

ISSN: 3021-9965

# OKHALDHUNGA JOURNAL

YEARLY PEER REVIEWED JOURNAL

Vol. 4

Feb. 2026



## Okhaldhunga Campus

(Affiliated to Tribhuvan University)

Okhaldhunga

Ph. 037-520028

ISSN : 3021-9965

# ***OKHALDHUNGA JOURNAL***

Yearly Peer Reviewed Journal

**Vol. 4**

**Feb. 2026**

**Okhaldhunga Campus**  
(Affiliated to Tribhuvan University)  
Research Management Comittee  
Okhaldhunga  
Ph. : 037-520028

## Okhaldhunga Journal Peer Review Process and Publication Policy

All received manuscripts are initially scrutinized on the basis of research paper format. If found suitable, article is further referred to reviewers for review process. Identity of author/s is not disclosed to the reviewer and vice-versa. On feedback from reviewer, editor analyze the feedback and decides to accept, reject or revise the paper. Normally peer review process takes around 10 to 15 days to provide feedback to authors. If paper is accepted, we inform to the authors. The Journal reserves the right to make necessary editorial amendments in that manuscript to suit journal's format. Papers are accepted purely on the basis of merit. The Journal reserves the right to reject or publish the research paper.

Rather than Rejection, we believe in Revision. Our first priority will be to convert ordinary content in to quality content by suggesting revisions.

### Step 1

#### Submission of Paper

The corresponding or submitting author submits the paper to the journal via e-mail : okhaldhungacampus.edu.np or hardcopy to the editorial board.

### Step 2

#### Editorial Office Assessment

Editorial board checks the paper's composition and arrangement against the journal's Author Guidelines to make sure it includes the required sections and formats.

### Step 3

#### Appraisal by the Editorial Board

The Editorial board checks that the paper is appropriate for the journal and is sufficiently original and interesting. If not, the paper may be rejected without being reviewed any further. The quality of the paper is assessed at this point.

### Step 4

If paper is original, the research paper is send to Reviewers.

### Step 5

#### Review is Conducted

The reviewer sets time aside to read the paper. The first read is used to form an initial impression of the work. If major problems are found at this stage, the reviewer may feel comfortable rejecting the paper without further work.

### Step 6

#### Journal Evaluates the Reviews

The editorial Board considers all the returned reviews before making an overall decision. If the reviews differ widely, the editor may invite an additional reviewer so as to get an extra opinion before making a decision.

### Step 7

#### The Decision is communicated

The Editorial board sends a decision to the author including any relevant reviewer comments. Whether the comments are anonymous or not will depend on the type of peer review that the journal operates.

### Step 8

If accepted, the paper is sent to publication. If the article is rejected or sent back for either major or minor revision, the editor include constructive comments from the reviewers to help the author improve the article.

#### Peer review purpose:

1. To help select quality articles for publication (filter out studies/research that have been poorly conceived, designed, and executed) with the selection being based upon :
    - a. The scientific and academic merit and validity of the article and its methodology
    - b. The relevance of the article – select work that will be of great interest to the readership
  2. To improve the manuscript whenever possible.
  3. To check against malfeasance/dishonesty within the research community.
  4. To Provide editors with evidence to make judgments as to whether articles meet the selection criteria for their particular publication.
- The main functions of the peer review process are to help maintain standards and ensure that the reporting of research work is as truthful and accurate as possible.

ISSN : 3021-9965

# ***OKHALDHUNGA JOURNAL***

Yearly Peer Reviewed Journal

**Volume 4**

**February 2026**

## **Advisor**

**Mr. Mohan Kumar Shrestha**

Chairman, Campus Managerial Committee

## **EDITORIAL BOARD**

### **Editor-in-Chief**

**Badri Prasad Dhamala**

### **Advisor**

**Geba Nath Nyaupane**

Central Library, T.U.

### **Layout**

Jee Computer Center, Kirtipur, Ph. 01-4333886

*The view and interpretation in this paper are those of the author(s).*

## **Okhaldhunga Campus**

Research Management Committee

Okhaldhunga

*Ph.: 037-520028*

## Editorial

Welcome to the third volume of Okhaldhunga Journal, published by Okhaldhunga Campus. As we present this latest edition, we are filled with pride and excitement about the growing academic discourse within our institution and beyond. This third publication marks a significant milestone in our campus's progress towards fostering a vibrant research community. It reflects the ongoing commitment of our faculty, students, and collaborators to contribute valuable scholarship across diverse fields. In this volume, readers will discover a rich array of articles that demonstrate the depth and breadth of our research. Each article has been carefully selected for its scholarly merit and relevance, ensuring this volume is both informative and stimulating. We extend our sincere gratitude to all authors who have generously shared their research for this volume. Their hard work and insights are the cornerstone of this publication. We also thank our peer reviewers for their rigorous evaluation, which has upheld the quality and integrity of the articles presented here. As we build upon the foundation laid by our inaugural issue, we encourage readers to critically engage with the ideas presented within these pages. We aspire for this journal to ignite discussions, inspire further research, and contribute meaningfully to the broader academic conversation. Looking ahead, we are committed to expanding the scope and impact of Okhaldhunga Journal. We invite submissions for upcoming volumes and encourage readers to share their feedback to help us improve and grow. For submission guidelines, please visit [[link to submission guidelines](#)]. Thank you for your support of Okhaldhunga Journal. We hope you find this volume enlightening and thought-provoking.

**Badri Prasad Dhamala**

Editor-in-Chief

Feb, 2026

## विषयसूची

	पृष्ठ
शिक्षण सिकाइमा उत्तरआधुनिकतावादी चिन्तनको प्रभाव: एक दार्शनिक तथा सैद्धान्तिक समीक्षा	इन्द्रप्रसाद तिमल्सेना १
पहाडी जीवन निबन्ध : प्रकृति, समाज र संस्कृतिको देवकोटीय दृष्टि	डा. कृष्णराज ढकाल, १६ डा. दावा शेर्पा, सिर्जना घिमिरे, अशोक यादव
Educational Leadership in Nepal: Past Experiences, Present Challenges, and Future Prospects	Nirajan Katel, २४ Heramba Raj Bastola
Regional Disparities in Ageing and Longevity in Nepal: A Comprehensive Analysis by Province and Ecological Zone	Tilak Prasad Sharma, ३४ Choplal Dhamala
Nurses' Knowledge regarding Transfer of Critical Ill Critically Ill Patient at Kathmandu Nepal	Bhawana Kandel, ४६ Manuka Karki
Study on Paradigm Shift in Social Science Research	Bishnu Maya Joshi, ६१ Shambhu Prasad Khatiwada, Basudeb Khanal
Managing Conflict in Nepali Schools : Educational Leaders' Experiences and Negotiation Practices	Shreesha Bista, ७० Gyanu Niraula, Manika Subha, Purna Prasad Paudel, Shova Koirala, Sushma Gurung
सहिद कथामा आज्चलिकता	देबेन्द्रबहादुर बानिया ८१



**OKHALDHUNGA : ओखलढुङ्गा**

[Yearly Peer Reviewed Journal]

ISSN: 3021-9965

Vol. 4, Feb 2026

Published by Okhaldhunga Campus

# शिक्षण सिकाइमा उत्तरआधुनिकतावादी चिन्तनको प्रभाव: एक दार्शनिक तथा सैद्धान्तिक समीक्षा

**इन्द्रप्रसाद तिमल्सेना**

Article History : Submitted 2 Dec. 2025; Reviewed 13 Jan. 2026; Accepted 6 Feb. 2026

Author : Indra Prasad Timalsena

Email: indralaxmi76@gmail.com

DOI: <https://doi.org/10.3126/oj.v3i4.91076> ORCID ID: <https://orcid.org/0009-0005-3105-8111>**लेखसार**

आधुनिकतावादले ज्ञान, सत्य र शिक्षालाई स्थिर र सार्वभौम रूपमा व्याख्या गर्ने प्रयास गरेको भए पनि बहुलवादी समाजमा यी दृष्टिकोण पर्याप्त प्रभावकारी छैनन् । यसले शिक्षणसिकाइ प्रक्रियामा आलोचनात्मक सोच, सिर्जनशीलता र सन्दर्भअनुसार निर्णय क्षमतालाई सीमित बनाएको पाइन्छ । यस अध्ययनले उत्तरआधुनिक अवधारणाहरू: जस्तै बहुलवाद, सापेक्षता र सामाजिक ज्ञान विनिर्माणले शिक्षण सिकाइमा कसरी लचिलोपन र नयाँ दृष्टिकोण ल्याउँछन् भन्ने दार्शनिक विश्लेषण गरेको छ । गुणात्मक तथा दार्शनिक समीक्षा विधिमा आधारित यस अध्ययनले ल्योटाड र फुकोजस्ता प्रमुख उत्तरआधुनिक चिन्तकका विचारहरूलाई शिक्षाका उद्देश्य, पाठ्यक्रम, विधि र मूल्याङ्कनसँग सम्बन्धित गरेर व्याख्या गरेको छ । ज्ञान स्थायी वा सार्वभौम नभई सामाजिक रूपमा निर्मित, परिवर्तनशील र सन्दर्भअनुसार पुनःव्याख्या गर्न सकिने प्रक्रियाका रूपमा बुझिनु पर्छ भन्ने कुरा अध्ययनले देखाउँछ । यस अध्ययनले शिक्षकलाई ज्ञानको एकमात्र स्रोत होइन, सहजीकरणकर्ता र शिक्षार्थीलाई सक्रिय ज्ञान निर्माताका रूपमा हेर्नुपर्ने आवश्यकता औँल्याइएको छ । यस दृष्टिकोणले शिक्षालाई परम्परागत ज्ञान हस्तान्तरणबाट माथि उठाई लचिलो, समावेशी र आलोचनात्मक बनाउन सहयोग पुऱ्याउँछ । विशेषतः नेपालजस्तो बहुलवादी समाजमा यसले स्थानीय ज्ञान, विविध पहिचान र न्यायपूर्ण शिक्षा प्रणालीको विकासमा सैद्धान्तिक आधार प्रदान गर्न सक्छ ।

**मुख्य शब्द** : उत्तरआधुनिकतावाद, दार्शनिक परिवर्तन, बहुलवाद, विनिर्माण, शिक्षण सिकाइ, शैक्षिक समीक्षा ।

### विषय प्रवेश

बीसौं शताब्दीको उत्तरार्धमा उदाएको उत्तरआधुनिकतावाद केवल एउटा दार्शनिक आन्दोलन मात्र नभई ज्ञान, सत्य, समाज र शिक्षाप्रतिको समग्र सोच, मूल्य र दृष्टिकोणमा आएको गहिरो रूपान्तरणको प्रतीकका रूपमा व्याख्या गरिन्छ। उत्तरआधुनिक चिन्तनले आधुनिकतावादले स्थापना गरेको “एकल सत्य” र “सार्वभौम ज्ञान” का दाबीहरूमाथि प्रश्न उठाउँदै ज्ञानलाई सन्दर्भनिर्भर, बहुल र सामाजिक रूपमा निर्मित मान्ने दृष्टिकोण प्रस्तुत गरेको छ। ल्योटार्डले महान् आख्यानप्रतिको अविश्वासलाई उत्तरआधुनिक अवस्थाको प्रमुख विशेषता मानेका छन् भने फुकोले ज्ञान र शक्तिबीचको सम्बन्धलाई व्याख्या गर्दै ज्ञानलाई तटस्थ नभई सामाजिक संरचनासँग गाँसिएको अवधारणा मानेका छन्। त्यस्तै डेरिडाले स्थापित अर्थ र संरचनाहरूको विनिर्माणमार्फत ज्ञान र सत्यलाई पुनःव्याख्या गर्न सकिने तर्क प्रस्तुत गरेका छन् (निस्चे, सन् २०१३)। यी सैद्धान्तिक आधारहरूले शिक्षालाई स्थिर र सार्वभौम मान्यताबाट मुक्त गर्दै बहुलता, सन्दर्भता र पुनःव्याख्याको प्रक्रियासँग जोड्ने वैचारिक आधार निर्माण गरेका छन्।

(खनाल सन् २०२५) का अनुसार देरीदाको विनिर्माण सिद्धान्तले भाषा, सत्य र ज्ञान स्थिर र एकार्थी हुँदैनन्, बरु सन्दर्भ, प्रयोग र व्याख्याका आधारमा परिवर्तनशील र बहुआयामिक हुन्छन् भन्ने दृष्टिकोण प्रस्तुत गर्दछ। उनीका अनुसार पाठ वा भाषाबाट प्राप्त अर्थ अन्तिम वा निश्चित नहुने भएकाले शिक्षण-सिकाइ प्रक्रियामा बहुव्याख्या, आलोचनात्मक सोच र शिक्षार्थीको सक्रिय सहभागितालाई महत्त्व दिनुपर्छ, जसले शिक्षक र विद्यार्थीलाई केन्द्रीकृत तथा प्रभुत्वशाली शैक्षिक धारणाबाट मुक्त गर्दै लोकतान्त्रिक र समावेशी शिक्षाको सम्भावना बढाउँछ। देरीदाको यो दृष्टिकोण शिक्षण-सिकाइका लागि उपयोगी छ किनकि यसले ज्ञानलाई स्थिर सत्यका रूपमा नभई निरन्तर पुनर्व्याख्या र निर्माण हुने प्रक्रियाका रूपमा बुझ्न प्रेरित गर्छ, जसले आलोचनात्मक चेतना र सृजनात्मक सिकाइलाई प्रोत्साहन गर्दछ।

नीतिगत तथा शैक्षिक बहसको सन्दर्भमा पनि शिक्षालाई केवल ज्ञान हस्तान्तरणको प्रक्रियाका रूपमा नभई सन्दर्भानुकूल, सहभागितामूलक र जीवनोपयोगी बनाउने आवश्यकता विभिन्न शैक्षिक बहसहरूमा जोड दिइएको पाइन्छ। विशेषतः विकास, समाज र शिक्षाको सम्बन्धलाई पुनर्विचार गर्ने क्रममा उत्तरआधुनिक दृष्टिकोणले स्थानीय सन्दर्भ, बहुलता र वैकल्पिक ज्ञान प्रणालीलाई महत्त्व दिनुपर्ने तर्क प्रस्तुत गरिएको छ (भट्टराई २०६४)। यसले शिक्षण-सिकाइ प्रक्रियामा विविधता र सन्दर्भगतताको आवश्यकता भन् स्पष्ट पारेको छ।

पूर्ववर्ती अध्ययनहरू हेर्दा शिक्षणसिकाइमा उत्तरआधुनिक दृष्टिकोणका प्रभावबारे विभिन्न विद्वानहरूले पाठ्यक्रम, शिक्षण विधि, ज्ञानको प्रकृति र मूल्याङ्कन प्रणालीसँग सम्बन्धित बहसहरू अघि बढाएका छन्। विषयगत संश्लेषणसम्बन्धी अध्ययनहरूले विभिन्न विचार र अवधारणाहरूलाई एउटै संरचनामा समेटेर विश्लेषण गर्दा जटिल विषयलाई स्पष्ट रूपमा बुझ्न सकिने देखाएका छन् (थोमस र हार्डेन, सन् २००८)। यस आधारमा हेर्दा शिक्षामा उत्तरआधुनिक अवधारणाहरूलाई समग्र रूपमा विश्लेषण

गर्ने आवश्यकता अझै देखिन्छ, विशेषतः उत्प्रेरणाको सिद्धान्तलाई सामाजिक, सांस्कृतिक र शक्ति सम्बन्धका सन्दर्भमा पुनर्व्याख्या गर्ने प्रयास सीमित देखिन्छ ।

यही सैद्धान्तिक र अनुसन्धानात्मक पृष्ठभूमिका आधारमा यो अध्ययन आवश्यक भएको हो । आधुनिक शिक्षण प्रणालीले ज्ञानलाई वस्तुनिष्ठ र निश्चित मानेर शिक्षकलाई “ज्ञानदाताको” र सिकारूलाई “ग्राहकको” भूमिकामा सीमित राखेको परम्परागत धारणा आजको जटिल, बहुसांस्कृतिक र परिवर्तनशील समाजका सन्दर्भमा पर्याप्त देखिँदैन भन्ने बहस शैक्षिक क्षेत्रमा बढ्दै गएको छ (बास्तोला २०२०) । त्यसैले ज्ञानलाई सामाजिक रूपमा निर्मित, सन्दर्भनिर्भर र निरन्तर पुनःव्याख्यायोग्य मान्ने उत्तरआधुनिक दृष्टिकोण शिक्षामा वैकल्पिक सम्भावनाका रूपमा अध्ययनयोग्य बनेको छ । यस अध्ययनको प्रमुख उद्देश्य शिक्षामा भइरहेको यस दार्शनिक रूपान्तरणको गहिरो विश्लेषण गर्नु, विशेषतः उत्तरआधुनिक सोचले शिक्षण-सिकाइको उद्देश्य, विधि, पाठ्यक्रम, मूल्याङ्कन तथा उत्प्रेरणाको सिद्धान्तलाई कसरी पुनर्परिभाषित गर्छ भन्ने पक्षलाई स्पष्ट पार्नु हो ।

विधिगत रूपमा यो अध्ययन गुणात्मक दार्शनिक तथा सैद्धान्तिक समीक्षा विधिमा आधारित छ । अध्ययन अनुभवजन्य अनुसन्धानभन्दा फरक भएर तथ्याङ्क सङ्कलनमा होइन, विचार, दृष्टिकोण र सिद्धान्तहरूको गहिरो विश्लेषणमा केन्द्रित छ । यस क्रममा ल्योटार्ड र फुको लगायतका उत्तरआधुनिक चिन्तकका विचारहरूलाई शिक्षाका उद्देश्य, विधि, पाठ्यक्रम र मूल्याङ्कन प्रणालीसँग सम्बन्धित गरी व्याख्या गरिएको छ । अध्ययनको प्रकृति गुणात्मक भएकाले यसले सङ्ख्यात्मक तथ्यभन्दा बढी अर्थ, सन्दर्भ र व्याख्यात्मक गहिराइमा जोड दिएको छ ।

यसरी विभिन्न सैद्धान्तिक बहस, पूर्ववर्ती अध्ययन र शैक्षिक विमर्शहरूले आधुनिक शिक्षणका सीमितता तथा उत्तरआधुनिक दृष्टिकोणको सम्भावनालाई औँल्याएका छन् । यी आधारहरूलाई समेट्दै प्रस्तुत अध्ययनले शिक्षालाई केवल ज्ञान हस्तान्तरणको माध्यम नभई अर्थ निर्माण, संवाद र सामाजिक सशक्तीकरणको प्रक्रियाका रूपमा पुनःपरिभाषित गर्ने दार्शनिक विमर्शलाई व्यवस्थित रूपमा प्रस्तुत गर्ने प्रयत्न गरेको छ । यही समग्र पृष्ठभूमि र आवश्यकता नै यस अनुसन्धानको विषय प्रवेश तथा मूल प्रस्थानबिन्दु हो ।

### साहित्यको पुनरावलोकन

उत्तरआधुनिकतावाद र शिक्षाको सम्बन्धबारे विश्वव्यापी रूपमा सम्पन्न भएका अध्ययनहरूले शिक्षाको दर्शन, पाठ्यक्रम र शिक्षण-सिकाइ अभ्यासमा गहिरो प्रभाव पारिरहेको स्पष्ट देखाएका छन् । प्रस्तुत समीक्षात्मक अध्ययनले उपलब्ध सन्दर्भहरूका आधारमा ती पूर्वकार्यहरूलाई तीन प्रमुख आयाममा वर्गीकरण गर्दै समग्ररूपमा पुनरावलोकन गरेको छ । ती तीन प्रमुख आयामहरू हुन्: दार्शनिक आधार र ज्ञानको स्वरूप, शिक्षण-सिकाइ र आलोचनात्मक शिक्षाशास्त्रका दृष्टिकोण र नेपाली शैक्षिक सन्दर्भमा उत्तरआधुनिकताको सान्दर्भिकता ।

### उत्तरआधुनिकतावादको दार्शनिक आधार र ज्ञानको स्वरूप

उत्तरआधुनिकतावादको मूल दर्शन महान् आख्यानहरूको अस्वीकारमा आधारित छ । उत्तरआधुनिक अवस्थाको ज्ञान अब सार्वभौम सत्य र एकल तर्कद्वारा निर्देशित हुने होइन; बरु यसले स्थानीय सन्दर्भ, संस्कृति र अनुभवमा आधारित विविध ज्ञानरूपहरूलाई स्वीकार गर्नुपर्छ (ल्योटार्ड, सन् १९८४) । उनले आधुनिकतावादले मानेको वस्तुनिष्ठ ज्ञान र तर्कसंगत प्रगतिका अवधारणाहरू वास्तवमा समाजमा विद्यमान शक्ति संरचनाद्वारा निर्धारित हुने तर्क प्रस्तुत गरेका छन् । “ज्ञान सधैं तटस्थ हुँदैन; यो समाजमा विद्यमान शक्ति संरचनाको उत्पादन र नियन्त्रणको माध्यम हो” (फुको, सन् १९७७) । उनको विचारले शिक्षामा ज्ञानको उत्पादन, वितरण र मूल्याङ्कन कसरी राजनीतिक तथा संस्थागत स्वार्थसँग जोडिएका छन् भन्ने पक्ष प्रष्ट पार्छ । शिक्षाले केवल ज्ञान हस्तान्तरण होइन, सामाजिक चेतना निर्माण गर्ने शक्ति पनि बोकेको हुन्छ, जसलाई आलोचनात्मक रूपमा बुझ्न आवश्यक छ (जिजेक र म्याक्लारेन सन् २००८) । उनीहरूले शिक्षाको संरचनामा निहित वैचारिक प्रभावहरूलाई विनिर्माण गर्नुपर्ने आवश्यकता औल्याएका छन् । उत्तरआधुनिक सोचले शिक्षालाई बहुलवादी, सन्दर्भअनुकूल र सहभागी बनाउने दिशामा रूपान्तरण गरेको छ (टेसार र सन् २०२१) । उनले शिक्षामा उत्तरआधुनिकतावादले आधुनिक शिक्षामा निहित “निश्चित ज्ञान” र “केन्द्रित अधिकार” का धारणाहरूलाई चुनौती दिएको निष्कर्ष प्रस्तुत गरेका छन् ।

यसरी, यी अध्ययनहरूले उत्तरआधुनिकतावादले शिक्षामा ज्ञान, सत्य र अधिकारका पारम्परिक अवधारणालाई चुनौती दिँदै शिक्षण-सिकाइलाई सामाजिक, सांस्कृतिक र शक्ति-सम्बन्धका सन्दर्भमा पुनःव्याख्या गर्न प्रेरित गरेको छ ।

### पाठ्यक्रम, शिक्षण विधि र आलोचनात्मक शिक्षाशास्त्र

उत्तरआधुनिक दृष्टिकोणले शिक्षाको व्यवहारिक पक्ष, विशेषगरी पाठ्यक्रम र शिक्षण विधिमा गहिरो रूपान्तरण ल्याएको छ । पाठ्यक्रमलाई अब रेखीय, निश्चित र नियन्त्रणयोग्य प्रणालीका रूपमा होइन बरु जटिल, अनियमित र सिर्जनात्मक प्रक्रिया रूपमा बुझिनुपर्छ (डोल सन् १९९३) । उनले प्रस्तुत गरेको समृद्धता, पारस्परिक सम्बन्ध, जटिलता र उद्भव को सिद्धान्तले शिक्षणलाई स्थिर होइन, बरु निरन्तर गतिशील र सह-सृजनात्मक प्रक्रिया मान्नुपर्ने कुरा स्पष्ट गर्दछ । शिक्षण प्रक्रिया अब एकतर्फी ज्ञान हस्तान्तरण होइन बरु संवाद, विचार र अनुभवको साझा निर्माणमा आधारित हुन्छ साथै शिक्षण प्रक्रियामा रहेको परम्परागत बैकिङ प्रणालीको अवधारणालाई अस्वीकार गर्दै शिक्षालाई समस्या उठाउने र संवादमुखी माध्यमका रूपमा परिभाषित गरेका छन् (फ्रेरे, सन् २०००) । शिक्षा सामाजिक न्याय, समानता र रूपान्तरणको शक्तिशाली उपकरण हो (जिराउक्स सन् १९९७) र (म्याक्लारेन सन् २००२) । उनीहरूले यसलाई उत्तरआधुनिक दृष्टिकोणसँग गहिरो सम्बन्धित देखाएका छन् । उत्तरआधुनिक शिक्षा अब पूर्वनिर्धारित सत्य र निश्चित ज्ञानमा सीमित नहुने बरु विविधता, सन्दर्भ र सहभागितामूलक संवादमा आधारित हुने अवधारणासँग सम्बन्धित छ (पीटर्स, सन् १९९५) ।

### नेपाली शैक्षिक सन्दर्भमा उत्तरआधुनिकता

नेपालमा पनि उत्तरआधुनिकतावादबारे शैक्षिक र दार्शनिक वृत्तमा क्रमशः विमर्शहरू बढ्दै गएका छन् । शिक्षा क्षेत्रमा उत्तरआधुनिकताको प्रवेशसँगै कक्षाकोठाभित्र शिक्षकको एकाधिकार समाप्त भएको छ । भट्टराई (२०६४) का अनुसार, आधुनिकतावादी शिक्षाले शिक्षकलाई ज्ञानको अन्तिम केन्द्र मान्दथ्यो, तर उत्तरआधुनिक चिन्तनले शिक्षकलाई केवल एक सहजकर्ताका रूपमा स्थापित गर्दै विद्यार्थीलाई आफ्नै ज्ञानको निर्माता बन्न प्रेरित गर्दछ । यसले सिकाइ प्रक्रियालाई लोकतान्त्रिक र बहुलवादी बनाउन मद्दत पुऱ्याउँछ । बास्तोला (सन् २०२०) को अध्ययनले नेपाली भाषा शिक्षणमा जुन बहुभाषिक र सामग्रीगत लचिलोपनको वकालत गरेको छ, त्यो वास्तवमा उत्तरआधुनिक शिक्षाशास्त्रको एउटा व्यावहारिक प्रयोग हो । यसले केन्द्रिकृत शैक्षिक चिन्तनलाई विनिर्माण गर्दै शिक्षालाई अधिक लोकतान्त्रिक, समावेशी र बहुलवादी बनाउन मद्दत पुऱ्याउँछ ।

यी समीक्षाबाट के स्पष्ट हुन्छ भने उत्तरआधुनिकतावादले शिक्षामा केवल सैद्धान्तिक रूपान्तरण मात्र ल्याएको छैन, यसले ज्ञान, शक्ति र सिकाइबीचको सम्बन्धलाई नै पुनःपरिभाषित गरेको छ । विश्वव्यापी सन्दर्भमा यो आन्दोलनले शिक्षालाई विनिर्माण र संवादको माध्यमका रूपमा पुनःस्थापित गरेको छ भने नेपाली सन्दर्भमा यसले बहुलता, स्थानीय सान्दर्भिकता र समावेशी सोचका आधारमा शिक्षाको नयाँ स्वरूप निर्माण गर्ने सम्भावनालाई उद्घाटन गरेको छ ।

यसरी उपलब्ध पूर्वकार्यहरूको पुनरावलोकनले यो निष्कर्ष दिन्छ कि उत्तरआधुनिकतावाद शिक्षामा आलोचनात्मक चेतना, सामाजिक न्याय र ज्ञानको सह-निर्माणलाई केन्द्रमा ल्याउने दार्शनिक आधार बनेको छ जसले आधुनिक शिक्षाको सीमिततामाथि प्रश्न गर्दै नयाँ दृष्टिकोणको ढोका खोलेको छ ।

### सैद्धान्तिक समीक्षा: उत्प्रेरणाको सिद्धान्त

शिक्षा मनोविज्ञानको केन्द्रीय पक्ष हो जसले सिकारु किन र कसरी सिक्न चाहन्छ भन्ने प्रश्नको उत्तर खोज्छ । परम्परागत रूपमा यस सिद्धान्तलाई आधुनिकतावादी दृष्टिकोणबाट व्याख्या गरिएको पाइन्छ जहाँ उत्प्रेरणालाई व्यक्तिगत मनोवैज्ञानिक अवस्था र मापनयोग्य प्रक्रिया मानिन्छ तर उत्तरआधुनिकतावादले यो बुझाइलाई चुनौती दिँदै उत्प्रेरणालाई बहुआयामिक, सापेक्षिक र सामाजिक सन्दर्भमा निर्मित अवधारणा मान्दछ ।

### आधुनिकतावादी दृष्टिकोण

आधुनिकतावादी दृष्टिकोणअनुसार उत्प्रेरणालाई मुख्यतः व्यक्तिगत र सार्वभौम मनोवैज्ञानिक प्रक्रियाको रूपमा व्याख्या गरिन्छ । यस अन्तर्गत व्यवहारवाद, मानवतावाद र संज्ञानात्मक सिद्धान्त प्रमुख रूपमा समेटिन्छन् । व्यवहारवादका प्रवर्तक स्किनरका अनुसार उत्प्रेरणा बाह्य पुरस्कार र दण्डद्वारा नियन्त्रित हुन्छ, जहाँ सिकाइ सकारात्मक परिणाम प्राप्त गर्ने अपेक्षासँग सम्बन्धित हुन्छ । मानवतावादी दृष्टिकोणका मास्लो र रोजर्सले उत्प्रेरणालाई व्यक्तिको आन्तरिक आवश्यकताहरू, आत्मविकास र आत्मसिद्धिको

चाहनासँग जोडेर व्याख्या गरेका छन्, जसअनुसार सिकाइलाई व्यक्तित्व विकासको प्रक्रिया मानिन्छ । त्यस्तै, ब्यान्डुराको संज्ञानात्मक सिद्धान्तले उत्प्रेरणालाई आत्मप्रभावकारिता, लक्ष्य निर्धारण र मानसिक अपेक्षासँग सम्बन्धित संज्ञानात्मक प्रक्रियाको रूपमा हेर्छ । यी सबै सिद्धान्तहरूको साझा धारणा के हो भने उत्प्रेरणालाई एकल, निश्चित र वस्तुनिष्ठ रूपमा परिभाषित गर्न सकिन्छ र सिकाइ तथा उपलब्धिलाई मापनयोग्य सूचकका आधारमा मूल्याङ्कन गर्न सम्भव हुन्छ । उत्तरआधुनिकतावादी दृष्टिकोण

उत्तरआधुनिकतावादले यस्ता एकरूप र सार्वभौम व्याख्याहरूलाई अस्वीकार गर्दै उत्प्रेरणालाई सामाजिक, सांस्कृतिक र दार्शनिक सन्दर्भमा निर्मित अवधारणा मान्दछ । यसका प्रमुख आधारहरू यसप्रकार छन्:

### सामाजिक-सांस्कृतिक निर्माण

उत्प्रेरणालाई केवल व्यक्तिगत चाहना, रुचि वा मनोवैज्ञानिक अवस्थासँग मात्र सीमित गरेर बुझ्न सकिँदैन; यो समाज, संस्कृति र ऐतिहासिक सन्दर्भसँग गहिरो रूपमा जोडिएको प्रक्रिया हो । व्यक्तिको व्यवहार र सिकाइप्रतिको रुचि उसले हुर्किएको सामाजिक परिवेश, पारिवारिक अपेक्षा, सांस्कृतिक मान्यता तथा समयसापेक्ष मूल्य-मान्यताबाट प्रभावित हुन्छ । त्यसैले एउटै उत्प्रेरक तत्त्व, जस्तै पुरस्कार, प्रतिस्पर्धा वा सामाजिक मान्यता, विभिन्न सामाजिक तथा सांस्कृतिक सन्दर्भमा फरक अर्थ र प्रभाव राख्न सक्छ । कुनै समाजमा व्यक्तिगत उपलब्धिलाई उच्च प्राथमिकता दिइने हुँदा प्रतिस्पर्धा उत्प्रेरणाको प्रमुख स्रोत बन्न सक्छ भने अर्को सन्दर्भमा सामूहिकता, सहकार्य वा सामाजिक उत्तरदायित्वले बढी प्रेरणा दिन सक्छ । भट्टराई (२०६४) ले नेपाली शैक्षिक सन्दर्भमा यही पक्षलाई विशेष रूपमा औँल्याउँदै उत्प्रेरणालाई सांस्कृतिक अनुभव, स्थानीय जीवनपद्धति र सामुदायिक मूल्यहरूसँग जोडेर बुझनुपर्ने तर्क गरेका छन् । उनका अनुसार, नेपाली समाजमा परिवार, समुदाय र सामाजिक सम्बन्धको प्रभाव बलियो हुने भएकाले विद्यार्थीहरूको उत्प्रेरणा प्रायः व्यक्तिगत लक्ष्यभन्दा पनि सामूहिक अपेक्षा, सामाजिक प्रतिष्ठा र सांस्कृतिक अभ्याससँग सम्बन्धित हुन्छ । यस दृष्टिले उत्प्रेरणालाई केवल व्यक्तिगत मनोवैज्ञानिक प्रक्रियाको रूपमा नभई सामाजिक-सांस्कृतिक निर्माणको रूपमा व्याख्या गर्न आवश्यक देखिन्छ ।

### शक्ति र पहिचानसँग सम्बन्ध

उत्प्रेरणाको अवधारणा केवल व्यक्तिगत मनोवैज्ञानिक अवस्था मात्र होइन, शक्ति र नियन्त्रणका प्रणालीसँग पनि गहिरो रूपमा जोडिएको हुन्छ । विद्यालय वा शिक्षण-सिकाइ प्रक्रियामा विद्यार्थीलाई उत्प्रेरित गरिने तरिका प्रायः समाजमा रहेका शक्ति संरचना र प्रभुत्वशाली वर्गको सोचसँग सम्बन्धित हुन्छ । यस अर्थमा, उत्प्रेरित विद्यार्थीले कहिलेकाहीँ त्यही प्रभुत्वशाली वर्गका मूल्य, नियम र अपेक्षालाई दोहोर्याउने प्रवृत्ति देखाउँछ (फुको सन् १९७७) । उत्तरआधुनिक दृष्टिकोणले उत्प्रेरणालाई फरक कोणबाट हेर्छ । यसले भन्छ उत्प्रेरणा केवल आज्ञापालन वा सफलता प्राप्त गर्ने चाहना होइन बरु स्वतन्त्र सोच, प्रश्न उठाउने क्षमता र परिवर्तनको आकांक्षासँग पनि सम्बन्धित हुन्छ ।

लामिछाने र वाग्ले (सन् २००८) का अनुसार उत्तरआधुनिकतावादी दृष्टिकोणले विज्ञानमाथि गरिएको आलोचना मुख्यतः ज्ञानमीमांसात्मक र वैचारिक दुई आधारमा केन्द्रित छ, जसको मूलमा विषयगतता रहेको मानिन्छ। उनीहरूका अनुसार मानव स्वयं अध्ययनको विषय र अनुसन्धानकर्ता दुवै भएकाले सामाजिक विज्ञानले पूर्ण वस्तुनिष्ठ सत्य पत्ता लगाउन सक्ने दाबी सीमित हुन्छ, र वस्तुनिष्ठताको दाबी प्रायः भ्रमपूर्ण भएकाले विज्ञानले कहिलेकाहीँ सीमान्तकृत समूहहरूको आवाजलाई दबाउने जोखिम पनि रहन्छ। यो दृष्टिकोण शिक्षण-सिकाइका लागि महत्त्वपूर्ण छ किनकि यसले ज्ञानलाई स्थिर सत्यका रूपमा होइन, सन्दर्भ, अनुभव र शक्ति सम्बन्धसँग जोडिएको प्रक्रियाका रूपमा बुझ्न प्रेरित गर्छ, जसले आलोचनात्मक सोच र बहुलवादी शिक्षाको आधार तयार गर्छ।

शिक्षा केवल अक्षर चिन्नु मात्र होइन, यो त न्याय प्राप्त गर्ने र आफ्नो पहिचान स्थापित गर्ने एउटा सशक्त माध्यम पनि हो। विशेषगरी समाजको किनारामा पारिएका वा सीमान्तकृत समुदायका विद्यार्थीहरूका लागि सिकने इच्छाशक्ति (उत्प्रेरणा) लाई सामान्य रूपमा मात्र नहेरि, उनीहरूको अस्तित्वको लडाइँ र आफ्ना कुरा राख्ने साहसका रूपमा हेरिनुपर्छ। यस सन्दर्भमा (जिराउक्स सन् १९९७) र (म्याक्लारेन सन् २००२) ले शैक्षिक न्याय र पहिचानको मुद्दालाई महत्त्वपूर्ण ढंगले उठाएका छन्। उनीहरूका अनुसार, सीमान्तकृत सिकारुहरूको उत्प्रेरणालाई केवल शैक्षिक सफलतासँग मात्र नजोडी त्यसलाई विद्यमान असमानता विरुद्धको 'प्रतिरोध' र आफ्नो अधिकार खोज्ने 'आत्मअभिव्यक्ति' का रूपमा बुझनुपर्दछ। उनीहरूको तर्क छ कि शिक्षाले यस्ता विद्यार्थीहरूलाई दबिएका आवाजहरू प्रस्फुटन गर्ने प्लेटफर्म दिनुपर्छ। जब हामी शिक्षामा न्यायको कुरा गर्छौं, तब पछाडि पारिएका वर्गको सिकाइप्रतिको लगावलाई उनीहरूको आत्मसम्मान र सामाजिक परिवर्तनको चाहनाको रूपमा स्विकार्नुपर्छ। यसले के प्रस्ट पार्छ भने, सिकारुको उत्प्रेरणाले उनीहरूमा प्रणालीगत विभेदका विरुद्ध उभिने र आफ्नो पहिचानलाई गर्वका साथ प्रस्तुत गर्ने सामर्थ्य पैदा गर्छ।

