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Curriculum Development Journal

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वर्ष २९, पूर्णाङ्क ४३, वि.सं. २०७८

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प्रकाशक
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पाठ्यक्रम विकास पत्रिकामा समावेश गरिने लेखसम्बन्धी केही नियम

१. पाठ्यक्रम विकास पत्रिका प्राज्ञिक, समीक्षित भएको र मौलिक परीक्षित वार्षिक जर्नल हो ।

२. यस जर्नलमा अङ्ग्रेजी/नेपाली दुवै भाषामा लेखिएका स्तरीय अनुसन्धानमूलक लेख प्रकाशित गरिन्छ । ती लेखहरू उच्च शिक्षासँग सम्बन्धित सामाजिक र अनुसन्धान केन्द्रित हुनु पर्दछ ।

३. यस जर्नलमा त्रिभुवन विश्वविद्यालयका विभिन्न संकाय तथा अध्ययन संस्थान सम्बद्ध विद्वान्बाट स्तरीय ढाँचामा प्राप्त लेखहरूलाई प्रकाशन गरिन्छ ।

४. लेखहरू नेपाली भाषामा लेखिएकोमा १४ प्वाइन्टको प्रिति फन्टको अक्षर १.५ लाइन स्पेसमा लेखिएको र अङ्ग्रेजी भाषाको लेखमा १२ प्वाइन्टको टाइम्स न्यु रोमनको अक्षर डबल लाइन स्पेस गरी टाइप भएको हुनुपर्नेछ । लेख रचना पठाउँदा डिजिटल प्रति इमेलमा उपलब्ध गराई एक प्रति हस्ताक्षर भएको प्रिन्ट कपी र लेखकको सङ्क्षिप्त व्यक्तिगत विवरण (Bio-data) पनि पठाउनु पर्नेछ ।

५. लेख रचना तीन हजारदेखि पाँच हजार शब्दसम्मको हुनुपर्नेछ । सन्दर्भ सामग्री एपिए पछिल्लो ढाँचामा हुनुपर्नेछ ।

६. प्राप्त लेख रचना संशोधन गर्ने तथा स्वीकृत वा अस्वीकृत गर्ने सम्पूर्ण अधिकार सम्पादक मण्डलमा सुरक्षित रहनेछ ।

७. पत्रिकामा लेख प्रकाशित भएपछि लेखकलाई दुई प्रति जर्नल उपलब्ध गराइनेछ ।

Some Rules of Curriculum Development Journal

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5. The length of the article should be between the range of 3000 and 5000 words and the article should be in APA format.
6. The editorial board has the right to accept or reject the articles and edit the content material, if necessary.
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सम्पादकीय

पाठ्यक्रम विकास पत्रिका त्रिभुवन विश्वविद्यालय पाठ्यक्रम विकास केन्द्रको अनुसन्धानमूलक वार्षिक प्रकाशन हो । यसमा मूलतः पाठ्यक्रम तथा उच्च शिक्षाका सान्दर्भिक विषयवस्तुले स्थान पाएका छन् । यो पत्रिका प्रारम्भदेखि नै अन्तरविषयक अनुसन्धानमूलक रहेको छ । २०३० देखि सञ्चालित यस पाठ्यक्रम विकास केन्द्रले स्थापनाको पन्ध्र वर्षदेखि नै यस पत्रिकाको प्रकाशन प्रारम्भ गरेको थियो । सामान्य जर्नलदेखि समकक्ष समिक्षित हुँदै नेपजोलमा अनलाइन स्वरूप समेत यस जर्नलले प्राप्त गरेको छ । समग्रमा विश्वविद्यालय स्तरको पाठ्यक्रम निर्माणमा समन्वयात्मक भूमिका खेल्दै अनिवार्य विषयहरू नेपाली र अङ्ग्रेजी विषयको पाठयक्रम निर्माण, पाठ्यक्रमले निर्धारण गरेको निश्चित मापदण्डभित्र रही यसका विभिन्न पक्षहरु पाठ्यक्रम निर्माण, शिक्षण सिकाइ क्रियाकलाप, नमुना प्रश्नपत्र निर्माण र मूल्याङ्कन ढाँचा निर्माण तथा अनुशिक्षण कार्यक्रम सञ्चालन जस्ता कामको निरन्तरतालाई यस केन्द्रले अघि बढाउँदै आएको छ । यसका साथै स्नातक तहका अनिवार्य विषयहरु नेपाली र अङ्ग्रेजी पाठ्यक्रमबारे देशव्यापी रूपमा सेमिनार एवं गोष्ठीको आयोजना गरी पाठ्यक्रमको कार्यान्वयन र सुधारमा क्याम्पस स्तरको भूमिकालाई समेत महत्त्व दिने कार्यमा अहम् भूमिका निर्वाह गरेको छ । पाठ्यक्रम निर्माणका कार्य मध्ये चारबर्से स्नातक तहका अनिवार्य विषयहरु नेपाली र अङ्ग्रेजीको प्रथम, दोस्रो र तेस्रो वर्षको पाठ्यक्रम निर्माण भई लागु भइसकेका छन् भने पाठ्यक्रमवारे क्याम्पस स्तरीय अनुशिक्षण कार्यक्रमहरू कोभिडका कारण अनलाइन विधिबाट गर्ने तयारी भएको छ ।

त्रिभुवन विश्वविद्यालय बाहेकका स्वदेश तथा विदेशका विभिन्न विश्वविद्यालयबाट प्राप्त गरेका शैक्षिक उपाधिहरूको समकक्ष मान्यता एवं स्तर निर्धारण गर्ने कार्यलाई यथाशक्य वैज्ञानिक बनाई अघि बढेको कुरा विदितै छ । उपाधिको समकक्ष मान्यताको लागि प्राप्त उपाधिको समकक्षता निर्धारण सम्बन्धी निर्देशिका लगायत वस्तुगत आधारहरू तयार पारिएको छ । स्नातक तहदेखि विद्यावारिधि तहसम्मको गुणात्मक मानकहरू निश्चित अध्ययन अवधि, न्यूनतम क्रेडिट आवर निर्धारण गरिएको छ । बौद्धिक समस्याको रूपमा रहेको सादृश्य समरूपता (Plagiarism) नियन्त्रण गर्न विद्यावारिधि तहको उपाधिको समकक्ष मान्यता निर्धारण गर्दा शोधकार्यको मौलिकता अनिवार्य परीक्षणको व्यवस्था शुरू गरिएको छ । उच्च शिक्षा अनुदान आयोगले पाँच वर्ष अघि नै तयार पारी लागु गर्न चुनौतीपूर्ण बनिरहेको विद्यावारिधि तह सम्बन्धी न्यूनतम मापदण्ड र कार्यविधि २०७३ लाई उपाधि समकक्षताको लागि लागु गर्ने आधार तयार पारिएको छ । छिमेकी देश भारतका विभिन्न विश्वविद्यालयमा लागु गरेको एमफिल तथा विद्यावारिधि तहको न्यूनतम मापदण्ड र कार्यविधि सम्बन्धी विनियम, २०१६ को व्यवस्थाले भारतमै कार्यविधि र मापदण्डका आधारमा अमान्य मानिने उपाधिलाई समकक्षताको माध्यमबाट दायरामा ल्याउने वैधानिक आधार बनेको छ भने प्रदान गरिसकेका समान प्रकृतिका उपाधिको छानविन गरी नियमन गर्नुपर्ने कार्य बाँकी रहेको छ । त्यसैगरी भारतीय विश्वविद्यालयबाट प्राप्त विद्यावारिधि तहको शोधकार्यको सादृश्य समरूपता परीक्षण सम्बन्धी जटिलताले समकक्षता

प्रदान गरिएकोमा त्यस्तो उपाधिलाई पनि पुनः छानविन गर्ने कार्य बाँकी रहेको छ । कतिपय विश्वविद्यालय तथा शैक्षिक संस्थाबाट जारी भएका शैक्षिक उपाधिको समान स्तर कायम गर्न अध्ययन अवधि र पाठ्यभार (क्रेडिट आवर) नपुगी समकक्षता नभएका उपाधिहरूको निर्णयका लागि निश्चित तह उत्तीर्ण गरी सम्पादन गरेका बौद्धिक कार्यको पनि क्रेडिट गणना हुने गरी व्यवस्था गर्न समकक्षताको लागि न्युनतम पाठ्यभार निर्धारण गर्न सिफारिस समितिले कार्य सम्पादन गरी सुझाव सहितको प्रतिवेदन पेस गरिससकेको छ ।

विज्ञान प्रविधिको बिकास तथा Covid-19 को महामारीले पारेको असरलाई समेत मध्यनजर गर्दै शैक्षिक उपाधिहरूको समकक्ष मान्यताको लागि आवेदन दिन विद्युतीय माध्यमको प्रयोग प्रारम्भ गरिएको छ । सीमित जनशक्ति र साधन स्रोतको सिमा भएपनि अनलाइन आवेदन प्रणालीलाई संस्थागत बनाउने प्रयास भएको छ । यसले आगामी दिनमा केन्द्रका कामलाई पूर्ण विद्युतीय बनाउन आधार प्रदान गरेको छ । समकक्षता प्रदान गर्न विभिन्न कारणले जटिल बनेका खुला तथा दूरशिक्षाका उपाधि, अन्तरविषयक, एकीकृत तथा द्वैध उपाधिको समकक्षताको लागि आधार र मापदण्ड बन्दै गरेका छन् । क्रेडिट ट्रान्सफरको लागि त्रिवि कार्यकारी परिषद्मा प्रस्ताव गरिएको कार्यविधि सम्भवत परिमार्जनको क्रममा भएर होला पारित नभइसकेकाले क्रेडित ट्रान्सफर लागु हुन बाँकी रहेको छ । यस पाठ्यक्रम विकास केन्द्रले सम्पादन गरेका उल्लेखित कार्य विश्वविद्यालयका पदाधिकारी, उपाधिको मान्यता र समकक्षता निर्धारण समितिका पदाधिकारी र सदस्य, डिन कार्यालय, विभिन्न समितिमा रहेर सहयोग पु-याउनु भएका बौद्धिक व्यक्तित्व एवं क्रियाशील यस केन्द्रको कार्यालयको प्राध्यापक-कर्मचारीको समुहका कारण सम्भव भएको हो । प्राप्त सहयोगप्रति आभारी हुँदै निरन्तर सहयोग प्राप्त हुनेमा आशावादी छौं ।

त्रिभुवन विश्वविद्यालय पाठ्यक्रम विकास केन्द्रको वार्षिक प्रकाशन (पाठ्यक्रम विकास पत्रिका) को यो प्रकाशन वर्तमान कार्यकारी निर्देशकको कार्यावधिको दोस्रो कोसेली हो । यस पत्रिकामा प्रकाशित भएका सबै अनुसन्धानमूलक लेखहरु विज्ञ समीक्षित हुन् । तिनको उद्देश्य विभिन्न विषय क्षेत्रसँग सम्बन्धित रहेर पाठ्यक्रम र पाठ्यपुस्तकसँग गाँसिएर विभिन्न किसिमका ज्ञान र संज्ञानलाई बढावा दिँदै गुणात्मक एवं अनुसन्धानात्मक लेखनलाई प्रश्रय दिनु रहेको छ । यस्ता लेखहरूलाई प्राज्ञिक, मर्यादित, सरल र समावेशी बनाउने प्रयत्न गरिएको छ । प्राप्त लेखहरूलाई न्याय गर्ने सम्बन्धमा निश्चित दायरा बनाएर लेखक र समीक्षकको बिचमा सेतुको काम गर्दै लेखहरु परिष्कार र परिमार्जन गरेर बढी क्षेत्र समेट्ने प्रयत्न गरिएको छ । यसभित्रका कतिपय लेख सोही कसी भित्रका सुन्दर उपहार हुन् । तिनको अध्ययन मननबाट विज्ञ पाठकहरु लाभान्वित हुनु हुनेछ भन्ने अपेक्षा गरिएको छ । यस जर्नलमा अनुसन्धानमूलक लेखहरु उपलब्ध गराएर सहयोग गर्ने एवं सहभागिता जनाउने तपाईं लेखकहरु धन्यवादका पात्र हुनुहुन्छ । विज्ञ समीक्षकहरु जसले लेखहरूलाई स्तरीय एवं प्रकाशन योग्य बनाउन उचित र रचनात्मक सुझाव, सल्लाह र सहयोग पुऱ्याउनु भएको छ उहाँहरूप्रति पनि हार्दिक आभार व्यक्त गर्दछौं । अन्त्यमा त्रि.वि. पाठ्यक्रम विकास केन्द्रका सम्पूर्ण परिवारजन जसले हर क्षेत्रबाट सहयोग गर्नु भएको छ, हार्दिक धन्यवाद व्यक्त गर्दछौं ।

धन्यवाद ।

Contents / विषयसूची

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Estimation and Projection of Fertility, 2001-2031: Province 2, Nepal

Bijaya Mani Devkota*

Abstract

Fertility is an essential tool of population growth which can assist to formulate and evaluate policies related to population change. Fertility decline in Nepal has been tested and by with different studies with different figures like demographic health survey and national census data but varies data in provincial level. This study describes the children ever born and the birth before 12 months who were given birth by reproductive (15-49) age group of women. The study has utilized census data from CBS that were conducted in 2001 and 2011. These national household censuses were carried out in 12.5 percent of total household. From census data files 1,063,903 and 1,304,079 number of reproductive age group of women were identified through analysis. The study was carried out adhering to the Arriaga method and changing P/F ratio method. Age sex pyramids and frequency table represent demographic scenario of province two. The TFR values of province 2 exact years 2016, 2021, 2026 and 2031 were obtained by linear interpolation and extrapolation by 2031, it will to reach TFR replacement level.

Keywords: *Estimation, projection, census, indirect techniques, province 2*

Introduction

Fertility is important demographic variable linked to socio-economic development and health wellbeing population (Bongaarts, 1978). Many research questions explore its actual data needed for estimation to obtain accurate and reliable information in a country (Schmertmann, Cavenaghi, Assunção, & Potter, 2013).The indirect technique for estimation of TFR is proximate determinants model (Bongaarts, 1987). The measurement of fertility indicators, models based on polynomial models, Coale- Demeny function (Coale & Demeny, 1968). The various indirect measures of fertility are parity progression ratio, stable method, and regression techniques that Brass's (Brass, 1996) has suggested a P/F ratio method for estimating fertility by Hobcraft (Hobcraft & Little, 1984). The P/F ratio method for estimating fertility and stable population method (United Nations, 1983) has been used for estimating TFRs (Rele, 1987) which is proposed techniques in this study. Indirect method is very reliable for estimating TFR where data are irregularities (Devkota,

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2018). There are no methods for estimating fertility rates in developing countries over time based on different data sources that assess the uncertainty of the estimates (Alkema et al., 2009).Since most of the less developed countries don't have complete registration of vital statistics, demographic procedures have been divided for an indirect measurement of fertility. In general, the procedures take into account data collected in a census or survey about women by age their children ever born and their children born during the year prior, to census or survey data (Brigitte, 1952). This states that the methods were developed earlier 1940's by Grab Ill (1941) Mortar (1949), Henry (1970) and Arriaga's and Anderson (1975) (Rossi, 1975). This technique devised several years ago (Arriaga, 1983) consists of comparing average numbers of children ever born to obtain a set of age specific fertility rates. Some of these techniques are based on indirect estimation while others are based on the statistical modeling in which the parameters are estimated through modeling (Brass & Coale, 1977).This knowledge gap in fertility data within various researches is fulfilled by estimation and projection of fertility. The demographic health survey 2011 reveals that province 2 has shortest birth interval (30 months) and the total fertility rate (TFR) is 2.3 children per woman highest among the provincial level (Ministry of Health, 2016) and applying the estimation and projection of fertility in Province 2. The aim of this study is to estimate and verify the validity logistic curve function using the projection in province 2.

Data and Methods

Indirect demographic estimation covers a wide variety of procedures many of which solely utilize information obtained from single round surveys (United Nations, 1983). The estimation of vital rates using national registers in developing countries is problematic and NDHS has limited sample size. These censuses suffer from coverage and content errors (Kpedekpo, 1982) used in indirect estimation. Nepal, the proposed analysis has used available on census data set (2001 and 2011) focused on Province 2 in Nepal. This study describes the children ever born and the birth before 12 months who were given birth by reproductive (15-49) age group of women. The main staple of the demography taught and later extended by the UN regional demographic centers and were the subject scores of journal, articles reports; applied Arriaga method and changing P/F ratio for reliable and accurate information in indirect estimation (Schmertmann et al., 2013). Feeney (1996) presented a reinterpretation of P/F adjustment that similar logic (Feeney & Noller, 1996), however, proposed time based on the difference between current age and past and future mean time of cohort childbearing used logistic curve function rather than others mathematical model.

The Arriaga fertility method (1983) estimates fertility levels by comparing two or more sets of average CEB. This method was designed to be useful in cases where the Brass P/F ratio method is not appropriate because the level of fertility has been changing implemented as part of the population analysis system (Tsuya, Bumpass, & Choe, 2000). It express simply,

$f_x = CEB_{x+l} - CEB_{x,}$ where, f_x is the fertility rate for women in age group (x, x+l) and CEBx is the recorded average number of children ever born for women exact age x (Arriaga, 1994).

The Brass changing P/F ratio method characterized as hypothetical inter-survey cohort is logical relationship in this context is that, a cohort of women moves through life, the average parity at each age equals the cumulated ASFRs to that age, provided that the fertility of surviving women is equal to that of women dying during the interval. The method uses two key assumptions: firstly, because of common reporting problems, the Brass approach supposes that parity data (children ever born) are better than fertility data (CEB in a recent reference period) for estimating the overall level of fertility. If reported fertility is low (or high) relative to parity, then parity trumps fertility and TFR is adjusted upwards (or downwards) and secondly, the Brass approach supposes that age specific fertility rates have been constant over the reproductive lifetimes of women contributing data to the sample. If rates are nearly unchanging, then there should be little difference in a cross-sectional survey between age specific parities (P_x) and true cumulative period fertility (Φ_x). However, when fertility levels have been changing rapidly, as clearly states that prior to 2011, then the relationship between Φ_x and P_x becomes more complex (United Nations, 1983). The changing rates make parity based on consistency checks and corrections more difficult to derive (Moultrie & Dorrington, 2008). Where k is selected from consistent Pi, sFi and TFR = 5 × i=17.f*(i). In any case, the best P/F ratio for adjustment will be that for the youngest useable age group, 20-24. In projection by using logistic function mathematical is statistical models that have been used in diffusion processes are often modeled by a logistic function. The logistic function is the sigmoid curve with equation:

$$f(x) = \frac{1}{1+e^{-x}}$$

Where, e is Euler's number; for values of x in the range of real numbers from $-\infty$ to $+\infty$, the S-curve shown is obtained (Pearl & Reed, 1920). Medium variant is used to project TFR estimation and projection. These data were processed in computer were using SPSS, Mort Pak 4.3 and MS excel programmed.

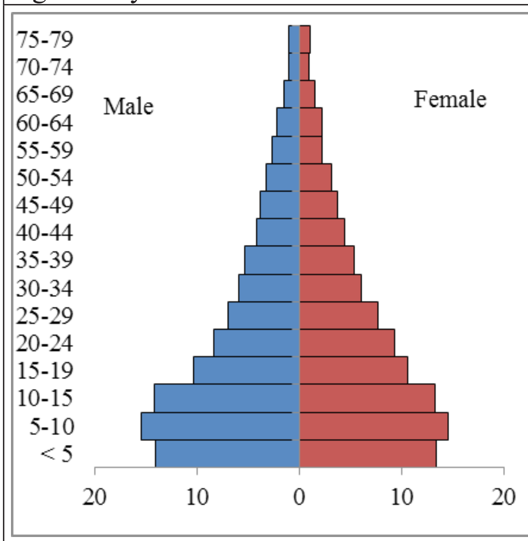
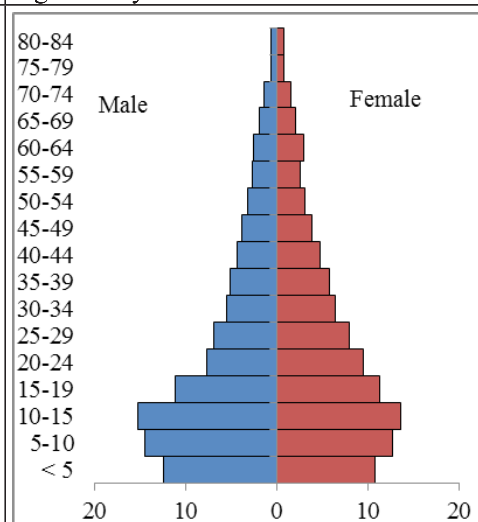
Results

This study has attempted to estimate fertility change by applying latest indirect techniques of fertility estimation at province 2, from 2001 and 2011 census data. The fertility estimates which are based on children ever born, last year birth according to reproductive age group of women.

Household Population by Age and Sex

The demographic processes are influenced by the age and sex structure. The demographic factors and the demographic processes have a very close link. However, the significance of age and sex extends far beyond demography. In traditional societies, the division of labor is nearly exclusively based on age and sex. The age-sex pyramids of household population clearly represents the population structure of specific time frame. The age-sex pyramid of province 2 for census 2001 and 2011 are presented in Figure 3.1.

Figure 3.1: Age sex pyramid 2001 in province 2

Age sex Pyramid 2001	Age sex Pyramid 2011
	

Source: Census dataset, 2001 and 2011.

