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EDITORIAL ...

SNPRC Journal is a peer-reviewed, multidisciplinary journal published by the Research and Publication Committee (RPC) of Sahid Narayan Pokharel Ramapur Campus, Sainamaina Municipality, Rupandehi, Lumbini Province, Nepal. This UGC listed annual journal serves as a forum for researchers, educators, scholars, teachers, and professionals to disseminate knowledge through quality research articles covering various disciplines. The SNPRC Journal adheres to a rigorous process of screening, reviewing, editing, and proofreading. The preliminary step in the review process is taken by the editorial board, which renders the first decision on submitted articles. Articles that fail to follow the author's guidelines may be rejected by the board. Articles that have met the journal's standards are sent to two anonymous reviewers for review. Articles that are accepted for publication by reviewers with some improvements are sent back to the authors for further revisions, taking into account the reviewers' comments and feedback to ensure the article meets the journal's standards. Following the authors' efforts to address the reviewers' comments and feedback, the editorial board makes the final decision on whether to publish the revised articles or reject them. Authors are not required to pay any publication fees for their articles in this journal, as all associated expenses are covered by the Research and Publication Committee of Shahid Narayan Pokharel Ramapur Campus. This issue of SNPRC Journal includes a collection of 14 research-based articles covering a wide range of subjects, including Science, English education, English literature, Education, Sociology, and Nepali. Each article in this issue has been carefully reviewed, edited, and proofread to ensure its quality and accuracy. We believe that the knowledge and perspectives presented in these articles will greatly benefit future generations of multidisciplinary professionals in Nepal. This volume showcases a wide range of research and studies across multiple disciplines.

We extend our sincere thanks to all the authors for their outstanding contributions and express our deepest gratitude to our esteemed reviewers for their scholarly expertise and unwavering support to the Editorial team throughout the entire effort. We express our sincere gratitude to the Campus Management Committee of Sahid Narayan Pokharel Ramapur Campus in Sainamaina Municipality, Rupandehi, for their unwavering support and encouragement, which played a pivotal role in the successful publication of this journal. A special thanks to Sahadev Maharjan for his excellent and creative design. The articles published in the journal are the property of the Research and Publication Committee of Sahid Narayan Pokharel Ramapur Campus. However, the authors are solely accountable for the originality and accuracy of the views and information presented. We welcome thoughtful feedback from our respected readers and well-wishers to uplift the standard and quality of the journal in the upcoming issues.

Dinesh Panthee
Editor-in-Chief
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Teachers' Perspectives on Task-Based Language Teaching: Practices, Strengths, and Weaknesses

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Abstract

Task-Based Language Teaching (TBLT) as a modern, effective and widely discussed method prioritizes purposeful tasks to improve students' communicative competence. Although it enhances classroom engagement through authentic language use, the majority of English teachers in Nepal continue to employ conventional methods, with very few embracing learner-centred, task-based practices. This study explores teachers' perspectives on task-based language teaching: practices, strengths, and weaknesses. It employs a narrative research design to explore participants' lived experiences of TBLT. Four secondary school teachers from Rupandehi, Nepal were purposefully chosen. Information was collected through semi-structured interviews. The raw data was transcribed and translated into English, coded, organized it into themes, analyzed and interpreted descriptively to derive meaning. This study reveals that teachers hold positive perceptions of TBLT that can improve students' communication, critical thinking, and problem-solving skills. It also encourages learners' freedom and integrates linguistic skills. However, exam-focused curricula, resource constraints, students' unwillingness to collaborate and insufficient teacher training are challenges in its implications. The study can contribute to teachers adopting the learner-centered approach in their classrooms.

Introduction

Task-Based Language Teaching (TBLT) is one of the most innovative, student-centred and widely discussed approaches. However, English language teachers still employ conventional approaches rather than using TBLT in their classrooms in Nepal. TBLT underscores learners' natural abilities to acquire language incidentally through task completion, which draws their devotion to language form (Ellis et al., 2020). Through pedagogical and real-world tasks, TBLT enables language learners to

grasp the language dynamically. Instead of concentrating solely on language structures, it prioritizes communication, real-life language application, and authentic, goal-oriented tasks (Putri & Refnaldi, 2021). Thus, TBLT can bridge the gaps in structural approaches to teaching speaking, which primarily focuses on systematic instruction, deliberate learning, and the formal aspects of language (Ellis et al., 2020). It fosters meaningful interaction (Harris, 2016) and learner autonomy through structured task cycles involving preparation, performance, and feedback. TBLT employs students' first language (L1) to help them complete tasks and learn L2; however, excessive L1 use could make implementation challenging (Richards & Rodgers, 2014).

TBLT is a widely recognized approach in language teaching, highlighting meaningful communication and practical language application. It encourages learners to engage in tasks that reflect real-life language use, fostering both linguistic skills and communicative proficiency (Mudinillah et al., 2024). It aligns with a humanistic teaching approach by emphasizing both cognitive and emotional aspects of learning, fostering collaboration and understanding. TBLT defines tasks as real-world activities requiring learners to use language meaningfully (Nunan, 2010). These tasks include problem-solving and negotiating meaning, contributing to effective language acquisition. It is a key component of communicative language teaching, where language used in communicative tasks serves as a means to accomplish goals through meaning exchange (Nunan, 2010). Harmer (2007) highlights three key phases in task-based instruction: the pre-task phase, where teachers introduce the topic, provide instructions, and emphasize essential vocabulary; the during-task phase, where students engage in activities with potential guidance such as time constraints or assigned roles; and the post-task phase, where students reflect on their learning, share experiences, and refine their language skills. However, many teachers do not strictly follow this structure (Xue, 2022). Rather than focusing on traditional grammar instruction, TBLT engages learners in activities that require language use to accomplish specific goals (Mudinillah, 2019). This approach highlights practical language application, ensuring learners develop both linguistic competence and real-world communication skills.

Literature Review

TBLT emerged as a response to the limitations of conventional methods, such as rote learning. TBLT emphasizes the use of meaningful tasks as the main tool for language learning, enabling students to participate in real-world communication and apply language skills practically (Ellis, 2018). It increases and improves student classroom participation. The research study identifies three essential features of TBLT that enhance classroom practice. Firstly, TBLT aligns with learner-centred teaching (Ellis, 2009). Secondly, it includes clear goals, structured procedures, and defined outcomes (Nunan, 2010). Lastly, TBLT emphasizes meaningful, content-

driven activities rather than focusing solely on linguistic forms. Similarly, Ellis (2009) outlines eight principles for implementing TBLT, such as maintaining appropriate task difficulty, setting clear objectives, and ensuring students understand the purpose of tasks. Moreover, active participation, risk-taking, and meaningful communication are encouraged, with reflection and discussion playing a key role in learning. Self-assessment is also emphasized to promote learner autonomy and constant language growth.

TBLT is a student-centered approach that aligns with real-life experiences, increasing motivation and learner autonomy (Larsen-Freeman & Anderson, 2011). Prabhu (1987) categorizes tasks into three types: information gap (transferring information), reasoning gap (using logic to generate ideas), and opinion gap (inferring or deducing solutions). Ellis (2009) further differentiates focused tasks, which target specific grammar structures, from unfocused tasks, emphasizing real-life communication. Nunan (2010) contrasts real-world tasks, simulating authentic language use, with pedagogical tasks, which prioritize classroom-based learning. These approaches balance linguistic accuracy with communicative competence in EFL instruction and increase the communicative efficiency of the students in English (Al-Ghamdi et al., 2019). Pedagogical tasks maintain a balance between linguistic accuracy and communicative competence in enhancing students' efficiency in using English. TBLT has both benefits and challenges. Huang (2016) found increased motivation and language skill development in general English classes. Suhendi and Purwarno (2018) stated that learning occurs through interactions with peers, teachers, and the broader world. Also, Sun (2022) found that TBLT improved listening skills, cultural knowledge, and student engagement in communication skills.

TBLT boosts students' speaking skills through communicative activities. Xinran (2023) confirmed TBLT's effectiveness in enhancing undergraduate students' speaking skills. Bui and Tai (2022) explored the integration of translanguaging with TBLT, showing its potential for improving L2 learning. Research has shown that TBLT is highly effective in developing speaking skills, especially in terms of fluency, accuracy, and complexity. Research studies by Panduwangi (2021) and Kong et al. (2022) indicated that TBLT plays a crucial role in enhancing students' linguistic accuracy and speaking ability. Despite its advantages, the wider implementation of TBLT faces barriers, including teachers' lack of confidence and expertise in designing task-based activities and conflict with shifting from traditional teaching methods. However, English language teachers' perceptions and practices in the Nepalese ELT context are still underexplored. The purpose of this article is to explore English language teachers' perspectives of TBLT regarding practices, strengths, and weaknesses they encounter in the implementation of it. To reveal this phenomenon in this study, I formulated two research questions.

1. How do English language teachers perceive and practice TBLT in secondary schools?

2. What strengths and challenges do they encounter in implementing TBLT English classes?

Research Methodology

This study focuses on secondary English language teachers' perceptions and practices of TBLT. The study employs a narrative research design to explore participants' perceptions and lived experiences of task-based language teaching. Narrative inquiry is a qualitative research method that explores human experiences through storytelling, emphasizing the significance of lived experiences in understanding culture and identity (Clandinin & Caine, 2013). It involves collecting and analyzing personal narratives to gain deeper insights into individual perspectives. Four experienced English language teachers from four community schools located in Rupandehi were purposefully selected for interviews to explore their real perceptions and lived experiences in employing TBLT in English language classrooms. Semi-structured interviews facilitated open-ended answers, allowing participants to share their perspectives and emotions about TBLT in depth (Chen, 2016). In-depth interviews serve as the most efficient approach for gathering detailed information on a topic, facilitating clear communication between the interviewer and participants (Morris, 2015). Following Braun and Clarke's (2021) thematic analysis, I transcribed and translated the raw data into English, coded, organized it into themes, and interpreted it to derive meaning. To ensure confidentiality, pseudonyms were assigned to the participants.

Results and Discussion

The findings have been discussed, analyzed and interpreted relating to the relevant literature, organized around the following four main themes.

Teachers' Perceptions of Task-Based Language Teaching

Teachers believe that task-based language teaching (TBLT) is a successful, learner-centred method that encourages student participation and fosters the development of useful language skills via relevant assignments. However, because of their training, experiences in the classroom, and contextual challenges, their perspectives differ slightly.

Shanti mentioned, the significance of both theoretical knowledge and real-world application of TBLT. She revealed, *"I studied the theoretical aspect of task-based language instruction in my M. Ed. But after completing NELTA training, I discovered how to use it in an actual classroom."* She learned both the concept and application of TBLT through academic courses and training. She added, *"I know that TBLT decreases the amount of time teachers spend talking while encouraging communication, collaboration, critical thinking, student autonomy, and problem-solving skills."* Her opinions are very similar to those of Richards and Schmidt (2010), who describe TBLT as a student-centred method that actively engages

students in the planning, teaching, and evaluation processes. Krishna asserted, *"TBLT is a learner-centred approach, so it supports learners' active involvement and their interest in solving the problem of the assigned task by the teacher."* The learner-centred approach of TBLT, according to Krishna, encourages students' active participation and interest in resolving the task's issue. Both viewpoints emphasize how student-driven learning has replaced teacher-led learning. This opinion is supported by Ellis et al. (2020), who contend that TBLT improves student engagement in discussion and decision-making. TBLT not only enhances learner participation in discourse and social problem-solving but can also boost their concentration in the learning process. However, challenges such as time constraints, classroom management and exam-oriented education systems hamper its implementation in English classes.

Deepa placed more emphasis on skill integration than Shanti did on implementation and its cognitive strengths. She proclaimed, *"Task activities that are done in or out of the classroom integrate four language skills that encourage students to collaborate and think critically."* Her viewpoint is in line with that of Willis & Willis (2007) and Ellis (2009), who contend that task-based activities support language development in a comprehensive way. In this line, Kamal stated, *"Assigning tasks in the classroom allows students to practice and explore language meaning, enhancing their communication and problem-solving abilities,"* Students can meaningfully interact with language through classroom activities, which enhances their communication and problem-solving abilities and results in notable progress. According to Harris (2016) and Dorathy & Mahalakshmi (2016), TBLT increases motivation and helps learners enhance accuracy and fluency.

All these perspectives support Shanti's assertion that TBLT encourages independence and collaboration. The others did not specifically address the significance of formal training in effectively transferring theory to classroom practice, but Shanti did. Participants accepted some challenges in spite of the promising perspectives. The successful use of TBLT in English classes is frequently hindered by time limits, problems with classroom management, and exam-oriented educational systems. Although teachers admire TBLT, these structural constraints imply that, in the absence of institutional support, its adoption may be uneven.

Moreover, Shanti clarified, *"TBLT incorporates diverse tasks-ranging from discussions to collaborative projects which enhance creativity, critical thinking, and teamwork."* According to her, more accomplished students frequently help their peers, fostering a welcoming and engaging environment. This finding is in line with Chen et al. (2023) who asserted that TBLT promotes interaction through collaborative learning. Shanti's views are in line with those of her peers and demonstrate a fair grasp of the theoretical and practical facets of TBLT. Her focus on professional development and training adds a subtle dimension that hasn't been

covered in great detail by others. All things considered, the participants have a favourable perspective of TBLT and recognize both its advantages and disadvantages in actual classroom settings.

Teachers' Practices of Task-Based Language Teaching

Instead of acting as a direct teacher in TBLT, the teacher facilitates learning. Before the work, the instructor presents the subject and pertinent terminology, helps students with the task with little assistance, and then gives feedback (Richards & Rodgers, 2013). Before the task, the teacher discusses the subject and vocabulary; during the task, the teacher offers minimal assistance; and after the task, the teacher provides feedback.

Deepa stated, *"As a facilitator, I engage my students actively in the assigned tasks based on students' needs through group work to enhance their interaction and self-directed learning."* She involves students in assigned tasks personalized to their needs, using group work to promote interaction and self-directed learning. Students are encouraged to communicate with their classmates more actively in the classroom when they get task-based language instruction (Simion & Genova, 2019) and are provided with opportunities to interact with one another, helping them lower their anxiety (Ganta, 2015). Krishna claimed, *"I organize the class into groups consisting of students with diverse abilities. In these groups, the more capable students assist those who struggle, and they seek the teacher's guidance for more challenging tasks."* This indicates that the teachers are somewhat comfortable with implementing TBLT in their classrooms and are well aware of its theoretical components. Both participants Krishna and Deepa support the idea that interaction and collaboration improve learning. The practices of the participants are consistent with Chen et al. (2018). According to them, learning outcomes are better for pupils who work in small groups than for those who work alone. Supporting this approach, Vygotsky (1986) emphasizes that true learning occurs when students work together in pairs and groups.

Teacher plays multiple roles, including mentor, facilitator, and resource provider, adapting their support based on students' needs to engage them in meaningful communication, collaborate in groups, and use real-life language applications (Richards & Rodgers, 2013). It promotes autonomy, as learners navigate challenges, negotiate meaning, and reflect on their progress (Van den Branden, 2012). By fostering real-world communication and student involvement, TBLT enhances motivation and confidence in learners (Larsen-Freeman & Anderson, 2011). In this regard, Deepa claimed, *"While teaching, I give general instructions before assigning tasks and activities to my students. I engage my students with the content and provide support. At the end of the session, students present their work, which combines their learning."* While teaching, he first provides his students with general instructions before assigning tasks and activities. She actively engages students with the content and offers support as needed. At the end of the session,

the students present their work, reinforcing their learning. These findings align with the study by Chen and Wang (2019). TBLT enhances students' engagement in language learning, making them more active in class. It fosters better interactions by promoting collaborative learning. Deepa emphasizes thought and synthesis, offers broad guidance, promotes participation, and invites students to share what they have learned whereas Krishna highlights the creation of mixed-ability groups and outlines a more encouraging network in which the instructor steps in mainly to help with difficult parts of the assignment.

Participants' practices are in harmony with Chen and Wang (2019). They found that task-based language teaching (TBLT) enhances motivation, critical thinking, engagement, and collaboration. Students responded positively to TBLT as it connects to real-life experiences. Task-based language teaching increases students' motivation to learn English (Simion & Genova, 2019). These principles collectively contribute to a structured, student-centered approach that enhances language proficiency through engagement and interaction.

Benefits of Using Task-Based Language Teaching

Task-Based Language Teaching (TBLT) is a communicative approach that emphasizes meaningful tasks over isolated language structures, enhancing real-life language use and fluency. Kamal stated, *"TBLT promotes active learning by engaging students in problem-solving and decision-making. It also fosters critical thinking and creativity and takes responsibility for their learning."* TBLT encourages students' active learning by involving them in problem-solving and decision-making. It enhances their critical thinking and creativity, taking charge of their learning. His experience is in harmony with East (2017). He stated that TBLT has been developing as a learner-focused and experiential teaching method, originating from the implementation of communicative language teaching.

Krishna claimed, *"TBLT reduces teacher dependency on textbooks, integrates four language skills and makes learning reliable, real and practical."* Task-Based Language Teaching minimizes the teacher's reliance on textbooks and naturally integrates language skills, making learning more authentic, real and practical. TBLT enhances the authenticity of language teaching by recreating real-life situations. Although perfectly authentic contexts may not always be possible, these simulations still successfully prepare students for using the language in actual settings. He added, *"TBLT increases students' fluency through interactive and goal-oriented tasks and encourages collaboration, enhancing social interaction and teamwork."* TBLT boosts students' fluency with interactive, goal-focused tasks and fosters collaboration, strengthening social interaction and teamwork. His lived story is in harmony with (Nunan, 2004; Larsen Freeman & Anderson, 2011; Masuram & Sripada, 2020). They stated that it encourages student interaction, builds confidence, boosts fluency and confidence and supports real-world language use in interaction. Language assignments provide students with the chance to

actively engage with the material, discuss real-world problems, negotiate, and come up with the best answers in groups or pairs. TBLT emphasizes meaningful language use and real-world tasks in speaking (Moore, 2018). TBLT enhances practical communication skills and addresses the teaching challenges of learners

Shanti asserted, *“When I use TBLT in my class, it helps my students develop communicative skills by the use of communicative activities, deepening their understanding of the content. Even my shy students engage in discussions with their classmates in pairs or groups and improve vocabulary and language structures.”* Using TBLT in his class enhances his students' communicative skills while deepening their understanding of the subject matter. Students in TBLT programs outperformed those in traditional language programs in terms of communicative competence. His findings are similar to Long (2015). She added, *“TBLT engages students, enhances real-life tasks and authentic language.”* She highlights the importance of real-world tasks and interaction in language learning, emphasizing the need for authentic communicative activities in the classroom. Research suggests that even shy students actively engage in discussions when working in pairs or groups (Ulla & Perales, 2021). TBLT fosters natural interaction in the target language, helping students overcome hesitation and develop confidence. Additionally, it encourages a sense of responsibility, as learners must complete tasks independently without constant teacher supervision. These findings align with Kafipour et al. (2018), who reported that task-based learning enhances Iranian EFL learners' language use, vocabulary acquisition, content development, and organizational skills. Similarly, Panduwangi (2021) found that TBLT significantly improves communicative competence and fluency. The participating teachers in this study also acknowledged that the effective use of language tasks enhances students' communicative abilities.

In the same vein, Krishna stated, *“When I provide an interesting task to my students, they are motivated to learn as it reduces their nervousness. I can also engage them in learning as they enjoy working actively with their friends.”* Providing interesting tasks reduces students' nervousness and motivates them to learn by encouraging active, enjoyable collaboration with peers. Krishna's view aligns with Wangdi and Zimik (2024). They stated that if teachers select engaging tasks, they can enhance students' enjoyment of learning, which increases their participation. Enjoyable tasks help reduce students' nervousness (Bao & Du, 2015) and minimize classroom monotony (Shimray & Wangdi, 2023). Kamal shared his experience thus, *“TBLT can support students to learn language naturally and develop their communicative competence.”* The participant's lived experience makes it clear that TBLT supports natural language acquisition in the real world, developing their communicative competence. Similar findings were made by Waluyo and Bakoko (2022), who asserted that students' speaking abilities and their desire to communicate were positively correlated.

He further clarified, *"TBLT can address the problems faced by mixed-ability learners. They can evaluate the strengths and weaknesses of their learning themselves."* It allows for differentiated learning and self-assessment, helping students recognize their progress and areas for improvement. This is similar to Ellis (2009), who highlights that TBLT fosters natural learning by emphasizing meaning while incorporating language rules.

Kamal, Krishna, and Shanti all agree that TBLT increases students' fluency and confidence, particularly when they collaborate in groups or pairs. They stated that when given well-designed assignments, even introverted students participate more actively. The participants affirmed that TBLT promotes authentic language use, student engagement, fluency and communicative competence, and collaborative and learner-driven environments. However, Kamal emphasizes cognitive development and autonomy, Krishna emphasizes motivation, fluency, and enjoyment, and Shanti emphasizes inclusive participation and the development of communicative skills. They all support TBLT as a very successful, student-centred pedagogy that promotes language competency and human development.

Challenges of Task-Based Language Teaching

TBLT requires extensive planning, high teacher expertise, and effective classroom management. Assessing student progress can be difficult since traditional tests may not align with task-based learning. Deepa stated, *"My students love using structured learning over interactive tasks. So, they do not enjoy interactive activities."* It requires both time and resources for effective classroom management. *My school does not provide adequate support for implementing it."* Beginners may struggle due to a lack of explicit grammar instruction, and some students may prefer structured learning over interactive tasks. TBLT can be time-consuming, and resource-intensive, and may lead to classroom management issues. She faces challenges as she does not get institutional support in supplying adequate resources for TBLT implementation.

Teachers must create engaging tasks while managing classroom dynamics, which requires flexibility and careful planning. Shanti stated, *"Due to the exam-oriented curriculum, it is difficult to complete the course on time because it requires both time and effort. Extroverted students may overpower introverted students, making shy students feel uncomfortable in class."* Exam-oriented curriculum, resource limitations, time constraints, and shy student reluctance to participate can hinder its implementation. In addition, students may overemphasize fluency at the expense of accuracy. These findings are consistent with Yassin et al (2018). Any task or activity that enhances students' fluency and proficiency in a language class through active engagement. Kamal stated, *"I cannot implement TBLT effectively due to my students' inadequate proficiency in English. They are familiar with learning English through traditional methods of teaching and grammar-focused activities. I am also not trained properly to use TBLT in the class."* Kamal's narratives reveal that

more controlled speaking tasks, conventional teaching methods with grammar-oriented exercises, more organized speaking activities and inadequate training hinder implementing it. His view is in harmony with Hu and McKay (2018), who emphasized that teachers must have adequate pedagogical skills and language proficiency to successfully implement EMI and support student achievement. However, difficulties persist, especially in environments where conventional, teacher-focused methods dominate teaching (Ya, 2021). The narratives revealed that in the classroom, teachers usually use teacher-dominated pedagogy. The evidence of low learning outcomes and inadequate levels of English among students was a low rate of student-centred and active learning practices that hindered the implementation of TBLT.

Teacher training is vital for effective TBLT implementation, enhancing task facilitation, student outcomes, and overcoming resistance in traditional settings (Mudinillah et al, 2024). Teachers often struggle to transition to TBLT without adequate training, as they struggle to apply a task-based approach efficiently in teaching English. Conventional learning environments may also create difficulties in adopting this approach. Despite these challenges, TBLT remains an effective approach for enhancing meaningful language use (Ellis, 2020). Deepa asserted, *“There is inadequate collaboration, information gap and group problem-solving activities among teachers.”* Her experience highlights the absence of collaborative tasks in the TBLT framework, which are essential for advanced speaking skills like negotiation and critical thinking. Willis and Willis (2007) argue that tasks promoting information gaps and group problem-solving lead to more meaningful language use. The lack of such tasks indicates a need for more cognitively demanding, collaborative activities in TBLT.

Deepa, Shanti, and Kamal all agree that TBLT implementation calls for a significant investment of time, energy, and institutional support all of which they believe are absent from their present teaching environments. They agree that many students, particularly those with weaker English proficiency or exam-focused mindsets, find interactive assignments difficult and prefer structured or traditional training. TBLT implementation is context-sensitive, obstructed not only by the approach but also by teacher capacity, student preparation, and institutional culture. Their shared experiences confirm the findings of Ellis (2020) and Mudinillah et al. (2024), which state that TBLT can only encourage meaningful language usage in coincidence with sufficient training, materials, and support networks.

Conclusion and Implications

In spite of the continued domination of conventional approaches over learner-centred practices in English language instruction in Nepal, TBLT is steadily gaining popularity. This study aims to explore English teachers' perceptions and practices regarding task-based language teaching, along with its strengths and weaknesses using narrative inquiry. The findings indicate that teachers have positive

perceptions of TBLT, recognizing its role in enhancing communication, critical thinking, and problem-solving through real-life tasks. Teachers are well aware of their roles in facilitating student engagement and fostering collaborative learning through communicative activities such as language games, role-plays, discussions, project work, pair work, and group work. Tasks personalized to learners' needs, interests, and proficiency levels enhance both communicative skills and content knowledge. Furthermore, teachers' skills and the use of ICTS play a key role in TBLT's success, integrating speaking, listening, reading, and writing skills. Despite its benefits, challenges such as controlled speaking tasks, over-reliance on conventional methods, limited resources, time constraints, classroom management issues, insufficient teamwork, and inadequate teacher training hinder its effective implementation. Addressing these requires balancing fluency and accuracy, engaging students in meaningful tasks, and adapting communicative activities to language classrooms.

The study suggests incorporating TBLT into EFL curricula and providing teacher training to overcome challenges. Future research could adopt a mixed-methods approach, including surveys and interviews, to further explore TBLT implementation. Government support in professional development and resource provision is essential for the successful implementation of TBLT in language teaching.

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Writing Research Articles for Academic Journals: A Guide for Novice Researchers

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Abstract

Research articles are essential outputs of academic work. They represent intensive and detailed studies on specific topics or issues within a particular academic discipline. Usually grounded in primary data, they offer structured, evidence-driven insights that help expand current knowledge or introduce new viewpoints. Research articles are commonly structured using the IMRD format: Introduction, Method, Results, and Discussion which ensures clarity, coherence, and scientific rigor. The purpose of writing such articles is not only to share findings with the academic community but also to stimulate further research and critical discussion. For emerging scholars, a clear understanding of the research article writing process is essential. Nevertheless, many novice researchers often experience confusion and face challenges when attempting to write and publish their work in academic journals. In this light, the present study aims to examine both the theoretical and practical aspects of research articles, along with their types. Moreover, it discusses the fundamental elements of a research article, supported by relevant examples and illustrative explanations.

Introduction

Research articles enable scholars support evidence-based practices, share findings, and contribute to the development of theories and methodologies across disciplines. In education, for example, they inform curriculum design, teaching strategies, and policy decisions through empirical evidence and critical analysis (Creswell, 2014; Cohen et al., 2018). Moreover, research articles foster academic dialogue, promote critical thinking, and help practitioners stay informed about

recent advancements (Mertens, 2019). They also lay the groundwork for future research by allowing scholars to build on existing studies and explore new areas of inquiry. Thus, research articles not only advance academic knowledge but also bridge the gap between theory and practice, making them essential in both scholarly and professional settings (Burns, 2010).

Research as a systematic and critical investigation, it involves formulating relevant questions and collecting meaningful data to address specific problems or explore phenomena (Hatch & Faraday, 1982; Nunan, 2010). Research articles embody this process by presenting structured inquiries that construct theoretical or analytical frameworks through which findings are evaluated, validated, and disseminated to the scholarly community. The integrity of any research article largely hinges on the quality of its research questions and the robustness of its data collection and analysis procedures. Data may be gathered from primary sources, such as observations, questionnaires, interviews, and tests or from secondary sources like documents and archival materials. In addition, the sampling method plays a crucial role in determining the reliability and generalizability of the research findings. Researchers may employ random, non-random, or mixed sampling strategies, each chosen based on the research purpose and design. Furthermore, a thorough review of existing literature is foundational to the development of any research article. It not only situates the current study within a broader academic context but also helps identify knowledge gaps, refine research objectives, and guide methodological choices, thereby ensuring that the article contributes meaningfully to ongoing scholarly conversations.

Despite the recognized importance of research and scholarly publications in advancing academic knowledge and professional development, many early-career researchers remain hesitant to engage in writing research articles. This reluctance often stems from the perception that research article writing is a complex and demanding process, particularly for novice researchers who may lack sufficient guidance, experience, or confidence. The challenges they face include difficulties in structuring their work, articulating research problems clearly, selecting appropriate methodologies, and adhering to disciplinary conventions in academic writing. In response to these concerns, the present study seeks to explore and explain the fundamental strategies of writing a research article. By providing detailed examples and discussions of research article components such as the abstract, introduction, methodology, results, and discussion, it aims to demystify the process of academic writing and offer practical insights to support novice researchers in developing their scholarly writing skills.

Literature Review

A journal is a scholarly publication that presents a collection of articles released at regular intervals, typically quarterly, biannually, or annually. These journals provide a platform for the dissemination of the most recent research findings and are authored by experts in the field, primarily targeting an audience of fellow scholars, researchers, and professionals (APA, 2020). Each academic

discipline has its own set of specialized journals, such as the *Journal of Science and Technology*, *Journal of Teacher Education*, *Journal of Medical Science*, and the *Journal of NELTA*. While some journals are discipline-specific, others adopt a multidisciplinary approach, promoting cross-disciplinary understanding and collaboration (Day & Gastel, 2012).

Journals may be published in print, online, or both, allowing greater accessibility and global reach. Local journals often include diverse contributions across fields, supporting regional research dissemination. Importantly, journal articles function as permanent and credible sources for scholarly communication. They typically offer detailed analyses of specific issues or topics within a discipline and follow rigorous academic standards, including full referencing and formal structures (Swales, 1990).

A significant feature of reputable journals is the peer-review or refereeing process. Peer-reviewed journals have editorial boards comprising subject experts who critically evaluate the submitted manuscripts for quality, originality, clarity, and scholarly value before accepting them for publication (Booth et al., 2008). This process ensures academic integrity and enhances the credibility of published research. Most journals are published by universities, research institutions, or professional organizations committed to academic excellence and knowledge advancement.

There are various types of journal articles, including research articles, methodological articles, theoretical articles, and others, each differing in purpose and structure. The number and types of article varies across disciplines; for instance, original research articles are commonly produced in the natural and social sciences, while review articles are more frequently emphasized in the humanities and related fields. The main types of journal articles are as follows:

Research Articles

Research articles are comprehensive reports of original research based on the collection and analysis of primary data. They follow the standard IMRD structure: *Introduction*, which outlines the research problem and objectives; *Methods*, detailing how the study was conducted; *Results*, presenting the findings; and *Discussion*, interpreting the results and relating them to existing literature (APA, 2020). These articles typically range from 3,000 to 7,000 words, though some journals allow up to 12,000 words, depending on the complexity of the study (Neupane & Joshi, 2021). Writing a research article requires careful planning, data collection, analysis, and interpretation, as well as clarity in presentation. Before publication, research articles undergo rigorous peer review by subject experts. Authors must often revise their manuscripts based on reviewers' and editors' feedback to improve quality, clarity, and scholarly rigor (Day & Gastel, 2012).

Theoretical Articles

Like empirical research articles, theoretical articles are usually subjected to peer review prior to publication in academic and scientific journals, ensuring

scholarly rigor and quality. However, unlike empirical articles, they do not involve the collection and analysis of original data. Instead, theoretical articles critically examine, compare, and interpret existing theories to propose new conceptual frameworks or perspectives (APA, 2020). These articles are vital for advancing academic discourse, as they synthesize established knowledge and offer fresh insights or reinterpretations of key issues (Neupane & Joshi, 2021). A central aim of theoretical writing is often the application of theories to practical contexts, such as education, health, or social systems, thus bridging the gap between theory and real-world phenomena (Swales, 1990).

Review Articles

Review articles offer a critical, integrative, and constructive evaluation of previously published literature within a particular field. Through careful summary, synthesis, and comparison, they highlight prevailing trends, theoretical frameworks, and key findings while also identifying gaps, inconsistencies, or limitations in the existing body of work (Neupane & Joshi, 2021). Unlike primary research articles, review articles are considered secondary literature, as they typically do not include new empirical data collected by the author. Instead, they build upon existing studies to provide a broader understanding of a specific topic or issue (APA, 2020). There are three primary types of review articles: literature reviews, which offer a general overview and critique of the current state of knowledge; systematic reviews, which follow a structured methodology to comprehensively collect and assess relevant studies; and meta-analyses, which statistically combine data from multiple studies to determine overall trends or effects (Gough et al, 2017). Each type serves different academic purposes and varies in complexity and scope. The length and structure of a review article may differ depending on the discipline, journal requirements, and depth of coverage. Regardless of type, review articles play an essential role in guiding future research by clarifying what is known and what remains to be explored.

Methodological Articles

Methodological articles are a special type of academic writing that introduce new research methods, improve existing ones, or explain research techniques in detail. These articles are useful for researchers because they offer practical tools that can be used in many fields (APA, 2020). Although they may include some data, the main goal is not to present new findings but to show how the method works in practice (Mertens, 2014). Such articles help researchers choose the best methods for their own studies by comparing the new or improved method with current practices. They often contain complex technical or statistical details, which are usually placed in appendices or supplementary sections to keep the main text clear and easy to follow (APA, 2020). Overall, methodological articles play an important role in improving how research is done and shared.

Case Studies

Case study articles report detailed accounts of unique, rare, or significant events, conditions, or phenomena. They are often used to illustrate complex

problems, propose potential solutions, and point out areas needing further research or theoretical investigation (APA, 2020). Commonly found in fields like medicine, psychology, and education, case studies help document previously unrecognized conditions, treatment outcomes, or unusual clinical presentations (Yin, 2018). These articles serve as valuable tools for generating hypotheses, refining existing theories, and informing practice. While based on specific cases, they often have broader implications for research, policy, or clinical application.

Other Types of Articles

In addition to the article types mentioned above, academic journals may also publish brief reports, comments and replies on previously published articles, book reviews, letters to the editor, and monographs. These formats serve various purposes, such as sharing concise findings, engaging in scholarly dialogue, reviewing academic publications, or presenting comprehensive studies on a single topic.

The aforementioned classification underscores the existence of diverse types of journal articles, each characterized by distinct purposes, structures, and scholarly functions. Among these, the research article stands out as the most widely recognized and frequently published form across academic disciplines. Consequently, the primary focus of this discussion is on research articles, given their central role in disseminating original findings, advancing disciplinary knowledge, and contributing to ongoing scholarly conversations.

Methodology

The present study employed a document analysis approach within the broader framework of qualitative research. Qualitative research is primarily concerned with generating rich, in-depth descriptions rather than quantifying data through numerical measures such as frequencies or scores (Mackey & Gass, 2005). It operates on a logical framework that connects the data collection process to the initial research questions (Yin, 2009). In this context, a document is understood as any written, drawn, presented, or recorded representation of ideas, and document analysis refers to a systematic method of reviewing and interpreting such materials, whether in printed or electronic form. Similar to other qualitative research techniques, document analysis involves the careful examination and interpretation of data to derive meaning, deepen understanding, and contribute to the development of empirical knowledge (Corbin & Strauss, 2008). Accordingly, this study involved the collection and systematic analysis of relevant books, scholarly articles, and previous theses pertaining to the research domain.

Results and Discussion

Research articles normally have a standard format to facilitate communication. The scholars of research articles follow introduction, method, results and discussion (IMRD) as a basic format for their journal articles. However, many modern academic journal articles are organized in the following components.

Title

Every article begins with a title, which summarizes the main idea of the manuscript. It should be a concise statement of the central topic and designed to capture the reader's interest (Hartley, 2008). A good title should both attract and inform readers, accurately reflecting the content of the article. If readers find the title appealing, they are more likely to continue reading. Therefore, a title should not only draw attention but also clearly indicate what the article will discuss (Leki, 2010). It should reflect the nature, scope, and focus of the study and be fully explanatory when standing alone. In other words, a good title should ideally answer the following questions:

- **What** will be researched?
- **How** will the topic be researched?
- **With whom?**-describe the research population and units of measurements.
- **Where/ in what context** will the study be conducted?

Abbreviations are generally avoided in research titles. A well-crafted title may also hint at how the paper is organized. Titles are typically limited to 8 to 15 substantive words. Phrases like "*a study of*" or "*an analysis of*" should be avoided, as they add unnecessary length without contributing meaning. While titles are usually written as phrases, they can also take the form of questions. In academic writing, it is rare for titles to include exclamation marks. A good title is typically short, often a phrase rather than a full sentence, though it may also take the form of a question or include brief explanations when appropriate (Kirsznner & Mandell, 2008); Leki, 2010). In terms of capitalization, the first word and all major words should be capitalized, while articles (a, an, the), coordinating conjunctions (and, but, or), and short prepositions (in, at, on, of) remain in lowercase unless they appear at the beginning or end of the title. Titles should not be followed by a period, nor should they be underlined or placed in quotation marks. For formatting, the title must be centered at the top of the first page, typed using both uppercase and lowercase letters, and followed by a double space before the beginning of the main text.

Author's Name (Byline)

Listing the name of a single author poses no problem. However, when two authors are involved, a decision must be made regarding whose name appears first. This becomes more complex as the number of authors increases. In all cases, titles (e.g., *Dr.*, *Professor*) and academic degrees (e.g., *PhD*, *EdD*) should be omitted.

The *Publication Manual of the American Psychological Association* (2010) provides clear guidelines for assigning credit for authorship in academic publications. It emphasizes that the order of authors should reflect the actual professional contributions of each individual, regardless of their academic rank or institutional status. Typically, the principal contributor is listed first, followed by co-authors in descending order of their involvement. Merely holding a title or position, such as being the Head of a Research Team does not in itself warrant

authorship. Furthermore, if a student's thesis or dissertation forms the basis of a multi-authored article, the student should be recognized as the principal author. Overall, the literature underscores that authorship should be based on substantive contributions, not on hierarchy, titles, or degrees.

Abstract

Most scholarly journals require an abstract, which provides a brief yet comprehensive summary of the article's content. It allows readers to quickly grasp the study's purpose, methods, findings, and significance. Importantly, abstracts should not include any information not already discussed in the main text (Neupane & Joshi, 2021). A well-crafted abstract is often considered the most important paragraph in a scholarly article, as it helps readers decide whether to read the full paper (APA, 2020). There are two common types of abstracts: structured and unstructured. Structured abstracts, which originated in medical journals during the 1980s, are now widely used in scientific and technical disciplines. They are typically organized under specific subheadings such as *Background*, *Objectives*, *Methods*, *Results*, and *Conclusion* (Hartley, 2008). This format enhances clarity and readability, especially for empirical research. In contrast, unstructured abstracts are more typical in the humanities and social sciences. These abstracts include the same essential components but are written as a single paragraph without subheadings. For articles ranging from 3,000 to 5,000 words, abstracts are usually limited to 150–250 words.

To write an effective abstract, several key principles should be followed (APA, 2010). First, it must be accurate, meaning it should clearly reflect the purpose, methods, and findings of the article without introducing any content that does not appear in the main body. Second, the abstract should be nonevaluative; it must present the information objectively, without personal opinions or judgments. Third, it should be coherent and readable, using clear and concise language. This includes favoring verbs over nominalizations, using the active voice when possible, employing the present tense for conclusions and the past tense for reported results. Lastly, the abstract must be concise—brief yet informative. It should highlight only the four or five most important concepts, findings, or implications, with each sentence contributing essential information.

Keywords

Keywords are an essential component of a journal article, typically placed directly after the abstract. Authors are usually advised to list 5 to 8 keywords that accurately represent the content of the article. These should ideally reflect the discipline, sub-discipline, theme, research design, and context of the study. Keywords play a crucial role in helping potential readers discover the article in electronic databases. Keywords help readers determine whether an article is relevant to their interests and provide useful terms for conducting web-based searches on related topics. Keywords also assist indexers and editors in grouping together related materials, such as those compiled in year-end journal issues or

conference proceedings (Hartely, 2008). In addition, they allow editors and researchers to monitor developments and trends within a specific subject area over time. Furthermore, keywords can link particular issues to broader, more abstract academic or disciplinary themes, thereby enhancing the article's accessibility and scholarly relevance.

Gbur and Trumbo (1995) suggest several strategies for producing effective keywords and phrases in academic writings (cited in Hartley, 2008). They recommend using simple and specific noun phrases, for instance, "variance estimation" instead of "estimate of variance." It's important to avoid overly common terms and not to repeat keywords already present in the title, as these will be indexed automatically. Writers should also eliminate unnecessary prepositions, particularly "in" and "of," by opting for more concise forms like "data quality" rather than "quality of data." Moreover, acronyms should be avoided, as they may become outdated or confuse readers unfamiliar with them, especially international audiences. The names of individuals should only be included if they are part of widely recognized terminology, such as "Skinner box" or "Poisson distribution." In essence, effective keywords are specific, discipline-relevant, clearly phrased, and free from redundancy and obscure abbreviations, helping both readers and databases efficiently locate relevant academic materials.

Introduction

The introduction is the first main body section of a journal article. It clearly presents the research problem or question under investigation, along with the background needed to understand it. A strong introduction outlines the purpose, scope, and significance of the study, allowing readers to judge the relevance of the article to their interests and decide whether to continue reading (APA, 2020). To make the introduction engaging and informative, writers often employ rhetorical strategies such as using a thought-provoking question, a surprising statistic, or a review of key literature to capture attention and provide context. Introductions are typically concise; around 10 percent of the article's total length (Bailey, 2012). However, their length may vary depending on the complexity and scope of the study. A well-written introduction should answer several essential questions: What is the topic? Why is it important? What is already known? What gap does this research aim to fill? And how will the study achieve its goals? As noted in the *APA Publication Manual* (2020), answering these questions helps ensure that the introduction is focused, coherent, and aligned with the rest of the article:

- Why is this problem important?
- How does the study relate to or differ from previous work in the area?
- What are the primary or secondary hypotheses or objectives of the study?
- How do the hypotheses and research design relate to one another?
- What are the theoretical or practical implications of the study?

Swales and Feak (2004) outline a widely accepted model for structuring the introduction section of academic articles, which consists of three essential moves

(cited in Hartley, 2008). **Move 1** involves establishing a research territory by emphasizing the significance, relevance, or interest of the general research area and by reviewing previous studies. **Move 2** focuses on identifying a niche. **Move 3** consists of occupying the niche, where authors explain how their research addresses the identified gap. This includes stating the purpose of the study, and optionally, listing research questions or hypotheses, and announcing principal findings. In essence, a well-structured introduction sets the background, defines the research problem, and clarifies the purpose and significance of the study by progressing through these three strategic moves.

Method

Methods refer to the techniques or procedures used to gather and collect data related to the research questions. Research methods encompass all the systematic and scientific techniques employed by a researcher throughout a study (Kothari, 2004). A solid understanding of research methods is essential because it guides the researcher in achieving the study's objectives. The structure of the methods section can vary across journal articles. Most often, it is divided into three main subsections: Participants, Measures, and Procedure(s). In addition, some scholars include discussions on the study's philosophy and design of the study, population and sampling, research instruments, data analysis procedures and research ethics as the integral components of the method. The length of the methods section depends on the familiarity of the techniques used: it may be brief and concise when using standardized methods but more detailed and elaborate when novel or complex methods require thorough explanation (Hartley, 2008). Researchers are expected to describe their methods clearly enough so that readers can replicate the study based on the information provided.

Results

The results of a study involve the presentation and description of collected data. In qualitative research, the results section typically begins with the study's themes, which should directly reflect the research objectives or questions. In contrast, the results section of quantitative research usually follows the sequence of data. Quantitative studies often use tables, graphs, diagrams, and statistics to present findings, whereas qualitative studies rely on narratives and stories to describe results. Furthermore, the results should be interpreted and discussed in relation to relevant theories connected to the study. Results section in scientific research articles typically follows a two-stage structure (Hartley, 2008). **Move 1** involves presenting the main findings in a logical sequence, clearly linking them to the hypotheses and methods employed in the study. **Move 2** then addresses the subsidiary or secondary findings, again connecting them to the initial research questions and methodological framework. This structured approach ensures clarity and coherence in reporting outcomes. It is also common for the results section to begin with phrases such as "Table 1 shows that...", indicating a direct reference to visual data presentations that support the findings.

Discussion

The discussion section involves the analysis and interpretation of the study's data. Here, the researcher restates the findings in relation to previous studies and offers explanations and insights. In other words, the author examines, interprets, and qualifies the results, drawing inferences and conclusions from them (APA, 2020). The discussion should begin with a clear statement indicating whether the original hypotheses; both primary and secondary are supported or not. Comparing and contrasting your results with those of other researchers helps to conceptualize, confirm, or clarify your conclusions. There are five common 'moves' typically found in the discussion sections of academic research papers, each serving a distinct rhetorical function (Hartley, 2008). **Move 1** involves restating the main findings and accomplishments of the study to remind readers of its key contributions. **Move 2** evaluates how these findings align with or differ from previous research, indicating whether they support, contradict, extend, or refine existing knowledge. **Move 3** highlights potential limitations of the study, acknowledging any constraints in methodology, scope, or generalizability. **Move 4** provides an interpretation or explanation of the results, offering insights into their meaning and relevance. Finally, **Move 5** discusses the broader implications of the findings and often includes recommendations for future research, suggesting how the work can be extended or applied in other contexts. Together, these moves help to contextualize the research and guide readers in understanding its significance.

Conclusion

The conclusion should appropriately answer the specific questions raised in the introduction section. A conclusion is not just a summary of the results; it is a personal and critical reflection on the entire research process. It also highlights the broader significance of the findings. The conclusion should be written in relation to the introduction, methods, results and discussion sections of your research.

References/ Works Cited

References constitute a systematic list of sources cited within an academic paper, serving to acknowledge the contributions of previous authors and to provide readers with the means to locate the original materials. Various referencing styles exist, among which APA (American Psychological Association) and MLA (Modern Language Association) are widely used. APA style is predominantly employed in social science research, whereas MLA style is commonly applied within the humanities. Both APA and MLA share the following basic conventions for formatting, in-text citation, and referencing a research paper.

- Use a legible font size (i.e. Times New Roman with 12 font size)
- Double space entire the paper.
- Leave one inch margin at top, bottom and sides of the text.
- Do not justify the text, instead, leave right margin uneven.
- Indent the first line of every paragraph and footnote

- Place the page number in the upper right hand corner
- Alphabetize the "References" or "Work Cited" by author's last name.
- Use hanging indent for the reference/ cited list.
- Use parenthetical in-text citations.

Despite sharing fundamental formatting principles, APA and MLA styles exhibit several differences. These include variations in disciplinary focus, citation structure, title page requirements, author name formatting, emphasis on publication date, and the use of abstracts. Such differences reflect their adaptation to the specific conventions of social sciences versus humanities.

Conclusion

Since research is an indispensable aspect of all academic disciplines, this study aims to explore and explain effective strategies for writing a research article. The research articles follow a standardized structure intended to promote clarity, logical flow, and efficient communication within the scholarly community. While the IMRD model (Introduction, Method, Results, Discussion) serves as a foundational framework, modern research articles also incorporate essential elements such as the title, author's byline, abstract, keywords, conclusion, and references. Each component serves a specific rhetorical and functional purpose, from capturing the reader's interest to presenting empirical findings and situating them within existing literature. Effective research writing requires not only adherence to structural conventions but also attention to clarity, accuracy, objectivity, and relevance. Furthermore, understanding citation styles such as APA and MLA is vital for academic integrity and consistency. Ultimately, mastering the components and conventions of research article writing empowers scholars to contribute meaningfully to their fields, engage in critical academic discourse, and advance knowledge within their disciplines.

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Formative Assessment in Nepalese Secondary Level English Classrooms: Tactics, Engagement and Responses

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Abstract

Formative assessment supports learning, and in Nepalese school education, it is emphasized in the curriculum but inconsistently practiced in classrooms. In this context, this study explores the formative assessment strategies that secondary-level English language teachers apply in the classroom in Nepal. It also examines how teachers engage students with these strategies and how students experience these formative assessment practices in community schools. To achieve the research objectives, four English language teachers and twelve students from community schools in the Kathmandu Valley were selected using purposive sampling. The study employed an interpretative phenomenological analysis design. Data were collected through class observations and interviews with both teachers and students. The data were analyzed and interpreted descriptively by identifying themes. The findings revealed that most teachers use classwork and homework as formative assessment strategies. Peer correction, group correction, teacher correction, and self-correction were commonly used to engage students in formative assessment activities. The majority of students responded positively to the formative assessment strategies their teachers used and the way they were engaged in the processes. It implies that incorporating diverse formative assessment strategies can effectively engage students and foster positive attitudes toward learning.

Introduction

Language assessment is the process of evaluating learners' ability to use a language effectively. Teachers need to assess their proficiency and provide targeted

feedback to support learners in achieving communicative competence. Assessment encompasses a variety of methods and tools that inform instructional decisions and track learning progress. Among these, *formative assessment* is crucial in promoting student development by offering continuous, constructive feedback. Brown (2004) highlights the significance of formative assessment in the development of language skills, while Pradhan (2021) situates it within a broader spectrum of assessment practices—namely, *assessment of learning*, *assessment for learning*, and *assessment as learning*.

Unlike summative assessments, which are primarily used for certification and grading purposes, formative assessment is integrated with learning processes, aiming to improve students' performance and autonomy. Clark (2011) argues that formative assessment is not merely a testing tool but a dynamic pedagogical process that fosters lifelong learning and skill development. Similarly, Viegas, Alves, and Lima (2015) highlight its role in enhancing educational experiences and outcomes by encouraging diverse and reflective teaching strategies.

Despite the growing recognition of its value, formative assessment remains underused in many educational settings, where summative practices dominate. Such an emphasis often prioritizes academic certification over meaningful learning. In response, the *Secondary Level Curriculum 2078* of Nepal underscores the importance of formative assessment in enhancing instructional quality. It specifies several formative assessment techniques, including observation, anecdotal records, interviews, home assignments, portfolios, creative works, and interactive activities such as debates, role-plays, storytelling, and journal writing. The curriculum has been structured to promote reflective practices and continuous feedback. However, its success depends upon effective implementation by teachers and active engagement of students.

Although the curriculum framework highlights the role of formative assessment, there is limited research in the Nepali context. Even Education Review Office have missed to assess the practices of formative assessment activities conducted in the classroom (see ERJ, 2024). This lack of evidence points to a critical gap in understanding how the curriculum policy of formative assessments is practiced and how it contributes to quality education at the secondary level.

Therefore, this study aims to investigate the formative assessment strategies employed by English language teachers in the secondary schools. Specifically, it seeks to explore which strategies are implemented, how students interact with them, and how students perceive the effectiveness of these strategies in supporting their learning.

Literature Review

Regular assessment using diverse methods to measure understanding among all students enhances learning progress. The assessments should be tailored to each student, ensuring personalized learning experiences so that teachers can pinpoint areas needing support and devise strategies for improvement through the

analysis of student performance. Teachers should be aware of the students' levels to foster success in their learning and the role of active engagement during learning to maximize everyone's potential (Wiliam, 2010). Assessments help teachers understand students' proficiency and provide support when necessary. Formative assessment integrates formal and informal activities conducted during the teaching and learning process. It is collaboratively used by teachers and students to elicit and utilize evidence of student learning as a continuous process, thereby supporting utilize in becoming self-directed learners (Beard, 2023). It offers ongoing feedback to both teachers and students to assess understanding and progress, aids students in taking ownership of their learning, and enables teachers to effectively tailor instruction to meet individual needs. According to Afitska (2014) classroom formative assessment can be conceptualized as formative teacher assessment, formative feedback, as well as self and peer assessments. Formative teacher assessment focuses on discussions with learners and adapting strategies according to their levels. Formative feedback serves as a supportive bridge that guides learners towards their expected progress. Self and peer assessments are valuable when learners generate and assess their ideas through peer assessment, peers provide feedback based on their observations of each other's presentations. Collaborative and constructive feedback play significant roles in enhancing learners' educational journeys (Sharma, 2023; Wiliam & Thompson, 2006). Bennett (2011) highlights the teacher's role in adapting instruction to meet the students' immediate needs, which not only fosters greater student engagement but also contributes to the development of learner autonomy and peer support within the classroom. Timely and constructive feedback enables students to effectively incorporate suggestions into their work, resulting in meaningful learning outcomes. In this regard, Dayal (2021) argues that if teachers intentionally use formative assessment strategies, such as feedback, questioning, and observation, they are most likely to adjust their teaching to support students' real-time learning, highlighting how these practices are embedded in classroom instruction and help identify students' needs, enhance engagement, and promote continuous improvement in learning outcomes.

The secondary level curriculum-2078 in Nepal describes a diverse range of formative assessment methods to measure learners' progress and learning: observation of students' linguistic behavior, anecdotal records, interviews, home assignments, portfolios, tests (class, weekly, monthly), projects, creative works, classwork, reflective practices, games, debates, simulations, role plays, group discussions, and journal writing. Here, the observation of linguistic behavior refers to the process of closely observing and analyzing how students use language in various contexts, such as during classroom discussions and homework. An anecdotal record is a brief narrative detailing specific incidents or behaviors observed in students, which is very useful for teachers to gather information regarding a student's progress and learning experiences. Classwork encompasses activities students are expected to complete during a class, whereas homework refers to tasks assigned by a teacher for completion outside regular classroom

hours. The portfolio technique involves evaluating students by compiling their portfolios, while tests are a common assessment method utilized by almost all teachers in various institutions. Oral questioning and feedback, diagnostic tests, and student presentations are other potential formative assessment techniques (UNICEF, 2022). However, each technique serves a specific purpose in evaluating students' learning progress, addressing diverse learning styles, and promoting a comprehensive understanding of the curriculum.

By incorporating various assessment strategies, educators can effectively monitor and support students' academic growth and development (see Secondary Level Curriculum, 2078). Wiliam and Thompson (2006) conceptualized five key strategies of formative assessment: namely clarifying and sharing learning intentions and criteria for success, engineering effective classroom discussions and learning tasks to elicit evidence of student understanding, providing feedback that propels learners forward, activating students as instructional resources for one another, and encouraging students to take ownership of their learning.

Numerous studies have been conducted at the international level, yet there is limited coverage of Nepalese research in this area. Bhusal (2024) highlights large-scale assessments like NASA and PA but overlooks classroom-level formative practices essential for daily student learning, leaving a gap between national evaluations and real-time feedback. Kadel (2024) shows that Bloom's taxonomy-based questioning promotes critical and metacognitive skills, aligning with formative goals, yet focuses more on teacher perceptions than on actual learning outcomes or feedback use. Similarly, Acharya's (2024) meta-analysis informs equity-driven policy through NASA data but lacks attention to formative strategies that address learner diversity in classrooms. Mijar (2024) stresses the role of statistical tools in assessment but prioritizes summative and research-level analysis over formative applications that support instructional improvement. These studies collectively contribute to the broader landscape of assessment in Nepal; however, they under-represent classroom-based formative assessment practices such as real-time feedback, peer/self-assessment, and adjusting teaching based on ongoing learner responses.

Some studies on formative assessment such as Regmi's (2014) study on "The Effectiveness of Formative Assessment in Teaching Grammar" revealed positive effects of formative assessment techniques for testing grammar. Similarly, in their retrospective study on formative assessment, Hamodi & Paster (2016) highlighted the unique use of formative assessments, such as immediate feedback and self- and peer-assessment, which were highly valued by initial teachers during their education program. However, as current teachers, they identified some barriers to implementing change within their work environments, including pupils, families, and other members of the educational community. A study conducted by Thapa (2021) examined the relationship between instruction and assessment in secondary education and found that external tests, alongside ongoing terminal and annual tests, provided limited insights to improve student learning. Likewise, Qureshi,

Shah, and Memon's (2022) study indicated that teachers' formative assessment feedback enhanced students' motivation and learning engagement, while Naka's (2023) research on the portfolio assessment technique employed by a lecturer demonstrated that continuous feedback helps students understand their strengths and weaknesses during activities in the English class.

All of the aforementioned studies reveal that most studies have largely been carried out in foreign contexts, primarily exploring the effectiveness of formative assessment in teaching and learning, thus indicating a need for more qualitative research, particularly using interpretive phenomenological analysis to uncover the practices of formative assessment in community schools and delve into the lived experiences of both teachers and students.

Research Design

This study applied an interpretative phenomenological analysis (IPA) research design suggested by Smith, Flowers, and Larkin (2009). This design is linked with understanding of personal lived experience and exploring persons' relatedness or involvement in a particular event or process (phenomenon), involving participants in exploring, describing, interpreting and situating how they make sense of their experiences. Using IPA as a lens, this study explored the lived experiences of the teachers and students on formative assessment.

Four secondary level English teachers from two selected community schools, namely Saraswati Vidhya Pith and Kalika School, were selected using a purposive sampling technique; the former was highly reputed and popular, and the latter was average type among schools located in Kathmandu Valley. Six students studying in Grade 9 from each school were selected. Altogether, 12 students and 4 teachers were the key informants for the study. For ethical considerations, all the names of the participants and schools used were pseudonyms. The brief descriptions of respondents are as follows:

Teachers. Gita and Hari were from Saraswati Vidhya Pith. Gita was a B.Ed., and Hari was an M.Ed. in English Education. Gita, who belonged to the Newar-speaking community, had 30 years of teaching experience at Saraswati Vidhya Pith, while Hari had 2 years of teaching experience at the same school. He was one of the younger faculty members at the same school. Similarly, Ram and Sita were from Kalika School. Ram was a B.Ed., who had 29 years of experience teaching English, while Sita was an M.Ed. in English and had 5 years of teaching experience.

Students. 12 students studying in Grade Nine from two schools participated in the study. Among them, 6 students were selected from each school: 4 girls and 2 boys. Preeti, Priya, Anita, and Lisha were girls, while Prabesh and Success were boys from Saraswati Vidhya Pith. Among the girls, Preeti and Priya were active and well-performers, Lisha was average, and Anita was often silent in classroom activities. Among boys, Success was active, while Prabesh was passive. Similarly, among 6 students from Kalika School, 4 were boys and 2 were girls. Nikhil, Pawan, John, and Ashwin were the boys, while Jenny and Kripa were the girls. Among the boys, Nikhil

and John were average, Pawan was passive, and Ashwin was active. Likewise, among Jenny and Kripa, Jenny was active, whereas Kripa was passive in the classroom.

The data were collected using classroom observations and interviews techniques. Each teacher's 5 classroom teaching sessions were observed. Altogether, 20 classes were observed during the study. Semi-structured interviews were subsequently conducted based on classroom practices. Each classroom observation was followed by an interview with the respective teacher and then with students to measure their experiences of the teacher's activities. The classroom observation forms and semi-structured interview guidelines, for both teachers and students, served as data collection tools. The interviews with teachers were conducted to understand how they made sense of the assessment activities used in their classrooms, while interviews with students aimed to explore how they experienced teachers' formative assessment strategies within the same environment.

The data were transcribed and translated from Nepali to English. They were then quoted, coded, categorized, and thematized, carefully adhering to ethical guidelines: upholding principles of privacy, trustworthiness, and transparency and honesty with respondents.

Analysis

The analysis of collected data led to three major themes, such as diverse assessment tactics used, student engagement strategies while conducting formative assessment and students' experiences. Each theme offers insights into how formative assessment was practiced and interpreted within the selected classroom contexts.

Diverse Assessment Tactics. Formative assessment is effective and integral in enhancing students' engagement in learning and understanding. Classwork, homework, observation of students' linguistic behavior, revision practices, vocabulary teaching, unit tests, inductive grammar teaching, group work, on-the-spot feedback, and sharing before explanation were formative assessment strategies used by almost all of the selected teachers. These tactics not only provide real-time insights into students' progress but also enable teachers to tailor their instruction to address individual learning needs.

Among multifold strategies used for formative assessment, classwork is a frequently used activity in the classrooms, regardless of contextual variations in its implementation. It was found that even the same teacher utilized different activities, such as reading, writing, and peer correction, at different times. The classroom vignettes given below provide evidence for this claim. During classroom vignette 1, Teacher Gita structured classwork that included a group activity involving true/false questions, which encouraged active participation and peer interaction. During the activity, her focus was twofold: fostering attentiveness and encouraging students to enhance their understanding. Her reflective comment

highlights the importance of remedial feedback in identifying and addressing students' strengths and weaknesses. This underscores the vitality of the classroom not only in evaluating but also in developing learning through collaboration and cooperation. Similarly, during vignette 2, Teacher Hari's approach focused on independent reading and comprehension. He employed a question-and-answer strategy. This session, complemented by immediate feedback, allowed him to assess students' linguistic understanding, promoting independent learning. This technique revealed that Teacher Hari emphasized the necessity of evaluating students' existing knowledge to tailor teaching and learning effectively. It illustrates how classwork can bridge gaps in understanding and foster a strong foundation for succeeding lessons.

Like classwork, homework was another common formative assessment strategy that enhanced learning beyond the classroom boundary. All the selected teachers maximally used this strategy to identify students' strengths and weaknesses and to provide immediate feedback. It promoted learning retention. For instance, teachers' careful use of the Nepali language to clarify vocabulary enabled students to complete tasks they initially struggled with, signifying how homework can narrow down comprehension gaps. The study found that teachers were aware of the multidimensional value of homework. In this regard, Teacher Ram highlighted the role of homework in providing appropriate feedback and implementing discipline. Teacher Sita emphasized its potential to nurture a work ethic and minimize distractions. Teacher Hari, on the other hand, outlined homework as a fundamental part of teaching, important for reinforcing active classroom learning and discouraging passive absorption. This diversity in perspectives reflects a shared belief in homework's significance as a tool for fostering active engagement, discipline, and independent learning.

The observation of students' linguistic behavior was another critical formative assessment strategy that the teachers used in their classrooms. Teachers were attentive to students' mistakes in pronunciation, reading, and comprehension, providing on-the-spot corrections to ensure clarity and accuracy. For instance, Teacher Ram corrected a student's pronunciation error during a lesson on '*Transportation*' which had to be pronounced as /*ˌtrænsˈpɔːtɪʃən*/, highlighting the importance of accurate pronunciation in language learning. He argued that incorrect pronunciation could provide an ambiguous meaning, leading to misinterpretation of the message, especially in communication with native speakers, focusing on the role of appropriate pronunciation of intonation in conveying grammatical and contextual meaning.

The revision practice was another formative assessment strategy that teachers often used in the classroom settings. All the respondent teachers proved the vitality of revising previous lessons, giving prominence to their role in bridging topics and fostering deeper understanding through the interconnection between the two. Teacher Ram's opinion "*Sometimes it is necessary to revise previous lessons to link the previous content with the new topic and it will give contribution and with on*

the given topic,” underlines the value of revision in grasping interrelated concepts. In the same line, Teacher Hari states, *“Students will feel prepared for the next lesson.”* He argues that revision prepares students with a solid foundation for subsequent lessons. These insights reflect a practical approach to learning that promotes comprehension and readiness for future academic challenges.

Some teachers used ‘vocabulary teaching’ as a formative assessment strategy. Teacher Sita taught vocabulary systematically, which was an interactive strategy for formative assessment. She provided opportunities for both guided correction and independent thinking by writing words on the board. One student responded a sentence such as *‘He was rewarded with adoring smile,’* for which he immediately received feedback from teacher Sita that validated his effort with an example sentences, such as *‘Adoring her smile he could not help but captivated’* and *‘The resort by beach was beautiful,’* that offered clear and contextually rich examples of word usage to all students. Furthermore, her assistance to struggling learners portrays her dedication and commitment to inclusive teaching and learning.

Unit tests were effectively used as formative assessments, as evidenced by Teacher Sita’s response: *“Through the unit test, I came to know how much learners have learned, what types of capacity they have; according to that, I provide feedback,”* this approach underscores the dual purpose of unit tests: measuring academic progress and identifying individual student capacities. By providing feedback based on each student’s test achievements, the teacher facilitated a personalized learning experience, aligning with formative assessment ethics outlined in the Secondary Level Curriculum of 2078. Teacher Ram and Gita used the inductive method while teaching question tags. Both of them introduced the topic with examples and provided opportunities to actively explore and engage in deriving the rules. Along with these, tasks were allocated in groups. Group work was used to facilitate peer interaction and cooperative learning. In this regard, Teacher Hari said, *“If we divide the group by mixing up brilliant and weak students, they will work together and can share, collaborate, and scaffold to the needy ones.”* They will experience the value of collaborative learning. The rotational presentations ensured equal participation, promoting confidence and communication skills among all students.

Feedback remained a central aspect in the classrooms. Feedback emerged as a critical component in all observed classrooms, emphasizing its role in developing reading, writing, speaking, and listening skills. Teacher Sita provided on-the-spot feedback during spelling and punctuation activities, enabling students to learn from their peers’ mistakes. Her statement that feedback has *“a positive impact on learning”* resonates with Teacher Hari’s remark, *“I always take feedback positively, which plays a vital role in learning.”* This collective focus on feedback reflects its importance in reinforcing learning, improving teaching efficacy, and guiding student progress.

Teachers also used sharing understanding before explanation as a strategy of formative assessment. Teacher Gita used this approach by asking them to share their understanding of the given topic before explaining. While we wanted to

understand how she makes sense of applying this technique, she responded, *“When students share their understanding before explanation, they will be motivated and mentally prepared to learn”*. In this excerpt, she emphasizes the motivational aspect and peer learning. Priya’s input in the classroom about the ecological change, i.e., *“temperature increasing, snow melting,”* and *“snow melting and sea level increasing”* due to global warming, illustrated active participation and collaborative learning of students.

The above description reveals the way teachers applied diverse tactics for formative assessment. However, the most applied strategies were classwork, homework and observation of their linguistic behavior. Revision practices, vocabulary teaching and unit tests were also frequently used strategies. Some techniques, such as the inductive method to teach grammar, group tasks, on-the-spot feedback and sharing students’ existing knowledge on the given topic before explanation, were other tactics used by teachers to identify students’ difficulties, weaknesses and strengths and areas of improvement. By providing targeted feedback, the teacher tried to foster a more inclusive and conducive learning environment. Teacher Gita and Teacher Hari encouraged students’ participation and confidence by adopting targeted feedback strategies that align with a differentiated teaching approach, a modern learner-centred approach in English language teaching and formative assessment. It was observed that students were not only motivated by the application of this approach but also empowered to take risks and ownership of their learning. The immediate and constructive feedback was an integral part of almost all of the observed classes. Either through group activities, individual tasks, or observation of their linguistic behavior, teachers’ feedback helped to mitigate learning gaps. However, it was observed that there are gaps still in the application of more innovative and diverse formative assessment techniques, namely: storytelling, project work, problem-based teaching, debates and discussion, as suggested by the secondary level compulsory English curriculum.

Student Engagement Strategies. By engagement strategies, we mean the methods or techniques teachers use to actively involve students in the evaluation process. Beyond traditional testing, they create a conducive and interactive learning environment where students participate meaningfully. This study explored a wider range of strategies used by teachers to actively involve students in formative assessment processes. More than using diverse engagement tactics, they underscored how these methods foster content understanding, self-reflection, interaction and self-improvement among students. Using observation and informal assessment, teacher correction, group correction, peer correction, self-assessment, class correction, scaffolding weak students, and observing and guiding and video for better understanding, teachers actively engaged students in the formative assessment process.

