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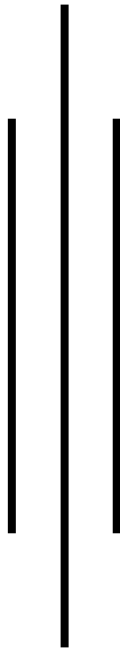
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Editorial

Panauli has been known as an educational destination since ancient time. Indreshwor Campus, Panauli has been established as a leading educational and academic center within the district. Indreshwor Campus is the first center of higher education established in 2058 BS with the community financial participation of Panauli. Presently, Bachelor and Master level courses in management, humanities and education faculties are being conducted in the campus.

In the early stage, this campus completed a survey on "*Time has changed, Changing Higher Education in Panauli- Outflow of students to others Locations 2079*" in collaboration with Panauli Municipality in the field of research. This is the first survey conducted by Indreshwor Campus using its own physical, financial and human resources. After that, this has been strives to publish "*Panauli Journal*" with the support of University Grants Commission. The diverse collected research articles have been permitted and revised by peer review and published. This journal publishes academic research articles received from scholars of various disciplines. These articles provide valuable insights into the Nepalese context and contribute to the academic discourse in their respective fields.

We would like to extend our gratitude to all the authors for their contributions and the reviewers for their valuable feedback. We would like to express our gratitude to all the contributors for their efforts and commitment to producing quality research. We hope that this volume will stimulate further research and contribute to the academic discourse in Nepal and beyond.

Editorial Board
Panauli Journal



Face-to-Face and Virtual Instruction Practices in Nepali Schools

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Abstract

The COVID-19 pandemic affected the education sector along with the other sectors in Nepal. The education system and its major components have been disrupted by the pandemic. In this regard, I have prepared a research article to explore the status and practice of face-to-face and virtual instruction in school education in Nepal.

The first objective of this paper is to assess the present situation of the face-to-face mode of schooling. The second objective is to analyze the current state of virtual learning and the third objective is to study the change from face-to-face and virtual learning in the education system. This research is qualitative one. This is delimited in the secondary schools of the Gorkha municipality. I have selected the schools of the study area purposively. I have used non-participant observation, Focus Group Discussion, and open-ended interviews to generate information and it was the primary source. The COVID-19 pandemic has created an alternative mode of instruction, i.e., a virtual mode. I have found that depending solely upon the virtual mode of instruction during the COVID-19 pandemic situation has been less effective in the study site due to poor internet access and electronic devices. The blended approach has been more effective in the instructional process.

Keywords: blended approach, COVID-19, paradigm shift, pedagogy, virtual learning

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1. Introduction

The COVID-19 pandemic has brought an unprecedented change in the global context, particularly in the pedagogical approaches. Sometimes, the usual ways of teaching and learning are replaced by new and different ways all over the world. This is the shifting paradigm in the academic arena. The status and practice of face-to-face and virtual instruction in school education represent the major theme of this paper.

Due to the COVID-19 pandemic, 1.6 billion learners in more than 200 countries are affected by the COVID-19 pandemic (Pokhrel & Chhetri, 2021). Nepal is facing the problem of the COVID-19 pandemic in its various sectors to date. The consequence of the lockdown means schools and universities have been temporarily closed for nearly two months. UNESCO has estimated that nearly nine million (8,796,624) students in Nepal are affected due to school and university closures in response to the pandemic (Dawadi, Giri & Simkhada, 2020). 958,127 or 11% are in pre-primary, 2,466,570, or 28% are in primary, and 3,463,763, or 39% are in secondary. Similarly, 404,718, or 5% are in tertiary education (ibid.). This figure shows that most of the education system, all levels of schools, and universities are directly affected by the pandemic. Similarly, Nepal has got a window to redefine the education system during the lockdown (Surkhali & Garbuja, 2020). It has created an environment for an alternative way of instruction which has changed from a face-to-face mode to a virtual one.

When the situation is not favorable for face-to-face instruction, virtual teaching and learning (e-learning) are used as the best alternative techniques of instruction. More than 94% of the world's student population is impacted by the COVID-19 pandemic (Pokhrel & Chhetri, 2021). Social distancing and restrictive movement policies have significantly disturbed traditional educational practices, i.e., face-to-face teaching and learning practices. Reopening of schools after the relaxation of restrictions is another major challenge with various new standards. There is a kind of pressure to explore new techniques of instruction and evaluation systems in the education sector of the country during the period of the COVID-19 pandemic and even in the future. There is a paradigm shift in the way educators deliver quality education through various virtual platforms (Pokhrel & Chhetri, 2021). Virtual learning, distance learning, and continuing education are some of the solutions to this pandemic period.

Various countries in the world have used their resources to provide education in alternative ways. They have virtual learning practices in the normal situation, but at

this time they have practiced a lot. Some technologically advanced countries have easily adopted the distance mode of schooling, i.e., Germany, Australia, Italy, France, the UK, the USA, etc. (Dawadi, Giri & Simkhada, 2020). In such countries, they have quickly enhanced their virtual learning platforms like Moodle, Learning Management System-LMS, and Cloud systems. China and India have both established national virtual learning portals during the pandemic period. They have increased access to the national repository of learning resources for students, parents, teachers, administrators, and publishers. To ensure learning, China has mobilized all provincial and national virtual platforms and telecom service providers, upgraded the bandwidth of major digital platforms, and mobilized societal resources, both human and material. India has provided access to thousands of complete courses in multiple languages (Azzi-Huck & Shmis, 2020 as cited by Dawadi, Giri & Simkhada, 2020). These practices have strengthened virtual learning with the security and collaboration of all service providers. Countries that have poor access to technology have practiced radio and television for their virtual learning classes.

During the period of COVID-19, most of the time, schools and universities have closed their face-to-face modes of schooling. At that time, such closure hurts a student's knowledge and skill development. Many students have faced the mental problems of alternative schooling. In the Nepalese context, digital learning creates inequality in access to education. People who have easy access to virtual learning platforms have a learning opportunity. Those who do not have access to virtual devices do not get the opportunity to learn. It creates a digital divide in the process of teaching and learning. During the period of the COVID-19 pandemic, Nepal mobilized the resources and materials for the continuation of education, but it was less fruitful because of the diversified socio-cultural status. Though the country's universities and educational institutions have acquired some hybrid pedagogical systems, they are not well-managed or sufficient (Khanal, 2021). In the context of Nepal, the home and community are to be mobilized; the background and limitations of the home and community also need to be an important consideration (Mahboob, 2020; Dawadi, Giri & Simkhada, 2020). Consequently, the inevitable variations of society have varied access to virtual learning and the alternative process of schooling.

During the period of school closure, existing inequalities connected to different socio-economic situations of the Nepalese people have increased mainly due to the lack of resources, including access to educational technologies and the internet, and a lack of physical spaces to carry out home-based learning among families from poorer backgrounds (Ferri, Grifoni & Guzzo, 2020). People who have poor access to the devices of virtual learning have less benefit from the virtual learning process.

So, there is technological variation among people, which creates inequality in education.

The changing nature of students and available technologies has required academics to change their approaches to teaching to gain improved learning outcomes (Hativa & Goodyear, 2021 as cited by Redmond, 2011). There are new changes for both instructors and students in the blended learning process (Downing & Dymont, 2013). Though there are many changes in the blended approach to learning, it is needed to provide knowledge to the learners from which they can work effectively in society and at their workplace.

There is a boundless effect of the COVID-19 pandemic situation on the education sector. There is virtual instructional practice during the pandemic situation but the exact scenario of students' presentation, teachers' training towards the virtual mode of instruction, and the evaluation system along with the new pedagogical practice is less good than hearing from the school teachers in terms of their informal discussion. There is less study of the present situation of face-to-face and virtual education systems at the school level. Similarly, much research on the status and practice of face-to-face and virtual education in higher education is not done. So, what is the present situation of the face-to-face mode of instruction? What is the current state of virtual learning? What are the changes between face-to-face and virtual instruction? are objective-related research questions.

For supporting my evidence, I have linked the theory of interpretivism which is a theoretical framework of this study. Interpretivism has a single phenomenon but multiple interpretations. In this paradigm, the truth can be determined by a process of measurement (Lan, 2018). According to interpretivism, researchers gain a deeper understanding of the research phenomenon. Creswell (2007) has emphasized that interpretivism has its unique context, so there is no generalization of the result (Creswell, 2007). Hammersley (2013) has emphasized multiple interpretations of the phenomenon (Lan, 2018). Interpretivism has multiple realities and subjective ideas. According to interpretivism, one can conduct research in a natural setting (Lan, 2018). It is believed that authentic information can be generated from the field through the respondents' subjective reality. It has an interactive interview and detailed perspectives. Similarly, a researcher can probe an interviewee's thoughts, values, perceptions, views, feelings, and perspectives (Wellington & Szczerbinski, 2007). The Interpretivist has emphasized the better insight of the respondent through the data collection tools. Its beautiful aspect is that its ontological view tends to be subjective rather than objective (Mack, 2010).

2. Methodology

The methodology includes the study design, area, population and sampling, and data analysis procedure. The study site of this research work is Gorkha district which lies in the Gandaki province of Nepal. This study has qualitative nature. The qualitative design explores and understands the meaning individuals or groups ascribe to a social or human problem (Creswell, 2012). Qualitative design is a type of design in which the final written report has a flexible structure. In this design, those who engage in this inquiry form support a research approach that honors an inductive style. In the same way, it focuses on the personal meaning and the importance of expressing the complexity of a situation. Similarly, the total population of this research is the subject teachers and students of five private and equal number of community schools at the secondary level. For this instance, I have used purposive sampling techniques to select the schools, subject teachers, and students. Likewise, I have generated the information from the study area through non-participant observation, semi-structured interviews, and Focus Group Discussion (FGD), which are the tools of primary sources of information. I have used an observation checklist to collect the information from the classroom of all the selected schools. From the checklist, I have explored the present status of face-to-face and virtual modes of instruction and how the change occurs from the face-to-face and virtual instructional modes to the students. Similarly, I have used semi-structured interviews with subject teachers of ten selected schools to collect the information. In the same way, I have used Focus Group Discussions for two groups of students from private and community schools. Through, video recording I have generated information from the students. I analyzed the information by generating the theme of the information and providing them with some evidence along with theoretical support.

3. Result and Discussion

The result and discussion of this research work are mentioned under these sub-topics.

3.1. The Current Status of Face-to-Face Instruction

Since the COVID-19 pandemic, all the schools in the Gorkha municipality have been conducted in physical mode. All the classes at the secondary level are running smoothly. In this academic session 2078/2079, which lasted about two months (February-March), all the schools were totally closed. Since that time, selected schools in the Gorkha district have been using alternative modes or the virtual mode

of schooling. Except for such time, most of the months of this year are in favor of the physical mode of schooling.

3.2. The current status of face-to-face instruction in private schools

From the Gorkha municipality, there are only five secondary boarding schools have been selected in this study. They have similar types of conditions in physical classes or the face-to-face mode of instruction. The efforts of the school administration affects the overall educational activities in the schools. I have explained the present status of the face-to-face mode of schooling within the sub-topics.

3.2.1. Student's regularity

In the face-to-face mode of schooling, private schools can maintain the regularity of students. Various arguments of respondents which I have gathered from the interview have shown the regularity of students in the classroom situation after the pandemic situation. Similarly, I have generated information through non-participatory observation; I have found the regularity of students in the school is better when 90 percent of students are present. The regularity of students represents their participation in the learning process, homework, regular work, interaction with their peers and teachers, sincerity of their work, and participation in extra-curricular activities. I have generated information through Focus Group Discussion (FGD) from students in this case. The regularity of students is higher than during the pandemic situation. According to their views, they are almost time present in school after a pandemic situation but in the pandemic situation, they have poor access in the classroom. Students argued that they are mostly attending the school after pandemic situations physically which makes them easier to learn something, interact with colleagues, and get feedback from teachers.

Students have felt free in their activities in the classroom after the COVID-19 pandemic. Interactive classroom, peer, extra class activities (ECA), and other activities are properly conducted in the schools. Though an individual's opinion is subjective according to interpretivism, the respondent's voice represents the situation of selected private schools. The physical mode of the schooling system supports the regularity of students, whereas the virtual mode does not (Ferri, Grifoni & Guzzo, 2020). The physical mode is more attractive for secondary-level students, which provides different opportunities and ensures their regularity. This type of regularity supports making the classroom more inclusive. Inclusiveness is sometimes related to human rights. The right to education does not automatically imply inclusion (Stubbs, 2002).

3.2.2. Complication of work

In Nepal this year, about one to two months were disturbed by the COVID-19 pandemic strikethrough. At that time, only the students' engagement in the classroom takes place but no more achievements were gained. Teaching time is lost in that period. Overall, courses must be completed in this academic year, in physical classes. Instead of revision, the course's completeness is the major responsibility of a subject teacher. So, with less time, most of the teachers have felt pressured to complete the course on time. Though teachers' well-being and readiness are key requirements for them to undertake a new approach to teaching in a difficult time, they are unable to take on challenges due to the responsibility of the administration and themselves (Khanal, 2021).

Now, in the face-to-face mode of instruction, teachers are swayed to complete the course on time with better achievement. Students can construct some knowledge with their own experience, but that is not enough and is more valuable than the formal pre-determined course of the government of Nepal. So, the teachers are feeling a lot of pressure in the teaching and learning process. This feeling is expressed by the students also. Students' voices reflect that the knowledge construction process is ongoing but the pressure of the teacher is harmful to the content delivery process.

Likewise, I have generated information through non-participant observation in the case of the teacher's work. It is more difficult to complete their course in a limited time because most of the teachers have repeated their previous course content due to the incompleteness for all children.

This evidence has support that there is more complexity to completing the teacher's work i.e. teaching, homework checking, evaluation, ECAs, and students' practical work. Interpretivism argues in the multiple realities so the interpretation of students and the teachers is subjective in this case.

3.3. The current state of face-to-face instruction in community schools

In the community schools of Gorkha municipality, the current status of face-to-face instruction is satisfy-able which is under the subtopic:

3.3.1. Motivation, feedback, and evaluation processes

It has been critical to empower learners for fostering self-directed learning with motivation (Nepal & K.C., 2021). Though motivating is a challenging aspect of learning, after the pandemic situation students' motivation toward the subject matter

and the learning process is quite better. They are getting regular feedback from the teachers. They are evaluated through formative and summative evaluation processes. Schools are conducting internal examinations as corrective evaluations. Motivation supports increasing the achievement level. Feedback and a regular evaluation process help to better performance and achievement.

