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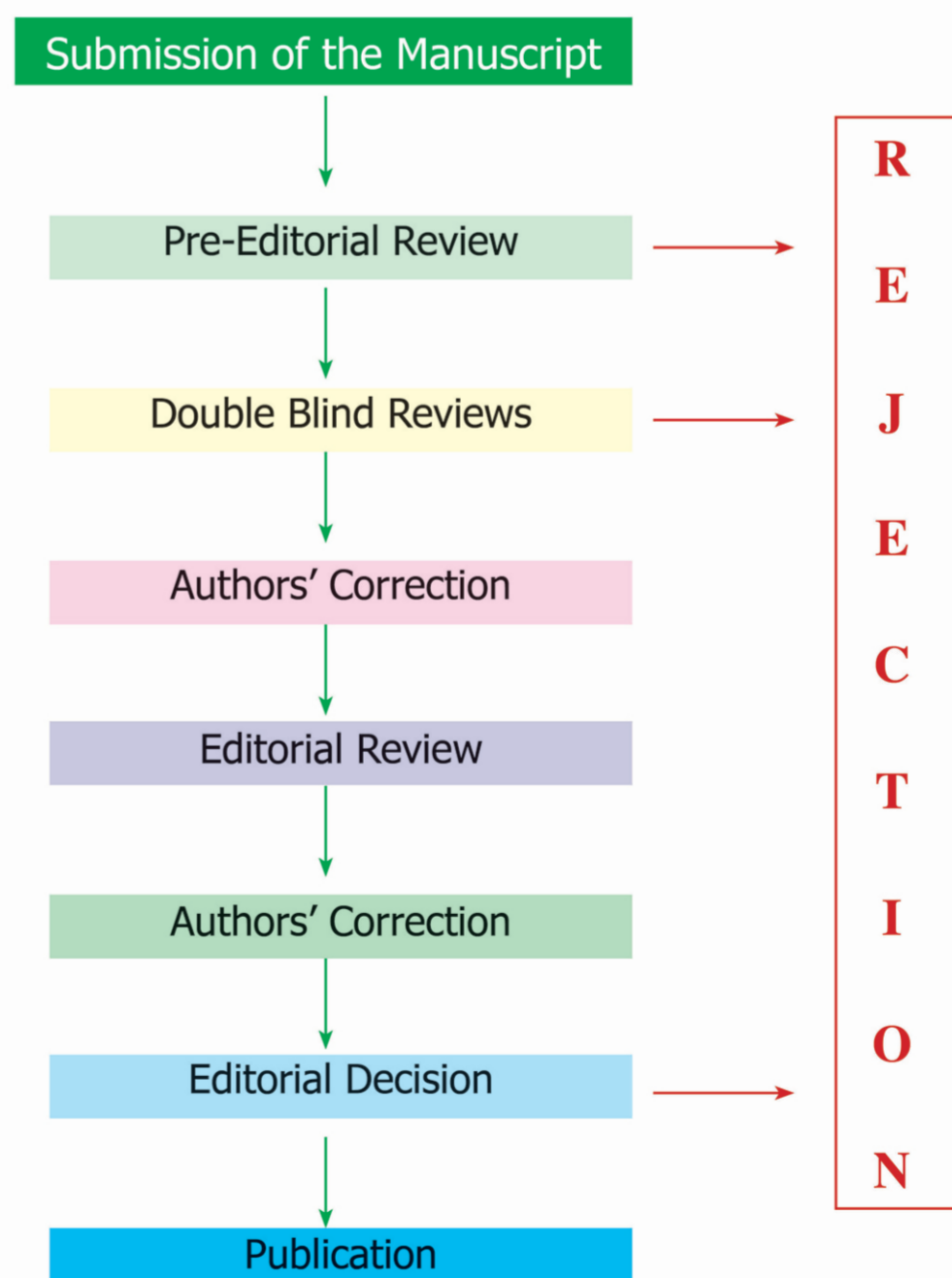
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Editorial Note....

The Madhyabindu Journal is an interdisciplinary journal of language, literature, and management published by the Madhyabindu Multiple Campus' Research Management Cell (RMC). We consider it a great honor to publish the ninth volume of the peer-reviewed Madhyabindu Journal. It is an excellent platform, for individuals taking part in campus-wide scholarly endeavors. The goal of MMC's Research Management Cell is to publish current, excellent, and original research papers together with appropriate and insightful evaluations. As a result, the publication aims to be dynamic, interesting, and approachable while yet being demanding and integrative. The journal will publish multidisciplinary research in each issue. The double-blind peer review procedure for the journal is used to all multidisciplinary papers.

The topics covered by the articles in this collection vary from finance and management to public health to language and literature, teaching methods, and instructional materials. We owe a great deal of gratitude to the numerous researchers who provided these articles and to those who reviewed them for us.

To improve the quality of the journal in the upcoming volumes and issues, the editorial board will take into consideration all helpful observations, recommendations, and comments. The Campus Management Committee and Campus Administration have been the journal's mentors in the past, and we are appreciative of their guidance. For their tireless efforts in reviewing the articles, the peer review team also deserves special recognition.

Without a doubt, any articles you desire to submit-individually or jointly-will be greatly appreciated and significantly contribute to the journal's early growth and success. We appreciate your support of the Journal and send our best wishes.

Editorial team
Research Management Cell
Madhyabindu Multiple Campus
Kawasoti, Nepal.
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Contents

1.	Determinants of Price of Stock of Nepalese Commercial Banks	
	- Bishnu Prasad Lamsal	1
2.	Critical Discourse Analysis on Language and Power in Nepali Public ELT Classroom	11
3.	मात्रिक छन्दको सैद्धान्तिक तथा प्रयोगात्मक प्रारूप	
	- धनपति कोइराला	25
4.	The Privacy Price of School Safety: Stakeholders' Perceptions towards the Use of CCTV in Schools	
	- Mahadev Devkota	49
5.	Service Quality and Customer Satisfaction with Commercial Banks in the Nawalpur District	
	- Yagya Prasad Rijal	73
6.	Relationship among Amlapitta and Lifestyle and its Treatment Through Lifestyle Management	
	- Naranath Pandey, Ph.D.	82
7.	नेपाली उखानको स्वरूप र प्रयोग क्षेत्र	
	- ईश्वरी प्रसाद खनाल	98
8.	Exploring Identity: A Critical Discourse Analysis on “Nepali Women in Politics: Success and Challenges”	
	- Sushil Gautam and Tek Bahadur Chhetry	114

DETERMINANTS OF PRICE OF STOCK OF NEPALESE COMMERCIAL BANKS

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Abstract

Determinants of stock price of Nepalese commercial banks are examined. Primary goal of the study is to analyze, and evaluate the share price fluctuations of Nepalese commercial banks. A descriptive and causal comparative research design was utilized to achieve the objectives of this research. Secondary data will be gathered from the annual reports of sample seven commercial banks, the NEPSE, and other related companies. The MPS has a positive relationship with EPS, P/E ratio, and BVPS but a negative relationship with DPS. It is found that there is a strong positive association between all independent variables (EPS, DPS, BVPS, and P/E Ratio) and the dependent variable (MPS) Examined are the factors that affect Nepalese commercial banks' stock prices. The analysis and evaluation of Nepalese commercial banks' share price fluctuations is the study's main objective. The MPS has a negative relationship with DPS but a positive relationship with EPS, P/E ratio, and BVPS. The study reveals that during the study period of the Nepalese commercial banks, MPS appears to move the greatest, while price earnings ratio fluctuates the least. The study period's findings also shown a significant positive correlation between commercial banks' stock prices and their EPS, DPS, P/E ratios, and BVPS. The EPS, DPS, P/E ratio, and BVPS have a considerable positive correlation with the share price of commercial banks.

Keywords: EPS, DPS, P/E ratio, BVPS, MPS

INTRODUCTION

The variables influencing stock prices are frequently discussed. Regarding asset pricing, economists and players in the financial markets cannot agree. Fundamental factors including earnings/share, dividends/share, earnings ratio, firm size, dividend yield, management, and diversity are what essentially drive stock prices in an efficient market. Stock valuation ratios are a useful tool used by fundamental analysts to

anticipate future stock prices and ascertain a company's existing fair worth. According to Srinivasan (2012), fundamental analysts contend that if a stock's fair value and current price differ, it is either overpriced or undervalued, and the market price will eventually approach fair value.

There were 19 commercial banks in Nepal (NRB Report, 2024). Among them, 18 commercial banks are listed on the Nepal Stock Exchange (NEPSE), which is the secondary market of Nepal controlled

2 The Journal of Madhyabindu Multiple Campus, Vol. 9, No. 1, 2024

by the Securities Exchange Board of Nepal (SEBON). The price of the shares of a commercial bank listed on the stock exchange is determined by the demand and supply of bank's stocks or daily trades in the secondary market. Many participants in the stock market, including investors, traders, and other interested parties, engage in day trading to increase their returns. The focus of this study is mainly on the share prices of commercial banks listed on the Nepal Stock Exchange. In Nepal, there were nineteen commercial banks. Of these, the Securities Exchange Board of Nepal (SEBON)-controlled Nepal Stock Exchange (NEPSE), the country's secondary market for Nepalis, lists eighteen commercial banks. Demand and supply for the bank's stocks, or daily transactions in the secondary market, set the price of shares of a commercial bank listed on the stock exchange. To boost their profits, a large number of stock market participants, including traders, investors, and other interested parties, day trade. The share prices of commercial banks listed on the Nepal Stock Exchange are the primary subject of this study. To do this, an examination of Nepal's secondary stock market is required in order to determine the reasons behind the daily fluctuations in bank stock prices.

There are various reasons why an individual or group would purchase shares in a corporation. It could be a power purchase, a lucrative investment, an impact investment, a safety net, or seasonal liquidity. Regardless of rationale, before opting to purchase shares of a specific

firm, an investor carefully weighs all of the choices. In an active market, a company's share price can provide investors with a solid indication of its performance and worth. In order to make wise investment decisions, investors must thereby comprehend how a variety of basic factors impact the stock price (Srinivasan, 2012).

The formalization of the Nepal Financial Market (NEPSE) occurred with the establishment of the Nepal Stock Exchange. The bulk of financial market instruments listed on the Nepal Stock Exchange (NEPSE) in Nepal are common stocks. Stocks are exchanged on the primary and secondary markets. Common stocks are frequently overpriced, undervalued, or sold at par in the secondary market yet trade at par in the primary market. In the secondary market, organizational (internal) and external factors occasionally affect the share price. Furthermore, the NEPSE index is susceptible to both firm-specific and external factors (Nepal, 2018).

Using a variety of financial metrics, including earnings per share (EPS), dividend per share (DPS), price earnings ratio (P/E ratio), and book value per share (BVPS), this study aims to examine how market price of stock (MPS) varies in Nepalese Commercial Banks. Thus, the following queries might come up:

- a. How are the sample banks' EPS, DPS, P/E ratio, BVPS, and MPS trending right now?
- b. Is there a connection between MPS and BVPS, EPS, DPS, or P/E ratio?
- c. Are investors aware of the financial indicators that affect the Commercial

Banks' MPS?

The study's objectives are to investigate, evaluate, and interpret changes in Nepal's commercial banks' share prices. The goals of this study are to investigate the present trend of sample banks' EPS, DPS, PE, BVPS, and MPS as well as the link between MPS and EPS, DPS, PE, and BVPS of particular commercial banks.

This study will help banks and the stock market by determining the elements that investors think is impacting stock prices. Once these traits or factors have been determined, banks can work very hard to maximize the value of the previously listed variables that are considered important for investment opportunities. Brokers, stock analysts, and other people who are actively involved in the stock market would also benefit from the study. Furthermore, the study is essential reading for academics and students who want to understand how the stock prices of commercial banks behave as well as for anyone who wants to work in banking or investing. This study will look at the movement of listed Nepalese commercial banks' share prices while taking all of these variables into consideration.

Literature Review

In Nepal, the market price of shares of commercial banks is influenced by an independent variable called DPS. With every issued common share, the DPS is announced. The total dividends paid throughout a full year (including interim payments) divided by the total number of outstanding common shares issued

is the dividend per share. According to Modigliani and Miller (1961), a company's value is independent of its dividend policy and is determined by its profits.

The market price is the dependent variable. We conduct tests on the factors influencing commercial banks' share prices on the Nepal Stock Exchange. Researchers like Zakir and Khanna (1982) and Malhotra (1987) have noted that variations in buying and selling pressure might result in minute-to-minute fluctuations in stock prices. Selecting which market price to utilize as the dependent variable in a regression analysis is challenging as a result of these fluctuations.

Another independent variable in this research is BVPS. It is a metric used in finance that shows the minimum value of a company's share capital as valued per share. To be more precise, this figure is calculated by multiplying the number of outstanding shares by the original value of a company's common stock after deducting any incoming (retained earnings) and outgoing (dividends and share buybacks) modifiers (Sharma, 2011).

Securities with an original maturity of more than a year are involved in the capital markets, according to research done in 2012 by Mishkin and Eakins. Among these securities are stocks, bonds, and mortgages. Capital markets have generated secondary markets. Since most investors intend to sell their stock holdings eventually and long-term bonds before they mature, a secondary market—where previously issued securities are sold—is crucial. The capital market is used by both people and

4 *The Journal of Madhyabindu Multiple Campus, Vol. 9, No. 1, 2024*

businesses to make long-term investments. The profitability of a corporation can be ascertained by examining its earnings per share. Higher earnings per share typically translate into a higher market price. Market price and earnings per share have a positive association, meaning that the higher the earnings per share, the higher the market price, according to Malhotra and Tandon (2013) and Almumani (2014).

It describes how market value is compared to earnings per share. The degree to which a stock's price covers its earnings is shown by the price-earnings ratio. shows if the share price of a company is overpriced, undervalued, or appropriately valued. Generally speaking, investors expect more future profits growth from companies with a high P/E ratio than from those with a low P/E ratio. The price-earnings ratio and the share price of the company also showed a high positive link, according to research by Malhotra and Tandon (2013) and Almumani (2014).

In the banking system of Nepal, Pradhan and Dahal (2016) investigated the relationship between MPS and macroeconomic and bank-specific variables. Determine the effects on MPS of earnings per share, dividends per share, book value per share, price-earnings ratio, size, GDP, inflation, and money supply. Based on a cross-sectional analysis of secondary data from 14 commercial banks between 2002–2003 and 2013–2014, the study was conducted. This study's initial application of the theory makes the assumption that a wide range of macroeconomic and bank-specific factors, including book value per share,

profits per share, dividend per share, price-earnings ratio, profitability of assets, size, GDP, inflation, and money supply, have an impact on MPS. The market price per share is little impacted by book value per share, earnings per share, and the price-to-earnings ratio. The study suggests that before making an investment decision, a rational investor should consider signals and asymmetric information, as well as the dividend per share, firm size, and money supply in the setting of an imperfect stock market like Nepal.

The primary factors influencing the P/E ratios of manufacturing businesses listed on the Dhaka stock exchange were determined by Dutta, Saha, and Das (2018). To achieve its goals, the study used regression analysis, correlation matrices, and descriptive statistics. The findings showed that the P/E ratio is significantly influenced by dividend yield, size, leverage, and net asset value per share, with dividend yield and size having a negative impact and leverage and net asset value per share having a positive influence. This study provides evidence for fundamental analysts and decision-makers to assess factors that account for fluctuations in Bangladeshi manufacturing companies' price-to-earnings ratios.

The market price per share divided by earnings per share is called the price-earnings ratio, or PE ratio. According to Sharma and Thapa (2020), it is calculated by dividing the market price per share by the earnings per share.

Dhodary (2023) examined the factors that influence Nepalese commercial banks' stock prices. In order to provide a concise

and accurate study on specific variables and pooled cross-sectional data that are collected from NEPSE listed banks at one point in time, the study is carried out using a quantitative technique followed by descriptive research. Data collection took place throughout the fiscal years 2011–12 and 2020–21. Book value per share, PE ratio, market price per share, business size, dividend payment, return on equity, and dividend payment are the research variables. Multiple regression analysis, correlation analysis, and descriptive statistics are all done under statistical analysis. According to descriptive statistics, Nepalese commercial banks' book value per share and firm size have been increasing consistently, but their profitability, dividends, and stock performance in the market have been quite erratic. In certain years of the year, the P/E ratio is zero since there are no earnings per share for that specific bank. The share price of commercial banks in Nepal has a negative correlation with firm size and a positive correlation with BVPS, PE, ROE, and DIV. Research framework

Clearly identifying the variables that could impact the market share price is the goal of the study framework. Considerable data is currently available to support the hypothesis that firm-specific factors impact stock price movements. It is anticipated that factors like profits per share, dividends per share, price earnings ratio, and book value per share will have an impact on the market price per share of commercial banks in light of theory and significant empirical facts. It is believed that the independent factors have an impact on the dependent variable,

which is the share price of commercial banks. The independent variables are selected with care for previous theoretical and empirical justifications.

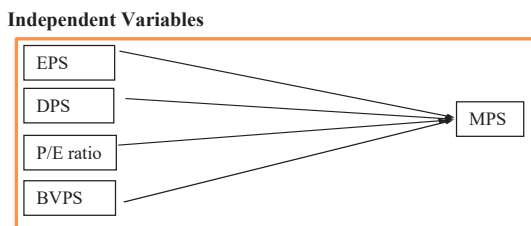


Figure 1. Conceptual Framework Source: Karki, (2018)

Many studies have been conducted in Nepal to determine the factors that affect price fluctuations in the stock market. By examining the price variations, several researches have specifically investigated the relationship between macroeconomic variables, financial indicators, and commercial bank share prices. These studies usually make use of two statistical tools: regression analyses and correlation coefficients. This study differs from previous ones in that it uses a different sample of banks, presents the data in a different fashion, and uses statistical and financial tools for data interpretation and analysis. Furthermore, when identifying the most important element influencing stock prices, the researcher gave priority to the opinions and knowledge of individual investors because they are the main information sources. Therefore, this study will be valuable to stakeholders, academics, students, teachers, and civil society in addition to other stakeholders, businesspeople, and governments from an academic and policy perspective.

6 *The Journal of Madhyabindu Multiple Campus, Vol. 9, No. 1, 2024*

Research Methodology

This study employed a descriptive and analytical research design. To learn more about the factors influencing the movement of the stock price of listed commercial banks on the NEPSE, data will be collected on the relationships between market price per share and earning price per share, dividend per share, price earnings ratio, book value per share, and other financial indicators.

All of the variables or observations are collectively referred to as the population. All businesses listed on the Nepal Stock Exchange make up the study's population; only commercial banks listed on the NEPSE and involved in share transactions are considered for analysis. The 19 commercial banks that are listed on the NEPSE make up the study's population. Seven of the 19 commercial banks in total were selected as a sample for the study using a practical selection technique.

Descriptive Statistics

Table 1

Descriptive Statistics of Study Variables

Variables	N	Minimum	Maximum	Mean	Std. Deviation
Market Price per Share	49	255.00	3385.00	713.42	587.35
Earning Price per Share	49	10.12	65.97	30.72	12.63
Dividend Price per Share	49	5.31	73.68	22.32	11.99
P/E Ratio	49	8.51	51.31	22.17	9.97
Book Value per Share	49	131.36	370.40	204.85	58.58

Table 1 presents descriptive data for the study period. It includes the mean, standard deviation, minimum and maximum values of variables related to the sample

Secondary data have been employed to gather information for the effective and successful conclusions. The secondary data sources will be the NEPSE, other related companies, and the annual reports of listed commercial banks. Another source is the year-ended equity share data sheet, which displays the balance sheet profit and loss account, EPS, DPS, P/E, MPS, BPVS, and so on. Numerous websites, already completed theses, books, journals, magazines, reports, bulletins, etc. include pertinent data for the study that can be used using statistical tools like regression, correlation, mean, standard deviation, and CV.

Results and discussion

This section's main focus is on how to show obtained data using suitable tables and figures, as well as how to use a range of statistical and financial approaches to evaluate and interpret the data.

commercial banks. From Rs. 255 to Rs. 3385, the sample banks' MPS ranges, resulting in an average of 743.42 and a standard deviation of Rs. 587.35. The range of

EPS is between Rs. 10.12 and Rs. 65.97, resulting in an average of Rs. 30.72 and a standard deviation of Rs. 12.63. The distribution of DPS is between Rs. 5.31 and Rs. 73.68, resulting in a mean of Rs. 22.32 and a standard deviation of Rs. 11.99. Similar to this, the BVPS ranges from Rs. 131.36 to Rs. 370.40, resulting in an average of Rs. 204.85 with a standard deviation of Rs. 58.58, while the P/E ratio extends from Rs. 8.51 to Rs. 51.31, leading to an aver-

age of Rs. 22.17 with a standard deviation of Rs. 9.97. The variation as indicated by standard deviation is largest for dependent variable market price per share and lowest for independent variable price earnings ratio.

Correlation Analysis:

The correlation analysis of overall data is done to find out the relationship between different independent variables with MPS.

Table 2

Relationship of MPS with EPS, DPS, BVPS and P/E Ratio

Variables	MPS	EPS	DPS	P/E Ratio	BVPS
MPS	1				
EPS	.752**	1			
DPS	.846**	.836**	1		
P/E Ratio	.779**	.262	.461**	1	
BVPS	.489**	.682**	.628**	.181	1

** . Correlation is significant at the 0.01 level (2-tailed).

Table 2 demonstrates the high positive correlation between MPS and DPS (i.e., 0.846), P/E ratio (i.e., 0.779), EPS (i.e., 0.752), and BVPS (i.e., 0.489). At the 1% level of significance, the correlation between MPS and DPS, BVPS, EPS, and P/E ratio is substantial. According to the correlation result, a rise in independent factors raises the dependent variable, or the stock

market price, and vice versa.

EPS and DPS, P/E ratio, and BVPS are found to have a significant and positive relationship when examining the universal link between independent variables. Similarly, there is a significant positive correlation between DPS and P/E ratio and BVPS, as well as a significant positive correlation between P/E ratio and BVPS.

Regression Analysis

Table 3

Model Summary

R	R Square	Adjusted R Square	Std. Error of the Estimate
	.951	.947	135.78541

- a. Predictors: (Constant), BVPS, P/E Ratio, DPS, EPS
- b. Dependent Variable: MPS

8 *The Journal of Madhyabindu Multiple Campus, Vol. 9, No. 1, 2024*

Examining the universal link between independent variables reveals a significant and positive association between EPS and DPS, P/E ratio, and BVPS. Likewise,

a noteworthy positive relation has been shown between DPS and both P/E ratio and BVPS, as well as P/E ratio and BVPS.

Regression Analysis

Table 4

Regression Model

Model	B	Std. Error	Beta	t	Sig.
(Constant)	-758.643	84.335		-8.996	.000
EPS	19.307	3.115	.415	6.198	.001
DPS	14.486	3.397	.296	4.265	.001
P/E Ratio	32.308	2.297	.548	14.067	.001
BVPS	-.785	.463	-.078	-1.694	.097

Dependent Variable: Market Price per Share

Additionally, Table 4 shows that the p-values of the independent variable P/E ratio, DPS, and EPS are less than the significance level ($p < 0.05$), indicating significant findings. Nevertheless, the results for BVPS are not significant because the p-value for the independent variable is more than 0.05. This demonstrates that increases in MPS of 19.307, 14.486, 32.308, and -0.785 are produced by increases in EPS, DPS, P/E ratio, and BVPS of one unit.

Conclusions

The study revealed the current status of financial indicators, with the market price experiencing the highest level of fluctuation. It exhibited the most volatile EPS, and banks-maintained consistency in their earnings. The DPS appeared unappealing due to its high level of fluctuation in terms of dividend payment. Similarly, banks exhibited higher fluctuations in their price earnings ratios. Ultimately, the

study concludes that MPS experienced the highest level of fluctuation, while the price earnings ratio exhibited the lowest level of fluctuation over the study period of the Nepalese commercial banks.

The study period's findings also shown a significant positive correlation between the price of commercial banks' stock and its book value per share, earnings per share, dividend per share, and price-earnings ratio. The price-earnings ratio, book value per share, earnings per share, and dividend per share all have a substantial positive correlation with the share prices of commercial banks.

Discussion

One may argue that the regression analysis demonstrates a positive correlation between MPS and EPS, DPS, and P/E ratio. The results can be explained by the fact that rising earnings per share will always cause equities share values to rise sharply. Significantly, this result aligns

with the conclusions drawn by Sharma (2011), Malhotra and Tandon (2013), and Almumani (2014), which all found that earnings per share has a significant role in determining stock prices. Likewise, there is an inverse correlation between market price and dividend per share. The result is supported with the findings of Almuman (2014), Malhotra and Tandon (2013).

A further empirical finding from the regression study indicates that the P/E ratio and BVPS with MPS have a positive association. The findings can be explained by the expectation that the share prices will rise along with the P/E ratio and BVPS. This result is in line with research by Sharma (2011), Aalmumani (2014), and Malhotra and Tandon (2013), which found that BVPS and P/E ratio significantly increase share prices.

Implications

The research substantiates the notion that the choice to declare a dividend is influenced by the bank's earnings position. Subsequent investigation has demonstrated

that the announcement of a dividend has bearing on the bank's valuation prior to the purchase of shares in the market. Therefore, it is advised that investors consider the banks' profitability before purchasing shares because their earnings position will indicate their potential for dividend announcements, which will raise the share price. It is advised that because the market price of the chosen commercial banks' stock fluctuates over the study time, they keep an eye on matters pertaining to stock determinants. Only the DPS and EPS could not be able to cover the return due to the related risk. Investors are advised not to view the company's performance just through the lenses of EPS, DPS, P/E ratio, and BVPS. It's important to take into account additional essential elements including the non-performing loan percentage, corporate governance of the business, and cost of capital. It is advised that investors purchase the company's shares only after conducting thorough technical and fundamental research and only after assuming a measured risk.

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10 *The Journal of Madhyabindu Multiple Campus, Vol. 9, No. 1, 2024*

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CRITICAL DISCOURSE ANALYSIS ON LANGUAGE AND POWER IN NEPALI PUBLIC ELT CLASSROOM

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Abstract

The study focuses on how teachers use language and power to share knowledge, specifically concerning the power language used in Nepali ELT classrooms. The study's primary goals are to analyze language power as it reveals itself in speech acts and examine how teachers' use of language power affects students' attitudes toward learning. The primary source of data for this study was the teaching activities carried out in the district of Nawalparasi, Nepal. Depending on attributes including gender, job position, and length of service, four public school teachers—two male and two female—were chosen. Using a qualitative ethnographic study approach, the teacher and students' interactions and language use are examined. The data is further evaluated using Norman Fairclough's critical discourse analysis, which comprises description, interpretation, and explanation. The findings suggest that teachers are imposing speech act forms on their students and that this power may have an impact on how they feel about learning. However, students are also motivated and become more engaged in class when teachers express their pleasure in speech act forms. Therefore, teachers should incorporate humanistic teaching into their teaching and learning activities, taking into account the potential problems of using language in an ELT classroom.

Key Words: *Critical discourse analysis, power, and language, learning attitude, speech acts*

Introduction

Humans convey their feelings, thoughts, ideas, and facts using language. Generally speaking, oral language is more profoundly used in communication than written language. Interaction between teachers and students during teaching and learning activities is one example of language use for social roles. According to Brown (2000), language is a system of written, spoken, and arbitrarily conventionalized gestures that allow people who belong to the same group to communicate with one

another. Written language is less frequently used in communication than spoken language. That is comparable to what takes place in the classroom during interactions between students and teachers. One way that language is used for social roles in the classroom is through interactions between teachers and students during this kind of learning activity (Muhyiddin, 2018). Language serves as an interactional function in classroom learning and instruction. Bannett et. al. (2003) insisted that language in the classroom should serve

12 *The Journal of Madhyabindu Multiple Campus, Vol. 9, No. 1, 2024*

transactional and interactive purposes. The interactional function is concerned with social interactions and personal attitudes whereas the transactional function discloses the settings. Moher and Rokas (2002) provided the three language characteristics based on how language is used in the classroom. First, there is an imbalance in the speakers' and listeners' relative positions of authority. The disparity enables the speaker to be subjugated by the participant who is using strong words. Secondly, there is also a set of predetermined language patterns. Thirdly, the conversational interchange serves to reinforce a context-dependent personal identity.

The relationship between teachers and students has an impact on how well concepts are received in the context of classroom activities. Language usage in the context of learning interactions reflects the relationship between the teacher and the learner. Fundamentally, the teacher's engagement with students reflects how they perceive their students' perspectives. Based on the concepts of the superior-subordinate relationship and the motivator and facilitator of students, teachers can observe the students. It represents the teacher's system of thought and beliefs. In other words, how a teacher communicates with students can affect how they perceive both the instructor and the subject.

A teacher's responsibility in the classroom includes both transmitting knowledge and managing the teaching and learning process. To achieve the learning objective, teachers have complete control over all

classroom activities. Teachers assess the teaching-learning process to determine how well their students have understood the lesson. The teacher can grade the students' arguments by declaring whether they are right or wrong. In other words, teachers have some control over and influence over what students do in the classroom. It is clear from the description above that teachers in the classroom are in a position of higher authority than students.

Currently, schools in Nepal are using the communicative method to teach English. Students must be able to improve their communication skills in meaningful situations. Shastri (2010) mentioned that communicative competence is the ability to develop an infinite number of sentences as well as an understanding of how to utilize language. Additionally, the ability to use language appropriately for the intended goal is referred to as communicative competence. The goal could be expressed as a form of request, order, apology, or complaint. This results in the understanding of how language is acquired. It signifies that in addition to mastering English grammar, students must also be able to effectively communicate in English in a given situation. The majority of ELT classes in Nepal are still teacher-centered, nonetheless. The teaching-learning process is still dominated by teachers.

Fairclough (1995) believed that the concept of power is understood in terms of unequal capacity to control how texts are created, circulated, and consumed in certain socio-cultural contexts, as well

as asymmetries between participants in discourse events. It is believed that texts' grammar, implicatures and presuppositions, standards of politeness, speech-exchange system, generic structure, and style are all influenced by their ideological foundations. Van Dijk (2001) stated that a power group must control the number of individuals joined with others to be able to restrict the freedom of other groups that might influence their opinions.

The explicit and implicit expressions of the teachers reveal the shape of their power in the classroom. It appears in the form of acknowledgment, direction, queries, or arguments. In other words, after careful analysis, some of the teacher's utterances, such as "Keep silent," are discovered to contain the power manifestation. This is not the only instance a teacher will use this sentence to enforce the rule that students must keep quiet in class. Fairclough (2009) stated that the sentence above is likely a form of authority held by the teacher and the student if the context and linguistic components of the sentence are taken into consideration, such as the speaker-listener connection, transitivity, modus, modality, and active-passive.

It is possible to evaluate a sentence's power through linguistic features and the speaker's speech behaviors. Critical discourse analysis (CDA) is one approach to comprehending how power manifests in discourse that involves the use of linguistic features. It not only explains how language is used but also correlates

between it and the power possessed by a group of individuals who possess it. Language plays a significant role in critical discourse analysis when identifying social power imbalances. Text, discourse practice, and socio-cultural practice are the three dimensions of critical discourse analysis (Wodak, 2012). Understanding how power manifests in the text through language, grammar, and textual structure requires a descriptive analysis of the textual dimension. The discourse practice dimension will interpret the findings of this dimension's analysis. The next step in the investigation is to determine what the sociocultural factor explains.

The study conducted by Yanto et. al (2013) argue that the manifestation of power in the classroom has a purpose. First, it allows the teacher to govern or control the classroom; second, it compels students to pay attention to, believe in, and follow the teacher's instructions. Third, students believe in teachers' talk to make sentences, and fourth, students respect their teachers which differentiates the teachers' and students' status.

Currently, this study focuses on the power language employed in Nepali ELT classrooms. Critical discourse analysis, as Fairclough (1992) believes can be used to identify the type of power present in classroom discourse. To achieve this goal, this study focuses on how language and power are employed in English language teaching (ELT) in Nepali classrooms. It also identifies the most prevalent forms of

power used in ELT settings.

Problem Statement

Language plays a significant role in critical discourse analysis when identifying social power imbalances. Text, discourse practice, and socio-cultural practice are the three dimensions of critical discourse analysis (Wodak, 2020). Understanding how power manifests in the text through language, grammar, and textual structure requires a descriptive analysis of the textual dimension. This study primarily aims to explore two issues: a) How do the forms of speech acts represent linguistic power? b) To what extent does the power of language affect students' perspectives on learning? It not only explains how language is used but also correlates between it and the power possessed by a group of individuals who possess it. The study focuses on how teachers use language and power to share knowledge, specifically concerning the power of language used in English classrooms.

Objectives of the Study

The study's objectives are to:

- a) Describe the power of language as it is expressed in speech acts.
- b) To explore the impact of teachers' use of power in language on students' attitudes about learning.

Significance of the Study

The study of the relationship between language and power in organizational, social, and political contexts is currently

quite popular. The study of the relationship between language and power in education is, however, uncommon, particularly in ELT classrooms. In practice, interactions between students and teachers make it impossible to completely avoid the phenomenon of utilizing power in the classroom. The influence of teachers' actions or expressions on students' learning attitudes is now viewed as a source of power from a perspective in the classroom.

Additionally, teachers can use their influence to maximize students' potential by creating humanistic teaching and learning activities. Students can actively participate in the selection of instructional strategies and materials by teachers. Teachers need to encourage conversation between themselves and their students to foster a positive learning environment. The positive aspects of teachers using power in the classroom will also be a concern for the students. The students will also be aware of how student-centered learning is used in the teaching and learning process.

Literature Review

This article examines how a teacher uses language to exercise power in the classroom. It is meant to show that a language's perspective may be seen in both its form and its function. In this context, language serves as a means of manifesting power. The teacher's remarks in the classroom can reveal the power structure. The speaker's speech activities take the shape of utterances. Using Norman Fairclough's critical discourse analysis,

the power manifestations in the teachers' speech acts are analyzed.

Critical Discourse Analysis (CDA)

Since language is a means of communication, human beings cannot be separated from it in their daily lives. There is interaction between the speaker and the hearer during communication. In this interaction, there is a tendency for a power imbalance between the speakers and the hearers. It can be observed by the way that one person can control the other person's speech or how they predominate in a conversation. Critical Discourse Analysis (CDA) is one approach to comprehending this disparity in language use. Van Dijk (2001) asserted that CDA is a sort of discourse analytical study that focuses largely on how social power abuse, domination, and inequality are enacted, reproduced, and resisted in the social and political context through text and talk. Bukhari and Xiaoyang (2013) believed that CDA is a field that analyzes spoken and written texts to investigate the discursive causes of power, dominance, inequality, and bias. With this conviction, CDA takes an explicit stance and seeks to comprehend, expose, and ultimately resist social inequity.

The goal of CDA is to explain the implicit and explicit relationships among language, power, and ideology to disclose identity (Kristina, 2013). To identify the discursive sources maintained and repeated within particular settings, Van Dijk (2003) explained that CDA is the field that is concerned with analyzing and examining

written and spoken texts. In a similar vein, Discourse analysis, as defined by Fairclough (1993), is the systematic examination of the frequently hidden connections between discursive practices, events, and texts and larger social and cultural structures, relations, and processes to uncover how these practices, events, and texts are influenced and formed ideologically by the relationship between power and power struggles.

The CDA can be used to explore educational issues in the context of the struggle between social reality and political power. Huckin et al. (2012) mentioned that CDA helps examine the connections between teaching, learning, curriculum, school and community roles, ideologies, and power, as well as their effects on the processes of teaching and learning in the classroom. Kristina (2013) further explained that CDA examines the unequal and hierarchical authority among participants in oral and written interactions. By critically examining language as a social activity, CDA focuses on exposing explicit and implicit sociopolitical dominance, including social transformation, power abuse, ideology imposition, and social injustice. As such, CDA is a sort of discourse analytical research that focuses on how social power abuse, dominance, and inequality occur as well as how these forces are enacted, replicated, and resisted through texts and talks in educational, social, and political contexts.

The researcher's main area of interest in this study is Norman Fairclough's

16 *The Journal of Madhyabindu Multiple Campus, Vol. 9, No. 1, 2024*

critical discourse analysis. Fairclough (2005) mentioned that CDA has provided educational academics with methods for examining language use in social contexts. The CDA offers chances to think about the relationships between discourse and society, between texts and settings, and between language and power by challenging the assuredness of language and permitting exploration of how texts reflect the world in particular ways according to special interest (Fairclough, 2001)

In 1989, Fairclough developed the CDA approach as a critical linguistic study of language and power. Fairclough asserts that speech can be considered from three perspectives to achieve CDA's objectives. First, the text, whether it be written or spoken; second, the discourse practice; and third, the sociocultural practices; the context of society, institution, and culture that determine the meaning and form of discourse.

Research on the use of language in the English teaching classroom, particularly in Nepal, is still uncommon at the moment. Fairclough (2013) asserted that all interaction has a sort of power that can be exposed through the use of critical discourse analysis. As long as there are interactions between teachers and students, the phenomenon of using power in the classroom cannot be avoided. The influence of teachers' actions or words on students' learning attitudes is increasingly considered to be a form of power in the classroom. Based on these circumstances, it would be interesting to learn more about

how language and authority are used in English language teaching (ELT) settings, especially when directive speech acts are included.

Research Method

The principles of qualitative research are applied to this study. As defined by Cresswell and Poth (2016) a qualitative study is a type of educational research where the researcher uses participant opinions to answer broad, general questions, gathers participant data primarily in the form of words, describes and analyzes these words for themes, and conducts the inquiry in a subjective, biased way.

This study aims to analyze the phenomenon of power language use in the classroom. The ethnographic method was used in this study by the researcher to examine the behavior patterns among teachers in the classroom and within the school community. Ethnographic research is utilized in the field of education to analyze how teachers and students behave, what they need, how they interact, and how they use language. Latief (2018) mentioned that ethnographic research is used to describe educational systems, processes, and phenomena to comprehend the needs, experiences, viewpoints, and goals of both teachers and students. This understanding serves as a useful basis for creating educational programs that will ultimately enhance the quality of student learning.

The teaching and learning activities carried out in the English language teaching classroom in the Nawalparasi district of

Nepal served as the research's primary source of data. Based on gender, position, and duration of the job, four public school teachers (two male and two female) were chosen. Observation, field notes, and research journals with interview transcripts were used to gather and analyze the data.

Finding and Discussion

Based on information gathered from questionnaires, interviews, observations in the classroom, and videos of classroom activities, the study described how teachers used language to use power and influence students' attitudes toward learning.

