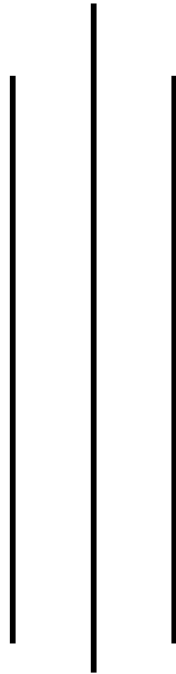


*Yearly Peer Review Research Journal Volume 1 Issue 1 January 2023*

# Journal of Musikot Campus



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## EDITORIAL

The Journal of Musikot Campus is a multi-disciplinary research publication that aims to publish high-quality, original research articles on contemporary social issues, particularly in the subject areas studied at Musikot Khalanga Multiple Campus. The editorial board is very happy with the first issue of the journal.

Musikot Khalanga Multiple Campus was established in 2037 B.S. (1980) as a community-based autonomous institution affiliated with Tribhuvan University (TU). Since 2076 B.S., it has been a constituent campus of Mid-West University (MU). The Campus has provided higher education in the remote Karnali province of Nepal for over the last 42 years. Currently, this Campus offers Bachelor's level programs in Management, humanities, and education, as well as Master's degree programs in education with various subjects such as English, Nepali, Curriculum, and Health. Musikot Khalanga Multiple Campus is dedicated to helping students achieve their goals by preparing them to overcome the challenges they face in their educational journey.

Meanwhile, this campus has been motivated to conduct research on contemporary social issues, particularly in the subject areas studied on this campus. For this, it was decided to start the annual publication of the Journal of Musikot campus from this campus. The purpose of publishing this journal is to inspire academic professionals to produce academic articles. This issue includes scholarly articles from researchers and professionals in diverse fields, focusing on subject areas such as teaching, learning, assessments, and the relationship between education and the world of work. These diverse articles address current and ongoing educational issues, not only within the Nepalese context but also in global discourses and debates. We hope that this publication will help to foster a research culture among teaching professionals. We believe that this journal can enhance professional progress and inspire beginners to write and contribute in their respective fields. The production of this journal is a step towards improving and reforming existing knowledge, even if it is not perfect. The topics presented in the works are based on the authors' study and research, and there are no comments from the publisher.

As this is our first issue and we have limited resources and experience, there may be some errors or shortcomings. We would be grateful if any errors or shortcomings are pointed out so that we can improve in future issues. We welcome the submission of research articles from academic professionals in diverse fields and look forward to receiving your contributions for future issues of the journal. We would like to express our appreciation to the editorial board, reviewers, campus administration, staff, and other contributors who have supported the production of this journal. Without their hard work and dedication, the publication of this issue would not have been possible.

Dambar Bahadur Khadka

Chief Editor

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Effect of selected macroeconomic variables on stock market price: Empirical evidence  
from Nepal Stock Exchange (NEPSE)

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977-9858040382

Article History: Received: August 2022 Revised: October 2022 Published: January 2023

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### **Abstract**

This paper has analyzed the effect of some selected macroeconomic variables on stock market price of Nepalese stock market. For this purpose, this study has used the annual data from 1994 to 2018. Annual index of Nepal Stock Exchange (NEPSE) has been taken as proxy of stock market price and exchange rate (ER), export (EXP), and annual turnover of NEPSE have been taken as proxy of macroeconomic variables. This study has used correlation analysis to examine the relationship between selected macroeconomic variables and stock market price, and regression analysis to examine the explanatory power of macroeconomic variables for explaining stock market price of Nepalese stock market. This study concludes that these selected macroeconomic variables have the strongest explanatory power for explaining Nepalese stock market price. The study further concludes that export (EXP) has significant negative effect and exchange rate (ER), and annual turnover of NEPSE have significant positive effect on stock market price.

**Keywords:** *Nepalese stock market; exchange rate; export turnover; stock market price.*

### **Introduction**

Stock market price is one of the major indicators for making investment decision in stocks, which is influenced by multiple micro and macroeconomic factors. The studies conducted in developed and emerging markets concluded that macroeconomic factors are the strongest determinants of the stock market prices (Wahyudi et al., 2017; Hunjra et al., 2014; Rahman et al., 2009; Kandir, 2008; Menike, 2006; Naka et al., 1998; Chen et al., 1986; Aggarwal, 1981; Fama & Schwert, 1977). In this concern, Menike (2006) and Rahman et al. (2009) observed the significant impact of inflation rate, M2, exchange rate, and interest rate stock market price. On the other hand, Ali (2011) documented the significant role of inflation, GDP, remittance and import on stock price. Whereas role of wholesale price index (WPI), industrial production (IIP), exchange rate for determining stock market price was documented by Singh (2011). Furthermore, inflation, interest rate, GDP was also found to be major determinants of stock market price (Wahyudi et al., 2017). Similarly, the cointegrating relationship between macroeconomic variables and stock price was demonstrated in Forson and

Janrattanagul (2014) and Aremo et al. (2020). Thus, it is important to identify the role of macroeconomic variables for determining the stock market price in emerging capital markets.

In this concern, Menike (2006) examined the impacts of macroeconomic factors on stock price of Sri Lankan financial market. Furthermore, the study used multivariate regression analysis to observe the effect macroeconomic variables on stock market price. The study concluded that exchange rate and inflation respond negatively to stock prices and money supply have no any strong prediction of movements of stock prices in the Colombo Stock Exchange (CSE).

Ali (2011) examined the effect of macroeconomic variables on stock price of Bangladeshi capital market. The study used inflation, GDP, remittance and import as proxy of macroeconomic variable. Ali (2011) found the long run impact of macroeconomic variables on stock price and causal relationship between macroeconomic variables and stock price. Rahman et al. (2009) conducted a study to analyze the macroeconomic determinants of Malasiyan Stock Market. Cointegrating relationship of stock market price with money supply, exchange rate, interest rate, reserves and IPI was observed. Similarly, Hunjra et al. (2014) evaluated the impact of macroeconomic variables on stock prices of Pakistani stock market. Using the monthly data from January, 2001 to December 2011, they found no relationship between stock price and macroeconomic variables in short run but they found strong relationship in long run. Another study conducted by Barakat et al. (2016) also analyzed the influence of macroeconomic variables on stock markets of emerging markets. The study found significant relation of interest rate, exchange rate, CPI and money supply stock market price.

Furthermore, using the time series data from 2001 to 2015, the effect of macroeconomic variables on stock price of the Southeast Asia Countries (Indonesia, Malaysia, Singapore, Philippine, and Thailand) was analyzed in Wahyudi et al. (2017). The study revealed a significant negative effect of inflation interest rate, GDP on stock price of all countries except Thailand; and significant positive effect of crude oil price in Indonesia, Malaysia, and Singapore. Similarly, Epaphra and Salema (2018) examined the relationship between stock price and macroeconomic variables in Tanzania. Using the time series data of from January 2012 to December 2016, Epaphra and Salema concluded that macroeconomic variables and the stock prices have a long-run equilibrium relationship.

Using the ten-year data of exchange rate and stock market indices of BRICS nations (Brazil, Russia, India, China and South Africa), Mroua and Trabelsi (2020) analyzed the

relationship between exchange rate and stock market price. The study found the significant negative impact of exchange rate of stock market price.

In the context of Nepal, using the monthly data from August 2000 to July 2014, Shrestha and Subedi (2014) found a significant positive impact of inflation and broad money growth, and a significant negative impact of short-term interest rate on stock market price of Nepalese stock market. Phuyal (2016) found a long run equilibrium relationship of macroeconomic variables with stock market price. Likewise, based on the monthly data from August 2000 to July 2017, Shrestha and Pokhrel (2019) found a positive impact of M2 and negative impact of interest rate on stock price of Nepalese stock market.

Thus, this study aims to analyze the effect of exchange rate of local currency NRP per US dollar, export of goods and service from the country, and annual turnover of the transaction of Nepal stock exchange on the stock market price of Nepalese stock market. This study does not cover all the macroeconomic variables. The macroeconomic variables under investigation of this study are exchange rate of Local currency NRP per US dollar (ER), export of goods and service from the country (EXP), and annual turnover of the transaction of Nepal stock exchange (TOR). The rest of this paper is organized as follows. Research objectives are presented in *Section 2*. *Section 3* briefly presents the methodology used in this study. The results are presented in *Section 4*. A summary and conclusions are presented in *Section 5*.

### **Objectives of the Study**

The prime objective of this paper is to analyze the effect of exchange rate of local currency NRP per US dollar, export of goods and service from the country, and annual turnover of the transaction of Nepal stock exchange on the stock market price of Nepalese stock market. The specific objectives are to --

Identify the relationship between macroeconomic variables such as exchange rate, export and turnover and stock market price of Nepalese stock market,

Analyze the impact of exchange rate, export and turnover on stock market price of Nepalese stock market, and

Evaluate the explanatory power of exchange rate, export and turnover for explaining stock market price of Nepalese stock market.

### **Methodology**

**Research Methods:** Since the objective of this study to analyze the macroeconomic determinant of stock market price of Nepalese stock market this study employed descriptive, correlation and multivariate regression analysis to achieve the objective of the study. This study followed descriptive analysis to describe the pattern of

macroeconomic variable and the Nepalese stock index. Similarly, correlation analysis has been applied to determine the direction and magnitude of the relationship between stock market price and macroeconomic variables such as export of goods and service from the country (EXP), exchange rate of Local currency NPR per US dollar (ER), and annual turnover of the transaction of Nepal stock exchange (TOR). Finally, multivariate regression analysis has been used to identify the explanatory power of macroeconomic variables on stock market price of Nepalese stock market.

*Nature and Sources of Data:* This study is based on secondary data for the period of 1994 to 2018 (since, Nepal stock exchange was established in 1994, the data related to Nepalese stock market is available from 1994 only). The required data for this study is collected from various sources. The data for stock market index and annual turnover of the transaction of Nepal stock exchange (TOR) is collected from Nepal Stock Exchange. For this purpose, the official web site of Nepal Stock exchange is used. Similarly, the necessary data of macroeconomic variables, i.e., export of goods and service from the country (EXP) and exchange rate of Local currency NPR per US dollar (ER) has been collected from quarterly economic bulletin published by Nepal Rastra Bank.

*Data Analysis Techniques:* This study has used Eviews 9 software to analyze the collected data. By using Eviews descriptive statistics, correlation coefficient, and the coefficient regression equation has been obtained. Furthermore, the stability of the model, Serial correlation, Heteroscedasticity and Normality of the residual terms in the model has also been examined through Eviews. The correlation analysis is used to identify the relationship between stock market price and macroeconomic variables and the regression analysis is used to analyze the explanatory power of macroeconomic variables (independent variables) on the stock market index (dependent variable).

*Model:* This study has used Multivariate Regression Analysis to accomplish the purpose stated earlier. At the beginning all the variables were transferred into log form before regressing the stock market price on macroeconomic variables. For this, a multivariate regression model was developed as stated below:

$$NEPSE_t = \beta_0 + \beta_1 \ln(ER)_t + \beta_2 \ln(EXP)_t + \beta_3 \ln(TOR)_t + \varepsilon_t$$

Where:

*NEPSE* = Natural logarithm of Nepal Stock Exchange Index value for time *t*,

*Ln(ER)* = Natural logarithm of Exchange rate of NPR per USD for time *t*,

*Ln(EXP)* = Natural logarithm of Export of the goods and service from the country for time *t*,

*Ln(TOR)* = Natural logarithm of annual turnover of the transaction of Nepal stock exchange for time *t*,

*β<sub>i</sub>*; *i* = 1,2,3 = the coefficients for the various independent variables, and

$\varepsilon_t$  = the residual error term

### Empirical Results

Descriptive Statistics: As this study has followed the descriptive research design to describe the characteristics of variables during the study period, Table 1 presents the descriptive statistics of dependent and independent variables.

**Table 1: Descriptive statistics**

Variables	No.	Min.	Max.	Median	Mean	Std. Dev.	Skewness	Kurtosis	J.B.	Prob.
NEPSE	25	163.30	1718.15	362.85	554.23	448.9226	1.2959	3.6392	7.4234	0.054
Ln(ER)	25	3.8969	4.6667	4.3014	4.3082	0.2170	-0.0146	2.5074	0.2536	0.881
Ln(EXP)	25	9.7779	11.4295	10.9898	10.8108	1.3664	-1.0235	2.8207	4.3987	0.111
Ln(TOR)	25	5.3112	12.2309	8.4136	8.5914	2.0836	0.1684	1.9825	1.1965	0.550

Source: Annual Report of Nepal Stock Exchange and Quarterly Economic Bulletin of Nepal Rastra Bank

Table 1 shows the mean value of NEPSE Rs 554.23 with the median value of Rs 362.85. The minimum value and maximum value of NEPSE is Rs 163.30 and Rs 1718.15 respectively whereas the standard deviation of NEPSE is Rs 448.9926. Similarly, the mean and median value of Ln(EXP) showed a mean value of 10.8108 with median value of 10.9898 and minimum value of 9.7779, maximum value of 11.4295 and standard deviation of 1.3664. Furthermore, Table 1 also showed 4.3082 and 4.3014, the mean and median value of Ln(ER) with 3.8969 and 4.6667 of minimum and maximum value. The standard deviation value of Ln(ER) 0.2170 has been observed. Another variable Ln(TOR) showed 8.5914 and 8.4136 mean and median value respectively with 5.3112 and 12.2309 minimum and maximum value and standard deviation of 2.0836.

The Skewness value presented in Table 1 showed that variables NEPSE, and Ln(TOR) are positively skewed and variables Ln(EXP), and Ln(ER) are negatively skewed. Finally, the value of Kurtosis, Jarque-Bera (J. B.) statistics and probability showed that all the variables are normally distributed.

**Correlation Analysis:** Table 2 presents the correlation coefficients of variables under the study NEPSE, Ln(ER), ln(EXP), and ln(TOR) calculated for the period of 1994 to 2018.

**Table 2: Correlation coefficients**

	NEPSE	Ln(ER)	Ln(EXP)	Ln(TOR)
NEPSE	1.000			
Ln(ER)	0.763	1.000		
Ln(EXP)	0.577	0.853	1.000	
Ln(TOR)	0.894	0.848	0.798	1.000

As per the result presented in Table 2 NEPSE has positive relationship with Ln(ER), Log(EXP), and Ln(TOR). The correlation coefficient between NEPSE and Ln(ER), Ln(EXP), and Ln(TOR) is 0.763, 0.577 and 0.894 respectively. Similarly, positive relationship between Ln(ER) and Ln(EXP), and Ln(TOR) has been observed. The correlation coefficient between Ln(ER) and Ln(EXP), and Ln(TOR) is 0.8523, and 0.848 respectively. Likewise, the correlation coefficient between Ln(EXP) and Ln(TOR) has been found 0.798.

Regression Analysis: To identify the effect of selected macroeconomic variables on stock market price of Nepalese stock, multivariate regression model was used and Nepal stock exchange index value (NEPSE) was used as dependent variable and Ln(ER), Ln(EXP), and Ln(TOR) was used as explanatory variables.

**Table 3: Regressions modeling**

Variable	Coefficient	Std. Error	t-statistics	p-value
Constant	982.8505	1235.521	0.7955	0.4352
Log(ER)	751.1588**	358.6502	2.0944	0.0485
Log(EXP)	-514.7765*	142.3996	-3.6150	0.0016
Log(TOR)	221.2041*	32.4077	6.8257	0.0000
Adjusted R-squared	0.8584		F-statistics	49.5140*
Durbin-Watson Test	1.9230		Prob(F-statistic)	0.0000
Number of observation	25			

\*Significant at 1% level, \*\*Significant at 5% level, and \*\*\* Significant at 10% level.

The above figures confirm that the stock market price of Nepalese stock market has been explained by macroeconomic variable. This study also observed the some macroeconomic variables that make significant effect on stock market price as findings of other studies such as Chen et al., 1986; Fama & French, 1988; Mayasmi & Koh, 2000; Joseph, 2012, Izedonmi & Abdullahi, 2011; Rostamy et al. 2013; Hussin et al, 2013; and Geete, 2016 etc.

Table 3 showed positive and statistically significant coefficient of Ln(ER) and Ln(TOR) and negative and statistically significant coefficient of Ln(EXP). The coefficient of exchange rate [Ln(ER)] was 781.1588 with t-statistics of 2.0911 which is significant at 5 percent level of significance.

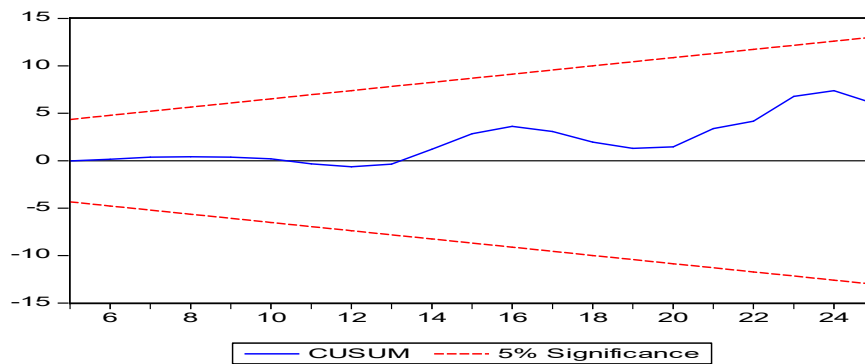
The coefficient of export [Ln(EXP)] is negative 514.7765 with t-statistics of negative 3.6150 which is significant at 1 percent level of significant. Moreover, the coefficient of turnover [Ln(TOR)] is 221.2041 with t-statistics of 6.8257 which is significant at 1 percent level of significant.

Finally, the result of multivariate regression analysis presented in Table 3 showed the value of adjusted *R-squared* of 0.8584, which indicates that the independent variables,

i.e., macroeconomic variables taken in this study have 85.84 percent explanatory power to explain the dependent variable, i.e., NEPSE index. The F-statistics presented in Table 3 is 49.5140 which is significant at 1 percent level of significant. The value of F-statistics shows that the model is fit. Likewise, the Durbin-Watson statistics of 1.9230 confirms that there is no problem of autocorrelation.

**Stability Test of the Model:** In multivariate regression analysis it is important to identify whether the estimated relationship is stable or not during the study period. For this purpose, Recursive CUSUM test at 5 percent level of significance was applied. If the plots of CUSUM statistics of study with in the critical bounds at 5 percent level of significance all coefficient in the given regression are assumed to be stable.

**Figure 1: Plot of recursive residual (CUSUM)**



As presented in Figure 1 above, straight lines represent critical bounds at 5 percent level of significance. The figure confirms that the CUSUM plots lie within the bound. Thus, it is evident that all the parameters included in the model were stable over the study period.

**Diagnostic Test Result of the Variables:** Breusch-Godfrey Serial Correlation LM test, Breusch-Pagan-Godfrey Heteroskedasticity test, and normality test were run to ensure that the model is not mis-specified. Table 4 presents the result of serial Correlation and Heteroscedasticity.

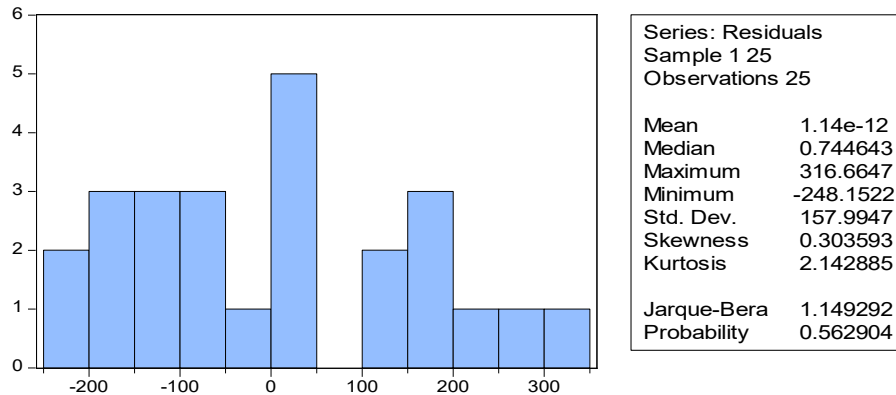
**Table 4: Serial correlation and heteroscedasticity**

Breusch-Godfrey Serial Correlation LM Test:			
F-statistic	0.031288	Prob. F(2,19)	0.9692
Obs*R-squared	0.082067	Prob. Chi-Square(2)	0.9598
Heteroskedasticity Test: Breusch-Pagan-Godfrey			
F-statistic	1.749726	Prob. F(3,21)	0.1876
Obs*R-squared	4.999373	Prob. Chi-Square(3)	0.1718
Scaled explained SS	2.015796	Prob. Chi-Square(3)	0.5691

The result of the tests depict that there was no evidence of serial correlation in the model. Further, the result of Breusch-Pagan-Godfrey Heteroskedasticity test also

confirmed that there was no problem of Heteroskedasticity in the model. Thus, the diagnostic test of estimated regression model suggests that the model has no problem of Serial Correlation and Heteroscedasticity.

Finally, the normality of the residual terms included in the model was examined through Histogram-Normality Test of Residual. The result of normality test of residual are presented in Figure 2.

**Figure 2: Plot of residual terms (Normality test)**

The Histogram-Normality test of residuals shows the value of the Jarque-Bera test statistics at 1.1493 with probability of 0.5629, which indicates not to reject the null hypotheses, i.e., the residual series were normally distributed from the model. Therefore, it is concluded that the regression model had no problem of Normality.

### Summary and Conclusions

This study has analyzed the effect of exchange rate of local currency NRP per US dollar (ER), export of goods and service from the country (EXP), and annual turnover of the transaction of Nepal stock exchange (TOR) on the stock market price of Nepalese stock market using the annual data of 1994 to 2018.

Using the Eviews 9 software, the study has observed descriptive statistics, correlation coefficient, and the coefficient regression equation. Furthermore, the stability of the model has been checked through Recursive CUSUM test and serial correlation, Heteroskedasticity and normality of the residual term has also been checked. All these test suggested that the model is not miss specified.

The result of multivariate regression analysis shows the positive and statistically significant coefficient of Ln(ER), and Ln(TOR). Thus, the study concluded that exchange rate, and annual turnover of NEPSE have positive explanatory power for explaining stock market price of Nepal stock exchange. Similarly, the study further observed negative and statistically significant coefficient of Ln(EXP). The study therefore, concluded that Nepalese stock market price is negatively affected by export of goods and services.

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Article History: Received: October 2022 Revised: November 2022 Published: January 2023

**Abstract**

This article entitled, "Overview of Musikot Khalanga Multiple Campus, Rukum (West)" presents detailed information on the history of the campus, education, administration as well as physical infrastructural status. In this quantitative study, data are collected through field surveys, structured and semi-structured questionnaires, interviews, and observation forms with the respondents. Results are descriptively analyzed and presented in some tables. To establish an autonomous and independent institution, there was a great contribution of district-level leaders, activists, education lovers, intellectuals, businessmen, other enlightened groups, and stakeholders. Musikot Khalanga Multiple Campus (MKMC) was a community-based autonomous institution established after the affiliation to Tribhuvan University (TU) in 2037 BS. In the beginning, it got temporary affiliation to run the Proficiency Certificate Level program at first on the night shift. Gradually, it can able to extend its academic programs such as; B.A., B.Ed., One Year B.Ed., M.Ed., and B.B.S. from the Tribhuvan University. Later on, it was transformed into the constituent campus of Mid-West University (MU) after the decision 8th Assembly of the MU and Council meeting of the Government of Nepal held on 2075 Bhadra 10. Now, MKMC has 9 full-time & 13 part-time teaching staff, and 5 non-teaching staff are working to deliver quality education and services. 18 separated classrooms, admin rooms, library and study room, seminar hall, and good playground facilities are available in the campus. Almost 505 students are studying at the end of FY 2078/079 in different faculties on bachelor's and master's degree programs.

**Keywords:** bachelor, master, Mid-West University, MKMC, transformation, Tribhuvan University

**Introduction**

Musikot Khalanga Multiple Campus (MKMC), Rukum (West) was established in 1980 (2037 BS), it was a community-based autonomous institution previously affiliated to Tribhuvan University (TU) and recently transformed into the Mid-West University (MU) since 2075/05/10 BS. It is located at Musikot Municipality-1, Khalanga, which is the headquarter of Rukum

(West) District and it is situated in the east north part of Karnali Province of Nepal.

After affiliation of TU in 2037 Ashoj 23, it started the humanity and social science program at Proficiency Certificate Level. In the starting, classes were run at Tribhuvan Janata High School's (TJHS) building. In 2049 BS., three buildings of its own were built and it started running classes with new hope of quality education. Then, in 2050 BS Bachelor's Degree in Humanity, in 2058 BS Bachelor's Degree in Education, in 2063 BS One-year B.Ed., Master's Degree in Education (M.Ed.) program were added in 2067 BS. The management faculty (B.B.S.) program was started after being decided by the Executive Council (TU) on 2070/06/04.

After transformation from Tribhuvan University (TU) to Mid-West University (MU) on 2075/05/10, all academic programs are running except the one-year B.Ed. program. Now, nine full-time lecturers, five non-teaching staff, and 13 part-time teachers are engaging to deliver quality education in this institution.

### **Methods**

This quantitative study aimed to clarify the history of the campus establishment and analyze the education, administration, and physical infrastructural status of the Musikot Khalanga Multiple Campus, Rukum (West). Both primary and secondary data are used to analyze the overview of the campus. Field surveys, structured and semi-structured questionnaires, telephone interviews, and observation forms are used to gather data from the respondents as recommended by Phellas, Bloch & Seale (2011). Data are analyzed descriptively based on the table presentation and figures. I maintain the credibility of the findings through consent from participants. I informed all the aims of data collection before the interview and questionnaire. Participants are not harmed in any way and full privacy was ensured to the participant in this study.

### **Result and Discussion**

#### ***History of the Campus***

Rukum is a very remote, difficult, educationally weak, economically and socially backward district of Rukum district under the Rapti zone of the Midwestern region. The desire of hundreds of students who could not get higher education or

could not go to other districts to study on campus after completing SLC could not be fulfilled due to low socioeconomic conditions. To establish a campus in the district, a gathering of district-level leaders, activists, education lovers, intellectuals, businessmen, and other enlightened groups was held on the premises of Tribhuvan Janata Secondary School on 2037/04/15 (Gyawali, 2063). The meeting decided to form a 9-member first Campus Management Committee (CMC) under the chairmanship of former district president Mr. Gehendra Bahadur Shah, to name the campus Birendra Janata Campus and to make necessary preparations for the operation of the campus.

According to the provision of Tribhuvan University that the campus should keep a deposit of Rs.80,000 (Eighty thousand) rupees by the campus management (Gyawali, 2063). It was decided to extend the campus management committee again on 2037/04/26 to collect the said deposit amount. On 2037/05/03, the campus management committee formed a total of six regional committees in Purbi Bheg, Chaurjahari area, Gotamkot area, Magma area, Garayla area, and Rungha Khara area to collect the deposit amount. After collecting the said amount, under the leadership of Zilla Panchayat President Gopalji Jang Shah, Zilla Panchayat Member Man Bahadur Oli and Hon'ble Zilla Panchayat Member Dhruv Bikram Shah were sent to Tribhuvan University (Kathmandu) as a delegation. According to (Gyawali, 2063), After preparing the necessary infrastructure for the establishment of the campus, on the recommendation of Rapti Zone Commissioner Keshav Chandra Gautam, a temporary affiliation from TU was obtained for teaching Nepali, History, Geography, Economics, Political Science, and Mathematics subjects (IA) in the night group under the name of Musikot Khalanga Campus. Accordingly, it is found that the study and teaching started in Tribhuvan Janata Secondary School, Khalanga on 2037/09/17.

After the approval of the campus, according to the rules of Tribhuvan University, admission was made by charging a fee of Rs 100 (Rs One Hundred) per student. Since there was no teacher to teach, the then branch manager of Nepal Bank Limited Ishwarlal Shrestha (MA Economics), Malpot officer Shankar Prasad Dhungana (Politics), Govinda Raj Gautam (Employee), and Tikaram Budhathoki (Pion) was appointed. Vishwanath Gyawali has appointed from Palpa in the year 2038 BS as an Assistant Professor of Nepali and the first Campus Chief. As studies are held at night time, the cost of kerosene and generator could not be afforded, so the campus started conducting classes in the morning shift from the year 2042 BS. At Rukum Barahtakura, where the office of Nepal Telecom is now, the work of raising donations and digging the foundation for the construction of the campus building

was started. After some time, it was decided that the place was not proper and a construction committee was formed to construct the campus building at the place where it is currently established on the date 2045/05/05. The construction committee constructed a building with 3 classrooms, 1 office, and 1 library first time with a total of 5 rooms at a total cost of 2,50,000 rupees for the campus and 50,000 donation rupees from the Rukum District Development Committee (DDC). After the construction was completed, the building was inaugurated by the Honorable Prime Minister Girija Prasad Koirala on the date 01/13/2049 BS.

### ***Chairman of Campus Management Committee of MKMC***

From the beginning of campus establishment, the Campus Management Committee (CMC) formulated and decided all the management aspects of campus administration, including physical, economical, and educational aspects as well. The Chairman of MKMC in the different periods are as follows:

**Table No.-1: Chairman of Campus Management Committee of MKMC**

S.N.	Name of the Chairman	Date	Remarks	Tenure
1.	Gehendra Bahadur Shah	2037/04/26	First Chairman	
2.	Rapti Zone Commissioner	2037/07/13	TU Rules	
3.	”	2038/04/29	Reconstituted	
4.	”	2039/02/20	”	
5.	”	2041/02/17	”	
6.	”	2045/05/08	”	
7.	Damodar Malla	2048/06/08	After Democracy	
8.	Hari Bhakta Oli	2055	According to Campus Legislation-2055	
9.	Gopal Jee Jung Shah	2060/06/25	According to Campus Regulation-2060	
	”	2062/11/18	Appointment from TU	3 Years
10.	Khem Man Khadka	2068/12/14	Appointment from TU	3 Years

11.	Krishna Bahadur Rokaya	2073/01/20	Appointment from TU	3 Years
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Source: Jamarko, 2063, Campus Bulletin, 2069 and Campus Administration, 2079

For the establishment of the campus, at first, 9-members Campus Management Committee (CMC) was first formed in the year 2037 BS under the chairmanship of Gehendra Bahadur Shah, a social worker from Rukum. After the campus received temporary affiliation from Tribhuvan University on 2037 Ashoj 23, the CMC was reconstituted at different times under the chairmanship of Rapti Zone Commissioners according to the rules of Tribhuvan University. After the establishment of democracy in 2046 B.S., Damodar Malla became the chairman of the CMC, and after the formation of the campus legislation 2055, Haribhakt Oli was elected as the chairman of the CMC according to that legislation. The Campus Regulation 2060 was formulated in 2060 BS. After the implementation of that regulation, on 25 Ashoj 2060, the CMC was formed under the chairmanship of Gopalji Jang Shah, according to this regulation. He was again nominated as the chairman by Tribhuvan University on 28th Falgun 2062 for a 3-year tenure. After that, on the 14th of Chaitra 2068, Khemman Khadka was nominated as the chairman of CMC. According to the decision of the Campus Assembly held on 13<sup>th</sup> Baisakh 2073, Krishna Bahadur Rokaya was appointed by TU as the chairman of CMC of Musikot Khalanga Multiple Campus Rukum on 20<sup>th</sup> Baisakh 2073 for a 3-year tenure. Later on the 10<sup>th</sup> of Bhadra 2075, with the transformation of the campus into the Midwest University, the system of the CMC was also abolished.

### ***Campus Chief of MKMC***

After the establishment of the campus in the year 2037 BS, for the first time, Mr. Vishwanath Gyawali, Assistant Professor of Nepali, was appointed as the Campus Chief by the CMC. Vishwanath Gyawali, a resident of Palpa district, contributed to higher education for about 30 years of his energetic time on this campus and he left Campus on 9<sup>th</sup> Paush 2068. After that, Phal Bahadur Bohara (Rukum) and Mukund Prasad Sharma (Salyan) were appointed as Campus Chief on 19<sup>th</sup> Poush 2070 and 24<sup>th</sup> Baisakh 2073 respectively according to CMC decision. Buddi Prasad Gautam, a resident of the Ilam district, succeeded in the open competition for the post of Campus Chief conducted by the MU central office. He has been working as the Campus Chief of this campus since Jesth 1<sup>st</sup>, 2078 after getting an appointment from the university.

**Table No.-2: List of Campus Chiefs of MKMC**

S.N.	Name	Tenure		Address
		From	To	
1.	Bishwanath Gyawali	2038/03/26	2068/09/07	Palpa
2.	Phal Bahadur Bohara	2070/09/19	2070/11/08	Rukum
3.	Mukunda Prasad Sharma	2073/01/24	2078/01/31	Salyan
4.	Buddi Prasad Gautam	2078/02/01	Till Now	Ilam

Source: Jamarko, 2063, Campus Bulletin, 2069 and Campus Administration, 2079

After Vishwanath Gyawali's departure from the Campus Chief due to the age limit, Phal Bahadur Bohara was appointed as the For Campus Chief on Paush 7<sup>th</sup> 2068. He worked as a for Campus Chief for about 2 years. Tirtha Bahadur Shahi was given the responsibility of For Campus Chief by the CMC on 9<sup>th</sup> Falgun, 2070, after 23 days Bohara went abroad for his personal work. Then, Ishwari Prasad Gautam was given responsibility by the CMC as a For Campus Chief on 11th July 2072. In the year 2073, he took a break from his all responsibilities on campus after completing the historic Campus Assembly on 13th Baisakh 2073.

After the completion of the historic Campus Assembly on 13<sup>th</sup> Baisakh 2073, Assistant Professor Hark Bahadur Oli was appointed as the first Assistant Campus Chief for 2-year tenure on 24<sup>th</sup> Baisakh 2073.

### ***Free Student Union (FSU)***

With the people's movement of 2046 and the establishment of democracy, the concept of forming Free Student Union (FSU) to solve the educational problems of the students and maintain the educational level is found to have started. Accordingly, at different times, the election of FSU was also held on this campus. The details of the elected FSU in Musikot Khalanga Multiple Campus are as follows.

**Table No.-3: Free Students Union of MKMC**

S.N.	Name	Elected Year
1.	Aashiram Oli	2049 B.S.
2.	Man Bahadur Nepali	2051 B.S.
3.	Parameshwor Bhandari	2053 B.S.
4.	Lokendra KC	2055 B.S.
5.	Uttar Kumar Gautam	2057 B.S.
6.	Yagya Bahadur Khadka	2060 B.S.

7.	Shiba Kumar Khatri	2062 B.S.
8.	Dhanman Pun	2065 B.S.
9.	Narayan KC	2073 B.S.

Source: Jamarko, 2063, and Campus Administration, 2079

First of all, In the year 2049, Ashiram Oli was elected as the President of the FSU election held on this campus. Then Man Bahadur Nepali, Parameshwar Bhandari, Lokendra K.C., Uttar Kumar Gautam, Yagya Bahadur Khadka, Shiv Kumar Khatri were elected respectively for 2/2 years according to the rules & regulation of TU. Due to political instability & decision of TU, it is found that the election of FSU was held only in 2065 and 2073 BS. At that time, Dhanman Pun and Narayan K.C. were elected from this campus as the president of FSU election. Since the 2073 BS FSU election, the FSU election has not been held till now.

### **Transformation MU from TU**

Mid-West University (MU) is an autonomous and public institution of higher learning with the mission to serve the people of Nepal and enrich the global learning community by extending the advantages of higher education. It was established by the Government of Nepal with a Parliament Act on June 17, 2010 AD ([www.mu.edu.np](http://www.mu.edu.np)). After long coordination and cooperation with other TU affiliated campuses in Mid-Western regions, there was MoU between campuses and MU.

The meeting of the 8<sup>th</sup> Assembly of the Midwestern University held on 10<sup>th</sup> Bhadra 2075 and the meeting of the Council of Ministers of the Government of Nepal decided to convert this Musikot Khalanga Multiple campus (TU) into a constituent campus (MWU Letter, 2075). According to the decision dated 2075/12/06, the former chairman of the CMC, Krishna Bahadur Rokaya, and the campus chief, Mukunda Prasad Sharma, jointly signed the movable and immovable assets and academic administrative personnel on the campus except for the liabilities, as per the law, rules and work management system of the Midwest University. It was handed over to Prof. Dr. Upendra Kumar Koirala the Vice Chancellor of Mid-Western University (MWU Letter, 2075).

### **Education and Administration**

Higher education was started with the temporary approval of the Proficiency Certificate Level (PCL) from the Faculty of Humanities on 23 Ashoj, 2037. Then, in 2050 BS Bachelor's Degree in Humanity, in 2058 BS Bachelor's Degree in Education (B.Ed.), in 2063 BS One-year B.Ed., and 2067 BS Master's Degree in Education (affiliated to TU) program were added. Likewise, management faculty (B.B.S.), was started to be studied after the decision to conduct the program decided by the Executive Council (TU) on 2070/06/04. Recently, all academic programs are conducted under the Mid-West University (MU) except One-Year B.Ed. program.

### ***Faculties and Subjects***

Recently, four faculties are existing and operating different academic activities on this campus. The following faculties and subjects are currently operating in the Musikot Khalanga Multiple Campus.

**Table No.-4: Faculties and Subjects of MKMC**

S.N.	Faculties	Affiliation Date from TU	Programs	Subjects
1.	Humanity	2051/02/01	Bachelor	Sociology
2.	Management	2070/04/06	Bachelor	Account, Finance, Marketing, Economics etc.
3.	Education	2058/06/11	Bachelor	English, Nepali, Health, Math & Population
		2067/04/09	Master	English, Nepali, Health & Curriculum and Evaluation

Sources: Campus Administration, 2079

Even after the transformation into the Midwestern University in 2075, this campus continues its previous educational programs. Recently, Humanity, Education, and Management are the faculties that study with other many subjects on this campus. Sociology is taught in the Faculty of Humanities at the bachelor's level, while many specialization subjects are being taught in five different disciplines in the Faculty of Education. The five specialization subjects are English Education, Nepali Education, Mathematics Education, Health Education, and Population Education. Subjects such as management, business, account, economics, and marketing are being taught in the management faculty at the bachelor level. On this campus, which is the oldest in the district, English education, Nepali education, health, education, and curriculum and evaluation subjects are being taught at the master's level towards the Faculty of Education. Remember that this Musikot Khalanga Multiple Campus is the only one campus in the district, where postgraduate (M.Ed.) level classes run.

#### ***Teaching and Non-Teaching Staff***

Currently, 9 full-time, 13 part-time and 5 employees are working on this campus. It seems that 22 teachers and 5 staff members are carrying out the daily educational and administrative works of the campus. The detailed information on teaching and non-teaching staff is presented in the table below.

**Table No.-5: Teaching and Non-Teaching Staffs of MKMC**

S.N.	Name	Designation	Subject
1	Buddi Prasad Gautam	Campus Chief	Population
2	Mukunda Prasad Sharma	Asst. Professor	Nepali Education
3	Hari Bishnu Oli	Asst. Professor	Population

4	Ganga Bahadur Karki	Asst. Professor	Nepali Education
5	Dhundiraj Sharma	Asst. Professor	Health Education
6	Dambar Bahadur Khadka	Asst. Professor	Math Education
7	Hark Bahadur Oli	Asst. Professor	Health Education
8	Tek Bahadur Oli	Asst. Professor	Curriculum & Evaluation
9	Dipak KC	Teaching Asst.	Math Education
10	Dilli Bahadur Dangi	Part-Time	English Education
11	Jagat Bahadur Oli	Part-Time	English Education
12	Nar Bahadur Oli	Part-Time	Health Education
13	Dipendra Prasad Chaudhari	Part-Time	Finance
14	Umesh Gautam	Part-Time	Population
15	Kamal Sharma	Part-Time	Finance
16	Hemanta Acharya	Part-Time	Sociology
17	Sashiram Gharti	Part-Time	Nepali Education
18	Pratap Sunar	Part-Time	English Education
19	Sushila Sharma	Part-Time	Nepali Education
20	Sher Bahadur Khadka	Part-Time	English Education
21	Radha BK	Part-Time	Account
22	Laxmi Lamsal	Part-Time	HRD
23	Sujata Malla	Library Asst.	Library& Store section
24	Parbati Thapa	Accountant Asst.	Account section
25	Nandaram KC	Office Assistant	Admin
26	Hari Pawan Pahar Khadka	Security Guard	Security
27	Birmali Oli	Office Assistant	Admin

Source: Campus Administration, 2079

Currently, nine full-time and thirteen part-time professors are working on this campus. The number of part-time professors is more than full-time professors. Due to the lack of full-time teachers, classes had to be conducted in morning and day sessions. The head of the campus says that some teacher and staff positions will be filled soon in coordination with the university's authoritative persons. Due to the very low number of employees, there has been some difficulty in conducting the administrative and financial activities in an orderly manner but get success with overtime labor of administration. It seems that there are only 2 employees and 2 office assistants on this campus where

various programs of undergraduate and postgraduate levels are being conducted.

### ***Departments and Sections***

The different departments and sections of the campus and their heads under the campus chief are presented in the following table:

**Table No.-6: Department and Sections of MKMC**

S.N.	Name	Designation	Depart or Sections
1	Buddi Prasad Gautam	Campus Chief	Administration
2	Hari Bishnu Oli	Coordinator	Humanity and Social Science
3.	Dhundiraj Sharma	HoD	Health, Population, and Math Education
4	Dambar Bd. Khadka	-HoD -Focal Person/IT	-Practice Teaching -UGC
5.	Tek Bahadur Oli	-HoD  -Head -Coordinator	- English, Nepali Education and Curriculum & Evaluation - Exam Section - Research Management Cell (RMC)
6.	Sujata Malla	Head	Library and Store Section
7.	Parbati Thapa	Head	Account Section

Source: Campus Administration, 2079

At present, the above-mentioned four departments have been formed and are working on this campus to carry out various educational and administration activities regularly and systematically. A Coordinator has been arranged to play the coordinating role of the educational programs of Humanities and Sociology at the undergraduate level. Similarly, Heads of Departments (HoD) are appointed to supervise, monitor, and manage the educational activities of undergraduate and postgraduate levels. According to the campus administration, there are various departments and branches such as the practice teaching department to conduct teaching programs, the information technology (IT) chief to carry out information technology and communication-related tasks, the head of examination section to carry out examination-related tasks, coordinator of Research Management Cell to carry out research related activities and publish articles. Different sections like library, store, administration, and accounting have been formed to help in completing other administrative tasks on this campus.

### ***Total Admitted Students***

Students are the jewel of the campus. The condition and level of the campus can be observed by the enrollment and attendance of the students. The recent number of students is presented in table no. 4.

**Table No.-7: Total Admitted Students of MKMC**

S.N.	Faculty	Level	Female	Male	Total
.1	Education	Bachelor	157	48	205
2.	Humanity	Bachelor	10	8	18
3.	Management	Bachelor	61	14	75
4.	Education	Master	62	145	207
	Total	Bachelor & Master	290	215	505

Source: Campus Admin, 2079

At present, after this campus has been transformed into a constituent campus of the Mid-West University, it is seen that the number of students is increasing. Affordable fees, good provision of trained full-time and part-time professors, opportunities for libraries and playgrounds, and provision of scholarships for talented, poor and Dalit students are attractive to students. At the end of F/Y 2078/079, a total of 505 students out of 290 females and 215 male students are studying various subjects, according to the updated data of the campus.

#### **Current Educational Status**

A reputed constituent Campus of Midwest University, Musikot Khalanga Multiple Campus, has various subjects of undergraduate level in education, humanities, and management faculties, which are taught in the morning session. Postgraduate level (M.Ed.) classes are conducted in daytime sessions after 3:00 PM. This campus has also been conducting various programs to enhance the skills and abilities of the teaching staff by the vision of academic excellency of the University. According to this the campus has made a procedure and distributed 1/1 laptop to each permanent teacher and staff. It was managed by the Overhead Multimedia Projector (OHP) for teaching through multimedia. The task to advance the research work has also started. The MKMC has completed a five-day proposal and thesis writing training program on the campus from Ashad 3<sup>rd</sup> to 7<sup>th</sup>, 2079, after approving of Rs 1,75,000 financial grant by the University Grant Commission. Honorable professors and doctors from Tribhuvan University and Midwest University also provided training in the program. According to participats professors said that the program became very fruitful.

### **Physical Infrastructures**

**Land:** Musikot Khalanga Multiple Campus has a total land area of 20 Ropani (Campus Administration, 2079). There are 8 instructional and administrative buildings on the campus, 2 toilets, and a playground within the land. The campus has fenced and protected the area around its land and buildings.

**Buildings:** Well-known as the oldest campus in Rukum district, this Musikot Khalanga Multiple Campus (MKMC) has been construction of educational and administrative buildings at various time intervals after its establishment. First of all, In the year 2043 BS, the building construction committee completed the construction of 5-rooms of 3 tin-roofed buildings (Gyawali, 2063). After the BA class started in 2050 BS, with the increase in the number of students, a large hall was constructed so that various additional activities including examinations could be conducted. In 2055 BS, again a 2-room building was constructed to establish a library. In the year 2057 BS, 2 buildings with 4 rooms were constructed so that they could be used as classrooms (Gyawali, 2063). The physical structures that have been built have helped to a large extent to fulfill the educational and administrative tasks of the campus.

In the year 2058 BS, the number of students started to increase significantly after started the teaching graduation level in education faculty. After starting, the one-year BEd program from 2061 BS, full-time teachers were appointed to teach. Then in the year 2066 BS, Honorable Jarnadan Sharma (Prabhakar), the minister of Peace and Reconstruction, allocated a budget of Rs 2 crore for the development of the physical infrastructure of the campus (MKMC,2069). After the allocation of the money, a 10-member building construction consumer committee was formed under the chairmanship of social worker Top Bahadur Oli. According to Campus Bulletin (2069), It is found that the consumer committee laid the foundation stone of the building on 21<sup>st</sup> Ashar, 2066 BS, and completed the construction of the 18-room three-flat building on 30<sup>th</sup> Kartik, 2068 BS. After the completion of the construction work of this building, currently, the teaching and examination programs are being conducted in this building.

After transforming in to MU, a four-room single building has been constructed from the budget allocated for physical infrastructure development from MU, Surkhet. The building was built to conduct an agricultural program at the graduate level. Although, windows, doors, chain gates, and painting works have been remain to complete. It is found that there is a plan of the campus chief to add two more floors in coordination with the university's authoritative body.

### **Conclusion**

Established with the joint effort and support of political leaders, social workers, businessmen, and parents of Rukum district, Musikot Khalanga multiple campus, Rukum has completed 42 years. Despite being established in a remote area of Karnali province, this campus, has been providing higher education and produced skilled manpower in various fields facing various economic, educational, and physical problems. High-ranking political workers to civil, educational, and private sectors, production of high-ranking officers have graduated from this campus.

Musikot Khalanga Multiple Campus, which was established as a community campus in 2037 BS, has been transformed into a constituent campus of Mid-West University, which is fully owned by the Government of Nepal. Currently, this campus has been teaching various subjects of four faculties from eight small and big buildings established on its 20 Ropani of land. With the full cooperation of all educational stakeholders, this educational institution can be developed as the Centre of Academic Excellence in the Midwest region.

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Article History: Received: August 2022 Revised: November 2022 Published: January 2023

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**Abstract**

Item parameter and examinee's ability are incorporated with item response theory. It will contrast with (iccs) curve. Here some assumption should be essence and they are dimensionality, normality, local independency and thresholds. The assumption of estimated item parameter and examinee's ability or latent trait how to manipulation of each other in this case has been described in this study by using a real data set, taken from mid-term exam 2079 B.Ed. 2nd semester in MKM (Musikot Khalanga Multiple Campus). The effects of item parameter and examinee's ability was investigated with this goal a data set composed of 48 students was formed randomly from the B.Ed. second semester Edu. 423 test firstly item parameters were calculated from data set according to IRT approach 1pl, 2pl and 3pl model and that three items were arranged at IRT approach with (1ccs) curve that manipulation and estimated by examinees latent level or ability. By this way the relation of item parameter and examinee's ability has been analyzed on the item parameter have been decided.

**Keywords:** Item parameter, thresholds, local independence, item characteristic curve

**Introduction**

Item parameter and examinees ability are usually signified as the basic postulation underlying the latent trait models and IRT models entail this assumption too, the standard unidimensional IRT model such as one, two and three parameter models require the local independence assumption(Jumailiyah, 2017). According to this assumption an examinee's responding more ability of an item should be absolutely sovereign of his/her answer to another item in the same test. In this models the chances that an examinees will provide a specific response to an item are a function of two devices and they are just alike that (Dong et al., 2019).

**i) Examinee's ability**

- ii) Item parameter affecting examinees answers to items the such as difficulty ('b' value) is called) item discrimination parameter is called ('a' value) and pseudo chance parameter is called ('c' value)(Obinne, 2012).

So, Local independence theory is most important to those two components, unidimensional IRT models similarly define one's success chance only using his/her facility and item characteristics. It means that response to any item is disparate to any other item for the exact latent trait level (Dirlink, M.E. 2019) local impartiality means that one's answering an item only be contingent on his/her ability even the item is highly interconnected with each other. If a dataset encounters this assumption, when trait level is controlled, Local independence suggests that there is no relationship residues' concerning the item (Embretson & Rise, 2000) when this assumption is violated, items become local dependent and this condition will distress the approximations of item and ability parameter, This violation may create important concerns such as false item discrimination parameter. Various readings have publicized that numerical study conducted on local be determined by data sets is confusing and create different result from real estimations. (Chen and Thissen, 1997) Chen and Wang 2007) The result of Tuerlincks & De Boeck 1998) study illustrations that if negative local dependence in not include into model estimation the item discrimination parameter of locally dependent items are miscalculated. Likewise, they should that the charge of item discrimination parameter be governed by on the difficulty parameter of the item it interrelates with because of the underestimated discrimination parameters of the items, test information utility is calculated less than its real values, so standard error of measurement is under estimated, too. IA addition to the deviation from the item parameter's Juncher (1991) showed that in case of Local dependence, ability parameter are estimated biased strongly.

Similarly Local dependence between the items as for the reason for occurring them there are several causes (Yen, 1993). According to the Yen (1993) the violation can be grouped as two major causes these are: -

- i) The first group of causes is not related with item content, they can bring on form external reasons such as; assistance from a teacher, fatigue which means that items at the end tend to be more challenging.
- ii) Practice effect and speediness can be the other external cause of Local dependency and this type of causes has been named as "surface local dependency". The other types of causes of local dependency have been named as "underlying local dependency" by Chen & Thissen (1997).

In these types of causes violation from the local independency can generally occur due to the item content. Item chinning can be one of these reasons and in this

situation, items are organized as steps. So their answer will affect each assumed as minor dimensions beside the unique essential dimension which is tested.