I have gathered information through FGD in the case of motivation, feedback, and evaluation process. Through FGD I have found that students are motivated in the learning process after the pandemic situation which was less attractive during the pandemic situation. Similarly, they have to get direct feedback from their subject teachers and they can correct their mistakes. Likewise, the evaluation process is better in the physical mode of instruction which is less effective during a pandemic situation.

Interpretivism argues that there are diverse ways of seeing and experiencing the world through different contexts and cultures (Alharahsheh & Pius, 2020). According to the view of respondents, motivation toward learning inspires students in every situation. Similarly, regular feedback on a student's performance supports them in improving their achievement. A student's achievement is evaluated by a formative and summative evaluation process. Selected community schools are using formative and summative evaluation systems in Gorkha municipality.

3.4. The Current State of Virtual Learning

In the Gorkha municipality, the physical or face-to-face (F2F) mode of schools is running after the COVID-19 pandemic. The virtual classes are stopped. Though face-to-face classes are running these days, schools have used technology for better instruction.

3.5. A virtual classroom situation during the COVID-19 pandemic

During the COVID-19 pandemic situation, virtual classes were conducted in the Gorkha municipality. The virtual learning environment is a technology-based learning environment through the Internet (Dhakal, 2022). At that time, the status of virtual classes was less accessible. I have trying to explore the status of virtual classes during the COVID-19 pandemic situation under some sub-topics.

3.5.1. Participation of students

During the COVID-19 pandemic situation, there was less participation of students in schools (Pokhrel & Chhetri, 2021). Private schools have tried to increase participation in their schools, but community schools were unable to increase the participation of students. There are various reasons for the lower participation in

schools during that situation. Comparatively, private schools have economically sound students in the secondary rather than in the community schools. So, except for other reasons, boarding schools were able to conduct the virtual class, but the participation of students in the classroom was also poor. It was better participation than the community schools, but not satisfactory.

Students have poor present in schools during the pandemic situation for various reasons. Internet connectivity, easy accessibility, and power interruptions are the common issues that we face often in developing countries for virtual learning (Adhikari et al., 2020). Some of the similar causes of the lower participation of students in private and community schools are as follows:

Lack of Internet: Due to poor Internet access, students at private and community schools have been absent. In the urban areas of Gorkha municipality, the internet was comparatively more accessible than in the remote. Most of the students are from the remote areas of the district in the community schools. So, the main cause of the lower participation of students in the virtual class was a lack of internet access.

Lack of devices: Due to the lack of appropriate devices, i.e., android mobiles, laptops, desktop computers, and tablets, students were unable to access the virtual classroom. This problem is in the community schools than the private schools of the Gorkha municipality.

The problem of electricity: Gorkha district lies in the Himalayan and hilly regions. It has geographically high mountains, hilly areas, and plain land areas. Most areas lack electricity due to their geographical location. Though the Gorkha municipality has access to electricity, it has fluctuated due to the wind, rainfall, and electricity supply itself. Due to the problem with electricity, students' participation was poor in the classroom during the COVID-19 pandemic situation.

The financial burden to the parents: Parents have been unable to join their children in virtual classes due to a lack of supportive devices and an insufficient number of devices. They have felt the economic burden of buying a new device and many devices for each child in the house. It was another reason for students' absenteeism in virtual classes.

3.5.2. Knowledge of information and communication technology

During the pandemic situation, most students and teachers have little knowledge of the operationalization of information and communication technology (ICT). In the

previous situations of first and second lockdowns in the country, teachers and students were unable to use electronic devices. These days the use of ICT is increased because of the sincerity of the school administration and the teachers as well. In the case of COVID-19, it is the professional activity of teachers based on their perceptions and experiences to fulfill their duties, responsibilities, and accountability to respond to educational dilemmas that come across their path (Caingcoy, 2021). Regarding this, the boarding schools have been able to conduct virtual classes during the pandemic situation. Besides, due to the negligence of the community school's administration and the teachers, students were not able to use the devices and conduct virtual classes. It shows the responsibility and accountability of a teacher in private and community schools. Instead of using devices and conducting virtual classes, community schools have the practice of physical community classes. Such classes were only for basic-level students, guided by the learning facilitation guidelines of the Ministry of Education, Science, and Technology.

In this case, I have generated information through FGD, the students as respondents have argued that most of the students have poor access to the virtual classroom and various teachers have poor knowledge of ICT. They have increased their efficiency in recent days. From the non-participant observation, I have generated this type of information from the selected schools. When I saw working on the computer, the teachers have poor knowledge reflects the poor byproduct in case of teaching the content.

3.6. Change from Face-to-Face and Virtual Modes of Instruction

Various changes occur in the face-to-face and virtual modes of instruction after the COVID-19 pandemic situation. I have explored some changes from such instructional modes regarding face-to-face mode of instruction.

3.6.1. Lack of reading habits

There is a major change that occurs from the pandemic situation which has created a problem of poor reading habits in students. Students who were engaged in electronic devices are familiar with the devices regularly; students who were absent from the virtual class have poor reading habits. The regularity of physical school and the habit of reading and writing before the pandemic situation have been disturbed, nowadays; they have felt much difficulty in reading and writing exercises. Its major causes are the virtual mode of instruction, lack of physical monitoring, and poor interaction with the teachers and their colleagues. This problem is similar in private and community schools.

Correspondently, I have generated information from the FGD of private and community school students. Regarding reading habits, their view is that there is a shifting paradigm in the student's reading skills. They have spent most of their time on an electronic device rather than the physical reading habit. So, the reading habit of students is overturning due to the use of electronic devices especially mobile phone and their virtual environment during the pandemic situation.

3.6.2. Psychological changes

The virtual classroom has created changes of loneliness, boredom, monotony, and sometimes depression during the COVID-19 pandemic situation. These types of changes are sometimes a kind of problem. Each time a student is left alone at home, it creates psychological changes, i.e., monotony, anxiety, and depression. Even after a pandemic situation, its effects have been seen in an individual. So, lack of reading habits, misuse of mobile phones, and aggressiveness of students are the causes of psychological changes

Similarly, I have generated information from the non-participant observation regarding the psychological change in the students. I have found that some of the students are staring and calm during the time of focus group discussion. That behavior has reflected the psychological change of the pandemic situation.

This evidence has presented the psychological changes in the students during the pandemic situation. So, while technology has simplified the learning process, its disadvantages are manifesting as psychological problems in students. That's why it is a continuing problem that influences every activity of an individual.

3.6.3. Shifting paradigm and blended mode of instruction

This is added change between face-to-face and virtual modes of instruction. The shifting paradigm in the pedagogical as well as the medium practice is the major change after the pandemic situation. The physical mode and the virtual mode of instruction are used together which is the blended mode. There is a shifting paradigm in the field of teaching and learning, motivation, student participation, use of ICT, student interaction, and the evaluation process which is reflecting the blended approach to instruction (Dawadi, Giri & Simkhada, 2020). For various reasons, in the present situation or the post-COVID-19 pandemic, the virtual mode of instruction is less effective. The physical mode of instruction also has different types of problems and changes. In this situation, the blended mode of instruction is the best way of reducing the problems of the physical mode of instruction. Additionally, within traditional pedagogical approaches, the blending modes of the education

system could be implemented to improve the quality of education at an affordable cost with limited trained human resources (Pal et al., 2021).

Similarly, I have explored the information from the field through FGD and the students' view is that, in the present situation, the physical mode of instruction using technology is better, but shortly it will be better if there is easy access to the internet and the electronic devices of students. Likewise, I have generated the information through the interview guidelines from the subject teachers. Respondents of private and community schools have similar ideas and perspectives on this issue. They have argued that the blended mode will be better soon, but there must be training for the teacher, easy access to the internet, and electronic devices, and awareness of parents.

Correspondingly I have created some information from non-participant observation in the classroom through an observation checklist. In that situation, I have found that the physical mode of the schooling system is the best way for the lower grades, but in the upper grades, the virtual mode of instruction is also an effective way. However, within a perspective of change and innovation, a virtual learning environment may play a paramount role in supporting learning in non-formal and informal contexts as well (Ale, 2022). In the case of the secondary level, the physical mode with technology is the best. The paradigm shift in education from traditional to online is a huge threat. A collaborative approach is needed for the institutions to seamlessly operationalize the virtual classes (Upadhyay, Koirala & Sedain, 2021). Though it creates various problems, this practice reflects the shifting paradigm of pedagogy in classroom instruction.

4. Conclusion

Along with technology, teachers and students are changing their ways of thinking. From the discussion, I have concluded that the virtual mode of instruction is an alternative way of learning, but it has many problems these days. The physical mode of instruction is the best way of teaching and learning. If there is any type of pandemic problem in the country, at that time a blended mode of instruction will be better. Shifting paradigms for pedagogical practice is becoming more essential in the education sector. There should be enough preparedness to implement the blended pedagogical practice in the academic sector. That's why the physical mode of instruction with technology reflects the shifting paradigm of instructional practice in the education system. In the Nepalese context, the blended mode of instruction will be more fruitful shortly. It will be helpful to implement the blended approach

in the academic sector, which will bring about the perfection of pedagogical practices.

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Free Basic Education in Nepal: A Myth or Reality

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Abstract

This paper aims to explore the household cost of basic education. The quantitative approach was used to walk around the household expenditure on basic education. Cluster sampling was used to select the sample units for the study. The 380 households were selected for the survey determined by Yamane's formula of sample selection. The SPSS was used for the data analysis. The study found that households spend Rs.31435 per year on basic education. Similarly, the per-child cost in public and private schools are Rs.14285 and Rs.49703, respectively. Moreover, parents pay Rs.2090 annually to public schools, which is regarded as the government fully funds. So, it is concluded that free basic education is just a fable, not genuineness, in Nepal.

Keywords: Basic education, household, cost, government

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1. Introduction

Investment in education is financing in human development, which imparts the individual's knowledge, skills, and attitude during different stages of life. It is a continuous process throughout an individual's life, right from birth. In the view of Aristotle, education is the formation of a sound mind in a healthy body. It advances the ability of humans, especially their senses, so they might be able to appreciate the observation of ultimate fact, goodness, and prettiness, which complete pleasure fundamentally contains (Sharma & Sharma, 2016). Similarly, education significantly contributes to preserving the sociocultural aspects and hands-on the future generation. Moreover, it aims to mainstream people in social change by strengthening democracy, valuing human rights, and creating a just society. Hence, the state has to make reasonable education provisions for its people.

The government provides different levels of education to the people, such as basic education, secondary education, higher education, technical and vocational education, and non-formal education (Dupriez & Dumay, 2006). Basic education is the first step of education, among other levels of the educational structure in the nation. The various instructive actions in numerous sceneries aim to encounter fundamental wants defined in the world statement on education for all (Dreze & Sen, 2003). Furthermore, it also includes a diversity of the non-formal and informal communities, and individual activities proposed to meet the elementary learning requirements of the public of all ages (Aluede, 2006). It means all the fundamental knowledge-generating activities are included in basic education. So, in a formal education structure, basic education refers to the first step of the education system.

Basic education is not regarded as means only; it is considered to be an end itself. It builds, systematically, different levels and types of education and training. Conceptual questions, such as using terms like elementary education and fundamental education in international normative texts and their contemporary perceptions, fall within basic education (Dreze & Sen, 2003). Basic education is regarded as the level of education considering early childhood care and development. Likewise, the basic education going beyond primary education is junior secondary education. The latest developments in national legislation bear this out. Basic education should be free and compulsory (Jomtien Declaration, 1990, as cited in UNESCO, 2007). However, a policy of free and compulsory elementary education was commenced in 1948 in the human rights declaration of the United Nations (Halvorsen, 1990).

Basic education is one of the fundamental rights of children in the world. Nepal has also approved primary education as a fundamental human right, a principle which has been protected by several global agreements and conferences comprising the Universal Declaration of Human Rights (UDHR) 1948 (Article 26), the agreement on the rights of the child (1989), the convention on the elimination of all forms of discrimination against women (1981), the world statement on Education for All (EFA), and the millennium development goals (MDGs). Yet, unfortunately, many children still lack access to quality basic education worldwide (UNESCO, 2010). In this regard, Nepal is no exception. One of the reasons for this is deeply ingrained structural disparities that act as a significant obstacle to universal primary education in most developing countries, which applies to Nepal's context (The World Bank & DFID, 2006).

The Constitution of Nepal (2015) assures the right to education is the fundamental right of all citizens. It comprises the right to access education, compulsory and free basic education, and free education up to the secondary level (Article 31). It shows that the Government of Nepal has prioritized school education as a fundamental right in the Constitution. Furthermore, more emphasis is given to basic education by making it free and compulsory. According to the Education Act-2028 (eighth amendment), basic education refers to elementary education to grade eight in Nepal.

Basic education is the most prioritized in global educational programs, policies, and agendas. In this context, the United Nations Development Program (UNDP) set sustainable development goals (SDGs) in 2016 for the overall development of the globe. The SDGs are a global call to eradicate poverty, safeguard the earth, and ensure that all publics enjoy concord and affluence. So, the SDGs also focused on education and set the global goal of “ensuring inclusive and equitable quality education and promoting lifelong learning opportunities for all” (UNDP, 2016, p. 7). To ensure inclusive and quality education for all, the Government of Nepal has prioritized basic education to achieve SDG4. Furthermore, it has set the goal to “ensure that all girls and boys complete free equitable and quality primary and secondary education leading to relevant and effective learning outcomes” (NPC, 2017, p. 28).

This goal cannot be achieved without the proper provision of basic education in Nepal. Consequently, the Government of Nepal prioritizes access to and equity in basic education. Hence, the Government of Nepal is trying to achieve SDG4 through some educational projects and plans.

The Government of Nepal has implemented different educational projects. It plans to make education accessible, equitable, and qualitative to fulfill the commitment in the international and national education forum and meet the Constitution's envisioned provision. In this context, current educational plans and projects such as School Sector Reform Plan (SSRP) and School Sector Development Plan (SSDP) have given special priority to the basic level of education.

