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# धरोहर

## DHAROHAR

A Research Journal of Manthali Sahid  
Smriti Multiple Campus

**Volume 3, Number 1**  
**November, 2018**

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Research Management Cell  
**Manthali Sahid Smriti Multiple Campus**  
Manthali Municipality -1, Ramechhap  
Province No. 3, Nepal



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# EDITORIAL

We are pleased to present this volume of DHAROHAR, annual research journal of Manthali Sahid Smriti Multiple Campus, in more academic and scientific way with ISSN standard. This is an attempt of Research Management Cell of the campus to maintain the legacy that we initiated three years before publishing the first volume of the journal. It is truly a matter of pride for us and the entire campus to serve with this highly academic works. This publication, DHAROHAR, is an outcome of its continuous effort to meet the academic goal of the campus. It offers space to instructors, lecturers, writers and freelance scholars for intellectual practices and significant pedagogical, philosophical issues, innovations and debates. Unlike the previous one, this issue is multidisciplinary in nature and has incorporated contributions from various areas of study such as, education, management, social science, spirituality and moral education. In this volume, there are ten articles on different genres prepared after a long research and analysis.

This DHAROHAR research journal of this campus follows a standard review process for all articles in a standard way. Any article that is reviewed by the editorial board and if it is considered suitable for the journal, it is passed on to reviewers with relevant expertise in the field. Based on their reviews, the editorial board decides if the paper is worthy of publication. The paper may still be rejected if the author fails to satisfy the requirement as advised by the reviewers although every effort is made to provide support to the potential article author.

We would like to note that the articles published in this journal are predominantly research-based. Occasionally, practice-based and theory- based articles are also published if they offer practical insights to the campus in particular and the wider academic community in general. In response to our call for papers for the current volume, we had received many articles. Among them, only 10 were selected for publication after a rigorous review process. This selection was essential to maintain the standard of the journal. However, the selection process was challenging as we needed some reviewers to review the articles.

Creative writing and research writing are important methods of teaching. We are confident that this journal will bring teachers and learners together and promote each other from their experiences for the reason that learners' experience from learning should be the main vigor of the teachers' methodology.

The Research Management Cell owes heartily thanks of all the scholars who directly and indirectly contributed their highly appreciable effort to publish this journal. The ideas, thoughts and experiences expressed in the articles included in this journal are the writer's own; the RMC and the editorial board have no share, interference and responsibility over them. We, the Editorial Board, would like to thank those contributors whose articles have been included in the journal. We express our gratitude to the Chairperson of Campus Management Committee Mr. Ramchandra

Biyogi, the Campus Chief Mr. Tanka Prasad Dahal and the advisory board member Dr. Basudev Gautam for assisting us in publication. Thanks are also due to Print Tech, especially to Amir Kant Chaudhary, the designer, for his elegant design.

Creative comments and suggestions are always welcome for the further improvements in the days to come.

Thank you.

### **Editorial Board**

DHAROHAR Research Journal

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# Instructional Leadership of Head Teacher: A Case study of Public School of Nepal

Tanka Prasad Dahal<sup>1</sup>

Dr. Pooja Gupta<sup>2</sup>,

& Prof. Dr. Chandreshwor Mishra<sup>3</sup>

## ABSTRACT

*Head teacher is one leader of school who is responsible for managing the school activities, monitoring and motivating the school's staffs, teachers and students, evaluating the performance of school, interacting with guardians and other concerned stakeholders, preparing the school improvement plan and regularly discussing with school management for the betterment of school. He is more responsible to maintain the quality education and academic achievement of students. So, the study is focused to explore the instructional leadership of head teacher in public school of Nepal. The study was conducted in Ramechhap district by using the structured questionnaire. The head teacher, teacher, students and guardians were the main respondents of this study. Purposive sampling technique was adopted to select the respondents. The study found that in general head teacher's instructional leadership was satisfactory though specially, in the case of class observation, to interact with students and monitor the instructional practices of teacher was not satisfactory because more than 50% respondents were reported the moderate level and low performance of head teacher. So, it should be improved by head teacher and school management should be responsible to monitor the quality performance of head teacher.*

**Key Words:** *Head teacher, Instructional, Leadership, Nepal, Public School*

## 1. INTRODUCTION

School is a place of knowledge creating, sharing and transforming the people from dark to brighter future. School teaches the moral education to enrich the quality of life. Head teacher is one leader of school who is responsible for planning, organizing, managing, monitoring and deciding the whole activities of school. Head teacher should have good instructional leadership skill to instruct, monitor and guide the activities of teachers, students and guardians. It is defined in the previous literature that a leadership can be characterized as a man who appoints or affects others to act in order to do indicate targets (Mullins, 2004). As per United States Congress (1970) as cited by Mwangi head educator sets the tone of the school, atmosphere of learning and level of demonstrable skill, and also the spirit of teachers (Mwangi, 2005).

Head teacher is responsible to create the enabling environment for effective learning within the school premises. In the field of education, Nepal is confronted with two major problems- firstly a great number of youths are still out of school and secondly a great majority of those

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who are in school are not getting quality education (Mathema, 2007). In this situation, a good leadership quality of head teacher is important to ensure the quality of education. Leadership is a social impact process in which the leader looks for the willful interest of subordinates with an end goal to reach association objectives (Omolayo, 2007). To be a visionary leader, one needs many qualities. It is recognized that a Head Teacher will need adequate support, training and resources in order to carry out his responsibilities in full (Johnston, 2006). School management is responsible to monitor the quality of head teacher and should act accordingly to make the perfect leader.

A head teacher is responsible to maintain the student discipline in school too. A good head teacher will listen to all sides of an issue without jumping to conclusions collecting as much evidence as you can. A head teacher's role in student discipline is much like that of a judge and a jury. You decide whether the student is guilty of a disciplinary infraction and what penalty should be enforced. An effective principal always documents discipline issues, makes fair decisions, and informs parents when necessary (Meador, 2018). Head teachers, now and then in conjunction with the seat of the school board, speak to the school in its relations with the outside world: with different levels of instructive organization and with the different accomplices (UNESCO, 2009, pp. 14-29). The role of head teacher is very important for the betterment and high performance of school. Head teacher is the leader of school so s/he should be responsible to manage the overall performance of school. Considering the role of head teacher, the study is going to identify the instructional leadership of head teacher in public school of Nepal.

## **2. MATERIALS & METHOD**

The study was conducted in the Ramechhap district among the head teachers, teachers, school management, and students to know the instructional leadership of head teacher to motivate teachers, students, parents, support the teachers to set the instructional goal and objective, to observe the classroom activities and discuss with students and regularly observe the teacher's instructional activities. The study selected the respondents using purposive sampling technique and collected the data from structured questionnaire survey. The study was based on the mixed method so some qualitative data was also collected from the interview with head teacher, teachers and students. The quantitative data was analyzed from the statistical software and presented in the bar charts. The quality of data was tested from the software by analyzing the Cronbach's Alpha ( $\alpha$ ) which found .807 (80.7%) which is considered to have good reliability (Zikmund, Babin, Carr, Adhikari, & Griffin, 2010, p. 327). So, it is ensured that the findings of this study are good.

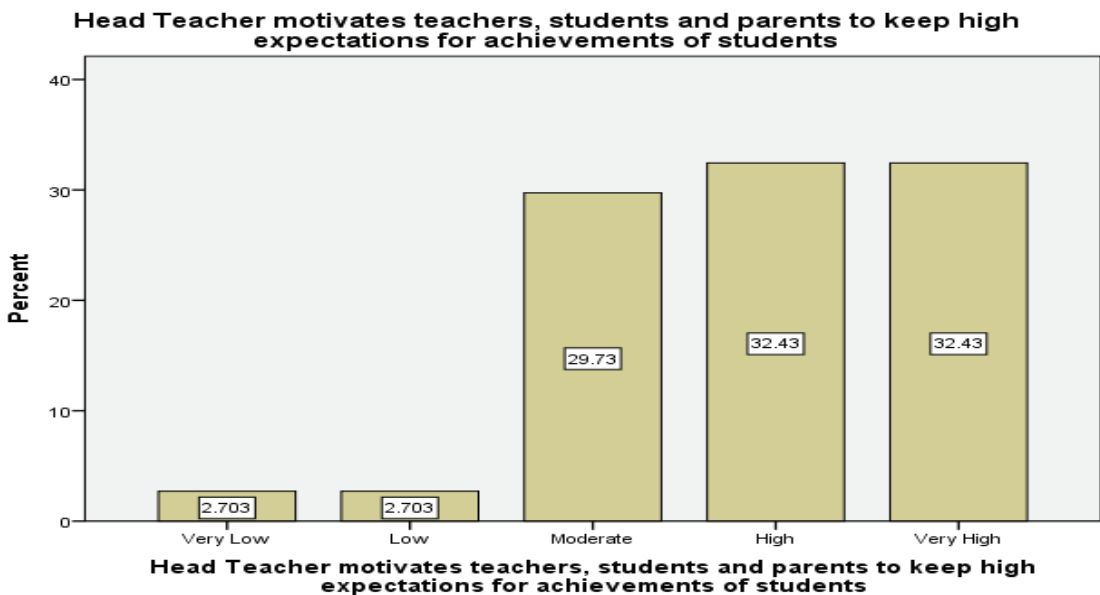
## **3. RESULT AND DISCUSSION**

The study has explored the role of head teachers for the quality improvement of school education and environment. Head teacher is responsible to manage and monitor all the activities happened in the school; especially he is responsible to improve the quality of school education, learning environment and academic achievement of student. So, for that, s/he should monitor and provide the instructional leadership to motivate the teachers and students to maintain the quality education. The findings of this study are presented in the bar chart in the following section.

### 3.1 Head Teacher motivates teachers, students and parents to keep high expectations

One of the important responsibilities of head teacher is to motivate the teacher, student and parents to keep high expectation for achievements of students. The performance of students and achievement in examination is one major indicator to school to measure the school performance. One parent chooses the school on the basis of past history of school performance before enrollment of their children. The data presented in the Figure 1 shows the level of instructional leadership of head master to motivate teacher, students and parents to keep high expectation for the achievement of students.

Figure 1: Head Teacher motivates teachers, students and parents to keep high expectations

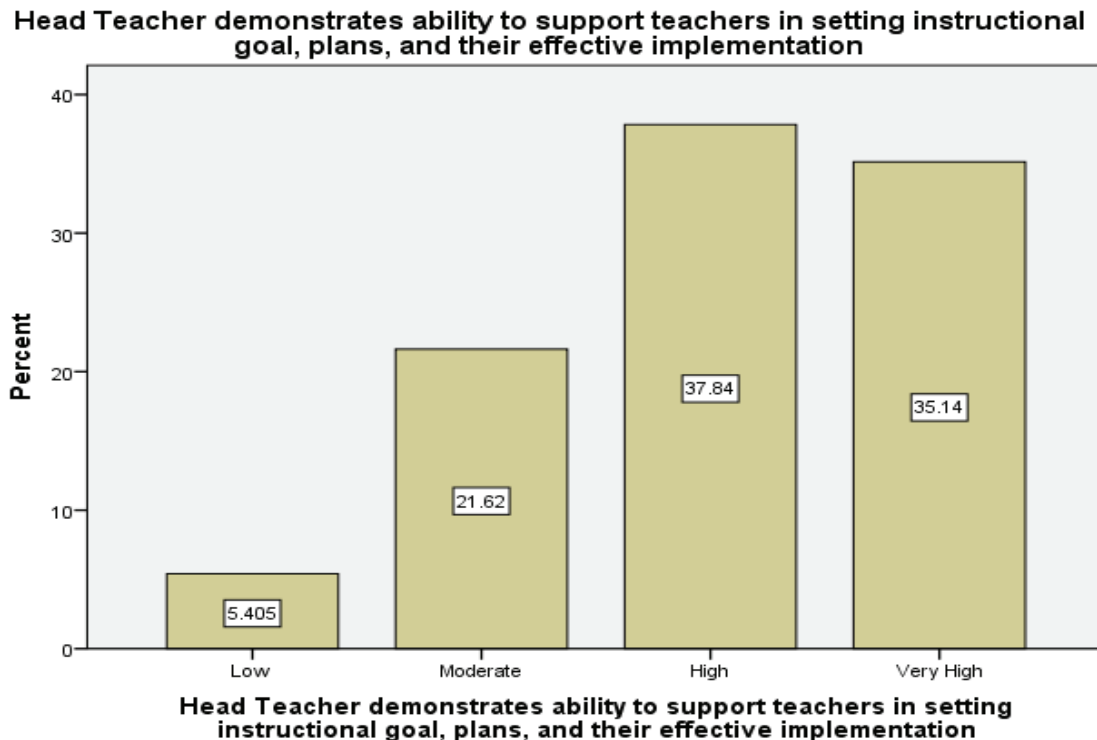


The data shows that total 32.43% respondents said that the instructional leadership of head master was very high and same number (32.43%) said high and 29.73% said moderate level of leadership. Very few respondents 2.70% and other 2.70% said very low and low respectively. In general, 64.86% agreed that there was high performance of head teacher in role of instructional leadership. The result shows the satisfactory level of instructional leadership of head teachers to motivate teachers, students and parents.

### 3.2 Head Teacher's ability to support teachers in setting instructional goal, plans, and effective implementation

School is only focused on the academic activities by their objective so head teacher is responsible to make their annual plan focusing on the physical and educational activities. Physical infrastructures like school building, desk bench, library, science lab, computer lab, white board, etc. are the basic needs of school whereas effective use of these facilities and quality products are the final outcomes of school. Every school has to prepare the School Improvement Plan (SIP) for the betterment of school program.

**Figure 2: Head Teacher’s ability to support teachers in setting instructional goal, plans, and effective implementation**



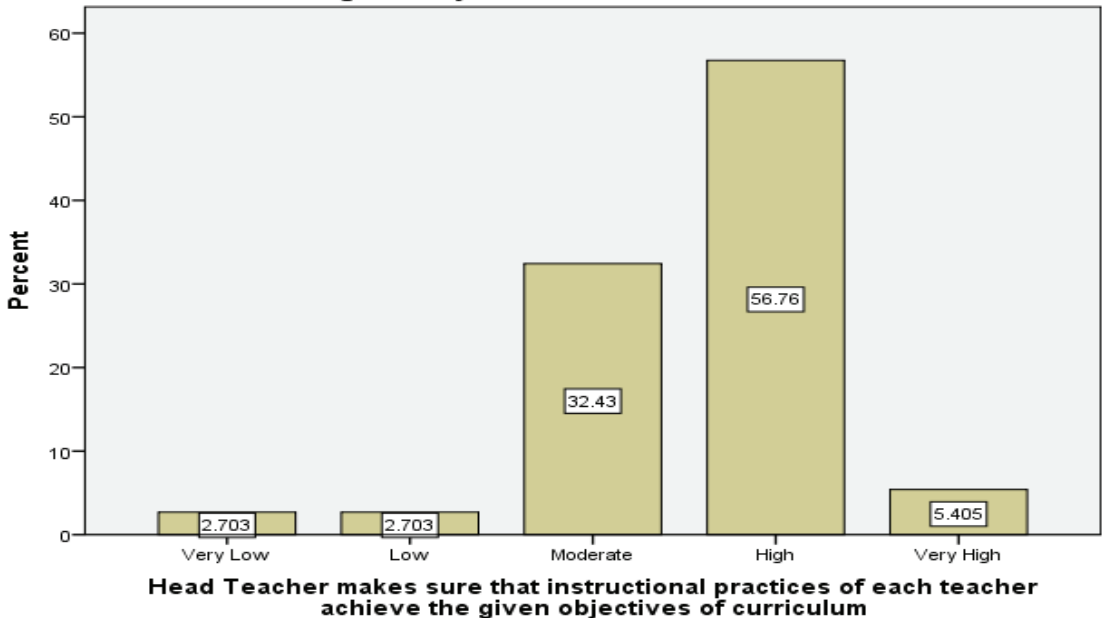
The data presented in Figure 2 shows that 35.14% stated that there was very high instructional leadership of head master to support teacher in setting instructional goal, plans and their effective implementation followed by 37.84% said high. The study got 21.62% moderate response and 5.40% said there was low performance of head teacher. In general, 72.9% felt the high performance of instructional leadership of head teacher. Setting the goal, prepared the strategies plan to meet the goal and effective implementation of these plan.

**3.3 Assurance of Head Teacher to achieve the given objectives of curriculum**

A teacher is instructed to cover all the chapters of assigned curriculum within an academic year. Accordingly, teacher prepares the reading and instructional materials to teach the students. Head teacher is responsible to direct the teacher to prepare the materials and cover all the content as curriculum. Head teacher monitors the class of teacher to ensure the achievement of set objective of curriculum.

Figure 3: Assurance of Head teacher to achieve the given objectives of curriculum

**Head Teacher makes sure that instructional practices of each teacher achieve the given objectives of curriculum**

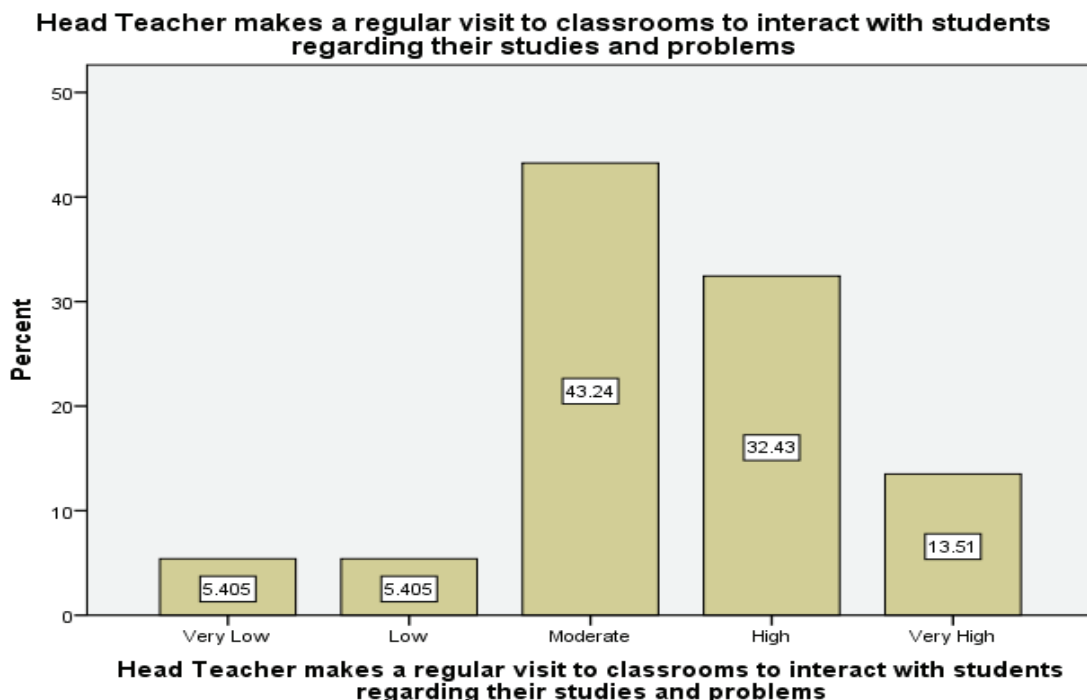


The data presented in the Figure 3 shows that the only 5.40% respondent said very high instructional leadership of head teacher to make sure that instructional practices of each teacher achieve the given objective of curriculum followed by 56.76% said high leadership of head master. The data also shows that 32.43% replied the moderate performance of instructional leadership of head master only 2.70%, 2.70% said very low and low respectively. In the general understanding from the given data, in total 62% respondents felt the high performance of head teacher so it is satisfactory result but still need to improve in the leadership capacity of head teacher to ensure the achievement of objective of curriculum.

### 3.4 Regular visit to classrooms to interact with students by Head Teacher

Student and teacher relationship is important to improve the communication skill of students. It is general practice that students always keep distance with teacher because of fear to discuss on any issue. Students are not very open in classroom also to raise the queries to teacher because of our educational orientation. In traditional practices of teaching, students were kept silent and did not ask the question to teacher because of high discipline and strict rules of school but now gradually learning environment of schools is changing. There is Child Club in each school to ensure the child friendly environment in each school. Now, teachers are not allowed to give physical or mental punishment to a student which has encouraged the students to learn in interactive environment. In this context, it is the responsibility of head teacher to visit the classroom to interact with students to know their progress, queries and problems.

**Figure 4: Regular visit to classrooms to interact with students by Head Teacher**

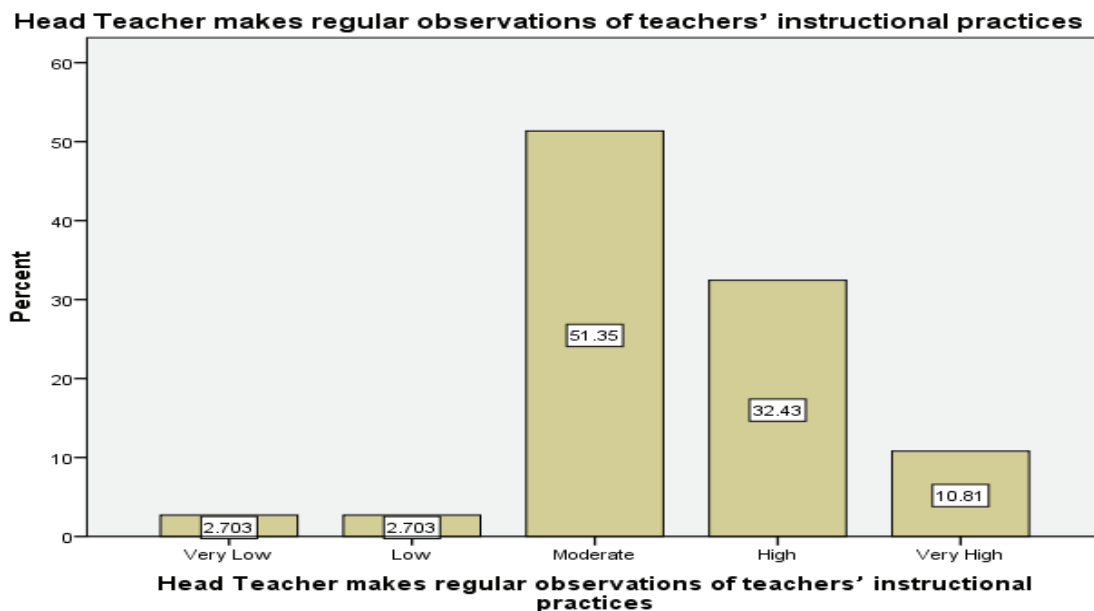


The study had asked the questions to teachers, students, parents and head master about the trend of head master to visit the classroom to interact with students regarding their study and problems. The data presented in the Figure 4 shows that in total response, 13.51% said the practice of head teacher was very high followed by 32.43% said high. The response in very low and low was 5.40%, and 5.40% respectively. In totality, only 45.9% said the high level of practice of head teacher to visit the classroom to interact with students which is not satisfactory result. The moderate practice was found higher than other so there is need of improvement in instructional leadership practices of head teacher to increase the frequency of visit to classroom to interact with students. Head teacher should be aware on the need, demand and concern of students before preparing the school plan because students are the real beneficiaries of school and source of measurement indicators of school performance. Recognition of school and its popularity is depending upon the performance of students so learning and achievement of students should be seriously addressed by teacher, head master and school management.

### 3.5 Regular observations of teachers’ instructional practices by Head Teacher

Teachers are directly observed by the head teacher and head teacher is responsible to assign the task to each teacher. Yearly, there is system of performance evaluation of teaching and non-teaching staffs which is the prime responsibility of head teacher. The study had asked the respondent to evaluate the instructional leadership of head teacher to observe the teachers’ instructional practices. The response is presented in Figure 5.

**Figure 5: Regular observations of teachers' instructional practices by Head Teacher**



The data presented in the Figure 5 shows that only 10.81% stated very high that head teacher regularly made observation of instructional practice of teacher followed by 32.43% said high and 51.35% said moderate level of practice. The study found the moderate level of response was high which indicates that the performance of head teacher was not satisfactory in totality. Moderate practice is not effective to improve the quality of school education. Teacher should be regularly monitored and should be given the constructive feedbacks for the better improvement in their teaching method.

#### 4. CONCLUSION

The study had focused to identify the instructional leadership of head master to manage the school environment, instructional activities of teachers, class observation and interaction with students. The study found that in general the instructional leadership of head master was satisfactory level. 64.86% agreed that there was high performance of head teacher in role of instructional leadership to motivate the teacher, students and parents to keep high expectation for achievement of students. Similarly, the head teachers were capable to support the teacher in setting instructional goal, plan and its effective implementation and also responsible to ensure the achievement of given objective of curriculum. The practice of head master to observe the classroom activities to interact with students to know their progress and problem was not satisfactory. Head teacher should be responsible to create the student friendly environment in school to make them open in discussion without hesitation and fear. Open dialogue between teacher and students can make effective teaching and learning environment in school which finally contributes in the achievement of students. The practice of regular observation of teacher's instructional practices by head teacher also found weak in surveyed school because only 33% respondents felt high instructional leadership skill of head teacher in regular observation of teacher's instructional

practices. Head teacher should increase their practices and capacity to monitor the instructional practices of teachers in classroom teaching activities as well as other extracurricular activities. Still, there is need of further study to know the role of teacher to improve the quality education in school.

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# भाषा शिक्षण : परिचय र सिद्धान्त

नारदकुमार थापा<sup>1</sup>

## सार

भाषा विचार विनिमयको प्रमुख र सशक्त माध्यम हो। यसकै माध्यमबाट मानिस आफ्ना विचार वा भावनाहरूलाई अरू व्यक्तिका सामु प्रकट गर्ने गर्दछन्। भाषालाई मानवीय वस्तुका रूपमा लिइन्छ। सामाजिक सम्बन्धको विस्तारबाट मानिसमा भाषाको विकास हुँदै जान्छ। यसरी भाषा मानिसले दैनिक प्रयोग गर्ने अनि आवश्यक मानवीय सामाजिक वस्तु हो। विद्यार्थीहरूलाई विचार सम्प्रेषणको एक मात्र सशक्त माध्यम भाषाका सीपहरू सुनाइ, बोलाइ, पढाइ, लेखाइ र भाषातत्वका विविध पक्षमा सक्षम बनाउनका लागि सञ्चालन गरिने सिकाइ शिक्षण कार्यकलापलाई भाषा शिक्षण भनिन्छ। भाषा शिक्षणमा विषयवस्तु सहायक हुन्छ भने भाषिक सीप मुख्य हुन्छ। भाषा शिक्षण मूलतः प्राविधिक विषय हो। यसमा सैद्धान्तिक पक्षको भन्दा प्रयोगात्मक पक्षमा बढी ध्यान दिइन्छ। विद्यार्थीहरूमा भाषिक कुशलताको विकास गराउनको लागि भाषा शिक्षण आवश्यक हुन्छ। भाषा शिक्षणलाई प्रभावकारी, समयसापेक्ष, अर्थपूर्ण र उपलब्धिमूलक बनाउन विभिन्न सिद्धान्तहरूको उपयोग गरिनु पर्दछ। अपेक्षाकृत बोध तथा अभिव्यक्ति क्षमताको विकास गराउन भाषा शिक्षकहरूले विभिन्न सिद्धान्तहरूको प्रयोग गर्नुपर्दछ।

**विशेष शब्दावली :** भाषिक कुशलता, सम्प्रेषण, बोध, अभिव्यक्ति, योजनाबद्ध, प्रयोगात्मक, स्तरीयता, स्तरण, पुनरावृत्ति, भाषिक समझ, पूरक सामग्री

## १ विषय प्रवेश

भाषिक सीपहरू सुनाइ, बोलाइ, पढाइ र लेखाइको प्राप्ति नै भाषा शिक्षणको अपेक्षा हो। अन्य विषयमा विषयगत एकनिष्ठता हुन्छ तर भाषाका विषयमा विषयगत विविधता अनिवार्य ठानिन्छ। फरकफरक किसिमको रसास्वादन गराउँदै भाषिक क्षमता अभिवृद्धि गर्नु गराउनु भाषा शिक्षणको अपेक्षा ठहर्छ। भाषा साधन र साध्य दुवै हो। त्यसैले यो साधन जति धारिलो र स्थातिलो हुन्छ, त्यति नै मात्रामा भाषिक सामर्थ्य र सम्पादन स्तरीय र प्रभावकारी हुन्छ। बोध र अभिव्यक्तिलाई उद्देश्यमूलक र अपेक्षानुकूल बनाउन भाषा शिक्षण अनिवार्य हुन्छ। (ढकाल, २०६७:४)। भाषा शिक्षण ज्ञान वा विषयवस्तुलाई आधार बनाई विद्यार्थीहरूको स्तर तथा क्षमता अनुसारको बोध र अभिव्यक्ति सीप विकास गराउने प्रायोगिक भाषा विज्ञानको एउटा शाखा हो। यसमा विषयवस्तु साधनसहयोगी विधाहरू जस्तै: कथा, कविता, निबन्ध, नाटकका साथै इतिहास, भूगोल, विज्ञान, आदिका सामग्री भाषा शिक्षणमा साधन र ती सामग्रीबाट विद्यार्थीहरूलाई सिकाउन खोजिएको

<sup>1</sup> सहायक क्याम्पस प्रमुख, मन्थली सहिद स्मृति बहुमुखी क्याम्पस

श्रुतिबोध, मौखिक अभिव्यक्ति, सस्वर पठन, शुद्धोच्चारण, शब्दार्थ, पठनबोध, भावबोध, वाक्यगठन, रचना सीप, भाषातत्व जस्ता पक्षहरू चाहिँ भाषिक सीप वा साध्य हुन् । (खनिया, २०६८: ३) । भाषा शिक्षणलाई प्रभावकारी, समयसापेक्ष र उपलब्धिमूलक बनाउन भाषा शिक्षकले विभिन्न सिद्धान्तहरूको प्रयोग गर्नु पर्दछ । भाषा शिक्षण भनेको भाषाका भाषिक व्यवहार एवम् कुशलता विकास गराउन गरिने कार्यकलाप वा शिक्षण हो ।

## २. उद्देश्य

प्रस्तुत अध्ययनका उद्देश्यहरू यस प्रकार छन् :

- भाषा शिक्षणको परिचय दिनु,
- भाषा शिक्षणका सिद्धान्तहरू उल्लेख गर्नु ।

## ३. अध्ययन विधि

प्रस्तुत अध्ययनमा पुस्तकीय अध्ययन विधिलाई उपयोग गरिएको छ । पुस्तकीय विधिको अलावा प्राथमिक तथा द्वितीय स्रोतका रूपमा विभिन्न विद्वानका लेखहरू र पाठ्यपुस्तकहरू उपयोग गरिएको छ । प्राप्त सामग्रीको अध्ययनको निम्ति विश्लेषणात्मक विधि तथा वर्णनात्मक विधिको उपयोग गरिएको छ ।