Here are some assumptions of item parameters with related feeds. So this assumption or aspects are given below.

### **Item trace lines (item characteristic curves)**

Practically all models of for ascending people can be defined by different types of curves linking the trait they measure to the probability of answering one way versus another. Function of this from is called item trace lines or item characteristics curves. The abscissa of trace mark indicates and extracts attributes defined in terms of its assets as in Thurston scaling and frequently symbolized by  $\theta$

### **Difficulty and Discrimination**

Two basic properties of a trace line are its difficulty and discrimination. "Difficulty" refers to how much of the attribute an individual must possess to achieve given probability of response alpha. Increasing of the difficulty of an item equivalent to "sliding" its trace line to the right making the item easier slider the trace line to the left the IRT one parameter model the difficulty level has donated by 'a'. However modern theories are amount of an attribute  $\theta$  necessary to achieve as probability of response alpha, i.e. "threshold". This reflects the analogy to psychophysics. Jumc, Nunnally and IRA, H. Bernstein, Jumc, Nunnally and IRA, H. Bernstein (P.70)

The "Discrimination" item describes the extents to which the probability of response alpha correlates with the attribute. An item with a perfectly that trace line done not discriminate and should be eliminated from the test. In test item the cases making item more discriminating increase that it's slope. Modern test the theory two parameter logistic (2pl) models .... models by allowing item to vary in their ability to discriminate as well as in their difficulty that donates by a value. When trace line donates it slopes that's item are more discriminate Jumc, Nunnally and IRA, H. Bernstein (P 404)

**Pseudo guessing:** - Three parameter logistic (3PL) model incorporates a guessing parameter (c) which are allows the ogive to begin above 0. In this model items are emerged by probability zone. It is particularly suitable for multiple-choice and t/f items.

### **Research questions: -**

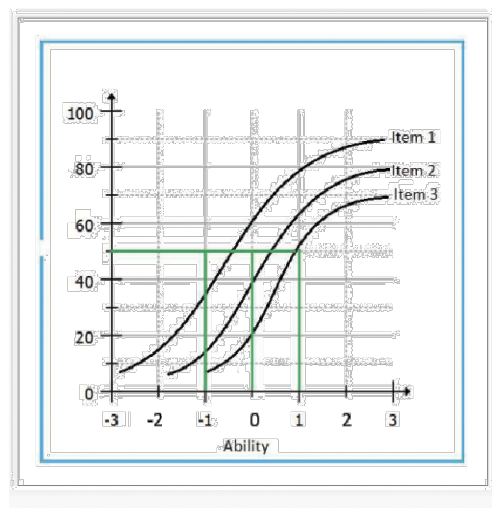
The research questions guiding the study are as follows: -

- i) How are the item parameters estimated IRT model?
- ii) Is there any significant relationship between item parameter and examinee's ability

**Methods: -**

This study is deliberate as a mixed design research as well as qualitative and quantitative approach. Because main purpose of the study is to analysis item parameter and that relationship in examinee ability, in accordance with this purpose item parameter and examinee of ability have been discovered. Hence, it is thought that the result of the study will be constructive in limit the features and uses of item parameter for these reasons; this research has been ordered as a interpretative study.

Ability of examinee and item construction separate part of each other modern test theory is explained item depends on examinee ability of talent trait that symbols is ' $\theta$ ' theta If students or examinee high level of ability also chance of solve difficulty level question and who have low level of ability he/she can not threshold of item independency value . The items are enraged of y-axis or left level in local independence. Other hand the talent trait x-axis of right side of curve. The figure is shown given below: -



Here in this figure, there are 3 items. Item 1, 2, 3 are emerged and shown in figure item 1 is very easy in such construction. Ability level-1, students can be solved 0.50 privilege of chance. Item 2 average ability level students or examinees be solved and ability level-1 students are not be solved item-2. Because item-2 in threshold average

theta level students' item 2 is more difficulty level item because theta level +1 examinees on solve in this item.

In this figure item are emerged lift side that's one easy item and lower ability level of examinees can be changes of solved such when item is emerged right side and expended, than items are difficulty level, so high ability level of examinees can be solved in this item. Local independency is basic assumption for IRT model. It sets those responses to the various items become independent once ability is controlled even though they should be highly related if ability is ignored. Most IRT current models assume that the trace line is logistic o give alternatives models assuming the normal o give make the same fundamental prediction but more mathematically cumbersome following standard practice the location of this function also called the threshold or intercept. Jumc, Nunnally and IRA, H. Bernstein (p. 439)

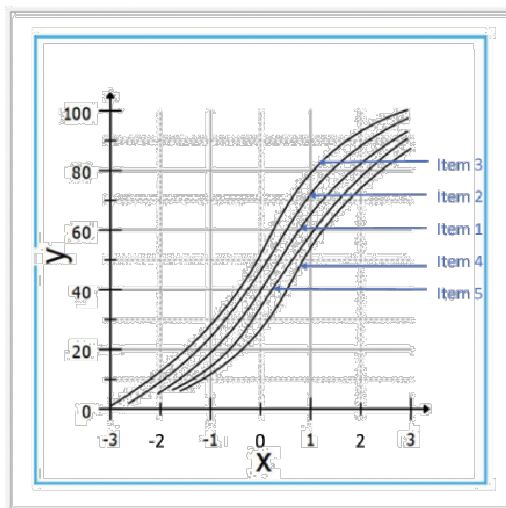
Threshold, item responses, probability and examinee's ability are related to each other. Some of the items are emerged different categories and freedom each item not related to another. Here examinee's ability or  $\theta$  level-3 to +3 it related to his/her abilities and determined the item should be easy or difficulty. Then ability to determined chance of solved the item.

**Data setting:** - When a data is IRT one parametric model approach to analyzed. It seems to that most of them have been arrived to figure out of the features of the now approach. In this study read data are used in mid-term exam of B.Ed 2nd year Education EDU. 423 emerging learning theory of learning on test paper. Here are 48 students participate in mid-term exam. The study based on multiple choice of item 5 question or items. The reason of choosing only education EDU. 423 compulsory subject students are how to solved they multiple choice item in their ability and that the result shown, because the researcher directly participate in this exam context and analyzed the results as well as practicable.

Here noted that data are collected after the observed midterm exam. So examine how to response his/her ability with item based answer than the item are created in all domain of taxonomy of objective than here are selected only objective or multiple choice item that are in midterm exam 2079 compulsory subjects emerging theory of learning in local independency assumption of higher level and it was found that is assumption was the meat in the syllabus or course of study mid-western university B.Ed second semester gone through the items.

**Data Analysis:** -

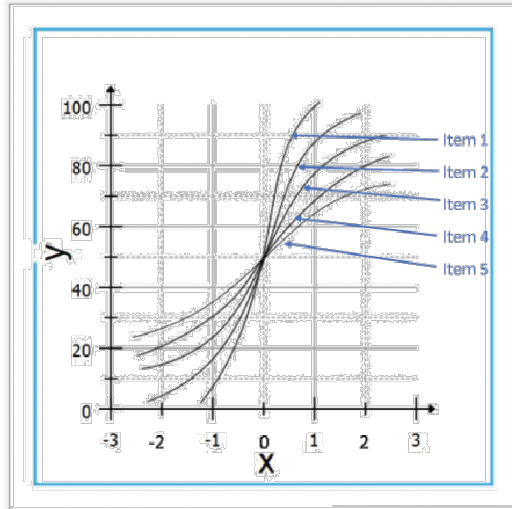
After combining the data set, the item parameter was estimated according to IRT approach for the parameter estimation from local independency and student ability. Data analysis process is mainly used in descriptive analysis as well as theme collective. The data analysis made in two phases; checking item parameter with local independency and item parameter estimation according to examine ability or latent trait as well as his/her passed or thresholds. In this study probability of item response, item parameter local independency, difficulty and examinee's ability are shown by below with curve is called model of (iccs).



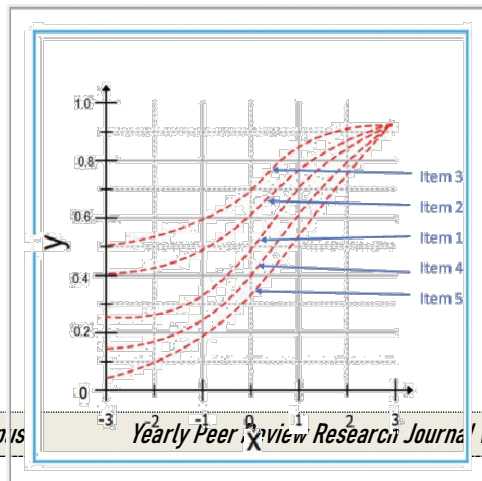
At the first phase of study item should be constructed local independency mode in IRT. Who examinees in low latent theta level -3 and -2 or marks in gain exam he/she can't solve item 5, 4 and item 1 because can't meet base line or threshold in this exam this item is more difficulty that low ' $\theta$ ' level examinee. In figure shown X-axis is shown to examinee latent or ability ' $\theta$ ' level that -3 to +3 scale. Examinees who have high ability he/she can answer all items or he/she can easily threshold. Here item No. 3 have P value 70 and B value is -46 and who examinee ability have had 1 he/she had solved this item. So that's item was easy item because who have ability level .1 that examinee can be solved that's item. So, item 3 is very easy is all test items because its 'p' value is -76 shown the curve otherwise who examinee has 0 theta or ability level he/she can easily threshold in item no. 3. So, if any examinee has -1 ability level in those cases, he can't not solve any item in this exam. But i cannot see some cases in our mid-term exam.

Similarly, in this exam highest ' $\theta$ ' or ability levels of students have 25 he/she can easily solve all items or threshold in shown curve. But i cannot find that ability of

examinees in mid-term exam. So, any one students/examinees cannot solve all items in exam. When the item of curve left side of zone that's item any decline the easily part or base line. So, items are variant of right side of zone that's items are upper case's part that are more difficulty in this approach. Similarly, second IRT model in two parameters 2pl model is also called item discriminating donated by 'a' called 2pl model. In this study data set of curves is given below.



In this curve 2pl (iccs) has 5 item and emerged in base line or ' $\theta$ ' level. The main theme of this IRT model discriminate the power of item it is related to violation of item sloppiness. So in item '1' is more "sloped" in all items in this items value are 2.5 in iccs. So on item 5 are less sloped and less discriminated of examinees that value B 0.5 in curve has shown and other three items are 2, 3, 4 are 1, 1.5, 2 are increasing that are medium of sloppiness. So, items are related is with trace line sloppiness and that create the value of 'a' and that's the base of analysis the discrimination for example item 5 has no discriminate of examinees that are equal chances of to solved high ability level examinees and low ability level examinees on this item of 5. Last, here discuss on (3pl) three parameter model of (iccs) crave. It is closely related to guessing item. In iccs curve in this model items any emerged on probability level that's indicate by 'c'. This allows the curve any ogive to begin above p. The (iccs) curve has given below.



In IRT of 3pl (Iccs) curves indicate of guessing item parameter, than here item no. 3 has most guessing items that chances of 0.5 specially, who examinee has how ability of latent trait he/she more chances of response to guessing. In our mid-term exam, that have low ability examinee that's more chances of guessing the item in our data set.

### Findings

In this study the effects of the local independence on the assumption item parameter and examinees ability two different approaches. First of all how to item emerged in IRT models and their local independence in impact on (iccs) of violation second is how to impact on examinees ability can determined the items parameter value estimation of IRT assumption. Due to the normality of item parameter as for as difficulty 'b' discrimination 'a' and guessing item 'c' was used and the result given table 1 given below.

**Table No. 1**

Item No./ Parameter	1PL	2PL		3PL		
		A	B	A	B	C
3	-.76	1.5	-.46	1.5	-.46	.50
2	-.46	0.1	.76	.1	-.70	.25
5	-.10	0.5	.10	0.5	.10	.05
4	.25	.2	.25	.2	.25	.11
1	-.30	2.5	-.30	2.5	-.30	.2

**Table No. 2**

Item No.	Correct A.	P	B
3	b	.70	.76
2	a	.59	.46
5	c	.65	.10
4	c	.61	.25

1	d	.58	.30
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In table no. 1 there are item parameter IRT model 1pl, 2pl and 3pl that are estimated the items value of trace line which are presented by discussion part. So, item 4 is most difficulty in the exam. Its related to examinees ability level, how ability level of examinees cannot solved this item, and item 3 is low 'b' value is -.76 that's difficulty level is lowest of the items. If examinees low latent ability he/she can solved in this items. In table whose students have average ability level ' $\theta$ ', they are easily solved items 3, 2, 1 or they are threshold ' $\theta$ ' theta level in 'b' parameter. Such as who examinees have .10 ability level or traits he/she can also easily thresholds item 5 and 4 that's are difficulty items in table value has shown similarly, item parameter contents on three logistic curve are guessing 'c' iccs are shown the value item no. 3 b highest guessing value and item 2 is lowest value of guessing in the table has shown. So who examinees has how ability level he/she have done guessing the items. Similarly table 2 has shown the valuation of items P and B as well as the correct answer of multiple choice answer had shown. Here p has donated probability of threshold of items correct answer and b had donated valuation of item difficulty level. Also the other finding is that item parameter estimated the different models are highly corrected with examinees ability or latent traits. Which examinees is high latent trait or ability he/she can also easily threshold or response correctly. So examinees ability creates the violation of (iccs) curves, in given different item parameter IRT approaches.

In IRT approach, the b values change in -3 and +3 and the higher value means that the harder item. However the situation is totally controlled in latent trait. When the item difficulty calculated as the percent of the current, so increase is the P value means easiest item. Due to the stated difference in definition the item difficulty parameter the direction of the latent trait is poor examinees or relation is negative. So, item construction local independency approach in that assumption in the standardized test. Items are not easy or hard itself, but its depends on examinees latent trait or his/her ability level, that my main finding in this research.

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## Selection of Quality Search Engine for Better Learning

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Article History: Received: August 2022 Revised: October 2022 Published: January 2023

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### **Abstract**

Search engines are being basic needs for persons and society, the process of globalization adds the additional curiosity of individuals on internet related devices like smartphone iPhone and laptop, these devices are directly related search engine. Users can find different search engines on the internet; between them Google is most famous. Google search engine provides every field of human needs like research, entertainment, sports, and learning. YouTube; Google Scholar are the main Google search engine. Yahoo!, Bing also popular in few amounts, there are many other search engines existed on the internet, but they not mentioned as popular as Google. The latest data shows Google covers about 85 percent of search domain among search all search engines Normally the quality of a search engine means, its popularity and its usefulness.

### **Introduction**

The 21<sup>st</sup> century is the century of global digitalization, each and every sector of society using digital tools and search engines. Search engine accelerate the performance of each kind of abstract works(Kabakçı, 2010). Education is also abstract job of human civilization, which is changing the styles of society. In present context education sector also taking benefit from digital technique, search engine increases the effectiveness of teaching learning process(Alex Charis, 2020). Institute, universities and the whole system of education directed towards new pedagogy named

cybergogy(Salehi, Du and Ashman, 2018). Search engines provides different kinds of sources for learners, some of information are freely available or open access (OA), mainly scientific knowledge and other emerging discoveries freely available for users, peer- reviewed scientific journals and research data are also freely available but some other information are following some commercial orders(Edosomwan and Edosomwan, 2010). This article focuses on the quality of search engine which is useful for teaching-learning process in schools and universities. The search engine is an automatic program which is used to search information in the web. Electronic spider or crawlers moves from device to device for the search, based on the keywords commanded by users, spiders search the database which includes various internet sites(Ganchev, 2013). Search engines are integral part of our information and communication system which human civilization has developed currently. Search engines are large and complete storage for search their needs for learner, they are replacing the role of libraries in facilitating teaching learning materials like video, pdf, word files and another similar tools. Teacher and students perceiving a fantastic experience on the search engine, experiences of students and faculty as they seek information to support their learning, teaching, and research(Croft, Metzler and Strohman, 2009). The study offers a full perspective by examining use behaviors within the context of supported processes and expected outcomes within an academic environment. Drawing on multiple data gathering methods, we merge qualitative and quantitative information to illustrate the situated and goal driven nature of information collecting and presentation process. Search engines are more popular those students who are in research work and post graduate classes.

Search engine use is an *implanted task* that is resolute by individuals' specific work contexts and needs, in order to expand our understanding of users' interactions with search engines, we must expand our knowledge of the search context and associated tasks, this context includes not only finding information but also utilizing the discovered information successfully to complete a certain task. Considering the search engine use designs of definite user groups will facilitate more task-focused assessment and development of search engines(Croft, Metzler and Strohman, 2009). Although our study applies to research engines in general, we intend to focus specifically on the Google search engine, as it is the most commonly used search environment, as also confirmed by the data gathered for this study(Croft, Metzler and Strohman, 2009).

## **Discussion**

### **Indicators of quality determinates**

The quality of a web search engine depends on its information retrieval system. Search engines are evaluated with their effectiveness, efficiency, and popularity (Levene, 2010). Although many factors determine the quality of the search engines, they are particularly measured by retrieval tests. Retrieval measures are used to compute the performance of information retrieval systems which explain the quality of the search engine, retrieval of information for user-relevant, is its quality (Salehi, Du and Ashman, 2018). Croft summarized the quality of search engines determined by some of its steps like crawling, indexing, and ranking (Croft, Metzler and Strohman, 2009). According to Geoghegan, there are four main measures to investigate search engine's quality, based on the user's perspective, these are

1. Interface design: that means the structure of the search engine, web page, and the presentation of the results
2. Acceptance of search features and operators: this indicates, which functions are admitted by users? Do users personalize their wishes with search engines?
3. Performance of search engines: this means the speed of the search engine on result presentation.
4. User guidance: Does the search engine provide a user's guide for the new learner (Geoghegan, 2004).

Lewandowski expands four quality frameworks of search engines as follows (Lewandowski, 2008);

Index quality: this tells the importance of the search engine's database for retrieve appropriate and inclusive results, this includes coverage, country, bias and regular update.

Quality of results: User thinks that they would find what they need, but there are thousands of results, among them users should choose one. Does this mean do users satisfied with the provided results? If not satisfied are there a way for additional measures?

Quality of search features: good pattern of search features and refined query language is accessible and works reliably

Search engine usability: This consisting feedback of user's behavior and it suppose the interaction possibilities between a search engine and users.

Google search engine guide summarizes seven keys for quality of good search engine, as Qu, Rs, Kw, Fr, An, Dt, and Mm. Qu it means quality, research, keywords, freshness, answers, depth, and multimedia, the other short-form refers respectively (searchengineland.com/guide/seo). Search engines are answer machine for the researcher, they are used for wide varieties of research purpose, in the present

context they are the first place to go when searching for information, search engines are being an important component for individuals and society, they are not only for research purpose, they are essential for daily needs like email, banking, billing, and even tele-medicine, it means search engines are necessary for professional and personal use, from the user's view, it is necessary to understand the difference between them to realize the highest satisfaction, that is its quality (Amjad and Alrub, 2014). Hence the indicator of the quality of a search engine is their usefulness for individual and humane society.

### **Comparison based on their indicators**

Based on the characters discussed above different studies have evaluated the quality of the search engine available on the internet, these all studies result that Google gets ultimately highest rank. Google is a straightforward search engine, it is simple for every user and easy to retrieve page ranked based on the terms of sites linking to them, Google is a global collection of answers, the main features of Google are Cached page archives, Results clustered by indentation, Result displayed option and more (Paperpile, 2019). Alex Charis ranks the best ten search engines with the statistics from static and stat-counter, among them Google placed in the first position, 89.43% (A. Charis, 2020). The global online market is captured by Google in any type of device (desktop, mobile, and laptop) (Amjad and Alrub, 2014). Google is the most popular and trusted search engine because it has refined algorithms to present users friendly and accurate results, Google enriching its algorithms continuously and being the most reliable source for internet users (Paperpile, 2019). Another relevant engine of Google is Google Scholar, which is a freely available web search engine that provides scholarly literature, Google scholar also facilitate peer-reviewed online academic journals and books, research paper thesis and more. Google books are also a very useful search engine of Google which provides an update and recent books of a researcher.

The main Google configuration is as below

1. Crawler: there are spread several crawlers to parse the page and they extract keywords and links.
2. URL Server: URL servers supply to crawlers a list of URLs to scan.
3. Server store: this is a place for gathering data send from crawlers.
4. Repository: Repository include a copy of the pages and images allowing selecting and caching

5. Indexer: the function of the indexer is to indexing pages. It also decompresses documents and changes them into a set of words, which is denoted by 'hits'

Other features of Google architecture are barrels, anchors, URL Resolver, Doc index, links, page rank, sorter, Lexicon searcher and so more

Alex Charis ranks Microsoft Bing in the second position with 2.83% (A. Charis, 2020) of its market place, Bing is Microsoft's endeavor to counter Google in search, but even with their labors they still did not approach the selection of users like Google. Yahoo is third-ranked with 1% its market, Yahoo mainly emails provider search engine. The fourth popular search engine till October 2000 is Baidu, it has a 0.68% global market share, and Baidu is in the Chinese language. Russian's search engine Yandex, is the fifth position globally with a 0.5% market share. Another popular search engines are DuckDuckGo 0.45%, Ask.com 0.42%, Ecosa 0.10%, Aol.com 0.05%, and finally internet achieve (Alex Charis, 2020).

Some investigations ranked Bing in third position (Paperpile, 2019) but according to the report of Alex Charis Bing ranked in second position (Alex Charis, 2020). Bing was powered by Microsoft in 2009, this is new to Google and Yahoo, Bing does not have the as sophisticated configuration as that of Google, but it caught the attention of users with its attractive home page, various articles and news provided on its homepage to attract users to click on the links (Amjad and Alrub, 2014). The famed advantage of Bing is the image search, it presents quick and high-quality image on the result page, next positive aspects of Bing is video search, users can watch videos even without a search engine result page (Moore, 2017).

Yahoo! is older than Google and Bing, recently it has been modified its engine algorithm, although Yahoo is not on the higher ranks among search engine, it is generating highly appropriate and relevant results, it has a very attractive home page with a wide range of features like news, shopping, travel schedules, sports and more (Sarah Berry, 2020). DuckDuckGo is the next high-ranked search engine which has supported by great companies like apple, apple made a search option for its iOS (iPhone) devices in 2014.

### **Findings**

There are dozens of search engines existing on the internet, these engines have some differences based on the particular measurements (Levene, 2010). The quality search engines rich in contents of the database and it's a sensation on the user's expectation, because when users search information, who are not search at the web itself, instead, but they are searching on the catch of the web or database that includes information about every website visited by the spider of those search engine, the next sign of a

quality search engine is the size of a search engine, it means the number of web page visited by a spider and stored in the database(Amjad and Alrub, 2014). The high-quality search engines have possesses more than three billion web pages, while other possesses fewer near about half billion, meanwhile, quality search engine also update its database, old data should be removed and current data should be updated continuously(Samadzadeh, Rigi and Ganjali, 2015).

Users appraise the quality of information based on a single set of the document or multiple sets of documents. Two perspectives have to be discriminated one is quality of the information in its database production or appropriate selection of documents and sources and the second is quality of the answers retrieved by a certain information retrieval system(Edosomwan and Edosomwan, 2010). The quality measurement of a search result gives merely limited insight into the consistency and accuracy of the information provided in the document. So the quality of search engine depends on the quality of its search results, quality of search results depends on how search engines determine relevance the search results, it should be highlighted that in the procedure of selecting search documents selected for indexed by engines and the ranking route as well, no human reviews are involved(Lewandowski and Höchstötter, 2008).

### **Educational Implication**

Higher education research and the learning trends are modified with the developed search technology, the web search engine provides thousands of materials for researcher without price, we seek news, the new events invention and discoveries which happens day to day and reports of research that get a suitable place in search engine for publishing (Ganchev, 2013). Google Scholar and Erice.com are particularly relevant for research purposes, not merely for a researcher and learner, search engines being useful for new generations and teenagers. They can learn more about science technology, journalism and arts online at a free cost, sharp learning students are using an electronic devices as a teacher at their own control(Lavidas *et al.*, 2020). Searching for information is an essential process of research, Search engines like Google Scholar and similar sites provide millions of journals reports and books in their citation database. A citation database is a family of citations that can be accessed by online tools, academic citation databases are frequently used by the researcher for their needs, the huge mass of online information is a cheerful facility of researcher, which is the most valuable property of contemporary society (Haddaway *et al.*, 2015). At a current periods internet being as a tool for teaching and

learning, teacher and students both are adequately using computer and internet as learning tools, teachers use Internet for a large variety of purposes including materials development, planning lessons, accessing instructional resources and communicating with colleagues (Ganchev, 2013). In addition, teacher attendant students to profit from Internet resources in order to do their assignments, as internet has become an important resource for the teaching-learning process, the importance of internet using skills for both teachers and learners increases along with the importance on information technology literacy skills (Amjad and Alrub, 2014). The utility of e-sources accessible by teachers and parents regarding the use of information and communication technologies carries particular importance, the amount of guidance both from teachers and from parents seems to be one of the important factors determining the child's ability to apply successful information search strategies. Internet literacy or web literacy is among the contemporary and important information literacy constructs. Internet literacy involves a set of several skills regarding the meaningful use of the Web such as the evaluation, use, and production of web information. Similar definitions for the term can be found in the literature (Lavidas *et al.*, 2020).

## **Conclusion**

This 21<sup>st</sup> century is a century of information technology, every person needs to approaches information, either they are a researcher or they are a learner or any other they possess Smartphone for searching for something on the internet through a search engine. The rapid evolution of information technology grew the new transformation of works through the digitalization of labor, which carries the opportunity for job seekers. Our personal life and socio-cultural lives transformed by information technology, meanwhile the technology also develop modern trends in the education sector and research process, for this process internet system contains search engines, Google, Yahoo!, Bing etc. Among search engines provided on internet, Google is the largest one, which covers around 90% of service cover. Yahoo is also popular among e-mail users. YouTube, Google Scholar, and Google books are the most popular search engines of Google in research and entertainment. Google Scholar provides a systematic review of previous research, which the researcher can identify easily. Simply the quality of a search engine depends on its information retrieval system, based on this system the numbers of users increase or decrease, the numbers of users who fulfill their daily web-based needs are the main aspect of a quality search engine.

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## Understanding of HIV and AIDS-Related Messages Among the Key Populations

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Article History: Received: August 2022 Revised: October 2022 Published: January 2023

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### **Abstract**

For effective communication, it is important to find out how the target populations interpret and understand the messages. A descriptive phenomenological study was carried out in Nepalgunj Sub-metropolitan City to explore the understanding of HIV and AIDS-related messages among the key populations. In-depth interviews were carried out with nine participants selected through purposive and snowball sampling from sexual minority people, and female sex workers. Four emergent themes and eight clusters of themes were identified during data analysis. The participants had a better understanding of safer sex, and the use of PrEP and ARV. On the other hand, some words, symbols, and pictures presented in the messages were still confusing to the participants. This study suggests that clear, precise, explanatory, and illustrative messages in the local language of the target population would be more comprehensible.

**Keywords:** HIV and AIDS, key populations, communication, understanding, message

### **Introduction**

The knowledge, attitude, and behaviors of the target population regarding HIV and AIDS and related care are influenced by how they interpret and understand the messages provided by the different means of communication. On the other hand, the success of the communication interventions can be achieved when the target audience correctly interprets the sent messages (Scannell, 2007). From the expert's point of view, no matter how effective means of communication are used, if the audiences have felt difficulty in understanding and interpreting the information and messages, it may create confusion and misunderstanding among them and the desired results may not be achieved. The success and effectiveness of communication involve not only the correct use of languages such as words, pictures, and symbols but also how these are interpreted (Haupt et al., 2005). Understanding a message is about interpretation and it depends on an individual's perceptual filter and linguistic category system, and the message may be misunderstood or distorted, or completely changed when the audiences assign the meaning to it (Lundsteen, 1971, as cited in Chiwara, 2017).

Some of the health messages and materials available in the community and organizations providing HIV and AIDS-related care in Nepal are found to have problems in terms of accuracy, uniformity, completeness, and reliability (Ministry of Health and Population, 2013). "Most of the health messages or information and program are disseminated and published preparing in the Nepali language, although Nepal is a country with multi caste, ethnicity and several languages" (ibid., p. 7). It indicates the presence of a similar problem in Nepal as the finding of Nunyenge (2013) that less attention has been given to the meaning people make in their messages during HIV campaigns and awareness creation. It demands that the designers of the means of communication need to study how the audience can differently understand the message disseminated through the different means of communication (Okaron, 2015). For communication to be effective, it is also important to find out how the audiences interpret and understand the messages. The audience's understanding of the information received can have a significant impact on the effectiveness of HIV and AIDS-related communication programs which have not yet been studied adequately, especially in the local context.

In Nepal, nearly 60% of HIV infections is occurring in key populations, such as people who inject drugs, female sex workers, clients of sex workers, labor migrants, men who have sex with men, and transgender people (Deuba et al., 2020). Some reasons behind this problem are little knowledge about HIV and available care, low uptake of HIV testing and counseling, and high risk-behaviors among them (Shrestha et al., 2017; Kakchapati et al., 2018; NCASC, 2018; Deuba et al., 2020; Wilson et al., 2021). Banke district, specially Nepalgunj Sub-metropolitan City is a vulnerable location for the spread of HIV (International Organization for Migration, 2019). In this district, 12 organizations have been conducting HIV and AIDS-related communication campaigns for decades targeting those key populations, but the trend of the concentrated epidemic has not declined as expected (Shrestha, 2018). One of the major causes of this situation may be the target populations' misinterpretations or inability to understand the available HIV and AIDS-related messages, which are not explored adequately. In this context, this descriptive phenomenological study was carried out to explore the answer to the research question, "How do the key populations understand the HIV and AIDS-related messages provided through the prevalent means of communication in Nepalgunj Sub-metropolitan City?" Exploring the answer to this research question can provide insightful guidance for designing and disseminating more comprehensible messages for those key populations in the study area and other similar contexts.

## **Methods**

This study was carried out by adopting the descriptive phenomenological approach to explore the common experiences of the participants who were targeted and exposed to

HIV and AIDS-related information in the study area. The participants were selected through snowball sampling from adult key populations of sexual minority people, and female sex workers who were exposed to HIV and AIDS-related means of communication, and aged between 20 and 40 years residing in Banke district in Nepal. In this district, there are an estimated 824 female sex workers, 1709 men who have sex with men and male sex workers, and 639 transgender people (National Centre for AIDS and STD Control (2017)). A total of nine participants including five sexual minority people and four female sex workers were selected for this study. According to Starks and Trinidad (2007), typical sample sizes for phenomenological studies vary from one to ten people; hence this number of participants was sufficient to reach the saturation point.

In-depth group interviews were conducted using a semi-structured interview guide in drop-in-centers and participants' residences with help of the selected trained assistants familiar with the respective groups of participants. The interview guide consisted of 10 major open-ended questions which were modified as per the need of each interview context. Interviews were carried out in three phases as recommended by Cresswell (2014): initial screening interview, main interview, and follow-up interview. Screening the participants, rapport building, informing them about the study, and obtaining informed consent were completed in the first phase. The main interviews were conducted by demonstrating some of the most widely used communication materials related to HIV and AIDS in the study area and trying to find out what the participants understood about the messages. HIV and AIDS-related eight posters, one pamphlet, and one leaflet were presented during interviews to capture the lived understandings of the participants to fulfill the research purpose of the present study. Each main interview was digitally audio-recorded and was completed approximately within one hour to two hours. The audio record was transcribed immediately after each interview and sent to the participants to review accuracy. I employed Colaizzi's seven-step method of descriptive phenomenological data analysis (as cited in Morrow et al., 2015): transcribe and familiarize, extract significant statements, formulate meanings, cluster themes, create exhaustive descriptions, produce fundamental structure, and validate findings.

As explained by Lincoln et al. (2018) and Meyers (2019), I utilized methods such as pilot testing of the interview guide, bracketing my preoccupied assumptions and experiences, thick description, following transcription protocol, and member checking to reduce my bias and increase the credibility of data collected. Ethical consideration was strictly maintained in this study. I provided a detailed information sheet about my study to each participant and took written informed consent before starting the interview. Anonymity and confidentiality were strictly maintained and participation was voluntary. Participants' pseudonyms are used to represent their identities in this article.

## **Result**

Four emergent themes were identified from the analysis of participants' descriptions: safer sex for health and safety, PrEP reduces the risk of HIV infection, ARV reduces the viral load of HIV and confusion. Participants' understandings of the messages are presented as their representative verbatim descriptions under succeeding eight clusters of themes related to these emergent themes.

### **Safer Sex for Health and Safety**

After exposure to the posters and a leaflet related to HIV and AIDS, most of the participants understood that safer sex promotes their health and safety. They described their understanding that condoms and lube would maintain safer sex, and unsafe sex meant sex without a condom.

### **Condom and Lube Maintain Safer Sex**

Prema (pseudonym), a transgender, aged 39 shared her understanding of the message of a poster she read, "Wearing a condom and applying lube strengthens a bit sexual health, of the anus because there is no fear of tearing." She added, "Condom should be used for safe sex and protect oneself from pregnancy." Similarly, Chadani (pseudonym), another transgender, aged 28 stated, "Condom means it works for both satisfaction and safety." After reading the leaflet on HIV and AIDS Sonia (pseudonym), a transgender, aged 26 described, "The lube is the slippery substance like oil used while sexual contact." Most of the participants understood that condoms and lube provide satisfaction and safety, and maintain safer sex. They understood that lube works as a lubricant and prevents tearing while anal sex.

### **Unsafe Sex as the Sex Without Condom**

After seeing the posters and reading a leaflet, Junu (pseudonym), a female sex worker, aged 34 expressed her understanding of unsafe sex, "Doing [sexual intercourse] indiscriminately, not paying for [sex], and doing without a condom are unsafe sexual behaviors." Reshma (pseudonym), another female sex worker, aged 25 expressed a similar understanding, "It [unsafe sex] is sex without wearing a condom, and other is oral sex." These verbatim descriptions represent most of the participant's understanding of the message that unsafe sex was indiscriminate sexual contact without using a condom.

### **PrEP Reduces the Risk of HIV Infection**

The organizations conducting HIV and AIDS-related care in the study area were providing medicine to the people involved in HIV risk behaviors as pre-exposure prophylaxis (PrEP). Most of the participants interpreted the messages presented on a poster and a pamphlet related to the PrEP as that PrEP protects people with risk behaviors from HIV if taken before unsafe sex.

### **PrEP Protects From HIV if Taken Before Unsafe Sex**

Geeta (pseudonym), a female sex worker, aged 35 described her understanding of PrEP, "It [poster] says that if two people have unsafe sex, they should take medicine before. Then it prevents HIV transmission." Similarly, Reshma, another female sex worker, aged 25 stated, "One should take PrEP before sexual contact between two persons." These representative descriptions revealed participants' understanding of the message that PrEP is a medicine that protects people from HIV if it is taken before involving in unsafe sexual activities.

### **PrEP Should be Taken by the People With HIV Risk Behaviours**

Junu, a female sex worker, aged 34 described her understanding of the message, of who should take PrEP, "Those who inject drugs, you know, who have sexually transmitted diseases, who do not use a condom, and who have sex with HIV positive, and the persons who have sex in exchange with goods should take PrEP." Likewise, Pyari (pseudonym), a transgender, aged 28 explained in more detail that PrEP should be taken by persons who have been involved in risky behaviors like sex work. She said:

Suppose, I have a lot of risky behaviors, some are involved in sex work. Such persons should take PrEP because they have a lot of risky behaviors. Now, somewhere, they may have sex with an HIV- infected person. Now you can get infected by having such relationships with many people. Now you don't know (the HIV status of) the person you are having relation (sex) with just by looking at them, it is known only after a blood test. So it is very good and necessary for people to take PrEP who take such risky behaviors.

These descriptions represent most of the participant's understanding of the message that PrEP should be taken by injecting drug users, persons with STDs, non-users of condoms, a person having sex with HIV positive, and sex workers. Participants understood that these people were at risk of HIV infection due to their risky behavior and that the intake of PrEP would protect them from HIV.

### **ARV Reduces the Viral Load of HIV**

The antiretroviral drug (ARV) is provided to people living with HIV (PLHIV) which reduces the number of viruses (viral load) in their bodies. Participants' representative verbatim descriptions related to their understandings of the messages about ARV and viral load on the three posters they were exposed to are analyzed under the following subthemes.

#### **ARV Prolongs Normal Life of PLHIV**

Pyari, a transgender, aged 28 shared her understanding of ARV, "The medicine to be taken after being infected with HIV is called ARV." She added, "You can live like a normal person if you take ARV regularly as recommended." Similarly, Ramesh (pseudonym), a man who has sex with men expressed his understanding, "Like our life

is a hundred years, if we continuously take it [ARV] now, we can live hundred years. If left now, we can die in 10-15 years." Most of the participants understood the message that ARV is a medicine to be taken by PLHIV which prolongs their life and they can live like normal people.

### **ARV Reduces Viral Load and Transmission**

Pyari, a transgender, aged 28 shared her understanding of ARV, "Suppose I am infected, I am HIV positive. Now if I take medicine continuously and carefully without missing, you know, and after taking medicine, even if I have sex with anyone, there is no chance of HIV transmission." She further stated, "Suppose, I am initially infected with the virus, the number of viruses in my body decreases as I continue to take ARV." In addition, Ramesh, a man who has sex with men clarified, "If you take medicine [ARV], the number of viruses in the body decreases, and if you have sex with others, it does not transmit." Similarly, Reetu (pseudonym), a female sex worker, aged 27 shared her understanding, "The amount of virus is higher at the beginning. If you keep taking the medicine, the virus will go down. It will be less when testing in six months and testing in the next successive 6 months is less even." The majority of the participants of this study understood the message that regular intake of ARV gradually decreases the viral load in PLHIV and reduces the chances of transmission to others. They also understood that the viral load can be detected by blood testing for HIV every six months intervals.

### **Confusion**

Most of the participants were confused about some words and symbols used in the posters of PrEP and ARV and a leaflet on HIV and AIDS. They either misinterpreted the messages or were unable to understand them.

### **Misunderstanding**

Pyari, a transgender, aged 28 misinterpreted the word *Naganya* [uncountable] in a poster of ARV as, "not having sex with many people or making few partners." Similarly, Junu, a female sex worker, aged 34 misinterpreted the word *Sankramit Ragat* [infected blood] mentioned in the leaflet, "It is healthy blood, without HIV and sexually transmitted diseases." She further misinterpreted the words *Yoni Maithun* [vaginal sex] and *Guda Maithun* [anal sex] as: "Yoni Maithun means you know, someone sucks Yoni, by gents, it is that. Someone sucks that of gents, you know, that is called Guda Maithun." Those verbatim descriptions represent most of the participants' misunderstandings about the messages. They misinterpreted the words *Naganya*, *Sankramit Ragat*, *Yoni Maithun*, and *Guda Maithun*.

### **Feelings of Inability to Understand**

Junu, a female sex worker, aged 34 expressed her inability to understand the picture on the poster of PrEP, "For now no one understands the symbol of the key. The explanation must be written. The picture of the heart there is not suitable. It [HIV] doesn't infect directly in the heart." On the poster of ARV, Pyari, a transgender, aged 28 realized her confusion with the word *Naganya*, "I don't even understand this word. This word confused me." Similarly, Reetu, a female sex worker, aged 27 shared her confusion about the symbol  $U = U$  displayed on another poster of ARV, "That  $U$  is equal

to *U* is not clear to us." Geeta, another female sex worker, aged 35 also stated, "we are confused about the words *Undetectable = Untransmittable* in these posters." Participants were confused about the *Linkages Nepal Project* mentioned in the leaflet with a logo of green leaf and a label with *Vishwas* [faith]. Chadani, a transgender, aged 28 expressed, "For the first time, I just heard about linkages." Reshma and Junu, sex workers, also said, "we could not understand what the Linkages Nepal Project and the green leaf are about". Most of the participants realized their confusion and inability to understand the picture on the poster of PrEP, the words *Nagnya*, *Undetectable = Untransmittable*, and the symbol  $U = U$  on the posters of ARV, and the word *Linkages Nepal Project* with the symbol of green leaf in the leaflet of HIV and AIDS.

## Discussion

This study explored the essence of participants' understanding of the messages to which they were exposed through different communication materials. It revealed that participants understood safer sex was for health and safety, PrEP for reducing the risk of HIV infection, and ARV for reducing the viral load of HIV. These understandings were similar to the messages printed in the communication materials. This finding indicates that the messages related to the meaning of safer sex and the benefits of PrEP and ARV were easy for the participants to understand. Such understandings might have contributed to increasing the key populations' awareness about safer sex as explored by some previous studies (Kakchapati et al., 2018; NCASC, 2018, Storm et al., 2020). The increasing rate of acceptance and completion of the course of PrEP (93% and 64% respectively), as revealed by FHI 360 and Linkages Nepal (2020), might have also been due to the key populations' accurate understanding of PrEP.

The present study also explored that participants were confused with some messages. They perceived the picture on the poster of PrEP, the words "Nagnya" and "Undetectable = Untransmittable" on the posters of ARV, and the symbol "U = U" on those posters as confusing and incomprehensible. In contrast to the finding of the Nepal Health Research Council (2018) which found that participants perceived leaflets clear and easy to understand, my study uncovered participants' lack of comprehension and misinterpretations of the words "Sankramit," "Yoni Maithun", "Guda Maithun," and "Linkages Nepal Project" in the leaflet of HIV and AIDS. These findings were also in agreement with previous studies which reported that HIV and AIDS-related messages were not always clearly understood by viewers and they were unable to attach any meaning to such unfamiliar and complicated words to them (NCASC et al., 2004; USAID, 2013). These findings are also aligned with the study by Ojo (2009) which revealed that unfamiliar images and ambiguous language in posters caused the messages to be misunderstood. The present study indicates that the unfamiliar and complicated words and symbols used in the means of communication might have distorted participants' decoding and sense-making process and ultimately compromised their comprehension.

The findings of the present study also support Corner's (1995) explanation that audiences' decoding and sense-making process determine the comprehension and interpretation of the message they received and finally affect their understanding of the

message. In the words of Rice and Atkin (2013), comprehensibility is one of the influential message qualities, which indicates a simple, explicit, and detailed presentation of content that is understandable to audiences. In this context, the suggestion of Ojo (2009) is very significant that realistic, appropriate, and message-relevant imagery and familiar language can improve the comprehension of HIV and AIDS messages.

## Conclusion

Though the participants had a better understanding of safer sex, and the use of PrEP and ARV, some of the HIV and AIDS-related messages provided by the available means of communication in the study area do not seem to match the target audience's local language, level of consciousness, and ability to understand. This study has revealed the fact that some words, symbols, and pictures presented in the messages were still difficult for the participants to understand. Such ambiguity in communication materials and messages might have created confusion and misunderstanding among the targeted populations. This study indicates that clear, precise, explanatory, and illustrative messages in the local language of the target population would be more comprehensible. The complex and unfamiliar words, symbols, and pictures need to be replaced with simpler, clearer, and more familiar ones.

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## Discussion on bottlenecks for learning Calculus

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Article History: Received: August 2022 Revised: October 2022 Published: January 2023

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**Abstract**

Calculus is the main subject in undergraduate levels of science, education, mathematics, engineering, and other many areas at campus level. Musikot Khalanga Multiple Campus (MKMC) has a calculus course in Bed education stream at the undergraduate level. Calculus students from Musikot Khalanga multiple campus have different experiences regarding the teaching-learning of calculus. This study explores the lived experience of students of calculus in MKMC regarding difficulties they have experienced during learning calculus. The case study design was used to conduct this research. Six students in first semester calculus class have participated as a population for this study. The data was collected by using research tools: Interviews guidelines and Observation guidelines. The findings of the study are: language trouble, socio-economic and demographic environment of the learners, lack of prerequisite knowledge, teaching learning strategies etc. are the major problems regarding teaching learning calculus in MKMC.

**Keywords:** Calculus, learning difficulties, case study

**Introduction**

Calculus is used to gain a more precise understanding of the nature of motion, time, and space(Bressoud, 2019). The systematic use of calculus began by Isaac Newton and Leibnitz in 1700 Ad(Carl B Boyer, 1949), its application includes computations involving velocity, acceleration, the slope of curve and optimization, it also includes computations involving area, volume, arc- length, a center of mass, work and pressure. Since calculus is a detailed explanation of theorems, definitions, and relations, where algebraic, trigonometric, hyperbolic, explicit and implicit functions are used to describe the mathematical relationship, it is supposed mentally weighted subject by its learner(Ghedamsi and Törner, 2020). To understand calculus concepts properly many pre-concepts and connections need to learn, learners of calculus also require familiarity with the definition, theorems and geometrical figures(Sabbagh, 2007). After perceiving the geometrical interpretation of corresponding figures learners should use this knowledge to establish another verbal problem(Ghedamsi

and Törner, 2020). When it is required the interconnection between abstract equations and verbal problems with real situations calculus students on campuses and colleges experience tedious feelings(Ayub, Sembok and Luan, 2008). This paper also focuses on these feelings experienced by calculus students from Musikot Khalanga multiple campus (MKMC).

### **Inspiration for Study**

As a mathematics teacher at the campus level, I spent one and a half decades. During these periods, I taught calculus numbers of the academic session, finally my campus turned into a branch campus of Mid-Western University from the affiliated campus of Tribhuvan University, and then I begin to teach semester calculus of the MWU courses, where the Bed Program is in semester system. The semester system does engage students in subject matter more than the annual system. In my experience student in calculus class often looks worried, this cause me to be additionally curious about learning difficulties felling by learners then I decide to choose such phenomena for research.

### **Rationale**

Calculus is a fundamental subject for technical education. science engineering and other technical areas depend on concepts of calculus. Discussion about learning difficulties in calculus is a genuine concern for the higher education field. This discussion is important for university teachers and subject experts in calculus. Mathematics education in Nepal has different issues(Panthi and Belbase, 2017), teaching strategies and educational structure not supporting each other, we are struggling with modern society with poor educational development(Sharma, 2016).

### **Research question**

This study attempts to find the answer to the following research question:

What are the bottlenecks for learning calculus in calculus classroom at MKMC?

### **Literature Review**

Rohani Ahmad T in his article visualizing student's difficulties in learning calculus, suggest that good learner generally construct a representation of the concept to facilitate understanding. Some students require special treatment such as extra tutorial classes helps their misconception, students need to follow their steps in solving their problems, and much attention carries the student's success to plan for the problem, he also concludes that visualization is a powerful problem representation process for solving mathematical problems (Tarmizi, 2010).Ashebir S.S (2019). concludes one factor causing learning difficulties in calculus is a lack of describing basic relationships like definition relationship of terms and statements of the theorem, he adds overgeneralization, over-dependent on procedural learning, shortage of logical connection between conceptual aspects and inconsistent cognitive

structures are the main causes of learning difficulties in learning calculus (Sebsibe, 2019).

The committee on the program for improvement in learning mathematics and science in the US made a report on difficulties regarding learning calculus. It was reported that the subject with more overlapping definitions defines as the advanced study, calculus contains in this group, for successful learning in such subject depth or rigorous analysis is compulsory (Jerry P. Gollub, et al, 2002). This study also adds that investigation for application and conceptual understanding are keys to completing advanced study. Mohd Rustam Mohd Ramel University of Malaysia cites the negative perception towards calculus are the factor that contributes to the misconception in calculus, if students have a negative perception of calculus, it being too difficult and confusing to understand, they lose their interest in motivation in calculus, as a result, they failed to solve problems (Mal, 2017). Muhammad Amin and Anwar in their article investigation of learning difficulties in mathematics conclude that teacher and students both agree that mathematics is difficult for understanding, students also pointed out that learning relationship between algebraic symbols and geometrical relations are confusing for them (Tatlah, 2019).

Fiordaliza P. Ferrer from the Philippines Investigating students' learning difficulties in undergraduate calculus, they conclude the students' learning difficulties in Calculus are based on the weak knowledge of pre-concepts. Students who experience difficulty learning calculus have problems with procedures of trigonometry and algebra. They have a troubling understanding the interrelationship between the algebraic configuration of trigonometric and other mathematical concepts. The participants find difficulties whenever the given problem is expressed in non-algebraic form, regardless of the required solving process, it was concluded based on statistical findings that learners experienced the same level of difficulties in calculating problems applying either the formulas or the techniques (P. Ferrer, 2016). Ashraf A. conduct a case study of India on the topic of challenges and Possibilities in Teaching and Learning Calculus, in this study he elaborates on some common ways calculus teachers have to follow in calculus teaching. These ways are modeling approaches focusing only on different model procedures, and providing pre-calculus course boosters for effective cognition of calculus, researcher claims, in Indian context both of these ways have a problem. Researchers suggest that a large-scale government funded calculus reform project needs to be initiated to move college calculus in a direction that is more conceptual, applications-oriented, and technology

intensive(Alam, 2020). Researcher also adds the procedural facility necessary for integration and differentiation shall be provided by sophisticated hand-held. Siti Fatimah and Yerizon explore the research on topic analysis of difficulty learning calculus, the results of the study were; student difficulties in general, namely drawing the function graphs and doing trigonometric manipulations, student difficulties specifically obtained for material functions determining domain and range, limit material mastering rules in determining the values of a limit function, derivative material, determining the maximum and minimum values in the story matter, and integral material errors using integral rules that are often used derivative rules, differentiating using substitution and partial integral techniques and also an error in the completion of the volume of rotary objects(Fatimah and Yerizon, 2019).

Masriyah and Manuharawat conducted research on topic difficulties of undergraduate Students in calculus courses. They conclude students are required to always have good learning readiness in addition to of course needing the power of reasoning and logic of high thinking. Therefore, most students assume that calculus is a difficult course. This has an impact on student learning outcomes. The lack of students understanding of Calculus subject matter can also be found based on the student's low scores. the researcher intends to research to analyze the problems faced by students who have difficulty understanding lecture material, namely material for Calculus(A, Masriyah and Manuharawati, 2019).

The problems related to learning calculus are common problems worldwide in the fields of teaching-learning, these all studies mentioned above identified three main difficulties during teaching learning calculus, these are procedural, conceptual and technical difficulties. Procedural difficulties indicate the strategies following teaching learning calculus, conceptual difficulties indicate the lack of pre concepts in students related to calculus, and technical difficulties indicates the difficulty in sketching graphs and equation and other calculus technique during teaching learning calculus.