### बहुलता र अस्थिरता

उत्प्रेरणा स्थिर वा एकरूप वस्तु होइन; यो समय, सन्दर्भ र व्यक्तिगत अनुभवअनुसार निरन्तर परिवर्तनशील हुन्छ। एउटै व्यक्तिको उत्प्रेरणा पनि भिन्न परिस्थितिमा फरक रूपमा प्रकट हुन सक्छ जस्तै: घरको वातावरण, विद्यालयको परिस्थिति, साथीभाइको प्रभाव वा सामाजिक सांस्कृतिक पृष्ठभूमिले उसको उत्साह, लगाव र सिकाइप्रतिको सक्रियतालाई फरक ढङ्गले प्रभावित गर्न सक्छ। यस अर्थमा उत्प्रेरणालाई केवल एउटा निश्चित सिद्धान्त वा मापन उपकरणमाफत पूर्ण रूपमा समेट्न सकिँदैन। प्रत्येक व्यक्तिको अनुभव, भावना र सामाजिक परिप्रेक्ष्यलाई बुझ्न आवश्यक हुन्छ, किनभने उत्प्रेरणा बहुआयामी र सन्दर्भ निर्भर प्रकृतिको हुन्छ। यसले शिक्षण सिकाइमा लचिलो र व्यक्तिगत दृष्टिकोणको महत्त्वलाई पनि स्पष्ट पार्छ, जहाँ शिक्षकले प्रत्येक सिकारुको विविध उत्प्रेरणालाई पहिचान गर्दै तदनुसार मार्गदर्शन गर्नुपर्ने हुन्छ।

यसरी, उत्प्रेरणाको बहुलता र अस्थिरता बुझदा, शिक्षामा व्यक्तिगत अनुभव र सामाजिक सन्दर्भलाई ध्यानमा राखेर बढी प्रभावकारी र समावेशी विधिहरू अपनाउन सकिन्छ।

### आन्तरिक उत्प्रेरणामा जोड

उत्तरआधुनिक शिक्षाशास्त्र सिकारुको आन्तरिक उत्प्रेरणालाई प्राथमिकता दिन्छ जहाँ सिकाइ व्यक्तिगत रुचि, जिज्ञासा र स्वामित्वको अनुभूतिबाट प्रेरित हुन्छ । यस दृष्टिकोणमा बाह्य पुरस्कार र प्रतिस्पर्धा सिकाइको सार्थकता घटाउने कारकका रूपमा हेरिन्छ ।

वास्तवमा भन्ने हो भने उत्तरआधुनिकतावादले उत्प्रेरणालाई अर्थलाई पुनःपरिभाषित गर्दै यसलाई सापेक्षिक, सन्दर्भ निर्भर र सामाजिक रूपमा निर्मित प्रक्रिया मान्दछ । यसले सिकाइलाई केवल व्यक्तिगत उपलब्धिको साधन होइन बरु शक्ति, पहिचान र सांस्कृतिक संवादसँग जोडिएको दार्शनिक यात्रा ठान्दछ । परिणामस्वरूप शिक्षा अब बाह्य नियन्त्रणको माध्यम होइन सिकारुको स्वअभिव्यक्ति र चेतनाको विस्तारको गतिशील प्रक्रिया बन्न पुग्दछ ।

### सैद्धान्तिक तुलना

उत्प्रेरणालाई हेर्ने दृष्टिकोण समय र दर्शनसँगै बदलिँदै गएको पाइन्छ । उत्प्रेरणा केवल व्यक्तिको भित्री चाहना मात्र होइन, बरु यो कुन दार्शनिक चस्माबाट हेरिँदैछ भन्ने कुरामा भर पर्छ । त्यसैले, यसलाई बुझ्न परम्परागत आधुनिक र समकालीन उत्तरआधुनिक धारणाहरूबीचको भिन्नता केलाउनु आवश्यक छ । यस सन्दर्भमा (फ्रेरे सन् २०००) । को दार्शनिक समीक्षालाई आधार मान्दा दुई भिन्न धारहरू स्पष्ट हुन्छन् । आधुनिकतावादी दृष्टिकोणले उत्प्रेरणालाई व्यक्तिको एउटा निश्चित 'मनोवैज्ञानिक अवस्था' को रूपमा मात्र व्याख्या गर्छ, जहाँ यो व्यक्तिको निजी र आन्तरिक मामिला हो । अर्कोतर्फ, उत्तरआधुनिकतावादी दृष्टिकोणले यसलाई पूर्णतः 'सामाजिक-सांस्कृतिक निर्माण' मान्दछ । शर्माका अनुसार, यी दुई धारबीच गहिरो दार्शनिक भिन्नता छ, जसले सिकाइको व्यावहारिक पक्षमा समेत फरक अर्थ राख्दछ । अतः यी दुई दृष्टिकोणको तुलनाबाट के स्पष्ट हुन्छ भने, उत्प्रेरणालाई व्यक्तिको निजी गुण मान्ने कि सामाजिक परिवेशको उपज मान्ने भन्ने कुराले नै हाम्रो शैक्षिक पद्धति निर्धारण गर्छ । आधुनिकतावादले व्यक्तिलाई केन्द्रमा राख्छ भने उत्तरआधुनिकतावादले समाज र संस्कृतिलाई, जसले गर्दा उत्प्रेरणालाई बुझ्ने र प्रयोग गर्ने तरिकामा व्यापक भिन्नता पैदा हुन्छ ।

### विषयगत संश्लेषण

अध्ययनको अन्तिम चरणमा विभिन्न स्रोतहरूबाट प्राप्त विचार, तर्क र निष्कर्षहरूलाई एकीकृत गरी शिक्षामा उत्तरआधुनिकतावादले ल्याएको दार्शनिक रूपान्तरणको समग्र रूपरेखा तयार गरिएको छ । यस प्रक्रियामा ज्ञान, शक्ति र उत्प्रेरणा बीचको अन्तर्सम्बन्धलाई केन्द्रीय विषयका रूपमा स्थापित गरिएको छ । यस सन्दर्भमा (टेसार र अन्य सन् २०२१) र (पीटर्स,सन् १९९५) का विचारहरूले उत्तरआधुनिक दृष्टिकोणले शिक्षामा ल्याएको गहिरो प्रभावलाई स्पष्ट रूपमा उजागर गर्छन् । यो विश्लेषणात्मक ढाँचाले उत्तरआधुनिकताका अमूर्त दार्शनिक अवधारणाहरूलाई शिक्षण सिकाइका ठोस पक्षहरूसँग जोड्ने एक सशक्त माध्यमका रूपमा कार्य गर्दछ । यसले केवल विचारहरूको व्याख्या मात्र गर्दैन ती विचारहरू शैक्षिक

व्यवहारमा कसरी रूपान्तरण हुन सक्छन् भन्ने सम्भावनालाई पनि खोज्छ । फलस्वरूप यो ढाँचा दर्शन र शिक्षाबीचको संवादको पुलको रूपमा कार्य गर्छ जहाँ विचार मात्र पुनर्व्याख्या हुँदैनन् बरु शिक्षणको दृष्टिकोण स्वयम् पनि पुनःपरिभाषित हुन्छ ।

### आधुनिकतावादी र उत्तरआधुनिकतावादी शिक्षाको दार्शनिक तुलना

आधुनिकतावादी शिक्षामा ज्ञानलाई वस्तुनिष्ठ, सार्वभौम, निश्चित र अपरिवर्तनीय मानिन्छ । यस दृष्टिकोणअनुसार सत्य एकल र निरपेक्ष हुन्छ र सबैका लागि एउटै अर्थ बोकेको हुन्छ । शिक्षकलाई ज्ञानको प्रेषक, अधिकारको स्रोत र सिकाइको नियन्त्रकका रूपमा बुझिन्छ भने विद्यार्थीहरूलाई निष्क्रिय ग्रहणकर्ता, केवल ज्ञान ग्रहण गर्ने खाली भाँडोका रूपमा लिइन्छ । पाठ्यक्रम निश्चित, रेखीय र विषय केन्द्रित हुन्छ जसले सबै विद्यार्थीका लागि समान संरचना सुनिश्चित गर्छ । मूल्याङ्कन पनि प्रायः वस्तुनिष्ठ, मानकीकृत र परिणाम केन्द्रित हुन्छ जसले विद्यार्थीको उपलब्धिलाई केवल अङ्क वा ग्रेडमा सीमित राख्छ । उत्प्रेरणा व्यक्तिगत, मापनयोग्य र बाह्य वा आन्तरिक आवश्यकतामा आधारित हुन्छ । यसले के देखाउँछ भने आधुनिकतावादी शिक्षाले सिकाइलाई संरचित, पूर्वनिर्धारित र नियन्त्रित प्रक्रियाको रूपमा हेर्छ जहाँ विद्यार्थीको सक्रिय संलग्नता र बहुआयामिक विचारलाई प्राथमिकता दिईदैन ।

उत्तरआधुनिकतावादी शिक्षामा भने ज्ञानलाई सापेक्षिक, बहुल र सामाजिक रूपमा निर्मित मानिन्छ । यस दृष्टिकोणमा ज्ञान स्थायी वस्तु नभई समय, स्थान र सन्दर्भ अनुसार परिवर्तनशील हुन्छ (ल्योटाड, सन् १९८४) । सत्यलाई बहुल, सन्दर्भ निर्भर र पुनःव्याख्यायोग्य रूपमा लिइन्छ (स्मिथ सन् २००६) । शिक्षक अब केवल ज्ञानको प्रेषक होइनन्; उनी सहजकर्ता, सह-शिक्षार्थी, विमर्शकर्ता र ज्ञानका सह-निर्माताका रूपमा कार्य गर्छन् (फ्रेरे, सन् २०००) । विद्यार्थीहरू निष्क्रिय ग्रहणकर्ताबाट सक्रिय ज्ञान निर्माता, आलोचक र अर्थ खोज्ने सहभागी बनेका छन् (जिराउक्स, सन् (१९९७) । पाठ्यक्रम लचिलो, जटिल र विद्यार्थी-केन्द्रित हुन्छ, र स्थानीय तथा सांस्कृतिक ज्ञानलाई प्राथमिकता दिइन्छ (डोल, सन् १९९३) । मूल्याङ्कन केवल परिणाममा सीमित नभई प्रक्रिया केन्द्रित, आत्म मूल्याङ्कन र गुणात्मक विमर्शमा आधारित हुन्छ (पीटर्स, सन् १९९५) । उत्प्रेरणा सामाजिक-सांस्कृतिक रूपमा निर्मित, शक्ति सम्बन्ध र पहिचानसँग जोडिएको, अस्थिर र सन्दर्भ निर्भर हुन्छ । यसरी उत्तरआधुनिकतावादी शिक्षाशास्त्रले शिक्षण-सिकाइलाई केवल ज्ञान हस्तान्तरणको प्रक्रियाबाट रूपान्तरण गर्दै आलोचनात्मक, सामाजिक र सांस्कृतिक संवादको सक्रिय क्षेत्रमा परिणत गरेको छ । शिक्षक अब ज्ञानका एकमात्र स्रोत मात्र नभई सह-शिक्षार्थी र सह-व्याख्याता बनेका छन् । विद्यार्थीहरू पनि निष्क्रिय उपभोक्ता होइनन्; उनीहरू सक्रिय रूपमा ज्ञान निर्माण गर्न, प्रश्न गर्न र अर्थ खोज्ने सहभागी बनेका छन् । यसले शिक्षा प्रणालीलाई बहुआयामिक, संवादमुखी र सन्दर्भ सापेक्ष बनाउँदै मानव अनुभव, सांस्कृतिक विविधता र सामाजिक संरचनासँग मेल खाने गतिशील प्रक्रियामा रूपान्तरण गरेको छ ।

### व्याख्या तथा विश्लेषण

उत्तरआधुनिकतावादले शिक्षण-सिकाइमा ल्याएको दार्शनिक रूपान्तरण केवल नयाँ सैद्धान्तिक दृष्टिकोण मात्र होइन किनभने यो शिक्षाको सोच्ने तरिका, सम्बन्धको प्रकृति र उद्देश्यसमेतमा गहिरो परिवर्तन हो । माथिको अध्ययनहरूको पुनरावलोकनले के देखाउँछ भने शिक्षाले अब ज्ञानको हस्तान्तरणभन्दा बढी ज्ञानको पुनर्निर्माण र पुनर्व्याख्याको प्रक्रिया अंगाल्न थालेको छ ।

### ज्ञानको प्रकृतिमा वि-निर्माण

उत्तरआधुनिकतावादको मूल आत्मा नै ज्ञानको विनिर्माणमा निहित छ । अधिल्लो आधुनिक दृष्टिकोणले ज्ञानलाई तटस्थ, सार्वभौम र शक्ति निरपेक्ष ठान्थ्यो तर मिशेल (फुको सन् १९७७) ले ज्ञान सधैं शक्ति सम्बन्धसँग गाँसिएको हुन्छ भनेर देखाए । विद्यालयमा पढाउने विषयवस्तुहरू तटस्थ होइनन् तिनमा सत्ताधारी वर्गको दृष्टिकोण र विचारहरू प्रकट हुन्छन् ।

त्यसैले उत्तरआधुनिक शिक्षाले के सत्य हो? भन्नेभन्दा यो सत्य कसरी बनेको हो? भन्ने प्रश्न उठाउँछ । यसले सिकारुलाई केवल पढ्न होइन सोध्न, आलोचना गर्न र आफ्नै सन्दर्भअनुसार नयाँ ज्ञान सिर्जना गर्न प्रेरित गर्छ (खनाल सन् २०२५) । यसरी, ज्ञान अब स्थिर वस्तु होइन, सामाजिक रूपमा बनाइने, पुनर्व्याख्या हुने र सन्दर्भमा निर्भर रहने प्रक्रिया बनेको छ ।

### शिक्षक सिकारु सम्बन्धको लोकतान्त्रीकरण

उत्तरआधुनिक शिक्षाले शिक्षकलाई 'सर्वज्ञ अधिकारको केन्द्र' होइन सह-शिक्षार्थीको रूपमा पुनःपरिभाषित गर्छ (भट्टराई २०६४) । शिक्षणको काम ज्ञान थोपार्ने होइन यसको काम ज्ञानसँग संवाद गर्ने हो । शिक्षक र सिकारुबीचको सम्बन्ध अब ऊर्ध्वाधर नभई क्षितिज बनेको छ जहाँ दुबैपक्षले सिकाइमा समान योगदान गर्छन् ।

यो परिवर्तनले कक्षाकोठालाई लोकतान्त्रिक र विमर्शमूलक स्थानमा रूपान्तरण गर्छ, जहाँ सिकारुको आवाज, अनुभव र दृष्टिकोणलाई सम्मान दिइन्छ । संवादात्मक वातावरणले आलोचनात्मक सोच, सामाजिक चेतना, र शैक्षिक न्यायको जग बसाल्छ (जिरोक्स, सन् १९९७) र (म्याक्लारेन, सन् २००२) । यसरी शिक्षक र सिकारुबीचको सम्बन्ध अब शक्ति होइन, साभेदारी र सह-निर्माणको प्रतीक बनेको छ ।

### पाठ्यक्रमको जटिलता र बहुलता

आधुनिक समाजका "महान् आख्यानहरू" जस्तै: एकल सत्य, सार्वभौम उद्देश्य वा एकरूप प्रगतिलाई अस्वीकार गरे (ल्योटाड सन् १९८४) । शिक्षामा यसको अर्थ, पाठ्यक्रम अब कुनै एक दृष्टिकोणको माध्यम होइन, विविध पहिचान, संस्कृति र सन्दर्भहरूको मिश्रण हो ।

उत्तरआधुनिक पाठ्यक्रम लचिलो, खुला र स्थानीय सन्दर्भमा आधारित हुनुपर्छ । यसले विद्यार्थीका अनुभव, भाषिक र सांस्कृतिक पृष्ठभूमि र समुदायको ज्ञानलाई समेट्छ (डोल सन् १९९३) । शिक्षाले तब

मात्र अर्थपूर्ण रूप लिन्छ जब त्यसमा सिकारुको पहिचान प्रतिबिम्बित हुन्छ । यसरी पाठ्यक्रम अब 'के पढाउने?' भन्दा 'कसरी र किन पढाउने?' भन्ने प्रश्नमा केन्द्रित भएको छ ।

### उत्प्रेरणाको सिद्धान्तको पुनर्व्याख्या

आधुनिक दृष्टिकोणले विद्यार्थीको सफलता वा असफलतालाई प्रायः व्यक्तिगत प्रयाससँग जोड्थ्यो अर्थात् सफल नहुनुको कारण उसमा कमी छ तर उत्तरआधुनिक दृष्टिले यस सोचलाई चुनौती दिँदै भन्छ: उत्प्रेरणाको कमी केवल व्यक्तिगत होइन संरचनात्मक असमानताको परिणाम पनि हो जब सिकारुले पाठ्यक्रममा आफ्नै भाषा, संस्कृति वा पहिचानको प्रतिनिधित्व देख्दैनन्, उनीहरूको सिक्ने इच्छा स्वाभाविक रूपमा घट्छ । उत्प्रेरणाको विकासका लागि शिक्षा प्रणालीले समावेशीकरण, सांस्कृतिक मान्यता र सामाजिक न्यायलाई आधार बनाउनु आवश्यक छ । उत्तरआधुनिक शिक्षामा उत्प्रेरणा अब कसरी बढी पढाउने? होइन, कसरी प्रत्येक सिकारुलाई सम्बोधन गर्ने? भन्ने प्रश्नसँग जोडिएको छ शर्मा ।

माथि प्रस्तुत चार आयामहरूले के देखाउँछन् भने उत्तरआधुनिकतावादले शिक्षण सिकाइलाई नयाँ अर्थ दिएको छ । शिक्षा अब स्थिर र तटस्थ प्रणाली होइन; यो एक जीवित, परिवर्तनशील र सन्दर्भ-निर्भर संवाद हो । शिक्षक, सिकारु र समाजबीचको सम्बन्धलाई पुनःपरिभाषित गर्दै उत्तरआधुनिक दृष्टिले शिक्षालाई मुक्तिको माध्यम बनाएको छ जहाँ ज्ञानको खोज, आलोचनात्मक सोच र पहिचानको स्वीकृति शिक्षा प्रक्रियाको मूल केन्द्रमा रहेका छन् ।

### छलफल तथा प्राप्ति

यस अध्ययनको छलफल र निष्कर्षहरूले स्पष्ट रूपमा के देखाउँछ भने उत्तरआधुनिकतावादले शिक्षण सिकाइमा ल्याएको दार्शनिक रूपान्तरण आजको युगका लागि अपरिहार्य र सार्थक दुवै बनेको छ । यसले शिक्षालाई स्थिर संरचनाबाट गतिशील, बहुल र आलोचनात्मक प्रक्रियामा रूपान्तरण गरेको छ ।

### छलफल

उत्तरआधुनिकतावादले शिक्षादर्शनमा गहिरो परिवर्तन ल्याएको छ निश्चितताबाट अनिश्चितता, एकल दृष्टिकोणबाट बहुल दृष्टिकोण र सार्वभौमिक सत्यबाट सापेक्षिक सत्य तर्फको संक्रमण यसको मूल स्वरूप हो । यस दर्शनले शिक्षक र सिकारु दुबैलाई ज्ञानको सुरक्षित सीमाबाट बाहिर निस्केर जोखिम लिन, प्रश्न गर्न र अराजकतालाई पनि सिकाइको स्वाभाविक हिस्साको रूपमा स्वीकार गर्न आह्वान गर्दछ । आधुनिकतावादी शिक्षा के सिक्ने? भन्ने प्रश्नमा केन्द्रित थियो भने, उत्तरआधुनिक शिक्षा कसरी र किन सिक्ने?" भन्ने प्रश्नमा केन्द्रित हुन्छ । नेपालको शैक्षिक सन्दर्भमा यो दार्शनिक परिवर्तन अभि गहिरो अर्थ राख्छ । हाम्रो समाज बहुभाषिक, बहुसांस्कृतिक र विविध पहिचानले भरिएको छ । यस्तो सन्दर्भमा आधुनिक शिक्षाको एकरूप र सार्वभौमिक ढाँचा पर्याप्त छैन । उत्तरआधुनिक दृष्टिकोणले शिक्षालाई स्थानीय ज्ञान, भाषिक विविधता र सीमान्तकृत आवाजहरूको प्रतिनिधित्व गर्ने माध्यम बनाउँछ । शिक्षाको वास्तविक उद्देश्य यथास्थितिवादी सोचलाई जोगाइराख्नु होइन । शिक्षा त त्यो माध्यम बन्नुपर्छ जसले

समाजका विभेदहरूलाई हटाएर सबैका आवाजहरू सुनिने वातावरण निर्माण गरियोस् । जब हामी शिक्षालाई रूपान्तरणकारी शक्तिको रूपमा हेर्छौं, तब यसले समाजमा नयाँ र समतामूलक चेतनाको ढोका खोल्छ ।

यस सन्दर्भमा भट्टराई (२०६४) र बास्तोला (सन् २०२०) को तर्क निकै सान्दर्भिक छ । उनीहरूका अनुसार, शिक्षाको काम केवल विद्यमान 'सत्ता र शक्ति संरचनालाई पुनरुत्पादन' गर्ने मात्र हुँदैन बरु, यसलाई एउटा यस्तो उपकरणको रूपमा प्रयोग गरिनुपर्छ जसले 'समावेशी संवाद' र 'सामाजिक न्याय' लाई प्रवर्द्धन गरियोस् । उनीहरूले जोड दिएका छन् कि शिक्षा प्रणालीले सीमान्तकृत समूहलाई मूलधारमा ल्याउन र न्यायपूर्ण समाज निर्माणमा सक्रिय भूमिका खेल्नुपर्छ । त्यसैले विज्ञहरूको यो विचारसँग सहमत हुँदै पनि शिक्षाले कसैको शक्ति जोगाइदिने काम गर्नुभन्दा सबैको पहुँच र अधिकार सुनिश्चित गर्ने बाटो रोज्नुपर्छ । जब शिक्षा समावेशी संवादको थलो बन्छ तब मात्र यसले समाजमा रहेका अन्यायहरूलाई चिर्दै वास्तविक लोकतन्त्रीकरणमा सहयोग पुऱ्याउँछ ।

### मुख्य प्राप्तिहरू

#### ज्ञानको सापेक्षिकरण

उत्तरआधुनिकताले ज्ञानलाई स्थिर र वस्तुनिष्ठ सत्यको रूपमा होइन, सामाजिक रूपमा निर्मित र शक्ति सम्बन्धले प्रभावित प्रक्रियाको रूपमा व्याख्या गर्छ । यसले सिकारुलाई आलोचनात्मक चेतना विकास गर्न र "सत्य" को संरचना र उत्पत्तिलाई प्रश्न गर्न प्रेरित गर्छ (फूको, १९७७) ।

#### शैक्षिक लोकतान्त्रीकरण

उत्तरआधुनिक शिक्षाले शिक्षाको अधिकारकेन्द्रित भूमिकालाई वि-निर्माण गरी, कक्षाकोठालाई संवाद र सहकार्यमा आधारित लोकतान्त्रिक स्थान बनाउने अवधारणा अघि सारेको छ (फ्रेरे, सन् २०००) । अब शिक्षा ज्ञानको मालिक होइन, सह-शिक्षार्थी र सहजकर्ता हुन् ।

#### उत्प्रेरणाको सामाजिक-सांस्कृतिक पुनर्बुझाइ

यसले आधुनिक शैक्षिक चिन्तनको एउटा बलियो पक्षलाई उजागर गर्छ । यसको प्याराफेज यस प्रकार छ । सामान्यतया हामी उत्प्रेरणालाई व्यक्तिको आफ्नै जाँगर वा जाँगरको अभावका रूपमा मात्र बुझ्ने गर्छौं । तर, मेरो दृष्टिमा उत्प्रेरणा कुनै शून्यतामा पैदा हुने कुरा होइन । यो त विद्यार्थीले विद्यालय वा समाजमा कस्तो व्यवहार र सम्मान पाउँछ भन्ने कुरासँग प्रत्यक्ष जोडिएको हुन्छ । त्यसैले, उत्प्रेरणालाई व्यक्तिको निजी मामिलाभन्दा पनि एउटा सामाजिक र न्यायपरक मुद्दाका रूपमा हेरिनु आवश्यक छ । यस सन्दर्भलाई बल पुऱ्याउँदै भट्टराई (२०६४) तर्क गर्छन् कि उत्प्रेरणालाई अब केवल व्यक्तिगत इच्छाशक्ति वा कमजोरीको रूपमा मात्र सीमित राख्नु हुँदैन । उनी यसलाई 'सामाजिक-सांस्कृतिक सन्दर्भ' र 'शैक्षिक न्याय' सँग सम्बन्धित गम्भीर प्रश्नका रूपमा व्याख्या गर्छन् । शर्माका अनुसार, जब शिक्षा प्रणालीले सिकारुको मौलिक पहिचान, उनीहरूको मातृभाषा र सांस्कृतिक पृष्ठभूमिलाई उचित मान्यता र सम्मान दिन्छ, तब मात्र उनीहरूमा सिक्ने प्रेरणा बलियो भएर आउँछ ।

यदि हामीले विद्यार्थीलाई उत्प्रेरित गर्न चाहने हो भने उनीहरूको पृष्ठभूमि र संस्कृतिलाई कक्षाकोठामा स्थान दिनुपर्छ । जब एउटा विद्यार्थीले आफ्नो भाषा र संस्कृतिलाई पाठ्यक्रममा प्रतिविम्बित भएको देख्छ, उसले आफूलाई सुरक्षित र सम्मानित महसुस गर्छ । अन्ततः, यस्तो समावेशी वातावरणले नै सिकारूमा आन्तरिक ऊर्जा र न्यायको बोध गराउँछ, जसले सिकाइलाई अर्थपूर्ण बनाउँछ ।

### पाठ्यक्रमको लचिलोपन र जटिलता

उत्तरआधुनिक दृष्टिकोणले पाठ्यक्रमलाई स्थिर पाठ्यवस्तुको सूची होइन, सिकारूको रुचि, अनुभव र स्थानीय आवश्यकताअनुसार उद्भव हुने र जटिल प्रक्रिया मानेको छ । विकासमान संरचना का रूपमा वर्णन गर्छन् जसले सिकारूमा स्वामित्व, रचनात्मकता र आलोचनात्मक सोच विकास गर्छ । यस अध्ययनको निष्कर्षले देखाउँछ भने उत्तरआधुनिकतावादले शिक्षालाई सत्ता होइन संवाद, वस्तु होइन प्रक्रिया र अनुशासन होइन स्वतन्त्रताका रूपमा पुनःपरिभाषित गरेको छ (डोल, सन् १९९३) । नेपाल जस्तो विविध समाजमा यस्तो दृष्टिकोणले शिक्षा प्रणालीलाई अधिक न्यायपूर्ण, समावेशी र सन्दर्भ संवेदनशील बनाउने गहिरो सम्भावना राख्दछ ।

### निष्कर्ष

समग्र रूपमा हेर्दा, उत्तरआधुनिकतावादी दृष्टिकोणले शिक्षालाई स्थिर ज्ञानको प्रसारण गर्ने परम्परागत संरचनाबाट बाहिर ल्याई बहुलता, सन्दर्भगतता र संवादमा आधारित प्रक्रियाका रूपमा पुनःपरिभाषित गर्ने सशक्त वैचारिक आधार प्रदान गरेको छ । यसले ज्ञान, सत्य र सिकाइलाई सामाजिक निर्माणका रूपमा बुझ्ने नयाँ दृष्टि मात्र प्रदान गर्दैन, शिक्षालाई लोकतान्त्रिक, समावेशी र आलोचनात्मक चेतनाको विकाससँग प्रत्यक्ष रूपमा जोड्ने सम्भावना पनि खोलिदिन्छ । विशेषतः बहुभाषिक, बहुसांस्कृतिक र सामाजिक विविधताले भरिएको नेपाली सन्दर्भमा यस्तो दृष्टिकोणले शिक्षालाई अभि सान्दर्भिक, न्यायपूर्ण र जीवनोपयोगी बनाउन महत्वपूर्ण योगदान पुऱ्याउन सक्छ । त्यसैले शिक्षण-सिकाइका सिद्धान्त, पाठ्यक्रम निर्माण, मूल्याङ्कन प्रणाली र कक्षाकोठा अभ्यासमा उत्तरआधुनिक सोचका तत्वहरूलाई सन्तुलित र सन्दर्भानुकूल रूपमा समेट्ने दिशामा थप सैद्धान्तिक तथा अनुभवजन्य अनुसन्धान आवश्यक देखिन्छ । यस प्रकारका प्रयासहरूले भविष्यको शिक्षालाई केवल ज्ञान आर्जनको माध्यम नभई सामाजिक रूपान्तरण, आलोचनात्मक चेतना र मानवीय सशक्तीकरणको आधारका रूपमा स्थापित गर्न मार्गप्रशस्त गर्ने अपेक्षा गर्न सकिन्छ ।

### सन्दर्भ सूची

- खनाल Khanal, G. P. (2025). Bringing Derrida's deconstructionism into the classroom: Implications for pedagogy. *Siddhajyoti Interdisciplinary Journal*, 6, 18–25. <https://shorturl.at/KLz80>
- जिजेक Zizek, S. (2009). *The sublime object of ideology*. Verso Books. <https://shorturl.at/yYaR3>
- जिराउक्स Giroux, H. A. (1996). Radical Pedagogy and Prophetic Thought: Remembering Paulo Freire. *Rethinking Marxism*, 9(4), 76–87. <https://doi.org/10.1080/08935699608685509>
- टेसार र अन्य Tesar, M., Gibbons, A., Arndt, S., & Hood, N. (2021). Postmodernism in education. In *Oxford Research Encyclopedia of Education*. <https://doi.org/10.1093/acrefore/9780190264093.013.1269>
- डोल Doll Jr, W. E. (1993). *A post-modern perspective on curriculum*. Teachers College Press. <https://shorturl.at/g5QCm>
- थोमस र हार्डेन Thomas, J., & Harden, A. (2008). Methods for the thematic synthesis of qualitative research in systematic reviews. *BMC Medical Research Methodology*, 8(1), 45. <https://link.springer.com/article/10.1186/1471-2288-8-45>
- निस्चे Niesche, R. (2013). *Deconstructing educational leadership: Derrida and Lyotard*. Routledge. <https://shorturl.at/PA2aK>
- पिटर्स Peters, M. A. (1995). Education and the postmodern condition. *Journal of Philosophy of Education*, 29(2), 177–192. <https://shorturl.at/NM5Ej>
- फिलिप्स Phillips, M. J. (2023). Towards a social constructionist, criticalist, Foucauldian-informed qualitative research approach: Opportunities and challenges. *SN Social Sciences*, 3(10), 175. <https://doi.org/10.1007/s43545-023-00774-9>
- फ्रेरे Freire, P. (2000). *Pedagogy of the oppressed* (30th anniversary ed.). Continuum. <https://doi.org/10.4324/9781315632902>
- बास्तोला, हेरम्बराज (सन् २०२०), बहुभाषिक कक्षा र नेपाली भाषा शिक्षणमा शिक्षण सामग्री, *सिद्धज्योति इन्टरडिसिप्लिनरी जर्नल* / <https://doi.org/10.3126/sij.v1i0.35145>
- भट्टराई, गोविन्दराज (२०६४), *उत्तरआधुनिक विमर्श* (दोस्रो सं.) । रत्न पुस्तक भण्डार ।

- म्याक्लारेन McLaren, P. (2002). *Life in schools: An introduction to critical pedagogy in the foundations of education* (4th ed.). Allyn and Bacon. <https://doi.org/10.4324/9781315633640>
- लामिछाने र वाग्ले Lamichhane, S. P., & Wagley, M. P. (2008). Post-modernism and Nepal's education. *Journal of Education and Research*, 1(1), 9-12. <https://shorturl.at/95VID>
- ल्योटार्ड Lyotard, J.-F. (1984). *The postmodern condition: A report on knowledge*. University of Minnesota Press. <https://tinyurl.com/mv3ct39d>
- स्मिथ Smith, J. K. A. (2006). *Who's afraid of postmodernism? Taking Derrida, Lyotard, and Foucault to Church*. Baker Academic. <https://shorturl.at/gh5yP>

OKHALDHUNGA : ओखलढुङ्गा

[Yearly Peer Reviewed Journal]

ISSN: 3021-9965

Vol. 4, Feb 2026

Published by Okhaldhunga Campus

## पहाडी जीवन निबन्ध : प्रकृति, समाज र संस्कृतिको देवकोटीय दृष्टि

डा. कृष्णराज ढकाल<sup>१</sup>, डा. दावा शेर्पा<sup>२</sup>, सिर्जना घिमिरे<sup>३</sup>, अशोक यादव<sup>४</sup>

Article History : Submitted 2 Dec. 2025; Reviewed 13 Jan. 2026; Accepted 6 Feb. 2026

Author : Krishna Raj Dhakal

Email: krishnar.dhakal@gmail.com

DOI: <https://doi.org/10.3126/oj.v3i4.91077>

ORCID ID:

<sup>१</sup>नेपाली शिक्षा विभाग, महेन्द्ररत्न क्याम्पस, ताहाचल, krishnar.dhakal@gmail.com

<sup>२</sup>नेपाली शिक्षा विभाग, महेन्द्ररत्न क्याम्पस, ताहाचल, sherpadaawa2023@gmail.com

<sup>३</sup>नेपाली शिक्षा विभाग, मङ्गल बहुमुखी क्याम्पस, कीर्तिपुर, sirjanaghimire713@gmail.com

<sup>४</sup>नेपाली शिक्षा विभाग, सिराहा बहुमुखी क्याम्पस, सिराहा, ashokyadav2031@gmail.com

### लेखसार

प्रस्तुत आलेखमा लक्ष्मीप्रसाद देवकोटाको 'पहाडी जीवन' निबन्धलाई विश्लेषणको केन्द्रबिन्दु बनाइएको छ । निबन्धमा ग्रामीण समाजको यथार्थ, सांस्कृतिक अभ्यास र प्रकृतिसँगको सहजीवनको जीवन्त प्रस्तुति पाइन्छ । निबन्धमा समेटिएका प्रकृति, समाज र संस्कृतिका विशेषताहरूलाई समग्रतामा कसरी मूल्याङ्कन गर्ने भन्ने कुरालाई समस्याका रूपमा लिइएको छ । यस अध्ययनको उद्देश्य देवकोटाको निबन्धकारका रूपमा योगदान स्पष्ट पार्नु, 'पहाडी जीवन' मा चित्रित प्रकृति-मानव सम्बन्ध र सांस्कृतिक विशेषता पहिचान गर्नु, भाषिक र शैलीगत विशिष्टता अध्ययन गर्नु तथा नेपाली निबन्ध साहित्यमा यसले पुऱ्याएको योगदानको मूल्याङ्कन गर्नु हो । गुणात्मक पद्धतिमा आधारित भएर मूल पाठको अध्ययन, साहित्य समीक्षात्मक दृष्टिकोण र सैद्धान्तिक मान्यताहरूलाई प्रयोग गरिएको छ । अध्ययनबाट प्राप्त परिणामअनुसार 'पहाडी जीवन' निबन्ध केवल व्यक्तिगत अनुभवको अभिव्यक्ति नभई नेपाली ग्रामीण जीवनको सामूहिक दृष्टान्त बनेको छ । यसमा पहाडी समाजको कठिन जीवन, श्रमशीलता, आत्मनिर्भरता, सामाजिक सम्बन्ध, धार्मिक आस्था, सांस्कृतिक अभ्यास र प्रकृतिसँगको गहिरो सम्बन्ध प्रस्ट देखिन्छ । भाषिक दृष्टिले यसमा प्रयोग