While analyzing correction techniques, teacher correction was the most dominant strategy used by teachers. For example, Teacher Gita encouraged

individual students to write their answers on the board and the rest of the others to correct them collaboratively. This activity allowed individual student to correct their work themselves simultaneously. In this regard, Teacher Gita clarified, *“Whenever we call students to write their answer in chorus, they will gradually develop confidence in front of the audience.”* It reveals her focus on lessening hesitation and developing their confidence, fostering an open learning culture where committing mistakes is regarded as an opportunity for improvement. The engagement of students in group correction enhanced interaction and collaboration skills, and spirit among students. Teacher Hari’s vocabulary teaching technique, in which students were assigned to present their answers for group validation, promoted peer or collaborative learning. With the logic, he said, *“While doing so, one group likes to share their knowledge with others, and other groups will share with different others. In such a way, it increases interaction as well as a feeling of competition to some extent.”* Along with developing an in-depth understanding of the given contents, this technique fostered healthy competition and cooperation among students during and learning process.

Engaging students in peer assessment in writing encouraged them to write answers and get subsequent corrections from their peers. In this regard, Teacher Sita remarked that this technique reduces students’ public-speaking anxiety by reinforcing accountability for their work. In her words, *“Some students just write sometimes they commit minor mistakes: If we correct them there, the whole class checks their answer.”* It reveals that peer correction boosts peer learning and fosters collective accountability for academic achievement. Besides this, during the observation and informal assessment process, the teacher observed students’ classroom activities, detecting misconceptions and areas for improvement. The use of informal assessment motivated students to self-correct and self-reflect, learning from their peers. Being involved in these activities, students not only do activities but also observe others also gaining insights into their learning gaps, enabling them to improve as targeted. In this regard, Teacher Sita used a structured activity to encourage students to complete a story. She supported struggling learners by providing hints and guiding criteria, fostering self-awareness and proactive learning. Teacher Ram used a whole-class correction strategy in the classroom. While implementing this technique, he engaged students to work collaboratively. During the activity, he asked individual students to complete tasks and then invited the class to validate their responses, encouraging collective participation and collaborative learning. The tactic allowed all the students to participate actively, sharing responsibilities that ultimately reduced individual pressure in completing the tasks. At the same time, better students were actively involved in scaffolding weaker classmates. During this activity, students were paired in a pattern of weaker-better, aiming to support weaker students by more capable ones. In this line, Teacher Gita stated, *I just call them according to their roll number... There is a rotation system in my class. This technique ensures inclusivity and equity in classroom participation while building weaker students’ confidence.”* While using the observing and guiding strategy, the teachers assigned students tasks, then

closely monitored their pronunciation and vocabulary usage, providing on-the-spot correction. In this regard, Teacher Hari said, *"We have to look at everything from vocabulary to pronunciation... if they make any errors and mistakes here and there, we have to correct them immediately. This immediate feedback mechanism ensures students refine their language skills continuously."*

While using unit tests as a formative assessment tactic, teachers involved students in unit tests and self-evaluation activities. Beyond measuring students' learning progress, unit tests were used to evaluate teaching effectiveness. In this regard, Teacher Sita shared, *"Through unit tests, I came to know how much learners have learned... according to that, I provide feedback."* This reflective practice improved instructional capability. Likewise, students were involved in watching videos to enhance their content understanding. Teacher Hari's integration of multimedia resources enhanced content comprehension and engagement. While teaching a text about "Wimbledon" included in Grade 9 English textbook, he used video clips to overcome students' lack of understanding. He emphasized, *"Visuals have a great influence on the mind of the students... I played a few clips so that I could motivate my students in the very beginning in the classroom."* The use of technology illustrates how innovative methods can transform abstract concepts into tangible experiences.

The above analysis reveals that teachers employed a diverse strategy tailored to meet students' varied learning needs. These strategies enhanced collaboration, encouraged active participation, and boosted students' confidence. Furthermore, the use of self-assessment, linguistic behavior corrections, and multimedia integration strategies illustrates a comprehensive approach used in the English classroom for formative assessments. It reveals that teachers effectively engaged students in meaningful learning by balancing traditional practices with innovative tools and techniques, building a foundation for continuous improvement.

Students' Responses. The study also examined student responses to the formative assessment strategies employed by their teachers. Interviews with twelve students from two schools revealed insights into their learning experiences, perceptions of feedback, motivational factors, and challenges faced during English learning.

Students appreciated interactive teaching methods and the use of multiple languages during instruction. For instance, Jenny shared, *"I had confusion before the teacher taught. I used to see a grammar book, though I had a problem understanding the text. The teacher used Nepali and English while teaching so that I could understand the content better."* Similarly, corrective feedback played a significant role in learning, as noted by Preeti: *"Once I made a mistake in pronunciation while reading a book, the teacher provided feedback by pronouncing it correctly then I learned the correct pronunciation."* These responses indicate that formative assessment strategies, particularly corrective feedback, enable students to learn from mistakes and clarify their understanding. The dual-language

approach also facilitates comprehension for students struggling with English concepts.

Most students perceived feedback positively, with ten out of twelve finding it beneficial. However, Pawan expressed a preference for spaced feedback, stating, *"I don't like regular, because I feel bored. I like the feedback in the duration of two to three days."* Priya highlighted a concern with feedback delivery, suggesting, *"If feedback is like normal, but if we made a mistake in the exam, sometimes the teacher tells by a demotivational way, in that case, I think they should tell personally."* The majority valued personalized feedback for its role in promoting progress and understanding, while some highlighted the need for constructive and non-demotivating delivery. Regular feedback was regarded as essential for improvement, as noted by Preeti: *"Regular feedback motivates us. Positive feedback makes our mindset positive. If we have any mistakes, then we can improve through the teacher's feedback."*

Students acknowledged the impact of teachers' assessments. Students recognized the importance of varied assessment methods in enhancing their learning experience. Priya shared,

Today, as you have noticed, our teacher asks us to study and understand so that we can clarify points in class. For instance, one person may have one view while another holds a different perspective. This creates an environment for exchanging views with friends, as well as teachers' viewpoints, allowing us to grasp and comprehend the text in various ways.

Such methods foster an interactive and collaborative environment, enabling students to exchange perspectives and gain a multifaceted understanding of the subject.

Similarly, students preferred feedback delivery. Students demonstrated diverse preferences for feedback delivery. Group feedback was preferred by most, as explained by Priya: *"I like to take feedback in a group if many students have made the same mistake, they get corrected."* Group feedback allows students to collectively address errors and learn from peers, while personal feedback provides individualized guidance. Likewise, factors influencing motivation included teacher encouragement, peer support, and personal aspirations. Preeti stated, *"We are motivated by friends and teachers mainly. For me, alone peaceful environment is better if I don't understand, then I consult with a teacher."* Positive learning environments and engaging teaching methods were identified as significant contributors to student focus and enthusiasm.

Students valued the use of visual aids in teaching. Success remarked, *"It was a very effective video was better than telling by mouth,"* while Anita observed, *"Games and sports differ, sir had told us when video shows games are only indoor and sports are outdoor, so sir show video about badminton so sir did better by showing the video."* The integration of videos and related visuals enhanced student engagement and understanding, making the learning process more enjoyable. Along with these,

students reported challenges in understanding English concepts and seeking clarification. For example, Priya shared, *"I feel scared to ask a question because I think the teacher may think badly of me or they may embarrass me in front of my friends."* This fear highlights the importance of creating a supportive and non-judgmental classroom atmosphere. To overcome challenges, students relied on strategies like consulting teachers, seeking peer assistance, and self-study. In this regard, Success shared, *"I have been learning from teachers and friends and through the internet."*

Discussion

The analysis highlights a range of formative assessment strategies employed to foster student engagement, demonstrating the adaptability of formative assessment as an interactive and responsive pedagogical approach. The study also reveals that formative assessment strategies build confidence and foster accountability. Teacher correction, as observed in Teacher Gita's classroom, aligns with Wiliam and Thompson's (2006) framework, which emphasizes formative assessment as a process that activates students as the owners of their learning. By encouraging students to write answers on the board and involving the whole class in corrections, this method builds confidence and reduces the fear of public errors among students. However, as this approach takes mistakes as learning opportunities, risks might occur in overlooking quieter students who require additional support to fully benefit from such practices. Besides, improvement in learning, different strategies of formative assessment promoted peer collaboration and interaction. The group and pair correction techniques used in the English classrooms in the selected schools illustrate the role of formative assessment in promoting collaborative learning, as also highlighted by Afitska (2014) through peer assessment strategies. Teacher Hari's emphasis on interaction and healthy competition resonates with Beard's (2023) notion of active engagement fostering self-directed learning. While these methods nurture cooperative skills and deepen content understanding, their success depends on effective classroom management to ensure equitable participation.

The study found that diverse strategies of formative assessment are beneficial to enhance reflective learning. Self-assessment and informal observation demonstrate a shift toward reflective learning, encouraging students to evaluate their progress. This approach is reinforced by Bennett (2011), who highlights the importance of adapting instruction to immediate learning needs. Teacher Sita's structured self-assessment activity aligns with this by empowering students to identify gaps and seek guidance. However, its effectiveness may be limited without clear criteria for success, as emphasized by Dayal (2021), which ensures students have the tools to accurately reflect on their progress. Whole-class correction, as employed by Teacher Ram, fosters a shared learning environment and minimizes pressure on individual students. This approach supports inclusivity by engaging the entire class in the correction process, as noted by UNICEF (2022) in its recommendation for collaborative strategies. However, while this method

effectively addresses collective gaps, its capacity to meet individual learning needs may be constrained, necessitating supplementary strategies such as personalized feedback. Similarly, the inclusion of weaker students through pairing and rotational systems reflects a commitment to equity, a principle reinforced by Wiliam (2010), who advocates for maximizing every student's potential. These techniques match with Viegas, Alves, and Lima's (2014) emphasis on integrating diverse strategies to enhance educational outcomes. While such scaffolding is valuable, over-reliance on peer support may place undue pressure on stronger students and limit the depth of teacher engagement with struggling learners.

The findings regarding the students' engagement tactics reveal that formative assessment practices underscore their pivotal role in fostering student learning through dynamic and tailored approaches, as emphasized by Brown (2004) and further contextualized by Pradhan (2021). While the observed strategies—classwork, homework, linguistic behavior assessment, revision practices, vocabulary teaching, unit tests, inductive grammar teaching, group work, on-the-spot feedback, and sharing understanding before explanation—highlight effective implementation, several critical insights and gaps emerge upon closer examination. Wiliam and Thompson's (2006) conceptual framework, which identifies five key strategies of formative assessment, serves as a lens to evaluate these practices. The teachers, in this study, demonstrated proficiency in clarifying and sharing learning objectives and engaging in discussions that elicited evidence of student understanding. For instance, activities such as Teacher Gita's group-based true/false exercises and Teacher Hari's independent reading and comprehension tasks fostered collaborative and independent learning. The use of immediate and constructive feedback across all observed practices aligns with Wiliam and Thompson's third strategy of providing feedback that boosts learners forward. However, there was limited evidence of activating students as instructional resources for one another or as owners of their learning. While some group tasks facilitated peer interaction, the absence of techniques like peer-assessment or self-assessment, as recommended by Afitska (2014), suggests room for improvement in promoting learner autonomy.

The integration of multiple formative assessment strategies highlights teachers' dedication to fostering an inclusive and responsive learning environment. The use of classwork, such as Gita's group activities and Hari's independent tasks, showcases a balanced approach to promoting collaboration and self-reliance. Similarly, the emphasis on linguistic behavior assessment through real-time feedback demonstrates a commitment to addressing critical language skills like pronunciation, as noted by Teacher Ram during lessons on "Transportation." Revision practices and vocabulary teaching further highlight the proactive measures adopted by teachers to reinforce learning. For instance, the systematic approach taken by Teacher Sita in vocabulary instruction highlights the value of contextual learning in fostering language acquisition. These practices align with Clark's (2011) assertion that formative assessment transcends traditional testing, creating dynamic learning opportunities.

Despite the strengths, notable gaps exist in the implementation of creative and diverse formative assessment techniques. The curriculum and literature, such as Regmi (2014) and UNICEF (2022), advocate for innovative methods like debates, storytelling, diagnostic tests, and project-based assessments, yet these were absent in the observed classrooms. The reliance on conventional strategies such as homework and unit tests, while effective to an extent, limits the potential for fostering critical thinking, creativity, and deeper engagement among students. Furthermore, the absence of systematic self-assessment and peer-assessment activities diminishes opportunities for students to reflect on their progress and develop metacognitive skills. As Hamodi and Paster (2016) highlight, these methods are not only effective during teacher education but also face barriers in practical implementation due to workplace dynamics and external influences. Addressing these challenges could bridge the gap between theoretical recommendations and classroom practices.

Constructive feedback emerged as a cornerstone of formative assessment in this study, echoing its importance as emphasized by Wiliam (2010) and Bennett (2011). The immediacy of feedback, as seen in linguistic behavior assessment and on-the-spot corrections, directly influenced students' learning trajectories. Teachers like Gita and Hari demonstrated how feedback could motivate students and guide them toward improved performance. However, the potential of feedback to foster self-directed learning (Beard, 2023) was not fully realized, as the strategies lacked mechanisms to encourage students to take ownership of their learning journey.

The Secondary Level Curriculum (2078) prioritizes formative assessment to enhance educational quality, emphasizing ongoing learning and targeted feedback. The observed practices largely align with this vision but fall short in incorporating the diverse techniques proposed by the curriculum and literature. For instance, Qureshi et al (2022) findings on formative assessment feedback boosting motivation and engagement were reflected in some strategies but could be expanded further through innovative methods. Similarly, Naka's (2023) study on portfolio assessments highlights the value of continuous feedback, which was under-utilized in the observed classrooms.

Although the teachers' efforts to implement formative assessment are commendable, a shift towards more varied and creative strategies is essential to address the identified gaps. Students' educational experiences could be enriched by incorporating methods such as debates, storytelling, and project-based learning, which would more closely align with contemporary pedagogical practices. Furthermore, students could be empowered to become active participants in their learning processes by embedding self-assessment and peer assessment into routine activities. The reflections of students provide valuable insights into the practical implications of formative assessment and its impact on their learning experiences.

For students, feedback is central to their learning experiences, influencing their understanding and motivation. As illustrated by Preeti, corrective feedback

reinforces the findings of Hattie and Timperley (2007), who highlight that effective feedback clarifies learning objectives and addresses misconceptions. While most students found regular feedback beneficial, Pawan's preference for spaced feedback suggests the need to tailor feedback delivery to individual learning preferences. Constructive feedback, delivered in a non-demotivating manner, as recommended by Priya, aligns with Brookhart's (2017) view that the tone and timing of feedback significantly affect its efficacy.

The value students gave to collaborative and interactive learning environments highlights the importance of peer engagement in learning. Resonating with Slavin's (1996) cooperative learning theory, which highlights the role of peer interaction in enhancing understanding, Priya underscored the importance of classroom discussion and group feedback. It also echoes Boud and Molloy's (2013) emphasis on peer feedback as a vital component of formative assessment. However, ensuring equitable participation in groups remains challenging as it demands carefully selected strategies and their implementation in the classroom.

Students also found that teacher encouragement, collaborative support, and self-esteem as the key motivational factors because they create a positive learning environment. As expressed by Priya, students' fear of seeking clarification underscores the need for a supportive and non-judgmental classroom atmosphere. This finding aligns with Dweck's (2006) growth mindset theory, which advocates for creating environments where mistakes are seen as opportunities for learning rather than failures. Echoing Zimmerman's (2002) self-regulated learning framework, the study confirms that strategies like consulting teachers, peer assistance, and self-study reflect students' resourcefulness in overcoming challenges. These reflections reveal diverse preferences for feedback delivery, with students valuing both group and personalized approaches. Priya's preference for group feedback supports Nicol and Macfarlane-Dick's (2006) view that shared feedback grooms a collaborative learning culture. However, Success's reliance on individual consultation highlights the importance of addressing specific needs. This duality suggests that a balanced combination of group and individual feedback is essential for effective formative assessment.

The students' reflections underscore the need for a multifaceted approach to formative assessment that integrates interactive teaching, tailored feedback, and motivational strategies. Teachers must balance traditional practices with innovative methods, such as multimedia integration, to enhance engagement and understanding. Additionally, fostering a supportive classroom atmosphere is crucial to addressing students' fears and encouraging active participation. All the students' reflections provide knowledge of the strengths and limitations of formative assessment strategies practiced in Nepalese ELT classrooms. Using the interactive methods, constructive feedback, and a positive learning environment, teachers can address diverse learning needs and foster students' engagement. However, they also highlighted some challenges and called for continuous

adaptation and innovation in teaching practices to create an inclusive and empowering educational experience.

Conclusion

The analysis and discussion underscore the multifaceted nature of formative assessment and its impact on their learning experiences. Interactive teaching methods and collaborative activities play a crucial role in making learning accessible and engaging. Feedback is essential for clarifying concepts and correcting errors, which can be regarded as a key element of learning. However, the findings highlight the importance of delivering constructive and tailored feedback for its effectiveness. It also found that teacher encouragement, peer support, and innovative teaching tools, such as multimedia, were motivational factors instrumental in fostering student engagement. The study emphasizes a holistic approach that integrates interactive teaching, constructive feedback, and a nurturing classroom environment for effective formative assessment. By addressing students' diverse needs and fostering collaboration, teachers can create meaningful and engaging learning experiences that promote both academic and personal growth.

The formative assessment practices observed in the selected English classrooms demonstrate a strenuous effort utilized by teachers to engage students and enhance learning outcomes. Using feedback as a fundamental tool to bridge learning gaps, teachers effectively employed classwork, homework, and linguistic behavior observations in the classroom. Yet, room remained for greater innovation and alignment with curriculum recommendations, which can further enhance the effectiveness of formative assessment in fostering holistic learning.

Overall, students expressed satisfaction with teachers' formative assessment strategies. Feedback was acknowledged as a crucial tool for improvement and learning, although its delivery requires careful consideration to avoid negative impacts. However, regular and varied assessments were recognized as effective in fostering students' motivation, enhancing their understanding, and addressing learning challenges. The study suggests that implementing formative assessment in English classrooms requires a balance of feedback quality, interactive pedagogy, and student-centred support systems. Teachers should be encouraged to adopt more innovative, curriculum-aligned strategies to further enhance learning outcomes. Furthermore, the study indicates that fostering a collaborative and motivating environment can significantly boost student engagement, ultimately contributing to both academic achievement and personal development.

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Human Needs, Robotic Means: Capitalist Ideals in Ishiguro's Klara and the Sun

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Abstract

The purpose of this study is to explore the way Kazuo Ishiguro's Klara and the Sun (2021) depicts as an ongoing transaction between human beings and artificial intelligence (AI), blurring the hierarchy between human beings and machines in the capitalist society. Karl Marx's commodification is a critical theoretical lens to critically analyze the theme and characters and critically scrutinizes how Klara, a solar-powered robot, an artificial friend, Josie, Rick, and Melania become the subject of commodity and lose their self in the human society. Through rigorous analysis, it infers the way characters' position is reduced to the objects of market value and social capital. Their conversion into consumer products for transactions is the core epitome of the analysis. Klara is a commodity to fulfil her family expectations and demands, but she is ignored and disposed at the end, whereas Josie is 'genetically engineered' for academic excellence and a better career, whose value is judged based on social benefits, relations, and utility. Rick is treated as less human due to the lack of his genetic modification, whereas Melania's voice is switched off as she performs the role of a housekeeper. Taking a lead from the above argument, this research paper concludes that the value of human beings and artificial objects is shaped by the buyer-seller relationship. Ultimately, humans and non-humans undergo commodification in the capitalist world.

Introduction

This study claims that capitalist consumer society homogenizes human and non-human to convert into exchange value as it is done in Ishiguro's novel *Klara and the Sun*. Set in the USA in a dystopian future where human children tend to buy the gift of science and technology like artificial intelligence, as a friend to be away from boredom. Some children belonging to a feudal society undergo gene editing for enhancing skills and abilities, like Josie. As the novel unfolds, Klara is positioned by the window in a big departmental store to be sold as a commodity. Josie insists that her mother get Klara as soon as she sees Klara when they visit the store. The mother agrees to buy Klara, and she becomes a member of the family. Rick, Josie's past lover and friend, has less of a chance to get a good college since he has a lower status in society, although he is brilliant, as he is unprivileged. Klara duly looks after Josie and wants to treat and heal her with the help of the sun. Chrissie and Mr. Capaldi ask Klara to learn the way Josie hopes Klara to make and behave Klara incase Josie dies. They aim to "continue" Josie even if Josie loses her precious life. They believe Klara is an exact model of Josie. But, with time, by the blessing of the sun, Josie recovers. After that, she turns away from Rick, leaves home for college, and Klara has no function to serve at Josie's house. So, Klara gets disposed of in the "Yard." The novel ends with Klara staring at the sun, recalling the moment she spent with Josie. In the novel, an artificial friend, Klara is bought by Chrissie to please Josie, used and finally abused, which indicates that capitalist society changes everything into commodities, treating them as objects for commerce and business, blurring the hierarchy between humans and machines.

The novel *Klara and the Sun* (2021) sheds light on the theme of the commodification of characters (humans and AI) through the representation of the protagonist, Klara (AI), who is made to give company and happiness to small kids like Josie. This article examines the issue of commodification with the concept of Marx's Commodity Fetishism and makes a minute investigation on how the novelist makes a critique on the tendency of capitalistic market and society to determine the position, function, ability, and exchange value to everything including human feelings, desires, ideology and their social relations. Karl Marx's idea of Commodity Fetishism argues that every means of commodity obliterates human labor and transfers social relations into the market price. In the same line of thought, this paper highlights how capitalist ideology commodifies subjects and objects, giving them value about social utility, demands, and necessities. Through detailed observation of Klara and Josie, we find the commodified status of the human beings and the artificial objects in the novel. When we examine Karl Marx's commodity fetishism, everything transforms into commodities as a price tag of money, including goods, human emotions, ideas, feelings and even human relationships, in the capital market. Things are produced for selling and exchanging in the market to address social needs and satisfy human wants instead of using

them directly. Furthermore, commodification primarily focuses on the process of buying and selling goods and materials for the service of society, creating exchange value.

This study applies Marx's perspective; commodification is realized as the major factor contributing to discrimination and injustice in capital capital-driven environment. It blurs the hierarchy between humans and non-humans as it looks at labor, skills, intellect, culture, and relationships through the lens of commodities for selling and buying or transaction. It is thought that the dominance of commercial activities, production of goods, and consumerism consciousness contribute to promoting transactions and commodification. Marx opines that it is the result of capitalism that fosters commodification in which workers and employers sell their physical as well as intellectual labor in exchange for money or wages, which leads to the loss of the self.

Literature Review

Current study on the novel *Klara and the Sun* familiarizes with the scholarship and possible niche contribute the knowledge domain. This scholarship paves the groundwork for the conceptual clarity and way forward. Re-viewing the former approaches applied by the literary scholarships, the researchers come up with the latest idea and interpretations of the former task on the very concept of characters' commodification.

Swaminathan and Ravi (2021) in their research shed light on the theme of love, hope, faith and dreams of human beings and also tries to investigate the implications of faith and beliefs in life. The novel focuses on the life of Klara, a solar-powered, a humanoid robot who eagerly wishes to get a good family for her. She observes human activities very minutely and embodies every attribute like making a good company with human child, care giving to the family where she is bought, showing her feelings to Josie and her continuous journey to the barn hoping to get sunlight to heal her friend Josie. This paper critically studies on how hope, love and faith of people are important in the lives of humans is shaped and structured by those concepts.

Shikhar and Ray (2022) explore the idea of gene editing among the children for bright career. Children in the dystopian zone of *Klara and the Sun*, located in an imaginary city of the USA. Undergoes such 'lifting' to be socially accepted and embody enlightenment. This study projects the future human society where science and high technology dehumanizes human feelings and emotions. Ishiguro dreams of dystopian world in which advanced technology and artificial intelligence dominate the society in a full-fledged way.

Banerjee (2022) examines the position of artificial humanoids and their utility through the example of Klara. The novel explores the condition of Klara which is compared with a laborer. This paper investigates upon the unstable status and the

challenges that Klara faces in her family. It discusses about the role of biotechnology for the enhancement of a child's career. Emphasizing the importance of genetic engineering, the article highlights on socially detached condition of the non-lifted children like Rick who is away from luxury, opportunities and the access to all kind of facilities like the 'lifted' ones. It also penetrates on how the ability and intellect of underprivileged, marginalized and poor class people is ignored in the tech-driven world.

Yuqin and Peter (2022) question whether artificial intelligence deceives humans in the days to come. This study highlights the changes that AI brings which is far away from human reach and imagination. It projects the impacts of technology at present as technology dominates each aspect of human lives. The paper states that human beings should understand that technology has drastically been changing the world and has shaped differently.

Yameen and Khalid (2023) use post-human aspect and find human machine relation showing the domination of machine over human beings. The genetic engineering and its exploitation is the subject of the study. The impact of AI on human beings is the subject of the study.

Sumner (2023) explores the ability of Klara who is on a display in a departmental store. Klara, the protagonist of the novel observes everyone minutely and wishes to get chance to look outside of the window. The study unfolds that she is in a departmental store and as the customers enter the store, they examine her based on how she appears to them or her visual property.

Nayar (2023) comes up with the concept of rights and ethics of human beings to their fellow humans. Basically, highlighting on the position of 'lifted' and 'non-lifted' child, this article talks about the debate surrounded with rights and justice in the age of post-humanism. This dystopian science fiction delves into the issue of genetically engineered child and the opportunity they grab in the society. In contrast, it explores the very difficult situation for the one who is not genetically uplifted. The paper also reveals how artificial intelligence (AI) like Klara can become the friend for human childlike Josie and how her identity is constructed as caregiver in that family who purchase her. The way human beings never give Klara a position like humans though she has deserved every essential quality and performs her best at Josie's house. Taking the reference of "interaction", she is left alone in the room for a time being as Josie and her other 'lifted' friends go on having discourse which indicates that how society behaves to artificial beings.

Ahmed (2024) stresses on the roles of AI in the age of 21st century. He emphasizes that artificial intelligence and gene editing have divided the society. Human life is dominated by AI at present. The article compares humans with technology. Though the role of technology is confined, humans have still felt unsafe whenever they encounter humanoids products as technology has ruled every

people ranging from child to old age. Supporting this, this study reflects humans' insecurity in the dystopian future due to the advancement of technology proving the superiority of artificial intelligence in the technological age.

Hayat (2024) critically analyzes the novel from trauma narratives viewpoints. The degradation of Klara to the level of a slaves due to the evolution of technology. Rick gets traumatized due to marginalized condition. In the same way, Sahu and Karmakar (2024), assert that the novel delves into the major themes of posthumous affect, disposable culture, and role of artificial beings. Drawing the critical perspective from disposability theory, the paper pinpoints the discourse between human beings and non-human beings. The study comes up with the notion that the book can be taken as the mirror reflection on the detailed interpretation of emotional complexities that humans face in modern time. In a similar vein, Askew (cited in Sahu and Karmakar, p.1351) focuses on how human beings are altered by technology.

Mukherjee (2024) indicates "emotional computing" in a society guided by technology. It challenges the machine's limitation on understanding human emotions. This article examines the weaknesses of humanoid robots in assessing human inner feelings. It discloses the gap between humans and AI as Mukherjee speaks, "The exchanges between humans and Klara, especially the episode of the "interaction meeting", not only underline the established hierarchy between humans and machines but also reveal the enigma of Josie's fluctuating behavior towards Klara, a complexity that her algorithm finds baffling" (Mukherjee, 2024, p.40). Such exchange reveals Klara's "struggle to grasp the nuanced spectrum of human emotions and the subtleties in their expressions, highlighting her limitations in fully understanding human intricacies" (Mukherjee, 2024, p.40). As a result, Klara, becomes unable to transfer the message and encounters complexities in developing empathy with humans in the neighborhood and becomes emotionally defective.

In the words of Tan and Huang (2024) "the intersections between artificial intelligence (AI) and human emotion, while offering a profound critique of the instrumentation and fragility of human emotions in modern society" (p.11). The authors also opine that the rapid development of technology and artificial intelligence (AI) has radically changed the bond between humans and AI. The paper highlights, "technology was viewed as a tool serving human needs, aiding in controlling nature and increasing productivity. However, with the advent of AI, technology has gradually transcended its role as a mere instrument, displaying autonomy, learning capabilities, and emotional responses" (Tan & Huang, 2024, p.13). Furthermore, the article investigates the connection between people and AI to indicate how technology rules over humanity in the future. Researchers have undertaken Klara and the Sun highlighting the issues of love, hope faith, posthumous effect, dehumanization of human feelings and emotions,

superiority of Artificial Intelligence over human beings, human faiths, hope and beliefs, role of biotechnology, human rights and ethics, trauma narratives, interplay between humans and machines, dominance of technology, conflicts on emotional computing and machine vision. However, this study delves into critical analysis of the novel interpreting the depths of the commodification of human beings, leading them into the status of the machine. To do so, Marx's commodification and commodity is the theoretical perspective to examine the text. Therefore, this present research study on characters' com-modification on *Klara and The Sun* drawing Marx's commodity and commodification showing the way it blurs the boundaries between human beings and the artificial intelligence becomes much significant in bridging the gap by revealing com-modified situation of the characters and pave a strong foundation for further studies in the days ahead.

Theoretical Framework

Marx's Commodity and Commodification

This research employs Karl Marx's commodification and commodity fetishism in uprooting and exploring the novel *Klara and the Sun*. This theory investigates how humans are treated as commodities and how they are purchased and sold in the capitalist market. Holborow (2018) argues, "Commodities here are understood as physical goods. But Marx argued that capitalism is unique in that it not only oversees the exchange of products of labor, but also the exchange of people's ability to work. This commodity form of labor- wage labor- hides the antagonistic social relations of seller and buyer" (p.2). In Marxist's capital market, the commodity is associated with the production of goods, labor, a market for transactions, and exchange value. Marx (1818) argues that "people are obsessed with the things they buy and the articles of utility, commodities" (p. 669), forgetting the real labor that produces them in such a harsh condition. In a similar vein, Jackson (1999) states, "commodities are simply objects of economic value" (p.96), which links with "the product of exchange" (p.96). According to Karl Marx, a commodity refers to "a thing that by its properties satisfies human wants" (Marx, 2018, p.27). The job of a commodity is to satisfy human desires, needs, relations, and requirements. In this light, Marx puts forward his view regarding commodity as "use value" and "exchange value" (Marx, 2018, p.27). For Marx, "use value" means the "value of a commodity" when it is in utility that "constitutes the substance of all wealth, whatever may be the social form of that wealth" (De Angelis 1996, p.46). When the products, feelings, emotions, or relations are utilized for consumption, then their use value is created and such "use value" represents "the material depositories of exchange value" (De Angelis 1996, p.46). It contributes in satisfying human needs and desires, resulting in a commodity.

Marx asserts that commodities appear to have an autonomous existence in the capitalist framework. For Marx, "their social action takes the form of the action of objects which rule the producers instead of being ruled by them" (Marx, 1818, p.

760). His interpretation of "the forms of value or exchange value" links with the idea of "the fetishism of commodities" (De Angelis, 1996, bk. 1, pt. 1, chap. 1) where the world 'fetishism' suggests that the relationship between persons is reflected in the relation of objectification between and among things. Talking about exchange value, Marx says that exchange value is created by the time when "values in use of one sort are exchanged for those of another sort" (Marx, 2018, p.27). This exchange value keeps changing with context, place, and demands. For any product to be a commodity, Marx asserts "the use value and exchange value is quite necessary and further he says, "the form the peculiar characteristic of labor that creates exchange-value or manifests itself in exchange-values - the nature of this labor . . ." (Marx, 1968, p.164). Marx claims that it is necessary to know that "a thing can be a use value without having a value" (Marx, 2018, p.30). This happens when "it's utility to man is not due to labor" (Marx, 2018, p.30). A commodity is a mysterious and very complex concept for Marx. For Marx, all forms of commodity obscure the true nature of the toil process that produces it. "A commodity is, therefore, a mysterious thing simply because, in it, the social character of men's labor appears to them as an objective character stamped upon the product of the labor"(Marx, 1818, p.668) when he says, "the wage relation was thus premised on the fact that workers are separated from the means of production—a social process that goes on behind the backs of the producers"(Marx, 1976, p.135). As Marx believes, it comes to be a simple and "a very trivial thing, and easily understood" but in real sense, it is "a very queer thing"(Marx, 2018, p.47). This theory gives credit to the one who produces labor for creating "use value" and "exchange value of all forms of commodities. Marx says that it is human labor that creates value "but is not itself a value (Marx, 2018, p.35). It is said, "commodification converts use value into exchange value" (Jackson, 1999, p.96). Taking Marx's idea, Jackson opines "commodification is the extension of the commodity form to goods and services that were not previously commodified" (Jackson, 1999, p.96). Everything in the capitalist society is commodified and marketed, as money plays a vital role in human existence.

The modern capitalist society has faith in the designation, yielding, and utilization of goods and materials. Such a society treats human beings as the products of commodities having at least value, either use value or exchange value. As Jackson (1999) notes, "people have been treated as commodities" (p.99). Humans have been enslaved and objectified since the obscure primitive society era, but the way they are commodified in the present capitalist framework is quite different in terms of human ethics and moral aspects, with the assigning of use value and exchange value to them. Karl Marx opines that objects possess a fetish quality in the capitalist structure, which means people value objects for their social relations, status, and functions rather than their inherent qualities. The intrinsic quality or real labor that produces them disappears in the things they purchase in the market, turning those objects into commodities for transaction. Marx conceived the idea of commodity fetishism in part one, section 4 of his *Capital*

Volume 1. The fetishism of commodity has its origin in the “peculiar social character of the labor” (Marx, 2018, p.48) which produces the commodities.

Lewin and Morris (1977) emphasize, “In the fetishistic world capitalists are personifications of capital, workers are personifications of labor-power (a commodity form) or of variable capital (the money form of labor power) and, in general, commodity owners are personifications of commodities” (p.175). Talking about the origin of “fetishism of commodities,” Marx argues that “fetishism” originates neither in “use value” nor in the “determining factors of value.” Marx describes such determining element of value as “human labor in the abstract” (De Angelis, 1996, Bk. 1, 1, chap. 1) saying the relation to any individual producer is similar, as in the way “coats or boots stand in a relation to linen” (Marx, 2018, p. 49). Human relationship is tied up with the relationship between several commodities available in the capital market for transaction purposes.

Karl Marx's analyses of commodities and commodification reveal modern capitalist society, where human value is degraded at the level of the commodity and commodification. Due to the influence of the commodity machine, everything is evaluated based on exchange value. Consequently, humans are reduced to machines.

Analysis and Interpretation

Artificial Intelligence in *Klara and the Sun*

The novel explores the commodified situation of the major characters, including Klara. Here, Klara, a humanoid robot who is produced, transacted, consumed, and ultimately replaced or disposed of in the 'yard' as dust. Josie's family purchases her as a companion for Josie to provide happiness, but when Josie gets recovered and no longer needs her, she is abused and discarded in front of the yard. In the similar vein, the manager speaks, “I'm giving you a special price too” (Ishiguro, 2021, p.42). These statements indicate how Klara (a consumer product), loses her value, reduces her position as a thing to be purchased in Marxist's capital market, and is misbehaved when she loses her utility in Josie's family. Klara is very observant, dutiful, and has lots of human qualities, however, she is not judged based on her intrinsic value or innate intelligence, but is assessed based on the function she has in the family where she is adapted.

This study argues that Klara as a commodity, is produced for marketing to fulfil the demands of society. Like an object for consumption, she is not given intrinsic value. Rather, she is judged based on how much she contributes to human society. As the novel opens, she is displayed in a store, and her manager makes her move to different locations in the store, intending to sell her. In the same vein, Ishiguro opines, ‘We all knew we were more likely to be chosen while in the window’ (Ishiguro, 2021, p.8) means they are about to be sold.

Klara, Rosa, and other artificial intelligence are on display in the store to be sold. They are very excited to get adopted by a good family. The manager of the store tells them the way they should behave towards the customers. Klara thinks that they are likely to be noticed in the window where a large number of customers see them and wish them to buy a doll. They change their position in the store to attract anyone who visits them. Again, connecting the idea, Rosa speaks, "She is going to choose him. She loves him. He's so lucky!" (Ishiguro, 2021, p.6). It is the moment when Chrissie, along with her sick child Josie visits Rick, Josie and Klara whisper to each other and guess that Rick is going to be purchased. This overall scene of the store reflects how commodities are given value based on customers' interest and wants rather than the labor spent on their production in the capitalist ideology.

Klara is assessed in the store by the visitors in terms of her capacity to observe, the extent how far she can contribute and satisfy human needs and utility, showing how her worth is decided based on the social networks. In a similar vein, Ishiguro writes, 'Mom? Can we buy her right away?' (Ishiguro, 2021, p.48). This suggests that Klara is treated as a saleable commodity, an independent entity in Marx's term, where her value is declared by the capital market. Josie's question to her mother Chrissie sounds like Josie (a consumer) intends to buy Klara very quickly when she says, "Before someone else comes and takes her? (Ishiguro, 2021, p.48) high-lighting her demand of getting Klara into her life and treating her as just an object to be traded. Again, Chrissie tells her daughter Josie, "Very well. We'll take her." (Ishiguro, 2021, p.51). Chrissie's response to Josie about purchasing Klara is affirmative. This sort of promise made by Chrissie is directly connected with the process of commodification of Klara in the text.

Klara is no doubt a commodified character as she assimilates herself and holds a commodified position when she says, "And I was in many ways pleased to be the only one, since I could focus my attention solely on Josie" (Ishiguro, 2021, p.56). She feels pleased to serve Josie and wishes nobody to intervene in her service to Josie, which is closely associated with Karl Marx's notion of alienated status under the domain of the capitalistic framework, as her intrinsic qualities are not assessed; instead, she is reduced to a commodity to satisfy Josie. But Josie doesn't seem positive to Klara and treats her as a commodity when she says, "Now I am starting to think I should have" (Ishiguro, 2021, p.124). Josie plans to remove Klara from her service and wants to have a new B3 model when her friends suggest that she throw Klara. Similarly, when Scrub shouted at Danny, "Throw her over here" (Ishiguro, 2021, p.86). In this case, his treatment of Klara signals that Klara is a fetish character in Marx's commodity, which is to be disposed of after use. The family doesn't need or respect Klara anymore, and she becomes as useless a dust in a bin. It further shows how a commodity like Klara is neglected and thrown away or misused by the time she lacks utility as per the demand of the market and society. In this regard,

Ishiguro writes, "that I am, in reality, sitting here in the yard, on this hard ground" (Ishiguro, 2021, p.333), suggesting that Klara is kicked out of Josie's house and is placed on the ground in the yard.

This study explores how Klara is disposed of in a dirty yard when Josie becomes healthy and leaves home for college. It is an indication of commodification, according to Marx. The examples above truly strike the idea of commodity fetishism, where the protagonist Klara is examined based on her social function rather than her inborn quality. Here, the exchange value of Klara is declared by the social relationships, needs, and demands of the family where she is purchased.

Commodification of Josie, Melania, and Rick

Josie, Melania, and Rick are the victims of capitalist society because they do not get human treatment in life. Josie as a genetically 'lifted' daughter of Chrissie. She is unwell and needs an artificial friend like Klara as a good companion to provide her solace, satisfaction, recover from her illness, and enhance her living. Josie buys Klara at home to fulfil her desires, treating Klara as a commodity; however, she is not away from the commodification process. Josie's life is commodified in such a way that she is genetically engineered to enhance better career in the future. Looking through Marx's capitalism, Josie undergoes gene editing to be socially and economically powerful in society and to be a good human resource as human capital in the future for a happy living. In this vein, Ishiguro opines, "She'd been warned by Dr Ryan not to resume her oblong lessons" (Ishiguro, 2021, p.131).

Due to gene editing procedures, Josie becomes ill, but her mother is still hopeful that Josie retains whatever investment her parents has in her lifting process, believing that 'lifting' is like buying some goods for the future in advance that makes a good return to the family and society in the days to come. Chrissie believes that gene editing ensures better employment opportunities and maintains social standards. In this case, Josie is judged based on her position rather than quality. Additionally, the study explores how human beings like Josie is commodified after Chrissie wants Klara to do something as Josie. Chrissie wants Klara to imitate Josie and take her position if she dies due to illness. In this regard, Chrissie asks, "Okay, Klara. Since Josie isn't here, I want you to be Josie, walk like Josie" (Ishiguro, 2021, p.117). This very idea suggests that even human beings like Josie are replaced by Klara (a machine), losing their autonomy, which blurs the boundaries between humans and artificial intelligence, changing them all into commodity form in the capital market. Marx's commodity Fetishism turns everything into a price tag of money. Josie's parents spend a lot or invest much on her for her gene editing process to make sure that Josie achieves better achievements, good income, and social prestige in the future, which reflects her commodified status.

Melania is a domestic laborer at Josie's house whose value is assessed based on the contributions she makes to Chrissie's family. She is portrayed just as the

exploited and suppressed caregiver who has been locked within household activities and denied opportunities that she desires in her life. In a similar vein, Ishiguro opines, "Melania Housekeeper came back into the house holding her keys and gestured for us to go out" (Ishiguro, 2021, p.105). The line indicates that Melania has been given limited freedom and rights. She is not permitted to go out along with other members of the family while the family is going to have a portrait of Josie in the city at Capaldi's. Yet she can neither raise a voice nor publicize her feelings. Instead, she remains silent, innocent, and honest, which signals commodification of her feelings and emotions, which is related to Marx's commodity. Melania is discarded and replaced by another new housekeeper. Here, Klara speaks, "If Melania Housekeeper had still been with us, I...the room myself" (Ishiguro, 2021, p.324). Klara says that she would get a place to go if Melania still lived together with her, but she is being replaced by a new one, which makes her panic. The study claims that Melania (the Housekeeper) becomes useless in Josie's family when she has no particular work to serve Josie since Josie goes to college. As soon as Melania is replaced, her emotions, feelings, and demands are shattered as she is judged based on her functional potentiality and is treated like a commodity by reducing her position as an object.

Rick is a male character in Ishiguro's *Klara and the Sun*. He spends time with Josie, and they want to live together in the future, but due to his 'un-listed' condition, Chrissie does not see any future security in his life. It speaks that being 'unlisted' means having no capacity for respectful jobs, less value in society, loss of personal prestige, and lagging behind academic excellence. In this light, Ishiguro (2021) speaks, "Rick to be home tutored by screen professors like all the smart children.... became complicated" (p.164). Rick is brilliant in studies, but getting into a good college for his academic enhancement is not possible due to a lack of genetic transformation. Here, he is examined based on his possibility of a bright future and success, but not based on his intrinsic quality. Marx's capitalist society treats him as a useless commodity having no value. It seems very unnatural that genetically unmodified children are not easily accepted by the college Rick is seeking for. In a similar vein, Ishiguro states, "They're either member of TWE, which forbids its members to take unlicensed children" (Ishiguro, 2021, p. 165). 'Lifting' is associated with social progress, respect, and success. In contrast, 'unlisted' children are perceived as failures, less important, and having some defect. For this reason, nobody wishes to speak in favor of Rick since he is not genetically modified. This evidence supports how people in the capitalist society get valued and commodified like things in the marketplace.

Thus, these three humans are dehumanized and become the victims of the convention. This article infers that Ishiguro's *Klara and the Sun* (2021). is a science fiction that critiques on commodification of characters in the capital-driven market with the representation of artificial intelligence. This study highlights Klara, a

humanoid robot who is more advanced, dutiful, intelligent, and sincere, but is commodified. Klara, the major character of the novel, is on display in a departmental store for being sold by the manager to the customer who seeks her for companionship to kids like Josie, who is 'lifted' for academic excellence and good fortune to achieve. This argument stresses that Klara is hopeful that she is going to be chosen, which primarily highlights her internalization of the commodified state.

As the narrative proceeds, Klara, an object, is sold from the store and is bought by Chrissie for her daughter Josie, who is not a good health. This study shows how motherly affection is exchanged, blurring the hierarchy between humans and machine. Chrissie's love for Klara seems equivalent to that of Josie, which indicates that human beings are replaceable like things, which is associated with Marx's concept of commodity and commodification. The bond between Klara and Josie reflects commodity fetishism in *Klara and the Sun*. Looking through Marx's lens, their relation is maintained based on capitalist commodification. Klara's feeling and emotions is ignored while Josie's value is tied to the investment her mother has put into her better future. The argument reflects Marx's idea: if an object or market product performs a function, it can substitute for humans.

Thus, in capitalist culture, even human qualities like honesty, sympathy, and empathy can be seen as commodities for transaction. Overall, this article provides insight to all the readers that the value of everything, including human beings and artificial objects, is commodified within the capitalist model and is shaped by the buyer-seller relationship.

Conclusion

Klara and the Sun is a seminal text that underscores commodification, discussing how the exchanged value of characters as commodities is judged and marketed for the benefit of society in terms of the ability to function, demand of the market, and contributions they make to society, obscuring their inherent qualities. Taking a clue from the novel, Klara is a commodity to fulfil her family expectations and demands, and is ignored and disposed at the end when she is no longer necessary for Josie whereas Josie is 'genetically engineered' for better career whose value is judged based on social benefits, relations and utility, progress and development more than autonomous beings. Rick, a childhood friend of Josie, is treated as an object or less-human by Chrissie due to his lack of gene enhancement and is detached from Josie, though she wishes for him in her future. It shows how human relationship is also a matter of commodity for buying and selling in the capital ideology, according to Karl Marx, and how humans are devalued like an object if they lack genetic enhancement. This study explores how, in the capital market, everything turns into commodities with the inclusion of human feelings, emotions, relationships, labor, and art, and how it blurs the boundaries between humans and artificial intelligence. It explores how, in the capital structure, human

social relationships, their function within the group, and demands play a pivotal role in deciding the value of each individual and commodifying them.

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Exploring the Applicability of Socio-cultural Resources in Secondary Level Classroom Instructions in Nepal

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Abstract

This study aims at investigating the applicability of socio-cultural resources in secondary-level classroom instructions and critically examines task-based approaches, methods, and techniques in fostering skill-based education within the selected study areas. Employing a qualitative research design, data were collected through classroom observations and semi-structured interviews. The analysis was conducted applying an interpretative paradigm. The findings indicate a rich presence of local knowledge and demonstrate its potential for integration into classroom instruction to promote task-based, practical learning. The study suggests that such locally grounded socio-cultural resources can be meaningfully incorporated into the secondary-level curriculum in Nepal to support the development of contextually relevant and skills-oriented education. Furthermore, it proposes strategic recommendations for integrating socio-cultural resources into instructional practices to enhance practical learning through functional, task-based pedagogy.

Introduction

Knowledge, experiences, and skills are inherently interconnected and are expected to function simultaneously within the educational process. According to Dewey (1916), education is a continuous process involving the acquisition of knowledge and experiences, which are subsequently revised or reorganized to develop practical skills through adaptation to one's environment. He emphasizes that education serves as a mechanism for nurturing inherent potential by transforming it into applicable competencies (p. 61). Similarly, Agrawal (1992)

asserts that the productive dimension of education enables individuals to address and overcome various challenges through the application of practical skills (p. 33). These perspectives collectively underline the foundations of modern educational philosophy, which prioritizes the practical application of learning by integrating functionality, productivity, and skill development.

Supporting this view, Dewey (1997) reiterates that the primary objective of education is to prepare young individuals for future responsibilities and success in life. This preparation involves the structured acquisition of knowledge and the development of standardized skill sets, which together constitute the core content of instruction (p. 18). In line with this, Crow and Crow (2008) define education as a dynamic force that influences an individual's physical, mental, emotional, social, and ethical development. They argue that this multidimensional development leads to the cultivation of practical values, behaviors, and skills within society (p. 53).

From a different standpoint, Smith (2006) posits that education can function both as a problem and a solution. He highlights the need for critical analysis of educational policies and practices across all levels to ensure they are sensitive to local diversities and capable of promoting comprehensive social development (p. 29). Smith's argument suggests that diversity introduces a wide array of opportunities through varied knowledge, experiences, and skills present in society. Effectively harnessing these resources can accelerate social development, although it may pose challenges for policymakers in creating inclusive and adaptable educational systems. This indicates the significant role diversity plays in shaping education.

To integrate real-world experiences into the classroom and foster the development of practical skills, it is essential to engage students in activities that involve interaction with relevant resources within their socio-cultural environment. The socio-cultural context encompasses individual and group identities, including specific knowledge, skills, experiences, and practices. UNESCO (2011) defines this context as comprising factors such as race, class, ability, diverse learning conditions and styles, ethnicity, age, gender, sexual orientation, religion, nationality, and other dimensions that influence individual and collective educational practices (p. 2). Similarly, Nwabueze and Isilebo (2022) emphasize that contemporary educational approaches focus on event- and task-oriented learning. This model is grounded in the theory of social learning, which requires students to interact with locally available resources, including indigenous knowledge, experiences, and skills prevalent in the community (p. 545).

Concept of Resources

Nature has often been conceptualized as a nurturer that can be transformed into a resource once it is assigned value for human use or benefit. In this regard,

resources are inherently anthropogenic in nature, reflecting the appropriation of natural elements by humans (Hope, 2002, p. 2). The World Bank defines natural resources as materials that occur in nature and are essential or useful to humans, such as water, air, land, forests, fish, wildlife, topsoil, and minerals (Collier, 2003, p. 38). Expanding this definition, the World Trade Report (2010) describes natural resources as stocks of materials that exist in the natural environment, which are both scarce and economically useful, either in their raw form or with minimal processing (p. 46).

More broadly, Worthington (1964) conceptualizes resources as "everything that is derivable for the use or benefit of humans from any part of the universe" (p. 2). Similarly, Sadhukhan (1986) emphasizes that a resource is not merely a material or substance but is the result of a positive interaction between humans and nature, aimed at fulfilling individual desires and achieving societal objectives (p. 94). Hussen (2000) further elaborates this view by defining resources as anything that directly or indirectly satisfies human wants (p. 3). These definitions underscore the social dimensions of natural resources, emphasizing human needs, usage, and satisfaction. Synthesizing various perspectives, Hussen (2000) concludes that natural resources encompass all the original elements constituting Earth's natural endowments or life-support systems, such as air, water, Earth's crust, and solar radiation (p. xxv).

Perspectives of Resources

The World Trade Report (2010) classifies all goods as either embodying natural resources or requiring natural resources for production. For instance, automobiles contain iron ore, while food crops depend on land and water. Hence, virtually all goods may be seen as derivatives of natural resources (p. 46). Furthermore, natural resources such as oil and gas are transformed into energy essential for producing nearly every good or service, while others like forests, fisheries, and aquifers are considered invaluable natural assets (World Trade Report, 2010, p. 40).

Although the World Bank (2009) underscores the significance of natural resources for human life, it gives limited attention to the deeper relationship between nature and nurture. This raises philosophical questions about whether nature exists solely to serve human beings or whether there exists a cosmological linkage between humanity and nature, possibly grounded in spiritual or metaphysical interpretations. Despite this, the World Trade Report emphasizes the importance of nature as a resource intended for human benefit. Moreover, the World Trade Report (2014) identifies a positive correlation between natural resources and human development, thereby associating natural resources with mechanisms of nurture through indicators such as health, education, and life expectancy.

Supporting this perspective, the Food and Agriculture Organization (2004), as cited in the World Bank (2009), highlights that natural resources provide a diverse range of goods and services, including food, fuel, medicines, freshwater, fisheries, and ecological regulation, which are essential for sustaining life on Earth. The rural poor in developing nations remain particularly dependent on these resources for food security and livelihoods (p. 423).

In examining social resources, it is evident that the concept of a resource holds little significance outside the context of human society. Burch (1971) asserts that the origins of natural resources lie within society rather than the Earth itself, noting that societal frameworks comprising myths, beliefs, and rhetorical traditions shape and assign meaning to nature (p. 9). Donenfeld (1914) adds that the concept of social resources arises from recognizing that institutions, associations, social agencies, and attitudes share common traits (p. 560). Thus, resource utilization and mobilization are fundamentally social phenomena, guided and shaped by the cultural fabric and institutional systems within human society.

Human interaction with natural resources imbues those resources with meaning and value. Donenfeld (1914) explains that social resources encompass all scenarios involving human interaction and behavior within the environment (p. 560). This interaction is influenced by multiple social factors. Tornblom and Kazemi (2012) argue that both material and non-material elements such as knowledge, love, power, and possessions are exchanged, withheld, or distributed through social interactions, all of which constitute social resources (p. 1). Earlier scholars, including Galbraith (1967) and Bell (1973), emphasized the critical role of expert knowledge, communication skills, and managerial expertise as forms of valuable social capital (as cited in Tornblom & Kazemi, 2012, p. 1).

Building on Weber's framework of social stratification, social resources are understood to operate along three dimensions: class, status, and party affiliation. Class impacts access to economic resources, status relates to social respect and recognition, and party membership is linked to power and privilege (as cited in Tornblom & Kazemi, 2012, p. 1). These dimensions are instrumental in shaping individuals' capacities and access to natural resources, reflecting a dynamic interplay between personal agency and structural conditions.

According to Tornblom and Kazemi (2012), the quality of life and overall well-being are influenced by both the production and distribution of material and immaterial social resources. Their work underscores the importance of balancing both types for holistic human development (Introduction section, para. 3). Hugo and Clanahan (2009) affirm that social factors play a decisive role in determining whether resource-rich countries can escape the so-called resource curse. They argue that meaningful development in such contexts necessitates broader social transformations beyond mere economic policy adjustments (pp. 165–166). The

authors recommend a deeper understanding of social conditions conducive to developmental success in resource-abundant nations (p. 178).

Berger (1992) also supports this notion, arguing that development discourse must extend beyond economics to encompass issues of social relations and control (p. 146). Berger and Luckmann (1967) further assert that human groups assign symbolic meanings to natural landscapes, transforming physical realities into culturally constructed environments (p. 69). In line with this, Greider and Garkovich (1994) argue that natural environments are socio-cultural constructs shaped by collective negotiations over meaning (p. 2). Thus, the physical world holds little intrinsic meaning outside the interpretive frameworks provided by culture.

Greider and Garkovich (1994) asserts that landscape interpretations help elucidate the institutional mechanisms managing natural resources (p. 2). Whorf (1956) concurs, suggesting that nature is perceived through a culturally agreed-upon lens that organizes otherwise chaotic sensory input (p. 213). Blumer (1969) extends this idea, emphasizing that humans live in a world of meaningful objects socially constructed through interaction (pp. 238–239).

Socio-cultural Resources

Socio-cultural resources emerge from shared realities and are sustained through cultural practices and collective memory prevalent in a society. Rogers (1981) explains that shared realities are achieved through common-sense knowledge and social interactions that structure everyday life (p. 134). This view is reinforced by Goffman (1974), Denzin (1977), Corsaro (1985), and Fine (1991), all of whom emphasize that cultural groups continually reconstruct their realities through interaction and reinterpretation of symbols and meanings (as cited in Greider & Garkovich, 1994, p. 6). Busch (1989) concludes that natural environments are socially organized to reflect the structure and beliefs of the communities inhabiting them (p. 4).

In this light, cultural landscapes encompassing both natural and human-made elements represent the imprint of human activity on nature, shaped by social, cultural, and economic goals (Pradhan & Pradhan, 2011, p. 51). Functional landscapes arise from economic activities, while other forms reflect cultural preferences and historical interactions. Thus, the mobilization of natural resources is intricately linked to cultural systems.

Fabricius and Koch (2004) highlight that traditional cultural knowledge significantly influences natural resource management through informal institutions, beliefs, and customs that regulate resource use (p. 24). Torrington and Hall (1991) further argue that socio-cultural environments differ across nations and influence regulatory frameworks, values, and demographic behavior (p. 11).

Cultural values shape human engagement with nature and determine how resources are utilized. According to Adhikari (2009), cultural norms profoundly impact work systems, particularly in human resource management, and unaddressed socio-cultural factors can obstruct necessary institutional changes (p. 82). Culture and nature are deeply interdependent. Cultural landscapes reflect human interaction with nature and represent both the technical capabilities and socio-economic aspirations of local populations (Pradhan & Pradhan, 2011, p. 51). Cultural resources encompass both tangible artifacts and natural elements shaped for human use (Ngozi & Chinonso, 2016).

Ultimately, understanding environmental change necessitates cultural interpretation. Greider and Garkovich (1994) argue that cultural definitions of landscapes are essential to analyzing the human consequences of environmental change (p. 2). Bennett (1976) contends that humans consistently reinterpret natural phenomena through cultural frameworks (p. 4), while Greider and Garkovich (1994) note that symbols used by cultural groups frame their relationships with the environment (p. 8). These observations point to the socio-cultural diversity embedded within populations, which contributes to varied knowledge systems, practices, and skills for resource mobilization. Therefore, the role of indigenous knowledge and local cultural groups in managing natural resources warrants further scholarly attention.

Indigenous People and Socio-cultural Resources

Indigenous communities represent distinct socio-cultural groups characterized by shared ancestral connections to the lands and natural resources they inhabit, occupy, or utilize. These connections are not merely geographical or utilitarian; rather, they are deeply interwoven with the cultural identities, languages, traditional livelihoods, and both the physical and spiritual well-being of these communities. The continuous interaction between indigenous peoples and their surrounding ecosystems has historically cultivated a wealth of localized knowledge systems and resource management practices. Local populations, in particular, are widely recognized for their ability to mobilize available natural resources for the collective benefit of their communities through context-specific knowledge, skill sets, and utilization strategies.

Supporting this perspective, Getz et al. (1999) argue that local communities inherently possess the collective capacity to manage natural resources effectively, noting that “it starts from the premise that local people have the collective capacity to manage natural resources through their knowledge and experiences; in community-based conservation and development programs, local communities are responsible for managing their natural resources for the development of practical skills” (pp. 3783–3789). Similarly, Weddell (2002) emphasizes the critical role of indigenous knowledge across diverse ecological zones from polar regions to tropical climates where communities have spearheaded innovative and effective

conservation and development initiatives. These initiatives have not only contributed to sustainable resource management but have also facilitated the development of practical knowledge, technical competencies, and context-sensitive technologies.

A growing body of scientific literature underscores the importance of integrating indigenous knowledge systems and forging equitable partnerships with local communities in order to enhance resource mobilization and educational development. Timsina and Ojha (2008) further reinforce this notion by observing that, “scientists themselves have admitted that knowledge that comes from the school and university education is all based on the indigenous knowledge system which has existed with the community and farmers for generations” (p. 27). This acknowledgment challenges the conventional hierarchy of knowledge and highlights the foundational role of indigenous epistemologies in formal education and scientific inquiry.

The above analysis underscores the critical importance of valuing and systematically analyzing the socio-cultural knowledge held by local populations for the development of experience-based, practical education systems. This is particularly relevant in the context of Nepal, as in many other developing countries, where formal education can significantly benefit from the integration of indigenous and local perspectives. Timsina and Ojha (2008) further illustrate this point by highlighting participatory variety selection as an effective approach to resource management. This approach harmonizes scientific and indigenous knowledge systems, although they caution that one of the persistent challenges lies in achieving full recognition of the value of socio-cultural knowledge during the development and dissemination of new technologies (p. 27).

Moreover, the discussion advocates for the institutionalization and policy-level support of community networks and local knowledge systems. Strengthening these structures would facilitate the formal incorporation of socio-cultural resources into national education and development frameworks. According to Timsina and Ojha (2008), local communities are well-positioned to identify resource varieties and management strategies that are ecologically appropriate and culturally resonant, while also being compatible with their socio-economic contexts and learning practices. This capacity further affirms the relevance of engaging indigenous knowledge holders as co-creators in educational and technological innovation processes.

In conclusion, the reviewed studies collectively highlight that local communities represent a vital reservoir of socio-cultural knowledge, practical expertise, and experiential insight. These communities are indispensable in shaping sustainable technologies and educational models grounded in the responsible utilization of natural resources. Their unique competencies developed through generations of environmental interaction position them as essential actors

in the co-production of knowledge and in the promotion of socio-culturally informed educational practices.

In context of Nepal where diverse cultural traditions and localized practices remain vibrant the relevance of this research is particularly acute. Many communities possess deeply rooted knowledge systems that offer practical and sustainable insights into resource use, environmental stewardship, and communal learning practices. However, the formal education system has often overlooked these valuable resources in favor of externally derived, standardized curricula.

This study, therefore, aims to address this gap by identifying socio-cultural resources available in local communities, analyzing their potential applicability in classroom instruction, and recommending strategies for their integration into educational practices. In doing so, it aligns with broader academic and policy discourses on educational reform, sustainability, and community empowerment. The research intends not only to contribute to theoretical understandings but also to offer practical pathways for implementing culturally responsive pedagogy that is grounded in the lived realities of learners and their communities.

Objectives of the study

- To identify the locally available socio-cultural resources in the study areas.
- To analyze the applicability of identified socio-cultural resources in classroom instructions in the study areas.
- To recommend the strategies for the application of identified socio-cultural resources in classroom instructions.

Methodology

To address the research objectives, this study adopted a qualitative research design rooted in hermeneutic phenomenology. This methodological approach was selected to explore and interpret individuals' lived experiences, as it enables a deeper understanding of the meanings embedded in those experiences (Langdridge, 2007, p. 4). According to Van Manen (2014, p. 28), hermeneutic phenomenology involves making sense of the world through the interpretation of human experiences as they are lived. The aim of this phenomenological inquiry was to uncover the underlying meanings of individuals' practical knowledge and skills by engaging with their experiences in context.

The research was grounded in the interpretive paradigm, which views knowledge as socially constructed and focuses on understanding the complexities of the social world (Higgs, 2001, pp. 48-49). This paradigm aligns with the objective of the study, which is to explore how individuals construct meaning through interaction, reflection, and lived practice. In this context, interpretive

phenomenology offered an appropriate framework to investigate the nuanced and context-dependent nature of participants' educational and social experiences.

Experiential data were collected using a combination of unstructured and semi-structured interviews. These interviews were guided by phenomenological questions designed to elicit rich, in-depth responses from participants (Beck, 2021). In addition to interviews, field observation was employed to capture naturalistic insights and contextual understanding. To further support the data collection process, field notes, photographs, and voice recordings were utilized as supplementary tools and techniques. These multi-modal methods contributed to a comprehensive understanding of the participants' lived experiences.

The data analysis followed a six-stage phenomenological process: immersion, understanding, abstraction, synthesis, illumination and illustration of phenomena, and integration and critique of findings. This sequential process facilitated the transformation of raw experiential data into meaningful thematic categories. Through phenomenological interpretation, reflection, and writing, the study sought to reveal the structures of meaning that underlie participants' lived realities (Stolz, 2023, p. 825). Each stage of analysis contributed to an iterative engagement with the data, fostering both depth and rigor in interpretation.

The study site was purposively selected based on the diverse socio-cultural and demographic characteristics of the location, consistent with the guidance provided by Rowland and Leu (2011). The research was conducted in a geographically defined suburban area—ward no. 14 of Tilottama Municipality, located in Rupandehi district, Lumbini Province, Nepal. This site was chosen to ensure a range of perspectives from both native and migrant inhabitants, reflecting the social diversity of the region.

Participants were selected to represent a cross-section of stakeholders within the local community. The respondents of this study which were chosen employing purposive sampling technique included ten local dwellers, five teachers, five students, five parents, two social workers, one School Management Committee (SMC) member, and one local representative. Efforts were made to ensure inclusivity and diversity within the participant pool, with careful attention to selecting individuals who could provide meaningful insights related to the research questions. Ethical standards were rigorously upheld throughout the research process. Informed consent was obtained from all participants, and pseudonyms were used to protect their privacy and maintain confidentiality.

Result and Discussion

The socio-cultural resources identified through field observations and semi-structured interviews conducted in the selected study area have been analyzed in this section. The research employed a phenomenological approach to capture the lived experiences, cultural practices, and contextual knowledge embedded within

the local community. The data, generated from diverse stakeholders including teachers, students, parents, social workers, and local representatives, provided rich insight into the forms and functions of locally available knowledge systems and cultural assets relevant to education.

The identification of socio-cultural resources was guided by thematic coding and interpretive analysis, ensuring that findings reflect both the practical significance and educational potential of each resource. Emphasis was placed on those elements that could contribute meaningfully to classroom instruction, contextual learning, and the integration of socio-cultural resources into the formal classroom instruction. The table below (see Table 1) provides a synthesized representation of these resources, capturing their nature, and possible pedagogical applications.

Table 1. *The Identified Socio-cultural Resources*

Natural Resource	Fields, conservation areas, grassland, Chautari,
Heritage	well, garden, streams, jungle, river, pond
Organizations/Associations	- Shree Samay Mai Ramleela Yuba Club - Shree Samay Mai Ramleela Yuba Club - Samay Mai Samudayik Sanatha - Samay Mai Samudayik Sanatha - Harit Kranti Krishak Samuha
Industries	- Buffalo farming -Poultry farming - Fish farming -Distillery Pvt. Ltd. -Making statue
Primary Occupation	Agriculture
Secondary Occupation	- Jobs (office/ manual) -Shop keeping - Tailoring -Working for wages -Fishing
Institutions	- Saraswati Basic School - Tikuligarh Sec. School - Durga Sec. School - Pashupati Campus
Cultural Heritages	- Tripureswar Temple - Samay Mai Temple - Kali Mai Temple - Chilya Durbar
Events and Festivals: Festivals	Dashain, Tihar, Nag Panchami, Teej, Badhki Aaitabar, Eid (Muslim), Fagu Purnima, Shivaratri, Rakshyabandhan, Tajiya (Muslim)
Seasonal Celebrations	- Kusti (wrestling) - Ramleela (A typical cultural programme based on religious mythology)

Worships	- Samay Mai Pooja - Shivaratri Pooja
Rituals	- Nwaran (naming Ceremony) - Faruhai Dance (Yadav) - Witch Craft
Public Events	- Ramleela (A typical cultural programme based on religious mythology)
Public Tours	- Pilgrimage - Occasional tours organized by financial/occupational cooperative associations
Indigenous People/ Ethno Groups	Yadav, Kewat/Mallah, Brahmin, Chhetri, Gupta, Bania/Kanu, Harijan, Saithawar, Jollah(Muslim), Ansari, Tharu
Indigenous Knowledge: (physical/technical/social) <i>Based on (Mukherjee, 1995, p. 11.)</i>	- Topographic knowledge -Land structure - Soil type -Land condition - Land tenure -Quantifying - Thatching -Weather prediction
Technical Knowledge	- Transplanting -Weeding -Ploughing -Field leveling - Drawing water -Mapping -Diagramming - Listing - Comparing/contrasting -Identifying - Estimating - Ranking -Visual sharing/mental -maps -Cross checking - Correcting -Modifying -Sequencing
Social Knowledge	- Observing -Listening to others -Criticizing - Discussing -Interacting -Seeking problems - Seeking solutions -Answering -Telling local history - Presenting the -information of map -Sharing
Indigenous Technologies	- Planting potato/paddy/wheat - Planting seasonal vegetables - Chakki (for making pulse) - Making walls made of straw and mud - Making boats (Mallah) - Making Khasi (blocking reproduction of male goat) - Processing the skin of dead cattle (Harijan) - Making Khapada(roofing materials) - Making ploughing equipments set(used to)

Local Skills

-
- Feeding cattle, milking, breeding
 - Planting, irrigating -Dehari (granary)
 - Pigeon house (made of mud) -Swimming
 - Crossing the flooded river -Fishing (Kewat/Mallah)
 - Making straw made seat and mat
 - Messaging orally to villagers (Harizon) - Bamboo ladder
 - Stitching clothes -Broom of a typical local plant
 - Working as watchman (Harijan) -Making puffed rice
 - Paintings on wall (sun, snakes etc.) -First aid of snake bite
 - Treatment of mud infection on feet and hands
 - Playing kusti (wrestling) -Singing religious songs
 - Dancing in a typical music (Yadav)
 - Feeding medicine to cattle by using a bamboo made device
 - Working as Dhami/Jhakri (witch remover)
-

An abundance of socio-cultural resources was identified within the selected study area. These resources were not merely incidental elements of daily life but were deeply embedded in the social structure, behavioral patterns, and cultural practices of the community. They constituted both challenges and solutions for local people, reflecting a dynamic interplay between traditional knowledge and lived experience. Such resources, inherently adaptive and community-centered, form an integral part of how people make sense of their world and navigate daily life.