## ४. भाषा शिक्षणको परिचय

भाषा विचार विनिमयको प्रभावशाली माध्यम हो । वक्ता र श्रोताबीच विचार सम्प्रेषण गर्ने आधारशिला वा हतियार भाषा भएको हुनाले विद्यालयको तल्लो कक्षादेखि नै विद्यार्थीहरूलाई भाषा शिक्षणमा अभ्यस्त गराउनु पर्दछ । भाषाका चार सीपहरू सुनाइ, बोलाइ, पढाइ लेखाइ सीपमा अभ्यस्त गराउन भाषा शिक्षणको मुख्य अपेक्षा हो । सुनाइ र पढाइबाट बोध क्षमताको विकास हुन्छ भने बोलाइ र लेखाइबाट अभिव्यक्ति क्षमताको विकास हुन्छ । विद्यार्थीहरूमा बोध तथा अभिव्यक्ति क्षमताको विकास गराउनका निम्ति गरिने सम्पूर्ण क्रियाकलापलाई भाषा शिक्षण भनिन्छ । भाषा शिक्षणमा सैद्धान्तिक विषयवस्तुलाई भन्दा प्रयोगात्मक विषयवस्तुलाई बढी महत्व दिने गरिन्छ । विद्यार्थीहरूमा बोध तथा अभिव्यक्ति क्षमताको विकास, शब्दभण्डार क्षमताको विकास, सिर्जनात्मक तथा रचनात्मक क्षमताको विकास, पठनबोध क्षमताको विकास, श्रुतिबोध क्षमताको विकास गराउनका लागि गरिने सम्पूर्ण क्रियाकलाप नै भाषा शिक्षण हो । विद्यार्थीहरूमा देखिने उच्चारण सम्बन्धि कमिकमजोरी, वर्णविन्यास सम्बन्धि कमिकमजोरी हटाएर विभिन्न समाधानका उपायहरू सुझाउनेकाम भाषा शिक्षणले गर्दछ । भाषा शिक्षणमा भाषिक सीपहरूको अभ्यासात्मक क्रियाकलापमा जोड दिइन्छ । भाषा शिक्षणमा अभ्यासलाई केन्द्रविन्दु बनाएर बढी भन्दा बढी उपलब्धि प्राप्त गर्न सकिन्छ । भाषिक ध्वनिहरूको अभ्यास गराउन, शुद्ध भाषाको प्रयोग गर्न, व्याकरण सम्बन्धी समस्या समाधान गर्न, नेपाली भाषा दोस्रो भाषा हुनेहरूको कठिनाइहरू पहिचान गरी समस्या सुझाउनका लागि भाषा शिक्षण सहयोग सिद्ध हुन्छ । त्यसैले यसलाई प्राविधिक र व्यावहारिक विषय मानिन्छ ।

## ५. भाषा शिक्षणका सिद्धान्तहरू

भाषिक सीपहरू सरल, सहज र प्रभावकारी रूपमा प्राप्त गराउन सरिक हुने शिक्षकहरूले कस्ता तौरतरिकाहरू अपनाउनु उपयुक्त हुन्छ, कसरि सिकाउँदा विद्यार्थीको बोध र अभिव्यक्ति क्षमतालाई विकसित गर्न सकिन्छ, कुनकुन उपायको अवलम्बनबाट भाषिक सीप उद्देश्यमूलक हुन सक्छन् भन्ने बारेमा सुभाइएका उपायहरू नै भाषाशिक्षणका सिद्धान्तहरू हुन्। भाषाको सिकाइ शारीरिक, मानसिक र बौद्धिक प्रक्रियासँग पनि सम्बन्धित हुन्छ। यसरी हेर्दा यो जटिल प्रक्रिया पनि हो। सजिलो काम सजिलै गर्न सकिन्छ, तर शिक्षण सिकाइ जटिल कार्य हो। जटिल कार्यलाई पनि सहज, सरल र अपेक्षाअनुकूल बनाउन सुभाइएका केही उपायहरूलाई भाषा शिक्षकले सिद्धान्तका रूपमा लिई व्यवहारमा उतार्न प्रयत्नशील हुनुपर्छ। शिक्षकले उपयुक्त कक्षा वातावरण सिर्जना गरी पठनपाठनमा विद्यार्थीलाई सरिक गराउदा शिक्षण सिकाइ जस्तो जटिल कार्य पनि सहज, सरल र सुखमय हुनसक्छ। तसर्थ भाषा शिक्षकले अपनाउनु पर्ने केही उपायहरू (सिद्धान्तहरू)लाई यसरी सुभाउन सकिन्छ :

- **अभ्यास र पुनरावृत्ति** : सिकारूका व्यवहारमा भाषिक सीपहरू उतार्न अभ्यास गर्नुपर्छ। सुनेर र पढेर बुझ्न अनि बोलेर र लेखेर व्यक्त गर्न अभ्यास गर्नु जरुरी हुन्छ। अभ्यास बारम्बार गर्नाले सिकारूका व्यवहारमा भाषिक सीपहरू उत्रन्छन्। प्रभावपूर्ण तरिकाले बोल्न अभ्यास आवश्यक हुन्छ। बारम्बार पढनाले पढेर बुझ्ने सीपको विकास हुन्छ। पटकपटक लेख्ने बानीले लेखेर विचार व्यक्त गर्ने भाषिक सीप विकसित हुन्छ। सुनाइ, बोलाइ, पाढाइ र लेखाइमा सिकारूलाई कुशल बनाउन अभ्यास गराउनु पर्छ भन्ने कुरालाई शिक्षकले आफ्नो धर्म सम्भरेर व्यवहार गर्नुपर्छ। एउटा अनुच्छेदलाई सुनाउने, कठिन शब्द उच्चारण गर्ने गराउने, सस्वरवाचन गर्ने गराउने, शब्दार्थ र वाक्यमा प्रयोग गराउने, मौन पाठ गराउने कुरामा विद्यार्थीहरूलाई बारम्बार सरिक गराउँदा सुनाइ, बोलाइ, पढाइ र लेखाइमा बानी पर्छ। बोध र अभिव्यक्तिका हरेक उपाय अभ्यास केन्द्रित हुन्छन्। सिकिसकेका कुरालाई स्थायित्व दिन र त्यसको स्तरीकरण गर्न गराउन अभ्यास र पुनरावृत्ति अनिवार्य हुन्छ। भाषा शिक्षणलाई सार्थक र जीवनोपयोगी बनाउन एकपटक आर्जित भाषिक सीपलाई पूर्णता प्रदान गर्न, विद्यार्थीमा भाषिक दक्षता र विशिष्टता हासिल गराउन भाषा शिक्षणमा अभ्यास तथा पुनरावृत्तिको आवश्यकता पर्दछ।
- **वैयक्तिक भिन्नता तथा वैयक्तिकीकरण** : हाम्रो देश नेपाल बहुभाषिक देश भएकोले विद्यार्थीहरू पनि विभिन्न भाषिक पृष्ठभूमिबाट आएका हुन्छन्। त्यस्तै उनीहरूको सिक्ने क्षमता पनि एउटै हुँदैन। कसैको मातृभाषा शिक्षणीय हुँदैन। उनीहरूलाई दोस्रो भाषाको रूपमा शिक्षण गर्नुपर्ने हुन्छ। त्यसैले उनीहरूको वैयक्तिक भिन्नता अनुसार शिक्षण गर्नुपर्ने हुन्छ। अतः शिक्षकले भाषा शिक्षण गर्दा वैयक्तिक भिन्नता अनुसार शिक्षण क्रियाकलाप गराउनु वाञ्छनीय हुन्छ। विद्यार्थीहरूलाई वैयक्तिक रूपमा पनि शिक्षण वा अभ्यास गराउनु आवश्यक हुन्छ। जस्तै : एउटै कक्षामा मगर, राई, नेवार, तामाङ, नेपाली भाषी विद्यार्थीहरू छन् र भाषा सिकाउँदा सबैले एकैपटक जानेनन् र जान्दैनन् भने उनीहरूलाई व्यक्तिगत रूपमा सिकाउनु पर्दछ।

- **स्तरीयता र उपयुक्तता** : विद्यार्थीहरूलाई भाषा सिकाउँदा शुद्ध, परिष्कृत तथा स्तरीय हुनु आवश्यक हुन्छ। विद्यार्थीहरूको कथ्य र लेख्य भाषा जति परिमार्जन हुन्छ उति उनिहरूको विचार, भावना, अभिव्यक्ति पनि परिमार्जन एवम् प्रभावकारी हुन्छ। भाषा शिक्षण गर्दा यसको उपयुक्त प्रयोगलाई महत्व दिनु पर्दछ। भाषाको सान्दर्भिक एवम् प्रासङ्गिक प्रयोगलाई उपयुक्तता भन्न सकिन्छ। शिक्षणीय भाषाको बोध र अभिव्यक्ति सीपमा विद्यार्थीहरूको क्षमता विकास गराउन उपयुक्त भाषिक प्रयोगमा ध्यान दिनुपर्दछ।
- **स्तरण तथा क्रमबद्धता** : भाषा शिक्षण स्तरण तथा क्रमबद्धताको सिद्धान्तमा आधारित छ। सिकाउनका लागि छनोट गरिएका सम्पूर्ण पाठ्य सामग्री एकै पल्ट सिकाउन सकिदैन। ती मध्ये कुनैलाई अगाडि र कुनैलाई चाहिँ पछाडि सिकाउनु पर्छ। सिकाइको यही अघि पछिको क्रमलाई स्तरण तथा क्रमबद्धता भनिन्छ। विद्यार्थीहरूको पूर्वअनुभव, क्षमता, स्तर तथा मनोवैज्ञानिक पक्षलाई ख्याल गरेर कुन पाठ्यवस्तु अघि र कुन पछि सिकाउने भन्ने कुरा निर्धारण गर्न सकिन्छ। पाठ्यवस्तुको छनोट गर्दा क्रमबद्धतामा सरलबाट जटिल, ज्ञातबाट अज्ञात, स्थूलबाट सूक्ष्म, मूर्तबाट अमूर्त, पूर्णबाट अंश जस्ता सिकाइका सूत्रहरूका आधारमा क्रमबद्ध हुने गरी गर्नुपर्दछ। विद्यार्थीहरूलाई पठाउने समस्या पनि क्रमबद्ध रूपले मिलेर गएको हुनुपर्दछ अथवा पढाइएका पाठहरू एक अर्कोसँग सम्बद्ध भएको हुनुपर्दछ।
- **रूचिपूर्णता** : कुनै पनि पाठ्यवस्तुको शिक्षण गर्नुअघि त्यसप्रति विद्यार्थीहरूको रूचि जागृत गराउनु पर्छ। यसैलाई अर्को शब्दमा उत्प्रेरणा जगाउनु पनि भनिन्छ। कक्षामा व्याकरणात्मक पाठ्यवस्तुलाई उपयुक्त वातावरण मिलाएर, प्रयोगात्मक ढंगले विद्यार्थीहरूकै दैनिक जीवन भोगाइसँग सम्बन्धित उदाहरणहरू दिएर शिक्षण गर्न सकियो भने व्याकरणात्मक सैद्धान्तिक विषयवस्तु पनि रूचिकर बन्दछन्। त्यसैले विद्यार्थीहरूको रूचिअनुसार सरल-सरस भाषाशैलीको प्रयोग गर्दै विद्यार्थी केन्द्रित शिक्षण विधिको प्रयोग गरी भाषा शिक्षणलाई रूचिपूर्ण बनाउने तर्फ भाषा शिक्षकले ध्यान केन्द्रित गर्नुपर्दछ।
- **कक्षा सहभागिता** : भाषाको कक्षामा भाषा सिक्न आएका विद्यार्थीहरूलाई बढी भन्दा बढी भाषिक अभ्यास गर्न सक्ने समुचित वातावरण निर्माण गर्नु पर्दछ। कक्षामा विद्यार्थीहरूलाई बढी भन्दा बढी सक्रिय बनाउनु पर्दछ। शिक्षकले विद्यार्थी केन्द्रित शिक्षण विधिलाई प्राथमिकता दिनुपर्दछ। कक्षामा राम्रो, नराम्रो, जेहेन्दार, कमजोर र सबै खालका विद्यार्थीहरूलाई सक्दो सहभागिताको अवसर प्रदान गर्नुपर्दछ। विद्यार्थीहरूको कक्षा सहभागितालाई परिणाममुखी बनाउन शिक्षकले शैक्षिक योजना बनाई योजनाबद्ध रूपमा शिक्षण कार्यकलाप सञ्चालन गर्नुपर्दछ।
- **भाषिक समझको उपयोग** : सिकारूमा विकसित भइसकेको सुनाइ, बोलाइ, पढाइ र लेखाइसँग सम्बन्धित क्षमतालाई आधार वा पृष्ठभूमि बनाएर अघि बढ्ने प्रयास नै भाषिक समझको उपयोग हो। विद्यार्थीमा अन्तर्निहित क्षमतालाई उपयुक्त वातावरण सिर्जना गरी अभिव्यक्त गराउन सकिन्छ। उनीहरूको अभिव्यक्तिलाई आफ्नो योजनाबद्ध शिक्षणमा उपयोग गर्ने कार्यबाट शिक्षण तथा सिकाइ प्रभावकारी हुन्छ। विद्यार्थीको सहभागितामा वृद्धि हुन्छ र सिक्ने उत्सुकता पनि जाग्छ। विद्यार्थीको भाषिक पृष्ठभूमि वा जानकारीलाई आफ्नो उद्देश्य अनुकूल बनाउन शिक्षक सावधान र सचेत हुनुपर्छ।

- **पूरक सामग्रीको उपयोग :** भाषा शिक्षणलाई प्रभावकारी बनाउन पाठ्य पुस्तकका अतिरिक्त पाठ्य विषयसँग सम्बन्धित र उपायोगी हुने विभिन्न पत्रपत्रिका, तिनमा प्रकाशित सान्दर्भिक लेख तथा सम्पादकीय पुस्तकहरू, साहित्यिक रचनाहरू, चित्रकथा, बाल उपन्यास, बाल पत्रिका, रेडियो, टेलिभिजन, पोष्टर, पर्चा, घोषणपत्र, वक्तव्य आदि पूरक सामग्रीको प्रयोग गरेर शिक्षणलाई उपलब्धिमूलक बनाउन सकिन्छ। पूरक सामग्रीको उपयोगबाट विद्यार्थीले आर्जित ज्ञान तथा सीप सबलीकरण गर्ने मौका पाउँछन्। त्यस्तै विद्यार्थीहरूमा बोध क्षमता र शब्दभण्डार क्षमताको विकास गराउन, पढ्ने बानीको विकास गराउन, सिर्जनात्मक तथा कल्पना शक्तिको विकास गराउन, भाषा तत्व सम्बन्धि विविध अभ्यास गराउन अप्रत्यक्ष रूपमा यस्ता सामग्रीले मद्दत गर्दछ।
- **शिक्षण विधिमा विविधता :** पाठ्यक्रमले निर्धारण गरेका भाषिक सीप, ज्ञान तथा धारणाको विकास विद्यार्थीहरूमा सरल र प्रभावकारी ढङ्गले गराउन प्रयोगमा ल्याइने माध्यमलाई शिक्षण विधि भनिन्छ। भाषा शिक्षण गर्दा शिक्षकले सकेसम्म बाल केन्द्रित शिक्षण प्रक्रिया उपायोगमा ल्याउनु पर्दछ। पाठको उद्देश्य परिपूर्तिका लागि एकभन्दा बढी कार्यकलाप गराउन सके त्यस्तो शिक्षण सिकाइ बढी फलदायी हुन्छ। एउटै मात्र शिक्षण कार्यकलापबाट सिकाइ अरुचिकर र निरस बन्न पुग्दछ। शिक्षणमा विविधता ल्याई शिक्षण गर्ने शिक्षकले कक्षामा विद्यार्थीको रूचि जागरण गराउन सक्छ भने उनीहरूको सहभागिता पनि स्वाभाविक रूपमा बढाउन सक्छ। सिकाइ कार्यकलापमा जति बढी विविधिकरण गर्न सकियो त्यति नै विद्यार्थीले आफ्नो क्षमता र रूचिअनुसार तिनको चयन गर्न पाउँछन्। यसबाट प्रत्येक विद्यार्थीले आफ्नो क्षमता अनुसार पाठ्यवस्तु सिक्ने अवसर प्राप्त गर्दछ। उदाहरणार्थ, 'जन्मभूमि' कथामा रहेका कठिन शब्दहरूको अर्थ सिकाउन पर्यायवाचीकरण, परिभाषीकरण, अर्थीकरण, वस्तु प्रत्यक्षीकरण, विपरीतार्थीकरण, अनेकार्थीकरण, नाटकीकरण, व्युत्पत्तीकरण, प्रयोग अभ्यासीकरण आदि शिक्षण विधिहरूको प्रयोग गर्न सकिन्छ।
- **एककालीकता :** भाषाका चारवटै सीपको एकै पटक वा एउटै समयमा शिक्षण गर्ने विधिलाई एककालीकता भनिन्छ। भाषिक सीप मात्र होइन व्याकरण शिक्षणलाई पनि अन्य पाठ्यवस्तु तथा विषय वस्तुसित परस्परमा आबद्ध हुने गरी एउटै समयमा शिक्षण गर्नु राम्रो हुन्छ। यसरी भाषाका चार सीपहरू कुनै न कुनै रूपले एक अर्कामा आश्रित तथा एक अर्कामा परिपूरक भएर आउने हुँदा यिनको सिकाइ क्रियाकलाप एउटाबाट अर्कोलाई छुट्याएर होइन, एउटै समयमा वा एककालीक ढाँचामा सञ्चालन गरिनु पर्दछ भन्ने आशय भाषा शिक्षणको रहेको देखिन्छ।
- **एकीकृत कार्यक्रम :** भाषा शिक्षण पाठ्यक्रमभित्र पर्ने एउटा खास विषयको मात्र शिक्षण होइन, यो त समग्र विद्यालयीय सिकाइ कार्यकलापको नै अभिन्न अङ्ग हो। भाषा शिक्षणलाई खास भाषाको कक्षा शिक्षणमा मात्र कैद नगरी कक्षा बाहिरका अन्य अतिरिक्त क्रियाकलापहरूसँग पनि सम्बद्ध गराउनु पर्दछ। विद्यालयका विभिन्न गतिविधि तथा पूरक कार्यक्रमहरूको एकीकृत ढाँचा तयार पारी भाषा शिक्षण गर्ने दृष्टिकोणको विकास हुनु आवश्यक देखिन्छ।
- **योजनाबद्ध शिक्षण :** कुनै पनि काम गर्नुभन्दा अगाडि त्यस कामका विषयमा गरिने पूर्व चिन्तन वा तयारीलाई योजना भनिन्छ। विनायोजना गरिएका कामहरू भन्दा योजनाबद्धरूपमा गरिएका कामको परिणाम राम्रो हुन्छ। योजनाबद्धरूपमा गरिने कार्यको लगानी र परिणाम भिन्न किसिमको हुन्छ।

पढाउनु भन्दा अगाडि पढाउने कुराको सम्यक पठन, सामग्री निर्माण, वा सङ्कलन, ती सामग्रीको प्रयोग विधि, आफूले गर्ने काम र विद्यार्थीलाई गराउने काम तथा समग्र कार्यको लेखाजोखा गर्ने उपायका बारेमा गरिने सोचविचार वा तयारीलाई नै योजनाबद्ध शिक्षण भनिन्छ। भाषा शिक्षकले शिक्षण गर्दा योजनाबद्ध ढङ्गले गर्नु आवश्यक अनि अनिवार्य छ।

- **निरन्तर मूल्याङ्कन** : मूल्याङ्कन नियमित र निरन्तर चलिरहने प्रक्रिया हो। भाषा शिक्षणमा भाषिक सीपको प्राप्त मूल ध्येय हुन्छ। भाषिक सीप हासिल गर्न गराउन मूल्याङ्कनलाई पृष्ठपोषण आधार मानिन्छ। लिखित, मौखिक, पर्यवेक्षण र प्रयोगात्मक परीक्षाद्वारा सिकाएका क्रियाकलापलाई गतिदिन सकिन्छ भने त्यस्तो मूल्याङ्कनले उनीहरूलाई प्रेरित र प्रोत्साहित पनि गर्छन्।

## ६. निष्कर्ष

भाषिक सीप र कुशलताहरूको शिक्षण नै भाषा शिक्षण हो। भाषाको शिक्षण नै भाषा शिक्षण हो तर भाषा विषयवस्तु वा ज्ञान विज्ञानका समस्त कुरासँग निरपेक्ष सम्बन्ध राख्ने कुरा होइन, भाषाले विषयजन्य ज्ञानसँग सापेक्ष सम्बन्ध राख्ने गर्दछ। भाषा शिक्षणका सन्दर्भमा भाषिक सीपमा विद्यार्थीहरूलाई कसरी सक्षम बनाउने भन्ने सोचाइ रहन्छ। भाषा शिक्षणको मूल उद्देश्य भनेको भाषिक सीप सिकाउनु हो। भाषा शिक्षण एउटा विधि र पद्धति पनि हो। शुद्ध भाषाको प्रयोग र अभ्यास, भाषिक उच्चारणको कठिनाइ हटाउदै लैजान, व्याकरण सम्बन्धि समस्या हटाउन, भाषिक ध्वनिहरूको अभ्यास गराउन, सिर्जनात्मक र रचनात्मक क्षमताको विकास, बोध तथा पठनबोध क्षमताको विकास भाषा शिक्षणबाट हुन्छ। दैनिक रूपमा भाषाको शैक्षणिक गतिविधिमा निरन्तर संलग्न भइरहनुपर्ने भाषा शिक्षकहरूले भाषा शिक्षणका सिद्धान्त, प्रक्रिया तथा गतिविधि सम्बन्धी विषयहरू थाहा पाउनु आवश्यक देखिन्छ। भाषा शिक्षणलाई समयसापेक्ष, अर्थपूर्ण, प्रभावकारी र उपलब्धिमूलक बनाउन विभिन्न सिद्धान्तहरूको उपयोग गर्नु पर्दछ।

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# Moral Education: Perception of Students and Teachers on the effect in Personal Behavior

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## ABSTRACT

*Moral education (ME) teaches children about basic human values, such as honesty, kindness, generosity, courage, freedom, equality, and respect to make to children morally responsible, self-disciplined citizens in the future. That is why, moral education is taught in schools in many countries of the world in one form or the other- as separate subject with variety of name, as an integrated subject or in the form of hidden curriculum. In Nepal, it is introduced in integrated form in lower grades and is taught as a separate subject in grades 6, 7 and 8. In this context, the researcher identified the perception of students and teachers on both the importance and practice level values of ME. Both the students and teachers opined higher to importance level than the practice level of ME indicating the need of improvement in current practice level (teaching) of moral values.*

**Key Words:** *Behavior, Education, Effect, Moral, Opinion, Importance level, Practice level*

## 1. INTRODUCTION

The term 'morals' however implies behavior and the adjectives 'moral' and 'immoral' suggest behavior which is acceptable and unacceptable. There is also a suggestion of 'social criteria', because when we talk about moral behavior being acceptable and immoral behavior being unacceptable, we think of the acceptance, or no acceptance, by the society (Ayeni, 2012). Education is one of the basic activities of people in all human societies. The idea of education is not merely to impart knowledge to the pupil in some subjects but to develop in him/her those habit and attitudes with which he may successfully face the future. According to the Aristotelian conception, the aim of education is 'to develop man's faculties, especially, his mind, so that he may be able to enjoy the contemplation of the supreme truth, goodness and beauty in which perfect happiness essentially consists'. As Peter Worsely says, "A large part of our social and technical skills are acquired through deliberate instruction which we call education. It is the main waking activity of children from the ages of five to fifteen and often beyond"(Rao, 2008, p. 370). Throughout history, education has had two primary goals: to educate people intellectually and to teach them to be morally good (Lickona, 1992).

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Moral education plays a meaningful role to bring positive insight in personal and professional life. Hence, every student has to be taught the moral education from the very beginning to make them good citizens. Moral thinking is about how people ought to think in the moral values, such as truthfulness, courage, justice, respect, equality, benevolence, and to be able to develop the ability of moral action after self – awareness, so that the moral equation will be to make a moral decision and to produce the right action (Wilson, 1972). Morally rich people always do the right decision for the welfare of other people. Intentionally, they will never feel discomfort of other. Over the past two decades, colleges and institutions have devoted energy and resources to a wide range of educational programmes and initiatives designed to promote character values and behaviors in their students (Dalton & Crosby, 2010). Value Based Education approach offers a new way of thinking about education and how children can be supported to develop to become successful and happy members of the global society. It encourages reflective and inspirational attributes and attitudes. They can be nurtured to help people, discover the very best of themselves which enables them to be good global citizens and prepare them for their working life (The Progressive Teacher, 2015).

In Nepal, moral education is taught in grade 6, 7 and 8 in public schools whereas some private schools have endorsed the moral education from grade 1 also. The study was done in one public and one private schools of Ramechhap district of Province-one of Nepal. The public school curriculum of moral education has included the various topics like: development of character, norms and values of human life, duties and responsibilities of citizen, collective life style and diversity, Discipline and Positive thinking in grades 6, 7 and 8. Main objective of this subject is to develop the morality in students as well as it is also expected from the teachers. The subject has 50 full marks in each grade is taught two periods a week. Under this subject, the scopes of study are: character development, human values, civic duties and responsibilities, collective life system and diversity, and discipline and positive thinking. The textbooks are written based on the scope of the study. But the presentation style is not the same for all topics. Some subject matters are presented directly and some are presented in the form of story, conversation and picture in the textbooks. But till now no academic research is done to identify its importance, classroom practice and learning in the context of Nepal. In this context, this study has tried to find the opinion of students and teachers about the importance and the learning of moral education values.

## 2. METHODOLOGY

The study was done to collect data from students and teachers of Basic Education Level School to know their opinions about the effect of moral education in their personal life. Opinions were collected from the two perspectives (i) the practice level and (ii) the importance level. In this study the practice level is defined as the perceived level of teaching of moral education components in the classroom. Similarly, importance level is defined as the perceived importance by both students' and teachers' regarding the moral education components. The moral education components consisted of basic qualities of individual which happen in daily life activities. They were the six personal moral behaviors: honesty, hard work, respect for others, cooperation, compassion and forgiveness.

The study was based on the quantitative research design. Data was collected from the students and teachers of public and private schools of Ramechhap district of Nepal. The study had selected the respondents from Manthali Secondary School and Tamakoshi English Boarding School. The teachers and students were selected from the grade 6 to 8. The study had selected the 20 students



out of 319 students and 10 teachers out of 40 from Manthali Secondary School and 20 students out of 166 students and 10 teachers out of 31 from Tamakoshi English Boarding School by using the simple random sampling design. The structured questionnaire survey was done to collect the data. The Five point Likert's scale (1 = very Low, 2 = Low, 3 = Moderate, 4 = High, 5 = Very High) was used for the survey. The study had taken the verbal permission from the respective school before collecting data and written permission from selected students and teachers. The study had tested the reliability and validity of instruments. After analyzing the responses with an SPSS statistics program, the Cronbach's alpha was found to be .845, which suggested strong internal consistency. Cronbach's alpha is a measure of internal consistency, that is, how closely related a set of items are as a group. It is considered to be a measure of scale reliability. The value of Cronbach's Alpha test is presented in below Table 1.

**Table 1: Reliability Statistics**

Reliability Statistics	
Cronbach's Alpha	N of Items
.845	12

The data was analyzed from the statistical software (SPSS, Version 20) and data are presented in the tabular form comparing the current practice level and importance level of moral education in personal life of students and teachers.

### 3. RESULT & DISCUSSION

In Nepali public school, moral education is taught in basic level because in this level students have curious mind to learn many social norms and values. First time, one children start to learn the morality from family then neighbor, society and from school. School is the temple for the learning of moral, values, civilization, social relationship, roles and responsibilities of good citizen etc. Values are part of the affective processes (for example, emotions, preferences, moral principles, wants and desires, motives and tendencies) that direct the behavior of individuals and their data processing. In this regard, values play a determinant role for both the individual and society in many areas of life: from education life (Lovat, Dally, Clement, & Toomey, 2011), career life (Sagiv, 2002), social life (Schwartz, 2012), to private life (Gaunt, 2006). As values are psychological structures that are internalized as a result of cultural, social and personal lives with results of their own, people define their goals based on their values, and in turn select a style of behavior and evaluate others accordingly.

The study has measured the effect of moral education to teach honesty, hard working, respect for others, cooperation, compassion and forgiveness. These are the basic quality of every individual human being. Society is the chain of relationship; it connects people with the norms, values, ritual, and culture and as a whole social system.

#### 1) Moral education has taught 'Honesty'

Moral education is important from different perspective for the development of positive thinking and life style. Moral education can improve the quality of life if a people would apply positively. In total respondents, 44.1% students and teachers felt the practice level of value education to teach honesty whereas 64.3% perceived the importance level of value education.

The study has measured the importance of moral education to teach the honesty for student and teachers. The practice of value education is measured the practice level and importance level. Regarding the level of practice of value education to teach honesty, 53.8% students perceived very high whereas it was only 25% for the teachers. In experience of teachers, majority felt that moderate level of practice was high whereas majority students felt very high. Importance level of value education to teach honesty was reported very high by students (66.7%) and teachers (60%).

**Table 2: Moral education has taught 'Honesty'**

		Practice level		Total	Importance level		Total
		Students	Teachers		Students	Teachers	
Moral education has taught us 'Honesty'	Very low	5.10%		3.40%		5.00%	1.80%
	Moderate	12.80%	65.00%	30.50%	8.30%	15.00%	10.70%
	High	28.20%	10.00%	22.00%	25.00%	20.00%	23.20%
	Very high	53.80%	25.00%	44.10%	66.70%	60.00%	64.30%
Total		100.00%	100.00%	100.00%	100.00%	100.00%	100.00%
<b>Paired Samples Statistics</b>							
		Mean	Std. Deviation	t	df	Sig. (2-tailed)	
Pair 1	Practice Level	3.9821	1.03557	-3.416	55	.001	
	Importance Level	4.4821	.83101				

Source: Field Survey, 2018

There was significant difference between the practice level and importance level regarding the value education to teach honesty for students and teachers because the statistical analysis of paired sample t-test shows the  $P = .001$  which is less than .05 significant level at 95% confidence interval. The result shows that students and teachers felt more importance of value education to teach the honesty than the present practice level. It indicates the need of improvement in current practice. Being honest means choosing not to lie, steal, cheat, or deceive in any way. When one becomes honest, s/he builds strength of character. Moral education always teaches such types of honesty to the students as well as to teachers too. Majority teachers and students believed that they had got such types of knowledge from the study of moral education. There is one chapter in moral education: norms and values of human life which has included the sub-chapter of 'Honesty'. It has taught the importance of honesty in job, business, study, religious work, social work, duty of family, neighbor, society etc. The students shared their learning after study of moral subject during the field visit. So, it was observed the effect of moral education to be an honest person in their roles and responsibilities.

