

Excellence in Leadership for Transformation

ISSN 2631-2255

Volume 21, 2025

श्वेत शार्दूल



मदन भण्डारी मेमोरियल कलेज

Affiliated to Tribhuvan University

Accredited by UGC, Nepal, (2025)

श्वेत शार्दूल

Shweta Shardul



मदन भण्डारी मेमोरियल कलेज

विश्वविद्यालय अनुदान आयोगबाट गुणस्तर प्रत्यायनकृत, (२०८१)

काठमाडौँ-१०, नयाँ बानेश्वर

फोन नं. + ९७७-०१-५१७२१७५, ५१७२६८२, ५१७२७१५

Email: info@mbmc.edu.np

Website: www.mbmc.edu.np

श्वेत शार्दूल (Shweta Shardul)

Publisher:	Madan Bhandari Memorial College Accredited by University Grants Commission (UGC), Nepal, (2025) New Baneshwor, Kathmandu Phone: +977-01-5172175, 5172715, 5172682 Email: info@mbmc.edu.np Website: www.mbmc.edu.np
Copyright:	Publisher
Published Copies:	1000
Year of Publication:	2025
ISSN:	2631-2255
DOI:	https://doi.org/10.5281/zenodo.15719356
सल्लाहकार:	महेन्द्रबहादुर पाण्डे (अध्यक्ष, कलेज व्यवस्थापन समिति) डा. बाबुराम अधिकारी (क्याम्पस प्रमुख)
प्रधान सम्पादक :	प्रज्वलमान श्रेष्ठ (सहायक क्याम्पस प्रमुख, प्राज्ञिक)
भाषा सम्पादन :	हरिबहादुर चन्द निरुजा फुयाल
सम्पादक मण्डल :	ऋषभ पौडेल ज्योत्सना राजभण्डारी सुनील पौडेल अञ्जना भण्डारी पोषण निरौला मनिष घिमिरे (विद्यार्थी)
कम्प्युटर लेआउट:	मोहन बहादुर साउद
मुद्रण:	ग्लोबल प्रिन्ट कनेक्सन, कमलादी, काठमाडौं

Online Version



Disclaimer: The articles and write-ups published in this issue reflect the views and opinions of their respective authors and do not represent the views and opinions of the publisher. The publisher disclaims any responsibility for harm or loss caused by the published content to any party.



श्रीमती विद्यादेवी भण्डारी Mrs. Bidya Devi Bhandari

पूर्व राष्ट्रपति, सङ्घीय लोकतान्त्रिक गणतन्त्र नेपाल
Former President, Federal Democratic Republic of Nepal

बुढानीलकण्ठ नगरपालिका-२,

चपली, काठमाडौं ।

इमेल: bidyadevibhandari8@gmail.com

मिति: २०८२/३/८

शुभकामना सन्देश

मदन भण्डारी मेमोरियल कलेजले आफ्नो २४औँ वार्षिकोत्सवको सन्दर्भ पारेर 'श्वेत शार्दूल' को २१औँ अङ्क प्रकाशन गर्न लागेकोमा म अत्यन्त हर्षित छु । यस अवसरमा कलेजका संस्थापकहरू, व्यवस्थापन समितिका पदाधिकारीहरू, प्राध्यापकहरू, अभिभावकहरू, विद्यार्थी भाइबहिनीहरू तथा समस्त शुभेच्छुकजनप्रति हार्दिक बधाई एवं शुभकामना व्यक्त गर्दछु ।

शिक्षा प्रत्येक नागरिकको मौलिक अधिकार हो, मानव जीवनको आलोक र सम्भावनाको आधार हो । यसले मानिसमा चेतना, विवेक र सामाजिक उत्तरदायित्वको विकास गर्दछ । शिक्षा नै त्यो बलियो माध्यम हो, जसले मानव जातिलाई गरिबी, भोक र रोगजस्ता समस्याबाट मुक्त गर्न सक्ने सामर्थ्य राख्दछ । साथै, मानवता, शान्ति, सहिष्णुता र विश्व बन्धुत्वको भावना सुदृढ गर्दै समुन्नत समाज निर्माणतर्फ अग्रसर गराउने विकल्पहीन साधन पनि यही हो ।

दशकौं लामो सामाजिक र राजनीतिक सङ्घर्षबाट जन्मिएको नेपालको संविधानले प्रत्येक नागरिकलाई आधारभूत तहसम्मको शिक्षा अनिवार्य र निःशुल्क बनाएको छ । साथै, उच्च शिक्षामा पहुँच विस्तार गर्दै विश्व बजारको मागअनुरूप दक्ष मानव संसाधन उत्पादन गर्ने राष्ट्रिय नीति अवलम्बन गरिएको छ । सरकारले शैक्षिक संस्थाहरूलाई शान्ति क्षेत्रको रूपमा घोषणा गरेको छ, जुन शिक्षाको गुणस्तर र स्थायित्वका लागि महत्त्वपूर्ण कदम हो । यद्यपि, यी संवैधानिक र नीतिगत उपलब्धिहरूलाई संस्थागत गर्दै संघीय संरचनाअनुसार प्रभावकारी रूपमा कार्यान्वयन गर्नु अझै चुनौतीपूर्ण छ । मुलुकको समग्र आर्थिक-सामाजिक रूपान्तरण शिक्षित, सचेत र कर्मशील नागरिकमार्फत मात्र सम्भव हुने भएकाले गुणस्तरीय शिक्षाको सुनिश्चिताका लागि शैक्षिक क्षेत्रको विकास, विस्तार र प्रभावकारी सुधार अत्यावश्यक छ । यसका लागि साझा प्रतिबद्धता, समन्वय र निष्ठापूर्ण समर्पण अपरिहार्य बन्न गएको छ ।

विज्ञान र प्रविधिको तीव्र प्रगतिले आजको युगलाई अभूतपूर्व गतिमा अघि बढाइरहेको छ । तर, यस प्रगतिसँगै मानव समाजमा आत्मसंयम, सहिष्णुता र आत्मनियन्त्रणजस्ता जीवनका मौलिक मूल्यहरू क्रमशः कमजोर बन्दै गएका छन् । यस्तो परिस्थितिमा विज्ञान र प्रविधिको मानवीय उपयोग सुनिश्चित गर्ने तथा मूल्य-मान्यता आधारित शिक्षालाई सशक्त बनाउने आवश्यकता झनै टङ्कारो रूपमा महसुस भएको छ । सन् २०३० सम्ममा दिगो विकासका लक्ष्यहरू प्राप्त गर्न विश्व समुदाय प्रतिबद्ध भइरहेकै बेलामा जलवायु परिवर्तन र त्यसबाट उत्पन्न प्राकृतिक प्रकोपहरू गम्भीर चुनौतीका रूपमा उभिएका छन् । यस सन्दर्भमा, शिक्षा यस्तो प्रभावकारी माध्यम बन्नुपर्छ, जसले विकास र प्रकृति बीचको असन्तुलनलाई चिदै समावेशी, दिगो र न्यायपूर्ण भविष्यको दिशा तय गर्न मद्दत गरोस् । विकास प्रकृतिलाई बिगारेर होइन, सिँगारेर गर्नुपर्छ । यही चेतना प्रवाह गर्न सक्ने शिक्षाको विकास आजको आवश्यकता हो ।

अन्त्यमा, 'श्वेत शार्दूल'को प्रकाशनमार्फत मदन भण्डारी मेमोरियल कलेजले सिर्जनशीलता, प्राज्ञिकता र वैचारिक विमर्शलाई निरन्तर प्रवाह गरिरहनेछ भन्ने दृढ विश्वासका साथ कलेजको समग्र प्रगति, प्रतिष्ठा र समुन्नतिको हार्दिक कामना गर्दछु ।

धन्यवाद ।

विद्यादेवी भण्डारी



www.bidyabhandari.com.np



www.facebook.com/bidyadevi.bhandari1961



@BidyaDevi2018

अध्यक्षको कलमबाट

मदन भण्डारी मेमोरियल कलेजले आफ्नो वार्षिक प्रकाशनको रूपमा वार्षिकोत्सवको सन्दर्भ पारेर श्वेत शार्दूलको २१ औं अङ्क प्रकाशन गर्नु र यस कार्यको निरन्तरता दिनसक्नु प्रसन्नताको कुरा हो। यस अवसरमा सर्वप्रथम म सम्पूर्ण कलेज परिवारमा बधाई ज्ञापन गर्दछु।



जननेता स्व. मदन भण्डारीको सम्मान र स्मृतिमा सर्वसुलभ, गुणस्तरीय र समयसापेक्ष रूपमा वैज्ञानिक शिक्षा प्रदान गर्ने उद्देश्य बोकेर स्थापित मदन भण्डारी मेमोरियल कलेजले २४ वर्षको गौरवमय यात्रा तय गरेको छ। “उच्च शिक्षामा सबै नेपालीको सहज पहुँच हुनुपर्छ” भन्ने जननेता मदन भण्डारीको मान्यतालाई चरित्रार्थ गर्न हामी तत्पर छौं। कलेजको आरोह र अवरोहको साक्षी श्वेत शार्दूलमा मूलतः कलेजमा अध्यापनरत शिक्षकहरूका अनुसन्धानात्मक र विषयगत गहिराइसहितका लेख, विद्यार्थीहरूका पल्लवित र अनुभवले सिर्जित रचनाहरू साथै अतिथि लेखकहरूका सन्देशपूर्ण सामग्री प्रस्तुत हुँदै आएका छन्।

विश्वविद्यालय तथा कलेजहरूको मूलभूत उद्देश्य गतिशील समाजप्रति जिम्मेवार एवम् राष्ट्रिय, अन्तर्राष्ट्रिय आवश्यकताअनुसारको जनशक्ति निर्माण गर्नु हो। यो उद्देश्य सीमित पाठ्यक्रम र नियमित कक्षा सञ्चालनबाट मात्रै प्राप्त नहुने यथार्थलाई आत्मसात् गर्दै विद्यार्थीहरूको चौतर्फी उन्नयनका खातिर परिवर्तित परिवेशबमोजिम कलेजले आफूलाई स्तरोन्नति गर्दै आइरहेको छ। त्यसैकारण कलेजले नियमित पठनपाठनका अतिरिक्त कलेजहातादेखि स्थलगत कार्यक्षेत्रसम्मका व्यावहारिक ज्ञानसिपसम्बन्धी बहुविध क्रियाकलापहरू सञ्चालन गर्दै आइरहेको छ।

विश्वविद्यालय अनुदान आयोग नेपालबाट वि.सं २०८१ साल पौष २५ गते, गुणस्तर प्रत्यायनकृत कलेजको रूपमा स्थापित भएको तथ्यले पनि हामी गन्तव्यको सही गोरेटोमा छौं भन्ने पक्षलाई प्रमाणित गर्दछ। आगामी दिनमा शिक्षालाई थप गुणस्तरीय बनाउनमा कलेजको सम्पूर्ण सामर्थ्य समर्पित रहने नै छ। समाजमा रहेका विसङ्गति हटाउने काममा नै सिर्जनशील मस्तिष्कहरूको प्रयोग गरिनुपर्छ भन्ने कुरामा हामी सजग छौं। विज्ञान र प्रविधिको चामत्कारिक परिणामस्वरूप हामी यान्त्रीकरणको युगमा प्रवेश गरे तापनि मानव चैतन्य र सिर्जनशीलतालाई कुनै पनि प्रविधिले विस्थापित गर्न सक्दैन। प्रविधि आफैंमा मानव चेतना र सिर्जनाको परिणाम हो। त्यसैले हामी दक्ष जनशक्ति मात्र नभई चरित्रवान्, इमान्दार, देश र जनताप्रति उत्तरदायी मानव समाज निर्माण गर्न तत्पर छौं। सामुदायिक कलेजको रूपमा यो उत्तरदायित्वप्रति हामी अझ बढी संवेदनशील छौं।

अन्त्यमा २४ औं कलेज स्थापना दिवसको उपलक्ष्यमा कलेजसँग सम्बद्ध यहाँहरू सबैमा हार्दिक शुभकामना व्यक्त गर्दछु।

महेन्द्रबहादुर पाण्डे

अध्यक्ष

कलेज व्यवस्थापन समिति

प्राज्ञिक अविच्छिन्नता

मदन भण्डारी मेमोरियल कलेजले आफ्नो प्राज्ञिक अविच्छिन्नताको रूपमा कलेजको वार्षिकोत्सवको सन्दर्भ पारेर श्वेत शार्दूलको नवीन अङ्क यहाँहरूसमक्ष प्रस्तुत गर्न पाएकोमा खुशी व्यक्त गर्दछु।



सिर्जना सपनाको प्रकटीकरण हो। यो दुनियामा मानव सभ्यताले गरेका सुन्दर परिवर्तनहरू महान् सपनाहरूका साकार रूप हुन्। लियोनार्दो दा भिन्चीको सपनाभित्र राइट दाजुभाइको जपनाले निर्माण भएको विमान होस् वा अमेरिकन महान् अश्वेत नेता मार्टिन लुथर किङ्गको “मेरो सपना छ” शीर्षकभित्रको स्वतन्त्रता प्राप्तिको सपना, चलनचल्तीको विचार, विधि र व्यवहारभन्दा पर जाने आकाङ्क्षाले सपनाको यात्रा तय गर्दछ।

मदन भण्डारी मेमोरियल कलेज पनि सपना देखाउने त्यस्तो थलो हो जसले थुप्रै कर्मवीरहरूलाई जन्म दियो। यहाँबाट दीक्षित भएकाहरू देश तथा विदेशका विभिन्न तह र तप्काको नेतृत्व गरिरहेका छन्। यही कलेजको बगैँचामा हुर्किएका थुप्रै नवउन्मेषित प्रतिभाहरू यतिबेला उम्दा भएर चम्किरहेछन्। जुन समाजले आफ्नो इतिहासप्रति गौरवबोध गर्न सक्दैन त्यो समाजको सुन्दर आगतको कल्पना पनि गर्न सकिँदैन। कलेज स्थापना दिवसको यो पावन दिनमा हामीहरू पनि आफ्नो इतिहासप्रति कृतकृत्य रहँदै नवीनताको दैलो उघार्न आतुर र प्रतिबद्ध छौं। विगतको सम्मान, वर्तमानको अपनत्व र भविष्यको सपनाको सेतुको रूपमा श्वेत शार्दूलले भूमिका खेल्नेछ भन्ने विश्वास लिएको छु।

मान्छेमा अन्तरनिहित सम्पूर्ण सम्भावनाहरूको प्रष्फुटन गराउनेतर्फ शिक्षालयहरूको ध्यान केन्द्रित हुनुपर्ने कुरामा हामी सचेत छौं। वर्तमानमा गरिने कर्म जति मानवोपयोगी हुन्छन् भविष्यका बाटा उति नै सहज बन्दै जान्छन्। प्रत्येक विद्यार्थी हाम्रो लागि एउटा सम्भावनाको बीज हो। सही ख्याल, सही परिवेश, र सही प्रेरणाले त्यो बीज विशाल वृक्षमा परिणत हुनसक्छ भन्ने मान्यतालाई हामीले आत्मसात् गरेका छौं। शिक्षणदर्शन केवल श्रमजीवी जीवनको तयारी होइन, आत्मसमीक्षा र आत्मविकासको निरन्तर अभ्यास हो। विचारक जोन ड्युयीले भनेका छन्, “शिक्षा भनेको जीवनको तयारी मात्र होइन, शिक्षा नै जीवन हो।” हाम्रा विद्यार्थीहरू पनि यही भनाइका लाक्षणिक पात्र हुन् भन्दा अत्युक्ति नहोला।

अन्त्यमा यस अङ्कमा आफ्ना सुन्दर रचना प्रेषण गर्ने लेखकहरू, यसलाई प्रकाशनगर्भबाट बाहिर निकाल्न सम्पादन र प्रकाशनको महत्त्वपूर्ण जिम्मेवारी पूरा गर्नुहुने सबैमा आभार व्यक्त गर्दछु।

गौरवपूर्ण २४ औं कलेज स्थापना दिवसको उपलक्ष्यमा सबैमा शुभकामना।

डा. बाबुराम अधिकारी

क्याम्पस प्रमुख

सम्पादकीय

“सपना देख्न सकिन्छ भने त्यसलाई व्यवसायमा रूपान्तरण गर्न पनि सकिन्छ। साहस भनेको उद्यमशीलताको पहिलो हँटा हो।” – कर्ण शाक्य

हामी सबैलाई अवगत रहेको विषय समग्र अर्थतन्त्रको सुदृढीकरण नै देश निर्माणको आधार हो। यसको मेरुदण्ड देशमा रहेका नागरिकहरूको ज्ञान र क्षमतामा आधारित छ। त्यसमा पनि उद्यमशील संस्कृति प्रमुख हो। विद्यालय तहदेखि उच्च शिक्षा हासिल गरिरहेका विद्यार्थीहरूको हुर्काइ उद्यमशील संस्कृतियुक्त शैक्षिक तथा पारिवारिक वातावरण भएमा आत्मनिर्भर अर्थतन्त्रको परिकल्पना सम्भव छ। हामीले अवलम्बन गरिरहेका शिक्षण सिकाइ क्रियाकलापहरू क्रमिक रूपले विश्वबजारोन्मुख बनाउन विशेषतः शिक्षकले चाहेमा गर्न सक्छन् र सुधार शिक्षकबाटै प्रारम्भ हुन्छ भन्ने शास्वत् बनाइलाई आधार मानी हामी शिक्षकहरूले थोरै मात्र प्रयास गर्दा उद्यमशीलता संस्कृति स्थापना गर्न सकिन्छ। दैनिक कक्षा कोठामा पाठ्यक्रममा भएका विषयहरूसँग सम्बन्धित पेशागत र व्यवसायीकरणका सम्भावनाहरू औँल्याइदिँदा विद्यार्थीहरू उत्प्रेरित भई उद्यमशील बन्ने सोच र संस्कृतिको विकास हुने कुरा अवश्यम्भावी छ।

यही उद्यमशील संस्कृतिको अपरिहार्यतालाई मध्यनजर गरी मदन भण्डारी मेमोरियल कलेजले पठनपाठन कार्यलाई प्राप्त पाठ्यक्रममा मात्र सीमित नराखी आफ्नो रणनीतिक योजनामुताबिक थप बजारमुखी ज्ञान र क्षमता विकास गर्ने वातावरण क्रमैसँग निर्माण गरिरहेको छ। ‘पढ्दै, सिक्दै र कमाउँदै’ भन्ने नारालाई सार्थक बनाउन कलेजले कक्षा ११ देखि स्नातकोत्तर तहसम्म अध्ययन अध्यापनको क्रममा पाठ्यक्रमले तोकेका विषयवस्तुहरू पढ्दै, बजारको मागबमोजिम, सिपहरू सिक्दै र आ-आफ्नो क्षेत्र तथा सिपअनुसारको कार्यमा संलग्न भई कमाउँदै अघि बढ्ने कार्यक्रम शुभारम्भ गरिसकेको छ। यसअनुसार नै विद्यार्थीहरूलाई इन्टर्नसिप तथा प्लेसमेन्टको व्यवस्थापन गर्ने साथै इन्क्युबेसनमार्फत उनीहरूलाई उद्यमी बनाउने कार्यको थालनी भइसकेको छ।

कलेजले लिएको उद्यमशील संस्कृतिको विकासको अवधारणालाई संस्थागत तथा व्यावहारिक बनाउन तत्सम्बन्धी पूर्वाधारको व्यवस्था, स्रोतसाधनको परिचालन, फ्याकल्टी डेभलपमेन्ट कार्यक्रम, इन्क्युबेसन कक्ष, उद्योगहरूसँगको सहकार्य, स्टार्टअपको लागि उत्प्रेरणालगायतका कार्यहरू गर्दै आइरहेको छ। यसका लागि राष्ट्रिय तथा अन्तर्राष्ट्रिय स्तरका प्रतियोगिताहरूमा समेत विद्यार्थीहरू सहभागी भइसकेका छन्। यसलाई थप व्यवस्थित गर्न कलेज कटिबद्ध छ। निकट भविष्यमा यसका उपलब्धिहरूबाट हामी सबै प्रत्यक्ष रूपमा लाभान्वित हुन सक्नेछौं।

कलेजले आफ्नो वार्षिकोत्सवमा प्रत्येक वर्ष प्रकाशन गर्दै आएको यस श्वेत शार्दूल नामक प्रकाशन विद्यार्थी, शिक्षक तथा सरोकारवालाहरूप्रति समर्पित छ। श्वेत शार्दूलको यो नयाँ संस्करण केवल लेखहरूको सङ्ग्रह मात्र होइन, यो हामी सबैको भावना, सङ्घर्ष र सम्भावनाको प्रतिविम्ब पनि हो। यस प्रकाशनमार्फत कलेजले वर्षभरि सम्पादन गरेका क्रियाकलापहरूलाई सङ्ग्रहीत गरी भविष्यको लागि ऐतिहासिक दस्तावेज निर्माण गरिरहेको छ। अनुसन्धानात्मक लेख, कथा, यात्रा वर्णन, कविता, सन्देश र विचारका पुलिन्दा भएर यसका हरेक पृष्ठले केही न केही ज्ञान दिनेछ।

हामी यस अङ्कमा प्रत्यक्ष र परोक्ष रूपमा जोडिनुभएका सम्पूर्ण लेखक, स्रष्टा, प्राविधिक, सम्पादक, सल्लाहकार सबैलाई हार्दिक धन्यवाद दिन चाहन्छौं। तपाईंहरूको लेखनले यो अङ्क जीवित बनेको छ र पाठकहरूलाई सकारात्मक सन्देश दिने प्रयास गरेका छौं। कृपया यस अङ्कमा सङ्कलित रचनाहरूलाई केवल पढ्ने मात्र होइन महसुस पनि गर्नुहोस् भनी अनुरोध गर्दछौं। शब्दमा ज्ञान छ, विचारमा ऊर्जा छ र पाठकहरूको नजरमा त्यसलाई अङ्कित गर्ने शक्ति।

हामी सबै आफ्नो ठाउँबाट यात्रा गर्दै छौं—कसैले भविष्य बनाउने, कसैले आत्मालाई बुझ्ने ... जसले जसरी यात्रा गरे पनि सबैको विचार उद्यमशील संस्कृतिको विकासमा प्रेरित होस् र राष्ट्रले मुहार फेर्न सकोस् अनि यस्तो यात्रामा श्वेत शार्दूल सजीव साथी बनोस् भन्ने अभिलाषासहित २४औँ वार्षिकोत्सवको शुभकामना।

विषय सूची

Enhancing Quality in Nepalese Higher Education: The Role of Community Colleges	– Babu Ram Adhikari	1
Writing High-Quality Computer Science Research Articles from Nepal: Integrating AI for Enhanced Rigor and Impact	– Phul Babu Jha	11
The Impact of Leadership on Academic Performance: A Review	– Pramod Raj Upadhyay	23
Federalism and Ethnic Identity in Nepal: A Critical Examination	– Ganesh Kumar Basnet	
	– Shobakar Bhandari	31
Bias in Newspapers and Readers' Perception of Media Literacy	– Sunil Paudel	36
Analysis of the Program Schedule of Radio Kathmandu 92.1 MHz and Yoho Television		
	– Hemant Tandon	49
Political Communication in the Digital Era: The Enduring Influence of Madan Bhandari's Rhetoric on Social Media	– Nilima Chandani Khan	59
The Power of Yoga: Enhancing Well-being and Academic Achievement		
	– Sarita Agrawal	67
Navigating the Grey List: Nepal's Strategic Reforms to Fortify AML/CFT and Avert FATF Blacklisting		
	– Suman Subedi	70
Entrepreneurial Mindset: Why Students Should Think Like Business Owners		74
	– Parmeshwor Dahal	
Stress Among College Students: Causes, Effects, and Coping Strategies		
	– Sabita Lohani	76
Some Tricks of Mathematics	– Surya Prasad Chapagain	77
Echoes of the Future: AI's Impact on Student Life and Careers	– Mohan Pariyar	78
Yomari: A Cultural and Festive Delicacy of Nepal	– Pranaya Shrestha	79
The Inner Pilgrimage: A Different World of Self and Spirit	– Sujata Karki	81
Chasing the Himalayas: My Journey to Annapurna Base Camp	– Rishav Adhikari	84
From Biology to Technology: A Journey of Transformation and Resilience		
	– Sailesh Singh	87
Influence of Personality in Organizational Behavior	– Kritika Aryal	89
Life of Ambivert	– Rachana Khatri	90
My First Business Pitch: How Ecosansar Changed My Life	– Shankar Bhandari	91
Roads and Streets as Microcosm of Our Societies	– Sulakshya Paudel	95
A Dream Undone	– Sneha Devkota	96
When AI Replaces You Before You Even Graduate	– Subarna Katwal	97
How Can She Forget?	– Rujina Ghale	98

Luminous	– Kristina Hyaunmikha	99
Where Earth Breathes Softly	– Sovit Wagle	100
The Worst Feeling	– Sudikshya Khadka	100
Some Things Are Better Left Unsaid — Or So I Believed	– Reeju Pandit	101
On My Classmate Chiranjivi Gyawali: A Soul Taller Than Mountains	– Nikesh Acharya	102
नेपालको विद्यालय शिक्षा प्रणाली: गुणस्तर, सुशासन र प्रविधिसम्बन्धी नीतिगत विश्लेषण	– ताराप्रसाद गौतम	१०३
सुदूरपश्चिमको ५ दशकको पत्रकारिता: मोफसलमा सङ्ख्याको भरथेग	– भुवन भण्डारी	११२
भाषानीति र भाषायोजना	– हेमा जोशी	११९
द्वन्द्व	– सौगात सापकोटा	१२५
स्मृतिमा बेलायत	– निरुजा फुयाल	१२६
मेरो देशको माटो	– सुदीक्षा सिंह ठकुरी	१३१
उसले धन्न पुँजीवाद पढेन, मार्क्सवाद पढेन	– गौरव पाण्डे	१३२
मलाई फेरि बालक हुन मन छ	– सुदीक्षा खड्का	१३३
समृद्धिको सगरमाथा	– आशिका पोखरेल	१३४
श्रद्धासुमन जन्मोत्सवको	– समीक्षा जोशी	१३५
भानुजयन्ती	– विशाल पाण्डे	१३५
दुध बेचेर सपना किन्ने मेरी आमा	– सोनिया धामी	१३६
वैदेशिक अध्ययनको लहर	– दधिराम खतिवडा	१३७
सङ्घर्ष	– युनिस पौडेल	१४१
प्रमाणपत्रको भन्दा फरक यात्रा	– रघुनाथ बजगाईँ	१४२
त्यो अर्गानिक सपना र कसाईजस्तो डाक्टर	– कुम्भराज राई	१४६
तिमी हुन्छौ र?	– कुशल बेल्लासे	१४८
बचाउनेको नाममा	– स्वस्तिका रेग्मी	१४९
आमा	– ममता थापा	१५१
सम्बन्ध 'अनलाइन', अनुभूति 'अफलाइन'	– मुकेशप्रसाद जोशी	१५२
कलियुगको मानव	– प्रकाश जैशी	१५३
अनुभूतिको आरोहण	– गौरव पाण्डे	१५४
आमाबुबा	– प्रज्ञा रोकाया	१५५
मदन भण्डारी मेमोरियल कलेजको यात्रा: सपनाबाट सफलतासम्म	– चिरन्जीवी ज्ञवाली	१५६
मधुश्रावणी पर्व	– आशिष मिश्रा	१५७
मेरा बा	– कञ्चन भट्ट	१६०
गजल	– गणेश भण्डारा	१६०

डैक्कुं गुपेरे वेंछेई टैंगैं

थाहा नपाई भरेका आँसु

मेरो लथालिङ्ग जिन्दगी

बाल्यकालदेखि खुला आकाशसम्म: असान्जको जीवनका उतारचढाव

सपनको सहर

कलेज जीवन

सपना

नेपालको शिक्षा र असमानता

मान्छे कस्तो हुनुपर्छ ?

बाको पुरानो जुता

नारीको जीवन कथा: आँसु, सपना र सम्भावना

मधेशको गाथा

इतिहासको कठघराबाट

हिजोको नेपाल कता हरायो?

- ढंगुङ्गै नै.पप्

- रिता भण्डारी

- विकास चँदरा

- दया दुदराज

- अस्मिता विश्वकर्मा

- सिद्धराज शाही

- प्रमिसा खतिवडा

- केदार बि. क.

- नारायण अधिकारी

- बिप्लव श्रेष्ठ

- दिलमाया तामाङ

- मनिषप्रसाद कुशवाह

- सुदीक्षा सिंह ठकुरी

- एलिजा दाहाल

१६१

१६२

१६२

१६३

१६९

१६९

१७०

१७१

१७३

१७४

१७५

१७६

१७७

१७८

Enhancing Quality in Nepalese Higher Education: The Role of Community Colleges

Babu Ram Adhikari

Campus Chief, Madan Bhandari Memorial College

Article Info.	Abstract
<p><i>Article History</i></p> <p>Received: March 16, 2025</p> <p>Accepted: May 26, 2025</p> <p><i>Email</i></p> <p>adhikaribr@mbmc.edu.np</p> <p>babujetho@gmail.com</p> <p><i>Cite</i></p> <p>Adhikari, B. R. (2025). Enhancing quality in Nepalese higher education: The role of community colleges. <i>Shweta Shardul</i>, 21(1), 1–10. https://doi.org/10.5281/zenodo.15709940</p>	<p>Community colleges in Nepal, also known as community campuses, have played a vital role in democratizing access to higher education, particularly for marginalized, rural, and economically disadvantaged populations. Established in the 1970s and affiliated with public universities such as Tribhuvan University and Purbanchal University, these institutions now account for over 30% of the country's undergraduate enrollment. Despite their widespread presence across 73 of Nepal's 77 districts and their contributions to equity and affordability, concerns remain about their ability to deliver quality education. This study examines the role of community colleges in enhancing educational quality in Nepal. Using a qualitative research methodology, it analyzes six key dimensions: access and equity, affordability, institutional capacity, academic quality, graduate outcomes, and community engagement. The findings reveal a complex landscape of both achievement and challenge. While community colleges have been effective in expanding access and maintaining cost-effectiveness, they struggle with outdated curricula, inadequate infrastructure, underqualified faculty, weak governance, and limited curriculum contextualization. Few institutions offer vocational or Science, Technology, Engineering, and Mathematics (STEM) programs, leading to a significant mismatch between education and labor market needs. Based on these insights, the study recommends performance-based funding, expanded technical and vocational curricula, stronger quality assurance mechanisms, investment in faculty development, and enhanced community partnerships. These reforms are essential to reposition community colleges as quality-driven institutions that can contribute meaningfully to Nepal's educational and socioeconomic development. Without addressing these systemic barriers, the potential of community colleges to serve as engines of inclusive, relevant, and high-quality education will remain unrealized.</p> <p><i>Keywords:</i> community colleges, STEM, quality education, challenges, educational access</p>

Introduction

The origin of community colleges in Nepal dates back to the early 1970s, when grassroots movements and local communities—particularly in rural and geographically isolated regions—

began establishing higher education institutions to counter the centralized and elitist structure of university education (Phuyal, 2023; Ghimire, 2024). These community campuses were founded out of necessity, as students from marginalized

backgrounds often lacked both the financial resources and physical access required to attend universities concentrated in urban centers such as Kathmandu. Distinct from conventional public or private colleges, community campuses were initiated, funded, and governed by local stakeholders, including educators, parents, social workers, and community leaders, with the aim of providing affordable and accessible education at the local level (Gupta & Shiwakoti, 2024). Academically affiliated with public universities such as Tribhuvan University and Purbanchal University, these institutions operate under a shared governance model and a spirit of voluntarism. Over the years, community colleges have become an integral component of Nepal's higher education landscape, significantly contributing to the enrollment of women, Dalits, indigenous populations, and students from economically disadvantaged regions (UGC, 2023; Ghimire, 2024). However, despite their inclusive mandate and rapid expansion, concerns regarding academic quality, institutional sustainability, and modernization continue to challenge their long-term impact (World Bank, 2015; Gupta, 2023).

In Nepal, community colleges, often known as community campuses, are non-profit higher education institutions established and operated by local communities with academic affiliation to public universities such as Tribhuvan University and Purbanchal University. As of 2024, Nepal is home to more than 536 community campuses across 73 of the 77 districts, indicating their widespread presence and growing role in democratizing higher education (UGC, 2023). Despite their contributions to accessibility and equity, the quality of education provided by community colleges remains an area of concern. Challenges such as inadequate funding, limited infrastructure, outdated curricula, underqualified faculty, and weak governance have hampered their ability to deliver education comparable in quality to public and private universities (Gupta & Shiwakoti, 2024; World Bank, 2015). Many

community campuses struggle to meet the Quality Assurance and Accreditation (QAA) standards set by the University Grants Commission (UGC), reflecting systemic limitations in their academic delivery and institutional management (Phuyal, 2023).

Although community colleges play a pivotal role in expanding educational access, growing concern remains that their contribution to enhancing the quality of higher education is limited. These institutions have not kept pace with national and global benchmarks in curriculum relevance, teaching effectiveness, research output, and student employability. With a significant share of undergraduate enrollment (over 30%), their systemic weaknesses have broad implications for the overall quality and competitiveness of Nepal's higher education sector (UGC, 2023; Gupta, 2023). This gap between access and quality, if unaddressed, undermines the core mission of equitable, inclusive, and skill-based education.

While several studies have examined the quantitative expansion and equity outcomes of community colleges (e.g., female and Dalit student enrollment), few have systematically investigated their impact on educational quality—including teaching-learning practices, institutional governance, curriculum modernization, and outcomes such as student retention and employability (Gupta & Shiwakoti, 2024). Moreover, there is a lack of empirical research focusing on the enabling and constraining factors that affect the quality performance of these institutions in the post-UGC reform era. As a result, policy discourse lacks evidence-based recommendations on how community colleges can be transformed from mere access providers into quality-driven institutions.

This study aims to critically examine the role of community colleges in enhancing the quality of higher education in Nepal, focusing on assessing both their contributions and

limitations. The first objective is to evaluate the current academic and institutional status of community colleges, particularly through the lens of educational quality indicators such as the relevance of curriculum content, adequacy of physical infrastructure, faculty qualifications, and student learning outcomes (Phuyal, 2023; Gupta & Shiwakoti, 2024). The second objective is to identify the structural, financial, and policy-related barriers that hinder these institutions from delivering quality education. This includes examining issues such as underfunding, governance inefficiencies, and the lack of autonomy in curriculum development (World Bank, 2015; Gupta, 2023). Third, the study seeks to explore innovative practices and institutional models within the community college sector that demonstrate potential for improving quality—such as partnerships with local governments or the adoption of new pedagogical strategies (Miklajung RM, 2024; Edusanjal, n.d.). Finally, the study aims to propose evidence-based policy and institutional reforms that can reposition community colleges not merely as access providers but as engines of equitable and quality-driven higher education in Nepal (UGC, 2023).

To achieve these objectives, the study focuses on a set of interrelated variables and measurable indicators that capture the multidimensional nature of educational quality. The first dimension is Access and Equity, assessed by analyzing enrollment patterns among historically marginalized groups—such as women, Dalits, and students from rural and economically disadvantaged backgrounds—as well as scholarship availability and the geographic reach of community colleges (Ghimire, 2024; UGC, 2023). The second dimension is Affordability, measured through tuition costs, the extent of local government subsidies, and the availability of student support services (Gupta, 2023; World Bank, 2015). The third is Institutional Capacity, which includes indicators such as the availability of physical and academic infrastructure (e.g., science

laboratories, libraries), faculty qualifications (particularly the proportion of faculty with postgraduate or doctoral degrees), integration of information and communication technologies (ICT), and institutional governance mechanisms (Phuyal, 2023; Gupta & Shiwakoti, 2024).

Another core variable is Academic Quality, evaluated through curriculum alignment with labor market needs, teaching methodologies, assessment strategies, and accreditation status, including participation in the Quality Assurance and Accreditation (QAA) process mandated by the University Grants Commission (UGC, 2023; Gupta, 2023). The fifth dimension, Graduate Outcomes, considers indicators such as student retention and graduation rates, employment prospects, and job placement support for graduates (Ghimire, 2024; World Bank, 2015). Lastly, the variable of Community Engagement focuses on the extent to which community colleges interact with local stakeholders—including municipal governments, non-governmental organizations, and local industries—and contribute to broader regional development efforts (Edusanjal, n.d.; Miklajung RM, 2024).

By synthesizing data across these variables, the study aims to bridge the existing research gap between the quantitative expansion of community colleges and their qualitative performance. The ultimate goal is to develop practical, scalable recommendations that can support Nepal's higher education system in becoming more inclusive, relevant, and responsive to both student aspirations and the needs of the national economy.

This study employs a qualitative research design using a literature review methodology to explore the role of community colleges in enhancing the quality of higher education in Nepal. Data were drawn from secondary sources, including academic journals, government and institutional reports, and policy documents published between 2015 and 2024. Key sources include publications from the University Grants

Commission (UGC), the World Bank, and case-based studies of community colleges. The data were analyzed thematically, focusing on six core dimensions: access and equity, affordability, institutional capacity, academic quality, graduate outcomes, and community engagement. This method enables a comprehensive understanding of systemic challenges and reform opportunities. While the absence of primary data represents a limitation, the study offers evidence-based insights grounded in nationally and internationally recognized literature.

Results and Discussion

The findings of this study underscore the dual role of Nepal's community colleges in both expanding access to higher education and grappling with significant quality-related challenges. Analysis across six key dimensions—access and equity, affordability, institutional capacity, academic quality, graduate outcomes, and community engagement—reveals a complex landscape of achievements alongside persistent obstacles.

Access and Equity

Community colleges have excelled in expanding access to tertiary education, particularly for marginalized groups. Operating in 73 of Nepal's 77 districts, these institutions reduce geographic barriers and serve rural, low-income, and underrepresented populations. The high enrollment of female students—66.3% of total enrollment in community campuses—is a significant indicator of progress toward gender inclusion. Additionally, these institutions provide vital opportunities for Dalits, Janajatis, and economically disadvantaged learners, helping to fulfill the national agenda of equitable education.

Affordability

Affordability remains a core strength of community colleges. With substantially lower tuition fees than private or constituent colleges, and limited reliance on central funding, they offer financially accessible options for students

from poor households. Their cost-effectiveness is partly sustained by modest UGC support (approximately NPR 10,661 per student), which, although minimal, allows campuses to maintain lower fees. Local government subsidies, such as Miklajung Rural Municipality's full tuition support for Bachelor's programs, have further enhanced affordability in some areas. However, these financial models are not consistently applied nationwide, revealing inequities in support distribution.

Institutional Capacity and Technological Integration

Institutional capacity in most community colleges remains critically underdeveloped. Operating under an input-based and low-volume funding model, these campuses face significant challenges in establishing and maintaining essential infrastructure, including laboratories, libraries, ICT facilities, and conducive learning environments. The disparity in funding is stark—constituent campuses receive nearly 77 times more government support per student than community campuses. Faculty strength is also limited, as many instructors lack postgraduate qualifications and have minimal access to professional development opportunities. This substantial resource gap hampers the delivery of quality education and threatens institutional sustainability.

Academic Quality

The rigidity of centralized curricula and outdated teaching methodologies weakens academic relevance. Most community colleges offer traditional programs in humanities, education, and management—fields with saturated job markets and limited applicability in today's economy. The lack of curriculum autonomy stifles innovation and local adaptation, while minimal research engagement further limits academic dynamism. Participation in the Quality Assurance and Accreditation (QAA) process remains low among community campuses, reflecting systemic deficiencies in both academic and administrative practices.

Curriculum Relevance and Contextualization

A major challenge for community colleges is the lack of curriculum contextualization. Programs are largely designed and governed by centralized universities such as Tribhuvan University, which limits institutional autonomy and responsiveness to local needs. As a result, courses are often outdated, overly theoretical, and disconnected from regional labor market trends. Community campuses have limited flexibility to develop locally relevant academic content in sectors like agriculture, tourism, or small-scale enterprise—despite these being key employment areas in rural Nepal. Where localized efforts have been made, such as Miklajung’s agriculture- and tourism-focused programs, the results demonstrate strong potential for aligning education with economic opportunities. However, systemic reforms are required to decentralize curriculum governance and promote innovation that reflects local contexts and development priorities.

Cost-Effectiveness

Community colleges are notably cost-effective compared to other segments of Nepal’s higher education system. Despite enrolling over 30% of the nation’s undergraduate students, they operate on just 4–6% of the total higher education budget. The average government investment per student at community campuses (NPR 10,661) is drastically lower than that at constituent campuses (NPR 821,728), yet they continue to provide broad access (UGC, 2023; World Bank, 2015). This efficiency stems from community contributions, volunteer faculty, and the use of local resources. However, while the cost per student is low, this economy often comes at the expense of quality—manifesting in under-resourced classrooms, low faculty retention, and poor academic outcomes. Thus, maintaining affordability must be balanced with targeted investments to ensure long-term value and sustainability.

Graduate Outcomes

Graduate performance indicators suggest an urgent need for reform. High dropout rates—driven by financial pressures, labor migration, and lack of student support services—remain a persistent concern. Programs misaligned with labor market needs further exacerbate underemployment among graduates. Very few community colleges offer vocational or STEM programs, and where technical training exists, it is often delivered by institutions outside the community college framework. This disconnect between academic offerings and economic demand has weakened the employability of graduates.

Community Engagement

Although community colleges are embedded within local contexts, meaningful partnerships with municipalities, NGOs, and industries remain limited. Success stories like Miklajung—where educational programs are aligned with local development priorities such as agriculture and tourism—demonstrate the potential of such collaborations. However, most colleges lack the structural support and governance capacity to establish sustained community linkages. Greater integration with local stakeholders could enable campuses to become engines of regional development and innovation.

Synthesis of Gaps

The findings highlight several critical gaps:

- o **Funding Inefficiency.** Current funding is not linked to performance or quality improvement.
- o **Governance Deficits.** Lack of institutional autonomy and absence of a unified policy identity limit reform.
- o **Academic Stagnation.** Outdated and generalized curricula dominate, with weak links to workforce demands.
- o **Faculty Limitations.** Few training opportunities and poor retention of qualified educators.

- o **Limited Technical Focus.** Vocational and applied programs are largely missing from community college offerings.
- o **Fragmented Community Ties.** Community engagement remains sporadic and uncoordinated.

Implications and Way Forward

To reposition community colleges as quality-oriented institutions, systemic reforms are required. These include:

- o Transitioning to performance-based funding models.
- o Diversifying academic programs toward STEM and vocational areas.
- o Strengthening participation in national quality assurance mechanisms.
- o Investing in faculty development through scholarships and training grants.
- o Institutionalizing community partnerships through localized planning and co-financing.

By addressing these challenges, community colleges can evolve from mere access providers into institutions that deliver relevant, inclusive, and high-quality higher education, contributing meaningfully to Nepal's development agenda.

Performance and Challenges of Community Colleges

The performance of community colleges in Nepal must be assessed through a multidimensional lens that considers both their systemic limitations and their pivotal contributions to expanding educational access. Despite their grassroots foundations and potential for social inclusion, these institutions face persistent challenges that hinder their capacity to deliver quality education. One of the most critical areas is institutional capacity, particularly regarding funding, infrastructure, and qualified human resources.

Community colleges primarily rely on input-based funding from the University Grants Commission (UGC), calculated based on enrollment numbers, program offerings, and geographic location. This is supplemented by student tuition fees and occasional local donations (Gupta, 2023). However, the literature consistently confirms that this funding formula is inadequate for improving educational quality or ensuring long-term sustainability (World Bank, 2015). For instance, while community campuses enroll over one-third of Nepal's undergraduate students, they receive only 4–6% of the total higher education budget (UGC, 2023). The World Bank (2015) further reports that government per-student support at community campuses is roughly one-seventh of what constituent campuses receive, with UGC data showing average investment per student at community campuses is only NPR 10,661, compared to NPR 821,728 at constituent institutions. This stark disparity severely limits the ability of community colleges to invest in laboratories, libraries, ICT infrastructure, and faculty development—key components of institutional capacity.

Closely tied to these constraints is the issue of academic quality. Most community campuses lack curricular autonomy, as course content and examinations are controlled by affiliating public universities such as Tribhuvan University. Consequently, there is little room for innovation or local adaptation (Phuyal, 2023). Outdated teaching practices, infrequent curriculum revisions, and limited research engagement characterize the academic environment at many community colleges (Gupta & Shiwakoti, 2024). This has led to concentrated enrollment in traditional disciplines such as education, management, and humanities, with very few programs offered in science, technology, or vocational fields. As Phuyal (2023) observes, approximately 88% of students at community colleges are enrolled in low-employability fields, highlighting a critical misalignment between academic offerings and labor market demands,

and raising serious concerns regarding long-term graduate outcomes. Furthermore, many campuses fail to meet UGC's Quality Assurance and Accreditation (QAA) criteria, reflecting systemic weaknesses in both academic and administrative standards (UGC, 2023).

However, despite these quality-related challenges, community colleges have made significant contributions in terms of access and equity. More than 30% of Nepal's undergraduate students attend community colleges, underscoring their reach and importance (UGC, 2023). The expansion of these institutions into 73 out of 77 districts has reduced geographical barriers to education, especially for rural youth. Notably, about 66.3% of community college students are women—many benefiting from the “chori-buhari” policy promoting female enrollment (Ghimire, 2024). These statistics highlight how community colleges serve historically marginalized groups, including Dalits, indigenous populations, and economically disadvantaged students, making access and equity a major strength of their institutional mission.

In terms of affordability, community colleges present a compelling alternative to both private and constituent colleges. With relatively low tuition rates and minimal government support, they remain accessible to lower-income families. Although the limited public subsidy (around NPR 10,661 per student) leads to financial austerity, it also helps keep fees low (Gupta, 2023). Several local governments have introduced initiatives to further enhance affordability. For example, Miklajung Rural Municipality fully subsidizes bachelor's programs at its local community campus while offering skill-based training to residents—demonstrating how targeted subsidies and community engagement can foster inclusive educational ecosystems (Miklajung RM, 2024).

Yet, one of the most critical areas where community colleges have underperformed is in vocational and technical training, a

sector crucial for bridging the education-to-employment gap. Although community colleges are ideally positioned to offer localized, skill-based education, in practice, most technical programs are operated separately by institutions under the Council for Technical Education and Vocational Training (CTEVT). Studies show that while community colleges dominate the access narrative, they have largely neglected technical and applied education, revealing a significant gap in academic relevance and graduate employability (Gupta & Shiwakoti, 2024). Addressing this gap is essential for aligning higher education with Nepal's labor market demands and economic development goals.

Despite these shortcomings, the regional development potential of community colleges remains significant. By educating local youth in their communities, these institutions help retain human capital in rural areas and reduce pressure on urban centers. Some colleges actively collaborate with community schools, agricultural cooperatives, and health centers to develop curricula responsive to local priorities (Edusanjal, n.d.). In Miklajung, for instance, the integration of higher education with rural development programs in sectors like agriculture and tourism illustrates how community engagement can transform educational institutions into engines of regional growth (Miklajung RM, 2024). Although such initiatives remain limited, they suggest viable pathways for enhancing both academic quality and societal relevance.

Quality Challenges in Nepalese Higher Education

Despite significant strides in expanding access, Nepal's higher education system continues to face persistent quality-related challenges that hinder its ability to meet national development goals and global standards. One of the core issues is the outdated and rigid curriculum, which often lacks relevance to labor market demands and fails to equip students with practical, employable skills (Gupta, 2023; World

Bank, 2015). Teaching methodologies remain largely traditional, with limited integration of student-centered and experiential learning practices. This problem is further exacerbated by a shortage of qualified faculty—many of whom lack advanced academic training and professional development opportunities (Phuyal, 2023).

Moreover, infrastructure deficiencies, including inadequate laboratories, libraries, and ICT facilities—particularly in rural institutions—contribute to a substandard learning environment (UGC, 2023). Institutional governance issues, such as bureaucratic inefficiencies, political interference, and a lack of autonomy in academic decision-making, further erode quality assurance efforts (Gupta & Shiwakoti, 2024). Additionally, the slow and inconsistent implementation of the Quality Assurance and Accreditation (QAA) framework across universities and affiliated colleges limits accountability and continuous improvement (Ghimire, 2024). As a result, many graduates struggle to secure employment or pursue further education, signaling a growing disconnect between higher education outcomes and societal or economic needs. Addressing these systemic issues is essential for transforming Nepal's higher education into a more equitable, relevant, and quality-driven system.

Key Quality Challenges in Nepalese Higher Education

Curriculum Relevance and Contextualization

Many community colleges in Nepal follow outdated curricula that lack alignment with current labor market demands, technological advancements, and global educational standards. This disconnect limits the practical skills and employability of graduates, while also restricting opportunities for local innovation and contextualized learning.

Traditional Teaching Methods

Higher education remains dominated by lecture-based, rote learning practices, with minimal use of interactive or student-centered pedagogy.

Inadequate Faculty Qualifications

A significant proportion of faculty members lack postgraduate or doctoral degrees, and professional development opportunities are scarce.

Poor Physical and Technological Infrastructure

Many institutions, particularly community colleges, suffer from inadequate laboratories, libraries, internet access, and classroom facilities.

Weak Institutional Governance

Centralized control, political interference, and a lack of autonomy hinder effective decision-making and academic innovation.

Limited Implementation of Quality Assurance Measures

Although the QAA system exists, its adoption is slow and inconsistent across institutions, limiting accountability and performance monitoring.

Mismatch Between Education and Employment

Graduates often struggle to find relevant employment, pointing to a persistent disconnect between academic programs and labor market needs.

The findings of this study reveal that Nepal's community colleges have made substantial progress in expanding access to higher education, particularly for marginalized populations, including women, Dalits, and rural learners. Their broad geographic reach, low tuition costs, and grassroots governance have significantly contributed to equitable participation. However, this expansion in access is undermined by ongoing quality challenges.

Across six key dimensions—access and equity, affordability, institutional capacity, academic quality, graduate outcomes, and community engagement—systemic deficiencies remain evident. Institutional capacity is notably weak, with inadequate infrastructure, underqualified faculty, and insufficient funding, all of which constrain the delivery of high-

quality education. Academic programs remain heavily concentrated in traditional disciplines with limited labor market relevance, while rigid curricular structures inhibit innovation and local responsiveness. Furthermore, ineffective governance and inconsistent participation in the Quality Assurance and Accreditation (QAA) process reflect deeper structural and policy-level shortcomings.

Although community colleges have demonstrated localized successes—such as in Miklajung Rural Municipality, where educational programs are aligned with regional development needs—these cases remain isolated rather than widespread. The study emphasizes that without strategic reforms in funding models, curriculum modernization, faculty development, and community engagement, the sector will continue to struggle to meet the demands of a dynamic and competitive higher education landscape. Thus, the dual role of community colleges—as both access providers and potential quality institutions—remains unbalanced, with an urgent need to bridge the current gap between inclusion and excellence.

Conclusion

Community colleges in Nepal have played a transformative role in expanding access to higher education, particularly for rural, disadvantaged, and marginalized populations. Their broad geographic presence and commitment to affordability have enabled thousands of students—many of them women, Dalits, and first-generation learners—to pursue tertiary education within their own communities. These institutions have become critical platforms for promoting educational inclusion and social equity across the country.

However, the expansion of access has not been accompanied by equivalent improvements in quality. Community colleges continue to face major challenges related to inadequate funding, outdated curricula, limited faculty development, insufficient infrastructure, and constrained

institutional autonomy. These limitations have hampered their ability to deliver education that is academically rigorous, responsive to labor market demands, and aligned with national development priorities. Additionally, the limited availability of technical, vocational, and STEM programs has restricted the employability of graduates and weakened the connection between education and regional economic development.

This study has shown that while community colleges have succeeded in fulfilling their foundational mission of expanding access, they have yet to realize their full potential as quality-driven institutions. To bridge this gap, it is essential to reform existing funding structures, update academic programs to include technical and vocational pathways, invest in faculty capacity building, and strengthen engagement with local governments, industries, and communities. These efforts must be complemented by robust governance reforms and quality assurance mechanisms that uphold academic standards while fostering institutional innovation.

In conclusion, Nepal's community colleges are uniquely positioned to address both educational and developmental disparities. With strategic reforms and sustained policy support, these institutions can evolve from basic access providers into dynamic centers of academic excellence and social transformation. Their advancement is crucial not only for achieving national education goals but also for building a more inclusive, skilled, and equitable society.

Policy Recommendations

To address these interlinked challenges, the following reforms and interventions are recommended:

Increase and Reorient Funding

Community colleges should transition from input-based grants to performance-based funding. As proposed by Gupta (2023), a block grant model, combined with incentives for

enrollment, research, and QAA certification, can enhance both equity and quality. The government should also increase the share of the higher education budget allocated to community campuses.

Expand and Update Curricula

Greater emphasis on vocational, technical, and STEM programs is needed to align educational offerings with local and national labor market demands. Courses in agriculture, tourism, health sciences, and ICT should be developed in partnership with local stakeholders (Phuyal, 2023), thereby enhancing academic quality and improving graduate outcomes.

Strengthen Accreditation and Governance

All community campuses should be required to participate in UGC's QAA process, with accreditation linked to funding eligibility. Introducing greater institutional autonomy, or even establishing a dedicated community college university system, could empower these institutions with clearer governance structures and a stronger policy voice (Gupta & Shiwakoti, 2024).

Invest in Faculty and Infrastructure

National and provincial governments should provide structured support for faculty development, including postgraduate training, fellowships, and teaching innovation grants. Infrastructure improvements—particularly in ICT, laboratories, and learning spaces—are essential for strengthening institutional capacity and academic delivery.

Strengthen Community Engagement

Local governments should be encouraged to co-finance community colleges and collaborate in developing training programs in agriculture, handicrafts, health, and tourism. Planning mechanisms involving rural municipalities, NGOs, and employers can improve the local relevance of programs and enhance institutional sustainability (Miklajung RM, 2024).

Promote Equity-Focused Policies

Community colleges should expand targeted support for marginalized students, particularly women, Dalits, and first-generation learners. This support may include stipends, transportation allowances, academic counseling, and family engagement programs aimed at improving student retention and success (Ghimire, 2024).

References

- Edusanjal. (n.d.). *List of community colleges in Nepal: Unlocking the potential*. <https://edusanjal.com/college/type/community/>
- Ghimire, B. (2024). Dropouts and its reasons in a community campus: A narrative inquiry. *Dhaulagiri Journal of Contemporary Issues*, 2(1), 76–86.
- Gupta, S. P. (2023). Funding community colleges in Nepal: Issues and mitigation measures. *Shiksha Shastra Saurabh*, 23(1). <https://doi.org/10.3126/sss.v23i1.51928>
- Gupta, S. P., & Shiwakoti, R. (2024). Community colleges in Nepal and the quest for sustainability: Challenges, prospects and SDG alignment. *Shiksha Shastra Saurabh*, 24(1). <https://doi.org/10.3126/sss.v24i1.75364>
- Miklajung Rural Municipality. (2024, August 23). We've arranged free education in community campus. *The Rising Nepal*. <https://risingnepaldaily.com/news/47863>
- Phuyal, P. (2023). Status, leadership, and administrative practices of community colleges in Nepal. *Vischa Osvita Ukrayini*, 2, 109–120.
- University Grants Commission. (2023). *Annual report 2022/23*. University Grants Commission.
- World Bank. (2015). *Nepal higher education reforms project (P147010): Project appraisal document (Report No. PAD1019)*. World Bank.



Writing High-Quality Computer Science Research Articles from Nepal: Integrating AI for Enhanced Rigor and Impact

Phul Babu Jha 

Faculty of Science and Technology, Madan Bhandari Memorial College

Article Info.	Abstract
<p><i>Article History</i> Received: April 08, 2025 Accepted: May 28, 2025</p> <p><i>Email</i> pbjha2039315@gmail.com</p> <p><i>Cite</i> Jha, P. B. (2025). Writing high-quality computer science research articles from Nepal: Integrating AI for enhanced rigor and impact. <i>Shweta Shardul</i>, 21(1), 11–22. https://doi.org/10.5281/zenodo.15710359</p>	<p>This study examines the various aspects of producing high-caliber computer science research, with particular attention to Nepal’s evolving landscape and the transformative potential of artificial intelligence (AI). Drawing on guidelines from prestigious academic organizations such as ACM and IEEE, it outlines the core principles of high-quality research, including impact, reproducibility, and rigor. The study highlights infrastructure limitations, the need for skilled human capital, and strategic policy initiatives as it critically analyzes the specific challenges and emerging opportunities within Nepal’s computer science research ecosystem. The ethical and strategic use of AI tools throughout different stages of the research lifecycle—from hypothesis generation and literature review to data analysis, experimental design, and academic writing—is a major focus. Furthermore, it addresses key ethical concerns in AI-assisted research, such as transparency, data privacy, bias mitigation, and intellectual property. The paper concludes with practical recommendations for Nepalese researchers and institutions aimed at enhancing the quality and global impact of computer science research in Nepal. These recommendations emphasize adherence to international citation standards and the cultivation of a strong culture of academic integrity.</p> <p><i>Keywords:</i> AI integration, computer science research, research quality, ethical AI, citation standards</p>

Introduction

In the 21st century, computer science research is essential for innovation and technological advancement. It drives progress in fields such as data science, software engineering, cybersecurity, and artificial intelligence (AI) (Yaseen et al., 2022), each of which impacts societal well-being, economic growth, and national development (Turkle, 2011). The growing ICT industry and increasing digital adoption in Nepal make it imperative to foster high-quality research that addresses regional challenges

while contributing to global knowledge (Chand et al., 2024). However, multiple obstacles hinder the production of high-quality computer science research in Nepal, including limited advanced training, insufficient funding, inadequate research infrastructure, and weak collaboration among institutions and researchers (Poudel & Upadhyaya, 2023).

High-quality research is characterized by relevance, methodological rigor, ethical integrity, innovation, and reproducibility (Crowe et al., 2024). In Nepal’s context, these qualities

must be adapted to align with national priorities such as digital inclusion, e-governance, and the Sustainable Development Goals. This calls for a research ecosystem that not only emphasizes scientific excellence but also prioritizes practical impact and societal benefit.

With its expanding capabilities, artificial intelligence offers powerful tools to enhance research quality at every stage of the study lifecycle (Yaroshenko & Iaroshenko, 2023). AI can significantly reduce errors and improve accuracy across a variety of tasks, from intelligent literature reviews and automated data analysis to plagiarism detection and peer review support (Khalifa & Albadawy, 2024). Additionally, AI-driven platforms can aid capacity building by providing personalized instruction and mentorship, which is particularly valuable in resource-constrained settings like Nepal. While international academic organizations such as the Institute of Electrical and Electronics Engineers (IEEE) and the Association for Computing Machinery (ACM) set global standards for research quality, implementing these standards in a developing country like Nepal requires context-specific adaptations (Bhatta, 2023). Given Nepal's unique digital infrastructure and human capital challenges, the extent to which these international standards—particularly ethical guidelines for AI use—are locally adapted will significantly influence the successful integration of emerging technologies into the country's research ecosystem (Azad & Kumar, 2024).

Artificial intelligence has emerged not only as a primary subject of research but also as a transformative enabling technology that can fundamentally enhance the efficiency, depth, and overall quality of the research process itself (Shah, 2024). This article explores the definition of high-quality research appropriate to Nepal's unique circumstances, examines the challenges currently facing researchers, and discusses how AI integration can help overcome these obstacles.

The paper offers a roadmap to elevate the quality and global relevance of computer science research in Nepal. It incorporates case studies of successful AI initiatives and presents strategic recommendations for improvement and ethical AI integration. The ultimate goal is to leverage AI tools thoughtfully to advance Nepalese research, ensuring it meets international standards of rigor and impact.

Review of Literature

This paper outlines a roadmap to elevate Nepal's computer science research by showcasing effective AI initiatives and offering strategic, ethical guidelines. It aims to help Nepal meet international standards of rigor and impact through the thoughtful application of AI tools.

The Imperative of High-Quality Research in Computer Science

The advancement of computer science—a rapidly evolving field where theory quickly translates into practical application—relies on excellent, reliable research. It fosters collaboration and knowledge exchange between academia and industry, drives innovation, and shapes ethically sound policies. Maintaining rigorous standards maximizes societal benefits and ensures credibility (Afwan et al., 2024).

Navigating International Standards in Diverse Contexts

International academic organizations such as ACM and IEEE set broad standards for research quality, encompassing ethics, peer review, methodology, and integrity. However, applying these standards effectively requires context-specific strategies in different settings (Singh, 2023). Implementing these universal standards in a developing country like Nepal presents both unique opportunities and challenges. Nepal's specific circumstances—including its digital infrastructure and current level of technological human capital—demand careful adaptation (Pokharel, 2023). The successful integration of cutting-edge technologies into Nepal's research

ecosystem will depend on how well international standards for AI use—including critical ethical guidelines—are customized and applied locally (Ghimire et al., 2024). This adaptation involves not only translating guidelines but also reinterpreting them to align with local socioeconomic conditions, technological readiness, and cultural contexts, ensuring that AI integration is both efficient and equitable.

Defining Quality in Computer Science Research: Rigor, Reproducibility, and Impact

This section establishes the core criteria that define high-quality computer science research, drawing upon the perspectives and expectations of leading professional organizations. These principles form an interconnected framework essential for credible and impactful scholarship.

Rigor and Correctness in Computational Science

In computer science, rigor is defined as a careful, thorough, systematic, and precise approach to ensuring that solutions to computational problems are correct and robust (Denning, 2001). Distinguishing between formality and rigor is important: rigor concerns the substance and consistency of an argument, while formality focuses on structure—strict adherence to formal rules, syntax, and mathematical notation. In a rigorous argument, each step logically follows from the preceding one, free from hidden assumptions. Like mathematical proofs, both rigor and formality are essential for constructing sound arguments (Pei et al., 2025). According to ACM, authors should uphold the “highest standards for quality and trustworthiness” and adhere to “ethical practices” (Afwande et al., 2024). This includes taking responsibility for any issues related to the “correctness or integrity of the work” and being “accountable for the work that was done and its presentation” (Afwande et al., 2024). For theoretical work, rigor requires detailed proofs for independent verification. Coding and algorithms involve validating results against

established benchmarks or prior implementations and thoroughly explaining any differences (Bhattarai, 2021). In software development, rigor is maintained through assertions (preconditions and postconditions) for correctness and the use of exceptions to ensure robustness.

Reproducibility and Buildability of Research Outcomes

Reproducibility—a cornerstone of the scientific method—allows independent researchers to replicate findings using shared data, code, and procedures (Dixit et al., 2024). While NASEM emphasizes the use of original data and code by different teams, IEEE defines computational reproducibility as obtaining the same results using identical data and methods. Related concepts include reliability (consistent results with new data) and repeatability (same team, same setup). Despite its importance, reproducibility in computer science faces challenges such as inconsistent policies, limited standardization of tools, and insufficient recognition of software as a valid research output. Enhancing reproducibility requires fostering collaboration, recognizing software contributions, and promoting “buildability”—the ability for future researchers to build on previous work. Adhering to these principles is essential for Nepal to support sustained, cumulative research progress.

Novelty and Measuring Research Impact

Novelty is a fundamental requirement for high-quality research; both IEEE and ACM demand original work that makes a significant contribution to the field. Research impact is often quantified using metrics such as citation counts, h-index, g-index, and i10-index. However, these metrics have limitations. The impact cannot be fully captured by any single metric, and comparisons across disciplines are problematic. Early-career researchers may also be disadvantaged by these measures, which often favor established scholars. Ethical considerations and transparency are integral to research

quality. ACM’s emphasis on “highest standards for quality and trustworthiness” and “ethical practices” reflects the need for reproducibility, correctness, and buildability to be tightly interwoven with responsible dissemination.

A significant gap exists in the literature concerning Nepalese computer science

researchers producing high-quality work, particularly when incorporating AI to enhance rigor and impact. Currently, there is little specific guidance tailored to Nepal’s context available in published research.

Table 1

Research Gap

Research Gap	Description
Lack of Region-Specific Guidance	Insufficient resources for Nepalese researchers to overcome infrastructure limitations, access current literature/tools, and navigate international publication norms.
Under-explored AI Integration Strategies	Limited exploration of practical, accessible AI applications for developing regions, ethical AI use in local contexts, and the specific impact of AI on research quality/visibility from Nepal.
Bridging Global-Local Divide	A need for strategies to increase research visibility from Nepal and address relevant local research questions using AI, while maintaining global academic rigor.

The current literature lacks a comprehensive framework or focused investigation into the relationship between high-quality research, AI integration, and Nepal’s specific challenges in computer science.

Methodology

This study employs a qualitative and

analytical approach to define and evaluate the characteristics of high-quality computer science research, analyze Nepal’s current research landscape, explore the integration of Artificial Intelligence (AI) into research processes, and address related ethical considerations.

Table 2

Key Characteristics of High-Quality Computer Science Research

Characteristic	Description	Why it Matters
Rigor	A careful, thorough, systematic, and precise process ensuring computational solutions are correct and robust; content coherence and logical argumentation.	Ensures internal validity, soundness of conclusions, and trustworthiness of findings.
Correctness	Ability for an independent reviewer to verify and validate results, requiring sufficient detail in proofs or consistent experimental outcomes against benchmarks.	Guarantees verifiability and reliability of research findings.

Characteristic	Description	Why it Matters
Reproducibility	Capability for independent researchers to recreate fundamental results using the same data, methods, and code, even with different equipment/environments.	Fosters trust enables validation and allows for cumulative scientific progress.
Buildability	The ability for other researchers to use published work as a foundation for their new work, indicating maturity and utility of results.	Promotes innovation, and practical application, and accelerates future research.
Novelty	Original writing that enhances the existing body of knowledge and represents a substantial intellectual contribution.	Drives scientific progress by introducing new ideas, methods, or findings.
Impact	The influence of research, often measured by citations (h-index, g-index, i10-index), but also encompasses broader societal or technological contributions.	Reflects the significance and reach of the research within academia and society.
Ethical Conduct	Adherence to principles of transparency, fairness, intellectual property, and responsible practices throughout the research lifecycle.	Upholds academic integrity protects participants, and ensures societal benefit.

The paper provides a roadmap to enhance the quality and global relevance of computer science research in Nepal by highlighting successful AI initiatives and offering strategic recommendations. It emphasizes the ethical and responsible integration of AI tools to improve research rigor and impact. The goal is to help Nepalese research meet international standards and contribute meaningfully to the global scientific community.

The Computer Science Research Landscape in Nepal: Challenges and Opportunities

This section presents a detailed analysis of the current state of computer science research in Nepal, identifying its unique strengths, persistent challenges, and strategic pathways for future growth.

Current State, Key Institutions, and Emerging Research Areas

According to the *Digital Nepal Framework 2076*, which prioritizes technologies such as artificial intelligence (AI), big data, cloud computing, and blockchain, Nepal has made notable progress in information and communication technology (ICT). Leading universities such as Tribhuvan, Kathmandu, and Pokhara, along with specialized institutions like NCIT and Pulchowk Campus, offer strong computer science programs. Research in AI is expanding through organizations such as CAIR-Nepal and the National AI Policy 2081, with a growing focus on digital healthcare, applied AI, and responsible AI. Applications of IoT are advancing in areas like agriculture and urban planning. Additionally, natural

language processing (NLP) is evolving under the leadership of Kathmandu University's ILPRL. Skills in Python, Java, and JavaScript remain in high demand within core fields such as data science, software development, and web technologies. Technologies like containerization, blockchain, and UI/UX design are also gaining increasing popularity.

Infrastructural and Human Capital Challenges

Despite significant progress, Nepal's computer science research faces major challenges related to infrastructure, human capital, and policy implementation. Limited digital and AI infrastructure, insufficient data centers (concentrated mainly in Kathmandu), and unreliable power supply impede growth. Although government-led data center projects are underway, they are still in the early stages. A critical issue remains the shortage of skilled professionals and limited AI awareness, which hinders effective policy execution and innovation. Nepal's AI ecosystem lacks robust government-backed research centers, educational programs, and consistent funding, relying heavily on private initiatives. Weak cybersecurity legislation, ambiguous implementation strategies, and widespread digital illiteracy further obstruct

development. While the National AI Policy 2081 marks a significant milestone, its impact is limited by inadequate investment, poor planning, and a considerable gap between policy objectives and practical execution.

Strategic Opportunities for Growth and Development

Despite these challenges, Nepal holds significant strategic opportunities for advancing computer science research. The *National AI Policy 2081 B.S.* and the *Digital Nepal Framework* provide strong policy foundations, emphasizing ethical AI development, innovation, and the establishment of an AI Regulatory Council. Nepal's abundant hydroelectric potential offers a cost-effective solution for data center operations, attracting investment and addressing infrastructure gaps. AI and IoT integration can help address socio-economic challenges, aligning with national development goals. A focus on human-centered, applied AI ensures ethical and impactful innovation. Furthermore, the expansion of technologies such as social media, mobile technology, and cloud computing, and the growing demand for skills in Python, Java, JavaScript, UI/UX, blockchain, and containerization present substantial research and career opportunities (Pandit Sharma, 2025).

Table 3

SWOT Analysis of Nepal's Computer Science Research Landscape

Category	Description
Strengths	Significant progress in ICT adoption; existence of foundational policy frameworks (Digital Nepal Framework, National AI Policy 2081); growing demand for specific tech skills (Python, Java, JavaScript, UI/UX, Blockchain, Containerization); presence of key academic institutions (Tribhuvan University, Kathmandu University); focus on applied AI and IoT for national development.
Weaknesses (Challenges)	Limited digital and AI infrastructure; shortage of skilled professionals; low AI awareness; inadequate R&D investment and government funding; weak cybersecurity regulations; lack of clear policy implementation roadmap; insufficient data center capacity.

Category	Description
Opportunities	AI for national growth in critical sectors (agriculture, healthcare, education); unique hydroelectric potential for cost-effective data centers; rapid development of emerging technologies (IoT, Blockchain, Cloud Computing); potential for human-machine symbiosis; increasing global demand for skilled tech professionals.
Threats	Risk of lagging in the global AI revolution due to underfunding and lack of dedicated research centers; persistent digital divide; cybersecurity vulnerabilities; potential for AI bias if not proactively addressed; political instability impacting long-term planning.

This SWOT analysis provides a clear overview of Nepal’s computer science research landscape by categorizing internal strengths and weaknesses alongside external opportunities and threats. It helps guide targeted strategies and recommendations to enhance research quality and impact, directly addressing the “Perspective from Nepal” in the user query.

Leveraging Artificial Intelligence for Enhanced Research Quality

This section explains how integrating AI tools throughout the computer science research process can improve efficiency, depth, and quality, surpassing traditional manual approaches.

AI in Literature Review and Hypothesis Generation

AI significantly enhances early stages of research, such as literature review and hypothesis generation. Tools like ChatGPT, Microsoft Copilot, Gemini, and Perplexity AI assist in idea generation and offer alternative perspectives. Specialized tools like HyperWrite’s Hypothesis Maker help formulate clear, concise hypotheses. The literature review process is transformed by AI platforms such as Consensus, SciSpace, and Research Rabbit, which summarize papers, identify research gaps, and visualize citation networks. Additional tools like Explainpaper, Humata, and Scholarcy streamline synthesis by

extracting key insights, reducing manual effort, and supporting comprehensive research analysis.

AI for Data Analysis and Experimental Design

Artificial intelligence is revolutionizing experimental design and data analysis by automating data processing, cleaning, and visualization through tools like Tableau and Power BI. AI frameworks such as TensorFlow optimize algorithms and experimental strategies, while platforms like OpenAI’s Deep Research assist in generating scientific summaries. Generative AI supports simulations and educational activities, and performance evaluation tools help forecast and explain model behavior. These technologies promote rigorous research, expand accessibility, and foster competitiveness—particularly valuable in resource-constrained environments like Nepal. For Nepalese researchers, emerging areas such as AutoML and “AI for AI” present new opportunities to develop trustworthy AI systems and advance evaluation methods for AI performance.

AI in Academic Writing and Plagiarism Detection

AI tools greatly assist academic writing by improving style, grammar, paraphrasing, and citations. Tools such as Grammarly, QuillBot, ChatGPT, Jenni AI, and Paperpal help enhance clarity and structure, while Turnitin, GPTZero, and Originality ensure academic integrity by

detecting plagiarism and AI-generated content. However, as AI continues to evolve, questions of authorship and originality become increasingly complex. Since policies like ACM's require disclosure of generative AI use, institutions must

establish clear guidelines for ethical AI use. For Nepal's academic community to maintain credibility and prevent misconduct, well-defined ethical standards are essential (Leong & Zhang, 2025).

Table 4

AI Tools for Different Stages of Computer Science Research

Research Stage	AI Tool Examples	Key Functionality to Enhance Quality
Literature Review & Hypothesis Generation	ResearchRabbit, Consensus, Hypothesis Maker, Elicit, Perplexity AI, Semantic Scholar	Visualizes citation networks, identifies research gaps, summarizes papers, extracts key findings, generates specific hypotheses, and provides context-aware search.
Data Analysis & Experimental Design	Tableau, KNIME, TensorFlow, PyTorch, OpenAI Deep Research, ADeLe (Microsoft)	Automates data cleaning/transformation, provides automated insights, models complex relationships, optimizes experimental strategies, accelerates algorithm development, and predicts AI model performance.
Academic Writing & Plagiarism Detection	Grammarly, QuillBot, Blainy, Turnitin, GPTZero, SciSpace	Improves writing style, checks grammar/spelling, paraphrases text, generates summaries, detects plagiarism, identifies AI-generated content, and manages citations.

This table offers a useful guide to improve productivity and optimize workflows by categorizing AI tools according to their application across different research stages. These tools enhance both productivity and research quality by automating repetitive tasks. By facilitating the faster adoption of AI in developing ecosystems like Nepal, this guide supports a more efficient and impactful academic research environment.

Ethical Considerations and Responsible AI Use in Research

Integrating AI into computer science research offers substantial benefits but also demands careful attention to ethical considerations. Researchers and institutions must ensure responsible and ethical use of AI at every stage of the research process.

Transparency and Accountability in AI-Assisted Research

Transparency is a fundamental ethical principle in AI-assisted research. Standards such as ACM's policy require researchers to disclose any use of AI in relevant parts of their work, whether for coding, translation, summarization, or drafting. The researcher remains solely responsible for reviewing all AI-generated content for bias and accuracy. AI should complement, not replace, scholarly knowledge and critical thinking. Comprehensive human oversight is crucial, as AI tools may produce inaccurate or misleading information. To maintain academic integrity in the rapidly evolving field of artificial intelligence, clear institutional policies and researcher education are essential.

Protecting Data Privacy and Mitigating Algorithmic Bias

Data privacy must always be prioritized when using AI tools, especially on public platforms. Private or sensitive information should never be shared unless strict data protection measures are assured, as such data may inadvertently enter the public domain. Algorithmic bias is another major concern, often stemming from issues like unbalanced training data, biased labeling, or insufficient testing. Common forms of bias include stereotyping, measurement bias, confirmation bias, and selection bias. Reducing bias requires transparency, bias detection methods, and diverse datasets. For Nepalese researchers, local validation and ethical frameworks are especially important to prevent AI from exacerbating existing social inequalities.

Intellectual Property and Understanding AI's Limitations

AI-assisted research must respect intellectual property (IP); researchers should avoid using ideas or styles without proper attribution and remain aware of evolving copyright regulations concerning AI-generated content. Critical thinking and personal accountability for the quality and ethics of their work remain essential for researchers; AI cannot replace human scholarly expertise, contextual understanding, or ethical judgment. This underscores the need for Nepal to strengthen training in research ethics, critical thinking, and responsible AI use. Institutions must establish clear policies on AI usage, intellectual property, and authorship to ensure ethical AI integration and preserve academic integrity (Singh, 2024).

Table 5
Ethical Guidelines for Responsible AI Use in Academic Research

Principle	Key Guideline	Why it Matters
Transparency	Disclose all uses of AI tools in methodology or acknowledgments.	Maintains academic integrity and allows readers to understand how the work was shaped.
Accountability	Retain full responsibility for the work's accuracy and integrity, regardless of AI tool use.	Ensures human oversight and critical verification of AI-generated content.
Data Privacy	Do not upload sensitive, proprietary, or unpublished data to public AI tools without explicit compliance assurance.	Protects confidential information and prevents unauthorized data exposure.
Bias Mitigation	Be aware of and proactively address potential biases in AI training data and outputs; diversify datasets and apply detection techniques.	Prevents the perpetuation of stereotypes, and discrimination, and ensures fairness in research outcomes.
Intellectual Property	Respect existing IP rights; avoid replicating styles or ideas without proper attribution; be cautious of copyright infringement.	Upholds legal and ethical standards, ensuring proper credit and avoiding legal issues.
Understanding Limitations	Recognize that AI supports but does not replace human scholarly expertise, critical thinking, or ethical judgment.	Ensures human control, nuance, and ethical reasoning remain central to the research process.

This table is vital for guiding the ethical use of AI in research. It provides a clear, practical framework that helps researchers conduct AI-assisted work responsibly, addressing concerns related to misuse and unintended consequences. Offering a structured checklist for ethical self-assessment fosters a culture of integrity and trust in Nepalese computer science research and promotes a proactive, responsible approach to AI integration amid its rapid evolution.

Ensuring Proper Citation and Academic Integrity

This section emphasizes the importance of proper citation and academic integrity in research. It highlights that acknowledging previous work and clearly distinguishing new contributions are essential for credible scholarship. The aim is to guide computer science researchers in adhering to citation standards and utilizing tools that support these principles.

Adhering to IEEE and ACM Citation Standards

Proper referencing is critical to avoid plagiarism, credit others' work, and help readers verify sources. IEEE and ACM citation styles,

both widely used in the computing field, have specific guidelines for author naming, reference lists, in-text citations, and formatting. Notably, as AI's role in research grows, IEEE has introduced guidelines for citing AI tools such as ChatGPT. Institutions should provide training to uphold academic integrity in AI-assisted work, and Nepalese researchers must stay informed about these evolving citation standards.

Utilizing Citation Management Tools

Citation management systems simplify the organization, storage, and formatting of references, helping researchers maintain accuracy and consistency in their work. Popular tools such as Mendeley, EndNote, Zotero, and RefWorks offer features like PDF management, bibliography generation, and integration with writing software. Some AI writing tools also support citation handling across multiple styles. These resources help ensure research quality and reproducibility while reducing errors and saving time. By using such tools, Nepalese researchers can adhere to international academic standards while addressing resource limitations (Laila et al., 2024).

Table 6

Comparison of IEEE and ACM Citation Styles

Aspect	IEEE Style	ACM Style
In-text Citation Format	Sequential numbers in square brackets, e.g., `` , , , -.	Sequential numbers in square brackets, e.g., `` , , , .
Reference List Order	Ordered by appearance in the text, starting with “.	Ordered by appearance in the text.
Author Name Format	Initials + Family Name, e.g., "E. M. Armstrong". "et al." for >6 authors.	Full names preferred, e.g., "John Xavier Doe". "et al." (italicized) for >3 authors.
Title Capitalization/Italics	Books/Journals: Capitalized & Italicized. Articles/Conference Papers/Reports: Double quotes & lowercase.	Books/Journals: Verbatim. Articles/Conference Papers: Specific formatting with title in quotes.
AI Tool Citation	Specific guidelines for citing ChatGPT (Software category, includes prompt).	Permitted for basic functions (grammar/spelling); generative use requires full disclosure.

This table is a valuable resource for computer science researchers, providing a clear comparison of the ACM and IEEE citation styles. It highlights key differences and similarities, helping authors correctly format their citations for specific journals or conferences. The guide aims to ensure academic integrity through accurate attribution, thereby promoting high-quality research and proper formatting.

Conclusion

Achieving high-quality computer science research in Nepal requires a strong commitment to rigor, reproducibility, novelty, impact, and ethical standards. Despite progress in ICT and AI policy, significant challenges remain, including limited infrastructure, skill shortages, and insufficient research investment. However, opportunities exist in leveraging Nepal's hydroelectric potential to support cost-effective data centers and aligning AI research with national development priorities. The integration of AI tools can enhance research efficiency but requires transparency, accountability, data privacy protection, and bias mitigation. Key recommendations include implementing AI policies supported by adequate funding, developing infrastructure, modernizing academic curricula, building researcher capacity, fostering international collaboration, promoting research integrity, and emphasizing societal impact. These measures will strengthen Nepal's research quality, visibility, and global contribution while addressing national socio-economic needs.

References

- Afwande, M., Ikoha, A., & Barasa, S. (2024). Enhancing research quality: Emphasizing the scientific method, design guidelines, and evidence-based assessment. *International Journal of Research and Innovation in Applied Science*, 9(8), 532–537. <https://ideas.repec.org/a/bjf/journal/v9y2024i8p532-537.html>
- Azad, Y., & Kumar, A. (2024). Ethics and artificial intelligence: A theoretical framework for ethical decision making in the digital era. In *digital technologies, ethics, and decentralization in the digital era* (pp. 228-268). IGI Global. <https://doi.org/10.4018/979-8-3693-1762-4.ch012>
- Bhatta, K. (2023). Quality assurance agenda in Nepali TVET system. *Journal of Technical and Vocational Education and Training*, 17(1), 74–81. <https://doi.org/10.3126/tvet.v17i1.52423>
- Bhattarai, M. K. (2021). Information and communication technology scenario of Nepal: Assessing policy environment and challenges. *Nepal Public Policy Review*, 1(1), 201–211. <https://www.nepjol.info/index.php/nppr/article/view/43443>
- Chand, M. B., Subin, K., & Maharjan, M. (2024). Unveiling disparities: A case of digital divide in Nepal. *The Journal of Economic Concerns*, 15(1), 130–142. <https://doi.org/10.3126/tjec.v15i1.70246>
- Crowe, M., Slater, P., & McKenna, H. (2024). Demonstrating research quality. *Journal of Psychiatric and Mental Health Nursing*, 32.686–688. <https://doi.org/10.1111/jpm.13145>
- Denning, P. J. (2001). The profession of it: Who are we? *Communications of the ACM*, 44(2), 15–19. <https://dl.acm.org/doi/pdf/10.1145/359205.359239>
- Dixit, A., Chauhan, R., & Shaw, R. (2024). Application of smart systems and emerging technologies for disaster risk reduction and management in Nepal. *International Journal of Disaster Resilience in the Built Environment*, 16(3), 328–343. <https://doi.org/10.1108/IJDRBE-07-2023-0085>

- Ghimire, S., Sitaula, J., Karki, S., Khatri, D., & Jha, S. (2024). *Benefits and implication in artificial intelligence (AI) adoption in the health sector: A survey of cultural, privacy, and legal issues in Nepal* [Conference paper]. 2024 6th International Conference on Advancements in Computing (ICAC), Colombo, Sri Lanka. <https://doi.org/10.1109/ICAC64487.2024.10851094>
- Khalifa, M. & Albadawy, M. (2024). Using artificial intelligence in academic writing and research: An essential productivity tool. *Computer Methods and Programs in Biomedicine Update*, 5, 100145. <https://doi.org/10.1016/j.cmpbup.2024.100145>
- Laila, N., Sucia Sukmaningrum, P., Saini Wan Ngah, W. A., Nur Rosyidi, L., & Rahmawati, I. (2024). An in-depth analysis of digital marketing trends and prospects in small and medium-sized enterprises: Utilizing bibliometric mapping. *Cogent Business & Management*, 11(1), 2336565. <https://doi.org/10.1080/23311975.2024.2336565>
- Leong, W. Y., & Zhang, J. B. (2025). AI on academic integrity and plagiarism detection. *ASM Sci. J.*, 20(1), 1–9. <https://doi.org/10.32802/asmscj.2025.1918>
- Pandit Sharma, S. (2025). *Role of AI in business decision process of companies in Nepal: A case study of Inira Diamond Pvt Ltd*. Thesis. <https://urn.fi/URN:NBN:fi:amk-2025052918043>
- Pei, Z., Zhang, X., Eisenbach, M., & Liaw, P. K. (2025). Rigorous computation of short-range order unifies its controversial effects in complex concentrated alloys. *Acta Materialia*, 286, 120713. <https://doi.org/10.1016/j.actamat.2025.120713>
- Pokharel, S. (2023). Development in digital capitalism: Challenges and prospects of Nepal. *KMC Research Journal*, 7(1), 101–111. <https://doi.org/10.3126/kmcvj.v7i1.65080>
- Poudel, H. & Upadhyaya, S. (2023). Addressing the gap between academics and it industry in Nepal. *Nepal Journal of Multidisciplinary Research*, 6(2), 74–83.
- Shah, S. (2024). The role of artificial intelligence in research writing: A critical analysis. *Journal of Universal College of Medical Sciences*, 12(03), 1–2. <https://doi.org/10.3126/jucms.v12i03.73724>
- Singh, M. (2024). The impact of artificial intelligence on intellectual property rights in the legal perspective. *Ilex Speculum*, 1(1), 407–411. <https://ls.iledu.in/wp-content/uploads/2023/08/V1I165.pdf>
- Singh, S. (2023). *Approaches, theories, and role of ethics in computer science and engineering* [Conference paper]. 2023 Congress in Computer Science, Computer Engineering, amp; amp; Applied Computing (CSCE), Las Vegas, NV, USA. <https://doi.org/10.1109/CSCE60160.2023.00183>
- Turkle, S. (2011). *Life on the screen*. Simon and Schuster.
- Yaroshenko, T. & Iaroshenko, O. (2023). *Artificial intelligence (AI) for research lifecycle: Challenges and opportunities* [Conference paper]. University Library at a New Stage of Social Communications Development Conference, Kyiv, Ukraine. https://doi.org/10.15802/unilib/2023_294639
- Yaseen, M. G., Aljanabi, M., Ali, A. H., & Abd, S. A. (2022). Current cutting-edge research in computer science. *Mesopotamian Journal of Computer Science*, 1–4. <https://doi.org/10.58496/MJCSC/2022/001>



The Impact of Leadership on Academic Performance: A Review

Pramod Raj Upadhyay

Faculty of Management, Madan Bhandari Memorial College

Article Info.	Abstract
<p><i>Article History</i></p> <p>Received: March 12, 2025 Accepted: May 18, 2025</p> <p><i>Email</i></p> <p>upadhyaypr@mbmc.edu.np</p> <p><i>Cite</i></p> <p>Upadhyay, P. R. (2025). The impact of leadership on academic performance: A review. <i>Shweta Shardul</i>, 21(1), 23–30. https://doi.org/10.5281/zenodo.15709975</p>	<p>Education is a fundamental human right and a crucial driver of long-term development. High-quality education significantly impacts individuals, communities, and economies by providing the knowledge, skills, and values necessary for personal growth and societal advancement. The term <i>components of quality education</i> refers to a set of essential factors that ensure education is meaningful, equitable, and effective for all learners. While some scholars argue that evaluating education quality requires an objective framework due to its inherently subjective and multifaceted nature, this paper highlights several key indicators that can help address poor learning outcomes. A qualitative approach was employed through a review of existing literature. The study examines core elements of quality education delivery, including a unified curriculum, competent teachers, engaged students, adequate resources, strong leadership, and supportive parental involvement. Based on these insights, the paper proposes a Teaching-Learning Support (TLS) model aimed at enhancing educational quality.</p> <p><i>Keywords:</i> education, quality education, learners, curriculum, quality teacher</p>

Introduction

The pursuit of quality education has long been a central theme throughout the history of education. In ancient civilizations such as Greece, Rome, and China, educational systems were designed to instill moral values, encourage critical thinking, and uphold social harmony (Tedla & Kilango, 2022). Nevertheless, educational opportunities were largely restricted to the elite, leaving the majority of the population without access to formal learning.