Power Forms in Language Represented in Speech Acts

The power represented by a teacher can be seen from his/her utterances in speech act forms. A teacher's use of directive speech acts can be used to determine the level of authority that person represents. Harnish (2009) urged that directed utterances indicate the speaker's attitude toward some anticipated action by the listener and his purpose that the utterance or the attitude is expressed, be understood as a justification for the hearer's behavior. The teacher frequently uses directed speech acts in class conversation to control the environment of the group. When doing these activities, the instructor frequently employs a power, which may take the form of high restrictions, a standard, or a low (humanistic) form. So, it will reveal how a teacher perceives his or her position concerning the students. The following transcript of teacher and student interactions illustrates the use of directive

speech acts.

Teacher: Listen carefully, and open page No. 67. Read the passage given on this page and when you are doing the exercises given below in the text, you have to (1) understand the passage thoroughly.

Student 1: Page No. Sir.

Teacher: Haven't you listened (2) earlier when I told you?

Student 1: Sorry sir, I haven't listened.

The conversation depicts an example in which a teacher was directing students on how to respond to inquiries. The students are asked to justify their responses. When viewed from the perspective of a command, it can be categorized as a directive speech act by the use of the modalities "have to" (1), and another "haven't" in turn (2). So, the authority a teacher possesses in the classroom can be understood from their intention to impose strict rules. It is evident from the relational modality "have to." It can be assumed that the teacher viewed both herself and her pupils in the context of a superior-subordinate relationship when she says "Haven't you listened earlier?". By employing the modality "have to," the speaker expected that the listener would follow their instructions. When giving instructions in a classroom setting regarding issues that are thought to be urgent, teachers often utilize direct directives that demonstrate the dominant power.

18 *The Journal of Madhyabindu Multiple Campus, Vol. 9, No. 1, 2024*

Teacher: When you are doing the comprehensive exercises, try to understand the meaning of the words that you use (1). (The teacher moves around the class and asks one of the students)

Teacher: Have you finished (2)?

Student: No, Madam.

The teacher's authority is shown by the directed speech acts that are being used (1) (2). The teacher told her class to write down a text, they needed to comprehend the words they used. Students had to comprehend the significance of the text material, much like when they were reading a text. The teacher gave students ideas or suggestions in a direct speaking act to help them understand what they wrote or read. The teacher probably wanted to relate her experience so that the students would adopt her habits.

In the setting of the classroom, the teacher held the authority as a legitimate authority, a referent, and an expert. Thomas (1995) defined legitimate authority as the power obtained through a role, age, or rank. Such power is the authority someone acquires as a result of the admiration and desire others have for them. The power that a person gains due to his or her knowledge or talents is known as expert power. In the exchange described above, it is clear that the teacher had legitimate authority because she or he has a higher social standing than the students. The teacher wanted to be respected by her students because she wanted them to imitate her actions. It's referred to as

a referent power. Since she served as a repository of knowledge, the teacher in the most recent instance possessed expert authority.

Teacher: Now, have you completed it? Who wants to share the answer? (1)

Student: Contact...contact means...to put a relation... with somebody else. (2)

Teacher: Put relation with somebody? (3) Can you give an example? (4)

Student: For this problem contact the head teacher. (5)

Teacher: Good

The conversation started when the teacher asked the class a question. No one, however, dared to respond to the query. The teacher then asked, "Have you completed? Who wants to share the answer?" to get the students to respond. It is possible to conclude that the instructor wants the pupils to participate actively in class. The teacher made an effort to avoid becoming overbearing. The responses did not come from the students until the teacher asked for them. It may have contributed to the children's anxiousness when responding to the teacher's inquiry. One of the pupils was finally prepared to respond, despite his apparent nervousness, which was evident in his repeated words and vibrating sound. (2). In response (3), the teacher confirmed the student's response and asked the student to provide an additional justification

with supporting sentences. The teacher translated the student's supporting sentence into Nepali after the student had finished speaking. The teacher praised the student for the correct response by saying, "Good."

Responses to the teacher's stimulation or inquiries reveal how engaged the pupils are in the content of the class. The students still experience fear despite having the opportunity to participate in class activities. Typically, they will awkwardly respond to a teacher's question. The variables that contribute to students' nervousness in the classroom may come from their perceptions of the subject and the teacher. The teacher's request, "Can you give an example?" which is essentially a type of directive speech act, served as the example of power in the discussion above. In this instance, it is clear that a teacher may accidentally exercise power in the classroom.

Impact of Teachers' Use of Authority in Language on Students' Attitudes

According to the aforementioned statistics, power manifestations occur not only in political activity but also in academic engagement. A teacher will typically use words to exert authority over the class since they are legally entitled to do so. The exercise of power by teachers in the classroom includes setting rules before, during, and after the teaching and learning process, allocating speaking time in class, managing the subject matter of instruction, and more. Additionally, the power of the instructor extends beyond the creation of regulations to their public utterances.

Because of their position of authority in the classroom, teachers can influence their student's attitudes toward learning.

The study's findings illustrated how language use for social roles was used throughout classroom teaching and learning activities involving teacher and student interaction. The way teachers interacted with students revealed how they felt about their students' perspectives. A teacher's responsibilities in the classroom extend beyond only serving as a source of knowledge to include managing the teaching and learning process. It indicates that a teacher is in a position of greater authority and power than the students they are teaching. The teacher's actions that involve directive speech acts can be used as a form of control in the classroom.

Discussions often involve the teacher using assertive power in the classroom. Students may become confused if there are disagreements between their opinions when it comes to answering questions or debating a subject. Their disagreements should be resolved through mediation by the teacher, who serves as a facilitator in the classroom. As a result, the range of conversational acts displayed by the students may be more limited, with a significantly greater proportion of their moves having the function of responding to teacher requests, as Salder and Mogfors-Bevan (1997) maintain due to an imbalance of power relationships between teacher and students in such a context.

In this aspect, Foucault is less interested

20 *The Journal of Madhyabindu Multiple Campus, Vol. 9, No. 1, 2024*

in thinking that a powerful person in an institutionalized relationship is indeed all-powerful and more interested in the manner in which people negotiate power relationships. For instance, in an academic setting, there is a definite separation between the powerful (teachers) and the helpless (students) when teachers talk with their students. Those who are not in economically powerful positions, in particular, may nonetheless be able to negotiate a pretty powerful position in the hierarchy through their verbal dexterity and use of language (Mills, 2011). Similarly, Manke (1997) shows that in school, students do not passively obey their position and speak right, since they have different agendas to the teacher. For him, both the teachers and students in school recognize the others' agenda and priorities, and even though the teacher is the one who is ultimately in control, students need to shape the way that lessons proceed.

Additionally, persons who have positions of power may need to exercise sensitivity in how they negotiate the use of their authority and may need to minimize the types of direct orders that they deliver. For instance, a stereotypical perception of the power dynamic between a student and teacher would result in the interaction shown below.

Teacher: I want this homework done by tomorrow.

Student: Yes sir.

Here, the instructor makes it clear through his speech that he holds a privileged

position in the student's life that gives him authority and allows him to give the pupil direct orders. The student will also show the teacher that she recognizes her status as inferior by complying with her instructions. It is much more typical for the instructor to show deference to the student, and for the student to show strong resistance to the teacher's wishes. Here is an illustration of another interaction.

Teacher: I wonder (1) ...er... could you possibly (2)... you know(3)... this homework here on page no. 17... could that be done by tomorrow?

Students: Ok, we've got lots of homework... but we suppose (4).

Teacher: Oh, try these too.

Here, the teacher displays signs of powerlessness, hesitating, hedging (1) (2) (3), and even avoids stating explicitly his command; he only asks if they could the exercise of page no. 17. The students do not answer in affirmative; instead, they replay the teacher about their busy schedule of homework; implicitly stating their conditions. Even here, the students do not say that they will willingly do the homework, for they only say 'we suppose' (4). The students cannot refuse to undertake the task. It is not implied that teachers always hold the position of power; rather, it is suggested that individuals who have been given powerless positions within a hierarchy negotiate with their positions and acquire power through their apparent persuasive communication styles, while

those in positions of power use apparent subservient communication styles to influence others to perform tasks for them (Diamond, 1996).

Conclusion

The findings of the study showed that the interaction between the teacher and students during the teaching-learning process was a kind of language used for social roles. How teachers interacted with students revealed the teacher's perspective on their situation. In the classroom, the responsibilities of an instructor go beyond only imparting knowledge and managing the teaching-learning process. It denotes that a teacher in a classroom is in a position of greater authority and power than the students. The way a teacher exercises control in a classroom can take the shape of teacher utterances that include directive speech acts. The application of speech acts can have a powerful effect in the classroom since, in essence, they cause students to follow their teachers' intentions.

When classroom discourse was observed, a teacher frequently utilized directive speech acts to keep the class under control. In the classroom, the teacher displayed directive acts such as commands, requests, prohibitions, permissions, advice, and request forms. When performing these activities, a teacher portrayed that the degree of constraint on the power form might be high, standard, or low (humanistic). As a result, it should be presented how a teacher perceived the status of their students. The command act was very restricted because

there were implications for students who disobeyed the directive. When seen from the perspective of the teacher and student relationship, this power demonstrated that the teacher held a more important position than the students.

A teacher manifests power in the classroom during the teaching and learning process, whether consciously or unconsciously. It will have some effects on how students approach learning. A teacher can use directive speech acts to express their authority in the classroom discourse. The purpose of using directive speech actions is to persuade students to take action. The implications of directive speech acts toward students affect different views of students to the teacher's status in giving commands and students are not brave enough to utter honestly to refuse the teacher's command. Students' attitudes toward learning can be influenced by a teacher's implementation of authority through speech acts. They consequently don't pay close attention to what the teacher says. Students love following directions from their teacher since they think it's normal. The student's attitude toward learning is unaffected when the teacher requests class.

Since the students believe that the teacher's restriction is required, the teacher's prohibition has an impact on the students' attitudes. If the students violate the rule, there are penalties. For the teacher, it serves as a means of disciplining students.

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मात्रिक छन्दको सैद्धान्तिक तथा प्रयोगात्मक प्रारूप

धनपति कोइराला (पिएच. डी.)

लेखसार

कविता काव्यका पाउपाउमा वर्ण र मात्राको निश्चित क्रम र सङ्ख्या, मात्राको गणना, गति, यति विधानसँग सम्बन्धित निश्चित नियमहरूका आधारमा पद्यात्मक रचना गरिने विशिष्ट मानदण्ड नै छन्द हो । मात्रिक छन्द र यसका प्रकार उल्लेख गर्नु र तिनका प्रतिनिधिमूलक रूपमा एकएक ओटा लक्षण र तिनको उदाहरण प्रस्तुत गर्नु यस लेखको उद्देश्य रहेको छ । गुणात्मक अनुसन्धान ढाँचामा आधारित रही उद्देश्यमूलक नमुना छनोट प्रक्रिया अवलम्बन गरिएको यस लेखमा पुस्तकालयीय कार्य उपयोग गरिएको छ । शास्त्रीय छन्दान्तर्गत मात्रिकछन्दका चारवटै पाउमा कम्तीमा ३२ मात्राका अष्टिका र मधुभारदेखि १२८ मात्रासम्मका लीलावती छन्दसम्मका जम्मा ४४ छन्दको चर्चा गरिएको छ । यीमध्ये अष्टिका, पञ्चटिका, चौपाई, लीलावती, पादाकुलक, रोला, गीति, दोहा, चौबोला, द्विपदी, आर्या र उद्गीतिछन्दहरू उपयोग गरी उत्कृष्ट कविता काव्यसृजना गरिएका छन् । सममात्रिकका मधुभार, दीपक, आभीर, रसिका, हाकलि, सुनसान, अडिल्ला, उपचित्रा, चित्रा, मात्रासमक, वानवासिका, विश्लोक, प्लवङ्गम, सगरमाथा, घत्ता, हीर, वीर, हरिगीता, स्कन्धक, भुल्लाना, अर्द्धसममात्रिकका सोरठा, उपगीति, चुलिआला, अम्बिका र विषममात्रिकका गाहिनी र सिंहनी छन्दको लक्षणका साथै तिनको उदाहरण पनि विभिन्न लक्षणग्रन्थबाट दिइएको छ । सममात्रिकका अचलधृति, शिखाज्योति र शिखासौम्य, अर्द्धसममात्रिक छन्दको चूलिका छन्द पनि उल्लेख गरिएको छ ।

विशेष शब्दावली : उद्गीति, आर्यागीति, प्लवङ्गम, लक्षणग्रन्थ, अर्द्धसममात्रिक

विषयवस्तुको परिचय

पूर्वीय शास्त्रीय छन्दान्तर्गत वार्षिक र मात्रिक दुई छन्द रहेका छन् । वार्षिकमा चारवटै पद्यमा गणानुरूप लघुगुरुमा समानता तथा गतियतिसहित समान सङ्ख्या रहने गर्दछन् । मात्रिकमा लघुगुरुको महत्त्व भए पनि गणमा समानता आवश्यक हुँदैन । समवृत्तका प्रत्येक पद्यका समान मात्रा सङ्ख्या रहन्छ । मात्रिक छन्दका पनि सममात्रिक, अर्द्धसममात्रिक र विषममात्रिक गरी तीन प्रकार हुन्छन् । यसमा चार पाउ हुने मात्रिकछन्दका प्रत्येक पाउमा आठ मात्रादेखि ३२ मात्रासम्मका र दुई पाउको एकश्लोक हुने मात्रिकमा प्रत्येक पाउमा ३७ मात्रासम्म हुन्छन् । वार्षिकको सम, अर्द्धसम र विषममा जस्तै चौपाई वा चतुष्पदी, अर्द्धसमअन्तर्गत दोहा, चौबोला र विषम मात्रिकअन्तर्गत आर्या उद्गीति आदिमा पनि सुमधुर गेयगुण रहेको हुन्छ । मात्रिक छन्दमा लेखिएका कृतिहरू पनि एकदमै पठनीय देखापर्दछन् । यसबाट सङ्कथन कलात्मक, रसिक र पठनीय हुन्छ । बोधलाई चिरस्थायी तुल्याउनमा पनि यो उपयोगी मानिएको छ । पूर्वीय वाङ्मयका बहुविध सौन्दर्यमध्ये मात्रिक छन्द पनि एक भएकाले छन्दलाई वेदको छ अङ्गमध्ये एक मानिएको हो । संस्कृतबाट वैदिककालदेखि लौकिककाल, प्राकृतकाल हुँदै आधुनिक आर्यभाषाका रूपमा जन्मिएका नेपाली, हिन्दी, मैथिली, आछामी, गुजराती आदि भाषाहरूका प्राचीन, माध्यमिक र आधुनिककालीन काव्य कविताहरूमा समेत वार्षिकसँगै

मात्रिक छन्दको सैद्धान्तिक तथा प्रयोगात्मक प्रारूप

मात्रिक छन्दले विशेष महत्त्व पाएको देखापर्दछ । नेपाली साहित्यका सन्दर्भमा खास गरी कवितादेखि खण्डकाव्य र महाकाव्यमा समेत यसको समुचित प्रयोग भएको छ । महाकवि लक्ष्मीप्रसाद देवकोटा, कविशिरोमणि लेखनाथ पौड्याल, सिद्धिचरण श्रेष्ठ लगायतका कविका कविताहरूमा पनि मात्रिक छन्दको सुन्दर प्रयोग भएको देखापर्दछ । युगकवि सिद्धिचरण श्रेष्ठको मेरो प्यारो ओखलढुङ्गा कवितादेखि महाकवि लक्ष्मीप्रसाद देवकोटाका सृजामाता खण्डकाव्य, महाराणा प्रताप र पृथ्वीराज चौहान आदि महाकाव्यहरू पनि मात्रिक छन्दमा नै रचिएका छन् ।

नेपाल संस्कृत विश्वविद्यालयका विभिन्न तहमा ऐच्छिक विषयका साहित्य र नेपाली विषयका पाठ्यक्रममा र त्रिभुवन विश्वविद्यालयको स्नातक तथा स्नातकोत्तर तहमा नेपाली विषयमा मात्रिक छन्द समावेश गरिएको छ । यसअतिरिक्त पूर्वाञ्चल विश्वविद्यालयको स्नातक र स्नातकोत्तर तहमा पनि यसलाई समावेश गरिएको छ । यस सन्दर्भमा प्रस्तुत लेखमा शास्त्रीय छन्दान्तर्गत रहेको मात्रिक छन्दका प्रकारहरूको सोदाहरण सङ्क्षिप्त चर्चा गर्नु अनुसन्धाता, प्राध्यापक, कवि, पाठक, विद्यार्थीदेखि पाठ्यक्रम निर्माता, पाठ्यवस्तुका लेखक आदिका निम्ति उपयोगी हुन सक्ने देखिएकाले मात्रिकछन्दलाई महत्त्व दिएर यो लेख तयार पार्नुलाई सान्दर्भिक पारिएको छ ।

उद्देश्य

प्रस्तुत लेखका उद्देश्यहरू निम्नलिखित रहेका छन् :

- क) मात्रिक छन्दान्तर्गत सममात्रिक, अर्द्धसममात्रिक र विषममात्रिक छन्दका प्रत्येक पाउमा ८ मात्रादेखि ३२ मात्रासम्मका र दुई पाउमा नै एकश्लोक भएको मानिने मात्रिक छन्दका प्रत्येक पाउमा ३७ मात्रासम्म हुने छन्दका लक्षण प्रस्तुत गर्नु,
- ख) उल्लिखित छन्दलक्षणमा आधारित उदाहरण प्रस्तुत गर्नु
- ग) नेपाली काव्यमा मात्रिक छन्द प्रयोगको स्थिति देखाउनु

पूर्वकार्यको अध्ययन

सन् १८९५ मा प्रकाशित श्रीकृष्णकविको मन्दारमरन्दचम्पू लक्षणग्रन्थमा वार्षिक छन्दसँगै मात्रिक छन्द तथा वैतालिक छन्दका प्रकार पनि प्रस्तुत गरिएको छ । गुणात्मक विधि अनुसरण गरिएको यस लक्षण ग्रन्थमा केही थप मात्रिक छन्द दिइएको छ । शास्त्रीको व्याख्यासहित कालिदासद्वारा लिखित श्रुतबोध (१९३९) ग्रन्थ प्रकाशित भएको छ । यसमा गण, गति, यतिका साथै शास्त्रीय छन्दका वार्षिक र मात्रिक छन्दका प्रकारहरू उदाहरणसहित प्रस्तुत गरिएको छ । भट्टले वृत्तरत्नाकर (सन् १९३१) ग्रन्थ लेखेका छन् । यसलाई नृसिंहदेवले व्याख्या तथा विश्लेषण गरी प्रकाशन गरेका छन् । उनले पिङ्गलको छन्दःसूत्रम् ग्रन्थमा रहेका छन्दहरूका लक्षणलाई थोरै नवीनता दिँदै केही नयाँ छन्दहरू थप्ने कार्य गरेका छन् । यसमा मात्रिक छन्दहरू प्रस्तुत गरी तिनको उदाहरण समेत दिइएको छ । वैदिक भाष्यसहित आचार्य पिङ्गलद्वारा लिखित छन्दःसूत्रम् (१९६५)को व्याख्या गरी शर्माले ग्रन्थ छपाएका छन् । यसमा उनले वैदिक छन्द र लौकिक छन्दहरूको व्याख्या गरेका छन् । यस ग्रन्थमा शास्त्रीय छन्दका रूपमा मात्रिक छन्दका साथै छन्दप्रस्तारको समेत उल्लेख गरेका छन् । भाष्यकार यादवप्रकाश एवम् व्याख्याकार विजयपालले पिङ्गलनाग छन्दोविचिन्ति भाष्यम् (२०४४)

26 The Journal of Madhyabindu Multiple Campus, Vol. 9, No. 1, 2024

शीर्षकको शोधग्रन्थ प्रकाशन गरेका छन् । यसमा पिङ्गलद्वारा लिखित छन्दःसूत्रम् ग्रन्थको यादवप्रकाशले गरेको व्याख्यालाई समेत उद्धृत गर्दै शोधकार्य गरिएको छ । यसमा छन्दको इतिहास उल्लेख गर्नुका साथै वैदिक तथा लौकिक छन्दहरूको सोदाहरण चर्चा गरिएको छ । हुङ्गानाद्वारा २०५० सालमा छन्दोहार शीर्षकको ग्रन्थ प्रकाशित गरिएको छ । गहन अनुसन्धान गरी तयार पारिएको प्रस्तुत कृतिमा मात्रिक छन्दको छोटो चर्चा गरिएको छ । केदारनाथ र शर्माले हलायुधद्वारा मृतसञ्जीवनी टिप्पणी र व्याख्यासहित आचार्य पिङ्गलको छन्दसूत्रमा आधारित रही छन्दःशास्त्रम् (सन् २००२) प्रकाशनमा ल्याएका छन् । यसमा शास्त्रीय छन्दका भेदोपभेदहरूको सोदाहरण उल्लेख गरिएको छ । जसमा प्राकृत पिङ्गल छन्दःसूत्रम्, वृत्तचन्द्रिका, मन्दारमरन्द आदि छन्दहरूमा रहेका छन्दहरूसमेत प्रस्तुत गरी त्यसमाथि टिप्पणी गरिएको छ । न्यौपानेद्वारा २०६६ सालमा छन्दकुञ्ज र यसैलाई परिवर्द्धित गरी छन्दशास्त्र (?) शीर्षकको ग्रन्थ प्रकाशन गरिएको छ । यसमा शास्त्रीयअन्तर्गत वार्षिक र मात्रिक, जातीय, विदेशी र गद्यलयका लक्षणहरू उदाहरणसहित प्रस्तुत गरिएको छ । यसमा उदाहरणहरू अन्य कृतिहरूबाट भन्दा पनि आफ्नै कृति र आफै बनाएर पनि दिइएको छ । नेपालद्वारा २०७५ सालमा छन्दपराग (२०७५) शीर्षकको ग्रन्थ प्रकाशन गरिएको छ । यसमा शास्त्रीयअन्तर्गत मात्रिक छन्दको उदाहरण दिई चर्चा गरिएको छ । साथै जातीय, विदेशी र गद्यलयका विभिन्न छन्दहरूका लक्षण र विभिन्न कृतिमा उल्लिखित पद्यहरू उदाहरणका रूपमा प्रस्तुत गरिएको छ । यसमा अङ्ग्रेजी भाषामा उल्लिखित छन्दको सङ्क्षिप्त चर्चा पनि गरिएको छ ।

प्रस्तुत शोधपरक लक्षण ग्रन्थहरूबाट मात्रिक छन्दको सैद्धान्तिक परिचर्चा गर्न, लक्षण निरूपण गरी उदाहरण तयार पार्न तथा निष्कर्षसहित आलेखको स्वरूप निर्धारण गर्नमा पनि महत्त्वपूर्ण योगदान पुगेको छ ।

अनुसन्धान विधि

प्रस्तुत अध्ययन गुणात्मक ढाँचामा आधारित छ । यसमा पुस्तकालयीय कार्यको उपयोग गरिएको छ । सोद्देश्यकमूलक नमूना छनोट प्रक्रिया अवलम्बन गरिएको छ । छन्दःसूत्रम्, मन्दारमरन्दचम्पू, वृत्तरत्नाकर, छन्दोमञ्जरी, श्रुतबोध, छन्दःशास्त्रम्, छन्दोहार, छन्दकेशर, छन्दपराग र छन्दकुञ्जलाई प्राथमिक सामग्रीका रूपमा र छन्दविचित्ति भाष्यम्, छन्दरत्नावली, पिङ्गलछन्दःसूत्रम्, छन्दशास्त्र, पल्लव पत्रिकाको २२ औं पूर्णाङ्क, गजल सिद्धान्त र परम्परा, भाषिक अनुसन्धान विधि, विभिन्न कविता सङ्ग्रह र काव्यग्रन्थहरू द्वितीयक सामग्रीका रूपमा उपयोग गरिएका छन् ।

परिसीमा

मात्रिक छन्दको परिचय, यसअन्तर्गतका समवृत्त, अर्द्धसमवृत्त र विषमवृत्त प्रकार र यसका उपभेदका लक्षण र उदाहरणमा मात्र यो लेख सीमित रहेको छ । छन्दहरू पहिले क्रमशः सममात्रिक, अर्द्धसममात्रिक र विषममात्रिकका क्रमअनुरूप सानो सङ्ख्यात्मक क्रममा छन्दहरू प्रस्तुत गरिएको छ । मात्रिक छन्दका भेदोपभेदहरूको विभिन्न लक्षण र काव्यग्रन्थबाट प्राप्त भएसम्म त्यसैबाट र उदाहरण नपाइएका लक्षणहरूको नमूनाका रूपमा उदाहरण तयार पारी दिइएको छ । यसमा परिमाणात्मक विधिको उपयोग नगरी केवल गुणात्मक विधिको मात्र अनुसरण गरिएको छ ।

लघु-गुरु नियम

ह्रस्व अक्षर लघु र संयुक्त तथा दीर्घ अक्षर गुरु हुन्छ। वार्णिक छन्दमा लघुबोधक चिह्नको सङ्केत 'I' र गुरुबोधक चिह्नको सङ्केत 'S' हुन्छ र एउटा गणमा तीन वर्ण वा अक्षर हुन्छन्। ह्रस्वस्वर (अ,इ,उ,ऋ) र व्यञ्जन र ह्रस्व वर्ण मिसिएका वर्णहरू क्+अ = क, क्+इ = कि, क्+उ = कु, क्+ऋ = कृ पनि लघु नै हुने, संयुक्त वर्णहरूमा ह्रस्व स्वर (क्र, च्, स्म आदि) छ भने लघु हुने र चन्द्रविन्दु (ँ) युक्त ह्रस्व स्वरवर्ण भए (अँ = साँ, ईँ = चाँ, उँ = उँभो) मा पनि लघु हुन्छ (ढुङ्गेल, २०५०)। हरेक चरणको सुरुको अक्षर संयुक्ताक्षर भए पनि त्यो ह्रस्वान्त छ भने लघु हुन्छ र दीर्घ स्वरवर्ण आ (ऽ), ई (ऽ), ऊ (ऽ), ए (ऽ), ऐ (ऽ), ओ (ऽ), औ (ऽ) गुरु (ऽ) हुने, व्यञ्जन + दीर्घस्वरको संयोजन भएको अक्षर का (ऽ), की (ऽ), कू (ऽ), के (ऽ), कै (ऽ), को (ऽ), कौ (ऽ) मा पनि गुरु हुने, हलन्त वर्णयुक्त स्वर (ह्रस्व वा दीर्घ जे भए पनि) मा पनि सत्कार्य (ऽऽ) गुरु हुन्छ। अनुस्वारयुक्त स्वर (कंश ऽ/संवाद ऽऽ)मा गुरु हुन्छ (भट्ट, सन् १९३१)। विसर्ग (ः) युक्त स्वर (निःशुल्क ऽऽ) मा पनि गुरु नै हुन्छ। ह्रस्वस्वर पछि संयुक्त वर्ण (मन्त्र ऽ, सन्त ऽ, संज्ञान ऽऽ, अक्ष ऽ) आएमा ह्रस्व मात्रा पनि गुरु नै हुन्छ (भट्ट, सन् १९३१)। हरेक पाउका अन्तिम स्वर ह्रस्व वा दीर्घ जे भए पनि गुरु हुन्छ। मात्रिक छन्दमा चाहिँ लघु अक्षरलाई १ र गुरु अक्षरलाई २ सङ्ख्याद्वारा गणना गरिएको हुन्छ।

छन्दका प्रकार

लौकिक छन्दलाई मात्रा र वर्ण गरी दुई भेदमा तथा गणछन्द (आर्या आदि), मात्राछन्द (वैतालीय) र अक्षरछन्द (सामान्य) गरी तीन प्रकारमा वर्गीकरण गरिएको फेलापर्दछ (भट्ट, सन् १९३१)। गद्य र पद्यमा विभक्त संस्कृत साहित्यमध्ये वृत्तहीन कथनलाई गद्य र वृत्तयुक्त कथनलाई पद्य भनिन्छ। पद्यमा पनि वर्णसङ्ख्याअनुरूप लेखिनेलाई वृत्त र मात्रा सङ्ख्याअनुरूप लेखिनेलाई जाति भनिएको छ (कालिदास, १९३९)। लोकजीवनमा कविता सृजना हुने क्रममा वार्णिक, मात्रिकसँगै लोकभाका र लोकसुस्केराहरू थपिदै गएका छन्। विभिन्न देशका भाषा र साहित्यसँग गाँसिदै र घुल्लिम हुँदै जाने क्रममा अन्य धेरै विदेशी छन्दहरू पनि थपिएका छन्। काव्य साहित्यमा उदाएका विभिन्न अभियान र आन्दोलनहरूबाट पनि निकै धेरै छन्दका बान्की परेका थुप्रै लय र मान्यताहरू जन्मिएका छन्। हिन्दीमा छन्दलाई मात्रिक, अक्षर, उभय र मुक्त भेदमा वर्गीकरण गरी अध्ययन गरिएको पाइए पनि (शास्त्री, सन् १९३९) प्रस्तुत लेखमा मात्रिक छन्दको मात्र सङ्क्षिप्त चर्चा गरिएको छ :

ख) मात्रिक छन्द

मात्रा गणनामा आधारित शास्त्रीय छन्दलाई मात्रिक वा जातिछन्द भनिन्छ (गङ्गादास, सन् २०१०)। 'एकमात्रा भवेत् ह्रस्व द्विमात्रा दीर्घ उच्यते' अर्थात् लघुलाई एकमात्रा (१ सङ्ख्या) र दीर्घ अर्थात् गुरुलाई दुईमात्रा (२ सङ्ख्या) मानिन्छ। यसमा पनि 'ग'ले गुरु र यसको सङ्केत 'S' र 'ल' ले लघु र यसको सङ्केत 'I' राखिन्छ। कविताका प्रत्येक पाउपाउमा वर्ण वा अक्षरहरूका मात्राको गणना गरिन्छ। मात्रिकछन्दमा प्रत्येक गणमा चारमात्रा हुन्छन्। यस्ता चार चार मात्राका ५ गणहरू हुन्छन्। यसमा थप एकलघुसहित नगण (III) चार मात्रा, गुरुगुरु (SS) चार मात्रा, कहीं गुरु अन्त्यमा हुने सगण (IIS), कहीं गुरुमध्यमा हुने जगण (ISI) वा सुरुमा गुरु हुने भगण (SII) गरी पाँच गण हुन्छन् (अनु. द्विवेदी र सिंह, सन् २०१९)। यसको गणना

28 The Journal of Madhyabindu Multiple Campus, Vol. 9, No. 1, 2024

सङ्ख्या निश्चित हुन्छ । यसमा वार्षिक छन्दमा लघु मानिएका वर्णलाई एकमात्रा (१ सङ्ख्या)का रूपमा र गुरु मानिएका वर्णलाई दुई मात्रा (२ सङ्ख्या)का रूपमा गणना गरिन्छ (गङ्गादास, सन् २०१०)। हरेक पाउमा मात्रा सङ्ख्या सुनिश्चित हुने भएकाले मात्रालाई आधार मान्दा वर्ण वा अक्षरहरूको सङ्ख्याचाहिँ घटबढ हुन सक्दछ । मात्रिक छन्दको अन्त्यमा आउने लघुवर्णलाई आवश्यकताअनुसार लघु-गुरु दुवैका रूपमा लिन सकिन्छ । १६ मात्राको मात्रिक छन्दको कुनै एउटा पाउमा लघु-लघुवर्ण भएमा वर्णसङ्ख्या १६ नै हुने र कुनै अर्कोमा गुरु-गुरु भएमा अक्षर सङ्ख्या ८ मात्र हुन्छ । मात्रिक छन्द निम्नलिखित तीन प्रकारका हुन्छन् :

सममात्रिकछन्द

सममात्रिक छन्दका चारोटै पाउहरूमा समान मात्रा सङ्ख्या रहेको हुन्छ । यसका एकमात्रादेखि ३२ मात्रासम्मका सामान्यभेदलाई निम्नलिखित नामकरण गरिएको छ :

तालिका नं. १

सममात्रिक छन्दका मात्रा सङ्ख्या र वर्ग

मात्रासङ्ख्या	वर्ग	मात्रासङ्ख्या	वर्ग	मात्रासङ्ख्या	वर्ग	मात्रासङ्ख्या	वर्ग
एक	चान्द्र	नौ	आङ्क	सत्र	महासंस्कारी	पच्चीस	महावतारी
दुई	पाक्षिक	दश	दशिक	अठार	पौराणिक	छब्बीस	महाभागवत
तीन	राम	एघार	रौद्र	उन्नाईस	महापौराणिक	सत्ताईस	नाक्षत्रिक
चार	वैदिक	बाह्र	आदित्य	वीस	महादैशिक	अठ्ठाईस	यौगिक
पाँच	याज्ञिक	तेह्र	भगवत	एक्काईस	त्रैलोक	उन्तीस	महायौगिक
छ	रागी	चौध	मनव	बाईस	महारौद्र	तीस	महातैथिक
सात	लौकिक	पन्ध्र	तैथिक	तेईस	रौद्रिक	एकतीस	अश्वावतारी
आठ	वासव	सोह्र	संस्कारी	चौबीस	अवतारी	बत्तीस	लाक्षणिक

स्रोत : कविराज पौडेल (पल्लव, पूर्णाङ्क २२)

यसप्रकार मात्रिक छन्दअन्तर्गतका यी ३२ वर्गका भेदहरू अनेकौँ हुने भए पनि यसका मुख्य सातवटा प्रकार तल तालिकामा प्रस्तुत गरिएको छ :

तालिका नं. २

मात्रिक छन्द र यसका प्रकारहरू

क्र. सं.	छन्द	पहिलो पाउमा मात्रा	दोस्रो पाउ	तेस्रो पाउ	चौथो पाउ	कैफियत
१	आर्या	१२	१८	१२	१५	

२	गीति	१२	१८	१२	१८	
३	उपगीति	१२	१५	१२	१५	
४	ऊर्मि	१६	१४	१६	१४	
५	चौपाई	१६	१६	१६	१६	हरेक पाउका अन्तिम दुई वर्ण गुरु हुनुपर्छ ।
६	ललित	१६	१२	१६	१२	
७	तोमर	१२	१२	१२	१२	हरेक पाउका अन्तिम दुई वर्ण क्रमशः लघुगुरु हुनुपर्छ ।

स्रोत : कृष्णहरि बराल (गजल सिद्धान्त र परम्परा, २०६८, पृष्ठ ८२)

छलफल तथा नतिजा

यहाँ सममात्रिक, अर्द्धसममात्रिक र विषम भेदअन्तर्गतका केही भेदहरू मात्रा सङ्ख्याका आधारमा क्रमशः तल उल्लेख गरिएको छ :

अष्टिकाछन्द

प्रत्येक पाउमा आठ-आठ मात्रा हुने सममात्रिक छन्दलाई अष्टिकाछन्द भनिन्छ (नेपाल, २०७५) । बालगीत र कविता लेखन यो छन्द उपयुक्त मानिएको छ । यस छन्दको एउटा पद्य हेरौं :

शान्ति पुजारी

२+१+ १+२ +२ = ८ मात्रा

गान्धी लागे

२+२+ २+२ = ८ मात्रा

जनमत जब भो

शत्रू भागे ॥

मणिराज जोशी (दशरथ चन्द महाकाव्य, पृष्ठ ७४)

मधुभारछन्द

मात्रा र वर्ण दुवैको समान महत्त्व भए पनि मात्रिक छन्दअन्तर्गत पर्ने आठ-आठ मात्राको छन्दलाई मधुभारछन्द भनिन्छ । अन्त्यानुप्रास मिल्नै पर्ने मान्यता रहेको यस छन्दमा प्रत्येक पाउको सुरुतिर ४ मात्रा र अन्त्यतिर जगण रहेको हुनु आवश्यक छ (वियोगी, २०६३) । यस छन्दलाई आधार बनाएर लेखिएको एउटा उदाहरण पनि हेरौं :

परिवेश स्वच्छ

१+१+२+१+ २+ १= ८ मात्रा

जब सुत्त बन्छ

१+१+ २+१+२+१= ८ मात्रा

मानी अचम्म

नर बन्छ गम्म ॥

माधव वियोगी (छन्दकेशर, पृष्ठ ६८)

दीपकछन्द

प्रत्येक पाउमा रहने १०/१० मात्रामध्ये सुरुका ४ मात्रा पछि आउने पाँचौं मात्रा लघु हुने सममात्रिक छन्दलाई दीपकछन्द भनिन्छ (वियोगी, २०६३) । यसमा अन्त्यानुप्रासको अपेक्षा रहने गर्दछ । एउटा पद्य अवलोकन गरौं :

न्यायै छ करवाल

२+ २+१+१+ १+२+१=१०

सौजन्य नै ढाल

२+२+१+ २+ २+१=१०

वा: धन्य नेपाल

सद्धर्मको खाल ॥

गोविन्दप्रसाद ढुङ्गाना, (छन्दोहार, पृष्ठ २०)

आभीरछन्द

प्रत्येक पाउमा ११/११ मात्रा हुने सममात्रिक छन्दलाई आभीरछन्द भनिन्छ (वियोगी, २०६३)। यसका हरेक पाउमा ७/८ अक्षर सङ्ख्या हुनु, अन्त्यानुप्रास मिलेको र लय सलल बगेको हुनु वाञ्छनीय छ । यस अभिलक्षणका आधारमा लेखिएको एउटा पद्य पनि हेरौं :

पत्नी असल उदात्त

२+२+ १+१+१ +१+२+१=११

भए त काम प्रशस्त

१+२+ १+ २+१ +१+२+१=११

सकिने सदैव गर्त

अथवा अगाडि बढ्न

माधव वियोगी (छन्दकेशर, पृष्ठ २९)

रसिकाछन्द

प्रत्येक पाउमा रहने ११/११ मात्रामध्ये सबै अक्षर लघुलघु हुने ६ पाउको सममात्रिक छन्दलाई रसिकाछन्द भनिन्छ (ढुङ्गाना, २०५०) । यस छन्दमा आधारित एउटा पद्य पनि हेरौं :