Age-sex structure analysis of 2001, province 2 (Figure 3.1) has the highest proportion of the population in the age group 5-9 followed by the 0-4 age group. The population of the 0-4 is lower than 5-9 age groups. The data clearly indicate declining fertility and mortality. On the other hand, 2011 census shows that the highest proportion of the population is in the age group 5-9 followed by the 10-14 age groups. The population of the 0-4 age group is lower than subsequent (5-9 and 10-14) group. In 2001 and 2011 data were smoothed by Arriga method. The Figure 3.1 shows that aging index increases from 14.98 to 19.47 accordingly. This means there was significant increase in life expectancy and decrease in sex ratio at reproductive age group. The child dependency ratio has decreased from 76 to 71, working ratio has increased from 53 to 54, ageing dependency ratio has increased from 11 to 14, child dependency ratio has decreased from 76 to 71, child- aged ratio has decreased from 87 to 85, sex ratio has decreased from 107 to 101 and women ratio has decreased from 0.573 to 0.455 during census 2001 to 2011. The sex ratio of the study population shows that male population with the age group between 15 to 40 years has declined sharply in comparison to other age groups. It might be the effect of absentee population. The demographic parameters represent the general idea about the child, adults, working age, reproductive age, and schooling age and so on. It is important to study fertility and effect of migration.

Estimation of fertility Arriaga method in province 2

The Arriaga fertility method estimates fertility levels by comparing two or more sets of average CEB in province 2. These estimates are used to adjust observed fertility patterns in a manner similar to the changing Brass P/F ratio method. The method was implemented as part of the population analysis system in two dates (Bumpass & Tsuya, 2003). This study has utilized the Arriaga approach for both theoretically and through simulations. It's a modern statistical take on a traditional deterministic population estimating method. As in the majority of developing countries, information from vital statistics is incomplete in Nepal. The contrary to the Brass technique, which assumes constant fertility, the hypothesis implicit in Arriaga's method is that the average number of children born per woman varies linearly in the time interval under consideration. The evidence of Nepal indicates that fertility is declining hence Arriaga's technique should be applicable to determine the validity of this tendency in province 2. In the case of intermediate surveys, the averages between the values of the preceding and following years are taken to determine the fertility. This study has based on CEB according to reproductive age group of women in province 2 (2001 and 2011 censuses).

Table 3.1: Estimation of fertility Arriaga method in province 2

Age	Conventional ASFR	Cum. ASFR	ASFR Pattern	Cumulative ASFR pattern	Adj. factors	Adj. Fertility f*
15-19	0.111	0.111	0.032	0.032	3.451	0.089
20-24	0.187	0.298	0.093	0.125	2.788	0.259
25-29	0.153	0.451	0.080	0.205	2.204	0.223
30-34	0.071	0.522	0.052	0.257	2.030	0.145
35-39	0.016	0.538	0.031	0.288	1.870	0.086
40-44	0.005	0.543	0.017	0.305	1.778	0.047
45-49	0.002	0.544	0.010	0.315	1.729	0.028
TFR						**4.391**

Source: Census dataset, 2001 and 2011.

Table 3.1 is based on age specified data of reproductive age span of women in province 2 (2001 census); the adjusted values are estimated on the basis of cumulative ASFR and cumulative ASFR pattern. The adjusting value for age group was found in decreasing trends with increasing age group. Here, adjusting factor of P2/F2 values (2.788) has resulted adjusted ASFR for all age group and the adjusted TFR value was 4.391 in December 2000. The mean age of childbearing was 28.26 years. The TFR value was higher than national census value (4.1) (Central Bureau of Statistics, 2003)

Table 3.2: Estimation of ASFR based on 2011 census by using Arriaga method

Age	Conventional ASFR	Cum. ASFR	ASFR Pattern	Cumulative ASFR pattern	Adj. factors	Adj. Fertility f*
15-19	0.071	0.071	0.021	0.021	3.397	0.051
20-24	0.185	0.256	0.086	0.106	2.408	0.207
25-29	0.136	0.392	0.071	0.177	2.211	0.171
30-34	0.074	0.466	0.041	0.218	2.138	0.099
35-39	0.019	0.485	0.023	0.241	2.016	0.055
40-44	0.003	0.488	0.011	0.252	1.938	0.026
45-49	0.001	0.489	0.005	0.257	1.906	0.012
TFR						**3.106**

Source: Census dataset, 2001 and 2011.

Table 3.2 is based on age specified data of reproductive age span of women in province 2 (2011 census); the adjusted values are estimated on the basis of cumulative ASFR and cumulative ASFR pattern. The adjusting value for age group was found in decreasing trends with increasing the age group. Here, adjusting factor of P2/F2 values (2.408) has resulted adjusted ASFR for all age group and the adjusted TFR value was 3.106 in December 2011. The mean age of childbearing was 27.72 years. The TFR value was higher than national census value (2.6) (Central Bureau of Statistics, 2014).

Estimation of fertility for hypothetical inter- survey cohort

This study has been based on province 2 in Nepal. The indirect method of demographic assement aviable to date are frequently insufficient to predict levels. The hypothetical cohort based measurements is used to reduce the impacts of trends and estimate period levels in province 2. If fertility rate has changed over time, cumulative period fertility rates will not equal to lifetime fertility and an adjustment factor determined on the basis of comparison will reflect not only proable data mistake but also the impacts of chances over time. If age-specific fertility rates for the period's end points aren't accessible, a set of rates corresponding to the period's mid-point could be utilized instead. In hypothetical inter-survey cohort method two dates of number of CEB and number of birth before 12 months according to reproductive age groups of women are also taken. The data of censuses 2001 and 2011 were used for the calculation of changing P/F ratio in province 2.

Table 3.3a: Estimation of ASFR based on P/F hypothetical inter survey cohort

Age	2001P(i)	2011P(i)	ΔP(i)	P(i,s)	2001 f(i)	2011 f(i)
15-19	0.233	0.111	0.111	0.111	0.032	0.021
20-24	1.140	0.924	0.924	0.924	0.093	0.086
25-29	2.167	1.886	1.653	1.764	0.080	0.071
30-34	2.892	2.560	1.420	2.343	0.052	0.041
35-39	3.233	2.939	0.772	2.536	0.031	0.023
40-44	3.401	3.106	0.214	2.557	0.018	0.011
45-49	3.371	3.109	-0.124	2.412	0.010	0.005
TFR						

Source: Census dataset, 2001 and 2011.

Table 3.3b: Estimation of ASFR based on P/F hypothetical inter survey cohort

Age	f(i)	ф (i)	F(i)	K	f+	f*(i)
15-19	0.027	0.132	0.040	2.789	0.034	0.089
20-24	0.089	0.578	0.351	2.631	0.091	0.239
25-29	0.076	0.955	0.778	2.269	0.072	0.191
30-34	0.047	1.188	1.081	2.168	0.044	0.116
35-39	0.027	1.321	1.257	2.017	0.026	0.067
40-44	0.014	1.393	1.348	1.896	0.014	0.036
45-49	0.007	1.429	1.418	1.701	0.006	0.015
TFR						**3.759**

Source: Census dataset, 2001 and 2011.

In this study, the changing reported average parities P (i, s) were calculated from the reported average parities of 2001 and 2011 censuses. The period ASFR f(i) was obtained from ASFR datasheet of 2001 and 2011 censuses. It was based on medium variant estimation, follows changing reported parities methods with help of manual X procedure in P (i, s)/F (i) ratios applied in province 2. The adjustment factor (K) for registered births and its reciprocal (1 /K) for the estimation of the completeness of birth registration, with inter-censual birth rate was estimated by summing total births registered during the years 2001-2011 in Nepal. The unadjusted ASFR was multiplied with K. The adjusted value 2.631 was estimated based on data in 2001 and 2011 censuses (Table 3.3a and 3.3b). Finally adjusted TFR value of province 2 was 3.75 in December 2005. The TFR value was higher than the national value (3.1) (Ministry of Health, 2006).

Projection of fertility in province 2 (reference date 2010)

Fertility estimate Arriaga method and changing P/F ratio methods was used which is suitable for declining fertility and mortality rate. The estimation of province 2 TFR in December 2010 was verified by using logistic curve function on the basis of December 2000 and December 2005 data. The TFR values were estimated by using Arriaga's and changing P/F methods. A trend extrapolation model refers specifically to a fairly simplistic model that uses the historical growth pattern to project the future growth pattern. The observation incorporates that during the demographic transition, fertility first changes slowly and it accelerates then finally decelerates.

The demographic scenario of province 2 reflects the phase of demographic transition. In province 2 adjusted TFR value was 4.391 in December 2000 and 3.759 in December 2005. The estimate of TFR obtained in December 2010 was 3.106. The estimation curve shows decreasing trend (slope = -0.130) and intercept 260.44. The parameter and TFR was obtained from the same value and hence the logistic curve method was validated. So, similar method can be applied to project the TFR of reference date December 2015, 2020, 2025 and 2030.

Projection of fertility in province 2 (reference date 2031)

Population growth rates are normally determined from historical data and then employed in certain mathematical formulas to forecast the population's likely future size. Population predictions are required for development planning and should, without a doubt, be as precise as possible in province 2. The estimates will be accurate if data used are accurate and assumptions involved in the projections held true in reality. As a result, data must be adequately reviewed and adjusted for mistakes before being used for projection, with logistic curve being the most likely assumption.

The age specific fertility rate is an extension of the general fertility rate that calculates fertility rates for each 5-year age cohort of women, starting with the 15 to 19 age group and continuing through the 40 to 44 age group. Almost all projection approaches extrapolate previous or current trends into the future to some extent. The estimated TFR values of December 2000, 2005 and 2010 by using logistic function has projected the TFR value up to December 2030. The same slope was used for future projection. The model was used spreadsheet TFRLGSTNew.xls interpolates and extrapolates of TFR in province 2.

Finally, 2015, 2020, 2025 and 2030 data were used to interpolate point estimation with medium variant in province 2. Fertility decline has been a primary determinant of population ageing and projected levels of fertility have important implications on the age structure of future populations, including on the pace of population ageing. In these basis trends of TFR values projected (Table 3.4).

Table 3.4: Projected TFR values in province 2

Year	TFR Values
December 2000	4.39
December 2005	3.76
December 2010	3.11
December 2015	2.62
December 2020	2.34
December 2025	2.19
December 2030	2.10

These dates based on census 2001 and 2011 can be obtained by linear interpolation. In fact, this research used point estimation with medium variant interpolation. TFR values were estimated December 2000 and 2010 by using Arriaga method and December 2005 by using hypothetical inter survey cohort. The obtained values were verified and valid by using logistic curve. The projected province 2 TFR of December 2015, 2020, 2025 and 2030 were obtained 2.62, 2.34, 2.19 and 2.10 respectively (Table 3.4). However, exact date of projected TFR using linear interpolation are 2016, 2021, 2026 and 2031 respectively. The TFR value was lower than the national value in all estimated dates. In province 2 will be same as the replacement level in 2031.

Discussion

It is very crucial, critical and important that 156 countries and areas around the world, the estimated number of births that the estimates of the approximately 230 million, which is more than the estimated 129 million births that actually 81 percent variants (Liu, 2015). This study shows that the province 2 has high fertility rate to compare national level TFR (4.125) in December 2001 (Central Bureau of Statistics, 2003). Similarly, province 2 has high fertility rate in comparison of national TFR (3.1) in December 2005 (Ministry of Health, 2006). In December 2010 shows that province 2 has high fertility in compare to national TFR (2.6) (Central Bureau of Statistics, 2014). A significant numbers of women say that they do not want another child but are not using any method of contraception (Casterline, 1989). Reducing unmet need and serving current users of contraceptive scan help in reducing unintended pregnancies that lead to abortions and unwanted births both of which are unacceptably high in many countries (Becker, 1999). Nepal is among the poorest countries in the world and the quality of its demographic data is no different either. Data that is meager and defective limits understanding of population dynamics in the country. The controversy arising from fertility estimates in many developing countries is mainly due to the poor data quality. For instance, fertility decline in Nepal has been tested and tried with different studies coming up with contradictory conclusions national census data. The demographic landscape of the SAARC region has seen unprecedented changes over the last 100 years. The population growth rate accelerated and India (which accounts for three-fourths of the region population) doubled its population between 1961 and 1991 and crossed one billion marks in 2001. India, Pakistan and Bangladesh are respectively the second, seventh and ninth most populous countries of the world. The highest fertility rate (TFR) 5.4 in Afghanistan and lowest fertility rate (TFR) 2.1 which reached the replacement level in Sri Lanka world population data and NDHS give same TFR 2.6 in Nepal which is medium change of fertility in SAARC countrieswich is resemale indirect estimates of the TFR calculated using Arraiga's method in 2001 and 2011. The TFR is approximately 4.1 in 2001, which declines to 2.6 in 2011, a decline of slightly less than one child per woman over a decade (Central Bureau of Statistics, 2014). The value of the TFR recorded by the population and housing census of 2011 at 2.52, is much closer to the value of the TFR obtained by the demographic and health survey of 2011 of 2.6 in 2009, that is during the period 2008 to 2010 (Devkota, 2014). The TFR in Nepal is 2.3 children per woman (Ministry of Health, 2016).

Conclusions

This study has presented substantial defectiveness in Nepal's fertility data, hence the usefulness of indirect estimation of the total fertility rate using province 2 in Nepal. This research has main strength of study of point estimation of fertility by Arriaga's method and changing P/F ratio method in province 2 is justified which is a new contributing study in Nepal. The changing P/F ratio, the Arriaga's methods were quite powerful in indirectly estimating fertility levels. If the degree of data errors is enormous, then the techniques can also be sources of errors themselves (Feeney & Noller, 1996). This study used point estimation with medium variant interpolation. TFR values were estimated from December 2000 and 2010 data by using Arriaga method and December 2005 by using hypothetical inter survey cohort. The obtained values were verified and valid by using logistic curve. The projected national level TFR of December 2015, 2020, 2025 and 2030 were obtained 2.62, 2.34, 2.19 and 2.10 respectively. The TFR values are near to reach national TFR replacement level. At last using linear interpolation project of the TFR exact dates were 2016, 2021, 2026 and 2031 respectively.

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Structure and Application of Master's Level Course of Political Science

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Abstract

The Political Science course of the master's level is examined from horizontal perspectives with interpretive and constructive philosophic base. The objective of this article is two folds. The first is to review the limitation of the current courses, application, and evaluation manuals and the second is to envisage the application mode and its faculties. The study is based on primary as well as secondary sources of information. The information was collected through a documentary (office record) and telephonic survey. The study follows a mixed methods of research. Shifting in semester system from the pre-existing annual system is a reformative step towards quality education. But there are still some challenges in connecting the syllabus and curricular activities to the market. To some extent, the objectives of the current course are vague, unspecific, and general. The lack of minimum number of faculties in the periphery and expertise in the Kathmandu valley is a problem for the application of the course. It is needed to train the faculties and adopt more contextual teaching-learning approach as envisioned by the new education policy, 2076. It identifies some contextual issues to make the course more specific, practicable, and applicable. It suggests an alternative learning and evaluation pattern that addresses complexities like Covid and the lack of faculties.

Keywords: *Curriculum, specific vs. general syllabus, Knowledge-based economy, Job market, semester*

Introduction

There must be a clear and coherent rationale for the level wise curriculum design in any discipline. The coherence of such a curriculum is designed with horizontal and vertical perspectives in general and specific attributes are embodied in a specific program. New relevant inclusion in the course and expert human resources are expected from the beginning (Hachhethu, 2004). Master of Arts in Political Science (hereafter MAPS) program was started in 1960-61 at Tribhuvan University (hereafter TU) with specific objectives. The MAPS course at TU is designed like other social science courses. Course coverage or element of the course is a basis for evaluation as well as the objectives for certain level in

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terms of its production. Such a course must focus on the production of quality products with a specific level of knowledge. All courses aim to build a strong discipline through the design and application of specific curricular attachments. The MAPS has certain objectives to be fulfilled by the designated course. Why can the political science discipline not address properly the problems of its area, and are there any problems with the course objectives, structures, or capabilities of the faculties or fault on teaching-learning methods and evaluation techniques? It is a grand question of political science research in Nepal. This paper tries to answer the research question as, 1). Does the current objectives of the course of MAPS at TU are sufficient to fulfill current needs or links the product with the market? 2) Is the structure of the course sufficient to produce human resources tackle the market? 3) Do the number and quality of the faculties tie with the size and programs of the University? And, in the present context of pandemic Covid-19, how is the evaluation method applied? National education policy, 2076 has providence the new direction in terms of policy, objectives, goals, aims, and strategies. It identifies major problems and challenges of higher education with new measures to be adopted. The current course is reviewed based on constitutional spirit and issues raised in the new education policy relating to higher education. It also inquires the application mechanism and the achievement indicators. It intends to add something new in developing the course as a tool to make it more relevant. The objective of this article is to review the limitation of the current courses, application, and evaluation, and to visualize application and evaluation mode and the conditions of faculties. It follows a horizontal perspective to evaluate the course and developmental approach to equip the discipline and academic quality. It utilizes the primary as well as secondary sources of data. The information was primarily collected from the documentary sources (office record) and telephone conversation in March 2021. It follows a mixed methods approach of research.

This article explores on the specific problems that have affected perception and attitude towards political science and hints the ways to be adopted to make it more relevant and effervescent. It is divided into six headings, the first is introductory, and the second is conceptual. The third deals with the programs of political science and the fourth one is related to its syllabus. The fifth section deals with contemporary and specific issues of political science and the sixth section shows the current human resources of this discipline at TU. Lastly, the conclusion is drawn based on shreds of evidence as well as self-observation.

Concept of curriculum

The literal meaning of curriculum is derived from the Latin word currere, meaning chariot race, runway, or path, laid way to reach the goal. A curriculum is a plan of action or a written document that includes strategies for achieving desired goals or ends (Talla, 2012 p.1). The above view is popularized by Hilda Taba and Ralph Tyler, which means the steps are planned. Curriculum development demands a creative and innovative vision to foresee and plan to meet the needs and existing challenges. It should adopt a broad view (Su, 2012 p.157) of the social and political context of the society and system of education while updating. Curriculum can be defined as both in a narrow way (list of contents) and in a broad way (all the experiences received by a learner). It is an umbrella term (Ibid p.153) which includes a lot of issues, experiences developed in a different disciplines. It denotes syllabus, course content, course of study, an outline of the teaching-learning frame. There is no consensus about the conception of curriculum from the classical to that of modern educationists. However, there are varied conceptions and understanding of the concept of curriculum. With changing demands and aspirations of the larger social framework, curriculum evaluation and reform be a regular task. At the same time, varied perspectives will emerge and are appreciated by different sectors of society (Talla, 2012 p.8). It focuses mainly on the semester course of MAPS, its evaluation pattern, and Human resources. In this context it is taken in a broad sense. It belongs only to the curriculum of MAPS under the faculty of humanities and social science (hereafter FOHSS) at TU.

Political Science program

Political Science is a separate discipline of social science. It was introduced just after the downfall of the Rana regime in 1950 as part of civic education in Nepal (Hachhethu, 2004). In the beginning, political science course focused mostly on political thought and constitutional development, and public administration. University courses were much influenced by Indian orientation due to the affiliation of colleges in Nepal to Patna University. The Panchayat era was an obstacle for its development as a critical study of diverse subjects with different perspectives. The decade of Ninety was a golden era for the discipline of political science in Nepal (Khatri, 2001, Hachhethu, 2004) in terms of faculties and research. It was more influential by its platform (POLSAN), activeness, and faculties in the decade. The proficiency certificate level was dropped after forty years of its operation. Bachelor's level course as a major is conducted in twenty-eight constituent and affiliated colleges under FOHSS at TU. Bachelor's level program in the initial period was two years and then introduced three years, and currently, a four years/ eight-semester course is in practice as a general and specific.

The political science program at the master's level has been running since 1961 in TU. It has contributed significantly to the academic, and political arena of Nepal. MAPS is a major discipline under the Faculty of Humanities and Social Sciences in TU. It adopts an interdisciplinary approach and tends to provide theoretical knowledge of political science in general and the understanding of Nepalese politics and political systems in path color. MAPS spelled out its offers as an opportunity to get theoretical and practical knowledge of political science, an in-depth knowledge in the globalized context, and offers various research methods and techniques, and their application. It is one of the oldest and reputed programs dedicated to developing qualified human resources in the political field. This program was revised two times of its annual course during the nineties and finally dropped out of the annual program for regular- stream in CDPS in 2014. The semester system launched in the 2014 winter session in CDPS for the first time and in 2017 in other colleges. MAPS adopts an interdisciplinary approach to widen its perspectives. It has adopted semester, annual, and again semester streams in the history of Tribhuvan university. Two-years with a four-semester program is being conducted currently at the master's level. Overall evaluation is performed by internal assessment (40%) by the faculty in the department and the final exam (60%) is conducted by the Dean's Office in consultation with the CDPS. The internal assessment includes paper presentation, attendance, assignment, term paper, and midterm exam as evaluation measures. Thesis writing is compulsory. The semester system has a four-point GPA scale for evaluation of learning achievement. MAPS is being conducted in ten constituent colleges (as shown in table 1) and in some other affiliated colleges. Any candidate who has passed the bachelor's level in any discipline can join the master's course at TU. Master of Philosophy (M. Phil.) program is going to be launched by this year. International relation is a sub-discipline of CDPS and from its commencement was in operation at the same department. However, today international relations have its own separate department. CDPS designated the course to specialize in foreign policy and diplomacy, public administration, human rights, domestic politics and specifically promoting national interest in specific geopolitical conditions of Nepal. The University, faculties, and the government must be ready to develop such a center by performing their respective roles. The semester system was designed with specific aim, but its application is questionable in terms of a) to make the specialization course more specific, b) to connect the product to the job market, c) to equip the faculties with modern technology, d) to develop contextual evaluation methods and criteria, and e) to manage the mechanism for proper application of course at any context.