The Ministry of Education (MOE, 2009) has implemented the SSRP (2009-2015) as a significant strategic educational plan. It had given special priority to basic education to make it easily reached, qualitative, and justifiable through right based approach to encounter the objective of confirming equitable entrée to qualitative basic education for all kids of 5-12 years age group. The SSDP has been following the SSRP since 2016, focusing on upgrading the quality of education and enhancing the student's learning achievement. The SSDP also prioritizes basic education to fulfill basic education as a fundamental right by making it compulsory and accessible, as mentioned in the new Constitution of Nepal. In SSDP, basic education goals are to advance the physical, socio-emotional, intellectual, spiritual, and ethical possibilities of all 5-12-year-old kids by ensuring school willingness and universal entrée to quality basic education (MOE, 2011 & MOE, 2016).

Correspondingly, the Government of Nepal (GON) passed The Act Relating to Compulsory and Free Education in 2018. This Act made the state responsible for ensuring that no child is deprived of school education. According to the new Act, the government has to ensure that every child of 5-12 years (basic education age group) is enrolled and receives a free education at public schools. Similarly, The Fifteenth Plan (2019/20-2023/24) has prioritized basic education to make it compulsory and free for all children. This shows that Nepal Government is quite sincere in providing basic education to all children within its policy and program level.

GON has been spending considerable resources from the public treasury to fulfill the above-stated commitment. However, the resources from the private sector, including households, are also significant. In this context, a tremendous amount of money is being spent by students of all levels in our country to achieve an education. The student's families endure the amount required for school uniforms, stationery items, mid-day meals, etc. This expense will vary depending on the economic status of a household family (Kushiyait, 2015). This means that the parents spend their abundant resources on basic education for their kids even though it is free. Similarly, parents contribute 48.8 percent of the total funding of education in Nepal (UNESCO/ IIEP-USI, 2016).

Consequently, the government's funds collected from taxes cannot finance primary learning inputs in several cases. As a result, the cost of household education increases (Penrose, 1998). So, parents should bear a considerable proportion of education expenditure for their children. However, if the public education funds are managed efficiently in the education system, the cost burden to parents may reduce.

In this context, we can see the budget allocation trend of the Nepal Government with the comparison of GDP and total budget. Nepal Government has committed to the various national and international forums allocating at least 15 to 20 percent of the federal budget and 4 to 6 percent of GDP to the education sector (Kushiyait, 2015). According to the Ministry of Finance (2022), 4.3 percent of GDP and 10.64 percent of the Federal Government's total budget have been allocated to education sectors in the FY 2022/23. The budget allocation in terms of GDP is close to the commitment. However, in proportion to the total budget, still education budget is significantly less. This may be a reason for the heavy burden of education expenditure on the household.

Basic education, which enrolls a more significant number of students, receives the largest share of funding, with 49.9 percent of the total public expenditure for education (MOEST, 2022). It indicates that the basic education level receives almost half the education financing. On the other hand, households bear 48.8 percent of the total education expenditure (UNESCO, 2016). It indicates that despite the government's spending enormous resources on education, the household also bears a substantial cost. So, this paper explores the actual household costs of basic education in Nepal.

2. Methods and Materials

The researcher followed the survey method to establish the rationale and give accurate and objective descriptions. One of the rationales for the quantitative approach is that the study entailed collecting data from the research respondents using a structured questionnaire (Ngulube, 2015) to analyze and investigate educational issues (Borg & Gall, 1989). The researcher used Yamane's (1967) formula to determine sample size and used the cluster sampling technique to select representative samples. A set of questionnaires to collect the data from the study area was designed based on the research questions.

Ratuwamai Municipality in Morang district has been selected as the study area for this research. Following the quantitative study, the results were analyzed. A survey method was used for the study, including selecting several representative households,

selecting the questions appropriate for the informants, and linking with the research questions (Baker, 1999). Thus, based on survey research, the nature of the data for this study was quantitative, and the primary source of the data was primarily used to carry out the result of this research. Data were collected using a closed-ended questionnaire in this study.

The total number of households in Ratuwamai Municipality whose children were pursuing basic education was the population of the study. According to the record of the municipality, the total number of households was 12482, out of which 7478 household children were pursuing basic education (Ratuwa Mai Nagarpalika, 2019). Hence, the population of this study is 7478 households in Ratuwa Mai Municipality of Morang district. The total sample size is 380. This sample was determined using Yamane's (1956) formula (Monga, 2013).

Two stages of cluster sampling were used to draw this sample size from the population (LaRoche et al., 2015). In cluster sampling, all the elements in the designated clusters are surveyed (Thompson, 1990). So, the whole population of the study was divided into ten clusters according to the ward numbers of the municipality. There are ten wards, and a simple random sampling selected one ward in the first stage. In the second stage, one cluster was made from public schools and another from private schools. Further, there were five public and four private schools in the sampled ward. The researcher selected the two private schools and two public schools from each cluster by simple random sampling.

After selecting sampled schools, the researcher visited each school to collect information on the households of each student pursuing basic education. There were 403 households with children pursuing basic education in sampled ward schools. The sample size of this study was 380, but all 403 households were surveyed following the assumption of cluster sampling, as suggested by Thompson (1990). However, removing some outlier units from the sample, the researcher analyzed the actual sample of 380 households in the data analyzing process.

To construct the questionnaire, "the measuring household expenditure on education: a guidebook for designing household survey questionnaires" (p. 1), published by UNESCO in 2018, was used. All collected data were entered into the SPSS program to calculate and design numbering data, summarize, compare, and generalize household expenditure on basic education. Data analysis and interpretation is the process of meaning-making of the gathered, analyzed, and presented data (Sapsford & Jupp, 1996).

3. Findings and Discussion

The data on the educational expenditure of households on basic education has been collected on three headings such as expenditure related to the payment to school (tuition fee, examination fee, admission fee, annual fee, price of belt, tie and school calendar, library fee, maintenance charge, canteen fee, hostel fee, transportation fee, health service fee, sports fee, price of educational materials provided by school, extra-curricular activities fee, co-curricular activities fee, practical fee, additional cash, and other expenses), the expenditure made out of school (school uniform, other uniform, stationeries, sports materials, material related to art, additional books, computer, internet, additional tuition, transportation cost in public vehicle, and tiffin in school) and other optional expenditure (music and art class, gift and other activities) as suggested by UNESCO (2018). So, it is worth finding the proportion of spending in different headings. Therefore, the pattern of household expenditure on basic education in the separate title has been presented in table 1.

Table 1: Pattern of household cost in basic education

Expenditure heads	Average cost (in Rs.)	Percentage
Payment to school	11700	37.22
Expenditure out of school	19521	62.10
Other optional expenditure	214	0.68
Total	31435	100.00

The highest expenditure is on materials and services that should be purchased out of school. Households spend 62.10 percent of the total educational cost on it. Similarly, 37.22 percent was spent on the payment to school, and only 0.68 percent was spent on other optional expenditures. Therefore, it shows that most educational expenses are paid by purchasing different things and services bought out of school.

The expenditure pattern of households on public and private schools may differ. So, in this study, this researcher has presented the different patterns of educational expenditure in public and private schools. It is shown in table 2.

Table 2: Household cost based on the school types

Expenditure heads	Public school		Private school	
	Average cost (in Rs.)	Percentage	Average cost (in Rs.)	Percentage
Payment to school	2090	14.63	30378	61.12
Expenditure out of school	12098	84.69	18947	38.12

Expenditure heads	Public school		Private school	
	Average cost (in Rs.)	Percentage	Average cost (in Rs.)	Percentage
Other optional expenditure	97	0.68	377	0.76
Total	14285	100.00	49703	100.00

According to the expenditure head, the expenditure pattern differs in public and private schools. In public schools, household expenditure is highest on out-of-school (84.69%), whereas in private schools, the most increased cost is payment to school (61.12%). It indicates that parents of public schools spend more resources on educational materials and services, which they often buy themselves out of the school zone. On the other hand, parents of public schools pay different types of fees to the school even if it is regarded as a free school. In public schools, households pay Rs.2090 (14.63%) annually for basic education. It is contrary to the commitment of the Nepal Government to free and compulsory education for all.

It shows that Nepalese households often spend substantial amounts, directly and indirectly, to access education, even if it is free. In this regard, about 96 percent of total household expenditure is incurred on purchasing books, stationery, uniforms, private coaching, and fees in India (Shariff et al., 2000). Moreover, Bayar and Yanik-Ilahian (2016) also reveal that the expenditure made by the private schools' parents mostly goes to the school fees, whereas, in Government schools, heavy expenses fall under the purchase of different stationeries and uniforms. It shows that the parents' expenditure pattern differs according to school type. The condition of Nepal is also in this line. So, it substantiates that basic education is not free in Nepal.

4. Conclusion

Household expenditure on basic education is generous in Nepali society. People spend considerable amounts of their scarce resources on basic education, which is expected to be free to all children by the state. However, all the evidence from this study proves that basic education is not free in Nepal. So, the Constitutional commitment to the Nepal Government's free and compulsory basic education is merely a myth at the implementation level of the Constitutional guarantee.

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Critical Awareness within the Teachings of the Bhagvat Gita and the Aditya Jyoti Path

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Abstract

Total ignorance of what we have had in the eastern body of knowledge and civilization for a long period of time may lead ones to imperfect course of learning since there have already been in the east what we claim today to be new and innovative. The concepts such as critical thinking and critical teaching – though they were not explicitly expressed in words – existed clearly in the literatures and practices of the ancient eastern life. In this brief review article an attempt is made to explore some kind of bridging up between the ancient eastern values and today's (post) modern expressions related with criticalities in education, particularly in teachings. The concepts of critical discourse and critical pedagogy are elaborated, and a few of the contents of the two renowned books on eastern values are analyzed and interpreted putting the intensive curiosity on how these ancient eastern understandings throw insights on today's critical framework of thinking. This article expects for the readers to have general background knowledge on the discourse related with the Mahabharata War in the times of Krishna and on the enriched guidelines given by Guru Aditya for ideal human life of the present time.

Keywords: engagement, empowerment, identities, ideologies, oppression, liberty, social injustice.

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1. Background and Overview of Literature

Criticalities in teaching have shaded useful insights for practitioners primarily focusing on the issues such as learner empowerment, engagement, negotiation and autonomy (Kumaravadivelu, 2004; Norton and Toohey, 2010; Down, 2010). The concepts such as post-method pedagogy, critical discourse analysis and critical pedagogy explicitly advance their advocacy putting in centre the uselessness of prescriptive teacher-centered activities in education and worthiness of learner activation, involvement, empowerment, identity, ideology, interaction and engagement in learning and teaching.

These burning issues of today's scene of teaching and learning were also equally acknowledged in the teachings of the ancient times when the Bhagvat Gita was scripted. In the life teaching books such as the Bhagvat Gita and the Aditya Jyoti Path, we find enough amount of critical awareness shown by the characters of all times, including Lord Krishna, His devotee Arjuna and Guru Aditya. Critical awareness is regarded in this writing as the essence that today's critical thinkers intend to state within their frameworks such as Critical Discourse Analysis and Critical Pedagogy.

Critical discourse analysis: The CDA is an approach which offers the socio-political interpretation of a discourse, and shows clearly the relationships between language and power (or, politics). Cutting (2008) argues that "CDA is an ideological approach that examines the purpose of language in the social context and reveals how discourse reflects and determines power structures" (p.3). The CDA approach successfully links the linguistic and social variables within the wider range of social contexts. It is largely influential to the global social issues such as power, culture, gender, education, economics, etc. so that the implication of the properties of a language can be easily seen in the social contexts of the world issues and ideologies. For Holmes (2012), CDA is explicitly concerned with investigating how language is used to construct and maintain power relationships in society; the aim is to show up connections between language and power, and between language and ideology (p. 389).

Critical pedagogy: Critical pedagogy is an innovative teaching orientation that was developed by a popular Brazilian educator, Paulo Friere through his work 'Pedagogy of the Oppressed', (1970). This approach is also termed as 'critical literacy'. It helps students to be free from the oppressive condition of societies and classrooms. In the critical pedagogy, open discussion on social, political and ideological issues are encouraged. Furthermore, learners develop critical abilities to

analyse the contemporary society and power structures of these societies. Gender issues, social issues, political issues, ethnicity, security, and dominance are the major aspects for classroom discussion and understanding.

Reconceptualizing education: Critical awareness in practitioners has encouraged themselves to reconceptualize the entire education system. According to critical pedagogy, second language education needs to be understood in a different way from how the mainstream education (particularly, ELT) is dealing with it now. It needs to be reconceptualized by putting learners' urgencies and identities in centre. Learning is a practice that constructs, and is constructed by the identities of learners, their social surroundings, their histories, and their possibilities for the future (Norton and Toohey, 2010, p. 1). Learners are not only learners of content, but they are the change agents of their societies and of the contemporary knowledge systems. The second language should be understood as a means of social changes, reforms and issues.

Learner engagement: Missing in the mainstream education of the present time is the notion of students and teachers as active participants capable of producing knowledge, generating meaning and taking social action (Freire, cited in Down, 2012). Today's critical awareness and voice is that students should also get the collaborating opportunities for planning, assessing and other activities for their own learning.

Learner identity: The socio-political term 'identity' has become crucial in the field of education along with its advocacy of criticalities in this field. One relevant discussion about the relationship between challenging identities and education has been led by Suresh Canagarajah. In his writing in Norton and Toohey (ibid.), Canagarajah (2010) explores through his case studies in the USA and Sri Lanka that literacy activities were misleading in the ESL classrooms because of "unfavourable identities imposed on the learners" (p. 5). In his research the *safe houses* served as the sites of identity construction. He found that these 'safe houses' allowed negotiating among the students of diverse communities with different identities.

2. Methods/Approach

The approach that I have adopted in this study is a form of discourse analysis in which intertextual correlations among the texts produced across a considerable period of time ranging from ancient Mahabharata Age to the (post) modern era are explored. The representative pieces of the Bhagvat Gita and the Aditya Jyotipath, the two different spiritual discourses reflecting the ancient eastern consciousness are sampled purposively and they are interpreted from the critical perspectives of

modern thinking/consciousness. Chapter One and Chapter Two are sampled from the Bhagvat Gita, and Part One and Part Two are sampled from the Aditya Jyoti Path. The discourse pieces are basically analysed in terms of the critical parameters including empowerment, engagement, liberty and social transformation.