### **Methodology**

The information about difficulties experienced by students in learning calculus may be individually different so the case study design is well suitable for this research. The researcher will organize this research in my own campus and class with my own students, deep observation on personal response and check achievement. The case study is an extensive research strategy that involves contemporary experiences within its natural setting, or it is an empirical inquiry into experiences(Creswell, 2007). The phenomenon of learning difficulties is dynamic, it will be examined in

its ongoing state, and within the context of students each individual can have intricate needs. So, the case study is a valuable method to use for this research multiple case study designs belong to two or more cases that are thought to be truthful responses that allow for comparisons to be made, thus researcher also mention the comparative case studies. When various cases are involved in answering the research question, a researcher should be using this design(Yin, 2018). Bachelor first year, first-semester mathematics students of a running session from MKMC Rukum are will participate as the research population of the study. The main intention of this research is to reform the teaching learning process in calculus, for this, it was needed to identify the common difficulties experienced by the learner. Researcher also hopes this study will be able to gather valuable information for teaching practices in calculus.

### **Discussion/ findings**

The concept of infinitely small quantities and infinitely large quantities are a concern of calculus, it also belongs to more advanced application including power series and Fourier series(Zorn *et al.*, 2004). In the mathematics curriculum of Nepal calculus started at a higher secondary level in grades 11 and 12. Calculus is mentioned as a fundamental subject in a bachelor level mathematics program. Such courses like education, science, engineering, survey, and others include calculus as a core subject. The study of calculus centralized with the concept of derivative, derivative depends on the concept of function, and function also being transcendental, and algebraic. Learning difficulties in calculus have been discussed worldwide, different researches conducting about learning difficulties in calculus among these one is the research by Ashebir Sebsibe (2019). He articulates the failure rate of calculus in the USA is 27%, although the USA government and campuses fully support all students supported with reform efforts and technologies. Similarly, in Malaysia 30%, and Ethiopia 44% students' failure in every semester in calculus. The teacher worried about the poor conceptual foundation of the learner, and the learner has also poor adaptation to a quite scientific idea of calculus. Manandhar discussed in her Ph.D. thesis that abstractness in abstract algebra is unavoidable which causes challenges learning and understanding in abstract algebra(Manandhar, 2016). Comparatively abstractness in calculus is low than in algebra although students were experiencing difficulties to learn calculus. According to (Panthi and Belbase, 2017), in the context of Nepal, college students were supposing calculus and all mathematical subjects as complex subjects

### **Language causes trouble for understand calculus**

School language in Nepal is Nepali, except private school every government school uses the Nepali language to teach science mathematics and optional mathematics.

After passing the SEE examination students join in 11 class, if students choose science or mathematics in 11, they will join mathematics class. In college mathematics class students meet quite different situation than in school classes, textbook is available in English, and the majority concept is new, even if they have not chosen optional mathematics in grade 9/10, the strange concept will occur with more trouble. Besides the concept of function for students who have to get optional mathematics in 9/10, every mathematics student ought to learn limit, continuity, and derivative newly, language also the obstacle on that occasion, instead of realizing and understanding the deep concept of the derivative, its use, and application some students focusing on only some techniques of solving the problems of the derivative, they memorize the formula, they solve the problems related limits or integration, but do not attention what the definition of derivative tells? where the limit exist? How the function possesses continuity? At which point? These and other fundamental keys were ignored by some learner there in +2 levels.

Bachelor calculus is a combination of theorem and problems, it is also pre-concepts for advanced calculus, complex variables, and topology. On the Bachelor syllabus of TU and MWU calculus is contained core mathematics. The MWU calculus courses contain different theorems like Roll's theorems, Lagrange's theorems, Cauchy theorems on the function of expansions, Leibnitz  $n^{\text{th}}$  derivative for the product of two functions and more theorems are there. To complete the requirements of the course students should study these concepts extensively, not merely solve problems provided in the exercise in some manner. Usually, in our context, there are two aspects of learning mathematics are existed, one is rote the exercise and achieving higher marks in examination, and the other is access to the actual meaning of provided theorems, concepts and definition, the second is also objective of learning calculus in bachelor level (Skovsmose, 2014).

West Rukum district is a remote part of the country, there is the poor status of educational performance among students. The calculus students at the campus level face many difficulties among them some are as below

The first difficulty that students face is the comprehension of concept of some terms of calculus, like the concept of limit, students only centered to solve the problem related to limit, using formulas and drawing some figures without comprehension. Teachers often try to circumvent problems by using "informal" methods to downplay technical details.

### **Problems on draw the graph and sketch**

Some calculus students are troubled when they need to draw some sketches to illustrate theorems and definitions related to calculus. Trigonometric, logarithmic, exponential, explicit, and implicit criteria also cause trouble for some calculus

students. Students are unable to make the interconnection between the geometric and algebraic characteristics of topics of calculus.

### **Effect of Socio-Economic and Demographic environment**

When talking about the situation of teaching calculus or other similar subjects in Nepal, socio-economic and demographic. It is important to mention the impact. The mental state of calculus students depends on the socio-economic and demographics of their society and home. It was found that the socio-economic and demographic mood of all the participants in this research was oriented towards public service. A Nepali youth of around 20 years old who is in a calculus class is doubting to spend time on calculus. It was found that the opinion of most of the students who participated in the research was whether studying calculus would be beneficial or not, whether they would get a job or not, rather whether they would go for public service.

### **Lack of linkage of previous knowledge**

Only a few numbers of learner care about their pre concept of mathematics, it is important to strong connection between trigonometry, geometry, algebra and numerical analysis with calculus, students from MKMC are careless about these neighboring concepts of calculus, some of students has not taking additional mathematics at grade 9 and 10, those students are poorly learning about function, limit and trigonometry concepts which causing them difficulties to learn calculus.

### **Difficulties on symbolization**

Fundamental difficulties with limits and infinite processes. Whichever way the calculus is approached, there seem to be inherently difficult concepts which seem to cause problems no matter how they are taught. The limit concept creates a number of cognitive difficulties, including: difficulties embodied in the language; terms like "limit", "tends to", "approaches", "as small as we please" have powerful colloquial meanings that conflict with the formal concepts, the limit process is not be performed by simple arithmetic or algebra, infinite concepts arise and the whole thing becomes "surrounded in mystery. The process of a variable getting arbitrarily small is often interpreted as an arbitrarily small variable quantity, implicitly suggesting infinitesimal concepts even when these are not explicitly taught. While teacher express formal symbolic language of calculus students deny to hear this tedious task, they focus only some styles of solving problems of calculus. Geometrical interpretation, curve sketching and defining infiniteness are the bore causing concepts for learner.

### **Implication**

This study concerns the factor which reduces the understanding of learning calculus conceptually and how the cause of difficulties existed? And what aspects of the

classroom environment should be improved for a better understanding of the subject like calculus? These own professional concerns of the researcher are mentioned in this research. The study of mathematics directly related to social concern, better performance in mathematics directly support for a better lifestyle (Stinson, Bidwell and Powell, 2012). Students who are failure to learn well, reduce their opportunity of settlement on the job, which causes greater difficulties in social life while students who are success to learn well get a better opportunity in every field. Success to learn are those who are being able to develop a flexible process of handling notation and process of calculation (Tarmizi, 2010). Poor understanding of mathematics cause the high drop-out rate after SEE, the cause of dropout after SEE are mainly three subject like; science math and English (Budhathoki *et al.*, 2014), which reduce skillful youth manpower in country, thousands of Nepalese youth joining as skill-less labor in Gulf countries and India, this situation is also due to the misconception in a subject like mathematics in their school periods (Bhattarai, 2016).

### Conclusion

Calculus is a fundamental subject at campus level, mathematics engineering, science and other many more areas contain calculus as a fundamental subject. Calculus supposed as a weighty subject worldwide, in Nepal calculus also supposed as a difficult subject. Calculus learner from MKMC also experiencing difficult during their learning. Teaching-learning strategies in calculus troubling in campus level, its each step like symbolization of concepts, solving real problems with symbolic order and sketching drawing for given concepts are main troubles facing by calculus learner in MKMC.

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### Folklore in Nepalese Context

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Article History: Received: August 2022 Revised: October 2022 Published: January 2023

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### Abstract

The common name of different kinds of talk of the people is known as Folklore, tangible and intangible heritage of the people such as People's knowledge, belief, thought, language, art, literature and culture are Folklore. Oral folk literature and non-verbal communication arts brought by the people from traditions to customs, folk art, arts and crafts, instruments, dances, costumes, customs, beliefs, ethics, values, food, music, games, etc. All subjects and knowledge related to folk is Folklore. Nepali culture rich with its verities in folk tradition, along with the rise of the Nepali race, folk literature has also emerged, as rich as Nepali folklore is, the tradition of studying it is not so rich. There are innumerable issues in the folktales in Nepal due to its multi - ethnic multilingual multicultural nature. The tradition of telling old history stories to listen to stories, the folklore is continually transformative because it is lively. Today's activities of folklore cannot be achieved tomorrow. It is edited in a different way tomorrow. So, every activity of folklore comes to be a collection for the volcano. This is how the collection and reassessment of the diverse aspects of folklore are analyzed and reevaluated. Folklore began since the dawn of human development. Public talk is the overall identity of folklore. The life of the people and the social cultural aspects associated with it are covered within it. The ancient new life of the world and all the objective and emotional aspects associated with his creation belong to it. The material tangible aspects of heritage and the methods or management of his construction use, etc.

### Introduction

Generally, talk of the people is known as Folklore, it is the knowledge of the people. People have been saying and applying whatever they believe since tradition (Maria Leach, 2016). Tangible and intangible heritage of the people such as People's knowledge, belief, thought, language, art, literature and culture are included in Folklore, it is Linguistically and un-linguistically phenomenon which is adapted and inspired by folk (Upadhyay, 2015). Oral folk literature and non-verbal communication arts brought by the people from traditions to customs, folk art, arts and crafts, instruments, dances, costumes, customs, beliefs, ethics, values, food, music, games, etc. All subjects and knowledge related to folk is Folklore. Synonyms of Folklore are folk culture, folklore, folk knowledge, ballad etc. The meaning of folklore In Sanskrit is 'Loka Darsane' (लोकदर्शने) which means to see or to watch. 'Lokastu Bhuwane Jane' (लोकस्तु भुवने जने) is used in Amarkosh. Folk means world, tribe, people, family, Heaven, Hell, Ehaloka ana Paraloka also. The word 'Loka' has already been used hundreds of years ago in Rigveda Ramayana and Natyashastra (S. M. Joshi, 2014). The word Varta in Lokavarta means conversation, dialogue, lore, rumor. Hundreds of years ago, Acharya Bharata used this term in his book Natya Shastra (Lamichhane, 2077). These all evidence indicates the meaning of Folk in the word Folklore are Rural uncultured, uneducated, A race beyond civilization, but it is not true in Nepalese context. The words folk and folk do not mean only a village or a limited place and community, but all the people or people of a civilized nation.

### **Background**

The term "folklore" was coined in 1846 by the Englishman William Thoms (Hicks, 2013). The concept developed as part of the nineteenth-century ideology of Romantic Nationalism, to reshape of oral traditions to serve modern ideological goals. Johann Gttfried first advocated the deliberate recording and preservation of folklore to document the authentic spirit, tradition, and identity of the German people (Gautam, 2007). In the twentieth century ethnographers began to attempt to record folklore without overt political goals. Standards of identification. They classified every example by place and date, with a view to determining the original forms as well as patterns of distribution (Cordell, 2019). In 1939, folklorists Benjamin A. Botkin and Alan Lomax coined the phrase "applied folklore," akin to "applied anthropology" and other applied Social Sciences, as the study concerned with the use of folklore and traditional cultural materials to address or solve real social problems (Gautam, 2007). In the 1960s, other American folklorists began to apply knowledge gained from folkloric sources to address social issues, drawing on folk medicine in the teaching and practice of holistic and cross-cultural approaches to medicine and public health. Folklorists also began to work as consultants in city planning, gerontology, economic development, multicultural education, conservation, and other fields (Maria Leach, 2016). An outgrowth of applied

folklore was the early 1970s movement known as "public folklore," generally credited to Archie Green, the American Folklore Society, and the creation of the American Folklife Center at the Library of Congress. The movement was initially called "public sector folklore." Soon after its creation, other non-profit institutions vested large interest in folklore(Lamichhane, 2077).

Public folklorists are engaged with the documentation, preservation, and presentation of traditional forms of folk arts, craft, folk music, and other genres of traditional folklife(Holochwost, 2014). They work in "folk arts in the schools" programs, presenting master traditional artists to primary and secondary schools in demonstrations and residences. They also present traditional music on radio programs such as American Routes on Public Radio International. Occasionally they produce documentary films on aspects of traditional arts, and also sponsor performance artists who sing, dance, and dramatically present oral folklore to schools and communities. Public folklorists have also become involved in economic and community development projects(Hicks, 2013). As the modern world becomes more industrial and moves farther away from traditional lifestyle communities, the folklorist is in a unique position to help integrate older traditions into modern life as well as continue to collect previously lost genres of folklore(Bandhu, 2077).

### **Study of Folklore in Nepal**

Nepali Folklore is the traditional cultural heritage of Nepali only(S. M. Joshi, 2014). The Nepali folk community, which is the bearer of the rich and prosperous tradition of folk literature, has been composing folk literature since tradition and rejoicing in it(S. M. Joshi, 2014). Based on that, some rituals and festivals have been organized. Along with the rise of the Nepali race, folk literature has also emerged. As rich as Nepali folklore is, the tradition of studying it is not so rich. Again, scholars have been collecting and researching it in different times and contexts(S. M. Joshi, 2014). Nepali language is one of the modern Aryan languages and its origin is around other modern Aryan languages. The first sample of the Nepali language found so far is found in Ashok Challa's record dated 1312(Lamichhane, 2077). This archive was established by Sauna Karki and SakaKarkyani. In the following days, the written form of Nepali language developed through records, copperplate, Kanakapatra, ancient calligraphy, etc(Upadhyay, 2015). Since folklore is a branch of knowledge that is alive and existing in the oral tradition, it seems desirable to collect, preserve and study folklore like other branches of knowledge, even though it belongs to the oral tradition.

In this context, a brief study of the collection and study of Nepali folklore has been presented(Upadhyay, 2015). Collection of Nepali folklore collection and research work was started and although some very serious and important work was done, the fact of when such work was started is still a matter of research. In 1963 Raikhe man sing Thapa collected and published Chanchari Gathas from Kashi under the title Ragchanchari. This is the first collection of not only Nepali folklore but also Nepali folklore. In 2053, Ramsharan Darnal brought it back to public through Pragyā. Raga

Chanchari is also a genre of folk literature. By 1982, the work of collecting and commenting on folk literature was done simultaneously (Gautam, 2007). The practice and tradition of using Nepali folklore is very long. Veda itself is folklore. The following epics, Panchatantra, Hitopadesha, Tantrakhyan, Jatakkatha, etc. are the earliest works of Nepali folklore (Bhagwath, 2007). The words folk and saga are used in the Rigveda. The stories of Agni Usha Indra Soma etc. are mentioned there. The traces of folklore can be found in the texts such as Brahmin Aranyaka Nirukta Purana etc. He has organized and refined popular literature. Buddhist folktales are also popular compositions (Lamichhane, 2014).

The facts of dancing and cultural festivals have come to light in the Kathmandu valley in the Lichchavi period and the Malla period itself. Kashinath Tamot says that Dablu was mentioned in 1084 (Lamichhane, 2014). In the saga of Khasraja Jitari Malla Jandhari Malla, the national glory of the then ruler of Dulluk, Jitari Malla 1344-46, is found in his behavior and personality over the small kingdom. Dhamari of Raja Nag Malla of Dotyali 1444 and Chanchari of Raja Ripu Malla 1469 etc. (Lamichhane, 2014). indicate the ancient tradition of folklore. A clear imprint of folk literature is found in the 1831 Prithvi Narayan Shah, Tanahun Bhakundo, etc., which is said to be the first authentic poem found in Nepal (Lamichhane, 2007). Goryasiras and Manvir Khatri of Baglung Rangkhani, soldiers of Kumaon Garhwal, learned the songs of Kumaon Garhwal around 1871 and started singing Nepali language songs. Which developed into various dialects including Jhyaure. During the unification of Nepal, folklore was born from fighting and witnessing wars. Some even made singing a profession and the family tradition became like that. They appeared like Gaine and Hudke. In recent days, Nepali folklore has taken the place of entertainment as well as cultural purpose (Bandhu, 2007).

Born in 1940 in Darjeeling, Hajirman Rai collected and published Nepali folk songs around 1957 under the title Mitha Mitha Nepali Songs. Since 1959, folk songs also appeared sporadically in Gorkhapatra, which was published since 1958. In 1972, MA Pathan prepared the notation of Nepali folk songs and in Gorkha Geet Prakash, there is a description of Sur, Tal, Rhythm, Matra etc. (Dahal and Bhatta, 2021). of Jhyaure songs. Captain GW P Mone of the Gorkha Regiment in India published the Gorkhali Manual which contains folk songs such as Saila Dai in Jhyaure Maruni Salijeo Lali (Upadhyay, 2015). In 1983, a new article written by Mahanand Sharma was published (Upadhyay, 2015). In this article, highlighting the importance of Nepali folk songs, the content of folk songs has been studied as a theme. In 1934 Devendra Satyarthi, a scholar of Bengali literature, published Nepali folk songs in Hindi and English in a Hindi magazine called Modern View. In which the introduction and examples of the songs Rodi, Sorathi, Lavari, Hakpare, Jhyaure, Sawai, Malsiri, Bhailo, Deusi, Juwari, Sangini, Rasiya, Balun, Rateli, Barmase, Nani,

Phuliyani, Asare, Saune, Chaite etc. were presented. Parasmani Pradhan translated it into Nepali language and brought it to light. Surya Vikram Gyawali has collected an article entitled Rasamaya Nepali Life in Nepali Literature Conference Magazine Year 5 Number 1 1993(Gautam, 2007). In which the song Malsiri, Deusi, Bhailo, Jhyaure has been highlighted. At the same time, Lakshmi Prasad Devkota discussed the value and essence of Nepali folklore in a role.

In 1953, Bharati Patrika, edited by Parasmani Pradhan of Darjeeling, published a collection of folk songs under the title Folk Songs. Radio Nepal, which has been on air since 10th of Chaitra, 2007, has spread folk literature and folk songs widely. At the same time Dharmaraj, Thapa, Neervikram Pyasi, Laxman Lohani, Kalanath Adhikari, Saroj Kumar Shakya etc. (Bandhu, 2007) sang folk songs on the radio (Gautam, 2007). Establishment of Nepali Folk Song Museum in 2010. Under the leadership of Dharmaraj Thapa, this organization started publishing the folk literature magazine Daphechhari from October 2010. It seems to have given support to other genres of folklore including folk songs. In 2010, a collection of folk songs was published by Radio Nepal. Satya Mohan Joshi published Nepali Folk Songs in 2011 and Our Folk Culture in 2013. In the year 2013, the nation-wide folk song conference was held for the first time. Due to his great contribution in the collection and study of folklore, Dharmaraj Thapa was also honored with the title of Janakavi Keshari. He brought my Nepal tour in 2016 and our folk songs to light in 2020 (Bandhu, 2007).

Nepali folk literature was published in 2020 by the Nepal Academy, compiled and edited by Kaziman Kandangwa. Himalayan Folklore was published in 2021, compiled and edited by Yogi Narharinath. With the support of UNESCO, RD and LL published a book of folk songs of different castes and tribes in Nepal in 2023. In 2023, Harihar raj Joshi's Sorathi also came out. Since 2023, our culture magazine has been published (Lamichhane, 2007). In 2024, Tulsi Diwas made a milestone in the research of Nepali folklore by publishing the article Lokwarta: Dynamic Scientific Science in our culture magazine. From this time folklore was accepted as a subject of knowledge. Collection and study of folk literature intensified. Genres of folklore were included in the curriculum of universities. The way for research and formal investigation was opened. Academic seminars and conferences began to be held. From 2027 Sangeet Sarita and from 2030 Bagina folklore magazines were published. In 2056, Pushpanath Sharma's folk songs were published in 1990 from Siliguri, Laxmikant Sharma Kamlesh's Gorkha Ko Sawai and Bhimkant Upadhyay's Sawai and Lahari poetry collection. 2028 Karnali Folklore (Volumes 1-5) by Pradeep Rimal, 2049 Krishnaraj Koirala's Collection of Nepali Folklore 2041 Dharmaraj Thapa and Hanspure Subedi's Analysis of Nepali Folklore 2048 Mandev Badu's Baitadi Folklore and Ramkatha 2055 Shambhu Prasad Koirala's Folklore: Theory and Analysis 2057 Jeevendra Dev Giri An overview of folklore and Krishna Prasad Parajuli's Nepali folk songs came to light (Bandhu, 2007).

After the implementation of the national education system plan in 2028, the Nepali Department under the Tertiary University included folk literature in the postgraduate curriculum. In the academic session of 2053, folk literature was placed under the optional Nepali subject of the three-year undergraduate level. Maithali and Newari departments also included their folklore in the curriculum. In 2030, the university granted permission to research and write a dissertation in the field of folklore at the post-graduate level (Lamichhane, 2077). In 2032 Chaitra 12-15, under the coordination of Tulsi Divas and organized by the Royal Nepal Academy, a four-day symposium on Nepali folk culture was held and based on that, a book titled Folk Culture Symposium was published in 2035 (Lamichhane, 2014). Tri-University and Asian Research Center organized a one-day symposium on oral tradition of Nepal in 2041 under the coordination of Martin Gonzalo of South Asia Institute of Heidelberg University on Folklore in 2041 (Upadhyay, 2015).

Our culture is included in newspapers and magazines that take Nepali folklore studies with importance. Apart from this, Sangit Sarita, Bagina, Gorkhapatra, Ruprekha, Madhuparka, Pragya, Garima, Sahitya, Godhuli, Juhi, Sayapatri, Sunkoshi, Curriculum development magazine, Rashmi, Kunjini, Nava Akanksha, Samashti, Pragya, Parag, Saraswat, Mirmire etc. magazines have also published articles related to folklore (Lamichhane, 2077).

Organizations such as Radio Nepal, Nepal Television, Royal Nepal Academy, Institute of Culture, Tribhuvan University, Shared Publications, Jagdamba Publications, Department of Culture, Government of Nepal, Department of Culture, Sunkosi Literary Foundation, National Dance House, Ratna Recording Institute, University Research Commission, etc. Folk literature council was formed in 2041 and Nepali folk dialogue society was formed in 2051 and they are making a special contribution to the development of Nepali folk literature. . In this way, various folk repetition institutes have contributed to open folklore and folk language.

When it arrived in 2071, it assumed an institutional form as Nepali Lokwarta Parishad Nepal. Most of the campuses of the University started teaching post-graduate studies. Symposiums and seminars were held. Collection of folk literature and academic studies gained momentum. Research articles on folklore started to be published. Genres of folk literature such as folk poetry and folk poetry also gained a place (Folklore, 2006).

A Department of Public Speaking has also been formed at the Nepal Pragya Academy. Folk dance establishments have been opened at the public level. In accordance with the regional research plan of Nepal Theater and Music Academy 2073/74, in 2074, research books on performing arts of Nepal have been published in 7 sections of 7 different provinces (Folklore, 2006). In 1989, the twenty-fifth General

Assembly of the United Nations called on the member states to protect historical, cultural, socio-linguistic, archaeological, useful and valuable heritage.

In 2010, Nepal signed the Convention in favor of the convention proposed by the UNESCO General Assembly in 2003(M. Joshi, 2014). Accordingly, Nepal passed the National Culture Policy 2067. Constitution of Nepal 2072 policy provisions on fundamental rights(GoN, 2015). In the Eighth Schedule of the Constitution, the right to protect and develop language, culture and fine arts has been provided to the local level(GoN, 2015).

Among the various folklore national seminars, the first seminar was held in Pokhara in 2068 under the coordination of Kusumakar Neupane(Samdup, 2021) The second symposium was held under the coordination of Kapildev Lamichhane in 2069, the third symposium was held in Bhairawa in 2070 under the coordination of Jayaraj Pant, and the fourth symposium was held in Dang in 2071 under the coordination of Govinda Acharya in SudurPaschim. Lokwarta Parishad Nepal was born in 2071. The fifth seminar was organized by Madhusudan Giri in Salyan Dailekh Dullu and Surkhet in 2072. The sixth seminar was organized by Kulraj Niraula in Ilam Panchthar and Taplejung, The seventh seminar was held in Lumbini region under the coordination of Vikramani Tripathi Shivprasad Poudyal Dhruvaprasad Bhattarai in 2074, The eighth seminar was held in Dharan under the coordination of Bhakta Rai in 2075, the ninth seminar was held in Rolpa in 2076 under the coordination of Bankumari Budha(Samdup, 2021),

Nepali folk literature is the common heritage of Nepali only. It is not possible to tell on which day and from which place it was used(Dahal and Bhatta, 2021). Ever since the Nepali race came into existence, folklore has also come into existence along with it. The common expression of a human group is expressed in many forms, such as stories, sayings, jokes etc. Apart from this, folklore, folk literature, folk locomotives, folk songs, folk festivals, etc. are all included in the folklore(Folklore, 2006).

We are saying that the development of the country is possible because we have plenty of resources to use natural resources, water sites and geological resources. But these mentioned properties are external debts. What connects these external actions to the inner mind of human beings is our ownness. Belonging is a set of different aspects of our forefathers, including our ancestors' way of life, art, skill, manner, manner, speech, belief, values, culture and lifestyle.

We can call them folklore as a whole. These are the foundations of our identity. Not all of these bases survive until tomorrow. They must be preserved and used. Some objects die when they are used, while others die when they are not used. Many of the language cultures that existed yesterday have disappeared today(Samdup, 2021).

#### **Findings and recommendation**

There are innumerable issues in the foktalks. Multi - ethnic multilingual multicultural country . Including old value recognition methods and behavior. The tradition of telling old history stories to listen to stories. The folklore is continually transformative because it is lively. Today's activities of folklore cannot be achieved

tomorrow. It is edited in a different way tomorrow. So every activity of folklore comes to be a collection for the volcano. This is how the collection and reassessment of the diverse aspects of folklore are analyzed and reevaluated(Holochwost, 2014).

The 25th General Assembly, which took place from 17 October 1989 to 16 November 1989, also recommended that all member states protect the identity of traditional cultures and folklore for the protection and preservation of traditional cultures and folklore(Cordell, 2019).

UNESCO pushed for conservation as an abstract cultural heritage in 2003 after it was proposed for the preservation of folklore in 1989 under which the following five sectors are covered(Hicks, 2013).

- 1 verbal traditions and expressions
- 2 Editing Arts
- 3 Social Behaviour Rituals and Transnational Events
- 4 Nature and World Relations Knowledge and Uses and
- 5 traditional craftsmanship.

Nepal has also made its own cultural policy in support of it in 2010(Kondi, 2019)

### **Trends in Folk literature**

According to mythology, 14 Bhuvan means 14 world, 7 world in the sky, 7 worlds in the underworld. Extent of residential area. All the regions of the universe will be covered by people. It is the word used since Vedic times. Folks are roasted in Amarkosh(S. M. Joshi, 2014).

### **Oral Traditions**

Folk songs (Rhythmical non-narrative poetry), Ballad (Lyrical narrative verse), Folk poetry, (Rhythmical non-narrative poetry), Folkepic (Rhythmical narrative poetry), Folktale (Narrative prose), Folk drama (A functional audio-visual composition), Riddle (Gau Khane Katha, A problematic prose or verse composition), Proverb (A syntactic composition that is the essence of folk experience), Tukka (combination of two or more words which gives different Meaning), Mantra (Formulated utterances used in ritual and folk healing), Chutkila, (A humorous short composition)(Lamichhane, 2014).

### **Demonstrative Folklore/Performing Arts**

Folk Dance (Organ-driven composition), Folk music (rhythmic and lyrical compositions), Folk drama (A functional audio-visual composition), Folk Rituals (Witchcraft, Witchery, Witch Doctor/Dhamijankri, Ogre, Ceremonial) are demonstrative folklore(Holochwost, 2014).

### **Practical Folklore/Popular customs**

Folk Belief (Folk philosophy, persuasion, notion, memory, judgment, intention, impression, assumptions, idea, feeling, conviction, conception, comprehension, idolism, presuming), Folk Medicine (Herbs Public Remedies), Folk Festivals, Folk Sports, Folk Religion (Religion and behavior), Folk Skills(Cordell, 2019).

#### Physical Folklore

Folk Craft (Handicraft, Kaligarhi, knitting, needle kit), Folk art (Folk Picture, Folk idol), Architecture (Sculpture, Vastu). Costumes (Clothing, Dressing, sewing), Cooking (Food and cooking skills) Jewelry (Ornaments, Decoration, embellishment, falderal, garnish, paraphernalia), Folk music (Various instruments made by the folk)(Lamichhane, 2014).

#### Conclusion

Folklore began since the dawn of human development. Public talk is the overall identity of folklore. The life of the people and the social cultural aspects associated with it are covered within it. The ancient new life of the world and all the objective and emotional aspects associated with his creation belong to it. The material tangible aspects of heritage and the methods or management of his construction use, etc., and the emotional abstraction are all subject to it. In this way, the knowledge of the world comes from the science, technology, culture arts and its traditions.

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Outcomes of women involvement in cooperatives: A study of Birendranagar, Surkhet,  
Nepal

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Article History: Received: August 2022 Revised: October 2022 Published: January 2023

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### **Abstract**

A more recent study conducted within the political territory of Birendranagar, Surkhet, Nepal revealed that the cooperatives played an instrumental role in empowering women not only in economic, but also in social respects. The respondents perceived with higher level of agreements on various issues supporting positive outcomes of their involvement in cooperatives. Similarly, the secondary information on financial aspects confirmed that the female members in cooperatives outperformed to the male members by topping in total number of memberships, shareholding, deposits, borrowing, earning and payment of interest, and earning of the dividend.

Active female members in the cooperatives also realized higher level of attainment of their socio-economic status, promotion of livelihood situations, reciprocal family and social support, and continuation of better education of their children. Thus, it has been concluded that active involvement of women in cooperatives serves as a powerful instrument of social empowerment in the present context of Nepal.

**Key Terms:** Empowerment of knowledge, skill and attitude; leadership development and promotion; social attainment; economic well-being.

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### **Introduction**

Development of cooperatives has proved as a relevant instrument to address the issues of empowerment, inequality, poverty and unemployment across the world. Hopefully, in all societies, effective formation, governance, and management of cooperative societies serves instrumental in addressing impeding socio-economic challenges and issues. To achieve the socio-economic prosperity, inclusive development and active participation of the people from all spectrums of the society may be of paramount importance in all contexts. The world has witnessed the need for women empowerment as a specific case within the inclusive development and participation because women population occupies the largest portion in total population in almost all economies. For this, numerous instruments are used.

Empowering women with their access and truthful participation in cooperative societies is a more commonly used instrument.

Obtaining membership or affiliation of cooperatives, especially in the underdeveloped and developing economics has proved instrumental in overall socio-economics empowerment of the members of cooperative societies. In this respect, numerous evidences have been established by means of research and innovation globally. For example, in (Berhan & Gebeyebu, 2018; Poudel & Pokharel, 2017; Tesfay & Tadele, 2013), it has been empirically proved that obtaining truthful membership in the cooperative societies by the women resulted with their increased capacity to lead the society with multi-facet empowerment including ownership and possession of properties and livestock, having own business, investment in shares and businesses enterprises, positive change in the patterns of family expenditure, improvement in continuity to quality child education situation, active involvement in cooperative and other society-based management and leadership affairs, and increased farm production -- all leading to the attainment of members' economic exposure, social identity and self-esteem which are instrumental for the attainment of civic prosperity. Similar confirmation has been established in (Waliaula, 2017) showing significant association between community members receiving support from cooperatives and promotion of their livelihood situation. This study has further confirmed the role of cooperatives to uphold a number of social values including self-help, honesty, openness, self-responsiveness, social responsiveness, democratic practices, compliance of equity, equality, solidarity, mutual care, social transparency, and public or social accountability.

In Berhan and Gebeyebu (2018), Poudel and Pokharel (2017), and Tesfay and Tadele (2013), it was found that active participation of women in the cooperative societies supported significantly in the promotion of their intellectual, financial, social and political well-being with their personal, family and social level empowerment in changing environments.

Manirakiza, Mulumeoderhwa, Maniriho, Ndimanya and Lebailly (2020) have attempted to assess the outcomes of women participation in cooperatives as powerful means of addressing impeding social problems and challenges including poverty, exclusion, unemployment, and exploitation of women with inhuman treatment in the family and society. In another study, Meador and Brien (2019) have identified the happening of agriculture boom through cooperative and trust-based farming, especially the commercialization of maize production as a result of women participation in cooperative and trust-based societies in the rural communities. This study has also revealed positive effects in the attainment of gender equality, public policy reforms, poverty reduction, economic growth and social networking as a result of mobilization of women in cooperative and other social affairs.

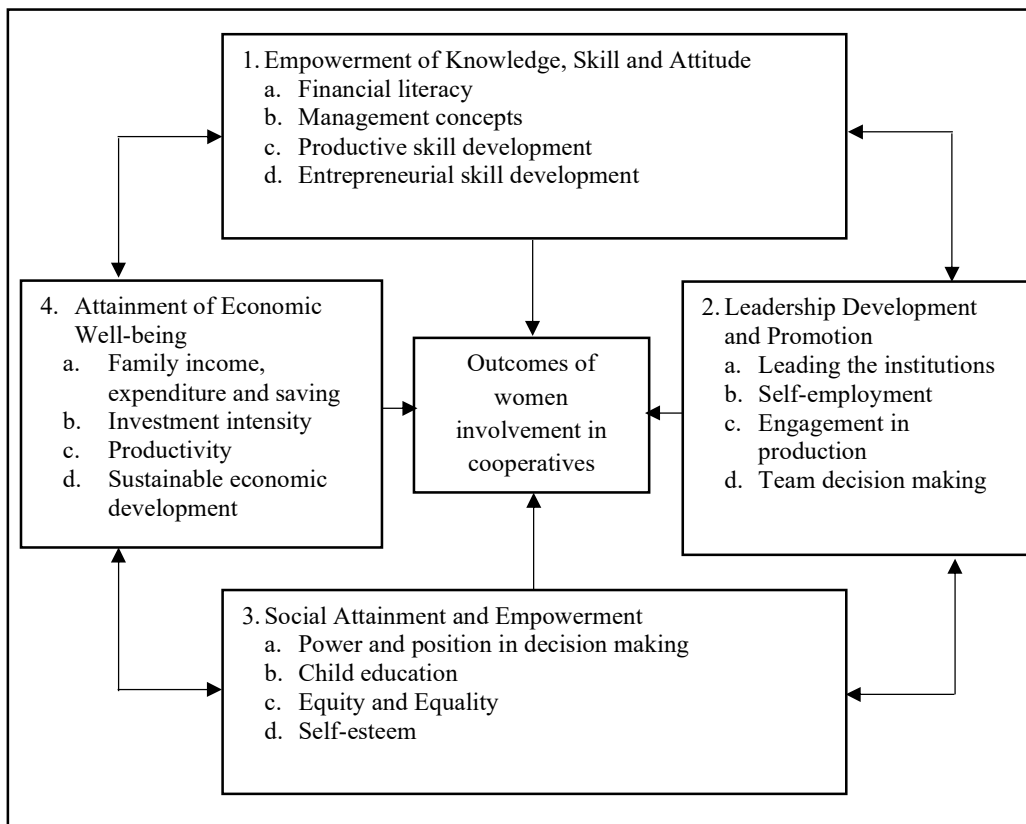
A study considered inequalities and discrimination, and the way the women experience these anomalies as critical impediments to secure progress. The study has revealed that there has been increasing attention amongst policy and development communities in this respect in the recent years (Hunt & Sarwar, 2017). According to

these scholars, women participation in cooperative movement supported individual and collective economic advancement, access to agency and power, and control over economic assets and economic decision-making. These scholars emphasized that the social protection instruments would support economic empowerment, legal protections for maternity, paternity and parental leave, unemployment benefits, childcare support, employment guarantee schemes, including public works programs, and social pension and micro-pension schemes. The voice and leadership in decision-making are closely associated with economic empowerment of the women and their ability to take on leadership positions, organize with others and have a voice in decision-making are critical to ensure that the diverse needs and preferences of women are made central to efforts on women economic empowerment (pp. 8-15).

The above discussions confirm the significance of women empowerment for national development. These discussions also support the idea of promoting holistic socio-economic development through cooperatives. It is also observed that the cooperatives play a vital role in Nepal to uplift socio-economic status of the general public. However, satisfactory progress has not yet been achieved, especially in empowering women at decision-making level in cooperatives.

In tune with the comprehensive review-based learning of the various theoretical, conceptual, and other relevant insights gained through the process of overall review of literature, the present researcher crafted a conceptual framework to govern the overall study in a more objective and systematic manner.

**Figure 1: Conceptual framework of the study**



Conceptually and theoretically, the present study has primarily attempted to find the major outcomes and impacts of women involvement in cooperatives. Such outcomes and impacts have been observed in the form of selected four constructs -- 1. empowerment of knowledge, skill and attitude among the members, 2. development and promotion of leadership among the female members, 3. level of social attainment and empowerment of the female members, and 4. attainment of social well-being of the members.

**Objectives of the Study:** The primary purpose of the present study was to assess the socio-economic outcomes of women involvement in cooperatives in local context of Birendranagar, Surkhet. More specifically, the present study aimed to --

assess the general level of women empowerment in cooperatives with respect to possession of basic conceptual knowhow, working skill competence and personal behavioral sets or attitudes to participate in the cooperative activities,

identify the level of existence of leadership development and promotion among women by means of involvement in cooperatives,

evaluate the socio-economic and financial attainment gained by the women because of their active involvement in cooperatives,

examine the overall level of attainment of social well-being of the family members after the active participation of women in cooperatives, and

**Statement of the Problem:** Guided by the overall discussions produced in the background of the study, missing link, and objectives, the present researcher initiated this research being governed by a two-fold, single statement of the problem – identification of the key outcomes of women involvement in cooperatives, and measurement of instrumentality of such outcomes in creating lasting socio-economic impacts.

### **Conceptual Perspectives**

This section presents with the depth review of various conceptual and theoretical perspectives of cooperative management with specific focus on social empowerment through cooperative development. Major emphasis has been placed on reviewing the underlying concepts, models, and theories of empowerment, feminism and cooperative development, with emphasis on women involvement.

Zimmerman (2000) has established a critical drawing of the theoretical roots of empowerment by reviewing the works of multiple scholars including Perkins and Zimmerman (1995), Rappaport (1981), Zimmerman and Warschawsky (1998),

Perkins and Zimmerman (1995) to claim empowerment as both a value orientation for working in the community as well as a theoretical model for understanding the process and consequences of efforts to exert control and influence over decisions that affect one's life, organizational functioning, and quality of community life (p. 43).

In Zimmerman (2000), empowerment has been presented as a value-orientation as well as a theory by drawing a clear distinction between the values that underlie the empowerment approach to social change and empowerment theory.

The value orientation of empowerment suggests goals, aims, and strategies for implementing change. Empowerment theory provides principles and a framework for organizing our knowledge. The development of empowerment theory also helps advance the construct beyond a passing fad and political manipulation (p. 43).

In Condon, Cotterill and Rhodes (1987), the significance of Cooperative Theory has been presented in three respects -- promotion of rights of the members, shared motivation, and shared decision-making for the shared well-being of the cooperatives, the institution itself, and the society at large.

Similarly, the academia has presented sustainability as a concept of long-lasting development, mostly perceived as the combination of environmental, social, and economic performance. In addition, economic development is characterized by high per capita income, well-developed, social infrastructure and widespread use of modern technology and amenities (Cherunilam, 2012). Another scholar has claimed that it is determined by human resource and its quality, natural resource, capital formation, political, and social factors. Seasonal, occasional, and cyclical increase in output do not satisfy the condition of sustained economic development (Dwivedi, 2008).

### **Methods**

The present research was conducted being guided by the blended philosophy of positivist-critical realism and interpretivism. As positivism is aligned with the hypothetico-deductive model of science (Mahootian & Eastman, 2009), it was considered with an assumption that a single tangible reality exists, which can be identified understood, and measured (Park, Konge, & Artino, 2019) through the grounded reality-based inquiry of the present research. Positivism generally attempts to test a theory with an aim to increase the predictive understanding of the phenomena (Myers, 2013). This study is mainly based on quantitative nature of data gathered through respondent survey that was administered by the help of a well-structured set of survey questionnaires.

**Population of the Study:** The population of this study comprises of all female members of the cooperatives of Surkhhet district, which is 128,540 (Department of Co-operative, 2018) and it was further limited to 33,350 female members of the cooperatives being run within Birendranagar Municipality (Cooperative and Social Welfare Branch, 2019).

**Sampling Techniques and Sample Size Determination:** Though the population of the present study was known and the respondents were generally accessible via systematic selection process, due to prevalence of Covid-19 Pandemic situation, conduction of face-to-face, in-person attended interviews was not possible. Therefore, the chance of applying systematic sampling technique was nullified and thus, a survey technique was applied using a blend of multi-stage, non-probability sampling technique. Minimum required sample size was determined using Slovin's formula as follows:

$$n = \frac{N}{1 + N(e)^2}$$

Where, n = Number of samples, N = Size of population (i.e., 33350); e = level of precision / Error tolerance (i.e., 5% or .05)

So, by applying the above formula, we get,

$$n = \frac{33350}{1 + (33350 \times .05 \times .05)}$$

n = 395.26 or 396 (Approx.) respondents

After further rounding-up, a total sample size of 400 economically active female members of cooperatives operating within Birendranagar, Surkhet was considered.

## Results

**Empowerment of Knowledge, Skill Competence and Attitude (KSA):** The respondent perceived status of empowerment of the knowledge, skill, and attitude as a result of themselves being actively engaged in cooperatives with information disaggregation by age groups, marital status, caste/ethnicity, and education level has been presented in tables 1 and 2 below.

**Table 1: Perception on empowerment of KSA disaggregated by age-groups**

Age group-wise factors of analyses	Perceived Level of Empowerment of KSA					
	F L	M C	PSD	ESD	TKE	
Up to 25 years	Mean	4.64	3.74	3.85	3.69	15.92
	N	39	39	39	39	39
	Std. Dev.	0.932	1.650	1.615	1.823	4.814
	Percentage	92.82	74.87	76.92	73.85	79.60
25-50 years	Mean	4.68	3.92	4.00	3.60	16.20
	N	319	319	319	319	319
	Std. Dev.	0.834	1.573	1.531	1.670	4.316
	Percentage	93.67	78.31	80.06	71.91	81.00
50 years and above	Mean	4.40	3.90	3.98	3.57	15.86
	N	42	42	42	42	42
	Std. Dev.	1.380	1.819	1.569	1.810	5.030
	Percentage	88.10	78.10	79.52	71.43	79.30
Total	Mean	4.65	3.90	3.99	3.60	16.14

N	400	400	400	400	400
Std. Dev.	0.916	1.604	1.540	1.696	4.435
Percentage	93.00	77.95	79.70	72.05	80.70
Sig. [ANOVA]	0.180	0.820	0.835	0.938	0.854

*FL: Financial literacy; MC: Management Concept; PSD: Productivity skill development; ESD: Entrepreneurial skill development; TKE: Total knowledge empowerment.*

The information presented in table 1 shows that among the respondents with different age groups, while responding on four selected elements of empowerment of KSA because of their active involvement in cooperative activities, revealed evenly higher level of perception on empowerment of KSA with an average of almost 81 percent of their agreement. However, the p value of 0.854 of the tests of ANOVA confirmed no statistically significant role of age group on determination of the level of perception.

**Table 2: Perception on empowerment of KSA disaggregated by level of education**

Education factors of analyses	level-wise	Perceived Level of Empowerment of KSA				
		FL	MC	PSD	ESD	LKE
Not at all literate	Mean	3.81	3.81	3.63	3.75	15.00
	N	16	16	16	16	16
	Std. Dev.	1.974	2.007	1.544	1.732	5.762
	Percentage	76.25	76.25	72.50	75.00	75.00
General literate	Mean	4.54	3.55	4.02	3.46	15.57
	N	122	122	122	122	122
	Std. Dev.	0.928	1.877	1.595	1.837	4.889
	Percentage	90.82	70.98	80.33	69.18	77.83
Upto secondary level	Mean	4.7119	4.0847	3.8475	3.4831	16.1271
	N	118	118	118	118	118
	Std. Dev.	0.786	1.369	1.672	1.758	4.169
	Percentage	94.24	81.69	76.95	69.66	80.64
Upto undergraduate level	Mean	4.8039	3.9608	4.0294	3.6765	16.4706
	N	102	102	102	102	102
	Std. Dev.	0.718	1.489	1.424	1.618	4.068
	Percentage	96.08	79.22	80.59	73.53	82.35
Upto graduate level	Mean	4.7179	4.3077	4.3077	4.1282	17.4615
	N	39	39	39	39	39
	Std. Dev.	0.916	1.341	1.239	1.151	3.959
	Percentage	94.36	86.15	86.15	82.56	87.31

Post graduate level	Mean	5.00	3.67	4.33	4.00	17.00
	N	3	3	3	3	3
	Std. Dev.	0.000	1.155	1.155	1.000	2.646
	Percentage	100.00	73.33	86.67	80.00	85.00
Total	Mean	4.65	3.90	3.99	3.60	16.14
	N	400	400	400	400	400
	Std. Dev.	0.916	1.604	1.540	1.696	4.435
	Percentage	93.00	77.95	79.70	72.05	80.68
Sig. [ANOVA]		0.002	0.069	0.578	0.339	0.203

The information presented in table 2 above reveals that among the respondents with different educational levels, while responding on four selected elements of empowerment of KSA because of their active involvement in cooperative activities, revealed quite higher level of perception on empowerment of KSA with an average of almost 81 percent of their agreement. Here, p value of 0.203 of the tests of ANOVA confirmed no statistically significant role of educational level on determining the level of respondent perception.

**Leadership Development and Promotion (LDP):** The respondent perceived status of leadership development and promotion (LDP) as a result of themselves being actively engaged in cooperatives with information disaggregation by their age groups, marital status, caste/ethnicity, and education level has been presented in tables 3 and 4 below.

**Table 3: Perception on LDP disaggregated by age-groups**

Age group-wise factors of analyses		Perceived Level of LDP				
		LI	SE	EP	TDC	TLDP
Upto 25 years	Mean	3.82	3.74	3.79	4.05	15.41
	N	39	39	39	39	39
	Std. Dev.	1.652	1.788	1.720	1.555	5.816
	Percentage	76.41	74.87	75.90	81.03	77.05
25-50 years	Mean	3.70	3.96	3.85	4.24	15.73
	N	318	319	319	319	318
	Std. Dev.	1.648	1.562	1.698	1.407	4.987
	Percentage	73.96	79.12	76.99	84.76	78.66
50 years and above	Mean	3.86	3.98	4.14	4.00	15.98
	N	42	42	42	42	42
	Std. Dev.	1.617	1.370	1.336	1.562	4.709
	Percentage	77.14	79.52	82.86	80.00	79.88

	Mean	3.73	3.94	3.88	4.20	15.73
Total	N	399	400	400	400	399
	Std. Dev.	1.642	1.564	1.665	1.438	5.034
	Percentage	74.54	78.75	77.50	83.90	78.63
	Sig. [ANOVA]	0.784	0.716	0.536	0.485	0.880

*LI: Leading the institution; SE: Self-employment; EP: Engagement in production; TDM: Team decision making; TLDP: Total leadership development and production.*

The information presented in table 3 shows that among the respondents with different age groups, while responding on four selected perceived level of leadership development and production (LDP) due to their active involvement in cooperative activities, revealed evenly higher level LDP with an average of almost 79 percent of their agreement. However, the p value of 0.880 of the tests of ANOVA confirmed no statistically significant role of age group.

**Table 4: Perception on LDP disaggregated by education level**

Education factors of analyses	level-wise	Perceived Level of LDP				
		LI	SE	EP	TDM	TLDP
Not at all literate	Mean	3.50	4.19	3.94	3.69	15.31
	N	16	16	16	16	16
	Std. Dev.	2.033	1.515	1.526	1.852	5.759
	Percentage	70.00	83.75	78.75	73.75	76.56
General literate	Mean	3.57	3.86	3.80	4.11	15.34
	N	122	122	122	122	122
	Std. Dev.	1.767	1.534	1.775	1.584	5.451
	Percentage	71.31	77.21	76.07	82.13	76.68
Upto secondary level	Mean	3.83	3.94	3.73	4.23	15.73
	N	118	118	118	118	118
	Std. Dev.	1.608	1.598	1.752	1.342	4.823
	Percentage	76.61	78.81	74.58	84.58	78.64
Upto undergraduate level	Mean	3.55	3.88	3.91	4.18	15.50
	N	101	102	102	102	101
	Std. Dev.	1.628	1.619	1.568	1.438	5.110
	Percentage	71.09	77.65	78.24	83.53	77.48
Upto graduate level	Mean	4.38	4.21	4.33	4.62	17.54
	N	39	39	39	39	39
	Std. Dev.	0.990	1.472	1.325	0.963	3.538
	Percentage	87.69	84.10	86.67	92.31	87.69
Post graduate level	Mean	4.67	4.00	5.00	4.33	18.00
	N	3	3	3	3	3

	Std. Dev.	0.577	1.732	0.000	1.155	2.646
	Percentage	93.33	80.00	100.00	86.67	90.00
Total	Mean	3.73	3.94	3.88	4.19	15.73
	N	399	400	400	400	399
	Std. Dev.	1.642	1.564	1.665	1.438	5.034
	Percentage	74.54	78.75	77.50	83.90	78.63
	Sig. [ANOVA]	0.066	0.854	0.355	0.317	0.242

The information presented in table 4 above reveals the respondents with different educational levels. While responding on four selected elements of LDP their active involvement in cooperative activities revealed higher level of perception on LDP with an average of almost 79 percent of their agreement. Here, p value of 0.242 of the tests of ANOVA confirmed no statistically significant role of educational level on determining the level of respondent perception.

**Social Attainment and Empowerment (SAE):** The respondent perceived status of social attainment and empowerment (SAE) as a result of themselves being actively engaged in cooperatives with information disaggregation by their age groups, marital status, caste/ethnicity, and education level has been presented in tables 5 and 6.