The Revival period marked a shift with the rise of humanism, which emphasized nurturing

individual abilities and encouraging intellectual exploration. Prominent figures such as Leonardo da Vinci, Michelangelo, and Galileo Galilei contributed significantly to the expansion of knowledge and championed education as a means of enlightenment and empowerment (Anangisy, 2011).

The Industrial Revolution of the 18th and 19th centuries saw the rise of large-scale educational institutions to meet the demands of an increasingly industrialized society. However, these systems often prioritized memorization, conformity, and discipline over critical thinking, creativity, and personal growth. During the 20th

century, the global expansion of public education improved access to schooling for children and young people. The establishment of international organizations such as UNESCO and the World Bank reinforced the importance of quality education as a fundamental human right and a key driver of social and economic development (Action Aid, 2017).

Several notable figures have made significant contributions to the understanding of quality education. One such pioneer is John Dewey, an American philosopher and educator known for his progressive educational ideals. He advocated for a student-centered, experiential approach to learning, emphasizing the development of critical thinking and problem-solving skills (Languille, 2014). His philosophy has profoundly influenced modern educational theories and practices.

Another key contributor is Paulo Freire, a Brazilian educator and philosopher recognized for his work in critical pedagogy. He argued that education should be a tool for liberation, empowerment, and the promotion of social justice and equality. His concept of “critical consciousness” and his emphasis on dialogue, reflection, and action have inspired educators worldwide to adopt more engaging and transformative teaching methods (Makunja, 2015).

Quality education has a significant impact on individuals, communities, and economies. It empowers people to realize their full potential, contribute to societal well-being, and adapt to an ever-changing world. By equipping learners with essential knowledge, skills, and values, quality education plays a vital role in reducing poverty, improving health, advancing gender equality, and fostering peace and social cohesion (Languille, 2014).

Moreover, quality education is crucial for economic growth and development. Research

shows that investment in education enhances productivity, stimulates innovation, and encourages entrepreneurship—key factors in driving economic progress (Hastuti et al., 2020; Kapinga, 2017; Khaki, 2006). Additionally, quality education helps reduce income inequality, improve social mobility, and create pathways for sustainable advancement.

Despite its many benefits, quality education faces numerous challenges and limitations. Around the world, access to quality education remains uneven due to factors such as poverty, discrimination, conflict, and limited resources. Educational standards are often undermined by overcrowded classrooms, outdated curricula, underqualified teachers, and inadequate infrastructure and technology. Furthermore, an overemphasis on standardized testing and high-stakes assessments can hinder students’ holistic development, reinforcing inequality and social exclusion (Gandhari, 2021).

Recognizing these challenges, there is growing momentum to reform educational institutions to promote more inclusive, equitable, and practical learning approaches. In 2015, the United Nations introduced the Sustainable Development Goals (SDGs), which include a dedicated goal for quality education (SDG 4). This goal aims to ensure inclusive and equitable education for all by 2030, emphasizing the importance of investment in early childhood education, improved teacher training and support, expanded lifelong learning opportunities, and the development of digital literacy and essential 21st-century skills (Eze, 2017).

Innovative strategies such as personalized learning, competency-based education, and online and blended learning are transforming education systems, providing learners with new ways to engage with content, collaborate with peers, and access critical resources and support. Additionally, digital technologies—

such as artificial intelligence, virtual reality, and blockchain—are being utilized to enhance teaching and learning, streamline administrative tasks, and expand educational opportunities for underserved communities.

The future of quality education presents significant challenges. As technology rapidly evolves, global issues grow more complex, and the demand for lifelong learning intensifies in a knowledge-driven economy, education systems must become more adaptable, inclusive, and responsive. Addressing key aspects of quality education—including curriculum design, teaching methods, assessment strategies, teacher development, and community involvement—requires strong collaboration among policymakers, educators, parents, and students (Barrett et al., 2006; INEE, 2018).

The concept of “quality education” is often considered subjective, with interpretations varying across contexts. Nevertheless, multiple definitions seek to describe what constitutes excellent education, reflecting its complex and multifaceted nature. UNICEF (2000) outlines five essential elements of high-quality education: beneficial learning outcomes, child-centered teaching methods, relevant curricula, supportive learning environments, and healthy students (p. 4). These elements collectively establish a foundation for ensuring every student’s right to effective learning.

This study explores critical components of education, including student performance, teaching quality, curriculum relevance, resource availability, parental engagement, and strong leadership. Additionally, it introduces the Teaching Learning Support (TLS) model, which aligns with existing educational frameworks.

Objectives

The objective of this literature review-based article is to analyze and synthesize

existing research to define the fundamental elements that contribute to an effective and equitable education system. It aims to identify key components—such as curriculum design, teaching methodologies, student engagement, assessment strategies, educational technology and resources, and infrastructure—that collectively enhance learning outcomes.

The review will examine the role of socioeconomic factors, government policies, and global educational standards in shaping the quality of education. By highlighting challenges and proposing evidence-based solutions, this study seeks to offer insights that can inform future educational reforms and research, ensuring that quality education remains accessible and impactful across diverse contexts. To achieve this overarching goal, the study sets out the following specific objectives:

- o To establish a clear understanding of what constitutes quality education based on existing literature.
- o To identify key components such as curriculum, teaching methods, assessment practices, infrastructure, and student engagement.
- o To evaluate educational policies and assess the delivery and effectiveness of quality education.
- o To highlight challenges and solutions in achieving quality education and propose strategies for improvement.
- o To suggest future research directions that can enhance the understanding and implementation of quality education.

Methodology

This study adopts a qualitative research approach to explore the components of quality education. It investigates the concept and its essential elements by synthesizing insights from

a range of scholarly sources. The methodology primarily involves document analysis to construct a well-reasoned argument and develop a comprehensive framework for understanding quality education as a potential solution to contemporary educational challenges.

The study employs library research, which includes the examination of literary works and academic publications to gather relevant findings. The research process unfolds in three main phases: first, identifying and analyzing the concept of quality education and its core components; second, reviewing existing literature and academic studies on the topic; and finally, drawing conclusions from the analysis and proposing practical solutions to the challenges identified. The study also emphasizes the importance of ongoing research and continuous improvement in the pursuit of quality education.

Results and Discussion

Quality Teacher

A well-designed curriculum is only effective when delivered by a skilled teacher. Without the educator, a curriculum remains merely a set of documents; it is the teacher who brings it to life through meaningful learning experiences. Hoge (2003) emphasizes that exceptional teachers form the backbone of quality education. Although child-centered education is widely advocated, it is undeniable that teachers play a pivotal role in shaping student success (Benson, 1977). Even students who initially struggle academically can thrive under the guidance of a motivated, competent, and well-prepared instructor.

Saloviita (2020) further asserts that teachers are instrumental in guiding students toward success, even in the face of significant disparities in their learning environments. As the foundation of every educational system, teachers are essential in delivering high-quality instruction (Hoge, 2003). While some argue that teacher

errors negatively impact a nation's education system, this claim is highly contested. Pohekar (2018) maintains that effective classroom learning depends on the academic expertise of educators, making them a fundamental influence on the overall performance of an education system.

Quality Curriculum

Effective teachers are just as vital as a well-structured curriculum. According to Uhl (2023), the primary aim of an educational curriculum is to meet various goals within a framework shaped by theory, research, professional expertise, and societal expectations. A poorly designed curriculum can hinder student learning and academic progress.

The structure of a curriculum significantly shapes the quality of knowledge students acquire. A well-developed curriculum should accommodate diverse learning styles, enabling both educators and learners to cultivate individual potential. It must also be inclusive, gender-sensitive, and focused on meaningful learning outcomes (Haris, 2016). An effective curriculum prioritizes student-centered approaches, adheres to standardized guidelines, and promotes fairness by avoiding discrimination based on cultural diversity, varied intelligences, innate talents, or students' educational needs.

Barrett et al. (2006) emphasize that national education goals should form the basis of curriculum development, with clearly defined outcomes that translate into measurable objectives. For learning to be meaningful, curricula must include well-researched, contextually relevant content that supports cognitive, emotional, and psychosocial development. UNICEF (2009) argues that curricula should focus on deep learning domains rather than a superficial overview of subjects, as these domains represent essential qualities. For instance, a doctor lacking ethical awareness may face serious professional shortcomings.

A value-based curriculum integrating literacy, numeracy, and life skills is crucial, reinforcing child-centered teaching practices. Enhancing academic curricula allows educators to align teaching with students' interests and abilities, preparing them for the future rather than subjecting them to a rigid, impersonal system. A strong curriculum supports the achievement of national educational goals and contributes to shaping future generations into skilled, talented, and motivated individuals (Hoge, 2003).

Quality Learners

Several factors contribute to developing high-quality learners, including early nutrition, good health, and positive psychosocial experiences. Benson (1977) notes that children who enjoy physical, social, and mental well-being are better equipped to learn effectively. A supportive early environment—especially during the first three years of life—is critical to future academic success. A nutritious diet promotes healthy development, resulting in lower absenteeism and more consistent learning. Regular attendance enables students to thrive in both academic and extracurricular areas, highlighting the strong link between student health and educational quality.

Students who attend school consistently tend to perform better academically, significantly influencing their overall success (Haseena & Ajims, 2015). For example, research in Malawi showed that students with high attendance levels demonstrated improved learning outcomes and reduced repetition and dropout rates (Mbelle, 2008). Conversely, disengaged or frequently absent students, regardless of the curriculum or teaching quality, are unlikely to succeed.

Quality Resources

The quality of education is greatly influenced by the availability of well-equipped, engaging classrooms and sufficient teaching and learning materials. Alongside a solid

curriculum and skilled educators, adequate infrastructure plays a crucial role in fostering an effective learning environment. Although Tor (2017) argues that evidence is inconclusive regarding the direct relationship between school infrastructure and student performance after accounting for background factors, Agnihotri (2017) found otherwise. His study of 59 schools in India revealed a strong correlation between students' performance in Hindi and mathematics and access to essential resources like electricity, libraries, and technology.

Similarly, Barrett et al. (2006) reported that in a study involving 50,000 third- and fourth-grade students in Latin America, those in poorly resourced schools scored significantly lower than students in well-equipped schools.

Technology also plays a crucial role in creating student-centered learning environments. Innovative tools such as online learning platforms, video conferencing, and educational broadcasts enhance access and engagement. Dhungana (2019) suggests that internet-based learning presents a valuable alternative to traditional instruction, particularly for schools in developing nations. The internet and education are powerful equalizers—e-learning removes barriers of time and location, offering learners the flexibility to access knowledge anywhere and anytime.

Quality Leaders

Strong leadership and effective management by school administrators are vital to achieving quality education. A principal's words can either inspire or demoralize both teachers and students, underlining the importance of clear and supportive communication. In hierarchical education systems, school leaders are viewed as the most knowledgeable figures, and their ability to lead with integrity is critical. For instance, negative remarks about a student's tardiness during a school assembly may cast doubt on

the leader's ability to manage effectively. Hence, principals must carefully consider their actions and words, as their leadership style deeply influences the educational environment (Mukhopadhyay, 2014).

Extracurricular and co-curricular activities sponsored by schools play an essential role in maintaining motivation among teachers and students. The absence of such initiatives can undermine educational quality. Implementing accreditation frameworks can help foster a culture that values the contributions of both educators and students. Haseena & Ajims (2015) argue that recognizing achievements in competitions and school activities can boost overall productivity and morale. A school culture committed to delivering high-quality education fosters a positive learning environment and improves academic success.

Managing a school is not solely the responsibility of the principal. Providing high-quality education requires coordinated efforts from administrators, teachers, and support staff (Ashman & Conway, 1997). Empowering all team members with appropriate authority and responsibility contributes to measurable improvements in institutional effectiveness.

A committed school leader works diligently to support both staff and students. Creating a safe, welcoming, and supportive environment is a key leadership duty. Practices such as harassment, bullying, and corporal punishment violate the ethical foundation of education (Hastuti et al., 2020). Addressing these issues requires a values-based approach grounded in honesty, authenticity, integrity, and love—principles captured by the acronym “HAIL” (Khaki, 2006). Ultimately, schools exist to serve students, and their mission, vision, and goals should focus on preparing competent, ethical, and capable graduates.

Quality Parents

Parental involvement is a crucial factor in a child's educational success. Studies show that children of educated, engaged parents tend to perform better in both academics and extracurricular activities. Consistent family support is strongly associated with higher academic achievement. Research by Hastuti et al. (2020), King (2013), and Makunja (2015) highlights the significant influence of parents' involvement in their children's day-to-day learning on their overall academic performance.

Khaki (2006) found that students with supportive, education-conscious parents—who help manage time and encourage learning—tend to score higher on standardized assessments than those whose parents are less involved. Parents who actively participate in school events also help their children develop into compassionate, successful individuals. In this way, strong parental engagement contributes meaningfully to both student growth and the broader success of the school.

Conclusion

The concept of “components of quality education” is multifaceted, encompassing essential elements such as access, relevance, equity, effectiveness, and sustainability. Achieving excellence in education requires addressing students' diverse needs, promoting social justice and equity, and adopting innovative teaching methodologies. By working collaboratively toward these goals, we can build a more inclusive and equitable education system that empowers all learners to succeed in the 21st century. Recognizing the significance of quality education highlights the need to equip every student with the tools and opportunities necessary to thrive in an ever-evolving world. Collaboration is crucial in overcoming educational challenges and in shaping a just, inclusive, and prosperous society for future generations.

The key factors that determine the quality of education in a nation include motivated learners, supportive parents, skilled and dedicated teachers, effective leadership, well-designed curricula, and sufficient resources. Upholding the TLS model of quality education increases the likelihood of schools being recognized for academic excellence. Educators should fully understand this framework before implementing new initiatives to ensure the success of students and the development of responsible future citizens. Since today's children shape the nation's future, it is widely agreed that every student deserves access to high-quality education. Therefore, society must come together for meaningful dialogue, thoughtful analysis, and collective action to address a critical question: What will be the country's future if a large portion of its youth remains unproductive?

References

- Action Aid. (2017). *The right to education under threat by privatization in Nepal: Policy paper*. Norad.
- Agnihotri, A. K. (2017). Quality in primary and secondary education. *Scholarly Research Journal for Humanity Science & English Language*, 4, 4878–4884.
- Anangisy, W. A. L. (2011). Promoting teacher ethics in colleges of teacher education in Tanzania: Practices and challenges. *African Journal of Teacher Education*, 1(1), 64–77. <https://doi.org/10.21083/ajote.v1i1.1578>
- Ashman, A., & Conway, R. (1997). *An introduction to cognitive education: Theory and applications*. Routledge.
- Barrett, A. M., Chawla, D. R., Lowe, J., Nikel, J., & Ukpo, E. (2006). The concept of quality in education: A review of the 'international' literature on the concept of quality in education. *EdQual Working Paper*, 3(3), 23.
- Benson, R. E. (1977). Defining equality in education. *Educational Studies*, 8(2), 105–112.
- Dhungana, R. K. (2019). *Paradoxes of quality education in South Asia*.
- Eze, S. G. N. (2017). *Features of quality education*.
- Gandhari, Y. (2021). Equity in higher education of Nepal. *International Journal of Educational Administration and Policy Studies*, 13(1), 40–47
- Haris, I. (2016). Capacity building activities for educational stakeholders for improving the quality of education. *Universitepark Bülten*, 5(1–2), 26–37.
- Haseena, A., & Ajims, M. (2015). Aspects of quality in education for the improvement of educational scenario. *Journal of Education and Practice*, 6(4), 100–106.
- Hastuti, T., Kristiawan, M., & Negeri, S. (2020). The principal's leadership in improving the quality of education. *International Journal of Progressive Sciences and Technologies*, 22(1), 314–320.
- Hoge, J. D. (2003). The quality of education: Dimensions and strategies. *Asia Pacific Education Review*, 4(2). <https://doi.org/10.1007/bf03025363>
- INEE. (2018). The concept of quality in education: Its structure, dimensions and evaluation. *Gaceta*, 4(10), 3–15.
- Kapinga, O. S. (2017). Assessment of school facilities and resources in the context of fee free basic education in Tanzania. *International Journal of Education and Research*, 5(6), 93–102.
- Khaki, J. A. (2006). Effective school leadership: Can it lead to quality education? *Quality in Education: Teaching and Leadership in Challenging Times*, 1(2), 206–217.

- King, N. A. S. (2013). Investigation of factors hindering quality education in secondary schools in Mbeya, Tanzania. *International Journal of Learning and Development*, 3(6), 52–63. <https://doi.org/10.5296/ijld.v3i6.4843>
- Languille, S. (2014). Quality education through performativity: ‘Learning crisis’ and technology of quantification in Tanzania. *International Journal of Educational Development*, 39(11), 49–58. <https://doi.org/10.1016/j.ijedudev.2014.06.002>
- Makunja, G. (2015). Adopting competence based curriculum to improve quality of secondary education in Tanzania: Is it a dream or reality? *International Journal of Education and Research*, 3(11), 175–188.
- Mbelle, A. (2008). *The impact of reforms on the quality of primary education in Tanzania. In Research Report No 08.1, REPOA.*
- Mukhopadhyay, R. (2014). Quality in teacher education: Various parameters and effective quality management. *IOSR Journal of Humanities & Social Science*, 19(2), 6671.
- Pohekar, D. (2018). Role of ICT on universities administrative services and management. *International Research Journal of Engineering and Technology*, 5(11), 266–271.
- Saloviita, T. (2020). Teacher attitudes towards the inclusion of students with support needs. *Journal of Research in Special Educational Needs*, 20(1), 64–73. <https://doi.org/10.1111/1471-3802.12466>
- Tedla, A., & Kilango, N. C. (2022). The role of school leadership toward improving student’s achievement: A case study of secondary schools in Changchun, China. *Journal of Positive School Psychology*, 6(4), 6744–6755.
- Tor, D. (2017). Important physical characteristics for quality teacher education: The Delphi study. *Erciyes Journal of Education*, 1(2), 23–33.
- Uhl, J. O. (2023). The curriculum materials center: Library support for a teacher education program. *Collection Building*, 31(2), 44–47.
- UNICEF. (2000). *Defining quality in education: A paper presented by UNICEF at a meeting of the international working group on education, Florence, Italy, June 2000.*
- UNICEF. (2009). *Child-friendly schools manual.*



Federalism and Ethnic Identity in Nepal: A Critical Examination

Ganesh Kumar Basnet¹, Shobakar Bhandari¹

Faculty of Humanities and Social Science, Madan Bhandari Memorial College

Article Info.	Abstract
<p>Corresponding Author Ganesh Kumar Basnet</p> <p>Article History Received: February 12, 2025 Accepted: April 10, 2025</p> <p>Email ganeshbasnet1979@gmail.com</p> <p>Cite Basnet, G. K., & Bhandari, S. (2025). Federalism and ethnic identity in Nepal: A critical examination. <i>Shweta Shardul</i>, 21(1), 31–35. https://doi.org/10.5281/zenodo.15710422</p>	<p>This article presents an overview of ethno-federalism and its implementation in Nepal. It examines the practice of ethno-federalism within its historical context, constitutional provisions, challenges, and prospects. The study is primarily based on a conceptual and narrative literature review, drawing on liberal political philosophy, a contemporary institutional approach, and a descriptive and analytical methodology that relies mainly on secondary data sources. Ethno-federalism is one of the major political outcomes of the Second Mass Movement of 2006. The 2015 Constitution of Nepal stands as a significant example of the inclusion of ethnic groups within a federal governance framework. It provides for the integration of various ethnic communities into the national governing system by establishing multiple ethnic commissions. The constitution also emphasizes inclusive representation to address historical marginalization and to ensure that diverse voices are reflected in governance. However, Nepal must strive to maintain a balance among federal, provincial, and local governments to promote both ethnic autonomy and national unity—ensuring that federalism fosters inclusive development rather than deepening divisions.</p> <p>Keywords: ethnic identity, inclusion, constitution, mass movement, autonomy, mainstream</p>

Introduction

Nepal, a multi-ethnic, multi-lingual, multi-cultural, and multi-religious country, has undergone significant political transformations in recent decades. One of the most notable changes is the adoption of a federal governing system, which was institutionalized with the promulgation of a new constitution in 2015. The constitution envisions the creation of an egalitarian society, stating: “recognizing the multi-ethnic, multi-lingual, multi-religious, multi-cultural and diverse regional characteristics, resolving to build an egalitarian society founded

on the proportional inclusive and participatory principles” (Preamble). This federal constitution has not only recognized Nepal’s multi-ethnic character but also acknowledged ethnic identity. By introducing Nepal as a federal democratic republic, the constitution laid the foundation for ethno-federalism in the country. Nepal’s federal model is unique because it incorporates elements of ethno-federalism—a system in which federal units are demarcated based on ethnic identity to ensure political representation and autonomy for marginalized groups.

Under the fundamental rights of citizens, in the section on the Right to Social Justice (Article 42), the constitution provides for the inclusion of various ethnic groups in governing authorities. It states: "... Dalit, indigenous people, indigenous nationalities, Madhesi, Tharu, minorities, persons with disabilities, marginalized communities, Muslims, backward classes ..." (Article 42.1) shall be included in national governing bodies through the principle of inclusion, thereby acknowledging their ethnic identities within Nepal's federal governance system.

Ethno-federalism in Nepal emerged as a response to the long-standing demands of Indigenous communities (Adivasi Janajatis), Madhesis, and other marginalized groups for greater inclusion in governance and policymaking. While this model aims to address historical injustices and promote social harmony, it has also sparked debates over national unity, administrative efficiency, and the political identity of marginalized ethnic communities. This study explores the practice of ethno-federalism in Nepal, examining its historical context, constitutional provisions, challenges, and prospects.

Historical Context of Ethno-Federalism in Nepal

Monarchical Centralized System

A high risk of secession prevents the formation of alliances between minority ethnic groups and regime-change agents from the dominant ethnic group (Breen, 2018). For centuries, Nepal was ruled under a centralized Hindu monarchy dominated by high-caste Bahun (Brahmin) and Chhetri elites (Bista, 1979). The contemporary governing system promoted a homogenized national identity based on the Nepali language, Hinduism, and the culture of the hill elites, which marginalized ethnic minorities such as the Janajatis (indigenous groups), Madhesis (plains people), and Dalits (lower castes).

The recognition of individual ethnic identities began with the end of the Rana regime in 1950. Although King Tribhuvan Bir Bikram Shah pledged to acknowledge ethnic identity with the promulgation of the *Interim Government of Nepal Act 1951*, the enactment of *The Constitution of the Kingdom of Nepal 1959* marked the return to a centralized system of governance. Even the multiparty democratic system institutionalized by *The Constitution of the Kingdom of Nepal 1990* failed to address ethnic identity in line with the expectations of the Nepali people.

As a result, Nepal experienced a ten-year Maoist insurgency that highlighted the need for ethnic recognition and inclusion. This movement ultimately led to the Second Mass Movement, which brought an end to the monarchy and introduced a federal system of governance with the declaration of Nepal as a Federal Democratic Republic, as enshrined in the *Constitution of Nepal (2015)*. With the promulgation of the new constitution, Nepal began its political restructuring under a federal system, recognizing the identities of its diverse ethnic communities.

Rise of Ethnic Movements

Nepal was ruled by the Rana family under a tyrannical and centralized regime from 1846 to 1951. This system excluded other ethnic groups from political power and denied them recognition of their distinct identities. Although democracy was introduced in Nepal following the end of Rana rule in 1951, it failed to adequately acknowledge or address the identity of ethnic groups. The 1990s witnessed a rise in ethnic activism, especially after the restoration of multiparty democracy in 1990. Indigenous groups such as the Limbu, Rai, Tamang, Magar, Gurung, and Tharu, along with Madhesi communities, began demanding autonomy, recognition of their languages, and proportional representation in state structures.

The First Mass Movement in 1990 sought full democracy and recognition of ethnic autonomy, but it fell short of fulfilling the people's aspirations for ethnic identity. As a result, a disillusioned faction formed the Communist Party of Nepal (Maoist) and launched an armed revolution against the prevailing governing system to fight for ethnic identity and inclusion. The Maoists mobilized and united various ethnic groups across Nepal, promoting hopes of achieving autonomous ethnic recognition within the governance structure. The Maoist insurgency (1996–2006) further amplified these demands. Their emphasis on ethnic rights eventually led to the inclusion of federalism in the Comprehensive Peace Agreement of 2006.

Constituent Assembly and Federalism Debates

Following the abolition of the monarchy in 2008, Nepal entered a prolonged and contentious constitution-drafting process. The First Constituent Assembly (2008–2012) failed to promulgate a new constitution due to disagreements over the structure and nature of federalism. While the intention was to provide autonomous identity to various ethnic groups through a new federal system, it proved challenging to restructure the nation in a way that fully satisfied every group's demands. Consequently, the first assembly was dissolved without reaching a resolution.

The Second Constituent Assembly (2013–2015) ultimately succeeded in adopting a federal structure that recognized collective ethnic identity, though not without controversy. In particular, Madhesh-based parties expressed dissatisfaction, arguing that the constitution did not adequately acknowledge the Madhesh region as a distinct and unified federal unit, as they had demanded.

While some groups advocated for identity-based federal provinces, others feared that such

divisions might weaken national unity. The final compromise was a mixed model—some provinces were named after ethnic identities (e.g., Province No. 2 became Madhesh Province), while others were assigned geographical names.

Constitutional Provisions on Ethno-Federalism

The Constitution of Nepal (2015) established a federal system comprising seven provinces, each with its legislature and government. Key provisions related to ethnic-federalism include:

Recognition of Ethnic and Linguistic Diversity. The constitution acknowledges Nepal's ethnic and linguistic diversity by recognizing all indigenous languages as national languages, while Nepali remains the official language (Articles 6 & 7). The preamble affirms the sovereign right of the people and their right to autonomy.

Autonomous Authority at All Levels. Article 56(6) ensures that all levels of government—federal, provincial, and local—have autonomous and sovereign authority. Part 20 of the constitution outlines the interrelationship among these levels, demarcating their respective powers and responsibilities.

Linguistic and Cultural Inclusion. Provinces are authorized to adopt one or more additional official languages spoken by a majority within the province, promoting linguistic inclusivity and regional representation. Article 32 (1, 2, & 3) guarantees the right to preserve and promote local languages and cultural practices. These provisions demonstrate Nepal's commitment to preserving cultural and ethnic identities while striving to maintain national unity through a balanced federal framework.

Inclusive Representation

Nepal's constitutional framework emphasizes inclusive representation to address

historical marginalization and ensure that diverse voices are heard in governance. The proportional electoral system guarantees meaningful representation for marginalized communities—such as women, Dalits, Indigenous groups (Adivasi/Janajati), and Madhesi—in both federal and provincial parliaments (Articles 84, 176, and 222). Additionally, reserved seats in government bodies actively promote participation from these groups, countering systemic exclusion. This approach not only strengthens democratic legitimacy but also fosters equitable policymaking that reflects Nepal's social and ethnic plurality.

The *Constitution of Nepal* stands as a significant example of ethnic inclusion within the governing system. It provides for the incorporation of diverse ethnic groups into the mainstream governance structure by establishing various ethnic commissions within the constitution itself (Part 27). The creation of the National Women Commission (Article 252), National Dalit Commission (Article 255), National Inclusion Commission (Article 258), Indigenous Nationalities Commission (Article 261), Madhesi Commission (Article 262), Tharu Commission (Article 263), and Muslim Commission (Article 264) embodies the constitutional commitment to inclusive representation of different ethnic communities in national governance.

Furthermore, the constitution not only guarantees the inclusion of all ethnic communities in policymaking and execution but also establishes mechanisms to monitor and study inclusion practices. The National Inclusion Commission is empowered to conduct research, provide recommendations, and review national policies to ensure the protection of marginalized communities' rights. It also advises the government on the formulation, amendment, and timely revision of laws for minority groups

(Article 259). The federal structure introduced by the current constitution—coupled with the constitutional inclusion of ethnic commissions—further reinforces the core principles of ethno-federalism in Nepal.

Provincial Autonomy

Nepal's federal structure grants provincial autonomy, enabling provinces to exercise legislative authority over key sectors such as education, language, culture, and local governance. This decentralization allows federal, provincial, and local governments to develop policies suited to their specific demographic and cultural needs. For example, Madhesh Province, with its predominantly Madhesi population, and Karnali Province, with its strong Indigenous identity, have used this autonomy to implement policies that reflect their unique ethnic and linguistic heritage. The constitution makes clear and detailed provisions regarding the duties and authorities of all levels of government (Schedules 5, 6, 7, 8, and 9). This flexibility not only enhances local governance but also helps preserve regional identities within a unified federal framework.

Challenges of Ethno-Federalism in Nepal

Despite its progressive aims, ethno-federalism in Nepal faces several challenges. Identity-based tensions continue, as communities like the Tharus in Lumbini and the Madhesi argue that current provincial boundaries do not adequately reflect their distinct identities, leading to protests and demands for boundary revisions (Mallik, 2024). Administrative and financial constraints further complicate implementation, as many provinces lack sufficient resources and struggle with unequal resource allocation from the federal government.

Additionally, the rise of ethnic nationalism has contributed to political polarization, with some politicians exploiting identity politics for

electoral advantage, thereby risking national cohesion (Dahal and Ghimire, 2012). Uneven development across provinces has exacerbated disparities, with economically marginalized regions struggling to assert their rights, while others continue to push for greater autonomy.

Future Prospects of Ethno-Federalism in Nepal

The success of Nepal's ethno-federal system depends on addressing key structural and social challenges. Strengthening provincial governance through enhanced financial autonomy and administrative capacity is essential for effective service delivery. Balancing ethnic recognition with national unity remains critical, requiring policies that foster inclusive citizenship while respecting cultural diversity. Marginalized groups—including Dalits, Janajatis, and Madhesis—must experience meaningful representation beyond symbolic inclusion, with language policies implemented thoughtfully to avoid social fragmentation. Economic decentralization is equally vital, ensuring that federalism reduces historical inequalities through targeted investments in infrastructure, education, and healthcare in underdeveloped regions. If these challenges are addressed effectively, ethno-federalism could fulfill its promise of creating a more equitable and inclusive Nepal.

Conclusion

Ethno-federalism in Nepal represents an ambitious effort to reconcile the country's diverse identities with democratic governance. While it has empowered historically marginalized communities, challenges such as administrative

inefficiency, ethnic tensions, and economic disparities persist.

For ethno-federalism to succeed, Nepal must carefully balance ethnic autonomy with national unity, ensuring that federalism fosters inclusive development rather than deepening divisions. The coming years will be critical in determining whether this model can deliver lasting peace and prosperity within Nepal's complex social landscape.

References

- Bista, D. B. (1979). *People of Nepal*. Ratna Pustak Bhandar.
- Breen, M. G. (2018). The origins of holding-together federalism: Nepal, Myanmar, and Sri Lanka. *The Journal of Federalism*, 48(1), 26–50. <https://doi.org/10.1093/publius/pjx027>
- Dahal D. R., & Ghimire, Y. (2012). Ethnic federalism in Nepal: Risks and opportunities. *Georgetown Journal of International Affairs*, 13(1), 71–78.
- Government of Nepal. (1951). *Interim Government of Nepal Act 1951*.
- Government of Nepal. (1959). *The Constitution of the Kingdom of Nepal 1959*.
- Government of Nepal. (1990). *Constitution of the Kingdom of Nepal 1990*.
- Government of Nepal. (2015). *Constitution of Nepal 2015*. Nepal Law Commission.
- Mallik, S. K. (2024). Federalism and the Madheshi people: A struggle for equality and inclusion. *Research Journal of Padmakanya Multiple Campus*, 3(1), 86–87.



Bias in Newspapers and Readers' Perception of Media Literacy

Sunil Paudel

Faculty of Humanities and Social Science, Madan Bhandari Memorial College

Article Info.	Abstract
<p><i>Article History</i></p> <p>Received: February 10, 2025 Accepted: April 16, 2025</p> <p><i>Email</i></p> <p>sunilpauldel.np@gmail.com</p> <p><i>Cite</i></p> <p>Paudel, S. (2025). Bias in newspapers and readers' perception of media literacy. <i>Shweta Shardul</i>, 21(1), 36–48. https://doi.org/10.5281/zenodo.15710440</p>	<p>This study explores the trend of publishing news with positive and negative bias and its impact on readers' perception of media literacy. It primarily aims to investigate how biased news affects audience perception. It also seeks to understand how media bias and media literacy influence newspaper readers' ability to critically evaluate and analyze information. Despite the rapid growth of online news media, printed newspapers still serve as an important source of information in Nepali society. National broadsheet Nepali dailies remain primary channels for disseminating newsworthy information, often presenting stories with varying degrees of positive or negative bias. Emphasis on such biases can significantly affect audience perception and interpretation. Several indicators and determining factors—such as framing, sourcing, language use, and tone—play a vital role in shaping readers' perceptions. This study aims to identify the distinction between positive and negative bias in newspaper reporting and how it relates to perceived credibility. Thus, the research essentially seeks to answer how readers' perceptions are shaped by positively and negatively biased news, in conjunction with varying levels of media literacy. To address this question, the study adopts a mixed-methods approach, combining quantitative and qualitative analysis, including surveys of respondents' opinions, observations, and content analysis of articles published in major daily newspapers. Newspaper readers in the general public possess different levels of media literacy. These differences influence their ability to understand, evaluate, and analyze the information presented to them, particularly in recognizing bias. This highlights the importance of professional ethics in news reporting and the need to enhance media literacy among readers to promote neutrality, balance, and credibility in journalism and media.</p> <p><i>Keywords:</i> constructive criticism, emotional tendency, media literacy, news bias, positive news, negative news</p>

Introduction

This study attempts to provide a brief reflection on how bias in news reporting in broadsheet dailies affects readers' perception and interpretation

of the news. In today's world, people are overwhelmed with information, as it is available everywhere. However, print newspapers are still regarded as one of the most credible sources

of news for Nepali audiences. Therefore, it is important to be able to identify whether news is biased or not.

Some of the most widely circulated daily newspapers play a significant role in shaping public opinion. This research focuses on how news is framed—whether neutrally, positively, or negatively—through editorial choices in gatekeeping, story angles, framing, word selection, tone, and source usage, and how these elements influence reader perception. It is crucial for readers to possess the ability to access, analyze, and evaluate the information disseminated to them.

Audiences who primarily rely on newspapers for information should be capable of detecting bias in news reporting. When readers encounter biased news, it can hinder their ability to think critically about the content they consume. This study uses surveys, content analysis, key informant interviews, and focus group discussions to examine how media literacy influences readers' understanding of bias in news reporting.

Furthermore, this work highlights the importance of journalistic ethics and integrity. It emphasizes the need to enhance media literacy among readers and audiences. As biases in news reporting persist, it is essential to help readers become informed consumers of media who can recognize and critically question such biases. The central aim of this study is to promote neutrality and fairness in news reporting and to raise awareness of the importance of adequate media literacy among the public.

Statement of the Problem

The phrase “media mushrooming” reflects the wide range of choices available to audiences for obtaining news and information. Despite the availability of multiple formats—print, broadcast, and online—people in Nepal still tend to prioritize newspapers, especially daily and

weekly editions, as primary sources for the main news of the day and week.

While modern journalism and online media are appreciated for features such as immediacy, multimedia convergence, interactivity, and diverse content, the lack of adequate regulation, gatekeeping, and professionalism in many online platforms has led a considerable portion of the audience to continue trusting newspapers over radio, television, and digital news sources.

Although newspapers are considered more trustworthy by many, it would be unrealistic to claim that all the news they publish is completely fair or free of positive or negative bias. In fact, it is extremely difficult—if not impossible—for newsroom staff and editorial teams to produce news that is entirely neutral. Neutrality is a core principle of journalism, and maintaining balance is essential. However, avoiding both positive and negative news altogether is neither practical nor realistic.

Today, newspapers and other news media are often criticized for exhibiting a negativity bias, contributing to a general sense of pessimism among their audiences and within society.

Research Questions

This research seeks to explore the following key questions:

- o Are Nepali national dailies exhibiting a negativity bias? If so, to what extent?
- o How do Nepali newspaper readers perceive the news? Do they view national dailies as presenting negative, positive, or neutral news?
- o What types of newsworthy content are being prioritized by Nepali national dailies?
- o What impact does newspaper content have on influencing readers' sentiments and broader societal attitudes?

Objectives

Although negativity bias is a major topic of discussion in the context of modern media and journalism, there is still a lack of comprehensive study on the subject. This research aims to examine current trends in news selection, angle, priming, framing, gatekeeping, headline writing, and more.

Specifically, this study seeks to determine whether Nepali national dailies are more focused on spreading negativity, promoting positivity, or maintaining neutrality in their reporting. The major objectives of the study include:

- o Assessing whether news in Nepali national dailies is perceived as positive, negative, or neutral.
- o Identifying the news priorities of Nepali national daily newspapers.
- o Examining whether the newspapers show signs of negativity or positivity bias.
- o Offering recommendations to help media outlets maintain neutrality and journalistic balance.

Significance of the Study

This study is rooted in the widely held belief in media studies that “negative news attracts more audience.” Based on this assumption, it is hypothesized that mainstream Nepali dailies tend to give more space to negatively biased news over positive news. With the belief that readers are more drawn to negative news, the majority of content in prominent and widely circulated Nepali dailies appears to be negative in tone or framing.

Such a tendency may have adverse effects on the emotional well-being and attitudes of audiences, potentially spreading negativity in society. While some readers may be disengaged or disheartened by this trend, and others may even dislike overly negative content, there may

also be newspapers that prioritize more positive news coverage.

This study assumes that if the ratio of positive to negative news is higher, public perception will be more optimistic, potentially fostering a more positive societal environment. Conversely, a predominance of negative news could contribute to a more pessimistic outlook among readers and negative societal consequences.

However, some dailies may not follow a particular preference for either negative or positive news and instead publish content based on availability, striving for neutrality. Since neutrality and balance are foundational principles of journalism, many newspapers may indeed be making genuine efforts to avoid bias. Thus, it is important to test whether these assumptions and expectations about media bias hold true. This research is significant in determining whether commonly held beliefs about media bias in Nepal reflect actual trends in news reporting.

Limitations of the Study

This research has several limitations. Due to constraints in time, resources, and scope, the study has been limited in the following ways:

The research focuses on analyzing the news published on the front pages of seven national daily newspapers over a period of seven days, from December 10 to 16, 2024. It primarily examines and studies the front-page news content of these dailies, all published in Kathmandu. The headlines are the primary focus of observation, evaluation, and analysis. This is based on the assumption that headlines reflect the main idea of a news story; therefore, if a headline presents a positive tone and language, the overall story is considered positive.

To determine bias, the researcher evaluated the headlines, leads, and, where necessary, the full content of news stories. If the headline did

not clearly reflect the central idea of the story, the lead was analyzed. In some cases, the entire news article was read to assess whether it carried a positive, negative, or neutral tone. The categorization of stories was based on the researcher's interpretation and analysis.

To understand readers' perceptions of media bias and media literacy, a Google Form survey was used. A total of 56 respondents completed the form, answering all the questions. The sample was selected randomly and consisted mainly of college teachers and university students—groups presumed to be regular newspaper readers with relatively higher levels of media literacy.

Additionally, ten lecturers from various colleges, all regular newspaper readers, participated in key informant interviews. A focus group discussion was also conducted with five readers who reported reading more than two national broadsheet dailies on a daily basis.

Based on these methods—news content observation, reader perceptions, and input from key informants and focus groups—the study analyzes potential impacts of media bias and offers conclusions drawn from the findings.

Conceptual and Methodological Framework

To facilitate analysis and interpretation, this study follows a conceptual and methodological framework based on certain established theories and research practices. The approach provides a roadmap for conducting the research and analyzing the data.

The study focuses on how newspapers prioritize and select news stories, particularly how tone and language—whether positive, negative, or neutral—are reflected in their presentation. It aims to assess newspapers' preference for either positivity or negativity in their reporting, and how readers perceive such biases in relation to media literacy.

Using the content analysis method, the research examines selected national daily newspapers published in Nepal. Various dependent and independent variables are analyzed, including:

- o News source
- o News category
- o Tone and sentiment of the news
- o Audience perception
- o Societal attitude
- o Geographical context
- o Frequency of positive or negative language

Key concepts such as news content and its presentation in daily newspapers are closely observed. The basics of positive and negative bias are also compared. One of the universally accepted principles of media is agenda-setting— influencing public priorities and contributing to social development through information dissemination.

However, media can also become vehicles for propaganda, defined as “information, especially of a biased or misleading nature, used to promote a political cause or point of view” (Oxford Languages, 2024). Baran and Davis (2010) argue that positive or negative bias in news selection can sometimes be a form of “deliberate promotion of information and ideas to influence the thoughts of the audience.”

It is widely believed that the kind of news media deliver—positive or negative— contributes to shaping the public mindset. As McQuail (2005) states, “Society is a construct rather than a fixed reality. Media provide the materials for reality construction.” In McQuail's Mass Communication Theory, he emphasizes that the meanings media offer can be negotiated or rejected by audiences. Media selectively reproduce certain meanings since it is not possible to report on all events objectively. All

representations of social reality in the media are, ultimately, interpretations.

In this study, the selection and coverage of positive and negative news in major Nepali dailies are analyzed using surveys, content analysis, and key informant interviews. The perceptions of respondents are studied to understand the extent of perceived bias. Additionally, the researcher applies his own analytical perspective, guided by specific indicators and determinants, to assess bias in the news content. These include:

- o Context of events, issues, or subject matters
- o Content as information provided in the news
- o Tone and language of presentation
- o Journalistic quality and principles followed
- o Emotional influence on the audience

Review of Literature

There is a popular saying in journalism: negative news sells more than positive news. When examining the characteristics and role of media in society—especially news media—it is evident that they are expected to serve the public interest. Media are seen as critics, holding the government, political parties, leaders, and power elites accountable by raising questions about wrongdoing and irregularities.

News is a timely presentation of media content that informs audiences about recent events of public significance. According to Kharel (2006), news is the foremost quality of any news media. Various news platforms such as newspapers, radio, television, and internet-based online portals cover a wide range of important events at the local, national, and international levels. National daily newspapers, in particular, are popular and widely read across the country and beyond. They publish both positive and negative news as they report on important

happenings. Some news items, however, may be perceived as neutral—neither clearly positive nor negative.

To interpret the underlying meaning of news, readers need a high level of media literacy. “Media literacy is the ability of a citizen to access, analyze, and produce information for specific outcomes” (The Aspen Institute, 2023). A media-literate audience—whether readers, listeners, or viewers—must be capable of understanding, analyzing, and evaluating various types of media messages.

The Oxford Languages Dictionary defines media literacy as “the ability to critically analyze stories presented in the mass media and to determine their accuracy or credibility” (Oxford Languages, 2024). In essence, media literacy is the skill to distinguish between factual, truthful information and misleading or false content disseminated by the media. People with media literacy can access, interpret, analyze, produce, and share media content using critical thinking.

As noted by The Aspen Institute (2010), media literacy is “the ability of a citizen to access, analyze, and produce information for specific outcomes.” Because information is a core function of mass media, media literacy is closely tied to information literacy. UNESCO merges the two in the concept of Media and Information Literacy (MIL), describing it as “a composite set of knowledge, skills, attitudes, competencies, and practices that allow effective access, analysis, critical evaluation, interpretation, creation, and dissemination of information and media products... on a creative, legal, and ethical basis” (UNESCO, 2024).

However, among Nepali readers, the ability to critically analyze and categorize news content as positive, negative, or neutral is still limited. Given that media are often found to distort facts, adopt unnecessary slants, and overlook

neutrality, the growing need for media literacy is undeniable.

In terms of impact, national dailies publish two primary types of news: positive and negative. Some news may also appear neutral, lacking clear positive or negative bias. While it is not always easy to categorize news, scholars have developed criteria for distinguishing among these types.

Historically, media have adopted a selective approach in news gatekeeping. Most outlets engage in selective exposure, focusing on content that aligns with their editorial stance. Partisan newspapers, in particular, may favor positive coverage of their allies and negative coverage of their opponents. Kharel (2010) explains:

... [media] adopt the policy of selective exposure, selective retention and selective follow-up. They see and cover only what they wish to project for the interests of the group they serve. They ignore materials that puts their masters in poor light or present opponents in good light. There are others who appear to be resorting to similar methods of exposure, retention and follow-up stories not because of any political prejudice but out of indifference, lethargy and lack of drive and imagination. (pp. 86–87)

Compared to positive stories—about development, progress, and success—negative stories involving accidents, deaths, crime, and disasters tend to receive more media attention due to their emotional impact. Writing for *The Guardian*, Steven Pinker noted: “The media exaggerates negative news. This distortion has consequences” (Pinker, 2018). According to him, negative content is often sensationalized, causing anxiety and fear among the public.

Negative news, whether factual or distorted, spreads negativity among readers and throughout

society. In such contexts, where negative news dominates, people may develop the perception that society as a whole is negative. This effect is stronger where media literacy is lacking. Pinker further states: “Whether or not the world is getting worse, the nature of news will make us think that it is” (Pinker, 2018).

Today, many people believe that negative news outweighs positive news. However, this belief is often based on assumptions rather than systematic research. For example, a study cited by Dadakhonov (2024) analyzed headlines on Google News across 16 country versions over three week-long periods, examining nearly half a million headlines. The results showed that 70.54% of the headlines were actually positive.

This suggests that rather than relying on general impressions, we must turn to research-based findings before concluding that negative news dominates today’s media. The stereotype of a global negative news agenda is being questioned.

Basics to Differentiate Positive and Negative News

There are several criteria to distinguish between positive and negative news. Many factors—such as tone, language, framing, and intent—serve as indicators of bias. Identifying these is important because news bias significantly influences public perception. To do so, a certain level of media literacy is essential. Without the ability to evaluate media critically, audiences can be misinformed or misled. Below are key determinants and indicators used to assess bias in media content.

Factors that Determine News Bias

Business and Profiteering Interests of Media

Media outlets may sensationalize content to increase reach and revenue. This includes exaggeration, distortion, or fabrication of facts.

Pressure to attract audiences, advertisers, or funding often leads to biased reporting.

Vested Political and Commercial Interests

Editorial neutrality is compromised when media are influenced by political parties, corporate entities, or governments. These forces may shape content to reflect specific narratives.

Reflection of Ideological Support

The ideological leanings of media owners, editors, or reporters may influence news production. This can lead to slanted reporting that undermines journalistic neutrality.

Professional Standards and Ethics

High journalistic standards reduce the likelihood of bias. Conversely, a lack of professionalism and ethics in reporting contributes to biased or inaccurate content.

Socio-cultural Phenomena

Media content both shapes and is shaped by societal norms and values. In societies with higher media literacy, audiences are better equipped to detect bias. Media in such environments are under greater pressure to maintain objectivity.

Indicators of News Bias

Selection and Placement of Stories

Prioritizing negative news or placing it prominently while relegating positive news to less visible areas can indicate negative bias. Similarly, emphasizing positive stories while ignoring significant negative events indicates positive bias.

Omission of Contradictory Information

Skipping over facts that challenge a certain narrative can create bias. Deliberate omission of negative or positive aspects contributes to skewed reporting.

Source Reliance. Relying on sources known for extreme viewpoints—whether

negative or overly positive—can introduce bias. Balanced reporting requires diverse and credible sources.

Language and Tone. Sensational, emotionally charged, or euphemistic language affects audience perception. Overly negative tone suggests negative bias; overly optimistic tone suggests positive bias.

Framing and Angle. How a story is framed can significantly alter its impact. Framing that emphasizes harm, threat, or failure leads to negative bias. Conversely, framing that highlights success or minimizes problems reflects positive bias.

Asking Questions to Find Out the Possible Bias in News Media

‘Fair’, a New York-based American national progressive media watchdog group since 1986, suggests some questions telling us ‘how to detect bias in news media’;

- o Who are the sources?
- o Who is telling the story?
- o Where does this journalism’s funding come from?
- o What are the unchallenged assumptions and stereotypes?
- o Does this story include loaded language?
- o Does this story present a false balance between sides of an issue?
- o Are the visuals misleading?
- o Does the headline match reality—or the rest of the piece?
- o How prominently are stories placed? (Fair.org, n.d.)

Identifying the main sources of news and their background, the providers of information, their status and credibility, and understanding the intent behind the information can all help detect possible bias in news stories. Looking

for balanced and multiple viewpoints, using neutral and emotionally restrained language, and engaging in thorough fact-checking—through verification and cross-verification—are crucial steps. Recognizing influencing factors such as funding sources and institutional affiliations also aids in identifying bias.

Tallying, testing, checking, and comparatively analyzing the context and relevance of news, and making informed and critical judgments, are essential to detect media bias. Determining whether a news story is positive or negative is challenging, as there are no definitive rules, frameworks, or clear boundaries for such classification. The perception of whether news is positive or negative largely depends on individual interpretation. Thus, a reader's perspective plays a key role in how news is perceived—as positive, negative, or sometimes neutral.

The same news item may be viewed as positive by some readers and negative by others. Likewise, the subject matter—whether events, issues, or topics—also contributes to whether the news is seen as positive or negative. For example, a report about an accident involving death and injury is typically considered negative news. Conversely, news about progress, development, or success is generally regarded as positive. However, if a person's death is reported, that news might be seen as positive by those who disliked or opposed the deceased. Similarly, reports about the success or achievements of individuals or institutions may trigger resentment, jealousy, or hatred in those who strongly dislike them.

Media outlets often present news according to their editorial policies, at times setting agendas or engaging in propaganda. News is shaped by processes such as gatekeeping, judgment, priming, and framing. The way it is presented may generate varying reactions—likes and dislikes—among audiences, leading them to

perceive the same story as positive, negative, or neutral.

When analyzing the full content of news, we often find inconsistencies. A story with a positive headline may carry a negative tone in the lead or body, and vice versa. This inconsistency further complicates efforts to clearly categorize news as positive or negative. Some news stories are so ambiguous that readers struggle to determine whether they are positive, negative, or neutral, making it difficult to classify them definitively. Such stories fall into a gray area where the bias is indeterminate.

Positive News

Positive news refers to favorable or uplifting stories that evoke feelings of happiness or satisfaction in the audience. News that brings relief, joy, or a sense of accomplishment is generally perceived as positive. This includes reports on success, improvement, progress, development, achievement, and pleasant experiences. Positive news often follows journalistic principles and maintains proper structure, tone, and formatting. However, it is worth noting that some stories containing negative subject matter can still be well-crafted and adhere to journalistic standards, thereby being considered technically sound despite the content.

Negative News

Negative news refers to stories that contain sad, distressing, or unfavorable information. These stories create a sense of pessimism or emotional discomfort in readers. News about accidents, deaths, crimes, disasters, or failures typically falls into this category. Negative news often has a strong emotional impact and may spread fear, sadness, or frustration among audiences. Some scholars also categorize news as negative if it is poorly constructed—lacking structure, proper format, or adherence to

journalistic ethics. Such imperfections can lead readers to perceive it as low-quality or “bad” news.

Neutral News

While many scholars suggest that news typically falls into either positive or negative categories, others argue that a significant portion of news content cannot be so easily classified. Some stories do not carry an overtly positive

or negative tone and are instead neutral. These are pieces that present facts without bias, sensationalism, or emotionally loaded language. Often, while trying to label news as good or bad, readers encounter stories that do not clearly belong to either category. This is where the concept of neutral news becomes relevant—news that informs without evoking strong emotional reactions or favoring any side.

Table 1

Major Differences in Positive, and Negative News

Positive News	Negative News
Audiences usually like and be happy emotionally.	Audiences may like or dislike, be sad or happy according to their context and relevance.
News on subjects like new inventions, the beginning or completion of development projects, social unity and harmony, acts of heroism, environment conservation, etc., are examples.	News about economic crises, natural disasters, socio-political conflict, environmental degradation, crime reports, etc. are examples.
Well-structured, attractive, and quality news is considered good and positive news.	Sometimes lacks quality but attracts an audience of satirical and revenge.
Has a positive influence on the emotional tendency of the audience	Has a negative influence on the emotional tendency of the audience
Audiences usually want and demand to dissemination of positive information	Audience may dislike it by heart but still want to obtain and demand negative information
Get less priority of media and audience in comparison to negative news	Get more priority of media and audience while compared to positive news
Positive tone and pleasing words are used in language and presentation	Negative tones and unpleasant words are used in language and presentation

Setting the Indicators

Being based on various indicators as discussed above, the researcher has set the following key factors as indicators to categorize whether the news is negative, positive, or neutral.

Indicators of Bias

- o Selection and placement of stories
- o Language and tone

- o Frame and angle
- o Journalistic integrity
- o Possible influence in the emotional tendency of the audience

Observation Data Presentation

Based on the data drawn from the seven Nepali broadsheet national daily newspaper's first-page news placement of a week from

Tuesday to Monday, 25th of Mangsir to 1st of Poush 2081 (December 10-16, 2024), news bias

perceived by the researcher is based on the above indicators is presented as follows:

Table 2

Data of Positive, Negative, and Neutral Perspectives in News Items in Varous Newspapers in Nepal

SN	Newspaper	Positive	Negative	Neutral	Total
1	Naya Patrika	8	36	4	48
2	Gorkhapatra	17	10	7	34
3	Annapurna Post	9	19	5	33
4	Rajdhani	8	5	5	18
5	Kantipur	6	13	2	21
6	Nagarik	11	22	7	40
7	Nepal Samachar Patra	2	22	4	28
8	All Total News	61	127	34	222

Note. Field Survey, 2024

The data reveal varying degrees of perceived bias in the news coverage of these newspapers, with some being viewed more negatively and others more positively or neutrally, indicating that readers' perceptions of bias differ depending on the newspaper they read. For instance, Naya Patrika exhibits a predominantly critical tone, with 75% of its articles being negative, while positive and neutral articles account for 16.67% and 8.33%, respectively. In contrast, Gorkhapatra offers a more balanced perspective, with half of its articles positive, 29.41% negative, and 20.59% neutral, suggesting a relatively optimistic approach. Annapurna Post leans more toward negative reporting, with 57.58% negative articles compared to 27.27% positive and 15.15% neutral coverage.

Similarly, Rajdhani shows a more diverse approach, with 44.44% positive articles and equal shares of 27.78% for both negative and neutral pieces. Kantipur and Nagarik both display generally critical tones, featuring majorities of negative articles at 61.90% and 55.00%, respectively, with positive coverage around

27% and neutral coverage ranging from 9.52% to 17.50%. Nepal Samachar Patra stands out for having the highest proportion of negative articles (78.57%) and the lowest proportion of positive ones (7.14%), with neutral articles at 14.29%, highlighting a strongly critical reporting style. Overall, the coverage of issues in Nepali national broadsheet dailies is predominantly negative, with 57.21% of articles carrying a negative tone, 27.48% positive, and 15.32% neutral, reflecting a general tendency toward critical reporting, albeit with notable differences across individual newspapers.

Implications

The predominance of negative articles may reflect a focus on highlighting problems and critical frames, which can be important for raising awareness and promoting media literacy among audiences. However, the relatively lower proportion of positive coverage may also indicate a lack of emphasis on achievements and constructive developments. This imbalance in reporting can influence public perception and potentially reinforce negative stereotypes.

Table 3*Perception of Biasness in News Coverage*

S.N.	Topic	Responses	Numbers
1	Frequency of Newspaper Reading		
		Daily	32
		Several times a week	12
		Rarely	8
		Once a week	2
		Never	2
3	Perception of News Bias		
		Positive bias	8
		Negative bias	20
		Both positive and negative bias	28
3	Topics Perceived to be More Biased		
		Politics	46
		Economy	4
		Entertainment	4
		Other	2
4	Methods to Identify Bias		
		Analyze viewpoint, language, and source	28
		Check the balance of viewpoints represented	10
		Analyze the language used	8
		Look at the source of information	10
5	Confidence in Recognizing Bias		
		Very confident	20
		Somewhat confident	22
		Not very confident	8
		Not confident at all	2
		I don't know	4
6	Impact of News Coverage on Public Opinion		
		Significantly positive	2
		Somewhat positive	2
		Neither negative nor positive	4
		Somewhat negative	28
		Significantly negative	20
7	Importance of Media Literacy for Newspaper Readers		

S.N.	Topic	Responses	Numbers
		Extremely important	32
		Very important	10
		Moderately important	10
		Slightly important	2
		Not important at all	2
8	Previous Media Literacy Education		
		Yes, it was very useful	20
		Yes, but it was not very useful	8
		No, but I would like to take	18
		No, I am not interested	4
		I am not sure	6
9	Perception of Fairness in News Coverage		
		Yes, fairer	36
		Yes, a little bit fair	12
		They don't want to be fair	2
		I am not sure	6

Reading Frequency. A majority of respondents read newspapers daily, indicating a significant level of audience engagement with news media, especially daily newspapers.

Perception of Negative Bias. A significantly high number of respondents reported perceiving bias in newspapers, with negative bias being more commonly noticed than positive bias.

Most Biased News Topic. Politics is perceived as the most highly biased subject in newspapers, highlighting the need for greater scrutiny in political news reporting.

Methods for Identifying Bias. Respondents use methods such as analyzing viewpoints, language, and sources to identify bias, indicating a considerable level of media literacy among newspaper readers.

Confidence in Recognizing Bias. Many respondents express confidence in recognizing bias, reflecting a critical approach to news consumption. The majority also perceive that news coverage negatively impacts public opinion, emphasizing concerns about the media's role in shaping societal views.

Need for Media Literacy. Respondents strongly emphasize media literacy as a crucial tool for identifying bias and evaluating news content. Media education and training are important for promoting media literacy. Additionally, a considerable number of respondents reported having received media literacy education, suggesting growing awareness of the importance of understanding media bias.

Need for Neutrality, Balance, and Fairness in News. Respondents believe that newspapers can provide fair and unbiased coverage, and that neutral and balanced reporting is essential to achieving this.

Conclusion

The data from both the survey and the analysis of news coverage in Nepali national daily newspapers reveal a significant perception of bias among readers, particularly in political reporting. This underscores the urgent need for enhanced media literacy. Empowering individuals to access, analyze, and critically evaluate news content is essential. The respondents' varying levels of confidence in recognizing bias further emphasize the importance of developing media literacy skills. Newspapers and other media outlets must strive to provide fairer and more balanced news coverage to maintain credibility and trust among their audiences. Promoting media literacy is crucial for enabling individuals to critically assess the news and information disseminated through various media channels. News media must prioritize transparency, neutrality, balance, and fairness in their reporting to reduce bias and enhance their trustworthiness.

Recommendation

This research serves as a brief and symbolic study on the topic. Further research encompassing broader aspects is essential to effectively address media bias and promote media literacy. Such efforts can contribute to sustainable media credibility and the development of informed citizens.

References

- Baran, S. J., & Davis, D. K. (2010). *Mass communication theory: Foundations, ferment and future*. (6th.ed.). Wadsworth Cengage Learning.
- Dadakhonov, A. O. (2024). Analysis of media and information literacy definitions: A qualitative approach. *Studies in Media and Communication*, 12(2), 116–129.
- Fair.org (n.d.). *How to detect bias in newspapers*. <https://fair.org/take-action-now/media-activism-kit/how-to-detect-bias-in-news-media/>
- Kharel, P. (2006). *A study of journalism*. Nepal Association of Media Educators.
- Kharel, P. (2010). *Political communication: Media, message and meaning*. Sangam Institute.
- McQuail, D. (2005). *McQuail's mass communication theory* (5th ed.). Vistaar Publications.
- Oxford Languages Dictionary. (2024). <http://languages.oup.com/google-dictionary-en/>
- Pinker, S. (2018, February 17). *The media exaggerates negative news. This distortion has consequences*. The Guardian.
- The Aspen Institute.org. (2010 November 10). *Digital and media literacy: A plan of action*. <https://www.aspeninstitute.org/events/digital-media-literacy-plan-action/>
- UNESCO (2024). *Media and information literacy*. <https://www.unesco.org/en/media-information-literacy>



Analysis of the Program Schedule of Radio Kathmandu 92.1 MHz and Yoho Television

Hemant Tandon

MA JMC 2081 Batch, Madan Bhandari Memorial College

Article Info.	Abstract
<p><i>Article History</i></p> <p>Received: January 16, 2025 Accepted: April 26, 2025</p> <p><i>Email</i></p> <p>megaprc2010@gmail.com</p> <p><i>Cite</i></p> <p>Tandon, H. (2025). Analysis of the program schedule of Radio Kathmandu 92.1 Mhz and Yoho television. <i>Shweta Shardul</i>, 21(1), 49–58. https://doi.org/10.5281/zenodo.15710460</p>	<p>This research examines the Sunday programming strategies of two prominent media platforms in Nepal—Radio Kathmandu and Yoho Television—to analyze how each structures its schedule to attract and retain target audiences. The study focuses on time-based programming, where content is scheduled according to the preferences of specific audience groups, such as morning family shows or evening entertainment. By comparing Radio Kathmandu’s emphasis on talk shows, news, and cultural segments with Yoho Television’s blend of entertainment and news, the study highlights key differences in their approaches to audience engagement. Using a descriptive research methodology, the study evaluates program types, time slots, frequency, and audience demographics through both primary (broadcast schedules) and secondary (reports, articles) data, while preserving the integrity of the original content. The findings reveal distinct scheduling patterns, with Radio Kathmandu prioritizing informative and cultural programming, while Yoho Television leans toward entertainment-driven content. This contrast underscores differing strategies for audience retention and revenue generation. Insights from this research can guide media planners in optimizing schedules to enhance viewer and listener engagement as well as advertising effectiveness in Nepal’s evolving broadcast landscape.</p> <p><i>Keywords:</i> program schedule, broadcast, radio, television, journalism</p>

Introduction

A television program schedule is essentially a structured timetable that organizes time slots for various programs, shows, and advertisements to be broadcast throughout the day. These schedules not only help viewers decide when to watch their favorite shows but also enable networks to target specific audience demographics effectively. A well-planned schedule enhances viewer

engagement, maintains consistent viewership, and supports the channel’s broader business goals. Broadcast programming refers to the practice of organizing or ordering (scheduling) broadcast media shows—typically radio and television—into a daily, weekly, monthly, quarterly, or season-long schedule.

Television programming is usually divided into time blocks—morning, afternoon, evening,

and late-night segments—each targeting a specific audience and offering distinct types of content. For instance, morning programming may feature news or family-friendly shows; prime-time slots (typically between 7 p.m. and 10 p.m.) are reserved for high-demand content such as dramas and sitcoms; and late-night slots often cater to comedy shows or reruns.

Content type is another important factor, with schedules often reflecting genres such as drama, reality shows, news, sports, documentaries, and children's programming. Popular shows are generally scheduled during peak viewing hours, while niche or less popular content may be aired during off-peak hours. The schedule is also tailored to suit different audience demographics. For example, family-oriented shows are typically broadcast when children are at home, whereas news programs are strategically placed during times when viewers are likely to seek updates, such as in the morning or evening. Additionally, the timing and frequency of commercial breaks are carefully planned to maintain content flow and ensure that advertisers reach their intended audience without disrupting the viewing experience.

Another key distinction in scheduling is between live and pre-recorded content. Live events such as news broadcasts and sports require more flexible scheduling, while pre-recorded shows like sitcoms and movies allow for more precise planning. Many networks also follow a seasonal programming calendar, launching new shows and special broadcasts to coincide with particular times of the year—such as premieres in the fall or spring, or holiday-themed programming around Christmas and New Year.

Similarly, a radio program schedule is a vital framework that organizes the broadcast of various shows, music, news, and other content

over a designated period. It serves as a detailed plan to ensure that each programming segment is aired at the right time to effectively engage listeners. Like television, radio schedules are typically divided into time blocks, with each slot assigned to specific programs based on content type, target audience, and duration.

A key goal of a radio program schedule is to maintain a balanced mix of content that appeals to various audience segments. This may include news updates, music shows, talk programs, cultural features, and spiritual content such as bhajans. For example, morning broadcasts might feature spiritual music or news to help listeners start their day, while later time slots may include entertainment programs, discussions, or energetic music. Special segments or live events can also be incorporated to add variety to regular programming.

Targeting specific audience groups is another essential aspect of radio scheduling. Programs are strategically placed to match the preferences of different listener demographics. For example, morning shows might be designed for commuters, featuring news, weather updates, and light music, while evening programs may focus on in-depth discussions, interviews, or vibrant music. By tailoring the schedule to audience preferences, radio stations can maintain strong and consistent listener engagement.

Consistency and predictability are fundamental to an effective radio schedule. Regular programs—such as daily news updates, music hours, or talk shows—help establish a routine that listeners can rely on, fostering a stronger connection between the station and its audience. At the same time, flexibility in scheduling is important to accommodate live events, breaking news, or special requests, allowing stations to respond dynamically to changing circumstances.

Radio Kathmandu 92.1 MHz

Radio Kathmandu, broadcasting at 92.1 MHz from Kathmandu, Nepal, is one of the leading FM radio stations in the country. Located on the 8th floor of KL Tower in Chabahil, Kathmandu, the station is widely recognized for its engaging talk shows and diverse content. It offers a mix of programming that includes news, entertainment, cultural discussions, and informative segments, catering to a wide range of listener interests. The station's talk shows are particularly popular, offering insightful commentary on Nepal's current affairs, social issues, and cultural topics. With a strong connection to the local community, Radio Kathmandu serves as a platform for disseminating important news and promoting Nepali culture. The station aims not only to entertain but also to inform and educate its audience, creating a space for meaningful dialogue. Whether tuning in for the latest updates or culturally enriching discussions, Radio Kathmandu 92.1 MHz offers a comprehensive listening experience.

Yoho Television

Yoho Television, based in Kathmandu, Nepal, is the country's fifth HD national satellite television channel, which began operations in 2019. Since its inception, it has made remarkable progress and quickly gained prominence in the Nepali media industry. The channel's headquarters is located on the 5th floor of KL Tower, Chabahil, Kathmandu. Notably, it celebrated its first anniversary, marking a significant milestone in its journey of growth and development.

Yoho Television offers a wide range of content, including news, entertainment, cultural programs, and other genre-based shows designed to cater to the diverse interests of Nepali viewers. By providing programming that resonates with various audience demographics, Yoho Television has established a strong reputation

for delivering high-quality content. In addition to its television broadcasts, the channel has expanded its reach through a YouTube channel, allowing it to connect with a broader, tech-savvy online audience. This digital expansion further strengthens its position in Nepal's competitive media landscape, helping it engage viewers beyond traditional television platforms.

Statement of the Problem

The effectiveness of a television program schedule is critical to both viewer engagement and network profitability. A well-designed schedule not only maximizes viewership but also aligns with audience demographic preferences and enhances the efficiency of advertising revenue. However, the challenge lies in optimizing the timing and content of programming to consistently meet the diverse demands of various target audiences, while also adapting to changing viewer behaviors and external factors such as breaking news.

Research Questions

- o What is the overall status of the program schedule of Radio Kathmandu and Yoho Television?
- o How can we compare and analyze the program schedules of Radio Kathmandu and Yoho Television?

Objectives

The objective of this study is to investigate how television and radio networks can optimize their program schedules to enhance viewer engagement, maximize advertising revenue, and adapt to shifting viewer preferences and external factors. Specifically, the study aims to:

- o Analyze the impact of program timing and content on various audience demographics.
- o Evaluate how strategic scheduling can improve advertising effectiveness.

- o Explore the role of flexibility in adjusting schedules to respond to emerging trends, unforeseen events, or changes in viewer behavior.

Thus, the study carries the following specific objectives:

- o To study the overall status of Radio Kathmandu and Yoho Television.
- o To compare and analyze the program schedules of Radio Kathmandu and Yoho Television.

Significance of the Study

This study is significant for its potential to provide valuable insights into optimizing program schedules, which is essential for enhancing both audience engagement and revenue generation in radio and television networks. By examining how to effectively target different demographic groups, balance content types, and adapt schedules in real-time, broadcasters can improve the viewing and listening experience, increase audience loyalty, and attract more advertisers—ultimately supporting their business goals.

Television and radio networks can benefit by refining their scheduling strategies, strategically placing content to reach the right audience at the right time, and gaining a competitive edge in an increasingly crowded media market. Advertisers will also find value in the study's findings, as it will offer insights into how program schedules influence audience behavior, enabling them to identify optimal times and types of content for ad placement to maximize reach and impact.

Content creators and producers can use these insights to tailor their programming for specific time slots and audience segments, leading to improved content planning and more successful shows. Additionally, academic researchers will find this study useful as it contributes to the broader fields of media scheduling, audience

behavior, and advertising strategy, laying the groundwork for future research.

Limitations of the Study

According to recent data, Nepal has 714 operational FM radio stations out of 1,186 licensed stations, and approximately 117 licensed television channels, including cable, DTH, and digital terrestrial services (CIA, 2023; KC, 2024). However, this study focuses on only one television channel and one FM radio station as samples.

Review of Literature

Broadcast media programming techniques have been extensively studied in international contexts, particularly in relation to content scheduling, revenue models, and audience engagement. Danaher and Mawhinney (2001) explore the use of choice modeling for optimizing television show schedules. Their study demonstrates that by simply rescheduling eight existing prime-time programs—without introducing any new content—predicted weekly ratings could increase by 18%. Similarly, Chang et al. (2011) examine how advertising effectiveness varies with repeated exposure and rest, presenting a dynamic programming model that accounts for advertising wearout and recovery. They conclude that “pulsing”—alternating periods of advertisement and rest—often outperforms continuous advertising, helping advertisers maximize impact while staying within budget constraints.

Gantz and Zohoori (1982), on the other hand, explore how changes in television schedules can disrupt viewers' established routines, potentially leading to decreased viewership. They emphasize that regular scheduling is essential to maintain audience loyalty, as some viewers adapt to new timings while others abandon the programs altogether. In a related study, Starkey

(2004) investigates how sampling methods affect media programming and advertising strategies. He analyzes how broadcasters and advertisers base their revenue models and content choices on projected audience size and demographics—metrics that may not always align with actual audience behavior.

The evolution of program scheduling in the digital era is especially relevant for understanding the positioning of Yoho Television and Radio Kathmandu within the Nepali media landscape.

Dahal and Aram (2013) focus on how community radio contributes to empowering Nepal's indigenous populations by preserving cultural identity and facilitating grassroots communication. Their study highlights how community stations sustain local knowledge systems and provide a platform for underrepresented voices. Thapa (2015) investigates the advertising preferences of Nepali audiences, finding that television is the most favored medium, particularly for musical commercials. The study underscores the importance of demographic-specific advertising strategies, noting that preferences vary by age, gender, and education level.

In a more narrative account, Bam (2024) reflects on the operational practices of Radio Nepal, based on personal experiences and visits to the station. With the assistance of friends and college staff, Bam explored the station's work culture and historical significance as Nepal's first government-owned radio station, established in 1951. Despite these contributions, a detailed analytical study of broadcasting strategies in the Nepali context remains limited.

Research Gap

While there is growing academic interest in the role of radio as an information

source in Nepal—particularly in the context of Radio Nepal—research remains scarce on the operational strategies, technological advancements, and modern roles of state-owned radio stations.

Another key gap identified is the lack of comprehensive studies on optimizing television programming schedules to boost viewership. Most existing scheduling methods rely on linear optimization or fixed templates, which may overlook the flexibility required in real-world scenarios. This study proposes a more dynamic approach, incorporating methods such as fractional factorial design to accommodate variations in program length and eligibility constraints.

Methodology

This research adopts a descriptive research design to analyze the programming schedules of both television and radio media. The study examines aspects such as content type, timing, and frequency, as well as observable patterns and trends. Descriptive research is particularly suited for understanding the structure and organization of media schedules without manipulating the actual data.

The study focuses on two media outlets: Radio Kathmandu 92 MHz and Yoho Television, selected through convenience sampling. Data is collected from both primary and secondary sources. Primary data consists of official program schedules from the selected stations, while secondary data includes journals, articles, and other relevant documents.

The analysis involves tabulation, comparison, and pattern identification, enabling a comprehensive assessment of how programming strategies are formulated and how they align with audience engagement goals.

Table 1*Program Schedule of Sample Television and Radio*

Radio Kathmandu 92.1 MHz		Yoho Television HD	
Time	Sundays	Time	Sundays
5:00 a.m.	Bhajan	6:00 a.m.	Station ID
5:40 a.m.	Nepali National Songs	6 to 6:30 a.m.	Yoho Jyotish
6:00 a.m.	CIN	6:30 to 7 a.m.	Yoho News
6:30AM	Rasifal/ Pop Songs	7 to 7:30 a.m.	ABC Check (Repeat)
7:00 a.m.	Old Pop Songs	7:30 to 8:00 a.m.	Yoho Bahas Live
8:00 a.m.	Kathmandu Update	8 to 9 a.m.	Yoho News
8:05 a.m.	Hindi Songs	9 to 9:15 a.m.	Tathya Talas (Repeat)
9:00 a.m.	Kathmandu Khabar	9:15 to 10 a.m.	
9:15 a.m.	Nepali Film Songs	10 to 10:30 a.m.	Yoho News
10:00 a.m.	Kathmandu Update	10:30 to 11 a.m.	Tathya Talas (Repeat)
10:05 a.m.	Indreni	11 to 11:30 a.m.	Yoho News
11:00 a.m.	Kathmandu Update	11:30 to 12 p.m.	Samaya Chakra
11:05 a.m.	Modern Songs	12 to 12:15 p.m.	Yoho News
12:00 p.m.	Kathmandu Khabar	12:15 to 1 p.m.	Yoho Bahas (repeat)
12:15 p.m.	Lok Fast Beat Songs	1 to 1:30 p.m.	Yoho News
1:00 p.m.	Kathmandu Update	1:30 to 2 p.m.	Samaya Chakra (repeat)
1:05 p.m.	Hindi Remix Songs	2 to 2:15 p.m.	
2:00 p.m.	Kathmandu Update	2:15 to 3 p.m.	Youn Ka Kura (Repeat)
2:05 p.m.	Nepali Songs	3 to 3:30 p.m.	Yoho News
3:00 p.m.	Kathmandu Khabar	3:30 to 4 p.m.	Tathya T/Samaya C (Repeat)
3:15 p.m.	Nepali Remix/ Fast Songs	4:5 to 5pm	Tathya T/ Samaya C (Repeat)
4:00 p.m.	Kathmandu Update	5 to 5:15 p.m.	Yoho News
4:05 p.m.	Lok Songs	5:15 to 6 p.m.	Power of Talk (Fresh)
5:00 p.m.	Kathmandu Update	6 to 6:30 p.m.	Lion Program (Repeat)
5:05 p.m.	Old Pop Songs	6:30 to 7 p.m.	Tathya Talash (Repeat)
6:00 p.m.	Kathmandu Khabar	7 to 7:30 p.m.	Yoho News
6:30 p.m.	Hindi Songs	7:30 to 8 p.m.	Yoho News
7:00 p.m.	Right Corner	8 to 8:30 p.m.	Tathya Talash (Fresh)
7:30 p.m.	CIN Khabar	8:30 to 9 p.m.	ABC Check (Fresh)
8:00 p.m.	Lok Mala	9 to 9:15 p.m.	Yoho News
9:00 p.m.	Kathmandu Khabar	9:15 to 10 p.m.	News & Views (Fresh)
9:30 p.m.	Nepali Remix Songs	10-10:15 p.m.	Yoho News
10:00 p.m.	Golden Hits	10:15 to 11 p.m.	Bishesh Sandharbha (Repeat)
11:00 p.m.	CLOSE RADIO	11 to 11:15 p.m.	Yoho News

Radio Kathmandu 92.1 MHz		Yoho Television HD	
Time	Sundays	Time	Sundays
		11:15 to 12 a.m.	Yoho Bahas (Repeat)
		12 to 12:15 a.m.	Yoho News
		12:15 to 1 a.m.	Tathya T/ Samaya C (Repeat)
		1 to 1:30 a.m.	Yoho News(R)
		1:30 to 2 a.m.	
		2 to 3 a.m.	News and Views(Repeat)
		3 to 4 a.m.	Yoho Bahas (Repeat)
		4 to 5 a.m.	Samaya C/ ABS Chesk(R)
		5 to 5:30 a.m.	Bhajan
		5:30 to 6 a.m.	Tathya Talash (Repeat)

Note. Field Survey, 2025

Table 1 presents the Sunday program schedule for Radio Kathmandu 92.1 MHz and Yoho Television HD. Both stations offer a diverse lineup throughout the day, featuring a mix of news, music, talk shows, and entertainment.

For Radio Kathmandu 92.1 MHz, the day begins at 5:00 a.m. with a devotional *Bhajan*, followed by the Nepali national song and CIN at 6:00 a.m.. The morning features a mix of pop songs, *Rasifal* (horoscope), old pop music, and regular news updates focused on Kathmandu and local events. From 9:00 a.m. to 12:00 p.m., listeners are treated to a combination of modern songs, Hindi songs, and Nepali film tracks alongside local updates. The afternoon includes fast-paced *Lok* songs, news segments, and popular updates, eventually transitioning into Nepali remix songs and *Kathmandu Khabar*. Evenings are filled with *Lok* songs, classic pop, and Hindi tracks, along with hourly live news updates. The day wraps up with a Golden Hits segment at 10:00 p.m., followed by a closing segment at 11:00 p.m., after which the station plays a *Bhajan* to begin the next day.

For Yoho Television HD, the broadcast starts at 6:00 a.m. with a Station ID, followed by *Yoho Jyotish* and *Yoho News*. The morning

lineup includes ABC Check (Repeat), *Yoho Bahas Live*, and additional *Yoho News* segments. From 9:15 a.m. to 12:00 p.m., programs such as *Tathya Talash*, *Yoho News*, and *Samaya Chakra* are broadcast. The afternoon features *Youn ka Kura* (Repeat), *Tathya Talash*, and *Yoho News*. In the evening, viewers can watch *Power of Talk* (Fresh), *Lion Program* (Repeat), and regular news updates. The late-night schedule includes *News & Views* (Fresh) and *Bishesh Sandharbha* (Repeat), concluding with a mix of *Yoho Bahas*, *Tathya Talash*, and *Samaya Chakra* repeats.

Both stations emphasize regular news updates—particularly *Kathmandu Khabar*, *Yoho News*, and *Tathya Talash*—ensuring audiences stay informed throughout the day. Their programming caters to varied audience interests, balancing music, current affairs, and entertainment.

Results and Discussion

Yoho Television

Yoho Television offers a blend of entertainment, informational programming, and cultural content. Its daily lineup includes a variety of shows, such as news, dramas, and music, ensuring there is something for everyone

at different times of the day. The schedule is crafted to appeal to a broad audience, including those interested in Nepali shows, regional content, and some international programming.

The schedule features diverse segments—from popular TV dramas to engaging talk shows and reality programs. News updates are consistently incorporated, keeping viewers informed about national and international events. The inclusion of music and comedic content adds vibrancy and energy to the daily programming, making the viewing experience dynamic and engaging.

Radio Kathmandu 92.1 MHz

Radio Kathmandu 92.1 MHz has a rich and varied programming structure that skillfully blends news, music, and cultural segments. The broadcast starts early in the morning and continues until late at night, offering a wide array of content that caters to different preferences.

The day opens with spiritual content, including *Bhajan* at 5:00 a.m. and the national anthem at 5:40 a.m. As the morning progresses, the programming shifts to entertainment, featuring pop and old pop songs between 6:30 a.m. and 7:00 a.m. Regular news updates (*Kathmandu Update*) ensure that listeners stay informed about developments within and beyond the Kathmandu Valley.

Music remains a central focus throughout the day, with an emphasis on Nepali and Hindi music—ranging from Nepali film songs and Hindi remixes to traditional *Lok* music. Fast-paced Nepali remix songs dominate the afternoon and evening, maintaining high energy levels. *Kathmandu Khabar* is frequently aired, delivering timely news updates that keep listeners connected with current events.

In the evening, more targeted programs such as *Right Corner*, *CIN Khabar*, and *Lok Mala* cater to audiences who enjoy traditional

and folk music. The day concludes with *Golden Hits*, a nostalgic segment featuring classic songs.

Both Yoho Television and Radio Kathmandu 92.1 MHz have curated their schedules to reflect a thoughtful balance of entertainment, cultural content, and news updates.

Content Variety

Both platforms offer a diverse array of content aimed at different audience segments. Yoho Television leans more toward dramas, talk shows, and general entertainment, whereas Radio Kathmandu emphasizes music, local news, and cultural preservation—blending tradition with modern tastes.

Audience Engagement

The programming is clearly designed to appeal to broad and varied audiences. Radio Kathmandu, for instance, uses a wide range of music genres—from classic pop to energetic remixes—to keep listeners engaged. Meanwhile, Yoho Television sustains viewer interest with fresh dramas, lively talk shows, and regular news briefings.

Local Connection

Both media outlets maintain a strong local focus. Radio Kathmandu, in particular, dedicates significant airtime to Nepali songs, regional updates, and traditional music. Frequent news updates further enhance the sense of community by ensuring that audiences are informed and involved in local and national matters.

Cultural Programming

Radio Kathmandu stands out for its commitment to cultural preservation. Programs like *Bhajan*, *Lok Songs*, and *Lok Mala* highlight its focus on traditional values and heritage. These segments not only appeal to older generations but also attract younger listeners through the inclusion of remixed folk songs and contemporary pop.

