

Changing Higher Education: Learning from India

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Introduction

From the very beginning, development of higher education in Nepal has been influenced by the development of higher education in India for several reasons. To give some examples, a large number of Nepalese go to India for higher education, many of the political leaders of Nepal have got education in India, Nepal used to have a lot of professors from Indian universities until some years ago, and many of them are still working, international funding agencies bring Indian scholars as consultant in Nepal who also share Indian experiences with Nepalese counterparts, many publications and research studies in India have an impact upon Nepalese way of dealing with higher education, etc. Under Colombo plan also, exchange programs were implemented to provide access for Nepalese scholars to higher education in India and in exchange Indian scholars to Nepalese system of higher education. The flow of Nepalese students to India for higher education is still prevalent. As many scholars from Nepal go to India for Ph.D., the Higher Education of India is still somehow influential for shaping up Nepalese higher education. These experiences initially led Nepalese to get exposed to Indian system of higher education which was influenced by the British system of higher education. At present, India is moving towards making its higher education modernized. In line with this, it is giving high priority to the use of technology, internationalization of higher education and integration of it with productive, service and business sectors. It is believed that without integrating higher education and productive sectors no all round development of a nation can be accomplished. This is what Nepal should have learned from India but unfortunately this part of Indian higher education has not been a source of inspiration for the Nepalese people who are responsible for the development of our higher education. All these links with and experiences in Indian system of higher education led us to shape up our higher education system in a different way. From my experience, we have learned both useful and less useful lessons from India. It is obvious that what we have been doing in order to bring about reform in higher education has a lot to bear on what happened in India higher education in the past but not on what is happening in higher education in India at present. We learned some wrong lessons from India in the past but are forgetting to learn right lessons at present.

This paper will argue that Nepal must learn lessons and gain insights from the development of higher education in India for the development of our higher education. It is therefore In this paper, five issues will be touched on to present the arguments out of which two issues will show the wrong ideas we borrowed and the other three issues will show the right lessons we forgot to learn from India. The purpose of doing this is to make our politicians and policy makers aware of the potential impacts of the decisions we make.

1. Lessons that we should not have learned from India.

Over dependence on affiliating University. The beginning of Nepalese higher education is dated back to 1918 (B S 1975 Bhadra 27) when Tribhuvan-Chandra College was established. Initially it was affiliated to Calcutta University till 1980 B S. After that, it moved to Patna University for affiliation. In Patna University, Tribhuvan Chandra College was renamed as Tri-Chandra College. It was after a long gap, Tribhuvan University (TU) was established in 1959 A D. At the time when T U was established, there were only 29 colleges which were affiliated to Patna University, India. All those colleges were brought under Tribhuvan University soon after the establishment of TU. This historical background of TU indicates the influence of Indian higher education on the development of Nepalese higher education. There are other reasons too which led Nepal to follow India for the development of higher education. For example, the academic matters like subject combination, teachers' qualification and training requirements, pedagogical issues, evaluation and examination system, and the way Colleges were affiliated and managed were highly influenced by the Indian system of higher education. There was technical support from India to the development of higher education in Nepal. The effect of having the influence of Indian model of affiliating university on Nepalese higher education was that the expansion of higher education in Nepal took place by making TU the single university to provide affiliation to any college initiated anywhere in the country. It was mainly because of that, TU grew as an affiliating university from the beginning though Sir Ivor Jennings who was working in India that time, and was requested to provide technical advice on Nepalese higher education during the inception of TU, had clearly expressed his view, based on Indian and American experiences, against making TU an affiliating University.

For a long time, TU remained as the single premier institution for higher education. It was the only institution responsible for higher education all over the country. For almost three decades, being the only university of the country, TU

was made responsible for all the aspirants of higher education in terms of both quality and access. For these reasons, it had to provide approval (affiliation) to colleges initiated anywhere in the country. From the beginning of TU, target of enrollment, quantum jump of financial allocations from 3294 crores in the 10th plan to 44,449 crores in the 11th, setting up 1464 new educational institutions- comprising 30 central universities, 8 IITs, 20 NITs, 20 IIITs, 3 IISER, 2 Planning and Arts, 374 model colleges and 1000 polytechnics.

Ref: An Overview of New Initiatives by UGC during 11th Plan- India) these decisions have been followed by many other initiatives towards reforming higher education. As there is commitment of the government and fund available for these institutions, it can be hoped that all these institutions will be put in operation within a stipulated time. Once these institutions are fully functional, India's higher education would be incredibly changed.

It is necessary to learn from what India is doing in order to bring about reform in higher education. We should have learned such lessons from India. But instead, what we are doing here is – opening several new universities under political influence but without funds, not interested in establishing Open University, not regulating private sector, most ineffective UGC, least priority to higher education in terms of resource allocations, not listening to the professionals who are working for the change in higher education, etc. It is important for us to learn lessons from those experiences and follow standard procedures to deal with the development of our higher education.

ii. Open University for access to all

It is to be noted that India has been one of the successful countries in the world in the field of distance learning. India's strength in offering higher education through distance mode is unbelievable. For example, Indira Gandhi National Open University (IGNOU) is the largest Open University and fifth largest University in the World. IGNOU played a vital role in the establishment of Distance Education Council (DEC) which is responsible for setting up standards in Distance Education in India. GNOU has a strong network of over 961 Study Centers spread across India. According to the data provided in Feb-2005 there are over 13 Lakh students enrolled in it. In addition, India has recently decided to establish Virtual IITS which offer top degrees. The Indian Institutes of Technology finally decided to open a virtual university. The argument is that India wants to extend its coverage to wider population for quality education who want to learn by using technology and modern tools. It is also indicated that industries will be involved in administering these educational activities. Thousands of courses are being made.

The HRD Ministry has allocated 4600 crores for 3 years for this project. This is going to be a Virtual Technical University in India. We could not learn lessons from India about how important it is to establish an Open that at present the number of colleges affiliated to it has gone up to about 800. Similar is the case with India; it has 114 affiliating universities which have colleges ranging from 600 to 800 which India may wish to reorganize for making them deliver quality education in the present context. Somehow India gives the impression that it was not right to have a university with such a large number of affiliated colleges in a far distance from the university making it almost impossible for the university to supervise, monitor and offer professional support. The problem is that in Nepal providing affiliation to a private college has become a business of a university. The wrong message that it is giving to politicians is that a university can sustain simply by giving affiliation to colleges. As a result, every university in Nepal has lots of affiliated colleges. Surprisingly there is not a single functional university confining to its own university campus. The affiliated colleges are far away from the university and are scattered all over the country in such a way that the university has no control over them in any matter.

As a matter of fact, both India and Nepal seem to have problems with having universities with lots of affiliated colleges to deliver quality higher education. This kind of undesirable structure of higher education does not allow us to move much further with what good universities in the world are doing these days. It appears therefore that the policy of having Affiliating University under the influence of India could have proved wrong. Perhaps it would have been better if we had not learned this lesson from India. But unfortunately, Nepal tends to continue this policy without making any assessment of the impacts this provision has on the delivery of quality higher education. This has been demonstrated by the bills for new universities recently passed by the parliament.

ii. Setting 30% cut off point in exams

An important issue regarding any examination is the determination of the cut-off point- what percentage of achievement is considered to be adequate for accepting someone's performance as satisfactory, on which basis s/he is given a pass signal (certificate). Technically it is discussed under criteria level of performance- what makes someone's performance above the cutoff point. Different countries seem to have different practices of the cutoff point ranging from 30% to 80%.