3. Results and discussion

Critical awareness has become an important standard in the modern education system as one of the resultant features of the contemporary knowledge, philosophy and thinking pattern. In the successive subtopics, this feature of modern discourse is discussed by exploring it within the teachings of the ancient eastern thinkings and legacies.

Critical awareness within the Bhagvat Gita. The Bhagvat Gita (TBG) throws critical shades right after its beginning when the narrator/reporter of the war in Kurukshetra states the event as it is before the power iconic King Dhritarastra. Unlike in the news reporters of the (post) modern time, no influence of state power was seen in the reporting of TBG. Neither exaggeration of the power nor underestimation of the oppressed was seen in the contemporary discourse of TBG time. Similarly, as the discourse moves on in the source (i.e. in Chapter 2), Krishna who was the Guru as well as friend of Arjuna encouraged the warrior for the purpose of latter's sociopolitical empowerment. Despite the absence of the four walls of the classroom, empowerment by a teacher as an instance for critical awareness can be explicitly seen in this episode of the discourse. Krishna encourages Arjuna to fight with his own kinships just because the power was misused and rights were grabbed by the sons of the brother of his father unethically. Krishna's focus is that even fighting can be sinless if it is meant for social justice and for the end of inequality, injustice and oppression in the societies. The issues of liberty and empowerment are also expressed in TBG 2.11, 2.15 and 2.18. In these verses of the Chapter Two, Krishna emphasizes the urgencies of conscious people for playing the accurate roles in accurate time as the influential change agents of their societies.

The discourse between Krishna and Arjuna throughout TBG can be resembled as the cool interaction between a teacher and his student(s) inside a classroom of (post) modern university. The discourse is fully characterized by many dimensions of consciousness, including critical approach. Krishna persuades Arjuna for the war, arguing that the war will be an education or lesson for the newer generations of people for a long period of the future (TBG 2.48); it is for social transformation. This criticality reaches into height when Krishna in TBG 3.30 advocates that Arjuna must focus on fight for liberation. The intensity of one's engagement in learning

and performing leads whether to success or failure. This awareness regarding engagement is central in today's critical pedagogy too.

Another important point is that just like in the today's critical approaches, TBG also presents the contexts for learners and their teacher for peaceful and fruitful interactions. Collaboration in the given task adds critical values in the discourse of TBG. Furthermore, Krishna's focus on the critical issues such as identity and ideology in the verses 2.31, 2.33, 2.34 and 2.35 of TBG illustrates that identity and ideology are not always oriented to getting rights and benefits, but more importantly engaged for fulfilling one's responsibilities and duties. The war for Arjuna was just like *safe house* (Canagarajah, 2010 in Norton and Toohey, eds.) for uplifting identity and social justice.

Critical guidance in the Aditya Jyoti Path. The human essentials such as liberty, inclusion, representation, equity, identity and ideology are identified as basics of critical awareness of our time. These critical issues have been duly addressed by various attempts of teachings and interactions of the enlightened Personality popularly known as Bal Gyani Guru Aditya. In His book *Aditya Jyoti Path* (AJP), Guru Aditya outlines within a poetic discourse the critical characteristics of the relationship between a Guru (i.e. a teacher) and a disciple (i.e. a learner). "This is a relation where the bodies are different, but the life one," the Guru expresses. For Him, a teacher and a learner are essentially blended for the specific of learning a life; only a higher level of collaboration, cooperation and negotiation between teachers and learners may lead ones towards a true sense of learning. This is the typical understanding of the critical approaches about the relationship between teachers and their students.

In the same book the AJP, the empowerment of the oppressed and marginalized learners through spiritual teachings and encouragement can be explored almost everywhere. For instance, in the eighth section of the Part One, Guru Aditya expresses, "Seeing others' accomplishments, never think that God has discriminated against you by keeping you away from all sorts of happiness. He has bequeathed a divine and glorious light inside you, which shall exhibit your perseverant form in front of the world." The explicit as well as the underlying meaning of the expression is apparently associated with empowering the learners by showing their strengths and potentials for learning. People who are socially discriminated and oppressed are to be psychologically boosted up and opportunities for learning should be ensured. This resembles the basics of criticalities in modern education.

A similar piece of discourse at the end of the Part Two can be found in the AJP. The enlightened teacher puts his words, “Fight only for legal rights. Do not forsake others of their guaranteed rights, even if that makes elixir for your soul.” This version clearly indicates the voice for those who are voiceless. It encourages people to fight for right things and not to take interest in taking what others have as their right. The piece of discourse is intended to ensure social justice too. This is indeed one of the basic implications of critical approaches to education.

Another important voice raised by critical movement in education is sociocultural issues with identities, ideologies and social transformations. In the AJP, urgency for high level of social consciousness has been expressed in several places. An example is: *Education without culture, civilization and morale is of no worth. Such education always makes us impaired to discern the real value of our life.* In this quotation we can explore the urgency for incorporating sociocultural values for actual learning and social transformation. Value of our life can be enhanced only through the incorporation of culture and civilization within the framework of our education.

4. Conclusion

The attempts of this brief piece of writing have been just to assemble few examples from the spiritual discourses of the East to portrait that modern theories of the today's time also exist inherently in our ancient consciousness and knowledge systems of the East. At the same time critical awareness explored within the ancient spiritual discourses makes the critical movements and campaigns even more meaningful and relevant. From the exploration and discussion so far the new body of knowledge has been evidenced from both ancient and modern thinking patterns in a way that educating children and others is not merely passing them an amount of knowledge or information but enabling them to bring expected changes and transformations in their societies with maximum dedication to sociocultural identities, social justice and humanity.

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Factors Associated with Absenteeism in Secondary School Students of Nawabuddha Municipality

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Abstract

Absenteeism is a significant issue faced by educational institutions worldwide, including Nepal. High absenteeism rates can negatively impact students' academic performance, potentially leading to poor grades and an increased likelihood of dropping out. Identifying the factors contributing to absenteeism and measures for minimising it is crucial for individual and institutional academic achievement. This study aims to investigate the frequency of absenteeism and its association with various factors in Nawabuddha Municipality of Kavrepalanchok district.

A cross-sectional survey was conducted among 288 students from a secondary school in Nawabuddha Municipality of Kavrepalanchok district. A self-administered questionnaire was used to collect data on the frequency of absenteeism and various factors contributing to absenteeism. Data analysis was conducted using SPSS.

The results showed that 56.3% of students reported being absent for one day, 15.6% for one week, and 2.1% for 15 days in the current academic year they were studying. Personal factors were the most significant contributing factors to absenteeism, with bullying (36.5%), lack of interest in study (69.8%), and stress (39.6%) being the top reasons. The school environment was also a significant contributing factor, with the relationship between students and teachers (50%) being the most significant factor. Socio-cultural factors, such as going to work with parents (41.7%), inability to buy essential stationeries (22.9%), and menstruation (74%), also contributed significantly to absenteeism. Gender issues were not significant contributing factors to absenteeism. The chi-square test revealed a significant association between absenteeism and personal factors ($p=0.002$), school environment ($p=0.001$), and sociocultural factors ($p=0.001$).

Absenteeism is a significant problem faced by educational institutions in Nepal, with personal factors, school environment, and socio-cultural factors being significant contributing factors. Interventions addressing these factors can reduce absenteeism and improve students' academic progress.

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1. Introduction

School absenteeism is a significant issue associated with various factors in many countries, including Nepal. High absenteeism rates can harm student's academic performance, leading to poor grades and an increased likelihood of dropping out of school (Klein, 2022). Moreover, absenteeism can negatively impact students' social and emotional well-being and ultimately limit their opportunities (Antaramian, 2015). School absenteeism can both be referred to the intentional or unintentional non-attendance of students from school without a legitimate reason (Kearney, 2008).

In Nepal, school absenteeism is a significant issue, particularly in rural areas with limited access to education (Hussein, 2019). According to the Ministry of Education, absenteeism is more prevalent among girls than boys, and the main reasons for absenteeism include household chores, child marriage, and lack of interest in education (Government of Nepal, 2018). Moreover, a study conducted by the World Bank in 2015 found that absenteeism rates in Nepal are higher among poor households, indicating that socio-economic factors play a significant role in absenteeism (World Bank, 2015). Similarly, the percentage of students completing basic education in Nepal is 71 percent while for grade twelve it is 22 percent (MoF, 2019). Student dropout imposes a huge waste of resources spent on education and a burden on the hard-earned money of the taxpayers and frequent absenteeism is one of the key indicators for drop-out. A recent study utilizing data from the 2019 Nepal Multiple Indicator Cluster Survey (MICS) reveals that marriage is the most common reason in Nepal for children quitting school specially for girls. Girls also can more dropout because of absenteeism due to child labour or household work since it is found in the literature that girls do more household work than boys does. Furthermore, a study by Adhikari and Pokharel (2016) found that students from lower-income families were likelier to be absent from school than students from higher-income families. Financial difficulties and lack of access to resources, such as transportation and educational materials, were the main reasons for absenteeism among low-income families.

Manandhar (2012) states that the overall primary school dropout rate was 4.26 percent in Chitwan and Nawalparasi districts. The dropout rate for girls (4.04 %) was less than for boys (4.50 %). More boys (52.6 %) dropped out than girls (47.6 %). Dalit caste comprised around 30.5 per cent of dropout children. The maximum (42.2 %) of the actual dropout was due to illiteracy and parents' negligence in their children's education (Roy, 2019).

Moreover, child-related variables like grade, age and work at home were found to be significant. Therefore, it is important to identify the factors associated with school absenteeism to develop effective prevention strategies. It is, therefore, important to identify the factors associated with school absenteeism to develop effective interventions. Considering the above state problem, this study aims to discuss the factors associated with school absenteeism in secondary students of Nawabuddha Municipality, Nepal. The study begins by providing an overview of school absenteeism, followed by a discussion of the prevalence of absenteeism in Nepal. The study further concludes by discussing the implications of these findings and recommendations for addressing school absenteeism.

2. Methodology

The study employed a cross-sectional research design and quantitative data collection methods to investigate academic absenteeism among secondary school students in Nawabuddha Municipality of Kavre district. A self-administered structured questionnaire was utilized to collect data from a sample of students. The study population comprised 1254 students from grades 8 to 10 in Nawabuddha Municipality's 50 community and institutional schools (CHERD, 2021). The data were collected between 1st to 25th February 2023, and specifically focused on academic absenteeism within the current academic year. Descriptive and inferential statistical analyses were used to determine the prevalence of absenteeism and identify its associated factors. The study ensured that all participants provided informed written consent, and their anonymity was protected by assigning codes to each respondent. The participants in the study were voluntary and had the right to withdraw at any time.

The Purposive sample was calculated, by using the following formula.

$$n = (z^2 * p * q * N) / ((z^2 * p * q) + ((N - 1) * e^2))$$

Where:

P = Population size = 1254

e = Margin of error = 0.05

CI = Confidence interval = 95%

z = Z-score for the given confidence interval (from standard normal distribution table) = 1.96

p = Probability of success (assumed 0.5 for 50% response distribution)

q = Probability of failure (1 - p) = 0.5

Substituting the values, we get:

$$n = (1.96^2 * 0.5 * 0.5 * 1254) / ((1.96^2 * 0.5 * 0.5) + ((1254 - 1) * 0.05^2))$$

$$n = (3.8416 * 0.25 * 1254) / (3.8416 * 0.25 + 62.605)$$

$$n = 287.3077$$

Therefore, the required sample size is approximately 288.

3. Result

The following section explains the finding of the study

Table 1: Socio-demographic data of respondents

Variable	Frequency (288)	Percentages
Age		
Below 15	237	82.3
Above 15	51	17.7
Grade		
8	96	33.3
9	105	36.5
10	87	30.2
Sex		
Male	168	58.3
Female	120	41.7
Religion		
Hindu	240	83.3
Buddhists	48	16.7
Ethnicity		
Brahmin	36	12.5
Chhetri	129	44.8
Janajati	123	42.7
Education of father		
Illiterate	3	1.0
Literate	285	13.5
Education of mother		
Illiterate	18	6.3
Literate	270	12.5

Variable	Frequency (288)	Percentages
Occupation of father		
Agriculture	66	22.9
Non-agriculture	222	78
Occupation of mother		
Agriculture	156	54
Non-agriculture	132	46

Table 1 presents data on various demographic variables information on various demographic and socio-economic variables, including age, grade, sex, religion, ethnicity, education and occupation of parents. The table shows that the majority of individuals in the sample are below 15 years of age (82.3%) and in grade 9 (36.5%). Most individuals are Hindu (83.3%) and belong to the Chhetri ethnic group (44.8%). In terms of gender, there are more males than females (58.3% vs 41.7%). Most fathers are employed in the non-agriculture sector (78%) and are literate (13.5%), while most mothers are employed in agriculture (54%) and are also literate (12.5%).

Table 2: Factors associated with absenteeism

Frequency of absenteeism* (current academic year)	Frequency	Percentages
One day	162	56.3
One week	45	15.6
15days	6	2.1
None	75	26.0
Personal factor		
Bullying	105	36.5
Lack of interest in study	201	69.8
Stress	114	39.6
Peer pressure	63	21.9
Family conflicts	93	32.3
School environmental factors *	0	
Relationship between students and teachers	144	50
Sexually harassed at school	30	10.4
Lack of transportation	105	36.5
School is too far from home	126	43.8

Frequency of absenteeism* (current academic year)	Frequency	Percentages
School is located at difficult landscape	36	12.5
Gender		
Menstruation	213	74
Have to help mother's in household work	117	40.6
Because mother get her period	45	15.6
Look upto younger siblings	51	17.7
Socio cultural factor		
Go to work with parents	120	41.7
Cannot buy essential stationeries	66	22.9

*Multiple response

Table 2 provides information on the frequency and reasons for absenteeism among students, as well as the socio-cultural factors that contribute to absenteeism. In terms of frequency, the majority of students have been absent for one day (56.3%), followed by none (26.0%), one week (15.6%), and 15 days (2.1%). The personal factors that contribute to absenteeism include lack of interest in study (69.8%), stress (39.6%), bullying (36.5%), family conflicts (32.3%), and peer pressure (21.9%). Regarding school environmental factors, the most common reason for absenteeism was a poor relationship between students and teachers (50%), followed by the school being located too far from home (43.8%), and lack of transportation (36.5%). No students reported absenteeism due to the school environment itself. Similarly, gender-related factors such as menstruation (74%), having to help with household work (40.6%), looking after younger siblings (17.7%), and mother's menstruation (15.6%) were also reasons for absenteeism. Finally, socio-cultural factors contributing to absenteeism include going to work with parents (41.7%) and not being able to afford essential stationery (22.9%).