गरिएका आत्मीय शैली, उपमा, रूपक र सरल अभिव्यक्तिले निबन्धलाई कलात्मक र जीवनदर्शी बनाएको छ । निष्कर्षतः देवकोटाको 'पहाडी जीवन' नेपाली निबन्ध साहित्यमा यथार्थपरक, संवेदनशील र मौलिक योगदान बनेको छ किनकि यसले पहाडी समाजको आर्थिक अभाव, श्रमप्रधान जीवनशैली, सांस्कृतिक अभ्यास र प्रकृतिसँगको सहजीवनलाई प्रत्यक्ष अवलोकन र आत्मीय शैलीमार्फत चित्रित गरेको छ । सामाजिक यथार्थ र प्रकृतिप्रेमलाई दार्शनिक जीवनदृष्टिसँग जोडेर प्रस्तुत गरिएकाले निबन्ध जीवनदर्शी बनेको देखिन्छ । यसले पाठकलाई सामाजिक चेतना, प्रकृतिप्रतिको सम्मान र मानवीय सहानुभूतितर्फ प्रेरित गर्नुका साथै पहाडी समाजका मानिसहरूको उद्यमशीलता र पौरखी जीवनलाई व्याख्यात्मक ढङ्गले प्रस्तुत गरी समाज र संस्कृतिप्रतिको गहिरो समझ प्रकट गरेको छ ।

**मुख्य शब्दावली** : ग्रामीण समाज, पहाडी जीवन, प्रकृति-मानव सम्बन्ध, सांस्कृतिक अभ्यास, भाषिक-साहित्यिक शैली ।

### विषयपरिचय

लक्ष्मीप्रसाद देवकोटा नेपाली साहित्यका शिखर व्यक्तित्व हुन् । उनले कवितामात्र नभई निबन्ध, उपन्यास, नाटक, समालोचना, अनुवाद र अन्य विधामा पनि अद्वितीय योगदान दिएका छन् (शर्मा, २०५१) । 'पहाडी जीवन' निबन्धमा नेपाली ग्रामीण समाजको यथार्थ जीवन, सङ्घर्ष, सांस्कृतिक अभ्यास र प्राकृतिक परिवेशको सूक्ष्म चित्रण पाइन्छ । निबन्ध मूलतः लेख्यपाठ्य विधा हो । भाषिक प्रौढताका दृष्टिले निबन्धलाई सबैभन्दा प्रौढ गद्यात्मक अभिव्यक्ति मानिन्छ । यसकारण लेख्य भाषाको प्रौढतासँग परिचित हुन र तत्सम्बन्धी कुरामा अभ्यस्त हुन यसलाई उपयोगी मानिन्छ (अधिकारी, २०५९, पृ.१८७) । देवकोटाको 'पहाडी जीवन' यसै दृष्टिकोणसँग मेल खान्छ । यस निबन्धमा प्रयोग गरिएको सरल तर प्रौढ भाषाशैली, जीवनदर्शी दृष्टिकोण र गहिरो संवेदनात्मक चित्रणले निबन्धलाई केवल सूचना वा विवरण नभई कलात्मक र परिपक्व गद्यात्मक अभिव्यक्तिको स्तरमा पुऱ्याएको छ । गोसाइँथान र भिल्टुडतर्फको यात्रामा देवकोटाले देखेका पहाडी जीवनका कठिनाइ, दारिद्र्य, शिक्षा र स्वास्थ्यको अभाव, श्रमशीलता, धार्मिक आस्था र सांस्कृतिक परम्परा कलात्मक दृष्टिले प्रस्तुत भएको छ (देवकोटा, २०५३) । यस्तो दृष्टिले 'पहाडी जीवन' निबन्ध केवल व्यक्तिगत अनुभवको प्रतिवेदन मात्र नभई नेपाली समाजको ऐतिहासिक र सांस्कृतिक दस्तावेज पनि बनेको छ । तर यस्ता महत्त्वपूर्ण कृतिबारे विस्तृत अनुसन्धानात्मक अध्ययन कम पाइन्छ । निबन्धमा रहेको सामाजिक-सांस्कृतिक विशेषता, प्रकृति-मानव सम्बन्ध, भाषिक-साहित्यिक शैली र यथार्थपरक दृष्टिकोणलाई समग्रतामा व्याख्या गर्ने आवश्यकता विद्यमान छ । यस अध्ययनको उद्देश्य देवकोटाको निबन्धकारका रूपमा योगदान स्पष्ट गर्नु, 'पहाडी जीवन' निबन्धमा चित्रित प्रकृति, समाज र संस्कृतिको विशेषता पहिचान गर्नु, भाषिक र शैलीगत विशिष्टता विश्लेषण गर्नु तथा यस निबन्धले नेपाली निबन्ध साहित्यमा पुऱ्याएको योगदानको मूल्याङ्कन गर्नु हो । यसका लागि गुणात्मक अनुसन्धान पद्धति अवलम्बन गरिएको छ, जसमा मूल पाठको अध्ययन, साहित्य समीक्षात्मक दृष्टिकोण र सैद्धान्तिक मान्यताहरूको आधारमा विश्लेषण गरिएको छ (त्रिपाठी, २०५२) । प्रस्तुत अध्ययनबाट नेपाली साहित्यको

अध्ययन गर्दा समाज, संस्कृति र इतिहास बुझ्न सकिने औचित्य पुष्टि हुन्छ । देवकोटाको 'पहाडी जीवन' निबन्धले पहाडी समाजको जीवनशैली मात्र होइन, नेपाली समाजको सामूहिक जीवन-दर्शन उजागर गरेको देखिन्छ । यस अध्ययनले नेपाली साहित्यमा यथार्थपरक प्रवृत्ति, ग्रामीण जीवनको दारुण यथार्थ र सामाजिक चेतनाको स्थिति प्रस्ट पार्नेछ (ढकाल, २०७५) ।

उपलब्ध अध्ययनहरूमा 'पहाडी जीवन' को सामान्य चर्चा पाइए पनि यसको प्रकृति-समाज-संस्कृतिको समग्र दृष्टिबाट विश्लेषण गर्ने प्रयास अपेक्षाकृत न्यून देखिन्छ । विशेषतः निबन्धमा रहेको प्रकृति-मानव सम्बन्ध, सामाजिक संरचना, सांस्कृतिक अभ्यास र भाषिक-शैलीगत विशेषताको एकीकृत अध्ययन अभावमा छ । यसैले यस अध्ययनले उक्त कृतिलाई बहुआयामिक दृष्टिले पुनर्व्याख्या गर्दै यसको सामाजिक, सांस्कृतिक र दार्शनिक महत्त्वलाई विश्लेषणात्मक रूपमा स्पष्ट गर्ने प्रयत्न गरेको छ । यसप्रकार प्रस्तुत अध्ययनले पूर्ववर्ती वर्णनात्मक व्याख्याभन्दा फरक भई समग्र र संरचनात्मक विश्लेषणमार्फत विद्यमान अनुसन्धानात्मक रिक्तता पूर्ति गर्ने अपेक्षा राखेको छ ।

#### देवकोटा : जीवन परिचय र निबन्धकारको परिचय

वि.सं. १९६६ साल कात्तिक ९ गते काठमाडौँको डिल्लीबजारमा जन्मेका देवकोटाको साहित्यिक जीवनयात्रा अनुकरणात्मक छ । बाल्यकालदेखि नै तीव्र बौद्धिक क्षमताका धनी रहेका देवकोटाले आरम्भिक शिक्षा काठमाडौँमै प्राप्त गरे र पछि भारतको कलकत्ता विश्वविद्यालयबाट साहित्यमा एम.ए. गरे (शर्मा, २०५१) । उनको साहित्यिक यात्रा कविताबाट सुरु भए पनि विस्तारै निबन्ध, नाटक, उपन्यास, अनुवाद, समालोचना लगायतका विधामा फैलियो । नेपाली साहित्यमा आधुनिकताको सुरुवात गर्ने प्रमुख व्यक्तित्वका रूपमा देवकोटालाई मानिन्छ । कवितामा 'मुनामदन' उनको शिखर कृति हो, जसले नेपाली काव्यलाई जनजीवनसँग जोडिदियो (देवकोटा, २०५३) । नाटकमा शाकुन्तल, सावित्री र उपन्यासमा चन्द्रमुखी, सोफी जस्ता कृतिहरूले उनको बहुआयामिक सिर्जनात्मकता प्रमाणित हुन्छ । सन् १९३०-५० को दशकमा उनले नेपाली साहित्यलाई आधुनिक चेतना, प्रगतिशील दृष्टिकोण र मानवीय संवेदनासँग जोडेका थिए (त्रिपाठी, २०५२) । *निबन्धकारका रूपमा देवकोटा* : देवकोटा केवल कवि मात्र नभई कुशल निबन्धकार पनि थिए । उनका निबन्धहरूमा दार्शनिक गहिराइ, सामाजिक यथार्थ र सौन्दर्यमूलक अभिव्यक्ति पाइन्छ । उनले व्यक्तिगत अनुभवलाई सार्वभौम सत्यसँग जोड्ने प्रवृत्ति अवलम्बन गरेका छन् (अर्याल, २०२५) । उनका 'पहाडी जीवन', 'विद्यालयको बालक' 'साहित्य र समाज', 'लोक संस्कृति' आदि निबन्धहरूले नेपाली निबन्ध साहित्यलाई नयाँ आयाम दिएका छन् । सजीव चित्रण, भावनात्मक उचाइ, भाषिक सौन्दर्य र गहन तर्कशीलता नै निबन्धहरूको विशेषता हो । उनले निबन्धलाई जानकारी दिने माध्यम नभई जीवन बोध गर्ने कलात्मक र दार्शनिक अभिव्यक्तिको रूपमा विकास गरे (देवकोटा, २०५३) ।

### ‘पहाडी जीवन’ निबन्धको संरचना र विषयवस्तु

**निबन्धको सृजनात्मक पृष्ठभूमि** : लक्ष्मीप्रसाद देवकोटाले आफ्नो यात्राको अनुभवलाई जीवन-यथार्थसँग जोडेर ‘पहाडी जीवन’ निबन्ध सिर्जना गरेका हुन् । गोसाइँथान र भिल्डुडतर्फको यात्रामा उनले देखेका सामाजिक अवस्था, बालबालिकाको दयनीय अवस्था, दारिद्र्य, शिक्षा र स्वास्थ्यको कमी, धार्मिक आस्था र सांस्कृतिक अभ्यासलाई प्रत्यक्ष अवलोकनबाट निबन्धमा उतारिएको छ (देवकोटा, २०५३) । निबन्धमा व्यक्त गरिएका अनुभूतिहरूले ग्रामीण समाजलाई चेतनाको प्रकाश आवश्यक छ भन्ने धारणा उजागर गर्छ । देवकोटाले यस निबन्धमा व्यक्तिगत अनुभवसँगै ऐतिहासिक यथार्थ र सामाजिक संरचना प्रस्तुत गरेका छन् । यसले निबन्धलाई केवल विवरणात्मक बनाउनुभन्दा बढी सामाजिक-दार्शनिक र मानवीय दृष्टिकोण समेट्ने माध्यम बनाएको छ (त्रिपाठी, २०५२; शर्मा, २०५१) ।

**कथन शैली र भाषिक सौन्दर्य** : देवकोटाको निबन्धले आत्मकथनात्मक शैली अवलम्बन गरेको छ । प्रथम पुरुष ‘म’ प्रयोग गरेर आफ्ना अनुभूति र देखेका यथार्थलाई प्रत्यक्ष पाठकसामु प्रस्तुत गर्ने प्रवृत्तिले यसलाई अत्यन्त आत्मीय बनाएको छ । भाषा सरल भए पनि गहिरो अर्थबोध गराउने किसिमले प्रयोग गरिएको छ । उपमा, रूपक, पुनरुक्ति र वाक्य संरचनाको विविधतामार्फत निबन्धमा भाषिक सौन्दर्य अभिव्यक्त भएको छ । यसले पाठकमा दृश्य, भावना र दार्शनिक विचार उत्पन्न गरेको महसुस गर्न सकिन्छ । देवकोटाको लेखनीमा जीवनप्रेम, मानवीय संवेदना र यथार्थको कलात्मक प्रस्तुति पाइन्छ (देवकोटा, २०५३; ढकाल, २०७५) । यसै सन्दर्भमा ‘पहाडी जीवन’ निबन्ध स्वच्छन्दतावादी प्रवृत्तिमा लेखिएको कृति हो । स्वच्छन्दतावादले व्यक्तिपरक अनुभूति, भावनात्मक गहिराइ र प्रकृतिप्रतिको आकर्षणलाई साहित्यको मूल आधार मान्छ । स्वच्छन्दतावादका जन्मदाताका रूपमा फ्रान्सेली राज्यक्रान्ति (सन् १७८९) का जनक रुसोलाई मानिन्छ (भण्डारी र पौडेल, २०६१, पृ. १९८) । देवकोटाको आत्मीय शैली, प्रकृति-प्रेम र जीवनदर्शन प्रस्तुत गर्ने तरिका यस प्रवृत्तिसँग प्रत्यक्ष सम्बन्धित देखिन्छ ।

**प्रकृति चित्रण र भावाभिव्यक्ति** : ‘पहाडी जीवन’ निबन्धमा प्रकृति केवल पृष्ठभूमि नभई जीवनशैलीसँग गहिरो रूपमा गाँसिएको छ । पहाडको हरियाली, बस्तीको सरसफाइ, जाडो मौसम, दैनिक जीवनका प्रतीकहरूले प्रकृति र जीवनबिचको अन्तरसम्बन्ध स्पष्ट पार्छ । देवकोटाले प्रकृतिलाई सौन्दर्यको मात्र प्रतीक नभई सङ्घर्ष, पीडा र जीवनशक्तिको स्रोतका रूपमा चित्रण गरेका छन् (ढकाल, २०७५) । प्रकृति र समाजबिचको सहजीवनलाई मानवीय दृष्टिकोणसहित चित्रण गर्दा निबन्धमा भावनात्मक गहिराइ थपिएको छ । यसले पाठकमा प्रकृति र मानवीय सहजीवनबारे संवेदनशीलता जगाउँछ ।

### सामाजिक-सांस्कृतिक पक्ष

**पहाडी समाजको जीवनशैली** : देवकोटाको निबन्धमा पहाडी जीवन आत्मनिर्भर, श्रमप्रधान र सरल देखिन्छ । ग्रामीण बस्तीका मानिसहरूले खेतीपाती, गोठपालन र हस्तकौशललाई जीवनयापनको आधार बनाएका छन् । खानपानमा जङ्गलमा आफैँ उम्रने सिस्नोदेखि स्थानीय परिकार प्रमुख छन् तर

शिक्षा, स्वास्थ्य र यातायातको पहुँच कम भएकाले जीवन सङ्घर्षपूर्ण छ (देवकोटा, २०५३ र अर्याल, २०२५) ।

**सांस्कृतिक र परम्परागत अभ्यास** : निबन्धमा चित्रित पहाडी समाज धार्मिक विश्वास, उत्सव-पर्व र संस्कार-अनुष्ठानमा गहिरो रूपमा जडित छ । लोकगीत, नृत्य र मौलिक कला माध्यमले उनीहरूले आफ्नो पीडा र आनन्द व्यक्त गर्छन् । यद्यपि कतिपय अवस्थामा अन्धविश्वास र रूढिवाद कायम रहेको सङ्केत पनि देखिन्छ । यसले पहाडी जीवनलाई मौलिकता र विविधताको धरोहरका रूपमा प्रस्तुत गरेको छ (त्रिपाठी, २०५२ र शर्मा, २०५१) ।

**वर्गीय र मानवीय सम्बन्ध** : देवकोटाले पहाडी समाजमा वर्गीय संरचना र मानवीय सम्बन्धको अवस्थालाई चित्रण गरेका छन् । सामाजिक पदानुक्रम (जातीय भेद, आर्थिक असमानता, सामाजिक हैसियत), जातीय आस्था र आर्थिक विभाजनका बावजुद साभा दुःख-सुखमा सहकार्य गर्ने परम्परा पहाडी समाजको विशेषता बनेको छ (देवकोटा, २०५३) ।

#### प्रकृति र मानव सम्बन्ध

**प्रकृतिसँगको सहजीवन** : पहाडी मानिसहरूको जीवन प्रकृतिसँग प्रत्यक्ष रूपमा गाँसिएको छ । अन्न उत्पादनदेखि दैनिकीका आवश्यकतासम्म सबै प्रकृतिको सहायतामा आधारित हुन्छ । खेतिपाती, बारी, जङ्गल र खोला-नाला जीवन निर्वाहका आधार हुन् । यस सहजीवनलाई केवल आर्थिक आवश्यकतासँग मात्र होइन, सांस्कृतिक र भावनात्मक सम्बन्धको रूपमा पनि चित्रण गरिएको छ (ढकाल, २०७५) ।

**मानव पीडा र पहाडको कठोर यथार्थ** : निबन्धमा पहाडको जीवन रमणीय प्रकृतिसँग मात्र सीमित छैन । चिसो हावा, दुर्गम भौगोलिक अवस्था, श्रमप्रधान जीवनशैली, दारिद्र्य र अभावले जीवन कठिन बनाएको छ । देवकोटाले कठोर यथार्थभित्र लुकेको पीडा र सङ्घर्षलाई कलात्मक ढङ्गले प्रस्तुत गरेका छन् (देवकोटा, २०५३ र ढकाल, २०७५) ।

**दार्शनिक-मानवीय दृष्टि** : देवकोटाको दृष्टिमा पहाडी जीवन केवल भौगोलिक प्रस्तुति होइन, जीवनको दार्शनिक व्याख्या हो । मानव जीवन पीडादायी भए पनि सङ्घर्ष, धैर्य र प्रकृतिसँगको सामञ्जस्यपूर्ण सम्बन्धले जीवनलाई अर्थपूर्ण बनाउँछ । यसले निबन्धलाई जीवनदृष्टि समेट्ने विशेष योगदान दिएको छ (त्रिपाठी, २०५२) । देवकोटाको दृष्टिमा पहाडी जीवन केवल भौगोलिक प्रस्तुति होइन, जीवनको दार्शनिक व्याख्या हो । मानव जीवन पीडादायी भए पनि सङ्घर्ष, धैर्य र प्रकृतिसँगको सामञ्जस्यपूर्ण सम्बन्धले जीवनलाई अर्थपूर्ण बनाउँछ । यसले निबन्धलाई जीवनदृष्टि समेट्ने विशेष योगदान दिएको छ (त्रिपाठी, २०५२) । यसै प्रसङ्गमा प्रधान (२०५२, पृ. ५०६) ले सहर र पहाडको जीवनबिचको अन्तरलाई स्पष्ट पार्दै भनेका छन्—“पहाडमा सहरको जस्तो फिलिमिली छैन, न घर्घराहट, जसले मानवताका कलपूर्जाहरू घर्घराउँदै धर्धराउँदै जीवनको प्राकृतिक आर्यपना खल्बल्याउँछ, जहाँ कृत्रिमता छैन, जसले मनुष्य आत्मउपर अत्याचार गर्दछ, जीवन प्राकृतिक छ ।” प्रधानको विचारले

देवकोटाको दृष्टिकोणलाई थप पुष्टि गर्दछ कि पहाडी जीवन कठिन भए पनि कृत्रिमता रहित, प्राकृतिक र आत्मिक रूपमा सन्तुलित जीवन हो । दर्शन अनुसन्धानहरूको पनि अनुसन्धान हो, जसले प्रमाण र सत्यतथ्यको मात्रै व्याख्या गर्दैन, बरु मनमा उत्पन्न हुने जिज्ञासा र तर्कहरूको समाधान दिन्छ (अर्याल, २०५५, पृ. ४) । यही दृष्टिले हेर्दा पहाडी जीवन निबन्ध केवल अनुभवात्मक लेख्यपाठ्य होइन, जीवन र समाजको गहिरो दार्शनिक विश्लेषण पनि हो ।

### निबन्धको साहित्यिक महत्त्व

**नेपाली निबन्ध साहित्यमा योगदान :** 'पहाडी जीवन' निबन्धले नेपाली निबन्ध साहित्यमा सूचनात्मक मात्र नभई कलात्मक, संवेदनात्मक र जीवनदर्शी आयाम थपेको छ । यस निबन्धमा प्राकृतिक परिवेश, सामाजिक यथार्थ र दार्शनिक दृष्टिकोण सन्तुलित रूपमा प्रस्तुत भएका छन्, जसले पाठकलाई केवल कथा वा विवरणसम्म सीमित नराखी जीवनका वास्तविक अनुभूतिहरू अनुभव गराउँछ (देवकोटा, २०५३) । उदाहरणका लागि देवकोटाले पहाडी बस्तीमा बालबालिकाको शिक्षा अभाव र खेलकुदमा देखिने कठिनाइहरूको प्रत्यक्ष अवलोकनमार्फत वर्णन गरेका छन् । पाठकले यसमार्फत बच्चाहरूको सङ्घर्षमय जीवन मात्र नभई उनीहरूमा रहेको उत्साह, जिजीविषा र सामाजिक चेतना बुझ्न सक्छन् । यस निबन्धले ग्रामीण समाजको आर्थिक, सामाजिक र सांस्कृतिक संरचना प्रष्ट देखाउँछ र नेपाली निबन्धलाई यथार्थपरक दृष्टिकोणमा उभ्याएको छ (शर्मा, २०५१; त्रिपाठी, २०५२) । निबन्धमा प्रयोग गरिएको भाषा सरल भए पनि गहिरो भावनात्मक र दार्शनिक अर्थ समेटिएको छ । देवकोटाले उपमा, रूपक र सजीव वर्णनमार्फत पाठकलाई दृश्य मात्र होइन, मानव संवेदना र जीवनदृष्टि पनि अनुभव गराएका छन् । उदाहरणका लागि 'सिसु र ढिंडो' को दैनिक जीवनको चित्रणमार्फत स्थानीय जीवनशैलीको सरलता र श्रमप्रधानता देखाइएको छ । यसप्रकारले निबन्धले नेपाली साहित्यमा ग्रामीण जीवन र प्राकृतिक परिवेशको यथार्थपरक चित्रणको परम्परा मजबुत बनाएको छ (ढकाल, २०७५) ।

**अन्य समकालीन निबन्धहरूसँग तुलना :** देवकोटा जस्तै अरू समकालीन निबन्धकारहरूले पनि सामाजिक-सांस्कृतिक विषयमा निबन्ध लेखेका छन् । उदाहरणका लागि परशुराम श्रेष्ठ र बालकृष्ण समका निबन्ध सामाजिक यथार्थमा केन्द्रित छन् । तर देवकोटाको दृष्टि यसभन्दा फरक देखिन्छ । उनले सामाजिक यथार्थ मात्र वर्णन नगरी त्यसलाई सौन्दर्य, भावनात्मक गहिराइ र दार्शनिक दृष्टिकोणसँग जोडेर प्रस्तुत गरेका छन् (त्रिपाठी, २०५२) । उदाहरणका लागि परशुराम श्रेष्ठको निबन्धमा पहाडी गाउँको भौगोलिक कठिनाइ मात्र वर्णन हुन्छ तर देवकोटाले त्यहाँको प्राकृतिक सौन्दर्य, सांस्कृतिक अभ्यास, मानिसहरूको सहनशीलता र आत्मनिर्भरता पनि प्रस्तुत गरेका छन् । यसले पाठकलाई सामाजिक यथार्थसँगै मानव जीवनको गहिरो मूल्य र प्राकृतिक सौन्दर्यको अनुभव पनि दिन्छ । समकालीन निबन्धहरूसँग तुलना गर्दा देवकोटाको मौलिकता स्पष्ट देखिन्छ । उनको निबन्धमा भाषिक सौन्दर्य, शैलीगत नवीनता र जीवनदर्शी दृष्टिकोणको संयोजन अद्वितीय छ । यसैले 'पहाडी जीवन' नेपाली निबन्ध साहित्यमा मौलिक र स्थायी

योगदान राख्ने कृति बनेको छ (अर्याल, २०२५; शर्मा, २०५१) । शर्मा (२०५५) का अनुसार निबन्ध छोटोछरितो गद्यविधा हो जसमा मनमा भएका विचारलाई लिखित रूपमा प्रस्तुत गरिन्छ । देवकोटाको 'पहाडी जीवन' ले यही विशेषता आत्मसात् गरेको छ । लेखकले ग्रामीण समाजप्रतिको आफ्ना विचार, अनुभव र जीवनबोधलाई संक्षिप्त तर गहिरो शैलीमा प्रस्तुत गरेका छन् । यसरी देवकोटाको निबन्धले शर्माको निबन्ध परिभाषासँग प्रत्यक्ष मेल खान्छ र नेपाली निबन्धलाई नवीन र स्थायी आयाम प्रदान गर्दछ ।

### पाठकप्रतिको प्रभाव

'पहाडी जीवन' निबन्धले पाठकमा प्राकृतिक सौन्दर्यबोध, सामाजिक-सांस्कृतिक चेतना र मानवीय सहानुभूति उत्पन्न गराएको पाइन्छ । भाषिक सौन्दर्य, कलात्मक प्रस्तुति र भावनात्मक गहिराइले पाठकको चेतना र संवेदनशीलतालाई स्पर्श गर्दछ (ढकाल, २०७५) । उदाहरणका लागि देवकोटाले पहाडको चिसो हावा, दुर्गम भूगोल र स्थानीय किसानको श्रमप्रधान जीवनलाई यथार्थपरक रूपमा चित्रण गर्दा पाठकले केवल दृश्य देख्ने मात्र होइन, त्यहाँको पीडा, सङ्घर्ष र सहनशीलता अनुभव गर्न सक्छ । यसले पाठकमा सहानुभूति, जीवनदृष्टि र सामाजिक उत्तरदायित्वको अनुभूति उत्पन्न गर्दछ । निबन्धमा देखाइएका सांस्कृतिक अभ्यास र परम्परागत जीवनशैलीले पनि पाठकमा सामाजिक-सांस्कृतिक चेतना विकास गर्ने देखिन्छ । उदाहरणका लागि लोकगीत र मौलिक कलामा व्यक्त खुशी, पीडा र उत्साहले पाठकमा पहाडी जीवनप्रतिको मनन र आत्मनिरीक्षणको भावना जगाउँछ । यसैले निबन्धले पाठकको भावनात्मक, बौद्धिक र सामाजिक चेतनालाई समृद्ध गर्ने प्रभाव राख्दछ । त्रिपाठी (२०५२) ले पनि देवकोटाको निबन्धमा रहेको जीवनदर्शी चेतनाले पाठकलाई सामाजिक मननतर्फ प्रेरित गर्ने उल्लेख गरेका छन् । यस आधारमा 'पहाडी जीवन' निबन्ध पाठकको भावनात्मक र बौद्धिक चेतनालाई समृद्ध गर्ने कृति मान्न सकिन्छ ।

### उद्यमशील दृष्टिकोण

'पहाडी जीवन' निबन्धमा देवकोटाले पहाडी समाजका मानिसहरूको पौरखी र उद्यमशील व्यवहार प्रस्टसँग देखाएका छन् । उनीहरू जटिल भूगोल र प्राकृतिक चुनौतीका बाबजुद खेतपाती, गोठपालन र स्थानीय हस्तकौशलमार्फत आत्मनिर्भर जीवनयापन गर्छन् । देवकोटा व्यक्तिगत अनुभव र अवलोकनमार्फत यी गतिविधिलाई अर्थपूर्ण व्याख्यामा रूपान्तरण गर्छन्, जसले पाठकलाई मेहनत, प्रयास र सिर्जनशीलताप्रतिको सम्मानमा प्रेरित गरेको बुझिन्छ । उनले व्यावहारिक श्रम, शिक्षामा लाग्ने चेष्टा र साना व्यवसायमा संलग्नतालाई समाजको जीवनशैली र मूल्यसँग जोडेर प्रस्तुत गरेका छन् । यस दृष्टिले निबन्ध केवल दृश्यात्मक वर्णन होइन, व्याख्यात्मक र प्रेरणादायी पाठ पनि बनेको छ । उद्यमशीलता र पौरखी जीवनलाई रचनात्मक तरिकाले प्रस्तुत गरेर देवकोटाले पाठकलाई प्रेरणा र सामाजिक-सांस्कृतिक समर्थन प्रदान गरेका छन् ।

## निष्कर्ष

देवकोटाको 'पहाडी जीवन' निबन्धले नेपाली समाज, संस्कृति र प्राकृतिक परिवेशको सूक्ष्म विवेचना प्रस्तुत गर्दै ग्रामीण जीवनको कठिनाइ, सङ्घर्ष र सहनशीलतासहित आत्मनिर्भरता, सामाजिक सम्बन्ध र मानवीय संवेदनशीलतालाई उजागर गरेको छ । यसमा देखाइएको सामाजिक-सांस्कृतिक अभ्यास, मानव सम्बन्ध र प्रकृतिसँगको सहजीवन केवल दृश्य वर्णनमा सीमित नभई जीवनदृष्टि र गहिरो दार्शनिक दृष्टिकोणसहित प्रस्तुत भएको पाइन्छ, जसले यसलाई जानकारीमूलक भन्दा बढी जीवनदर्शी साहित्यिक कृति बनाएको छ । कथन शैली सरल भए पनि भाषिक सौन्दर्य, सृजनात्मकता र कलात्मक प्रस्तुति सम्पन्न छ, जसले पाठकलाई सामाजिक चेतना, सहानुभूति र प्रकृतिप्रतिको सम्मानतर्फ प्रेरित गर्दछ । उदाहरणका लागि 'सिस्नु र ढिंडो' जस्ता चित्रणहरूले ग्रामीण जीवनशैली र सांस्कृतिक अभ्यासलाई प्रत्यक्ष अनुभव गराउने शक्ति बोकेको छ, जसले निबन्धलाई नेपाली निबन्ध साहित्यमा विशिष्ट स्थान दिलाएको छ । निबन्धकारले निबन्धमा केवल व्यक्तिगत दृष्टान्त नभई ग्रामीण समाजको सामूहिक जीवनशैली, परम्परा र प्राकृतिक परिस्थितिसँगको सम्बन्धलाई गहिरो अर्थसहित चित्रण गरेका छन्, जसले अन्य समकालीन निबन्धहरूभन्दा मौलिक दृष्टिकोण, भाषिक सौन्दर्य र कलात्मक प्रस्तुति दुवैलाई स्पष्ट पारेको छ । परिणामतः 'पहाडी जीवन' निबन्धले सामाजिक यथार्थ र प्राकृतिक सौन्दर्यको सन्तुलित प्रस्तुति गर्दै नेपाली साहित्यमा ग्रामीण जीवन र प्राकृतिक परिवेशको यथार्थपरक चित्रणको परम्परा मजबुत बनाएको छ र पाठकलाई जीवनदृष्टि, संवेदनशीलता र सामाजिक-सांस्कृतिक बुझाइमा समृद्ध बनाउने योगदान दिएको छ । साथै देवकोटाले उच्चमशीलता र पौरखी जीवनलाई जीवनदर्शी रूपमा चित्रण गरेर पाठकमा मेहनत, सिर्जनशीलता र सामाजिक-सांस्कृतिक मूल्यको अनुभूति जगाएका छन् ।

## सन्दर्भसूची

- अधिकारी, हेमाङ्गराज (२०५९), *नेपाली भाषा शिक्षण* (पाँचौँ संस्क.), विद्यार्थी पुस्तक भण्डार ।  
 अर्याल, दुर्गाप्रसाद (२०५५), देवकोटाका निबन्धमा निहित दर्शन (अप्रकाशित विद्यावारिधि शोधप्रबन्ध),  
 महेन्द्र संस्कृत विश्वविद्यालय ।  
 अर्याल, भैरव (सम्पा.) (२०२५), *साभा निबन्ध* (छैटौँ सं.), साभा प्रकाशन ।  
 ढकाल, कृष्णराज (२०७५), *स्नातक अनिवार्य नेपाली*, सुकुन्दा पुस्तक भवन ।  
 देवकोटा, लक्ष्मीप्रसाद (२०५३), *लक्ष्मी निबन्ध सङ्ग्रह*, साभा प्रकाशन ।  
 प्रधान, कृष्णचन्द्रसिंह, सम्पा. (२०५२), *साभा समालोचना* (चौथो संस्क.), साभा प्रकाशन ।  
 भण्डारी, पारसमणि र पौडेल, माधवप्रसाद (२०६१), *साहित्यशास्त्र र नेपाली समालोचना*, क्षितिज प्रकाशन ।  
 शर्मा, गोपीकृष्ण (२०५५), *नेपाली निबन्ध भाग-२*, साभा प्रकाशन ।  
 शर्मा, तारानाथ (२०५१), *नेपाली साहित्यको इतिहास* (तेस्रो सं.), नवीन प्रकाशन ।  
 त्रिपाठी, वासुदेव (सम्पा.) (२०५२), *नेपाली साहित्य शृङ्खला* भाग २, एकता बुक्स ।

**OKHALDHUNGA : ओखलढुङ्गा**  
[Yearly Peer Reviewed Journal]  
ISSN: 3021-9965  
Vol. 4, Feb 2026  
Published by Okhaldhunga Campus

## **Educational Leadership in Nepal: Past Experiences, Present Challenges, and Future Prospects**

Niranjan Katel<sup>1</sup>, Heramba Raj Bastola<sup>2</sup>

---

Article History : Submitted 2 Dec. 2025; Reviewed 13 Jan. 2026; Accepted 6 Feb. 2026

Author : Niranjan Katel

Email: niranjankatel@gmail.com

DOI: <https://doi.org/10.3126/oj.v3i4.91079>

---

- 1 Niranjan Katel  
niranjankatel@gmail.com  
ORCID: <https://orcid.org/0009-0009-2220-5393>  
Lecturer  
Solukhumbu Multiple Campus
- 2 Heramba Raj Bastola  
[herambarajb@gmail.com](mailto:herambarajb@gmail.com)  
ORCID ID: <https://orcid.org/0009-0004-5387-3929>  
Mahendra Ratna Campus, Tahachal, Kathmandu

### **Abstract**

*Leadership in the education sector plays a pivotal role in improving the quality, equity, and effectiveness of the education systems. However, in Nepal, there is still, much to do for the expansion of educational access and to increase literacy rates, and the quality of education. The study analyses perspectives on educational leadership in Nepal. It evaluates the educational situation and performance in terms of leadership, examines the leadership theories in corporations and educational frameworks on an international scale, and explores the leadership practices in the local Nepali context, specifically the rural and decentralized contexts. A qualitative, secondary-data-based research method is employed in this study. Nepal has an administrative and compliance-based educational leadership. There is a low level of instructional and distributed leadership practices, which are inconsistently used. The systems of governance in schools are neither continuous, nor clear, nor leadership-driven. Leadership training is not well institutionalized in the education system. There is underutilization of global leadership models, even though they are relevant to the Nepal context. The development of educational leadership should be officially incorporated into the national and provincial education reforms. Clear policies to institutionalize leadership*

*preparation and lifelong learning of head teachers and local education officials motivate and give pressure for the right output. The appointment, transfer, and evaluation of teachers' policies must focus on leadership competence, accountability, and instructional performance. Moreover, schools' management must establish well-structured roles and responsibilities for School Management Committees and Parent-Teacher Associations to ensure transparency and continuity. The study proposes the reforms in context sensitivity and emphasizes the fact that the professionals should be constantly developed, the administrative load should be minimized, the ethical responsibility and the system coherence must be taken into consideration, and the school leaders should enhance the quality of education.*

**Keywords:** Leadership practices, Professionalism, Accountability

## Introduction

The practice of educational leadership in Nepal under the Rana regime (1846-1951) was extremely centralized, autocratic, and elitist. Education was not regarded as a means of national development and social empowerment; rather, it was regarded as a tool of political control to ensure the dominance of the ruling elites (Bista, 1991). The education power was put in the hands of the Rana prime ministers, and there was no independent educational establishment and no inclusion policy, and this led to the leadership style that did not encourage people to get involved and be innovative (Sharma, 2006).

The formal education was more of a preserve of the Rana family and the high-caste elites, as seen in institutions like Durbar High School, and the general population was actually denied any access to schooling, as it was feared that mass education would lead to political awareness and dissent (Mathema & Bista, 2006). Even though British India shaped it to an extent, especially by introducing English education selectively, educational leadership was isolated and was used to serve diplomatic and administrative functions instead of the modernization of the society at large (Stiller & Yadav, 1979). The lack of visionary and transformational leadership resulted in the lack of mass education, very low literacy rates, and long-term stagnation of the development of education, which left Nepal at the end of the Rana rule extremely underdeveloped (Wood, 1965).

