
हरेक महिना नयाँ पहिरन भनी खोज्ने छोरो
बाबा पुरानो पहिचानमा नै
वर्ष दिन बिताउने भएको छ

हरेक गाँस पोखाएर खाने छोरा
आज सिता बटुलेर पेट भर्ने गरेको छ
बदलिएको नै हो जमाना
नजर लाउने छोरा कमाउने भएको छ
रमाइलो हाँसोमा रम्ने छोरो हजुरको,
आँसु लुकाएर पीडामा मुस्कुराउने गरेको छ ।

अरुको किन सोच्नु हुन्छ बाबा,
किन लिनु हुन्छ चिन्ता अरुको प्यारी आमा,
आफ्नो सन्तान परिपक्व भएको छ ।
कति खुशी साथ जिम्मेवारी बोकेको छ
जो हरेक कुरामा लड्ने गर्थ्यो ।
आज तपाईंको मुस्कानको लागि
यो समाज र दुनियाँसँग
लड्दै रमाउँदै हिँडेको छ..... ।

मान्छेबाहेक अरु कुनै जात छैन



दया दुदराज
बिए, दोस्रो वर्ष

“तिमी कुन थरी ?” गाउँ छोडेर भविष्य खोज्दै राजधानीसम्म आइपुग्दा कैयौं पटक यो प्रश्नको सामना गरेको छु । गाउँमा सबैलाई मेरो जात थाहा हुने भएको कारण सोधिरहने जरुरत थिएन । सोहीअनुसारको व्यवहार हुने नै भयो ।

एसइइ सविकरूपछि काठमाडौं आउँदै गर्दा संगैको सिटमा एक रात्री किशोरी थिइन् । म केही अन्तरमूखी स्वभावको केटा, सकेसम्म आफै कुरा गर्न कहिल्यै अगाडि बढ्ने हिम्मत राख्दैन । विपरित लिङ्गप्रति केही अप्ठ्यारो नै लाग्थ्यो । उमेरको कारण पनि हुन सक्छ शायद ।

केहीबेरको यात्रापछि उनी नै अगाडि सरेर प्रश्न गरिन् “काठमाडौं नै पुग्ने हो ?” “हजुर हो” मैले छोटो उत्तर दिएँ । सामान्य कुराकानीपछि चिनजान भयो । उनले

आफ्नो नाम बताइन् । थर श्रेष्ठ रहेछ । “तपाईंको नाम के नी?” उनको प्रश्नमा सजग रहँदै उत्तर फर्काएँ, “दया” । “अनि थर ?” मेरो उत्तर नसकिँदै प्रतिप्रश्न गरिन् । “दुदराज” मैले पनि सटिक उत्तर दिएँ ।

“हजुरको अनुहार त कस्तो बाहुन जस्तो, दुदराज भनेको के थर नि ?” यो प्रश्नले मनमा केही तिव्रता पैदा भयो । “बाहुन कस्तो हुन्छ र ?” प्रतिप्रश्न राखिहालेँ । “हजुरजस्तै गोरो, राम्रो अनुहार” उनले भनिन्, “बरु दुदराज भनेको के हो त्यो भन्नु न” केही चुलबुले स्वभाव रहेछ, उत्सुकता दर्शाइ हालिन् ।

“विश्वकर्मा जातिभित्रको एउटा थर हो” निशङ्कोच उत्तर दिएँ । मेरो उत्तर सुनेपछि उनको अनुहारको चमक एकाएक हराएर गयो । केहीबेरअघि निकै उत्सुकतापूर्वक संवाद गरिरहेकी तिनै किशोरीले मेरो उत्तरपछि असहज महशुस गरेको भान उनको अनुहारमा प्रष्ट देखिन्थ्यो । “ए” केही हटिकएर छोटो उत्तर दिँदै उनी केही पर बसिन् ।

त्यसपछि दुई घण्टाको यात्रा भरी हाक्को खासै कुरा भएन । भोलाबाट मोबाइल भिकिन्, एयरफोन लगाइन् र भ्यालको आढ लगाएर निदाउने प्रयास गरिन् । उनीतिरको उत्सुकता हराएको देखेर म पनि एक सुरले भोलाबाट किताब भिकेर पढ्न लागें, कहिलेकाही कर्क नजरले हेर्दै छ भन्ने केही भान भएपछि मेरो नजर उनी प्रतिध्यान केन्द्रित भयो, नभन्दै एउटा आखाँ खोलेर मेरो किताबप्रति आकर्षित भएको नजरलाई दोषी देखाउँदै मैले उनीप्रति प्रतिप्रश्न गरें, यो किताब पढ्नु भएको छ ?, छैन, असहज अनि निरासार्पूण जवाफले फेरि दोहो-न्याएर प्रश्न गर्ने आट गरिन । मनमा प्रश्नका जवारभाटाहरूको मुस्लो नै थियो तर ती प्रश्नहरूलाई मनमनै दबाउन बाध्य भए ।

सै कुन गीत सुन्दै थिइन, केही बेरमै भुसुक्कै निदाइन् अनिकेही समयअघि पराई भएर पर पुगेको उनको शिर, केही बेरमै मेरो काधको साथलिन आइपुग्यो । मैले सदवाभपूर्ण भावमा उनलाई ब्युँछाए, ऊ अतालदै, जुरुक्क उठिन् अनि फेरि पर भइन्, सायद मदेखि परै रहौं भन्ने अठोटले होला उनले फेरि निदाउने जमकौं गरिनन् । ओभेल अनि जालभेलमै धादिङबाट हिडेको बस काठमाडौंको कलंकीमा आएर रोकियो, तसाडमछाड गर्दै भर्ने होडबाजिको भिडमा सै भन्दै मलाई धकाल्ने हात उनको पनि थियो । मैले निसंकोच बाटो छाडे, उनी मुक्त भएको अनुभवमा केही दोषी नजरहरूले फेरि प्रहार गरेर गइन् तर ती नजर पनि पक्षपाती छन् भन्ने कुरा मैले त्यो चार घण्टाको यात्रामा अनुभव गरी सकेको थिए ।

मैले त सुनेको थिए, प्रेम अनि मित्रतामा जातमात हेरिदैन तर उनको व्यवहारले मेरो बुझाईमा ठुलो धक्का दियो, त्यो धक्कालाई आत्मसाथ गर्दै, आफ्नो काधमा काध राखेर अघि बढ्ने अठोट लिए ।

सहरमै छ विभेद...

सबैको सपना साकार गर्ने सहर भएर होला, काठमाडौंलाई सपनाको शहर भनिन्छ, त्यो सपना देख्नेहरूको जमातमा म कसरी अछुतो हुन्थ्यो होला र, “भुईँमान्छेको आवाज” बन्ने सपना बोकेर काठमाडौंमा मामासँग बसेर पत्रकारीता विषय लिएर आफ्नो माध्यमिक शिक्षा लिने विचार गरें, समय वित्दै गयो सबै ठिक हुँदै थियो, तर केही घरायसी व्यवधानका कारण मामासँग बस्ने रहर बीचैमा तोडियो ।

मनलाई खिन्न पारेरै भए पनि मैले छुट्टै बस्ने अठोट गरे र आफू बस्ने व्यवस्था मिलाउनको लागि केही भिन्नो आश बोकेर काठमाडौंका धेरै गल्लिगल्लि धाए, तर केही पत्तो लागेन, तर कोसिस गर्नेहरूको कहिल्यै हार हुँदैन भन्ने कुरालाई आत्मसाथ गर्दै कोठा खोज्ने कार्यमा फेरि होमिए, खोज्ने कार्यको व्यावकै सात दिनमा पनि, पार्किङ सबै भएको एउटा कोठा भेटियो, त्यो कोठा भेदनासाथ मैले धेरै कुरा हासिल गरेको अनुभूति भयो, घरमा दुई जना मान्छेहरू हुनुहुन्थ्यो,

उहाँहरूले मसँग कोठाको बैना लिनुभयो र आफ्नो आमाबाबुलाई सोधनुपर्छ भनेर घरमाथि जानुभयो, एक अन्दाजी ६० वर्षीय वृद्ध आएर मलाई प्रश्न गर्नुभयो, बाबुको घर कतानी?, मैले मुस्कुराउँदै जवाफ दिए, बुबा म धादिङबाट, मेरो जवाफ भर्नु अगावै उहाँले मेरो घर पनि नुवाकोट हो, हामी त छिमेकी परेछम् भन्नुभयो ।

उहाँको त्यो भनाइले मलाई भन आनन्दित बनायो तर त्यो रमाइलो केही क्षणका लागि मात्र होला भनेर सोचेको थिइन, काठमाडौं आउँदाको यात्रामा जस्तै ती वृद्धले मलाई भन्नुभयो, बाबु बस्न्यात हो कि क्याहो ?, मेरो मनमा फेरि बादल छायो र संकुचित भावमा हैन बुबा, त्यस्तो देखिन्छु र ? भनेर प्रतिप्रश्न गरे । त्यसो भए बाबु के थरी हो त ? वृद्धको प्रश्न दोहोरियो मैले निसंकोच रुपमा “विश्वकर्मा” छोटो उत्तर दिए । मेरो जवाफले ती वृद्धको मुहारमा धेरै फरकपन छाएको मैले प्रष्ट बुझे । मेरो जवाफले मौनता छाएको पनि नदेखेको होइन । त्यो मौनताको भावमा ती वृद्धले मलाई पैसा फिर्ता दिदै, बाबु हाक्नो घरमा अर्कै सानो जातिहरू बस्ने गरेका छैनन्, अप्ठ्यारो नमान्नुहोला । उनको यो जवाफले मलाई छागाँबाट खसेको जस्तो अनुभव भयो ।

उहाँको जवाफलाई सम्मान गर्दै म त्यहाँबाट निस्किए अनि मनमनै आफैलाई धिकाउँदै आए, विश्वकर्मा भएकै कारण कोठामा बस्न नपाउनु कस्तो मानवता हो यो ? तर मेरो प्रश्नको उत्तर दिने त्यहाँ कोही थिएनन् ।

गाउँमा पनि अछुत भएको महसुस नगरेको होइन तर शहरमा त हुन्न कि भन्ने ठुलो आशा थियो, तर त्यो आशा आशामा नै सिमित हुन्छ होला भनेर सोचेको थिइन, मलाई शहरमा बौद्धिक व्यक्तित्वहरूको जमात हुन्छ, शहरका मानिसहरू शिक्षित हुन्छन्, उनीहरूलाई को छुत को अछुत भन्ने विषयमा ज्ञान हुँदैन भन्ने ठान्थे तर यो मेरो भ्रम मात्रै रहेछ । बौद्धिक जमातले हेप्ने अनि भेदभाव गर्ने शैली फरक हुँदो रहेछ तर भेदभाव र छुवाछुत सबै क्षेत्रमा जरो जकडेर बसेको रहेछ भन्ने कुराको भान भयो । मेरा गाउँमा मात्र होइन यो नेपाली समाजको कण कणमा भेदभावको गन्ध छ ।

यस्तै तँ के थरी, म के थरी ? प्रश्नको सामना गरेर

काठमाडौंमा जसोतसो टिकिएकै छ, जुन सोच लिएर काठमाडौं आइएको थियो तर समाजको बनावट र तिरस्कृत मनोभावले मेरो मनोबल घट्दै गएको कसैले देखेनन् । त्यसको दोष समाजलाई मात्र होइन निरंकुश जातिवादी सरकारलाई पनि जान्छ । जहाँ जातीयताको पिढ्युमा चडेर सत्ताको सिंहासनमा बस्छन्, अनि त्यही पिढ्यु माथि प्रहार गर्ने गर्छन् । जातीयताको कुरालाई व्यङ्ग्यमा ढालेर दलितलाई उडाउनु, कहाँको न्याय हो ? जातीयताको विषयमा धेरै कानुन बनेका छन् तर पनि उचित कार्यान्वयन कहाँ भयो ? यो प्रश्नको उत्तर दिने क्षमता तपाईंसँग छ ?

तितो यथार्थ...