Table 2*Comparative Analysis between Yoho T.V. and Radio Kathmandu*

Subject	Yoho Television	Radio Kathmandu 92.1 MHz
Content Focus	Entertainment, drama, music, talk shows, reality programs, news	Music, news, cultural programming, Nepali songs, and spiritual content
Primary Programming Type	TV dramas, talk shows, news, music, comedy and entertainment	News, Nepali songs, Hindi music, cultural and spiritual content
News Programming	Regular news updates on national and international matters	<i>Kathmandu Khabar</i> at key intervals throughout the day
Music Programming	Music shows, including a mix of genres (local and international)	Focus on Nepali songs, Hindi remixes, old pop, and traditional music
Cultural Programming	Engages viewers with Nepali regional content and international programming	Heavy emphasis on Nepali cultural programming like <i>bhajan</i> , <i>lok songs</i> , <i>lokmala</i>
Target Audience	Wide range, including Nepali, regional, and international viewers	Primarily local listeners, with a strong focus on Nepali culture and music
Spiritual Programming	Not highlighted in the schedule	<i>Bhajan</i> (spiritual songs) featured early in the morning
Entertainment	Drama shows, reality shows, comedy and music segments	Music variety, from pop to Nepali remixes and folk songs
Programming Time Frame	Available throughout the day with a mix of entertainment and news	Broadcasts from early morning until night with news updates and music
Audience Engagement	Engages through drama, talk shows, and live interactions	Focuses on music genres and news updates, keeping listeners engaged with local happenings
Local Connection	Focus on Nepali content, with some international programs	Strong local connection with extensive Nepali music and news coverage
Evening Programming	A mix of entertainment and talk shows	Focus on traditional content and specialized segments like <i>Right Corner</i> , <i>CIN Khabar</i>
Closing Time	Operates throughout the day, closing time is unspecified	Closes with <i>Golden Hits</i> at 10:00 p.m. and sign-off at 11:00 p.m.

A television program schedule is a structured timeline that organizes when programs, shows, and advertisements are broadcast, helping networks target specific audiences and enhance viewer engagement. Radio programs follow a similar structure, balancing news, music, and talk shows to cater to diverse listener preferences.

This study compares the program schedules of Radio Kathmandu and Yoho Television, two prominent media outlets in Nepal. Its objectives

included examining the structure of their program schedules, analyzing their broadcasting strategies, and comparing the two networks on Sundays. The study employed a descriptive research design, which provided a general overview of both television and radio schedules. This approach allowed for the analysis of content, timing, frequency, and observable patterns without modifying the schedules. It also considered elements such as program types,

time allocations, audience demographics, and the consistency of programming. Tabulation, data analysis, and comparative analysis methods were used to interpret and present the findings.

Both Yoho Television and Radio Kathmandu 92.1 MHz offer diverse programming, though their approaches and target audiences vary significantly. While both platforms aim to engage their audiences, they do so in different ways. Yoho Television's dynamic content mix—including drama, music, and reality shows—appeals to a broad demographic, including viewers interested in both Nepali and international content. In contrast, Radio Kathmandu caters to a more localized audience, emphasizing Nepali music, cultural programming, and timely news updates. While Yoho Television offers a wide-ranging entertainment experience, Radio Kathmandu remains grounded in Nepali traditions, balancing cultural preservation with modern musical trends.

Conclusion

In conclusion, both Yoho Television and Radio Kathmandu 92.1 MHz have thoughtfully structured their programming schedules to deliver a balanced mix of content that reflects diverse listener and viewer interests, celebrates Nepali culture, and keeps audiences informed. Their programming strategies show a clear understanding of audience needs—from spiritual content and local news to entertainment and music. From the perspective of their respective audiences, both schedules are effective and relevant.

Recommendation

Future research could expand comparative analyses to include a broader range of local media outlets and explore audience preferences across different demographic groups, especially in relation to the role of cultural programming in preserving traditions. Additional areas of study

could include the investigation of sustainable business models, the impact of regulatory frameworks, and the influence of algorithmic curation on local media ecosystems—offering insights into how cultural heritage can be preserved while adapting to technological advancements.

References

- Bam, T. J. (2024). *Inside Radio Nepal: Exploring their working methods and my discoveries*.
- Chang, J., Erlebach, T., Gailis, R., & Khuller, S. (2011). Broadcast scheduling: Algorithms and complexity. *ACM Transactions on Algorithms (TALG)*, 7(4), 1–14.
- CIA. (2023). *Nepal: Communications*. Theodora.com.
- Dahal, S., & Aram, I. A. (2013). Empowering indigenous community through community radio: A case study from Nepal. *The Qualitative Report*, 18(41), 1.
- Danaher, P. J., & Mawhinney, D. F. (2001). Optimizing television program schedules using choice modeling. *Journal of Marketing Research*, 38(3), 298–312.
- Gantz, W., & Zohoori, A. R. (1982). The impact of television schedule changes on audience viewing behaviors. *Journalism Quarterly*, 59(2), 265–272.
- KC, B. B. (2024). *100 years of radio: Informing, entertaining and educating*. Radio Nepal Online.
- Starkey, G. (2004). Estimating audiences: Sampling in television and radio audience research. *Cultural Trends*, 13(1), 3–25.
- Thapa, G. (2015). Media and advertising preferences of Nepalese audiences. *Journal of Advanced Academic Research*, 2(1), 83–91.



Political Communication in the Digital Era: The Enduring Influence of Madan Bhandari's Rhetoric on Social Media

Nilima Chandani Khan

MPhil-PhD Scholar, Central Department of Journalism and Mass Communication, TU

Article Info.	Abstract
<p>Article History</p> <p>Received: January 12, 2025 Accepted: April 02, 2025</p> <p>Email</p> <p>khannilima08@gmail.com</p> <p>Cite</p> <p>Khan, N. C. (2025). Political communication in the digital era: The enduring influence of Madan Bhandari's rhetoric on social media. <i>Shweta Shardul</i>, 21(1), 59–66. https://doi.org/10.5281/zenodo.15710507</p>	<p>The political rhetoric landscape has been reconfigured in the present era of social media and the internet, where virtual spaces have become central arenas for ideological struggles and the rapid diffusion of political thought. This article examines the enduring legacy of Madan Bhandari, one of the key figures in Nepal's political history, and explores how his richly nuanced rhetoric continues to influence public discourse in virtual spaces. By analyzing patterns of user engagement and interaction with Bhandari's political legacy online, this study investigates how his ideological contributions continue to shape public opinion. Employing a mixed-methods approach, the study combines an in-depth literature review on political communication and digital media with social media metrics to gauge user involvement, alongside qualitative discourse analysis to account for the complexity of online deliberation. The findings strongly suggest that Bhandari's rhetoric remains a powerful ideological reference point in Nepali political discourse, particularly resonating with younger generations and politically engaged netizens who reinterpret and recontextualize his ideas on social media platforms. This research argues that the digital environment not only preserves historical political thought but also enables its ongoing re-creation and contestation.</p> <p>Keywords: political communication, social media, rhetoric, people's multiparty democracy, digital activism, online discourse</p>

Introduction

The advent of social media has played a foundational role in transforming the political communication environment, ushering in an era where the internet—and by extension, platforms such as Facebook, X, and YouTube—serve as ubiquitous public spheres for the articulation, exchange, and reinterpretation of political ideas. This digital revolution has amplified the reach and influence of political figures, both historical

and contemporary, beyond the limitations of traditional media and geographic boundaries. In Nepal, Madan Bhandari, a prominent revolutionary leader of the democratic movement, offers a compelling and enduring case study of this phenomenon. His revolutionary ideas—most notably the doctrine of People's Multiparty Democracy (PMPD)—along with his exceptional oratory and intellectual acumen, continue to resonate strongly within contemporary political discourse.

This article examines the complex ways in which social media users engage with, disseminate, and re-formulate Bhandari's rhetoric, thereby underscoring its continued relevance and dynamic adaptability in the context of present-day Nepali politics.

Bhandari's political philosophy—marked by its distinctive synthesis of Marxist-Leninist theory with multiparty democracy and national specificity—offered a compelling ideological vision that transcended the conventional politics of the 1990s (Dhakal, 2023). His speeches, often lucid, accessible, and closely aligned with the aspirations of ordinary Nepali citizens, distinguished him as a populist leader capable of mobilizing meaningful public support at a pivotal historical moment (Karki, 2023). Since his untimely death in 1993, his legacy has been carefully preserved and promoted by political parties, particularly the Communist Party of Nepal (Unified Marxist–Leninist) (CPN [UML]), which he co-founded and led. Today, however, social media has recontextualized this legacy, offering a new mode of remembrance and ideological transmission.

Social networking platforms have evolved into rich virtual public spaces where Bhandari's political ideas, writings, and speeches are not merely recalled but are actively questioned, reinterpreted, and debated by a wide and diverse online public. These platforms foster ongoing engagement with his work, generating dynamic debates that bridge the temporal gap between his foundational concepts and current political controversies. The inherent virality and interactivity of social media ensure that Bhandari's legacy not only continues to inform contemporary Nepali politics but also stimulates intellectual engagement and, at times, emulation by broader political circles—both within Nepal and, potentially, beyond its borders through global online networks.

This ongoing digital discourse stands as a testament to the enduring vitality of his ideas and underscores the increasingly central role of social media in preserving, disseminating, and critically re-examining political thought in the modern era. By analyzing this pervasive online conversation, this study aims to offer nuanced insights into how historical political leaders continue to shape contemporary political discourse and, in doing so, how the very form of political communication is being transformed in the internet age.

Political Communication in the Digital Age

The Nepali political scene, as in much of the world, has been irreversibly transformed by the widespread use of digital technologies and social media. Bhandari's profound intellectual insight and broad popular appeal made him a legendary figure and continues to leave an indelible mark on Nepali politics even decades after his passing. His speeches, political writings, and theoretical works have been meticulously compiled and widely disseminated—not only through traditional channels such as political parties and academic institutions, but, more significantly, by ordinary social media users—demonstrating the enduring relevance of his ideas (Bhandari, 2000).

Political communication has undergone a profound shift from a model reliant on traditional mainstream media to the interactive, decentralized, and dynamic environment of the internet. This transformation has opened new avenues for political debate and civic engagement (Bennett & Segerberg, 2013). Through their democratized nature and minimal entry barriers, social media platforms have become central arenas where political actors and citizens engage in nuanced, multifaceted communication—fostering a more participatory, albeit increasingly fragmented, form of democracy (Chadwick, 2017).

In Nepal specifically, platforms such as Facebook, X, and YouTube have dramatically reshaped the landscape of political communication. Academic research shows that political discourse on these platforms often serves to reaffirm and reinterpret established political ideologies, underscoring the long-lasting influence of past thinkers (Adhikari, 2021; Poudel, 2018). These digital arenas offer accessible spaces for revisiting and critically engaging with Bhandari's substantial contributions to Nepali political thought, particularly his theory of PMPD, which sought to synthesize core principles of communism with the realities of a multi-party system (Dhakal, 2023). His populist and accessible rhetorical style from the 1990s is once again being invoked in today's digital context, influencing the institutionalization and theorization of democracy in contemporary Nepal (Karki, 2023).

This has given rise to a dynamic and evolving public sphere, where Bhandari's ideas are not treated as static historical relics but are continually re-evaluated, critiqued, and applied to current socio-political challenges (Subedi, 2020). This contrasts markedly with earlier eras of political communication in Nepal, when state-controlled or party-aligned print and electronic media dominated the discourse, limiting opportunities for decentralized public debate (Bhattarai, 2010; Baral, 1993).

Aryal (2023), analyzing normative mass media theories in the context of PMPD, argues that Bhandari's vision notably diverged from traditional Soviet communist press theory. While Bhandari did not extensively theorize the role of media, his writings consistently pointed toward the construction of a society grounded in freedom of expression. Aryal particularly highlights Bhandari's insistence that freedom of thought and speech belongs to every individual,

alongside his call for the "unhampered availability of people's basic rights," including "writing, publishing, speaking, forming associations and parties, holding meetings, and voting rights" (Aryal, 2023, p. 29). Bhandari was also quoted as saying that concentrating power in a single party—regardless of its ideology—would be undemocratic. This positions his rhetoric as unusually progressive for a communist leader of his time, with a vision of democratic liberties that aligns well with the decentralized, electronic public sphere of the present. His legacy thus provides an implicit foundation for a freer media environment than is typically associated with communist regimes—making it both resilient and vulnerable to reinterpretation in spaces that promote free expression.

However, the digital age also introduces new challenges. While social media promotes broader engagement, it also creates fertile ground for disinformation, misinformation, and ideological echo chambers—each of which can profoundly influence the reception and understanding of historical rhetoric (Chaulagain, 2022). The fluid nature of online discourse means that Bhandari's rhetoric may be selectively quoted, decontextualized, or even deliberately distorted to serve specific political agendas—thereby fragmenting collective memory (O'Halloran, 2007). A comprehensive analysis of Bhandari's enduring impact thus requires an understanding of the dynamic interplay between his original rhetorical contributions and their evolving representations in the digital realm.

Methodology

This study employs a mixed-methods research design to comprehensively analyze the enduring influence of Bhandari's rhetoric on social media. This approach integrates both quantitative and qualitative data collection and analysis techniques, offering a holistic and nuanced understanding of how Bhandari's

political discourse continues to resonate in the digital age.

Quantitatively, the study includes content analysis of selected social media platforms—such as Facebook, X (formerly Twitter), and YouTube—focusing on the frequency, patterns, and reach of posts, shares, likes, and comments that reference or are inspired by Bhandari's speeches and ideological messages. This quantifies the extent of his rhetorical presence and influence online.

Qualitatively, the study conducts thematic analysis of user-generated content, including discussions, opinion articles, and comments, to uncover the emotional, ideological, and political meanings attached to his rhetoric by different demographic groups. In-depth interviews with scholars of Nepali political history, social media users, and political analysts further enrich the qualitative data. Integrating these methods enables triangulation of findings and supports meaningful conclusions about the legacy and relevance of Bhandari's rhetoric in contemporary Nepali political discourse, as reflected through social media.

Research Design

The research design is primarily observational and analytical. It involves the systematic collection of social media data and the application of established communication research methods to interpret patterns of user engagement and discourse. This mixed-methods approach captures both the breadth (quantitative reach and frequency) and depth (qualitative meaning and interpretation) of Bhandari's digital legacy.

Data Sources

The primary data sources for this study are publicly accessible social media platforms. Facebook pages of political parties, fan groups, news media, and individual profiles (with user

consent) have been observed, studied, and analyzed, with anonymity preserved where required. Similarly, public tweets, retweets, replies, and trending hashtags on X have been used as data sources. Additionally, YouTube videos featuring Bhandari's speeches, documentaries, analytical discussions, and associated comment sections have also been analyzed.

Data Collection

Data collection is conducted systematically within a defined time frame—such as over the course of a year or during key anniversaries and political events. Relevant content is identified using hashtags and keywords associated with Bhandari, PMPD, and related political themes.

Quantitative data collection includes both manual and automated methods: counting posts/tweets containing relevant keywords or hashtags; tracking likes, shares, reactions, and comments; measuring the frequency and duration of trending hashtags on X; and recording view counts and subscriber numbers on relevant YouTube channels.

Qualitative data collection uses purposive sampling to select representative comments, replies, and discussion threads for in-depth analysis. This includes highly engaging posts, diverse viewpoints, and recurring themes.

Data Analysis

The data are analyzed using both quantitative and qualitative techniques:

Quantitative Content Analysis

Systematic coding and measurement of specific keywords, phrases, themes, and frames in social media content (Neuendorf, 2017). This identifies trending topics, the visibility of Bhandari's ideas, and the volume of related discourse—e.g., mentions of PMPD or citations from Bhandari's speeches.

Sentiment Analysis

Automated algorithms, supplemented where needed by manual coding, assess the emotional tone (positive, negative, or neutral) of posts and comments. This reveals general public sentiment surrounding Bhandari's rhetoric and its contemporary interpretations.

Qualitative Discourse Analysis

This crucial component explores the nuanced meanings and rhetorical strategies in selected content (Krippendorff, 2018; O'Halloran, 2007). It aims to:

- o Identify dominant frames used to portray Bhandari and his ideology (e.g., visionary leader, ideologue, symbol of unity or division).
- o Analyze how users recontextualize his ideas to address current political concerns (e.g., applying PMPD to debates on federalism).
- o Uncover the political beliefs, values, and affiliations shaping interpretations of his rhetoric.
- o Examine rhetorical strategies such as appeals to emotion, logic, or authority.
- o Investigate patterns of agreement, disagreement, polarization, and deliberation within online discourse.

Ethical Considerations

The study adheres to established ethical standards for social media research, ensuring user privacy and anonymity. Only publicly available data are used; no identifiable information is collected or disclosed. Data are presented in aggregate or through anonymized excerpts. This multi-perspective approach allows for a rich understanding of how Bhandari's rhetoric is received, interpreted, circulated, and contested in the digital public sphere—offering both statistical insight into its reach and a qualitative grasp of its meanings.

User Engagement and Discourse Analysis

User activity across mainstream social media platforms provides empirical evidence of Bhandari's enduring online presence and rhetorical influence. The diversity of this activity illustrates the various ways his legacy is invoked and debated.

Facebook Engagement

Analysis of Facebook activity—including official political party pages (e.g., CPN [UML]), public discussion forums, fan groups, and posts from public profiles—reveals consistently high levels of engagement with Bhandari's political philosophy and legacy. Engagement peaks during commemorative events, such as his birth and death anniversaries (May 16 and May 27), when related posts attract increased shares, likes, and comments, signaling collective remembrance and ideological reaffirmation.

Users frequently debate his legacy, comparing his ideals with those of current leaders in areas such as governance, development, federalism, and social justice. These debates are often accompanied by quotes from his speeches, archival images, or reflective articles—effectively creating a living digital archive. Older generations tend to respond with nostalgia, while younger users engage with curiosity and critical interest.

X (formerly Twitter) Trends

X's fast-paced environment makes it crucial for tracking real-time trends related to Bhandari's legacy. Hashtags like #MadanBhandariLegacy, #JanatakoBahudaliyaJanabaad, and #PeopleMultipartyDemocracy often trend during political events or national debates. These tags serve as rallying points for both supporters and critics, circulating rapidly and forming communities that engage with his ideological vision.

The platform's brevity allows for punchy, resonant messaging—whether supportive or critical. User perspectives range from deep admiration (framing him as a timeless visionary) to sharp critiques of his ideology's current relevance. This active and often polarized discourse exemplifies Chadwick's (2017) "hybrid media system," where traditional political narratives intersect with decentralized digital communication.

YouTube Commentary

YouTube serves as a more reflective and intellectual space for engaging with Bhandari's rhetoric. Videos of his speeches, documentaries, and academic analyses often garner substantial viewership, and comment sections typically host in-depth discussion.

Unlike the immediacy of X, YouTube comments are often analytical and deliberate. Users cite his speeches, reference historical events, and offer critical insights on the contemporary relevance of his ideas. This makes YouTube a vital platform for re-examining his legacy—providing access to both primary materials and diverse interpretations that spark intellectual engagement, particularly among youth.

Results and Discussion

Systematic analysis of social media activity confirms that Bhandari's rhetorical legacy continues to shape Nepali political discourse, particularly in digital spaces. As a powerful orator and political theorist, Bhandari has transcended his historical moment to become a symbolic figure whose ideas are remembered, revived, reinterpreted, and contested today. This study reaffirms that his political ideology—especially the concept of PMPD—remains a dynamic ideological resource for a wide range of political actors and citizens in contemporary Nepal (Dhakal, 2023; Karki, 2023).

Social media platforms—including Facebook, X, YouTube, and mainstream news portals—serve as arenas where Bhandari's discourse is invoked and reshaped by various stakeholders: mainstream political parties (notably CPN [UML]), opposition leaders, youth activists, independent scholars, and everyday citizens. These platforms allow for the real-time dissemination and grassroots reinterpretation of his ideas, contributing to a vibrant, democratic, and sometimes volatile digital political culture (Poudel, 2018; Subedi, 2020).

For the Communist Party of Nepal (Unified Marxist–Leninist), Bhandari's ideological framework is often used strategically—to legitimize policies, mobilize support, and present present-day issues as extensions of his original vision. References to his legacy peak during political crises, leadership changes, or elections. This ritualistic invocation reflects theories of symbolic politics, where historical figures are used to construct and legitimize contemporary political identities.

At the same time, Bhandari emerges as both a unifying and polarizing figure. While many champion his vision for political clarity, national unity, and progressive reform, others critique how selectively his ideology is deployed by today's leaders. Critics highlight contradictions between Bhandari's grassroots ideals and current political practices, pointing to issues like corruption, instability, and authoritarianism. This reflects a fragmented collective memory, where his legacy is interpreted through the lenses of political affiliation, generational identity, and socio-cultural context (Hoftun et al., 1999). The nature of digital discourse—with its echo chambers and decontextualized snippets—further deepens these divisions (Chaulagain, 2022).

Bhandari's digital legacy illustrates a broader shift in how political legitimacy is constructed in the 21st century. Unlike earlier

eras dominated by state-controlled media (Bhattarai, 2010; Baral, 1993), today's media landscape is decentralized and user-driven (Chadwick, 2017). His ideas are no longer confined to party archives—they are being actively repurposed by politically engaged youth seeking ideological grounding amid instability. These reinterpretations intersect with current debates on federalism, justice, governance, and national identity, demonstrating the adaptability of his rhetoric. This resonates with Bennett and Segerberg's (2013) "connective action," where individual digital expression contributes to broader collective movements grounded in historical legacies.

This study finds that Bhandari's memory and discourse function as a politically active semiotic reservoir—a dynamic source of symbols, narratives, and meanings continuously negotiated by online publics. His legacy has evolved beyond fixed party history to become a flexible vocabulary for navigating Nepal's evolving political consciousness. The prominence of his image online underscores the rising importance of symbolic politics in Nepal and highlights how historical figures are rediscovered and reimagined in response to present-day anxieties and aspirations (Zimmermann & Kohring, 2016). Virtual spaces thus emerge as critical arenas for constructing, contesting, and transmitting political legacies that will continue to shape Nepal's democratic trajectory.

Conclusion

Bhandari's rhetoric retains a broad and multifaceted influence in Nepali political discourse, particularly within the digital landscape. Social media plays a pivotal role in the dissemination, reinterpretation, and revival of his thought, significantly shaping both public opinion and contemporary political communication in Nepal. This study confirms

that Bhandari remains an enduring presence in national politics, with his ideological vision continuing to influence a wide spectrum of political narratives and civic engagement.

His core principles—centered on people's democracy, social justice, and progressive political transformation—are experiencing renewed relevance and expanded reach through social media. Digital activism has emerged as a transformative vehicle for defending and transmitting his political ideas, empowering new generations to engage with his legacy in interactive, personalized ways. Platforms such as Facebook, X, and YouTube serve as critical digital spaces where his speeches and strategies are not only preserved but actively debated, ensuring the continued vitality of his contributions to Nepal's democratic evolution. Moreover, the rapid, decentralized circulation of political content on these platforms facilitates grassroots engagement, enabling citizens to draw connections between Bhandari's ideological foundations and today's governance challenges—such as federalism, inequality, and inclusive citizenship.

Looking ahead, future research must explore in greater detail how digital activism contributes to the reinterpretation and transformation of classical political ideologies. Special attention should be given to the mechanisms by which digital platforms are reshaping the character of democratic participation in Nepal. A deeper understanding of the interplay between ideological discourse and digital media will offer critical insight into how political traditions are inherited, reimagined, and contested in contemporary governance. This continued digital engagement with historical rhetoric presents a valuable frontier for political science and communication studies, underscoring the importance of sustained critical inquiry into the evolving digital public sphere.

References

- Adhikari, R. (2021). *Social media and political discourse in Nepal: A case study of digital engagement*. Political Research Institute.
- Aryal, K. (2023). Normative theories of mass media: PMPD perspective. *State, Society and Development: PMPD Perspectives*, 1(1), 25–32. <https://doi.org/10.3126/ssd.v1i1.58467>
- Baral, L. R. (1993). *Nepal: Problems of governance*. Adroit Publishers.
- Bennett, W. L., & Segerberg, A. (2013). *The logic of connective action: Digital media and the personalization of contentious politics*. Cambridge University Press.
- Bhandari, M. (2000). *Madan Bhandarika sampurna rachana haru [Madan Bhandari's complete works]* (Vol. 1). Nawa Jyoti Prakashan.
- Bhattarai, H. N. (2010). *Mass media and society in Nepal*. Adroit Publishers.
- Chadwick, A. (2017). *The hybrid media system: Politics and power* (2nd ed.). Oxford University Press. <https://doi.org/10.1093/acprof:oso/9780199759477.001.0001>
- Chaulagain, A. K. (2022). Misinformation and disinformation in Nepali social media: Challenges to democracy. *Media and Communication Studies*, 10(1), 55–70.
- Dhakal, T. P. (2023). Madan Bhandari and his theory of people's multiparty democracy. *State, Society and Development: PMPD Perspectives*, 1(1), 7–32. <https://doi.org/10.3126/ssd.v1i1.58467>
- Hoftun, O., Raeper, M., & Whelpton, J. (1999). *People, politics and ideology: Democracy and social change in Nepal*. Mandala Book Point.
- Karki, D. (2023). Bhandari's rhetoric in the 1990s political dynamics: Institutionalizing democracy in Nepal. *State, Society and Development: PMPD Perspectives*, 1(1), 33–50. <https://doi.org/10.3126/ssd.v1i1.58468>
- Krippendorff, K. (2018). *Content analysis: An introduction to its methodology* (4th ed.). Sage Publications.
- Neuendorf, K. A. (2017). *The content analysis guidebook* (2nd ed.). Sage Publications.
- O'Halloran, K. A. (2007). *Critical discourse analysis and language cognition*. Edinburgh University Press.
- Poudel, K. R. (2018). Social media and political participation in Nepal. *Himalayan Journal of Sociology and Anthropology*, 8, 110–126.
- Subedi, P. (2020). The digital public sphere in Nepal: Opportunities and challenges. *Journal of Digital Media & Policy*, 11(3), 357–373.
- Zimmermann, F., & Kohring, M. (2016). Online political communication: Promises and pitfalls of the digital public sphere. *Information, Communication & Society*, 19(7), 873–891.



The Power of Yoga: Enhancing Well-being and Academic Achievement



Sarita Agrawal
Faculty of Management

Yoga is an all-encompassing term that refers to a physical, mental, and spiritual practice aimed at uniting the body, mind, and spirit. The word “yoga” originates from the Sanskrit root *yuj*, meaning “to unite” or “to join.” This discipline integrates several practices—physical postures (asanas), breath control (pranayama), meditation, and ethical principles—to promote harmony and balance in an individual’s life (Gothe et al., 2019). Yoga is often seen as a path to enlightenment, inner peace, and self-realization. Practitioners strive for a deeper connection with the self and the universe by transcending the limitations of the body and mind. The ultimate goal of yoga is to achieve mental clarity, physical health, and spiritual awakening, leading to the cessation of suffering and the realization of one’s true nature (Cramer et al., 2017).

Furthermore, yoga guides practitioners through a series of physical postures in a controlled manner, initially emphasizing breath awareness, relaxation, and mindfulness of bodily sensations and thoughts (Parajuli et al., 2022). The combination of pranayama, mindfulness practices, and the psychological benefits of

gradually mastering postures helps calm the mind and cultivate self-awareness (Morone et al., 2007). It is believed that the interplay between metacognitive awareness and body proprioception fostered through yoga may enhance cognitive functions such as attention, memory, and executive functioning (Kumar, 2019).

There are various forms of yoga. Hatha Yoga emphasizes physical postures and breath regulation. Kundalini Yoga aims to awaken dormant spiritual energy. Bhakti Yoga follows a devotional path centered on love and devotion toward a chosen deity or spiritual being. Jñāna Yoga, also known as the path of wisdom and knowledge, focuses on self-inquiry and understanding the nature of reality. Karma Yoga advocates selfless action performed without attachment to outcomes. According to the National Center for Complementary and Integrative Health (NCCIH), over 13 million people practice yoga, making it the most popular form of alternative therapy (Gothe et al., 2019).

The classical era of yoga began with the compilation of the *Yoga Sūtras* by the sage Patanjali around 200 CE. This foundational text outlines the Eight Limbs of Yoga (*Ashtanga Yoga*) as a path to spiritual liberation. These include Yama (universal ethics), Niyama (personal discipline), Asana (physical postures), Pranayama (breath control), Pratyahara (withdrawal of the senses), Dharana (concentration), Dhyana (meditation), and Samadhi (a state of blissful absorption).

(Nanthakumar, 2018). Another important text from this period is the *Bhagavad Gita*, which explores the paths of Karma, Bhakti, and Jñāna yoga. As the tradition evolved, new schools of yoga emerged, including Tantric Yoga, which incorporated mantras, rituals, and meditation techniques designed to awaken spiritual energy. Around the same time, Hatha Yoga developed as a system focused on preparing the body for deeper meditation through physical postures and breath control.

Yoga began to gain prominence in the West in the late 19th and early 20th centuries. Influential figures such as Swami Vivekananda introduced yoga to Western audiences at the 1893 World Parliament of Religions in Chicago. Today, modern yoga—with its emphasis on health and fitness—has become a global phenomenon practiced by millions of people from diverse cultures and backgrounds (Büssing, 2012).

Research indicates that students experiencing less stress tend to perform better academically than those under greater stress, suggesting that stress negatively impacts academic outcomes. Yoga has been found to alleviate emotional and behavioral issues that hinder academic success, in addition to reducing stress (Eswari, 2018). Compared to physical exercise alone, yoga has been shown to more effectively enhance both academic performance and emotional well-being (Kauts & Sharma, 2009). This highlights yoga's potential as a tool for addressing behavioral and emotional challenges in students, thereby supporting their academic achievement (Tripathi & Kumari, 2019). Yoga's comprehensive approach—incorporating postures, breathwork, and meditation—promotes students' overall well-being and strengthens their capacity for academic success (Pandey et al., 2024).

Moreover, yoga has been associated with improvements in cognitive abilities such as executive functioning, memory, and attention. By

reducing anxiety and enhancing working memory and general intelligence, yoga contributes to academic gains (Galdeano et al., 2020). These cognitive benefits are particularly important for students who struggle academically, making yoga a potentially valuable intervention for cognitive development. Yoga also fosters self-efficacy and self-control—two key predictors of academic success (Sahu et al., 2024).

In conclusion, incorporating yoga into educational settings presents a promising approach to improving academic performance. By addressing stress, emotional and behavioral issues, and enhancing cognitive skills, yoga offers a holistic strategy to support student success. These findings suggest that schools and policymakers should consider integrating yoga programs to foster students' academic and personal development.

References

- Büssing, A., Michalsen, A., Khalsa, S.B.S., Telles, S., & Sherman, K. J. (2012) Effects of yoga on mental and physical health: A summary of reviews. *Evid Based Complement Alternative Medicine*. <https://doi.org/10.1155/2012/165410>
- Cramer, H., Lauche, R., Klose, P., Lange, S., Langhorst, J., & Dobos, G. J. (2017). Yoga for improving health-related quality of life, mental health, and cancer-related symptoms in women diagnosed with breast cancer. *Cochrane Database of Systematic Reviews*, 1. <https://doi.org/10.1002/14651858.CD010802.pub2>
- Eswari, M. (2018). Enhancement of academic performance: Investigation of prevailing effects of meditation and yoga. *International Journal of Advanced in Management, Technology and Engineering Sciences*, 8(3), 1232–1237..

- Galdeano, D., Rossi, L., Paes, J., Andriolo, L., Soares, R., Coelho, E., & Barros, M. (2020). Medical students are practicing yoga! Life quality and academic performance improvement. *The FASEB Journal*, 34. <https://doi.org/10.1096/fasebj.2020.34.s1.06433>
- Gothe, N. P., Khan, I., Hayes, J., Erlenbach, E., & Damoiseaux, J. S. (2019). Yoga effects on brain health: A systematic review of the current literature. *Brain Plasticity*, 5(1), 105–122.
- Kauts, A., & Sharma, N. (2009). Effect of yoga on academic performance in relation to stress. *International Journal of Yoga*, 2(1), 39–43. <https://doi.org/10.4103/0973-6131.53860>
- Kumar, S. (2019). Role of yoga practices in academics' performance. *Our Heritage*, 67(2), 502–511.
- Morone, N. E., & Greco, C. M. (2007). Mind-body interventions for chronic pain in older adults: A structured review. *Pain Medicine*, 8(4), 359–375.
- Nanthakumar, C. (2018). The benefits of yoga in children. *Journal of Integrative Medicine*, 16(1), 14–19.
- Pandey, M., Dwivedi, K., & Behera, N. (2024). Effectiveness of yoga and physical exercises on emotional and behavioral problems and academic performance among Indian adolescents: A randomized trial. *Journal of Emotional and Behavioral Disorders*, 0(0), <https://doi.org/10.1177/10634266241301371>
- Parajuli, N., Pradhan, B., & Bapat, S. (2022). Effect of yoga on cognitive functions and anxiety among female school children with low academic performance: A randomized control trial. *Complementary Therapies in Clinical Practice*, 48, 101614. <https://doi.org/10.1016/j.ctcp.2022.101614>
- Sahu, A., Chauhan, S., & Popatrao, J. (2024). Enhancing athletic performance and academic success: The role of yoga in Bhopal's volleyball players. *International Journal for Research in Applied Science and Engineering Technology*, 12(5), 2566–2570. <https://doi.org/10.22214/ijraset.2024.62134>
- Tripathi, M., & Kumari, S. (2019). Effect of yoga practices on academic performance among college students: Randomized controlled trial study. *Think India Journal*, 22(14), 817–823.



Navigating the Grey List: Nepal's Strategic Reforms to Fortify AML/CFT and Avert FATF Blacklisting



Suman Subedi

Faculty of Management

It was the headline in nearly all news media on 21 February 2025 that Nepal had been placed on the grey list by the Financial Action Task Force (FATF) for the second time. This decision followed FATF's plenary meeting held in Paris from 17 to 21 February 2025. Nepal's inclusion on the grey list signals that its anti-money laundering (AML) and counter-terrorist financing (CFT) frameworks have strategic deficiencies that require intensive, dedicated, and enhanced monitoring. Previously, Nepal had remained on the grey list from 2010 to 2014.

This article aims to explore not only the reasons and consequences of Nepal being placed on the grey list but also the strategies needed to exit it. Additionally, it provides an overview of the risks and disadvantages of being blacklisted and introduces the FATF and its functions.

The Financial Action Task Force was established by the G7 group of industrialized nations in response to growing concerns about money laundering and its implications for the global financial system. Its primary goal is to combat money laundering, terrorist financing, and other threats to international financial

stability. Over time, FATF has evolved into a global watchdog, setting standards and promoting the effective implementation of legal, regulatory, and operational measures to combat financial crimes. It also works to ensure that these standards are properly enforced by its member countries.

The FATF's mission is to develop global standards to fight money laundering, terrorist financing, and related financial crimes. Its key functions include:

- o **Setting Standards.** FATF formulates international policies and recommendations to prevent money laundering and terrorist financing.
- o **Monitoring Compliance.** FATF evaluates and monitors countries' implementation of its guidelines through mutual evaluations. It identifies jurisdictions with weak AML/CFT measures and places them on either the grey list or the blacklist (high-risk jurisdictions).
- o **Providing Guidance.** FATF issues reports, typologies, and best practices to assist governments and financial institutions in detecting and preventing financial crimes.
- o **International Cooperation.** FATF collaborates with international organizations such as the IMF, World Bank, and the United Nations to enhance global financial security and ensure regulatory enforcement.

What is the Grey List?

The FATF Grey List, officially known as the “Jurisdictions Currently Under Increased Monitoring,” includes countries that have strategic deficiencies in their AML/CFT (Anti-Money Laundering and Counter-Terrorism Financing) regimes. Being placed on the grey list can have significant economic and reputational consequences for a country. Nepal's repeated slippage onto the grey list after being removed in 2014 is a serious concern, highlighting a reluctance to effectively implement policies and laws aimed at combating financial crimes.

Nepal's Slippage into the Grey List

Nepal was previously placed on the FATF grey list due to substantial deficiencies in its legal and institutional framework related to AML/CFT. The primary reasons for its inclusion at that time included a weak legal foundation, insufficient regulatory oversight, lack of awareness and training, and limited international cooperation.

Currently, Nepal's return to the grey list stems from different, more complex challenges. The country's situation as a member of the global financial community has evolved, but it now faces strategic implementation deficiencies in its AML and CFT frameworks. Key reasons include:

- o Weak enforcement and gaps in the regulation of high-risk sectors
- o An ineffective Financial Intelligence Unit (FIU)
- o Delayed implementation of FATF recommendations
- o Various political and institutional challenges that hinder progress

Major Consequences of Being Included in the Grey List

Countries added to the FATF grey list face a range of significant consequences. The grey list identifies jurisdictions that have strategic

deficiencies in their AML, CFT, and proliferation financing frameworks but are working to address them under increased monitoring. The main impacts include:

Economic and Financial Impact

Investors may view the country as high-risk, leading to a reduction in foreign direct investment (FDI) and portfolio inflows. Banks and financial institutions may impose additional due diligence requirements, raising the cost of cross-border transactions. Correspondent banking relationships may be limited or terminated, making it more difficult for businesses and individuals to conduct international financial transactions. The resulting loss of confidence in the economy can also contribute to currency devaluation.

Reputational Damage

Being on the Grey List can damage a country's reputation as a reliable and transparent financial hub. International partners, businesses, and investors may view the country as non-compliant with global standards, leading to a loss of trust.

Increased Regulatory Scrutiny

The country will face increased scrutiny from international regulators and financial institutions. Businesses operating in the country may face stricter compliance obligations, increasing operational costs.

Impact on Trade

Trading partners may impose additional restrictions or tariffs on goods and services from the Grey Listed country. Increased scrutiny can lead to delays in trade financing and cross-border payments.

Social and Political Consequences

Citizens may lose confidence in the government's ability to manage the economy and combat financial crimes. The government may face domestic and international pressure

to implement reforms quickly, which can be politically challenging.

Increased Compliance Burden

The country must implement significant reforms to address the identified deficiencies, which can be costly and time-consuming. Governments may need to allocate substantial resources to improve AML/CFT frameworks, diverting funds from other critical areas.

Risk of Escalation to the Blacklist

If the country fails to address the deficiencies, it risks being moved to the FATF Blacklist, which carries even more severe consequences, including complete isolation from the global financial system.

What is the Blacklist of FATF?

Being blacklisted by the Financial Action Task Force (FATF), also known as being placed on the “High-Risk Jurisdictions Subject to a Call for Action” list, is a severe designation. It indicates that a country has significant strategic deficiencies in its anti-money laundering (AML), counter-terrorism financing (CFT), and proliferation financing frameworks, along with clear negligence in their implementation. The consequences of being blacklisted are far more serious than those of being grey-listed and can lead to extreme economic and financial isolation.

Major Consequences of Being Blacklisted by FATF

Economic and Financial Isolation

International banks may sever ties with banks in the blacklisted country, making cross-border transactions extremely difficult. Investors and businesses may avoid the country due to perceived high risks, leading to a decline in foreign direct investment (FDI). The country may face higher interest rates on international loans due to increased risk perception.

Trade Disruptions

Exporters and importers may face delays and additional compliance costs. Banks may

refuse to provide letters of credit or other trade finance tools.

Reputational Damage

The country is labeled as non-cooperative in the global fight against financial crimes, leading to a loss of trust among international partners.

Stricter Sanctions and Countermeasures

FATF member countries and other jurisdictions may impose additional sanctions, such as restricting financial flows or imposing trade barriers. Enhanced due diligence measures are applied to transactions involving the blacklisted country.

Social and Political Impact

Public confidence in the government may erode due to the country's inability to meet international standards. The government may face pressure to implement rapid and often difficult reforms.

Strategies to Overcome the Grey List and be Safe from Being Blacklisted

Nepal is currently on the grey list of the Financial Action Task Force (FATF) due to deficiencies in its Anti-Money Laundering (AML) and Counter-Terrorist Financing (CFT) framework and its effective implementation. To exit the grey list and avoid future blacklisting, Nepal must adopt comprehensive legal, regulatory, and institutional reforms. The following are the key strategies:

Strengthening Legal and Regulatory Framework

Nepal must amend its AML/CFT laws to align with FATF recommendations and enforce strict penalties for money laundering, terrorist financing, and other financial crimes. Additionally, updating the Mutual Legal Assistance Act is imperative to enhance international cooperation. Nepal must ensure full compliance with international treaties, including relevant UN conventions on AML/CFT.

Enhancing Financial Sector Oversight

Nepal Rastra Bank (NRB) supervision over banks and financial institutions (BFIs) needs to be further strengthened. Strict implementation of Know Your Customer (KYC) and Customer Due Diligence (CDD) practices must be ensured. Risk-based supervision should replace traditional oversight models for financial transactions. Monitoring of cross-border transactions must be made more effective to prevent illicit financial flows.

Strengthening Law Enforcement and Investigations

The capacity of the Financial Intelligence Unit (FIU) should be enhanced to effectively analyze and report suspicious transactions. Coordination among the FIU, Nepal Police, the Department of Money Laundering Investigation (DMLI), and the judiciary should be significantly improved. Increased convictions and prosecutions for AML/CFT violations must be prioritized, leaving no room for negligence or bias. Technology-driven solutions should be adopted by investigating agencies to detect and track financial crimes.

Reducing Informal Financial Channels

Effective measures must be taken to formalize remittance flows and curb informal money transfer systems such as hundi and hawala. The digital payment infrastructure should be strengthened to reduce cash-based transactions. Stricter regulations on NGOs, real estate, and the gold/silver trade must be enforced to prevent illicit financial activities.

Improving Transparency in Beneficial Ownership

A central registry should be created to identify the beneficial ownership of companies and trusts. Mandatory disclosure of ultimate ownership must be ensured to prevent the misuse of shell companies. Corporate governance standards should be strengthened, even for privately held businesses.

Enhancing International Cooperation

The government should enhance cooperation with the FATF and the Asia/Pacific Group on Money Laundering (APG). Information sharing with foreign regulatory and enforcement agencies must be improved. Timely compliance with FATF action plans and recommendations must be guaranteed.

Increasing Political Will and Public Awareness

The government must demonstrate strong political commitment to AML/CFT reforms. Intensive training should be provided to the judiciary, regulators, and law enforcement officials on FATF standards. Public awareness campaigns must be conducted to educate citizens about the consequences of money laundering and other financial crimes.

Periodic Reviews

An independent monitoring body should be established to oversee the implementation of AML/CFT measures. Periodic self-assessments must be conducted based on FATF evaluation criteria, and external experts may be engaged to review Nepal's AML/CFT effectiveness.

Conclusion

By implementing these strategic reforms, Nepal can exit the FATF grey list and protect itself from future risks of blacklisting. A coordinated effort among the government, financial institutions, law enforcement agencies, and international partners is essential to achieve sustainable financial integrity. To mitigate ongoing risks, Nepal must continue to strengthen its AML/CFT regime, adapt to emerging threats, and ensure the effective implementation of its legal and regulatory framework. Doing so will safeguard Nepal's financial system, enhance its international standing, and promote sustainable economic growth.



Entrepreneurial Mindset: Why Students Should Think Like Business Owners



Parmeshwor Dahal

Faculty of Science and Technology

Introduction

In today's fast-paced world, having an entrepreneurial mindset is no longer limited to those who want to start their own businesses. Whether you aspire to be a corporate leader, a manager, or a startup founder, developing an entrepreneurial way of thinking can set you apart. Entrepreneurs are known for their ability to innovate, adapt, and solve problems creatively—skills that are crucial for success in any field. This article explores why students should embrace an entrepreneurial mindset and how doing so can help them succeed in both their careers and personal lives.

Understanding the Entrepreneurial Mindset

An entrepreneurial mindset is a way of thinking that enables individuals to identify opportunities, take initiative, and embrace risk with a problem-solving attitude. It includes qualities such as resilience, creativity, adaptability, and self-motivation. Entrepreneurs view challenges as opportunities rather than obstacles and focus on creating value—whether in business, academics, or personal pursuits.

The Key Traits of an Entrepreneurial Mindset

Initiative and Proactiveness

Entrepreneurs don't wait for opportunities—they create them. Students who take initiative, whether in academics or extracurricular activities, develop leadership qualities and problem-solving skills that are highly valued in the business world.



Resilience and Adaptability

Failure is an inevitable part of growth. Entrepreneurs learn from setbacks and use them as stepping stones to success. Students who build resilience will be better prepared for the uncertainties of professional life.

Innovation and Creativity

Thinking outside the box is essential for business success. Creative problem-solving enables students to approach academic challenges, workplace tasks, and personal projects in unique and effective ways.

Risk-Taking and Decision-Making

Entrepreneurs understand that taking risks is necessary for growth. Students should learn to analyze situations, weigh risks, and make informed decisions instead of avoiding challenges altogether.

Financial and Business Insight

Understanding basic financial concepts—such as budgeting and investment strategies—can help students manage their money wisely and prepare for future business opportunities.

Why Students Should Think Like Entrepreneurs

Improves Employability

Employers value candidates who demonstrate leadership, innovation, and strong problem-solving abilities. An entrepreneurial mindset makes students more appealing to recruiters, even if they don't plan to start a business.

Encourages Self-Reliance

Thinking like an entrepreneur fosters independence. Instead of relying solely on traditional jobs, students learn to explore alternative income streams and career paths.

Enhances Problem-Solving Skills

Entrepreneurs solve problems constantly. Developing this skill during college can help students handle academic pressure and workplace challenges more effectively.

Promotes Leadership and Teamwork

Entrepreneurship often involves leading teams, managing conflict, and collaborating with diverse individuals—skills that are valuable in any profession.

Encourages Financial Literacy

Business owners need to understand financial management. Learning these skills early—budgeting, investing, and saving—equips students with essential life tools.

How to Develop an Entrepreneurial Mindset as a Student

Seek Opportunities for Leadership

Get involved in leadership roles within student organizations, clubs, or community projects. These experiences help build confidence and decision-making abilities.

Embrace a Growth Mindset

View failure as a chance to learn. Read about successful entrepreneurs who overcame adversity to inspire resilience. Books like *Rich Dad Poor Dad* by Robert Kiyosaki, *The Lean Startup* by Eric Ries, and *Think and Grow Rich* by Napoleon Hill offer valuable insights into entrepreneurial thinking.

Start a Side Project or Small Business

Whether it's a blog, freelance work, or a small startup, managing a project firsthand helps students develop real-world problem-solving and management skills.

Network and Learn from Business Professionals

Attend workshops, join networking events, and connect with experienced entrepreneurs. These interactions can offer guidance, support, and mentorship.

Improve Financial Literacy

Learning how to manage money, budget, and invest wisely equips students to make informed financial decisions in the future.

Conclusion

An entrepreneurial mindset isn't just about starting a business—it's about being innovative, resilient, and proactive in all areas of life. By thinking like entrepreneurs, students can unlock a world of opportunities, enhance their employability, and better prepare for success in today's dynamic world. Whether aiming to become a corporate leader or a startup founder, cultivating an entrepreneurial mindset will undoubtedly set students apart and guide them toward a promising future.



Stress Among College Students: Causes, Effects, and Coping Strategies



Sabita Lohani

Faculty of Management

What is Stress? A Monster or a Friend?

Stress is a non-specific response by the body to a stimulus—such as fear or pain—that disrupts normal physiological equilibrium. It is the physical, mental, or emotional strain or tension that is released during our fight-or-flight response.

The term *stress* came into widespread use when Canadian endocrinologist Hans Selye—recognized as the “Father of Stress”—published his book titled *The Stress of Life*.

Stress does not reside in our environment; it arises from what we perceive in our mind and body. Our belief system, in response to activating events, plays a major role in creating stress. It is the body’s natural defense mechanism against perceived threats or danger. During stressful situations, the body releases hormones that prepare its systems to confront or escape the threat.

In essence, stress is anything that causes a person to feel tense, angry, frustrated, or miserable. Cortisol, commonly known as the

stress hormone, interferes with the normal functioning of other hormones and, over time, can contribute to illness.

Types of Stress

- o Eustress
- o Distress
- o Acute stress
- o Chronic stress

Students face various types of adjustment issues during their academic years, which can lead to stress and frustration. The causes of student stress include academic pressure, difficulty adjusting, homesickness, socio-cultural differences, financial problems, career uncertainty, relationship issues, parent-child conflicts, and more.

Effects of Stress

The effects of stress are numerous. Some of the most common include:

- o Memory and learning difficulties
- o Emotional problems
- o Headaches
- o Digestive issues
- o Sleep disturbances
- o Decline in performance
- o Increased aggression
- o Social withdrawal
- o Attitude problems
- o Absenteeism
- o Eating disorders

Everyone needs to learn how to manage stress, as stressors are an unavoidable part of life.

There are two ways to cope with stress: healthy and unhealthy coping mechanisms. Choose the healthy ones:

- o Establish a daily routine
- o Exercise regularly
- o Set realistic goals
- o Maintain proper nutrition
- o Get enough sleep
- o Build a social support network

- o Practice self-care
- o Consider therapy
- o Prepare for stressful situations in advance

Ultimately, stress is not always harmful—it's not a monster. Don't be afraid of stress or stressful situations. Instead, make stress your ally and a source of motivation, and embrace life's challenges.



Some Tricks of Mathematics



Surya Prasad Chapagain
Faculty of MBMSS

Many of us face mathematical problems in our daily lives. Fortunately, several mathematical tricks can help us perform quick calculations. These include finding percentages, using Vedic math techniques, applying divisibility rules, and calculating squares of numbers ending in 5.

Finding Percentages

If you find it difficult to calculate 5% of 200, simply reverse it and calculate 200% of 5. The result is the same:

$$5\% \text{ of } 200 = 10$$

$$200\% \text{ of } 5 = 10$$

This trick can make percentage calculations faster and easier.

Divisibility Rules

- o A number is divisible by 2 if it ends in an even number or 0.
- o A number is divisible by 3 if the sum of all its digits is divisible by 3.
- o A number is divisible by 4 if the last two digits are divisible by 4.
- o A number is divisible by 5 if the last digit is either 0 or 5.
- o A number is divisible by 6 if it is divisible by both 2 and 3.
- o A number is divisible by 7 if twice the unit digit subtracted from the remaining number gives a multiple of 7 or 0.

Example: Is 798 divisible by 7?

- o The unit digit is 8.
- o Double it: $8 \times 2 = 16$
- o The remaining part of the number is 79
- o Subtract: $79 - 16 = 63$
- o Since 63 is a multiple of 7 ($7 \times 9 = 63$), 798 is divisible by 7.
- o A number is divisible by 8 if the last three digits are 000, or if the number formed by the last three digits is divisible by 8.

Examples:

- o In 4832, the last three digits are 832, and since $832 \div 8 = 104$, it is divisible by 8.
- o In 7000, the last three digits are 000, so it is also divisible by 8.
- o A number is divisible by 9 if the sum of its digits is a multiple of 9.

Examples:

- o $18 \rightarrow 1 + 8 = 9 \rightarrow$ divisible by 9
- o $27 \rightarrow 2 + 7 = 9 \rightarrow$ divisible by 9
- o So, if the sum of a number's digits equals a multiple of 9, the number is divisible by 9.
- o A number is divisible by 10 if its last digit is 0.

Examples: 10, 20, 30, 100, etc.

Calculating Squares of Numbers Ending in 5:

This trick works for numbers ending in 5, such as 25, 35, 45, etc.

Steps:

1. Remove the 5 (the ones digit).
2. Multiply the remaining number by the next number in the counting sequence.
3. Add 25 to the end of the result.
4. You now have the square of the original number.

Example: 25^2

- o Remove the 5 \rightarrow Remaining number: 2
 - o Multiply 2 by the next number (3): $2 \times 3 = 6$
 - o Add 25 to the end: 625
- So, $25^2 = 625$



Mohan Pariyar
BBS 2079 Batch

Echoes of the Future: AI's Impact on Student Life and Careers

Even during exams, some colleges are using AI to detect cheating or assist with grading.

Beyond college, AI is reshaping the job market as well. Many industries now value skills like data analysis, machine learning, or even just the ability to work with AI tools. It's not about robots taking over jobs—it's about people learning to work alongside smart machines.

For students, this means two key things:

- o Learning to use AI wisely.
- o Staying creative and curious—because those are the things machines can't replace.

The future is already here, and it's echoing through every classroom, lab, and career path. Are we ready to listen?

Artificial Intelligence (AI) is no longer just a topic in science fiction—it's now a part of our daily lives, especially for students. From voice assistants that help set reminders to smart apps that correct grammar or solve math problems, AI is making learning easier and faster.

In classrooms, AI-powered tools help teachers understand how students learn best. Online platforms recommend videos or practice questions based on our strengths and weaknesses.

Yomari: A Cultural and Festive Delicacy of Nepal



Pranaya Shrestha
BBM 2080 Batch

Food plays a significant role in Nepalese society, deeply intertwined with culture, traditions, and seasonal rhythms. Different ethnic groups have their unique dishes, often prepared for special occasions. Among these, Yomari holds a special place in the hearts of the Newar community, especially during the winter months. This steamed delicacy is more than just a dish—it is a symbol of warmth, prosperity, and cultural heritage.

Origin and Cultural Significance

Yomari originated in the Kathmandu Valley, primarily among the Newars—one of Nepal's oldest ethnic groups, renowned for their rich traditions and refined cuisine. The name “Yomari” comes from the Newari language, where “Ya” means “to be liked” and “Mari” means “delicacy” or “bread.” True to its name, Yomari is widely loved and prepared with great enthusiasm, especially during Yomari Punhi, a festival celebrated in the month of Mangsir (November–December) to mark the end of the rice harvest season.

What is Yomari?

Yomari is made from freshly ground rice flour, shaped into a distinctive pointed or fish-like

form, and filled with a sweet mixture of molasses and sesame seeds (chaku). Some variations also include khuwa (milk solids) for added richness. The filled dough is then carefully steamed, resulting in a soft outer shell with a warm, gooey filling. It is believed to provide warmth and energy during the cold winter months and is considered highly nutritious.

The Legend Behind Yomari

According to Newari folklore, there was once a kind-hearted couple named Suchandra and Binta who lived in a village in the Kathmandu Valley. After an especially abundant rice harvest,



they decided to create a special dish using freshly ground rice flour. They shaped the dough into a unique form, filled it with molasses and sesame seeds, and steamed it.

In a gesture of generosity, the couple shared their creation with villagers, especially the poor and homeless. The people loved the dish and asked for its name. Seeing its popularity, the couple named it Yomari, meaning “a food that is liked by all.”

The story goes on to say that Kubera, the god of wealth, disguised himself as a beggar and visited their home. Unaware of his true identity, the couple welcomed him warmly and offered him Yomari. Moved by their kindness, Kubera secretly left gold coins in their house as a divine blessing. The next morning, when the couple discovered the coins, they believed Yomari had brought them prosperity. This tale spread throughout the region, and Yomari came to symbolize blessings, gratitude, and sharing.

Modern-Day Yomari and Celebrations

Today, Yomari has evolved into various shapes and flavors, including chocolate, khuwa, black gram, and even savory versions filled with spicy meat. It remains a central part of Yomari Punhi, celebrated on the full moon day of Mangsir. During this festival:

- o Families gather to prepare Yomari together.
- o Special prayers are offered to the gods for prosperity and well-being.

Beyond Nepal, Yomari has gained recognition among Nepalese communities worldwide, becoming a symbol of Newari heritage and Nepalese culinary pride. If promoted effectively, it holds great potential to attract tourists and showcase Nepal’s rich cultural traditions on the global stage.



The Inner Pilgrimage: A Different World of Self and Spirit



Sujata Karki
BBM 2080 Batch

Hare Krishna, Hare Krishna,
Krishna Krishna, Hare Hare.
Hare Rama, Hare Rama,
Rama Rama, Hare Hare.

Surely, upon hearing or seeing this *Mahamantra* (Great Mantra), you may have felt something different—perhaps even a little unusual. You might be wondering: *Why is this topic presented in this way? What is the mystery behind it?* Such questions may naturally arise in your mind.

Yes, indeed, the subject matter is a bit different. It aims to convey two things. On one hand, it reflects a version of me—someone who, having lived in a different world, has gathered some unique experiences. On the other hand, the word “I” represents those individuals who are currently living in a different world and experiencing life in their own unique way.

For Krishna Pranamis, these words are not just ordinary expressions, but the name of an entire spiritual realm that transcends the material world. They are profoundly beautiful and inherently divine. This realm is filled with bliss and purity. Just imagining it can evoke the

feeling of liberation. In the pursuit and discovery of this realm, one becomes so deeply immersed that they may not even realize they’ve lost themselves in it.

The Krishna Pranami Sampradaya, also known as the Nijananda Sampradaya or Pranami Dharma, is a Hindu spiritual tradition centered on devotion to Lord Krishna. It promotes a spiritual path based on knowledge (*jnana*), devotion (*bhakti*), and living truthfully. This tradition integrates aspects of Vaishnavism and the Sant tradition, offering inclusive and universal perspectives on spirituality.

The Krishna Pranami tradition was established in the 17th century by Mahamati Prannath Ji, a spiritual teacher and philosopher who advocated for religious harmony and deep devotion to Lord Krishna. He emphasized the importance of both spiritual knowledge and a truthful way of life.

The Krishna Pranami tradition believes that God has no physical form and cannot be fully described, although “He” may appear as Krishna. It teaches that the soul is inherently divine and can attain liberation by discovering the truth and cultivating a deep love for God. Rather than worshipping idols, followers focus on honest living, inner devotion, and meditation. The tradition recognizes that all religions are simply different paths leading to the same ultimate truth.

When I first stepped into the world of Krishna Pranami, I realized I had not yet truly

become “me,” because “I” is not just a word—it is a becoming. To be complete, one must endure countless sacrifices, engage in penance, embody dedication, and embrace compassion and truthfulness. When I entered this spiritual realm, I was allowed to truly know myself. But that opportunity wasn’t mere luck; it was shaped by layers of sacrifice, discipline, and commitment. Through those elements and the experiences they brought, I shaped the person I am today. So, let me give you a glimpse into my world.

In a world where people constantly seek more, I have chosen the path of letting go—even of what I once had. While others indulge in lavish meals, I sustain myself with simple vegetarian food, abstaining even from garlic and onion. Where many adorn themselves with gold, silver, diamonds, and pearls, I wear only a humble Tulsi Kanthi mala, a sacred symbol of devotion in Hinduism. While people enhance their beauty with cosmetics—kajal, lipstick, powder, soap, and shampoo—I find beauty in the contemplation and chanting of Lord Krishna’s divine name. And where others perfume themselves with worldly fragrances, I find peace in the sacred scent of sandalwood.

You might be wondering, “But why all these restrictions?” These are not just personal choices—they arise from the practices, discipline, and devotion observed by followers of the Krishna Pranami tradition. That is why I emphasized from the beginning that the word “I” also represents those who live in a different world, embracing a unique spiritual lifestyle and path of worship. Krishna Pranamis revere Lord Shri Krishna as the Supreme God, following His path of devotion (bhakti) and striving for liberation (moksha). According to the *Srimad Bhagavad Gita*, holy actions are considered devotion, and liberation means freedom from material consciousness.

Devotees perform their duties within defined boundaries. Through strict rules and regulations, their faith and devotion deepen. Krishna Pranamis believe that taking another life for momentary pleasure is wrong. They therefore follow a vegetarian diet—and even within that, they avoid garlic and onion.

You may ask: Why avoid garlic and onion if they are vegetarian? There are two reasons—one mythological and the other scientific.

According to Hindu mythology, during the churning of the cosmic ocean (*Samudra Manthan*), Lord Vishnu took the form of Mohini to distribute the nectar of immortality (*Amrit*) among the gods. Two demons, Rahu and Ketu, disguised themselves and attempted to consume the nectar. Just as they drank it, Lord Vishnu realized the deception and swiftly beheaded them with his Sudarshan Chakra. It is believed that drops of nectar fell from their severed heads onto the Earth, giving rise to garlic and onion. As these originated from the mouths of demons, they are considered impure and are thus avoided.

From a scientific perspective, studies have observed that those who consume garlic and onions regularly may be more prone to irritability, heightened physical desire, and negative thought patterns compared to those who do not. Krishna Pranamis follow Vaishnavism, which emphasizes cultivating *sattvic* (pure, harmonious) qualities and avoiding *tamasic* (dull, lethargic) and *rajasic* (restless, agitated) influences. Since garlic and onion are believed to amplify these lower tendencies, they are excluded from the diet to support mental clarity and spiritual growth.

Even in a world rich with beauty and luxury, Krishna Pranamis stand apart, adorning themselves with only a Tulsi Kanthi mala. By embracing this spiritual discipline, they renounce fleeting material pleasures. For them,

joy is not found in temporary indulgences but in the eternal bliss of divine connection and the promise of liberation. The human body is but a temporary vessel, destined to perish—along with all its wealth, fame, and pursuits. But spiritual joy, the nectar of devotion, and the path of Bhakti Yoga transcend death.

Devotees wear the *tulsi mala* not for its material value or outward beauty but for its spiritual power to lead them toward liberation. It is believed that wearing the mala frees one from worldly sufferings and miseries. However, one must refrain from harmful behaviors such as gambling, intoxication, violence, and illicit relationships to wear it with purity.

You might think I have imposed more restrictions upon myself. But what may look like confinement to you is, for me, a path to liberation—an expression of reverence for Lord Krishna. In a world obsessed with appearances, I found no beauty greater than Lord Krishna Himself. His remembrance and the chanting of His name infuse my soul with light. Whether alone or in a crowd, at home or outside, beneath the sun or in any condition—only the divine name of the Lord makes me feel truly beautiful, far beyond the fleeting allure of cosmetics.

For Krishna Pranamis, beauty is redefined by devotion—by chanting His name, serving Him, and renouncing ego. In doing so, they transcend material consciousness and enter a divine realm, enriching both spirit and mind.

You may wonder: If we are born into the material world, isn't it natural to live materially? If happiness is the goal, why embrace so many restrictions? Let me answer this with a short story:

One day, God decided to play hide and seek with a human. First, the man hid, and God quickly found him. Then it was God's turn to hide. The man searched inside the house, outside, in every object and corner—but could not find

God. Exhausted, he asked, “Oh Lord! Where were You hiding?” God smiled and replied, “You looked everywhere except the one place I truly reside—within your own soul.”

This story reminds us that God is not outside us, but within us—as pure joy, peace, and divine truth. Yet we chase fleeting pleasures, overlooking our true spiritual nature. That doesn't mean we should abandon our duties or live in isolation. Rather, we should integrate devotion into our daily lives. As Ag Harttik once said, “When you chant the name of God with true devotion, you won't need to borrow anyone else's knowledge—because you will become a wise soul.”

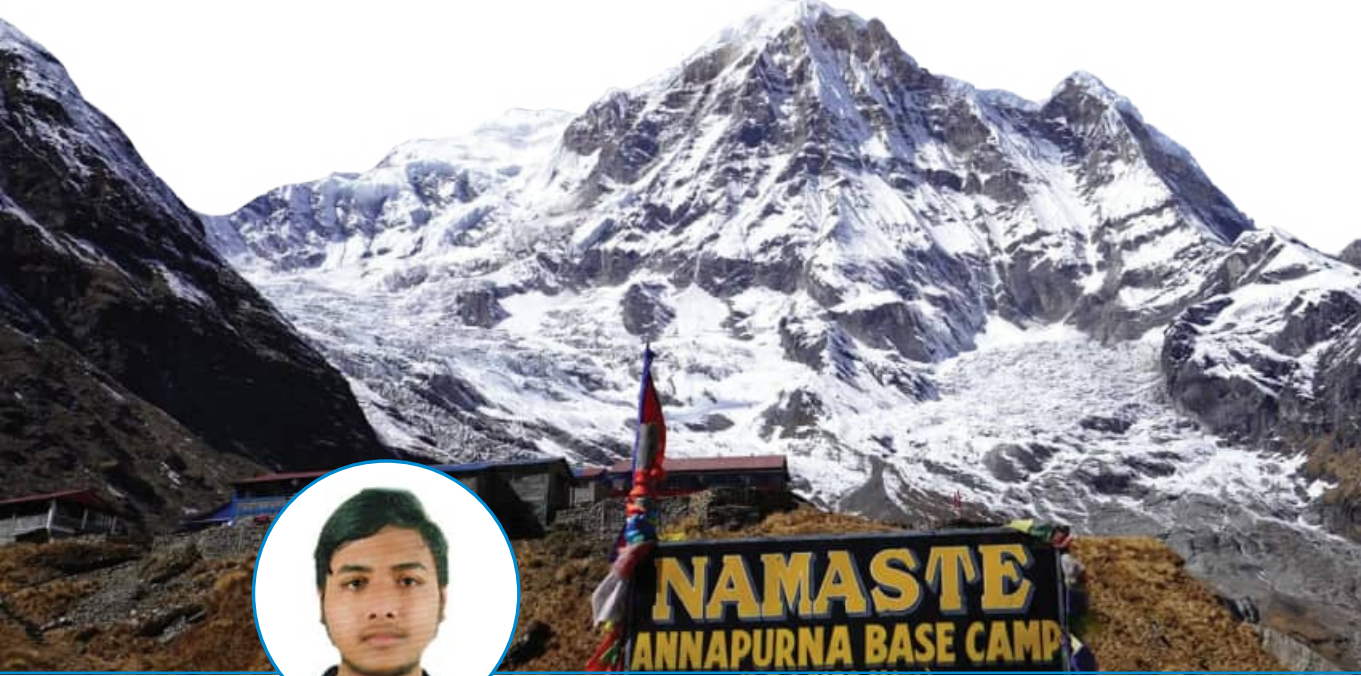
Though born into a material world, we have the choice to seek either fleeting pleasures or lasting happiness—and devotion is the bridge. The first step in that journey is accepting limitations. And I embrace that journey with joy because sacrifice, dedication, and devotion have brought me closer to my soul. Let countless challenges arise—still, my heart remains at peace, seeing it all as God's grace. The answers I could not find elsewhere, I found in the *Bhagavad Gita*. I no longer cling to this body—I simply walk the path of devotion.

Krishna Pranamis have given up much—from sweets and fancy foods to jewelry and even pride in physical beauty. They believe that nothing surpasses God. Everything—this world, the universe, the air, water, even our bodies—belongs to Him. And He has given us the freedom to choose between death and liberation. If desires persist until our last breath, that is death. But if desires end while breath remains, that is liberation. Physical death is one thing, but true *moksha*—freedom from the cycle of birth and death—can be achieved only through devotion.

Thus, through this distinct and beautiful world of Krishna Pranamis—through their lifestyle, renunciation, and love for God—the title of this essay was born. *Hare Krishna!*



Chasing the Himalayas: My Journey to Annapurna Base Camp



Rishav Adhikari
BCA 2080 Batch

There's something about the mountains that calls to the soul. Maybe it's the silence, broken only by the crunch of your boots on a forest trail, or the way the first rays of sunlight kiss the snow-capped peaks. For me, that call came in the form of the Annapurna Base Camp Trek—a journey through nature, culture, and the edges of my own limits.

पहाडले न केवल दृश्य दिन्छ, आत्मा पनि शान्त पाछ
(Mountains not only offer breathtaking views, they also bring peace to the soul.)

Some journeys are planned, while others transform you. The Annapurna Base Camp Trek was more than just a path through the Himalayas;

it was a journey inward. With every step higher into the mountains, something within me grew quieter, more peaceful, and more awake.

The Dream Begins

Located in central Nepal, Annapurna Base Camp (ABC) sits at an altitude of 4,130 meters—about half the height of Mount Everest—surrounded by some of the most iconic peaks in the Himalayas. As a student craving adventure, I couldn't resist the idea of standing face-to-face with giants like Annapurna I and Machapuchhre. After weeks of planning, packing, and reading every blog I could find, I was finally ready to go.

Planning and Preparation

I chose to trek in November, when the skies are crisp and clear, and the weather is ideal for

high-altitude trekking. My packing list included warm layers, a reliable pair of trekking shoes, energy bars, a sleeping bag, and of course, my camera.

Since I'm Nepali, I didn't need any special permits for the trek, which made things a bit easier. However, for international trekkers, permits such as the TIMS (Trekking Information Management System) card and the ACAP (Annapurna Conservation Area Permit) are mandatory. These can be conveniently obtained in Pokhara before setting out.

The Trek Begins

We were a group of five—friends ready to experience the Annapurna Base Camp trek together. Our journey began in the first week of November, as we boarded a night bus from Kathmandu to Nayapul. The long, winding roads brought us to Nayapul early the next morning, around 4 or 5 AM. From there, the real adventure began.

We took a jeep from Nayapul to Jhinu Pul, passing through the beautiful countryside. Jhinu Pul greeted us with its famous 287-meter suspension bridge, swaying above the river like a passage between worlds. The moment I set foot on that bridge, I knew we were entering a different realm—one filled with natural wonders and unforgettable moments.

The trek was spread over five days:

Day 1: Nayapul to Upper Sinuwa

Day 2: Upper Sinuwa to Deurali

Day 3: Deurali to Annapurna Base Camp

Day 4: Annapurna Base Camp to Lower Sinuwa

Day 5: Lower Sinuwa to Jhinu Pul, then back to Kathmandu

Through Forests and Valleys

We crossed roaring rivers via suspension bridges, walked beneath canopies of blooming rhodo-dendrons, and passed waterfalls cascading down mossy cliffs. As we gained altitude, the dense greenery gave way to rugged alpine terrain. Nights were spent in cozy tea houses, sipping ginger tea and trading stories with fellow trekkers from around the world.

Reaching Base Camp

This was the day. We woke up early and pushed on toward Machapuchhre Base Camp (MBC), and then finally to Annapurna Base Camp (ABC). And when I arrived, I didn't even know what I was feeling.

I was overwhelmed. I was happy. I was emotional. I couldn't believe I was standing there, in the lap of Mother Annapurna, surrounded by giant, snow-covered peaks that felt like they were right beside my face—so close, so massive, so alive.



That night, I didn't sleep much—not because I couldn't, but because I didn't want to miss a single moment. I kept looking out the window of the tea house, heart full, eyes wide, already dreaming of coming back.

The Way Back

During our descent, I found myself walking faster than the rest of the group, eager to return. But the mountains have their way of reminding you to slow down. While navigating a particularly steep section of the trail, I twisted my ankle. The pain was sharp, and for a moment, fear crept in. But in that moment of vulnerability, a kind foreign trekker stopped to help. He offered me an ice pack and some medication—a small act of kindness that reminded me of the unique way the mountains bring people together. Even strangers can become part of your story.

Despite the injury, we continued, and a stop at the hot springs in Jhinu Danda provided the perfect end to the trek. Soaking my tired legs in the warm water while gazing out at the hills was pure bliss—a fitting reward for the challenges of the journey.

Reflections

The Annapurna trail isn't just about conquering heights—it's about surrendering to

the experience. It humbles you with its grandeur, challenges you with its climbs, and heals you with its simplicity. You return stronger, not just physically, but emotionally.

The hospitality along the trail—the tea houses offering warm meals and even warmer smiles, the conversations with fellow trekkers from around the world—all added to the magic. You don't just walk *through* the mountains. For a brief time, you *belong* there.

Tips for Future Trekkers:

- o **Best Time:** Spring (Mar–May) or Autumn (Sep–Nov)
- o **Fitness Level:** Moderate to good
- o **Pack Light but Smart:** Warm clothes, rain gear, first aid kit, water purification tablets
- o **Permits:** Required for international trekkers—TIMS and ACAP (can be arranged in Kathmandu or Pokhara)
- o **Hydrate & Acclimatize:** Take your time; altitude sickness is real

Conclusion

If you're looking for an adventure that tests your limits and rewards you with views straight out of a dream, Annapurna Base Camp is calling. And trust me—it's worth answering.



From Biology to Technology: A Journey of Transformation and Resilience



Sailesh Singh

Alumnus, B.Sc.CSIT 2076 Batch

Introduction

In the educational landscape of Nepal, moving from a biology background to computer science can be a formidable challenge. This personal narrative recounts my four year journey from a government school biology student to an open source community leader and international speaker, offering insights for educators, students, and institutions facing similar transitions.

The Challenge of Disciplinary Transition

When I began my Bachelor of Science in Computer Science and Information Technology (BSc CSIT) in 2019, I quickly discovered significant barriers. The technical foundation that many of my classmates seemed to possess naturally was conspicuously absent in my case. This experience reveals a critical gap in our educational pipeline: the difficult leap between seemingly disparate fields that often discourages capable students from pursuing interdisciplinary paths.

Pandemic as a Catalyst for Transformation

Despite its devastating global impact, the COVID 19 pandemic paradoxically created an unexpected opportunity for educational transformation. The shift to online classes removed traditional classroom constraints

and allowed for a more personalized learning approach. This period became my technological breakthrough—I embraced the freedom to explore beyond the prescribed curriculum, developing skills without constantly worrying about “what to learn first.”

These lessons suggest that institutions might benefit from weaving more self directed learning opportunities into traditional programs, especially for students who need flexibility to build foundational knowledge at their own pace.

The Progressive Professional Path

My professional journey followed an organic progression—graphic designer, PHP developer, WordPress developer, system administrator, network administrator, and finally systems & network administrator. This stepwise advancement shows the value of building complementary skills rather than trying to master complex domains all at once.

Just as important, teaching peers and juniors created a two way exchange: it deepened my understanding while sharpening my communication skills. This peer to peer model deserves greater recognition and formal integration into technical education.

The Psychological Dimension of Technical Education

The most challenging aspect of my journey was psychological rather than technical. Watching classmates secure prestigious positions with generous salaries triggered a crisis of confidence that briefly undermined my academic performance. This comparison induced anxiety underscores the need for robust psychological support frameworks in technical education, particularly for students from non traditional backgrounds who may be prone to impostor syndrome.

Community Engagement as an Educational Accelerator

Attending GNOME Asia 2023 introduced me to international technical communities and broadened my horizons beyond local contexts. A subsequent 100 day DevOps and cloud computing challenge greatly increased my visibility in professional circles, and WordCamp 2024 further refined my aspirations.

These experiences highlight the power of community engagement: exposure to diverse perspectives and seasoned practitioners provides contextual learning that classroom instruction alone cannot offer.

Evolution to Community Leadership

My shift from participant to contributor was a natural extension of engaged learning. Volunteering with GNOME Nepal led to roles conducting workshops on open source technologies, Linux, and system administration at more than ten colleges, reaching roughly 1,000 students. Serving as a Core Maintainer for GNOME Nepal's infrastructure allowed me to apply theoretical knowledge in real projects.

This path culminated in representing Nepal as an international speaker at GNOME Asia 2024, followed by co leading Ubuntu Nepal and helping organize UbuCon Asia 2025—one of the nation's largest open source events. My trajectory demonstrates how community involvement can turn educational experiences into leadership opportunities.

Insights for Educational Fellows

For students navigating similar transitions, several principles emerge from this experience:

- o **Disciplined structure facilitates growth.** Adherence to self-imposed timetables creates the framework for consistent progress.
- o **Directional consistency supersedes Speed.** Sustained effort in a chosen direction ultimately yields greater

results than rapid but unfocused advancement.

- o **Specialization outperforms generalization.** Focused mastery of specific domains proves more valuable than superficial knowledge across multiple areas.
- o **Initial limitations are temporary.** Begin with whatever resources are available, understand that starting points do not determine destinations.
- o **Transparent self-assessment enables growth.** Acknowledging current limitations without shame creates the psychological foundation for improvement.
- o **Community integration accelerates development.** Technical growth occurs most rapidly within collaborative environments.

Conclusion: Reimagining Technical Education

My journey from biology student to technology professional demonstrates the potential for successful disciplinary transitions when supported by peer collaboration, community engagement, psychological resilience, and structured self-directed learning. Educational institutions should consider incorporating these elements more intentionally into formal curricula, especially for students from non-traditional backgrounds.

As I often share with students: “How can you imagine the flower in autumn if you are uprooting the tree in winter?” Technical education must nourish the roots of understanding and create sustainable conditions for growth, rather than expecting immediate blossoms. With the right support systems and community integration, students from diverse backgrounds can not only survive—but thrive—in technical fields, ultimately enriching these disciplines with their unique perspectives.



Influence of Personality in Organizational Behavior



Krittika Aryal

BBM 2079 Batch

Organizational Behavior (OB) refers to the systematic and scientific study of how individuals act and behave within the organizations where they work. It involves understanding, predicting, and managing behaviors to enhance organizational effectiveness and individual well-being. The two key factors of OB are:

1. Perception
2. Personality

Personality refers to the characteristics and traits of an individual that influence their behavior in different situations. It includes values, motives, emotional patterns, and thought processes. Various types of traits help define personality.

- o **Trait Theory.** This theory identifies five key personality traits that influence behavior, helping to determine and predict job performance, leadership ability, and team compatibility. These traits are represented by the acronym OCEAN: Openness, Conscientiousness, Extraversion, Agreeableness, and Neuroticism.

- o **Psychodynamic Theory.** Developed by Sigmund Freud, this theory emphasizes unconscious motives and internal conflicts in shaping personality.
- o **Humanistic Theory.** Introduced by Carl Rogers and Abraham Maslow, this theory emphasizes personal growth and self-actualization. It helps in understanding workplace environments that support individual development.
- o **Social Learning Theory.** Introduced by Albert Bandura, this theory highlights the role of observational learning and social experiences in shaping personality. It argues that personality is not fixed but changes through interactions with the environment.

Perception

Perception is the process by which an individual selects, organizes, and interprets sensory information to create a meaningful understanding of their environment. It shapes an individual's behavior and plays a crucial role in decision-making and building interpersonal relationships. Perception is influenced by several factors:

- o **Personal Characteristics.** Past experiences, attitudes, and how an individual views others.
- o **Target Characteristics.** The qualities of the object being perceived—such

as motion, shape, size, novelty, and background.

- o **Situational Context.** Elements like time, setting, and biases can alter perception and influence organizational behavior.
- o **Stereotyping.** Assigning roles or tasks based on social group membership can lead to discrimination and unfair treatment.
- o **Halo and Horn Effect.** The *halo effect* occurs when one positive trait shapes the overall impression of a person, while the *horn effect* happens when one negative trait influences overall judgment.

Selective Perception

The tendency to interpret information based on personal interests, background, and attitudes.

Personality and perception are interrelated factors that jointly shape organizational behavior.

One negative-minded person may perceive challenges in the organization as threats, while another, more optimistic individual may view them as opportunities for growth. A person with high openness may perceive new ideas and workplace changes as encouraging, promoting innovation and adaptability.

These dynamics have several practical implications, including employee selection, training and development, conflict management, leadership development, and performance management—each contributing to improved employee morale. Therefore, perception and personality form the foundation for understanding and managing organizational behavior. By appreciating personality diversity and the subjectivity of perception, organizations can foster a more harmonious working environment. Managers with strong interpersonal and analytical qualities can effectively lead diverse teams, making resilient and informed decisions.



Life of Ambivert



Rachana Khatri
BBS 2079 Batch

Often loud at home, but hate noise.
Sometimes I crave the bustling
Crowd, but other times,

Solitude's allowed.
Social gatherings bring joy and cheer,
But with too many interactions, I start to fear.
A few close friends—they understand.
When anxiety strikes, they lend a helping hand.
Alone, but never lonely.
Confused, get sorted.
In a balanced existence, I truly excel.
A beautiful mix of introversion and extroversion,
I dwell.

My First Business Pitch: How Ecosansar Changed My Life



Shankar Bhandari
BBM 2078 Batch

In June 2022, I participated in my very first business pitch competition—a life-changing experience. It all began when a senior from the BSc CSIT program announced the MBM Idea Hack 2079, a business pitch competition. They explained the program, and although I was excited, I was also nervous. The competition was scheduled just a day before our college exams! It seemed like a huge risk, but I was eager to give it a try.

My Journey Into Business

At that time, I had just enrolled in the Bachelor of Business Management (BBM) program at Madan Bhandari Memorial College. I've been interested in business ever since childhood, so when I heard about the pitch competition, I knew I had to be part of it.

During the event's orientation session, our senior asked how many of us had watched *Shark Tank*. Only one or two students raised their hands—and I was one of them. That moment felt like a sign, and I knew I was in the right place.

Feeling Nervous but Excited

We were told we had just two days to come up with a business idea. I wasn't sure how to

begin, but I was excited to try. One day before the elevator pitch round, we attended our first session on the Business Model Canvas, led by Ravi Phuyal, Managing Director of Innovate Nepal Group and Director at Islington College.

I had never heard of the Business Model Canvas before, but it seemed interesting. Phuyal explained how this model helps entrepreneurs organize their ideas by identifying key aspects like value propositions, customer segments, revenue streams, and more. It was my first time learning about such a structured approach to developing business ideas, and I found it incredibly helpful. The session opened my eyes to how businesses are built, and I was excited to start applying it to my idea.

Phuyal also conducted a demo elevator pitching session. In this round, we had just 20 seconds to pitch our ideas. I was nervous, but I decided to go for it and shared mine. My pitch wasn't perfect, but I wanted to push past my shyness. Afterward, we were given the Business Model Canvas template to complete, and we went home with a mix of excitement and anticipation for the actual 1-minute elevator pitch round.

Elevator Pitch, Building the Team, and Refining the Idea

On the first day of the event, everyone had a chance to pitch their ideas within one minute. Out of all the pitches, only nine were selected to move on to the next round. The order of pitching was determined by our birth dates, and

since mine is February 13th, I pitched after a few others.

As my turn approached, my nerves returned, but I felt a bit more confident thanks to the demo pitching session earlier. That experience gave me a small boost, and I realized I could handle the pressure.

When my turn came, I stood up, took a deep breath, and gave it my all. I knew my idea wasn't the strongest, but I still pushed myself to present it. To be honest, I liked my classmate Sharad Joshi's idea better than mine, but I still felt proud of myself for stepping up and giving it a shot.

After the pitches, we entered the voting round, where each participant had two votes. The rule was clear—you couldn't vote for your own idea. I was both excited and nervous as I waited for the results. Even though I knew my idea wasn't the best, I still hoped it might get selected.

But it wasn't.

When it was time to vote, I cast one of my votes for Sharad's idea, which I truly believed had potential. I even convinced a few others to vote for it—and thankfully, it worked. Sharad's idea was selected!

After the results were announced, I walked up to Sharad and said,

"I think your idea could make a real impact, especially since our college doesn't have a pad facility. That's a huge problem, and we need to do something about it."

Sharad was impressed by my perspective and agreed to add me to his team.

At that point, things were still unclear. The event organizers encouraged us to form teams with members from different faculties, but I convinced my teammates to work with classmates from our BBM second semester. This

decision turned out to be crucial—we knew each other well and could communicate effectively.

We decided to work together to bring the idea to life. Later, Sabhyata Regmi and Stuti Ale also joined the team, and we formed a strong group united by a shared goal: to solve a pressing issue. Since our team included girls and we were tackling a problem that directly affected them, we felt even more motivated and determined. When we were asked to come up with a team name, I suggested "Eco Sansar."

The 4 AM Idea: Vending Machines for Affordable Sanitary Pads

On the second day, we worked on our pitch deck. I had never heard of pitch decks before, so it was a valuable learning experience. A senior from another faculty helped us organize and present our ideas clearly and effectively.

Our initial idea was to produce affordable sanitary pads, but we quickly realized we needed a Unique Selling Proposition (USP) to stand out. We brainstormed for hours, but it wasn't until after we had formed our team and attended a mentorship session that everything started to fall into place.

During that session, Shahil Pradhan—the Head of My Second Teacher and a seasoned leader at Advanced Pedagogy—shared his invaluable insights. While some mentors were skeptical about the business potential of our idea, Shahil encouraged us to think bigger and focus on the impact we could make. His belief in our idea gave us confidence and helped us see the problem from a fresh perspective.

That night, filled with hope and determination, we went home. I couldn't sleep—my mind kept racing, trying to figure out how we could make the idea both cost-effective and impactful.

Then, at 4 AM—just hours before the pitch—I had a breakthrough. It was an “aha” moment. I came up with the idea of using vending machines made from wood—a low-cost material—to make sanitary pads easily accessible in schools and colleges. This innovation wouldn’t just make the product affordable; it would also leave a lasting impact on students who lacked access to basic hygiene products.

For our MVP, we discussed and named the vending machine “Swiftly.”