Structure of syllabus at master's level

The structure of the syllabus in the master's level semester system is two years with four semesters. Only two semesters come into operation at a time. In the past, the overlapping of the annual (private) system and the semester system in some years had created confusion in various ways. Ultimately, the annual system was fully replaced by the semester system. On the one hand, there was a pressure of exams for students in the annual system and low enrollment in the semester system on the other. Tribhuvan University must change itself as the demand is raised for improving its quality and competitiveness in the national, regional, and global context. The syllabus for the master's level prepared in 2014 has not been updated so far. The syllabus is to be updated to make it more relevant and competitive as the changing context has taken place. The syllabus must be reshaped on a philosophical and practical basis. Social reconstruction and development in methodology as well as linking with the market are some points for a new update. Course revision must be a regular process of any university to tie up with time, context, and market. Political scientists have pointed out problems for decades (quoted in Hachhethu, 2004), but making a competitive discipline in a national as well as regional and global context is still challenging.

Objectives of MAPS in some extents are vague, unspecific, and lacking clarity about what types of human resource is to be produced. Courses must be redefined as core compulsory area and concentration area specifying different clusters of subjects intended to connect to the specific job market. Such courses interlink from second semesters to the fourth semesters. Concentration areas may be defined as foreign policy and diplomacy, conflict management, peace building and sustainable development, public administration, comparative politics and governance, human rights and social justice, and regional studies. Internal assessment must intend to focus on the specific area to be covered with empirical knowledge. In this format, students must do their thesis on their concentration area. Addressing the challenges as identified by national education policy, 2076 in the syllabus of MAPS is a gap to be filled up as soon as possible. The syllabus must be reshaped in the frame of national policy in the changing context.

Table. 1. Syllabus of master's Level semester System

S. N.	First Semester (15 Credits.)	Second Semester (15 Credits)	Third Semester (15 Credits.)	Fourth Semester (15 Credits.)
1.	Political Philosophy -551 (3 Cts.)	Constitution and Government - 556 (3 Cts.)	Comparative Government- 561 (3 Cts.)	India and China (3 Cts.)
2.	Modern Political Theory -552 (3 Cts.)	Public Policy and Governance-557 (3 Cts.)	Politics and Governance of South Asia-562 (3 Cts.)	Democracy and Human rights- 568 (3 Cts.)
3.	International Politics-553 (3 Cts.)	Conflict, Peace and Development-558(3 Cts.)	Nepalese Politics and Political Behavior -563(3 Cts.)	Regional Studies -568 (anyone)- 3 Crts. Middle East-568-1, or South and southeast Asia-568-2), or Western hemisphere-568-3)
4.	Public Administration-554 (3 Cts.)	International Law- 559 (3 Cts.)	Foreign Policy of Nepal- 564 (3 Cts.)	
5.	Research Methodology -555 (3 Cts.)	Politics and Government of Nepal- 560 (Crts.3)	International Studies-565(Anyone) -3 Crts., International Political Economy- 565-1), or Diplomacy-565-2, or International Organization-565-3	4. Thesis writing-569 (6 Cts.)

Source: CDPS

The master's course is composed of 60 credits, 15 credits in each semester. One credit is measured equal to sixteen class hours. There is no specific provision of reading and writing or performing on specific skill as an integral part of the credit. It is also one of the pitfalls of the semester system and must be addressed in time. The first and second semester has a compulsory area followed by five subjects each of three credits. Third and fourth semesters have compulsory subjects as well as optional courses. Among the optional courses 3 credits of international studies courses in the third semester and 3 credits of regional studies courses in the last semester is placed. Thesis writing is compulsory for this stream in the last semester as a weightage of 6 credits. Certain bases and standards are developed for evaluation. But the question remains how it has been applied. Duplication of the semester and annual program in MAPS had misled the semester system in some years and made an additional misconception of the discipline. It is treated as only a general subject in place of specific knowledge of the political science area. Such treatment is itself a barrier to the road of making competitive discipline. Fifteen credits in each semester is the right way but the meaning of the semester system is a little different. High-ranking universities in the world have limited credits i.e., 25 to 45 in total semesters at master's level. But their students learn more than our sixty credits in their limited credits. So, credit is not everything, the major concern is learning output fitting to the context. The philosophy behind the semester system is more practicable in terms of flexibility and inclusion of contextual content to add to the syllabus as a hidden curriculum. The other aspect of the semester is to be trained the students in practical knowledge as a balanced set of theoretical understandings.

Contemporary challenges and issue of review

The government of Nepal has proclaimed a national education policy, 2076 to meet the new demands of the changing situation. It has identified the fundamental problems and failures to be competitive, productive, and research-oriented in higher education. Some scholars identified Inadequate budget allocation in education and careless approach in STEM education is a major challenge in Nepal (Joshi, 2018 p.4). Such challenges cannot be overcome without a drastic change in the content, orientation, and attitude in faculties as well as leadership of higher education.

There are inconsistencies between course contents and objectives of the curriculum to produce qualified and competitive human resources in comparison to a regional and global context. Objectives of MAPS are also unspecific and lack the clarity in terms of a new shift towards inclusive and functional democracy. Higher education must contribute to facilitating such shifting. Nepalese political scientists have already indicated some measures to improve and identify the problems of political science in its curriculum and faculties during the seventies (Pradhan 1974: 147, Malla 1974, Baral et al. 1978, Poudyal, 1988, Jaiswal and Amatya 1997, Khatri 2001 and Hachhethu, 2002) as quoted in political science in Nepal (Hachhethu, 2002 p. 229-231). Scholars have identified dozens of problems, but the condition has not improved yet. Some lacking is seen in the course content and even in its faculties and academic writing. Some scholars have suggested a national focus on STEM (Science, Technology, Engineering, and Mathematics) education (Joshi, 2018 p.47). Such advice makes other subjects like political science to be more updated for being relevant.

Course offerings or distribution of content and their application is another issue of political science. If the objectives of MAPS are defined properly, course offerings and content updating would be a prime concern. Knowledge has become the driver of the world economy. Higher education should be focused on such a departure. Masters' courses are considered as prerequisites for research fundamentals before students start the M. Phil. and, or doctoral degree. Departments and faculties should have sufficient research projects to achieve practical knowledge of research. Adaptation of the semester system is an affirmative step for this requirement. Programs without such infrastructure may be a paradox in current needs. Each course must be redefined in the context of specific objectives set by national educational policy. Inconsistencies between the course content and the stated objective must be swiped out.

The emergence of a global economy has forced many nation-states to reshape their systems of higher education to make them globally competitive, and many countries have developed major plans for investment in higher education (Wang, 2010 p.6). There is no room for any country to be isolated from the globalized world. The emergence of knowledge class appeals to be more competitive and qualitative everywhere in the world. Higher education again came to the fore for planning the knowledge-based economy. Universities may create new knowledge through research moving into a knowledge-based society.

Integrating technology in the classroom is another issue of effective curriculum and its application. Teachers and students both should be engaged in academic research. Provision of involvement of university faculties in governmental or non- government research must be mandatory. So that faculties, as well as students, may be benefited from the research. It's only the way for translating research into classroom practice. There is a need to develop different expertise who can effectively contribute to the current needs. Exchange of teachers in major universities in SAARC countries and specifically with the universities of India and China is a viable way to this direction. Research projects must be introduced and funded by the state until the generation such fund. Human resource development is an immediate need to sustain and upgrade the quality. Courses must be updated to link practical knowledge sellable in the market. Higher education must introduce research projects to develop empirical knowledge and to keep themselves updated in their specific fields. Overemphasis in qualitative research and less prioritization of quantitative research is another issue of political science study at TU. It needs a balanced application of qualitative as well as quantitative methods of research.

Finally, important issue is the quality and competitiveness of education in a global context. Scholars have identified issues of quality maintenance in the semester system (Regmi and Khatiwada, 2019 p.4-5, Joshi, 2019 p.15-17). They have pointed out that lack of proper content, effective teaching, evaluation method and policy are common. Specific norms, values, attitudes, and ethics must impart to the students as a social capital in the national scenario but, disciplinary expertise in a global perspective is necessary to compete in the employment market. Quality education is the only logic for adaptation of the semester system. Quality depends upon the full implementation of course with qualified hands. MAPS education in various colleges is only conducted for convenience to achieve a degree and not for a quality education. It is a serious question for university authorities and governments at different levels. Programs without infrastructure outside of the valley should either be closed or granted the minimum common requirements for such programs. The situation of faculties in some campus is ironical.

Human Resources and Future of Discipline

Human resources in university comprize governing authority, teaching faculties, and educational management team which are always a crucial matter. Table 3 clearly shows the discrepancy of faculties in most colleges. Enrollment of students in MAPS is normal except in some colleges. The number of faculties in most of the colleges is inadequate. Specifically, the ratio of professor, associate professor, and lecturer is not properly maintained. Thakur Ram multiple campus and RR multiple campus Janakpur do not have any full-time teacher. How can regular personnel of the college deliver his services while acting as a single part-time teacher in Thakur Ram Multiple Campus, Birgunj? What is the meaning of quality education in the semester system in such a situation? Quality and competitive education remains a hallucination till such conditions prevail. The curriculum must be evaluated with its application model. The number of faculties allocated in different colleges is not sufficient at all. Moreover, higher education demands expertise in various fields of knowledge to operate the academic program.

Table 2. Number of political Science teachers in TU

Date	Professor	Reader	Lecturer	Asst. Lecturer	Teaching Asst.	Total
1980	1	2	142	-	-	145
2002	12	69	182	7	14	284
2021	6	24	45	5 Δ	17 ☐	97

Sources: Hachhethu, 2004 and the record of TU personnel Administration

Δ Assistant lecturer in contract basis.

☐ Teaching Assistant in course contract basis.

The number of teachers is marginalized irrespective of the extension of master's and bachelor's level programs in dozens of colleges than in the eighties and nineties. The number of the faculties in political science is declined by converting the seats in other discipline and small number of recruitments. The ratio of professors, Readers and lecturers is not justified at all. By this fact, the future of the discipline is in peril.

Table 3. Faculties in Political Science and number of students at master's level

S. N.	Campus	Professor	Reader	Lecturer	Asst. Lecturer	Total Faculties	Ph.D.	Number of Students	
								2nd sem	4th sem
1	Central Department, Kirtipur	4	1	6		11	6	24	34
2	RR Campus, Kathmandu		2	4	6	12		52	45
3	PK Campus, Bagbazar	1	2	3	1	7	1	9	16
4	PNM Campus Pokhara	1	3	7		11	2	17	16
5	MM Campus Nepalgunj			3	2	5	1	14	•
6	MM Campus Dang		1		4	5		46	22
7	Snatakottar Campus Biratnagar		2	1	2	5		17	15
8	RR Campus Janakpur	NA			4			45	32
9	T. M. Campus, Birgunj				1	1		33	22
10	M. M. Campus, Dharan			3	1	4		20	26
11	Other Campuses Δ		13	18	5 □	36			
Total		6	24	45	26	97	10	277	228

Source: Personnel Administration of TU and Subject Committee Head

- Total drop out in 2nd semester.

Δ Other Campuses have only bachelors level program of Political Science.

□ Assistant lecturer on contract basis.

The subjects allocated in different semesters are special and demand expertise to handle the research or other teaching manuals. Table 3 clearly shows the direction of faculties and the future of the discipline in TU. Currently, there are ninety-seven faculties in different colleges. Seventeen among them are part-time teachers and dozens of faculties are going to be retired within a year. Only 10 faculties out of 97 have earned PhD degree.

Conclusion

Determining and updating a curriculum is a complex process. It demands a regular interaction among teachers, students, university authorities and government authorities on the matter referred to in research reports at the national as well as regional and global context. It is too late to discuss how to make the university products saleable in the market and to fit the mechanism to adopt new inclusions in the syllabus referred. The objectives as well as the courses are inadequate, unspecific, and less focused on the job market. The availability of faculties is not sufficient. The ratio of professors, readers and lecturers is not maintained properly. The expertise to handle and supervise academic research is not sufficient at all. The course and human resources are to be reshaped to meet the current challenges and needs. Authorities at different levels are not attentive to address such problems in time. Covid-19 Pandemic unfolded the university mechanism in terms of technology in teaching-learning method, flexibility, and creativity in evaluation pattern, and need, eagerness and capacity for application of alternative mode of education. So, standard classes in selected area by selected experts must be run virtually and a new evaluation pattern should be developed. If it takes more time to address the issues raised above, mislays its relevance and the future of MAPS will be more obscure.

So, higher education must be the center of national priority to make the bedrock of a knowledge based national economy, employment market, entrepreneurship, skills, and attitude. Effective curriculum prepares an individual with knowledge to be successful, confident, and responsible to the society and state. If we accept Paul Romer's theme, knowledge is the basic form of capital and the driving force of economic growth (Wang, 2010 p.5), there is no alternative to focusing on higher education.

There is an unprecedented demand to rethink higher education. Many students going abroad for higher education and employment is also a serious matter of educational concern. The main crux of revision of curriculum and its application, and reshaping its human resources is inevitable. Programs of MAPS in different colleges expect minimum requirements (faculties with the proper expertise, research grants, and physical infrastructure). The central department must initiate an update of the syllabus of MAPS with a practical view to link the university product with their job market. New challenges can be met only with a new vision to connect to a knowledge-based market focusing on recent national context as well as regional and global trends.

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Fresh Milk Quality Analysis of Buffalo, Cow, Goat and Sheep of Sunwal Municipality (West), Nepal

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Abstract

In the present study, the fresh raw milk of four different mammals viz, buffalo, goat, cow and sheep were collected from village area of Sunwal Municipality and analyzed for their physio-chemical parameters viz, moisture, conductivity, pH, titratable acidity specific gravity, fat solids not fat and total solid. It was found that all measured parameters were found as per recommended standard as compared with reported nutritional quality of milk from WHO standards and other International Standards. The main objective of this study was to compare the physio-chemical properties and quality parameters of different fresh milk samples available in Sunwal Municipality, Nawalparasi (West), Nepal and provide nutritional benefits for health. These tests were carried in chemistry laboratory of Butwal Multiple Campus and Dairy Devlopment Corporation in Butwal industrial area. The value of pH ranged from 6.58±0.53 to 6.65±0.51, conductivity ranged from 6.52±1.98 to 10.8±2.07 mS, moisture content ranged from 78.1±4.30% to 89.7±5.02% .Similarly TTA% ranged averagely from 0.117% to 0.153%,CLR from 26.1 to 28.3, specific gravity ranged from1.0261 to 1.0283 averagely and fat % ranged from 3.3±0.41% to 6.8±0.96%. Similarly, SNF% ranged from 1.58±0.49% to 2.05±0.22% and TS% ranged from 11.225±0.28% to 16.075±1.19 % respectively.

Keywords: *Physicochemical parameters, titratable acidity, solids Not Fat, raw milk, total solid*

Introduction

Milk is an important source of all basic nutrients required for mammals including human beings. Milk is a complex colloidal solution (emulsion) containing fat globules, casein micelle and whey proteins in aqueous solution of lactose, minerals and few other minor compounds. Milk is the characteristic secretion of mammary glands of all mammals. In 2011, FAO estimate 85% of all milk worldwide was produced from cow, about 11% by buffaloes, 2% by goats, 1.4% by sheep and 0.2% by camels. So cow's milk dominates commercial production worldwide.

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Fresh milk contains all the essential nutrients as lactose, fat, protein, minerals and vitamins in balanced ratio rather than other food (Hossain et al., 2013). The average composition of fresh milk is water 87.20%, dry matter 12.80% (fat 3.70%, Protein 3.50%, Lactose 4.90% and Ash 0.70%) (Byron et al., 1974). The important research has been carried out to determine different physio-chemical parameters of raw milk by different renowned researchers of different countries.

Kanwal *et al.,* have found lactometer reading within the range of 26 to 30 (where buffalo has 27.65, cow 30.00, goat 28.05 and sheep has 28.05), %TTA within the range of 0.11 to 0.19 (where buffalo has 27.65, cow 0.15, goat 0.135 and sheep has 0.181) , Specific gravity within the range of 1.02 to 1.03 (where buffalo has 1.02, cow 1.03, goat 1.02 and sheep has 1.02), Fat% within the range of 4 to 9.6 (where buffalo has 5.52, cow 4.56, goat 4.73 and sheep has 8.96),%SNF within the range of 8.28 to 10.14 (where buffalo has 8.79, cow 9.17, goat 8.92 and sheep has 71), %TS within the range of 12.73 to 19.50 (where buffalo has 14.04, cow 13.73, goat 13.55 and sheep has 18.53)

Similarly, Mohmood *et al.,* (Pak. J. Nutr., 9(12): 1192-1197, 2010) have found the pH ranges from 6.49 to 6.90 where buffalo has 6.75 ± 0.15, cow has 6.64 ± 0.02, goat has 6.55 $\pm$ 0.06 and sheep has 6.63 ± 0.04).

According to Mohammad *et al.,* (2008) the pH ranges from 6 to 7.47 (where buffalo has 6.93 ± 0.57, cow has 6.67 ± 0.51 and goat has 6.59 ± 0.59), conductivity ranges from 4.9 to 12.8 (where buffalo has6.55 ± 1.56, cow has9.20 ± 1.95 and goat has10.8 ± 2.07), and moisture% ranges from 72.1 to 91.82 (where buffalo has 76.4 ± 4.30, cow has 86.8 ± 5.02 and goat has 80.5 ± 4.66).

According to Minard *et al*., (Penn State Univ. Department of Chemistry, USA 1990) moisture in range of 90.6% to 82.6%, casein in the range of 2.0% to5.5%, fat in range of 1.1% to 6.5% and lactose in the range of 4.5% to 7% among horse, cow, human, goat and sheep where horse has max. % of moisture (90.6) while sheep has lowest(82.6). Similarly % fat is max .in sheep (6.5) while cow has minimum fat (3.9).

Milk from various mammals such as human, cow, buffalo, goat, sheep, camel etc. are used for different nutritional purposes such as feeding to young ones and preparation of some nutritional products such as milk cream, butter, yogurt, ghee, cheese, ice milk, sour milk, hot chocolate, pudding etc. (Webb et.al., 1974 Hassan, 2005). Consumers always demand nutritionally enriched milk and dairy products (Kamao et al., 2007). Early lactation milk contains colostrums, which carries the mother's antibodies to its young and can reduce the risk of many diseases. Interspecies consumption of milk is not uncommon, particularly among humans, many of whom consume the milk of others mammals (Bhatia et al., 2015).

As an agricultural product, milk is extracted from non human mammals during or soon after pregnancy. India is the world's largest producer of milk, The United State, India, China and Brazil are the world's largest exporters of milk and milk products. Throughout the world, more than six billion people consume milk and milk products. Over 750 million people live in dairy farming households. (Bhatia et al., 2015).

Mammals consume milk in the nutritionally significant weeks following birth. Whole milk contains vitamins (principally thiamin, riboflavin, pantothenic acid and vitamins A, D, and K), minerals (calcium, potassium, sodium, phosphorus, and trace metals), proteins (which includes all the essential amino acids), carbohydrates (chiefly lactose) and lipids (fat). The only important elements in which milk is seriously deficient are iron and vitamin C. Infants are usually born with storage supply of iron large enough to meet their needs for several weeks. Vitamin C is easily secured through an orange juice supplement.

Pouch milk is pasteurized milk while fresh (raw) milk is not pasteurized milk. Pasteurization is used to kill harmful pathogenic bacteria by heating the milk for a short time and then immediately cooling it. A side effect of the heating of pasteurization is that some vitamins and mineral contents are lost. The main objectives of this study is to determine some of physico-chemical characteristics of different raw milk, to compare quality of milk from different mammals, to give baseline information regarding for human consumption and to find out the benefits of milk for human health. The significances of the study are: to find out the addition of water or other components which carry poor quality milk, to improve farming and marketing technology for milk and to take step against selling of poor quality of milk.

Methods and Materials

Research Methodology

The first preliminary survey had been carried out for the selection of study sites to collect fresh milk samples. After fixing the study sites, the fresh milk samples were collected. The following quality parameters of each fresh milk sample had been analyzed, they are; pH, conductivity, moisture, TTA, CLR, specific Gravity, fat, SNF and TS.

Site Map of Study Area

My study site is villege area of Sunwal Municipality. It lies in Nawalparasi (West) district of Lumbini province of Nepal. Its geographical coordinates are 27.63^0 latitude 83.65^0 longitude. This study is designed to determine the physicochemical properties fresh milk of different mammals in Sunwal Municipality.

Samples Collection

Total sixteen fresh raw milk samples of cow, goat, buffalo and sheep, four samples of each species were collected from village area of Sunwal Municipality in the morning by direct milking from individual household farm. Milk samples of 200ml were taken through homogenizing using sterile polythene bottles and stored in ice box and brought in BMC and DDC laboratories.The samples were analysed within 4 hours of collection.

Data collection, Analysis and Interpretation

The primary data were collected from lab after the experimentation and observation. The analysis was done as per Steel and Torrie (1980), using Completely Randomized Design (CRD). The raw data were edited properly, organized in the form of tables and later on calculation was done and the results were again tabulated. The data were analyzed using appropriate statistical tools such as bar diagram, line graph pie chart etc.

Table 1: Methods used for data Analysis

Parameters	**Methods Employed**
Moisture	Gravimetric Method
pH	Auto digital pH meter (HI 98107, HANA Romania)
Conductivity	Conductance measurement (by CM- 611-E-M.s Electronics)
%TTA	Zero set Burette Meter Method (Re-affirmed 2003)
CLR	Lactometer
%Fat	Modified Gerber Method
%SNF	Richmond’s Method
%TS	Fat% + TS%

Required Chemicals and Reagents

Phenolphthalein, Sodium hydroxide, Distilled water, Sulphuric acid, Amyl alcohol, 0.1N KCL.

Required Apparatus

Volumetric flasks, Measuring cylinder, Test tubes, pH meter, Conductivity meter, Lactometer, Beakers, Flat bottom aluminium dishes, Zero set burette meter, Pipette, Glass rod, Lactometer jar, Butyrometer, Refrigerator, Water bath, Oven, Tripod stand, Spatula etc.