अछुत भनिएकै कारण सितैमा अमूल्य शरीर गुमाउनु पर्ने धेरै अजित मिजार, नवराज वि.क जस्ता पात्रहरू हाम्रो समाजमा अझै ताजै छन् । यी दुई त एक प्रतिनिधि पात्र मात्रै हुन्, यस्ता देखिएका अनि नदेखिएका पात्रहरू त कति छन् कति । विवाह गर्न गएका अजित मिजारलाई अछुत भएको दोष पहिराएर भुण्ड्याएर मारियो, उनको मृत शरीर अझै पनि टिचिङको सभा गृहमा छ, उनको सवले कहिले न्याय पाउने ? विवाह गर्न जन्ती सहित पुगेका पश्चिम रुकुमका नवराज वि.क लगायत उनका साथीहरूले कहिले न्याय पाउने ? यो प्रश्न सरोकारवालाहरूलाई ।

हिजोआज त आफैलाई उलानि हुन्छ कि, म कुनै मानिस होइन । म त एउटा अछुत हो । यो उपमा मैले होइन मेरो समाजले मलाई पहिराएको कहिल्यै नभेटिने हार हो, जसले आज मेरा सासहरू कैद गरेर राखेका छन् । हामी त पिजंडामा थुनिएका सुगाँ जस्तै भएका छौं, बाहिरका मान्छेले हेर्दा सबैलाई मस्ख पर्ने तर आफ्नै घरकाले २४ सै घण्टा तिरस्कार गरेर जिस्काउने पात्र बनाएर राखिएका छौं । अन्य राष्ट्रहरूको अधि सबै मिलेर बसेको जस्तो नाटक गरेर आफ्नै मुलुकमा कतिन्जेल पिल्सिएर बस्ने ? यदि तिमीमा केही रती पनि मानवता छ भने, मेटाइ देउ जातरूपी कुसंस्कार अनि गडगडाउँदै उद्घोष गरिदेऊ यो देशमा मान्छेबाहेक अरु कुनै जात छैन ।

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मदन भण्डारी



नवराज पौडेल

कक्षा ११, व्यवस्थापन

खोलाको किनारमा जाने गर्दछु
स्वच्छ हावा पाउछु कि भनी ,
डाँडा पारामा जाने गर्दछु
मदन भण्डारीले बोलाउँछ कि भनी ।

जुनेली रात होइन मलाई
अँधेरी रात भए पुगछ ,
उपहार चाहिँदैन मलाई
मदन भण्डारीले दिएको ज्ञान भए पुगछ ।

हिमाल जस्तो तस्विर तिमी
महासागर जस्तो भावना ,
अमर रहोस् मदन भण्डारीले दिएको जीवन
यही छ मेरो शुभकामना ।

जीवन एउटा यात्रा हो
ठक्कर अनेकौं खाइन्छ
हरेस नखानु साथी हो
सफलता अवश्य पाइन्छ ।

मानिसको बाध्यता



अपेक्षा राई
बिबधम, तेम्पो सेनेस्टर

जब एउटा मानिस धर्तीमा जन्मन्छ, ऊसँगै जन्मन्छ कर्तव्य र बाध्यता पनि । बाध्यता आफूले नचाहँदा नचाहँदै पनि ओगनु पर्ने अथवा गर्नु पर्ने कुराहरू र कामहरू । एउटा बालकको व्यवहार ऊ हुर्केको घरको आर्थिक अवस्था र बाध्यतामा निर्भर गर्दछ । उसको व्यवहार पनि त्यस्तै हुन पुग्छ ।

हरेक मानिसको आ-आफ्नो बाध्यता हुन्छ । यो संसारमा बाध्यता नभएको मान्छे पक्कै पनि कम नै होला । खासमा भन्नु पर्दा मेरो पनि केही न केही बाध्यता छ ।

केही समय अगाडि एउटा १०-११ बर्षको सानो भाइसँग मेरो भेट हुन पुग्यो तर यो भेट त्यो सानो भाइको बाध्यताका कारण भएको थियो । म त्यसबेला ११ कक्षामा अध्ययनरत थिएँ । त्यो दिन म नारायणटारदेखि चाहबिलतिर क्याम्पस जाँदै थिएँ । म बसबाट क्याम्पस गइरहेकी थिएँ । बसमा क्याम्पस र अफिस समय भएका कारणले निकै नै भिड थियो ।

बसमा धेरै मान्छे भएकोले गर्दा मैले सिट पाएकी थिइनँ । मैले मेरो कलेज ब्याग पछाडि ढाडमा बोकेकी थिएँ । त्यही भिडमा त्यो १०-११ बर्षको भाइ पनि रहेछ । बसमा भिड भएको कारणले एक अर्कामा ठेलाठेल भएको थियो ।

मैले पछाडि बोकेको ब्यागको गोजीमा फोन राखेको छु भन्ने कुरा पनि भुसुक्कै बिर्सिन्छु । मेरो पछाडि ब्यागमा फोन छ भन्ने कुरा थाहा पाएर बसमा भिड भएको फाइदा उठाएर कसैले मेरो ब्यागको चेन खोलेर फोन निकाल्ने कोसिस गरिरहेका रहेछ तर मलाई भने केही थाहा भएन तर मेरो छेउमा अभिनु भएको दिदीले भने त्यो कार्य देखिरहनु भएको रहेछ । त्यो दिदीले मलाई खबर दिनुभयो साथै अरु बसमा भएका मानिसहरूलाई पनि जब मैले पछाडि फर्केर हेरे त्यो मानिस अरु कोही नभएर एउटा सानो भाइ थियो ।

उसले निकै समयदेखि मेरो फोन चोर्ने प्रयास गरिरहेको रहेछ । सबै बसमा भएका मानिसहरूले त्यो भाइ चोर हो भन्ने थाहा पाए पछि त्यो भाइलाई बेस्सरी गालि गरे र बस रोक्न लगाएर पुलिसकोमा लैजाने भनेर त्यो भाइलाई धम्काउन थाले । त्यो भाइ डरले कालो न कालो भैरहेको थियो । उसले मसँग माफी माग्यो र अबदेखि यस्तो काम कहिले गर्दिन भन्यो त्यसपछि अरु मान्छेहरूले उसलाई जान दिए ।

जब म बसदेखि ओर्लिए तब पनि मेरो दिमागमा भने अधिको घटना आइरहेको थियो । मलाई त्यो सानो भाइको अनुहार याद आइरहेको थियो । मलाई थाहा थियो कि चोर्नु उसको बाध्यता थियो कुनै रहर हैन । उसले मसँग माफी मागेर म कहिले यस्तो काम गर्दिन त भन्यो तर मलाई थाहा छ उसले फेरि पनि यस्तो नराख्ने काम गर्छ भनेर किनकि उसको बाध्यता छ चोर्नु उसको बाध्यता भएको छ । उसलाई जसरी भए पनि आफ्नो जीवन चलाउनु छ । यति सानो उमेरमा बाध्यताले उसलाई चोर बनाएको छ । बाध्यता अनौठो छ । बाध्यताले मानिसलाई राम्रो मान्छेबाट चोर नि बनाउन सक्छ । बाध्यतामा अनौठो शक्ति छ । सायद मानिसमा बाध्यता नहुने थियो भने उसको हरेक इच्छा र चाहना पूरा हुन्थ्यो होला । बाध्यताले अनौठो खालको मानिसलाई जन्माएको छ । बाध्यताले हामी सबैलाई बाँधेर राखेको छ ।

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महिला हिंसा



नितु दाहाल
बिबिएस, पहिलो वर्ष

माया र दयाको खानि, सौन्दर्यको रानी, सहनशीलताको मूर्ति भनिने नारीलाई, शब्दहरूको भालाले मुटु छियाछिया पारिदिए पनि पीडाबाट मुस्कान ओकल्न सक्ने एक मात्र अद्भूत कलाकार हुन नारी । यिनै सृष्टिको अमूल्य गहनालाई सामाजिक, आर्थिक, शारीरिक, मानसिक र सांस्कृतिक रूपले गरिने अमानवीय, अनैतिक क्रियाकलाप लगायत समाजमा देखिएका आमसञ्चारमा समेटिएका बलात्कार, अपहरण, बोकसी र दाइजोको नाममा हुने कुटपिटका वृत्तान्तहरू, ती भावनाहरू व्यक्त गर्न नपाई आफू आफैमा पीडिएर, मनको रोदन र पीडाबाट निस्किएको आँसुले हररात आफ्नो सिरानी भिजाउँदै रात काट्ने महिलाहरूको दर्दनाक कहानी हाम्रो अगाडि छ ।

संसारको आधामन्दा बढी हिंसा ओगट्ने महिला नेपालमा अझै पनि हिंसाबाट बञ्चित हुन सकेका छैनन् । हाम्रो देश नेपालको सन्दर्भमा हेर्ने हो भने अझै पनि महिलाहरू चुलोचौका, घाँसदाउरा, मेलापात र एउटा घरको दायराभित्र नै सीमित भएको पाइन्छ । “कुवाको भ्यागुता कुवामै रहन्छ” भने भैं नेपालका महिलाहरू समाजले बनाएको सीमानाभित्र नै व्यस्त रहेको पाइन्छ । समय र परिस्थितिसँगै समाज परिवर्तन हुँदै आएता पनि महिला हिंसा बढ्दो रहेको छ ।

छोरा जन्माउँदा हर्षित हुँदै बेलुन फुटाउने आफन्तहरू नै छोरीलाई भने घरभित्र नै मानवता र संस्कारलाई भुलेर एउटी चेलीको इज्जत लुदछन् । “छोरा र छोरी एक रथका दुई पाइगा हुन्” भन्नेहरू छोरी जन्मिएर बोली फुट्न नपाउँदै छोरा र छोरीबीचको विभेद गर्न थाल्दछन् । नारीविना संसार चल्दैन भन्दै भाषण गर्ने समाजसेवी तथा राजनीतिक नेताहरू छोराविना वंश

अगाडि बढ्दै न भन्दै आफ्नी श्रीमती, छोरी, बुहारीको पेटमा रहेको बच्चाको लिङ्ग जाँच गराउनको लागि पछि हट्दै न ।

आजको समाजमा नारीको सशक्तीकरणका निमित्त थुप्रै नियम कानून बनेतापनि त्यसको प्रभावकारी तरिकाले कार्यान्वयन हुन सकेको छैन । महिला, किशोरी बालिका दिनदिनै बलात्कृत हुन्छन् । त्यस्ता घटना कति दर्ता हुन्छन् त कतिपय समाजमा इज्जत जान्छ भन्ने डरले लुकाइन्छन् भने कति कानूनको ढोकासम्म पुगेर बन्द हुन्छन् । यसको मुख्य कारण शक्ति, ठुलाठुला नेता, समाजसेवी, कथित धनीमानी व्यक्तिहरूले गरिब, पिछडिएका व्यक्तिहरूलाई पैसा दिएर यस्ता घटनाहरू लुकाउने गर्दछन् । गरिबीको कारण कानूनको ढोकासम्म पुग्ने आँट नभएकाले कति शोषित महिला, किशोरी र बालिकाले आत्महत्यासमेत गर्न बाध्य छन् ।

बालिका तथा किशोरीलाई कोपिला पनि भनिन्छ । जसरी कोपिलाले फुल्ने सपना देखेको हुन्छ त्यसरी नै ती बालिकाले आफ्नो लक्ष्य निर्धारण गरेकी हुन्छिन् तर त्यो कोपिला फुल्न नपाई त्यसलाई माँच्ने र माँचन खोज्नेहरूको भिड टन्ने हुन्छ । कति त्यो भिडबाट बच्छन् भने कति भिडिन्छन् । तीन वर्ष हुन लागिसक्यो निर्मला पन्तको बालात्कारपछि हत्या भएको अर्को पनि ती किशोरीको आत्माले न्याय पाएको छैन । छोरी जन्मिई भने आमामाथि विभेद गर्ने, घरबाट निकाल्ने, कुटपिट गरिने तितो यथार्थ समाजमा अर्को छ । गर्भमा लिङ्ग जाँच गरी छोरी भए फाल्ने चलनमा अझ वृद्धि भएको छ ।

समता र समानताको नारा लगाउने समाजसेवी तथा नेताहरूले अर्को पनि बलात्कार, हिंसा जस्ता जघन्य अपराधहरू रोक्न सकेका छैनन् । आफ्नै घर, बाटो, गल्ली सार्वजनिक स्थल, सार्वजनिक यातायात कहाँ पनि महिला सुरक्षित छैनन् । यस्ता घटना रोक्नको लागि बनाइएका नियम कानूनलाई कार्यान्वयन गर्न आवश्यक छ ।

हाम्रो समाजको रुढीवादी प्रथाहरू घुम्तो, छाउपडी, दाइजो, भुम्मा, विधवा आदि जस्ता कारणले हाम्रो देश अगाडि बढ्न सकेको छैन । वर्षमा सयौं चाडपर्वमा देवी मानी पूजा गरिने नारीलाई महिनावारी हुँदा गोठमा लगेर राख्दा कति महिलाहरूको बलात्कार हुने, सर्पको टोकाइबाट मृत्यु हुने जस्ता घटनाको अन्त्य गर्न गाउँ-गाउँमा गएर चेतना फैलाउने शिक्षाको व्यवस्था गर्नुपर्दछ ।

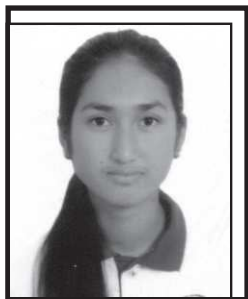
कतिपय महिलाहरूलाई ज्ञान र चेतनाको अभावले गर्दा शोषित भइरहनु परेको छ । हरेक महिलाहरूलाई महिनावारीको बारेमा खुलेर कुरा गर्न सक्ने वातावरण बनाउनु पर्छ । आजको शिक्षित समाजमा पनि महिलाहरूलाई रजवस्वला हुँदा मान्साको काम गर्न नदिने, मन्दिर नपसाउने जस्ता चलनहरू रहेका छन् । यसलाई परिवर्तन गर्न महिला पुरुष मिलेर अघि बढ्नुपर्छ ।

यो संसारमा छोरा र छोरी मिली गरेको कार्य मात्रै सम्भव छ । छोराको गरेको कार्यमा नि त्यतिकै हात रहेको हुन्छ सफलता प्राप्त गर्नमा तर आजको पितृसत्तात्मक समाजमा छोरीले आवाज उठाउँदा औला उठाइन्छ र छोरीलाई कमजोर देखाइ उसलाई काम गर्न दिइँदैन । छोरा जन्मिदा हर्षित हुँदै बेलुन फुटाइन्छ भने आफ्नो दाजुभाइ, बाबुले लाज, मानवता र संस्कारको सीमालाई विर्सिएर घरभित्रै बलात्कार गरिन्छ ।

त्यसकारण महिला हिंसा निराकरण गर्नको लागि “नारी देवी हुन्” भन्ने भनाइलाई व्यवहारमा उतारेर अघि बढ्नुपर्छ । महिला हिंसा अन्त्य गरी यो समाज र राष्ट्रलाई शान्त र सुरक्षित बनाउनतर्फ लाग्नुपर्छ । अपराधीहरूलाई उनीहरूको अपराधअनुसारको सजाय दिइनु आवश्यक छ । हाम्रो संविधानमा लेखिएका “महिला अधिकार” को धारा कागजको पानामा मात्रै सीमित नगरी कार्यान्वयन गर्नु पनि आवश्यक छ ।

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जुनियर भाइ



मिजिसा थापा
कक्षा १२, विज्ञान

विहानको ११ बजिसेको थियो, जडिबुटी र कोटेश्वरको जामले वाक्क भइसेको म त्यही माथि फेरि तीनकुनेमा भएको ट्राफिक र खलासीबीचको ठगमेला उफ आज पनि डिआई सरको त्यही गालि हतारिँदै रोडक्रस गर्दै थिएँ, ११ मा पढ्दा आइडी कार्ड घाटीमा भुन्ड्याउँदा वाक्क भएर गोजीमा राखेको थिएँ, खसेछ । रोडक्रस गर्दा अचानक अनौठो आवाज आयो, ए दिदी तपाईंको आइडी फनक्क फर्किँदा एउटा अग्लो केटा कलेजको टिर्स्ट लगाएको, हतारिँदै कलेजको गेटभित्र पर्यो । डिआई सरको फेरि त्यही गाली त्यसैगरी त्यो दिन वित्यो ।