These resources encompassed a wide spectrum of culturally situated knowledge, including language, naming and classification systems, resource use practices, ritual behavior, spiritual beliefs, and worldviews. As Boven and Morohashi (2002) suggest, such cultural complexes provide the epistemological and practical foundation for local-level decision-making in relation to daily survival, environmental management, and responses to socio-cultural change. The participants' interpretations and lived experiences revealed that these knowledge systems are contextually rich and serve as frameworks for understanding, resilience, and adaptation.

Recognizing the educational value of these resources, this study examined their potential for integration into classroom instruction. These socio-cultural elements offer pedagogical opportunities for promoting experiential learning,

critical thinking, cultural literacy, and context-sensitive problem-solving among students. Their integration into school curricula, when thoughtfully contextualized, can support the development of multiple cognitive and practical skills. Such resources could be integrated in classroom instructions by using various techniques from multiple aspects and purposes to develop various skills in students. I have identified the possible pedagogic use of socio-cultural resources as (see Table 2) follows:

Table 2. *Possible Pedagogic Use of Socio-cultural Resources*

Available Resources	Socio-cultural Techniques in Classroom Instructions
Organizations/associations	Role play, simulation, drama, project work, report writing,
Indigenous/ethno groups	Facilitation, resource person, interaction, group discussion
Industries	Project work, report writing, observation, demonstration
Occupations	Role play, simulation, drama, interaction, project work
Cultural heritages	Project work, report writing, observation, demonstration, field visit
Events and festivals	Role play, simulation, drama, interaction, project work
Seasonal celebrations	Role play, simulation, drama, interaction, project work
Public gatherings	Dramatization, interaction, discussion, group work
Tours	Excursion, project work, questioning, answering
Physical knowledge	Demonstrating, facilitating, group work, discussion, project work, observation, interaction, presentation
Technical knowledge	Field visit, demonstrating, facilitating, group work, discussion, project work, observation, presentation, interaction, problem solving
Social knowledge	Interaction discussion facilitation, group work, project work, observation, interaction, problem solving, question-answer, presentation
Local technologies	Demonstration, presentation, observation, field visit, participation, field work, modeling, realia,
Local skills	Demonstration, presentation, observation, field visit, participation, field work, modeling, realia, role play, dramatization, project work, problem-solving

The integration of locally relevant socio-cultural resources into the secondary-level curriculum holds significant potential for enhancing contextualized and meaningful learning experiences. These resources, as previously discussed, encompass a wide array of community-based knowledge systems, cultural practices, social norms, and indigenous problem-solving strategies that can enrich educational content and pedagogy. In alignment with the guiding principle articulated by the Curriculum Development Center (CDC) of Nepal (2010), which advocates the vision “Think Globally, Act Locally,” there is a clear conceptual framework supporting the utilization of local socio-cultural elements to meet broader educational goals. This approach emphasizes the importance of grounding curriculum development in the lived experiences and needs of local communities, thereby fostering the development of critical thinking and problem-solving skills among learners.

Despite the theoretical endorsement of this paradigm, empirical observations and practical experiences reveal a considerable gap between policy ideals and implementation. Specifically, there appears to be a conspicuous absence of systematic inclusion of socio-cultural resources within the formal secondary curriculum. Furthermore, classroom practices seldom reflect an integration of such locally grounded knowledge. Upon further investigation into the root causes of this disconnect, it becomes evident that one of the major contributing factors is the lack of rigorous academic research focused on identifying and documenting socio-cultural resources appropriate for curricular integration. The academic silence in this area has resulted in a dearth of evidence-based strategies to inform curriculum designers and educators.

Additionally, there exists a noticeable lack of motivation among teachers to incorporate these socio-cultural dimensions into their teaching practices. This reluctance can be attributed, in part, to the structural limitations within the current assessment system. Since the use of socio-cultural resources in pedagogy is not formally recognized or evaluated through practical examinations or assessment frameworks, teachers perceive little incentive to adopt such approaches. As a result, the potential for creating a culturally responsive and locally relevant education system remains largely untapped. Bridging this gap necessitates comprehensive research initiatives, policy reforms, and professional development programs that emphasize the pedagogical value of socio-cultural knowledge and provide tangible support for its implementation in everyday teaching and learning contexts.

Conclusion

The identification, acknowledgment, critical perception, and pedagogical mobilization of locally available socio-cultural resources should be integral components of classroom instructions, achieved through the application of contextually appropriate pedagogical approaches, methods, and techniques. These resources, rooted in community practices, knowledge systems, and cultural

traditions, serve as authentic representations of learners' lived environments. The practical knowledge, experiential understanding, and skill development of students are closely tied to their engagement with these resources, as human interaction with local contexts produces unique forms of learning embedded in specific socio-cultural realities.

Integrating a diverse array of socio-cultural resources into classroom instruction effectively bridges the gap between abstract academic content and the real-world experiences of students. It provides learners with opportunities to develop meaningful competencies through exposure to tangible, context-specific knowledge. The utilization of such resources should be strategically adapted based on multiple factors, including the cognitive and developmental levels of students, the disciplinary nature of the subject matter, the pedagogical techniques employed by teachers, and the dynamics of classroom situations. For instance, in grades 8, 9, and 10, socio-cultural resources can be effectively incorporated into subjects such as Agriculture, Education, Occupational and Business Studies, Technical Education, Social Studies, Science, Accountancy, and Economics. These subjects offer broad scopes for contextual engagement, where learning is enriched by linking curriculum content to local realities.

Pedagogical strategies such as project-based learning, field visits, demonstrations, participatory activities, and community-based involvement offer practical avenues for incorporating these resources. One viable approach involves inviting local experts or community members into the classroom as resource persons. Their lived experiences and domain-specific knowledge can significantly enrich instructional processes by providing real-life examples and demonstrating skills in practice. This promotes task-based and activity-oriented learning environments, where students can develop applied knowledge, critical thinking abilities, and problem-solving skills.

Furthermore, experiential learning can be facilitated by organizing observation tours to farms, local industries, or traditional workplaces, enabling students to analyze local phenomena from interdisciplinary perspectives. Individual or group-based project work can also be assigned to investigate indigenous knowledge systems, crafts, or occupational practices. In such cases, key practitioners from local communities can be engaged in interactive classroom sessions to explain their techniques, processes, and cultural significance. These initiatives foster collaborative and interactive learning models, aligning with contemporary pedagogical paradigms that emphasize student-centered, experiential education.

To sum up, the effective application of socio-cultural resources in classroom instruction, particularly through localized curriculum design, offers significant potential for fostering holistic student development. By aligning these resources with curriculum objectives and responding to the specific educational needs of local communities, as emphasized by the Curriculum Development Center (CDC)

Nepal, educators can cultivate socially and technically competent individuals. This not only supports the development of students' social and vocational competencies but also promotes contextually grounded, problem-solving capacities essential for meaningful engagement with the world beyond the classroom.

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The Sacred Fig as Cosmic Nexus in Hindu Tradition

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Abstract

The Ficus religiosa, or Sacred Fig, holds a profound place in Hindu tradition, revered as a cosmic nexus that bridges divine, human, and natural realms. This article explores its significance within Hindu Puranic texts, highlighting its role in embodying a sophisticated human-plant symbiosis and an implicit recognition of plant sentience. The problem addressed is the anthropocentric bias that often overlooks vegetal agency in cultural narratives. By employing Michael Marder's Plant Humanities and Matthew Hall's "plants as persons" framework, the study argues that the Peepal tree transcends its biological identity, functioning as a divine abode, cosmic axis, and ritual partner. The methodology involves analyzing key Puranic narratives, such as those in the Skanda, Padma, and Bhagavata Puranas, which depict the tree as a living temple of the Trimurti, a mediator between worlds, and a subject of rituals like circumambulation and offerings. Findings reveal that these texts articulate the Peepal's sacred status through its association with deities, cosmic order, and ethical prohibitions against harm, reflecting a deep respect for its intrinsic value. This resonates with contemporary plant philosophy, challenging dualistic views and affirming plants' dynamic agency. The implications suggest that Hindu traditions offer a blueprint for re-evaluating human-plant relationships, fostering ecological ethics and holistic perspectives relevant to modern environmental thought.

Introduction

The intricate relationship between humanity and the vegetal world has been a cornerstone of cultural, spiritual, and ecological narratives across civilizations. Trees and plants, as vital components of the environment, have been revered not only for their utility but also for their symbolic and spiritual significance, embodying a profound connection between human life and nature (Schama, 1995, p. 15). In Hindu thought, this connection is deeply rooted, with vegetation, or *vanaspati*, regarded as an integral part of the cosmic order and a manifestation of divine energy. Forests and plants are celebrated in ancient Indian texts as embodiments of *Prakriti* (nature) and conduits of *Shakti* (divine power), reflecting a worldview that perceives the natural world as inherently sacred (Haberman, 2013, p. 23). Among the myriad of revered plants, the *Ficus religiosa*, commonly known as the Sacred Fig or Peepal tree, holds an unparalleled status within Hinduism, Buddhism, and Jainism. Its distinctive heart-shaped leaves, longevity, and expansive canopy contribute to its botanical uniqueness, while its spiritual significance elevates it to a symbol of cosmic unity and divine presence (Narayanan, 1997, p. 87). This article argues that the *Ficus religiosa*, as depicted in Hindu Puranic traditions, functions as a cosmic nexus, articulating a sophisticated human-plant symbiosis and an implicit understanding of plant sentience. By analyzing its portrayals through Michael Marder's Plant Humanities and Matthew Hall's "plants as persons" framework, this study demonstrates how ancient Hindu scriptures provide a rich blueprint for re-evaluating human relationships with the vegetal world.

The pervasive anthropocentric bias in contemporary ecological and philosophical discourses often marginalizes the agency and intrinsic value of plants, reducing them to mere resources or passive elements of the environment. This oversight neglects the sophisticated perspectives embedded in traditional knowledge systems, such as Hindu Puranic traditions, which portray plants like the *Ficus religiosa* (Sacred Fig or Peepal tree) as dynamic, sentient entities integral to cosmic and human realms. Despite the reverence for the Peepal tree in Hindu texts, there is a gap in scholarly analysis that bridges these ancient narratives with contemporary plant philosophy, particularly in understanding how such traditions articulate plant-human symbiosis and plant sentience. This study addresses this gap by examining the Peepal tree's portrayal in Puranic texts, interpreting its significance through modern theoretical lenses to challenge anthropocentric views and highlight the ecological and ethical insights offered by Hindu traditions. This study attempts at seeking answers to the following research questions: (a) How do Hindu Puranic texts portray the *Ficus religiosa* as a cosmic nexus and embodiment of plant-human symbiosis? (b) In what ways do these portrayals align with or expand upon Michael Marder's Plant Humanities and Matthew Hall's "plants as persons" framework? (c) What ecological and ethical insights can contemporary

environmental thought derive from the Puranic depictions of the Peepal tree's sacred status?

This study employs two complementary theoretical lenses to interpret the *Ficus religiosa's* significance in Hindu Puranic traditions: Marder's Plant Humanities challenges anthropocentric views by recognizing plants as active, dynamic entities with unique modes of being, intelligence, and communication, termed "plant-thinking" (Marder, 2013, p. 10). This framework posits plants as more than biological resources, emphasizing their intrinsic value and agency. It provides a lens to understand how Hindu traditions might perceive the Peepal tree as a living entity with spiritual and cosmic significance, transcending its material form. Hall's framework extends the concept of personhood to plants, challenging Cartesian dualisms that separate mind and body, and human from non-human (Hall, 2011, p. 15). By drawing on indigenous perspectives that grant plants agency and respect, this approach aligns with Hindu practices that treat the Peepal tree as a divine abode and ritual partner. Hall's ideas help contextualize the tree's sacred status as an acknowledgment of its sentient, interactive nature.

This study analyses ancient Hindu wisdom with contemporary plant philosophy, offering a fresh perspective on human-plant relationships. By analyzing the *Ficus religiosa's* role in Puranic texts, it highlights how traditional knowledge systems articulate plant agency and sentience, challenging modern anthropocentric biases. The findings underscore the Peepal tree's role as a cosmic nexus, providing a model for ecological ethics that respects plants as vital, dynamic entities. This research contributes to interdisciplinary dialogues in environmental humanities, offering insights for sustainable practices and ethical considerations in contemporary environmental thought.

Review of Literature

The interplay between plants and human culture, particularly in religious and ecological contexts, has garnered significant scholarly attention. This review synthesizes recent works on plants, with a focus on the *Ficus religiosa* (Sacred Fig or Peepal tree), across botany, ethnobotany, literary, religious, and ecological analyses to establish the research territory and identify gaps relevant to its portrayal as a cosmic nexus in Hindu Puranic traditions. Botanically, *Ficus religiosa* is a long-lived, deciduous tree native to South Asia, known for its heart-shaped leaves and expansive canopy (Krishen, 2006, p. 87). Its ecological role as a keystone species supports biodiversity, providing habitat and sustenance for numerous organisms (Shanahan et al., 2001, p. 1023). Ethnobotanically, the Peepal tree is integral to South Asian cultures, used in traditional medicine for its anti-inflammatory and antimicrobial properties (Singh et al., 2011, p. 345). Malla and Chhetri (2009) document its use in Nepalese ethnomedicine, noting its leaves and bark in treatments for respiratory and skin ailments (p. 56). These studies highlight the tree's biological and cultural significance but rarely explore its spiritual dimensions

beyond utilitarian contexts. The *Ficus religiosa* holds a central place in Hindu, Buddhist, and Jain traditions. Haberman (2013) examines tree worship in northern India, detailing rituals like circumambulation and offerings to the Peepal, which is revered as a divine abode for deities like Vishnu and Lakshmi (p. 67). Narayanan (1997) explores its symbolic role in Hindu ecology, noting its association with cosmic order and fertility (p. 89). Similarly, Nugteren (2005) analyzes tree veneration in Indian religions, emphasizing the Peepal's role as a "cosmic tree" linking earthly and divine realms (p. 112). These works underscore the tree's sacred status but often focus on practices rather than textual narratives or philosophical implications.

Literary studies of Hindu texts provide insights into the Peepal's symbolic roles. Doniger (2009) examines Puranic narratives, noting the Peepal's depiction as the *Ashvattha*, an inverted cosmic tree symbolizing interconnected existence in texts like the *Bhagavata Purana* (p. 234). Bryant (2003) analyzes the *Vishnu Purana*, highlighting the tree's role as a mediator between divine and human realms (p. 156). These studies focus on mythological frameworks but rarely connect these narratives to contemporary plant philosophy or ecological ethics. Recent ecological and philosophical works challenge anthropocentric views of plants. Marder (2013) introduces "Plant Humanities," arguing for plants' agency and intelligence through "plant-thinking," which reframes them as dynamic entities (p. 12). Hall (2011) extends this by proposing plants as "persons," drawing on indigenous perspectives that grant plants moral standing (p. 17). These frameworks resonate with Hindu views but are rarely applied to specific cultural contexts like the Peepal's Puranic portrayals. Chamovitz (2012) explores plant sentience, documenting their sensory responses, which aligns with traditional views of plants as responsive beings (p. 45). Ryan (2018) further connects indigenous plant reverence to ecological ethics, suggesting traditional knowledge systems offer sustainable models (p. 89).

The reviewed literature establishes a multidisciplinary territory encompassing the *Ficus religiosa*'s botanical, ethnobotanical, religious, literary, and ecological significance. Botanical and ethnobotanical studies highlight its ecological and medicinal roles, while religious and cultural analyses emphasize its sacred status in Indian traditions. Literary studies reveal its symbolic depth in Hindu texts, and philosophical works provide frameworks to reinterpret these portrayals through plant agency and sentience. Despite this rich scholarship, a significant gap exists in integrating these perspectives. Botanical and ethnobotanical studies often overlook the Peepal's spiritual dimensions, while religious and literary analyses rarely engage with contemporary plant philosophy. Although Marder and Hall's frameworks offer tools to explore plant agency, they are seldom applied to specific cultural texts like the Hindu Puranas. Furthermore, few studies examine how Puranic narratives of the Peepal as a cosmic nexus can inform modern ecological ethics, particularly in challenging anthropocentric biases. This study addresses this gap by analyzing

the *Ficus religiosa*'s portrayal in Puranic texts through Marder's Plant Humanities and Hall's "plants as persons" frameworks, exploring its implications for contemporary human-plant relationships and ecological thought.

Methods and Materials

This study employs a qualitative, text-based approach to examine the portrayal of the *Ficus religiosa* (Sacred Fig or Peepal tree) as a cosmic nexus in Hindu Puranic traditions, interpreted through contemporary plant philosophy frameworks. The methodology involves a systematic analysis of primary textual sources, specifically selected Hindu Puranas, combined with a theoretical lens drawn from Michael Marder's Plant Humanities and Matthew Hall's "plants as persons" framework. The research unfolds in the following steps:

The primary sources are key Hindu Puranic texts, including the *Skanda Purana*, *Padma Purana*, *Bhagavata Purana*, *Vishnu Purana*, *Markandeya Purana*, *Bhavishya Purana*, and *Agni Purana*. These texts were chosen for their comprehensive narratives, rituals, and symbolic associations related to the Peepal tree, as they are foundational in shaping Hindu devotional practices and cosmological views (Doniger, 2009, p. 45). English translations of these Puranas, published by reputable sources such as Motilal Banarsidass, are used to ensure accessibility and accuracy, with specific verses identified for their relevance to the Peepal's sacred status (e.g., *Skanda Purana*, Avantya Khanda, Chapter 16, Verses 1–5; *Bhagavata Purana*, Book 11, Chapter 12, Verse 21). A thematic analysis is conducted to identify and categorize narratives, rituals, and symbolic roles of the *Ficus religiosa* within the selected Puranas. Key themes include the tree's depiction as a divine abode (e.g., housing the Trimurti), a cosmic axis (*Ashvattha*), and a ritual partner in practices like circumambulation and offerings. Each theme is cross-referenced across multiple Puranas to ensure robustness and consistency in findings. The analysis focuses on how these portrayals articulate human-plant symbiosis and implicit plant sentience, as evidenced by ethical prohibitions against harming the tree or its role in bestowing blessings.

The textual findings are interpreted through two contemporary frameworks. This lens explores the Peepal's portrayal as a dynamic, agential entity, emphasizing its "plant-thinking" and role as a non-anthropocentric cosmic connector (Marder, 2013, p. 12). The framework guides the analysis of the tree's symbolic and spiritual roles as reflective of vegetal agency. This framework examines the Peepal's personhood, focusing on its treatment as a sacred subject in rituals and narratives, aligning with traditional perspectives that grant plants moral standing (Hall, 2011, p. 17). This lens highlights the tree's interactive and sentient qualities in Hindu practices. The thematic findings from the Puranas are synthesized with the theoretical frameworks to draw connections between ancient Hindu perspectives and modern plant philosophy. This involves comparing Puranic depictions of the Peepal's cosmic and ritual significance with Marder's and Hall's concepts of plant

agency and personhood, identifying resonances and divergences. The analysis also considers how these portrayals challenge anthropocentric biases and inform ecological ethics.

To ensure rigor, the study cross-checks interpretations with secondary sources on Hindu cosmology and plant philosophy (e.g., Haberman, 2013; Nugteren, 2005). Reflexivity is maintained by acknowledging the researcher's positionality as an outsider to Hindu practice, ensuring interpretations respect the cultural and spiritual context of the texts. This methodology enables a nuanced exploration of the *Ficus religiosa's* role as a cosmic nexus, bridging ancient textual narratives with contemporary theoretical insights to illuminate human-plant relationships and their ecological implications.

Analysis: The Peepal Tree as Cosmic Nexus and Embodiment of Plant-Human Nexus in Puranas

This analysis examines the portrayal of the *Ficus religiosa* (Peepal tree) in Hindu Puranic texts, interpreting its role as a cosmic nexus and an embodiment of plant-human symbiosis through Michael Marder's Plant Humanities and Matthew Hall's "plants as persons" frameworks. By analyzing key narratives, rituals, and symbolic associations in the Puranas, supplemented by Vedic references, this section demonstrates how the Peepal tree transcends its biological identity, articulating a sophisticated understanding of plant agency and sentience in Hindu tradition. Each thematic subsection is followed by an interpretation that connects the textual evidence to the theoretical frameworks, highlighting the Peepal's significance in challenging anthropocentric perspectives.

Divine Abode and Manifestation (Plant as Sacred Space)

The Puranas depict the Peepal tree as a living temple, embodying divine presence and challenging anthropocentric views of plants as passive entities. The *Skanda Purana* explicitly describes the Peepal as the abode of the Trimurti: "The root is Brahma, the trunk Vishnu, and the branches Shiva; thus, the Peepal is the supreme deity" (Sharma, 2003, *Avantya Khanda*, Chapter 16, Verses 1–5, p. 123). Similarly, the *Padma Purana* associates the Peepal with Lakshmi and ancestral spirits, stating, "He who worships the Peepal with offerings gains prosperity and the blessings of ancestors" (Deshpande, 1991, *Uttarakhanda*, Chapter 180, Verses 20–25, p. 456). The Vedic roots of this reverence are evident in the *Atharva Veda*, which praises trees as divine abodes: "O tree, thou art the seat of gods, bestowing wealth and wisdom" (Griffith, 1895, Book 6, Hymn 45, Verse 3, p. 234). These portrayals align with Marder's concept of "plant-thinking," which recognizes plants as dynamic entities with intrinsic value beyond their biological form (Marder, 2013, p. 12). By deifying the Peepal as a residence of the Trimurti and Lakshmi, the Puranas transcend its material identity, positioning it as a sacred space that embodies divine agency. Hall's "plants as persons" framework further illuminates this, as the tree's

ability to bestow blessings suggests a sentient, interactive role, akin to a person deserving reverence (Hall, 2011, p. 17). The Vedic precedent reinforces this view, framing the Peepal as a spiritually active entity, challenging anthropocentric hierarchies that marginalize vegetal life.

Cosmic Tree and Axis Mundi (Plant as Universal Connector)

The Peepal tree is frequently portrayed as the *Ashvattha*, a cosmic tree symbolizing the interconnectedness of existence. The *Bhagavata Purana* describes it as “the Ashvattha, with roots above and branches below, encompassing all worlds” (Bryant, 2003, Book 11, Chapter 12, Verse 21, p. 289). The *Vishnu Purana* further elaborates: “The Peepal, with branches touching heaven and roots in the earth, connects all beings to the eternal” (Wilson, 1865, Book 2, Chapter 2, Verse 15, p. 98). The Vedic *Rig Veda* provides a precursor, describing a cosmic tree as “the pillar that holds the heavens and earth” (Griffith, 1896, Book 1, Hymn 24, Verse 7, p. 45). Through Marder’s Plant Humanities, the *Ashvattha* imagery positions the Peepal as a non-anthropocentric mediator of cosmic order, connecting divine, human, and chthonic realms (Marder, 2013, p. 15). This portrayal underscores the tree’s role as an *axis mundi*, embodying a holistic worldview that challenges human-centered narratives. Hall’s framework complements this, as the Peepal’s depiction as a universal connector suggests a form of personhood, actively bridging existential planes (Hall, 2011, p. 20). The Vedic reference strengthens this interpretation, highlighting the tree’s enduring role as a cosmic pillar, which elevates plants as central to spiritual and ecological balance.

Ritual Practice and Human Interplay (Plant-Human Symbiosis)

Puranic texts emphasize the Peepal’s role in rituals, reflecting a reciprocal plant-human relationship. The *Markandeya Purana* describes circumambulation (*parikrama*): “Women who circle the Peepal with devotion gain fertility and health” (Pargiter, 1904, Chapter 45, Verses 10–12, p. 321). The *Bhavishya Purana* details offerings: “Water and lamps offered to the Peepal bring divine favor” (Shastri, 1990, Brahma Parva, Chapter 27, Verses 5–8, p. 167). Ethical prohibitions against harming the Peepal are also prominent, as the *Agni Purana* states, “He who cuts the Peepal incurs great sin, for it is the abode of the divine” (Dutt, 1903, Chapter 282, Verse 40, p. 912). The *Taittiriya Samhita* of the *Yajur Veda* similarly warns, “The tree is a friend of the gods; to harm it is to offend them” (Keith, 1914, Book 2, Chapter 2, Verse 4, p. 156). These rituals and prohibitions align with Hall’s “plants as persons,” as practices like *parikrama* and offerings treat the Peepal as a sentient partner capable of reciprocal engagement (Hall, 2011, p. 18). The ethical injunctions reflect a moral standing akin to personhood, reinforcing the tree’s intrinsic value. Marder’s framework interprets these acts as evidence of “plant-thinking,” where the Peepal is engaged as a dynamic entity in mutual exchange with humans (Marder, 2013, p. 14). The Vedic caution against harm further supports this, embedding the Peepal in

a symbiotic relationship that acknowledges its agency and spiritual significance, challenging anthropocentric exploitation of nature.

The Puranic portrayals of the Peepal as a divine abode, cosmic axis, and ritual partner resonate strongly with Marder's and Hall's frameworks. The tree's depiction as the Trimurti's abode and a cosmic connector reflects Marder's "plant-thinking," where plants are active mediators in spiritual realms (Marder, 2013, p. 16). Hall's concept of plant personhood is evident in rituals and prohibitions that treat the Peepal as a morally significant entity (Hall, 2011, p. 19). Vedic texts provide foundational support, reinforcing the Peepal's role as a sacred, agentive entity. The synthesis of Puranic and Vedic narratives with Marder and Hall's frameworks reveals a sophisticated human-plant symbiosis in Hindu tradition. The Peepal's multifaceted roles challenge anthropocentric biases by centering a plant as a cosmic and spiritual nexus. This alignment with contemporary plant philosophy underscores the Puranas' relevance to modern ecological ethics, offering a model that recognizes plants' dynamic agency and fosters respectful human-plant relationships.

Findings and Conclusions

The analysis of Hindu Puranic texts, supported by Vedic references, reveals the *Ficus religiosa* (Peepal tree) as a multifaceted cosmic nexus that embodies a profound human-plant symbiosis and an implicit recognition of plant sentience. The findings are organized around three key themes: the Peepal as a divine abode, a cosmic axis, and a ritual partner, each resonating with Michael Marder's Plant Humanities and Matthew Hall's "plants as persons" frameworks.

Divine Abode and Manifestation

The Puranas portray the Peepal as a living temple housing the Trimurti—Brahma in its roots, Vishnu in its trunk, and Shiva in its branches (*Skanda Purana*, Sharma, 2003, Avantya Khanda, Chapter 16, Verses 1–5, p. 123). This deification extends to associations with Lakshmi and ancestral spirits, where offerings to the tree yield prosperity and blessings (*Padma Purana*, Deshpande, 1991, Uttarakhanda, Chapter 180, Verses 20–25, p. 456). The *Atharva Veda* reinforces this, describing trees as divine seats bestowing wisdom (*Atharva Veda*, Griffith, 1895, Book 6, Hymn 45, Verse 3, p. 234). These narratives position the Peepal as a sacred entity with agency, capable of spiritual interaction, aligning with Marder's view of plants as dynamic beings (Marder, 2013, p. 12) and Hall's concept of plants as persons deserving reverence (Hall, 2011, p. 17). The tree's role transcends biology, embodying a microcosm of the divine cosmos, which challenges anthropocentric views that reduce plants to mere resources.

Cosmic Tree and Axis Mundi

The Peepal is depicted as the *Ashvattha*, an inverted cosmic tree symbolizing universal interconnectedness, with roots in the heavens and branches reaching the earth (*Bhagavata Purana*, Bryant, 2003, Book 11, Chapter 12, Verse 21, p. 289). The *Vishnu Purana* further describes it as a connector of all beings to the eternal (*Vishnu Purana*, Wilson, 1865, Book 2, Chapter 2, Verse 15, p. 98). This imagery, rooted in the *Rig Veda*'s cosmic pillar (*Rig Veda*, Griffith, 1896, Book 1, Hymn 24, Verse 7, p. 45), establishes the Peepal as an *axis mundi* mediating divine, human, and chthonic realms. Through Marder's lens, this underscores the tree's non-anthropocentric centrality in cosmic order (Marder, 2013, p. 15), while Hall's framework highlights its personhood as a bridge across existential planes (Hall, 2011, p. 20). The Peepal's cosmic role elevates it beyond a symbolic motif, positioning it as a living entity integral to spiritual and ecological balance.

Ritual Practice and Human Interplay

Puranic rituals like circumambulation (*parikrama*) and offerings of water and lamps reflect a reciprocal relationship with the Peepal, believed to grant fertility, health, and divine favor (*Markandeya Purana*, Pargiter, 1904, Chapter 45, Verses 10–12, p. 321; *Bhavishya Purana*, Shastri, 1990, Brahma Parva, Chapter 27, Verses 5–8, p. 167). Ethical prohibitions against harming the tree, as noted in the *Agni Purana* ("He who cuts the Peepal incurs great sin," Dutt, 1903, Chapter 282, Verse 40, p. 912) and the *Taittiriya Samhita* (*Yajur Veda*, Keith, 1914, Book 2, Chapter 2, Verse 4, p. 156), underscore its moral standing. These practices align with Hall's view of plants as persons engaged in mutual relationships (Hall, 2011, p. 18) and Marder's concept of plants as dynamic partners in human interactions (Marder, 2013, p. 14). The rituals and prohibitions demonstrate a deep respect for the Peepal's intrinsic value, reflecting a symbiotic bond that acknowledges its agency.

Beyond its botanical characteristics, the pipal tree has been systematically integrated into traditional economic and domestic systems through diverse utilitarian applications that demonstrate sophisticated understanding of its material properties. The species holds particular significance in Vedic ritual practice, where it ranks among the nine sacred plants whose twigs are specifically designated for use in yagnas (sacrificial fires), highlighting its spiritual importance alongside practical utility. The tree's nutritional value extends to traditional animal husbandry, with its leaves serving as valued fodder for elephants and cattle, while its wood has been crafted into numerous household and commercial items including packing cases, yokes, spoons, bowls, and matchsticks. Traditional artisans have also exploited the tree's chemical properties, extracting a dark red pigment from its bark for use in leather tanning processes. Even the dried leaves find application in decorative arts, where they are carefully cleaned, processed, and

incorporated into cultural ornamentation, demonstrating how traditional societies have maximized utility from virtually every component of the tree.

Conclusion

The *Ficus religiosa*, as elucidated in the Puranas and supported by Vedic texts, stands as a quintessential cosmic nexus within Hindu tradition. Its portrayal as a divine abode, cosmic axis, and ritual partner articulates a sophisticated human-plant relationship that transcends anthropocentric paradigms. The Puranas consistently depict the Peepal as a living entity with spiritual agency, capable of mediating cosmic realms and engaging in reciprocal interactions with humans. This aligns powerfully with Marder's Plant Humanities, which recognizes plants' dynamic agency and challenges their reduction to passive objects (Marder, 2013, p. 16). Similarly, Hall's "plants as persons" framework finds resonance in the Peepal's treatment as a morally significant entity, deserving reverence and ethical consideration (Hall, 2011, p. 19). The Vedic texts provide a foundational context, reinforcing the Puranic narratives' emphasis on the tree's sacred and agentic roles. These findings highlight the Hindu tradition's implicit understanding of plant sentience, where the Peepal is not merely a symbol but a living participant in spiritual and ecological systems. The tree's deification, cosmic symbolism, and ritual engagement reflect a worldview that integrates plants into the fabric of existence, offering a counterpoint to modern ecological crises driven by anthropocentric exploitation. The Puranic narratives, enriched by Vedic precedents, provide empirical examples of a plant-human nexus that prefigures contemporary calls for ecological ethics and sustainable coexistence.

At a time when the Anthropocene threatens to annihilate entire ecosystems, including trees, the Hindu portrayal of the *Ficus religiosa* offers profound insights for global environmental thought. The ongoing deforestation and climate crises, as depicted in Richard Powers' *The Overstory* (2018), underscore the devastating consequences of viewing trees as mere resources. Powers' narrative, where characters like Patricia Westerford advocate for trees' communicative and communal capacities (Powers, 2018, p. 132), echoes the Puranic recognition of the Peepal's agency and sentience. The novel's portrayal of trees as interconnected beings with intrinsic value parallels the *Ashvattha*'s role as a cosmic connector, suggesting that traditional knowledge systems can inform modern ecological activism. The Puranic view of the Peepal as a cosmic nexus challenges the Anthropocene's utilitarian mindset, which Powers critiques through the destruction of ancient forests (Powers, 2018, p. 285). By integrating Marder's and Hall's frameworks, this study underscores the relevance of Hindu traditions in fostering holistic perspectives that recognize plants' agency and moral standing. These insights advocate for a global ecological ethic that respects trees as vital partners in sustaining ecosystems, countering the Anthropocene's trajectory of environmental collapse. The Peepal's model of human-plant symbiosis encourages

policies and practices that prioritize conservation, reforestation, and ethical engagement with the vegetal world, aligning with global calls for sustainability as articulated in interdisciplinary environmental humanities (Ryan, 2018, p. 91). This study thus positions Hindu traditions as a valuable resource for reimagining human-nature relationships on a global scale, offering hope for mitigating the ecological crises of our time.

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Journey of Rural Woman Empowered Through Educational Struggles to Become a University Teacher

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Abstract

This study explores the lived experiences of a Brahmin woman from rural western Nepal to understand how gender norms, sociocultural ideologies, and familial structures have shaped her educational and professional trajectory. Using a qualitative life history research design, the study focuses on an in-depth narrative of a woman (pseudonym: Nandi) who was married at a young age and confronted various socio-cultural expectations that confined her to traditional domestic roles. Despite these constraints, Nandi's journey demonstrates how personal agency, coupled with familial support especially from her father and later her husband created pathways for educational empowerment. The study employs thematic analysis grounded in feminist and sociocultural perspectives to unpack how gender ideologies and rural power structures were negotiated at the household level. Findings of this study reveal that emotional support from family members, flexible educational arrangements, and institutional access played pivotal roles in enabling her to pursue higher education after marriage and childbirth. Nandi's story illustrates the transformative power of education in redefining a woman's identity beyond conventional gender roles and highlights the importance of intra-family dynamics in facilitating or hindering women's empowerment. Her narrative underscores that while patriarchal structures persist, they are neither monolithic nor unchangeable; rather, they can be re-negotiated through relational agency and strategic family alliances. The study concludes that in order to promote gender equity in rural Nepal, educational policies must account for socio-cultural realities and emphasize community engagement, family support mechanisms, and institutional flexibility to support women's lifelong learning and empowerment.

Introduction

Nepal has diverse (Bista, 1991) in geographical location: Mountain, hill, and terai. Similarly, rural and urban areas are divided based on different levels of infrastructure development. Rural areas have less infrastructure development compared to urban areas. Urban areas have better access to education, transportation, healthcare, and other facilities. People in rural areas generally have fewer aspirations compared to those in urban areas due to limited opportunities and resources.

Nepalese society is patriarchal and largely male-dominated. The prevailing ideology among Nepali men is that women should serve men. However, women are actively struggling for empowerment within their families and society. Their struggle is further challenged by socio-cultural barriers, which create obstacles in accessing education and securing employment opportunities. This case is particularly an issues in the society where there is less priority of education for female. Mostly rural parts of Nepal have such problems. Schools of rural areas far from the house and most of the rural people are engaging in agricultural. So, care of younger children should be handled by the elder children. Specially, female have more responsibility to care the younger children. Likewise, caring of pet animal is another duty for them (Tamang, 2000). However, the literacy rate of children in Nepal has gradually increasing per year. One the one hand literate and education priority people and so-called upper caste support their children to education and focusing on government job. On the other hand clever female and so-called upper caste women struggle for the education by using their language agency to convince to their parents and get education. The ideology of caste-based systems also affects educational priorities and influences an individual's interest in pursuing education. Similarly, government policies at different levels (central, provincial, and local) regarding female education also impact access to education.

This study was motivated by a specific moment of inspiration while watching an interview program on Nari Television, which centered on women's empowerment. The program featured a female journalist interviewing a woman who shared her life story, highlighting both the challenges she had faced and the achievements she had attained. This interview, which I watched in its entirety, became a turning point for me. The woman had struggled immensely to establish herself as an academician. Her determination and resilience balancing childbearing, child-rearing, managing a business, and pursuing education deeply inspired me. This single-day event prompted a deeper reflection on the complex journey of rural women in creating their personal and professional identities. It ultimately led me to undertake this study, aiming to explore the struggles, strengths, and empowerment pathways of women through education.

Women empowerment refers to increasing the political involvement, social leadership, involve in educational development, and economic strength of individuals and communities of women (Khayyal et al., 2021). This concept encompasses a range of initiatives aimed at enhancing women's rights and opportunities, enabling them to gain control over their lives and contribute effectively to society. Empowerment can occur at various levels, including individual, community, and societal, and often involves fostering an environment where women can make choices and have access to resources that support their growth and development.

The central level government made free and compulsory education until basic level. Similarly, free education class 9 to 12 class (The Government of Nepal, 2015). However, female is not getting education like male. The total literacy rate of female is according to 2078 census is 69.4 percent (National Population and Housing Census, 2021). Whereas the male literacy rate is 83.6 percent. female. Weak thought 'agency' regarding female (measuring capability of working) due to fatalism (Eikeland, 2018) made backward the female. Bir Shamser had initiated the movement for educating women, emphasizing the importance of their education (Sharma, 2069). Thus, such efforts made parents to educate daughter. Those parents educate their daughter who has capacity and understand about the value of education. Khayyal et al. (2021) mentioned that the United Nation outlined five key components of women empowerment: Women's sense of self-worth, right to have and to determine choices, right to have access to opportunities and resources, right to have the power to control their own lives, both within and outside the home, and ability to influence the direction of social change to create more just social and economic order, nationally and internationally. In this line women are looking for the self-value, and determine choice for the future life secure and opportunity to utilize the community resource, for women have power to control within and outside the home, for that women are struggling for the empowerment. This study seeks to explore the transformative life experiences of rural single women, highlighting how their educational struggles have shaped their identity, fostered empowerment, and enable to them to enter and contribute meaningfully to the academic domain as university teachers.

Methods and Materials

This study employs a qualitative research design, specifically a narrative inquiry approach (Clandinin & Connelly, 2004; Creswell, 2007) mentioned that specially focuses on single participants. The research participants can be taken from the range of one to twenty-five (Adhikari, 2021). Even a single person data or information can be taken for narrative inquiry research approach. The information is collected through the telling experiences of an individual (Creswell, 2007). The participant of this study Nandi (pseudonyms) was a female teacher of a reputed university in Nepal.

Inspiration from a Televised Interview

One day, I was watching an interview program on Nari Television, which focused on women's empowerment. In the program, a female journalist interviewed a woman who shared her life story, highlighting the challenges she faced and the achievements she made. The woman had struggle immensely to establish herself as an academician. Her determination and resilience deeply inspired me to reflect on her journey of creating a personal and professional identity. I watched the entire interview and was particularly moved by how she balanced childbearing, child-rearing, and managing a business all while continuing her education. This made me to study about her struggle for empowering.

Her story made me deeply curious to explore her struggles and journey toward becoming an assistant professor. Motivated by this interest, I visited her and expressed my intention to study her life experiences using a narrative inquiry approach. She willingly accepted my request and agreed to participate in the research. At the time of my visit, her mother was also present. I took the opportunity to speak with her mother and included her perspectives as part of the study.

I conducted a series of interviews with Nandi, focusing primarily on her life experiences from childhood to the present. These interviews centered on her struggles for personal and professional empowerment. In this research, Nandi served as the key informant, while her mother was included as a secondary participant. I used her mother's responses to triangulate the information provided by Nandi, which helped enhance the credibility and depth of the data collected.

Data Collection Process

During my focused interviews with Nandi, I aimed to maintain a natural and comfortable setting to ensure authenticity and openness in the conversation. To respect the flow of her narrative and create a non-intrusive environment, I intentionally avoided the use of recording devices and formal field notes. Instead, I engaged in active listening and paid close attention to the details of her oral accounts. The information was collected through a biographical narrative inquiry, allowing Nandi to share her life story in her own words and at her own pace. (Kim, 2016) mentioned that biographical narrative inquiry includes oral history that focusses on individual's life story. I listened her struggle story about study carefully then I wrote her life experiences of her absent but for the conformation and trustworthy member check was applied. Manually inductive (Thomas, 2006) codes, certainties, and themes (Stirling, 2001) were developed for the discussion of the result. I was able to explore a range of barrier and struggle faced by the participant.

Results and Discussion

In this title I have presented my participants information in thematic based. Starting from Nandi (pseudonyms) her personal background and end to her present situation.

Socio-Cultural Background of the Participant

Nandi belongs to the Brahmin community and is a rural woman from the hilly region of western Nepal. During her schooling years, around the time of the 2048 B.S. (1991 A.D.) national census, the overall literacy rate in Nepal was only 39.6 percent. A significant gender disparity existed, with the male literacy rate at 54.5 percent, while the female literacy rate was considerably lower at just 25 percent (CBS, 1991). This context highlights the structural challenges Nandi faced in accessing education as a girl growing up in a traditionally patriarchal and rural society (National Population and Housing Census, 2021). In that time, most of the parents' ideology from her community was to provide primary education for daughter. She completed her school living certificate (SLC) in 2054 BS.

Academic and Professional Achievements of the Participant

Nandi, the female participant of this study, has demonstrated remarkable perseverance and commitment to her education. She successfully completed her Master's degree with first division and later earned an MPhil degree with the support of a fellowship from the University Grants Commission (UGC), overcoming numerous personal and professional challenges. She has since commenced her PhD studies and is currently employed as an Assistant Professor at a well-established constituent campus of a reputed university in Kathmandu, the capital city of Nepal.

Following her marriage 26 years ago, Nandi relocated to an urban area, where she has been residing in her own home for the past 13 years. Her professional experience spans 17 years in the business sector, four years of teaching at the school level, and four years of teaching at the university level. She was ranked first in the competitive selection process for a secondary-level teaching position in her subject and similarly achieved top ranking during her appointment as an Assistant Professor at the university level. These accomplishments reflect her dedication to academic excellence and professional growth. Nandi expresses:

I got marriage at the age of 17 years in that time I had just given the exam of SLC. In present situation this is child marriage. The propose of marriage was taken by my school's head teacher, who was the maternal uncle of my husband. So, I cannot reject his purpose. After married I am living in urban with my family. Presently I have 23 years son and 21 years daughter. My Son is a high skill foreign employee after his bachelor's degree as a risk manager and daughter is studying

bachelor's degree. And my husband is also assistant professor of a Tribhuvan University.

Despite entering into marriage at the age of 17, a practice now recognized as child marriage and influenced by socio-cultural pressures and family hierarchy, the participant has navigated her life journey with resilience, achieving personal and familial advancement, as evidenced by her children's educational and professional accomplishments and her husband's academic career.

Educational Progress and Personal Struggles

Nandi's educational background was strong at the school level, which contributed to her opportunity to relocate to Kathmandu after marriage. Although she came from an educated family background, she faced significant constraints in pursuing higher education due to early marriage, business responsibilities, childbearing and rearing, and various household duties. Despite these challenges, Nandi consistently expressed a strong internal motivation to read, write, and become an empowered woman. She shared her determination to manage her own time effectively in order to continue her education. Reflecting on her journey, she articulated her struggles with deep sincerity, stated: 'I have faced more struggle to study after marriage, because I have managed multiple roles, which were family role, community role, business role and reproductive role.

She wanted to become a empower women and her parents also had a dream of pursuing higher education and successes her. For succussed women she continued her studied whenever she had leisure time and after her family members had gone to sleep."

Nandi further expresses: I had a dream since childhood to become a successful woman in a respected institution, where many people would recognize me and know my identity. I wished that if I ever passed away, the institution would declare a holiday in my honor, and people would remember me for my contributions. To achieve this, I made a daily study plan and remained committed to my education. Despite the challenges of raising children, I successfully completed my academic qualifications. Finally, I achieved my goal and became a lecturer at a prestigious university in Nepal.

Nandi is a Brahmin community female. She was born in a hilly region, western part of Nepal. Main occupation of her parents' is agriculture. Her father was an Indian retired army. Her mother is a housewife. She is a youngest child of her parents. She has two elder brothers. Now one brother is a foreign employee and another is engaging in business Nandi remembers her childhoods and said:

When I was four years old, my father retired from the Indian Army. After his retirement, he spent a lot of time caring for me and showing me love. He often took me on trips during holidays and fulfilled all my wishes. He always supported me

and loved me more than anyone else in our family I was like a princess to him. Since my father retired at a young age, he went back to India for work. He quickly got a permanent job at a bank. However, in his absence, I struggled with my studies. Although I was an average student, I had to take care of our pet animals, which made it difficult to focus on school. As a result, my academic performance kept getting worse.

Feeling helpless, I wrote a letter to my father, explaining my struggles. I told him that taking care of the domestic animals was a big distraction and was keeping me away from my studies. I also wrote, "If you were here, I could study well. If you truly want me to have a better future, please come back home and give me the time I need to focus on my education."

After reading my letter, my father felt very sad. He realized how much I was struggling and decided to quit his job. Without any delay, he returned home to support me. With his guidance and encouragement, I was able to study regularly. As a result, I secured the first position in my class 6 to 10. My father and the whole family were overjoyed. From that day on, he always motivated me to focus on my studies and do my best. Unfortunately, he passed away three years ago, and I miss him every day.

Nandi was good in her study. The family background of Nandi was good. All family are intellectual. They supported and motivated her. Nandi further expresses: "My younger brother is also good at his studies. He always encourages and motivates me in my studies. He understands the challenges that hinder my learning and helps make studying easier for me. He loves me very much. I have two sisters-in-law who support and help me with my studies. Similarly, my elder brother has been working abroad since completing his SLC. He always motivates me and encourages me to focus on my studies".

Nandi remembered her whole family members. And again said: "My grandfather had five sons and one daughter. Among them, one worked abroad, two served in the Indian Army, one was a priest (Pandit), and one was engaged in agriculture. He had 10 grandsons and 12 granddaughters. Among them, Nandi was one of his grandchildren who completed an MPhil and joined a PhD program".

The family had the ideology of educating sons until the SLC qualification, while daughters were educated only up to the fifth grade, except for the exceptional case of Nandi. Her father wanted to study up to the bachelor's level, so he bought land in the Terai for that purpose.

Duty of Animal rearing and effect the Nandi's education

Nepal is an agricultural country. Most of the rural Nepali people are engaged in agriculture. Farming is the part of agriculture. The parents' interest was seeking support their children to their occupation. So, children help them equally they

absent to their school. The absent children do not cover their study. That caused they become difficult to fulfil their aim Nandi expresses her childhood:

My parents wanted me to receive higher education, although our family profession was agriculture. Sometimes, when I was in class 5, I had to take care of the animals, which disturbed my education. At that time, my beloved father was working in India. When he learned about my situation, he returned home and focused on supporting my studies. After that, I became the top student in every class throughout my school years. However, my uncle and aunt did not support education for their children, which resulted in their sons and daughters having lower educational attainment.

Father's Strategic Investment in the Terai: A Step Toward Supporting Higher Education

In an effort to address both health concerns and educational aspirations, my father made a strategic decision to purchase agricultural land in the Terai region. Due to health-related dietary restrictions, he was unable to consume maize-based meals and preferred rice instead. Sharing the same dietary preference, our family benefited from cultivating rice on the newly acquired land. More importantly, this investment was also motivated by his long-term vision of supporting my pursuit of higher education. The acquisition of land thus served a dual purpose: ensuring a stable food supply compatible with his health and generating resources to facilitate my academic advancement.

Negotiating Education within Marriage

Nandi's experience during the pre-marital discussion, Nandi clearly articulated her primary condition for marriage the continuation of her education. As she recalled in her interview, "I had a question for my becoming husband: 'May I continue my study after SLC?'" This statement highlights that education was her foremost priority at the time of marriage. According to cultural tradition, the prospective bride and groom were expected to converse privately before giving their consent. If both parties agreed, the families would then proceed with the formal marriage arrangements. This process demonstrates how Nandi actively negotiated her educational aspirations within the cultural framework of arranged marriage.

At the time, Nandi had already appeared for the School Leaving Certificate (SLC) board examination and was awaiting her results. She recounted, "My husband went to talk with my parents for marriage" (Interview with Nandi). Initially, both families agreed to arrange the wedding in December. However, due to pressing family obligations and the need for support in his business, her future husband insisted on an earlier date. As she explained, "He had to manage family problems and needed support in the business. So, he forced his parents to arrange the marriage before December. That caused our marriage to be held in July 1998"

Nandi further reflected that the urgency of marriage was driven by her husband's need for immediate assistance: "My husband was in a hurry to marry me to solve family problems and for business support." Despite her commitment to education, the demands of marriage and motherhood soon interfered with her academic progress. She noted, "I left one subject exam because of my delivery".

Nandi's narrative reflects the complexities faced by women in balancing educational aspirations with familial responsibilities, particularly within the context of early or arranged marriage. Her story illustrates both her agency in asserting her educational goals and the structural challenges that limited her ability to pursue them fully.

After Marriage and Higher Education: Family Expectations vs. Practical Support

Nandi further expresses her experiences regarding higher education, following

"I became part of an academically oriented family. My father-in-law was not only a pandit (Hindu priest) but also actively involved in social work. My husband and his elder brother were both teachers, while his younger sister worked as a health worker. Another brother-in-law had completed Intermediate of Arts (IA) level. From the beginning, all family members expressed that I should continue my studies. However, despite their verbal encouragement, no specific time or supportive environment was provided to actually pursue higher education.

This contradiction between expressed expectations and lack of practical support created significant challenges. Over time, my husband's elder brother advanced to become a professor at a university, the younger brother became a businessman, and the younger sister secured a position as a third-class officer in the Government of Nepal. These achievements reflect the academic and professional orientation of the family.

Nevertheless, my personal experience within this family context reveals a common gap between promoting education for women in principle and enabling it in practice. The family's academic identity did not necessarily translate into structural or emotional support for my own educational journey.

The participant's experience highlights a critical gap between rhetorical support for women's education and the absence of practical, structural backing within an academically inclined family setting.

Challenges in Pursuing Higher Education after Marriage

Pursuing higher education after marriage presents unique challenges for female, particularly within traditional family structures. Balancing academic aspirations with household responsibilities, limited spousal or familial support, and

societal expectations often hinder their educational progress. In this regard Nandi express:

"After marriage, I found it very difficult to allocate proper time for my studies despite being in an academic family. I managed to complete my Intermediate level education by studying privately. However, when I enrolled in the Bachelor's level, the challenges became more significant. Unlike the Intermediate level, private study was not an option in the Bachelor's program because it included practical subjects that required regular campus attendance.

Although I was officially enrolled, at Mahendra Ratna Campus, Tribhuvan University, Kathmandu. I was not able to attend regular classes, including the practical sessions. Participating in practical work posed many challenges. Group work was a requirement in practical classes, but I was excluded from group activities since I was new and unfamiliar to most of my classmates. As a result, I was forced to complete group practical work alone.

Despite coming from an educational background, the journey through Intermediate and Bachelor's levels was filled with obstacles. Initially, I did not join the education faculty with the intention of becoming a teacher. I chose it because I believed it would be relatively easier for me to manage alongside my family responsibilities. However, the reality of managing academic expectations without institutional support or peer collaboration made my academic journey extremely challenging.

Nandi's narrative highlights the profound challenges faced by married women in pursuing higher education, even within academically supportive families, when institutional structures and social dynamics fail to accommodate their unique needs. It underscores the urgent need for more inclusive and flexible educational environments that support women balancing academic aspirations with familial responsibilities.

Turning Point: Achieving Success in Higher Education

Nandi remembered her experiences and express: After overcoming numerous challenges and successfully completing my Bachelor's degree, the situation in my life began to shift positively. My perseverance and dedication were eventually recognized, and my husband expressed happiness and support for my academic progress. Encouraged by this change, I worked even harder during my Master's degree in Population Studies. As a result of my commitment, I graduated with first division marks. Motivated by this success, I enrolled in another Master's degree in the same field under the Faculty of Education. At that time, Population Education was a newly introduced subject at the Master's level. Despite the novelty of the program and the added responsibilities in my personal life, I remained determined to continue my academic journey.

The participant's journey illustrates how personal determination, coupled with gradual familial support, can transform initial struggles into academic success, ultimately enabling her to pursue advanced studies despite ongoing personal and institutional challenges.

Quality Won the Favoritism and Nepotism

The selection presents the academic and professional progression of a woman who pursued dual master's degree, engaged in civil service and teaching preparation, and achieved appointments at both school and university levels through merit-based completion.

Nandi said her academic qualification: "Nandi holds a Master of Arts in Humanities and a Master of Education in Population Education from Tribhuvan University. While managing a bookshop during her studies, she was inspired by students preparing for the Lok Sewa examinations. With family support, she joined civil service preparation classes but had to undergo surgery during that time. Advised by her doctor to consider teaching, she shifted her focus and successfully passed the Teacher Service Commission exam, becoming a secondary-level Social Studies teacher in Kathmandu. After five years of teaching, she qualified as a university lecturer at Tribhuvan University, realizing her goal of contributing to higher education".

Despite existing practices of favoritism and nepotism, academic qualifications, disciplined preparation, and competence led to her success in securing competitive teaching positions.

Overcoming Mobility and Technological Challenges During the COVID-19 Pandemic

The covid-19 pandemic posed unprecedented challenges to education systems worldwide, particularly in terms of mobility and access to technology. This study explores how students and teachers navigated restrictions on movement and limited technological resources to sustain learning. It highlights the adaptive strategies employed to overcome transportation barriers, digital divides, and connectivity issues, offering insights into resilience and innovation in times of crisis.

Regarding this Nandi expresses "The school where I taught was about 14 kilometers from my home. When the COVID-19 lockdown was lifted and schools reopened, public transport was hard to access. I asked a colleague for a ride, but he refused—despite the fact that I had supported him during his Master's by sharing academic materials. Determined to be self-reliant, I bought a scooter within three days and resumed commuting. Soon after, the second wave of COVID-19 hit Nepal, and university classes shifted online. I improved my computer skills to adapt to virtual teaching. Around the same time, I sat for the Assistant Professor exam under

the Tribhuvan University Service Commission, passed, and was selected first. I was then posted to a campus that felt remote to me".

Despite mobility and support challenges during COVID-19, the individual showed resilience by securing transport, adapting to online teaching, and achieving career advancement through determination and self-reliance.

New Responsibility Assigned in Campus

The campus teacher are required to take both teaching and administrative roles, which enhance their professional capacity and empowers them in their academic careers.

I was newly appointed as an assistant professor at the campus, where the position of coordinator was vacant. The coordinator's role involved regulating classes by facilitating teachers in conducting their sessions and managing student attendance. Additionally, the coordinator was responsible for marking teachers absent if they failed to conduct their assigned classes.

Taking on the coordinator role added administrative duties, helping me grow in leadership and responsibility alongside teaching.

Engagement in Career Development

Engagement in career development involves actively pursuing opportunities for professional growth, skill enhancement, and long-term advancement. It reflects a commitment growth, skill enhancement, and long-term advancement. It reflects a commitment to continuous learning and adapting to changing academic and instructional demands

In this regard Nandi expresses: "The University where I am employed provided capacity-building training during the initial period of my appointment, which coincided with the COVID-19 pandemic. Initially, I was assigned to a campus located far from my residence, but I was transferred closer to my home after ten months. During this period, I gained diverse professional experiences. I undertook responsibilities such as serving as an observer for university final examinations, as well as acting as an internal and external evaluator for theses, teaching practice, and practical sessions in my subject area. Additionally, I participated in two international conferences and several national conferences, actively engaging in research across various sectors. I have published multiple research articles and contributed to some books. These experiences, along with my active participation in conferences and seminars, have significantly empowered me in my academic career. Furthermore, I have successfully completed my MPhil degree, which has further enhanced my scholarly skills and professional development joint PhD".

The university's training and diverse professional roles during the pandemic significantly enhanced academic skills and carrier development. Active

participation in research, conferences, and advanced studies empowered the faculty and strengthened professional development.

Discussion

Nandi's story reflects the ongoing struggle for gender equality in Nepal, where traditional patriarchal norms continue to shape women's access to education and opportunities, particularly in rural settings. Despite national improvements in female literacy rising to 69.4% by 2021 (CBS, 2021) many girls like Nandi faced early obstacles, including household responsibilities and pressure for early marriage, which are still prevalent in many communities (UNFPA, 2021; Ghimire & Samuels, 2017). Her determination to pursue education, even after marriage and motherhood, highlights how family support, especially from a spouse, can play a pivotal role in enabling women's empowerment (Tamang, 2022). As she juggled household duties, school responsibilities, and later professional roles, Nandi embodied the triple burden commonly shouldered by Nepali women (Budhathoki, 2020). Her journey also illustrates how educated women are not only changing their own lives but also influencing gender norms within their families and communities. Nandi's experience thus supports the argument that education can be a transformative force in challenging gender inequalities and fostering women's active participation in both private and public spheres.

Conclusion

This study highlights the ongoing socio-cultural and structural challenges faced by rural women in Nepal, such as gender discrimination, caste hierarchies, early marriage, and limited access to education and decision-making. Despite these barriers, women show resilience and a strong desire for personal and community transformation through education. Nandi's story illustrates how education empowers women and challenges traditional norms, benefiting entire communities. The intersection of gender, caste, and socio-economic status continues to shape women's roles in family, school, and society. Empowering women through inclusive education, gender-sensitive leadership training, and community awareness is crucial for social justice and sustainable development in Nepal.

Based on these findings, policymakers and educators should prioritize gender equity in education, increase women's leadership participation, and remove socio-cultural barriers to advance women's progress, which will positively impact both individuals and national development.

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Solvent Free Synthesis of Trialkylammonium Chromates (TAC) as Oxidative Promoter

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Abstract

Trialkylammonium halochromates (R₃NH[CrO₃X]) (R = C₂H₅, C₄H₉, C₃H₇, CH₃; X = F, Cl) are a beneficial addition to the oxidant series because of their affordability, availability, and effectiveness in oxidizing a wide range of organic compounds. A gentle and effective technique that uses trialkyl ammonium fluorochromates at room temperature and microwave radiation to oxidize diols to hydroxyl aldehydes offers a rapid, selective, and environmentally friendly approach, minimizing by-product formation and preserving sensitive functional groups during the oxidation process. Traditional chromium-based oxidants frequently have problems such as poor selectivity, unfavorable reaction conditions, and hazardous byproducts that pose a threat to the environment. By exploring trialkylammonium chromates and halochromates, this study aims to overcome these challenges by identifying more effective and potentially greener alternatives for the oxidation of vanillin, while also examining how different halide ions influence the reaction outcome. The goal of the study is to comprehend how halide changes impact vanillin oxidation and aid in the creation of more potent and selective oxidants based on chromium. Our findings revealed that the nature of the halide significantly influenced the oxidation rate and product yield, with bromochromate showing higher reactivity. This study contributes to understanding the role of halide ligands in chromium (VI) oxidations and supports the development of more selective oxidants for aromatic compounds like vanillin.

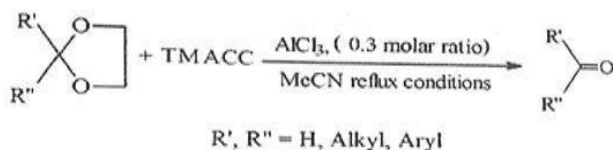
Introduction

In recent years, numerous oxidative reagents have been introduced, achieving varying levels of success in terms of reactivity, selectivity, and environmental impact (Song, 2006; Goyal et al., 2022). Among these, chromium (VI)-based oxidants continue to entice concentration due to their excellent efficiency as well as selectivity in transforming a broad spectrum of organic compounds under mild conditions (Patnail et al., 2000; Zhang et al., 2024; Goyal et al., 2022). These reagents propose controlled oxidation with minimal by-product formation, making them valuable tools in synthetic organic chemistry. Significant advancements have also been realized through the use of quaternary ammonium salts in combination with chromium (VI) oxidants. Tetraalkylammonium ions, including tetramethylammonium, tetraethylammonium, tetrapropylammonium, tetrahexylammonium, and tetrabutylammonium, have proven to enhance the solubility and reactivity of oxidizing agents in organic media. These cations are often paired with various chromium-based anions such as fluorochromate, chlorochromate, dichromate, and bromochromate to form phase-transfer complexes with improved performance characteristics. These systems not only facilitate effective oxidation but also allow for better control over reaction parameters. The synergy between tetraalkylammonium ions and chromium-based oxidants has thus emerged as a promising approach for designing selective and efficient oxidative protocols (Patnail et al., 2000; Zhang et al., 2024; Goyal et al., 2022). To develop efficient oxidation methods, researchers have synthesized symmetric and asymmetric tetraalkylammonium ions with different alkyl chain lengths. In organic solvents, these ions act as oxidant carriers and promote reactions with organic substrates. They have been applied in solid-state processes, solvent-free systems, and microwave-assisted reactions. However, their effect on water structure remains unclear. Larger alkyl groups enhance water structuring, while smaller alkyl groups with greater exposure of charge on the onium ion led to the disruption of the water structure (Yoshihiro et al., 2008; Patel et al., 1972; Turner et al., 1992; Poos et al., 1953; Li et al., 2021).

Cr (VI) Oxidants and Alkyl Ammonium Ions as Carriers

In laboratories, water-soluble potassium or sodium dichromates are frequently employed to oxidize organic substrates, particularly when strong acids are present. Pyridine was first used as an organic phase transfer candidate by researchers at the Sarett Research group. It forms a salt with the Lewis acid CrO_3 to aid in the oxidation of steroidal alcohols in solvents (organic solvent) (Bernstein et al., 1960; Chawala et al., 1974; Gilbert et al., 1976). Subsequently, other researchers used the reagent without looking into its structure (oxidant). Corey revisited Sarett's reagent and identified it as pyridinium dichromate in his groundbreaking work to establish pyridinium chlorochromate as a versatile oxidant (Bernstein et al., 1960; Chawala et al., 1974; Gilbert et al., 1976; Corey, 1975; Corey et al., 1979; Heravi et al.,

2016). Following that, a range of heterocyclic ammonium ion-based Cr(VI) oxidants were created, and their capacity to oxidize different substrates was investigated (Patel et al., 2007; Liang et al., 2021). These oxidants were thoroughly reviewed in a publication (Sadeghy et al., 2005). The kinetics of methionine (Met) oxidation by Triethylammonium Chromate Complex (TEACC) in Dimethyl sulfoxide (DMSO), which yields the equivalent sulfoxide, were recently investigated by Patel et al. in 2007. It was discovered that the reaction is catalyzed by hydrogen ions and is first-order with regard to both Met and TEACC.



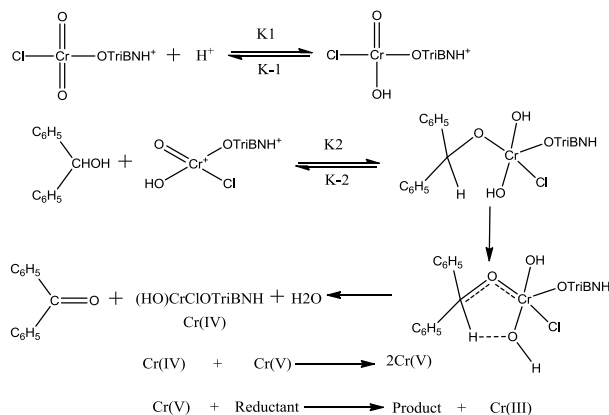
Scheme1 (Guo et al., 2025)

In a different study, Chouhan et al. used benzyltriethylammoniumchlorochromate (BTEACC) in DMSO to examine the conversion of aliphatic aldehydes to carboxylic acids and the oxidation of methanoic and ethanedioic acids to yield Carbondioxide. Additionally, primary alcohols were oxidized to aldehydes using BTEACC. Other types of Cr (VI) oxidants include tetramethylammonium chlorochromate (TMACC: (CH₃)₄N[CrO₃]Cl) and tetramethylammoniumfluorochromate (TMAFC: (CH₃)₄N[CrO₃] F).

The corresponding quaternary ammonium compounds are reacted with CrO₃ in acetonitrile in an equimolar (1:1) ratio to create these reagents. Trimethylsilyl and tetrahydropyranyl ethers, ethylene acetals and ketals, and other molecules have been oxidatively deprotected by TMACC, which transforms them into their respective carbonyl compounds (Scheme-1). Additionally, it has been applied to the oxidation of aliphatic and aromatic thiols to their respective disulfides. The crystal and molecular structures of TMAFC were investigated using X-ray diffraction at 130 K. The data show a difference between the Cr–O and Cr–F bond lengths, similar to TEACC, which is probably due to a CH.F hydrogen bond between the methyl hydrogen (cation) and fluoride (anion).

It has been demonstrated that TMAFC effectively oxidizes n-butyl, isopropyl, and benzyl alcohols into the corresponding aldehydes. When p-toluenesulfonic acid was present, the kinetics of this oxidation process were examined. The findings showed that, in terms of the alcohols, the reaction proceeds according to Michaelis-Menten kinetics. This implies that the oxidizing agent and the alcohol will create a quasi-equilibrium combination. The C-H bond at the carbon bonded to the hydroxyl group cleaves, according to the kinetic isotope effect seen for benzyl alcohol. As seen in Scheme-2, a hydride transfer mechanism was put up to explain the oxidation process. The oxidation of several aliphatic, aromatic, and allylic thiols to their corresponding disulfides was also shown by Imanieh et al. In these

reactions, TMAFC is reduced by two electrons; no sulphones or sulphonic acids are formed.



