

**Nepali transcript:**

मिरा, अनु र बुद्ध लक्ष्मी सरकारी विद्यालयमा शिक्षिका हुन। यहाँ उनीहरू आफ्नो शिक्षण अनुभव र आफ्नो विद्यालयको स्थितिका बारेमा कुरा गरिरहेका छन।

मिरा: नमस्कार। मेरो नाम मिरा।

अनु: नमस्कार। मेरो नाम अनु।

बुद्ध लक्ष्मी: नमस्कार। मेरो नाम बुद्ध लक्ष्मी।

सनिता: अनि तपाइहरू कुन कुन विषय पढाउनु हुन्छ?

मिरा: म नेपाली पढाउँछु।

अनु: म चाहिँ nurseryमा छु। विषय चाहिँ टोकेको छैन तर nurseryमै छु अहिले चाहिँ।

बुद्ध लक्ष्मी: मेरो दुइमा grade teachingमा।

सनिता: हजर?

बुद्ध लक्ष्मी: दुइ कक्षामा, grade teachingमा, Two मा।

सनिता: Grade teaching भनेको चाहिँ के हो नि? कुन विषय पछ?

अनु: सबै विषय पछ।

बुद्ध लक्ष्मी: अँ.. सबै विषय पछ।

सनिता: कति वर्ष भयो तपाइले यहाँ काम गर्नु भएको?

मिरा: ६२<sup>१</sup> सालदेखि।

अनु: म..धेरै त भए छैन। (मिरालाइ हेर्दै) तपाइको भन्दा त कमै छु म।

मिरा: म बैसठी असार<sup>२</sup>देखि हो। (अनुलाइ हेर्दै) उहाँ चाहिँ खै। हालसालै होला।

अनु: हालसालै त होइन।

बुद्ध लक्ष्मी: ५६ साल...सात आठ वर्ष..

अनु: चोसठी की तिरसठी, खै मैले बिर्सिसकेँ, तिरसठी नै होला ।

सनिता: [बुद्ध लक्ष्मीलाइ हेर्दै] तपाइ नि?

बुद्ध लक्ष्मी: ५६ साल. १२ वर्ष भयो।

सनिता: १२ वर्ष भयो? म..कुन कुन class लाइ पढाउनु हुन्छ?

मिरा: नर्सरी अनि Five सम्म पढाउँछु।

अनु: मेरो चाहिँ अहिले nursery र JKG<sup>३</sup> मात्र हो।

बुद्ध लक्ष्मी: अहिले तीन वर्ष भयो grade teacher भएको। Two मा मात्र।

सनिता: यहाँ schoolमा चाहिँ, अब यहीको schoolमा पढाएर तपाइहरूलाइ अब महिला भएर चाहिँ पढाएर तपाइले घरमा गाह्रो भएको छ कि कस्तो भइराखेको छ, अनुभव भन्नुस न?<sup>४</sup>

मिरा: हजूर घरमा त त्यस्तो गाह्रो भएको छैन। मिलायो भने चाहिँ विध्यार्थीहरू..विध्यार्थी सधैं कम छ attend गर्नेहरू अलि..

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<sup>१</sup> The years referred to are based on the Nepali calendar that follows Bikram sambat (B.S). The B.S. is 56.7 years ahead of the Western Gregorian calendar<sup>a</sup>.

a. Nepali calendar (2012). In *Wikipedia*. Retrieved November 9, 2012, from [http://en.wikipedia.org/wiki/Nepali\\_calendar](http://en.wikipedia.org/wiki/Nepali_calendar)

<sup>२</sup> Ashar is a month in the Nepali calendar

<sup>३</sup> Primary education in Nepal entails Nursery/Kindergarten, Junior/Lower kindergarten (JKG/LKG) and Senior/Upper kindergarten (SKG/UKG). Middle school goes from grade 1-10.

<sup>४</sup> This question has very poorly formed grammatical structure.

सनिता: ए, विध्यार्थीहरू regular छैन?

मिरा: हजूर।

सनिता: अनि के कारणले गर्दा नआउने हो विध्यार्थीहरू?