भुनुनुनु भुनुनुनु भ्रमर

१+१+१+१+ १+१+१+१+ १+१+१ =११

पिउँदछ मधुरस सरर

१+१+१+१ +१+१+१+१+ १+१+१ =११

पलपल ढलमल कमल
चलमल चलमल गरछ
विरहित मम मन तरल
किन सखि / भन भन हरछ ॥

गोविन्दप्रसाद शर्मा ढुङ्गोल (छन्दोहार, पृष्ठ २१)

हाकलिछन्द

हाकलिछन्दमा पहिलो र तेस्रामा १०/१० अक्षर र दोस्रो र चौथामा ११/११ अक्षर हुनु आवश्यक हुने (न्यौपाने, २०६७) उल्लेख पाइए पनि प्रत्येक पाउमा नगण वा भगण रहनुपर्ने तीन गणपछि एक गुरु हुने १३/१३ मात्रा हुने सममात्रिक छन्दलाई हाकलिछन्द भनिन्छ (वियोगी, २०६३) । यसको एउटा उदाहरण हेरौं :

शैत्य छ तीव्र अति हिममा
२+१+ १+ २+१+ १+१+ १+१+२ =१३ मात्रा
नित दाहकता अनलमा
१+१+ २+१+१+२+ १+ १+१+२ =१३ मात्रा
निर्दयता छ दुराशयमा
प्रकृति प्रबल छ भूतलमा ॥

गोविन्दप्रसाद ढुङ्गाना, (छन्दोहार, पृष्ठ २१)

सुनसानछन्द

प्रत्येक पाउमा १४-१४ मात्रा हुने सममात्रिक छन्दलाई सुनसान छन्द भनिन्छ (न्यौपाने, २०६७)। यस छन्दको एउटा पद्य अवलोकन गरौं :

ढुङ्गाजस्तो भो मुर्दा
२+२+ २+ २ +२+ २+२ =१४
अँध्यारो जगत्को कालो ।
१+ २+२+ १+२+ २+ २+२ =१४
कालो कालो भित्र भो
ओ ज्योतिहिन निर्जीवको ॥

चन्द्रप्रसाद न्यौपाने (छन्दकुञ्ज, पृष्ठ ८६)

अचलधृतिछन्द

प्रत्येक पाउमा १६/१६ लघुमात्रा हुने सममात्रिक छन्दलाई अचलधृति छन्द भनिन्छ (भट्ट, सन् १९३१) । समवृत्तमा पनि सोह्र लघु अक्षर हुने छन्दलाई अचलधृति छन्द भनिएको छ (गङ्गादास, सन् १९१०)। यसलाई *पिंगल कृत छन्दःसूत्रम्*मा गीत्यार्या वा आर्यागीति छन्द भनी उल्लेख गरिएको र गीत्यार्यामा ८ गण हुने र ती गणमा लघुलघु वा लघुगुरु पनि हुनसक्ने उल्लेख गरिएको छ (भट्टाचार्य, सन् १९२८)। यस छन्दको एउटा पद्य हेरौं :

अब त रहर हिमसम धवल हुनुछ

32 The Journal of Madhyabindu Multiple Campus, Vol. 9, No. 1, 2024

१+१+१+ १+१+१ +१+१+१+१ +१+१+१ +१+१+१=१६

हर मदन पनि अब सुरभित हुन्छ ।

हर मन अब अतिशय धवल हुन्छ

नजर पनि गगनसम सघन हुन्छ ॥

अडिल्लाछन्द

प्रत्येक पाउमा रहने १६/१६ मात्रामध्ये जगणबाहेक चारचार मात्रा (भगण, सगण) हुने एवम् पाउको अन्त्यमा दुई अक्षर लघु नै रहने सममात्रिक छन्दलाई अडिल्लाछन्द भनिन्छ (ढुङ्गाना, २०५०) । यस छन्दअनुरूप रचित पद्यमा श्रुतिमधुरता रहनु अपेक्षित छ । एउटा पद्यको अवलोकन गरौं :

कोकिल घुम्दछ बाग र जङ्गल

२+१+१+ २+१+१+ २+१+१+ २+१+१ = १६ मात्रा

सुरभि समयमा गाउँछ मङ्गल

१+१+१+ १+१+१+२+ २+१+१ +२+१+१ = १६ मात्रा

काग कुनै दिन गाउँछ के गुण

खास गुणी नै चिन्दछ सद्गुण ॥

गोविन्दप्रसाद ढुङ्गाना, (छन्दोहार, पृष्ठ २१)

उपचित्राछन्द

प्रत्येक पाउमा रहने १६/१६ मात्रामध्ये नवौं र दसौं मात्राका रूपमा गुरु र अन्तिम मात्रा पनि गुरु हुने सममात्रिक छन्दलाई उपचित्राछन्द भनिन्छ (केदारनाथ, सन् २००२)। एउटा पद्य पनि हेरौं :

शान्तिको निमित्त लडनुपर्छ है

२+१+२+ २+१+ २+१+२+१+२=१६

एकता साथमा जुटी सबै

२+१+२+ २+१+२+ १+२+ १+२=१६

नत्र ती दुष्टले सताउँछन्

बन्दुक औं खुकुरी उठाउँछन् ॥

माधव वियोगी (छन्दकेशर, पृष्ठ ६८)

चित्राछन्द

प्रत्येक पाउमा रहने १६/१६ मात्रामध्ये पाँचौं, आठौं र नवौं मात्रा लघु र अन्तिम मात्रा गुरु हुने सममात्रिक छन्दलाई चित्राछन्द भनिन्छ (भट्ट, सन् १९३१) । यसको एउटा पद्य हेरौं :

मेरी चलमल मनकी नकली

२+२+ १+२+१+१+१+१+२+२=१६

जाऊ सरसर घरमा नभुली

२+२+१+२+ १+१+१+१+२+२=१६

गर्नु पढलेख कपडा बदली

पाउडर कति तनमा नदली ॥

माधव वियोगी (छन्दकेशर, पृष्ठ ६७)

चौपाई

प्रत्येक पाउमा १६/१६ मात्रा हुने सममात्रिक छन्दलाई चौपाईछन्द भनिन्छ (ढुङ्गाना, २०५०) । चौपाईमा अन्त्यको दुई अक्षर गुरु हुनुपर्ने मान्यता रहेको छ । यसको एउटा उदाहरण हेरौं :

कविजी / तमको कसर बढाउँ

१+१+२+ १+१+२+ १+१+१+ १+२+२=१६

मानवताका बीज उमाउँ

२+१+१+२+२+ २+१ +१+२+२=१६

बोलबोल भङ्कृत मन पाउँ

काव्यिक गृहको द्वार उघाउँ ॥५.१६

डा. घनश्याम न्यौपाने 'परिश्रमी' (कविताको सरिता, वैजयन्ती, २०७१, अङ्क ६)

पञ्चटिकाछन्द

प्रत्येक पाउमा रहने १६/१६ मात्रामध्ये नवौं मात्रा गुरु हुने तथा जगणको प्रयोग हुनु नहुने सममात्रिक छन्दलाई पञ्चटिका छन्द भनिन्छ (गङ्गादास, सन् २०१०)। यसमा नवौं गुरु हुने पछि भन्ने छैन तर हुँदा सुन्दरता र माधुर्य प्राप्त हुन्छ (पूर्ववत्)। एउटा पद्य पनि अवलोकन गरौं :

छाया वसन्त दिंदो छ अपार

२+२+ १+२+१+ १+२+ १+ १+२+१=१६

घुमुघुमुभैं लाग्छ गर्न विहार

१+१+१+१+२ +२+१+ २+१ +१+२+१=१६

सुमधुर वाणी सुरम्य विचार

प्रकृति छ हाँसो अर्पी बहार ॥

केशवराज आमोदी (छ शैलबाट वायुको बतासिदो सिरीसिरी)

पादाकूलकछन्द

प्रत्येक पाउमा १६/१६ मात्रा भएको सममात्रिक छन्दको एउटा भेदलाई पादाकूलकछन्द भनिन्छ (केदारनाथ, सन् २००२) । यसमा लघुगुरुको नियम रहँदैन बरु यी छयासमिसे भएर रहन्छन्; लय भने मिल्नु आवश्यक छ (वियोगी, २०६३) । यसलाई स्कन्धक वा पञ्चटिकाछन्द पनि भनिन्छ (नेपाल, २०७५) । एउटा पद्य हेरौं :

ज ब म च ठे र भा व को ङुङ् गा

१+१+१+१+२ +१+२+१+२+२+२ (मात्रा ≠ १६)

शयर गर्छु स्मृतिको प्रिय गङ् गा

१+१+१+ २+१+ १+१+२+ १+१+ २+२ (मात्रा ≠ १६)

स्वप्न ग ग न वा ट सु शी त ल ज ल

सिद्धिचरण श्रेष्ठ (ओखलढुङ्गा)

मात्रासमकछन्द

प्रत्येक पाउको नवौं मात्रा लघु र अन्तिम मात्रा गुरु हुने १६/१६ मात्रा हुने सममात्रिक छन्दलाई मात्रासमकछन्द भनिन्छ (केदारनाथ, सन् २००२) । अन्त्यानुप्रास मिलेको हुनुपर्ने यस छन्दका अनेकौं भेद हुन्छन् (वियोगी, २०६३)। यसको एउटा पद्य पनि हेरौं :

धर्मराज नाम घर पोखरा
२+१+२+१ +२+१ +१+१ +२+१+२ =१६
मनभित्र छन् अति पिरका कुरा
१+१+२+१+२+ १+१+ १+१+२ +१+२ =१६
मध्यमा पास भएँ भखरै
अब पढ्दिनँ खान्छु म त जागिरै ॥
माधव वियोगी, (छन्दकेशर)

वानवासिकाछन्द

प्रत्येक पाउमा रहने १६/१६ मात्रामध्ये नवौं र बाह्रौं मात्रा लघु र अन्तिम मात्रा गुरु हुने सममात्रिक छन्दलाई वानवासिकाछन्द भनिन्छ (केदारनाथ, सन् २००२) । यसमा हरेक पाउमा आठौं मात्रापछि जगण र अन्तिम अक्षरमा दीर्घ हुनु आवश्यक छ (वियोगी, २०६३)। एउटा पद्य हेरौं :

नयाँ नेपाल बनाउनेले
१+२+ २+२+१ +१+२+१+२+२ =१६
कुकाम धेरै गरी दिनाले ।
१+२+१+ २+२+ १+२+१+२+२ =१६
जताततै अन्धकार छायो
सामन्तले शिर त्यो उठायो ॥
माधव वियोगी, (छन्दकेशर)

विश्लोकछन्द

प्रत्येक पाउमा रहने १६/१६ मात्रामध्ये पाँचौं र आठौं मात्रा लघु तथा अन्तिम मात्रा गुरु हुने सममात्रिक छन्दलाई विश्लोकछन्द भनिन्छ (केदारनाथ, सन् २००२)। अर्थात् प्रत्येक पाउमा ४ मात्रापछि जगण र अन्तिम मात्रा दीर्घ हुनु आवश्यक छ (वियोगी, २०६३) । यस छन्दको एउटा उदाहरण पढौं :

नेपाल बन्छ नयाँ अवश्यै
२+२+१+ २+१+ १+२+ १+२+२ =१६
यसमा नगर्नु शंका ज्यादै ।
१+१+२+ १+२+१+ २+२+ २+२ =१६
हामी सधैं मिले भाइ सबै
सामन्त हाँछ, शीघ्र भागछ है ॥
माधव वियोगी (छन्दकेशर)

मात्रिक छन्दको सैद्धान्तिक तथा प्रयोगात्मक प्रारूप

शिखाज्योतिछन्द

जुन छन्दको अधिल्ला दुई पाउ अर्थात् पहिलो र दोस्रामा लघु लघु १६-१६ मात्रा र बाँकी दुई पाउ (तेस्रो र चौथो)मा पनि गुरुगुरु १६-१६ मात्रा नै भए शिखाज्योति छन्द हुन्छ (केदारनाथ, सन् २००२)। यस लक्षणमा आधारित एक पद्य अवलोकन गरौं :

सकल भुवन तलभरि हरित वन छ
 $१+१+१+ १+१+१ +१+१+१+१+ १+१+१+ १+१+१ =१६$
 हरपल मनुज जगत पनि रसिक छ
 $१+१+१+१ +१+१+१+ १+१+१+ १+१+ १+१+१ +१ =१६$
 वर्षामा पानीका फोका
 $२+२+२+ २+२+२ +२+२ =१६$
 उठ्दै फुट्दै गर्दा चिन्ता
 $२+२+ २+२+ २+२ +२+२ =१६$

शिखासौम्याछन्द

जुन छन्दको अधिल्ला दुई पाउ अर्थात् पहिलो र दोस्रामा गुरुगुरु १६-१६ मात्रा र बाँकी दुई पाउ (तेस्रो र चौथो)मा पनि लघु लघु १६-१६ मात्रा नै भए शिखाज्योतिछन्द हुन्छ । यस लक्षणमा आधारित एक पद्य अवलोकन गरौं :

पैसा पैसा भन्दै मान्छे
 $२+२+ २+२+ २+२ +२+२ =१६$
 सारा मान्छे दौड्दै हिंड्छन्
 $२+२+ २+२+ २+२ +२+२ =१६$
 न छ अधिपछि न शुभ अशुभतम पिर
 $१+१+१+ १+१+१ +१+१+१+१+ १+१+१+ १+१+१ =१६$
 तलतल छ अधिक नजर द्रव उपर
 $१+१+१+१ +१+ १+१+१+ १+१+१+ १+१+ १+१+१ =१६$

सगरमाथाछन्द

प्रत्येक पाउमा २०-२० मात्रा हुने सममात्रिक छन्दलाई सगरमाथा छन्द भनिन्छ (न्यौपाने, २०६७)। यस छन्दको दृष्टान्तका रूपमा एउटा पद्य हेरौं :

जिन्दगीको अदृश्य यो यात्राभिन्न
 $२+ १+२+२ +१+२+१+ २+ २+२+२+ १ =२०$
 खिचें कैयौं दृश्यमा चित्रै विचित्र
 $१+२+ २+२+ २+१+२+ २+२+ १+२+१+ =२०$
 कुनै रेखा लामा कति भए छोटो
 बराबरी नभएर किन भिना मोटा ?

चन्द्रप्रसाद न्यौपाने (छन्दकुञ्ज)

प्लवङ्गमछन्द

प्रत्येक पाउमा हुने २१-२१ मात्रामध्ये सुरु र अन्त्यका अक्षर गुरु हुने र अन्त्य अक्षरभन्दा अघिल्लो अक्षर लघु हुने सममात्रिक छन्दलाई प्लवङ्गम छन्द भनिन्छ (ढुङ्गाना, २०५०)। अन्त्यानुप्रास मिल्नु अनिवार्य हुने यस छन्दको ११/१२ मात्रामा यति रहन्छ। एउटा पद्य अवलोकन गरौं :

अन्तश्चेतनको सत्य मधुर हुन्छ रे
२+२+२+१+१+२+ २+१+ १+१+१ +२+१+ २=२१
आफु जीवनभर त्यसमा खुल्नुपर्छ रे ।
२+१+ २+१+१+१+१ +१+१+२+ २+१+२+१+२=२१
सिद्धान्त मस्तिष्क भावना र बुद्धिले
सोचेर नै बलवान् बनेको छु अहिले ॥
माधव वियोगी (छन्दकेशर)

हीरछन्द

प्रत्येक पाउमा रहने २३-२३ मध्ये सुरुमा गुरु र चारलघु मात्रा (२+१+१+१+१) क्रमशः तीन र अन्त्यमा रगण ((२+१+२) हुने सममात्रिकछन्दलाई हीरछन्द भनिन्छ। यस छन्दमा आधारित एउटा पद्य अवलोकन गरौं :

कुन्दन रदन मीन नयन चन्द्र वदन चम्किने
२+१+१+ १+१+ २+१+ १+१+१+ २+१+ १+१+१+ २+१+२ =२३
चाल चपल देह झलल ताल तवल घन्किने ।
२+१+१+ १+१+ २+ १+१+१+१+२+ १+१+ १+१+ २+१+२ =२३
छुं छुनुनुनु छुं छुनुछुनु बज्छ मधुर किङ्किणी
धन्य नटन धन्य रटन धन्य ! भुवन मोहिनी ! ॥
गोविन्दप्रसाद ढुङ्गाना, (छन्दोहार)

रोलाछन्द

प्रत्येक पाउमा २४-२४ मात्रा हुने सममात्रिक छन्दलाई रोलाछन्द भनिन्छ। यसमा एघारौं मात्रामा यति हुन्छ। यसमा १४/१५ अक्षर राख्न सके उत्तम हुनुका साथै अन्त्यानुप्रास तोडिनु हुँदैन (पूर्ववत्)। एउटा पद्य अवलोकन गरौं :

उज्यालो घाम हेर त्यही हो जीवन राम्रो
२+२+२+ २+१+ २+१+१+२+२+ २+१+१+ २+२=२४
घामको समुज्ज्वल ज्योति यही छोरा हाम्रो
२+१+२+ १+२+१+१+ २+१ + १+२+ २+२ +२+२=२४
हुर्काऊँ, पढाऊँ सुख दिलाऊँ यसलाई
अवश्य नै केही दिनेछ नि यो देशलाई ॥
माधव वियोगी (छन्दशिरोमणि महाकाव्य)

मात्रिक छन्दको सैद्धान्तिक तथा प्रयोगात्मक प्रारूप

शक्रछन्द

प्रत्येक पाउमा रहने २४-२४ मात्रामध्ये सबै नै लघु हुने सममात्रिक छन्दलाई शक्रछन्द भनिन्छ (ढुङ्गाना, २०५०) । यस छन्दमा आधारित एउटा पद्य हेरौं :

करगत फणिपति बलय शिरधृत विमलतम शशधर
 १+१+१+१ +१+१+१+१+ १+१+१ +१+१+१+१+ १+१+१+१+ १+१+१+१+ १+१+१+१+१=२४
 धप धप गरदछ नयन अनलयुत छिन अफ भर भर
 १+१+१+१+ १+१+१+१ +१+१+१+ १+१+१+१+१ +१+१ +१+१+ १+१ +१+१=२४
 सुर असुर मनुज शरण त्रिभुवन तरण कमल चरण
 निजगल निगलित गरल जय शिव मम हर तरल
 गोविन्दप्रसाद ढुङ्गाना, (छन्दोहार)

हरिगीता छन्द

प्रत्येक पाउमा रहने २८-२८ मात्रामध्ये हरेक पाउको अन्तिम मात्रा गुरु र त्यसभन्दा अघिल्लो अक्षर लघु मात्रा हुने सममात्रिक छन्दलाई हरिगीता छन्द भनिन्छ (वियोगी, २०६३) । यसमा लय सलल बगेको र अनुप्रास पनि मिलेको हुनु आवश्यक मानिन्छ (पूर्ववत्) ।

करकापले बटुवा भयौं, दुइ रात सत्तलमा बस्यौं
 १+१+२+१+२+ १+१+२+ १+२+ १+१+२+१+ २+१+१+२+ १+२ =२८
 सुखदुःखको सब याद भो जुन प्रेम पुष्प परागमा
 १+१+२+१+२ +१+१+२+१+२+ १+१+२+१ +२+१+ १+२+१+२ =२८
 भमरो भयौं, सब त्यो भक्त्यो परतन्त्ररूप बतासले
 अब सुन्दरी म विदा भएँ नभिजाइदेन आँसुले ॥
 गोविन्दप्रसाद ढुङ्गाना (छन्दोहार)

घत्ताछन्द

चार मात्रिक सात गण र त्यसपछि तीन अक्षर लघु हुने ३१ मात्रा हुने सममात्रिक छन्दलाई घत्ताछन्द भनिन्छ । यो दुई पाउमात्र हुने यसछन्दमा १०, ८ र १३औं अक्षरमा यति हुन्छ । यसै छन्दको ११, ७ र १३ औं अक्षरमा यति गरिएमा घत्तानन्दछन्द हुन्छ ।

यस लक्षणमा आधारित एउटा श्लोक पनि हेरौं :

रणदक्ष दक्ष अरि रक्षित सुरवर अन्धक दानव नाशकर !
 १+१+२+१ +२+१ +१+१ +२+१+१ +१+१+१+१+ २+१+१+ २+१+१+ २+१+१+१=३१
 रक्षा गर शंकर ! असुर भयङ्कर ! जय जय भक्तधार ! हर !!
 २+२+ १+१ +२+१+२ +१+१+१ +१+२+१+१ +१+१+ १+१+ २+१+२+१ +१+१=३१

गोविन्दप्रसाद ढुङ्गाना (छन्दोहार)

वीरछन्द

प्रत्येक पाउमा रहने ३१-३१ मात्रामध्ये अन्तिम अक्षर ह्रस्व हुने सममात्रिक छन्दलाई वीरछन्द भनिन्छ । हरेक पाउमा १६/१७ अक्षर सङ्ख्या रहे उत्तम ठानिने यस छन्दमा १६ औं मात्रामा यति हुन्छ । यस छन्दमा आधारित एउटा पद्य हेरौं :

आफन्त भन्नु आफन्तै हो चोखो माया पक्का मिल्छ
२+२+१ २+१+ २+२+२+ २+ २+२+ २+ २+ २+ २+१ =३१
माया मिलेन भने जिन्दगी कच्चा काँचो धेरै बन्छ
२+२+ १+२+१+ १+२+ २+१+२+ २+ २+ २+२+ २+२+२+१ =३१
जिन्दगी रसिलो उन्नतिशील बन्नमा चाहिन्छ सहयोग
सहयोगबाटै विवेकशक्ति बढ्दछ सीपको हुन्छ यो ॥
माधव वियोगी (छन्दकेशर)

लीलावती

प्रत्येक पाउमा ३२-३२ मात्रा हुने सममात्रिक छन्दलाई लीलावती सममात्रिकछन्द भनिन्छ । यसमा लय सलल बग्ने खालको हुनुका साथै अन्त्यानुप्रास मिलेको हुनु आवश्यक छ । यस छन्दको एउटा उदाहरण पढौं :

शीतल शीतल रात्रि समीकण तर चीसा छन् उसका छाल
२+१+१ +२+१+१+ २+१+ १+२+१+१+ १+१+ २+२+ २+ १+१+२ +२+१=३२
काँप्दछ लगलग अब रामाको विरुवाजस्तो जीउ बेहाल
२+१+१+ १+१+१+१ +१+१+ २+२+२ +१+१+२+२+२+ २+१+२+२+१=३२
बाहिर चीसो लागे लुगा जिउमा टाँस्सी खोज्दछ न्यानो
उसको चीसो लागीकन जिउ थर्रर लुगै हो ठन्डै मानौं ॥
कञ्चन पुडासैनी (आखिर प्रत्यागमन, महाकाव्य)

स्कन्धक

आर्या छन्दअन्तर्गत नै रहेको मानिने स्कन्धकछन्दमा चार मात्रिक आठ गण हुन्छन् । यसमा जम्मा ६४ मात्रा हुन्छन् । यस छन्दमा आधारित एउटा श्लोक अवलोकन गरौं :

कोकिल हो ? ठीक गन्थौ मौन व्रत पालना गरेर वर्षामा
२+१+१ +२+ २+१+ १+२+ २+१ +१+१+ २+१+२ +१+२+१ +२+२+२=३२
दर्दुर जस्ता नीच त भाषण गर्छन् गमक्क गम्केर जहाँ ॥
२+१+१ +२+२+ २+१ +१+ २+१+१ +२+२+ १+२+१+ २+२+१+ १+२=३२
गोविन्दप्रसाद शर्मा ढुङ्गाना (छन्दोहार)

भुल्लानाछन्द

प्रत्येक पाउमा ३७ मात्रा हुने दुई पाउमात्र हुने छन्दलाई भुल्लानाछन्द भनिन्छ । यस छन्दको १०/१० र १७औं अक्षरमा यति हुन्छ । यस लक्षणमा आधारित छन्दको एउटा श्लोकको अवलोकन गरौं :

आकाशमा फुल बरु फुल्ला कोशिसले तेल आउला बरु बालुवामा
२+२+१+२ +१+१ +१+१ +२+२ +२+१+१+२+ २ +२+१+२+ १+१+ २+१+२+२ =३७
दिनकर उदाउलान् पश्चिम दिशाबाट जोडिने छैनौ तिमी स्वार्थले ॥
१+१+१+१ +१+२+१+२ +२+१+१+ १+२+२+१+ २+१+२ +२+२+ १+२+ २+१+२ =३७

यस प्रकार सममात्रिक छन्दान्तर्गतका चार पाउ जोड्दा जम्मा ३२ मात्रा हुने अष्टिका र मधुभारछन्दको लक्षण पहिल्याई यी दुवैको नमुनाका रूपमा उदाहरणसमेत दिइएको छ । त्यस्तै ४० मात्राको दीपक र रसिका, ४४ मात्राको आभीर र रसिका, ५२ मात्राको हाकलि, ५६ मात्राको सुनसान, ६४ मात्राका अचलधृति, अडिल्ला, उपचित्रा, चित्रा, चौपाई, पञ्चटिका, पादाकुलक, मात्रासमक, वानवासिका, विश्लोक, शिखाज्योति र शिखासौम्य छन्दका लक्षणहरू पहिचान गरी तिनका उदाहरणसमेत प्रस्तुत गरिएको छ । ८० मात्राको सगरमाथा, ८४ मात्राको प्लवङ्गम, ९२ मात्राको हीर, ९६ मात्राको रोला र शक्रछन्द तथा ११२ मात्राको हरिगीता छन्दका लक्षण र उदाहरणसमेत दिइएको छ । १२४ मात्राको वीरछन्द, १२८ मात्राको लीलावती छन्दका लक्षण र उदाहरण दिइएको छ । यसरी नै दुई पाउबाट नै एकश्लोक बन्ने ६४ मात्राका घत्ता र स्कन्धक तथा ७४ मात्राको भल्लाना छन्द पनि प्रस्तुत गरिएको छ ।

अर्द्धसममात्रिक

यसका हरेक पाउमा मात्राहरूको सङ्ख्या समान हुँदैन । कुनै दुई ओटामा एक निश्चित मात्रा सङ्ख्या र अर्को कुनै दुईमा एक निश्चित मात्रा सङ्ख्या रहेको हुन्छ । यिनको निम्नलिखित रूपमा सङ्क्षेपमा चर्चा गरिएको छ :

सोरठाछन्द

पहिलो र तेस्रामा (विषम पाउ) मा ११-११ र दोस्रा र चौथा (समपाउ)मा १३-१३ मात्रा हुने अर्द्धसममात्रिक छन्दलाई सोरठा छन्द भनिन्छ । यो दोहाछन्दको उल्ट्याउँदा सोरठाछन्द बन्दछ । यस छन्दमा आधारित एउटा श्लोकको अवलोकन गरौं :

हेलाँ नगर बनेर

$$२+२ + १+१+१+ १+२+१ =११$$

बाबु भोला सज्जनमा

$$२+१ +२+२+ २+१+१+२ =१३$$

ढाँचामा गुण छैन

$$२+२+२+ १+१+ २+१ =११$$

बाबु विचार गर मनमा

$$२+१+ १+२+१+ १+१+ १+१+२ =१३$$

गोविन्दप्रसाद ढुङ्गाना, (छन्दोहार)

उपगीतिछन्द

बिजोर पाउ (एक र तीन)मा १२-१२ मात्रा र जोरपाउ (दुई र चार)मा १४-१४ वा १५-१५ मात्रा राख्दा पनि हुने अर्द्धसममात्रिक छन्दलाई उपगीतिछन्द भनिन्छ (वियोगी, २०६७) । आर्या छन्दको उत्तरार्द्ध जस्तै पूर्वार्द्ध पनि भएमा अर्थात् पहिलो र तेस्रामा १२ र दोस्रो र चौथामा पनि १५-१५ भएमा उपगीतिछन्द वा गाथा हुन्छ (ढुङ्गाना, २०५०) । यसमा जोरपाउमा अन्त्यानुप्रास मिलाउनुपर्छ (वियोगी, २०६३) । यस छन्दमा

40 The Journal of Madhyabindu Multiple Campus, Vol. 9, No. 1, 2024

आधारित एउटा उदाहरण पनि हेरौं :

फुल्ला अवश्य भोली

२+२+ १+२+१ +२+२=१२

फुल्ला पर्सी त भन्दैमा

२+२+ २+२+ १ +२+२+२=१५

आशा लता किराले

२+२+ १+२+ १+२+२=१२

काट्यो हो कुट्ट मुण्टैमा ॥

२+२+ २+ २+१+ २+२+२=१५

गोविन्दप्रसाद शर्मा ढुङ्गाना (छन्दोहार)

गीतिछन्द

पहिलो र तेस्रो पाउमा १२-१२ मात्रा र दोस्रो र चौथो पाउमा १८-१८ मात्रा रहेको अर्द्धसममात्रिक छन्दलाई गीतिछन्द भनिन्छ (न्यौपाने, २०६७)। आर्या छन्दको पूर्वार्द्ध जस्तै उत्तरार्द्ध पनि भएमा अर्थात् पहिलो र तेस्रामा १२ र दोस्रो र चौथामा पनि १८-१८ भएमा गीतिछन्द वा उद्गाथा हुन्छ (ढुङ्गाना, २०५०) । उदाहरण पनि हेरौं :

स्वप्न सुनौला देख्छन्

२+१+ १+२+२ +२+२=१२

झौपुरकी राजकन्याका आइन्

२+१+१+२ +२+१+२+२+२+ २+२=१८

काख बसी गृहिणीका

२+१+ १+२+ १+१+२+२=१२

आफ्नो सत्कीर्ति गीतिमा छाइन्

२+२+ २+२+१ +२+१+२+ २+२ =१८

उमानाथ शास्त्री सिन्धुलीय (मकवानी वाला, महाकाव्य)

चुलिआलाछन्द

पहिलो र तेस्रा पाउमा १३-१३ र दोस्रा र चौथा पाउमा १६-१६ मात्रा अक्षर हुने अर्द्धसममात्रिक छन्दलाई चुलिआला मात्रिक छन्द भनिन्छ । दोहाका दुवै आधाको अन्त्यमा एकलघु, एकगुरु र त्यसपछि दुई लघु थप गरेमा चुलिआला छन्द हुन्छ (ढुङ्गाना, २०५०) । यसमा आधारित एउटा दृष्टान्त पनि हेरौं :

मत्ताका गरमागरम

२+२+२ + १+१+२+१+१+१ =१३

ताजा रगत विना त मरे पनि

२+२+ १+१+१+ १+२ +१+ १+२ +१+१ =१६

खाँदैन घाँस केसरी

२+२+१ +२+१ +२+१+२ =१३

मात्रिक छन्दको सैद्धान्तिक तथा प्रयोगात्मक प्रारूप

भोको पेट बले पनि दन्दनि

२+२ +२+१+ १+२+ १+१+ २+१+१ =१६

गोविन्दप्रसाद शर्मा ढुङ्गाना (छन्दोहार)

दोहाछन्द/दोहडिकाछन्द

पहिलो र तेस्रो पाउमा १३-१३ मात्रा र दोस्रो र चौथामा ११-११ मात्रा सङ्ख्या रहेको हुन्छ (गङ्गादास, सन् २०१०)। यसमा आधारित एउटा उदाहरण हेरौं :

राम राम जपने गरे

२ १ २ १ १ २ १ २ (मात्रा = १३)

तर्नेछौ भव पार

२ २ २ १ १ २ १ (मात्रा = ११)

भक्तिले गरे सो हुने

२ १ २ १ २ २ १ २ (मात्रा = १३)

नहि ता त्यो छ अपार ॥

१ १ २ २ २ १ २ १ (मात्रा = ११)

धरणीधर कोइराला (नैवेद्य, २०३४, पृष्ठ ४७)

चारै पाउका मात्रा जोड्दा ४८ मात्रा हुने यस छन्दमा एउटा एउटा गुरु अक्षर घटाएर त्यसका ठाउँमा दुई लघु अक्षर राख्दै गएमा २३ प्रकारका भेद सृजना हुन्छन् । २२ गुरु ४ लघु भए भ्रमर, २१ गुरु ६ लघु भए शरभ, २० गुरु ८ लघु भए श्येन, १९ गुरु १० लघु भए मण्डूक छन्द बन्दछ । यसै गरी गुरु घटाउँदै र लघु बढाउँदै जाँदा मर्कट, करभ, नर, मराल, मदकल, पयोधर, चल, वानर, त्रिकल, कच्छप, मत्स्य, शार्दूल, अहिवर, व्याघ्र, बिडाल, शुनक, उन्दुरु र सर्प छन्द बन्दछन् (ढुङ्गाना, २०५०) । नेपाली साहित्यमा दोहाका यी उपभेदमा आधारित कविता सृजना भएको देखापर्दैन ।

अम्बिकाछन्द

पहिलो र तेस्रामा १५-१५ मात्रा एवम् दोस्रो र चौथामा चाहिँ १३-१३ मात्रा रहेको हुन्छ (न्यौपाने, २०६७)। यस छन्दमा आधारित एउटा पद्य अवलोकन गरौं :

माता मेरी महान् प्राण

२+२+ २+२+ १+२+ २+२ =१५

सर्व व्यापी ईश्वर हुन्

२+१ + २+२+ २+१+१+ २ =१३

माताभन्दा अरू प्राण

रहेछ त्यो त अप्राण ॥

चन्द्रप्रसाद न्यौपाने (छन्दकुञ्ज)

चौबोला

पहिलो र तेस्रो पाउमा १६-१६ मात्रा एवम् दोस्रो र चौथो पाउमा १४-१४ मात्रा हुने अर्द्धसममात्रिक छन्दलाई चौबोलाछन्द भनिन्छ (नेपाल, २०७५) । यस छन्दमा आधारित एउटा पद्य पनि हेरौं :

हावा पानी ढुङ्गा माटो

२+२ + २+२+ २+२ +२+२ =१६

सारा सिर्जन नष्ट गरी

२+२+ २+१+१+ २+१+ १+२ =१४

गोला राता लप्का उठ्छन्

२+ २+ २+२ +२+२+ २+२ =१६

सुन्दर जीवन तिक्त गरी

२+१+१+ २+१+१+ २+१+ १+२ =१४

रामप्रसाद ज्ञवाली (औंसीका फूलहरू महाकाव्य)

द्विपदी छन्द

द्विपदीको पहिलो र तेस्रो पाउमा १६-१६ मात्रा, दोस्रो र चौथोमा १२-१२ मात्रा हुने अर्द्धसममात्रिक छन्दलाई द्विपदीछन्द भनिन्छ (न्यौपाने, २०६७) । यसलाई गोविन्दप्रसाद ढुङ्गानाले दुईपाउको छन्द भनेका छन् (ढुङ्गाना, २०५०)। यसमा आधारित एउटा पद्य पनि अवलोकन गरौं :

मनको सुन्दर सिंहासनमा

१+१+२ + २+१+१ +२+२+१+१+२ (मात्रा =१६)

जगदीश्वरको राज

१+१+२+१+१+२+ २+२ (मात्रा =१२)

चेतनको यो ज्योति हिरण्मय

२+१+१+२+२+ २+१+ १+२+१+१ (मात्रा =१६)

उसको शिरको ताज ॥

१+१+२+१+१+२+ २+१ (मात्रा =१२)

लक्ष्मीप्रसाद देवकोटा (यात्री, भिखारी कविता सङ्ग्रह)

चूलिकाछन्द

पाउमा लघु-लघु मात्रा र अन्त्यमा एक गुरुमात्रा हुने भए पनि पहिलो पाउमा २९ मात्रा र दोस्रोमा

मात्रिक छन्दको सैद्धान्तिक तथा प्रयोगात्मक प्रारूप

३१ मात्रा हुने दुई पाउको एकश्लोक रहेको अर्द्धसममात्रिक छन्दलाई चूलिकाछन्द भनिन्छ। दुवैमा समान मात्रा सङ्ख्या रहे पनि अन्त्यमा एक गुरु रहनुपर्छ (केदारनाथ, सन् २००२)। यस लक्षणमा आधारित उदाहरण पनि हेरौं :

अटल छ तनमन सरल छ जगत, चपल छ तनमन जटिल अभै

१+१+१+ १+ १+१+१+१ +१+१+१+ १+ १+१+१+ १+१+१ +१+ १+१+१+१ १+१+१+ १+२=२९

शुभ शुभ नजर मनुज उपर अशुभ अशुभ नजर गत विगत तल सधैं

१+१+ १+१+ १+१+१+ १+१+१+ १+१+१+ १+१+१+ १+१+१+ १+१+१ +१+१+१+ १+१+१+२=३१

यस प्रकार अर्द्धसममात्रिक छन्दअन्तर्गत गीति, दोहा, चौबोला, द्विपदीछन्दह निकै लोकप्रिय रहेका छन्। यसमा सोरठा, उपगीति, चूलिआला र अम्बिका उल्लेख्य रहेको र चूलिका छन्दहरूको पनि लक्षण पहिल्याई तिनका विभिन्न उदाहरण प्रस्तुत छ।

विषममात्रिकछन्द

सम, अर्द्धसम मात्रिक छन्दभन्दा भिन्न यस छन्दका कुनै दुईमा सम र अन्यमा फरक-फरक मात्रा सङ्ख्या रहेको छन्दलाई विषममात्रिक छन्द भनिन्छ (पिङ्गल, सन् १९६५)। आर्या र उद्गीति यस्ता विषम मात्रिक छन्द हुन्। यी छन्दका लक्षण र उदाहरणबारे सङ्क्षेपमा चर्चा गरिएको छ :

१. आर्याछन्द

पहिलो पाउको आधामा रहने साढे सात गणमध्ये विषमगण (पहिलो, तेस्रो, पाँचौं र सातौं) मा जगण नराख्ने, छैटौं गणमा जगण वा जगण नराखिए एकलघुसहित नगण अर्थात् चारलघुमात्रा राख्न सकिने र अन्त्यमा थप एक गुरुमात्रा हुने मात्रिक छन्दलाई आर्याछन्द भनिन्छ (द्विवेदी र सिंह, सन् २०१९)। यसमा छैटौं गणमा चारैवटा लघुमात्रा भए ती चारलघुमध्ये दोस्रोमा यति, यदि सातौं गणमा पनि चारवटै मात्रा लघु भए पहिलो लघुमा यति रहन्छ। यदि उत्तरार्द्ध पाउको पाँचवाँ गणमा पनि चारवटै मात्रा लघु भए त्यसको पहिलो अक्षरबाट नयाँ पद आरम्भ गर्नुपर्छ। दोस्रो पाउमा भने छैटौं गणमा एउटा मात्र लघुमात्रा रहनुपर्छ (गङ्गादास, सन् २०१०)। अरू पहिलो पाउजस्तै रहन्छ ((पिङ्गल, सन् १९६५)। नेपाली लक्षण ग्रन्थहरूमा चाहिँ आर्या छन्दको पहिलो र तेस्रो पाउमा १२-१२ मात्रा दोस्रोमा १८ र चौथो हरफमा १५ मात्रा रहेको हुन्छ (ढुङ्गाना, २०५०)। यसलाई गाथा र पथ्या पनि भनिएको छ। यसमा आधारित एउटा श्लोकको अवलोकन गरौं :

दुर्गम भै उर्लेकी (वर्ण ७)

२+१+१+ २+ २+२+२ (मात्रा =१२)

तलतिर समतुल्य मोहकी गङ्गा (वर्ण = १३)

१+१+१+१ +१+१+२+१+ २+१+२+ २+२ (मात्रा = १८)

44 The Journal of Madhyabindu Multiple Campus, Vol. 9, No. 1, 2024

फरफर गछ उपर यो (व = १०)

१+१+१+१+ २+१+ १+१+१ +२ (मात्रा = १२)

जीवनमय पातलो चड्गा (वर्ण = ९)

२+१+१+१+१ +२+१+२+ २+ २ (मात्रा = १५)

लेखनाथ पौड्याल (जीवन चड्गा, लालित्य प्रथमभाग, पृ. १३४)

चार पाउका मात्रा जोड्दा जम्मा ५७ मात्रा हुने यस छन्दमा २७ गुरु र ३ लघु भए लक्ष्मीछन्द, २६ गुरु ५ लघु भए ऋद्धिछन्द, २५ गुरु र ७ लघु भए वृद्धिछन्द, २४ गुरु र ९ लघु भए लज्जाछन्द हुन्छ। एवम् क्रमले गुरु घटाउँदै र गुरुको सट्टामा २-२लघु बढाउँदै लैजाँदा रखाइका आधारमा विद्या, क्षमा, देही, गौरी, धात्री, चूर्णा, छाया, कान्ति, महामाया, कीर्ति, सिद्धि, मालिनी, रामा, गाहिनी, विश्वा, वासिता, शोभा, हरिणी, चक्री, सारसी, कुररी, सिंही र हंसी छन्द गरी २७ भेद हुन्छन् (ढुङ्गाना, २०५०)। यी भेदहरू भए पनि यसमा आधारित रही नेपाली भाषामा कविता सृजना भएको देखापर्दैन। आर्याका पनि अनुष्टुप् छन्दको जस्तै विपुला, चपला, जघनचपला, मुखचपला, आर्यागीति छन्दका भेदहरू हुन्छन्।

उद्गीतिछन्द

उद्गीति पहिलो र तेस्रोमा १२-१२, दोस्रोमा १५ र चौथोमा चाहिँ अठार मात्रा हुने विषम मात्रिक छन्दलाई उद्गीति भनिन्छ (न्यौपाने, २०६७)।

प्राणी मात्र सबैको

२+२+ २+१+ १+२+२=१२

जुन हक हो दैवले देको

१+१+१+१ +२+२+१+२+ २+२=१५

त्यो स्वातन्त्र्य गुमाई

२+ २+२+१+ १+२+२=१२

मानिस बन्ने घमण्ड पो के को ?