This was the turning point. Our idea was no longer just about producing affordable sanitary pads—it had evolved into creating a practical, scalable solution that could be installed in schools, colleges, and public spaces to improve menstrual hygiene access.

The Final Pitch Day and the Outcome

Pitch day arrived, and we were nervous but ready. After all our hard work, our pitch deck was finally complete. We had only four minutes to present, so we knew every second counted. It felt like everything we had worked for was coming down to this moment. Even though we were anxious, we practiced thoroughly to make sure we were prepared.

When our turn came, we delivered our pitch with confidence. We answered all the questions, though one about government subsidies caught us off guard. I also realized I couldn’t fully explain the hygiene-related challenges of menstruation—being a boy, I hadn’t experienced or deeply understood that aspect. Still, we gave it our best.

By the end of the session, we felt proud of how we had presented.

In the end, “Ecosansar” was selected as one of the top three ideas out of nine. We were thrilled to be awarded First Runner-up in the

competition. We won Rs. 10,000 and received an invitation to a mentorship session with investors.

It was an incredible feeling—but more than the title or the prize, this marked the beginning of my journey into entrepreneurship.

Finally, we reached the end of MBM Idea-Hack 2079. It was an intense three-day event where students worked hard to turn their ideas into viable business plans. A total of nine teams made it to the finals, and the winners were:

- o Jeevan Sewa – First Place
- o Ecosansar – First Runner-up
- o Dera-lal – Second Runner-up

Even though we didn’t win first place, the experience taught me so much. I learned about pitching, teamwork, and the fundamentals of entrepreneurship. This event marked the beginning of my journey, and I’m truly grateful for everything it taught me.

My Friend Manish Ghimire’s Unexpected Comeback

On the first day of the competition, my friend Manish Ghimire’s idea wasn’t selected. He joined one of the nine teams that had moved forward, hoping to contribute and learn. But the next day, he was unexpectedly removed from the team without any explanation. He was deeply upset and even considered quitting the competition. Seeing how disappointed he was, I encouraged him to stay. One of our seniors also spoke to him and motivated him not to give up. After some time, Manish decided to stay and look for a new team.

Fortunately, he found one. This team included some of the best developers and previous hackathon winners. But their success wasn’t just about technical skills—it was about collaboration. They worked together, shared ideas openly, and delivered a confident pitch.

In a surprising turn of events, Manish's team won the competition! When the results were announced, he proudly stood on stage and said, "Regret *bhayo hola ni!*" (I know someone must be feeling regret!). His journey showed me that even when things go wrong, we shouldn't give up—sometimes, failure leads to the biggest successes.

From Pitch to Reality: How We Brought the Sanitary Pad Vending Machine to Our College

And finally—we did it! Installing a Sanitary Pad Vending Machine in our college had always been our dream project. Sneha Jha was the President; Manish was the Secretary; and we were all part of the Students' Council. While I wasn't officially a council member, we shared the idea through Manish, and I'm so happy we made it a reality.

Leading such an important initiative alongside council members was an unforgettable experience. I feel incredibly proud to have contributed to real change and to have helped make a meaningful difference for the students at our college.



What I Learned from My First Business Pitch

- o **Step Out of Your Comfort Zone.** I learned that pitching isn't about having the perfect idea from the start—it's about trying, learning, and growing.
- o **Teamwork is Key.** Even when ideas differ, good teamwork can turn them into something amazing. Our success came from listening to one another and working together.
- o **Keep Improving.** Our original idea evolved many times during the event. This taught me the importance of flexibility and continuous improvement.
- o **Don't Wait for Perfection.** My first pitch wasn't flawless, but it was an important step toward learning how to present and refine my ideas.
- o **Help Others Succeed.** Encouraging Manish to stay in the competition—and seeing him win—was one of the most rewarding moments. Supporting others can have a powerful impact.

Roads and Streets as Microcosm of Our Societies



Sulakshya Paudel
Student

Roads and streets are not just physical infrastructure or pathways for travel and transportation—they are also microcosms of our societies. They reflect our social dynamics and mirror the socio-economic, political, and cultural realities of our communities. They also reveal the condition of societal elements, norms, values, and the level of civilization and development within a society.

The term microcosm originates from the Greek words *mikros* (meaning “small”) and *kosmos* (meaning “world”). So, a microcosm is essentially a small world that reflects or represents broader realities.

Roads and streets serve as foundational infrastructure for development. They are channels through which people from various backgrounds and communities travel, meet, and interact. As people move and go about their daily lives on these roads, we can observe reflections of our society. Social, economic, political, and cultural behaviors and conditions are mirrored in how these roads are used and maintained. Because of this, we can say that roads and streets function as microcosms of society.

The condition, quality, and status of roads and streets reflect the level of development, community well-being, and the general quality of life in a given area. For example, roads in urban areas tend to be better maintained, and the lifestyles of urban dwellers often appear more advanced compared to those in rural regions. In cities like Kathmandu and Pokhara, where both internal and foreign tourists visit, street vendors sell a variety of traditional and modern foods, clothing, and other goods. Observing these commercial activities reveals aspects of people’s lifestyles and the blending of tradition and modernity in society.

In contrast, roads in rural and remote areas often expose the harsh realities of village life. People in these areas struggle with poorly maintained or unpaved roads. The roughness of the roads reflects the hardship and limited access to services that rural populations face. Roads and streets, therefore, provide a glimpse into different stages of societal development and civilization. They also reveal the stratified economic conditions of a population through visible indicators such as clothing, food, vehicles, and infrastructure.

Urban roads are filled with private vehicles, often luxury brands, while rural roads are usually served by overcrowded public transport. The contrast is also seen in infrastructure: cities are lined with malls, tall buildings, offices, and restaurants situated closely along the roads, whereas villages have small, scattered houses, modest shops, and people carrying household or agricultural goods along narrow paths. These differences underscore the disparities between

rural and urban life.

Roads and streets are also meeting points for people from diverse backgrounds. They facilitate interaction and exchange, bringing different social groups together. In doing so, they become sites where the social dynamics of a society are made visible. Diversity is not just present but mirrored in these everyday interactions on the streets.

Well-designed streets—with sidewalks, benches, and parks—serve as public spaces that encourage gathering, communication, and social cohesion. Roads and streets thus play a role not only in movement but also in promoting community life and cultural exchange.

Whether in cities or villages, if we observe our roads, streets, and paths, we can see the diversity of our societies reflected. This supports the argument that our roads and streets are microcosms of our societies. However, it is also

important to recognize that streets may only reflect a limited segment of society. They do not always showcase the complete picture of social diversity or complexity.

The people who use these roads may often be travelers or passersby, not necessarily local residents, which can sometimes limit the streets' ability to represent the full character of a community. Thus, the extent to which roads and streets reflect societal realities may at times be questioned. They cannot capture the full vibrancy and complexity of a dynamic society on their own.

Nevertheless, while roads and streets may not provide a perfect or complete representation of all aspects—social, political, or cultural—they do reflect certain features and characteristics to a significant extent. Therefore, it is not an exaggeration to say that our roads and streets are microcosms of our societies.



A Dream Undone



Sneha Devkota
B.Sc.CSIT 2079 Batch

I know your grief ran deep,
A wound too raw to heal,
A loss that silenced the joy
Once alive in your words.
But why, my dear creator,

Did you unravel the story's core?
Why twist its vibrant threads
Into something lifeless and frayed?
You could have paused,
Stepped back, let time hold the pen for a while.
We would have understood,
We would have waited for you.
But instead, you chose the end,
That betrayed its promise,
Its spirit crushed, leaving
The world you built a shadow of what it was.
I ache for the story lost,
And for you, who let it fade.
In breaking the dreams we shared,
You broke something of your own.

When AI Replaces You Before You Even Graduate



Subarna Katwal
BCA 2079 Batch

Remember when getting into IT meant job security for life? Those days may be fading faster than we'd like to admit.

Let's be honest—most of us chose IT thinking it's the safest career path: high pay, interesting work, and jobs at big-name companies. But the landscape is shifting right before our eyes, and it's starting to feel a little unstable.

AI isn't just changing the game—it's rewriting the rulebook. Tasks that once required entire teams are now being completed by a single person using tools like ChatGPT, GitHub Copilot, or Claude. Just look at the numbers: in 2023, Google cut 12,000 jobs, Amazon laid off 27,000, and Meta let go of 21,000 employees. These aren't struggling companies—they're streamlining with AI, realizing they can do more with less.

At the same time, everyone seems to be jumping into IT. Bootcamps are full. Universities are expanding their computer science programs. It's become a trend. But here's the catch: many

people are entering the field without a clear purpose. They're chasing the hype without understanding the grind. They're learning frameworks without mastering the fundamentals, coding without real curiosity—and that's where the real danger lies.

The middle ground in IT is disappearing. You're either highly valuable or easily replaceable. The future won't belong to those who just write code. It will belong to those who understand the why behind their work, who solve real problems instead of just following tutorials, and who bring creativity, empathy, and leadership to the table. It's not about coding the best app—it's about solving the right problem.

This isn't a call to quit IT. It's a call to grow with it—to build skills that complement AI rather than compete with it. To dig deeper and think bigger, understanding that the future of IT isn't just about writing code—it's about using code to create real, lasting value.

In the end, being prepared will make all the difference.



How Can She Forget?



Rujina Ghale
BA 2079 Batch

How can she forget?
The moment she looked into those beautiful eyes,
Not knowing they were looking right back at her.

Every morning she felt brighter,
Happier than before as if the alarm sang a
Beautiful melody near her ears.

The stars looked shiner and her favorite moon,
Seemed immensely an appealing heaven,
When the nights felt shorter for her drowning,
In his words.

The moment her soul, heart, and mind fell,
Fell in this beautiful feeling which people call it,
“Love”.

How can she forget?
The moment she was loved, cared for, pampered,
Teased, hugged, and kissed.
Also the moment of going up and coming down,
And being calm like a roller coaster.

The moment of not letting go of each other,
And the pledge she took of looking into those,
Beautiful eyes forever and ever.

But,
She again fell, fell the second time,
Disheartened and broken this time.

How can she forget?
The moment she broke down on her knees,
In a locked-up room tears rolled out,
Of her eyes down to the floor.

How can she forget?
Wailing in the deep silence,
Those sleepless nights,
Hugging the wet pillows tight,
With tears in her eyes,
Was it her ‘love’?
Or his silent ‘Shove’?



Luminous



Kristina Hyaunmikha

B.Sc.CSIT 2079 Batch

You were my light — steady and kind,
 A warmth I still seek, a peace I can't find.
 In every shadow, your glow remains,
 A quiet comfort through silent pains.
 I couldn't meet you, not even at the end,
 No goodbye, no final moment to send.
 The days moved fast, I was too small,
 But now the weight of it says it all.
 I was small, but the ache still stays,
 God was cruel to take you away.
 The smile, the laughter, memories made —
 They shimmer like stars that never fade.
 I look for signs in the silent night,
 In the soft wind, or a flicker of light.
 Sometimes it feels like you're still near,
 In dreams, in thoughts, in every tear.
 Even the end felt far from right,
 You slipped away, beyond my sight.
 I could've held your hand once more,
 But time closed gently, without a door.

I didn't get to say goodbye,
 But you're with me — low or high.
 I hope you're glowing, free, and bright,
 In skies unknown, wrapped in light.
 Still happy when I think of you,
 Even if the world feels dimmer too.
 No one could ever fill your space,
 You live in me, in every grace.
 Though you're not here, I feel you near,
 Your voice, your smile — still so clear.
 You're not gone, just luminous now,
 A part of me, forever somehow.
 In every joy, in every pain,
 In sunlit moments or gentle rain.
 I carry you in all I do —
 A quiet light that still shines through.
 Still happy when I think of you,
 Still luminous — forever true.



Where Earth Breathes Softly



Sovit Wagle
BA 2080 Batch

I walked where the wildflowers whispered,
along the hush of a morning stream,
and the sun, like an old friend smiling,
Poured gold into my waking dream.
The trees stood not as timbered things,
But as quiet elders of the land,
Each leaf is a small green testament,
To time's slow and shaping hand.
A sparrow flitted through the hush.
No grand display, no urgent need,
Just the joy of wings and wind
And a hunger simply freed.
The hills did not demand my gaze,
But opened wide with patient grace,
Like the arms of someone you once loved
Still waiting in the same old place.
And I am just a speck with breath and heart,
Stood still, not needing more,
As life, in all its fragile bloom,
Brushed past me like it had before.
What power in a blade of grass,
In rivers that remember the rain,
In clouds that weep and laugh and pass,
Then learn to love the sky again.
Let us not rush what must be felt,
Nor fear the silence of the day.
For in the hush of leaf and soil,
Life softly teaches us its way.

The Worst Feeling



Sudikshya Khadka
B.Sc.CSIT 2080 Batch

The worst feeling creeps in slowly,
A shadow that clings, heavy and cold,
A weight so crushing, so suffocating,
Not to be wished upon anyone.
The mind races with tangled thoughts,
Emotions swirling in endless chaos,
Longing for a voice, a gentle presence,
Someone to ease the storm within.
The silence is deafening, vast, and hollow,
Where words dissolve before they're heard,
Where feelings drift without a home,
Lost in the void—unheard, unseen.
The burden of unspoken pain lingers,
A heart weighed down by silent screams,
Yearning for someone to notice,
To understand the ache beneath the smile.
In this empty, echoing space,
I search for a light, a reason, a way,
But the darkness stretches far and wide,
Leaving me stranded in its endless grasp.
Always like a lonely, barren road,
Where footsteps fade and echoes die,
Where hope flickers but never stays,
Where even time forgets to pass.
But if a hand should reach for mine,
If a soul should see my pain,
I'd hold on tight, embrace the warmth,
And let love pull me back again.



Some Things Are Better Left Unsaid — Or So I Believed



Reeju Pandit

B.Sc.CSIT 2079 Batch

There are moments in life when silence speaks louder than words,
When the heart whispers what the mind refuses to understand.
We keep things buried, deep in the corners of our soul—
Because sometimes, some things are better left unsaid.
But what happens when the silence becomes heavy,
When the unspoken words weigh down like an anchor?
We tell ourselves, “It's better this way,
It's easier not to say, to leave it all at bay.”
Yet, in the quiet, the truth still breathes—
A truth we cannot escape, a truth that grieves.
For in our silence, we rob ourselves of release,
Of healing, of growth, of finding peace.
We hide behind walls, built with our fears,
Afraid of the unknown, of what might appear.
But maybe, just maybe, if we speak our hearts,
The world might understand, and healing can start.
There's power in words, in the things we withhold—
In the stories untold, in the truths we've been sold.
So perhaps it's not always wise to remain silent,
For the unspoken can become a burden—so violent.
The things left unsaid may haunt us at night,
But when shared with courage, they can set things right.
So I say now, with trembling hands and a heart full of trust:
Some things are meant to be spoken, to be heard, to be discussed.
For only in the light can shadows truly fade —
And in speaking our truths, we break the chains we've made.

On My Classmate Chiranjivi Gyawali: A Soul Taller Than Mountains



Nimesh Acharya
BBS 2079 Batch

In a world where strength is often measured by appearance, one man silently redefines it.

His name is Chiranjivi Gyawali, son of Mr. Rabilal Gyawali—a name that may not echo from loud stages or television screens but resonates through the quiet corridors of courage, perseverance, and dignity. He was born in Gulmi on 16 Asoj 2060 B.S.

Born with a physical disability, Chiranjivi's journey was never meant to be easy. His height is below average, and to many, he appears like a child. In a society quick to judge by appearances, he has been stared at, whispered about, and even mocked. But not once did he let those voices define him. While the world saw a fragile body, he built an unbreakable spirit.

A Mind That Refused to Give Up

From a young age, Chiranjivi turned to education—not just as a path, but as a weapon. While his peers were growing in height, he was growing in knowledge, willpower, and ambition. He never asked for pity—he asked for a chance. And he made every chance count.

Loksewa Cracker: Two Lok Sewa Victories

Cracking the Nepal Public Service Commission (Lok Sewa) exam is a dream many

chase for years. Chiranjivi did it not once, but twice. First, he earned a position at Nepal Food Corporation (Khadya Sansthan)—a milestone few could imagine. But his dreams were bigger. With relentless determination, he passed the exam again—this time securing a respected post at Nepal Telecom, one of the nation's most prestigious institutions. What makes this achievement monumental isn't just his physical condition. It's the silent storms he battled: social barriers, self-doubt, and a world that too often underestimates those who look different.

More Than an Employee—A Symbol

Chiranjivi is not just a civil servant. He is a symbol of quiet rebellion against a society that tries to label, limit, and underestimate. He is a voice for every child born with a condition the world views as a weakness. His life boldly declares: "I may be small in size, but my dreams are bigger than you can imagine."

Conclusion: A Hero We All Need

We often search for heroes in movies and books, but sometimes the real heroes are those who walk beside us, unnoticed. Chiranjivi Gyawali is one of them. His journey reminds us that the tallest people are not measured in feet or inches, but in heart, courage, and grit.

He doesn't just inspire people with disabilities—he inspires all of us. He teaches that dignity is not something given by others; it is earned through how we carry ourselves in the face of adversity. So let us not admire him with sympathy, but with respect—because that is what true strength deserves.



नेपालको विद्यालय शिक्षा प्रणाली: गुणस्तर, सुशासन र प्रविधिसम्बन्धी नीतिगत विश्लेषण

ताराप्रसाद गौतम 

सहायक क्याम्पस प्रमुख (प्रशासन), मदन भण्डारी मेमोरियल कलेज

Article Info.	लेखसार
Article History Received: February 25, 2025 Accepted: April 28, 2025	प्रस्तुत लेखमा नेपालको विद्यालय शिक्षा प्रणालीसँग सम्बन्धित रहेर त्यसको व्याख्या, वर्णन र विश्लेषण गरिएको छ। गुणात्मक ढाँचामा संरचित यस लेखमा सामग्री सङ्कलन, पुस्तकालय अन्य र सामग्रीको विश्लेषण वर्णानामक विधिबाट गरिएको छ। यस लेखमा नेपालको विद्यालय शिक्षा प्रणालीमा गुणस्तर, सुशासन र प्रविधिसँग सम्बन्धित नीतिगत विश्लेषण गरिएको छ। नेपालले विगत दुई दशकमा विद्यालय शिक्षाको पहुँच र समावेशितामा महत्वपूर्ण प्रगति हासिल गरेको छ। प्रारम्भिक तहमा करिब ९६ प्रतिशत बालबालिका विद्यालयमा भर्ना भएका छन्। तथापि सिकाइ उपलब्धि र गुणस्तर अपेक्षित स्तरमा पुग्न सकेको छैन। विभिन्न अनुसन्धानले विद्यार्थीले पाठ्यक्रमको आधाभन्दा कम मात्र सामग्री सिकेको देखाउँछ। शिक्षकको अस्थिर रोजगारी, असन्तुलित विद्यार्थी-शिक्षक अनुपात तथा पर्याप्त तालिमको अभावले गुणस्तरमा प्रभाव पारिरहेको छ। पाठ्यक्रम अद्यावधिक भए पनि ठूला बहुभाषिक तथा ग्रामीण विद्यालयहरूमा शिक्षणसामग्री र प्रशिक्षित शिक्षकको अभाव छ। सुशासनका दृष्टिले संघ, प्रदेश र स्थानीय तहबीच समन्वयको कमी, राजनीतिक हस्तक्षेप, आदि विद्यालयका मुख्य समस्या रहेका छन्। शैक्षिक व्यवस्थापन सूचना प्रणालीमा प्रयास भइरहे पनि व्यापक रूपमा कार्यान्वयन हुन बाँकी छ। विज्ञान र प्रविधिको पहुँच र प्रयोगले गुणस्तर उकास्ने सम्भावना बोकेको छ तर ग्रामीण विद्यालयमा बिजुली, इन्टरनेट र हार्डवेयर तथा डिजिटल साक्षरताको कमीले चुनौती थपेको छ। प्रस्तुत लेखमा विद्यालय शिक्षाको गुणात्मक रूपान्तरण, दीर्घकालीन प्रतिबद्धता, पर्याप्त स्रोत परिचालन र नीति कार्यान्वयनका सबै तहका सरोकारवालाबीचको सहकार्यमार्फत मात्र सम्भव छ भन्ने निष्कर्षमा पुग्ने प्रयास गरिएको छ।
Email tara2jun@gmail.com	शब्दकुञ्जी: गुणस्तर, सुशासन, प्रविधि, समावेशिता
Cite Gautam, T. P. (2025). नेपालको विद्यालय शिक्षा प्रणाली : गुणस्तर, सुशासन र प्रविधिसम्बन्धी नीतिगत विश्लेषण. <i>Shweta Shardul</i> , 21(1), 103–111. https://doi.org/10.5281/zenodo.15710542	

परिचय

नेपालले विगत दुई दशकमा विद्यालय शिक्षाको पहुँच र समावेशितामा उल्लेखनीय प्रगति गरेको छ। प्रारम्भिक तहमा करिब ९६ प्रतिशत बालबालिका विद्यालयमा भर्ना भई सर्वशिक्षाको लक्ष्यतर्फ अघि बढेका छन् (Ministry of Education, 2016)। विद्यालयको भौतिक पूर्वाधार र विद्यार्थी भर्ना दरमा सुधार देखिए पनि शिक्षाको गुणस्तर

र शिक्षा प्रणालीको सुशासन कायम गर्ने क्षेत्रमा अबै दूला चुनौतीहरू बाँकी छन् (UNESCO, 2023)। शिक्षा नीतिले सबैका लागि शिक्षा, समान पहुँच, गुणस्तरयुक्त सिकाइ र व्यावहारिक सिप विकासलाई प्राथमिकतामा राखेका छन्। नेपाल सरकारको विद्यालय क्षेत्र विकास योजना-२०१६-२०२३ तथा राष्ट्रिय शिक्षा नीति २०७६ ले शिक्षा क्षेत्रमा गुणस्तर, समानता र दक्ष जनशक्ति तयार पार्न

स्पष्ट लक्ष्यहरू तय गरेका छन् (Ministry of Education, 2016, 2019)। यद्यपि कार्यान्वयनको स्तरमा नीति र योजनाहरूले सोचेजस्तो परिणाम दिन सकेका छैनन्। सङ्घीय संरचनामा प्रवेश गरेसँगै स्थानीय तहहरूले आधारभूत र माध्यमिक शिक्षाको प्रमुख जिम्मेवारी लिएका छन् र प्रदेश सरकारहरू शिक्षक प्रशिक्षण तथा शिक्षा निरीक्षणमा संलग्न भएका छन् (Karkee, 2022)। तर तीनै तहमा समन्वय, क्षमता र स्रोतको असमानताका कारण नीति कार्यान्वयन र शैक्षिक सुधार प्रभावित हुँदै गएको देखिन्छ (World Bank, 2023)।

यस लेखमा नेपालको विद्यालय शिक्षा प्रणालीमा सुधारका लागि मुख्य तीन मुद्दाहरू—शिक्षाको गुणस्तर, सुशासन र उत्तरदायित्व, प्रविधिको पहुँच र प्रयोगको विश्लेषण गरी विद्यमान चुनौतीहरू र समाधानका नीतिगत सिफारिसहरू प्रस्तुत गरिएको छ। यो विश्लेषण हालै मधेश प्रदेशमा गरिएका अध्ययनका निष्कर्षहरू (Madhesh Province Government, 2023) तथा नेपाल सरकारका नीति दस्तावेजहरू जस्तै, 'विद्यालय क्षेत्र सुधार योजना', 'विज्ञान प्रविधिगुरु योजना', 'शिक्षा नीति २०७६' मा आधारित छ, जसले नीति निर्माता, शिक्षक, विद्यालय प्रशासन, विद्यार्थी र अभिभावक सबैलाई सन्दर्भ प्रदान गर्ने अपेक्षा राखेको छ।

समस्या कथन

- के विद्यार्थी-शिक्षक अनुपातमा असमानता र शिक्षक तालिमको अभावले सिकाइ गुणस्तर खस्किरहेको छैन?
- के सङ्घीय, प्रदेश र स्थानीय तहबीच नीति कार्यान्वयनमा समन्वय तथा जवाफदेहिताको कमीले सुशासन कमजोर पारेको छैन?
- के ग्रामीण विद्यालयमा विद्युत, इन्टरनेट र विज्ञान प्रविधि पूर्वाधारको अभावले डिजिटल शिक्षण अवरुद्ध गरिरहेको छैन?

अध्ययन विधि

प्रस्तुत लेखमा पुस्तकालयीय अध्ययन कार्यका आधारमा द्वितीयक स्रोतहरूबाट सामग्री सङ्कलन गरिएको छ। गुणात्मक अनुसन्धान ढाँचामा आधारित यस

लेखमा उपलब्ध अभिलेख सामग्रीहरूबाट तथ्यहरूको सङ्कलन, व्याख्या र विश्लेषण गरी निचोडमा पुगिएको छ। अभिलेख सामग्रीहरूमा सम्बन्धित पुस्तक, पत्रपत्रिका, समीक्षात्मक तथा अनुसन्धानत्मक लेखहरू संलग्न छन्। यिनै सामग्रीको विश्लेषणबाट निष्कर्ष निकालिएको छ।

गुणस्तरसम्बन्धी विश्लेषण

नेपालमा विद्यालय शिक्षा हासिल गर्ने बालबालिकाको सङ्ख्या बढे पनि सिकाइ उपलब्धि र शिक्षण-सिकाइको गुणस्तर अपेक्षित स्तरमा पुग्न सकेको छैन। गुणस्तरका प्रमुख सूचकहरू— विद्यार्थीको उपलब्धि, पाठ्यक्रमको सान्दर्भिकता, शिक्षकको योग्यता तथा शिक्षामा हुने लगानीको प्रतिफलमा विभिन्न कमजोरी देखापरेका छन्। विद्यार्थी उपलब्धिको राष्ट्रिय मूल्याङ्कन (National Assessment of Student Achievement- NASA, 2020, 2023) का पछिल्ला नतिजाहरूले कक्षा ८ का अधिकांश विद्यार्थीहरूले पाठ्यक्रमको आधाभन्दा कम सामग्री मात्र सिकेका छन् भन्ने देखाएको छ। NASA (२०२०) को प्रतिवेदनअनुसार देशभरका आठौँ ग्रेडमध्ये गणित विषयमा मात्र ३२.१ प्रतिशत र विज्ञानमा ३७.७ प्रतिशत विद्यार्थीले न्यूनतम प्राविधिक दक्षता हासिल गरे भने नेपाली र अंग्रेजी विषयमा यो अनुपात क्रमशः ५८.८ प्रतिशत र ५१.१ प्रतिशत मात्र रहेको पाइएको छ (UNESCO, 2023)। विशेष गरी मधेश, कर्णाली र सुदूरपश्चिम जस्ता प्रदेशका विद्यार्थीको सिकाइ उपलब्धि राष्ट्रिय औसतभन्दा स्पष्ट रूपमा न्यून छ। यसले ग्रामीण तथा पिछडा क्षेत्रका विद्यालयहरूमा गुणस्तरीय सिकाइको अभाव र क्षेत्रीय असमानता रहेको सङ्केत गर्छ।

शिक्षकहरूको क्षमता र व्यवस्थापन शिक्षाको गुणस्तरसँग प्रत्यक्ष सम्बन्धित छन्। नेपालका विद्यालयहरूमा शिक्षकको उपलब्धता र तालिम दुवै क्षेत्रमा असन्तुलन देखिन्छ। कतिपय पहाडी जिल्लाहरूमा विद्यार्थी-शिक्षक अनुपात ७:१ जत्तिकै कम छ भने मधेश प्रदेशका केही जिल्लाहरूमध्ये सिराहमा यो अनुपात ७७:१ सम्म पुगेको छ। यो असमानताका कारण केही विद्यालयमा अत्यधिक भिडभाड कक्षाकोठा र कतै शिक्षककै अभाव हुने अवस्था छ (ActionAid Nepal,

2023)। नेपालभर जम्मा शिक्षकमध्ये केवल ३४.५ प्रतिशत स्थायी दरबन्दीमा छन्, बाँकी करिब ३७.४ प्रतिशत अस्थायी/राहत कोटाका र २८ प्रतिशत स्थानीय तहबाट करारमा भर्ती गरिएका छन् (Ministry of Education, 2021)। यसरी धेरै शिक्षकहरूको रोजगारी अस्थिर भएर सुरक्षामा कमी भएका कारण उनीहरूमा पेशाप्रति कम उत्साह देखिन्छ। शिक्षण दक्षताको दृष्टिले पनि सुधार आवश्यक छ। देशभर करिब ४३ प्रतिशत शिक्षक मात्रै आवश्यक शैक्षिक योग्यता र प्रशिक्षणले परिपूर्ण रहेका छन् (ActionAid Nepal, 2023)। पछिल्ला दुई वर्षभित्र प्रायः कुनै पनि शिक्षकलगायत प्रधानाध्यापकले सेवासम्बन्धी तालिम नपाएको पाइएको छ। कक्षाकोठामा परम्परागत व्याख्यानमुखी र प्रश्नोत्तर शैलीमै बढी जोड रहने र विद्यार्थीकेन्द्रित सहभागी सिकाइ, समूहकार्य, परियोजना कार्यको अभ्यास अत्यन्तै न्यून देखिएको छ। शिक्षकहरूको यिनै सीमित क्षमता र विधिहरूले विद्यार्थीको सिकाइ नतिजा प्रतिविम्बित भएर गुणस्तर खस्किन गएको स्पष्ट हुन्छ।

पाठ्यक्रमको सान्दर्भिकता र शैक्षिक सामग्री अर्को महत्त्वपूर्ण पक्ष हो। विगतका वर्षहरूमा सिकाइ उपलब्धि कम हुनुको एक कारण शिक्षण सामग्री तथा पाठ्यक्रमले विद्यार्थीलाई रोजगारी र जीवनोपयोगी सिप दिन नसक्नु रहेको पाइन्छ। नेपालको हालको पाठ्यक्रम अपेक्षित रूपमा अद्यावधिक नभएको र श्रम बजारका आवश्यकता एवम् २१औँ शताब्दीका सिप—आलोचनात्मक चिन्तन, समस्या समाधान आदिको विकासमा पर्याप्त उत्साहजनक नरहेकाले गुणस्तरमा असर परेको बताइन्छ। यो कमजोरी सुधारन सरकारले नयाँ पाठ्यक्रम तथा Competency-based सिकाइ ढाँचा अवलम्बन गर्दै सिर्जनशीलता, सहकार्य र डिजिटल साक्षरतामा जोड दिने प्रयास गरेको छ। तर यी सुधारहरू कार्यान्वयनमा चुनौतीपूर्ण सिद्ध भएका छन्। विशेष गरी ग्रामीण तथा सामुदायिक विद्यालयहरूमा पाठ्यपुस्तक र शिक्षण सामग्रीको अभाव, अपर्याप्त शिक्षक तालिम र अनुगमन प्रणालीको कमजोरीका कारण नयाँ पाठ्यक्रमको प्रभावकारिता सीमित बनेको पाइएको छ। शिक्षानीति २०७६ ले भावी शिक्षालाई अधिक समावेशी र स्थानीय सन्दर्भअनुकूल बनाउन मातृभाषामा शिक्षण र सांस्कृतिक दृष्टिले

संवेदनशील पाठ्यक्रमको व्यवस्था गरेको छ। यो कदमले विविध भाषाभाषी र सांस्कृतिक पृष्ठभूमिका विद्यार्थीलाई आफ्नै भाषामा सिक्ने अवसर दिने लक्ष्य राखेको छ तर व्यवहारमा पर्याप्त प्रशिक्षित बहुभाषिक शिक्षक तथा स्रोतको अभावमा थुप्रै स्कुलहरूले मातृभाषामा प्रभावकारी शिक्षण दिन सकिरहेका छैनन्।

शिक्षामा वार्षिक बजेट वृद्धि हुँदै आए पनि गुणस्तर सुधारका लागि चाहिने पर्याप्त स्रोत र व्यवस्थापन अर्भै अभाव छ। शिक्षामा लगानी गर्दा यसको प्रभाव पनि विचारयोग्य छ: शिक्षामा हुने खर्चमध्ये ठूलो हिस्सा त तलब तथा प्रशासनिक खर्चमा जान्छ जसले प्रत्यक्ष सिकाइ गुणस्तर उकास्ने कार्यक्रमका लागि थोरै हिस्सा मात्र बाँकी रहन्छ। दिगो विकास लक्ष्य योजनाको अवधिमा कुल बजेटको भण्डै ७० प्रतिशत भाग शिक्षक तलबमा खर्च हुने तथ्याङ्क छ (ADB, 2022)। यद्यपि यसले गुणस्तर सुधारको प्रमुख आधार नै सुयोग्य शिक्षक रहेको सङ्केत गर्छ। शिक्षामा भौतिक संरचना पुनर्निर्माण (विशेष गरी वि.सं. २०७२ को भूकम्पपछि), पाठ्यपुस्तक आपूर्ति, र सिकाइ सामग्री विकासमा अर्भै ठूलो लगानी आवश्यक छ भनी विभिन्न समीक्षा प्रतिवेदनहरूले औल्याएका छन्। बजेटको कमीका कारण नेपालले हाल पनि शिक्षाक्षेत्रमा थुप्रै अन्तर्राष्ट्रिय साभेदार युनिसेफ, विश्व बैंक, युनेस्को, आदिको सहयोगमा निर्भर रहनुपरेको छ। त्यसैले गुणस्तर उन्नयनका लागि शिक्षामा पर्याप्त आन्तरिक लगानीको सुनिश्चितता र उपलब्ध स्रोतहरूको प्रभावकारी परिचालन जरुरी देखिन्छ।

सुशासन र उत्तरदायित्व

शिक्षा क्षेत्रमा सुशासन (Good Governance) कायम गर्नु तथा सबै तहमा स्पष्ट उत्तरदायित्व निर्धारण गर्नु नेपालको विद्यालय प्रणाली सुधारको अर्को मुख्य एजेन्डा हो। हाल नेपाल सङ्घीय संरचनामा गएपछि विद्यालय शिक्षासम्बन्धी अधिकार र कर्तव्यहरू सङ्घ, प्रदेश र स्थानीय तहबीच बाँडिएका छन्। स्थानीय तहहरू आफ्ना समुदायको आवश्यकताअनुसार विद्यालय सञ्चालन तथा व्यवस्थापनमा जिम्मेवार भएका छन्। साथै शिक्षामा सामुदायिक सहभागिता बढाउने अवसर पनि मिलेको छ। तर यस नयाँ व्यवस्थामा सबै स्थानीय तहको क्षमतास्तर एकनासको नभएको र स्रोत-साधनमा

ठूलो असमानता रहेको पाइएको छ, जसले चाहेजस्तो परिणाम दिन अवरोध पुऱ्याइरहेको छ। शिक्षा मन्त्रालय (२०२१) द्वारा गरिएको Education Sector Analysis मा ५४.४ प्रतिशत स्थानीय सरकारहरूमा शिक्षासम्बन्धी अधिकृत/शाखा नै नभएको तथ्य उजागर भएको थियो। २०२२ सम्म आइपुग्दा करिब ८५ प्रतिशत स्थानीय तहले कम्तीमा एकजना शिक्षा अधिकृत नियुक्त गरेको प्रगति देखिए पनि ग्रामीण र साना नगरपालिकाहरूमा अझै अपर्याप्त र अल्प-योग्य जनशक्ति खटिएको पाइन्छ। जसका कारण विद्यालय अनुगमन तथा निरीक्षण प्रभावहीन बनेको छ। यसले स्थानीय तहमा संस्था निर्माण र क्षमताविकासको खाँचो रहेको सङ्केत गर्दछ। साथै प्रदेश सरकारहरू शिक्षाको क्षेत्रीय समन्वय र अनुगमनमा प्रभावकारी भूमिका खेल्न अझै सङ्घर्षरत देखिन्छ। संघ, प्रदेश र स्थानीय तीनै तहबीच नीति कार्यान्वयनमा Inter-Governmental Coordination प्रबल बनाउनुपर्ने आवश्यकता देखिन्छ।

विद्यालय स्तरमा सुशासन र उत्तरदायित्वको सुनिश्चिततामा विद्यालय व्यवस्थापन समिति, अभिभावक शिक्षक संघहरूको प्रमुख भूमिका रहने अपेक्षा गरिएको छ। हाल अधिकांश सार्वजनिक विद्यालयहरूमा कानूनी प्रावधानअनुसार विद्यालय व्यवस्थापन समिति र अभिभावक शिक्षक सङ्गठन त भएका छन्, तर ती निकायका अधिकांश सदस्यहरूले आफ्नो दायित्वसम्बन्धी कुनै प्रशिक्षण नपाएको पाइएको छ। (ActionAid Nepal, 2023) का अनुसार ३१ विद्यालयमध्ये २३ वटामा विद्यालय व्यवस्थापन समिति, शिक्षक अभिभावक सङ्घ सदस्यहरूलाई नियुक्तिपश्चात् कुनै तालिम प्रदान गरिएको थिएन १९ विद्यालयका प्रधानाध्यापकहरूले पनि पदबहाली पछिका नेतृत्व विकास तालिमहरू नलिएको प्रतिवेदनले देखाएको छ। यसैगरी विद्यालयहरूमा वार्षिक योजना तथा बजेट तर्जुमा, अभिभावक भेला, सामुदायिक सामाजिक अडिटजस्ता अभ्यासहरू न्यून भइरहेका छन्। विश्लेषण गरिएका विद्यालयहरूमध्ये केवल २० वटाले मात्र वार्षिक योजना तथा बजेट बनाएका थिए र २४ वटाले सामाजिक अडिट गरेका थिए। अभिभावक तथा समुदायको विद्यालय मामिलामा सहभागी हुने दर निकै कम छ। भए पनि शैक्षिक गुणस्तरमा केन्द्रित

नभई भौतिक पक्षमा सीमित रहेको पाइन्छ। सामाजिक अडिट र अभिभावक भेलाजस्ता अभ्यास विद्यालयलाई समुदायप्रति जवाफदेही बनाउने र पारदर्शिता बढाउने मुख्य माध्यम हुन सक्थे तर ती गतिविधि नियमित र प्रभावकारी रूपमा नहुँदा उत्तरदायित्वको अभाव देखिन्छ।

शिक्षा क्षेत्रमा राजनीतिक हस्तक्षेप र जवाफदेहिताको कमीले पनि सुशासन कमजोर पारेको छ। लामो समयसम्म शिक्षा प्रशासन र शिक्षक व्यवस्थापनमा राजनीतिक दबदबा रहँदै आएको छ। विद्यालय व्यवस्थापन तथा शिक्षक नियुक्ति प्रक्रियामा मेरिटभन्दा सञ्जालका आधारमा गर्दा दक्षता तथा उत्तरदायित्वमा कमी आउने तथ्य विभिन्न समीक्षाले आँल्याएका छन्। राजनीतिक आस्था र नातावादका आधारमा प्रधानाध्यापक र शिक्षा अधिकृतहरूको पदपूर्ति गर्दा नेतृत्व क्षमता कमजोर भई शिक्षाको गुणस्तर खस्किने र विद्यालयहरूमा जवाफदेहिता घट्ने मुख्य चुनौतीका रूपमा देखापरेका छन्। साथै मन्त्री वा सरकार परिवर्तन हुँदा हालै शुरु गरिएका शैक्षिक कार्यक्रमहरूलाई निरन्तरता नदिने र नयाँ प्राथमिकतामा जाने प्रवृत्तिले योजनाहरूमा Policy Discontinuity आउने गरेको छ। यस्तो अस्थिरताले शिक्षाको सुधारमूलक कार्यक्रमहरू आधा बाटोमै थाती रहने र स्रोतसाधनको दुरुपयोग तथा दोहोरो कामको अवस्था सिर्जना हुने गरेको छ। मधेश प्रदेशका शिक्षा क्षेत्रका जानकारहरूले समेत प्रदेश र स्थानीय तहसम्म राजनीतीकरण र निजीकरणको बढ्दो प्रभावप्रति चिन्ता व्यक्त गरेका छन्। उदाहरण स्वरूप मधेश प्रदेशका शिक्षा मन्त्रीले निजी क्षेत्रतर्फ शिक्षाको अत्यधिक भुकाव र व्यावसायीकरणका कारण सार्वजनिक विद्यालयहरूको गुणस्तर खस्कँदै गएको बताउँदै यसलाई संयमित गर्न नीतिगत पहल आवश्यक भएको बताएका छन्। स्थानीय सरकारका प्रतिनिधिहरूले समेत शिक्षालाई व्यापारिक लगानीको दृष्टिले मात्र हेर्ने प्रवृत्ति असमानता र गुणस्तर खाडलको कारक बन्दै गएको आँल्याएका छन्। शिक्षा क्षेत्र र अर्थतन्त्रबीच तालमेल नहुँदा र शिक्षण संस्थाहरू राजनीतिक स्वार्थपूर्तिको साधन बन्दा गुणस्तरीय शिक्षा दिन सक्ने वातावरण बिग्रने चेतानी सरोकारवालाहरूले दिएका छन्। यी तथ्यहरूले शिक्षा क्षेत्रमा सुशासन स्थापना गर्न राजनीतिक इच्छाशक्ति, संस्थागत सुधार र पारदर्शी प्रणालीको खाँचो छर्लङ्ग पार्छन्।

तर सुशासन प्रवर्धनका केही सकारात्मक अभ्यासहरू पनि शुरु भएका छन्। सङ्घीय सरकारले शिक्षा सुधारका लागि नतिजामा आधारित अनुगमन प्रणाली र शैक्षिक सूचना व्यवस्थापन प्रणालीलाई सुदृढ पार्ने प्रयत्न गरेको छ। विद्यालय क्षेत्र सुधार योजना (SSDP) तथा पछिल्लो विद्यालय शिक्षा क्षेत्र योजना (SESP) २०२२-२०३१ मार्फत सबै तहका सरकारहरूबीच सहकार्य गरी शिक्षा सेवा प्रवाहलाई जवाफदेही बनाउने, तथ्याङ्कको आधारमा निर्णय गर्ने र अनुगमनलाई नियमित तथा प्राविधिक बनाउने कुरामा जोड दिइएको छ। सामुदायिक तहमा अभिभावक-समुदायका प्रतिनिधि समेटेर विद्यालय व्यवस्थापन समितिहरू क्रियाशील गराउने, विद्यार्थी क्लब र युवा सञ्जालमार्फत विद्यार्थीहरूको सहभागीता बढाउने अभ्यासले केही विद्यालयमा सकारात्मक परिणाम पनि देखाएको छ। यस्ता अभ्यासहरूले शिक्षक तथा विद्यालय नेतृत्वलाई समुदायप्रति जवाफदेही बनाउन र नियमित निगरानी गर्न सहयोग पुऱ्याउने भएकाले तिनको विस्तार आवश्यक देखिन्छ।

प्रविधिको पहुँच र प्रयोग

शिक्षामा विज्ञान तथा प्रविधिको प्रयोग गुणस्तर र पहुँच विस्तारको महत्त्वपूर्ण उपकरण हो। नेपाल सरकारले सन् २०१३ मै पहिलो 'शिक्षामा आइसिटी मास्टरप्लान २०१३-१७' तयार गरी चार मुख्य आयाम (१) पूर्वाधार विस्तार (२) मानव संसाधन विकास, (३) डिजिटल सिकाइ सामग्री उत्पादन र (४) समग्र शिक्षा प्रणाली सुदृढीकरणका कार्य अघि बढाएको थियो। सो योजनाको सिक्वेलका रूपमा सन् २०२१-२०२६ का लागि अद्यावधिक शिक्षामा विज्ञान प्रविधि गुरु योजना ल्याइएको छ, जसमा गुणस्तरीय शिक्षाका लागि डिजिटल सामग्री, सबैका लागि प्रविधिमा समान पहुँचका लागि पूर्वाधार, जनशक्तिको विकास, तथा शैक्षिक सुशासन र व्यवस्थापनमा प्रविधिको प्रयोगलाई प्राथमिकता दिइएको छ। शिक्षामा विज्ञान प्रविधि प्रवर्द्धनसम्बन्धी सरकारी नीति तथा डिजिटल नेपाल फ्रेमवर्क (२०१९) ले डिजिटल शिक्षालाई राष्ट्रिय अभियानकै रूपमा अघि बढाएको छ। डिजिटल नेपाल अभियानअन्तर्गत शिक्षा क्षेत्रमा स्मार्ट कक्षा कोठा, खुला सिकाइ (OLE) तथा अनलाइन सिकाइ प्लेटफर्महरू, कम्प्युटर भाडामा उपलब्ध गराउने

कार्यक्रम, शैक्षिक व्यवस्थापन सूचना प्रणाली केन्द्रीय भर्ना प्रणाली, बायोमेट्रिक हाजिरी र विद्यालयहरूमा सिसिटिभी जडान, दुर्गम मोबाइल सिकाइ केन्द्रहरूजस्ता ८ वटा प्रमुख पहलहरू पहिचान गरिएका छन्। यी योजनाहरूले प्रविधिमाफत सिकाइको गुणस्तर वृद्धि र शिक्षा प्रशासनमा पारदर्शिता ल्याउने दीर्घकालीन लक्ष्य बोकेका छन्।

व्यावहारिक तहमा हेर्दा, प्रविधिको पहुँचमा थुप्रै बाधाहरू छन्। नेपालका धेरै ग्रामीण विद्यालयहरूमा अझै विद्युत आपूर्ति र इन्टरनेट पहुँच सुनिश्चित नभएको अवस्था छ। शैक्षिक व्यवस्थापन सूचना प्रणाली (२०२१) को तथ्याङ्कअनुसार करिब २८,८३३ सामुदायिक विद्यालयमध्ये केवल ५० प्रतिशतमा नियमित बिजुली आपूर्ति छ र करिब ४२ प्रतिशतजति विद्यालयहरूसँग कम्प्युटर वा आधारभूत विज्ञान प्रविधि उपकरणहरू उपलब्ध छन्। तर तीमध्ये पनि सबैतिर प्रयोगमा भने ल्याइएको छैन। केवल १९ प्रतिशत करिब ५,४००० विद्यालयहरू इन्टरनेटसँग जोडिएका छन् भन्ने तथ्याङ्कले देखाउँछ। उपलब्ध कम्प्युटर भएका विद्यालयहरूमध्ये पनि करिब ३७ प्रतिशतले मात्र ती उपकरणलाई अध्यापन र सिकाइका लागि प्रयोग गरेका छन्, ३६ प्रतिशत प्रशासनिक कामका लागि मात्र कम्प्युटर चलाइएको र बाँकी २७ प्रतिशत कम्प्युटर उपलब्ध भए पनि पूरै प्रयोग नभएको पाइएको छ। यसले के सङ्केत गर्छ भने भौतिक हार्डवेयर र कनेक्टिभिटीको अभावका अतिरिक्त उपलब्ध प्रविधिको प्रयोगसमेत प्रभावकारी छैन।

प्रविधि पूर्वाधार विस्तारमा सरकारले केही सकारात्मक कार्यक्रमहरू अघि बढाएको छ। दूरसञ्चार प्राधिकरणमार्फत ग्रामीण दूरसञ्चार कोष प्रयोग गरी ५,००० भन्दा बढी विद्यालयहरूमा आधारभूत इन्टरनेट र विज्ञान प्रविधि सामग्री व्यवस्था गर्न सहयोग गरेको छ। सङ्घीय तथा स्थानीय सरकारहरूले इन्टरनेट सेवाका लागि विद्यालयअनुसार अनुदान दिइरहेका छन् र कतिपय प्रदेशले आफ्नै विशेष कार्यक्रममार्फत विद्यालयहरूमा कम्प्युटर प्रयोगशाला र E-learning सामग्री उपलब्ध गराउन थालेको छ। उदाहरणका लागि, मधेश प्रदेशले आफ्नै E-governance गुरु योजनामार्फत विद्यालयहरूमा डिजिटल सिप अभिवृद्धि र ई-पाठशाला कार्यक्रमको

शुरुवात गरेको छ । यद्यपि विद्युत आपूर्तिको असमानता, दुर्गम भौगोलिक विकटता र प्राविधिक जनशक्तिको अभावले गर्दा प्रविधि पहुँच ग्रामीण विद्यालयसम्म पुर्‍याउन चुनौती भने कायमै छ ।

प्रविधिको उच्चतम प्रयोगमा पनि ध्यान दिनुपर्ने विषयहरू रहेका छन् । सहरी क्षेत्रका केही निजी तथा अग्रणी विद्यालयहरूले लर्निङ म्यानेजमेन्ट सिस्टम (LMS) तथा अनलाइन प्लेटफर्म जस्तै Google Classroom, Moodle मार्फत शिक्षण सिकाइ गर्न थाले पनि सामुदायिक विद्यालयहरूमा यस प्रकारको अभ्यास प्रारम्भिक चरणमै छ । कोभिड-१९ महामारीका बेला विद्यालयहरू बन्द हुँदा वैकल्पिक माध्यमको खोजी हुन थाल्यो तर सहरीबाहेकका धेरैजसो क्षेत्रमा इन्टरनेट र अनलाइन उपकरणको अभावले अनलाइन कक्षाको प्रयास सफल हुन भने सकेन । यसबाट भौतिक पूर्वाधारसँगै शिक्षक र विद्यार्थीको डिजिटल सिप वृद्धि गर्न तथा डिजिटल सिकाइ सामग्रीको स्थानीयकरण र विकास गर्न आवश्यक छ भन्ने पाठ सिकाएको छ । नेपाल सरकारको विज्ञान प्रविधि मास्टरप्लान २०१३-१७ तथा शिक्षा नीतिले विद्यालय तहमा कम्प्युटर शिक्षा तथा सूचना प्रविधि तालिम अनिवार्य गर्ने दिशानिर्देश गरेअनुरूप अहिले कक्षा ६-८ को पाठ्यक्रममा आईसिटीसम्बन्धी आधार भूत सामग्री समावेश गरिसकेको छ । तथापि ती विषय पढाउन योग्य शिक्षकहरूको पनि अभाव छ जसका लागि प्रदेशस्तरमा शिक्षक प्रशिक्षण कार्यक्रम र विज्ञान प्रविधि शिक्षा तालिम केन्द्रहरू स्थापना गर्नु आवश्यक देखिन्छ ।

शिक्षा व्यवस्थापनमा प्रविधिको प्रयोग गर्दै सुशासन र प्रभावकारितामा सुधार ल्याउने दिशामा पनि नेपालले कार्य थालनी गरिसकेको छ । विद्यालय व्यवस्थापन सूचना प्रणालीलाई स्थानीय तहसम्म विस्तार गरी विद्यालयहरूका तथ्याङ्कको डिजिटल अभिलेख राखिने र त्यसको आधारमा योजना निर्माण गरिने गरिएको छ । केही स्थानीय सरकारहरूले शिक्षक तथा विद्यार्थीको हाजिरी व्यवस्थापनमा बायोमेट्रिक प्रणाली र विद्यालय सुरक्षामा डिजिटल निगरानी सिस्टिम जडानजस्ता उपाय अवलम्बन गर्न थालेका छन् । यी प्रणालीले शिक्षामा पारदर्शिता र उत्तरदायित्व बढाउन मद्दत गर्ने अपेक्षा छ,

यद्यपि सबै स्थानमा लागु हुन अबै समय र संशोधन आवश्यक पर्ने देखिन्छ ।

सुभाष र नीतिगत सिफारिसहरू

विद्यालय शिक्षा प्रणालीमा गुणस्तर अभिवृद्धि, सुशासन कायम राख्ने र प्रविधिको समुचित प्रयोग गर्न नेपालले बहुआयामिक रणनीति अपनाउनुपर्छ । उपलब्ध अध्ययनहरू र सरकारी योजनाहरूको मूल्याङ्कनका आधारमा निम्न सुभाष र नीतिगत सिफारिसहरू प्रस्तुत गरिन्छ :

१) शिक्षकको क्षमता विकास र व्यवस्थापन सुधार

गुणस्तरीय शिक्षाका लागि पहिलो शर्त दक्ष र प्रेरित शिक्षक हुन् । त्यसैले सरकारले निरन्तर व्यावसायिक विकास (Continuous Professional Development) कार्यक्रमलाई संस्थागत गर्नुपर्छ । हरेक शिक्षकलाई नियमित तालिम, सहजीकरण र अनुगमनको दायरामा ल्याई दुई वर्षभित्र सबै शिक्षकलाई कम्तीमा एकपटक आवधिक तालिम दिने व्यवस्था गर्नु जरुरी छ । यसका लागि सङ्घीय सरकार र प्रदेश सरकार मिलेर शिक्षक प्रशिक्षण प्रतिष्ठानहरू स्थापना र सशक्त पार्न सक्छन्, जसले प्राथमिकदेखि माध्यमिक तहसम्मका शिक्षकका लागि विषयवस्तु अनुकूल तालिम प्रदान गर्नेछन् । ग्रामीण तथा दुर्गम क्षेत्रका विद्यालयमा योग्य शिक्षक टिकाउन प्रोत्साहन भत्ता, आवास सुविधाजस्ता उपाय लागु गर्नुपर्छ । विद्यार्थी-शिक्षक अनुपात अति खराब भएका जस्तै मधेशका केही तराई जिल्ला र स्थानहरूमा नयाँ स्थायी शिक्षक दरबन्दी सिर्जना गर्ने र तुरुन्त नियुक्ति गर्ने नीति आवश्यक छ । शिक्षक नियुक्ति र पदस्थापनमा राजनीतिक हस्तक्षेप अन्त्य गरी पारदर्शी र योग्यतामा आधारित प्रणाली लागु गर्न शिक्षक सेवा आयोग तथा स्थानीय तहहरूबीच सहकार्यमा एकरूपता ल्याइनुपर्छ । तालिमप्राप्त र नवप्रवर्तनकारी शिक्षकलाई प्रोत्साहनस्वरूप प्रदर्शनमा आधारित पुरस्कार र बढुवा प्रणाली विकास गर्ने तथा कमजोरी देखाउनेलाई अतिरिक्त प्रशिक्षक सहयोग र आवश्यक परे उचित कारबाहीको प्रावधानले सम्पूर्ण प्रणालीको उत्तरदायित्व बढाउनेछ ।

२) पाठ्यक्रम र मूल्याङ्कन सुधार

वर्तमान पाठ्यक्रमको प्रभावकारी कार्यान्वयन र स्थानीयकरणमा जोड दिनुपर्छ । सङ्घीय पाठ्यक्रम

विकास केन्द्र र प्रदेशस्तरीय निकायहरूले संयुक्त रूपमा Curriculum Focal Points तोकी विद्यालयसम्म आवश्यक शिक्षक सामग्री शिक्षण मार्गदर्शन, दृश्यसहायक आदि पुर्‍याउने सुनिश्चितता गर्नुपर्छ । नयाँ दक्षतामुखी पाठ्यक्रमअनुसार प्रयोगात्मक र क्रियाशील शिक्षण विधिलाई प्रोत्साहन गर्ने गरी प्रत्येक विद्यालयमा न्यूनतम प्रयोगशाला, पुस्तकालय र परियोजना कार्यको सुविधा उपलब्ध गराउन बजेट विनियोजन बढाउनुपर्छ । मातृभाषा शिक्षण प्रभावकारी बनाउन ती भाषाका योग्य शिक्षक तयार पार्ने विशेष कार्यक्रम विद्यालय तहमा स्थानीय भाषा सहायकहरू नियुक्ति, अनुदान छात्रवृत्तिमार्फत बहुभाषिक शिक्षा पढ्न प्रोत्साहन कार्य अघि बढाउनुपर्छ । मूल्याङ्कन प्रणालीतर्फ, निरन्तर मूल्याङ्कन (Continuous Assessment) लाई व्यावहारिक रूपमा लागु गराउन शिक्षकलाई तालिम र प्राविधिक सहयोग चाहिन्छ । राष्ट्रिय परीक्षा जस्तै कक्षा १० को SEE लाई पनि क्रमशः योग्यतामूलक (Competency-based) र सिपमूलक बनाउने दिशामा सुधार गर्नुपर्छ, जसले विद्यार्थीमा कण्ठस्थ गर्नुको सट्टा आलोचनात्मक र प्रयोगात्मक ज्ञान आकलन गरोस् । मूल्याङ्कनको तथ्याङ्कलाई नीति सुधारका आधार बनाउँदै शैक्षिक रूपमा पछि परेका भूगोल र विद्यालयहरूमा लक्षित हस्तक्षेप विस्तृत पाठ्यक्रम, अतिरिक्त कक्षा, छात्रवृत्तिका कार्यक्रमहरू लागु गर्नु आवश्यक छ ।

३) शिक्षा क्षेत्रमा सुशासन र उत्तरदायित्व प्रवर्धन

शिक्षा नीति २०७६ ले परिकल्पना गरेअनुसार सङ्घीय, प्रादेशिक र स्थानीय तहबीचको जिम्मेवारी स्पष्ट गर्दै सहयोग र समन्वय सुदृढ पार्नुपर्छ । स्थानीय तहका शिक्षा शाखाहरूमा पर्याप्त र योग्य जनशक्ति नियुक्त गर्न संघ र प्रदेशले सहयोगी नीति लिनुपर्छ । आवश्यक परे सङ्घीय तहबाट शिक्षा प्रशासन अधिकृतहरू प्रदेश, स्थानीय स्तरमा पठाइ कमसेकम प्रत्येक स्थानीय तहमा दक्ष शिक्षा अधिकृत उपलब्ध गराउने व्यवस्था गर्न सकिन्छ । सङ्घीय सरकारले स्थानीय तहको क्षमता वृद्धिका लागि अनुदान कार्यक्रम सञ्चालन गरी योजना निर्माण, बजेट विनियोजन, तथा विद्यालय अनुगमनसम्बन्धी तालिम र प्राविधिक सहयोग उपलब्ध गराउनुपर्छ । विद्यालयस्तरमा विद्यालयलय व्यवस्थापन समिति र शिक्षक अभिभावक

संघलाई वास्तविक शैक्षिक नेतृत्वसम्पन्न निकाय बनाउन पदाधिकारीहरूका लागि नियमित अभिमुखीकरण, जिम्मेवारीपत्र र तालिमको प्रबन्ध अनिवार्य गर्नुपर्छ । हरेक विद्यालयले बर्षमा एक पटक अभिभावक भेला, दुई पटकसम्म सामाजिक अडिट र नियमित वित्तीय अडिट गराउन कानूनी रूपमै बाध्यकारी व्यवस्था कार्यान्वयन गरिनुपर्छ भन्ने सिफारिस छ । यसले विद्यालयले आफू समुदायप्रति जवाफदेही अनुभव गर्ने र पारदर्शिता बढ्नेछ ।

शिक्षण संस्थानहरूमा राजनीतीकरण अन्त्य गर्न कडा आन्तरिक नियमावली वा Code of Conduct लागु गर्नुपर्छ जसअन्तर्गत कुनै पनि शिक्षक वा प्रधानाध्यापकले राजनैतिक दलको पद बहन गर्न नपाउने, विद्यालयमा दलगत क्रियाकलाप गर्न नपाउने व्यवस्था कडाइका साथ पालना गराइनुपर्छ । स्थानीय शिक्षा समितिहरूले शिक्षक तथा विद्यालय मूल्याङ्कन सूचकाङ्क तयार गरी हरेक वर्ष विद्यालयको उपलब्धि (विद्यार्थी नतिजा, उपस्थिति, सिकाइ गुणस्तर आदि) को आधारमा सार्वजनिक गर्ने र कमजोर विद्यालयलाई विशेष सुधार योजना लागु गर्ने अभ्यास थाल्न सकिन्छ । यसले प्रतिस्पर्धात्मक भावनाद्वारा पनि उत्तरदायित्व बढाउँछ । सङ्घीय तथा प्रदेश सरकारले सूचना प्रविधि प्रयोग गरेर शिक्षा बजेट र खर्च पारदर्शिता पोर्टल सञ्चालनमा ल्याउनुपर्छ, जसले के-कति रकम कहाँ खर्च भयो भन्ने विवरण सार्वजनिक गर्नुपर्दछ ।

४) प्रविधिमा लगानी र विज्ञान प्रविधिको समावेशी प्रयोग

प्रविधि पहुँच बढाउन दूरसञ्चार पूर्वाधारमा लगानी तीव्र पार्नुपर्छ । प्रत्येक विद्यालयमा बङ्गलादेश, पाकिस्तान आदिका मोडलअनुसार विद्यालय इन्टरनेट पहुँच कार्यक्रमले निःशुल्क वा सहुलियत दरमा ब्रोडब्यान्ड उपलब्ध गराउनुपर्छ । यसका लागि दूरसञ्चार कम्पनी र सरकारबीच साभेदारी गर्न सकिन्छ, जसमा सरकारको Universal Service Fund आदि परिचालन गरिनेछ । एकीकृत रूपमा आइसिटी ल्याब स्थापना कार्यक्रम ल्याएर हरेक स्थानीय तहमा कम्तीमा केही विद्यालयहरूलाई विज्ञान र प्रविधिका स्कुलका रूपमा विकास गर्नुपर्छ । जसलाई छिमेकी विद्यालयका छात्रछात्राले समेत प्रयोग गर्न सकून् । हिमाली र अन्य दुर्गम बस्तीहरूमा वैकल्पिक प्रविधि (Mobile Learning Center), अफलाइन लर्निङ

सामाग्री, रेडियो कार्यक्रम आदि मार्फत प्रविधिमा पहुँच पुऱ्याउन निरन्तर पहल गर्नुपर्छ।

प्रविधिको उपयोगिता वृद्धि गर्न शिक्षक र विद्यार्थीको डिजिटल साक्षरता नै पहिलो शर्त हो। सबै प्रादेशिक शिक्षा तालिम केन्द्र र स्थानीय तहहरूले मिलेर आगामी ३ वर्षभित्र हरेक शिक्षकलाई आधारभूत कम्प्युटर तथा इन्टरनेट प्रयोग तालिम दिनुपर्ने लक्ष्य राख्नुपर्छ। यसका लागि सार्वजनिक र निजी विद्यालयमा साभेदारमा गरेर तालिम कार्यक्रम सञ्चालन गर्न सकिन्छ। पाठ्यक्रममा सामेल भएको आइसिटि विषयको प्रभावकारी शिक्षणका लागि मावि स्तरमा आइसिटि शिक्षण विषयका स्थायी शिक्षक दरबन्दी सिर्जना गरी विज्ञ शिक्षक भर्ती गर्नुपर्छ। शिक्षण सामग्रीतर्फ, नेपाली भाषामा र स्थानीय सन्दर्भमा उपयुक्त ई. सामग्री र LMS विकासमा लगानी बढाउनुपर्छ। सरकार तथा गैरसरकारी संस्थाहरूको सहकार्यमा विद्यमान प्लेटफर्म जस्तै, E-Pustakalaya, E-Paath लगायत लाई सम्पूर्ण विद्यालयमा प्रवाह गर्ने र नयाँ सामग्री उत्पादनका लागि प्रतियोगिता तथा अनुदान जस्ता कार्यक्रम ल्याउन सकिन्छ। उच्च शिक्षा र प्राविधिक शिक्षातर्फ प्रयोग भइरहेका LMS लाई माध्यमिक तहका मोडल विद्यालयहरूमा प्रयोग गरी क्रमशः विस्तार गर्ने नीति लिनु उपयुक्त हुन्छ।

५) समावेशिता र सहभागिताका पहल

गुणस्तरीय शिक्षा सुधारका कुनै पनि रणनीतिले कुनै पनि विद्यार्थी नछुट्नु भन्ने ध्येय राख्नुपर्छ। दलित, आदिवासी जनजाति, आर्थिक विपन्न तथा फरक क्षमताका विद्यार्थीहरूको शिक्षामा सहभागिता वृद्धि गर्न हालका छात्रवृत्ति, विद्यालय भर्ना अभियान र दिवा खाजा कार्यक्रमलाई थप लक्षित र प्रभावकारी बनाउनुपर्छ। विशेष शिक्षाको आवश्यकता भएका बालबालिकाका लागि प्रत्येक स्थानीय तहमा कम्तीमा एउटा समावेशी स्रोत कक्ष स्थापना गरी आवश्यक जनशक्ति र सामग्री उपलब्ध गराउने नीति अगाडि बढाउनुपर्छ। मधेशलगायत शिक्षामा पछाडि परेका प्रदेशहरूमा विद्यालय सुधार अभियान नै सञ्चालन गरी भौतिक सुविधा, शिक्षक व्यवस्थापन र सामुदायिक जागरणसँग जोडिएका कार्यक्रम एकैपटक अघि सार्नुपर्छ। यसमा सङ्घीय सरकार, प्रदेश र स्थानीय सरकारको संयुक्त लगानी तथा नागरिक समाज र सामुदायिक संघसंस्थाको साभेदारी आवश्यक छ।

६) अन्तरसरकारी समन्वय र अनुगमन संयन्त्र

शिक्षा एक साभ्ना अधिकार क्षेत्र (Concurrent Jurisdiction) भएकाले तीनै तहका सरकारबीच स्पष्ट समन्वयको खाँचो छ। यसको लागि राष्ट्रियस्तरमा शिक्षा सङ्घीय समन्वय एकाइ स्थापना गरी सङ्घीय शिक्षा मन्त्रालय, प्रदेशका सामाजिक विकास मन्त्रालय र स्थानीय तहका संघ र प्रतिनिधिहरूबीच नियमित बैठक, प्रगति समीक्षा र समस्या समाधानको संयन्त्र बनाइनुपर्छ। यस एकाइले शिक्षा नीति कार्यान्वयनको मनिटरिङ तथा प्रगति मूल्याङ्कन गरी वार्षिक प्रतिवेदन सार्वजनिक गर्ने र आवश्यक नीतिगत समायोजनका लागि सिफारिस गर्नेछ। सङ्घीय सरकारले शिक्षासम्बन्धी न्यूनतम मापदण्ड तय गरी अनुगमन गर्नुपर्छ र ती मापदण्ड पूरा नगर्ने स्थानीय तह वा विद्यालयलाई सुधारका लागि प्रोत्साहन र दण्ड दुबै उपाय अपनाउने व्यवस्था गर्नुपर्छ।

अन्त्यमा, नेपालमा विद्यालय शिक्षाको सुधार एकैचोटि नभएर दीर्घकालीन प्रतिबद्धता र क्रमिक सुधारबाट मात्र सम्भव छ। विगतका सफलताहरू बालबालिका भर्ना दरमा वृद्धिदेखि लैङ्गिक अन्तर घटाउन भएका उपलब्धिलाई संस्थागत गर्दै अब गुणस्तर र सुशासनमा केन्द्रित नयाँ युग आरम्भ गर्नुपर्ने समय आएको छ। गुणस्तरीय शिक्षा, सुशासनयुक्त प्रणाली र प्रविधिमैत्री पहुँचविना हाम्रो भावी पुस्तालाई २१औँ शताब्दीको प्रतिस्पर्धी वातावरणका लागि तयार पार्न सकिँदैन। त्यसैले नीति निर्माता, शिक्षा प्रशासक, शिक्षक, अभिभावक र समुदाय सबै मिलेर उल्लिखित सुधारका रणनीतिहरू कार्यान्वयनमा लग्नुपर्छ। सङ्घीय नेपालको नयाँ शिक्षा संरचनाले उपलब्ध गराएको स्थानीय सन्दर्भअनुसार समाधान खोज्ने अवसरलाई सदुपयोग गर्दै हामी सबैका लागि गुणस्तरीय शिक्षाको उद्देश्य प्राप्ति नजिक पुग्न सक्नेछौं। यसका लागि राजनैतिक इच्छाशक्ति, पर्याप्त स्रोत निवेश, प्रविधिको बुद्धिमानीपूर्ण उपयोग र सबै तहमा उत्तरदायी कार्यशैली अवलम्बन गर्न ढिला गर्नु हुँदैन। यो नै नेपालको विद्यालय शिक्षाको रूपान्तरणको मार्ग हो।

निष्कर्ष

शिक्षक व्यवस्थापन र क्षमता विकासमा असन्तुलन, विद्यार्थी-शिक्षक अनुपातको असमानता, तथा पर्याप्त

तालिम र स्थायित्वको अभाव शिक्षाको गुणस्तर खस्कुनुका प्रमुख कारकहरू हुन् । यस्तै पाठ्यक्रम अद्यावधिक भए तापनि त्यसको कार्यान्वयनमा देखिएको कमजोरी, ग्रामीण र पिछडा क्षेत्रका विद्यालयमा शिक्षण सामग्री र दक्ष शिक्षकको कमीले गुणस्तरीय शिक्षा दिन अवरोध सिर्जना गरिरहेको छ । साथै सङ्घीय, प्रदेश र स्थानीय तहबीचको समन्वयको अभाव, राजनीतिक हस्तक्षेप, तथा विद्यालय व्यवस्थापन समिति र अभिभावक शिक्षक संघ जस्ता निकायहरूको अपूर्ण सक्रियताले शैक्षिक सुशासनमा समस्या देखिएको छ । सूचना तथा सञ्चार प्रविधिको उपयोग विद्यालय शिक्षामा गुणस्तर वृद्धि र व्यवस्थापन सुदृढीकरणको लागि प्रभावकारी उपकरण बन्ने सम्भावना बोकेको छ । तर प्रविधिको पहुँच र पूर्वाधार ग्रामीण तथा दुर्गम क्षेत्रसम्म पुग्न नसकेको, उपलब्ध पूर्वाधारको उपयोगसमेत प्रभावकारी हुन नसकेको अवस्थाले डिजिटल विभाजन थप गहिरिएको छ । शिक्षामा विज्ञान प्रविधिको सफल कार्यान्वयनका लागि भौतिक पूर्वाधार, इन्टरनेट सुविधा, डिजिटल सामग्री विकास र शिक्षक तथा विद्यार्थीको डिजिटल साक्षरता अभिवृद्धि अपरिहार्य देखिन्छ ।

नेपालमा विद्यालय शिक्षाको सुधार दीर्घकालीन प्रक्रिया हो । यसको लागि शिक्षक क्षमता विकास, पाठ्यक्रम सुधार, विज्ञान प्रविधि पूर्वाधार विस्तार, शिक्षा प्रशासनमा पारदर्शिता, उत्तरदायित्व र सुशासन सुदृढीकरण तथा अन्तरसरकारी समन्वयलाई केन्द्रमा राख्दै सुधार कार्यक्रम अघि बढाउन आवश्यक छ । नीति निर्माता, शिक्षा प्रशासन, शिक्षक, अभिभावक र समुदायको साभा प्रतिबद्धता तथा सहकार्यविना गुणस्तरीय शिक्षा प्रवाह सम्भव छैन । सङ्घीय संरचनाले प्रदान गरेको अवसरलाई सदुपयोग गर्दै शिक्षा प्रणालीलाई समावेशी, गुणस्तरीय र प्रविधिमैत्री बनाउन अभिभावकारी प्रयास गर्नुपर्ने निष्कर्षमा यो अध्ययन पुगेको छ ।

सन्दर्भ सामग्रीहरू

- ActionAid Nepal. (2023). *Nepal citizens' education report 2023*. ActionAid Nepal.
- Asian Development Bank. (2022). *Nepal education sector assessment: Strengthening inclusive and quality education*. ADB.
- Education Review Office. (2020). *National assessment of student achievement (NASA) report 2020*.
- Education Review Office. (2023). *National assessment of student achievement (NASA) report 2023*.
- Ministry of Education, Science and Technology. (2019). *National education policy 2076*.
- Ministry of Education, Science and Technology. (2021). *ICT in education master plan 2021–2026*.
- Ministry of Education, Science and Technology. (2022). *School education sector plan 2022–2031*.
- Ministry of Education. (2013). *ICT in education master plan 2013–2017*.
- Ministry of Education. (2016). *School sector development plan 2016–2023*.
- Karkee, K. (2022). Federalism and education governance in Nepal: Challenges and prospects. *Journal of Education and Development*, 12(1), 35–50.
- Madhesh Province Government. (2023). *Provincial education status and e-learning initiatives*. Education Development Directorate.
- World Bank. (2023). *Public expenditure review in education: Nepal*.
- UNESCO. (2023). *Education policy review: Nepal*.
- UNICEF Nepal. (2022). *Digital learning in Nepal: Status, gaps and recommendations*. UNICEF Nepal.