एकहप्ता पछि फेरि उही भाइलाई भेटियो । ऊ मलाई देखेर हाँस्यो अनि मैले भने तिमी अस्तित्व मेरो आइडी

दिने भाइ हो भनेर सोधेँ त्यहाँबाट हामी गफ गर्दै कलेजमा पुग्यौँ । फेसबुकमा साथी बन्यौँ । ऊ हेर्दा अग्लो चिम्रो, गोरो, गाला रातो-रातो भएको अलि गफाडि, मिलनसार जस्तो देखिन्थ्यो । उही समयमा कलेज सुरु हुने भएकाले सधैं जसो ढिलो हुन्थ्यो । भाइको अलि जिस्कने बानी रहेछ । कहिले पढाइको, कहिले राम्ररी केटी, कहिले आफ्नो कुरा गर्दै कलेज गइन्थ्यो ।

मेरो कक्षाका सबै केटी साथीहरू राम्रा-राम्रा थिए । ऊ पनि कोटेश्वरबाट कलेज जाने भएकाले एकदिन छिट्टै पुग्दा हामी बानेश्वरबाट हिँड्दै गयौँ । त्यतिवेला भाइले भन्यो, “दिदी तपाईंको कक्षाका केटीहरू कति धेरै राम्रा-राम्रा ।” अनि म मस्ख पर्दै भने, अ छन् । त्यसमा पनि एउटा साथी सानी, गोरी, छोटो-छोटो कपाल, कालो गोला आँखा वाह कति राम्ररी हई ? अनि म हाँस्दै को रहेछ भन्न थाले, फेरि उसले भन्यो तपाईंसँगै हिँड्ने, हामी जम्मा १० जना केटी सधैंसँगै हिँड्ने त्यसमाथि सबै गोरा-गोरा राम्रा अनि मैले कसरी चिन्नु (हाहा) । बाटोमा भाइले मेरो साथीको वर्णन गर्‍यो र कलेज पुग्यौँ । बेलुका म्यासेजमा भाइले सोध्यो, “दिदी मैले भनेको तपाईंकी साथीलाई चिन्नुभयो ?” मैले हाम्रो पिकनिकको ग्रुप फोटो पठाए अनि भाइले यही नीलो कोट र कालो सल ओडेको हो भन्यो । ऊ साँच्चै भाइले भनेको जस्तै राम्ररी थिई । मैले साथीको नाम भाइलाई भने उसले फेसबुकमा साथी बनायो । तर मेरी साथी पढाइमा बढी ध्यान दिने भएकाले भाइको म्यासेज हेरिन्थे । भाइले त उसलाई मन पराउन लागेछ, अनि भाइले मलाई भन्यो, “मैले त मजाक सम्झी, त्यो कुरालाई वास्तै गरिन ।” विचरा भाइ उसको सुन्दरतामा मोहित भएछ ।

त्यसपछि भाइ सधैं उसको कुरा गर्न थाल्यो,

बुझ्दै जाँदा भाइले त साँचो रूपमा उसलाई मन पराएछ । म दोधारमा परे मेरी साथीलाई भनौं कि नभनौं, मैले साथीलाई सबै कुरा भनौं, भाइले तिमीलाई म्यासेज पनि पठाएको थियो रे, तर मेरी साथीले फेसबुकको पासवर्ड बिर्सिएर इन्स्टाग्राम खोलेकी थिई । मैले भाइलाई साथीको इन्स्टाग्राम छ, फेसबुक छैन भनेपनि भाइले तत्कालै युसर नेम मलाई भन्यो र मैले मेरी साथीलाई भनौं, साथीले भाइको इन्स्टाग्राम हेर्दै जाँदा तल एउटी केटी र उसको फोटोको कमेन्टमा लब यु बेवी लेखेको रहेछ ।

अर्को दिन भाइ विरामी भएर कलेज आएन फेरि कक्षामा अर्को साथीले भनी, “तिमीसँग आउने भाइको नाम के हो ? ऊ को हो ?” मैले साथीलाई भाइको नाम भनिदिँ । भाइले उसलाई पनि एउटी केटी मिलाइदिन भनेछ । मेरी साथीले कस्तो ? भन्दा राम्री, सोभ्री यही कलेजमा पढ्ने, तपाईं जस्तै त्यो त उसलाई नै भनेको रे । यो कुरा सुनेर म बेसरी हाँस्न लागे, मेरी साथी पनि हाँस्न लागी, अर्को दिन फेरि भाइसँग भेट भयो । भाइले फेरि मलाई त्यो पहिले कुरा गरेको साथी मिलाइदिनु भनी जिद्धि गर्‍यो । विचरा भाइ उसलाई देखेर पागल जस्तो भइसक्यो रे, कलेज पनि उसलाई नै हेर्नको लागि आउँछ रे उफ भाइको चस्तो कुरा सुनेर म हाँस्न लागें । हैन दिदी किन हाँस्नुभएको मैले साँच्चै भनेको रे, उफ आजकालका भाइहरू... ।

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आमा र बाबा



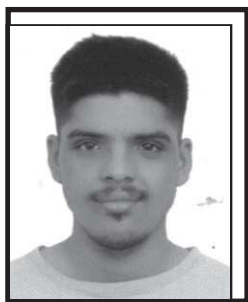
गौरव अधिकारी
बिबिएस, पहिलो वर्ष

गाउँबेसीमा एक्लै रुदै होलिन मेरी आमा
तस्विर हेर्दै आँशुले पुछ्दै पीडा भुल्दै होलान् मेरा बाबा
मनको थैलो आँशु ले भर्दै मेलापातमा सुहोल्न आमा
कहिले आउँछ छोरो भनी बाटो हेर्दै होलान् बाबा
आँसु र पसिना बगाएर मेरो यादमा सङ्घर्ष गर्दै होलिन आमा
सोचेभै इच्छा पूरा नहुँदा धिक्काउँदै होलान् बाबा ।।

हरेक साँझ मलाई सम्झी रुन्छिन् होलिन आमा
घरपरिवार एकैसाथ बस्ने सपना बुन्छिन् होली मेरी आमा
ननाथरी मनमा कुरा बुन्छिन् होलिन आमा
कहिले आउँछ छोरो भनी आँसुले मुहार धुन्छिन् होलिन आमा ।।

म सधैं सफल छोरा हुन नसके पनि आमा
छोरा रहिरहने छ आफ्नो सपनालाई
पूरा गर्दै गन्तव्यलाई अधि राखेर मिहिनेत
र परिश्रम गर्दै इमान्दारीपूर्वक आफ्नो
कला र सृजनालाई दुनियासामु प्रस्तुत
गर्दै तपाईंहरूको इज्जत र समानलाई
माथि उचाल्ने प्रयास गर्दैछु । मेरी प्यारी
आमा र प्यारो बाबालाई धेरैधेरै माया र सम्झना छ ।

जीवन सङ्घर्ष



नारायण चालिसे
बिबिष्टम, तेस्रो सेमेस्टर

जीवन भनेको जन्म र मृत्युसम्मको यात्रा हो । जब जन्म हुन्छ कसैको अन्त्य अवश्य हुन्छ । मेरो विचारमा जीवन एक चक्र हो । जो घुमिरहेको हुन्छ । जीवनको अर्थ कसैले पनि पूर्ण रूपमा व्याख्या गरेको छैनन् र गरेर पनि हुँदैन होला । जब कुनै जीवले धर्तीमा पाइला टेक्छ उसले जीवन पाउँछ । जीवन प्राणीअनुसार फरक-फरक हुन्छ मानिसले जिउने जीवन, जनावरले जिउने जीवन, चराचुरुको जीवन, प्राणीअनुसार फरक हुन्छ ।

जीवन मानिसले आफूलाई विवेकशील प्राणी ठानेर जिएको हुन्छ भने जनावर बोटविरुवाले अरूलाई बचाएर आफू बाँचिरहेको हुन्छ । मानिसको जीवन एउटा चक्रबाट चलिरहेको छ । ऊ जन्मन्छ बड्छ ठुलो हुन्छ । अन्त्यमा ऊ आगोको प्यारो हुन्छ ।

मानिसको मात्र होइन हरेक प्राणीहरू सबैको यस्तै हुन्छ । त्यतिमात्र होइन जीवन कसैको लामो हुन्छ त कसैको छोटो हुन्छ ।

हाम्रो पुराणमा पनि कृष्णले भनेका छन् जीवन एउटा अमूल्य र अदृश्यको चिज हो । जीवनको कुनै ठेगान र अन्त्य कहाँ गएर हुन्छ भन्ने थाहा हुँदैन । म आफैले भोगेको केही अविस्मरणीय घटना जोड्दै छु । जब म दश वर्षको थिएँ म आफ्नो मामाघर जाँदै थिएँ । साथमा आमा हुनुहुन्थ्यो । जब हाम्रो गाडीको ब्रेक फेल भयो हामी पहिलो सिटमा बसेको भएर ब्रेक फेल भएको हामीलाई थाहा भयो ।

पछाडि हुनेलाई थाहा नदिने भनेर गुरुले भन्नुभएको थियो । त्यति वेला मलाई, बाबा, आमा र गाडी चालकलाई लागेको थियो जीवन यतिनै रहेछ भनेर । मलाई थाहा थिएन बाबा, आमा अनि गाडीचालकको मुख सुस्खा र कालो निलो भयो । सायद त्यति वेला जीवनको अन्तिम घडी नआएकोले होला जीवनको अन्त्य हुनबाट बच्यौँ । गाडी एउटा ठुलो दुर्घटनाबाट बच्यो । त्यसैले भनेको होला जीवनको कुनै अन्त्य छैन । जीवनमा धेरै घटना घटेको हुन्छ । आफ्नो जीवनको कथा डरले सुनाइ रहेको हुन्छ । त्यही कुरा कसैको कहानी बनेर चर्चित हुन्छ त कसैको जीवनबाट केही सिकिन्छ । जीवन एउटा अदृश्य वस्तु हो । जुन हामीले देखेको हुँदैनौँ मात्र भोगिरहेका हुन्छौँ ।

जीवन जिउनको लागि हरेकले सङ्घर्ष गरिरहेका हुन्छौँ । जस्तो हामीले बाटोमा देखिरहेका हुन्छौँ फूल त्यो पहिलो कोपिला हुन्छ, फुल्छ र ओइलिइर जान्छ । यो सायद जीवन हो । जीवन हरेकले जिएको हुन्छ विरुवाले, खोलाले सबै प्राणीले । जीवन एउटा अन्त्य नहुने प्रक्रिया हो ।

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जीवन



कमला राय
बिबिएस, पहिलो वर्ष

जीवन एउटा अचम्मको दौडधूप रहेछ । यसलाई जसरी परिवर्तन गर्न चाहे पनि कहिले आफूले चाहे जस्तो हुन्न रहेछ । वास्तवमा जीवन त्यो हो कि पृथ्वीमा रहेका हरेक सजीव, निर्जीव यथावत वस्तुहरूको लागि मात्र नभई हरेक चिजमा अडिक छ । जीवन त एउटा खोला जस्तै रहेछ यसलाई जति बुझाउने कोसिस गर्नु उति मजबुत मात्र नभई अन्य कुराहरू बुझ्न भन् भन् गान्नो हुँदो रहेछ ।

हरेक बिहानीले साँझ खोजे जस्तै जीवनले हरेक दिन, हरेक पल, हरेक समय एउटा न एउटा कुराको अवगत गराइरहेको हुन्छ । उदाहरण - मानौं मानिसको चित्र पल्टाएर हेर्ने हो भने जन्म हुदाँ सास हुन्छ र मृत्यु हुदाँ लाश यसको मतलब यो हो कि जब मानिसको यस अटल, निश्चल भूमिमा जन्म हुन्छ नि जन्मदाँसानो हुन्छ विस्तारै मानव जीवन सुरु हुदै जान्छ ।

जहाँ कि ऊ सानो हुदाँ उसलाई के नै पो थाहा हुन्छ ? विस्तारै उसमा मानवता झल्कदै गएपछि जीवनको पाटो सुरु हुन्छ । यसरी जीवन एक अचम्मको दौडधूप रहेछ । यसरी एउटा जीवनको सुरुवातसगैँ सुनौलोपल वा सुनौलो समय सुरु हुन्छ ।

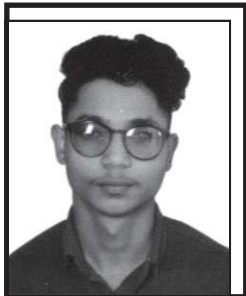
जीवन कस्तो अचम्मको छ जब म सानो छदाँ सोच्ने गर्थे । म ठुलो भएपछि यस्तो बन्छ भनेर कल्पना गर्थे । आज आएर मलाई आभाष भइरहेको छ कि म नै जीवन हो । जीवनै म हो । सानो बालापनमा सोचेको कुराभन्दा बढी आफूले आफूलाई सजाएको छु । सानो किसान परिवार त्यही नि मेरो बुबा खेती किसानी गरेर आफ्नो जहान छोराछोरीलाई एक छक खान र लाउन बिहान उठेदेखि बेलुका साँझसम्म मिहेनत गरिरहनु हुन्थ्यो ।

यसरी किसानकी छोरी म आज राजधानीमा बसेर पढ्न पाएकी छु । मैले जीवनमा हरेक कुराहरूको बाहिरी मात्र नभएर भित्री ज्ञान सबै बुझेकी छु । त्यसैले मेरो विचारमा वास्तविक ज्ञान भनेको नै आफ्नो परिवारको अवस्था पनि रहेछ भन्ने हो ।