Physico-Chemical Analysis of Fresh Milk

Fresh raw milk samples were collected from different local village of Sunwal Municipality. The following parameters were measured for each samples viz; pH, moisture, conductivity, TTA, SNF, TS and fat in laboratories of BMC and DDC in Butwal.

Determination of pH

Solutions with pH less than 7.0 are acidic and solutions with pH greater than 7.0 is basic. Milk is slightly acidic close to neutral pH. The exact value depends on how the milk was processed, how long it was opened or stored. The pH of the fresh milk samples was determined by using auto digital pH meter (HI 98107, HANA Instruments,Romania).

Measurement of Conductivity

Conductivity of fresh milk samples was measured by following AOAC (2000) method where conductometer (CM- 611-E-M.s Electronics) was used. Conducto meter was first dipped in KCL solution (0.1N) for one hour and washed with distilled water at least 2-3 times. Then the conductivity of fresh milk was calculated directly.

Determination of Moisture Content

Measuring the moisture content in fresh milk is an important quality control step. Moisture content of milk is the loss in mass of sample on heating about 105 ± 1^0C under operating conditions specified (Badami et al., 1984). The moisture content of the milk gives an indication of nutritional value, low moisture content is a requirement for long storage (Aurand et al., 1987).

Moisture content was determined according to the modified method of AOAC (2000)"s methods. Briefly, moisture content was determined by the difference between the known weight of milk sample and determined weight of the total solid after evaporating the liquid component of the milk sample on a hot plate (Imran et al., 2008).

Determination of Total Titratable Acidity (TTA)

Generally, the acidity of milk means the total acidity (Natural + developed) or titratable acidity. The titratable acidity test measures the amount of alkali which is required to change the pH of milk from its initial value of about 6.5 to 6.8, to the pH of the colour change of phenolphthalein added to milk to indicate the end point (pH 8.3). It is determined by titrating a known volume of milk with standard alkali using phenolphthalein indicator. The total titratable acidity test is a simple acid-base reaction. This test allows a calculation of percentage acidity in milk.

The process of determination of %TTA with Zero set burette meter is as follows (Gakkhar et al., 2015):

- 10 ml milk was transferred with the pipette in a beaker.
- 3-4 drops of phenolphthalein indicator solution was added and stirred with glass rod.
- The contents were titrated rapidly with N/10 NaOH solution by the help of Zero set burette meter & continued to add alkali drop by the drop and stirring the content with glass rod till first definite change to faint pink colour which remain constant for 10 to 15 seconds.
- The burette reading was noted.
- To calculate %TTA,
- TTA% = No. of ml of 0.1N NaOH solution required for Neutralization × 0.09

Determination of Corrected Lactometer Reading (CLR)

The lactometer is a special type of hydrometer. Lactometer test is used to determine the density of milk and to know if the milk has been adulterated with added water or solids. The density of fresh raw milk determined which was totally additive free. The lactometer jar should be vertical and the bulb of lactometer should not touch the side. Repeated the reading after depressing the lactometer about 3 mm and allowing it to come to rest. Noted temperature of milk immediately after taking the lactometer reading . It is generally preferred to take the lactometer reading at 27°C.

At 27°C, Lactometer Reading = Corrected Lactometer Reading.

If the temperature is other than 27°C, then the LR should be corrected to get CLR of milk. Correction table should to be applied to lactometer readings taken at temperature other than 27°C.

Determination of Specific Gravity

Specific gravity of milk is the ratio of density of any substance to the density of standard substance (water) at 4°C.

Specific Gravity of normal milk is 1.028 to 1.302. Specific gravity of water is 1, hence addition of water to milk tends to decrease the specific gravity of milk. Fat content reduces the specific gravity since, fat is lighter portion.

After finding the value of CLR, Specific Gravity of fresh milk samples was determined by using,

Specific Gravity = (CLR÷1000) +1 g/ml (http://ecoursesonline.iasri.res.in)

Determination of % Fat

The fat content of a milk product is an important indication of quality, both economically and physiologically. In the dairy industry, it is mainly determined by using “quick methods Spectrometric measuring methods are often used which is costly. Many laboratories therefore, are using a method developed by the Swiss chemist and dairy-owner Niklsus Gerber, patented in 1891 under the name “Acid Butyrometer”. This method was used because it is simple, fast, low-cost and suitable for relatively high sample throughout.

The fat content, determined by Modified Gerber method is as follows:

- A clean and dry butyrometer was taken.10ml sulphuric acid was added with the help pipette.
- 10ml of fresh sample milk was measured and transfer it to the butyrometer.
- 1ml amyl alcohol was transferred with the help of tilt measure.
- The mouth of butyrometer was covered with rubber stopper using stopper key.
- Butyrometer was shaked carefully about 45^0 without inverting until the content are mixed and dissolved.
- Butyrometer was transfered into the centrifuge machine for 3 to 5 minutes (1400rpm)
- After centrifuge, butyrometer was kept in water bath at 66^oC.
- Reading was noted. It was percentage of fat.

Determination of Solids- Not-Fat (% SNF)

SNF content of milk is related to its fat percentage and specific gravity by the Richmond’s formula. Although the only accurate way to determine Solid-non-fat (SNF) content of milk is the gravimetric method, lactometers were used for this purpose. A modified Richmond’s formula was used to calculate SNF content of the milk after measuring lactometer reading and fat content (Sebastian et al., 1974).

The % of SNF and total solids in milk was calculated using the **Richmond’s** formula (Gakkhar et al., 2015)

SNF (in %) = $\frac{CLR}{4}$+0.25F%+0.44 (factor)

Where,

SNF = Solids-not-fat of milk
F = Fat percentage of milk
CLR = Corrected lactometer reading (at 27°C).

Determination of Total Solid (%TS)

The total solids content of milk is total amount of materials dispersed in the aqueous phase i.e % Total Solids = SNF Percentage + Fat Percentage. The only accurate way to determine T.S is by evaporating the water from an accurately weighed sample. However, T.S was estimated from the Corrected Lactometer Reading (CLR)

T.S = SNF % + Fat %

Data Analysis and Interpretation

Table 2: Calculation related to moisture content

Fresh milk Sample	Wt. of milk sample (X)	% moisture content
Buffalo	**20g**	**78.1±4.30**
cow	**20g**	**89.7±5.02**
Goat	**20g**	**82.3±4.66**
Sheep	**20g**	**80.7±4.45**

Table 3: Calculation Related to %TTA

Fresh milk sample	Volume of NaOH consumed (Mean)	%TTA = V × 0.09 (Mean)
Buffalo	1.3ml	0.117
Cow	1.7ml	0.153
Goat	1.6ml	0.144
Sheep	1.8ml	0.162

For CLR,
Since, the lab temperature was 27^0C. So,
Corrected Lactometer Reading (CLR) = Lactometer Reading (LR)

Table 4: Calculation related to Specific Gravity

Fresh milk sources	Lactometer Reading (Mean)	Sp. Gravity(Mean)
Buffalo	28.3	1.0283 g/ml
Cow	26.1	1.0261 g/ml
Goat	26.4	1.0264 g/ml
Sheep	27.5	1.0275 g/ml

Table 5: Calculation related to % SNF %TS

Fresh milk sources	Corrected LR (Mean)	% of fat	% of SNF	% of Total Solid (TS)
Buffalo	**28.3**	6.8 ±0.96	1.8820 ±0.32	16.075±1.19
Cow	**26.1**	3.3 ±0.41	1.5815±0.49	11.225±0.28
Goat	**26.4**	4.5 ±0.63	1.8816±0.29	12.725± 0.80
Sheep	**27.5**	5.2 ± 0.56	2.0568±0.22	14.195± 0.68

Result and Discussions

All samples of fresh milk were analyzed by standard procedures as mentioned above. The methods of calculation for each parameter were mentioned above and the result obtained was tabulated below;

Table 6: Quality parameter of different fresh milk sample available in different places of Sunwal Municipality:

Quality Parameters	Buffalo	Cow	Goat	Sheep
pH (Mean)	6.61±0.57	6.65±0.51	6.55±0.59	6.58±0.53
Conductivity	6..97**±1.56**	9.27**±1.95**	10.8**±2.07**	6.52**±1.98**
Moisture (%)	78.2**±4.30**	89.7**±5.02**	82.3**±4.66**	80.7**±4.45**
Total Titratable Acidity (TTA) (%) (Mean)	0.117	0.153	0.144	0.162
Corrected Lactometer Reading (CLR) (Mean)	28.3	26.1	26.4	27.5
Specific Gravity (Mean)	1.0283	1.0261	1.0264	1.0275
Fat (%)	6.8±0.96	3.3±0.41	4.5±0.63	5.2±0.56
Solid Not-Fat (SNF) (%)	9.275±0.32	7.925±0.49	8.225±0.29	8.675±0.68
Total Solid (TS) (%)	16.075±1.19	11.225±0.28	12.725±0.80	14.195±0.68

Variation of pH

Milk is slightly acidic close to neutral. The exact pH value depends on how the milk was processed, how long it was opened or stored. All the four samples were found acidic or close to neutral having the pH value range from 6.55±0.59 to 6.65±0.0.51. The pH value of all the samples is tabulated in table 6. Among these samples, **Goat milk had the lowest pH (6.55**±0.59**) and highest was found in cow (6.65**±0.51**).**

Variation of Conductivity

The results obtained in this study showed that **goat milk had the highest EC**

10.8±2.07 **mS** followed by cow 9.27±1.95mS, then buffalo 6.97±1.56mS and the **sheep milk had the lowest EC of 6.52**±1.98 **mS**. The results obtained in this study were closer to the previous findings from AOAC(2000). The results are shown in the table 6.

Variation of Moisture

Moisture content is the quantity of water contained in the material. In the present study, the range of moisture content was from 78.1±4.30% to 89.7±5.20% as given in the table 6. Among four samples, **Buffalo milk had the lowest moisture content (78.1**±4.3**%)** followed by the sheep milk (80.7±4.45) then goat milk (82.3±4.66%) and finally, **Cow milk had the highest moisture content of 89.7**±5.20**%**.

Variation of Total Titratable Acidity (TTA)

In the present study, % TTA was averagely ranged from 0.117% to 0.162% as shown in the table 6. **Buffalo milk had the lowest TTA% (0.117)** followed by Goat milk (0.153%), Cow milk (0.153) and the **highest TTA% was of sheep milk (0.162**). The results are further represented in the graph below:

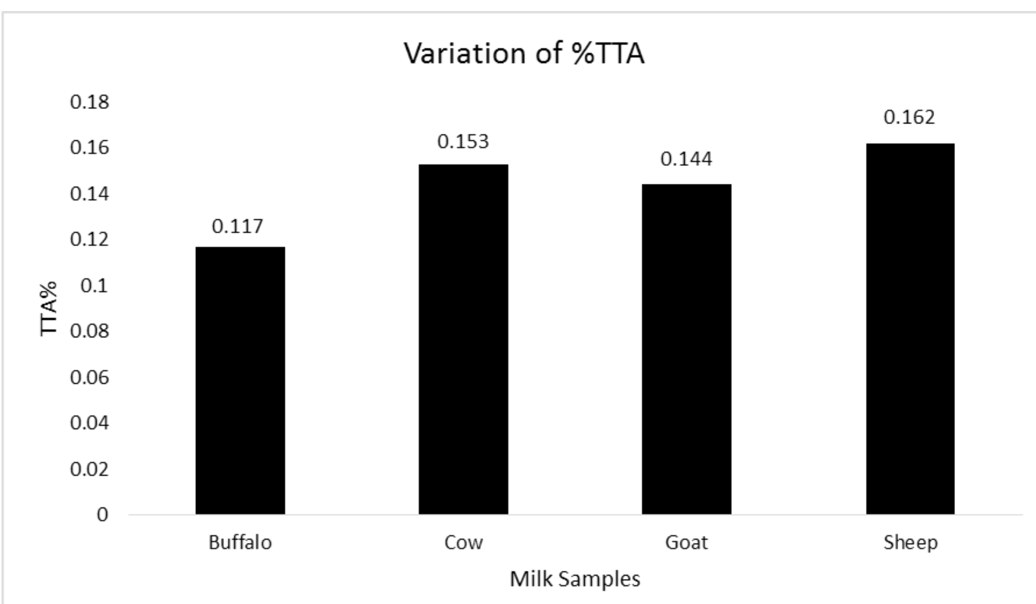

Fig. 4: Variation of % TTA of different samples of fresh milk

Variation of CLR

Lactometer test is used to determine the density of milk and to know if the milk has been adulterated with added water or solids. In the present study, the average range of CLR was found from 26.1 to 28.3 as given in the table 6. Among these four samples **Cow milk had the lowest CLR of 26.1** followed by goat milk 26.4, sheep milk 27.5 and **Buffalo milk had the highest CLR of 28.3**. The results are graphically represented below for further discussion:

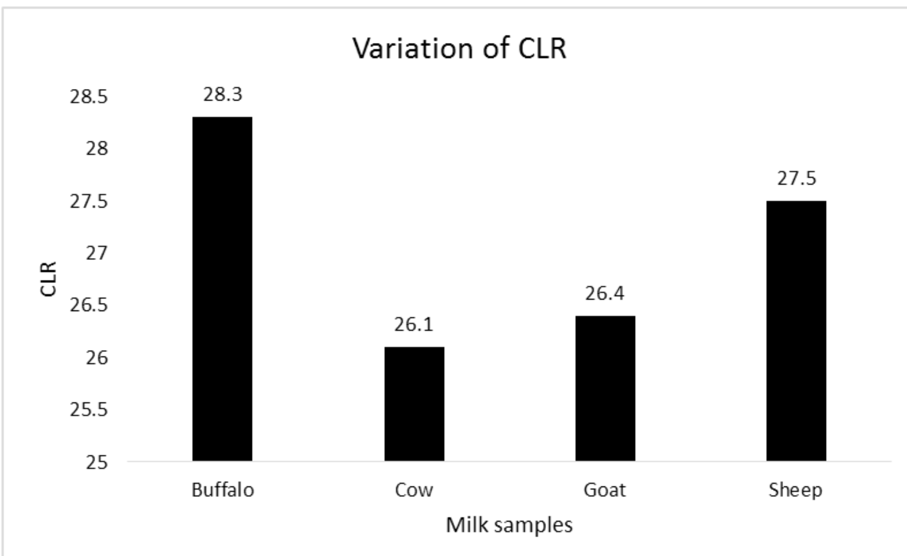

Fig. 5: Graphical Representation of Variation of CLR

Variation of Specific Gravity

Specific gravity of milk is the ratio of density of any substance to the density of standard substance (water) at 4°C.

Among four samples, **Cow milk had the average lowest specific gravity of 1.0261 g/ml** followed by goat milk (1.0264 g/ml), Sheep milk (1.0275) and **buffalo had the highest specific gravity of 1.0283g/ml**.

Variation of Fat

The fat content of milk is an important indication of quality, both economically and physiologically.

In the present study, percentage of fat content was varied from 3.3±% to 6.8±%. **Cow milk had the lowest percentage of fat (3.3**±0.41**%)**, followed by goat(4.5±0.63%), sheep(5.2±0.56%) and the **buffalo milk had the highest fat of 6.8**±0.96**%.** The results are further represented in the graph below.

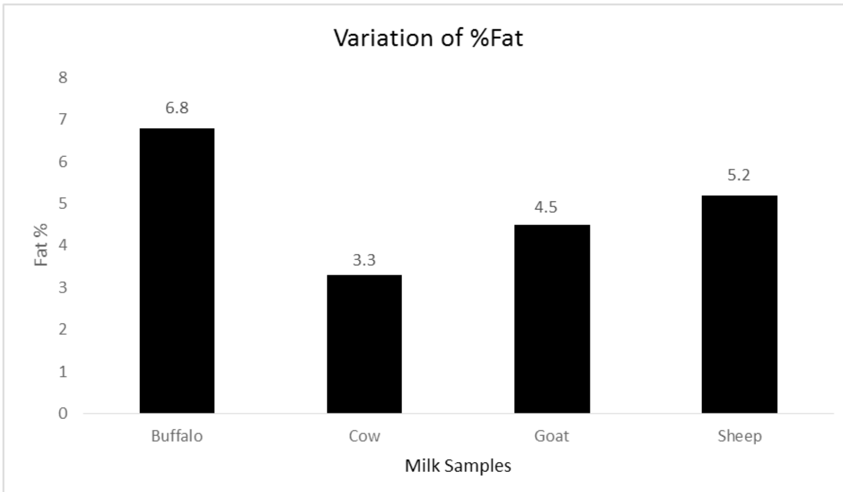

Fig. 7: Graphical representation of variation of fat

Variation of Solids Not-Fat (SNF)

The result obtained in this study showed that **Buffalo milk had the highest % of SNF of 9.275**±0.32**%** followed by sheep milk (8.675±0.68%), Goat milk (8.225±0.29%) and **Cow milk had the lowest %TTA of 7.925**±0.49**%.**

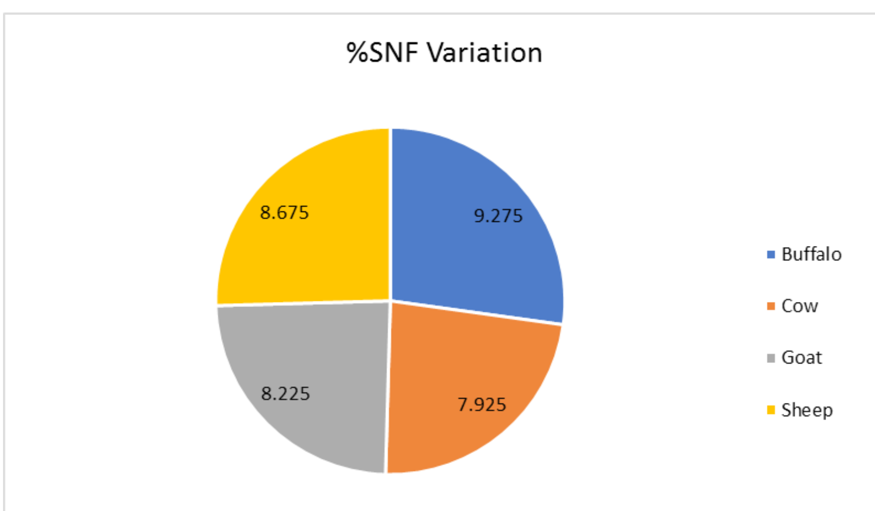

Fig. 8: Variation of % SNF in different fresh milk samples

Variation of Total Solid (TS)

The total solids content of milk is total amount of materials dispersed in the aqueous phase i.e.% Total Solids = SNF Percentage + Fat Percentage. The Results obtained in this study showed **that Buffalo milk had the highest %TS content of 16.075**±1.19**%** followed by sheep milk (14.195±0.68%), Goat milk (12.725±0.80%) and **Cow milk had the lowest %TS content of 11.225**±0.28**%.**

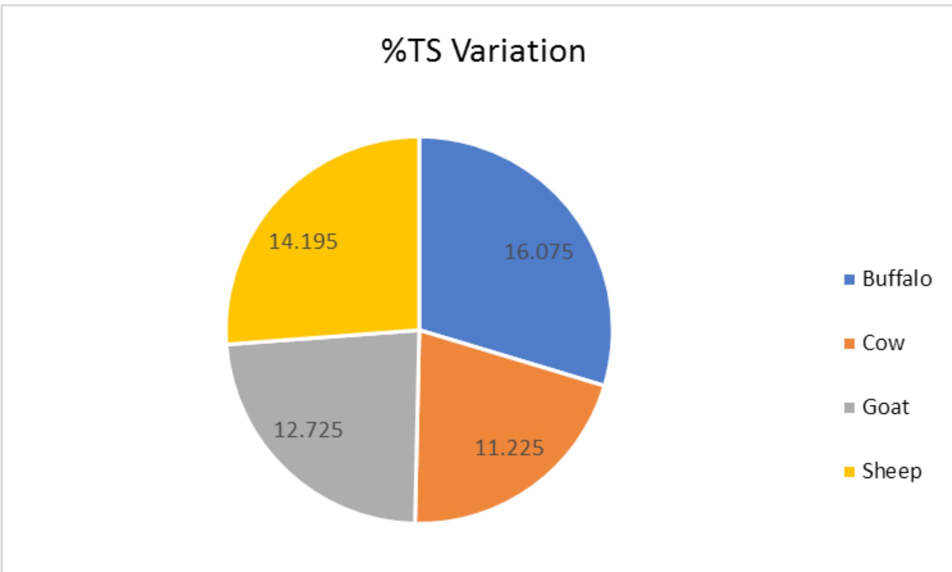

Fig. 9: Pie chart representation of variation of % TS

CONCLUSION

In the present study, preliminary investigations were carried out to ascertain the physio-chemical characteristics of various fresh milk samples collected from the Sunwal Municipality, (west) Nepal. The study was made with a view to understand and analyse the different constituents of fresh milk and thereby to get possible measures. However more attention should be paid on methodology and learning various ideas and technique regarded with chemicals and instruments.

For the study of chemical and physical properties, fresh milk of different mammals viz: Buffalo, Cow, goat, and Sheep milk were collected. taken as sample 1st, 2nd, 3rd and 4th respectively. During the test, 6 different parameters (each parameters were analysed for three times) were checked in laboratory. The conclusion of this research work are as follows :

Cow milk had the highest moisture content of 89.7±5.20 and buffalo milk had the lowest moisture content of 78.1±4.30%. All these samples were considered to be mildly acidic. Cow milk had the highest pH content of 6.65±0.59 and goat milk had the lowest pH content of 6.55±0.59. Similarly Goat milk had the highest conductivity of 10.28±2.07mS and sheep milk had the lowest conductivity of 6.52±1.98mS. Sheep milk had the highest TTA of 0.162% and buffalo milk had the lowest TTA of 78.2%. Buffalo milk had the highest fat percentage, CLR, highest SNF, highest TS of 6.8±0.96, 28.3, 9.27, 16.025±1.19. percentage while a cow milk had the lowest fat, CLR ,SNF, TS of 3.3±0.41, 26.1, 7.925,7.925, 7.925% respectively.