मिरा: यही हो अब सानो काममा नि त्यही बच्चाको जिम्मेवारीमा घर छोडनुपर्ने अनि यसो गाँउघरमा बिहे-व्रतबन्ध<sup>5</sup> भयो भने नि परिवारै जाने, बच्चालाइ school जाउ भनेर अलिकति पुर्याउन नआउने त्यस्तो हुन्छ।

सनिता: घरमा आमाबाउ नपढेको हुनाले नि अलि गाह्रो हुन्छ होला।

मिरा, अनु, बुद्ध लक्ष्मी : म। त्यही भएर..

सनिता: अनि अरू तपाइहरूको कस्तो भएको छ अनुभव पदाउने..अब घरमा, यहाँ? आफ्नो personal life र विध्यार्थीको जीवनमा कतिको मदत पुगे जस्तो लाग्छ?

अनु: त्यो त अब के भन्ने? Missले<sup>6</sup> भने जस्तै बच्चाहरू regular छैन। उनीहरूलाई हामीले दिन खोजेको ज्ञान सजिलो सगैँ दिन सकेनै regularity नभएर।

बुद्ध लक्ष्मी: म यहाँ भएको बाह्र वर्ष भयो। मेरो अनुभवमा भन्ने हो भने पहिला पहिला बच्चाहरू थियो, टन्नै थियो। अहिले यो जति पनि निजी विध्यालय खोलेपछि सरकारी विध्यालय कम हुँदै गयो। हामी कहाँ बच्चाहरू पनि घरायसी समस्याले गर्दा खेरी प्रायजस्तो बीचमा नआउने, absent हुने गर्यो। त्यसले गर्दाखेरी पढाइमा चाहिँ अलि अफठ्यारो हुने भइराखेको छ। घरको त खासै समस्या चाहिँ, समस्या छैन भनुभने मेरो त टाढा नै छ। टाढादेखि आउनुपर्छ।

सनिता: कहाँ देखि आउनुपर्छ?

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<sup>5</sup> Bratabandha (व्रतबन्ध) is a celebration marking the coming of age of boys. It is similar to Bar-Mitzvah in Jewish culture. However there is no set age for Bratabandha and is carried out as per the family's convenience. Every man has to finish the Bratabandha ceremony before they can get married. A similar coming of age ceremony exists for girls.

<sup>6</sup> Miss (मिस) is a word used to refer to a female teacher. In Nepal it is common to see teachers and colleagues in work places address each other as Sir/Miss/Madam as a sign of respect.

बुद्ध लक्ष्मी: मेरो करीब...यता पूर्व साइडमा साँगा<sup>7</sup> साइडमा पर्छ।

सनिता: ए, साँगासम्म?

बुद्ध लक्ष्मी: हजूर।

सनिता: एक घण्टाभन्दा बढी लाग्छ होला।

बुद्ध लक्ष्मी: अँ, बढी नै लाग्छ।

सनिता: त्यसो भएपनि आइराख्नुभएको छ?

बुद्ध लक्ष्मी: अँ, आइराखेको छु, बाह्र वर्ष भयो निरन्तर आइरहेको छु।

सनिता: यो schoolमा चाहिँ तपाइहरूलाइ सबैभन्दा बढी के को कमी भएको जस्तो महसूस हुन्छ?  
अब हुन्छ नि पदाउँदा पदाउँदै, 'अहो, यस्तो भइदिएको भए अलिकति सजिलो हुन्थ्यो।  
मलाइ पदाउन पनि सजिलो हुन्थ्यो विध्यार्थीहरूलाइ पनि मदत पुग्थ्यो' ...

मिरा: त्यस्तै अब शैक्षक सामाग्री – बच्चाहरूको लागी कापी कलम अब उनीहरू आफैले ल्याउदैन्  
होइन। तीन कक्षासम्म त हाम्रो schoolबाटै व्यवस्था गर्नुपरेको छ, जसरी भएपनि सर-  
साधन नभएपनि। अनि main चाहिँ उनीहरूलाइ कापी कलम नहुने अनि यस्तै  
सामानहरू...त्यसमा अलि अफठयारो भएको छ।

बुद्ध लक्ष्मी: ग्रामीन क्षेत्रमा प्रायजसो हेर्ने हो भने शैक्षक सामाग्री नै हो। कापी कलमकै बढी समस्या  
पर्छ यहाँका विध्यार्थीहरूलाइ।

सनिता: अनि किताबहरू चाहिँ schoolले नै दिने गरेको छ?

