

## Political Situation and Youth Leaving the Country

### Nepali transcript:

अंतरवार्ताकर्ता: अनी हजुरको परिवारमा को-को हुनु हुन्छ?

सुदन: मेरो परिवारमा, म, मेरो श्रीमती, अनि छोरा अनि छोरी।

अंतरवार्ताकर्ता: ए, हजुर। अनी नेपालको अहिले यस्तो स्थिति छ होइन? सरकार छैन, हजुर, त्यसको बारे हजुरको के विचार छ?

सुदन: अब यो नेपालको...नेपालको जुन यो सरकारको बारेमा र यो नेपाल, नेपाल भन्ने चिज नै अहिले एकदमै, के रे, नाम लिन लायक नै नभन्ने, लायकै नभइसक्यो अहिले।

अंतरवार्ताकर्ता: हजुर। अनी अब यता परिवर्तन ल्याउन के-के गर्नुपर्छ जस्तो...

सुदन: अब यो परिवर्तन ल्याउनलाई यो... यो... जुन यो युवा generation, युवा generationले चाहिँ यो दिनुपर्छ जस्तो लाग्छ।

अंतरवार्ताकर्ता: अब कतिको युवाहरु अब बाहिर गएर फर्किन्दैन, त्यसको विचार, त्यसको विषयमा चाहिँ केहि...

सुदन: अब त्यो बाहिर गएर, यहाँ नेपालमा अहिले केहि पनि छैन। यहाँ कुनै किसिमको काम गर्ने केहि ऊ नै छैन, पढ्नलाई त्यति ऊ पनि छैन, त्यहि भएर अनि धैरै चाहिँ विदेशिएको।

### English translation:

Interviewer: And who all are in your family?

Sudan: In my family... Me, my wife, my son and my daughter.

Interviewer: *Ae*<sup>1</sup>, *hajur*<sup>2</sup>. And right now Nepal's situation is like this [politically bad], *hoina*<sup>3</sup>? There's no government, *hajur*, so what do you think on that subject?

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<sup>1</sup> 'Ae' is like an interjection. It can be used in ways similar to that of the word 'Oh' in English. In this context, 'Ae' is used to acknowledge and express understanding of the interviewee's statement. It can also

Sudan: Now, this Nepal... About Nepal's government and Nepal itself, the thing itself is, what do I say, is a disgrace.

Interviewer: *Hajur*. And what do you think needs to be done to bring change here...

Sudan: Well, to bring change, this... this... the youth generation, the youth generation needs to be the one to change it I think.

Interviewer: But nowadays so many of the youth go out [of the country] and don't return, what do you think...

Sudan: Well, going out of the country... the fact is that there is nothing in Nepal right now. There are no jobs and nothing like that, and even for studies [it's difficult], and that's why many have been going out.

**About CultureTalk:** CultureTalk is produced by the Five College Center for the Study of World Languages and housed on the LangMedia Website. The project provides students of language and culture with samples of people talking about their lives in the languages they use every day. The participants in CultureTalk interviews and discussions are of many different ages and walks of life. They are free to express themselves as they wish. The ideas and opinions presented here are those of the participants. Inclusion in CultureTalk does not represent endorsement of these ideas or opinions by the Five College Center for the Study of World Languages, Five Colleges, Incorporated, or any of its member institutions: Amherst College, Hampshire College, Mount Holyoke College, Smith College and the University of Massachusetts at Amherst.

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be used to directly address someone, especially if you're trying to get their attention from afar or it can also be used to express surprise.

<sup>2</sup> '*Hajur*', in this context is used to acknowledge what the interviewee is saying in a respectful way and also shows that the interviewer is listening and following whatever she is saying. It may also be used as a response to someone's question, to acknowledge that a speaker is right and may also be used to address someone older than you. It can also be used to ask a speaker to repeat something they just said in a formal way.

<sup>3</sup> The direct translation of *hoina* is no; in this context, it is to make sure that the person is following the story and to confirm something. For example, in English, the word 'Right?' is used to confirm something.