Advanced countries tend to adopt higher level of cutoff point. This is another lesson for which, from my perspective, Nepal got wrongly influenced by India. Nepal happened to practice 30% achievement as cut off point influenced by Indian practices which was influenced by the then British system. To put it another way, students obtaining of our education. In the course of time, there were some changes in the way cutoff points were set during the semester system (40%). Otherwise we have set 30% or 32% or 35% depending upon time and exam board as cut off score for accepting pass performance of students.

The point here is we never questioned whether this level of performance is adequate for the next level of education or for jobs. What happens, academically, is accepting this level of performance means we expect students to achieve low. One would wonder what the students with the achievement of 30% of the intended curriculum would have learned. Will that be sufficient for the student for his/her future or next level of education? How can the achievement of only 30% of the intended curriculum be adequate for someone to be able to cope with the requirements of the next level of education as well as the job market? If 30% is enough, why should students work hard for more? How can one be said to have completed a course of study when s/he achieves only 30% of the curriculum whereas he or she is expected to learn 100%, if possible and if not, 90% or 80%? It is learnt that the notion of accepting 30% achievement level as adequate came from India which inherited the idea from the then British rule in India. Even when the British set 30% cut-off in Indian education system during the British rule, the British had set 60-70% cut-off for their students in Britain. The idea was that the Indian students were expected to achieve less and the British students were expected to achieve more. The explanation could be that the British thought that their youths needed to achieve higher level of proficiency because they would have to work as high level officers and rule both the countries- Britain and India- whereas the Indian youths would not need to achieve high because they would work under the British rule as clerks. On this assumption, they could have set 30% cut for Indian students. Nepal just happened to practice this system without adequate justifications. Since then Nepal has been exposed to several systems of pass cut off but it is difficult to understand why it has not been able to do away with it when enormous changes in educational evaluation have been brought about. This system of cut-off point obviously needs a review. As a matter of fact, we should expect our students to achieve more than what they are expected to achieve today. If done so, one would counter-argue that more students would fail in the exam. To solve this problem, we should bring about necessary reforms in the system of teaching and testing so that more students pass in the exams. It is evident that under the British and American systems of examination which require students to demonstrate higher level of performance, a higher percentage of students passes in the exams. Education theories argue that higher expectation of the students lead students to achieve higher level of proficiency. Perhaps it would have been better if Nepal had not learned 30% cutoff point from India. In that case, we would have required our students to demonstrate higher level of performance than they demonstrate under 30-40% cut off.

2. Lessons that we should have learned from India

There are some examples to present how India has made efforts to bring about reform in its higher education. It will be useful for us to learn from those examples and gain insights for the development of our higher education. But the problem is that Nepal does not seem to be ready to learn from those experiences.

i. High Priority to Higher Education- Increasing budget for enhancing quality and access India has made incredible progress in the field of higher education. This level of progress in higher education has been made by making deliberate efforts, rigorous exercises, professional approaches and resource allocations. At present the level of progress India is making in higher education is highly commendable.

During the preparation for the 11th Plan (2006-7), India took a very bold step towards enhancing its capacity for implementing its higher education. It is not only Nepal, but also the whole world can gain insights from India. As it was preparing for the 11th plan, the University Grants Commission (UGC) commissioned different studies to gather information and gain insights on how to improve its higher education so as to make it world class. It also worked on developing policies, approaches and strategies and translated them into action. The studies covered areas like access and quality of higher education, disparities in terms of geographical region, gender, caste, making education relevant, regulating private sector, and academic and governance issues in higher education, etc.

Basically the studies were carried out to address inclusiveness, quality, relevance and academic reform. The studies were carefully carried out and professionally presented to the Prime Minister Dr. Man Mohan Singh and other high level dignitaries and policy makers. The presentation was followed by a discussion. Interestingly, the Prime Minister on the same day made policy announcement on the expansion of the institutional capacity in higher education including setting up of 30 Central Universities during the 11th plan, setting up model colleges in each 374 districts which had low GER and scholarships to bring about reform in higher education in India. The Prime Minister also advised the UGC to closely work with the Planning

Commission and Ministry of Human Resource and Development to मस्युडदी बहुमुखी २०६७ चैत्र, (2011, March, 23 मस्युडदी बहुमुखी २०६७ चैत्र, (2011, March, 23

मस्युडदी बहुमुखी २०६७ चैत्र, (2011, March, 23 मस्युडदी बहुमुखी २०६७ चैत्र, (2011, March, 23 broad lines of the courses and teaching hours. Other two conditions are included in the bill; a deposit of 50 crores and the surplus to be injected in the enhancement/development of the institute. These universities/institutes will have to be registered to the UGC. Their standards will have to be comparable to the standards of their origin. The government hopes that the left will support the bill. This is done in order to safeguard students from any kind of cheating. Nepal has a lot of problems related to students going abroad for study, foreign courses like Cambridge A Level are being run in Nepal in different modalities, being unable to regulate foreign courses, etc. In addition, foreign universities may come to Nepal for base campuses. In this situation it is necessary to learn from India how we can be better prepared to deal with the issue of permitting foreign universities to run base campuses in our country in the interest of ours. Failing to do that would lead us to allow them to run academic courses not in the interest of ours but in the interest of theirs. When we are not prepared to deal with such issues, we are likely to say yes to what they ask for like what is happening now. To avoid the situation in which we welcome foreign universities under pressure and without preparation, we need to learn a lesson from India and get prepared for setting conditions for them so that neither they feel uncomfortable to work in Nepal nor do Nepalese feel uncomfortable with and cheated by them.

End Note

As we all agree, education keeps changing in terms of both content and process. What we thought education was some years ago is not what we find it today. Education tends to change because of internal and external influences. What is true and permanent is the value associated with it and the efforts a country makes to offer the best possible education to its citizens. For this it is necessary for us to be flexible enough to accommodate recent changes taking place in education anywhere in the world let alone the changes taking place in India and other parts of the world. But the cautionary note is that we need to bring up issues for national debate so as to share with stakeholders and make decisions not on the basis of the political pressure but on the basis of the inputs received from professionals, intellectuals and stakeholders. Otherwise, we will end up with the rhetoric of learning what we should not have learned and ignoring what is most important for us to learn.