सुदूरपश्चिमको ५ दशकको पत्रकारिता: मोफसलमा सङ्ख्याको भरथेग



भुवन भण्डारी

उप-प्राध्यापक, कैलाली बहुमुखी क्याम्पस,
सुदूरपश्चिम विश्वविद्यालय

सुदूरपश्चिम प्रदेशमा अछाम, बझाङ, बाजुरा, डडेल्धुरा, डोटी, बैतडी, दार्चुला, कञ्चनपुर र कैलाली गरी ९ जिल्ला रहेका छन्। जसअन्तर्गत तराईमा २, पहाडमा ५ र हिमाली भूगोलमा २ जिल्ला पर्छन्। प्रशासनिक एकाइका रूपमा ८८ स्थानीय तह रहेको यस प्रदेशमा १ उपमहानगरपालिका, ३३ नगरपालिका र ५४ गाउँपालिका रहेका छन्। यस प्रदेशको कुल साक्षरतादर ७६.२ प्रतिशत रहेको छ भने सञ्चार सेवामा पहुँचको अवस्था हेर्दा स्मार्टफोनको पहुँच २६१४२४ मा साधारण फोन सुविधा ४५६११५ र इन्टरनेटको पहुँच १४५४४७ जनसङ्ख्यामा कायम भएको प्रदेशको वस्तुगत विवरण २०८० ले देखाउँछ। पछिल्लो समय सार्वजनिक भएको प्रेस काउन्सिल नेपालको ४९ औँ वार्षिक प्रतिवेदन २०८१ अनुसार यस प्रदेशमा २१९ पत्रपत्रिका काउन्सिलमा अभिलेखीकरण भएका छन्। दर्ता भएका पत्रपत्रिका सबै प्रकाशन भएका छैनन्। जसमा ७१ वटा दैनिक र १२७ वटा साप्ताहिक पत्रिका रहेका छन्। यस प्रदेशमा कैलाली र कञ्चनपुरमा समान ३०/३० वटा दैनिक पत्रिका दर्ता भएका छन् भने बझाङ, बाजुरा र डोटीमा दैनिक पत्रिका दर्ता भएका छैनन्। प्रदेशभर प्रकाशन भएकामध्ये पनि सबै नियमित छैनन्। दर्ता भएका ७१ वटा दैनिकमध्ये २८ वटा नियमित प्रकाशनमा छन् भने १२७ वटा साप्ताहिकमध्ये ४२ वटा मात्रै प्रकाशन भइरहेका छन्। यस प्रदेशको हकमा प्रेस काउन्सिलमा अभिलेखीकरण भएका

डिजिटल पत्रपत्रिकाको सङ्ख्या ७९ रहेको छ जसमध्ये २९ वटा दैनिक र २२ वटा साप्ताहिक पत्रिका नियमित प्रकाशनमा रहेका छन्। प्रदेशको राजधानी कैलालीमा २० वटा र कञ्चनपुर जिल्लामा १४ वटा दैनिक डिजिटल पत्रिका दर्ता भएका छन्। प्रदेशका विकट हिमाली जिल्ला बझाङ र बाजुरामा कुनै डिजिटल दैनिक पत्रिका प्रकाशन भएका छैनन्।

वि.सं १९४३ मा इस्टइन्डिया कम्पनीले भारतको वनारसबाट नेपाली भाषाको पत्रिका 'गोरखा भारत जीवन' निकालेको सात वर्षपछि मोतिराम भट्ट नै नेपाल फर्किएर पण्डित कृष्णदेव पाण्डेसँग मिली नेपालमा प्रेस स्थापना गरेको अनुमान छ। काठमाडौँको ठहरीको त्यही पाशुपत प्रेसबाट 'सुधासागर' साहित्यिक मासिक छापेर १९५५ साउनबाट नेपाली पत्रकारिताको शुभारम्भ भएको थियो (ढुङ्गेल, २०८०)। सुदूरपश्चिमको हकमा भने औपचारिक पत्रकारिताको ऐतिहासिक विकासक्रम वि.सं. २०२७ मा वरिष्ठ पत्रकार रामबहादुर चन्दबाट शुरुवात भएको मानिन्छ। पञ्चायती शासन व्यवस्थाका बाबजुद पनि चन्दले पत्रकारिता शुरु गरेर जनतालाई सुसूचित गर्ने प्रयास स्वरूप कञ्चनपुरको महेन्द्रनगरबाट 'महाकाली' सन्देश नामक मासिक पत्रिका तथा २०३३ सालमा लेटरप्रेसबाट 'वार्ता' साप्ताहिकको प्रकाशन शुरु गरेका थिए। हुन त वि.सं २०२२ सालमा दार्चुलाबाट देवीप्रसाद ओभाले 'हिमालय' नामक त्रैमासिक पत्रिकाको प्रकाशन शुरु गरेको इतिहास छ। त्यस्तै विक्रम संवत् २०३६ मा कैलालीको धनगढीबाट पनि जितसिंह भण्डारीले खप्तड सन्देश साप्ताहिक पत्रिका प्रकाशनको शुभारम्भ गरेको देखिन्छ (पाठक र अन्य, २०७८)। तत्कालीन बैतडी गाँडाले दर्ता नं. २०२२-०२३-१ मा दर्ता गरेको यो पत्रिका सुदूरपश्चिमको कुनै पनि आधिकारिक कार्यालयमा पत्रिकाको रूपमा दर्ता भई प्रकाशन भएको पहिलो पत्रिका थियो। 'हिमालय' पत्रिकाको प्रकाशक दार्चुला जिल्ला पञ्चायत भए पनि त्यस पत्रिकामा सम्पादकको व्यवस्था गरिएको थियो। त्यसैले यस पत्रिकाले सामूहिक

व्यवस्थापनको दृष्टिकोणले पहिलो पत्रिका हुने अवसर पायो (ओभा, २०५८) । त्यस क्षेत्रबाट पत्रकारिता क्षेत्रमा प्राप्त महत्वपूर्ण उपलब्धिहरूमध्ये यी दुई उदाहरणलाई लिन सकिन्छ ।

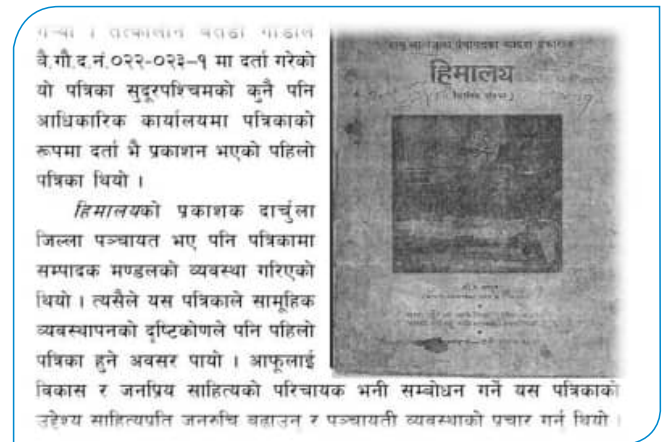
विकट भौगोलिक अवस्थाको कारण यहाँको पत्रकारिताको शुरुवाती चरण कञ्चनपुर र कैलाली जिल्लामा मात्रै सीमित रह्यो । २०४६ को प्रजातन्त्र पुनर्बहालीपश्चात् कञ्चनपुरबाट 'महाकाली' साप्ताहिक र 'नयाँ मुलुक' साप्ताहिक पत्रिका प्रकाशन शुरु भएको थियो । साप्ताहिक पत्रिकाबाट शुरु भएको पत्रकारिता तत्कालीन अवस्थामा मिसन पत्रकारिताका रूपमा स्थापित भएको मानिन्छ । सुदूरपश्चिममा पहिलोपटक २०५३ मा कञ्चनपुरका खेम भण्डारीले पहिलो दैनिक पत्रिकाका रूपमा 'अभियान दैनिक' को शुरु गरेको देखिन्छ । लेटरप्रेसबाटै अभियान दैनिक प्रकाशन शुरु गरिएको थियो । त्यस्तै २०५५ मा सुदूरपश्चिममै पहिलोपटक पत्रकार कर्णदेव भट्टले 'फारवेस्ट अफसेट प्रेस' स्थापना गरेपछि सुदूरपश्चिममा दैनिक पत्रिका प्रकाशनले गति लिएको थियो (विष्ट, २०७८) । हालसम्म सुदूरपश्चिम प्रदेशमा मात्रै २९ वटा दैनिक तथा २२ वटा साप्ताहिक अखबार प्रकाशनमा छन् भने कैलाली र कञ्चनपुर जिल्लामा मात्रै ३० वटा समान रूपका दैनिक अखबार दर्ता भएको तथ्याङ्क छ । त्यस्तै यस प्रदेशमा ११३ वटा एफएम रेडियो, ४८ वटा सामुदायिक केवल टेलिभिजन, १५१ वटा अनलाइन तथा ७० वटा दैनिक अनलाइन अखबारहरूको दर्ता अभिलेख रहेको छ (पाठक र अन्य, २०७२) ।

सुदूरपश्चिम प्रदेशमा २०६२/०६३ को सफल जनआन्दोलनपछि नयाँ पत्रपत्रिका खुल्ने क्रम निकै बढेको देखिन्छ । सुदूरपश्चिम प्रदेशमा २०६१ सालदेखि एफएम रेडियो प्रसारण शुरु भएको हो । अहिलेसम्म प्रदेशमा १३५ वटा एफएम रेडियोले प्रसारणका लागि अनुमति पाएका छन् । तीमध्ये ११३ वटा रेडियो

सञ्चालनमा रहेका छन् । त्यस्तै प्रदेशमा ४५ वटा केबल टेलिभिजन प्रसारणको इजाजत प्राप्त भएको छ । देशभरि पत्रपत्रिका प्रकाशनका दृष्टिले सुदूरपश्चिम प्रदेश सबै प्रदेशहरूमा छैटौँ स्थानमा रहेको छ (स्वॉर, २०७७) ।

तस्वीर १

२०२२-०२३-१ बैतडी गौडा दर्ता नम्बर प्राप्त गरी दार्चुला जिल्ला पञ्चायतको आदर्श प्रकाशनका रूपमा लिइएको 'हिमालय' त्रैमासिक पत्रिकाको सम्पादन देवीप्रसाद ओभा (२०५८) द्वारा लिखित 'सुदूरपश्चिमको पत्रकारिता', मार्टिन चौतारी नेपाल ।



तस्वीर २

वि.सं २०३७ सालमा घनबहादुर शाहलगायतको सम्पादनमा कैलाली जिल्ला प्रशासनमा दर्ता भई प्रकाशन भएको परिचर्चा साप्ताहिकको १५ औँ अङ्क देवीप्रसाद ओभा (२०५८) द्वारा लिखित सुदूरपश्चिमको पत्रकारिता पुस्तकमा समेटिएको छ, जसको प्रकाशन मार्टिन चौतारी नेपाल नामक संस्थाले गरेको छ ।



मोफसलको पत्रकारिताको 'केन्द्र' कैलाली

राजनीतिक परिवर्तनले सुदूरपश्चिमको कैलालीमा सञ्चारमाध्यमको सबैभन्दा तीव्र विकास भएको देखिन्छ। कैलालीमा वि.सं २०५४ सालमा पहिलो दैनिक अखबारका रूपमा 'सेती समाचार' को प्रकाशन तथा सम्पादनको नेतृत्व घनबहादुर शाहले गरेका थिए। लगत्तै २०५६ मा अफसेट प्रेस जडान भएपछि थप दैनिक पत्रिकाहरू प्रकाशन हुन थाले। २०६० मा घोडाघोडी एफएम रेडियो कैलालीको अत्तरियाबाट गैरसरकारी संस्था बेस कैलालीले प्रसारणमा ल्यायो। हालसम्म कैलालीमा ३५ वटा एफएम रेडियो दर्ता भएका छन् भने २२ वटा भन्दा बढी नियमित प्रसारणमा छन् (पाठक र अन्य, २०७२)। वि.सं २०६३ बाट कैलालीको हकमा मात्रै दैनिक पत्रिका थपिनेक्रममा २०७९ सम्म आइपुग्दा ३० वटा सञ्चालनमा आइसकेका छन्। केही पत्रिकाको प्रकाशनमा नियमितता नभए पनि प्रायः २०/२२ दैनिक पत्रिका सधैं प्रकाशन भइरहेका छन्। त्यत्तिकै हाराहारीमा एफएम रेडियो सञ्चालनमा छन्। वि.सं २०६३ पछि कैलालीमा रेडियो नेपालको 'बुढीतोला क्षेत्रीय प्रसारण' १०३ मेगाहर्जमा शुरु भयो भने २०६५ बाट 'कान्तिपुर' एफएम १०८ मेगाहर्जमा र 'शुक्लाफाँट' एफएम ९९.४ मेगाहर्जको रिलेस्टेसनसहित प्रसारणले एफएम प्रसारणको सङ्ख्या बढ्दो छ। कैलालीमा अत्तरियादेखि कर्णाली चिसापानीसम्मको करिब ८० किलोमिटरको भूतलमा जताततै एफएमका टावर ठडिएका देखिन्छन्। विशेष गरी राजधानीबाहिर अझै पनि दैनिक अखबारभन्दा साप्ताहिक अखबारप्रति बढी चासो छ। फन् यतिबेला अनलाइनको बजारले फरक वादको चाहना पैदा गरिरहेको छ। देशमा अनलाइन भन्नेबित्तिकै हेडलाइन पत्रकारिता भन्ने बुझिन्छ। तात्त्विक रूपमा अनलाइन र प्रिन्ट पत्रकारितामा त्यति फरक हुँदैन तर जति हल्ला अनलाइनले मच्चाउँछ त्यति प्रिन्टले मच्चाउन सक्दैन। भनिन्छ प्रिन्टको भविष्य डिजिटलको मारमा छ तर नेपालको अनलाइन पत्रकारिताको बेहोरा हेर्ने हो भने यसको भविष्य कति चहकिलो छ वा कति धूमिल ? केही भन्न सकिँदैन (नेपाल, २०७७)। सुदूरपश्चिमको पत्रकारितामा हालसम्म पनि दैनिक अखबार प्रकाशन हुन नसकेका डोटी, बझाङ र बाजुरा जिल्लाको दृष्टान्तले

प्रविधिगत पहुँचको अभावलाई प्रष्ट्याउँछ। तर प्राप्त तथ्याङ्कअनुसार कैलाली जिल्ला पत्रकार महासङ्घमा १८३ जना पत्रकारहरू आबद्ध रहेका देखिन्छन्। जसमध्ये १६२ जना पुरुष तथा २१ जना महिला रहेको महासङ्घको दाबी छ। यस नतिजाले पनि देशका अन्य क्षेत्रको तुलनामा कैलाली जिल्ला पत्रकारिता अभ्यासको महत्त्वपूर्ण कर्मथलोका रूपमा विकास भइरहेको स्पष्ट पाछ।

मोफसलको पत्रकारिताका प्रमुख चुनौतीहरू

सुदूरपश्चिमका ९ वटा जिल्लाको पत्रकारितालाई अध्ययन गर्दा उत्साहजनक नै देखिन्छ। यस प्रदेशमा पत्रकार महासङ्घसँग आबद्ध १२१२ जना श्रमजीवी पत्रकारहरू छन्। जसमध्ये १ हजार ४९ पुरुष र १ सय ६३ महिला पत्रकारहरू विभिन्न सञ्चार माध्यममा कार्यरत रहेका छन् (पाठक र अन्य, २०७८)। सुन्दा नराम्रो लाग्न सक्छ खासगरी मोफसलको पत्रकारिता नेताको भाषण सार्ने र दुर्घटनामा कसैको ज्यान गयो भने लास गन्नेभन्दा माथि उठ्न सकेको छैन। तर अलिकति गहिरिएर कुरा के हो भनेर खोज्दै जाने हो भने अवस्था अर्कै भेटिन्छ। जिल्लाका रिपोर्टले समाचारका नाममा भाषण मात्रै पठाउँछन् भन्ने भाष्य हामी आफैले परिवर्तन गर्ने हो। अनि केन्द्रमा बसेर ठूलै विपत्ति आयो भने फोन गरेर के भयो भनेर सोध्ने, तर संविधानमा लेखिएको मौलिक हक त्यहाँका नागरिकले उपभोग गर्न पाएका छन् कि छैनन् भनेर ठ्याम्मै नसोध्ने केन्द्रीकृत मिडियाको यो रवैया पनि फेरुपर्ने देखिन्छ (सिंह, २०८०)। पत्रकारिता आफैमा कला, सिप र ज्ञानसम्बन्धी प्राविधिक व्यवसाय हो। यसले निरपेक्ष सूचनाको दोहोरो प्रवाहद्वारा राज्य र जनतालाई सूचित गर्ने गर्दछ। यसो गर्ने हैसियत राख्दा नै पत्रकारिता राज्यको चौथो अङ्ग भएको हो। पत्रकारले व्यावसायिक धर्म र मर्म बुझ्नुपर्दछ। पत्रकार बन्नको लागि समाचार मूल्य पहिचान गर्न सक्ने र त्यसलाई सञ्चार माध्यममा सचित्रण सम्प्रेषण गर्ने क्षमता भएको हुनुपर्छ। खल्लोमा परिचयपत्र पर्नासाथ पत्रकार बनेको सोच्ने र त्यसलाई पत्रकारितासम्बन्धी विभिन्न संस्थाले मान्यता दिने गर्नाले पनि हाम्रो पत्रकारिता केवल पेशा मात्रमा सीमित हुने दिशातर्फ उन्मुख हुँदै गइरहेको छ (काफ्ले, २०७९)।

आचार्य (२०८०) का अनुसार व्यावसायिक हिसाबले भर्खर बामे सरिरहेको दुर्गम क्षेत्रको पत्रकारिता टिकटिके (सादा) मोबाइलबाट कैद गरेका तस्वीरहरूले अत्याधुनिक क्यामराले कैद गरेका तस्वीरको मुकाविला गर्नु, प्रवेशिका परीक्षा उत्तीर्ण गर्ने बित्तिकै प्रेस पास गलामा भिरेर रैथाने समाजमा पत्रकारको परिचयमै मख्ख पर्ने पत्रकार, मोबाइलमै टाइप गरेका समाचारले विश्वविद्यालयमा दशकौं पत्रकारिता विषय अध्यापन गराइरहेका शिक्षक, पत्रकार, मूलधारका सञ्चार माध्यममा वर्षौंदेखि दैनिक १८ घण्टा समाचारकै खेती गर्ने सम्पादक पत्रकारहरूले लेखेका समाचारसँग प्रतिस्पर्धा गर्नुपर्ने बाध्यता दुर्गम क्षेत्रको पत्रकारिताको सबैभन्दा ठूलो चुनौती हो।

दिगोपन र खोजविहीनता

पाठकको रूपमा हेर्ने हो भने अहिले सूचनाको बाढी नै छ। तर सबैमा एकै खालको अन्तर्वस्तु छ। जुन अनलाइन खोलेर हेर्‍यो कन्टेन्ट उस्तै। एउटा अनलाइन ब्रेकिङ त्यो पनि औपचारिकको पछि लाग्यो भने सबै ब्रेकिङको पछि लागेर हुन्छ त। दौडनुपर्ने विषय आउने सकेको छैन। मान्छेलाई २४ सै घण्टा समाचार हेर्नुपर्ने आवश्यकतै हुन्न। फुर्सदै हुन्न। हामी अनावश्यक कन्टेन्टमा दौडिएका छौं छिटो हुने नाममा। जसले पाठकमा ठूलो प्रभाव पार्न सकेको छैन। अलि खोज गरेर समाचार लेखन नै भएन। यसका अनेक कारण हुन सक्छन्। एउटा मुख्य कारण खोजका लागि कन्टेन्टमा लगानी नहुनु पनि हो। यतिबेला मोफसलको पत्रकारिता पालिकाकारितामा रुमलिएको आभाष भइरहेको छ। यसै सन्दर्भमा श्रेष्ठ (२०७९) को विश्लेषणमा न्युजरुममा कन्टेन्टमा लगानीको योजना नै बन्दैन। तलब दिनु नै खोजका लागि त हो भन्ने भ्रम छ लगानीकर्तामा। यही सोचले अनलाइन मिडियाको प्रभाव बढ्दै गएको छ। टेक्स्ट, फोटो, अडियो अनि भिडियो एकै थलोमा राख्न सकिन्छ तर कसले प्रयोग गर्ने यसको? तर अनलाइनको सामग्री हेर्‍यो प्रिन्टकै ह्याङ बढी देखिन्छ।

दलीय चङ्गुलमा पत्रकारिता

हाम्रो पत्रकारिता दलीय विचारमा विभक्त छ। कुनै पनि प्रजातान्त्रिक मुलुकले यस्तो पत्रकारितालाई प्रेस स्वतन्त्रताको पक्षमा गणना गर्दैन। अन्तर्राष्ट्रिय पत्रकार

सङ्घसंगठनहरूले नेपालको प्रेस स्वतन्त्रतालाई करिब पुछारमा राखिदिएका छन्। यहाँ पत्रकारिताको अभ्यास गर्दा आफ्नो राज्य, लगानीकर्ता, समाचार स्रोत, जनता, व्यावसायिक धर्म र व्यावसायिकताभन्दा पर राजनीतिको सेरोफेरोमा घुमिरहेको छ। पत्रकार आचारसंहिता, २०७३ ले मुलुकको बदलिँदो राजनीतिक परिवेशअनुसार सञ्चारकर्मीलाई जवाफदेही बनाउने प्रयास गरेको छ। यो आचारसंहिता शक्तिकेन्द्रमा रहेका पत्रकारहरूले नै पालना गर्दैनन् (त्रिपाठी, २०७७)। नेताको फेर समात्नुपर्ने त्यस्तो के बाध्यता होला? के नेता निकट नभईकन पत्रकारितै गर्न सकिन्न? समाचार र सूचना नै प्राप्त गर्न सकिन्न र? समाचारमा उनीहरूको प्रतिक्रिया (कोट) नै लिन सकिन्न? राजनीतिले नछोएको कुनै ठाउँ, क्षेत्र, वर्ग, निकाय हुँदैन।

प्राविधिक ज्ञान संयोजनको अभाव

सामाजिक सञ्जाल वा डिजिटल प्रविधिको पहुँचले सबै स्थानीय सञ्चार माध्यमलाई विश्वव्यापी र विश्वव्यापीलाई स्थानीय बनाइदिएको छ। विगतमा जस्तो मिडियालाई स्थानीय, क्षेत्रीय, राष्ट्रिय र अन्तर्राष्ट्रिय भनेर वर्गीकरण गर्न सक्ने अवस्था छैन। पत्रकारले आफ्नो अवस्थाअनुसार वर्तमान प्रविधियुक्त सञ्चार युगमा प्राविधिक ज्ञानमा दक्ष हुन नसके पनि यसबारे न्यूनतम जानकारी वा ज्ञान हासिल गर्न चासो राख्न जरुरी छ। त्यसो गरेर नै आफूलाई अद्यावधिक गर्न र निरन्तर प्रस्तुतिद्वारा आफ्नो ज्ञान, अनुभव, पहिचान र प्रतिभालाई फनै निखार्न सकिन्छ। त्यस्तै नयाँ पुस्तामा समसामयिकता र प्राविधिक ज्ञान हुँदाहुँदै पनि सैद्धान्तिक र आधारभूत पक्षको कमी देखिन्छ। यतिबेला पुराना पुस्तालाई प्राविधिक ज्ञानले पूर्ण गर्नु र प्रविधिमा अभ्यस्त नयाँ पुस्तालाई सैद्धान्तिक स्तरमा उठाउनु अनिवार्य विषय हो। सारमा मिसन पत्रकारितामा सिद्धान्त र प्रविधिको संयोजन आजको आवश्यकता हो (श्रेष्ठ, २०७८)।

वरम आर्थिक अभावको सामना

मोफसलका सञ्चारकर्मीहरूलाई आर्थिक अभावका कारण आफ्ना न्यूनतम आवश्यकता र दैनिक जीवन निर्वाह गर्न पनि हम्मेहम्मे भएको स्थिति छ। निश्चित संस्थामा आबद्ध सञ्चारकर्मीहरू पनि केहीबेलाकै जसोतसोको अवस्थामा छन्। नाफाकै उद्देश्य राखेर सञ्चालित सञ्चार

संस्थाहरूले सञ्चारकर्मीहरूलाई केवल कर्मचारी र मजदुर मात्र मान्ने गर्छन् । केन्द्र होस् वा मोफसलको पत्रकारितामा साना हुन् वा ठूला सञ्चारसंस्थामा कार्यरत वा पत्रकारहरूद्वारा सञ्चालित अधिकांश सञ्चार संस्थाहरू ठूला मिडियाको बर्चस्वका कारण छायामा परेर वा विभिन्न कारणले आफैं टाट पल्टिने अवस्थाले सञ्चारकर्मीलाई उचित ज्याला वा पारिश्रमिक दिन सकिरहेका छैनन् । त्यसैले सञ्चारकर्मीहरू निश्चिन्त भएर आफ्नो ड्युटी वा मिसन पत्रकारिताको कार्यमा दत्तचित्त भएर लाग्न सकिरहेका छैनन् । दैनिक जीवनयापनका आवश्यकताहरूको तनावले उनीहरूले गर्नसक्ने उपलब्धिहरू पनि प्रस्तुत गर्न सकिरहेको देखिदैन (श्रेष्ठ प्रज्वलन, २०७८) ।

पत्रकारको योगदानको मूल्याङ्कनको अभाव

पत्रकारिता क्षेत्रमा डटेर लागिरहेका पत्रकारहरूको क्षमता वा कार्यको समयानुकूल उचित मूल्याङ्कन नहुनु एक विडम्बनापूर्ण वास्तविकता हो । विगतमा विभिन्न महत्त्वपूर्ण विषय र क्षेत्रमा उत्खनन गरी वास्तविकता जनसमक्ष ल्याउने सञ्चारकर्मी हुन् वा विभिन्न परिवर्तनकारी आन्दोलनमा चुनौतीपूर्ण ढङ्गले सञ्चार क्षेत्रबाट डट्ने पत्रकारहरूको अवस्था अहिले कस्तो छ ? तिनीहरू कहाँ छन्, के गर्छन् ? भन्नेबारे चासोसमेत राख्न कसैलाई फुर्सदसमेत छैन । सामान्यतः पत्रकारिता राज्य वा सरकारको प्रतिपक्षीय पेशा मानिन्छ । त्यसैले राज्यले पत्रकारहरूको योगदानको कदर गर्ने काम विरलै गर्छ । यसरी ऊर्जाशील उमेरमा खतरा मोलेर काम गर्ने सञ्चारकर्मीहरूको उत्तरार्द्धमा देखिने टिठ लाग्दो अवस्थाले नयाँ पुस्तालाई यस क्षेत्रमा समर्पित भएर अघि बढ्न हिचकिचाहट पैदा हुने गर्छ । यस किसिमको नकारात्मक विरासतको अन्य हुनुपर्छ र विगत र वर्तमानमा यस क्षेत्रमा योगदान पुऱ्याउने सबैलाई मूल्याङ्कन, उचित कदर, आत्मसन्तुष्टि र आत्मगौरवको वातावरण सिर्जना गर्नुपर्छ (श्रेष्ठ, २०७८) ।

अबको कार्यदिशा विकास पत्रकारिता

आधारभूत तहका जनताको विचारलाई प्राथमिकता दिएर उनीहरूलाई आम दर्शक र नीति निर्माताहरूमा पहुँच स्थापना गर्न सहज बनाउने माध्यम विकास पत्रकारिता

हो । विकास हरेक देश र समाजका लागि अपरिहार्य विषय हो । विकासलाई हरेक व्यक्तिले फरक दृष्टिकोणले व्याख्या गर्दै आउँदा सञ्चार क्षेत्रमा यसको छुट्टै महत्त्व र आवश्यकता रहेको छ । हरेक सञ्चार माध्यमले नै हरेक सूचना विकासका गतिविधि र भइरहेका कामको सत्यतथ्य विवरण जनतामाभ प्रस्तुत गर्दछ । विकास भनेको समभाव र न्यायपूर्ण समाज निर्माण पनि हो जुन गुणस्तरीय जीवन, आर्थिक समृद्धि, असल राजनीतिक संस्कार र स्वतन्त्रताको समग्रतामा निर्भर रहन्छ । सन् १९५० को दशकपछि गरिबी, निरक्षरता, कमजोर स्वास्थ्य तथा आर्थिक, राजनीतिक र सामाजिक पूर्वाधारहरूसँग गर्नुपरेको पीडादायी सङ्घर्षबारेको सूचना सञ्चार माध्यममाफत सम्प्रेषणका लागि गरिएको प्रयासबाट नै विकास पत्रकारिताको जग बसेको मान्न सकिन्छ । न्यौपाने (२०८०) ले विकासोन्मुख देशहरूमा पश्चिमी समाचार र सञ्चार आदर्शहरूको प्रभुत्वसँगको असन्तुष्टिबाट उत्पन्न भएको विकास पत्रकारिताले सामाजिक-आर्थिक विकासलाई समेटेको व्याख्या गरेका छन् । आजको विकास पत्रकारिताले मन्त्री तथा सार्वजनिक पद धारण गरेका व्यक्तिले पुल तथा सार्वजनिक भवन शिलान्यास, बाटो उद्घाटन, मन्दिर निर्माणको समाचार लेख्ने मात्र होइन, यी भौतिक सामग्री निर्माणका लागि सरकारले विनियोजन गरेको बजेट सही सदुपयोग भयो कि भएन ? भ्रष्टाचार भयो कि ? समयमै सपन्न भयो कि भएन ? वातावरणमैत्री भयो कि भएन आदि विषयमा गहिरिएर सोच्न, सोध्न, अनुसन्धान गर्न र खोजी गर्न सक्नुपर्छ । यति मात्र होइन विकास पत्रकारिताले सरकारले निर्माण गरेका नीति, कानून, ऐन, नियमहरू पनि जनमैत्री छन् कि छैनन्, ती विकासका बाधक छन् कि सेवक छन् भनेर छुट्याउन जरुरी छ । विकास पत्रकारिताले सरकारले हरेक क्षेत्रमा छुट्याएको बजेट कति सदुपयोग भयो र बजेट सिध्याउने नाममा कति बजेट आँखामा छारो हाल्ने गरी खर्च भए भनेर विवेक, चेतना र आलोचनाको तेस्रो दृष्टिले हेरेर खोजी नीति गर्दै खबरदारी गर्न सक्नुपर्छ । अबको विकास पत्रकारिता सुशासन र समृद्धिसँग जोडिनु नै पर्छ । जसरी विकास आफैंमा गहन र फराकिलो छ, विकास पत्रकारिता पनि त्यस्तै छ (फुयाल ज्वाला, २०८०) ।

पत्रकारिताका परम्परागत धारणाका कयौँ कमजोरी चिर्न तेस्रो विश्वमा विकास पत्रकारिताको अवधारणाले

स्थान पायो । विकास पत्रकारिता भनेको सामाजिक तथा आर्थिक विषयको रिपोर्टिङ पनि हो । यसले निम्नलिखित प्रश्नका उत्तर पनि दिनुपर्छ :

- क) सामाजिक आर्थिक संरचना किन परिवर्तन हुनुपर्छ ?
- ख) यी संरचना कतिबेला परिवर्तन हुन्छन् ?
- ग) कहाँ र कसरी परिवर्तन हुनुपर्छ ?
- घ) यिनलाई कसले परिवर्तन गर्छ/गर्नुपर्छ ?

प्रदेश पत्रकारितामा सुधार गर्नुपर्ने पक्ष

सञ्चार माध्यमको पहिचान राजनीतिसँग जेडिएको छ । यो प्रवृत्ति मधेसको मात्र होइन देशभरि नै यस्तो छ । तर यो अवस्था रहिरहनु ठीक होइन । फलानो रेडियो एमालेको, फलानो रेडियो काङ्ग्रेसको, फलानो राप्रपाको र फलानो माओवादीको यस्तो पहिचान समाजमा कायम छ । समाजमा रहेको एलिट वर्गले पहिचानको यो मानक खडा गरेको हो । आम मान्छेलाई यस्तो पहिचानको खासै चासो रहँदैन । पत्रकारिताको लागि यो राम्रो पक्ष होइन । राजनीतिक जीवनमा सक्रिय रहेका मान्छेहरूका पनि सामाजिक सुरक्षाको लागि सञ्चार माध्यममा लगानी गर्ने प्रवृत्ति छ । राजनीतिककर्मीका अभीष्ट पूरा गर्ने गरी उत्पादन हुने विषयवस्तुले पनि यो कुरालाई पुष्टि गर्न मद्दत मिलेको छ । सञ्चार माध्यमलाई राजनीतिकर्मीको संरक्षण प्राप्त हुँदा उसको प्रभावमा सञ्चार माध्यम पर्नु स्वाभाविक नै हो । यसरी सञ्चालनमा भएका सञ्चार माध्यमले समाजलाई निश्चित मुद्दामा अन्यौल राख्ने गरी सामग्री प्रसारण र प्रक्षेपण गर्ने गर्दछ । यसले समाजमा तनावको अवस्था पनि सिर्जना गर्छ । सामाजिक शान्ति र अमनचयनलाई जोखिममा पुर्‍याउन स्वार्थी समूहको माध्यम सञ्चार माध्यम बन्नु हुँदैन । सञ्चार माध्यमले शान्ति स्थापनाका लागि भूमिका निर्वाह गर्नसक्छ । सञ्चार माध्यमको शक्तिलाई ध्वंशका लागि होइन निर्माणका लागि परिचालन गर्न सकिने तथ्यलाई आत्मसाथ गर्दै मधेसका सञ्चार माध्यम पत्रकारले आफूलाई बहुजनलाई हित हुने गरी प्रस्तुत गर्न आवश्यक छ ।

प्रदेशको पत्रकारितामा सुधार गर्नुपर्ने पक्ष भनेको अध्ययन संस्कृतिको विकास पनि हो । पत्रकारिता सामाजिक जवाफदेहिताको विषय हो । एउटा समाचारले

सिङ्गो समाजलाई ध्रुवीकरण गर्न सक्ने भएकोले अध्ययन आवश्यक छ । कस्तो विषय प्रकाशन गर्न हुन्छ, कस्तो विषय प्रकाशन गर्न हुँदैन । सञ्चार माध्यमले दिने सामग्रीको कस्तो प्रभाव पर्छ? त्यसको बारेमा विश्लेषण गर्न सक्ने गरी निरन्तर अध्ययन र अभ्यास गर्न आवश्यक छ । मुलुकभरि नै पत्रकारिताको क्षेत्रको विसङ्गति, विकृतिका बारेमा छलफल हुन्छ । बहसहरू भइरहेका हुन्छन् । पत्रकार आचारसंहिताको पालना नभएको भन्दै काउन्सिलमा दर्जनौं उजुरी परेका हुन्छन् । धेरैजसो विषयहरू स्थानीय रूपमै छलफलका माध्यमबाट मिलाउने गरिएको छ । यही कुरा मधेसमा पनि छ । त्यसैले पत्रकारले आफ्नो सुरक्षाका लागि पत्रकार आचारसंहिता पालना गर्नुपर्छ र सञ्चार माध्यमले पनि आचारसंहिता पालनाका लागि उत्प्रेरित गर्न आवश्यक छ । आजको आवश्यकता पत्रकारिताको सिद्धान्त, मर्म, मूल्य र मान्यताको परिधिभित्र रहेर पत्रकारिता गर्ने गरी कमजोरीहरू सुधार गर्नु हो ।

सैद्धान्तिक पृष्ठभूमिबिनाका पत्रकार

पत्रकार महासङ्घमा आबद्ध १३ हजारभन्दा बढी पत्रकारमध्ये अधिकांशको कर्म र मूल आयस्रोत पत्रकारिता नभएको भनाइ बेलाबखत महासङ्घका पदाधिकारीबाटै सुन्न पाइन्छ । पत्रकारितालाई देखाउने दाँत बनाएर राजनीति, दलाली र सौदाबाजी गर्नेहरू अनेक छन् । पेशागत उद्देश्य, कार्यशैली र स्वार्थका आधारमा पत्रकारिताका नाममा तथाकथितको भिडबढ्दो छ । कुनैमा पत्रकारिताका व्यवहार र लक्षण देखिन्छन् तर उद्देश्य अर्कै हुन्छ । कतिपयमा गुण र लक्षण रत्तिभर देखिन्छ तर गलामा सूचना विभागको प्रेस कार्डदेखि गाडीसम्म प्रेसको चिह्नसमेत प्रष्टै देख्न पाइन्छ । यहाँ केही प्रतिनिधि प्रवृत्तिमाथि विवेचना गरिन्छ (पाण्डे, २०७९) । हालको पत्रकारिताको आवरण भनेको जनप्रतिनिधिका सल्लाहकारको मौसमी जागिरपछि पुनः पत्रकारिता पेशामा फर्किने गरेका छन् । उनीहरू न नियुक्तिअघि पत्रकारिता छाडेको, न पुनः पत्रकारिता अँगालेको घोषणा गर्छन् । बरु पेशामा फर्किए पनि कतिपय सल्लाहकारकै लयमा देखिन्छन् । किनकि पत्रकारिताका तटस्थता, सन्तुलन र निष्पक्षताजस्ता सिद्धान्त तिनका हकमा बिरानो भइसकेको हुन्छ । यसको एउटा प्रमुख कारण भनेको सैद्धान्तिक रटान हो भने अर्को पक्ष भनेको

योग्य तथा क्षमतावान् प्रशिक्षार्थीलाई सम्भावित रोजगारीका क्षेत्रसँग जोड्न नसक्नु पनि हो । त्यसका अतिरिक्त अर्को समस्याका रूपमा सञ्चारगृहले सैद्धान्तिक ज्ञान हासिल गरेका जनशक्तिलाई प्रोत्साहन गर्नेभन्दा हतोत्साहित गर्ने गरेका गुनासो पनि चर्को रूपमै आउने गरेका छन् ।

निष्कर्ष

सुदूरपश्चिम प्रदेशमा छापामाध्यम (पत्रपत्रिका) को अवस्था केही वर्ष यता भन् कमजोर बन्दै गएको छ । यद्यपि यस प्रदेशमा नयाँ पत्रपत्रिका प्रकाशनमा आउने क्रम भने जारी छ तर अझै पनि पूर्ण व्यावसायिक रूपमा प्रकाशन भइरहेका पत्रिकाको सङ्ख्या नगण्य रहेको छ । अनलाइन पत्रकारिताको तीव्र विकास र विस्तारसँगै साना लगानी र साना आकारका स्थानीय/प्रादेशिक अखबारहरूलाई निरन्तरता दिनु निकै चुनौतीपूर्ण बन्दै आएको छ । नेपालको सबैभन्दा ठूलो सञ्चारगृह भएको दाबी गर्ने कान्तिपुर मिडिया ग्रुपमा पनि पत्रकार तथा कर्मचारीले तलब नपाएको तथ्य सार्वजनिक भइरहेको छ । तलब दिनको लागि दबाबस्वरूप आन्दोलन नै गर्नुपर्ने अवस्था आएको छ । अन्नपूर्ण पोस्ट, नागरिक दैनिकदेखि राजधानी दैनिकमा कार्यरत पत्रकारले पनि तलब नपाएको भन्दै धर्ना तथा जुलुस गर्नुपरेको यथार्थ छ । आर्थिक रूपमा टाट पल्टिएर विलय हुने अवस्थामा पुगेका मिडियालाई बचाउने एउटा उत्तम उपाय मर्जर नै हो । तर राष्ट्रिय आमसञ्चार नीति, २०७४ ले मर्जरलाई नीतिगत रूपमा समेटेको छैन तर साँघुरो उपभोक्ता बजारमा मिडियाबीचको अस्वस्थ प्रतिस्पर्धाले विज्ञापन नभएका मिडिया पनि कसरी बाँचिराखेका छन् भन्ने प्रश्न पैदा भएको छ । सुदूरपश्चिम प्रदेशमा स्थानीय भाषामा समेत पत्रिका प्रकाशनको क्रम शुरु भयो । डोट्याली भाषामा 'प्याउली', 'घुघुती', 'गुगुल्डी' पत्रिका प्रकाशन शुरु भएका देखिन्छन् । लोकतन्त्र स्थापनापछि थारू भाषाको पहुँचा दैनिक पनि प्रकाशनमा छ । सुदूरपश्चिम प्रदेशमा २०६२/०६३ को सफल जनआन्दोलनपछि नयाँ पत्रपत्रिका खुल्ने क्रम निकै बढेको थियो । सुदूरपश्चिम प्रदेशमा हालसम्म २ सय १९ वटा पत्रपत्रिका (दैनिक, साप्ताहिक, अर्धसाप्ताहिक, मासिक, त्रैमासिकसहित) दर्ता भएका छन् । सुदूरपश्चिम प्रदेशमा २०६० सालदेखि कैलालीको अत्तरियाबाट घोडाघोडी एफएमको प्रसारण

शुरु भएको हो । अहिलेसम्म प्रदेशमा १३५ वटा एफएम रेडियोले प्रसारणका लागि अनुमति पाएका छन् । तीमध्ये ११३ वटा रेडियो सञ्चालनमा रहेका छन् । त्यस्तै प्रदेशमा ४५ वटा केवल टेलिभिजनले प्रसारणको इजाजत प्राप्त गरेका छन् । देशभरि पत्रपत्रिका प्रकाशनका दृष्टिकोणले सुदूरपश्चिम प्रदेश सबै प्रदेशहरूमा छैटौँ स्थानमा रहेको छ ।

सन्दर्भ सामग्रीहरू

- आचार्य, भानुभक्त, (२०८०, असोज), के हो मोफसल ? कहाँ छ मोफसल? *संहिता* ।
- श्रेष्ठ, उमेश, (२०७९, वैशाख), चौथो अङ्गको पारा ब्रेकिङपछि कुद्ने, उकेरा *अनलाइन* ।
- श्रेष्ठ प्रज्वलन, वसन्त, (२०७८, चैत्र १६), मिसन पत्रकारिता : चुनौती र समस्या, ई-रातोखबर *अनलाइन* ।
- काप्ले, कपिल, (२०७९, मंसिर), परम्परागत पत्रकारितामाथि चुनौती, *संहिता* ।
- त्रिपाठी, विनोद, (२०७७, वैशाख २१), राजनीतिको साङ्गोमा बेरिएको प्रेस स्वतन्त्रता, *खबरहब* ।
- नेपाल, किशोर, (२०७७, चैत्र २२), पत्रकारिताको बदलिँदो आयाम । *नयाँपत्रिका* ।
- न्यौपाने, कान्ति, (२०८०, असोज), नेपालमा विकास पत्रकारिताको आवश्यकता, *संहिता* ।
- पाण्डे, लेखनाथ, (२०७९, असार १७), पत्रकारिताविनाका पत्रकार, *नयाँपत्रिका* ।
- फुयाल, फणीन्द्र ज्वाला, (२०८०, मंसिर २०), समृद्धिको जग विकास पत्रकारिता, *गोरखापत्र* ।
- बिष्ट, राजेन्द्र, (२०७८, वैशाख ३०), ४५ वर्षे इतिहास बोकेको सुदूरपश्चिमको पत्रकारिता, *तुवाचुंग* ।
- स्वाँर, मनमोहन, (२०७७, पौष), कोभिड-१९ र सुदूरपश्चिमको पत्रकारिता, *संहिता* ।
- सिंह, वसन्त प्रताप, (२०८०, माघ), मोफसलको पत्रकारिता नेताको भाषण सार्ने र दुर्घटनामा लास गन्नेभन्दा माथि उठ्न सकेन, *उकेरा अनलाइन* ।
- Pathak, T., KC, B., & Acharya, U. (Eds.). (2022). *Media in province*. Center for Media Research-Nepal.



भाषानीति र भाषायोजना

हेमा जोशी 

विद्यावारिधि अनुसन्धानरत, सुदूरपश्चिम विश्वविद्यालय, केन्द्रीय क्याम्पस, कञ्चनपुर

Article Info.	लेखसार
<p>Article History</p> <p>Received: January 25, 2025</p> <p>Accepted: April 28, 2025</p> <p>Email</p> <p>joshihema262@gmail.com</p> <p>Cite</p> <p>Joshi, H. (2025). भाषानीति र भाषायोजना. <i>Shweta Shardul</i>, 21(1), 119–125. https://doi.org/10.5281/zenodo.15710570</p>	<p>प्रस्तुत लेखमा भाषानीति र भाषायोजना शीर्षकमा आधारित रहेर त्यसको व्याख्या, वर्णन र विश्लेषण गरिएको छ । गुणात्मक ढाँचामा संरचित यस लेखमा सामग्री सङ्कलन, पुस्तकालय अध्ययन र सामग्रीको विश्लेषण वर्णनात्मक विधिबाट गरिएको छ । यस लेखमा भाषानीति र भाषायोजनाका विभिन्न पक्षहरूको विश्लेषण गर्दै निष्कर्षमा पुग्ने प्रयास गरिएको छ । भाषालाई व्यवस्थित र प्रयोजनपरक तहबाट संयोजित तुल्याउन अपनाउने राज्य स्तरको कानूनी मान्यतालाई भाषानीति भनिन्छ भने कुनै पनि देश राज्य वा संघसस्थाले कुनै पनि क्षेत्र वा शीर्षकमा रहेर भाषाको विकास र सुधारका लागि तयार पारिने बृहत् दस्तावेजलाई भाषायोजना भनिन्छ । भाषाका सन्दर्भमा राष्ट्रले गर्ने नीति नै भाषानीति हो भने भाषानीतिद्वारा निर्देशित तत्त्व भाषायोजना हो । भाषानीतिका आधारमा भाषायोजनाको व्यावहारिक कार्य सम्पादन हुन्छ । भाषायोजनालाई भाषिक नीति र पद्धतिले समेटेको हुन्छ । प्रस्तुत लेखमा भाषानीति र भाषायोजनाको परिचय र आवश्यकता, भाषानीति र भाषायोजनाको सम्बन्ध, यी दुवैमा रहेको फरक, भाषानीति र भाषायोजनाका प्रभावक तत्त्वहरू, भाषायोजनाको आवश्यकता र कार्यको व्याख्या विश्लेषण गरी निष्कर्षमा पुग्ने प्रयास गरिएको छ ।</p> <p>शब्दकुञ्जी : अन्तर्राष्ट्रियीकरण, दस्तावेज, भाषान्तरण, शीतयुद्ध, स्तरोन्नयन</p>

विषय परिचय

भाषानीति समाज सापेक्ष हुन्छ । मूलतः आफ्नो देशमा बोलिने भाषाहरूको विकास र संरक्षणका निम्ति राष्ट्रले अवलम्बन गरेका भाषिक सिद्धान्तहरूलाई नै भाषानीति भनिन्छ (गिरी, २०६९, पृ. १२) । आफ्नो देशमा बोलिने भाषाहरूमध्ये कुन भाषालाई कस्तो स्वरूप दिने भन्ने कुरा राज्यले निर्धारण गर्दछ (गौतम र चौलागाई, २०७०, पृ. १३४) । भाषाको संरक्षण, सम्वर्धन, विकास र स्तरीकरणका निम्ति राज्य वा सरकारले अङ्गाल्ने नीतिलाई नै भाषानीति भनिन्छ । भाषायोजना वा व्यवस्थापनले पनि यही कुरालाई सङ्केत गर्दछ । वेन्स्टन (इ. १९८०) ले समाजमा सम्प्रेषण समस्याको समाधान गर्ने उद्देश्यले गरिने सरकारी आधिकारिकता प्राप्त, दिगो, भरपर्दो र सचेत प्रयासलाई भाषायोजनाका रूपमा

प्रस्तुत गरेका छन् । यसका निम्ति स्तरगत र संरचनागत योजनाको आवश्यकता पर्ने कुरा क्लस (इ. १९७१) ले औल्याएका छन् । उनले यसलाई अभि परिमार्जित रूप दिँदै स्तरगत योजनालाई आन्तरिक विकाससँग गाँसेका छन् । वास्तवमा भाषाको स्तरगत योजनाले कुनै भाषालाई राष्ट्रभाषा, राज्यभाषा आदिको मान्यता दिलाउने काम गर्नुका साथै शिक्षा, सञ्चार र प्रशासनमा त्यसको प्रयोगलाई अँगाल्दछ भने संरचनागत योजनाले भाषाको कोडीकरण, व्याकरणीकरण, शब्दीकरण, शब्दावलीको आधुनिकीकरण, शैलीको विकास, प्रकार्यको विस्तार आदिलाई समेट्ने काम गर्दछ । राज्यले लिने नीतिले भाषाको विकासमा असर पर्ने हुँदा सही नीति र योजनाका निम्ति जन दबाब परिरहन्छ । यस्तो कामका निम्ति सही तथ्याङ्कको खाँचो पर्दछ ।

भाषा मानवीय विचार विनिमयको साधन हो, यसको प्रयोग मानिसले गर्दछ । तर यसलाई समाज र राष्ट्रसँग जोडेरमात्र व्याख्या गर्न सकिन्छ । भाषा सामाजिक सम्प्रेषणको आधार पनि हो । जसरी आज मानिसहरूले वैज्ञानिक आविष्कार गरिरहेका छन् । त्यसै गरी प्राचीन समयमा हाम्रा पुर्खाहरूले भाषिक आविष्कार गरेर अमूल्य सम्पत्तिको रूपमा हामीलाई पुस्तौं पुस्ता हस्तान्तरण गरे । वर्तमान समयमा यी भाषाहरूलाई नीतिगत आधारमा व्यवस्थित तुल्याउनु नै राज्यको दायित्व हो । भाषिक ज्ञानलाई पिँढीदर पिँढी हस्तान्तरण गर्ने तथा सहजीकरण गर्ने काम गर्नु हरेक पुस्ताका लागि आवश्यक छ । कम्तीमा जीवित भाषाहरूको अवस्थालाई प्राकृतिक हिसाबमा संरक्षण गर्दै संवर्धन र विकास गर्नु आजको पुस्ताको आवश्यकता हो । सकभर मृत भइसकेका भाषाहरूको समेत अध्ययन गरी हाम्रो समाज र पुर्खाहरूको ज्ञानलाई संरक्षण गर्न आजको पुस्ता सक्रिय रूपमा लाग्नुपर्दछ । यसका लागि प्रभावकारी भाषानीति र योजना हुनु आवश्यक छ ।

अध्ययन विधि

प्रस्तुत लेखमा पुस्तकालयीय अध्ययन कार्यका आधारमा द्वितीयक स्रोतहरूबाट सामग्री सङ्कलन गरिएको छ । गुणात्मक अनुसन्धान ढाँचामा आधारित यस लेखमा उपलब्ध अभिलेख सामग्रीहरूबाट तथ्यहरूको सङ्कलन, व्याख्या र विश्लेषण गरी निचोडमा पुगिएको छ । अभिलेख सामग्रीहरूमा सम्बन्धित पुस्तक, पत्रपत्रिका, समीक्षात्मक तथा अनुसन्धानत्मक लेखहरू संलग्न छन् । यिनै सामग्रीको विश्लेषणबाट निष्कर्ष निकालिएको छ ।

समस्याकथन र उद्देश्य

प्रस्तुत अध्ययन भाषानीति र भाषा योजनाको विश्लेषण गर्ने प्राज्ञिक समस्यामा केन्द्रित रहेको छ । यस समस्यासँग सम्बन्धित सोध्य प्रश्न निम्नानुसार छन् ।

- क) भाषानीति र भाषा योजनामा के कस्तो सम्बन्ध र भिन्नता रहेको छ ?
- ख) भाषानीति र भाषा योजनालाई कुन कुन कुराले केकसरी प्रभाव पारेको छ ?

उपर्युक्त शोध प्रश्नको प्राज्ञिक अध्ययन गर्नु नै यस लेखको मूल उद्देश्य रहेको छ ।

भाषा योजना

भाषाको संरक्षण विकास र स्तरीकरणका लागि राज्य वा सरकारले अँगाल्ने नीतिलाई भाषानीति भनिन्छ भने राज्यको भाषासम्बन्धी नीतिको अधीनमा रही विद्यमान भाषाको भूमिका अनुरूप प्रवर्धन गर्न तयार पारिएको कार्य योजना वा कार्यक्रमलाई नै भाषा योजना भनिन्छ । भाषा योजना भनेको भाषाको विकास संरक्षण तथा संवर्धनका लागि संस्थागत वा सरकारी स्तरबाट भएको आधिकारिक वा दीर्घकालीन प्रयास हो (अधिकारी, २०६५, पृ. ८) । राष्ट्र वा समाज त्यसमा पनि बहुभाषिक राष्ट्र र समाजको भाषासम्बन्धी समस्याहरूको समाधान गरी राष्ट्रिय, स्थानीय, सामाजिक र सांस्कृतिक भाषा निर्धारण तथा स्तरोन्नयन गर्ने आधिकारिक र दीर्घकालीन प्रयासलाई नै भाषा योजना भनिन्छ (पोखरेल, २०७४, पृ. ६१) । भाषा नीतिमा संवोधन भएका कामलाई व्यावहारिक रूपले राज्यमा लागु गर्नुपर्दा राज्यले बनाएका पूर्वाधारको अध्ययन, प्राकृतिक र मानवीय स्रोत साधनको लगत बटुल्ने काम र त्यसको अध्ययन, कार्यक्रम र कार्यान्वयनका तरिका, चरण विभाजन र कार्यान्वयनको मूल्याङ्कन तथा अनुगमन आदि काम भाषा योजनाभित्र पर्दछन् । यसरी हेर्दा राज्यले अपनाएको भाषिक नीति अनुरूप भाषाको स्थान निरूपण गरी आवश्यकताअनुसार भाषाको विकास वा व्यवस्था के गर्ने हो, उद्देश्य सुनिश्चित गरी तयार पारिने कार्यक्रम नै भाषा योजना हो भन्ने निष्कर्षमा पुग्न सकिन्छ ।

जनगणनाको तथ्याङ्कले नेपालको भाषा नीतिमा केही सघाउ पुऱ्याए पनि भरपर्दो जानकारीका लागि भाषिक सर्वेक्षण नै उपयुक्त उपाय मानिन्छ । कुन भाषाका वक्ता कति छन्?, त्यसमा के-के काम भएको छ, त्यसले लेख्य रूप पाएको छ कि छैन आदि कुराको ज्ञान नभई उपयुक्त भाषानीति बन्न सक्दैन । त्यसैले भावमा बगेर होइन, यथार्थमा टेकेर भाषानीति बनाइन्छ र त्यसलाई समाज र राष्ट्रको हित अनुकूल अपेक्षित परिणाम प्राप्त गर्नका लागि लागू गरिन्छ । (न्यौपाने, २०६४, पृ. ५) ले राज्यराष्ट्र भाषाको निर्धारणका सन्दर्भमा भाषिक समीकरण, भाषिक बहुलवाद, स्वभाषीकरण र अन्तर्राष्ट्रियीकरणलाई अङ्गाल्ने गरिएको कुरा विश्वका विभिन्न मुलुकहरूले

उदाहरणसहित प्रस्तुत गरेका छन् । उनले अमेरिकाले आफ्नो मुलुकमा अन्य भाषाहरूको बेवास्ता गरी अङ्ग्रेजी लादेको र अन्य भाषाका वक्ताहरूलाई विलयन गराउन अङ्गालेको नीतिलाई भाषिक समीकरणको संज्ञा दिएका छन् भने स्विट्जरल्यान्डले फ्रान्सेली, जर्मनेली, रोमान्सेली र इटालेलीलाई सरकारी माध्यममा प्रयोग गर्नुलाई भाषिक बहुलवादका रूपमा लिएका छन् । यसरी नै चीन र भारतले केन्द्रीय प्रशासनमा खास प्रकारको भाषा र प्रान्त एवम् स्वायत्त इलाकामा अर्कै प्रकारको भाषा चलाउनुलाई पनि भाषिक बहुलवादका रूपमा लिएका छन् । विदेशी भाषाको दासताको विरोध गर्दै आफ्नै देशको भाषालाई अङ्गाल्ने इजरायल, पेरु, फिलिपिन्स, इन्डोनेसिया, पपुवा न्युगिनी आदिको भाषिक नीतिलाई छाडी अङ्ग्रेजीलाई अङ्गाल्ने हाइटीको भाषिक नीतिलाई अन्तर्राष्ट्रियीकरणको उदाहरण स्वरूप उनले प्रस्तुत गरेका छन् । सरकारी कामकाजमा बहुल भाषाको प्रयोग गर्ने मुलुकले पनि राष्ट्र भाषाका रूपमा एउटा भाषालाई चयन गरेको उदाहरणका रूपमा उनले सिङ्गापुरको मलय र स्विट्जरल्यान्डको रोमान्सेलीलाई लिएका छन् । राष्ट्र भाषा, राज्य भाषा आदिको प्रश्न भाषाको स्तरगत उन्नयनसँग गाँसिएको छ र भाषिक विवादको विशेष कारण पनि यही बनेको पाइन्छ । यसलाई समाधान गर्ने विविध नमुना संसारका मुलुकहरूमा देखापरेका छन् । आ-आफ्नो देशको विशिष्ट अवस्थाअनुसार भाषानीति लागू गरेर भाषिक समस्याको समाधान गरिएको कुरा माथिका उदाहरणबाट प्रस्टिएको छ । यही परिप्रेक्ष्यमा बहुभाषिक नेपालको पनि भाषानीति निर्धारण गर्ने जुक्ति खोजिनु आवश्यक हुन जान्छ । तिनलाई नै त्यस देशका सरकारको भाषा नीति भनिन्छ ।

भाषानीतिका आधारमा कुनैपनि राष्ट्रले भाषाको विकास संरक्षण र संवर्धन कसरी गर्ने भन्ने विषयमा सरकारी स्तरबाट गरिएको तयारी भाषा योजना हो । यो आकस्मिक र दीर्घकालीन रूपमा तयार गरिन्छ । कुनै पनि देशभित्र धेरै भाषाका वक्ताहरू रहेका हुन्छन् । जसले फरक-फरक भाषाको प्रतिनिधित्व गर्दछन् । सबैभाषालाई सरकारी कामकाजको भाषाको मान्यता दिन असम्भव हुन्छ । त्यसैले कुन भाषाको विकास कसरी सम्भव हुन्छ र सबै

भाषाको सम्मान कसरी हुन्छ भनेर बनाइएको खाकालाई भाषा योजना भनिन्छ । भाषा योजनाले समग्र देशमा प्रयोग र उपयोगमा आएका भाषाको सर्वेक्षण गरी भाषा विकास संरक्षण र संवर्धन गर्न नीति निर्धारण गर्ने, विविध कार्यक्रम सञ्चालनमा ल्याउने कार्य गर्दछ । भाषाको विकासका लागि सरकारी स्तरबाट गरिने प्रयास वा तयारी नै भाषा योजना हो । भाषा योजनामा लोपहुन लागेका भाषाको बचाव कसरी गर्ने ? प्रभावशाली भाषाको प्रभावमा परी दबिएका भाषाको उत्थान कसरी गर्ने भन्ने सन्दर्भमा पनि स्पष्ट रणनीति तयार गरिएको हुन्छ । सबै भाषाका शब्दहरू वर्तमान समयका आवश्यकता पूर्ति गर्नका लागि प्रयाप्त मानिदैनन् । कतिपय अवस्थामा शब्दको अभाव खड्किने गर्दछ । उक्त अवस्थामा अभावपूर्ति गर्नका लागि भाषिक शब्दको व्यवस्था कसरी गर्ने भन्ने सन्दर्भमा भाषा योजनाको महत्त्वपूर्ण भूमिका रहेको हुन्छ ।

राज्यको भाषासम्बन्धी नीतिको अधीनमार्ही विद्यमान भाषाको भूमिका अनुरूप प्रवर्धन गर्न तयार पारिएको कार्य योजना वा कार्यक्रम नै भाषा योजना हो (अधिकारी, २०६५, पृ. ६८) । भाषानीतिका आधारमा भाषा योजनाको कार्य अगाडि बढेको छ । भाषा योजनालाई भाषिकनीति र पद्धतिले समेटेको हुन्छ । भाषानीति तथा भाषा योजना आपसमा अन्तर्सम्बन्धित हुन्छन् । भाषा योजना भाषाको विकास संरक्षण तथा सम्बर्द्धनका निम्ति सरकारी स्तरबाट बनाइने आधिकारिक वा दीर्घकालीन योजना हो (पौडेल र भट्टराई, २०७७, पृ. ४४) । बहुभाषिक मुलुकका लागि भाषानीति तथा भाषा योजना निर्माण र कार्यान्वयनका विषयलाई वैज्ञानिक र व्यवस्थित तुल्याउनु आवश्यक हुन्छ । कुनै पनि राष्ट्र वा समाज त्यसमा पनि बहुभाषिक राष्ट्र र समाजको भाषासम्बन्धी समस्याहरूको समाधान गरी राष्ट्रिय, स्थानीय, सामाजिक र सांस्कृतिक भाषा निर्धारण तथा स्तरोन्नयन गर्ने आधिकारिक र दीर्घकालीन प्रयास नै भाषा योजना हो (पोखरेल र काफ्ले, २०७४, पृ. ७४) । भाषानीतिमा सम्बोधन भएका भाषालाई व्यावहारिक रूपले राज्यमा लागु गर्नुपर्दा राज्यले बनाएका पूर्वाधारको अध्ययन, प्राकृतिक र मानवीय स्रोत साधनको लगत बटुल्ने काम र त्यसको अध्ययन, कार्यक्रम र

कार्यान्वयनका तरिका, चरण विभाजन र कार्यान्वयनको मूल्याङ्कन तथा अनुगमन आदि काम भाषा योजनाभित्र पर्छन् । यसरी हेर्दा राज्यले अपनाएको भाषिक नीति अनुरूप भाषाको स्थान निरूपण गरी आवश्यकताअनुसार भाषाको विकास वा विस्तार के गर्ने हो, उद्देश्य सुनिश्चित गरी तयार पारिने कार्यक्रम नै भाषा योजना हो भन्ने निष्कर्षमा पुग्न सकिन्छ ।

भाषा योजनाको आवश्यकता

कुनै पनि राष्ट्रमा एउटै भाषाको प्रयोग मात्र गरेको पाइँदैन । भाषाको प्रयोग समाजको संरचनाअनुसार हुन्छ । व्यक्तिले आफ्नो आवश्यकता पूरा गर्न र समाजमा प्रचलित भाषाको प्रयोग गर्नका लागि विविध भाषाको आधारमा व्यवहार गर्छ । भाषा क्षेत्र, जातजाति, संस्कृतिअनुसार फरकफरक हुन्छ । यसरी एउटा राष्ट्रभित्र विविध भाषाको प्रयोग गरिन्छ । राष्ट्रभित्र बोलिने सबै भाषालाई सरकारी कामकाजको भाषाको रूपमा विकास गर्न सकिँदैन ।

आधुनिक सभ्यता, विज्ञान-प्रविधि र सूचना प्रविधिको विकास अनुरूप भाषिक कार्य क्षेत्र र शब्दभण्डारमा पनि विकास गर्नुपर्ने हुन्छ । यही विविध क्षेत्र र विषयमा भएको जटिल र सूक्ष्म विचार तथा भावहरू व्यक्त गर्न सक्ने बनाउनु नै भाषाको आधुनिकीकरण हो । यसले बौद्धिक एवम् प्राविधिक शब्दभण्डारको विस्तार गर्नुका साथै आधुनिक समाजका विविधता र जटिलतालाई अभिव्यक्त गर्न भाषालाई सक्षम बनाउछ । त्यसैगरी समाजका हरेक क्षेत्र र विषयमा देखिएका भाषिक विविधतामा एकरूपता कायम गरी कुनै एउटा भाषिक भेदलाई औपचारिक र आधिकारिक मान्यता प्रदान गर्ने काम भाषाको मानकीकरण प्रक्रियाले गर्दछ । मानकीकरणले भाषालाई स्थिरता र एकरूपता कायम गर्नमा सघाउनुका साथै सम्बन्धित भाषामा पाठ्यसामग्री निर्माण, व्याकरण लेखन, शब्दकोशको निर्माण तथा पत्र-पत्रिका र प्रशासनिक भाषाको क्षेत्रमा एकरूपता कायम गर्नमा सघाएको हुन्छ । तसर्थ भाषाको आधुनिकीकरण र मानकीकरण गर्न भाषा योजनाको आवश्यकता पर्दछ ।

हरेक भाषामा एकातर्फ विदेशी भाषाका शब्दभण्डारको आगमन र अर्कोतर्फ मानक भाषाका पनि स्थानीय, सामाजिक तथा प्रयोजपरक भाषिक भेदहरूले

भाषिक समस्या खडा गरेका हुन्छन् । यी समस्याहरूको समाधानका साथै भाषा लोप, भाषान्तरण वा भाषिक मृत्युको पुनरुत्थानमा पनि भाषा योजनाको आवश्यकता पर्दछ । भाषालाई भौगोलिक दूरी, सामाजिक संरचना, राजनीतिक विचार, वैदेशिक हस्तक्षेप आदिले प्रभाव पारिरहेको हुन्छ । यही प्रभावले भाषिक वर्ण, उच्चारण, हिज्जे, शब्दभण्डार र व्याकरणमा परिवर्तन आइरहेको हुन्छ । यो प्रभाव र परिवर्तबाट भाषालाई मुक्त राख्न समय समयमा भाषिक सुधार गर्नुका साथै भाषिक प्रयोग क्षेत्र र भाषिक वक्ताको सङ्ख्यामा पनि वृद्धि र विस्तार दुबै गर्नुपर्ने हुन्छ । यी कार्यहरूका निम्ति पनि भाषा योजनाको आवश्यकता पर्दछ । पोखरेल (२०७३) ले भाषानीति, योजनाका आधारमा नेपालको भाषिक स्थिति निर्धारण भएको छ । जुन भाषामा शैलीगत सरलता र पारिभाषिक शब्दावलीको प्रचुरता हुन्छ, अवश्य त्यो भाषाका वक्ताहरू धेरै हुन्छन् र त्यो भाषाप्रतिको आकर्षण र त्यसको सम्प्रेषणीय क्षमतामा वृद्धि भएको हुन्छ । तसर्थ भाषालाई सरलीकरण, सम्प्रेषणीय र पारिभाषिक शब्दावलीको विकास गर्न भाषा योजनाको आवश्यकता पर्दछ ।

कुनै पनि भाषिक समुदायमा राज्यले अगाडि सारेका नीति नियम र अवसरका सुविधा त्यो भाषिक समुदाय वा राज्यका नागरिकले एकै साथ प्राप्त गर्न सक्ने अवसर पाउनुपर्छ । यसका लागि कुनै एक भाषालाई राज्यले सम्पर्क वा माध्यम भाषाका रूपमा विकास गरेको हुन्छ भने अर्कातर्फ त्यही समुदाय वा राज्यमा रहेका हरेक भाषिक वक्ताको आफ्नो मातृभाषाको सुरक्षा पनि हुनुपर्छ । यसरी एकै साथ अन्तरभाषिक सुरक्षा र मातृभाषाको संरक्षणको नीति तर्जुमा गर्न भाषा योजनाको आवश्यकता पर्दछ । देशको परिस्थितिअनुसार भाषाको आधुनिकीकरण, मानकीकरण, शुद्धीकरण, पुनरुत्थान, लिपिसुधार, सरलीकरण, विस्तारीकरण, स्वीकरण, शब्दकोशको निर्माण आदि प्रक्रियाको थालनी र कार्य सम्पन्न गर्न भाषा योजना र नीतिको आवश्यकता पर्दछ । यिनै नीतिगत योजनाको अभावले गर्दा नै नेपालमा भाषिक समस्या थपिएको हो । विकसित राष्ट्रका तुलनामा विकासोन्मुख राष्ट्रहरूमा यिनै योजना र नीतिको अभाव हुन्छ, जसले भाषिक समस्या उत्पन्न गराउछ ।

भाषानीति र भाषा योजनाको सम्बन्ध

भाषानीति र भाषा योजना एकआपसमा अन्तर सम्बन्धित हुन्छन्। भाषानीतिले भाषाको सैद्धान्तिक आधार तयार गर्दछ भने भाषा योजनाले भाषानीतिले तय गरेको भाषिक मान्यता प्रस्तुत गर्दछ। भाषा योजना भाषानीतिको कार्ययोजना र कार्यव्यापार दुवै हो। भाषा योजनाका आधारमा भाषानीति संशोधन गरिन्छ। भाषानीति र भाषा योजना कै आधारमा राज्यले भाषाको संरक्षण विकास गरेको हुन्छ। भाषानीतिका आधारमा भाषा विकासको योजना बनाइन्छ। भाषानीतिले राज्यको अवस्था, कानूनी प्रावधान, संविधान आदिका आधारमा आफ्नो नीति तर्जुमा गरेको हुन्छ। भाषा योजनाले राज्यभित्रका भाषाहरूको अवस्था अध्ययन गरी आवश्यक कार्य सम्पादनका आधारमा भाषिक सुधारका लागि योजना तर्जुमा गर्दछ। भाषा योजनाका आधारमा भाषानीति अगाडि बढेको हुन्छ भने भाषानीति भाषा योजनाका आधारमा संशोधन परिवर्तन भइरहन्छ। त्यसैले भाषानीति र भाषा योजना एक अर्कासित सम्बन्धित हुन्छन्। देश र समयको परिवर्तित अवस्थासँगै परिवर्तन भइरहन्छन्। भाषानीतिमा प्रभाव पर्ने बित्तिकै भाषा योजनामा समेत त्यसको असर पर्न जान्छ। तसर्थ भाषानीति र भाषा योजनाले भाषाको समग्र अवस्थाको खोजी गरी अल्पकालीन र दीर्घकालीन योजना निर्माणमा समान भूमिका खेल्नुपर्छ। भाषाका कथ्य र लेख्य रूपको खोजी गरी भाषाको स्तरीकरण, कोडीकरण र आधुनिकीकरणमा भाषानीति र भाषा योजना समान रूपले अगाडि बढ्नु आवश्यक देखिन्छ। कमजोर भाषाहरूको विकास र विस्तारमा समेत भाषानीति र भाषा योजनाले महत्वपूर्ण भूमिका खेलेको हुन्छ।

भाषानीति र भाषा योजनामा मिश्रणता

भाषासम्बन्धी तयार पारिएको विधान भाषानीति हो। कुनै पनि राष्ट्रमा भाषासम्बन्धी नीति आ-आफ्नै खालको हुन्छ। सिङ्गो देशमा बोलिने विविध भाषाहरूमध्ये कुन भाषालाई कुन तहमा वा कुन स्तरमा राख्ने भन्ने नीति निर्माण गर्नुलाई भाषानीति भनिन्छ। विश्वका अधिकांश देश बहुभाषिक रूपमा अगाडि बढेका छन् जहाँ विविध भाषाको प्रयोग उपयोग गर्ने गरिन्छ। भाषा योजना भन्नाले भाषानीतिका आधारमा कुनै पनि राष्ट्रले भाषाको विकास

संरक्षण र सम्वर्धन कसरी गर्ने भन्ने विषयमा सरकारी स्तरबाटै गरिने तयारी हो। भाषानीति र भाषा योजनामा केही समानता केही भिन्नताहरू रहेका छन्। भाषानीति राज्यद्वारा निर्धारण गरिन्छ भने भाषा योजना राज्यले निर्धारण गरेको कुनै संस्थाद्वारा निर्माण गरिन्छ। भाषानीति प्रथम चरणमा निर्माण गरिन्छ भने भाषा योजना भाषानीति निर्माणपछि दोस्रो चरणमा निर्माण गरिन्छ, भाषानीति सैद्धान्तिक किसिमको हुन्छ भने भाषा योजना प्रायोगिक र व्यावहारिक किसिमको हुन्छ। भाषानीति निर्देशनात्मक किसिमको हुन्छ भने भाषा योजना कार्यपरक हुन्छ। भाषानीति केन्द्रीय स्तरबाट निर्माण हुन्छ भने भाषा योजना केन्द्रीय, प्रादेशिक र स्थानीय स्तरबाट निर्माण गरिन्छ। पौडेल र धामी (२०७६) भाषानीति छिटो परिवर्तन गर्न सकिँदैन भने भाषा योजना समयानुसार परिवर्तन गर्न सकिन्छ। भाषानीति भाषामा गरिएको सरकारी हस्तक्षेप हो भने भाषा योजना भाषामा गरिएको परिवर्तन हो यसरी भाषानीति र भाषा योजना समानता हुँदाहुँदै पनि थुप्रै भिन्नता रहेका हुन्छन्।

भाषानीतिका प्रभावक तत्वहरू

नेपाल बहुभाषिक मुलुक भएकाले यहाँका सबै जातिले आ-आफ्नो पहिचानलाई आ-आफ्नै भाषामा सुरक्षित राखेका छन्। हरेक भाषाले जातीय पहिचान र संस्कृतिलाई जोगाएको हुन्छ। थोमस रिसेन्टोले भाषा नीतिलाई प्रभाव पार्ने आधारभूत तत्वका रूपमा समाज तथा राजनीति, ज्ञानवाद र भाषिक रणनीति गरी तीन ओटा विषयलाई अघि सारेका छन्।

समाज तथा राजनीति

राष्ट्रव्यापी, विश्वव्यापी घटना प्रक्रियाहरू, राज्य बन्ने, राज्य टुक्रिने, युद्ध, शीतयुद्ध, आप्रवासन पूँजी तथा संचारको विश्वव्यापीकरण आदि सामाजिक तथा राजनीतिक कारणले भाषा नीतिलाई प्रभाव पारेको हुन्छ।

ज्ञानवाद

भाषाको ज्ञानवादी तत्व मूलतः दर्शन र विज्ञानसँग सम्बन्धित छ। मानिसको जिज्ञासु स्वभावका कारण संसारमा नवीन खोज र चिन्तनहरू हुँदै आएका छन्। खोज तथा चिन्तनले प्राप्त हुने नवीन ज्ञानलाई विद्यमान भाषाले समेट्न नसक्दा त्यसलाई सम्बोधन गर्ने गरी

भाषाको व्यवस्था हुन पुग्यो । यस्तो यथार्थलाई भाषा नीतिले बेवास्ता गर्न सक्दैन बरु सम्बोधन गर्नेपर्ने हुन्छ ।

भाषिक रणनीति

जनताको चेतना स्तर र राजनीतिक शक्ति सन्तुलनअनुसार राज्यको भाषिक नीति तय हुँदो रहेछ भन्ने उदाहरण नेपालकै भाषिक तथ्याङ्क र नीतिमा आएका उतारचढावमा पाइन्छ । पञ्चायतकालमा मूलतः वि.सं. २०२८ र वि.सं. २०३८ का जनगणनाका क्रममा भाषिक तथ्याङ्क लिदा क्रमशः १७ र १८ मात्र देखाइयो । पञ्चायतको एउटै भाषा एउटै भेषको सम्मिश्रणवादी रणनीति भाषाका सवालमा पनि हावी थियो । पौडेल (२०७४) हाल पहिचान र समावेशिताका सन्दर्भमा समयसँगै जनतामा बढेको सुझबुझका साथै विगतमा अन्य भनेर एकै ठाउँमा थुपारिएका भाषाहरूलाई १३१ भाषामा पहिल्याउने काम भएको छ । यसरी हेर्दा आफ्नो शासनलाई जसो गर्दा सहज हुन्छ भाषा नीतिमा सरकारको सोही रणनीति फलकने गरेको पाइन्छ ।

निष्कर्ष

देशको भाषानीतिसँग भाषाको प्रत्यक्ष सम्बन्ध रहेको हुन्छ देशको आवश्यकताका आधारमा एकभाषी, द्विभाषी वा बहुभाषी व्यवस्थालाई अपनाइएको पाइन्छ । सामान्यतः एकतन्त्रीय शासन व्यवस्था भएका मुलुकहरूमा दबाबका कारणले पनि एकभाषिक व्यवस्था भएको पाइन्छ । लोकतान्त्रिक मुलुकहरूमा भने दुईभाषिक वा बहुभाषिक पद्धतिलाई अपनाइने गरिन्छ । हरेक मुलुकले भाषाका बारेमा उचित भाषिक नीति निर्धारण गर्नु आवश्यक छ । भाषा र संस्कृति सबैका साभा सम्पति हुन । भाषा पुर्खाको धरोहर हो र इतिहासको आधार पनि हो । यो व्यक्ति, समुदाय वा देशको निजी सम्पति मात्र नभएर विश्व मानवजातिकै अमूल्य निधि पनि हो । भाषा कुनै एक जात र धर्मसँग गाँसिन पुगेको भए सो जातिका लागि आर्जित सम्पदा हो भने त्यही भाषा मुलुकका लागि राष्ट्रिय सम्पदा पनि हो । यसैले आफ्नो मुलुकभित्र रहेका भाषाहरूको सही गणना गरी सबै भाषाहरूको संरक्षण गर्नुका साथै राष्ट्रिय एकतालाई बलियो बनाउन भाषानीति आवश्यक छ । भाषाका आधारमा राज्यमा

शान्ति सुव्यवस्था कायम गरी, विभिन्न जातजातिहरूबीच सुमधुर सम्बन्ध स्थापना गर्नसमेत भाषा नीति आवश्यक देखिन्छ । भाषा योजनामा देशको परिस्थितिअनुसार भाषिक वक्ताको छनोट, लिपिसुधार, संहिताकरण, लेख्यीकरण, आधुनिकीकरण, स्तरीकरण, शब्दभण्डारमा विकास, व्याकरणमा सुधार, प्रयोग क्षेत्रको विस्तार, हिज्जे सुधार, भाषा स्वीकरण आदि प्रक्रियाको आवश्यकता हुन्छ । यिनै प्रक्रियाले भाषा योजना र भाषानीतिको आवश्यकतालाई पूरा गर्दछन् । विकसित र सभ्य मुलुक एउटा पद्धतिमा सञ्चालन भएको हुन्छ । मुलकलाई एउटा पद्धतिमा सञ्चालन गर्न नीति र योजनाको आवश्यकता हुन्छ । भाषाको नीति र योजनाको पनि उत्तिकै आवश्यकता हुन्छ, जति कुनै राष्ट्रमा शिक्षा, अर्थ, व्यापार आदि नीति र योजनाको आवश्यकता पर्दछ । भाषा योजनामा पनि समाजशास्त्री, भाषाशास्त्री, मानवशास्त्री, शिक्षाशास्त्री, अर्थशास्त्री र राजनीतिज्ञहरूको संलग्नता रहेको हुन्छ । यिनीहरूको संयुक्त कार्य नीतिबाट भाषा योजना र भाषानीतिको तर्जुमा भएको हुन्छ । भाषा योजनाले भाषाको स्तर निर्धारण (राष्ट्रभाषा, क्षेत्रीय भाषा, स्थानीय भाषा) गर्नमा सहयोग गरेको हुन्छ । भाषाको विकास, भाषा संरक्षण, स्तरीय रूप निर्धारण, सांस्कृतिक सम्पदाको संरक्षण, सामाजिक सद्भावको विकास, राष्ट्रिय एकताको भाव जागरण, भाषिक उत्थानलगायत विविध पक्षको विकासमा भाषा योजनाको आवश्यकता पर्दछ । भाषानीति र भाषा योजनाको आवश्यकताको अध्ययन विश्लेषण गरी भाषानीति र भाषा योजनाबीच सम्बन्ध देखाउँदै यी दुईबीच रहेको भिन्नतामा केन्द्रित भई निष्कर्षमा पुग्ने प्रयास गरिएको छ ।

सन्दर्भ सामग्रीहरू

- अधिकारी, हेमाङ्गराज, (२०६५), *सामाजिक र प्रायोगिक भाषाविज्ञान*, रत्न पुस्तक भण्डार ।
- गिरी, जीवेन्द्रदेव, (२०६९), *भाषा र नेपाली भाषा*, पाठ्यसामग्री पसल ।
- गुरुङ, हर्क, (सन् २०१७), *विषय विविध*, हिमाल किताब ।
- गेज, फेडरिक एच, (सन् २०१३), *नेपालमा क्षेत्रीयता र राष्ट्रियता* (मोहन मैनाली, अनु.), हिमाल किताब ।

गौतम, देवीप्रसाद र चौलागाई, प्रेमप्रसाद,
(२०७०), भाषाविज्ञान, पाठसामग्री प्रकाशन ।

तामाङ, अमृत योजन, (२०६९), बहुभाषिक शिक्षाका
कुरा, तामाङ समाज जापान टोकियो ।

पोखरेल, केशवराज र काफ्ले उमेश, (२०७४), प्रायोगिक
भाषाविज्ञान, क्याम्पिज पब्लिकेशन प्रा. लि. ।

पोखरेल, माधवप्रसाद, (२०७३, भाद्र २४-२५), नेपालको
भाषिक स्थिति, लेखक ।

पौडेल, माधवप्रसाद, (२०७४), प्रायोगिक
भाषाविज्ञान, विद्यार्थी प्रकाशन प्रा.लि. ।

पौडेल, माधवप्रसाद र धामी, खगेन्द्रसिंह, (२०७६),
सामाजिक र मनोभाषा विज्ञान, इन्टेलेक्च्युअलज
बुक प्यालेस ।

पौडेल, राजेन्द्रप्रसाद र भट्टराई, रमेश, (२०७७), नेपालको
भाषानीति र भाषायोजना आधार, इन्टेलेक्च्युअलज
बुक प्यालेस ।

रिमाल, डिल्लीराम, (२०७९), सामुदायिक विद्यालयका
प्राथमिक तहका भाषिक विविधताको सम्बोधन ।



सौगात सापकोटा (अज्ञान यात्री)

एमए पत्रकारिता र आमसञ्चार २०८१ ब्याच

दृष्ट

ऊ सूर्य उदाउनु अघि नै उदछ
निकाल्छ आफ्नो पुरानो साइकल
च्यापेर केही थान छापा
निस्कन्छ घर-घर बस्ती-बस्ती
हुत्याउँछ भिल्को बलेका हेडलाइनहरू
अनि सल्काउँछ डढेलो

हातहातमा स्क्रोलै पिच्छे
एम्बुसहरू थापिएका छन् छ्यापछ्याप्ती
जहाँ फसिएका छन् जवान योद्धाहरू
बूढा बाको रेडियो घन्किन्छ मात्र खुकुरीको विज्ञापन

न्युज रुममा आख्यानले र उपाख्यानले घुस खाएको
स्टुडियोको ग्रिन स्क्रिनमा देखिन्छ
क्रान्तिकारीको अनुहार आतङ्ककारी
अनि आतङ्कको मुकुन्दोलाई क्रान्ति
शब्दका शक्ति थाहा नपाएर हो वा पाएर नै हो
द्वन्द्व लेखिन्छौ तिमी, लेख्दछु म
हरेक द्वन्द्वमा सूचनाको बम बारुदहरू पठाउने हामी नै हौं

हेर विना बिगुल युद्ध छेडिसकेको छ
हामी युद्ध भूमिको बीचमा उभिरहेका छौं
मर्ने र मार्नेबाहेक हामीसँग विकल्प छैन

फूलको सुगन्धमा गनपाउडर मिसिएको छ भनी
कसले लेखिदिन्छ ? कसले बोलिदिन्छ र ?
कसले पो देखाइदिन्छ र ?
फूलले सक्दैन । गनपाउडरले चाहँदैन ।

स्मृतिमा बेलायत



निरुजा फुयाल

मानविकी तथा सामाजिकशास्त्र सङ्काय

भूगोलमा कोरिएका सीमारेखाका आधारमा विश्वलाई चिन्दै आएको मलाई मेरो जन्मभूमिको जुन ठाउँ टेके पनि स्वर्ग नै पुगेको अनुभूति हुन्छ। यसपालि भने फरक भोगाइ प्राप्त गर्ने अभिलाषा पलायो। मातृभूमि छोडेर समुद्रपारिको ऐतिहासिक र पर्यटकीय हिसाबले चिनिएको बेलायती भूमिमा केही दिनको लागि जाने अवसर जुट्यो। विश्वप्रसिद्ध नाटककार सेक्सपियर, वैज्ञानिक स्टिफन विलियम हकिङ आदिलाई जन्माउने, सुप्रसिद्ध साहित्यकार तारानाथ शर्मालाई बराल्ने यस्ता कति पात्रका कथा बोकेको, विश्वको आर्थिक, सांस्कृतिक र पर्यटकीय क्षेत्र बनेको त्यो भूमिमा टेक्न म आतुर थिएँ। भूपरिवेष्टित मुलुकमा जन्मिएका कारण होला नि समुद्रले घेरेको ठाउँ हेर्न असाध्यै रहर जागेको मलाई। त्यसैले त्यो यात्राबाट नौलो अनुभूति प्राप्त हुनु स्वाभाविक नै हो। अध्यापकीय र घरायसी काम सबैलाई केही दिनका लागि थाती राखेर हवाईमार्ग पछ्याउँदै म त्यहाँ पुगें। हवाईजहाजबाट ओर्लनेवित्तिकै त्यहाँको विशाल विमानस्थलले चिसो हावाको गुच्छा दिई मलाई स्वागत गर्‍यो। त्यहाँबाट ओर्लिएर आफ्नो सामान लिने स्थानसम्म जाँदा म त्यहाँको व्यवस्थित वातावरणबाट निकै प्रभावित भएँ। मेरा आफन्तहरूको आत्मीय स्वागत पाएपछि म परदेशमा छु भन्ने कुरा एकछिनलाई भुलें पनि। गाडीबाट घरसम्म जाँदा त्यहाँको ट्राफिक व्यवस्थापन नियालें।

सडकमा त एउटा पनि ट्राफिक पुलिस छैन। हर्न कतै बज्दैन। ठाउँठाउँमा ट्राफिक बत्तीमा गाडी रोकिएकै छन्, कसैले अनियमितता देखाउँदैन। हामी भए एकछिन ट्राफिक पुलिस नदेखेबित्तिकै यति अस्तव्यस्त वातावरण बनाइहाल्छौं। त्यहाँ यस्तो कसरी सम्भव होला भनेर जिज्ञासा लाग्यो अनि मैले सोधें। त्यहाँ त सडकमा कुनै व्यक्तिले गल्ती गरे उसको गल्तीको पूरै विवरणसहित फोटो र भिडियो राखेर घरमा ढाड सेक्ने गरीको बिल आउँछ रे अनि कसले गल्ती गर्ने भन्ने जवाफ पाएँ। हामी भने एकछिन ट्राफिक नदेख्दा उछिनपाछिन गर्दै युद्ध नै जितेभैं अरू गाडीलाई पछि पार्न कम्ती कसरत गर्दैनौं। हामीले त यस्ता स्वअनुशासनका कुरा सिकेका नै रहेछौं भन्ने लाग्यो। हामी विद्यालय कलेजमा धेरै कुरा पढाउँछौं तर मान्छेलाई जीवनमार्गमा आवश्यक सानासाना कुरा सिकाउन चुकेका हुन्छौं भन्ने मनमा लाग्यो। आफू शिक्षण पेशामा भएकाले पनि होला जे कुराको कमजोरी मानिसमा देखे पनि हामीले सिकाउन नसकेको त हो नि भन्ने लाग्छ मलाई।

त्यहाँ पुगेको भोलिपल्टबाट म अत्यन्त सुन्दर, ऐतिहासिक र पर्यटकीय सहर लन्डन घुम्न निस्किएँ। सिनेमा वा कार्टुनहरूमा देखेको जस्तो रातो बस लन्डनको सार्वजनिक यातायातको असाध्यै भरपर्दो, सस्तो र सहज साधन रहेछ त्यसैलाई पछ्याउँदै म मुख्य सहर पुगें। थेम्स नदीलाई साक्षी राखेर मुस्कुराइरहेको त्यो सहरमा मजस्ता पर्यटक त कति धेरै रहेछन्। पर्यटकका रूपमा आफू पुग्दा त्यहाँको स्वच्छ वातावरण, मानवनिर्मित अनेक संरचनाहरूले मलाई पहिलो नजरमा नै मुग्ध बनाइहाले। लन्डन आई, वेस्ट मिनिस्टर अबे, बिगबेन, लन्डन ब्रिज, टावर ब्रिज, टावर अफ लन्डन, द शार्ड भवन, हाइड पार्क, ट्राफल्गर स्क्वायर, नेसनल ग्यालरी, ब्रिटिस म्युजियम, बकिङहम प्यालेस, ग्रिनविच पार्क, म्याडम टुसाउड

म्युजियम, सि लाइफ एक्वेरियम, क्यानरी वल्फ, चिनियाँ बजार, भारतीय बजार आदि ठाउँहरू मुख्य रूपमा घुमिने ठाउँ रहेछन् । म पनि समय व्यवस्थापन गर्दै ती ठाउँहरू घुमँ । घुम्ने क्रममा लोभ्याउने अरू विषय त छन् नै सबैभन्दा मलाई प्रभावित पार्ने पक्ष भनेको त्यहाँका मान्छेमा रहेको मानवीय व्यवहार हो । पूर्वीय सभ्यताको आलोकमा हुर्किएका हामी नेपाली जति संस्कारी को छ र भन्ने मेरो घमण्ड त्यहाँ पुगेपछि चक्काचुर भयो । मलाई त्यहाँका मान्छे देख्दा सबैभन्दा पहिले हामीले हाम्रा सबै केटाकेटीहरूलाई आफूद्वारा अरूको लागि के सहयोग गर्न सकिन्छ भन्ने कुरा र आफ्नो कारणले कुनै पनि समय र ठाउँमा मान्छेलाई असजिलो महसुस नहोस् भन्ने बारेमा सिकाउनु अत्यन्त जरुरी रहेछ भन्ने लाग्यो । त्यहाँ मान्छेलाई नियमभित्र बाँधेर हिँडाउने प्रयास र त्यसको सफलता प्रशंसनीय कार्य लाग्यो मलाई ।

त्यो सहरका मान्छेहरूको मानवीय व्यवहारले असाध्यै प्रभाव पार्‍यो । त्यस सहरमा म घुमेका स्थानमध्ये पर्यटकहरूको बाक्लो उपस्थिति हुने प्रमुख ठाउँहरू यी रहेछन् :

बकिङहम प्यालेस

बेलायती राजदरबारको परिपरि ढकमक्क फुलेका फूल, चिल्ला सडक, दरबारका सुरक्षाकर्मी, खुला ठाउँ हेर्न पर्यटकको लर्को लाग्दो रहेछ । राजपरिवारको वासस्थान असाध्यै कलात्मक रहेछ । विशाल भवन, सुन्दर बगैँचा, सुरक्षाकर्मीको ओहोरदोहोर देखेर त्यहाँका मान्छेको राजतन्त्रमाथिको सम्मानमा म त छक्क पर्छु । व्यवस्था परिवर्तनले मुलुक अग्रगामी हुन्छ भन्ने कुरा पनि गणतन्त्रात्मक भए तापनि आफ्नो देशको अवस्थाले गलत साबित गरेको कुरा बिभ्यो मनमा ।

लन्डन आई

मान्छेको भीड देखेर लन्डन सहर पर्यटकीय आकर्षणको केन्द्र नै रहेछ भन्ने मलाई लाग्यो । थेम्सको किनारामा रहेको कार्यालयबाट तोकिएको निश्चित पाउन्डको टिकट काटेपछि पालो पर्खेर यसमा चढ्न पाइँदो रहेछ । घुमेको पत्तो नदिई हामीलाई उचालेर यसले माथि उकालिरहने रहेछ । जति माथि गयो त्यति लन्डन सहर निकै परसम्म फैलिएको दृश्यावलोकन गर्न सकिने

रहेछ । माथिल्लो भागबाट हेर्दा गगनचुम्बी भवन पनि होचा देखिने रहेछन् । माथिबाट तल हेर्दा थेम्स नदीको दृश्य असाध्यै सुन्दर देखिने रहेछ ।

वेस्ट मिनिस्टर अबे

यसमा बेलायती कला र संस्कृतिको सुन्दर पक्ष रहेछ । यो बेलायती सिंहदरबारमा संसद् भवनका विविध गतिविधि सञ्चालन हुने रहेछन् । यसको भित्र र बाहिर निकै सुन्दर दृश्यको आनन्द लिन पाइयो । प्राचीन कला र संस्कृतिका धरोहर भएर बसेका धेरै कुरा भल्काउने विभिन्न पक्ष यहाँ देख्न पाइयो । यसकै आडमा समयसूचक बिगबेन रहेछ ।

टावर ब्रिज

लन्डन ब्रिज भनेर सानो बेलादेखि बुझेको पुलको नाम त टावर ब्रिज पो रहेछ । त्यहीँ गएपछि थाहा पाएँ । लन्डन ब्रिज त त्यता जाने बाटोको मुखैमा पो रहेछ । जहाज आउँदा खुल्ने र तत्कालै बन्द भई पुनः सञ्चालनमा आउने त्यो पुलको अचम्मको विशेषता छ । हेर्दा निकै पुरानो जस्तो लाग्ने त्यो पुल त्यति पुरानो त होइन रहेछ । त्यसैको छेउमा नगरप्रमुखको कार्यालय पनि हरेछ । पर्यटकीय ठाउँ भएकाले त्यस क्षेत्रमा होटलहरू प्रशस्त देख्न पाइयो ।

टावर अफ लन्डन

बेलायतको पूरै ऐतिहासिक दस्तावेजभैँ लाग्ने त्यो किल्लामा विशेषतः त्यहाँका राजमुकुटहरू, शाही गहनाहरू अवलोकन गर्न पाइँदो रहेछ । बेलायतको प्राचीन इतिहास, संस्कृति, रीतिरिवाज थाहा पाउन त्यहाँ पुग्नुपर्ने नै रहेछ भन्ने बोध भयो ।

द शार्ड

इटालियन वास्तुकार रेन्जो पियानोद्वारा निर्मित ३१० मिटर अग्लो बेलायतको सबैभन्दा अग्लो भवन शार्डमा ९५ तला रहेछन् । जसमध्ये ७२ तलासम्म प्रयोग गरिएका रहेछन् । कार्यालयहरू, रेस्टुरेन्ट, आवासीय क्षेत्र र दृश्यावलोकनका लागि विभिन्न ठाउँ छुट्याइएका रहेछन् । शार्डको अर्थ धारिलो सिसाको वस्तु भन्ने हुनेरहेछ ।

ग्रिनविच पार्क

जहाँबाट विश्वको समयको मापन हुन्छ त्यो ठाउँको सेराफेरोमा घुम्दाको आनन्द अर्कै छ । ग्रिनविच

विश्वविद्यालय, राष्ट्रिय सङ्ग्रहालयलाई काखमा लिएर बसेको त्यो पार्कमा संसारले चिनेको ग्रिनविच मीन टाइम घडी रहेछ । बेलायतकै विभिन्न ठाउँ र अन्य मुलुकबाट समेत विद्यार्थीहरूलाई स्थलगत भ्रमणका लागि त्यो ठाउँमा लैजाँदा रहेछन् । म पुगेको समय त्यस पार्कभित्र ढकमक्क फूल फुल्ने समय परेकाले त्यो बगैँचा अति मनमोहक रूपमा देख्न पाइयो । त्यो प्रख्यात ठाउँमा प्राकृतिक सुन्दरताको रसमाधुर्यका साथमा ऐतिहासिक महत्त्वका विभिन्न कुरा देख्न पाइन्छ । त्यहाँ अर्को विशेष भनेको नदी मुनिको बाटो जसबाट ओहोरदोहोर गर्न निकै सहज हुने रहेछ ।

हाइड पार्क

लन्डनको एउटा पर्यटकीय आकर्षणको केन्द्र, निकै फराकिलो लन्डनकै ठूलो मानिने पार्क जहाँ नर्वेबाट ल्याइएको पुरानो पत्थर रहेछ । ठाउँठाउँमा पोखरीहरू, चराचुरुङ्गी विविध प्रकारका बोटबिरुवा, सुन्दर बगैँचा केटाकेटी खेलाउने घुमाउने ठाउँ, मान्छेहरू पार्कका राखिएका कुर्सीमा आराम गरिरहेका दृश्य मनमोहक देखिए । निकै ठूला वृक्षहरू भुइँसम्म नुहेभैँ देखिने त्यो ठाउँ कुनै मेला भएको स्थानभैँ लाग्दो रहेछ ।

सि लाइफ एक्वेरियम

समुद्रमुनि बस्ने अनेक जीवका बारेमा विस्तृत अध्ययन गर्न सकिने ठाउँ जुन विद्यार्थीहरू र सामुद्रिक प्राणीहरूको विषयमा धेरै जानकारी राख्नेहरूका लागि बढी उपयुक्त रहेछ । जलप्राणीसम्बन्धी विषयमा खोज र अध्ययन गर्न चाहने मान्छेको उपस्थिति बाक्लो भएको देखिँ त्यस ठाउँमा ।