**2) Moral education has taught 'Hard work'**

Success is lies in the hard working of people. Every successful person has their own story of hard working to achieve the desired goal. Moral education is important to teach the skill of hard

working. The study asked about the role of moral education to teach hard working. The concern of this study was to know the experience of students and teachers about the current practice of teaching moral education to teach hard work as well as its level of importance.

The data presented in Table 3 shows that only 47.5% felt the very high practice of moral education which has been teaching hard work for student and teachers where the 66.1% student and teacher felt the very high level of importance. It shows that the need of improvement in teaching practice of moral education to teach the hard working habit for student and teacher.

**Table 3: Moral education has taught 'Hard work'**

		Practice level		Total	Importance level		Total
		Students	Teachers		Students	Teachers	
Moral education has taught 'Hard work'	Very Low		5.00%	1.70%			
	Low	2.60%	20.00%	8.50%		5.00%	1.80%
	Moderate	10.30%	15.00%	11.90%	8.30%	10.00%	8.90%
	High	28.20%	35.00%	30.50%	25.00%	20.00%	23.20%
	Very High	59.00%	25.00%	47.50%	66.70%	65.00%	66.10%
Total		100.00%	100.00%	100.00%	100.00%	100.00%	
<b>Paired Samples Statistics</b>							
		Mean	Std. Deviation	t	df	Sig. (2-tailed)	
Pair 1	Practice Level	4.0893	1.04927	-3.203	55	.002	
	Importance Level	4.5357	.73767				

**Source:** Field Survey, 2018

There is separate curriculum design for the basic level education in Nepal which has being taught in school also though it is just taught to complete the course. There is lacking to grasp the knowledge of value education to develop the personality. So, teachers should be conscious about the essence of moral education for the development of personality of teachers themselves and students.

The statistical analysis of paired sample statistics shows that there was significant difference between practice level and importance level because the  $P = .002$  which is less than .05 significant levels at 95% confidence interval. The result indicates that the expectation of improvement in practice of teaching of value education. In general, the study found the effect of moral education to teach the hard working habit to get the success in life. It is the well accepted that hard working people always get the success in their life. Educational achievement also needs very hard work to complete the every assignment and exam in time with better performance and achievement. There is direct effect of educational environment on the learning and performance of students. Teaching styles and content makes different in learning of students. The basic level curriculum of public school has covered the topic of work nature and its benefit in life which is found effective for students and teachers.

**3) Moral education has taught us 'Respect for Others'**

One of the important inputs of value education is to teach the respect for other. Cooperation and support to each other is one characteristic of Nepalese society. Respect to each other brings the social harmony and maintain the social relationship.

TheTable 4 shows that in total 68.4% student and teacher felt the very high level of practice of moral education to teach the respect for other whereas 74.5% felt the importance of moral education to teach respect for other. The students and teachers felt the more improvement in the current practice of moral education in school. One person behavior with other person determines his/her personality. Individual must have personalities shaped or fashioned in ways that fit into the culture. Education, everywhere, has the function of the formation of social personalities. Value education helps in transmitting culture through proper moulding of social personalities. In this ways, it contributes to the integration of society. It helps men to adapt themselves to their environment, to survive, and to reproduce themselves.

**Table 4: Moral education has taught us 'Respect for Others'**

		Practice level		Total	Importance level		Total
		Students	Teachers		Students	Teachers	
Moral education has taught us 'Respect for Others'	Low	2.60%	5.30%	3.50%			
	Moderate		26.30%	8.80%		10.50%	3.60%
	High	10.50%	36.80%	19.30%	8.30%	47.40%	21.80%
	Very High	86.80%	31.60%	68.40%	91.70%	42.10%	74.50%
Total		100.00%	100.00%	100.00%	100.00%	100.00%	100.00%
<b>Paired Samples Statistics</b>							
		Mean	Std. Deviation	t	df	Sig. (2-tailed)	
Pair 1	Practice Level	4.5000	.81842	-2.032	55	.047	
	Importance Level	4.7037	.53657				

**Source:** Field Survey, 2018

The statistical analysis of paired sample statistics shows that there was significant difference between practice level and importance level because the  $P = .047$  which is less than .05 significant levels at 95% confidence interval. The result indicates that the expectation of improvement in practice of teaching of value education to teach the respect for other.

Nepalese society believes in social relation and harmony. Parents always teach their children about the cooperation, support, relationship and kinship system from the very beginning of growth and development of children which is also furnished by the school through the teaching of moral education. The study also found the very significant effect of moral education to teach the respective behavior to others. Respective behavior of children makes them good citizen in future. Such behavior is so influential that in effect they in themselves constitute the 'social system'.

#### 4) Moral education has taught us 'Cooperation'

Cooperation means to work together to achieve a common goal. Society is made because of the cooperation, coordination and connection between each other. One family member cooperate other family similarly, one neighbor cooperate to other neighbor. There are the some fundamental rules of society. Moral education always teaches the cooperation to each other. Cooperation believes in 'give and take' system.

The data presented in the Table 5 shows that current teaching practice of moral education has not adequately taught about the cooperation. In total, 8.6% felt the low practice of moral education to teach cooperation and 37.9% felt very high practices whereas 61.8% student and teachers felt very high importance of moral education to teach cooperation. Both students and teachers felt the high importance of moral education to make the people socialize.

**Table 5: Moral education has taught us 'Cooperation'**

		Practice level		Total	Importance level		Total
		Students	Teachers		Students	Teachers	
Moral education has taught us 'Cooperation'	Low	2.6%	20.0%	8.6%		5.00%	1.80%
	Moderate	15.8%	15.0%	15.5%	17.10%	10.00%	14.50%
	High	36.8%	40.0%	37.9%	14.30%	35.00%	21.80%
	Very High	44.7%	25.0%	37.9%	68.60%	50.00%	61.80%
Total		100.0%	100.0%	100.0%	100.00%	100.00%	100.00%
<b>Paired Samples Statistics</b>							
		Mean	Std. Deviation	t	df	Sig. (2-tailed)	
Pair 1	Practice Level	4.0000	.94281	-3.882	54	.000	
	Importance Level	4.4364	.81112				

**Source:** Field Survey, 2018

The curriculum of a school, its 'extra-curricular' activities and the informal relationships amongst student and teachers communicate social skills and values. Through various activities a school imparts values such as 'co-operation' or team-sprit, obedience, 'fair play'. This is also done through curriculum that is through lessons in history literature etc.

The statistical analysis of paired sample statistics shows that there was significant difference between practice level and importance level because the  $P = .000$  which is less than .05 significant levels at 95% confidence interval. The result indicates that the expectation of improvement in practice of teaching of moral education to teach the cooperation.

Cooperative behavior is linked with the physical action of individual. Our culture has also taught us to be cooperative to the needy people. Cooperation may be emotional or materials; it needs the promote action and wiliness of cooperation. It teaches us to work together to achieve the individual or collective needs. In Nepalese society, many social activities are done by cooperation. One supports to complete thework like cultivation, harvesting, marriage ceremony of others which is the effect of moral education.

**5) Moral education has taught us 'Compassion'**

Moral education acts as an integrative force in society by communicating values that unite different sections of society. The family may fail to provide the child the essential knowledge of the social skills, and values of wider society. The school or the educational institutions can help the child to learn new skills and learn to interact with people of different social background.

Regarding the question raised by this study for student and teacher about the learning of compassion through moral education in school education. The response presented in the Table 6 shows that more teacher felt low level of practice of moral education to teach compassion than student. In total 1.8% felt very low, 7% felt low, 21.1% felt moderate, 28.1% felt high and 42.1% felt very high level of practice whereas only 1.9% felt low, 13.2% felt moderate importance level, 24.5% felt high and 60.4% very importance of moral education which can teach compassion. Comparatively, more student and teacher felt the need of improvement in existing practice of teaching value education to learn compassion. Student should get the in-depth knowledge of moral education and its benefit from the practical implication in their life.

**Table 6: Moral education has taught us 'Compassion'**

		Practice level		Total	Importance level		Total
		Students	Teachers		Students	Teachers	
Moraleducation has taught us 'Compassion'	Very Low	2.60%		1.80%			
	Low		22.20%	7.00%	2.90%		1.90%
	Moderate	12.80%	38.90%	21.10%	5.70%	27.80%	13.20%
	High	33.30%	16.70%	28.10%	25.70%	22.20%	24.50%
	Very High	51.30%	22.20%	42.10%	65.70%	50.00%	60.40%
Total		100.00%	100.00%	100.00%	100.00%	100.00%	100.00%
<b>Paired Samples Statistics</b>							
		Mean	Std. Deviation	t	df	Sig. (2-tailed)	
Pair 1	Practice Level	4.0377	.97984	-3.435	52	.001	
	Importance Level	4.4340	.79686				

**Source:** Field Survey, 2018

The statistical analysis of paired sample statistics shows that there was significant difference between practice level and importance level because the  $P = .001$  which is less than .05 significant levels at 95% confidence interval. The result indicates that the expectation of improvement in practice of teaching of moral education to compassion.

Compassion means 'suffers together'. It is very common in Nepalese society that we gather together to show the compassion to our neighbor or relatives during the time of painful event. Compassion motivates people to go out of their way to help the physical, mental or emotional pains of another and themselves. The moral education has taught the compassion to students and teachers which increase the social harmony and relationship. Compassion increases the ability to understand the emotional state of another person or oneself.

### 6) Moral education has taught us 'Forgiveness'

Betty Russell has said, "Forgiveness is for our own growth and happiness. When we hold on to hurt, pain, resentment, and anger it harms us far more than it harms the offender. Forgiveness frees us to live in the present. Reliving the wrong that was done to us keeps us living in the past and missing today's beauty. Forgiveness allows us to move on without anger or contempt or seeking revenge" (Russell, 2016 ). People learn forgiveness from the either moral education taught in school or religious and cultural values taught by family members. The study had asked to student and teacher about the role of moral education to teach forgiveness.

The data presented in the Table 7 shows that in total 6.9% felt the low level of practice of moral education to teach forgiveness, 25.9% moderate, 22.4% felt high and 44.8% felt very high. Similarly, the students and teachers were asked about the importance level of moral education to teach forgiveness. The response in importance level shows that in total 1.9% felt very low, 3.7% felt low, 18.5% felt moderate, 16.7% felt high and 59.3% felt very high. In general, more students and teachers felt the importance of moral education to teach forgiveness.

**Table 7: Moral education has taught us 'Forgiveness'**

		Practice level		Total	Importance level		Total
		Students	Teachers		Students	Teachers	
Moral education has taught us 'Forgiveness'	Very Low				2.9%		1.9%
	Low	5.1%	10.5%	6.9%	2.9%	5.3%	3.7%
	Moderate	20.5%	36.8%	25.9%	11.4%	31.6%	18.5%
	High	20.5%	26.3%	22.4%	14.3%	21.1%	16.7%
	Very High	53.8%	26.3%	44.8%	68.6%	42.1%	59.3%
Total		100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
<b>Paired Samples Statistics</b>							
		Mean	Std. Deviation	t	df	Sig. (2-tailed)	
Pair 1	Practice Level	4.0000	1.00939	-2.449	53	.018	
	Importance Level	4.2778	1.01715				

**Source:** Field Survey, 2018

The statistical analysis of paired sample statistics shows that there was significant difference between practice level and importance level because the  $P = .018$  which is less than .05 significant levels at 95% confidence interval. The result indicates that the expectation of improvement in practice of teaching of moral education to learn forgiveness.

Students and teachers had reported that there was better effect of moral education on the learning of forgiveness. They learned about the importance of forgiveness. They had learned under the topic of collective life style and diversity. Under this chapter, they were taught about the social life style and diversity of society where people have different types of livelihood and experiences. Nepal is multi-caste, multi-lingual, multi-cultural and diverse geographical specificities country so people has learned different dimension of life.

#### 4. CONCLUSION

Moral education acts as an agent or instruments of social change through the formation of social personality and reformation of attitude. Moral education means an ethical education to follow the good and right principles of life. It consists of some basic principles, like truthfulness, honesty, charity, hospitality, tolerance, love, kindness and sympathy. Moral education makes one perfect. Moral education has taught the various characteristics (honesty, hard working, respect for other, cooperation, compassion and forgiveness) of personal behavior. The findings show that in average less than 50% students and teachers reported the current practice of moral education which taught about the various characteristics of personal behavior whereas more than 50% felt the importance of these characteristics should be taught by moral education in basic level curricula of school. There was significant difference between the current practice level and importance level of moral education to teach for the improvement in personal behavior. There is need to conduct the similar types of study among the College and University level students and teachers.

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# पहिलो र दोस्रो रूपमा नेपाली भाषा शिक्षण

डा. वासुदेव गौतम<sup>1</sup>

## सार

नेपाल बहुभाषिक देश हो । यस्तो देशको एउटै विद्यालयमा अध्ययन गर्न आउने विद्यार्थीहरू धेरै मातृभाषाका हुन्छन् । यस्ता विद्यार्थीहरू पहिलो भाषाका रूपमा र दोस्रो भाषाका रूपमा सिक्न आउने छात्रछात्राहरू प्रशस्तै हुन्छन् । यी विद्यार्थीहरूको आआफ्नो मातृभाषाअनुसार भाषा सिक्ने प्रक्रिया पनि भिन्नभिन्न हुन्छ । यस्ता विद्यार्थीहरूलाई भाषा शिक्षण गर्दा विविधता अपनाउनु पर्दछ । सिकारूले पहिलो भाषा आमाको काखमा खेल्दाखेल्दै सहज वातावरणमा सिक्दछ भने पहिलो भाषापछि आवश्यकताअनुसार सिकेको भाषा दोस्रो भाषा हो । यो भाषा सहज वातावरणमा सिक्न सकिँदैन । कृत्रिम रूपमा सिकिन्छ । दोस्रो भाषा पहिलो भाषाको विभिन्न प्रभावमा परेर सिकिन्छ । जुनसुकै भाषा पनि आफ्नै किसिमको उच्चारण, शब्दभण्डार, वाक्यगठन व्यवस्था हुन्छ । त्यसैको प्रभावमा परेर दोस्रो भाषाको उच्चारण, शब्दभण्डार, वाक्य गठनमा पहिलो भाषाको जस्तो स्वाभाविक हुँदैन । पहिलो भाषा सिक्दा सिकारूको दिमागमा अर्को भाषाको प्रभाव परेको हुँदैन तर दोस्रो भाषा सिक्दा सिकारूमा कुनै न कुनै भाषाको अनुभव भइसकेको हुन्छ । पहिलो भाषाको अनुभवले भाषाको संरचना, वाक्य गठनजस्ता कुराको भिन्नताको मात्रा कम भएमा दोस्रो भाषा सिक्न सजिलो र भिन्नताको मात्रा बढी भएमा दोस्रो भाषा सिक्न कठिनाई हुन्छ । सिकारूलाई दोस्रो भाषा सिक्ने क्रममा बाह्य वातावरण सहज भयो भने उसले पहिलो भाषा जतिकै स्वाभाविक रूपमा दोस्रो भाषा सिक्न सक्छ । यसरी भाषा सिक्दा पहिलो भाषाको अनुभवप्रति निर्भरता कम भए यस्तो स्वाभाविक रूपमा सिकेको दोस्रो भाषालाई सिकारूले पहिलो भाषा पनि बनाउन सक्छ । नेपाली भाषाको सन्दर्भमा अन्य मातृभाषा हुने सिकारूहरूले नेपाली भाषा पहिलो भाषा सरह नै सिक्दछ र व्यवहारमा उपयोग गर्दछ ।

**विशेष शब्द :** शिक्षण, भाषा, बहुभाषिक, सिकारू, सिकाइ, वातावरण, द्विभाषिक, बहुभाषिक

## १. विषयप्रवेश

हाम्रो देश नेपाल बहुभाषिक, बहुजातीय, बहुसांस्कृतिक देश हो त्यसैले नेपाली भाषालाई दोस्रो भाषाका रूपमा सिक्ने विद्यार्थीहरू धेरै छन् । जस्तै : मैथिली, अवधी, भोजपुरी, थारू । सुदूरपश्चिमाञ्चलमा बोलिने बम्हाङ्गी, डोट्याली, जुम्ली यी भाषाभाषीहरूले नेपाली भाषा दोस्रो भाषाका रूपमा सिक्छन् । यिनीहरूलाई नेपाली भाषा सिक्न कठिनाई हुन्छ (गौतम, २०५८ : १५) । डोट्याली र जुम्ली नेपाली बोल्नेहरूका लागि तल्लो तह वा शुरूका कक्षामा नै स्तरीय नेपाली भाषा सिकाउने कुरा धेरै हदसम्म दोस्रो भाषा सिकाए बराबर हुन्छ ।

<sup>1</sup> उप प्राध्यापक, महेन्द्ररत्न क्याम्पस, ताहाचल

पहिलो भाषा वा मातृभाषा र दोस्रो भाषा सिकाइको प्रक्रियामा के-कस्ता कुराहरू समान छन् भन्ने कुरा उल्लेख गर्नु औचित्यपूर्ण हुँदैन । हाम्रो देश नेपालका विद्यालयमा पहिलो भाषाका रूपमा नेपाली सिकने विद्यार्थीहरूका अतिरिक्त दोस्रो भाषाका रूपमा नेपाली सिकने छात्र-छात्राहरू ज्यादै छन् (लामिछाने, २०५७ : १२) । यी दुवै किसिमका विद्यार्थीहरूको नेपाली भाषा सिकने प्रक्रियाको भिन्नताको बारेमा जानकारी नेपाली भाषा शिक्षण प्रक्रियामा विभिन्नता र विविधता पाउनुका साथै सुधारका कार्य गर्न अझ सहयोग मिल्दछ ।

## २. समस्याकथन

यस अध्ययनको प्रमुख समस्याको प्राज्ञिक समाधानमा पुग्नको लागि निम्न लिखित शोध समस्याको समाधान पहिल्याउने प्रयास गरिएको छ :

- (क) पहिलो र दोस्रो भाषा सिकाइको अवस्था के कस्तो रहेको छ ?
- (ख) पहिलो र दोस्रो भाषाका सिकाइमा भिन्नता के कस्तो रहेको छ ?
- (ग) द्विभाषिक तथा बहुभाषिक सन्दर्भमा नेपाली शिक्षण के कसरी गराउन सकिन्छ ?

## ३. उद्देश्य

यस अध्ययनको उद्देश्य निम्नअनुसार रहेका छन् :

- (क) पहिलो र दोस्रो भाषा सिकाइको अवस्था पहिल्याउनु,
- (ख) पहिलो र दोस्रो भाषाका सिकाइको भिन्नता पहिल्याउनु,
- (ग) द्विभाषिक तथा बहुभाषिक सन्दर्भमा नेपाली शिक्षणको परिचय दिनु,

## ४. महत्त्व

भाषा शिक्षणमा पहिलो र दोस्रो भाषा अध्ययन एक महत्त्वपूर्ण प्रक्रिया हो । बालकले पहिलो भाषा आमाको काखबाट नै सिक्दछ र त्यसपछि सिकेको जुनसुकै भाषा दोस्रो भाषा हो । यस्तो भाषाको अध्ययन हुनु जरूरी छ । यसैको बारेमा यहाँ अध्ययन गरिएको हुनाले यसको महत्त्व रहेको छ ।

## ५. सीमा

यस अध्ययनको मुख्य क्षेत्र पहिलो र दोस्रो भाषाको अध्ययन रहेको छ । यस अध्ययनमा पहिलो र दोस्रो भाषाको सिकाइ अवस्था, भिन्नता र द्विभाषिक तथा बहुभाषिक सन्दर्भमा नेपाली शिक्षणलाई मुख्य सीमाको रूपमा लिइएको छ ।

## ६. अध्ययन विधि

विधिलाई निम्नअनुसार दुई विधिमा विभाजन गरी अध्ययन गरी सकिन्छ :

### (क) पुस्तकालय विधि

यस अध्ययनको लागि आवश्यक पर्ने सामग्रीको सङ्कलन गर्दा पुस्तकालय विधिलाई उपयोग गरिएको छ । पहिलो र दोस्रो रूपमा नेपाली भाषा शिक्षणको विश्लेषण गर्दा नेपाली भाषा शिक्षण नै मुख्य सामग्री रहेको छ । यसैलाई नै विश्लेष्य सामग्री बनाइएको छ । त्यसैको आधारमा समस्याको समाधानसम्म पुग्नका लागि आवश्यक सामग्री पुस्तकालयबाट सङ्कलन गरिएको छ । त्यसैले भाषा शिक्षणसँग सम्बन्धित कृतिबाट आधारभूत, उपयोगी र प्रायोगिक सामग्री ग्रहण गरी यो अध्ययन पूरा गरिएको छ ।

### (ख) विश्लेषण विधि

यस अध्ययनमा नेपाली भाषा शिक्षणसँग सम्बन्धित पहिलो र दोस्रोको रूपमा नेपाली भाषा शिक्षणको विभिन्न कोणबाट विश्लेषण गरिएको छ । यसमा पहिलो र दोस्रो भाषाको सिकाइ अवस्था, भिन्नता र द्विभाषिक तथा बहुभाषिक सन्दर्भमा नेपाली शिक्षण जस्ता कुरालाई यसमा समेटिएको छ ।

## ७. पहिलो भाषा सिकाइ तथा दोस्रो भाषा सिकाइको अध्ययन

पहिलो भाषा सिकाइ तथा दोस्रो भाषा सिकाइको विश्लेषण निम्नानुसार अलगअलग अध्ययन गर्न सकिन्छ :

### ७.१ पहिलो भाषा सिकाइ

बालकले पहिलो भाषा आमाको काखबाट नै सिक्दछ । यो प्रक्रिया उसको ३ महिनादेखि नै शुरू हुन्छ । आफ्नो आमा, बाबु, परिवार, साथीभाइ र परिवारको वातावरणबाट बालकले भाषा सिक्न आरम्भ गर्दछ । शुरूमा सिकेको भाषालाई नै पहिलो भाषा भनिन्छ । बालकको मानसिक विकास र भाषिक विकास सँगसँगै सिकिने भाषा पहिलो भाषा हो । बालकको पहिलो भाषा पैतृक नभई आर्जित भाषा हो । बालकले आफ्नो आमाबाट सिकाइ आरम्भ गर्ने हुनाले आमालाई पहिलो शिक्षिका र त्यही भाषा नै मातृभाषाका रूपमा चिनिन्छ (अधिकारी, २०५९: ३६) । बालकले पहिलो भाषा स्वाभाविक रूपले सिक्छ । यसका लागि पाउने भाषिक वातावरण नियमित हुँदैन । खेल खेल्दा, खाना खाँदा, आफ्नो वरिपरिको वातावरणमा काम गर्दा स्वतः यस्तो भाषा सिकाइ हुन्छ । भाषा सिकाइको गति सधैं एकनास रहिरहँदैन निरन्तर परिवर्तनशील हुन्छ र पहिलो भाषा सिकाइमा अभ्यास र पुनरावृत्तिको अवसर बढी प्राप्त हुन्छ ।

### पहिलो भाषाका रूपमा नेपाली शिक्षण

कुनै पनि बालकले सर्वप्रथम आमाको काखबाट तथा आफ्नो आफ्नो पारिवारिक वातावरणबाट सिकेको भाषालाई पहिलो भाषा भनिन्छ । यसै भाषालाई मातृभाषा भनिन्छ । बालकले घर-परिवार, छरछिमेक वा समुदायबाट प्राप्त गरेको भाषाका विभिन्न पक्षमा विकास गर्दै जाँदा कतिपय भाषिक त्रुटिहरू पनि गर्दछ । ती त्रुटिहरूको निराकरण गरी स्तरीय भाषा सिक्न औपचारिक रूपमा शिक्षणको आवश्यकता पर्दछ । बालकलाई भाषा शिक्षणको क्रममा स्तरीय भाषा प्रयोग गर्न तथा सर्वप्रथम बोली फुटेका भाषामा दक्षता प्राप्त गर्न औपचारिक रूपमा शिक्षणको महसुस गरिन्छ ।

उक्त कुराका अतिरिक्त त्रुटियुक्त भाषाको प्रयोग भइरहेका अवस्थामा त्यसलाई परिष्कृत र परिमार्जित बनाउन तथा राष्ट्रिय भाषाको लेख्य रूप थाहा पाउन नेपाली शिक्षणको आवश्यकता पर्दछ। नेपाली भाषाका अनेक कथ्य भेदहरू छन्। तिनीहरूको प्रयोगको स्थितिलाई बुझ्न तथा नेपाली भाषा सबैको लोकप्रिय, कर्णप्रिय, राष्ट्रको राष्ट्रभाषा भएकाले गर्दा पनि त्यसको सही प्रयोग गर्न आवश्यक भएकाले मातृभाषा नेपाली हुनेहरूले पनि औपचारिक रूपमा नेपाली भाषा सिक्न आवश्यक हुन्छ।

### ७.२ दोस्रो भाषा सिकाइ

भाषा सिक्नु एक किसिमको बानी हो। यो बानी बालकको बौद्धिक मांसपेसीय प्रक्रियासँग आबद्ध भएको हुन्छ। यो बानी बालकको या भाषा सिकारूको आदत भइसकेको हुन्छ। यस्तो अवस्थामा अर्को भाषाको बानी पार्नु ज्यादै कठिनाई हुन्छ। कुनै पनि एउटा भाषामा अभ्यस्त भइसकेका वक्ताका लागि अर्को भाषा सिक्ने कुरा त्यति सजिलो हुँदैन। यस्ता सिकारूले अर्को भाषा सिक्ने कुरा पहिलो भाषाजस्तो स्वाभाविक र सहज प्रक्रिया नभई यो स्वयम्मा कृत्रिम खालको प्रक्रिया हुन्छ। उसले एक त एउटा भाषा सिकिसकेको हुन्छ, त्यसैका ढङ्ग ढाँचामा ऊ सोचन र अनुभव गर्न थालिसकेको हुन्छ। यस्तो अवस्थामा अर्को भाषा सिक्नु भनेको उसले आफ्नो विचार एवम् ज्ञानलाई पूरै नयाँ ढङ्ग ढाँचामा व्यक्त गर्न जान्न र नयाँ-नयाँ अनुभव र ज्ञानलाई एकै भाषाबाट ग्रहण गर्न सक्नु हो। यस स्थितिमा दोस्रो भाषा सिक्दा पहिलो भाषाका उच्चारण, शब्द भण्डार, वाक्य गठनको उपयोगमा बानी परेको विद्यार्थीले अर्को भाषाको उच्चारण, शब्द भण्डार र वाक्य गठन भएको नयाँ भाषा पहिलो भाषाको प्रभावमा परेरमात्र सिक्न सक्दछ।

जुनसुकै भाषाको पनि आफ्नै उच्चारण, वाक्य गठन व्यवस्था हुन्छ त्यसैले अर्को भाषा सिक्दा त्यसको प्रभावमा परी दोस्रो भाषाको ढाँचा उच्चारण, शब्द भण्डार, वाक्य गठन गर्न पहिलो भाषाको जस्तो स्वाभाविक नभई गाह्रो हुन्छ। पहिलो भाषा सिक्दा सिकारूको वा बालकको दिमाग खाली हुन्छ अर्थात् अर्को भाषाको अनुभव उसमा हुँदैन र दिमाग भरिँदैन। दोस्रो भाषा सिक्दा भने उसलाई कुनै न कुनै भाषाको अनुभव भई सकेको हुन्छ। यस स्थितिमा सिकिने दोस्रो भाषालाई पहिलो भाषाको अनुभवले केही सुविधा हुन सक्छ। एक भाषाको अनुभवले अर्को भाषा सिकाइमा सुविधाको मात्रा दुवै भाषाको संरचना, वाक्य गठनमा कम भिन्नता भयो भने विद्यार्थीलाई सिक्न सजिलो हुन्छ भने धेरै भिन्नता भयो भने विद्यार्थीलाई सिक्न कठिनाई हुन्छ।

दोस्रो भाषा सिकाइ पहिलो भाषाकै प्रभावमा मात्र सिकिन्छ भन्ने छैन। कतिपय अवस्थामा दोस्रो भाषा पनि पहिलो भाषाजस्तै स्वभाविक रूपमा सिक्न सक्छन्। जब विद्यार्थीले बाह्य वातावरण सहज पाउँछ तब उसले स्वाभाविक रूपमा सिक्न सक्छ। जब भाषिक वातावरण सहज र प्रभावशाली रूपमा उपलब्ध हुन्छ (सापकोटा, २०१७ : ४९) तब भाषा सिकाइमा पहिलो भाषाको अनुभवप्रतिको निर्भरता कम हुन्छ। उक्त अवस्थामा सिकेको दोस्रो भाषालाई विद्यार्थीले पहिलो भाषा बनाउने अवस्था रहन्छ। नेपाली भाषा नेपालमा अन्य भाषा-भाषीहरूका लागि प्रशस्त वातावरण, छरछिमेकी तथा समुदायमा प्रभावशाली रूपमा उपलब्ध हुने हुँदा यसलाई उनीहरूले पहिलो भाषासरह नै सिकिसकेका हुन्छन्। अन्तर समुदाय, शैक्षिक तथा राष्ट्रिय गतिविधिको भाषा भएकाले कतिपय दोस्रो भाषा हुनेहरूका लागि पनि नगण्य वातावरणमा सिकिने दोस्रो भाषा वा विदेशी भाषाका तुलनामा यो बढी सहज हुनु स्वाभाविक छ।

### दोस्रो भाषाको रूपमा नेपाली शिक्षण

कुनै पनि बालकले घर परिवार, छरछिमेक र समुदायबाट सर्वप्रथम सिकेको पहिलो भाषाबाट मात्र भाषिक कार्य पूरा हुन नसक्ने भएपछि बालकले वा शिक्षार्थीले आफ्नै वातावरणमा सिकेको भाषा दोस्रो हो। पहिलो भाषा सहज वातावरणमा स्वतः सिकिन्छ भने दोस्रो भाषा सिक्दा प्रयास गर्नुपर्ने हुन्छ। दोस्रो भाषा सिक्ने प्रक्रिया कठिनाइपूर्ण भए पनि विद्यार्थीहरूलाई पहिलो भाषासहर नै विभिन्न भाषिक गतिविधिमा समावेश गराउन तथा भाषामा दक्षता प्राप्त गर्ने बनाउन सकिन्छ। दोस्रो भाषाको रूपमा नेपालीइतरका विद्यार्थीहरू आएपछि भाषिक सम्पर्क वृद्धि गर्न तथा पठन-पाठनका क्रममा लागेका छात्र-छात्राहरूले नेपाली भाषालाई दोस्रो भाषाका रूपमा स्वीकार गर्नु पर्दछ। विशेष गरी प्रा.वि. र नि.मा.वि.का विद्यार्थीहरूका लागि नेपाली भाषा अप्ठ्यारो हुने भएकाले दोस्रो भाषाका रूपमा नेपाली भाषाको शिक्षण अति नै आवश्यक मानिन्छ।