Since then, some kind of pressure on the government is being built up to move towards establishing an Open University. However, for unknown reasons, the government does not seem to be enthusiastic about to work on this kind of university. It is difficult to understand why the government did not take initiative to establish it when it recently proposed several universities under political influence without adequate home work. This clearly demonstrates that the government has the tendency to respond to political pressure not professional request. Since Open University does not come under any politician's constituency, it never got priority when it is clear that it is only an Open University which can serve a large number of aspirants of higher education with low cost. That is what Nepal needs at present. What in true sense has been difficult for professionals involved in education is how to convince the politicians that opening conventional universities without adequate preparation and ignoring the establishment of Open University cannot be at the interest of the country. One of the lessons we forgot to learn from India is this- India has established several Open Universities in addition to IGNOU which alone has millions of students- but Nepal simply does not seem to be interested in it. How can we enhance our system of education this way? As said earlier, Nepal learned some wrong lessons from India. It would have been wise if we could have learned the lesson that Open University is desperately needed and we should move towards establishing it as soon as possible.

iii. Welcoming international universities

As we all know, many countries in the world have agreed that after 2010, under WTO provision foreign/international universities are allowed to establish base campuses in the country they wish. Nepal is also a signatory of WTO by which if any international university wishes to run its courses in Nepal, it will have to give permission. Learning from this, the government of India, on Monday, March 15, 2010, (Ref: The Economic Times, 16 March, 2010) approved a bill by the cabinet which welcomes foreign universities to run base campuses in India under certain conditions. It clearly set conditions under which the foreign universities can run their courses. This decision has been welcomed by domestic corporate expressing a desire to work on higher education. This is clearly a demonstration of India's preparation for reform in higher education. It is preparing for involving international universities for the delivery of higher education. The Indian Government is doing this on the hope that this bill will be a milestone to enhance choices, increase competition, and benchmark quality. The proposed bill requires the potential universities to accept the conditions like making full disclosure of all components of fee and deposits, number of seats available, admission process, details of teaching faculty, including their educational qualifications, teaching experiences

Professional Development for Language Teachers

Abstract

Teachers have key role to promote the quality of education. Whatever the degrees they have achieved from different universities are not sufficient unless they are professionally competent. In other words, only the academic qualification cannot solve the classroom problems. To face the challenges that may occur while teaching, and develop the educational standard they should be given such opportunities like training, workshop, present papers at seminars and conferences, write for journals and teaching magazines, group discussion, carry out an action research, etc which are the key components of professional development. Language teaching institutions are also expected to maintain high professional standards, to provide opportunities for their teachers to pursue professional development and to provide conditions where teachers cooperate to achieve higher level of learning among their students. This article tries to provide some tips for the language teachers, especially those who teach English as a Foreign Language (EFL) to develop their profession. Defining Professional Development Professional development is an elusive term in education. To many, the term conjures up images of in-service days and workshops. To others, it refers to a process in which teachers work under supervision to gain tenure or to enhance their professional practice. Professional development is defined as an ongoing learning process in which teachers engage voluntarily to learn how best to adjust their teaching to the learning needs of their students. Professional development is not a one-shot, one-size-fits-all event, but rather an evolving process of professional self-disclosure, reflection, and growth that yields the best results when sustained over time in communities of practice and when focused on job-embedded responsibilities.

The Need for Quality Professional Development School reform and accountability initiatives call for a new role for professional development in the career paths of teachers. Current research shows a strong correlation between teachers' teaching and students' school success (Darling Hammond, 1998; Diaz-Maggioli, 2004; Sparks, 2002). Professional development has become increasingly important as a way to ensure that teachers succeed in matching their teaching goals with their students' learning needs. In the case of second Workshops, A workshop is an intensive, short-term learning activity that is designed to provide an opportunity to acquire specific knowledge and skills. In a workshop, participants are expected to learn something that they can later apply in the classroom and to get hands-on experience with the topic, such as developing procedures for classroom observation or conducting action research. Workshops can address issues related to both institutional improvement and individual development and they are led by a person who is considered an expert and who has relevant experience in the workshop topic. Workshop-based learning is particularly suitable for teachers because workshops can be scheduled outside of class time. Thus, workshops are one of the most common and useful forms of professional development activities for teachers. Peer Coaching Peer coaching is based on the three-phase model of planning observation feedback known as clinical supervision (Cogan, 1973). Pairs of teachers, who have been trained to do so, visit each other's classes and provide each other with insights and advice on their teaching. Teachers themselves decide on the focus for observation and the observation instrument, and reflect on the results of the observation based on their development needs. Standardized instruments can be used to guide observation. Typically, these instruments help teachers look at their use of the second language, their planning, their instructional delivery, the methods they use for assessment, and their involvement in other professional responsibilities, such as communicating with parents and keeping records of students' progress. Peer coaching is particularly suitable for teachers who need to learn new ways to use the target language or to implement new language and cultural practices in the classroom. Teacher support groups A teacher support group can be defined as two or more teachers collaborating to achieve either their individual or shared goals or both on the assumption that working on one's own. Typically, a support group will involve a group of teachers meeting to discuss goals, concerns, problems, and experiences. The group provides a safe place where teachers can take part in such activities as collaborating on curriculum and materials development, and review, plan, and carry out activities such as peer coaching, team teaching, action research, and classroom observation. At the same time, in a support group teachers get to know their colleagues better and begin to function as community of professionals rather than as individuals working in isolation from each other. Teacher support groups, as Liberman and Grolnick (1919: 723) point out, play a major role in "providing opportunities for teachers to validate both teacher knowledge and teacher inquiry".

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Dialogue Journals

According to Peyton (1993), dialogue journals are conversations in writing. Although they have been widely used in language and literacy classrooms since their first documented use (Staton, Shuy, Peyton, & Reed, 1998), they have only recently found a place in the professional development field. Teachers who cannot meet with colleagues for reasons of time or distance may choose to keep a written conversation with a mentor or peer in order to share expertise and reflections on their instruction. Dialogue journal writing helps extend interaction time between colleagues and is particularly suitable with teachers who have different levels of expertise or different needs. For foreign language teachers, dialogue journals can also provide an opportunity to practice and sharpen their writing skills in the target language.

Teaching Portfolios

A teaching portfolio is a collection of documents and other items that provides information about different aspects of a teacher's work. It serves to describe and document the teacher's performance, to facilitate professional development, and to provide a basis for reflection and review. Although portfolios were originally developed for use in student assessment, professional development portfolios provide a way for professionals to focus on and document their own development in specific areas. A portfolio is a systematic collection of teaching artifacts and reflections. A portfolio provides a demonstration of how a teacher approaches his or her work and presents evidence of the teacher's thinking, creativity, resourcefulness, and effectiveness. A portfolio can promote collaboration with teachers. For example, it can become part of the process of peer coaching; the peer reviews and discusses the portfolio and uses it to give feedback about the teacher's work.

Mentoring

Mentoring brings together a more knowledgeable professional with a less experienced colleague for collaboration and feedback on teaching and learning. Mentors provide advice, support, encouragement, and modeling for their mentees, who, in turn, provide mentors with opportunities to use and reflect on their expertise. Mentoring relationships work best when structured and developed over time. They are particularly suited to beginning teachers, who need to understand issues such as school culture and climate and their impact on student learning. Mentors can be instrumental in helping novice teachers enhance their proficiency in the language as well as their cultural knowledge and pedagogical competence.