म्याडम टुसाउड सङ्ग्रहालय

विश्वभरि विविध विधामा उल्लेखनीय कार्य गरेर चर्चित भएका व्यक्तिहरूका सम्मानमा उनीहरूका मैनका मूर्ति जताततै देख्न पाइँदो रहेछ त्यस सङ्ग्रहालयमा । नवीन प्रविधिको प्रयोग गरिएका थ्रिडी सिनेमा, बेलायती इतिहास भल्काउने दृश्यावलोकन, मनोरञ्जनात्मक खेलहरू त्यस ठाउँका आकर्षण रहेछन् ।

सेक्सपियरको जन्मस्थान

साहित्यकी विद्यार्थी भएर होला मलाई बेलायत जान रहर लाग्नुको कारणमध्ये एक थियो महान् नाटककार सेक्सपियरको जन्मस्थान हेर्नु । बेलायतको स्ट्याडफोर्ड अपन एभन भन्ने ठाउँमा टेबन म साह्रै हतारिएको थिएँ । टिकट देखाएर मात्र प्रवेश पाइने उनको जन्मघरमा जाँदा मेरो मन निकै चञ्चल बनेको थियो । मूलढोकाबाट छिर्नासाथ सेक्सपियरको जीवनी प्रष्ट्याउने विभिन्न सामग्री, उनका हस्तलिखित रचनाहरू, शैशवकालका खेलौना, जीवनगाथा प्रदर्शन गर्ने तस्वीरहरू हेर्दै अघि बढेँ । जन्मघरको बाहिरदेखि सुरक्षाकर्मीको निगरानीमा घरभित्र कति जनालाई त्यहाँको कर्मचारीले व्याख्या गरी बुझाउन सक्छ ? कति जना भित्र अट्छन् ? त्यो हिसाबले खटाएर मान्छे पठाउने पद्धति रहेछ । म पनि एकछिन लामबद्ध भएर पालो पर्खिएर बसेँ । पालो आएपछि भित्र परनेबित्तिकै सानो कोठा जुन पुरानो शैलीमा बनेको छ त्यसमा चिसो ठाउँमा आगो बाल्न बनाइने ठाउँसहित एउटा ओछ्यान र केही सामान देख्न पाइयो । प्रत्येक कोठामा त्यहाँ भएका सामान र तिनको सेक्सपियरको जीवनमा केके सम्बन्ध थिए ? उनको जीवनसँग जोडिएका मानिसहरूसँग केके सम्बन्ध थिए ? भन्ने कुरा व्याख्या गर्न कर्मचारी खटाइएको हुँदो रहेछ जसले उपस्थित पर्यटकलाई भर्को नमानी सबै विषयमा बताइदिँदा रहेछन् । त्यस्ता कर्मचारी प्रत्येक कक्षमा उपलब्ध हुँदा रहेछन् । उनी जन्मिएको कोठा, उनको सुत्ने कोठा, बैठक कोठा, भान्सा कोठा, उनका छोराछोरीका कोठा, उनका बुबाले प्रयोग गर्ने सामग्री भएको कोठा आदि भुइँ तला र माथिल्लो तला गरी सबैको अवलोकन गर्न पाएँ । पुराना घर हुँदा पनि व्यवस्थापकीय चुस्तताका कारण सफा देखिने रहेछन् यहाँका घर भन्ने लाग्यो । आगन्तुकहरूलाई घरभित्रका विभिन्न पक्षको जानकारीसहित अर्को आकर्षण बाहिर सेक्सपियरकै नाटकहरूमध्ये कुनैको प्रदर्शन पनि हुने रहेछ । त्यसबाट पनि अवलोकनकर्ताले आनन्द प्राप्त गर्न सक्दा रहेछन् । सुन्दर बगैँचासहित गर्वले गमक्क परेर बसेको त्यो घर जहाँ विश्वभरबाट अनेकौँ मानिस पैसा खर्च गरेर भ्रमण गर्न आउँछन् । यस्ता महान् व्यक्ति जन्मेको घरको, स्थानको कति महत्त्व हुँदो रहेछ भन्ने मेरो मनमा लाग्यो ।



नाटककार सेक्सपियरको जन्मघर

मलाई बेलायतमा पुग्न मन लागेको अर्को ठाउँ अक्सफोर्ड सहर र अक्सफोर्ड विश्वविद्यालयको सेरोफेरो हो। किनभने स्टिफन विलियम हकिङ त्यहाँ जन्मिएका थिए। विश्वमा शिक्षाको क्षेत्रमा यो सहर र यो विश्वविद्यालयले ठूलो योगदान पुऱ्याएका छन् भन्ने मेरो बुझाइ रहेको छ। विश्वविद्यालयको हाता निकै फराकिलो रहेछ। विषयानुसारका फरक भवनहरू, शान्त वातावरण देख्दै पढ्नुपढ्नु लाग्दो रहेछ यो विश्वविद्यालय परिसर। विश्वयुद्धको समयमा समेत शैक्षिक स्थान भएका कारण शत्रुहरूको हमलाबाट जोगिएको ठाउँ भन्ने मैले थाहा पाएकी थिएँ। बेलायतमा मलाई मन परेको एउटा पक्ष यहाँका खुल्ला ठाउँहरू, पार्कहरू जहाँको शान्त प्राकृतिक परिवेशमा मान्छेले लामो उच्छवास छोड्न सक्छ। मन हलुङ्गो पार्न सक्छ। मेरो देशमा पनि यस्तै दूरदृष्टि राखेर काम गरिदिएको भए भन्ने भाव मनमा पैदा हुन्छ। यतिको अवस्थामा मेरो मातृभूमि पुगेको कल्पनामा म आनन्दित हुन्छु। तर यथार्थ तीतो छ त्यो स्वीकार्न म बाध्य छु।

बहुल संस्कृति नेपालको पहिचान, इज्जत, सम्मानको विषय हो र यसलाई स्वीकार गर्दै हामी अघि बढिरहेका छौँ। त्यसैले संस्कृति मेरो लागि असाध्यै प्रिय छ। बेलायत गएर पनि ज्ञान र ध्यानसँग जोडिएका सांस्कृतिक पक्षहरू यदाकदा देख्न पाउँदा चिसो सिरैटोमा पनि कोमल राफिलो किरण प्राप्त भएर ऊर्जावान् भएँभैँ भएको थियो मेरो मन। पाइलैपिच्छे चर्चहरू देख्न सकिने त्यस भूमिमा हाम्रा पूर्वीय सभ्यताका अनुयायीहरूले आफ्नोपन जोगाउन जुन प्रयास गरिरहेका छन् त्यो तारिफयोग्य काम हो। त्यहाँ पनि वृन्दावनको भल्को दिने गाईपालन, तुलसीरोपण र विविध सेवामूलक कार्यहरू देखेर म अचम्मित भएँ।

लन्डनबाहेक म लिभरपुल र स्कटल्यान्डको भ्रमणमा पनि निस्किएँ। लन्डनबाट लिभरपुल पुग्दा भन् शान्त ठाउँ पुगेभैँ अनुभूति भयो। बेलायतको ऐतिहासिक र पर्यटकीय स्थान लिभरपुलबाट समुद्र नजिकै लाग्यो। शिक्षा, खेलकुद, पर्यटन आदि गतिविधिका कारण यहाँ पनि संसारभरका मानिसहरूको बाक्लै आवतजावत रहेछ। फरक कुरा मलाई लागेको लन्डनमा रातो बस देख्न पाइन्थ्यो भने यहाँ त्योभन्दा फरक पहेँलो, कालो र खैरो रडका। त्यो क्षेत्र लन्डनभन्दा कम कोलाहल हो कि भन्ने मलाई लाग्यो। बेलायती भूमिमा जता पुगे तापनि ठाउँठाउँमा रहेका खुल्ला क्षेत्रहरू, पार्कहरू काठमाडौँको कोलाहलमा बसेको मलाई आकर्षण गर्ने मुख्य विषय बने। यहाँ रोयल एल्बर्ट डक, पोर्ट अफ लिभरपुल, एनफिल्ड स्टेडियम, द फो ग्रेसस, बिटल्स स्ट्याचु, न्यु ब्राइटन बिच आदि ठाउँमा घुमैँ। छोरौ साथमा भएकाले उसको रहरअनुसार लिभरपुलमा सबैभन्दा पहिले एनफिल्ड स्टेडियम भ्रमण गर्नुपऱ्यो। उसको रहर पहिले त्यहाँ पुग्ने थियो। त्यहाँ खेल सङ्ग्रहालय, रङ्गशाला घुमेपछि अन्य स्थानहरूमा भ्रमण गरियो। मानवनिर्मित विविध कुराहरू हेरेर त्यहाँको ऐतिहासिक विषयका बारेमा केही जानकारी राखेर दुई दिन घुमघाम गरी त्यहाँबाट टापुरहरूले बनेको चिसो हावापानी भएको र ताल, नदीनालाले शीतलता प्रदान गरेको ठाउँ स्कटल्यान्डको यात्रामा म निस्किएँ। उकालो लाग्दै अघि बढ्दै जाँदा स्कटल्यान्डमा भेडा र गाईगोरु पालन कार्य त्यहाँको मुख्य कर्म हो कि भन्ने मलाई लाग्यो। पछि थाहा पाएँ भेडा पालनका लागि जग्गा सरकारीकरण गरिएको रहेछ। त्यही भएर बाटोको अधिकतर ठाउँमा भेडा चरिरहेका देखेँ। स्कटल्यान्डमा राजधानी एडिनब्रा, ग्लास्गो, एबर्डिन जस्ता ठाउँ घुम्दा एडिनब्रामा प्राचीन, ऐतिहासिक, विषयहरू यत्रतत्र देख्न पाएँ। दुङ्गा छापिएका सडक, पुराना कालीगडीले शृङ्गारिएका भवन, ठाउँठाउँमा क्यासलहरू (ऐतिहासिक भवन) भएको, उँचो जमिन भएको इतिहासले धेरै कर्ममा साक्षी राखेको यो सहरलाई प्राचीन वास्तुकलाले निकै आकर्षक बनाएको रहेछ। यहाँको साह्रै लोकप्रिय ऐतिहासिक एडिनब्रा क्यासल विश्वभरिका मानिसलाई आकर्षण गराउने केन्द्र रहेछ। प्राकृतिक सुन्दरता, आकर्षक भवन, सांस्कृतिक महत्त्व भल्काउने विविध गतिविधिका कारण विश्वका मानिसले यसलाई पर्यटकीय गन्तव्य

बनाउँदा रहेछन् । रङ्गीचङ्गी स्कट (किल्ट) लगाएका पुरुषहरू आफ्नो पहिचान बोकेको विशेष व्याक पाइएको सङ्गीतलाई प्रस्तुत गर्दै सडकमा ठाउँठाउँ हिँडिरहेका देखिए । यहाँको संस्कृति र सभ्यता भल्काउने यस्तो पोशाक परम्परागत उत्सव, पर्वहरू, विवाह आदिमा प्रयोग गरिँदो रहेछ । यहाँका आधाभन्दा बढी मानिस कुनै धर्मको अनुसरण गर्दैनन् भन्दा मलाई अचम्म लाग्यो । रातो कपाल हुने मानिस बस्ने ठाउँ पनि भनिने रहेछ यस ठाउँलाई । स्कटल्यान्डको अर्को सहर ग्लासगो जहाँ वास्तुकलाले सजाइएका भवन, ऐतिहासिक सुन्दर ठाउँ र रोजगारीको सम्भावना धेरै रहेकाले नेपालीहरूको बाक्लो बस्ती भेटियो । त्यस ठाउँमा म नेपाली भएर गर्व गरेको अर्को पक्ष एकजना नेपालीको रेस्टुरेन्टमा पुग्दा विदेशीहरू हाम्रो नेपाली खानाको स्वाद लिन खचाखच भएर बसेको दृश्य हो । कर्मठ नेपालीहरूले जहाँ गए पनि आफ्नो मिहिनेतबाट उन्नति गरेका छन् भनेर मनमा खुसी लाग्यो । म पनि उनको आतिथ्यबाट निकै प्रभावित भएँ । त्यहाँ घुमेका ठाउँमध्ये द फल्किङ ह्विल निकै आश्चर्यजनक लाग्यो मलाई । अचम्मको विज्ञान प्रयोग गरिएको रहेछ त्यसमा । संसारको एक मात्र घुम्ने चक्का जहाँबाट जहाजहरू तलमाथि गराइन्छ । अर्को जोडी घोडाजस्तो देखिने ठाउँ द केलिपज जहाँ उँधो मुन्टो लगाएको एउटा र उँभो मुन्टो लगाएको अर्को समुद्री घोडाजस्तो प्राणी छन् ।



द केलिपज

म भ्रमणमा गएको समय त्यहाँको विद्यालय बिदा भएको समय भएकाले पनि आन्तरिक पर्यटकका रूपमा केटाकेटीहरूलाई घुमाउन ल्याएका र विदेशी पर्यटकहरू पनि प्रशस्त आएका भेटिए । जता घुम्न गए पनि व्यवस्थित

पार्किङ, सफा वातावरण र मृदु मुस्कानसहितको सेवाले गर्दा पर्यटकहरू आकर्षित हुँदा रहेछन् ।

किताब पढ्दा, चलचित्र हेर्दा ज्ञात भएको त्यो भूगोलका बारेमा धेरै कुरा थाहा पाएँ । यात्राबाट जति छिटो सिक्ने मौका अरूबाट मिल्दैन भनिन्छ मलाई पनि त्यस्तै लाग्छ । बीस दिनको बेलायत भ्रमणबाट मैले जीवनभरका लागि नमेटिने सम्भना कोसेली बोकेर आएको छु । उच्च शिक्षाको आकाङ्क्षा लिएर त्यस ठाउँमा गएका हाम्रा केटाकेटी प्रशस्त भेटै । तीमध्ये कतिको अवस्था त सन्तोषजनक छ तर कतिको पीडादायी । ऋण गरेर बल्लबल्ल त्यहाँ त पुगे तर परदेशको नियम कानूनले तिनलाई कति कुरामा समस्या पारिरहेको छ । पढाइ त कता हो कता त्यस्तो अवस्थामा उनीहरूलाई देख्दा हाम्रो देशका उच्च पदमा रहेका मान्छेप्रति म आक्रोशित पनि भएँ । देशमा बसेर भविष्य उज्ज्वल हुन्छ भन्ने भएको भए उनीहरू परनागरिक भएर त्रासैत्रासमा बस्न किन जान्थे होलान् र ? त्यहाँको महँगो घरभाडा, गाडीभाडाले विद्यार्थीहरूको जीवनशैलीमा निकै प्रभाव पारेको भेटेँ । सुविधा त सबै कुरामा छ तर त्यसलाई थेग्न आर्थिक हैसियत बनाउन निकै सङ्घर्ष गर्नुपर्ने वास्तविकता पनि छ । त्यसकारण हाम्रा केटाकेटीहरू समस्यामा छन् । एकाधबाहेक निम्न दर्जाको काम नै गर्दा रहेछन् हाम्रा दाजुभाइ र दिदीबहिनीहरूले । आफ्नो मातृभूमिले पाउनुपर्ने पसिना त्यता बगेको देखी मन विचलित भयो मेरो । बेलायतको जमिनमुनि बनाइएका रेल कुद्ने बाटा देखेर कति मिहिनेत र परिश्रमले त्यो कार्य सम्भव भयो होला ? भनी मनमनै प्रश्न गरें । हामी पनि आफ्नो देश बनाउन त्यसरी नै जुटे देशको मुहार कस्तो हुन्छ होला भन्ने लाग्यो । हामी नेपालीलाई पनि कर्म गर्न जाँगर लाग्ने वातावरण बनोस् भन्ने कामना गरें मनबाट । छोटो समयको अविस्मरणीय बन्यो मेरो यो यात्रा । मैले ताना शर्माले जस्तो बेलायती हिउँको स्पर्श भने पाइँन कारण म पुगेको मौसम हो नत्र स्कटल्यान्डसम्मको यात्रामा कतै न कतै हिउँ भेटिन्थ्यो होला । छोटो अवधिमा नै त्यस भूमिको इतिहास, कला, संस्कृतिका बारे धेरै पक्ष जानेर आनन्दानुभूतिसहित म मातृभूमिको न्यानो काखमा लुटपुटिन आइपुगें ।



मेरो देशको माटो



सुदीक्षा सिंह ठकुरी

बिए २०८० ब्याच

मेरो देशको माटो
मेरो युवा मस्तिष्कमा
मेरो देश र यसको स्वाभिमान
सगरमाथाको उचाइभन्दा धेरै माथि
अनि लुम्बिनीको पवित्रताभन्दा
अझ गहन बन्दै छ
मेरा किताबका पानाहरूले
मलाई मानवता पढाइरहँदा
अनि जीवनको आदर्श सिकाइरहँदा
मेरा गुरुले कक्षा कोठमा
देशको मानचित्र कोरेर
देशप्रेम सिकाइरहँदा
म खुशीले गदगद हुन्छु।
मेरो स्पर्शले यो माटोले
जीवनको अस्तित्वका लागि
गर्भधारण गरेर
बीजहरूबाट बोटहरू फलाउँदै
हरेक प्राणीलाई प्राण दिन्छ
मेरी आमा भन्नुहुन्छ
देश र धर्ती
स्वर्गभन्दा पनि महान् छन्
र त म मेरो देशलाई
मनभरि समेटेर
मुटुभरि प्रेम गरिरहन्छु

जब म किताबहरूमा
सहिदहरूको सहादत पढ्छु
पृथ्वीनारायण शाहले
यो माटोमा आफ्नो रगत बगाएर
मेरो देशको स्वाभिमानको
रक्षा गरिरहँदा
भानुभक्तले रामायण अनुवाद गरेर
नयाँ आयाम कोर्दै
हामीलाई एकताको सूत्रमा
आबद्ध गरेका गाथाहरूले
शिर ठाडो अनि छाती चौडा हुन्छ
यदि यही माटोमा हामीलाई
सत्मार्ग मिल्यो भने
देशले गर्व गर्ने इतिहास
रच्ने मन छ
असम्भवका जराहरू उखेलेर
यही समाजमा
सम्भावनाका कथाहरू लेख्ने मन छ
त्यसैले लौं देऊ मलाई
मेरो देशको भविष्य
सामाजिक सद्भाव अनि
राष्ट्रिय अखण्डता
मेरो स्वाभिमानले यसको
जर्गेना गर्दै
मेरो रगतले सिच्ने छु
प्रतिज्ञा भो तिमीलाई
अब यहाँ जङ्गी निशान
भुक्ने छैन
कोशी कर्णाली अब सुक्ने छैन
किनकि म राष्ट्रको गीत बनेर
कलिला मस्तिष्कभरि
देशप्रेमको दीप सल्काउँदै
यो माटोभरि फैलिनेछु।

(कवितावाचन प्रतियोगिता २०८१ मा विश्वविद्यालय
तहर्तर्फ प्रथम स्थान हासिल गर्न सफल कविता)



उसले धन्न पुँजीवाद पढेन, मार्क्सवाद पढेन



गौरव पाण्डे

बिए २०७८ ब्याच

तिमी पुँजीवाद पढ्दै गर्दा
मार्क्सवादका ठेली रट्दै गर्दा
उसको पनि बेला उही थियो
रहर, उमेर र जोस उही थियो
भोगाइ र नियति पनि सोही थिए
तिमी र उसमा एउटै भिन्नता थियो
तिमी विद्रोहको लालभण्डा लिएर उठ्यौ
ऊ हलो, कुटो र कोदाली लिएर उठ्यो

तिमी व्यवस्था र अवस्था बदल्न
पुँजीवादको वकालतमा लाग्यौ
ऊ नारा, जोतारा र रोइला लिएर
खेतबारी पखेराको चिरफारमा लाग्यो
तिमीले मार्क्स, माओ र लेनिन जिन्दावाद भन्यौ
उसले जल, जमिन र जाँगर जिन्दावाद भन्यौ
क्षमताअनुसार ज्याला हुनुपर्छ
प्रकृति, पराक्रम र पसिना पढ्यो र
उसले श्रमबमोजिमको मूल्य खोज्यो
तिमीले साम्यवाद पढ्यौ र भन्यौ
जमिन साभा हुनुपर्छ
उसले रोग, शोक र भोक पढ्यो र
भन्यो

जमिन जसको होस् मलाई मेरो पसिनाको
मूल्य भए पुग्छ

नियतिको खेल
तिमी यतिबेला विद्रोहीबाट सत्ताधारी भएका छौ
कम्रेड! र दाइ भएका छौ
ऊ काँटे, गवार भएको छ
यहाँनेर फेरि एउटा भिन्नता देखिएको छ
तिमीले विचार रोपेर विखण्डन फलाएका छौ
उसले मानो रोपेर मुरी फलाएको छ।
तिमीले तालु सुक्ने गरी भाषणको खेती गरेका छौ
उसले आलु फल्ने गरी क्रान्तिको खेती गरेको

म सोचिरहेछु
कति शालीन ऊ
आज पनि हलो, कुटो र कोदाली बोकेर
पसिना खोज्न माइतीघर धाएको छ
उफ !

धन्न उसले पुँजीवाद पढेन
पढेको भए
जमिन बाँभो राखेर
विचारक बन्ने रहेछ
धन्न उसले मार्क्सवाद पढेन
पढेको भए
हाल बाँधेर गमक्क विचारक बन्ने रहेछ
तालु सुकाउने रहेछ
आलु नफलाउने रहेछ।

(कवितावाचन प्रतियोगिता २०८१ मा विश्वविद्यालय
तहतर्फ द्वितीय स्थान हासिल गर्न सफल कविता)



मलाई फेरि बालक हुन मन छ



सुदीक्षा सार्दा

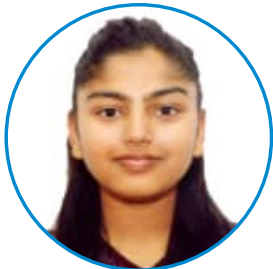
बिएससिसिएसआईटी २०८० ब्याच

जिज्ञासा र कुतूहलले भरिएर पनि
रित्तारित्ता देखिने ती शान्त आँखाहरू
धारणा र मान्यताले भरिइनसकेका
पूर्वाग्रह र अभिमानको जालोमा
नजेलिएको त्यो स्वच्छ, शुद्ध अनि पारदर्शी मन
फेरि त्यही बालापनमा फर्कन मन छ
विचार र सिद्धान्तको बोझ टाउकोबाट बिसाएर
मलाई फेरि त्यही अबोध बालक हुन मन छ
अस्तित्वको चरणमा पुनः आफूलाई चढाई
ज्ञानाभिमानको वृथा अहम्मा हराइसकेको
त्यो आश्चर्यभाव फेरि जीवनमा ल्याउन मन छ
सामाजिक स्वार्थले बनाइदिएको व्यक्तित्व भुलेर
मेरो साँचो स्वरूपको दर्शन गर्न मन छ
हृदय खोलेर हाँस्न नपाएको बर्षौं भयो
भिन्न आँसु लुकाएर बाहिर कति हाँस्नु
भुटो मुस्कानले मुखौटो हटाएर

धीत मरुन्जेल बेपर्वाह रुन मन छ
मलाई फेरि त्यही निर्दोष बालक हुन मन छ
खोला किनारामा बालुवाको घर बनाई
पानीको छलले बगाउँदा
खुशीले उफ्रँदै नाच्ने त्यो मन
केही पलको पाहुनामात्र हुँ यहाँ म
भन्ने थाहा हुँदा हुँदै
अरूको घर भत्काएर भए पनि
आफ्नो घर सजाउन तल्लीन यो मन
यो मन त्यागी पुनः त्यो मन पाउन मन छ
ब्रह्माण्ड सारा अटाउँने हृदय बनाउन मन छ
समयको अङ्कगणितीय शृङ्खलाबाट फुत्त उम्केर
मलाई फेरि त्यही रहस्यमयी बालक हुन मन छ।
(कवितावाचन प्रतियोगिता २०८१ मा विश्वविद्यालय
तहतर्फ तृतीय स्थान हासिल गर्न सफल कविता)



समृद्धिको सगरमाथा



आशिका पोखरेल

कक्षा १२ विज्ञान

मुटुभित्र राखेर मेरो प्यारो देश
गर्विलो छातीमा विश्वास भरेर
हिँड्नु छ आज सुशासनको बाटो
पुग्नु छ मलाई समृद्धिको सगरमाथा

अब चाल्नुछ तीनकोटी पाइला एकैसाथ
उँचो राख्दै नेपालीको माथ
हिमाल, पहाड, तराई हातेमालो गर्दै
नयाँ नेपालको नयाँ इतिहास लेख्नुछ
सिङ्गार्नुछ, सजाउनुछ मेरो देश
आफ्नै श्रम र सिपले, कलाले अनि प्रविधिले

तर मलाई थाहा छ
यहाँ मार्फाको स्याउले बजार पाउँदैन
भापाको धान मुस्ताड जाँदैन

इलामको चियाले हाम्रो धित मार्दैन
कृषिप्रधान देशमा खुर्सानी विदेशी
जलस्रोतको धनी देशमा पानी विदेशी
हामीलाई मन पर्ने सबै चिज विदेशी

हाम्रा चाहना विकृति
भोकमा विकृति
भेषभूषामा विकृति
जता जाऊ उतै बेथिति
न त बलियो छ राज्यको नीति
हो ! त्यसैले कहिल्यै आएन समृद्धि

हामी नेपाली
जबसम्म स्वावलम्बी बन्दैनौं
मौक्तिकतामा रमाउँदैनौं
आफ्नोपनमा गर्व गर्दैनौं
मानिसलाई मानव अधिकारको आभास गराउँदैनौं
गाँस, बास, कपास, शिक्षा, स्वास्थ्य अनि रोजगारको
सुनिश्चित गर्दैनौं
समृद्धि नेपाल सुखी नेपालीको सपना विपनामा बदल्दैनौं
तबसम्म नेपाली उद्योग फस्टाउँदैन
नेपाली उत्पादनले बजार पाउँदैन
नेपालमा समृद्धि आउँदै आउँदैन ।

(कवितावाचन प्रतियोगिता २०८१ मा कक्षा ११, १२ तर्फ
प्रथम स्थान हासिल गर्न सफल कविता)



श्रद्धासुमन जन्मोत्सवको



समीक्षा जोशी
कक्षा १२ विज्ञान

तिम्रो तस्वीर अक्षरअक्षरमा
तिम्रा विचार शब्दका अर्थहरूमा
तिमीलाई हरेकले वाचन गर्छन्
अर्थ लाउँछन् तिमी बेग्लै थियौ र
मनवचनकर्मले ।
तिमी देखिन्छौ राम कहानीमा
प्रश्नोत्तर, भक्तमाला र बधूशिक्षामा
तिम्रो एकताको भाव सरल
नेपाली भाषा लेखनको आधार
जग बसायौ नेपाली भाषाको अपार
जीवन के हो तिमीले सिकायौ
जिउने बाटो सहजै देखायौ
यी सब कुरा प्रश्नोत्तरमा
देख्छौ किताबका पानाहरूमा
हो भानु ! तिमी जीवन्त छौ
बालक, बृद्ध, महिलाका जिब्रोमा
तिमी अमर छौ
तिम्रा कृतिहरूमा
त्यसैले
अपार श्रद्धासुमन जन्मोत्सवको ।

(कवितावाचन प्रतियोगिता २०८१ मा कक्षा ११, १२ तर्फ
द्वितीय स्थान हासिल गर्न सफल कविता)

भानुजयन्ती



विशाल पाण्डे
कक्षा १२ विज्ञान

असरको २९ गते भानु तिम्रो जन्म
सयौं वर्ष पुग्दा पनि सुरक्षित छौ मनमा
जन्म लियौ तनहुँको रम्घा भन्ने ठाउँमा
तिमीजस्ता महान् अरू जन्मिएनन् गाउँमा

तिम्रो यादमा नाम रह्यो भानु जयन्ती
तिम्ले लेख्या कृति गर्छु मनोनयन्ती
यही भूमिमा जन्म लिई नाम चलायौ
तिम्ले नेपाली भाषामा ठूलो गुन लगायौ

आदिकवि तिम्रो नाम त कति चलेको छ
तिमीजस्ता सपुतविना यो देश जलेको छ
थियौ ज्ञानी बुद्धिमानी कृति अमर रह्यो
छैनौ तिमी सँगै आज सँगै भाभै भयौ

हाम्रो मन मस्तिष्कमा घुमिरहन्छौ जैले
भुल्ने प्रयास गरे पनि सक्ने छैनौ कैहिल्यै
भानु भव्य रामायणले छायो कुनाकुना
त्यसैले त सक्छौ छैनौ तिमी अलाप हुन

आज तिमी मरे पनि बाँचिरहेका छौ
हाम्रो मन मस्तिष्कमा नाचिरहेका छौ
भानुभक्त सम्भ्रंदा हाम्ले मोतीरामलाई नसम्भने हैन
दोस्रो भानुभक्त अब जन्म लिने छैन ।

(कवितावाचन प्रतियोगिता २०८१ मा कक्षा ११, १२ तर्फ
तृतीय स्थान हासिल गर्न सफल कविता)

दुध बेचेर सपना किन्ने मेरी आमा



सोनिया घामी

एमए पत्रकारिता र आमसञ्चार २०८१ ब्याच

गाउँको त्यो साँघुरो आँगनमा,
जहाँ भैंसीको दुहुने सिर्काँमा
सपनाहरू गुञ्जिन्थे
मेरी आमाका सपना
न ढोका थियो, न भ्याल सजिएको
तर मन थियो विशाल सपना बोकेको
छोरीलाई बोर्डिङ स्कूल पठाएर के पाइन्छ
भन्थ्यो हाम्रो समाजले
तर मेरी आमाले मुन्टो हल्लाइन् र भनिन्
छोरी पनि सरस्वती हुन्
ज्ञानको उज्यालो ल्याउने देवी

उनको मनको पानामा लेखिएको थियो
छोरी पनि आकाश चुम्न सक्छे
उनकी छोरी मात्र होइन, देशकी छोरी बन्न सक्छे
६ भैंसीहरू, ४ सन्तानहरू
एउटा सानो आँगन र थुप्रै सपनाहरू
उनको निधारमा पसिनाका थोपा होइनन्
ती त भविष्यका अक्षर थिए
र उनका हातहरूमा दुध मात्र थिएन

थियो शिक्षा, आत्मसम्मान र बलिदान
चिसोको सासले ओठ फुट्दा पनि
भोकले आँखा धमिलो हुँदा पनि
कहिल्यै थाकिनन्
किनभने ती सपना उनले देखेकी थिइन्
छोरीहरू उज्यालो भविष्यमा हाँसिरहेका

दुधको पैसा जम्मा गरेर
हाम्रा किताब किन्थिन्
उनको न्यानो हातमा
हार थिएन, भविष्य देख्ने आश थियो
आज हामी छोरीहरू
हाम्रो बाटो आफैँ बनाइरहेका छौं
दिदी सेतो एप्रोनमा जीवन जोगाउँछिन्
सानी बहिनी व्यापारको दुनियाँमा
बुबाआमासँग काँधमा काँध मिलाउँछे
म र माइली बहिनी पत्रकार बन्ने बाटोमा
शब्दहरूमा उहाँको कथा बुनिरहेका छौं
कलम मेरो हतियार हो
र न्याय मेरो सपना
शिक्षा र सङ्घर्षको यो कथा
सधैं आमाको नाममा समर्पित रहनेछ
किनभने संसारका सबै शक्तिमानहरूभन्दा
एक आमाको माया र त्याग ठूलो हुन्छ ।



वैदेशिक अध्ययनको लहर



दधिराम खतिवडा
पूर्वविद्यार्थी

हाल नेपालको सन्दर्भमा बढ्दो बौद्धिक जनशक्ति पलायन मुलुकका लागि ठूलो चिन्ताको विषय बन्दै गएको छ । वैदेशिक अध्ययनका क्रममा प्रतिभासँगै पुँजी पलायन भइरहेको यथार्थ छर्लङ्गै छ । पछिल्लो समय १२ कक्षा पास गरेपछि उच्च शिक्षा अध्ययनका लागि विदेश जानैपर्ने भन्ने संस्कारकै रूपमा विकास हुँदै आएको छ । समाज तथा घरपरिवारको दबाब, साथीभाइको सरसङ्गत र देखासिकीले पनि नेपाली विद्यार्थी वैदेशिक अध्ययनतर्फ तानिएका हुन् । पटक-पटकको व्यवस्था परिवर्तनपछि पनि किन हाम्रो अवस्थामा परिवर्तन आएन ? उत्तर स्पष्ट छ, देशमा थिति बस्न सकेन । राष्ट्रिय राजनीतिमा आमूल परिवर्तन भयो तर शिक्षित युवा मुलुकमा अडिन सकेनन् । त्रि. वि. गोल्ड मेडलिस्टसमेत अन्तिम विन्दु वैदेशिक रोजगार भएको हालैको एक अन्तरवार्ताले बताउँछ ।

विद्यार्थी भिसाको नाममा सम्पन्न देशहरूले हाम्रो जस्ता देशबाट अप्रत्यक्ष रूपमा सस्तो श्रम उपयोग गरिरहेका छन् । अध्ययन त देखाउनका लागि रूप पक्ष मात्रै हो । सारमा अधिकांश विद्यार्थीको लक्ष्य मनग्रे कमाइ, स्थायी आप्रवासन र सुरक्षित भविष्यको खोजी नै हो ।

वैदेशिक अध्ययन रहर वा बाध्यता

अहिलेको नेपालको शिक्षा चरित्रवान्, गुणवान् र ज्ञानवान् नागरिक उत्पादन गर्नभन्दा विदेशका लागि श्रमिक उत्पादन गर्ने कारखाना भइरहेको छ । नेपालको शिक्षाको राष्ट्रिय उद्देश्यहरू पूरा गर्न शिक्षा क्षेत्र सफल नभएर यहाँका हजारौं युवाहरू विदेश जान मात्र तम्सिरहेका छन् । समृद्धिको सपना र उन्नति विदेशी भूमिमा पूरा गर्न उनीहरू नेपाल छाडी जान राहदानी र अध्ययन अनुमतिपत्र लिनका लागि लामा लागिरहेका छन् । दिनहुँ सयौं समृद्धिको नेपाली सपनाहरू जेट विमानबाट विदेशिएका छन् ।

विदेशमा गई अध्ययन गर्ने प्रक्रियालाई एकथरी विश्लेषकले ऊर्जाशील देशका होनाहार युवाको 'ब्रेन ड्रेन' भयो यसलाई जसरी पनि रोक्नुपर्छ भन्दै आवाज उठाउँदै आएका छन् । तर अर्काथरी विश्लेषकले भने यसलाई स्वाभाविक प्रक्रियाका रूपमा लिनेगरेका छन् । जसलाई अहिलेको विश्व परिवेशमा समयको माग र युवाको चाहना हो जुन 'ब्रेन ड्रेन' नभएर 'ब्रेन एक्वाएर' हो भन्न रुचाउँछन् । नेपाली युवाहरूले विकसित मुलुकका विश्वविद्यालयबाट उच्च स्तरीय र उच्च तहको शिक्षा प्राप्त गर्नु आफैँमा गर्वको विषय हो । त्यो शैक्षिक ज्ञान र सिपलाई नेपाली माटोमा कसरी रूपान्तरण गर्न सकिन्छ भन्ने विषयमा सरकारको चासो रहनुपर्छ ।

यी दुवै थरी विचारहरूलाई गहिरिएर हेर्ने हो भने स्वदेशको पढाइ र सर्टिफिकेटमा विद्यार्थीले भविष्य नदेख्नु नै वैदेशिक शिक्षामा आकर्षण बढेको कारण हो । नेपाली विश्वविद्यालयका शैक्षिक प्रणालीले शैक्षिक योग्यता र स्वदेश तथा विश्वबजारका रोजगारीका अवसरलाई परिपूर्ति गर्न सकिरहेको छैन । यहाँका पाठ्यसामग्री व्यावसायिक उद्यममा आधारित स्वरोजगारमूलकभन्दा सिद्धान्तमा आधारित छन् । जसले गर्दा पनि धेरै विद्यार्थी विश्वविद्यालयबाट दीक्षित भइसक्दासमेत आफूले

अब के गर्ने भन्नेमा जानकारी हुँदैनन् । उच्च शिक्षा अनुसन्धान र अन्वेषणमा आधारित हुनुपर्छ भनिने पनि हाम्रा विश्वविद्यालयहरूले विकसित शिक्षा पद्धति तथा सोहीअनुरूपको पाठ्यक्रम निर्माण गर्न सकेका छैनन् ।

वर्तमान परिस्थिति

आज बर्सेनि हजारौं विद्यार्थी अध्ययनका लागि बाहिरिँदा न त परिवार खुशी छन् न त देश । आफ्ना मुटुका टुक्राजस्ता सन्तानलाई सानो उमेरमा पढ्नकै लागि विदेश पठाउँदा हरेक परिवारमा खुसी रित्तिएको छ एकातिर भने अर्कोतिर जल्दोबल्दो अवस्थामा रहेको मानव पुँजीलाई विदेश पठाउँदा समग्र मुलुकलाई व्यापक घाटा छ । स्वदेशमा नै प्रचुर मात्रामा उद्योग, कलकारखाना निर्माण गरी त्यसको उत्पादन निर्यात गर्ने बेलामा होनाहार विद्यार्थी नै निर्यात गर्नुपर्ने वर्तमान अवस्थाको मूल्याङ्कन हुनु जरुरी छ । शिक्षामा गरिने लगानी महत्त्वपूर्ण लगानी हो । यो लगानीले मानव पुँजी निर्माण गर्न सक्नुपर्छ । स्वदेशमा निर्माण भएको मानव पुँजी स्वदेशमा नै रम्ने र जम्ने वातावरण सिर्जना गर्नु र गराउनु सरोकारवाला सबैको साझा दायित्व हो ।

पछिल्लो समय वैदेशिक शिक्षाका नाममा देश छाड्ने युवाको सङ्ख्या तीव्र गतिमा बढ्दो छ । विगतमा गाउँ खाली गरेर काठमाडौं आउनेहरूको ट्रेन्ड फेरिएर अहिले काठमाडौं छाडेर युरोप, अस्ट्रेलिया, जापान, क्यानाडा, अमेरिकालगायत विश्वका विकसित र राम्रा भनिएका मुलुकमा जाने प्रवृत्ति बढ्दै गइरहेको छ । नेपालमा दर्जनको हाराहारीमा विश्वविद्यालय छन् । हजारौं क्याम्पस छन् । सिप आर्जनका लागि इन्स्टिच्युटहरू छन् । प्राविधिक शिक्षालयको पनि समस्या छैन तर पनि मुलुकमा रोजगारी र भविष्यको सुनिश्चितताको सम्भावना नदेखेपछि युवा देश छाड्ने, विदेश जाने र जे भए पनि काम गर्ने परिपाटी बनेको सत्य हो ।

विकसित राष्ट्रले दक्ष जनशक्तिलाई भिसा खुकुलो बनाउने नीति अवलम्बन गर्दै आएका छन् । यद्यपि पछिल्लो समय अस्ट्रेलिया, अमेरिका र क्यानडाले भिसामा केही कडाइ गर्ने नीति लिएका छन् । नेपालमा प्राविधिक विषयप्रतिको बढ्दो आकर्षणका कारण नै

वैदेशिक अवसर बन्न पुगेको छ । पछिल्लो समय नर्सिङ र कम्प्युटर इन्जिनियरिङप्रतिको आकर्षण वैदेशिक अवसरमा अन्तरनिहित देखिन्छ । नेपालका अधिकांश निजी अस्पतालले मासिक १३/१४ हजार तलबमा नर्सलाई कजाइरहेको यथार्थ उनै नर्सहरू व्यक्त गर्छन् । कृषि, वन, मेडिकललगायतका प्राविधिक विषयको आकर्षणको अन्तर्यसँग पनि वैदेशिक अवसर जोडिएको पाइन्छ । नेपालको अस्थिर राजनीति, अदूरदर्शी नीतिनिर्माण र अवैज्ञानिक शैक्षिक प्रणालीका कारण दक्ष जनशक्तिले समेत विदेश पलायनको बाटो रोजिरहेको यथार्थप्रति दलीय नेतृत्व गम्भीर देखिँदैन । उच्च शिक्षाका लागि विदेशिएका विद्यार्थी अपवादबाहेक विदेशमै पलायन भइरहेका छन् ।

तत्कालीन र दीर्घकालीन प्रभाव

युवा पलायनको नकारात्मक असर शिक्षा र स्वास्थ्य क्षेत्रमा परेको छ । पलायनले गर्दा स्थानीय विद्यालयमा दक्ष र युगस्तरिय शिक्षकहरूको अभाव देखिएको छ । विद्यार्थीहरूको मनोबल घटेको पाइएको छ । जति उच्च शिक्षा हासिल गरे पनि अन्तिममा विदेश नै जानुपर्ने रहेछ भन्ने मनोवृत्ति विकास भएको छ । जसको फलस्वरूप धेरै विद्यार्थीहरूले (SEE) पछि आफ्नो शिक्षा छोड्ने गरेको पाइन्छ । उच्च शिक्षा प्राप्त गरेका विद्यार्थीहरू पनि अवसर नपाएर विदेश नै पलायन हुने गरेका छन् । त्यसैले अहिले हाम्रो शैक्षिक गुणस्तर खस्किएको छ । हाम्रा स्थानीय तहमा सरकारी विद्यालयहरूमा निम्नवर्गका जनताले उच्च शिक्षा प्राप्त गर्दैनन् र बालश्रममा पनि यही वर्गले ठूलो हिस्सा लिएको छ । स्वास्थ्य जस्तो संवेदनशील क्षेत्रमा पनि अहिले दक्ष जनशक्तिको ठूलो अभाव भएको छ । अहिले (MBBS) गरेका डाक्टरहरू, नर्सहरू, इन्जिनियरहरू विकसित मुलुक जस्तै अमेरिका, बेलायत, अस्ट्रेलिया, क्यानाडालगायतका मुलुकहरूमा पलायन हुने क्रम बढिरहेको छ ।

अहिलेको विश्वव्यापीकरणमा मानिसको गतिशीलता बढेको छ । एक ठाउँबाट अर्को ठाउँमा स्थानान्तरण हुने क्रमले तीव्रता पाएको छ । विश्व साँधुरो बनेको छ । यस हिसाबले हेर्दा अध्ययनका लागि विदेश

जानु नयाँ मानिदैन । तर यसले पार्ने आर्थिक र सामाजिक असरबारे भने चर्चा गर्नु जरुरी छ । अध्ययनका लागि ठूलो मात्रामा रकम बाहिरिने हुँदा त्यसले विदेशी मुद्रा सञ्चयमा चाप पर्न सक्छ । भुक्तानी सन्तुलन असन्तुलित बन्न सक्छ । अर्कोतर्फ युवा पलायनले गति लिँदै गएको खण्डमा पुस्तान्तरमा समस्या बढ्न सक्छ । वैदेशिक अध्ययनका नाममा युवा देशबाट बाहिरिँदा एक पुस्ताबाट अर्को पुस्ताको दूरी र सम्बन्ध टाढा बन्दै गएको छ । सचेत र क्षमतावान् युवा बाहिरिँदाको परिणाम गाउँघरमा देखापर्न थालिसकेका छन् । नेपालका कतिपय ग्रामीण क्षेत्रमा विकास पुगेको छ तर त्यसको उपयोग गर्ने जनशक्ति छैन । यसले राज्यको स्रोत परिचालनमा समस्या भएको छ । मानव पुँजी बाहिरिँदा त्यसले भविष्यमा जोखिम निम्त्याउन सक्नेतर्फ विज्ञहरूले सचेत गराउँदै आएका छन् ।

सरकारले बर्सेनि शिक्षा क्षेत्रमा बजेट बढाउँदै ल्याएको छ । विद्यार्थीको अध्ययनका लागि राज्यबाट ठूलो रकम लगानी हुने तर प्रतिफल आउने बेला विद्यार्थी देशबाट बाहिरिने गर्दा लगानीको समुचित उपयोग हुन सकेको छैन । वैदेशिक अध्ययनका सकारात्मक पाठा पनि छन् । विदेशी ज्ञान र सिप आर्जन गरी युवा विद्यार्थीले विश्वबजारमा आफूलाई प्रतिस्पर्धात्मक बनाउन सक्छन् । विदेशी सिप र ज्ञानको स्वदेशमा उपयोग गर्न सकिन्छ । त्यसका लागि सरकारले वातावरण बनाउन सक्नुपर्छ । वैदेशिक आर्जनबाट उपलब्ध ज्ञान, सिप र पुँजी नेपालको विकासमा सदुपयोग गर्ने अवसर प्राप्त गर्न सक्नुपर्छ ।

जिम्मेवार को ?

स्थिर सरकार, समृद्धिको सपना साकार पार्न अहोरात्र खटेको भनिएको सरकारले केही गर्छ कि भनेर आशा गरिरहेको बेला यस्तो निराशावादी परिणाम आउनु राम्रो होइन । तर समग्र शैक्षिक अवस्था, नीति नियम, कार्यान्वयनको तह, कार्यान्वयनको शैली, जिम्मेवारी र उत्तरदायित्वको वहन सबै उदेक लाग्दा छन् । जतासुकै बेथिति मात्रै छन् । सबै अर्कालाई चोर औँला ताकेर आफू पानीमाथिको ओभानो बन्न किञ्चित अटेरो मान्दैनन् । शिक्षा सही बाटोमा हिँडाउन कतैबाट पनि कुनै

ठोस कदम चालिएको छैन । संविधानमा शिक्षाको हक मौलिक हकको रूपमा स्थापित भयो तर कानून बनाउने क्रममा त्यसको खिल्ली उडाइयो । नागरिकको संविधान प्रदत्त हकमाथि अङ्कुश लगाइयो । निजी क्षेत्रमैत्री शैक्षिक वातावरण कानूनी रूपमा स्थापित गरी सामुदायिक शिक्षाबाट आफू पन्छिने प्रावधानको पक्षपोषण सरकारले गर्‍यो । राज्यका नागरिक उत्पादन गर्ने शिक्षा एकैनासको नबनाई विभेदकारी बनाउन कानून निर्माण गरियो ।

सामुदायिक विद्यालयप्रति विश्वास घट्दो छ, निजी विद्यालयमा गएर निःशुल्क शिक्षा लिन सरकारले करकाप कसरी गर्न सक्छ ? कि निजी विद्यालयमा पनि प्रति विद्यार्थी निश्चित लगानी राज्यले गर्ने र त्यो सीमाभित्र ती विद्यालयले बालबालिका पढ्न पाउने वातावरण निर्माण गर्न बाध्यकारी व्यवस्था गर्नुपर्दछ । रित्ता हुँदै गएका सामुदायिक विद्यालयका शिक्षकहरूलाई त्यहाँ खटाई सामुदायिक विद्यालयमा गर्ने प्रति विद्यार्थी लगानी सरकारबाट हुनुपर्दछ । जुनसुकै विद्यालयमा भर्ना भए पनि विद्यार्थीका अभिभावकलाई अनावश्यक शुल्क तिर्नुपर्ने अवस्थाको तत्काल अन्त हुनुपर्दछ । सामुदायिक विद्यालयले गुणस्तरीय शिक्षा दिनका लागि थालनी गरेका सही कार्यक्रमहरू र तिनको निरन्तरलाई दृष्टिगत गरी ती कार्यक्रमहरू सफल बनाउन विद्यालयले गर्ने जायज मागको आधारमा सरकारले नीति बनाइ बजेट व्यवस्था गर्नुपर्दछ ।

सुधारको बाटो

नेपालकै वातावरण र माटोमा बसेर अध्ययन अध्यापन हुने तर भुक्तानी विदेशी मुद्रामा हुने शैक्षिक संस्थाको सङ्ख्या कम गर्न शिक्षा मन्त्रालयले आवश्यक नीति लिनुपर्छ । हामी कहाँ देशभित्रै यति धेरै विश्वविद्यालय छन् । ती विश्वविद्यालयले विद्यार्थीको रुचिका नयाँ विषयमा पढ्ने वातावरण निर्माण गर्नुपर्दछ । २० औँ वर्षदेखि परिमार्जन नभएका पाठ्यक्रम पढाउने परिपाटी बदल्नुपर्छ । शैक्षिक क्यालेन्डरको पालना गरी देशभित्रै पढ्दा वर्ष खेर नजाने कुराको सुनिश्चितता हुने हो भने यसरी वैदेशिक शिक्षाको नाममा बाहिरिइरहेको ठूलो धनराशी रोक्न सकिन्छ । प्रतिभा पलायन हुनबाट रोकिन्छ ।

देशमा उठ्ने राजस्वले चालु खर्च धान्नसमेत कठिन भइहेको यस्तो विषम आर्थिक सङ्कटको बेला अरबौं पैसा बिदेसिनु गम्भीर कुरा हो। राजस्व सङ्कलनको रकम र देशबाट बाहिर विदेशिने रकम उस्तैउस्तै हुने अवस्थाले देश गम्भीर आर्थिक सङ्कटमा फस्दै गएको सङ्केत गर्छ। दर्जनको संख्यामा रहेका विश्वविद्यालयहरूमा विद्यार्थी संख्या न्यून छन्। नवीन पाठ्यक्रम नहुँदा विद्यार्थीमा यी संस्थाप्रति विश्वास, भरोसा र आकर्षण कम छ। विदेशमा अध्ययनका लागि कडाइ गर्ने र नगर्ने विषयको छलफल नीति निर्माणको तहबाट नै हुनुपर्दछ। आवश्यक नियम – कानून बनाउन अब ढिलो भइसकेको छ। संसदको यो गम्भीर तथा जल्दोबल्दो विषयमा राष्ट्रिय विमर्श होस्। यद्यपि छात्रवृत्तिमा जाने विद्यार्थीलाई अवरोध हुनुहुन्न। तर घरबाटै सबै खर्च बेहोर्ने गरी अघि बढाइएका विदेशी अध्ययन निरुत्साहित गर्न सरकारले नीति बनाउनुपर्छ। सरोकारवाला निकाय खास गरेर शिक्षा मन्त्रालय र अर्थ मन्त्रालयले अब विस्तारै निजी खर्चमा विदेश पढ्न जाने प्रवृत्ति नियन्त्रण गर्दै जाने विषयमा सोच्न ढिला नगरोस्।

राज्यको शिक्षा नीतिसँग गाँसिएको र विद्यमान शैक्षिक संस्थाहरू एवं तीसँग आबद्ध सरोकारवालाहरूले बजारमुखी एवं विश्वबजारमा रोजगार दिन सक्ने शिक्षाको मोडालिटीमा विचारविमर्श गर्नुपर्ने अवस्था सिर्जना भइसकेको छ। विश्वबजार सान्दर्भिक डिग्री, त्यसअनुरूपको पाठ्यक्रम, शैक्षिक मूल्याङ्कन पद्धति र साथसाथै अद्यावधिक शिक्षक-शिक्षिका नभए आजका युवायुवतीलाई देशभित्र रोक्न असम्भव देखिन्छ।

शैक्षिक नियमन

शैक्षिक परामर्शदाताहरूले म्यानपावर कम्पनीले जस्तो गरी वैदेशिक अध्ययनलाई प्रवर्धन गरिरहेका छन्। नियमन फितलो हुँदा उनीहरू बेलगाम छन्। मनपरी परामर्शशुल्क असुलिरहेका छन्। विदेशी विश्वविद्यालयका लागि विद्यार्थी खोजिदिने दलाल बनेका छन्। नेपालमा पनि धेरै राम्रा र गुणस्तरीय स्कुल, कलेज छन्। ती पर्याप्त नभए अरू थप्न सकिन्छ। देशभित्रको निजी शिक्षा क्षेत्रलाई निरुत्साहित र हतोत्साहित गर्ने अनि अर्कोतर्फ

ठूलो सङ्ख्यामा विद्यार्थी बिदेसिने प्रवृत्तिले देशको वैदेशिक व्यापार घाटा भन्नु असन्तुलित हुन्छ। यस्ता अनेकौं खालका समस्याको समाधान मुहानबाट नै गरिनुपर्छ।

शिक्षण संस्थाहरूमा अनुशासित विद्यार्थी, लगनशील शिक्षक र सचेत अभिभावकको खाँचो पर्छ। व्यावहारिक र नियमित आचारसंहिताको व्यवस्था कार्यान्वयन गरिनुपर्छ। राजनीतिकमीहरूले आफ्नो अधिकार र कर्तव्यको अज्ञानताका कारणले शिक्षामा राजनीति गरेको हो भन्ने उनीहरूको भूमिका के हुनुपर्ला भन्नेबारे सोच्नु जरुरी छ। जहाँबाट शिक्षामा हस्तक्षेपको राजनीति गर्ने प्रवृत्तिलाई निरुत्साही गर्न टेवा पुग्छ, शिक्षामा राजनीति गरेर शैक्षिक वातावरणलाई तहसनहस बनाउने जोसुकैलाई अनुशासनको दायरामा ल्याउने तथा सार्वजनिक बहिष्कारसमेत गर्ने नीति अवलम्बन गर्नु आवश्यक रहेको छ। नियम बनाउने तर कार्यान्वयन पक्ष फितलो भएको कारणले सो अवस्था भयो। समृद्ध नेपाल र सुखी नेपालीको सपना साकार पार्न दक्ष जनशक्ति उत्पादन गर्न साधनस्रोत सम्पन्न व्यवस्थित शिक्षा हुनुपर्छ। विद्यार्थीको प्रतिभालाई प्रस्फुटित गरेर उनीहरूको ऊर्जाशील क्षमतालाई सामाजिक रूपान्तरण र देश विकास गर्न राजनीतिले नै निर्णायक भूमिका खेल्छ। राजनीतिले शिक्षा नीति बनाउने र देशलाई विश्वसामु एक नमुना राष्ट्र बनाउन राजनीतिकर्मीको अहम् भूमिका रहन्छ। राजनीतिमा आउने विकृति र विसङ्गतिलाई न्यूनीकरण गर्नका लागि समेत शिक्षाको अहम् योगदान रहन्छ। त्यसकारण राजनीतिकर्मीले क्षणिक लाभ र स्वार्थलाई भन्दा दूरदृष्टि राखेर दिगो राजनीतिका निम्ति नेपाललाई प्रतिस्पर्धी र प्रतिष्ठित देशको रूपमा परिचित गर्न शिक्षामा तत्काल सुदृढीकरणको आवश्यकता छ। शिक्षामा राजनीति कि राजनीतिमा शिक्षा भन्ने विषय हरेक राजनीतिक दलले एक चोटी सोच्ने समय आएको छ। शिक्षण संस्थामा आबद्ध शिक्षकदेखि उच्च पदाधिकारीहरूले विद्यार्थीको पठनपाठनलाई केन्द्रमा राखेर नीति, नियम, योजना निर्माण र कार्यान्वयन गर्नु अति आवश्यक छ। सबैको कार्य दक्षताको मूल्याङ्कन गर्दा विद्यार्थीले हासिल गरेको उपलब्धिस्तरलाई प्रतिस्पर्धी श्रम बजारमा खपतको आधारमा गर्नुपर्छ। सबै राजनीतिक

दलका भातु सङ्गठनहरू विकृति ल्याउने वातावरणबाट मुक्त हुनुपर्छ ।

निष्कर्ष

विद्यार्थीलाई वैदेशिक अध्ययनमा जान कसैले रोक्न सक्दैन, मिल्दैन पनि । विश्व एउटै सहर बन्दै गएको अहिलेको अवस्थामा जो कोहीले आफूले चाहेको ज्ञान सिप, जहाँबाट पनि प्राप्त गर्न सक्छ । सवाल यति मात्रै हो कि वैदेशिक अध्ययनमा विद्यार्थीको आकर्षण किन बढिरहेको छ । यसमा खोजी गर्नुपर्छ । गुणस्तरीय शिक्षा र रोजगारीको सुनिश्चितता गरी विद्यार्थीलाई स्वदेशमा नै रहने वातावरण बनाउनुपर्छ । वैदेशिक अध्ययनमा सिकेका ज्ञान, सिप र पुँजी स्वदेशको विकासमा उपयोग

गर्ने नीति राज्यले लिनुपर्छ । विज्ञान र प्रविधिका क्षेत्रमा भइरहेका नवीनतम प्रयोगहरू विश्वविद्यालय शिक्षामा प्रयोग गरी शिक्षा प्रणालीलाई आधुनिक र वैज्ञानिक बनाउन सक्नुपर्छ । विश्वविद्यालयबाट आर्जन गरेको ज्ञान र सिपअनुरूपको स्वदेशमा नै रोजगारीको सुनिश्चितता गर्न सक्नुपर्छ ।

विदेशमा प्रशिक्षित जनशक्तिलाई कसरी नेपाल फर्काउने र नेपालमै रोजगारी वा व्यवसाय गर्ने वातावरण बनाउने भन्नेमा सरकारको ध्यान पुगेको देखिँदैन । सरकारी नीतिकै कारण उच्च शिक्षाका लागि विदेशिएका युवा नेपालमा कमै फर्केको देखिन्छ । यो प्रतिभा पलायनलाई नरोक्ने हो भने मुलुक अघि बढ्न सक्दैन ।



युनिस पौडेल

कक्षा १२ व्यवस्थापन

सङ्घर्ष

मिहिनेत गरेर दिनदिनै लडिरहेको म
मेरो अवस्था समाजको लागि रमिता छ
घरको सबै जिम्मेरवारी ममाथि
एकलै गरिरहेको छु सङ्घर्ष छैन साथ दिने कोही साथी
छैन सजिलो यहाँ दिन कटाउनलाई
त्यही पनि जसोतसो काट्दै छु
अवस्था जति नै कठिन भए पनि हाँसेर बाच्दै छु
यो मिहिनेतको बाटोमा फलामकै ढोका भए पनि

हिँड्ने छु यसलाई तोडी
अहिलेसम्म सङ्घर्ष गरेर खाँदै छु
परेको छैन माग्न दश औंला जोडी
यो संसार र समाजको तीतो यथार्थ
बिस्तारै बुझ्दै छु
जीवनको बाटोमा जतिसुकै लडे पनि उठेर हिँड्दै छु
सजिलो छैन भन्थे हो रहेछ विस्तारै बुझ्दै छु
अरूले विभिन्न रूप फेरेभैं म पनि फेर्दै छु
मैले देखेको सपना कहाँ बिलाएछ, कता हराएछ
सायद यस्तो चक्रलाई नै जिन्दगी भनिदो रहेछ ।

प्रमाणपत्रको भन्दा फरक यात्रा



रघुनाथ बजगाईं

एमए समाजशास्त्र २०७९ ब्याज

प्रतिनिधिसभा सदस्य गोकुलप्रसाद बाँस्कोटाका अनुसार केपी शर्मा ओली लोकतन्त्र, राष्ट्रिय स्वाधीनता र राष्ट्रिय आत्मविश्वास निर्माणमा एक विश्वविद्यालय हुन्। २०८० जेठ ९ मा प्रतिनिधि सभाको बैठकमा बोल्दै उनले भनेका थिए, “केपी ओली यो विश्वविद्यालय (वर्तमान नेपाली राजनीति) को भिँसी हुन्, प्रोफेसर डाक्टर हुन्, इन्जिनियर हुन्, आर्किटेक्चर हुन् र सबै हुन्।”

सङ्घीय लोकतान्त्रिक गणतन्त्रात्मक शासन व्यवस्थाको शुरुवाती अभ्यासदेखि नेपाली राजनीतिको उच्च भूमिकामा छन् ओली। २०७२ सालमा नेपालले भोगेको विनाशकारी महाभूकम्प र भारतीय नाकाबन्दीले निराश भएको नेपाली समाजमा ओलीले आत्मविश्वास गर्ने प्रयास गरेका थिए। ‘मूर्च्छित सपना जगाउँछु’ भन्दै उनले लिएका नीति र चालेका कदम स्मरण गर्दै बाँस्कोटाले ओलीलाई राजनीतिक विश्वविद्यालयको भिँसी, प्रोफेसर डाक्टर, इन्जिनियर, आर्किटेक्चर सबै रहेको प्रसङ्ग उल्लेख गरेका हुन्। उसो त ओली आफैँमा औपचारिक शिक्षा हासिल गरेर कतै भिँसी, प्रोफेसर, डाक्टर, इन्जिनियर वा आर्किटेक्चर रहेका व्यक्ति होइनन्।

सङ्घीय संसद् सचिवालयको अभिलेखअनुसार २००८ साल फागुन ११ गते तेहथुमको आठराईमा जन्मिएका ओलीको औपचारिक शिक्षा प्राथमिक तहसम्म मात्रै हो। उनी औपचारिक शिक्षामा उच्च शिक्षा लिएर राजनीतिको शीर्ष स्थान चुमेका व्यक्ति होइनन्।

ओली आफैँ भन्दछन् एउटा उक्ति “कि पढेर जानिन्छ, कि परेर जानिन्छ। स्वअध्ययन र औपचारिक शिक्षा दुवैबाट ज्ञान लिन सकिन्छ। अनुभव, सङ्घर्ष र कठिनाइबाट पनि ज्ञान प्राप्त गर्न सकिन्छ।” यी दुवै आधारहरूबाट जति सम्भव थियो त्यसको अधिकतम् सदुपयोग गरेका ओली कालान्तरमा सफल राजनीतिज्ञ कहलिएका छन्।

सानै उमेरमा आमाको मृत्यु भएपछि ओलीले कठिनाइपूर्ण जीवन भोगे। औपचारिक शिक्षालाई प्राथमिक तहपछि निरन्तरता दिन सकेनन्। युवावस्थामै राजनीतिमा होमिए। राणा शासनपछि नेपालमा पञ्चायती शासन विरुद्ध आन्दोलन चलि रहेको थियो। ओली पनि सामेल भए। २०२९ सालको भाषा आन्दोलनमा महत्त्वपूर्ण भूमिका खेलेका कारण जेल परे। १४ वर्ष जेलमा बिताए। वि.सं. २०४४ पछि पुनः राजनीतिक गतिविधिमा सक्रिय भए।

ओलीको विश्वविद्यालय त्यही जेल हो। जेलमा रहँदा स्वअध्ययन गरे। औपचारिक शिक्षक नभए पनि आफैँ किताबहरू पढे। पढ्दै जाँदा राजनीति, इतिहास, साहित्य जस्ता विषयहरूमा रुचि बढ्यो। राजनीतिक दर्शन, मार्क्सवाद, लेनिनवाद, समाजवाद, नेपाल र विश्व राजनीति सबै पढे। उनी भन्छन्, “जेल मेरो विश्वविद्यालय हो।” अर्थात् ओलीले जेललाई विश्वविद्यालय बनाए। किताबलाई शिक्षक र सङ्घर्षलाई गुरु बनाए।

जेलमा रहँदा ओलीले के के पढे त ? कार्ल मार्क्स र भ्लादिमिर लेनिनका सिद्धान्तहरू पढे । जहाँ 'श्रमिक वर्गको सङ्घर्ष', 'राज्यको भूमिका', 'समाजवाद र साम्यवाद' को बाटोबारे व्याख्या गरिएका छन् ।

दास क्यापिटल पढे । जो मार्क्सको प्रमुख कृति हो । जसले पुँजीवादको आलोचना गर्दछ ।

मार्क्स र एंगेल्सको साभा घोषणापत्र 'कम्युनिस्ट म्यानिफेस्टो' पढे । चिनियाँ नेता माओको विचारले पनि ओलीलाई प्रभावित गर्‍यो । विशेष गरी 'ग्रामीण विद्रोह', 'दीर्घकालीन जनयुद्ध' र 'नयाँ जनवाद' का सिद्धान्तहरू पढे । नेपालको इतिहास र राजनीति पढे । पृथ्वीनारायण शाहदेखि लिएर राणा शासन, पञ्चायत व्यवस्थासम्मका इतिहासहरू कसरी विकसित भए भनेर केलाए ।

नेपाली समाजमा जातीय, वर्गीय अवस्थाको अध्ययन गरे । साहित्य र दर्शनमा ओलीको उस्तै रुची रहेकाले उनले विशेष गरी क्रान्तिकारी कविता र निबन्धहरू पढे ।

दर्शनका पुस्तकहरू छोडेनन् । भौतिकवाद, द्वन्द्वात्मक भौतिकवाद पढे । जसले ओलीको सोच्ने तरिकालाई परिष्कृत पाउँ लाग्यो । तब न ओली वर्तमानमा जो कोही भेट्दा वा जुनसुकै विषयमा सभा र गोष्ठीमा पुग्दा घण्टौं लामो अभिव्यक्ति दिन र सविस्तार व्याख्या गर्न सक्दछन् ।

ओलीले कसरी पढे त ?

जेलमा उनी आफैं र साथीहरू मिलेर पढाइको वातावरण बनाउँथे । सबै मिलेर किताबहरू बाँडेर पढ्थे अनि साँभतिर बसेर माओको विचारमा के लेखिएको छ ? मार्क्सको वर्गसङ्घर्षले के भन्छ ? भन्ने जस्ता सवालमा बहस गर्थे ।

यस्तो बहसले विचारलाई तेजिलो बनाउँथ्यो । हस्तलिखित पत्रिका निकाल्थे । बाहिरबाट जेलमा पत्रपत्रिका जाँदैनथ्यो । त्यसैले जेलमै आफैंले हातले लेखेर पत्रिका बनाउने काम गर्थे ।

जेलमा भएका साथीहरूको विचार, कविता, समाचार लेखेर सानो पत्रिका तयार हुन्थ्यो । ओली पनि

यस्तो काममा सक्रिय रहन्थे । जेल एक प्रकारले अघोषित विश्वविद्यालय थियो ।

साथीहरूबीच कोही इतिहासका शिक्षक, कोही दर्शनका शिक्षक बन्थे । ओली आफैं राजनीतिक अर्थशास्त्र पढाएर अरूलाई सिकाउँथे ।

यस्ता गतिविधिले नै उनलाई गहिरो राजनीतिक विश्लेषक बनायो । व्यक्तिगत अनुशासनमा ओली उस्तै सख्त । बिहानै उठ्थे । बिहान टहल (घुमफिर), योगाभ्यास, अनि पढाइ र लेखाइ गर्दथे । समय व्यवस्थापन एकदम कडासँग गर्थे । जसले उनलाई आफ्नो समय र शक्ति नियन्त्रण गर्ने बानी लगायो ।

जेलमा रहँदा ओलीले स्रष्टा बन्ने अभ्यास पनि गरे । उनले जेलमा कविता लेख्ने अभ्यास गरे । जीवन, सङ्घर्ष र आशावादका बारेमा कविता लेख्न थाले । त्यसले उनलाई भावना व्यक्त गर्ने शैली सिकायो । जो वर्तमानमा पनि ओलीका भाषणहरूमा भल्किन्छ । ओलीले पढेका कुरा जेलबाट बाहिर निस्किएपछि जीवनमा लागु गरे ।

ओलीलाई वर्ग सङ्घर्षको विचारले प्रभाव पारेको छ । समाजमा धनी र गरिबबीच स्वाभाविक सङ्घर्ष हुन्छ । न्यायपूर्ण समाज बनाउन सङ्घर्ष जरुरी छ । तर यसभित्र अन्याय रहन हुन्न भन्ने उनमा गहिरो बोध छ ।

धेरै धन थोरैको हातमा केन्द्रित हुनु हुँदैन । उत्पादनका साधनहरूमाथि जनताको अधिकार हुनुपर्छ भन्ने विषयमा ओली प्रष्ट छन् ।

ओलीले व्यावहारिक जीवन र समाजसँगको निरन्तर सम्पर्कबाट अरू धेरै कुरा सिके । जेलबाट बाहिर आएपछि भाषण शैली र तर्कशक्ति विकास गरे । जनसभाहरूमा बोलेर, बहस र विवाद गरेर तर्कशक्ति तेज बनाए । छोटे, व्यङ्ग्यात्मक तर गहिरो राजनीतिक टिप्पणी गर्ने शैली विकास गरे । यही क्रममा अन्तर्राष्ट्रिय जगत् बुझे । पार्टीका तर्फबाट विदेश भ्रमण जाँदा नयाँ विचार र तरिका बुझे । बाह्य सम्पर्क बढेसँगै विश्व राजनीति कस्तो छ भन्ने बुझ्न थाले ।

परिणाममा ओली राष्ट्रिय स्वाधीनतामा प्रष्ट र खरो सुनिन्छन् । विदेशी हस्तक्षेपविना नै नेपालले आफ्नो बाटो

तय गर्नुपर्छ भन्ने सोचलाई ओलीले व्यवहारमै प्रयोग गरेका छन्। २०७२ सालमा भारतले लगाएको नाकाबन्दीको डटेर सामना गरे। भारतले भोगचलन गर्दै आएको नेपाली भूमि लिपुलेक, कालापानी र लिम्पयाधुरा समेटेर तत्कालीन ओली नेतृत्वको सरकारले २०७७ सालमा नेपालको प्रशासनिक नक्सा जारी गर्‍यो जो नेपालको संविधानमा संशोधनमार्फत उल्लिखित छ।

सिद्धान्तलाई यथार्थमा मिलाएर प्रयोग गर्नुपर्छ भन्नेमा ओली प्रष्ट छन्। सिद्धान्तमै अड्केर बस्नुभन्दा व्यावहारिक निर्णय लिने उनको स्वभाव छ। यही स्वभावले ओलीलाई अरुभन्दा फरक राजनीतिज्ञको रूपमा चिनाएको छ।

प्रष्ट अडान र फरक पहिचानले ओलीलाई चार पटकसम्म मुलुकको नेतृत्वमा पुर्‍याएको हो। २०५१ मा गृहमन्त्री भएका ओली २०६३ मा उपप्रधान एवम् परराष्ट्रमन्त्री भएका थिए। २०७२ र २०७४, २०७८ र २०८१ सालमा प्रधानमन्त्री भए।

औपचारिक शिक्षा नभएर स्वअध्ययनले ज्ञान हासिल गर्दै सफलताका शिखर चुमेका अरु धेरै उदाहरण नेपालकै राजनीतिक र सामाजिक क्षेत्रमा पाइन्छ। जसले किताबभन्दा अनुभव, सामाजिक चेतना, सङ्घर्ष र जीवन शिक्षाबाट बौद्धिकता विकास गरेका छन्।

यस्ता व्यक्तित्वमध्ये अर्का उदाहरण हुन— प्रदीप ज्ञवाली। उनको औपचारिक शिक्षा एसएलसीसम्म मात्र छ। पञ्चायत कालको धेरै समय स्वअध्ययनमा बिताएका ज्ञवाली नेपाली, हिन्दी र अंग्रेजी भाषामा दख्खल राख्छन्, ज्ञवाली नेपालका बौद्धिक नेताहरूअन्तर्गत पर्छन्। ज्ञवालीले एसएसलीसम्म विद्यालय तहको औपचारिक पढाइ पनि गरे। पछि पनि स्वअध्ययनमा जोड दिए। तर उनी दर्शन, अर्थशास्त्र, समाजशास्त्र, इतिहासमा गहिरो ज्ञान राख्ने भएकाले कम पढेर पनि बौद्धिक हुन सफल भए।

धेरैजसो पुस्तकहरू पढेर, विशेष गरी समाजवादी आन्दोलन, मार्क्सवादी विचारधारा र नेपालकै राजनीतिक इतिहासबारे आफ्नो ज्ञान बलियो बनाएर ज्ञवाली अगाडि बढेका हुन्। उनमा युवाकालदेखि नै आन्दोलनहरू,

बहसहरू, सङ्गठन निर्माणमा सहभागी हुँदै गएका कारण व्यावहारिक ज्ञान बढ्दै गएको हो। उनी सन् १९७० को दशकदेखि नै नेपाली कम्युनिस्ट आन्दोलनमा छन्।

पार्टी बैठकका गहिरो छलफल र नीतिनिर्माण प्रक्रियामा उनी सक्रिय हुन्छन्। वक्ता, लेखक र भाषण कलामा ज्ञवालीलाई बलियो मानिन्छ।

पार्टीभित्र र बाहिर सैद्धान्तिक प्रशिक्षण दिने काम गरेका ज्ञवालीको क्षमता भनेको विचारमा स्पष्टता र तर्कशक्ति हो।

ज्ञवालीका अनुसार लगातार लेख्ने, बोल्ने र बहस गर्नले तर्कशक्ति, विश्लेषण क्षमता, र भाषिक क्षमता विकास हुन मद्दत पुगेको हो। आफूलाई समयानुसार आत्मसुधार र अद्यावधिक गर्दै लगेका छन्। सधैं नयाँ विचारहरू पढ्ने, समयसँगै परिवर्तन भइरहेका सिद्धान्तहरू बुझ्ने प्रयास गर्ने गर्छन्। पार्टी प्रशिक्षण र विदेश भ्रमणले पनि उनलाई अन्तर्राष्ट्रिय राजनीतिक प्रवृत्तिहरू बुझ्न सघाएको छ।

औपचारिक डिग्री ठूलो नभए पनि स्वअध्ययन, व्यावहारिक जीवनका सङ्घर्ष, लगातार सोच-विचार गर्ने बानी र सामाजिक अनुभवले पनि मानिसलाई बौद्धिक बनाउँछ भन्ने अर्का उदाहरण हुन भीमदत्त पन्त। धेरै उच्च औपचारिक शिक्षा नलिएको भए पनि उनी किसान आन्दोलनका नेता भए। उनले थारू, दलित र निम्नवर्गका पक्षमा बोले, विद्रोह गरे र सामाजिक न्यायको सपना देखे।

डडेल्धुरा सदरमुकाम अमरगढी कारीगाउँमा वि.स. १९८३ मङ्सिर १० गते जन्मिएका पन्तले 'कि त जोत हलो, कि त छोड थलो, होइन भने अब छैन भलो' भन्दै किसान आन्दोलनको नेतृत्व गरेका थिए। किसान विद्रोह गरेको आरोपमा पन्तलाई विसं. २०१० साउन १७ गते तत्कालीन शासकहरूले फाँसीमा चढाए।

तथापि उनको नाम अमर छ। किनभने त्यतिबेला पन्तले गरेको किसान आन्दोलनको सन्देश अहिले पनि त्यत्तिकै सार्थक छ।

योगी नरहरिनाथ (१९७१-२०५९) अर्का उदाहरण हुन्। जो औपचारिक विश्वविद्यालय शिक्षा नभए पनि

नेपालका एक महान् इतिहासविद् र आध्यात्मिक साधक बने। उनमा संस्कृत, धर्मशास्त्र र इतिहासको ज्ञान थियो।

औपचारिक शिक्षाविना अनौपचारिक तरिकाबाट ज्ञान हासिल गरेका उदाहरण पनि अनगिन्ती छन्।

भक्तपुरका नेवार बुद्धिजीवीहरू जसले स्कुल जान नपाएर पनि परम्परागत ज्ञानबाट वास्तुकला, चित्रकला बनाउने गर्दछन्। जो सामाजिक व्यवस्थापनका ज्ञाता हुन्। अझै उनीहरूको सिप र ज्ञानले नेपाल चिनिन्छ।

औपचारिक सङ्गीत शिक्षा नलिए पनि लोक संस्कृतिको गहिरो ज्ञान भएकाहरू गीतमार्फत समाजको मर्म बोल्न सक्ने हुन्छन्। समाजमा कैयौं बुढापाकाहरू छन् जसले औपचारिक पढाइ नगरे पनि जीवनका गहिरा पाठ सिकाएका हुन्छन्।

यसकारण बौद्धिकता भनेको केवल किताबी ज्ञानमा मात्र निर्भर हुँदैन। बौद्धिक हुनलाई सोच्ने क्षमता चाहिन्छ। गहिरो सोच, विश्लेषण गर्ने क्षमता राख्ने व्यक्ति बौद्धिक हुन्छ।

अनुभव अर्को अपरिहार्य तत्व हो। जससँग जीवनका अनुभवबाट प्राप्त ज्ञान हुन्छ। तर्क गर्ने कला अर्को महत्त्वपूर्ण छ। त्यसकारण उसले अरूको कुरा बुझ्न, प्रश्न उठाउन र उत्तर खोज्न तर्क गर्ने कलाले सघाउँछ।

त्यसपछि समझदार हुन सक्दा व्यक्ति बौद्धिक र सफल हुन्छ। किनभने अरूको भावना र दृष्टिकोण बुझ्न सक्ने हुन्छ। व्यक्ति सर्वस्वीकार्य हुन सक्दछ।

औपचारिक शिक्षा धेरै लिएका व्यक्तिहरू कहिलेकाही केवल किताबी ज्ञानमा सीमित भएर व्यावहारिक कुरामा कमजोर देखिन्छन्। त्यसैले पढाइ बौद्धिकता विकास गर्ने एउटा साधन मात्रै हो, अनिवार्य शर्त होइन। अझ नेपालजस्तो देशमा सङ्घर्ष, आन्दोलन र जनतासँग प्रत्यक्ष सम्पर्क गरेर नेता बन्ने परम्परा छ।

अर्थात् राजनीतिक र सामाजिक परिप्रेक्ष्यमा बौद्धिकताको परिभाषा केवल औपचारिक शिक्षा र डिग्रीमा सीमित छैन। समाज र राजनीतिक इतिहासमा यस्ता अनगिन्ती उदाहरणहरू छन्। जसले देखाउँछन् कि बौद्धिकता र नेतृत्व मात्र विश्वविद्यालयको डिग्री र शैक्षिक प्रमाणपत्रको मापदण्डमा आधारित छैन।

नेपालको राजनीतिक इतिहासमा पार्टी नेताहरू, आन्दोलनकर्मीहरू र सामाजिक नेताहरूले यस्ता उदाहरणहरू प्रस्तुत गरेका छन् जसले आफ्नो स्वअध्ययन र जीवनका अनुभवहरूबाट नेतृत्व विकास गरेका छन्।

औपचारिक शिक्षाले व्यावसायिक दक्षता, समाजमा सानो भूमिकादेखि राष्ट्रिय नेतृत्वको दायित्वसम्म पुर्‍याउन मद्दत त गर्छ नै। यसको अर्थ यो होइन कि अनौपचारिक शिक्षाले ज्ञान प्राप्ति र नेतृत्वका क्षमताहरूलाई नकाछ। बरु स्वअध्ययन, आत्मपढाइ, अनुभव र सामाजिक संलग्नताका माध्यमबाट पनि नेतृत्व क्षमता र बौद्धिक उन्नयन सम्भव छ भन्ने उदाहरण प्रशस्तै भेटिन्छन्।

नेपालका कैयन नेता र सामाजिक कार्यकर्ताले औपचारिक शिक्षा प्राप्त नगरेका भए पनि जीवनको यात्रा र सङ्घर्षले उनीहरूलाई गहिरो राजनीतिक ज्ञान र सामाजिक विचारको दृष्टिकोण दिएको छ। यसले उच्च स्तरको नेतृत्व र बौद्धिक व्यक्तित्वमा परिणत गरेको छ।

यसकारण नेपाली परिप्रेक्ष्यमा बौद्धिकता र नेतृत्वको परिभाषा विस्तृत छ। औपचारिक शिक्षा महत्त्वपूर्ण छ तर स्वअध्ययन, सामाजिक अनुभव र राजनीतिक सक्रियताले पनि नेतृत्व क्षमता र बौद्धिकताको विकासमा भूमिका खेल्दछ। माथिका उदाहरणहरूले यो प्रष्ट पार्छ कि- बौद्धिक नेतृत्वका लागि केवल पाठ्यक्रम र डिग्रीको मात्र आवश्यकता छैन बरु जीवनका अनुभव, स्वअध्ययन र समाजसँगको गहिरो सहकार्यले व्यक्तित्वलाई थप सशक्त बनाउँछ भन्ने कुरा पुष्टि गर्दछ।



त्यो अर्गानिक सपना र कसाईजस्तो डाक्टर



कुम्भराज राई

एमए पत्रकारिता तथा आमसञ्चार २०८१ ब्याच

बायाँ हातले कप उचालेर चिया सुरुप्य पारे। टेबलमा कप राख्दा टक्क आवाज सुनियो। दायाँ हातको चोर औँला र माभी औँलाले च्यापेको चुरोट एक सक्रो तानिसकेपछि निधारमा लत्रेको जुल्फी बायाँ हातका औँलाहरूले सरक्क तालुसम्म सोहोरे। त्यसपछि मतिर फर्किदै भने, “मैले चियामा चिनी नखाको रोगसँग डराएर हैन नि। सानैदेखि गुलियो मन नपर्ने भएकाले हो” थोरै निधार खुम्च्याउँदै थपे, “सुनाउँदा धेरैले पत्याउँदैनन्।”

शरीरका प्रत्येक पुर्जा रोगले क्षतिग्रस्त छन्। तर खानाको परिकार हैन चिन्ता बार्ने गरेको उनले बताए। भने, “म प्रत्येक छकमा एक ढँडी अकबरे खुर्साना खान्छु”, आँखी भौं र जुङ्गाको रेखी सँगसँगै तलमाथि नचाउँदै प्रश्न गरे, त्यो सुगर र प्रेसर जाँच्ने मेसिन बनाउनेले अकबरे खुर्साना खाने मान्छेको शरीरको तापक्रम जाँचेर बनाए होलान् त ?