The process of leadership in Nepal, as incorporated in the system of Panchayat (1960/61-1990) was marked by a high level of centralization of power held by the monarch, lack of political pluralism, and regulated participation on the ground. The king held a central position above all the political institutions, and the leadership should show its loyalty to the crown instead of representing the conflicting political ideas because political parties were prohibited (Whelpton, 2005). Despite the system being interpreted as a kind of grassroots democracy because it has a multi-level system of village, district, zonal, and national panchayats, the final decision-making power was left with the palace and senior bureaucrats, where the autonomy of the elected local leadership was minimized (Gaige, 1975). Local leadership tended to operate on the basis of patron-client relationships, with the panchayat leaders serving as the link between the citizens and the central state and distributing development resources and favors as a reward to those who supported them (Sharma, 2006). Leadership instruments that were adopted to mobilize the people included development-

based campaigns like the Back to the Village National Campaign, and at the same time enhanced the political control and legitimacy of the regime (Whelpton, 2005). With time, such limited and top-down leadership practices led to the discontent of even Panchayat elites, which caused internal fragmentation, which eventually resulted in the popular movement that removed the system in 1990 (Hachhethu, 2000).

The education system in Nepal has been changing drastically over the last few decades. Before the 1990s, the system was very centralized, and the leadership was restricted to administrative compliance and control in the system. Decision-making was, in a sense, centralized with central agencies, hence little room to take action or leadership in instruction.

The practices of educational leadership in Nepal following the abolishment of the Panchayat system in 1990 were influenced by the reestablishment of multiparty democracy, more decentralization, and the rising focus on participation and accountability in the management of schools. As education became democratized, educational leadership slowly began to transform the centrally managed, bureaucratic style of decision-making in favor of school and community based leadership through such policies as the National Education Commission (1992) and subsequent decentralization policies (MOES, 2003).

Parent-Teacher Associations (PTA) and School Management Committees (SMC) were empowered to give the head teachers and the local stakeholders more areas of work in planning, resource management, and decision making (Bista, & Carney, 2007). It was becoming more and more the expectation of educational leaders, particularly of head teachers, to be involved not just in the administration of a school, but also as instructional and transformational leaders capable of mobilizing the efforts of teachers, parents, and communities to enhance school quality (Bush & Glover, 2014). Nevertheless, in spite of these changes, the issues that plagued the field of educational leadership included political interference, lack of capacity at the local level, and lack of professional training, which in many cases curtailed good practice of leadership (Hachhethu, 2014).

In general, the post-Panchayat era was the shift to more participatory and decentralized educational leadership, even though the traditions of centralized control and politicization still played a significant role.

The practices of education leadership that took place in Nepal following the 2062/063 (2006) people movement were influenced by the reinstatement of democracy, the federal restructuring, and the orientation to inclusion, decentralization, and rights-based education. The educational leadership became more engaged and participatory with more powers devolved to local governments, School Management Committees (SMCs), and communities, especially by the School Sector Reform Plan (SSRP) and later the School Sector Development Plan (SSDP) following the movement (Ministry of Education, 2009; Ministry of Education, 2016). Head teachers were supposed to leave their administrative position and prove their instructional and transformational leadership, which prioritizes the enhancement of the teaching-learning processes, access and equity, and the needs of diverse students in a post-conflict environment (Bush & Glover, 2014). The era also focused on the inclusive leadership, gender equity, social justice, and inclusion of the marginalized populations in the

school governance systems, which indicated the democratic goals of the movement (Carney & Bista, 2009). Nevertheless, educational leadership continued to struggle with the issues of politicization of teacher management, inadequate leadership training, and the uneven capacity at local levels that tended to limit successful implementation of the reforms (Hachhethu, 2014). Altogether, the period after 2062/063 was the time of serious change to the democratic, decentralized, and inclusive leadership in education, yet the structural and political limitations continued to play an important role.

However, according to Kellerman (2012), the success of leadership in expanding systems can obscure or hide underlying leadership deficiencies in accountability, ethics, and effectiveness. In Nepal, although access has improved, issues remain concerning learning outcomes, teacher professionalism, and governance capacity. These issues denote that leadership reform has concentrated more on the structural change rather than leadership practice and ability.

The paper mentions that in Nepal, the centralized power, hierarchical culture, political favor, and contemporary developments are increasingly oriented towards decentralization, professionalism, and group accountability. By critically examining the issue of leadership in the past, present, and future aspects, this study will contribute to the existing academic and policy debate on how leadership might contribute to the enhancement of the education system in Nepal.

Even though Nepal has achieved impressive developments in extending access to education, the standard of educational leadership is wanting, especially at the school and local government levels. The leadership functions have been limited to administrative conformity but not instructions, plan-setting, and professional growth. Moreover, school leaders are often poorly prepared for leadership in a systematic way, and the governance authorities are troubled by continuity, capacity, and role definition. The latter weaknesses are more critical in the rural and remote context, where the lack of resources and geographical segregation restricts the effectiveness of the leadership even further.

The objectives of this study are to:

1. To explore the educational context of leadership in Nepal,
2. To highlight local leadership practices in the context of Nepal,
3. To propose measures to address gaps in educational leadership in Nepal.

## Literature Review

The literature always shows that leadership ranks second only to classroom instruction in terms of its effect on student learning (Leithwood et al., 2004). Good educational leaders provide an environment where teacher collaboration, instructional improvement, and desirable school culture thrive.

Instructional leadership is concerned with the quality of instruction, and alignment of curriculum and assessment practices, whereas transformational leadership is concerned with

vision, motivation, and organizational culture (Hallinger, 2003). Modern studies maintain that the best school leadership combines the two models.

Distributed leadership perceives leadership as a collective practice among the teachers, administrators, and the stakeholders (Spillane, 2006). This strategy is especially applicable in situations where schools experience leadership change and have capacity issues.

Trust, adaptability, and teamwork are highlighted in the corporate leadership theories of authentic leadership (Avolio & Gardner, 2005) and agile leadership (Rigby et al., 2016). Such principles have been integrated in the educational settings more and more to cope with complexity and change.

Educational leadership is very different from the leadership in the private sector because it aims at serving the community and having moral responsibility. According to Bottery (2004), the leaders of the education sector are expected to maintain a balance between managerial and ethical responsibility, democratic accountability, and long-term societal objectives. The view is especially applicable to the case of Nepal, where education is a constitutional right, a fundamental necessity, and a means of social inclusion.

Kellerman (2012) goes further to say that there is a leadership deficit in modern leadership, and it is not a deficit in the number of leaders, but the quality of leadership provided and how unsatisfactory, unethical, or disengaged the leadership is. Such shortfalls in education systems are played out in poor accountability, politicization, and glorifying of poor performance- many of them found in the developing contexts. According to Bedrule-Grigoruta (2016), there are major differences between public and private systems leadership. Whereas leadership by the private sector focuses on competitiveness, efficiency, and profitability, the leadership of a public sector, particularly in the education sector, should be focused on equality, transparency, and service delivery. Nonetheless, the author also states that performance management and strategic planning are also leadership practices that are borrowed within the public systems, which are increasingly borrowing them. Such convergence is observed in the education reforms in Nepal, in which managerial tools are imported without due alteration to the realities on the ground, and as a result, accountability imperatives are at odds with local conditions.

In the article, Foster (2014) presents a new concept of the open organization, claiming that the new leadership has to be participative, transparent, and collaborative. Open leadership embraces shared decision making, professional trust, and lifelong learning- values that are quite similar to distributed leadership in education.

In the same way, Mucharraz (2016) notes that twenty-first-century leadership demands flexibility, emotional intelligence, and the ability to cope with complexity. The competencies are particularly pertinent to education leaders who must work in uncertain and resource constrained contexts like rural Nepal.

Instructional leadership centers the teaching and learning as the core of the leadership practice (Hallinger, 2003) and transformational leadership is centered on the vision, motivation, and the organizational culture. These models are furthered by distributed

leadership, which acknowledges that leadership is a shared practice (Spillane, 2006). Modern literature indicates that effective educational leadership incorporates these methods and does not choose one of them separately.

## Research Methodology

The research design employed in this study is qualitative and descriptive. The study has employed document analysis; that is, relevant written materials were reviewed and analyzed with great attention. National education policies and plans, governmental reports and statistical publications, peer-reviewed journal articles and academic books, and reports by the international development agencies are the sources of information. These documents were discussed in terms of a theme to detect the major ideas, trends, and common concerns concerning the educational background, the leadership practices, the current challenges, and the approaches to the reform of leadership.

## Results and Discussion

### *Educational context of leadership in Nepal*

Nepal has achieved a lot in the last few decades in the state of extending access to education in both the enrollment and literacy indicators. According to the National Statistics Office (2023), net enrollment at the basic education level (grades 1 through 8) has already hit almost universal levels of more than 95 percent, meaning that nearly all children of school going age have now been enrolled in the basic level of education. Meanwhile, the literacy results have been steadily rising: the general level of literacy in Nepal grew to approximately 77.4 percent in 2022/23, compared to the level of 54 percent in 2001 and lower than 40 percent in the early 1990s. Gender gains are evident: female literacy has increased to approximately 70, indicating that historical gender gaps are gradually closing, although they still exist. Collectively, these statistics indicate a conclusion that long-term investments in education and basic level participation have resulted in almost universal access to basic levels of education in Nepal and long-term benefits in literacy rates in the country.

Regarding leadership, these achievements indicate effective leadership at the policy level, sound national planning, and political stability in regard to education as the social good. Major projects like the expansion of schools, scholarship opportunities among the marginalized groups, and the education based on community models show the ability of the leadership to mobilize resources and stakeholders to achieve shared national objectives.

Leadership initiatives have mostly focused on infrastructure building, enrollment campaigns, and adherence to centrally established indicators, usually at the cost of instruction quality, pedagogical creativity, and learner focused practices. This disproportion indicates that leadership in Nepal has in the past been based on administrative and managerial effectiveness instead of instructional transformation and results that are equity based (Hallinger, 2003).

In addition, inequalities also exist regionally, between social groups and types of schools. There is a great deal of variation in the effectiveness of leadership in urban and rural

schools, in the private and the public institutions, and even in available and remote districts. These differences reveal that the national successes, though admirable, are not well distributed and lack localized leadership capacity to promote them. Therefore, the educational environment in Nepal presents a significant leadership issue, which is to switch between access-based leadership and leadership that will actively enhance the achievement of learning outcomes, teacher professionalism, and inclusive education.

#### ***Local Leadership Practices: Problems and Loopholes***

In the local Nepali context, particularly in government school education, the role of educational leadership remains predominantly administrative. School leaders tend to spend considerable time on basic duties such as record-keeping, reporting, and implementing administrative directives, leaving little time for instructional leadership and professional development.

Effective leadership in Nepal's schools is constrained by several systemic issues. Leadership development remains weak because head teachers and school leaders are frequently promoted on the basis of seniority rather than demonstrated leadership ability, with limited formal opportunities for systematic leadership training and capacity building (Mainali, 2024; Lamsal, 2025). In addition, teacher performance management is weak and inconsistent: schools lack robust mechanisms for instructional coaching, regular monitoring, constructive feedback, and accountability for teaching quality (CollegeNP, 2025). Political interference also affects leadership decisions—such as appointments and management committee formation—and undermines merit-based leadership and professional autonomy, often leading to the prioritization of political goals over educational outcomes (Puri & Chhetri, 2024; Edukhabar, 2026). Furthermore, high turnover in School Management Committees (SMCs) and Parent-Teacher Associations (PTAs), partly resulting from politically influenced selection processes, undermines continuity, long-term strategic planning, and institutional responsibility (Puri & Chhetri, 2024; CollegeNP, 2025).

These issues are exacerbated in rural and remote regions, where geographic isolation, supervisory inadequacies, and resource shortages further constrain leadership. As such, leadership practices on the local level usually find it difficult to translate national policies and international best practices into fruitful improvement at the school level.

#### ***Gaps in educational leadership in Nepal***

To overcome knowledge gaps in educational leadership in Nepal, the leadership preparation process needs to be reinforced with the help of pre-services and in-service training that is systematic in teaching the head teachers and educational leaders effective instructional leadership, inclusive practice, and school improvement planning. The appointment of leadership must be done in a transparent and merit-based manner to facilitate a lack of political interference into the appointment and to bring about professionalism in the management of schools. Decentralized and distributed leadership should be given more importance through the clear definition of the responsibilities of the local government, School Management Committees, and school leaders and training the capacity to make effective decisions.

The field of educational leadership must move away from an administrative-based approach to a learning-based approach that focuses on student achievement and the quality of teaching through the use of mentoring, supervision, and data-driven practices. Besides this, accountability systems should be enhanced by connecting the performance of leadership to school performance and involvement with the community. Inclusiveness learning can make the leadership more effective because it is possible to promote inclusive leadership by recruiting more women and minority groups into leadership and establishing professional learning communities among school leaders. In general, the coordination of leadership power with sufficient resources and consistent policy execution is essential to enhance educational leadership and the quality of the school in Nepal.

## Conclusion

The history of educational leadership in Nepal has evolved in tandem with broader educational reforms and policy changes. Although national leadership initiatives have achieved access to more and better participation, not all of the systems have fully adopted instructional quality leadership models, equity, and organizational learning models. Administrative leadership tenacity, inadequate capacity building, and government management issues are limitations of the implementation of the educational objectives that have been expressed in the national policies. The future educational development and sustainability of Nepal can thus be seen through the strengthening of educational leadership, especially at the school level and the level of local governance. The fact that the effectiveness of leadership is not merely an issue of individual ability but a product that is exceedingly determined by structures of governance, accountability mechanisms, and institutional situations. Consequently, the enhancement of educational leadership in schools should be built on a systemic change, such as the increase of professional autonomy and responsibility and ensuring equity.

## References

- Avolio, B. J., & Gardner, W. L. (2005). Authentic leadership development: Getting to the root of positive forms of leadership. *The Leadership Quarterly*, 16(3), 315–338.
- Bedrule-Grigoruta, M. V. (2016). Leadership in the 21st century: Challenges in the public versus the private system. *Procedia – Social and Behavioral Sciences*, 62, 1028–1032. <https://doi.org/10.1016/j.sbspro.2012.09.176>
- Bista, D. B. (1991). *Fatalism and development: Nepal's struggle for modernization*. Orient Longman.
- Bista, M. B., & Carney, S. (2007). *Financing education in South Asia: Nepal country report*. UNESCO / International Institute for Educational Planning.
- Bottery, M. (2004). *The challenges of educational leadership*. SAGE Publications.
- Bush, T., & Glover, D. (2014). *School leadership models: What do we know?* *School Leadership & Management*, 34(5), 553–571.

- CollegeNP. (2025). *Community school management in Nepal: Issues and roadmap*. CollegeNP. <https://www.collegenp.com/article/community-school-management-nepal-issues-roadmap>.
- Foster, A. P. (2014). *The open organization: A new era of leadership and organizational development*. Gower Publishing.
- Gaige, F. H. (1975). *Regionalism and national unity in Nepal*. University of California Press.
- Hachhethu, K. (2000). *Nepal: Transition to democracy*. Oxford University Press.
- Hachhethu, K. (2014). *Nepal in transition: From people's war to fragile peace*. Cambridge University Press.
- Hallinger, P. (2003). Leading educational change: Reflections on the practice of instructional and transformational leadership. *Cambridge Journal of Education*, 33(3), 329–352.
- Kellerman, B. (2012). *Cut off at the pass: The limits of leadership in the 21st century*. Brookings Institution. <https://www.brookings.edu>
- Lamsal, B. (2025). *Teacher leadership in education policies of Nepal* (Unpublished MPhil thesis). Kathmandu University Library.
- Leithwood, K., Louis, K. S., Anderson, S., & Wahlstrom, K. (2004). *How leadership influences student learning*. Wallace Foundation.
- Mainali, B. P. (2024). *Analyzing current challenges of school leadership of community schools in Kathmandu Metropolitan City*. *Tribhuvan University Journal*, 39(2), 75–91. <https://doi.org/10.3126/tuj.v39i2.72880>.
- Mathema, K. B., & Bista, M. B. (2006). *Study on financing of education in Nepal*. Ministry of Education and Sports, Government of Nepal.
- Ministry of Education and Sports (MOES). (2003). *Education for All: National Plan of Action (2001–2015)*. Government of Nepal.
- Ministry of Education, Science and Technology. (2022). *School Education Sector Plan (2022/23–2031/32)*. Government of Nepal.
- Mucharraz, Y. (2016). Leadership in the 21st century. *ResearchGate*. <https://www.researchgate.net/publication/304743006>
- National Education Commission. (1992). *Report of the National Education Commission*. Government of Nepal.
- National Statistics Office. (2023). *National population and housing census 2021: National report*. Government of Nepal.
- National Statistics Office. (2023). *Nepal living standards survey 2022/23: Statistical report*. Government of Nepal.
- Organisation for Economic Co-operation and Development. (2019). *School leadership for learning*. OECD Publishing.

- Puri, P. K., & Chhetri, D. (2024). *A systematic review of the role of school management committee for the school performance in Nepal*. *Education Journal*, 13(3), 97–107. <https://doi.org/10.11648/j.edu.20241303.12>
- Rigby, D. K., Sutherland, J., & Takeuchi, H. (2016). Embracing agile: How to master the process that's transforming management. *Harvard Business Review*, 94(5), 40–50.
- Sharma, S. R. (2006). *Political economy of civil war in Nepal*. *World Development*, 34(7), 1237–1253.
- Sharma, T. N. (2006). *Education and society in Nepal*. Kirtipur Educational Publishers.
- Spillane, J. P. (2006). *Distributed leadership*. Jossey-Bass
- Stiller, L. F., & Yadav, P. (1979). *Nepal: Growth of a nation*. Human Resources Development Research Center.
- Whelpton, J. (2005). *A history of Nepal*. Cambridge University Press.
- Wood, H. (1965). *The education of Nepal*. Bureau of Publications, College of Education, Tribhuvan University.
- Edukhabar. (2026). *CIAA's interest in the appointment of head teacher*. Edukhabar. <https://www.edukhabar.com/news/16990>

**OKHALDHUNGA : ओखलढुङ्गा**

[Yearly Peer Reviewed Journal]

ISSN: 3021-9965

Vol. 4, Feb 2026

Published by Okhaldhunga Campus

## **Regional Disparities in Ageing and Longevity in Nepal: A Comprehensive Analysis by Province and Ecological Zone**

Tilak Prasad Sharma<sup>1</sup>, Choplal Dhamala<sup>2</sup>

---

*Article History : Submitted 2 Dec. 2025; Reviewed 13 Jan. 2026; Accepted 6 Feb. 2026**Author : Tilak Prasad Sharma                      Email: tilak20013@gmail.com**DOI: <https://doi.org/10.3126/oj.v3i4.91080>*

---

1. Tilak Prasad Sharma  
Assistant professor, of Geography and Population Education Department  
Mahendra Ratna Campus, Kathmandu, Tribhuvan University, Nepal  
ORCID ID: <https://orcid.org/0009-0002-7388-9659>  
Email: [tilak20013@gmail.com](mailto:tilak20013@gmail.com)
2. Choplal Dhamala  
Ass. Lecturer of Okhaldhunga Campus, Okhaldhunga  
Email: [dhamalac155@gmail.com](mailto:dhamalac155@gmail.com)  
ORCID ID: <https://orcid.org/0009-0005-9576-7996>

### **Abstract**

*The current demographic transition in Nepal is characterized by low fertility and increasing life expectancy rates, which result in a very fast aging population. This paper discusses the trend in population aging and disparities involving regional and gender differences in both survival and life expectancy and its implications for social and health policy. The analysis is based on census data of 1952/54, 1991, and 2021 to give estimates of the percentage and growth of older adults (60+ in 1991 and 65+ in 2021), dependency rates, aging indices, survival rates, and remaining life expectancy by ecological zone and province. The descriptive statistical techniques are applied to examine the long-term trends and spatial inequalities. Results show that the percentage of older adults grew from 5.0 percent in 1952/54 to 10.2 percent in 2021, which is higher than the national average. The indicators of ageing differ greatly by the provinces; women always have higher survival and life expectancy than men. This paper presents a geographically disaggregated observation of the aging population in Nepal and*

*suggests the necessity to implement equity-based and differentiated social and health protection measures.*

**Keywords:** Ageing population, Gender differences, regional disparities, Life expectancy, Policy implications

## Introduction

The geographically diverse South Asian nation of Nepal is undergoing a significant demographic shift, as evidenced by an aging population and rising life expectancy. This change reflects a global trend in the developing world, driven by declines in fertility and mortality, as well as innovations in medical care, education, and sanitation (Tausig & Subedi, 2022). According to the 2021 National Population Census, the population aged 60 and older has been rising steadily in Nepal between 2011 and 2021, with the proportion increasing slightly to 10.12 percent in 2021, up from 8.1 percent in 2011, reflecting a higher growth rate of 3.29 percent per annum. Other significant health developments include improvements in life expectancy, which has increased by approximately 27-28 years, from 72 years old in 1952 to 2021 (Mishra et al., 2025).

There are opportunities and challenges of an aging population in Nepal. Older people are an asset to a community when it comes to maintaining cultural heritage and building social cohesion, but can be vulnerable to such factors as social isolation, financial insecurity, and the absence of quality medical care (Chalise & Brightman, 2024; Sharma and Bista, 2025). These problems are aggravated by the major regional differences. An example is Gandaki Province, where the percentage of old people is the highest (11.8%), but the proportion of old people is the least in Karnali Province (5.6%) (National Statistical Office [NSO], 2024).

The seven provinces to which Nepal is divided are Koshi, Madhesh, Bagmati, Gandaki, Lumbini, Karnali, and Sudurpashchim. The three ecological regions of Nepal are the Mountain, Hill, and Terai, which are primarily socioeconomically, culturally, and environmentally different. The state of Bagmati, which covers the capital Kathmandu, is advantaged with developed facilities in the sphere of health, whereas provinces such as Karnali and Sudurpashchim can only complain about poverty and poor access to services (NSO, 2024). Likewise, there is a lack of infrastructure in the Mountain region, and the topography of the same region makes it inaccessible. The Hill region is characterized by high outmigration, whereas the Terai region is more connected and capable of agriculture (Chidi et al., 2024).

Such regional variations have potent impacts on both the quality of life (QoL) and the health status of the older population. Outmigration of the young population has resulted in an increased aged dependency ratio and the problem of left-behind elderly in the rural Mountain and Hill areas, who are forced to do more household and farming labor with a lack of support. Conversely, the cities in such provinces as Bagmati and Madhesh have access to better healthcare and social services, which enhance longevity and health (Subedi, 2022).

Regional differences in aging are an important constituent of the health disparities. The prevalence of non-communicable diseases (NCDs) such as cardiovascular diseases, diabetes, and cancer has caused more than two-thirds of deaths in Nepal. Besides stronger access to healthcare, the Terai region fares better with NCD management than the under-resourced Mountain and Hill regions (Sdhikari et al., Mishra et al., 2025).

There are also social determinants that affect health and even longevity, including gender, caste, ethnicity, and income. Older women, and in particular those living in marginalized communities, have increased vulnerabilities as they experience inequalities concerning their gender and restricted access to resources (Pokharel, 2021). The systemic discrimination and the difficulty to manage economically make Dalits and indigenous people in far provinces such as Karnali especially vulnerable (Nepali, 2018). The migration element adds to the complicated aspects, as feminization of aging (whereby women are left disproportionately behind) contributes to further social and psychological pressure, including disproportionate elderly population living in rural settings, developing depression (Sharma, 2024).

Urban Nepal has a higher median age than rural areas and regions with more elders, since urban areas have lost the youth. The rate of elderly dependency is greater in the mountainous regions and other ageing indicators are highest in the hilly regions (Shrestha & Shrestha, 2014). A large portion of the elderly population has chronic diseases, including hypertension and arthritis (Thapa & Rai, 2022), and the healthcare system does not have a qualified geriatric workforce and long-term care services (Dhakal et al., 2024). Policy responses should be area-based, namely chronic disease in Bagmati and basic healthcare in Karnali, but some also claim a national-level approach could be a better way of distributing resources (Cook & Halsall, 2012; Dhakal et al., 2024).

This paper examines regional differences in aging and longevity in Nepal, analyzing elderly population patterns, variations in life expectancy and health, socio-economic influences, and related policy implications for healthy aging. This paper seeks to establish the major factors behind the disparities across regions and their implications on the well-being of the elderly based on an analysis of demographic trends, health outcomes, and social determinants. The value of the work lies in the fact that it can contribute to policymaking that is evidence-based. Here, as an illustration, health policy in urban Bagmati can be centered around geriatric and NCDs, whereas a community health outreach, income support, and inclusive service delivery can be applied in rural Karnali (Gautam & Paudel, 2021).

The research helps Nepal in its overall struggle toward the realization of Sustainable Development Goals (SDGs) in the context of SDG 3 (Good Health and Well-being) and SDG 10 (Reduced Inequalities). It provides meaningful recommendations that policymakers, researchers, and practitioners may follow to create an equitable and sustainable approach to healthy aging and longevity promotion in Nepal by offering a multifaceted insight into both regional and ecological variations in the aging process.

## Method and Procedure

### *Study Design*

The research design is a cross-sectional and quantitative study conducted to evaluate regional differences in ageing and longevity in Nepal based on three ecological regions (Hill, Mountain, Terai) and seven provinces (Koshi, Madhesh, Bagmati, Gandaki, Lumbini, Karnali, and Sudurpashchim). The research will give us an idea of the trends of demographic and economic factors of aging and life expectancy because the study will capture the sampled aspect of one moment in time.

### *Data Source*

The study uses the secondary data collected during the 2021 National Population Census (conducted by the Central Bureau of Statistics, CBS, 2023). The census provides detailed and nationally representative data on the demographics of the population, socioeconomic indicators, and household characteristics. It has disaggregated data at the provincial level and the ecological zone, and thus it can be utilized to analyze the differences in ageing and longevity across Nepal in space.

### *Variables*

Two variables, dependent as well as independent, are under examination in the study. The dependent variables are the percentage of the aging population (60 years old and above) and the best guesstimate of life expectancy at birth, depending on age-specific mortality rates by the census. Self-reported health status was also available, where possible. The independent variables include geographic influences (province and ecological zone), socioeconomic factors (education level, household economic status, and occupation type), and demographic properties (gender, caste/ ethnicity, and migration status). With such variables, a multidimensional analysis can be performed on regional disparities.

### *Data analysis*

The proportion of the aged population, life expectancy, and socioeconomic indices associated with the two were analyzed through descriptive statistics and tabulated to reflect the regional trends. The comparison and identification of trends across the provinces and ecological regions, as well as highlighting disparities in demographic and socioeconomic factors, were done by percentages, dependency ratios, and ageing indices. Although this method is suitable for recording the long-term trend and spatial change in census data, the study admits that it lacks inferential statistical analysis. Further studies might enhance analytical rigor by introducing inferential methods, such as regression and decomposition, to formally test the statistical significance of regional variations and more effectively isolate the influence of socioeconomic variables on ageing outcomes.

### *Data Management*

To be precise and homogenous, the census data were cleaned up and required. Issues regarding missing values in key variables were addressed before with multiple imputation, under the assumption that the missing data were at random. CBS provided sampling weights that were used to generate nationally representative estimates.

## Limitations

Causal inference is restricted by the cross-sectional nature of the data. Also, the census does not provide health details or information on whether it has changed recently in terms of population mobility or service access. Notwithstanding such beings, the 2021 Census can still be considered a comprehensive source of study on regional ageing and longevity trends in Nepal.

## Results and Discussion

### Results

#### *Ageing trend in Nepal*

There is a demographic transition at a high rate in Nepal, where there is a larger elderly population. It can be explained by the decline in fertility rates and an increase in life expectancy, which leads to an increase in the number of citizens aged 60 and older. The ageing trend in Nepal, as illustrated in Table 1, has depicted an incremental and significant change in the proportion and absolute number of the elderly population (60 and above) between the years 1952/54 and 2021. An ageing population is observed to be gradually increasing with an increase in the percentage of the older population, slowly increasing by 5.0 per cent in 1952/54 to 10.2 per cent in 2021.

In particular, the proportion of people aged over 65 growing at a rate steeper than the national rate of population growth has been increasing since 1981, a connotation of a higher rate of ageing. An example could be given by the fact that in 2011, the population growth of the older population was at 3.5 per year, as compared to the growth rate of 1.35 per year in the country. Subsequently, the doubling rate of the older population has experienced a great reduction in recent years, with the frequency reducing to 20-21 years in a period of recent years since it was 41 years in the year 1961, therefore, demonstrating the huge rate of population accumulation. The trends indicate increased longevity and declining fertility and severe implications for social protection, health and policy planning in Nepal by age.

Table 1

#### *Ageing trend and growth rate of older persons in Nepal*

Census Year	Total Population	60+ Older Persons	60+ Older Persons (%)	National Population Growth Rate (%)	Older Population Growth Rate (%)	Doubling Time of Older Population (Years)
1952/54	8,256,625	409,761	5.0	-	-	-
1961	9,412,996	489,343	5.2	1.64	1.7	41
1971	11,555,983	621,529	5.4	2.05	2.4	29
1981	15,022,839	857,061	5.7	2.62	3.2	22
1991	18,491,097	1,071,234	5.8	2.08	2.2	32
2001	22,736,934	1,477,379	6.5	2.25	3.4	21
2011	26,494,504	2,154,408	8.1	1.35	3.5	20
2021	29,164,578	2,977,318	10.2	0.92	3.3	21

Source: CBS, Nepal (2003, 2014) and NPHC 2021

### Dependency ratio and index of ageing

Table 2 data indicate the difference in the dependency ratio and index of ageing across Nepal and provinces as of 2021. Depending on age 60+, the total dependency ratio nationally is 61.38 (of which children's dependency is 44.91, and old-age dependency is 16.48), which has a greater importance in comparison with the old-age dependency ratio. The ageing index that reveals the relationship between the number of older persons and children is 36.69, which shows that the population is aging as compared to children.

The provinces in Bagmati and Gandaki have moderate to advanced levels of demographic ageing with indices of 48.3 and 55.9, respectively, indicating that most people in these provinces are ageing, whereas Karnali and Madhesh show lower indices (24.06 and 27.57), indicating younger demographics. When the estimate is estimated at the 65+ level, all indicators decrease, but relative trends remain. These differences highlight the importance of implementing regionally targeted policy measures, with more immediate need in those provinces that exhibit the higher rate of ageing and, despite it, are subject to increasing pressures on social support and healthcare systems and their infrastructures.

Table 2

#### *Trend of Dependency Ratio and Index of Ageing – 2021*

Area	Based on the Old Age 60+				Based on the Old Age 65+			
	Total Dependency Ratio	Child Dependency Ratio	Old-Age Dependency Ratio	Index of Ageing	Total Dependency Ratio	Child Dependency Ratio	Old-Age Dependency Ratio	Index of Ageing
<b>Nepal</b>	61.38	44.91	16.48	36.69	53.28	42.65	10.63	24.91
<b>Province</b>								
Koshi	59.25	41.38	17.86	43.16	50.38	39.08	11.3	28.92
Madhesh	73.35	57.5	15.85	27.57	65.23	54.81	10.42	19.01
Bagmati	48.85	32.94	15.91	48.3	41.55	31.33	10.22	32.63
Gandaki	59.27	38.02	21.25	55.9	49.41	35.67	13.75	38.54
Lumbini	61.51	46.06	15.44	33.53	53.82	43.87	9.95	22.69
Karnali	69.68	56.17	13.52	24.06	61.88	53.58	8.29	15.48
Sudurpashchim	67.95	52.09	15.86	30.46	60.17	49.67	10.5	

Source: NPHC 2021

### Lifeexpectancy in Nepal

Table 3 indicates the percentage of people surviving to age 60 according to their ecological zones and provinces. The population survives to age 60, with a significant difference between the genders, where 84.7 percent of women vs. 75.1 percent of men survive to age 60, nationally. In ecological zones, the survival probability is greater in Hill with 81.2 percent, Mountain (80.6), and Tarai (79), indicating longer survival in highlands. Bagmati and Gandaki have the highest survival of females (87), whereas Lumbini has the lowest survival overall (76.8), and also male survival (70.6). Such trends signal the existence of gaps in access to healthcare, nutrition, and conditions of socio-economic status, with women having higher chances of survival in all regions. Data also support the relevance of

geographical and gender-sensitive interventions in health towards equal ageing results in terms of life expectancy disparities.

Table 3

*Percentage Surviving to Age 60 by Ecological Zone and Provinces, Nepal*

Area	Percentage Surviving to Age 60 (%)		
	Both Sexes	Women	Men
<b>Nepal</b>	80.0	84.7	75.1
<b>Ecological Zone</b>			
Mountain	80.6	84.3	77
Hill	81.2	86.4	75.9
Tarai	79.0	83.5	74.4
<b>Province</b>			
Koshi	78.5	83.2	73.9
Madhesh	81.1	83.9	78.3
Bagmati	82.6	87	78.3
Gandaki	80.5	87	73.4
Lumbini	76.8	82.7	70.6
Karnali	81.7	86	77.2
Sudurpashchim	79.1	85.3	72.4

Source: NPHC 2021

**Remaining Life Expectancy at Age 60, by Ecological Zones and Provinces**

Remaining life expectancy at age 60 measures the average number of additional years a person who has reached 60 is expected to live. This indicator is analyzed across Nepal's ecological zones mountain, hill, and Terai, as well as its provinces, using data from 2021. In other words, it reflects the expected longevity of elderly individuals in different regions of Nepal after reaching the age of 60.

Table 4 shows how many years at age 60 the ones living till then are likely to live in different ecological zones and in different provinces in Nepal, according to the 2021 Census. At the national level, people who reach the age of 60 can live 19.4 further years, women (20.7) continue to live longer than men (18.2). In ecological regions, the Mountain region has the highest life expectancy at age 60 (20.7 years) compared to the Hill (19.7) and Tarai (19.0), indicating that there may be a factor associated with longevity linked to altitude. At the province level, Karnali and Sudurpashchim provinces have the maximum remaining life expectancy (19.8 years), and Lumbini province has the least (18.8 years).

There is a continued gap between Gender disparities, where women have an extended lifespan of post 60 years, especially in the Mountain and Sudurpashchim provinces.

This is evidence of the regional and gender disparities in mortality, access to care, and socio-economic status that further support the case for specific policies on ageing that focus on space and gender aspects of life expectancy.

Table 4

*Remaining Life Expectancy at Age 60, by Ecological Zones and Provinces, Nepal*

Area	Life Expectancy at Age 60 (Years)		
	Both Sexes	Women	Men
Nepal	19.4	20.7	18.2
<b>Ecological Zone</b>			
Mountain	20.7	22.3	19.2
Hill	19.7	21.2	18.3
Tarai	19.0	20.0	18.0
<b>Province</b>			
Koshi	19.3	20.5	18.2
Madhesh	19.6	20.3	19.0
Bagmati	19.3	20.7	18.0
Gandaki	20.0	21.4	18.6
Lumbini	18.8	20.0	17.7
Karnali	19.8	21.5	18.3
Sudurpashchim	19.8	21.9	17.8

Source: NPHC, 2021

## Discussion

This paper has shown that Nepal is fast becoming an ageing society with the percentage and absolute number of older persons (60 years and above) steadily rising since 1952/54 up to 2021. The proportion of older adults increased to 10.2 percent of the total population, and the population has increased faster than the national average since 1981. The shortening of the doubling time of the aged population, which was 41 years in 1961 to approximately 2021 years in recent decades, is an indication of a rapid demographic transition. Such trends are generally in line with the larger tendencies in low- and middle-income countries (LMICs), as the population structures are being restructured by decreasing fertility and increasing longevity (UN DESA, 2020; Bye et al., 2022).

Ageing in Nepal is more or less encouraged by high fertility reduction and enhanced survival. The overall fertility rate dropped to 4.6 in 1996 to the replacement level (2.1) in 2020, whereas the life expectancy has risen to 71.7 years in 2021, compared to 58 years in 1990 (NDHS, 2022; WHO, 2023). Also, like other researchers show (Bhandari & Adhikari, 2022), low fertility in cities and more developed socio-economic locations and low mortality

have also played a big role in population ageing. The ongoing trend is projected by UN DESA (2020) in this way, showing that older individuals will make a significant portion of the Nepal population by 2050, and therefore, long-term demographic planning is an urgent issue that should be considered accordingly.

Population ageing presents complicated issues of development to Nepal, which is an LMIC with poor fiscal and institutional resources. Unlike in high-income nations where the ageing process has been met by elaborate social security schemes, Nepal has experienced a two-fold burden of a high child dependency ratio (44.91) and an increasing old-age dependency ratio (16.48). The co-existence is indicative of a transitional demographic phase and increases the risk of the so-called demographic dividend trap, where economic benefits of a large working-age population can be destroyed in case ageing increases more rapidly than investments in health, employment, and social protection (Goodhart & Pradhan, 2017; Lloyd-Sherlock et al., 2022).