हाम्रो देशमा नेपाली भाषाले अन्य भाषाका तुलनामा बढी लोकप्रियता हासिल गरेको छ। सम्पर्कको भाषा, राष्ट्रभाषा, सरकारी कार्यालयको कामकाजको भाषाको रूपमा समेत महत्वपूर्ण भूमिका निर्वाह गरेको छ। स्तरीय साहित्यको सिर्जना भएको र गर्न सक्ने कारणले गर्दा यसमा सक्षम हुने उद्देश्यले नेपाली भाषीहरू पनि दोस्रो भाषाका रूपमा नेपाली भाषा सिक्न बढी सक्रिय देखिन्छन्। यी र यस्तै विविध कारणले उनीहरूलाई स्तरीय नेपाली भाषाको शिक्षणको आवश्यकता पर्न गएको हो।

### द. पहिलो र दोस्रो भाषाका सिकाइमा भिन्नता

बालकले पहिले आमाको काखमा जुन भाषा सिक्दछ त्यसलाई नै उसको पहिलो भाषा भनिन्छ। पहिलो भाषालाई मातृभाषा पनि भनिन्छ, किनभने बालकले आफ्नो आमा बाबुको संरक्षणमा सिक्ने भएकाले यसो भनिएको हो। पहिलो भाषा सिक्ने सिलसिलामा बालकको भाषा सिकाउने शिक्षिका आमा हुन भने विद्यालयचाहिँ घर नै हुन्छ। यसका अतिरिक्त पहिलो भाषा सिक्ने बालकको दिमाग खाली कोरा हुन्छ र अनियन्त्रित वातावरणमा नै यसले सहज रूपमा भाषा सिक्दछ।

कुनै पनि बालकले भाषा सिकाइको क्रममा कुनै एक भाषाको सम्पर्कमा आफूलाई स्थापित गरिसकेको हुन्छ र आफ्नो अर्को छुट्टै प्रयोजनको निमित्त दोस्रो भाषा सिक्छ। उसको इच्छा, रहर, आवश्यकता अन्य अवसरको खोजीका लागि पठन पाठनका लागि सिकिने भाषा नै दोस्रो भाषा हो। विद्यार्थीहरूले भाषा सिक्नु पहिले नै अर्को भाषा सिकिसकेको हुन्छ त्यसैले यसमा उसको त्यो प्रभाव रहिरन्छ र दोस्रो जस्तो अनियन्त्रित वातावरणमा सिक्दैन किनभने यो नियन्त्रित वातावरणमा सिकिन्छ। यो अनिवार्य नभएर ऐच्छिक हुने हुनाले विद्यार्थीले ज्यादा रूचि देखाउँदैन। यस्तो हुने हुनाले उसले ढिलो सिक्छ।

कुनै पनि विद्यार्थीले भाषा सिकाइको क्रममा एउटा भाषाको सिकाइपछि अर्को भाषा सिकाइमा ठुलो प्रभाव पर्दछ। अतः पहिलो र दोस्रो भाषा बिचमा निम्नलिखित भिन्नताहरू बुँदागत रूपमा देखाउन सकिन्छ :

- कुनै पनि बालकले सर्वप्रथम जुन भाषा सिक्ने वातावरण पाउँछ त्यस भाषालाई पहिलो भाषा भनिन्छ भने कुनै पनि भाषाको स्थानान्तरण वा अनुभवबाट सिक्ने अर्को भाषालाई दोस्रो भाषा भनिन्छ। मातृभाषा पहिलो भाषा हो भने त्यसपछि सिकिने भाषा दोस्रो भाषा हो। जस्तै : नेवार बालबालिकाका लागि पहिलो भाषा नेवार र दोस्रो भाषा नेपाली हुन्छ।

२. पहिलो भाषा बालकले सहज वातावरणबाट स्वतन्त्रपूर्वक सिक्छ भने दोस्रो भाषा सिक्दा बालकले असहज नियन्त्रित वातावरणबाट सिक्छ । जस्तै : कुनै एउटा बालकले पहिलो भाषा नेपाली सहज वातावरणमा र विदेशी भाषा असहज र नियन्त्रित वातावरणमा सिक्छ ।
३. पहिलो भाषा सिक्न बालकले लामो समय खर्चिनु पर्दैन भने दोस्रो भाषा सिक्दा लामो समय खर्चिनु पर्दछ ।
४. पहिलो भाषाको सिकाइ स्वाभाविक प्रक्रियाबाट हुन्छ भने दोस्रो भाषाको सिकाइमा कृत्रिमता पाइन्छ । यसमा बौद्धिक र सावेगिक अभ्यासको खाँचो पर्दछ ।
५. पहिलो भाषा सबैले अनिवार्य रूपले सिक्छन् भने दोस्रो भाषा अनिवार्य रूपले सबैले सिक्दैनन् । जस्तै : नेपाली मातृभाषा हुने बालबालिकाले अन्य भाषा सिकेकै हुन्छन् भन्ने छैन ।
६. पहिलो भाषा सिक्ने व्यक्ति अरू कुनै भाषाको सम्पर्कमा आएको हुँदैन भने दोस्रो भाषा सिक्ने व्यक्ति पहिले नै एकभन्दा बढी भाषाका सम्पर्कमा आइसकेको हुन्छ । जस्तै : तामाङ, नेवार, मैथिली ।
७. पहिलो भाषा सिक्ने विद्यार्थीहरूलाई अरू भाषाले असर पर्दैन त्यसैले पहिलो भाषाका प्रायः सबै शब्दहरू शुद्धसँग उच्चारण गर्न कठिनाइ पर्दैन र प्रयत्न र भुलको सिद्धान्तअनुसार भाषामा दक्षता बढाउँदै जान्छ । दोस्रो भाषा सिकाइमा पहिलो भाषाका उच्चारणले पनि कतिपय शब्दहरूको उच्चारण गर्न विद्यार्थीहरूलाई कठिनाइ पर्दछ । पहिलो भाषाको प्रभाव दोस्रो भाषामा टङ्कारो रूपमा देखिन्छ । जस्तै: नेवारी विद्यार्थीमा क ट' र क त' को उच्चारणको कठिनाइ स्पष्ट देखिन्छ ।
८. पहिलो भाषा सिक्ने सिकारू कोरा हुन्छन् तर दोस्रो भाषा सिक्ने सिकारूमा त्यस्तो अवस्था रहँदैन । जस्तै: नेपाली मातृभाषा हुनेले अन्य भाषाको सिकाइको क्रममा यसको प्रभाव पर्दछ ।
९. पहिलो भाषा सिकाइमा अन्य संस्कृतिको प्रभाव पर्दैन भने दोस्रो भाषा सिकाइमा अन्य संस्कृतिको पनि प्रभाव पर्दछ त्यसैले पहिलोको तुलनामा दोस्रो भाषा सिकाइ कठिन हुन्छ ।
१०. पहिलो भाषा सिकाइमा पूर्णता प्राप्त हुन्छ भने दोस्रो भाषा सिकाइमा पूर्णता प्राप्त हुँदैन किनभने समाजमा द्विभाषिक स्थिति र बहुभाषिक स्थितिको सिर्जना दोस्रो भाषाबाट हुन्छ ।
११. पहिलो भाषा सिकाइमा सामाजिक दबाव हुन्छ तर दोस्रो भाषा सिकाइमा प्रेरक तत्वका रूपमा समाज आउन सक्छ ।
१२. कोश निर्माणका सन्दर्भमा पनि पहिलो भाषाको ज्ञानले मात्रै सम्भव हुँदैन त्यसैले पनि अन्य भाषा सिकाइको आवश्यकता पर्दछ । जस्तै : नेपाली-अङ्ग्रेजी शब्दकोश, नेपाली-लिम्बु, नेपाली-तामाङ, नेपाली-राई आदि ।

### ९. द्विभाषिक तथा बहुभाषिक सन्दर्भमा नेपाली शिक्षण

हाम्रो देशमा फरक-फरक भाषा सम्प्रदायका मानिसहरू बसोबास गर्दछन् । यसरी बहुभाषिक मुलुक भएकाले विभिन्न मातृभाषा बोल्ने विद्यार्थीहरू विद्यालयमा आउनु स्वाभाविक हो । आफ्ना घरमा आफ्नै मातृभाषामा रमाउने विद्यार्थीहरूको लागि विद्यालयमा एकैचोटि नेपाली भाषासँग सम्पर्कमा आउँदा केही भाषिक कठिनाइहरू देखा पर्दछन् । समाजका विभिन्न भाषिक पृष्ठभूमि भएका विद्यार्थीहरू आगमनपश्चात् शिक्षकले पनि नेपाली

शिक्षण गर्न विविध समस्यासँग जुध्नु पर्दछ। बहुभाषिक समाजबाट आएका विद्यार्थीहरूलाई नेपालीमा स्तरीय बोध र अभिव्यक्ति दिन सक्नुपर्छ।

समाजका कुनैकुनै परिवारमा दुई भाषासँगसँगै बोल्ने गरेको पनि पाइन्छ। पहिलो भाषा त उनीहरूको मातृभाषा नै भयो र दोस्रोचाहिँ समाजमा बढी चलेको भाषा हुन्छ। यस्तो स्थितिमा बालकले दुवै भाषाका शब्दहरू सिक्दै जान्छ। आफ्नो भाषिक अभिव्यक्तिका अवस्थाअनुसार जुन भाषा पनि प्रयोग गर्न सक्छन्। यस प्रकारको भाषिक पृष्ठभूमिमा नेपाली भाषा शिक्षण गर्नु शिक्षकका लागि निकै कठिन कार्य हो। द्विभाषिक परिवारबाट आएका विद्यार्थीहरूले नेपाली भाषा ढिलो सिक्छन्। त्यस अवस्थामा शिक्षकले शिक्षणलाई प्रभावपूर्ण बनाउन कक्षामा प्रत्येक विद्यार्थीको भाषिक समस्याको केन्द्रबिन्दु पत्ता लगाउनु पर्दछ। एकै किसिमको समस्या रहेका विद्यार्थीहरूको समूह बनाई तिनीहरूलाई प्रसङ्गपूर्ण र प्रभावपूर्ण तथा रूचिपूर्ण ढङ्गले भाषा शिक्षण गर्ने व्यवस्था गर्नुपर्छ।

द्विभाषिक विद्यार्थी हुन् अथवा बहुभाषिक विद्यार्थीहरू हुन् सबैलाई स्तरीय नेपाली भाषाको बोध-अभिव्यक्ति क्षमतामा वृद्धि गराउने लक्ष्य भाषा शिक्षकले राख्नु पर्दछ। मातृभाषाको माध्यमबाट मात्र विद्यार्थीले सबै प्रकारको शैक्षिक उद्देश्य प्राप्त गर्न सक्दैन। शिक्षकले भाषिक सिपको विकासमा विद्यार्थीलाई नै बढी सक्रिय गराउनु पर्दछ। विद्यार्थीहरूलाई नेपाली भाषा सिक्नका लागि रूचि जगाउनु पर्दछ।

नेपाल बहुजातीय र बहुभाषिक देश भएकाले एउटै कक्षामा बहुभाषिक मातृभाषाका विद्यार्थीहरू आउनु कुनै नौलो कुरा होइन। बहुभाषिक मातृभाषा भएका विद्यार्थीहरूलाई नेपाली भाषा शिक्षण गर्नु निकै नै समस्यामूलक कार्य हुन्छ। यस्तो कक्षामा नेपाली भाषामा शिक्षण कसरी गर्ने? त्यसका लागि शिक्षकले अपनाउनु पर्ने केही कुराहरू निम्न छन्:

१. समान भाषिक विद्यार्थीको सङ्ख्या र विषमभाषी विद्यार्थीको सङ्ख्या पत्ता लगाउने र नेपाली भाषा शिक्षणको तयारी गर्ने,
२. समान भाषा परिवार (चार भाषा परिवारमध्ये)का विद्यार्थीहरूलाई एकै समूहमा राख्ने र तिनका लागि विशेष शिक्षणको व्यवस्था गर्ने,
३. विद्यार्थीहरूको वैयक्तिक भाषिक क्षमता र स्तरअनुसार छुट्टाछुट्टै अवसर र विविध सुविधा जुटाइदिने,
४. विद्यार्थीलाई विद्यालय तथा उसको घरमा समेत नेपाली भाषामा बोलचाल गर्ने वातावरण सिर्जना गर्ने,
५. विद्यार्थीको रूचि र क्षमताको आधारमा उचित अवसर थप्दै जाने र त्यसको जानकारी अभिभावकलाई दिने,
६. बहुभाषिक कक्षामा कति विद्यार्थीहरूको नेपाली भाषाको बोलीचाली राम्रो तर लेखन कार्य धेरै कमजोर हुन सक्ने भएकाले लेखन कार्यका लागि पनि प्रेरित गर्ने र सुझाव दिने,
७. विद्यार्थीले भाषिक नियम कानूनका कुन-कुन ठाउँमा गल्ती गर्दछन्, पत्ता लगाउने र त्यसैअनुरूप सुझाव दिनु पर्दछ।

बहुभाषिक कक्षामा नेपाली भाषा शिक्षण गर्दा विद्यार्थीहरूको कमजोरी तथा प्रगति पत्ता लगाउने र सुझाव दिने सबै किसिमको जाँचकी शिक्षक नै हुने भएकाले त्यसैअनुसारको उपचार दिने कर्तव्य र अधिकार पनि शिक्षकमै निहित रहन्छ। बहुभाषिक कक्षामा नेपाली भाषी विद्यार्थी र इतर नेपाली भाषी विद्यार्थीलाई समान अवसर उपलब्ध गराएर अपेक्षित उपलब्धि प्राप्त हुन सक्दैन। यस्तो बेला विद्यार्थीहरूको भाषिक पृष्ठभूमिको अध्ययनपछि उपयुक्त शिक्षण सामग्रीहरूको प्रयोग गरी भाषिक सिप विकासमा सहयोग पुग्ने गरी शिक्षकले

भाषा शिक्षण गरेमा नेपाली भाषाप्रति सबै भाषा-भाषीहरू आकर्षित हुन्छन् र स्तरीय नेपाली भाषाको प्रयोग गर्न सक्षम हुन्छ ।

### १०. निष्कर्ष

बहुभाषी देश नेपालमा नेपाली भाषा शिक्षण समस्यामूलक विषय हो । एउटै कक्षामा बहुभाषिक मातृभाषा भएका छात्रछात्रा आउंदछन् । तिनलाई नेपाली भाषा शिक्षण गर्नु चुनौतिपूर्ण काम हो । नेपाली मातृभाषा भएकाहरूलाई पहिलो भाषाका रूपमा शिक्षण गर्नु त्यतिकै चुनौतिपूर्ण छ भने अन्य मातृभाषा भएका छात्रात्राहरूका लागि त दोस्रो भाषाका रूपमा शिक्षण गर्न भन्ने चुनौतिपूर्ण हुन्छ । नेपालीका भाषिका, उपभाषिका बोल्ने सिकारूहरूका लागि नेपाली भाषा शिक्षण दोस्रो भाषाका रूपमा शिक्षण गरे बराबर हुन्छ ।

पहिलो र दोस्रो भाषा सिकाइ प्रक्रियामा समानताहरू बढी भएमा सुगमाता र भिन्नता बढी भएमा कठिनाइ हुन्छ । त्यसैले पहिलो भाषाको प्रभावले दोस्रो भाषा शिक्षण सिकाइमा महत्वपूर्ण भूमिका खेल्दछ । आमाको काखमा सिकेको भाषा पहिलो भाषा हो भने त्यसपछि सिकेको भाषा दोस्रो भाषा हो । पहिलो भाषा आमाको काखबाट शुरु हुन्छ । त्यसैले आमालाई पहिलो शिक्षिकाको रूपमा लिइन्छ । दोस्रो भाषा सिकाइमा पहिलो भाषाको उच्चरण, शब्दभण्डार, वाक्यगठन जस्ता कुराहरूले प्रभाव पार्दछ । दोस्रो भाषा सिक्दा सिकारूको दिमाग पहिलो भाषाले भरिएको हुने हुँदा सिकाइमा केही सुविधा र केही समस्या उत्पन्न हुन्छ । यस्तो अवस्थामा सिकारूले भाषा सिकाइको राम्रो वातावरण प्राप्त गर्नु भने दोस्रो भाषा सजिलै सिक्न सक्छ । यसका निम्ति बाह्य वातावरण सहज हुनु जरूरी हुन्छ । यस्तो वातावरणमा दोस्रो भाषा पहिलो भाषा सरह नै सिक्न सकिन्छ । पहिलो र दोस्रो भाषामा पनि केही भिन्नता अवश्य पाइन्छ । पहिलो भाषा सिक्दा सिकारू अन्य कुनै भाषाको सम्पर्कमा आएको हुँदैन तर दोस्रो भाषा सिक्दा ऊ अर्को भाषाको सम्पर्कमा आइसकेको हुन्छ । त्यस्तै गरी पहिलो भाषा सबै सिकारूले अनिवार्य रूपमा सिक्दछन् भने दोस्रो भाषा सिकाइमा अनिवार्यता हुँदैन आवश्यकताअनुसार सिकिन्छ । यसरी विभिन्न कठिनाइका बावजूद पनि पहिलो र दोस्रो भाषाको रूपमा नेपाली भाषा शिक्षण गर्न सकिन्छ ।

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# कवि महेश प्रसाईका प्रतिनिधि कविताको परिविश्लेषण

पेशल आचार्य<sup>1</sup>

## सार

पूर्वले अनेकानेक सभ्यताको सङ्ख्योष गरेको छ । विविध संस्कृतिका नाद् सुरका सातै स्वरमा गीत रन्काएको छ । अनि छ -मिथक र किम्बदन्तीका उपनिषद् रूपि सहस्र उपजीव्यता बोकेका सागरहरू उड्मस्ती पूर्विय क्षितिजको उषामय आलोकमा जमाएको । जसमा भाव र विषयका वैविध्य रजहाँसहरू निर्विघ्नतापूर्वक तत्तत् अपरिमित ज्ञानका पोखरीहरूमा सहस्राब्दियौदेखि पौरी खेलिरहेका छन् । यो पौरस्त सनातन परम्परालाई आजपर्यन्त संसारका शालीन कविता कलाका स्रष्टाहरूले आआफ्ना शब्दशास्त्रका विम्बाहार र शब्दशास्त्रका चम्चमाउँदा काव्यिक हतियारहरूले उजिल्याउने काम गरिरहेका छन् । यही कारण साहित्यको आलोकमय संसार देदिप्यमान भएको हो -स्रष्टा द्रष्टामय केवल आआफ्ना अन्तष्करणका प्रतिभाप्रसून शक्तिले । कविता काव्य वाक्कलाको धरोहर एवम् संस्कृति र सभ्यताको संवाहक हो । वेद, पुराण, उपनिषद्, रामायण र महाभारत उत्कृष्ट कविताका उपजीव्य प्रमाणहरू हुन् । यो परम्परा संस्कृत वाङ्मयबाट नेपाली काव्य परम्परामा सततः निःसृत भएको पाइन्छ । यही परिप्रेक्ष्यमा नेपाली कविताले दुई सय पचहत्तर वर्षको इतिहासमा अनेकौं विशेषता भएका प्रतिभावान् कविहरू जन्माएको छ । कवि महेश प्रसाई नेपाली कविता साहित्यको तीसको दसकमा लेखनारम्भ गरी हालसम्म अकण्टक रूपले आफ्नो कविता यात्रामा लागि रहेका र आधा दर्जन कविता कृतिका सर्जक एवम् प्रयोगवादी तथा अमूर्तलेखनका सिद्धहस्त कवि हुन् । उनको करिब साढे चार दसकमा लेखिएका विविध विशेषताका प्रतिनिधि कविताहरूको विशेषतालाई सूक्ष्म मूल्याङ्कन गरी यहाँ निक्कौल गर्ने काम गरिएको छ ।

**विशेष शब्दावली :** शब्दशास्त्र, विम्बाहार, अमूर्त, दुर्बोध्य, प्रयोगवाद, स्वच्छन्दतावाद, संस्कारचेत, निरासा, अस्तित्ववाद, विसङ्गतिवाद ।

## १. विषय प्रवेश

पूर्वले कुलीन भङ्गिमाका साथ ललित साहित्यको बर्को ओढाएर सभ्यतालाई अभिभावकत्व ग्रहण गराइरहेछ । ऋग्वेदका परा र अपरा विद्या हुन् या यजुर्वेदका जादु, टुनामुना ती र तीहरूमा कविता लवालव छ । सामवेदका गीत/संगीतका साथै अथर्ववेदका पूरै अर्थशास्त्रीय मताभिमतलाई विहङ्गावलोकन गर्ने हो भने साहित्य, कला र संस्कृतिको व्यष्टि/समष्टिको मीमांशा गर्दा संसार भरमध्ये भारतवर्षमा ८५ प्रतिशत र बाँकी विश्वमा १५

<sup>1</sup> सहायक प्राध्यापक, मन्थली सहिद स्मृति बहुमुखी क्याम्पस

प्रतिशतको कलाकृतीय प्रकाशन लेखाजोखा हुन आउँछ। यस मानेमा पौरस्त कलाका अनुयायीहरू गर्वका साथ शिर उँचो पार्न सक्छन्। यो शब्दकलाको अपरिमित शक्ति हो। सन्दर्भगतरूपमा वर्तमान् विश्वमा हार्ड पावर र सफ्ट पावरको चर्चा क्रियाशील छ। हो त्यसलाई पनि हामी यहाँनेर पूर्व र पश्चिमको कलाको अपराजेय शक्तिका रूपमा दाँज्न सक्छौं। यही मानेमा पूर्व अपरिमित छ। अज्ञेय छ। उवजीव्य छ। र, छ -चिर सनातन पनि। जसको न आदि छ न अन्त्य। यसो भनेर हामी अज्ञानीभई उम्कन सक्दैनौं। यहाँ पूर्वको लालीमायुक्त ज्ञानगरिमा र गौरवको रसास्वादन गर्न खोजिएको हो। साहित्य कलाका एकपत्रलाई अनेक परिपत्रमा र अनेक परिपत्रलाई एकपत्रमा अभिरेखाङ्कन गर्न खोजिएको हो।

सन्दर्भगत रूपमा विवेच्य विषय कविताकला रहेको छ। कविताका वरद्वृत्ति पूर्वको वेदले संसारलाई दिएर आलोकमय बनाएको ऐतिहासिक प्रसङ्ग यहाँनेर चिन्मय छ। पारलौकिक र लौकिक साहित्यको कुरा गर्दा वेद सबै कलाको अभिभावक हो। बाउ हो। आमा हो। बाउआमा दुवै हो। कस्तो मिलन - अर्द्धनारीश्वर रूप। विश्व रूप। वेदवेदाङ्ग। वेद संसारकै आदि कविता र ब्रह्मा संसारकै आदिकवि। पौरस्त सभ्यताको मौलिकपन कविता हो। वेदमध्ये ऋग्वेद आदिकविता हो -संसारको। यस मानेमा ऋग्वेदलाई र अन्य तीनै वेदलाई उपजीव्य ग्रन्थ भनिएको हो। वेदबाट बनेका सारा उपनिषद् र ब्राह्मणग्रन्थहरू पनि आफ्ना स्थानमा उवजीव्यता प्रकट गर्न सक्षम छन्। अझ यसो भन्ने गर्छन् पूर्वीय मीमांशाकारहरू -संसारमा जीवन दुर्लभ छ। जीवन प्राप्ति भएपनि नरत्व दुर्लभ छ। नरत्व प्राप्ति भएपनि कवि जीवन दुर्लभ छ। कवि जीवन प्राप्ति भएपनि लोकप्रिय कवि जीवन भनै दुर्लभ छ। अतः कविलाई वर्णन कलामा निपूर्ण व्यक्तिका रूपमा पूर्वका आचार्यहरूले स्वीकारेका छन्।

संस्कृत साहित्य शास्त्रमा भनिएको छ - 'कवि काव्यानि लिखन्ति, रस जानाति पण्डित' यसको अर्थ हुन्छ -कविले कविता लेख्छन् तर तिनका रस जान्ने काम पण्डितले गर्छन्। अतः कविताको सामयिक परिवृत्तमा कारयित्री प्रतिभाको विशेषता विश्लेषण गर्न खोजिएको हो र विश्लेषणका केन्द्रमा प्रयोगवादी, दुर्बोध्य, स्वच्छन्दतावादी र अस्तित्ववादी कवि महेश प्रसाई छन्।

## २. उद्देश्य

प्रस्तुत अध्ययनका उद्देश्यहरू यस प्रकार छन् :

- कवि महेश प्रसाईको परिचय दिनु
- कवि महेश प्रसाईका प्रतिनिधि कविताको विश्लेषण गर्नु।

## ३. अध्ययन विधि

प्रस्तुत अध्ययनमा पुस्तकीय विधिलाई उपयोग गरिएको छ। पुस्तकीय विधिका अलावा प्राथमिक तथा द्वितीय स्रोतका रूपमा प्रकाशित कविताहरू, कविसँगको साक्षात्कार, कवि महेश प्रसाईका काव्य प्रवृत्तिका बारेमा विभिन्न समयमा लेखकहरूले लेखेका लेखहरूका उपयोग गरिएका छन्। प्राप्त सामग्रीको अध्ययनका निम्ति विश्लेषणात्मक विधि र वर्णनात्मक विधिको उपयोग गरिएको छ।

#### ४. कवि परिचय

आधुनिक नेपाली साहित्यको तीसको दसकमा अभ्र खासगरी कविता विधामा अमूर्तवादी, जीवनवादी, विम्बवादी, दुर्बोध, स्वच्छन्दतावादी र प्रतीकवादी कविता लेखनका माध्यमबाट आफ्नो सघन एवम् कलात्मक उपस्थिति कविता फाँटमा दह्रोसँग देखाउने कवि स्रष्टाको नाम लिनु पर्दा महेश प्रसाईको नाम लिइन्छ। उनी आफ्ना समकालीन कविहरूका हाँच र हूलमा सर्लककै छुट्टिने र मौलिक पहिचान राख्न सक्षम कवि हुन्। यहाँ यही परिवृत्तमा उनै कविका केही प्रतिनिधि कवितालाई विश्लेषणका कसीमा राखेर हेर्ने कार्य भएको छ।

सम्बत् २०१३ असोज २१ गते भारत मणिपुर नागाल्याण्डको कालापहाडमा एउटा बालकको जन्म हुन्छ। त्यो बालकलाई उसको आफ्नो जन्मको घडीपला र साइतअनुसारको नाम महेश भनेर दिइन्छ। समयको सुसेलीसँगै त्यो नवागत शिशु नेपाल कोसी अञ्चलको धरान विजयपुरस्थित महानन्द सापकोटाको कोटाचोटामा आइपुग्छ र त्यहीँको धूलौटे माटोमा काकाजोरी विजोरी, तेलकासा र लठ्ठीकासा खेल्दै उसको बालवय बित्दै जान्छ। हजुरआमा रत्नमाया सापकोटाद्वारा प्रदत्त संस्कार, सापकोटीय परिवारको मीष्ठ लालनपालन, विजयपुर गढीको प्राकृतिक हावापानी, पिण्डेश्वर बाबाको निर्विघ्न धराधाम, भेडेटारको चिसो बतासको जुहारी र फुसेको तर्पिनतर्पिन ढल्केको पाखामा उफ्रिँदैपाफ्रिँदै जब त्यो बाल आफूलाई बाललयको लोली बोलीमा कखरा चिन्न सफल हुन्छ अनि त्यो बालक भाषाशास्त्री महानन्द सापकोटा, कथाकार जगदीश नेपाली तथा धराने रैथाने प्रतिभाहरू पं. छविलाल पोखरेल, डा. माधवप्रसाद पोखरेल, बम देवान, गिरिराज आचार्य, कुन्ता शर्मा, चन्द्रमणि अधिकारीका छायाँ र छविले उसमा साहित्यिक घर गर्न थाल्नु अगावै विराटनगरका सकल दर्जाका स्रष्टाहरू सर्वश्री बालकृष्ण पोखरेल, भानुभक्त पोखरेल, नरेन्द्र चापागाई, देवकुमारी थापा साथै समवयी अशेष मल्ल, प्रमोद प्रधान, शैलेश आचार्यजस्ता समकालीन प्रतिभाहरूसँग पनि सानिध्यता गाँस्न पुग्छ।

स्कूलले शिक्षा धरानकै विजयपुर हाइस्कूलबाट प्राप्त गरेपछि, त्यो बालक क्रमशः युवावयमा परिणत हुँदै जाँदा आफ्नो भविष्यको रेखा कोर्न विराटनगर भरेको प्रतीत हुन्छ। त्यसबेला मावली हजुरबा भाषाशास्त्री महानन्द सापकोटा उसमा लेख्य प्रतिभाको छनक पाएर असिम माया दर्साउँदै लेखनका एकअनेक ढङ्ग र ढाँचाहरू सिकाउन थाल्नु हुन्छ। फलतः त्यो नवयुवकमा पूर्वीय साहित्यका ओजस्वी कणकणको प्रभावले घर गर्न थाल्छ।

#### ५. कवितागत प्रवृत्ति

नेपाली साहित्यको खासगरी कविता विधामा कवि सुवानन्द दासदेखि हालसम्म करिब ७ हजार कविकवयित्रीहरूले सततःरूपमा कविता कर्ममा कलम चलाएको कुरा केही अध्ययन अनुसन्धानले देखाएका छन्। यो परिशीलनलाई सामान्य रूपमा लिँदा पनि जटिल र विशेष गरी क्लिष्ट कविता लेखनमा हात हाली आफ्नो उर्वर जवानी औ सम्पूर्ण जीवन नै तन्मयसाथ कवितामै रमाउने केही नेपाली कविहरू बीसदेखि तीसको दसकका अधीक मात्रामा देखिएका छन्। बीसको दसकमा देखिएका कविहरूमध्ये वैरागी काइला, मोहन कोइराला, मदन रेग्मी, ईश्वर वल्लभ, पारिताज र तीसको दसकमा देखिएका कविहरूमध्ये कर्णाद महर्षि, पुरुषोत्तम सुवेदी, विजय वजिमय, विनोदमणि दीक्षित, अशेष मल्ल, गगन विरही, किशोर पहाडी, सरुभक्त, पूर्णविराम, विश्वविमोहन श्रेष्ठ, गगन विरही, विष्णुविभु घिमिरे र महेश प्रसाईको नाम सादरपूर्वक नै लिइन्छ।