The physicochemical parameters of all fresh milk samples are within the recommended values and there is no any problem regarding the quality of fresh milk. The experimental data shows no need to implement common objectives, policies and programs for Improvement in the quality of milk.

The milk with high moisture, low fat, moderate protein is good quality milk and from my study, goat have best quality milk for human consumption because of its low fat, high moisture and enough protein. Based upon availability in market cow milk is good than other because of its high moisture, low fat and moderate protein.

All the type of milk are good for health and have their own health benefits. So, what to consume depends on its availability and our preference. Just make sure that milk is part of our daily diet.

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Financial Analysis of the Private Organic Farm: Sanga Agro Farm

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Abstract

This study was carried out to find out the financial profitability of a private organic farm of Sanga, Kavre. In order to fulfill the objective, the study used both primary and secondary sources of data. The primary data were collected using interview with the owner of organic farm and farmers. Such responses of informants were analyzed by presenting them in tables and interpreted through Benefit Cost Ratio (BCR) in 10 percent discount rate. For this, all figures were converted into Net Present Value (NPV) of Nepalese rupees. The findings of the study showed that the BCR was greater than one such as 1.47 ratio (BCR>1). The BCR value showed that the farm has contributed to increase more profit to owner by selling the farm's products. The project of organic items was able to produce fresh items and provide space for employment. These organic products supported human health, soil health, and maintained conducive environment.

Keywords: *Organic farming, transactions, solvency, liquidity, stability, profitability, gestation period.*

Background of the Study

Financial analysis is the process of evaluating projects, budget and other finance related transactions to determine financial strengths and weaknesses of the company. It is also called financial statement analysis (accounting analysis). It is an assessment of how viable, stable and profitable a project is. It is analyzed for profitable investment. It looks at many aspects of projects from its profitability and stability to its solvency and liquidity. It is a method involving specific techniques for evaluating risks, performance, financial health and future prospects of an organization. It helps in decision making process of a business or project. Supporting this view, Shkodra et al. (2011) state that the financial analysis plays an important role in decision making process for every kind of business. According to them, financial analysis is more beneficial to agro farm, and consciousness of managers and their knowledge is more important for financial analysis.

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The value chain in each intervention of projects is needed in order to find out the economic and financial profitability. In agriculture and agro-business, value chains development projects aim to support farmers' productivity and preservation of their farm. International Fund for Agricultural Development developed value chain including inputs, farmers, processors or manufacturers, retailers or exporters and consumers. It used market prices to assess the financial profitability for farmers, while economic prices are considered in evaluating the project for the society. Most of the agro projects have earned less financial profitability (IFAD, 2016).

This study has analyzed the financial profitability of the private organic farm that lies in Banepa Municipality, Sanga, Kavrepalanchowk district. It lies near by Kathmandu valley. This project was regulated through organic method using organic fertilizers to grow major vegetables such as cabbage, mushroom, cauliflower, tomato, spinach, radish, green leaf, garden cress and beans. The target market for the product of the project is Kathmandu valley. The whole products of the farm were collected and distributed from Summit Hotel, Kupondole, Lalitpur. During the gestation period, the project is normally large and is less affected by the climatic condition because of shed in farming. Such organic farms produce fresh and hygienic food items that the consumption of such items keeps us healthy. It shows that the production of organic food items occupy important space in public health. As the producers do not use pesticides and other harmful chemicals among the vegetable plants and in the fields, it does not pollute the surroundings and always support to maintain conducive environment to human health. So the project is environment friendly and it has spillover effects such as employment creation, use of local resources and inducement for local people to copy similar project. These are the reasons behind selecting this project. In addition, such project was running investing low cost from financial point of view. The future aims of the project are to expand the farm and regulate poultry farming, goat farming and horticulture.

Statement of the Problem

Nepal is an agriculture-based country. The Three Year Interim Plan (2007/8- 2009/10) of the government of Nepal described need to secure Nepal's access to the international markets by increasing the credibility of its organic projects and the very policy is still in existence. However, most of the farmers have cultivated the land without technical knowledge and low level of equipment especially, the small farmers. Only few people and few consumers have knowledge about organic food and its importance for health and environment. The organic agriculture production in Nepal is best hoped for the country in the context of international competition to earn foreign currency. People are less conscious about organic products, their importance, consumptions, public health and environment. This study is based on such backgrounds.

Objective of the Study

Majority of the farmers in Nepal have still adopted the traditional methods of agriculture and are not aware of the cost benefit analysis in farming and other fields of agriculture. In this juncture, the present study attempted to examine the actual profitability of two crops: garden cress and beans of the farm using organic production methods.

Review of Literature

Young and Shumway (1991) have stated about the cow farm producers' profit maximization. They developed logistic regression (logit) model to examine how socio-economic characteristics of cow-calf producers influenced the perceptions of the producers as profit maximizes. The labor increased the producer's probability claiming to be in the business primarily to maximize profits. Some sociological reasons for owning cattle significantly reduced the probability of the producer claiming to be profit maximizes while others significantly increased the probability.

Canavari, et al. (2007) in their study stated that organic agriculture has represented alternative to conventional agriculture. Despite a still high relevance of non-economic factors and the uncertainty given by short-term and mid-term fluctuations of prices, a decisive point is whether the conversion to organic farming may be worthwhile from an economic perspective. The objective of their study was to compare the actual and potential profitability between farms using organic production methods and farms adopting conventional production methods.

The organic food market is growing strongly all over the world. The organic products are needed for better health. They help reduce the disease because they are produced without chemical and insecticides. In this context, Connolly and Moran (2007) have focused on European organic food market. Their study proved that organic cattle rearing farms was 56 percent higher than conventional farms due to lower costs of production. The organic farms were 24 percent larger than conventional farms. The organic dairy farms had 7 percent higher income over conventional dairy farm.

Following the spirit of Connolly and Moran, MC Donnell (2009) argues that organic farms have enjoyed renewed interest in recent times. The majorities of cattle farmers were making a positive gross margin but were spending some of the premia cheque to cover fixed costs. In the organic situation costs are generally lower. His study analyzes that organic cattle farm is better than organic agro farms.

To achieve the objectives, the study used primary and secondary data and applied stratified random sampling design to select the units of analysis. The descriptive tools including average, cross tabulation, graphing and different techniques of test were adopted. The study showed that the net returns were high for marginal farms as compared with small and medium/large farms. The net return was found to vary significantly. The government provided more support to enhance the crops.

Todisca, et al. (2015) have discussed the market reorientation of farms on olive grown using organic production methods protecting the environment and the agricultural ecosystem. Their study analyzed the olive's production costs and market's position strategies. They found that rural tourism can be a potential strategy to increase the competitiveness of olive growing activities.

Brozova and Beranova (2017) in their study presented a comparative analysis of organic and conventional farming profitability to determine the economic performance of organic farms compared with conventional farms. It focused on the evaluation of the economic and financial standing of the farms using selected returns, liquidity, debt and activity related ratio indicators. The result was significant because the farm had achieved more profit. The established results showed that the situation of organic farms on the national level tends to be economically more favourable.

Dimitry and Baron (2019) focused to certify organic firms situated between the farm and the consumer along with the supply chain. The transaction cost was one reason that grown in organic farm land fails to keep pace with consumer demand for organic food. When costs were sufficiently high, certified organic handling firms was chosen directly to support farmers as they undergo the 3-year transition process. They provided advice or financial assistance. The study found that about 20 percent of certified organic firms in the sample assisted farmers with the transition. It reduced technical barriers to organic farming. It helped to increase organic production and business. The farms production had significantly increased by advice and financial support.

Murshed and Uddin (2020) in the study entitled Organic Farming in Bangladesh: To Pursue or not to Pursue? An Exploratory Study Based on Consumer Perception discussed about the transition from conventional to organic farming in the context of their own. The study attempted to solve whether to adopt organic agriculture or promote inorganic production, particularly to meet the need of growing population. It found that inorganic farms have occupied space because of the large amount of production, and the lack of environment and human health awareness in publics. Income constraint was a major factor that compelled civilians to buy inorganic food items that cost less and such barrier shows the potential of the organic market.

Likewise, the study of Parajuli, Shrestha and Ghimire (2020) was an attempt to find out the status of organic agriculture in the context of Nepal. Their study looked for an option that can replace the production of inorganic agriculture. The study found that organic agriculture provides us with the benefits of environmental protection, conservation of non-renewable resources, improvement of food quality and human health status. The study concluded that the adoption of organic agriculture production improves soil health, and consumer's health. It seems a better option in a country like Nepal where integrated crop- livestock system is still in practice.

Vuckovic (2020) conducted a case study of nearly identical agricultural enterprises. The study showed that financial mix even in scope of similar companies can lead to various profit indicators through comparative financial analysis in the same industry and activities by applying methods and techniques. The study showed better results in majority of the indicators. Horizontal and vertical analysis indicators that companies in agro- business partner group used expensive external sources of financing.

The aforementioned studies have shown less attention to organic method of farming for agriculture production and the analysis of cost benefit. This study attempts to analyze the financial profitability of organic farm of Sanga, Kavre.

Methodology

This study has applied a descriptive, analytical research design. For this, one organic farm was selected. To accomplish this study, both primary and secondary sources of data were used. The data was gathered from the responses of investor and farmers through survey method. The survey was conducted by visiting the farmers in the cultivated place named Sanga, Banepa Municipality,14 of Kavre district. And cost benefit was analyzed using net present value criteria method. While analyzing the data, land, labour cost, fertilizer and seed cost, irrigation structure cost, shed construction cost, electricity, water and communication costs were included in total input cost. Similarly, beans and garden cress production was included in total output. For this, all input and output values were converted into present value with ten percent discount rate. And it was calculated for fifteen years. Then the total expected benefit was divided by total expected cost, and BCR was found. The reports and other related materials of Central Bureau of Statistics and various authentic books, research reports, articles, journals, magazines were used as secondary sources of data. The garden cress and beans were the sample plants of this organic farm.

Results and Discussion

The study has analyzed the financial profitability of the private organic farm. In order to find out the profitability of the farm, this study has used benefit cost ratio in which input as expenditure and output as benefit has been used. Moreover, the profitability of this farm is expected and calculated for fifteen years in future. As the future value of money becomes less, future value of income, cost and profitability have been converted into current value. The plantation was done five times annually for garden cress and three times for beans. The annual revenue was expected to grow at 20 percent from second year on account of the increasing awareness and market demand of organic vegetables. The annual cost was assumed to grow at 5 percent from the second year to compensate with the inflation level.

Benefit Cost Ratio (BCR)

The study has discussed input and output of the farm. Input is known as an expenditure (cost) of the farm and output as a revenue (benefit) of the farm.

Input

The land, labours, fertilizers, seeds, irrigation, construction of sheds, electricity, water and communication were the major input of the project in which, land has occupied the largest cost. The cost of per ropani land was NRs. 300000, and three ropani land was purchased investing NRs. 900000. The wage of each labourer was NRs.500 and 45 labourers were used in each plantation. Here, farmers grow three times beans and five times garden cress and the total cost was NRs.180000. Similarly, five bottles of fertilizers were purchased paying NRs.300 for each bottle and the amount was NRs. 1500. Ten packets of seeds were purchased paying NRs. 2000 for a packet and the total cost of seeds was NRs.20000. The organic farm spent NRs.50000 to construct the irrigation structure. Nine sheds were built by spending NRs.10000 for per shed and total amount of shed construction was NRs. 90000. And NRs.50000 was spent in electricity, water and communication.

Output

There were varieties of plantation. For the purpose of this study, garden cress and beans have been used as an output. Garden Cress grows 900 bundles and NRs.40 for each bundle which is produced five times in a year. Beans grow 70 kgs, NRs. 70 which is produced three times in a year. Here, total income from beans was NRs.14700 and total income from garden cress was NRs. 180000. The total income of the farms (beans and cress) was NRs.194,700 during the first one year. The output was increased by twenty percent each year. These products were expensive while compared to conventional farm production method. The pesticides have not been used in such productions. Organic productions need hard work and more time with low cost.

Capital Expenditure

The present study included land, irrigation and construction of sheds as capital expenditure. The total capital expenditure was calculated by adding land cost, irrigation structure cost, and shed construction cost: NRs. 900000+50000+90000 = NRs. 1,040,000. These expenditures occur in the base year of farming.

Table 1: Computation of Benefit Cost Ratio (BCR)

Year	Total Cost	Total Benefit	Net cash flow	Discount factor 10%	Net Present Value of Cost (NPV of cost)	Net Present Value of Benefit (NPV of benefit)
0	10,40,000.00	0.00	-10,40,000.00	1.000	10,40,000.00	0.00
1	251,500.00	194,700.00	-56,800.00	0.900	226,350.00	175,230.00
2	264,075.00	233,640.00	-30,435.00	0.826	218,125.95	192,986.64
3	277,278.75	280,368.00	3,089.25	0.751	208,236.34	210,569.89
4	291,142.69	336,441.60	45,298.91	0.683	198,850.46	229,789.61
5	305,699.82	403,729.92	98,030.10	0.621	189,839.59	250,716.28
6	320,984.81	484,475.90	163,491.09	0.564	181,035.43	273,244.41
7	337,034.05	581,371.08	244,337.03	0.513	172,898.47	298,243.36
8	353,885.75	697,645.30	343,759.55	0.467	165,264.65	325,800.35
9	371,580.04	837,174.36	465,594.32	0.424	157,549.94	354,961.93
10	390,159.04	1,004,609.23	614,450.19	0.386	150,601.39	387,779.16
11	409,666.99	1,205,531.08	795864.09	0.350	143,383.45	421,935.88
12	430,150.34	1,446,637.30	1,016,486.96	0.319	137,217.96	461,477.30
13	451,657.86	1,735,964.76	1,284,306.90	0.290	130,980.78	503,429.78
14	474,240.75	2,083,157.71	1,608,916.96	0.263	124,725.32	547,870.48
15	497,952.79	2,499,789.25	2,001,836.46	0.239	119,010.72	597,449.63

Source: Field Survey, 2020

All figures are in Nepalese Rupees.

Total Net Present Value (NPV) of cost was calculated by adding the expected cost for fifteen years and the figure of total expected cost was Rs.3, 564,070.45. Likewise, total Net Present Value (NPV) of benefit was calculated by adding the expected benefit for fifteen years and the figure of total expected benefit was Rs. 5,231,484.70.

The formula for BCR was calculated by using the following steps.

Step 1: Determine all the cash outflows which were basically the costs to be incurred in order to complete the upcoming project. It was the initial investment of a project.

Step 2: Determine all the cash inflows or benefits that were expected from the farm. Incremental revenue or sales and cost savings were expected benefits of farm.

Step 3: Determine the discounting rate based on available market information or opportunities cost.

Step 4: Computed the present value of all the expected cash outflows or costs by using 10 percent discounting rate.

Step 5: Computed the present value of all the expected cash inflows or benefits by using 10 percent discounting rate.

Step 6: The formula for a benefit-cost ratio was derived by dividing the benefits from the farm by the present value of all the expected costs of the farm as shown below.

Benefit Cost Ratio (BCR) equals to Present Value (PV) of benefit divided by PV of cost. It is shown as BCR=Rs. 5,231,484.70/3,564,070.45. So, BCR= 1.47.

The result of benefit cost ratio showed that the project was economically and financially viable. Similarly, the present value of benefit was more than present value of cost. Here, the study used Nepalese rupees in accounting of net present value of the project's costs and benefits. This finding is similar to the study of Canavari et al. (2007) which concluded that organic agriculture represents the alternative to conventional agriculture and is worthwhile from economic point of view. However, the interpretation of the present study is different from Connolly and Moran (2007) who concluded that the organic cattle farm showed more benefit than the organic agro farm.

Conclusion

The present study is the financial analysis of private organic farm located at Banepa municipality, 14, Sanga of Kavrepalanchowk district of Nepal. This study used two crops: green plant garden cress and beans. The study has revealed that total present value of cost is Rs. 3,564,070.45 and total present value of benefit is Rs. 5,231,484.70. Similarly, the benefit cost ratio is 1.47. The results of benefit cost ratio show that the project is feasible as the value of BCR is more than one. The value of benefits, value of costs and value of profitability have been converted into current price (in Nepalese figure) with 10 percent discount rate in this study. It concludes that this organic farm project can support public health, maintain environment protection. So it is more beneficial for human life because it does not pollute the environment. It uses local raw materials. The farm can run with low cost and provide employment for educated and uneducated people. It supports in creating human immunity to fight against the diseases.

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Teachers' Mindset on Gender Responsive Pedagogy (GRP) in Mathematics Classroom

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Abstract

The purpose of this study was to analyze mathematics teachers' mindset regarding GRP practices in their classroom set up, and classroom activity at secondary school level. The respondents were 120 mathematics teachers (106 male, 14 female), who were teaching mathematics at grade IX and X and were selected randomly. The participants were from three districts: Kathmandu, Sindhuli, and Chitwan of Province Three of Nepal. Cross-sectional Survey design was employed for this study. Self-developed questionnaire was considered as the data collection tool. The collected data were analyzed using descriptive statistics (Mean and Standard Deviation) and inferential statistics (One Sample t-test). The result of the study indicated that secondary level mathematics teachers are practicing GRP on classroom set up and classroom activity. However, they did not give more time and effort for girls in learning mathematics, and low practice of group work for cooperative learning, which is important for reducing gender bias and empower girls in learning mathematics. The Government of Nepal should provide teachers' GRP awareness training about how to practice GRP in classroom through policy and changing concept in school curriculum and promote positive mindset towards GRP practice.

Keywords: *Teachers' mindset, Classroom set up, Classroom activity, Gender responsive*

Introduction

The main component of a quality education is to manage gender responsive pedagogy in teaching. It is necessary for teachers to develop gender responsive teaching methods, classroom set up, and create new ways of classroom activity that enable both girls and boys to equally participate in learning mathematics. The teachers' mindset and its practices in classroom activity affect how boys and girls learn mathematics. Their mindset play vital role in shaping classroom activity gender friendly. Students' participation in classroom discussion is regulated by the teachers' behavior because of their mindset toward students. Mathematics is a critical enabling course; it is necessary subject for both boys and girls. So, Gender Responsive Pedagogy (GRP) needs to be a central part in the ways of teaching

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process. Hence, it is important for the teachers to know about gender responsive pedagogy and do practice in the classroom for the gender responsiveness.

Dweck (2007) expresses that mindset can be measured between fixed and growth spectrum. The teachers who had growth mindset, they provided increased support to students but the teachers who had fixed mindset, they thought that student's intelligence was fixed and provided them less support (C Anne Gutshall, 2014). In teaching and learning process, "when the teachers hold a growth mindset, many students who start out lower in the class blossom during the year and join the higher achievers" (Dweck, 2007, p. 10). The teachers who has growth mindset, can changed their teaching strategies through gender responsive pedagogy rather than conventional teaching approach.

Gender refers to the roles and responsibilities of boys and girls, that are created in our societies, cultures, and families (Wedege, 2007). Gender roles are different from community to community, and culture to culture, and are changed and vary from time to time. On the other hand, Pedagogy refers to the instructional techniques and strategies, which facilitate teaching and learning process (Wall, Litjens, & Taguma, 2015). Likewise, pedagogy relates about what is taught and how, that incorporates both the implications for teachers and for teaching (Warin & Adriany, 2017).

Gender Responsive Pedagogy (GPR) as a model developed by Forum of African Women Educationalist (FAWE) and intervention by the year 2005 taking aims to create a gender responsive environment that enhances and facilitates equal participation of both boys and girls. GRP is a teaching and learning process that pay attention to specific learning needs of both boys and girls (Mlama et al., 2005). GRP encourages teachers to consider gender approach at the time of planning lesson, managing classroom activity and assessment aspects. This approach also helps teachers and students to replace their negative attitude and gender stereotypes into by the positive attitudes and by gender responsive in the classroom to eradicate gender stereotype. In order to manage effective teaching practice teachers need to be

Trained and supported in the use of flexible teaching styles, incorporating a combination of whole class, group and pair work, as well as diverse learning materials beyond the textbook. The students then have opportunities to discuss, ask questions and work collaboratively with their peers, as well as the teacher. (UNESCO, 2017, p. 12)

Likewise, the teacher who are gender aware rather than gender blind, can be practiced gender responsive teaching (Warin & Adriany, 2017) in mathematics classroom. Warin and Adriny state that if they want to eliminate rigid gender discourse, they must provide students different alternatives and change their own gender practice and negative mindset regarding classroom activity and classroom setup in teaching mathematics. Teachers can make the classroom more gender friendly and responsive, if teachers can practice to give boys and girls opportunities to participate, manage democratic discussion, and share relevant values and beliefs.

Teachers' experiences play vital role for developing gender equalities, quality education, and girls' empowerment. Teachers have fixed mindset in their teaching methods and classroom arrangement regarding gender. Whereas, Terry and Thapa (2012) reported that in the context of Nepal, schools are gendered institutions, based on wider society, that produce gender relations. Girls face discrimination through home and society due to their rooted mindset as mathematics as a male dominated subject that expands up to school. Researchers argue that one major hindrance to participation of girls in STEM is the lack of gender responsiveness in the pedagogy applied in schools (Forum for African Women Educationalists [FAWE], 2008). In addition, Terry and Thapa noted in Nepalese classroom, there is a problem with students of poor reading skills, outdated teaching methods, and limited use of child centered pedagogy. Teacher's interaction and communication with students makes a powerful influence on student's performance and achievement. Moreover, "teacher-student interactional behavior is assumed to be of crucial importance to student learning in the classroom" (Goh & Fraser, 1998, p. 200). On the other hand, dark and noisy classroom due to high teacher student ratio increase gender inequalities and reduce girls empowerment in learning process. Gender limits boys and girls lives and possibilities and also their behavior, their competencies, are valued differently (Karlson & Simonsson, 2011).