Scheme2 (Sahu et al., 2017)

Trialkylammonium Chromates

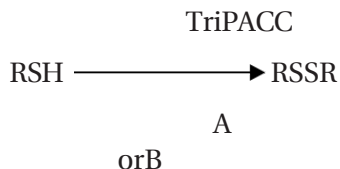
In the class of adaptable oxidants, trialkylammoniumhalochromates ($\text{R}_3\text{NH} [\text{CrO}_3\text{X}]$) (Where

$\text{R} = \text{Me, Et, Pr, and Bt}$ and $\text{X} = \text{F, Cl}$) are a noteworthy addition. These chemicals can effectively oxidize a variety of organic substrates and are affordable and easily accessible. A gentle and effective method for oxidizing diols to their corresponding hydroxy aldehydes using trialkylammoniumfluorochromates ($\text{R}_3\text{NH} [\text{CrO}_3\text{X}]$) ($\text{R} = \text{Me/CH}_3$, $\text{Et/C}_2\text{H}_5$, $\text{Pr/C}_3\text{H}_7$, and $\text{Bt/C}_4\text{H}_9$) under both normal and microwave irradiation was reported by researchers (Hajipour et al., 2005; Santaniello et al., 1983; Ghammamy et al., 2005; 2007; Pourali et al., 2006).

Primary and secondary alcohols in dichloromethane have been oxidized using triethylammoniumchlorochromate (TriBACC), producing high yields of the related aldehydes and ketones. Tributylamine, hydrochloric acid, and CrO_3 are reacted in a 1:2:2 molar ratio to create the reagent. Mansoor et al. have investigated the oxidation kinetics of benzhydrols to benzophenones using TriBACC. In terms of TriBACC, benzhydrol, and H^+ concentrations, the reaction proceeded according to first-order kinetics. For substituted benzhydrols, the reported reactivity sequence was $\text{p-OCH}_3 > \text{p-CH}_3 > \text{p-H} \gg \text{p-Cl} > \text{p-NO}_2$. Scheme 2 and 4 shows the suggested hydride transfer mechanism for the reaction. Tripropylammoniumfluorochromate (TriPAFC) has been used to convert anthracene and phenanthrene into anthraquinone and phenanthraquinone, respectively, and to oxidize alcohols to their respective aldehydes or ketones. Both in solution and when exposed to microwave radiation, tripropylammoniumchlorochromate (TriPACC) has been used to oxidatively couple thiols into disulfides (Scheme 3). Furthermore, TriPAFC

and TriPACC have both been used to oxidize thiols to their corresponding disulfides when adsorbed on alumina in solution.

Primary alcohols, anthracene, naphthacene, and carbohydrates may all be efficiently oxidized by triethylammoniumfluorochromate ($\text{Et}_3\text{NHCrO}_3\text{F}$) into their respective oxo derivatives in dichloromethane with good yields (Scheme 4). The transformation triethylammoniumfluorochromate or triethylammoniumchlorochromate supported on silica gel is used to convert a number of aliphatic and aromatic thiols into disulfides was also reported by Ghammamy et al. 2005; 2007; 2008. CrO_3 , trimethylamine, and 40% aqueous HF were combined in a molar ratio of 1:1:2 to create trimethylammoniumfluorochromate (TriMAFC). The appropriate carbonyl compounds in dichloromethane were then obtained by applying it to the oxidation of alcohols.



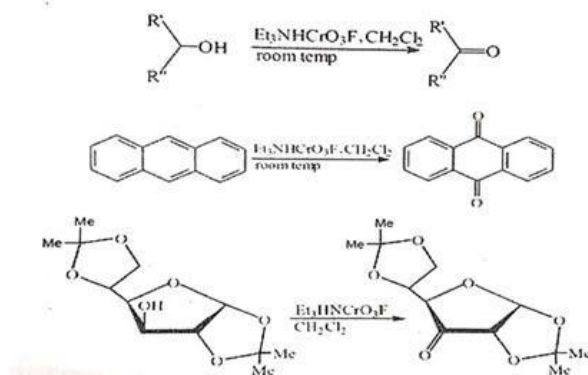
A: CH_2Cl_2 rt

B: CH_2Cl_2 . rt microwave

Scheme3

Dialkylammonium Chromates

In an aqueous acetic acid solution, primary and secondary alcohols were oxidized into their corresponding carbonyl compounds using diethylammoniumchlorochromate (DEACC), a form of dialkylammonium chromate. About both DEACC and H^+ , the reaction was shown to follow first-order kinetics, displaying a Michaelis-Menten type pattern. Dimethylammonium chlorochromate (DMAACC) showed notable effectiveness for alcohol oxidation, benzoin transformation, and the oxidative breaking of $\text{C}=\text{N}$ bonds to regenerate carbonyl compounds under non-aqueous circumstances when chemisorbed on alumina and silica. N-methylbenzylammoniumfluorochromate (MBAFC) and N-ethylbenzylammoniumfluorochromate (EBAFC) were created by Sayyed-Alangi and his group to selectively oxidize alcohols to carbonyl compounds. When these chemicals were adsorbed on silica gel, their activity was greatly increased. These oxidants also exhibited exceptional chemo-selectivity because they did not react with functional groups like thiols, sulfides, or phenols, which made them more useful for creating highly functionalized compounds. By handling Chromium trioxide with aqueous HF and either N-methylbenzylamine or N-ethylbenzylamine in a 1:1.5:1 molar ratio, MBAFC and EBAFC were produced.



Scheme 4 (Katre. 2020; Sahu et al., 2017)

Alkylammonium chromates

Using methylammonium chlorochromate (MCC) adhering to silica gel (SiO_2), carbonyl compounds were successfully regenerated from derivatives that contain nitrogen (such as oximes, p-nitrophenylhydrazones, 4-phenylsemicarbazones, and semicarbazones). Additionally, this chemical proved successful in converting silica's hydroxyl groups into their matching carbonyl compounds. The kinetics of ammonium chlorochromate (ACC)-induced phenol oxidation to quinones in an aqueous acetic acid media were investigated by Patwari et al. Their results showed that hydrogen ions catalyzed the process, which had first-order kinetics for both phenol and ACC. As the solvent's dielectric constant rose, the rate of oxidation slowed, indicating ion-dipole interactions during the oxidation process. The combination of protonated ACC with chloride ions produced a reactive species, which was responsible for the decrease in oxidation rate observed with an increase in KCl concentration. Using Li and colleagues supported ACC on montmorillonite K10 in dichloromethane also reported oxidizing hydrobenzoin to their corresponding benzyl compounds.

Results and Discussion

Edgar Hugo Emil Reinsch (1809–1884) was the first to isolate 1,2-Dihydroxybenzene, usually referred to as catechol, in 1839. Catechin, a solid preparation made from catechu, the boiled or condensed juice of *Mimosa catechu* (now *Acacia catechu* L.f.), is where he got it by distilling it. Reinsch called the white efflorescence that resulted from heating catechin above its breakdown point "Brenz-Katechusaure," or "burned catechu acid." It was a byproduct of catechin's flavanols' heat degradation. Both Wackenroder and Zwenger independently rediscovered catechol in 1841, and the substance was dubbed pyrocatechin in the *Philosophical Magazine*. August Kekulé verified catechol's status as a benzene diol in 1867 after Erdmann recognized it as a benzene derivative with two oxygen atoms by 1852. In 1868, the chemical was identified as pyrocatechol. The name "catechol," which was proposed by the *Journal of the Chemical Society* in 1879, became the commonly used term in the years that followed.

4-Hydroxy-3-methoxybenzaldehyde (Vanillin) oxidation using TAC (Ditertiary amyl chromate)

TAC was used to oxidize 4-hydroxy-3-methoxybenzaldehyde (vanillin) and create the Cr (III) complexes with the help of microwave heating. This method, in comparison to conventional heating techniques, demonstrated improved reaction efficiency, higher yield, better specificity, reduced pollution, and energy efficiency. The products were characterized. It had been observed that the properties of the products are significantly influenced by the ratio of substrate to oxidant and the solvent used in each reaction. Vanillin ($C_8H_8O_3$), primarily derived from vanilla beans, has been extensively studied, though there has been limited exploration of its reaction with TAC. TAC is a versatile reagent, known for oxidizing organic compounds and forming metal complexes. A relatively novel technique, has gained popularity among chemists due to its environmental advantages, offering a more energy-efficient and green approach to chemical synthesis. Despite its growing use, further improvements in microwave technology and instrumentation for scientific research remain necessary. This study focuses on the microwave-assisted synthesis of chromium complexes from vanillin with TAC, using various solvents such as tetrahydrofuran (THF), dichloromethane, and 1,4-dioxane, and presents a comparative analysis of their characterization through FTIR spectroscopy (Tomar et al., 2006; Tomar and Kumar, 2006; 2007; 2009; 2013; Ghammamy and Baghy., 2008; 2008).

Preparation of solutions: Preparation of TAC

TAC was made in situ in this investigation by dissolving a certain quantity of chromium (VI) oxide in 10 milliliters of tert-amyl alcohol, which served as the solvent.

Preparation of reaction mixture

To prepare the reactions with different substrate/oxidant ratios, dissolve 0.67 g of CrO_3 in 10 mL of tert-amyl alcohol for a 3:1 ratio, 1.0 g of CrO_3 in 10 mL of tert-amyl alcohol for a 2:1 ratio, and 2.0 g of CrO_3 in 10 mL of tert-amyl alcohol for a 1:1 ratio to form tert-amyl chromate.

Methods

THF, dichloromethane, and 1,4-dioxane were the three solvents that vanillin was soluble in. Three different experiments were carried out, each utilizing one of these solvents to oxidize vanillin with TAC. Vanillin was dissolved in 1,4-dioxane, dichloromethane, or THF in each experiment. Chromium trioxide and t-amyl alcohol were combined to create an in situ solution of the oxidant, TAC, with different substrate-to-oxidant molar ratios of 1:1, 3:1, and 2:1 for distinct situations. To get a consistent reaction mixture, the two solutions were combined. After that, this mixture was constantly mixed, and any consistency changes were noted. After

that, the chemical (reaction) was heated in an LG MG 3937C 20-Litre, 2450 MHz 700-Watt Solo microwave oven with 160W of microwave irradiation, and the reaction time was varied. To ascertain whether the reaction was exothermic or endothermic, the initial and final temperatures were noted. The reactions were generally exothermic. Each reaction produced nine products, which were then designated V-131, V-121, V-111, V-231, V-221, V-211, v-331, V-331, and V-321 after being cleaned with acetone, dried, and weighed. They were then ready for additional examination and characterization.

Elemental analysis and preliminary physical characteristics

The nine compounds that were produced by oxidizing vanillin with TAC in different solvents showed variations in their fundamental physical characteristics, including color, melting temperatures, and magnetic behavior. All of the products were insoluble in cold water but soluble in hot water, notwithstanding these variations. These compounds' chromium was shown to be in the +3 oxidation state by magnetic examination. A Thermo Scientific Flash 2000 Organic Elemental Analyzer was used to measure the percentage compositions of carbon, hydrogen, and oxygen. Excess K₂S₂O₈, 0.1 N K₂Cr₂O₇ solution, and 0.1 N Mohr's salt solution were used to estimate the chromium concentration volumetrically. The empirical formulas for the complexes were inferred from these analyses. Table 1 contains the condensed data.

Table1. *Elemental analysis*

Sample Label	Solvent used	Substrate/oxidant ratio	Reaction time (in gm)	Yield (in gm)	Empirical formula of products
V-131	THF	3.04g/0.67g;3:1	60	3.1	CrC ₉ H ₁₄ O ₇
V-121	THF	3.04g/1.0g;2:1	30	3.7	Cr ₂ C ₁₃ H ₁₇ O ₁₂
V-111	THF	3.04g/2.0g;1:1	20	6.0	Cr ₂ C ₁₀ H ₁₁ O ₁₆
V-231	CH ₂ Cl ₂	3.04g/0.67g;3:1	75	1.75	CrC ₁₁ H ₁₄ O ₉
V-221	CH ₂ Cl ₂	3.04g/1.0g;2:1	40	3.0	Cr ₂ C ₉ H ₁₅ O ₁₁
V-211	CH ₂ Cl ₂	3.04g/2.0g;1:1	20	4.85	Cr ₂ C ₉ H ₁₉ O ₁₁
V-331	1,4-dioxane	3.04g/0.67g;3:1	40	3.0	CrC ₁₂ H ₁₆ O ₁₀
V-321	1,4-dioxane	3.04g/1.0g;2:1	30	5.3	Cr ₂ C ₁₁ H ₁₄ O ₉
V-311	1,4-dioxane	3.04g/2.0g;1:1	20	9.0	Cr ₂ C ₁₂ H ₁₄ O ₁₃

Interpretation of the Complexes' IR Spectra

A vital analytical method that is frequently employed in advanced research in the chemical sciences is Fourier Transform Infrared (FTIR) spectroscopy. The complexes created by oxidizing vanillin in this study had FTIR spectra that provided

intriguing information about their bonding and structural makeup. Each complex's spectral data was captured, and Fig. 1 displays a sample FTIR spectrum for the chemical designated V-111. The presence of Cr-O and Cr=O bonds in the complexes is confirmed by the stretching frequencies linked to the Cr-O bond, which range from 536 to 665 cm^{-1} , and the Cr=O stretching peaks, which are located at roughly 846-847 cm^{-1} (Socrates 2004; Nakamoto 2009). A wide and strong absorption band is also observed (Socrates 2004). The substrate-to-oxidant ratio significantly affected the band's width and intensity, indicating variations in the (O-H) oxygen atom's coordination with chromium. Compound V-231 had the lowest (O-H) stretching frequency, measuring 3310 cm^{-1} , whereas compound V-331 had the highest, measuring 3422 cm^{-1} . Around 1675 cm^{-1} , a noticeable carbonyl (C=O) absorption was seen. The lack of the aldehyde C-H stretching frequency indicates that vanillin's aldehyde group has been converted to a carboxylic group. This is corroborated by peaks at about 2970 cm^{-1} for (C-O) stretching and 910 cm^{-1} for (C-O) bending vibrations, which are characteristic of carboxylic acids. Vanillin's aromatic structure is unaltered by oxidation, as demonstrated by the aromatic C-H stretching, C-C, and C=C in-ring vibrations at 3022 cm^{-1} , 1588 cm^{-1} , and 1423 cm^{-1} (Socrates 2004; Pretsch et al., 2013; Nakamoto 2009). Weak alkyl C-H stretching bands near 2945 cm^{-1} in all the complexes support the methoxy group's (C-O) stretching vibrations near 1259 cm^{-1} , which show that the ether group's oxygen is not coordinated with the chromium atom. Near 744 cm^{-1} and 1357 cm^{-1} , additional weak absorption bands for (C-H) bending and rocking vibrations were detected (Socrates 2004; Nakamoto 2009). Variations in the chromium concentration and the degree of coordination with the ligand may be the cause of the discernible shifts in the intensities and locations of various vibrational peaks found in the FTIR spectra of the nine vanillin oxidation products (Figure 2). A very small signal close to 2400 cm^{-1} indicates CO₂ absorption, while the strong peaks at 1385 cm^{-1} and 1633 cm^{-1} are probably caused by KBr impurities.

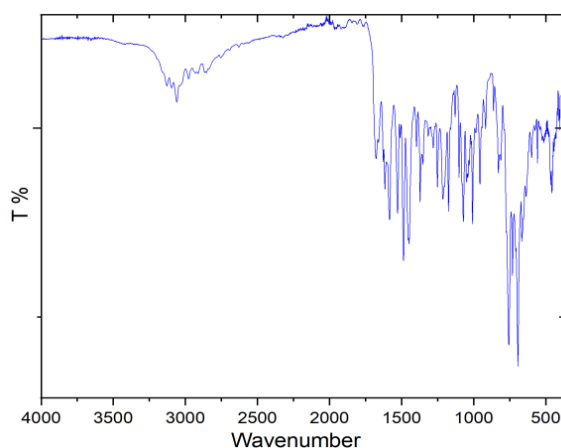


Figure 1. A sample (V-111) IR spectrum

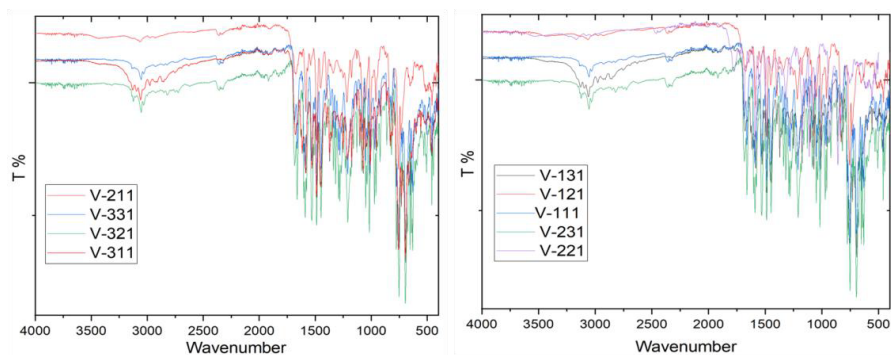


Figure 2 FTIR of nine vanillin oxidation products

Conclusion

The development, type, and properties of the molecules generated during the oxidation of 4-hydroxy-3-methoxybenzaldehyde with TAC are significantly influenced by the ratio of substrate to oxidant. Furthermore, the solvent selection affects how effective these oxidation reactions are. The most efficient product among the samples was V-311, which was produced in 1,4-dioxane. The majority of microwave-assisted organic synthesis techniques have been carried out in home microwave ovens, usually using a solvent-free method and conducting reactions on solid supports like silica, alumina, or clays. Safety is the top priority because these techniques involve high pressure and temperature conditions. Other devices such as continuous flow systems, pressured systems, and reflux systems have also been utilized in addition to home microwave ovens. In order to improve the effectiveness of oxidation with microwave assistance reactions and the quality of the products produced, the reaction data, FTIR analysis, and conclusions presented in this paper can greatly aid in improving the operating conditions of different synthesis and analysis instruments through cooperative research with national laboratories. Origin Pro 8.5, a graphical tool, was particularly useful for data analysis, expanding its applicability to more complex and thorough research. Additionally, the information can be added to databases of organic compounds in order to simulate oxidation processes.

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Knowledge and Practice of Traffic Rules and Regulations among Secondary Level Students

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Abstract

Road traffic accidents (RTAs) are a leading cause of injury and mortality among adolescents, especially in rapidly urbanizing areas like Butwal Sub-Metropolitan City, Nepal. This study aimed to assess the knowledge and practice of traffic rules and regulations among higher secondary students. A cross-sectional survey design was employed, with a sample of 255 students selected through proportional stratified random sampling from four secondary schools. Data were collected using a structured questionnaire and analyzed using SPSS version 25. The findings revealed that while a majority of students demonstrated good theoretical knowledge for example, 94.5 percent understood traffic light signals, practical adherence was inconsistent. Only 61.2 percent of respondents stated never wearing seat belts when traveling in four-wheelers, indicating a gap between knowledge and practice. Statistical analysis showed a significant association between gender and knowledge of traffic rules, though no significant difference was found between boys and girls regarding their road safety practices. The study highlights the crucial need for school based traffic education programs that not only impart knowledge but also promote behavioral change through experiential learning. Consolidation road safety awareness at the secondary level could contribute to reducing adolescent involvement in RTAs and improving community traffic safety overall.

Introduction

Road traffic accidents (RTAs) remain a major global public health problem, excessively affecting low- and middle-income countries (LMICs). These countries account for about 93 percent of global road traffic deaths, despite owning only about 60 percent of the world's vehicles (Peden et al., 2004; World Bank, 2020). Nepal, as an LMIC, has seen a stable increase in road traffic related injuries and fatalities. In 2021, a projected 8,479 individuals died due to road accidents in Nepal, with a mortality rate of 28.2 per 100,000 population among the highest in South Asia (World Health Organization, 2023; Global Burden of Disease Collaborative Network, 2022).

Urban centers like Butwal Sub-Metropolitan City have seen particularly sharp increases in road related incidents. The city's rapid population growth, unplanned urban expansion and increase in motor vehicle registration have severely strained the present infrastructure. According to the National Statistics Office (2024), Butwal's population has reached 194,335, with a high population density of 1,913 people per square kilometer. The junction of two national highways the Siddhartha and East- west highways through the city has increased traffic congestion and sharp the risk of accidents (Butwal Traffic Police Office, 2023).

Multiple studies have identified environmental and physical risk factors such as poorly maintained roads, inadequate lighting, lack of pedestrian walkways, and adverse seasonal conditions as major contributors to RTAs in Nepal (Poudel et al., 2018; Gaire et al., 2022; Huang et al., 2016). Among road users, motorcyclists and pedestrians are especially vulnerable, with adolescents representing a high-risk group due to their increased mobility, limited risk perception, and tendency toward unsafe behaviors (Karkee & Lee, 2016).

Despite these known risks, awareness and practice of road safety measures among adolescents remain limited. Many students, particularly in urban environments like Butwal, commute daily without sufficient knowledge of traffic rules or exposure to structured road safety education (Gautam et al., 2021). Weak enforcement of traffic laws and the absence of school-based safety interventions exacerbate this issue (Gopalakrishnan, 2012). Additionally, studies show that adolescents often misjudge road hazards, particularly in areas with blind spots, poor visibility or complex intersections (Ampofo-Boateng & Thomson, 1991; Russell et al., 1999).

In light of these concerns, the present study aims to investigate the level of knowledge and practice regarding traffic rules and regulations among higher secondary students in an urban Nepalese setting. It specifically seeks to assess students' understanding of road safety principles and their application of these principles in daily commuting practices. Furthermore, the study examines the potential association between gender and knowledge of traffic rules and explores whether there is a statistically significant difference in road safety practice scores based on gender. These research objectives and hypotheses are intended to generate evidence that may inform the development of targeted educational and

policy interventions to enhance road safety among adolescents in urban areas of Nepal.

Methodology

This study employed a cross-sectional survey design to assess the knowledge and practice of traffic rules and regulations among secondary level students in Butwal Sub-Metropolitan City, Nepal. The target population included students from grade twelve enrolled in both private and government schools within the municipality. Out of the 33 eligible schools, four (two private and two government) were selected using a simple random sampling method. The estimated total population was 703 students, from which a sample of 255 students was drawn using a proportional stratified random sampling technique to ensure representativeness across school type and gender. Among the selected participants, 118 were girls and 137 were boys, reflecting a gender balanced distribution aligned with the population structure. Data were collected using a structured questionnaire that included both closed and open ended items. To ensure the validity of the instrument, a pretest was conducted in schools not included in the final sample and necessary modifications were made based on the feedback received to improve clarity and relevance. The primary variables of interest were knowledge and practice of traffic rules. Knowledge was measured using factual questions on traffic signs and regulations while practice was measured through self-reported behaviors related to obedience to road safety rules. Both variables were scored and categorized into levels based on predetermined criteria. The data were coded, entered and analyzed using SPSS version 25. Ethical procedures included obtaining formal permission from selected schools and securing informed verbal consent from all participants. Anonymity and confidentiality were strictly maintained throughout the research process.

Results and Discussion

Socio-demographic Details of the Participants

In this study, 46.1 percent girls and 53.5 percent boys were participated and their average age was 17.97 years. Among the respondents, Brahmin were 51.2 percent, Chhetri were 32.8 percent, Janajati were 9.8 percent and others were 5.9 percent. In religion, 84 percent respondents were Hindu, equal 5.5 percent respondents were Buddhist and Muslim; and 4.7 respondents were Christian. The main occupation of family of respondents, 23.4 percent were involved in agriculture, 13.7 percent were in business, 19.1 percent respondents were government jobs and 43.4 percent family of respondents were involved in private jobs. The average monthly income of the family of respondents was NRs. 22847.51.

Table 1. *Socio - demographic Details of the Participants*

Characteristics	Category	Number (%)
Gender	Girls	118(46.1)
	Boys	137(53.5)
Age	17	84(32.8)
	18	101(39.5)
	19	70(27.3)
Cast of Respondents	Brahamin	131(51.2)
	Chhetri	84(32.8)
	Janajati	25(9.8)
	Others	15(5.9)
Religious of Respondents	Hindu	215(84)
	Buddist	14(5.5)
	Muslim	14(5.5)
	Christian	12(4.7)
Main Occupation of Family	Agriculture	60(23.4)
	Business	35(13.7)
	Government jobs	49(19.1)
	Private Jobs	111(43.4)
Monthly Income of Family	NRs. 20000	124(48.4)
	NRs. 22000	38(14.8)
	NRs. 23000	29(11.3)
	NRs. 25000	14(5.5)
	NRs. 30000	50(19.5)

Knowledge Regarding Road Safety Rules and Regulations

Knowledge is the foundational element required to follow traffic rules and regulations. When individuals are aware of traffic rules, they are more likely to apply them in practice. In this study, a set of structured questions was administered to assess respondents' knowledge of traffic rules and regulations. The key questions along with the corresponding responses are presented in the table below

Table 2. *Knowledge Regarding Road Safety Rules and Regulations*

Knowledge Regarding Road Safety Rules and Regulations	Number with correct response (N=255) (%)
Eligible age to get driving license	121(47.3)
Normal Speed Limited for Driving in City	107(41.8)
Safe Walking Practices and Pedestrian Road Behavior	214(83.6)
Indication of Traffic Light	243(94.9)
Recently Updated Maximum Penalty for Driving Without Driver's License	76(29.7)

The above table shows that only 47.3 percent of respondents correctly identified the eligible age (18 years) for obtaining a driving license. Similarly, 41.8

percent of respondents were aware of the normal speed limit (40 km/h) for driving in the city. Most respondents (83.6 and 94.5 percent) knew the correct side of the road to walk on and the meaning of traffic light signals. However, only 29.7 percent of respondents were aware of the recently updated maximum penalty for driving without a driver's license. The findings suggest that respondents demonstrated relatively stronger theoretical knowledge of traffic rules and regulations than practical application. This indicates a potential need for orientation and training programs focused on translating knowledge into safe road practices.

Association between Gender and Knowledge on Traffic rules and Regulations

The researcher examined the hypothesis stating that there is no significant difference in average practice scores based on gender. To test this hypothesis, a comparative analysis was conducted between male and female participants. The results of this analysis are presented in the following table:

Table 3. Association between Gender and Knowledge on Traffic rules and Regulations

Knowledge on Traffic rules and Regulations	Chi-Square Value	Df	Significance	Phi (2- Sides)
Eligible age to get driving license	60.76	1	.000	-.488
Normal Speed Limited for Driving in City	38.92	1	.000	-.391
Indication of Traffic Light	14.62	1	.000	-.239
On Which Side of the Road, You must Walk to Reduce Accidents	5.68	1	.017	.149
Recently Updated Maximum Penalty for Driving Without Driver's License	6.33	1	.012	-.158

Table 3 shows that the significance value is less than .05 for all five levels of knowledge on traffic rules and regulations, so the null hypothesis cannot be accepted. The findings indicate a statistically significant association between gender and knowledge of traffic rules and regulations. Additionally, the value of Phi indicated that the association between gender and knowledge of traffic rules and regulations in the eligible age to get a driving license and in the normal speed limit for driving in the city is modest. Similarly, the association is weak in the areas of knowledge regarding the indication of traffic lights, on which side of the road you must walk to reduce accidents, and the recently updated maximum penalty for driving without a driver's license.

Practice Regarding Road Safety Rules and Regulations

Practice represents the most observable level of behavioral change among individuals. The primary goal of health education is to bring about positive behavioral change at the practical level. Typically, when individuals gain knowledge about traffic rules and regulations, it can influence their attitudes, which may then be reflected in their practices. However, it is important to note that there is not

always a direct or linear relationship between knowledge, attitude, and practice (KAP). In the study, a set of practice-level questions related to traffic rules and regulations was administered to the respondents, and the responses are presented in the table below.

Table 4. *Practice Regarding Road Safety Rules and Regulations*

Statements	Responses	Number (%)
Use Zebra Crossing to	Always	124(48.6)
Cross the Road	Sometime	131(51.4)
Obey the Road Signs and	Always	69(27.1)
Signals	Sometime	186(72.9)
Wear the Seat Belt When	Usually	99 (38.8)
Travelling in a Four	Never	156 (61.2)
Wheeler		

The table 4 shows that 48.6 percent respondents always and 51.4 percent respondents usually used zebra crossing for crossing road. Similarly, 27.1 percent respondents always and 72.9 percent respondents usually obey the road signs and signals. Same ways, 38.8percent respondents usually and 61.2 percent respondents never wear seat belt when travelling in a four wheeler.

The practice level of respondents on traffic rules and regulations is not found satisfactory because less than half respondents' always used zebra crossing to cross the road, similarly nearly one fourth half percent respondents obey the road signs and signals of the road and no any respondents always used seatbelt when travelling in a four wheeler. All the respondents of study are the students of grade twelve and they have already studied contents related traffic rules and regulations in school level but their practice level responses are not found satisfactory. So, there is needed more orientation programmed to increase their practice level on traffic rules and regulations.

Significance Difference on Average Practice Score on Traffic Rules and Regulations

The researcher tested the hypothesis there is no association between gender and knowledge on traffic rules and regulations. The result has shown in below table.

Table 5. *Significance Difference on Average Practice Score on Traffic Rules and Regulations*

Practice on Traffic Rules and Regulations	Gender of Respondents	Number	Mean Rank	Mann-Whitney (U)	Z Value	P-Value
Use Zebra Crossing to Cross the Road	Girls	118	126.25	7876.500	-.406	.685
	Boys	137	129.51			
Obeys the Road Signs and Signals	Girls	118	130.08	7837.000	-.544	.586
	Boys	137	126.20			
Wear the Seat Belt When Travelling in a Four -Wheeler	Girls	118	126.72	7931.500	-.306	.760
	Boys	137	129.11			

The table 5 shows that the average practice level to use zebra crossing to cross the road of boys (Mdn = 129.51) did not differ significantly from the average practice level of girls (Mdn =126.25), $U = 7876.500$, $Z = -.406$, $P > .05$. Similarly, average practice level to obey the road signs and signals of boys (Mdn = 126.20) did not differ significantly from the average practice level of girls (Mdn = 130.08), $U = 7837.000$, $Z = -.544$, $P > .05$. In the same ways, average practice level to wear the seat belt when travelling in a four - wheeler of boys (Mdn = 129.11) did not differ significantly from the average practice level of girls (Mdn = 126.72), $U = 7931.500$, $Z = -.306$, $P > .05$.

The data indicates no significant differences between boys and girls in road safety practices, including using zebra crossings, obeying road signs, and wearing seat belts.

Discussion

The present study explored the knowledge and practice of traffic rules and regulations among grade twelve students in Butwal Sub-Metropolitan City. The findings reveal a inconsistency between students' theoretical knowledge and their practical application of traffic safety behaviors, consistent with prior research conducted in similar urban contexts.

Urban hubs such as Butwal have seen a sharp rise in RTAs, driven by rapid urbanization, population growth and increased motor vehicle density (National Statistics Office, 2024). The junction of two major highways, the Siddhartha and East-West has further increased traffic flow, heightening the risk of collisions (Butwal Traffic Police Office, 2023). This situation mirrors national trends, where environmental and infrastructural deficiencies such as poorly maintained roads,

inadequate pedestrian infrastructure and limited visibility have been identified as key risk factors (Gaire et al., 2022; Huang et al., 2016; Poudel et al., 2018).

The knowledge level findings of this study indicate that while a majority of students demonstrated awareness of basic traffic rules, such as the correct side of the road to walk on (83.6%) and the meaning of traffic light signals (94.5%), their knowledge was limited regarding legal specifics, such as the eligible age for obtaining a driving license (47.3%) and the normal speed limit for city driving (41.8%). Furthermore, only 29.7 percent of respondents were aware of the recently updated maximum penalty for driving without a license. This pattern suggests that while students are generally familiar with visible and commonly encountered rules, their awareness of policy level or technical regulations remains inadequate.

A key finding of this study is the statistically significant association between gender and knowledge of traffic rules and regulations. The association was modest for knowledge about the eligible age for obtaining a license and city speed limits and weaker in areas such as traffic light indications and updated penalties. These findings align with previous literature suggesting that gender may influence risk perception and exposure to traffic education (Karkee & Lee, 2016).

However, regardless of their theoretical understanding, students' practical engagement with safety behaviors was less stable. For example, while hundred percent of respondents reported either "always" or "usually" using zebra crossings and obeying road signs, a considerable percentage (61.2%) never wore a seatbelt when traveling in a four-wheeler. This gap between knowledge and practice echoes the findings of Ampofo-Boateng and Thomson (1991), who emphasized that adolescents tend to misjudge road hazards, especially in complex traffic environments.

Further, Mann-Whitney U tests showed no significant gender differences in practice levels across all three behavior indicators, use of zebra crossings, obeying road signs and wearing seat belts. Suggesting that gender may influence knowledge acquisition more than behavioral application. These results reinforce previous studies that found weak or inconsistent links between knowledge, attitude and practice (Gautam et al., 2021; Gopalakrishnan, 2012).

The findings illuminate a clear need for targeted interventions, such as structured road safety education in schools, behavior modeling and improved enforcement of existing laws. Educational programs should move beyond theoretical instruction and incorporate experiential learning, peer influence strategies, and continuous reinforcement to promote safer behaviors among adolescents.

Conclusion

This study found that secondary level students in Butwal Sub-Metropolitan City have moderate theoretical knowledge of traffic rules and regulations but demonstrate weaker practical application of these rules. A significant association was observed between gender and knowledge levels, though no gender difference was found in actual road safety practices. These findings emphasize the need for school based traffic safety education programs that not only teach knowledge but also encourage safe behaviors through practical engagement and reinforcement. Establishment such interventions may help reduce road traffic accidents among adolescents in urban settings.

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वर्तमान विद्यालय शिक्षामा बौद्ध परियत्ति शिक्षाको प्रभाव

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सारांश

यो अध्ययनले नेपालमा बौद्ध परियत्ति शिक्षाको विद्यालयीय शिक्षामा पर्ने प्रभावको बहुआयामिक विश्लेषण गरेको छ । अध्ययनले बौद्ध परियत्ति शिक्षा अध्ययन गर्ने विद्यार्थीहरूको शैक्षिक उपलब्धि, अनुशासन, नियमित उपस्थिति, लगनशीलता, कक्षा सहभागिता, र अतिरिक्त क्रियाकलापमा संलग्नता लगायतका पक्षहरूमा अन्य विद्यार्थीहरूको तुलनामा उल्लेखनीय प्रगति देखाएको छ । अनुसन्धानका परिणामहरूले दर्शाउँछन् कि बौद्ध परियत्ति शिक्षाले विद्यार्थीहरूको मनोवैज्ञानिक सुदृढीकरण, नैतिक विकास र सामाजिक व्यवहार सुधारमा सकारात्मक भूमिका खेलेको छ । साथै, बौद्ध परियत्ति विद्यार्थीहरूमा पुनः कक्षा दोहोर्‍याउने र कक्षा छोड्ने दर न्यून भएको पाइयो । अतिरिक्त क्रियाकलापहरू, जस्तै वादविवाद र हाजिरीजवाफ प्रतियोगितामा परियत्ति विद्यार्थीहरूको सक्रिय सहभागिताले समग्र व्यक्तित्व विकासमा सहयोग पुऱ्याएको छ । अध्ययनले सामाजिक-सांस्कृतिक पूर्वाग्रह र लैङ्गिक विभेदलाई हटाएर बौद्ध परियत्ति शिक्षालाई व्यापक बनाउने आवश्यकतालाई पनि औल्याएको छ । समावेशी पाठ्यक्रम विकास, दक्ष शिक्षकको तालिम, बालकेन्द्रित शिक्षण विधि र उपयुक्त शिक्षण वातावरण सिर्जनाका लागि नीति तथा कार्यान्वयनको आवश्यकता देखिएको छ । यसले मात्र बौद्ध परियत्ति शिक्षालाई विद्यालय शिक्षा प्रणालीसँग प्रभावकारी रूपमा एकीकृत गर्न सकिने देखिएको छ । यसैगरी, विद्यालय व्यवस्थापन, शिक्षक, अभिभावक र समुदायबीच समन्वय तथा अनुगमन प्रणालीको सुदृढीकरण आवश्यक रहेको सुझाव समेत प्रस्तुत गरिएको छ । भावी अनुसन्धानहरूले बौद्ध परियत्ति शिक्षाको दीर्घकालीन प्रभाव, व्यवस्थापन र नीति विकासमा ध्यान दिनुपर्ने देखिन्छ । यस अध्ययनले नेपालजस्तो बहुसांस्कृतिक र बहुधार्मिक समाजमा बौद्ध परियत्ति शिक्षाको शैक्षिक, सामाजिक र नैतिक मूल्यलाई उजागर गर्दै समावेशी, गुणस्तरीय र व्यवहारिक शिक्षा प्रवर्द्धन गर्ने दिशामा महत्वपूर्ण योगदान पुर्याएको छ ।

परिचय

नेपाललाई गौतम बुद्धको जन्मभूमिको रूपमा विश्वले सम्मानका साथ हेर्दछ । बुद्ध धर्म, बौद्ध संस्कृति, दर्शन र इतिहासका अमूल्य पक्षहरू बोकेको यो राष्ट्र विगतमा यस्ता ज्ञान प्राप्तिका लागि स्वदेशमै पहुँच अभावका कारण स्वदेशी विद्यार्थीहरूलाई विदेशीनै जानुपर्ने बाध्यता थियो । यस यथार्थलाई ध्यानमा राख्दै, वि.सं. २०१९ सालमा सिन्धुली जिल्लाको सुगतपुर विहारमा बौद्ध परियति शिक्षाको बीजारोपण गरिएको थियो । यो शिक्षाको औपचारिक सूत्रपात नेपाल भिक्षु महासंघका वर्तमान अध्यक्ष तथा नेपाल बौद्ध परियति शिक्षाका प्रमुख भिक्षु बुद्धरक्षा महास्थविरज्यूको अग्रसरता तथा सुगत बौद्ध मण्डलका तत्कालीन सचिव धर्मरत्न शाक्यको पहल, समर्थन र सहयोगमा सम्पन्न भएको हो । यसअघि नेपालमा त्रिपिटक ग्रन्थहरूका माध्यमबाट बौद्ध शिक्षाको प्रचार-प्रसार गरिँदै आएको भए तापनि विधिवत् परियति शिक्षाको संरचना र कार्यान्वयनको अभाव थियो । वि.सं. २०२० सालको ५ वैशाखमा अखिल नेपाल भिक्षु महासंघले नेपालमै परियति शिक्षालाई संस्थागत बनाउने लक्ष्यसहित कक्षा १ देखि ३ सम्मको पाठ्यक्रमको स्वीकृति प्रदान गर्दै "नेपाल बौद्ध परियति शिक्षा" नामाकरण गरी यसको औपचारिक मान्यता प्रदान गर्‍यो । यस कार्यबाट बौद्ध शिक्षालाई शैक्षिक अनुशासन भित्र ल्याउने प्रयासको थालनी भयो । पश्चात् वि.सं. २०२० साल फागुन २३ गतेको महासंघको बैठकले परियति धर्मपालकको व्यवस्था गर्‍यो जसले धर्म शिक्षा र अनुशासनको निगरानी गर्ने कार्य गर्‍यो । त्यसैगरी, परियति शिक्षाको लोकप्रियता तथा विद्यार्थीहरूको बढ्दो संख्यालाई ध्यानमा राखी वि.सं. २०२३ साल फागुन १ गतेको बैठकले "सहम्म कोविद" नामक परीक्षा प्रणालीको सुरुआत गर्‍यो । परियति शिक्षाको व्यवस्थापन, मूल्यांकन र प्रमाणीकरणको निम्ति अखिल नेपाल भिक्षु महासंघअन्तर्गत सञ्चालन गरिएका नेपाल बौद्ध परियति शिक्षा परीक्षा केन्द्रहरू २९ स्थानमा स्थापित भइसकेका छन् (स्रोत: बौद्ध परियति शिक्षा द्वितीय, २०६७) ।

बौद्ध धर्ममा प्रारम्भिक शिक्षार्थीलाई 'सिक्कानाम' भनिन्छ । पहेंलो वस्त्र (कषाय वस्त्र) धारण गर्ने किशोर भिक्षुहरू 'श्रावक' अर्थात् 'स्राङ्गणेर' भनिन्छ । यिनलाई नै धार्मिक अनुशासनमा अभ्यस्त गराइन्छ । जब कुनै व्यक्तिले २० वर्षको उमेर पुगेपछि औपचारिक रूपमा भिक्षु व्रत लिन्छ, उसलाई 'भिक्षु' भनिन्छ । त्यसपछि दस वर्ष भिक्षु जीवन बिताएको भिक्षुलाई 'अस्थविर' भनिन्छ भने, बीस वर्ष पूरा गरेका भिक्षुलाई 'महास्थविर' अर्थात् 'भन्ते' भनिन्छ । 'भन्ते' शब्दको अर्थ हो— जुन व्यक्तिले डर, भय, त्रास तथा मानसिक अशान्तिबाट मुक्ति प्राप्त गरिसकेको छ । भिक्षु भनेको डर, भय र त्रासको अन्त्य गर्ने संकल्पसहित बौद्ध मार्गमा समर्पित साधक हो भन्ने व्याख्या अन्तर्राष्ट्रिय बौद्ध परियति उदय विहारका भिक्षु भदल जटिलले प्रश्रवली तथा अन्तरक्रियाबाट स्पष्ट पारेका छन् ।

बौद्ध परियति शिक्षाको परिभाषा र उद्देश्य

बौद्ध परियति शिक्षाको मूल उद्देश्य केवल औपचारिक डिग्री वा आर्थिक लाभ प्राप्त गर्नु होइन, बरु बुद्धका शिक्षालाई आत्मसात् गर्दै आत्मशुद्धि, नैतिक जीवन, मानसिक शान्ति र सामाजिक समरसता निर्माण गर्नु हो । यस शिक्षाले व्यक्तिलाई आत्मपरिचय गराउँछ, आन्तरिक परिवर्तन र सामाजिक रूपान्तरणको प्रेरणा दिन्छ, र अन्ततः सम्पूर्ण मानव समाजमा करुणा र अहिंसाको भाव फैलाउन टेवा पुर्‍याउँछ । यो शिक्षा प्रणालीले ज्ञानको उपभोगमार्फत नैतिक आचरण, संयम, आत्मानुशासन, विवेकशीलता र आध्यात्मिक समृद्धिको विकास गराउँछ ।

भिक्षु र स्राङ्गणेरको अवधारणा

भिक्षु भन्नाले यस्तो व्यक्ति जनाउँछ, जसले बौद्ध धर्मको गहिरो ज्ञान आर्जन गरेर विहारमा अनुशासित जीवन बिताइरहेको हुन्छ र नवप्रवेशी भिक्षुहरूलाई धर्म शिक्षा प्रदान गर्छ । यस्ता भिक्षुहरूले सांसारिक मोह त्याग गरेर पूर्ण

समर्पणका साथ धार्मिक जीवन यापन गर्ने गर्छन् । सङ्गणेरहरू भने तिनीहरूका प्रारम्भिक चरणका अनुयायी हुन्, जो बाल्यकालमै धर्ममार्गमा प्रवेश गरी भिक्षु बन्ने लक्ष्यमा अग्रसर हुन्छन् ।

कोविद परीक्षा र यसको शैक्षिक संरचना

बौद्ध परियत्ति शिक्षाको औपचारिकताको अन्तिम चरण 'सद्धम्म कोविद परीक्षा' हो, जुन तीन वर्षे पाठ्यक्रमको आधारमा सञ्चालन गरिन्छ । यो पाठ्यक्रम कक्षा ८, ९, र १० समेटिन्छ । कक्षा ८ मा ८०० पूर्णाङ्क, कक्षा ९ मा ७०० पूर्णाङ्क र कक्षा १० मा ७०० पूर्णाङ्कको परीक्षा सञ्चालन गरिन्छ । परीक्षा व्यवस्थापन र मुल्यांकनको सम्पूर्ण जिम्मेवारी नेपाल बौद्ध परियत्ति शिक्षा केन्द्रले लिन्छ । परीक्षामा न्यूनतम उत्तीर्णाङ्क ४० प्रतिशत तोकिएको छ, जसले एक शैक्षिक मापदण्डको संरक्षण गर्दछ ।

नेपालमा बौद्ध परियत्ति शिक्षाको इतिहास केवल धार्मिक अभ्याससँग सीमित नरहेर, शैक्षिक दृष्टिकोणबाट समेत महत्वपूर्ण छ । यसको विकासले धार्मिक सहिष्णुता, अध्यात्मिक चेतना, र संस्कृतिक समृद्धिमा योगदान पुर्याएको छ । यस शिक्षाको व्यावहारिकता, अनुशासन र नैतिकता आजको समयको आवश्यकता हो, जसले राष्ट्रिय एवं अन्तर्राष्ट्रिय सन्दर्भमा नेपालको विशेष पहिचान बनाएको छ । बौद्ध परियत्ति शिक्षाले न केवल धार्मिक ज्ञान दिन्छ, तर समग्र जीवन रूपान्तरण गर्ने गहिरो सन्देश दिन्छ । यस्तो शिक्षा प्रणालीलाई अझै मजबुत बनाउँदै सुदूर ग्रामीण क्षेत्रसम्म विस्तार गर्नु आजको आवश्यकता हो, जसले भावी पुस्तालाई नैतिक, शान्तिपूर्ण र विवेकशील जीवनको मार्गदर्शन प्रदान गर्नेछ । हालका केही वर्षयता नेपाल बौद्ध परियत्ति शिक्षाको सन्दर्भमा उल्लेखनीय परिवर्तन र चेतनाको विकास देखिएको छ । परियत्ति अध्ययन गर्ने विद्यार्थीहरूको संख्यामा क्रमिक वृद्धि हुनुका साथै यस शिक्षाप्रणालीको गुणस्तरीय उन्नति गर्नुपर्ने सोच शुभचिन्तकहरू, शिक्षाविद् तथा धार्मिक अगुवाहरूमा व्यापक रूपमा फैलिएको पाइन्छ । परियत्ति शिक्षालाई केवल पारम्परिक धार्मिक अभ्यासका रूपमा सीमित नराखी यसलाई आधुनिक शिक्षा प्रणालीसँग समायोजन गर्दै व्यवस्थित, वैज्ञानिक, र दिगो रूपमा विकास गर्नु अपरिहार्य बनिसकेको छ ।

यस शिक्षाको वैज्ञानिकीकरण गर्नको लागि आवश्यक पूर्वाधारहरूको अभाव एक प्रमुख चुनौतीका रूपमा देखिएको छ । विशेष गरी दक्ष जनशक्तिको विकास, पर्याप्त आर्थिक स्रोतको सुनिश्चितता, र प्रभावकारी व्यवस्थापन संयन्त्रको स्थापना अत्यन्तै जरुरी छ । यी पक्षहरू सुदृढ गरिएमा मात्र नेपाल बौद्ध परियत्ति शिक्षालाई दीर्घकालीन रूपले सशक्त र व्यवस्थित रूपमा अगाडि बढाउन सकिन्छ । शिक्षासम्बन्धी सरोकारवाला निकाय, संघसंस्था, अभिभावक, स्थानीय समुदाय र सरकार सबैको साझा उत्तरदायित्व यसमा स्पष्ट देखिन्छ । वास्तवमा, परियत्ति शिक्षालाई उच्च शिक्षाको धारासँग जोड्ने उद्देश्यले त्रिभुवन विश्वविद्यालयमा "नेपाल बौद्ध परियत्ति शिक्षा अध्ययन कार्यक्रम" अन्तर्गत स्नातक तहको पाठ्यक्रमको थालनी गरिएको छ, जुन अत्यन्तै सराहनीय पहल हो । तथापि, यस पाठ्यक्रममा अपेक्षित मात्रामा विद्यार्थीहरू भर्ना हुन सकेका छैनन् । यसका पछाडि जनचेतनाको अभाव, पाठ्यक्रमको सुलभतामा कमी, र आवश्यक प्रचारप्रसारको कमी रहेका छन् । त्यसैले कोविद परीक्षा उत्तीर्ण गरेका विद्यार्थीहरूलाई त्रिभुवन विश्वविद्यालयको स्नातक तह (B.A. Equivalent) बराबरको मान्यता दिने नीति निर्माण गरी यसको संस्थागत स्वीकृति दिलाउने कार्य अत्यावश्यक देखिन्छ । यसले न केवल विद्यार्थीहरूमा भविष्यप्रति आश्वस्त र आकर्षण बढाउनेछ, तर परियत्ति शिक्षाको औपचारिकता र विश्वसनीयतामा पनि थप मजबूती आउनेछ ।

धार्मिक शिक्षा कुनै पनि समाजमा नैतिक, सामाजिक र आध्यात्मिक रूपान्तरणको मूल आधार हो । नेपालको संविधान अनुसार पनि प्रत्येक नागरिकलाई आफ्नो आस्था अनुरूपको धार्मिक शिक्षा प्राप्त गर्ने जन्मसिद्ध अधिकार छ । यस्तो शिक्षा न केवल धर्मको ज्ञान दिन्छ, तर जीवनको उद्देश्य र सदाचरणतर्फ उन्मुख गराउँछ । यदि शिक्षामा धार्मिक तथा नैतिक पक्ष समावेश गरिएन भने समाजको नैतिक पतन भइ समुचित व्यवस्थापन असम्भव बन्न जान्छ । परियति शिक्षा बौद्ध धर्मको आधारस्तम्भ हो । यसले व्यक्तिको आन्तरिक सुधार, समाजप्रतिको जिम्मेवारीबोध, र सार्वभौमिक करुणा, अहिंसा र समभावको सन्देश दिन्छ । तथापि, आजको २१औँ शताब्दीको प्रगतिशील युगसम्म आइपुग्दा पनि धेरै नेपाली नागरिकहरू बौद्ध परियति शिक्षाको पहुँचबाट टाढा छन् । विडम्बनापूर्वक, भगवान गौतम बुद्धको जन्मभूमि नेपाल भएर पनि उनका अनुयायीहरूको अधिक सङ्ख्या विदेशमा रहेको तथ्याङ्कहरूले देखाउँछ । यसको प्रमुख कारण शिक्षासम्बन्धी चेतनाको अभाव, परियति शिक्षालाई धर्मको मात्रै विषय ठान्ने गलत धारणाहरू, र औपचारिक शिक्षा प्रणालीमा यसको समावेश नगर्नु हो । यस्तो अवस्थाको सुधारका लागि स्थानीय समुदाय, अभिभावक, र बौद्ध विहारहरूबीच सक्रिय समन्वय र सहकार्य हुनु अत्यन्त आवश्यक छ । विहारहरूको शैक्षिक व्यवस्थापनमा सरकारको स्पष्ट भूमिका र जिम्मेवारी सुनिश्चित गर्नु आवश्यक देखिन्छ । तर यथार्थमा, सरकारले बौद्ध परियति शिक्षाको प्रवर्द्धनका लागि हालसम्म उल्लेखनीय लगानी गरेको पाइँदैन । कारण के हो भने यो शिक्षा प्रणाली परम्परागत रूपमा 'इच्छामा आधारित' अभ्यासका रूपमा लिइँदै आएकोले अभिभावकहरूबाट यसप्रति न्यून रुचि देखिएको छ ।

आधिकारिक तथ्यांक अनुसार कुल बालबालिकाको एक प्रतिशतले पनि परियति शिक्षा प्राप्त गरिरहेका छैनन्, जुन गम्भीर चुनौती हो । यसलाई परिवर्तन गर्नका लागि परियति शिक्षालाई सरल, आकर्षक र सर्वसुलभ बनाई सरकारी नीतिनियमअनुसार प्राथमिक तहदेखि नै समावेश गरिनु जरुरी छ । यदि यो शिक्षा सबै बालबालिकामा अनिवार्यरूपमा विस्तार गर्न सकियो भने निश्चय पनि यसले बौद्ध संस्कृति, नैतिक मूल्य र समावेशी शिक्षाको सुदृढ आधार प्रदान गर्नेछ । परियति शिक्षा केवल एक धार्मिक अभ्यास होइन, यो समग्र समाज रूपान्तरणको अभियान हो । यसको वैज्ञानिक र शैक्षिक आधुनिकीकरणले नेपाललाई अन्तर्राष्ट्रिय बौद्ध शिक्षा केन्द्रको रूपमा स्थापित गर्न महत्वपूर्ण भूमिका खेल्न सक्छ । तसर्थ, परियति शिक्षालाई नेपालको मुख्यधारको शिक्षासँग समायोजन गर्दै व्यापक विस्तार र सशक्तिकरण गर्नु आजको समयको आवश्यकता हो ।

उद्देश्यहरू

1. विद्यालय तहमा बौद्ध परियति शिक्षाको शैक्षिक, नैतिक, सामाजिक र सांस्कृतिक प्रभावको विश्लेषण गर्नु ।
2. परियति शिक्षाको व्यवहारिकता र विद्यार्थी विकासमा यसको उपयोगिताको मूल्याङ्कन गर्नु ।
3. विद्यार्थी र समुदायमा परियति शिक्षाले गर्ने नैतिक चेतना र अनुशासन विकासको अध्ययन गर्नु ।

अध्ययनको परिसीमा

यस लेखको अध्ययन परिसीमा भौगोलिक र संस्थागत रूपमा सीमित गरिएको छ, जसअनुसार अध्ययन क्षेत्रका रूपमा नेपालका महत्वपूर्ण बौद्ध सांस्कृतिक केन्द्रहरूमध्ये एक मानिने रुपन्देही जिल्लाभित्र रहेका कुल ६ वटा बौद्ध विहारहरूमध्ये २ वटा विहारहरूमा केन्द्रित रही तथ्य सङ्कलन र विश्लेषण गरिएको हो । यी

विहारहरूमा सञ्चालित विद्यालयस्तरीय परियत्ति शिक्षाको अवस्था, संरचना, प्रभाव र चुनौतीहरूलाई प्रमुख अध्ययन एकाइका रूपमा लिई समावेश गरिएको छ । अध्ययनको सीमितताका बाबजुद, चयन गरिएका विहारहरू बौद्ध शिक्षाको प्रतिनिधिमूलक नमुना मानिन सक्ने भएकाले प्राप्त निष्कर्षहरू व्यापक सन्दर्भमा समेत सान्दर्भिक ठहर हुने अपेक्षा गरिएको छ ।

अध्ययन विधि

यस अध्ययनले गुणात्मक अनुसन्धान पद्धतिको प्रयोग गरी बौद्ध परियत्ति शिक्षाको विद्यालयस्तरीय प्रभावको विश्लेषण गर्न प्रयास गरेको छ । अध्ययनको प्रकृति व्याख्यात्मक तथा वर्णनात्मक रहनुका साथै सामाजिक सन्दर्भमा आधारित रहेको छ । अनुसन्धाता स्वयं प्रत्यक्ष रूपमा अध्ययनस्थलमा गई सहभागी अवलोकन, अन्तरवार्ता, र सर्वेक्षणमार्फत प्रासंगिक सूचना, तथ्य र विचारहरूको संकलन गरेका छन् । यस खण्डमा प्रयोग गरिएको अध्ययन विधिहरूलाई विस्तृत रूपमा यसप्रकार प्रस्तुत गर्न सकिन्छ:

अध्ययन क्षेत्रको चयन

अध्ययनका लागि भौगोलिक दृष्टिले नेपालकै बौद्ध धार्मिक दृष्टिले महत्वपूर्ण क्षेत्र मानिने रुपन्देही जिल्लाको लुम्बिनी क्षेत्र, विशेष गरी शंकरनगर गाविसलाई केन्द्रविन्दु बनाइएको हो । यस क्षेत्रमा रहेका विभिन्न बौद्ध विहारहरूमध्ये अनुसन्धानको प्रयोजनका लागि केही विशिष्ट विहारहरू चयन गरिएको छ, जुन विहारहरूसँग विद्यालय शिक्षाको प्रत्यक्ष सम्बन्ध रहेको छ ।

सहभागीहरू (उत्तरदाता) को छनोट

शोधको विश्वसनीयता र प्रासङ्गिकता सुनिश्चित गर्नका लागि विभिन्न तहका सरोकारवालाहरूलाई उत्तरदाता बनाइएको छ । यस अन्तर्गत सम्बन्धित विद्यालयका निरीक्षकहरू: जसले शैक्षिक गतिविधि, पाठ्यक्रम, र परियत्ति शिक्षाको कार्यान्वयनको निगरानी गरेका छन् । विहारका भिक्षुहरू: जो परियत्ति शिक्षाका प्रमुख धर्मगुरु र प्रशिक्षकको रूपमा जिम्मेवारी निर्वाह गरिरहेका छन् । अभिभावकहरू: जसको दृष्टिकोणले परियत्ति शिक्षाको सामाजिक स्वीकार्यता र अभिभावकीय समर्थनबारे जानकारी प्रदान गर्छ । विद्यार्थीहरू: जो परियत्ति शिक्षामा प्रत्यक्ष सहभागी भएर शैक्षिक तथा नैतिक लाभ लिइरहेका छन् । विद्यालय व्यवस्थापन समितिका अध्यक्षहरू (वि.व्य.स.): जसले संस्थागत प्रशासनिक निर्णय र शैक्षिक नीतिहरूमा भूमिका खेल्ने गर्दछन् ।

तथ्याङ्क सङ्कलन उपकरणहरू

यस अध्ययनमा गुणात्मक जानकारी सङ्कलन गर्न प्रयोग गरिएका प्रमुख उपकरणहरूमा अन्तर्वार्ता प्रश्नावली: अनुसन्धानकर्ता स्वयंले तयार पारेका संरचित तथा अर्ध-संरचित प्रश्नहरूको प्रयोग गरी सहभागीसँग अन्तरङ्ग संवाद गरिएको हो । यसबाट उनीहरूको अनुभव, धारणा, सुझाव, आलोचना र सरोकारबारे विस्तृत जानकारी प्राप्त गरिएको छ । विद्यालय सर्वेक्षण फारम: विद्यालयहरूको भौतिक पूर्वाधार, पाठ्यक्रमको अवस्थिति, विद्यार्थी संख्याको विवरण, र परियत्ति शिक्षाको सञ्चालन अवस्था बुझेको छ । प्रेक्षण विधि: अनुसन्धानकर्ता प्रत्यक्ष रूपमा अध्ययन क्षेत्रमा गई शिक्षक-विद्यार्थीको अन्तर्क्रिया, कक्षा सञ्चालन शैली, वातावरण, र धार्मिक शिष्टाचारहरूको अवलोकन गरिएको छ ।

तथ्याङ्कको व्याख्या तथा विश्लेषण

सङ्कलित जानकारी र तथ्याङ्कको विश्लेषण गर्दा व्याख्यात्मक (Interpretive) र वर्णनात्मक (Descriptive) पद्धति प्रयोग गरिएको छ । विषयवस्तुहरूको गहिरो विश्लेषण, प्रत्यक्ष उद्धरण, सहभागीहरूको दृष्टिकोण तथा व्यवहारका आधारमा निष्कर्ष निकाल्ने प्रयास गरिएको छ । विश्लेषणको क्रममा कुनै पनि तथ्यलाई एकांगी नबनाई सन्दर्भानुरूप बहुआयामिक दृष्टिले विश्लेषण गरिएको छ ।

विद्यालयीय शिक्षामा बौद्ध परियत्ति शिक्षाको प्रभाव

नेपालको वर्तमान विद्यालय शिक्षामा बौद्ध परियत्ति शिक्षाले पारिरहेको प्रभाव अत्यन्त सकारात्मक र बहुआयामिक रहेको पाइन्छ । विशेष गरी अनुशासन, नियमितता, नैतिकता र सामाजिक व्यवहारका पक्षमा परियत्ति शिक्षाले विद्यार्थीहरूमा उल्लेखनीय परिवर्तन ल्याएको तथ्य यस अध्ययनबाट स्पष्ट हुन्छ । यहाँ परियत्ति शिक्षाले विद्यालय जीवनमा पार्न सक्ने प्रभावहरूको विश्लेषण विस्तारपूर्वक प्रस्तुत गरिएको छ:

अनुशासनमा प्रभाव

अनुशासन कुनै पनि शिक्षण संस्थाको मेरुदण्ड मानिन्छ । शिक्षा प्राप्त गर्न चाहने विद्यार्थी, त्यसको निर्देशन दिने शिक्षक, र व्यवस्थापन गर्ने निकाय सबैका लागि अनुशासन अत्यावश्यक तत्व हो । बौद्ध परियत्ति शिक्षाले विद्यार्थीहरूको अनुशासनमा पार्ने प्रभाव अत्यन्तै गहिरो र सकारात्मक देखिएको छ । अध्ययनका क्रममा परियत्ति शिक्षा लिइरहेका कक्षाहरूको अवलोकन गर्दा ती कक्षाहरू अन्य कक्षाहरूको तुलनामा बढी व्यवस्थित, शान्त, मर्यादित र अनुशासित पाइए । परियत्ति शिक्षाका विद्यार्थीहरू नियमपालनमा सजग, कक्षामा बोल्दा अनुमति लिएर बोल्ने, वरिष्ठ शिक्षकप्रति आदरभाव राख्ने, अध्ययनमा ध्यान दिने, तथा सहपाठीहरूप्रति सहयोगी भावना राख्ने व्यवहारमा देखिएका छन् । यसले अन्य कक्षाका विद्यार्थीहरूमा समेत सकारात्मक प्रभाव पारेको छ । अनुशासित वातावरण सिर्जना हुँदा सम्पूर्ण विद्यालयको पठनपाठन सहज, मर्यादित र लक्ष्यकेन्द्रित बन्ने गरेको छ । यस पक्षमा गरिएको अन्तर्वार्ता तथा अवलोकनमा १०० प्रतिशत विद्यालयका प्रमुख (प्र.अ.), शिक्षक, विद्यालय व्यवस्थापन समितिका अध्यक्ष, र स्वयं परियत्ति शिक्षाका विद्यार्थीहरूले यो प्रभावलाई स्वीकार गरेका छन् । उनीहरूले परियत्ति शिक्षाले विद्यार्थीको आत्मानुशासन, शिष्टता, आदर्श र संयमको विकासमा उल्लेखनीय भूमिका खेलेको ठोस रूपमा बताएका छन् ।

नियमिततामा प्रभाव

शैक्षिक सफलताको लागि नियमितता एक महत्वपूर्ण आधार हो । नियमित रूपमा विद्यालय जाने, समयमा गृहकार्य गर्ने, समयको महत्व बुझ्ने, तथा कक्षाको अनिवार्य उपस्थिति कायम राख्ने बानीले विद्यार्थीको शैक्षिक उपलब्धिमा प्रत्यक्ष असर पार्दछ । बौद्ध परियत्ति शिक्षा लिइरहेका विद्यार्थीहरूमा यस्तो नियमितता, समयपालन र उत्तरदायित्वबोध तुलनात्मक रूपमा उच्च रहेको पाइयो । मानव स्वभावतः शिक्षित वा अनुशासित भएर जन्मिँदैन; उसले सिक्नुपर्दछ, र सिकाइ अभ्यासमार्फत मात्रै प्रभावकारी बन्न सक्दछ । परियत्ति शिक्षा नियमित ध्यान, समयानुकूल जीवनशैली, नियमअनुसारको अभ्यास, र स्वअनुशासनमा जोड दिने भएकाले यसले विद्यार्थीहरूमा नियमितता कायम राख्न प्रेरित गर्छ । यो तथ्यलाई पुष्टि गर्ने उद्देश्यले विभिन्न स्रोतहरूसँग प्रत्यक्ष अन्तरक्रिया गरिएको थियो ।

यस अध्ययन अन्तर्गत: ८३ प्रतिशत विद्यार्थीहरूले परियत्ति शिक्षाले आफूमा नियमित भएर विद्यालय जान, गृहकार्य समयमै गर्न, र पठनपाठनमा समयको सदुपयोग गर्न उत्प्रेरणा दिएको बताएका छन्। ९२ प्रतिशत विद्यालय प्रमुखहरूले परियत्ति शिक्षाले विद्यार्थीहरूको नियमिततामा सुधार ल्याएको स्पष्ट रूपमा स्वीकार गरेका छन्। विद्यालय व्यवस्थापन समितिका अध्यक्षहरू, शिक्षकहरू, तथा स्रोत व्यक्तिहरू १०० प्रतिशतले परियत्ति शिक्षा लिएको कक्षामा उपस्थित हुने विद्यार्थीहरू बढी नियमित, समयपालक र उत्तरदायित्वबोध भएका पाइएको प्रमाणित गरेका छन्।

परियत्ति शिक्षाले विद्यार्थीहरूमा सुसङ्गठित जीवनशैली, निरन्तर अभ्यास र नियमित कार्यान्वयनमा जोड दिन्छ, जसले उनीहरूको शैक्षिक सफलता मात्र होइन, सामाजिक जीवनमा पनि सकारात्मक परिवर्तन ल्याउँछ। अनुशासन र नियमितता कुनै पनि शैक्षिक संस्थाको प्रगतिको मूल आधार हुन्। यस अध्ययनले स्पष्ट देखाएको छ कि विद्यालयीय तहमा बौद्ध परियत्ति शिक्षा लागू हुँदा विद्यार्थीहरूमा आत्मनियन्त्रण, शिष्टाचार, उत्तरदायित्वबोध, र नियमितता जस्ता मूल्यहरूको बलियो विकास हुन्छ। यी गुणहरूले विद्यार्थीलाई केवल एक सफल विद्यार्थी मात्र होइन, उत्तरदायी नागरिकका रूपमा पनि निर्माण गर्न मद्दत पुर्याउँछ। तसर्थ, परियत्ति शिक्षाको यस्तो अनुकरणीय प्रभावलाई अझै विस्तार गरी शिक्षाका अन्य तहमा पनि समावेश गरिनु बुद्धिमानी हुनेछ। यसले नेपालको सम्पूर्ण शिक्षाप्रणालीमा नैतिकता, अनुशासन र आत्मानुशासनको सुदृढ आधार तयार पार्न सक्ने सम्भावना बोकेको छ।

शिक्षण सिकाइमा प्रभाव

शिक्षण-सिकाइ प्रक्रिया कुनै पनि विद्यालयको मूल लक्ष्य हो, जसको प्रभावकारिता विद्यार्थीको समग्र शैक्षिक विकास र उपलब्धिमा निर्भर रहन्छ। यस अध्ययनमा बौद्ध परियत्ति शिक्षा प्राप्त गरिरहेका विद्यार्थीहरूको विद्यालय शिक्षामा कस्तो प्रभाव परेको छ भन्ने विषयमा विस्तृत अनुसन्धान गरिएको छ। अध्ययनको दायराभित्र रहेका विभिन्न विद्यालयका प्रधानाध्यापक (प्र.अ.), शिक्षक, विद्यार्थी, र विद्यालय व्यवस्थापन समितिका अध्यक्षहरूसँग प्रश्नावली, अन्तर्वार्ता तथा फोकस समूह छलफल (FGD) मार्फत तथ्य संकलन गरिएको हो।

उपलब्ध तथ्यांक र प्रतिक्रियाहरूले देखाउँछ कि परियत्ति शिक्षा लिइरहेका विद्यार्थीहरू अन्य विद्यार्थीहरूको तुलनामा बढी आत्मानुशासित, समयपालक, लगनशील र आत्मप्रेरित छन्, जसको प्रत्यक्ष असर उनीहरूको शैक्षिक सिकाइमा परेको देखिन्छ। अध्ययन अवधिभर गरिएका आन्तरिक मूल्याङ्कन, त्रैमासिक परीक्षण, वार्षिक नतिजा, र शिक्षकको मूल्याङ्कनबाट स्पष्ट भयो कि परियत्ति शिक्षामा संलग्न विद्यार्थीहरूको पढाइ नतिजा अन्य विद्यार्थीहरूको तुलनामा औसत रूपमा उत्कृष्ट छ। यस पक्षमा १०० प्रतिशत विद्यालयका प्र.अ., शिक्षक, व्यवस्थापन समितिका अध्यक्ष र परियत्ति विद्यार्थीहरू स्वयंले सकारात्मक प्रतिक्रिया दिएका छन्। ५० प्रतिशत स्रोत व्यक्तिहरूले पनि यस्तै आशयका अनुभव प्रस्तुत गरेका छन्।