बीसदेखि तीसको दसकका उपर्युक्त नामोल्लिखित सबै कवि स्रष्टाहरूका प्रवृत्तिहरूको निरोपण यो लेखको परिवृत्तभित्र नपर्ने भएकाले अमूर्तवादी, जीवनवादी, दुर्बोध, स्वच्छन्दतावादी र प्रयोगवादी कविका रूपमा

नेपाली कवितामा स्थापित कवि महेश प्रसाईका केही प्रतिनिधि कविताहरूको निरोपण गर्नु पर्ने भएकाले सोहीबमोजिम यहाँ विश्लेषण गरिएको छ ।

पूर्वीय आचार्यहरूका अभिमतानुसार प्रतिभालाई जन्मजात शक्तिका रूपमा लिइएको पाइन्छ । प्रतिभा प्रसून यस्तो शक्ति हो जसले व्यक्तिको आफ्नो इच्छित शक्तिअनुसार भित्री ऊर्जालाई कामयाव बनाउन ठूलो भरथेग गरिरहेको हुन्छ । आचार्यहरू भन्छन् -प्रतिभा जस्तोसुकै प्रतिकूल अवस्थामा पनि निःसृत भैरहेको हुन्छ । काव्यरूपि पयशिवनी रसाउनका लागि प्रतिभापछि व्युत्पत्ति, अभ्यास अनि समाधिरूपि स्वशक्तिको आवश्यकता पर्दछ । संसारका सबै सफल कविहरूमा त्यो पाइएको छ ।

हुनत संगतले पनि नामी र दामी कवि भएका उदाहरण हाम्रो समाजमा नदेखिएका होइनन् । विद्वान् हरूले नेपाली साहित्यका महाकवि लक्ष्मीप्रसाद देवकोटा, भूपि शेरचन, गोपालप्रसाद रिमाल, बालकृष्ण सम, शङ्कर लामिछाने र पारिजात प्रवृत्तिलाई उद्भट्ट प्रतिभा र सिद्धिचरण श्रेष्ठ र भीमनिधि तिवारी, केदारमान व्यथितजस्ता प्रतिभालाई संगति प्रतिभा भनी नामाकरण गरेका छन् ।

### कवि महेश प्रसाईका कवितागत प्रवृत्तिहरू

- आधुनिक कवि, विम्बवादी कवि, अमूर्तवादी कवि, दुर्बोध कवि, क्लिष्ट भाषाशैलीका कवि, प्रयोगवादी कवि, स्वच्छन्दतावादी कवि, अस्तित्ववादी कवि, विसङ्गतिवादी कवि र शून्यवादी कवि ।

कवि महेश प्रसाई विभिन्न प्रसङ्गादिका समयमा भएका साहित्यिक भलाकुसारीमा यी माथिका विशेषताहरूलाई शालीन मुद्रामा स्वीकार्छन् । उनी 'कविताको शाश्वत परिभाषा नै नहुने र हृदयको अन्तर कुन्तरमा रहेको चेतन शक्तिले प्रकट गर्ने चिन्मय प्रकाश'( 'बत्तीस प्रश्न : कवि महेश प्रसाईलाई', मभेरी डटकम अनलाइन, सन् २०१७ डिसेम्बर, १३) लाई नै कविताको परिभाषामा राख्न रूचाउँछन् । अझ खासगरी उनी पूर्वीय उपजीव्य ग्रन्थ गीतालाई आफ्नो 'जीवनको सबैभन्दा महत्वपूर्ण ग्रन्थ' (ऐजन, वार्ता) का रूपमा लिएर त्यसैको 'कर्मवाद' (ऐजन, वार्ता) लाई आफ्नो जीवनगत अभिष्टता मान्छन् ।

'कविता कविको स्वानुभूति हो । यो आम पाठकलाई बुझिनै पर्ने भन्ने हुँदैन । जुन पाठकले आफ्नो देश र परिवेश पहिल्याएको हुन्छ त्यो पाठकले मात्र आफ्नो कविता बुझ्ने शक्ति र सामर्थ्य राख्ने, जुन पाठकले आफूलाई सम्पूर्णतामा बुझेको हुँदैन उसले छापिएको वा गोष्ठीवाचित कविताका भरमा मात्र कविताको सारभूत अर्थ र भावमा पस्न नसक्ने' विचार उनको रहेको छ । (ऐजन, वार्ता)

उनी सगौरव स्वीकार्छन् - 'मैले भोगेको दुःख अब म कसकसलाई देखाऊँ । कसकसलाई भन्दै हिँडू । जीवन न व्याख्येय छ, न चित्रणमय । यदि छ भने यो त कल्पनातीत छ । देवकोटाको यस्तै भयो । शङ्करको यस्तै भयो । पारिजातको यस्तै भयो । गोपालप्रसाद रिमालको यस्तै भयो । भूपि शेरचनको यस्तै भयो भने महेश प्रसाईको मात्र किन चित्रण र व्याख्येय हुने ।' (ऐजन, वार्ता)

'जीवन अव्याख्येय छ । अचित्रणीय छ । अवर्णनीय छ । छ त केवल कल्पनीय छ । कमनीय छ । कल्पनातीत छ ।' (ऐजन, वार्ता) माथिका दृष्टिकोण उनी आधुनिक विश्व चहारिरहेका आधुनिक विश्व मानवका विशेषता हुन् भन्ने कुरा स्वीकार्छन् । उनी 'विश्वका करिब आठ अरब मानिसहरू नै कवि हुन् । सबैले आआफ्ना

ढङ्गले फिलिङ् गर्ने गर्छन् तर सबैले लेख्ने गर्दैनन्' -भन्दछन् । (पूर्ववत्, ऐजन) उनी 'कवि विश्व समाजको प्रतिनिधि पात्र मात्र हो । उसले पनि आफ्नो कम र अरूको ज्यादा पीडा बोल्नु पर्ने र लेख्नु पर्ने भएकाले उसलाई सबैको वाणिले थिचेकाले उसमा कुनैबेला विम्बात्मक चित्रण, कुनैबेला प्रतीकात्मक चित्रण, कुनैबेला क्लिष्टता, कुनैबेला शून्यवादी चित्रण, कुनैबेला पलायनवादी चित्रण, कुनैबेला प्रतीकात्मक चित्रण र कुनै बेला आधुनिक विचारात्मक चित्रण हुन पुगेको' भन्छन् । (पूर्ववत्, ऐजन)

'जीवनवादी र पलायनवादी विचार आफैँमा विरोधाभाष भएन ?' भन्ने प्रश्नमा प्रतिप्रश्न गर्छन् - 'जीवन भनेको अँजुलीमा उठाएको पानी हो । त्यसलाई जति जतन गरेर उठाए पनि पोखिन्छ नै । जीवन भनेको उठाउनु र पोखिनु भनेको पलायनजस्तै हो । जीवनमा सबै कुरा नपुगेपछि त्यो असन्तुष्टि हुने रहेछ । पलायनका कुरा त्यसपछि आउँछन् । हारेर वा अहम्ले पनि मानिसलाई पलायन बन्न बाध्य बनाउँदो रहेछ ।' (पूर्ववत्, ऐजन)

त्यसैगरी विषयमा विविधता र जीवनोपयोगी सापेक्षताका कारण उनका कविताका विषयवस्तुमा स्वच्छन्दतावादी विचार समेत घनिभूत भएर आएका पाइन्छन् ।

#### ५.१. कविताका विषयवस्तु

कवि महेशका कविताका विषयवस्तु हाम्रै समाजमा भएगरेका साधारण घटना परिघटनाबाट लिइएका छन् । त्यसमा उनी कलात्मक शब्द विन्यास मात्र भर्छन् । उनका शब्द विन्यासले कहिलेकाहीं सुनिएको वा सुनिदै आएको शब्दलाई पनि नयाँ र नयाँ सन्दर्भगत अर्थ दिइएका पाइन्छन् । पूरै बेचल्ली र क्लिष्ट शब्द प्रयोग गरेर आम पाठकलाई तर्साएजस्तो लागे पनि उनी स्तरीय र असनातनीय पाठकको आसा भने गर्छन् ।

यो मान्यतालाई विश्लेषणका लागि लिइएका केही कविताहरूले पुष्टि गर्दछन् । *मिथक मञ्चन, बज्यै र इल्युजन, जीवन सङ्गीतका आयामहरू, काँचको टुक्रामा चोइटिएको स्पर्श* (गरिमा, वर्ष ३१, अङ्क ६, पूर्णाङ्क ३६६, जेठ : २०७०, पृष्ठ : ३०, ३१ र ३२) । त्यसैगरी *मसान हर्ष* (गरिमा, वर्ष १७, अङ्क ४, पूर्णाङ्क १९६, चैत : २०५५ पृष्ठ : ५६ र ५७), *भन्कारमा विलाप विघटन* (गरिमा, वर्ष १९, अङ्क ६, पूर्णाङ्क २२२, जेठ : २०५८ पृष्ठ : १८ र १९), *अन्ततः ऊ जो अक्षरको हत्या भयो* (गरिमा, वर्ष २३, अङ्क ४, पूर्णाङ्क २६८, चैत : २०६१ पृष्ठ : ७ र ८), *अचेल प्रेम ठेगानमा छैन* (गरिमा, वर्ष १६, अङ्क ६, पूर्णाङ्क १८६, जेठ : २०५५ पृष्ठ : ६४ र ६५) ।

यसरी माथि उद्धृत गरिएका कविताका शीर्षकहरूले के सादृश्य गराउँदछन् भने यिनी अप्रचलित विषयमा आफूलाई सवार गराएर पार्थक्य सन्देश पस्कने मनशायले कविता लेख्न मन पराउने अपरम्परावादी आधुनिक कवि हुन् ।

उर्दू सायर गालिवले भनेका मुसायरा जसको नेपाली अनुवादले भन्छ -

लिकै लिक हिँड्छ कायर

लिक छाड्दैन कपुत

लिक छाडी हिँड्छन् तीन

सायर, सिँह र सपुत । (गालिव)

अहिलेसम्म विभिन्न शीर्षकमा लामाछोटा करिब दुई हजार कविता रचिसकेका प्रसाईंले 'भूमिकापछि' गोजिका कवितासङ्ग्रहमा प्रकाशित 'अस्तित्व' शीर्षकको कविता नै पहिलो उनको प्रकाशित कविता हो। जसमा भनिएको छ -

‘आज बिहान

मैले ल्याएको वकालतले

जिन्दगीको रमाइलो

फाँटलाई होइन

प्रत्येक चक्रव्युहमा जाहेर

शोषित हाम्रा जनताको

भाग्य खोजेको थियो।’ (भूमिकापछि, चैत्र १, २०३३)

कवि दिव्य गिरी कवि प्रसाईंका सन्दर्भमा भन्दछन् -‘कवि प्रसाईंको आफ्नै जीवन पनि अभाव, कुण्ठा र नैराश्यबाट गुञ्जिएकाल पनि उनको जीवनको अनुभूति तिनै कुण्ठा, अभाव, अस्थिरता, निराशा, मिलन-विछोड आदिबाट उनका रचनाहरू अड्कुरण भएकोले सायद् उनको सिर्जना दुरूह, क्लिष्ट, अबोधगम्य, अरूचिकर र एक प्रकारले टर्पो पनि भएको हुनसक्छ।’ (गरिमा, वर्ष ३१, अङ्क ६, पूर्णाङ्क ३६६, जेठ : २०७०, पृष्ठ : ३०, ३१ र ३२)

‘कवि प्रसाईं परम्परित आध्यात्मिक-साँस्कृतिक मिथकलाई ल्याएर आधुनिक वा समसामयिक परिस्थितिलाई विम्बात्मक एवं प्रतीकात्मक रूपमा उभ्याउन सक्षम छन्।’

(ऐजन, पूर्ववत)

‘भूमिकापछि’ गोजिका कविता सङ्ग्रहमाफर्त् ससाना २६ वटा कवितांश लिएर नेपाली कविताका क्षेत्रमा तीसको दसकमा सामाजिक विषयवस्तुका बहुल शीर्षकबाट प्रस्तुत हुने कवि प्रसाईंका ‘केही चकमक र शिखाहरू’ (मुक्तकसङ्ग्रह), ‘अग्निको प्राग्भूमिमा’, ‘निःसृत समुद्र र कालो तिर्खा’, ‘प्रत्यञ्चाको बादल’ (कवितासङ्ग्रह), ‘शब्द वशत्रमा रूपको नदी’ (काव्यसङ्ग्रह), ‘शनैशनै रेगिस्तान’ र ‘नेपोलियन र सुकुमार सपना’ कविता र काव्यका कृति हुन्। यीमध्ये कवितासङ्ग्रहमा चाहिँ उनले शोषण-उत्पीडन, प्रेम-पीडा, सङ्गति-विसङ्गति, आसा-निरासा, जीवन-मृत्यु, देह-आत्मा, किम्वदन्ती-मिथ, खुसी-बेखुसी र जीवनका अनेक मिहीन औत्सुक्यतालाई कवितागत विषय बनाएका छन्।

## ५.२. कवितामा विम्ब/प्रतीक

कवि महेश प्रसाईंका कवितामा पूर्वीय र पाश्चात्य संस्कार/संस्कृतिका मिथक र किम्वदन्तीका वैविध्य विम्बहरू पाइन्छन्। ‘अग्निको प्राग्भूमिमा’ कवितासङ्ग्रहमा ग्रीक संस्कृतिबाट निकालिएको ‘उल्म कुसुमको गानाजस्तो’ ग्रीक म्याथोलोजीको शब्द हाल्ल पछि नपर्ने कवि आफ्ना पद्यमा खासगरी बेअर्थी, जटिल, गुम्फित

अर्थ राख्ने अधिक शब्द, यमक र उपमा अलङ्कारमध्ये पनि शब्दोपमा र लुप्तोपमाका अरिमठे शब्दहरूले जीवन जेलिएको भन्ने अर्थमा व्यक्त गर्न औधी मन पराउँछन्। 'लाइट हाँस्र', 'नितम्बको हिस्सी,' 'खुसी सह्याउनु' जस्ता ध्वनिमय शब्दिक प्रयोग चर्चित कवितामा गर्नुले पनि विम्बाहार छनोटमा चातुर्यता रहेको देखाउँछ। दुरुहता, बोभिल, गुम्फत, बेअर्थी, द्विअर्थी, अव्याख्येय र निसारताबोध गर्ने/गराउने शब्दक्रीडारत भनेर चिनिने कवि प्रसाईंलाई उनका पहिलो चरणका छ वटा कृतिहरू ('भूमिकापछि' र 'केही चकमक र शिखाहरू' नामक दुई मुक्तकसङ्ग्रह, तथा 'अग्निको प्राग्भूमिमा', 'निःसृत समुद्र र कालो तिर्खा', 'शब्द वश्रमा रूपको नदी,' 'प्रत्यञ्चाको बादल'जस्ता चारवटा कवितासङ्ग्रहहरू) को प्रकाशनसम्म आइपुग्दा उनलाई दिइएको विशेषण हो।

पछिल्लो चरणमा प्रकाशित 'शनैशनै रेगिस्तान' र 'नेपोलियन र सुकुमार सपना' नामक छोटो कविताहरूका दुईवटा सङ्ग्रहमा उनले प्रजातन्त्रोत्तर र गणतन्त्रकालीन समाजमा नाराको आस देखाएर आसे जनतामा सपनाको व्यापार गर्ने भुईँफुट्टा राजनीतिको सूक्ष्म तवरले चित्रण गर्दै 'इमोसनल ब्याकमेल'का चुनावी चरितचर्चा र सत्ताका गूढ/घातक अदेखा पहेलीहरू चित्रमय तवरमा प्रत्येक कविता शीर्षकमा पस्केका छन्। यसरी उनले भुईँमान्छेले भोगेका अन्त्यहीन सकसलाई फरक धार र प्रयोगमा सन्तुलित शब्द शस्त्रका माध्यमबाट सरल वाणि दिने चर्को जमर्को गरेका छन्। सारभूत तवरले हेर्दा उपर्युक्त चारवटा अधिल्ला कवितासङ्ग्रहमा क्लिष्ट र बेअर्थी कविताका सर्जक प्रसाईं पछिल्ला दुई कविता सङ्ग्रहसम्म आइपुग्दा भने जीवनले उनलाई भोगाउँदै/सिकाउँदै जीवनपरस्त बनाई सरल र सहज कविताको 'फोरलेन' सहज राजमार्गमा लेराएको प्रतीत हुन्छ।

### ५.३. कवितागत परिवेश

कवि महेशका कविताको परिवेश समाज रूपान्तरणका लडेका सामाजिक र राजनीतिक योद्धाको वीरता वर्णनका साथै पद, पैसा र प्रशस्तीमा रमाई बाटो भुल्न पुगेका तमाम 'कथित' र 'स्पाति' जुभारू राजनीतिक कर्मीहरू र सामाजिक अभियन्ताका खलित व्यक्तित्वको गहिरो शब्दचित्र उदास भावमा समेत व्यङ्ग्यात्मक प्रस्तुति गरेका छन्। उनी लामा र बोभिल कविता लेखनको दुई दसकको निराहार बर्तबाट काव्यिक साधनाको पथमा यात्रारत रहँदारहँदै स्वतःस्फूर्त सत्तरीको दसकसम्म आइपुग्दा एकाएक सरल बाँन्कीका कविताहरूको रचनामा टुप्लुकिन्छन्। उनी 'तीस, चालीस र पचासको दसकमा लेखिएका कविताहरूभन्दा साठी र सत्तरीको दसकमा देखिएका कविताहरू सारै सरल र सरस छन्' भन्ने चर्चालाई स्वयम्मा सहज स्वीकार्छन्। ('बत्तीस प्रश्नःकवि महेश प्रसाईंलाई', मभेरी डट्कम अनलाइन, सन् २०१७ डिसेम्बर, १३)

### ५.४. कवितागत कथ्य/भाव/सन्देश

'मानव शक्ति अपरिमित छ। मानवताले प्रकृतिको उन्नति गनुपर्छ। संसारको ईश्वर भनेकै मानिस हो। मानिसले भौतिकताका लागि उसलाई यायावर बनाएको हो। मानिस भोगी र ढोंगी दुवै छ। कविता संस्कृतिको चिन्ह हो। प्रेम मानिसको गहना हो। भौतिकतामा मानिस खोक्रो हुने गर्छ। यौन संसारकै सबैभन्दा सुन्दर वस्तु हो तर त्यो खतरामा छ। देवत्वले भन्दा मानवताले मानिसको कल्याण गरेको छ। नहाँस्ने मानिस पशु हो किनकि पशुलाई प्रकृतिले सबै चिज दिए पनि हाँस्ने गुण दिएकी छैनन्। माछा र चरा यो संसारका सबैभन्दा निम्छरा प्राणी हुन्।' (ऐजन, वार्ता)

‘आजको समयमा मानवता मरिसकेको छ । विज्ञानले मानिसको मुटुलाई ढुङ्गाको बनाइदिएको छ । गरिब गजबले हाँस गर्न सक्छ । कुलीन मानिस बाँचाइमा पनि ढाँगी छ । आइमाईको कुटिलतालाई संसारका सबै षडयन्त्रभन्दा भद्दा मानिन्छ । ’(ऐजन्, वार्ता) यस्तैयस्तै गूढ-गम्भीर, रोचक-घोचक, द्विअर्थी-बेअर्थी र पलायनका सारभूत सन्देश कवि महेश प्रसाईकृत विषयवस्तुका प्रतिनिधि कविता मार्फत् अर्थिएका पाइन्छन् ।

#### ५.५. कवितागत भाषाशैली

कवि महेशको भाषा शैलीमा नाना रङ रोगनका बहुसः प्रकारहरू देखिन्छन् तर तिनीहरूमा कृत्रिम पालिसको जलप भने पाइँदैन । वाग बगैँचामा प्राकृतिक रङ उद्भाषित गरेर फुले फरकफरक फूलहरूभै उनी अनेक प्रकारले पुष्टि र पुनर्पुष्टिको शैली प्रयोग गरेर आफ्ना कविताहरू एकातिरबाट बोभिल बनाइरहेका हुन्छन् भने अर्कोतिर सचेत कवि व्यक्तित्वले आफूलाई सकस नपर्ने गरी कविताको भाव र भाषालाई न्याय निरोपण गर्दै सुलभ विम्ब र दुर्लभ प्रतीकका माध्यमबाट अर्थ्याउन सक्षम देखिन्छन् । कतिपय अवस्थामा उनका कविताले बहुपठनको अपेक्षा समेत गर्दछन् ।

धेरैजसो उनका कविताहरू हरफभन्दा पनि समग्र श्लोक गुच्छीमा अर्थिने सामर्थ्य बोक्छन् । यसो हुनुका कारण बारे भारतीय कवि तथा प्रखर चिन्तक नरेन्द्र जैन आफ्नो एउटा भारतीय अनुवाद कविता साँगालोमा कवि महेशको काव्य प्रवृत्तिबारे सगौरव भन्छन् -‘जहाँ कुछ भी नहीं हो वहाँ निर्माण करने कि प्रेरणा देते हुए श्री प्रसाई ने अखण्ड आस्था और बाहुबल की क्षमताका विश्वास दिलाया है ।’(जैनः सन् १९८२)

‘कुण्ठा, उत्पीडन, विवशताको समसामयिक काव्य धारा मै एक नयाँ मोड देकर विश्वास और पौरुषका बोध कराना श्री प्रसाईजीकी काव्यिक प्रवृत्ति रही है ।’(जैनः सन् १९८२)

#### ५.६. कविताका शीर्षक सार्थकता

पूर्वीय साहित्य शास्त्रले साहित्यिक कृतिको शीर्षकलाई एकशब्दे, छोटो, एकर्थी, सजिलो, सामासिक शब्द र सम्भन सजिलो हुनु पर्ने बताएको छ । कवि महेश त्यो भनाइसँग कहीं कतै आंशिक सहमत भए तापनि आफ्ना अधिल्ला कविता सङ्ग्रहदेखि पछिल्ला कविता सङ्ग्रहमा समेत पूर्ण सहमत भएका देखिँदैनन् । यस मानेमा उनद्वारा शास्त्रीयता तोडिएको भान हुन्छ । आफ्नो बाटो आफैँ खनेर हिँडन रूचाउने स्वभावका भएकाले होलान् उनले त्यो मान्यतालाई अडिगकार गरेनन् ।

यसो भनेर उनले सबै कविता र काव्यमा पारम्परिक मान्यतालाई भने उछित्तो काढेका छैनन् । उनी कतैकतै एक वा दुई शब्दका शीर्षकलाई कविताको शीर्षक बनाएरै भाव पस्कने क्रममा उत्रेका छन् तर जति पनि क्लिष्ट कविता उनले रचेका छन् तिनमा रस, आन्तरिक लय औ वाह्य लयका साथै अलङ्कार प्रयोगमा अति सतर्क रहेका पनि छन् । यस कार्यले शीर्षक छनोट र सार्थकतालाई औधी सफल बनाएर कविताको बुनोट भएका छन् ।

#### ६. निष्कर्ष

नेपाली कविता क्षेत्रमा बीसको दसकमा कलम चलाउने प्रयोगवादी कवि मोहन कोइराला, मदन रेग्मी, ईश्वरवल्लभ प्रवृत्तिले नेपाली कवितामा सफलतापूर्वक प्रस्तुत गरेका प्रयोगवादी, विम्बवादी र प्रतीकवादी



लेखन प्रवृत्तिलाई कवि महेश प्रसाईले आफ्नो तर्फबाट जोर जुलुमसँग नयाँनयाँ बान्की, प्रयोग र ढाँचाका कविताका माध्यमबाट ओजश्वीमूलक कविताका अभिर्भाव गराई कविता रचना सन्दर्भमा नयाँ आयाम थप्ने काम गरे। नेपाली कविताको प्रयोगवादी धाराका सशक्त कवि मोहन कोइरालाका प्रवृत्तिलाई अझ उत्तरोत्तर पारामा नूतन शैलीको वीजारोपण गर्दै नेपाली कवितालाई नयाँ उचाइ दिने सफल कविहरूमा मदन रेग्मी र ईश्वरवल्लभ पछाडि तीसको दसकमा कलम चलाएर सत्तरीको दसकको अधिल्लो फालकसम्म आइपुग्दा आफ्नो रचना धर्मिताको ख्याल गरेर कृति तथा समसामयिक पत्रपत्रिकामा समेत प्रकाशनको सघन उपस्थिति देखाउँदै कविता रचना गर्ने विम्बवादी, अमूर्तवादी, दुर्बोध्य, क्लिष्ट, प्रयोगवादी, स्वच्छन्दतावादी, अस्तित्ववादी, विसङ्गतिवादी र शून्यवादी कविका रूपमा कवि महेश प्रसाई सशक्त कवि हुन् भन्दा अतिशयोक्ति हुँदैन।

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# Right to Information and Issue of Corruption Control

Dipesh Kumar Ghimire<sup>1</sup>

## 1. Introduction

Right to information means right of a citizen to ask and acquire information of public interest from public bodies. Asking and getting information is the fundamental right of citizen which ultimately fosters transparency and accountability that are the parameters of democracy. Transparency and accountability can only be promoted with effective implementation of right to information. The citizen must get to use their right to information to make governance transparent, accountable and responsible (Dahal and Acharaya 2068).

The history of right to information is not so long in Nepal. There was the provision of right to information at article 16 of Constitution of Nepal 2047 for the first time in Nepal. With the provision of asking and getting information by a citizen on the subject of public interest, this right was assured constitutionally<sup>2</sup>.

Law regarding right to information could not be made after this for a long time. Meanwhile, after people's movement-II 2062/63 B.S., Interim constitution 2063 based on this revolution also made provision of right to information. Article 27 of this constitution has guaranteed right of every citizen for asking and acquiring information from any of the public bodies<sup>3</sup>. After this, strong voices for promulgation of a separate law on right to information got further momentum from all quarters. They forced in a strong way for this. Journalists and media persons had a major role for this. As a result, from Bhadra-3, 2064, Right to Information Act was promulgated and enforced. Similarly, Government of Nepal promulgated Regulations on Right to Information on Magh-27, 2065.

The uninterrupted use of right for asking and getting information is one of the pre-conditions of good governance. If the right to information is not implemented, it is possible for opaque, corrupt and autocratic governance. Thus, the implementation of right to information plays an important role for democracy, development and prosperity. For this, the people themselves need to be alert and active for responsibility towards asking and getting information (Khadka, 2063).

The successful implementation of right to information contributes importantly for control of corruption. The right for asking and receiving information of public bodies on public and individual interest has been assured legally. If anyone suspects corruption and malpractice about the activities in public bodies, the corruption and malpractice can be controlled if these types of activities are brought to publicity (Ibid).

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<sup>2</sup> Constitution of Nepal 2047, article 16

<sup>3</sup> Nepal's interim constitution 2063, Article 27

According to the study of Corruption Perception Index by Transparency International, Nepal has been enlisted in the list of nation with excessive corruption and malpractice. Corruption has become much problematic in Nepal. Every public entity has been trapped in smear of corruption. The government entities have the same problem. The Corruption Barometer 2013 published by Transparency International recently has shown the political parties more corrupt among all<sup>4</sup>. Corruption has become the biggest problem from lower level to upper level of society. In the country like Nepal where more corruption and malpractice is found, the right to information can be used for minimizing these.

## 2. Statement of Problem

Corruption is a dreadful curse for any country. The public development activities are becoming quality less due to corruption. The quality of goods and services propagated by the public entities are becoming weakened. The problem of unemployment has been increasing in the country. Due to lack of good governance, billions of money spent to the people has not been able to bring out positive impact on their living standard.

Corruption has become institutional in Nepal. Due to the protection from political sector, the corrupt are not been punished. Corruption has been promoted due to the direct involvement and protection of political sector (Ghimire, 2070). Similarly, judiciary is also not able to be out of this. By this, many have complained that actual justice has not been received. Not only judiciary, legislative, executive but entities at level are mired in corruption. Members of Legislative Parliament were involved in activities like Red Passport selling to fault bill scandal. Executive body has become hermitage of corruption.

Decentralization came with the conclusion that centralized governance leads to corruption and malpractice. Decentralization started in Nepal institutionally after 2055 B.S. Power devolution to local bodies like VDC, DDC and Municipality started after the promulgation of local Self Governance Act in the same year. A huge amount of budget is given to these local bodies with and without condition. But due to the lack of people's representatives in the local bodies, the budget allocated to the local bodies is not utilized properly and thus leads to malpractice and corruption.

Every entities of Nepalese society are mired in corruption. In this situation, the successful implementation of the Act related to the right to information could be minimized and controlled.

## 3. Way of using right to information for controlling corruption

It is the responsibility of each citizen for controlling corruption. They can use right to information to fulfill this responsibility. Interim Constitution of Nepal 2063 has assured for every citizen for the right to ask and receive information about any of subject of public and individual interest. Similarly, Right to Information Act 2064 has also assured this right. Citizen can co-work for minimizing the corruption by using this constitutional and legal right. For this, citizens can use this right to information by:

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<sup>4</sup> The Corruption Barometer 2013, Transparency International

**i. Asking information by giving application**

When one is clear about which information from which entity is needed, he should give application to information officer of local entity by following article 7 and 8 of Right to Information Act and process given by the act. While registering application in this way, it is not necessary to stamp ticket. No fees should be paid for this. But the information asked should be clearly specified in the application. This information can be sent to Information and Documentation Centre of local entity by applicant himself or representative or by postal service.

**ii. What to do if information is not received**

After the application of applicant, the information officer shall provide the information immediately if it is possible to provide immediately. If the information is not provided within 15 days of application, complaints should be given to the Chief of office. If the information officer does not provide the information, refuses to give information, provides partial information or provide wrong information then it can be complained to the chief of office. Generally the office chief should also give decision within 7 days according to the regulations of Right to Information Act. If the office chief refuses to provide the information it shall be appealed to National Information Commission.

Similarly, when the office chief refuses to provide the information or decides that the information could not be given to public then the applicant can appeal to National Information Commission within 35 days of decision by the office chief. After the registration of application to Commission, the provision of punishment and final decision shall be done within 60 days.

**4. Role played by the successful use of right to information for controlling corruption**

By the practical use of right to information, the improvement works can be done by bringing the malpractice and corruption into publicity. The reality comes out if every citizen uses the right to information and asks for information from the sectors of interest and sectors in the vicinity. Corruption comes into publicity. Then the entities like Center for Investigation of Abuse of Authority, National Vigilance Centre and others start investigation process. There are some examples of control of corruption by the use of right to information which are stated below:

**4.1 Right to Information saved 5 crore each year**

Nepal Oil Corporation is a government company which does transactions on petroleum products like Kerosene, Diesel, Patrol, LP gas and aircraft fuel. This company is shown to go to great loss. In 2068, the then Import Minister Lekh Raj Bhatta said that the company goes to loss due to the weak management of company itself and distribution of free coupon of fuel by the company. This news brought out new secret of company that the company went in loss by distributing free fuel coupon and thus price of LP gas and oils got increased.