Mentors

#(Action research

Action research refers to teacher-conducted classroom research that seeks to clarify and resolve practical teaching issues and problems. The term "action research" refers to two dimensions of this kind of activity: The word research in "action research" refers to a systematic approach to carrying out investigations and collecting information that is designed to illuminate an issue or problem and to improve classroom practice. The word action refers to taking practical action to resolve classroom problems. Action research takes place in the teacher's own classroom and involves a cycle of activities centering on identifying a problem or issue, collecting information about the issue, planning a strategy to address the issue, trying out the strategy, and observing its effects. The nature of action research, however, with its cycle of observing, analyzing, acting, and reviewing, indicates that it is an activity that takes time to carry out and hence requires a considerable time commitment. For this reason, it is often more usually viewed as a collaborative activity. Through the process of planning and carrying out action research, teachers can develop a deeper understanding of many issues in Teacher Training refers to activities directly focused on teacher's present responsibilities and is typically aimed at short-term and immediate goals. Often it is seen as preparation for induction into a first teaching position or as preparation to take on a new teaching assignment or responsibility. Training involves understanding basic concepts and principles as a prerequisite for applying them to teaching and the ability to demonstrate principles and practices in the classroom. Teacher training also involves trying out new strategies in the classroom, usually with supervision, and monitoring and getting feedback from others on one's practice. Training enables teacher to use effective strategies to open lesson, to adopt the textbook to match the class, to use group activities a lesson, to use effective questioning techniques, to use classroom aids and resources and to give feedback to learners on their performance.

Peer Observation

Peer observation refers to a teacher or other observer closely watching and monitoring a language lesson or part of a lesson in order to gain an understanding of some aspect of teaching, learning, or classroom interaction. The teachers can gain more teaching strategies through observing each other's teaching. Many teachers have a negative reaction to the idea of someone observing their classes, but in fact peer observation enables them to share their experiences and feedback to each other. In

teaching, observation provides as opportunity for novice teachers to see what more experienced teachers do when they teach a lesson and how they do it. But experienced teachers can also benefit from peer observation. It provides an opportunity for the teacher to see how someone else deals with many of the same problems teacher face on a daily basis.

Conclusion

Traditional professional development strategies such as one-shot workshops can be useful for delivering information, but the opportunities they provide for teachers to translate theoretical knowledge into effective classroom practices are limited. Effective professional development calls for adequate support structures and opportunities for teachers to select, plan, carry out, and evaluate the professional development activities in which they are involved. When teachers have the chance to participate collegially and collaboratively in the creation and implementation of professional development activities, they develop ownership over the learning process, and their learning is more likely to promote student success.

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Cambridge University Press. Sparks, D. (2002). *Designing powerful staff development for teachers and principals*. Oxford, *Conceptualizing Modernization: A Sociological perspective*

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Sociologists have explained human and societal transformation or change in the various ways from different roots of explanation. Various theories have developed in different times that have influence from contemporary societies especially that of Western Europe which reflects the positivist and internationalist traditions. They attempted to explain why some societies have developed more than others since the evolutionary roots of the societies. They have provided different explanations based on history of past and contemporary European societies which are sharply criticized from other sociologists who differ from that ideology. This article is an attempt to peruse the assessment of concept and critique on the theory of modernization and development.

The Roots of Modernization Theory:

The roots of modernization theory go back to the theory of social Darwinism, in which primary focus was given to the process of unilinear evolution. Likewise Herbert Spencer saw social evolution as “a set of stages through which all societies moved from simple to complex and from the homogenous to the heterogeneous” in terms of their structure and function. The common elements of modernization theory are basically two. There are;

- i) Modernization sees societal development as a unilinear process.
- ii) Modernization comes through diffusion.

According to the dualistic model, all traditional societies get changed into modern a society which is preconceived “ideal types” a mental construct. All folk societies undergo changes. In fact modernization theory is a historical product of following three main events in the post world war era.

- The rise of the US as a superpower to contain the growth of the intentional communist movement. For this, the US financed the industrialization of Western

- The growth of an US worldwide communist movement led from Moscow and later on also from Beijing (With Soviet Union, people Republic of China, Vietnam and Cubas hot points).
- The process of de-colonization in Africa and Asia as an outcome of the disintegration of the former European colonial empires. Earlier Sociologists, such as Emile Durkheim's model of an industrialized organic society and Weber's discussion of the relationship between Protestantism and capitalism are the example that the modernization theory emerged as a powerful theory all over the world.

Basic premises of modernization:

The term modernization denotes not only the philosophical movement but also a process of societal change. For the development of the third world countries. It has been put as entire transformation of civilization in various aspects like technological, industrial, political, social and cultural which were developed in Europe and America during 18th to 19th century. So, modernization theory itself is an American project that was developed by T. Parson (Sociologist) and W.W. Rostow (Economist and historian) during the period of cold war. It emphasizes on trickle down approach of development and talks about two types of barriers i.e, problems of capital accumulation and abandoning non-western cultures in the face of western culture. It is also a part of global debate of capitalism Vs communism. The main intention of modernization theory is to save the world from the expansionist communism. It said that "If you go to communism, you would be poor and if you come to the capitalistic way you would get goals." So, the modernization theory is also a part of sociological debate, whether social change brings economic growth or vice versa. Hoselitz (1960) followed person's pattern variables in explaining modernization and development. It illustrated that developed societies followed the pattern of universalism orientation and they are functionally specific and are thus advanced, whereas underdeveloped countries are characterized by particularism, ascription orientation and based on functionally diffuseness which keeps them backward.

W.W Rostow was a leading figure of explaining the modernization project. His one of the most famous publications "stages of Economic Growth: A non communist manifesto" (1960) was regarded as an ideological product of the cold war. He Emphasizes that all societies must progress through a set of fixed stages of condition for the development of society, which are:

- a) Traditionalism
- b) Take off (Technological diffusion with contact of advanced country: especially in the case of developing nations.)
- c) Actual takes off (increased manufacturing trade and commerce).

Criticism of Modernization

There are many weaknesses/ drawbacks associated with modernization project. It has criticized by third world social scientists particularly the dependency theorists of Latin America. They argue that the condition of under development in the third world countries is not because of their internal dynamics rather it is because of their long term relation with the capitalist core in the past. One of the major criticisms against modernization theories argues that the applied model of modernization theory has failed to produce technological and economics development in the third world countries. Despite massive injections of foreign aids and education projects sponsored by first world countries, most of the third world countries become underdevelopment. The theory itself was the Euro centric perspective based on. "West is the best" kind of analysis and talks about unilinear path of development. Likewise Rostow's theory rejects the present and the past reality of the underdeveloped countries. It was historical and it does not isolate structural characteristics or change and threats all non-western societies as homogenous.