वास्तविक जीवनमा मैले यो कुराको ज्ञान पाएकी छु कि वास्तविक चित्र नै आफ्नो मेहनत मात्र नभएर हरेक कुराहरूले आफूलाई यस्तो महसुस गराओस् कि म आफूमा नै संसार भेटाउँछु ।

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मेरो बाल्यकाल



विष्णु मण्डारी
कक्षा १२, विज्ञान

आजभन्दा करीव १६ वर्ष अघि नेपालको पश्चिम क्षेत्रमा रहेको एउटा ज्यादै रमाइलो गाउँको शान्त वातावरणलाई भइँगा पाउँ म पहिलोपटक यस धर्तीमा चिच्याएको थिएँ । जेष्ठ महिनाको सुनसान अँधेरी रातमा मेरो चिच्याहट सुनेर छिमेकीहरूलाई साथ दिइरहेको निद्रादेवी एकछिनका लागि वेपत्ता भएकी थिइन् । मेरो घरमा त भन् निद्रा पर्ने कुरै थिएन । त्यसबेला वतीको उज्यालोले घर भलमल्ल भएको थियो । बाहिर आकाशमा असङ्ख्या ताराहरू अँध्यारोलाई छलेर घरको भूयालबाट मेरो अनुहार हेर्न खोजिरहेका थिए । त्यस वेला दसैं, तिहार घरदैलोमा आउन लागेको थियो । आँगनमा ढकमक्क फुलेका मखमली र सयपत्री नै मेरा स्वागत गर्न लागेको देख्दा यस्तो लाग्थ्यो कि यो मेरो धर्तीमा पहिलो पाइला टेक्ने सायद त्यही वेला नै थियो । म जन्मदा मेरा घरका सबै परिवार हर्षले गद्गद् थिए । उहाँहरूको मुटुको टुक्रा अनि आँखाको नानी थिएँ । उहाँहरूले ममाथि धेरै माया खन्याउनु भएको थियो । उहाँहरूको मायाको सागरमा डुब्दा धेरै आनन्द लागिरहेको थियो । घरमा पाएको मायाले गर्दा चाडै नै सबैका काखकाखमा खेल्दै म गाउँका आफ्नै उमेरका साथीहरूसँग खेलन थाले । सानैदेखि अलि गम्भीर स्वभावको थिएँ । मलाई नचाहिँदा कुरामा अझको थापेर घरमा कोलाहल मच्चाउन पटकै मन लाग्दैन थियो । म आफूभन्दा

ठुलालाई सदा आदार गर्थे र उहाँहरूले आज्ञा दिएको काम नअनकनाइकन खुरुखुरु गरिदिन्थे । आफूले सक्ने काम गर्न म भन्भन्दा मान्दैनथे । मेरो यस्तो व्यहोराबाट घरका सबैजना प्रशन्न हुनुहुन्थ्यो । म खानेकुरामा पनि अनावश्यक भण्डा गर्दिनथे । आमाले जस्तो खाना दिनुहुन्थ्यो म त्यही खाइदिन्थे । मेरो बुवाआमाको मायाको छहारीमा मेरो बाल्यकाल खुवै रमाइलो भएर वित्यो ।

यसरी मैले पाँच वर्ष पार गरे अनि मलाई बुवाले बाहिरी विद्यालयमा पठाउने विचार गर्नु भयो । मेरो गाउँमा राम्रो विद्यालय नभएर मैले घर छोड्नुपर्ने बाध्यता थियो । मेरो मनको इच्छालाई तोडेर मलाई बुवाले छात्रावासमा बसेर पढ्नका लागि सहर पठाउनुभयो जब म मेरो घर छाडेर छात्रावासमा बसेँ तब मैले आफ्नो गाउँको बारेमा भलभली सम्झिएँ । मैले पाउनु पर्ने माया पनि सकियो जस्तो लाग्थ्यो । मलाई घर परिवारको माया धेरै नै लाग्थ्यो । विगतका दिन साथीसँग रमाएको र घरमा वितेका दिनहरू भलभली याद आइरहन्थ्यो । ती विगतका दिनहरूले मलाई अति रुवायो शहरमा आउँदा मलाई जिन्दगीले नयाँ मोड दिएको जस्तो लाग्यो । त्यो समय नै मेरो लागि अति नै चुनौतीको विषय थियो किनकि घरको स्थिति अति नै कमजोर भएर पनि परिवारले मेरो भविष्य उज्यालो पार्नका निमित्त मलाई पठायो । त्यसपछि ज्ञान आर्जन गर्ने अभिलाषा बोकेर म विद्यालय गएँ । मैले घरमा पाएको माया जति मलाई मेरा गुरु र गुरुआमाले दिनुहुन्थ्यो ।

मानिसको जीवनमा सबैभन्दा सुखको क्षण उसको बाल्यकाल नै रहेछ भन्ने थाहा पाएँ । सानो छँदा सबैको मायामा रमाउन पाउने अनि व्यवहारिक भन्नेलामा फस्नु नपर्ने हुँदो रहेछ । मेरो बाल्यकाल सुखसँगै बितेकाले सबैको बाल्यकाल पनि सुखमै वितेको हुन्छ होला भन्ने लागेको छ । त्यसैले आजभोलि म घरिघरि आफ्नो बाल्यकालमै फर्कू कि जस्तो लागेर आउँछ । अतः मेरो बाल्यकाल अथाहा अविस्मरणीय छ ।

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मेरो देश



विनोद भण्डारी
कक्षा ११, व्यवस्थापन

मेचीदेखि महाकाली
फैलिएको मेरो देश
दौरा सुरुवाल गुन्यूचोली
नेपालीको भेष ।

खोलानाला, ऋरना आदि
सजिएको मेरो देश
देशको लागि काम गर्न
चलाऊ अब जोस ।

सगरमाथा, हिमाल र
लालीगुराँस फूल
देशको लागि काम गर्दा
नगर्नु है भूल ।

लेकदेखि बेंसिसम्म
उड्दै आउने चरा
मेरो नेपाल सधैंभरि
रहोस् हराभरा ।

मैले बाच्न सिकें



प्रिन्स मिश्र
बिए, दोस्रो वर्ष

यो बिरानो संसारमा, आफ्ना व्यथाहरु लुकाएर हाँस्न सिकें
थिए वेपर्वाह कुनै दिन म पनि तर आज अरुकै निमित्त, आफ्ना कयौं
इच्छाहरु मास्न सिकें
गजबको यात्रा रहेछ जिन्दगीको, कहिले गाँठो फुकाउन, त कहिले गाँठो
गास्न सिकें
कुनै दिन, एउटा मिठाइमा फुरूवक हुने म, आज सुख अनि दुःखलाई के
ही हदसम्म माप्न सिकें
मैले बाँच्न सिकें
कलिलो उमेर, अनि किनो आशा बोकेर निस्केको यात्री म, आज को मेरो
आषनो र को पराई ? पल भरमै दाउन सिकें
कसलाई पो के थाहा मैले के सिक्न सकिन र के कति सिकें ?
तर जे सिक्दै छु र जे जति सिकें ती सारा सेरोफेरो यहीँबाट सिकें
याद छन् मलाई ती दिनहरु जहाँ
मैले कसैलाई दबाउन सिकें, हप्काउन सिकें अनि तर्साउन सिकें
कसैलाई गिराएर उसको दुःखमा रमाउन सिकें, अनि कसैलाई सताएर
समाजमा पाउ जमाउन सिकें
कसैलाई बिनासिति रूवाउन सिकें, त कसैको भाग खोसेर आफ्ना
जनलाई खुवाउन सिकें
हजुर त्यो नाजुक उमेरमा, मैले जे जति सिकें, बस यही सब सिकें
तर आज दृश्य फरक छ, अनि मेरो सोच पनि थोरै अलग छ
आज म सिको गर्नका लागि सिविदन, सामाजिक ती सस्तो चलनमा
बिविदन
म ठिविदन ती ठाउँमा अक्सर आज, जहाँ मैले मानवताको प्रतिबिम्ब भेटि
दन्न
हो, मैले बाच्न सिकें
भनौं भने, आज मैले वास्तवमै अभाव सिकें, मेरो दरिँताले गर्दा, कयौं
निर्दोषमाथी पर्न जाने, ती अनगिन्ती प्रभाव सिकें
विज्ञान, प्रविधि र भूगोल जस्ता शैक्षिक भ्रम उपर, आज मैले नैतिकता र
समाज जस्ता अमृतवाण सिकें
हो मैले बाच्न सिकें यो बिरानो संसारमा, आफ्ना व्यथाहरु लुकाएर
हाँस्न सिकें
मैले बाच्न सिकें

कलम



सन्तोषी श्रेष्ठ
कक्षा १२, व्यपस्थापन

हात मेरो साथ तिमी सारा संसार जित्छु मैले
मरो प्यारो कलम तिमीलाई टाढा हुनदिन्न
कैले

क ख ग को सुरुदेखी थुप्रै ज्ञान लेखायौ
प्राण प्यारो कलम तिमीले सही मार्ग देखायौ

हतियारलाई हराउने छ रे तिमी खुबी
सधै ज्ञान बाँड्छौ अरे ज्ञान सागरमा डुबी

आजभोलि तिमीविना संसार चल्दैन अरे
चिन्नेलाई विश्व सागरमा तिमीमा नै टिक्छ
छरे

मार्ग दर्शन गराउने हतियारलाई हराउने मेरो
प्यारो कलम
नबुझ्नेलाई घाउ तिमी बुझ्नेलाई मलम ।।।

उज्यालो गन्तव्य



सुस्मिता केसी
बिबिएस, चौथो वर्ष

मध्यम वर्गीय परिवारमा जन्म मेरो भयो ।
साना साना इच्छा मारिँ बाल्यकाल जायो ।।
आज पनि सम्झन्छु, आमाका ती बातहरू ।
जिन्दगीमा हरेस नखानु भनी सम्झाएका रातहरू ।।
पूर्ण लगनशीलतामा स्कूल पास गरे ।
अब केही गर्छु, सहरतिर भनी आसै आसमा भरे ।।

देश भरी फैलिएको बेरोजगारीले मन रोयो ।
महङ्गीको त के कुरा, जमिनले आकाशै छोयो ।।

मध्य रातमा केही असफलताले निरास मलाई गरिदिन्छ ।
पुनः बिहानीको उजेलीले उत्साह मेरो गरिदिन्छ ।।

बुबाको त्यो मैलो कालो कोट र टोपी लगाउने सपना ।
सङ्घर्ष गर्छु, अनि पूरा गरी देखाउने छु विपनामा ।।

साथी सङ्गी रमाएको देखा, रामाउने मन लाउदछ ।
रितो गोजी र अधुरा सपनाले फेरि सबै रङ्ग भाउदछ ।।

आफन्तले गरेका ती अपहेलना सम्झन्छु ।
पिर नगर आमा, मैले धेरै धन कमाउने छु ।।
सादा जीवन उच्च विचार राखी अघि हामी बढ्ने छौ ।
जीन्दगीको गन्तव्यलाई हाँसी खुसी सफल पार्ने छौ ।।

के काम



नहकुल बोगठी
बिए, पहिलो वर्ष

के काम ती विद्यार्थीको केही कुरा मनमा लिदैन्
मने
के काम ती शिक्षकहरूको विद्यार्थीको भाव
सुन्दैन् मने

के काम ती विद्यार्थीको पढाएको कुरा सुन्दैन्
मने
के काम ती शिक्षकको मिलनसार हुन जान्दैन्
मने

के काम त्यो विद्यालयको जहाँ अनुशासन हुँदैन्
मने
के काम यो शिक्षाको जीवन निर्वाह गर्न सकिदैन्
मने

के काम यी नेताहरूको देशको विकास गर्दैन्
मने
के काम यी युवाहरूको सधैं परदेश जान्छन् मने

के काम भयो बुद्ध जन्मेको, जहाँ हिंसा हुन्छ मने
के काम यी नारीहरूको फरिया, चोली छोड्छन्
मने ।।

आजको नेपाल



सुजना शिवाकोटी
कक्षा १२, व्यवस्थापन

कैले मेरो कैले तेरो कैले उसको कैले त्यसको
हे अष्टचारी बताइदेऊ अब लुट्ने पालो कसको ।।

सोभा सादा जनतालाई लुट्नेसम्म लुटिसक्यौ
एक राजा हटाएर सयौं दल फुटी सक्यौ ।।

आइतबार एमालेको सोमबार कांग्रेस अरे
चुनाव आउन लाग्यो भन्दै नेपाल बन्द गर्दै छरे ।।

खबर सुनें, अब चाँडै नयाँ नेपाल ल्याउछ अरे
भोट खसाल्न जाऊँ है साथी चिया नास्ता खाउँछ
अरे ।।

वीर पुरस्कारको नासो नेपाल गर्छन् आफ्नै सम्पति
भैँ
हरेक वर्ष चुनाव हुन्छ छैन कुनै प्रगति चै ।।

तान्दातान्दै रबर जस्तै तन्काइसके राजनीतीलाई
कस्ले अन्त्य गर्ला र सै यो घिन लाग्दो
प्रवृत्तिलाई ।।