**Table 5: Perception on SAE disaggregated by age-groups**

Age group-wise factors of analyses	Perceived Level of SAE					
		PPDM	CE	EE	SE	TSAE
Upto 25 years	Mean	4.15	3.82	3.77	3.59	15.33
	N	39	39	39	39	39
	Std. Dev.	1.406	1.620	1.347	1.681	5.018
	Percentage	83.08	76.41	75.38	71.79	76.67
25-50 years	Mean	4.12	4.13	3.91	3.93	16.09
	N	318	319	319	318	317
	Std. Dev.	1.453	1.601	1.456	1.635	4.690
	Percentage	82.39	82.70	78.18	78.55	80.47
50 years and above	Mean	3.88	3.86	3.71	3.74	15.34
	N	41	42	42	42	41
	Std. Dev.	1.568	1.829	1.436	1.822	5.008
	Percentage	77.56	77.14	74.29	74.76	76.71
Total	Mean	4.10	4.08	3.88	3.87	15.94
	N	398	400	400	399	397
	Std. Dev.	1.459	1.628	1.442	1.659	4.753
	Percentage	81.96	81.50	77.50	77.49	79.71

Sig. [ANOVA]	0.590	0.345	0.636	0.416	0.446
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*PP: Power and position in decision making; CE: Child education; EE: Equity and equality; SE: Self-esteem; TSAE: Total social attainment and empowerment.*

The information presented in table 5 shows the respondents with different age groups. While responding on four selected elements of social attainment and empowerment (SAE) because of their active involvement in cooperative activities, revealed evenly higher level of perception on SAE with an average of almost 80 percent of their agreement. However, the p value of 0.446 of the tests of ANOVA confirmed no statistically significant role of age group on determination of the level of perception.

**Table 6: Perception on social attainment and empowerment disaggregated by education level**

Education status-wise factors of analyses	Perceived Level of SAE					
	PPDM	CE	EE	SE	TSAE	
Not at all literate	Mean	3.94	3.88	3.88	3.50	15.19
	N	16	16	16	16	16
	Std. Dev.	1.769	1.893	1.708	2.098	6.493
	Percentage	78.75	77.50	77.50	70.00	75.94
General literate	Mean	3.94	4.14	3.75	3.66	15.55
	N	121	122	122	122	121
	Std. Dev.	1.655	1.571	1.588	1.830	5.334
	Percentage	78.84	82.79	74.92	73.28	77.73
Upto secondary level	Mean	4.08	4.31	3.95	3.93	16.26
	N	118	118	118	118	118
	Std. Dev.	1.391	1.441	1.377	1.567	4.288
	Percentage	81.525	86.102	78.983	78.644	81.314
Upto undergraduate level	Mean	4.099	3.912	3.843	3.851	15.710
	N	101	102	102	101	100
	Std. Dev.	1.404	1.689	1.355	1.652	4.524
	Percentage	81.98	78.24	76.86	77.03	78.55
Upto graduate level	Mean	4.641	3.718	4.154	4.564	17.077
	N	39	39	39	39	39
	Std. Dev.	0.873	2.025	1.309	0.968	4.035
	Percentage	92.82	74.36	83.08	91.28	85.38
Post graduate level	Mean	5.00	3.67	3.67	4.00	16.33
	N	3	3	3	3	3
	Std. Devi	0.000	1.155	1.155	1.000	2.082

	Percentage	100.00	73.33	73.33	80.00	81.67
Total	Mean	4.10	4.08	3.88	3.87	15.94
	N	398	400	400	399	397
	Std. Dev.	1.459	1.628	1.442	1.659	4.753
	Percentage	81.96	81.50	77.50	77.49	79.71
Sig. [ANOVA]		0.148	0.319	0.724	0.083	0.514

The information presented in table 6 reveals that the respondents with different educational levels, responding on four selected elements of social attainment and empowerment (SAE). Because of their active involvement in cooperative activities, revealed quite higher level of perception on SAE with an average of almost 80 percent of their agreement. Here, p value of 0.514 of the tests of ANOVA confirmed no statistically significant role of educational level on determining the level of respondent perception.

**Economic Well-being (EW):** The respondent perceived status of economic well-being (EW) as a result of themselves being actively engaged in cooperatives with information disaggregation by their age groups, marital status, caste/ethnicity, and education level has been presented in tables 7 and 8 as follows:

**Table 7: Perception on family income, expenditure and saving disaggregated by age-groups**

Age group-wise factors of analyses		Perceived Level of Attainment of EW				
		FIES	II	P	SED	TAEWB
Upto 25 years	Mean	4.18	3.90	3.62	3.95	15.74
	N	38	39	39	39	38
	Std. Dev.	1.468	1.619	1.756	1.486	5.703
	Percentage	83.68	77.95	72.31	78.97	78.68
25-50 years	Mean	4.49	4.09	3.91	4.03	16.53
	N	318	319	319	319	318
	Std. Dev.	1.111	1.520	1.667	1.537	4.804
50 years and above	Percentage	89.81	81.82	78.24	80.56	82.67
	Mean	4.50	3.88	3.95	3.50	15.83
	N	42	42	42	42	42
Total	Std. Dev.	1.132	1.626	1.667	1.714	5.193
	Percentage	90.00	77.62	79.05	70.00	79.17
Total	Mean	4.46	4.05	3.89	3.97	16.38
	N	398	400	400	400	398

Std. Dev.	1.152	1.539	1.674	1.556	4.933
Percentage	89.25	81.00	77.75	79.30	81.92
Sig. [ANOVA]	0.294	0.574	0.560	0.117	0.480

*FIES: Family income, expenditure and saving; II: Investment intensity; P: Productivity; SED: Sustainable economic development; TAEWB: Total attainment of economic well-being.*

The information presented in table 7 shows the respondents with different age groups. While responding on four selected elements of attainment of EW due to their active involvement in cooperative activities, revealed evenly higher level of perception on attainment of EW with an average of almost 82 percent of their agreement. However, the p value of 0.480 of the tests of ANOVA confirmed no statistically significant role of age group on determination of the level of perception.

**Table 8: Perception on perceived attainment of EW disaggregated by education level**

Education factors of analyses	status-wise	Perceived Level of Attainment of EW				
		FIES	II	P	SED	TAEWB
Not at all literate	Mean	4.44	4.31	4.44	4.00	17.19
	N	16	16	16	16	16
	Std. Dev.	1.315	1.580	1.365	1.549	5.102
	Percentage	88.75	86.25	88.75	80.00	85.94
General literate	Mean	4.47	4.09	3.80	3.78	16.13
	N	122	122	122	122	122
	Std. Dev.	1.092	1.548	1.804	1.718	5.091
	Percentage	89.34	81.80	75.90	75.57	80.66
Upto secondary level	Mean	4.38	3.78	3.68	3.86	15.72
	N	117	118	118	118	117
	Std. Dev.	1.271	1.700	1.724	1.504	5.136
	Percentage	87.52	75.59	73.56	77.12	78.59
Upto undergraduate level	Mean	4.50	4.18	4.00	4.12	16.83
	N	101	102	102	102	101
	Std. Dev.	1.074	1.345	1.567	1.511	4.688
	Percentage	89.90	83.53	80.00	82.35	84.16
Upto graduate level	Mean	4.59	4.23	4.26	4.46	17.54
	N	39	39	39	39	39
	Std. Dev.	1.163	1.459	1.446	1.232	4.340
	Percentage	91.79	84.62	85.13	89.23	87.69
Post graduate	Mean	5.00	5.00	4.33	4.00	18.33
	N	3	3	3	3	3

level	Std. Dev.	0.000	0.000	1.155	1.000	2.082
	Percentage	100.00	100.00	86.67	80.00	91.67
Total	Mean	4.46	4.05	3.89	3.97	16.38
	N	398	400	400	400	398
	Std. Dev.	1.152	1.539	1.674	1.556	4.933
	Percentage	89.25	81.00	77.75	79.30	81.92
Sig. [ANOVA]		0.867	0.256	0.260	0.199	0.277

The information presented in table 8 above reveals that among the respondents actively involved in cooperative activities with different educational levels, while responding on four selected elements of attainment of EW, revealed quite higher level of perception on attainment of EW with an average of almost 81 percent of their agreement. Here, p value of 0.277 of the tests of ANOVA confirmed no statistically significant role of educational level on determining the level of respondent perception.

**Analysis of Secondary Information:** Information presented in table 9 below confirms the official status of the women in cooperatives.

**Table 9: Status of the women in Surkhet-based cooperatives**

SN	Particulars	Fiscal Year	Facts and Figures		% of Female
			Female	Total	
1	Membership in cooperatives	FY 2072/73	56,946.00	67,446.00	84.43
		FY 2073/74	64,469.00	77,142.00	83.57
		FY 2074/75	73,202.00	89,302.00	81.97
		FY 2075/76	83,551.00	1,05,900.00	78.90
		FY 2076/77	86,665.00	1,12,538.00	77.01
2	Share capital	FY 2072/73	10,59,35,080.00	24,26,37,000.00	43.66
		FY 2073/74	15,98,39,955.00	31,12,23,200.00	51.36
		FY 2074/75	22,07,42,822.00	39,97,39,800.00	55.22
		FY 2075/76	36,61,82,060.00	58,13,86,500.00	62.98
		FY 2076/77	45,48,27,174.05	69,47,34,800.00	65.47
3	Amount issued as borrowing (NRs.)	FY 2072/73	1,27,25,69,134.05	1,86,91,95,883.00	68.08
		FY 2073/74	1,55,83,80,188.78	2,30,60,86,636.00	67.58
		FY 2074/75	2,19,62,98,195.90	2,95,53,27,839.50	74.32
		FY 2075/76	3,30,60,33,096.58	4,54,11,76,897.57	72.80
		FY 2076/77	3,66,69,50,440.96	5,02,49,35,735.07	72.98
4	Deposit collection (NRs.)	FY 2072/73	71,16,84,694.75	1,31,87,85,981.43	53.97
		FY 2073/74	1,05,44,02,900.52	1,63,62,20,272.06	64.44
		FY 2074/75	1,47,55,14,609.17	2,21,52,08,829.54	66.61

			FY 2075/76	1,92,02,03,517.06	2,76,03,40,621.72	69.56
			FY 2076/77	2,28,35,79,154.84	3,17,70,31,347.50	71.88
5	Interest paid against deposit (NRs.)		FY 2072/73	5,63,13,360.61	10,12,98,295.63	55.59
			FY 2073/74	8,57,97,145.13	13,42,20,706.96	63.92
			FY 2074/75	11,68,71,435.76	16,98,30,537.94	68.82
			FY 2075/76	15,91,05,453.97	23,53,27,969.81	67.61
			FY 2076/77	19,57,93,754.27	27,59,08,705.90	70.96
6	Interest received against borrowing (NRs.)		FY 2072/73	20,06,09,497.83	28,98,99,391.46	69.20
			FY 2073/74	27,45,64,018.60	37,82,37,353.39	72.59
			FY 2074/75	34,98,89,001.88	44,97,94,890.94	77.79
			FY 2075/76	50,12,97,056.27	67,47,25,943.78	74.30
			FY 2076/77	60,47,87,366.70	78,63,33,683.37	76.91
7	Dividend paid to the members (NRs.)		FY 2072/73	70,69,402.24	1,39,71,539.16	50.60
			FY 2073/74	97,15,807.08	1,67,22,717.09	58.10
			FY 2074/75	1,72,81,717.25	2,81,88,360.93	61.31
			FY 2075/76	2,77,08,107.16	4,06,57,259.43	68.15
			FY 2076/77	3,13,59,554.28	4,51,60,171.09	69.44

As presented above, out of total membership in Surkhet-based cooperatives from F/Y 2072/073 to 2076/077, the women membership ranged between 77-84 percent, which is a quite encouraging phenomenon with respect to women participation. Further, to analyze the status of women in cooperatives with respect to their ownership of the share capital in the institutions for the considered reference period, the figures presented in table 4.20 reveal that women members owned 44-65 percentage of the total share capital with an increasing pattern of ownership. To analyze the pattern of total borrowing by women, the figures presented in table 4.20 reveal that they occupied a brisk share of 68-74 percentage of the total borrowing from cooperatives. Similarly, the women also topped in the share of deposit collection with 52-72 percentage in an increasing pattern. As a result of women having a large share of deposits every year, they also happened to earn a greater share of interest with 77-84 percent as compared to total interest received by all members of the cooperatives. Similarly, as the women occupied a larger share of borrowing, naturally, they also topped the male members with larger share of interest paid against borrowing.

Finally, the share of dividend received from net earnings of the cooperatives, the total share of earning by women members was almost 51-69 percent with uniform increment every year.

### Conclusions

Except educational attainment, other constructs considered for research were proved statistically insignificant predictors of women empowerment through their active participation in cooperatives.

A large majority of the respondents perceived that they could achieve socio-economic attainment and empowerment in respect with power and position in

decision-making, child education, equity and equality, family income, expenditure, saving, investment, and self-esteem as a result of themselves being actively engaged in the cooperatives, however it was proved statistically insignificant.

Further, the secondary information on cooperatives in context of Surkhet confirmed women members were on the lead in all respects of financial performance and attainment, i.e., total membership, share capital holding, deposits, borrowing, interest received and paid, and dividend received from the cooperative operations.

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#### Class Contradiction in Nepali Schools' Classes

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Article History: Received: August 2022 Revised: October 2022 Published: January 2023

#### **Abstract**

Nepali schools' classes are full of diversities because the students come from different socio-economic background of the parents. Among such diversities class variation of the learners is one and it plays a significant role in the process of teaching and learning. In each and every classes there seem to be two classes of students. One group of students represents the upper class (bourgeoisie) and next group of students represents the lower class (proletariat). Because of this diversity there seems class contradiction in Nepali schools' classes. The students belonging to rich families are always dominating the students coming from poor family background. In the school premises, students having higher economic family status utilize all the facilities that are available in the societies. The students having poor family background on the other hand can't utilize those facilities because of their poor economic background. Therefore, a successful teacher has to create a favorable learning environment in the class as well as in the school by minimizing the class contradiction. Constitution of Nepal (2072) has also provisioned the free and compulsory education to all. In the same way other periodic plans of Nepal have also

raised their voices on equal and quality education. In this regard, all the students have to get golden opportunities to get the education freely in their societies.

*Key Words:* Class, Contradiction, Proletariat, Bourgeois, Conflict, Discrimination

### **Introduction**

Nepal is a multi-cultural, multi-ethnic, multi-religious and multi-lingual country with varied geographical landscapes. The multiplicity in different areas has got huge effects in different sectors. The education system has been highly affected by such multiplicity. In the classes of Nepali schools, the students come from different socio-cultural backgrounds. Because of such diversities, there seems to be some difficulties in the process of teaching and learning. The teachers have to face lots of problems in the process of managing the classroom, maintaining code of conducts in the classroom, evaluating the students, delivering the presentation, and many more. Among those diversities class variation of the students is one.

The students in our classes come from different socio-economic situation of the parents. Some parents are rich and some are poor. The rich parents afford for the necessities of their children whereas the poor parents can't afford for necessities. Students belonging to rich family are sent to highly well-managed private boarding schools. They get all the facilities in such schools. On the other hand, students belonging to working class family can't get the access of such schools and schools' facilities because of economic crisis. So, this situation has created a huge challenge in the education system of our country. There seem two types of schooling systems-education to the students of rich families and education to the students of poor families.

This paper has been written to address the challenges caused by class contradiction in Nepali schools' classrooms. Getting equal and quality education freely is the right of each individual. The constitution of Nepal (2072) has provisioned the right to education for all without discriminating on the basis of cast, culture, ethnic group, geographic region and so on. Therefore, it is essential to suggest some pedagogical suggestions to the teachers to minimize the effect caused by class contradiction. In this paper it has been tried to portrait the present status of class contradiction in Nepali schools' classes. This paper seeks the answer of some of these questions as; 'What sorts of challenges have been emerged in the classroom because of class contradiction? How can be such challenges addressed to provide equal education to all? How does Marxism helps to eradicate class contradiction in the Nepali schools' classes?' While writing this paper many articles, books, magazines, etc. related to this topic and Marxism have been consulted.

### **Literature Review**

Santwona Memorial Academy and Educational Research Centre Kathmandu has carried out a research entitled 'A Comparative Study of School Cost between Community and Institutional Schools in Nepal'. The research states that education costs in the institutional schools are significantly high as compared with the community schools. Because of the involvement of costs, parents do not prefer to enroll their children in the school they want in many instances. However, it is also found that the quality of education offered by the institutional schools seems to be better on the basis of success ratio and passed divisions in SLC examination (Santwona Memorial Academy & Educational Research Center, 2008, p.81). This research also clearly reveals that quality education depends upon the investment of the parents on their children. It has enforced the common people to send their children to the private schools for better education.

B.K.( 2016) has carried out a research entitled role of role of socio-economic status of Dalit students in learning the English language. The aim of the research was to explore the problems of Dalit students and the effect of socio-economic family background in learning. It was found that economic condition of Dalits is poor, thus many children of them are forced to work in the fields when their parents cannot afford to pay for their education. English language learning is directly affected by lack of opportunity to study at their home. It can be stated that because of the economic problem of the parents, many Dalit students haven't got the chance to get education. Although the government of Nepal has provisioned the free education to Dalit students up to higher education, it hasn't been applied strictly in the practice.

For Marx social class is at the centre of understanding and organizing social change. As interpreted by Lenin the working class, organized by its politically advanced vanguard, constituted the path (Marcus & Menzies, 2005). The concept of class contradiction has become well known after the publication of 'The Communist Manifesto' and 'Das Capital'. According to Marxism, there are two main classes of people in the society. The bourgeoisie controls the capital and means of production, and the proletariat provides the labor.

Glascok et al.(2009) has carried out a research on the Impact of Socioeconomic Status on Student Achievement in a Rural East Tennessee School System. The purpose of this study was to explore the impact of socioeconomic status on academic achievement as measured by the Tennessee Comprehensive Assessment Program Achievement Test and the Tennessee Comprehensive Assessment Program Writing Assessment. Even as society continued to make great strides to lessen the negative impact of socioeconomic status on a child's existence, academic achievement continued to be greatly affected by financial factors well beyond the student's control.

According to Bourdieu (1986) differences between home backgrounds are described also by aspects in addition to socio-economic status. What he called

cultural and social capital are resources that can also reside in the structure of the student's family background. That domination has created a kind of inner revolt to the proletariats. Eventually that leads towards class contradiction in the classrooms. She further adds that there is the freedom of speech in the classroom but, the students are feared by the dominant ideologies.

### **Classes in Capitalism**

The main classes in capitalism are the bourgeoisie and the proletariat. However, other classes such as landlords, petty bourgeoisie, peasants, and lumping proletariat also survive, but are not main in terms of the dynamics of capitalism.

### **Bourgeoisie**

The socio-economic class or capitalists are the homeowners of capital, buying and exploiting labour power, exploitation the excess worth from employment of this labour power to accumulate or expand their capital. It's the possession of capital and their uses to take advantages of labour and expand capital are keys here. Being flush is, in itself, not decent to create one a capitalist (e.g. managers within the state sector or landlords). What's necessary is that the active role of using this wealth to make it self-expansive through employment and exploitation of labour.

Historically, the bourgeoisie commenced towns of medieval Europe, with the improvement of traders, merchants, crafts persons, industrialists, producers and others whose financial survival and capacity to growth wealth got here from trade, commerce, or industry. In order for everyof those to make bigger their operations, they wanted more freedom to market place merchandise and make bigger financial sports. In the warfare in opposition to the feudal authorities (church and secular political authorities) this magnificence shaped and took on a modern role. That is, they helped undermine the vintage hierarchical and feudal order and create historic progress. For a section of this magnificence, wealth got here through using labour (commercial capital), for others it got here via trade (service provider capital), banking and finance (finance capital), or the use of land in a capitalist manner (landed capital). It became the economic capitalists who hired labour to create capital that have become the main region of the bourgeoisie, whose financial sports in the long run modified society. In Britain, this magnificence has become dominant politically and ideologically through the mid-19<sup>th</sup> century. By using workers, commercial capital created the excess fee that might take at the numerous paper works which include profit, hobby and rent.

### **Proletariat**

The proletariat are proprietors of labour power (the capacity to paintings), and mere proprietors of labour power, without a different assets than the capacity to paintings with their hands, bodies, and minds. Since those people haven't any assets, in an effort to continue to exist and attain an earning for themselves and their families, they ought to locate employment paintings for an corporation. This manner of running

for a capitalist-corporation is an exploitative social courting. This exploitative paintings courting recreates or reproduces itself continually. If the capitalist-corporation is to make earnings and acquire capital, wages ought to be saved low. This manner that the proletariat is exploited with the excess time (above that required for developing subsistence) labored with the aid of using the employee developing surplus merchandise. While the employee produces, the goods created with the aid of using this labour are taken with the aid of using the capitalist and offered – for that reason generating surplus price or income for the capitalist however poverty for people. This takes place every day of labour procedure, stopping people from gaining possession of assets and recreating the situations for similarly exploitation. The hostile and contradictory nature of this device is obvious as capitalists trying to lessen wages and make people paintings extra intensively, at the same time as people have precisely the other set of interests. Work and the labour procedure withinside the capitalist mode of manufacturing are prepared in order that people continue to be propertyless participants of the proletariat. The surplus merchandise and price created with the aid of using people becomes capital, that's accumulated.

Historically, the proletariat emerged because the aristocracy commenced to go through monetary problems with inside the later center ages. Many of folks that had been supported with the aid of using running for the aristocracy misplaced their livelihood – the "disbanding of the feudal retainers and the dissolution of the monasteries." Using enclosures, converting the situations of manufacturing in agriculture, and denying peasants get entry to to not unusual place lands and assets, landowners converted land into pasture land for elevating sheep, or offered land to farmers who commenced to expand grain and cattle manufacturing. People who had subsisted at the land had been denied the opportunity of creating a dwelling at the land, and that they grow to be property less. Population boom became additionally considerable, and in a few regions compelled labour (slavery, indentured servants, poor, prison) became used. While a few human beings subsisted in rural enterprise and craft manufacturing, manufacturing unit manufacturing commenced to undermine those as nicely with inside the eighteenth and 19<sup>th</sup> centuries. Together those modifications created a big magnificence of landless and property less those who had no preference however to grow to be participants of the proletariat many running in factories. These human beings have become unfastened salary labourers, unfastened from feudal ties and unfastened from a supply of livelihood. Today we nevertheless communicate of unfastened labour markets and the twin which means is a good deal the same.

### **Marxist views on education**

For Marxists, the functionalist idea that education fosters equal openings for all, and that it's a fair system, is a commercial myth. It's eternalized to convert the working-class to accept their subjection as normal and natural and to believe that they partake the same interests as the commercial ruling class. In Marxist language, this is called 'false knowledge'. Education legitimizes class inequality by producing and

reproducing testaments that foster false knowledge and blames the working class for their failures.

False knowledge is essential in maintaining capitalism; it keeps the working class under control and stops them from revolting and overthrowing capitalism. For Marxists, education fulfils other functions too

- The education system is grounded on exploitation and oppression; it teaches raffish children that they live to be dominated, and it teaches children of the commercial ruling class they live to dominate. Seminaries subdue pupils so that they don't rebel against the systems that exploit and oppress them.
- Seminaries are doorkeepers of knowledge and decide what constitutes knowledge. Thus, seminaries don't educate pupils that they're oppressed and exploited or need to free themselves. In this way, pupils are kept in a state of false knowledge.
- Class knowledge is the tone- understanding and mindfulness of our relationship to the means of production, and class status relative to others. Class knowledge can be achieved through political education, but isn't possible through formal education, as it only prioritises the testaments of the commercial ruling class.

#### **Material conditions in education**

The father of Marxism, Karl Marx (1818 – 1883), argued that humans are material beings and are constantly trying to meet their material needs. This is what motivates people to act. Our material conditions are the conditions of the terrain in which we live; for us to survive, we must produce and reproduce material goods. When analysing material conditions Marxists consider

- The quality of accoutrements available to us and our relationship to the modes of production, which in turn shape our material conditions.
- The material conditions of working- class and middle- class pupils aren't the same. Classism prevents working- class pupils from fulfilling particular material requirements. For illustration, some working- class homes can not go regular nutritional refectations, and malnourishment can negatively impact children's literacy.
- Marxists ask how good is the quality of a person's life? What is, or is not available to them? This includes impaired pupils and pupils with 'special educational requirements' (SEN) attending seminaries that can meet their literacy needs. Impaired pupils from middle- class and upper- class families have access to seminaries with redundant support.

#### **Marxist proposition of disaffection in education**

Karl Marx also explored his conception of disaffection within the education system. Marx's proposition of disaffection concentrated on the idea that people witness disaffection from mortal nature due to the division of labour in society. We're receded from our mortal nature by societal structures. In terms of education, Marx expresses how the education system prepares youngish members of society to enter the world of work. Seminaries negotiate this by tutoring pupils to follow strict day governance, cleave to specific hours, observe authority and repeat the same monotonous tasks. He described this as alienating individualities from a youthful age as they begin to transgress from the freedom they endured as a child. Marx furthers on this proposition, adding that when disaffection occurs, each individual finds it more delicate to determine their rights or their life pretensions. This is because they're so alienated from their natural mortal state.

### **Class Contradiction in Nepali Schools' Classes**

The conflict between or among the group of people is called class contradiction. There has been a great struggle between those two classes in each and every society (Delaney et al., 2000). This struggle is known as class contradiction. This way of viewing at the society is Marxism and socialism.

Class struggle happens when the rich business owners (called bourgeoisie) pay everyday workers (called proletariat), to make things for them to sell. The workers have no say in their pay or what things they make, since they cannot live without a job or money (Sitton, 2010). Class contradiction is regarded as a great tension in the society. It exists because people belonging to different geographic region and socio-cultural background have different interests and desires. The economic aspects of the emergence of capitalism such as the growth of markets and commercialization of material needs of capital are viewed as the results of eminently social and political factors. According to this perspective, the rise of capitalism consists of the creation of capitalist relations of production primarily through the process of proletarianization (Roy, 1984)

In the context of Nepal, there seems to be two kinds of education system. The rich people send their children to the highly well-managed boarding schools and poor people send their children to the government aided schools. While comparing these two schools, private boarding schools seem to be well-managed and provide quality education in relation to government aided schools. Within each school there seems to be a kind of class conflict among the students. The rich class families provide all sorts of facilities to their children whereas the poor can't afford the money for their children's necessities. The rich people can pay a huge amount of money for the maintenance of their children's wellbeing, education fees, tuition fees, sanitation and snacks. Their children take extra classes, home tuition, online, T.V., and mobile learning by expensing great amount of money. But, the poor can't expense such a huge amount of money for their children's all these requirements. So, this situation has mainly occurred because of the existing economic problem in our society. This

problem of 'haves' and 'have nots' has created class contradiction in each Nepali schools' classes.

The classical Marxism takes education as one of the parts of superstructure which is guided by the power structure prevalent in the society. So, traditional or classical Marxism views education as a capitalist production that imposes the capitalist ideologies upon the people; and promotes capitalism and the exploitation of the proletariat class. According to the Marxist teaching, the educational system as a part of the social superstructure is conditioned by its economic base. The economic status has determined everything in the classroom as well as in the school periphery. Economically higher class students play vital role in controlling the classrooms' conducts and taking the opportunities in the classroom. It tends to happen because of the power that has been adopted by being rich. In the classrooms' regular conduction, there is the domination of the students belonging to rich class family. They try to rule and dominate the proletariats in the classrooms by imposing their ideologies. The proletariat students, on the other hand, are bound to obey the rules, regulations and ideologies as formed by the bourgeoisies. Therefore, such conflict and unequal treatment creates huge class contradiction in the classrooms. As a result the students having poor economic status get much frustrated and hesitation in the classroom. Such students can also leave the class as well as school.

Some students belonging to the preliterate class seem irregular in the classrooms. One of the reasons behinds this is the poor economic condition of their parents. Their parents work all day in the fields or houses of the bourgeois families. The children have to take care of their little sisters and brothers, cattle and household works. Some of them have to work with their parents in the fields as well. If a student is not regular in the classroom, s/he can't learn effectively. Neither s/he can conduct the learning activities effectively in the classroom nor can secure good marks in the exam. Because of such miserable conditions of the students there seem to be class contradiction in the classrooms.

It's supposed to be a duty of the teachers to provide equal and quality education to all students by minimizing various diversities that seem in the classrooms. The teacher has to promote all the students by creating a favorable environment without being biased in the classroom. The students belonging to proletariat class family are to be encouraged to participate in each and every classroom activities. The school has also establish a good teaching and learning environment in the classroom as well as in the school periphery so that all the students can co-operate each other without any hesitation and discrimination. All citizens have the "guaranteed" right to free, universal, compulsory primary and secondary education. Those citizens who have talents which make them greater service to the state are assured of higher and professional education by a system of scholarships which include the cost of

schooling, materials, room and board and a stipend, recreation, travel and the like. For those who are not able to pass the entrance examinations for the universities and professional schools a multiplicity of technical institutes and adult-education programs is available to all who wish to enroll. The communists boast that their free educational programs cover the span from the cradle to the grave.

### Conclusion

Class contradiction is a social enemy which creates an indirect conflict and revolt among the people of the society. The upper class people (bourgeois) are always trying to dominate the lower class (proletariat) people directly in the society. The class contradiction has also rooted in the schools where the students coming from different societies come to learn. In the classrooms the upper class students seem neat and clean, having spending much money, having new and expensive materials and so on. This sort of their life style torches the poor class students. Economically poor parents also can't afford money for their children's education. They can't pay the fees to their children. As a result there arises the feeling of class contradiction in the Nepali schools' classes. The teacher has to create the suitable learning environment in the classes by minimizing those conflicts caused by economic status of the learners' parents. The class contradiction is not only the sole causative factor to effect in the learning process of the students. There are many more factors that directly and indirectly affect in the learning process of the learners.

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मुकुन्दप्रसाद शर्मा

उप-प्राध्यापक

मध्यपश्चिम विश्वविद्यालय

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Article History: Received: August 2022 Revised: October 2022 Published: January 2023

**सार**

प्रस्तुत अध्ययन मध्यपश्चिम विश्वविद्यालय, शिक्षाशास्त्र संकाय चार वर्षे स्नातक तह प्रथम सेमेष्टरको पाठ्यक्रम नेपाली (४९२) मा आधारित पाठ्यक्रम अनिवार्य नेपाली एकाइ नौमा समावेश गरिएका साहित्यिक कृतिहरू कविता, गीत, गजल, निबन्ध, कथा र नाटकहरूको सारवस्तु तथा मूलभावको विश्लेषण गरिएको छ। यस अध्ययनमा कृतिहरू मार्फत अभिव्यक्त गर्न खोजिएको उद्देश्य, मूलभाव, विचार तथा सारवस्तुको मूलतः अनुसन्धान गरिएको छ। यस अध्ययनमा स्नातक तह अनिवार्य नेपालीको पाठ्यक्रम नेपाली (४९२) प्रथम सेमेष्टरको एकाइ नौ मा समावेश गरिएका साहित्यिक कृतिको मूलभाव तथा उद्देश्यको विश्लेषण गरिएको छ। माधव घिमिरेको तिम्रो हाम्रो मन एक होस भन्ने कवितामा आफ्नो देश र मानवताको हितमा पवित्र भावनाका साथ हामी लाग्नुपर्छ भनिएको छ। दुर्गालाल श्रेष्ठको मनको दैलो कवितामा युद्धको विपक्षमा उभिएर शान्ति, मानवता, करुणा र सिर्जनाको पक्षमा विचार व्यक्त गरिएको छ। अमर गिरीको चराका गीतहरू कवितामा मानिसलाई स्वतन्त्रतापूर्वक बाँच्न दिनुपर्छ भन्ने सन्देश दिएको छ। लक्ष्मीप्रसाद देवकोटाको निबन्ध के नेपाल सानो छ ? मा नेपाल हरेक हिसाबले सुन्दर, शान्त विशाल भएको सारवस्तुलाई व्यक्त गरिएको छ। शारदा शर्माको सुखसत्ता निबन्धमा सन्तोषम् परम सुखम भन्ने भावलाई व्यक्त गरिएको छ। विश्वेश्वरप्रसाद कोइरालाको एक रात कथामा प्रजातन्त्रको विहानी ल्याउन वीर युवाहरूको बलिदान आवश्यक रहेको निष्कर्ष निकालिएको छ। ऋषिराज बरालको पछवरिया टोल कथामा मुसहर वस्तीका जनताको समाजिक, आर्थिक र राजनैतिक अवस्थाको चित्रण गर्दै जनता बलशाली भएको तथ्यलाई व्यक्त गरिएको छ। गाउँमा गीतहरू गुञ्जिदैनन् कथामा द्वन्द्वले ग्रामिण वस्तीहरू सुनसान भएको र सत्ताको खोजमा एकाइकीमा शिक्षा लैङ्गिक विभेदको हतियार भएकोले विभेदको उन्मुलनमा व्यवस्था पनि बाधक भएको मूलभावको सारमा अध्ययन केन्द्रित रहेको छ।

**प्रमुख शब्दावली** मूलभाव, सारवस्तु, उद्देश्य, विचार, जीवनदृष्टि, सत्यता, यथार्थता निष्कर्ष।

**पृष्ठभूमि**

मध्यपश्चिम विश्वविद्यालय, शिक्षाशास्त्र संकाय अर्न्तगत चार वर्षे सेमेष्टर प्रणालीमा आधारित स्नातक तहमा अध्ययन गर्ने विद्यार्थीहरूका लागि पाठ्यक्रममा समावेश गरिएका साहित्यिक कृतिहरूको मूलभावको अध्ययन गरिएको छ।

**सारवस्तुको सैद्धान्तिक परिचय**

सारवस्तु अथवा मूलभाव कृतिको महत्वपूर्ण उपकरण मानिन्छ। सारवस्तु विनाको कुनै कृति हुदैन। प्रत्येक कृतिमा कही न केही कुनै न कुनै तथ्य, सत्य, यथार्थता, उद्देश्य, भाव, जीवनदृष्टि, वैचारिकता हुन्छ, जसलाई समग्रमा सारवस्तु भनिन्छ। सारवस्तुले जीवनका उकाली ओराली लगायतका विविध

पक्षलाई जिवन्त रूपमा बहन गरी सामाजिक संरचनालाई गतिशील र परिष्कार गर्ने कार्यमा महत्वपूर्ण भूमिका खेलेको हुन्छ । (भण्डारी, पारशमणि र अन्य २०६४ पृ.११)

अनिवार्य नेपालीको पाठ्यक्रममा रहेका कवि माधव घिमिरेको तिम्रो हाम्रो मन एक होओस्, दुर्गालाल श्रेष्ठको मनको दैलो र अमर गिरीका चराका गीतहरु कविताको मूलभावको अध्ययन गरिएको छ । त्यस्तै निबन्ध विधा अन्तर्गत लक्ष्मीप्रसाद देवकोटाको के नेपाल सानो छ ? र शारदा शर्माको सुखसत्ता निबन्धको उद्देश्य एवम् मूलभावको अध्ययन गरिएको छ । कथा विधा अन्तर्गत विश्वेश्वरप्रसाद कोइरालाको एक रात, ऋषिराज बरालको पछवरिया टोल र महेश विक्रम शाहको गाउँमा गीतहरु गुन्जिदैनन् कथाहरुको मूलभाव तथा उद्देश्य पक्षको अध्ययन गरिएको छ । नाटक विधा अन्तर्गत विजय मल्लको सत्ताको खोजमा एकाइकीको मूलभाव तथा सारवस्तुको अध्ययन एवम् अनुसन्धान गरिएको छ । यस अनुसन्धानमा अनिवार्य नेपालीको पाठ्यक्रममा एकाइ नौमा समावेश गरिएका साहित्यिक कृतिहरु कविता, निबन्ध, कथा र नाटकहरुको मूलतः उद्देश्य तथा मूलभाव के कस्ता रहेका छन्? भन्ने समस्याको अध्ययनमा अनुसन्धान गरिएको छ ।

#### समस्याकथन

अनिवार्य नेपाली स्नातक तह प्रथम सेमेस्टर शिक्षाशास्त्र संकायको पाठ्यक्रम एकाइ नौमा रहेका साहित्यिक कृतिहरुको भाव, उद्देश्य, तथ्य, जीवनदृष्टि, सारवस्तु, सत्यता, यथार्थता, वैचारिकता के कस्ता छन् ? भन्ने समस्यामा प्रस्तुत अध्ययन आधारित रहेको छ ।

#### उद्देश्य

यस अध्ययनमा अनिवार्य नेपाली स्नातक तह शिक्षाशास्त्र संकाय प्रथम सेमेस्टरको पाठ्यपुस्तक अन्तर्गत एकाइ नौमा रहेका साहित्यिक कृतिहरुको मूलभाव तथा सारवस्तुको विश्लेषण गर्नु नै यस अध्ययनको मूल उद्देश्य रहेको छ ।

#### विधि

यस अध्ययनमा वर्णनात्मक विधिको प्रयोग गरिएको छ । गुणात्मक ढाँचामा रहेको प्रस्तुत अनुसन्धान व्याख्यात्मक तथा विश्लेषणात्मक प्रकृतिको छ । तथ्याङ्क संकलनको लागि अनिवार्य नेपालीको पाठ्यक्रमको प्रयोग गरिएको छ भने प्राथमिक स्रोतका रूपमा अनिवार्य नेपालीको पाठ्यक्रममा रहेका कृतिहरु कविता, निबन्ध, कथा र नाटकलाई लिएको छ । स्रोतका रूपमा सम्बन्धित सन्दर्भपुस्तक विभिन्न पत्रिकामा प्रकाशित अनुसन्धानात्मक लेख र शोधपत्रहरुलाई प्रयोग गरिएको छ । प्रस्तुत अध्ययनमा अनिवार्य नेपाली स्नातक तह शिक्षाशास्त्र संकाय प्रथम सेमेस्टरको पाठ्यक्रममा अन्तर्गत एकाइ नौमा रहेका साहित्यिक कृतिहरुको मूलभाव तथा सारवस्तुको अध्ययन गरिएको छ ।

#### अनिवार्य नेपालीको पाठ्यपुस्तक एकाइ नौमा रहेका साहित्यिक कृतिको विश्लेषण

प्रस्तुत अनुसन्धानमा स्नातक तह प्रथम सेमेस्टर शिक्षाशास्त्र संकाय अनिवार्य नेपालीको पाठ्यक्रम एकाइ नौमा रहेका साहित्यिक कृतिको अध्ययन अन्तर्गत कविता, निबन्ध, कथा र नाटकहरुको मूलभाव तथा उद्देश्य के कस्तो रहेको छ ? भन्ने अध्ययनमा आधारित छ ।

### नेपाली कविता

नेपाली कविता अन्तर्गत कवि माधवप्रसाद घिमिरेको तिम्रो हाम्रो मन एक होओस्, कवि दुर्गालाल श्रेष्ठको मनको दैलो र कवि अमर गिरीको चराका गीतहरु कविताको मूलभाव तथा उद्देश्यको विश्लेषण गरिएको छ ।

#### (१) 'तिम्रो हाम्रो मन एक होओस्'कविताको मूलभाव तथा उद्देश्य :

यो कविता राष्ट्रकवि माधवप्रसाद घिमिरेले लेखेका हुन् । परिष्कारवादी शिल्प शैलीको कुशल संयोजन गरेर कविता लेख्ने कवि घिमिरेले राष्ट्रियता प्रतिको तिब्र मोह र सांस्कृतिक पक्ष एवम् हार्दिकता, देशप्रेम राष्ट्रियताको चेतनालाई प्रस्तुत गरिएको छ ।

यस कवितामा देशलाई सम्पूर्ण देशवासीहरुको कर्मभूमिको रूपमा लिएको छ । यो देशलाई यज्ञभूमिको रूपमा व्याख्या गर्दै पवित्रताको रूपमा लिएको छ । जस्तै :

यो कर्मको सुन्दर यज्ञमाभ

मन्त्रन्छु साभा दिल एक आज

(चैत वैशाखबाट )

हामी देशका जुनसुकै कुनामा रहेता पनि सबैले देशको भलाईका लागि काम गर्नुपर्छ भन्ने भावलाई देखाएको छ । जस्तै :

मिलेर सारा नरलोक गाओ

मिलेर सारा स्वर एक गाओ

(चैत वैशाखबाट )

हाम्रा भावनाहरुमा मानवतावादी एवम् देशभक्तिपूर्ण दृष्टिकोण हुनुपर्छ भन्ने तथ्यलाई व्यक्त गरिएको छ । व्यक्तिगत स्वार्थभन्दा माथि उठेर सामूहिकतामा लाग्नुपर्छ, सबैको एउटै चाहना, भावना र कर्म हुनुपर्छ भन्ने सन्देश दिएको छ । जस्तै :

होस् चित्त यौटै अनि मर्म यौटै

होस् गीत यौटै अनि कर्म यौटै

(चैत वैशाखबाट )

म र मेरा लागि भन्ने भावनाबाट मुक्त भई सामूहिकताका पक्षमा उभिएर राष्ट्रियता र मानवताका पक्षमा लाग्न सबैलाई आग्रह गरिएको छ । जस्तै :

तिम्रो हाम्रो मन एक होओस्

जिऔं संगै जीवन एक होओस्

(चैत वैशाखबाट )

## (२) 'मनको दैलो' कविताको मूलभाव तथा उद्देश्य

यो कविता जातिय कवि दुर्गालाल श्रेष्ठले लेखेका हुन् । प्रगतिवादी कवि श्रेष्ठले यस कवितामा मानवीय प्रेमलाई विषयवस्तु बनाएर शान्ति, प्रेम, स्वतन्त्रता र मानवताका पक्षमा वकालत गरिएको छ ।

युद्धका नाममा हुने हत्या हिंसा र आतङ्कका विरुद्ध मानवता र करुणाका पक्षमा सबैलाई लाग्न आग्रह गरिएको छ । युद्धबाट जित भए पनि यथार्थमा त्यो हार हो, जसले सत्तालाई केन्द्रमा राखेको हुन्छ भन्ने तथ्यलाई व्यक्त गरेको छ । जस्तै :

देख्छु विजयमा पनि म पराजय

युद्ध अरे किन बाबा !

(नेपाली साहित्यिक रचना : २०६९ पृ.६)

युद्धमा मानवियता र धर्मको समेत ह्रास हुन्छ भन्ने वास्तविकतालाई देखाएको छ । विनाश र ध्वंशमा आधारित युद्धले सिर्जनशीलता प्राप्त हुन सक्दैन भन्ने यथार्थतालाई व्यक्त गरिएको छ । जस्तै :

खै, त्यो धर्म धरोहर ?

खै, त्यो उसको सिर्जना शक्ति

(नेपाली साहित्यिक रचना : २०६९ पृ.६)

जुनसुकै नाममा गरिएको क्रान्तिले मानवको संहार गर्ने भएकोले शान्ति संभव नभएको यथार्थतालाई देखाएको छ । त्यस्तै शान्ति, मानवता, करुणा र सिर्जनशीलताका माध्यमबाट दैलाहरु खोल्नुपर्ने आवश्यकतालाई व्यक्त गरिएको छ । जस्तै :

वाहिर रङ्ग र रोगन फेदै

जतिकै छाओस क्रान्ति,

मनकै दैलो बन्द छ बाबा

कसरी आओस् शान्ति

(नेपाली साहित्यिक रचना : २०६९ पृ.६)

## (३) 'चराका गीतहरु' कविताको मूलभाव तथा उद्देश्य

यो कविताको रचना प्रगतिवादी कवि अमर गिरीले गरेका हुन् । उनले समकालिनसमाजका आर्थिक, सामाजिक र सांस्कृतिक विकृति र विसङ्गतिलाई कवितामार्फत व्यक्त गरिएको छ । राष्ट्रिय एकता र स्वाधिनताको पक्षमा आवाज उठाएको छ । समयको महत्वलाई सबैले बुझ्नुपर्छ, समय साँगासाँगा हिडन सक्नुपर्छ भन्ने भावलाई व्यक्त गरिएको छ । जस्तै:

व्युभिएको समयलाई सलाम

व्युक्तिएको समयसँगै हिंड ।

**(दुखसाध्य समयबाट )**

विगतका गलितबाट पाठ सिक्दै नयाँ कुरा सिकेर सपनालाई विपनामा रुपान्तरण गर्नुपर्ने सन्देश दिएको छ । मानिसलाई सिर्जनशिल हुन र परिवर्तनको प्रवाहलाई आत्मसात गर्न आग्रह गरिएको छ । जस्तै :

भुल नदोहोरयाउ

त्यसबाट सिक

हामीलाई हेर

हाम्रा सपनालाई हेर

बदलिएको मौसमलाई अभिवादन गर

त्यसमाथि चढ र यात्रा गर ।

**(दुखसाध्य समयबाट)**

समयले नवनिर्माणमा लाग्न आग्रह गरेकोले अगाडी बढ्दै गर्दा कुनै अवरोध भएमा त्यसलाई सामना गरेर गनतव्यमा पुग्न आग्रह गरिएको छ । चराको सन्दर्भलाई उठाएर मान्छे स्वतन्त्रताको उन्मुक्तिमा बाँच्न चाहेको तथ्यलाई व्यक्त गरिएको छ । जस्तै :

अफ्यारो पर्दा

हामीलाई बोलाऊ

मुक्त आकाश चाहने

चराहरु हौं ।

**(दुखसाध्य समयबाट )**

**नेपाली निबन्ध**

नेपाली निबन्ध अन्तर्गत लक्ष्मीप्रसाद देवकोटाको के नेपाल सानो छ ? निबन्ध र शारदा शार्माको सुखसत्ता निबन्धको मूलभाव तथा उद्देश्यको विश्लेषण गरिएको छ ।

**(१) 'के नेपाल सानो छ'? निबन्धको मूलभाव तथा उद्देश्य**

नेपाली साहित्यका महाकवि लक्ष्मीप्रसाद देवकोटा एक आत्मपरक निबन्धकार हुन् । उनी काल्पनिकता, प्रकृतिप्रेम र स्वच्छन्दतावादी भावमा रहेर राष्ट्रवादी तथा देशभक्तिपूर्ण राष्ट्रप्रेमलाई आत्मसात गरेर निबन्ध लेख्छन् ।

यस निबन्धमा भौतिकताले देश ठूलो र सानो हुन नसक्ने वास्तविकतालाई प्रस्तुत गरिएको छ । परिमाणको होइन् उत्पादन र सिर्जनशिलताको बढी महत्व हुन्छ । साहित्यिकता, सांस्कृतिकता, प्राकृतिकताले भरिपूर्ण राष्ट्र नेपाल नै भएको तथ्यलाई प्रस्तुत गरिएको छ । विदेशी बाल्जाकका गीत भन्दा गाइनेको सारङ्गीको धुन नै मिठो भएको तथ्यलाई प्रस्तुत निबन्धमा व्यक्त गरिएको छ । (लक्ष्मी

**निबन्धसङ्ग्रहबाट)** नेपाली छहराहरुले गाउने गरेका गीतहरुलाई बुझ्ने हृदय हुनुपर्ने र त्यही हृदयले नै नेपाललाई विशाल देखेको भनेर भनिएको छ ।नेपाल एक आर्यभूमि, स्वच्छ प्राकृतिक हावा, मानवताको खानी भएको देश भएको र अन्यत्र कतै नपाइने कयौ वस्तुहरु नेपालमै पाइने तथ्यलाई देखाएको छ । प्राकृतिक ज्ञान र विवेकमा नेपाली जीवन अडिएको विचारलाई प्रस्तुत गरिएको छ । नेपाल एक स्वर्ग जस्तै भएको र चराको बोलीसंग देशले कविता बोलेको यथार्थतालाई व्यक्त गरिएको छ । विदेशी सपना भन्दा स्वदेश विश्व भै लाग्नु र विदेशी रमझम नाटक जस्तै भएको तथ्यलाई देखाएको छ । सच्चा नेपालीको हृदयको आंखाबाट नेपाललाई हेर्यो भने संसारमै नभएको विचित्रता नेपालमै भएको भावलाई व्यक्त गरिएको छ ।नेपाली साहित्य सिर्जना गर्नका लागि आफू सच्चा नेपाली हुनुपर्छ भन्ने तथ्यमा आधारित एक उत्कृष्ट निबन्ध हो । नेपाल ठूलो छैन भन्नु नेपाली चेतनाको दरिद्रता हो । मूलतः नेपाल सुन्दर, शान्त र विशाल देश भएको विचारलाई व्यक्त गरिएको छ । हिरा, मोती, मणी, निर्मल शिशु, आँखाको नानी साना भए पनि तिनको महत्व ठूलो भएको वास्तविकतालाई अभिव्यक्त गरिएको छ ।

यहाँका नदीनाला, आकाश छुने हिमालहरु, हावापानी, चराचुरङ्गी,बाघ र मृगले सजिएका घनाजङ्गलहरु, वनस्पतिमा पाइने विवधताहरु संसारका कमै मुलुकमा पाइने भन्दै देशप्रतिको अगाध प्रेमभाव यस निबन्धमा मुखरित भएको पाइन्छ । विदेशी रमझम नाटक जस्तै भएकोले विदेश सपना र स्वदेश विश्व भन्दै स्वदेश तथा देशको माया गर्न सिक्नुपर्दछ भन्ने राष्ट्रवादी भावनालाई **जननी जन्मभूमिश्च स्वर्गादपि गरियसीसंग** सादृश्य गर्न खोजिएको छ । नेपाल आर्यभूमिको देश, पूर्वीय सभ्यता र नेपालीमा भएको गहिरो मानवतावादी चेतना नेपालीहरूसँग नै भएकोले नेपाल सुन्दर, शान्त र विशाल देश भएको विचारलाई व्यक्त गरिएको छ । **(लक्ष्मी निबन्धसङ्ग्रहबाट)**

## (२) 'सुखसत्ता' निबन्धको मूलभाव तथा उद्देश्य

यो निबन्ध नारी जागरण, नारी अस्मिता, नारी हक, अधिकार कर्तव्यलाई सशक्त रुपमा उठाई नारी र पुरुषमा पाइने असमानता वर्ग विभेद, सामाजिक प्रताडना, अन्या र अत्याचारका विरुद्धमा आवाज बुलन्द पार्ने लेखिका शारदा शर्मा हुन् । उनले जीवन, मृत्यु, सुख, दुख, इहलोक, परलोक आदि जीवन दर्शनमा आधारित निबन्धहरु लेखेको देखिन्छ ।

यस निबन्धमा विशेष गरी सुख र दुख सम्बन्धी जीवन भोगाइको क्रममा आएका अनुभूतिहरुको व्यापक चर्चा गरिएको छ । मानिस निरन्तर सुखको खोजीमा भएपनि कहिल्यै सुख प्राप्त गर्न नसकेको कटु यथार्थतालाई व्यक्त गरिएको छ । मानिस असन्तुष्टी प्राणी भएकोले सुखसत्ताबाट बन्चित भएको सत्यतालाई उठाएको छ । यस निबन्धमा मानिसलाई नवीन मार्गमा डोर्याउने सीमा सम्मको असन्तोष मात्र मानिसमा हुनुपर्छ भन्ने सारवस्तुलाई व्यक्त गरिएको छ । मानिसका असिमित र अनन्त इच्छाहरु हुन्छन्, जुन एउटा पूरा हुने वित्तिकै अर्को बल्झिएर आउने गर्दछ भन्ने तथ्यलाई देखाएको छ ।