Table 3: Association between absenteeism with factors

Description value	Chi-square value	P
Personal factors	76.786	0.002
School environment	21.285	0.001
Gender issue	7.532	0.184
Socio-cultural factor	20.042	0.001

*P value <0.05

Table 3 shows the chi-square test results that assess the association between absenteeism and personal factors, school environment factors, gender issues, and socio-cultural factors. In the table, the p-value for personal factors, school environment factors, and socio-cultural factors are less than 0.05, indicating a statistically significant association between absenteeism and these factors.

However, for gender issues, the p-value is greater than 0.05, suggesting no statistically significant association between absenteeism and gender issues. The chi-square value for gender issues is also relatively low compared to the other factors, indicating a weaker association between absenteeism and gender issues.

4. Discussion

Absenteeism among students is a prevalent issue in schools, and various factors contribute to it. This study identified personal factors like bullying, lack of interest in study, stress, peer pressure and family conflict. Similarly, school environment like relationship between students and teachers, Sexually harassed, Lack of transportation, school located at difficult landscape were some school environment that was considered. In regards to socio-cultural factors as significant contributing factors to absenteeism were going work with parents and unable to buy necessary stationary were considered. In this study personal factors, including bullying, lack of interest in the study, and stress, were the most significant contributors to student absenteeism. Previous studies identified bullying as a significant cause of absenteeism (Buijs et al., 2019; Craig & Pepler, 1997). Students who experience bullying are more likely to miss school due to fear, anxiety, and depression (Craig & Pepler, 1997). Lack of interest in the study is also a common cause of absenteeism (e.g., Odera & Okwara, 2019; Smith, 2011). Students who do not find their studies engaging or challenging are more likely to miss school. Academic and non-academic stress has been identified as a significant cause of absenteeism in various studies (Alwan & Abdullah, 2019; Tan, Chen, & Yang, 2021). Students who experience stress may miss school to avoid stressful situations or to cope with the stress (Roy, 2019).

Similarly, the school environment, including the relationship between students and teachers, was also a significant contributing factor to absenteeism. Previous studies have identified teacher-student relationships as a crucial factor affecting school attendance (Chen, 2015; Wang & Eccles, 2013). A positive teacher-student relationship can motivate students to attend school regularly, while a negative relationship can lead to absenteeism (Lee & Chung, 2019). School safety, including safety from violence and bullying, is also essential in promoting school attendance

(Furlong, Morrison, & Dear, 2018; O'Connor & McCartney, 2007). Similarly a study by Gubbels, et.al (2019) shows that school absenteeism, 12 risk domains were found with large effects, including having a negative attitude towards school, substance abuse, externalizing and internalizing problems of the juvenile, and a low parent-school involvement. On the other hand, the study by Samuel and Burger (2020) reveals that negative life events, self-efficacy, and social support are risk and protective factors for school dropout intentions and dropout in school education.

Socio-cultural factors, such as working with parents, inability to buy essential stationeries, and menstruation, were also significant contributors to absenteeism. A study by Eamon, (2005) has identified poverty and socio-economic status as significant factors affecting school attendance (Eamon, 2005; Velez & Mahoney, 2006). The finding supported the finding of this study. Students from low-income families were found to miss school to work and support their families financially compared to middle- or high-income families (Malla, 2020). Moreover, lacking access to essential school supplies, such as stationery, can also lead to absenteeism. Menstruation is also a significant barrier to school attendance for girls in developing countries, including Bangladesh (Sommer et al., 2016; UNESCO, 2014). While study by Shah and Taj (2019) in Pakistan shows that socio-economic factors, physical factors, geographical factors, teacher related factors, family related factors, teaching learning material related factors, administrative related factors, child related factors, and facilities in schools related factors are major causes of Dropout Rate at Primary Level in Pakistan.

Interventions aimed at reducing absenteeism should target these contributing factors. For example, anti-bullying, mentoring, and teacher training programs can improve teacher-student relationships and promote school attendance (e.g., Al-Jabari, 2021; Li & Julien, 2012; Wang & Eccles, 2013). Providing students with essential school supplies, offering scholarships, and addressing poverty can also improve school attendance (e.g., Eamon, 2005; UNESCO, 2014; Velez & Mahoney, 2006).

Limitations of this study include the use of self-reported data, which may be subject to response bias and the inclusion of only one school. Future studies should include multiple schools and use objective measures to improve the findings' generalizability.

5. Conclusion

In conclusion, this study identified personal factors, school environment, and socio-cultural factors as significant contributing factors to student absenteeism.

Interventions addressing these factors can reduce absenteeism and improve students' academic progress.

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चिकित्सकको भाषा

दुर्गाप्रसाद दाहाल^{1*}

१. उपप्राध्यापक, महेन्द्ररत्न क्याम्पस, ताहाचल

सार

‘चिकित्सकको भाषा’ शीर्षकको प्रस्तुत अध्ययन पाँच जना चिकित्सकले विरामीसँग प्रयोग गरेको भाषामा आधारित रहेर गरिएको अध्ययन हो । यस अध्ययनबाट चिकित्सकीय भाषाका वाक्यहरू प्रायजसो छोटो र सम्प्रेषणजन्य हुने गरेको देखियो । उनीहरूको भाषामा पनि कथ्य भाषामा पाइने लोपगत विशेषताहरूयुक्त प्रयोग भएको पाइयो । उनीहरूले भाषामा कोड मिश्रण र चिकित्सा शब्दावलीको अत्यधिक प्रयोग गर्ने गरेका हुनाले सर्वसाधारणका लागि सहज बोधगम्य हुन नसकेको अवस्था विद्यमान रहेको छ । यही कोड मिश्रण र चिकित्सा शब्दावलीको प्रयोगले गर्दा चिकित्सकको भाषामा सम्प्रेषणगत जटिलताको सिर्जना हुन गई विचार विनिमयमा सहज नभएको देखिन्छ । चिकित्सकको भाषालाई सर्वसाधारणका लागि सम्प्रेषणयोग्य बनाउनका लागि उनीहरूको अभिव्यक्तिमा सकेसम्म नेपाली शब्दको प्रयोग गरी कोड मिश्रणयुक्त प्रयोगलाई न्यूनीकरण गर्न आवश्यक छ । यसका लागि चिकित्सक र सर्वसाधारणलाई चिकित्साशास्त्रीय नेपाली को ज्ञान दिनाले सम्प्रेषणका लागि सहज वातावरण निर्माण हुने सक्नेछ ।

विशेष शब्द: आयाम, कोड मिश्रण, चिकित्सा शब्दावली, प्रयोजनपरक भेद, लोप, सम्प्रेषण ।

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१. विषय प्रवेश

भाषाको प्रयोजनपरक भेदलाई विषयगत भेदका रूपमा लिइन्छ। लडम्यान डिक्सनरी अफ अप्लाइड लिङ्ग्विस्टिक्सका अनुसार - “प्रायः समान पेशामा आदान प्रदान गर्नका लागि (उदाहरणका लागि चिकित्सकका लागि चिकित्सक, वकिलहरू) अथवा समान रुची (टिकट सङ्ग्रहकर्ताहरू) भएका खास समूहका मानिसहरूले प्रयोग गर्ने भाषिक भेदलाई प्रयोजनपरक भेद भनिन्छ।” यसै गरी रोनाल्डो कार्टरका अनुरार प्रयोजनपरक भाषिक भेदलाई विभिन्न किसिमले अर्थ्याउन सकिन्छ। सामान्यतया: यो शब्द भाषाको परिस्थिति वा खास उद्देश्यसँग सही सम्बन्ध कायम गर्छ। उदाहरणका लागि जस्तै : कानुनी रजिस्टर वा विज्ञापनको प्रयोजनपरक भेद। भाषाको प्रयोजनपरक भेदले विभिन्न प्रकारका क्षेत्र, गति र सङ्कथनको अवस्थसँग समन्वय गर्दछ। यस्ता रूपहरूका सबै पक्षहरू विधाभैँ टुक्रिदैनन् जसले संरचनात्मक पक्षका प्रयोजनपरक विविधतालाई समेट्दछ। विशेष गरी प्रयोजनपरक भेद स्वास्थ्य, प्रविधि, मानविकी, मनोविज्ञान, कला जस्ता विभिन्न ज्ञान विज्ञानका क्षेत्रमा प्रयोग गरिन्छ।

भाषा कुन विषयसँग सम्बन्धित छ भन्ने कुराले मानिसले कुन रूपमा भाषालाई प्रस्तुत गर्नुपर्छ भन्ने निर्धारण गर्छ। एउटा वक्ताले परिस्थिति अनुसारको प्रयोजनपरक भेद प्रयोग गर्दछ। वक्ताको परिस्थितिले यस भेदको निर्धारण गर्छ। यो भेद वक्ताको आवश्यकतामा निर्भर हुन्छ। वक्ताले के गरिरहेको छ भन्ने कुरा प्रयोजनपरक भेदबाट प्रस्टिन्छ। बल्लभमणि दाहालका अनुसार निम्नलिखित प्रयोजनपरक भाषिक भेदहरू मुख्य रूपमा देखिन्छन् :

१. प्राविधिक - विज्ञान, चिकित्सा, इन्जिनियरिङ, प्रविधि र कृषिसम्बन्धी भाषिक भेद)
२. कानूनी
३. कार्यालयीय
४. वाणिज्य
५. साहित्यिक र
६. सामाजिक (भट्टराई र लुइटेल्, २०६१, पृ. २२१)

यी माथिका भाषाका प्रमुख प्रयोजनपरक भेदहरूमध्ये चिकित्सकको भाषा प्राविधिक भेद अन्तर्गत पर्दछ। चिकित्सकका सामुन्ने गए पश्चात्त चिकित्सकले दिएको सल्लाह र सुझावका बारेमा ज्ञात हुनका लागि चिकित्सकीय उच्चारण र शब्दावली बुझ्न आवश्यक हुन्छ। चिकित्सकीय भाषामा केही विशेष चिकित्साशास्त्रका शब्दहरूको प्रयोग हुने गर्दछ। यसले नै चिकित्सकीय भाषालाई अन्य क्षेत्रसँग सम्बन्ध राख्ने भाषाबाट छुट्याउन मद्दत गर्छ।

चिकित्सा शब्दावली विश्वव्यापी प्रकृतिका हुन्छन्। चिकित्सा शब्दावलीको ज्ञान भएका विरामीहरूलाई चिकित्सकले के भनेका छन् भन्ने कुरा बुझ्नमा सहयोग पुऱ्याउँछन्। चिकित्सकीय भाषा चिकित्सक, नर्स र चिकित्सकहरूका साथै स्वास्थ्य क्षेत्रका विभिन्न संस्थामा कार्यरत कर्मचारीहरूका लागि पनि

आवश्यक छ । सर्वसाधारण र चिकित्सा क्षेत्रका व्यक्तिका बीचमा रहेको सम्प्रेषणको अवस्था पहिचान गर्ने अभीष्टका साथ यो 'चिकित्सकको भाषा' शीर्षकमा अध्ययन गरिएको छ ।

२ उद्देश्य

चिकित्सकले भनेका कुरा कतिपय विरामीले बुझ्दैनन् । यसो हुनाको प्रमुख कारण चिकित्सकीय भाषामा प्राविधिक प्रकृतिको भाषाको प्रयोग हुनु हो । सामान्यतया: सर्वसाधारणको बुझाइ र सहजताका निम्ति चिकित्सकहरूले प्रयोग गर्ने भाषामा कस्ता शब्दको छनोट भएको हुन्छ र उनीहरूले प्रयोग गर्ने वाक्यहरूको संरचना कस्तो हुन्छ भन्ने कुराको विश्लेषण आज आवश्यक देखिन्छ । सामान्यतया: चिकित्सकीय भाषा आम मानिसका निम्ति सहज नबन्नुमा त्यहाँ प्रयोग हुने उच्चारण, कोड मिश्रण, शब्दावली र वाक्यको आयामले महत्वपूर्ण भूमिका निर्वाह गर्दछ भन्ने मान्यताका साथ आगामी दिनमा चिकित्सकीय भाषा सर्वसाधारणका निम्ति सम्प्रेषणका लागि सहज बनाउन त्यसका अभिलक्षणहरू पहिचान गर्ने अभीष्टका साथ यो अध्ययन गरिएको छ । यस अध्ययनमा चिकित्सकीय भाषालाई उच्चारण, कोड मिश्रण, चिकित्सा शब्दावलीको प्रयोग, वाक्यको आयाम र सम्प्रेषणको अवस्थाका आधारमा विश्लेषण गरिएको छ । चिकित्सकीय भाषाको शब्दको उच्चारण, कोड मिश्रण, चिकित्सा शब्दावली, वाक्यको आयाम, सम्प्रेषण अवस्थालाई पहिचान गर्नु नै यस अध्ययनको मूल ध्येय हो । यस अध्ययनका उद्देश्य निम्नानुसार रहेका छन् :

- (क) चिकित्सकीय भाषामा शब्दको उच्चारणमा लोपगत अवस्थालाई विश्लेषण गर्नु,
- (ख) चिकित्सकीय भाषामा प्रयोग हुने वाक्यको आयाम र चिकित्सा शब्दावलीको प्रयोगावस्था पहिचान गर्नु,
- (ग) चिकित्सकीय भाषामा प्रयोग हुने कोड मिश्रण र सम्प्रेषण अवस्थालाई पहिचान गर्नु,

३ अध्ययन विधि

यो अध्ययन गुणात्मक पद्धतिगत ढाँचामा आधारित छ । यसमा स्थलगत अध्ययनका आधारमा चिकित्सकको भाषा अध्ययन गरिएको छ । यसमा विशेषतः प्राथमिक स्रोतबाट सामग्री सङ्कलन गरिएको छ । यो अध्ययनमा सुविधाजनक नमुना छनोट गरिएको छ । यस अध्ययनका निम्ति नेपालको राजधानी काठमाडौँमा अवस्थित टेकु अस्पताल र भक्तपुरमा अवस्थित मध्यपुर ठिमी अस्पतालमा कार्यरत चिकित्सकहरूले विरामीहरूसँग गरेको कुराकानीलाई रेकर्ड गरेर तथ्याङ्क सङ्कलन गरिएको छ । यस अध्ययनमा विशेष गरी हाड जोर्नी, इन्टर्नल मेडिसिन, कन्सल्टेन्ट फिजिसियन र मेडिकल अफिसरबाट तथ्याङ्क सङ्कलन गरिएको छ । सङ्कलित तथ्याङ्कलाई विभिन्न शीर्षकमा व्याख्या गरिएको छ ।