२+१+१+२+२+ १+२+१+ २+२+२ =१८

उमानाथ शास्त्री सिन्धुलीय (मकवानी बाला, महाकाव्य, पृष्ठ ८४)

गाहिनीछन्द

पहिलो र तेस्रोमा १२-१२, दोस्रोमा १८ र चौथोमा चाहिँ २० मात्रा हुने विषम मात्रिक छन्दलाई गाहिनीछन्द भनिन्छ (ढुङ्गाना, २०६३)। आर्याछन्दको चौथो पाउ (१५ मात्रा)मा अरू पाँच मात्रा थप्दा गाहिनी हुन्छ।

छोड न गोडा सुन्दरि !

२+१+ १+ २+२+ २+१+१=१२

मात्रिक छन्दको सैद्धान्तिक तथा प्रयोगात्मक प्रारूप

देऊ मलाई खुशी भै खुकुरी
 $२+२+ १+२+२+ १+२+ २+ १+१+२=१८$
 वैरी छिनी हजारौं
 $२+२+१+२+ १+२+२=१२$
 पार्नेछु म गोर्खालि वीरको प्यारी
 $२+२+१ +१+ २+२+१+२+१+२ +२+२ =२०$

गोविन्दप्रसाद शर्मा ढुङ्गाना (छन्दोहार, पृ.१३)

सिंहनी

पहिलो र तेस्रो पाउमा १६-१६ मात्रा र दोस्रोमा १५ र चौथामा १३ मात्रा हुने विषम मात्रिक छन्दलाई सिंहनी छन्द भनिन्छ। गाहिनीको पूर्वार्ध भएमा सिंहनी छन्द हुन्छ (ढुङ्गाना, २०५०)। यस छन्दमा आधारित एउटा पद्य पनि अवलोकन गरौं :

कोमल पल्लव तिम्रो छाया
 $२+१+१+ २+१+१ २+२+२+२=१६$
 धनतम पुष्प उच्चता मान
 $१+१+१+१+ २+१ २+१+२ +२+१=१५$
 के काम पाउँदैनन् भोका
 $२+२+१+ २+१+२+२+ २+२ =१६$
 बटुवा अशोक फल खान ॥
 $१+१+२+ १+२+१+१+१+ २+१ =१३$

गोविन्दप्रसाद शर्मा ढुङ्गाना (छन्दोहार, पृ.१३)

यस प्रकार विषममात्रिक छन्दअन्तर्गत आर्याको उदाहरण र यसका विभिन्न भेदहरूको नामोल्लेख गरिएको छ। उद्गीति, गाहिनी र सिंहनी छन्दहरूका पनि लक्षण पहिल्याएर तिनका उदाहरणसमेत दिइएको छ। यसप्रकार प्रस्तुत लेखबाट त्रिभुवन विश्वविद्यालय, पूर्वाञ्चल विश्वविद्यालय तथा नेपाल संस्कृत विश्वविद्यालयका स्नातक तथा स्नातकोत्तर तहमा अध्ययनरत विद्यार्थी, कार्यरत प्राध्यापक, अनुसन्धाता तथा छन्दका साधकहरू यसबाट लाभान्वित हुन सक्तछन्।

निष्कर्ष :

नेपाली काव्यमा मात्रिक छन्दको प्रयोग गरी लक्ष्मीप्रसाद देवकोटा, लेखनाथ पौड्याल, सिद्धिचरण श्रेष्ठ आदि कविहरूले सुन्दर कृति सृजना गरेका छन्। ती कृतिहरू वार्षिक छन्दमा जस्तै शक्तिशाली पनि छन्। विद्यालय तह र महाविद्यालयतहका विभिन्न कक्षा र वर्षहरूका पाठ्यवस्तुका रूपमा र नेपाल संस्कृत विश्वविद्यालय र त्रिविका विभिन्न तहका पाठ्यक्रममा सैद्धान्तिक विषयका रूपमा मात्रिक छन्द र यसका

46 The Journal of Madhyabindu Multiple Campus, Vol. 9, No. 1, 2024

प्रकारलाई लिइएको छ । पुस्तकालयीय कार्यसँग जोडिएको प्रस्तुत लेखमा मुख्यतः गुणात्मक विधि अनुसरण गरिएको छ । संस्कृत र नेपालीमा लेखिएका, मूलमा संस्कृत र त्यसको व्याख्या हिन्दीमा गरिएका लक्षणग्रन्थहरू प्राथमिक सामग्रीका रूपमा र लक्षणको उदाहरणका लागि लिइएका काव्यग्रन्थहरू द्वितीयक सामग्रीका रूपमा रहेका छन् । शास्त्रीयछन्दान्तर्गत मात्रिकछन्दको मात्र अध्ययन गरिएको छ ।

सममात्रिक छन्दान्तर्गत अष्टिका, पञ्चटिका, चौपाई, लीलावती, पादाकुलक, रोला अर्द्धसममात्रिक छन्दान्तर्गत गीति, दोहा, चौबोला, द्विपदी तथा विषममात्रिक छन्दान्तर्गत आर्या र उद्गीतिछन्दमा उत्कृष्ट कविता काव्यसृजना गरिएको पाइएको छ । सममात्रिकका मधुभार, दीपक, आभीर, रसिका, हाकलि, सुनसान, अडिल्ला, उपचित्रा, चित्रा, मात्रासमक, वानवासिका, विश्लोक, प्लवङ्गम, सगरमाथा, घत्ता, हीर, वीर, हरिगीता, स्कन्धक, भुल्लाना, अर्द्धसममात्रिकका सोरठा, उपगीति, चुलिआला, अम्बिका र विषममात्रिकका गाहिनी र सिंहनी छन्दको लक्षणका साथै तिनको उदाहरण पनि विभिन्न लक्षणग्रन्थबाट दिइएको छ । सममात्रिकका अचलधृति, शिखाज्योति र शिखासौम्य, अर्द्धसममात्रिक छन्दको चूलिका छन्दका नेपालीमा कविता सृजना गरिएको नपाइएकाले नमुनाका लागि तयार पारी दिइएको छ । सममात्रिक छन्दान्तर्गतका चार पाउ जोड्दा जम्मा ३२ मात्रा हुने अष्टिका र मधुभारछन्दको लक्षण पहिल्याई यी दुवैको नमुनाका रूपमा उदाहरणसमेत दिइएको छ । त्यस्तै ४० मात्राको दीपक र रसिका, ४४ मात्राको आभीर र रसिका, ५२ मात्राको हाकलि, ५६ मात्राको सुनसान, ६४ मात्राका अचलधृति, अडिल्ला, उपचित्रा, चित्रा, चौपाई, पञ्चटिका, पादाकुलक, मात्रासमक, वानवासिका, विश्लोक, शिखाज्योति र शिखासौम्य छन्दका लक्षणहरू पहिचान गरी तिनका उदाहरणसमेत प्रस्तुत गरिएको छ । ८० मात्राको सगरमाथा, ८४ मात्राको प्लवङ्गम, ९२ मात्राको हीर, ९६ मात्राको रोला र शक्रछन्द तथा ११२ मात्राको हरिगीता छन्दका लक्षण र उदाहरण समेत दिइएको छ । १२४ मात्राको वीरछन्द, १२८ मात्राको लीलावती छन्दका लक्षण र उदाहरण दिइएको छ । यसरी नै दुई पाउबाट नै एकश्लोक बन्ने ६४ मात्राका घत्ता र स्कन्धक तथा ७४ मात्राको भुल्लाना छन्द पनि प्रस्तुत गरिएको छ ।

यसप्रकार विभिन्न संस्कृत तथा नेपाली लक्षणग्रन्थहरूमा मात्रिक छन्दको व्यापक चर्चा गरिएको स्पष्ट हुन्छ । नेपाली लक्षणग्रन्थहरूमा कतिपय मात्रिक छन्दको नमुनाका रूपमा उदाहरण पनि दिइएको देखापर्दछ । संस्कृतमा मात्र रहेका अचलधृति, शिखाज्योति र शिखासौम्य मात्रिक छन्दहरूको नमुनाका रूपमा उदाहरण पनि तयार पारी दिइएको छ । अष्टिका, पञ्चटिका, चौपाई, लीलावती, पादाकुलक, रोला, गीति, दोहा, चौबोला, द्विपदी, आर्या र उद्गीतिछन्दहरू उपयोग गरी उत्कृष्ट कविता काव्यसृजना गरिएको पाइएको सिद्ध हुन्छ । यसबाट नेपाली कविता काव्यमा मात्रिक छन्दहरू लोकप्रियता उत्कर्षमा रहेको स्पष्ट हुन्छ ।

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THE PRIVACY PRICE OF SCHOOL SAFETY: STAKEHOLDERS' PERCEPTIONS TOWARDS THE USE OF CLOSED-CIRCUIT TELEVISION (CCTV) IN SCHOOLS

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Abstract

CCTV surveillance cameras have played an influential role in safeguarding security, discipline, and a conducive learning environment in Nepali schools. However, as surveillance technology is gradually being installed and used, there is a growing concern about privacy violations. In this context, the article aims to explore the distinct perceptions and understanding of the key stakeholders, namely students, teachers and administrators, regarding using CCTV surveillance technology in their natural setting. This article especially seeks the stakeholders' perceptions on the impact of surveillance technology on students and teachers about their privacy rights. To meet the objective, I have employed a qualitative study that follows the interpretivists' research paradigm. I have purposively selected five respondents from each school, incorporating three students and two teaching faculties cum administrative persons. I employed semi-structured interviews at three secondary schools from inner Terai of Nawalpur district. Moreover, I utilized non-participant observation, field notes and google-form as a tool to gather content-rich data and verify the information accumulated through semi-structured interviews, regarding their lived and subjective perceptions about using CCTVs. Findings indicate effectively managing and mitigating various risk factors within schools' premises, and cultivating a culture of shared responsibilities among students and teachers for building a conducive learning culture in schools. It is also found that surveillance technology in Nepali schools nurtures suspicion among stakeholders, along with acknowledging the importance of comprehensive policy, and students' privacy concerns to ensure a safe and friendly learning culture.

Key Words: *CCTV Surveillance, Privacy violation, Teaching learning activities*

Introduction

Modern technologies have significantly influenced several facets of human life in recent decades, encompassing security and surveillance systems. Amongst these high-tech advances, Closed-Circuit Television (CCTV) has appeared as an extensively used equipment for monitoring both public

and private spaces (Emewu, 2016). CCTV systems comprise cameras, video recording devices, video monitoring stations, detecting movement, night vision, remote access, video analytics, Pan-Tilt-Zoom (PTZ) control, Scalability, integration with other security systems, and a capability to examine footage for investigations (Taylor,

2013a). Moreover, it also incorporates radio frequency, identification tags (RFID), X-ray scrutiny of students' packs, sniffer dogs, drug testing, and school officers (Taylor, 2013a). The use of surveillance technology, particularly closed-circuit television (CCTV), was intended to curb school violence, encourage pupils to develop self-discipline, and provide a conducive environment for teaching and learning (Hope, 2010). Supporting his claims, Ghimire and Rana (2022) stated that academic institutions are gradually embracing surveillance technologies for safety, security, and academic instructional purposes. These technologies key objective is to reduce non-compliant conduct among teachers and students, ultimately improving academic delivery. A prior South Korean study (Cho & Park, 2017) stresses the significance of strategically placing security cameras to combat crime and disorder, mostly with a focus on protecting women and enhancing public safety and security. The deadly shooting at Dunblane Primary School in March 1996 and the demise of headteacher Philip Lawrence in December 1995 are the two substantial historical events that led to the widespread usage of CCTV in schools in the United Kingdom (Hope, 2009). However, constant monitoring of students' behavior poses a privacy-security conundrum, despite accepting the need for surveillance technology in academic institutions (Perry-Hazan & Birnhack, 2019). He further suggested that using such technology for minor disciplinary violations encourages mistrust

and skepticism among stakeholders. Many pupils are bothered that the CCTV enactment violates their fundamental right to privacy, viewing it as a sign of mistrust or a spark for resistance (Horton, 2012; Taylor, 2010). In response to these concerns, an empirical study conducted in the Netherlands exhibited that people preferred human supervisors/ agents over surveillance technologies, accentuating the worth of human connection (Brands & Van Doorn, 2002).

Several Studies (Andrejevic & Selwyn, 2020; Norma Mollers and Jens Halterlein (2012); Tanner-Smith et al., 2018)) oppose the use of CCTV technology because it violates privacy rights and, is insufficient to avert school violence. This is consistent with an Israeli study that even young students, who are growing up in a digital era with constant surveillance, greatly value their privacy and are only willing to compromise when they are convinced (Birnhack et al., 2018). Despite admitting the benefits of video surveillance for crime reduction, societal well-being and maintaining disciplinary and security concerns (Khan, 2020), it is criticized for its ethical and privacy concerns. Considering privacy, Burt and Geer's (2017) assertion that "the end of the privacy" or "zero privacy" (Lucky, 2008) is pertinent to the modern era. Hence, these claims unmistakably suggest that current technological advancement is eroding individuals' privacy and freedom in public spaces.

There is a visible knowledge gap concerning

the adoption and its influence of CCTV surveillance technology in Nepali schools. The existing body of literature offers a thorough synopsis of the global discourse but lacks insights into the particular cultural, legal, and social implications within Nepali society. The use of CCTV surveillance in schools is still mostly unexplored in the Nepali context, with only a few studies and media reports (Himalayan News Service, 2018; Rauniyar, 2019; Ghimire and Rana, 2022) providing inadequate insights into this emerging trend. To shed light on this vital issue, an in-depth empirical study is required due to the dearth of thorough studies. The current study, however, is to investigate how diverse stakeholders: students, teachers, and administrators perceive the usage of closed-circuit television (CCTV) in schools, with a focus on both security and privacy issues. The aforementioned gap remains unfilled and is of utmost importance in addressing concerns regarding the privacy and security of surveillance technologies in the context of Nepali academia. Furthermore, a substantial knowledge gap exists due to the lack of empirical research on the use of CCTV technology in Nepali educational institutions, calling for an examination of the various perspectives and possible impacts on the learning environments. Further, the legal and cultural context in Nepal may have a significant impact on shaping the perceptions of using CCTVs in Nepali schools.

At this backdrop, I consider understanding these diversified perceptions and

experiences of concerned stakeholders to be pertinent for developing content-rich insight and informed policies and guidelines that resolve the issue of both security needs and privacy considerations, especially for educators and policymakers before installing CCTVs. Therefore, this research examines the following questions:

Research Question

The principal research question for this study is:

1. How do the stakeholders share their perspectives towards introducing CCTV systems in Nepali schools?
2. What are the perspectives of teachers, students, and school administrators on the introduction of CCTV systems in Nepali schools?

By exploring these research questions, this study aims to offer valued insights into the stakeholders' perceptions towards the use of CCTV systems in Nepali schools and shed light on the multifaceted interplay between security concerns and privacy issues.

The Walls Have Eyes: Rethinking Privacy in the Digital Era

Students often perceived the necessity of CCTVs as an apparatus to retain security at the school premises. A study by Birnhack et. al. (2017) argued that Israeli students were significantly critical of the surveillance practices in their academic institutions. For example, Israeli secondary-level students perceived the

installation of CCTV surveillance cameras as an unlawful practice and a tool of mistrust, undermining privacy in the digital era. Regardless of Western countries, Vietnamese stakeholders do not perceive any threat to privacy. They consider that school administrations use CCTV, particularly to erode staff morale and self-esteem, which exacerbates oppressive emotions (Perry-Hazan & Birnhack, 2019). However, qualitative research by Ghimire & Rana (2022) claimed that the safety and academic accomplishment of students, instructors, and non-teaching personnel are much improved by the gradual installation of CCTV surveillance in academic settings. Despite having these benefits, the study also underlined the difficulties in managing a monitoring system to mitigate threats and provide a conducive learning environment. While CCTV in schools improves security and discourages misbehaviour, concerns about how it can impede children's right to privacy and natural fun sometimes overshadow its intended benefits (Hope, 2009). However, the growing use of CCTVs- the first and only surveillance technology used in Israeli schools- leads to privacy violations as well as a culture of mistrust among teachers, students, administration, and other staff members (Birnhack & Perry-Hazan, 2020). Supporting this idea, (Taylor, 2010) argued that the use of CCTV in schools threatens or destroys privacy values, which might have detrimental effects on society. In this context, (Porter, 2009) highlights the equilibrium between individual privacy rights and security concerns. For instance,

he contended that the adaptation and use of CCTV surveillance cameras in schools raises strong moral concerns because it interrupts the delicate balance between individual privacy rights and the necessity of security. Presently, this surveillance technology is commonly employed by academic institutions to address safety concerns, including crime and violence (Fisher et al., 2021). This body of literature illustrates the difficult trade-off between CCTV surveillance's capacity to improve safety and its invasion of students' right to privacy. Due to its undesirable impacts on student well-being and tendency to create a culture of distrust, it is imperative to comply with constitutional and human rights provisions. As the Constitution of Nepal (2072), Article 28 states the right of privacy can be defined as an individual's right to his or her residence, property, document, data, correspondence and matters relating to his or her character shall, except by law, be inviolable (p. 14), should be considered while introducing CCTV cameras within the school premises. Regarding privacy, the Charter of Fundamental Rights of the European Union (2000), assures the right to respect for private and family life, home and communication (Art.7), and the right to the protection of personal data concerning his or her (Art.8(1)). Hence, these literatures demonstrate how complicated and debatable the privacy and security concerns surrounding the use of CCTV surveillance in academia. While considering existing studies and constitutional traditions, Rauniyar (2019) contended that although surveillance

technology has numerous benefits, teachers and students concerned about the psychological consequences and privacy issues should not be ignored, necessitating a balanced approach to freedom and safety.

Big Brother at School? How Students Feel About Surveillance

CCTVs have numerous functions in contemporary times. For instance, According to Fantony (2021), the use of CCTV cameras on the school premises gives pupils a sense of safety and security. They recommended placing cameras, in particular, in the entrances and exits, hallways, cashier areas, and registration offices. They further thought that it may serve as evidence in the event of a security breach and facilitate to halt the bad behaviours including trespassing, vandalism, drinking, smoking, and even drug usage. Nevertheless, they were aware of their rights to adequate privacy. Similar to Fantony, Perry-Hazan and Birnhack (2016) concurred that schools primarily employ CCTVs for three goals, including for disciplinary purposes, real-time surveillance of students, and building faith that students are safe on school grounds. They added that CCTVs usually halts criminal activities such as assault, vandalism, theft, loitering, absenteeism, exam fraud, and drug or alcohol abuse. Some other students, on the other hand, felt that CCTV was unwanted and shared their mistrust of them. Additionally, Margam and Gupta (2020) claimed that CCTVs play a significant role in offering security, particularly in University

libraries to protect academic as well as other precious documents in developing countries context. Previously, Hope, A. (2009) argued that CCTVs are an imperative instrument to facilitate real-time observation, stop undesirable activities inside academic institutions by denying perilous strangers and belated students as a broader disciplinary discourse and also offer evidence to punish misbehaved pupils. CCTV surveillance, according to Ghimire and Rana (2022), is a tough approach to reducing student's disruptive behaviour, such as fights, accusations, arguments, bullying and harassment and providing a learning environment in schools. This finding is partly aligned with (the Himalayan Times story, 2018) that the usage of CCTV has amplified in both public and private schools, to thwart criminal behaviour, traffic infractions, and suspicious activities to offer a more secure and safe environment.

According to Birnhack and Perry-Hazan (2016), high school pupils perceived the usage of CCTV surveillance cameras as both an unethical activity and a source of distrust between tutors and pupils in terms of security and privacy issues. Even though Taylor, E. (2011) reported that school administration only employed CCTV in schools to maintain discipline and viewed it as a tool for mitigating crime, some other pupils continued to misbehave even when there was real-time monitoring. An earlier German study by Mollers and Halterlein (2012) suggested that the issue of privacy and the concept of smart CCTV were

divisive and improper since placing CCTV cameras may threaten individual liberty and personal freedoms. However, in a Russian study by Gurinskaya, A. (2020) among 570 university students, the majority of young people approved the use of cameras for surveillance in public spaces for security reasons. They believed that the installation of surveillance technology improved police-citizen relations to maintain law and order in society in the time of the new digital era. Earlier, Klauser (2007), CCTVs are used to monitor and manage prostitution in Sweden's "hot spot" areas. He did agree, though, that CCTVs as an apparatus have their own limitations when it comes to ensuring public safety.

Overall, it's critical to find an equilibrium between the legitimate needs for privacy protection and security, ensuring that the installation of CCTV cameras sustains individual rights while effectively maintaining safety concerns in academic institutions.

A Review of CCTV Installation Guidelines

Although CCTV surveillance is allowed under Nepali law in some situations, its usage in schools is unclear, which raises concerns about data privacy and children's rights and calls for the rapid implementation of a policy. The Installation and Operation Procedure (2015) permits the installation of CCTV surveillance cameras in three designated categories, consisting of public institutions, commercial centres, and private buildings (Ministry of Home

Affairs, 2015). As per the rules, the District Administration Office and the police authority must be informed in writing within 15 days of the installation and operation of CCTV surveillance cameras by authorities of public institutions, business centres, and private buildings, namely banks and financial institutions, shopping centres, hotels, service centres, jewellery stores, industries, factories, and other commercial and business hubs. This policy clearly shows that there are legal lapses because academic institutions are not included in the list of categories. This implies that policymakers did not consider the opinions of teachers, parents, and students when crafting these policy guidelines for installing CCTV. This lack of democratic engagement and transparency ultimately fosters a climate of mistrust. Since schoolchildren are the most vulnerable group, they must have the right to privacy and protection from surveillance, however, it is absent in policy guidelines (Ghimire and Rana, 2022). Furthermore, according to the rules, the most recent video footage must be retained for a minimum of three months and provided to the Nepal police and other government agencies as solicited for investigation. Additionally, the Privacy Act, of 2075 (2018) forbids the enactment of CCTV surveillance cameras in public areas, such as restrooms, changing rooms, and washrooms, to accumulate sensitive information (Nepal Law Commission, 20018b). Similarly, the Act associating to Children, 2075 (2018) also prohibits accumulating data, photographs, and other things related to children in any way to

display, sell, distributing, or engaging in any other activity that detracts from the child's qualities, subjugates them, or makes them feel guilty or ashamed (Nepal Law Commission, 2018a). Therefore, it is clear that due to the absence of clear policies and guidelines regarding the adaptation and use of CCTV surveillance cameras in academic institutions, for example, schools, colleges and universities, there may be higher risks concerning the assortment, storage, access, and destruction of data along with protecting children's rights, including the freedom of speech and right to privacy. In summary, while acknowledging the potential for CCTV cameras to violate citizens' privacy and human rights, they noticeably ignore the opinions of the most significant stakeholders in academia.

Research Methodology:

The key purpose of this research is to explore the various perceptions and understanding of distinct stakeholders' regarding the use of closed-circuit television for privacy violations. However, To the best of my knowledge, I could hardly find literature that explores the perceptions and understanding of emic stakeholders, namely teachers, students and administration in a developing nations context like Nepal about using CCTV in the school's premises. This research gap has inspired and motivated me to utilise a phenomenological research design to explore their perceptions regarding the use of CCTV at academic institutions. I employed a qualitative research method to carry out this study because this

study explores stakeholders' subjective perceptions and understandings concerning the use of CCTV surveillance in their natural settings, as suggested by Denzin and Lincoln (2005). I believe this research is appropriate to accumulate various stakeholders' subjective and multiple perspectives assist to in understanding a phenomenon more comprehensively. In addition, this phenomenological research design is an appropriate method to accumulate new insights into phenomena through participants' lived experiences and their perceptions as informed by Gutland (2018). Especially, I employed semi-structured interviews, non-participant observation and Google Forms as a tool to gather content-rich data. I further utilized Google Forms and non-participant observation (Field Notes) to verify the information accumulated through semi-structured interviews about using surveillance. Moreover, semi-structured interviews help to generate novel perspectives and information that the researchers had not previously accounted for. I also employed thematic analysis as a data analysis technique that offers a framework for shaping content-rich data rigorously and robustly from various stakeholders (Oppong et al., 2020), namely teachers, students and administration about using CCTV in Nepali schools' context. Thus, I analyzed the raw data, made their categories, and developed the pertinent theme as guided by research questions.

Participants, settings, and sampling procedures

Teachers, students and administration are the three key stakeholders of any academic institution. These academic stakeholders were chosen because CCTV surveillance would directly influence their academic performance or activities at schools in both positive and negative ways. Each participant plays a prominent role in ensuring a safe and conducive learning environment preventing unwanted activities at school premises, such as violence, bullying, and harassment. I interviewed three high school graduates from each school along with their two respective teachers and administration who have at least three years of teaching experience in schools equipped with CCTVs. Overall, fifteen participants were interviewed. These distinct participants' perceptions and understanding assist in drawing a comparison and contrast, which ultimately helps to form an insight. Moreover, Google-Form helps to verify their information. Additionally, I employed participants through purposeful sampling because this non-probability sampling is the most effective one to study with knowledgeable stakeholders. I believe purposeful sampling technique helps to provide credible and content-rich data. Eventually, this study followed the data saturation rule (Saunders et al., 2018), under this rule, data saturation is derived when no new information from interviewees. This information and insights help to address my study questions.

The Schools

I purposively chose three secondary-level schools (i.e. two government-run

schools and one community school) in Nepal and renamed them as Shree Sangam Secondary School, Janata Siksha Niketan, and Prithivi Secondary School to maintain confidentiality and anonymity. Each school has its distinct characteristics in terms of location, sociocultural and ethnic background, and is situated in two different municipalities. As a qualitative researcher, I had to focus on a comprehensive and in-depth study of a few participants and schools. Hence, this study was limited to two public and a community school, with a total of fifteen participants.

Prithivi Secondary School

I have incorporated Prithivi Secondary School into my study since it is one of the oldest as well as the model school link with Mahendra highway. Moreover, it is one of the popular government schools in the locality. It is located in the Gandaki province. The institution offers classes in both English and Nepali medium up to 10+2. School Administrators reported that the school has more than 55% female students from various ethnic backgrounds. The school has a serene atmosphere with plenty of trees inside the premises. The school is strong in infrastructure having modern and old buildings with a large playground, spacious classrooms, a tranquil library, and a canteen. There were about 1600 students on the roll and 63 teachers by the time of the field visit. There were 41 classrooms, a science lab, one capacious computer lab,

56 *The Journal of Madhyabindu Multiple Campus, Vol. 9, No. 1, 2024*

one library, and other buildings. There are altogether 52 CCTV cameras operating and recording throughout the school. These cameras were first installed in 2075 BS in specific locations, namely grade 8, 9,10, 11 and 12 along with the administrative room, computer lab, an account section and the school premises. However, CCTV cameras are not installed from Nursery to Grade 7. School administration reported that CCTV cameras are not installed in the lower grades due to inadequate funds. They assured me that the installation of the entire classroom is on the process. There is a clear sign of information i.e. “You are under CCTV surveillance”. According to the school administration, they installed CCTV cameras for security concerns along with disciplinary purposes and to regulate overall teaching-learning activities. The headteacher and computer operator only can have access to this surveillance.

Shree Sangam Secondary School

Shree Sangam Secondary School, which is located in the Gandaki province, is a co-educational English and Nepali medium state-run school. It is within a 5-minute walk from the Mahendra Highway, the only highway that links Hill and Mountain regions. This public school offers classes up to 10+2. This school was included in this article because it served a sizable proportion of pupils come from diverse ethnic and socioeconomic backgrounds. This institution has a well-developed infrastructure that comprises both modern and old structures. The school is extended in 3 Bigha and 7 ghata which has a wide

playground, spacious classrooms, a canteen and a stunning garden having plenty of trees. There were approximately 1550 students on the roll from Nursery to Grade 12 at the time of study. There are three buildings including classrooms, computer labs, libraries, scientific labs, hotel management labs, and other infrastructure. The school has its own parking areas within the school premises. There is a provision for school security personnel during school hours, both vehicles and pedestrians can enter the school buildings. There are 68 cameras installed from the Nursery to Plus-two level incorporating all classrooms, computer labs, teachers’ offices, library, corridor, reception areas, parking lots, canteens, playgrounds and entrance. Additionally, the school administration reported that they first time installed CCTV cameras in 2078 BS. However, the school administration reported that CCTV cameras were not installed in the washroom and administrators’ offices. All the cameras were in operation and recording for 24 hours a day. It is stated that only the headteacher and academic head had access to the CCTV system. The main objective of using CCTV surveillance is to promote teaching-learning activities along with ensuring a safe and conducive learning environment by maintaining rules and regulations. School administration wants to ensure a sense of security and preserve the school’s properties, for example, they want to prevent gang fights, vandalism of school property, and bullying and harassment among students to sustain discipline on the school premises. In addition, the

school administration reported that there are altogether 60 classrooms, 62 teaching faculties and 14 non-teaching staff in the school. There is a clear sign of information about CCTV surveillance in the different parts of the school premises.

Janata Siksha Niketan

The Janata Siksha Niketan, or "Bamboo School," is a co-educational English medium school in the Gandaki province with the slogan of "Promote Equity Through Education." This school was established in 2040 specifically to offer top-notch instruction for a monthly fee of roughly \$2 (i.e., 100 for a monthly fee and 100 for computer fees). This school has been encompassed in my research because it aspires to offer educational equality and diminish the gap between the wealthy and the poor by providing quality education at a minimum tuition fee. By the time of the field visit, it has roughly 1200 pupils on the roll and 24 teachers from Nursery to tenth grade. Furthermore, this institution became a focal point for the most marginalized members of society, including children from various indigenous populations. It was built entirely out of bamboo on rented land.

The school consists of three separate bamboo buildings which have altogether 20 classrooms, a science lab, a computer lab, parking lots, and an entire school premises. School administration reported that CCTV surveillance cameras were first installed in to combat the various disciplinary issues like bullying, consuming tobacco

products, making pairs, gang fights, using marijuana and wandering around the school during class time. These cameras were installed in specific locations, namely grades 8, 9, and 10, along with the Account section and the school premises. However, CCTV cameras are not installed from Nursery to Grade 7. School administration reported that CCTV cameras in the lower grades are unnecessary as compared to higher grades.

All the teaching and non-teaching faculties stated that CCTV surveillance cameras were initially implemented to handle disciplinary issues and security reasons. Specially, to stop the repeated cases of theft, vandalism of school resources, students' misbehaviors and smoking. Moreover, the key objective of introducing CCTV surveillance cameras to some specific classrooms is to maintain a safe and conducive learning environment inside the school premises.

Data Analysis

After gathering data through semi-structured interviews, google form and Non-participant observation (Field Notes), I transcribed the data as data was collected using audio-recorder and note keeping. Moreover, I categorized the raw data based on themes regarding various academic stakeholders' perceptions and understanding of using CCTV cameras at the school premises. Furthermore, my primary purpose of data analysis is to explore the subjective reality of diverse participants and their lived experiences in Nepali schools' context as suggested

by Denzin and Lincoln (2018). Hence, I critically analyse the collected data so that I may be able to make precise meaning.

Findings

This section discusses the analysis of the findings into two themes: (a) Students' Perception regarding the use of CCTV Surveillance on the School Premises; and (b) Privacy and Impacts on Students' Perception (c) Security and Discipline (d) Impacts of CCTV Cameras on School Discipline: Insights from Teachers/administrators, as well as the literature reviews discussed in chapter two. Moreover, this section answers my three fundamental research questions and reflects my personal experiences that I collected while interviewing the respondents. Although the three schools involved in this study are from inner Terai, located in two different municipalities, I found both similarities and differences among respondents regarding the use of CCTV

Students' Perception Regarding the Use of CCTV Surveillance in the School Premises

CCTVs are considered as a pivotal device for surveillance, crime prevention and security in various settings. The data exhibits how CCTV technology is widely used and integrated into various aspects of contemporary life.

While asking about the objective of using CCTVs at school, most of the students stressed the issue of safety and security on the school premises. For instance:

Anjila, a Grade Twelve Student at Prithivi Secondary School, reported that CCTVs are utilised in her school to prevent unauthorized people and monitor the students who bunk the regular classes. This comment was echoed with Alisha, who articulated that CCTV technology was expected to create a safe teaching-learning environment reducing anti-social activities such as misbehaviors, vandalism, theft and exam cheating. Beyond safety and disciplinary issues, a significant proportion of the students acknowledged the key role of CCTV cameras in monitoring overall academic activities inside the school premises. For example, Prabesh, a Grade Nine Student at Prithivi Secondary School, placed a strong emphasis on monitoring academic activities. This perspective is consistent with the idea that CCTV cameras contribute to an accountable and transparent academic atmosphere by avoiding unwanted activities such as bullying, harassment, and gang fighting. Additionally, it assists in controlling disputes among students and teachers and sometimes between students and teachers. Further, other students reported that CCTVs can serve as a tool for school administration to evaluate and monitor both teachers and students. This designated that the deployment of CCTVs was perceived as an apparatus to confirm accountability and sustain academic standards within the academic institutions. Additionally, I found that almost all the schools in the study installed CCTV cameras in the classroom, administration, collider, staff room, health unit, school playground, library,

canteen, entrance, stairs, parking lot, and computer lab. This shows that the entire school premises were under surveillance cameras which can be effective devices in preserving discipline and making a conducive learning atmosphere. Likewise, another student of my study equally claimed that this surveillance technology is only exploited to control the use of cell phones and identify lost materials such as textbooks, calculators, copies and other materials along with preventing teachers' misbehaviours towards students as well. Regarding the lost items, one of the students argued that "Whenever we bring a big amount of money in school for some purpose, no need to worry about it being stolen or lost, we can easily check the cameras [...]" is relevant. The widespread installation of surveillance cameras suggests a rigorous attempt to control and supervise administrative operations, which intensifies a sense of security. While enquiring whether having CCTVs at school makes you feel safer, the majority of the students expressed their confidence that CCTV cameras contribute to sustaining an amicable learning environment by preventing unwanted activities. Regarding this, Prabesh, a Grade Nine Student at Prithivi Secondary School argued that:

I think It helps to witness 24 hours to prevent misusing gadgets and playing games, watching movies, snapping pictures and ensuring justice among students in case of fights, quarrels, ragging, bullying, teasing, etc.

These vignettes reflect how CCTV surveillance is useful in forming a learner-friendly environment by controlling the misuse of gadgets and other undesired activities within the classroom setting. However, Prabesh, one of the students of my study doubts, stressing the limited effectiveness of CCTVs in thwarting incidents. In his view, CCTV cameras could provide evidence to address the security of the institutions. This statement is consistent with my observation as well. I have found that deploying CCTV surveillance is ineffective in resolving the problems. Rather, the issues are not limited to the school; it also affect dimly lit locations like the restrooms, and washrooms, a high potential of school violence and also lead to outside the school's areas. This then has an impact on the neighborhoods that surround the schools, resulting in situations like gang fights and other associated issues. Moreover, when discussing the reliability of information shared by CCTV technology, an overwhelming majority of the students claim that CCTV could serve as an accurate, precise and trustworthy device. However, a minority of students express concerns, arguing that CCTV's data might be deceptive and misleading.