बुद्ध लक्ष्मी: कुनै किन्ने गरेको छ, कुनै schoolबाट नै दिने गरेको छ।

सनिता: तपाइहरूले बढी जसो यो सरकारले निकालेको जिल्ला विकास कार्यलयको किताबहरू<sup>8</sup>  
use गर्नुभएको छ कि?

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<sup>7</sup> Sanga (साँगा) is the name of a town in the outskirts of Kathmandu Valley

<sup>8</sup> The District Development Committee (जिल्ला विकास कार्यलय) is a Government organization responsible for publishing and distributing books for primary and secondary level education. These books set the syllabus for the national education system at school level. All government schools are mostly limited to this

बुद्ध लक्ष्मी: त्यो पनि use गर्या छँ र त्यसको सट्टा हामीले आर्को पनि राखेका छौं। त्यो किन चाहिँ प्राय जस्तो विध्यार्थीहरूले चाहिँ government बाटै किनीराखेको छ, आर्थिक कमजोरी हुनाले। हामीले चाहे जस्तो गरी उनीहरूलाई पढाउन सकिरहेका छैनौं। थोरैले मात्र किताब ल्याउँछन्।

सनिता: अरु यो विध्यालयको विकासको लागि चाहिँ हामीले के गर्न सक्छौं जस्तो लाग्छ? हाम्रो तर्फबाट हामीले के गर्न सक्छौं भने..

बुद्ध लक्ष्मी: यो गरिब विध्यार्थीहरूको लागि छात्रवित्तु, र भवनको लागि केही अब..यहाँ घेरावाल भएको छैन। त्यसको लागि..भैतिकको लागि पनि समस्या परिराको छ। आर्थिक छैन आउने। main भनेको चाहिँ घेरावाल लगाउने। विध्यार्थीहरू गरिब भएको कारणले प्राय जसो डर्ेसहरू uniform भए हुन्थ्यो कि जस्तो लाग्छ। कापी कलम..

### **English translation:**

Mira, Anu and Buddha Laxmi are female teachers at a public school. Here they are talking about their teaching experiences and the situation in their school.

Mira: Namaste. My name is Mira.

Anu: Namaste. My name is Anu.

Buddha Laxmi: Namaste. My name is Buddha Laxmi.

Sanita: So what subjects do you guys teach?

Mira: I teach Nepali.

Anu: I am [teaching] at Nursery [level]. There is no specific subject but I am with the Nursery class.

Buddha Laxmi: Mine is Grade Two teaching.

Sanita: Pardon?

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curriculum due to lack of financial or teaching resources. Private schools add much more to this base syllabus. But students from all public and private schools sit through the same final exam at the end of Grade 10 to graduate from school.

Buddha Laxmi: In class Two, in Grade teaching, for [class] Two.

Sanita: What does Grade Teaching mean? What subjects fall under it?

Anu: It's all the subjects.

Buddha Laxmi: Yes, all subjects fall under it.

Sanita: How many years has it been since you started working here?

Mira: Since [20]62<sup>9</sup>.

Anu: I haven't been here too long. (*Looking at Mira*) I have been here for shorter time than you have.

Mira: I joined in Ashar<sup>10</sup> [20]62. (*Looking at Anu*) She joined...I think just recently.

Anu: It's so recent though.

Buddha Laxmi: [I came] year [20]56...seven or eight years...

Anu: [20]64 or 20[63]. I have forgotten. It must have been [20]63.

Sanita: (*Looking at Buddha Laxmi*) And you?

Buddha Laxmi: Year [20]56. It's been twelve years.

Sanita: 12 years? Hmm... What class levels do you teach?

Mira: I teach [classes] from Nursery to Five.

Anu: Mine, right now it's Nursery and JKG<sup>11</sup> only.

Buddha Laxmi: It's been three years since I became a Grade Teacher. Only for [Class] Two.

Sanita: Being in this school, teaching here as a woman, has it been difficult at home for you? Can you share your experience?<sup>12</sup>

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<sup>9</sup> The years referred to are based on the Nepali calendar that follows Bikram sambat (B.S). The B.S. is 56.7 years ahead of the western Gregorian calendar<sup>a</sup>.

a. Nepali calendar (2012). In *Wikipedia*. Retrieved November 9, 2012, from [http://en.wikipedia.org/wiki/Nepali\\_calendar](http://en.wikipedia.org/wiki/Nepali_calendar)

<sup>10</sup> Ashar is a month in the Nepali calendar

<sup>11</sup> Primary education in Nepal entails Nursery/Kindergarten, Junior/Lower kindergarten (JKG/LKG) and Senior/Upper kindergarten (SKG/UKG). Middle school goes from grade 1-10.