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Godlessness Resolution: Know Thyself Moblessness Responsibility

The concept of god is sociologically and religiously discoursed, "God is considered the creator or source of everything that exists and is spoken of in terms of perfect attributes—for instance, infinitude, immutability, eternity, goodness, knowledge (omniscience), and power (omnipotence)" Microsoft® Encarta® 2008. The discourses of god and with various images are contested discourses especially religious discourses in relation to Christian and Hindu set of beliefs-religion. In addition, the belief has created various images of god like Hindu god and Christian god and so on. Creation concepts and images endowed with humans is one of the central debates in religion. In such a situation, the idea of god needs to be discoursed. In this process s/he leads a quest of knowing. Besides these, this type of quest on knowing Basnet declares; "Some people seem fully submissive towards theological discourse and some who wake up from such submissions. All faiths impose from childhood upon human various images and concepts of god and such pluralisms created new basis for individuality and rationality in various ages" (Poetics on God and Man 01). Such complex ideas of god can be discussed in postmodernist sense excessively. After analyzing at the beginning and consolidation the concept of God in different eras, let me explore, first, the religious vision not but the second situation of godlessness and its resolution as moblessness as seen by the modern and contemporary world. This situation of Godlessness resolution and Moblessnesses are remarkable at the present. Rushdie and Huntington answer through their questions that politics is powerless to please the soul. Because it does not know an individual and it looks the person as a part of big machine being guided to a specific goal. The goal is the ultimate and, man is measure to it. Religion seems to know the aspirations of man, but it simply seems an illusion. Like emptied God Chamber with other dreams:

"It is tempting to say very well to the Hindu idea of Maya, the veil of illusion that hangs before our limited human eyes and prevents us from seeing things as they truly are- so that we mistake the veil, maya, for reality. Dreaming is Politics and religion take away man his actuality and replace it with an idea. An idea is not always real. Moreover, Huntington indicates, it is impossible for a person to live a rational life until they define their self. Both, neither politics nor religion can define the self of man. Henceforth, questions like, for instance, who am I? Where do I belong? cannot be answered by these mediums. These questions are too subjective for collective answers. Huntington mentions, "interest of politics acquires for granted identity. But he argues how reasonable enough with identity? Is it logical to declare I am a Nepali, or Indian, or an American, or for that matter I am an internationalist? Remarkably, Religion provides convincing answers like I am a Hindu, I am a Christian, and I am a Buddhist etc. Or, I belong to no religion, I belong to an Other, a God, who will relieve me. Are not these answers challenging and interesting? On the contrary, human beings are other than just a 'mob.' They are singular, unique, and separate beings willing singular, unique, and separate answers that only suit for oneself. First, if a being is permanently entangled to another individuality then it is a ridiculous situation. Whereas secondly, if he detaches then, his freedom is also perishable. Thus, both such situations are extremely demanding but draw different conclusions. The former produces a race, a sect, a cult, and finally a mob. The latter reveals people struggling to define their existence, with their own terminologies and expressions. However, for instance, each succeeding era contrasts and revolts against the previous age. The Greeks, the Renaissance, the Modern situations lead to the later postmodernism. Writers like Soren Kirkegaard, Nietzsche, Rand, Sartre, Osho, Armstrong, and Gandhi stand confidently. Significantly explores single man challenging and experimenting to his/her single problems away from the mob and religious illusion. An act of solutions not stated secondarily but evoked by one's intuition. The hero of Ayn Rand's *The Fountain Head* Howard Roark, Commands, "I am a man who does not exist for others. I wish to come to have and state my terms. I do not come to exist on any others" (671). Tremendously, such deed is a leaderless lead. Hence, this is the doctrine of the God less philosopher.

In addition, Friedrich Nietzsche was fascinated not much in the death of God or in the loss of religion that resulted to such demise. He was obsessed for freedom. His war was a passionate war for human liberation from every form of conventionality. According to his belief, man could live a dignified life, only when he utilized his potentiality of the highest and guiltless. Further, he rejected God and every other substitute form that could operate dreadful. He declares; "It freezes. . . here for example 'the genius' freezes: on the next corner "the saint' freezes: 'the hero' freezes into a thick icicles;; at last 'faith', so-called 'conviction', freezes; 'pity' also grows considerably cooler- almost everywhere 'the thing in itself' freezes. . . (Ecce Homo 60). Our constant belief about religion is only a habit. Belief in religion reminds inertia cause and effect result. The more we delve into the religion the more we hit the crux. So a new source of morality was wanted in the moblessness and godlessness situation because the cursor of religion seemed outdated and dysfunctional.

This new basis of individuality [self] and rational responsibility heralded the beginning of godlessness and moblessness resolutions seem level-headedness. The aspiration [Will] of a rabble of men today have not much interest in religion because there is belief of a miracle and mystery. But it is a means of sugary escape into a happy world where one can be without liability. Crucially, unalterable sweet promises follow unbearable guilt. As a result, the guilty, and the weak need someone to express so that they are pardoned, excused &) monstrous guilts -of holocaust, of wars- World Wars I and II... slavery, colonialism, exploitation and environmental degradation etc. This justifies someone who can wash his bloody hands, who can forgive him for expiation. Relevantly, Nietzsche in Why I am a Destiny declares; "I am dynamite. – And with all that there is nothing in me of a founder of religion- religions are affairs of the rabble, I have need of washing my hands after contact with religious people Revaluation of all values: this is my formula for an act of supreme coming- to – oneself on the part of mankind which in me has become flesh and genius. I was the first to discover truth (Ecce Homo 96-97) But if there is God who created man out of sin then all is forgiven for expiation. Thus, he is cause for instance, for all duty. However, the present situation is too illogical for human solace. We are like the early man who too lives in a world, which makes no sense at all and is terribly meaningless. Where is the wisdom behind murderous wars, the irresponsibility decadence, treacheries, pretenses, violence, conflict and outstanding terrorism like September 11, 2001 and its consequences etc. such have become so much a part of us? The ordinary man runs after religion finds no consolation: "There is no reality, no 'identity' . . . what a cautions euphemism "the youngest of all, consequently weakest with age 'modern ideas', for example. A great wind blows among the trees and everywhere fruits fall-truths".(Ecce Homo 87) but truth is not seen yet. It is like multi-colored lantern of whiteness, yellowness redness . . . reinforcement. A la Zarathustra carried in the market place but no one acknowledged it. Whereas the Superman seeks power within man, the [choice] Will to the Power within himself. The intellectuals and humanitarians with wisdom show the path of moderation, actual realization and self realization to attain, "truth as the absolute God" like Gandhi, negating evil, which can result; birth of humanity from humility. In sum, to comprehend the context, perhaps self-realization led by meditation would subvert these frenzy chaotic terrors to regain and foster order within via meditation. It generates aura of life living energy positively which total man transgresses would be significant tool to harmonize healthy life within one earth one humanity on the entire earth by thysel quest.

(Writer : Janak Raj Basnet MMCEng Dept.)