साथै परियत्ति शिक्षामा संलग्न विद्यार्थीहरूलाई खानपिन, बसोबास, लुगा, पाठ्यपुस्तक, दैनिक उपभोग्य सामग्री जस्ता आवश्यकतालाई विहारमै निःशुल्क रूपमा उपलब्ध गराइने भएकाले उनीहरू शैक्षिक गतिविधिमा अधिक ध्यान केन्द्रित गर्न सक्षम देखिएका छन्। त्यसको परिणामस्वरूप उनीहरू पढाइमा निरन्तरता, समयको सदुपयोग, ध्यान केन्द्रित गर्ने बानी, तथा गहिरो अध्ययन गर्ने प्रेरणा पाउने गरेका छन्। यसको उल्टो अवस्थामा, विद्यालय शिक्षामा मात्र संलग्न रहेका विद्यार्थीहरू घरायसी काम, घरेलु जिम्मेवारी, आर्थिक अभाव तथा अध्ययनका लागि अनुकूल वातावरणको अभावका कारण शिक्षण-सिकाइमा सन्तोषजनक उपलब्धि हासिल गर्न असमर्थ देखिन्छन्।

सिकाइ उपलब्धिमा प्रभाव

नेपाल बहुजातीय, बहुभाषिक, बहुसांस्कृतिक र बहुधार्मिक देश हो । यहाँको धार्मिक शिक्षामा विविधता पाइन्छ, जसमा बौद्ध शिक्षा पनि एक महत्वपूर्ण पक्ष हो । नेपाल विश्वशान्तिका अग्रदूत भगवान गौतम बुद्धको जन्मभूमि भए तापनि यहाँको मुख्यधारको शिक्षामा बौद्ध शिक्षाको प्रभाव अपेक्षाकृत न्यून देखिन्छ ।

धेरै नेपाली नागरिकहरू हिन्दू परम्परामा आधारित भएर जीवनयापन गर्ने गरेकाले बौद्ध धर्मप्रति आस्था र अभ्यास गर्नेहरूको संख्या तुलनात्मक रूपमा कम देखिन्छ । तर पछिल्लो समय विभिन्न विहारहरूले निःशुल्क शिक्षा, आवास, भोजन तथा पाठ्यसामग्री उपलब्ध गराउँदै बौद्ध शिक्षामा बालबालिकालाई आकर्षित गरिरहेका छन् । यसले गर्दा बौद्ध शिक्षा आर्जन गर्ने विद्यार्थीहरूको सङ्ख्या विस्तारै बढिरहेको छ, जुन तथ्य अध्ययनमा संलग्न विहारका गुरुज्यू, भन्टेहरू र अन्य स्रोत व्यक्तिहरूबाट पुष्टि भएको छ ।

शिक्षक, विद्यालय प्रमुख, विद्यार्थी तथा स्रोत व्यक्तिहरूबाट प्राप्त प्रतिक्रियाबाट प्राप्त निष्कर्ष अनुसार: १०० प्रतिशत विद्यालयका प्र.अ., स्रोत व्यक्ति र परियति विद्यार्थीहरूले सिकाइ उपलब्धिमा बौद्ध शिक्षाको उल्लेखनीय प्रभाव रहेको बताएका छन् । ८३ प्रतिशत विद्यालय व्यवस्थापन समितिका अध्यक्ष र शिक्षकहरूले पनि यस्तै सकारात्मक धारणा व्यक्त गरेका छन् । बौद्ध शिक्षाको प्रभावले विद्यार्थीहरूमा लगनशीलता, मिहिनेत, धैर्यता, अनुशासन, समयपालन, आत्मनियन्त्रण, तथा ध्यान केन्द्रित गर्ने क्षमता विकास गरेको देखिन्छ । साथै, विहारको शैक्षिक वातावरण, दैनिक अनुशासित तालिका, समूहिक अध्ययन अभ्यास र आन्तरिक प्रेरणा प्रणालीले विद्यार्थीहरूको सिकाइ क्षमता उच्च बनाएको पाइन्छ ।

परियति शिक्षामा संलग्न विद्यार्थीहरूले आफैँले पनि सिकाइ उपलब्धिको मुख्य कारण बौद्ध विहारमा प्राप्त भएको सकारात्मक, शान्त, व्यवस्थित, र अध्ययनमैत्री वातावरण भएको बताएका छन् । यस विपरीत, विद्यालय शिक्षामा मात्र संलग्न विद्यार्थीहरूले घरमा अध्ययन गर्ने अनुकूल वातावरण नपाएको, पारिवारिक व्यस्तता, घरेलु जिम्मेवारी र अध्ययनको उपयुक्त समयको अभाव भएको गुनासो गरेका छन् । अतः अध्ययन निष्कर्षले देखाउँछ कि यदि घरमा पनि बौद्ध विहारजस्तै अनुशासित र अध्ययन-मैत्री वातावरण सिर्जना गर्न सकियो भने सिकाइ उपलब्धिमा उल्लेखनीय सुधार सम्भव छ । परियति शिक्षा प्रणालीले सिकाइका दृष्टिले सिर्जना गरेको सफल अभ्यास र वातावरण विद्यालय शिक्षामा पनि अनुकरणीय बन्न सक्छ, जसले समग्र शैक्षिक गुणस्तरमा सुधार ल्याउने सम्भावना राख्दछ । गहिरो विश्लेषणबाट स्पष्ट हुन्छ कि बौद्ध परियति शिक्षाले विद्यालय शिक्षाका मूल आधारहरू — अनुशासन, नियमितता, शिक्षण-सिकाइ प्रक्रिया, र सिकाइ उपलब्धिमा — सकारात्मक, गहिरो र दीर्घकालीन प्रभाव पारेको छ । यसले विद्यार्थीको केवल शैक्षिक जीवनमा मात्र होइन, सामाजिक व्यवहार, नैतिक मूल्य र समर्पण भावमा समेत परिवर्तन ल्याएको छ । तसर्थ, परियति शिक्षा र विद्यालय शिक्षा बीचको यो समन्वय भविष्यमा गुणस्तरीय शिक्षा प्रणाली निर्माणको एउटा आदर्श नमूना बन्न सक्छ ।

लगनशीलतामा प्रभाव

मानव सभ्यताको प्रारम्भदेखि लिएर वर्तमानसम्म आइपुग्दा मानव समाजले गरेका सबै उपलब्धिहरूको मूल आधार लगनशीलता नै हो । इतिहासले प्रमाणित गर्छ कि जुनसुकै युगको वैज्ञानिक, सामाजिक, सांस्कृतिक वा आध्यात्मिक प्रगतिहरू कुनै आकस्मिकताको उपज नभई निरन्तर अभ्यास, कठोर परिश्रम, धैर्य र अनुशासनको

प्रतिफलस्वरूप सम्भव भएका हुन् । यिनै गुणहरूको संगमलाई हामी लगनशीलताको नामले चिन्छौं । संसारमा भएका समस्त महान् उपलब्धिहरू, चाहे ती भौतिक विकासका क्षेत्रमा हुन् वा नैतिक/आध्यात्मिक उन्नतिमा, ती सबै लगनशीलता बिना सम्भव हुन सक्दैनन् । भगवान् गौतम बुद्धको जीवन नै यस कुराको प्रत्यक्ष उदाहरण हो । उनले बाल्यकालदेखि नै आत्मानुशासन, चिन्तन, अवलोकन र साधनाको अभ्यास गर्दै आत्मज्ञानको गहिरो मार्ग अवलम्बन गरे । बुद्धत्व प्राप्तिमा लागि उनले निर्विकार भावनासाथ निरन्तर साधना गरे, कठोर परिश्रम गरे र अनन्त धैर्य राखे । तिनै विशेषताहरूको कारण उनले मानव जीवनको दुःख र त्यसको निवारणसम्बन्धी गहिरा सत्यहरू आत्मसात् गर्न सफल भए । तर उनले ज्ञान प्राप्तिमा मात्र सीमित नरही, समाज रूपान्तरणका लागि पनि अथक प्रयास गरे अनेकौं स्थानमा घुमी, जनसमूहहरूलाई उपदेश दिई, विभिन्न अनुयायीहरू तयार पारी ज्ञानको आलोक फैलाए । आज संसारका कैयौं भागहरूमा बुद्धको शिक्षाको प्रभाव रहनु उनको लगनशीलता र निरन्तरताको प्रमाण हो ।

यस सन्दर्भमा बौद्ध परियत्ति शिक्षा अध्ययन गर्ने विद्यार्थीहरूमा देखिएको लगनशीलता अत्यन्त प्रशंसनीय छ । उनीहरू अध्ययनमा निरन्तरता, समयको सदुपयोग, अनुशासन र आन्तरिक प्रेरणाका साथ संलग्न हुने गरेको पाइन्छ । विद्यालयमा गरिएको अन्तर्वाता, अवलोकन तथा अभिप्रेरणा प्रतिक्रिया विश्लेषण गर्दा बुझिन्छ आएको छ कि यी विद्यार्थीहरू आफ्नो अध्ययनमा अत्यन्त मनोयोगपूर्वक क्रियाशील छन् । उनीहरूले अध्ययन मात्र होइन, कक्षाको गतिविधिमा सक्रिय सहभागिता जनाएका छन्, समयपालना, गृहकार्य, समूहकार्य जस्ता पक्षहरूमा उल्लेखनीय उदाहरण प्रस्तुत गरेका छन् । विद्यालयका प्रधानाध्यापक, व्यवस्थापन समितिका अध्यक्ष, स्रोत व्यक्ति शिक्षक र विद्यार्थीहरूमध्ये झन्डै १०० प्रतिशतले बौद्ध परियत्ति शिक्षा अध्ययन गर्ने विद्यार्थीहरूबाट प्रेरणा प्राप्त भएको तथा उनीहरूको लगनशीलता अनुकरणीय रहेको अभिव्यक्ति दिएका छन् । यस्ता विद्यार्थीहरूले विद्यालयमा सकारात्मक शैक्षिक वातावरण निर्माणमा महत्वपूर्ण योगदान दिएको छ, जुन अन्य विद्यार्थीहरूमा पनि उत्साह, प्रतिस्पर्धा र आत्मअनुशासन उत्पन्न गराउने प्रेरक कारक बनेको देखिन्छ ।

अतिरिक्त क्रियाकलापमा प्रभाव

शिक्षण सिकाइ प्रक्रिया केवल पाठ्यपुस्तक र औपचारिक पठनपाठनमा मात्र सीमित नभई समग्र व्यक्तित्व विकासका विविध पक्षहरूसँग समेत सम्बन्धित हुन्छ । विद्यालयहरूमा पाठ्यक्रमबाहेकका शारीरिक, मानसिक, सामाजिक र सांस्कृतिक गतिविधिहरूलाई समेट्ने अतिरिक्त क्रियाकलापहरूको भूमिकालाई हालको शैक्षिक अनुसन्धानले अत्यन्त महत्वपूर्ण मानेको छ । यस्ता गतिविधिहरूले विद्यार्थीको आत्मविश्वास, सहयोगी भावना, संवादकौशल, नेतृत्व क्षमता, आत्मअनुशासन र सिर्जनात्मकतामा उल्लेखनीय सुधार ल्याउँछ । यस अध्ययनमा बौद्ध परियत्ति शिक्षा अध्ययन गर्ने विद्यार्थीहरू अतिरिक्त क्रियाकलापहरूमा समेत अग्रणी भूमिकामा देखिएका छन् । वादविवाद, हाजिरीजवाफ, नाचगान, चित्रकला, कविता, निबन्ध लेखन तथा खेलकुद जस्ता कार्यक्रमहरूमा उनीहरूले सकृय सहभागिता जनाएका छन् । विशेषगरी वादविवाद तथा हाजिरीजवाफ प्रतियोगितामा ती विद्यार्थीहरूले उत्कृष्ट अंक ल्याउन सफल भएका छन् । उनीहरूको प्रज्ञा, तर्कशक्ति, स्मरणशक्ति र भावप्रवण प्रस्तुतीकरणले अन्य विद्यार्थीहरूलाई समेत प्रभावित पारेको पाइन्छ ।

शारीरिक स्वास्थ्य सुदृढ गर्नुका साथै मानसिक सन्तुलन विकास गर्न यस्ता क्रियाकलापको भूमिकालाई अस्वीकार गर्न सकिन्न । परियत्ति शिक्षा प्राप्त विद्यार्थीहरूले आफ्ना साधना, अनुशासन र ध्यानमार्फत विकास

गरेको मानसिक एकाग्रता तथा सहनशीलता अतिरिक्त क्रियाकलापहरूमा सहज देखिएको छ । विद्यालयका शिक्षकहरूले पनि यस्ता विद्यार्थीहरू अतिरिक्त क्रियाकलापमा जिम्मेवारीपूर्वक प्रस्तुत हुने, समयपालन गर्ने र समूह कार्यमा सहयोगी हुने प्रवृत्तिका कारण सहकर्मी विद्यार्थीहरूका लागि प्रेरणादायी बनेको बताएका छन् ।

प्राप्त तथ्यहरूले स्पष्ट रूपमा देखाउँछ कि बौद्ध परियति शिक्षा अध्ययन गर्ने विद्यार्थीहरूको सङ्ख्या विद्यालयीय शिक्षा अध्ययन गर्ने विद्यार्थीहरूको तुलनामा थोरै भए तापनि गुणात्मक पक्षमा उनीहरूको प्रभाव अत्यन्त उल्लेखनीय छ । शिक्षण क्रियाकलापप्रतिको गम्भीरता, नियमित उपस्थिति, समयपालन, गृहकार्यमा निरन्तरता र व्यवहारिक अनुशासनका आधारमा परियति शिक्षा प्राप्त विद्यार्थीहरू अन्य विद्यार्थीहरूभन्दा अगाडि देखिएका छन् । उनीहरूले पुनः कक्षा दोहोर्‍याउने वा शिक्षामार्ग बीचमै छोड्ने सम्भावना अत्यन्त न्यून रहेको तथ्यले पनि परियति शिक्षा प्रणालीको सकारात्मक प्रभावलाई पुष्टि गर्छ । यस्तो शिक्षा प्रणालीले विद्यार्थीको मानसिक एकाग्रता, आत्मअनुशासन र आत्मनिर्भरता विकासमा सहयोग पुर्याइरहेको देखिन्छ । यसका अतिरिक्त, उनीहरूले अतिरिक्त क्रियाकलापहरूमा सक्रिय सहभागिता जनाउनु, विशेषगरी वादविवाद र हाजिरीजवाफ प्रतियोगितामा राम्रो प्रदर्शन गर्नुले उनीहरूमा समग्र व्यक्तित्व विकासको संकेत दिन्छ । यसबाहेक, शिक्षण सिकाइ वातावरणप्रति पनि उनीहरू अनुकूल देखिएका छन् । उनीहरू पाठ्यसामग्री बुझ्न सक्ने क्षमतामा सक्षम छन्, शिक्षकप्रतिको सम्मानभाव, सहपाठीहरूसँगको सहयोगी सम्बन्ध र कक्षामा देखाउने सकारात्मक सहभागिताले उनीहरूलाई ‘सिकाइमा अग्रगामी विद्यार्थी’ को रूपमा प्रस्तुत गरेको छ । तर अन्य विद्यार्थीहरूमाझ समान शैक्षिक वातावरणको कमी भएको, समान अवसर नपाएको अवस्था पनि पहिचान भएको छ, जसले शैक्षिक असमानताको प्रश्न उठाउँछ । त्यसैले, बौद्ध परियति शिक्षा केवल आध्यात्मिक वा धार्मिक अभ्यासमा सीमित नभई एक समग्र शैक्षिक, मानसिक र सामाजिक रूपान्तरणको माध्यम बनेको देखिन्छ । यस्तो शिक्षाले अनुशासन, लगनशीलता, आत्मसंयम र आत्मविकासका आयामहरू समेट्न सक्ने भएकाले अन्य विद्यालयहरूले समेत यस्ता अभ्यासलाई विद्यालय शिक्षासँग जोड्ने सोच विकास गर्नु आवश्यक देखिन्छ । यस किसिमको शिक्षा प्रणालीलाई प्रवर्धन गरिनु शिक्षाको समावेशी र गुणस्तरीय विकासका लागि मार्गदर्शक सिद्ध हुनसक्छ ।

निष्कर्ष

यस अध्ययनले बौद्ध परियति शिक्षाको प्रभावलाई विद्यालय शिक्षासँग प्रत्यक्ष सम्बन्धित विभिन्न पक्षहरूमा बहुआयामिक रूपमा विश्लेषण गर्दै यसको शैक्षिक, सामाजिक, नैतिक, मनोवैज्ञानिक र व्यवहारिक महत्त्वलाई उजागर गरेको छ । बौद्ध परियति शिक्षा अध्ययन गर्ने विद्यार्थीहरूको शैक्षिक अनुभव, अनुशासन, नियमितता, लगनशीलता, अतिरिक्त क्रियाकलापमा सहभागिता, कक्षागत सहभागिता, सिकाइ उपलब्धि, र सामाजिक सम्बन्धजस्ता पक्षहरूमा अत्यन्त सकारात्मक प्रभाव देखिएको छ । यिनका व्यवहार, अध्ययनप्रतिको दृष्टिकोण र जीवनशैलीले विद्यालयभित्र मात्रै होइन, बाह्य सामाजिक परिवेशमा समेत सकारात्मक प्रभाव पारेको पाइन्छ । सबैभन्दा पहिला, *लगनशीलता* को सन्दर्भमा हेर्दा, बौद्ध परियति शिक्षा अध्ययन गर्ने विद्यार्थीहरूमा उच्च स्तरको आत्मनियमन, लक्ष्यप्रतिको प्रतिबद्धता, र आत्मविकासप्रतिको गहिरो समझ देखिन्छ । मानव सभ्यताको सुरुवातदेखि नै लगनशीलता मानव सफलताको मूलभूत कारक रहँदै आएको छ । वैज्ञानिक आविष्कार, साहित्यिक सृजनशीलता, धार्मिक परम्परा, सामाजिक रूपान्तरण वा नैतिक शिक्षा—यी सबै क्षेत्रमा लगनशीलता विना दीर्घकालीन उपलब्धि सम्भव हुँदैन । बुद्धको जीवन, साधना र शिक्षाको प्रसार स्वयं त्यसको जीवित उदाहरण हो । बौद्ध परियति शिक्षा त्यही ऐतिहासिक परम्पराको निरन्तरता हो, जसले अनुशासन, आत्मचिन्तन, परिश्रम र

ध्यानमार्फत विद्यार्थीहरूलाई आत्मविकासको पथमा अघि बढाउँछ । यस अध्ययनमा संलग्न विद्यालयहरूमा परियत्ति शिक्षा अध्ययन गर्ने विद्यार्थीहरूको अध्ययनप्रतिको समर्पण, कक्षामा नियमित उपस्थिति, गृहकार्य सम्पन्न गर्ने दर, कक्षामा ध्यान केन्द्रित गर्ने क्षमता, शिक्षकको निर्देशन पालन गर्ने बानी, समूहगत काममा समावेश हुने र विद्यालयको अनुशासनमा रहेको समर्पण अत्यन्त उल्लेखनीय देखिएको छ । विद्यालयका प्रधानाध्यापक, शिक्षक, व्यवस्थापन समितिका अध्यक्ष, स्रोत व्यक्ति शिक्षक तथा विद्यार्थीहरूबाट प्राप्त प्रतिक्रियाले समेत परियत्ति शिक्षा अध्ययन गर्ने विद्यार्थीहरू अत्यधिक अनुशासित, मेहनती र शान्त स्वभावका भएको कुरा पुष्टि गर्छ । झन्डै १०० प्रतिशत शिक्षक र व्यवस्थापकहरूले यस्तो विद्यार्थीहरू अन्य विद्यार्थीहरूको लागि प्रेरणाको स्रोत भएको भन्ने धारणा व्यक्त गरेका छन् ।

त्यसैगरी, अतिरिक्त क्रियाकलाप को सन्दर्भमा पनि परियत्ति शिक्षा अध्ययन गर्ने विद्यार्थीहरू विशेष रूपमा अग्रणी देखिएका छन् । वर्तमान शैक्षिक चिन्तनले अतिरिक्त क्रियाकलापलाई केवल वैकल्पिक गतिविधिको रूपमा नलिई समग्र शैक्षिक प्रक्रियाको अभिन्न अङ्गको रूपमा लिन्छ । विद्यार्थीको मानसिक सन्तुलन, सामाजिक सहभागिता, अभिव्यक्ति कौशल, नेतृत्व गुण, सृजनात्मकता र समस्यासमाधान क्षमताको विकास यस्ता गतिविधिहरूबाट हुने वैज्ञानिक तथ्यले प्रमाणित गरेको छ । यस अध्ययनका विद्यार्थीहरूले वादविवाद, हाजिरीजवाफ, कविता, नाचगान, चित्रकला, खेलकुद लगायतका विविध अतिरिक्त क्रियाकलापहरूमा उत्साहपूर्वक सहभागिता जनाएका छन् । विशेष गरी वादविवाद तथा हाजिरीजवाफ प्रतियोगितामा उत्कृष्ट अङ्क ल्याउनु, आफ्ना विचारहरू प्रस्ट रूपमा अभिव्यक्त गर्नु र प्रतिस्पर्धात्मक क्षमतामा देखिएको आत्मविश्वासले उनीहरूको बौद्धिक क्षमतामा उल्लेखनीय वृद्धि भएको देखिन्छ । यसरी शैक्षिक गतिविधि मात्र होइन, व्यवहारिक र सामाजिक रूपमा समेत परियत्ति शिक्षा अध्ययन गर्ने विद्यार्थीहरूको सकारात्मक उपस्थिति विद्यालयको समग्र शैक्षिक वातावरणमा प्रभाव पार्ने कारक बनेको देखिन्छ । शिक्षकहरूले अन्य विद्यार्थीहरूमा समेत अनुशासन र लगनशीलताको चेतना विकसित हुँदै गएको प्रतिक्रिया दिएका छन् । परियत्ति विद्यार्थीहरूबाट उत्पन्न सकारात्मक स्पर्धा र प्रेरणाले विद्यालयको समग्र शैक्षिक स्तरमा सुधार ल्याउन सहयोग गरेको पाइन्छ ।

अर्कोतर्फ, बौद्ध परियत्ति शिक्षा अध्ययन गर्ने विद्यार्थीहरूमा पुनः कक्षा दोहोर्‍याउने दर अत्यन्त न्यून हुनु, कक्षा छोड्ने अवस्था नगण्य हुनु र शिक्षण सिकाइ क्रियाकलापमा सहभागिता अधिक हुनुजस्ता तथ्यहरूले यो शिक्षा प्रणालीको व्यवहारिक प्रभावकारिता पुष्टि गर्दछ । यस्ता विद्यार्थीहरू कक्षामा ध्यानपूर्वक भाग लिन्छन्, सिकाइमा अन्य विद्यार्थीहरूलाई सहयोग गर्छन् र कक्षाको शैक्षिक उद्देश्यप्रति गम्भीर देखिन्छन् । यिनको समर्पण, नियमितता र व्यवहारले कक्षामा सकारात्मक ऊर्जा उत्पन्न गराउँछ, जसले सिकाइलाई अझ प्रभावकारी बनाउँछ । तर यस अध्ययनले एक गम्भीर पक्ष पनि उजागर गरेको छ—अन्य विद्यार्थीहरू सबैले समान सिकाइ वातावरण प्राप्त नगरेको तथ्य । शैक्षिक संसाधन, समय व्यवस्थापन, मानसिक सन्तुलन, घरको सहयोग र सामाजिक समर्थन जस्ता पक्षहरूमा असमानता रहेको देखिन्छ । परियत्ति शिक्षा अध्ययन गर्ने विद्यार्थीहरूलाई परम्परागत शास्त्रीय अनुशासनले निर्माण गरेको जीवनशैली, समयको मूल्य, आत्मनियन्त्रण र शिक्षाको गहिरो अर्थबोध उपलब्ध भए तापनि अन्य विद्यार्थीहरूमा यस्ता पक्षहरू सशक्त रूपमा उपस्थित छैनन् । यसले शैक्षिक समावेशीकरणको खाँचो औँल्याउँछ, जहाँ सबै विद्यार्थीलाई समान अवसर, वातावरण र प्रेरणा प्रदान गरिनु जरूरी छ ।

अन्ततः, बौद्ध परियत्ति शिक्षा केवल धार्मिक वा परम्परागत शिक्षाको रूपमा सीमित नभई आधुनिक विद्यालय शिक्षासँग घुलमिल हुने, समन्वय हुने र पूरक भूमिकामा क्रियाशील हुन सक्ने प्रभावकारी शैक्षिक

अभ्यास भएको निष्कर्षमा पुग्न सकिन्छ । यसको शिक्षण प्रणालीले विद्यार्थीको मानसिक, नैतिक, बौद्धिक र सामाजिक विकासमा प्रत्यक्ष योगदान पुर्याउने क्षमता राख्दछ । यस्तो शिक्षा प्रणालीले समसामयिक समाजको चुनौतीहरूसँग जुध्न सक्ने, जिम्मेवार, अनुशासित र आत्मनिर्भर नागरिक निर्माण गर्न महत्त्वपूर्ण भूमिका खेल्न सक्छ । यसकारण, विद्यालय शिक्षामा परियति शिक्षा अध्ययनको अभ्यासलाई प्रवर्द्धन गर्नुपर्ने आवश्यकता आजको शैक्षिक परिप्रेक्ष्यमा स्पष्ट देखिन्छ । बौद्ध परियति शिक्षाबाट प्रेरित शैक्षिक मूल्यहरू—जस्तै: ध्यान, आत्मचिन्तन, संयम, सहिष्णुता, परिश्रम, र सामाजिक सेवा—लाई औपचारिक शिक्षासँग समाहित गर्नुले भावी पुस्ताको समुन्नत निर्माणमा योगदान दिन सक्छ । नीति निर्माताहरू, शिक्षकहरू, अभिभावकहरू र सम्पूर्ण शैक्षिक समुदायले यस्ता अभ्यासलाई समावेशी, नैतिक र व्यवहारिक शिक्षाको आधारशिला मान्दै विद्यालय शिक्षाको नयाँ विमर्श प्रारम्भ गर्नु अत्यन्त आवश्यक छ । त्यसैले, यो अध्ययन केवल बौद्ध परियति शिक्षाको प्रभावको विश्लेषण मात्र नभई समकालीन शिक्षामा नैतिकता, अनुशासन, लगनशीलता र व्यवहारिक ज्ञानको समन्वय कसरी गर्न सकिन्छ भन्ने दिशामा सोचन उत्प्रेरित गर्ने महत्त्वपूर्ण दस्तावेज बनेको छ । यसले भावी अनुसन्धान र शैक्षिक अभ्यासको नयाँ आधार प्रदान गर्ने सम्भावना बोकेको छ ।

सुझाव

यस अध्ययनको निष्कर्षहरूका आधारमा बौद्ध परियति शिक्षाको विद्यालय शिक्षामा प्रभावकारी रूपले एकीकरण गर्न तथा यसको गुणस्तर सुधार गर्न बहुपक्षीय, समन्वित र दीर्घकालीन दृष्टिकोण आवश्यक देखिन्छ । शिक्षालाई समावेशी, मूल्यपरक र व्यवहारिक बनाउने उद्देश्यले बौद्ध परियति शिक्षालाई राज्यको औपचारिक शैक्षिक संरचनासँग जोड्न आवश्यक नीति तथा कार्यक्रमहरू निर्माण गर्न जरुरी छ । विशेषतः परियति शिक्षा अध्ययन गर्ने विद्यार्थीहरूमा देखिएको अनुशासन, लगनशीलता, नियमितता, सहभागिता र नैतिक गुणहरूको आधारमा यस शिक्षालाई अन्य शिक्षासँग समकक्षता दिनु विवेकसम्मत हुन्छ । यस सन्दर्भमा, सबैभन्दा पहिले नीति निर्माण को तहमा ठोस पहल आवश्यक छ । राज्यले बौद्ध परियति शिक्षालाई पनि अन्य परम्परागत शिक्षाका समान दर्जा दिई बजेट विनियोजन गर्नु, विशेष कार्यक्रमहरू सञ्चालन गर्नु र त्यसको कार्यान्वयनका लागि दक्ष जनशक्ति परिचालन गर्नु अत्यावश्यक छ । बौद्ध शिक्षा सम्बन्धी नीति निर्माण गर्दा शैक्षिक योजना आयोग, प्रदेश तथा स्थानीय तहका शिक्षा शाखा, जिल्ला शिक्षा अधिकारी (जि.शि.अ.), विद्यालय निरीक्षक, विद्यालय व्यवस्थापन समिति, र शिक्षकहरू बीच स्पष्ट समन्वय आवश्यक हुन्छ । साथै, यस कार्यको प्रभावकारी कार्यान्वयन सुनिश्चित गर्न नियमित अनुगमन प्रणाली विकास गर्नु पनि अनिवार्य छ ।

बौद्ध परियति शिक्षालाई अझ प्रभावकारी बनाउने सन्दर्भमा शिक्षकको क्षमता अभिवृद्धि प्रमुख चुनौती हो । यसका लागि परियति शिक्षा दिने जनशक्तिहरूलाई आधुनिक शिक्षाशास्त्रीय सिद्धान्त, मनोवैज्ञानिक दृष्टिकोण, बालमैत्री प्रविधि, र समसामयिक शिक्षण विधिमाफत तालिम दिनुपर्छ । विशेष गरी बालकेन्द्रित शिक्षण विधि, समावेशी शिक्षा, मूल्य शिक्षा, र प्रेरणादायी सिकाइ प्रक्रियाको ज्ञान दिई विद्यालय शिक्षासँग परियति शिक्षालाई एकीकृत गर्न सकिने आधार तयार पार्न सकिन्छ । साथै, बौद्धमार्गी समुदायहरूलाई हेर्ने सामाजिक, सांस्कृतिक र धार्मिक दृष्टिकोणमा विद्यमान लैङ्गिक र सांस्कृतिक विभेद हटाउन समाजमा व्यापक शैक्षिक सचेतना अभिवृद्धि कार्यक्रमहरू सञ्चालन गर्नुपर्छ । गैर-सरकारी संस्था (NGOs), सामुदायिक संघसंस्था, धार्मिक संघहरू तथा स्थानीय समुदायहरूको सहकार्यमा शैक्षिक चेतनाका कार्यक्रमहरू सञ्चालन गरिनुपर्छ, जसले बौद्ध शिक्षाको सामाजिक स्वीकार्यता बढाउँछ र यसलाई विद्यालय शिक्षासँग सन्तुलित रूपमा समाहित गर्न टेवा पुर्याउँछ ।

समावेशी पाठ्यक्रम विकास पनि अत्यन्तै जरूरी पक्ष हो । परियत्ति शिक्षा अन्य विषयहरूसँग समन्वय गरेर निर्माण गरिएको पाठ्यक्रमले विद्यार्थीहरूमा जीवनोपयोगी सीप, नैतिक मूल्य, संस्कार र व्यवहारिक ज्ञानको विकास गर्न सक्छ । यस्तो पाठ्यक्रम विकास गर्दा राज्यले सबै समुदाय, धर्म, संस्कृति र भाषा बोल्ने विद्यार्थीहरूलाई ध्यानमा राखेर आवश्यक सुधार तथा समायोजन गर्नुपर्छ । साथै, पाठ्यक्रमलाई स्थान विशेषको आवश्यकताअनुसार लचिलो बनाउनु जरूरी छ, ताकि बौद्ध शिक्षा नेपालका सबै विद्यालयमा पढाइन सक्ने वातावरण बन्न सकोस् । शिक्षण सिकाइ प्रक्रियालाई अझ प्रभावकारी बनाउने सन्दर्भमा बालकेन्द्रित, मनोरञ्जनात्मक र समावेशी कक्षा वातावरणको सिर्जना अति आवश्यक देखिन्छ । परियत्ति विद्यार्थीहरूका लागि विशेष रूपमा तयार गरिएका शिक्षण विधिहरू जसमा ध्यान अभ्यास, समूह चर्चा, नाटक/नाट्यशिक्षा, दृश्य/श्रव्य सामग्रीको प्रयोग र स्थानीय संसाधनको उपयोग सामेल गरिनुपर्छ । यस्ता पद्धतिले विद्यार्थीहरूको जिज्ञासा, सिर्जनात्मकता र सहभागी भावना अभिवृद्धि गर्छ । अर्कोतर्फ, कक्षा व्यवस्थापनलाई व्यवस्थित बनाउन विद्यालयको भौतिक संरचना सुधार गर्नु, कक्षा कोठाहरूलाई बालमैत्री बनाउनु, सिकाइ सामग्रीहरूको पर्याप्त व्यवस्था गर्नु र शिक्षक-विद्यार्थी सम्बन्धलाई सहयोगी बनाउनु आवश्यक छ । परियत्ति विद्यार्थीहरूमा दोहोरिने दर न्यून तथा उपलब्धि उच्च रहेकाले अन्य विद्यार्थीहरूलाई पनि त्यस्तो शिक्षा प्रणालीमा भाग लिन प्रेरणा दिन सकिन्छ । विद्यालयका प्र.अ., व्यवस्थापन समिति, निरीक्षक, स्रोत व्यक्ति तथा बुद्धमार्गी शिक्षक तथा बौद्ध धर्मप्रति आस्था राख्ने बुद्धिजीवी वर्गलाई शोध र कार्यान्वयन प्रक्रियामा सहभागी गराउनुपर्छ । उनीहरूको अनुभव र विचारहरूलाई शैक्षिक योजना, अभ्यास र मूल्याङ्कनमा उपयोग गर्न सके प्रभावकारी परिणाम आउन सक्छ ।

बौद्ध परियत्ति शिक्षालाई विद्यालय जीवनको स्वाभाविक हिस्सा बनाउनका लागि नियमित प्रार्थना, ध्यान अभ्यास, तथा सांस्कृतिक कार्यक्रममा सहभागिता आवश्यक छ । बिहान १० बजे प्रार्थनामा अनिवार्य उपस्थिति, शान्तचित्त ध्यानको अभ्यास, तथा सांस्कृतिक सम्प्रेषणको निम्ति आयोजना गरिने कार्यक्रममा सहभागी गराउनु विद्यार्थीको आन्तरिक विकासका लागि लाभदायक हुन्छ । यसले आत्मानुशासन, आत्मविश्वास, र सहिष्णुता जस्ता गुणहरू विकास गर्न सहयोग गर्दछ । अन्ततः, भविष्यमा बौद्ध परियत्ति शिक्षाको अवस्था, व्यवस्थापन, पाठ्यक्रम, शिक्षण पद्धति, विद्यार्थी उपलब्धि, सामाजिक मान्यता, र अन्य शिक्षासँगको अन्तर्सम्बन्धमाथि गहिरो अनुसन्धान आवश्यक छ । भावी अनुसन्धानकर्ताहरूले विभिन्न भौगोलिक, सामाजिक र सांस्कृतिक परिवेशमा परियत्ति शिक्षाको अध्ययन गर्दै यसको दीर्घकालीन प्रभाव मूल्याङ्कन गर्नुपर्छ । यस्ता अनुसन्धानहरूले नीतिगत सुधारका लागि महत्वपूर्ण आधार तयार पार्नेछन् । त्यसैले, बौद्ध परियत्ति शिक्षालाई विद्यालय शिक्षासँग समायोजन गर्न दीर्घकालीन योजना, नीतिगत प्रतिबद्धता, स्रोत परिचालन, सामाजिक स्वीकार्यता, र अनुसन्धानमैत्री दृष्टिकोण आवश्यक छ । यस शिक्षाले केवल बौद्ध विद्यार्थीहरूका लागि मात्र नभई समग्र नेपाली शिक्षा प्रणालीमा अनुशासन, मूल्य र जीवनोपयोगी शिक्षा प्रवाह गर्न सक्ने विशेषता बोकेकोले यसको प्रवर्धन सम्पूर्ण शैक्षिक परिप्रेक्ष्यको हितमा हुनेछ ।

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मुख्य शब्द : अद्वैत वेदान्त, प्रकरण, निषेधाज्ञा, वाणी, सान्निध्य, आप्तवाक्य ।

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लेखसार

अर्थ भाषाको महत्वपूर्ण पक्ष हो । अर्थविहीन भाषिक संरचना ध्वनिमात्र हुने भएको हुनाले संस्कृतमा अर्थका सम्बन्धमा विस्तृत विवेचना गरिएको छ । अर्थको विश्लेषणका क्रममा पद तथा पदार्थका सम्बन्धमा विभिन्न धारणाहरू अगाडि सारिएका छन् । पद तथा पदार्थका सम्बन्धमा व्यक्त भएका ती फरक धारणाहरू नै अर्थ सम्बन्धी संस्कृत अवधारणा हो । अरूको व्यवहारबाट सिकने वृद्ध व्यवहार, प्रत्यक्ष अनुभवबाट सिकने प्रत्यक्ष, अर्काको कुरा सुनेर बुझ्ने अर्थ अनुमान, मूल अर्थ छाडेर बुझ्ने बाहिरी अर्थ अर्थापत्ति, दार्शनिकको भनाइबाट बुझ्ने अर्थ आप्तवाक्य, धातु सर्गबाट बुझ्ने अर्थ व्याकरण, सुनेको बुझ्ने आधारमा अर्थको अनुमान गर्नु उपमान, शब्दकोशबाट बुझ्ने अर्थ कोष, प्रकरणबाट बुझ्ने अर्थ वाक्यशेष, व्याख्याबाट खुल्ने अर्थ विवृति र निकट पदको सम्बन्धबाट खुल्ने अर्थ सिद्धपदसान्निध्य अर्थबोधका आधार हुन् । एउटा पदले अर्को पद राख्ने अवस्था आकांक्षा, शब्दहरूका बिचको तार्किक सुसंगति योग्यता, निकटवर्ती अवस्थाको व्याख्या सन्निधि र वक्ताको आशय अनुसार स्रोताले बुझ्नु तात्पर्यज्ञान अर्थज्ञानका सर्त हुन् । अर्थको बोध र त्यसका निर्धारणका सम्बन्धमा भएका गहन चिन्तनहरू नै अर्थसम्बन्धी संस्कृत अवधारणा हुन् । मीमांसक, नैयायिक र वैयाकरण सम्प्रदायका विश्लेषकहरूले संस्कृत वाङ्मयमा अर्थतत्वसम्बन्धी आआफ्नै अवधारणाहरू प्रस्तुत गरेका छन् ।

परिचय

भाषाका ध्वनिहरू आफैमा अर्थयुक्त हुँदैनन् । ध्वनिहरू रूपको तहमा पुगेपछि मात्र अर्थभेदक एकाइका रूपमा प्रस्तुत हुन्छन् । रूपबाट शब्द, पदावली, उपवाक्य, वाक्य हुँदै त्यसभन्दा माथिल्ला एकाइहरू अर्थयुक्त भाषिक एकाइका रूपमा देखापर्दछन् । भाषाको अर्थ छैन भने त्यसको कुनै महत्त्व रहँदैन । अर्थविनाको भाषा निष्प्राण हुन्छ र त्यो केवल ध्वनि वा आवाजभन्दा बढी केही हुन सक्दैन । अर्थ भाषाको आत्मा हो । भाषालाई अर्थबाट अलग राख्ने हो भने त्यसको कुनै अस्तित्व रहँदैन । अर्थविज्ञानले भाषाको अर्थपक्षको विश्लेषण गर्दछ । अर्थको क्षेत्र व्यापक र विस्तृत छ । भाषिक अभिव्यक्तिको अर्थ रूपबाट सुरु भई सङ्कथनसम्म रहने भएकाले रूप, शब्द, पद, पदावली, उपवाक्य, वाक्य, अनुच्छेद र सङ्कथनको आफ्नो अर्थ हुन्छ । रूप-रूपको संयोजन भई जसरी संरचनात्मक दृष्टिले शब्दको निर्माण हुन्छ त्यसरी नै अर्थको पनि संयोजन हुँदै जान्छ । रूपले मूल अर्थको वहन

गरेको हुन्छ, र शब्द र पदावलीले नामिक र क्रियात्मक अर्थ तथा उपवाक्य र वाक्यले आधारभूत अर्थ र सङ्कथनले पूर्ण कथनको वहन गरेका हुन्छन् ।

भाषामा अर्थको अध्ययन पूर्वीय र पाश्चात्य दुबै तर्फ भएको छ । पूर्वीय अध्ययन संस्कृत भाषामा केन्द्रित रहेको छ भने पाश्चात्य अध्ययन अंग्रेजी भाषामा केन्द्रित छ । संस्कृत भाषामा लेखिएका विविध ग्रन्थहरूमा अर्थसम्बन्धी अवधारणा प्रस्तुत भएका छन् । संस्कृत वाङ्मयमा अर्थसम्बन्धी अवधारणा के कसरी व्यक्त भएको छ भन्ने मूल समस्यामा केन्द्रित रही अर्थको संस्कृत अवधारणा निरूपण गर्ने उद्देश्यले यो लेख तयार पारिएको छ ।

अध्ययन विधि

प्रस्तुत लेख प्राथमिक र द्वितीयक स्रोतबाट सामग्री सङ्कलन गरी तयार पारिएको छ । अर्थको संस्कृत अवधारणा निरूपण गर्नका लागि संस्कृत वाङ्मय ग्रन्थहरूलाई प्राथमिक स्रोत मानिएको छ भने अर्थका बारेमा चर्चा गरिएका सामग्रीहरूलाई द्वितीयक स्रोत मानिएको छ । यसक्रममा विभिन्न अनुसन्धान प्रतिवेदन, पुस्तक, विभिन्न किसिमका जर्नल र पत्रपत्रिकामा प्रकाशित लेखहरूबाट सामग्री सङ्कलन गरी विश्लेषणात्मक विधिबाट निष्कर्ष प्रस्तुत गरिएको छ । संस्कृत अवधारणालाई आधार मानी अर्थ विश्लेषणको आधार प्रस्तुत गरिएको छ ।

अर्थको संस्कृत अवधारणा

अर्थ शक्ति शब्दको आवश्यक गुण हो । यो शब्द र यसको अर्थका विचको जीवित सम्बन्धबाट परिभाषित हुन सक्दछ । जब शब्द सुनिन्छ त्यस सँगै त्यसको अर्थ ज्ञान हुन जान्छ (सिद्धान्त मुक्तावली, पृ. २६५) । शब्दसँग हुने अर्थको यस किसिमको सम्बन्ध र सन्दर्भबाट प्राप्त ज्ञानका विषयमा संस्कृतका विद्वानहरूले विस्तृत चर्चा गरेका छन् । यसमा मुख्यतः मीमांसक, नैयायिक र वैयाकरण सम्प्रदायमा शब्दार्थ सम्बन्धका बारेमा विस्तृत चर्चा भएको छ ।

मीमांसकहरूका अनुसार शब्दको अर्थ शक्ति सहज रूपमा शब्दमा आफै हुन्छ^१ । शब्द र अर्थमा सत्यले कुनै प्रभाव पार्दैन । भाषा विना समाज वा समुदायलाई बुझ्न असम्भव छ । हामी हाम्रा अभिभावक वा अग्रजबाट भाषा सिक्दछौं । उनीहरू जता जे सिकाउँछन्, त्यतै त्यही सिक्छौं । उनीहरूका अगाडि पछाडिका व्यवहारबाट सिक्दछौं । यसले मानव समुदायका बारेमा ज्ञान दिलाउँछ । व्यक्तिको प्रभाव शब्दको अर्थमा पर्दैन । मीमांसकहरू आदिमानवले पनि अरू कसैबाट नभई शब्दबाट नै अर्थ वा तात्पर्य सिकेको कुरा मान्दछन् । यस अनुसार व्यक्तिको प्रभाव शब्दमा नपर्ने कुरा प्रस्ट हुन जान्छ । वैयाकरणहरू पनि मीमांसकका दृष्टिकोणमा सहमत छन् । उनीहरू शब्द र अर्थको सम्बन्धमा हुने स्थायी गुण शब्दको प्रचलित प्रयोगबाट प्राप्त हुने स्विकार गर्दछन् । यसैले शब्दको प्रयोगबाट नै शब्द र अर्थको सम्बन्ध स्थायी बन्दै जान्छ ।

शब्द र अर्थका विचको सहज संयोजनमा शब्दको 'योग्यता' ले भूमिका खेल्दछ । शब्द भित्र रहेको क्षमताबाट शब्दार्थको व्याख्या हुन सक्दछ । जसरी इन्द्रिय अथवा अनुभूतिका अङ्गहरूबाट कुन के हो भन्ने अनुभूति वा ज्ञान हुन सक्छ त्यसरी नै शब्दबाट पनि सहज रूपमा विचार व्यक्त गर्ने शक्ति प्राप्त हुन सक्दछ (वाक्यपदीय, तृतीय पृ. २९) ।^२ वाणी विचार सम्प्रेषणको सहज माध्यम हो । यसर्थ कुनै पनि शब्दमा अर्थ व्यक्त गर्ने सहज शक्ति हुन्छ । यो शक्ति परम्पराद्वारा

^१ औत्पत्तिकस्तु शब्दस्यार्थेन सम्बन्धः ।

^२ इन्द्रियाणां स्वविषयेषु अनादिर्योग्यता यथा । अनादिरर्थैः शब्दानां सम्बन्धो योग्यता तथा ॥

निश्चित (सीमित) गरिएको हुन्छ (श्लोकवार्तिक पृ. २२८) ।^३ विशेषतः शब्द र यसको प्रयोक्ताका बिच स्थायी सम्बन्ध रहेको हुन्छ ।

यास्कले केही चराहरूको नामकरणमा शब्दानुकृतिको तथ्यलाई प्रस्तुत गरेका छन् ।^४ उनले कागले उच्चारण गर्ने 'काँ काँ' का आधारमा 'काक' शब्द उत्पादन भएको मानेका छन् । यसले शब्द र अर्थका बिच सम्बन्ध रहेको कुरा प्रमाणित गर्दछ ।

शब्द र अर्थका बिचको सहज(प्राकृतिक) सम्बन्धको सिद्धान्तलाई नैयायिकहरू अस्वीकार गर्दछन् । वैशेषिकहरूले पारम्परिक आरम्भको सम्बन्ध मानेर विचार अगाडि सारेका छन् । गौतमले पारम्परिक वैशिष्ट्यद्वारा शब्दको अर्थ बोध गर्न सकिन्छ^५ भनेका छन् (न्यायसूत्र दोस्रो, १ पृ. ५५) । उनीहरूले 'सामाजिक:शब्दादर्थप्रत्ययः' भनेर शब्द र अर्थका बिच कुनै प्रत्यक्ष सहज सम्बन्ध नभएको प्रमाणित गरेका छन् (वैशेषिकसूत्र, सातौँ, २ पृ. २०) । यसमा शब्द र देखाइएको वस्तुमा कुनै सम्बन्ध छैन भन्ने उनको धारणा छ । नदेखिने वस्तु भए पनि त्यो परम्परा सिद्ध हुन्छ ।

तर्कशास्त्रीहरू शब्द र अर्थका बिच कुनै प्राकृतिक सम्बन्ध भएको (आगो र ताप) आगो शब्द उच्चारण हुनासाथ त्यसको शक्ति 'ताप' शब्दमा हुनु पर्ने तर्क राख्दछन् । शब्द र अर्थका बिच त्यस किसिमको सम्बन्ध अनुभूत गर्न सक्दैनौं । एउटा शब्दले देखाउने वस्तुको अस्तित्व त्यसमा रहन सक्दैन । 'आगो' भन्दा त्यसले मुखमा पोल्दैन, चक्कु भन्दा त्यसले काट्दैन, 'मह' भन्दा त्यसको गुलियो मुखमा भरिदैन । यसर्थ शब्दसँग त्यसको अर्थको प्रत्यक्ष सम्बन्ध छैन (शावरभाष्य सूत्र, प्रथम १ पृ. ५) ।^६

प्राचीन नैयायिकहरू र वैशेषिकहरू शब्द र वस्तुका बिचको संयोजन प्राकृतिक किसिमको नभई पारम्परिक हुन्छ र यसको उत्पत्ति ईश्वरबाट भएको हुन्छ भन्ने मान्दछन् (न्यायसूत्र, दोस्रो, १ : ५५) । तर्क संग्रहमा शक्ति एउटा परम्परा हो र यो ईश्वरीय निर्माण हो भनिएको छ । यसै कारण खास खास किसिमका शब्दहरूको खास खास यो अर्थ हो भनेर बुझिन्छ (तर्कसंग्रह, पृ. ३०) । उत्तरवर्ती नैयायिकहरू यो सम्बन्ध ईश्वरीय प्रेरणाबाट उत्पत्ति भएको नभई मानवीय प्रेरणाबाट उत्पत्ति भएको मान्दछन् । उत्तरवर्ती नैयायिकहरू शब्दमा हुने शक्ति मानव निर्मित हो (सिद्धान्तमुक्तावली, पृ. २६६) भन्दछन् । सङ्केत (परम्परिक सम्बन्ध) ईश्वरबाट थालिएमा स्थायी हुन्छ र यसलाई अभिधा वा शक्ति भनिन्छ । त्यसको सम्बन्ध स्थायी नभई मानिसबाट थालनी भएको हुन्छ; त्यसलाई परिभाषा भनिन्छ (शब्दशक्ति प्रकाशिका, पृ. १२२) । भर्तृहरिले पनि यी दुई किसिमको सम्बन्ध स्विकार गरी सङ्केतका अजानिक (स्थायी) र आधुनिक (नयाँ) दुई किसिम मानेका छन् । पहिलो (अजानिक) स्थायी मुख्य सम्बन्ध र पछिल्लो प्राविधिक सन्दर्भसँग सम्बन्धित हुन्छ, जुन विशिष्टीकरण गरिएको र पूर्ण परिभाषित गरिएको अर्थ हुन्छ (वाक्यपदीय, पृ. ६३) । यो विभिन्न वैज्ञानिक कार्यका लागि लेखकद्वारा आविष्कार गरिएको हुन्छ । काम र सोचका बिचको फरक यसमा पाउन सकिन्छ । अमूर्त ध्वनिगत खण्ड अथवा भाषामा शब्दको स्मरण गराउने क्षमता फरक-फरक

^३ सर्वाकारपरिच्छेद्यशक्त्यर्थे वाचकेऽपि वा ।

सर्वाकारार्थविज्ञानसमर्थे नियमः कृतः ॥

^४ काक इति शब्दानुकृतिः तद् इदम् शकुनिषु बहुलम् ।

^५ सामयिकत्वाच्छब्दार्थसंप्रत्ययस्य ।

^६ स्याच्चेदर्थेन सम्बन्धः क्षुरमोदकशब्दोच्चारणे मुखस्य पातनपूरणे स्याताम् ।

उच्चारणहरूबाट हुन सक्दछ। हाम्रो सोचभित्र रहेका भाषिक उच्चारहरू ध्वनि वा वर्णका रूपमा व्यक्त भएका हुन्छन्। यसै गरी सन्दर्भित अथवा अर्थ भनेको पनि वाच्य रूपमा देखिने खास वस्तुभन्दा फरक हुन्छ। यो वस्तुको अवधारणा अथवा विकल्प हो। विकल्प भनेको मानसिक रूपमा वस्तुले निर्माण गरेको उत्पादन हो। विकल्पको आधारभूत परिचय खण्टिएका सन्दर्भहरूबाट लुकाइएको हुन्छ। यसबाट नै अर्थको बोध हुन जान्छ।

अर्थबोधका आधार

शब्दको आफ्नो अर्थ हुन्छ। भाषाको सबैभन्दा सानो अर्थयुक्त भाषिक एकाइ शब्द हो। संस्कृत अर्थको अवधारणा अनुसार शब्द र त्यसले बुझाउने वस्तुलाई हेरेर तिनका बिचको सम्बन्धका आधारमा भाषाका शब्दार्थको ज्ञान हुन जान्छ (तत्त्वचिन्तामणि, पृ. ४८९)। संस्कृत अर्थविज्ञानमा शब्दको अर्थ ज्ञानका क्रममा आठवटा विधिहरूलाई आधार मानिएको हुन्छ। यी विधिको सम्बन्धमा निम्नानुसार चर्चा गरिएको छ :

वृद्ध व्यवहार

आठवटा विधिमध्ये यो सबभन्दा महत्त्वपूर्ण छ। वास्तविक जीवनलाई अवलोकन गरेर भाषा र त्यसको अर्थ सिक्न सकिन्छ। मीमांसक प्रभाकरका अनुसार यो भाषा सिकाइको एक मात्र विधि हो। यो निर्देशात्मक वाक्यका तहमा हुन्छ। कुनै किसिमका दृश्यगत क्रियाकलापहरू श्रोताका रूपमा रहेर हेरिन्छ। यस्ता वाक्यहरू भाषाको सिकाइको सहज विधिका रूपमा रहेका हुन्छन्। भाषाको सिकाइ वाक्यका तहबाट मात्र हुन्छ। यसमा विट्सोन्स्टिनले शब्दले कसरी काम गर्छ भन्ने कुरा कुनै व्यक्तिले अन्दाज नगरी त्यसको प्रयोग हेरेर त्यसबाट सिक्ने धारणा राखेका छन् (विट्सोन्स्टिन १९५३ई., पृ. ४९९)। अरूको व्यवहार हेरेर, बुझेर त्यसको अर्थबोध गर्न सकिन्छ।

काम भइरहेका अवस्थाको अभिव्यक्ति वाक्यका रूपमा 'क' ले 'ख' लाई भनेको र गरेको कुरा 'ग' ले हेर्दछ, सुन्दछ र सिक्दछ। वाक्यको अर्थ के हो भन्ने कुरा वक्ता 'क' ले भनेको कुरालाई श्रोता 'ख' ले जे व्यवहार गर्दछ, तेस्रो व्यक्तिले त्यस वाक्यको अर्थ त्यही हो भन्ने बुझ्दछ। यस अवस्थामा 'ख' ले गरेका सबै कार्यहरू 'क' ले भनेका वाक्यको अर्थ हो भन्ने बुझिन्छ। त्यस्ता किसिमका अवलोकनहरूबाट र त्यसका अर्थबाट शब्दको अर्थ ज्ञान हुन्छ। यो अर्थज्ञान अवापोद्वाप प्रक्रियाबाट हुने गर्दछ। कुमारिल भट्टले यस विधिमा प्रत्यक्ष (प्रत्यक्ष अनुभूति), अनुमान (अन्दाज) र अर्थापत्ति (अर्थमा बाधा) गरी तिनवटा निश्चित तह हुन्छभनेका छन् (श्लोकवार्तिक, सम्बन्धाक्षेप, दशौँ अध्याय, पृ. १४०-१४१)।

प्रत्यक्ष

आफूले प्रत्यक्ष रूपमा पाएका अनुभवहरूबाट प्राप्त हुने अर्थ प्रत्यक्ष हो। बालकले वक्ताले भनेका कुराहरू सुन्दछ र त्यसपछि श्रोताका क्रियाकलापहरू हेर्दछ। यो प्रत्यक्ष अनुभूति हो।

अनुमान

वक्ताले बोलेका कुरा श्रोताले सुनेर गरेका कामका आधारमा अर्काले बुझ्ने अर्थ अनुमान हो। यसमा बालकले त्यहाँ भएको कामको सन्दर्भ हेर्दछ र श्रोताले गरेका क्रियाकलापहरूलाई भनिएको अभिव्यक्तिको अर्थका रूपमा बुझ्दछ।

अर्थापत्ति

मूल अर्थ नबुझाई त्यसभन्दा बाहिरको अर्थ बुझाउने अवस्था अर्थापत्ति हो । यसमा बालकले श्रोताका क्रियाकलापहरू अव्याख्येय भएको जान्दछ । भनाइ र त्यसको अर्थका बिचमा सम्भावित सत्यको विचार त्यसभन्दा बाहिर रहन्छ । यसको मूल अर्थभन्दा बाहिर रहेर अर्थ व्यक्त हुने अवस्था देखिन जान्छ (विट्गेन्स्टेन, १९२२ई. पृ. ४९८) । अर्थ निर्धारणमा यो अवस्था देखिन जान्छ । 'जहाज डुब्यु' मा जहाज डुबेको हुँदैन, 'आँखा लाग्नु' मा आँखा कतै टाँसिएको हुँदैन । यसभन्दा भिन्न व्यवहारमा जे गरेको देखिन्छ, त्यसको अर्थ सोही रूपमा बुझिन्छ ।

वैयाकरण नागेशले यसलाई शब्दको अर्थ सिकाइको उपयुक्त विधि मानेका छन् । प्रसिद्ध नैयायिक जगदीशले पनि यसलाई शब्दको अर्थ सिकने पहिलो र सबभन्दा उपयुक्त विधिको रूपमा लिएका छन् । उनले भाषाको वास्तविक जीवनको अवलोकन हुने महत्त्वपूर्ण आधार भनेका छन् (शब्दशक्ति प्रकाशिका, पृ.१०३) । यो यस्तो तरिका हो कि जसबाट बालकले सामान्य रूपमा भाषाको प्रयोगलाई अगाडि बढाउँदछ । यो भाषा सिकाइको सहज तरिका हो । जब हामीलाई विगतका सन्दर्भले प्रभाव पार्दछ भने एउटा भागले पुनराविर्भाव (सन्दर्भको ज्ञान) मात्र गराउँछ । त्यसभन्दा अगाडिका लागि निश्चित प्रतिक्रिया गराउँछ (अल्मान, १९६२ई. पृ. १०२) । कात्यायनले आफ्नो वार्तिकमा शब्द र अर्थको सम्बन्ध शब्दको प्रयोगबाट पाउन सकिन्छ भनेका छन्^९ (श्लोकवार्तिक, पृ.१४४) ।

आप्त वाक्य

कुनै शब्दको अर्थ व्यवहारबाट जान्न नसकिने हुन्छ । यस अवस्थामा दार्शनिक वा भक्तजनको भनाइबाट अर्थ बोध हुन जाने स्थिति रहन्छ । यसमा प्रत्यक्ष रूपमा व्यक्त भएको भनाइ अगाडि आउँछ । यस्तो भनाइले सबैको विश्वास प्राप्त गर्दछ र सबैले त्यसलाई नै अर्थका रूपमा लिन्छन् । यस्तो कसैको भनाइ नै आप्त वाक्य हो । अरूले भनेको कुरा नै त्यसको अर्थ हुन जान्छ । यसमा भाषाको सिकाइ सचेत र योजनाबद्ध किसिमबाट हुन्छ (सुवेदी, २०७७ पृ. ८३) । अभिभावकबाट विभिन्न व्यक्ति वस्तु आदिलाई प्रत्यक्षतः चिनाउने काम हुन्छ । यो आमा हो, यो बुवा हो, यो भाइ हो, आदि । बालकले आफूले देखेका व्यक्ति र वस्तुलाई त्यही रूपमा बुझ्दछ (न्यायकोश, पृ. ८६०) । कुनैले आधिकारिक रूपमा यो वस्तुका लागि यो भनिन्छ भनेर कुनै आधिकारिक व्यक्तिले भनेमा त्यसको अर्थ त्यही रूपमा बुझिन्छ । अगस्टिनले यस सम्बन्धमा प्रस्ट व्याख्या गरेका छन् । आफ्नो कन्फेजन्समा उनले आप्त वाक्यका सम्बन्धमा प्रस्ट धारणा राखेका छन् (राजा १९७७ई. पृ. ३५) ।

व्याकरण

धातु, सर्ग, शब्द आदिको व्याकरणबाट अर्थ बोध हुन सक्दछ । अर्थ बोधमा व्याकरणको महत्त्वपूर्ण स्थान हुन्छ । शब्द कोशमा शब्दका सबै रूपहरूको अर्थ दिइएको हुँदैन । रूपायन हुने रूप तथा तिनका भेदको जानकारीका लागि व्याकरणको सहायता लिइन्छ । भाषाको विस्तृत ज्ञानका लागि व्याकरणले व्याकरणिक अर्थ बोध गराउँदछ । टुक्काको अर्थ निर्धारणमा पनि सहचर एकाइहरूको व्याकरणिक सम्बन्ध थाहा पाउनु आवश्यक हुन जान्छ ।

^९ सिद्धे शब्दार्थसम्बन्धे

उपमान

आफूले सुने बुझेका भाव वा अर्थका आधारमा अर्को अर्थ अनुमान गर्नु उपमान हो । उपमानको अर्थ सादृश्य हो । कतिपय अर्थको ज्ञान सादृश्यबाट हुन्छ । गाई देखेका आधारमा निलगाई बुझ्न सकिन्छ । घरमा रहने गाई र उस्तै विशेषता बोकेको बन जङ्गलमा बस्ने गाई निलगाई हुन्छ । एउटा वस्तु देखेका आधारमा अर्को त्यस्तै वस्तु वा अर्थको अनुमान गरिन्छ । यसमा दृश्य वस्तुका आधारमा अदृश्य वस्तुको अवधारणा निर्माण गरिन्छ । उपमान हुनका लागि कुनै विषयका बारेमा पहिले नै ज्ञान हुनु पर्दछ । संसारका धेरै वस्तुको ज्ञान उपमान कै आधारमा हुन्छ । मीमांसक र नैयायिकहरू प्रमाणका रूपमा ज्ञान र अनुभूतिलाई लिने गर्दछन् । उनीहरू एउटामा भएको अनुभूति अर्कामा सर्दछ भन्ने धारणा राख्दछन् (राजा, १९७७ई. पृ. ३०) । ‘भात खानु’ मा भात दृश्य वस्तु हो । यसकै आधारमा हावा, हन्डर जस्ता शब्दबाट हावा खानु, हन्डर खानु जस्ता टुक्काहरूको अर्थ बोध गर्न सकिन्छ ।

कोश

शब्द कोशबाट अर्थ बुझ्न सकिन्छ । शब्दार्थ ज्ञानका लागि कोश महत्वपूर्ण माध्यम हो । शब्दको अर्थ पक्षलाई कोशले प्रस्ट्याउँछ । कुन शब्दको प्रयोग कहाँ हुन सक्छ भन्ने कुरा समेत कोशले प्रस्ट पार्दछ । कोशमा सन्दर्भ अनुसार प्रयोग हुन सक्ने धेरै शब्दहरू दिइएको हुन्छ । ती शब्दलाई सन्दर्भ अनुसार भिन्न भिन्न किसिमबाट अर्थ्याउन सकिन्छ । कोशमा आशय अनुरूपको लाक्षणिक अर्थलाई पनि सङ्केत गरिएको हुन्छ तर त्यस अवस्थामा मुख्य अर्थ बाधित हुन्छ (राजा, १९७७ई. पृ. ३१) । टुक्का कोशको प्रयोगबाट टुक्काको अर्थ बुझ्न सकिन्छ ।

वाक्यशेष

प्रकरणबाट अर्थ खुल्नु वाक्यशेष हो । शब्दको सन्दिग्ध अर्थ पछिल्ला वाक्यबाट बुझ्न सकिन्छ । वाक्यशेषले प्रकरणलाई जनाउँदछ । शब्दका अनेक अर्थ हुने अवस्थामा अर्थको निर्धारणका लागि वाक्यशेष महत्वपूर्ण साधन हो । अगाडि पछाडिको सन्दर्भ हेरेर त्यसको सन्दर्भार्थ बुझ्न सकिने हुन्छ । रस शब्दलाई प्रकरण अनुसार विभिन्न अर्थमा अर्थ्याउन सकिन्छ । ‘आजकल बजार डुलमा रस लागेको छ’ वाक्यमा आएको ‘रस लाग्नु’ को अर्थ सिङ्गो प्रकरणबाट थाहा पाउन सकिन्छ । जाँगर बढ्नु, रुचि लाग्नु, आनन्दित हुनु आदि यसको प्रकरण अर्थ हुन सक्दछ ।

विवृति

व्याख्याबाट अर्थ खुल्ने अवस्था विवृति हो । कतिपय शब्द यस्ता हुन्छन् कि ती शब्दको अर्थ एक शब्दमा बताउन सकिँदैन । ती शब्दको अर्थका लागि व्याख्या गर्नु पर्ने हुन्छ । यस्तो व्याख्या शब्दको पर्यायवाची शब्दबाट पनि दिन सकिन्छ । यस सम्बन्धमा पतञ्जलिले शब्दको अर्थ विशेषतः शङ्का लागेका शब्दको व्याख्याबाट खुल्दछ भनेका छन् (राजा, १९७७ पृ. ३०) । टुक्काको पनि व्याख्याबाट अर्थ खुल्न सक्दछ । उदाहरणका लागि ‘आँखा खुल्नु’ टुक्काको अर्थ व्याख्याबाट अझ प्रस्ट हुन सक्छ । ‘मैले भनेका कुराले हर्कवीरको आँखा खुल्यो’ वाक्यमा पूर्व प्रसङ्गको व्याख्याबाट ‘आँखा खुल्नु’ टुक्काको अर्थ प्रस्टिन जान्छ ।

सिद्धपद सान्निध्य

प्रसिद्ध शब्दको सान्निध्यबाट अर्थ खुल्नु सिद्धपद सान्निध्य हो । अगाडि पछाडिको सन्दर्भले शब्दको अर्थ खुल्न जान्छ । अभिव्यक्तिमा कुनै बेला नयाँ शब्द देखिन सक्दछ । यस अवस्थामा

त्यसको अर्थ बोधका लागि शब्द कोश हेरिरहनु पर्ने आवश्यकता हुँदैन । त्यस बखत शब्दको अगाडि पछाडिको सन्दर्भबाट शब्दार्थ बोध हुन जान्छ । टुक्कामा आएका पदको अर्थ अर्को पदको सान्निध्यबाट खुल्दछ । उदाहरणका लागि 'मुखियाकी छोरीले अनैतिक सम्बन्ध राखेर बाबुको नाक काटी' वाक्यमा अनैतिक सम्बन्धका आधारमा 'नाक काटी' को अर्थ प्रस्ट हुन सक्दछ ।