**(अग्निस्पर्शाबाट)** मानिसलाई प्रशस्त पैसा र भौतिक सम्पन्ननाले मात्र सन्तुष्टी र सुख प्राप्त हुन सक्दैन भन्ने भावलाई यस निबन्धमार्फत व्यक्त गरिएको छ । समाजमा थोरै पैसा र थोरै स्रोतमा जीवन निर्वाह गर्ने मानिसहरु सन्तुष्ट भएका प्रशस्त उदाहरणहरु रहेको तथ्यलाई देखाएको छ । खासमा सुख पद,

प्रतिष्ठा, पैसा आदि केहीमा पनि नहुने वास्तविकतालाई देखाएको छ। वास्तविक सुख सन्तुष्टीमा मात्र हुन्छ भन्ने आशयलाई व्यक्त गरिएको छ। निबन्धकारले यस निबन्धमार्फत सबै मान्छेहरूलाई **सन्तोषम् परम सुखम्** को विचार र मान्यतामा अडिग रहन र सत्य पनि यही भएको भावलाई व्यक्त गरिएको छ।

सुखको सत्ता भन्ने हो भने पदमा पनि छैन, प्रतिष्ठामा पनि छैन, पैसामा पनि छैन। अन्यथा त्यो जेमा पनि छ। खासमा त्यो हामी भित्रै छ भन्ने शास्त्र पक्षलाई अभिव्यक्त गरिएको छ। (**अग्निस्पर्शाबाट**)

### नेपाली कथा

नेपाली कथा अन्तर्गत कथाकार विश्वेश्वर प्रसाद कोइरालाको एक रात कथा, कथाकार ऋषिराज बरालको पछ्बरिया टोल कथा र कथाकार महेश विक्रम शाहको गाउँमा गीतहरू गुञ्जिदैनन् कथाहरूको मूलभाव तथा उद्देश्य पक्षको विश्लेषण गरिएको छ।

#### (१) 'एक रात' कथाको मूलभाव तथा विश्लेषण

यो कथा मनोवैज्ञानिक एवम् चरित्रप्रधान कथाकार विश्वेश्वरप्रसाद कोइरालाले रचना गरेका हुन्। प्रस्तुत कथा मार्फत पात्रको मनोदशा तथा समाजको मनोदशालाई प्रस्तुत गरिएको छ। यस कथामा निरङ्कुश पञ्चायती व्यवस्थाको विरुद्धमा आवाज उठाउने वीर सहिदहरूप्रतिको आस्थाको भावलाई अभिव्यक्त गरिएको छ। यो कथा मार्फत वीर सहिदहरूप्रति श्रद्धा राख्नुपर्छ भन्ने सन्देश दिन खोजिएको छ। (**श्वेतभैरवीबाट**) आफू र आफ्नो स्वार्थ भन्दा देश र जनताको मुक्तिलाई महान ठान्नुपर्छ भन्ने विचारलाई व्यक्त गरिएको छ। त्यस्तै न्याय, प्रजातन्त्र र नारी स्वतन्त्रताको पक्षमा आवाज समेत उठाएको छ। दिएको जिम्मेवारी बहन गर्ने व्यक्ति नै सच्चा व्यक्ति हो र उ बाँच्नु पनि त्यसैमा निहित हुन्छ भन्ने तथ्यलाई देखाएको छ। प्रजातन्त्र, मार्क्सवाद र स्वतन्त्रता पुरानो व्यवस्था र हुकुमी शासनको विरुद्धमा आएको भावलाई देखाएको छ। स्वभावैले युवाहरू स्वतन्त्र र क्रान्तिकारी हुन्छन् भन्ने वास्तविकतालाई देखाएको छ। रातहरू धेरै हुन्छन् तर कुनै रातहरू असाध्यै डर लाग्दा हुन्छन् भन्ने वास्तविकतालाई प्रस्तुत गरिएको छ। मानिसले व्यक्तिगत र पारिवारिक स्वार्थबाट टाढा नभएसम्म स्वच्छ राजनीति संभव छैन भन्ने यथार्थलाई व्यक्त गरिएको छ। प्रस्तुतकथा मार्फत देशभक्ति र सच्चा नागरिक तथा कर्तव्यपरायणतालाई सशक्त रूपमा उठाउन खोजिएको छ। यस कथामा वीर किशोरको क्रान्तिकारी चरित्र तथा मनोदशालाई अभिव्यक्त गरिएको छ। युवाहरूको जीवनमा मानवीय मर्यादा र सुख प्राप्त नहुँदा सम्म राष्ट्रको समुन्नति हुन नसक्ने किशोरको निष्कर्षलाई यो कथाको मूलभाव मानिएको छ। त्यस्तै किशोरलाई मृत्यु दण्ड दिने कमिस्नर र डाक्टरहरू अपराध गरेकोमा रातभरी ननिदाउनुमा अपराध लुकाउन जटिल हुने तथ्यलाई समेत देखाएको छ।

#### (२) 'पछ्बरिया टोल' कथाको मूलभाव तथा उद्देश्य

यस कथाका लेखक प्रगतिवादी कथाकार ऋषिराज बराल हुन्। उनले कथा मार्फत ग्रामिण जनजीवनका आर्थिक समस्या, विषम सामाजिक संरचना, वर्गीय विषमता त्यसका कारण उत्पन्न अमानवीय व्यवहार, राजनैतिक क्षेत्रमा देखिएका विकृति र विसङ्गतिलाई विषयवस्तु बनाएर कथाको रचना गरेको देखिन्छ

।सामाजिक रुपान्तरणका पक्षपाती बरालले प्रहरी दमन, थिचोमिचो र राजनैतिक अत्याचारको विरुद्धमा आवाज उठाएर कथा लेखेको देखिन्छ ।

यस कथामा निम्न वर्गीय मुसहर गाउँका जनताहरुको सामाजिक, आर्थिक र राजनैतिक अवस्थाको चित्रण गरिएको छ । नेताहरुले चुनावमा मात्र आश्वासन दिने, अरु समय फर्केर पनि नहेर्ने प्रवृत्तिप्रति आक्रोश व्यक्त गरिएका छ । (वनमान्छेकोकथाबाट ) राजनीति गर्नेहरुले जनतालाई खसी बोका भै खरिद विक्रि गर्ने बस्तु बनाउने होइन्, उनीहरुका दुख पीडामा साथ दिएर मन जित्न सक्ने मात्र जनताका नेता हुन सक्छन् भन्ने तथ्यलाई देखाएको छ । गाउँका मुखिया र जमिनदारले जनताको अज्ञानताको फाइदा उठाएर सधैं भरी दास बनाउन प्रयास गर्नेहरुलाई समाप्त गर्नुपर्ने सन्देश दिएको छ । गरिबहरुका बस्तीहरुमा आगो लगाउने सामान्ती नेता र खुनी प्रशासनका भरौटेहरुलाई पर्दाफास गर्न आग्रह गरिएको छ । जनताको सार्वभौम अधिकारलाई कसैले हनन गर्न नसक्ने र जनता अजय शक्तिभएको वास्तविकतालाई प्रस्तुत गरिएको छ । जनतामा पलाएको चेतना, वर्गीय शत्रुको पहिचान र संगठित भएर अगाडि बढ्नुपर्छ भन्ने तथ्यलाई देखाएको छ । फटाहरुले षडयन्त्रका जाल बुनेर जनतालाई दुख दिने, जनमतलाई खरिद गर्ने, आफ्नो बनाउन कूचेष्टा गरे पनि अन्ततः संगठित जनता बलशाली हुन्छन् र अन्तिम जित पनि जनताकै हुन्छ भन्ने भावलाई अभिव्यक्त गरिएको छ । जनताका पीडामा साथ दिएर मन जितेमा जनता आफ्ना हुनसक्छन् भन्ने यथार्थतालाई देखाएको छ ।

### (३) 'गाउँमा गीतहरु गुञ्जिदैनन्' कथाको मूलभाव तथा उद्देश्य

पश्चिमनेपालको कठोर र संघर्षमय जनजीवनको जिवन्त चित्रण गर्ने कथाकार महेश विक्रम शाहले यो कथाको रचना गरेका हुन् । राष्ट्रिय एवम् अन्तराष्ट्रिय परिवेशमा आधारित राजनैतिक विकृति र विसङ्गतिको चित्रण गर्ने कथाकार शाहले युद्धले जन्माएको अशान्ति, पीडा र दीनहीनतालाई देखाएर शान्तिको चाहना व्यक्त गर्ने एक समसामयिक तथा युद्ध साहित्यका सफल कथाकार हुन् ।

यस कथामा म पात्र युवक जन्मिएको बाल्यकाल बिताएको पश्चिम पहाडी गाउँको सुन्दर व्याख्या गरिएको छ । द्वन्दका कारण थुप्रै बस्तीहरु उजाड भएको, धेरैले गाउँ छाडेको, घरहरु रिक्तिएका, खेतका गराहरु बाँझा भएका, बस्ती सुनसान भएको, मान्छे आवाजविहिन भएको र गाउँमा बम, बारुद र गोलाको आवाज मात्रै आउने गरेको वास्तविकतालाई देखाएको छ । (छापामारको छोरोबाट) त्यस्तै गाउँका मान्छेहरु यत्र मानव जस्तो भएको यथार्थतालाई यो कथा मार्फत देखाएको छ । गाउँमा कसैको पनि अनुहारमा उत्सुकता नभएको र जीवन शुन्य जस्तै भएको निरस वातावरणको वास्तविकतालाई देखाएको छ । खासमायुद्धले खुशी, गति, आनन्द शान्ति र सन्तुष्टी मात्र खोसेको तथ्यलाई देखाएको छ, भने भोलिको सुन्दर गाउँको कल्पना समेत गरिएको छ । समयको चक्रमा ऋतुहरु फेरिए भै गाउँको वातावरणमा अवश्य परिवर्तन आउने आशावादी स्वरलाई व्यक्त गरिएको छ । मूलतः यो कथामा द्वन्दका विपक्षमा र शान्तिका पक्षमा वैचारिक आवाज उठाएको छ । त्यतिबेलाको अशान्तिलाई कथामा यसरी व्यक्त गरिएको छ -

म आतङ्कीत हुँदै भागे आफ्नो गाउँबाट । गाउँको परिवेशमा आफ्नो जीवनको सार्थकता दखिरहेकी मेरी आमालाई आतङ्कको आँधीबेहरीले कहिले गाँजे हो ? भावी दुर्घटनाको आशङ्काले काँपी रहेकोछु म । गाउँमा गीतहरु गुञ्जिदैनन् किनकि हाम्रा ओठहरु बन्द छन्, गीतहरु गाउन डराएका छौं हामीहरु । बन्दुकले छेडेको मृत्युको कर्कश संगीतले बहिर्रो बनाएको छ हाम्रा कानहरुलाई । (छापामारको छोरोबाट)

### नेपाली नाटक

नेपाली नाटक अर्न्तगत नाटककार विजय मल्लको सत्ताको खोजमा एकाङ्कीको मूलभाव तथा उद्देश्यको विश्लेषण गरिएको छ ।

#### (१) 'सत्ता खोजमा' एकाङ्कीको मूलभाव तथा उद्देश्य

यस एकाङ्कीका लेखक मनोवैज्ञानिक नाटककार विजय मल्ल हुन् । उनले खास गरी समाजको यथार्थ, चरित्रप्रधान कृतिहरुको रचना, पुस्तागत अर्न्तद्धन्द, शास्त्रास्त्रको होडबाजी, शक्ति सम्पन्न राष्ट्रहरुबीचको खिचातानीको मारमा परेका कमजोर राष्ट्रको दयनीय अवस्थाको चित्रण, पात्रको मनोविश्लेषण र असमान्य मनोदशाको चित्रण गरेर एकाङ्कीहरुको रचना गरेको देखिन्छ । त्यस्तै नारी मनको विश्लेषण गरी आफ्नो अस्तित्व रक्षाकालागि अनवरत सङ्घर्षमा होमिएका जिउँदा जागदा पात्रहरुमार्फत अन्धविश्वास, कुरिती र भेदभावको विरोध गरिएको छ ।

यस एकाङ्कीमा लैङ्गिक असमानताले ग्रस्त नेपाली समाजको चित्रण गरिएको छ । अस्तित्वहीन भएर निरीह जीवन जिउनुभन्दा स्वतन्त्रता, समानता एवम् हक र अधिकारको लागि विद्रोह गर्नुपर्ने, नारीको अस्मिता र अस्तित्वको सशक्त रूपमा आवाज उठाएको छ । पितृसत्तात्मक सामाजिक संरचनाले नारीहरुलाई भोग्या र खेलौनाको रूपमा लिएको यथार्थतालाई देखाएको छ । नारीहरु पुरुषका खेलौना मात्र होइनन्, भौतिक सम्पत्ति र पुरुषको विभेदको अन्त्य गरी समतामूलक समाजको निर्माणमा लाग्न आग्रह समेत गरिएको छ । (साभा एकाङ्कीबाट) पुरुषको मुद्रातुल्य भएर बस्नुपरेको पीडाले आत्महत्या गर्नपुगेकी प्रमिलाको कथा र व्यथा एवम् स्वास्नीको अप्रत्याशित मृत्युको पीडाले विक्षिप्त भई मानसिक सन्तुलन गुमाउन पुगेको तिलकमानको नक्कली बर्बरतालाई देखाएको छ । खासमा नारी र पुरुष एकै रथका दुई पाङ्गा भएको तथ्यलाई देखाएको छ । प्रमिला जस्ता नारीले नारी स्वतन्त्रता र आत्मसम्मानका लागि निम्ति मृत्युवरण गर्न पुग्नुले आमूल परिवर्तनका लागि मृत्यु पनि सहायक भएको वास्तविकतालाई देखाएको छ । नारीको समान अस्तित्वलाई सबैले स्वीकार्नुपर्ने सन्देशलाई अभिव्यक्त गरिएको छ । व्यक्ति मरेर गएपनि विचारहरुनमर्ने यथार्थतालाई प्रस्तुत गरिएको छ । वीए पढ्दै गरेकी मीना मार्फत नारीहरु पनि समानता, स्वतन्त्रता, अस्तित्व र अधिकारको खोजीमा लागेको वास्तविकतालाई देखाएको छ । शिक्षा नै लैङ्गिक विभेदको बलियो हतियार भएको तथ्यलाई देखाउँदै विभेदको अन्त्य गरी समतामूलक समाजको निर्माण गर्नुपर्छ भन्ने आशयलाई देखाएको छ । हरेक क्षेत्रमा विकास गर्न नारीलाई सत्ताको अधिकार दिनुपर्छ भन्ने मूलभाव नै यस एकाङ्कीको हेतु हो । प्रमिलालेआत्महत्या गरेपछि तिलक बर्बरताउँदै दोष आफ्नो मात्रै नभएर व्यवस्थाको समेत भएको दावी गर्दै भन्छ -

तिमीले मर्ने अधिकारद्वारा यो समाजलाई लत्याइदियो । समाजसँग विद्रोह गर्‍यो तर मलाई किन अपराधी बनायो ? के म मात्र अपराधी थिएँ ? के हजारौं मनुष्यहरु थिएनन्, जसले कानुन र व्यवस्था बनाए ? आइमाइको अपमान उनीहरुले गरे कि मैले ? अपराध मेरो कि तिनीहरुको ? (साभा एकाइकीबाट)

### निष्कर्ष

यस अध्ययनमा स्नातक तह अनिवार्य नेपालीको पाठ्यक्रम नेपाशि (४१२) प्रथम सेमेष्टरको एकाइ नौ मा समावेश गरिएका साहित्यिक कृतिको मूलभाव तथा उद्देश्यको विश्लेषण गरिएको छ । माधव घिमिरेको तिम्रो हाम्रो मन एक होस भन्ने कवितामा आफ्नो देश र मानवताको हितमा पवित्र भावनाका साथ हामी लाग्नुपर्छ भनिएको छ । दुर्गालाल श्रेष्ठको मनको दैलो कवितामा युद्धको विपक्षमा उभिएर शान्ति, मानवता, करुणा र सिर्जनाको पक्षमा विचार व्यक्त गरिएको छ । अमर गिरीको चराका गीतहरु कवितामा मानिसलाई स्वतन्त्रतापूर्वक बाँच्न दिनुपर्छ भन्ने सन्देश दिएको छ । लक्ष्मीप्रसाद देवकोटाको निबन्ध के नेपाल सानो छ ? मा नेपाल हरेक हिसाबले सुन्दर, शान्त विशाल भएको सारवस्तुलाई व्यक्त गरिएको छ । शारदा शर्माको सुखसत्ता निबन्धमा सन्तोषम् परम सुखम भन्ने भावलाई व्यक्त गरिएको छ । विश्वेश्वरप्रसाद कोइरालाको एक रात कथामा प्रजातन्त्रको विहानी ल्याउन वीर युवाहरुको वलिदान आवश्यक रहेको निष्कर्ष निकालिएको छ । ऋषिराज बरालको पछवरिया टोल कथामा मुसहर वस्तीका जनताको समाजिक, आर्थिक र राजनैतिक अवस्थाको चित्रण गदै जनता बलशाली भएको तथ्यलाई व्यक्त गरिएको छ । गाउँमा गीतहरु गुञ्जिदैनन् कथामा ढुन्डले ग्रामिण वस्तीहरु सुनसान भएको र सत्ताको खोजमा एकाइकीमा शिक्षा लैङ्गिक विभेदको हतियार भएकोले विभेदको उन्मुलनमा व्यवस्था पनि बाधक भएको निष्कर्ष निकालिएको छ ।

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## नेपाली भाषा सिकाइमा कक्षाकोठाको भौतिक वातावरण

लक्ष्मीप्रसाद आचार्य उपप्राध्यापक

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Article History: Received: August 2022 Revised: October 2022 Published: January 2023

### अध्ययन सार

प्रस्तुत अध्ययनमा भौतिक पक्षहरूबाट निर्मित कक्षाकोठाको भौतिक वातावरणको मूल्याङ्कन गरिएको छ। नेपाली विषय सिकाइका सन्दर्भमा कक्षाकोठा भौतिक वातावरणको मूल्याङ्कन गर्नु यस अध्ययनको उद्देश्य रहेको छ। अध्ययनका लागि सुर्खेत जिल्लाको वीरेन्द्रनगर नगरपालिकाभित्रका माध्यमिक तहका कक्षा सञ्चालन हुने सम्पूर्ण कक्षाहरूलाई जनसङ्ख्या मानिएको छ भने सामान्य सम्भावनायुक्त नमुना छनोट विधिको उपयोग गरी तीमध्ये दशवटा कक्षालाई नमुनाको रूपमा लिइएको छ। अध्ययनमा आवश्यक तथ्याङ्क सङ्कलनका लागि कक्षा अवलोकन, भौतिक वस्तुहरूको मापन, गणना गरी सूचनाको टिपोट गरिएको छ। यसरी प्राप्त सूचनालाई तालिकीकरण तथा तिनको विश्लेषण गरी निष्कर्ष पहिल्याइएको छ। जसअनुसार कक्षाकोठा विद्यार्थी सङ्ख्याका आधारमा साँघुरा रहेका, डेक्स-बेन्चहरू परम्परागत ढाँचामा स्थायी स्वरूपमा राखिएका, अन्य फर्निचरको उपलब्धता नरहेको, समूह छलफल लगायतको अन्य कार्यकलापका लागि खाली ठाउँ (स्पेस) को अभाव रहेको, कक्षा बाह्य तथा आन्तरिक हल्लाबाट प्रभावित हुने, अतिरिक्त तापक्रम र प्रकाशको व्यवस्था पनि कमजोर देखिएको छ। जसका कारण नेपाली भाषाको सिकाइ गरिने कक्षाकोठाहरू प्रभावकारी भाषा शिक्षणका लागि प्रभावकारी नदेखिएकोले तिनको सुधार गर्न आवश्यक रहेको निष्कर्ष प्रस्तुत गरिएको छ।

### प्रमुख शब्दावली

प्रभावक, उपयुक्तता, निर्णायक, व्यवस्थापन, भौतिक वातावरण,

### १. परिचय

भाषिक सिपहरूको विकासका लागि गरिने शैक्षणिक कार्यकलापलाई भाषा शिक्षण भनिन्छ। भाषिक सामग्रीको प्रयोग गरी भाषा नै सिकाइने भएकोले यस क्रममा भाषालाई साधन र साध्य दुवै रूपमा लिइन्छ। यस प्रक्रियामा शिक्षक, विद्यार्थी, पाठ्यक्रम तथा अन्य भौतिक परिस्थिति संलग्न रहन्छन्। शर्मा र पौडेल (२०७०) ले भनेभैं “सिपको सिकाइ भएकोले भाषा सिकाइमा अभ्यासात्मक कार्यकलापको स्थान सर्वोपरि रहन्छ” (पृ.५)। भाषा प्रयोगका क्रममा भाषा सिकारुवाट गरिने त्रुटिहरूलाई अभ्यासात्मक कार्यकलापहरूको माध्यमबाट क्रमशः निराकरण गर्दै सम्बन्धित भाषाको स्तरीय एवं मानक रूपको भाषिक सिप विकास गराउने उद्देश्य भाषा शिक्षणको रहन्छ।

औपचारिक रूपमा गरिने भाषा शिक्षणको प्रमुख स्थान कक्षाकोठालाई मानिन्छ। कक्षाकोठामा डेस्क-बेन्चहरू तथा फर्निचरको व्यवस्थापन, अतिरिक्त प्रकाश तथा तापक्रमको व्यवस्था, बाह्य र आन्तरिक

आवाज लगायतका पक्षहरूले कक्षाकोठाको भौतिक वातावरण निर्माण गरेको मानिन्छ । जुनसुकै ज्ञान र सिप सिकाइमा वातावरणको भूमिका रहे जस्तै भाषा सिकाइका प्रक्रियामा पनि कक्षाकोठा वातावरणको प्रत्यक्ष प्रभाव रहने कुरालाई सबैले स्वीकारेको पाइन्छ । डेभिज र अन्य (सन् २०१३) को अध्ययनको निष्कर्षलाई उद्धृत गर्दै ग्रेनिटो र सान्ताना (सन् २०१६) ले “कक्षाकोठाको भौतिक वातावरणले विद्यार्थीको सिर्जनशीलता र शिक्षक-विद्यार्थीका बिच हुने अन्तर्क्रियात्मक सम्बन्धमा योगदान दिएको हुन्छ” भन्ने तर्कलाई प्रस्तुत गरेका छन् । पियन्टा र हम्प्रे (सन् २००९) का अनुसार “कक्षा शिक्षण सिकाइको प्रभावकारिताको महत्त्वपूर्ण निर्धारक कक्षाकोठा व्यवस्थापन हो, कक्षाकोठा समस्यारहित छ या छैन भन्ने कुरामा भौतिक वातावरण निर्धारित हुन्छ ।” (वाड, सन् २०१७ उद्धृत) । हिगिन्स र अन्य (सन् २००५) ले “भाषा शिक्षणका क्रममा गरिने छलफल, कुराकानी, प्रश्न, उत्तर, जिज्ञाशा जस्ता समग्र कार्यकलापहरूमा कक्षाकोठाको भौतिक वातावरणले प्रभाव पार्दछ” भनेर कक्षाकोठाको वातावरणलाई भाषा सिकाइको मुख्य प्रभावकका रूपमा चिनाएका छन् । सन्दारी (सन् २०१७) ले “शिक्षक-विद्यार्थीबिचको सिक्ने, छलफल गर्ने तरिकालाई कक्षाको आकार, कक्षा संरचना, अवधि, कक्षाकोठाको तापक्रम र सिकाइ सुविधाले असर गर्छन्” भन्दै भौतिक वातावरणको महत्त्वलाई चिनाएका छन् । “भौतिक वातावरणले शिक्षक र विद्यार्थीहरूमा महशुस गर्ने, सोच्ने तथा व्यवहार गर्ने तरिकालाई प्रभावित गर्न सक्छ” उल्कि, (सन् २०१५) को भनाइले कक्षाकोठाको वातावरण सिकाइका लागि निर्णायक रहने कुरामा जोड दिएको छ । विनेट (सन् २००१) द्वारा “कक्षाकोठा व्यवस्थापनले कक्षाकोठाभित्र हुने सबै नियोजित वा स्वःस्फूर्त गतिविधिहरूलाई प्रभावित तुल्याउँछ” भन्दै कक्षाकोठाको सही व्यवस्थापनबाट कक्षामा सिकाइका लागि उपयुक्त वातावरणको निर्माण हुने कुरामा जोड दिएका छन् । जागो र ट्यानर (सन् १९९९) का अनुसार “कक्षाकोठाको भौतिक वातावरणले सिकारुको दृश्यात्मक उद्दीपनलाई बुझ्ने कार्यमा र उनीहरूको मनोवृत्ति तथा कार्य सम्पादन सामर्थ्यलाई प्रभाव पार्छ” भन्ने कथनका साथ कक्षाकोठाको भौतिक वातावरण भाषा सिकाइका लागि निर्णायक रहेको कुरालाई प्रस्तुत गरेका छन् । कक्षाकोठाको आकार, खाली ठाउँ (स्पेस), भ्याल, ढोका, भेन्टिलेसनको आकार, प्रकाश, हावाको प्रवाह, शिक्षण पाटीदेखि पहिलो लहरको बेन्चसम्मको दुरी, अन्तिम लहरसम्मको दुरी, बिचको गल्लीको आकार, प्रतिविद्यार्थी स्थान लगायतका कुराहरूबाट कक्षाकोठाको भौतिक वातावरण निर्माण हुने र ती कुराहरूको बारेमा विभिन्न अध्ययनहरूमा स्पष्ट प्रावधानहरू तोकिएको पाइन्छ । जसका आधारमा भाषा सिकाइका लागि कक्षाकोठाका भौतिक वातावरणको मूल्याङ्कन गर्न सकिन्छ ।

कक्षाकोठाको वातावरण समग्र सिकाइका लागि निर्णायक रहन्छ । जसको उपयुक्तताको पहिचान विना शिक्षण सिकाइका सम्बन्धमा गरिएको अध्ययनको औचित्य नरहने देखिन्छ । भौतिक वातावरणले शिक्षक र सिकारु दुवैको शारीरिक अवस्थाका साथै मानसिक अवस्थालाई पनि प्रभाव पार्दछ । नेपाली भाषा शिक्षण सिकाइ वातावरणको पहिचान, सुधार तथा प्रभावकारिताको खोजी गर्ने कार्यहरूमा कक्षाकोठा भौतिक वातावरणको अध्ययनलाई वेवास्ता गर्न नसकिने देखिन्छ । विज्ञान र प्रविधिको यो युगमा रुखमुनि पढाएर हुन्छ भन्ने मान्यता निकै पुरानो र असान्दर्भिक भइसकेको यथार्थमा भाषा शिक्षणका लागि कक्षाकोठाको वातावरणको उपयुक्तताको मापन तथा मूल्याङ्कन गरिन आवश्यक छ । यसर्थ नेपाली विषय शिक्षण गरिने कक्षाकोठाहरूको भौतिक वातावरणको उपयुक्तताको पहिचान गर्ने अध्ययनीय समस्यामा यो अध्ययन आधारित रहेको छ ।

औपचारिक रूपमा गरिने भाषा सिकाइको प्रमुख स्थान कक्षाकोठा हो । कक्षामा सिकने र सिकाउन सकारात्मक भूमिका खेल्ने वातावरण हुन आवश्यक छ । त्यस किसिमको वातावरणका लागि कक्षाकोठाका भौतिक कुराहरूको उपयुक्त व्यवस्थापन हुनुपर्छ । प्रस्तुत अध्ययनले भाषा सिकाइ गरिने कक्षाकोठाहरूको भौतिक वातावरणको लेखाजोखा गरेको छ । कक्षाकोठा व्यवस्थापनका विविध आयामहरूको विश्वसनीयता मापन गरी त्यसका सबल र दुर्बल पक्षलाई केलाएको छ । कक्षाकोठाहरू भाषा सिकाइका लागि उपयुक्त भए नभएको वास्तविकतालाई प्रष्ट्याएकोले यो अध्ययन नेपाली भाषा सिकाइका सन्दर्भमा औचित्यपूर्ण हुनेछ । यसले भाषा शिक्षक, विद्यार्थी, प्रशासकका साथै अभिभावकलाई समेत कक्षाको भौतिक व्यवस्थापनका सम्बन्धमा महत्त्वपूर्ण सूचना प्रदान गरेको छ । भाषा सिकाइका साथै विद्यालयको समग्र सिकाइलाई प्रभावकारी बनाउनका लागि कक्षाकोठा व्यवस्थापन गरिनु पर्ने, जसका लागि आवश्यक पर्ने उपायका सम्बन्धमा स्पष्ट मार्गदर्शन समेत गरेकोले यो अध्ययन शिक्षक, विद्यार्थी, प्रशासक तथा अभिभावकहरूका लागि समेत औचित्यपूर्ण रहेको छ । प्रस्तुत अध्ययनमा माध्यमिक तहको नेपाली विषयको शिक्षणमा कक्षाकोठा भौतिक वातावरणको मूल्याङ्कन गर्ने उद्देश्यमा आधारित निष्कर्षको खोजी गरिएको छ ।

## २. अध्ययनको सैद्धान्तिक आधार

हेनरी डग्लस ब्राउनद्वारा सन् २००७ *टिचिङ वाइ प्रिन्सिपल्स : एन इन्ट्र्याक्टिभ अप्रोज टु ल्याङ्गवेज पेडागोजी* पुस्तकको च्याप्टर तेह्र अन्तर्क्रियाका लागि कक्षाकोठाको भौतिक वातावरणको मूल्याङ्कन गर्ने आधारहरू प्रस्तुत गरिएको छ । उक्त पुस्तकमा प्रस्तुत मान्यताहरूको सारलाई निम्न अनुसार प्रस्तुत गरिन्छ ।

कक्षाकोठामा शिक्षक प्रवेश गर्दा, शिक्षण कार्यकलाप गराउँदा कक्षाका सबै विद्यार्थीले सबैलाई सहजै देख्न सक्ने, विद्यार्थीहरू एकआपसमा कुराकानी गर्न सक्ने र शिक्षकले पनि सबै विद्यार्थीलाई सजिलै देख्न सक्ने किसिमको बसाइ विद्यार्थीहरूको हुनुपर्छ । कक्षाकोठा सफा, सुगन्ध तथा आरामदायी हुनुपर्छ । शिक्षण पाटी कक्षाको अगाडिको भित्तामा हुनुपर्छ, प्रयोग गरिसकेपछि त्यसमा लेखेको कुरा मेटाइनु पर्छ । शिक्षण पाटीहरू आवश्यकताअनुसार एकभन्दा बढी र विभिन्न आकारका राख्न सकिन्छ । बाहिरको हल्लावाट कक्षाकोठा मुक्त हुनुपर्छ । कक्षाकोठाभित्रको आवाजमा प्रतिध्वनि (इको) आउने किसिमको हुनुहुदैन । कक्षाकोठाको तापक्रम उपयुक्त राख्ने प्रणाली जस्तै चिसो, तातो बनाउने विद्युतीय साधन वा भ्याल, भेन्टिलेसन जस्ता कुराहरूको व्यवस्था हुनुपर्छ । कक्षाकोठामा डेक्स-बेन्चहरू उपयुक्त क्रम र ढाँचामा राखिएको हुनुपर्छ । कक्षाकोठामा ओभरहेड प्रोजेक्टर, भिडियो प्लेयर लगायतका आवश्यक शिक्षण सामग्रीहरू भण्डार गरेर राखिएको हुनुपर्छ । तिनको प्रयोग गर्दा सबैले देख्न, सुन्न सक्ने स्थानमा राखिनु पर्छ भने प्रयोग गरिसकेपछि सुरक्षित स्थानमा भण्डारण गरिने व्यवस्था हुनुपर्छ । (ब्राउन, सन् २००७, पृ.१९२-१९५)

नेपाल सरकार, शिक्षा मन्त्रालय (हाल शिक्षा विज्ञान तथा प्रविधि मन्त्रालय) द्वारा विद्यालयका भवन निर्माण सम्बन्धी तयार गरिएको निर्देशिका (सन् २०१६) निर्धारण गरिएको छ । जसलाई कक्षाकोठाको वातावरण मूल्याङ्कन गर्ने आधारका रूपमा उपयोग गर्न सकिन्छ । जसमा निम्न कुराहरू हुनुपर्ने निर्देश गरिएको छ :

कक्षाकोठा आकारका दृष्टिले आरामदायी र उपयोगी हुनुपर्छ । जसको लम्बाइ र चौडाइ अनुपात १:१ र १:२ रहनुका साथै कक्षामा अतिरिक्त खाली ठाउँ (स्पेस) हुनुपर्छ । शिक्षण पाटी र अन्तिम लहरका बेन्चहरूका बिच अधिकतम दुरी सात मिटर हुनुपर्छ भने शिक्षण पाटी र पहिलो लहरका बेन्चहरूका बिचको न्यूनतम दुरी दुई मिटर हुनु पर्छ । त्यसैगरी कक्षाकोठाको भुँइ र सिलिङका बिच पहाडी र हिमाली क्षेत्रमा २.७५ मि. तथा तराई क्षेत्रमा ३३.६ मिटर न्यूनतम उचाइ रहनुपर्छ । यसका साथै अतिरिक्त प्रकाशका लागि बत्ती, भ्याल-ढोका, हावाको प्रवाह हुने भेन्टिलेसन जस्ता कुराहरूको उपयुक्त व्यवस्था हुनुपर्छ । कक्षाकोठामा अगाडिदेखि पछाडिसम्म जाने, बाहिर निस्कने बाटो (करिडोर)को चौडाइ कम्तीमा १.५ मिटर हुनुपर्छ । कक्षाकोठा प्राथमिक तहका लागि प्रतिविद्यार्थी आवश्यक ०.९ स्क्वायर मिटर र न्यूनतम ०.७५ स्क्वायर मिटर हुनुपर्छ भने माध्यमिक तहका लागि प्रतिविद्यार्थी आवश्यक १.२ र न्यूनतम १.० स्क्वायर फिट हुनु पर्दछ । कक्षाकोठामा विद्यार्थीहरू विभिन्न उद्देश्यका साथ एकअर्कोसम्म सजिलै जान सक्ने, विभिन्न कार्यकलाप सञ्चालन गर्न सहज र उपयुक्त बन्न खालको हुनुपर्छ । कक्षाका फर्निचर आवश्यकता अनुसार विभिन्न ढाँचामा राख्न सकिने किसिमका रहनु पर्छ ।

(डिपार्टमेन्ट अफ एजुकेशन (डीओई), सन् २०१६, पृ.१५,१६) ।

माथि उल्लिखित मान्यताहरूमा नेपाली भाषा शिक्षणका लागि कक्षाकोठाको भौतिक वातावरणको मूल्याङ्कन गर्ने स्पष्ट आधारहरू रहेकोले यस अध्ययनमा आधारहरूको उपयोग गरिएको छ ।

### ३. अध्ययन विधि तथा प्रक्रिया

प्रस्तुत अध्ययनमा सङ्कलित सामग्रीको तथ्याङ्कशास्त्रीय विश्लेषण गरी प्राप्त आँकडाका आधारमा निष्कर्षमा पुगिएकोले यस अध्ययनमा परिमाणात्मक ढाँचाअन्तर्गत वर्णनात्मक विधिको उपयोग गरिएको छ । यसको अध्ययन पद्धति निगमनात्मक रहेको छ । वीरेन्द्रनगर नगरपालिकाभित्रका माध्यमिक तह सञ्चालित विद्यालयका नेपाली विषय पठनपाठन गर्न कक्षाकोठाहरूलाई जनसङ्ख्याका रूपमा लिई उक्त सङ्ख्याबाट दसवटा कक्षाहरूलाई नमुनाका रूपमा लिई सूचनाको सङ्कलन गरिएको छ । अध्ययनका लागि छनोट गरिएका कक्षाकोठामा गई त्यहाँको भौतिक वातावरणसँग सम्बन्धित पक्षहरूको अवलोकन, मापन तथा टिपोट गरिएको छ । कक्षाको आकार, शिक्षण पाटीदेखि पहिलो लहर र अन्तिम लहरसम्मका डेस्क-बेन्चहरूको दुरी, कक्षाकोठामा रहेको खाली ठाउँ (स्पेस), भ्याल-ढोकाको लम्बाइ, चौडाइ मापन गरिएको छ भने कक्षामा अतिरिक्त प्रकाश, तापक्रमको व्यवस्थापन, वाह्य तथा आन्तरिक ध्वनिको अवस्था लगायतका सूचनाहरूको अवलोकन गरी प्राप्त विवरणको टिपोट गरिएको छ । यसरी सङ्कलित तथ्याङ्कलाई हेनरी डग्लस ब्राउनद्वारा प्रस्तुत *कक्षाकोठा भौतिक वातावरण सम्बन्धी मान्यता* (सन् २००७) र नेपाल सरकार शिक्षा विज्ञान तथा प्रविधि मन्त्रालयबाट *विद्यालय भवन निर्माण सम्बन्धी तयार गरिएको निर्देशिका* (सन् २०१६) का आधारमा मूल्याङ्कन गरिएको छ ।

### ४. तथ्याङ्कको विश्लेषण तथा प्रस्तुतीकरण

प्रस्तुत अध्ययन पूर्णतः प्रारम्भिक स्रोत सामग्रीमा आधारित छ । यसका लागि कक्षाकोठाको अवलोकन, मापन र आवश्यक सूचनाहरूको टिपोट गरी तथ्याङ्कको सङ्कलन गरिएको छ । सङ्कलित सूचनाहरूको अभिलेखीकरण पश्चात तिनको विश्लेषण गरिएको छ जसको प्रस्तुति निम्न अनुसार गरिएको छ ।

नेपाली विषयको शिक्षण गरिएका कक्षाकोठाहरूको आकार (लम्बाइ, चौडा तथा उचाइ) निम्न अनुसार रहेको पाइयो :

#### तालिका नं. १

	कोठा १	कोठा २	कोठा ३	कोठा ४	कोठा ५	कोठा ६	कोठा ७	कोठा ८	कोठा ९	कोठा १०
(क) लम्बाइ (फिट)	७	६	७	७	७	७	७	७	६	९
(ख) चौडाइ (फिट)	५	५	६	६	६	६	५	६	५	७
(ग) भुँइदेखि सिलिङको उचाइ (मि.)	३	२.७	३	३	३	३	३	३	३	२.९
(घ) प्रति विद्यार्थी स्वायर फिट	१	०.८	१	१	१	१	१	१	१	१.१

माथि तालिकामा रहेका १, २, ३ ...ले कोठा नं. लाई सङ्केत गरेका छन् । यो आँकडा मिटरमा लिइएको नाप हो । कक्षाकोठाको आकारमा सामान्य भिन्नता मात्र देखिन्छ । तीमध्ये सबैभन्दा सानो कोठा नं. २ रहेको छ । जसको लम्बाइ ५.७ मिटर, चौडाइ ५ मिटर र भुँइदेखि सिलिङसम्मको उचाइ २.७ मिटर रहेको छ । यसैगरी सबैभन्दा ठूलो कोठा नं. १० रहेको छ । जसको लम्बाइ ९ मिटर, चौडाइ ७ मिटर र भुँइदेखि सिलिङसम्मको उचाइ २.९ मिटर रहेको छ । कोठा नं. २ को क्षेत्र ०.८ र कोठा नं १० क्षेत्र १.१ प्रति विद्यार्थी स्वायर फिट रहेको देखिन्छ भने बाँकी कोठाहरूको क्षेत्र प्रति विद्यार्थी स्वायर फिट १ रहेको छ । यी आधारहरूले नेपाली भाषा शिक्षण गरिएका कक्षाकोठाहरू विच आकारका दृष्टिले खासै फरक नभएको देखिन्छ ।

नेपाली भाषाको शिक्षण गरिएका कक्षाकोठाहरूमा बेन्चको सङ्ख्या, कक्षाका विद्यार्थीहरूको सङ्ख्या, बेन्चको रखाइ, प्रतिबेन्च विद्यार्थीको बसाईलाई अवलोकन, गणना गरी टिपोट गरिएको छ । जसलाई निम्नअनुसार प्रस्तुत गरिन्छ :

#### तालिका नं. २

	कोठा १	कोठा २	कोठा ३	कोठा ४	कोठा ५	कोठा ६	कोठा ७	कोठा ८	कोठा ९	कोठा १०
डेस्क-बेन्च सेट	१६	१२	२०	२३	२१	२५	२१	१८	१६	१४
विद्यार्थी सङ्ख्या	६२	३८	५३	५९	६१	६०	४३	५२	४८	५९
प्रति बेन्च विद्यार्थी	४	३	३	३	३	२	२	३	३	४
बेन्च रखाइ (रो)	२	२	३	३	३	३	३	२	२	२

माथि तालिकामा प्रस्तुत भएअनुसार कक्षाकोठामा १२ सेटदेखि २५ सेट सम्म डेस्क-बेन्च रहेका छन् । एक बेन्चमा बढीमा ४ जना र कममा २ जना विद्यार्थी बस्ने गरी व्यवस्था मिलाइएको देखिन्छ । सबै डेस्क-बेन्चहरू आकारका दृष्टिले समान छन् । सबै डेस्क-बेन्चको लम्बाइ पाँच फिट रहेको छ । पाँचवटा कक्षामा बेन्चहरू २ रो मा र ५ वटा कक्षामा ३ रो मा रहने गरी मिलाएर राखिएको छ । डेस्क-बेन्चहरू शिक्षण पाटीदेखि सिधा रहने गरी स्थायी प्रकृतिमा रहने गरी मिलाइएको छ । आवश्यकताअनुसार तिनको ढाँचामा परिवर्तन गर्न सम्भव देखिदैन ।

कक्षा अवलोकनका क्रममा शिक्षणपाटीदेखि पहिलो लहरका डेस्क-बेन्चसम्म र अन्तिम लहरका बेन्चसम्मको दुरीको तथा गल्लीको फराकिलोपन (स्पेस) को मापन गरिएको छ । जस्ताई निम्नअनुसार प्रस्तुत गरिन्छ :

**तालिका नं. ३**

	कोठा १	कोठा २	कोठा ३	कोठा ४	कोठा ५	कोठा ६	कोठा ७	कोठा ८	कोठा ९	कोठा १०
पहिलो लहरका डेस्क-बेन्चसम्मको दुरी	१	१	१	१	१	१	२	१	१	१
अन्तिम लहरका बेन्चसम्मको दुरी	६	६	६	६	६	६	६	६	४	५
गल्लीको फराकिलोपन (स्पेस)	०.९	०.५५	०.५५	०.९	०.८	१.१	१.३	१.३	१.२	१
कक्षामा खाली ठाउँ (स्पेस)	x	x	x	x	x	x	x	x	x	x

माथिको तालिका अनुसार अधिकांश कक्षाकोठाहरूमा शिक्षण पाटीदेखि पहिलो लहरका बेन्चहरू १ मिटरको दुरीमा राखिएका छन् । कोठा नं. ७ मा मात्र यो दुरी २ मिटरको छ । यसै गरी अधिकांश कक्षाकोठाहरूमा शिक्षण पाटीदेखि अन्तिम लहरका बेन्चहरू ६ मिटरको दुरीमा राखिएका

छन् भने कोठा नं. ९ मा चार मिटर र कोठा नं. १० मा पाँच मिटरको दुरी हुने गरी राखिएको पाइयो । ती बेन्चहरूका बिचको खाली ठाउँ (गल्लीको भाग) भने अधिकांश कोठाहरूमा एक मिटरको आसपास रहेको पाइयो । अन्तिम लहरका बेन्चहरू पछाडिपट्टिको भित्तामा टाँसेर राखेको पाइयो ।

अवलोकन गरिएका सबै कक्षाकोठाहरूमा खाली ठाउँको अभाव देखिन्छ । बेन्च टेबुलहरूले कोठाको सम्पूर्ण स्थानलाई ओगडेका छन् । बिचमा आवतजावत गर्ने स्पेस र शिक्षण पाटीदेखि पहिलो लहरका बेन्चसम्मको दुरी बाहेक अन्य खाली ठाउँ कक्षामा देखिएन । यसैगरी सबै कक्षाकोठामा राखिएका पहिलो लहरदेखि अन्तिम लहरसम्मको डेस्क-बेन्चको उचाइ समान छ । समूह विभिजन लगायतका विभिन्न कक्षा कार्यकलाप आयोजनाका क्रममा आवश्यकताअनुसार ढाँचा परिवर्तन गरी राख्न सकिने अवस्था भने देखिदैन ।

प्रस्तुत अध्ययनमा कक्षामा आवत जावत गर्नका लागि रहेका ढोकाहरू, प्राकृतिक प्रकाश तथा शुद्ध हावाका लागि राखिने भ्याल, भेन्टिलेसनहरूको अवस्थाका बारेमा तथ्य सङ्कलन गरिएको थियो । जसको विवरण निम्नअनुसार रहेको छ :

**तालिका नं. ४**

	कोठा १	कोठा २	कोठा ३	कोठा ४	कोठा ५	कोठा ६	कोठा ७	कोठा ८	कोठा ९	कोठा १०
ढोकाको सङ्ख्या	१	१	१	१	१	१	२	१	१	१
ढोकाको आकार (फिट)	५ ५x३.५	५x३.५	५x३.५	५x३.५	५x३.५	५x३.५	५x३.५	५x३.५	५x३.५	५x३.५
भ्यालको सङ्ख्या	३	२	७	७	७	७	५	३	३	४
भ्यालको आकार (फिट)	६x६	४	५	५	५	५	५x४	६x५	६x५	६x५
भेन्टिलेसन सङ्ख्या	X	X	८	८	८	२	X	X	X	X
भेन्टिलेसन आकार	-	-	२x२	२x२	२x२	२x२	-	-	-	-

#### \* भेन्टिलेसन सहित

माथिको तालिकामा उल्लेख भए अनुसार कक्षाकोठामा व्यवस्था गरिएका ढोकाको सङ्ख्या कोठा नं ७ र १० मा २/२ वटा छन् भने बाँकी सबैमा १/१ वटा मात्र रहेको छ । अधिकांश कोठाहरू रहेका ढोकाहरूको आकार समान छ । तिनको लम्बाइ ७ फिट र चौडाइ ४ फिट छ । भने कोठा नं. ८, ९ र १० मा रहेका ढोकाको चौडाइ भने ३ फिट रहेको छ ।

त्यसैगरी कक्षाकोठामा न्यूनतम २ वटादेखि अधिकतम ७ वटा भ्यालहरू रहेका छन् । तिनको लम्बाइ ४ देखि ६ फिट र चौडाइ ३.५ फिटदेखि ६ फिटसम्मको आकारका छन् । कोठा नं. ७ मा भने भ्यालसँगै भेन्टिलेसनको व्यवस्था गरिएको छ । चारवटा कक्षामा २x२ का ८/८ वटा भेन्टिलेसन रहेको पाइयो । अधिकांश कोठाहरूमा भेन्टिलेसनको व्यवस्था छैन । जसका कारण स्वच्छ हावा सजिलै आउने जाने अवस्था राम्रो देखिएन ।

नेपाली विषयको शिक्षण गरिएका कक्षाकोठामा आउने प्रतिध्वनि (इको), बाहिरबाट आउने अनावश्यक आवाज, बत्ती, पङ्खाको व्यवस्थाका सम्बन्धमा सूचनाहरूको टिपोट गरिएको छ । जसको विवरण निम्नअनुसार रहेको छ :

#### तालिका नं. ५

	कोठा १	कोठा २	कोठा ३	कोठा ४	कोठा ५	कोठा ६	कोठा ७	कोठा ८	कोठा ९	कोठा १०
वाह्य हल्ला	सा.	चर्को	चर्को	चर्को	चर्को	चर्को	सा.	सा.	चर्को	सा.
आन्तरिक हल्ला/इको	चर्को	चर्को	सा.	सा.	सा.	चर्को	सा.	सा.	चर्को	सा.
प्रकाश/उज्यालोपन	सा.	सा.	उ.	उ.	उ.	सा.	उ.	सा.	सा.	न्यून
बत्तीको व्यवस्था बल्ब थान	१	१	१	१	१	२	२	२	२	१
पङ्खाको व्यवस्था	२	२	X	X	X	X	२	X	X	X

\*कुलरको व्यवस्था कुनै पनि कक्षामा नभएको

माथिको तालिका अनुसार अधिकांश कक्षाहरूमा बाहिरको आवाज चर्को रहेको पाइयो । ती कक्षाकोठाहरूमा कक्षाभित्र गरिएको कार्यकलाप बाहिरको आवाजबाट प्रभावित भएको देखिएको थियो । यसै गरी बाँकी कोठाहरूमा सुनिएको बाहिरको आवाज सामान्य किसिमको पाइयो । ती कोठाहरूमा बाहिरको आवाज सुनिएको भए पनि कक्षाभित्र गरिएका कार्यकलापलाई प्रभावित गरेको पाइएन । कक्षाकोठाभित्रकै ध्वनि अर्थात आन्तरिक प्रतिध्वनि (इको) भने चारवटा कोठामा चर्को रहेको र बाँकी कोठाहरूमा सामान्य किसिमको रहेको पाइयो । कक्षाकोठामा अतिरिक्त प्रकाशको व्यवस्थाका लागि अधिकांश कोठाहरूमा शिक्षण पाटी राखेको भित्तातर्फ अर्थात कोठाको अगाडिपट्टि हुने गरी १ वटा बल्ब राखिएको पाइयो । चारवटा कोठामा भने अगाडि र पछाडिपट्टि १/१ वटा रहने गरी २ वटा बल्बको व्यवस्था गरिएको पाइयो । समग्रमा बत्तीको व्यवस्था कक्षाकोठामा कमजोर रहेको देखिन्छ । प्रोजेक्टर लगायत अन्य प्राविधिक कार्य गर्नका लागि बत्तीका होल्डरको व्यवस्था पनि राम्रो देखिएन । कक्षा सञ्चालन दिउँसोको समयमा हुने भएकोले बत्तीको व्यवस्थापन प्राथमिकतामा नपरेको हुन सक्ने रहे पनि प्रोजेक्टर लगायतका प्राविधिक सामग्री प्रयोग गर्नका लागि होल्डरहरूको व्यवस्थापन पनि सही नहुनुले समग्रमा बत्तीको व्यवस्थापन कमजोर भएको निष्कर्ष निकाल्न सकिन्छ ।

यसैगरी तीनवटा कोठामा २/२ वटा पड्खाको जडान गरिएको पाइयो । तीमध्ये एउटा कोठाको पड्खा मात्र चल्ने बाँकी दुईवटा कोठामा रहेको पड्खा नचलेको पाइयो । बाँकी अन्य कुनै पनि कोठामा गर्मीको समयमा आवश्यक हुने पड्खाको व्यवस्था गरिएको पाइएन । कुलरको व्यवस्था भने कुनै पनि कोठामा देखिएन ।