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गजल

एउटा सन्देश

प्रकृतिका मधुर रसका प्रेरणको तरङ्ग

नेपालीका ओठ ओठ भरी, हाँसो, खुशी, उमङ्ग

सांस्कृतिक बहुल देश यो बाँड्छ शान्त सन्देश

भातृत्वमै विजय सवको ख्याल राख विशेष ।

विकासका कल कल मुना फाँटि बारी पखेरु

चाँदनीको टह टह दिप दिन्छ न्यानो जुभारु

एकताको लह लह लता सारालाई फिँजाउ

सगरमाथा गगन चुलीमा गीत नौलो म गाउँ ॥

यस्तै राखी मधुर मनको भाना भन् पवित्र

एकताको जग देशभरी विरता हामी भित्र

शिक्ष दिदै शोषकहरुको लाग्नलाई खिलाप

सहकार्य सन्देश अबको शान्त मेल मिलाप ॥

भरतबु घिमिरे

गाउँशहर-३,

बाहुनबेसी

It is always desirable that change we want to see should start at our end that is at our family and village level, and then only it will trickle to the next higher level. Being a male dominated society female have been always subordinate to their father, husband, brother and son which is unacceptable in today's society. Be it home or outside world the whole world is today stunned with their charisma. But as a general tendency we feel happy by just seeing it but when it comes our sisters and daughters some sort of hesitance comes to our mind. The interim constitution 2063 has made an effort to give some special powers to women such as:-

- No one shall be discriminated in any form merely for being women.
- No physical mental to any women and such an act shall be punishable law.
- Every women shall have the right to reproductive health.
- Son and daughter shall have equal right to their ancestral property.

The constitution of Nepal, 2047 has made provision for 5% seats in parliamentary election to be allocated by each of the contesting political parties. But the outcome in the elections was somewhat encouraging. In the election of 2051 only 7 women were elected. In the 2056 there were 12 females in parliament.

For the empowerment and upliftment of women some elements are required such as:-

1) Health: - as we about health, Health is wealth. Our life is nothing without good health. Therefore at first we should be healthy. "A healthy minds lives in a healthy body." Female have to bear children and they do not get the required calories which are needed. Thus the women suffer in the matter of health.

2) Literacy:- Without education & literacy women have to suffer a lot. With regard to women literacy rate only 54.6% above fifteen years old.(U.N.F.P.A. 2010)

3) Economic status: - Females are always dependent on males and she cannot take any decision against the wishes of male. A female can be a head in the office but she is subordinate mistress while in the house.

4) Awareness: - After education awareness came itself. It is the state of consciousness, learning and perception. Awareness gets strengthened through stable interpersonal relationship. It permits us to respect the basic rights of existence in every situation.

5) Atrocities:- Infanticide observed in our country the motivation to get a son is so strong that girl children before they are born killed in the womb. There are cases of

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मर्स्याडदी सित

हाम्रो अग्लो शिर हिमचुली कन्दराको निकुञ्ज

हाम्रो बोली मधुर धुन यो राजधानी न सुन्छ

कालो छायां डिल-घर जहाँ नित्य भुल्की दवाउ

हे मसूर्याडदी भलमल हुने लाखबती जलाऊ ।

थोपा थोपा अतुल जलमा शक्तिको ज्येति पुञ्ज

हामी गछौं सविधि बरनी शक्ति देऊ अनन्त

हाम्रो आफ्नैपन अझ थपी सभ्यता यो सिँगार

कालोमैलो कृपित दिलको वेग हान्दै निखार ॥

जागदो बद्दो सकल जनको स्वप्न नौलो छ जे जो

सुकनै लाग्यो रहर कलिलो आँकुरा निकलएको

पर्खेका छन् सकल दुनिया आज नौलो बिहानी

साच्चासाच्चै अब त तनको जान्छ क्यारे जवानी ॥

लाली चढ्यो ललित रङको पूर्वमा घामरेखि

खुल्ला कैले महल मनको माझ सानो मभेरी

मसूर्याडदीको जलधि जलभैँ ज्ञान-धारा प्रवाह

बद्दै जाओस् गतिमय बनोस् आँत आली समाहा ॥

वगदागदै छरछर छरी चेतनाको तरङ्ग

उली उली लहर फिजिदै पार अल्ले भसङ्ग

ठोक्दै जाऊ डमरु शिवको पातीको पराग

बोकी आऊ हरदिन नयाँ सिर्जनाको उभार ॥

चेपे मादी वरपर नदी दुग्धधारा किनारा

मान्छेका भैँ कर सरि दुई सिर्जनाका सितारा

छाती धर्ती हरित रङले फागु खेली सजाऊ

सुक्खा बाँभो दिल सिँच तिमी खेत वाली भुलाऊ ॥

विजयराज न्यापान

लमजड, हाल: काठमाडा

संगीता खत्री

वी.वी.एस.,

जङ्गारको कठीन यात्रा हुन् यी तरेर ले

खें

कति देखें कति त आफैँ परेर देखें

गुमाउनुनी अर्को आशको प्राप्त रैछ

क्यारे

उनान्सय प्रतिशत इच्छा मरेर लेखें

धेरै हन्यो पुरा गद्यौ बाँकी भएको अब

देउतासँग बिलौना यो गरेर लेखें

भारको त छैन देखे गरी

दुनियाँले

गहभरी आँसु टिलपिल भरेर लेखें

नारायण बहादुर

भण्डारी

गजल

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मस्योडदी बहुमुखी क्याम्पसको

शैक्षिक उन्नयन र स्तरोन्नतिको लाग

स्नातकोत्तरतह संचालनार्थ

आयोजित

२०६६ कार्तिक ५ गतेदेखि १२ सम्म

सञ्चालत

श्रीमद् भागवत महापुराण ज्ञान महायज्ञको

शब्द चित्र

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सयपत्री होटल

बेसीशहर-२, लमजुङ

फोन नं. ०६६- प्रो. विकास श्रेष्ठमस्योडदी बहुमुखी २०६७ चैत्र, ९ ९दण्डज्ञ, :वचअज, दघ मस्योडदी बहुमुखी २०६७ चैत्र, ९ ९दण्डज्ञ, :वचअज, दघ

मस्योडदी बहुमुखी २०६७ चैत्र, ९ (2011, March, 23 मस्योडदी बहुमुखी २०६७ चैत्र, ९ ९दण्डज्ञ, :वचअज, दघ

७८ ७५ ७६ ७७मस्योडदी बहुमुखी २०६७ चैत्र, ९ ९दण्डज्ञ, :वचअज, दघ मस्योडदी बहुमुखी २०६७ चैत्र, ९ ९दण्डज्ञ, :वचअज, दघ

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८० ७९ ८१ ८२मस्योडदी बहुमुखी २०६७ चैत्र, ९ ९दण्डज्ञ, :वचअज, दघ मस्योडदी बहुमुखी २०६७ चैत्र, ९ ९दण्डज्ञ, :वचअज, दघ

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८६ ८३ ८४ ८५मस्योडदी बहुमुखी २०६७ चैत्र, ९ ९दण्डज्ञ, :वचअज, दघ मस्योडदी बहुमुखी २०६७ चैत्र, ९ ९दण्डज्ञ, :वचअज, दघ

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मस्योडदी बहुमुखी क्याम्पसको

शैक्षिक उन्नयन र स्तरोन्नतिको लाग

स्नातकोत्तरतह संचालनार्थ

क्याम्पसमर्स्याडदी बहुमुखी २०६७ चैत्र, ९ ९दण्जज्ञ, :वचअज, दघ मर्स्याडदी बहुमुखी २०६७ चैत्र, ९ ९दण्जज्ञ, :वचअज, दघ