Mira: At home it hasn't been that difficult. If we could change something... there are always only few students attending.

Sanita: Oh, so students are not regular?

Mira: Yes.

Sanita: And why do students not come?

Mira: That's just how it is here. Even for small things parents have to leave [the house] and kids are left responsible for taking care of the house. If there is a wedding or *Bratabandha*<sup>13</sup> in the neighborhood, the whole family has to attend and there is no one to drop kids off [to school] and encourage them to go to school.

Sanita: That the parents are uneducated themselves must make this harder.

Mira, Anu, Buddha Laxmi: Yeah, that is usually the case.

Sanita: What else have your teaching experiences been like...at home, here? How much has this [teaching] been helpful in your personal life and in the life of students?

Anu: What shall we say about that? Like Miss<sup>14</sup> said earlier, students are not regular. It is not easy for us to give them the education we want to give them.

Buddha Laxmi: I have been here 12 years. From my experience, in the past we had a lot of kids. But now because of all the private schools that are opening up, public schools are decreasing. The students who come to our school have issues at home due to which they tend to drop out or remain absent a lot. Because of this, teaching is becoming difficult. At home, I don't really face problems, but one issue is that [the school] is far for me. I have to come from very far.

Sanita: From how far away do you have to come?

Buddha Laxmi: I [live] a little East from here, near Sanga<sup>15</sup>.

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<sup>12</sup> This question has very poorly formed grammatical structure in Nepali.

<sup>13</sup> *Bratabandha* (ब्रतबन्ध) is a celebration marking the coming of age of boys. It is similar to Bar-Mitzvah in Jewish culture. However there is no set age for *Bratabandha* and is carried out as per the family's convenience. Every man has to finish the *Bratabandha* ceremony before they can get married. A similar coming of age ceremony exists for girls.

<sup>14</sup> Miss (मिस) is a word used to refer to a female teacher. In Nepal it is common to see teachers and colleagues in work places address each other as Sir/Miss/Madam as a sign of respect.

<sup>15</sup> Sanga (साँगा) is the name of a town in the outskirts of Kathmandu Valley

Sanita: Oh, from Sanga?

Buddha Laxmi: Yes.

Sanita: That must take you more than an hour.

Buddha Laxmi: Yes, it does take more.

Sanita: But you still come?

Buddha Laxmi: Yes. It's been twelve years I've been coming regularly.

Sanita: So what do you feel is the most important thing missing in this school? Like when you are teaching, so every think, 'Oh, if we had this it would be easier for me to teach and helpful for the kids to learn'?

Mira: Educational supplies: books and copies for kids since they don't tend to bring it with themselves. So far our school has somehow managed to provide [supplies] till class Three. The main difficulty is that students don't have copy, pens, and similar resources.

Buddha Laxmi: In rural areas, it is usually always lack of educational supplies. [Lack of] copy-pen is a problem for students here.

Sanita: And does the school provide the books?

Buddha Laxmi: Some they have to purchase, some we provide.

Sanita: Do you usually use the government books provided by the District Development Office<sup>16</sup>?

Buddha Laxmi: We have used that and we have also used other books. That's because most kids buy books [provided by] the government because they are financially weak. We are not able to teach them the way we want to. [Sometimes] only few students bring books.

Sanita: What else do you think we could do for the development of this school? Is there anything we can do...?

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<sup>16</sup> The District Development Committee (जिला विकास कार्यलय) is a Government organization responsible for publishing and distributing books for primary and secondary level education. These books set the syllabus for the national education system at school level. All government schools are mostly limited to this curriculum due to lack of financial or teaching resources. Private schools add much more to this base syllabus. But students from all public and private schools sit through the same final exam at the end of Grade 10 to graduate from school.



Buddha Laxmi: Scholarships for the poor students, some [financial] help for building boundary walls. There is lack of funding. Since the students are poor, it would be nice if we could provide them school dresses and uniforms, copies and pens...

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