When asked about the effectiveness of CCTV cameras in maintaining discipline in the classroom, Anjila argued, "Yes! Even when teachers are out of the classroom, students are bound to follow rules and regulations. [...] effective tools for maintaining discipline [...] but depends on how they are implemented, the

schools' policies, and the overall context, and the institutional culture. Her statement admits the expected CCTV technology to contribute to sustaining discipline but stresses that their success depends on the explicit conditions and policies within each academic setting. Asking about the presence of signs indicating CCTV surveillance at the school premises, all the students responded in unison that the administration had not placed any such signs. Prabesh highlighted how important these signs are, stating that they could serve to inform all students, staff, and visitors that their actions are under observation, thereby discouraging inappropriate behaviours. However, another student, Pratima, a Grade Nine student at Shree Sangam Secondary School, stressed the significance of having clear policies and procedures for using CCTV footage along with respecting the privacy of the parties concerned. These findings expose a lack of surveillance signage on school premises and also stress the critical need for clear regulations for controlling it.

CCTV cameras, according to Prabesh, deter crime and ensure justice for victims. Conversely, Melina, a Grade Eleven Student reasoned that [...] visible security system makes students less likely to commit a crime. Another student also stressed the necessity of a dedicated room and designated operators for running the CCTV cameras. The perceptions indicate that there is a lack of separate CCTV operators in almost all the schools, in such cases, head teachers and computer

teachers are primarily in charge of these duties, with few exceptions. This finding highlights the necessity for dedicated rooms and designated operators and raises concerns about the current operational mechanism. Under this arrangement, head teachers and computer teachers, lacking specialization, are primarily responsible for CCTV operations. Further, it displays students' concerns about the potential use and misuse of their data, posing a threat to their privacy. When inquired CCTV makes you feel safe, Anjila explained one of the incidents "Once when boys were fighting, and one of the boys was badly hurt [...] after the incident, discipline in charge came and punished the boys instantly. However, this is not the case always. This comment reflects that CCTV devices could not stop fighting, quarrelling and misdeeds but offer evidence to identify and punish the troublesome students. Other students shared that they got their lost materials like cell phones after missing after watching a CCTV recorded video. In my observation as well, I found that CCTVs serve as a good platform to find lost items. However, another student expressed concern over its limitation to control misdeeds and ensure personal safety.

Overall, the findings show, that CCTV surveillance is widely integrated into schools' premises for both security and academic monitoring. Although students tend to link cameras with safety concerns, questions arise concerning the issue of CCTV operators' responsibility, and data security, highlighting the complex nature of

the consequences of CCTVs in education.

Privacy Paradox: How Cameras Impact Students' Perception

The majority of the students in this study discussed the use of CCTV and its impact on privacy, stressing its crucial role in producing a conducive learning environment. However, it is not free from criticism for compromising students' comfort, privacy and trust in the learning space. Similarly, many students asserted apprehension about the probable misuse of footage or data, noting that CCTV surveillance cameras create an environment of doubt and mistrust. Despite these concerns, pupils consider the efficiency of CCTV surveillance cameras in evaluating both students' and teachers' performance. In sharing their experiences of CCTV surveillance cameras are as follows:

In my opinion school administration [...] uses CCTV to capture our images and videos without our consent[...] and our privacy is not respected.

(Pratima, a student at Shree Sangam Secondary School)

[...] Sometimes an innocent person can be punished by CCTVs

(Melina, a student at Shree Sangam Secondary School)

[...] CCTVs always create fear in our mind

(Muskan, a student at Janata Siksha Niketan)

With CCTVs, the wrong person may leak the footage. It prevents students' right to freedom, students can not enjoy freedom. We feel like somebody is seeking and disturbing our time and space. (Anjila, a student at Prithivi Secondary School)

These remarks reflect students' serious doubts about the infringement of their privacy through the introduction of CCTV technology by the school administration. Respondents, for example, Pratima and Melina, feared the expected misuse of video footage and forming a tranquil and amicable environment, with Melina detecting the danger of innocent students being erroneously punished. It is concluded that constant surveillance compromised their freedom and personal space. In sharing their further comments:

All that we see may not be true, and All that we see may not wrong

(Prabesh, a student at Prithivi Secondary School)

CCTV is like a security guard who watches 24 hours (Pratima, a student at Shree Sangam Secondary School)

CCTVs snatch our childhood [...] identify teachers' punishment to students' [...] student's misses childhood fun, and enjoying with our friends (Pratima, a student at Shree Sangam Secondary School)

These comments visualized a clear picture

of how CCTV surveillance cameras invade their privacy and stifle their childhood innocence, fun, playful nature or carefree school days. Some students believe CCTV surveillance is an omnipresent security guard, while others believe argue that over-dependence on the reliability of the technology loses personal freedom and liberty. When queried about the privacy issue regarding the use of CCTVs, Bibek stated, “Improper use of video surveillance can lead to negative sentiments and concerns about privacy invasion”. He further argued that students might feel uncomfortable being monitored every time under CCTV surveillance. In response to a privacy issue, Anjila claimed “Students do not need privacy in school because they are in school only for study”. Her comments echoed the finding of Prabesh, arguing that it is good to install CCTV at school because it ensures quality education and increases the performance of both teachers and students. When asked about the perception towards the use of CCTVs in the school premises, students expressed their mixed concerns. For instance:

I feel safe and protected (Anjila, a student at Prithivi Secondary School)

I feel like I am in control of somebody (Alisha, a student)

I feel safe when I am constantly under CCTV surveillance (Prabesh, a student)

It makes students inactive (Melina, a student at Shree Sangam

Secondary School)

The participants’ viewpoints varied on CCTV surveillance are evident. Anjila and Prabesh express a positive perception, feeling secure and protected under the surveillance system. Alisha articulates a contrasting emotion, indicating a feeling of being controlled by somebody. Moreover, Melina expresses concerns, hinting at a possible drawback to this kind of surveillance, it could cause students to become inactive due to constant observation. This dichotomy highlights the complex nature of students’ responses to CCTV surveillance, consisting of both positive and negative aspects that make sense to take into consideration when evaluating the technology’s overall impact. Additionally, another student Pratima strongly argues that schools must respect the privacy rights of both students and staff. When it comes to the effects of surveillance on students, the significant majority of the students feel pressured to conceal their humorous nature and project a mature one.

[...] Students mostly hide their playful nature. (Alisha).

[...] We feel like being captured and can’t enjoy freedom (Prabesh).

This is clear in the statement by Alisha, who asserts that students mostly hide their fun side. This indicates a self-imposed limitation on natural behavior probably motivated by the consciousness of surveillance. Additionally, the comment is echoed in the statement articulating a feeling of being captured, averting personal

freedom.

Pupils' views on privacy in the classroom seem to be diverse, representing a variety of perceptions. Some pupils highlight the public nature of education and claim that, in light of the shared learning environment, privacy is not a major concern. Conversely, some accentuate the value of privacy, pointing out that it helps students form close relationships among students producing a comfortable learning environment in which they can freely exchange ideas. Another participant supports the idea that teachers and students have an equal right to privacy, demonstrating a shared understanding of how critical it is to protect personal space in the classroom. On the other hand, opposing viewpoints also surface. Some students minimize the value of privacy in the classroom and argue that learning is its main goal. This comment exhibits the complexity of the issue, suggesting a dynamic interaction between public learning spaces and the pupil's right to privacy within the academic context. For examples:

The classroom is a public place so it doesn't matter the privacy (Anjila)

I think there is not only one student, there are almost more than 30. So, why privacy? (Muskan)

Students need privacy to develop close relationships (Pratima)

When students feel that their privacy is being respected, they

are more likely to feel comfortable sharing their thoughts and ideas in the classroom (Sujan)

I think there is a need for privacy [...] privacy is the right of everyone both students and teachers (Bhawana)

I don't think so.... The classroom is the place of learning (Sujan)

There are distinct opinions on classroom privacy. Some stress important aspects of building relationships and encouraging sharing, while others learning atmosphere refutes the need for privacy. This stresses an ongoing discussion about the value of privacy in education.

The Impact of CCTV Cameras on School Discipline: Insights from Teachers and Administrators

The majority of the respondents agreed that CCTV is one of the best apparatus to sustain discipline in the classroom and create a learning environment. For example: Aayush, a Co-Ordinator, Kamal, a teacher at Prithivi Secondary School and Krishna, a teacher at Shree Sangam Secondary School endorsed the same idea that CCTVs are helpful and necessary devices to monitor each activity within school premises. They believed that CCTVs contribute to producing a friendly and safe learning environment. However, Bibek, a teacher at Janata Siksha Niketan presents a dissenting opinion, arguing that "It is useful outside the classroom or compound, but within the classroom, it is disgusting, it

restricts and limits all the activities of the students which is wrong". Despite this, He accepted the positive view regarding the introduction of CCTV, however stressed its effective implementation, contributing to the modern and smart image of institutions. This comment reflects the conflicting opinions regarding its use. On the one hand, it presented the potential benefits of using surveillance technology for maintaining discipline, safety, and monitoring issues, on the other hand, privacy issues and its potential drawbacks of creating mistrust among various stakeholders. When asked about the impact of CCTV surveillance cameras on school safety, all the respondents expressed a consensus that CCTV plays a significant aspect in creating a safe environment inside the school premises. For, Aayush, Prithivi Secondary School specifically reported that CCTV surveillance can discourage the probable, enhancing overall safety.

Most of the respondents exhibited a high level of awareness concerning the presence of CCTV cameras on the school premises. This suggests that the school community, at least among those who responded, is conscious of surveillance infrastructure. For instance: Narayan, a teacher at Janata Siksha Niketan endorsed this thought, reflecting the psychological impact of surveillance technology on behavior. While observing the school premises, I found that there was no sign of surveillance technology indicating the presence of surveillance cameras inside the school premises. However, the respondents

acknowledged the use of CCTVs, but they did not offer detailed insights into the perceived objective of these devices. Regarding the positive impact of CCTV, the majority of the teacher respondents agreed on the positive impact of CCTV cameras on student's behaviour. For example, Krishna, the principal and Suresh, a teacher from the same school (Shree Sangam Secondary School), reported that CCTV surveillance assists in controlling negative behaviours, such as bullying, vandalism, theft, and sexual activities, contributing a friendly learning environment. Bibek and Narayan, teacher at Janata Siksha Niketan, conversely expressed their reservations, emphasizing that cameras are not comprehensive solutions to all disciplinary issues. The introduction of CCTV inside the classroom premises, however positively influences teachers' behaviour, as recognized by Krishna, the principal at Shree Sangam Secondary School, who states that the presence of CCTV cameras makes teachers more accountable and responsible, reducing undesirable behaviours. It shows that CCTV plays a pivotal role in promoting an academic environment making every stakeholder equally accountable. Additionally, Suresh, a Co-Ordinator at Shree Sangam Secondary School supports this idea, arguing that less responsible, dutiful, and engaged individuals become more alert and responsible when under observation. Similarly, Bibek and Narayan reported that CCTV cameras serve as a reminder for teachers to be on schedule and stay alert in the classroom, nurturing a safe and

intensive learning environment. Moreover, one teacher respondent accentuates that CCTV surveillance safeguards teachers from baseless accusations by providing video evidence. This comment shows that CCTV monitoring has genuinely impacted teachers' conduct by encouraging accountability, boosting understanding, and promoting punctuality. Despite these merits, the downsides of CCTV surveillance cameras are also acknowledged. For example, Aayush, Kamal and Krishna pointed out that constantly being monitored may induce fear among students, limiting their classroom activities and forming a monotonous atmosphere. Further, Krishna contended that incessant surveillance may undermine students' sense of privacy and autonomy, developing mistrust and adversely impacting their overall sense of autonomy and privacy. Similarly, Suresh expressed his reservations about the potential misuse of video footage, which could invite unintended outcomes.

The aforementioned findings exhibit that teaching faculties are generally in favour of using CCTV cameras on school premises, especially to maintain safety, discipline, and monitoring procedures. Although the beneficial effects on students' behaviour and teachers' accountability are acknowledged, fears about probable drawbacks like anxiety, limited activities, and privacy invasion should not be ignored.

Discussion

Students' Perception Regarding the Use of CCTV Surveillance in the School

Premises

This study investigated administrators, teachers, and students' experience and perception of CCTV surveillance cameras in three distinct schools from two municipalities of inner Terai. Considering the findings, I acknowledged significant issues required to be addressed including undesired behaviours, vandalism, theft, bullying, harassment, gang fighting, damage to school properties, loss of students' academic materials and a lack of teachers' sincere commitment to their profession. I also identified the entry of unauthorized people as a significant issue. All the respondents unanimously agreed that the primary objective of installing CCTV surveillance cameras in the school premises is to sustain an amicable and conducive learning environment while ensuring safety and disciplinary issues. The participants' expressions echoed with the findings of Fantony (2021) and Perry-Hazan and Birnhack (2016), suggesting that surveillance cameras in these schools' function as an apparatus by which disruptive activities are managed and create a conducive learning environment. They contended that monitoring pupils in real time upholds discipline and provides a sense of safety and security. Moreover, CCTV technology's success depends on the explicit conditions and policies within academic settings however these kinds of policies are lacking in each school. However, completely reliant upon this sort of control mechanism to uphold discipline fosters mistrust among stakeholders, namely

students, teachers and administration. A similar issue was reported by Birnhack and Perry-Hazan (2016), stating that these surveillance technologies are the source of distrust and doubt between tutors and pupils regarding the issue of security and privacy. These perceptions are also aligning with (Andrejevic & Selwyn, 2020), who claimed that CCTV can lead to misrecognition. The concerns that have been reported are consistent with a larger context, mostly with studies conducted by Fantony (2021), Perry-Hazan, and Birnhack (2016). This connection indicates that the issues confronting Nepali schools are not specific to the country; rather, they are part of a larger global discourse about the role of surveillance technologies, particularly CCTV cameras, in maintaining safety and discipline. Therefore, it might be accurate to claim that CCTV surveillance cameras are effective and efficient tools for assessing the academic performance of both teachers and pupils, which ultimately improves the academic standards of the institutions.

The majority of the participants in the study recognized the issue of having clear policies and procedures for using CCTV footage to respect and acknowledge the issue of privacy and security concerns. Despite the procedures, the schools do not meet the basic requirements, such as posting signs alerting students to potential threats inside the school premises. Nonetheless, it is specifically stated in the Closed-Circuit Television Operating Procedure (2072) that notices of CCTV installation must be displayed in all necessary locations.

In terms of installation, it procedures clearly state “If the government/public body installs and operates CCTV for the security of citizens, security of government property, monitoring of prisons, security of airports, security of cultural heritage, security of important institutions, security of diplomatic mission, vehicle management, etc., the written information thereof according to Schedule(1)15 (fifteen) shall be compulsorily submitted to the nearest police unit or the concerned district administration office within a day.” The procedure appears to have a wide range of topics, including cultural assets, government property, and citizen security. But when it comes to academic institutions consisting of schools, it is imprecise. Thus, schools have special challenges, and a more specialized set of regulations and guidelines might be required. When asked about it, the concerned bodies completely expressed their ignorance regarding the installation procedures.

While CCTV cameras can improve disciplinary and safety issues in schools, imprecise policies and procedures limit their practicality and raise privacy issues. The current procedures are not specifically intended with schools in mind, which might lead to misunderstandings and allow for possible abuse. Thus, certain policies and procedures rules are indispensable for schools to achieve a wise balance between privacy and security. Hence, they can benefit from surveillance technology without jeopardizing the safety of their students.

The Use of CCTV in Schools: Integrating Privacy and Security Concerns

Understanding how academic institutions can effectively safeguard students' privacy along with creating a welcoming and conducive learning environment such as students' comfort, privacy, and trust are fundamental. Considering the privacy issue and its impacts, the significant majority of the respondents argued that CCTV surveillance cameras invade their privacy by snatching their childhood innocence, fun, playful nature or carefree school days, compelling them to show mature-like qualities. While some other students argued that over-dependence on the reliability of the technology loses personal freedom and liberty. This argument partly resonated with the conclusion by Birnhack et. al. (2017) who claimed that the introduction of CCTV surveillance cameras was an unlawful practice along with a tool of mistrust that paved the way for the loss of privacy in the current digital era. Moreover, some student participants expressed discomfort with the continual monitoring of CCTV technology, expressing a sense of restriction and control over their activities. They strongly argued that schools need to respect the privacy rights and self-esteem of both students and teaching faculties. These findings are in line with an earlier study (Birnhack & Perry-Hazan, 2020) that the growing use of surveillance technology in Israeli schools leads to privacy violations as well as a culture of mistrust among teachers, students, administration, and other staff members.

Acknowledging the positive aspects of using CCTVs, many parent participants in the study argue that these devices are not comprehensive solutions to all disciplinary issues. Concurrently, some teacher participants reflect on the psychological impact of surveillance technology on their behaviour. This finding resonated with the study conclusion of Ghimire and Rana (2022), emphasizing that CCTV surveillance cameras are not a comprehensive solution to all disciplinary issues. According to Ghimire and Rana (2022), CCTV surveillance, while a tough approach to diminish students' disruptive behaviour, such as fights, accusations, arguments, bullying and harassment and to ensure a learning environment in schools; is not a solution; rather it also has the potential to harm schoolchildren. This comment displays that both teaching faculties and parents acknowledge the psychological impact of surveillance technology on stakeholders while recognizing its benefits with some reservations about its limitations. The constant surveillance is believed to create a fearful environment, contrary to the ideal students' friendly environment. This perception is further strengthened by one of the participants' remarks that "cameras are useful outside in the school compound, but disgusting inside the classroom", is disgusting. This remark can be analyzed to suggest that students feel threatened by teachers monitoring through CCTV, and teachers, in turn, are monitored by the administration, creating an environment of doubts and mistrust, which contradicts the policy of every child's right to learn

in a safer, fearless, and child-friendly educational environment. This contrasting perspective among stakeholders reflects the role and effectiveness of CCTV cameras in managing students' behaviours highlights the complexity of the issue, and indicates that a one-size-fits-all approach may not be suitable for addressing the concerns raised by various stakeholders.

Another contrasting situation is the legal provision of installing CCTV cameras in any public place to get permission with 15 days of prior notice. However, the teachers and administrative participants in my study mentioned that they did not know the legal provisions. On the other hand, the Privacy Act related to children clearly reported to prohibit the collection and misuse of information, photos, and materials of a child in a manner that negatively impacts their characteristics, dominates, them or causes shame or regret. Regarding this issue, many of the student participants in my study raise serious concerns about data leakage or misuse of footage. This legal provision is aligned with students' comments that "Students mostly hide their playful nature (ALISHA). These remarks clearly stress that because of surveillance technology inside the school premises could affect school children's natural, playful behaviour, particularly in an educational setting.

The majority of the students in my study are conscious of their privacy invasion due to CCTV surveillance cameras. However, a few participants argue that since the classroom is a public place, it is not a

matter of privacy. Interestingly, the Privacy Act, of 2075 (2018), explicitly prohibits the installation of CCTV surveillance cameras in any public places, including bathrooms, toilets, and changing rooms, to obtain anything confidential (Nepal Law Commission, 2018b). This legal provision aligns with the students' statements such as "We feel like being captured and cannot enjoy freedom "(Prabesh). These comments clearly express serious concern about the intrusive nature of surveillance, even in public places like classrooms. One participant in the study argued that CCTV surveillance cameras have the potential to impact surveillance on personal interactions and relationships within the educational environment. Regarding the legal provision about CCTV installation in public places with 15 days of prior notice. However, teachers and administrative participants in my study mentioned that they were not aware of this legal provision. Additionally, on the one hand, the Privacy Act related to children explicitly prohibits the collection and misuse of information, photos, and materials of children in a manner that negatively impacts their characteristics, dominates them, or causes shame or regret. Regarding this issue as well, many student participants in the study express serious concerns about data leakage or misuse of footage. This legal provision aligns with students' comments such as "Students mostly hide their playful nature" (Alisha). These remarks emphasize that surveillance technology within school premises could affect school children's natural, playful behaviour, particularly

in educational settings. Similarly, The Charter of Fundamental Rights of the European Union (2000), for instance, requires respect for his private and family life, home, and communication (Art7), and the right to the protection of personal data concerning his or her (Art/8(1)). These legal frameworks further highlight the importance of safeguarding privacy and personal data, aligning with concerns raised by students in the study. Hence, this data asserts that teaching faculties and administrative bodies are not conscious or aware of the awareness gap, asserting the need to develop guidelines and CCTV surveillance cameras' legal provisions which ultimately maintain the effective gap between the sense of security and ensure to maintain children's freedom and liberty.

Conclusion

This study explores the complex interplay of CCTV surveillance in Nepali schools with the belief of maintaining discipline, and security and facilitating a conducive learning environment by avoiding potential risk factors. The main objective of this study is to offer valued insights into stakeholders' perceptions towards the use of CCTV systems in Nepali schools about security concerns and privacy issues. Undoubtedly, this study aimed to bridge the existing gaps in empirical studies within the Nepali context. The global discourse on CCTV technology has presented a rich context, reflecting the dichotomy of distinct perspectives worldwide. Some studies highlight its positive aspects of preventing undesired behaviours, vandalism, theft,

bullying, harassment, gang fighting, smoking, marijuana consumption and others. In other words, CCTV surveillance cameras are utilized in the school premises mainly to sustain an amicable and conducive learning environment. This idea is in line with distinct stakeholders that the belief behind surveillance at these schools is to offer a sense of safety, physical security and support for a conducive learning environment. Other studies, however, express their solemn concerns about privacy violations and the potential influence on students' natural and playful behaviour along with teachers' privacy. This thought echoes with global discourse on privacy violations and the erosion of trust due to the enactment of surveillance technologies. That is to say, CCTV surveillance creates an environment of distrust and skepticism, which might hamper the learning culture within the school premises. Further, the discrepancy between legal provisions and awareness among teaching faculties underscores a critical gap in understanding and adherence to existing regulations.

Balancing the benefits and challenges of CCTV implementation necessitates the development of specific guidelines tailored to the unique context of educational institutions in Nepal. The diverse perspectives of students, teachers, and administrators varied significantly, reflecting the complex interplay between security needs and privacy concerns. Students, while acknowledging the potential merits of CCTV cameras in enhancing safety and discipline, expressed

concerns about the infringement on their privacy rights, and rights to learn in a fair and free environment. The study highlights the importance of recognizing the impact of constant surveillance on the natural behaviour of students, particularly in the academic milieu, where a sense of freedom and comfort is crucial for effective and efficient learning. The absence of comprehensive policies and guidelines for the adaptation and enactment of CCTV cameras in Nepali schools emerged as a significant challenge. This not only raises legal and ethical questions regarding data privacy and children's rights but also contributes to the creation of an environment of discomfort, distrust and resistance among students. The finding of the study stresses the urgent need for a balanced and utilitarian approach in shaping policies that address both security

imperatives and privacy considerations in Nepali schools. Lacking the proper guidelines for surveillance technology in Nepali schools compounds the challenges, requiring urgent attention to align practices with legal and ethical frameworks. Teachers and administrators generally support this sort of surveillance device for safety reasons, along with acknowledging the psychological impact on students. Respecting privacy rights, safeguarding data protection, and improving the efficiency of surveillance technologies to foster a culture of learning are other equally important findings of the study. Lastly, the study meticulously answers the apprehensions voiced by influential stakeholders, seeking to effectively reconcile a balance between personal liberties and security issues.

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SERVICE QUALITY AND CUSTOMER SATISFACTION WITH COMMERCIAL BANKS IN THE NAWALPUR DISTRICT

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Abstract

The degree to which a consumer feels that a person, business, or organization has successfully delivered a good or service that satisfies their demands in the circumstances in which they are aware of utilizing the good or service is known as customer satisfaction. *The specific objectives of this study are to assess various aspects of service quality provided by commercial banks in Nawalpur; to determine and compare the extent of customers' satisfaction with the quality of banking services based on different constituent factors, to identify the bank-related factors which influence the service quality. This study is based on primary sources of data. The primary data analysis used different statistical tools like Cronbach's alpha, mean, correlation, and regression analysis. The major conclusion of this is that the level of quality service delivery and its effect on customer satisfaction at commercial banks in Nawalpur. Generally, the responses to service quality dimensions used to measure the performance of the banking services provided by commercial banks in Nawalpur are relatively high.*

Keywords: Customer, Satisfaction, Service Quality Dimensions, Reliability, Responsiveness, Tangibles, Assurance, Empathy

INTRODUCTION

Nepal's banking business has changed dramatically in the last several years, going from being a government-dominated, slow-moving field to one that is now highly lucrative, competitive, and nimble. The recent emergence of several international banks has intensified the rivalry between commercial banks. Banks are concentrating on offering their clients superior services to get a competitive edge and draw in more and more business (Boot & Thakor, 2009). Since the banking sector is a service-based one, maintaining a positive business

reputation depends heavily on customer happiness. Customer service is the most important factor in every company that provides services. A well-trained individual can offer customer service in a planned, methodical manner or by using well-thought-out self-service. Customers in the banking sector have closer relationships with banks' staff for any sort of services or products. Therefore, banks should always focus on training their front desk staff to provide quality service knowing their expectations and wants (Rogers, Meehan, & Scott, 2006).

Customers' expectations are greater and their level of satisfaction is higher with private banks, according to research that identified service quality characteristics as antecedents to customer happiness in Slovenian retail banking. They deal with private banks concurrently. Public banks should prioritize enhancing their services in terms of tangibility, dependability, responsiveness, and empathy to satisfy their clientele (Banerjee & Sah, 2012).

Considering the above-discussed scenario around the world, this study mainly focuses on examining the relationship between service quality and customer satisfaction in the context of Nepalese commercial banks.

Customers are being approached by numerous competitors who are willing to use multiple financial institutions to meet their needs and switch funds for short-term gains. This is especially true in service sectors like the banking industry, where bank operators face immense pressure and new challenges. They also have little room for differentiation when it comes to the products or services they offer or the costs they charge. In a situation like this, the biggest problem facing financial institutions today is generating pleased clients to generate loyal clients for tactical reasons.

Such an investigation may provide the banks with fine and complicated information that will help them reach the indefinable competitive edge they are searching for. Furthermore, these service quality and customer

satisfaction issues have long been ignored in developing economies when compared to research carried out in developed economies such as the USA and Europe (Firoz & Maghrabi, 1994).

The primary focus of this survey is on consumer expectations and satisfaction with banking services. When determining whether or not the financial services they are receiving meet their expectations, customers have standards in mind. In addition, because of the intense rivalry in the banking industry, consumers' and prospective customers' perceptions differ based on the services they want to get. Accurately measuring customer satisfaction boosts customer loyalty, brand recognition, profitability, and service efficacy for the bank. A crucial difference in a competitive environment where firms vie for clients, customer happiness is also becoming an increasingly important component of corporate strategy. It is common knowledge that happy consumers are essential for long-term business success. For that matter, many market leaders are found to be highly superior-customer-service-orientated (Tece, 2010).

Hence, there is a lack of publications concerning the fundamental factors of service quality and customer satisfaction in Nepal's banks. This research investigates the factors related to service quality that influence bank customers' satisfaction in Nepal's banking industry. There is a need to explore

whether the services provided by commercial banks in Nawalpur can satisfy their customers or not.

The study raises some research questions:

- a) What is the effect of the service quality on customer satisfaction?
- b) Whether there are differences in degrees of customer satisfaction in commercial banks or not.

The purpose of this study is to provide insight into the constructs and relationships of customer satisfaction and service quality in the banking industry in Nawalpur. More importantly, this study helps to identify the dimensions of service quality that impact bank customers' satisfaction in Nepal. The result will help bank managers and marketing practitioners a better understanding of bank customers in Nawalpur.

Review of Literature

Customer Satisfaction

The degree to which a consumer feels that a person, business, or organization has successfully delivered a good or service that satisfies their demands in the circumstances in which they are aware of and/or utilize the good or service is known as customer satisfaction. This indicates that happy consumers will be less price-sensitive and that offensive marketing usually has higher costs than defensive marketing as it takes more work and money to persuade happy customers to leave their present suppliers. Customer happiness and service quality are positively correlated (Kotler & Keller,

2009).

a. Service Concept

A study carried out by Johns, (1998, p.954) points out that the word 'service' has many meanings which leads to some confusion in the way the concept is defined in management literature, service could mean an industry, a performance, an output or offering or a process. He further argues that services are mostly described as 'intangible' and their output viewed as an activity rather than a tangible object which is not clear because some service outputs have some substantial tangible components like physical facilities, equipment, and personnel.

b. Quality Concept

The definition of quality is essentially relational: 'Quality is the continuous act of establishing and maintaining connections by evaluating, foreseeing, and meeting expressed and implicit demands.' The attributes of goods and/or services that customers appreciate are represented by the term "quality". Customer satisfaction increases with the quality of financial services (Johns, 1998).

c. Service Quality (SERVQUAL Model)

SERVQUAL is a multi-dimensional measure designed to evaluate how customers in retail and service industries perceive the quality of the services they get. It provides the basis for the measurement of customer satisfaction with the service provided using the gap between the customer's expectation

of performance and their perceived experience of performance. This widely-known instrument for measuring service quality is the SERVQUAL model. Service quality is a focused evaluation that reflects the customer's perception of elements of service such as interaction quality, physical environment quality, and outcome quality. These elements are in turn evaluated based on specific quality dimensions: reliability, responsiveness, assurance, empathy, and tangibles. Satisfaction, on the other hand, is more inclusive: it is influenced by perceptions of service quality, product quality, and price as well as situational factors and personal factors. According to Parasuraman, Zeithaml, and Berry (1988), five principal dimensions that customers use to judge service quality include reliability, responsiveness, assurance, empathy, and tangibles. Parasuram et.al (1988), the conceptual framework for the SERVQUAL scale was derived from the works of a handful of researchers who have examined the meaning of service quality. Service quality and customer satisfaction have been investigated, and results have shown that the two constructs are indeed independent, but are closely related, implying that an increase in one is likely to lead to an increase in the other. The greater the service quality higher the customer satisfaction (Sureshchandar, Rajendran, & Anantharaman, 2001).

Reliability

Reliability is the ability to perform the promised services both dependably and

accurately. Reliable service performed is a customer's expectation and means that the service is accomplished on time, in the same manner, and without error every time. The greater the respondents' reliability on banks, the greater will be customer satisfaction (Munusamy, Chelliah, & Hor, 2010).

Responsiveness

Responsiveness is the willingness to help customers and to provide prompt service. Keeping customers waiting particularly for no apparent reason creates unnecessary negative perceptions of quality. If a service failure occurs, the ability to recover quickly and with professionalism can create very positive perceptions of quality. The greater the bank employee's responsiveness, the higher will be satisfaction (Siddiqi, 2011).

Assurance

Assurance is the knowledge and courtesy of employees as well as their ability to convey trust and confidence. The assurance dimension includes the following features: competence to perform the service, politeness and respect for the customer, effective communication with the customer, and the general attitude that the server has the customer's best interests at heart. The greater the banks' assurance provided to respondents, the higher will be customer satisfaction (Munusamy, Chelliah, & Hor, 2010).

Empathy

Empathy is the provision of caring, individualized attention to customers.

Empathy includes the following features: approachability, sensitivity, and effort to understand the customer’s needs. The core concept of empathy is to understand the needs of customers and provide individual attention. Employee and customer interactions are reflected through the empathy dimensions. The greater the banks’ empathy for the customer, the greater will be customer satisfaction (Parvez, 2009).

d. Tangible

Tangible is the appearance of physical facilities, equipment, personnel, and communication materials. The condition of the physical surroundings is tangible

evidence of the care and attention to detail that are exhibited by the service provider. This assessment dimension also can extend to the conduct of other customers in the service. The more the banks’ tangible elements’ attractiveness, the greater will be satisfaction (Saiful & Borak, 2011).

Conceptual Framework

Munusamy et. al. (2010) researched service quality delivery and its impact on customer satisfaction in the banking sector in Malaysia has applied the SERVQUAL model. Based on that following conceptual framework of this study has been developed.

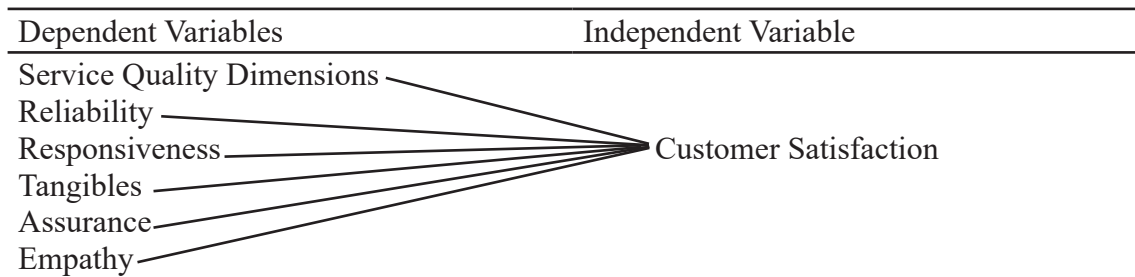


Figure 1. Conceptual Framework

Source: Parvez, 2009

RESEARCH METHODOLOGY

This research is a descriptive cum correlation study that is survey-based. It's numerical. Structured questionnaires are the primary tool used to collect data. A descriptive study is thus required to gather relevant data on the variables influencing customer happiness as well as the correlation between service quality and customer satisfaction of various commercial banks in Nawalpur. Primary sources of data provided the basis for this investigation. A sample of 384

respondents from various commercial banks in Nawalpur was surveyed on the differences in customer satisfaction between public and private banks and the quality of their services. The population of this study includes 20 commercial banks in Nepal and 19 commercial banks operating in Nawalpur district. All the banking customers of Nawalpur are the population of the study, 384 customers were taken randomly for this study.

Cronbach’s alpha is a function of the number of test items and the average inter-

correlation among the items. As a general rule, a coefficient greater than or equal to 0.7 is considered acceptable and is a good indication of construct reliability. From the calculation, is found that the coefficient of Cronbach’s alpha for the 384 items is 0.867, suggesting that the items have relatively high internal consistency.

Result and Discussion
Correlation Analysis

The degree of a link between two variables

is known as correlation. A high or strong correlation indicates a significant association between two or more variables, whereas a low or weak correlation indicates little to no relationship at all. The range of correlation coefficients is -1.00 to +1.00. A perfect positive correlation is represented by a value of +1.00, a perfect negative correlation by a value of -1.00, and no association between the variables under test is shown by a value of 0.00.

Table 1

Customer Satisfaction with Service Quality Dimensions

Variables	CS	Tangibles	Reliability	Responsive ness	Assura nce	Empa thy
Tangible						
Reliability	1.000					
Responsiveness	.520	1.000				
Assurance	.513	.414**	1.000			
Empathy	.462*	.386**	.226**	1.000		
	.718**	.417**	.139**	.443**	1.000	
	.109	.332**	.264**	.305**	.229**	1.000

** Correlation is significant at the 0.01 level (2-tailed).

Table 1 shows the calculated value of correlation coefficients of customer satisfaction with service quality dimensions in Nepalese commercial banks. All the variables of service quality are positively correlated with customer satisfaction. According to the statistics, assurance

and customer satisfaction have a strong positive correlation with a magnitude of 0.718 and are significant at the one percent significance level. Likewise, there is a positive association, significant at the 5 percent significance level, and accounted for at.462 between responsiveness and

customer satisfaction. Additionally, tangible and customer satisfaction have a positive correlation of .520, which is significant at the five percent significance level. Similarly, at a level of five percent, both dependability and empathy had a negligible positive correlation with customer satisfaction, with magnitudes of .513 and .109, respectively.

Conclusions

The major conclusion of this study is the level of quality service delivery and its effect on customer satisfaction at commercial banks in Nepal. Generally, the responses to service quality dimensions used to measure the performance of the banking services provided by Nepalese commercial banks are relatively high. Customers feel that the most important physical features and facilities are the bank's location and interior layout. From the survey result, the most important facilities provided by banks in Nepal are deposit facilities the study also concluded that good behavior, honesty and politeness

of staff, and accuracy in performance are felt to be the most important elements in customer satisfaction. Customers are less satisfied with interest rate policies, commissions, and fees.

When comparing three different bank groups based on service quality, joint venture banks outperform non-joint venture banks and public banks in all parameters except tangibles. Reliability is seen by Nepalese consumers as the most crucial element affecting the caliber of services provided by commercial banks in the country. The outcome demonstrates that banks' long-term survival depends on how well they serve their clients and how satisfied they are. The outcome also shows that in the instance of Nepalese commercial banks, assurance and responsiveness—at the 1% and 5% significance levels—have a significant impact on customer satisfaction. The study also found that joint venture and non-joint venture banks are effectively competing with state banks. The complete set of null hypotheses that are developed

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RELATIONSHIP AMONG AMLAPITTA AND LIFESTYLE AND ITS TREATMENT THROUGH LIFESTYLE MANAGEMENT

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Abstract

Among the various diseases that appear due to deviations in lifestyle, one of the diseases related to the stomach and oesophagus is also hyperacidity. The presented study is the relationship between amlapitta and lifestyle and its treatment through lifestyle management. There are mainly three problems in the study of lifestyle management for the treatment of amlapitta- What are the relationships between amlapitta and lifestyle? What aspects of lifestyle can cure amlapitta? And how can it be established that the treatment of amlapitta is through lifestyle management? There are the following three objectives to solve this problem- to analyze the relationship between amlapitta and lifestyle, to present alternative treatment methods for amlapitta by directly practising aspects of lifestyle management, and to establish recognition based on the facts that amlapitta can be treated by lifestyle management. In the present study, there are 120 people in the treatment group and 40 people in the control group, a total of 160 people related to amlapitta. Interview, rating scale and direct practice method are followed. Data is presented using tables, bar diagrams and pie charts. APA 7 method and SPSS application are used. The study is limited only to the urban area of Kawasoti and Madhyabindu municipality and the hilly area of Hupsekot village of Nawalpur district. Based on the research that focused on the 11 problems included in its study, it was found that amlapitta was cured by lifestyle management in three groups, while no improvement was found in the control group.

Keywords: Hyperacidity, non-ulcer dyspepsia, sedentary lifestyle, GERD.

Introduction

A chronic disease called amlapitta is known as hyperacidity, which is a disease in which the acid in the stomach goes back up through the oesophagus. It is caused due to deviations in people's lifestyle. It is related to the stomach and alimentary canal. It causes indigestion, heartburn, heart pain, loss of appetite, etc. due to the imbalance of stomach acid. Due to the

high acid content in the stomach, it reaches the mouth through the alimentary canal. It also affects the soft surface of the oesophagus. The problem can be easily identified based on the symptoms and can be cured if common measures are adopted.