४ व्याख्या विश्लेषण

यहाँ उच्चारणमा लोपको अवस्था, वाक्यको आयाम, कोड मिश्रण, चिकित्सा शब्दावलीको प्रयोग र सम्प्रेषण अवस्थाका आधारमा चिकित्सकीय भाषाको विश्लेषण गरिएको छ ।

४.१. चिकित्सकीय भाषाको उच्चारणमा देखिएको लोपगत अवस्था

चिकित्सकहरूले नेपाल बाहेकका अन्य देशमा गएर पनि शिक्षा हासिल गरेका हुन्छन् । नेपालमा अध्ययन गर्ने चिकित्सकहरूले पनि नेपाली भाषाको माध्यमले अध्ययन नगरी अङ्ग्रेजी भाषाको माध्यमले अध्ययन गरेका हुन्छन् । यस बाहेक उनीहरूको मातृभाषाले पनि उच्चारण व्यवस्थालाई प्रभावित गरेको हुन्छ । आफ्नो मातृभाषा र शिक्षाको माध्यम भाषाको प्रभावले चिकित्सकहरूले नेपाली शब्दहरू शुद्ध रूपमा उच्चारण गर्ने गरेको पाइँदैन । चिकित्सकले कुन देश वा सहरबाट शिक्षा हासिल गरेका हुन्छन् भन्ने कुरामा मात्र नभई चिकित्सक हुर्केबढेको वातावरणले पनि उच्चारणमा धेरै प्रभाव पारेको हुन्छ । यस अध्ययनबाट प्राप्त चिकित्सकीय भाषामा देखिने उच्चारणको लोपगत विशेषतालाई निम्नानुसार बुँदामा प्रस्तुत गरिएको छ :

मात्रागत लोपको अवस्था: चिकित्सकहरूले केही शब्द उच्चारण गर्ने क्रममा मात्रागत लोपको अवस्था देखिन्छ ।

तालिका सङ्ख्या १ चिकित्सकको भाषामा पाइने मात्रागत लोपको अवस्था

क्र.स.	चिकित्सकीय भाषा	मानक नेपाली भाषा
१.	हुन्छ जे गर्न मिल्छ त्यो अन्सार गरौं ।	हुन्छ जे गर्न मिल्छ त्यो अनुसार गरौं ।
२.	सात महिना बस्या हस्पिटल ।	सात महिना बसेको हस्पिटल ।

माथिको पहिलो वाक्यमा चिकित्सकले **अनुसार** उच्चारण गर्दा 'न' को उकार लोप गरेको देख्न सकिन्छ । त्यस्तै दोस्रो वाक्यमा **बसेको** उच्चारण गर्दा **बस्या** उच्चारण गरेर **स** को एकार लोप गरेको देखिन्छ ।

वर्णगत लोपको अवस्था : चिकित्सकहरूले केही शब्द उच्चारण गर्ने क्रममा वर्णगत लोप गरेको देखिन्छ । यसका केही प्रमुख उदाहरण तल प्रस्तुत गरिएको छ :

'हा' 'हि' र 'हे' को लोपको अवस्था : चिकित्सकले बोल्ने क्रममा 'हा', 'हि' र 'हे' को लोप गरेको अवस्थालाई निम्नानुसार प्रस्तुत गरिएको छ :

तालिका सङ्ख्या २ चिकित्सकको भाषामा पाइने 'हे', 'हा' र 'हि' को लोपको अवस्था

क्र.स.	चिकित्सकीय भाषा	मानक नेपाली भाषा
१.	जोर्नीहरू क्यै दुख्ने छ ?	जोर्नीहरू केही दुख्ने छ ?
२.	खाना त्यै भोलिलो कुराहरू ।	खाना त्यही भोलिलो कुराहरू ।
३.	याँ नेर दुख्छ ?	यहाँ नेर दुख्छ ?
४.	काँ बाट लडेर ?	कहाँ बाट लडेर ?

क्र.स.	चिकित्सकीय भाषा	मानक नेपाली भाषा
५.	अँ यै सिटामोल चिकित्सक साबले यै औषधी दिनुभाको छ ।	अँ यही सिटामोल चिकित्सक साहेबले यही औषधी दिनुभएको छ ।

माथि पहिलो वाक्यमा 'केही' भन्नुपर्नेमा 'क्यै', दोस्रो वाक्यमा 'त्यही' भन्नुपर्नेमा 'त्यै', तेस्रो वाक्यमा 'यहाँ' भन्नुपर्नेमा 'याँ' चौथो वाक्यमा 'कहाँ' भन्नुपर्नेमा 'काँ' भनिएको छ । पाँचौँ वाक्यमा 'यही' भन्नका लागि 'यै', 'साहेब' भन्नुपर्नेमा 'साव'को प्रयोग भएको देखिन्छ । माथिका वाक्यमा 'हा', 'ही', 'हे' को लोप भएको देख्न सकिन्छ ।

ए, इ र य वर्णको लोपगत अवस्था : चिकित्सकहरूले केही शब्द उच्चारण गर्ने क्रममा 'ए' 'इ' र 'य' लाई राम्ररी उच्चारण नगरेको देखिन्छ । चिकित्सकले बोल्ने क्रममा 'ए', 'इ' र 'य' लाई उच्चारण नगरिएको अवस्थालाई निम्नानुसार प्रस्तुत गरिएको छ ।

तालिका सङ्ख्या ३ चिकित्सकको भाषामा पाइने एको लोपको अवस्था

क्र.स.	चिकित्सकीय भाषा	मानक नेपाली भाषा
१.	आमा सुगर भाको कति भयो त ?	आमा सुगर भएको कति भयो त ?
२.	धेरै दुब्बाको हो ?	धेरै दुब्बाएको हो ?
३.	खाना चाँहि खाइरनुभाछ ?	खाना चाँहि खाइरनुभएको छ ?
४.	कतैबाट रगत आको जस्तो छैन नि ?	कतैबाट रगत आएको जस्तो छैन नि ?
५.	के भकसो यो चाहिँ ?	के भएको यो चाहिँ ?
६.	हैन , हैन, पर्देन ।	होइन , होइन, पर्देन ।
७.	के बिजी नै हुनुभो ?	के बिजी नै हुनुभयो ?

माथिको पहिलो वाक्यमा 'भएको' को सट्टामा 'भाको' दोस्रो वाक्यमा 'दुब्बाएको' को सट्टामा 'दुब्बाको', तेस्रो वाक्यमा 'खाइरनुभएको' का सट्टामा 'खाइरनुभा', चौथो वाक्यमा 'आएको' का सट्टामा 'आको' र पाँचौँ वाक्यमा 'भएको' का सट्टामा 'भको' प्रयोग भएको छ । यी वाक्यहरूमा 'ए' लोप भएको देख्न सकिन्छ । छैठौँ वाक्यमा 'होइन' का सट्टामा 'हैन' र सातौँ वाक्यमा 'हुनुभयो' का सट्टामा 'हुनुभो' प्रयोग भएको पाइन्छ । छैठौँ वाक्यमा 'इ' र सातौँ वाक्यमा 'य' वर्णको लोप भएको पाइन्छ ।

शब्दगत लोपको अवस्था : चिकित्सकहरूको भाषामा केही शब्द उच्चारण नगरेको देखिन्छ । यस अध्ययनमा चिकित्सकहरूले बोल्ने क्रममा "होस्" लाई उच्चारण नगरिएको अवस्थालाई निम्नानुसार प्रस्तुत गरिएको छ ।

तालिका सङ्ख्या ६ चिकित्सकको भाषामा पाइने 'होस्'को लोपगत अवस्था

क्र.स.	चिकित्सकीय भाषा	मानक नेपाली भाषा
१.	अँ एकछिन निउरिनु त !	अँ एकछिन निहुरिनुहोस् त !
२.	उहाँलाई लिएर जानुस् ।	उहाँलाई लिएर जानुहोस् ।
३.	डाइरेक्ट एक्सरेमा लानुस् ।	डाइरेक्ट एक्सरेमा लानुहोस् ।
४.	पर्खनुस् न है ।	पर्खनुहोस् न है ।
५.	सुन्नुन मैले सोधेको कुराको जवाफ दिनुन ।	सुन्नुहोस् न, मैले सोधेको कुराको जवाफ दिनुहोस् न ।

माथिको पहिलो वाक्यमा 'निहुरिनुहोस्' का लागि 'निउरिनु', दोस्रो वाक्यमा 'जानुहोस्' का लागि 'जानुस्', तेस्रो वाक्यमा 'लानुहोस्' का लागि 'लानुस्', चौथो वाक्यमा 'पर्खनुहोस्' का लागि 'पर्खनुस्' र पाँचौँ वाक्यमा 'सुन्नुहोस् न' का लागि 'सुन्नुन' र 'दिनुहोस् न' का लागि 'दिनुन' प्रयोग भएका छन् । यस क्रममा 'होस्' शब्दको लोप भएको देख्न सकिन्छ ।

४.२ चिकित्सकीय भाषामा वाक्यको आयामगत अवस्था

सबै चिकित्सा क्षेत्रका चिकित्सकहरूले समान किसिमका आयाम भएका वाक्यको प्रयोग गर्छन् भन्नु गलत हुन सक्छ । अध्ययनका क्रममा केही चिकित्सकहरू आफूले बोलेका कुरा विरामीहरूले बुझ्ने नबुझ्नेको कुरामा निकै गम्भीर देखियो । उनीहरूले आफूले बोलेपछि हरेक तीन वाक्य पछि विरामीलाई बोल्ने अवसर प्रदान गरेको पनि देखियो । यसरी सामान्यतया: अध्ययनका क्रममा चिकित्सकहरूले बोल्दा एक चोटिमा प्रायः अधिकतम तीन ओटा वाक्यहरूको प्रयोग गरेको पाइयो । यस अध्ययनमा पाँचै जना चिकित्सकको चिकित्सकीय भाषाको वाक्यको आयामगत विश्लेषण गरिएको छ ।

चिकित्सक नं.१ को विश्लेषण : चिकित्सक नं. १ ले जम्मा १२६ ओटा वाक्यको प्रयोग गरेका छन् । ती वाक्यको आयामगत विवरण निम्नानुसार रहेको छ :

तालिका सङ्ख्या १० चिकित्सक नं. १ ले प्रयोग गरेका १२६ ओटा वाक्यको आयामगत अवस्था

क्र.सं.	वाक्य सङ्ख्या	शब्द सङ्ख्या	वाक्यको प्रतिशत
१	१२	एक	९.५२%
२	२०	दुई	१५.८७ %
३	२१	तीन	१६.६६%
४	१७	चार	१३.४९%
५	१९	पाँच	१५.०७%

क्र.सं.	वाक्य सङ्ख्या	शब्द सङ्ख्या	वाक्यको प्रतिशत
६	७	छ	५.५५%
७	९	सात	७.१४%
८	७	आठ	५.५५%
९	७	नौ	५.५५%
१०	३	दश	२.३८%
११	२	एघार	१.५८ %
१२	१	तेह्र	०.७९ %
१३	१	तीस	०.७९ %

यस अध्ययनमा चिकित्सक नं.१ ले जम्मा १२६ वाक्य प्रयोग गरेका छन् । उनले एक शब्दका १२ (९.५२%), दुई शब्दका २० (१५.८७ %), तीन शब्दका २१ (१६.६६%), चार शब्दका १७ (१३.४९%), पाँच शब्दका १९ (१५.०७ %), छ शब्दका ७ (५.५५%), सात शब्दका ९ (७.१४%), आठ र नौ शब्दका ७ (५.५५%), दश शब्दका ३ (२.३८%), एघार शब्दका २ (१.५८%) र तेह्र र तीस शब्दका १ (०.७९ %) वाक्य बोलेको देख्न सकिन्छ । उनले सबैभन्दा धेरै तीन शब्दका २१ (१६.६६%) वाक्यहरूको प्रयोग गरेको देखिन्छ भने तेह्र र तीस शब्दका १ (०.७९ %) वाक्यमात्र अर्थात् सबैभन्दा कम प्रयोग गरेको देखिन्छ । यसरी नै उनले तीन शब्दका वाक्यहरू पछि दुई शब्दका २० (१५.८७%) वाक्य धेरै प्रयोग गरेको देख्न सकिन्छ । चिकित्सक १ ले प्रयोग गरेको ३० शब्दको सबैभन्दा लामो वाक्य वाक्य यस प्रकार रहेको छ : “सास फेर्न गाह्रो भए मैले भन्या जस्तो सोध्दा जस्तो अरु क्यै गाह्रो भयो, सास फेर्न गाह्रो भयो, उल्टी आको आयै भयो, भन् शिथिल भयो भने क्यै नै गर्न सकिएन हैन ।”

चिकित्सक नं. २ को विश्लेषण : तालिका सङ्ख्या ११ चिकित्सक नं. २ को भाषामा पाइने ८२ वाक्यको आयामको अवस्था

क्र.सं.	वाक्य सङ्ख्या	शब्द सङ्ख्या	वाक्यको प्रतिशत
१	७	एक	८.५३%
२	१४	दुई	१७.०७%
३	१५	तीन	१८.२९ %
४	८	चार	९.७५%
५	१२	पाँच	१४.६३%
६	८	छ	९.७५%
७	६	सात	७.३१ %

क्र.सं.	वाक्य सङ्ख्या	शब्द सङ्ख्या	वाक्यको प्रतिशत
८	६	आठ	७.३१ %
९	१	नौ	१.२१ %
१०	३	दश	३.६५ %
११	१	चौध	१.२१ %
१२	१	पन्ध्र	१.२१ %
जम्मा	८२		१०० %