जीवन मृत्युको कथा



सज्जीव गिरी
बिबिएस, पहिलो वर्ष

एकदिन एउटा रुखलाई बोल्न मन लागेछ । उक्त रुखले बोलेका ती शब्दहरूलाई तिनै रुखका बोक्राबाट बनेका यी सेता पानाहरूमा उर्तान कयौं रुखहरूले बलिदान दिएछन् । अर्थात् त्यो रुखको आवाज सुन्ने त कम्ति होलान् नसुने पनि पढ्न त सक्लान् नि भनेर उक्त रुखले भावुक हुँदै भनेछ, “प्रकृतिको छोरो म । विश्वभरि नै मेरो वंश फैलिएको छ । मैले नै यो संसारलाई समातेर राखेको छु । मेरो अस्तित्व चुचुरोदेखि फेदीसम्म जाडिएको छ । जीवजन्तु, चराचुरुदेखि मानिसलगायत सम्पूर्ण ठाउँमा मेरै भूमिका छ । सम्पूर्णको जीवनचक्र मद्धारा सञ्चालित रहेको छ । अझ जलचक्रको कुरा गर्ने हो भने त यी मेरा चार चौरासी डुल्ले जरारूपी नशाहरूविना ती मूलहरूको कुल कसरी जोगिन्छ ? अनि, भिर-पहरा, माटोलगायत सम्पूर्ण वस्तुहरू मविना कसरी आफ्नो स्थानमा अडिग भएर रहन सक्छन् ? यी सबै त छँदै छ, तर सबैभन्दा महत्वपूर्ण कुरा, मानिसले ओकलेको विष पिएर अमृत बनाउँदै उनीहरूलाई जीवन प्रदान गर्ने गर्दछु । के मविना यो सृष्टि जिउँदो रहन सक्ला र ? आज जिन्दगीको अन्तिम क्षणमा छु म तर मेरो यो आवाज कसले सुन्ने र कसले गाहिरिएर बुझ्ने ? आज म कार्टिदै छु । विस्तारै जिन्दगीबाट बिदा हुँदैछु । मेरो वरिपरि मेरा हजारौं, लाखौं

सन्तानहरू हराभरा भएर त्यही विषलाई अमृतमा परिणत गर्दै बस्दथे तर आज ती मेरा सन्तानहरू कतै भट्टीमा बल्दै छन्, कतै फर्निचरहरूमा अपरेसन हुँदैछन् त कतै खोलाका किनारमा पल्टिरहेका छन् । अब मसँग छन त केवल मेरो नशासँग जोडिएका मेरा सन्तानका सुवदै गरेका यी नशाहरू जसलाई म नयाँ जीवन प्रदान गर्ने कोसिस गर्दैछु । राक्षसभन्दा पनि भयानक यी मानव भनौंदाहरूले मेरा कल-कलाउँदा सलक परेका सन्तानहरू त नाश गरे । बाँकी बसेका जीवनरूपी नशाहरूलाई दिगो विकास हुन नदिन विकासको नाममा विभिन्न भौतिक औजारहरू प्रयोग गरेर प्रति सेकेण्ड स्यालले मासु लुकेको जसरी धमाधम प्रकृतिलाई लुछिरहेका छन् । हे मूर्ख मानव तिमीले म र मेरा सन्तान होइन, तिमीले आफ्नो विनाश गर्दैछौ । के मविना तिम्रो अस्तित्व छ र ? यो थियो ठुटै ठुटाहरूका बीचमा उभिएको एउटा बाइ गोठिङ्गो रुखको मार्मिक कथा । हो आज नेपाल पन्ध्र दिन पनि नटिक्ने विकासको बाटोतर्फ जाँदैछ । तर त्यो विकासको बाटोमा के गरिरहेको छु भन्ने कसैलाई अतोपतो छैन । नेपालका प्रमुख निकायहरू नै बेहोसी पारामा टन्न आफ्नो भुँडी फुलाउँनमै अस्तव्यस्त छन् । यो संसारमा मानिसले जतिसुकै ठुलो विकास गरे पनि वनजङ्गलविना कसैको केही चल्दैन ।

पहिला-पहिला भन्ने गर्थे नि हरियो वन नेपालको धन । त्यति वेला नेपालको वनजङ्गलले अमेरिकाको बासिन्दालाई समेत पुग्ने अक्सिजन उत्पादन गर्दथ्यो । तर आजका कालिदासहरूले, “हरियो वन आफै थुपारौं धन” भन्दै भक्का-भक्क वन फडाँनि गर्न थाले । के यसो गर्न उचित हो र ? आज हाम्रा कारणले नेपालको वातावरण दिनानुदिन बिग्रदै गएको छ । आज हामीले आफ्नो खाल्डो आफै खन्दै छौं, विकासतर्फ हैन विनाशतर्फ जाँदैछौं । अब के गर्ने त ? जीवन रोज्ने कि मृत्यु ?

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एकलो जीवन



शिर्जन कुमार कुशवाहा
कक्षा १२, मानविकी

(संसारमा सबै खाले मानिसहरू बसोबास गर्दछन् । यो संसारमा मानिसहरू एकलै जन्मेका हुन्छन् र एकलै हुर्केका हुन्छन् । संसारमा मानिसहरूलाई हरेक मोडमा साथ कोही-कोहीले मात्र साथ दिन्छन् । तर मान्छेले आफै यो संसारमा बाँच्न सक्नुपर्छ । यस्तै एउटा कहानी हो हरि शाहको ।)

अपराह्नको ४ बजेको थियो । घरबाहिर अलि-अलि हावा चलिरहेको थियो । पानी पर्ने मौसम थियो । एउटा सानो कुपडीमा सानो बच्चा रोएको आवाज सुनियो । बाहिर राति हुन लागेको समय र मौसम खराब भएका कारण मानिसहरू छिटोभन्दा छिटो घर पुग्न हतार गरिरहेका थिए । त्यही सडक छेउमा रहेको कुपडीमा सानो बच्चा रोएको आवाज कसैले सुनेनन् । बच्चा दुई दिनसम्म कुपडीभित्र नै रोइरहेको थियो र छिनछिनमा सुते जस्तै लाग्थ्यो ।

(यदि भगवान्ले बचाउनु हुन्छ भने हामीलाई कसैले मार्न सक्दैन)

दुई दिनपछि सूर्योदयसँगै सानो बच्चाको जीवनमा आमाको रूपमा एउटी ५० वर्षकी आमाले कुपडीभित्रबाट बच्चालाई आफ्नो घर लगेपछि त्यहाँबाट बच्चाको नयाँ जीवनको सुरुवात हुन्छ ।

बच्चा विस्तारै हुर्किदै गयो तर बुढी आमाले बच्चाको नाम राख्न सकिदैनन् । बच्चा १५ वर्ष भएको दिन नै अचानक बुढी आमाले निधन हुन्छ । जसले गर्दा बच्चा फेरि एकलो भयो । बच्चा सानो उमेरमा नै दुःख र पीडा भोग्न बाध्य भयो । अब बच्चालाई कहाँ जाने र के खाने केही थाहा थिएन । बच्चा सडक छेउमा बसेर रोइरहेको थियो । सडकमा हिँड्ने हजारौं मानिसहरू थिए र कसैको नजर त्यो सानो बालकमाथि परेको थिएन । बालक एकलै रोइरहेको थियो । यतिकैमा एउटा अपरिचित व्यक्तिको नजर त्यो सानो बालकमाथि पर्‍यो । त्यो व्यक्ति बालक रोइरहेको ठाउँमा आएर बालकलाई सोध्छ ।

अपरिचित व्यक्ति : तिमी नाम के हो ? र किन यहाँ बसेर रोइरहेको छौ ?

बालक : ...

(त्यो अपरिचित व्यक्तिको प्रश्नको उत्तर नदिई त्यहाँबाट अर्को ठाउँ जान खोज्छ । यतिकै फेरि त्यो व्यक्तिले बालकलाई एक प्रश्न सोध्छो)

अपरिचित व्यक्ति : सुन त बाबु तिमी यो संसारमा कोही छैन ? यदि कोही छैन भने के तिमी मलाई आफ्नो दाजुको रूपमा मसँग बस्न चाहन्छौ ?

बालक : किन यो संसारमा बाँच्नको लागि कसैको साथ चाहिन्छ र यदि यस्तो हो भने म यो स्वार्थी संसारमा बाँचेर देखाउने छु ।



(सानो बालकको कुरा सुनेर अपरिचित व्यक्तिको मनमा खुसी र प्रश्नको उत्तर पाए जस्तो अनुभव भयो । किनकि यति सानो बालकको यति परिपक्व देखेर केही दिँदै अपरिचित व्यक्तिले बालकलाई केही भन्छ ।)

अपरिचित व्यक्ति : सुन बाबु तिमीले भनेको एकदम ठिक छ । तर तिमी यो प्रयासमा म साथ भए राम्रो हुन्थ्यो । तर तिमी साहसले मेरो मन जित्यो । त्यसैले यो भोला लिऊ अनि योभित्र एउटा सानो चिठी छ । तिमी ठुलो भएपछि यो चिठी पढ्नु । तिमीलाई कसैले तिमी नाम सोध्यो भने हरि शाह हो भन्नु है बाबु बालक : हुन्छ । धन्यवाद ।

(यति भनेर त्यो अपरिचित व्यक्ति त्यहाँबाट आफ्नो बाटो लाग्छ र बालक पनि आफ्नो बाटो लाग्छ । बालक त्यो भोला लिएर आफू जहाँ बस्थ्यो त्यही गयो, भोला पनि साथै लऱ्यो ।)

केही समय पछि...

बालक सडक छेउमा भित्र जाउँ थियो । यतिकैमा एक जना व्यक्तिले बालकको माथि आफ्नो जुठो पानी फालिदियो । बालक एकछिन त्यही ठाउँमा उभिरहन्छ । मुसुक मुस्कुराउँछ र भगवानलाई मनमनै भन्छ, “हे भगवान् हाम्रो जीवनमा कोही छैन र हामीलाई खाने कुरा पनि केही छैन तर पनि हामीले कसैलाई न केही भन्छौं, न त कसैमाथि जुठो पानी फाल्ने गर्छौं । जसको संसारमा कोही हुँदैन त्यसलाई बाँच्ने अधिकार हुँदैन ?” भन्दै त्यहाँबाट बालक दुई कदम पछाडि हट्यो ।

बालक सडक छेउमा विहानदेखि बेलुकासम्म बसिरहन्छ । त्यही बसेर मनमा कुराहरू खेलाइरहन्छ । बालकलाई भोक लागेको हुन्छ तर ऊसँग किनेर खाने पैसा पनि हुँदैन । त्यतिकैमा बालकको नजर अपरिचित व्यक्तिले दिएको भोलामाथि पर्छ । बालक त्यो भोलालाई हतारमा खोल्छ । भोला खोल्ना साथ उसको अनुहारमा निरासा देखिन्छ । किनभने त्यो भोलाभित्र खानेकुरा नभई त्यहाँ केही किताब र कापीहरू अनि साथमा एउटा चिठी रहेछ । बालकले पढेको थिएन र

उसलाई किताब र कापीको महत्व थाहा थिएन । बालकलाई भोक पनि बेस्सरी लागेकोले उसले त्यो भोला लिएर एउटा सडक छेउमा रहेको पसलमा जान्छ र पसलेलाई भोला दिँदै अनुरोध गर्छ ।

बालक : अझकल यो भोला लिनु र मलाई केही खाने कुराहरू दिनु मलाई धेरै भोक लागेको छ । म तपाईंको सबै कुरा मान्छु र तपाईंले भनेको सबै काम गर्छु ।

पसले : हुन्छ ।

(बालकको अनुहार र उसको भोकले बोलेको बोलीले पसलेको मनमा दया उत्पन्न भयो । पसलेले बालकको हातबाट भोला लिन्छ र अर्को हातले केही खाने कुरा दिन्छ । बालक खाने कुरा लिएर सडकको छेउमा बसेर खान थाल्छ । पसलेले पनि भोलामा के रहेछ भनेर हेर्न थाल्छ । पसलेले भोला खोल्दा त्यसभित्र केही किताब र एउटा चिठी भेटाउँछ । चिठी खोलेर पढ्न थाल्छ ।

चिठीमा यसो लेखिएको हुन्छ : बाबु हरि यो नाम मैले तिमीलाई किन दिएको छु भने मेरो नाम पनि हरि शाह नै हो । म पनि सानोमा तिमी जस्तै सडक छेउमा बसेर रोइरहेको थिएँ । मलाई पनि एउटा अपरिचित व्यक्तिले यो नाम दियो र उसले मलाई आफ्नो छोराको रूपमा स्वीकार गर्‍यो । मैले पनि आज तिमीलाई आफ्नो साथ लान्छु भनेको थिएँ । तिमीले मलाई नाई भन्यौ मलाई दुःख लागेन बरु खुसी लाग्यो, किनकि मेरो बाल्यकालको याद आयो । सुन बाबु, मैले यो भोलाभित्र केही किताब र कपी राखेको छु । तिमी यी पढेर म जस्तै हरि शाह नामलाई इमान्दारको रूपमा यो संसारमा चिनाउँनु है । तिमी अपरिचित दाजु ।

(यो चिठी पढेर पसलेलाई थाहा भयो कि यो बालकको नाम हरि हो र यसको यो संसारमा कोही छैन । सन्तानविना बाँच्नहेको पसलेको जीवनमा बालक खुसी बनेर आयो । पसलेले बालकलाई सोध्यो ।)

पसले : सुन बाबु तिमी नाम हरि शाह हो ?

हरि : होर, किन अझकल मैले तपाईंलाई खानेकुराको

साथमा आफ्नो भोला दिएको छु । किन यो भोलामा भएको सामानले तपाईंले दिनुभएको खाने कुराको पैसा पुगेन र ?

पसले : होइन बाबु मैले त्यस्तो कहाँ भनेको छु र । बाबु के साचिकै तिमी यो संसारमा कोही छैन ?

हरि : हो अझकल । म यो संसारमा एक्लै छु र म एक्लै भएर पनि खुसी छु किनकि यो स्वार्थी संसारमा कोही कसैको हुँदैन ।

(हरिको यो कुरा सुनेर पसलेको मनमा चलिरहेको हरेक प्रश्नको उत्तर भेटे जस्तो भयो । पसलेले अब हरिलाई नै आफ्नो छोराको रूपमा स्वीकार गर्नुपर्ने ।)

पसले : हरि अगि भने जस्तै तिमी मेरो सबै कुरा मान्छौ ?

हरि : हो अझकल म तपाईंको सबै कुरा मान्छु तर किन केही कुरा छ र मसँग तपाईंको ।

पसले : हो छोरा म तिमीमा आफ्नो छोराको अनुहार देख्छु । तिमी मेरो छोराको कमीलाई पूरा गर्न सक्छौ ?