Amlapitta- the burning problem of the present era was first described in detail in Kashyapa Samhita. Amlapitta is not mentioned in our

Vedic literature. Even Acharya Charaka and Sushruta have not mentioned about the disease. Amlapitta can be compared with hyperacidity or GERD. Nowadays, changes in lifestyle and dietary habits have increased the prevalence of this disease worldwide. In the 21st century, man is unable to follow basic principles like 'Dinacharya' and 'Ritucharya' because of his fast lifestyle. (Purani, 2017, p. 28)

Based on the belief that amlapitta is caused by an unhealthy lifestyle can be easily cured by lifestyle management. This study has been done under the title of treatment of amlapitta through lifestyle management. During the study, following the descriptive method, direct visits to patients with amlapitta to find out their habits related to amlapitta and lifestyle. A conclusion has been reached by questioning various aspects. The conclusion has been established by conducting an experimental practice that the treatment of amlapitta can be done by allowing patients to openly express their problems without hesitation and manage their lifestyle. Out of the 266 patients with amlapitta found during the selection of the patients in the purposive pattern, 160 were classified into four groups at the rate of 40/40 for treatment.

Under the treatment group for amlapitta, group A was treated with food management, B was treated with various asanas and meditation, C was treated with food, both asana and meditation, and D was kept in the control group. Although this study was for a month, they were monitored and evaluated for 15 days, 1 month and 45 days to see if there was any improvement. Without starting the treatment of the selected patients, the laboratory tests were done free of charge and after 30 days, only the previously tested samples were tested again. For this, routine tests of stool and urine, and only CBC, urea and creatine were tested in

blood.

The main achievement of the presented study is to establish the belief that the treatment of amlapitta is also possible through lifestyle management. For this, eating simple food, daily yoga asanas and physical activity, meditation and relaxation are useful. This study conducted in the age group of 15 to 44 years showed that the disease is more common due to irregular diet, less rest than exertion, unnatural eating style and stress.

Theoretical Perspectives and Existing Literature

Ghosh and Baghel, in a research article published in 2015, studied the Impact of erratic lifestyles on hospital-attending patients of amlapitta; eating more food, eating foods that are difficult to digest, eating hot or spicy foods, drinking more water during meals, being busy while eating. It has been concluded that hyperacidity is caused by eating irregular meals, sleeping during the day and staying awake at night, being eager to eat, feeling anxious, having fear in the mind, eating stale food, and sleeping immediately after eating.

Chronic diet-related diseases are on the rise around the world due to new lifestyles and eating habits. Gastrointestinal disturbances are increasing. Among them, non-ulcer dyspepsia, a gastrointestinal tract disorder etc. has acquired a majority of the share. (Baragi, U.C. & Vyas, M. K.,2013, p.352)

Acharya Madhavakara says that-

increased pitta is an aggravating factor responsible for hyperacidity disease. Those who take proper diet and drinks live a long life and those not doing so die prematurely. Proper maintenance of the power of digestion also depends upon the intake of a proper diet (Baragi, U.C. & Vyas, M. K.,2013, p.355).

After the review of these articles, as no data is available for Nepal a true estimate of the incidence of amlapitta cannot be made. However, it is assumed that the incidence not being low but high due to increasing urbanization, changes in food habits to junk and high-energy food, lack of physical activity, and a sedentary lifestyle ([Steinberger & Daniels, 2003](#)).

The researcher is unknown about the study of people's lifestyle and other behaviours affected by amlapitta in Nawalpur. People who are suffering from amlapitta are unaware that lifestyle changes have increased their problem and that it has had a direct effect on their health. Considering it is the main gap, the researcher has decided to focus on studying amlapitta-related people and their lifestyle, other related behaviours, and the impact it has on their health. People are not aware of the fact that amlapitta can be reduced even if they adopt the scientific behaviour of daily diet, exercise and stress management. No study has shown the fact that reasons such as eating food, staying at rest and not doing physical work are responsible for these, and the fact that various physical problems appear from amlapitta and that the problem lasts for a long time. In addition to this, programs to inform people to reduce amlapitta have not been implemented, which is a gap seen in studies and programs on amlapitta. This study is necessary to fill this main gap. So, the main objectives of this study are:

1. To analyze the relationship between amlapitta and lifestyle,
2. To practice the lifestyle management techniques and show the alternative treatment method of amlapitta and,
3. To establish the norms about the treatment of amlapitta through lifestyle management.

Methodology

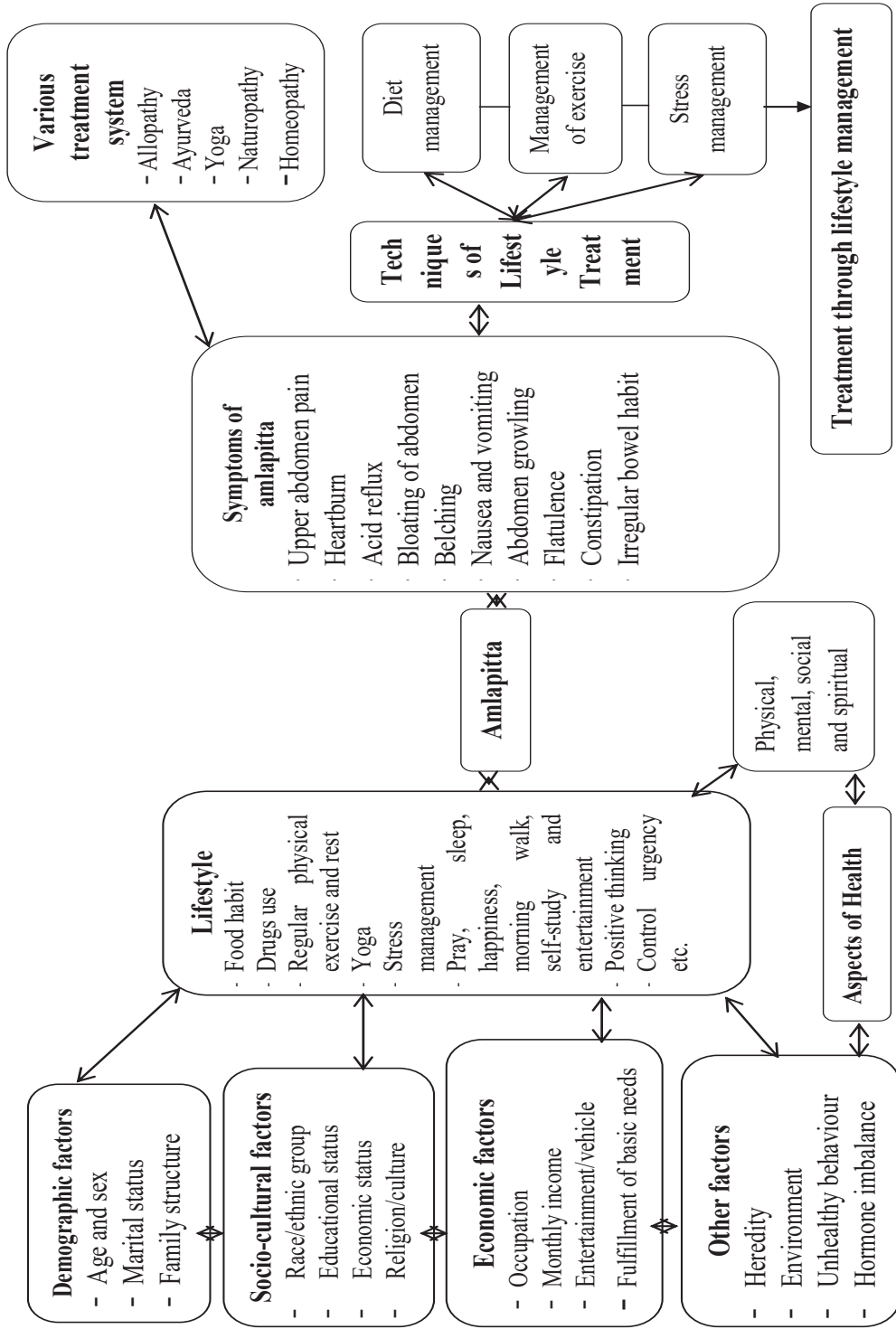
This study has been done qualitatively or this study can be called an explanatory study. It has been done in a descriptive way to describe different aspects of the social, cultural and lifestyle of amlapitta-affected people. So, the main objective of this study was to study the lifestyle of amlapitta-affected people, and activities done for disease preventive measures. conclusions have been drawn by studying Eastern and Western perspectives, various treatment methods, and various books.

Research Design

In this study, first of all, independent variables and dependent variables are analyzed and identified. Identified independent variables are: Demographic factors, attraction to advertise, peer pressure, eating more junk or readymade food regularly, pregnancy, large family size, bad eating habit, lack of organic foods and vegetables, religion, occupation, economic status, educational status, social status, cultural influence etc. plays an important role to develop hyperacidity or amlapitta. Some dependent factors that affect human health which were included in this research, are Pain and burning sensation in the upper abdomen, acidic water coming back into the mouth, pain abdomen when hungry, nausea, abdomen bloating, belching and flatulence, constipation and mucus seen in stool.

In this study, the researcher prepared a conceptual framework for a clear vision. The model of the conceptual framework is presented here-

Table 1
Conceptual framework
Relationship between amlapitta and lifestyle



Sample size and sampling method

Population and sample size were selected by purposive sampling method only with suspected amlapitta persons found during the survey period. The survey period was six months. The screening population reached 500 or above. Among them, 266 persons were suffering from amlapitta and the selected cases in this study were 160. Among them, the four groups A, B, C and D were divided with 40 persons in each group. The initial three groups were called the case group and the last group was called the controlled group. Among them, the first group practised food consumption and food behaviours, the second one practised Yoga asanas, Kunjal kriya and Meditation, the third group practised both food and Yoga asanas, and the control group practised its treatment system.

To select the sample size, an international rule was followed which was developed by Kim Cocks and David Torgerson in 2012 in their article which was published in the Journal of clinical epidemiology. Finally, the sample size was selected by the Schwartz formula.

Selection of study area

This field-based practical study was more difficult. The study area was selected in health institutions of Nawalpur district. Patients were selected from the rural hilly area of Hupsekot, some were remote areas of Madhyabindu and some urban areas from Kawasoti. The researcher wanted to know the different cultures, lifestyles and

food habits of amlapitta patients. So, the research area was selected from different cultural groups.

Data collection procedure

The study was done in different health institutions of Kawasoti, Madhyabindu and Hupsekot of Nawalpur district. The research was based on a theoretical model and a convenience survey. The information was collected from primary data. The primary information was collected using a structured interview schedule as a research tool for the study. Sociodemographic information, medical history and lifestyle information were obtained from the interview schedule. For data collection, screening the cases, practical demonstration of the yoga asanas, giving counseling etc. done by the researcher himself and co-researchers (selected health workers). The researcher took the history of the patients, examined the suspected amlapitta cases and diagnosed the cases of amlapitta. Then, counsel for treatment of amlapitta without medication to the patient. If the patient follows the rules of this type of treatment; to take blood and stool samples, to take signature on the consent paper and the researcher can select his/her suitable group within the research time. If all the criteria are met, then the researcher could counsel the rules of treatment, give training on practising yoga asanas or Kunjal kriya, rules of meditation, timetable of selected food consumption and other necessary information to the patient.

Basis of selection of patients with amlapitta

Only people who were determined to have amlapitta during the examination of patients coming for treatment with symptoms of amlapitta were included as participants in this study. Those patients are defined as amlapitta only if they agree on at least 7 points when filling out the form filled by the researcher to diagnose amlapitta and if the symptoms are found by filling out the grading form filled by the patient himself about the condition of the current problem. Not all patients diagnosed in this way were included in the study. Those patients were included in the study only if they agreed on the lifestyle management and treatment method after various consultations. In addition, only patients aged 15 to 45 years were included in the study.

Similarly, patients who did not suffer from any chronic disease up to two months ago, and those who had a normal report during laboratory, stool, blood and urine tests, were included in the study. However, patients who were consuming drugs had stomach ulcers or serious diseases, were pregnant, had abdominal surgery, were taking injections for diabetes, and had hernia or uterine prolapse were not selected for the study.

Research tools

In this study, the researcher constructed an interview schedule based on amlapitta and lifestyle topics for screening the case, a self-filling rating scale questionnaire

for respondents about their problem, a consent paper for commitment to the treatment, and four types of self-learning reading materials. The interview schedule included open and closed questions about what kind of behaviour the respondents are responsible for amlapitta. The interview schedule and all tools were pre-tested on 20 people and all the final research tools were prepared after correcting the shortcomings. During the study, a mercury sphygmomanometer and stethoscope were used to measure blood pressure, a bathroom scale weight machine was used to measure weight and inch tape was used to measure height also used as a research tool.

Validity and reliability

The data obtained from face-to-face meetings, interactions, direct inquiries and examination of patients can be said to be highly reliable and valid. A pre-tested structured interview schedule was completed by the researcher, and the rating scale was arranged to be completed immediately by the patient. It can be proved that the data obtained is valid and reliable. Likewise, to make this study logical, authentic and factual, the validity of various study methods and materials was maintained in the following manner-

The interview schedule was constructed by selecting only the necessary variables from a list used and tested in a naturopathic hospital, while the patient rating scale was taken from various lists used internationally (Talley, N. J. 1990, pp. 1460-1466). The material was applied in this study only after

making necessary modifications according to the Nepalese context. These materials were tested on 20 amlapitta-affected patients and necessary modifications in it.

Data analysis tools

The researcher analyzed the raw numerical data with coding in a tally sheet and used the SPSS application as the data analysis tool. After analyzing the data, the result is shown in the figure.

Data analysis and interpretation

The data analyzed from the SPSS program is presented in the table and its details are also explained in language. Frequency and percentage were calculated under descriptive statistics. As the study was qualitative, the researcher also asked several informal questions using the interview schedule. The answers to these questions are presented in an explanatory manner as they are impossible to show in the table and picture in this article.

Ethical consideration

During the interview and examination of the people, confidentiality was protected and the information was kept secret. The researcher committed to the respondents that the data would be secret and not be published anywhere.

Limitations

This study has been used only in the patients who came to the selected health institutions of Kawasoti and Madhyabindu Municipalities and Hupsekot Village

Municipality of Nawalpur District. Among the various methods used in the treatment of amlapitta, this study is mostly focused on traditional treatment methods and Ayurvedic methods of lifestyle management. In addition to Ayurveda, the presented lifestyle management focuses on the practice of natural medicine and Yoga practice methods.

This study focuses on food, exercise and stress management under lifestyle management. This study has been done focusing only on amlapitta disease among many diseases related to the stomach. After this study, while analyzing and presenting the results obtained from the 11 variables of the research, the main results were presented on an explanatory basis in tables and pictures, and since this study is descriptive, other methods of statistical analysis were not measured. Although this study is a topic that can be done in a clinical study in a large area, it could not be done with a large investment due to time, expense and manpower. As the respondents from various regions were represented, only the patients who come to the health institutions of those three places were planned to be studied because the hilly areas of Nawalpur district Hupsekot rural municipality, Kawasoti municipality in the urban area and Madhyabindu municipality where the backward tribes live.

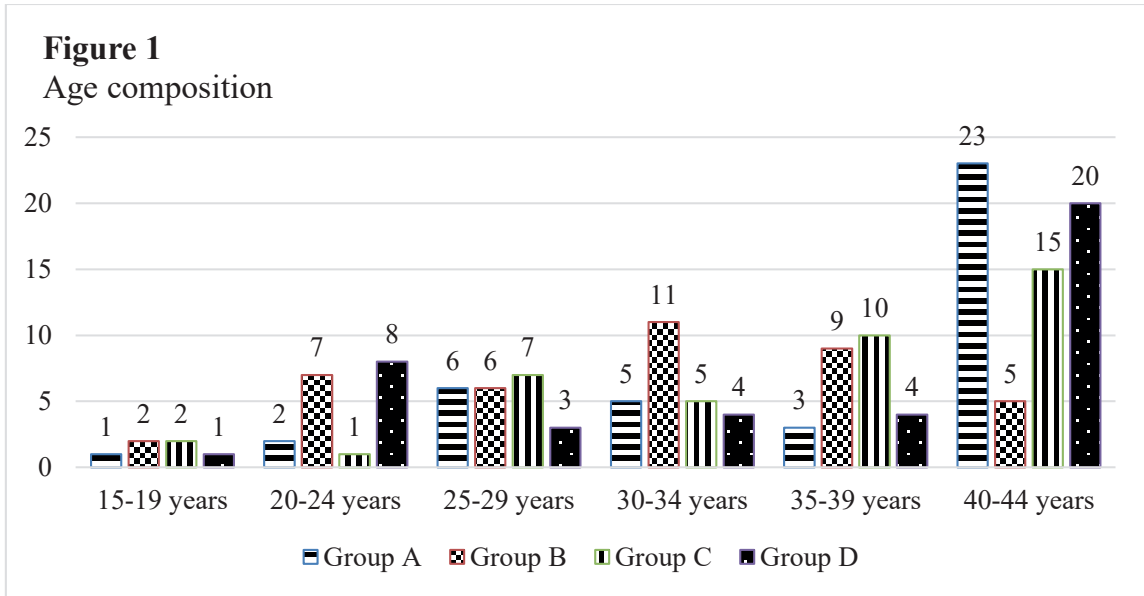
Results

The following results of the study represent the analysis of the study conducted by the researcher and the results drawn from it.

The age composition of respondents

According to the total of four groups included in this study, all groups were

classified according to the age group of 5/5 years. Which is shown in the following bar diagram-



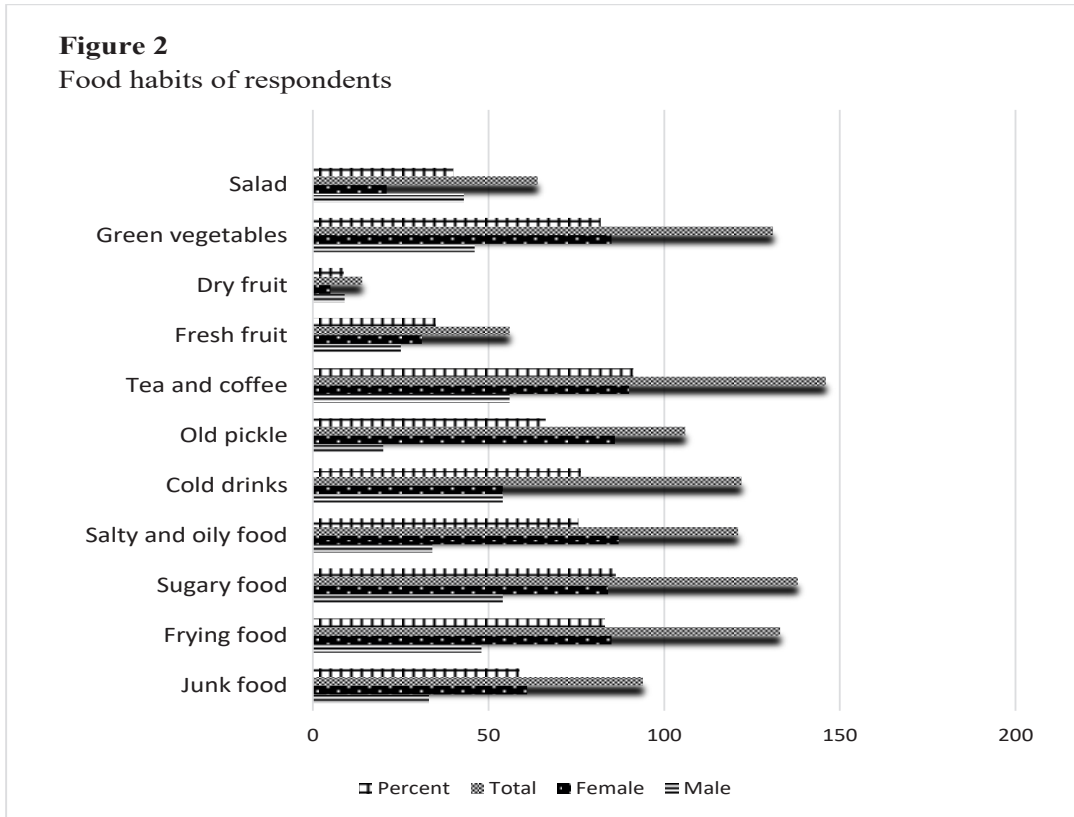
As shown in Figure 1, 39.38 percent of the age group with the highest incidence of amlapitta was 40-44 years and the lowest was 3.57 percent of 15-19 years. Because the age group below 15 years and above 45 years were not studied, the data is not shown.

Analyzing the age group presented by gender, in each 40/40 group study, males were 39.37 percent and females 60.63 percent. Among them, 35 percent of men and 65 percent of women were in Group 'A', 30 percent of men and 70 percent of women in Group 'B', 45 percent of men and 55 percent of women in Group 'C', and 47.5

percent of men and 52.5 percent of women in group 'D'.

Food habits of respondents

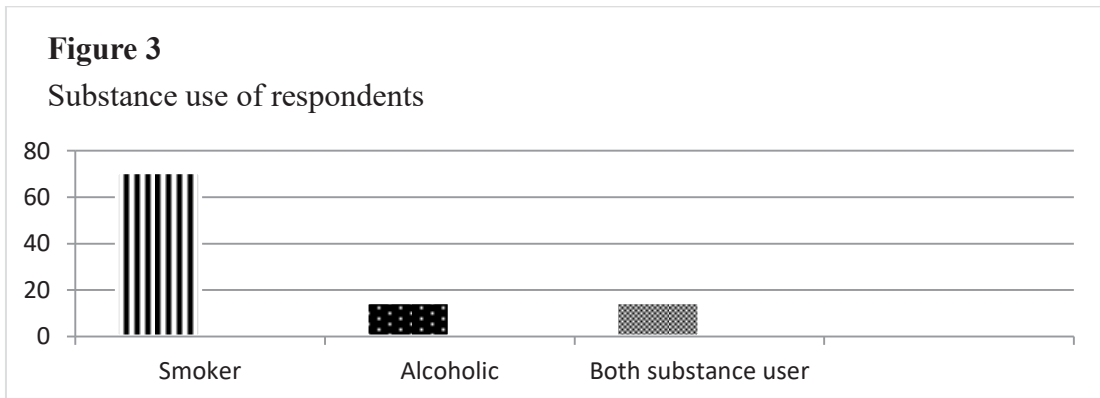
When studying the diet of 160 patients undergoing treatment for amlapitta, 52.38 percent of men and 62.88 percent of women eat junk food, 76.19 percent of men and 87.62 percent of women eat fried food, 76.25 percent of cold drinks, 66.25 percent of people who eat old pickles, tea and coffee drink 91.25 percent, 35 percent eat fresh fruit, 8.75 percent eat dry fruit, 81.87 percent eat green vegetables and 40 percent eat salad. The details of which are shown in Figure 2-



Substance use of respondents

In this study, when studying the respondents who do not smoke and do not consume alcohol, the total number of substance users

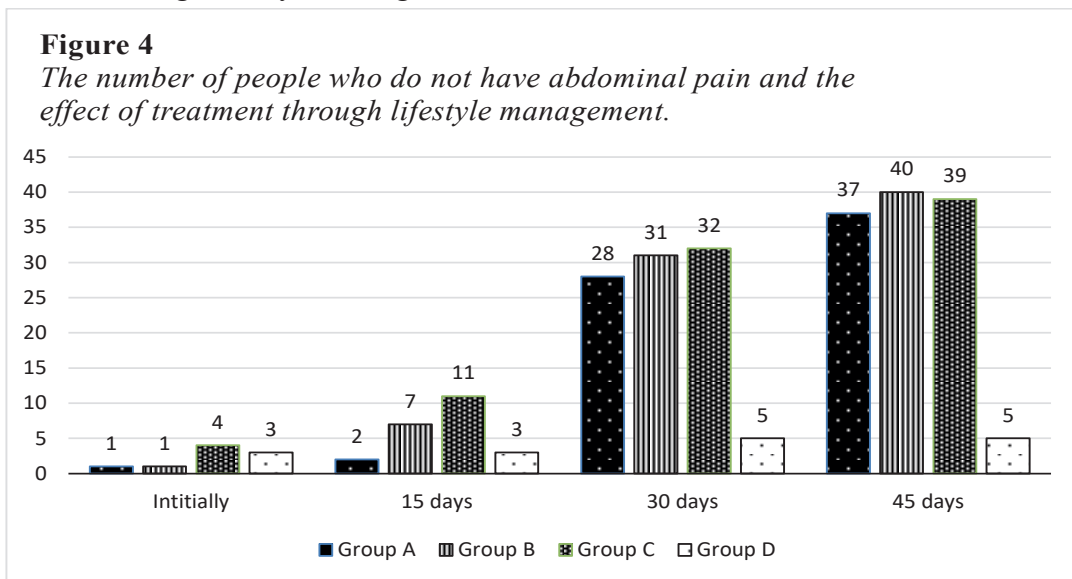
is found to be 16.85 percent. Among them, 70.83 percent were smokers only, while 14.81 percent were alcoholics and 14.81 percent were smokers and alcoholics. The details of which are shown in Figure 3.



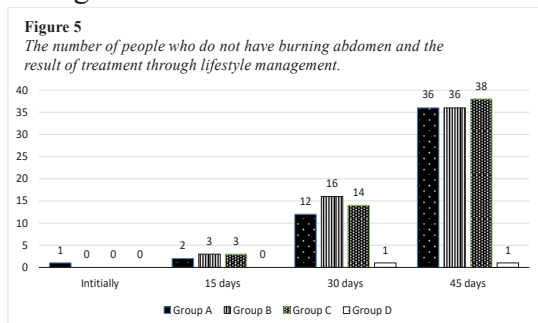
In this study, detailed research on 11 problems related to amlapitta has been done and the solutions that can be used to treat amlapitta through lifestyle management have been presented. Those 11 problems are upper abdomen pain, burning sensation in the chest and stomach, sour water coming back in the mouth, nausea, stomach growling, belching, constipation,

semisolid stool, flatulence, abdomen pain during appetite, and not passing stool. In all these problems, all four groups will be studied in different ways and the data will be analyzed and presented in different ways. Although the results of all those problems cannot be shown here, the results of the main problems are presented.

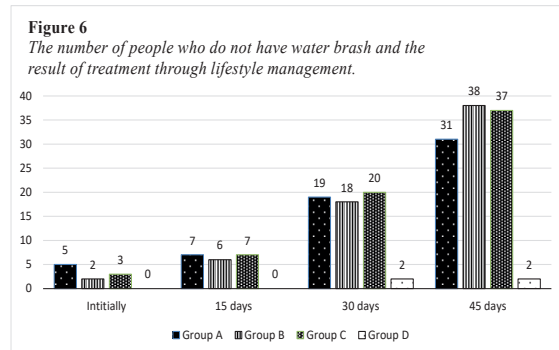
Problem no. 1: The number of people who do not have abdominal pain and the effect of treatment through lifestyle management.



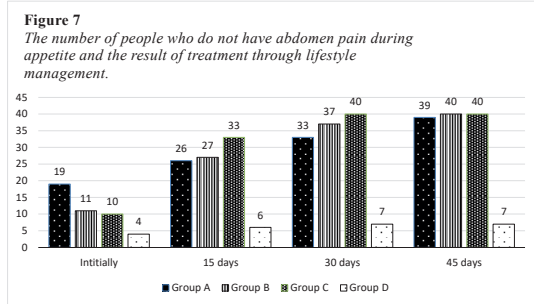
Problem no. 2: The number of people who do not have a burning abdomen and the result of treatment through lifestyle management.



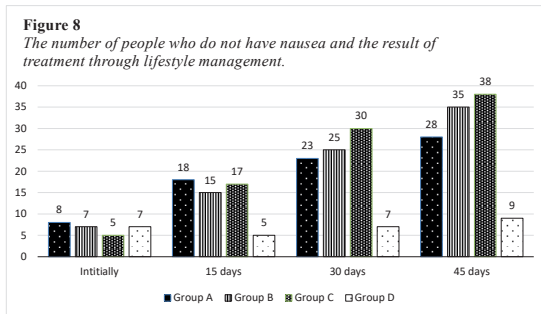
Problem no. 3: The number of people who do not have water brash and the result of treatment through lifestyle management.



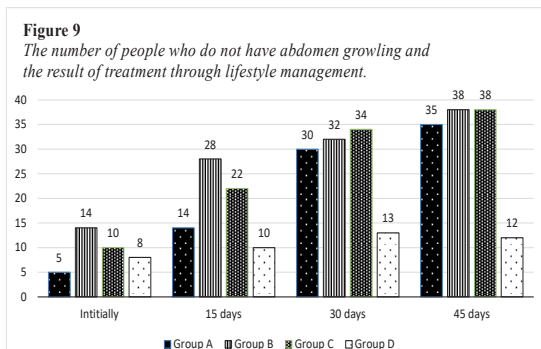
Problem no. 4: The number of people who do not have abdomen pain during appetite and the result of treatment through lifestyle management.



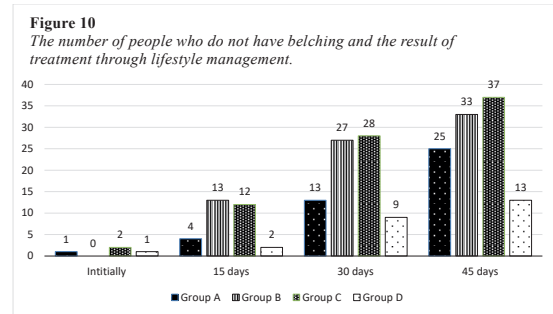
Problem no. 5: The number of people who do not have nausea and the result of treatment through lifestyle management.



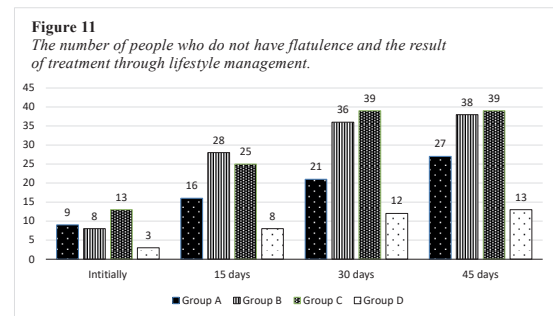
Problem no. 6: The number of people who do not have abdomen growling and the result of treatment through lifestyle management.



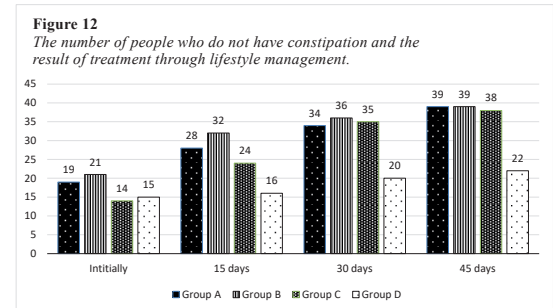
Problem no. 7: The number of people who do not have to belch and the result of treatment through lifestyle management.



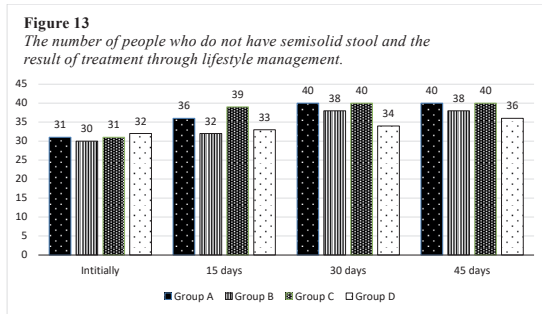
Problem no. 8: The number of people who do not have flatulence and the result of treatment through lifestyle management.



Problem no. 9: The number of people who do not have constipation and the result of treatment through lifestyle management.



Problem no. 10: The number of people who do not have semisolid stool and the result of treatment through lifestyle management.



Problem no. 11: The number of people who have passed stool and the result of treatment through lifestyle management.



Discussion

This study was done to find out the lifestyle of amlapitta-related people and the steps taken by the individual to minimize the problem. It was found that there was a problem of amlapitta in a community due to lifestyle changes or unmanaged lifestyles of people. It is assumed that the incidence of amlapitta is not low but high due to increasing urbanization, change in food habits, lack of physical activity, and a sedentary lifestyle of people.

The data shows that out of a total of 160 respondents, male was 63 (39.37%) and female were 97 (60.63%). The majority of respondents (39.38%) belong to the age

group of 40-44 years. Just as in this study, the number of middle-aged patients with amlapitta is the highest. Similarly, in the Gong, Y. et al. (2019, p.3) study, middle-aged people were found more ($\chi^2=12.042$, $p=0.002$). Due to more amlapitta in this age group, stress and overwork, less rest and irregular eating time were found. Similarly, out of 160 participants, 10.62 percent were vegetarians and 89.38 percent were non-vegetarians. It has been found that amlapitta is more in non-vegetarians. Gong, Y. et al. (2019, p.3) study was also found that non-vegetarians were more ($\chi^2=105.388$, $p=0.001$) affected with amlapitta.

In this study, among the patients with amlapitta, it was found that the problem of amlapitta is more in those who smoke and drink alcohol. By smoking and consuming alcohol, there is a disturbance in the juice produced by the stomach and amlapitta increases. It simply means an increased level of acid in the stomach. The stomach secretes hydrochloric acid, a digestive juice that breaks down food particles into their smallest form to aid digestion. When there is an excessive amount of hydrochloric acid in the stomach, the condition is known as hyperacidity.

Similarly, taking the dietary history of people suffering from amlapitta, all the educated and uneducated people seem to be careless in eating. 52.38 percent of men and 62.88 percent of women eat readymade food, 76.19 percent of men and 87.62 percent of women eat starchy food, 87.51 percent of men eat sugary food and 86.59 percent of women, 53.96 percent of men

eat salty and spicy food and 89.69 percent of women. 85.71 percent of men and 70.10 percent of women consumed cold drinks. Similarly, only 39.68 percent of males and 31.95 percent of females eat fresh fruits.

In this study, the fact that people who change their diet for amlapitta recover faster than those who do not change their diet has come out. Improving diet means not eating acid-producing foods, eating regularly, not eating the first meal before it is fully digested, eating a light meal in the evening and not sleeping for three hours after eating, not drinking water after meals, eating a diet that includes all kinds of foods, nutritious and completely vegetarian. In this study, it was observed that if the participants followed this lifestyle of eating and did not eat foods that made them worse, they would recover faster. When it was included in this study, there was only one patient (2.5 percent) in the 'A' group who initially had no pain in the upper part of the stomach and all the rest had pain, but two patients (5 percent) had no pain after 15 days after adopting the food management method. At 30 days 28 (70 percent) people and at 45 days 37 (92.5 percent) people had no stomach pain. What can be said from this is that it has been found that patients with amlapitta recover quickly when they change their diet.

Similarly, in this study, when compared with the food management of group 'A', it was found that in group 'B', the problem seen in the initial stage was cured quickly within a few days when lifestyle management through yoga, asana and

meditation was carried out. For example, there was only one person (2.5 percent) with upper stomach pain in the beginning, but after adopting yoga, asana and meditation method, seven people (17.5 percent) were cured in 15 days, 31 people (77.5 percent) in 30 days and all 40 people (100 percent) were cured in 45 days.

Similarly, in this study, the results of lifestyle management through food management in group 'A', yoga, asana and meditation in group 'B' and the results of both the above methods have been observed. During the management of the patients in group 'C', the problem seen in the initial stage was found to be cured quickly within a few days. For example, in the beginning, there were only four people (10 percent) with upper stomach pain, but by adopting the method of eating, yoga, asana and meditation; 15 people (37.5 percent) were cured in 15 days, 32 people (80 percent) in 30 days and 39 people (97.5 percent) in 45 days.

However, when comparing the results of amlapitta treatment in the control group, it was found that the amlapitta problem remained unchanged in this group compared to those who adopted different lifestyles. For example, in group 'D' there were only three persons (7.5 percent) who were free of upper abdominal pain at baseline, the same persons were still free of abdominal pain at 15 days, 5 (12.5 percent) were still free of abdominal pain at 30 days, and 5 (12.5 percent) were still free of abdominal pain at 45 days of follow-up and all others pain was a problem. The reason for this result is

that the patients in the control group were not taught how to cure amlapitta through lifestyle management, they continued with their treatment methods and the lack of lifestyle management did not cure amlapitta on the appointed day.

Conclusion

This study is to study the lifestyle among amlapitta problem-related people, the relation between amlapitta and lifestyle and its treatment with lifestyle management and the steps taken by the individual to control the effect. It can be concluded from the study; amlapitta is an important public health problem. The present study focuses only on amlapitta, it focuses on the treatment of lifestyle management by combining both old and scientific methods, this study is limited only to food, exercise and stress management, the main results are presented based on diagrams. Based on the findings from the study of many articles and analysis of primary data of this study, the following conclusions were drawn in the context of the objectives set out for this study.

Due to the modern lifestyle, the widespread changes in traditional and natural food, habits and culture have caused various chronic diseases in people. To get rid of this, people have to carry medicine bags with them. Because people don't think that they can get rid of the situation of having to carry medicine if they only change their diet and thoughts, they are constantly in a race to end their own lives. The present study

concludes that even by adopting diet, stress and exercise management only, amlapitta can be cured. There is no sufficient study and data in Nepal about the incidence of amlapitta. Keeping in mind the main gap, the researcher decided to focus on the study of people affected by amlapitta. The researcher wanted to know about the lifestyle of these people of Nawalpur and to treat the problem without medication.

Amlapitta appears mostly in teenagers, adults and the elderly. However, it is believed that even children can be affected due to the diet. In this study, the problem has been found in men (male 57.35 percent whereas females 26.08 percent) in the age group of 40 to 44 years. From this, it has been seen that this disease is more common in this age group due to wrong eating habits and stress. During the study, it was found that the number of patients who came to the hospital because of acid reflux was less, while the number of patients who came to the hospital because of gastritis and gastric ulcer was more.

Follow-up at the last visit showed increased fitness and energy in patients treated for amlapitta through lifestyle management. During the follow-up, it was found that they felt refreshed, happy and joyful because the disease was cured. It has been found that most of the patients of amlapitta suffer from consuming food for the taste of the tongue, while some of them have problems due to stress and most of them have problems due to eating the wrong food.