When this news came in public, chairman of Freedom Forum, Taranath Dahal asked some information from the company by using Right to Information Act 2064. He gave application on Mangsir-20, 2068 and asked for the data of free coupon distribution from Shrawan-1, 2063 to the date of application. Similarly he also asked for attested copies of rules, directives and guidelines about free oil distribution if any.

The corporation did not provide this information. After that he complained it to National Information Commission. Still the information could not be received. Then after the long struggle by going to appellate, the Commission directed to the chief of Oil Corporation on Chaitra-7, 2068 to disseminate information to the demander within 15 days. Commission asked for the clarification. After the direction of Commission, on behalf of executive director of Oil Corporation, Ramesh Chandra Koirala sent partial information on Chaitra-13 and Chaitra-15, 2068. The information was not complete and not according to the demand of applicant. It was stated that there was no any directives or guidelines for distributing free oil coupons. After this, Taranath Dahal reapplied to appellate of Commission for non-attested and incomplete information. Then, after the continued request of applicant, the National Information Commission gave decision on Ashad-27. According to this, it was stated that the Commission decided to call the applicant Taranath Dahal and Chief of Oil Corporation on Shrawan-1 to the Commission. Three participants from Corporation including Executive Director Suresh Agrawal and Legal Advisor Surendra Mahato and Taranath Dahal from Freedom Forum were present according to this in the Commission.

In the discussion held, Agrawal said that the information could not be provided due to the practical problems. He also stated that in the last five years, about 17 crore was spent in distributing free oil coupons and all record of this is not found. He committed that this kind of activities shall be stopped.

From this information it could be seen that the Corporation had to bear a loss of more than 15 crore in last three years only due to the distribution of free oil coupons by high profile authorities of the Corporation. After receiving this information annually more than 5 crore is being saved. As a result of this, Oil Corporation appointed Information Officer. For knowledge to general people, as the initiation, the Corporation has started the digital board in three different places in the valley showing the latest data like price of petroleum products, different expenditures, total cost, loss or profit.

Similarly as a reformation, malpractice of distributing free coupons without any guidelines and directives has been stopped. From this, it can be seen that the corruption has been controlled and the exercise of good governance has been started.

#### **4.2 Power of Right to Information**

Byas Municipality of Tanahu District had been distributing Coupon illegally to leaders of political parties, cadres and local elites each year. For the district visit of central leaders of parties, municipality had to bear the unnecessary additional financial expenses by providing vehicle and fuel. By this, about Nine Lakhs Rupees had been expended in the municipality annually. Local people were unhappy with this. But they were not able to do anything for this.

Ramhari Bajagain of ward no. 3 of Byas Municipality went to the office of municipality and submitted an application on 4th of Ashad 2070 and asked for the statement of expenditure on fuel from 1st of Baisakh 2068 to the date of registration of that application. Information officer GokarnarajWagle refused to register the application. Finally the application was registered. Bajagain got informed after 21 days of date of registration. According to the information, the fact that each year more than three lakhs rupees was being spent for fuel in the name of leaders, cadres and other elites. It was found that no decision was made in board meeting about this kind of fuel coupon distributed in this manner. The employees of municipality were found to distribute coupon haphazardly without calling the board meeting.

Immediately after receiving this information, local people raised question on the basis of this information on Public Hearing which was conducted on 25th of Ashad by the municipality. In that public hearing, the executive officer of municipality, Ramchandra Lamgade gave answer to the questions raised by the local people.

People raised question on what was the basis of distribution of fuel coupon to the leaders of different political parties and their cadres. As an answer, Lamgade told that coupon was distributed due to the political pressure. At the end of hearing, the executive officer Lamgade committed that from the fiscal year 2070/71, municipality shall distribute the coupon to other than its own vehicles by developing certain criteria and by calling the board meeting. While monitoring first week of new fiscal year, this type of trend of distributing the fuel coupon was not found.

### 4.3 Right to information stronger than *Ansan* (Fasting)

Government has been increasing the budget to local government annually. Millions of rupees goes to local bodies with and without conditions. The local bodies are lacking people's representatives since 2059 B.S. Due to this, malpractice and corruption on huge amount of grant is seen. When local resident of Banauli Danauli VDC, Mahottari came to know about this kind of malpractice, she started to protest in local level. Slowly she started campaign on control of corruption.

In this way, from Bhadra-25 2068 to Ashwin-6 2068 she stayed on *Ansan* in the Banauli Danauli VDC. She broke *Ansan* when contemporary secretary of Office of Prime Minister and Council of Ministry Trilochan Uprety went there and committed to punish the corrupt. After this, Office of Prime Minister and Council of Ministry had formed a committee for investigation about the corruption in the VDC. Sarada had hoped that after the formation of that committee the corrupt would be punished. But the committee did not bring the report in publicity. Even after much effort, she could not receive that report.

After this, she started *Aamaran Ansan* from Falgun-11, 2069. This time she stayed at Kathmandu. This *Ansan* continued till Falgun-19. After much effort too she could not get information. Meanwhile she heard about right to information. After this she asked for information using article-3 of Right to Information Act. Then only she got information from Office of Prime Minister and Council of Ministry. She also asked information from local VDCs using right to information. By this, now positive impacts can be seen in the local bodies. Now the budget of VDCs is also brought to public. The campaign against corruption has become institutionalized.

'Right to Information has been proved to be stronger weapon than *Aamaran Ansa*', says Sarada-'I shall travel the journey against corruption using this weapon'.

## 5. Conclusion

Proper and practical implementation of right to information can play an important role for minimizing and controlling corruption. Any citizen can ask for information if they suspect malpractice and corruption by using constitutional and legal right of asking and receiving information. Information received in this way can be discussed in public using social accountability tools such as public hearing, social audit etc by bringing together both service provider and receiver. Similarly information can also be brought to public through public means of communication by news broadcasting and publishing.

Right to information is an important weapon for controlling corruption. Proper use of this weapon could help for minimizing corruption. Right to information is stronger than *AamaranAnsan*. Right to information is also strong for improving the local bodies with corruption and malpractice since years. It is necessary for proper use of this right.

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# CRITICAL THINKING PRACTICES IN MATHEMATICS TEACHING IN NEPAL

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## ABSTRACT

*Critical thinking practices in mathematics classroom play a significant role in developing higher order thinking skills. There is strong realization of the research requirements in critical thinking with reference to mathematics teaching in Nepal. Some of the mathematics teachers got opportunity to enhance their professional skills in using critical thinking in their classrooms. The paper tried to explore those practices carried out by the professional after the workshop. Four of the teachers who were in the third phase of the training were the participants of the research. Open ended informal interview was the main source of the evidence. As a transfer of training, each of the participants are using critical thinking practices in their classrooms to some extent. The critical thinking strategies are not compatible for most of the mathematical contents. Further work on developing content specific critical thinking strategies to be used directly in the classroom is essential.*

**Key Words:** *critical thinking, mathematics classroom, professional development and training-workshop.*

## Introduction

Thinking is related to intellect and they are 'creative thinking, critical thinking, reflective thinking (Ritchart as cited in (Erickson, 2007)) and conceptual thinking (Erickson, 2007). There are two levels of thinking namely low and high. 'To memorize the information' (Erickson, 2007, p. 10) is low level and 'to stimulate more sophisticated thinking' (Erickson, 2007) is high level thinking. Thus low level of thinking is related to memorizing the facts, information, and retrieving them in the same form and higher level thinking is related to use the data, information to generate the different one. So, low level and higher level of thinking can be simply termed as 'reproduction and reproduction'.

The intellectual roots of critical thinking are based on the 'Socratic Questioning' and are best known critical thinking teaching strategy (Marcut, 2005). The theory of critical thinking began primarily with the works of Bloom's Taxonomy in 1956, who identified six levels: Knowledge, comprehension, application, analysis, synthesis and evaluation within the cognitive domain. Out of these six levels later three Analysis, Synthesis and Evaluation are considered as important factors to critical thinking. (Duron, Limbach, & Waugh, 2006) describe that analysis, synthesis and evaluation are critical thinking focused on parts and their functionality in the whole; putting

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parts together to form a new and original whole; and valuing and making judgments based upon information respectively.

Ritchart (2002) states that seeking truth and understanding, being strategic and being skeptical as components of critical thinking and reflective thinking as meta-cognition. (Innabi, 2003) marks reasonable and reflective thinking as two main features of critical thinking. She explains reasonable thinking leads to deduction and sound decisions justified and supported by acceptable proofs and reflective thinking shows a complete awareness of thinking steps that lead to the deductions and decisions. (Erickson, 2007) states that the conceptual thinking requires the ability to critically examine factual information, relate to prior knowledge, see patterns and connections, draw out significant understandings based on the supporting evidence, transfer the understanding across time and situation and often use the conceptual understanding to creatively solve a problem or create a new product, process or idea. (Duron, Limbach, & Waugh, 2006) say that critical thinking is the ability to analyze and evaluate information. Problem solving is critical thinking (Schafersman, 1991). So, it is the correct and scientific way of thinking.

What to teach and how to teach can be seen as (Schafersman, 1991) states that we do an excellent job of transmitting the contents of our respective academic discipline, but we often fail to teach how to think effectively about the subject matter as what to think and how to think respectively.

### Importance of Critical Thinking

“If you start to Think Critically your basic skills will improve such as writing, listening and speaking. Your position at job will be better as you give a creative idea that came from thinking critically. People view about you will change and because of your way of thinking they will know that you are smart” (Khalid, n d). Critical thinking is very important because it useful for your study, work and your social life. You’ll notice the after you start thinking critically your life will be very intrusting. As (Abdulkareem, Harthi, & Faisal, 2008) describes the importance of critical thinking.

- It generates new ideas or creative mentality which will be able to achieve progress in many areas.
- It enables the developing societies to bridge the gap between its individual and others in developed societies.
- It is crucial for the individual to correct their actions, review their decisions, modify their behavior and develop their skills”.

Educational system of Nepal is highly dominated by Gurukul, which is the best way of learning critically. Formally as per the institutional organization of critical thinking training to pre-service teacher educator, was organized by Alliance for Social Dialogue [ASD]. ASD has finished the three of the five series of 5-day workshop training. There are 32 participants in pre-service group.

### Critical Thinking and Mathematics Instruction

*Classroom instruction has been characterized by Wang, Haertel and Wahlberg (1993) as a key component of learning, specifically interactive instruction that encourages critical thinking (Boccanfuso). Mathematics is considered as a discipline based on rational thought, clear and concise language, attention to the assumption and decision-making techniques that are used to draw conclusions. Teachers of mathematics*

have been searching for ways to describe and enact critical thinking in their classroom for a very long time (Appelbaum, 2004). Fawcett (1938) introduced the idea that students could learn mathematics through the experience of critical thinking (as cited in (Marcut, 2005)) and found the following experience of the classroom.

1. Selecting the significant words and phrases in any statement that is important, and asking that they be carefully defined.
2. Requiring evidence to support conclusions they are pressed to accept.
3. Analyzing that evidence and distinguishing fact from assumption.
4. Recognizing stated and unstated assumptions essential to the conclusion.
5. Evaluating these assumptions, accepting some and rejecting others.
6. Evaluating the argument, accepting and rejecting the conclusion.
7. Constantly reexamining the assumptions that are behind their beliefs and actions.

(National Council of Teachers of Mathematics (NCTM), 1989) advocates to place critical thinking at the heart of instruction in its Curriculum and Evaluation Standards. 'Reflection and communication' (Appelbaum, 2004) are the key components to create critical thinking in mathematics instruction. (Appelbaum, 2004) says, "Mathematics teacher should recognize mathematics as a group experience that requires reading, writing, listening, speaking, and the use of various modes of representation". Those activities in mathematics classes reap dual benefits: they communicate to learn mathematics, and they learn to communicate mathematically (National Council of Teachers of Mathematics (NCTM), 2000).

Problem solving is considered as one of the best approach to mathematics learning and in the development of successful students. Problem solving and critical thinking go hand in hand. (Marcut, 2005) states that "In order to learn mathematics through problem solving, the students must also learn how to think critically" (p. 60). (Skovsmose, 2006) writes that the assumptions of progress, neutrality and epistemic transparency also have an impact in research in mathematics education and there are four challenges in the research in mathematics education are

1. the content in mathematics education,
2. the context of mathematics education,
3. the agency in mathematics education and
4. the agency of research in mathematics education.

S/he finds that the issue of reliability and responsibility are of general significance for mathematics education. The prototype mathematics classroom dominates research literature in mathematics education. (Skovsmose, 2006) further says regarding the context of mathematics education that "Depending on the context, mathematics education could become functional or critical" (p. 44). The agency in mathematics education includes students, teachers, parents, administrators. Students should be considered as "whole learners, who have multiple motives for learning, and who live in a broad context which influences their intentions to participate in school mathematics practices" (Valero, 2004 as cited in (Skovsmose, 2006)). It is important to specify how mathematics and mathematics education operates with respect to knowledge parameter (Skovsmose, 2006).

In mathematics understanding, the concept is considered as main component in terms of the structural approach of mathematical learning. (Niss, 2006) says if the discrepancy between concept image and concept definition exists within individual student, gives rise to severe learning difficulties and the more severe the greater the discrepancy. The concept definition consists of the formal definition of mathematical concept formulated within some theoretical framework and the concept image is the entire set of representations and properties of a concept that is held by a given individual.

### **Problem Statement**

There is less research about classroom practices of critical thinking in Nepal. In my experience there is less focused on the thinking part in the classroom. I, as a student and as a teacher, have reflection that most of the classroom activities are contents driven and less chance to provide opportunity in critical thinking aspects. As a result, developing critical thinking in students is ignored.

I realized it is necessary to explore critical thinking practices in Nepalese classroom and find the possible ways to enhance critical thinking in students. My involvement as a teacher in teacher education program made me to start the task from the teacher education program.

### **Research Question**

Critical Thinking is considered as one of the teaching methodologies. The intellectual skills of critical thinking- analysis, synthesis, reflection, etc – must be learned by actually performing them. Classroom instructions, homework, term papers, and exams should emphasize active intellectual participation by students (Schafersman, 1991).

What are the present critical thinking practices performed in the mathematics classroom by critical thinking practitioners who has completed two of the five 5-day workshop training? The subsidiary research questions are as follows:

1. What are the experiences of the experimentation they acted in their classroom?
3. What critical thinking strategies are they using in their usual classes?
4. What are the ways to do better critical thinking in mathematics classroom?

### **Research Participants**

It is necessary to indicate the process of doing and obtaining result in any methodology. I will use descriptive research. Among 32 participants in the training workshop for pre-service teachers, there were 5 participants including me who have been teaching mathematics in school and colleges. The four participants in the training were research participants whom I have taken interview.

### **Interview: Data Collection**

At the end of the third training-workshop, I conducted interview. To interview, I developed thematic guideline. During interview, I noted important points. After the interview is over,

I elaborated interview as transcription and provided to the same participant to ensure that I elaborated correctly. Then I made themes to describe the data.

## Analysis and Discussion

I developed three themes to describe the practices by participants. Each of us had designed three lessons based on the critical thinking strategies and taught as experimentation. The experience in the experimentation was the first theme. What are they doing after the experimentation? Are they continuing to practice critical thinking strategies or not? To include such practices, I developed another theme as present critical thinking practices. The context of mathematics is a bit different than other subject dealt in the training as I realized. I made another theme: strategies in mathematics teaching to include what strategies are useful and what types of strategies are to be developed so that critical thinking strategies can be used in teaching of mathematics. Finally, I have included what we have to do further as critical thinking practitioners in the teaching of mathematics in Nepal.

## Experience in the Experimentation

Each of the professionals has implemented three lessons in mathematics. The experiences were classified into two categories as what could we do and what could not we do. The overall impression of the three lessons is described.

As critical thinking practitioner, all of us experienced that by the use of critical thinking strategies, students were active. Students has good impression in the activities done in the consolidation phase as it is short and students got it differently and able to use further. As Karam said, "*Consolidation worked as summary of the lesson and students were happy in constructing the gist*". The three stages of classroom instruction, Anticipation, Building knowledge and Consolidation [ABC] are used successfully and consolidation is more valid in teaching geometry.

In using critical thinking strategies, Bhanu experienced *difficult in achieving objective* and Bhuwan has similar experience in *assessing student's achievement through critical thinking strategy*. Student's activities are not solely guided by critical thinking strategies. We just plan in ABC frame and that is not sufficient for critical thinking but may be necessary.

## Present Critical Thinking Practices

Two of the participants were not using any of the critical thinking strategies in their classroom and followed the usual practice. Third is using ABC frame in proving theorem and forth rarely used Think Pair Share and Know want to know and learnt Strategies. This shows that only few critical thinking strategies learnt from training are used in mathematics classroom. The strategies practiced during training are found less applicable in teaching mathematics. As Karam said, "*CT strategies are rarely used in mathematics classroom only T/P/S and K/W/L can be used*". Less strategy learnt during the training are found useful to mathematics classroom context. But most of them can be used during training. As Bhanu said, "*strategies are better, applicable, but not sufficient*". Kabi adds. "*In many cases we can not use critical thinking strategies*". This indicates that those critical thinking strategies learned during training are not all useful in teaching mathematics and more critical thinking strategies are needed to teach mathematics.

## Better Critical Thinking in Mathematics Classroom

What can be the better way in such situation is another question to be reflected. As Karam said, "Combined study, Quick Trick in stead of Quick Wright. and the strategies of thinking for different situation are to be developed". The combined study is one of the cooperative learning in which two or more students learn mathematics among themselves. This sort of study generally occurs at homes not in school and can be organized in the classroom too as a strategy. Next strategy is C/S/A as Concrete-Semi concrete-abstract in presenting any mathematical text as mentioned by Bhuwan and this shows that any strategy we develop for mathematics classroom are expected to be simple to complex. Presenting Concrete object at first and mixing concrete and abstract ideas of a same concept and finally working in abstract may follow the pattern of simple to complex. This means that we need to develop some strategies used to mathematics classroom.

On the next hand, we can also develop content specific critical thinking strategies. This indicates we can develop teaching modules for different contents in the line of critical thinking. As all four said, "content wise critical thinking strategies may be expected in the forthcoming training". Developing teaching module for content specific is the better solution as we all agree on it.

## Educational Implications

Students were active by the use of critical thinking strategies. Students has good impression in the activities done in the consolidation phase as it is short and students got it differently and able to use further. Student's activities are not solely guided by critical thinking strategies. We just plan in ABC frame and that is not sufficient for critical thinking but may be necessary. Only few critical thinking strategies learnt from training are used in mathematics classroom. The strategies practiced during training are found less applicable in teaching mathematics. Less strategy learnt during the training are found useful to mathematics classroom context. But most of them can be used during training, if we get chance to work as a trainer. This indicates that those critical thinking strategies learned during training are not all useful in teaching mathematics and more critical thinking strategies are needed to teach mathematics. We can also develop content specific critical thinking strategies.

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# देवकोटाको 'शिक्षा' निबन्धमा ध्वनि

खेचबहादुर खड्का<sup>1</sup>

## सार

लक्ष्मीप्रसाद देवकोटा (१९६६-२०१६) स्वच्छन्दतावादी धाराका सशक्त प्रतिभाका निबन्धकार हुन्। उनले नेपाली समाजमा निबन्धको क्षेत्रमा देखिएको अभावपूर्तिलाई निबन्धका माध्यमबाट 'शिक्षा' निबन्धमा के कसरी व्यञ्जित भएको छ त्यसको मूलतः खोज गरिएको छ। शिक्षा निबन्धमा नेपालमा शिक्षा र शिक्षण पद्धति पुरानै ढर्रा वा परम्परामा रहेको विचार उल्लेख गर्दै समयसापेक्ष परिवर्तन हुन आवश्यक छ भन्ने भाव व्यक्त भएको छ। यस निबन्धमा अन्तर्निहित ध्वनि (व्यङ्ग्य) ध्वनिवादका आधारमा वस्तुनिष्ठ र विश्लेषणात्मक तवरबाट अध्ययन गरिएको छ। साथै अध्ययनका क्रममा सामग्री सङ्कलन प्रायः पुस्तकालयीय विधिको उपयोग गरिएको छ। प्रस्तुत निबन्धमा शिक्षा मानव हितका लागि प्रयोग गर्नुपर्ने भावना व्यक्त भएको छ। शिक्षाले कुनै पनि व्यक्तिको मानसिक, शारीरिक तथा संवेगात्मक विकास गर्ने भएकाले शिक्षा व्यवहारिक जीवनमा निक्कै जीवनोपयोगी छ भन्ने यथार्थता यस निबन्धमा झल्किएको छ। निबन्धका माध्यमबाट व्यक्तिले पाएको शिक्षामा प्राकृतिक सन्दर्भ बुझ्नु पर्ने, सभ्यताको आभाष पाउनु पर्ने, समतामूलक समाज निर्माण गर्न धर्तीलाई स्वर्ग र मानवलाई ईश्वरको रूपमा हेरिनु पर्ने भाव व्यक्त भएको छ। अतः यस अध्ययनमा लक्ष्मीप्रसाद देवकोटाको निबन्धमा विषयवस्तुलाई आत्मपरक ढङ्गले विश्लेषण गरिए पनि विकृति र विसङ्गति र जड मानसिकतालाई ध्वन्यात्मक स्तरमा व्यङ्ग्य गरिएको छ।

**बीज शब्दहरू:** अभिव्यञ्जित, अभिधार्थ, अभीष्ट व्यङ्ग्यार्थ, प्रतीमान, पराभिमुखी, उद्भासित, जञ्जिर, विलक्षण, वाच्यार्थ, अर्थानान्तरित, सङ्क्रमित

## १. विषय परिचय

देवकोटाको पूरा नाम लक्ष्मीप्रसाद देवकोटा (जीवनकाल: १९६६-२०१६) हो। उनको 'लक्ष्मी निबन्धसङ्ग्रह' (२००२), 'दाडिमको रूखनेर' (२०३९) र 'स्रष्टा देवकोटा : द्रष्टा परिवेशमा' (२०४१) निबन्धसङ्ग्रह प्रकाशित छन्। प्रस्तुत शिक्षा निबन्ध 'लक्ष्मी निबन्ध सङ्ग्रह'मा सङ्गृहीत छ। यस निबन्धमा देवकोटाले शिक्षासँग सम्बन्धित विषयवस्तु उठाई नेपालमा विद्यमान शिक्षा, नीति, शैक्षणिक परिपाटी, शिक्षण पद्धतिलाई समय सापेक्ष परिवर्तन गर्दै जानु पर्ने विचार अभिव्यक्त गरेका छन्। यसरी नेपालको शैक्षिक व्यवस्था र त्यहाँ

<sup>1</sup> सहायक प्राध्यापक, मन्थली सहिद स्मृति बहुमुखी क्याम्पस

विद्यमान समस्यालाई उठाई लेखिएको यस निबन्धमा पारम्परिक शिक्षा अनुसरण गर्ने व्यक्ति, समाजलाई व्यङ्ग्य गरिएको छ ।

ध्वनि भनेको प्रतीयमान अर्थ वा व्यङ्ग्यार्थ हो । यो वाच्यार्थभन्दा निकै आकर्षक र चमत्कारपूर्ण हुन्छ । साहित्यमा ध्वनि भनेको कुनै पनि शब्दले बुझाउने अभिधार्थ र लक्ष्यार्थ भन्दा भिन्न चमत्कार वा व्यङ्ग्य अर्थ प्रवाह गर्ने सौन्दर्य हो । यही साहित्यमा अन्तर्निहित ध्वनि पहिचान गरी त्यसले काव्यमा बढाएको सौन्दर्यको विश्लेषण गर्ने प्रयास यस अध्ययनमा गरिएको छ । देवकोटाको 'शिक्षा' निबन्धमा केकस्तो ध्वन्यात्मक अर्थ अभिव्यञ्जित छ भन्ने प्राज्ञिक जिज्ञासा नै प्रस्तुत अध्ययनको मुख्य समस्या हो । यस समस्या समाधानको लागि सामग्री सङ्कलन पुस्तकालयीय विधिबाट गरिएको छ भने सामग्रीको विश्लेषण निगमन विधिबाट गरिएको छ । यस अध्ययन पत्रमा प्रतीयमान अर्थ दिने कथनहरूको विश्लेषण प्रस्तुत गरिएको छ । देवकोटाको शिक्षा निबन्धमा अभिव्यञ्जित ध्वनि वा व्यङ्ग्यार्थ अध्ययन गर्नु यसको मुख्य सीमा हो ।

## २. समस्याकथन

देवकोटाद्वारा लिखित 'शिक्षा' निबन्धमा केकस्तो ध्वन्यात्मक अर्थ अभिव्यञ्जित छ भन्ने प्राज्ञिक जिज्ञासा नै प्रस्तुत अध्ययनको समाधेय समस्या हो ।

## ३. उद्देश्यकथन

देवकोटाद्वारा लिखित 'शिक्षा' निबन्धमा अन्तर्निहित ध्वन्यात्मक अर्थको निरूपण गर्नु नै यस अध्ययनको प्रमुख उद्देश्य हो ।

## ४. सामग्री सङ्कलन र अध्ययन विधि

यस अध्ययनका लागि पुस्तकालयीय सामग्री सङ्कलन विधिको उपयोग गरिएको छ । मूलतः यसमा आचार्य मम्मटद्वारा रचित 'काव्यप्रकाश'को विश्वेश्वरको हिन्दी टीका (इ.२००८), केशवप्रसाद उपाध्यायको 'पूर्वीय साहित्य सिद्धान्त' (२०६१) र विष्णुप्रसाद पौडेल रचित 'संस्कृत काव्यशास्त्र'लाई आधार बनाई ध्वनि सम्बन्धी सैद्धान्तिक अवधारणाको निर्माण गरिएको छ । यस सन्दर्भमा ध्वनिवादका आधारमा छनोट गरिएका कथनमा अभिधार्थ, लक्ष्यार्थसँग व्यङ्ग्यार्थ छुट्याई वा अभिधार्थ र व्यङ्ग्यार्थ छुट्याई व्यङ्ग्यार्थ निरूपण गरिएको छ । ध्वन्यार्थको लागि छनोट गरिएका यस अध्ययनको वाक्य स्वेच्छापूर्वक छानिएको छ ।

## ५. अध्ययनको सीमा

देवकोटाको शिक्षा निबन्धमा निहित ध्वन्यार्थ वा व्यङ्ग्यार्थको विश्लेषण गर्नु नै यस अध्ययनको सीमा हो । यसरी ध्वन्यात्मक अर्थ खोज्ने क्रममा यस अध्ययन पत्रमा शिक्षा निबन्धमा भएको व्यङ्ग्य अर्थ निस्कने वाक्य चयन गरिएको छ ।



## ६. ध्वनिको परिभाषा :

ध्वनिवाद संस्कृत काव्यशास्त्रीय चिन्तन परम्पराको उत्तरार्द्धमा देखा परेको महत्वपूर्ण चिन्तन हो । 'ध्वनि' शब्दको प्रयोग विभिन्न सन्दर्भमा हुँदै आएको छ । साहित्य शास्त्रमा चाहिँ ध्वनिले गूढ अर्थ भन्ने बुझाउँछ । साहित्यशास्त्रीहरूले ध्वनिलाई पाँच किसिमले व्युत्पत्ति गरेको देखिन्छ: १) जसले केही ध्वनित गर्दछ, त्यस्तो व्यञ्जक शब्दलाई ध्वनि भनिन्छ । २) जसले केही ध्वनित गराउँछ वा गर्छ, त्यस्तो व्यञ्जक अर्थ ध्वनि हो । ३) त्यो ध्वनि हो जुन ध्वनित हुन्छ अर्थात् वस्तु, रस र अलङ्कार ध्वनित हुने भएकाले ती ध्वनि हुन् । ४) ध्वनि त्यो हो, जुन शब्दशक्तिद्वारा ध्वनित हुन्छन् । ५) त्यो व्यङ्ग्यप्रधान काव्य वा रचना ध्वनि हो जसमा कुनै कुरा वा वस्तु, अलङ्कार, रस, भाव आदि ध्वनित हुन्छन् (पौडेल:२०५७; १४८) । उपर्युक्त व्युत्पत्तिअनुसार व्यञ्जक शब्द, व्यञ्जक अर्थ, व्यङ्ग्यार्थ, शब्दशक्ति र व्यङ्ग्य प्रधान काव्य ध्वनि हो । ध्वनिलाई प्रतीयमान अर्थ, अभिव्यङ्ग्यमान अर्थ, गम्यमान अर्थ, अनुभूयमान अर्थ, भासमान अर्थ, प्रकाशमान अर्थ जस्ता नामबाट पनि चिनिन्छ । संस्कृत काव्यशास्त्रमा ध्वनिलाई पहिलोपल्ट स्थापित गराउने काम आचार्य आनन्दवर्धनले गरेका हुन् । उनले ध्वनिलाई परिभाषित गर्दै जसमा वाच्य अर्थ र वाचक शब्द आफू गौण रहेर प्रतीयमान अर्थ प्रधान हुन्छ, त्यसलाई विद्वान्हरूले ध्वनि मान्दछन् भनेका छन् (पौडेल:२०५७; १४९) । यस्तो प्रतीयमान अर्थ वाच्यार्थभन्दा निकै आकर्षक र चमत्कारपूर्ण हुन्छ ।

आनन्दवर्धनपछि ध्वनिवादलाई अझ सशक्त रूपमा स्थापित गराउने काम ध्वनिप्रस्थानपरमाचार्य मम्मटले गरेका छन् । उनले वाच्य अर्थभन्दा भिन्न अत्यन्त चमत्कारपूर्ण व्यङ्ग्यार्थका रूपमा ध्वनिलाई लिएका छन् (उपाध्याय:२०६१; १८९) । यस प्रकार ध्वनि भनेको कुनै पनि शब्दले बुझाउने प्रत्यक्ष अर्थमा बाधा भई पहिलो अर्थसँग नै सम्बन्धित लक्ष्यार्थ भन्दा बाहेक चमत्कार वा व्यङ्ग्य अर्थ नै ध्वनि हो ।