अर्को सक्रो चुरोट ताने। मुखबाट धुवाँ उडिसकेपछि अलि नम्र स्वरमा भने, “त्यसैले म चिनी खाएर सुगर बढ्छ कि, चिल्लोले प्रेसर बढ्ला कि भनेर चिन्ता गर्दिन। मान्छेहरू रोगले भन्दा चिन्ताले छिटो मर्छन्। त्यही भएर म खाना हैन चिन्ता बाहुँ। नत्र उहिल्यै मरिसक्ने थिएँ।” बेलुकीको नौ बजिसकेको थियो। रामेछापको धोबीडाँडा बजार सुनसान हुँदै थियो। ढोकाबाट पसेको

चिसो सिरेटोले कानको लोती छोयो। गाडीका गुरुजीले हतार गरेपछि हामी चिया सुक्याएर उठ्यौं।

उनी थिए बालकृष्ण ढुङ्गेल। जो पहिलो संविधानसभामा सदस्य थिए। तत्कालीन ओखलढुङ्गा निर्वाचन क्षेत्र नं. २ बाट प्रत्यक्षमा निर्वाचित सभासद। व्यक्ति हत्या मुद्दामा लामो समय जेलमा बिताएका उनी तत्कालीन सशस्त्र माओवादी द्वन्द्वका एक सारथी थिए। उनको नाम टाइप गरी गुगल सर्च गर्दा हजारौं समाचारका लिङ्क भेटिन्छन्। अधिकांश समाचार व्यक्ति हत्या मुद्दामा अदालतको फैसला र आममाफीसँग सम्बन्धित छन्। नाम मात्र सुन्ने धेरैलाई उनको आनीबानीबारे थाहा छैन।

डाक्टरलाई भिखारी बनाउने सपना

यात्रा थियो पोकली भरनाको। ओखलढुङ्गाको पश्चिमी भेगमा रहेको पोकली भरना पुग्न बाटोका कारण रामेछाप सदरमुकाम मन्थली घुमेर जानुपर्छ। साना जिपमा दुई जिप मान्छे थियौं। मन्थलीबाट ढिलो हिँडेकाले हामी भदौरे भर्रीको कच्ची बाटो त्यसमाथि निष्पट्ट अँध्यारोमा यात्रा गर्दै थियौं। रातको बेला लेकाली भेगमा लागेको कुहिरो छिचोल्न हाम्रो गाडीको लाइटलाई हम्मेहम्मे परेको थियो। संयोगवश ढुङ्गेल र म चढेको गाडी एउटै थियो।

कुरैकुरामा ढुङ्गेलले अर्को प्रसङ्ग कोट्याए यो देशमा २० हजार जति मान्छे बेरोजगार बनाएर रत्नपार्कमा भिखारी बनाउने मन छ। म आश्चर्यमिश्रित हाँसो हाँसे। “ती सबै डाक्टरहरू हुनेछन्” उनले भने। किन अनि कसरी ? मैले एकै पटक दुई प्रश्न तेर्स्याँ। सबै नेपालीलाई अर्गानिक अन्न खाउने अनि निरोगी बनाउने, सहजै उत्तर आयो। अस्पतालमा बिरामी जान छाडेपछि डाक्टर बेरोजगार भइहाल्छन्। अनि भिख नमागेर के गर्छन् त ? जवाफ नसकिँदै हाम्रो हाँसो थामिएन।

माओवादी शसस्त्र युद्ध घोषणा भएको पहिलो दिनदेखि भूमिगत भएका थिए दुङ्गेल। उनको भाषणकला जिल्लामा लोकप्रिय थियो। पछिल्लो पटक जेल जानुअघि पूर्वप्रधानन्यायाधीश सुशीला कार्कीको तिघ्रा चिरेर नुनचुक दल्ने आक्रामक भाषण उनको विवादित बनेको थियो। दुङ्गेल कविता, गीत पनि लेख्थे। कथा, कहानी, टुक्कासहित लयबद्ध भाषणले जो कोहीलाई प्रभावित पार्नु दुङ्गेलको कला थियो। उनी तर्क मात्रै गर्दैनथे तर्कलाई प्रमाणित गर्न उदाहरण दिन भ्याइहाल्थे।

नेपाल र नेपाली बाँदरबाट अन्न जोगाएर त्यही अन्न भकारीमा घुनपुत्लीलाई ख्वाएर गरिब हुने देश हो। उनले भने, “कृषिमा यान्त्रीकरण हुन सकेन।” आधुनिकीकरणको नाममा हामीलाई हाईब्रिडको लोभ देखाए। हाम्रो परम्परागत बीउबिजन मासियो। पश्चिमी मुलुकले हामीलाई नराम्रोसँग प्रयोगशाला बनाए। गाँजा औषधि थियो। त्यसलाई खेती गर्न प्रतिबन्ध लगाए। अब पूर्वीय सभ्यताको मूल मानिने गाई र तीतेपाती मास्ने योजनामा युरोपियन युनियनहरू रहेको आरोप उनको थियो।

शुरुमै माटोमा आक्रमण गरिएको दुङ्गेलको बुझाइ थियो। मिचाहा फारको रूपमा पहाड छिरेको सेतो वनमारालाई गाउँघरमा छिटो फैलिएकाले धेरैले माओवादी फार नामकरण गरेछन्। अहिले वनमारा देखिने वनमा पहिले कपासका बोट हुन्थे। “अब कपासको बोट देखिँदैन, धागो र कपडा सबै विदेशबाट आयात हुन्छन्” उनी भन्थे।

पहिचानको चिन्ता

भूकम्पपछि पुनःनिर्माणका नाममा नेपाली गाउँघरको पहिचान लोप भएका छन्। षड्यन्त्रमूलक ढङ्गबाट विदेशी दाताले पहिचान नष्ट गरेको उनको आरोप थियो। हाम्रो आवश्यकताभन्दा फरक किसिमको घरको डिजाइन बनाएर यस्तो गरिएको उनको बुझाइ थियो। आँगन, चौघेरो, कुँडारदेखि भँडारसम्म सबै मासिएका छन्। दलान, दैलो, मूलढोका, जस्केलो, मभेरी, मूल ओछ्यान अहिले बनेका घरमा भेटिन्छन्। चौको, गग्रेटो, घुरो भुन्ड्याउने मूलथाम, दियो, घर, बुईंगल, घोप्टे अब गाँउका घरमा देखिँदैनन्। पुनःनिर्माणमा बनेका

घरहरू प्राय दुई कोठे छन्। न पाहुनालाई न आफूलाई पुग्ने भएको छ।

मान्छेले आविष्कार गरेका दुईवटा काम सबैभन्दा सशक्त लागेको उनले सुनाए। मान्छेले घडी बनाएर समयलाई आफ्नो कब्जामा राख्नु र आवाजलाई अक्षरमा बदल्नु सबैभन्दा खतरा काम गरेका हुन् भन्ने लागेको रहेछ उनलाई। “घडी बनाएपछि समयको महत्त्व शुरु भयो, आवाजलाई अक्षरमा बदलेपछि संसारभरकै भाषा बुझ्न सजिलो भयो” उनले भने। मेरो अल्पज्ञानमा साँच्चै मानव सिर्जित यी दुई काम महान् हुन् भन्ने ठम्याइ छ।

सांसद हुँदादेखि उनका केही अभियान थियो। एक घर एक लिची रोप्नेदेखि भान्साबाट विष लखेदने अभियान। लिखु एग्रीकल्चर कम्पनीमार्फत अनार र अन्य अर्गानिक अन्नबाली उत्पादन गर्ने काममा संरक्षकको भूमिकामा सक्रिय थिए। पछिल्लो समय ऊर्जासँग जोडेर बनाइएको सरकारी नारा नेपालको पानी, जनताको लगानी उनैले शुरु गरेको नारा हो। आफ्नै गाउँमा रहेको पोकली भरनालाई पर्यटकीय गन्तव्यको रूपमा स्थापित गर्ने इच्छा उनको थियो। केही हदसम्म उनको इच्छा पूरा पनि भयो। प्रचार भए पनि सोचेजस्तो पर्यटक भित्र्याउन नसकेकाले पूर्वाधारसहितको विकास गर्नुपर्छ भन्ने दृढ सङ्कल्पका साथ उनी अघि बढेका थिए।

उनलाई उज्ज्वल श्रेष्ठ हत्या अभियोगमा सर्वस्वसहित जन्मकैद फैसला सुनाइएको थियो। सर्वोच्चको फैसला लगत्तै पेरिसडाँडामा पत्रकार सम्मेलन गरेर आफ्ना कुरा भन्ने तयारीमा थिए। तर पार्टीले तत्काल पत्रकार सम्मेलन गर्न रोकेर उनलाई सिविकम पुर्‍यायो। सिविकमबाटै पार्टीका टाउकेमाथि धावा बोले, गणतन्त्र ल्याउनका लागि बालकृष्ण दुङ्गेल जेल जानुपर्ने अनि तिमीहरूचाहौं कुसीमा बसेर सत्ता चलाउने ? उनी सिधै काठमाडौं हानिए।

अन्ततः केही समय जेल गएर जेलमुक्त भए। शसस्त्र द्वन्द्वको बेला जेलभित्र हिटरमा पिसाब गराएपछि उनका मृगौलाहरूले राम्रोसँग काम गर्न छाडेका थिए। मुटु र ढाडको समस्या उस्तै थियो। उनी सुगर प्रेसरलाई रोग मान्दैन थिए। औषधि सेवनसँगै योग र ध्यान गर्थे।

कसाईजस्तो डाक्टर

पोकलीबाट फर्किने क्रममा फेरि तीन दिनपछि धोबीडाँडामा चिया पिएर मन्थलीको ओरालो लाग्दा डाक्टरकै प्रसङ्ग निस्कियो । दश वर्षअघि (हाम्रो यात्रा भएको समयअनुसार) उनको ढाडको नसा च्यापिएपछि परिवारका सदस्यले अन्नपूर्ण न्यूरो अस्पताल पुर्‍याएका रहेछन् । त्यहाँका वरिष्ठ मानिने एक चिकित्सकले शल्यक्रियाको तयारी गरेछन् । आफूलाई मृगौलाको समस्या भएकाले शल्यक्रियाले असर गर्ला कि नगर्ला भनेर सोध्न मन लागेछ । तर चिकित्सक बोल्नै मानेनन् । त्यसपछि उनले आफ्नो नियमित उपचार गर्ने डाक्टरलाई फोन गरेर

भनेछन्, मेरो ढाडमा नसा च्यापिएकाले म अस्पताल आएको थिएँ । डाक्टर कहाँ आएछु भनेको त कसाई कहाँ आइपुगेछु मलाई त यहाँ चिनेँ तयारी पो गर्दै छन् ।

केही मिनेटमै उनको नियमित उपचार गर्ने डाक्टर आएर उनलाई थेरापीमा लगेछन् । महिनाको थेरापीपछि उनी तड्ग्रिएछन् । मन्थलीको देवकोटा चोकमा जिपबाट म ओर्लने बेला पनि ढाडको प्रसङ्ग सकिएन । उनी भन्दै थिए यदि कसाईले मलाई त्यतिखेरै चिरेको भए यतिखेर तपाईंसँग यात्रा गर्ने अवसर कहाँ मिल्थ्यो र ? अन्त्यमा थपे त्यही भएर डाक्टरलाई भिखारी बनाउने अभियानमा तपाईंलाई पनि स्वागत छ ।



कुशल बेल्वार

कक्षा १२ व्यवस्थापन

तिमी हुन्छौ र?

जिन्दगीको यात्रा रमाएर बिताउनुछ
यात्रामा तिमी हुन्छौ र?

कठिन छन् पाइला चाल्न
कदम कदममा तिमी हुन्छौ र?

मेरो यात्रा लामो छ
सहयात्री बन्न तिमी हुन्छौ र?

जीवनमा सुन्दरता बुन्न खोज्दै छु
साथमा तिमी हुन्छौ र?

गन्तव्यमा पुग्न पाइला डराउलान्
मलाई हौसला दिन तिमी हुन्छौ र?

मेरो मिहिनेत असफलता पनि रहला
पिठ थप्थपाउन तिमी हुन्छौ र?

पीडामा आँसु बग्ला मेरो
अङ्गालोमा बाँध्न तिमी हुन्छौ र?

तिमीसामु खुलेर हाँसुला म
हाँसोमा रङ्ग थप्न तिमी हुन्छौ र?

डरले बोल्न नसकुला म
मेरो बोली बन्न तिमी हुन्छौ र?

फेरि जिन्दगीमा यही समय होला नहोला
सधैंका लागि मेरो भन्ने तिमी हुन्छौ र?

बचाउनेको नाममा



स्वस्तिका रेग्मी

बिसिए २०७८ ब्याच

यदि गीतको ईश्वर हुन्छ भने, त्यो ईश्वरको देब्रेतिर छातीमा ढुकढुक गर्ने तिमी एउटा सुन्दर ढुकढुकी, तरङ्ग हौ, धुन हौ। टाढाटाढा पुग, डाँडाकाँडा पुग, उडकिनकि तिम्रो हातमा जीवन छ। बोलिरहँदा, लेखिरहँदा, गाइरहँदा, कसैलाई पनि नबताएको कुरा सबैलाई बताउँदा, आफूभित्र बाँचेको कुरा हलुङ्गो हुन्छ र प्वाँख बन्छ। मेरो प्यारो मान्छे तिमी प्वाँख हुनू। म जस्ता थुप्रैसम्म पुगनू।

उनीहरूलाई बचाउनू। तिमीलाई कुनै सीमानाले नछेकोस्। तिमीलाई हुन मन भए जस्तै तरल हुनू। हावामा मिसिनू। सबैलाई छुनू। तिम्रा सिर्जनाहरू बाँचिरहेसम्म यो संसारमा प्रेम बाँचिरहनेछ। यो मेरो विश्वास हो। र मेरो विश्वास तिम्रो गीत हो।

कोही आफ्नो लागि के अर्थ राख्छ, थाहा दिनुपर्छ। थाहा पाउँदा त्यो मान्छे अभै विशाल बन्छ। विराट हुन्छ। थाहा दिनु उसको यात्रालाई ऊर्जा दिनु हो। म बस् तिम्रो यात्रामा बसको भ्यालबाट देखिने बाटोछेउमा घइ खेल्दै गरेकी सानी फुच्चि बन्न चाहन्छु। जसलाई हेरेर तिमी मुस्काउन सक्।

आँखा चिम्म गरेर कतै पुग्न सक्। तिमीलाई शकुन मिलोस्। तिमी मेरो लागि हुनुको अर्थलाई अर्थमा मात्र सीमित नगर्दै, यो आकाशमा उडाउँदैछु। त्यसैले नखोजू। छोडिदिनू। भेटाउनू।

म कुनै प्रेम सम्बन्धमा थिएँ। अवस्था खल्तीमा गुजुल्टिएको एयरफोन जस्तो थियो। फुकाउनु गाँठो पर्नु थियो। समय हाम्रो पक्षमा थिएन। चाल्ने कदम अन्योल भई बाटो फिका हुँदा मैले वर्तिका भेट्टाएँ।

कास हाम्रो भेट केही साल अगाडि हुन्थ्यो

या कास हाम्रो भेट केही साल पछाडि हुन्थ्यो

समय सही हुन्थ्यो, राजै

मौसम बेग्लै हुन्थ्यो।

कसैले मलाई ऐना देखाएजस्तै भयो। मेरो व्यथाले कथा भेट्टायो। हात समाएर हृदयसम्म पुर्‍यायो। मैले आफूलाई व्यक्त गर्न नसकिरहेको बेला कसैले मलाई चिन्दै नचिनी चिन्यो। देख्दै नदेखी देख्यो। मलाई बाटो देखाएन। आफू देखाइदियो। अवस्थाको वर्णन गरेन। बताइदियो र आँखा चिम्म गरायो।

कसैको पोस्टमा यी लाइनहरू देखेको थिएँ। पोस्ट गर्ने मान्छेका आँलाहरूले यी लाइन थिचेका मात्र हुन् लेखेका होइनन् भन्ने थाहा थियो। क्रेडिट दिइएको थिएन। हामी क्रेडिट दिनुलाई आफू डिप्रिसिएट हुनु भन्थान्छौं। युट्युबको सर्च बक्समा नअड्ने गरी सबै शब्द लेखेर खोजेँ। गीत भेट्टाएँ।

मलाई कुनै गीतले पहिलो पल्ट अड्कमाल गर्‍यो। सान्त्वना दिएन। समभाव दियो। उसको लागि। नजिकमार्फत मैले उसलाई बुझेँ। उसले मलाई 'आफैँ बुझिदेऊ न' भनी भन्दै नभनेका थुप्रै कुराहरू गीतमार्फत भनिदियो। आफ्नै छायाँसँग भागदै गरेकी उसलाई देखाइदियो। मेरो छायाँको जिम्मा लिन नसक्नुको कारण बताइदियो।

माफ गर्न सिकायो ।

छाडिदिनको लागि खुकुलो हुनुपर्छ ।

नजिकले मेरो मुट्टी फुकायो ।

नजिक नआऊ भन्दै नजिक एकदमै समीप आयो ।

सम्बन्धहरूले प्रायः याद दिन्छन् । ती तीता-मीठा जे पनि हुन सक्छन् । तर मलाई त्यो सम्बन्धले वर्तिका दियो । धन्यवाद सम्बन्ध ।

भेट हुनु लेखान्त हो । लेखिएको कुरा कुनै सीमाभित्र कतै समुद्रतिर तैरिँदै होला । या कुनै कागजको ढुङ्गा बनेर बलेसीमा भिज्दै होला । या बुढासुब्बाको बाँसमा समयसँगै धमिलिँदै होला । तिमी भेटिनु लेखान्त हो ।

देखिएर भेटिनेहरू केही छिनको लागि मात्र आउँछन् । नदेखिएर भेटिनेहरू रहिरहन्छन् । जसरी रित्तो भनिएको गाग्रीको पिँधमा पानी रहिरहन्छ । तिमी ममा रहिरहनेछौ । तिम्रा गीतहरू मेरो पिँधसम्म पुगेका छन् । तिम्रा शब्दहरूले मेरो गहिरो नापेका छन् ।

मलाई डुबाएका छन् । तैराएका छन् । भिजाएका छन् । थिगारेका छन् । तिमीलाई भेट्नु मेरो लागि तारा खस्नु बराबर हो । कसैले मलाई भेट्नुको सुन्दरता के हो भनी प्रश्न गर्छ भने मेरो उत्तर वर्तिका हुनेछ ।

बुभ्दैँनन् भावना प्रगाढ हुन्छ कहिले

यादहरू पल्लो कोठामै जमातमा बसेकै छ

गर्जिँदै छ बाढी, यहाँ नदीमा, तैरिनु त छँदैछ । ।

यो तरङ्ग उमेर को हो । उमेर हेर्छु । हजुरबुवालाई देख्छु । सुनेर देख्नु सुँघेर देख्नु, पक्कै पनि सामान्य हैन । बुवाको बास्ना मेरो नाकमा छ । यो गीतको शब्दहरूमा मलाई बुवा बास्ना आउनुहुन्छ । याद आउनुहुन्छ । बरन्डामा नाडी छाम्दै पल्टिने खाटमा बस्छु । कल्पनामै सुस्सुम्याउँछु । रित्तो खाटबाट बुवाको तातो आउँदैन ।

यादहरू जमातमा बस्ने पल्लो कोठा अँध्यारो थियो । त्यहीँ कोठामा पुग्लु । अँध्यारो कोठामा त्यो उज्यालो अनुहार तेल सकिएको दियो जस्तो धिपधिप बल्छ । छातीबाट स्नेह रिमभिम् गदैँ नाकसम्म आइपुग्दा पिरो हुन्छ ।

छुन खोज्छु विलाउँछु । बोल्न खोज्छु घुँक्क हुन्छ । गीत सविकसकेको हुन्छ । म फर्किँएकै हुन्न ।

खोज्दै हुन्छु हराइसकेको कुरालाई । समाउन खोज्छु जूनकिरी जसरी, तारा भइसकेको मान्छेलाई । उमेरले यसैगरी बुवासँग भेट गराउँछ । मनका अनेक भावना बाढी सरी गर्जिन्छन् । तैरिनु त छँदैछ' ले वास्तविकतातिर आँला देखाउँछ । एउटै गीतले पुर्‍याउँछ, भेट्नुउँछ र फर्काउँछ ।

भक्तिका चिजहरूको भग्नावशेष, रहेका मान्छेहरूको अवशेष याद बन्छन् । भन्न नसकेका, सोध्न नसकेका कुराहरू थाती रहन्छन् । अन्तिमपल्ट भेट्न नपाउनुको तुष बाँकी रहन्छ । सँगै गर्न नसकेका कुराहरू पुग्न नसकेका ठाउँहरूले टोकिरहन्छन् । अधुरो लाग्छ । अवसोस हुन्छ । तिम्रा शब्दहरूले ती अवशेषहरूमा तातो हावा भर्छ र बेलुन जस्तै उडाइदिन्छ ।

जानेहरू गइजान्छन् रहनेहरूमा बाँचेर । त्यो बचाइलाई बाँच्न मदत उमेरले पुर्‍याएको छ । यस अर्थमा तिमी सेतु हौ । हल्कारा हौ । आराम सोध्न लेखिएका/नलेखिएका चिठीहरू बोक्ने सामर्थ्य तिम्रा गीतहरूले राख्छन् । पुग्दै गर्नु । पुर्‍याउँदै गर्नु ।

अब त्यो कोठा, कोठा छैन, भक्तियो । खाट छैन, भाँचियो । बुवा हुनुहुन्न, बित्तुभयो । धेरै कुरा बुवासँगै विलायो । मभित्र कोठा र खाटको अंश छ । उमेरले हरेकपल्ट अंशमा हंश भर्छ । सजीव बनाउँछ । उमेरले बुवालाई उमेर दिएको छ । सास दिएको छ । नरहेकालाई सास दिने तिम्रो उमेरलाई आयु लागोस् । म चाहन्छु आकाशको रङ्गमा म मिसिएपछि, कसैले उमेर सुनोस्, मलाई सम्भियोस् र आकाशतिर हेरोस् ।

अरू त सबै निको होला

कुनै समयमा सँगै नाचेको, सँगै हाँसेको

खै कसरी निको हुने । ।

छुटेका मान्छेहरू सम्भन्छु । बिर्सिएका मान्छेहरू सम्भन्छु । सम्भनाको पहिलो प्रहरमा म अनुहार देखिँनँ । विताएको समय देख्छु । गरेका कुरा देख्छु । एउटै थालमा खाएका जुठो भुटो भयो । चुँडिएको चप्पल गाँस्न हुप्सियो दिनेहरू भुईँमा सियो जसरी विलाए ।

किताबमा मयुरको प्वाँख राख्न दिनेहरू
मयुरबाट प्वाँख अलगिए जसरी छुट्टिए। एउटै बाटो स्कुल
फर्किनेहरू, बाटोमा भेट्दा अन्तै फर्किने भए। हाँसेका
हाँसोहरू छुटे। सँगालेका नासोहरू छुटे।

समयसँगै बढ्दै जाँदा, उमेर बढ्दै जाँदा, छुट्ने
कुराहरू पनि बढ्ने रहेछ। छुटेका कुराहरूको चाडमा
माया जस्तै टालो बनेर आउँछ र धुलो टक्क्याउने काम
गर्छ। निको नभएको समयलाई सफा गर्छ र फेरि धुलो
लाग्न छोडिदिन्छ। तिम्रा प्रायः गीतहरूले फर्काउने काम
गर्छन्।

कहिले आफैंतिर कहिले विगततिर। तिमिले
दिएको कुरा बापत म तिमिले फर्काउन त केही सकिदैन
होला। बस् मुस्काइदिन्छु। लेख्दै गर्दा मेरो मुस्कान तिम्रो
कागजमा साकालाका-बुमबुम होस्।

ग्रहण गर्नेहरूले तिमिले थुप्रै रूपमा अँगालेका
होलान्, राख्नेहरूले तिमिले थुप्रै स्वरूपमा न्यानो राखेका
होलान्। उनीहरूको भोगाइसँग तिम्रो गीतले हात मिलायो
होला। म छु नि भन्यो होला। तिम्रो पुगे ठाउँमा कतै आँसु
बनेर पुग्यो कतै रुमाल बनेर पुग्यो। होला कतै आशा
बनेर पुग्यो। मसम्म आइपुग्दा छालामा जाडोको घाम भएर
आयो। मैले महसुस गर्न सकें। अनुभव गर्न सकें।



ममता थापा
बिबिएस दोस्रो वर्ष

आमा

बिरामी हुँदा पानी दिने पनि कोही छैन भैं लाको होला
कुटो कोदालो गर्न नसक्दा एकलै खान बस्दा तिमिले नि
मेरो याद आको होला

केही मिठो खाँदा पनि छोरीकै न्यास्रो लाको होला
समयसँगै छोराछोरी पनि टाढिए जस्तो भाको होला

केही वर्ष पर्ख ल तिम्रो सपना पूरा गरेर आउनेछु
चाउरी परेको तिम्रो मुहारमा खुसी बनेर छाउनेछु

बस यति भन्छु, बुढेसकालमा बृद्धाश्रम पुर्‍याउने छैन
मेरो लागि गुमाएको खुसी फिर्ता ल्याउन
धेरै वर्ष कुराउने छैन

अरूको सफलता देखेर नआत्ती बस ल
अरूले भरोसा नगरे नि तिमिले भरोसा राख्दै बस ल

भन्लान् छिमेकीले बिहे गरेर गइहाली पनि
हाम्रा त छोरा छन्, बिहे गरे पनि बुहारी भइहाल्छे
तिमिले नराम्रो भनेबाट तर्की बस ल
केही वर्षको त सङ्घर्ष हो तिम्रो पर्खी बस ल
मलाई सफल हुन केही समय लाग्छ, पर्खी बस ल।

सम्बन्ध 'अनलाइन', अनुभूति 'अफलाइन'



मुकेशप्रसाद जोशी
बिए २०७८ ब्याच

सामाजिक सञ्जालमा हुनु र सामाजिक हुनुमा आकाशजमिनको फरक छ । आजको डिजिटल युगमा सामाजिक सञ्जालको सर्वव्यापकता र मानवीय सम्बन्धमा देखिएको रिक्तता एक गम्भीर चिन्तनको विषय बनेको छ । प्रविधि र सम्बन्धका अध्येता शोरी टर्कलले भनेभैं हामी एकसाथ एकलै भएका छौं । जहाँ सम्पर्क बढेको छ, तर संवाद घटेको छ । मेरो विचारमा सामाजिक सञ्जालको यो एकतर्फी लाग्ने संसारमा, पुस्तकले कसरी यो भर्चुअल भ्रमबाट माथि उठेर वास्तविक सामाजिकतालाई पुनःस्थापित गर्न सक्छन् भन्नेबारे बुझ्न आवश्यक छ ।

सामाजिक सञ्जाल आजको जीवनशैलीको एक अभिन्न अङ्ग हो । सूचना आदानप्रदान गर्दै र एकअर्काका गतिविधि नियाल्दै हामी निरन्तर यसको अदृश्य धागोमा बाँधिएका छौं । तर के स्क्रिनमा गरिने लाइक, कमेन्ट र शेयरको अनन्त सिलसिला साँच्चै सामाजिकताको द्योतक हो त ? जहाँ व्यक्ति प्रायः आफ्नै प्रतिबिम्बमा सीमित हुन्छ, त्यहाँ अर्को व्यक्तिको भावना र अनुभवसँगको वास्तविक तादात्म्य कसरी सम्भव होला ? सामाजिक सञ्जालले हजारौं मित्रको सूची त देला तर सडकटमा काँध थाप्ने वा मनको बह पोख्ने कति जना होलान् ? यो प्रश्न आजको पुस्ताले सोच्न जरुरी छ ।

विभिन्न अध्ययनहरूको निष्कर्षले निरन्तर स्क्रिन हेर्ने बानीका कारण हाम्रो धैर्यशक्ति कम हुँदै गएको छ भनेर भन्छ । हामी तत्काल सन्तुष्टि अर्थात् 'इन्स्ट्यान्ट ग्रेटिफिकेसन' खोज्ने प्रवृत्तिमा फस्दै गएका छौं । विशेष गरी छोट्टा भिडियोको बाढीले हामीलाई तत्काल प्रतिक्रिया दिन त अभ्यस्त बनाउँछ तर गहिरो विश्लेषण र चिन्तनको क्षमता खोस्दै लगेको छ । यो क्षणिक आनन्दले तत्कालको लागि त स्फूर्ति देला तर दिगो सन्तुष्टि र सम्बन्धको जग बसाल्न सक्दैन । वास्तविक सामाजिकता भनेको केवल उपस्थिति जनाउनु होइन । एकअर्काका विचार, भावना र अनुभवहरूलाई सम्मानपूर्वक सुन्नु र आत्मसात् गर्नु हो ।

सामाजिक सञ्जालको अर्को डरलाग्दो पक्ष भनेको 'डिजिटल आत्मरति' पनि हो । यसलाई अङ्ग्रेजीमा डिजिटल नासेंसिजम भन्ने गरिन्छ । सबैजना आफ्नो प्रोफाइल सजाउन, अपडेट गर्न र सेल्फी पोस्ट गर्नमा यति व्यस्त छन् कि अरूको विचार सुन्ने र बुझ्ने फुर्सद नै छैन । 'अति प्रभावकारी व्यक्तिका सात बानी' का लेखक स्टिफन कोभीले भनेका छन्, "धेरै मानिसहरू बुझ्नका लागि सुन्दैनन् उनीहरू जवाफ दिनका लागि सुन्छन् ।" यो प्रवृत्ति सामाजिक सञ्जालमा अभि बढी मौलाएको छ । जहाँ प्रत्येक व्यक्ति आफ्नो आवाज सुनाउन आतुर छ । तर अरूको मौनता वा शब्द सुन्न कोही तयार छैन ।

ज्ञान आर्जनको सन्दर्भमा पनि उस्तै सतहीपन देखिन्छ । ठूला विद्वान्का पुस्तकका पाना पल्टाए पनि त्यसको सारलाई जीवनमा उतार्ने प्रयास कमै हुन्छ । ज्ञान प्रदर्शनको वस्तु बनेको छ । व्यवहार परिवर्तनको माध्यम होइन । यो पनि वास्तविक सामाजिकताबाट विमुख हुनु हो किनकि साँचो ज्ञान त विमर्श, संवाद र स्वस्थ आलोचनाबाट निखरिने गर्छ । जहाँ फरक मतको सम्मान हुन्छ र नयाँ दृष्टिकोणहरूले स्थान पाउँछन् ।

सामाजिक सञ्जालको नियन्त्रण हाम्रो हातमा छ भन्ने भ्रम हामीमा छ । जसरी चड्गा उडाउँदा डोरी हातमा भए पनि चड्गा हावाको बहाव र वेगअनुसार उड्छ । त्यसरी नै हामी के पोस्ट गर्ने, कोसँग कनेक्ट हुने भन्ने निर्णय आफैँ गछौँ भन्ने लाग्छ । तर वास्तविकतामा एल्गोरिदम, ट्रेंड र अरूका प्रतिक्रियाले हामीलाई नचाइरहेको हुन्छ । यसको ठीक विपरीत, वास्तविक सम्बन्धहरूमा आपसी समझदारी र प्रत्यक्ष प्रभावको स्थान हुन्छ । जहाँ कुनै एल्गोरिदमले सम्बन्धको गहिराइ निर्धारण गर्दैन ।

यही भर्चुअल कोलाहल र सतहीपनको बीचमा, पुस्तक अध्ययनको महत्त्व अझ प्रगाढ बन्न पुग्छ । पुस्तकहरूले हामीलाई एकान्तमा चिन्तन गर्ने, आफैँसँग कुरा गर्ने र विवेकपूर्ण निर्णय लिने अवसर प्रदान गर्छन् । पठन संस्कृतिले हामीलाई अरूका दृष्टिकोण बुझ्न, समानुभूति विकास गर्न सिकाउँछ । गहिरो मानवीय सम्बन्ध स्थापित गर्न सघाउँछ । पुस्तक पढ्दा न कसैको निगरानी हुन्छ, न त सामाजिक सञ्जालको जस्तो लाइक र कमेन्टको दबाब । यो नितान्त व्यक्तिगत र स्वतन्त्र अनुभव हो । पढ्ने बानीले यथास्थितिमा प्रश्न गर्न सिकाउँछ । अन्ततः हामीलाई वैचारिक रूपमा स्वतन्त्र बनाउँछ । पठनको यही स्वतन्त्रताले विवेक जगाउँछ ।

सामाजिक सञ्जालले हामीलाई विश्वव्यापी रूपमा जोडे पनि, यसले वास्तविक मानवीय सम्बन्धको न्यानोपन र गहिराइलाई विस्थापित गर्न सक्दैन । साँचो सामाजिकता प्रत्यक्ष संवाद, गहिरो समझदारी र भावनात्मक आदानप्रदानमा आधारित हुन्छ । सामाजिक सञ्जाल व्यवस्थित ढङ्गले प्रयोग गर्दै पुस्तक अध्ययनलाई जीवनको अभिन्न अङ्ग बनाउनु आजको आवश्यकता हो । पुस्तकहरू ज्ञान, विवेक र संवादका माध्यम हुन् । जसले हामीलाई भर्चुअल संसारको भ्रमबाट निकालेर वास्तविक मानवीय सम्बन्धको महत्त्व आत्मसात् गर्न र सार्थक जीवन जिउन प्रेरित गर्छ ।

धेरैले भनेको सुन्छु समयले सिकाउँछ भनेर समयले सिकाउँछ तर समयमा सिकाउँदैन भनेर धेरैलाई थाहा हुँदैन । छोटो समयमा धेरै सिकाउन कसैले सक्छ भने त्यो पुस्तकले हो । कसरीको उत्तर “पढ्न थाल्नुस् आफैँ थाहा हुन्छ ।” अनुभवका अगाडि शब्दहरूले अर्थ राख्दैन ।



कलियुगको मानव

प्रकाश जैशी

कक्षा १२ विज्ञान

पाप पुण्यको ज्ञान नभएको अधर्मी म
स्वार्थका लागि अरूलाई दुःख दिने निर्दयी म
देवताको नाममा बलि चढाउने हिंस्रक म
अनि धर्मको खोल ओढ्ने ढोंगी म

मासुको स्वादमा रमाउने म
अनि गाईको कुरा आउँदा धर्म सम्झने म
पशुप्रेमको नाटक गर्ने दोहोरो मन लिएर
स्वार्थअनुसार नियम बदल्ने लोभी म

नजानी नजानी थुप्रै पाप गरेको छु
सत्यभन्दा टाढा धेरै कदम हिँडेको छु
हरेकचोटि आफैँलाई धोका दिएँ
र त हरेक ठाउँबाट श्राप बटुलें

तर अबै पनि के म बिउँफिन सक्छु?
के म सत्यको बाटो रोज्न सक्छु?
या सधैं ढोंगकै पर्दाभित्र लुकेर
अर्कै अनुहार बनाएर बाँच्न सक्छु?

अनुभूतिको आरोहण



गौरव पाण्डे
बिए २०७८ ब्याच

उसै पनि काठमाडौं सहरमा अचेल उसलाई ज्यादा रुचि छैन । त्यसैले होला, काठमाडौंबाहिर निस्कन आएका प्रस्तावहरू ऊ हतपत इन्कार गर्न सक्दैन । त्यसमा पनि मन खाएकाहरूले गरेको प्रस्ताव टुक्राउने दुष्प्रयास ऊबाट कसरी हुन सक्थ्यो र ? ऊ के, शायद कसैबाट पनि हुन सक्थेन ।

मध्य मंसिरको चिसो याम, काठमाडौंमा चिसोले आफ्नो आधिपत्य लगभग जमाइसकेको थियो । सहरभन्दा पनि चिसो थियो, त्यतिबेला अरू कसैको मन पनि । त्यसैले “तनको थकान मेटाउन चौतारी, मनको थकान मेटाउन दौतरी” भनेभैं दौतरीहरूको साथ लागेर ऊ पनि निस्किएको थियो –मनको भारी बिसाउन ...

एकपटक उसले कसैलाई सोधेको थियो, “नियतमा लेखिन्छ कि नियतिमा जिन्दगी? कर्ममा लेखिन्छ कि भाग्यमा जिन्दगी ?” यशोदा प्रवृत्तिका ती विद्वान्ले मुस्कुराउँदै उत्तर फर्काएका थिए, “नियतिमा लेखिन्छ तर नियतमा देखिन्छ, भाग्यमा लेखिन्छ तर कर्ममा तौलिन्छ ।”

भोलामा धुपबत्तीसहित नागी गुम्बा हिँडेका ऊ र उसका हितैषीहरू पनि नियतिमै हराएर शिवपुरी उक्लएका थिए । भर्दा नागी गुम्बा पस्ने प्रयत्न नगरेका

पनि होइनन् तर विफल भइसकेपछि, फेरि तिनै विद्वान् उसका आँखा अगाडि देखा परे उही शालीन मुस्कानको साथमा ... “नियतिमा लेखिन्छ तर नियतमा देखिन्छ, भाग्यमा लेखिन्छ तर कर्ममा तौलिन्छ ...”

शयनमुद्रामा बसेका बुढानिलकण्ठका नारायणले उसको भाकल सुने-सुनेनन्, उनै जानून् । तर यात्रामा कुनै विघ्नवाधा नआएपछि, उसले पक्कै बुभ्यो । नारायणको कृपादृष्टि अवश्य थियो । निकुञ्जको प्रवेशद्वार आसपास फूलेका प्याउली फूलहरू अभ्यागतको स्वागतमा गीत गाइरहेका थिए, “तिमी आउने बाटोमा फूल रोपिदिउँ, तिमी आइनौं ...।” (डिजराजको स्वरमा रहेको गीत), उसले प्रेम प्रस्ताव टुक्राएका, उसका प्रेमिकाहरूलाई सम्झियो कि ?

ऊ जति उक्लिँदै जान्थ्यो, प्रकृतिप्रति उसको सम्मोहन उति नै बढ्दै जान्थ्यो । ऊ चमत्कृत थियो, विना भेद, विना विभेद प्रकृतिको प्रेम देखेर, किनकि उसलाई प्रकृतिले न नाउँ सोधेको थियो, न गाउँ । न त उसका सहयात्रीहरूलाई नै त्यो प्रश्न गरिएको थियो । बैसीका प्याउली हुन् वा लेकका खस्त्रु, चुत्रो र स्यारगा, ती केवल सुगन्ध छरिरहेका थिए, प्रेम बाँडिरहेका थिए । वैश्विक दुनियाँको महत्वाकाङ्क्षी तरुण ऊ, भल्यास् सरुभक्तको ‘पागल-बस्ती’ मा छिन्थ्यो । विचरण गर्दैगर्दा एउटा वाक्यमा अडियो, “हामीसँग सुन्दर प्रकृति छ तर सौन्दर्य चिन्तन छैन ।” हरेक कुरामा नाफाघाटा खोज्ने ऊ, प्रकृतिको मांसल प्रेमबाट दीक्षित भयो । विविधता हुन सक्छ तर त्यो विभेदको कारण बन्नु हुँदैन । उसले जीवनमा पहिलोपटक त्यही लेकमा खर्क देखेको हो ।

बागमतीको मुहान बाघद्वार पुगेर उसले आस्थाको धूप सल्कायो, पृष्ठभूमिमा नारायण गोपालले आवाज दिइरहेका थिए, “दुईटा फूल देउरालीमा सँगै राख्यौं जस्तो लाग्छ, कतै टाढा जाँदा खेरि सँगै हिँड्यौं जस्तो लाग्छ...

उसले त्यहाँ अर्को डिग्री हासिल गर्‍यो-प्रकृति कञ्चन छ । फोहोर हामीमा छ ।

प्रारम्भमा उसमा जोस थियो । बिस्तारै गल्दै गयो । प्रकृतिले उसलाई पाठ सिकायो, जीवनको गति सधैं एकनास हुन सक्दैन । उसले अर्को कुरा पनि बुझ्यो, मनको सगरमाथा चढ्नु जस्तो सहज नहुने रहेछ तनको सगरमाथा चढ्न ।

ऊ चुचुरोमा थियो । चुचुरोमा पुगेपछि उसलाई बोध भयो, त्यस्ता चुचुराहरू अरू धेरै हुने रहेछन् । आकाश चुम्ने भ्रमदेखि ऊ मुक्त भयो । आखिर जति नै उक्लिए पनि भर्नुपर्ने नै रहेछ ।

त्यतिकैमा एक हुल चरा गुँडतर्फ फर्किँदै थिए । उसले पनि विस्तारै आफ्ना पाइलाहरू बैसीतर्फ सोभ्यायो ...



आमाबुबा

प्रज्ञा रोकाया

बिबिएस २०८१ ब्याच

आमाको आँचलमा लुकेको माया
बुबाको पसिनामा भेटिने छाया
दिनरातको त्यो अनवरत बगाइ
हाम्रा सपनाले तिनलाई रङ्गाइ

आमाबुबा नै मेरा लागि भगवान् हुन्
जीवनको पाइलापिच्छे साथ दिने ती हात हुन्
पाइलापिच्छे साथ दिने ती हात हुन्
दुःखमा र सुखमा बराबरी साथ दिन्छन्

चप्पल टुट्यो बुबाको तर चुपचाप बस्थे
हाम्रो पाइला नटुटोस् भनेर चिसोमा हिँड्थे
आमाको अङ्गालोमा बाँधिएको संसार
त्यसभित्र लुकेको छ अपार माया

बुबाको अनुशासन, आमाको माया
डुई तारा जस्तै चम्किने साया
उनीहरूविना यो जीवन अधुरो लाग्छ
आमाबुबा नै हाम्रा लागि साँचो भगवान्को रूप लाग्छ

भोक सहेर आमाबुबाले हामीलाई खुवाए
आफू ननिदाई हामीलाई सुताए
आमाबुबाको सङ्घर्ष त्याग र सहनशीलता
जीवनको हरेक मोडमा बन्यो प्रेरणाको कथा

शब्दले कहिल्यै बुझ्न नसक्ने त्यो माया
कसरी तिर्नु न्छ त त्यो अमूल्य मायाको
मनबाट सधैं भुकेर नमस्कार गर्छु
आमाबुबा मेरो संसार, मेरो भगवान् ठान्दछु
उनीहरूविना अधुरो छ मेरो पहिचान मान्दछु ।

मदन भण्डारी मेमोरियल कलेजको यात्रा: सपनाबाट सफलतासम्म



विरञ्जीवी ज्ञवाली

बिबिएस २०७९ ब्याच

मनभित्र अनगिन्ती सपना बोकेर २०७९ सालको शुरुमा म पहिलो पटक मदन भण्डारी मेमोरियल कलेजको गेटभित्र प्रवेश गरेको थिएँ। नयाँ कलेज, नयाँ वातावरण र बिबिएसको नयाँ पाठ्यक्रम सबै कुराले एक किसिमको उत्साह र जिज्ञासा भरेको थियो।

कलेजका प्रारम्भिक दिनहरूमा अतिकति डर पनि थियो। कस्तो होला पढाइ ? साथी बन्लान त ? तर केही दिनमै त्यो डर हरायो। यहाँका शिक्षकहरूको आत्मीयता, साथीहरूको साथ र कलेजको प्रेरणादायी वातावरणले मलाई सहजै आफ्नोपन महसुस गरायो।

मदन भण्डारी कलेजमा पढाइ मात्र होइन, व्यक्तित्व विकासमा पनि विशेष जोड दिइन्छ। विभिन्न कार्यक्रमहरू, सेमिनार, प्रतियोगिता र सामाजिक क्रियाकलापहरूले

मलाई किताबको सीमाभन्दाबाहिर जान सिकाए। यिनै अनुभवहरूले मलाई जिम्मेवार, अनुशासित र लक्ष्यप्रति समर्पित बनायो।

यही कलेजमा सिकेको अनुशासन, निरन्तरता र आत्मविश्वासकै कारण आज म लोकसेवा आयोगको परीक्षा पास गरेर सरकारी सेवामा नियुक्त हुन सफल भएको छु। कलेजमा रहँदा बनाएको अध्ययनको बानी, पाएको मार्गदर्शन र सङ्घर्षहरूले नै मलाई आज यहाँसम्म पुऱ्याएको हो।

आज म फर्केर हेर्दा मदन भण्डारी मेमोरियल कलेजको त्यो पहिलो पाइला मेरो जीवनको सबैभन्दा महत्त्वपूर्ण मोड बनेको रहेछ। म कृतज्ञ छु — शिक्षकहरू, साथीहरू र सम्पूर्ण कलेज परिवारप्रति, जसले मलाई यो यात्रामा हिम्मत र दिशा दिनुभयो।

आज म यो लेख्दै गर्दा मलाई गर्व लाग्छ कि म यस्तो संस्थाको हिस्सा हुँ, जसले न केवल शैक्षिक सफलता पस्किन्छ, राष्ट्रप्रेम निष्ठा र परिवर्तनको बिउ पनि रोप्छ।

मदन भण्डारी मेमोरियल कलेजसँगको यो यात्रा अभै बाँकी छ र मलाई विश्वास छ यो यात्राले मलाई अभि हौसला दिनेछ।



मधुश्रावणी पर्व



आशिष मिश्रा (आर्यण)

बिए २०७९ ब्याच

तस्वीर १

फूललोढी (फूलहरूले सजाइएको डाली)



महान् मिथिलाको गाथा आफैँ महान् छ । जगत् जननी माता सीताको धाम छ । मिथिला र मिथिलाञ्चल विभिन्न संस्कृति र परम्पराले भरिपूर्ण छ । त्यसमध्ये एक हो मधुश्रावणी पर्व । मिथिलाञ्चल क्षेत्रका नवविवाहित महिलाहरूले मनाउने मधुश्रावणी पर्व मूलतः १५ दिनसम्म मनाइन्छ तर तिथिको हेरफेर हुँदा प्रायः प्रत्येक ३ वर्षमा एक पटक मलमास पर्ने गर्छ । हरेक महिनामा दुई पूर्णिमा पर्ने गर्छ तर तीन पूर्णिमा भएको महिनालाई मलमास भनिन्छ । यो जुनसुकै महिनामा पर्न सक्छ तर श्रावण महिनामा मलमास परेको वर्षमा एक महिनादेखि डेढमहिनासम्म मधुश्रावणी मनाउनुपर्छ । यो पर्व मिथिलाञ्चलमा नवविवाहित महिलाहरूले प्रत्येक वर्ष साउन कृष्ण पञ्चमीको दिनदेखि शुक्लपक्ष तृतीया तिथिका दिनसम्म मनाउने गर्दछन् । यो पर्व विशेष गरी ब्राह्मण, कायस्थ र सोनार जातिका नवविवाहिता महिलाले मनाउने चलन छ । मैथिलीभाषा, संस्कृति, परम्परा र संस्कारसँग जोडिएको उक्त पर्व नवविवाहित महिलाका लागि मूलतः विशिष्ट र महत्त्वपूर्ण रहिआएको छ । उक्त व्रतमा संलग्न महिलाले गौरीपूजा, कलशपूजा, विषहराको पूजा, बैरसीकरजा, चनाइनागपूजा, कुसमावतीपूजा, पिङ्गलापूजा, लिलीनागपूजा, शतमगिनिसहित गोसाउनी र साठिक पूजा गर्ने गर्छन् ।

मिथिलाको यो लोकपर्वमा बेहुलीहरूले विशेष गरी माइतीमा मनाउने गर्दछन् । यो पर्वको अवधिभर महिलाहरूले ससुरालीबाट आएको अन्नमात्र खाने परम्परा छ भने लुगा पनि ससुरालीले नै दिएको लगाउनुपर्छ । पर्व शुरु हुनुभन्दा एक दिन पहिल्यै पूजा सामग्री, अन्न, वस्त्रलगायतका सामग्री ससुरालीले कोसेली (भार) को रूपमा पठाउँछन् । यस पर्वको अवधिमा व्रतालुले माइतीघरको अन्नग्रहण गर्नु हुन्न भन्ने मान्यता रहेको छ । मिथिलामा मातागौरीलाई अटल सौभाग्य प्रदान गर्ने देवीको रूपमा पूजा गर्ने चलन छ । मधुश्रावणी पर्वका लागि व्रतालु (नवविवाहिता महिला) श्रावण कृष्ण चतुर्थीको दिन नुहाइधुवाइ गरी चोखो हुने गर्छन् । सोही दिनदेखि शुक्लपक्ष तृतीया तिथिका दिनसम्म प्रत्येक दिन दिउँसो नवविवाहिता महिलाहरूका साथै टोल छिमेकका अन्य महिलाहरू मिथिलाका विभिन्न लोक गीतहरू गाउँदै, ठट्टा गर्दै फूल टिप्न जाने गर्दछन् जसलाई मिथिलामा

फूललोढी भन्ने गरिन्छ । फूल टिप्न जाँदा अकनको पत्ता एवम् विभिन्न फूलहरू र त्यसका पत्ताहरूले डाली सजाइने गरिन्छ । बासले बनाइएको फूलडाली जसलाई स्थानीय भाषामा पनपथिया पनि भनिन्छ । टिपिएका फूल तथा बेलपत्रहरू भोलिपल्ट मातागौरी र महादेवलाई चढाउने गरिन्छ । यस पर्वमा मातागौरी र महादेवलाई बासी फूल र बेलपत्र चढाउने परम्परा छ ।

गोसाँउनिदाइके एक ढक छिअनि,
पुरिबा-पछबा बसात छिअनि,
कोखिलाक सात छिअनि,
भमराकलात छिअनि, मेघडम्बर सन
छाती छिअनि, मुक्तावलीपाँतीछिअनि ।

तस्वीर २

फूललोढी गरी ल्याइएको फूलबाट पूजा



पर्वको प्रथम दिनमा विशेष प्रकारको अरिपनमाथि पूजा सामग्री राख्ने गरिन्छ । यसमा कलशका साथै मानको सात वटा पत्तामा पाँच विभिन्न रङ्ग (लालचन्दन, पिलाचन्दन, काजल, मेहेन्दी र चामलको आँटा अर्थात् (पिठार) ले सर्पको चित्र बनाइन्छ जसलाई व्रतको अवधिभर पूजापाठ गरिन्छ । व्रतको शुरु र अन्तिम दिनमा त्यस सर्पको चित्रमा विशेष गरी लावा, दूध र निम्बु चढाइन्छ । व्रतको प्रथम दिन साँझमा मातागौरीका लागि नैवेद्य तयार गरिन्छ । त्यस समय बेसारलाई मातागौरीको प्रतीक प्रतिमा स्वरूप बनाएर मानको पातमा राख्ने गरिन्छ जसलाई मैथिली भाषामा गौर भन्ने चलन छ । साथै माटोले विभिन्न मुद्रामा रहेको सात वटा सर्प र माटोकै हात्ती पनि बनाइन्छ । यसका लागि छरछिमेकका महिलाहरूलाई निम्तोसमेत दिइन्छ र महिलाहरूले मधुश्रावणीमा हुने विभिन्न विधिविधानहरूको महत्त्व र विशेषता भक्तिके

खालका लोक गीतहरू गाउने गर्छन् । यस पर्वमा मिथिलाको लोक गीतहरू गोसाउनी गीत, गौरी गीत, शिवनचारी, महेशवाणी, कोहबर गीत आदि गाउने गरिन्छ । गौरीको नैवेद्य र गौरीको प्रतिमा नवविवाहित महिलाको माइती र ससुराली दुवै ठाउँमा बनाइने गरिन्छ । यो पर्व खासगरी माइतीमै मनाइने भएकाले ससुरालीमा बनाइएको गौरीको प्रतीक र गौरीको नैवेद्य पनि माइतीघर ल्याई पूजाको दिन पूजास्थानमा राखिने चलन छ ।

तस्वीर ३

पूजा स्थल



श्रावणमा सर्पको बिगबिगी बढ्ने भएकाले सर्प (नागनागिन) को पूजा गर्नाले श्रीमान्माथि कुनै प्रकारको सङ्कट नआउने विश्वासका कारण नवविवाहित महिलाहरूले पूजा गर्ने गर्छन् । व्रत बस्ने महिलाले यो व्रत लिँदा निष्ठापूर्वक नित्यकर्म गरी सर्वप्रथम हात्तीमाथि बेसारबाट बनाइएको मातागौरीको प्रतीक पूजन गर्ने गरिन्छ । पञ्चोपचार पद्धतिबाट गन्ध, पुष्प, धुप, द्वीप, ताम्बुल, दूवार्दल, बेलपत्र, नैवेद्य इत्यादिद्वारा विशेष विधिविधानसहित स्वामीपुत्रसहित मातागौरीको पूजा गरिन्छ । पूजा गरेपछि प्रत्येक दिन निर्धारित कथा सुनाइने गरिन्छ । पूजा सामग्रीसहित पूजामा बसेका बेला तीन दिनसम्म अनिवार्य रूपमा मौना पञ्चमी, बिहुला र मनसा, मङ्गला (गौरीको पृथ्वीजन्म सती, दन्त्य कथामा आधारित महादेवको पारिवारिक कथा, गङ्गाको कथा, गौरी तपस्याको कथा, गौरी विवाह र जन्तीको कथा, मैनाको मोहको कथा, भगवान् कार्तिक जन्मको कथा,

सन्ध्याको विवाह र लिलीको जन्मको कथा, पतिव्रता सुकन्याको कथा, बाल-वसन्तको कथा, गोसाउनीको कथा, राजाश्रीपुरको कथाश्रवण गरी पूजाअर्चना गर्ने परम्परा छ । कथापश्चात् बाचोबीनी नामक मन्त्र विशेषसमेत एकपटक सुनाइने गरिन्छ । पूजा समाप्त भएपछि ब्रतालुले कुलदेवतालाई प्रणाम गर्दै आफूभन्दा श्रेष्ठबाट समेत आशीर्वाद लिने गर्छन् । त्यसपछि पूजा स्थानमा राखिएको खिरको भागलाई पूजा गर्दै पाँच जना सधवा महिलाहरूलाई खुवाइने गरिन्छ । यस विधिलाई मैथिलीमा करोतरि भन्ने गरिन्छ ।

तस्वीर ४

मानको पत्तामा सर्पहरूको चित्र



राही शब्द लिए सूती ।
काँसा शब्द लिए उठी ॥
होइत प्रात सोना कटोरामे दूध-भात खाइ ॥
साँझ सूती प्रात उठी, पटोर पहिरी कचोर ओढी,
बह्याक देल कोदारी, विष्णुक चाँछल बाट ।
भाग-भाग रे कीडा-मकोडा ।
ताही बाट आओताह ईश्वर महादेव,
पढल गरुड के ठाठ ।
आस्तीक, आस्तीक, गरुड, गरुड ॥

यसरी १३ दिनसम्म गरिएको पूजामा एकीकृत गरिएको फूल अर्थात् निर्माललाई अन्त्यमा विसर्जन गरिने प्रचलन रहेको छ । साउन शुक्लपक्षको तृतीया तिथिका दिन मधुश्रावणी पर्व समापन गरिन्छ । तृतीयाभन्दा एक दिन पूर्व ब्रतालु बेहुली नुहाइधुवाइ गरेपछि सोहीदिन साँझ फेरि गौरी नैवेद्य पकाउँछन् । सोही दिन नवविवाहिता टेमीविधिमा सहभागी हुन्छन् । श्रीमान्ले मानको पत्ताले

श्रीमतीको दुवै आँखा छोपेपछि त्यहाँ कुनै एक महिलाले टेमीविधिमा दियोको टुप्पीले नवविवाहितलाई गोडा र खुट्टामा पोलिन्छ । बेहुलीको देब्रे गोडामा टुप्पीले स्पर्श गराइन्छ । स्पर्श गराइएको स्थानमा चन्दनको लेप लगाइन्छ । यसमा पोलिएको ४ स्थानमध्ये एक वा तीन स्थानमा घाउ आए श्रीमान्ले भविष्यमा अझै बढी माया गर्ने भन्ने विश्वास रहेको छ । तर नवविवाहित महिला गर्भवती रहेको पाइए उनीहरूलाई शीतलटेमी दिइन्छ । यो मान्यतालाई आजको आधुनिक समाजले महिला विरोधी, अन्धविश्वास, महिला हिंसासँग जोडेर प्रसङ्ग उठाए पनि त्यस समुदायमा यस पर्वमाथि विश्वास यथावत् छ । समाज परिवर्तित भए पनि यो पर्व मनाउनेको अभ्र पनि ठूलो सङ्ख्या रहेको छ । पर्वमा जाति, स्थानअनुसार विधिमा विविधतासमेत पाइन्छ । जस्तै ब्राह्मण परिवारमा पूजा अवधिभरि ससुरालीबाट आएको अन्न मात्रै खाने प्रचलन छ । तर अन्य जातिमा भने सो प्रचलन पाइँदैन ।

तस्वीर ५

टेमी विधि



अवधिको दृष्टिले यो पर्व मिथिला क्षेत्रको सबैभन्दा ठूलो पर्व हो । भगवान् शङ्करलाई मिथिला क्षेत्रमा त्रिभुवननाथ भनी आस्थाका साथ पूजा गरिन्छ । आशुतोष शङ्कर मनोवाञ्छित फल प्रदान गर्ने देवताको रूपमा पूजित छन् । मधुश्रावणी पर्वमा विशेष रूपमा नाग देवतालाई विषहराको नामले पूजा गर्ने गरिन्छ । विषहरालाई महादेवको सन्ततिसरह मानिएकाले यो पर्व मनाउनाले सर्पको भय नहुने र भगवान् शङ्करसमेत प्रसन्न हुने जनविश्वास रहेको पाइन्छ । यो पर्व कहिलेदेखि शुरु

गरिएको हो भन्न सकिने तथ्य नरहे पनि शिव पुराणको प्रसङ्गअनुसार मधुश्रावणी नामक नवविवाहिताले शिवलाई आफ्नो पतिलाई कुष्ठरोग भएको व्यथा सुनाउँदा शिवले तिनलाई यसप्रकारको व्रत गर्न सुभाव दिएको र

उनको सुभावअनुसार महिलाले व्रत गरेपछि श्रीमान् निको भई स्वस्थ भएको, त्यसै दिनदेखि प्रत्येक नवविवाहितले यसलाई वैधव्य रक्षार्थ अनुपालन गर्दै परम्परागत रूपमा मनाउँदै आएका छन् भन्ने मान्यता छ।



मेरा बा

कञ्चन भट्ट

कक्षा १२ व्यवस्थापन

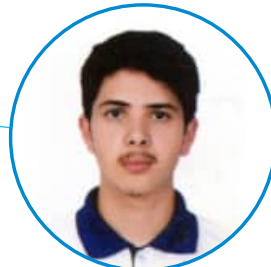
बुझ्छु बा तिम्रा ती सङ्घर्षका कथाहरू
पर्ख न बा केही समय बदल्ने छु तिम्रा ती गाथा

बा हाम्रै लागि भनी तिमीले परदेशमा पसिना बगायौ
बा हामीलाई कहिल्यै दुःख नहोस् भनी सुखमा राख्यौ

बा हाम्रा लागि तिमीले आफ्ना सपनाको त्याग गर्‍यो
पर्ख न बा केही समय म तिम्रा खुसी फिर्ता ल्याउनेछु

बा आफू नखाइ नलाई हाम्रा आवश्यकता पूरा गर्‍यो
पर्ख न बा केही समय तिम्रा ती आवश्यकता पूरा गर्नेछु

बा दुःख गर्दै तिम्रो सुन्दर
मुहारबाट मुस्कान हरायो
पर्ख न बा केही समय
तिम्रो मुहारबाट हराएको मुस्कान फिर्ता ल्याउनेछु।



गजल

गणेश मण्डारा

कक्षा १२ व्यवस्थापन

नेपालको छोरो हुँ म हार्न जान्‍या छैन
जहाँ पुगे नि देशको माया मार्न जान्‍या छैन

वचनको पक्का छु म निभाउँछु बाचा
छल गरेर भोलि भन्दै टार्न जान्‍या छैन

जन्मेदेखि मन्दिर धाएँ पूजें देवता
परिवर्तनको नाममा धर्म सार्न जान्‍या छैन

तडकभडक पार्टीतिर बदले पनि भेष
संस्कृतिलाई ओभेलमा पार्न जान्‍या छैन

लुट्न आए सामन्तीले उठाउँछु तरबार
सुरो छ मन कमजोर आँसु भार्न जान्‍या छैन

महङ्गी र गरिबीले लखेटे नि परदेश
देशको माटो समुद्रमा तार्न जान्‍या छैन।

ဆွေတို့၊ ဂျမ်း၊ အဲဒီမှာ အဲဒီမှာ

- ८१५३३३ १०.५८

[illegible][illegible]

ཨོཾ་ རྩེད་ཀྱི་ལྷ་མོ་ ། རྩེད་ཀྱི་ལྷ་མོ་ ཨོཾ་ རྩེད་ཀྱི་ལྷ་མོ་
 རྩེད་ཀྱི་ལྷ་མོ་ རྩེད་ཀྱི་ལྷ་མོ་ རྩེད་ཀྱི་ལྷ་མོ་ རྩེད་ཀྱི་ལྷ་མོ་
 རྩེད་ཀྱི་ལྷ་མོ་ རྩེད་ཀྱི་ལྷ་མོ་ རྩེད་ཀྱི་ལྷ་མོ་ རྩེད་ཀྱི་ལྷ་མོ་

लिम्बू मातृभाषाको नेपाली अनुवाद

हाम्रा संस्कार र धर्म निकै महत्त्वपूर्ण छन् । यी हाम्रा पहिचान हुन् । त्यसैले हरेक लिम्बूहरूले आफ्नो धर्म र संस्कार जोगाएर राख्नुपर्छ । हामीले हाम्रो संस्कृतिमा भएका चाडपर्व, नियमकानून, पूजा पद्धति, भाषा र संस्कृति सबैलाई संरक्षण गर्नुपर्छ ।

हाप्रो धर्म, परम्परा र चाडपर्वले हामीलाई एकअर्कामा जोड्ने काम गर्छन् । त्यसैले आजका युवा पुस्ताले पनि आफ्नो मौलिक धर्म, परम्परा, चाडपर्व र संस्कारप्रति श्रद्धा र गर्व राख्नुपर्छ । यदि हामी आफैँले आफ्नो धर्म र संस्कारलाई महत्त्व दिएनौं भने अरु कसलेदिने?

हाम्रो युम्फनाङ (पुर्खाको पूजा) होस् वा साङ्के फङ (धार्मिक अनुष्ठान) वा तेम्बे फुङ (संस्कृति) यी सबै हाम्रा अस्तित्वका आधार हुन् । हाम्रा मन्दिर, पवित्र स्थल, पूजा गर्ने विधि, जातीय पोशाक, भाषा र गीत सङ्गीत सबै हाम्रा सांस्कृतिक धरोहर हुन् ।

आजकल धेरै युवा आफ्नो संस्कार, संस्कृति र धर्म बिसिँदै गइरहेका छन् । कतिपयले त आफू लिम्बू भएको पनि लुकाउँछन् । यस्तो अवस्थामा हाम्रो पहिचान हराउने खतरा बढ्छ । त्यसैले अबको पुस्ताले आफ्नो मौलिक संस्कृति, धर्म र भाषा बचाउन अझ सजग हुनुपर्छ ।

यदि हामी आफैँले आफ्नो धर्म र संस्कार जोगाउन सकेनौं भने हाम्रो इतिहास, पहिचान र अस्तित्व नै सड्कट्या पर्न सक्छ । त्यसैले हामी सबै लिम्बूहरूले मिलेर आफ्नो धर्म, संस्कृति र संस्कारको संरक्षण र प्रवर्द्धनमा लाग्नुपर्छ ।

लेखक : विष्णुमाया सिंधक

लिम्बु मातृभाषा

थाहा नपाई भरेका आँसु मेरो लथालिङ्ग जिन्दगी



रिता भण्डारी
बिए २०७९ ब्याच

आफैले मनलाई मारी जलाएर खरानी बनाएँ
तापनि यी मुस्कानले दुःखी देखाएन
तर अफसोस आँखाले कत्ति नि साथ दिएन

दुःख लुकाउन मुहारमा अनेक थरी मुकुट लगाएँ
तर अफसोस आँखाले भुटो बोल्नै दिएन

यी मेहेन्दीमा बुढाभन्दा धेरै तिम्रो नाम भरिदिउँ
तर अफसोस तिम्रीलाई यी नामहरू देखाउनै पाइन

हेर न हरियो चुरा र मेहेन्दीमा आज नि सजिएकी छु
तर अफसोस यो भुटो मुस्कानले सुन्दरता निखारी दिएन

तिमी गएदेखि भरेका यी आँसु तिम्रै हातले पुछ्छौंभन्दा
अफसोस जिन्दगीले भेली गरी पुछ्छनै दिएन

भनेका थियौ तिम्रै काखमा सुत्न मन छ नबिउँभने गरी
अफसोस तिम्री आउँदा यो समाजले काखमा राखी रुन दिएन ।



विकास चँदरा
कक्षा १२ व्यवस्थापन

मेरो यो लथालिङ्ग जिन्दगी
न त सिधा छ न सजिलो गन्तव्य
कहिले काडाँमा कहिले छायामा
बाँच्दै छु प्रश्नहरूको होनहार मायामा

कहिले म आफूलाई चिन्दिनँ
कहिले आफ्नै छायालाई
कहिले सपना थिए सुनौलो आकाशजस्तै
अहिले त ती सपना पनि लाग्छन् पराइजस्तै

तर लथालिङ्ग भए पनि हिम्मत बाँकी छ
भत्किएको मनमा आशको बासुरी बाँकी छ
एक दिन फेरि सजिने छु सपना
यो लथालिङ्ग जिन्दगीमा
फेरि लेखिने छ नयाँ कथा ।

बाल्यकालदेखि खुला आकाशसम्मः असान्जको जीवनका उतारचढाव



दया दुदराज
बिए २०७७ ब्याच

युद्धले थिलथिलो बनेको बगदाद ।
बिहानको समय ।

रोयटर्सका दुईजना पत्रकार अमेरिकी एफ-११७ बमबर्षक विमानले थिलथिलो बनाएको न्युबगदादको एउटा विभीषिकाबीच उभिएका उनीहरूका आँखाले भ्याएसम्म चारैतिर बमले ध्वस्त बनाएको अकल्पनीय परिदृश्यको भयावहता छरपस्ट छ । बमको मार सहन नसकेर छरिएका घरका साना-ठूला टुक्रादेखि मानिसको शरीरको चोक्टासम्म यत्रतत्र छरिएका छन् । बगदै गरेको तातो रगतमा उड्दै गरेका धुलोका कणहरू मिसिएर चित्कार गुञ्जिरहेका छन् ।

उनीहरू भर्खरै खसालिएको बमले पुर्‍याएको क्षतिबारे रिपोर्टिङमा निस्किएका थिए । त्यहाँका केही स्थानीय र स्वास्थ्य स्वयम्सेवकहरू गरी २३ जनाको टोली घाइतेको उद्धारमा खटिएको थियो । अचानक उक्त समूहमाथि ६० एमएमको गोली बर्सिन थाल्यो ।

न घाइतेहरूको उद्धार भयो, न त उद्धारमा खटिएकाहरू नै बाँचे । रिपोर्टिङ गरिरहेका दुई पत्रकार र विद्यालय जान घरबाट निस्केका स्कुले केटाकेटीसमेत मारिए ।

१२ जुलाई २००७ मा भएको यो घटना तब मात्र बाहिरियो, जब विकिलिक्स डटकम नामक वेबसाइटले 'कोल्याटरल मर्डर' शीर्षकको ३९ मिनेट १३ सेकेन्डको एउटा भिडियो सार्वजनिक गर्‍यो ।

बगदादमा अमेरिकी सेनाले त्यहाँका स्थानीय नागरिकलाई छानी-छानी हेलिकप्टरबाट गोली बर्साएको देखिने सो भिडियो ५ अप्रिल २०१० मा विकिलिक्सले सार्वजनिक गरेको थियो । उक्त भिडियो सार्वजनिक गर्ने व्यक्ति हुन- जुलियन असान्ज । जसमाथि पछि अमेरिकी सरकारले जासुसी ऐन (Espionage ACT-1917) सहित १८ वटा मुद्दा लगायो र १७५ वर्षको जेल सजाय तोक्‍यो ।

असान्ज हालै २५ जुनमा हिरासतमुक्त भएर घर फर्किएका छन् । यो कथा उनै असान्जबारे हो । पक्राउ परेसँगै विश्वभर उनी पत्रकार हुन् ? ह्याकर हुन् ? वा अभियन्ता हुन् ? भन्ने बहस सिर्जना भयो । उनी १२ वर्षपछि रिहा भएर घर फर्कदा पनि बहसले किनारा पाइसकेको छैन । जे भए पनि उनी इराकमा अमेरिकी सेनाले गरेको मानवता विरोधी अपराधका आलोचक हुन् भन्न सकिन्छ ।

पाठकलाई के चासो हुनसक्छ भने एउटा भिडियो सार्वजनिक गरेकै आधारमा १८ वटा मुद्दा र १७५ वर्ष कैद सजाय खेप्नुपर्ने गरी त्यो भिडियोमा के थियो? अमेरिकी सरकार त्यो भिडियो सार्वजनिक भएसँगै विश्वभर किन आलोचित भयो ? त्यो भिडियो सार्वजनिक गर्नु पछाडिको कथा के थियो ? आउनुस् त्यसबारे थप केही बुझौं ।

बाल्यकालमै हयाकिङ

अस्ट्रेलियाको क्विन्सल्यान्ड राज्यको टाउन्सभिलमा क्रिस्टिन हकिन्स र जोन शिप्टनको सन्तानका रूपमा ३ जुलाई १९७१ मा जुलियन असान्जको जन्म

भयो । जन्मनासाथ आमाबुबाले उनको नाम राखे- जुलियन पल हकिन्स । उनले आमाबुबासँगै अस्ट्रेलियामा सात वर्ष बिताउन नपाई उनका आमाबुबाको पारपाचुके भयो ।

पारपाचुकेपछि असान्जकी आमाले अस्ट्रेलियन अभिनेता ब्रेट असान्जसँग बिबाह गरिन् । ब्रेटले जुलियनलाई आफ्नो छोरा स्वीकारेपछि जुलियन हकिन्सबाट उनी जुलियन असान्जमा फेरिए । ब्रेटसँगको सम्बन्ध सुमधुर हुन नसकेपछि असान्जकी आमाको दोस्रो वैवाहिक जीवन पनि खासै राम्रो हुन सकेन ।

एकातर्फ तित्त पारिवारिक सम्बन्ध र अर्कोतर्फ छोराको लालनपालनको बोझले गर्दा उनकी आमाले आफ्नो जिम्मेवारी निर्वाह गर्न निकै भौतारिनु पर्‍यो । त्यसैले होला आफ्नो बाल्यकालको अध्ययन असान्जले फरक-फरक १२ विद्यालयबाट पूरा गरे ।

आमा काममा व्यस्त हुन थालेपछि असान्ज १२/१४ वर्षकै उमेरदेखि कम्प्युटरसँग खेलन थाले । खेलदा-खेलदै कम्प्युटरप्रतिको उनको मोह बाल्यकालमै फकिन थाल्यो । कम्प्युटरका कोड ब्र्याक गर्न सिपालु असान्ज 'मेन्डाक्स' उपनाम प्रयोग गरेर 'इन्टरनेसनल सबभर्सिभ्स' नामक समूहका सदस्य बने । १९ वर्षकै उमेरमा असान्जले इन्टरनेसनल सबभर्सिभ्स समूहसँग मिलेर नासा र पेन्टागनको आन्तरिक सिस्टम ह्याक गर्नतर्फ लागे ।

त्यसअघि नै उनले अमेरिकी जर्नेलका इमेल पढ्ने गरेको स्वीकार गरेका छन् । मलेसियामा आयोजित 'ह्याक इन द बक्स सेक्युरिटी कन्फ्रेन्स' मा असान्जले भनेका थिए, "म अस्ट्रेलियामा किशोर ह्याकरका रूपमा प्रख्यात थिएँ । १७ वर्षकै उमेरदेखि मैले अमेरिकी जर्नेलहरूको इमेल पढ्दै आएको छु ।"

विवाह र पहिलो गिरफ्तारी

ह्याकिङको डार्क वर्ल्डमा प्रवेश गरी जर्नेलहरूको इमेल पढ्ने बेला उनी जम्मा १७ वर्षका थिए । त्यो बेला उनले आफूभन्दा एक वर्ष कान्छी टेरेसासँग विवाह गरे र छोराको बाबु बने । एकातर्फ छोराको जन्मसँगै असान्जको

परिवारमा खुसीयालीले पाइला टेक्नै लागेको थियो भने अर्कातर्फ प्रहरीले नासाको सिस्टम ह्याक गर्ने व्यक्तिको खोजीलाई तीव्र बनाइरहेको थियो ।

अन्ततः सन् १९९१ को एक साँभ मेल्बर्नस्थित उनको घरमा अस्ताउँदै गरेको सूर्यका किरणसँगै अष्ट्रेलियन प्रहरी प्रवेश गर्‍यो । प्रहरीले घरमा छापा मार्दै छ भन्ने पूर्व सूचनाका आधारमा त्यतिबेला उनी जोगिए । इन्टरपोलको सूचनाका आधारमा उनको डिजिटल फुटप्रिन्टलाई प्रहरीले निकै गहिरिएर अनुसन्धान गरिरहेको थियो ।

ह्याकिङ डिस्कहरू मौरीको घरमा लुकाएकै कारण उनी पक्राउ पर्नबाट त जोगिए तर प्रहरीले घरमा पाइला टेकेको भनेर उनकी पत्नी घरबाट बाहिरिइन् । टेरेसाले साथ छोडेसँगै असान्ज एक्लिए । न उनी आमाको घर जान सक्थे न टेरेसा फर्केर आइन् । पत्नीको निगरानीबाट फुत्किएका असान्ज प्रहरीको निगरानीमा भने निरन्तर परिरे । त्यसैको प्रभावले उनमा मानसिक समस्या देखिन थाल्यो । उनी सन् १९९२ मा मनोचिकित्सा वार्डमा भर्ना भए ।

प्रहरी र उनका बीच धेरै समय लुकामारी चलेन । विभिन्न प्रमाणका आधारमा प्रहरीले उनलाई जुलाई १९९४ मा पक्राउ गर्‍यो । असान्जलाई साइबर अपराधका ३१ वटा आरोपमा मुद्दा चलाइयो । तीमध्ये धेरैलाई असान्ज स्वयम्ले स्वीकारे । प्रहरीले उनीमाथि २९० वर्ष कैद सजायको मागसहित मुद्दा चलायो । असान्जले गरेको ह्याकिङ हानिकारक नरहेको ठहर गरी न्यायालयले सामान्य जरिमानासहित डिसेम्बर १९९६ मा उनको रिहाइको आदेश दियो ।

यता मुद्दाको छिनोफानो पनि भयो उता पत्नीसँगको सम्बन्ध पनि टुङ्गियो । असान्ज र टेरेसाले पारपाचुके गर्ने निर्णय गरे ।

सम्मानबीच अपूरो अध्ययन

टेरेसासँगको पारपाचुकेपछि असान्ज आफ्नो अध्ययनलाई निरन्तरता दिन सेन्ट्रल क्विन्सल्यान्ड विश्वविद्यालयमा भर्ना भए । त्यहाँ उनले प्रोग्रामिङ, गणित, र भौतिकशास्त्रको अध्ययन गरे तर निरन्तरता दिन

सकेनन् । पुनः सन् २००३ देखि २००६ सम्म उनले मेलबर्न विश्वविद्यालयबाट सोही बिषयलाई निरन्तरता दिने प्रयत्न गरे तर त्यसलाई पनि पूर्णता दिन सकेनन् ।

असान्जले मेलबर्न विश्वविद्यालयमा 'पजल हन्ट' परम्परा बसाए, जुन म्यासाच्युसेट इन्स्टिट्युट अफ टेक्नोलोजी (एमआईटी) को 'एमआईटी मिस्ट्री हन्ट' को नमुनामा आधारित थियो । यसैकारण मेलबर्न विश्वविद्यालयमा आज पनि असान्जको उत्तिकै सम्मान छ ।

विकिलिक्सको जन्म र प्रभाव

औपचारिक अध्ययनकै क्रममा असान्जले सन् २००६ मा 'विकिलिक्स' को स्थापना गरे । साथीहरूको सहयोगमा खोलिएको विकिलिक्सको सल्लाहकार बोर्ड सदस्य बने । भ्रष्टाचार र अनियमितता विरुद्धका गोप्य र संवेदनशील दस्तावेज तथा प्रमाणहरूको खुलासा गर्ने प्रतिबद्धतासहित डिसेम्बर २००६ मा विकिलिक्सले पहिलो प्रकाशन गर्‍यो । पहिलो प्रकाशनमा असान्जले पाँच पृष्ठको निबन्ध प्रकाशित गरे जसमा विकिलिक्सको उद्देश्यबारे उल्लेख गरिएको छ ।

पत्रकारिताको नयाँ अभ्यासका रूपमा उदाएको विकिलिक्सले भ्रष्टाचार र अनियमितता विरुद्धको प्रमाण सार्वजनिक गरे पनि त्यसलाई व्यावसायिक रूपमा अधि बढाउन सहज थिएन । विकिलिक्सलाई व्यावसायिक ढङ्गले सञ्चालन गर्नका लागि उनले सन् २००७ देखि २०१० सम्म अफ्रिका, एसिया, युरोप र उत्तर अमेरिकाका विभिन्न देशहरूको भ्रमण गरे ।

भ्रमणकै क्रममा उनले विभिन्न देशका भ्रष्टाचार र मानव अधिकार विरोधी गतिविधिको दस्तावेज सार्वजनिक गरी भण्डाफोर गर्दै गए । त्यसैबीच उनले आफूलाई मानव अधिकारको पक्षमा वकालत गर्ने पत्रकारका रूपमा उभ्याउन सफल भए । यससँगै विश्वभरका मानिसले उनलाई चिन्न र पछ्याउन थाले । विकिलिक्सलाई सहयोग गर्ने स्वयम्सेवकको समूह पनि विश्वभर विभिन्न ढङ्गले सक्रिय हुन थाल्यो । यसैबीच असान्ज विकिलिक्सका प्रधान सम्पादक भए ।

भ्रमणकै क्रममा डिसेम्बर २००७ मा जर्मनीको

बर्लिनमा आयोजित 'क्याओस कम्प्युटर क्लब सम्मेलन' मा असान्जले आफ्ना समर्थकहरू भेटे । ड्यानियल डोम्सचेइट बर्ग र जेकब एपलबाउम तिनैमध्ये केही नाम हुन् ।

विश्वभरबाट पाएको समर्थन, मित्रहरूको बढ्दो सङ्ख्या र स्वयम्सेवकको सङ्ख्यामा देखिएको वृद्धिसँगै असान्जले विकिलिक्समार्फत यमनमा भएको झोन् आक्रमण, अरब राष्ट्रका भ्रष्टाचार, केन्यामा प्रहरीद्वारा गरिएको गैरन्यायिक हत्या, सन् २००८ मा तिब्बतमा भएको विद्रोह र पेरूमा पेट्रोगेट तेल घोटालालगायतका विश्वका ठूला भ्रष्टाचार र मानवअधिकार हननका घटनाको खुलासा गरे ।

विश्वभरका आममानिससँगै असान्जलाई विश्वभरका केही महत्त्वपूर्ण मिडियाहरूले पनि साथ दिन थाले । उनले गरेका खुलासाहरू विश्वभरका सञ्चार माध्यममा प्रकाशित हुन थाले । सबैभन्दा पहिले वेलायतको 'द गार्डियन', 'सन्डे टाइम्स', अमेरिकाको 'न्युयोर्क टाइम्स', 'वालस्ट्रिट जर्नल' जस्ता पत्रिकामा उनका विचार प्रकाशित हुने गर्थे ।

सन्डे टाइम्सका पत्रकार जुडिथ टाउन्डको सहयोगमा असान्जले सेप्टेम्बर २००८ मा केन्यामा भएको राजनीतिक हत्याको रिपोर्टिङ गरे । यसै रिपोर्टिङका आधारमा असान्जले २००९ को 'एमनेस्टी इन्टरनेशनल न्यू मिडिया' पत्रकारिता सम्मान पाए । यससँगै विकिलिक्सको विश्वसनीयताको जग थप बलियो हुँदै गयो ।

सम्मान पाएसँगै असान्जको रफ्तारले थप तीव्रता पायो । सन् २००८ मा ड्यानियल डोम्सचेइट वर्गको सहयोगमा उनले स्विस् बैंकका दस्तावेजहरू सार्वजनिक गरे । तर स्विस् बैंकले क्यालिफोर्निया अदालतको आदेशमार्फत बैंक रेकर्ड प्रकाशनमा रोक लगाउने प्रयास गर्‍यो । लगत्तै असान्ज अभिव्यक्ति स्वतन्त्रताको पक्षमा उभिए । यो परिघटनाले विकिलिक्स र असान्जको अन्तर्राष्ट्रिय समर्थन भनै चुलियो ।

गोप्य दस्तावेज प्रकाशन गर्ने तथा अभिव्यक्ति स्वतन्त्रताको पक्षमा उभिने असान्जप्रति मिडियाहरू थप आकर्षित हुन थाले । लोकप्रियताका बीच विभिन्न

शक्ति राष्ट्रहरू उनको गतिविधिप्रति थप सशक्त हुन थाले । उनका गतिविधिमाथि शक्ति राष्ट्रका निगरानी बढनु कुनै अनौठो कुरा थिएन ।

१८ जुलाई २००९ मा विकिलिक्सले टुर्क्स काइकोस टापुहरूमा भ्रष्टाचारको जाँच गर्न बेलायती विदेश मन्त्रालय तथा राष्ट्रमण्डल कार्यालयले बनाएको आयोगको प्रतिवेदन सार्वजनिक गरिदियो ।

प्रतिवेदनमा केही विशिष्ट व्यक्तिहरूको नाम समावेश भएकाले आयोगले मूल प्रतिवेदन प्रकाशन नगरेर संशोधित प्रतिवेदन सार्वजनिक गरेको थियो । तर विकिलिक्सले असंशोधित पूर्णपाठ नै सार्वजनिक गरेको थियो । यसले बेलायतमा ठूलै सन्त्रास निम्त्यायो । यसले व्यापारी र राजनीतिज्ञबीच कस्तो साँढगाँठ हुन्छ भन्नेसमेत उजागर गरिदियो ।

अमेरिकी युद्ध अपराध र विकिलिक्स

सन् २०१०, अप्रिल ५ मा विकिलिक्सले ‘कोल्याटरल मर्डर’ नामक एउटा भिडियो सार्वजनिक गर्‍यो । भिडियो हामीले माथि कुरा गरेको न्युबगदादको थियो । हत्या गरिएका २३ जनामा रोयटर्सका दुईजना पत्रकार थिए भने अन्य इराकी गैरसैनिक, स्वास्थ्य स्वयम्सेवक तथा स्कुलका विद्यार्थीहरू थिए ।

विकिलिक्सले भिडियो सार्वजनिक गरेसँगै भएको आलोचनाबीच अमेरिकी सेनाले पहिले यो भिडियो भुटो भएको दावी गर्‍यो । त्यसपछि आफूबाट गल्ती भएको स्वीकार गर्‍यो । तर त्यसमा संलग्नहरूलाई कारवाही गर्न उनीहरूले कुनै चासो देखाएनन् । मानौं इराकी नागरिकको जीवनको कुनै मूल्य छैन । हत्या गरिएका २३ जनामध्ये रोयटर्सका २२ वर्षीय फोटो पत्रकार नामीर नूर-एल्डीन र ४० वर्षीय सइद चगाम थिए ।

खासमा आफ्ना दुईजना पत्रकार मारिएपछि रोयटर्सले आक्रमणको वास्तविक भिडियो अमेरिकी सेनासँग माग गरे पनि सेनाले रोयटर्सलाई भिडियो दिन अस्वीकार गरिरहेको थियो । त्यही भिडियो विकिलिक्सले सार्वजनिक गरिदिएको थियो । विद्यालय जान लागेका केटाकेटीलाई समेत गोली हानी हत्या गरिएको थियो ।

गोली हानेको केही मिनेटपछि हेलिकप्टरका पाइलटहरूको भनाइले समेत केटाकेटीमाथि सैनिकहरूले जानाजान गोली चलाएको स्पष्ट हुन्छ । उनीहरू एकआपसमा भन्छन्, “केटाकेटीलाई युद्धमा ल्याउनु त उनीहरूकै गल्ती हो ।” यसै वर्ष उनले ‘अफगान वार डायरी २००४-२०१०’ नामको गोप्य दस्तावेज प्रकाशन गरे ।

सन् २००४ देखि २०१० सम्म अफगानिस्तानमा भएको युद्ध वृत्तान्त बताउने त्यस डायरीमा ९० हजारभन्दा धेरै दस्तावेज समावेश थिए । अमेरिकी सैनिकद्वारा लिपिबद्ध गरिएका ती दस्तावेजहरूमा अमेरिकी सेनाका घातक सैन्य कारबाहीको फेहरिस्त समेटिएको छ ।

अफगानिस्तानमा जस्तै २०१०, अक्टोबर २२ मा इराक युद्धसँग सम्बन्धित इतिहासकै सबैभन्दा ठूलो गोप्य सैन्य प्रतिवेदन पनि विकिलिक्सले सार्वजनिक गरिदियो २००४, जनवरी १ देखि २००९, डिसेम्बर ३१ सम्म इराकमा भएको युद्ध र अमेरिकाले गरेको सैन्य कार्यवाहीसँग सम्बन्धित तीन लाख ९१ हजार ८ सय ३२ प्रतिवेदनहरू यसमा समावेश थिए ।

‘द इराक वार लग्स’ नाम दिएको फाइल सार्वजनिक भएसँगै अमेरिकी रक्षा मन्त्रालय पेन्टागन, विदेश मन्त्रालय र ह्वाइट हाउस हुँदै समग्र अमेरिकामै ठूलो खैलाबैला भयो ।

विकिलिक्सले सार्वजनिक गरेको प्रतिवेदनअनुसार इराक युद्धमा १० लाख ९ हजार ३२ जना इराकीको ज्यान गएको थियो । अमेरिकी राष्ट्रपति जर्ज डब्ल्यु बुसको आदेशमा आतङ्कवाद विरुद्ध ‘वार अन टेरेर’ नाम दिइएको युद्धमा इराकमा ६६ हजार ८१ जना गैरसैनिक सर्वसाधारणको हत्या भएको थियो । यस युद्धमा तीन हजार सात सय ७१ जना मित्र सैनिकहरूले पनि ज्यान गुमाएका थिए ।

आतङ्कवाद विरुद्धको ‘वार अन टेरेर’ युद्धमा अफगानिस्तान, पाकिस्तान, इराक, सिरिया, यमन लिबिया र सोमालियामा कुल ९ लाख ३७ हजारको हत्या भएको विभिन्न अध्ययनहरूमा उल्लेख छ । जसमा अधिकांश गैरसैनिक नागरिक थिए । गार्डियनको एउटा रिपोर्टमा

युद्धले सिर्जना गरेको जर्जर अवस्थाका कारण मारिनेको सङ्ख्या ४.५ मिलियन रहेको उल्लेख छ ।

सन् २०१० मा अमेरिकी सेनासँग सम्बन्धित 'द इराक वार लग्स' सार्वजनिक गरेका असान्जले नोभेम्बरमा अमेरिकी कूटनीतिक संवाद समेटिएका गोप्य दस्तावेजहरू प्रकाशित गरिदिए । यसलाई 'केबलगेट फाइल' भनिन्छ । यो फाइल सार्वजनिक भएसँगै अमेरिकी सरकार र उसको कूटनीति कति हिंसात्मक र युद्धोन्मादी छ भन्ने सबैमाथि छर्लङ्ग भयो ।