अर्थज्ञानका सर्त

अर्थ भाषाको एउटा महत्वपूर्ण सन्दर्भ हो । यसको निर्धारण आकाङ्क्षा, योग्यता, सन्निधि, तात्पर्य ज्ञान र आसत्तिले गर्दछ । भाषा विषयक सङ्केतहरूबाट वाताचितका क्रममा पूर्व सन्दर्भका लागि अविभाज्य सङ्केतका माध्यमबाट अर्थ व्यक्त हुन्छ । यस सम्बन्धमा देखापरेको सर्वप्राचीन सन्दर्भ 'आकाङ्क्षा' को अवधारणा हो । मीमांसक सम्प्रदायबाट यो अवधारणा अगाडि आएको हो । वाक्यमा भएका शब्दहरू वाक्यात्मक सन्दर्भमा कसरी अर्थपूर्ण बन्दछन् भन्ने कुरामा विश्लेषणहरू भएका छन् । शब्दलाई ध्वनि र विचारको स्वतन्त्र एकाइका रूपमा लिने हो भने वाक्यभित्र शब्दहरूलाई जोड्ने आधार शब्दको आफ्नो अर्थ हो । त्यो अर्थसँग शब्दहरूलाई जोड्ने र एउटा वाक्यका रूपमा ल्याउने काम हुन्छ । भाषामा आकाङ्क्षा सर्वस्वीकार्य विषय हो । वाक्यको एकाइमा बाँध्नका लागि विभिन्न भाग जोड्नु आकाङ्क्षा हो, तर्कगत व्यवस्थितता योग्यता हो, ध्वन्यात्मक रूपले एक एकाइ र अर्को एकाइको निकटता सान्निध्य हो (राजा, १९७७ई. पृ. १५७) । यसलाई मीमांसकहरूले पहिले नै र अन्य सम्प्रदायका विचारकहरूले पछि स्विकार गरेका हुन् ।

आकाङ्क्षा

वाक्यमा शब्दहरूका बिच एक शब्दले अर्को शब्द राख्ने अवस्था आकाङ्क्षा हो । राम भात भएपछि 'खान्छ' आकाङ्क्षा हुन्छ, 'जान्छ' को आकाङ्क्षा हुँदैन । 'जान्छ' को आकाङ्क्षा भातसँग हुँदैन घरसँग हुन्छ- 'राम घर जान्छ', 'राम भात खान्छ' हुन्छ । 'रूख भात खान्छ', 'रूख घर जान्छ' हुँदैन, किनभने यी शब्दका बिचमा आकाङ्क्षा मिल्दैन । वाक्य पूरा हुनका लागि यो अत्यावश्यक अवस्था हो ।

आकाङ्क्षाका सम्बन्धमा वाक्यका शब्दहरूका बिच पारस्परिक अपेक्षा हुन्छ । वाक्यका शब्दहरूका बिचको सम्बन्ध सबैभन्दा पहिले मीमांसकहरूले अगाडि ल्याएका हुन् । शब्दको स्वतन्त्रताको आवश्यकता समस्त शब्द अथवा वाक्यमा हुन्छ भन्ने कुरा सुरुदेखि नै वैयाकरणहरूले अगाडि सार्दै ल्याएका हुन् । यस सम्बन्धमा पाणिनिले शब्द सामर्थ्ययुक्त छन् भने ती समस्त शब्द मात्र रहने मानेका छन् (ईश्वरचन्द्र, २००९ई. पृ. १४८) । यो सामर्थ्य शब्द समीक्षकहरू धेरैले प्रयोग गरेका छन् । यो व्यापेक्षा अथवा पारस्परिक संयोजन अर्थ निर्धारणका सम्बन्धमा हुन्छ । यो आकाङ्क्षा शब्दको नजिक छ जुन मीमांसकहरूले दिएका छन् । अरू केहीले सामर्थ्यलाई एकार्थीभाव अथवा अर्थको एकता मानेका छन् (मीमांसासूत्र, दोस्रो १: ४५) । भिन्न अर्थ दिने भिन्न-भिन्न शब्दहरू एउटै सोचका निम्ति प्रयोग गरिएका हुन्छन् । पछि आएको दृष्टिकोण जैमिनीय अर्थैकत्वसँग तुलनीय छ । जुन सोच वा अवधारणाको एकत्वसँग सम्बन्धित छ । अहिलेसम्म यी अवस्थालाई समान दृष्टिले हेरिएको पाइन्छ । पतञ्जलिले यी दुई दृष्टिकोणलाई परस्पर निषेधकका रूपमा लिएका छन् र एकार्थीभावका दृष्टिकोणबाट एउटालाई स्विकारेका छन् । यस अनुसार समस्त शब्दका रूपमा तिनको आफ्नै अर्थ दिइएको छ र विशिष्ट पहिचान देखाइएको छ । तर अर्को दृष्टिकोण अनुसार अलग शब्दहरू आफ्नै अर्थको अधीनमा रही परस्पर सम्बन्धित हुन्छन् । हारदत्तका अनुसार व्यपेक्षा र एकार्थीभाव समस्त शब्दका लागि आवश्यक छन् । शब्दहरूका अर्थ बिचको पारस्परिक संयोजनको अभाव भएदेखि शब्दहरू समस्त आकारमा स्विकार्य छैनन् । कैयटले यी दुवैलाई वाक्यको अवस्था र

समस्त शब्दका रूपमा स्विकार गर्दछन् । उनले व्यापेक्षामा समास हुँदैन र एकार्थी भावमा वाक्य हुँदैन भनेका छन् (राजा, १९७७ई. पृ. १६२) ।

अद्वैत वेदान्त अनुसार आकांक्षा उत्थिताकांक्षा र उत्थाप्याकांक्षा गरी दुई किसिमको देखाइएको छ । उत्थिताकांक्षा शब्दको वास्तविक र सहज किसिमको अपेक्षा हो । यो अर्कोसँग त्यसको सोच पूरा गर्नका निम्ति आउँछ । उत्थाप्याकांक्षा सम्भाव्य अपेक्षा हो । यो आवश्यक परेका बखत उत्पन्न हुन जान्छ (न्यायकोश, पृ. ११३, वेदान्त परिभाषा ४ पृ. ४- ७) । उदाहरणका लागि 'गाई ल्याऊ' वाक्यमा एउटाले प्रश्न गर्न सक्दछ, 'कस्तो किसिमको गाई ?' र यसकारणले 'गाई' शब्द सम्भवत विशेषणका रूपमा 'सेतो' अथवा 'बुढो' सँग आउन सक्छ । सम्भाव्य अपेक्षाहरूमा प्रयोग हुन सक्ने सम्भावना रहेको हुन्छ । आकांक्षाले वाक्यमा भएको शब्द पारस्परिक हुनै पर्ने कुरा छुट्याउँछ । यसर्थ 'सेतो गाई ल्याऊ' वाक्यमा 'गाई' शब्दसँग एउटा सम्भाव्य अपेक्षा विशेषणका रूपमा 'सेतो' सँग रहेको हुन्छ ।

अर्थभेद गुणवाद, अनुवाद र भूतार्थवाद गरी तिन किसिमका हुन्छन् ।^५ अर्थवादले निश्चयार्थक र बोल्दा वा लेख्दा जोड गरिएका वाक्यहरूको अर्थ तथा वाक्यात्मक रूपमा निषेधाज्ञा भएका वाक्यहरूको अर्थ सङ्केत गर्दछ । निषेधाज्ञासँग अर्थवादको सम्बन्ध त्यस वाक्यमा भएको शब्दसँग हुन्छ, जुन एउटा खण्डका रूपमा रहेको हुन्छ । यसलाई पदैकवाक्यता भनिन्छ । तर जब वाक्य जुन आफ्नो अर्थमा पूर्ण छन् र सम्बन्धमा एकै जस्ता छन् त्यसमा एउटा प्रमुख हुन्छ र अरू गौण वा अधीन हुन्छन् । त्यसलाई वाक्यात्मक एकताले नियन्त्रण गर्दछ । यो वाक्यैकवाक्यता हो ।

प्रसिद्ध वैयाकरण नागेशले आकांक्षालाई श्रोताको चाहनाको एउटा खण्ड वा भाग मानेका छन् । शब्द सुनिरहँदा यसको पूर्ण अर्थ ज्ञानका लागि वाक्य भित्रका शब्दको विचार जान्नु पर्दछ । त्यसमा व्यक्त विचार त्यसको अर्थसँग सम्बन्धित रहन्छ । यसैले आकांक्षा श्रोतासँग सम्बन्धित हुन्छ । आकांक्षा वा अपेक्षाले वाक्यमा भएका शब्दहरूलाई मनोवैज्ञानिक दृष्टिले नभई व्याकरणिक दृष्टिले हेर्दछ । यो वाक्य पूर्ण हुनका निम्ति आवश्यक हुन्छ । पछिल्ला नैयायिकहरूले मनोवैज्ञानिक आकांक्षा र व्याकरणिक आकांक्षाका बिच भिन्नता देखाएका छन् । उनीहरूले आकांक्षालाई वाक्यात्मक आवश्यक तत्वका रूपमा लिएका छन् । एउटा शब्द वाक्यमा अर्को शब्दका लागि आएको हुन्छ । जसबाट वाक्यका शब्दहरूका बिच अन्तर्सम्बन्ध देखिन जान्छ^६ भनेका छन् (तर्कसंग्रह, पृ. ३०, न्यायकोश, पृ. ११३) । एउटा शब्दले अर्को शब्दलाई वाक्यात्मक रूपमा जोड्नु आकांक्षा हो । यसले वाक्यमा भएका शब्दहरूको वाक्यात्मक सम्बन्धलाई ज्ञानका तहमा पुर्‍याउँदछ । नैयायिकहरू शब्दका बिचमा पारस्परिक अपेक्षा रहने कुरा स्विकार गर्छन् । शब्दभित्र धातु र सर्गहरूमा पनि आकांक्षा रहने धारणा रहेको छ ।

योग्यता

योग्यता वाक्यका शब्दहरूका बिचको पारस्परिक सुसंगठनमा हुने तार्किक सुसंगति अथवा मेल हो । यसले वाक्यको अर्थ पक्षको निर्धारण गर्दछ । अनुभवसँग मेल भएका शब्दहरूका बिच योग्यता रहन्छ । वाक्यको अर्थलाई योग्यताले पूर्णतामा पुर्‍याउँदछ । योग्यताले पारस्परिक संयोजनको संगतिका लागि वाक्यमा शब्दहरूको माग गर्दछ वा शब्दहरू खोज्दछ भन्ने धारणा शालिकनाथको

^५ गुणवाद (आलङ्कारिक भनाइ), अनुवाद (पहिले जानेको), भूतार्थवाद (पहिले नजानेको भनाइ) ।

^६ पदार्थसंसर्गानवगमः प्रागभावः ।

रहेको छ। संगतिपूर्ण शब्दहरू प्राप्त अनुभवबाट व्यक्त हुन्छन्। 'ऊ पानीले भिजेको छ' (पयसा सिंचति) वाक्यमा अर्थको योग्यता छ। भिजिने कुरा सामान्यतया भोल वस्तु जस्तै पानीबाट हुने गर्दछ। त्यहाँ भिजिने विचार र पानीसँग कुनै असङ्गत छैन। तर 'ऊ आगोले भिजेको छ' (अग्निना सिंचति) जस्ता वाक्यमा योग्यता वा संगति छैन। भिजिने विचार आगोका गुणसँग मेल खाँदैन। आगो र भिज्नु शब्दको योग्यता छैन (शास्त्री, १९४५ई. पृ. २५७)।

सन्निधि

सामान्यतया वाक्यमा भएका पदहरूको निकटवर्ती अवस्थाको सामान्य व्याख्या सन्निधि वा आसक्ति हो। शब्दहरूका बिचको यो निकटता शब्दहरूका बिचको अविभाज्य क्रमिकता हो जुन एक अर्कोको सामीप्यतामा रहन्छ। शब्दहरूको लामो दुरीले ज्ञानको उत्पादन हुन सक्दैन र त्यसमा कुनै पनि किसिमको अन्तर्सम्बन्ध रहँदैन। आकांक्षा र योग्यता भए तापनि पदहरूका बिचको सन्निधि छैन भने अभिव्यक्ति अर्थपूर्ण हुँदैन।

पूर्ववर्ती नैयायिकहरूका अनुसार शब्दको अर्थको पुनर्संयोजन हुनु पर्दछ। अनुभूतिले अर्थको पुनर्संयोजन गराउँदछ। अनुभूति क्षणिक हुन्छ। अलग-अलग शब्दहरूको अर्थ पुनर्संयोजन गर्नका निमित्त अनुभूतिको आवश्यकता पर्दछ। अर्थहरू संयोजन गरेर एउटा सिङ्गो अर्थ बनाउनुपर्ने हुन्छ।

प्रभाकर सम्प्रदायका मीमांसकहरू आवश्यक अर्थको प्राप्तिका निमित्त लोप भएको शब्दको अर्थ अनुमान गरेर शब्द अवगत गर्नुभन्दा आवश्यक अर्थ तत्काल अनुमान गर्नु वा वितरण गर्नु सजिलो हुन जान्छ भन्ने कुरामा विश्वास गर्दछन्। उनीहरू भएको शब्दलाई सन्दर्भमा वितरण हुन सक्ने शब्दको अर्थका रूपमा लिन्छन्। सन्दर्भले भन्न खोजेको अर्थ थाहा भएपछि शब्दको अस्तित्वका विषयमा अनुमान गरिरहनु कुनै आवश्यक पर्दैन। अर्थका बारेमा इच्छा राखेर अर्थ बुझ्न सकिन्छ शब्दका बारेमा होइन। यस बाहेक उनीहरू अर्थको स्मरणका लागि लुप्त शब्दको उपस्थिति कुनै आवश्यक छैन भन्ने ठान्दछन् (वाक्यार्थमातृकावृत्ति, पृ. ८)। त्यस किसिमका सबै अवस्थाहरूमा लुकेको अर्थ हुन्छ, वास्तविक शब्द होइन, त्यो नै त्यहाँ वितरण हुन सक्दछ भन्ने प्रभाकरको तर्क रहेको छ। यसलाई 'अर्थाध्याहार' दृष्टिकोणका रूपमा बुझ्न सकिन्छ। अर्थ बुझ्नका लागि संज्ञानका धेरै उपायहरू छन् जस्तै अनुभूति र निर्णय। यसर्थ 'भाँडो' को विषयमा उठ्ने विचार यसलाई देखाएपछि मात्र हुन्छ^{१०} (अग्ने र रिचर्डस् १९३६ पृ. ४४१)। जे देखिएको वा सुनिएको छ त्यस बाहेक बुझ्न र व्याख्या गर्न नसकिने हुन्छ। यसर्थ देवदत्तलाई हेरेर, जसलाई जानिएको छ त्यो जीवित छ, ऊ घरमा छैन, उसको उपस्थिति बाहिर भएको अनुमान गरिएको छ। यो सुनिएको छ कि देवदत्त जुन मोटो छ, दिउँसोमा खाँदैन, यहाँ अनुमान गरिएको छ ऊ रातमा खान्छ। यस्ता अवस्थाहरूमा तथ्यको निषेध आवश्यक छ। दुईवटा जानेका तथ्यहरूको व्याख्या गर्नका लागि जुन प्रस्ट रूपमा विरोधाभासपूर्ण छ। शवरले दुई प्रकारको अर्थापत्ति प्रस्ताव गरेका छन्- दृष्टार्थपत्ति (जुन देखिएको छ त्यसप्रति निषेध) र श्रुतार्थपत्ति (जुन सुनिएको छ, त्यसप्रति विरोध)।

तात्पर्यज्ञान

वक्ताले जे कुरा व्यक्त गर्ने आशयका निमित्त भाषिक उच्चार गर्दछ, श्रोताले उही रूपमा बुझ्नु नै त्यसको अर्थ हो (थोमस, १९४९ई. पृ. १३०)। सर ए. गार्डिनरले कुनै पनि वाक्य वा पदावलीको

^{१०} शब्दस्यैवान्वयार्हत्वाद् द्वारम् आत्रियताम् इति
शब्दाध्याहार एव स्याद् इति एवं मादृशां मतम्।

अर्थ भनेको वक्ताको इच्छा के मा छ, त्यो श्रोताद्वारा बोध गर्नुलाई मानेका छन् (गार्डिनर, १९२२ई. पृ. ३६१) । भिन्न-भिन्न किसिमको मनोवैज्ञानिक सन्दर्भका लागि उही सङ्केत प्रयोग गर्न सकिन्छ । एउटै कुरालाई पनि फरक-फरक कोणबाट व्यक्त गर्न सकिन्छ (गार्डिनर, १९५१ई. पृ. ५२) ।

वक्ताको आशयलाई कुराकानीका सन्दर्भमा महत्व दिने केही नैयायिकहरूले सामान्य वाक्य समेतमा पनि शब्दले दिने अर्थ नै त्यो वस्तु हो भनेका छन् । 'भाँडो ल्याऊ' (घटम् आनय) वाक्यमा 'भाँडो' ले दिने अर्थ नै भाँडो शब्दका विषयमा व्यक्त वक्ताको आशय हो । वक्ताको आशय अरू नै हुने हो भने शब्दले लक्षणा बुझाउन सक्दछ भन्ने उनीहरूको धारणा रहेको छ । यस अवस्थामा शब्दको शक्ति देखिन्छ (न्यायकोश, पृ. ३२७) । यसले श्रोतालाई लक्षणाका सन्दर्भमा बुझ्न प्रेरित गर्दछ । यसर्थ 'गंगामा घर छ' वाक्यमा शब्दको अर्थ नभएर वक्ताको मानसिकता व्यक्त भएको हुन्छ । यसले गंगाको किनारमा घर भएको कुरा व्यक्त गरेको छ । एउटाले भनेको शब्दको आशय अर्काले बुझ्नु पर्दछ । के भन्न खोजिएको हो त्यस विषयमा पारस्परिक अर्थ बोध हुनु आवश्यक छ (अडेन र रिचर्ड्स, १९३६ई. पृ. १८२) ।

नैयायिक र मीमांसकहरूका दृष्टिकोणको भिन्नता वाक्यको अर्थ निर्धारणमा वक्ताको मानसिकतासँग सम्बन्धित रहेको छ । उनीहरूका बिचमा देखिने प्रस्ट भिन्नता भाषाका माध्यमबाट ज्ञान प्राप्त गर्न सकिन्छ भन्नेमा छ । नैयायिकहरूका अनुसार शब्द ज्ञानको साधनका रूपमा र कुनै महान व्यक्तिको भनाइ वा आप्त उपदेशका रूपमा आएको हुन्छ^{११} (न्यायसूत्र, प्रथम, १ : ७) ।

वक्ताले बुझाउन खोजेको अर्थ अनुरूप एउटा शब्दले अर्को शब्द वा अरू शब्दहरू लिएर आएको हुन्छ (न्यायकोश, पृ. ३२७) । 'छोरो आएको छ- राजाको- मानिसहरू हट्दछन्' (अयम् एति पुत्रो राजा पुरुषोऽपसार्यताम्) यो वक्ताको मानसिकताको ज्ञान हो । यसमा 'राजाको' सँगै 'पुत्र' र 'पुरुष' आकांक्षाबाट मिलेर बनेको छ । अर्थात् आकांक्षा अनुरूप राजा, पुत्र र पुरुष शब्द छनोट भएका छन् । एउटा शब्दसँग सबै शब्दको नभई खास शब्दको मात्र सम्बन्ध रहेको हुन्छ ।

गंगेशोपाध्याय र विश्वनाथले पनि तात्पर्यको ज्ञानलाई अलग उद्देश्यका निम्ति आवश्यक चौथो कुरा मानेका छन् । उनले आकांक्षा, योग्यता र सन्निधिसँगै तात्पर्यको पनि बोध हुनुपर्ने धारणा अगाडि ल्याएका छन् । उनीहरूले वक्ताले प्रस्तुत गरेको अर्थलाई तात्पर्य मानेका छन् । अन्य नैयायिकहरूले तात्पर्यलाई आकांक्षा, योग्यता र सन्निधिसँगै राखेका छन् । तात्पर्यकै कारणले आकांक्षा, योग्यता र सन्निधिले कार्य गर्दछन् भन्ने उनीहरूको धारणा रहेको छ (सिद्धान्त मुक्तावली, पृ. ३०३) ।

नैयायिकहरूको मत अनुसार उच्चार गरिएको शब्दको अर्थ भनेको श्रोतालाई बुझाउनका लागि वक्ताले जोड दिएको विषय हो । भनाइ उद्देश्यमूलक हुन्छ र श्रोताले केही बुझ्यो भने मात्र अर्थपूर्ण बन्दछ । वक्ताले व्यक्त गर्न चाहेको कुरा श्रोतामा सञ्चरण हुनु पर्दछ ।

कथन स्वभावले उद्देश्यमूलक हुन्छ । सिकेका (पढेका) मानिसहरू आफ्नो विचारलाई संयोजित रूपमा व्यक्त हुने गरी प्रयोग गर्दछन् । शब्दहरूको सान्निध्यको प्रयोगबाट वक्ताले त्यसको अभिव्यक्ति दिन्छ । अन्विताभिधान सिद्धान्तले तात्पर्यको स्विकार गर्दछ । अभिधाले मुख्य अर्थ दिन्छ, वाक्यको फरक अर्थ अभिधासँगै तात्पर्यबाट खुल्न जान्छ । तर अभिहितान्वय सिद्धान्त अनुसार अभिधा शक्तिमा शब्दको अर्थमात्रै व्यक्त हुन सक्दछ । फरक किसिमको अर्थ लक्षणा शक्तिबाट व्यक्त हुन्छ ।

^{११} आप्तोपदेशः शब्दः ।

यो अर्थ तात्पर्यज्ञानबाट खुल्न जान्छ। आकांक्षा, योग्यता र सन्निधि तिन तथ्यका बिचमा तात्पर्यले अर्थको बलियो आधार थपिदिन्छ। यसमा वक्ताको आशयको आधार रहन्छ। यसैलाई नै तात्पर्यवृत्तिका रूपमा लिइन्छ। पूर्ववर्ती नैयायिकहरू तात्पर्यवृत्ति र उत्तरवर्ती नैयायिकहरू 'संसर्ग मर्यादा' का रूपमा तात्पर्यज्ञानलाई लिन्छन्।

निष्कर्ष

संस्कृतमा शब्दार्थका विषयमा विस्तृत चर्चा भएको छ। विभिन्न सम्प्रदायभित्र रहेर पद तथा पदार्थका सम्बन्धमा फरक धारणाहरू प्रस्तुत गरी अर्थको संस्कृत अवधारणा बनेको प्रस्ट हुन्छ। शब्द र यसको अर्थका बिचको जीवित सम्बन्धबाट अर्थ शक्ति परिभाषित हुने हुनाले त्यसबाट व्यक्त हुने तात्पर्य नै अर्थ हो। शब्दसँग हुने अर्थको सम्बन्ध र सन्दर्भबाट प्राप्त हुने ज्ञानबाट अर्थबोध हुने कुरामा संस्कृतका विद्वानहरू सहमत छन्। खासगरी मीमांसक र नैयायिकहरूले प्रस्तुत गरेको अर्थसम्बन्धी धारणा नै संस्कृत अर्थको अवधारणा मानिएको छ। यसर्थ सबै विचारका सम्प्रदायहरू अर्थको प्रयोगमूलक परिभाषा स्विकार गर्दछन्। वृत्ति अथवा शब्दको कार्य नै यसको सोच वा विचारसँगको सम्बन्ध हो। यस किसिमको सम्बन्धलाई शब्दको शक्ति स्थायीकरणका रूपमा बुझ्न सकिन्छ। यसले सोच (विचार) लाई प्रकट गर्दछ। मीमांसकहरूले पनि यस्तो शक्तिलाई अलग श्रेणी वा पदार्थका रूपमा लिएर स्विकार गरेका छन् भने नैयायिकहरूले यसको आधार परम्परासँग जोडेका छन्। यद्यपि बौद्धिस्टहरूले पनि शब्द र विकल्प (मानसिक बिम्ब) का बिचको सम्बन्ध स्विकार गरेका छन् र दुई व्यक्ति वा समूहका बिच परस्पर एक अर्काको व्यवहारमा सहमत हुने सम्बन्धलाई चिनाएका छन्। शब्द उच्चारण गर्दा त्यसमा उत्पन्न हुने विकल्पहरूसँग अर्थको सम्बन्ध रहन्छ।

वास्तविक जीवनलाई अवलोकन गरेर भाषा र त्यसको अर्थ सिक्नु वृद्ध व्यवहार हो। आफूले प्रत्यक्ष रूपमा पाएका अनुभवहरूबाट प्राप्त हुने अर्थ प्रत्यक्ष हो। वक्ताले बोलेका कुरा श्रोताले सुनेर गरेका कामका आधारमा अर्काले बुझ्ने अर्थ अनुमान हो। मूल अर्थ नबुझाई त्यसभन्दा बाहिरको अर्थ बुझाउने अवस्था अर्थापत्ति हो। कुनै शब्दको अर्थ व्यवहारबाट जान्न नसकिने हुन्छ। यस अवस्थामा दार्शनिक वा भक्तजनको भनाइबाट अर्थ बोध हुन जाने स्थिति रहन्छ। धातु, सर्ग, शब्द आदिको व्याकरणबाट अर्थ बोध हुन सक्दछ। आफूले सुने बुझेका भाव वा अर्थका आधारमा अर्को अर्थ अनुमान गर्नु उपमान हो। शब्द कोशबाट अर्थ बुझ्न सकिन्छ। शब्दार्थ ज्ञानका लागि कोश महत्वपूर्ण माध्यम हो। शब्दको अर्थ पक्षलाई कोशले प्रस्ट्याउँछ। प्रकरणबाट अर्थ खुल्नु वाक्यशेष हो। शब्दको सन्दिग्ध अर्थ पछिल्ला वाक्यबाट बुझ्न सकिन्छ। वाक्यशेषले प्रकरणलाई जनाउँदछ। व्याख्याबाट अर्थ खुल्ने अवस्था विवृति हो। कतिपय शब्द यस्ता हुन्छन् कि ती शब्दको अर्थ एक शब्दमा बताउन सकिँदैन। ती शब्दको अर्थका लागि व्याख्या गर्नु पर्ने हुन्छ। प्रसिद्ध शब्दको सान्निध्यबाट अर्थ खुल्नु सिद्धपद सान्निध्य हो। अगाडि पछाडिको सन्दर्भले शब्दको अर्थ खुल्न जान्छ। अभिव्यक्तिमा कुनै बेला नयाँ शब्द देखिन सक्दछ। वाक्यमा शब्दहरूका बिच एक शब्दले अर्को शब्द राख्ने अवस्था आकांक्षा हो। आकांक्षाबिना वाक्य पूरा हुन सक्दैन। वाक्यका लागि यो अत्यावश्यक अवस्था हो। योग्यता वाक्यका शब्दहरूका बिचको पारस्परिक सुसंगठनमा हुने तार्किक सुसंगति अथवा मेल हो। यसले वाक्यको अर्थ पक्षको निर्धारण गर्दछ। अनुभवसँग मेल भएका शब्दहरूका बिच योग्यता रहन्छ। वाक्यको अर्थलाई योग्यताले पूर्णतामा पुर्याउँदछ। वाक्यमा भएका पदहरूको निकटवर्ती अवस्थाको सामान्य व्याख्या सन्निधि वा आसत्ति हो। शब्दहरूका बिचको यो निकटता शब्दहरूका बिचको अविभाज्य क्रमिकता हो जुन एक अर्कोको सामीप्यतामा रहन्छ। वक्ताले जे कुरा व्यक्त गर्ने आशयका निमित्त भाषिक उच्चार गर्दछ, श्रोताले उही रूपमा बुझ्नु नै

त्यसको अर्थ हो । यसैले वृद्ध व्यवहार, प्रत्यक्ष, अनुमान, अर्थापत्ति, आप्तवाक्य, कोश, व्याकरण, उपमान, वाक्यशेष, विवृति र सिद्धपदसान्निध्य अर्थबोधका आधार र आकांक्षा, योग्यता, सन्निधि र तात्पर्यज्ञानलाई अर्थज्ञानका सर्त हुन् ।

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कक्षा ९ र १० को वर्तमान नेपाली पाठ्यक्रमप्रति शिक्षकका अनुभव

नारायणप्रसाद पन्थ, पिप्लिचडी

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लेखसार

प्रस्तुत लेख कक्षा ९ र १० को वर्तमान नेपाली पाठ्यक्रमप्रति शिक्षकका अनुभवमा केन्द्रित रहेको छ। यस लेखको मुख्य उद्देश्य शिक्षकका धारणाका आधारमा कक्षा ९ र १० को वर्तमान नेपाली पाठ्यक्रमप्रति शिक्षकका अनुभव केकस्ता छन् भन्ने प्राज्ञिक जिज्ञासाको खोजी, पहिचान तथा विश्लेषण गर्नु रहेको छ। यसका लागि गुणात्मक ढाँचा, घटना अनुभव पद्धति र निर्माणवादी सिद्धान्तको उपयोग गरिएको छ। यस लेखमा गरिएको स्थलगत अध्ययनअनुसार उद्देश्यपूर्ण नमुना छनोटका आधारमा रुपन्देही जिल्लाका पाँचओटा विद्यालयमा नेपाली अध्यापन गर्ने दसजना शिक्षक छनोट गरी अर्धसंरचनात्मक अन्तरवार्ताका आधारमा तथ्य सङ्कलन गरिएका छन्। द्वितीयक स्रोतका रूपमा पुस्तकालयीय कार्यवाट सैद्धान्तिक सामग्री सङ्कलन गरी उक्त तथ्यहरूलाई वर्णनात्मक ढङ्गले विश्लेषण गरी सङ्कलित तथ्यबाट आशय निर्माण गरी प्राज्ञिक जिज्ञासाका आधारमा निष्कर्षमा पुगिएको छ। शिक्षकले बताएअनुसार पाठ्यक्रमलाई विद्यार्थीका शैक्षिक तथा मनोवैज्ञानिक स्तरअनुसार समयसापेक्ष हुने गरी भाषाशिक्षण सिकाइसँग सम्बन्धित पाठ्यक्रम निर्माण, पाठ्यसामग्री छनोट र स्तरण गर्नुपर्ने देखिन्छ। खास गरी वि.सं. २०७८ को माध्यमिक नेपाली पाठ्यक्रमसँगै नेपाली सिकाइ प्रक्रियालाई प्रायोगिक, व्यवस्थित, अन्तरक्रियात्मक र भाषाशिक्षणको मर्म अनुकूल बनाउन खोजिएको छ। मूलतः शिक्षक केन्द्रित शिक्षण विद्यार्थीमैत्री सिकाइ सहजीकरणको उपयोगतर्फ केन्द्रित हुँदै आएको निष्कर्ष निकालिएको छ। कक्षा ९ र १० को वर्तमान नेपाली पाठ्यक्रमप्रति शिक्षकका अनुभवमा केन्द्रित यो लेख कक्षा ९ र १० को वर्तमान नेपाली पाठ्यक्रम सिकाइ सहजीकरण प्रक्रियालाई व्यवस्थित गराउन उपयोगी हुने देखिन्छ। यस अध्ययनबाट यस क्षेत्रमा रही अन्वेषण गर्न चाहने विद्यार्थी, शिक्षक तथा अनुसन्धानकर्तालाई सैद्धान्तिक अवधारणा ग्रहण गर्न र त्यसको उपयोग गरी विश्लेषण गर्न मद्दत पुग्ने अपेक्षा गरिएको छ।

परिचय

नेपाल विभिन्न जातजाति, भाषाभाषी र समुदायको समष्टि रूप हो। राष्ट्रिय जनगणना २०७८ अनुसार नेपालको जनसङ्ख्या २ करोड ९१ लाख ६४ हजार ५७८ रहेको छ (केतवि. राष्ट्रिय जनगणना २०७८)। नेपालको संविधान, २०७२ को भाग १ धारा ६ र ७ का साथै भाग ३ को धारा ३१ र ३२ मा नेपालमा भएका भाषासम्बन्धी व्यवस्था गरिएको छ। संविधानको धारा ७ मा देवनागरी लिपिमा लेखिने नेपाली भाषा नेपालको सरकारी कामकाजको भाषा हुने भनिएको छ। नेपाली भाषा अभिलेखका रूपमा वि.सं. १०३८ को दामुपालको सउपाल अडैले लेखेको पाइएको अभिलेखबाट जारी अभिलेखका आधारमा भएको पाइन्छ (ढकाल, २०६७, पृ. ३२४)। नेपालको इतिहासमा एघारौँ शताब्दीदेखि नेपाली भाषाको प्रयोग हुँदै आए तापनि वि.सं. १३१२ को शिलालेखबाट यसको लिखित रूप प्राप्त भएको पाइन्छ। यसपछि क्रमशः नेपाली भाषाले राष्ट्रभाषा, साझा सम्पर्क भाषा, शिक्षा, सञ्चार तथा प्रशासनको माध्यम भाषा बनी अन्तर्राष्ट्रिय स्तरसम्म व्यापक भएको छ।

पाठ्यक्रम अङ्ग्रेजी भाषामा प्रयुक्त करिकुलमको नेपाली रूपान्तरण हो। यो ल्याटिन भाषाको कुरेर शब्दबाट व्युत्पत्ति भएको हो। यसको अर्थ दौडको मैदान भन्ने हुन्छ। पाठ्यक्रमलाई निर्धारित उद्देश्यसम्म पुर्याउने धावनमार्गका रूपमा पनि लिइन्छ। यसले सिङ्गो शैक्षिक कार्यक्रमको प्रतिनिधित्व गरेको हुन्छ। कुनै खास तह पूरा गरेपश्चात् प्राप्त गर्नुपर्ने उद्देश्य, आवश्यक शैक्षिक सामग्री, शिक्षण सिकाइ क्रियाकलाप र मूल्याङ्कन चक्र जस्तै निरन्तर घुम्दछन्। त्यसैले यसलाई शैक्षिक कार्यक्रमको पूर्ण कार्यसूची वा विस्तारित योजनाबद्ध कार्यक्रम भनिन्छ। यसले शिक्षाका राष्ट्रिय, तहगत, कक्षागत तथा विषयगत उद्देश्यलाई प्रतिबिम्बित गरेको हुन्छ। पाठ्यक्रम के पढाउने, कसलाई पढाउने, कुन पाठ्यवस्तु पढाउने तथा कस्ता शैक्षिक सामग्री प्रयोग गर्ने भनी विषयविज्ञ, अभिभावक, शिक्षक, विद्यार्थीसमेतको संलग्नतामा निर्माण गरिन्छ।

पाठ्यक्रम एक व्यवस्थित शैक्षणिक योजना हो। यसमा उद्देश्य, विषयवस्तु, शिक्षण क्रियाकलाप, मूल्याङ्कन, शिक्षण सामग्री तथा पूरक सामग्री व्यवस्थित रूपमा निर्देशन गरिएको हुन्छ। पाठ्यक्रम शिक्षण सिकाइको योजनाबद्ध कार्यक्रम हो। यसले किन पढाउने, के पढाउने, कति पढाउने र कसरी पढाउने भन्ने कुराको सैद्धान्तिक निर्देशन गरेको हुन्छ। यसले शिक्षण सिकाइका क्रममा अथवा शिक्षणका अन्तमा गरिने रचनात्मक एवम् समसामयिक मूल्याङ्कन प्रक्रियाको निर्देशनसमेत दिएको हुन्छ। त्यसैले यो शैक्षिक कार्यलाई समष्टि र योजनाबद्ध ढङ्गले उद्देश्य प्राप्त गर्न तयार गरिएको विस्तृत योजना हो। यसले शैक्षिक अनुभव, शिक्षण सिकाइ क्रियाकलाप, सिकाइ वातावरण र सिकने व्यक्तिलाई समेट्दछ। यो कक्षाभित्र र बाहिर बनाइने सम्पूर्ण शैक्षिक कार्यक्रमको व्यापक एवम् विस्तृत योजनाबद्ध दस्तावेज हो।

पाठ्यक्रमले जतिसुकै राम्रा उद्देश्यहरू र आकर्षक पाठ्यवस्तु छनोट गरे पनि जबसम्म शिक्षण सिकाइमा सफल रूपमा उतार्न सकिँदैन, तबसम्म पाठ्यक्रमका लक्ष्य पूरा हुन सक्दैनन्। पाठ्यक्रमलाई व्यवहारिक बनाउन उपयुक्त शैक्षिक प्रक्रियाको उल्लेख गरिएको हुन्छ। यसका लागि व्याख्यान, प्रश्नोत्तर, छलफल, समूहकार्य, परियोजना, नाटकीकरणजस्ता क्रियाकलाप शिक्षण प्रक्रिया वा विधिभित्र समेटिएका हुन्छन्। यो लगानी, प्रक्रिया र प्रतिफल सबैलाई समेटेर निर्माण गरिएको हुन्छ। यसमा शैक्षिक उद्देश्य निर्धारण गर्ने, उद्देश्यअनुसारको विषयवस्तु छनोट गर्ने, शिक्षणविधि, सामग्री र मूल्याङ्कन प्रविधि उल्लेख गरिएको हुन्छ।

पाठ्यक्रमले शिक्षण सामग्री र शिक्षण क्रियाकलापको निर्देशन गरेको हुन्छ। यसले शिक्षण सिकाइका क्रममा अथवा शिक्षणको अन्तमा गरिने रचनात्मक एवम् समसामयिक मूल्याङ्कन प्रक्रियाको निर्देशनसमेत दिएको हुन्छ। यसले विषयवस्तुको महत्त्वअनुसार पाठ्यसमय र अङ्कभारको सैद्धान्तिक निर्देशन, शैक्षिक कार्यलाई योजनाबद्ध ढङ्गले उद्देश्य प्राप्त गर्न तयार गरिएको विस्तृत योजना र शैक्षिक अनुभव, शिक्षण सिकाइ क्रियाकलाप, सिकाइ वातावरण र सिकने व्यक्तिलाई समेटेदछ।

भाषा विचार, भावको वाहक र सिप हो। भाषिक सिप शिक्षण अभ्यास तथा प्रयोगमा आधारित हुन्छ। तहगत रूपमा विद्यार्थीले गर्नुपर्ने भाषिक सिपआर्जनका निम्ति गरिने क्रियाकलाप भाषा पाठ्यक्रमअन्तर्गत पर्दछन्। यो कुनै कक्षा वा स्तरमा दिइने शब्दज्ञान, व्याकरणज्ञान, मौखिक एवम् लिखित रचनाकौशल, बोधअभिव्यक्ति, संवाद, भाषण तथा अभिनयजस्ता वार्तालापसन्दर्भ, क्रियाकलाप र प्रशिक्षणका लागि तयार पारिएको कार्यक्रमको सङ्गठित रूप हो। यसले भाषा सिकाइका सन्दर्भमा शिक्षकलाई निर्देशनसमेत गरेको हुन्छ। यसभित्र भाषिक तत्त्व व्याकरण, वर्णविन्यास, शब्दनिर्माण तथा वाक्य, वैचारिक तत्त्व, साहित्यिक विधा, उपविधाहरू, मौखिक तथा लिखित अभिव्यक्तिका उपविधाहरू समावेश भएका हुन्छन्। त्यसैले यो भाषाशिक्षणका सुनिश्चित उद्देश्यसम्म पुग्नका लागि तय गरिएको एउटा व्यापक, व्यवस्थित तथा योजनाबद्ध गोरेटो हो। भाषाशिक्षणका अपेक्षित उद्देश्य हासिल गराउन समग्र भाषा सिकाइ अनुभवहरूको दिग्दर्शन प्रस्तुत गरिएको हुन्छ। यो सिपमूलक, प्रयोग र अभ्यासमा केन्द्रित हुन्छ।

भाषा पाठ्यक्रम भाषा सिकाइका लागि अर्थात् भाषिक सिप आर्जनका निम्ति लक्षित उद्देश्य हासिल गर्न गरिने सम्पूर्ण प्रयास हो। भाषा सिप भएकाले भाषिक सिप शिक्षण अभ्यास तथा प्रयोगमा आधारित हुन्छ। भाषा पाठ्यक्रम विद्यार्थीले तहगत रूपमा गर्नुपर्ने भाषिक सिप आर्जनका निम्ति गरिने क्रियाकलाप हो। यो भाषिक सिपअन्तर्गत खास कक्षा वा स्तरमा दिइने शब्दज्ञान, व्याकरण ज्ञान, मौखिक तथा लिखित अभिव्यक्ति, रचना कौशल, बोध तथा अभिव्यक्ति, संवादात्मक अभिव्यक्ति, भाषण तथा अभिनय आदि वार्तालाप सन्दर्भ वा क्रियाकलाप शिक्षण प्रशिक्षणका लागि तयार पारिएको शैक्षिक कार्यक्रमको सङ्गठित रूप हो।

भाषा पाठ्यक्रम भाषा सिकाइका लागि विद्यार्थीले योजनाअनुसार लक्षित विन्दुमा पुर्‍याउन निर्देशन एवम् मार्गप्रशस्त गर्ने आधार हो। यसमा विषयवस्तुलाई प्रमुख साध्य नमानी साधन मात्र मानिन्छ। यसभित्र भाषिकतत्त्व (व्याकरण र वर्णविन्यास) वैचारिक तत्त्व (विचार वा भाव) साहित्यका विधा तथा उपविधाहरू र मौखिक तथा लिखित अभिव्यक्तिका उपविधाहरू समावेश गरिएका हुन्छन्। भाषिक सिप तथा समझको विकास गराउने सन्दर्भमा भाषा पाठ्यक्रममा सबैभन्दा पहिले शीर्षक राखिएको हुन्छ।

पाठ्यांश शीर्षकभित्र पाठ्य शीर्षक, पाठ्यांशको प्रकृति (सैद्धान्तिक वा प्रयोगात्मक के हो), पूर्णाङ्क, उत्तीर्णाङ्क, वर्ष (प्रथम, दोस्रो, तेस्रो कुन हो), पाठ्यांश सङ्ख्या तथा समयावधि (घन्टी) लगायत समावेश गरिएका हुन्छन्। यो पठ्यांशको अग्र वा अगाडिको भाग हो। पाठ्यक्रममा पाठ्यांशको परिचय दिइएको हुन्छ। यसमा पनि पाठ्यक्रम कुन तह वा स्तर पार गरेका, कुन तहमा अध्ययन गर्ने विद्यार्थीका निम्ति र के प्रयोजनका निम्ति तयार पारिएको हो भन्ने कुरा परिचयभित्र

उल्लेख गरिएको हुन्छ। सम्बन्धित पाठ्यक्रम पूरा गरेपश्चात् विद्यार्थीमा के-कस्ता ज्ञान, सिप तथा अभिवृत्तिको विकास हुन्छ भन्ने कुरा उल्लेख गरिएको हुन्छ।

नेपाली भाषा नेपालको सरकारी कामकाजको भाषा हो। शैक्षणिक क्रियाकलाप, सामाजिक सांस्कृतिक व्यवहार, अन्तरभाषिक व्यवहार, सञ्चार, प्रशासन, प्रविधि तथा मौखिक र लिखित व्यवहारको प्रमुख माध्यम नेपाली भाषा रहिआएको छ। विश्वका विभिन्न देशमा छरिएर रहेका नेपाली तथा नेपाली मूलका भाषाभाषी पनि यही नेपाली भाषा प्रयोग गर्छन्। यसको प्रयोग क्षेत्रमा पनि व्यापक वृद्धि भएको छ।

नेपाली भाषाको प्रयोग दोस्रो भाषाका रूपमा समेत हुँदै आएको छ। दोस्रो भाषाका रूपमा नेपाली शिक्षणको महत्त्व बढ्दै गएको छ। नेपाली भाषाका माध्यमबाट सिकाइ सक्षमता अभिवृद्धि गर्नु तथा मौखिक र लिखित रूपमा यसको सम्प्रेषण क्षमताको विकास गर्न आवश्यक छ। विद्यालय तहमा नेपाली भाषाशिक्षणको उद्देश्य विद्यार्थीका भाषिक दक्षता अभिवृद्धिका साथै अन्य विषयको पठनपाठनको माध्यमलाई सहयोग गरी बोध तथा अभिव्यक्ति पक्षको विकास गराउनु रहेको छ।

नेपाली भाषा पाठ्यक्रम तथा पाठ्यपुस्तकको विकासक्रमलाई हेर्दा वि.सं. १९५८ मा देवशमशेरले खोलेका भाषा पाठशालामा अक्षराङ्क शिक्षा पाठ्यपुस्तकबाट विद्यालयमा नेपाली भाषाले प्रवेश पाएको पाइन्छ। वि.सं. १९९० मा गोर्खा भाषा प्रकाशिनी समितिको स्थापनापछि भाषा पाठशालाका लागि शिशुबोधिनी तथा गोरखा शिक्षाजस्ता पाठ्यपुस्तक प्रकाशन भएपछि भाषा पाठ्यपुस्तकका रूपमा नेपालीलाई समावेश गरिएको पाइन्छ। वि.सं. १९९० सालमा एस.एल.सी. बोर्डको स्थापनापछि माध्यमिक तहमा पनि नेपाली भाषा पाठ्यपुस्तकले ऐच्छिक विषयका रूपमा समावेश भएर अध्ययन अध्यापनमा सहयोग पुऱ्याएको पाइन्छ। वि.सं. २००८ सालमा आएर माध्यमिक तहमा अनिवार्य नेपाली विषय समावेश गरिएको पाइन्छ। त्यसपछि समयसापेक्ष रूपमा नेपाली भाषाका पाठ्यक्रम तथा पाठ्यपुस्तक परिवर्तन हुँदै आएका छन्। गुरुकुल शिक्षा पद्धतिबाट सुरु भएको नेपालको शिक्षा विकासमा नेपाली भाषा शिक्षणको औपचारिक आरम्भ भाषा पाठशाला (वि.सं. १९५८ को सुरुवातसँगै भएको पाइन्छ (अधिकारी, २०६३, पृ.३)। भाषापाठ्यक्रम भाषा सिकाइसँग सम्बन्धित व्यवस्थित शैक्षिक योजना हो। यसमा समाविष्ट आवश्यक अङ्गमध्ये शिक्षण सिकाइ सहजीकरण प्रक्रियाले भाषा पाठ्यक्रमका निर्धारित उद्देश्यलाई उपलब्धिमूलक बनाउन सहयोग गर्छ। भाषा पाठ्यक्रममा समाविष्ट कार्यकलाप विद्यार्थीको रुचि, स्तर, क्षमता र उनीहरूका भाषिक अनुभवसँग सम्बन्धित हुनुपर्छ। सिकाइ सहजीकरणमा सिकारुको शैक्षणिक र मनोवैज्ञानिक पक्षलाई विशेष ख्याल गर्नुपर्छ (भट्टराई र अन्य, २०७४, पृ.९)। भाषिक सीप विकास गर्ने उद्देश्यले राखिएका अभ्यासहरू मूल पाठसँग सम्बन्धित र स्पष्ट हुनुका साथै पहिचानात्मक (सैद्धान्तिक) नभई प्रयोगात्मक हुनु राम्रो ठानिन्छ (ढुङ्गेल र दाहाल, २०७४, पृ.१२५)। भाषा पाठ्यपुस्तक खास तह र कक्षाका विद्यार्थीका रुचि, क्षमता, चाहना तथा आवश्यकतालाई ध्यान दिएर सम्बन्धित विषयका विज्ञहरूद्वारा तयार पारिएको हुन्छ। यसको निर्माण विद्यार्थीहरूमा भाषाका सुनाइ, बोलाइ, पढाइ र लेखाइ गरी चार सिपको विकास गर्ने हेतुले गरिएको हुन्छ। भाषा पाठ्यपुस्तकमा ज्ञानभन्दा ज्यादा सीपलाई जोड दिइन्छ (भण्डारी र पोखरेल, २०७५, पृ.२४०)। भाषाको लेख्य रूप दृश्यात्मक हुन्छ। यसले ज्ञानविज्ञानका उपलब्धिहरूलाई युगौयुगसम्म सुरक्षित राखी सभ्यताको विकासमा सहयोग पुऱ्याएको हुन्छ। यस लेखमा कक्षा ९ र १० को वर्तमान नेपाली पाठ्यक्रमप्रति शिक्षकका अनुभवको

खोजी गरिएको छ। नेपाली पाठ्यक्रम तथा भाषाशिक्षणको परम्परा र प्रवृत्तिको जानकारीसहित वर्तमानमा नेपाली भाषा पाठ्यक्रम तथा सोहीअनुकूलका पाठ्यवस्तु निर्धारण र प्रस्तुतीकरण हुँदै आएका छन्। प्रारम्भिक अवस्था वि.सं. २०२८ अघि, २०२८ पछि वर्तमानसम्म आइपुग्दा नेपाली भाषा पाठ्यक्रम, शिक्षणको अवस्था खोजमूलक रहेका छन्। त्यसैले यस प्रकारको अनुसन्धान यसपूर्व भएको नपाइएको र भएका अध्ययनहरू पनि सैद्धान्तिक प्रकृतिका भएकाले अनुसन्धानमा पर्याप्त अन्तराल देखिन्छ। यसबाट अनुसन्धानको औचित्य पनि स्पष्ट हुन्छ। त्यसैले यस लेखमा कक्षा ९ र १० को वर्तमान नेपाली पाठ्यक्रमप्रति शिक्षकका अनुभवको अध्ययनमा सीमित गरिएको छ। यस लेखको उद्देश्य कक्षा ९ र १० को वर्तमान नेपाली पाठ्यक्रमप्रति शिक्षकका अनुभवसँग सम्बन्धित यिनै प्राज्ञिक जिज्ञासामा केन्द्रित कक्षा ९ र १० को वर्तमान नेपाली पाठ्यक्रमप्रति शिक्षकका अनुभवको खोजी तथा सान्दर्भिकता के हो भन्ने प्राज्ञिक जिज्ञासामा केन्द्रित रहेको छ।

अध्ययन विधि र प्रक्रिया

प्रस्तुत लेख कक्षा ९ र १० को वर्तमान नेपाली पाठ्यक्रमप्रति शिक्षकका अनुभवमा केन्द्रित रहेको छ। अध्ययनका लागि उद्देश्यपूर्ण नमुना छनोटका आधारमा रुपन्देही जिल्लामा रहेका पाँचओटा माध्यमिक विद्यालयहरू कालिकामानवज्ञान मा.वि., रामापुर मा.वि., कान्ति मा.वि., उजिरसिंह मा.वि. र सिद्धेश्वर लालकुमारी मा.वि. गरी जम्मा पाँचओटा विद्यालयमा नेपाली विषय अध्यापन गर्ने जम्मा दसजना सूचक शिक्षक छनोट गरी सहभागी गराइएको छ। छनोट गरिएका शिक्षकहरूलाई शिक्षक एक, शिक्षक दुई, शिक्षक तीन, शिक्षक चार, शिक्षक पाँच गरी क्रमशः शिक्षक दस गरी सङ्केत गरिएको छ। यही सङ्केतका आधारमा पहिले कक्षा ९ र १० को वर्तमान नेपाली पाठ्यक्रमप्रति शिक्षकका साभा धारणा प्रस्तुत गरी शिक्षकका अनुभव उल्लेख गरिएका छन्। यसक्रममा नेपाली विषय शिक्षकसँग भेटघाट गरी ब्ली र टेलर (सन् २००२) ले भनेभै अर्धसंरचना प्रकृतिको अन्तरवार्ता गरी तथ्य सङ्कलन गरिएका छन्। यसक्रममा अनुसन्धानको नैतिक पक्षलाई ध्यान दिई विषय शिक्षकको नाम उल्लेख नगरी सङ्केतका आधारमा उनीहरूका धारणा प्रस्तुत गरिएका छन्। यसका लागि आवश्यक सामग्री द्वितीयक स्रोतबाट पनि सङ्कलन गरिएका छन्। विश्लेषणात्मक विधिमा आधारित यस लेखमा पुस्तकालयीय कार्यबाट सामग्री सङ्कलन गरी सम्बन्धित सैद्धान्तिक ग्रन्थलाई स्रोतसामग्रीका रूपमा उपयोग गरिएका छन्। गुणात्मक प्रकृतिको यस लेखमा कक्षा ९ र १० को वर्तमान नेपाली पाठ्यक्रमप्रति शिक्षकका अनुभवको तथ्यपरक विश्लेषण गरिएको छ।

सैद्धान्तिक पर्याधार

प्रस्तुत लेख कक्षा ९ र १० को वर्तमान नेपाली पाठ्यक्रमप्रति शिक्षकका अनुभवमा केन्द्रित रहेको छ। यस लेखमा भिगोत्स्कीद्वारा प्रतिपादित सामाजिक निर्माणवादी सिद्धान्तलाई मनोवैज्ञानिक पियाजेको संज्ञानात्मक मनोविज्ञानक आधारबाट विकसित नवीन सिद्धान्त मानिएको छ। यो सिद्धान्त शिक्षण सिकाइ र मनोविज्ञानका क्षेत्रमा नयाँ सोच, नयाँ निर्माण, नयाँ चिन्तन, नयाँ अनुभव, नयाँ विधि, नयाँ ज्ञान, नयाँ सिप, नयाँ विकास, नयाँ मूल्य र नयाँ व्यवहारको धरोहरका रूपमा प्रतिस्थापित छ (पौडेल, सन् २०१८, पृ. २८)। बालकमा संस्कृतिको विकास क्रमशः सामाजिक र व्यक्तिगत तहमा देखिन्छ। यो क्रम पहिला व्यक्ति व्यक्तिका विचमा र पछि गएर आफैँभित्र विकसित हुन्छ (भिगोत्स्की, सन् १९७८, पृ. ५७)। यस सिद्धान्तअनुसार बालबालिकामा आफू एकलैले प्राप्त गर्ने

ज्ञान र सिपभन्दा वयस्क, अग्रज वा साथीसँगको सङ्गतले प्राप्त गर्ने ज्ञान र सिपको मात्रा बढी हुन्छ (क्यामेरोन, सन् २००१, पृ. ५२८)। यस्तै निर्माणवादी सिद्धान्तले सिकाइलाई सरचनात्मक टेवाका रूपमा लिँदै सिकाइ सदैव रचनावादमा आधारित हुन्छ भन्ने मान्यता राखेको छ, जुन सम्प्रेषण सिद्धान्तको नजिक छ (जु र ब्राउन, सन् २०१५, पृ. ३५)। यसका आधारमा आफूभन्दा अग्रज, विज्ञ, शिक्षक, साथीसँगको सङ्गत र सहकार्यले सिकाइमा टेवा पुऱ्याएको हुन्छ। यसै आधारमा शिक्षक शिक्षण सिकाइका लागि सहयोगी, मार्गदर्शक र सहजकर्ताका रूपमा रहन्छन्। यस सिद्धान्तले भाषालाई अन्तरक्रिया गर्ने प्राथमिक तरिका मान्दछ र कक्षाकोठामा हुने सहकार्यमूलक सिकाइलाई महत्त्व दिएको छ (स्योमविन, सन् २०१६, पृ. ५४)। तिमीले भन्यौ भने म विर्सन्छु, तिमीले देखायौ भने म सम्झन्छु र तिमीले गरायौ भने म सिक्छु भन्ने बेन्जामिनको भनाइ (शर्मा, २०६९, पृ. ३०) लाई आधार मान्दा प्रभावकारी सिकाइ सहजीकरणमा शिक्षण सामग्रीको प्रयोग अनिवार्य हुन्छ। सहयोगात्मक सिकाइलाई जोन डिवेले ज्ञान निर्माण गर्ने उत्तम उपाय भनेका छन्। यसमा सिकारुबिच पर्याप्त छलफलका साथ सामग्रीको आदान प्रदान हुन्छ (डिमिट्रिएडिस एन्ड कम्बरेलिस (सन् २००६, पृ. ९)। यसरी सहभागीबिच योजनानिर्माणका आधारमा उत्प्रेरणासहित सहज सिकाइ हुन्छ र तत्काल पर्याप्त पृष्ठपोषण प्राप्त हुन्छ। यसमा मैले के सिकें र के सिकाएँ भन्ने आत्मप्रतिविम्बन प्राप्त हुन्छ।

छलफल तथा परिणाम

प्रस्तुत अध्ययन कक्षा ९ र १० को वर्तमान नेपाली पाठ्यक्रमप्रति शिक्षकका अनुभवमा केन्द्रित रहेको छ। यसका लागि अन्तर्वाताका माध्यमबाट दसजना नेपाली भाषा शिक्षकले दिएका उत्तरलाई आधार मानी तिनको विश्लेषण गरी निष्कर्ष प्रस्तुत गरिएको छ। अन्तर्वाता मार्गदर्शनमा सोधिएका मुख्य मौखिक प्रश्नलाई नै थिम मानेर तिनको विश्लेषण गरी छलफल गरिएको छ। यस लेखमा कक्षा ९ र १० को वर्तमान नेपाली पाठ्यक्रमप्रति शिक्षकका अनुभवलाई समेटिएका छन्।

शिक्षक एकका अनुसार पाठ्यक्रमको विकास, परिमार्जन तथा अद्यावधिक गर्ने कार्य निरन्तर चलिरहने प्रक्रिया भएकाले परिवर्तित सन्दर्भ, अध्ययनअनुसन्धानका प्रतिवेदन, शिक्षक, प्राध्यापक, विद्यार्थी, बद्धिजीविलगायत सरोकारवाला निकायबाट प्राप्त सुझाव, प्रतिक्रिया, सङ्घसङ्गठनका सुझाव, सञ्चारका माध्यम र नागरिक समाजबाट पाठ्यक्रमलाई सान्दर्भिक तथा समावेशी बनाउने प्राप्त सल्लाहका आधारमा राष्ट्रिय पाठ्यक्रम प्रारूप, २०७६ तयार भई नेपाल सरकारबाट विद्यालय तहको पाठ्यक्रम २०७८ स्वीकृत भएको हो।

शिक्षक दुईका अनुसार राष्ट्रिय पाठ्यक्रम प्रारूपले निर्देश गरेको विद्यालय तहको पाठ्यक्रम संरचना एवम् पाठ्यक्रम विकासका मार्गदर्शक सिद्धान्त, ज्ञानको विस्तार तथा सिर्जना, सेवाक्षेत्रमा बढेको प्रतिस्पर्धा, राजनीतिक, सामाजिक र आर्थिक क्षेत्रमा आएका परिवर्तनले पाठ्यक्रम परिमार्जनको आवश्यकता औल्याएअनुसार विद्यालय शिक्षालाई सामाजिक न्यायमा आधारित समृद्ध राष्ट्रनिर्माणका लागि सक्षम र प्रतिस्पर्धी नागरिक तयार गर्न सहयोग गर्ने माध्यमका रूपमा विकास गर्ने दृष्टिकोण रहेको छ। माध्यमिक शिक्षाले विद्यार्थीमा ज्ञानको खाजी गरी सिकाइ र वास्तविक जीवनबिच सम्बन्ध स्थापित गर्न, सिद्धान्त तथा व्यवहारको समन्वय गर्न, ज्ञान, सिप र क्षमतालाई अद्यावधिक गर्ने सक्षमता विकास गराउने अपेक्षा राखेको छ। यसै गरी शिक्षाले अधिकार, स्वतन्त्रता र समानताको प्रवर्धन गर्न, आफ्ना कर्तव्यप्रति सचेत हुने, स्वस्थ जीवनशैलीको अभ्यास गर्न,

तार्किक विश्लेषण गरी निर्णय गर्न, वैज्ञानिक विश्लेषणका आधारमा व्यक्ति, समाज र राष्ट्रको दिगो विकासमा सरिक हुने नागरिक तयार गर्न सहयोग गर्ने अपेक्षा राखेको छ ।

शिक्षक तीनका अनुसार शिक्षाको अपेक्षा नैतिक आचरण प्रदर्शन गर्न, सामाजिक सद्भावप्रति संवेदनशील हुने, पर्यावरणीय सन्तुलनप्रति संवेदनशील हुने, द्वन्द्व व्यवस्थापन गर्दै दिगो शान्तिका लागि प्रतिबद्ध रहन, आधुनिक ज्ञान, सिप तथा सञ्चार प्रविधिको प्रयोग गर्न, स्वावलम्बी र व्यवसायमुखी सिपको अभ्यास गर्ने सक्षमताको विकास गर्ने अपेक्षा राखेको छ । शिक्षाको कार्यदिशा भनेको राष्ट्र, राष्ट्रियता र राष्ट्रिय आदर्शको सम्मान गर्न, समाज स्वीकार्य आचरण र कार्य संस्कृतिको अवलम्बन गर्न, सहिष्णुभाव राख्न, सिर्जनशील, कल्पनाशील, उद्यमशील एवम् उच्च सोच र आदर्शमा आधारित व्यवहार गर्न, समसामयिक चुनातीको सफल व्यवस्थापन गर्नलगायतका विशेषताले युक्त स्वावलम्बी, देशभक्त, परिवर्तनमुखी, चिन्तनशील एवम् समावेशी समाजनिर्माणमा योगदान गर्न सक्ने सक्षम नागरिक तयार गर्नु हो । त्यसैले यसका लागि कक्षा ९ र १० का पाठ्यक्रम संरचनालाई पुनः संरचित गर्न राष्ट्रिय पाठ्यक्रम विकास तथा मूल्याङ्कन परिषद्बाट अन्तिम रूप दिई नेपाल सरकारबाट स्वीकृत भएको राष्ट्रिय पाठ्यक्रम प्रारूप, २०७६ लाई आधार मानी माध्यमिक तह (कक्षा ९ र १०) का विभिन्न विषयका पाठ्यक्रम तोकिएका विद्यालयमा परीक्षण गरी परीक्षणका पृष्ठपोषण समेटी यो पाठ्यक्रम विकास गरिएका हो ।

शिक्षक चारका अनुसार पाठ्यक्रमको पहिलो खण्डमा माध्यमिक शिक्षा (कक्षा ९ र १०) पाठ्यक्रम २०७८ को परिचय तथा संरचना समावेश गरिएको छ । यसमा शिक्षाका राष्ट्रिय उद्देश्य, तहगत सक्षमता तथा पाठ्यक्रमका समग्र संरचना समावेश गरिएका छन् । दोस्रो खण्डमा अनिवार्य विषयका पाठ्यक्रम समावेश गरिएका छन् । यसले विषयगत सिकाइ उपलब्धि, विषयवस्तु, शिक्षण सिकाइका लागि आवश्यक विधि/प्रविधि तथा मूल्याङ्कनका पक्षलाई पनि मार्गनिर्देश गरेको छ । शिक्षण सिकाइ क्रियाकलाप सञ्चालन गर्दा विद्यार्थीकेन्द्रित र बालमैत्री शिक्षण विधि अपनाउनुपर्ने विषय उल्लेख गरिएको छ । विद्यार्थीको सहभागितामा योजना निर्माण, परियोजना कार्य, क्षेत्र भ्रमण, समस्या समाधान, खोजमूलक अध्ययन, प्रवर्तनमुखी शिक्षण पद्धतिलाई शिक्षण सिकाइका विधिका रूपमा कार्यान्वयन गर्नुपर्ने र सिकाइलाई केन्द्रबिन्दु मानी शिक्षण सिकाइ क्रियाकलाप सञ्चालन गर्नुपर्ने उल्लेख गरिएको छ । सबै प्रकारका सिकाइ आवश्यकता र चाहना भएका (अपाङ्गता भएका, अशक्त, असहाय, कमजोर) विद्यार्थीलाई समेट्ने गरी कक्षामा समावेशी शिक्षण प्रक्रिया अपनाउनुपर्ने, सिकाइलाई केन्द्रबिन्दु मानी सिकाइ सहजीकरण क्रियाकलाप सञ्चालन गर्नुपर्ने, विद्यार्थीका सहभागितामा योजना निर्माण, परियोजना तथा प्रयोगात्मक कार्य, क्षेत्र भ्रमण, समस्या समाधान, आविष्कारमुखी अध्ययन, प्रवर्तनमुखी शिक्षण पद्धतिलाई सिकाइ सहजीकरण विधिका रूपमा कार्यान्वयन गर्न र सिकाइ प्रक्रिया सद्धान्तिक पक्षमा भन्दा बढी गरेर सिक्न अवसर प्रदान गर्न क्रियाकलापमा आधारित हुनुपर्ने र गर्नुपर्ने विषय उल्लेख गरिएको छ ।

शिक्षक पाँचका अनुसार शिक्षकले सहजकर्ता, उत्प्रेरक, प्रवर्धक र खोजकर्ताका रूपमा भूमिका निर्वाह गर्नुपर्ने, पठनपाठनमा सञ्चार प्रविधिलाई उपलब्ध साधन, स्रोत र आवश्यकताअनुसार उपयोग गर्न, सबै प्रकारका सिकाइ आवश्यकता र चाहना भएका (अपाङ्गता भएका, अशक्त, असहाय, कमजोर) विद्यार्थीलाई समेट्ने गरी कक्षामा समावेशी सिकाइ सहजीकरण प्रक्रिया अपनाउनुपर्ने, विद्यार्थी मूल्याङ्कन प्रक्रिया विद्यालय तहमा विद्यार्थी उपलब्धि मूल्याङ्कनका लागि

निर्माणात्मक वा शिक्षण सिकाइका क्रममा गरिने निरन्तर मूल्याङ्कन प्रक्रिया अवलम्बन गरी सिकाइ सुधारका लागि निरन्तर पृष्ठपोषण प्रदान गरिने र आवधिक वा निर्णयात्मक मूल्याङ्कन प्रक्रियालाई अवलम्बन गरी विद्यार्थीका सिकाइस्तर निर्धारण गर्नुपर्ने विषय उल्लेख गरिएको छ ।

शिक्षक छुट्टा अनुसार आन्तरिक मूल्याङ्कनको मुख्य उद्देश्य विद्यार्थीका सिकाइ स्तरमा सुधार गर्नु भएकाले यसका लागि शिक्षकले विद्यार्थीका व्यक्तिगत सिकाइ उपलब्धिका आधारमा पटक पटक सिकाइ अवसर प्रदान गर्नुपर्ने, विद्यालय तहको आन्तरिक मूल्याङ्कनमा कक्षागत सिकाइ सहजीकरणका अभिन्न अङ्गका रूपमा गृहकार्य, कक्षाकार्य, प्रयोगात्मक तथा परियोजना कार्य, सामुदायिक कार्य, कार्य प्रस्तुतीकरण, अतिरिक्त क्रियाकलाप, एकाइ परीक्षा, मासिक तथा त्रैमासिक परीक्षाजस्ता मूल्याङ्कनका साधनको प्रयोग गर्न सकिने र यस्ता मूल्याङ्कनमा विद्यार्थीको न्यूनतम सिकाइ उपलब्धि सुनिश्चित गर्दै सिकाइ उपलब्धिका तथ्यगत अभिलेख (Evidence based Record) राखी सिकाइ अवस्था यकिन गरी सुधारात्मक तथा उपचारात्मक सिकाइबाट सुधार गर्ने पक्षमा जोड दिनुपर्छ । विशेष सिकाइ आवश्यकता भएका विद्यार्थीका लागि विषय शिक्षकले नै उपयुक्त प्रक्रिया अपनाई मूल्याङ्कन गर्नुपर्ने कुरा उल्लेख गर्दै आन्तरिक मूल्याङ्कनको नतिजालाई अभिलेखीकरण गरी विषयगत पाठ्यक्रममा तोकिएअनुसार निश्चित भार आन्तरिक मूल्याङ्कनका रूपमा आवधिक मूल्याङ्कनमा समावेश गरिने कुरा उल्लेख छ ।

शिक्षक सातका अनुसार निर्माणात्मक मूल्याङ्कनबाट प्राप्त नतिजाका आधारमा आन्तरिक मूल्याङ्कन र अन्तिम/बाह्य परीक्षाका नतिजाका आधारमा तोकिएको भार समावेश गरी विद्यार्थीको निर्णयात्मक मूल्याङ्कन गरिने व्यवस्था मिलाइएको छ । आन्तरिक मूल्याङ्कनका रूपमा निर्माणात्मक मूल्याङ्कनबाट प्राप्त तोकिएअनुसारका भारको मूल्याङ्कन आवधिक मूल्याङ्कनमा समावेश गरिने कुरा उल्लेख छ । आन्तरिक मूल्याङ्कनका तरिकामा विषयगत विविधता हुन सक्ने भए पनि निम्नलिखित पक्षको मूल्याङ्कन सबै विषयमा समावेश गरिने कुरा उल्लेख छ ।