यस अध्ययनमा चिकित्सक नं२ ले जम्मा ८२ वाक्यहरू बोलेको देख्न सकिन्छ । उनले एक शब्दका ७ (८.५३%), दुई शब्दका १४ (१७.०७%), तीन शब्दका १५ (१८.२९%), चार शब्दका ८ (९.७५%), पाँच शब्दका १२ (१४.६३%), ६ शब्दका ८ (९.७५ %), सात र आठ शब्दका ६ (७.३१ %), नौ, चौध र पन्ध्र शब्दका १ (१.२१%) र दश शब्दका ३ (३.६५%) वाक्य बोलेको देख्न सकिन्छ । उनले तीन शब्दका १५ (१८.२९%) वाक्यहरूको सबैभन्दा बढी मात्रामा प्रयोग गरेको देखिन्छ भने नौ, चौध र पन्ध्र शब्दका १ (१.२१%) वाक्यहरूको सबैभन्दा कम मात्रामा प्रयोग गरेको देखिन्छ । यसै गरी उनले तीन शब्दका वाक्यहरू पछि दुई शब्दका १४ (१७.०७%) वाक्यको बढी मात्रामा प्रयोग गरेको देख्न सकिन्छ । चिकित्सक नं.२ ले प्रयोग गरेको सबभन्दा लामो पन्ध्र शब्दको वाक्य यस प्रकार रहेको देखिन्छ : “अनि यो सिबिसी भन्ने चेक छ नि यो चेकचाहिँ यो अल्टर डेमा आएर गराइ राख्ने ।”

चिकित्सक नं ३ को विश्लेषण: तालिका सङ्ख्या १२ चिकित्सक नं. ३ को भाषामा पाइने ७५ वाक्यको आयामको अवस्था

क्र.सं.	वाक्य सङ्ख्या	शब्द सङ्ख्या	वाक्यको प्रतिशत
१	७	एक	९.३३ %
२	११	दुई	१४.६६ %
३	१३	तीन	१७.३३ %
४	१३	चार	१७.३३ %
५	७	पाँच	९.३३ %
६	७	छ	९.३३ %
७	४	सात	५.३३ %
८	७	आठ	९.३३ %
९	३	नौ	४%
१०	१	दश	१.३३ %

क्र.सं.	वाक्य सङ्ख्या	शब्द सङ्ख्या	वाक्यको प्रतिशत
११	१	बीस	१.३३ %
१२	१	एकतीस	१.३३ %

यस अध्ययनमा चिकित्सक नं.३ ले जम्मा ७५ वाक्यहरू बोलेको देख्न सकिन्छ । उनले एक, पाँच, छ र आठ शब्दका ७ (९.३३%), दुई शब्दका ११ (१४.६६%), तीन र चार शब्दका १३ (१७.३३%), ७ शब्दका ४ (५.३३%), नौ शब्दका ३ (४%) र दश, बीस र एकतीस शब्दका १ (१.३३%) वाक्य बोलेको देख्न सकिन्छ ।

उनले तीन र चार शब्दका १३ (१७.३३%) वाक्यहरूको सबैभन्दा बढी प्रयोग गरेको देखिन्छ भने दश, बिस र एकतीस शब्दका १ (१.३३%) वाक्यहरूको सबैभन्दा कम प्रयोग गरेको देखिन्छ । यसै गरी उनले तीन र चार शब्दका वाक्यहरूको प्रयोग पछि सबैभन्दा बढी दुई शब्द ११ (१४.६६%) का वाक्यहरूको प्रयोग गरेको देख्न सकिन्छ । चिकित्सक नं. ३ ले प्रयोग गरेको सबभन्दा लामो एकतीस शब्दको वाक्य यस्तो रहेको छ : “अनि यै औषधी चिकित्सक साबले लेखिनु भाको खाने तर यो खादाखादै बीचमा अब समस्या पच्यो भने ज्वरो कम नै भएन अथवा अरु बिरामी शिथिल भयो भने ब्लडको जाँच गर्नुपर्ला है त ।”

चिकित्सक नं. ४ को विश्लेषण : तालिका सङ्ख्या १३ चिकित्सक नं. ४ को भाषामा पाइने १३३ वाक्यको आयामको अवस्था

क्र.सं.	वाक्य सङ्ख्या	शब्द सङ्ख्या	वाक्यको प्रतिशत
१	१३	एक	९.७७ %
२	१५	दुई	११.२७ %
३	१६	तीन	१२.०३ %
४	१६	चार	१२.०३ %
५	१५	पाँच	११.२७ %
६	१६	छ	१२.०३ %
७	१२	सात	९.०२ %
८	११	आठ	८.२७ %
९	७	नौ	५.२६ %
१०	३	दश	२.२५ %
११	३	एघार	२.२५ %
१२	३	बाह्र	२.२५ %
१३	२	सोह्र	१.५० %
१४	१	उन्नाइस	०.७५ %

यस अध्ययनमा चिकित्सक नं. ४ ले जम्मा १३३ वाक्यहरू बोलेको देख्न सकिन्छ । उनले एक शब्दका १३ (९.७७%), दुई शब्दका १५ (११.२७ %), तीन, चार र छ शब्दका १६ (१२.०३%), पाँच शब्दका १५ (११.२७%), ७ शब्दका १२ (९.०२%), आठ शब्दका ११ (८.२७%), नौ शब्दका ७ (५.२६%), दश, एघार र बाह्र शब्दका ३ (२.२५%), सोह्र शब्दका २ (१.५०%) र उन्नाइस शब्दको १ (०.७५%) वाक्य बोलेको देख्न सकिन्छ । उनले सबैभन्दा बढी तीन, चार र छ शब्दका १६ (१२.०३%) वाक्यको प्रयोग गरेको देखिन्छ भने उन्नाइस शब्दको १ (०.७५%) वाक्य सबैभन्दा कम मात्रामा प्रयोग गरेको देखिन्छ । यसै गरी उनले तीन चार र छ शब्दका वाक्यहरू पछि पाँच शब्दका १५ (११.२७%) वाक्यहरू बढी मात्रामा प्रयोग गरेका छन् । चिकित्सक नं. ४ ले प्रयोग गरेको सबभन्दा लामो उन्नाइस शब्दको वाक्य यस प्रकार रहेको छ : “अब यो बाइक चलाउनेहरूलाई के हुन्छ भन्दा खेरि प्रेस गर्दा खेरि नसा पनि प्रेस हुने कारणले नसा च्यापेको हो ।”

चिकित्सक नं. ५ को विश्लेषण : तालिका सङ्ख्या १४ चिकित्सक नं. ५ को भाषामा पाइने १२६ वाक्यको आयामको अवस्था

क्र.सं.	वाक्य सङ्ख्या	शब्द सङ्ख्या	वाक्यको प्रतिशत
१	१८	एक	१४.२८%
२	१८	दुई	१४.२८ %
३	१४	तीन	११.११ %
४	१३	चार	१०.३१ %
५	१७	पाँच	१३.४९ %
६	१३	छ	१०.३१ %
७	१४	सात	११.११ %
८	४	आठ	३.१७ %
९	४	नौ	३.१७ %
१०	५	दश	३.९६ %
११	२	एघार	१.५८ %
१२	२	बाह्र	१.५८ %
१३	१	चौध	०.७९%
१४	१	सत्र	०.७९ %

यस अध्ययनमा चिकित्सक नं. ५ ले जम्मा १२६ वाक्यहरू बोलेको देख्न सकिन्छ । उनले एक र दुई शब्दका १८ (१४.२८%), तीन र सात शब्दका १४ (११.११%), चार र छ शब्दका १३ (१०.३१%), पाँच शब्दका १७ (१३.४९%), आठ र नौ शब्दका ४ (३.१७%), दश शब्दका ५ (३.९६%), एघार र बाह्र

शब्दका २ (१.५८%), चौध र सत्र शब्दका १ (०.७९%) वाक्य बोलेको देख्न सकिन्छ । उनले सबैभन्दा धेरै एक र दुई शब्दका १८ (१४.२८%) वाक्यहरूको प्रयोग गरेको देखिन्छ भने चौध र सत्र शब्दका १ (०.७९%) वाक्यको सबैभन्दा कम प्रयोग गरेको देखिन्छ । उनले दुई र तीन शब्दका वाक्यको प्रयोग पछि पाँच शब्दका १७ (१३.४९ %) वाक्यहरूको अत्यधिक मात्रामा प्रयोग गरेको देख्न सकिन्छ । चिकित्सक नं. ५ ले प्रयोग गरेको सबभन्दा लामो सत्र शब्दको वाक्य यस प्रकार रहेको छ : “खानेकुरा सुगर भाको बेला कसरी खाने भने एकैचोटि धेरै नखाई कमसेकम तीन चार घण्टामा अलिअलि खानेकुरा खानुपर्छ ।”

यस अध्ययनका क्रममा प्राप्त तथ्याङ्क अनुसार चिकित्सकहरूले दुई देखि पाँच शब्दका वाक्यहरूको बढी मात्रामा प्रयोग गर्दछन् भन्ने देखिन्छ ।

४.३ चिकित्सकीय भाषामा प्रयोग हुने चिकित्सा शब्दावलीको अवस्था

चिकित्सकहरू आफ्ना विरामीहरूसँग रोगसँग सम्बन्धित कुराकानी गर्ने क्रममा केही विशेष शब्दहरू प्रयोग गर्ने गर्छन् जसलाई विशेष चिकित्सा शब्दावलीका रूपमा लिन सकिन्छ । उनीहरूले आफ्ना विरामीलाई जाँच्ने क्रममा प्रयोग गरेका केही चिकित्सा शब्दावलीयुक्त वाक्यहरू निम्नानुसार प्रस्तुत गरिएको छ :

तालिका सङ्ख्या ९ चिकित्सकको भाषामा पाइने चिकित्सा शब्दावलीको अवस्था

क्र.स	चिकित्सा शब्दावलीयुक्त वाक्य	क्र.स	चिकित्सा शब्दावलीयुक्त वाक्य
१.	डाइरेक्ट एक्सरेमा लानुस् ।	२.	आमा सुगर भाको कति भयो त ?
३.	एम.आर.आई नै गर्नुपर्छ ।	४.	टाइम टाइममा फलोअपको लागि आउँदै गयो भने हुन्छ ।
५.	थेरापी चाहिँ गराइराख्नुपर्छ ।	६.	उहाँहरूको लागि चाहिँ रिक्भर हुन टाइम लाग्छ ।
७.	हैन यो वाला स्टिम्युलेसन चाहिँ खासै त्यति पर्दैन ।	८.	पहिला सुगर हेरेर सुगरका लागि मेडिसिन प्रेस्क्राइब चाहिँ गरिराख्छु ।
९.	उहाँको डेङ्गु जाँच चाहिँ गरेको छैन हैन ।	१०.	ठीक छ म एकचोटी प्रेसर चेक गरेर के छ हैन... अँ... एकचोटि... प्रेसर ठीक छ ।
११.	उहाँलाई भाइरल ज्वरो हुन सक्छ ।	१२.	उहाँलाई इसिजी गरौं है ।
१३.	उहाँको ब्लड टेस्ट गराउनुपर्छ ।	१४.	तपाईंलाई यान्टीबायोटिक त अहिले नपर्ला ।

क्र.स	चिकित्सा शब्दावलीयुक्त वाक्य	क्र.स	चिकित्सा शब्दावलीयुक्त वाक्य
१५.	उहाँको रिपोर्ट ल्याबमा छ ।	१६.	तपाईंले पहिला कहिल्यै रेबिजको सुईहरू लगाएको छ ?
१७.	उहाँलाई टिटी सुई लगाएको छ ?	१८.	तपाईंलाई किडनीको समस्या छैन ।
१९.	पहिला अप्रेसन गरेको थियो ?	२०.	ग्यास्ट्रिकको समस्या पहिला पनि थियो कि ?
२१.	उहाँको भिडियो एक्सरे गराएको हो ।		

चिकित्सकहरूले आफ्ना विरामीहरूसँग एक्सरे, एम.आर.आई, फ्लोअप, थेरापी, रिकभर, भाइरल, डेङ्गु, प्रेसर, सुगर, भिडियो एक्सरे, इसिजी, ब्लड टेस्ट, स्टिम्युलेसन, मेडिसिन प्रेस्क्राइब, रेबिज, किडनी, टिटी सुई, यान्त्रीबायोप्टि, ल्याब, अप्रेसन, ग्यास्ट्रिक जस्ता चिकित्सा शास्त्रका पारिभाषिक शब्दावलीको प्रयोग गरेको देखिन्छ ।

४.४. चिकित्सकीय भाषाको कोड मिश्रणको अवस्था

कुनै भाषामा त्यस भाषा वाहेकका अन्य शब्दहरू प्रयोग भयो भने यसलाई कोड मिश्रणका रूपमा लिइन्छ । यस अध्ययनमा चिकित्सकहरूले आफ्ना विरामीहरूसँग बोल्दा केवल नेपाली मात्र नबोलीकन धेरै अङ्ग्रेजी शब्दहरूको प्रयोग गरेर कोड मिश्रणको प्रयोग गरेको पाइएको छ । यहाँ चिकित्सकीय भाषाको कोड मिश्रणको अवस्थालाई उपचार प्रक्रियाका क्रममा, रोग निदानका क्रममा, निर्देशनका क्रममा, जानकारीका क्रममा र औषधी र रोगका नाम उल्लेख गर्ने क्रममा विभाजित गरी देखाइएको छ :

उपचार क्रममा कोड मिश्रणको प्रयोग : चिकित्सकहरूले आफ्ना विरामीहरूलाई उपचार प्रक्रियाका बारेमा बुझाउने क्रममा अभिव्यक्त कोड मिश्रणयुक्त प्रयोगलाई निम्नानुसार प्रस्तुत गरिएको छ :

१. नसा नै हेर्नको लागि **एक्सरे**ले पुग्दैन है ।
२. त्यसको लागि अब यसको दुखाई कम भएन भने **एम.आर.आई** गरौंला ।
३. **थेरापी** चाहिँ गराइराख्नुपर्छ ।
४. अलि चाहिँ **टाइम** लाग्छ । अनि यसको लागि **कन्टिनियस थेरापी** गराइराख्नुपर्छ ।
५. त्यसको लागि छुट्टै **रेसेट** हेर्नु हैन ।
६. **टाइम टाइम**मा **फ्लोअप**को लागि आउँदै गयो भने हुन्छ ।
७. मुटुको **भिडियो एक्सरे** गरा (गराएको) छ ?
८. **इसिजी** गरौं है ।
९. अनि यो **सिबीसी** भन्ने **चेक** छ नि यो **चेक** चाहिँ यो **अल्टरनेट डेमा** आएर गराइराख्ने ।

१०. **ल्याब**मा छ ।

११. हैन यो वाला **स्टिमुलेसन** चाँहि खासै त्यति पढैन ।

१२. अनि पहिला **सुगर** हेरेर **सुगर**का लागि **मेडिसिन प्रेस्क्राइब** चाँहि गरिराख्छु ।

१३. ठीक छ म एकचोटि **प्रेसर चेक** गरेर के छ हैन... अँ... एकचोटी... **प्रेसर** ठीक छ ।

१४. त्यसपछि के गर्ने के **टेस्ट**हरू पनि गर्नुपर्छ नि है त ?