यसका साथै अमेरिकाले कयौँ मुलुकका उच्च तहका नेताहरूको, आफ्नै मित्र राष्ट्रका राष्ट्र प्रमुखहरूको जासुसी गरिरहेको पनि खुलासा भयो । दुई लाख ५० हजार कूटनीतिक फाइलमा अमेरिकी सेना, सिआइए र एनएसए जस्ता संस्थाहरूले संसारभर आफ्नो एकलौटी वर्चस्व कायम राख्न गैरकानूनी रूपमा के-के गरिरहेका छन् भन्ने छताछुल्ल भयो ।

यौन शोषणको आरोप

एकपछि अर्को अमेरिकी सरकारको दोहोरो, गैरकानूनी तथा मानवता विरोधी अपराधको दस्तावेज सार्वजनिक गरिरहेका असान्जमाथि अचानक बलात्कारको आरोप लाग्यो । स्विडेन भ्रमणका क्रममा अगस्ट २०१० मा सहमतिविना असुरक्षित यौन सम्बन्ध राखेको भन्दै मिस डब्लु र अन्ना अर्डिनले उनीमाथि बलात्कारको आरोप लगाएका थिए ।

उजुरी परेपछि सेप्टेम्बरमा असान्ज बेलायत फर्किए र लगत्तै पक्राउ परे । बेलायतमा सोधपुछका क्रममा उनले बलात्कारको आरोप अस्वीकार गरे र धरौटीमा रिहा भए । यता स्विडेन अदालतले उनलाई पक्राउ गर्ने आदेश जारी गर्दै नोभेम्बरमा इन्टरपोलमार्फत रेड नोटिस जारी गर्‍यो ।

रेड नोटिस जारी भएपछि असान्जले स्कटल्यान्ड यार्डमा महानगरीय प्रहरीसमक्ष आत्मसमर्पण गरे । त्यसपछि उनलाई लण्डनस्थित वान्डसवर्थ जेलको थुनामा पठाइयो । सोही वर्ष १६ डिसेम्बरमा निगरानीमै राखिने गरी उनलाई विभिन्न शर्तमा रिहा गरियो ।

असान्जले बलात्कारको अभियोगमा सफाई पाउन सकेका थिएनन् । स्विडेन गएसँगै अमेरिका सुपुर्दगी गरिने निश्चित रहेको सूचनाका आधारमा उनले लन्डन छोड्न मानेनन् ।

असान्ज अमेरिका आउने सम्भावना न्यून देखेपछि अमेरिकी सरकारले जासुसी ऐन- १९१७ अन्तर्गत असान्ज र विकिलिक्स विरुद्ध अनुसन्धान थाल्यो । यस ऐनले- अमेरिकालाई हानि पुऱ्याउने वा कुनै विदेशी राष्ट्रलाई फाइदा पुऱ्याउने उद्देश्य वा विश्वास राखेर राष्ट्रिय सुरक्षासँग सम्बन्धित कुनै पनि जानकारी प्राप्त गर्न, तस्वीरहरू रेकर्ड गर्न वा विवरणहरू प्रतिलिपि गर्न निषेध गरेको छ ।

जासुसी ऐनअन्तर्गत मुद्दा चलाएर अमेरिकाले व्यक्तिको मौलिक हकअन्तर्गतको अभिव्यक्ति स्वतन्त्रतामाथि ठाडै हस्तक्षेप गरेको भए पनि त्यस विरुद्ध आवाज उठाउनेको स्वर अमेरिका र विश्वभर निकै मसिनो हुन गयो । अमेरिकाले मुद्दा चलाउन अनुसन्धान गरिरहेको अगस्ट २०११ मै विकिलिक्सका स्वयम्सेवक सिगुर्डुर थोर्डारसनले असान्जलाई धोका दिए ।

थोर्डारसनले विकिलिक्स भित्रबाटै एफबिआईका लागि सूचना दिने काम गरे । उनले सूचना मात्रै चुहाएनन् असान्ज र विकिलिक्सका मुख्य सदस्यहरूलाई कारवाही गर्न मिल्ने हार्डड्राइभहरू नै एफबीआईलाई दिए ।

त्यही हार्डड्राइभको आधारमा 'इह' नामको ह्यान्डलबाट चेल्सी मेनिङसँग कुरा गर्ने अरू कोही नभई असान्ज नै रहेको आरोप अमेरिकाले लगायो । गोप्य दस्तावेजहरू सार्वजनिक गर्नका लागि असान्जले मेनिङलाई दबाब दिएको आरोप लगाइयो । यसबीच आफ्नो स्रोतको गोपनीयता बचाउन नसकेको भनी असान्जले आलोचना खेप्नु पर्‍यो ।

यति नै बेला उनका नजिकका साथी ड्यानियलले पनि उनको साथ छोडे । अमेरिकी सरकार तथा सेनाको दबाब सहन नसकेर उनले साथ छोडे भन्ने धेरैको अनुमान छ । मार्च २०१० मा, 'इह' नामक ह्यान्डलबाट असान्जले नभई विकिलिक्सका अन्य सदस्यले नै कुरा गर्ने गरेको पत्ता लाग्यो ।

अमेरिकी सेनाका पूर्व गुप्तचर विश्लेषक चेल्लसी मेनिङले विकिलिक्ससँग कुरा गरेको तथा राष्ट्रिय सुरक्षामा आँच पुग्ने अतिगोप्य दस्तावेज सार्वजनिक गरेको आरोपमा उनलाई पक्राउ गरियो। अमेरिकी अदालतले उनलाई दोषी ठहर गरी ३५ वर्ष जेल सजाय सुनायो। तत्कालीन राष्ट्रपति बाराक ओबामाले उनको सजाय घटाएपछि उनी २०१७ मा रिहा भए।

हत्याको प्रयास

अमेरिकी सरकारले पक्राउ गरेमा आफूमाथि कठोर कारवाही हुने निष्कर्षका साथ असान्जले जुन २०१२ मा बेलायतस्थित इक्वेडरको दूतावासमा राजनीतिक शरण लिए। हत्या हुन सक्ने त्रासबीच उनले इक्वेडर दूतावासको एउटा सानो कोठामा ७ वर्ष बिताए।

अन्य कुनै पनि गतिविधि गर्न नपाएकै कारण उनको मानसिक स्वास्थ्य बिग्रदै गयो भने विश्वभर उनको रिहाइका लागि प्रदर्शन र आन्दोलन भई नै रहे। अमेरिकी गुप्तचर संस्था सेन्ट्रल इन्टेलिजेन्स एजेन्सी (सीआईए) ले पटक-पटक असान्जको इक्वेडर दूतावासमै हत्या गर्ने, अपहरण गर्ने योजना बनाए पनि त्यो भने सफल हुन सकेन।

यसका साथै अमेरिकी सेना, सिआइए र फेड्रल ब्युरो अफ इन्भेस्टिगेसन (एफबिआई) ले विकिलिक्स बन्द गराउनका लागि विभिन्न समयमा विभिन्न अपरेसन चलाएका थिए। तर आजका दिनसम्म उनीहरूले विकिलिक्स बन्द गराउन सकेका छैनन्।

रोचक कुरा के छ भने विकिलिक्स कहाँबाट चल्ल ? त्यहाँ कति जनाले काम गर्छन् ? त्यसका मुख्य व्यक्ति को-को हुन् ? भन्ने अहिलेसम्म सार्वजनिक गरिएको छैन।

सिआइएले जति पटक असान्जको हत्या प्रयास गर्थ्यो असान्जको पक्षमा विश्वभरबाट त्यति-त्यति समर्थन बढ्दै जान्थ्यो। लामो समय असान्जको रिहाइका लागि आवाज उठाउनेहरूमा अष्ट्रेलियन पत्रकार जोन पिल्जर, क्याटलिन जोन्सटन, अमेरिकी पत्रकार क्रिस हेजेज, ग्लेन ग्रीनवालड, लेखक नोम चोम्स्की, ब्रिटिस लेखक जोनाथन कुक,

भारतीय लेखक अरून्धती रोय, इतिहासकार तथा पत्रकार विजयप्रसाद जस्ता कयौं सम्मानित लेखक/पत्रकारहरू थिए।

पुलित्जर सम्मानबाट सम्मानित पत्रकार ग्रीनवालड, जुलियन असान्जको गिरफ्तारीलाई प्रेस स्वतन्त्रताका लागि गम्भीर खतरा मान्थे। जोन पिल्जर असान्जको कामलाई क्रान्तिकारी पत्रकारिताको संज्ञा दिन्थे।

संसारमा त्यस्ता निकै कम पत्रकार छन् जसले असान्जले जस्तो क्रान्तिकारी पत्रकारिता गर्ने साहस राख्छन्। पिल्जरले सन् २०११ मा मेलबर्नमा आयोजित सभामा उनका बारेमा भनेका थिए—“युद्धप्रेमी अमेरिकी नीति विरुद्धको एक्लो योद्धा।”

अमेरिकाको सार्वजनिक बौद्धिक वृत्तमा असान्जको पक्ष-विपक्षमा बहस भए पनि सरकारी अधिकारी र सैन्य सङ्गठनहरूमा उनी अमेरिकी राष्ट्रका सबैभन्दा ठूला शत्रुका रूपमा किटान गरिएका थिए। राजनीतिज्ञहरूमा तत्कालीन राष्ट्रपति बाराक ओबामा उनीप्रति नरम थिए भने अर्का राष्ट्रपति डोनाल्ड ट्रम्प कठोर थिए।

तर सिआइए निर्देशक माइक पोम्पेओ र अटर्नी जनरल जेफ सेसन्स असान्ज विरुद्ध कठोर कदम चाल्नुपर्नेमा एकमत थिए। त्यसैले असान्ज विरुद्ध मे २०१९ मा जासुसी ऐनअन्तर्गत १८ वटा आरोप लगाई मुद्दा दायर गरियो। असान्ज संसारको जुनसुकै अदालतमा आफू विरुद्धको मुद्दा लड्न तयार भए पनि अमेरिका सुपुर्दगी नहोस् भन्ने चाहान्थे।

जनवरी २०२१ मा बेलायती न्यायालयले असान्जको मानसिक अवस्था ठीक नरहेको भन्दै अमेरिका सुपुर्दगी गर्न अस्वीकार गरिदियो। भ्रण्डै १२ वर्षको लामो र शिथिल बनाइदिने विविध उतारचढावबीच असान्ज र अमेरिकी सरकारबीच एउटा सम्झौतामा हस्ताक्षर भएसँगै अन्ततः उनी २५ जुनमा पुनः खुला आकाशमुनि आइपुगेका छन्।

सम्झौतासँगै अमेरिका र असान्ज दुवै कहिलेसम्म शान्त र मौन बस्छन् त्यो भने समयले नै भन्नेछ।



सपनाको सहर



अरिमता विश्वकर्मा

बिबिएस २०८० ब्याच

सपनाहरू पूरा गर्ने आशा बोकी
कतै सपना सपनामै सीमित रहने हो कि
भन्ने डर बोकी छिरे म सहर
पूरा गर्न मेरा आमाबाका आवश्यकता अनि रहर
घरबाट पहिलो कदम बाहिर निकाल्दै
आँसुले भरिएका ती मेरी आमाका आँखा नियाल्दै
बाल्यकालका ती तीतामीठा सम्भनालाई बिदा दिँदै
उज्ज्वल भविष्यको पुँजी लिई
हिउँ म सहर
पूरा गर्न ती मेरा भाइबहिनीका मनका गुम्सिएका रहर
पहिलो पटक एकलै बिरानो ठाउँमा कदम टेक्दा
ठूलो सहर र अनगिन्ती मानिसहरूको भीड देख्दा
एकछिन त आत्तिएर आँखा रसायो
फेरि मेरो प्रगतिको प्रतीक्षामा बसेका मेरा बाआमाको
मुहार याद आयो
त्यसपछि यकलै सङ्घर्ष गर्ने हिम्मत जुटाउन थालें
म ठूलो मान्छे बनेको हेर्दा उज्यालो भएको मेरी आमाको
मुहार कल्पना गर्दै रमाउन थालें
बिस्तारै दिनहरू बित्दै गए म जिन्दगी के रैछ सिक्दै गएँ
एक दिन फर्कनेछु त्यही गाउँठाउँ
कमाएर सम्पत्ति अनि नाउँ ।

कलेज जीवन



सिद्धराज शाही

बिबिएस २०८१ ब्याच

पढ्छु भन्यो यसो बस्यो निन्द्रा लागिहाल्छ
टिकटक हेर्दा फेसबुक खोल्दा निन्द्रा भागिहाल्छ
बिहानी पख काँधमा भोलासहित कलेज लाग्ने गर्छु
साथीका ती मिठा गफ सुन्दै आफ्नै जिन्दगीलाई ठग्ने गर्छु
पढ्छु भन्यो, यसो बस्यो निन्द्रा लागिहाल्छ
टिकटक हेर्दा, फेसबुक खोल्दा निद्रा भागिहाल्छ
पढ्छु भनी कलेज आउँछु कक्षा बस्छु मात्र
गुरुका ती आँखालाई छली कक्षा बस्छु मात्र
पढ्छु भन्यो, यसो बस्यो, निद्रा लागिहाल्छ
टिकटक हेर्दा फेसबुक खोल्दा निद्रा भागिहाल्छ
अरूको सफलता देख्छु भस्किएर अनि पढ्न थाल्छु
पढेको आधा घण्टा नबित्दै टिकटक हेरी समय खेर फाल्छु
पढ्छु भन्यो यसो बसो निद्रा लागिहाल्छ
टिकटक हेर्दा, फेसबुक खोल्दा निद्रा भागिहाल्छ
सङ्घर्षको यात्रा शुरु गर्ने विकल्प मनमा रोपिराछु
सपनालाई साकार पार्ने उत्तम बाटो खोजिराछु
खै पढ्न भन्यो यसो बस्यो निद्रा लागिहाल्छ
टिकटक हेर्दा, फेसबुक खोल्दा निद्रा भागिहाल्छ ।

सपना



प्रमिसा खतिवडा

बिबिएम २०८० ब्याच

बिदाइको बिहानमा चुपचाप आमा रुनुभयो
बाबाको नजरमा गर्व थियो तर बोल्नु भएन
मैले एउटा भोलामात्र बोकेकी थिएँ
तर त्यसमा अधिको जिन्दगी भरिएको थियो

यो सहर अञ्जान थियो
टाढा मेरो पहाड, गाउँको बाटो
जहाँ घामले छोएको ओछ्यान हुन्थ्यो
आमाले बोलाउँदा मिठो निद्रा छुट्थ्यो

यहाँ कोठा छ तर त्यो घरजस्तो होइन
दाल पाक्दैँन आमाको स्वाद जस्तो
साथी छन्, तर बाबाको मौन समर्थनजस्तो होइन
रात बन्छ, आँखा रसाउँछ
तर निद्रा सपना होइन, सम्भनासँग आउँछ

कहिलेकाहीँ आकाश हेर्छु
त्यही चन्द्रमा हो, जुन हामीसँगै हेर्थ्यौं
त्यसैले सम्भन्छु, म टाढा भए पनि
मायाको दूरी कहिल्यै बढ्दैन

कलेजको ढोकाभित्र पसी
पढाइको भारी बोकिरहेकी छु
थकाइ लाग्छ, मन हार्छ
तर त्यो आमाको भनाइ सम्भन्छु
“तिमी सक्छ्यौं छोरी” भन्ने ।

अब मैले कोठामा राखेकी छु केही तस्वीर
घाम परेको भ्यालको छेउमा
म बनाउँछु न्यानो चिया
त्यो सहरको चिसो मन तताउन

यही हो मेरो दोस्रो घर
जहाँ म रोएकी छु, हाँसेकी छु
जहाँ म भत्केकी छु र फेरि उठेकी छु
म सायद एक्ली छु
तर म कमजोर छैन

किनभने
सपना टाढा छैनन्
म आफैँ त सपना बनिरहेकी छु ।



नेपालको शिक्षा र असमानता



केदार बि. क.
बिए २०७७ ब्याच

शिक्षा मानव जीवनको मार्गदर्शन हो । शिक्षा प्राप्तिका निम्ति जुनसुकै उमेर, जात, धर्म, संस्कार, लिङ्गका मानिस भए पनि सबैको समान हक, अधिकार हुन्छ । मानिसले आमाको गर्भबाट नै शिक्षा हासिल गरिरहेको हुन्छ । पूर्णरूपले कसैले, कहिल्यै पनि शिक्षा प्राप्त गरेको हुँदैन । सायद शिक्षा नभएको भए यो संसार अन्धकारभित्र गुमिसकेको हुन्थ्यो ।

सामान्य अर्थमा शिक्षा भनेको ज्ञान प्राप्त गर्नु वा सिक्नु भन्ने हुन्छ । शिक्षा संस्कृत भाषाको 'शिक्ष' धातुबाट उद्धृत गरिएको हो, जसको अर्थ सिक्नु वा सिकाउनु हुन्छ । त्यस्तै शिक्षालाई अङ्ग्रेजीमा Education भनिन्छ । Education शब्द Latin भाषाको Edu र Catum मिलेर बनेको हो । Edu को अर्थ आन्तरिक र Catum को अर्थ बाहिर निकाल्नु हुन्छ । Education बाट Educere, Educare, हुँदै Education भएको हो ।

पछिल्लो जनगणना २०७८ अनुसार विद्यमान १२५ मा नयाँ थप १७ सहित १४२ जातजाती र १२४ भाषाभाषी बसोवास गर्दछन् । अभै धेरै बालबालिका भौगोलिक, लैङ्गिक, जातीय, भाषिक, आर्थिक, शारीरिक, मानसिक

तथा अन्य कारणले गुणस्तरीय शिक्षाको पहुँचबाट बाहिर रहेका छन् ।

अहिले नेपालमा कायम रहेको शिक्षा प्रणाली नै नेपाली समाजमा संरचनागत विभेद सिर्जना गर्ने कारक तत्त्व बनेको छ । परिणामस्वरूप शिक्षा प्रणालीले समाजमा वर्ग विभाजन गरेको छ भने नागरिकहरूका बीचमा विभेद सिर्जना गरेको छ । राज्यले शिक्षालाई सामुदायिक (सार्वजनिक) र निजी (संस्थागत) क्षेत्रमा विभाजन गरेर सञ्चालन गरेकाले त्यस्तो अवस्था उत्पन्न हुन गएको हो । सरकारी विद्यालयमा पढेकाहरू खाडी मुलुकमा सस्तो श्रमिकका रूपमा जान बाध्य भएका छन् भने निजी विद्यालयमा पढेकाहरू उच्च शिक्षाका नाममा विकसित भनिएका देशहरूमा श्रमका लागि पलायन भएका छन् ।

हिजो नेपाल अन्य देशहरू जस्तै: बेलायत, भारतलगायतका लागि सबल शरीर भएका युवाहरू छनौट गरी भाडाको सेनाका रूपमा उत्पादन गर्ने देश भनी परिचित हुँदै आएको थियो । जुन कुरो एउटा स्वतन्त्र, स्वाधीन र सार्वभौमसत्ता सपन्न देशको लागि लज्जास्पद विषय हो । आज देशमा औद्योगिक उत्पादन र रोजगारी सिर्जना शून्योन्मुख हुँदैछ भने विश्व बजारका लागि श्रमिकहरू निर्यात गर्ने देशका रूपमा चिनिदै छ । आज राज्यको शिक्षा प्रणालीले शिक्षित बेरोजगारहरू उत्पादन गर्ने काम गरिरहेको छ । परिणामस्वरूप दैनिक डेढ हजारभन्दा बढी नवजवान नागरिकहरू विदेशमा श्रम बेच्न र पसिना बगाउन जान विवश छन् । यसरी समाजवादउन्मुख राज्यले श्रम तथा रोजगार मन्त्रालय नै खडा गरी आफैँ सहजीकरण गरेर देश विकासमा लगाउनुपर्ने जनशक्ति अन्य देशहरूमा निर्यात गर्नु स्वयम्मा घृणास्पद विषय हो ।

तर राज्य सत्तामा हालीमुहाली चलाएर बस्नेहरूले यो अवस्थालाई निरन्तर कायम राख्न चाहन्छन् र यस्तो कार्य उनीहरूले नियतवश र योजनाबद्ध तरिकाले गर्दै आएका छन् । किनभने त्यसो गरेर उनीहरू राजनीतिक र आर्थिक दुवै उद्देश्य पूरा गर्न चाहन्छन् । अर्को शब्दमा बेरोजगार युवा जनशक्तिको उपस्थितिबाट उत्पन्न हुन सक्ने राजनीतिक र सामाजिक विद्रोहको खतरालाई मत्थर पार्न सकिन्छ भने विप्रेषण (रेमिट्यान्स) मार्फत वैदेशिक मुद्राको आर्जन गरी अर्थतन्त्रमा योगदान पुग्दछ । नेपालको कुल वार्षिक गार्हस्थ्य उत्पादन (जीडीपी) मा विप्रेषणको योगदान करिब एक तिहाई रहेको बताइन्छ ।

जनशक्ति उत्पादनका लागि समग्र शिक्षा क्षेत्रमा दिएको व्यापक एवम् योजनाबद्ध जोड र लगानीको प्रतिफल नै हो । कुनैपनि राज्यले देशको बहुआयामिक विकासको समग्र खाका तयार पारेर दृढतापूर्वक कार्यान्वयनमा नलागेसम्म तदर्थवादमा नै अल्झेर बसिरहन्छ । नेपाल राज्यले एक्काइसौं शताब्दीको एक चौथाइ सकिने अवस्थासम्म आइपुग्दा पनि देशमा विद्यमान मानवीय एवम् प्राकृतिक संसाधनको अधिकतम् सदुपयोग गरी बहुआयामिक विकास योजनको खाका (ब्लुप्रिन्ट) तयार पार्न अक्षम रहेको छ । त्यसैले नेपाल अझै पनि समग्र एकीकृत लक्ष्य तय नभएको राज्य व्यवस्थाको रूपमा रहेको छ । त्यसको प्रत्यक्ष र ज्वलन्त उदाहरणका रूपमा राजनीतिक दलहरूको चुनावी घोषणापत्रहरूमा भुटका पुलिन्दाहरूको लिलाम बढाबढ मात्र भएको परिघटनालाई लिन सकिन्छ । त्यसैले शिक्षा क्षेत्रमा यस्तो अवस्था उत्पन्न हुनुको मूल कारण पनि त्यस प्रकारको खाकाको अभाव नै हो किनभने शिक्षा जस्तो देश विकासका लागि आवश्यक पर्ने सक्षम जनशक्ति उत्पादन गर्ने क्षेत्रमा त्यसको असर पर्नजाने कुरा स्वतः सिद्ध छ ।



सामुदायिक शिक्षाको सुधारका लागि नीतिगत सुधारको काम गर्ने सरकार, सम्बद्ध राजनीतिक दल र संसद् त्यसप्रति जिम्मेवार भएको देखिँदैन । वैकल्पिक राजनीतिक शक्तिको रूपमा अगाडि बढेका दलहरूले पनि स्पष्ट खाका प्रस्तुत गर्न सकेका छैनन् । प्रशासनिक संरचना र क्रियाकलापबाट सुधार गर्न सक्ने सार्वजनिक प्रशासन मुलुकमा छ कि छैन भनेर खोज्नुपर्ने भएको छ । सुधारको सबैभन्दा बलियो संयन्त्र विद्यालयको पठनपाठनमा भन्दा देशको राजनीति र दलीयतन्त्रमा रमाएको छ ।

यी सन्दर्भहरूबाट हेर्दा नेपालको सामुदायिक शिक्षाको सुधार कसले गर्ला, कहिले होला र कसरी होला भन्ने अनुमान लगाउन सक्ने अवस्था छैन । तथापि स्थानीय स्तरमा गठन भएका, जनताको दैनिकीसँग नजिक भएका स्थानीय सरकारहरूले विद्यालयको सिकाइ स्तरको नियमित अनुगमन तथा निरीक्षण गरी, शिक्षकहरूलाई विद्यार्थीको नतिजाप्रति जवाफदेही बनाई, अभिभावकलाई आफ्ना छोराछोरीको पढाइमा ध्यान दिन लगाई तथा विद्यार्थीलाई सिकाइका लागि उत्प्रेरित गर्दै सामुदायिक शिक्षाको सुधार गर्न सक्ने सम्भावना छ ।

केही स्थानीय सरकारहरूले गरेका शुरुवाती कदमबाट सामुदायिक शिक्षा सुधारको आशा गर्न सकिन्छ । राजनीतिको केन्द्रीय भूमिकामा रहेका दलहरूले स्थानीय सरकारहरूलाई सामुदायिक शिक्षाको सुधार अभियानमा सहजीकरण गर्न आवश्यक कानून तथा नीति निर्धारण गर्ने, निःशुल्क शिक्षाको प्रत्याभूति गर्ने र वित्तीय प्रबन्धको सुनिश्चितता गर्ने कार्यमा इमान्दारिता देखाउनु जरुरी छ ।

मान्छे कस्तो हुनुपर्छ ?



नारायण अधिकारी

कक्षा १२ विज्ञान

मान्छे हुनु केवल जन्मसिद्ध पहिचान होइन, यो एक जिम्मेवारी हो । जसले आफू मात्र होइन, अरूको जीवन उज्यालो बनाउने सामर्थ्य राख्दछ । आजको आधुनिक युगमा विज्ञान, प्रविधि र भौतिक सुविधाले निकै प्रगति गरेको भए पनि मानवीयता भने हराउँदै गएको देखिन्छ । यस्तो समयमा मान्छे कस्तो हुनुपर्छ? भन्ने प्रश्न भन् महत्त्वपूर्ण बन्न गएको छ ।

साँचो मान्छे त्यो हो जसमा करुणा, दया, इमानदारी, सहिष्णुता र विवेक हुन्छ । उसले केवल आफ्नो हितको लागि मात्र होइन, समाज र राष्ट्रको हितका लागि पनि सोच्दछ । उसले भोक्राहरुसँग रोटी बाँड्न जान्दछ, पीडितहरुको आँसु पुग्छ्न सक्दछ, र अन्यायको विरुद्ध बोल्न सक्दछ । उसको बोलीमा मिठास हुन्छ, व्यवहारमा नम्रता हुन्छ र सोचमा सकारात्मकता हुन्छ ।

नेपाल जस्तो बहुजातीय, बहुभाषिक र बहुधार्मिक समाजमा साँचो मान्छे बन्न अझ धेरै चुनौतीहरू भैल्लु पर्छ । यहाँ अझै पनि जात, धर्म, क्षेत्रको नाममा विभाजन, घृणा र हिंसा फैलाउने काम भइरहेको छ । तर साँचो मान्छे ती कुराबाट माथि उठ्छ, ऊ मानव जातिलाई एउटै परिवारको रूपमा हेर्छ र सबैमा समानता र सम्मानको भावना राख्दछ ।

त्यसका लागि पहिलो गुण इमानदारी हो । चाहे त्यो पढाइ होस्, व्यापार होस्, वा राजनीतिज्ञको भूमिका, इमानदारीविना कसैको पनि विश्वास जित्न सकिँदैन । दोस्रो सहानुभूति र करुणा हुनुपर्छ । अरूको पीडा महसुस गर्न सक्ने र सकेसम्म सहयोग गर्न सक्ने मान्छे नै असल मान्छे हो । तेस्रो साहस र विवेक आवश्यक छ । अन्याय देख्दा चुप लाग्ने होइन, त्यसको विरुद्ध बोल्ने साहस हुनु पनि असल मान्छेको विशेषता हो ।

आज हाम्रो समाजमा धेरै शिक्षित मानिस छन्, तर साँचो अर्थमा सबै मान्छे छैनन् । शिक्षाले प्रमाणपत्र दिन सक्छ, मानवता, नैतिकता र जिम्मेवारीको ज्ञान त सोचले दिन्छ । पैसा, पद वा शक्ति ठूलो कुरा होइन त्यसलाई कसरी प्रयोग गरिन्छ भन्ने कुरा ठूलो हो । मान्छे त्यही हो जो शक्तिशाली भएर पनि विनम्र रहन्छ, धनी भएर पनि दान गर्न जान्दछ, र सफल भएर पनि घमण्ड गर्दैन ।

आजको युगले यस्तै मान्छेको खोजी गरेको छ । जो राष्ट्रका लागि सोच्दछ । गरिबको पीडालाई महसुस गर्दछ । वातावरण र पृथ्वीको रक्षा गर्न तयार छ । भविष्यका पुस्तालाई उज्यालो दिने सपना देख्छ ।

मान्छे हुनु भनेको केवल जन्मिएर बाँच्नु होइन संसारमा केही राम्रो कर्म छोडेर जानु हो । असल मान्छे बन्नका लागि धन होइन सोच परिवर्तन गर्नुपर्छ । हामी सबैले आत्मावलोकन गर्न आवश्यक छ- के हामी साँच्चै मान्छे जस्तो बाँचिरहेका छौं ? यदि होइन भने अबको यात्रा मान्छे बन्ने दिशामा होस् । किनभने यो संसार प्रविधिबाट होइन साँचो मान्छेबाट बदलिन्छ ।



बाको पुरानो जुता



बिप्लव श्रेष्ठ
बिसिए २०८० ब्याच

धेरै समय बितिसकेको छ
तर त्यो कुनाको च्याकमा अझै बाँकी छ
बाको पुरानो जुता
धुलोले छोपिएको
फाटिसकेको छ कुना काप्चाबाट
तर त्यसको कथा अझै चुँडिएको छैन

त्यही जुता लगाएर
बा बिहान सबेरै उठ्थे
घाम नउदाउँदै खेततिर लाग्थे
पैतालाभन्दा अगाडि बढ्थ्यो सपना
त्यो जुताभन्दा अगाडि बढ्थ्यो हिम्मत

हिलोमा रुँदै थियो
पानीमा भिज्थ्यो
तर कहिल्यै थाकेको देखिन्थेन
किनभने 'थाक्नु' शब्द
बाको शब्दकोशमा थिएन

स्कूलको पहिलो दिनमा
त्यही जुताले मलाई स्कूल पुऱ्यायो
पिठ्युँमा बाको हात
र पैतालामा त्यही जुताको छाया
उनी भन्थे — “यो जुता पुरानो छ
तर त्यसको बाटो अझै नयाँ छ”

आज
मैलै सहरमा लगाउने जुता
आरामदायी छ, महँगो पनि
तर यो जुतामा त्यो आत्मा छैन
बाको जस्तो साहस छैन
सङ्घर्षको गन्ध छैन

त्यो पुरानो जुता अहिले बोल्दैन
तर हेर्दा हेर्दै रुन्छु म
किनभने त्यो जुतामा
बा हराएका छैनन्
उनी त अझै त्यहीँभित्र बाँचिरहेका छन् ।



नारीको जीवन कथा: आँसु, सपना र सम्भावना



दिलमाया तामाङ

एमए पत्रकारिता र आमसञ्चार २०८० ब्याच

जीवनका अनगिन्ती मोडहरूमध्ये म अहिले त्यस्तो मोडमा उभिएकी छु जहाँ हिजोका आँसु, सङ्घर्ष, वेदना र अधुरा सपनाहरू मिसिएर एउटा नयाँ ऊर्जा बनेको छ।

सानैदेखि मेरो पढाइमा गहिरो रुचि थियो। तर कक्षा १० पछि पढाइ रोकियो। १८ वर्षको उमेरमै विवाह भयो। जन्मघर भक्तपुरबाट राजधानी काठमाडौँ आइपुग्दा जिन्दगीले अचानक अर्कै मोड लियो। सपना ठूला थिए तर सामुन्ने सङ्घर्षको पहाड थियो। शैक्षिक योग्यता नहुँदा रोजगारी पाउन गाह्रो थियो। जीवन दौडधूपमै बित्यो तर पढाइप्रतिको तिर्खा कहिल्यै मेटिएन।

सङ्घर्षका पाइलाहरू बढ्दै जाँदा अवसरहरूको खोजीमा लागिरहँ। त्यसैक्रममा सुन्दर बेकरी क्याफे सञ्चालन गर्न थालें। त्यहीबाट मेरो आत्मनिर्भरताको यात्रा शुरु भयो। बाल्यकालदेखि नै समाजसेवामा रुचि भएकाले राजनीतिमा सक्रिय बनायो। तर त्यहाँ राम्राभन्दा हाम्रालाई प्राथमिकता दिइने रहेछ। त्यो देखेर म निराश भएँ।

त्यसपछिसहकारी संस्था सञ्चालनमा लागें। कामसँगै पढाइको खाँचो भनै महसुस हुनथाल्यो। त्यसैले सहकारी सञ्चालनसँगै +२ र स्नातक तहको अध्ययन सम्पन्न

गरें। पढाइप्रतिको हुटुहुटी अबै ताजै थियो। जिन्दगीको गति फेरि सम्हालिन थालेको थियो।

तर अकस्मात् स्वास्थ्यले साथ दिएन। सामान्यजस्तो देखिने रोगले गम्भीर मोड लियो। नेपालका चर्चित अस्पतालहरूमा उपचार गरें तर सुधार भएन। अन्ततः भारतको मेदान्त अस्पताल जानुपन्यो। सातवर्ष लामो उपचारपछि जीवन फेरि फर्कियो। पुनर्जन्म जस्तै लाग्ने त्यो अनुभवले जिन्दगीलाई फेरि उज्यालो बनायो। फर्किँदा साथीभाइ र आफन्तहरूसँगको सम्बन्ध धेरै टाढा भइसकेको थियो। तर त्यो कठिन यात्राले एउटा ठूलो पाठ सिकायो—‘स्वास्थ्य नै सबैथोक हो।’

उपचारका क्रममा दैनिक प्रयोग गरिने उच्च मात्राको औषधीले मानसिक स्वास्थ्यमा असर गरिरहेको थियो। डिप्रेसनको खतरा थियो। त्यही बेला एक प्रेरणादायी डाक्टरले भन्नुभयो, “तपाईँको मस्तिष्कलाई सक्रिय राख्न पढाइ नै औषधि हो।” ती शब्दहरूले जीवन फेरि नयाँ दिशातर्फ मोडियो। केही वर्षको रोकावटपछि फेरि पढ्न थालें। कठिनाइबीच पनि पढ्ने जोस अबै बलियो छ।

म नर्सरी कक्षामा अध्ययनरत तीन वर्षीय छोरीकी आमा हुँ। म आफैं सञ्चार गृह सञ्चालन गर्दै छु र एउटा फाउन्डेसन पनि चलाइरहेकी छु। जसले महिला सशक्तीकरण, सिप, तालिम र सामाजिक रूपान्तरणमा योगदान दिइरहेको छ।

अहिले म मदन भण्डारी मेमोरियल कलेजमा स्नातकोत्तर, तेस्रो सेमेस्टरमा अध्ययन गर्दै छु। पहिलो सेमेस्टरकै समयमा अन्तर्राष्ट्रिय शिक्षा दिवसको अवसरमा शिक्षा मन्त्रालयद्वारा आयोजित कार्यक्रममा तत्कालीन

शिक्षामन्त्री माननीय विद्या भट्टराईज्यूबाट पुनः पढ्न थालेकोमा सम्मान-पत्र पाउनु मेरो जीवनको अत्यन्तै गौरवपूर्ण क्षण थियो । त्यो सम्मानले पढ्न अझै प्रेरणा मिल्यो ।

मेरो सपना सफल आमा, सफल समाजसेवी, जिम्मेवार अभिभावक बन्नु र सबैभन्दा ठूलो सपना विद्यावारिधि अध्ययन गर्नु हो । जीवनले दिएको

अनुभवलाई अनुसन्धानमार्फत रूपान्तरण गर्नु मेरो दीर्घकालीन लक्ष्य हो ।

म कहिल्यै ढिलो भएको महसुस गर्दिनँ किनकि म विश्वास गर्छु— 'ढिलो भएपनि शुरु गर्नु नै साँचो विजय हो ।' मेरो यात्रा सायद अद्वितीय नहोला तर हरेक महिलाले चाहेपछि परिवर्तन सम्भव छ भन्ने जीवित प्रमाण अवश्य हो ।



मधेशको गाथा

मनिषप्रसाद कुशवाह

कक्षा १२ व्यवस्थापन

मलिलो माटो, उर्वरभूमि
नेपालको शान, मेरो जन्मभूमि

जनकपुरको महिमा, वीरगञ्जको गान
मधेशको संस्कृति, मेरो पहिचान

भोजपुरी भाषा, मैथिली गीत
मधेशको संस्कृति, सबैको एक चित्त

सीताको आँगन, गढीमाईको महिमा
पावन मधेश, विशाल छ गरिमा

पोखरीको किनार, पिपलको छाया
मधेशको जीवन, दया र माया

किसानको परिश्रम, धानको बाला
सुनौलो पसिना, मधेशको माला

छठ र माली, इदको उमड्ग
विविध संस्कृति, एउटै तरङ्ग

धोती, कुर्ता, गम्छा, शिरमा शान
मधेशको पहिचान, सुन्दर र महान्

हाम्रो स्वाभिमान, हाम्रो असली शान
मधेश र मधेशी, हामी हौं स्वदेशमा मान ।

इतिहासको कठघराबाट



सुदीक्षा सिंह ठकुरी
बिए २०८० ब्याच

हो यति बेला हाम्रो देशको माटो
स्वार्थीहरूको घेराबन्दीमा छ
त्यसैले बारम्बार प्रहार भइरहेको छ
राष्ट्रिय स्वाधीनतामाथि
हाम्रो कला र संस्कृतिमाथि
राष्ट्रिय एकता र अखण्डतामाथि

विगतमा नेपाली सपुतका कुशल नेतृत्वमा
विस्तारवाद र साम्राज्यवाद विरुद्ध
एक ढिक्का भएको हाम्रो मन र मस्तिष्क
साँच्चै अहिले कठिन मोडमा छ
किनभने हामी स्वाभिमानी नेपाली
एक आपसमै लडिरहेछौं ।

पुर्खाको रगतले आर्जिएको यो मुलुक
र यसको गौरवपूर्ण स्वाभिमान
खण्डित बनाइँदै छ क्रमशः
यदि देशै रहेन भने
कसरी बाँचिरहन सक्छ नेपाली अस्तित्व ?

यो नेपाली माटो
केवल माटो मात्र होइन
हाम्रो स्वाभिमानी अस्तित्व पनि त हो
कला, धर्म र संस्कृति हाम्रो चिनारी पनि त हो
के यसको संरक्षण र सम्बर्द्धन
हाम्रो आफ्नो दायित्व होइन र ?

कुनै दिन हाम्रा पुर्खाहरू
टिष्टा र सतलजसम्म पुगेर
अमरसिंह र बलभद्रका वीरताका गाथाहरू
आफ्नै रगतले कोरेका स्वर्णिम इतिहास
धमिलो बन्दै गरेको यो क्षण
दिव्योपदेश पढ्दै अब जागुको विकल्प छैन

हामीलाई बोध छ
जसले एसियामा बढ्दै गरेको साम्राज्यवादी आँधीलाई
हिमवत्खण्डमा ढाल बनेर रोक्न
बाइसे र चौबीसे राज्यलाई एकाकार गन्यो
उसकै विरुद्धमा फिरङ्गीहरू
विगतदेखि वर्तमानसम्म
हामीबीच फुट र भुटको खेती गरिरहेछन्
अनि लडाइरहेछन् हामीलाई

जबसम्म दिव्योपदेशको मूलमन्त्रलाई
राष्ट्रिय एकताको कडी
अनि मुलुकको सम्बृद्धिको आधार बनाइँदैन

तबसम्म हाम्रो स्वाभिमान र स्वतन्त्र अस्तित्वमाथि
प्रहार भइरहनेछ निरन्तर

मुलुकको एकीकरणको अभियानमा
जसरी बडामहाराजाधिराजको सारथी बनेर
बिसे नगर्चीले गरे परिकल्पना
वर्तमानले पनि जन्माउनुपर्नेछ
अरू थुप्रै बिसे नगर्चीहरू यो देशभित्रै
अनि गर्नु छ जातीय छुवाछुत र विभेदको अन्त्य

वास्तवमै यो देशलाई माया गर्ने हामी
देश कठिन मोडबाट गुज्रिएको यो बेला
इतिहासको कठघरामा उभिएका छौं
किनकि हामीलाई थाहा छ
हाम्रो आफ्नो व्यक्तिगत स्वार्थले
देश कदापि माथि उठ्दैन

हाम्रो यो माटोमा
विस्तारवाद र साम्राज्यवादले
विस्तारै हाम्रो अस्तित्वको सिकार गर्न
हामीमध्येबाट कथित मानसपुत्रहरू पैदा गरेर
जात र धर्मका नाममा
हामीलाई खण्डित गरिरहेछ
र त हामीले एकअर्काको विरुद्धमा
अज्ञानतावश हरेक दिन विष वमन गरिरहेका छौं

त्यसैले एक मुट्टी माटो अञ्जुलीमा समातेर
इमानका साथ छातीमा टाँस्दै
अब त हाम्रो आफ्नो अन्तरआत्मालाई सोधौं
किन विश्वासघात गर्दैछौं यो देशको माटोसँग
हामीले किन र कहिले बाटो बिरायौं?



हिजोको नेपाल कता हरायो?



एलिजा दाहाल
बिबिएस २०८० ब्याच

लौ ! देशमा हङ्गामा मच्चियो
सबैतिर खल्लीबल्ली मच्चियो

नयाँ नेपाल बनाउने आशामा
हिजोको नेपाल कता हरायो

भ्रष्टाचारले खायो देशको इज्जत
जनता सबै दुःखी छन्, निराश आज
सपना देखाउँछन् नेता भनाउँदाहरूले
तर बोक्रो पाउँछन् जनताहरूले

माया र शान्तिको बाटो रोज्नेहरूले
अहङ्कारको बाटो रोज्न थाले
हिमाल, पहाड, तराईको देश आज
तेरो र मेरोमा विभाजन भयो

माया र प्रेमको देश आज
हत्या र हिंसाको देश बन्यो
बुद्ध र सीताको देश आज
भ्रष्टाचारीको देश भयो

शान्ति र प्रेमले गाँसिएको देश कता हरायो ?
हिजोको प्यारो नेपाल आज, कता हरायो ?

MBMC Profile

Program Affiliation Dates

SN	Programs	Approval Date
1	XI, XII	2058/04/12
2	BA	2059/03/11
3	BBS	2059/03/11
4	BEd	2059/05/21
5	BScCSIT	2067/11/06
6	BCA	2075/05/10
7	BBM	2075/05/10
8	MA Sociology	2063/05/19
9	MA English	2065/12/26
10	MA JMC	2066/02/28

Student Enrolment Record

SN	Programs	No. of Student
1	XI, XII	6524
2	BA	1509
3	BBS	1833
4	BEd	537
5	BScCSIT	557
6	BCA	244
7	BBM	170
8	MA English	153
9	MA JMC	161
10	MA Sociology	255

Graduate Record

SN	Programs	No. of Student
1	XI, XII	2880
2	BA	449
3	BBS	379
4	BEd	211
5	BScCSIT	235
6	BCA	35
7	BBM	39
8	MA English	28
9	MA JMC	32
10	MA Sociology	26

College Management Committee

SN	Name	Designation
1	Mr. Mahendra Bahadur Pandey	Chairperson
2	Prof. Chiranjibi Sharma	Member
3	Prof. Shankar Prasad Bhandari	Member
4	Prof. Dr. Prem Sagar Chapagain	Member
5	Dr. Bimala Rai Paudyal	Member
6	Ms. Gujeshwori Shrestha	Member
7	Dr. Kailash Kumar Bhandari	Member
8	Mr. Guru Bhakta Niroula	Member
9	Mr. Ramsharan Pyakurel	Member
10	Dr. Babu Ram Adhikari	Member Secretary

Former College Management Committee Chairpersons

SN	Name
1	Prof. Chiranjibi Sharma
2	Madhav Prasad Sharma (Late)
3	Prof. Chiranjibi Sharma
4	Usha Kiran Bhandari

Founder Members

SN	Name	Status
1	Achyut Prasad Neupane	Late
2	Agni Prasad Kafle	Active
3	Ambika Devi Ghimire	Withdrawal
4	Anju Neupane	Active
5	Anju Sharma	Active
6	Anup Acharya	Active
7	Arjun Karki	Active
8	Arjun Kumar Puri	Active
9	Arun Kumar Rajbhandari	Active
10	Babita Upreti	Active
11	Bardan Chalise	Active

12	Bashu Dev Gautam	Active
13	Basu Dev Khatri	Active
14	Basu Dev Rimal	Active
15	Basu Dev Gautam	Withdrawal
16	Babita Karki	Active
17	Bhadra Kumari Rai	Active
18	Bhim Bahadur Kunwor	Active
19	Bhim Kumari Thapa	Active
20	Bhim Lal Gautam	Active
21	Bhishma Raj Subedi	Active
22	Bhola Nath Bhattarai	Active
23	Bhrikuti Chudal	Active
24	Bhupal Prasad Gautam	Withdrawal
25	Bibhusana Paudel	Active
26	Bidur Prasad Upadhyia	Active
27	Bidya Devi Bhandari	Active
28	Bigyan Shah	Active
29	Bijaya Lingden	Active
30	Bina Ranjan Ghimire	Active
31	Bishnu Kumar Ghimire	Active
32	Bishnu Parajuli	Active
33	Bishnu Prasad Pokhrel	Active
34	Bishu Sapkota	Active
35	Bishwo Nath Pokharel	Withdrawal
36	Chandra Kesari Shrestha	Withdrawal
37	Chandra Prasad Khanal	Active
38	Cheta Nath Ghimire	Active
39	Chhatra Mani Rai	Active
40	Chinta Mani Bhattarai	Active
41	Chirinjeevi Prasad Sharma	Active
42	Dambar Prasad Upreti	Withdrawal
43	Dan Bahadur Tamang	Active
44	Deepa Poudyal	Active
45	Degendra Pandey	Active
46	Devi Bhattarai	Active
47	Devi Prasad Dhungana	Active
48	Dhakaram Sapkota	Active
49	Dharma Gautam	Active

50	Dharmendra Khakurel	Active
51	Dhruba Bhattarai	Active
52	Dhundi Raj Ghimire	Active
53	Dil Maya B.K.	Withdrawal
54	Dipak Sapkota	Active
55	Diwakar Basista	Active
56	Gajendra Kumar Rai	Withdrawal
57	Gan Hari Marhattha	Withdrawal
58	Ganesh Bahadur Neupane	Withdrawal
59	Ganesh Kumar Mishra	Active
60	Ganesh Prasad Chapagain	Active
61	Ganesh Prasad Khanal	Withdrawal
62	Ganesh Raj Adhikari	Withdrawal
63	Ganesh Yongan	Active
64	Ganga Prasad Subedi	Active
65	Gobinda Bhandari	Withdrawal
66	Gopi Krishna Khadka	Withdrawal
67	Govinda Bahadur Katuwal	Active
68	Gyanu Bhujel	Active
69	Hari Bahadur Thapa	Withdrawal
70	Hari Raj Poudel	Active
71	Harkaman Tamang	Active
72	Hira Thapa Magar	Active
73	Indira Shrestha	Active
74	Ishwor Pokhrel (Dang)	Active
75	Ishwor Pokhrel (Udayapur)	Withdrawal
76	Jaganath Dhakal	Active
77	Janta Raj Karki	Active
78	Jasoda Pathak	Active
79	Jaya Bishnu Pradhan	Active
80	Jyoti Rai	Active
81	K.P. Sharma Oli	Active
82	Kabindra Bikram Pandey	Active
83	Kabita Rai	Active
84	Kedar Raj Pudassaini	Withdrawal
85	Khadka Prasad Rai	Active
86	Kiran Bahadur Pandey	Active
87	Krishna Babadur Thapa	Active

88	Krishna Bhakta Thapa	Withdrawal
89	Krishna Mohan Shrestha	Withdrawal
90	Krishna Prasad Neupane	Active
91	Krishna Prasad Oli	Active
92	Krishna Prasai	Active
93	Krishna Rai	Active
94	Krishna Raj Dhakal (Kathmandu)	Withdrawal
95	Krishna Raj Dhakal (Tanahun)	Withdrawal
96	Kumar Humagain	Withdrawal
97	Kumar Thapa	Active
98	Lal Babu Raya	Active
99	Lekh Nath Paudel	Active
100	Lekh Nath Sharma	Active
101	Lilamani Pokhrel	Active
102	Madan Kharel	Active
103	Madan Kumar Adhikari	Active
104	Madhav Prasad Mainali	Active
105	Mahananda Chalise	Active
106	Mahendra Neupane	Active
107	Maheshwor Shrestha	Active
108	Man Singh Karki	Active
109	Man Singh Mahara	Active
110	Mani Ram Aryal	Active
111	Manju Upreti	Active
112	Marohang Khawan	Withdrawal
113	Maya Nath Bhattarai	Active
114	Medini Kharel	Withdrawal
115	Mohan Mani Pokhrel	Active
116	Mohan Raj Regmi	Active
117	Mukunda Gautam	Active
118	Narayan Prasad Wagle	Late
119	Narayan Regmi	Withdrawal
120	Narayani Khanal	Withdrawal
121	Narendra Tamang	Active
122	Netra Prasad Aryal	Active
123	Netra Prasad Paudel	Active
124	Niranjan Kumar Tivedewala	Active

125	Nirmala Sharma	Active
126	Pabitra Bhetwal	Active
127	Parashmani Dahal	Active
128	Parbat Bhattarai	Withdrawal
129	Prabin Kumar Mishra	Active
130	Prakash Gajurel	Withdrawal
131	Prakash Lama	Active
132	Prakash Prasad Sapkota	Active
133	Pramod Bhattarai	Active
134	Pramod Gurung	Active
135	Prem Bahadur G.C.	Active
136	Prem Nath Dhakal	Active
137	Prem Sagar Chapagain	Withdrawal
138	Prithbi Narayan Shrestha	Active
139	Puja Shree Pakhrin	Active
140	Puspa Bastola	Active
141	Puspa Bahadur Baruwat	Late
142	Puspa Kala Neupane	Active
143	Radha Devi Ghimire	Active
144	Radha Krishna Ghimire	Active
145	Raghu Nath Pandit	Withdrawal
146	Rajendra Kumar Shrestha	Active
147	Rajubabu Shrestha	Active
148	Ram Kumar Rai	Active
149	Ram Kumar Sharma	Late
150	Ram Lal Tamang	Active
151	Ram Prasad Paudel	Active
152	Ram Prasad Wagle	Withdrawal
153	Rama Sharma	Active
154	Ramchandra Khanal	Active
155	Ranjan Lama	Active
156	Rem Kumari Paudel	Active
157	Sambhu Prasad Kattel	Withdrawal
158	Sangita Pokharel	Active
159	Santosh Baniya	Active
160	Saroj Kumar Shrestha	Withdrawal
161	Shankar Nath Sharma	Active
162	Shankar Prasad Bhandari	Active

163	Sharala Neupane	Active
164	Sharmila Parajuli	Active
165	Shiva Ram Pandey	Active
166	Shova Neupane	Active
167	Shree Ram Acharya	Active
168	Shrikrishna Darshandhari	Late
169	Sita Ghimire	Active
170	Sita Prasai	Active
171	Sita Sharma	Active
172	Sulakshan Sharma	Active
173	Suniti Shrestha	Active
174	Surya Prasad Adhikari	Active
175	Surya Thapa	Active
176	Tahal Bahadur Khadka	Active
177	Tantrik Raj Khanal	Withdrawal
178	Tek Raj Gautam	Withdrawal
179	Thakur Prasad Rijal	Withdrawal
180	Tilak Man Shrestha	Active
181	Toya Nath Khanal	Active
182	Tuk Raj Sigdel	Active
183	Tulasi Siwakoti	Withdrawal
184	Udaya Sharma Paudel	Active
185	Umesh Acharya	Active
186	Uttarman Lama	Active
187	Yadav Mani Ghimire	Withdrawal
188	Yadav Prasad Adhikari	Active
189	Yadav Prasad Lamichhane	Active
190	Yadav Prasad Panta	Active
191	Yashoda Acharya	Withdrawal
192	Yogendra Bahadur Bhattarai	Active

संस्थापक सदस्यहरू १९२ मध्ये ४४ जना रकम फिर्ता लिने र मृतक घटाउँदा हाल १४८ जना सक्रिय हुनुहुन्छ।

Former Campus Chiefs

SN	Name
1	Ram Kumar Rai
2	Prof. Chiranjibi Sharma
3	Chaitanya Sharma (Late)
4	Dr. Dhurba Bahadur Karki
5	Damber Bahadur Hamal
6	Ramesh Chandra Paudel

Current Administrative Staff

SN	Name	Designation
1	Dr. Babu Ram Adhikari	Campus Chief
2	Dr. Tara Prasad Gautam	Assistant Campus Chief (Administrative)
3	Laxmi Raj Chapagain	Account Officer
4	Puspa Devi Bastola	Library Head
5	Poshan Niraula	Examination and EMIS Head
6	Nabin Khadka	IT Officer
7	Srijana Tiwari	Library Assistant
8	Ishwari Prasad Bhattarai	Examination Supervisor
9	Mohan Bahadur Saud	Computer Operator
10	Ishori Shrestha	Student Service Officer
11	Diptika Budhathoki	Receptionist
12	Sachi Lama	Cashier
13	Durga Kumari Rawal	Senior Office Assistant
14	Alisha Naunyal	Office Assistant
15	Shrijana Neupane	Student Support Supervisor
16	Bikash Nagarkoti	Counseling Incharge
17	Santosh Thapa	Supervisor
18	Kamala Mishra	Office Assistant
19	Laxmi Kumari Bhandari	Office Assistant
20	Rojina Pandey	Office Assistant
21	Lalita Khadka	Office Assistant
22	Jhuma Devi Rai	Office Assistant
23	Buddha Putuwar	Driver
24	Dil Bahadur Thapa	Security Guard
25	Bikram Subedi	Security Guard
26	Buddhi Lal Sunuwar	Security Guard

Current Faculty Members

SN	Name	Subject
1	Adish Nepal	Chemistry
2	Anil Kumar Singh	IT
3	Anjana Bhandari	Nepali
4	Anjila Bhatta	Hotel Management
5	Bhim Raj Sigdel	Sociology
6	Bidroha Dahal	Economics
7	Debesh Adhikari	IT
8	Dharma Raj Rimal	Management
9	Dilip Kumar Jha	Accounting
10	Dr. Bhim Lal Gautam	English
11	Dr. Pramod Raj Upadhyay	Management
12	Dr. Shukra Raj Adhikari	Social Work
13	Ganesh Kumar Basnet	Sociology
14	Ganga Maharjan	English
15	Goma Poudel	English
16	Gyanendra Bikram Shah	Economics
17	Hari Bahadur Chand	English
18	Hari Prasad Adhikari	Finance
19	Harish Raj Ghimire	Management and Entrepreneurship
20	Indra Bilash Ghimire	Zoology
21	Jaya Prakash Dahal	Law
22	Jyotish Chandra Rajbanshi	Botany
23	Jyotshna Rajbhandari	English
24	Kamal Neupane	English
25	Kapil Dev Kafle	English
26	Kiran Bagale	IT
27	Komal Nath Adhikari	Mathematics
28	Kumar Prasad Dahal	Chemistry
29	Lalita Kaundinya Bashyal	Sociology
30	Laxmi Prasad Yadav	IT
31	Lekhanath Paudel	Finance
32	Mahendra Gautam	English

33	Mahendra KC	Social Work
34	Manju Upreti	Nepali
35	Marshal Babu Basnet	IT
36	Md. Raheem Ansari	IT
37	Mohan Raj Bhattarai	Chemistry
38	Mohit Prasad Guragai	Mathematics
39	Mr. Saroj Kumar Mahto	IT
40	Nabaraj Dhungel	English
41	Nabaraj Pandey	Management
42	Namita Pant	Sociology
43	Nanda Kumar Tharu	IT
44	Nar Kumar Chuwan	Sociology
45	Naw Raj Joshi	IT
46	Nawaraj Bhujel	Economics
47	Nawaraj Luitel	Computer Science
48	Netra Prasad Poudel	Physics
49	Niruja Phuyal	Nepali
50	Parmeshwor Dahal	Management
51	Parul Pandey	Management
52	Phul Babu Jha	IT
53	Prabin Maharjan	IT
54	Prajwal Bhandari	Physics
55	Prajwal Man Shrestha	Management
56	Prakash Subedi	IT
57	Rabi Raj Baral	Journalism
58	Raj Kumar Karki	Account
59	Rajendra Acharya	English
60	Ram Khadka	Management
61	Ram Kumar Basnet	IT
62	Ramesh Pokharel	IT
63	Rameshor Rajbhandari	Finance
64	Rhishav Poudyal	IT
65	Roshani Khadka	Account
66	Sabita Lohani	Psychology
67	Sachitanand Mishra	IT
68	Sajana Bista	Sociology
69	Samrat Sharma	Sociology

70	Sangita Sigdel	English
71	Sankalp Labh Karna	IT
72	Santosh Adhikari	Management
73	Santoshi Bhusal	Botany
74	Sarita Agrawal	Management
75	Sarita Lama	English
76	Saurav Raj Onta	IT
77	Sher Bahadur Karkee	Law
78	Shiva Raj Pandey	IT
79	Shobakar Bhandari	English
80	Shuvash Khadka	IT
81	Sujit Mainali	Sociology
82	Sukraj Limbu	IT
83	Suman Raj Subedi	Banking
84	Sunil Paudel	Journalism
85	Surya Prakash Upadhyaya	IT
86	Surya Prasad Chapagain	Mathematics
87	Sushma Bajgain Rimal	Sociology
88	Swopnil Devkota	Social Work
89	Tashi Lama Yonjan	Physics
90	Umesh Acharya	Mathematics
91	Utsav Dhakal	Management and Entrepreneurship
92	Uttam Karki	IT
93	Yam Bahadur Dura	Journalism

Best Faculty Award Winners

SN	Name
1	Amrit Tiwari
2	Arun Sharma
3	Bhim Raj Sigdel
4	Bijay Siwakoti
5	Bishnu Maya Joshi
6	Dambar Bahadur Hamal
7	Dilip Kumar Jha
8	Dipak Poudel
9	Ganesh Kumar Basnet
10	Goma Poudel

11	Hari Bahadur Chand
12	Jyoti Adhikari
13	Kamal Chaulagain
14	Krishna Ojha
15	Krishna Prasad Praajuli
16	Krishna Raj Dhakal
17	Mahesh Sharma
18	Manju Upreti
19	Mansingh Mahara
20	Niruja Phuyal
21	Prajwal Man Shrestha
22	Sitaram Dhakal
23	Umesh Acharya

Best Staff Award Winners

SN	Name
1	Bikash Nagarkoti
2	Bikram Subedi
3	Ghanshyam Niraula
4	Ishwori Prashad Bhattarai
5	Kamala Mishra
6	Laxmi Kumari Bhandari
7	Poshan Niraula
8	Puspadevi Bastola
9	Rojina Pandey
10	Sakuntala Baral
11	Santosh Thapa
12	Swikriti Koirala

Student of the Year Award

SN	Name	Year
1	Sneha Jha	2078
2	Apekshya Rai	2079
3	Prakriti Thapa	2080

MBM Gold Medalists

Batch	Name	Categories
2058	Basu Dev Poudyal	Class XI, XII Boys
	Astha Poudyal	Class XI, XII Girls
2059	Pawan Jung Thapa	Class XI, XII Boys
	Manita Khanal	Class XI, XII Girls

2060	Sanjiv Pudasaini	Class XI, XII Boys
	Sirjana Gautam	Class XI, XII Girls
2061	Ram Prasad Lamichhane	Class XI, XII Boys
	Rabina Maharjan	Class XI, XII Girls
2062	Tulsi Parajuli	Class XI, XII Boys
	Mandira Pokhrel	Class XI, XII Girls
2063	Hari Poudel	Class XI, XII Boys
	Sangita Mainali	Class XI, XII Girls
2064	Bipin Sedai	Class XI, XII Boys
	Babi Lama	Class XI, XII Girls
2065	Rabin Bhattarai	Class XI, XII Boys
	Gita Bhattarai	Class XI, XII Girls
2066	Bikal Dahal	Class XI, XII Boys
	Rasmi Sigdel	Class XI, XII Girls
	Sangharsha Panta	Class XI, XII Girls
2067	Achyut Acharya	Class XI, XII Boys
	Sushmita Manandhar	Class XI, XII Girls
2068	Samikshya Shrestha	Class XI, XII Girls
	Sajan Nagarkoti	Class XI, XII Boys
2069	Ishan Bhattarai	Class XI, XII Boys
	Ashmita Manandhar	Class XI, XII Girls
2070	Sudhan Lamichhane	Class XI, XII Boys
	Rama Parajuli	Class XI, XII Girls

2071	Pawan Bhattarai	Class XI, XII Boys
	Suprima Pandey	Class XI, XII Girls
	Dipesh Parajuli	Class XI, XII Boys
2072	Juma Bista	Class XI, XII Girls
	Biju Khatri Dhungel	Class XI, XII Boys
2073	Rajan Gautam	Class XI, XII Boys
	Sonika Kunwar	Class XI, XII Girls
	Subas Pandey	BBS Program
	Rojen Shrestha	BScCSIT Program
2074	Manoj Parajuli	Class XI, XII Boys
	Mira Chand	Class XI, XII Girls
	Nabina Kumari Paudel	Class XI, XII Girls
	Champa Rai	BBS Program
	Sushan Ghimire	BScCSIT Program
	Samriddhi Nepal	BA Program
2075	Shreekrishna Ghimire	Class XI, XII Boys
	Smarica Chaulagain	Class XI, XII Girls
	Samikshya Regmi	BA Program
	Neelam Budhathoki	BBS Program
	Rabin Shrestha	BScCSIT Program
	Bipul Khatiwada	BCA Program
2076	Mamata Gautam	Class XI, XII Girls
	Darpan Dangal	Class XI, XII Boys
2077	Sabita Bhandari	Class XI, XII Girls
	Prashant Kumar Basnet	Class XI, XII Boys
2078	Nawaraj Paudel	Class XI, XII Boys
	Sunita Gajurel	Class XI, XII Girls

Board/University Toppers

SN	Name	Award
1	Ashish Chamlagain	Mass Communication Topper, NEB
2	Bijaya Dhungel	Journalism and Mass Communication Topper, TU
3	Pabitra Poudel	University Topper, Winner of Nepal Chhatra Bidhya Padak
4	Sakar Gajurel	HSEB Education National Topper
5	Sangita Sapkota	University Topper, Winner of Nepal Chhatra Bidhya Padak
6	Sundar Tamang	HSEB Humanities National Topper
7	Tripti Malhotra	Journalism and Mass Communication Topper, TU

MBMC Activities

Faculty of Management

SN	Date	Activities
1	2081/01/01	Guest Lecture on “Prospects of Banking Career”
2	2081/01/14	Share Investment two hours interaction cum training by Himalayan Brokerage Company Ltd.
3	2081/01/20	Internship Interaction by Network Tax Network by CEO Rabin Kafle
4	2081/01/24	Guest Lecture Series on Scope of Entrepreneurship by Mr. Arpan Khanal, CFA and Founder, CEO of National Capital Limited
5	2081/02/20	Students' Participation in Hult Prize at Mumbai
6	2081/02/22	Fruit stall in College Premises
7	2081/02/23	Watch Drama “Agnichhachu” directed by Chandra Prasad Pandey by Students
8	2081/02/25	Workshop of ‘Mental Health Welbeing Cafe’ jointly organized by Rotery Club of Kathmandu Height and Happy Minds
9	2081/03/04	Training for Excel and Tally Software
10	2081/03/07	Students Field Visit to Singati Hydropower Project, Dolakha
11	2081/03/21	Students Field Visit to Kathmandu District Court
12	2081/04/31	Soft Skill Training Workshop on Case Analysis on Management and Business Issues
13	2081/08/09 to 16	Advanced Practical Comprehensive Accounting Workshop
14	2081/08/16 to 22	BBM 8th Semester 2077 Batch Students Educational Tour to Upper Mustang
15	2081/08/18	BBS Program Orientation
16	2081/09/09	Dr. Kamrul Ashan and Dr. Nirmal Panta's visite to MBMC
17	2081/10/08	Guest Session on Career Prospectus by Mr. Sabin Joshi
18	2081/11/02	Open Business Idea Pitch Through Five Open Stalls on Ground (Canvas Presentation) led by Harish Ghimire
19	2081/11/06	Food Stall Program
20	2081/11/12	MBMC Hult-Prize
21	2081/10/11 to 12	Field Study Visit to Barasinghe, Chitwan
22	2081/12/10	Financial Literacy Training Cum Workshop by Dr. Birendra Kumar Shah
23	2082/02/14	Digital Payment Literacy Session by Nepal Clearing House Ltd.

Faculty of Science and Technology

SN	Date	Activities
1	2081/01/13	International Girls ICT Day 2024 Celebration at MBMC
2	2081/01/27	Live Project Demonstration of Student Festival - 2024

3	2081/01/30	Seminar on "Bridging the Gap: Fostering Dialogue Between It Industries and Education Institutions"
4	2081/04/03	Speaker session on "Leveraging Effective Communication" a Pre-Event of IdeaX 2024
5	2081/04/09	Digital Consumer Rights and Cyber Security Awareness Program
6	2081/05/02 to 05	Students' Participation at KMC TU BCA CUP 2024
7	2081/05/05	Workshop on Cyber Security
8	2081/05/12	Workshop on Web Development
9	2081/05/14	Workshop on Data Analysis
10	2081/06/11 to 13	MBMC IDEAX-II
11	2081/07/30	Orientation Program
12	2081/08/03	Faculty and Staff Meeting
13	2081/08/13	Project Demonstration
14	2081/08/18	TUCL Online Resource Training Session for Bachelor Students
15	2081/08/26 to 09/02	BCA Educational Tour to Mustang
16	2081/10/02	Students' Participation at First-Ever Inter-College PUBG Championship, organized by the Esports Association of Nepal.
17	2081/10/06	Workshop on 5 Hours Hardware and Networking
18	2081/10/11 to 13	Hult Prize at MBMC
19	2081/10/20 to 24	Capacity Development Training on Digital Literacy
20	2081/11/08	Gest Lecture on Silicon Valley Work Experiences & How the Future Looks in Tech
21	2082/02/03 to 06	Freshers Welcome Program
22	2082/02/15	A Multi-Stakeholder Dialogue on "Digital [ICT] Entrepreneurship & Start-up Ecosystem in Nepal."
23	2082/02/21	Students Interaction

Faculty of Humanities and Social Sciences

SN	Date	Activities
1	2081/11/06	International Conference on Social Welfare Policies and Practices in the Context of Asia
2	2081/11/13	Cultural Exchange Program between Nepal and Japan
6	2081/12/13 to 16	Field Study for BA Third Year Students (2078 Batch) at Thangpalkot, Panchpokhari Thangpal - 4, Sindhupalchok
3	2081/12/17	Visiting Classes by Prof. Dr. Aanand Sharma and Prof. Dr. Dhurba Karki for MA and BA English Students
4	2082/01/19	“देखे र नदेखेबीचको दुरी कसरी कम गर्ने ?” अन्तर्क्रिया
5	2082/01/25	Pre-Conference Event (Exploring Academic and Professional Opportunities in the Age of AI)
7	2082/02/08, 09 and 16	Visiting Classes by Dr. Kalyan Bhakta Mathema for MA and BA Sociology Students

Class XI, XII

SN	Date	Activities
1	2081/01/21	Faculty and Staff Meet
2	2081/08/14	Drama Seeing Program for Class XII
3	2081/08/27	Welcome Program by Class XII to Class XI
4	2081 Magh to Chaitra	Common Entrance Preparation Classes for Science XI
5	2081 Magh to Chaitra	Remedial Classes for Science XII
6	2081/12/21	Hotel Visit (Hotel Country Villa, Nagarkot) and Practical/ Demonstration Classes for Hotel Management Students
7	2081/12/22	Farewell Program by Class XI to Class XII
8	2081/12/23	Science Students Botanical Tour to ICIMOD Living Mountain Lab
8	2082/02/16	Faculty and Staff Refreshment Program

ECA Activities

SN	Date	Activities
1	2081/02/06 and 07	MBMC Football & Cricket Tournament
2	2081/02/23	Cleaning Campaign of World Heritage Sites on the Occasion of 'World Environment Day'
3	2081/03/09	Painting Competition
4	2081/03/11 to 13	MBMC Health Camp
5	2081/03/28	Poem Recitation Competition
6	2081/04/25	Videography Competition
7	2081/04/32	Public Speaking Competition
8	2081/05/28	MBMC Scouts Crew Investiture Ceremony
9	2081/08/07	Students' Participation at Secondary Level Extempore organized by Inland Revenue Department Minbhawan
10	2081/08/18	Essay Writing Competition
11	2081/09/04 and 05	MBMC E-Sports Competition
12	2081/09/10	Faculty and Staff Picnic
13	2081/09/24	Dental Camp
14	2081/09/24	Health Orientation on Urinary System, Kidneys, and Prostate
15	2081/09/25	Dialogue Program on "Opportunities and Challenges of QAA Accredited Community Colleges"
16	2081/09/29 to 10/02	Students' Participation at BCA Cup Futsal Tournament
17	2081/11/15	MBMC Quiz Competition
18	2081/11/27 to 12/02	Students' Participation at CSIT Cup Futsal Tournament
19	2081/12/03 to 06	MBMC Sports Week
20	2082/02/02	Welcome and Farewell Program
21	2082/02/22	Poster Presentation Competition on World Environment Day

MBMC Alumni



Mr. Kishor Poudel
President



Ms. Goma Poudel
Vice President



Mr. Arjun Sapkota
Secretary



Mr. Manoj Gautam
Treasurer



Ms. Anjana Bhandari
Member



Ms. Jeny Rai
Member



Mr. Janak Timilsina
Member



Ms. Ashmita Joshi
Member



Mr. Rashil Adhikari
Member



Communication Study Center (MBMC-CSC)

The Communication Study Center (CSC) at Madan Bhandari Memorial College is a vibrant, student-led platform operating under the Department of Journalism and Mass Communication. CSC functions as a dynamic hub for academic and creative activities, aimed at promoting media literacy, organizing impactful events, and fostering practical skills essential for aspiring media professionals. The center plays a crucial role in bridging theoretical classroom learning with real-world media practice through diverse programs such as panel discussions, writing competitions, and awareness campaigns. These initiatives empower students to develop into responsible, skilled, and engaged contributors to the field of journalism and mass communication.

Executive Committee

The current executive committee of the Communication Study Center.

President: Daya Dudraj
 Vice President: Prakriti Thapa
 Secretary: Drishti Shrestha
 Treasurer: Biapan RanaBhat

Members:

1. Ishan Poudel
2. Sumitra Thapa Magar
3. Mina Mahat
4. Yubraj Khatri
5. Nirajan Khadka
6. Satishma Shrestha
7. Manisha Rayamajhi
8. Mukesh Prasad Joshi

9. Laxmi Bohora
10. Ratan Budha
11. Ram Krishna Bhatta
12. Niraj Devkota

CSC Activities

1. Talk Series with Media Personalities
2. Panel Discussions
3. World Press Freedom Day Celebration
4. Media Literacy Workshop
5. Field Visits and Participation



MBMC Student Council

1. Introduction

In alignment with the Strategic Development Plan (SDP) 2024, this Action Plan aims to enhance academic quality, student engagement, and institutional development at Madan Bhandari Memorial College for the academic year 2082/83 BS. The plan focuses on fostering leadership, collaboration, and continuous improvement within the student community.

2. Core Objectives

- o Foster academic and leadership development.
- o Promote student welfare and mental well-being.
- o Organize extracurricular and cultural events.
- o Enhance community service and social responsibility.
- o Ensure transparency and accountability in Council operations.
- o Planned Activities

3. Focus Areas

a) Academic & Educational Initiatives

- o Workshops & Seminars
- o Certifications

b) Extracurricular & Talent Development

- o Inter-college Competitions
- o Talent Show & Cultural Events
- o Sports Events & Tournaments
- o Student Clubs & Societies

c) Leadership & Social Engagement

- o Student Leadership Training – Conduct workshops on leadership & teamwork.
- o Community Service Programs
- o Awareness Campaigns
- o Collaboration with NGOs

d) School Infrastructure & Facility Improvement

- o Clean Campus Drive
- o Better Canteen & Food Hygiene
- o Student Suggestions Box
- o Technology & Digitalization

e) Student Welfare & Well-being

- o Health & Safety Initiatives
- o Scholarship & Financial Aid Awareness

f) Special Annual Events & Programs

- o Welcome & Farewell Programs
- o Festival Celebrations
- o Annual School/College Day

g) Student Council Management & Growth

- o Monthly Council Meetings
- o Transparency & Reports
- o Student Feedback System
- o Council Elections

4. Action Plan

Month	Activity
Baisakh	Orientation for new students and academic workshops, and farewells and welcome
Jestha	Council meeting & leadership training, MBM FEST 2.0
Asar	Mental health awareness program & community welfare activities, Blood Donation Campaign, College day week celebration
Shrawan	Environmental sustainability initiative
Bhadra	Intercollegiate competitions & student feedback sessions(Debate competition, quiz competition etc)

Ashoj	Cultural and Festival greetings programs
Kartik	Mid-term review of action plan progress and MBM Talent Hunt
Mangsir	College goodwill promotion campaign and HULT PRIZE AT MBMC 2082 BS
Poush	Career guidance and professional development workshops(For students of all faculty)
Magh	Annual student council evaluation & recommendation report and Organizing sports week

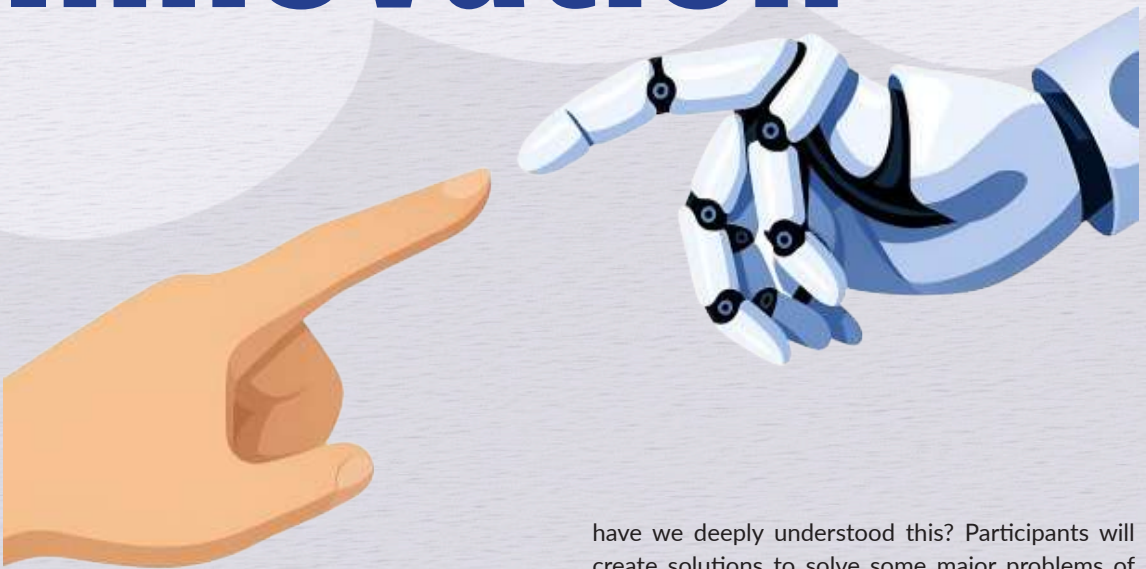
Falgun	Final review of initiatives and impact assessment
Chaitra	Submission of Student Council Annual Report

Student Council Team Member

1. Manish Ghimire- President
2. Reeju Pandit- Vice- President
3. Jenisha Adhikari- Secretary
4. Sarthak Niraula- Vice- Seceretary
5. Niraj Thapa- Treasurer
6. Pranaya Shrestha- Member
7. Subekshya Chapagain- Member



MBMC IdeaX Innovation



MBMC IdeaX, Madan Bhandari Memorial College's flagship technology event is conducted for the second time in the year 2024, revamped as MBMC IdeaX 2024. After gathering successful participation from almost all the parts of the country and India, covering the most unique theme of 'Resource and Sustainability, Innovation and Opportunity, Economic Growth and Prosperity' and being Nepal's unique ever hackathon to focus on innovating technology for 'Environment, Health Care and Accessibility, Cyber Security, Travel and Tourism, Agriculture and Technology (Agro-Tech), and Financial Technology (Fin-Tech)' to safeguard the technology for future generation.

Healthcare and Accessibility

"Health is Wealth." We have been hearing the same slogan throughout our life but how often

have we deeply understood this? Participants will create solutions to solve some major problems of healthcare industry using modern technology. Life is not the same for all, and it becomes more challenging when it's about not having what everyone expects. Being specially fit sometimes becomes challenging and there is not much we can do about it. So, the participants will create solutions to overcome major problems in the accessibility industry using modern technology.

Environment

Nature is everything. It gives us food, oxygen, water, and also what we do not want in our everyday lives. But, we have been exploiting it for more than a century now and as a result of our own Karma, we are losing everything. It's our turn to make such wrong decisions right again. The participants will identify these problems on their own and create solutions using modern technology.

Cybersecurity

Everything is online in today's world. From the process of ordering your food to getting your passport. Digitalization is one of the most important changes that we are seeing in this modern era of technology. But along with great development, comes great threats and in the digital world, they're known as cyber threats. The participants will identify these problems on their own and create solutions using modern technology.

Financial Technology (Fin-Tech)

In an increasingly digitized world, traditional financial systems often leave behind the marginalized communities, hindering their access to essential financial services and opportunities for economic empowerment. Financial inclusion is not just about access to bank accounts, but about providing individuals and businesses with the tools they need to thrive financially. Participants in this challenge will identify barriers to financial inclusion, and develop innovative fin-tech solutions to address the so-found challenges.

Travel and Tourism

Travel and Tourism is an industry that encompasses activities and services provided to travelers who are exploring new destinations for leisure, business, or other purposes. It involves a wide range of sectors including transportation, hospitality, entertainment, and local attractions. Innovations in this field aim to enhance the travel experience by improving accessibility, safety, and convenience. This theme encourages the development of solutions that can address challenges such as sustainable tourism, efficient travel planning, cultural preservation, and enhanced customer service.

Agriculture and Technology (Argo-Tech)

Agriculture and Technology (Agro-Tech) refers to the integration of modern technological advancements into agricultural practices to improve productivity, efficiency, and sustainability. This field covers a broad spectrum of innovations, from precision farming and automated machinery to advanced analytics and biotechnology. The aim is to address critical issues such as food security, resource management, and climate change impact. Solutions in Agro-Tech focus on enhancing crop yield, reducing waste, optimizing resource usage, and supporting farmers with data-driven insights and tools.

भावपूर्ण श्रद्धाञ्जली



जन्म
२००८ कार्तिक २५



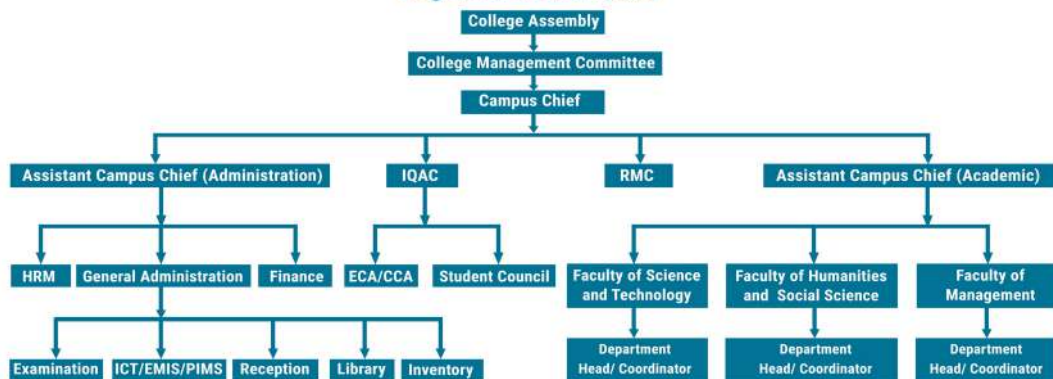
स्वर्गारोहण
२०८१ कार्तिक १५

स्व. चैतन्यप्रसाद शर्मा

मदन भण्डारी मेमोरियल कलेजका पूर्व क्याम्पस प्रमुख, त्रिभुवन विश्वविद्यालय सेवा आयोगका पूर्व अध्यक्ष, नेपाल प्रगतिशील प्राध्यापक संगठनका संस्थापक महासचिव, शिक्षविद् श्री चैतन्यप्रसाद शर्माको यही २०८१ कार्तिक १५ गतेका दिन ७३ वर्षको उमेरमा निधन भएकोमा उहाँप्रति हार्दिक श्रद्धाञ्जली अर्पण गर्दै शोकसन्तप्त परिवारजनप्रति हार्दिक समवेदना प्रकट गर्दछौं ।

मदन भण्डारी मेमोरियल कलेज परिवार
नयाँ बानेश्वर, काठमाडौं

Organizational Chart



Excellence in Leadership for Transformation

Madan Bhandari Memorial College

(Affiliated to Tribhuvan University)

Accredited by University Grants Commission (UGC), Nepal, (2025)

विश्वविद्यालय अनुदान आयोग नेपालबाट गुणस्तर प्रत्यायनकृत २०८१



TU Programs

Bachelor's Program

Semester

B.Sc.CSIT | BCA | BBM

Annual

BBS | BA (Journalism | English | Sociology | Social Work)

Master's Program

MA

Journalism | English | Sociology

NEB Programs (XI & XII)

Science | Management | Humanities | Law

Proposed Programs

BA LLB | BBA | BIT | BTMM | Sports Science
MSc.CSIT | MBS | Philosophy | MIT
PGD in Education



MBMC Representatives posing for photo after receiving the certificate of QAA certification by UGC



Picnic program 2081: Refreshment of faculties and staff



Sports Week: Players lineup



Honor to senior citizen



Blood donation program



Cricket match during sports meet



Students-traffic interaction



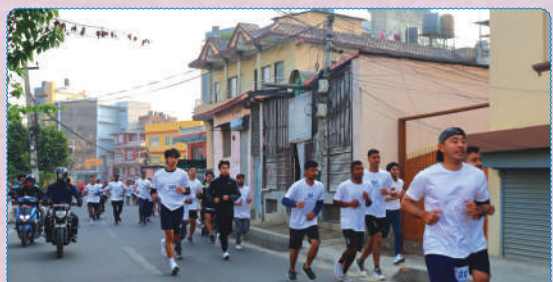
Saraswati Pooja



Briefing on press meet about IdeaX 2024



Painting competition



Ready for 5K open run



Scout troop performance



IT program at Russian Culture Center



Hult prize



World environment day program



Field visit at Chitlang



Digital media literacy at Melamchi



Cultural exchange program between Nepal and Japan



Welcome and farewell program of MBMSS



Food stall



Results distribution of MBMSS



Guest lecture



Students at library



Hardware training



Food carnival



Field visit to Mustang



Students participation in an interaction program titled “Business Mantra”



Shweta Shardul editorial board on action



विश्वविद्यालय अनुदान आयोग

सानोठिमी, भक्तपुर, नेपाल

UNIVERSITY GRANTS COMMISSION

SANOTHIMI, BHAKTAPUR, NEPAL

Certificate of Institutional Accreditation

*The University Grants Commission on the recommendation of the
Educational Quality Assurance and Accreditation Council
hereby duly confers the Certificate of the Institutional
Accreditation to*

MADAN BHANDARI MEMORIAL COLLEGE

Kathmandu Metropolitan City – 10, Kathmandu,
Bagmati Province, Nepal

Prof. Dev Raj Adhikari, PhD.
Chairman

Date of UGC Board Decision : January 2, 2025 AD

Valid Up to : January 1, 2030 AD

Date of Issue : January 9, 2025 AD



Madan Bhandari Memorial College

P.O. Box 5640,

Tel.: +977-01-5172175, 5172715

Email: info@mbmc.edu.np

Website: mbmc.edu.np



facebook.com/mbmc.edu



instagram.com/mbmccollege



x.com/MBMCollege

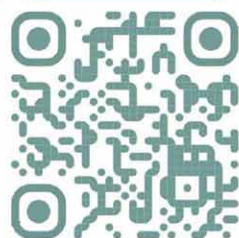


youtube.com/@mbmccollege



linkedin.com/school/mbmccollege

Online Version



ISSN: 2631-2255



9 772631 225008