Sitting arrangement also play prominent role for increasing girls' involvement and participation in mathematics classroom equally as boys. The subject teachers should plan sitting arrangement for both boys and girls that gives them equal opportunities for class participation and interaction with other peers and teachers (Kahamba, Massawe, & Kira, 2017). The traditional seating arrangement may not encourage student centered learning, cooperative learning, and active participation of students specially girls (Dorji, 2020). But, still Nepalese classroom had been seen in traditional way, teachers managed their classroom through their fixed mindset traditional way row-column setting. After observing the classroom, gender audit of Nepal found that every girls are seated in the back rows in the classroom (Terry & Thapa, 2012). When they sit at the back of the class "they are less likely to participate unless the teacher makes a special effort to involve them" (Mlama et al., 2005, p. 7). To do such activity, teachers must manage their classroom by understanding each student's specific learning needs. However, in the context of Nepal teachers are not aware about gender specific needs of both boys and girls (Paudal, n.d.). Then teachers have to increase neutral mindset and to decrease fixed mindset (C Anne Gutshall, 2013) regarding gender in mathematics classroom.

To motivate students in learning and for their active participation, teacher should use variety of student centered teaching method except teacher centered lecture method. But in the context of Nepal teacher's mindset in traditional lecture method, they use traditional pedagogy such as lecture method and transmission approach in mathematics classroom, hence each students didn't get equal opportunity (Panthi & Belbase, 2017). Similarly another study also reported that most of the teachers are used traditional teacher centered methods such as dictation and rote note taking rather than student centered approaches such as group discussions, class discussions, and debates for participating and encouraging both boys and girls (Nabbuye, 2018). In Nepal, in teachers' professional development include less gender issues for gender sensitization Hence in practice, trainers tend to use outdated approaches and methods rather than child centered pedagogy (Terry & Thapa, 2012). Some teaching methodologies such as "group work, group discussions, role play, debates, case studies, explorations and practical" (Mlama et al., 2005, p. 9) are very effective for students. This condition shows, teachers are less aware towards GRP and its use in their teaching process.

Teachers' belief and attitude play vital role for shaping classroom practices (Bolhuis* & Voeten, 2004). How they teach, behave, belief and interact with students are more vital in classroom or in teaching process rather than what they teach (Odiri, 2011).Teachers do discriminate behavior inside and outside the classroom, gives less attention and support to girls rather than boys (Kedar Bhakta Mathema, 2007; K. B. Mathema & Bista, 2006). In this manner, most of the teachers in Nepal perceive girl students as incompetent, lazy, submissive and less intelligent than boys (Kedar Bhakta Mathema, 2007). They made more assumptions about girls' performance, and noted girls as shy, afraid to give answers, and having low self-esteem (Nabbuye, 2018). People had fixed mindset that mathematics is a male dominated subject (Sarouphim & Chartouny, 2017) , so they can't do mathematics (Bulut, Gür, & Sriraman, 2010). Then accordingly, teachers set their classroom in traditional way and do discriminating classroom activity while teaching mathematics.

Teachers' had also gender biased mindset and attributed boys' success mostly to high ability and their intrinsic motivation and girls' success is due to effort and help received from the teacher (Sarouphim & Chartouny, 2017). Likewise, the girls' failure was attributed to low ability and the boys' failure to lack of effort and intrinsic motivation (Samuelsson & Samuelsson, 2016). Due to these gender discriminating belief or mindset, they conduct their classroom activity like as questioning, interaction, discussion in a traditional way without valuing students' specific learning needs. Most of the teachers thought that the students who had fixed intelligence, they got less support and encouragement to find the solutions themselves where as those students whose intelligence is modifiable, they become more supportive and teachers taught them more explicitly how to solve problem (C Anne Gutshall, 2013). Likewise, teachers create different assumptions about girl's ability like as girls are shy, afraid to give answers, and having low self-esteem and disempowered

(Nabbuye, 2018). Accordingly, they may set up their classroom and conduct the classroom activity. GRP helps them to escape through these bad perceptions in their teaching process.

Some researchers conducted research studies on the basis of GRP awareness and practices from African countries and Bhutan. Kahamba et al. (2017) conducted a research with 83 academic staff at higher learning institutions based on survey to assess the level of awareness and practice about GRP methods in teaching. The study found they had partial awareness towards GRP and had low GRP practice. Similarly, in mathematics instruction, GRP usage were decreases (Obasi, 2017).

Moreover, Seifu, Dagnew, and Abraha (2019) examined the implementation status of general secondary science teachers' GRP and found that teachers uses GRP properly in science classroom. But, they were ineffective to prepare gender responsive lesson plan, teaching materials, and to have gender responsive management of sexual maturation in classroom. In a similar manner, in some extent preschool teachers are gender sensitive and have knowledge about the use of gender responsive pedagogy in teaching in classroom between boys and girls (Muasya & Kazungu, 2018). Similarly, in the case of GRP practices and awareness, another researcher Dorji (2020) conducted a research in Bhutan using mixed research design and found that teachers did not aware and they did not know anything about gender and GRP. In addition, they paid less attention on language use, classroom set up, classroom interactions and use of textbooks in teaching process.

Research Questions of the Study

This study aims to analyze mathematics teacher's mindset in classroom set up and classroom activities regarding GRP. All the teachers who were teaching mathematics subject at Grade IX and X in secondary schools were included in this study from Province Three of Nepal. Specifically, the questions addressed in this study were as follows:

- What types of mindset do mathematics teachers have in classroom regarding GRP?
- How do teachers set up classroom for gender responsiveness?
- Do the teachers' classroom activity gender responsive?
- How do teachers improve their GRP practices in mathematics classroom?

Methodology

In this study cross-sectional survey design was used because the information which was gathered represents what was going on at only one point in time (Olsen & St George, 2004). The target population of the study consists of mathematics teachers who were teaching mathematics at grade IX and X at government secondary schools in Province Three of Nepal. The respondents of this study were 120 mathematics teachers who were teaching mathematics at grade IX and X. The respondents were chosen from three districts of Province Three of Nepal. Sindhuli district was chosen from Hilly region, Chitwan was chosen from Terai region and Kathmandu was chosen from Valley from province Three. Among 120 mathematics teachers' 35 teachers were from Sinduli, 38 teachers were from Chitwan, and 47 teachers were chosen from Kathmandu using simple random sampling method. Altogether, there were 106 male teachers and 14 were female teachers as total 120 teachers.

In accordance with the aim of the study, self -developed questionnaire for mathematics teachers to analyze their mindset in classroom setup and classroom activity practices regarding GRP were used. The scale consisted 21 items and was constructed by considering agreement five point Likert scales type. Among 21 items regarding teachers' mindset in classroom practices based on GRP, 6 items were related to classroom set up and remaining 15 items were related to their classroom activity regarding GRP in mathematics. The agreement Likert scale ranges from strongly agree to strongly disagree as Strongly Agree= 5, Agree= 4, Neutral= 3, Disagree= 2, and Strongly Disagree= 1 and was used to analyze teachers' mindset in practicing GRP in mathematics classroom. For negative statements reverse value as Strongly Agree= 1 to Strongly Disagree= 5was given in this study.

The participants were informed that the aim of the study was to analyze their mindset in the classroom activity regarding GRP in mathematics. Then the questionnaires were distributed to the teacher respondents on paper. The teachers were given approximately 30 minutes time to complete the questionnaire. Then I had made personally distribution and collection of the questionnaire from teachers.

The collected survey data through teachers were analyzed quantitatively. The data that was collected with the help of questionnaire were analyzed quantitatively: descriptive statistics (Mean and Standard Deviation) and inferential statistics (one sample t-test at 0.05 level of significance). The statistical program SPSS 23.0 was used for the data analyze accurately.

Results and Discussion

The aim of this study was to analyze teachers' mindset in mathematics classroom regarding GRP. The data were collected with the help of 21 statements related to GRP practices on the basis of classroom set up and teachers' classroom activities. There were 6 statements related to classroom set up whereas remaining 15 statements were related to classroom activities. Each statement of both variables were analyzed with the help of Mean and Std. Deviation then overall values of each variables (classroom set up and classroom activities) were analyzed by using one sample t-test. For the positive statements, the rating ranged from 5 (Strongly Agree) to 1 (Strongly Disagree), based on five point Likert scale. On the other hand for negative statements, ratings ranged from 1 (Strongly Agree) to 5 (Strongly

Disagree). The average value 3 was taken test value for interpretation of data. Therefore, the collected data were presented and analyzed in two different headings as follows.

Teachers' Classroom Set up Regarding GRP in Mathematics

The data analysis was carried out in this topic to determine teachers' classroom set up regarding GRP. Teachers' mindset determines how they set up classroom in teaching learning process. The data was collected through 6 statements, whereas 1 statement was taken as negative statement and 5 statements were positive. The descriptive statistics related to classroom set up are depicted in Table 1, shows the mean score and std. deviations score of each statements based on classroom set up.

Table 1 Descriptive Statistics of Teachers' Classroom Set Up Regarding GRP

S.N.	Statements	N	Min.	Max.	Mean	Std. Deviation
1.	I take initiatives to establish groups by students themself to ensure gender representation.	120	1	5	4.23	.761
2.	I use mix seating arrangements of both boys and girls in mathematics classroom.	120	1	5	3.56	1.067
3.	I set up classroom that mixes girls and boys to enhance participation of both.	120	2	5	3.91	.926
4.	I arrange the desks that encourage girls to speak out and overcome their shyness and hesitation.	120	2	5	4.10	.738
5.	I ensure the mix groups in classroom on which boys get more opportunity to talk and to lead the discussion.	120	1	5	3.37	1.243
6.	I enhance group dynamics by composing of group members heterogeneously by ability, motivation, sex, etc.	120	1	5	4.07	.847

The result from the table 1 shows that the mean of all five positive statements are greater than three and one negative statements is also greater than three. The mean scores of the statement first (4.23), fourth (4.10), and sixth (4.07), which represents the rating between "Agree" and “Strongly Agree”. The higher mean value indicates that most of the teachers are taking initiatives for making groups by students themselves, arrange desks for encouraging girls, and they enhance group dynamics in conducting teaching learning process. Likewise, the mean scores of two statement second (3.56) and third (3.91), represents the rating between “Neutral” and “Agree”. These mean values represents that large number of teachers using mixed seating arrangements for both boys and girls for their high participation in their teaching practices in mathematics classroom. But, teachers are not agree in statement five (3.37), it is negative statement, that teachers do not give more values for boys in developing groups in their teaching learning process. That means teachers did not discriminate girls at the time of group formation and group discussion. Girls got equal opportunity in classroom discussion in mathematics classroom. The overall mean score of the variable classroom set up is given in table 2 below.

Table 2 One-Sample Statistics for Teachers’ Classroom Set Up Regarding GRP

	N	Mean	Std. Deviation	Std. Error Mean
Classroom set up	120	3.8708	.49056	.04478

From the Table 2, one can see that the overall mean score of teachers’ classroom set up is 3.8708 with standard deviation 0.4905, which represent rating lies between ‘Neutral’ and “Agree”. The mean value more than three indicates that teachers set up their classroom gender responsive way in their teaching practices.

Furthermore, one sample t-test was carried out in order to compare sample mean to test value 3 to identify teachers’ classroom set up was gender responsive or not. The p-value □ 0.05 indicates high significant differences between test value and sample mean. Table 3 shows one- sample t-test results of teachers’ classroom set up regarding GRP.

Table 3 T-test Results of Teachers’ Classroom Set up

	Test Value = 3					
					95% Confidence Interval of the Difference	
	T	Df	Sig. (2-tailed)	Mean Difference	Lower	Upper
Classroom Set Up	19.446	119	.000	.87083	.7822	.9595

The table 3 indicates the result of one- sample t-test, the p-value of classroom set up is .000 which is much lower than 0.05. This result indicates high significant difference between the test value (3) and observed mean (3.8708). Moreover, positive upper and lower confidence interval differences confirm the observed mean is greater than test value 3. This leads to show that secondary mathematics teachers were practicing GRP in classroom set up.

The above results indicated that secondary level mathematics teachers expressed that they were practicing GRP in classroom set up. They set up classroom in favor of both boys and girls by knowing their specific learning needs. Teachers' growth mindset regarding GRP helps them to use GRP in Classroom set up. This result was supported by Seifu et al. (2019), science teachers' were practicing classroom set up properly in Ethiopia. But reverse results found by Dorji (2020) that teachers have less attention to classroom set up regarding GRP in teaching process. In the context of Nepal, the opposite results expressed by Terry & Thapa (2012) by observing the classroom that every girl was seated in the back rows in the classroom. These findings indicated that mathematics teachers have growth mindset and were practicing gender responsive classroom set up in their teaching process. The perceptions of teacher's shows that the pedagogical shift from conventional row- column approach to mixed sitting arrangement.

Teachers' Classroom Activity Regarding GRP

Teachers' classroom set up depends upon their mindset that is fixed mindset or growth mindset. If teachers have traditional fixed mindset regarding GRP they obviously do classroom activity in traditional way but if they have growth mindset regarding GRP they do their classroom activity in gender responsive way giving equal chance for both gender. In this variable, there were 15 statements related to classroom activity conducting by mathematics teachers regarding GRP in classroom. Among them 13 statements were positive and only two statements were negative. Negative statements were ranking in reverse order. The descriptive statistics related to classroom activities are presented in Table 4 as follows.

Table 4: Descriptive Statistics of Teachers' Classroom Activities Regarding GRP

Statement	N	Min	Max	Mean	Std. Deviation
1. I do not divide students in different groups for cooperative learning by equal gender representation in my classroom activity.	120	1	5	2.79	1.222
2. I usually give girls an opportunity to relate volume to capacity through questions and answer technique.	120	2	5	3.80	.922
3. I highly include boys in classroom discussion related to mathematical problems rather than girls.	120	1	5	3.89	.951

4.	I distribute questions to whole class and ensure that each student participate equally.	120	1	5	4.18	.923
5.	I initiate girls to become group leader equally as boys in the group work in classroom.	120	1	5	4.28	.799
6.	I encourage both girls and boys to solve mathematical problems and to present the results they found in classroom.	120	2	5	4.37	.621
7.	I follow strategies to make passive students participate and active more in the group activities by allocating and rotating specific roles in a group.	120	2	5	4.35	.589
8.	I apply different teaching methods like as group work, group discussions, role plays, debates, pair work, explorations and practical conduct in classroom.	120	2	5	4.25	.569
9.	I provide sufficient time for female students or those students lacking in speaking ability to develop their responses.	120	2	5	4.19	.555
10.	There is cooperative interaction between boys and girls in the classroom.	120	1	5	4.19	.665
11.	I encourage both girls and boys to carry out the same activities.	120	2	5	4.42	.602
12.	I try to discourage gender stereotyped behavior in my classes.	120	1	5	4.22	.724
13.	I give more effort and time for girls to learn mathematics in classroom than boys.	120	1	5	2.94	1.183
14.	I let chance for girls to solve mathematical problems by themselves.	120	1	5	3.97	.819
15.	I assign exercises of mathematics that encourage girls to speak out	120	1	5	3.96	.824

From the table 4, it was obtained that among 13 positive statements the mean score of 12 statements is found greater than average score three whereas only one statement has mean score less than three. It means that majority of teachers do practicing gender friendly question answer technique, given equally chance to become group leader, solving mathematical problems in cooperative way in classroom. Likewise, the mean score of statement 8 is 4.25 that indicates majority of teachers were practicing to use different teaching methods such as group work, group discussion, role play, discussion etc. while solving problems related to mathematics. But the mean score of statement 13 is 2.94 that indicates large number of teachers did not give more time and effort to girls in mathematics classroom than boys. The perceptions of teachers show that they were practicing gender equality in classroom activity, there were lack of gender equity practicing in mathematics classroom by giving girl's specific learning needs.

Between two negative statements, the mean score of first statement is 2.79, it means that the majority of teachers are agree as they did not divide students in different groups for cooperative learning by equal gender representation. That means majority of teachers did not divide students in different groups while doing classroom activity for gender inclusion. Whereas, the mean score of negative statement 3 is 3.89, it means that majority of teachers were disagree as they did not highly include only boys in classroom discussion in solving problems. This result noted that teachers had equally involved both boys and girls in classroom discussion while solving mathematical problems. The results shows that teachers give opportunity to girls for classroom discussion but they did not divide students in different groups for discussion. Furthermore, the overall mean score of the variable classroom activities are depicted in Table 5 as follows.

Table 5 Descriptive Statistics of Teachers' Classroom Activities Regarding GRP

	N	Mean	Std. Deviation	Std. Error Mean
Class room activities	120	3.9856	.32753	.02990

Table 5 shows that the overall mean score of teachers' classroom activities is 3.9856, that represents rating lies between "Neutral" and "Agree". The results indicated that majority of teachers reported they conduct their classroom activities gender responsive way in mathematics classroom.

Furthermore, one sample t-test was conducted in this variable to compare sample mean to test value 3 to analyze teachers' classroom activity is gender responsive or not. One sample t-test results is shown in Table 6 as follows.

Table 6 T-test Results of Teachers Classroom Activity

	Test Value = 3					
					95% Confidence Interval of the Difference	
	t	df	Sig. (2-tailed)	Mean Difference	Lower	Upper
Classroom activity	32.962	119	.000	.98556	.9264	1.0448

The table 6 shows the p-value o classroom activity is .000 which is lower than 0.05. According to the result, one can interpret that there is significant difference between samples mean (3.9856) and test value 3. Whereas, positive upper and lower confidence interval differences also confirm the sample mean is greater than test value 3. The results concluded that secondary level mathematics teachers were practicing GRP in classroom activity in teaching process at classroom.

The overall results related to teachers classroom activity concluded that majority of teachers expressed they were practicing GRP in their classroom activity in classroom. But teachers were less aware about GRP they did not do practice to give more time and effort for girl students while teaching mathematics. They have fixed mindset only about equality, they were not aware about equity and gender responsiveness. Similarly, majority of teachers expressed, they do group work, mixed seating arrangement while solving mathematical problems but in another statement they expressed for cooperative learning, they did not formulate different groups for equal gender representation. Hence, from overall findings about classroom activities, it was concluded that secondary level mathematics teachers were trying to practice gender responsive classroom activity but still less aware in perfect practicing GRP in their classroom activities in Nepal. This finding is consistent with a previous finding by Kahamba et al. (2017) and Dorji (2020) as teachers have low GRP practices in classroom. But inverse result found in Ethopia by Seifu et al. (2019) that science teachers were practicing GRP properly.

Conclusion

The results of the study indicate that secondary level mathematics teachers are practicing GRP on their classroom set up and classroom activity. They have increasing growth mindset towards GRP practicing while set up classroom in teaching process. However, the practical part of applying classroom activity in gender responsive way to be very low. Since, they have low practice to divide students in different group for cooperative learning and to pay attention towards specific learning needs of girls, which is important to empower girls in learning mathematics and reducing gender bias in teaching. They are still less aware and have less knowledge and skill about GRP practicing in their day to day classroom activity. They always to be sensitive about specific learning needs of both gender specifically of girls in teaching mathematics. To overcome through misconception as mathematics as a male dominated subject, teachers should become gender responsive while teaching and pay attention towards girls. A good teacher must aware about GRP and practice gender responsive pedagogy in teaching mathematics. The GRP practices may encourage and motivate students, increase their interest towards mathematics, and their active participation in mathematics classroom. This study recommends the Government of Nepal, Ministry of Education to conduct teacher's gender responsive awareness training on how to apply gender responsive pedagogy in their classroom set up and classroom activity through gender policy and changing concept in school curriculum. Also the Ministry of Education and school's stakeholders should promote and enable teachers to incorporate gender responsive knowledge and skills in their day to day classroom practices and to promote positive mindset towards GRP.

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Barriers of School Transition for Children with Disability: Lived Experience of Parents in Kathmandu Valley

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Abstract

This study aimed to explore the barriers of school transition for the children with disability from the parents' prospective. This study adopted qualitative method along with hermeneutics phenomenology. On behalf of philosophical orientation, multiple realities were ontological basis and lived experiences of participants were epistemological assumption. The construct of critical disability theory was applied in this study. Purposefully five parents were selected from Kathmandu Valley. Data sources included field notes, in-depth interviews and artifacts. Interviewed data were transcribed and categorized to develop themes. The results revealed that several challenges such as awareness, attitude, accessibility, misconception, infrastructure, lack of policy implementation and ill motivation about disability are the major barrier towards transition. The perception of parents towards special school and rehabilitation centres are inadequately supporting to smooth transition. This study may be valuable support for policy maker in ensuring the no child left behind for the welfare state.

Keywords: *Critical disability theory, educational context, special school, rehabilitation centre, no child left behind*

Introduction

Transition is important phase in the development of human beings from childhood to adulthood (Walker et al., 2012). In the transition of child from one position to other he/she has to face several challenges for their developmental activity. In going to transition phase , the departure becomes controversial and challengeable to move ahead because he/she has influenced by existing references (Winter, 2014). The transition takes place in the movement from one stage to another stage of situation including home to child care, day care center and school setting. Such type of transition hold particular significance in the life of child (Perry & Perry, 2015). The child lacks experience to navigate the new situation. Preschool transition can lead to uncertainty and anxiety for children with disability and their parents (Cook et al., 2018).School transition can create qualitative change in physical as well as psychological aspect in the support of care taker, parents and other stakeholders

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(Scarborough & Gilbride, 2006). Transitioning to new situation makes some degree of stress in the developmental flux of childhood development (Scarborough & Gilbride, 2006). The preschool transition for children with disability and children at risk are more hazardous and challengeable due to the deficit in adaptive self regulation ability and social skills that facilitate to transition (Hogansen et al., 2008).