हरि : हो र अझकल के साचिकै म तपाईंको छोराको कमीलाई गर्न सक्छु ? यदि यस्तो हुन्छ भने म तपाईंको छोरा बन्छु ।

पसले : छोरो आजबाट तिमी नाम हरि शाह हो है ।

हरि : तर अझकल तपाईंलाई कसरी थाहा भयो कि मेरो नाम हरि हो भनेर ?

पसले : छोरा तिमी ठूलो भएपछि म तिमीलाई एउटा उपहार दिनेछु । अनि त्यहीबाट तिमीले थाहा पाउने छौ । अब हामी हाम्रो घर जाऔं ।

(हरि र पसले दुवै जना घर जान्छन् । हरि पनि पसलेको सबै कुराहरू मान्छ । पसले पनि हरिलाई पढाउन स्कूलमा भर्ना गराइदिन्छ । विस्तारै दुवैको सम्बन्ध बुवा-छोराको सम्बन्धभन्दा पनि गहिरो हुँदै जान्छ ।

हरिलाई डाक्टरको पढाइ पूरा गर्न अर्को सहर जानु पर्ने हुन्छ । तब पसलेले हरिको डाक्टर पढ्ने पढाइको पैसा र हरिको सामान लिएर हरिको अगाडि आउँछ । यो हेरेर हरिको आँखाबाट आँसुको धारा निस्कन्छ । यो हेरेर दुवै एकछिन रुन्छन् । रुदै आफ्नो बुवासँग भन्छ ।

हरि : होइन बुवा सायद नै कोही यो संसारमा तपाईं जस्तो हुन्छ होला ? तपाईंले दिएको माया र ममताले म यो संसारमा सबैभन्दा खुसी छु । बुवा तपाईं सधैं मलाई यसरी नै माया गरिराख्नु है ।

बुवा : तिमी त मेरो प्राण हो । तिमीलाई म सधैं के म तिमीलाई आफ्नो सातै जुनीमा तिमी मेरो छोराको रूपमा आऊ भनेर भगवानसँग प्रार्थना गर्ने छु । ल छोरा तिमीलाई ढिलो हुन्छ होला । तिमी जाऊ पढ्नको लागि अनि सुन मैले तिमी लागि एउटा उपहार भोलाभित्र राखेको छु । त्यहाँ पुगेपछि खोलेर हेर्नु है । ल अब राम्ररी जाऊ । अनि राम्ररी पढ्नु

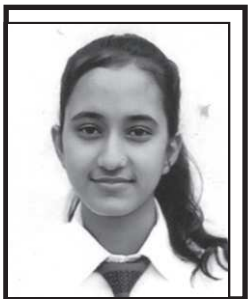
हरि : हुन्छ बुवा । तपाईं पनि राम्ररी बस्नु होला है ।

(हरि कलेजमा जान्छ । हरिलाई आफ्नो कोठा दिइन्छ र हरिले बुवाले भनेको उपहार खोज्छ अनि त्यहाँबाट हरिलाई एउटा चिठी हात लाग्छ । यो चिठी हरिलाई सानो छँदा एउटा अपरिचित व्यक्तिले दिएको हुन्छ । हरि चिठी खोलेर चिठी पढ्न थाल्छ । चिठी पढिसकेपछि उसको आँखामा आँसु हुन्छ किनभने अपरिचित व्यक्तिले दिएको नाम र किताबको सहयोगले हरि यहाँसम्म पुग्न सफल भएको हुन्छ । ऊ मुस्कुराउँदै आफ्नो बुवा, अपरिचित व्यक्ति र भगवानलाई धन्यवाद दिँदै आफ्नो पढाइको सुरुवात गर्दछ । ऊ विस्तारै आफ्नो पढाइ सकेर घर फर्किन्छ र दुवै बाबु छोरा मिलेर खुशीका साथ बस्न थाल्छन् ।)

सन्देश-सबैको जीवन हरिको जस्तो हुँदैन । हरि जस्तै सबै जना भाग्यमानी पनि हुँदैनन् । यो कथाले हामीलाई के सिकाउँछ भने हाम्रो जीवनको मोडमा साथ कोही-कोहीले मात्र दिने गर्दछन् । त्यसैले हामीले यो संसारमा आफैले बाँच्न सिक्नुपर्छ ।

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एउटा कथा



नम्रता प्याकुरेल
बिबिध, तेस्रो सेनेटर

सबै मानिसको जीवनमा केही न केही कुराले प्रभाव पारेको हुन्छ । सबैलाई आफैले भोगेको कुरा नै सबैभन्दा ठुलो र कठिन लाग्छ तर म आज “एउटा कथा” को बारेमा छलफल गर्छु ।

एकदिन सुस्मिता रिजाल आफ्नो साथीको घर उसको जन्मदिन मनाउन गइन् । उनीलाई आफ्नो साथी कल्पनाको घर आफ्नै जस्तै लाग्थ्यो । जन्मदिनको आवश्यकता कल्पनाको घरमा धेरै पाहुना थिए । सुस्मिताले पनि कल्पनाको आमालाई सघाउँदै थिइन् । समयमा उनको आँखा एक अन्जान पुरुषसंग ठोकिन पुग्यो । पछि बुझ्दै जाँदा कल्पनाको दाइको साथी रहेछन् । उमेर नै त्यस्तै भएर होला सुस्मितालाई नौलो अनुभव भैरहेको थियो ।

“घर जाने वेला भइसकेको थियो । आफ्नो बाबालाई फोन गर्न” पन्थो भनेर सुस्मिताले कल्पनालाई भन्दा कल्पनाको दाइले मेरो साथीको घर पनि त्यही हो उसले पुन्याइदिन्छ” भन्नुभयो । तब सुस्मिताको मनमा खुसी आयो । घर जाने वेला भयो कल्पनाको दाइको साथीले सुस्मितालाई पुन्याउन लाग्यो । दाइको साथीको नाम स्वप्निल थियो ।

स्वप्निलले सुस्मितालाई अब एसइई सक्थौ के

गर्ने भनेर सोध्यो । सुस्मिताले भनिन्, “मैले सोचेकी छैन तर मलाई कमर्स पढ्न मन छ ।” स्वप्निलले उनलाई सोचेर भविष्यको निर्णय लिनु भन्यो । स्वप्निलले देखाएको आत्मीयता उसलाई मन पन्थो । सुस्मिताको घर नजिकको चोक आयो तब सुस्मिताले म यताबाट अर्को बाटो जान्छु भनी तर स्वप्निलले उसलाई घरसम्म नै छोडिदियो । नेपाली समाजमा छोरी ढिलासम्म घर नफर्किँदा घरमा बाबाआमालाई निद्रा नलाग्नु पनि स्वभाविक नै थियो ।

भोलिपल्ट बिहान फोन हेर्दा स्वप्निलले फ्रेंड रिक्वेस्ट पठाएको रहेछ । मैले एसेप्ट पनि गर्दिँँ । स्वप्निलले फेसबुकमा सन्देश गन्थ्यो, घरमा केही भन्नु भएन भन्दै । सुस्मिताले भनिन्, “कही भन्नु भएन,” स्वप्निलले सोध्यो, आज के गर्छौ ? सुस्मिताले भनिन्, “आज म क्याम्पसमा बुझ्न जान्छु ।”

स्वप्निलले भने, “म आज फ्रि छु तिमीलाई क्याम्पससम्म पुराइदिन्छु ।” सुस्मिता सुरुमा त हिचकिचाइन् तर पछि हुन्छ भनिन् । सुस्मिताले नेपालटारमा आउनुस् म त्यहीँबाट चढ्छु भनिन् । नेपालटारमा भेटेर दुई जना क्याम्पस गए ।

स्वप्निल स्नातकमा पढ्ने भएर होला सुस्मिताले क्याम्पस गएर केही बोल्नु परेन । सबै कुरा स्वप्निलले नै गरिदियो । यसरी नै दिन बित्दै गयो । दुई जना फेसबुकको सहयाताले नजिकिए । सुस्मिता काम नपरी घरबाट बाहिर निस्कदैँन थिई । स्वप्निलले पनि कर गर्दैँन थियो । सुस्मिताको क्याम्पस सुरु हुन थाल्यो । स्वप्निलले उनलाई पढाइप्रतिको जिम्मेवारी बुझाउने गर्थ्यो । सुस्मिताको क्याम्पस बिहानको थियो । दिउँसो सधैँ एक अर्कालाई चिया पसलमा भेट्थे । स्वप्निलले सुस्मितालाई के के भयो भनेर सोध्यो । सुस्मिताले पनि सबै कुरा भनिन्थन् ।

एक अर्काको बारेमा प्रायः जसो कुरा थाहा थियो उनीहरूले एक अर्कालाई आफ्नो मनको कुरा भने भन्न सकेका थिएनन् । एकदिन सुस्मिताले स्वप्निललाई सोधिन् हामी बिचको सम्बन्धलाई

कसरी बुज्जु भनेर । स्वप्निलले प्रेम भन्न सकेनन्
स्वप्निलले भने, “मैले तिमीलाई वाचा गर्न सकिदैन
किनभने कसैले मेरो वाचा तोडेको थियो । त्यसैले
हामी जे छौं त्यसैमा खुसी हौं ।” तर सुस्मिताले यो
कुरा सुनेर मन दुखाइन् र अबबाट हामी नबोल्ने
भनिन् । २ दिन बित्यो सुस्मिताले धेरै पटक म्यासेज
लेखेर फेरि ती म्यासेज हटाउँथिन् । उसलाई धेरै नै
गारो भएको थियो । ३ दिनको दिन स्वप्निलले फोन
गरेर सुस्मितालाई भन्यो मलाई त तिमी बानी परेछ ।
अब हामी जीवन भरसँगै बसौं ।

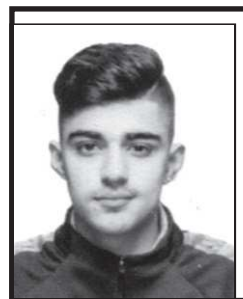
सम्बन्ध प्रगाढ बन्दै थियो । सुस्मिताको कलेज
बिहानको थियो । एकदिन एउटा केटाले सुस्मितालाई
छुन खोज्दै थियो । कलेज जाने क्रममा त्यसबेला
सुस्मिता भागेर स्वप्निललाई फोन गरिन् ।

त्यो दिनदेखि स्वप्निल आफ्नो निद्रा छोडेर भए पनि
बिहान सुस्मितालाई पुऱ्याउन जान्थ्यो । सुस्मिताको
१२ कक्षा सकियो । एकदिन दुई जना डाँडामा घुम्न
गए तब एक जना छिमेकीले देखेर सुस्मिताको घरमा
कुरा लगाइदिए । सुस्मिताले घरमा धेरै नै गाली
खाइन् । नेपाली समाजमा यो कुराले धेरै नै असर
पारेको हुन्छ । सुस्मिताको आमाको केटाको बारेमा
सोधिन् तर उनले एउटा प्रश्नको उत्तर दिन सकिनन् ।
पछि स्वप्निललाई सोध्दा उनको जात भने क्षेत्री रहेछ ।
सुस्मिता ब्राह्मणकी छोरी थिइन् । सुस्मिताको बाबाले
भने, कि तँ घर छोड् कि तैले उसलाई छोड्नु पर्छ ।
उसले केटालाई छोड्ने सोची तर छोड्न खोज्दा सकिन
तब सुस्मिताको बाबाले स्वप्निललाई बोलाउन भने ।

छोरीको खुसीमा नै मेरो खुसी छ भनेर विवाह गरिदिने
निर्णय गरे । विवाहको अधिल्लो दिन बाबा घरमा
ढिला आए अनि दराजमा केही कुरा राखे । भोलिपल्ट
विवाहको दिन स्वप्निललाई आफ्नो कोठामा बोलाए ।
केही उपहार दिन लागेको सोच्दा एक्कासी गोलोको
आवाज आयो । सुस्मिताको बाबाले बाहिर आएर भने
मेरी छोरी त्यसै दिन मरेको थिई जब मेरो विरुद्ध
निर्णय लिएकी थिई । अनि स्वप्निलको हत्या गरे ।
यो कथाले नेपाली समाजमा जातले पारेको प्रभाव
देखाएको छ ।

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हरायो कि नेपालीपन



देशान्तर अधिकारी
कक्षा ११, मानविकी

हरायो ढिँडो गुन्टुक तिउन, भेटिन्नन् भीरको मह
पाकदैछन् घरमा पिज्जा र बर्गर, साथमा मैसीका
मम
हराप दाउरा चुलो र अगेना, बन्न छाडी गए ओदान
सबैको घर मित्रियो अनहरु, विदेशी माइक्रो
ओभन
बेचियो माहाभारत वेद पनि, छैनन् नि साथमा
गीता
दुधे बालक भन्दछ ए पिता, किन्दैऊ न फोन
नोकिया
बच्चाले भन्न विर्सिगो अब बुवाआमाले सन
भन्दछन्
खेतबारी जोत्न छाडियो, पारसा परेरो, अचम्मैको
कलि जाउथो
राष्ट्रसेवक बन्न पनि अब यहाँ, अङ्ग्रेजी फारम
भन्यो
सुन्दा देख्दा अति भयो अब यहाँ, भैसक्यो मन
आतुर
हे सपुत फेरि जन्मन अब तिमी, पैलाकै जङ्गलहादुर
मासिदै छन् हराभरा ती, प्रकृति घट्दैछन् वन
कलमको डोभ भन्दछ कहाँ जायो, हरायो कि
नेपालीपन ?