१५. यो **किडनी**को, यो **यालयाफटी**को सबै राम्रो छ ।

चिकित्सकहरूले आफ्ना विरामीहरूलाई उपचार प्रक्रियाका बारेमा बुझाउने क्रममा **एक्सरे, एम.आर.आई, थेरापी, कन्टिनियस थेरापी, रेसेट, फलोअप, भिडियो एक्सरे, इसिजी, सिबीसी, ल्याब, स्टिमुलेसन, मेडिसिन प्रेस्क्राइब, प्रेसर चेक, टेस्ट, यालयाफटी** जस्ता अङ्ग्रेजी शब्दहरू प्रयोग गरिएको देख्न सकिन्छ । यसबाट उनीहरूले उपचार प्रक्रियाका क्रममा कोड मिश्रणयुक्त भाषाको प्रयोग गरेको देखिन्छ ।

निदानका क्रममा कोड मिश्रणको प्रयोग : चिकित्सकहरूले आफ्ना विरामीहरूको रोग निदानका क्रममा केही अङ्ग्रेजी शब्दको कोडमिश्रणको अवस्थालाई निम्नानुसार प्रस्तुत गरिएको छ :

१. नसाकै **प्रब्लम** हो यो, जे भए पनि **एक्सरे** गरी हेरौं ।

२. **एक्सरे**बाट अलिअलि **आइडिया** हुन्छ ।

३. **रिपोर्ट** छ ?

४. **ब्लड टेस्ट** गराउने ।

चिकित्सकहरूले आफ्ना विरामीहरूलाई उनीहरूको रोगको निदानका क्रममा **प्रब्लम, आइडिया, रिपोर्ट, ब्लड टेस्ट** जस्ता अङ्ग्रेजी कोडमिश्रणयुक्त भाषाको प्रयोग गरेको देखिन्छ ।

निर्देशनका क्रममा कोड मिश्रणको प्रयोग: चिकित्सकहरूले आफ्ना विरामीहरूलाई निर्देशन दिने क्रममा कोड मिश्रणयुक्त भाषिक प्रयोगलाई निम्नानुसार प्रस्तुत गरिएको छ :

१. उहाँलाई लिएर जानुस् । **डाइरेक्ट एक्सरे**मा लानुस् ।

२. अहिलेको लागि चाँहि **रेगुलर एक्ससाइज** गर्ने ।

चिकित्सकहरूले आफ्ना विरामीहरूलाई निर्देशन दिने क्रममा **डाइरेक्ट, रेगुलर एक्ससाइज** जस्ता अङ्ग्रेजी कोडमिश्रणयुक्त भाषाको प्रयोग गरेको देखिन्छ ।

सामान्य जानकारीका क्रममा कोड मिश्रणको प्रयोग : चिकित्सकहरूले आफ्ना विरामीहरूलाई सामान्य कुराहरू बारे ज्ञात गराउने क्रममा अङ्ग्रेजी कोडमिश्रणको प्रयोग गरेको देखिन्छ :

१. अस्ति भन्दा राम्रो त राम्रै छ । अब्भै **टाइम** लाग्छ उहाँलाई ।

२. अहिले **इम्प्रोभिड** छ ।
३. उहाँहरूको लागि चाँहि **रिकभर** हुन **टाइम** लाग्छ ।
४. भनेको मतलब **इम्मुभ** हुन्छ ।
५. औषधीलाई अहिले **चेन्ज** नगरौं है ।
६. त्यतिखेर चाँहि **फास्टिड** नै हो ।
७. **सिबिसी अल्टरनेट डे** ।
८. **प्रब्लम** पर्दैन । नपर्नुपर्ने हो तर **ग्यारेन्टी** भन्ने चाँहि हुँदैन फेरि ।
९. अब तीन हप्ता देखि चाँहि **रिकभर** हुन्छ प्रायलाई **नर्मल्ली** ।
१०. अब आफूले कति कति गरायो त्यसमा **डिपेन्ड** हुन्छ के ।
११. **ओके** ल अहिलेलाई फलोअप केश ।
१२. **कन्ट्रोल** भाछ (भएको) छ ?
१३. अँ सबै राम्रो छ **किङ्नी**को पनि हैन ।

चिकित्सकहरूले आफ्ना विरामीहरूलाई सामान्य कुराहरू बारे ज्ञात गराउने क्रममा **टाइम, इम्प्रोभिडग, रिकभर, चेन्ज, फास्टिड, अल्टरनेट डे, ग्यारेन्टी** जस्ता अङ्ग्रेजी कोडमिश्रणयुक्त भाषाको प्रयोग गरेको देख्न सकिन्छ ।

औषधी र रोगका नामका लागि कोड मिश्रणको प्रयोग : प्रायजसो औषधीहरू नेपाल बाहेकका अन्य देशहरूमा उत्पादन र नामाकरण हुने भएका कारण नेपाली स्वास्थ्य क्षेत्रमा कार्यरत चिकित्सकहरूलाई आफ्ना विरामीलाई औषधीको नाम भन्नुपर्दा अङ्ग्रेजी शब्दहरूको प्रयोग गर्नुपर्ने आवश्यकता पर्दछ । यस अध्ययनका क्रममा चिकित्सकहरूले प्रयोग गरेका औषधी र रोगका नाममा अङ्ग्रेजी भाषाको कोडमिश्रणलाई निम्नानुसार प्रस्तुत गर्न सकिन्छ :

१. ठिक छ यो **भाइरल** ज्वरो जस्तो देखिन्छ है ।
२. **डेङ्गु** जाँच चाँहि गरेको छैन हैन ।
३. **प्रेसर सुगर**को औषधी खाको छैन ?
४. पहिला कहिल्यै **रेबिज**को सुईहरू लगा छ ?
५. जरो आयो भने **सिटामोल** खाने है ।
६. आमा **सुगर** भाको कति भयो त ?
७. **यान्टीबायोटिक** त अहिले नपर्ला ।
८. **टिटी** सुई लगाको छ ?
९. यो **बाइट** हो के ।

चिकित्सकहरूले आफ्ना विरामीहरूलाई रोग र औषधीको नाम भन्ने क्रममा **भाइरल, डेङ्गु, सुगर, सिटामोल, यान्टीबायोटिक, टिटी, बाइट, रेबिज** जस्ता अङ्ग्रेजी कोड मिश्रणयुक्त भाषिक प्रयोग भएको देखिन्छ ।

४.५. चिकित्सकीय भाषामा सम्प्रेषणको अवस्था

आफू स्वस्थ रहनका निम्ति विरामीहरू चिकित्सक कहाँ गएर सल्लाह र सुझाव लिने गर्छन् । चिकित्सकसँग कुराकानी गर्दा चिकित्सकले बोलेको कुरालाई नबुझेमा अर्को समस्या निम्तिन सक्छ तसर्थ चिकित्सक र विरामी बीचको कुराकानी एक अर्कालाई स्पष्ट हुनुपर्छ । चिकित्सक र विरामी बीच हुने कुराकानीको बुझाइ कतिको सम्प्रेषणजन्य छ भन्ने कुराको अध्ययन गर्ने क्रममा कुनै अवस्थामा चिकित्सकीय भाषाको अर्थ पहिल्याउन जटिल भएको पाइयो । चिकित्सा शास्त्रीय शब्दावली र कोड मिश्रणले चिकित्सकीय भाषाको सम्प्रेषणलाई जटिल बनाउने कुरा निर्विवाद रहेको छ । यस अध्ययनमा कोड मिश्रण र चिकित्सा शास्त्रको शब्दावलीको प्रयोग माथि नै वर्णित भएकाले त्यसका अतिरिक्त चिकित्सकको भाषामा पाइने सम्प्रेषणगत जटिलताका केही वाक्यगत उदाहरण प्रस्तुत गरिएको छ :

१. अनि कुकुरलाई **उ** गर्न गाकोथ्यो कि क्या हो ?
२. **हेल्थ** बन्द त भाको छैन नि ?
३. चोट चाँहि अब हामीले **एन.सि.टि** गरायौं ।
४. **वेट रेडक्सन** नै गर्नुपर्छो है ।
५. त्यसको लागि छुट्टै **रेसेट** हेर्नु हैन ।
६. त्यसपछि उ.....गर्ने ।

चिकित्सकहरूले आफ्ना विरामीहरूसँग बोल्ने क्रममा प्रायः विरामीहरूले चिकित्सकहरूले बोलेका कुरा राम्ररी बुझेको देखियो । विरामीहरूले आफूले बोलेको कुरा नबुझेमा चिकित्सकहरूले एउटै कुरालाई फेरि दोहोर्‍याएको पनि पाइयो । चिकित्सकले बोलेका केही कुराहरू नबुझिएको पाइएको छ । जस्तै “अनि कुकुरलाई उ गर्न गाकोथ्यो कि क्या हो ?” भन्ने क्रममा **उ गर्न** भन्नाले के गर्न भनेको नै बुझ्न सकिदैन । सायद यहाँ **उ गर्न** भनेको जिस्क्याउन हुन सक्छ । दोस्रो वाक्यमा त चिकित्सकले, “हेल्थ बन्द त भाको छैन नि ?” भनेका छन् जड्न वाक्यले कट्टै अर्थ नै दिदैन । सायद यहाँ यस वाक्यले स्वास्थ्यमा कुनै किसिमको समस्या देखिएको त छैन नि ? भन्न खोजेको हुनुपर्छ । तेस्रो वाक्यमा चिकित्सकले, “चोट चाँहि अब हामीले एन.सि.टि गरायौं ।” भन्दा बुझ्न जटिल छ । उनले यही वाक्यलाई सरल तरिकाले अब एन. सि. टि. गर्नुपर्छ भनेको खण्डमा विरामीलाई उनले भन्न खोजेको कुरा सहज रूपमा बुझ्न कुनै समस्या हुने थिएन । चौथो वाक्यमा चिकित्सकले, “वेट रेडक्सन नै गर्नुपर्छो है ।” भन्दा रिडक्सनलाई रेडक्सन भनेका छन् । चिकित्सकले यसरी एउटा उच्चारण गर्नुपर्ने ठाउँमा अर्कै उच्चारण गरेमा विरामीलाई आफ्नै समस्याको बारेमा बुझ्न अप्ठ्यारो हुन्छ । यसरी गरी पाचौं वाक्यमा पनि उनले गलत उच्चारण गरेका कारण वाक्यको अर्थ बुझ्न नै कठिन देखिन्छ । छैटौं

वाक्यमा चिकित्सकले, “त्यसपछि उ..... गर्ने ।” भन्दा के चिकित्सकले अब के गर्ने भन्ने पूरा सूचना नदिएकाले उनले भनेको बुझिएको छैन ।

५. निष्कर्ष

चिकित्सकीय भाषामा चिकित्सकहरूको केही उच्चारणगत लोपको अवस्था रहेको छ । यस्तो लोप भाषाको कथ्य रूपको प्रयोगका कारणले भएको देखिन्छ जुन स्वाभाविक प्रकृतिको रहेको छ । चिकित्सा शास्त्रबाट प्रभावित चिकित्सकीय भाषामा धेरै चिकित्सा सम्बन्धित शब्दहरूको प्रयोग हुनुलाई पनि स्वाभाविक मान्न सकिन्छ । चिकित्सकहरूले आफ्नो मातृभाषा र राष्ट्रभाषालाई भन्दा अङ्ग्रेजी भाषालाई बढी प्राथमिकताका साथ प्रयोग गरेको देखिन्छ । यसमा भने उनीहरूलाई सचेत बनाएर यथासम्भव नेपाली भाषाको प्रयोगमा अभ्यस्त गराउनुपर्ने देखिन्छ । कैयौँ चिकित्साशास्त्रका शब्दहरू नेपाली भाषामा अप्राप्त रहेका छन् । त्यसतर्फ पनि सरोकारवालाहरूको ध्यानाकर्षण गर्न आवश्यक देखिन्छ । चिकित्सकहरूले प्रायः छोटो वाक्यहरू नै बोल्ने गर्छन् भन्ने कुराको यस अध्ययनबाट पुष्टि भएको छ ।

नेपालमा चिकित्सकीय भाषालाई सर्वसाधारणका लागि सम्प्रेषणयोग्य बनाउन लागि नेपाली भाषामै चिकित्सा शिक्षा प्राप्त गर्ने वातावरण तयार गर्नुपर्छ । नेपाल सरकारले स्वदेशमै चिकित्सकीय शिक्षाको पर्याप्त अवसर प्रदान गर्नुका साथै उनीहरूका लागि चिकित्साशास्त्रको प्रयोजनपरक नेपाली पाठ्यक्रम तयार पारी त्यसको अध्ययन गर्ने अवसर प्रदान गर्नुपर्दछ । सर्वसाधारणलाई पनि चिकित्सा शास्त्रका शब्दावलीसँग परिचित गराउन आवश्यक हुन्छ । यसका निम्ति विद्यालयको शैक्षिक पाठ्यक्रममा चिकित्सा शास्त्रका शब्दावलीको ज्ञान दिने पाठ्यवस्तुलाई समावेश गरी अध्ययन अध्यापन गराउन आवश्यक देखिन्छ । यसो गर्नाले मात्र चिकित्सकहरूलाई विरामीका सामुन्ने स्पष्ट रूपमा बोल्नमा सहजता मिल्दछ भने विरामीहरूले पनि आफ्ना रोगसम्बन्धी सबै कुराहरू बिना हिचकिचाहटका साथ चिकित्सकका सामु प्रस्तुत गर्न सक्छन् ।

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