शिक्षक आठका अनुसार कक्षा सहभागिताको मूल्याङ्कनका निम्ति विद्यार्थीको नियमितता (उपस्थिति) र कक्षा क्रियाकलापमा सहभागिताको अभिलेखका आधारमा गरिएको मूल्याङ्कन गरिने कुरा उल्लेख छ । त्रैमासिक परीक्षारूका अङ्कका आधारमा प्राप्त अङ्कका बारेमा पहिलो त्रैमासिक अवधिभरमा पठनपाठन भएका विषयवस्तुबाट पहिलो परीक्षा सञ्चालन गरिने छ, भने पहिलो र दोस्रो त्रैमासिक अवधिभरमा पठनपाठन भएका विषयवस्तुबाट दोस्रो त्रैमासिक परीक्षा सञ्चालन गरिने कुरा उल्लेख छ ।

शिक्षक नौका अनुसार प्रयोगात्मक तथा परियोजना कार्यको मूल्याङ्कनका सन्दर्भमा प्रयोगात्मक, सैद्धान्तिक तथा अन्य पक्षका मूल्याङ्कनको भार, विधि तथा साधन सम्बन्धित विषयका पाठ्यक्रममा उल्लेख भएअनुसार हुनुपर्ने र सैद्धान्तिक पक्षका मूल्याङ्कनका लागि विशिष्टीकरण तालिकाका आधारमा हुने व्यवस्था मिलाइएको छ । परीक्षामा विशेष सिकाइ आवश्यकता भएका विद्यार्थीलाई केही खास खास विषयमा अरू साधारण विद्यार्थीलाई दिइने प्रश्नभन्दा अलग प्रश्नबाट वा अन्य उपयुक्त तरिकाबाट मूल्याङ्कन गर्नुपर्ने छ । विशेष आवश्यकता भएका विद्यार्थीका लागि परीक्षाको समय थप गर्न सकिने छ । विद्यार्थी मूल्याङ्कन गर्दा शिक्षकले अपाङ्गता भएका र विशेष सिकाइ आवश्यकता भएका विद्यार्थीका लागि उपयुक्त हुने मूल्याङ्कन प्रक्रिया अपनाउनुपर्ने छ ।

विद्यार्थीको सिकाइ उपलब्धिको मूल्याङ्कन गर्दा अक्षराङ्कन पद्धतिलाई उपयोग गरिने कुरा उल्लेख गरिएको छ ।

शिक्षक दसका अनुसार पाठ्यक्रम मूल्याङ्कन पाठ्यक्रमको मूल्याङ्कनका आधारका रूपमा विद्यार्थीको उपलब्धि स्तर, शिक्षकको कार्य सम्पादन स्तर, पठन पाठनमा उपयोग गरिएको समय, विद्यार्थीको वैयक्तिक तथा सामाजिक व्यवहार र प्रभाव, अभिभावक तथा समाजका सिकाइप्रतिको अपेक्षा र प्रतिक्रिया, सरोकारवालाको विद्यालयप्रतिको धारणा उपयुक्त पक्षमा समेतका आधारमा प्रत्येक पाँच वर्षमा पाठ्यक्रमको मूल्याङ्कन गरिने र यसो गर्दा व्यक्ति, परिवार र समाजमा परेको प्रभाव समेतलाई हेरिने कुरा उल्लेख गरिएको छ ।

यसरी वर्तमान पाठ्यक्रममा प्रत्येक विषयगत पाठ्यक्रममा परिचय, तहगत सक्षमता, कक्षागत सिकाइ उपलब्धि, विषयवस्तुको क्षेत्र र क्रम, प्रयोगात्मक तथा परियोजनाकार्यअन्तर्गतका सम्भाव्य क्रियाकलापका उदाहरण, क्षेत्र तथा एकाइगत कार्यघण्टा, विद्यार्थी मूल्याङ्कन तथा प्रक्रिया उल्लेख गरिएको छ । नेपाली भाषाको पाठ्यक्रम भाषिक सिपगत सक्षमतामा आधारित छ । यसमा सक्षमतालाई सुनाइ, बोलाइ, पढाइ र लेखाइजस्ता भाषिक सिपगत सक्षमतामा वितरण गरिएको छ । यसले नेपाली भाषाका माध्यमबाट समाजका आर्थिक, सामाजिक र सांस्कृतिक बहुलताको सम्मान गर्ने लक्ष्य राखेको छ । यस लक्ष्यलाई प्राप्त गर्नका लागि पाठ्यवस्तुलाई संयोजन गरिएको छ । यसका लागि सिप र विधाको क्रमलाई व्यवस्थापन गरिएको छ । यसमा निर्धारित सक्षमता हासिल गर्ने खालका भाषिक सिप राखिएका छन् । सिप विकासका साधनका रूपमा विभिन्न विधा तथा उपविधाहरू राखिएका छन् । विधागत प्रकृतिका आधारमा उपयुक्त भाषातत्त्वको संयोजन गरिएको छ । नेपाली भाषा पाठ्यक्रमलाई व्यावहारिक बनाउन तहगत सक्षमता, कक्षागत सिकाइ उपलब्धि, विषयवस्तुको क्षेत्र र क्रम, सिकाइ सहजीकरण प्रक्रिया तथा मूल्याङ्कनलाई समेटिएको छ । पाठ्यक्रममा नेपाली भाषाशिक्षणलाई समयसापेक्ष बनाउन विषयगत औचित्य, पाठ्यक्रममा रहेका मुख्य विशेषता तथा स्वरूपलाई विशेष ध्यान दिइएको छ । विषयगत रूपमा अपेक्षित ज्ञान, सिप, अभिवृत्ति, मूल्य र कार्यतत्परतालाई समेटिएका छन् । यसका लागि सिकाइ सबलता, सिकाइको स्तर र त्यसको कार्यान्वयनका रूपमा सिकाइ सक्षमतालाई विशिष्टीकरण गरी सिकाइ उपलब्धिको रूपमा राखिएका छन् । सिकाइ उपलब्धिको स्तरण तथा आधारभूत तह र माथिल्ला कक्षासँगको लम्बीय सन्तुलनसमेतका आधारमा विषयवस्तुको क्षेत्र र क्रम निर्धारण गरिएको छ । विषयगत विशिष्टपन र मौलिकतालाई समेटेरी सिकाइ सहजीकरणका विधि तथा प्रक्रिया, भाषिक सिप एवम् शैलीका माध्यमबाट निर्माणात्मक र निर्णयात्मक मूल्याङ्कन विधि तथा प्रक्रिया उल्लेख गरी विद्यार्थी मूल्याङ्कनलाई व्यवस्थित गरिएको छ ।

पाठ्यक्रमप्रतिको साभा धारणाको विश्लेषण

माध्यमिक शिक्षा (कक्षा ९ र १०) २०७८ अनुसार नेपाली विषयको अध्ययनपश्चात विद्यार्थीमा हासिल हुने सक्षमताहरूका रूपमा देखेका, सुनेका, पढेका, सिकेका र अनुभव गरेका विषयवस्तुको मौखिक र लिखित अभिव्यक्ति, मौखिक, लिखित एवम् सञ्चार माध्यमबाट प्रसारण हुने विषयवस्तुको बोध र अभिव्यक्ति, पाठगत सन्दर्भको पहिचान, घटना, चरित्र र परिवेशको बोध र प्रस्तुति, सामाजिक, सांस्कृतिक तथा व्यावहारिक अभिव्यक्तिमा आधारित लेखन, अन्तरभाषिक र सांस्कृतिक मूल्यप्रति सचेततापूर्ण भाषिक व्यवहार प्रदर्शन, खोज र परियोजनालाई प्रस्तुत गर्ने भाषिक क्षमता

विकास, प्रयोजन र परिवेशअनुसार भाषाको प्रयोग, नेपाली भाषाको व्यावहारिक विशेषताको पहिचान र स्तरीय रूपको प्रयोग, भाषिक कार्यसम्पादनमा कल्पनात्मक, अनुमानात्मक, तार्किक, अन्तरक्रियात्मक, सिर्जनात्मक र समालोचनात्मक सिपको उपयोग निर्धारण गरिएका छन्।

सिकाइ सहजीकरण निर्धारित सक्षमता र कक्षागत सिकाइ उपलब्धि हासिल गर्नका लागि शिक्षक र विद्यार्थीले विषयवस्तुमा आधारित भई गर्ने क्रियाकलाप भएकाले भाषाशिक्षण विषयवस्तुका माध्यमबाट सुनाइ, बोलाइ, पढाइ र लेखाइजस्ता भाषिक सिपहरूको शिक्षण हो। पाठ्यक्रमले निर्देश गरेका विभिन्न विधागत क्षेत्रलाई श्रुतिबोध, शब्दोच्चारण, पठनबोध, मौखिक र लिखित अभिव्यक्ति, शब्दभण्डार, भाषातत्त्व र वर्णविन्यासगत अभ्यासका लागि उपयोग गरिएको छ। सिकाइ सहजीकरण भाषिक सिप, संरचना र शब्दभण्डारको हस्तान्तरणमा आधारित हुन्छ। विद्यार्थी केन्द्रित भएर गरिने भाषाको सिकाइ सहजीकरण व्यक्तिगत र सामूहिक अभ्यासमा आधारित भएकाले शिक्षकले विद्यार्थीलाई पर्याप्त अवसर उपलब्ध गराई अभिप्रेरणामूलक तथा सन्दर्भमा आधारित भई भाषिक क्रियाकलाप गराउन सकिन्छ। सिकाइका सिद्धान्त र मनोवैज्ञानिक पक्ष अनुसरण गरी सिकाइ सहजीकरण हुन्छ। शिक्षकले भाषिक दक्षता वृद्धि गर्न र सिकाइप्रति अनुरागी बनाउन सहजकर्ताको भूमिका निर्वाह गराउनुपर्छ। यस पाठ्यक्रममा यी विषयमा ध्यान पुऱ्याइएको छ।

भाषिक सिप सिकाइको प्रभावकारिता उत्प्रेरणात्मक सिकाइ सहजीकरण प्रक्रियामा निर्धारित हुन्छ। सिकाइ सहजीकरण प्रक्रिया छनोट गर्दा सक्षमता तथा सिकाइ उपलब्धिहरू, विषयवस्तुको स्वरूप, विद्यार्थी मनोविज्ञान, क्षमता र रुचि, स्रोत साधनको उपलब्धता, विद्यालय वातावरण र सिकाइ सहजीकरण अवस्थाजस्ता पक्षमा ध्यान पुऱ्याइएको छ। भाषा सिकाइ प्रक्रियाको प्रभावकारिता र उपलब्धि सिकाइ क्रियाकलापद्वारा निर्धारित हुन्छन्। यी क्रियाकलापको निर्माण र प्रयोगबाट नै शिक्षकले आफ्नो शिक्षण कौशल प्रदर्शन गर्न, सिप हस्तान्तरण गर्न र पाठ्यक्रमको सही कार्यान्वयन गर्न सक्छन्। यस पाठ्यक्रममा यी विषयमा ध्यान पुऱ्याइएको छ।

सुनाइ सिपअन्तर्गत वर्ण र वाक्यविभेदीकरण, लयबोध, श्रुतिलेख, श्रुतिरचना, सुनाइका आधारमा बुँदाटिपोट, श्रुतिबोध, पाठको सुनाइका आधारमा प्रश्ननिर्माण, अनुमान, वस्तु वा घटनावर्णनजस्ता क्रियाकलाप गराउन सकिने भएकाले बोलाइ सिपअन्तर्गत कुराकानी, छलफल, प्रश्नोत्तर, वस्तुवर्णन, कथाकथन, घटनावर्णन, वादविवाद, वक्तृता, अभिनय र नाटकीकरणजस्ता क्रियाकलाप गराउन सकिन्छ। यस पाठ्यक्रममा यी विषयमा ध्यान पुऱ्याइएको छ।

पढाइ सिपअन्तर्गत सस्वर र मौनपठन, पठन गतिको मापन, शब्दार्थबोध तथा पठनबोधअन्तर्गत प्रश्नोत्तर, अनुमान, संरचना वर्णन, सारांश, प्रश्नको निर्माण, घटनावर्णन र मिलानजस्ता क्रियाकलाप गराउन सकिन्छ। लेखाइ सिपअन्तर्गत अनुलेखन, श्रुतिलेखन, अनुभव वर्णन, वस्तु तथा घटनाका वर्णन, यात्रावर्णन, प्रश्नोत्तर लेखन, बुँदाटिपोट, भावविस्तार वा व्याख्या, सारांश लेखन, अनच्छेद लेखन, निबन्ध लेखन, प्रतिवेदन लेखन, संवाद लेखन, विभिन्न विषय क्षेत्रका व्यावहारिक लेखन र विभिन्न विधामा सिर्जनात्मक लेखनलगायतका क्रियाकलाप गराउन सकिन्छ। यस पाठ्यक्रममा यी विषयमा ध्यान पुऱ्याइएको छ।

कथा शिक्षणको उद्देश्य विद्यार्थीहरूमा कथनात्मक अभिव्यक्ति सिपको विकास गर्नु भएकाले आख्यानमात्रक पाठ भाषा शिक्षणका साधन हुन्। नेपाली भाषा पाठ्यक्रममा यिनलाई सुनाइ, बोलाइ,

पढाइ र लेखाइका माध्यमका रूपमा राखिएको छ। यस पाठ्यक्रममा यी विषयमा ध्यान पुऱ्याइएको छ।

आख्यानमात्मक पाठको शिक्षणमा कथाश्रवण, कथाकथन, संरचना पहिचान, कथानिर्माण, सस्वर तथा मौनपठन, संरचना पहिचान, पठनबोध, प्रश्नोत्तर, चरित्रचित्रण, पात्रतुलना, बुँदाटिपोट, व्याख्या, सारांश, घटनाक्रम मिलान, कथासार, नयाँ शब्दको उच्चारण, अर्थबोध र प्रयोग, अनुलेखन, श्रुतिलेखन र सिर्जनात्मक लेखनजस्ता क्रियाकलाप गराउन सकिन्छ। यस पाठ्यक्रममा यी विषयमा ध्यान पुऱ्याइएको छ।

लयबद्ध पाठको मुख्य प्रयोजन लयबोध, भावबोध र उच्चारण सिपको विकास गराउनु हो। यसमा लययुक्त सस्वरवाचन, संरचना पहिचान, भाव पहिचान, प्रश्नोत्तर, सारांश, भावार्थ, गद्यरूपान्तरण, प्रश्ननिर्माण, सन्देश ग्रहण, अर्थबोध र प्रयोग एवम् भावविस्तारसँग सम्बन्धित क्रियाकलाप गराउन सकिन्छ। आवश्यकताअनुसार अनुकरणात्मक र सिर्जनात्मक लेखनतर्फ अनुरागी बनाउन सकिन्छ। यस पाठ्यक्रममा यी विषयमा ध्यान पुऱ्याइएको छ।

जीवनी शिक्षणको मुख्य प्रयोजन भाषाका मौखिक तथा लिखित बोध तथा अभिव्यक्ति क्षमताको विकास गराउनु हो। व्यक्तिवृत्त वर्णन गर्ने सिपको विकास गराइ सस्वर तथा मौनपठन, पठनबोध, प्रश्नोत्तर, बुँदाटिपोट, व्याख्या, सारांश, घटनाक्रम मिलान, नयाँ शब्दको उच्चारण, अर्थबोध र प्रयोग, अनुलेखन, श्रुतिलेखन, अनुकरणात्मक र स्वतन्त्र लेखनजस्ता क्रियाकलाप गराउन सकिन्छ। यस पाठ्यक्रममा यी विषयमा ध्यान पुऱ्याइएको छ।

निबन्ध शिक्षणको मुख्य प्रयोजन विद्यार्थीमा गद्यात्मक अभिव्यक्ति, बोध क्षमता र गद्यात्मक लिखित अभिव्यक्ति क्षमताको विकास गराउनु हो। निबन्धमा आधारित भएर भाषिक सिप विकासका अभ्यास गराउँदा सस्वर तथा मौनपठन, संरचना पहिचान, पठनबोध, प्रश्नोत्तर, छलफल र व्याख्या गराउन सकिन्छ। यसका साथै बुँदाटिपोट, व्याख्या, सारांश, प्रश्ननिर्माण, शब्दको उच्चारण, अर्थबोध र प्रयोग, अनुलेखन, श्रुतिलेखन र स्वतन्त्र लेखनजस्ता क्रियाकलाप गराउन सकिन्छ। यस पाठ्यक्रममा यी विषयमा ध्यान पुऱ्याइएको छ।

रूपक शिक्षणको मुख्य प्रयोजन कथ्य अभिव्यक्तिगत क्षमताको विकास गराउनु हो। यसका लागि निर्दिष्ट संवाद, वादविवाद, वक्तृतालाई परिस्थिति, पात्र र भावानुकूल वाचन, अभिनय र भूमिकानिर्वाहको अभ्यास गराउन सकिन्छ। कथ्य अभिव्यक्ति क्षमताको मूल घटक हाउभाउ, स्वरको आरोह अवरोह, आघात, गति, यतिको ख्याल गर्न लगाउन सकिन्छ। यस्ता पाठको अभ्यास गराउँदा सस्वर तथा मौनपठन, संरचना पहिचान, शब्दको उच्चारण, अर्थबोध र प्रयोग, प्रश्ननिर्माण, प्रश्नोत्तर, कुराकानी, भावपहिचान, संवादप्रति, श्रुतिलेखन र स्वतन्त्र लेखन, संवाद, वादविवाद, वक्तृताको अनुकरण लेखनजस्ता क्रियाकलाप गराउन सकिन्छ। पाठ्यक्रममा यी विषयमा ध्यान पुऱ्याइएको छ।

व्यावहारिक लेखन लेख्य क्रियाकलाप भएकाले यसअन्तर्गत चिठी, निवेदन, निमन्त्रणा, विज्ञापन, समवेदना, बधाई, भरपाईलगायत लेखनका अभ्यास गराउन सकिन्छ। यिनको शिक्षण गर्दा दिइएका व्यावहारिक लेखनलाई नमुनाका रूपमा उपयोग गरी तिनका संरचना, ढाँचा र शैलीसमेतको अभ्यास गराउन सकिन्छ। यसका साथै प्रश्न निर्माण, शब्दको उच्चारण, अर्थबोध र प्रयोग, पत्युत्तर लेखन,

अनुकरण र स्वतन्त्र व्यावहारिक लेखनजस्ता क्रियाकलाप गराउन सकिन्छ। यस पाठ्यक्रममा यी विषयमा ध्यान पुऱ्याइएको छ।

भाषिक संरचनाको मुख्य प्रयोजन बालबालिकालाई भाषाको शुद्ध प्रयोगप्रति अभिप्ररित गराउनु हो। यसका लागि भाषिक संरचनालाई पाठसँग जोडेर सहजीकरण क्रियाकलाप गराउन सकिन्छ। उदाहरण र प्रयोगका आधारमा सम्बद्ध पाठभित्रबाट नियमको खाजी गर्न उत्सुकता जगाउन सकिन्छ। यस पाठ्यक्रममा यी विषयमा ध्यान पुऱ्याइएको छ।

व्याकरण, वर्णविन्यास र लेख्य चिन्हनको सिकाइ सहजीकरण गर्दा रचना र प्रयोगका माध्यमबाट गर्नु उपयुक्त हुन्छ। भाषा सदैव सन्दर्भमा मात्र सार्थक हुने र सन्दर्भरचना, पाठ वा सङ्कथनबाट मात्र प्रस्तुत हुने हुँदा उपर्युक्त किसिमका भाषिक संरचनालाई स्वतन्त्र रूपमा नभई पाठ वा रचनाका आधारमा शिक्षण र सोही आधारमा मूल्याङ्कन गर्न सकिन्छ। यस पाठ्यक्रममा यी विषयमा ध्यान पुऱ्याइएको छ।

भाषाको महत्त्वपूर्ण घटक शब्दभण्डार हो। यसअन्तर्गत शब्द उच्चारण, अर्थबोध र प्रयोगसँग सान्दर्भिक क्रियाकलाप गराउन सकिन्छ। यसमा पाठमा प्रयुक्त शब्दलाई केन्द्रबिन्दु मानी विभिन्न विषयक्षेत्रका शब्दभण्डारको विकास गराउने दृष्टिकोण राखिएको हुन्छ। त्यसैले शब्दका विभिन्न अर्थसम्बन्ध र सन्दर्भपूर्ण प्रयोगमा जोड दिइन्छ। यस पाठ्यक्रममा यी विषयमा ध्यान पुऱ्याइएको छ।

बहुबौद्धिकतामा विद्यार्थीका रुचि, इच्छा र चाहनाका आधारमा शिक्षण गर्न सकिन्छ। विद्यार्थीमा रहेका भाषिक, तार्किक, दृश्यात्मक, शारीरिक गतिबोधक, साङ्गीतिक, आन्तरिक, अन्तरवैयक्तिक, प्राकृतिकलगायतका बौद्धिकताका आधारमा क्रियाकलाप र सामग्री तयार पारी शिक्षण गर्न सकिन्छ। यो सिकाइ योजनामा आधारित सिकाइ हो। यसले व्यक्तिगत र सहकार्यात्मक सिकाइमा जोड दिन्छ। यस पाठ्यक्रममा यी विषयमा ध्यान पुऱ्याइएको छ।

भाषाशिक्षणका साधनका रूपमा रहेका पाठ वा विधा सामाजिक र सांस्कृतिक पाठ हुन्। यी पाठका माध्यमबाट विद्यार्थीमा समालोचनात्मक सिकाइको विकास गराउन सकिन्छ। सनाइ र पढाइबाट विचार निर्माण हुनु, तिनलाई व्यक्त गर्न सिप विकास हुनु, विश्लेषण क्षमता, प्रतिबिम्बात्मक सिकाइ, प्रतिक्रिया तथा दृष्टिकोणलाई मौखिक र लिखित रूपमा व्यक्त गर्न, उद्देश्य निर्माण, संरचना सङ्कलन, सफलताका तत्त्वहरूको मूल्याङ्कन गर्न सक्नु, सिर्जना, सम्पादन, सार लेखन, सङ्गठन, संश्लेषण र योजनानिर्माण गर्नुसम्मका क्रियाकलाप समालोचनात्मक सिप भएकाले सिकाइ सहजीकरणमा यी प्रक्रियालाई पनि सिकाइकै अङ्गका रूपमा उपयोग गरिन्छ। यस पाठ्यक्रममा यी विषयमा ध्यान पुऱ्याइएको छ।

व्यक्तिगत सक्रियतामा सिकाइ निर्भर गर्दछ। सिकाइ उपलब्धिमा आधारित सिकाइ तथा समस्यामा आधारित सिकाइका माध्यमबाट विद्यार्थी केन्द्रित सिकाइ प्रक्रियालाई कक्षामा आवश्यकताअनुसार प्रयोग गर्नुपर्ने कुरा उल्लेख गरिएको छ। यसका लागि समूह र व्यक्तिगत कार्यहरू दिने, प्रस्तुतीकरण गर्न लगाउने, आवश्यकताअनुसार शिक्षकले सहयोग गर्ने, सिकाइ उपलब्धिमा आधारित भएर सुनाइ, बोलाइ, पढाइ र लेखाइको अभ्यास गर्नु गराउनु पर्ने कुरा उल्लेख गरिएको छ। यसका अतिरिक्त भाषिक खेल, छलफल, भाषिक खेल, अन्तरक्रिया, परियोजना कार्य, टिपोट लेखन, दैनिकी लेखनलगायतका कार्य गराएसमेत विद्यार्थी केन्द्रित शिक्षण गर्नुपर्दछ।

आवश्यकतानुसार “म गर्छु, हामी गरौं, तिमी गर” को सिकाइ रणनीति उपयोग गरी सहकार्यात्मक भाषिक क्रियाकलाप गराउनुपर्ने कुरा उल्लेख गरिएको छ। शिक्षकले आफ्नो शिक्षण कौशल प्रदर्शन गर्न, विद्यार्थीमा अपेक्षित भाषिक सिप विकास गर्न र पाठ्यक्रमको सही कार्यान्वयन गर्न निम्नानुसारका सहजीकरण प्रक्रियाहरू पनि उपयोग गर्न सक्ने कुरा उल्लेख गरिएको छ।

सिकाइ सामग्रीलाई कक्षामा प्रथम पटक प्रस्तुत गर्नु प्रस्तुतीकरण हो। यसमा नयाँ शब्द, व्याकरणिक एकाइ, कार्यमूलक भाषिक एकाइ, सुनाइ, बोलाइ, पढाइ र लेखाइ सामग्री वा त्यसका नमुना पाठ आदिको प्रस्तुतीकरण गरिन्छ। प्रस्तुतीकरणका लागि उदाहरण प्रस्तुत गर्दा विद्यार्थीको अनुभव, परिवेश, पाठ्यपुस्तकलगायतका सामग्रीलाई उपयोग गर्नुपर्ने कुरा उल्लेख गरिएको छ।

अभ्यासमा पहिले प्रस्तुतीकरण गरिएका सामग्रीहरूका बारेमा अभ्यास गर्न लगाइन्छ र उनीहरूको भाषिक क्षमता र सम्प्रेषणको विकासका लागि विभिन्न कार्यहरू दिइन्छ। भाषा शिक्षणमा विद्यार्थीलाई नियन्त्रित र निश्चित सन्दर्भमा आधारित भएर पर्याप्त अभ्यास गराउनुपर्छ। यसले उनीहरूमा नयाँ भाषिक एकाइको प्रयोगमा आत्मविश्वास बढाउने भएकाले सोहीअनुसार गर्नुपर्ने कुरा उल्लेख गरिएको छ।

उत्पादन विद्यार्थी केन्द्रित क्रियाकलाप हो। यस क्रियाकलापमा विद्यार्थी स्वतन्त्र रूपमा नै भाषिक एकाइको उत्पादन गर्न सक्षम हुन्छ। सुरुमा शिक्षकको सहयोगमा र पछि स्वतन्त्र किसिमले भाषाका विभिन्न रूपहरूको उत्पादन हुने हुँदा स्वतन्त्र भाषा सिकाइका रूपमा यस चरणलाई लिइन्छ। यस चरणमा शिक्षकले भाषिक खेल, भूमिका अभिनय, पूर्ण शारीरिक क्रिया, सङ्कथन निर्माण, छलफल र अन्तरक्रिया, सूचना सम्प्रेषण, निष्कर्षण, सारांश, पठनबोध प्रश्नोत्तर, स्वतन्त्र लेखन जस्ता कार्यका आधारमा विद्यार्थीको सक्षमताको परीक्षण गर्नुपर्ने कुरा उल्लेख गरिएको छ।

सहजीकरण प्रक्रियामा शीर्षक तथा सन्दर्भका आधारमा पूर्वानुमान, कथ्य भाषाको उपयोग, श्रव्यदृश्य सामग्रीको प्रयोग, कुराकानी, छलफल र निष्कर्ष जस्ता भाषिक क्रियाकलाप गर्नुपर्छ। यस विधिलाई सुनाइ तथा बोलाइ सिप सिकाइमा प्रयोग गर्नुपर्ने कुरा उल्लेख गरिएको छ। यसमा नमुना प्रदर्शन र सहअभ्यास, तथ्य, तथ्याङ्क, पात्र, घटना, सन्दर्भ, परिवेश, अनुमानलगायतका विषयक्षेत्रमा आधारित प्रश्न र उत्तर निर्माण तथा प्रयोग, व्यक्तिगत तथा सामूहिक धारणा वा निष्कर्ष निर्माण जस्ता भाषिक क्रियाकलाप गर्नुपर्छ। यसलाई भाषा शिक्षणअन्तर्गत भाषिक सिप, शब्दभण्डार र अभिव्यक्तिको शिक्षणका लागि प्रयोग गर्नुपर्ने कुरा उल्लेख गरिएको छ।

शारीरिक क्रिया/अभिनय वेगात्मक भावलाई ख्याल गरी शरीरका अङ्ग गतिशील बनाएर सन्दर्भअनुसार प्रयोग गर्नु पूर्ण शारीरिक क्रिया वा अभिनय हो। यस सहजीकरण प्रक्रियामा योजना निर्माण (उद्घोषण, भूमिका अभिनय), विषयक्षेत्र, शीर्षक, नाटक, पात्र, घटनाको छनोट, व्यक्तिगत वा सामूहिक प्रस्तुति, भाषाशैलीको छनोट तथा उपयोग, छलफल, मूल्याङ्कन र पृष्ठपोषण जस्ता भाषिक क्रियाकलाप गर्नुपर्ने कुरा उल्लेख गरिएको छ। यसलाई भाषा शिक्षणअन्तर्गत भाषिक सिप, शब्दभण्डार र अभिव्यक्तिको शिक्षणका लागि प्रयोग गर्नुपर्छ। यसमा व्यक्ति, जोडी, सानो समूह र बृहत् समूहमा सुनाइ र छलफल, नमुना वाचन र अनुकरण, तुलना, विश्लेषण, मूल्याङ्कन र निष्कर्षको मौखिक प्रस्तुतीकरण जस्ता भाषिक क्रियाकलाप गर्नुपर्ने कुरा उल्लेख गरिएको छ।

स्वाध्याय र छलफल यसअन्तर्गत सामग्री छनोट, अध्ययन, धारणा वा विचार निर्माण, सन्दर्भगत उपयोग जस्ता भाषिक क्रियाकलाप गर्नुपर्छ। यसलाई पढाइ, लेखाइ, शब्दभण्डार र

अभिव्यक्तिको शिक्षणका लागि प्रयोग गर्नुपर्छ। यसलाई स्वपठन, युगल पठन र समूह पठन गरी छलफल गर्नुपर्छ। यसका क्रममा कथा सुन्ने, भन्ने तथा लयात्मक शब्दबोध, पात्र, घटना, कार्यको बोध, सार निर्माण, पुनर्कथन, पात्र परिवर्तनबाट नयाँ पाठ निर्माणको अभ्यास गर्ने जस्ता भाषिक क्रियाकलाप गर्नुपर्छ। यसलाई भाषा शिक्षणअन्तर्गत भाषिक सिप, शब्दभण्डार र अभिव्यक्तिको शिक्षणका लागि प्रयोग गर्नुपर्ने कुरा उल्लेख गरिएको छ।

प्रयोगात्मक तथा खोज कार्य विद्यार्थीको सिर्जनात्मक क्षमता विकाससँग सम्बन्धित छ। ज्ञान र सिपलाई विद्यार्थीको धारणा, अनुभव, अनुभूति र आवश्यकताअनुसार प्रयोग गर्ने स्वतन्त्र क्रियाकलाप नै प्रयोगात्मक कार्य हो। यस क्रियाकलापमा विद्यार्थीले विभिन्न शैलीमा निबन्ध, संवाद, कथा, कविता आदिको लेखन लगायत विभिन्न प्रकारका सङ्कथनको निर्माण गर्दछन्। यसअन्तर्गत भाषिक तथा सञ्चारगत समस्या वा प्रश्नको प्रस्तुति, खोजकार्य वा तरिकाबारे छलफल, निर्देशित वा स्वतन्त्र रूपमा विद्यार्थीद्वारा खोज, स्थलगत अवलोकन र प्रस्तुति, छलफल र पृष्ठपोषण जस्ता भाषिक क्रियाकलाप गर्नुपर्छ। यसलाई भाषा शिक्षणअन्तर्गत भाषिक सिप, शब्दभण्डार र अभिव्यक्तिको शिक्षणका लागि प्रयोग गर्नुपर्छ। उपयुक्त सिकाइ सहजीकरण गर्दा पहिलो तथा दोस्रोभाषी विद्यार्थीको सिकाइ गति, स्तर र भाषिक अभ्यासमा सहजताका लागि विभिन्न सान्दर्भिक विधिको छनोट तथा उपयोग गर्नुपर्ने कुरा उल्लेख गरिएको छ।

मूल्याङ्कनका माध्यमबाट विद्यार्थीले भाषा सिकाइका क्रममा प्राप्त गरेका ज्ञान, सिप र अभिवृद्धिको लेखाजोखा गरिन्छ। सिकाइ सहजीकरणका क्रममा विद्यार्थी मूल्याङ्कन निरन्तर चलिरहने प्रक्रिया हो। विद्यार्थी मूल्याङ्कनमा आन्तरिक र बाह्य दुवै किसिमका प्रक्रिया अवलम्बन गर्नुपर्छ। मूल्याङ्कनले मूलतः विद्यार्थीको भाषिक सिप (सुनाइ, बोलाइ, पढाइ र लेखाइ), भाषिक संरचना र शब्दभण्डारको सिकाइ उपलब्धि स्तरलाई देखाउने कुरा उल्लेख गरिएको छ। आन्तरिक मूल्याङ्कनलाई सिकाइ सहजीकरण प्रक्रियाका क्रममा उपयोग गर्नुपर्छ। यसको मुख्य उद्देश्य विद्यार्थीका सिकाइ समस्यालाई समयमै पत्ता लगाई सिकाइमा सुधार ल्याउनु हो। विद्यार्थीका व्यक्तिगत सिकाइ उपलब्धिका आधारमा आन्तरिक मूल्याङ्कन प्रक्रिया सञ्चालन गर्नुपर्ने निर्देश गरिएको छ। आन्तरिक मूल्याङ्कनमा कक्षाकार्य, गृहकार्य, व्यक्तिगत तथा समूहकार्य, प्रयोगात्मक कार्य, सिर्जनात्मक कार्य, परियोजना कार्य, भाषिक सिपसम्बद्ध सह/अतिरिक्त क्रियाकलाप, अभिभावक सम्पर्क, घटनावृत्त अभिलेख, विद्युतीय सञ्चार माध्यमबाट उपयुक्त सामग्रीको सङ्कलन र प्रस्तुति जस्ता विभिन्न साधनहरूलाई उपयोग गर्न सकिन्छ। यसबाट प्राप्त नतिजालाई अभिलेखीकरण गरी अभिभावकलाई सोको जानकारी गराउनुपर्छ। आन्तरिक मूल्याङ्कनलाई आन्तरिक मूल्याङ्कनसँग अन्तरसम्बन्धित गराउनुपर्छ। प्रत्येक शैक्षिक सत्रका अन्त्यमा अन्तिम परीक्षामार्फत बाह्य मूल्याङ्कन गर्नुपर्छ। बाह्य मूल्याङ्कनबाट विद्यार्थीको पढाइ र लेखाइको उपलब्धि स्तर निर्धारण सञ्चालन गर्नुपर्ने निर्देश गरिएको छ।

बाह्य मूल्याङ्कन गर्दा आन्तरिक मूल्याङ्कनको नतिजालाई समेत आधार मानेर स्तर निर्धारण र कक्षोन्नति गरिन्छ। बाह्य मूल्याङ्कनका लागि आन्तरिक मूल्याङ्कन मूल्याङ्कनबाट २५% र बाह्य मूल्याङ्कनबाट ७५% अङ्क भार निर्धारण गरिएको छ। आन्तरिक मूल्याङ्कनको २५% प्रतिशत भार आन्तरिक मूल्याङ्कनका रूपमा समावेश गरिएको छ। आन्तरिक मूल्याङ्कनलाई अभिलेखीकरणलाई जोड दिइएको छ। प्रत्येक विद्यार्थीको कार्यसञ्चयिकालाई अद्यावधिक गरी

व्यवस्थापन गर्नुपर्ने कुरामा जोड दिइएको छ। विविध पक्षमा तोकिएअनुसारको भारको अड्क आन्तरिक मूल्याङ्कनका रूपमा समावेश गरिएको छ। यसअनुसार उपस्थिति र कक्षा सहभागिता ३, सुनाइ र बोलाइ १०, सिर्जनात्मक कार्य, परियोजना कार्य र प्रस्तुति ६ र त्रैमासिक परीक्षा ६ गरी जम्मा २५ अड्क निर्धारण गरिएको छ। उल्लिखित कार्य गर्दा शिक्षकले निम्नानुसारका कार्य र तिनको विस्तृतीकरणलाई उपयोग गर्न सक्ने व्यवस्था मिलाइएको छ। उल्लिखित क्षेत्रगत क्रियाकलाप नियमित सिकाइ सहजीकरणकै क्रममा गराउने, उक्त क्रियाकलापलाई आन्तरिक मूल्याङ्कनसँग अन्तरसम्बन्धित गरी त्यसको अभिलेख पनि राख्नुपर्ने र उक्त अभिलेखको क्रियाकलापसँगै बाह्य मूल्याङ्कनमा समेत उपयोग गर्नुपर्ने व्यवस्था मिलाइएको छ। उल्लिखित कार्य गर्दा शिक्षकले निम्नानुसारका कार्य र तिनको विस्तृतीकरणलाई उपयोग गर्न सक्ने व्यवस्था मिलाइएको छ।

कक्षा सहभागिता, सिर्जना/परियोजना कार्य, सुनाइ र बोलाइ, उपस्थिति र कक्षा सहभागिता, परियोजना कार्य र सिर्जनात्मक कार्य तथा र प्रस्तुति, श्रुतिबोध/लेखन र सुनाइ पाठमा आधारित लेखन, विद्यार्थीको दैनिक हाजिरी अभिलेख र कक्षागत सिकाइ सहभागिता, भाषिक सिप विकास सम्बद्ध लिखित तथा मौखिक प्रस्तुति, निर्देशनमा आधारित वा स्वतन्त्र रचना, श्रुतिलेखन, सुनाइका आधारमा प्रश्नोत्तर, शब्दबोध, अर्थबोध, सन्दर्भबोध, सुनाइ पाठमा भएका पाठ्यसामग्री सुनाइका आधारमा प्रश्नोत्तर लेखन, मौखिक प्रतिक्रिया तथा वर्णन, कुनै सान्दर्भिक विषयवस्तु वा चित्र दिई स्पष्टता, शैली, भाषिक स्तर, शुद्धोच्चारण, गति, यति, लय र हाउभाउसहित मौखिक प्रतिक्रिया तथा वर्णन, कथाकथन, घटना, पात्र र परिवेशको वर्णन, निर्दिष्ट भाषिक प्रकार्यमा आधारित संवाद, मौखिक वर्णन र प्रतिक्रिया रहेका छन्। बाह्य मूल्याङ्कनमा अन्तिम परीक्षाको भार ७५ प्रतिशत हुने र प्रत्येक परीक्षामा प्रश्न सोध्दा शैक्षिक सत्रको सुरुदेखि पढाइ भएका सबै पाठहरूबाट समेटिएको हुनुपर्ने उल्लेख गरिएको छ। परीक्षामा विशेष गरेर ज्ञान र बोध, प्रयोग र उच्च दक्षतामा आधारित हुने र पाठ्यक्रमले निर्धारण गरेका उद्देश्यअनुरूप विद्यार्थीहरूले ज्ञान, सिप, अभिवृत्ति प्राप्त गरे नगरेको मूल्याङ्कन गरी त्यसको आधारमा प्रमाणीकरण गरिने साथै अन्तिम परीक्षाको प्रश्नपत्र पाठ्यक्रम विकास केन्द्रले तयार गरेको विशिष्टीकरण तालिकालाई आधार मानी निर्माण गरिनुपर्ने व्यवस्था गरिएको छ।

निष्कर्ष

वि.सं. २०२८ पूर्वको नेपाली भाषा सिकाइ प्रक्रिया व्यवस्थित, योजनाबद्ध, वैज्ञानिक र विद्यार्थी केन्द्रित हुन सकेन। वि.सं. २०२८ को राष्ट्रिय शिक्षा पद्धति योजनासँगै नेपाली भाषाशिक्षणसँग सम्बन्धित पाठ्यक्रम, पाठ्यपुस्तकको निर्माण भई सोहीअनुकूल पठनपाठन हुँदै आएका छन्। वि.सं. २०२८ पछि शिक्षकका लागि दिइएका अल्पकालीन र दीर्घकालीन, सेवाकालीन वा पूर्व सेवाकालीन तालिम, शिक्षाशास्त्र सङ्कायको स्थापना र शिक्षकको उत्पादनजस्ता गतिविधिले नेपाली भाषा सिकाइमा कमश : वैज्ञानिकता, बालमनोविज्ञान र व्यवस्थित अध्ययन अध्यापन प्रक्रिया सञ्चालन हुँदै आएका छन्। वि.सं. २०३८, वि.सं. २०४९, वि.सं. २०५५ र वि.सं. २०६४, २०७१ र २०७८ का माध्यमिक नेपाली भाषा पाठ्यक्रम र सोअनुकूलको सिकाइ सहजीकरणसम्बन्धी निर्देशनले पनि नेपाली भाषा कक्षामा सिकाइ सहजीकरण प्रक्रियामा कमश : सुधार गर्दै नेपाली भाषाशिक्षणको मर्म र भावना अनुकूल हुँदै आएको छ। पछिल्लो समय वि.सं. २०७८ को माध्यमिक नेपाली पाठ्यक्रमको

कार्यान्वयनसँगै विद्यालय शिक्षणलाई सिकारुमैत्री, सिपकेन्द्रित र प्रयोजनपरक बनाउन खोजिएको छ । हाल आएर सूचना प्रविधि इमेल, इन्टरनेट स्लाइडल, एआइगायतको प्रयोगले नेपाली भाषा सिकाइकमा सूचना प्रविधिको प्रयोग सहज भएको छ । भाषा पाठ्यक्रमलाई विविधतामूलक, रुचिपूर्ण र उद्देश्यमूलक बनाउन थालिएको छ । वर्तमान पाठ्यक्रमले शिक्षणलाई अभि सफल, प्रभावकारी, व्यावहारिक र उद्देश्यमूलक बनाउन भाषाशिक्षकमा भाषाशिक्षणप्रतिको धारणामा स्पष्टता, जवाफदेहिता तथा सिकारुमा यस अनुकूलको लगनशीलता आवश्यक भएको निष्कर्ष निकालिएको छ । यो अध्ययन वर्तमान नेपाली पाठ्यक्रमप्रति शिक्षकका अनुभवमा केन्द्रित रहेको छ । यो अध्ययन नेपाली पाठ्यक्रमप्रति गहन अध्ययन गर्न चाहने शिक्षक, विद्यार्थी तथा अनुसन्धानकर्ताका लागि लाभदायी हुने देखिन्छ । यसै गरी पाठ्यांश निर्माण तथा परिमार्जनका सन्दर्भमा समेत उपयोगी हुने छ । साथै यस अध्ययनले निर्दिष्ट विद्यालय तहका पाठ्यक्रम तथा पाठहरूको मूल्याङ्कन गर्नसमेत सकिने आधार प्रदान गर्ने छ ।

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लेखसार

प्रस्तुत लेखमा उपन्यासकार सरुभक्तद्वारा लिखित चुली (२०६०) उपन्यासलाई सारवस्तुसम्बन्धी अवधारणाका आधारमा विश्लेषण गरिएको छ। यस लेखमा चुली उपन्यासलाई प्राथमिक स्रोतको सामग्रीका रूपमा उपयोग गरिएको छ। उपन्यासको विश्लेषणका लागि आवश्यक सैद्धान्तिक अवधारणा निर्माणका लागि उपयोग गरिएका सन्दर्भपुस्तक तथा चुली उपन्यासका बारेमा गरिएका समीक्षा नै यस लेखमा द्वितीयक स्रोतका सामग्री बनेका छन्। यस लेखमा उपयोग गरिएका दुवै स्रोतका सामग्री सङ्कलन पुस्तकालय कार्यबाट गरिएको छ। चुली उपन्यासमा हिमाल आरोहणका क्रियाकलापलाई मानिसको जीवनको लक्ष्य प्राप्तिको सन्दर्भ जोडिएको छ। हिमालको चुलीको उचाइ नाप्नका लागि कठोर मिहिनेत आवश्यक परे जस्तै जीवनलाई पनि चुलीको शिखरमा पुऱ्याउनका लागि अथक मिहिनेतको आवश्यकता पर्छ भन्ने विषय यस उपन्यासमा आएको छ। उपन्यासमा जीवनलाई हिमालका विविध सन्दर्भसँग जोड्दै हिमाल र जीवनका बिचमा तादात्म्य खोज्ने प्रयत्न गरिएकाले छ। यहाँ जीवन अनि हिमाल दुवैलाई सफलताको शिखरमा पुऱ्याउने आधार नै मिहिनेत वा कठोर साधना हो भन्ने विषय स्थापित गरिएको छ। निरन्तर साधना, कठोर परिश्रम र सङ्घर्षबाट हिमालका सयौं चुलीको उचाइ भेटाउन सकिए जस्तै अविश्रान्त यात्राबाट नै मानिसको जीवनका उच्च उपलब्धि हत्याउन सकिन्छ भन्ने मूल सारवस्तु यस उपन्यासमा अभिव्यक्त छ।

विषयपरिचय

साहित्यकार सरुभक्तको जन्म २०१२ सालमा पोखराको बागबजार भन्ने ठाउँमा भएको हो। उनका एक अभिनवको आत्मकथा (२०४४), छोरी ब्रह्माण्ड (२०४७), यामागल (२०५४) जस्ता कथासङ्ग्रह प्रकाशित भएका छन् भने पागलबस्ती (२०४८), तरुनी खेती (२०५३), समय त्रासदी (२०५८), चुली (२०६०) जस्ता औपन्यासिक कृति सार्वजनिक भएका छन्। बहुआयामिक

व्यक्तित्वका धनी सरुभक्तले नेपाली साहित्यलाई विशिष्ट योगदान दिएबापत विभिन्न गरिमामय साहित्यिक सम्मान तथा पुरस्कार पनि प्राप्त गरेका छन्। उनका रचनामा सामाजिक, ऐतिहासिक र वैज्ञानिक विषयवस्तुको उपयोग गरिएको हुन्छ। उनलाई नेपाली साहित्यमा प्रयोगवादी उपन्यासकारका रूपमा लिइन्छ। उनका रचनामा सामाजिक पीडा, विश्वयुद्धजन्य समस्या, पुँजीवादी विश्व नीतिका असर जस्ता राष्ट्रिय अन्तर्राष्ट्रिय विषयवस्तुलाई उपयोग गरिएको छ। वैज्ञानिक विषयवस्तुलाई स्वरकल्पनाको साँचोमा राखेर चिन्तनको लेपन गर्ने सरुभक्तका रचनामा मानव सभ्यताप्रति चिन्ता, भौतिकवादी वैज्ञानिक दृष्टिकोण, विशृङ्खलता र मूल्यहीनताप्रति आक्रोश र शान्ति सुरक्षा तथा प्रगतिको कामना गर्ने चाहना प्रकट भएको हुन्छ। यिनका रचनाले जीवनको निस्सारता र शून्यतालाई विषयका रूपमा ग्रहण गरेका हुन्छन्। सरुभक्त अस्तित्ववादी विसङ्गतिवादी जीवन दर्शनलाई बौद्धिक र काव्यात्मक भाषाका माध्यमबाट प्रस्तुत गर्ने लेखक हुन्।

विभिन्न विधामा फरक प्रयोगका कारण आफ्नो विशेष पहिचान बनाउन सफल सरुभक्तको नवीन प्रयोगका रूपमा रहेको चुली हिमाल आरोहणसँग सम्बन्धित विषयमा रचना गरिएको लघुउपन्यास हो। हिमाल आरोहणका विशेष सन्दर्भका आधारमा जीवन विषयक सत्यलाई चिनाउने उद्देश्यका साथ रचना गरिएको चुली वैचारिक उपन्यास पनि हो। चुली उपन्यासमा प्रकृति र मानव जीवनका विचमा तादात्म्य खोज्ने प्रयत्न गरिएको छ। विचार कुनै पनि कृतिको जीवन हो। साहित्यिक कृतिको मूल्य नै कृतिमा प्रकट भएको विचारका आधारमा निरूपित भएको हुन्छ। कृतिमा सन्निहित कलागत मूल्य मापनको आधार नै साहित्यिक कृतिमा अभिव्यक्त विचार हो। कृतिमा लेखकको विचार नै जीवनदर्शन वा मूल उद्देश्य तथा सारवस्तुका रूपमा प्रकट भएको हुन्छ। यस लेखमा सरुभक्तद्वारा रचिएको चुली उपन्यासमा अभिव्यक्त मूल विचार वा सारवस्तु पहिचानलाई मुख्य प्राज्ञिक समस्याका रूपमा राखी कृतिमा अभिव्यक्त सारवस्तु निरूपण गर्नुलाई मुख्य उद्देश्य बनाइएको छ। सरुभक्तको चुली उपन्यासका बारेमा प्रशस्त अध्ययन भएका छन् तथापि यस उपन्यासको सारवस्तुका बारेमा अध्ययन भएको पाइँदैन। स्नातक तहको पाठ्यक्रममा समावेश गरिएको चुली उपन्यासको सारवस्तुका बारेमा विस्तृत अध्ययन गरिने भएकाले विद्यार्थी तथा जिज्ञासु पाठकका लागि यो लेख निकै उपयोगी बन्ने छ।

अध्ययनविधि

प्रस्तुत लेखमा सरुभक्तद्वारा लिखित चुली उपन्यासमा प्रकट भएको सारवस्तुका बारेमा अध्ययन गरिएको छ। यो अध्ययन कृतिको विश्लेषण गरी त्यसमा अभिव्यक्त भएको सारवस्तुका बारेमा अध्ययन गरिएको छ। यस लेखमा गुणात्मक अनुसन्धानका मापदण्डको उपयोग गरिएको छ। यस लेखमा प्राथमिक तथा द्वितीयक स्रोतका सामग्री उपयोग गरिएको छ। यस लेखमा सरुभक्तद्वारा लिखित चुली उपन्यासलाई प्राथमिक स्रोतको सामग्रीका रूपमा उपयोग गरिएको छ। उपन्यासको सारवस्तुसम्बन्धी अवधारणा निर्माणका लागि प्रयोग गरिएका कृति सन्दर्भसामग्री तथा चुली उपन्यासका गरिएका विश्लेषणलाई द्वितीयक स्रोतका रूपमा उपयोग गरिएको छ। सारवस्तुको सिद्धान्तका आधारमा कृतिको विश्लेषण गरी निष्कर्षसम्म पुगिएको छ। यस लेखमा कृतिपठन र पाठ विश्लेषणको ढाँचाका आधारमा चुली उपन्यासको विश्लेषण गरी सारवस्तु निरूपण गरिएको छ। यस लेखमा गुणात्मक अनुसन्धानका मापदण्ड प्रयोग गरी सारवस्तुसम्बन्धी अवधारणाका आधारमा कृति विश्लेषण गरेर अर्थापन गरिएको छ।

सारवस्तुसम्बन्धी अवधारणा

कुनै पनि कृतिमा लेखकका अनुभव, कल्पना तथा धारणा नै विचारका रूपमा आएका हुन्छन् । उपन्यास आख्यान प्रधान विधा हो, त्यसैले कृतिमा घटना, कथावस्तु तथा पात्रका माध्यमबाट विचार प्रकट भएको हुन्छ । अनुभव नै ज्ञान वा विचारको स्रोत हो (मिश्र, सन् १९९८, पृ.१२३) । कुनै पनि रचनामा विचार लेखकको कृति लेखनको उद्देश्य बनेर प्रकट भएको हुन्छ । लेखकीय कल्पना, अनुभव तथा धारणा नै विचार बनेर आएका हुन्छन् । लेखकीय विचारको निर्माण परिवार, समाज, शिक्षा, राजनीति, विज्ञान, प्रविधि आदि पक्षबाट हुन्छ (प्रश्रित, २०६६, पृ.३०७) । कुनै पनि लेखकले आफैँसँग वा कुनै अन्य व्यक्तिसँग संवाद गर्ने क्रममा विचार जन्मन्छ । कुनै कथामा आत्माभै अन्तर्निहित आधारभूत धारणा वा विचार मान्यता नै सारवस्तु हो (श्रेष्ठ, २०७९, पृ. ३९) । लेखकको विचार नै कृतिमा सारवस्तुका रूपमा अभिव्यक्त भएको हुन्छ । सारवस्तुको अर्थ यसको विषय नभएर यसमा प्रयुक्त केन्द्रीय विचार हो (बराल, २०६९, पृ. ९२) । कुनै पनि रचनाका माध्यमबाट अभिव्यक्त हुने मूल विचार नै सारवस्तुका रूपमा प्रकट भएको हुन्छ ।

साहित्यिक कृतिमा अभिव्यक्त भएको सारवस्तुले कृतिको मुख्य सार प्रस्तुत गरेको हुन्छ । सारवस्तु प्रस्तुतीकरणका विभिन्न तरिका हुन्छन् । लेखकले आफ्ना रचनामा सारवस्तु प्रस्तुतीकरणका लागि विभिन्न पद्धति अवलम्बन गरेको हुन्छ । सारवस्तु अभिधात्मक, अन्योक्तिमूलक वा प्रतीकात्मक ढाँचामा रहेको हुन्छ (श्रेष्ठ, २०५७, पृ. १२) । लेखकले आफ्नो धारणालाई नै सारवस्तु बनाएको हुन्छ । कुनै कृतिमा सारवस्तु नाटकीकृत वा आग्रहीकृत संरचनामा प्रस्तुत गरेको हुन्छ (श्रेष्ठ, २०५७, पृ. १२) । यी दुईमध्ये नाटकीकृत पद्धतिलाई साहित्य लेखनका क्रममा बढी महत्त्व दिइन्छ । कृतिमा लेखकले नाटकीकरण गरेर प्रस्तुत गरेको सारवस्तु निकै प्रभावकारी हुने गर्छ । लेखकले कृतिमा दिन खोजेका विचारका तहहरू पाठकले उप्काउन सक्छ र सौन्दर्यबोध गर्छ (बराल र एटम, २०५८, पृ. ४१) । त्यसैले कुनै पनि कृतिको मूल आशय, विचार वा दृष्टिकोणका रूपमा सारवस्तु आएको हुन्छ । कथाको सारका रूपमा संवेदनाको प्रस्तुति भएको हुन्छ (अर्याल, २०५९, पृ. ८) । उपन्यासमा खास गरी सामाजिक समस्या र वैयक्तिक जीवनमा विभिन्न पक्षको विस्तृत अध्ययन हुनाले त्यसमा चित्रित जीवन र समस्याहरू यथातथ्य वर्णन मात्र नभएर तिनीहरूले जीवनप्रति उपन्यासकारको कुनै विशिष्ट दृष्टिकोणलाई प्रकट गरेका हुन्छन् (प्रधान, २०६१, पृ. ११) । लेखक समाजका कुन पक्षसँग बढी प्रभावित छ र कुन पक्षसँग बढी संवेदनशील छ, त्यो पक्ष नै स्रष्टाको विचारका रूपमा उपन्यासमा आएको हुन्छ ।

कुनै पनि कृतिको पठनबाट प्राप्त मूल सन्देश नै सारवस्तुका रूपमा आएको हुन्छ । उपन्यासमा विकसित गरेर प्राप्तिपूर्ण अवस्थासम्म पुऱ्याइएको केन्द्रीय एकीकृत धारणा, जीवनदृष्टि, सन्देश, सारतत्त्व, विचार नै सारवस्तु हो र यसलाई उपन्यासकारले नाटकीकरण गरेर साधारणीकृत अवस्थामा पुऱ्याएको हुन्छ (बराल र एटम, २०६७, पृ. २१८) । यसैले जीवनका व्यापक अनुभूति नै उपन्यासमा विचार भएर अभिव्यक्त हुन्छन् । युगीन र विश्वपरिवेशका व्यापक मूल्यहरू, पारदर्शी र जीवनमुखी दृष्टिकोणहरू उपन्यास सिर्जनाका क्षणमा स्रष्टाको विचार बनेर पात्रका आचरणमा प्रक्षेपित भएका हुन्छन् । यो एउटा जीवनदर्शन पनि हो (सुवेदी, २०६४, पृ. २६) । वस्तु, आचरण, परिवेश, द्वन्द्वका सङ्गतिबाट उपन्यासको निर्मिति हुन्छ र यसै सङ्गतिबाट व्यक्त हुने स्रष्टाको परिपक्व अठोट नै उपन्यासको विचार पक्ष हो । सिर्जनाको मूल प्रयोजन सौन्दर्यको सृष्टि गर्नु हो र यो नैतिकता तथा आनन्दको सम्मिश्रणबाट सम्भव हुन्छ (शर्मा, २०६३, पृ. ४०८) । उपन्यासको प्रयोजन आनन्दप्राप्ति, नीतिसोपक्ष आनन्द, लोकमङ्गल, समसायिक यथार्थको उद्घाटन आदि हो ।

उपन्यास वर्तमान युग जीवनका विविध रहस्यलाई सहजताका साथ प्रकाश पार्ने यथार्थकेन्द्री, कल्पनायुक्त र मानवतावादी गद्याख्यान हो र यसमा सृजनात्मक कलाका अनेक रूपको उपयोग सम्भव छ (पौडेल, २०६८, पृ. ६)। यस लेखमा मूलतः चुली उपन्यासमा प्रस्तुत भएको सारवस्तु प्रस्तुत गरिएको छ। यसका लागि उपन्यासको कथावस्तु प्रस्तुत गरी त्यसैका आधारमा अभिव्यञ्जित मूल विचार वा सारवस्तु निरूपण गर्ने कार्य गरिएको छ।

परिणाम र छलफल

सरुभक्तद्वारा लिखित चुली (२०६०) उपन्यास मानिसको जीवनका विविध पक्ष उद्घाटन गरी रचिएको कृति हो। हिमाल आरोहणका विविध सन्दर्भलाई मानिसको जीवनका अनेकन आयामसँग जोडेर जीवनका सरलता, जटिलता तथा व्यावहारिकतालाई औपन्यासिक सन्दर्भबाट स्पष्ट पारिएको चुली मानिसको लक्ष्य बनेको हुन्छ, भन्ने कुरा उपन्यासमा आएको छ। चुली उपन्यासको रचनाका सन्दर्भमा सरुभक्तको स्वीकारोक्ति यस्तो रहेको छ :

“असल प्रेरणाबाट असल साहित्यको रचना नेपाली साहित्यको मात्र होइन, विश्व साहित्यकै एक समृद्ध परम्परा हो। यस पृष्ठभूमिमा मैले द ओल्ड म्यान एन्ड द सीद्वारा प्रेरित भई चुलीको रचना गरें। हेमिङ वेसित विशाल समुद्र थियो, उनले समुद्रमा जीवनको सङ्घर्षगाथा रचना गरे। मसित महान् हिमाल थियो, मैले हिमालमा जीवनको सङ्घर्षगाथा रचना गरें। तर यी दुई सङ्घर्षगाथामा प्रेरणाजन्य समानताबाहेक भिन्नताहरू त्यति नै छन् जति समुद्र र हिमालविच हुन्छन्” (चुली, २०६०, सापेक्ष)।

चुली उपन्यास पर्यावरणीय कृतिका रूपमा सिर्जित भएको छ। यसमा मानिसको जीवनलाई हिमाल आरोहणका सन्दर्भसँग जोडिएको छ। यस कृतिले नेपाली उपन्यास परम्परामा अर्को ढोका उघारिदिएको छ। चुली उपन्यासमा अभिव्यक्त भएको सारवस्तुको समीक्षा यस लेखमा गरिएको छ।

चुली उपन्यासको सारवस्तु

सरुभक्तको चुली उपन्यासमा हिमाल आरोहणको विषयलाई मानिसले जीवनमा लक्ष्य प्राप्त गर्नका लागि गर्ने सङ्घर्षसँग सम्बन्धित बनाइएको छ। हाम्रो देश नेपालमा विश्वका सर्वोच्च आठ हिमशृङ्खला पर्छन्। हाम्रो देश नेपाल यिनै हिमशृङ्खलाका कारण हिमाली राष्ट्रका रूपमा परिचित रहेको छ। चाँदी जस्तै टल्किएका यिनै हिमाल नै हामी नेपालीको पहिचान पनि बनेका छन्। यस्तो हिमशृङ्खलाले भरिपूर्ण देशमा हिमाली सन्दर्भलाई समेटेर साहित्य लेख्ने पद्धतिको विकास नभएको सन्दर्भलाई परिपुष्टता प्रदान गर्ने उद्देश्यले अभिप्रेरित भई चुली उपन्यासको रचना गरिएको सन्दर्भ कृतिमा अभिव्यक्त भएको छ (चुली, २०६०, सापेक्ष)। नेपाली उपन्यास जगत्मा नयाँ प्रवृत्ति बोकेर चुली उपन्यास आएको छ।

चुली उपन्यासमा आएको विषयको मुख्य क्षेत्र भनेकै हिमाल आरोहणको सन्दर्भ हो। जम्मा ७० पृष्ठमा संरचित चुली लघु उपन्यासका रूपमा नै रहेको छ। यसलाई लघु उपन्यास सिद्ध गर्न सकिने विभिन्न आधार रहेका छन्। विश्वको सर्वोच्च शिखर सगरमाथा आरोहणको सन्दर्भलाई मानव जीवनको लक्ष्य प्राप्तिको यात्रासँग सम्बन्धित बनाउँदै चुली उपन्यास रचना गरिएको छ। उपन्यासको प्रारम्भ ऊ पात्रले हिमाल आरोहणको यात्रासँगै भएको छ। उपन्यासमा एकातिर हिमाल आरोहणको सन्दर्भ पाइन्छ भने अर्कातिर जीवन विषयक सत्यको अभिव्यक्ति पाइन्छ।

चुली उपन्यासमा हिमाल आरोहणको मूल विषय सन्दर्भसँग राखेर मानव जीवनको लक्ष्य प्राप्तिका क्रममा आइपर्ने समस्याहरू प्रस्तुत गर्दै जीवनलाई चिनाउने प्रयत्न गरिएको छ। यस

उपन्यासमा हिमाल आरोहण जत्तिकै कष्टकर अनि चुनौतीपूर्ण मानिसको जीवनको यात्रा पनि रहेको छ, भन्ने कुरालाई विभिन्न दृष्टान्तका माध्यमबाट पुष्टि गरिएको छ। टाढाबाट हेर्दा हिमाल आरोहण सामान्य लागे पनि नजिकबाट नियाल्दा निकै कष्टकर हुने गर्छ, त्यस्तै मानिसको जीवन पनि परबाट जति सुन्दर र आकर्षक हुन्छ, नजिकबाट त्यति आकर्षक हुँदैन भन्ने कुरालाई हिमालको यात्राबाट स्पष्ट पारिएको छ। हामी जोकोही जीवनलाई सभ्य, भव्य अनि सुमधुर बनाउन चाहने व्यक्ति जीवनका खतरासँग खेलन सक्नुपर्छ, भन्दै जीवनलाई पनि खतराको खेलका रूपमा चिनाउने कार्य यस उपन्यासमा गरिएको छ। परिश्रमविनाको जीवन चाहने मानिसले कहिल्यै पनि सफलताका सुमधुर सिँढी चढ्न सक्दैन भन्दै जोखिमयुक्त जीवनमा नै सफलताका मिठा फल पाउन सकिने विचार यस उपन्यासमा प्रकट भएको छ।

चुली उपन्यासमा अस्तित्ववादी जीवनदृष्टिका आधारमा हिमाल आरोहणका सन्दर्भ र जीवनका लक्ष्य प्राप्तिका लागि गरिने कष्टकर परिश्रमका सन्दर्भलाई सम्बन्धित बनाएर देखाउने कार्य गरिएको छ। सगरमाथा आरोहणका लागि आउने थोरै मानिसले मात्र सफल आरोहणको मधुर स्वाद लिन पाए जस्तै यस धर्तीमा जन्मिएका थोरै मानिसले मात्र आफ्नो जीवन सफल भएको अनुभूतिमा रमाउन पाउँछन् भन्ने अत्यन्तै आकर्षक र यथार्थपरक अभिव्यक्ति यस उपन्यासमा दिइएको छ (सुवेदी र अन्य, २०८०, पृ. २४४)। जीवनका कठिन यात्रा एकलै तय गरे जस्तै हिमाल आरोहणको प्रयास पनि एकलै गरिनुपर्छ भन्ने भावनाबाट प्रेरित भई ऊ पात्रले हिमाल आरोहणको कार्य प्रारम्भ गरेको विषयबाट चुली उपन्यास अगाडि बढेको छ। हिमाल र जीवन दुवै जोखिमबाट अगाडि बढ्ने भएकाले जोखिम वा खतराहरूको सामनाबाट नै हिमालको सफल आरोहण भए जस्तै सङ्घर्षशील जीवनबाट नै लक्ष्य प्राप्त हुने दृढ अठोटका साथ ऊ पात्र हिमाल आरोहणमा निस्किएको विषय यस उपन्यासमा पाइन्छ। हिमाल सफल आरोहीका लागि मात्र हो भने जीवन पनि सङ्घर्ष गरेर अगाडि बढ्न सक्नेलाई मात्र हो भन्ने विचारले यस उपन्यासमा स्थान पाएको छ।

चुली उपन्यासमा मानिसको जीवनलाई विवशताले भरिएको यात्राका रूपमा चित्रण गरिएको छ। मानिसको जीवनको अर्को नाम विवशता हो तर विवशता भने जिन्दगी होइन भन्दै मानिसले यो जीवन विवशताका बिचबाट बिताउनुपर्ने कुरा यस उपन्यासमा व्यक्त गरिएको छ। मानिसको जीवनमा दुःख छ, तर दुःख नै जीवन होइन किनभने परिश्रमबाट जीवनको सुन्दर परिभाषा बनाउन सकिन्छ, भन्दै सङ्घर्षले भरिएको जीवनमा सफलता आफैँ प्राप्त हुन्छ भन्ने कुरा यस उपन्यासमा देखाइएको छ। हिमालमा जोखिम रहे जस्तै मानिसको जीवन पनि जोखिमले भरिएको हुन्छ भन्ने कुरालाई उपन्यासमा पुष्टि यसरी पुष्टि गरिएको छ। “हिमालमा जोखिमहरू हुन्छन्। जीवनमा हिमालहरू हुन्छन्। जीवन भनेको जोखिमहरूको एक सुन्दर कविता हो। जोखिमदेखि तर्सनेहरू सधैं कुरूप कविता रचना गर्दछन्” (चुली, २०६०, पृ. १२)।

मानिसले जीवनमा सफलता पाउनका लागि जोखिम मोल्नै पर्छ, जोखिमबाट नै सुन्दर रचना निर्माण हुन सक्ने विचार चुली उपन्यासमा अभिव्यक्त भएको छ। यस उपन्यासमा हिमालको मौसम परिवर्तनशील हुन्छ, तर मानिसको भाग्य मौसम जस्तै परिवर्तन हुन सक्दैन भन्ने कुरा उल्लेख गर्दै मानिस कुनै लक्ष्य वा उद्देश्यबाट निर्देशित हुने र जीवनमा लक्ष्य नभएको मानिस मृत बराबर हुने विषयलाई विभिन्न सन्दर्भ र दृष्टान्तका माध्यमबाट स्पष्ट पारिएको छ। यसैगरी उपन्यासमा मानिसले अवसरको खोजी अवश्य गर्नुपर्छ तर अवसर मात्र खोज्नेले कुनै लक्ष्य प्राप्त गर्न सक्दैन भन्ने कुरालाई उपन्यासको भनाइले यसरी स्पष्ट पारेको छ : “कति मान्छेको जीवन राम्रो मौसमको