Based on the data and results obtained from this study, it is found that the number of amlapitta is higher in women than in men (60.63 percent in females and 39.83 percent in males) and amlapitta is more common in the middle age group. Therefore, it is necessary to study more about women's diet and lifestyle. In the same way, among the youth of modern trends, there are problems like amlapitta (3.5 percent in 15-19 years) due to consumption of food habits, disordered lifestyle, smoking and consumption of alcohol, consumption of junk food and cold drinks. It seems necessary to include such subjects in the curriculum.

Similarly, in this study, because many people are non-vegetarians (89.38 percent), it is found that more problems like amlapitta are seen in non-vegetarians,

so it seems necessary to create a program to motivate people towards vegetarianism rather than towards non-vegetarianism.

It is confirmed that this study is useful for people who are suffering from the problem of amlapitta, doctors working in the treatment of amlapitta, students who are studying related to amlapitta, and patients who are suffering from other physical and mental problems from amlapitta.

It is concluded that amlapitta is a lifestyle problem and those who are addicted to tobacco, alcohol as well and excess packaged food rich in salt content can easily be caught by this disease. It is important for patients to have access to diet and lifestyle modifications and treatment is possible without medication.

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नेपाली उखानको स्वरूप र प्रयोग क्षेत्र

ईश्वरी खनाल

शिक्षण सहायक, मध्यविन्दु बहुमुखी क्याम्पस

सारवस्तु

उखानहरू लोकजीवनका ज्ञानका प्रतिविम्ब हुन् । सूत्रात्मक रूपमा रहेका उखानहरू आफैमा पूर्ण र सार्थक हुन्छन् । उखानहरू खारिएका ज्ञानवर्धक उक्ति हुन् । यिनीहरू इतिहासका साक्षी हुन्; जुन अग्रजका कथनहरू पुस्तान्तरण हुँदै सारपूर्ण अभिव्यक्तिका सन्दर्भमा प्रयोग भएका हुन्छन् । नेपाली उखानको स्वरूप र प्रयोग क्षेत्रका बारेमा विश्लेषणात्मक अध्ययन प्रस्तुत गर्नु प्रशस्तुत लेखको उद्देश्य हो । यसलाई पुष्टि गर्नका लागि वर्णनात्मक विधि, विश्लेषणात्मक विधि, निगमनात्मक तथा आगमनात्मक विधिलाई उपयोग गरिएको छ । पूर्वकार्यको समीक्षालाई अध्ययनको आधारका रूपमा लिइएको छ । उखानको स्वरूप र प्रयोग क्षेत्रका बारेमा जानकारी दिनु यसको मुख्य उपलब्धि रहेको छ । उखानहरू सामाजिक, साँस्कृतिक, धार्मिक, लोकविश्वास तथा परम्परा आदिसँग सम्बन्धित भएर कसिलो अभिव्यक्ति, नैतिक सन्देश, उपदेश आदिका लागि प्रयोग हुन्छन् । विगतका अनुभव र ज्ञानका शुद्ध भावहरू अङ्कित हुन्छन् । उखानको प्रयोगले लोकसभ्यता र संस्कृति प्रकाशमान हुन्छ । उखानहरू अनुभावका सार र भाषाका प्राण पनि हुन् । उखानहरू ऐतिहासिक, पौराणिक, लोककथात्मक, सामाजिक, साँस्कृतिक आदि स्रोतबाट उत्पत्ति भएका हुन्छन् । उखानलाई रुपात्मक, विषयात्मक आदि दृष्टिकोणले वर्गीकरण गर्न सकिन्छ । मौखिक सन्दर्भबाट निस्पत्ति भएका उखानहरूले श्रोताको हृदयमा चास्स छुन सक्ने सामर्थ्य राख्छन् । उखानहरू विभिन्न जातजाति, लोकविश्वास, पशुपक्षी, प्रकृति, समाज, जीवनजगत आदिसँग सम्बन्धित भएर निस्पत्ति भए पनि कतै दृष्टान्तका रूपमा त कतै स्वतन्त्र रूपमा पनि प्रयोग गर्न सकिन्छ । तसर्थ उखानहरू सरल, साँक्षिप्त, सूत्रात्मक, दृष्टान्तमूलक, व्यावहारिक ज्ञान र लोक अनुभूतिबाट खारिएका व्यञ्जनात्मक सूक्तिहरू हुन् जसको प्रयोगले वक्ताहरू आफ्नो प्रभावपूर्ण अभिव्यक्ति दिन सक्षम हुन्छन् । तसर्थ यस लेखमा नेपाली उखानको स्वरूप र प्रयोग क्षेत्रको विश्लेषण गरी निष्कर्ष निकालिएको छ ।

विशेष पदावली

कथ्य, लोकप्रियता, रूपविविधता, लोकविश्वास, साँक्षिप्तता,

विषयप्रवेश

उखान भाषाका अमूल्य सम्पत्ति हुन् । उखानहरू सरल, साँक्षिप्त, सूत्रात्मक तथा लयात्मक

प्रकृतिका हुन्छन् । उखानले जीवनजगत्का ज्ञानका टुक्राहरूलाई प्रतिनिधित्व गर्दछ जुन चतुर अग्रजका मुखबाट निस्किएर जनजिब्रोमा

रतिएका हुन्छन् । यिनीहरू भाषाको निजी र मौलिकपनले भरिएका कथन हुन् । लोकजीवनका प्रतिदिनका प्रत्यक्ष अनुभव तथा लुकेका सरस अभिव्यक्तिले यसलाई फैलाउँदै जान्छ (पराजुली, २०५४ पृ. २१) । यिनीहरू पूर्खाका अपार ज्ञानराशीले भरिएका हुन्छन् । उखानले वर्तमान पुस्तालाई प्रेरणा र नैतिक सन्देश दिएका हुन्छन् । थालनीमा उखानको निर्माण व्यक्ति-उक्तिका रूपमा भएको स्पष्ट छ, तर निर्माताको लोकमय व्यक्तित्वले गर्दा त्यो उखान व्यक्तिविशेषको उक्ति नभएर साझा उक्ति हुन जान्छ (पराजुली, २०५४ पृ. २१) । उखानले वाक्यस्तरमा आफ्नो स्वरूप ग्रहण गरेको हुन्छ । उखानले सरल, संक्षिप्त, सारगर्भित, लोकप्रिय, सजीव, स्पष्ट, रसिला, चोटिला तथा रूपविविधता भएका अग्रजका खारिएका सूत्रात्मक अनुभूतिलाई प्रतिविम्बन गर्दछ ।

नेपाली उखानको स्वरूप र प्रयोग क्षेत्र विश्लेषण गर्ने उद्देश्य प्राप्तिका लागि उखानको सैद्धान्तिक विश्लेषणलाई अनुसरण गरिएको छ । उखाहरूको परिचयात्मक अध्ययन भएपनि यसको स्वरूप र प्रयोग क्षेत्रको अध्ययन भएको पाइदैन । तसर्थ यस अध्ययनमा उखानको सैद्धान्तिक पक्षको अनुसरण गरी उखानको परिचय, उत्पत्ति र विकास, विशेषताहरू, महत्त्व, तत्त्वहरू, वर्गीकरण आदिका आधारमा उखानको स्वरूप निर्धारण गरिएको छ र उखानका प्रयोग क्षेत्रहरूको विश्लेषणात्मक अध्ययन प्रस्तुत गरिएको छ । यसमा सामाजिक,

नीतिचेतना, ज्ञानविज्ञान तथा साँस्कृतिक पक्ष, पेशा-व्यवसाय तथा आर्थिक पक्ष, लोकविश्वास र जीवन सम्बन्धी उखानको विश्लेषणात्मक अध्ययन प्रस्तुत गरी निष्कर्षमा पुगिएको छ ।

समस्याकथन र उद्देश्य

उखानहरू भाषाका लोकप्रिय कथन हुन् । यी मूलतः व्यञ्जनात्मक हुन्छन् । नेपाली भाषाको हरेक क्षेत्रमा प्रयोग हुन सक्ने विशेषता उखानमा रहेको हुन्छ । उखानका सम्बन्धमा उठेका जिज्ञासाहरूलाई समाधान गर्ने, यसको बारेमा जानकारी लिन चाहाने जो कसैलाई उपयोगी हुने गरी विषयवस्तुलाई उठान गरिएको छ । विभिन्न दृष्टिकोणबाट अध्ययन भएको उखानको स्वरूप र प्रयोग क्षेत्रका आधारमा पनि अध्ययन हुनु आवश्यक छ । नेपाली जनजीवनमा अत्यन्तै लोकप्रिय रहेका उखानहरूको विभिन्न कोणबाट अध्ययन भएको, यसको स्वरूप र प्रयोग क्षेत्रका सन्दर्भमा पनि अध्ययन हुनुपर्ने देखिन्छ । तसर्थ प्रस्तुत अध्ययन निम्नलिखित उद्देश्यमा केन्द्रित रहेर गरिएको छ :

- (क) नेपाली उखानको स्वरूपको स्पष्ट पार्नु,
- (ख) नेपाली उखानको प्रयोग क्षेत्रको विश्लेषण गर्नु ।

पूर्वकार्यको समीक्षा

थापा (२०४१) द्वारा लेखिएको नेपाली लोक

साहित्यको विवेचना पुस्तकमा नेपाली उखानको परिचय दिदै लोक साहित्यका बारेमा चर्चा गरेका छन् । पराजुली (२०४९) द्वारा नेपाली लोकगाथा नामक पुस्तकमा उखानको सामान्य परिचय मात्र प्रस्तुत गरिएको छ । पराजुली (२०५४) द्वारा नेपाली उखान र गाउँखाने कथा पुस्तकमा उखानको सैद्धान्तिक आधार, परम्परा, विश्लेषण तथा नेपाली समाज र संस्कृतिका विविध पक्षसँग सम्बन्धित उखानहरूको विश्लेषण गरी प्रचलित नेपाली उखानको अर्थ र प्रयोगको विवरण प्रस्तुत गरेका छन् । पौडेल (२०६०) द्वारा नेपाली उखानको विषयात्मक अध्ययन पुस्तकमा उखानको परिचय, भाषामा उखानको स्थान, उखानको उत्पत्ति प्रक्रिया र स्रोत, उखानको वर्गीकरण तथा उखानको विषयात्मक अध्ययन प्रस्तुत गरिएको छ । खनाल (२०६६) द्वारा नेपाली भाषामा उखान र टुक्काको प्रयोग शीर्षकको स्नातकोत्तर तहको अप्रकाशित शोधपत्रमा उखानको सैद्धान्तिक तथा प्रयोगात्मक सन्दर्भहरूको विश्लेषण गरी विभिन्न क्षेत्रमा प्रचलित उखानहरूको विवरण प्रस्तुत गरिएको छ । पोखरेल (२०६९) द्वारा प्यूठान जिल्लामा प्रचलित उखानहरूको चर्चा गरिएको छ । पौडेल (२०६९) द्वारा लोकवार्तात्मक नेपाली संरचनाका नेपाली उखान शीर्षकमा नेपाली उखानको लोकवार्ताका केन्द्रीयतामा अध्ययन गर्ने क्रममा उखानको छवि, सूत्र, सन्देश आदि विषयमा आधाति रहेर विश्लेषण गरिएको छ । नेपाली उखानको अध्ययनका सन्दर्भमा गरिएको पूर्वअध्ययनले नेपाली उखानको स्वरूप र प्रयोग

क्षेत्रको बारेमा केन्द्रित भएर विश्लेषण गरेको देखिदैन । तसर्थ यस लेखमा नेपाली उखानको स्वरूप र क्षेत्रको स्पष्ट रूपमा विश्लेषणात्मक अध्ययन प्रस्तुत गरिएको छ ।

अध्ययन विधि

प्रस्तुत शोधकार्य गुणात्मक प्रकृतिको रहेको छ । यसमा विशेषतः पुस्तकीय कार्यलाई उपयोगमा ल्याइएको छ । प्रस्तुत विषयलाई पुष्टि गर्न वर्णनात्मक तथा विश्लेषणात्मक विधिको प्रयोग गरिएको छ । यसमा नेपाली समाजमा प्रचलित उखानहरू प्राथमिक स्रोतका रूपमा रहेका छन् । उखानको सैद्धान्तिक आधारका लागि विभिन्न विद्वान्हरूका शोधग्रन्थहरू, पत्रपत्रिकामा प्रकाशित लेख, रचना तथा उखानको अध्ययनसँग सम्बन्धित पुस्तकहरू र लेखनको ढाँचाका निम्ति भाषिक अनुसन्धानका पुस्तकहरू द्वितीय स्रोतका सामग्रीका रूपमा प्रयोग भएका छन् ।

शोधकार्यको सीमा

यस अध्ययनमा नेपाली उखानको स्वरूप र प्रयोग क्षेत्रका विभिन्न सन्दर्भमा केन्द्रित रहेर विश्लेषण गरिएको छ । उखानको सैद्धान्तिक परिचय, स्वरूप, विशेषता, महत्त्व, क्षेत्र इत्यादिको संक्षिप्त रूपमा विश्लेषणात्मक अध्ययन प्रस्तुत गरिएको छ । यस अध्ययनले नेपाली समाजमा प्रचलित सामाजिक तथा साँस्कृतिक तथा अन्य क्षेत्रका उखानहरूको

प्रयोग सन्दर्भ र प्रभावकारिताको आधारमा मात्र विश्लेषण गरिएको छ ।

उखानको परिचय र स्वरूप

उखानको शाब्दिक अर्थ लोकजीवनमा प्रचलित अनुभवपूर्ण चुटुकिला उक्ति; लोकोक्ति; आहान; कहावत भन्ने हुन्छ । पहिले नै समाजमा प्रचलित अनुभवपूर्ण उपदेश वा शिक्षामूलक ठट्टा उक्ति, आहान वा कहावतलाई उखान भन्ने गरिन्छ (अधिकारी, २०६९-०७० पृ. १८५) । नेपाली भाषामा उखान शब्द संस्कृत भाषाको उपाख्यान शब्दबाट विकसित भएको मानिन्छ । उपाख्यानले कथावस्तुलाई जनाउँछ भने उखानले लोक व्यवहारबाट खारिएको सूत्रात्मक कथनलाई जनाउँछ । उखानको सम्बन्ध कुनै घटना, कथा वा मानवीय अनुभवसँग जोडिने हुनाले यसको अर्थ साङ्केतिक रूपमा प्रकट हुन्छ (बराल, २०६६ पृ. १४५) । उखान संस्कृतको 'उपाख्यान' शब्दबाट विकसित भई आएको शब्द हो (पौडेल, २०६० पृ. १) । उखानहरू पूर्वजका साभा अनुभवहरू हुन् । उखानले लोकव्यवहारको खँदिलो ज्ञान बोकेका हुन्छन् । उखानको अस्तित्व यसको प्रयोगमा रहेको हुन्छ । उखान समाजका अमूल्य भाषिक सम्पत्ति हुन्; भाषाका प्राण हुन् । लोक व्यवहारमा प्रचलनमा आएका गहकिला भनाइहरूले दृष्टान्तको रूपमा काम गर्दछन् । उपाख्यान एक किसिमको कथा हो भने उखान चाँहि एउटा न एउटा लोक अनुभवलाई

बोक्ने तथा लोक विश्वासलाई सूत्रबद्ध रूपमा पोख्ने खिरिलो उद्गारका रूपमा प्रचलित छ (पराजुली, २०५४ पृ. २१) ।

कथ्य भाषामा प्रयोग भई खारिदै परिष्कृत रूप प्राप्त गरेपछि उखानहरू लिखित प्रचलनमा प्रवेश गर्दछन् । उखानहरू कुनै सामाजिक साँस्कृतिक सन्दर्भमा अभिधात्मक अर्थ दिने गरी सुरु भएका हुन्छन् । कुनै एक सन्दर्भबाट आरम्भ भएका उखानहरू भाषिक व्यवहारका क्रममा दृष्टान्तको रूपमा प्रयोग हुँदा व्याञ्जनात्मक वा व्यङ्ग्यात्मक अर्थको चमक लिएर आउँछन् । उखानहरू समाजका दर्पण हुन्, ऐना हुन्, प्रतिविम्बित रूप हुन् (पौडेल, २०६० पृ. १) । मूलतः कथ्य रूपमा आउने उखानको आत्मा भनेको व्यञ्जनात्मकता नै हो । बौद्धिक चातुर्यका निमित्त प्रयोग हुने उखानहरूले भाषाको समृद्धिमा विशिष्ट योगदान दिएका हुन्छन् ।

उखानलाई लोकोक्ति वा आहान पनि भनिन्छ । संसारका सबैजसो भाषामा उखानको प्रयोग भएको पाइन्छ । हाम्रा पूर्वजहरूले जीवन र प्रकृतिसँग संघर्ष गर्दै आर्जन गरेका अमूल्य सम्पत्ति हुन् । उखानहरू लेक व्यवहारमा चुङ्किला, सामाजिक नीति निर्देशन, दृष्टान्त, उपमा आदिका रूपमा प्रयोग हुन्छन् । उखानहरू लोक जीवन तथा लोकव्यवहारमा बढी प्रचलित हुने हुँदा लोकोक्ति पनि भनिन्छ । बहुसङ्ख्यक जनताको बोलचाल र जीवनपद्धति नै उखानको मूल स्रोत हो (पराजुली, २०५४

पृ. २१) । यिनीहरू भवपूर्ण सूत्रात्मक उक्ति वा लोक प्रसिद्ध कथन हुन् । यिनीहरूको प्रयोग कतै दृष्टान्तमूलक कथनका लागि त कतै स्वतन्त्र प्रकारले गरेको पाइन्छ ।

उखान काँसिलो र छरितो रूपमा आएको गद्यकथन वा उक्ति हो । उखान पद्य नभए पनि यसमा सूत्रात्मक पद्यकथनमा पाउन सकिने लयात्मक झङ्कार वा सङ्गीतमय ध्वनि तथा शब्दविन्यास र तुकबन्दीसमेत पाइन्छ । यसमा अनुप्रासको छटा पनि पाइन्छ । यसको संरचना वाक्य स्तरको मानिन्छ । वाक्यात्मक स्तरको भए पनि नभए पनि वाक्यले जस्तै पूर्ण अर्थ दिन सक्ने सामर्थ्य उखानमा रहेको हुन्छ । सूत्ररूपका सूक्तिमय छोटो, सरल, संक्षिप्त वाक्यात्मक रूपमा रहने उखानहरू सहज किसिमले कण्ठस्थ हुन्छन् र व्यावहारिक प्रयोगमा आउँछन् (पौडेल, २०६० पृ. १५) । सानो उखानको टुक्राले लोक व्यवहारमा परिपक्व अभिव्यक्ति दिन सक्छ ।

उखानहरू जीवनको गहिरो अनुभव, मार्मिक घटना र कथात्मक सन्देशसँग सम्बन्धित हुन्छन् । उखानले उपमा, दृष्टान्त, रूपक आदि अलङ्कारमा सजिएर लाक्षणिक एवम् व्यञ्जनात्मक अर्थ दिएका हुन्छन् । उखानले नयाँपुस्तालाई अर्ती, उपदेश दिइरहेका हुन्छन् । यसको भाषा सरल, सहज, लयालु र छरितो रहेको हुन्छ । भाषारूपी कथनले मानवजातिका माभ जीवनका पाइलापाइलामा सलबलाउँदा किरण छन् उखानको विशेषता हो (पराजुली, २०५४

पृ. ३१) । उखानमा भाषिक संरचनात्मक ढाँचा हुँदाहुँदै पनि तिनमा लोकवार्तात्मक संरचनाका ढाँचाहरू अन्तर्निहित रहेका पाइन्छन् (पौडेल, २०६९ पृ. ३२) । काँसिलो, रसिलो, तुकबन्दी वा अनुप्रास भएका उखानहरू काव्यात्मक हुन्छन् । उखानहरू सामाजिक मूल्यमान्यता, आस्था, विश्वास र धारणाका नमुना हुन् । धेरै जसो उखानमा जातिको इतिहास लुकेको हुन्छ । उखानमा अनुभवको अभिव्यक्ति हुन्छ, ज्ञानको भण्डार रहेको हुन्छ र गागरमा सागर हुन्छ । उखानहरू सत्य हुन्छन् । त्यसैले युगौँ युगसम्म बाँचिरहन्छन् । उखानको अस्तित्व प्रयोगमा हुन्छ । प्रयोगले नै अभिव्यक्तिका क्रममा उखानलाई प्रभावकारी बनाउँछ । यसमा विभिन्न सादृश्यमूलक विम्बद्वारा प्रस्तुत कथन मार्मिक बनाउने प्रयास हुन्छ । उखानमा अनुभवको अभिव्यक्ति हुन्छ, ज्ञानको भण्डार रहेको हुन्छ र उखानमा अनुभवको अभिव्यक्ति हुन्छ, ज्ञानको भण्डार रहेको हुन्छ र उखानमा अनुभवको अभिव्यक्ति हुन्छ, ज्ञानको भण्डार रहेको हुन्छ । उखानको मूल स्रोत भनेको समाज नै हो । उखानमा लोकका सारगर्भित भनाइहरू समेटिएका हुन्छन् । उखानले कुनै साभ्ना अनुभवलाई तिखर रूपमा प्रस्तुत गरेको हुन्छ । यस्तो अनुभवका दुई पार्श्व हुन्छन् : अभिधागत र व्यञ्जनागत । अभिधा क्षेत्रबाट उखानको निर्माण भएको हुन्छ भने व्यञ्जना अर्थमा पुगेर त्यसको चरम परिणति हुन्छ (पराजुली, २०५४ पृ. २४) । मानवजातिको

ज्ञान र अनुभवले घोटिदै, खारिदै, चम्किदै फस्टाएका काँसिला अभिव्यक्तिहरू नै उखान बन्न पुग्छन् ।

उखानको निर्माण कथ्य अभिव्यक्तिबाट हुने गर्दछ । खास सन्दर्भमा निर्माण भएका उखानहरू दृष्टान्तका रूपमा प्रयोग हुने गर्दछन् । उखानमा समाजलाई सुधारने नीतिचेतना, बौद्धिक चातुर्य र अनुभवका सिताराहरू हुन्छन् । यिनले भाषालाई लाक्षणिक एवम् लक्षणात्मक एवम् व्यञ्जनात्मक अर्थ र अभिप्राय दिन सारगर्भित, प्रभावकारी र घतलाग्दा कार्यहरू गरेका हुन्छन् (शर्मा, २०६० पृ. १४५) । उखानमा मानवजीवनमा चाहिने कतव्यबोध, अधिकार र नैतिक सन्देशका पाठ भरिपूर्ण हुन्छन् । उखानको प्रयोग गर्ने व्यक्ति उच्चस्तरीय बौद्धिक क्षमता भएको कहलिन्छ । समाज र संस्कृतिको प्राण उखानमा हुने भएकोले यी पूर्वजका सजीव स्वरूप हुन् । परम्परादेखि चलिआएका काव्यका स्तरमा प्रयोग हुने सूत्रात्मक कथनलाई उखान भनिन्छ (बराल, २०६६ पृ. १४५) । उखानको अर्थ अभिधाभन्दा लक्षणा र लक्षणाभन्दा व्यञ्जनामा विशिष्ट चामत्कारिक स्वरूपको हुने गर्दछ । उखान भाषालाई तिख्खर बनाउन प्रयोग गरिन्छन् (अधिकारी, २०६९-०७० पृ. १८५) । उखानले अभिव्यक्तिलाई प्रभावकारी बनाउछन्, जस्तै, पोहोर मरिन सासू अहिले आयो आँसु, नाचन जान्दैन आगन टेडो, एक हातले ताली बज्दैन इत्यादि ।

नेपाली उखानको उत्पत्ति र विकास

उखानको उत्पत्ति ऐतिहासिक, पौराणिक, लोककथा/दन्त्यकथा, कृषि, पेशाव्यवसाय, समाज र संस्कृतिका विभिन्न सन्दर्भबाट हुन्छ । उखानहरू पूख्यौली सम्पत्ति हुन् । यिनीहरूको उत्पत्ति, विकास र विस्तार परम्पराबाट नै हुने गर्दछ । उखानको उत्पत्तिको स्रोतको रूपमा साँस्कृतिक परिवेश, ऐतिहासिक घटना र विशिष्ट उक्ति गरी तिनवटा कुरालाई आधार मान्न सकिन्छ (पराजुली, २०५४ पृ. २४) । शिवप्रसाद पौडेलले उखानको उत्पत्तिको स्रोतका रूपमा ऐतिहासिक, सामाजिक, साँस्कृतिक, पौराणिक, लोककथात्मक, कृषिव्यावसाय आदिलाई उखानको उत्पत्तिको स्रोत मानेका छन् (पौडेल, २०६० पृ. ४१) । यसरी मानिसले भाषाको सञ्चार गर्न आरम्भ गरेदेखि नै उखानको विकास हुन थालेको अनुभव हुने गर्दछ । वैदिक साहित्य हुँदै पुराण, रामायण, महाभारत, त्रिपिटक तथा जातक ग्रन्थहरूमा उखानको प्रयोग पाइन्छ । उपमा, रूपक, दृष्टान्त, अर्थान्तरन्यास आदि अलङ्कारहरूको प्रयोग हुने भएकोले साहित्यिक कृतिहरूमा पनि यसको व्यापक प्रयोग भएको पाइन्छ । कालिदास, भारवी, श्रीहर्ष आदिका ग्रन्थहरूमा उखानको सुललित प्रयोग भएको पाइन्छ । गीता, पञ्चतन्त्र, हितोपदेश आदिमा नैतिक सन्देश दिने उखानहरू प्रसस्त मात्रामा पाइन्छन् । लोकपरम्परामा उखानहरू नीतिशास्त्रका रूपमा रहेका हुन्छन् । उखानहरू

अनुप्रास, उपमा आदि अलङ्कारको सिर्जना गर्ने क्रममा पनि निर्माण भएका हुन्छन् । उखानको उत्पत्ति व्यक्ति बोलीबाट नै भएको हुन्छ । आरम्भमा व्यक्तिले बोलेका उक्तिहरू लेकले ग्रहण गरी प्रचलनमा ल्याएर मान्यता दिएपछि उखान बन्दछन् । व्यक्ति विशेषबाट निस्किएका कथनहरू लोकमा प्रसिद्ध हुँदा उखानका रूपमा प्रयोग हुन थाल्छन् । उखानहरू लोक व्यवहारबाट नै उत्पत्ति हुन्छन् र लोकले मान्यता दिँदासम्म समाजमा प्रचलनमा रहन्छन् । उखानहरू परम्परादेखि खारिदै र सूत्रात्मक बन्दै व्यक्त गरिएका हुनाले ती सूक्तिमय भएर आदिम अनुभवलाई उद्घाटन गर्न सक्षम हुन्छन् (बराल, २०६६ पृ. १४५) । उखानहरू समाजका नीति हुन् र यिनको प्रयोग अभिव्यक्तिको आदि कालदेखि वर्तमान कालसम्म भएको छ । शिष्ट र सभ्य समाज निर्माणमा उखानको अहम् भूमिका रहेको छ । उखानको उत्पत्ति साँस्कृतिक परिवेश र ऐतिहासिक घटना सन्दर्भमा आएका चोटिला कथनबाट हुने गर्दछ । यसरी कुनै पनि सामाजिक साँस्कृतिक पृष्ठभूमिमा निर्माण भएपछि दृष्टान्तका रूपमा प्रयोग हुन थालेपछि उखानहरू लोकप्रिय बन्न पुग्दछन् । उखानहरू सामाजिक, साँस्कृतिक, ऐतिहासिक तथा अन्य कुनै विशिष्ट सन्दर्भबाट उत्पत्ति हुने गर्दछन् । एक सन्दर्भमा उत्पत्ति भएका उखानहरू फरक सन्दर्भमा व्यञ्जनात्मक रूपमा प्रस्तुत भई लामो समयसम्म जीवित हुन्छन् ।

नेपाली उखानका विशेषता

लोकमा प्रचलित उखानहरू कुनै पनि जाति वा समूदायका अमूल्य वैभव हुन् । उखानमा भावको गाम्भीर्यता र प्रयोगमा मधुरता पाइन्छ । उखानमा अनुभूतिको तीव्रता, अनुप्रासको छटा, उपमा आदि अलङ्कारको कलात्मकता पाइन्छ । उखानका सम्बन्धमा त्यति धेरै खोज हुन सकेको छैन तापनि विद्वान्हरूले यसको अध्ययनमा भने चासो देखाएका छन् । उखानका विशेषताहरूलाई रूप र भावका आधारमा देखाउन सकिन्छ । नेपाली उखानहरूको विषयात्मक अध्ययन नामक पुस्तकमा संक्षिप्तता, लोकप्रियता, सारगर्भितता, सरलता र सरसता, स्पष्टता, लोकानुभवको गहनता, सजीवता, सार्वभौमिकता र सार्वकालिकता विशेषताहरू उल्लेख गरेका छन् । कृष्णप्रसाद पराजुलीले नेपाली उखान र गाउँ खाने कथा नामक पुस्तकमा सारगर्भितता, संक्षिप्तता, सरलता, रूपविविधता, सजीवता र लोकप्रियता गरी छप्रकारका बताएका छन् । ज्ञान र अनुभव, लाघवत्व, सरसता, सप्राणता, विदग्धता, सारगर्भितता र लोकप्रियतालाई उखानका विशेषता बताएका छन् । उखानमा समाजका नीति, नियम, चालचलन, संस्कार, संस्कृति आदि कुराहरू घनीभूत रूपमा प्रस्तुत भएका हुन्छन् । उखानहरू सामाजिक, साँस्कृतिक तथा साहित्यिक दृष्टिले पनि निकै महत्त्वपूर्ण मानिन्छन् । मानवजातिका सामाजिक मूल्यमान्यता, रीतिस्थिति, अनुभव, अनुभूतिहरू

उखानमा जिवित हुन्छन् । भाषामा उखानहरू सामाजिक, सांस्कृतिक तथा भाषाशास्त्रीय दृष्टिकोणले महत्त्वपूर्ण विशेषता बोकेका हुन्छन् । दृष्टान्तका रूपमा आउने उखानहरू भाषामा मधुरता ल्याउन निकै प्रभावशाली मानिन्छन् । भाषामा मिठास ल्याउने, भनाइलाई चोटिलो बनाउने, कथनमा नयाँ बान्की थप्ने, सरलता, संक्षिप्तता, प्रभावकारिता, सूत्रात्मकता, सजीवता, लोकप्रियता, रूपविविधता आदि उखानका विशेषता पर्दछन् ।

उखान समाजका साक्षात् सम्पत्ति हुन् । उखानमा हार्दिकता, मार्मिकता र प्रभावकारिता पाइन्छ । थोरैमा धेरै भाव हुन्छ । स्पष्टता, तीव्रता र यथार्थता भेटिन्छ । मानव जीवनको प्रतिविम्ब भल्किन्छ । उखानको भाषामा मानव जीवनका भावहरू सल्लवाएका हुन्छन् । मानवीय अनुभव, प्राचिन दन्त्य कथाहरू, प्राकृतिक नियम आदिबाट निर्मित उखानहरू लोकका संक्षिप्त र सारपूर्ण भाषिक रत्न हुन् । उखानलाई आफ्ना कुराको पुष्टि गर्न र अरुका कुरालाई तर्कपूर्ण ढङ्गले जवाफ दिन प्रयोग गरिन्छ । नेपाली घामपानी र माटोमा संघर्ष गर्दै लोक मान्यता प्राप्त गरेका नेपाली उखानका विशेषताहरू धेरै छन् ।

उखानका विशेषताका सम्बन्धमा विभिन्न विद्वान्हरूले आआफ्नै धारणहरू राखेका छन् । संक्षिप्तता, सारगर्भिकता, प्रमाणिकता, सरलता, प्रभावोत्पादकता, लोकप्रियता, सार्वकालीकता, सजीवता आदि विशेषताहरू सर्वस्वीकार्य रहेका

छन् । नेपाली भाषाका कतिपय उखानहरू उखानहरू रूपान्तरित भएर आए पनि धेरैजसो उखानहरू नेपाली जीवन भोगाइका मौलिक सिर्जनाका रूपमा रहेका छन् । नेपाली उखानमा यहाँको माटोको सुगन्ध समेटिएको देखिन्छ । गाँउवेशीका सुखदुःखका भावहरू सरल रूपमा पोखिएका हुन्छन् । उखानमा अनुप्रासमय तथा आलङ्कारिक अभिव्यक्ति हुन्छ । नेपाली उखानका गुणहरूलाई विश्लेषण गर्दा यसका विशेषताहरूलाई निम्नानुसार प्रस्तुत गर्न सकिन्छ :

संक्षिप्तता

संक्षिप्तता उखानको प्रमुख विशेषता हो । उखानमा प्रयोग हुने कुनै शब्द पनि फाल्नु हुँदैनन् । थोरैमा धेरै भन्न सक्ने खुबी हुन्छ । उखानहरू दुई शब्ददेखि चौधपन्ध्र शब्दसम्मका हुन्छन् । यिनीहरूको उच्चारण गर्न बढीमा विस सेकेन्ड जति लाग्दछ । उखानहरू छोटो र सूक्तिमय हुन्छन् । उखानले थोरै शब्दमा मानव व्यवहार र जीवनजगतको गहन अर्थ र दर्शन बोकेको हुन्छ (खनाल, २०६६ पृ. ८) । संक्षिप्तताकै कारण उखान लोकजीवनको मुखमुखमा अडिरहन्छ (पराजुली, २०५४ पृ. ३४) । लामो व्याख्या र प्रवचनभन्दा एक टुक्रा उखान ओजनदार हुन्छ । उखानहरू छोटो र सूक्तिमय हुने हुनाले सम्झन सकिने र सजिलै दृष्टान्तका रूपमा प्रयोग गर्न सकिने हुन्छन् । संक्षिप्त भएकै कारण सर्वसाधारणले बुझ्न र

प्रयोग गर्न सक्छन् । उखानहरू संक्षिप्त भए पनि प्रयोगका दृष्टिले लामा, मझौला र छोटा गरी तिनकिसिमका हुन्छन् ।

सारगर्भितता

उखानहरू गहन र गहकिलो सार बोकेका हुन्छन् । उखानमा ज्ञान र अनुभवका झिल्लाहरू रहेका हुन्छन् । मूल कुरालाई छोटो छरितो ढङ्गले प्रस्तुत गर्नु सारगर्भितता हो । युगौंदेखि खारिदै आएका उखानमा ज्ञान र अनुभवका अनन्त किरण सलबलाइरहेका पाइन्छन् (पराजुली, २०५४ पृ. ३४) । सारगर्भितता भएका कारणले लामो व्याख्याले स्पष्ट हुन नसकेका कुराहरू एक टुक्रा उखानले घाम जस्तै छर्लङ्ग हुन्छन् । संक्षिप्त हुनु, आलङ्कारिकता हुनु, खारिएका ज्ञान र अनुभवले भरिपूर्ण हुनु आदि कारणले उखानमा सारगर्भितता रहेको हुन्छ (खनाल, २०६६ पृ. ८) ।

सरलता

सरलाता उखानमा पाइने अर्को महत्त्वपूर्ण विशेषता हो । भाषाको सरलताले उखान निकै प्रभावकारी हुन्छन् भने भावसौन्दर्यले तिनलाई स्वतः हृदयस्पर्शी बनाउँछ (पराजुली, २०५४ पृ. ३४) । सरलताकै कारण उखानहरू जनजिब्रोमा झुण्डिन सफल मानिन्छन् । उखानमा भावको सघनाता हुने भए पनि सरलताकै कारण लोकजीवनमा सहजकिसिमले भिजेका हुन्छन् । उखानको सरताभिन्न मिठास हुन्छ, चमत्कार हुन्छ, मार्मिक एवम् मुटु च्वास्स छुने सामर्थ्य

पनि हुन्छ (खनाल, २०६६ पृ. ९) । जटिल उखानहरूमा सरलता नहुने भएकाले बुझ्न कठिन हुन्छ । नेपाली उखानहरू रसिला, भरिला, स्वादिला, खँदिला, छोटा, मिठा आदि गुणहरूले भर्पूण भएकाले सरल मानिन्छन् ।

लोकप्रियता

लोकप्रिय हुनु उखानको अर्को महत्त्वपूर्ण विशेषता हो । उखानमा सर्वसाधारणको आकर्षण हुन्छ । जनजिब्रोमा रतिएका उखानहरू पुस्तौंदेखि लोकजीवनमा भिजेर बाँचिरहेका हुन्छन् । लोकप्रिय हुन नसकेका उखानहरू चलनचल्तीमा रहन सक्दैनन् । उखानमा लोकजीवनका अनुभूतिहरू भरिएका हुन्छन् । मानिसका व्यवहार र अनुभूतिबाट खारिएका उखानहरू अकबरी सुनजस्तै हुन्छन् । लोक मान्यता प्राप्त उखानहरू नै लोकप्रिय हुन्छन् । नेपाली उखान लोकमानसमा भिजेका मार्गदशनका रूपमा आइरहने र नेपाली भाषिक समुदायमा जीवन्त अभिव्यक्ति भएकाले पनि लोकप्रिय भएका छन् (पराजुली, २०५४ पृ. ३७) । उखानभिन्नको चोटिलोपनले भाषिक स्वरुपलाई स्तरीय बनाउने हुनाले पनि यो लोकप्रिय बन्न पुगेको हो । नेपाली उखानहरू जनमानसमा भिजेका जीवन्त अभिव्यक्ति भएकाले लोकप्रिय छन् (खनाल, २०६६ पृ. ९) ।

सजीवता

उखानहरू भषाका सजीव प्राण हुन्; यिनीहरू अनुभव र व्यवहारबाट उत्पन्न भएका जिउँदा

जागदा इतिहासका टुक्रा हुन् । लोकजीवनमा प्रचलित उखानहरू प्राणवान् भएर भाषिक सञ्चारमा आउँछन् । उखानले भाषामा प्राण सञ्चार गर्दै अभिव्यक्तिमा तिब्रता ल्याइदिन्छ (पराजुली, २०५४ पृ. ३५) । सर्वसाधारण मानिसका जीवन भोगाइमा आउने उखानहरू कुनै समयको भाषिक समाजका यथार्थका प्रतिविम्ब हुन् । भावमा चमत्कार ल्याउने र हृदय छुने गरी प्रयोग हुने भएको हुनाले पनि नेपाली उखानमा जिवन्तता पाइन्छ ।