The paper also depicts high regional differences in ageing. Other provinces (e.g., Bagmati and Gandaki) are characterized by high ageing, that is, high ageing indices (48.3 and 55.9, respectively), probably because of lower fertility, improved access to healthcare, and increased socio-economic development. However, in comparison, Madhesh and Karnali show younger population constructions, which can be explained by the larger fertility and reduced life expectancy. These geographical trends are consistent with new findings that demonstrate that urbanization, education, and health infrastructure influence the demographic outcomes in the region in Nepal (Subedi et al., 2023). Nevertheless, reduced ageing in the less-developed provinces does not mean that they are less vulnerable, but this fact might mask future risks of poverty, lack of access to health services, and insufficient preparedness for population ageing.

The ageing of Nepal is further complicated by gender and ecological disparities in survival and longevity. The global biological and behavioral trends show that women have more time to live to 60 and better remaining life expectancy than men (Austad & Fischer, 2021). Although female longevity is a demographic benefit, it also leaves older women vulnerable to increased risks of disability and financial vulnerability as they do not have lifetime access to paid work and social security (Sharma, 2024). The ecological difference has a relatively high survival and life expectancy at birth in the Hill and Mountain areas than in the Tarai, potentially due to lifestyle, environmental conditions, and social bond, yet the healthcare access is poor in such provinces as Lumbini, which limits longevity (WHO, 2023; Sapkota et al., 2024).

These results indicate that there should be a multidimensional and regionally differentiated policy response. The advanced ageing population in provinces needs to be provided with enhanced social protection, increased pension, and geriatric health care services, whilst younger provinces must have foresight investments that would help them face the ageing population in the future as they grow old. It is also essential to include ageing issues in national and provincial health policy development, especially by ensuring that the primary healthcare system is empowered to manage non-communicable diseases, as they are the main cause of death among older adults in Nepal (WHO, 2023). Interventions that are

gender sensitive are also crucial to support the unique health and economic vulnerabilities of older women and decrease the premature deaths of men in disadvantaged areas.

The census data used in the study restricts the research to the lived experience and socio-cultural aspects of ageing. Qualitative and longitudinal methods would be useful in future studies to get a better understanding of health trajectories, care arrangements, and policy effectiveness. The recent literature has also highlighted the need to adopt an interdisciplinary approach that synthesizes the demographic, health, and socio-economic approaches to consider the issue of population ageing in LMICs holistically (Belachew et al., 2021).

## Conclusion

The fast rate of demographic ageing in Nepal, where the old age population is increasing, there exist regional inequities and also gender disparities in lifespan, need to be both challenges and opportunity areas. The results are consistent with the recent theory that social, economic, and health impacts of ageing are best handled with proactive, context-informed policies. With improved social protection, improved access to health services, and reduced regional and gender inequalities, Nepal can achieve its demographic transition and high levels of equitable and sustainable ageing. The proposed study needs to follow a qualitative and longitudinal study as future research. This is because the studies will help to further understand the dynamics of ageing and the ability to shape evidence-based policy responses to it.

## References

- Adhikari, N., Uddin, S., Sapakota, K., & Adhikari, S. (2020). Sexual and Reproductive Health Needs and Service Utilization among Adolescents in Nepal. *American Journal of Public Health Research*, 8(2), 47-53.
- Austad, S. N., & Fischer, K. E. (2016). Sex differences in lifespan. *Cell metabolism*, 23(6), 1022-1033.
- Belachew, A., Cherbuin, N., Bagheri, N., & Burns, R. (2024). A systematic review and meta-analysis of the socioeconomic, lifestyle, and environmental factors associated with healthy ageing in low and lower-middle-income countries. *Journal of Population Ageing*, 17(2), 365-387.
- Bye, E. K., Bogstrand, S. T., & Rossow, I. (2022). The importance of alcohol in elderly hospital admissions for fall injuries: a population case-control study. *Nordic studies on alcohol and drugs*, 39(1), 38-49.
- Chalise, H. N., & Brightman, J. (2024). Strengthening Active Aging through the Older People's Association and Economic Activity of the Older People in Nepal. *Advances in Aging Research*, 13(2), 15-24.
- Chidi, C. L., Shrestha, U. S., Sharma, P., Shrestha, P., & Shrestha, S. (2024). Dynamics of Population, Agricultural Land, and Vegetated Areas in the Central to Eastern Mountain and Hill Districts of Nepal. *The Third Pole: Journal of Geography Education*, 24, 46-63.

- Chomik, R., O'Keefe, P., & Piggott, J. (2024). *Pensions in aging Asia and the Pacific: Policy insights and priorities* (No. 746). ADB Economics Working Paper Series.
- Cook, I. G., & Halsall, J. (2012). *Ageing in Nepal* (pp. 59–66). Springer, Boston, MA. [https://doi.org/10.1007/978-1-4614-1978-5\\_7](https://doi.org/10.1007/978-1-4614-1978-5_7)
- Dhakal, U., Briceño, E. M., Sharma, U., Bogati, U., Sharma, A., Shrestha, L., Ghimire, D. J., & Mendes de Leon, C. F. (2024). Health care systems and policies for older adults in Nepal: new challenges for a low-middle-income country. *Deleted Journal*, 21(1). <https://doi.org/10.1186/s12982-024-00382-9>
- Dumka, N., Gurung, A., Hannah, E., Goel, S., & Kotwal, A. (2024). Understanding key factors for strengthening Nepal's healthcare needs: health systems perspectives. *Journal of Global Health Reports*, 8, e2024010.
- Gautam, T., & Paudel, R. (2021). Nepal's demographic window of opportunity. *Economic Journal of Nepal*, 44(3), 12–25.
- Goodhart, C., & Pradhan, M. (2017). Demographics will reverse three multi-decade global trends.
- Jayawardhana, T., Anuththara, S., Nimnadi, T., Karadanaarachchi, R., Jayathilaka, R., & Galappaththi, K. (2023). Asian ageing: The relationship between the elderly population and economic growth in the Asian context. *PLoS One*, 18(4), e0284895.
- Lloyd-Sherlock, P., et al. (2022). Ageing and social protection in low-income countries. *The Lancet Healthy Longevity*, 3(7), e487–e495.
- Ministry of Health and Population, Nepal. (2022).
- Mishra, S. R., Ghimire, K., Khanal, V., Aryal, D., Shrestha, B., Khanal, P., ... & Adhikari, B. (2025). Transforming health in Nepal: a historical and contemporary review on disease burden, health system challenges, and innovations. *Health Research Policy and Systems*, 23(1), 61.
- Mishra, S. R., Ghimire, K., Khanal, V., Aryal, D., Shrestha, B., Khanal, P., ... & Adhikari, B. (2025). Transforming health in Nepal: a historical and contemporary review on disease burden, health system challenges, and innovations. *Health Research Policy and Systems*, 23(1), 61.
- National Statistics Office. (2024). *Nepal population and housing census 2021: National report*. National Statistics Office. <https://census2021.nso.gov.np>
- Nepal Demographic and Health Survey (NDHS). (2022). NDHS 2022 Report. Ministry of Health and Population, Nepal.
- Nepali, G. (2018). Socio-Cultural Identity of Dalits in Karnali. *Tribhuvan University Journal*, 32(2), 215-228.
- Pokharel, B. (2024). Gender equality in Nepal: How is it going as a goal of SDG? *Journey for Sustainable Development and Peace Journal*, 2(1), 112-127.

- Sapkota, K. P., Shrestha, A., Ghimire, S., Mistry, S. K., Yadav, K. K., Yadav, S. C., ... & Yadav, U. N. (2024). Neighborhood environment and quality of life of older adults in eastern Nepal: findings from a cross-sectional study. *BMC geriatrics*, 24(1), 679.
- Sharma, T. P. (2024). Gender-Based Anxiety Disorders and Mental Health in Nepal. *Curriculum Development Journal*, 32(46), 218-232.
- Sharma, T. P. (2024). The Impact of Self-Esteem, Social Support, and Family Bonds on Elderly Female Happiness. *Tribhuvan University Journal*, 39(2), 205-217.
- Sharma, T. P. (2025). The Role of Social Support Networks in Enhancing the Well-being of Elderly People. *Teacher Half-Yearly Journal*, 17(1), 304-316.
- Sharma, T. P., & Bista, L. B. (2025). Social Support Systems and Their Impact on the Psychosocial Well-Being of Elderly People. *KMC Journal*, 7(1), 309-324.
- Shrestha, A., Ghimire, S., Kinney, J., Mehta, R., Mistry, S. K., Saito, S., ... & Yadav, U. N. (2024). The role of family support in the self-rated health of older adults in eastern Nepal: findings from a cross-sectional study. *BMC geriatrics*, 24(1), 20.
- Shrestha, S., & Shrestha, N. (2014). Dynamics of Population Ageing in Nepal and the Need for Action. *Journal of Population Ageing*, 7(2), 81-95. <https://doi.org/10.1007/S12062-014-9096-5>
- Siddiqui, M. Z., Illiyan, A., Akram, V., & Nigar, K. (2024). Revisiting swimming against the tide: inequalities in child malnutrition in Nepal. *Discover Global Society*, 2(1), 26.
- Subedi, P. K. (2022). Quality of life during old-age in Nepal. A statistical analysis. *Journal of Population Ageing*, 15(1), 173-191.
- Tausig, M., & Subedi, J. (2022). Aging in Nepal. *The Gerontologist*, 62(6), 803-808.
- Thapa, N. R., & Rai, M. (2022). Morbidity Patterns and Associated Factors among Elderly People: The Case of Sunkoshi Rural Municipality, Nepal. *Humanities and Social Sciences Journal*. <https://doi.org/10.3126/hssj.v14i1.58000>
- United Nations, Department of Economic and Social Affairs (UN DESA). (2020). World Population Ageing 2020. Population Division.
- World Health Organization (WHO). (2023). Non-communicable diseases in Nepal: Challenges and opportunities. WHO Regional Office for South-East Asia.

**OKHALDHUNGA : ओखलढुङ्गा**

[Yearly Peer Reviewed Journal]

ISSN: 3021-9965

Vol. 4, Feb 2026

Published by Okhaldhunga Campus

## **Nurses' Knowledge regarding Transfer of Critically Ill Patient at Kathmandu Nepal**

**Bhawana Kandel<sup>1</sup>, Manuka Karki<sup>2</sup>**

---

*Article History : Submitted 2 Dec. 2025; Reviewed 13 Jan. 2026; Accepted 6 Feb. 2026**Author : Bhawana Kandel**Email: bhawanakandel17@gmail.com**DOI: <https://doi.org/10.3126/oj.v3i4.91082>*

---

- 1 Phect Institute of Health Sciences Kathmandu, Nepal  
Assistant Professor  
bhawanakandel17@gmail.com  
ORCID: <https://orcid.org/0009-0006-7586-0461>
- 2 Nepal Mediciti Hospital, Kathmandu, Nepal  
Senior Staff Nurse  
ORCID: <https://orcid.org/0009-0007-8188-9057>  
Correspondence E-mail: bhawanakandel17@gmail.com  
Contact No:9841896711

### **Abstract**

*A critically ill patient is a person who has a very serious health problem that could be life-threatening. Transferring critically ill patients from the intensive care unit to other departments for procedures or tests must be well organized and efficient. Nurses are the responsible individuals in the transportation of patients, a person in the transport of a patients with proper knowledge, will help to reduce the risk during transfer. The objective of this study is to assess knowledge regarding the transfer of critically ill patients among nurses working in Kathmandu Model Hospital, Kathmandu Nepal. A descriptive cross-sectional study design was used. The non-probability purposive sampling technique was used to recruit 98 nurses. A semi structured self-administered questionnaire was developed which consisted of two parts. A questionnaire was distributed to the participants in their feasible time and 25 to 30-minutes time was given to fill up the questionnaire. The filled questionnaires were collected immediately after the completion.*

*The data were analyzed through descriptive statistics (frequency, percentage) and inferential statistics (Chi-square). This study found that 22.4% of respondents had a higher knowledge*

however 46.9 % had a moderate level of knowledge and 30.6% of the respondents had a low level of knowledge. There was no statistically significant association between knowledge level and demographic variables. The study concludes that only one-third of the participants had good knowledge regarding the transfer of critically ill patients. Ongoing in-service education, regular training, and practical skill development programs were recommended to enhance nurses' competency in the safe transfer of critically ill patients.

**Key Words :** Knowledge, nurses, transfer of critically ill patient

## Introduction

A critically ill patient is a patient who is admitted to the hospital because of life threatening or potential life threatening physiological alternations requiring intense and vigilant medical care (Hu et al., 2021; Mayr et al., 2006; Robertson et al., 2013).

Intra-hospital transport refers to the transfer of patients within the hospital for diagnostic or therapeutic purposes, or to specialized units within the hospital. This usually involves transferring the patient from one area of the hospital to another, such as the intensive care unit (ICU), the emergency department (ED), or the operating theatre department, where patients may not receive the same level of intensive care (Alamanou & Brokalaki, 2014; Kulshrestha & Singh, 2016).

Although intra-hospital transports are a routine procedure in modern hospitals, they have been also described as high-risk procedures. Specifically, they have been associated with increased incidence of complications and subsequent increased morbidity and mortality, because they expose patients to many risks such as airway and respiratory complications, hemodynamic instability and neurological deterioration (Chalfin et al., 2007; Mselle et al., 2018). These risks may occur due to incorrect handling during the transfer of patients, changes in the position of the patients, changes in ambient temperature, interruption of therapy (oxygen, intravenous therapy, etc.), or improper monitoring (Alamanou et al., 2013). These challenges highlight that nurses' knowledge, skills, and experience are key determinants of safe intra-hospital transfer (Rosenberg et al., 2018; Alizadeh Sharafi et al., 2021). As frontline caregivers, nurses' ability to recognize potential risks and implement preventive measures is essential for ensuring continuity of care during transport. Pre-transfer assessment and optimization to physiological normality before definitive care should be the ideal for all transfers, to ensure the best outcomes (Dunn et al., 2007). Preparation for transfer and packaging should be thorough and complete before transfer (Bourn et al., 2018; Runcie et al., 1992). Intra-hospital transfers are complex cultural phenomena involving multiple professions and include effective communication and coordination (Rosenberg et al., 2018). Transferring patients from one department to another to carry out diagnostic and therapeutic examinations and procedures is one of the essential components of care. Likewise, regarding the purpose of intra hospital transport, a prospective cohort study was conducted in Intensive Care Unit of a private philanthropic general hospital in 2015 in which 57.3% of the transportations had a diagnostic purpose and 42.7% were therapeutic, 50.3% for imaging tests, 30.8% for central surgical procedures, 15.4% for hemodynamic laboratory

interventions, 2.1% for video exams, and 1.4% for procedures in the gastroenterology room (Gimenez et al., 2017).

According to Rijal et al., 2020, transferring from the intensive care unit to the general ward is a major source of anxiety for patients in Nepal. Uncertainty about one's illness, coping, and nurses' support were identified as psychosocial factors associated with ICU transfer anxiety. A descriptive co-relational cross-sectional survey carried out among open heart patients transferred from the ICU to the general ward in a cardiac center in Kathmandu City, Nepal among 95 open heart surgery patients using a self-reported questionnaire that reveals 54.7% patients a had high level of transfer anxiety (Rijal et al., 2020)

Nurses, as the primary members of the transport team, are present at all stages of the transport process. Because they provide continuous care and are in close proximity to the patient, they can detect potential life-threatening risks that arise during patient transport based on their knowledge, skills, and experience. The transfer should be through an intensive care policy such as communication, personnel, equipment and monitoring. Therefore, pre-transfer co-ordination and organization are so vital. The transferring unit should provide the receiving unit with all the information needed concerning the patients' health situation and all physicians as well as ancillary services should be notified first. If any help is needed, the patient's condition has to be documented (Alizadeh Sharafi et al., 2021).

A poorly planned and hurried patient transfer can significantly contribute to morbidity and mortality. The key elements of safe transfer involve the decision to transfer and communication, pre-transfer stabilization and preparation, choosing the appropriate mode of transfer (i.e., personnel accompanying the patient), equipment and monitoring required during the transfer, and finally, the documentation and handover of the patient at the receiving facility. These key elements should be followed in each transfer to prevent any adverse events that may severely affect the patient's prognosis (Martin, 2021; Warren et al., 2004).

A study conducted at Rwanda Military Hospital (RMH) and Kigali University Teaching Hospital (KUTH) among 124 nurses toward intra-hospital transportation management of critically ill patients revealed that 90.3% of participants had a moderate level of knowledge, 6.5% scored a high level, and 3.2% had a low level of knowledge (Mukabagire, 2019). Similarly, a descriptive cross-sectional study conducted in Khartoum State, Sudan, where 173 nurses were selected through simple random sampling, found that knowledge levels were poor in the majority (63.6%) and good in 36.4% (Mohamed et al.).

Nurses, as a healthcare professional in any health institution, should have highly developed specialized skills, as they play an essential role in every aspect of intra-hospital transfer, as they are the ones who daily do monitoring of the patient, continuity, and holistic treatment to all patients. A nurse's knowledge assessment is important to enhance the safe transfer of patient in this context. This study aims to assess knowledge regarding the transfer of critically ill patients among nurses working in Kathmandu Model Hospital, Kathmandu Nepal.

## Research methodology

A descriptive cross-sectional study was adopted to find out the knowledge of nurses regarding the transfer of critically ill patients. The study was conducted among the nurses working in Kathmandu Model Hospital, Kathmandu, it is a 100-bed tertiary care hospital located in the heart of Kathmandu. The hospital provides emergency, ICU, and high dependency unit services along with other departments where nurses play a central role. The nurses are directly involved in the preparation, coordination, and physical transfer of critically ill patients and are responsible for monitoring patient conditions, maintaining vital signs, and ensuring continuity of care during both intra and inter-hospital transfer of patients. Therefore, all the nurses working in Kathmandu Model Hospital were selected as the study population to assess the knowledge regarding the transfer of critically ill patients. The sample size was 98 nurses and the census sampling method was used to ensure complete representation and to avoid sampling bias. The study was conducted at a single institutional site, Kathmandu Model Hospital, constitutes a relatively small and highly definable group. Matrons, Supervisors, and ANMs were excluded. A semi-structured self-administered questionnaire was designed using clear words and unambiguous questions, presented in a logical flow with predefined response options to ensure consistency. It was developed through an extensive review of existing literature and research articles regarding the transfer of critically ill patients and was based on the objectives and variables of the study. The questionnaire was validated by the Research Committee and the Institutional Review Committee (IRC) of PHECT Nepal. A semi-structured self-administered questionnaire was designed using clear words and unambiguous questions, presented in a logical flow with predefined response options to ensure consistency. It was developed through an extensive review of existing literature and research articles regarding the transfer of critically ill patients and was based on the objectives and variables of the study. The questionnaire was validated by the Research Committee and the Institutional Review Committee (IRC) of PHECT Nepal.

Pretesting of the tool was done among 10% of the sample (i.e., 10 nurses working at Kritipur Hospital, Kathmandu) to identify the clarity and understanding of the questions, the time required to complete the tool, and to check for ambiguity. The questionnaire included both closed- and open-ended questions to gather the needed information. The tool was constructed in two parts: Part I: Semi-structured questionnaire related to socio-demographic data of the respondents (age, years of experience, current working area, professional qualification, training received, etc.). Part II: Structured questionnaire related to knowledge regarding the transfer of critically ill patients (guidelines, purposes, equipment, oxygen level, measurements, etc.).

A total of 18 questions, multiple choice and multiple response were included to measure the knowledge of respondents. The scoring system for the knowledge-related questions was one score for the correct answer. Multiple-response questions were denoted by an asterisk (\*) sign. Approval was obtained from the nursing administration of Kathmandu Model Hospital prior to data collection. The hospital was purposively selected, and all registered nurses meeting the inclusion criteria were also purposively selected. The aim of the study was explained to each respondent, and autonomy was ensured by obtaining written

informed consent for voluntary participation. Data were collected in their feasible time. The questionnaires were distributed to the participants, and 25–30 minutes were given to fill up the questionnaires. The filled questionnaires were collected immediately after completion. Data collection was carried out from November 9 to December 21, 2022. After ensuring the accuracy and completeness of the collected data, it was entered into Microsoft Excel and then exported to Statistical Package for Social Sciences (SPSS) version 20 for analysis. Descriptive statistics (frequency, percentage, and standard deviation) and inferential statistics (Chi-square test) were used in this study.

### Ethical consideration

Ethical approval for the study was obtained from the Institutional Review Committee (IRC) of PHECT Nepal. Permission was also taken from the administration of Kathmandu Model Hospital to carry out the research. Anonymity, confidentiality, human rights, and justice were maintained throughout the study.

### Findings of the Study

Data were collected from 98 respondents and the findings presented in this section were of two parts: sociodemographic characteristics of the respondents and knowledge regarding transfer of critically ill patients.

**Table 1**

*Socio-Demographic Information of Respondents*

Variables	Frequency	Percentage (%)
<b>n =98</b>		
<b>Age group in Years</b>		
19-28years	64	65.3
29-38years	28	28.5
39-48years	5	5.1
49 and above	1	1.0
<b>Educational Status</b>		
PCL Nursing	50	51
Bachelor in Nursing	48	49
<b>Working Department</b>		
Emergency Department	9	9.2
Medical Ward	17	17.3
Maternity Ward	17	17.3
Neurosurgery ward	6	6.1
ICU Department	16	16.3
HDU Department	13	13.3

Pre-operative/Post-Operative Department	11	11.2
Operation Theatre(OT)	7	7.1
Out- patient Department	2	2.0
<b>Work Experience</b>		
less than 1 year	42	42.9
1-3 years	32	32.7
4-6 years	9	9.2
More than 6 years	15	15.3
<b>Critical Care Training</b>		
Yes	32	32.7
No	66	67.3

Regarding age, 64 (65.3%) of respondents belonged to the age group of 19-28 years and only 1(1%) belonged to the age group of 49 and above years. In relation to education level, half of the respondents 50(51%) had completed PCL Nursing and nearly half 48(49%) had completed Bachelor in Nursing. In relation to the working department, 16(16.3%) of the respondents were from ICU department and only 2(2%) of them were from the OPD department. Regarding the Work Experience, 42(42.9%) of the respondents had less than 1 year of experience and only 9(9.2%) had 4-6 - years' experience. Furthermore, regarding the critical care training, only 32(32.7%) had received training. (Tables 1).

**Table 2***Introduction of Critically Ill Patient*

n=98

Description	Frequency	Percentage (%)
<b>Meaning of Critically Ill Patient</b>		
Admitted because of life threatening condition	97	99
<b>Document for Safe Transportation</b>		
Checklist	42	42.9
<b>Purposes of Intra-hospital Transportation*</b>		
From ICU to theatre for surgery	75	76.6
From theatre to ICU postoperatively	65	66.3
From ICU to radiology department for diagnostic procedure	58	59.2
From emergency to theatre	49	50
<b>Need of Consent</b>		
Yes	85	86.7

*Multiple Response\**

In relation to the meaning of critically ill patient almost all 97(99%) of the respondents answered, admitted patients because of life threatening condition which was the correct answer. Likewise, regarding the document for safe transportation of the patient, less than half 42(42.9%) of the respondents answered, checklist which was the right answer. Regarding purposes of intra hospital transportation, 75(76.6%) of the respondents responded, transfer from ICU to theatre for surgery and 49(50%)of the respondents responded, transfer from emergency to theatre. Similarly, regarding the consent needed, 49(50%) of the respondents answered, yes it is needed which was a correct answer. (Table 2)

**Table 3**

*Knowledge on General Equipment needed, Safety Measures and Patient Care Concept*

Description	n=98	
	Frequency	Percentage (%)
<b>General Equipment*</b>		
Both the trolley and bed of the wheels have to be checked	71	72.4
Portable oxygen cylinder to be checked before transferring	95	96.9
IV stand	40	40.8
Vital sign monitoring tray	41	41.8
Bedside rails of the bed to prevent from falling down	72	73.5
<b>Safety Measure during Transfer*</b>		
Adequate number of person should be available to transfer the patient	74	75.5
Ensure wheels on patient bed are locked if wheels are present	55	56.1
Adjust the furniture and equipment in the room to ensure adequate space for the safe transfer of the patient	52	53.1
Secure the accessory items, such as IV lines and drainage before transferring the patient; ensure the lines remain patent and functioning	79	80.6
<b>Best Approach Concept for Patient Care*</b>		
Individual who transfer the patients should introduce and identify herself to lessen patient's anxiety	53	54.1
Correctly identify the patient before transferring to the respective procedure.	78	79.6
If the patient is conscious there is need of explanation about the transfer procedure and if not then explain it to the visitors	75	76.5
Maintain the patient's dignity during the transfer	64	65.3

*Multiple Response\**

Regarding the general equipment needed, almost all 95(96.9%) of the respondents responded, portable oxygen cylinder to be checked before transferring and 41(41.8%)of the

respondents responded, vital sign monitoring trays. Likewise, regarding safety measures to be followed during transfer, 79(80.6%) of respondents responded, Secure the accessory items, such as IV lines and drainage before transferring the patient; ensure the lines remain patent and functioning and 52(53.1%) of the respondents responded to adjust the furniture and equipment in the room to ensure adequate space for the safe transfer of the patient. Regarding patient care concept, 78(79.6%) of the respondents correctly answered, identifying the patient before transferring to the respective procedure and 53(54.1%) of the respondents answered, individual who transfer the patients should introduce and identify herself to lessen the patient's anxiety. (Table 3)

**Table 4**

*Knowledge on Special Equipment Needed and Acceptable Level of Oxygen in Oxygen Cylinder*

n=98

Description	Frequency	Percentage (%)
Special Equipment*		
Facemask/ nasal cannula	53	54.1
Suction equipment	50	51.0
Intubation equipment and medicines	89	90.8
Cardiac monitor	63	64.3
Acceptable Minimum Level of Oxygen in Cylinder	3	33.7
Above 100kg/cm <sup>2</sup>		

## Multiple Response\*

Regarding special equipment needed during transfer majority 89(90.84%) of respondents responded, intubation equipment and medicines and 50 (51.0%) of the respondents responded, suction equipment. Similarly, regarding acceptable minimum level of oxygen in cylinder only 33(33.7%) of the respondents answered above 100kg/cm<sup>2</sup> which was the correct answer. (Table 4)

**Table 5**

*Knowledge on Assessment, Parameter Recorded after Operation and during Transfer of Patient*

n=98

Description	Frequency	Percentage (%)
Assessment of Patient after OT( Operation)		
Assessing level of consciousness	57	58.2
Appropriate Time to Measure Vital Signs		
Immediately after receiving the patient	82	83.7
Parameter Recorded during Transfer*		

Vital signs	74	75.5
Medication given during transfer and procedure	59	60.2
Intravenous fluid at the appropriate interval	53	54.1
Any adverse incident that occurred during transfer	74	75.5

Multiple Response\*

Regarding the assessment of patient after Operation, 57(58.2%) respondents answered, assessing level of consciousness which was the correct answer. Similarly, regarding appropriate time to measure vital sign, 82(83.7%) of the respondents answered immediately after receiving the patient which was the right answer. Regarding the parameter recorded during transfer, 74(75.5%)of the respondents responded, vital signs and 53(54.1%)of the respondent responded, intravenous fluid at the appropriate interval. (Table 5)

**Table 6**

*Knowledge on Safe Shifting of Patient*

n=98		
Description	Frequency	Percentage (%)
<b>Way of Shifting</b>		
Roll up the sides of the sheet next to the side of the patient with standing two-two person on each side and one person for holding of the head and neck and hold the rolled of sheet close to the patient's body and keeping patients limbs together then sliding the patient to edge of trolley to bed and move with the count of 3	86	87.8
<b>Possible Adverse Incident during Transfer*</b>		
Oxygen cylinder running empty	64	65.3
Fall down from bed if patient is very agitated	80	81.6
Battery down of devices like cardiac monitor, syringe pump	58	59.2
Destination area is far from ICU	36	36.7
Difficult to push the trolley along with required equipment	57	58.
<b>Complication if Patient is not Safely Transfer*</b>		
Deterioration in vital signs	66	67.3
Agitation	46	46.9
Patient SPO2 may drop	69	70.4
Cardiac arrest	39	39.8

Multiple Response \*

In relation to the way of shifting, 86(87.8%) of respondents answered, to roll up the sides of the sheet next to the side of the patient with standing two-two person on each side and one person for holding of the head and neck and hold the rolled sheet close to the patient's body and keeping the patient's limbs together then sliding the patient to the edge of trolley to the bed and move with the count of 3. Similarly, regarding possible adverse incident during transfer, 80(81.6%) of the respondents responded, fall down from the bed if patient is very agitated and less than half 36(36.7%)of the respondent responded that the destination area is far from ICU. Moreover, regarding complication if the patient is not safely transferred, 69 (70.4%) of respondents responded, patient's SpO<sub>2</sub> may drop whereas 39(39.8%) of the respondents responded that the patient may have cardiac arrest. (Table 6)

**Table 7**

*Information on Visual Monitoring, Minimizing Risk and Maintain Continuous Ventilation*

Description	Frequency	Percentage (%)
<i>n=98</i>		
Visual of the Monitor during Transport		
Turned towards the nurse all the time during transfer of patient	67	68.4
Risk Minimization*		
Stabilize the patient before transfer complete and proper preparation before transfer	71	72.4
Adequate monitoring during transfer	69	70.4
Communication between the personnel those who are involved in the transfer process	59	60.2
Complete and proper preparation before transfer	31	31.6
Maintain Continuous Ventilation for Intubated Patient	48	49
Wear protective apron and continue to ventilate patient manual	48	49

Multiple response \*

Regarding the visual of the monitor during transfer, 67(68.4%) of the respondents answered that they turned towards the nurse all the time during transfer of the patient, which is the correct answer. Furthermore, regarding the risk minimization, 71(72.4%) of the respondents responded, "Stabilize the patient before transfer complete and proper preparation before transfer and 31(31.6%) of them answered, complete and proper preparation before transfer. Likewise, half of the 48 (49%) of the respondents answered maintain continuous ventilation for intubated patient which was the correct answer. (Table 7)

**Table 8***Knowledge Level of Respondents regarding Transfer of Critically Ill patient*

n=98		
Description	Frequency	Percentage (%)
High level of knowledge (80-100%)	22	22.4
Moderate level of knowledge(60-79%)	46	46.9
Low level of knowledge (0-59%)	30	30.6

Regarding the level of knowledge, only 22(22.4%) of respondents had a higher level of knowledge whereas 46(46.9) had a moderate level of knowledge and 30 (30.6%) of the respondents had a low level of knowledge. (Table 8)

**Table 9***Association between Level of Knowledge with Educational Level, Working Area and Work Experience*

n=98		
Socio-demographic variables	X <sup>2</sup> value	P value
Educational level	0.093	0.955
Working area	30.237	0.066
Work experience	7.739	0.258

*P value <0.05= statistically significance Associations*

Regarding the association between knowledge and socio-demographic variables, there was no statistically significant association between knowledge and socio-demographic variables. (Table 9)

## Discussion

In the present study 42 (42.9%) of the respondents answered correctly the guideline that helps for safe transportation of the patient is checklist which is supported by the study conducted by Williams et al. (2020). And also supported by a study conducted prospectively after interviewing the 347 nurses who work in the emergency department, which show s 86.7% of the participants stated that usage of control checklists would decreases the rate of unwanted situations (Salt et al., 2020).

Regarding the assessment of general equipment, almost all 95(96.9%) of the respondents responded, that portable oxygen cylinder should be checked before transfer. This finding was supported by the study done by Mukabagire Denise in Kigali-Rwanda, which showed that 96.8% of the respondents replied, portable oxygen cylinder to be checked. Similarly, regarding the acceptable minimum level of oxygen in cylinder, 33(33.7%)

respondents gave correct answer which is in contrast with the same study which showed, acceptable minimum level of oxygen is 74% (Mukabagire, 2019).

In this study more than half 57(58.2%) of the respondents responded, monitored the level of consciousness after the patient reached the ICU from the OT, which is similar to the findings of the study conducted in Al Ahli Hospital, Qatar which showed that 66.6% monitored the level of consciousness after the patient reached to ICU from the OT. Likewise, regarding the appropriate time to measure vital signs, 82(83.7%) of the respondents responded immediately after receiving the patient the findings of the present study were similar to the same study which revealed that 70% of respondents replied that vital signs monitoring as parameters during transfer of the patient (Dunn et al., 2007).

Furthermore, regarding possible adverse incidents during transfer 80(81.6%) of the respondents answered "falling down from the bed if the patient is very agitated," 64 (65.3%) answered, "oxygen cylinder running empty and 36(36.7%)of the respondents answered destination area is far from ICU. Moreover, regarding complications if the patient is not safely transfer, 69(70.4%) of the respondents responded that the patient's SPO2 may drop whereas 39(39.8%)of the respondents responded cardiac arrest. This study finding was supported by the study conducted by Wulandari et al. (2020) regarding the prevalence of adverse events during transport of critically ill patients from emergency to the intensive care unit, 45.5 of the respondents answered agitation and 27.7 of them answered oxygen supply ran out as adverse events.

Likewise regarding the level of knowledge regarding the transfer of critically ill patient only 22 (22.4%) of respondents had high level of knowledge, 46(46.9%) has moderate knowledge whereas 30 (30.6%) had a low level of knowledge. This study finding was supported by the study conducted on assessing the knowledge regarding intra hospital transport of critically ill patients among nurses of Dhiraj Hospital by Mr. Macwan Arpit 2018 which revealed that 78% of respondents had a moderate level of knowledge whereas 20% of respondents had an adequate level of knowledge and only 2% of them had inadequate knowledge. (Doctoral dissertation, University of Rwanda).

Similarly, the study finding of the present study was in contrast with a study conducted among 20 ICU nurses in Sulpizio's Cardiovascular Center to assess knowledge regarding institutional transport policy in 2017 which revealed that the nurses' overall knowledge score on patient transport policy was 30.8% (Ignatyeva et al., 2018) (Quazi & Apte, 2018). This finding was also supported by the study, Effect of Intra Hospital Safe Transportation Guidelines for Critically Ill Patients which revealed that a great majority (90%) of the respondents reported a low level of total knowledge on pre-implementation of guidelines regarding transfer of patients (Mohammed Amein Ghanem et al., 2023).

## Conclusion

This study assessed the nurses' knowledge regarding the transfer of critically ill patients at Kathmandu Model Hospital. The findings revealed that the majority of nurses had only moderate to low levels of knowledge, indicating a significant gap in understanding and preparedness for the safe transfer of critically ill patients. Furthermore, there was no

statistically significant association between the nurses' knowledge level and demographic variables (educational qualification, working area, or work experience, which suggests that the knowledge gap is consistent among different categories of nurses. These results highlight the need to strengthen ongoing in-service education, and hands-on practical sessions focused on the transfer of critically ill patients. Enhancing the nurses' competencies through continuous professional development is essential to ensure patient safety and improve the quality of critical care delivery.

### Implications

The study's findings indicate a need to strengthen educational and clinical interventions related to the transfer of critically ill patients. Regular simulation-based sessions should be integrated into hospital practice to enhance nurses' competence and confidence. Incorporating this topic into continuing nursing education and orientation programs will help ensure that all nurses maintain up-to-date knowledge and skills.

### Acknowledgments

The authors would like to thank the administration and hospital matron of Kathmandu Model Hospital for providing information regarding the study population and permission to conduct this study. Similarly, we would like to thank all the participants who contributed to this study by giving their valuable time and sharing their experiences and views through the questionnaire. We want to extend thanks to Kritipur Hospital also for granting the permission to carry out pre-testing.