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महापुराणमा दान दिने दाताहरुलाई वितरण गरिएको सम्मान-पत्रको नमूना

महापुराणमा सहयोग गर्ने एवं स्वयंसेवकको भूमिका निर्वाह गर्नेलाई दिइएको प्रशंसा-पत्रको नमूना

महापुराण ज्ञान महायज्ञ सफल पार्नका लागि दलहरुबाट जारी गरिएको प्रेस पिज्ञप्ति

१३७ १३८मर्स्याडदी बहुमुखी २०६७ चैत्र, ९ ९दण्जज्ञ, :वचअज, दघ मर्स्याडदी बहुमुखी २०६७ चैत्र, ९ ९दण्जज्ञ, :वचअज, दघ

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१३९ १४०मर्स्याडदी बहुमुखी २०६७ चैत्र, ९ ९दण्जज्ञ, :वचअज, दघ मर्स्याडदी बहुमुखी २०६७ चैत्र, ९ ९दण्जज्ञ, :वचअज, दघ

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मर्स्याडदी बहुमुखी २०६७ चैत्र, ९ ९दण्जज्ञ, :वचअज, दघ मर्स्याडदी बहुमुखी २०६७ चैत्र, ९ ९दण्जज्ञ, :वचअज, दघ

१४० १४१मर्स्याडदी बहुमुखी २०६७ चैत्र, ९ ९दण्जज्ञ, :वचअज, दघ मर्स्याडदी बहुमुखी २०६७ चैत्र, ९ ९दण्जज्ञ, :वचअज, दघ

मर्स्याडदी बहुमुखी २०६७ चैत्र, ९ ९दण्जज्ञ, :वचअज, दघ मर्स्याडदी बहुमुखी २०६७ चैत्र, ९ ९दण्जज्ञ, :वचअज, दघ

१४१ १४२ १४३ १४४मर्स्याडदी बहुमुखी २०६७ चैत्र, ९ ९दण्जज्ञ, :वचअज, दघ मर्स्याडदी बहुमुखी २०६७ चैत्र, ९ ९दण्जज्ञ, :वचअज, दघ

मर्स्याडदी बहुमुखी २०६७ चैत्र, ९ ९दण्जज्ञ, :वचअज, दघ मर्स्याडदी बहुमुखी २०६७ चैत्र, ९ ९दण्जज्ञ, :वचअज, दघ

१४७ १४६ १४५ १४८मर्स्याडदी बहुमुखी २०६७ चैत्र, ९ ९दण्जज्ञ, :वचअज, दघ मर्स्याडदी बहुमुखी २०६७ चैत्र, ९ ९दण्जज्ञ, :वचअज, दघ

मर्स्याडदी बहुमुखी २०६७ चैत्र, ९ ९दण्जज्ञ, :वचअज, दघ मर्स्याडदी बहुमुखी २०६७ चैत्र, ९ ९दण्जज्ञ, :वचअज, दघ

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प्रो. काशराम खनाल

□मर्स्याडदी बहुमुखी २०६७ चैत्र, ९ ९दण्जज्ञ, :वचअज, दघ मर्स्याडदी बहुमुखी २०६७ चैत्र, ९ ९दण्जज्ञ, :वचअज, दघ

मर्स्याडदी बहुमुखी २०६७ चैत्र, ९ ९दण्जज्ञ, :वचअज, दघ मर्स्याडदी बहुमुखी २०६७ चैत्र, ९ ९दण्जज्ञ, :वचअज, दघ

संस्थापक शिक्षक तथा कर्मचारीहरु

१) क्याम्पस प्रमुख एवं उप-प्राध्यापक श्री जय प्रकाश सिंह

२) उप-प्राध्यापक श्री विजयराज जोशी

३) सहायक प्राध्यापक बामदेव भ्ना

४) सहायक प्राध्यापक कृष्ण बहादुर धिताल

५) सहायक प्राध्यापक रमाराज खनिया

६) सहायक प्राध्यापक पदम बहादुर गुरुड

७) सहायक प्राध्यापक नारायण प्रसाद श्रेष्ठ

८) सहायक प्राध्यापक नारायण अधिकारी

९) सहायक प्राध्यापक श्याम कुमार शर्मा

१०) सहायक प्राध्यापक अर्जुन प्रसाद शर्मा

११) कार्यालय सहयोगी शेर बहादुर रिमाल

१२) कार्यालय सहयोगी भाकर अधिकारी

१६३ १६५

मर्स्याङ्दी बहुमुखी क्याम्पसका संस्थापक विद्यार्थीहरु

१६६मर्स्याङ्दी बहुमुखी २०६७ चैत्र, ९ ९दण्डज्ञ, :वचअज, द्घ मर्स्याङ्दी बहुमुखी २०६७ चैत्र, ९ ९दण्डज्ञ, :वचअज, द्घमर्स्याङ्दी बहुमुखी २०६७ चैत्र, ९ ९दण्डज्ञ, :वचअज, द्घ
मर्स्याङ्दी बहुमुखी २०६७ चैत्र, ९ ९दण्डज्ञ, :वचअज, द्घ१६७ १६८ १६९ १७०मर्स्याङ्दी बहुमुखी २०६७ चैत्र, ९ ९दण्डज्ञ, :वचअज, द्घ मर्स्याङ्दी बहुमुखी २०६७ चैत्र, ९
९दण्डज्ञ, :वचअज, द्घमर्स्याङ्दी बहुमुखी २०६७ चैत्र, ९ ९दण्डज्ञ, :वचअज, द्घ मर्स्याङ्दी बहुमुखी २०६७ चैत्र, ९ ९दण्डज्ञ, :वचअज, द्घ१७

(१५ पेजको बाँकी नारायण प्रसाद

१७२ १७३ १७४मर्स्याङ्दी बहुमुखी २०६७ चैत्र, ९ ९दण्डज्ञ, :वचअज, द्घ मर्स्याङ्दी बहुमुखी २०६७ चैत्र, ९ ९दण्डज्ञ, :वचअज, द्घमर्स्याङ्दी बहुमुखी २०६७ चैत्र, ९ ९दण्डज्ञ,
:वचअज, द्घ मर्स्याङ्दी बहुमुखी २०६७ चैत्र, ९ ९दण्डज्ञ, :वचअज, द्घ१७५ १७६मर्स्याङ्दी बहुमुखी २०६७ चैत्र, ९ ९दण्डज्ञ, :वचअज, द्घ मर्स्याङ्दी बहुमुखी २०६७ चैत्र, ९
९दण्डज्ञ, :वचअज, द्घमर्स्याङ्दी बहुमुखी २०६७ चैत्र, ९ ९दण्डज्ञ, :वचअज, द्घ

१७९ १८० १८१ १८२मर्स्याङ्दी बहुमुखी २०६७ चैत्र, ९ ९दण्डज्ञ, :वचअज, द्घ मर्स्याङ्दी बहुमुखी २०६७ चैत्र, ९ ९दण्डज्ञ, :वचअज, द्घमर्स्याङ्दी बहुमुखी २०६७ चैत्र, ९
९दण्डज्ञ, :वचअज, द्घ मर्स्याङ्दी बहुमुखी २०६७ चैत्र, ९ ९दण्डज्ञ, :वचअज, द्घ