दाइजो



आरती महत
बिबिधम, चौथो सेमेस्टर

यो सत्य कथा हो, जुन मेरो आफ्नो छिमेकमा घटेको थियो । सधैं भै हरेक मान्छेको शुभ बिहान उदाउने चम्किलो घामको साथ सुन्दर र रमाइलो हुन्छ । तर मेरो छिमेकीको घरमा दिनरात के हो ? भन्ने नै पत्तो हुँदैनथ्यो । हामी छक्क पर्थ्यौ । त्यो घरमा कहिल्यै पनि शान्ति, रमाइलो र खुशी देखिदैनथ्यो । जहिलेसुकै पनि भग्नाङ्क र होहल्ला मात्रै सुनिन्थ्यो । भग्नाङ्कको मुख्य विषय नै थाहा हुँदैनथ्यो ।

विस्तारै समस्या गतिरिदै गयो । छिमेकीहरू मिलेर भग्नाङ्क सुल्काउने बारे सल्लाह गरे । सबै कुरा बुझ्दै जाँदा थाहा भयो कि भग्नाङ्कको मुख्य कारण दाइजो रहेछ । बुहारीले प्रशस्त दाइजो ल्याउन नसकेको कारण उनीमाथि परिवारले प्रश्न उठाएको रहेछ ।

समय बदलिइएको छ । सामाजिक मूल्य मान्यताहरू फेरिइका छन् । समाज क्रमशः उन्नत अभ्यासमा छ । तर, उक्त परिवारमा अझै पनि दाइजोका कारण बुहारीले दुःख पाइरहेकी थाहा पाउँदा असाध्यै नरमाइलो महसुस भयो ।

मानिस चेतनशील छ । त्यही चेतनाकै कारण मानिसले सही र गलत छुट्याउन सक्छ । दाइजो मागेर बुहारीलाई दुःख दिने अभ्यासलाई कदापि राम्रो भन्न सकिदैन । जात, धर्म, संस्कृति आदिका आधारमा विभेद गर्न पाइदैन ।

छिमेकी घरमा दाइजोकै विषयमा हेरक दिनजसो भग्नाङ्क हुने भएपछि समस्या भन्भन् गतिरिएर गएको रहेछ । घरका सदस्यहरू छुट्टिएर बस्ने अवस्थामा पुगेका रहेछन् । हामी सबैले उनीहरूलाई सम्झाउने, बुझाउने कोसिस गर्नुभन्दा तर, विवाद मिल्ने जस्तो देखिन्छ ।

समस्या दिनदिनै विकराल बन्दै गयो । दिनदिनैको भग्नाङ्क रोकिइको थिएन । भर्खर विवाहित बुहारी तनावमा थिइन् । अन्ततः उनले आत्महत्या गरिइन् । यो कुरा थाहा पाएर हामीलाई असाध्यै नराम्रो लाग्यो । मन कुँडियो ।

माइती पक्षले उक्त विषयमा प्रहरीमा जाहेरी दिए । उनले मात्रै होइन, दाइजोकै कारण अरू सयौं दिदीबहिनीहरूले पनि ज्यान गुमाएका होलान् । हामीले हाम्रो धर्म, संस्कृति चालचलन मान्नुपर्छ तर, दाइजोलाई संस्कृतिको रूपमा स्वीकार्न सकिदैन । मानिस विवेकी प्राणी भएकाले सही र गलत भन्ने कुरा छुट्याउन सक्नुपर्छ ।

उहाँको लागि सबैले लड्नुपर्छ तर आखिर दिदीको ज्यान गयो जुन कुरा राम्रो भएन । हामी आफैले सही कुरा लागू गर्न नसके कसले गर्छ ? त्यसैले दाइजो प्रथाको सबैले विरोध गर्न जरुरी छ ।

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जीवनको घोषणापत्र



ज्योति पाण्डे
बिए, पहिलो वर्ष

अतीत जस्तोसुकै किन नहोस् फर्किएर हेर्दा प्रिय लाग्छ । आज मदन भण्डारी मेमोरियल कलेजको बन्द कोठामा बसेर जीवन केलाउने प्रयत्न गर्दैछु । त्यसैले होला, जीवन यात्राका अनेकौ घटना परिघटना सुन्दर तस्बिर बनेर यतिबेला मेरो हृदयमा खिचिएको छ । भावना र स्मृतिहरू तँछाडमँछाड गरिरहेका छन् । नगरुन पनि किन ? भावनाहरू पोखिन चाहन्छु, समयको गतिसँग मति मिलाउन चाहन्छु । आखिर भावनाले नै त जीवनको जीवन्तता निर्धारण गरेको हुन्छ ।

इतिहासको बोध नगरी हामी सुन्दर आगतको कल्पना गर्न सक्दैनौ । तर आजको मान्छे इतिहासबाट भाजन खोजिरहेछ । आधुनिकताको लेपन लगाएर मनको मैलो नपखाली बाहिरी आवरणमा चिटिक्क देखाएको छ । अक्सर हामी भ्रममा बाँचिरहेछौ । जुन दिन जीवनबाट भ्रमहरू टुट्नेछ त्यो दिन मान्छेलाई वास्तवमै जीवन कठिन लाग्नेछ । समय अविरल र गतिशील छ । परिस्थिति कसैको पक्षमा हुनसक्छ । यद्यपि समय कसैको अधीनमा छैन । तर, मूर्ख मान्छे समय विघटनको घोषणा गरेर हिँडिरहेछ । जिन्दगी अनपेक्षित छ र जिन्दगीले नसोचेको कुराहरू मात्रै पार्सल पठाइराख्छ । त्यसै कहाँ पोखेका छन् र “बा”ले अँगोले छेउमा उनेका कथाव्यथाहरू अनि, आमाले सन्तप्त मुस्कानमा हत्या गरेका सपनाहरू । भन्नेहरू यसलाई आदर्शवाद भनून् वा परम्परावाद गर्ने तर आमाको आँसु र “बा”को पसिनाको मदिरापान गर्ने यो समाजको जीवन कथाको अन्त्य कदापि सुखान्त हुन सक्दैन ।

समयको हरेक एक प्रवाहसँगै आधुनिकता खोजिरहेको मेरो पुस्ताले जीवन सङ्घर्षको गहिराइलाई आत्मसात गर्न सकेन र सङ्घर्षलाई स्वभाविकताभन्दा जटिलतातर्फ धकेलेर सामाजिक र मनोवैज्ञानिक पीडाको सिकार बनिरहेछ । गीतकार श्याम तमोटको पङ्क्तिमा भनिए जस्तै :

सङ्घर्ष हो जीवन, जीवन सङ्घर्ष हो

जीवनदेखि थाकेर बस्छु नभन

जीवनदेखि हारेर मर्छु नभन ।

जीवन के हो ? प्रश्न सुन्दा सहज सुनिए पनि उत्तर पक्कै कठिन छ । यो तथ्यमा आधारित विज्ञान होइन तर, अनेकन तथ्यहरूका विधामा हामी सबैले दिनहुँ गर्ने प्रयोग भने पक्कै हो । त्यसैले, जीवनको परिभाषा हर मनमा फरक छ । हर, घरमा फरक छ । आजको मान्छे सबैथोक बनिसक्यो, मात्र मान्छे बन्न बाँकी छ । आजको मान्छेले सबै वाद बोक्सिक्यो, मात्र मानवतावाद बोक्न बाँकी छ । कोही डाक्टर, कोही पाइलट, कोही पण्डित, कोही गीतकार, कोही व्यापारी, जात बाँडे, थर बाँडे । भुगोलमा काँडेदारको बार लगाएर सीमाना कोरे, राज्यसत्ता र जनसत्ता भने । जाणतन्त्र र राजतन्त्र बोके । चन्द्रमामा घर बनाउँछु भन्नेले छिमेकीको चुहिँएको छानोको वास्ता गरेन । बोधी वृक्षमुनि तपस्या गर्ने तपस्वीले रक्तश्राप गरिरहेको साथी भनेन । विश्वव्यापीकरणको वकालत गर्नेले आफ्नै सहोदर नाता चिनेन । संवेदनशीलता र विवेकशीलता गुमाइसकेको यो मिडमा एक पथिक यति बेला एउटा मात्र मान्छे खोजिरहेछ । जीवनको जीवन्तता सोचिरहेछ ।

बेन्जामिन डिजराइली भन्छन्- हामी सबै प्रेमको निमित्त जन्मेका छौ र यही नै अस्तित्वको सिद्धान्त हो । तर, एकले अर्काको अस्तित्व स्वीकार गर्न नसकिरहेको यो परिवेशमा म कुनै विशेषणबाट विभूषित हुन चाहान्न न त कुनै पदीय वा व्यवसायिक सफलताको भोक छ । केबल एउटै रहन छ समयको आँगनमा सप्रेम मान्छे भएर उभिने ।

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शिक्षाको महत्त्व



सङ्गीता सापकोटा
बिबिएम, तेस्रो सेमेस्टर

शिक्षा मानव जीवनको अभिन्न अङ्ग हो । शिक्षाविनाको जीवन कल्पनाभन्दा बाहिरको हुन्छ । ज्ञान नै शिक्षा हो । चाहे त्यो हलो जोत्ने होस् या कुनै बैंकमा व्यवस्थापनको काम नै किन नहोस् ।

मानिस संसारको सबैभन्दा विवेकशील प्राणी हो । संसार शिक्षाले नै अडिएको छ । शिक्षा नहुँदो हो त मानिसले नयाँ नयाँ वस्तुको आविस्कार गर्दैन थिए होला । शिक्षाकै कारण मानिस चन्द्रमा पुगेका छन् मंगलग्रहको अन्वेषण गरिरहेका छन् । विभिन्न खानीको उत्खनन् भएको छ । बाटोघाटो बनेका छन् । विधुतीय यन्त्रको आविस्कार भएका छन् । शिक्षाले नै मानिसलाई विद्वान् बनाएको छ । शिक्षाको अभावका कतिपय अवस्थामा अपहेलित पनि भएका छन् । जो मानिस अनुशासित भएर ज्ञान लिन्छ भने ऊ विद्वान् बन्छ तर घमण्ड गर्छ भने ऊ कहिल्यै सफल हुन सक्दैन । भनिन्छ नि, “हुने विरुवाको चिल्लो पात” त्यही नै हो मानिसको जीवनको यथार्थ ।

शिक्षा कसैको डर, घमकी र निर्देशनमा सिक्ने कुरा होइन । शिक्षा आफ्नै रुचीमा भर पर्ने कुरा हो । आफैलाई

प्रस्फुटन गराउने ज्ञान हो । शिक्षाले अनुशासनमा बाँध्छ र कर्तव्यनिष्ठ बनाउँछ । अनुशासनले नै मानिसलाई विद्वान बनाउँछ भने त्यसैको अभावमा महामूर्ख पनि बनाईरहेको हुन्छ ।

शिक्षा र अनुशासन एक सिक्काका दुई पाटा हुन् । जो एकअर्काविना कहिल्यै परिपूर्ण हुन सक्दैनन् । जो मानिस अनुशासित भएर शिक्षा आर्जन गर्छ ऊ कहिल्यै निराश हुनु पर्दैन । शिक्षा मानव जीवनको अभिन्न अङ्ग हो । जसको कहिल्यै अन्त्य हुँदैन शिक्षा जन्मदेखि मृत्युसम्म निरन्तर सिकिरहने पद्धति हो । जो मानिस शिक्षित र अनुशासित छ उसले सधैं आफ्नो परिवारको ख्याल राख्छ । आफ्नो आमाबुबालाई भगवान् स्वरूप हेर्ने गर्दछ भने सबैलाई आदार सम्मान र आनन्दित जीवन जीउने प्रणाली व्यवस्थित गरिदिन्छ । दुःखको कुरा त यो हो हाम्रो देशमा अझै पनि शिक्षित व्यक्तिहरूले रोजगार पाउँदैनन् । दुःख गरेर पढेर अरूको देशमा गएर तल्लो तहको काम गर्नुपर्ने अवस्था छ । हामीले अझै पनि हाम्रो देशका लेखकले लेखेको स्तरीय पुस्तक पढ्न पाउँदैनौं, अझै विदेशी लेखककै पुस्तकमा भर पर्नुपर्ने अवस्था छ । सुन्दा दुःख लाग्ला तर, यथार्थ यही हो कि जति शिक्षित मानिस भएपनि परजीवीकै जीवन बिताउने प्रणालीको अन्त्य हुन गान्छो छ यो देशमा ।

शिक्षा उज्यालोको ज्योति हो । शिक्षा त्यस्तो प्रकाश हो जो कहिल्यै निभ्दैन । शिक्षाकै कारण मानिस आज एकै ठाउँमा बसीबसी संसार हेर्ने गरेका छन् । यसैका कारण कल्पनाभन्दा बाहिरको ठूलो धर्तीलाई सङ्कुचित बनाएको छ । सकिन्छ शिक्षाको सम्मान गरौं सकिदैन शिक्षाको कहिल्यै अपमान पनि नगरौं ।