### References

- Alamanou, D. G., & Brokalaki, H. (2014). Intrahospital transport policies: The contribution of the nurse. *Health Science Journal*, 8(2), 166. <https://surl.li/xvacgo>
- Alamanou, D. G., Fotos, N. V., & Brokalaki, H. (2013). Interruption of therapy during intrahospital transport of non-icu patients. *Health Science Journal*, 7(2), 177. <https://shorturl.at/pwtwK>
- Alizadeh Sharafi, R., Ghahramanian, A., Sheikhalipour, Z., Ghafourifard, M., & Ghasempour, M. (2021). Improving the safety and quality of the intra-hospital transport of critically ill patients. *Nursing in critical care*, 26(4), 244-252. <https://doi.org/https://doi.org/10.1111/nicc.12527>
- Bourn, S., Wijesingha, S., & Nordmann, G. (2018). Transfer of the critically ill adult patient. *Bja Education*, 18(3), 63-68. <https://doi.org/10.1016/j.bjae.2017.11.008>
- Chalfin, D. B., Trzeciak, S., Likourezos, A., Baumann, B. M., Dellinger, R. P., & medicine, D.-E. S. G. J. C. c. (2007). Impact of delayed transfer of critically ill patients from the emergency department to the intensive care unit. *Critical care medicine*, 35(6), 1477-1483. <https://doi.org/10.1097/01.CCM.0000266585.74905.5A>

- Chang, Y.-C., Chou, L.-T., Lin, H.-L., Huang, S.-F., Shih, M.-C., Wu, M.-C., Wu, C.-L., Chen, P.-T., & Chaou, C.-H. (2025). An interprofessional training program for intrahospital transport of critically ill patients: model build-up and assessment. *Journal of Interprofessional Care* <https://doi.org/https://doi.org/10.1080/13561820.2018.1560247>
- Dunn, M., Gwinnutt, C., & Gray, A. (2007). Critical care in the emergency department: patient transfer. *Emergency medicine journal*, 24(1), 40-44. <https://doi.org/https://doi.org/10.1136/emj.2006.042044>
- Gimenez, F. M. P., Camargo, W. H. B. d., Gomes, A. C. B., Nihei, T. S., Andrade, M. W. M., Valverde, M. L. d. A. S., Campos, L. D. E. d. S., Grion, D. C., Festti, J., Grion, C. M. C. J. C. c. r., & practice. (2017). Analysis of adverse events during intrahospital transportation of critically ill patients. 2017(1), 6847124. <https://doi.org/https://doi.org/10.1155/2017/6847124>
- Hu, Y., Shi, D., You, L., & Li, W. (2021). Intrahospital transport of critically ill patients: A survey of emergency nurses. *Nursing in critical care*, 26(5), 326-332. <https://doi.org/https://doi.org/10.1111/nicc.12601>
- Ignatyeva, Y., Nguyen, A. P., Schmidt, U., Barak, R., Agarwal, R., & Davidson, J. E. (2018). Transport of critically ill cardiovascular patients. *Critical care nursing quarterly*, 41(4), 413-425. <https://shorturl.at/HztpD>
- Kulshrestha, A., & Singh, J. (2016). Inter-hospital and intra-hospital patient transfer: Recent concepts. *Indian journal of anaesthesia*, 60(7), 451-457. <https://doi.org/10.4103/0019-5049.186012>
- Martin, T. (2021). Transporting the adult critically ill patient. *Surgery*, 39(1), 15-21. <https://doi.org/https://doi.org/10.1016/j.mpsur.2020.11.006>
- Mayr, V. D., Dünser, M. W., Greil, V., Jochberger, S., Luckner, G., Ulmer, H., Friesenecker, B. E., Takala, J., & Hasibeder, W. R. (2006). Causes of death and determinants of outcome in critically ill patients. *Critical care* 10(6), R154. <http://ccforum.com/content/10/6/R154>
- Mohamed, M. E., Yousif, K. I., & Ahmed, M. M. H. Nurses' Knowledge About Bedside Shift Reports In Critical Care Units In Governmental Hospitals–Khartoum State. <https://shorturl.at/Oyld7>
- Mohammed Amein Ghanem, N., Fouad Abdallah, K., Mostafa Mahrous, F., Fheem Gendy, J., & Abdel-Azem Mostafa, H. (2023). Effect of Intra-Hospital Safe Transportation Guidelines for Critically Ill Patients on Nurses' Performance and Patients' Clinical Outcomes. *Egyptian Journal of Health Care*, 14(4), 1031-1049. <https://shorturl.at/dExUw>
- Mselle, L., Msengi, H., & Medicine, E. (2018). Caring critically ill patients in the general wards in Tanzania: experience of nurses and physicians. *International Journal of Critical Care*, 4(2), 1-7. <https://doi.org/10.23937/2474-3674/1510047>

- Mukabagire, D. (2019). *Nurses' Knowledge, attitudes and practice towards intra-hospital transportation management of the critically ill adult patients: in selected referral hospitals, Kigali-Rwanda University of Rwanda*Global.
- Quazi, M. N., & Apte, S. (2018). Effectiveness of video-assisted teaching on knowledge and practice regarding patient's safety during transportation. *IJAR*, 4(9), 103-109. <https://shorturl.at/kF8E8>
- Rijal, J., Sae-Sia, W., & Kitrungrrote, L. (2020). Psychosocial factors associated with transfer anxiety among open heart surgery patients transferred from the intensive care unit to the general ward. *Health Science Journal*, 12(12), 1583. <https://doi.org/10.4236/health.2020.1212115>
- Robertson, L. C., Al-Haddad, M., & Medicine, I. C. (2013). Recognizing the critically ill patient. *Anaesthesia*14(1), 11-14. <https://doi.org/https://doi.org/10.1016/j.mpaic.2012.11.010>
- Rosenberg, A., Campbell Britton, M., Feder, S., Minges, K., Hodshon, B., Chaudhry, S. I., Jenq, G. Y., Emerson, B. L., & health. (2018). A taxonomy and cultural analysis of intra-hospital patient transfers. *Research in nursing*, 41(4), 378-388. <https://doi.org/https://doi.org/10.1002/nur.21875>
- Runcie, C., Reeve, W., & Wallace, P. (1992). Preparation of the critically ill for interhospital transfer. *Anaesthesia*, 47(4), 327-331. <https://doi.org/https://doi.org/10.1111/j.1365-2044.1992.tb02175>.
- Salt, O., Akpınar, M., Sayhan, M. B., Örs, F. B., Durukan, P., Baykan, N., & Kavalcı, C. (2020). Intrahospital critical patient transport from the emergency department. *Archives of Medical Science*, 16(2), 337-344. <https://doi.org/https://doi.org/10.5114/aoms.2018.79598>
- Warren, J., Fromm Jr, R. E., Orr, R. A., Rotello, L. C., Horst, H. M., & Medicine, A. C. o. C. C. (2004). Guidelines for the inter-and intrahospital transport of critically ill patients. *Critical care medicine*, 32(1), 256-262. <https://rb.gy/35aeo0>
- Williams, P., Karuppiyah, S., Greentree, K., & Darvall, J. (2020). A checklist for intrahospital transport of critically ill patients improves compliance with transportation safety guidelines. *Australian critical care*, 33(1), 20-24. <https://doi.org/https://doi.org/10.1016/j.aucc.2019.02.004>
- Wulandari, I., Putra, K. R., & Suharsono, T. (2020). Prevalence of adverse events during transport of critically ill patients from the emergency department to the intensive care unit. *The Malaysian Journal of Nursing*12(1), 10-15. <https://iny.one/9zlc14>

**OKHALDHUNGA : ओखलढुङ्गा**

[Yearly Peer Reviewed Journal]

ISSN: 3021-9965

Vol. 4, Feb 2026

Published by Okhaldhunga Campus

**Study on Paradigm Shift in Social Science Research****Bishnu Maya Joshi<sup>1</sup>, Shambhu Prasad Khatiwada<sup>2</sup>, Basudeb Khanal<sup>3</sup>***Article History : Submitted 2 Dec. 2025; Reviewed 13 Jan. 2026; Accepted 6 Feb. 2026**Author : Bishnu Maya Joshi**Email: joshibishnu92@gmail.com**DOI: <https://doi.org/10.3126/oj.v3i4.91085>*

- <sup>1</sup> Associate Professor, Economics Education, Mahendra Ratna Campus, Tahachal, Tribhuvan University  
[Joshibishnu92@gmail.com](mailto:Joshibishnu92@gmail.com)  
ORCID ID: <https://orcid.org/0000-0002-3474-5022>
- <sup>2</sup> Professor, Geography Education, Central Department of Education, Tribhuvan University  
[geography.dmc@gmail.com](mailto:geography.dmc@gmail.com)  
ORCID ID: <https://orcid.org/0009-0000-8146-3856>
- <sup>3</sup> Assistant Professor, Economics Education, Mahendra Ratna Campus, Tahachal, Tribhuvan University  
[basudevkhanel@kusoed.edu.np](mailto:basudevkhanel@kusoed.edu.np)  
ORCID ID: <https://orcid.org/0009-0003-8783-156X>

**Abstract**

Social science research provides the rationalization of social behavior by relying on the belief that its causes better known and measurable. The research aims to find laws and postulate theories for scientific knowledge meant for explaining natural or social phenomena. Within the field of social science research, many philosophical approaches are possible; but, in step with the authors, additional extreme approaches are often delimiting. solely arbitrator. This study aims to explore the emerging trends in social sciences research. The methodological approach of this research is based on the desk review known as a literature review or secondary research, includes a systematic analysis and synthesis of existing academic studies. Academic literatures were retrieved from Google Scholar. Relevant institutional and policy documents were also included where applicable. Peer-reviewed journal articles, academic books and well-regarded research reports published in English language were included in this study. Studies with weak methodological rigor, limited relevance to the review scope, duplicate records, and those lacking full-text availability were excluded from the final selection. Pragmatic studies become a very powerful way of the transformative research problem. By incorporating new approaches like Arts-based research, studies on paradigm shifts can be more transformative. This study concluded the blend of literary genres, new ways of thinking, and different quality standards provides a powerful framework for professional development that goes beyond traditional research methods.

**Key Words:** Paradigm shift, social science research, emerging trend, pragmatism, desk review

## Background of the Study

Social science refers to the science of individuals or collections of individuals, like teams, firms, societies, or economies, and their individual as well as collective behavior. Social sciences are historically classified into disciplines like scientific discipline – the science of human behavior, sociology the science of social teams, social science – the science of corporations, markets, and economics, social science – pertains to the systems of governance, the analysis of political activities, thoughts, and behavior and History – the study of past events, significantly in human affairs (Hollis, 1994). The research aims to find laws and postulate theories for scientific knowledge meant for explaining natural or social phenomena. The knowledge base is predicated on scientific ways, which refers to a collection of techniques for building a knowledge base in terms of validity and dependability of observations and its generalization. The methodology facilitates the independent and impartial testing of theories and findings and additionally places them for open debate, modifications, or enhancements. The inclusion of social sciences in school curricula since the beginning of the twenty-first century is particularly significant for this study, as these subjects play a central role in developing critical thinking, civic awareness, and evidence-based reasoning among learners. Examining methodological approaches within social science education is therefore essential to ensure that curricular objectives are effectively supported by rigorous and transparent research practices (Lewin, 2016).

The purpose of social science research is to provide rationalization of social behavior by relying on the belief that its causes are better known and measurable. Some researchers currently compare science analysis with inevitable fastened mechanisms like mechanics, while the opposite aim is to try and do the identical within the wake of missing info. What is more, some researchers like the analogy of biology with social behavior evolving in response to learning and adaptation, whereas another works in historical institutionalism. Putting it otherwise, social sciences these days are being thought of because the selection between the agency and structural explanations and also the perplexity corresponds in some ways to the recent (Della Porta & Keating, 2008). The social sciences square measure needed for the sake of a better potential society that is additionally crucial to humankind's interconnection in terms of economic, cultural, and resource globally. The social sciences contributed during this context to making the globe additionally intelligible (Žukauskas et al., 2018). At the identical time, this context offers varied potentialities for advancement and abstract innovation of not solely the social sciences but also of the humanities; however, additionally, for the empirical testing on an outsized scale. Still, these potential square measures unlikely to be completed unless institutional initiatives square.

During the four decades, the overwhelming majority of researchers within the man of science relying heavily on applied math testing, which is powerfully known with the likelihood or significance testing. the method of acceptive or rejecting the null hypothesis has set this research, going away the hope of acceptive an alternate, instructive hypothesis to the mercies of somewhat impulsive designations of likelihood chances A paradigm shift in social sciences once the applied math Testing in social science analysis can diminish and social sciences are treated at par with the natural sciences (Rodney, 2020). Research styles area unit

characterized by a mix of data, aims, and methods for information generation that is that the key to polishing off productive research.

The use of quantitative testing supported null hypothesis can diminish in scientific discipline analysis and term as “paradigm shift,” and therefore the social sciences can become additional just like the natural sciences. The agents of amendment or innovation in economic and social spheres of the economy square measure needed for the well-being (Ashta & Mor, 2017). It conjointly contributes to the general development of the society by increasing consumption, production, income, environmental security, health, and overall family welfare. show that there's a desire for modification within the behaviors of various stakeholders, organizations and adapt existing rules to bring the specified changes within the overall institution.

Philosophers considered science and were with success able to shift the focus of scientific inquiry from the context of justification to the context of discovery. The main threads of Kuhn's approach to the science area unit acknowledge (Disman, 2011). Science gets afoot once a scientific tradition has succeeded in formulating a paradigm. A paradigm is used for making new objects and patterns once outlining or coming up with one thing new and is a general however distinct worldview or theory at intervals in the philosophy of science. To put it otherwise, paradigms embrace a various set of parts – abstract schemes, analysis techniques, bodies of accepted knowledge and theory, and embedded criteria and processes for the validation of results. Paradigms don't seem to be subject to testing or justification; rather empirical procedures are unit embedded within paradigms. The history of science is jam-packed with paradigm shifts. In Social Sciences, Kuhn's read, the existence of one governing paradigm is characteristic of natural sciences, whereas philosophy and far of scientific discipline area unit characterized by claims, counterclaims, and debates over basic principles. Kuhn's conception of paradigm shift is easily applied to social sciences. In economic science, the economic expert revolution is often viewed as a major paradigm shift as for over a century Say's Law dominated economic thoughts before the focus shifted to economic theory in terms of underemployment, underinvestment over saving, etc (Muñoz, 2020). The movement is understood because of the scientific discipline. In government, the focus has been shifting from geo-Politics & geostrategic to geo-economics; moreover, as realistic and scientific theories to essential theories specializing in drawback finding marked the paradigm shifts. The notion of history as solely the story of the “learned” is giving thanks to the inclusion of, therefore, individuals in the society.

### **Objectives of the Study**

This study aims to explore the emerging trends in social sciences research. It also examine the recent research's philosophical context, focusing on the shift from positivism to pragmatism.

### **Research Methodology**

This study uses the desk review method as primary research approach. The desk review method known as a literature review or secondary research, includes a systematic

analysis and synthesis of existing academic studies, including scholarly books, journal articles, and research papers (Guerin et al., 2018; Topolewski et al., 2023). Instead of collecting new data through surveys, interview, focus group discussion, or interventions, the researchers rely on the body of knowledge already created by other academics. This approach allows the evaluation, comparison, and critical interpretation of existing findings to identify patterns, gaps, and emerging themes in the literatures. To enhance the methodological rigor and transparency, explicit criteria were used for selecting relevant literatures. Academic literatures were retrieved from Google Scholar. Relevant institutional and policy documents were also included where applicable.

In selecting studies, we applied various inclusion criteria encompassing only peer-reviewed journal articles, academic books and well-regarded research reports in English. Only studies that specifically focused on the area of interest to the study and were relevant for its research objectives, were taken into account. Thus, included were both empirical papers, theoretical papers and systematic review type articles that provided substantive contribution toward the research problem being addressed to equally capture depth and breadth. On the other hand, we also had exclusion criteria that allowed to get rid of opinion articles, editorials and non-academic sources. Studies without clarity of methodology or weak academic rigor were also excluded, additionally, publications that were not squarely fall within the scope of this review, and duplicate files and studies without full-text availability from the final list of articles assessed.

## Result and Discussion

Scientific research philosophy may be a system of the researcher's thought, following that new, reliable data concerning the analysis object is obtained. In other words, it's the premise of the analysis, that involves the selection of analysis strategy, formulation of the matter, knowledge assortment, processing, and analysis. The paradigm of research, in turn, consists of metaphysics, philosophy methodology, and strategies. Holden and Kill, ought to be associated with the philosophical position of the people of science and therefore the analyzed scientific discipline development. Within the field of social science research, many philosophical approaches are possible; but, in step with the authors, additional extreme approaches are often delimiting. The solely intercessor philosophical approach permits the man of science to reconcile philosophy, methodology, and therefore the drawback of analysis (Benton & Craib, 2023; Bhandari, 2023). However, Crossan historians' attention to the fact that typically there's a giant distinction between quantitative and qualitative analysis philosophies and strategies, and triangulation of recent analysis strategies is common in social sciences. It's so vital to grasp the strengths and weaknesses of every approach, this enables getting ready for the analysis and understanding the analyzed drawback higher. The theories of research philosophy and paradigms in social sciences are on the premise of that the analysis within the treatise focuses on distinguishing the amount of development of the research culture to implement scholars' social responsibility, a square measure given in figures that distinguish the degree of structure culture and their interaction, that is, scholars'

social responsibility stages, that replicate the philosophy and paradigm of this analysis (Ferguson, 2007; Monson, 2023; Omodan, 2024).

The problem of the analysis is raised by the subsequent questions: what square measures the essential principles of analytic philosophy and paradigm? And what is the way to use them to make the analysis position?

Within the same problem as their education appeared from philosophical and system frames that restricted them. Social sciences accepted this recommendation for alternative reasons. Furthermore, analysis philosophy is often outlined because of the development of research assumption, its data, and its nature. The belief is perceived as a preliminary statement of reasoning; however, it's supported by the exposition person's data and insights that square measure born as a product of intellectual activity. Alfred Joseph Hitchcock and Hughes additionally claim that analysis stems from assumptions. This suggests that completely different, researchers might have different assumptions concerning the character of truth and data and its acquisition. Research philosophy may be a methodology that, once applied, permits the scientists to get concepts into data within the context of analysis. There are four main trends of analytical philosophy that are distinguished and mentioned within the works by several authors: the positivist analysis philosophy, the interpretivist analysis philosophy, the pragmatist analysis philosophy, and the realistic analysis philosophy.

Among the philosophical bases, in a recent period, most of the social sciences researches applied pragmatism. Pragmatist analysis philosophy deals with the facts (Ahmad et al., 2020). It claims that the selection of analysis philosophy is generally determined by the analysis drawback. During this analysis philosophy, the sensible results square measure thought of necessary. Researchers have freedom of selection. They're "free" to settle on the strategies, techniques, and procedures that best meet their wants and research aims (Smith et al., 2020). Pragmatists don't see the globe as an absolute unity. The reality is what's presently in action; it doesn't rely upon the mind that's not subject to reality and therefore the mind's philosophical system.

Driven by scientific issues, the paradigm shift additionally seems like a social reality involving the whole community of scientists. Throughout the crisis, the increase within the range of researchers concerned with the new scientific approach induces a social development that can cumulatively foster its attractiveness (Morgan, 2014). More researchers in an educational field at the same time will increase the potential audience of a given analysis, raise the convenience in finding ancient co-writers, guarantees Associate in Nursing easier access to publication mediums, and contribute to simplifying the funding of research. The rise of the scientific community fascinated by a scientific field has intrinsically influenced Alternative, once the new set of assumptions attracts most of a replacement generation of scientists, the older faculty disappears. Researchers at the United Nations agency keep operating in the old-fashioned see their influence decreasing and their contribution are speedily marginalized (Zimmermann, 2006). Demographic components additionally contribute to the dynamics of science. The history of science provides varied illustrations of the very fact that the retirement of one generation of elite scientists and their replacement by a replacement generation permits the latter to develop a lot of simply new theories or

approaches (Barber, 1961). Besides, one cannot neglect the stimulation delivered to researchers through paradigm competition. Consistent with Kuhn and Hacking (1970), "Competition between segments of the scientific community is the solely historical method that ever really results in the rejection of 1 antecedently accepted theory or in the adoption of another". During times of traditional science, opponents to the dominant approach highlight the existence of anomalies that appear inconsistent with the leading paradigm. In answer, supporters of the paradigm pay an outsized part of their career within the method of puzzle determination, associating in the nursing activity that permits them to comfort the established framework. Paradigm competition seems mutual, further driving forces of scientific productivity (Taylor et al., 2011).

This study revealed several notable trends in contemporary social science research. A consistent finding across the reviewed literature is a growing emphasis on methodological pluralism, where researchers increasingly combine quantitative and qualitative approaches rather than adhering to a single methodological tradition. This trend reflects a broader shift away from rigid, mono-paradigmatic research designs toward more flexible and problem-oriented approaches (Benton & Craib, 2023; Bhandari, 2023). Another key trend identified is the increasing acceptance of triangulation in social science research. Studies frequently employ multiple data sources, methods, or theoretical perspectives to enhance the credibility and depth of findings. This development highlights researchers' recognition of the complex and context-dependent nature of social phenomena, which cannot be fully captured through a single methodological lens.

These findings directly address the first objective of the study by demonstrating that contemporary social science research is characterized by adaptability, integration of methods, and a growing concern for practical relevance. The review further indicates a clear philosophical shift from positivism toward pragmatism in recent social science research. While positivism remains influential, particularly in quantitatively driven studies, it is increasingly viewed as limited in its ability to address complex social realities. Strict positivist assumptions regarding objectivity and value-free inquiry are often challenged in contemporary research (Ahmad et al., 2020).

Pragmatism has emerged as a dominant philosophical orientation, particularly in applied and interdisciplinary social science research. The reviewed studies suggest that pragmatism allows researchers to select methods based on the research problem rather than philosophical allegiance. This flexibility enables the integration of empirical evidence with contextual understanding and practical outcomes (Smith et al., 2020). As a result, pragmatism supports both explanatory depth and real-world applicability, making it particularly suitable for social science inquiries. This finding directly fulfills the second objective of the study by demonstrating how philosophical orientations in social science research have evolved in response to changing research demands.

The analysis also highlights the close relationship between research philosophy, paradigm, and methodological choice. Research paradigms were found to influence not only data collection and analysis techniques but also the formulation of research questions and interpretation of findings. Scholars increasingly acknowledge that no single paradigm can

comprehensively explain social realities, leading to the adoption of intermediary or integrative philosophical positions (Ferguson, 2007; Monson, 2023; Omodan, 2024). The findings suggest that understanding the strengths and limitations of different paradigms enables researchers to design studies that are methodologically sound and philosophically coherent. This awareness contributes to the development of a mature research culture in social sciences, where methodological decisions are transparent and aligned with research objectives.

The review further reveals that paradigm shifts in social science research are not solely intellectual developments but are also shaped by social and institutional dynamics. Consistent with Kuhn's theory of scientific change, the reviewed literature indicates that paradigm competition plays a significant role in advancing knowledge (Morgan, 2014). As newer generations of researchers adopt alternative philosophical assumptions, traditional paradigms gradually lose dominance (Zimmermann, 2006; Barber, 1961). This competitive dynamic encourages innovation, critical debate, and theoretical refinement. The increasing prominence of pragmatism can therefore be understood not only as a methodological preference but also as a response to broader academic, institutional, and societal demands for socially responsible and impactful research.

The findings of this study suggest that contemporary social science research is moving toward flexible, problem-driven, and socially responsive approaches. The growing influence of pragmatism reflects researchers' desire to bridge theory and practice while addressing real-world challenges. This shift has important implications for research training, curriculum design, and the evaluation of scholarly work in social sciences. By linking philosophical perspectives to methodological choices and research outcomes, this study contributes to a clearer understanding of how research paradigms shape knowledge production in social sciences.

## Conclusion

Contemporary research paradigms often don't stand alone as rigid frameworks; instead, they can be blended to create a more flexible and powerful approach to inquiry. Unlike the traditional positivist paradigm, which emphasizes a singular, objective reality and quantitative methods, newer paradigms like interpretive, critical, and arts-based research can act as referents. This means a researcher can strategically draw upon the methods, assumptions, and quality standards of multiple paradigms to design a single, cohesive study. This blending is often a necessity, as real-world problems are complex and rarely fit neatly into one methodological box.

The most common example of this blending is pragmatism. Pragmatism isn't a standalone paradigm in the same vein as positivism; rather, it's a philosophical stance that prioritizes the practical consequences and utility of research. A pragmatic study might combine the quantitative methods and a focus on objectivity from the positivist paradigm with the qualitative, context-rich insights of the interpretive paradigm. This mixed-methods approach allows a researcher to collect both numerical data and a deep understanding of human experiences, providing a more comprehensive and robust picture of the phenomenon

under study. For instance, a study on the effectiveness of a new educational program could use a randomized controlled trial (a positivist method) to measure student performance, while also conducting in-depth interviews with teachers and students (an interpretive method) to understand their experiences and perceptions of the program.

This study highlights major changes in modern social science research. There is a noticeable shift away from strict positivist traditions toward more flexible and problem-focused philosophical approaches, with pragmatism becoming a leading view. The findings show a growing acceptance of using a mix of methods and triangulation. This change reflects researchers' efforts to tackle the complexity of social issues and improve the practical relevance of research findings. These trends suggest that the research culture in social sciences is maturing. Philosophical alignment, choice of methods, and societal relevance are closely linked. By bringing these developments together, the study emphasizes the need for adaptable and context-sensitive research philosophies to boost the rigor, relevance, and impact of social science research.

### References

- Ahmad, S., Sultana, N., Jamil, S. (2020). Behaviorism vs constructivism: A paradigm shift from traditional to alternative assessment techniques. *Journal of Applied Linguistics and Language Research* 7(2), 19-33.  
<https://www.jallr.com/~jallrir/index.php/JALLR/article/view/1092/1261>
- Ashta, A., & Mor, S. (2017). Fostering well-being through cultural change: Lessons from microfinance for social entrepreneurs. *Good governance and growth in the global economy* 21-30.
- Barber, M. (1961). Methicillin-resistant staphylococci. *Journal of clinical pathology* 14(4), 385.  
<https://doi.org/10.1136/jcp.14.4.385>
- Benton, T., & Craib, I. (2023). *Philosophy of social science: The philosophical foundations of social thought*. Bloomsbury Publishing.
- Bhandari, M. P. (2023). The fundamental principles of social sciences. *Business Ethics and Leadership* 7(2), 73-86. [https://doi.org/10.21272/bel.7\(2\).73-86.2023](https://doi.org/10.21272/bel.7(2).73-86.2023)
- Della Porta, D., & Keating, M. (2008). How many approaches in the social sciences? An epistemological introduction.
- Disman, M. (2011). *Jak se vyrábí sociologická znalost*. Karolinum Press.
- Ferguson, N. (2007). Capturing human behaviour. *Nature* 446(7137), 733-733.  
<https://doi.org/10.1038/446733a>
- Guerin, B., Janta, B., & van Gorp, A. (2018). Desk-based research and literature review. *Evaluating interventions that prevent or counter violent extremism*, 63, RR-2094-EC.  
<https://shorturl.at/wASWY>
- Hollis, M. (1994). *The philosophy of social science: An introduction*. Cambridge university press.

- Kuhn, T. S., & Hacking, I. (1970). *The structure of scientific revolutions* (Vol. 2). University of Chicago press Chicago.
- Lewin, K. (2016). Concept, Method and Reality in Social. *Frontiers in Group Dynamics*. <https://shorturl.at/cshvZ>
- Monson, M. (2023). Socially responsible design science in information systems for sustainable development: a critical research methodology. *European Journal of Information Systems* 32(2), 207-237. <https://doi.org/10.1080/0960085X.2021.1946442>
- Morgan, D. L. (2014). Pragmatism as a paradigm for social research. *Qualitative inquiry* 20(8), 1045-1053. <https://doi.org/10.1177/1077800413513733>
- Muñoz, L. (2020). Sustainability thoughts 120: How are paradigm shift knowledge gaps created? In which ways can they lead to the mishandling of expected paradigm shifts. *International Journal of Management studies and Social Science Research* 2(4), 267-275. <https://www.ijmsssr.org/paper/IJMSSSR00216.pdf>
- Omodan, B. I. (2024). *Research paradigms and their methodological alignment in social sciences: A practical guide for researchers*. Routledge.
- Rodney, B. D. (2020). Understanding the paradigm shift in education in the twenty-first century: The role of technology and the Internet of Things. *Worldwide Hospitality and Tourism Themes* 12(1), 35-47. <https://doi.org/10.1108/WHATT-10-2019-0068>
- Smith, J., Rapport, F., O'Brien, T. A., Smith, S., Tyrrell, V. J., Mould, E. V., Long, J. C., Gul, H., Cullis, J., & Braithwaite, J. (2020). The rise of rapid implementation: a worked example of solving an existing problem with a new method by combining concept analysis with a systematic integrative review. *BMC health services research* 20(1), 449. <https://doi.org/10.1186/s12913-020-05289-0>
- Taylor, P. C., Taylor, E., & Luitel, B. C. (2011). Multi-paradigmatic transformative research as/for teacher education: An integral perspective. In *Second international handbook of science education* (pp. 373-387). Springer.
- Topolewski, S., Górnkiewicz, M., & Stawarz, P. (2023). The literature review and the “Desk Research” methods in studies conducted in social sciences with particular emphasis on security, political, and international relations studies. *Studia Wschodnioeuropejskie*, 2(19), 280-288. <https://research.jcd.pl/desk-research-jak-przeprowadzic-i-w-czym-moze-ci-pomoc>
- Zimmermann, B. (2006). Pragmatism and the capability approach: Challenges in social theory and empirical research. *European Journal of Social Theory*9(4), 467-484. <https://doi.org/10.1177/1368431006073014>
- Žukauskas, P., Vveinhardt, J., & Andriukaitienė, R. (2018). Philosophy and paradigm of scientific research. *Management culture and corporate social responsibility* 121(13), 506-518. <https://shorturl.at/t333i>

**OKHALDHUNGA : ओखलढुङ्गा**

[Yearly Peer Reviewed Journal]

ISSN: 3021-9965

Vol. 4, Feb 2026

Published by Okhaldhunga Campus

## Managing Conflict in Nepali Schools : Educational Leaders' Experiences and Negotiation Practices

Shreesha Bista<sup>1</sup>, Gyanu Niraula<sup>2</sup>, Manika Subha<sup>3</sup>, Purna Prasad Paudel<sup>4</sup>,  
Shova Koirala<sup>5</sup>, Sushma Gurung<sup>6</sup>

Article History : Submitted 2 Dec. 2025; Reviewed 13 Jan. 2026; Accepted 6 Feb. 2026

Author : Shreesha Bist

Email: shreesha\_mphilel2025@kusoed.edu.np

DOI: <https://doi.org/10.3126/oj.v3i4.91089> ORCHID ID: 0009-0005-7585-2544

2. Gyanu Niraula [gyanu\\_mphilel2025@kusoed.edu.np](mailto:gyanu_mphilel2025@kusoed.edu.np),
3. Manika Subba [manika\\_mphilel2025@kusoed.edu.np](mailto:manika_mphilel2025@kusoed.edu.np),
4. Purna Prasad Pauudel, [purna\\_mphilel2025@kusoed.edu.np](mailto:purna_mphilel2025@kusoed.edu.np)
5. Shova Koirala, [shova\\_mphilel2025@kusoed.edu.np](mailto:shova_mphilel2025@kusoed.edu.np)
6. Sushma Gurung [sushma\\_mphilel2025@kusoed.edu.np](mailto:sushma_mphilel2025@kusoed.edu.np)

### Abstract

*In this article, we explore how educational leaders experience and respond to conflict in their everyday school contexts. For this, we conducted a qualitative study using narrative inquiry within an interpretive paradigm, and we collected information through in-depth interviews with four educational leaders from government and private schools in Chitwan, Dharan and Surkhet, selected through convenience sampling. We then analyzed the interviews thematically to understand how conflicts emerge in schools, how they are interpreted, and managed. The findings suggest that school leaders often struggle to clearly identify and manage conflicts in their institutions. Many leaders rely heavily on personal judgment and experience rather than formal policies or structured negotiation strategies. Challenges such as weak communication and limited active listening, ego clashes, unclear conflict-resolution mechanisms, lack of professional training in negotiation, and ongoing resource constraints shape the type of conflicts in schools. We learnt that conflict is not always perceived as a problem. When approached thoughtfully, it can open spaces for dialogue, reflection, and overall institutional growth. The study highlights the need for transformational leadership practices, clear policies, open communication, teamwork in negotiation, and formal training in conflict management to help school leaders move from merely handling conflict to using it as a tool for collaboration and positive change.*

**Key words:** Conflict, conflict resolution, collaboration, educational leadership, negotiation

## Contextualizing Conflict in Nepali Schools

The local staffroom of a government school in Far-West Nepal is packed with tension as a heated argument breaks out between two teachers regarding classroom management. The principal, already stressed by displeased parents and the school management committee, attempts to mediate but gets frustrated and gives up. Similarly, in a posh, private school, parents demand transparency in fees and threaten to take the matter to court. In another rural part of the country, a head teacher struggles to appease local political leaders while trying to retain qualified teachers.

Any person who works in an educational setting in Nepal knows that these scenes are not exceptions, rather, they are an integral part of the daily function of our educational institutions. These conflicts can range from disagreements over workload, hierarchical discrepancies, or even friction caused by external stakeholders, including political and community interference (Bush & Coleman, 2000). They have been woven so intricately into our daily administration that such conflicts are often either ignored or swept under the rug rather than facilitating open discussions unless the matter escalates beyond control.

Difference in values, objectives, expectations and preferences between individuals and groups means that conflict is natural and sometimes even necessary. If managed constructively, conflict can lead to progressive change. Kondalkar (2006) lists conflict into functional and dysfunctional types. When managed with due diligence, functional conflict can lead to innovation and better decision-making capability, and it can also strengthen relationships between conflicting individuals. On the other hand, dysfunctional conflict “disrupts workflow, damages morale, and lowers productivity” (Kondalkar, 2006, pp. 162–164). Yet, in Nepal’s educational settings, conflict is seen negatively. It is avoided if possible or taken as a personal attack and a grudge is held. Even when disagreements happen openly, they are pushed aside only to resurface more vigorously later. Clearly, the absence of structured negotiation mechanisms in our educational settings mixed with our cultural tendency to tilt towards group conformity and respect hierarchy leading to hesitancy in communication, makes conflict resolution difficult. Despite these challenges and recurrence in educational settings, conflict management and negotiation are rarely discussed as topics requiring significant attention. This topic is skirted around whereas curriculum reforms, school enrollment, and exam outcomes are highlighted.

Appreciating the need to open up conversation around this very human side of the organization, this article narratively explores real stories, common patterns, interventions, and practices on conflict and its resolution. We have asked how Nepali educators understand conflict and manage it, what tools they use and how they think culture, power and communication shape negotiation outcomes. The goal of this article is not to see conflict as a problem but to reframe it as an opportunity to create a space for dialogue, change and growth. This article seeks to fill the gap that conflict is not a threat but as an opportunity for open dialogue, learning and growth. Throughout this journey, we explored how Nepali educators experienced and navigated conflict in their professional career. By engaging with them and hearing their stories, we designed this article to engage in much needed conversation about human, emotion and relational dimensions of education.

## Situating the Study in the Nepali Context

Conflict is inevitable in organizations as it arises from differences in opinion, goals, interests and perspectives. Kondalkar (2006), defines conflict as “the process that begins when one party perceives that another party has negatively affected something that the first party cares about” (p. 160). This means that conflict may originate even without objective wrongdoing, merely through perception of wrongdoing. According to Bush and Middlewood (2013), conflict in educational organizations largely emerges from diverse values, communication barriers, power struggles among different position holders, competition for resources and opportunities, etc. Similarly, Kondalkar (2006) also identifies several sources of conflict, including limited resources, communication gaps, overlapping authority, personality clashes, and goal divergence. If left unresolved, such conflicts may cause irreparable damage to the organizational productivity and reputation (Deutsch, Coleman and Marcus, 2011). Therefore, it is essential to ensure that the school leadership employs effective conflict management strategies and negotiation tactics before conflicts can escalate.

In Nepal, the educational landscape is heavily influenced by various cultural, social, economic and political factors (Acharya, 2015). According to Structural Conflict Theory, organizational hierarchies and power dynamics can cause and perpetuate conflict. Nepal's largely hierarchical structure often creates imbalances in power between the school leadership, administrators, teachers and students, leading to conflicts. On top of that, the complex political structure of Nepal directly influences educational policies and practices further exacerbating those conflicts.

While the Interactionist View of Conflict believes that conflict is not always detrimental, sometimes, it can lead to innovation and mitigate groupthink, not addressing conflicts on time may negatively impact employee's performance (Robbins and Judge, 2019). For this reason, organizations must facilitate negotiation as the primary tool to resolve conflict before it can create chaos.

Negotiation enables stakeholders to reach mutually beneficial agreements (Fisher, Ury and Patton, 2011). Nepal is a collectivist country and has higher respect for authority (Bista, 1991). Therefore, in Nepal, negotiation practices are often dependent on and influenced by collectivism. This means it is essential for educational leaders to take into account various group behavior and communication practices prevalent in their organization rather than focusing only on individual differences, to negotiate effectively. As per the Negotiation Order Theory developed by Anselm Strauss, such practices of negotiation and renegotiation among organizational members is essential to maintain stability within the organization and to resolve conflicts thereby leading to sustainability (Strauss, 1978).

Nepal's organizations, much like its job market and political order, are extremely volatile and ensuring sustainability within an increasingly challenging socio-cultural and politico-economic scenario requires effective conflict management tactics among many other strategies. Nepal's educational sector is currently largely focused on introducing and implementing structured conflict management practices, especially to address challenges related to governmental reforms (Hamal, 2020). In such settings, it is necessary to explore

how educational leaders deal with various conflicts that arise within an organization while also studying how they foster cooperative relationships and sustainable conflict resolutions.