In this context, parents of children with disability are negotiating with a bundle of stressful change such as disruption in service provision and support team staff (Welchons& Mcintyre, 2017). Preschool transition is foundation for later academic and social interaction of children on the way of educational development (Eckert et al, 2008). Preschool transition is sensitive period and necessary for later school success (Rimm-Kaufman et al., 2000). The importance of the preschool transition has been recognized powerful tools for the children with disability and gradually it has been reflected to local level along with social activities focusing childhood education (Davies & Beamish, 2009). The No child left behind legislation (Stallings, 2002) focuses on highlighting the necessities of addressing children's transition to basic school in both policy and practice.

The parents of children with disability may not understand about the service available and prerequisite for their child while transitioning to school (Ankeny et al., 2009). In some extent, they are unaware of legal provision due to lack of understanding about the information and awareness program (Walker et al.,2012). The perspective of parents need to be considered by school for identifying possible reason why children with disability are facing the challenges of transition to school and what are the coping strategies for smooth ways of transition (Timmons et al., 2004). In studying the literature only few studies have been conducted in the area of transition for children with disability especially in parents' perspective. In the case of Nepal no research has been accomplished for family experience in the transition of child with disability. So, major barriers of school transition for children with disability from the prospective of parents are the major concern of this study.

This study focuses on the following researcher question.
How do parents perceive about the preschool transition of children with disability?
What are the barriers to be faced by children with disability from the prospective of parents?

Underpinning the Literature on Involvement of Family in the Transition

The family involvement in transition activities of children with disabilities are comparatively more than normally developed children. Furthermore, families were found to have higher involvement for children with poor socio economic status(Welchons & McIntyre, 2017). The research report of Davish and Beanish in 2009 about the transition have shown that transition of children with disabilities from home to school is challenging especially in remote areas. Many school and vocational institution feel unable to offer option to children with disabilities due to insufficient resource allocation and lack of expert to support teacher and learners (Perrig-Chiello & Perren, 2005). The children with disabilities are adhered to end their education without specific skill and knowledge for entering to job market and living independently (Hestenes & Carroll, 2000). The experience of families and meaning of collaboration held by individual families and highlighted the challenges(Villeneuve et al., 2013).

According to Dockett and Perry (2009a), the nature of education supports have changed for diverse disability to enable success. For the benefit of children with special needs, coordination among education, child care centre, developmental services are essential(Matthews & Rix, 2013).it is clear that the effective collaboration among parents, caretaker, professional and paraprofessional have significant effect on child development, schoolreadiness and educational achievement.

(Matthews & Rix, 2013) did one research using case study approach with three children with Down syndrome who are 3-4 years child. They interviewed parents of those children about how did their children participate in early intervention program to support learning. The findings reported as the role of communication, partnership with professionals, inclusion of children in mainstream program, parent's role as educators, the parents elaborated tension of their child to professional.

The research findings of King et al. (2005) revealed that the transition process is effective to the extent that children with disability are engaged and able to adopt their desired role. The roles are aligned with their strength and needs that fit the goals. Short term goals are the outcomes that are the foundation of successful transition that include enhanced knowledge of the self and future vision of the self, enhanced perception of support and more supportive environments.

Transition to school as a significant event

Research has asserted an influence on children's progress of the first year in basic school and has proposed that the transition to school is predictive of later school outcomes(Margetts, 2009). Transition to school for children with special education needs including those with disabilities and their families, brings multiple changes and new expectations for the parent, child and school staff. For parents, the relationship with the school may also be quite different to that experienced previously in preschool. Typically, early intervention and preschool services for children with disabilities are characterized by a family centered approach that incorporates regular communication and collaboration with parents (Dunst, 2002). In contrast, the relationship with the school may be different with reduced communication between the parent and school (Janus, Lefort, Cameron, & Kopechanski, 2007).School transition is also a vulnerable time for children with SEN, with challenges relating to communication, problem-solving, and adaptive behavior (Welchons & McIntyre, 2014) and relationships with peers (Erwin & Guintini, 2000). For the child, there may also be the new experience of being evaluated in relation to the performance of others (Entwisle & Alexander, 1998). For teachers and school staff the transition brings expectations that they have the capacity to effectively support the child (Dockett & Perry, 2009).

Methodology

This study has adopted qualitative research method in which the interpretative phenomenology is the research design which intends to dig out lived experiences of participants which construct the shared meaning of similar experiences. This study embraces multiple realities as ontological basis and interaction and perception of participant as epistemological consideration. Five parents of children with disability from Kathmandu valley had been selected purposively as participant. The data had been collected by in depth interview with participant and participant observation. Firstly, the researcher made telephone call to all participants and requested to manage time for interaction. In the beginning of meeting, the participant tried to refuse my curiosity about children with disability. However, the participant gave positive response while he talked about legal provision and transition management strategies. The researcher talked about the major barrier perceived by participant in the preschool transition of children with disability. I tried to dig out the experience and feeling of participant in the school transition of children with disability by engaging with their involvement. Regarding to the overcome of ethical dilemma the participant were taken informed consent. In-depth interviews and participant observation were conducted for relevant information. Interviews with the participants were recorded by audio recorder. Recorded interviews responses were transcribed as verbatim and developed code. Similar codes were organized to generate theme. The similar themes were organized as a main theme of the study. Themes were illustrated on the basis of ground data and they were compared and contrasted with data to data and data to literature to draw the final conclusion.

Results and Discussion

Several challenges have occurred in the school for children with disability. Since the parents are facing financial crisis they need to work for overcoming hand to mouth problem. They experienced role transition in which they adopted new roles and face new challenges to adjust their child. The major barriers faced by children with disability for school transition from the parents' prospective have been discussed below.

Lack of awareness

There are different views about the disability condition of children in the community. Some people impose their thought with reference to medical model of disability. In such context one of the parents (P1) said as,

> My son is suffering from spinal cord injury associated with seizure disorder. He cannot stand and sit properly. He is always in sleeping position in the bed. He is speechless. Being a mother, I need to take care of him. He cannot express his will whatever he needs. I have made a schedule for feeding and toileting. I am very much worried about his life beyond our life. Our community is completely conventional and drop dogmatic thought towards disability.

From the above assertion, the parents of disabled children are in tension about their child behind their death. In Nepal, government has not established special child care centre for severe and multiple disabilities. The clear and visionary work plan has not been made for the management of severe type of disability. So, parents' anxieties have been increasing day by day in the absence of adequate and proper management.

Accessibility barrier

According to the enrollment situation of children, about 2% (CBS report, 2068) of children are out of school. These out of school children are from disability among of different categories. These type of students are unable to access in school because the special schools have not established in respective community especially in rural areas. In this context, another participant (P2) said as,

> We are from back warded community and do not have sufficient land. God has given us one child with physical disability. He cannot walk on foot. His lower part of the body cannot move. Now he is 13 years old and needs to go to school but we cannot purchase wheel chair. The school is far from our residence and there is no road appropriate to wheel chair to move. In such situation we cannot send our child with disability in to school. There is dense forest in the way to school and stream nearby school. I am afraid of wild animals; flood and landslide on the way feeling that education is not bigger than the child.

From the above assertion, the parents are not willing to send their child to school due to fear of flood, land slide and wild animals on the way to school. The children with physical disabilities need wheel chair but there is no appropriate way for wheel chair. In this way, geographical topography is one of the major impediments for transition of children with disability.

Misconception about disability

Unsocial thought that underestimate the child with disability is considered to be misconception about children with disability. Such type of understanding about disability obstructs for inclusion in society and creates inequality in community. In this relation P 3 urged as,

> There is one child with intellectual disability in my family. He often exhibits abnormal behavior in the family. His maladaptive behavior cannot be controlled easily and he is kept in cave with control mechanism. Sometimes he roams in community and shows misbehavior with distinguished person. Sometimes he is labeled by mad, idiot person along with teasing. Our community has not provided proper manner for him and always behaves like insane.

From the above statement, it is clear that, the children with disability are facing challenges of labeling and stigmatized thought from the community. The disabilities are treated on the basis of medical model and with motives of impairment. So the concept of community needs to be transformed by the thought asdisabilities are the result of social model and can be prevented with the help of social transformation.

Lack of policy implementation

Nepal has signed series of international conventions for ensuring rights of children to be educated. Special education council was formed in 1973 AD which focused on education of children with disability. Moreover, the government of Nepal passed special education policy in 2053 BS to achieve the goal of education for all by 2015AD and millennium development goal. Number of policy and provision have been made to ensure the access of children with disability in school but tendency of implementation is lacking behind due to the political instability in Nepal. In such context P4 stated as,

> I have heard that no child left behind is the constitutional provision of our country. Every child has right to education and they cannot be excluded regardless of caste, age, disability, ethnicity, economic status etc. To grasp of motto of education for all every child needs to be educated in least restrictive environment have seen that most of the parents of disabled children are suffering from the pain of their child condition and future.

In the above statement, there is no vacuum of policy and provision in paper for our country and rich in policy but side of effective implementation is lacking. As a result, most of the children who are at risk are still in out of schooling. Therefore, the mission of achieving education for all is residing back and not achieved in allocated time.

Infrastructure barrier

An environment favoring the child with disability for motivating in school culture refers to the infrastructure about school. Regarding to infrastructure, ramps, disable friendly class room, furniture, toilet, playground are the major parameters of infrastructure that pertains to the education of handicapped child. In the case of infrastructure, P5 expressed as,

> I am very much worried about my child who is suffering from cerebral palsy. There is no special school nearby our community. Observing the child of neighboring people sending their child in school smoothly, I like to send my child to school whether he is any situation. Once I asked head teacher to admit my child in school near my home, but he refused to do so. He said that school was not appropriate for my child. He suggested me to take my child another school. But I have heard that there is no ramp for moving the wheel chair.

From the above discussion, it is clear that every parent intends to send their children to relevant school for suitable education but they are unable to do so because of challenges in infrastructure for their child. Sometimes the school administrator refuses to admit the child with disability in the absence of disable friendly environment in school.

Lack of trained teachers

The acquired skill embodied to teacher for delivering effective teaching model in the class refers to training of teacher. In this contemporary situation of special school not all teachers are well trained and the children are not properly benefited. For this context P2 asserted as,

> I am unable to send my daughter to school because she cannot hear the voice of teacher. She always rejects to go to school when time becomes to school. She says I cannot understand the speech of teacher and difficult to acquire knowledge from school. When I wanted to talk about reading at school, she becomes irritated and said there was no teacher who could teach the children with hard of hearing.

By the above statement, it is clear that each and every teacher who teaches in inclusive school need to have training for teaching students with disability. If the teachers are not well trained for teaching to children with disability, the teaching won't be effective and inclusive.

Lack of professional experience

The effective approaches and strategies that are associated with teacher are the indicators of professional ethics. The various professional experience of teacher can pertain to enhance verities of skill in the teaching learning activities.

Along with the above statement, P3 expressed as,

> I donot have the knowledge of special school in my community am not aware about the special expert who teaches to deaf students with the help of sign language. The sign language interpreter in the community cannot serve without financial benefit. They take more money when teach to deaf students. In general school, there is not recruitment of sign language interpretation. Not all general teachers have the knowledge of sign language. In such condition my deaf daughter cannot be benefitted by school education. So why to send her to school?

By the above statement, it is clear that the public awareness about disability need to be developed in the community. Some of the parent are unknown about the professional who provides special skill to disable child as well as parents. In the community some Professional are delivering skill with high cost which is not affordable for some parents. So the fundamental right of handicapped child is not preserved due to financial imbalance in society.

Decline of trust towards school

The quality in education offered by school and effective delivery system can attract the intention of parents. The expectations of parents are very high especially for children with disability in school so that their children can survive independently after acquiring the knowledge. But regarding to this matter existing schools are losing their dignity in the eye of parents. In this context parent P4 urged as,

> My son is 4 years old. He cannot speak properly. He always wants to play alone and shows repetitive action. He avoids face to face contact while meeting to others. When I visited to doctor for check up to my son, doctor observes the characteristics and said my son is suffering from mild autism with emotional and behavior disorder. Then I admitted my son to the special school of autism and every day I used to go to school to bring my son. Every day I found my son remained unchanged and showing abnormal behavior with additional misconduct. Now I am not sending to school instead of I teach general skill at home myself.

In the above assertion, the parents dislike to bring their child in special school because they are not realizing advantage as expected for their child. The children with disabilities are facing one type of problem the organization are supplying unsupported activities. Furthermore, the special schools are not established in accessible areas by the government sector so the children as well as parents face challenges of transition to school. It is seemed that the parent's perception is not good about special school. Soin order to develop positive attitude, the school needs to adopt copping strategies for their child with disability on the basis of nature of disability.

Rehabilitation as local business

The settlement of disability with the help of rehabilitation centre founded either by local communities or by run by NGOs.Such types of centre are providing the support with residential facilities for mild and moderate type of disability. In this regard, parent P5 said as,

> My son is related with children with autism and he is unable to communicate with other. He cannot express his desire whatever he needsadmitted intoone rehabilitationcenter by thinking that he can speak and learn interpersonal skill. But instead I could not find any change even in 3 months later spent more money for the child in school. I think no all parents are able to pay like me. I realized that the rehabilitation centre established for business motives not for welfare basis.

In the assertion of parents, the children with disabilities are not benefitted with the provision provided by rehabilitation centre. The organization founders are doing business for the sake of money. The founder of rehabilitation centre are making viral to their organization for receiving donation from different agencies. In such case, the government has to establish authentic monitoring unit to see the organization whether they are contributing for the benefit of differently able children or leading their function as business motives.

Conclusion

This study investigated the parents' lived feelings in the transition to school of their children with disability. The study explored that the experience of parents towards special school was not satisfactory. There were bundle of challenges faced by disabled children in the academic course of life. Lack of awareness towards disability, infrastructure barrier, institutional barriers, attitudinal barrier, professional ninadequacies, education as economic motives,lack of trust,lack of policy implementation are the major barrier for handicapped child while accessing to school.In passing through the perception of parents, it is explored that the transition of children with disability from pre-school to school service is connected with pessimistic perception of family centeredness. The service and existing situation of school have increased non positive impact in the family oriented activities. The concreteness of policy implementation is lacking behind, as a result, handicapped children are marginalized from the fundamental rights to be educated. The study showed that parents have different perspective about the transition process is not unexpected. This research can play a crucial role in raising the issue that can enhance effective and successful transition to school for children with special needs. From the ecological point of view, parents' values and expectation can become the facilitators to overcome barrier to successful transition.

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An Analysis of Approaches to Teaching Literature

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Abstract

This study analyzes the approaches to teaching literature in terms of their major concerns in a literary text, the roles of teachers and students that these approaches demand while handling literary texts, and the limitations the approaches have. The data were gathered from existing theoretical and empirical literature and analyzed descriptively and critically. The study shows that the approaches to teaching literature acknowledge literary texts for their own purposes. For example, a language-based approach treats literature as one of the authentic sources of language teaching and learning to acquire better proficiency of language by students. Likewise, information-based and new criticism approaches regard literature as material to facilitate students to acquire the skills of appreciation. Response-based and other critical literary approaches support the analysis of literary texts using different critical lenses. Concerning the roles of students under the adoption of the aforementioned approaches to teaching literature, the reader-response approach could provide enough space for the students' responses. The study emphasizes the use of multiple approaches for effective teaching learning of literature.

Keywords: *Authentic material, creative language use, multiple approaches, literary features, major focus, roles of students and teachers, teaching literature.*

Introduction

A teacher tackles the texts of poems, essays, dramas, fictions while teaching literature. Such texts are linguistically rich, aesthetically embedded and pedagogically useful to teach language skills and contents. Hismanoglu (2005) argues that literature is one of the resources of language teaching which covers the language skills (reading, writing, listening and speaking) and language areas, for example, vocabulary, grammar and functions. Following the same spirit, Nurhayati (2016) is of the opinion that literature, and drama in particular, contributes to the development of students' speaking and writing (cited in Fauziah, 2016). Moreover, literature has been serving as a content-rich material for informative, aesthetic and/or critical purpose in the teaching of English (language). The teaching of literature helps students achieve the high level proficiency of language, and an effective exploitation of literature in tertiary level cultivates students' cognitive skills, for example, analyzing, evaluating, synthesizing and interpreting. It shows that students can

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achieve such proficiency and criticality through the teaching of literature if literary texts are handled successfully by using appropriate and effective approaches. Although literary texts are interesting and motivating, they are not free of challenges to handle. The adoption of relevant approaches can address such challenges, and makes the teaching learning environment of literature more conducive.

An approach, a way of looking at things and the series of assumptions, is an overall view or idea in teaching and learning. Ubahakwe (1991) describes the approach as 'a set of correlative assumptions dealing with the nature of teaching and learning a subject and it is theoretical' (quoted in Ikonne, 2016). The teaching methods have been coined on the basis of the roadmap developed in approach, and the strategies/ techniques, classroom activities are set accordingly. In this context, the approaches to teaching literature are overall views and theoretical assumptions to accomplish the whole teaching and learning process with certain goals or achievements. The knowledge and adoption of a (new) approach in literature teaching facilitates teachers to face the challenges that emerged at their forefront while they are dealing with a literary text having new subject matter. It reveals that the success and failure of teaching literature, to some extent, depends upon the approaches the teacher employs while dealing with the texts of literature in classroom. Showing the importance of approaches in teaching and learning, Brandes (1986, p.12) claims, "Learning what is meaningful and relevant depends partly on what is taught and partly on how it is taught". Here, the essence of Brandes's view is equally applicable in literature teaching as well. Literature is a useful resource for language development and for aesthetic purposes. For the successful achievement of the goals of teaching literature, the knowledge of a teacher alone is not enough. In addition, the teaching of literature is looking for the support of approaches. In other words, teacher's adoption of appropriate pedagogic approach(es) can encourage students to explore literary texts for both language and aesthetic purpose to develop their language and literary competence. Such approaches in broader sense can be summarized: language-based approach, response-based approach, information-based approach, integrated approach and literary approach. Nowadays, new approaches, for example, eco-critical approach, formeaning approach (blend of linguistics and reader response), moral-philosophical approach have been found in practice. This study attempts to present different approaches to teaching literature from a pedagogic point of view.

Review of Literature

Literature displays different texts: poetry, essay, fiction, drama; and can be extended to film, and other popular literature that captures the attention of potential readers. It is a content rich and authentic material that exposes students to bountiful examples of language use and to the aesthetic value of the texts. Literature, a valuable and a wider reading material, is taught at different levels of educational institutions. The teaching of literature can deserve its achievements set in its goals when a teacher handles the teaching learning activities employing appropriate approaches. In this juncture, some of the previous works accomplished in the field of the approaches to teaching literature have been discussed.

Carter and Long (1991) have developed three approaches to teaching literature. The first approach in their discussion is the ‘cultural model’ which represents the possibility literature brings into the picture as regards the understanding and appreciation of different cultures. This model acknowledges literature as an expression of culture and encourages teachers and students to deal with a literary work in relation with the culture that existed in the very text. The second model is the ‘language model ‘and it emphasizes the fact that language is the literary medium and literature is seen as an instrument to teach specific vocabulary and language skills. The last, their ‘personal growth model’ entails students engaging with the reading of literary texts, appreciating and evaluating them, making connections between their own experiences and the themes of the texts. The ultimate goal of these three models in integration is to develop proficiency of skills in learners.

The study of Miliani (2003) is another important work in this field in which he discussed the approaches: the traditional approach, language-based approach and reader-response approach respectively. In the traditional approach, the role of teacher is important, and while dealing with the literary texts, students are passive recipients. In a language- based approach to teaching literature, the literary texts are acknowledged as linguistically rich materials and exploited to enhance students’ language skills. This approach focuses on students’ linguistic enrichment. In the reader-response approach, students as readers perform the roles, they stand as active recipients and develop an independent ability to read, assimilate and appreciate literary texts. It proves that the role of teacher in the first one is a sole meaning maker of a literary text, whereas, a mediator and a constructive critique in the second and in the last approach.

Mustakim, Mustpha and Lebar (2013) in their study revealed that the teachers’ employment of approaches to teach children’s literature was very controlled and limited, and the stages of reading, for example, pre, while and post were not followed since there was the lack of textbooks and the teachers were compelled to depend upon the modules prepared by Curriculum Development Centre. In most of the cases, teacher centred methods have been adopted in teaching literature. Following the same spirit, Padurean (2015) attempted to explore students’ perceptions towards the literary texts and teachers’ use of methods. For this, she adopted questionnaires and focus group discussion as a tool/ technique of data collection. The study concluded that literary texts are useful authentic materials for their linguistic enrichment but the literary texts were not free of challenge. While dealing with such literary texts the teachers were using a teacher-centred approach and they did not have any concern for students’ responses and students had to console with the notes provided by the teachers.

The next work in the seminal area was carried by Bloemert et al. (2016) in order to explore the approaches adopted by teachers while teaching literature in Dutch education. The study also discussed the adopted approaches: text approach, context approach, language approach and reader approach respectively. In adopting text approach, formal elements of literary genre were focused through close reading; culture, history and other socially rich diversities were the focuses of context approach; and language skills were the central items in language approach whereas teacher encourages students to respond to the issues existed in the literary texts in reader approach. The study concluded that all these approaches were fruitful in teaching literature to develop students' language skills, cognitive skills and intercultural harmony. Moreover, the study found that literature-based approaches were more time consuming than other language-based approaches.