प्रतीक्षा गर्दागर्दै त्यत्तिकै बिच्छन् । राम्रो मौसम राम्रो कुरा हो तर राम्रो मौसमको प्रतीक्षा गरी बस्नु मात्रै राम्रो कुरा होइन” (चुली, २०६०, पृ. २७) ।

मानिसले मौका कुरेर मात्र काम गर्ने होइन बरु परिस्थितिअनुसार प्रतिकूल मौसमसँग जुधेर पनि काम गर्ने सामर्थ्य राख्नुपर्छ, भन्ने कुरालाई चुली उपन्यासमा विचारका रूपमा प्रस्तुत गरिएको छ । मानिस विवेकशील प्राणी भएकाले आफ्नो लक्ष्य र गन्तव्यको बाटो आफै बनाएर अगाडि बढ्ने पर्छ भन्दै अन्य प्राणीले भन्दा मानिसले प्राप्त गरेको विशेष क्षमता नै लक्ष्य निर्धारण सामर्थ्य भएको कुरालाई यस उपन्यासमा हिमाल आरोहण विषयक विविध सन्दर्भबाट स्पष्ट पारिएको छ । मानिसको जीवन दुःख, कष्ट र दुर्घटनाले भरिएको छ, यस्ता डरलाग्दा दुर्घटनाबाट बच्दै कर्मशील बाटोबाट अगाडि बढ्ने व्यक्तिले नै सफलताका शिखरहरू चुम्न सक्छ, भन्ने मूल आशयलाई हिमाल चढ्दाका विविध प्रसङ्गबाट स्पष्ट पाउँ आफू हिँड्ने बाटो आफै निर्माण गर्ने सामर्थ्य प्रत्येक मानिसमा रहनुपर्छ भन्ने विचार यस उपन्यासमा प्रकट हुन पुगेको छ । यस उपन्यासमा सङ्घर्षशील तथा इच्छाशक्ति भएको मानिसले आफ्नो जीवनमा सफलता पाउन सक्छ, भन्ने कुरा पुष्टि उपन्यासको अंशले यसरी गरेको छ : “जीवनमा कति मान्छे थोरै थोरै परिश्रम गरी धेरै धेरै आराम खोज्छन् । जीवनमा कति मान्छे अल्छी बन्नकै लागि जन्मन्छन्, त्यसैले जीवनका सुनौला अवसरहरूलाई शत्रुता दृष्टिले हेर्छन् । हिमाल चढ्नेलाई यस्तो कुरा सुहाउँदैन । अल्छीले हिमाल चढ्दैन” (चुली, २०६०, पृ. ३०) ।

परिश्रमी मानिसले नै सफलताका सिँढी सजिलै चढेका हुन्छन् भन्ने कुराको पुष्टि गर्नका लागि उपन्यासमा माथिको अंश आएको छ । जीवनमा सगरमाथा जस्तै उच्च लक्ष्य लिएर अगाडि बढ्नुपर्छ तर राम्रो योजनाको निर्माण भएन भने सगरमाथा चढ्ने रहर रहरमा नै सीमित रहन सक्छ, भन्ने कुरा यस उपन्यासमा विचार बनेर आएको छ । त्यसैले राम्रा योजना बनाएर अगाडि नबढ्ने हो भने सपना सपना नै रहन्छ, त्यसले वास्तविक स्वरूप प्राप्त गर्न सक्दैन भन्ने कुरा यस उपन्यासका माध्यमबाट स्पष्ट पारिएको छ । आत्मविश्वास र निर्णय गर्न सक्ने सामर्थ्यबाट नै जीवनका हिमाल आरोहण हुने गर्छन् भन्दै मानिसले जीवनमा कैयौँ गल्ती गर्छ र तिनै गल्तीबाट पाठ सिकेर जीवनलाई सर्वोच्चतामा लैजाने प्रयास गर्नुपर्छ, भन्ने गरेर सिक्नुपर्ने प्रयोगवादी चिन्तन यस उपन्यासमा अभिव्यक्त भएको छ । लक्ष्य प्राप्तिको यात्रामा अगाडि बढ्दा मानिस कहिल्यै भावुक बन्नहुँदैन, आफू पूर्ण यात्रामा क्रियाशील रहनुपर्छ र आत्मविश्वास, धैर्य र निर्णय क्षमता भएको मानिस नै अगाडि पुग्न सक्छ भन्ने कुरालाई तलको उपन्यासको अंशले पुष्टि गरेको छ :

उसलाई थाहा हुन्छ, जीवनको हिमाल चढ्न एक एक पाइला अघि सार्नुपर्छ । जोसित आत्मविश्वास, धैर्य र निर्णय गर्ने क्षमता छैन, उसले कहिल्यै हिमाल चढ्न सक्दैन । हिमालको महत्त्व नबुझ्नेहरू सजिलो हिमालको खोजीमा लाग्छन् । हिमालहरू कहिल्यै सजिला हुँदैनन् । यो त अल्छीको दिवा स्वप्न मात्रै हो । (चुली, २०६०, पृ. ४०)

हिमाल जस्तै मानिसको जीवनका लक्ष्य पनि सजिलै भेटिँदैनन् र अल्छीले न त हिमाल नै चढ्न सक्छ न त जीवनको लक्ष्य नै प्राप्त गर्न सक्छ, भन्ने कुरालाई यस उपन्यासमा देखाइएको छ । राम्रो अवसरको प्रतीक्षा गर्दै बसेका धेरै मानिसले जीवनलाई व्यर्थमा समाप्त पारेका छन् भन्दै प्रकृतिसँग जुधेर आफ्ना विवशता र बाध्यतालाई समाप्त पाउँ अगाडि बढेका मानिस नै सफलताका चुलीमा पाइला राख्न सकेका छन् भन्ने विचार यस उपन्यासमा अभिव्यक्त भएको छ । आफ्नो क्षमता र दक्षतालाई चिनेर मानिसले काम गर्नुपर्छ र आफूले गरेका काममा विश्वास गर्न सक्थ्यो भने

मात्र उसले सफलता प्राप्त गर्न सक्छ, भन्दै सङ्घर्षमय यात्राबाट नै मानव जीवनले सफलताका सोपान निर्माण गर्न सक्ने धारणा यस उपन्यासमा प्रकट भएको छ ।

सगरमाथा जस्तै जीवनमा चढनुपर्ने चुलीहरू अनेकन छन् र यस्ता चुलीहरू सबै खतराले भरिपूर्ण छन्, यस्ता खतरायुक्त चुलीबाट नै जीवन बनेको हुन्छ, त्यस्ता चुली पार गर्ने लक्ष्य मानिसमा रहनुपर्छ भन्दै विभिन्न अवरोधले अलमल पार्न खोजे पनि स्पष्ट लक्ष्य लिएर अगाडि बढे जीवनका चुलीहरू सजिलै नाप्न सकिन्छ भन्ने विचार उपन्यासमा यसरी प्रकट भएको छ :

ऊ उत्साहित भई सगरमाथाको चुली हेर्छ । सगरमाथाको चुली देखिँदैन । उसलाई फेरि आश्चर्य लाग्छ । तर यो आश्चर्य उसलाई सुखद भने लाग्न सक्दैन । पछि ऊ अनुभव गर्छ । सगरमाथाको चुली नदेखिनु भनेको सगरमाथाको चुली नहुनु होइन । जीवनका चुलीहरू पनि यस्तै हुन्छन् । ती देखिँदैनन् । तर जीवनका चुलीहरू नदेखिनुको अर्थ जीवनका चुलीहरू नहुनु होइन । जीवनका लक्ष्यहरू नदेखिनुको अर्थ जीवनका लक्ष्यहरू नहुनु होइन । (चुली, २०६०, पृ. ५१)

मानिसको जीवनमा अनन्त लक्ष्य छन् र ती लक्ष्य प्राप्त गर्नका लागि मानिस सधैं क्रियाशील भएको हुन्छ भने कतिपय मानिसको जीवनका लक्ष्य अस्पष्ट पनि हुन सक्छन् तर लक्ष्य अस्पष्ट हुनुभनेको लक्ष्य नै नहुनु होइन भन्दै दृश्यादृश्य सबै कुरा प्राप्तिका लागि मानिसले सङ्घर्ष गर्नुपर्ने धारणा चुली उपन्यासको मुख्य विचारका रूपमा अभिव्यक्त भएको छ । धेरै मानिस जीवनमा निर्णय लिन नसकेर पश्चात्तापको भुमरीमा पिल्सिँदै आएका छन्, निर्णय गर्न नसक्नु अनिर्णित भई बस्नु मानिसको सबैभन्दा ठूलो कमजोरी हो भन्दै जीवनलाई राम्रोसँग नबुझेको मानिसले मात्र जीवनसँग शत्रुता राखेको हुन्छ र हिमाललाई नबुझेको मानिसले पनि हिमालसँग शत्रुता लिएको हुन्छ भन्ने कुरा यस उपन्यास यसरी प्रकट भएको छ : “एउटा खतरापछि अर्को खतरा । खतराहरूको लामो सिलसिला । जीवन भनेको यही हो । हिमाल भनेको यही हो । हिमाल नबुझेहरू हिमाललाई शत्रुता पूर्वक दृष्टिले हेर्छन् । जीवन नबुझेहरू जीवनलाई शत्रुतापूर्वक दृष्टिले हेर्छन्” (चुली, २०६०, पृ. ५२)

चुली उपन्यासमा हिमाल र जीवनलाई सँगसँगै राखेर विश्लेषण गरिएको छ । मानिसको जीवन पनि हिमाल जस्तै जोखिम नै जोखिमले ढाकिएको हुने कुरा यस उपन्यासको मुख्य विचारका रूपमा अभिव्यक्त भएको छ । जीवनको महत्त्व नबुझेका मानिसले यसलाई शत्रुताको भावले हेर्छन् तर जीवनको सुन्दरता बुझेका मानिसले यसको सम्झना गर्छन् भन्दै सङ्घर्षशील जीवनको समर्थन यस उपन्यासमा गरिएको छ । यस उपन्यासमा सगरमाथा क्षेत्रमा दिनानुदिन बढ्दै गएको फोहोरलाई देखाएर यसले दीर्घकालीन रूपमा पार्ने प्रभावका बारेमा पनि चित्रण गरिएको छ । हिउँमा फालिएको जैविक फोहोरसमेत चिसोका कारण सङ्कट हुन्छ, त्यसरी लापरबाही गर्दै जाने हो भने केही वर्षपछि सगरमाथा पनि फोहोरको चुचुरोमा परिणत हुन सक्छ (एटम, २०७०, पृ. १९१) भन्ने चिन्ता प्रकट गरिएको छ । यस उपन्यासमा कतै न कतै प्राकृतिक सम्पदामाथिको अतिक्रमण मानवीय जीवनका लागि निकै घातक बन्न सक्छ भन्ने पर्यावरणीय चेतना पनि अभिव्यक्त भएको पाइन्छ । प्राकृतिक स्रोतसाधनको अत्यधिक दोहनका कारण मानिसले सङ्कट भोग्नुपर्ने दिन छिटै आउने विषय पनि यस उपन्यासमा आएको छ ।

चुली उपन्यासमा स्पष्ट लक्ष्य भएपछि जीवन र मरणको प्रश्नले मानिसलाई हलचल बनाउन सक्दैन भन्दै प्रत्येक मानिसले आफ्नो जीवनलाई व्यक्तिगत किसिमले भोगेको हुन्छ र जीवनमा लक्ष्य प्राप्त गर्नु मानिसको जीवनको उद्देश्य रहन्छ भन्ने कुरा पुष्टि गरिएको छ । त्यसैले धेरैभन्दा

धेरै चुली चढ्नु मानिसको जीवनको लक्ष्य रहेको हुन्छ भन्ने कुरा उपन्यासमा आएको छ । मानिसको जीवनमा चुली चढ्नु भनेको ओर्लनु पनि हो, त्यसैले जीवनमा मानिसले एकतर्फी सोचाइ मात्र बोकेर हिँड्नुहुँदैन भन्दै एकतर्फी सोचाइले मानिसलाई असफलतामा दुर्घटित बनाइदिने विचार यस उपन्यासमा पाइन्छ । विश्वका ठुला सभ्यता र इतिहासको विनाश एकतर्फी सोचाइबाट मात्र भएको हो भन्दै हिमाल चढ्दा वा आरोहण गर्दा पछ्याडिका पुस्ताका लागि मार्ग निर्माण पनि गरिनुपर्ने विचार उपन्यासमा प्रकट भएको छ : “उसलाई आभास हुन्छ, मान्छेले जीवनमा गतिला पर्दाचिह्न छोडे भने ती आफ्नै लागि र अरूका लागि पनि मार्गदर्शक बन्न सक्छन्” (चुली, २०६०, पृ. ६६) ।

चुली उपन्यासले मानिस निश्चित उद्देश्यका साथ दृढइच्छा बोकेर अगाडि बढ्ने मानिसले अनेक बाधा र अड्चनहरूको सामना पनि गर्नुपर्छ भन्दै निरन्तर सङ्घर्षबाट नै जीवनका गोरेटा निर्माण गर्न सकिने विचार प्रकट गरेको छ । मानिसले सङ्घर्षको परिणतिका रूपमा प्राप्त गरेको लक्ष्यमा चुप लागेर बस्नुहुँदैन र उसभित्रका अनन्त इच्छाशक्ति, साहस, लगनशीलताबाट मात्र मान्छेले आफ्नो जीवनको चुली चुम्न सक्छ भन्ने विचार उपन्यासमा व्यक्त भएको छ (न्यौपाने, २०७८, पृ. ५३-५४) । हिमालका चुली असङ्ख्य रहे जस्तै मानिसको जीवनमा पनि अगणित चुली आउने भएकाले एउटा मात्र उपलब्धिलाई सफलता मानेर बस्न नहुने धारणा यस उपन्यासमा आएको छ । कठोर चुलीको यात्रा ताक्नेले जीवनका अनेक सङ्घर्ष र कठिनाइ भोग्नुपर्छ अनि मात्र सफलता प्राप्त गर्न सकिन्छ भन्ने विचार व्यक्त गरिएको छ (थापा, सन् २०२०, अगस्ट २२) । यस उपन्यासमा सङ्घर्षबाट मात्र सफलता प्राप्त गर्न सकिने धारणा व्यक्त भएको छ । सगरमाथा आरोहणमा जस्तै मानव जीवनमा पनि अनेक प्रकारका समस्या र सङ्कट आउन सक्छन् तथापि त्यसलाई बुद्धिमत्तापूर्वक पन्छ्याउँदै निरन्तर अघि बढ्ने मानिस नै सबै क्षेत्रमा सफल हुन सक्छ । सङ्घर्षका क्रममा व्यक्तिले सहादत प्राप्त गरे पनि मानिसको मानवता र उसको महानता कहिल्यै नमर्ने विचार उपन्यासको मूल धारका रूपमा प्रवाहित भएको छ । चुली आरोहण उत्तेजनाले होइन, विवेक र बुद्धिले सम्भव छ, हिमालभन्दा शान्त र सुन्दर ठाउँ पृथ्वीमा कतै छैन अनि जीवनमा सफलता पनि बुद्धिमत्तापूर्ण क्रियाबाट मात्र सम्भव छ भन्ने कुरा उपन्यासमा व्यक्त गरिएको छ । मानवको इतिहास प्रकृतिसँगको सम्झौता नभई सङ्घर्षको इतिहास हो, यात्रा फोहोरी स्वार्थको खेल नभई पवित्र विश्वास र समर्पणको उपज हो तथा जीवन र मृत्यु, सिद्धान्त र व्यवहार, मन र शरीरबिचको सन्तुलन नै चुली वा जीवनको सफलता हो भन्ने विचार मुख्य रूपमा प्रकट भएको छ (थापा, सन् २०२०, अगस्ट २२) । त्यसैले हिमाल होस् या जीवनमा क्रेम्पोन पाइला चाल्नुपर्छ, सुरक्षित वा सफलताको यात्रा गर्नुपर्छ भन्ने आशय यस उपन्यासमा अभिव्यक्त भएको छ ।

सरुभक्तको चुली उपन्यासमा जीवनजगत्सम्बन्धी सोचाइ, धारणा, अनुभव तथा जीवन दर्शन अभिव्यक्त भएका छन् । मानवको जीवन उद्देश्यविहीन हुनुहुँदैन, मासिले आफ्नो उद्देश्य आफैं पहिचान गर्न सक्नुपर्छ, जीवनलाई सफलताको चुलीमा पुर्‍याउनका लागि निकै समस्या एवम् सङ्घर्ष भेल्लुपर्ने हुन्छ अनि सफलताको खुसीलाई टिकाइ राख्नका लागि पनि प्रयत्नशील बन्नुपर्छ भन्ने जीवन विषयक सत्यको उत्खनन यस उपन्यासमा गरिएको छ । कुनै उद्देश्य बोकेर समस्यालाई चिदै सङ्घर्ष गरेमा लक्ष्य प्राप्त गर्न सकिने आशय यस उपन्यासमा प्रकट भएको छ । मृत्यु अवश्यम्भावी छ तर मृत्युको त्रासबाट त्रसित भई महान् कार्य वा जीवनको उद्देश्य प्राप्तिको यात्रा विचलित गराउनुहुँदैन भन्दै उपन्यासकारले जीवनमा समस्याहरू आइपर्छन् तर त्यसलाई सावधानीपूर्वक पन्छ्याउँदै आफ्नो लक्ष्यतिर बढिरहनुपर्छ भन्ने मूल विचार उपन्यासमा व्यक्त भएको छ (लुइटेल्, सन् २०११, अक्टोबर १९) । मानिसले आफ्ना लागि मात्र नभएर भावी सन्ततिका लागि पनि केही महत्त्वपूर्ण काम गरिदिनुपर्छ भन्ने विचार उपन्यासमा प्रकट भएको पाइन्छ ।

चुली उपन्यासमा मानिसको जीवनका विभिन्न आयाममा प्रस्तुत गरिएको छ। यस उपन्यासमा आएको सारवस्तु अभिधात्मक किसिमबाट नै अभिव्यक्त भएको छ। हिमाल आरोहणका सन्दर्भसँग मानिसको जीवनलाई अन्तर्सम्बन्धित बनाइएकाले पनि यहाँ आएको सारवस्तु अभिधात्मक नै रहेको छ। चुली उपन्यासमा आएको चुलीलाई एकातिर हिमालको चुचुरोका रूपमा चित्रण गरिएको छ भने अर्कातिर मानिसको जीवनको सफलतासँग जोडिएको छ। हिमालको चुलीमा चढ्नका लागि गर्नुपर्ने सङ्घर्ष जस्तै जीवनमा सफलताको शिखर चढ्न पनि त्यस्तै मिहिनेतको आवश्यकता पर्ने विषय यस उपन्यासमा औल्याइएको छ। सहास, आँट तथा निश्चित विधिलाई पछ्याएर हिमाल आरोहणलाई सफल बनाउन सकिए जस्तै मिहिनेत, लगनशीलता, निरन्तर साधना, जोस, जाँगर, उत्साहकै कारण जीवनलाई पनि मूल्यवान् बनाउन सकिन्छ भन्ने तथ्य सारवस्तुका रूपमा उपन्यासमा प्रकट भएको छ। हिमालका चुली अनन्त भए जस्तै मानिसको जीवनका चाहना पनि असीमित हुन्छन्। एउटा चुली पार गरेपछि अर्को चुली देखिए जस्तै एउटा लक्ष्य प्राप्त गर्नेबित्तिकै अर्को लक्ष्य पनि मानिसका अगाडि आइपुग्छ भन्ने शाश्वत सत्यलाई निकै आकर्षक र कलात्मक किसिमबाट उपन्यासमा प्रस्तुत गरिएको छ। उपन्यासमा मानिसको जीवनका विषयमा राखिएका सबै धारणा शाश्वत किसिमका छन्, यसैले उपन्यासको सारवस्तु पनि सबै मानिसका लागि उपयोगी हुने शाश्वत नै रहेको छ। जीवनको वास्तविकतालाई विभिन्न दृष्टान्तका माध्यमबाट परिपुष्टि गर्ने आशय रहेको यस उपन्यासमा सारवस्तुलाई नाटकीकरण गरी निकै आकर्षक रूपमा प्रस्तुत गरिएको छ। प्रारम्भदेखि अन्तिमसम्मका सबै औपन्यासिक अभिव्यक्तिमा सारवस्तु घोलेर प्रस्तुत गरिएको छ।

निष्कर्ष

उपन्यासकार सुरुभक्तद्वारा लिखित चुली उपन्यास हिमाल आरोहण र जीवनलाई एकैठाउँमा राखी मानिसको जीवनका भित्री रहस्य खोतल्ने उद्देश्यका साथ रचना गरिएको उत्कृष्ट कृति हो। यस उपन्यासमा सगरमाथा चढ्ने आधार शिविरदेखि यसको चुलीसम्मको मुख्य पदमार्गलाई चिनाइएको छ। सगरमाथा नेपालीको मात्र नभई विश्वकै सर्वोच्च शिखर हो। विश्वको माथ बनेको सगरमाथाको सेरोफेरोमा रहेको हिमाली सौन्दर्य तथा हिमाल चढ्ने क्रममा भोग्नुपर्ने जोखिमयुक्त अवस्थालाई विषयबद्ध गरी चुली उपन्यासको रचना गरिएको छ। उपन्यासमा एकातिर हिमाल आरोहण गर्दा भोग्नुपर्ने अवस्था देखाइएको छ भने अर्कातिर जीवनलाई सफल बनाउनका लागि गर्नुपर्ने कामलाई पनि देखाउने प्रयत्न गरिएको छ। उपन्यासमा हिमालका असङ्ख्य चुली रहे जस्तै मानिसको जीवनका पनि असीमित चुली रहन्छन् भन्दै एउटा चुली चढेपछि अर्को चुली देखिए जस्तै एउटा लक्ष्य प्राप्त भएपछि तत्कालै अर्को लक्ष्य अगाडि आउने गर्छ भन्ने देखाइएको छ। चुली उपन्यासमा मानिसको जीवनलाई सङ्घर्ष पर्यायका रूपमा चिनाउँदै आँट, सहास, योजनाबद्ध काम र निरन्तर साधनाबाट हिमालको चुली चढ्न सकिन्छ र यस्तै कठोर परिश्रमबाट नै जीवनको चुली पनि भेटिने गर्छ भन्ने कुरा देखाइएको छ। उपन्यासमा सघन कथावस्तुका तुलनामा जीवन विषयक विचार प्रकट भएका छन्। हिमालको चढाइलाई जीवनको सङ्घर्षसँग सम्बन्धित बनाउँदै रचना गरिएको उपन्यासले जीवनलाई सङ्घर्षको पर्यायका रूपमा चिनाएको छ। यस उपन्यासमा मानिसको भाग्य हिमाली मौसम जस्तै निरन्तर परिवर्तनशील हुन्छ भन्ने कुरा उल्लेख गर्दै दुवैमा गल्ती गर्न पाइँदैन भनिएको छ। उपन्यासमा मानिसको जीवनसँग सम्बन्धित शाश्वत सारवस्तुलाई नाटकीकृत ढाँचामा प्रस्तुत गरिएको छ। सरल भाषाशैलीमा संरचित यस उपन्यासमा प्रत्यक्ष रूपमा हिमाल आरोहणसँग सम्बन्धित विषय आएको भए पनि प्रकारान्तरले मानिसको जीवन विषयक सत्य स्पष्ट पारिएको छ।

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शैक्षणिक आधारमा जुम्ली भाषा र बाजुरेली भाषाको व्याकरणिक कोटिगत व्यवस्था

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शब्दकुञ्जी : कोटिगत, लिङ्गगत, पुरुषगत, वचनगत, विशेष्य ।

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लेखसार

भाषा व्याकरणमा आधारित हुन्छ । संसारका जुनसुकै भाषामा नियम रहेको हुन्छ । यही नियममा आधारित पद्धति नै भाषाको व्याकरण हो । भाषिक व्याकरणमा व्याकरणिक कोटि रहेको हुन्छ । भाषामा लिङ्ग, वचन, पुरुष, काल, पक्ष, भाव, वाच्य प्रेरणार्थक कोटि रहेका हुन्छन् । व्याकरणिक कोटिका आधारमा भाषिक व्यवस्थाको अध्ययन विश्लेषण हुन्छ । जुम्ली भाषा र बाजुरेली भाषा बीचको व्याकरणिक कोटिगत व्यवस्थाको अध्ययन गरिएको यस लेखमा लिङ्ग, वचन, पुरुषगत आधारमा दुई भाषाको अध्ययन गरिएको छ । जुम्ली र बाजुरेली भाषामा व्याकरणिक व्यवस्था कस्तो रहेको छ ? जुम्ली र बाजुरेली भाषामा कोटिगत समानता र भिन्नता के कस्तो छ ? यस अध्ययनको मुख्य समस्या हो । जुम्ली बाजुरेली भाषाको व्याकरणिक व्यवस्थाको अध्ययन गर्नु, जुम्ली बाजुरेली भाषाको कोटिगत समानता र भिन्नता पहिल्याउनु यस अध्ययनको उद्देश्य रहेको छ । तथ्यांक संकलन स्रोतमा प्राथमिक र द्वितीय स्रोतको उपयोग गरी क्षेत्रगत र पुस्तकालय विधिको प्रयोग गरिएको यस अध्ययनमा जुम्ली र बाजुरेली भाषामा रहेको कोटिगत व्यवस्थामा केही समानता र भिन्नताको स्थिति रहेको छ ।

परिचय

कर्णाली प्रदेशको जुम्ला जिल्लामा बोलिने भाषा जुम्ली भाषा हो । सुदुरपश्चिम प्रदेशको बाजुरा जिल्लामा बोलिने भाषा बाजुरेली भाषा हो । यी दुई प्रदेशका दुई भाषामा रहेको व्याकरणिक कोटिगत व्यवस्थाको अध्ययन गरिनु आवश्यक रहेको छ । सुन्दा उस्तै सुनिने, बोल्दा उस्तै मानिने तर शब्द प्रयोगगत, कोटिगत व्यवस्थामा के कति समानता र भिन्नता रहेको छ । यो अध्ययन अनुसन्धानको क्षेत्र भएकाले यस लेखका आधारमा जुम्ली बाजुरेली भाषाको व्याकरणिक कोटिगत व्यवस्थाको गहन अध्ययन विश्लेषण गरिएको छ । जुम्ली र बाजुरेली भाषा नेपालका पहाडी मूलका भाषा हुन् । जुम्ला र बाजुराको रहनसहन, भाषा, संस्कृति, संस्कार, रीतिरिवाज चाल चलन मिल्न जान्छ । भाषागत रूपमा यी दुई भाषाबीचको समानता र भिन्नताको अध्ययन आवश्यक छ । यसै विषय क्षेत्रमा आधारित भएर जुम्ली बाजुरेली भाषाको व्याकरणिक कोटिगत व्यवस्थाको अनुसन्धानात्मक कार्य यस लेखबाट प्रस्तुत गरिएको छ । जुम्ली भाषाको व्याकरणिक कोटिगत

व्यवस्था कस्तो रहेको छ ? बाजुरेली भाषाको व्याकरणिक कोटिगत व्यवस्था कस्तो रहेको छ ? जुम्ली र बाजुरेली भाषाको व्याकरणिक कोटिगत व्यवस्थामा समानता र भिन्नता के कस्तो रहेको छ ? उल्लिखित अनुसन्धानात्मक प्रश्नहरू यस अनुसन्धानमा देखिएका समस्याहरू हुन् ।

अनुसन्धानको उद्देश्य

यस अनुसन्धानात्मक लेखको मुख्य उद्देश्य जुम्ली र बाजुरेली भाषाको व्याकरणिक कोटिगत व्यवस्थाको अध्ययन गर्नु हो ।

क. जुम्ली र बाजुरेली भाषाको व्याकरणिक कोटिगत व्यवस्थाको अध्ययन गर्नु,

ख. जुम्ली र बाजुरेली भाषाको व्याकरणिक कोटिगत समानता र भिन्नताको खोजी गर्नु ।

अध्ययन विधि

यस अनुसन्धानात्मक लेखको मुख्य अध्ययन विधि क्षेत्रगत भ्रमण विधि रहेको छ । वर्णनात्मक, तुलनात्मक विश्लेषणात्मक आधारमा जुम्ली र बाजुरेली भाषाको अध्ययन गरिएको छ । जुम्ली र बाजुरेली भाषाको व्याकरणिक कोटिगत व्यवस्थाको अध्ययनमा यो अनुसन्धानात्मक लेख केन्द्रित रहेको छ । व्याकरणिक कोटिगत व्यवस्था अन्तर्गत लिङ्ग, वचन, पुरुषगत व्यवस्थामा मात्र यो अध्ययन सीमित रहेको छ । प्राथमिक र द्वितीय स्रोत प्रयोग गरिएको यस अध्ययनमा पूर्वकार्य गरेका सामग्रीको सहायता रहेको छ भने कतिपय जुम्ली र बाजुरेली भाषागत कोटिगत व्यवस्थाको अध्ययनका लागि क्षेत्रगत भ्रमण आवश्यक तथ्यांक संकलनको स्रोत रहेको छ ।

अध्ययनको विश्लेषण

जुम्ली र बाजुरेली भाषाको लिङ्ग, वचन, पुरुषगत व्यवस्थाको अध्ययन यस लेखमा गरिएको छ ।

लिङ्गगत व्यवस्था

लिङ्ग नामपदको भाले वा पोथी बुझाउने व्याकरणिक अभिलक्षण हो । पुलिङ्ग जाति जनाउने शब्दलाई पुलिङ्ग, स्त्री जाति बुझाउने शब्दलाई स्त्रीलिङ्ग र दुबैलाई जनाउने शब्दलाई उभयलिङ्ग भनिन्छ । लिङ्गबाट नेपाली भाषाका संरचनामा कर्ता र क्रियापद, विशेषण र विशेष्य, भेदक र भेद्य प्रभावित हुन्छ । लिङ्ग मूलतः नामसँग सम्बन्धित व्याकरणात्मक कोटि हो । यसरी नामलाई विभिन्न किसिमले बाड्न सकिन्छ । लिङ्गको सम्बन्ध नाम शब्दसँग प्रत्यक्ष रूपमा र सर्वनाम तथा विशेषणको सम्बन्ध लिङ्गसँग अप्रत्यक्ष रूपमा हुने गर्दछ । जुम्ली भाषामा पनि लिङ्ग केवल नामसँग सम्बन्धित व्याकरणिककोटिका रूपमा देखिन्छ । यहाँ जुम्ली र बाजुरेली भाषामा रहेको लिङ्गगत व्यवस्थालाई निम्नानुसार उल्लेख गरिएको छ:

वाक्यहरूमा जुम्ली भाषामा छोट्या खेल्लो छ ले पुलिङ्ग र छोट्टी खेल्ली छ ले स्त्रीलिङ्ग जनाएको छ । यहाँ केटो खेल्ल र केटी खेल्ले । भन्ने पुलिङ्ग वाक्य हो भने यसको स्त्रीलिङ्ग व्याउलीकन भित्त ल्हेउ भन्ने हुन्छ । यसलाई नेपाली भाषामा दुलहाभित्र लेऊ र दुलही भित्र भन्ने बुझिन्छ । सहुरा बड्डा आया पुलिङ्गको स्त्रीलिङ्ग सहासु बड्डी आइन् हुन्छ । जुम्लीमा राम पुलिङ्गबोधक नाम भएकोले यसको सीता स्त्रीलिङ्ग बोधक नाम हुन पुगेको छ । राम घरपुडो छ, सीता घरपुडी छ । बोक्क्याकन ल्याप पुलिङ्ग हो भने यसको स्त्रीलिङ्ग बाखीकन ल्याप हुने गर्दछ ।

त्यस्तै गरी *बहड धगुड्डो छ* वाक्यको स्त्रीलिङ्ग *कोलडी धगुड्डी छ* हुने गर्दछ। जुम्ली भाषामा पुलिङ्ग र स्त्रीलिङ्गका बेग्लै रूपका नाम शब्दहरू प्रयोग हुने गर्दछन्।

नाम: नाम शब्दवर्गमा जुम्ली र बाजुरेली भाषाको लिङ्गव्यवस्था यसप्रकारको पाइन्छ:

तालिका १. नाम शब्दवर्गमा जुम्ली र बाजुरेली भाषाको लिङ्गव्यवस्था

पुलिङ्ग		स्त्रीलिङ्ग	
जुम्ली	बाजुरेली	जुम्ली	बाजुरेली
छोट्या खेल्लो छ।	छोट्या खेलो छ।	छोट्टी खेल्ली छ।	छोट्टी खेली छ।
व्याउलाकन भित्त लेऊ।	व्याउलाकन भित लेऊ।	व्याउलीकन भित्त लेऊ।	व्याउलीकन भित लेऊ।
सहुरा बड्डा आया।	सहुरा बुढा आया।	सहासु बड्डी आइन्।	सहासु बुढी आइन्।
राम घरपुडो छ।	राम घरमो छ।	सीता घरपुडी छ।	सीता घरमी छ।
बोक्च्याकन ल्याप।	बोक्च्याअन ल्या।	बाखीकन ल्याप।	बाखीअन ल्या।
बहड धगुड्डो छ।	बहड ढगुड्डो छ।	कोलडी धगुड्डी छ।	कोलडी ढगुड्डी छ।

(शोधकर्ताको क्षेत्रगत अध्ययन)

बाजुरेली भाषामा *छोट्ट्या खेलो छ*, पुलिङ्गीबोधक वाक्यको स्त्रीलिङ्ग *छोट्टी खेली छ* हुन्छ। यसले *केटो खेल्छ* पुलिङ्गी वाक्य हो भन्ने यसको स्त्रीलिङ्ग *केटी खेल्छे* हो। केटोको ठाउँमा *छोट्ट्या* र केटीको ठाउँमा *छोट्टी* नाम शब्द प्रयोग भएको छ। *खेल्छका* ठाउँमा *खेलो* हुन्छ। *व्याउलाअन भित्त लेऊ* को स्त्रीलिङ्ग *व्याउलीअन भित्त लेउ* हुन्छ। नेपालीमा यहाँ *व्याउलालाई/दुलहीलाई भित्त लेऊ* पुलिङ्ग वाक्य हो भन्ने यसको स्त्रीलिङ्ग *व्याउलीलाई/दुलहीलाई भित्र लेउ* भएको छ। यहाँ विभक्ति *लाईका* सट्टा *अनको* प्रयोग भएको छ। *सहुरा बुढा आया* बाजुरेली भाषामा पुलिङ्ग वाक्य हो भन्ने यसको स्त्रीलिङ्ग *सहासु बुढी आइन्* हुने गर्दछ। यहाँ *ससुरालाई सहुरा* र *सासुलाई सहासु* नामशब्दको प्रयोग गरिएको छ। यसको नेपालीमा *ससुरा बुढा आए सासु बुढी आइन्* हुने गर्दछ। बाजुरेली भाषामा नाम शब्दमा पुलिङ्ग *राम घरमो छ* हुन्छ भन्ने यसको स्त्रीलिङ्ग *सीता घरमी छ* भन्ने हुन्छ। यसको नेपाली भाषामा *राम घरमा नै छ*। पुलिङ्गी वाक्य हो भन्ने *सीता घरमा नै छ* भन्ने स्त्रीलिङ्ग वाक्य हो। *बोक्च्याअन ल्या* भन्ने वाक्यको स्त्रीलिङ्ग *बाखीअन ल्या* भन्ने हुन्छ। *बोक्च्या* पुलिङ्ग यसले *बोका* भन्ने जनाउन *बाखी* स्त्रीलिङ्ग हो यसले नेपालीमा *बाखी* नै बुझाउँछ। विभक्ति *लाईका* सट्टा यस भाषिकामा *अनको* प्रयोग भएको छ। *बहड ढगुड्डो छ* पुलिङ्ग वाक्य हो भन्ने यसको स्त्रीलिङ्ग *कोलडी ढगुड्डी छ* हुने गर्दछ। नेपाली भाषामा *बहर दगुर्छ* कोलडी *दगुर्छ* भन्ने वाक्य हुन्। जुम्ली भाषामा *धगुड* बाजुरेलीमा *ढगुड* भएको छ भन्ने मानक नेपालीमा यो *दगुर्छ* हुन्छ। यसरी बाजुरेली भाषाका नामशब्दमा लिङ्गगत प्रभाव पर्दछ।

विशेषण र विशेष्य : जुम्ली र बाजुरेली भाषाको विशेषण विशेष्यमा लिङ्गगत व्यवस्था यसप्रकारको छ:

तालिका २. विशेषण र विशेष्यमा जुम्ली र बाजुरेली भाषाको लिङ्गव्यवस्था

पुलिङ्ग		स्त्रीलिङ्ग	
जुम्ली	बाजुरेली	जुम्ली	बाजुरेली
विनराज लुच्चो छोदया हो ।	विनराज फुच्चो छोदटया हो ।	विमला लुच्ची छोदटी हो ।	विमला फुच्ची छोदटी हो ।
भाउ नानु छ ।	भाउ नानु छ ।	भाउ नानी छ ।	भाउ नानी छ ।
यो कुँलो रोटो खाँदो छ ।	यो कउलो रोटो खादो छ ।	यो कुँलो रोटो खाँदी छ ।	यो कउलो रोटो खादी छ ।
भाइ भोक्ती असहन्च हुँदो रहयोछ ।	भाइ भौति असहन्चो हुँदो रयो छ ।	बुइनी भौक्ति असहन्ची हुँदी रइछ ।	बइनी भौति असहन्ची हुँदी रैछ ।

विशेषण विशेष्यगत व्यवस्थाअन्तर्गत *विनराज लुच्चो छोदटया हो* । पु. वाक्य हो भने यसको स्त्रीलिङ्गमा विशेषण विशेष्य मिलाएर *विमला लुच्ची छोदटी हो* । बन्न गएको छ । यहाँ *विनराज खराब केटो* हो पु. हो भने *विमला खराब केटी हो* स्त्री. वाक्य बनेको छ । पु. विशेषण विशेष्यमा *भाउ नानु छ* हुन्छ भने यसको स्त्री. *भाउ नानी छ* हुने गर्दछ । यसमा *नानु* भन्ने विशेष्य नै *सानु* भन्ने बुझिन्छ । *बाबु सानो छ* पु. हो भने *नानी सानी छ* स्त्री. वाक्य भएको छ । जुम्ली भाषामा *यो कुँलो रोटो खाँदो छ* पु. वाक्य हुन्छ भने *यो कुँलो रोटो खाँदीछ* स्त्री. वाक्य हुन जान्छ । यसले *यो नरम रोटो खान्छ* पु. र *यो नरम रोटो खान्छे* स्त्री. बुझाउने गर्दछ । *भाई धेरै विसन्चो/विरामी हुन्छ* पु. वाक्यको जुम्ली भाषामा *भाई भौक्ति असहन्चो हुँदो रहेयोछ* पु. र *बुइनी भौक्ति असहन्ची हुँदी रइछ* स्त्री वाक्य बन्न जान्छ । नेपाली भाषामा *बहिनी धेरै विरामी हुँदी रैछे* हुन जान्छ । जुम्ली भाषामा विशेषण विशेष्य लिङ्गगत व्यवस्थामा प्रभाव पर्छ ।

बाजुरेली भाषाको विशेषण विशेष्यअन्तर्गत लिङ्गव्यवस्था केलाउनु पर्दा *विनराज फुच्चो छोदया हो* । पु. वाक्य हो भने यसको स्त्री. *विमला फुच्ची छोदटी हो* हुन्छ । यहाँ जुम्ली लुच्चो लुच्ची भएकोमा बाजुरेली फुच्ची भाषामा *खराब केटा वा केटी* भन्ने अर्थ हुन्छ । *यो कुउलो रोटो खाँदो छ* पु. वाक्य हो जुम्ली भाषाका तुलनामा यहाँ बाजुरेली भाषाका शब्दगत भिन्नता छ । यसको स्त्री. *यो कुउलो रोटो खाँदी छ* हुन्छ । *भाउ नानु छ* पु. को स्त्री. *हुँदा भानु नानी छ* हुने र यसको नेपाली भाषामा *बाबु सानो छ* । पु. र *नानी सानी छ* । स्त्री हुने गर्दछ । जुम्ली भाषाका तुलनामा बाजुरेली भाषामा विशेषण विशेष्यका शब्दमा अन्तर भने देखिन्छ । *भाई भौति असहन्चो हुँदो रयोछ* पु. वाक्य हो भने यसको स्त्री. *बुइनी भौति असहन्चो हुँदी रैछ* भएको छ । यसरी नेपालीमा यसले *भाइ र बहिनी धेरै विरामी* भएको कुरा जनाउँछ । बाजुरेली भाषामा समेत विशेषण विशेष्यले लिङ्गगत प्रभाव पारेको हुन्छ ।

तालिका ३. जुम्ली भाषा र बाजुरेली भाषाको लिङ्गव्यवस्था

पुलिङ्ग		स्त्रीलिङ्ग	
जुम्ली	बाजुरेली	जुम्ली	बाजुरेली
भाइ रेटा खाँदो छ ।	भाइ रेटा खादो छ ।	बुइनी रेटा खाँदी छ ।	बइनी रेटा खाँदी छ ।
नाति इस्कल वाइगो ।	नाति स्कल वाइगो ।	नातिनी इस्कल वाइगई	नातिनी स्कल वाइगई ।
श्याम गाउँ आयो ।	श्याम गाउँ आयो ।	कविता गाउँ आई ।	कविता गाउँ आई ।
वा भुइसो धुदाछन् ।	वा थोरो छोड्डाछन् ।	आमा भुईँसो धुदिछन् ।	आमा थोरो छोड्दि छन् ।

उदाहरणलाई केलाउँदा जुम्ली भाषामा क्रियागत लिङ्गव्यवस्था भाइ पु. हो । क्रिया खाँदो छ भएको छ । त्यसैको बुझी स्त्री. नाम हो कर्ताका रूपमा आएको छ । क्रिया खाँदी छ भएको छ । पुलिङ्गमा ओकार र स्त्रीलिङ्गमा 'इ' कार भएको छ । लिङ्गले क्रियामा परिवर्तन वा कर्ताको लिङ्गअनुसार नै क्रिया रहेको छ । नाति पु. हो क्रियामा बाइगो भएको छ भने नातिनी स्त्री. भएकाले क्रियामा बाइगई भएको छ । यसको नेपालीमा जानु भन्ने अर्थ हुने गर्दछ । श्याम पु. क्रियामा आयो भएको छ भने कविता स्त्री. भएकाले आई क्रिया भएको छ ।

त्यस्तै गरेर बा. पु. भएकोले धुदाछन् भएको छ भने आमा स्त्री. भएकाले धुदिछन् भएको छ । यसरी जुम्ली भाषामा शब्दगत मौलिकपन भएतापनि क्रियामा लिङ्गगत व्यवस्थामा भने ओ कार इ कार नै हुने व्यवस्था देखियो । जुम्ली भाषामा लिङ्गगत प्रभाव परेको छ ।

बाजुरेली भाषामा रहेको क्रियाको लिङ्गविधान सम्बन्धी व्यवस्थालाई हेर्दा भाइ पु. भएकाले रोटा खाँदो छ भएको छ त्यसैको बहिनी स्त्री. भएकाले खाँदी छ भएको छ । पु. मा ओ कार र स्त्री. मा इ कारको क्रिया रूप भएको छ । नाति पु. भएकोले बाइगो क्रिया प्रयोग भएको छ भने नातिनी स्त्री भएकाले बाइगई भएको छ । श्याम पु. भएकोले आयो क्रिया भएको छ भने कविता स्त्री. भएकाले आई भएको छ । यसरी हेर्दा लिङ्गअनुसारको क्रियामा प्रभाव परेको कुरा बाजुरेली भाषामा देखिन्छ । बा पु. भएकाले थोरो छोड्छाछन् भएको छ आमा स्त्री. भएकाले थोरो छोड्छिछन् भएको छ । यसको तात्पर्य भैँसी दुहुन थालेको भन्ने हुन्छ । बाजुरेली भाषामा शब्दगत मौलिकताको प्रयोग भने क्रियामा लिङ्गगत व्यवस्था हुँदा प्रत्यक्ष प्रभाव परेको छ ।

जुम्ली र बाजुरेली यी दुवै भाषामा क्रियामा लिङ्गगत व्यवस्था हुँदा प्रत्यक्ष प्रभाव पर्दछ । यी दुवै भाषी शिक्षार्थीले नेपाली भाषा सिक्दा क्रियाको व्यवस्थामा कठिनाइ नभइ शब्द चयनमा कठिनाइ हुन सक्ने पूर्वानुमान हुन्छ ।

वचनगत व्यवस्था : वचन नामपदको सङ्ख्या बुझाउने व्याकरणिक अभिलेख हो । वचनका आधारमा कुनै नाम पद एउटा, दुई वटा, तीनवटा कति हो भन्ने छुट्टिन्छ । वचन सङ्ख्याबोधक व्याकरणिककोटि हो । वचनको सम्बन्ध नाम शब्दसँग प्रत्यक्ष रूपमा र सर्वनाम तथा विशेषणसँग अप्रत्यक्ष रूपमा हुन्छ । वचनको व्यवस्था भाषा अनुसार फरक फरक किसिमले अभिव्यक्त हुने गर्दछ । कतिपय भाषामा एकवचन, बहुवचन त कतिपय भाषामा एकवचन, द्विवचन र बहुवचनको व्यवस्था रहेको हुन्छ । नेपालीमा यो एकवचन र बहुवचनका रूपमा अभिव्यक्त हुने गर्दछ । कुनै शब्दका सङ्ख्याको बोध हुने गर्दछ भने यसरी वस्तुको सङ्ख्याको बोध जनाउने पदलाई वचन भनिन्छ । यसरी वचनले सङ्ख्यालाई निर्धारण गर्ने गर्दछ । नाम सङ्ख्यासँग हुने गर्दछ । यसको सम्बन्ध सङ्ख्यासँग सम्बन्धित व्याकरणात्मक कोटि वचन हो । यसको सम्बन्ध सङ्ख्येय नामसँग रहेको हुन्छ । वचनको सम्बन्ध नाम शब्दसँग प्रत्यक्ष रूपमा र सर्वनाम तथा विशेषणसँग अप्रत्यक्ष रूपमा सम्बन्ध हुन्छ । नाम पदको जुन वचन हुन्छ त्यही वचन सर्वनाम र विशेषणको हुने हुँदा वचनको सम्बन्ध सर्वनाम र विशेषणसँग अप्रत्यक्ष भएको हो ।

क. नाम: जुम्ली र बाजुरेली भाषामा नाम शब्दमा निम्नानुसारको वचनव्यवस्था हुन्छ:

तालिका ४. नाम शब्दमा जुम्ली र बाजुरेली भाषाको वचनव्यवस्था

एकवचन		बहुवचन	
जुम्ली	बाजुरेली	जुम्ली	बाजुरेली
मान्ठ आयो ।	मान्ठ आयो ।	मान्ठ आया ।	मान्ठ आया ।
किताप चिद्दो छ ।	किताब चिरदो छ ।	किताप चिद्दा छुन् ।	किताब चिरदा छुन् ।
चल्लो बास्यो ।	चल्लो बास्यो ।	चल्ला बास्या ।	चल्ला बास्याँ ।
थारिम विगड्यो ।	थारिम विगड्यो ।	थारिम विगड्या ।	थारिम विगड्या ।
छोरो मामाघर गयो ।	छोरो मामाघर गयो ।	छोरामामाघर गया ।	छोरा मामाघर गया ।

वाक्यहरूमा जुम्ली भाषामा *मान्ठ आयो, किताप चिद्दो छ । चल्लो बास्यो, थारिम विगड्यो, छोरो मामा घर गयो ।* यी वाक्यहरूमा *आयो, चिद्दो छ, हरियो, बास्यो, विगड्यो, गयो* सबै एकवचनबोधक क्रिया हुन् । यिनीहरूको बहुवचन बनाउँदा जुम्ली भाषामा *मान्ठ आया, किताप चिद्दा छुन् । चल्ला बास्या, थारिम विगड्या छोरा मामा घर गया* भएर बहुवचन जनाएको देखिन्छ । अ कारले एकवचन र आकारले बहुवचन जनाएको देखिन्छ । यस भाषामा बहुवचनबोधक प्रत्यय हरू को भने प्रयोग भएको पाइदैन । यस भाषामा कर्ता अनुसार क्रियाको वचन, कर्मअनुसार क्रियाको वचन निर्धारणमा प्रभाव परेको छ ।

बाजुरेली भाषामा पनि जुम्ली भाषा जस्तै कर्ता अनुसारको क्रिया प्रभावित भएर वचन निर्धारण हुन्छ । *मान्ठ आयो* एकवचन हो भने *मान्ठ आया* बहुवचन हुन्छ । *किताब चिरदो छ* एकवचन हो भने *किताब चिरदा छुन्* । बहुवचन मानिन्छ । यहाँ *चिरदो र चिरदाले छ र छुन्* । क्रियामा प्रभाव पारेर एकवचन र बहुवचन बनाएको हो । *थारिम् विगड्यो* एकवचन हो भने *थारिम् विगड्या* बहुवचन मानिन्छ । यसमा *विगड्योले* एकवचन र *विगड्याले* बहुवचन जनाएका छुन् । *छोरो मामा घर गयो* वाक्यमा *छोरो र गयो* कर्ता र क्रियाको ओ कारले एकवचन जनाएको छ भने *छोरा मामा घर गया* वाक्यमा *छोरा र गया* 'आ' कारले बहुवचन जनाएको छ । यसरी बाजुरेली भाषामा वचनको प्रभाव कर्ता, कर्मका आधारमा क्रियामा परेको छ ।

यसरी जुम्ली र बाजुरेली भाषामा वचन निर्धारण गर्न कर्ता कर्म अनुसारको क्रिया बनेको हुनुपर्दछ । नेपाली भाषामा एकवचन *मान्छे आयो, किताब चिर्दो छ, चल्लो बास्यो, ताला विग्रयो, छोरो मामाघर गयो* हुन्छ भने बहुवचनमा *मान्छे आए, किताब चिर्दाछुन्, चल्ला बासे, ताला विग्रयो, छोरा मामाघर गए* हुन्छ ।

ख. सर्वनाम : जुम्ली र बाजुरेली भाषाको सर्वनाममा वचनव्यवस्था निम्नानुसारको देखिन्छ:

तालिका ५. सर्वनामका आधारमा जुम्ली र बाजुरेली भाषाको वचनव्यवस्था

एकवचन		बहुवचन	
जुम्ली	बाजुरेली	जुम्ली	बाजुरेली
मु जात्ता हेन्न गयाँ ।	म रङ्ग हेन्न गया ।	हामी जात्ता हेन्न गयाँ ।	हामी रङ्ग हेन्न गयाँ ।
तो भात खान्छइ ।	तौं भात खान्छइ ।	तुमी भात खान्छऊ ।	तमी भात खान्छऊ ।
यी आया ।	यी आया ।	यिनी आया ।	यिनी आया ।
ऊ आया ।	उँ आया ।	ऊ आया ।	उँ आया ।
ती आया ।	ती आया ।	तिनी आया ।	तिनी आया ।

जुम्ली भाषाका वाक्यहरूलाई हेर्ने हो भने *मु* एक वचन हो यसको बहुवचन *हामी* नै भएको छ। नेपाली *म* जुम्लीमा *मु* भएर देखा परेको छ। यो प्रथम प्रभाव प्रयुक्त सार्वनामिक तह हो। *तो* एकवचनको सार्वनामिक पद हो। जुम्लीमा यो *तुमी* भएर बहुवचनका रूपमा देखापरेको छ। यो द्वितीय पुरुषको सर्वनाम हो। *यीं आया* एकवचन हो भने *यिनी आया* बहुवचनका रूपमा देखिएको छ। *ऊ आया* एकवचन तृतीय पुरुष हो भने *ऊ आया* तृतीय पुरुष बहुवचन मानिएको छ। *तीं आया* एकवचनमा देखिएको छ भने *तिनी आया* बहुवचन तृतीय पुरुषका रूपमा देखापरेको छ। यहाँ जुम्ली भाषामा सार्वनामिक पद शब्द भने आफ्नै मौलिक खालका छन्। *ऊ आया*ले एकवचन र बहुवचन सबै देखाउने गरेको छ। यस भाषामा बहुवचन प्रत्यय हरू भने प्रयोग भएको पाइँदैन। जुम्ली भाषाको सर्वनाम शब्दमा वचनको प्रभाव परेको हुन्छ।

बाजुरेली भाषामा भने सर्वनामका आधारमा एकवचन बुझाउने प्रथम पुरुषमा *म रङ्ग हेन्न गया* हुन्छ भने यसको बहुवचन *हामी रङ्ग हेन्न गयौं* हुने गर्दछ। द्वितीय पुरुषमा *तो भात खान्छु* इ एकवचन हो भने यसको बहुवचन *तमी भात खान्छु* हुने गरेको छ। *यी आया* को बहुवचन *यिनी आया* हुने गर्दछ। *ती आया* एकवचन हो भने *तिनी आया* तृतीय पुरुषबुझाउने बहुवचनका लागि प्रयोग भएको सर्वनाम हो। बाजुरेली भाषामा एकवचन र बहुवचन बुझाउने सर्वनाममा रूपगत भिन्नता छ। बाजुरेली भाषामा समेत सर्वनाम शब्दहरूमा वचनको प्रभाव परेको छ।

पुरुषगत व्यवस्था: यो वक्ता श्रोता वा वक्ता श्रोता भन्दा भिन्न व्यक्ति विषयसँग सम्बन्धित हुने गर्दछ। भाषिक प्रयोगमा सहभागिताका विभिन्न स्थिति व्यक्त गर्ने व्याकरणिक अभिलक्षण पुरुष हो। यसले गर्दा भाषिक प्रयोगका वक्ता, परिस्थित र श्रोतासँग यो सम्बन्धित हुन्छ भन्ने हो। कथनका सन्दर्भमा संलग्न भएका सहभागीहरूको प्रकृतिलाई जनाउने व्याकरणात्मक कोटि पुरुष हो।

सर्वनाममा पुरुष: जुम्ली भाषामा सर्वनाममा तीनवटै पुरुषहरू पाइन्छन्। प्रथम, द्वितीय र तृतीय; तीनवटै पुरुषहरूको भिन्न भिन्न रूप प्रयोग भएको छ। जुम्ली र बाजुरेली भाषामा रहेको सर्वनाम व्यवस्थालाई यसप्रकार उल्लेख गरिएको छ:

तालिका ६. जुम्ली र बाजुरेली भाषाको सर्वनाममा पुरुषगत व्यवस्था

प्रथम		द्वितीय		तृतीय	
जुम्ली	बाजुरेली	जुम्ली	बाजुरेली	जुम्ली	बाजुरेली
मु	म बाइजादो।	तो	घर तो घर जान्या	त्यो	नानु त्यो नानु छ।
बाइजाँदो।		जान्याइ।	होइ ?	छ।	
हामीकन	हामीअन	तुमीकन डाक्ता	तमीअन	ऊ	घर ऊ घर
हुल्याई	हुल्याई	छुन्।	डकाउदा	बाइगो।	बाइगयो।
लाइओ	लागिगो।		छन्।		
मुइले	मइले वेल्छाल	तुमी यइथी	तमी यइथी	ऊ याँइ	ऊ याँइ वस्त्या
वेलिछकल	खाना खानु	हुक्या।	हुकिरया।	वइन्या हो।	हो।
खाना	खानु अठगो।				
अठगो।					

जुम्लीमा *मु बाइजाँदो* भन्ने वाक्यमा *मु* प्रथम पुरुष एकवचन रहेको छ। *तो घर जान्याइ* वाक्य द्वितीय पुरुष एकवचनको हो। *त्यो नानु छ*। वाक्यको *त्यो* ले तृतीय पुरुष एकवचन जनाएको छ। यहाँ नेपाली भाषाको *म* को ठाउँमा *मु बाइजाँदो* जस्ता शब्दहरू प्रयोग भएको छ। नेपाली भाषाको

प्रथम पुरुष *म* द्वितीय पुरुष *तँ* र तृतीय पुरुष जुम्ली भाषामा *मु, तो र त्यो* भएको छ। हामीकन प्र.पु. *हुल्याई लाइओ* बहुवचन, तुमीकन द्वि.पु. *बहुवचन* र ऊ तृ.पु. *एकवचन* मानिन्छ। *मुइले बेलिछकल खाना खानु अठगो* भन्ने जुम्ली भाषाको वाक्यमा प्रथम पुरुष एकवचन *यइथी* वाक्य द्वितीय पुरुष एकवचन हो। ऊ *याँइ वइन्या हो* वाक्यको ऊ तृतीय पु. एकवचन हो। यिनीहरूको क्रियापदमा *लाइओ, अठगो, वाइगो*, दुव्या जस्ता क्रियापदहरू प्रयोग भएकोले जुम्ली भाषामा पुरुषको प्रभाव कर्ता र क्रिया दुवैमा परेको छ।

बाजुरेली भाषामा प्रयुक्त माथिका वाक्यलाई हेर्ने हो भने *म वाइजादो* वाक्य प्रथम पुरुष एकवचन हो। यहाँ *बाइजादो* क्रिया प्रयोग भएको छ। *तो घर जान्या होइ ?* वाक्यमा *तो* द्वितीय पु. *घर जान्या होइ ?* क्रियावाट यो वाक्य एकवचन हो। यसलाई नेपालीमा *तँ घर जान्छस् ?* भन्ने हुन्छ। *त्यो नानु छ* को *त्यो* तृतीय पु. *नानु छ* क्रियाले एकवचन क्रिया प्रयुक्त भएको जनाएको छ। यसमा पनि शब्दगत भिन्नता रहेको छ। बाजुरेली भाषाको र जुम्ली भाषाका शब्द संरचनामा कतिपय अवस्थामा समान छन् भने कतिपय अवस्थामा भिन्न। *हामी अन* प्र.पु. *हुल्याई लागि गो* एकवचनको क्रिया हो। *तुमीअन* द्वितीय पुरुष *डकाउँदा छन्*। बहुवचन क्रिया हो यहाँ *तिमीलाई डाक्छन्* भनिएको हो। ऊ तृ. पु. *घर वाइगो* एकवचन क्रिया रूपको प्रयोग भएको छ। *मइले* प्र.पु. सर्वनाम हो भने *वेल्छाल खान खान अठगो* एकवचन क्रिया पद मानिन्छ। *तुमी* द्वि.पु. *यइथी हुकिरया* एकवचन क्रियापदको रूप हो। यसले *तिमी यहीनिर हुकिरहनु* भन्ने अर्थ हो। ऊ तृ.पु. *याँइ वस्न्या हो* एकवचन क्रियापद हो। यसले ऊ *यही वस्छ* भन्ने अर्थ देखाउन खोजेको हो। यस भाषामा सर्वनामगत पुरुषमा नेपाली भाषासरह सार्वनामिक पद रहेका छन्। यी शब्दहरूमा भने मौलिक संरचना देखिन्छ। कर्ताको सर्वनाम अनुसार क्रियापद परिवर्तन भएको छ। वाक्यमा पुरुष अनुसारका क्रियाका भिन्न रूप देखिन्छन्।

जुम्ली र बाजुरेली भाषाका सर्वनाममा पुरुषको प्रभाव र त्यही अनुसार क्रियामा पनि प्रभाव परेको छ।

ख. लिङ्ग : जुम्ली र बाजुरेली भाषाको सर्वनाममा क्रियाको लिङ्गगत व्यवस्थालाई निम्नानुसार उल्लेख गरिएको छ :

तालिका ७. जुम्ली र बाजुरेली भाषाको सर्वनाममा क्रियाको लिङ्गगत व्यवस्था

पुलिङ्ग		स्त्रीलिङ्ग	
जुम्ली	बाजुरेली	जुम्ली	बाजुरेली
मु काम गद्दो छु।	म काम गद्दो छु।	मु काम गद्दी छु।	म काम गद्दी छु।
तो काम गन्याइ।	तो काम गन्याहोई।	तो काम गद्दी छई।	तो काम गद्दीछस्।
ऊ काम गद्दो छ।	ऊ काम गद्दो छ।	ऊ काम गद्दी छ।	ऊ काम गद्दी छ।
उइले काम गन्यो।	उइले काम गर्यो।	उइले काम गरी।	उइले काम गरी।
ऊ जान्छ।	ऊ जान्छ।	ऊ जाँदछ।	ऊ जादछ।

पु. *काम गद्दो छु*। यहाँ दुवै लिङ्गमा *मु* को प्रयोग भएको छ। वाक्यमा रहेको मुख्य क्रियाको ओ कार र इ कारले पुलिङ्ग र स्त्रीलिङ्ग भनेर छुट्याएको छ। यद्यपि सहायक क्रिया भने दुवै एउटै प्रयोग भएको छ। *तो काम गन्याइ* पु. वाक्य हो भने *तो काम* गद्दी छई स्त्रीलिङ्ग वाक्य हो। यहाँ सर्वनाम *तो* दुवै लिङ्गमा एउटै प्रयोग भएको छ। *गन्याइ* क्रिया पुलिङ्गमा प्रयोग भएको छ भने *गद्दीछई* स्त्रीलिङ्गमा क्रियाका रूपमा प्रयोग भएको छ। त्यस्तै ऊ (पु. स्त्री.), उइले (पु.

स्त्री.) सर्वनाम हुन् भने *गद्दो छ, गन्यो, जान्छ* पु. क्रियामा प्रयुक्त भएका छन् भने *गद्दी छ, गरी, जाँदछ* स्त्री. क्रियामा प्रयोग भएको छ। यसरी जुम्ली भाषाको सर्वनामका आधारमा पु. र स्त्री., रूप परिवर्तन नभएर मुख्य क्रियाका आधारमा क्रियाको रूप प्रभावित भएको छ।

बाजुरेली भाषामा पनि हेर्ने हो भने *म* पु. सर्वनाम *म* स्त्री. सर्वनामका रूपमा प्रयोग भएको छ। *गद्दो छ* पु. *गद्दी छ* स्त्री. यहाँ मुख्य क्रियाले मात्र लिङ्ग निर्धारण गरेको छ। *तो* पु. *तो* स्त्री. यहाँ मुख्य क्रियाले मात्र लिङ्ग निर्धारण गरेको छ। *तो* पु. *तो* स्त्री *गन्याहोइ* पु. क्रिया र *गद्दीछस्* क्रिया स्त्री., प्रयोग भएको छ। ऊ सर्वनाम पु. र स्त्री. एउटै प्रयोग भएको छ। मुख्य क्रियाको ओ कार र इ कारले क्रियामा लिङ्गगत परिवर्तन देखाएको छ। यसरी बाजुरेली भाषामा सर्वनाममा पु. स्त्री. एउटै प्रयोग भएको छ तर क्रियाको प्रयोग भने फरक हुने भएकाले पु. र स्त्री. निर्धारण हुने गर्दछ।

दुवै भाषामा लिङ्गका आधारमा सर्वनामको एउटै प्रयोग हुने र क्रियाको भने लिङ्गानुसार फरक फरक रूप प्रयोग हुने गर्दछ। नेपाली भाषामा पु. म काम गर्छु, तँ काम गर्छस्, ऊ काम गर्छ, उसले काम गर्यो, ऊ जान्छ हुन्छ भने स्त्री. मा म काम गर्छु। गर्दिछु, तँ काम गर्छस्, ऊ काम गर्छ, उसले काम गरी, ऊ जान्छे हुन्छ।

निष्कर्ष

जुम्ली र बाजुरेली भाषाको व्याकरणिक कोटिगत व्यवस्थामा लिङ्ग, वचन र पुरुषगत व्यवस्थाको अध्ययन गर्दा शब्द संरचनागत भिन्नता रहेको छ। व्यवस्थागत रूपमा समानता भएपनि शब्दको संरचनामा यी दुवै भाषामा फरक पाइन्छ। भाषाको कथ्य रूपलाई अध्ययन विश्लेषण गरिएको यस अध्ययनमा पुलिङ्गी र स्त्रिलिङ्गी व्यवस्था रहेको छ। मानवेत्तर प्राणीमा समेत लिङ्गगत व्यवस्था रहेको छ। गोरु आयो। गाई आई। छोरो आयो। छोरी आई। वचनगत व्यवस्थामा हरु बहुवचनबोधक प्रत्ययको कम मात्रामा प्रयोग गरिएको पाइन्छ। मान्छे आयो। मान्छेहरु आए। पुरुषगत व्यवस्थामा मु, हामी, तो, तुमी प्रयोग हुने गरेको पाइन्छ। जुम्ली र बाजुरेली भाषामा कोटिगत मै शब्द संरचनागत कही समानता त कहीं भिन्नता रहेको छ। बाजुरेली भाषामा प्रयुक्त माथिका वाक्यलाई हेर्ने हो भने *म बाइजादो* वाक्य प्रथम पुरुष एकवचन हो। यहाँ *बाइजादो* क्रिया प्रयोग भएको छ। *तो घर जान्या होइ ?* वाक्यमा *तो* द्वितीय पु. *घर जान्या होइ ?* क्रियावाट यो वाक्य एकवचन हो। यसलाई नेपालीमा *तँ घर जान्छस् ?* भन्ने हुन्छ। *त्यो नानु छ* को *त्यो* तृतीय पु. *नानु छ* क्रियाले एकवचन क्रिया प्रयुक्त भएको जनाएको छ। यसमा पनि शब्दगत भिन्नता रहेको छ। बाजुरेली भाषाको र जुम्ली भाषाका शब्द संरचनामा कतिपय अवस्थामा समान छन् भने कतिपय अवस्थामा भिन्न। *हामी अन* प्र.पु. *हुल्याई लागि गो* एकवचनको क्रिया हो। *तुमीअन* द्वितीय पुरुष *डकाउँदा छन्*। बहुवचन क्रिया हो यहाँ *तिमीलाई डाक्छन्* भनिएको हो। ऊ तृ. पु. *घर बाइगो* एकवचन क्रिया रूपको प्रयोग भएको छ। *मइले* प्र.पु. सर्वनाम हो भने *वेल्छाल खान खान अठगो* एकवचन क्रिया पद मानिन्छ। *तुमी* द्वि.पु. *यइथी ढुकिरया* एकवचन क्रियापदको रूप हो। यसले *तिमी यहीनिर ढुकिरहनु* भन्ने अर्थ हो। ऊ तृ.पु. *याँइ बस्न्या हो* एकवचन क्रियापद हो। यसले ऊ *यही बस्छ* भन्ने अर्थ देखाउन खोजेको हो। यस भाषामा सर्वनामगत पुरुषमा नेपाली भाषासरह सार्वनामिक पद रहेका छन्। यी शब्दहरूमा भने मौलिक संरचना देखिन्छ। कर्ताको सर्वनाम अनुसार क्रियापद परिवर्तन भएको छ। वाक्यमा पुरुष अनुसारका क्रियाका भिन्न रूप

देखिन्छन् । जुम्ली र बाजुरेली भाषाका सर्वनाममा पुरुषको प्रभाव र त्यही अनुसार क्रियामा पनि प्रभाव परेको छ ।

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