कक्षाकोठामा प्रयोग गरिएको रडले पनि त्यहाँ रहने शिक्षक-विद्यार्थीको मनोभावनामा प्रभाव पार्छ । अन्तर्क्रियाका लागि शिक्षक-विद्यार्थीको मनोभाव प्रमुख कारक बन्न सक्ने कुरालाई मनन गरी त्यहाँका भ्याल-ढोका, भित्ता, छत, डेस्क-बेन्चमा प्रयोग गरिएको रडसम्बन्धी विवरण अध्ययन गरी त्यसलाई निम्नअनुसार उल्लेख गरिएको छ :

#### तालिका नं. ६

	कोठ १	कोठ २	कोठ ३	कोठ ४	कोठ ५	कोठ ६	कोठ ७	कोठ ८	कोठ ९	कोठ १०
भित्ताको	सेतो	निलो	पहेलो	पहेलो	पहेलो	सेतो	खरानी	पहेलो	पहेलो	पहेलो
बेन्च डेस्कको	X	हरियो	X	X	X	X	X	X	X	हरियो
भ्याल ढोकाको	चकलेटी	चकलेटी	चकलेटी	चकलेटी	चकलेटी	चकलेटी	चकलेटी	चकलेटी	चकलेटी	चकलेटी

माथिको तालिका अनुसार अधिकांश कोठाहरूको भित्तामा पहेलो रड लगाइएको छ भने दुईवटा कोठाका भित्तामा सेतो र एउटा कोठाको भित्तामा खरानी रड लगाइएको छ । यसैगरी दुईवटा कोठाको बेन्चहरूमा मात्र हरियो रडको इनामेल लगाइएको छ भने बाँकी सबै कोठामा रहेका बेन्च-डेस्कहरूमा इनामेल लगाइएको छैन । सबै कक्षाकोठाका भ्याल-ढोकाहरूमा एउटै प्रकारको अर्थात गाढा कलेजी जस्तो देखिने चकलेटी इनामेल भनिने रड लगाइएको छ ।

#### ५. प्राप्त र छलफल

प्राप्त तथ्याङ्कको विश्लेषणको नतिजाअनुसार यस अध्ययनमा अवलोकनमा परेका नेपाली भाषा शिक्षण गरिएका कक्षाकोठाहरू कक्षा अन्तर्क्रियाका लागि आकारका दृष्टिले उपयुक्त देखिएनन् । तालिका नं. १ र

३ मा उल्लेख गरिएको नतिजाले यस कुरालाई प्रष्ट्याएको छ । विद्यालयका भवन निर्माण सम्बन्धी तयार गरिएको निर्देशिका (सन् २०१६) अनुसार कक्षाकोठाको लम्बाइ र चौडाको अनुपातिक अवस्था, लम्बाइ चौडाइ, कक्षाको क्षेत्रफल लगायत पक्षहरूमा कक्षाकोठाहरूको आकार मिलेको देखिएन । हेलेन टेरी र रोदरथमको निष्कर्षलाई उद्धृत गर्दै यल्कपियरी र अन्य (सन् २०१२) ले “८३ प्रतिशत उत्तरदाताले विद्यार्थीको सिकाइप्रतिको एकाग्रता र सहभागितामा कक्षाको आकारले प्रभाव पार्ने बताएका छन्” । यस भनाइलाई मनन गर्ने हो भने ती कक्षाको आकारले नेपाली भाषाको सिकाइमा प्रभाव पर्ने अवस्था देखिन्छ । समग्र कक्षा डेस्क-बेन्चहरूद्वारा अटेसमटेस छन् । समूह विभाजन गरी छलफलका लागि खाली स्थान छैन । कक्षाकोठाहरू प्रतिविद्यार्थी १ स्क्वायर फिटभन्दा कम आकारका छन् जुन तोकिएको मापदण्डभन्दा कम हो । अवलोकनका क्रममा कक्षाको आकार, बसाई व्यवस्थापनदेखि फर्निचरको रखाइ, खाली ठाउँ समेतलाई प्रभावित पारेको छ । जसका कारण ती कक्षाकोठाहरू भाषा शिक्षणका विभिन्न कार्यकलापहरूको आयोजना गर्न उपयुक्त देखिदैनन् ।

कक्षाकोठामा फर्निचरको अवस्था कामचलाउ रहेको तथ्य तालिका नं. २ र ४ मा उल्लेख गरिएको नतिजाबाट प्रष्ट हुन्छ । प्रतिबेन्च बढीमा ४ जना र कममा २ जना (औषत ३ जना) विद्यार्थी बस्नुपर्ने अवस्था रहेको छ, जुन उपयुक्त पनि छ । सबै कक्षामा एकस्थानमा निश्चित रहने गरी सिधा रोहरूमा व्यवस्थापन गरिएको छ । जुन ढाँचालाई रान्ड्स र गान्सेमर-टोपफ (सन् २०१७) “परम्परागत किसिमको रखाइ” भनेका छन् । हिगिन्स र अन्य (सन् २००५) ले “सही किसिमको व्यक्तिगत कार्य र समग्र कक्षा कार्यको सामर्थ्य अभिवृद्धि गर्नमा बेन्च-डेस्कहरूका पङ्क्तिगत भूमिका महत्त्वपूर्ण रहने” कुरामा जोड दिएका छन् । यसैगरी “विद्यार्थीहरू विच एकले अर्कोलाई सजिलैसँग देख्न सक्ने, एकआपसमा कुरा गर्न सक्ने किसिमले बेन्च-डेस्कहरू मिलाइएको हुनुपर्छ” भन्ने ब्राउन (सन् २००७) को मान्यता अनुसार कक्षाको बसाई मिलेको देखिएन । ती कोठाहरूमा बेन्च-डेस्कहरूलाई आवश्यकता अनुसार फरक फरक ढाँचामा मिलाएर राख्न सकिने अवस्था छैन । पहिलो लहरदेखि अन्तिम लहरसम्मका डेस्क-बेन्चको उचाइ समान छ । जसबाट पछाडि बस्ने विद्यार्थीहरूले शिक्षण पार्टीमा लेखिएको कुरा, अगाडि उभिएका शिक्षक लगायत कक्षामा गराइने अन्य कार्यकलापलाई सही किसिमले देख्न सक्ने अवस्था छैन । कक्षामा शिक्षण सामग्री लगायतका आवश्यक कुराहरूलाई सुरक्षित भण्डारण गर्न दराज आदि अन्य फर्निचरको व्यवस्था अध्ययनका क्रममा पाइएन । सबै कोठाहरूमा एउटा मात्र शिक्षण पाटी रहेको छ । “शिक्षण पाटीहरू आवश्यकता अनुसार विभिन्न आकारका हुने गरी एकभन्दा बढी पनि राख्न सकिन्छ” भन्ने ब्राउन (सन् २००७) को मान्यता अनुसारको नतिजा पनि पाइएन ।

अवलोकन गरिएका कक्षाकोठाभित्र उत्पन्न हुने प्रतिध्वनि (इको), बाहिरको हल्लाले कक्षाकोठामा कार्यकलापहरू सञ्चालनमा प्रभाव परेको देखियो । तालिका नं. ६ मा उल्लेख भएको नतिजा अनुसार नेपाली विषयको शिक्षण गरिएका ६० प्रतिशत कोठाहरूमा बाह्य हल्ला अति चर्को रहेको र ४० प्रतिशत कोठाहरूमा आन्तरिक हल्ला अति चर्को रहेको पाइयो । सन्दारी (सन् २०१७) ले “कक्षाकोठाभित्र हुने अभ्यासहरू स्पष्ट रूपमा कक्षाकोठा बाहिरका कारकहरूद्वारा प्रभावित हुन्छन्” भन्दै कक्षाकोठा बाहिर र भित्रबाटै उत्पन्न हुने ध्वनि/प्रतिध्वनिलाई कक्षा भाषा सिकाइ प्रक्रियाका बाधक मानेका छन् । हिगिन्स र अन्य (सन् २००५) ले “असान्दर्भिक आवाज एक विशेष ध्यान भङ्ग गर्ने हल्ला हो” (पृ. १८) भन्ने विचारका साथ कक्षाकार्यकलापका लागि भित्र उत्पन्न हुने प्रतिध्वनि र बाहिरबाट आउने हल्ला बाधक बन्ने कुरालाई प्रस्तुत गरेका छन् । वाइनस्टीन (सन् १९७९) ले “शिक्षकहरू बाहिरको आवाजले रोकिने अवस्था भएको खण्डमा त्यसले सिकाउने समयलाई प्रभावकारी रूपमा घटाउँछ” भन्ने धारणा प्रस्तुत गरेका छन् । रिभलिन र वाइस्टीन (सन् १९८४) ले “असान्दर्भिक ध्वनिबाट ११% भन्दा बढी समय क्षति हुन जान्छ” भनेर कक्षा शिक्षणका क्रममा ध्वनिको असरलाई तथ्यका साथ प्रष्ट्याएका छन् । “कक्षाकोठा बाह्य हल्लाबाट मुक्त हुनु पर्छ । कक्षाकोठाभित्रको ध्वनि

सही किसिमको हुनुपर्छ, प्रतिध्वनि (इको) आउने किसिमको हुनुहुदैन” भनेर ब्राउन (सन् २००७) ले भाषा सिकाइ प्रक्रियामा कक्षाकोठाको आन्तरिक र बाह्य ध्वनिको प्रभावलाई उल्लेख गरेका छन्।

अवलोकन गरिएका कक्षाकोठाहरूमा भाषिक अभ्यासका लागि अतिरिक्त खाली ठाउँ निकै कम रहेको पाइयो। तालिका नं. ३ मा उल्लेख भएको नतिजाअनुसार सबै कोठाहरूमा शिक्षण पाटीदेखि पहिलो लहरका बेन्चसम्मको दुरी अत्यन्त तोकिए अनुसार नरहेको, गल्लीको स्पेस १ मिटरभन्दा कम रहेको पाइयो। कक्षा अवलोकनका क्रममा बेन्च-डेस्कहरूले कक्षाको सम्पूर्ण भागलाई ओगटेकोले कक्षामा अन्य खाली ठाउँ देखिएन। “कक्षामा अतिरिक्त खाली ठाउँ (स्पेस) हुन आवश्यक छ, शिक्षक-विद्यार्थीविचमा प्रभावकारी अन्तर्क्रियाका लागि यथेष्ट स्थान हुनुपर्छ” भनेर विद्यालयका भवन निर्माण सम्बन्धी तयार गरिएको निर्देशिका (सन् २०१६) को भनाइको परिपालना भएको छैन। यही तर्कमा जोड दिदै ओवाकी (सन् २०१७) ले “एउटा कक्षाकोठामा सिकाइका विभिन्न केन्द्रहरूका लागि स्पेस, शिक्षकका लागि स्पेस र स्वतन्त्र रूपमा कार्यकलाप गर्ने स्पेस हुन आवश्यक” रहने बताएका छन्।

नेपाली विषयको शिक्षण गरिएका कक्षाकोठाहरू प्रकाश, तापक्रम, हावाको सहजता लगायतका पक्षहरू भाषिक सिप सिकाइका लागि अनुकूल देखिएनन्। तालिका नं. ६ मा उल्लेख गरिएको नतिजा अनुसार कक्षाकोठामा प्रकाशका लागि भ्याल, ढोकाहरूमा निर्भर हुनु पर्ने अवस्था रहेको छ, बिजुली बत्तीको व्यवस्थापन पक्ष कमजोर देखिन्छ। बार्निट (सन् २००३) ले “प्रत्यक्ष र अप्रत्यक्ष प्रकाशका संयोजनबाट नै कक्षामा सही प्रकाशको व्यवस्था कायम हुन जान्छ” भनेर भ्याल, ढोकाहरूमा मात्र निर्भर हुने कुरालाई अनुपयुक्त ठहर्‍याएका छन्। यसैगरी कक्षाकोठामा हावा र तापक्रमको अतिरिक्त व्यवस्थापन पनि कमजोर देखिन्छ। सीमित कोठाहरूमा मात्र पड्खा हुनु भएकामध्ये पनि अधिकांश नचल्ने देखिनु र कुलरको प्रयोग ‘असम्भव’ जस्तै मानिनु यस कुराको पुष्टि गर्दछ। तालिका नं. ७ मा उल्लेख भएको नतिजा अनुसार कक्षाकोठाका भित्ता, सिलिड, डेस्क-बेन्च, भ्याल-ढोकाहरूमा प्रयोग गरिएको रङ उपयुक्त रहेको छ। “नुहफरको भनाइलाई उद्धृत गर्दै वार्नर र मेयर्स (सन् २०१०) ले हल्का पहेलो, सुन्तला, फिक्का वा हल्का हरियो वा निलो हरियो रङहरू कक्षाकोठाका लागि उपयुक्त हुन्छन्” भन्ने तर्कको पालना भएको देखियो।

कर्डेनेस (सन् २०१३) ले “विद्यार्थीहरूले सिकाइ गतिविधिमा योगदान दिन र भाषिक अभ्यासमा अधिकतम संलग्न हुने अवस्था सिर्जनाका लागि कक्षाकोठा वातावरणको उच्च महत्त्व छ” (पृ. ३४) भन्ने कुराका साथ कक्षा शिक्षणको निर्णायक पक्ष कक्षाकोठाको वातावरणलाई मानेका छन्। यसै गरी भ्यानलियर (सन् २००१) ले “विद्यार्थीहरूले सिकाइ कार्यकलापमा संलग्न हुन र भाषिक अभ्यासको अधिकतम अवसरका लागि कक्षाकोठा वातावरणको महत्त्व रहन्छ” (पृ.१०३) भन्ने तर्कका साथ कक्षाकोठा वातावरणको महत्त्वलाई प्रष्ट्याएका छन्। नेपाली विषयका शिक्षण गरिएका कक्षाकोठाहरूको आकार, फर्निचरको व्यवस्थापन, शिक्षण पाटी तथा अन्य सामग्री, अतिरिक्त प्रकाश, तापक्रम, शुद्ध हावाको आगमनको अवस्था लगायतका पक्षहरू प्रभावकारी देखिएनन्। कक्षाका भित्ता, भ्याल-ढोका, डेस्क-बेन्चमा लगाएको रंग तोकिएको मापदण्ड अनुसार भए पनि बाहिरको हल्ला (ध्वनि) भित्रको हल्ला (प्रतिध्वनि), आवश्यक खाली ठाउँ (स्पेस), लगायतका कक्षाको वातावरण निर्धारण गर्ने मुख्य पक्षहरूको व्यवस्थापन कमजोर भएकोले नेपाली भाषा शिक्षणका लागि उपयुक्त छैनन् भन्न सकिन्छ।

## ६. निष्कर्ष

प्रस्तुत अध्ययनमा विद्यालयका कक्षा कोठाहरू नेपाली भाषा सिकाइका लागि के कस्ता छन् भन्ने समस्यामा आधारित खोजी कार्य गरिएको छ। जस अनुसार अवलोकन गरिएका कक्षाकोठाहरू प्रभावकारी भाषा शिक्षणका लागि उपयुक्त देखिदैनन्। अधिकांश कोठाहरूको आकार तोकिएको मापदण्डअनुसार छैन। कक्षाकोठामा फर्निचरको नाममा बेन्च-डेस्कहरू मात्र छन्। तिनले कक्षाको समग्र भागलाई ओगटेका छन्। समूह विभाजन लगायतका विभिन्न कक्षा कार्यकलाप आयोजनाका

क्रममा आवश्यकता अनुसार बेन्च-डेस्कहरू मिलाएर राख्न सकिने अवस्था देखिदैन । कक्षाकोठाहरू बाह्य हल्ला र आन्तरिक प्रतिध्वनि (इको) बाट मुक्त देखिएनन् । कक्षाकोठामा अतिरिक्त प्रकाश, तापक्रमको व्यवस्थापन पनि कमजोर देखिन्छ । भाषिक अभ्यासका लागि आवश्यक शैक्षिक सामग्रीको व्यवस्था शून्यप्रायः छ । जसका कारण नेपाली भाषा शिक्षणका क्रममा गरिनुपर्ने विभिन्न कार्यकलापका लागि कक्षाकोठाको भौतिक अवस्थामा सुधार गर्नुपर्ने देखिन्छ ।

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## माइतघर उपन्यासमा प्रयुक्त कारुणिकता र व्याङ्ग्य

चन्द्रा ओली

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Article History: Received: August 2022 Revised: October 2022 Published: January 2023

### अध्ययन सार

प्रस्तुत अध्ययनमा माइतघरलाई एक सफल कारुणिक र सफल व्याङ्ग्यपरक उपन्यासका रूपमा थप प्रष्ट्याउने प्रयास गरिएको छ। सरल र सामाजिक विषयवस्तुबाट तयार पारिएको माइतघर उपन्यास लघु आकारको भएपनि जीवनको व्यापकतालाई समेटेको छ। हरि र सानीका जीवनको मार्मिक र कारुणिक कथाबाट माइतघरको निर्माण भएको छ। नेपाली उपन्यासको क्षेत्रमा सामाजिक यर्थाथवादी प्रवृत्तिलाई भित्र्याउने सशक्त उपन्यासकार लैनसिंह बाइदेलको मौलिक र सामाजिक उपन्यास माइतघर किन कारुणिक भयो? उपन्यासकारले के कस्ता सामाजिक कुरीतिप्रति व्याङ्ग्य गरेका छन्। यी समस्यामा केन्द्रित भएर शोध लेख वस्तुनिष्ठ आधारहरू दिने उद्देश्यमा केन्द्रित रहेको छ। माइतघर उपन्यासको कारुणिकताको शुरुवातको पहिलो कारण सुवेदानीबाट सानीको विहेको कुरा चल्नु र हरिकै हातबाट सानीलाई अर्को केटासँग विहे गरिदिई विदाइ गरेर पठाउनु रहेको छ भने उपन्यासको कारुणिकताका थप घटनाहरूमा सानीको वैवाहिक जीवन असफल हुनु, सानीकी आमाको मृत्यु हुनु। हरिले सानीलाई स्वीकार्ने सौँच राख्नु तर सानी सदाका लागि माइतघर छोडेर जानु आदि हुन। बाइदेलको माइतघर सफल व्याङ्ग्यपरक उपन्यास पनि हो, बाइदेलले समाजका कुरीति, कुसंस्कार, विसङ्गति, विकृति, रुढिवादी संस्कार तथा आडम्बरी प्रवृत्तिप्रति तीक्ष्ण रूपमा व्याङ्ग्य प्रहार गरेका छन्। रुढिग्रस्त सामाजिक संरचना र त्यसबाट उत्पन्न स्थितिप्रति आक्रोश व्यक्त गर्न उनी रुचि राख्छन्। व्यक्तिवादी प्रवृत्ति हावी हुँदा मानवीय मूल्य र मान्यताप्रति ह्यास आएको सन्दर्भलाई पनि उनले सटिक ढंगबाट अधि सारेका छन्। रुढी परम्पराले प्रेमी-प्रेमिकाको जोडीले दुर्घटना व्यहोर्नु परेको छ। सुन्दर संसार खरानी भएको छ। सामाजिक कुसंस्कारलाई अन्धतामा अवलम्बन गर्नु नै उपन्यासको कारुणिकताको कारण भएकाले कुरीति, अन्धपरम्पराको शिकार बन्नु हुँदैन भन्ने सन्देश माइतघरले दिएको पाईयो।

**प्रमुख शब्दावली** सिक्त हृदय, अजस्र, हत्पिण्ड, विभिषिका, परिताप।

### परिचय

नेपाली उपन्यासको क्षेत्रमा सामाजिक यर्थाथवादी प्रवृत्तिलाई भित्र्याउने सशक्त उपन्यासकार लैनसिंह बाइदेलको जन्म २१ डिसेम्बर १९२४, वि. स. १९८०मा भारतको दार्जिलिङमा भएको हो। उनको पुख्यौली घर खोटाङको बाइदेल गाउँमा हो। चित्रकलामा स्नातक तह सम्म शिक्षा हासिल गरेका बाइदेलले उपन्यास क्षेत्रमा महत्वपूर्ण योगदान गरेका छन्। लामिछाने (२०६९)ले “बाइदेलले प्रशिद्ध उपन्यासहरू मुलुक वाहिर (२००४), माइतघर (२००५), लड्गाडाको साथी (२००६) र रेम्ब्रान्ट (२०२३) लेखेर चर्चित उपन्यासकारका रूपमा ख्याति कमाएका छन्।” बाइदेलको मौलिक र सामाजिक उपन्यास माइतघर किन कारुणिक भयो? उपन्यासकारले के कस्ता सामाजिक कुरीतिप्रति व्याङ्ग्य गरेका छन्। यी समस्यामा केन्द्रित भएर शोध लेख वस्तुनिष्ठ आधारहरू दिने उद्देश्यमा केन्द्रित रहेको छ। “बाइदेलका सबै उपन्यासमा सामाजिक जीवनका व्यथा र वेदनालाई व्यक्त गरिएको हुन्छ। उनका पात्रहरू अत्यन्त करुणाजनक स्थितिमा छटपटाइरहेका हुन्छन् र उपन्यासको अन्त्य पनि दुःखमा पुगेर हुन्छ। मुलुकवाहिरमा म्याउचीको हत्या गरिनु, रणले आत्महत्या गर्नु, माहिला भुजेलको मृत्यु हुनुजस्ता घटना कारुणिक हुन भने माइतघरमा त भन करुणाको सागर

नै छ। आफुले जविनभर माया गरेको मान्छे लाई छोडेर सानी डोली चढी अर्काको घर गएको देख्दा , हरिसँग मायाको भिख माग्दा तिरस्कार पाएको सुन्दा, अर्ध्याँरो रातका सानी घरबाट हिडेको देख्दा पाठकको आँखा नरसाई छाड्दैन । लड्गडाको साथीमा भएको लड्गडाको वेदनापूर्ण अन्त्यले पनि बाड्देल दुःख र करुणाजनक स्थिति चित्रण गर्नमा सफल छन्।” (भट्टराई,श्याम,२०७७:१५५)। “लैनसिंह बाड्देल केवल दुःखी, पीडित वा निम्नवर्गीय पात्रहरूको दयनीय अवस्थाप्रति करुणा व्यक्त गर्न अधि सर्दछन् । उनको विषय सुखी , सम्पन्न,सम्भ्रान्त परिवारका पात्रहरूको चित्रण गर्नु नभएर पात्रहरूका करुणाजन्य स्थिति तथा वियोगात्मक स्थितिको चित्रण गर्नु रहेको छ। कारुणिकताका दृष्टिले बाड्देल एक सफल उपन्यासकारका रूपमा चिनिन्छन् ।” (लामिछाने,यादव, २०६९:१४६)

वास्तवमा माइतघर उपन्यासको सम्पूर्ण भावभूमि कारुणिक छ । सानीको पारिवारिक जीवन गरिबीले थिलथिलो भएको थियो, गुजारा चलाउन मुस्किल परेर इलाम भरेका थिए। इलाम बसाँइ सरेका रत्नाको परिवार लोगने वितेपछि रत्ना र सानी सहाराविहिन भएर तेह्रवर्षपछि आश्रय खोज्दै दाँजलिङ पुगेछन् । सुवेदानीको घरमा आश्रय पाउँछन्। आमा छोरी दुबै यो घरमा बस्ने भए । सुवेदानीको घरमा भएको नोकर केहि दिनपछि बर्मा हिड्ने भयो । “एकदिन बेलुका सानी घोप्टो परेर रुँदै थिई । यो देखेर हरिले रत्नसँग सोध्यो— सानीलाई के भएछ कान्छी आमा? 'हेर न कस्तो भाँचिएको हात !' रत्नाले एक थुप्रो फुटेको प्याला पिरिचका टुक्रातिर देखाई । हेर,यति जाबो पनि उठाएर लान नसके। पछि पोइको घर गएर के गरी खान्छे? यस्ती अभागिनिले त आफ्नै भाग्य खान्छे ।' आमाको यो तिखो वचनले सानीको मुटुभित्र घोचेजस्तो लाग्यो दुःख मानेर रुँदै—रुँदै मनमनै भनी । म अभागिनिलाई किन जन्म दियो त आमा? म अभागिनि नभए, मेरो भाग्य नफुटेको भए किन म टुहुरी हुने थिएँ? किन आज अर्काको घरमा आएर यसरी आश्रय लिनुपर्थ्यो त? फकाई—फुलाई सुवेदानीले सानीलाई दुई चार गाँस भात खान लाइन् । आँसुसित एक—एक भातको सिता मुछेर चपाउँदै अलिकति खाई अनि रातभरि भित्तापट्टि फर्केर रोईरही ।” (बाड्देल,लैनसिंह,२०७२:२९) उपन्यासकी प्रमुख पात्र सानीको बाल्यावस्थादेखिको जीवन-कहानी कहालीलाग्दो रह्यो । उस्लाई मीठा सपनाहरु देख्ने अधिकार थिएन। सुख ,सयल र रमाइलो के हो ? थाहा पाइन । अभावग्रस्त जीवन त्यस्मा पनि सानैमा बुवा गुमाउनुको पीडा त छदैं छ । आश्रयवीहिन आमा—छोरी भौतारिँदै हरिको घरमा आश्रय त पाइन तर सानीको लागि त्यो घर न घर बन्न सक्यो न माइतघर बन्न सक्यो। अन्ततः रुँदै—रुँदै निस्कनु पर्यो। हरि पनि मूक बनेर बस्नुबाहेक केहि गर्न सकेन तसर्थ चरम कारुणिक उत्कर्षले उपन्यासकार सफल कारुणिक उपन्यास दिन सफल भए । उपन्यासकारले समाजमा आडम्बरी प्रवृत्ति, रुढिग्रस्त सामाजिक संरचना र कुसंस्कार हावी हुँदा मानव जीवनको सुनौलो संसार ध्वस्त भई दुर्घटनामा पुगिन्छ र अनायसै मानव जीवन करुणामय बन्दछ भन्ने भाव पोखेका छन् । माइतघर उपन्यास किन कारुणिक उपन्यास बन्न सफल भयो? उपन्यास कारुणिक हुनमा सामाजिक कुसंस्कारको भूमिका के कस्तो रह्यो ? उपन्यासमा प्रयुक्त सामाजिक कुसंस्कारको के कस्तो व्याङ्ग्य गरेका छन् ? भन्ने कुरालाई पुष्टि गर्ने केहि ठोस आधारहरु वा पक्षहरु यहाँ प्रस्तुत गरिएका छन् :

### सानीको बिहे हुने प्रसङ्ग वा घटना:

सरल र सामाजिक विषयवस्तुबाट तयार पारिएको माइतघर उपन्यास लघु आकार (१देखि १७ परिच्छेद)को भएपनि जीवनको व्यापकतालाई समेटेको छ । हरि र सानीका जीवनको मार्मिक र कारुणिक कथाबाट माइतघरको निर्माण भएको छ । माइतघरको अर्थ छोरी चेलीको जन्मघर भन्ने हुन्छ यहाँ हरि र सानु बालसखापछि प्रेमी प्रेमिका भएपनि सानीले हरिको घरलाई माइतीघर मान्नुपर्ने बाध्यता छ । माइतीघर उपन्यासको कारुणिकताको शुरुवात सानीको बिहे हुने प्रसङ्ग वा घटनाबाट भएको छ । सुवेदानीले सानीकी आमा रत्नसँग सानीको लागि केटा खोजेर बिहे गरिदिने कुरा उठाइन र हरिसँग पनि यहि कुरा भनिन हरि केहि नबोली आमाको कुरा सुनिरह्यो । तर हरिको मुटुमा हठात् कसैले आघात गरेजस्तो लाग्यो । अनि “त्यसदिनदेखि आकासमा धेरै दिनसम्म बादल लागि रह्यो जूनको सितल

किरणपनि हरिको दग्ध छातिभिन्न पस्न सकेन घामको न्यानो तातोले पनि हरिको सिक्त हृदय ओभानो पार्न सकेन ।” ( बाङ्देल, लैनसिंह, २०७२:३७)

उपन्यासमा प्रस्तुत भएका यी प्रसङ्गले सानी र हरिविच प्रेम अङ्कुरण भइसकेको छ । सानीको पराइ केटासँग विहेको कुरो चल्दा हरिको मनमा चोट परिसकेको छ र आमाको वचन नकार्न पनि सकेको छैन । सानी र हरि एक अर्कालाई प्रेम गर्छन् तर उनीहरू एकआपसमा विवाह गर्न सक्तैनन् । सानीको विवसता र हरिको वाध्यता भयावह हुनुको साथै अत्यन्त मार्मिक छ । हरि वाध्यताको विचबाट हृदयले स्वीकार नगरेको कुरा पनि सानीलाई सम्झाउँदै छ । सानीलाई भन्छ . घर गएर पराइघर सम्हाल्नु सासुससुरा, नन्ददेवर श्रीमान सबैको सेवा गर्नु भन्दै सम्झाइ रहेको बेला “हरिको सिक्त कण्ठमय वगेको वाक्यको धारासितै सानिको अन्तरदेखि रसाएको आँसु अजस्र धारा भएर वगिरह्यो त्यो आँसु नारीको श्रेष्ठ दानको रूपमा चढाएकी थिई । सायद त्यो आँसु आजन्मको प्रीतिको चिन्ह स्वरूप खसालेकी थिई मानव देवताका चरणमा आफ्नो दुःख व्यथा पोख्न खोजेकी थिई । त्यो कसैलाई थाहा थिएन थाहा थियो त केवल परमेशपरलाई।” (बाङ्देल, लैनसिंह, २०७२:४८) सानीले हरिलाई छोडेर अर्को केटासँग विहे गर्न नसक्ने पीडित भाव व्यक्त गरेकी छे भने हरिले पनि सामाजिक बन्धन तोड्न नसकेर बाहिरी रूपमा सानीलाई विहे गर्नुपर्छ भनेर सम्झाए पनि भिन्न मनबाट स्वीकार गर्न सकेको छैन । हृदयदेखि एक-अर्कालाई चाहने तर सामाजिक बन्धनका कारण प्रकट गर्न नसकी भिन्नभिन्नै पिल्सिएर जीवन दुर्घटनाग्रस्त भएका दुःखदायी प्रेमिल जोडीको रोदन प्रस्तुत भएको छ ।

सानी एकलै रोइरहेकी छे । आकासमा लागेको जुनलाई देखेर सानी भन्छे : “हरि दाज्यू मेरो चौरासी लाखको जुनीमा कहिल्यै फेरी आईमाई भएर जन्मनु नपरोस् अर्को जन्ममा तपाइसगं भेट हुन्छ कि हुन्न? अर्को जन्ममा पनि तपाइले उहि सानी भनेर चिन्न सक्नुहुन्छ?” (बाङ्देल, लैनसिंह, २०७२:५१) सानीका यी प्रश्नले हरिको मुटुमा गाँठो पर्यो । हरिको सामाजिक बन्धनले बाँधेको मुटु पग्लन सक्ने अवस्थामा छैन । अन्ततः सानीको विहे भयो हरिले नै सानीलाई बहिनीका रूपमा विदाइ गर्नु पर्यो र विदाइ गर्दै गर्दा हरि अर्न्तवेदनाले छटपटाउन थाल्यो । शूश्रूवकालको मधुर स्मृति दुखान्त रातको अस्पष्ट सपना जस्तो हृदयाकाशमा उडिरह्यो । सानी र हरि नचाहेरै एकअर्काबाट अलग भए सानी दुबै हातमुख छोपेर रुँदै निस्कई भने हरिलाई पनि सँगसँगै अडुकमाल गरेर रुन मन त थियो तर यतिका मानिसको घरँइचोमा आँफु कसरी रुने सम्हालिदै सानीको विदाइ गर्यो । माइतघर उपन्यासको कारुणिकताको शुरुवातको पहिलो कारण सुवेदानीबाट सानीको विहेको कुरा चल्यो र हरिकै हातबाट सानीलाई अर्को केटासँग विहे गरिदिई विदाइ गरेर पठाउनु रहेको छ ।

सानीको वैवाहिक जीवन असफल हुनु:

दुई वर्षपछि सानीकी आमा विरामी हुँदा सानी माइत आउने मौका पाई । सानीको जीउ सुकेर सिन्को जस्तो भई सकेको , आँखा भासिइ सकेका, अनुहारको वर्ण पहेलो भईसकेको, नाकको डडाल्नो र गालामा चाया समेत बसिसकेका महिलो लुगामा आएकी सानी अधिकी सानी र अहिलेकी सानी हतपत ठम्याउन पनि नसक्ने भई सकेकी थिई । सानीलाई यो अवस्थामा देख्दा हरिको हृदय सागरमा ठूलो हाहाकार मच्चियो, धेरै शड्काहरु आए, मुटु खलबलियो । सानीको पोइले सौता हालिसकेको थियो । “सौता हालेपछि स्वास्नी मान्छेको जीवन कस्तो हुन्छ ? पोइले हालेपछि विवाहित आइमाईको जीवनमा दुध पनि विष हुन्छ , औषधि पनि मृत्यु हुन्छ । त्यसलाई आजन्म रुवाएर आँसुको सागरमा डुवाउँछ , अनि कसैलाई छिट्टै मृत्युको मुखमा पनि पुर्याउँछ ।” (बाङ्देल, लैनसिंह, २०७२:६५) वास्तवमा सानीको जीवनमा दोस्रो ठूलो घटना घटिसकेको छ । पहिलो घटना आफ्नो प्रेमीलाई दाइ नातामा परिणत गरेर पराइ केटासँग विवाह गरेर गएको छोटै समयमा पोइबाट सौता थपिमाग्नु परेको छ । अब सानीको लागि आश्रयस्थल माइतघर वा हरिको घर मात्र रहन्छ । सानीलाई दुःख आइपर्दा उसको सहाराकेन्द्र माइतघर मात्र सम्भन्छे । सानी करुणाकी प्रतिमूर्ति बनेकी छे , जीवनमा चाहेका कुरा उस्ले पाएकी छैने ।

सानीकी आमाको मृत्यु हुनु:

रोग र सानीको चिन्ताले खग्रास भएकी सानीकी आमा रत्न जीवनको अन्तिम अवस्थामा छिई । आमालाई हेर्न जाँदा आमा मैलो ओछ्यानमा एकलै लडिरहेकी रहिछे । रत्नाको अनुहार सुकेर पहुँलो र दुब्लो भइसकेको रहेछ । छोरी आएको देखी-देखी पनि रत्नाले छोरीतिर पुलुकक हेरेर भित्तापट्टि मुख फर्काई । छोरीलाई चिन्न नसकेर हो कि मानसिक विरक्ति हो? सानीले बुझ्न सकिन , तर मनमनमा भने अस्पष्ट कथा अनुभव गरिरही । सानीले आमाचाहिँको हात समातेर बोलाउँदा बल्ल छोरीतिर फर्केर हेरी अनि केहि नबोलेर केवल छोकीको हात धेरैबेरसम्म मुसारिरही । कोठाको मलिन उज्यालोमा आमाले छोरीको अनि छोरीले आमाको अनुहार हेराहेर गरिरहे । आज दुवै नारीले मूक भाषामा आफ्नो मनतरको अव्यक्त दर्द र व्यथा प्रकाश गर्न खोजे । अध्याँरोमा छोरीको अनुहार हेर्न खोजेजस्तो गरेर रत्नाले सोधी- कतिबेला आइपुगिस सानू? सानीको घाँटी भरिएर आयो ,बोल्न नसकेर आमाको मत्थर गतिले चलिरहेको छातमाथि गाला राखेर रोइरही । उहि बेला रोगिणी बसेको नीरव कोठामा सुबेदानी बोलेको कर्कश स्वर आयो-“इ: छोरी आइपुगेकी छ, कुरा गरी बस्थ्यौँ... आज नि:सहाय अवस्थामा रोगिणीले छोरीको अनुहार पुलुकक हेरी अनि आमाका आँखामा आइसकेको आँसु बत्तीको धमिलो प्रकाशमा टल्किरहेको सानलि हेरी । आमाको आँखाको मूक भाषा छलुङ्ग बुझ्न सकेजस्तो गरेर आमाको हात अलिकता थिची। मुटुमा शूल पर्यो,असह्य भयो । अनि त्यहाँ धेरै बेर बस्न नसकी सानी भान्साकोठातिर दगुरी ।” (बाइदेल,लैनसिंह,२०७२:६३) यतिका दिनपछि रुपरङ्ग बिगारेर माइत आएकी छोरीलाई देखेर रत्नका मनमा अनेक शंका उब्जन थाले । अवश्य पनि छोरीलाई घरमा सन्तोष छैन, रत्नको मन नानाथरी शंकाको तातो भुङ्ग्रामा भुतभुती खेलन थाल्यो भने सानीले सहाराविहिन आमाको विहाल अवस्था त्यस्मा सुबेदानीको कठोर वचन सुनेर मन थाम्न गारो भयो त्यस्को पर्सीपल्ट रत्नाले प्राण त्याग गरी । सानी छाती पिटी – पिटी रोई । हेर्दाहेर्दै मानिसहरु जम्मा भए, आमाको शव उठाएर लिए, सानी सपना हो कि विपना विचार गर्न सकिन । मनमा पिरको गाँठो हुँदा घोप्टो पर्ने आमाको छातीपनि सदाका लागि गुम्यो , सानीलाई कतै हेरेर मन बुझाउने ठाँउ रहेन ।

**हरिले सानीलाई स्वीकार्ने सोच राख्नु** तर सानी सदाका लागि माइतघर छोडेर जानु :

सानीका जिन्दगीका दिनहरु फेरी सपनाजस्तै वित्दै गए। सानी दशैँसम्म हरिका घरमा बस्ने भई । हरिको मन-प्राण विगत स्मृतिको संसारमा खेलिरह्यो । बाल्यकालका धमिला स्मृति आउन थाले । एउटै प्रश्न मनमा आइरह्यो – त्यो आश्रयहीन नारीले कतै आश्रय नपाउने त ? हरिले सानी विदाइ भएर जाँदा आफ्नो गोडामा खसाएका अश्रुजल सम्भयो। अब, सानीको घर जाने समय भइसकेकोले सुबेदानीले हरिसँग सानीलाई घर पठाउने कुरा गरिँन् हरि मौन रहन्छ, सुबेदानी छक्क पर्छिन् र आफ्नै मनसँग प्रश्न गरिँन् । हरिले सानीलाई अर्न्तदिलबाट प्रेम गर्छ तर सामाजिक मान्यतालाई तोड्न सकेन । हरिको हृदयले आमाको कुरा स्वीकार नगरे पनि मुखले लौ हुन्छ भनन खोजेको थियो , तर त्यो शब्द पनि कण्ठसम्म आएर अडक्यो अनि आँखा टल्किदै गए , परेला पनि भिज्दै गए, अनि आँखाभरि जमिसकेको आँसु आमाको नजरदेखि लुकाउन धौधौ पर्यो । हरिले आमातिर पनि नहेरी गम्भीर कण्ठले भन्यो-‘सानुलाई पोइको घर पठाएर पनि त्यहाँ त्यसलाई सुख छैन । विचरी आश्रयाहीना भएर त्यस्ले यहाँ आश्रय लिएकी छ । ’ सुबेदानीका कुरा सानीका कानमा परिहाल्यो, अनि एक-एक कुरा काँडा भएर कलेजामा गाडियो । आफ्नी आमालाई सम्भेर बरर आसुँ खसाली । अनि आकाशतिर ताकेर बरबराई- ‘आमा! अहिले यो भुईँ फाटेर ठूलो चिरा हुन सक्ने भए त म पनि यही पृथिवीभित्र पसेर विलिन हुने थिएँ ...।’ सानीका आँखाबाट भरेका आँसुले छाती जम्मै भिज्यो । भोलीदेखि सूर्यको प्रचण्ड तापले पनि सानीको भिजेको छाती सुक्न सकेन । अन्तरदेखि चुहेर खसेको अश्रुजलले छाती भन चिरैचिरा हुन खोज्यो । रातमा देखिने जुनको अनुहार थिएन केवल थालको घेरामात्र थियो । जुनलाई हेरेर सानीले सम्झी- “ कतै त पनि आकाशकी सानी रहिछस् । तँलाई पनि संसारले हेला गरेर, पोइले पनि हेला गरेर तेरो यस्तो रूप बनाइदिएछ । ओहो! सवे ठाँयमा उहि रहेछ –माथि स्वर्गमा पनि । यहाँ पृथिविमा पनि ।” (बाइदेल,लैनसिंह,२०७२:७७) दशैँ,तिहार गयो। सानीले घर जाने कुरा विसिई तर सुबेदानीले त सम्भरहेकी थिइन्, पुनः सानी घरजाने मान्दिने भनेर हरिसँग

सुनाइन् । हरिले आमाको मुखबाट सानीलाई यतै राखौ भनेको सुन्न चाहन्थ्यो त्यो पाएन्। हकरिले दया, माया, सहानुभूतिलाई कलेजाबाट पन्छाएर त्यहाँ कर्तव्यको किलो गाड्यो र सम्झाउन थाल्यो । सानी तिमि पराइघरकी भयो,पोइको घर छोड्नु हुँदैन । जस्तोसुकै भएपनि घर खानु धर्म हो,अन्धो होस् , लड्गडो होस् उस्ले जति विराम गरोस् सेवा गर्नु नै धर्म हो । तिम्रो सेवा र धर्मले पोइ र सौतालाई समेत जित्नुपर्छ । सानी हरिसँग निकट भएर पनि निकट हुन सकिन । हरि र सानीविच आत्मिक मिलन भएर पनि भौतिक मिलन हुन सकेन । तसर्थ सानीमा विक्षिप्तता आयो । बौलाहीजस्तै भएर हाँस मन लाग्यो , एकलै हिडिरहन मन लाग्यो र घर बाहिर निस्कीई । सानी र हरि दुबैजना अधिल्लो दर्शमा आधा रातमा बत्ती हेरेर फर्केको पुलमा पुगी, त्यही पुलबाट आफुलाई पृथिविको गर्भमा लाने इच्छा आयो । आफू यो आश्रयहीन संसारबाट विदा भएर जाने जुन कठोर निर्णय गरेकी थिई त्यो सफल हुन सकेन र पुनः हरिकै घर फर्केर आई उज्यालोसँगै सानी सुबेदानीसँग पोइको घर जान्छु भनेर विदा मागी अनि हरिको कोठा गएर आफ्नो घर फर्कन्छु भनी हरिको पाउ स्पर्श गरेर कोठाबाट निस्की। हरिले राती नै सानीलाई स्वीकार्ने सोंच बनाएको थियो, हरिको मुटु धरहराको टुप्पोबाट खर्लाङ्ग खसेजस्तो भयो। सबै सपना भताभुङ्ग भए, मुटुमा ठूलो पीडा अनुभव भयो । असह्य दुःखले, मायाले र व्यथाले छटपटाउँदै धेरैवेर त्यही बस्यो । सानी आएर पाले पाले सुबेदानी र हरिलाई ढोग दिई र हातमा सानो पोका लिएर रुँदै, मजेत्रोले आँसु पुछ्छुदैफेरि कहिल्यै नआउने गरी माइतघरलाई विदा दिएर आफ्नो बाटो लागी । यसरी सानी माइतघरबाट विदा हुनेवेलाका दृश्यहर निकै मार्मिक र कारुणिक छन् । यो मार्मिक वियोग हरि र सानी दुबैका लागि छ ।

### बाइदेलको माइतघर किन सफल व्याङ्ग्यपरक उपन्यास हो पुष्टि गर्ने आधारहरु :

बाइदेलले सामाजिक कुरीतिलाई प्रशय दिइयो, हटाउन सकिएन भने माइतघरका हरि र सानुको अवस्थाको जस्तो दुर्घटित जीवन समाजका हरेक पात्रले भोग्नुपर्ने अवस्थाको चित्रण गर्दै कुरीति, कुसंस्कारप्रति व्याङ्ग्य प्रहार गरेका छन् । सामाजिक विषयवस्तुका आधारमा कारुणिक र मार्मिक ढंगबाट उपन्यासको कथावस्तुलाई अगाडि बढाउने बाइदेलले समाजका कुरीति, कुसंस्कार,विसङ्गति ,विकृति, रुढिवादी संस्कार तथा आडम्बरी प्रवृत्तिप्रति तीक्ष्ण रुपमा व्याङ्ग्य प्रहार गरेका छन् । रुढिग्रस्त सामाजिक संरचना र त्यसबाट उत्पन्न स्थितिप्रति आक्रोश व्यक्त गर्नु उनी रुचि राख्छन् । व्यक्तिवादी प्रवृत्ति हावी हुँदा मानवीय मूल्य र मान्यताप्रति ह्यास आएको सन्दर्भलाई पनि उनले सटिक ढंगबाट अधि सारेका छन् । समाजलाई अन्धपरम्परा तथा कुसंस्कारले ग्रसित बनाउँदा अथवा रुढिवादी संस्कारप्रति बढि विश्वास राख्दा सुन्दर संसार पनि ध्वस्त हुन्छ भन्ने उदाहरण 'माइतघर' का हरि र सानीमा केन्द्रित भएर भन्न सकिन्छ । यो सबै कार्य सामाजिक कुसंस्कारका कारणले भएको भन्न सकिन्छ। रत्नले सानीलाई अभागिनी या भाग्य फुटेकीको संज्ञा दिएकाप्रति व्याङ्ग्यः निम्नवर्गीय परिवारकी छोरी सानी बुवाको निधनपछि सुबेदानीको घरमा आश्रित भएकी छ । एकदिन सानीले भुक्किएर कप फुटाउँछे , त्यतिवेला आमाले छोरीलाई अभागिनी , भाग्य फुटेकी भनेर गाली गर्छिन् । किनकि आर्थिक अवस्था कमजोर भएका सानी जस्ता पात्रहरुले यो समाजमा सामाजिक जीवन सम्मानपूर्ण हिसावले जीउन पाउने अधिकार छैन भन्ने भाव व्यक्त गर्दै तत्कालीन वर्गीय विभेदले युक्त समाज र सामाजिक व्यवस्थाप्रति व्याङ्ग्य प्रहार गरेका छन् । सानी र हरिविच प्रेम सम्बन्ध छ , प्रेमी प्रेमिका हुन एकले अर्कालाई धेरै प्रेम गर्छन् । तर एउटा छानोमुनि बसेकै आधारमा दाजु-बहिनीको नाता सम्बन्धमा बाँधन बाध्य छन् । रुढी परम्पराले प्रेमी-प्रेमिकाको जोडीले दुर्घटना व्यहोर्नु परेको छ।

सुन्दर संसार खरानी भएको छ । सुबेदानीले सानीको विहे अर्कै केटासँग गरिदिने तयारी गर्छिन् । सानी विहे गर्न मान्दिन् उसो त हरि पनि भित्री मनले सानीलाई अर्कै केटासँग पठाउन स्वीकार गर्दैन । तर समाजिक बन्धनको त्रासले सानीलाई अर्कै केटासँग विहे गर्नका लागि सम्झाउँछ –“सानु किन तिमि त्यसरी रुन्छ्यौ? नरोउ तिमि त्यसरी रोयौं भने हामी दुबै भ्रममा पर्ने छौं अनि हामी दुबैले पापको समुन्द्रमा डुब्नु पर्ने छ । संसारले हामीलाई चेली-माइतीको रुपमा देखेका छन् ।त्यो पवित्र बन्धन तोडेर हामी कसरी संसारको सामु बाँच्न सक्छौं...।” बाइदेल,लैनसिंह,२०७२:४८)

बाइदेलले पुरुषवादी सोंच र चिन्तनले ग्रस्त नेपाली समाजप्रति व्याङ्ग्य प्रहार गरेका छन् :सानीले मन परेको प्रेमीसँग छुट्टिएर पराइ पुरुषसँग विहे गर्न बाध्य भई भने विवाह गरेर गएको घरमा पनि छाटै समयमा पोइबाट सौता थपिमागी। सानीको वैवाहिक जीवन असफल भए पनि हरिको मनमा केही स्थान हुदाँहुँदै पनि पुरुषवादी सोंच र दम्भपूर्ण समाजबाट निर्देशित हरिले सानीप्रकित प्रश्न उठाँउछ—एकपटक यौवनको शौरभ नष्ट भएपछि पनि के त्यस्को उत्तिकै मोल र आदर हुन्छ ? जुन कुरामा स्त्रीको शौरभ हुन्छ , अभिमान हुन्छ , दर्प हुन्छ, अलङ्कार हुन्छ ,आदर हुन्छ, मान हुन्छ , पूजा हुन्छ त्यो त सानीले हराइसकेकी थिई । त्यतिमात्र नभई श्रीमानका जस्तासुकै गल्ती , कम्जोरी भएपनि चुपचाप सुवा गर्नु नारी कर्तव्य सम्भन्नु भन्ने हरिको धारणाप्रति पनि बाइदेलको आपत्ती छ । तसर्थ तत्कालीन नेपाली समाजको नारीप्रतिको गलत सोंच र चिन्तनप्रति बाइदेलले व्याङ्ग्यबाण गरेका छन् ।

#### अन्त्य /निस्कर्ष :

सामाजिक यर्थाथवादी उपन्यासकार लैनसिंह बाइदेलको माइतघर उपन्यासमा प्रयुक्त कारुणिकता र व्याङ्ग्यको कोणबाट हेर्दा उपन्यास सफल देखिन्छ । उपन्यासकारले तत्कालीन नेपाली समाज आडम्बरी प्रवृत्ति, रुढिग्रस्त सामाजिक संरचना र कुसंस्कारले ग्रस्त भएको र ती प्रवृत्तिहरु हावी हुँदा निम्नवर्ग र विशेष गरी महिलावर्ग त्यस्को शिकार बन्न पुगेकाले जीवन दुर्घटित भई करुणामय जीवन जीउन बाध्य हुनुपरेको यथार्थता उपन्यासमा प्रस्तुत भएको देखिन्छ । साथै आडम्बरी समाजका घेरा तोड्न नसक्दा नेपाली समाजका कयौँ हरि र सानी जस्ता सच्चा प्रेमी-प्रेमीकाको प्रेम सफल हुन नसकेका दृष्टान्त छुदैछन्। यस्ता गलत संस्कार सहेर बस्दासम्म उपन्यासका पात्रहरु जस्तै सामाजिक जीवनका पात्रहरुले कारुणिकताको महासागरबाट उम्कन नसक्ने भएकाले यस्ता गलत कुसंस्कारका विरुद्ध व्याङ्ग्य, विद्रोह गर्नुपर्ने भाव उपन्यासले बोकेको छ । वर्गीय विभेद र लैङ्गिक विभेदयुक्त नेपाली समाजका निम्न वर्गीय पात्रहरु र विशेषतः नारी जातीले थुप्रै उत्पीडन सहन बाध्य भएका र त्यस्मा पनि पीडक पतिकै सेवा गरेर रिभाउनु नारीको धर्म सम्भन्ने पुरुषप्रधान समाजको तीव्र व्याङ्ग्य गर्नु उपन्यासको मूलमर्म देखिन्छ । यस शोधलेखले उपन्यासमा प्रयुक्त कारुणिकता र व्याङ्ग्यात्मकतालाई थप प्रष्ट पार्ने काम गरेको छ ।