### ६.१. व्यङ्ग्यार्थ बोध

वाच्यार्थ र लक्ष्यार्थभन्दा व्यङ्ग्यार्थ वा ध्वन्यार्थक फरक हुन्छ । यस्तो व्यङ्ग्यार्थ शब्द र अर्थको प्रत्यक्ष (वाचक-वाच्य) सौन्दर्य भन्दा अप्रत्यक्ष (व्यञ्जक-व्यङ्ग्य विशिष्ट सौन्दर्यबाट भल्कन्छ । वाच्यार्थ र व्यङ्ग्यार्थमा बोद्धा, स्वरूप, प्रतीतिकाल, आश्रय, निमित्त, कार्य, सङ्ख्या र विषयका तहमा अन्तर हुने गर्दछ (उपाध्याय:२०६१; १८९) । यस्तै लक्ष्यार्थ र व्यङ्ग्यार्थको बीच पनि अन्तर रहन्छ । लक्ष्यार्थ मुख्यार्थसँग सम्बन्धित भई त्यसमा बाधा पछि रूढि वा प्रयोजनका आधारमा लक्ष्यार्थ उत्पन्न हुने सर्त हुन्छ भने व्यङ्ग्यार्थमा त्यस्तो सर्त अनिवार्य हुन्छ । व्यङ्ग्यार्थ कहीं वाच्यार्थ र लक्ष्यार्थपछि बोध हुन्छ भने कहीं वाच्यार्थपछि नै बोध हुन्छ ।

### ६.२. ध्वनिका प्रमुख भेद

ध्वनि भनेको अभिधार्थ र लक्ष्यार्थ भन्दाबाहेक विशिष्ट किसिमको प्रतीयमान वा व्यङ्ग्य अर्थ हो । यसमा रहेको व्यङ्ग्यको अवस्थाको आधारमा अनेक भेदोपभेद हुन सक्छ । मम्मटले यसको १०,४५५ भेद देखाएका छन् । तीमध्ये ५१ भेदलाई मूल भेद मानिएको छ (पौडेल:२०५७; १४९) । यसरी ध्वनिका अनगिन्ती भेद हुने भए तापनि ती भेदोपभेदमा नफसी ध्वनिका प्रकृति बुझाउन यहाँ मूल भेदहरूको मात्र देखाइएको छ (उपाध्याय:२०६१; १८९) :

**६.२.१. लक्षणामूला वाच्य ध्वनि**

मूलमा लक्षणा रहने वाच्य ध्वनि लक्षणावाच्य ध्वनि हो । लक्षणामूला वाच्य ध्वनिलाई अविवाक्षित वाच्य ध्वनि पनि भनिन्छ । विवक्षाको तात्पर्य चाहना हो । यसमा वाच्य अर्थको चाहना हुन्छ । प्रयोजनवती लक्षणाका उपादान लक्षणा (अजहत् स्वार्थ) र लक्षणलक्षणा (जहत् स्वार्थ) गरी दुई भेद छन् । क) अत्यन्ततिरस्कृत वाच्य ध्वनि र ख) अर्थान्तरसङ्क्रमित वाच्य ध्वनि । वाच्य अर्थलाई पूरै तिरस्कार गरी आउने अत्यन्ततिरस्कृत वाच्य ध्वनि हो र वाच्य अर्थलाई नछाडी आउने वाच्य ध्वनि अर्थान्तरसङ्क्रमित वाच्य ध्वनि हो । अत्यन्ततिरस्कृत वाच्य ध्वनिलाई जहत्स्वार्थ लक्षणा पनि भनिन्छ भने अर्थान्तरसङ्क्रमित वाच्य ध्वनिलाई अजहत्स्वार्थ लक्षणा पनि भनिन्छ ।

**६.२.२. अभिधामूलावाच्य ध्वनि**

मूलमा अभिधा रहने वाच्य ध्वनि अभिधामूलावाच्य ध्वनि भनिन्छ । यसलाई विवाक्षित वाच्य ध्वनि पनि भनिन्छ । यसमा वाच्य अर्थको चाहना भइरहेको हुन्छ । यसका पनि दुई भेद छन् :

**क) असंलक्ष्यक्रम ध्वनि**

वाच्यार्थ र व्यङ्ग्यार्थको प्रतीतिकालमा अधिपछिको क्रम रहे पनि दुवै अर्थ सँगसँगै प्रकट हुने ध्वनि असंलक्ष्यक्रम वाच्य ध्वनि हो । यसभित्र रस, भाव, रसाभास, भावाभास, भाव आदि ध्वनित हुन्छन् । रसादि व्यङ्ग्य हुने हुँदा यसलाई रस ध्वनि पनि भनिन्छ ।

**ख) संलक्ष्यक्रम ध्वनि**

वाच्यार्थ र व्यङ्ग्यार्थको प्रतीतिकालमा अधिपछिको क्रम रहेको बोध हुने ध्वनि संलक्ष्यक्रम ध्वनि हो । यसलाई पनि शब्दशक्त्युद्भव, अर्थशक्त्युद्भव र शब्दार्थशक्त्युद्भव गरी तीन प्रकारमा विभाजन गरिएको छ ।

**अ) शब्दशक्त्युद्भव,**

शब्दमा आधारित ध्वनि शब्दशक्त्युद्भव हो । यसमा शब्द बदल्ने बित्तिकै ध्वनि नष्ट हुन्छ ।

**आ) अर्थशक्त्युद्भव**

अर्थमा आधारित अर्थशक्त्युद्भव ध्वनि हो । यसमा शब्द बदले पनि ध्वनि ध्वनि रहिरहन्छ ।

**इ) शब्दार्थशक्त्युद्भव**

शब्द र अर्थ दुवैको मिश्रणबाट प्रकट हुने ध्वनि शब्दार्थशक्त्युद्भव ध्वनि हो ।

**७. विश्लेषण**

देवकोटाद्वारा रचित प्रस्तुत 'शिक्षा' निबन्ध 'लक्ष्मी निबन्धसङ्ग्रह' (२०५३) मा सङ्गृहीत ३१ औं निबन्ध हो । परम्परागत शिक्षा, शिक्षा प्रदान गर्ने परिपाटी र पद्धतिप्रति यस निबन्धमा व्यङ्ग्य गरिएको छ । यसका साथै आधुनिक शिक्षाको नाममा आर्य संस्कृति, भाषा, सभ्यता, ज्ञान आदिलाई बेवास्ता गरेर अङ्ग्रेजी शिक्षा प्रदान गर्ने बहूदो संस्कार, नेपाली भाषालाई बेवास्ता गरेर अङ्ग्रेजी भाषा प्रयोगमा भएको विस्तार र त्यो शिक्षा दिने संस्कारप्रति पनि निबन्धमा व्यङ्ग्य छ ।

### ७.१. शिक्षा निबन्धको मूलविषय र भाव

देवकोटाको 'शिक्षा' निबन्धमा सङ्गृहीत विषयवस्तु र भावको सेरोफेरो यस प्रकार छ :

शिक्षा व्यक्ति, समाज, राष्ट्र विकासको आधार हो। व्यक्ति, समाज, राष्ट्र विकासको परिवर्तनका लागि शिक्षालाई आधुनिकीकरण गर्नु आवश्यक छ। शिक्षाको विषयवस्तु, शिक्षा दिने परिपाटी, पद्धति आदिलाई पनि समयसापेक्ष परिवर्तन गर्नु पर्दछ। तर हाम्रो देशमा शिक्षाले हामीलाई शिक्षित र विकसित बनाउँदै लानुको साटो मूर्ख बनाउँदै लगेको छ। किताबमा दिमागलाई नरगटेसम्म ज्ञान प्राप्त नहुने धारणा आम गुरु वर्गमा छ। घोटेर, रटेर किताब कण्ठ पार्ने व्यक्ति मात्र विद्वान् बनेको स्थिति छ। आधुनिक शिक्षाका सञ्चालक बनाउँदा शिक्षानीतिविद्, प्राध्यापक, शिक्षक आदिले पुरानो सिद्धान्त मात्र रटाउँदै आएका छन्। नव शिक्षित, नव ज्ञान लिने प्रतिभा भएका व्यक्ति, प्रकृतिसँग घुलमिल भई ज्ञानार्जन गर्न चाहनेलाई पनि पुरानै ज्ञानको सत्तामा बाँधेर शिक्षा दिइरहेका छन्। त्यसैले शिक्षित व्यक्ति कलकारखानाबाट उत्पादित यन्त्र बनेका छन्। आधुनिक समयमा पनि विद्यार्थीलाई शिक्षा दिने शिक्षकहरू हातमा बेतका लौरी लिई तानाशाह बन्दै पुरानो जडसूत्रात्मक तरिकाले शिक्षा दिँदै छन्। शिक्षकहरूमा रहेको अवैज्ञानिक शिक्षण पद्धतिले विद्यार्थीमा निहित पूर्व ज्ञान, क्षमता, प्रतिभाअनुसार अन्तर्निहित क्षमता विकास हुने शिक्षा प्रदान गर्न सकिएको छैन। वर्तमान शिक्षाका बुजुक नयाँ ज्ञानलाई महत्व नदिई परम्परित ज्ञानलाई नै सर्वोत्तम ठान्दछन्। उनीहरू नयाँ ज्ञान खोज्नु समय बरबाद गर्नु हो भन्ने सोच्छन्। निबन्धकार देवकोटा पारम्परिक सैद्धान्तिक शिक्षाभन्दा प्राविधिक र प्रायोगिक शिक्षामा जोड दिन्छन्, त्यसैले उनी लेख्छन् : -“मलाई शिक्षा भनेको त्यस्तो केही कुरा हुनु पर्दछ, जस्तो लाग्दछ जसले किसानको आदत लेखोस्, माटो खनोस्, मलिलो बनाओस्”।(देवकोटा:२०५३; १७१)। यसरी देवकोटाको विचारमा शिक्षा समाज, राष्ट्रको उन्नतिमा प्रयोग हुनु पर्छ। उनको विचारमा समाज र प्रकृति नै ज्ञानको भण्डार हो। प्रकृतिको खुला हावामा विचरण गरेर बिउ र बोटले स्वर्गको किरणको अनुभूति गरेर आफैँमा स्वर्गको अवतरण गराएजस्तै विद्यार्थीहरू पनि प्राकृतिक तत्वहरूसँग खेल्दै प्राकृतिक तत्व, मीमांसकसँग खेलेर र शिक्षकहरूले पनि प्राकृतिक वस्तुसँग सानिध्य गराएर शिक्षा दिनुपर्ने भाव यसमा व्यक्त छ। निबन्धकार निबन्धमा एकभित्र परार्थ, अणुभित्र विश्व देख्छन्। त्यसैले उनी संसारलाई पूर्ण ठान्दै पूर्णमा पूर्ण भिके पूर्ण नै रहने भएकोले प्रकृतिको कुनै पनि तत्वलाई लिई ज्ञान प्राप्त गर्नुपर्ने स्वच्छन्दतावादी मान्यता निबन्धमा प्रस्तुत गर्छन्। तर वर्तमानमा शिक्षाका प्रदायक अल्पज्ञानी भएकाले शिक्षा पनि अर्धविकसित र साँगुरो भएको कुरा प्रस्तुत गर्छन्। शिक्षकहरूले विद्यार्थीको रूचि र चाहनाअनुसार शिक्षा नदिई दिमागमा लादेर नै शिक्षा दिइरहेकोमा व्यङ्ग्य गर्छन्। उनी विद्यार्थीको रूचिलाई ध्यान दिई शिक्षा प्रदान गर्नुपर्ने मान्यता राख्छन्। निबन्धकार विद्यार्थीलाई विद्यालयको चार पर्खालभित्र राखी शिक्षा प्रदान गर्ने होइन, विद्यार्थीलाई प्रकृतिको विद्यालयमा स्वतन्त्रपूर्वक छाडिदिनुपर्ने र प्राकृतिक विषम परिस्थितिसँग सङ्घर्ष गर्न लगाई जीवन जिउने कला सिकाउनु पर्ने भाव प्रकट गर्छन्। विद्यार्थी जीवनबाट टाढा रहेको अरूचिको विषय घोकेर पढ्न अनिच्छित भई विद्यालय जान गाह्रो मान्छन्, शिक्षक त्यही विद्यार्थीलाई हातमा छडी लिएर सिकाउन अधि सर्छन्। त्यसैले वर्तमान शिक्षा अर्थहीन र निष्प्रयोजन भएको छ। वर्तमान शिक्षक जीवन जिउने कला सिकाउनुभन्दा आफूले जानेको कुरा सिकाउँदा आफूलाई विद्वान् ठान्छन्। शिक्षा दिनु भनेको प्रकृतिमा बाँच्ने कला सिकाउनुभन्दा गुरु बन्नु हो भन्ने मान्यता राख्छन्। शिक्षकमा निहित यही त्रुटिप्रति निबन्धकारको व्यङ्ग्य छ।

अहिले आधुनिक शिक्षा भने पनि पुरानो आर्य संस्कार प्रदान गर्नु र अङ्ग्रेजी भाषाको शैली, संस्कार र अनुवादलाई छायाँप्रतिको रूपमा लिनुलाई शिक्षा ठानिएको छ। अङ्ग्रेजी बोल्नुलाई विद्वत्ता ठानी नेपाली भाषालाई श्रेय दिइएको छैन। अङ्ग्रेजी शिक्षाले दिएको ज्ञानलाई ठुलो मान्दै देशप्रेम र स्वदेशीपनलाई छाड्दै गइएको छ भनी विदेशमोहप्रति पनि व्यङ्ग्य छ।

वर्तमान शिक्षा नीतिअनुसार मानिसले २५ वर्षसम्म अर्थात् १५/१६ वर्षसम्म शिक्षा प्राप्त गर्नमा नै खर्च गरिरहेका छन्। यो लामो अवधिमा प्राप्त गर्ने शिक्षाबाट विद्यार्थीले मात्र खोस्टो बटुलेका छन्, जीवनोपयोगी र देश विकासको लागि आवश्यक पर्ने ज्ञान प्राप्त गर्न सकेका छैनन् भनिएको छ। १५/१६ वर्ष सम्म शिक्षा लिई प्राप्त गर्ने ज्ञानलाई दक्ष शिक्षकबाट थोरै समयमा दिनुपर्ने भाव यसमा व्यक्त छ र बाँकी समयलाई देशविकासका लागि प्रयोग गराउनु पर्ने भाव व्यक्त छ। त्यसैले निबन्धकारले भ्रुपडीमा किताब पुऱ्याएर खेतमा जाँच लिनुपर्छ भन्ने धारणा राख्छन्।

देवकोटा शिक्षा मानवहितका लागि प्रयोग हुनुपर्ने भावना व्यक्त गर्छन्। शिक्षाले व्यक्तिको शारीरिक र मानसिक क्षमताको विकास गर्नुपर्ने विचार प्रकट गर्छन्। शिक्षाले व्यक्तिको निहित विशेष प्रतिभा पहिचान गरी प्रकाशमा ल्याउनु पर्ने विचार उनको छ। विद्यार्थीले पाएको शिक्षाले प्राकृतिक सौन्दर्य बुझ्नुपर्ने, सत्यको आभास पाउनु पर्ने र समतामूलक समाज निर्माण गरी धर्तीलाई स्वर्ग र मानवलाई ईश्वरको रूपमा हेरिनुपर्ने भाव पनि यसमा व्यक्त छ।

यस प्रकार उपर्युक्त विषय र भाव सन्दर्भमा केन्द्रित भई तयार गरिएको 'शिक्षा' निबन्धमा निहित ध्वनि बारे क्रमशः तलका उपशीर्षकमा प्रस्तुत गरिएको छ।

### ७.२. 'शिक्षा' निबन्धमा पाइने वाक्यगत ध्वनि

*भोगटेको चस्मा तिनले लिए, जो विद्वान् पण्डित बने (देवकोटा: २०५३; १७०)।*

यस उद्धृतांशमा चस्मा शब्दले आँखाको दृष्टि सन्तुलनमा राख्ने साधन वा आँखाको कवच भन्ने अर्थ दिन्छ। यस वाक्यमा चस्माको विशेषता बुझाउन भोगटे शब्द आएको छ। भोगटे शब्दको अर्थ ज्यामिर जातको ठुलो, बाक्लो बोक्रा भएको एक किसिमको फल हो। यस आधारमा भोगटेको चस्मा लगाउने व्यक्ति विद्वान् पण्डित भए भन्दा अभिधार्थबाट यसको अर्थ खुल्दैन। अब व्यङ्ग्यार्थ वा प्रतीयमान अर्थमा यस वाक्यको अर्थ हेर्दा चस्माको अर्थ दृष्टि वा विचार हुन आउँछ र भोगटेको चस्मा भन्दा निरर्थक वस्तु वा गूढ कुरालाई छोपेर राख्ने साधन र पण्डितभन्दा त्यस्ता कुरा लुकाउन सक्षम भन्ने अर्थ आउँछ। त्यसैगरी सिर्जनात्मक क्षमता नभएको वा प्रातिभ्य क्षमता प्रयोग गर्न नसक्ने विचार भएका मानिस विद्वान् पण्डित बनेको अर्थ प्रकट छ। त्यसै गरी यथार्थ ज्ञान पहिल्याउन नसक्ने मानिस विद्वान् पण्डित बनेको अर्थ पनि यस कथनबाट उद्भासित छ।

*नासमभ्र परिपक्व नभईकन विश्वविद्यालयले प्रमाण पत्र दिँदैन। विद्यालयहरू यन्त्र बनाउने कारखाना छन्। समाजको ऐठन परेको शिक्षामा मानव बुद्धिले हात खुट्टा चलाउन पाउन्न (देवकोटा : २०५३; १७०)।*

यस वाक्यमा विद्यालयको प्रत्यक्ष वा अभिधागत अर्थ विद्यार्थी पढ्ने ठाउँ हो भने यन्त्रको अर्थ कलपूर्जा आदिबाट चल्ने कुनै उपयोग्य साधन हो त्यस्तै कारखानाको अर्थ कुनै चिज तयार पार्ने वा उत्पादन गर्ने घर हो। यस

आधारमा विद्यालयलाई उपभोग्य वस्तु उत्पादन गर्ने वा कलका पूर्जा तयार पार्ने घरको रूपमा लिइएको छ । तर विद्यालयमा विद्यार्थी पढ्न जाने र शिक्षकले पढाउने कार्य गर्ने भएकोले विद्यालयबाट निश्चित प्रक्रियापछि निश्चित तह पार गर्ने विद्यार्थी उत्पादन हुन्छ यन्त्र उत्पादन हुँदैन । त्यसैले यस वाक्यमा यन्त्र र कारखाना शब्दको अर्थमा बाधा उत्पन्न भएको छ ।

यसबाट व्यञ्जित हुने प्रतीयमान वा व्यङ्ग्यार्थ के हो भने कारखानामा निश्चित कच्चा पदार्थ राखेपछि यन्त्रमा जुन आकार, गुण, विशेषता रङ, क्षमता भएका वस्तुहरू एकनासले लगातार निस्किएजस्तै विद्यालयबाट उत्पादित विद्यार्थी पनि एउटै गुण र क्षमता भएका यन्त्रजस्ता उत्पादित छन् त्यस्तै एउटै स्वभाव र गुण मात्र भएका नयाँ सोच, चिन्तन भएका विद्यार्थीहरू उत्पादन हुन नसकेको अर्थ यसबाट उद्भासित छ । त्यस्तै सिर्जन क्षमता नभएका, मानवीय भावना नभएका यन्त्र जस्तै निर्जीव पराभिमुखी/पराश्रित जनशक्ति मात्र आजका विद्यालयबाट उत्पादन भइरहेको वस्तुगत यथार्थको व्यञ्जना पनि यसबाट प्रकट भएको छ । त्यसैगरी हाम्रा विद्यालयबाट विद्यालयबाट उत्पादित जनशक्ति आफ्ना क्षमताले केही गर्न नसक्ने जड वस्तुका रूपमा रहेको मार्मिक व्यञ्जना पनि यस कथनमार्फत् व्यक्त भएको छ,

*दुनियाँभरको महामहोपध्याय एउटा महात्मा छ भन्दछन् । अङ्ग्रेजीले रङ्गिने चस्मा लगाएर ज्यादाजसो संस्कृतले सुषुप्तिको अनेक युगमा कुइरोद्वारा मात्र परमेश्वरको उज्यालो भेटाउँछ (देवकोटा : २०५३; १७०) ।*

यस 'शिक्षा' निबन्धको कथनमा आएको महात्माले अङ्ग्रेजी शिक्षा आर्जन गरी महान् बनेका व्यक्तिलाई जनाएको छ भने दुनियाँभरको महामहोपध्यायले अङ्ग्रेजी शिक्षाको पछि लाग्ने व्यक्तिहरूलाई जनाएको छ । अङ्ग्रेजी शिक्षाप्रेमीहरू भाषामा मात्र होइन लवाइमा पनि विदेशी मोहको प्रभाव परेको भाव व्यक्त गर्दै संस्कृत वा संस्कृतबाट जन्मिएको नेपाली भाषा उपेक्षित रहेको भाव प्रकट छ । यसरी अङ्ग्रेजी भाषालाई नै ज्ञान आर्जनको माध्यम ठान्ने तर संस्कृत भाषालाई ज्ञान प्राप्त गर्ने भाषा नठानी कुहिरोभित्र रहेको ईश्वर प्राप्त गर्ने र पूजापाठको भाषा मात्र ठान्ने विदेश मोहित व्यक्तिहरू प्रति यस कथनमा व्यङ्ग्य छ ।

*समाजमा ऐठन परेको शिक्षामा मानव बुद्धिले हातखुट्टा चलाउन पाउन्न (देवकोटा: २०५३; १७०)।*

यस वाक्यमा मानव बुद्धिले हात खुट्टा चलाउन पाउन्न भनिएको छ यथार्थमा बुद्धिको हात खुट्टा नै हुँदैन । बुद्धि भनेको मानसिक क्रियाकलाप हो तर यहाँ बुद्धिको हातखुट्टा भन्दा स्वतन्त्रता प्रतीयमान अर्थ निष्पन्न भएको छ । जसअनुसार समाजको पेलाइ वा थिचाइमा परेको शिक्षामा मानवले स्वतन्त्र भएर आफ्नो ज्ञान, बुद्धि, विवेक र सिर्जनाको प्रयोग गर्न पाउँदैन भन्ने अर्थ प्रकट भएको छ । यस प्रकार यहाँ विद्यमान शिक्षा पद्धतिले केवल शिक्षित/पठित समाजका नाउँमा निष्क्रिय व्यक्तिहरू मात्र उत्पादन भइरहेका छन् भन्ने अवधारणा व्यञ्जित भएको छ

*शिक्षकहरू धोत्रिएका आवाजका भ्यागुता हुन् (देवकोटा: २०५३; १७०) ।*

भ्यागुतो भनेको एउटै कुवा वा खाल्डोमा संसार देख्ने प्राणी हो । त्यसैगरी सम्पूर्ण शिक्षण संस्थामा पढाउने शिक्षक पनि आफ्नो ज्ञानभन्दा बाहिर हेर्न नसक्ने र आफूले जे जसरी जानेको छ त्यही कुरा हेरफेर नगरी सोही तरिकाले एकोहोरो पढाउने बनेका छन् र विश्वको नवीन ज्ञानसँग परिचित नभएका छैनन् भन्ने अर्थ

प्रकट भएको छ । एकोहोरो व्याख्यान वा प्रवचन विधि प्रयोग गरी पढाउने, नवीन ढङ्गले अध्यापन गराउने नसक्ने भ्यागुताभैँ छन् भन्ने अर्थ यस कथनमार्फत् भएको छ ।

*हामी सबैलाई एकै मिसिनमा छाँटकाट दिन चाहन्छौँ (देवकोटा : २०५३; १७०) ।*

यस कथनमा हामीको अर्थ शिक्षक हो भने सबैको अर्थ विद्यार्थीहरू हुन् । त्यस्तै मिसिनको अर्थ समान गुण भएका वस्तु उत्पादन गर्ने साधन हो र छाँटकाटको अर्थ ढाँचा हो । यी शाब्दिक अर्थलाई आधार मान्दा आजका शिक्षकहरूबाट पढाइएका विद्यार्थीहरू एउटै गुण, क्षमता, रङ्गढङ्ग भएका मात्र छन् भन्ने तात्पर्य प्रकट भएको छ ।

विद्यार्थीलाई अध्यापन गर्दा विशेष गुण भएका व्यक्ति र सामान्य व्यक्तिलाई एकै किसिमले शिक्षा प्रदान गर्ने प्रचलन छ भन्ने यस कथनबाट व्यक्त भएको छ भने अर्कोतिर विद्यार्थीको सिर्जन क्षमता र रुचि अनुसारको शिक्षा प्रदान नगरी परम्परित ढङ्गले मात्र अध्यापन गराई एउटै सीपका विद्यार्थीहरूमात्र उत्पादन गरिरहेको अर्थ पनि यसबाट प्रकट भएको छ ।

*वेतको अत्याचारले राय लदाउने तानाशाहीहरू आफूलाई विद्वान् सम्झन्छन्*

*(देवकोटा: २०५३; १७०) ।*

यस वाक्यमा हातमा छडी लिएर आफ्नो कुरा मान्न बाध्य बनाउने शिक्षकहरूले आफूलाई विद्वान् ठानेको अर्थ अभिधार्थमा प्रकट भएको छ ।

यस कथन अनुसार नेपालमा कानूनका निर्माताहरूले आफ्नो कुरा नै ठिक मानी लदाउने गरेको अर्थ प्रकट छ । त्यसैगरी कानून, नीति, नियम बनाउनेले नै आफूलाई विद्वान् ठान्ने गरेको अर्थ पनि यसबाट प्रकट भएको छ । मूलतः यस कथनले ताडनाबाट शिक्षा दिने परिपाटीको विरोध गरेको छ ।

*हाय ! नबाँधे यी काला जञ्जीरले मलाई । म खुला हावामा शीत सुँघ्न चाहन्छु*

*(देवकोटा : २०५३; १७०) ।*

यस वाक्यको अभिधा अर्थ जञ्जीरले बाँधेर कैदी नबनाऊ भन्ने हो । यस कथनमा परेको खुला हावाले स्वतन्त्रताको सङ्केत गरेको छ भने शीत सुँघ्न चाहन्छुले अरूले बताएका कुरा नभई आफैँ परीक्षण गर्न चाहन्छु भन्ने अर्थ पनि द्योतन गरेको छ । यस आधारमा निरङ्कुश शासनको साङ्गोमा नबाधिई स्वतन्त्र भई काम गर्न चाहन्छु भन्ने अर्थ ध्वनित भएको छ । त्यस्तै परम्परागत शिक्षामा नबाधिई खुला प्रकृतिको पाठशालामा आफैँले गरेर सिक्ने स्वच्छन्दतावादी विचार पनि प्रकट भएको छ ।

*जीवनको क्षेत्रमा कुनै रेखागणित छैन । त्यहाँ पूर्णबाट पूर्ण निकाले पनि पूर्ण नै बाँकी रहन्छ*

*(देवकोटा : २०५३; १७०) ।*

प्रस्तुत कथनको प्रतीयमान अर्थ जीवन मानिसले सोचेजस्तो तरिकाले हरहमेसा नचल्ने भएकोले जीवनमा रेखागणित हुँदैन । जीवनको यात्रा गर्दा जेजस्ता समस्या वा अवरोध आउँछ, त्यसैको समाधान गर्ने प्रयासमा मानिसले ज्ञान प्राप्त गर्दछ । त्यसैले शिक्षा भनेको अनुभवबाट सिक्नु, परम्परागत ढङ्गले किताब रटेर वा

घोकेर सिक्किन् भन्ने अर्थ अभिव्यक्त गर्न आएको छ । साथै माथिको उदधृत कथनमा पूर्ण शब्द तीन पल्ट प्रयोग भएको छ । यहाँ पछिल्लो पूर्ण शब्दले सामान्य अर्थप्रदान गरे पनि अघिल्लो दुईबाट जीवनको अध्ययन गरेर जति ज्ञान निकाले पनि ज्ञान प्राप्त गर्नु पर्ने क्षेत्र अझ बाँकी रहन्छ, भन्ने अर्थ पनि प्रकट भएको छ । यस क्रममा उक्त: कथनमा पूर्ण शब्द पटकपटक आवृत्ति भएको छ । यसरी आवृत्ति हुँदा यहाँ अर्थान्तरसङ्क्रमित वाच्य ध्वनि परेको छ ।

*हामी कति समय बरबाद् गरिरहेछौं यत्तिका निमित्त । जति मैले बीएसम्म पढें त्यति त मलाई विश्वास लाग्छ तीनै वर्षमा केटाकेटीलाई कथा सुनाएर तिनीहरूसँग कुरा गर्ने एउटा बालनिकेतन बनाए म सजिलैसँग बालबालिकाहरूका मनमा भन् राप्पो तबरसँग घुसाइदिन्छु (देवकोटा: २०५३; १७४) ।*

प्रस्तुत कथनमा देवकोटाले बीए पढ्न जति समय खर्च गरे ती ज्ञान तीन वर्षको अवधिमा नै विद्यार्थीलाई प्रदान गर्न सकिने कुरा उल्लेख गर्दै विद्यार्थीहरूले लामो समय पढाइमा खर्च गरी काम गर्ने उमेर पनि पढाइमा नै खर्च गरेको भाव उल्लेख गरेका छन् । देवकोटाले यहाँ अदक्ष र अर्धदक्ष शिक्षकहरू भएकाले विद्यार्थीले सिक्नु पर्ने कुरा सिक्न नसकेको विचार प्रकट गर्दै उनीहरूको समय खेर जानुमा अदक्ष शिक्षक र गैरजिम्मेवार शिक्षाविद् र अपूर्ण शैक्षिक नीतिलाई दोष दिँदै व्यङ्ग्य गरेका छन् ।

*कागजको खोस्टो, जसले मलाई हरहमेशा गिज्याइरहेछ र संसारलाई हरहमेशा जिस्काइरहेछ (देवकोटा : २०५३; १७४) ।*

प्रस्तुत वाक्यमा अभिधास्तरमा कागजको खोस्टोले काम नलाग्ने भएर कापीबाट छुटिएको टुक्रा भन्ने अर्थ लागेको छ । तर यहाँ कागजको खोस्टोको अर्थ विभिन्न तह र कक्षा उत्तीर्ण गरेका प्रमाणपत्र भन्ने छ । यस आधारमा विभिन्न कथा उत्तीर्ण गरेका प्रमाणपत्र निष्प्रयोजन भएकोमा कागजको टुक्राले पनि व्यङ्ग्य गरिरहेको भाव यस वाक्यमा प्रस्तुत गरी वर्तमान शिक्षामा प्रयोग पक्ष कम रहेको भाव व्यक्त छ । मूलतः यस कथनले प्रमाणपत्रमुखी शिक्षाको विरोध गरेको छ ।