रूपविविधता

संरचनाका दृष्टिले नेपाली उखानहरूको रूपमा विविधता पाइन्छ । नेपाली उखानहरू प्रश्नात्मक, प्रश्नोत्तरात्मक, लयात्मक, आलङ्कारिक आदि ढाँचामा पाइन्छन् (खनाल, २०६६ पृ. १०) । ती उखानहरूको रूपका आधारमा फरकफरक विशेषताहरू पउन सकिन्छ । विविध रूपका उखानको संक्षिप्त जानकारी निम्नानुसार प्रस्तुत गरिएको छ ; प्रश्नको ढाँचामा निर्माण भएका उखानहरू प्रश्नात्मक रूपका उखान हुन् । प्रश्न र उत्तरको ढाँचामा निर्माण भएका उखानहरू प्रश्नोत्तरात्मक रूपका उखान हुन् । लयात्मक झङ्कारले श्रुतिमधुर बनेका उखानहरू गीत्यात्मक रूपका उखान हुन् । अनुप्रास, उपमा, दृष्टान्त आदि अलङ्कारको प्रयोग भएका उखानहरू आलङ्कारिक उखानहरू हुन् ।

स्पष्टता र चोटिलोपन

नेपाली उखानहरू स्पष्ट, चोटिला, धारिला र सूत्रात्मक हुन्छन् । नबुझेर घुमाइफिराइ भनिरहनु पर्दैन । धेरै कुरालाई पनि संक्षिप्त र सारपूर्ण रूपमा स्पष्ट पार्न सक्नु नेपाली उखानको विशेषता हो (खनाल, २०६६ पृ. १२) । उखानहरू भाषाका धारिला र चोटिला कथनहरू हुन् जसले व्यवहारमा गहिरो प्रभाव पार्दछन् ।

नेपाली उखानको महत्त्व

उखानमा थोरैमा धेरै कुरा व्यक्त गर्ने सामर्थ्य हुन्छ । उखानहरू भाषाको विशिष्ट प्रयोगसँग सम्बन्धित हुन्छन् । उखानमा लाक्षणिक र व्यञ्जनात्मक अर्थ दिने क्षमता हुन्छ (खनाल, २०६६ पृ. १३) । उखानले भाषाशैलीलाई प्रभावशाली बनाउँछ । उखानहरू मानव सभ्यता र संस्कृतिका प्रतिविम्ब हुन् । उखानमा मानव जीवन र संस्कृति जिवन्त हुन्छ । उखानको प्रयोगले भाषा परिपक्व र ओजनदार बन्छ । भाषामा प्राण भर्ने उखानको महत्त्वलाई निम्नानुसार प्रस्तुत गरिएको छ :

- १ उखानको प्रयोगले भाषा सरल, संक्षिप्त, खँदिलो, खिरिलो, बान्किलो र सारपूर्ण बन्दछ ।
- २ उखानले तर्कसङ्गत, दृष्टान्तमूलक, प्रासङ्गिक र उच्चस्तरीय अभिव्यक्ति क्षमताको विकास गराउँछ ।
- ३ थोरै शब्दमा धेरै भाव बोक्ने मितव्ययी

- भाषा हुने हुँनाले कुनै कुरा अभिव्यक्त गर्न धेरै शब्दहरू खर्च गरिरहनु पर्दैन ।
- ४ यसको प्रयोगले भाषामा प्रभावकारिता, रोचकता तथा आकर्षण थपिन्छ ।
- ५ उखानको प्रयोगले छोटो छरितो रूपमा गहिरो छाप पार्दछ ।
- ६ उखानमा ऐतिहासिक, साँस्कृतिक, सामाजिक परम्पराका महत्त्वपूर्ण अंशहरू सुरक्षित रहेका हुन्छन् ।
- ७ प्राचीन सभ्यताको खँदिलो ज्ञान उखानमा आएर अभिव्यक्तिलाई अभिव्यञ्जित गर्दछ ।
- ८ उखानमा लोकजीवन र लोकदर्शन सघन रूपमा प्रस्तुत भएको हुन्छ ।

नेपाली उखानका तत्त्वहरू

उखानहरू वाक्य स्तरका हुन्छन् । उखानहरू छोटो भए पनि आफैमा पूर्ण हुन्छन् । वाक्यमा उखानको अर्थ प्रयोग गर्दा र नगर्दा अवस्थामा फरक हुँदैन, एउटै हुन्छ । उखानहरू गद्यात्मक तथा पद्यात्मक दुबै प्रकृतिका हुन्छन् । उखानहरू लघु आकारका नैतिक र व्यावहारिक सन्देश दिने स्वतन्त्र कथन हुन् । यी लोकव्यवहारबाट खारिएका सूक्ति हुन् । यी उखान निर्माणका लागि आवश्यक पर्ने सामग्री वा उपकरणलाई उखानका तत्त्व भनिन्छ । लोक साहित्यको सबैभन्दा सानो तर सर्वाधिक लोकप्रिय विधा उखानका तत्त्वहरूलाई निम्नानुसार प्रस्तुत गरिएको छ :

कथ्य

उखानमा जे भनिएको छ त्यही नै उखानको कथ्य हो (बन्धु, २०५८ पृ. ३३४) । उखानमा आएको कथ्य अभिधात्मक हुन्छ, भने यसले दिने अर्थ सन्दर्भपरक वा व्यञ्जनात्मक हुन्छ । कथ्यविना उखानको अस्तित्व हुँदैन । उखानले दिने कथ्यवस्तु पारवारिक, साँस्कृतिक, तथा सामाजिक आदि विविध पक्षसँग सम्बन्धित हुने गर्दछ । तसर्थ उखानभित्र रहेको कथावस्तु नै उखानको कथ्य हो ।

शैली

शैली उखानको अर्को महत्त्वपूर्ण तत्त्व हो । उखानमा प्रयुक्त शब्दहरू र तिनको कलात्मक संयोजनले शैलीको निर्माण हुन्छ (बन्धु, २०५८ पृ. ३३४) । उखानलाई प्रस्तुत गर्ने तरिका, ढङ्ग, ढाँचा वा रीतिलाई शैली भनिन्छ । उखानको शैली संक्षिप्त, सूत्रात्मक, चोटिलो, प्रभावोत्पादक आदि हुन्छ । केही उखानहरू सामान्य शैलीका भए पनि धेरैजसो उखानहरू विशिष्ट र अलङ्कृत हुन्छन् ।

उद्देश्य

हरेक विधाका आआफ्नै प्रकृतिका उद्देश्यहरू हुन्छन् । उखानहरू पनि उद्देश्यविना निर्माण हुँदैनन् । सामाजिक व्यवहारका सन्दर्भमा वक्ताले सूचना सन्देश दिन, टिकाटिप्पणी वा आलोचना गर्ने आदि उद्देश्यले उखानको प्रयोग गर्दछन् । खासखास उद्देश्यको पूर्तिको लागि

खास उखानहरूको प्रयोग गरिन्छ (खनाल, २०६६ पृ. १२) ।

नेपाली उखानको वर्गीकरण

उखानहरू कुनै पनि समूदायका भाषिक सम्पदा हुन् । उखानको प्रयोगका क्षेत्रहरू निकै धेरै छन् । यसको वर्गीकरण गरी अध्ययनलाई सहज गराउनु आवश्यक मानिन्छ । उखानको वर्गीकरणका आधारहरू धेरै हुन सक्छन् तर पनि यहाँ निम्नानुसार वर्गीकरण गरिएको छ :

शब्दशक्तिमूलक उखानलाई विभिन्न विद्वानहरूले तिनप्रकारमा वर्गीकरण गरेका छन् । संरचनात्मक दृष्टिले नेपाली उखानलाई तुकबन्दीयुक्त उखान, प्रश्नात्मक उखान, प्रश्नोत्तरात्मक उखान र गीतिप्रधान उखानमा वर्गीकरण गरिएको छ । आकारगत विविधताका आधारमा लघु, मझौला र लामा गरी तिनप्रकारमा वर्गीकरण गरिएको छ । नेपाली उखानको विषयात्मक वर्गीकरण गर्दा सामाजिक उखान, नीतिचेतना सम्बन्धी उखान, ज्ञान सम्बन्धी उखान, लोकविश्वास सम्बन्धी उखान, कृषि सम्बन्धी उखान, पशुपंक्षी सम्बन्धी उखान, प्रकृति सम्बन्धी उखान, इतिहास सम्बन्धी उखान र हाँस्य-व्यङ्ग्यात्मक उखान आदि विषयका आधारमा गरेको पाइन्छ ।

नेपाली उखानको प्रयोग क्षेत्र

भाषालाई गहन बनाउन र उच्चस्तरीय भाषिक प्रयोग कौशल बढाउन उखानको

प्रयोग हुने गर्दछ । कथ्य र लेख्य रूपमा प्रयोग हुने उखानहरू अभिव्यक्तिका हरेक सन्दर्भमा आउन सक्छन् । नेपाली उखानको प्रयोग क्षेत्र निकै व्यापक रहेको छ । समाजमा हुने धार्मिक कार्यक्रम, मेला, पर्व, जात्रा, उत्सव, कृषि, व्यापार, पेशाव्यावसाय, नीति, नियम, ज्ञानविज्ञान, लोकविश्वास इत्यादि अनेक क्षेत्रमा उखानको प्रयोग हुने गर्दछ ।

सामाजिक क्षेत्रमा प्रयोग

नेपाली उखानहरू समाजकै प्रतिविम्ब हुन् । तिनमा लोकजीवनका रहनसहन, सुखदुःख, हर्षविष्मात, असलखराव आदि पक्षको यथार्थ चित्रण पाइन्छ । यस्ता उखानहरू सामाजिक व्यवहारबाट खारिएर सूत्रबद्ध रूपमा निर्माण भएका हुन्छन् । समाजले स्वीकार गरेका सामाजिक जीवनका सुखदुःख, आँसु-हाँसो, हर्ष-विष्मात, असल-खराव अदि पक्षलाई देखाउने तथा समाजमा लोकप्रिय भएका सबै उखान सामाजिक उखानसँग सम्बन्धित हुन्छन् । वस्तुतः समाजले स्वीकार गरेका तथा समाजमा लोकप्रिय भएका सबै उखान सामाजिक नै हुन्छन् (पराजुली, २०५४ पृ. ४३) । उखानमा समाजको सिङ्गो इतिहास समेटिएको हुन्छ । मानिस सामाजिक प्राणी भएको हुनाले उसका निजी विचार धारणा र अनुभवहरू समाजमा व्यक्त गर्दा सामाजिक अनुभवका रूपमा स्वीकृत हुन पुग्दछन् । अकबरी सुनलाई कँसी लाउनु पर्दैन, इन्द्रका अगाडि स्वर्गको वर्गीकरण, नाचन

नजान्ने आँगन टेडो, अड्कोपड्को तेलको धुप, जुन गोरुको सिङ छैन उसैको नाम तिखे, काग कराउँदै जान्छ पिना सुक्दै जान्छ ती कसिला भनाइहरू नै उखान बन्न पुग्दछन् । समाजका रहनसहन, घरायसी व्यवहार, खानपान, स्वास्थ्य, बालबृद्ध, जातजाति आदि विभिन्न विषयसँग सम्बन्धित उखानहरू सामाजिक उखानका रूपमा निर्माण भई प्रचलनमा आएका छन् । आगो तापु मुढाको कुरा सुन्नु बूढाको, ढुङ्गाको भर माटो र माटाको भर ढुङ्गो, जिउँदाको जन्ती मर्दाको मलामी, आधा आनाको लेनदेन बाह्र आनाको खानपिन, एक हातले ताली बज्दैन, मुखमा रामराम बगलीमा छुरा आदि उखानहरू सामाजिक उखानका नमुनाका रूपमा प्रस्तुत भएका छन् ।

नीतिचेतना, ज्ञानविज्ञान तथा साँस्कृतिक क्षेत्रमा प्रयोग

अर्ती उपदेश दिएर असल बाटोमा हिड्न निर्देशन दिने चेतनामूलक उखान हुन्छन् । सदाचार, आचारविचार, नीति, नियम तथा प्रशस्त अर्ती उपदेश दिने चेतना सम्बन्धी उखानहरूलाई नीतिचेतना सम्बन्धी उखान भनिन्छ । नीतिसम्बन्धी उखानद्वारा प्रत्यक्ष रूपमा वा भित्री तात्पर्य बुझाउने क्रममा कथित प्रसङ्गबाट ठिकबेठिक, असलखराव आदिका मसिनार गहकिला शिक्षा वा अर्ती दिएर प्रशस्त नीतिचेतना प्रदान गरिन्छ (पराजुली, २०५४ पृ. ४३) । बैगुनीलाई गुनले मार्नुपर्छ, सेवा

गरे मेवा मिल्छ, ठक्कर नखाइ होस् आउँदैन, अनिकालमा बीउँ जोगाउनु हुमुलमा जीउ जोगाउनु, सुखमा नमात्तिनु दुखमा नआत्तिनु आदि उखानहरू नीतिचेतनाले खारिएका छन् । उखानहरू ज्ञानका खानी हुन् । यी पूर्वजका खारिएका माभिएका विचारका टुक्राहरू भएकोले जीवनको यथार्थ चिन्तन, व्यावहारिक ज्ञान, दर्शन, मनोविज्ञान आदि भल्किएको पाइन्छ । आधा गाग्री पानी छचल्किन्छ, कि पढेर जानिन्छ, कि परेर जानिन्छ, खाइसार कि लाइसार मरेपछि लम्पसार, वनको बाघले खाओस् नखाओस् मनको बाघले खान्छ आदि उखानहरूमा ज्ञानविज्ञानका अनुभवहरू समेटिएका छन् ।

मानिस सामाजिक प्राणी हो । ऊ बसेको समाजमा कुनै न कुनै किसिमको धार्मिक तथा साँस्कृतिक परम्परा रहेकै हुन्छ । मानिस साँस्कृतिक परिवेशमा बाँधिएर रहँदा विभिन्न प्रकृतिका उखानहरू जन्मिन पुग्दछन् । नेपाली संस्कृतिमा चाडपर्व, वर्तपूजा, जात्रा, उत्सव आदि पर्दछन् । मानवजातिका ज्ञान र अनुभवका कुराहरू कुनै न कुनै घटनासँग जोडिएका हुन्छन् । उखानमा सामाजिक रीतिथिति, चाडपर्व, हरेक दिनका क्रिया-प्रतिक्रिया, मर्म, भावना जोडिएका हुन्छन् । नेपाली उखानमा नेपाली समाजको धार्मिक र साँस्कृतिक पक्षको यथार्थ प्रतिविम्बित भएको पाइन्छ । कँही नभएको जात्रा हाँडी गाउँमा, सराद्ध गर्नभन्दा सिधा पुन्याउन गाह्रो,

नजिकको तीर्थ हेला, जसोजसो बाहुन बाजे उसै उसै स्वाहा, पसुपतिको जात्रा सिद्राको व्यापार, रातभरि करायो दक्षिणा हरायो, मारे पाप पाले पुण्य आदि साँस्कृतिक उखानका बेजोड नमुनाहरू हुन् ।

पेशा-व्यवसाय तथा आर्थिक क्षेत्रमा प्रयोग

बहुसङ्ख्यक नेपालीहरूको आर्थिक अवस्था कमजोर नै रहेको छ, अभावैअभाव र गरिवीले पित्सिएको छ । नेपालीहरू जिउने आधार भनेको कृषि-व्यवसाय नै हो । गरिवी नेपाली समाजको अभिषाप हो । नेपाली समाज आर्थिक विषमताले थलिएको छ । नेपाली उखानमा पेशाव्यवसाय आर्थिक पक्षसँग सम्बन्धित अनेकौँ तितामिठा अनुभवहरू रहेका छन् । माम पनि नाईँ काम पनि नाईँ, उत्तम खेतिम ध्यम व्यापार अधम चाकरी सधैँ भ्रुपार, कुबेरका घरमा धनको दुःख, कुन त खेति फट्याङ्गाले मेटी, मानो खाएर मुरी उब्जाउनु आदि उखानमा पेशाव्यवसाय तथा आर्थिक पक्षको चित्रण पाइन्छ ।

मानो खाएर मुरी उब्जाउने, असार-मङ्गिसिर, काम गर्ने दुःखले जोगी भयो, जोगी भएको भोलिपल्ट भोकै रट्यो, भान्सेको विग्रिए एक छाक किसानको विग्रिए एक साल, आयो दशैं ठोल बजाईँ गयो दशैं रिन बोकाईँ, गरीवको भान्सा खुर्सानीको सिँगार, छिनमा तोला छिनमा मासा, चरीको धन चुच्चो, घाटी हेरी हाड निल्नु, काम पनि नाईँ माम पनि नाईँ, उत्तम खेती मध्यम व्यापार निर्धिनी चाकरी आदि

अनेकौँ उखानमा नेपाली समाजको आर्थिक पक्षको चित्रण गरिएको छ ।

लोकविश्वास र जीवनका क्षेत्रमा प्रयोग

नेपाली उखानमा लोकविश्वासका सबल र दुर्बल दुबैपक्ष समेटिएको पाइन्छ । पढेलेखेका मानिसहरू रुढीबूढी र अन्धविश्वासमा विश्वास नगर्ने, भाग्य र कर्ममा विश्वास नगर्ने प्रवृत्तिका हुन्छन् भने अशिक्षित मानिसहरू भाग्य र अन्धविश्वासमा बढी विश्वास गर्दछन् । अशिक्षित ग्रामीण जनताको ईश्वरप्रतिको आस्था, पुस्तौँदेखिको धर्मसम्बन्धी विचार र भाग्यमाथिको भरोसा तथा अन्धविश्वासपूर्ण भावना नेपाली उखानमा व्यक्त भएका छन् । वस्तुतः समाजले स्वीकार गरेका तथा समाजमा लोकप्रिय भएका सबै उखान सामाजिक नै हुन्छन् (पराजुली, २०५४ पृ. ४४) । कतिपय अवस्थामा उखानहरूले कुरीति र अन्ध परम्परालाई जोड दिने, विभेद र बैमनस्यताको विष छर्ने काम पनि गरेका हुन्छन् । समाजमा बाधा पुर्याउने खालका उखानहरू सामाजिक मूल्यमान्यताका बिरुद्ध विषवमन गर्ने भएकोले यिनीहरू त्यति लामो समयसम्म नटिक्न सक्छन् । धर्म, पाप, पुण्य, भाग्य, कर्म, आस्था, गुण, दोष आदि लोकविश्वासका क्षेत्रमा उखानहरूले फन्को मारेका छन् । नेपाली उखानहरू धेरै विषयसँग सम्बन्धित छन् । विभिन्न किसिमका अनुभवहरूलाई समेटने उखानहरू पनि नेपाली भाषामा रहेका छन् । हाँस्य-व्यङ्ग्य,

प्रकृति, इतिहास, पशुपंक्षी आदिसँग सम्बन्धित उखानहरू पनि प्रशस्त रहेका छन् ।

निष्कर्ष

नेपाली उखानको स्वरूप र प्रयोग क्षेत्रका बारेमा विश्लेषणात्मक अध्ययन प्रस्तुत गर्नु लेखको उद्देश्य रहेको छ । यसलाई पुष्टि गर्नका लागि वर्णनात्मक विधि, विश्लेषणात्मक विधि, निगमनात्मक तथा आगमनात्मक विधिलाई उपयोग गरिएको छ । पूर्वकार्यको समीक्षालाई अध्ययनको आधारका रूपमा लिइएको छ । उखानको स्वरूप र प्रयोग क्षेत्रका बारेमा जानकारी दिनु यस लेखको मुख्य उपलब्धि रहेको छ । उखानको स्वरूपलाई स्पष्ट पार्न उखानको परिचय, विशेषता, तत्त्वहरू, महत्त्व आदिलाई अगाडि सारिएको छ । यहाँ उखानको परिचय र स्वरूप स्पष्ट पार्ने सन्दर्भमा उखानको उत्पत्ति र विकास, नेपाली उखानका विशेषताहरू, महत्त्व तथा वर्गीकरणलाई विशेष जोड दिइएको छ । यी सन्दर्भका आधारमा उखानहरू लोकजीवनका ज्ञानका प्रतिविम्ब, सूत्रात्मक अभिव्यक्ति, आफैमा पूर्ण र सार्थक, ज्ञानवर्धक भाषिक सम्पत्ति रहेको निचोड निकालिएको छ । इतिहासका साक्षीका रूपमा रहेका उखानहरू

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पुस्तान्तरण हुँदै सारपूर्ण अभिव्यक्तिका सन्दर्भमा प्रयोग भएका हुन्छन् भन्ने विश्लेषण गरिएको छ । नेपाली उखानको प्रयोग क्षेत्र निकै व्यापक रहेको भएपनि मूलतः सामाजिक, साँस्कृतिक, धार्मिक, लोकविश्वास तथा परम्परा आदिसँग सम्बन्धित भएर कसिलो अभिव्यक्ति, नैतिक सन्देश, उपदेश आदिका लागि प्रयोग हुन्छन् । विगतका अनुभव र ज्ञानका शुद्ध भावहरू अङ्कित हुन्छन् । उखानको प्रयोगले लोकसभ्यता र संस्कृति प्रकासमान हुन्छ । उखानहरू अनुभावका सार र भाषाका प्राण पनि हुन् । उखानहरू ऐतिहासिक, पौराणिक, लोककथात्मक, सामाजिक, साँस्कृतिक आदि स्रोतबाट उत्पत्ति भएका हुन्छन् । उखानहरू विभिन्न जातजाति, लोकविश्वास, पशुपंक्षी, प्रकृति, समाज, जीवनजगत आदिसँग सम्बन्धित भएर निष्पत्ति भए पनि कतै दृष्टान्तका रूपमा त कतै स्वतन्त्र रूपमा पनि प्रयोग गर्न सकिन्छ । तसर्थ उखानहरू सरल, संक्षिप्त, सूत्रात्मक, दृष्टान्तमूलक, व्यावहारिक ज्ञान र लोक अनुभूतिबाट खारिएका व्यञ्जनात्मक सूक्तिहरू हुन् जसको प्रयोगले वक्ताहरू आफ्नो प्रभावपूर्ण अभिव्यक्ति दिन सक्षम हुन्छन् भन्ने निष्कर्ष निकालिएको छ ।

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शर्मा, केदारप्रसाद र माधवप्रसाद पौडेल.. नेपाली भाषा र साहित्य शिक्षण. न्यू हिरा बुक्स इन्टरप्राइजेज ।

EXPLORING IDENTITY: A CRITICAL DISCOURSE ANALYSIS ON “NEPALI WOMEN IN POLITICS: SUCCESS AND CHALLENGES”

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Abstract

The research paper explores the idea placed in the article “Nepali Women in Politics: Success and Challenges” by Bishnu Raj Upreti, Drishti Upreti and Yamuna Ghale published in the ‘Journal of International Women’s Studies’ on April 2020 from the perspectives of CDA, a relatively recent approach to analyzing discourse. The paper provides the definitions and overview of some CDA models mainly of Norman Fairclough, Ruth Wodak, T.A. Van Dijk and so on. Language, ideology and discourse are inseparable notions as we talk about media, translation and Critical Discourse Analysis (CDA). We get information from many sources which we use to interpret the world. Personal interactions with others provide us the insight with their knowledge and experience, cultural conventions and practices in their social world. On the other hand, television, radio, newspaper and magazines, the internet and many other sources with their different values provide us information. Language is the main mood through which most of the sources give information and most of these sources can be interpreted and analyzed using Critical Discourse Analysis (CDA). The paper will discuss how the discourse used by the three authors in the article shows women’s struggle for equality in Nepal for the establishment of their identity in the society by exposing themselves in politics.

Keywords: Critical Discourse Analysis (CDA), CDA approach, modes of meaning making, language analysis, identity politics, representation, power relation, gender, hegemony

Introduction

The main purpose of this paper is to analyze the article in social context. CDA is very crucial to analyze both written and spoken language. The fundamental purpose of this study is to examine the article and also

understand the hidden meanings. Critical Discourse Analysis means how language works, how meanings are created in different social context. Language is the main tool to interact and explore all possibilities. CDA can be applied to all varieties of discourses like spoken, written, spoken, verbal and

non-verbal communication. CDA not only focuses on language use but also on the social aspects and the ways people use to achieve specific effects as to establish trust, to evoke emotions, to manage psychological pain and so on. Brown and Yule (1983, p.1) state, “The analysis of discourse is, necessarily, the analysis of language in use. As such it cannot be restricted to the description of linguistic form independent of the purposes or functions which these forms are designed to serve in human affairs”. Brown and Yule highlighted discourse analysis not only focuses on the structural and semiotic analysis but also on the higher levels of components such as themes, coherence, rhetorical dimensions, creation of social networking and so on. The research paper explores how the discourse of the article is an effective tool to argue the struggle and the challenges faced by Nepali women in politics to create their identity in the male dominated political sphere which later strengthen their presence in all aspects of the social affairs. To examine the issues the analysis puts forward the approaches, theories and different terms uttered by the prominent CDA theorists Fairclough, Van Dijk, Wodak, Foucault and the like.

Research Questions

The study will specifically seek to answer the following research questions.

1. Using CDA, how does the discourse of the article strategically maintain, negotiate, and contest the female leaders’ relationship with power making them social actors in news

report and different articles?

2. How does the article represent the presence of the women in Nepali politics?
3. How does the discourse play a crucial role to depict the realities and motivate all for creating better identity of the women?
4. In what ways the discourse is capable to address the political issues regarding the participation of the women in the main stream politics?

Literature Review

The fundamental goal of discourse analysis is study language. Language should be studied in relation to power and society. Great scholar Norman Fairclough has articulated how language and power are related. The study about power and language cannot be departed to the theory of society. Another prominent scholar Foucault argues that the knowledge should be categorized as the form of history analysis which report on the constitution of the subject that met the relationship between discourse, knowledge fields of object that occupy the criteria of acceptable knowledge among people. We can find a large number of studies done on different types of discourse analysis ranging from novels to speeches, news headlines to articles, classroom teaching to medical discourses and so on. Kamalu and Tamunobelega (2013) explore the ideologies and identities constructed in genres of literary texts. They used the mood analysis technique of SFL while this paper focuses on the dimensions

of SFL with respect to Fairclough's model in critical discourse analysis. Similarly, Ye (2011) studies Barak Obama's speech that he has delivered on the occasion of victory, in the light of SFL that is a basic criterion in Fairclough's Model at first stage analysis. Zahoor (2015) studies the emotional, psychological, political and social changes in different situations from dropping of atomic bomb on Nagasaki to the incident of 9/11 (World Trade Center). To add more, Indah Ayu Widuna (2018) studies reviewing ten journal articles for checking the ways and methods used CDA to invent the social phenomenon. Most of these research papers argue the issues implementing one aspect of SFL and Fairclough's, Wodak's, and Van Dijk's models on other types of discourses. The research paper attempts to analyze the discourse of a journal article focused on the issue of involvement of Nepali women in politics which has got no or little space in the research areas.

Research Methodology

The research in this research paper has been carried out by using qualitative method. The data for qualitative research is rather flexible. This study mainly focuses on linguistics subject. The sources for data are basically two types: primary, and secondary. The primary one is the article published in the journal "Journal of International Women's Studies". The utterance, phrases, clauses, sentences of the article have helped for the critical discourse analysis. The data sources in this research are the study of discursive practice which

focus on power struggle as the authors of the article have shown the involvement of the Nepali women in politics. The collected data has been analyzed by using the CDA theories. Similarly, the secondary data have been taken from research paper, thesis, books, journals, articles from internet and any other source that can support this research. Technique of the data analysis is carried out by applying the CDA theories of Norman Fairclough, T. A. Van Dijk, Ruth Wodak and few more considering the contents, power, power struggle, power relation, presence mainly in politics as politics covers all areas.

Theory and Approaches

As mentioned above the research paper mainly uses the CDA models of Norman Fairclough, Ruth Wodak, Van Dijk and few more. Fairclough one of the most important scholars in the field of CDA has discussed the link between power, language and ideology in his research in 1989. He has developed a model, a theoretical framework for CDA for text interpretation. Fairclough's model consists of three-step process of analysis which is tied to three inter-related dimensions of discourse. Talking about discourse analysis Fairclough (1989) argues analyzing the relationship between text and society is necessary as in his book *Language and Power*:

So, in seeing language as discourse and as social practice, one is committing Oneself not just to analyzing texts, nor just to

analyzing processes of production and interpretation, but to analyzing the relationship between texts, processes, and their social conditions, of institutional and social structures. (26)

Relating to these three dimensions Fairclough further talks about three dimensions or stages-a) Description, the stage which is concerned with formal properties of the text, b) Interpretation is concerned with the relationship between text and interaction, c) Explanation is concerned with the relationship between interaction and social context – with the social determination of the processes of production and interpretation, and their social effects. He gives emphasize on the relationship of discourse to society. Similarly, another prominent scholar Ruth Wodak constructs her model on ‘sociolinguistics’. She has carried out many researches on the important social issues like racism, sexism and anti-sexism. “Discourse Sociolinguistics is a sociolinguistics which not only is definitely dedicated to the study of text in context but also gives equal weight age to both factor” (Wodak and Meyer, 2009, p. 209). Wodak’s approach identifies and describes the underlying mechanisms that are the part of those disorders in a discourse which are embodied in a particular context.

Similarly, another model applicable to analyze is Discourse Historical Approach developed in an Austrian political context which engages a systematic methodology centered upon context throughout all stages

of analysis where scholars try to incorporate knowledge of the historical sources and background. Wodak while working on anti-sexism has applied this approach as she mentions, “the historical sources and background of the social and political fields in which discursive events are embedded” (Wodak, 65). Apart from this Van Dijk talks about sociocognitive approach focusing a mental model as a subjective representation of an event, person, action, or situation that exists in the minds of social actors as he mentions it as subjective participant interpretations, constructions or definitions of the social environment. Similarly, Dialectical Relational Approach developed by Fairclough which views discourse as an element of the social process, Van Leeuwen’s model of Social Actor Analysis which focuses on the centrality of the representation of humans as social actors and their involvement in discursive events, Foucault’s concept of power and Gramsci’s Hegemony are also applicable to analyze the discourse of the article critically.

Discussion and Analysis

The article “Nepali Women in politics: Success and Challenges” is a well-organized article which mainly depicts the reality of the active political presence of Nepali Women in the main stream politics and the challenges that they are facing to achieve their goal. Nepali society is an archetype of patriarchal society where all major positions are reserved for male members. In such society making space in all sphere for the females is obviously challenging. The role of mass media, female

rights activists, authors of books and article and other well-wishers is praiseworthy for the establishment of equal rights to male and female. The article is also a crucial attempt of the three authors in the same direction. Giving light to the article from Fairclough model of CDA it is a unified whole of the three dimensions that Fairclough focuses. As we see the article taking the first dimension i.e. Description which sees the formal properties like grammar, layout, structuring the information and so on it seems a unified whole. The title of the article “Nepali Women in Politics: Success and Challenges” is short and very impressive as it is too appealing. The vocabularies that are used in the title are simple yet quite bold. As we move ahead, we can find the organizational pattern of the article is as per the standard of creating articles as it begins with an impressive abstract followed by key terms and different sections loaded with enough data and evidences. Discussing all important issues that the title demands the article ends with a clear conclusion followed by a complete citation. As the thesis statement is the core of any text the authors have presented a complete and clear thesis statement which gives a clear direction for further discussion as, “In this paper we will discuss women’s struggle for equality in Nepal, their current successes in the political process, and remaining underlying challenges” (Nepali 76). The thesis statement clearly depicts the central idea of the article that how Nepali Women are stepping ahead facing different challenges.

Similarly, moving ahead the article has been presented under nine different sub-headings to discuss the issues systematically. All paragraphs have a clear topic sentence with enough details and evidences. There is a well-formed coherence among the paragraphs to establish the issue mentioned in the thesis statement. The use of proper tense, active and passive structures, use of connectives, signposting, pronoun and so on also is appropriate to form the sentence effective as: “The struggle of women for equality and political participation goes back more than a century, during these period of political instability” (Nepali Women in Politics: Success and Challenges, p. 77). Here the compound subject is used with correct subject verb agreement and proper choice of vocabularies. Similarly, another discourse asserts:

Although under the direct rule of King Mahendra major reforms were established in infrastructure development – ranging from health, education, communication, agriculture, road networks and transportation – failure to gain the public trust, repeated corruption scandals of officials, bans on political parties, and suppression of opposition voices all weakened his legitimacy. (78)

The discourse opens with contrastive connective ‘Although’ which makes the argument curious. As it moves ahead it shows the clear comparison between monarchical system and democratic system.

The words showing the fundamentals of development have been properly linked with political term like ‘legitimacy’. The article mentions the tables with verities of data showing the presence of women in political sphere which is another scientific asset. As it is said all analysis is partial up to a point and one cannot thoroughly describe every textual feature a selective attention is a need, the above-mentioned utterances show the textual property of the article valid.

The article is strong enough to depict the social reality regarding the participation of Nepali women in politics as Fairclough and Wodak mention, “CDA has three central tenets: 1. Discourse is social action (or “social practice”); 2. Social action constructs social reality (objects, situations, identities, social relations...); 3. Discourse is the use of language” (pp. 258-284). It follows, as Chilcote argues, “Discourse (or use of language) constructs social reality. Further, as proponents of CDA contend, ‘language use (discourse) is, as the tenets of CDA assert, connected to the “construction” of knowledge about social objects, identities, processes, etc.’” (37). Discourse constructs the reality, as in the articles each and every utterance express the social reality as, “Nepali women began their struggle during the Rana Regime and Regime and advanced since the 1950s, by engaging both in popular peaceful movements to armed insurgency and parliamentary competition with their male political counterparts” (76). Nepali women took part in any type of political events

though the male counterpart took the major authority.

Van Leeuwen’s Social Actor Analysis of CDA focuses on the centrality of the presence of humans as actors and their role in discursive events. Such social actors can be highlighted through the grammatical organizations as he puts, “... sociosemantic inventory of the ways social actors can be represented” (23). In the article, the authors mention several such women actors such as Yogmaya Neupane (1860-1941), under her leadership Nepali women began their struggle during Rana Regime (Nepali 76), Queen Rajendra Laxmi led a process to unify Nepal, Mrs. Kamala Kunwar (the wife of the warrior Balabhadra Kunwar) participated in the Nalapani Fort battle...” (Nepali 77) and so on who showed their bravery for shake of people and nation. Similarly, when we see the article through Discourse Historical Approach (DHA) which focuses on historical sources and backgrounds, the authors mention enough such sources and backgrounds to clarify their argument as, “The direct engagement of, and confrontation with the ruling elite for the rights of women began with Mrs. Yogmaya Neupane (1867-1941), born at Simle, Bhojpur, Eastern Hill of Nepal” (77). The line clearly provides the historical sources of the leader Yogmaya Neupane. Furthermore, the entire article is a historical document as it documents the historical roles of women in all important political changes. From the perspective of Sociocognitive Approach which attempts to link discourse structures and social

structures, the article can be found as a good example as the discourse of the article clearly shows the political structure of Nepal in which Female participation is still low though it is increasing as per the data of the article show. As Van Dijk puts defining ideology which is closely related to this approach “foundational beliefs that underlie the shared social representations of specific kinds of social groups that form the basis of discourse and other social practices” (120-121). The authors put in the article:

Nepali women who were once deprived of all kinds of political, social and economic rights, victims of oppressive cultural, religious and social traditions emerged as key actors in fighting for and securing their rights.... This does not mean that the oppressive conditions have been obliterated...many girls and women still experience de facto discrimination embedded in cultural norms, beliefs, and practices. (81)

The discourse depicts that though the women played a vital role for any revolutions still they are the victim of domination and discrimination. This fact the entire article depicts with enough evidences. These lines speak the reality of Nepali society.

Nepali women are deprived from different power and privileges due to patriarchal hegemony. Hegemony refers to the dominance of one group over another, often

supported by legitimating norms and ideas. Gramsci has coined the term hegemony, which deals with issues of power on a mass cultural and societal scale. Gramsci (1971, p. 8) asserts This system relies on a delicate balance between force and the illusion of consent from the majority. While force is always present, it's disguised as being backed by popular approval.

In patriarchal Nepali society, Women remain in minority due to the power exercise of male. Mouffe (1979, p. 182) defines Gramscian hegemony as “the ability of one class to articulate the interest of other social groups to its own”. As Mouffe argues in Nepali politics it's men who speak the voices of women counterpart making their convenient. Men lead the society making majority of women followers. It makes the women as traditional outsiders from the political realm. We can see certain scholars who argue that due to feminized quality the representation of women undermines their political leadership. “Masculinity as the unmarked norm of leadership against which women were, if considered, marked as different” (Adcock, 2010, p. 150). Adcock argues that the marking of women served to undermine their status as serious political contenders, and “replicated a gendered hierarchical public/private distinction”. When women are undervalued then even if they give a great contribution in any political movements, their contributions are not given due space as it is not documented as the contributions of men.

The article depicts that discourse

continues to reproduce structures of inequality. Focusing the feminized traits, male politicians alienate them from the traditionally “masculine” world of politics. Women’s glorious sacrifices remain unheard as the article mentions:

The struggle of women for equality and political participation goes back more than a century, during these periods of political instability. Nepali women’s engagement in social, economic, and political freedoms have not been properly documented.... The history of women’s struggle for their freedoms is not well documented because men were the writers of history. (77)

The lines clearly show the power relation between male and female especially in the context of Nepali politics. It also portrays that history is in the mercy of power. It is the document created by the powerful people. The discourse of the lines is powerful to show the voice of Nepali women that how they are victimized by powerful one. Foucault (2006) writes:

The omnipresence of power: not because it has the privilege of consolidating everything under its invincible unity, but because it is produced from one moment to the next, at every point, or rather in every relation from one point to another. Power is everywhere; not because it embraces everything, but

because it comes From everywhere. (93)

Foucault would see discourse written or spoken as an important part of the society everyone holds. Discourse creates history, it creates reality too. It is the very discourse which is under control of male members of the society is one of the responsible factors that covers the endeavors and achievements of the female and this is the main cause that Nepali women still facing challenges to make space in the world of Nepali politics.

Conclusion

Nepal has witnessed a long political journey since long and has undergone colossal socio-political uncertainties and transformations. Nepali women have exhibited untiring struggle to make their space in deep rooted patriarchal society. Nepali women have been able to realize few changes in issues the issues like political rights, civil liberties and individual freedom but are still not got liberated from the burden of living in a patriarchal society. Gradually, they are making space in political world with the role of leadership. The article with its powerful discourse delineates the historical achievements made by the women with their rigorous participation in all political struggles though their attempts have not been fully documented. This short article is a great effort to strengthen the identity of Nepali women which still has not been fully acknowledged.

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