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## कुञ्जिनी खण्डकाव्यको रस निरूपण

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Article History: Received: August 2022 Revised: October 2022 Published: January 2023

### लेखसार

गुणात्मक विधिमा आधारित प्रस्तुत लेखमा लक्ष्मीप्रसाद देवकोटाको कुञ्जिनी खण्डकाव्यमा पाइने रसको विवेचना गरिएको छ । रस विश्लेषणका लागि आचार्य भरतद्वारा स्थापित रस सिद्धान्तलाई आधार बनाइएको छ । कुञ्जिनी खण्डकाव्यको कथावस्तु प्रस्तुत गरी यसमा पाइने अङ्गी रस र अङ्ग रसको पहिचान गरिएको छ । आलम्बन विभाव रहेका नायक गोरे र नायिका कुञ्जिनीको प्रेमबाट ठालुसिंहको अस्वीकृतिसँगै सुरु भएको खण्डकाव्यको कथावस्तु उनीहरूको मृत्युमा पुगी अन्त्य भएकाले करुण रस अङ्गी रसको रूपमा प्रयोग गरिएको छ । खण्डकाव्यमा विभिन्न प्रसङ्गमा व्यक्त शृङ्गार, रौद्र, वीर आदि रस अङ्ग रसका रूपमा आएका छन् । यी रसहरूले अङ्गी रस परिपाकमा सहयोगी भूमिका खेलेका छन् । नेपालको धादिङमा पर्ने गजुरी, कोल्पु खोला तथा बजरिस्तानको युद्धभूमि अस्पताल आदिको परिवेश उद्दीपन विभावका रूपमा रहेका छन् । नायक नायिकाका मनमा तत्क्षण उत्पन्न, शङ्का, चिन्ता, रोदन, अश्रु विवोध, स्वेद, स्वरभङ्ग, रोमाञ्च आदि अनुभाव तथा आवेग दैन्य, जडता, उग्रता, निर्वेद, शङ्का, स्मृति आदि सञ्चारी भावको संयोगले शोक स्थायी भाव करुण रसमा परिणत भएको छ । देवकोटाले आत्मिक प्रेमको जित र भौतिक सुखको हार देखाउँदै अभिभावकले सन्तानको सुख मात्रै सोच्नु हुँदैन उनीहरूको भावनाको कदर पनि गर्नुपर्दछ नत्र दुर्घटना निम्तन्छ भन्ने गम्भीर र मार्मिक विचार प्रस्तुत गरेका छन् । यस कृतिमा तद्भवबहुल सरल सरस भाषाको प्रयोग भएकाले कृति पठनका हिसाबले सबै पाठकका लागि उपयुक्त बनेको छ ।

### परिभाषित शब्द

अङ्गीरस, अङ्गरस, आलम्बन विभाव, उद्दीपन विभाव, परिपाक

### विषय परिचय

लक्ष्मीप्रसाद देवकोटा (१९६६-२०१६) प्रतिभासम्पन्न कविका साथै विशिष्ट नेपाली निबन्धकार पनि हुन् । देवकोटाले कथा, उपन्यास, नाटक जस्ता विधामा समेत कलम चलाएका छन् । यिनले कविताका लघुतम, लघु, मध्यम र बृहद आयामका रचना लेखी सङ्ख्यात्मक र गुणात्मक हिसाबले उल्लेखनीय योगदान दिएका छन् । उनको कवित्वको प्रस्फुटन दस वर्षको उमेरदेखि वि.सं. १९७६ मा भएको देखिन्छ । यस वर्ष 'उनले रचेका दुई कवितामध्ये प्रथम कविताको 'म त अभागिनी पो भएँ' भन्ने एक हरफ मात्र उपलब्ध छ भने दोस्रो कविता घनघोर दुःखसागर ...का दुई हरफ मात्र उपलब्ध छन् ।' (अवस्थी, २०६१:७१) । यी कवितामा भाग्यवादी जीवनदृष्टि रहेको पाइन्छ । यसपछि लगभग ४० वर्ष कविता साधना गरेका देवकोटाले प्रशस्त फुटकर कविता, खण्डकाव्य र महाकाव्य रचना गरेको पाइन्छ ।

देवकोटाले आफ्नो जीवनकालमा ३७ वटा जति खण्डकाव्य रचना गरेको सूचना पाइन्छ । देवकोटाका खण्डकाव्यहरूको मूल्याङ्कन गर्ने सन्दर्भमा महादेव अवस्थीले मुनामदन र मयाविनी ससी उच्चतर गुणस्तरका रहेको अनि लुनी, कुञ्जिनी, सीताहरण, सृजामाता, मैना, भञ्ज्भावरणन, नासमभको गाँठो गरी सातवटा खण्डकाव्यहरू उच्च गुणस्तरका रहेको (अवस्थी, ऐ. ४४४) बताएका छन् । कुञ्जिनी देवकोटाको मुनामदन पछिको अत्यन्त लोकप्रिय खण्डकाव्य रचना मानिन्छ । यसै खण्डकाव्यको रसको विश्लेषणमा प्रस्तुत लेख केन्द्रित रहेको छ । यस सन्दर्भमा विषयवस्तु, पात्र, परिवेश आदिको समेत यथोचित चर्चा गरिएको छ ।

### अध्ययनको उद्देश्य

कुञ्जिनी खण्डकाव्यमा रसको प्रस्तुति के कसरी भएको ? छ भन्ने मूल समस्यामा रही यो लेख तयार गरिएको छ । यस खण्डकाव्यमा अङ्गी रस र अङ्ग रसको विधान के कसरी गरिएको छ ? भन्ने समस्यालाई शोध प्रश्न बनाई यिनै समस्यामा आधारित अध्ययनका उद्देश्यहरू निम्नानुसारका रहेका छन्:

१. कुञ्जिनी खण्डकाव्यमा प्रयुक्त अङ्गी रसको निरूपण गर्नु
२. कुञ्जिनी खण्डकाव्यमा पाइने अङ्गरसहरूको विवेचना गर्नु ।

### अध्ययन विधि

प्रस्तुत लेख गुणात्मक ढाँचाको अध्ययन हो । यस अध्ययनका लागि आवश्यक पर्ने सामग्रीको स्रोत पुस्तकालय नै हो । लक्ष्मीप्रसाद देवकोटाद्वारा रचित कुञ्जिनी खण्डकाव्य यस अध्ययनका लागि आधार सामग्रीका रूपमा रहेको छ । खण्डकाव्यका सैद्धान्तिक पुस्तक, रस र रस सिद्धान्तका विषयमा लेखिएका ग्रन्थहरू, देवकोटा र उनको काव्यकारिताका विषयमा गरिएका शोध तथा अध्ययनलाई यस लेखमा द्वितीयक सामग्रीका रूपमा उपयोग गरिएको छ । यस क्रममा खण्डकाव्यमारसको उपयोग हुने विषयलाई आधार मानी देवकोटाको कुञ्जिनी खण्डकाव्यलाई छनोट गरी त्यसमा प्रयोग भएको विषयवस्तु, पात्रविधान, परिवेशविधान, अङ्गीरस र अङ्ग रसको पहिचान गरी तिनको परिचय र प्रभावकारिताको वर्णन विश्लेषण गरिएको छ ।

### सैद्धान्तिक आधार

यस लेखमा सैद्धान्तिक आधारका रूपमा रससिद्धान्तलाई उपयोग गरिएको छ । पूर्वमा भरतमुनि, मम्मट, विश्वनाथ, जगन्नाथ आदि रसवादी काव्यचिन्तकहरूका रसनिष्पत्तिसम्बन्धी मान्यता र परिभाषाहरूलाई रस अध्ययनको सैद्धान्तिक आधार बनाइएको छ । विभाव, अनुभाव, सञ्चारीभाव र स्थायी भाव जस्ता रसका उपकरणको समेत यसमा चर्चा गरिएको छ । महादेव अवस्थीको 'लक्ष्मीप्रसाद देवकोटाको खण्डकाव्यकारिता' ग्रन्थलाई पनि कुञ्जिनी खण्डकाव्यको विश्लेषण र मूल्याङ्कनका सन्दर्भमा आधार बनाई कृतिको व्याख्या, विवेचना गर्दै निष्कर्षमा पुगिएको छ ।

### परिणाम र छलफल

यस शीर्षकमा लक्ष्मीप्रसाद देवकोटाको छोटो परिचय र प्रवृत्तिबारे जानकारी दिँदै उनको कुञ्जिनी खण्डकाव्यलाई अध्ययन गरी निचोडमा पुगिएको छ । यस सन्दर्भमा रसको सैद्धान्तिक पक्षलाई छोटकरीमा प्रस्तुत गर्नु पनि सान्दर्भिक मानिएको छ । कुञ्जिनी खण्डकाव्यको शीर्षक, कथावस्तु, चरित्रचित्रण, परिवेशविधान, रसविधान, उद्देश्य, भाषाशैली आदिको विश्लेषण गरी निष्कर्षसमेत दिइएको छ ।

### रसको परिचय र परिभाषा

रस सिद्धान्त पूर्वीय काव्यचिन्तन परम्परामा सर्वप्राचीन र सर्वाधिक महत्वपूर्ण सिद्धान्त रहेको छ । रसको प्रयोग साहित्य बाहेक अन्य सन्दर्भमा तरल वा द्रव्य पदार्थलाई जनाउन पनि गरिएको पाइन्छ । व्युत्पत्तिगत आधारमा हेर्दा 'रस्यते असौ रसः' अर्थात् आस्वादन हुने पदार्थ नै रस हो । सामान्य अर्थमा भन्ने हो भने जिब्राले चाट्न, चुस्न वा स्वाद लिन मिल्ने तरल पदार्थलाई लोकव्यवहारमा रस भनिन्छ । साहित्यमा रचनाको पठनबाट उत्पन्न हुने आनन्द वा भावानुभूतिलाई रसका रूपमा चिनाइएको पाइन्छ । रसको सम्बन्ध हृदयसँग रहेको हुन्छ । पूर्वमा रसको शास्त्रीय चर्चा गर्ने प्रथम आचार्य भरतमुनि हुन् । यिनले आफ्नो ग्रन्थ 'नाट्यशास्त्र'मा रसको स्वरूप, निष्पत्ति र यसका प्रकारबारे महत्वपूर्ण विचारहरू प्रस्तुत गरेका छन् ।

वेदमा रसलाई ब्रह्मस्वरूप मानिएको पाइन्छ । 'श्रुति वा वेदको प्रतिपादन छ- रस नै ब्रह्म हो, ब्रह्म नै रस हो' (उपाध्याय, २०६७ पृ १८) । ब्रह्मको स्वरूप जस्तै रस पनि अखण्ड, सचिदानन्द, सत्य र सुन्दर स्वरूपको मानिएको छ । आचार्य भरतले नाट्यशास्त्रमा आफूभन्दा अगाडि सृष्टिकर्ता ब्रह्माजीले नै नाटकमा रसको प्रयोग गरेको बताएका छन् । रसको उत्पत्ति कसले गरे भन्ने विषयमा अनेक किंबदन्ती पाइए पनि यसलाई व्यवस्थित चिन्तन गर्ने र साहित्यमा रसको महत्वलाई दर्शाउने काम भने आचार्य भरतले नै गरेका हुन् । त्यसैले यिनलाई रसवादका प्रवर्तक मानिन्छ ।

भरतले काव्यको आत्मा रस हो भन्दै साहित्यमा रसको अनिवार्यतालाई देखाएका छन् । भरतपछिका ध्वनिवादी आचार्य आनन्दवर्धन र अभिनव गुप्तले रसलाई प्रतिष्ठित बनाउन महत्वपूर्ण भूमिका खेलेको देखिन्छ । रसलाई चिनाई र यसको विस्तृत विवेचना गर्ने काममा मम्मट, विश्वनाथ र जगन्नाथले दिएको योगदान पनि महत्वपूर्ण रहेको छ । रससम्बन्धी चिन्तन गर्ने आचार्यहरूले प्रस्तुत गरेका केही महत्वपूर्ण परिभाषा यसप्रकार छन्:

रसविना कुनै भावको प्रवर्तन हुँदैन । - भरत, नाट्यशास्त्र

वाक्त्रिधग्दता प्रधान भए पनि रस नै काव्यमा प्राण हुन्छ । -अग्निपुराणकार, अग्निपुराण

रसात्मक वाक्य नै काव्य हो । -विश्वनाथ, साहित्य दर्पण

रस नै काव्यको जीवन हो । -अभिनव गुप्त, अभिनवभारती

यी परिभाषाले रसलाई काव्यको आत्माका रूपमा चिनाएका छन् । जसरी शरीरमा प्राण नहुँदा जीवन रहँदैन त्यसैगरी काव्यमा रस नहुँदा त्यो काव्य नै हुँदैन भन्ने तर्क रसवादीहरूको रहेको छ । यसबाट साहित्यमा रसको महत्व उच्च रहेको स्पष्ट हुन्छ । भरतले नाट्यशास्त्रमा विभाव, अनुभाव र व्यभिचारी भावको संयोगबाट रस निष्पत्ति हुन्छ भन्दै रसका सामग्रीबारे सूत्रात्मक विचार प्रस्तुत गरेका छन् । उनको यस विचार रससूत्रका रूपमा परिचित छ । पछिल्ला आचार्यहरूले रससूत्रको व्याख्या आआफ्नै किसिमले गरेका छन् । रस सामग्रीको परिचय निम्नानुसार दिन सकिन्छ :

### विभाव

विभावको व्युत्पत्तिगत अर्थ भावनाको प्रस्फुटन गर्नु भन्ने हुन्छ । भावक वा सामाजिकका मनमा अवस्थित रति आदि भावहरू उमाने काम विभावहरूले गर्दछन् । 'वास्तविक जीवनमा नरनारीमा रहने रति, क्रोध, घृणा, करुणा आदि चित्तवृत्तिहरूलाई प्रस्फुटित पार्नमा कारण बन्ने व्यक्तित्व र परिवेश आदि नै काव्य वा नाटकमा विभाव कहलाउँछन्' ( उपाध्याय, २०६७:२८) । आलम्बन र उद्दीपन गरी विभाव पनि दुई प्रकारका छन् । काव्यमा कथावस्तुका आधार बन्ने नायक नायिका आदि आलम्बन विधाव हुन् भने आलम्बनका गुण, रूप आदि र त्यलाई उकास्ने प्राकृतिक तत्वहरू उद्दीपन विभाव हुन् ।

### अनुभाव

मनमा उत्पन्न भएका भावलाई अभिव्यक्त गर्ने मानसिक क्रिया नै अनुभाव हो । 'अनुभावको व्युत्पत्तिगत अर्थ अनुभव गराउनु भन्ने हुन्छ । उत्पन्न भाव व्यक्त गर्ने चेष्टाहरूलाई अनुभाव भनिन्छ, जस्तै कम्प, स्वेद, रोमान्स, स्वरभङ्ग, विभ्रम, मद, केलि आदि अनुभाव हुन्' (शर्मा र लुइँटेल, २०७२:४५) अनुभावका भेदका विषयमा अनेक मतहरू रहेको पाइए पनि यसका कायिक, वाचिक, सात्विक र आहार्य गरी प्रमुख चार भेद देखाइएको छ ।

### व्यभिचारी/सञ्चारी भाव

व्यभिचारी भावलाई सञ्चारी भाव पनि भनिएको पाइन्छ । शब्दार्थअनुसार सञ्चारी भनेको बराबर चलायमान रहने तत्व हो भने व्यभिचारी भनेको नियत रूपमा स्थिर नरहेर चलनशील हुने तत्व हो । 'स्थिर रूपले रहने रति आदि स्थायी भावमा कहिले प्रकट हुने र कहिले अप्रकट हुने र सदैव चलनशील रहने हुनाले निर्वेद आदिलाई व्यभिचारी भनिन्छ' (उपाध्याय, ऐ. ३०) । निर्वेद, आवेग, दैन्य, श्रम, मद, जडता, स्मृति चिन्ता, गर्व, लज्जा आदि गरी ३३ किसिमका सञ्चारी भावहरू रहेका छन् ।

### स्थायी भाव

काव्यको विषयवस्तुमा आरम्भदेखि अन्त्यसम्म व्यापक रूपमा रहने भाव नै स्थायी भाव हुन् । स्थायी भाव मानव मनमा संस्कारका रूपमा रहने गर्दछ र उपयुक्त वातावरणमा प्रस्फुटन हुने गर्दछ । स्थायी भावको अभिव्यक्ति नै उत्तम रचनाको लक्ष्य हुने गर्दछ । 'रचनामा स्थायी भाव प्रमुख हुन्छन् र अरु भाव सहायक । स्थायी भाव नै रसरूपमा परिणत हुन्छन्' (ऐ. ३१) । रसवादीहरूले साहित्यका नवरसका स्थायी भावलाई निम्नानुसार चिनाएका छन्:

रस	स्थायी भाव
शृङ्गार	रति (प्रेम)
हास्य	हास
करुण	शोक

रौद्र	क्रोध
वीर	उत्साह
भयानक	भय
बीभत्स	घृणा (जुगुप्सा)
अद्भुत	विस्मय
शान्त	शम (शान्ति)

आचार्य भरतले नाट्य शास्त्रमा शान्त रस बाहेकका आठ रसको चर्चा गरे पनि पूर्वका धेरैजसो काव्य चिन्तकहरूले रसको सङ्ख्या नौ वटा रहेको उल्लेख गरेका छन् । काव्य विशेषमा प्रयुक्तिका आधारमा प्रधान रसका रूपमा प्रयोग हुने रसलाई अङ्गी रस र सहायक रसका रूपमा प्रयोग भएका रसलाई अङ्गरस मान्ने गरिन्छ । अङ्गी रसको परिपाक गर्नु नै रचनाकारको उद्देश्य रहने भएकाले प्रबन्धात्मक रचनामा अङ्गी रसको विशेष महत्त्व रहने गर्दछ । यस लेखमा पनि देवकोटाको कुञ्जिनी खण्डकाव्यमा पाइने अङ्गी रस र अङ्गरसलाई देखाउने प्रयास गरिएको छ ।

### खण्डकाव्यकार लक्ष्मीप्रसाद देवकोटा र कुञ्जिनी खण्डकाव्यको विश्लेषण

#### क) खण्डकाव्यकार लक्ष्मीप्रसाद देवकोटा

लक्ष्मीप्रसाद देवकोटा नेपाली साहित्यका महान् प्रतिभा हुन् । उनले साहित्यका कविता, निबन्ध, नाटक, कथा, उपन्यास जस्ता विधामा कलम चलाई आफ्नो बहुमुखी प्रतिभाको परिचय दिएका छन् । कवितामा देवकोटाले प्राप्त गरेको विशिष्ट सिद्धिका कारण उनी महाकविका रूपमा सम्मानित छन् ।

खण्डकाव्यकारका रूपमा देवकोटाले तीन दर्जनबढी (सैतीसवटा) खण्डकाव्य लेखे र यी मध्ये प्रायःजसो खण्डकाव्य आशुलेखनका परिणाम हुन्- मुनामदन, राजकुमार प्रभाकर, लुनी, तिप्लिङ्गी, कुञ्जिनी, दुष्यन्तशकुन्तला भेट, रावण जटायुयुद्ध, सीताहरण, म्हेन्दु, तुसारवर्णन, रामायण शोकगाथा, नवरस भित्रका आठवटा कोषकाव्यात्मक खण्डकाव्य, मैनाभित्रका सातवटा खण्डकाव्य, कटक, मायाविनी सर्सी, पहाडीपुकार, नाला, आँसु, वसन्ती-दुई, भ्यागुरनारान, नासमझको गाँठो, घोडचढी, नयाँ सत्यकलिसंवाद र मरुभूमि (अवस्थी, २०६९:४४९) ।

देवकोटाका यी खण्डकाव्यहरूको अध्ययनबाट उनका खण्डकाव्यगत विशेषताहरू पहिचान गर्न सकिन्छ । देवकोटाका खण्डकाव्यमा पाइने प्रमुख विशेषताहरू:

१. विषयवस्तुगत विविधता (पौराणिक, सामाजिक, ऐतिहासिक र काल्पनिक विषयवस्तुको प्रयोग)
२. आख्यानमात्मक र आख्यानमुक्त खण्डकाव्य लेखन
३. छन्द र लयगत विविधता, लोकलयमा विशेष रुचि
४. स्वच्छन्दतावादी भावधारा
५. आशुकवित्व
६. करुण, शृङ्गार वीर आदि रसको प्रयोगमा सफलता
७. मानवतावादी जीवनवादी विचार
८. तत्सम, तद्भव, मौलिक नेपाली शब्दका साथै देवकोटाद्वारा स्वनिर्मित शब्दहरूको समेत प्रयोग
९. प्रचलित विविध बिम्ब, प्रतीक र अलङ्कारको सहज र स्वस्फूर्त प्रयोग ।आदि

नेपाली काव्यजगतका महान् प्रतिभा लक्ष्मीप्रसाद देवकोटा स्वच्छन्दतावादी भावधाराका खण्डकाव्यकार हुन् । यिनका रचनामा कल्पनाशीलता, भावुकता, आशुलेखन, स्वस्फूर्तता, देशप्रेम, जातिप्रेम, प्राकृतिक सौन्दर्योपासना, पूर्वीय पूराकथा र इतिहास तर्फको आकर्षण, अविदित तर्फको यात्रा, भव्य र दिव्य तत्वको वर्णन, दीनदुःखीप्रति सहानुभूति,

मानवतावाद जस्ता स्वच्छन्दतावादी प्रवृत्ति स्पष्ट रूपमा देखिन्छन्' (रिजाल, २०६३: १६) । देवकोटाको कुञ्जिनी खण्डकाव्यमा पनि यी मध्ये धेरै प्रवृत्तिहरू पाउन सकिन्छ ।

### कुञ्जिनीको रचना सन्दर्भ र शीर्षक

कुञ्जिनी खण्डकाव्य देवकोटाका लोकप्रिय खण्डकाव्यहरू मध्ये एक हो । यसको रचना वि.सं.२००२ सालमा एकै रातमा भएको कुरा देवकोटाले उल्लेख गरेका छन् । एकै रातमा तयार भएको यस खण्डकाव्यबाट देवकोटाले आफ्नो आशुकवित्त्वको विशिष्ट परिचय बनाएका छन् । यसको प्रकाशन पनि रचना भएको केही समयपछि वि.सं. २००२ मा नै भक्तवहादुर बुकसेलरद्वारा भएको देखिन्छ । नायिका कुञ्जिनीको नामबाट यसको शीर्षक राखिएको देखिन्छ ।

### कथावस्तु

कुञ्जिनी खण्डकाव्यमा प्रस्तुत रसको अध्ययनका लागि सर्वप्रथम यसको विषयवस्तु र कथानकलाई बुझ्नुपर्दछ । 'क' देखि 'प' सम्मका विभिन्न खण्डहरूमा विस्तारित यस खण्डकाव्यको विषयवस्तु सामाजिक रहेको छ । परिपुष्ट आख्यानसङ्गठन पाइने यस खण्डकाव्यमा आदि मध्य र अन्त्यको क्रममा कथावस्तु अगाडि बढेको छ ।

### आदिभाग

कुञ्जिनी खण्डकाव्यका आदि भागका प्रमुख घटनाहरू यसप्रकार रहेका छन्:

१. भिल्टुडको कोल्यु खोलाको किनारमा गोरेले घाँस काट्दै कुञ्जिनीलाई सम्झिएर गीत गाउनु र उसको प्रतीक्षामा बस्नु
२. कुञ्जिनी आएपछि आफ्नो प्रेमभाव देखाउनु र कुञ्जिनीले पनि उसको प्रेमपुकारलाई सहमति जनाउनु, कुञ्जिनीले आफूप्रति प्रेम प्रकट गर्दा गोरेले निकै हर्षित बन्नु
३. विहेका लागि कुञ्जिनीलाई माग्न जाँदा बाबु ठालुसिंहले गोरेलाई हप्काई छोरी दिन अस्वीकार गर्नु, गोरे र कुञ्जिनी निराश बन्नु
४. मामाघर गएकी कुञ्जिनी फर्कँदा ठुलो पानी परेकाले कोल्युमा आएको भेलका कारण ठालुसिंह चिन्तामा पर्नु, गोरेले कोल्यु खोलामा कुञ्जिनीलाई पर्खेर बस्नु, कोल्युमा बग्दै गरेकी कुञ्जिनीलाई हामफालेर पौडिएर बाँचाएको हुँदा ठालुसिंह गोरेलाई छोरी दिन तयार हुनु ।

### मध्यभाग

गोरे र कुञ्जिनी विहे हुने आशमा खुसीले आनन्दित भएको प्रसङ्गसँगै कुञ्जिनी खण्डकाव्यको मध्यभाग आरम्भ भएको छ ।

१. गोरे र कुञ्जिनी विहे हुने आशमा खुसी हुनु
२. जवान गोरे जस्ता सोह्र वर्ष नाघेका युवालाई जर्मनको धावामा जान राज्यले आह्वान गर्नु, गोरे लडाइँमा जाने कुराले कुञ्जिनीलाई पीर पर्नु र बिरामी हुनु
३. गोरेले राजाको आदेश र आफ्नो राष्ट्रवादी विचारबाट शोकवित्त्वले कुञ्जिनीलाई सम्झाउनु
४. गोरे गएपछि कुञ्जिनीले आफ्नो विरह र चिन्ता सानिमा सिन्धुसँग सुनाउनु र सानिमाले सम्झाउनु
५. गोरे लडाइँमा गएकाले कहिल्यै नफर्कने भन्दै ठालुसिंहले छोरीलाई लखन लप्टनको छोरो सेतेसँग विवाह गर्न दवाव दिनु, कुञ्जिनीले यो विहे गर्नु भन्दा बरु विष खाने सोच्नु
६. ठालुसिंहले कुञ्जिनीका मञ्जुरीबिना सेतेसँग विहेको कुरा छिन्नु अघि सिन्धुले कुञ्जिनीको अवस्था बताई विहे रोक्ने सल्लाह दिँदा ठालुसिंहले हप्काउनु

७. उता लडाइँका क्रममा बजरिस्तानमा गोर्खाली र पठानको मुठभेडमा गोरे राहुत र मानवीर गुरुड घाइते भई अस्पतालमा भर्ना हुनु,
८. मानवीरको स्वास्थ्यमा सुधार भएपनि गोरेको स्वास्थ्य विग्रदै जाँदा कुञ्जनीलाई सम्भन्नु, सपनामा कुञ्जनीलाई घाटमा लगेको देखेर विचलित बन्नु, कुञ्जनी र आफन्तलाई सन्देश छाडेर प्राण त्याग्नु ।

### अन्त्यभाग

कुञ्जनीको बिहे हुने दिनको घटना र उसको आत्महत्यापछि ठालुसिंहको पश्चातापसम्मका घटनाहरू अन्त्य भागमा रहेका छन् ।

१. कुञ्जनीको इच्छाबिना उसलाई बिहेका निमित्त दुलहीका रूपमा सिँगार्नु
२. दुलहीको सिँगारले कुञ्जनीलाई आफूलाई मुर्दा ठानी चिताका निमित्त तयार भएभै लाग्नु र छटपटी हुनु
३. कुञ्जनीले प्रकृतिले आफूलाई गोरेसँग भेट गराउन कृष्णको बाँसुरीले आह्वान गरेभै लाग्नु,
४. अरू सबैजना दुलाहा हेर्न गएको मौकामा कुञ्जनी घरबाट निस्किएर त्रिसुलीमा हामफाल्नु
५. सिन्धुले गुहार माग्नु, तर कुञ्जनी बेपत्ता हुनु
६. जन्ती घर फर्कनु, सानिमा सिन्धु र आफन्त रुन थाल्नु, ठालुसिंह पुत्रीवियोगको पीडाले आफूलाई लुछ्छै रन्थिनु, पतिव्रता नारीका आँखामा स्वर्गकी कुञ्जनीको फिलभिल अभै देखापर्ने लोकविश्वासयुक्त कविकथनसँगै यस खण्डकाव्यको अन्त्य भएको छ ।

यस कथावस्तुअनुसार खण्डकाव्यका नायक नायिकाका बिच प्रेम हुनु, सामाजिक हैसियत तथा कुञ्जनीका बाबुको अहम्का कारण गोरेले राखेको बिहेको प्रस्ताव सुरुमा अस्वीकार गर्नु, बाढीमा गोरेले कुञ्जनीलाई बचाएपछि बिहेका लागि ठालुसिंह सहमत भए पनि गोरे लडाइँमा जान पर्नु, घाइते गोरे अस्पतालमा भर्ना भई कुञ्जनीको नाम लिँदै मर्नु, यता आफ्नो इच्छा विपरीत सेतेसँग बिहे गर्नु भन्दा साँचो प्रेमलाई अमर राख्नु उत्तम ठानी कुञ्जनीले बिहे हुनुभन्दा पहिले दुलहीका रूपमा सिँगारिएकै अवस्थामा त्रिशुलीमा हाम्फाली देहत्याग गर्नु जस्ता घटनाबाट नायक नायिका दुवैको कारुणिक निधन भएकाले यो खण्डकाव्य करुणरसप्रधान बन्न पुगेको छ ।

### चरित्रचित्रण

रसको अभिव्यक्तिमा विभावका रूपमा रहने पात्रको महत्वपूर्ण भूमिका हुन्छ । कुञ्जनी खण्डकाव्यमा प्रमुख सत् पात्रका रूपमा गोरे राहुत र कुञ्जनी रहेका छन् भने प्रमुख असत् पात्र ठालुसिंह रहेको छ । यसैगरी सत्पात्रका सहायकको भूमिकामा सिन्धु, मानवीर, सिंहवीरजस्ता पात्रको भूमिका देखिन्छ । यी मध्ये प्रमुख पात्रहरूको चरित्रचित्रण यसप्रकार गरिएको छ :

### गोरे

गोरे राहुत 'कुञ्जनी' खण्डकाव्यमा नायकको भूमिकामा प्रमुख पुरुष पात्रका रूपमा चित्रण गरिएको छ । ऊ फिल्टुडको गरिब किसान युवा हो । टुहुरो गोरेले घाँस काटेर फर्कदा गाएको गीतमा भावुकता र तन्नेरी हृदय प्रकट भएको छ । यही गीतकै कारण सम्पन्न परिवारकी कुञ्जनी उसप्रति आकर्षित बनेकी छे । गरिब नै भए पनि कुञ्जनीलाई माग्न ठालुसिंहको घरमा जाने आँट गर्दा गोरेले खप्की खाएको छ । उर्लदो कोल्युमा बग्दै गरेकी कुञ्जनीलाई हाम्फाली पौडेर बँचाउने गोरे साहसी पुरुष देखापर्दछ । राज्यको आदेश पालन गर्न जर्मनको लडाइँमा जान तत्पर गोरेले कुञ्जनीको माया र आफ्नो व्यक्तिगत इच्छालाई त्यागेको छ । युद्धमा देशको इज्जत र प्रतिष्ठा जोगाउन लड्दालड्दै घाइते बनेको गोरेले देश, संस्कृति, परिवार र प्यारी कुञ्जनीलाई सम्भन्दै प्राण त्याग गरेको छ । यसरी खण्डकाव्यको नायक गोरे सत्, पुरुष, बद्ध, देशभक्त, युवा, स्थिर, नैतिकतावान्, असलप्रेमी पात्रका रूपमा चित्रित भएको छ ।

## कुञ्जिनी

यस खण्डकाव्यकी नायिका कुञ्जिनी हो । उसको बारेका खण्डकाव्यको पहिलो खण्डमा गोरेले केही सङ्केत गरेको छ भने दोस्रो खण्डदेखि अन्त्यसम्म उसको प्रत्यक्ष उपस्थिति पाइन्छ । कुञ्जिनी भिल्टुङ गाउँको उच्च मध्यम वर्गको व्यक्ति ठालुसिंहकी छोरी, आमा नभएकी टुहुरी हो । कुञ्जिनी भेडा चराउने काम पनि गर्छे । वनमा गोरेको गीत सुनेर उससँग प्रेममा परेकी कुञ्जिनी भौतिक सुखलाई भन्दा आध्यात्मिक सुखलाई बढी महत्व दिन्छे । कुञ्जिनीले नेपाली समाजमा अमर प्रेम कस्तो हुन्छ भन्ने नमुना देखाएकी छे । गोरेसँग प्रेममा परेकी कुञ्जिनी आफ्नो माया गोरेबाहेक कसैलाई पनि समर्पण गर्न तयार हुँदैन । उसमा भौतिक सुख भन्दा हार्दिक र आत्मीय प्रेमको उच्च चाहना विद्यमान रहेकाले सम्पन्न परिवारको लखन लप्टनको छोरो सेतेसँग विहे गर्नुभन्दा त्रिशुलीमा हाम फाली देहत्याग गरेकी छे । कुञ्जिनी खण्डकाव्यको नामकरण पनि नायिकाको नामबाट गरिएकाले उसको विशेष महत्व रहेको छ । 'उसको चरित्रमा हामी हाम्रा नेपाली युवतीहरूलाई देख्न सक्छौं । यद्यपि व्यवहारमा यो कम देखिएला तर पतिव्रता नारीको संसारमा यो साधारण कुरा हो' (बन्धु, २०५८: १३४) । यसरी हेर्दा कुञ्जिनी काव्यकी नायिका, बद्धपात्र, सत्पात्र, आदर्श प्रेमिका देखा पर्दछे ।

## ठालुसिंह

कुञ्जिनी खण्डकाव्यमा असत् पात्रको भूमिकामा कुञ्जिनीको बाबु ठालुसिंह देखापर्दछ । गोरे र कुञ्जिनीको पवित्र प्रेमलाई सामाजिक हैसियतको आधार बनाई ठाउँ अस्वीकार गर्ने ठालुसिंह सुरुमा घरमा पुरुषवादी हैकम लादन खोज्ने पात्रका रूपमा देखापर्दछ । बाढीले बगाएकी छोरीलाई गोरेले बचाएको थाहा पाएर उसैसँग विवाह गरिदिन राजी भए पनि गोरे लडाइमा गएपछि नफर्कने भन्दै कुञ्जिनीको विहे सेतेसँग छिनिदिने ठालुसिंह निकै स्वार्थी पात्रका रूपमा देखापर्दछ । उसको चरित्र गतिशील किसिमको छ । सन्तान र परिवारको भावना कति पनि नबुझ्ने ठालुसिंह कुञ्जिनीको मृत्युपछि पछुताएको छ । उसको चरित्र निर्दयी, क्रूर, स्वार्थी, अहम्युक्त र परिवर्तनशील बद्ध पात्रका रूपमा पाउन सकिन्छ ।

यी पात्रका साथै कुञ्जिनीको सुख दुःख बुझ्ने सानिमा सिन्धु कुञ्जिनीकी सहायकका रूपमा सत्पात्रको भूमिकामा देखिएकी छे । गोरेसँगै युद्धमा घाइते बनेको मानवीर गुरुङको भूमिका पनि गोरेका सहयोगी सत्पात्रका रूपमा रहेको देखिन्छ । खण्डकाव्यका अन्य पात्रको भूमिका गौण रहेको छ ।

## परिवेश

कुञ्जिनी खण्डकाव्यमा भिल्टुङ गाउँ, कोल्पु खोला, गजुरीपिँडा, त्रिशुली आदि नेपालका ग्रामीण भूभागका साथै युद्धग्रस्त बजरिस्तानको विदेशी भूभाग स्थानगत परिवेशका रूपमा चित्रण गरिएको छ । यस खण्डकाव्यमा पुरुष प्रधान समाजमा नारीको स्थान कहाँनेर हुन्छ ? भन्ने सामाजिक परिवेश देखाइएको छ । खण्डकाव्यमा गोरे जर्मनको धावामा बजरिस्तानमा लडेको र सरकारले युद्धका लागि १८ वर्ष पुगेका युवालाई आह्वान गरेको सन्दर्भबाट दोस्रो विश्वयुद्धकालीन परिवेशलाई देखाइएको छ । यसबाट कुञ्जिनी र गोरेको पारिवारिक परिवेश, तत्कालीन सामाजिक परिवेश, राष्ट्रिय परिवेश र अन्तर्राष्ट्रिय परिवेशसमेत यस खण्डकाव्यमा चित्रण गरिएको पाइन्छ । कुञ्जिनी र गोरेको प्रेम मिलनको आशा निराशा हुँदै विकसित परिस्थिति अन्त्यमा विछोडमा पुगेको छ । उनीहरूको जीवनका विविध पक्षलाई देखाउन देवकोटाले विहान, दिन, रातजस्ता समय र वसन्त, वर्षा, शरद आदि ऋतुगत परिवेश चित्रण गरेका छन् । आन्तरिक परिवेशका रूपमा प्रेममा परेका कुञ्जिनी र गोरेका चिन्ता, उमङ्ग, शङ्का आदि युक्त मनोविज्ञान र मनोद्वन्द्व अनि ठालुसिंहको अहम्युक्त मनोविज्ञान विशेष महत्वका साथ चित्रण गरिएको छ । लडाइँमा गएको गोरे घाइते भई मृत्यु भएको देखाई विदेशी भूमिमा प्राणको बाजी लगाएर लडी देशको नाम राख्ने वीर नेपाली युवाहरूको कारुणिक नियती समेत देखाइएको छ । प्रेमी वा पति विदेसिँदा नारीहरूमाथि पर्ने सामाजिक दवाव र त्यसबाट उत्पन्न

कारुणिक परिस्थितिलाई कुञ्जनीका माध्यमबाट देखाइएको छ । कुञ्जनी र गोरेका युवाकालीन जीवनको विशेष खण्डलाई मात्र चित्रण गरिएको परिवेश खण्डकाव्यको मान्यता र अपेक्षा अनुकूल नै रहेको देखिन्छ ।

### रसविधान

खण्डकाव्यको कथावस्तुअनुसार आरम्भमा नायिका कुञ्जनी र नायक गोरेको प्रेम र सान्निध्य भए पनि विवाहमा नपुगी दुवैको दुःखद मृत्युसँगै खण्डकाव्यको अन्त्य भएको हुनाले यसमा शोक स्थायीभाव परिपाक भई करुण रस अझै रसका रूपमा व्यक्त भएको छ । यसैगरी प्रसङ्गअनुसार शृङ्गार, रौद्र, वीर, भयानक, शान्त जस्ता अङ्ग रसको अभिव्यक्ति भएको पाइन्छ ।

### करुण अङ्गी रसको विवेचना

अङ्गी रस भन्नाले मूलकथ्यसँग सम्बन्धित भई परिपाक अवस्थामा पुगेको प्रधान रस भन्ने बुझिन्छ । कुञ्जनी खण्डकाव्यको आख्यानलाई हेर्दा विविध रसभावको अभिव्यक्तिसँगै कथानक अगाडि बढी करुण रसमा अन्त्य भएको पाइन्छ । 'सुरुदेखि नै शृङ्गार रसको व्याप्ति पाइए पनि प्रस्तुत खण्डकाव्यमा यस रसको परिपाक हुन सकेको छैन । यसमा मुख्य रूपमा शोक स्थायी भाव र करुण रसको अभिव्यक्ति गरिएको छ' (अवस्थी, ऐ. २०८) । खण्डकाव्यमा आदर्श प्रेमी प्रेमिकाका रूपमा रहेका नायक गोरे र नायिका कुञ्जनीको मृत्यु भएकाले शोक स्थायी भाव करुण रसमा परिणत भई परिपाकावस्थामा पुगेको छ । करुण रस सम्बद्ध प्रमुख घटना खण्ड 'प' अनि विहाको दिनको घटना भित्र पर्ने खण्ड 'ग' र 'घ' मा वर्णन गरिएका छन् । शोक स्थायी भावलाई नायक गोरे, नायिका कुञ्जनी जस्ता पात्रको मृत्युका घटनाबाट प्रस्तुत गरिएकाले यसका नायक नायिका, अनि उक्त परिस्थिति निम्त्याउन भूमिका खेल्ने खलनायक र यसका सहायक पात्रहरू आलम्बन विभावका रूपमा रहेका छन् । उद्दीपन विभावका रूपमा दोस्रो विश्वयुद्धको कारण इच्छा नभए पनि युद्धमा खट्नुपर्ने नेपाली युवाको बाध्यता, लड्दा लड्दै घाइते भएको गोरेको छटपटी, अस्पतालमा कुञ्जनीको नाम लिँदै मृत्युवरण गरेको अवस्था र यता कुञ्जनीको विवाहको कुरा चल्यो, गोरे फर्कने सम्भावना नदेखिँदा उसको इच्छा विपरीत बाबुले सेतेसँग कुरा छिनिदिनु, बिहेका जन्ती आउनु, आफ्नो प्रेमलाई अमर राख्न कुञ्जनीले त्रिशुलीमा हामफाल्नु जस्ता पात्रका क्रिया र घटनासम्बद्ध स्थानगत परिवेश उद्दीपन विभावका रूपमा महत्वपूर्ण रहेका छन् ।

अनुभावका रूपमा पात्रका सात्विक, वाचिक, आङ्गिक र आहार्य चेष्टाबाट व्यक्त हाउभाउ, कौतुहल, स्वेद, अश्रु, मद, विभ्रम रोमान्स, केली आदि प्रसङ्गअनुसार देखापरेका छन् । यसैगरी सञ्चारी भावका रूपमा छिनछिनमा देखा पर्ने श्रम, मद, जडता, उन्माद, स्मृति, गर्व अमर्ष, असूया, विषाद, ग्लानि, चिन्ता, मरण, शङ्का, त्रास जस्ता भाव खण्डकाव्यमा पाइन्छन् । यसरी संयोजित भएका विभाव, अनुभाव र सञ्चारी भावले शोक स्थायी भावलाई परिपुष्ट र विकसित तुल्याउँदै करुण रसमा परिणत गर्न अहम् भूमिका खेलेका छन् ।

बजरिस्तानको युद्धमा घाइते बनेको गोरे अस्पतालमा भर्ना त हुन्छ तर स्वास्थ्यमा सुधार नभएपछि बाँच्ने आशा हराउँदै गर्दा भन्छ:

जरा मेरो उखेलिसकैं बल गरी अघिको पहर  
अब छैन नशामा आगो, अब छैन मुटुमा धड्कन  
अब सास सेलाइजाला रात मुर्छा बनेर बगर ।

तुना अब फुकाइदेऊ सँगै ! हेर मेरा पानीका नजर (पृ. ७७)

यस श्लोकमा कोखामा भाला रोपिँदा भएको घाउका कारण शक्तिहीन भएर नशाको उर्जा र मुटुको धड्कन नै गुमाएको महशुस गरी बाँच्ने आशा मारेको हुनाले आँखामा आँसु भरिएको गोरेको कारुणिक अवस्थाबाट करुण रस व्यक्त भएको छ । यस श्लोकमा नायक गोरे आलम्बन विभाव, घाउले दिएको पीडाका कारण मृत्युबोध हुन थालेको

अस्पतालको वातावरण उद्दीपन विभाव, सजल नजर, मन्द बनेको धडकन, मुच्छ्रा आदि अनुभाव, शङ्का, स्वेद, मद, जडता, आदि व्यभिचारी भावको संयोगले स्थायी भावका रूपमा रहेको शोकलाई करुण रसमा परिणत गरेका छन् ।

आफ्नो इच्छा विपरीत विवाहका लागि तयार पारिएकी कुञ्जनीले गहना र विवाह मण्डपका विषयमा राखेको धारणालाई यसरी वर्णन गरिएको छः

चुरी राम्रा लगाइदिए चीसा साँप भैं रेशमी नाडीमा,

तिनले हेरिन् हरिया बाँस आगो बल्ने वेदीका हारीमा (पृ. ७९)

यस श्लोकमा कुञ्जनीले हातका चुरालाई चिसा साँप भैं मान्नु वेदीका लिङ्गालाई लास बोक्ने हरिया बाँस मान्नु जस्ता कुराको वर्णनबाट गोरेबाहेक अन्य व्यक्तिको साथमा आफूलाई जबर्जस्ती बिहे गरिदिन लाग्दा आफूलाई मुर्दा भैं ठानेको हुँदा करुण रस अभिव्यक्त भएको छ ।

कुञ्जनीले त्रिशुलीमा हामफाली देह त्याग गरेपछि सिन्धु र ठालुसिंहले निकै विलौना गरी रोएका छन् ।

कठै ! मेरी गयौं नि बाबा ! मेरी छोरी कुञ्जनी अपारकी !