This article aims to study the most prominent types of conflict leaders face within their educational organizations and the steps they take to negotiate a resolution. To do so, we have conducted a narrative inquiry of four school leaders within four private and public schools of Surkhet, Dharan and Chitwan and the result of the study has been presented in this article. Our study is based exploring answers to the following questions:

1. How do school leaders in Nepal narrate their experiences with conflict within their institutions?
2. How do the leaders negotiate with internal and external stakeholders when managing institutional conflicts?

### **The Unspoken Challenge of Conflict in Nepali Schools**

Educational institutions comprise of regular interactions between different individuals such as teachers, administrators, students, parents and external stakeholders. Naturally such intricate and cross-cutting relations can lead to conflict arising from differences in expectation, breakdowns in communication, competition, limited resources, and misalignment of institutional goals (Deutch et al., 2011; Bush & Coloman, 2000). In the context of a developing country like Nepal, educational institutions function within a border framework marked by cultural diversity, different political influences, bureaucratic challenges, and complex variation in the level of stakeholder's engagement, all of which can intensify the potential for conflict.

In the Nepali society, school leaders, especially principals are frequently required to put on multiple hats- they are responsible for guiding the teaching and learning exercise, overseeing the school's day to day operations, maintaining a fine balance between discipline and freedom for students, and ensuring smooth cooperation between multiple stakeholders (Pherali, 2011). They must efficiently balance the demand and expectations of instructors, students, parents and the school administration committees while keeping things moving smoothly. Despite such weight of their responsibilities, many school leaders do not receive formal training in stakeholder management, conflict resolution, or negotiation practices (Bista, 1991). Instead, they mainly rely on personal experience, seek guidance from other resources (such as a teacher's group), or use authoritarian means to negotiate through difficult situations.

In these scenarios, principals and leaders may feel increased strain, making it even more challenging and difficult to manage disagreements constructively (Pherali, 2011). When conflict is not resolved on time, the consequences might spread wider across the school. And as a result, morale of a teacher can suffer, as might the general school atmosphere, and children's learning and development may suffer as a result (Bush & Coleman, 2000).

Although there is a rapid growth of scholars of educational leadership in Nepal, there is still a remarkable gap in knowing and understanding how schools, principals and leaders manage conflict inside their organizations. Dhakal (2025) highlights that educational

leadership in Nepal faces multiple sociocultural and institutional challenges and notes that the literature on leadership dynamics within Nepali schools remains limited, particularly regarding how leaders cope with workplace challenges and negotiation strategies in complex contexts. Indeed, we know very little about the leaders' actual strategies to resolve conflicts, how they negotiate with their parents, teachers and school administration committees, or the difficulties they face along the way. Without such understanding, important activities focused on improving leadership abilities and improving school administration may overlook an important part of school's life: conflict resolution.

Even though conflict is considered negative in general, in Nepali schools, this can be, on the contrary, a force of good change. Conflict, when managed constructively, can expose the weakness of the policies, outdated teaching methodologies, or unjust systems that would remain otherwise undisputed (Zubir et al., 2025). For example, a heated argument between the teachers on the question of work distribution or classroom management may result in some innovative idea and a more just order in case it is addressed respectfully. Nonetheless, due to cultural inclinations that discourage conflict and seek to maintain harmony at all costs, conflict is, in most cases, suppressed instead of examined and, in that way, schools become deprived of a chance to grow and develop (Marin, Olekalns, & Adair, 2019).

Conflict dynamics in Nepali schools differ according to whether the institution is private or public. Disputes in private schools frequently focus around business concerns such as fee transparency, parental expectations, and the school's ability to maintain a competitive reputation. Meanwhile, public schools face increased political involvement, limited resources, and staff shortages, resulting in regular confrontations between instructors and administrators (Acharya, & Sigdel, 2025).

Despite differences between private and public school systems, both confront similar obstacles such as personal rivalry, communication gaps, and limited institutionalized conflict resolution processes. These challenges are deeply tied to organizational culture and weak communication structures, which can impede collaboration and innovation when conflicts arise (Kostovski, 2025; Rechter, 2024).

In our study, we study those challenges by focusing on how school leaders describe their experiences of conflict and how they negotiate with relevant stakeholders to resolve those conflicts within their organization. This study is limited to only three districts of Nepal (Surkhet, Chitwan and Sunsari) which restricts its representation to the broader population, especially remote or non-urbanized areas. As this study is conducted only in public and private schools, conflict in the other organizations like religious and community schools can be different. External factors like policy implementation and political issues are not explored because the study's focus is on the organization's internal conflict.

## **Methodological Approach**

This study adopted a qualitative research design within an interpretivist paradigm, aiming to gain a holistic understanding of conflict management in Nepali schools from the perspective of educational leaders. Narrative inquiry was employed as the methodological approach, which allowed us to explore conflict as a socially constructed phenomenon shaped

by the interpretations and meanings attributed by individuals to their experiences (Clandinin & Connelly, 2000). The research was conducted in selected public and private schools across three districts of Nepal: Surkhet, Dharan, and Chitwan. Participants included four school principals, selected through convenience sampling, who provided rich insights into negotiation techniques, leadership strategies, and conflict resolution practices. Semi-structured in-depth interviews served as the primary data collection tool, guided by prepared questions but allowing flexibility for participants to elaborate on their lived experiences. Interviews were audio-recorded with participants' consent and supplemented with relevant school documents to support triangulation.

Audio recordings were transcribed verbatim and analyzed thematically, following Braun and Clarke's (2006) six-step approach to identify patterns and variations in conflict management approaches, negotiation strategies, and leadership styles. Triangulation between interviews and documents was used to enhance validity. Ethical considerations were rigorously maintained: participants were assured of confidentiality, pseudonyms were used to protect identities, and they were informed that participation was voluntary with the right to withdraw at any time. This careful attention to ethics ensured that the study respected participants' autonomy and safeguarded their professional reputations throughout the research process.

## **Findings and Discussion: Conflict Management in Nepali Schools**

Conflict is not just a single argument between two disputing parties. Rather, it is sometimes a slow burn of cumulative arguments that build up over time, while other times, it is a sudden flare-up of differences in human opinion and expectations. In this section, we unwrap the lived experiences of four Nepali school leaders (Head Teachers/ Principals) from rural and urban public and private school leaders. These leaders have had more than 18 years of experience leading their schools have been through many internal and external conflicts. A detailed, open-ended interview with them helped unravel the intricate complexities of conflict, its negotiation, and management, all of which is shaped by their socio-cultural environments, nature of their institutions, leadership philosophies, and community dynamics.

The pseudonyms provided to the four leaders is: Ram (Head Teacher of a public school in Surkhet), Sita (Female Head teacher of a Public School in Surkhet), Laxman (Principal of a private school in Chitwan) and Bharat (Principal of a private school in Dharan). Our interviews helped us identify the following themes:

### ***Leadership as Identity and Relational Practice***

All four leaders described leadership not merely as a formal title but as a relational and emotional practice that shapes how conflict is perceived and managed. Leadership, for them, is both identity and action. Sita, a public school head teacher, explained "Conflicts happen when people don't understand or appreciate each other's opinions. Active listening and balancing egos are key, but I rarely facilitate face-to-face negotiation myself." Similar to this conversation, Ram emphasized fairness and foresight when he said "Leadership is about relational clarity and ensuring that decisions are perceived as fair, especially in politically charged spaces."

In private schools, Laxman and Bharat emphasized proactive, emotionally intelligent leadership, intervening early to prevent disputes from escalating. Emotional intelligence for them included understanding students' psychology, parent anxieties, and staff dynamics.

These perspectives align with transformational and relational leadership theory, which stresses that leadership is enacted through relationships, emotional awareness, and strategic intervention rather than through authority alone (Bush, 2018; Leithwood & Sun, 2012; Northouse, 2022). The leaders' narratives show that leadership identity directly influences the choice and effectiveness of conflict management strategies.

### ***Roots of Conflict: Miscommunication, Pressure, and Politics***

The participants consistently said that conflict arises from miscommunication, divergent expectations, and external pressures, though the specific drivers differed by context. In public schools, Sita observed "Even forming a School Management Committee invites conflict. Discussions with divergent community voices and unclear authority often become the starting point of disputes." Bharat noted the subtle but pervasive effect of political influence when he said "From teacher recruitment to fund allocation, favoritism overshadows fairness and invites conflict with external parties."

In private schools, parental dissatisfaction and emotional tensions among staff were more prominent, reflecting how socio-cultural expectations and resource flexibility shape the nature of conflict. Laxman emphasized personal awareness when he mentioned "It depends on the individual's understanding level; conflict often stems from perception rather than the issue itself."

These conversations are very similar to literature in organizational theory, which identifies communication breakdowns, hierarchical pressures, and political interference as recurring sources of workplace conflict (Kondalkar, 2006; Deutch et al., 2011). In Nepali schools, cultural norms emphasizing harmony further add to these dynamics by discouraging open confrontation, often leading to suppressed conflict (Marin, Olekalns, & Adair, 2019).

### ***Approaches to Conflict Resolution***

Leaders across both public and private schools used contextually grounded strategies ranging from empathetic mediation to structured interventions when dealing with conflict. Sita advocated careful listening and planning, believing that mutual understanding can often prevent escalation. She said "When people truly understand each other, conflicts often resolve before they grow." Ram further emphasized proactive identification of disputes and transparent, auditable administrative processes, while Laxman and Bharat prioritized immediate intervention, combining emotional intelligence with procedural clarity. Laxman stated "We personally convince parents, and even after communicating, we intervene and manage directly."

The approaches used by these leaders are similar to transactional and transformational leadership models. Transactional strategies emphasize clear protocols and immediate corrective action, whereas transformational approaches focus on relationship building, empathy, and creating safe spaces for dialogue (Leithwood et al., 2020). The

leaders' strategies reflect the importance of context, resources, and institutional culture in shaping how conflict is approached.

### ***Collaboration and Institutional Support***

All leaders highlighted the critical role of collaboration and institutional frameworks in effective conflict management. Bharat stated that "A school cannot run well without cooperation—it is a survival strategy, not a fancy term." This was further emphasized by Sita who talked about shared responsibility when she said "Every staff member must carry the shared mission rather than one person bearing the burden of leadership and conflict management." Participants also identified systemic gaps, calling for structured training, clear policies, and government-supported capacity building. Ram demonstrated that even in the absence of external policy, internalized rules and institutional mechanisms could insulate schools from chaos. These reflections by the participants reminded us of research that emphasize that functional conflict, when supported by collaboration and institutional clarity, can be a source of learning, innovation, and organizational growth (Kondalkar, 2006; Bush & Coleman, 2000).

### ***Making Sense of Conflict through Organizational Theory***

The primary learning from this study is that conflict is never an isolated incident, not a series of such incidents. Rather, conflict stems from and is shaped by larger organizational structures and systems, including leadership, communication, work alignment, values, and behaviors. In our study, we have drawn from the lived experiences of four school leaders, and their responses have helped us understand the nature, causes, and intervention towards organizational conflicts.

In this section, we discuss their significance with respect to several theoretical concepts of Organizational Theory and Behavior.

### ***Systemic Outcome of Conflict***

The first perspective we discuss is the Systems Perspective which views schools as open systems continuously interacting with their environments (Katz & Kahn, 1978). The major sources of conflicts we identified in this study stem from communication gaps leading to misunderstandings, lack of mutual respect (ego-clash), governance confusion, and community interference. Clearly, small disruption in one aspect of the system directly hampers the overall function of the whole system. In our case, teacher conflict hampers students' learning outcomes, which naturally impacts the school's function and reputation. Nepali schools, especially public schools, are more intensely subjected to systemic vulnerabilities due to blurred boundaries between community politics and internal operations.

### ***Interlink between Leadership and Emotional Intelligence***

The four school leaders view themselves as a significant bridge in maintaining emotional balance within the organization. They stated that facilitating calm but active dialogue between disputing parties, showing empathy, and actively listening helps resolve conflicts faster rather than waiting for it to fester and erupt later.

Such an approach to managing conflicts with emotional intelligence is reflective of Goleman's (1995) model of emotional intelligence, where leaders manage their emotions and those of others to facilitate constructive outcomes. Such an approach to leadership is necessary during emotionally intense environments, especially in schools where interpersonal conflict can cause irrevocable damage to teachers' and students' mental health and hamper organizational reputation.

### ***Transformational Leadership as part of Organizational Culture***

One of the precursors of positive organizational culture is fair and collaborative leadership. Such leadership helps create safe spaces to discuss and manage conflicts, thereby leading to harmony within the organization. According to Bass (1990), such a leadership model reflects transformational leadership where leaders inspire and motivate others toward a collective mission. For all the participants of our study, leadership was neither authoritative nor centralized power. Rather, it was a relational role bounded by shared purpose and accountability. Yet, they still believed that hierarchical standards exist and one cannot skip abiding by the top-down model that still guides Nepali culture. The only thing that is being done differently, according to the leaders, is making decisions democratic.

### ***Lack of Formal Conflict Resolution Structures***

Contingency Theory (Donaldson, 2001) holds that inefficiencies and inconsistencies emerge when organizations lack structure to match their complexity. A severe lack of clear policy and formal training on conflict management was observed in three out of the four schools, especially in public schools, which has led to overreliance on the leaders to resolve conflict at individual capacity using their own personal relations and strategies. Such lack of formal coping mechanism means that conflict resolution is reactive and not strategic.

### ***Conflict as a Learning Opportunity- Current Reality or Future Possibility?***

Aligned with Human Relations Theory (Mayo, 1933), this study highlights the possibility of conflict leading to stronger organizational values, communication, and improved relations, but only when managed constructively. This view supports the idea that conflict is not inherently destructive; how organizations respond to conflict determines its outcomes (Rahim, 2002). The leaders we interviewed were not too optimistic about building from destruction, and the primary reason for this was their lack of preparation in managing conflict.

## **Conclusion**

This study used a narrative inquiry approach to examine the everyday conflicts encountered by Nepali school leaders and the strategies they use to negotiate and manage them. The findings illustrate that conflict resolution is shaped not only by institutional structures but also by leaders' personal attributes, relational skills, and the socio-cultural environments in which their schools operate. These insights offer a valuable point of reflection for other school leaders who may compare the experiences shared here with their own practices and identify strategies that support more effective conflict engagement.

Across the four narratives, participants consistently highlighted the absence of clear policies, limited professional preparation, and inadequate institutional support for managing

conflict. These gaps point to an urgent need for structured frameworks, leadership development programs, and targeted capacity-building initiatives that equip school leaders to address conflicts in a systematic and contextually responsive manner.

Importantly, this study reaffirms that conflict, when approached constructively, is not detrimental to school life. With intentional leadership, open communication, and formalized negotiation processes, conflict can evolve into a catalyst for dialogue, innovation, and organizational growth. By embracing conflict as an opportunity rather than a disruption, Nepali educational institutions can strengthen collaboration, enhance leadership effectiveness, and cultivate cultures of continuous improvement.

### References

- Acharya, M. (2015). *Education and conflict in Nepal: Emerging challenges and policy recommendations*. Nepal Educational Publishers.
- Bass, B. M. (1990). *Bass & Stogdill's handbook of leadership: Theory, research, and managerial applications* (3rd ed.). Free Press.
- Bista, D. B. (1991). *Fatalism and development: Nepal's struggle for modernization*. Orient Longman.
- Bush, T., & Coleman, M. (2000). *Leadership and strategic management in education* (2nd ed.). Paul Chapman Publishing.
- Bush, T., & Middlewood, D. (2013). *Leading and managing people in education*. Sage Publications.
- Clandinin, D. J., & Connelly, F. M. (2000). *Narrative inquiry: Experience and story in qualitative research*. Jossey-Bass.
- Deutsch, M., Coleman, P. T., & Marcus, E. C. (2011). *The handbook of conflict resolution: Theory and practice* (3rd ed.). Jossey-Bass.
- Donaldson, L. (2001). *The contingency theory of organizations*. Sage Publications.
- Fisher, R., Ury, W., & Patton, B. (2011). *Getting to yes: Negotiating agreement without giving in*. Penguin Books.
- Goleman, D. (1995). *Emotional intelligence: Why it can matter more than IQ*. Bantam Books.
- Hamal, S. (2020). *Decentralization of education in Nepal: A rein in a horse nose*. *Social Inquiry: Journal of Social Science Research*, 2(2), 194–215. <https://doi.org/10.3126/sijssr.v2i2.33060>
- Katz, D., & Kahn, R. L. (1978). *The social psychology of organizations* (2nd ed.). Wiley.
- Kondalkar, V. G. (2006). *Organizational behavior*. New Age International.
- Leithwood, K., & Sun, J. (2012). *The nature and effects of transformational school leadership: A meta-analytic review*. *Educational Administration Quarterly*, 48(3), 387–423.
- Leithwood, K., Harris, A., & Hopkins, D. (2020). *Seven strong claims about successful school leadership revisited*. *School Leadership & Management*, 40(1), 5–22.

- Marin, R., Olekalns, M., & Adair, W. L. (2019). Conflict and negotiation in educational organizations: Cross-cultural perspectives. *Negotiation and Conflict Management Research*, 12(4), 345–362.
- Mayo, E. (1933). *The human problems of an industrial civilization*. Macmillan.
- Northouse, P. G. (2022). *Leadership: Theory and practice* (9th ed.). Sage Publications.
- Pherali, T. J. (2011). School leadership in Nepal: Challenges and opportunities. *Journal of Educational Administration*, 49(4), 403–419. <https://doi.org/10.1080/14767724.2010.513590>
- Rahim, M. A. (2002). Toward a theory of managing organizational conflict. *The International Journal of Conflict Management*, 13(3), 206–235. <https://doi.org/10.1108/eb022874>
- Rechter, L. (2024). Institutional communication and conflict resolution in schools. *International Journal of Educational Management*, 38(2), 210–225.
- Strauss, A. (1978). *Negotiations: Varieties, contexts, processes, and social order*. Jossey-Bass.
- Zubir, A., et al. (2025). Constructive conflict in educational institutions: Nepalese case studies. *Asian Journal of Educational Leadership*, 11(3), 55–72.

**OKHALDHUNGA : ओखलढुङ्गा**

[Yearly Peer Reviewed Journal]

ISSN: 3021-9965

Vol. 4, Feb 2026

Published by Okhaldhunga Campus

**सहिद कथामा आज्चलिकता****देबेन्द्रबहादुर बानिया**

Article History : Submitted 2 Dec. 2025; Reviewed 13 Jan. 2026; Accepted 6 Feb. 2026

Author : Devendra Bahadur Baniya

Email: baniyadevendra466@gmail.com

DOI: <https://doi.org/10.3126/oj.v3i4.91090>ORCID ID: <https://orcid.org/0009-0003-6824-1206>**लेखसार**

प्रस्तुत लेख गुरुप्रसाद मैनालीको 'नासो' कथा सङ्ग्रहमा सङ्गृहीत 'सहिद' कथामा विद्यमान आज्चलिकताको विश्लेषणमा केन्द्रित छ। कथाकार गुरुप्रसाद मैनालीका कथामा सामाजिक यथार्थवाद र परिवेश चित्रणका बारेमा पर्याप्त अध्ययन भएको पाइए तापनि 'सहिद' कथालाई आज्चलिकताको सैद्धान्तिक दृष्टिकोणबाट गरिएका अध्ययनहरू न्यून छन्। मैनालीको सहिद कथामा रहेको आज्चलिकताको समस्यालाई यस लेखले उठान गरेको छ। कथामा प्रयोग गरिएको भाषिक, सामाजिक, सांस्कृतिक र वातावरणीय आज्चलिकताको पहिचान गरी उक्त कुराको विश्लेषण गर्नु यस अध्ययनको मुख्य उद्देश्य रहेको छ। प्रस्तुत अध्ययनमा आज्चलिकताको अवधारणालाई सैद्धान्तिक आधार मानिएको छ। स्रोतका रूपमा 'सहिद' कथा प्राथमिक र सम्बन्धित पुस्तक, जर्नल र लेखहरू द्वितीयक स्रोतका रूपमा उपयोग गरिएको छ। सङ्कलित सामग्री विश्लेषणका लागि गुणात्मक तथा वर्णनात्मक विधि अवलम्बन गरिएको छ। अध्ययनका क्रममा 'सहिद' कथामा नेपालका ग्रामीण क्षेत्रका विराटनगर, कोसीनदीको कुशाहघाट, पोखरा, नुवाकोट र भारतका बनारस, गोरखपुर, पटना, लखनउ आदि शहरहरूको परिवेश, ठेट नेपाली बोली, ग्रामीण कृषिमा आधारित जीवनशैली र श्रमिकहरूको संघर्षमार्फत सशक्त आज्चलिकता प्रस्तुत भएको निष्कर्ष निकालिएको छ। प्रस्तुत लेखले आज्चलिकताको क्षेत्रमा अध्ययन अनुसन्धान गर्न चाहने अनुसन्धानकर्ता, शिक्षक-विद्यार्थी लगायत यस विषयमा चासो राख्ने सबैका लागि उपयोगी हुनुका साथै सहयोगी हुने कुरामा विश्वास राखिएको छ।

**मुख्य शब्दहरू :** अन्धविश्वास, अत्यचार, जीवनशैली, प्रतडीत, दुर्व्यवहार

### विषय परिचय

गुरुप्रसाद मैनाली (१९५७) नेपाली कथा साहित्यमा सुपरिचित नाम हो । विक्रम संम्वत् १९५७ साल भदौ २३ गते शुक्ल चतुर्दशीका दिन काशीनाथ र काशीरूपाका तेस्रो सन्तानका रूपमा जन्मिएका मैनालीले नेपाली साहित्यमा कथा, हास्यव्यङ्ग्य र फुटकर निबन्ध विधामा कलम चलाए तापनि उनी आख्यानकारका रूपमा सुपरिचित छन् । उनले विक्रम संम्वत् १९९२ सालमा शारदा पत्रिकामा नासो कथा प्रकाशन गरी नेपाली कथा साहित्यमा आधुनिकता भित्र्याउने काम गरे । नासो कथा नेपाली साहित्यको पहिलो आधुनिक कथा हो । उनले जम्मा ११ वटा कथाहरू रचना गरेका छन् । यी कथाहरू विक्रम संम्वत् २०२० सालमा प्रकाशित नासो कथा सङ्ग्रहमा सङ्गृहीत छन् । त्यसमध्ये सहिद कथा एक हो । नेपाली साहित्यमा थोरै कथा लेखेर पनि बढी प्रसिद्ध हुने कथाकारमा मैनाली पर्दछन् । उनका कथाहरू सङ्ख्यात्मक रूपमा कम भएपनि गुणात्मक दृष्टिले उत्कृष्ट छन् । उनका कथामा तत्कालीन नेपाली समाजको प्रष्ट प्रतिविम्ब पाइन्छ । उनका कथामा विभिन्न प्रवृत्तिहरू छन् तिनीहरूमध्ये आज्चलिकता पनि एक हो ।

गुरुप्रसाद मैनालीको सहिद कथालाई विभिन्न कोणबाट अध्ययन गरिएको पाइन्छ । उदाहरणका लागि, यस कथाको परिवेशविधान (परिवेश निर्माण) लाई केन्द्रमा राखेर विश्लेषण गर्ने कार्य भएको छ, जसमा सामाजिक, आर्थिक तथा राजनीतिक समस्याहरूको चित्रणलाई मुख्य विषय बनाइएको छ (सुदूरपश्चिम स्पेक्ट्रम, २०२३) । यसबाहेक मैनालीका अन्य कथाहरू जस्तै 'कर्तव्य', 'परालको आगो', 'छिमेकी' आदिको परिस्थितिगत सन्दर्भ, आख्यानसंरचना, सामाजिक यथार्थवाद तथा ग्रामीण जीवनको चित्रणसम्बन्धी अध्ययनहरू प्रशस्तै उपलब्ध छन् । यी अध्ययनहरूले मैनालीलाई आधुनिक नेपाली कथाका प्रारम्भकर्ता तथा सामाजिक यथार्थवादी कथाकारका रूपमा स्थापित गरेका छन् । सहिद कथामा विशेष गरी आज्चलिकता (क्षेत्रीयता) को कोणबाट गरिएको गहन तथा केन्द्रित विश्लेषण निकै सीमित देखिन्छ ।

केही सन्दर्भहरूमा कथाको ग्रामीण आज्चलिकता तथा नेपाल-भारतका विभिन्न ठाउँहरूमा बसोबास गर्ने नेपालीहरूको जीवनशैली, संस्कृति, भाषिक विशेषता र राजनीतिक पृष्ठभूमिको छिटफुट उल्लेख भए पनि यसलाई आज्चलिक साहित्यको सैद्धान्तिक ढाँचामा राखेर व्यवस्थित रूपमा विश्लेषण गर्ने कार्य पर्याप्त रूपमा भएको पाइँदैन । अधिकांश अध्ययनहरूले कथालाई सामाजिक यथार्थवाद, राष्ट्रप्रेम, सहादत वा परिवेश निर्माणको दृष्टिकोणबाट हेरेका छन्, तर आज्चलिक तत्वहरू—जस्तै क्षेत्र विशेषको भौगोलिक-सांस्कृतिक प्रतिबिम्ब, स्थानीय भाषा-बोली, रीतिरिवाज, जनजीवनका विशिष्ट समस्या तथा शोषण-पीडाको क्षेत्रीय सन्दर्भलाई मुख्य आधार बनाएर गरिएको समालोचनात्मक अध्ययन बाँकी नै रहेको देखिन्छ । सहिद कथालाई आज्चलिक कथाको विशेषताहरू (जस्तै परिवेशविधान, पात्रविधान, भाषाशैली, अन्तर्वस्तु आदिका आधारमा) स्पष्ट रूपमा विश्लेषण गरी यसलाई नेपाली आज्चलिक साहित्यको परम्परामा स्थापित गर्ने प्रयास हो । पूर्ववर्ती अध्ययनहरूले कथाको सामान्य यथार्थवाद वा परिवेशलाई छोए पनि आज्चलिकताको गहन कोणबाट यसको मूल्यांकन कमै भएको छ । यसैकारण प्रस्तुत लेखले सहिद

कथामा आञ्चलिकताका यिनै पक्षहरूलाई केन्द्रमा राखेर विश्लेषण गर्ने प्रयास गरेको छ । यसले नेपाली आञ्चलिक कथा साहित्यको अध्ययनमा थप योगदान पुऱ्याउने अपेक्षा गरिएको छ ।

### समस्या कथन

कथाकार मैनालीको सहिद कथा नेपालका विराटनगर, कोसीनदीको कुशाहाघाट, पोखरा, नुवाकोट र भारतका बनारस, गोरखपुर, लखनउ, पटना आदि क्षेत्रमा बसोबास गर्ने तत्कालीन समाजका मानिसहरूको संस्कृति, जनजीवन, जीवन भोगाईका विविध पक्षहरूमा केन्द्रित रहेर सिर्जना गरिएको छ । प्रस्तुत कथामा रहेको आञ्चलिकतालाई यहाँ अध्ययनको विषय बनाइएको छ । यस लेखले आञ्चलिकताको दृष्टिकोणबाट निम्नानुसारका समस्याहरूलाई उजागर गरेको छ ।

गुरुप्रसाद मैनालीको नासो कथा सङ्ग्रहमा सङ्गृहीत कथाहरूमध्ये सहिद कथामा के कस्तो आञ्चलिकताको प्रयोग गरिएको छ ?

### उद्देश्य कथन

यस अध्ययनको समस्यामा प्रस्तुत गरिएको प्रश्नमा केन्द्रित रही सहिद कथामा प्रयुक्त आञ्चलिकताको पहिचान गरी विश्लेषण गर्नु यस अध्ययनको उद्देश्य रहेको छ ।

### सामग्री सङ्कलन र अध्ययन विधि

सहिद कथामा आञ्चलिकताको अध्ययनका लागि सामग्री सङ्कलन र विश्लेषण विधिको निश्चित सीमा अवलम्बन गरिएको छ । यसका लागि गुरुप्रसाद मैनालीद्वारा लिखित सहिद कथा प्राथमिक स्रोतका रूपमा रहेको छ भने आञ्चलिकताको सैद्धान्तिक अध्ययनका लागि विभिन्न पुस्तक, पत्रपत्रिका, जर्नल, समीक्षा, समालोचनात्मक लेख तथा इमेल इन्टरनेटमा उपलब्ध सामग्रीलाई द्वितीयक सामग्रीका रूपमा सङ्कलन गरिएको छ । साथै यस लेखको आञ्चलिकतासँग सम्बन्धित अवधारणालाई सैद्धान्तिक आधार बनाइएको छ । यी सामग्री सङ्कलनको माध्यम पुस्तकालयलाई बनाइएको छ । यस्ता सामग्रीको विश्लेषण र मूल्याङ्कनका क्रममा आवश्यकता अनुसार वर्णनात्मक तथा गुणात्मक ढाँचालाई आत्मसात गरी अध्ययनलाई पूर्ण बनाइएको छ ।

### सैद्धान्तिक पर्याधार

‘आञ्चलिकता’ शब्द संस्कृत शब्दको अञ्चल शब्दबाट व्युत्पन्न भई निर्माण भएको हो । आञ्चलिक शब्दमा ‘ता’ प्रत्यय थपिएर आञ्चलिकता’ शब्दको निर्माण भएको हो । यसको अर्थ भूगोल, संस्कृति, भाषा तथा राजनीतिक संरचनासँग सम्बन्धित क्षेत्रीय पहिचान भन्ने हुन्छ ।

संस्कृत भाषाको ‘अञ्च’ धातुमा अचल् प्रत्यय लागेर अञ्चल नाम शब्दको निर्माण हुन्छ । त्यसैगरी ‘अञ्चल’ शब्दमा ‘इक’ प्रत्यय गाँसिएर आञ्चलिक विशेषण शब्दको निर्माण हुन्छ । आञ्चलिक शब्दमा ‘ता’

प्रत्यय गाँसिएर आञ्चलिकता नाम शब्द बन्दछ । जसको अर्थ कुनै निश्चित अञ्चल वा प्रदेशको भन्ने हुन्छ । आञ्चलिकतालाई अङ्ग्रेजी भाषामा रिजनालिजम भनिन्छ । सामान्य अर्थमा अञ्चल शब्दले कुनै निश्चित स्थानलाई बुझाउँछ । यसले कुनै खास ठाउँको विशेषतालाई जनाउँछ । साहित्यमा भने यसको अर्थ कुनै निश्चित क्षेत्रको प्राकृतिक, सामाजिक, राजनीतिक, सांस्कृतिक, धार्मिक, आर्थिक, आदि विशेषतालाई उजागर गर्न लेखिएको साहित्यिक मान्यता वा सिद्धान्तलाई आञ्चलिकता भनिन्छ । हरेक मानिस आफू जन्मिएको, हुर्किएको र आफूले डुलेको, घुमेको ठाउँका धार्मिक, सांस्कृतिक, प्राकृतिक, सामाजिक, राजनीतिक, आर्थिक, भाषिक, आदि जस्ता कुराहरूबाट प्रभावित भएका हुन्छन् । ती कुराहरूको प्रभाव उसले सिर्जना गर्ने साहित्यिक रचनाहरूमा पनि पर्दछ । त्यसैले जुनसुकै सर्जकले रचना गरेका साहित्यिक रचनाहरूमा केही न केही रूपमा आञ्चलिकताको प्रयोग भएको हुन्छ । वर्तमान साहित्यमा पनि आञ्चलिकताको व्यापक प्रयोग भइरहेको पाइन्छ । यो ज्ञान, विज्ञान, कला साहित्य, अर्थशास्त्र, समाजशास्त्र, राजनीतिशास्त्र, आदि क्षेत्रमा प्रचलित सिद्धान्त हो । फ्रान्स, इटाली, बेलायत, जर्मन, पोल्यान्ड आदि देशमा केन्द्रीकृत राज्य व्यवस्थाका सट्टा स्थानीय स्वशासनको माग राखी भएका आन्दोलनका पृष्ठभूमिमा जन्मिएको यस शब्दलाई पछि साहित्यमा पनि प्रयोग गर्न थालिएको हो (सुवेदी, २०७७) । यसरी संघीयता केवल राजनीतिक संरचना मात्र होइन । यो विविधतामा एकता को दार्शनिक आधार पनि हो । यसले वर्तमान सन्दर्भमा नेपाल जस्ता बहुजातीय, बहुभाषिक र बहुसांस्कृतिक समाजहरूका लागि पनि सान्दर्भिकता बोकेको छ ।

साहित्यमा आञ्चलिक लेखनको प्रारम्भ बेलायतबाट भएको मानिन्छ । बेलायतमा ओलीभर गोल्ड स्मिथको द डिजर्टेड भिलेज (इ. १७७०) सबैभन्दा जेठो आञ्चलिक कृति र बेलायतकी उपन्यासकार मारिया एजवर्थको क्लासल राक्नेन्ट विश्व साहित्यकै पहिलो उपन्यास मानिन्छ (सुवेदी, २०७१, पृ. ६१) । आञ्चलिकताको सैद्धान्तिक मान्यता स्थापित हुनुभन्दा अगाडि नै बेलायतबाट आञ्चलिक साहित्यको लेखन भएको यसको सैद्धान्तिक प्रतिस्थापन अमेरिकाबाट भएको हो । अमेरिकी साहित्यमा यसको प्रारम्भ १९औँ शताब्दीको अन्त्य र २०औँ शताब्दीको प्रारम्भिक समय अमेरिकाको गृहयुद्धपछि भएको ।

बेलायती लेखक ओलिभर गोल्ड स्मिथको द डिजर्टेड भिलेज (इ. १७७०) सबैभन्दा जेठो आञ्चलिक कृति मानिन्छ (सुवेदी, २०७५, पृ. १३२) ब्रिटेनका सेरिया एजवर्थ, थोमस हार्डी, सर वाल्टर स्कट र अमेरिकाका मार्कट्वेन, बिट हार्ट, अर्नेस्ट हेमिङ्गवे आदिका गद्याख्यान एवं कृतिहरूबाट अञ्चलिक जनजीवनको शब्दचित्रङ्गन गर्ने कार्यरम्भ भएको हो (प्रधान, सन् २०१७, पृ. २०) भने फणीश्वरनाथ रेणुले मैला आँचल सन् (१९५४) शीर्षक उपन्यास लेखेपछि हिन्दी साहित्यमा आञ्चलिकतावादी लेखनको विकास भएको हो । (प्रधान, सन्, २०१७, पृ. २०) । अञ्चलिक साहित्यमा प्रभाव पार्ने वा आञ्चलिक साहित्यमा प्रतिबिम्बित हुने उपर्युक्त सन्दर्भ वा पक्षहरू सबै नै आञ्चलिक कथाका मुख्य तत्वहरू हुन् । आञ्चलिक कथालाई यिनै सन्दर्भमा हेर्नुपर्ने देखिन्छ ।

आधुनिक नेपाली कथाको पूर्ववर्ती समयमा आञ्चलिक प्रकृतिका मात्र कथा लेख्ने कथाकारहरू केही कम भए पनि धेरै कथाकारहरूका कथामा आञ्चलिक प्रवृत्तिका प्रशस्त अभिलक्षणहरू देखिन्छन् । शंकर कोइरालाका कथाहरूमा केही बढी आञ्चलिक प्रवृत्ति पाइन्छ । आञ्चलिक प्रवृत्तिका कथा लेख्ने कथाकारहरूमा पुष्कर शमशेर, बालकृष्ण सम, पूर्ण दास श्रेष्ठ, पोषण पाण्डे, हृदयचन्द्र सिंह प्रधान, कुमार ज्ञवाली, सोमध्वज बिष्ट, मदनमणि दीक्षित आदि उल्लेखनीय देखिन्छन् (सुवेदी, २०७७) भारतीय नेपाली कथाकारहरूमा अच्छा राई रसिक, भाइचन्द्र प्रधान, शिवकुमार राई आदिलाई लिन सकिन्छ । यसरी आधुनिक नेपाली कथाको पूर्ववर्ती चरणका कथाकारहरूका केही कथाहरूमा स्थानिक परिवेशको चित्रण, आञ्चलिक लोकजीवन र जीवनशैलीको अभिव्यक्ति, सामाजिक आचारविचार, रहनसहन, रीतिथिति र संस्कार संस्कृतिको चित्रण आञ्चलिक परिवेश अनुसारका पात्र विधान र संवादको प्रयोग आदि विशेषता पाइन्छ । यीमध्ये कतिपय कथाकारहरूका कतिपय कथामा आंशिक आञ्चलिकता पाइन्छ । स्थानगत आञ्चलिक परिवेशको चित्रण ती कथाकारहरूका कथामा बढी देखिन्छन् स्थानिक सामाजिक सांस्कृतिक र रीतिस्थितिगत तथा लोकजीवनको यथार्थपरक अभिव्यञ्जनाका दृष्टिले पनि ती कथाहरू प्रभावपूर्ण देखिन्छन् । पूर्ववर्ती आञ्चलिक नेपाली कथामा पाइने प्रमुख प्रवृत्तिगत विशेषताहरू निम्नानुसार उल्लेख गरिएको पाइन्छ ।