१८४ १८५ १८६ १८७मर्स्याङ्दी बहुमुखी २०६७ चैत्र, ९ ९दण्डज्ञ, :वचअज, द्घ मर्स्याङ्दी बहुमुखी २०६७ चैत्र, ९ ९दण्डज्ञ, :वचअज, द्घमर्स्याङ्दी बहुमुखी २०६७ चैत्र, ९
९दण्डज्ञ, :वचअज, द्घ मर्स्याङ्दी बहुमुखी २०६७ चैत्र, ९ ९दण्डज्ञ, :वचअज, द्घ

१९० १८७ १८८ १८९मर्स्याङ्दी बहुमुखी २०६७ चैत्र, ९ ९दण्डज्ञ, :वचअज, द्घ मर्स्याङ्दी बहुमुखी २०६७ चैत्र, ९ ९दण्डज्ञ, :वचअज, द्घमर्स्याङ्दी बहुमुखी २०६७ चैत्र, ९
९दण्डज्ञ, :वचअज, द्घ मर्स्याङ्दी बहुमुखी २०६७ चैत्र, ९ ९दण्डज्ञ, :वचअज, द्घ

१९२ १९१मर्स्याङ्दी बहुमुखी २०६७ चैत्र, ९ ९दण्डज्ञ, :वचअज, द्घ मर्स्याङ्दी बहुमुखी २०६७ चैत्र, ९ ९दण्डज्ञ, :वचअज, द्घमर्स्याङ्दी बहुमुखी २०६७ चैत्र, ९ ९दण्डज्ञ,
:वचअज, द्घ मर्स्याङ्दी बहुमुखी २०६७ चैत्र, ९ ९दण्डज्ञ, :वचअज, द्घ

१९८मर्स्याङ्दी बहुमुखी २०६७ चैत्र, ९ ९दण्डज्ञ, :वचअज, द्घ मर्स्याङ्दी बहुमुखी २०६७ चैत्र, ९ ९दण्डज्ञ, :वचअज, द्घमर्स्याङ्दी बहुमुखी २०६७ चैत्र, ९ ९दण्डज्ञ, :वचअज, द्घ
मर्स्याङ्दी बहुमुखी २०६७ चैत्र, ९ ९दण्डज्ञ, :वचअज, द्घ

कविता

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(पेज नं. ५६ को भरतवाु घिमिरेको कविताको बाँकी अंश)

यस्तै राखी मधुर मनको भाना भन् पवित्र

एकताको जग देशभरी विरता हामी भित्र

शिक्ष दिदै शोषकहरुको लाग्नलाई खिलाप

सहकार्य सन्देश अवको शान्त मेलमिलापमर्स्याङ्दी बहुमुखी २०६७ चैत्र, ९ ९दण्डज्ञ, :वचअज, द्घ मर्स्याङ्दी बहुमुखी २०६७ चैत्र, ९ ९दण्डज्ञ, :वचअज, द्घ

मर्स्याङ्दी बहुमुखी २०६७ चैत्र, ९ ९दण्डज्ञ, :वचअज, द्घ मर्स्याङ्दी बहुमुखी २०६७ चैत्र, ९ ९दण्डज्ञ, :वचअज, द्घ

८.२ ८.१मर्स्याङ्दी बहुमुखी २०६७ चैत्र, ९ ९दण्डज्ञ, :वचअज, द्घ मर्स्याङ्दी बहुमुखी २०६७ चैत्र, ९ ९दण्डज्ञ, :वचअज, द्घमर्स्याङ्दी बहुमुखी २०६७ चैत्र, ९ ९दण्डज्ञ, :वचअज,
द्घ मर्स्याङ्दी बहुमुखी २०६७ चैत्र, ९ ९दण्डज्ञ, :वचअज, द्घ

विषय सूची

विषयवस्तु पेज

१. ऋजुबलनप्लन ज्जजभच भमगअवतप्यलसीभवचलप्लन |चफ क्षलमष्व - एचया। म्चा त्चतज च्वव प्जबलप्यव १

२ लम्जुङ्को उच्च शिक्ष विकासमा मर्स्याङ्दी बहुमुखी क्याम्पसको महत्व -प्रा. डा. कृष्ण बहादुर थापा ८.१

३. मर्स्याङ्दी बहुमुखी क्याम्पस: स्मृतिका पानावाट - बालकृष्ण बराल ८.३

४. सशक्त, सवल र सक्षम व्यक्ति : क्याम्पसको भी नेतृत्वमा - शंकरकान्त जोशी, अध्यक्ष, सञ्चालक समिति ९

५. नेपाली वर्णविन्यासमाथ विहङ्गालोकन - नारायण प्रसाद अधिकारी १२

६. मर्स्याङ्दी बहुमुखी क्याम्पस: हिजो, आज र भोलि - हरिवाु थापा १६

७. मानस परिवर्तनको विरोध किन गर्दछ ? - आनन्द घिमिरे २०

संयुक्तराज्य अमेरिकाका प्रसिद्ध स्वास्थ्य वैज्ञानक डा. डेविट गारोटर उहाँका साथ अनुसन्धान के पायो भने ठूलो आन्द्राको क्यान्सर र सक्रियता को घनिष्ट सम्बन्ध छ । स्विडेनमा एघार लाख मानसहरूको अध्ययनबाट के पाइयो भने लगातार बसेर काम गर्नेहरू र शारीरिक परिश्रम नगर्ने व्यक्तिहरू ठूलो आन्द्राको क्यान्सरको चपेटामा बढी परेका थिए ।

भोजनमा चिल्लो र प्रोटिनको अधिकता एवं रेशा, बोक्रा, चाकर र सागपातएवं फलफूलको कमी साथै निष्क्रिय जीवनचर्याको कारण ब्रिटेनमा प्रतिवर्ष ठूलो संख्यामा ठूलो आन्द्राको क्यान्सरका कारण मानसहरू मर्दछन् ।श्रमविहिन मानसहरू सबैभन्दा बढी हृदयरोग, मधुमेह, बाथ, दम, नशासम्बन्धी रोग साथै मानसिक रोगहरूबाट पीडित हुन्छन् । उपर्युक्त रोगहरू अल्छी, धनी र निष्क्रिय जीवन जिउने मानसहरूमा बढी पाइन्छ ।चाहे बुद्धिको विकासका लागि होस्, चाहे चेतनाको विकासका लागि, चाहे बाह्य जगत्को विकासका लागि होस्,चाहे अर्न्तजगत्को विकासका लागि अनवरत श्रमको खाँचो छ ।प्राचीन भामा तप भन्नुहोस्

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२०१ २०२

दान दाताको नामथर ठेगाना दान रकम रु.

१४५४ प्रेम बहादुर थापा

कृष्ण बहादुर बस्नेत

वेसीशहर-५

वेसीशहर-२

११,१११।-

१०,१११।-

दान दाताहरूको विवरणको पेज नं. १३२ को बाकी अंश