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MBM Lecture Series List

| SN | Date | Resource Person | Designation | Title | Mode |
|----|------------------|---------------------------------|--|--|--------------|
| 1 | Mangsir 18, 2075 | Anuj Peter Rai | Blue Diamond Society | Solidarity against Gender Based Violence | Face to Face |
| 2 | Poush 27, 2075 | Mr. Ganesh Kumar Paudel | Lecturer, JMC and Wikimedia Foundation | Platform to Polish your Personality | Face to Face |
| 3 | Magh 18, 2075 | Mr. Bidroha Dahal | Lecturer | Economics and Technology | Face to Face |
| 4 | Falgun 3, 2075 | Er. Suvash Chandra Gautam | MIS Specialist, EHRP Project - JICA | Impact of Internet of Things (IOT) | Face to Face |
| 5 | Falgun 7, 2075 | Ms. Sushmita Dhamala | Himalayan Climate Initiative | Sustainable Development Goal | Face to Face |
| 6 | Falgun 10, 2075 | Mr. Manish Khanal | IT Officer, Himalayan Bank | Cyber Security Threats to the Financial Institutions | Face to Face |
| 7 | Baisakh 10, 2076 | Mr. Prajwal Khadka | Teach for Nepal | Education for All | Face to Face |
| 8 | Bhadra 20, 2076 | Mr. Biswash Chepang | King's International College | Inspirational Speech | Face to Face |
| 9 | Jestha 5, 2076 | Mr. Ram Kumar Gurung | ADRA Nepal | Proposal Writing & Project Management | Face to Face |
| 10 | Asar 6, 2076 | Advocate Keshav Bhattarai | We for Change | Federal Structure Quality Governance | Face to Face |
| 11 | Asar 27, 2076 | Mr. Sunny Rajopadhaya | Ecoorb Ventures | Basic Entrepreneurship | Face to Face |
| 12 | Bhadra 4, 2076 | Ms. Sushmira Baidhya | Peace First | Peace Making Projects | Face to Face |
| 13 | Bhadra 5, 2076 | Mr. Sanjay Khadka | Motivational Speaker | The Art of Study - For +2 Level Students | Face to Face |
| 14 | Kartik 5, 2076 | Ms. Jenisha Maharjan | DVP Nepal | Self Defence & Names | Face to Face |
| 15 | Kartik 29, 2076 | Mr. Sanjay Khadka | Motivational Speaker | Life Skill Development Program For Bachelor's level students | Face to Face |
| 16 | Mangsir 6, 2076 | Mr. Pushkar Raj Panta | Yoga Therapist | Yoga for Holistic Health | Face to Face |
| 17 | Mangsir 8, 2076 | Mr. Roopees Shrestha | TV Journalist | Motivational Speech | Face to Face |
| 18 | Mangsir 13, 2076 | Prof. Dr. Sanjay Kumar Shrestha | Professor, FOM, TU | Emerging Issues in Management | Face to Face |
| 19 | Mangsir 16, 2076 | Mr. Naren Khatiwada | Youth Advocacy Nepal | Human Rights | Face to Face |
| 20 | Mangsir 16, 2076 | Mr. Ratnesh Dheeraj | Manager, Neosphere | Careers in IT | Face to Face |
| 21 | Mangsir 30, 2076 | Rompukar Mahara | Foray International | Proposal Writing | Face to Face |



| SN | Date | Resource Person | Designation | Title | Mode |
|----|------------------|-----------------------------------|---|--|--------------|
| 22 | Poush 4, 2076 | Mr Ananda Raj Khanal | Nepal Telecom | Cyber Security and Data Optimization | Face to Face |
| 23 | Poush 13, 2076 | Iftekhar Ahmed Sakin | Bangladesh Youth Campaigner | An Interaction session between Nepal- Bangladesh Youths on Good Governance | Face to Face |
| 24 | Poush 18, 2076 | Bappaditya Basu | Bangladesh Youth Campaigner | Experience Sharing | Face to Face |
| 25 | Falgun 5, 2076 | Prof. Dr. Shreedhar Prasad Lohani | Professor, TU | A Talk On Flax-Golden Tales | Face to Face |
| 26 | Falgun 6, 2076 | Mr. Saunak Ranjitkar | COO and CTO, Spiralogs Inc | The Bridge between Coding and Building Solution | Face to Face |
| 27 | Chaitra 7, 2076 | Bhakti Shahi | Blue Diamond Society | Gender Equality | Face to Face |
| 28 | Jestha 17, 2077 | Mr. Arjun subedi | Ph.D Scholar, University of Nebraska, Lincoln | Conservation of angular momentum; new era of quantum mechanics | Online |
| 29 | Jestha 23, 2077 | Mr. Kapil Lamichhane | Science Program Coordinator, MBM College | How can exploit time of pandemic as time of opportunities | Online |
| 30 | Jesth 30, 2077 | Mr. Kshitij Raj Lohani | Software Engineer from Apple Company, USA | An initiative to help students pay their rent in this pandemic | Online |
| 31 | Asar 8, 2077 | Dr. Medani Sangroula | Senior Postdoctoral Research Associate at Brooke Haven Research Institute | Learn the application & admission procedure, applied teaching methodologies | Online |
| 32 | Asar 12, 2077 | Dr. Kul kapri | Assistant Professor at Rowan University | Economic Impact of covid19 | Online |
| 33 | Asar 19, 2077 | Dr. Santosh Dhakal | Postdoctoral Scientist from Johns Hopkins University, School of Public Health, Baltimore, USA | Current scenario of covid19 & progress in vaccination as well as drug development | Online |
| 34 | Asar 21, 2077 | Mr. Santosh Raj Bajgain | Lead Stock Market Trainer at Lagani School, Stock Market Fundamental Analyst | Orientation on Stock Market | Online |
| 35 | Asar 27, 2077 | Mr. Gajendra Singh | Entrance Examination Pioneer of Nepal | Interaction Program to face Entrance Exam | Online |
| 36 | Shrawan 2, 2077 | Dr. Dibakar Sigdel | Data Scientist at the University of California, Los Angeles | Data control, Artificial intelligent, Robotics technology, AI for development | Online |
| 37 | Shrawan 4, 2077 | Miss Goma Poudyal | Faculty Member, MBM College | Application of premodifier, post modifier, comma, colon, semicolon project and etc.. | Online |
| 38 | Shrawan 9, 2077 | Dr. Narayan Niraula | Principal Scientist from Pfizer Inc, Kalamzoo, USA | Global pandemic and the race for vaccine development | Online |
| 39 | Shrawan 10, 2077 | Dr. Kamal Dhakal | Scientist at AbbVie, Illinois, U.S.A. | Restoring vision to the Blind | Online |



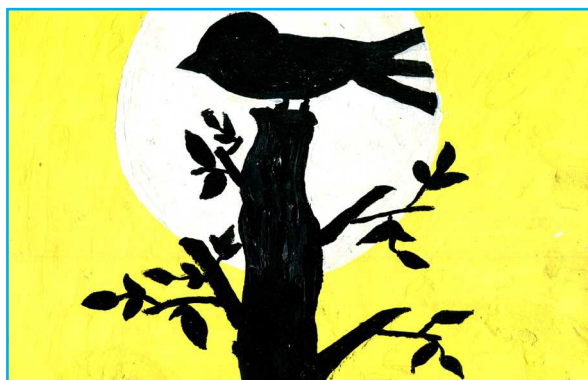
| SN | Date | Resource Person | Designation | Title | Mode |
|----|------------------|---|--|--|--------|
| 40 | Shrawan 16, 2077 | Dr. Narayan Adhikari | Professor, Central Department of Physics, TU | Scopes, our practices & International norms in laboratories work for undergraduate level | Online |
| 41 | Shrawan 18, 2077 | Dr. Chandra Mani Adhikari | Executive Director, Shahid Gangalal National Heart Center | Impacts. Effects of corona virus on heart patients | Online |
| 42 | Shrawan 23, 2077 | Dr. Mukesh Dhamala | Associate Professor of Georgia State University, USA | Delayed Interactions in Brain Networks | Online |
| 43 | Shrawan 24, 2077 | Dr. Saran Lamichhane | Central Department of Physics | Solutions of scientific & social research problems in developing countries: A perspective from computational physics | Online |
| 44 | Shrawan 30, 2077 | Prof. Dr. Raju Khanal | Senior Physics Professor from Central Department of Physics, TU | Nuclear Fusion: Creating a Star on Earth | Online |
| 45 | Shrawan 31, 2077 | Dr. J.B Pradhan | Assistant Professor of Mathematics at MRC | Mathematics and its Universality: Exploring Everyday Activities through Mathematical Eye | Online |
| 46 | Bhadra 6, 2077 | Mr. Bhim Lal Gautam, Ph.D | Central Department of Linguistics, TU | Language History Pandemic and Propaganda | Online |
| 47 | Bhadra 11, 2077 | Dr. Swarnim Waglé | Former Vice-Chair of the National Planning Commission | Nepal in 2030: Development Path after Covid-19 | Online |
| 48 | Bhadra 12, 2077 | Dr. Kundan Aryal / Mr. Laxman Datta Panta | Central Department of JMC, TU / Chairperson, Media Action Nepal | Journalism Education: Retrospect and Prospect | Online |
| 49 | Bhadra 19, 2077 | Prof. Dr. Rameshore Adhikari | Professor at Centre Department of Chemistry & Executive Director, RECAST | New opportunities for education and research created by the current Pandemic | Online |
| 50 | Bhadra 26, 2077 | Ms. Sabita Lohani | Psychological Counsellor | Coping with Stress | Online |
| 51 | Ashwin 2, 2077 | Mr. Ganesh Prasad Bhattarai | Director, Curriculum Development Center (CDC) | New Curriculum of NEB | Online |
| 52 | Ashwin 9, 2077 | Dr. Mahabir Pun | Chairperson, National Innovation Center (NIC) | Leading Nepal through Innovation | Online |
| 53 | Ashwin 16, 2077 | Mr. Chandra Prakash Baniya | Madan Purakar Winner | Interaction Program with Mr. Chandra Prakash Baniya, Madan Puraskar Winner | Online |
| 54 | Ashwin 23, 2077 | Ms. Shrinkhala Khatiwada | Miss Nepal 2018 | Exploring Youth Potentialities | Online |
| 55 | Ashwin 30, 2077 | Mr. Pushpa Raj Joshi | Controller, Officer of Controller of Examinations, TU | TU Examination: issues, challenges workouts and possibilities | Online |
| 56 | Kartik 21, 2077 | Sambhavva Foundation | Organization to provide Mental Health Counselling | Mental Health Counseling (Self care) | Online |



| SN | Date | Resource Person | Designation | Title | Mode |
|----|------------------|-------------------------------|---|---|--------------|
| 57 | Kartik 28, 2077 | Mr. Dinesh Neupane | Senior Research Associate, John Hopkins University | Have we lost the track for the prevention of COVID-19 in Nepal? | |
| 58 | Mangsir 12, 2077 | Mr. Deepak Chapagain | President, Volunteer Corps Nepal | Volunteer to Act for Future | Online |
| 59 | Mangsir 19, 2077 | Mr. Jiba Lamichhane | Entrepreneur and Former President of ICC of NRNA | NRN's view to groom entrepreneurial culture in Nepal | Online |
| 60 | Mangsir 26, 2077 | Prof. Dr. Dilli Raj Sharma | Dean, Management Faculty, Tribhuvan University | Interaction Program with Dean of Management Faculty | Online |
| 61 | Poush 10, 2077 | Prof. Chiranjivi Khanal Head | Central Department of Journalism and Mass Communication, Tribhuvan University | 'Present Scenario and Future Prospects of Mass Communication and Journalism in Nepal' | Online |
| 62 | Poush 17, 2077 | Mr. Rameshwor Shrestha | Deputy CEO, Mahalaxmi Life Insurance Limited | Life Insurance in Nepalese Context | Online |
| 63 | Poush 25, 2077 | Mr. Suvash Khadka | ICT Professional, Trainer/ Lecturer, Freelancer, IT Int. Community Enthusiast, MSG, Chevening Scholar | Safeguard from Cyber Threats and Career in Cybersecurity | Online |
| 64 | Jestha 07, 2078 | Er. Surya Lamsal | P.E., New York Power Authority | Hydropower: Experiences from USA | Online |
| 65 | Jestha 14, 2078 | Ms. Anushree Acharya | Dietician, Managing Director, The Nutrition Cure Nepal | Right Diet for Right Lifestyle: During Lockdown and in Normal Days | Online |
| 67 | Jestha 18, 2078 | Mr. Dev Raj Rai | Public Financial Management Expert, MoFAGA/UNDP | Public Financial Management | Online |
| 68 | Jestha 21, 2078 | Manoj Thapa Magar | Chief Recovery Owner- Sudur Paschim Province, NIC Asia Bank Ltd. | Banking career for today's youth | Online |
| 69 | Jestha 28, 2078 | Mr. Sagar Satyal | Co-founder, My Emotions Matter, PRAYAS | Understanding Emotional Intelligence | Online |
| 70 | Asar 4, 2078 | Mr. Saurav Rijal | Chartered Accountant | Chartered Accountancy!! It is your road to success? | Online |
| 71 | Asar 11, 2078 | Mr. Chandra Singh Saud | CEO, Nepal Stock Exchange Limited, NEPSE | Investment Perspectives in Stock Market of Nepal | Online |
| 72 | Asar 14, 2078 | Prof. Dr. Nanda Bahadur Singh | Vice-Chancellor of Mid-West University | Teaching Learning Process in Pandemic Situation | Online |
| 73 | Asar 25, 2078 | Mr. Ramesh Dahal | Former Director, NRB | Banking career prospectives | Online |
| 74 | Bhadra 8, 2078 | Mr. Ashik Jha | MBBS Entrance Topper | Live Interaction with MBBS Entrance Topper | Online |
| 75 | Mangsir 17, 2078 | Mr. Shiva Gaule | Former Editor of Centre of Investigative Journalism CIJ, Editor in Chief - onlinekhabar.com | Investigative Journalism in Nepal | Face to Face |
| 76 | Poush 23, 2078 | Mr. Pramod Raj Upadhyay (Phd) | Management Expert | Business Management in Nepalese Perspective | Face to Face |



College Building



Painting - by Namrata Adhikari



MBMC Refreshment Program - Sukute Beach



Annual Quiz Contest



Orientation Program at Norling Resort



MBM Talent Hunt



MBM Talent Hunt



MBM Talent Hunt



College AGM



Orientation Program at Chandragiri



College AGM



Classroom



Photo at College Premises



Photo at College Premises



Classroom



Computer Lab



Library



Classroom



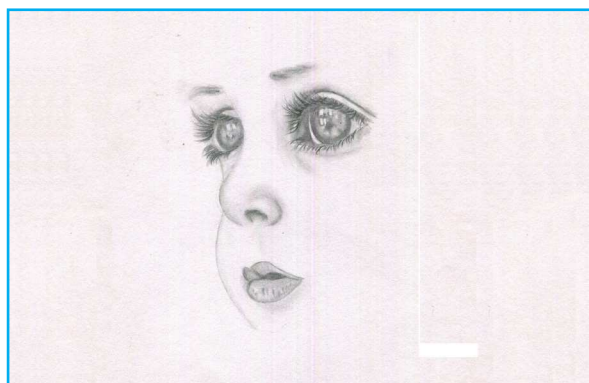
Chemistry Lab



Physics Lab



Biology Lab



Sketch - by Samir Aryal



Educational Tour



Educational Tour



Excellence in Leadership for Transformation

Madan Bhandari Memorial College

(Affiliated to NEB and TU)

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