आञ्चलिक स्थानिक परिवेशको चित्रण,

विशेषतः पहाड, तराई, उपत्यकाका परिवेशका जीवनशैलीको चित्रण,

पात्रको संवादमा स्थानीय तथा जातीय भाषाभाषीका को प्रयोग,

स्थानीय संस्कार, संस्कृति, रहनसहन र त्यहाँका मौलिक स्थिति तथा जातीय संस्कृतिको चित्रण

कथाका तत्त्वहरूमध्ये महत्त्वपूर्ण तत्त्व वातावरणका कारण आञ्चलिकताको सिर्जना हुन्छ यस सन्दर्भमा कथाकार कुमारप्रसाद कोइराला भन्नुहुन्छ नेपाली कथामा नेपाली सामाजिक जीवन भेटिन्छ । नेपालको कुनै पनि विशेष ठाउँको उल्लेख नभए पनि धेरै कथा नेपाली परिवेश र वातावरण अनुसार लेखिएका हुन्छन् । नेपाली रीतिस्थिति, प्रथा, आचार, व्यवहार, रहनसहनका साथै नेपाली सहरिया भौगोलिक परिवेश भएका कथाले आंशिकताको आभास दिन्छ (कोइराला, २०५८) ।

### नासो' कथा सङ्ग्रहमा सङ्गृहीत 'सहिद' कथामा आञ्चलिकताको प्रयोग

आधुनिक नेपाली कथासाहित्यका प्रख्यात हस्ताक्षर गुरुप्रसाद मैनालीको 'सहिद' कथामा आञ्चलिकता बहुआयामिक र सूक्ष्म रूपमा बुनेको छ । कथाको संरचना, पात्रविधान, संवादशैली, भाषिक प्रयोग, सामाजिक परिवेश तथा सांस्कृतिक पृष्ठभूमिले नेपाली जनजीवनको स्थानीय रंगलाई जीवन्त र प्रामाणिक बनाएका छन् । विशेषतः ग्रामीण शान्ति र शहरी अराजकताबीचको अन्तर, श्रमिक वर्गको कष्टकर संघर्ष तथा पात्रहरूको ठेट बोलीचाली र व्यवहारले कथालाई यथार्थपरकता प्रदान गर्दै पाठकमा गहिरो क्षेत्रीय अनुभूति जगाउँछन्, जसले आञ्चलिक साहित्यको सशक्त परम्परालाई सुदृढ बनाउँछ ।

### भाषिक आज्चलिकता

कथाको भाषिक संरचनामा प्रयोग गरिएका संवादहरू नेपाली बोलचालको सरल, स्वाभाविक र ठेट शैलीमा आधारित छन्, जसले पात्रहरूको सामाजिक-सांस्कृतिक पृष्ठभूमि र स्थानीय लवजको प्राकृतिकता उजागर गर्दछ। “बाबु!”, “ओ देवता बाबु!”, “रामकी आमा”, “कसैको चिठीसिठी लेख्ने फुर्सद छैन” जस्ता अभिव्यक्तिहरूले ग्रामीण नेपालीको आत्मीयता, भावुकता र दैनिक जीवनको लयलाई जीवन्त बनाउँछन्। यस्तै, “सहरमा आधाभन्दा बढ्ता कुल्लीकबाडी, दरबान, कोनि राँड पोखरातिरकी छेत्रिनी, दमै टिपेर आएको” जस्ता वाक्यांशहरूले शहरी श्रमबजारमा कार्यरत नेपाली प्रवासीहरूको जातीय-क्षेत्रीय विविधता, सामाजिक अवस्था र जीविकाको संघर्षलाई स्पष्ट पार्छन्। “फिक्री छैन”, “खुद थानाबाट सरासर आउँदै छु”, “दरोगा पुलिसहरू”, “कफन दाउरामा गरेर हर साल सौ-सवासौ” आदि शब्दावलीले स्थानीय बोलीको प्रचलित प्रयोगमार्फत कथालाई जीवन्तता र विश्वसनीयता प्रदान गरेका छन्, जसले पाठकमा परिचित भाषिक परिवेशको तत्कालीन अनुभूति उत्पन्न गर्दछ।

पात्रहरूको संवादमा आज्चलिकता भल्कने प्रमुख पक्ष तिनको सामाजिक वर्ग, पेशागत पृष्ठभूमि र क्षेत्रीय पहिचानसँग गाँसिएको भाषिक प्रयोग हो। गाउँका पात्रहरूले “रामकी आमा, चिठी लेख्नुस् न!”, “बच्चाहरूलाई राम्ररी हेर्नु”, “तीन बाली लाग्छ, बीस मुरी मसिनो धान फल्छ” जस्ता संवादमार्फत ग्रामीण परिवेशको ठेट नेपाली भाषा, कृषि-जीवनशैली र पारिवारिक चिन्ताको स्वाभाविक अभिव्यक्ति दिन्छन्। वीरबहादुरका “ओ देवता बाबु!”, “कसैको चिठीसिठी लेख्ने फुर्सद छैन” जस्ता अभिव्यक्तिले परदेशी श्रमिकको सरल भाषा, समयको अभाव र भावनात्मक पीडालाई मार्मिक रूपमा उजागर गर्छन्। डाकबाबूको “डाकखानाको सेभिङ ब्याङ्कमा जम्मा गर्ने गर” भन्ने सुभावाले सरकारी कर्मचारीको औपचारिक-प्रशासनिक भाषा र गाउँलेहरूबीचको वित्तीय-सूचनात्मक दूरीलाई स्पष्ट पार्दछ, जसले ग्रामीण प्रशासनिक प्रणालीको यथार्थलाई प्रतिबिम्बित गर्दछ।

कथामा ग्रामीण भाषिक आज्चलिकता विशेष रूपमा प्रकट भएको छ। “तीन बाली लाग्छ, बीस मुरी मसिनो धान फल्छ” जस्ता वाक्यहरूले कृषिप्रधान समाजको मौसमी चक्र, उत्पादन प्रणाली र परम्परागत शब्दावली (“बाली”, “मुरी”, “मसिनो धान”) को प्रयोगमार्फत किसानहरूको दैनिक जीवन, श्रम र सोचाइलाई जीवन्त बनाउँछन्। “अनि यता मासु छैन, एक दिनै काम पनि छैन, के गर्नु?” जस्ता संवादले आर्थिक अभाव, बेरोजगारी र ग्रामीण जीवनको कठोर यथार्थलाई मार्मिक ढंगले चित्रित गर्छन्। बोलीको लय, शब्द चयन र वाक्य संरचनामा “ढिलो भइहाल्यो”, “पाठ आएको छैन”, “कसैले पठाउनुस् त!” जस्ता अभिव्यक्तिले गाउँलेहरूको स्वाभाविक बोलीको सरलता, आत्मीयता र लालित्यलाई भल्काउँछन्। “साहू महाजनको घरमा बैल धान फलाउँछ” भन्ने वाक्यले ग्रामीण समाजमा व्याप्त शोषण, वर्गीय विभाजन र आर्थिक असमानताको कटु सत्यलाई उजागर गर्दछ।

शहरी भाषिक आञ्चलिकता पनि कथामा सशक्त रूपमा प्रस्तुत भएको छ, विशेषतः वीरबहादुरको परदेशी जीवनसँग सम्बन्धित प्रसंगहरूमा । “ठाउँ मिल्दैन रिक्सामा बोक्न के गर्नु?”, “तलब समयमै दिन्न, एक महिना काम गर्नु पर्छ” जस्ता संवादहरूले शहरी श्रमिकको असमान कार्यशर्त, तलबको अनिश्चितता र आर्थिक समस्याहरूलाई स्पष्ट पार्छन् । “के गर्ने, जसरी जिउनु छ” भन्ने अभिव्यक्तिले वीरबहादुरको विवशता, असहायता र कठोर जीवन यथार्थको गहिरो निराशालाई मार्मिक रूपमा प्रस्तुत गर्दछ ।

पात्रहरूको व्यक्तिगत संवादमा पनि भाषिक आञ्चलिकता स्पष्ट देखिन्छ । वीरबहादुरको “वापस फर्केर के गर्नु?” भन्ने प्रश्नले परदेशी जीवनको निराशा, पारिवारिक जिम्मेवारीको बोझ र फर्कने सपनाको असम्भवतालाई चित्रित गर्दछ । डल्लीको “कसैले पनि चिन्ता नगरी पठाउनुस्!” भन्ने आग्रहले ग्रामीण महिलाको पारिवारिक चिन्ता, कर्तव्यबोध र समर्पणको भावनालाई प्रकट गर्दछ ।

यसरी, ‘सहिद’ कथामा गुरुप्रसाद मैनालीले भाषिक, सामाजिक र सांस्कृतिक आञ्चलिकताको कुशल र सशक्त प्रयोग गरेका छन् । पात्रहरूको बोलीचाली, जीवनशैली, पेशागत संघर्ष र सामाजिक परिवेशले नेपाली समाजको विविधता, क्षेत्रीय यथार्थ र सांस्कृतिक गहिराइलाई उजागर गर्दै कथालाई स्थानीय रंगले भरिपूर्ण बनाएको छ । आञ्चलिकता यहाँ केवल भाषिक सौन्दर्यको माध्यम नभई कथाको यथार्थपरकता, विश्वसनीयता र सांस्कृतिक प्रामाणिकताको मूल आधार बनेको छ, जसले नेपाली माटेको सच्चा चित्रण गर्दै पाठकमा गहिरो सामाजिक-सांस्कृतिक चेतनाको जागरण गराउँछ ।

### पेशागत आञ्चलिकता

कथाका पात्रहरूको दैनिक जीवनशैली तथा पेशागत क्रियाकलापले उनीहरूको भौगोलिक र सामाजिक परिवेशलाई जीवन्त रूपमा उजागर गर्दछ । वीरबहादुरलाई भारतमा रिक्सा चालकको रूपमा चित्रित गरिएको छ, जसले नेपाली श्रमिकहरूको परदेशी जीवनमा व्याप्त संघर्ष, कष्ट र अनिश्चितताको मार्मिक चित्रण गर्दछ । “दरबानीमा लाउन खान मात्र ठिक हुने” जस्ता सरल तर गहिरो वाक्यांशहरूले नेपाली मजदूर वर्गको आर्थिक संकट, दैनिक गुजाराको न्यूनतम स्तर र निरन्तरको अभावलाई स्पष्ट रूपमा प्रकट गर्छन् । यसैगरी, “डाँकखानाको सेभिड ब्याङ्कमा जम्मा गर्ने गर” भन्ने सुझावले मजदूर वर्गको बैंकिङ प्रणालीप्रति पूर्ण अनभिज्ञता र परम्परागत बचत पद्धतिमा निर्भरताको यथार्थलाई उजागर गर्दछ, जसले ग्रामीण नेपाली समाजको वित्तीय साक्षरताको कमी भल्काउँछ ।

### सामाजिक आञ्चलिकता

कथाले नेपाली समाजको जटिल आर्थिक अवस्था, ऋणप्रथाको जञ्जाल तथा पारिवारिक सम्बन्धहरूको सूक्ष्म तानाबुनालाई गहन रूपमा चित्रण गर्दछ । वीरबहादुरले मात्र पाँच सय रूपैयाँको ऋणबन्धकमा आफ्नो खेत साहू महाजनलाई सुम्पन बाध्य भएको प्रसंगले नेपाली ग्रामीण समाजमा व्याप्त चर्को ब्याजदर, गरिबीको चक्र र भूमिहीनताको कारुणिक प्रभावलाई जीवन्त बनाउँछ । “तिमीले बिहे गरेको कति वर्ष भयो?” “दश वर्ष भो, त्यसबेला डल्ली चौध वर्षकी थिई” जस्ता संवादहरूले नेपाली समाजमा

बालविवाहको गहिरो जरा गाडिएको प्रचलन र यसको सामाजिक-सांस्कृतिक आयामलाई ईगित गर्दछन्, जसले लैंगिक असमानता र परम्पराको बोझलाई पनि उजागर गर्छ । पात्रहरू परदेशको कष्टकर जीवन बिताइरहे पनि आफ्ना गाउँघरका पारिवारिक सम्बन्धहरूलाई जीवित राख्ने अथक प्रयास गर्छन्, जस्तै चिठी लेखाएर घरको समाचार पठाउने र प्राप्त गर्ने परम्परागत माध्यमबाट, जसले नेपालीहरूको भावनात्मक बन्धन र प्रवासको एकाकीपनलाई मार्मिक ढंगले प्रस्तुत गर्दछ ।

### धार्मिक तथा सांस्कृतिक आञ्चलिकता

कथामा पात्रहरूको धार्मिक अभिव्यक्ति र सांस्कृतिक अभ्यासले नेपाली समाजको गहिरो आस्थागत संरचना तथा परम्परागत मूल्य-मान्यताको सूक्ष्म चित्रण गर्दछ । वीरबहादुरको “रामराम” जस्तो दैनिक सम्बोधन, भगवती देवीको पूजा-आराधनाको उल्लेख तथा घाटमा शवलाई अग्निसंस्कार गर्ने प्रचलनले हिन्दु धार्मिक परम्पराको जीवन्त उपस्थिति र नेपाली जनजीवनमा यसको अन्तरनिहित प्रभावलाई स्पष्ट रूपमा भल्काउँछ । यसबाहेक, “बेवारिसे मुर्दालाई कसले पुर्याउँथ्यो बाबु! डुम-मेहतरले कुकुर-बिरालो फाले भँ घिच्याएर फालिदिन्छन्” भन्ने मार्मिक संवादले मृत्यु संस्कारमा विद्यमान जातीय विभेद, सामाजिक वर्गीकरण र वञ्चित वर्गप्रति राज्य तथा समाजको उदासीनताको कटु यथार्थलाई उजागर गर्दछ, जसले नेपाली समाजको संरचनात्मक असमानताको गम्भीर आयामलाई प्रतिबिम्बित गर्दछ ।

### ग्रामीण जीवनको चित्रण

कथाले ग्रामीण नेपाली समाजको आर्थिक आधार, कृषि-निर्भर जीवनशैली तथा प्राकृतिक संसाधनसँगको अन्तरसम्बन्धलाई अत्यन्त यथार्थपरक ढंगले चित्रित गरेको छ । “खेत निखन्नु पर्ला,” “तीन बाली लाग्छ, बीस मुरी मसिनो धान फल्छ” जस्ता संवादहरूले भूमि-उत्पादकत्वमा आधारित ग्रामीण अर्थतन्त्र, मौसमी खेतीपातीको चक्र तथा उत्पादनको परिमाणात्मक मूल्यांकनलाई जीवन्त बनाउँछन् । यी अभिव्यक्तिहरूले नेपाली गाउँहरूको दैनिक संघर्ष, कृषि-परम्पराको निरन्तरता र खाद्य सुरक्षा तथा जीविकोपार्जनसँग जोडिएको सामुदायिक चेतनालाई गहन रूपमा प्रस्तुत गर्दछन्, जसले आञ्चलिक साहित्यमा ग्रामीण यथार्थको प्रामाणिक प्रतिनिधित्वलाई सुदृढ बनाउँछ ।

### परिवेशविधानमा आञ्चलिकता

कथाको परिवेशविधानमा आञ्चलिकताको कुशल प्रयोगले नेपाली समाजको भौगोलिक, सामाजिक, आर्थिक तथा सांस्कृतिक यथार्थलाई जीवन्त र प्रामाणिक रूपमा उजागर गरेको छ । कथाले ग्रामीण नेपालको शान्त तर संघर्षपूर्ण जीवन र भारतको शहरी परिवेशको अराजक तथा कठोर वातावरणबीचको तीव्र भिन्नतालाई मार्मिक ढंगले चित्रित गर्दै नेपाली जनजीवनको बहुआयामिक चित्र प्रस्तुत गरेको छ, जसले आञ्चलिक साहित्यको सशक्त माध्यमको रूपमा कार्य गर्दछ ।

### गाउँको परिवेश

कथामा गाउँको नाम उल्लेख नगरे पनि यसका विविध विशेषताहरूले नेपालको ग्रामीण समाजको प्रस्ट र यथार्थपरक चित्रण गर्दछन् । खेतीपातीमा आधारित जीवनशैली यसको प्रमुख पक्ष हो- “तीन बाली लाग्छ, बीस मुरी मसिनो धान फल्छ” जस्ता संवादहरूले कृषि-उत्पादकत्वको चक्र, मौसमी खेती र उत्पादनको परिमाणलाई स्पष्ट पार्छन् । गाउँमा खेतबारी, गोठ, भैंसी, हलो-जुवा जस्ता कृषि उपकरणहरूको उल्लेखले परम्परागत कृषिप्रधान अर्थतन्त्रको जीवन्तता भल्काउँछ । यद्यपि, ऋण तिर्न नसकेर खेत बन्धकी राख्नुपर्ने बाध्यताले गाउँको आर्थिक संकट, गरिबीको चक्र र भूमिहीनताको कारुणिक यथार्थलाई उजागर गर्दछ । सामाजिक संरचनामा साहू-महाजनको प्रभुत्व, ससाना किसानहरूको निर्भरता तथा परदेशी मजदूरीको प्रवृत्तिले गाउँको जटिल सामाजिक तानाबुनालाई प्रतिबिम्बित गर्दछ ।

### परदेश (भारतको शहरी परिवेश)

वीरबहादुरको भारतको शहरी जीवन गाउँको विपरीत अत्यन्त कठोर, अराजक र अमानवीय देखिन्छ । “रातभरि रिक्सामा मान्छे बोक्छ” र “थकाइ मेट्न सडकछेउमा खाट ओछ्याएर सुत्छ” जस्ता दृश्यहरूले परदेशी नेपाली श्रमिकहरूको शारीरिक-मानसिक थकान, न्यूनतम विश्राम र निरन्तरको श्रमशोषणको मार्मिक चित्रण गर्दछन् । “बेवारिसे मुर्दालाई कसले पुर्याउँथ्यो बाबु! डुम-मेहतरले घिच्याएर फालिदिन्छन्” भन्ने संवादले शहरी समाजमा गरिब प्रवासी श्रमिकहरूको कुनै सामाजिक-मानवीय मूल्य नभएको कटु यथार्थलाई उजागर गर्दछ, जसले मानवताविहीन परिवेशको गम्भीर आलोचना गर्दछ ।

### गाउँ र शहरबीचको भिन्नता

गाउँमा चिठ्ठीमार्फत पारिवारिक सम्बन्ध जीवित राखिन्छ, तर शहरमा कामको बोभले बाँचै कठिन हुन्छ । गाउँमा खाद्यान्न उत्पादन हुन्छ, शहरमा खानलाई समेत पैसा अभाव हुन्छ । यी भिन्नताले ग्रामीण आत्मनिर्भरता र शहरी निर्भरताको द्वन्द्वलाई स्पष्ट पार्छन् ।

### स्थानीय संस्कृति र परम्परामा आज्वलिकता

गाउँमा चिठ्ठी लेख्न अरूको सहारा लिनुपर्ने डल्लीको बाध्यताले ग्रामीण साक्षरताको कमी भल्काउँछ । खेत बन्धकी राख्ने चलनले आर्थिक संकटको परम्परागत समाधान देखाउँछ । वीरबहादुरका आमा-छोरासँगै बस्ने अभ्यासले संयुक्त परिवारको नेपाली परम्परालाई जीवन्त बनाउँछ । शहरमा भने पैसा बचत गर्न नसकिने, “दिनभरि रिक्सामा मान्छे बोक्नुपर्छ, खानलाई मुस्किल पर्छ” जस्ता वास्तविकताले प्रवासी नेपालीहरूको गरिबी र कठोर जीवनशैलीको चित्रण गर्दछ ।

### वातावरणमा आज्वलिकता

गाउँको वातावरण हरियो खेतबारी, माटको घर, चौतारी, हुलाकघर, बिहान-बेलुका मेलापाठ, गर्मीमा हलो जोत्ने र वर्षामा खोल्सी भरिने दृश्यले नेपाली ग्रामीण प्राकृतिक-सामुदायिक जीवनको सुन्दर तर

संघर्षपूर्ण चित्र कोर्दछ । शहरको वातावरण भने धुलो, भीडभाड, रातभरि सवारीको कोलाहल, चिसो सडकछेउमा सुतेका रिक्साचालक र खानाको अभावले व्यस्त, अमानवीय र जीविकाको संघर्षपूर्ण शहरी यथार्थलाई प्रस्तुत गर्दछ ।

यसरी, कथाको परिवेशविधानमा आज्वलिकताको सूक्ष्म र प्रामाणिक प्रयोगले नेपाली समाजको ग्रामीण-शहरी द्वन्द्व, सांस्कृतिक निरन्तरता र आर्थिक-सामाजिक यथार्थलाई गहन रूपमा चित्रित गरेको छ, जसले पाठकमा नेपाली जनजीवनको गहिरो अनुभूति जगाउँछ ।

### पात्रविधानमा आज्वलिकता

नेपाली कथासाहित्यमा पात्रविधानले कथाको सामाजिक, सांस्कृतिक, भौगोलिक तथा मनोवैज्ञानिक परिवेशलाई जीवन्त र प्रामाणिक बनाउने निर्णायक भूमिका निर्वाह गर्दछ । कथाका पात्रहरू नेपाली समाजका विविध वर्ग, पेशा, लिङ्ग र सांस्कृतिक पृष्ठभूमिबाट उद्भूत भएका छन्, जसले कथामा गहन आज्वलिकताको संचार गर्दछ । उनीहरूको हाउभाउ, ठेट बोलीचाली, परम्परागत रहनसहन, विचारप्रवाह र दैनिक संघर्षले विशिष्ट क्षेत्रीय विशेषता तथा स्थानीय यथार्थलाई सूक्ष्म रूपमा उजागर गर्छन् । विशेष गरी पात्रहरूको नामकरण, पेशागत परिचय, सामाजिक-आर्थिक अवस्था, संवाद शैली र आन्तरिक द्वन्द्वले कथालाई नेपाली माटोको गहिरो सुगन्धले भरिपूर्ण बनाएको छ, जसले पाठकमा परिचित परिवेशको तत्कालीन अनुभूति जगाउँछ ।

मुख्य पात्र वीरबहादुर एक परदेशी श्रमिकको प्रतीकात्मक चित्रण हुन्, जो जीविकोपार्जनको बाध्यतामा भारतको शहरी जञ्जालमा रिक्सा चालक बनेका छन् । उनको पेशाले नेपाली निम्नवर्गीय समुदायका लाखौं परदेशी मजदूरहरूको सामूहिक संघर्ष, शोषण र अनिश्चितताको प्रतिनिधित्व गर्दछ । उनका ठेट संवादहरू—“ओ दवता बाबु!”, “बच्चाहरूलाई राम्ररी हेर्नु”, “चिट्ठी लेख्ने फुर्सद छैन”—ले ग्रामीण नेपाली लवजको प्राकृतिकता, सरलता र भावुकताको भल्को दिन्छन् । वीरबहादुरको मानसिकता पूर्णतः गाउँले नेपालीको छ—परिवारप्रतिको अटूट माया, घर-गाउँको निरन्तर चिन्ता, धार्मिक आस्थाको सहारा ( “रामराम”) र परदेशको एकाकीपनमा पनि परम्परागत मूल्य-मान्यताको अडान—जसले नेपाली प्रवासीको भावनात्मक द्वन्द्वलाई मार्मिक रूपमा चित्रित गर्दछ ।

डल्ली, वीरबहादुरकी पत्नी, ग्रामीण नेपाली गृहिणीको आदर्श प्रतिनिधि हुन्, जो घर-परिवारको सम्पूर्ण जिम्मेवारी एकलै सम्हालिन्छन् । उनी पतिको आर्थिक सहयोगको अनिश्चिततामा सधैं चिन्तित रहन्छिन्, जसले ग्रामीण महिलाको धैर्य, त्याग र संघर्षको कथा बोकेको छ । डल्लीको चरित्रले नेपाली समाजमा प्रचलित बालविवाहको प्रथा ( “डल्ली चौध वर्षकी थिई”), शिक्षाको अभाव र पारिवारिक बोभको असमान वितरणलाई स्पष्ट रूपमा उजागर गर्दछ । पत्र लेख्न नसक्ने उनको बाध्यताले ग्रामीण क्षेत्रमा महिला साक्षरताको न्यूनता र परम्परागत निर्भरताको यथार्थलाई जीवन्त बनाउँछ ।

साहू पात्र ग्रामीण समाजको भूमिपति तथा महाजन वर्गको प्रतीक हुन्, जो उच्च ब्याजदरमा ऋण दिएर ससाना किसानहरूलाई शोषण गर्छन् । वीरबहादुरले मात्र पाँच सय रूपैयाँको ऋणबन्धकमा खेत सुम्पनुपरेको प्रसंगले ग्रामीण ऋणप्रथाको जञ्जाल, वर्गीय अन्याय र आर्थिक असमानताको कारुणिक चित्रण गर्दछ, जसले नेपाली गाउँहरूमा व्याप्त सामाजिक-आर्थिक शक्ति सन्तुलनको विकृतिलाई उजागर गर्दछ ।

डाकबाबू, सरकारी हुलाक कर्मचारीको रूपमा, ग्रामीण प्रशासनिक प्रणालीको एक अंग हुन् । “डाकबाबूलाई पैसा दिनुपर्छ” भन्ने उल्लेखले सेवा सुविधामा व्याप्त घूसखोरी, भ्रष्टाचार र जनताको असहायताको संकेत गर्दछ, जुन ग्रामीण नेपालको प्रशासनिक विकृतिको सशक्त आलोचना हो ।

सहायक पात्रहरूमा वीरबहादुरका गाउँले साथीहरू—जो भारतमा श्रम बेच बाध्य नेपाली मजदूर हुन्—उनीहरूबीचको संवादले परदेशी जीवनको साभा पीडा, आपसी सहानुभूति र दुःखसुख बाँड्ने नेपाली संस्कृतिको भल्को दिन्छ । भारतका डुम-मेहतर जस्ता स्थानीय पात्रहरूले जातीय विभाजन, सामाजिक बहिष्करण र निम्न वर्गप्रतिको अमानवीय व्यवहारको यथार्थ उजागर गर्छन् । “बेवारिसे मुर्दालाई कसले पुर्याउँथ्यो बाबु! डुम-मेहतरले घिच्याएर फालिदिन्छ” भन्ने संवादले शहरी भारतमा नेपाली प्रवासीको कुनै सामाजिक-मानवीय स्थान नभएको कटु सत्यलाई प्रकट गर्दछ ।

### जीवनशैलीका आधारमा आञ्चलिकता

कथामा पात्रहरूको जीवनशैलीले पनि आञ्चलिकताको गहिरो आयाम थप्दछ । कृषिमा आधारित ग्रामीण जीवनशैली “तीन बाली लाग्छ, बीस मुरी मसिनो धान फल्छ” जस्ता संवादले मौसमी खेती, धान उत्पादन, पशुपालन र परम्परागत कृषि प्रणालीको यथार्थ चित्रण गर्दछ, जसले नेपाली किसानको श्रमशीलता, प्रकृतिसँगको सामीप्य र उत्पादनमा आधारित अर्थतन्त्रलाई जीवन्त बनाउँछ ।

शहरी श्रमिक जीवनशैली “तलब समयमै दिन्न, एक महिना काम गर्नु पर्छ” र “ठाउँ मिल्दैन रिक्सामा बोक्न के गर्नु?” जस्ता अभिव्यक्तिले तलबको अनिश्चितता, नौकरशाही जञ्जाल र शहरी श्रमशोषणको कठोर यथार्थ उजागर गर्छन्, जसले परदेशी नेपालीको दैनिक संघर्ष र असुरक्षालाई मार्मिक रूपमा प्रस्तुत गर्दछ ।

पारिवारिक जीवनशैली “अनि यता मासु छैन, एक दिनै काम पनि छैन, के गर्नु?” र “घरमा पराङ्को घाँस तन्नी ल्याउन भनी जो-जो करै गर्दछ, त्यो गर्नु पर्‍यो” जस्ता संवादले ग्रामीण परिवारको आर्थिक अभाव, दैनिक गुजाराको संघर्ष, कर्तव्यबोध र परम्परागत जिम्मेवारीको बोभलाई स्पष्ट पार्छन्, जसले नेपाली पारिवारिक संरचनाको भावनात्मक र व्यावहारिक आयामलाई उजागर गर्दछ ।

परदेशी जीवनशैली “वापस फर्केर के गर्नु?” भन्ने निराशाजनक प्रश्नले प्रवासी नेपालीको असहायता, पारिवारिक जिम्मेवारीको बोभ र फर्कने सपनाको असम्भवतालाई चित्रित गर्दछ, जसले परदेशी जीवनको मानसिक-भावनात्मक एकाकीपन र सामाजिक विस्थापनको गहिरो यथार्थलाई प्रकट गर्दछ ।

यसरी, कथामा प्रस्तुत पात्रहरू र उनीहरूको जीवनशैलीले नेपाली समाजको वर्गीय विविधता, क्षेत्रीय विशेषता, सांस्कृतिक निरन्तरता र आर्थिक-सामाजिक यथार्थलाई अत्यन्त सजीव र विश्वसनीय रूपमा उजागर गरेका छन् । आञ्चलिकता यहाँ केवल भाषिक शैलीमा सीमित नभई पात्रहरूको चरित्रगत गहिराइ, सामाजिक संरचना, सांस्कृतिक

दृष्टिकोण र मनोवैज्ञानिक द्वन्द्वमा पनि समान रूपले प्रकट भएको छ, जसले कथालाई नेपाली माटोको सच्चा दर्पण बनाएको छ र पाठकमा गहिरो सांस्कृतिक-सामाजिक चेतनाको जागरण गराउँछ ।

### निष्कर्ष

कथामा आञ्चलिकतालाई विभिन्न कोणबाट प्रस्तुत गरिएको छ । जसले सामाजिक, सांस्कृतिक, र आर्थिक परिवेशका विभिन्न पक्षहरूलाई उजागर गर्दछ । यसले जीवनशैली, पारिवारिक संघर्ष, कृषि र श्रमिक जीवन, र शहरी तथा ग्रामीण जीवनका विशेषताहरूलाई केन्द्रमा राखेर समाजको विविधता र यथार्थतालाई प्रस्तुत गरेको छ ।

कथामा व्यक्त गरिएका कृषिमा आधारित जीवनशैली, शहरी जीवनशैली, पारिवारिक संघर्ष र परदेशी जीवनशैलीका भागहरू सन्दर्भका रूपमा प्रयोग गरिएका आञ्चलिक शब्द र संवाद शैलीद्वारा प्रकट गरिएको छ । यसले पाठकलाई विशेष आञ्चलिक समाज र संस्कृतिको भित्री परिप्रेक्ष्यमा डुबाउँछ । यी कुराहरूले सामाजिक स्थिति र जीवनका अप्ठ्यारा परिस्थितिलाई स्पष्ट रूपमा देखाउँछन् । यसका माध्यमबाट कथाले समाजका विभिन्न वर्ग र तहहरूको जीवनशैलीलाई दर्शाएको छ ।

कथामा प्रयोग भएका आञ्चलिक शब्द र अभिव्यक्तिहरूले सामाजिक र सांस्कृतिक परिवेशको विशेषता प्रकट गरेका छन् । यसले विविध भौगोलिक, सांस्कृतिक र आर्थिक पृष्ठभूमिहरूलाई एक सूत्रमा जोड्ने काम गर्छ । यी संवाद र दृश्यहरू विशेष भौगोलिक स्थानका सन्दर्भमा जीवनका कष्टपूर्ण पक्षहरूलाई उजागर गर्नमा महत्त्वपूर्ण भूमिका खेल्छन् ।

### सन्दर्भ सामग्री

अर्याल, भैरव, सम्पा. (२०४३), साभा कथा, पाँचौँ संस्करण., साभा प्रकाशन ।

<https://shorturl.at/Lbgi6>

उपाध्याय, केशवप्रसाद (सन् १९१०), पूर्वीय साहित्य प्रकाश, साभा प्रकाशन ।

उपाध्याय, केशवप्रसाद (सन् १९९८), पूर्वीय साहित्य सिद्धान्त, साभा प्रकाशन ।

गौतम, लक्ष्मणप्रसाद (२०६६), नेपाली साहित्यमा उत्तरआधुनिक समालोचना, ओरिएन्टल पब्लिकेसन ।

गौतम, लक्षणप्रसाद तथा अधिकारी ज्ञानु (२०६७), नेपाली कथाको इतिहास, साभा प्रकाशन ।

घिमिरे, कुलप्रसाद (२०८१), श्रद्धासुमन कथा सङ्ग्रह कथामा आञ्चलिकता ।

<https://doi.org/10.3126/oj.v1i2.69567>

कोइराला, कुमारप्रसाद (२०५८), नेपाली आख्यानको अध्ययन, वाणी प्रकाशन ।

कोइराला, कुमारप्रसाद (२०६८), आख्यान विमर्श, ओरिएन्टल पब्लिकेशन ।

सुवेदी, धनप्रसाद (२०७७), आञ्चलिकता र नेपाली साहित्य, नेपाल रिपब्लिक प्रकाशन ।

शाह, दिलिप (२०६८), श्रद्धासुमन, साभा प्रकाशन ।

## Author Guidelines

- We will acknowledge the receipt of each manuscript in hard and soft copy.
- The manuscript will be reviewed by an anonymous reviewer.
- The acceptance and rejection of the manuscripts are based on the feedback and will be notified to the authors.
- Comments of the reviewers will be forwarded to the author for the final submission of the article.
- Authors must submit a revised draft within two weeks of receiving the comments on the first draft.
- The authors will be accountable for their articles.
- The article must be submitted through email at: journalsolu@gmail.com
- Manuscript Structure:
- We accept full papers written in both English and Nepali languages and must be typed in 1.15 space.
- The article should be 4000 to 5000 words (including references and appendices).
- Title of the paper: (precise, explicit)
- Abstract: (200- 250 words)
- Keywords: (3-5 words)
- Introduction: (Including general background, objectives, rationale of the study, delimitations, and literature review)
- Research Methodology: (Including research design, tools, sampling procedures, and sample size)
- Results and discussions
- Findings
- Conclusions
- Recommendations
- References

### General Style:

Font: English (Times New Roman, 12 points) and Nepali (Preeti, 14 point size), left align

Page layout: A4, 1.5 inch left side and 1- inch space remaining sides.

Page no: Top right

Spacing: 1.15 space

Indentation: 0.5 inch

Referencing: APA 7th edition

Tables: Tables should be numbered and given a brief title.

Citations and references should be written following APA format.

---

## Reviewer Guidelines

The editorial team of Okhaldhunga Journal will keep your comments confidential and may share the contents of your comments with the author after keeping it anonymous. Your name will not be revealed without your permission. Please note that the reviewers should examine the manuscript in track change mode and comments should be given at the margin.

**Title of manuscript:**

.....

1. A scholarly article attempts to present new knowledge or adds to the existing knowledge with the aim to contribute to a new understanding. Do you think this paper does either of these things that would be welcomed by specialists or professionals in this field after this article is published?
2. Is this title appropriate and relevant according to the manuscript? Is the finding and conclusion justifiable?
3. Is this manuscript prepared following the fixed style sheet and format (latest APA format) of the Journal?
4. Do you think the scholarship that went into this work is poor, adequate, very good, or excellent?
5. Do you think this manuscript is well structured and it has presented a clear argument? Is the argument presented here has been substantiated and developed in a comprehensive manner?
6. How do you compare the strength and weakness of the existing works with this manuscript?
7. How important is this work and how would you rate its content and quality?
8. Do you think the manuscript is important enough as a contribution to the knowledge in the field that justifies the amount of work that may need to make it publishable?
9. If this manuscript needs revision, (a) do you think the author is capable of making the necessary revisions, and (b) do you have any specific suggestions for revision?
10. Do you recommend either to publish this article only after revision, or not to publish it? Beyond these options, you could frame your recommendations in your own words.

---

(Signature)

(Name of the reviewer)

Date:

**Peer review process**

- The review process of the manuscripts will be a blind peer-review.
- The manuscripts submitted to the Editorial Board for publication are desk reviewed.
- Then the manuscripts are sent to the reviewers without author's identity.
- The manuscript writers and the reviewers remain anonymous.
- When the peer reviewer sends back the reviewed version to the Editorial Board, it is sent back to the author for revision, if any.
- Once the author revises the manuscript per the reviewer's comments and suggestions, he/she submits both hard and soft copies of the final version of the manuscript to the Editorial Board.
- Then the Editorial Board makes the final decision on whether to accept or reject the paper for publication.
- Then the Editorial Board edits the article.
- The received and accepted dates are mentioned at the top of each article when published.

# ओखलढुङ्गा जर्नल (OKHALDHUNGA JOURNAL)

## Okhaldhunga Campus

(Affiliated to Tribhuvan University)

Okhaldhunga

Ph. 037-520028

Individual: 350  
Institutional: 550