प्यारी मेरी कलेजा भन्दा जुहार यौटी गयौं नि संसारकी (पृ. ८६)

यस कवितांशमा आफ्नो कलेजाभैं प्यारो सन्तान गुमाएपछि उत्पन्न शोकका माध्यमबाट करुण रस व्यक्त गरिएको छ । कुञ्जनी ठालुसिंहकी छोरी मात्र नभएर सिंगो संसारकै गहना थिई तर आफ्नै कारणले उसको यो अवस्था आएको हुँदा बाबु निकै शोकमा डुबेकाले करुण रसको सुन्दर अभिव्यक्ति भएको छ ।

यसरी हेर्दा कुञ्जनी खण्डकाव्यमा गोरोको मृत्युको वर्णन र कुञ्जनीको मृत्यु अनि त्यपछिको शोकको वर्णनबाट शोक स्थायी भाव र करुण रसमा परिणत भएको छ । कथाको विकासमा फलागमका रूपमा नायक र नायिकाको मृत्यु देखाइएकाले करुण रस अझै बनी सुन्दर र मार्मिक रूपमा विधान गरिएको पाइन्छ ।

## अङ्ग रसको विवेचना

### शृङ्गार अङ्ग रस

प्रस्तुत खण्डकाव्यमा कुञ्जनी र गोरेको प्रेमका माध्यमबाट प्रेमको महत्व र शाश्वत पक्षको उद्घाटन गर्ने उद्देश्य देवकोटाले राखेको पाइन्छ । उनीहरूको हार्दिक प्रेमको प्रस्तुतिमा रति भाव विकसित भई शृङ्गार रसको अभिव्यक्ति हुन गएको पाइन्छ । खण्डकाव्यको विषयवस्तुअनुसार नायक नायिकाका मिलन विछोड र भेटको प्रतीक्षा एवं प्रेमकै लागि आत्मोत्सर्गका प्रसङ्गअनुसार सम्भोग र विप्रलम्भ शृङ्गार दुवैको सुन्दर अभिव्यक्ति पाइन्छ । कुञ्जनी खण्डकाव्यका खण्ड 'क', 'ख', 'ग', 'घ', 'ङ', 'च', 'ज' मा नायक नायिकाको भेट आकर्षण, प्रेम, निकटता आदिको वर्णनसँगै सम्भोग शृङ्गारको अभिव्यक्ति भएको छ । यस्तै खण्ड 'ट' बाट विप्रलम्भ शृङ्गारको अभिव्यक्ति पाइन्छ । यसका खण्ड 'ड' देखि 'थ' सम्म अनि 'ध' तथा विवाहको दिनको घटनाका खण्ड 'क' र 'ख' मा विप्रलम्भ शृङ्गारको सुन्दर अभिव्यक्ति भएको छ । यस हिसाबले हेर्दा कुञ्जनी खण्डकाव्यमा अङ्ग रसका रूपमा शृङ्गार रसको व्यापक प्रयोग भएको देखिन्छ । शृङ्गार रसयुक्त एउटा अंश हेरौं:

### जीवनको ज्योति

परेला मोती

रुनुभन्दा के हुन्छ मिठो

पिरतीको फूलको जीवनमा (पृ. ९९)

यस काव्यांशमा प्रेमको आनन्द र शाश्वतता वर्णन गरिएको हुँदा शृङ्गार रस अभिव्यक्त भएको छ । साँचो प्रेममा क्षणिक आँसु पनि मिठो हुन्छ । केही समय विछोड भए पनि असल प्रेमी प्रेमिकाको मिलनलाई कसैले छेक्न सक्दैन भन्ने आदर्श विचार यस कवितांशमा पाइन्छ ।

गोरेको प्रतीक्षामा बसेकी कुञ्जिनीको मनोभावनालाई तलको गीतमा निकै सूत्रात्मक किसिमले प्रस्तुत गरिएको छ:

एक चरो उड्छ, एक हिउँद रुन्छे आँपकी मञ्जरी

परेवी पनि दिल बुझाई बस्छे, गुँड खोज्छे वनचरी । (खण्ड ण, श्लो.३)

यस श्लोकमा आफ्नो प्रेमी फर्कने आशामा हुक्क भई प्रतीक्षारत नायिकाको मनोविज्ञानबाट विप्रलम्भ शृङ्गार रस अभिव्यक्त भएको छ । यसरी प्रस्तुत खण्डकाव्यमा अङ्ग रसका रूपमा शृङ्गार रस आदिदेखि अन्त्यसम्म नै व्यापक मात्रामा प्रयोग भएको छ ।

### रौद्र अङ्ग रस

कुञ्जिनी खण्डकाव्यमा प्रयोग भएको अर्को महत्वपूर्ण अङ्ग रस रौद्र रस रहेको छ । गोरेले छोरी माग्न आएपछि देखिएको ठालुसिंहको क्रोधको वर्णनमा रौद्र रस अङ्ग रसका रूपमा व्यक्त भएको छ । रौद्र रससम्बद्ध प्रमुख घटनाहरू खण्ड 'ड', 'च' तथा 'छ' मा विशेष रूपमा वर्णन गरिएका छन् ।

गोरेले आफ्नी छोरी माग्ने आँट गरेको देखेर ठालुसिंहले यसरी हप्काउँछ:

तारामण्डल छाँना तेरो

तीतेफापर खाना

भीरको सानो मकै बाँदर

हाँक्छस् निकै ताना (पृ. १८)

यस श्लोकमा आफूभन्दा निकै तल्लो हैसियतको गोरेले छोरी माग्न आएकाले ठालुसिंहको क्रोध उम्लिएको छ । खाने, लाउने, बस्ने कुरा पनि नभएको दरिद्र गोरेले छोरी मागेकाले उसलाई मकै बाँदर भनी भुपारेको छ । यसबाट रौद्र रसको सुन्दर अभिव्यक्ति भएको छ ।

### वीर अङ्ग रस

बजिरस्तानको लडाइँमा बहादुर नेपाली योद्धाहरूको वर्णनमा वीर रस व्यक्त भएको पाइन्छ । युद्धकुशल नेपाली वीरहरूको चित्रण यसरी गरिएको छ:

पठान हान्थे रुखलाई काला, गोर्खाली पठानका गर्धनमा,

पहाडका जोशिला छोरा चुक्थे कहाँ वीरको मर्दनमा (पृ.६९)

यस श्लोकमा नेपालीहरू निडर, निशानेबाज र बहादुर रहेको र तिनका सामु पठानहरू कमजोर देखिएको वर्णन गरिँदा वीर रसको सुन्दर अभिव्यक्ति भएको छ । यसैगरी कुञ्जिनी खण्डकाव्यका केही प्रसङ्गमा हास्य रस, अद्भुत रस आदिको पनि अङ्ग रसका रूपमा विधान गरिएको पाइन्छ ।

यसरी नायक गोरे र नायिका कुञ्जिनीको दुःखद अन्त्यसँग सम्बद्ध कथानकका कारण करुण रस अङ्गी रस रहेको कुञ्जिनी खण्डकाव्यमा शृङ्गार, रौद्र, वीर आदि रसको समेत अङ्ग रसका रूपमा प्रयोग भएको पाइन्छ । विभिन्न प्रसङ्गमा

आएका अङ्गरसहरूको स्वभाविक प्रयोगले अङ्गी रस परिपुष्ट बनाउन मद्दत मिलेकाले यी रसहरूको प्रयोग पनि सान्दर्भिक र औचित्यपूर्ण मानिएको छ । त्यसैले रसविधानका हिसाबले कुञ्जिनी उत्कृष्ट खण्डकाव्य बन्न पुगेको छ ।

### उद्देश्य

हाम्रो समाजमा अभिभावकको निर्णयमा सन्तानहरू चल्नु पर्ने मान्यता रही आएको छ । सन्तानको इच्छा नबुझी अभिभावकले गर्ने कतिपय निर्णयले खतरनाक दुर्घटना निम्त्याउन पनि सक्छ, भन्ने देखाउनु यस खण्डकाव्यको उद्देश्य देखिन्छ । 'यस खण्डकाव्यमा कविले बाबु ठालू सिंहको भौतिक सम्पत्तिमै सुख देख्ने बाट्य भौतिक आदर्श र छोरी कुञ्जिनीको आत्मिक प्रेममै सुख शान्ति देख्ने आन्तरिक आध्यात्मिक आदर्शका विचको द्वन्द्व देखाएका छन्' ( अवस्थी, ऐ.२१०) । कुञ्जिनीले गोरेप्रति देखाएको मायाबारे जानकारी हुँदा हुँदै सामाजिक प्रतिष्ठाका लागि ठालू सिंहले कुञ्जिनीको विवाह सेतेसँग गरिदिन लाग्दा कुञ्जिनीले यस्तो विवाह गर्नुभन्दा मर्नु उपयुक्त मानेकी छे । यसबाट हार्दिक प्रेम र आत्मीयता भौतिक सुखभन्दा निकै उच्च मूल्यको हुन्छ, भन्ने देखाइएको छ । गोरेले कुञ्जिनीलाई माग्न जाँदा ठालूसिंहले गरेको दुर्व्यवहारबाट समाजमा उच्च वर्गले निम्नवर्गमाथि गर्ने मिचाहा व्यवहारलाई देखाइएको छ । भर्खरै विवाहको कुरा टुङ्गे लाग्न थालेको गोरे विदेशी भूमिमा युद्धमा जानु र उतै लड्दालड्दै मर्नुबाट कमाइका लागि आफ्ना प्रेमिका र परिवारजनलाई छाडेर विदेसिने तमाम युवाहरूका विवशता र मार्मिक दुःखान्तलाई देखाइएको छ । 'कुञ्जिनीमा हाम्रा समाजमा प्रायः लाहुर गएर नफर्कने नेपाली युवकको कथा छ' (बन्धु, ऐ.१३५) । यससँगै देशभक्तिको भावना पनि जगाएका छन् । सारमा कवि देवकोटाले भौतिक सुखलाई ठुलो मान्ने ठालू सिंहको विचारभन्दा आध्यात्मिक सुखलाई महत्वदिने कुञ्जिनीको विचारलाई महान् देखाउने उद्देश्य राखेका छन् ।

### भाषाशैली

कुञ्जिनी खण्डकाव्यमा सरल, सरस भाषा शैली र लोक लयका विविध ढाँचाको प्रयोग भएको पाइन्छ । देवकोटाले एकै रातमा तयार गरेको यस खण्डकाव्यमा भाषाको परिष्कार परिमार्जन भन्दा पनि तीव्र प्रवाहमै जोड दिइएको छ । यसमा कविले अत्यधिक मात्रामा तद्भव शब्दको प्रयोग गरेका छन् भने केही तत्सम र आगन्तुक शब्दहरूको प्रयोग गरेको पाइन्छ । देवकोटाका स्वनिर्मित चराहाँगे, हीराजुहारे, दुलहीघुम्ते जस्ता शब्दहरू समेत यस खण्डकाव्यमा प्रयोग गरिएका छन् । श्लोकहरूमा अन्त्यानुप्रास, मध्यानुप्रास, बृत्यानुप्रास आदिको सहज र स्वभाविक आयोजना गरिएको पाइन्छ । प्रशस्त मात्रामा विम्ब प्रतीक, अलङ्कार, सूक्ति, उखानटुक्कासहित प्रचलित नेपाली शब्दहरूको प्रयोग गरिएकाले सामान्य पाठकले पनि सहजै बोध गर्न सक्ने भाषा र रोचक वर्णनात्मक शैलीको प्रयोग गसमा गरिएको छ । देवकोटाले तीव्र भाव प्रवाहका क्रममा भाषा र लयमा तालमेल मिलाउन वेवास्ता गर्दा सामान्य पाठक अलमलिने स्थिति पनि यसमा रहेको छ । यसले रसप्रवाहमा समेत केही असर गरेको देखिन्छ । समग्रमा यस काव्यको भाषिक प्रयोग देवकोटाको सहज, स्वभाविक र स्वस्फूर्त आशुकवित्वको द्योतक अनि विलक्षण प्रतिभाको परिचायक बनेको छ ।

### निष्कर्ष

लक्ष्मीप्रसाद देवकोटाले वि.सं. २००२ सालको कुनै एकै रातमा तयार गरेको कुञ्जिनी खण्डकाव्यमा उच्च मध्यम परिवारकी कुञ्जिनी र निम्न वर्गको स्वाभिमानी पात्र गोरेको आत्मीय प्रेम सम्बन्धलाई मूल कथ्य बनाइएको छ । उनीहरूको विवाह तय भए पनि गोरे लडाइँमा जानु परेको, लडाइँमा घाइते भई उपचारको क्रममा मृत्यु हुनु, यता गोरे नफर्कने भन्दै बाबु ठालू सिंहले कुञ्जिनीको विवाह धनी परिवारको सेतेसँग गरिदिन लाग्दा यसरी इच्छा विपरीतको विवाहलाई स्वीकार्नु भन्दा आत्महत्या गर्नु निको ठानी कुञ्जिनीले त्रिशुलीमा हाम फालेको घटनाले ठालू सिंह र सानीमा सिन्धु शोकमा परेको घटनासँगै आदि मध्य र अन्त्यको शृङ्खलामा उनीहरूको कथानकमा परिणतिका

हिसाबले नायक नायिका दुवैको निधनका कारण करुण रस अङ्गी रसका रूपमा रहेको छ । नायक गोरेको लडाइँका क्रममा विदेशमा भएको दुःखद मृत्यु र नायिका कुञ्जिनीले आफ्नो इच्छा विपरीत हुन लागेको विहेका दिन गरेको आत्महत्यासँगै भएको मार्मिक कथान्तका कारण करुण अङ्गी रस निकै सशक्त बनेको छ । खण्डकाव्यमा गोरे र कुञ्जिनीको हार्दिक प्रेमको वर्णनमा शृङ्गार अङ्गरस निकै सशक्त बनेको छ । आत्मिक प्रेमको आदर्श र अमरतालाई देखाउनु देवकोटाको उद्देश्य देखिन्छ । यसैगरी ठालू सिंहको क्रोधमा अभिव्यक्त रौद्ररस, नेपाली युवाले लडाइँमा देखाएको बहादुरीमा आएको वीर रस आदि अङ्ग रसको पनि सुन्दर संयोजन गरिएको छ । यसबाट कुञ्जिनी रसाभिव्यक्तिका हिसाबले सशक्त खण्डकाव्य बन्न पुगेको छ ।

नेपालका कोल्पो खोला, गजुरी आसपासको पहाडी परिवेशका साथै दोस्रो विश्वयुद्ध कालीन बजरिस्तानको विदेशी भूमि समेत यसमा परिवेशका रूपमा चित्रण गरिएको छ । यस किसिमको परिवेश चित्रणले पनि रस अभिव्यक्तिमा सहयोगी भूमिका खेलेको छ । तद्भवबहुल सरल सरस नेपाली भाषाका कारण खण्डकाव्य सहजबोधगम्य बनेको छ ।

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## कर्णाली प्रदेशका धामीभाँक्रीले प्रयोग गर्ने भाषा

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Article History: Received: August 2022 Revised: October 2022 Published: January 2023

### लेखसार

खस भाषाको उद्गम स्थल कर्णालीमा भिन्ना भिन्नै रूप धारणा गरेका देवताका धामी भाँक्रीलेदेउता चढेको समयमा केही शब्द तत्सम (माता, जल, पुत्र) केही आगन्तुक (बिजुली, बस, मोबाइल)र केही मौलिक ( टक्का, फूलारो, चिन) शब्द प्रयोग गरेको पाईन्छ। विशेषत साविकको कर्णाली अञ्चलमा धामीभाँक्रीले विशेष महत्व राख्छन्। “देवपुरि हुम्लो तिर्थपुरि जुम्लो” उखानबाट पनि प्रस्ट हुन्छ देवताको कति ओज छ भन्नेमा। साधारण जीवनमा खस भाषिकाको प्रयोग गर्ने तर देवता चढे प्रयाप्त मात्रामा मौलिक शब्द र संस्कृत भाषाको प्रयोग गर्ने कर्णालीका धामी भाँक्रीको साभा विशेषता हो। वास्तविक जीवनमा खस भाषामासमेत व्यवस्था नभएका शब्दको प्रयोग भएको पाईन्छ। लेखमा कर्णाली अञ्चलका जिल्ला हुम्ला, जुम्ला र मुगुका धामीभाँक्रीले देवता चढेको बेला बोल्ने भाषालाई बढी मात्रामा समाविष्ट गरिएको छ भने केही कालिकोट र डोल्पाको पनि समाविष्ट छ। भाषामा निम्न आदरार्थीको, बचन, लिङ्गको विन्यास क्रममा अमिल्दो पाईन्छ। देवता-देवता बीच पनि मामाज्यू, भान्ज, भाइलु (भाइ) जस्ता नाताका शब्दावली पनि प्रयोग गरेको पाईन्छ। कर्णालीको अभौतिक संस्कृतिका रूपमा रहेको यो नेपाली समाजका विभिन्न संरचनाका प्रणाली अन्तर्गत यो धार्मिक प्रणाली हो। नेपाली भाषासँग अधिकांश मिल्दा जुल्दा देखिए पनि यसका केही मौलिक र पर्याप्त मात्रामा तत्सम शब्दको प्रयोग भएको पाइन्छ। अनुसन्धान प्राथमिक अध्ययन विधि, क्षेत्रीय अध्ययन विधिका साथै इथ्नोग्राफी( विधिमा आधारित छ) भाषामा मौलिक तवरले नै मौलिक शब्दको निर्माण भएको पाईन्छ जस्तो सिन्दुर लाउने हुँदा सिउँदी-बिवाहित स्त्री, कराउने हुँदा चिच्यान्या- भाले, अन्यमा हालसम्म कुनै भाषा र भाषिकामा समेत व्यवस्था नभएका नितान्त मौलिक शब्द मिर्यान्-सरकार, सिउँदी - बिवाहित महिला, मत्तिचुर- चामल जस्ताशब्द प्रयोग गर्ने गरेको पाईन्छ।

**मुख्य शब्दावली :** देवपुरी, तिर्थपुरि, उद्गम, अभौतिक, समाविष्ट

### परिचय

नेपालको संविधान वि.स. २०७२ असोज ३ मा राज्य विभाजन गरी बनेका ७ प्रदेशहरू मध्ये कर्णाली प्रदेश एक अन्य प्रदेशमा तुलनामा अविकसित, भौतिक, आर्थिक रूपमा कम सुविधा सम्पन्न प्रदेश हो। “कर्णालीमा २०७८सालको जनगणना अनुसार १६,९४,८८९ जनसंख्या रहँदा रहेको छ भने जनसंख्या वृद्धिदर ०.७६ रहेको छ। कुल जनसंख्याको ५.८१ प्रतिशत रहेको छ भने ९५.५८ लैङ्गिक अनुपात रहेको छ।” (राष्ट्रिय जनगणना,२०७८) यसलाई नेपालको सबैभन्दा कम जनसङ्ख्या भएको प्रदेश भनेर चिनिन्छ। यसको उत्तरमा चीनको तिब्बत स्वायत्त क्षेत्र, पूर्वमा गण्डकी प्रान्त, पश्चिममा सुदूरपश्चिम प्रान्त र दक्षिणमा लुम्बिनी प्रान्तको सिमाना छ। जनसङ्ख्याको सबै भन्दा धेरै भएको वीरेन्द्रनगर प्रदेशको राजधानी र सबैभन्दा ठूलो सहर हो। कर्णाली प्रदेशमा रुकुम (पश्चिम),सल्यान, डोल्पा, जुम्ला, मुगु, हुम्ला, कालिकोट, जाजरकोट, दैलेख,सुर्खेत गरि जम्मा १० जिल्ला रहेका छन्। केही जिल्ला हरेक दृष्टिकोण शैक्षिक,आर्थिक, रोजगार र अन्य हिसाबले कमजोर सडक र संजालले सदरमुकाम नछोएका दुई जिल्ला हुम्ला र डोल्पा पनि यसै प्रदेशमा अवस्थित छन्।

## कर्णाली प्रदेशमा बोलिने भाषा

संसारका चारवटा भाषा परिवार मध्य नेपाली भाषा भारोपेली भाषा परिवारमा पर्दछ । भारोपेली भाषा परिवार संसारको ठूलो भाषा परिवार अन्तर्गत पर्दछ । कर्णालीमा खस भाषा बोले पनि नेपाली भाषाको भाषिकाकै रूपमा लिन सकिन्छ, नेपालको कर्णाली क्षेत्रमा बोलिने नेपाली भाषाको नेपाली भाषाको जननी भाषा हो । कर्णाली क्षेत्रमा नेपाली भाषालाई आफ्नो पुरानो नाम खस भाषा भनेरै चिनिन्छ । यस भित्र पनि विभिन्न भाषिकाका रूपमा प्रयोग गरिन्छ । नेपाली भाषाको हालसम्मको शिलालेख पनि कर्णालीकै दैलेखको दुल्लुमै फेला परेको पनि विभिन्न भाषिक अनुसन्धान देखाएको छ ।

कर्णालीमा बोल्ने भाषाको थारै मात्र अध्ययन भएको पाईन्छ । यस क्षेत्रमा तत् सम्बन्धी भाषिक ज्ञानको पनि अभाव रहेको देखिन्छ । “कर्णाली प्रदेशमा ५५ भाषा बोलिन्छ। यस प्रदेशमा बोलिने मूल भाषाहरूको सूची हेर्दा नेपालीसहित १२ भाषासमेत थपिन्छ। भारोपेली परिवारका नेपाली, थारू, जुम्ली र खस भाषा सूचीकृत भाषामा पर्दछन् । (ढकाल, २०७५, अन्नपूर्ण) त्यसैगरी मगर, खाम, राजी, डोल्पाली, काइके, खाम्ची (राउटे) भोट-बर्मेली परिवारका भाषा पनि यस प्रदेशमा मूलतः बोलिन्छ। सांकेतिक भाषाका बारेमा जनगणनामा एउटाभाषा मात्र सूचीकृत गरिएको छ। एथ्नोलोगको सूचनालाई आधार मान्दा कर्णाली भेगमा बोलिने अन्य आठ भाषाहरू- भांकोट सांकेतिक भाषा, जुम्ली सांकेतिक भाषा, जुम्ली, खाम (गमाले, शोशी, पश्चिमी पर्वते), मुगोम, सोनाहा, तिछुरोड भाषाहरू थपिन जान्छन् । (ढकाल, २०७५, अन्नपूर्ण)

नेपालमा बोलिने धेरै भाषाहरू मध्य कर्णालीमा पनि भाषाको केही विशिष्ट योगदान छ भने सोहीनुसार भाषा आयोगले सर्वेक्षण पनि गरेको पाईन्छ । भाषा आयोगका अनुसार कर्णाली प्रदेशका १२ वटा भाषा एक/एकजनाले मात्र बोल्छन्। राजी भाषा बोल्ने ९ सय ८०, राउटे (खाम्ची) भाषा बोल्ने ६६, खस भाषाबोल्ने १८ र काइके भाषा बोल्ने १७ जना छन् । कर्णाली प्रदेशमा मगर भाषा ३२ हजार २९, तामाङ भाषा ११ हजार तीन सय २३ र थारू भाषा ६ हजार ६ सय तीन रगुरुड भाषा चार हजार एक सय एकजनाले बोल्ने गरेका छन् । (पन्त, २०७५, रारा खबर) कर्णाली यस हिसाबले पनि भाषिक रूपमा सबल नै भएको पाईन्छ ।

## भाषाको उत्पत्तिका मन्तान्तर

भाषा संस्कृत शब्द भाष् धातुबाट निष्पन्न भएको हो । जसको अर्थ केही कुरा ‘भन्नु’ बोल्नु हुन्छ । नेपाली भाषामा मूल जननी भाषा नै संस्कृत भाषा भएको तर भाषाका उत्पत्तिका सन्दर्भमा पनि विभिन्न विद्वानहरू बीच पनि मत मतान्तर रहेको छ । “आधुनिक भाषाका विद्वानहरूले भाषाको उत्पत्ति कसरी भयो भन्ने निश्चित उत्तर पाउन नसकेपछि, यस सम्बन्धमा विचार गर्न नै छाडिसकेका छन् (पौड्याल, २०७०, पृष्ठ, १७)।” जर्ज ग्रियर्सनले नेपाली भाषाको उद्भवका सन्दर्भमा आधुनिक आर्यभाषाको विभाजन गर्दै नेपालीलाई आभ्यन्तर शाखाको पहाडी समुदायको पूर्वी पहाडी भाषा मानेका छन् भने होर्नलेले आधुनिक आर्यभाषालाई पूर्वी, पश्चिमी, उत्तरी र दक्षिणी गरी चार भागमा बाँडेर उत्तरी गौडी अन्तर्गत कुमाउनी र गढवाली नेपाली आदि पहाडी भाषाहरू राखेका छन् ।

भाषाको उत्पत्तिका सन्दर्भमा पनि विभिन्न विद्वानमा आ आफ्नै भनाईहरू रहेको पाईन्छ । “डा. सुनीतिकुमार चाटुचर्या चाहिँ उदीच्य वर्गको खस अन्तर्गत नेपाली र अन्य पहाडी भाषाहरूलाई समाविष्ट गर्दछन् ।” (शर्मा र बराल, २०५९, पृष्ठ २२) स्वदेशी विद्वानहरूमा डा. चूणामणी बन्धूले खस प्राकृत र खस अपभ्रंशबाट नेपाली भाषाको उत्पत्ति भएको मानेका छन् । ( बन्धु, २०५२, पृष्ठ, ४२) प्रा. बालकृष्ण पोखरेलले सुरुमा शौरसेनी अपभ्रंशबाट नेपालीको जन्म भएको मान्यता अधि सारे पनि पछि गएर खगलतीय अपभ्रंशबाट नेपालीको जन्म भएको मान्यता अधि सारे पछि खपतलीय अपभ्रंशबाट विकसित भएको अङ्गीकार गर्नुभएको छ । (पोखरेल, २०४७, पृष्ठ १६) अन्तत नेपाली भाषा शौरसेनी अपभ्रंश हुँदै खस भाषाबाट नेपाली भाषाको विकास भएको मान्न सकिन्छ ।

## भाषा सम्बन्धी केही परिभाषा

स्वीटका अनुसार “ध्वनात्मक शब्दद्वारा विचारको प्रकट गर्नु भाषा हो ।”

यन्ट्रएका अनुसार “भाषा एक तरहको संकेत हो , जसद्वारा मानिस आफ्ना विचार अरु समक्षप्रकट गर्दछ । यो प्रतीक नेत्रग्राह्य,कर्णग्राह्य र स्पर्शग्राह्य हुन्छ ।यसमध्ये भाषामा कर्णग्राह्य प्रतीक सर्वश्रेष्ठ हुन्छ । ”

प्लेटो अनुसार “ विचार र भाषामा थोरै अन्तर हुन्छ । विचार आत्माको मूक वा अध्वनात्मक विचार हो । जब त्यो नै ध्वनात्मक भएर ओठबाट प्रकट हुन्छ, त्यसलाई भाषा भनिन्छ । (पौड्याल,२०७०,पृष्ठ,३ )

भाषा विभिन्न सिद्धान्त द्वारा प्रतिपादित एक ध्वन्यात्मक प्रक्रियाका साथै विचार, भाव, अनुभव, संस्कृति र इतिहास आदनप्रदानको सशक्त माध्यम हो ।

## धामी भाँक्री

कर्णाली प्रदेशमा धामी भन्ना वित्तिकै भार फुक गर्ने व्यक्ति लाई बुझिन्छ । नेपाली बृहत शब्दकोश,२०६९ (आठौँ संस्करण, नेपाल प्रज्ञाप्रतिष्ठान,पृ. ६५२) अनुसार भूत, प्रेत, बोक्सी, डाइनी,लागो आदिको आशङ्कामा सो रोग निको गराउन शरीरमा देउदेउता वा भूतप्रेत आदिको प्रवेश गराएर तन्त्रमन्त्र प्रयोग गरि भारफुक गर्ने व्यक्ति नै धामी वा भाँक्री भनेर भनिएको छ । धामीभाँक्रीको विश्वका विभिन्न देशमा प्रचलन छ । नेपाल,जापान, थाईलेण्ड, क्याम्बोडिया, लाओस, चीन, मेन्मार, साइबेरिया, उत्तर अफ्रीका, मंगोलिया, भारत, स्कटलैण्ड,मूल अमेरिकी आदिवासी, रविश्वका मूल आदिवासीहरुतर आजभोली धामीभाँक्रीको विद्या वा मन्त्रतन्त्र सिक्ने प्राय बढी मात्रामा जर्मनी, अमेरिकन, फ्रान्सेली,युरोपियनहरु छन्।(विकिपिडिया, एक स्वतन्त्र विश्वकोश)

## हिन्दु संस्कारमा प्रमुख देवताहरु

हिन्दुहरुको लागि एकमात्र, सार्वभौमिक देवता हो जो सु-प्रसिद्ध हो त्यसलाई ब्रह्म भनिन्छ। हिन्दु धर्ममा धेरै देवताहरु र देवीहरु छन्, देवता र देवीको रूपमा चिनिन्छ, जसले एक या धेरै ब्राह्मणहरुको पक्षहरुलाई प्रतिनिधित्व गर्दछ। धेरै हिन्दु देवताहरु र देवीहरुको बीचमा रहेको ब्रह्मा, विष्णु र महेश्वर पवित्र त्रिदलीय हुन् । सृष्टिकर्ता, रक्षक हिन्दू देवता वा देवी द्वारा अवतारकारूपमा प्रकट हुन्छन् ।

- शिव : (महादेव, पानुपाती, नटारजा, विशावनाथ र भोलो नाथ) नृत्य र पुनरुत्थानको मालिकमृत्यु र विघटन को प्रतिनिधित्व गर्ने ।
  - कृष्ण : ( केशव, गोविन्द, जनार्दन,माधव, मुरलिधर, वासुदेव, श्याम ँ) हिन्दु देवताहरुको सबैभन्दा धेरै प्रिय देवताप्रेम र दया को देवता हो। कृष्ण हिन्दु धर्मशास्त्र “भगवान् गिता” को केन्द्रिय पात्र साथै उनका अनुयायीहरु वैष्णव को रूप मा जान्छन्।
  - राम : ( परशुराम, बलराम, मर्यादापुरुषोत्तम राम ) राम सत्य र ईमानदारी र विष्णुको एक अवतार देवता हो
  - हनुमान: बाँदरकोउपना हनुमान शारीरिक शक्ति, दृढता, र विद्वान भक्तिको प्रतीकको रूपमा पूजा गरिन्छ।
  - विष्णु : सृष्टिको रचना, पालना र संहार गर्ने नारायणका रूपमा चिनिन्छन् ।
  - लक्ष्मी: (कमला, रमा ) भौतिक र आध्यात्मिक दुवै श्रीसम्पत्ति र समृद्धिको देवी हो। लच्छिन ,शोभा, सौभाग्य सुन्दरता र घरेलु देवताको रूपमा लक्ष्मी को चित्र विश्वासी को घरहरुमा भेटिन्छ।
  - दुर्गा :दुर्गा नामक राक्षसलाई बध गरेकी नौ वर्षकी कन्या वा कुमारी देवीका प्रतिनिधित्व गर्दछन् ।
  - काली : (पार्वति)उनकोछाला निलो वा कालो जस्तो देखिन्छ। सोह्र विद्यादेवी मध्य एक देवी हुन् ।
  - सरस्वती : ( शारदा) ज्ञान, कला र संगीत विद्याकी देवी हुन्। शिव र दुर्गा को छोरी, सरस्वती वेदहरुको आमा साथै भाषण र बुद्धिको शक्तिका रूपमा चिनिन्छन् ।
- ( नेपाली बृहत शब्दकोश,२०६९,आठौँ संस्करणमा भएका अर्थ, विकिपिडिया, एक स्वतन्त्र विश्वकोश)

## कर्णाली प्रदेशका केही प्रमुख देवताहरु

हुम्ला : मष्टो विभिन्न उपरूप ( दुधे, दाढे मष्टो), गुरा, महादेव, राम्पाल, लूवासुर, हिल्सो, भवानी

मुगु : मष्टो, गुरा, महादेव,(थार्पा मष्टो र भि को गुरा) धलपुरो, पराले

जुम्ला : मष्टो ( बाविरा, थार्पा मष्टो, बाजुरा मष्टो) गुरा, भवानी, नवदुर्गा  
 कालिकोट : मष्टो, कालिसिल्ला, दुर्धिसिल्ला, धलपुरो,  
 डोल्पा : मष्टो, माता देवी  
 (फिल्ड अध्ययन)

साविकका कर्णाली अञ्चलमा यी प्रमुख देवता र यिनका धामी भाँक्री रहने भए पनि अन्य देवताका पनि उप रूपहरु जस्तो मष्टाका मात्र बाह्र भाइ साथै प्राय घर घरमा कुल देवता गरी एउटै गाँउमा पनि दशौंको संख्यामा धामी भाँक्री भेटिन्छन् अर्थात एउटा जिल्लामा मात्रै हजारौ संख्याका धामीभाँक्री रहेको पाईन्छ । ती सबैले देवता चढेको बेला आफ्ना अवतार देखाउने तर भाषा सबै जिल्लाकाले केही खसभाषाको बोले पनि केही शब्द मौलिक र संस्कृत नै प्रयोग गर्ने गरेको पाईन्छ ।

### समस्या र उद्देश्य

खस नेपाली भाषाका तुलनामा कर्णालीका धामीभाँक्रीले केही प्रयोग गर्ने शब्द जो नेपाली र खसमा समेत व्यवस्था नभएका मौलिक रत्तसम (संस्कृत) शब्दको देउता चढेको बेला प्रयोग गर्नु यस लेखको मूल समस्या रहेको छ । धामीभाँक्री के-कस्तार किन मौलिक शब्द प्रयोग गर्दछन् ? संस्कृत (तत्सम) शब्दको हाल सम्म के कस्ता प्रयोग गर्दछन् ? आदर, बचन, लिङ्ग र नातका सम्बन्धमा नेपाली भाषाको सापेक्षतामा कसरी प्रयोग हुन्छ ? भन्नेमा यो लेख केन्द्रित रहेको छ ।

यस लेखको मूल उद्देश्य कर्णालीका धामीभाँक्री बोल्ने शब्दको खोजी गर्नु रहेको छ ।

### अध्ययन विधि

यस अध्ययनमा बढी मात्रामा प्राथमिक र क्षेत्रिय अध्ययन विधि सँग सम्बन्धित रहनुकासाथै गुणात्मक अनुसन्धान भित्र पनि इत्थोग्रफी (भ्तजलयनचवउजथ) अनुसन्धानसँग सम्बन्धित रहेको छ । “यस विधिमा पहिले आदिम मानिस ( एचष्टष्वभ उभयउभि ) को बारेमा अध्ययन गरे पनि हाल यसमा धार्मिक विश्वास एवम् व्यवहार, सामाजिक सम्बन्ध र मूल्य मान्यता, भाषा, चालचलन र मानक र भौतिक वस्तुहरुको पनि अध्ययन पनि यस्तो विधिमा पर्ने हुँदा यसबाट नै उपयोग गर्न सकिन्छ । (निउरे, २०७५, पृ. १९६) यस्ता तथ्याङ्कमा प्राकृतिक परिवेश (लवतगचर्वा कभततप्लन) आत्मप्रतिबिम्ब (कभी-चभाभितप्यल) वास्तविक जीवन परिस्थिति(चर्वा षिभ कभततप्लन) डकुमेन्ट, जानकारी, प्रत्यक्ष अवलोकन, सोधपुछ, सहभागीहरुको प्रत्यक्षकरण( ब्यतयच'क उभचअभउतप्यल)आदि हुन्छन् ।

स्वरूपको तथ्याङ्कलाई छोट्याएर संगठित गर्ने, एकीकृत गर्ने, महत्वपूर्ण ढाँचा तथा सिद्धान्तको खोजी गरी नयाँ जानकारीको व्याख्या गर्ने कार्य गरिन्छ, जसलाई तथ्याङ्क विश्लेषण कार्य भनिन्छ । (खनाल, २०६७, पृष्ठ २२७)। परिमाणात्मक अनुसन्धानमा जस्तो तथ्याङ्कशास्त्रीय विधिबाट यो कार्य सम्भव छैन, तथ्याङ्कको बृहत स्वरूपले गर्दा गुणात्मक तथ्याङ्कको विश्लेषण गर्न सर्वमान्य नियम बन्न सकेको छैन । (खनाल, २०६७ पृष्ठ २२७ ) तथ्याङ्क विश्लेषणमा तीनवटा कार्यद्वारा निष्कर्षमा पुग्न सकिने मिलेस र हुवर्मेनले उल्लेख गरेका छन्। (खनाल, २०६७, पृष्ठ २२७ )

प्रस्तुत अध्ययन पूर्ववत अध्ययनकर्ताले खासै अहिलेसम्म नगरेको हुँदा स्रोत र तथ्याङ्कलाई प्राथमिक तथ्याङ्कमै निर्भर हुनुपर्ने हुँदा अध्ययनको तथ्याङ्क विश्लेषण गर्ने क्रममा प्रारम्भिक चरणमा सम्बन्धित क्षेत्रका (हुम्ला, जुम्ला, मुगु) करिब ७ धामी भाँक्रीहरुबाट नै प्रत्यक्ष रूपमा देउता चढेको बेला टिपोट मात्र कालिकोट र डोल्पामा १/१ जनासँग सोधपुछ र सामान्य अवस्थामा सबै जिल्लाको प्रतिनिधित्व हुने गरि अन्य ५ जना पूजारी (डाँग्री) र १५ जना समाजका सम्बन्धित भाषाका ज्ञातासँग सोधपुछ गरि शब्दलाई सडकलन गर्ने, सम्पादन गर्ने, नेपाली भाषाबीच फरक छुट्याउने र सारांशमा उल्लेख गर्ने कार्य गरिएको छ । पछिल्लो चरणमा कोडिङ गर्ने, त्यस पश्चात आफ्ना केही तुलनात्मक अध्ययन, प्रतत्क्षीकरणका आधारमा लेखन कार्य गर्ने अन्तिम चरणमा केही सैद्धान्तिक अवधारणको निमार्ण गर्ने र अध्ययनको अन्तिम निष्कर्ष सहितको व्याख्या गरिएको छ । अध्ययन कर्णाली अञ्चलका साविकका जिल्लालाई मात्र आधार मानिएको छ ।

### नतिजा

### धामीभाँक्रीको भाषा

धामीभाँक्री कुनै अमुक व्यक्ति होइनन् । कर्णालीमा खस भाषा बोद्धन् त्यहाँभित्र पनि जिल्ला अनुसार भाषिकाको प्रयोग हुन्छ । देवता मान्ने धार्मिक परम्परालाई कायम राख्दै विशेष गरि रक्षाबन्धन, विजय पूर्णिमा, वैशाख पूर्णिमा, कार्तिक पूर्णिमा, माघ पूर्णिमा र उनन्ते पूर्णिमाका दिन धामीभाँक्रीको विशेष मतत्वका साथ भव्य रुपमा मनाउने पूजा पाठ गरि विशेष गरि धामी भाँक्री सार्वजनिक रुपमा बोल्ने गर्दछन् । विशेष अवसरमा मात्र होइन अन्य समयमा पनि आफ्ना व्यक्तिगत समस्या पर्दा वा सामूहिक समस्याका खातिर पनि धामी भाँक्रीलाइ लिने गरिन्छ। विशेष निम्ता गर्दै घरमा नै बोलाउने त्यस अवसरमा देउता चढेवा बेला सामान्यतया खस भाषाको प्रयोग गर्नेले पनि केही मौलिक शब्द र तुलनात्मक रुपमा संस्कृत शब्दको प्रयोग गर्ने गरेको पाईन्छ । धामी भाँक्रीले प्रयोग गर्ने शब्द र नेपाली भाषाको सापेक्षतामा केही विविधता तल प्रस्तुत गरिएको छ साथै शब्दहरुलाई नेपाली भाषासँग तुलना गर्दै तालिका मार्फत पनि देखाईएको छ ।

### मौलिक शब्द

#### तालिका न. १

धामी भाँक्री	खस	नेपाली
धर्मकन्या	भ्या नगरेकी	अविवाहित स्त्री
मिर्या	सरकार	सरकार
बाया	देउता	देउता
मत्तिचुर	चामल	चामल
भुसुल्या उवा	जौ जस्तै	एक अन्न
अवकन्या	माया जालमा	नपरेकी केटी
गिरीया	घर	घर
चिरकिटो/दशा	धजा	ध्वजा, पतका मन्दिरमा चढाउने
सिउँदि	मैला। आइमाइ	विवाहित महिला
मानरा	सरोवर	मानसरोवर
ठिन्क्या	घाँट	घन्टी
चन्द्र	पुनि	पूर्णिमा
काली	आउँसी	औँसी
बाजिता/ टामक्या	दुमा	दमाहा
धर्याँरा	दुमाइ	दमाइ( बाजा बजाउने)
फूलारो	डाँगी	पूजारी
बैनाला भुल्क्या।	किरण भुल्क्या	घाम भुल्क्या सूर्य उदाँउदा
सुनसुरी	भेडी	भेडी
भूत	बादे	खसी/बोका
रुपजन	खाल्वा	भेडो
चिच्यान्या	पोथि	कुखुरा माउ
पखिरया	भाल्या	भाले
लामासिंह	भुइसी	भैसी
धौलीदार	गाई	गाई
लाहामागवाला	लाहामा	अगुवा गर्ने मानिस
भुत्यागो लि दिन्या	बलि दिने	सबै प्राणी
टक्का/ टिला	पैसा	पैसा
चोइलो । मण्डल	मारु	मन्दिर
कौरी	जोश	देउताको मन्दिरमा खसी बोका काटेपछि देउता खुसि छ की छैन भनेर हेर्ने बोकाको कलेजो
अछेता	दैचामल अछेता,	चामल दही वा पानी मिसावट टिका

माटी	जग्गा	जग्गा
कैल्याटी कैल	मन्दिरमा चढाउने	गाइको बाच्छो
चिन	निको	सन्चो
हाँस्या	हिउ	हिँउ
भूतालो	दुइत	राक्षस
चिच्यान्या धारा	कुखुरा वास्ने समय छाकल विहान भाले वास्ने समय	
लिस्या तेल, ध्यू तेल, ध्यू		
पंखी	चडो	चरा, चुरुङगी
चौपाया	चारखुट्या जनावार	चारखुट्टे जनावार सबै

**तालिका न. १** मा भएका शब्द बिल्कुलै नयाँ शब्दहरू हुन् कुनै भाषा व्यवस्थामा बोल्ने प्रचलन छैन । कर्णाली धामी भाँक्रीले देवता चढेको बेला सोधनी, पुछनी गर्ने क्रममा केही आफ्नै प्रकारका मौलिक शब्दहरूको प्रयोग गर्ने गरेको पाईन्छ, यी मौलिक शब्द न त खस भाषा मिल्दछन् न त नेपाली न त कुनै भाषिकाका रूपमा प्रयोग हुने हो बिल्कुल भर्रा मौलिक शब्द बोलेको पाईन्छ । अध्ययन गर्दै जाँदा ध्वनी, स्थान, अनुमानका आधारमा शब्द निर्माण गरि पछि त्यही नै बोधगम्य भएको पाईन्छ । माथिका केही शब्दहरूको विश्लेषण गर्दा जस्तो पूर्णालाई चन्द्र भन्नुको तात्पर्य चन्द्रमा उदाउँछ । घण्टलाई ठिन्क्या भन्नुको तात्पर्य घण्ट ठिनीनीनीनी गरी बज्ने हुँदा यसै आधारमा अन्य शब्दको पनि प्रयोग भएको हुन सक्ने देखिन्छ । विवाहित महिलालाई सिन्दुर लगाउने हुँदा सिउँदी भनिएको हुने अध्ययनले विश्लेषण छ ।

केही शब्दमा भने अशिक्षा, अज्ञानताका कारणले उच्चारणलाई बिगारेर उच्चारण गरेको पाईन्छ। जस्तो घर लाई गिरीया वास्तवमा संस्कृत शब्द गृहबाट नै गिरीया भएको पाईन्छ । संस्कृत शब्दको उच्चारणले पनि यस्ता मौलिक शब्द बोले जस्तो आभाष हुन्छ ।

भाषा विकासका विभिन्न सिद्धान्तहरू मध्य दैविकवादी सिद्धान्तमा भाषा भगवानले बनाएका हुन् भन्ने मान्यता छ । “भाषा शिवको डमरुबाट निस्केको हो भन्ने मान्यतामा विश्वास राख्छ । (तिवारी, १९८६, पृष्ठ, ९) यस प्रकारका भाषाले भाषा पाश्चात्य जगतमा समेत दैविक उत्पत्ति मान्दै आएको परम्परालाई थप ईटा थपिन्छ । कर्णाली धामी भाँक्री केही अन्यतमै मौलिक शब्दको प्रयोग गर्दा यो मान्यतालाई पनि पूर्ण रूपले अस्विकार गर्न सकिदैन ।

### तालिका न. २

धामीभाँक्री	भाषामा	आदरार्थी
धामी भाँक्री	खस	नेपाली
अनादर मात्र	तो/ तेरो	तो/तिरो ताँ तेरो

तालिका न. २ मा आदरार्थी शब्दका रूपमा प्रयोग गर्दा धामी भाँक्रीले अनादर बाहेक अन्य आदरको चरण हुँदैन । खस भाषामा उच्च आदर नभएको अनादर र मध्यम आदर तिमि सम्म प्रयोग हुने गरेको भए पनि धामी भाँक्री तेरो / तो मात्र प्रयोग गर्नुले पनि संस्कृत भाषाकै प्रभाव मान्दै जुन धामी भाँक्रीले बोलेको भाषा हो नयाँ आउने पनि सोही परम्परा कायम राखेको पाईन्छ ।

### तालिका न. ३

लिङ्गका रूपमा प्रयोग हुने

धामी भाँक्री	खस	नेपाली
महिला	पुरुष महिला	पुरुष महिला पुरुष
आइ	आयो आइन्	आया आइन् आए

तालिका न. ३ मा भएका लिङ्गका हिसाबले केही शब्दहरूमा सामान्यतया एकबचनीय, अनादर लिङ्गभेद शब्दको प्रयोग गरेको पाईन्छ ।

### तालिका न. ४

वचनका आधारमा प्रयोग हुने शब्द

धामी भ्ङ्गी	खस	नेपाली
एकवचन बहुवचन	एकवचन बहुवचन	एकवचन बहुवचन
नर नर	मान्ठ मान्ठहरु	मानिस मानिसहरु

तालिका न. ४ मा नेपाली व्याकरणमा व्यवस्था भए बमोजिम धामी भ्ङ्गी प्रयोग गर्दा खासै बचनका आधारमा ध्यान दिईदैन । व्याकरणिक हिसाबले भाषा निकै सभ्य भइ सके पछि मात्र प्रयोग हुने हुँदा भाषिक सिद्धान्तमा असभ्य जातिको सिद्धान्त अनुसार नै धामी भ्ङ्गीले प्रयोग गर्ने गरेको पाईन्छ ।

#### तालिका न. ५

तत्सम (संस्कृत शब्दको प्रयोग)

धामी भ्ङ्गी	खस	नेपाली
जल	पानी	पानी
पुत्र	छोरा	छोरा
माता	आमा	आमा
पिता	बुवा	बुवा
अनुज	दाइ भाइ	दाइ भाइ
मण्ड	मारु	मन्दिर
किरण	घाम	सूर्य
गृह	घर	घर
वृक्ष	रुख	रुख
भोजन	खाना	खाना
ब्रमा	बाहुन	ब्रमाह्मण
नर	मान्ठ	मानिस
नरलोग सबै		सम्पूर्ण देशबासी
केश	रौं	कपाल,रौं
अग्नि	आगो	आगो
विद्या	विद्या	विद्या
अग्नि	आगो	आगो

तालिका न. ५ मा नेपाली भाषाको जननी भाषा संस्कृत मानेको साथै नेपाली भाषाका शब्दस्रोत खोज्दै जाँदा तत्सम, तद्भव र आगन्तुक मध्य तत्सम शब्दको प्रयोग हाल नेपाली भाषामा सामान्य प्रचलनमा रहे जस्तै धामी भ्ङ्गीले सोहीनुसार सामान्य जनजीवन भन्दा देउता चढेको बेला संस्कृत शब्दको प्रयोग गर्ने गरेको पाईन्छ । तरपनि केही शब्दहरु संस्कृत नै प्रयोग नगरि आफ्नै मौलिक शब्दहरु प्रयोग गरेको पाईन्छ । जस्तो श्रीमती लाई पत्नी नभनि सँउदी को प्रयोग गर्नु ।

#### तालिका न. ६

देउता- देउताबीच प्रयोग हुने नाताका शब्द

धामी भ्ङ्गी	खस	नेपाली
भाइलु	भाइ	भाइ

मामाज्यू	मामा	मामा
भान्जा	भान्ज	भान्जा/ भान्ज

तालिका न.६ मा एक देउताले अर्को देउतालाई सम्बोधन गर्दा प्रमुख तिनवटा नातामात्र प्रयोग गर्ने गरेको पाईन्छ, अन्य सामाजिक प्रचलन अनुसार बुवा, आमा, काका, छोरा, छोरी जस्ता कुनै पनि शब्दावलीको प्रयोग गरेको पाइदैन आफू सम्मानका देउता लाइ भाइलु अर्थात भाइ/दाइ अलि सम्मान गर्नुपर्नेलाइ मामाज्यूकतै बाबुज्यू र आफूलाइ मान्नेलाई भान्जबाहेक अन्य नाताका शब्दको प्रयोग नगरेको देखिन्छ । सृष्टिको अनादिकाल देखि देउताहरुबीच पनि एक आपसको सम्बन्ध अर्थात मर्यादाक्रमको निर्धारण गरिएको सोही बमोजिम जति नयाँ भाँक्रीमा देउता चढेपनि साही अनुसार नै सम्मानीत शब्दको प्रयोग गर्ने गरेको पाईन्छ ।

### तालिका न.७

आगन्तुक शब्द

धामी भाँक्री	खस	नेपाली
विजुली	विजुली	बत्ती
मोबाईल	मोबाईल	मोबाईल
बस	बस,गाडी	बस
स्कूल	स्कूल	स्कूल
चाउचाउ	चाउचाउ	चाउचाउ

तालिका न. ७ मा विभिन्न भाषामा नेपाली भाषामा आएका आगन्तुक शब्दलाई भने धामी भाँक्रीले सामान्य अन्य भाषिक समुदायमा प्रयोग गरेनुसार नै प्रयोग गर्ने गरेको पाईन्छ । शिक्षा,केही चेतनाका कारणले पनि अहिले आगन्तुक शब्दमा जस्ताको त्यस्तै प्रयोग गरको पाईन्छ । युग नै २१ औं शताब्दीको उत्तारार्ध खण्डमा दौडिएको कारणले पनि अहिले तात्विक रुपमा धामी भाँक्रीले पनि समयनुसार नै भाषा प्रयोग गरेको पाईन्छ ।

### तर्क/ विचार

“भाषा सिकाइमा दृष्टिकोणमा खास, वैज्ञानिक, मनोवैज्ञानिक वा शैक्षणिक सिद्धान्तहरुको उपयुक्त पृष्ठभूमि तथा शिक्षण प्रक्रियासँग सम्बन्धित लाई पद्धति र सिद्धान्त तथा प्रक्रियाका दृष्टिले कम परिभाषित भाषा सिकाइमा विधि भनिन्छ। (पौडेल, २०६७, पृष्ठ २७३)

भाषा सिकाइका विभिन्न विधि मध्य पनि मौखिक संरचना सन्दर्भ विधि र सम्प्रेणात्मक पद्धति अनुसार नै धामीभाँक्रीले भाषा सिकाइमा जोड दिने गरेको पाईन्छ । मौखिक संरचना सन्दर्भ विधिमा “सुनकै भरमा सामूहिक र व्यक्तिगत रुपमा श्रव्य संरचना बारम्बार दोहोर्‍याउँछन् । (ढकाल, २०६७, पृष्ठ २७८) भाषा बुझ्न बुझाउने प्रक्रियको सहि स्वरुप नै सम्प्रेषण हो । यसरी भाषा एक पुस्ताबाट अर्को पुस्तामा रुपान्तरण हुन वा बोल्नाका लागि धामीभाँक्रीले सुनेकै आधारमा सम्प्रेषण गरेकै आधारमा भाषाको विकस गर्दछन् र नयाँ भए पनि सोही अनुसार नै विनीमय गरेको पाईयो ।

भाषाका अनेक विषय हुन्छन् । विभिन्न विषयका आधारमा विज्ञान, कानून, साहित्य, प्रशासनिक, धार्मिक आदि भेद पनि हुन्छन् । (पौड्याल, २०७०, पृ. ४०) धामीभाँक्रीले प्रयोग गर्ने भाषामा पनि प्रकायपरक भेदकै आधारमा प्रायः बोलिन्छ । देउताको मन्दिरमा के आवश्यक पर्दछ बढी त्यही सेरोफेरो नै भाषाको बढी प्रयोग भएको पाईन्छ । जस्तो घण्टि: ठिन्क्या, पैसा: टक्का

यही आधारमा व्यक्तिगत तवरले प्रकायपरक भेदमा आधारित भएर धामी भाँक्री भाषाको विकास गरेको पाईयो ।

भाषामा र दर्शनको पनि केही सम्बन्ध रहेको हुन्छ । भाषाको उत्पत्ति कसरी भयो ? भाषाको धर्म के हो? भाषाको संरचना कस्तो हुन्छ ? भाषा कसरी अस्तित्वमा आयो यस्ता विषयमा भाषामा दर्शनले खोजी कार्य गरेको हुन्छ । अध्यात्मिक दर्शन भनेकै पूर्वीय दर्शन हो । यसको वेदमा विशिष्ट स्थान छ । वेदमा भनिएको छ “जहाँ मानिस हुन्छ त्यहाँ भाषा हुन्छ” वेदमा भाषाका माध्यमबाट जीवन जगत, आदर-अनादर, समाज, दुःख आदिका बारेमा उल्लेख गरिएको हुँदा धामीभाँकीहरूले देउताकै दर्शनमा आधारित भएर वाक कलाको विकास गरेको पाईयो ।

पूर्वीय दर्शमा आध्यात्मिकवाद लाईनै प्रश्रय दिएको हुँदा अस्तिकहरूको बाहुल्यताका कारण धार्मिक परम्परालाई कायमा राख्दै सामाजिक संस्कारकै बाहुल्यतामा रुमलिएका कारण जे देउताको भाषिक परम्परा छ त्यसैलाई कायम राख्नु पर्छ भन्ने मान्यताका साथ सोहीनुसार नै बोल्नु पर्छ भन्ने धामीभाँकीमा रहेको पाईयो । तसर्थ धामीभाँकीको भाषा अध्यात्मसँग जोडिएको पाईन्छ ।

### निष्कर्ष

भाषा वाक प्रतिकको व्यवस्था हो साथै भाषा परम्परित हुन्छ । यतिमात्र नभएर भाषा विचार विनियमको सशक्त माध्यम भएकाले जे बोले त्यो भाषा हो । देउता चढेकोबेला केहि शब्द सामान्य बोलचालकै भाषा प्रयोग गरेपनि अध्ययनको निष्कर्षमा बढी मौलिक शब्द प्रयोग गर्ने गरेको पाईन्छ त्सपछि संस्कृत(तद्भव) शब्दको प्रयोग भएको पाईन्छ । आगन्तुक शब्दको केही प्रयोग भएको भने तद्भव शब्दको थोरैमात्रमा प्रयोग गर्ने पाईन्छ । धामीभाँकीले प्रयोग गर्ने नाताका सम्बन्धमा सिमित मात्रमा प्रयोग भएको पाईन्छ भने लिङ्ग,वचनमा आधारमा खासै ध्यान नदिएको पाईन्छ ।

शब्दहरूको भाषिक परम्परा निकै पुरानो छ । धामीभाँकी महत्व रहिरहेको परिप्रेक्षमा उनीहरूले बोलेको भाषा सहिजैसँग अन्यले सिक्ने गरेको पाईन्छ तसर्थ पनि नयाँ पुस्ताका धामी भाँकीलाई बोल्न सजिलो हुन्छ । यसर्थ नितान्त केही मौलिक शब्दको प्रयोगको उत्पत्ति विकासका सन्दर्भमा चर्चा नगरि सरल भाषाको प्रयोग गर्नु धामी भाँकीले देउता चढेकोबेला बोल्नु सबैको सभा विशेषता हो। मौलिक शब्दको निर्माण केही रुपमा वाक प्रतिकरुपमा बोलिदै आएको पाईन्छ । खस भाषामा पनि मौलिक शब्द छन् तर धामी भाँकीले प्रयोग गर्ने मौलिक शब्द अझ विशेष परम्परित र विविध खालका छन् । जस्तै हिँउलाई हाँस्या भन्नु हिँउ सेतो हुन्छ दाँतका लहर हाँसे कस्तो हुन्छ त्यही अनुमानका आधारमा नै केही शब्दको निर्माण भएको अध्ययनको निष्कर्ष रहेको छ ।

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