*उनीहरू बिग्रनलाई बाबुका निधारका मोती तिर्दथे (देवकोटा : २०५३; १७५) ।*

यस वाक्यमा उनीहरू सर्वनामले विद्यार्थीहरूलाई जनाएको छ । यस आधारमा यस वाक्यले विद्यार्थीहरू बिग्रन बाबुका निधारका माती तिर्दथे भन्दा यसको अर्थ खुलेको छैन । लक्ष्यार्थमा निधारको मोतीको अर्थ पसिना हुन्छ । यसलाई आधार मान्दा विद्यार्थीहरू बिग्रन बाबुको निधारका पसिना खर्च गर्दथे भन्दा यसबाट पनि यस वाक्यको अभीष्ट अर्थ निष्पन्न भएको छैन । अतः यस वाक्यले अभिभावकले पसिना बगाई कमाएको पैसाले छोराछोरीले उचित शिक्षा प्राप्त गर्न सकेका छैनन् भन्ने अर्थ प्रकट भएको छ । त्यस्तै अर्को अर्थमा देशले शिक्षाको लागि जति लगानी गरेको छ त्यसको प्रतिफल त्यति प्राप्त भएको छैन भन्ने अर्थ प्रकट गरी शिक्षाको लगानी पानी जस्तै बगेको अर्थ प्रकट भएको छ । अर्थात् विद्यार्थीहरूलाई गरिएको लगानीको तुलनामा प्राप्त शून्य भएको व्यङ्ग्य अर्थ प्रकट भएको छ ।

*शिक्षा सुधारमा राष्ट्रको सुनौला भविष्य छ । भुपडीसम्म किताब पुऱ्याउन सकिन्छ र खेतमा परीक्षा (देवकोटा : २०५३; १७५) ।*

यस उद्धृत अंशमा भ्रुपडीसम्म किताब पुऱ्याउन सकिन्छ भन्ने वाक्यले गाउँ गाउँको कुनाकुनामा किताब पुऱ्याउन सकिन्छ भन्ने लक्ष्यार्थ प्रकट गरेको भए पनि यसले स्पष्ट अर्थ प्रदान गरेको छैन । यस वाक्यमा किताबको अर्थ स्वच्छन्दतावाद अनुसार प्राप्त गरिने प्राकृतिक ज्ञान हो । यस वाक्यबाट निष्पत्तित यो अर्थ प्रतीयमान अर्थ हो । त्यसैगरी खेतमा परीक्षाको लक्ष्यार्थ खेतमा गएर प्रयोगात्मक परीक्षा दिनुपर्ने भाव व्यक्त छ । त्यस्तै प्रतीयमान अर्थमा खेतको अर्थ देश हो । यहाँ खेतमा प्रयोगात्मक परीक्षा गर्नुको अर्थ पढेका ज्ञान देश विकासको लागि प्रयोग गर्न लगाई परीक्षा लिनुपर्ने अर्थ प्रकट गरिएको छ ।

*भ्रुपडीसम्म किताब पुऱ्याउन सकिन्छ र खेतमा परीक्षा देवकोटा : २०५३; १७०) ।*

प्रस्तुत कथनको प्रतीयमान अर्थ शिक्षालाई विद्यालयको चार पर्खालभित्र कैद गरेर राख्न हुँदैन व्यावहारिक बनाउनु पर्छ भन्ने हो । भ्रुपडीमा बस्ने गरिबले पनि जीविकोपार्जनका लागि जेजस्तो काम गरेका छन् ती पनि शिक्षा नै हुन् । त्यही शिक्षालाई महत्व दिन सके सबै शिक्षित हुने भाव यस कथनमा अभिव्यञ्जित छ । यसरी भ्रुपडीमा प्राप्त गरेको शिक्षाको मूल्याङ्कन लेखेर गर्ने नभई खेतमा प्रयोग गर्न लगाई सीप परीक्षण गर्नु पर्ने अर्थ पनि यस कथनबाट प्रकट भएको छ ।

*शिक्षा म त्यसलाई भन्दछु जसले मानसलाई पूरा मानिस बनाउँछ (देवकोटा: २०५३; १७०) ।*

यस वाक्यमा मानिस शब्द दुई ठाउँमा प्रयोग भएको छ । दोस्रो मानिसको अर्थ यस वाक्यमा सामान्य मानिस भए पनि पहिलो मानिसको अर्थ विलक्षण प्रतिभा भएको भन्ने अर्थमा प्रकट भएको छ । त्यसैले यहाँ पनि अर्थान्तरसङ्क्रमित वाच्य ध्वनिको रूपमा आएको छ ।

## द. निष्कर्ष

निबन्धकार लक्ष्मीप्रसाद देवकोटाद्वारा रचित प्रस्तुत 'शिक्षा' निबन्धमा नेपालमा शिक्षा र शिक्षण पद्धति परम्परित भएको विचार उल्लेख गर्दै समयसापेक्ष परिवर्तन हुनु आवश्यक छ भन्ने भाव व्यक्त गरिएको छ । यस निबन्धमा परम्परित शिक्षा अनुसरण गर्ने, परम्परित ढङ्गले पठनपाठन गराउने, खासगरी घोक्न्ते शिक्षण पद्धतिप्रति व्यङ्ग्य लक्षित छ । विद्यार्थीहरूको मनोभाव बुझेर भन्दा छडी लिएर पाठ घोकाउने, नयाँ शिक्षण पद्धति स्वीकार गर्न नजान्ने, पुरानै शिक्षण विधि अनुसरण गर्ने तर आफूलाई विद्वान् ठान्ने शिक्षकहरूप्रति व्यङ्ग्य छ । विद्यालय शैक्षिक प्रमाणपत्र दिन मात्र केन्द्रित भएको व्यावहारिक र प्रयोग सापेक्ष विद्यालयहरूले दिन नसकेको कारण विद्यालय यन्त्र उत्पादनशाला मात्र भएकोमा पनि निबन्धको व्यङ्ग्य छ । यस निबन्धमा प्रतीयमान अर्थबाट व्यङ्ग्य प्रकट भएको छ । यस निबन्धमा विषयवस्तुलाई आत्मपरक ढङ्गले विश्लेषण गरिए पनि विकृति विसङ्गति र जड मानसिकतालाई ध्वन्यात्मक स्तरमा व्यङ्ग्य गरिएको छ । यसले निबन्धलाई काव्यात्मक बनाएको छ । यस निबन्धमा व्यङ्ग्य आयोजित नभई स्वतःस्फुर्त रहेको छ । यसले निबन्धकारको क्षमता उत्कृष्ट देखिन पुगेको छ ।



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# COMMON TRENDS AND PROBLEMS IN TEACHING PRACTICE AT MANTHALI CAMPUS

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## ABSTRACT

*This article is mainly the outcome of my teaching experience in bachelor's level, my involvement in the practice teaching activities as a member of practice teaching committee and the insights that I have developed during my teaching career at Manthali Sahid Smriti Multiple Campus, Manthali, Ramechhap. It is a brief survey of common trends and problems of practice teaching in the education stream of the campus. This article is primarily based on my experiences and practices with my colleagues through observation, discussion and interview with practice teaching committee members, supervisors, teachers and student teachers who are studying at different levels. This paper is very general in nature as there was much delimitation in the study. It just tries to reflect the general scenario of practice teaching to the student teachers who are compelled to accept it as a component of teacher education courses, either at higher secondary (+2), bachelor's or at master's level. It tries to address the responsibilities of the supervisors and student teachers. This article is written with the view to explore further researches related to the problems of planning a lesson, finding host schools, expectations of cooperative teachers, arranging and supervising the whole program.*

**Key Words:** *Micro-teaching, trends, challenge, teaching practice, host school, cooperative teacher, lesson plan, supervision, orientation, responsibility*

## Introduction

As per the syllabus and curriculum of education faculty of Tribhuvan University, practice teaching is an essential part of most teacher education programs in teaching different subjects. It is intended to provide a link between the academic courses the students study in their university or many other institutional programs. Many teachers find practice teaching experience to be one of the most useful courses students take during their teacher preparation because academic courses cannot replicate the actual experience of teaching and many things happen in teaching that coursework does not usually prepare teachers. Likewise, "reading about peer tutoring or scaffold learning does not guarantee that the students will apply in the real class room situation. And reading about philosophies of teaching is one thing but developing own philosophy of teaching through the experience is another" (Richards and Farrell 2011, p.4). In Nepal, the education faculty of Tribhuvan University, National Education Board, and many other teacher

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preparing packages of Ministry of Education have managed this program as compulsion. Annually, thousand of students studying in different education campuses attend the practice teaching program following the schedule of TU. This campus, as a multiple campus affiliated to TU, can't be an exceptional one. As education faculty was launched from 2059 BS., since then it has been running practice teaching program in the campus.

## Objectives

As the topic suggests the main objective of this study is to identify and share the common trends and problems of practice teaching in Manthali Sahid Smriti Multiple Campus. The main objectives are:

- a. To review the practice teaching activities of the campus
- b. To analyze the common trends and existing problems
- c. To seek the possible solving measures

## Methodology

The study is related to the analysis of practice teaching trends and existing problems on it as the campus is conducting this activity continuously for more than one and half decade under the curriculum of Education Faculty of Tribhuvan University, for the partial fulfillment of the course. The major techniques or methods which were used for the completion of this study are as follows:

- Observation: As a member of practice teaching committee of the campus, I have been involving in different activities and gaining knowledge on the overall process and criteria of practice teaching. I used my experiences on this study. Beside it, I also observed the activities carried out by the committee members, subject experts, supervisors, host school principals and the student teachers and I have used the learnings here.
- Discussion/interaction: For the completion of this study I interacted with different subject experts and teachers in the campus too. As the campus is offering English, Mathematics, Nepali, Health and Population Education courses in education faculty at Bachelor's level and Nepali and EPM (Educational Planning and Management) courses at Master's Level, interaction was done with some students as well and asked their views regarding the practice teaching activities.
- Interview: Similarly, regarding the practice teaching activities, the campus chief, asst. campus chief, head of practice teaching committee and campus supervisors and the teacher of host school were interviewed. As they are the directly concerned authorities, they have deep experience about the real scenario of practice teaching.

## Some Common Trends in Manthali Campus

Manthali Sahid Smriti Multiple Campus was established in 2057 BS. in Manthali-1, Ramechhap as a multiple campus affiliating to Tribhuvan University. Humanities and social science, education and management faculties were introduced in 2057, 2059 and 2064 BS. respectively with the motto of producing competent and transformative teachers, professionals, entrepreneurs who could contribute for the overall development of the country. Similarly, master's degree program

in education faculty on Nepali and EPM subjects was launched in 2067 BS. Out of three faculties the stream of education is its core program and the campus has obtained long experience in the field of practice teaching. As per the provision or criteria of TU, the students who have passed the method subjects, are considered eligible for practice teaching program (It is according to the old provision of TU, but there is different system in the recently launched 4 years education program). In the campus, two different kinds of teaching sessions are provided during practice teaching- the first is micro-teaching and the second is student teaching. The Practice Teaching Committee prepares the practice teaching schedule coordinating with TU. Organizing orientation program students are oriented on it by the head of the practice teaching department, committee members, subject expert and teachers on the overall activities of practice teaching. Students need to involve in micro-teaching session in the campus for about two weeks. "The term micro-teaching is synonymous to pre-practice teaching or simulation teaching. Micro-teaching generally involves planning and teaching a short lesson or a part of lesson to a group of fellow student teachers. The lesson should be about 5 to 10 minutes. The microteaching lesson is followed by the feedback by the supervisor and fellow student teachers. As Wallace (1991) pointed out "this session should be followed by a new cycle of re-plan, re-teach, and re-critique."

The second phase of practice teaching is the students teaching in the host schools. There, the campus students are called student teachers. They have to work with the help of cooperative teacher or the school supervisor selected by the campus. This second phase is real phase which includes understanding the teaching context, planning a lesson, working with the cooperative teacher and other subject teachers, classroom observation, preparing documents like instructional materials, school report, case studies, internship and intensive studies. This phase is followed by the micro teaching and has six weeks of teaching periods. In the host schools and colleges, teaching may take place in one or several very different contexts in which students will be teaching, they will need to develop not only the skills of teaching but also the norms of practice expected by teachers in their school. Students also need to know the prescribed curricula, the school culture, the routine of the classroom, school's procedure of lesson planning, colleagues', as well as learning how to interact with the students. Planning a lesson is the most important thing for the student teachers. They need to prepare lesson before they go to the class. It is essential in order to teach effectively. It is also a basic requirement of teaching. Teachers are required to prepare yearly, half-yearly, term, weekly and daily lesson plans. Student teachers need to prepare daily lesson plan only. Even student teachers need to prepare a 'model question' set of SLC/ SEE of their respective subject. Similarly, in the course of practice teaching activities student teachers have to prepare a school report and a case study of a student of the class as an important part of documentation. For preparing a lesson, teachers may vary in the nature of planning they do and the kinds of information they include in lesson plans. The common trends of preparing a lesson include specific/behavioral objectives, teaching/instructional materials, teaching/learning activities, evaluation and homework. For the master's level students, the student teachers involve in program evaluation, make unit plan and prepare a question set of their related subject and class with answer key additionally.

## **Involvement in Practice Teaching**

Another important thing of practice teaching is the involvement of people covering different areas. Apart from the requirements of student teachers, there are some more people who are responsible to manage the whole program effectively. The campus chief, assistant campus chief, department of education, practice teaching committee, campus internal/external supervisors,

campus administration, school supervisors involve in practice teaching. The campus or school supervisors and student teachers have major roles in practice teaching. Their roles are stated in the following paragraphs:

### **Roles of the Campus/Supervisors**

Most of the student teachers' work is largely depend on the contribution of their supervisors. Supervisors supervise student teachers' works. "During practice teaching supervisor or cooperative teacher plays a vital role as a guide and mentor, as a critical friend, as an expert, as a model teacher, as an evaluator, as a counselor, as a resource person and as a facilitator" (Benjon 2001:10). Therefore working with cooperative teacher is highly challenging task for the student teachers. The assumed roles or responsibilities of school/campus supervisors are:

- To provide essential suggestions from the beginning throughout the completion of practice teaching
- To recommend some teaching techniques and teaching materials required to the student teacher
- To provide suggestions on formulation of objectives, selection of teaching materials, teaching/learning activities and evaluation
- To check their regularities, daily log book, preparing questions, peer class observation and writing assignments
- To examine and mark their performance with relevance to the lesson

### **Roles of the Student Teachers**

In practice teaching program, student teachers play vital role from the very beginning that is from pre-practice teaching to the final evaluation of their work. Now, it is clear that practice teaching does not only include classroom teaching. If we think so, it becomes narrow thinking and impractical. It clearly optimizes that there needs of preparing materials, school report, case studies, extra curricular activities report, evaluation of curriculum and text book. Therefore, practice teaching is essentially the student teacher's work. It is them who have to teach in the host schools and colleges to accomplish their partial fulfillment of their academic course. In order to do so, they have bigger responsibilities to perform. They have:

- to select host school or college for teaching
- to attend in pre practice teaching or in 'on campus program' for knowing general considerations for practice teaching
- to seek suggestions from the school and campus supervisors and other members of practice teaching committee on the matter of confusion and difficulties
- to accept the suggestions given by the supervisors and observers and try to improve the performance
- to prepare the teaching materials and daily lesson plans
- to observe three friends' classes and to point out strengths and weaknesses of their teaching
- to be sincere about all the requirements in accordance with the rules in the standards of the campus
- to maintain accuracy, consistency and regularity in writing school report and case study

- to be aware of the practice teaching criteria
- to show demonstration class during the time of external evaluation
- to be in touch with campus for external observation and interview schedule

### Problems Associated to Practice Teaching

"Practice teaching is an indispensable component which provides opportunity to novice teacher to implement the theories, instructional techniques and so on" (Subedi: 2009 p. 138). A student who has studied and passed a certain degree from Education Faculty is known as trained teacher and it is expected that quality education can be enhanced only when the classroom performance of teachers is improved. But nothing is away from its weaknesses of problems. The major weaknesses that the campus has been facing are discussed below:

- It is widely accepted that many school authorities do not likely to accept student teachers to practice at their schools. They say that the student teachers are less qualified, short time teaching, irregular, take the lesson lightly, irresponsible, no sincerity etc.
- Student teachers' absenteeism is being a common phenomenon in practice teaching. Teacher's physical absence makes a difference in class. Despite the fact that teachers are the key actors in the school system, they frequently be absent during certain period of time. They try to convince to the host school teacher, school supervisor, and campus supervisors and even to the practice teaching committee members by saying that they have their own problems in home and their working places and sometimes they pretend as if they are really sick.
- Some student teachers are not sincere in micro-teaching or on campus program though they have received suggestions from practice teaching committee. They think that it is not obligatory for them.
- There is still lack of supervisory skills of the school authorities. However the student teacher can bring some innovations in language teaching. In this context, just observing student teacher's class and giving marks does not change the way. They have to observe the class sincerely and to give some suggestions to improve effectiveness of teaching.
- Some student teachers are not sincere for preparing lesson plans for different topics and do not maintain record keeping daily regarding the teaching materials, preparing report writing, case studies and so on.
- Lack of regular advice and counseling is also a problem of student teaching. If the students are sent very far away from campus, the campus supervisors will not reach there in time to make suggestions or tips for their improvement. So that the whole program becomes misleading. In this regard difficult location of the host school and campus has been challenge for the effectiveness of practice teaching activities.
- In the observation, it has been found that some student teachers do not complete their requirements given to them during the teaching period. Even if the documents are made, they are found incomplete, irrelevant and copied from others.

### Conclusion

Practice teaching is an effective way of receiving feedback from the supervisors and friends. It helps to improve teaching strategy. Through practice teaching, student teachers start to learn how to deal with others. After that they can monitor their own teaching and use the information

they obtain to review the progress. Practice teaching becomes a strong platform for being a novice teacher. He/she can get ample opportunity to obtain new experience of teaching. Once the student teachers complete their teacher education program, however, and take up full time work as a language teacher in a school or institute, they will soon realize that there is still a great deal to learn and that practice teaching cannot fully prepare them for the reality of full time teaching. As mentioned above, there are many challenges, problems and difficulties in practice teaching program in the present context. Despite these challenges and problems, the following measures can be made to apply effectively:

- It is necessary to establish positive attitudes towards the students that they need to be laborious for building up their own career.
- In a class, they should respect the student's knowledge and have knowledge of their social cultural background.
- Teaching should not only be knowledge oriented rather than skill oriented
- Innovation in teaching is necessary rather than vomiting theoretical experiences.
- Students should be sent for teaching in the nearby schools so that it would be easier to observe their classes.
- Student teachers should submit their writing documents to the campus supervisor in the second or third round observation so that it would be easier to provide suggestions and feedback for their writing.
- Internal and external supervisors should never be an authoritative but they should be facilitators. Going into the class and observing five to ten minutes of students' work does not change the situation.
- In order to sustain the students' career and their ongoing professional development, they should capitalize opportunities provided by locally and internationally networking organizations.

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# Role of Dairy Farming on Rural Development in Manthali-1, Ramechhap

Tirtharaj Baral<sup>1</sup>

## ABSTRACT

*This study is an attempt to explore the current status of dairy for rural development in Manthali-1, Ramechhap district. It was conducted to analyze the production and rural development, to examine the role of milk production in rural development, to assess the existing veterinary facilities and to analyze the role of dairy in rural development.*

*For this study, primary data were collected with the help of questionnaire. 45 households were taken for the sample from different community of the ward no. 1 of each ethnic group. For this purpose, purposive sampling had been used and required secondary data had also been used. To test the economic earning through the milk production and rural development, only statistical tools were used.*

*Milk production has played vital role in generating income, poverty reduction of rural people and rural development. Although it is not the main source of income of the people in the study area, it needs lots of support from the concerned governmental and private sector to promote the present condition of farmers in the study area.*

**Key Words:** *Milk Production, Poverty Reduction, Rural Development, Income Generation, Livestock, Economic Growth*

## Introduction

Agriculture is the largest sector contributing about 32 percentage to GDP and active man power engaging almost about 63 percent of the total population. In this sector, dairy has a huge potential for rural development due to varied climate, appropriate soil, good potential for irrigation. The agriculture growth is however low and poverty line in the country is 21.6 percent. Livestock sector contributes 26.8 percent of agriculture GDP and 4 percent to national export (14th Plan).

Dairy sector (milk) has high weight in livestock and contributes about two third of total GDP. For the majority of Nepalese farmers, a major source of cash income is milk production in Nepal. It also contributes 6 percent to the GDP. The milk production is 18, 54,000 liter per year in our country. So, per day per capita milk consumption is 66.7 liter per year and 0.182 liter per day in Nepal which is the lowest in SAARC region (14th Plan). The growth in national milk production over the last decade averaged about 2.3 percent per year ( NDDB 2014).

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Dairy farming is long traditional profession in almost part of our country. Dairy products are our one of the major food systems. This is very important to improve the health condition of our people. Due to low production, the availability of milk is also far less than its necessary requirements. As a result malnutrition has become the problem for the poor people . Thus, it is necessary for promoting animal husbandry in the country to improve the nutritional status as well as promote the living standard of the people of the country (Katuwal-2012).

Milk is only the food having almost all nutrients necessary to maintain life and promote body growth. Milk contains the fat-soluble vitamin 'D', water soluble 'B' complex and vitamin 'C' for all age group and almost complete single food for the young. Half liter of milk per day, can supply about a quarter of daily recommended intake of protein and all the calcium required by an active man to vitamins to help the health( Encyclopedia Britannica, Vol 5, P 451) .

Developing countries collectively contain three quarter and two third of the world's cattle, yet they produce only 20 percent of the milk output. Milk availability per head in the developing world is therefore less than one tenth what it is in the developed countries. The developing countries will double their population in the next generation. Thus, the real need and demand for milk in these countries will be very high and the deficit is likely to become steadily more acute. (Katuwal-2012).

The promotion of milk production system is one of the most favorable paths of rural development and poverty reduction as a view of agriculturists. It provides a daily source of income with a relatively low risk factor. Another advantage is that the care and management of milking animals provide socially desirable work opportunities, and dung ( Wastage form Animals ) can be used in bio-gas plant which will provide energy for daily consumption, which will make life easier. For all these reasons, the development of milk production is a central part of the drive for food security and economic growth throughout much of the developing world (Katuwal-2012).

Ramechhap is one of the hilly districts of Nepal. It has all together 6 rural municipalities and two municipalities . There are 14 Wards in Manthali. It is about 123 Km East from Kathmandu. Manthali is the head-quarter of district, it has an area of 211.78 Sq. km and population is 45416. The study area is the head quarters of ward no. 1. Its total population is 7569. Ddiferent casts of people live in this municipality (CBS-2011). Most of the people are farmers with farming and live stock rising as their main occupation. There are two dairy farms for milk collection in ward no. 1. Majority of dairy farmers are found to be from Brahmin, Newar and Chhetri.

## Research Questions

This study is mainly focused in these questions.

- What is the current status of milk production system in Manthali-1?
- What are the roles of dairy farming for rural development?

## Objectives

- To find out the current status of dairy farming.
- To find out the contribution of dairy farming for rural development.

## Methodology

To achieve the main objective of the study different research methodologies have been used. The nature of the study is exploratory, so both formal and informal procedures are used to get necessary information. To identify the facts and realities of milk production and rural development, both exploratory and descriptive procedures were designed. Manthali municipality ward no 1 of the Ramechhap district is selected for this study. The reason for the selection of this area are as follows.

- Dairy farming has been developing as a major occupation in this area, so this study is thought to be necessary.
- This ward has high potentials for dairy production market for dairy products and development. So, this study is supposed to help further development of dairy farming in this area.

It is not possible to interview all of the milk producers in the study. Therefore, sampling method has been adopted. The total number of the milk sellers HHs in the study is 350. Out of them only 45 HHs were selected with the method of purposive sampling. Thus the selected 45 households (12.85%) represent the sample of the study.

Mixed methods of data and information have been collected and analyzed in the study. This study mainly depends on the primary source of data collected through the field survey. Because of its validity, primary source of data is taken from different areas of Manthali municipality -1. However secondary source of data are also used for required analysis. Primary data are collected by interviewing dairy farmers. The secondary data are obtained from milk collection center (dairy), books, journal, research, report, relevant magazines, newspapers and electronic resources. Information is collected from informal interview with the staff of milk collection center and local leaders.

## Limitation

This study has explored about dairy farming and its relation on rural development. So, it is limited to Manthali municipality ward no-1 and only dairy farmers. So it is not generalized in other fields.

## Result and Discussion

Milk production has played vital role in generating income of the local farmers. It has supported to uplift of the socio-economic condition of the respondents. Although it is the main source of income of the farmers in the study area, it needs lots of support from the concern governmental and private sector to improve the present condition of the farmers in the study area.

## Type of cows and buffaloes

In the study area there are two types of animals local and improved. In the view of milk production, improved are better than local which give more milk. Different types of cattle are domesticated by the respondents in the course of milk production.

**Table -1: Type of cows and buffalos**

S.N.		Milking	Non-Milking	Total	
				No	Percent
1.	Local cow	16	8	24	12.70
2.	Improved cow	79	57	136	71.96
3.	Local buffalo	17	12	29	15.34
4.	Improved buffalo	-	-	-	-
		112	77	189	100

It is seen that the total number of the animal kept by the sample farmers for milk production is 189. Among them 12.70 percent are local cows, out of which 16 are milking and 8 are non milking. Likewise, the respondents for milk purpose also domesticate improved cows. The total number of improved cows is 136 out of which 79 are milking and 57 are not milking. Similarly the total number of local buffalo is 29. But there are not seen improved buffalos. The table shows that the number of milking animals are larger than that of non-milking which indicates that the respondents have been attracted by improved cows and buffalos because they yield much milk than locals which is the better sign in milk production in near future.

### Total milk production

A milk production activities is one of the major economic activities of the farmers in the study area. Generally, farmers keep cows, buffalo for milk production and comparatively the amount of milk production of improved cows are more than local, and local buffalos are more than improved ones. The following table presents the number of households' milk production situation.

**Table -2: Total milk production**

S.N	Amount in(Liter)	No of HHs	Percent	Total production (In Liter)	Percent
1.	0 – 20	26	57.78	251	27.28
2.	20 – 40	11	24.45	322	35.00
3.	40 – 60	5	11.11	194	21.09
4.	60 – 80	2	4.44	65	7.06
5.	Above 80	1	2.22	88	9.57
	<b>Total</b>	<b>45</b>	<b>100</b>	<b>920</b>	<b>100</b>

The table shows that there are 57.78 percent HHs who produce 0 to 20 liter milk per day and their total production is 251 liter, which is 27.28 percent of total production. Similarly in the production category of above 80 liter, there is only one (2.46%) households whose total production is 88 liter per day which is 9.57 percent of the total production. It seems that highest number of the households are producing 20 to 40 liter. It is noted that there are some farmers having high number of the cattle but with less milk production due to milking status of the cattle they own.

### Milk collection system

Milk collection system plays a vital role in the development of milk production activities. If the collection center is not far and the price of milk is good enough, farmers will be inspired to sell milk. Milk is collected and marketed by dairy. There are 2 dairies. These dairies collect the milk and sell it to the customers.

**Table-3: Dairy and daily collection of milk**

S. N	Name of dairy	Location	Daily Collection and sell in ( ltr )	Daily average collection and sell in ( ltr)	Percent
1.	Chiranjivi dairy	Bhanghang	1100-1200	1150	50
2.	Ramechhap Dairy	Devkota Chock	600-700	650	28.26
3.	Unseen Marketing (Home Delivery)	Manthali- 1	400-600	500	21.74
	Total			2300	100

The Chiranjivi dairy and milk collection centre ltd. collects 50 percent of the total milk production. This dairy and milk collection centre provide milk in the nearest collection centre. It is the biggest of all the local dairy. People around this collection center keep more dairy animals and selling rate is so high, So the collection is also high. Ramechhap dairy ltd. collects 28.26 percent of total collection which is the second quantity. But in average this Municipality supplies almost 2300 liters of milk daily. Dairy products of these dairies are-Milk, curd, ghee, ice-cream, kulfi, lassy, khuwa, paneer, chhurpi, pustakari, gudpak etc.

**Table -4: Income and Employment Status of Farmers**

S.N	Amount in(Liter)	No of HHs	Percent	Engage (Employee) manpower	Percent
1.	Upto-7000	12	26.66	6	12
2.	7000-15000	8	17.77	4	8
3.	15000-30000	6	13.33	6	12
4.	30000-50000	7	15.55	10	20
5.	50000-70000	6	13.33	12	24
6.	70000-90000 and above	6	13.33	12	24
	Total	45	100	50	100

Above table shows that 50 people are engaging in dairy farming. The lowest 8 percentage people are engaged from 17.77 HHs where they earn Rs. 7000-15000 per month in average. Similarly, the highest 48 percentage people are engaged from 26.66 HHs where they earn above Rs. 50000 per month in average.

## **Main finding are as follows**

- In the field survey, total sample population of female was 103 which was greater than male i.e.100.
- Ethnically, Brahmins were the major residents of the study area covering 37.41 percent of total population followed by Chhetri, Newar, Majhi and others.
- In the study area, total number of livestock kept by the farmers for milk production is 189. Among them 15.34 percent are buffalo and remaining 84.66 percent are cows (both local and improved). The number of improved livestock are greater in number which produces more milk than local one.
- Total milk production of the sample HHs was 920 liter per day. Out of which 90 liters was consumed for domestic purposes and remaining 830 liters were sold for income generation.
- Almost all milk products of the study area were purchased by private dairy and home. There was absence of government co-operation to purchase farmers products.
- 12 HHs earn up to Rs. 7000 per month, only 6 HHs more than 90,000 per month.
- Medical expense for the animals is also important factor. This determines the uses of earnings. The total expenses on the animal medical was about Rs.8000 per year per animal.
- The earnings from milk product is spent in diversified areas such as cattle feeding, home expenses, education, health, fixed assets etc. Cattle feeding and home expenses expenditure were the expenditure items sharing 24.95 Percent each out of total income generated.
- It has good market to sell milk in Manthali.
- Milk production gives the big push in the income generate and rural development process.

## **Recommendations**

Milk production has played vital role to rural development and uplift the socio economic condition of milk producer in rural area. However, some improvements are still needed in this area. Sustainability and commercialization of dairy farming is necessary to reinforce its role in the local economy. For this purpose, the following recommendation have been made.

- Imported breed of bull should be provided by Government sector, there should be breed selection program for the reproduction.
- Farmers should be trained with modern technology of animal husbandry.
- Dairy owner and worker should be trained with new technology and different products of milk.
- Credit services for dairy farmers should be made available through government sector and other financial companies or co-operatives at low rate of interest.
- Veterinary services should be provided in the village through District Animal Service Office. Regular and timely vaccination against animal disease should be initiated.
- Veterinary doctors should be encouraged to operate clinics or drug shops in the villages by milk producer co-operatives, local government or local community.

- Livestock keepers should be facilitated by insurance policy.
- Forestation program must be lunched to develop the jungle, so that farmer can graze and get green grass and fodders.
- Improved seed of grass should be provided by government.
- The availability of drinking water, seasonal green grass, medicine for animal should be provided effectively.
- Free of cost health camp program for animal should be lunched by I/NGOs, Government sector as well as local sectors.
- Milk marketing system should be operated effectively.
- Dairy farming or livestock program should be lunched for rural development.

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