As a researcher, one can see the studies that focused the use of different approaches to teaching literature, for example, teacher-based, language based, reader-based, text-based. The work of Jimmy (2015), as one of the new approaches to teaching literature, highlights how the application of ecocritical approach facilitates the teaching of literature. The study acknowledges that literature is a part of nature and it depicts the issues of human-nature contestation. Moreover, the message of literary texts is useful to minimize such contestation and stands as a solution. In this juncture, the use of ecocritical approach to teaching literature seems quite relevant. The approaches in teaching and learning literature aim at providing a framework, sequence of operation to use. They can guide teaching and learning activities, support students' engagement/ interaction and encourage motivation. In this context, the study of Khan and Alasmari (2018) discussed the model developed by Maley (1989), Carter and Long (1991), and six approaches proposed by Van (2009). Their study had summarized the approach, for example, language-based approach, stylistic approach, language-literature integrative approach, response approach. The study further highlighted the other approaches to teaching literature: the new criticism and critical literary approaches. The above studies describe different approaches to teaching literature in general and give less attention to the analysis of approaches in terms of their focus in literary texts while teaching, the roles of teachers and students in classroom teaching, and the areas these approaches do not address. The present study attempts to explore the focus of approaches while teaching the literary texts, teachers' and students' roles while adopting the approaches to teaching literature, and the limitations of them (approaches).

Methods and Procedures

The present study is based on descriptive and analytical research design. In order to build the concept, Carter and Long (1991), Beach (1993), Guerin et al. (1999), Miliani (2003), Tyson (2010), Rashid, Vethamani and Rahman (2010), Tyson (2013)), Bell (2013), and Padurean (2015) were consulted. Likewise, the empirical studies of Carter (2007), Zhen (2012), Padurean (2015), Jimmy (2015), Fogal (2015), Fauziah (2016), Bloemert, Jansen and Grift (2016), Khan and Alasmari (2018) were used for discussions. The collected information was analyzed descriptively and analytically.

Discussion

Linguistic, aesthetic and cultural dimensions embedded in literature are supportive to develop better gripping of language and the skill of literary appreciation among students. Zhen (2012) argues that language learning and literary appreciation are the characteristics of teaching literature in the context of second language teaching and learning. For these purposes, the employment of suitable approaches is important. The use of relevant approach(s) in teaching literature can work as a catalyst to ease the subject matter, to draw effective and constructive synthesis. In other words, using approaches in teaching and learning of literature leads students to articulate, explain, and analyze the ideas/ issues. It encourages both teachers and students to explore literary texts through language and other analytical perspectives, for example, gender, reader, character, textual etc. In addition, the use of approach/es provides the teachers and students with ample opportunities for literary understanding and logical conclusion through discussion and other group works. This section analyzes the approaches to teaching literature in terms of their focus in literary texts, the roles of students and teachers while dealing with the literary texts, and the limitations of approaches.

Language- based approach. This approach to teaching literature basically treats literary texts as means to helping students improve their proficiency of language. Maley and Duff (1990) argue that the primary aim of this approach is quite simply to use literary texts as a resource connecting students to vocabulary, language skills and other aspects of the language. This approach looks at literary texts how far they provide space to carry out language-based teaching learning activities. Muthusamy et al. (2017) claim that language-based approach aims to have genuine concerns with the language oriented activities, pays particular attention to the way language is used, and involves wider procedures for developing language competence. The teacher sets activities for students, and guides them to express their opinions as the concept of the text. This approach smoothly develops students' exposure to literary texts, extends word repertory as well as high level language proficiency in them. Students are encouraged to participate actively in the process of understanding the meaning of text although the focus lies in the linguistic enrichment of students. Moreover, it does not show any resentment to some of the lead up activities for study skills in reading literature, for example, prediction, summary, and debate.

Likewise, Carter (2007) has extended the volume of this approach to cultural aspects embedded in literary texts. He argues that literature is a part of culture and culture plays a co-constructed as well as interactive role with language in literary production. According to him, the cultural element associated with literature should be considered while analyzing literary text by adopting a language-based approach. This approach has some limitations. Since it pays very little attention to the historical and other backgrounds of literary texts and students' experience, the language-based approach relatively speaking can make teaching and learning of literature more mechanical and arid. However, the study of Carter (2007) has suggested the stakeholders to consider the responses of students while treating literature using this approach. The aforementioned discussion shows that language-based approach treats literature as an authentic source to achieve better proficiency of language in students. The role of a teacher is a guide with major responsibilities and students are given limited roles.

Response-based approach. It is a reader-centered approach or student response approach in which the primacy is given to the experience of the learner in the meaning-making process of literary texts. This approach to teaching literature assumes that students are not passive recipients in extracting meaning from literary text and then responding to underlying messages. Following this spirit, Rosenblatt (1993) as a pioneer of this approach focused on efferent and aesthetic reading as two stances of reading literary texts. The former one is useful to search for information whereas the latter one is useful for critical interpretation through the transaction between the reader/ student and the text. It was further elaborated by Langer (1994) focusing on the use of prior experience, critical stance of a reader/ student. Students, while reading literature, can encounter with the message of the text and elicit meaning at a certain point. Students work together as the teacher urges and put forth their opinions, hold discussion in order to reach a logical conclusion. It leads students towards an independent ability to read, assimilate and appreciate literary texts. The teacher while adopting the reader response approach provides students with critical inputs and guides them if needed. S/he as a mediator helps learners interact with the text. McRae (1991) argues that the teacher's role is as intermediary among author, literary text and receiver in order to open up a multi-directional sphere of interaction. Since this approach keeps the reader's aesthetic experience at centre while teaching literature, the intent of literary texts, historical, cultural and other aspects embedded in literary texts have not been considered. Likewise, there is a possibility that affective fallacy (evaluating everything on the basis of readers' responses only) may occur. Keeping these pitfalls at the centre, Kellem (2009) has extended this approach to the formeaning response approach, a blended form of linguistics/ stylistics and reader response to bridge the gap between aesthetic and stylistic reading approaches, and to show how pleasure and understanding can coincide. The discussion leads to the conclusion that response-based approach treats literature as a subject for aesthetic purposes through the issues existed in literary texts. The role of a teacher is a critical input provider and the role of students is found at the centre in meaning making process of literary texts.

Information-based approach. This approach to teaching literature acknowledges literary texts as a source of information, for example, history, culture, politics and others. In this juncture, Ganakumaran (2007) argues that the information-based approach regards literature as a source of aesthetics or this approach values aesthetically patterned artifacts endowed with the knowledge potentials: philosophy, culture, morality and humanities (cited in Rashid, Vethamani and Rahman, 2010). It is teacher- centred approach and s/he as a sole meaning maker of the text has to serve with a lot of input in giving students various contents of literary texts. The adoption of information-based approach in teaching literature gives a nominal attention to students' involvement and they are treated like passive recipients, however, a good pedagogic approach to teaching literature should aim at eliciting the students' response to the text and guide them to an individual exploration. The discussion shows that information-based approach treats literature as a subject loaded with knowledge potentials. The role of a teacher is spacious and students are treated as passive listeners in this approach. This approach is not free of limitations.

Stylistic approach. The stylistic approach to teaching literature attempts to analyze the literary use of language, the mode of literary expression. In addition, this approach to teaching literature encourages students to discuss beyond the surface meaning of text. This approach aims at exploring how the resources of language code are put to claim in the production of messages. To quote Simon (2006), stylistic approach "considers literature primarily as discourse and studies it from a linguistic perspective, which means, how literary texts exemplify the system of language" (cited in Khan and Alasmari, 2018, p. 172). It reveals that the focus of stylistic approach while dealing with a literary text is to explore how language as a system is working in order to convey a finite meaning. The teacher can display the role of a guide in the meaning making process of literary texts and students are encouraged to respond on the basis of textual features, style, and mode of communication of literary text than on the basis of their own aesthetic experience. Likewise, Fogal (2015) has extended this approach to pedagogical stylistic approach which blends the language used in literary text and the concepts as responses of students. As a conclusion, this approach to teaching literature focuses on the analysis of literary language for students' linguistic enrichment. The role of a teacher is a guide and some roles to students have also been allocated. This approach has been criticized for its traditional and a mechanical treatment of literary language only ignoring the historical, cultural and other aspects existed in literature, however, the study of Fogal (2015) has focused the concepts prevailed in literary texts.

The new criticism approach. It is a textual approach to teaching literature and concerns with the formal elements of literary text, and their analysis through close reading. This approach instigates students to explore the literary/ aesthetic elements of the text, their value, and analyze them accordingly. With reference to the focus of this approach, Van (2009) as cited in Bloemert, Jansen and Grift (2016) claims that the aesthetic value of literature is highlighted by advancing the students' sensitivity to literary texts through analyzing literary language and established conventions of genre in order to develop in students the skill of reading between the lines and for the logical interpretation of the text. The role of a teacher, according to this approach, is to keep him/ her at the centre of designing activities and making meaning. Since this approach puts much attention on the close reading of literary texts, the background information of the author, the experience of students (readers) and their backgrounds have been shadowed in meaning making process of a literary text. But this approach, as it follows the objective mode of reading (the close reading of a text), is free of both intentional and affective fallacy, and it leads to more objective and independent interpretation of a literary text. The discussion shows that the new criticism approach treats literature as a source of textual/ literary features and the analysis of them leads the process to an independent and objective interpretation of a literary text. The role of a teacher is central and students remain passive listeners.

Thematic or interdisciplinary approach. Literary texts are wider reading materials as they encompass the texts of diverse themes, for example, education; literature and art; class and culture; gender and race; anxiety and alienation; globalization and development; population and economy. These texts for interdisciplinary reading can be further facilitated by the adoption of thematic or interdisciplinary approach. Smith and Johnson (1993) argue that teaching learning is interdisciplinary by nature. This approach assumes that the content and variegated ideas existing in literary texts are useful for wider/ extensive reading. This approach facilitates to teach the texts of inherited language and diverse themes. As a conclusion, this approach treats literature as a content rich material to expand students' horizon of knowledge. The teacher remains a facilitator and students perform some limited roles while teaching literature using this approach.

Gender-based approach. Our views on males and females have been shaped by our social structures. Such views have led us to mark the discrimination between the males and females. Literature as a reflection of society depicts these realities. Gender approach to teaching literature basically looks at who the characters are in the text and the roles allocated to them: submissive or decisive, and whether men and women are treated differently. Moreover, this approach accepts literature as a subject to teach for aesthetic purpose and assumes to have the issues related to gender discrimination. Tyson (2013) argues that patriarchy, traditional gender roles, the objectification of women and wrong notion of sex are the basic ideological opponents of this approach and these ideologies are responsible for the oppression of women and their failure. If this approach is deployed in teaching literature, students are asked to explore these items and analyze the text accordingly. The search for coexistence between males and females is one of the concerns of this approach. The teacher remains an independent critique while dealing literary text using this approach. Since this approach focuses on the selected items in the text, the other aspects, for example, history, class and culture the literary texts embed are not considered seriously.

Ecocritical approach. This approach to teaching literature is recently developed and it acknowledges literature as a part of ecology and environment (nature). While applying this approach, students attempt to explore the contestation between culture and nature, the moral question in front of man because of his destructive behavior to nature, the self-centered view of humans and the dominance of human interest to destroy ecology and environment. Jimmy (2015) pleads that the eco-critical approach motivates students to analyze how human activities pictured in literary texts destroy nature and receive the recognition of sinful job. This approach encourages students to look for the solution so that improvements can occur in the target spots.

Marxist approach. It is known as the social background approach and treats literature as a source of knowledge, articulation of ideas, and focuses on the intent or the substance of the text. Beach (1993) views that the Marxist approach to teaching literature regards social and historical contexts in the ground of ideology as fundamentals of analysis in a literary text. The teacher, while employing this approach, wants students to look for who the characters are in the text, their socio-economic status. Yelin (2018) argues that reading literature, according to this approach, encourages students to explore the roots of discrimination, disparity and analyzes them from theoretical perspectives, and leads them to interpretation. While using this approach to teaching literature, the teacher can ask students to suggest the solution to minimize the gulf between rich and poor. It facilitates students to comprehend the value of life. As this approach concerns the intent of the text, characters and their social backgrounds, the language aspect of the text and students' aesthetic experience have been ignored.

Psychological approach. It is a character-based approach and assumes that human behaviours guided by emotion play important roles in the meaning making process of literary text. This approach assumes that literature is such a vehicle through which characters express their suppression of the psyche, particularly of the unconscious. Tyson (2010) is of the opinion that the family, repression and the unconscious, dream, and the defenses are some of the basics of this approach. Moreover, this approach is interested in understanding the origin of psychological problems rather than the psychological strength. It focuses the character's dominance of the unconscious and the guidance of emotion. The other aspects of literary text, for example, language, style, and intent have not been given adequate priority while adopting this approach to teaching literature.

Conclusion

Literature, a content-rich material and a creative language use, is an important pedagogic material and a subject in language teaching. For a successful literature teaching, the adoption of appropriate approach(s) is equally important. A teacher dealing with literary texts, for example, poems, essays, fictions, dramas and other popular literature should be well- acquainted with the theoretical knowledge of the approaches to teaching literature and their practices. The present writing analyzes some of the existing, newly emerged and other potential approaches to teaching literature focusing their major concerns, the roles of teachers and students, and the limitations of these approaches. In a broad sense, the approaches can be categorized as language-based, information-based, response-based, and critical literary approaches. Language-based, and response- based approaches are traditional approaches, and among the critical literary approaches, some are newly emerged and some of them are derived from practices. Language based approaches acknowledge literature as a fertile and authentic source of language teaching, particularly for language development. In language-based approaches, the role of a teacher is found as a guide with major responsibility in meaning making process.

The conclusion based on the findings shows that students in most of the approaches are found as passive recipients although they take part in the activities allocated by teachers. It depends upon the practice. Since language-based approaches have major concerns with the language items in a literary text and teacher led activities, less attention has been given to other aspects, for example, students' aesthetic experience and intent of the text. On the other hand, a response-based approach looks for the issues existed in the text and students' responses on the basis of their aesthetic experiences. While dealing with literary texts employing this approach, the roles of students in the meaning making process are more prominent than the roles of teachers. This approach, since it concerns more with the aesthetic experience of students, can invite the pitfall of affective fallacy. Among the critical literary approaches, the new criticism approach deals with the close reading of the text along with its literary features, for example, figures of speech, imagery and symbols. Although this approach is loaded by the teacher-centered activities, the teacher can allocate the roles of students properly. Other critical literary approaches to teaching literature focus on the issues (ecology and environment, gender), intent of the text, the roles of characters, their backgrounds, and the dominance of their unconscious but there are some aspects and spaces these approaches cannot address. The discussion focuses the adoption of multiple approaches for effective teaching and learning of literature.

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Socio-cultural Perspective of Senior Citizens' Health Status in Nepal

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Abstract

This study is an attempt to examine the elderly people's health status differentials according to selected background variables on the basis of Ageing Survey 2014. The general objective of the study was to identify the health status of elderly people from socio-cultural perspective. This study examined the associations of different twelve socio-cultural factors with combination of health outcome (Good or Bad) in older age by applying the cross tables, Chi squire test and binary logistic regression analysis. These variables were selected on the basis of theoretical and empirical studies sighted in the literature reviews. This research found out only three major socio-cultural factors that make variation determine the health status of elderly people in Nepal. General literacy status does not impact the elderly health situation in Nepal, so high level education need to elderly people to improve their health status. Highly appreciating and follow up elderly advices help to increase health status of elderly, so it should be utilized in most societies of Nepal. Kirat religion elderly people were found in good health condition than Hindus. So other religions of Nepal have not significant impact on health status of elderly people compare to Hindu religion.

Keywords: *Healthy Ageing, Population Ageing, Social Care, Social Security well-being and Senior Citizen*

Introduction

According to Irish writer Johnathan Swift (1667-1745) ageing is viewed as a total process that begins at conception and "everyman desires to live long, but no man would be old". Population ageing is one of the most significant trends of the 21st century. It has important and far-reaching implications for all aspects of society. Around the world, two persons celebrate their sixtieth birthday every second– an annual total of almost 58 million sixtieth birthdays. With one in nine persons in the world aged 60 years or over, projected to increase to one in five by 2050. Population ageing is a phenomenon that can no longer be ignored (UN 2013).

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A population is classified as ageing when older people become a proportionately larger share of the total population. Declining fertility rates and increasing survival at older ages have led to population ageing. Life expectancy at birth has risen substantially across the world. In 2010-2015, life expectancy was 78 years in developed countries and 68 years in developing regions. By 2045-2050, newborns can expect to live to 83 years in developed regions and 74 years in developing regions. In 1950, there were 205 million persons aged 60 years or over in the world.

By 2014, there were 868 million older people in the world, and by 2050 this number will have reached more than 2 billion which is 21 per cent of the world's population. Most will live in developing countries (Age International 2014).

The Nepali proverb, Aago Tapnu Mudako, Kura Sunnu Budhako, means "to receive heat from a burning log, and ideas from older people." It is an indication of the value Nepali society places on the knowledge and experience of older people and their contribution to the family, society and country.

Similar scenario has also been observed in Nepal, experiencing the demographic transition. The Census 2001 revealed the rising number of ageing populations both in absolute and relative terms (CBS, 2003) due to increase in life expectancy and decreasing birth rate (in last few decades (Uprety, 2006).

According to the censuses in Nepal, total elderly population aged 60 years and above consists of 9.1 percent (around 2.7 million) of total population in 2011 which increased from 4.6 percent (1.07 million) of the total population in 1991 to 6.5 percent (1.5 million) in 2001. During the period 1991 to 2001, the annual growth rate of elderly population was 3.39 percent which was higher than the annual growth rate of 2.25 percent. It shows that the number of the elderly population is increasing at more than double the rate of the total population growth (CBS, 2012).

The system of joint/extended family system has been transforming to the nuclear family (Kshetri et al., 2012) and traditional values of taking care and support the elderly parents in their old age by the grown up children particularly sons, are gradually changing (Chaudhary, 2006). So, these changes have profound implications for the support and care of the elderly.

Due to the social change and migration of adult children most of the elderly parents are compelled to live alone with low quality of care and support and with several forms of psychological problems in both rural and urban areas of Nepal. The study conducted in Bhaktapur district of Nepal showed that one fifth of elderly were living with their spouse alone (Kshetri et al., 2012).

Nepal has ratified several international conventions such as International Conference on Population and Development (ICPD, 1994), Fourth World Conference on Women (Beijing 1995), and Second World Assembly on Ageing (Madrid 2002) and so on. ICPD 1994 recommended that the government develops social security systems to ensure greater equity and solidarity between and within generations to provide support to elderly people through encouragement of multigenerational families. Additionally, the Second World Assembly on Ageing outlined an action plan at national and regional levels to develop and implement concrete plans of action to improve the living conditions of elderly people. Nepal has several provisions to ensure the social security scheme and welfare programs for the elderly people such as Local Development Act 1995-96 article 233(2), Elderly Population Act 2006 and Elderly Population Rules 2008, the constitution of Nepal 2015, but these efforts have not been effective so far.

The Decade of Healthy Ageing (2020-2030) is an opportunity to bring together governments, civil society, international agencies, professionals, academia, the media, and the private sector for ten years of concerted, catalytic and collaborative action to improve the lives of older people, their families, and the communities in which they live.

The 2030 Agenda (SDGs) recognize that development will only be achievable if it is inclusive of all ages. It pledges that no one will be left behind and that every human being will have the opportunity to fulfill their potential in dignity and equality. Populations around the world are rapidly ageing and this demographic transition has an impact on almost all aspects of society.

Moreover, with the influences of many developmental factors the traditional socio-cultural values and norms will more likely to deplete in the process of modernization and development from primitive to modern society. How the elderly is presently adapting to this new scenario of social change and what the conditions and the circumstances that the elderly is going through are the foremost important questions for the elderly themselves as well as government to formulate effective policies. In the context of Nepal, it is not clearly known about the feeling of health condition of the elderly and therefore it is necessary to conduct researches to know their in-depth feeling of health condition of elderly people who are living with respect to their socio-cultural aspects.

Context of the Study

The traditional practice of joint family system in Nepal still exists in the society where children are considered as a primary care giver especially the son during their old age. Elderly people are well respected by their families and societies as well as they are taken care and supported. But due to globalization, modernization, urbanization and various processes of social development as well as increasing migration result the solid change in these social and cultural norms, values and attitudes. Of all the attributes, migration which is regarded as the most common phenomenon in developing countries, contributes additional influence in this social change. As a result, the traditional process of taking care of elderly parents during their old age has been changing and the norm of joint family system is converting to nuclear family system with the growing individualism among the adult children. Which in turn compelled the elderly parents to live away from their adult children and to perform their regular household and social activities by themselves despite the physical disability and lack of proper medical and health care with the possibilities of reducing more health problem.

With high rate of international migration in Nepal social infrastructures and policies supporting elderly people are nonexistent or at the minimum level. Therefore, it is high time to find answers to these questions.

Rapid increase in the proportion and absolute number of aged people among the total population will impact on socio-economic and health policies and the culture in future society of Nepal. Individuals over 60 years of age are considered elderly. The size of the population of elderly people have been increasing during last seven censuses, 1952/54-2011, both in absolute and relative terms mainly due to a clear decline in total fertility rate in recent sexes in years, declining in mortality and a significant increase in life expectancy for both the country. This indicates that the elderly population will continue to increase in future. Between 1991 and 2001, this growth of population increased by 3.5 percent per annum. During the same period the total population increased by 2.25 percent. According to the 2011 census, the percentage of elderly population has increased to 9.1 percent (MoHP, 2011).

In our society there is lack of elderly clubs or organizations and day care centers where they can interact with likeminded people, contribute their views and experiences, to talk and discuss their existing problems and to seek proper assistance. They are compelled to live within the limited boundary of home which further deteriorating their health physically and mentally in the absence of close substitution. There are limited studies completed to the health situation of ageing population with respect to socio-cultural aspects although they are based on very small areas and data. To identify the major issues of ageing with respect to socio-cultural prospect in national level is still lacking. It is hope that this study will cover this research gap in some extent.

To identify the certain socio-cultural variables, influence on health status of elderly people in Nepal is the main purpose of this study. The general objective of the study is to identify the health status of elderly people in socio-cultural perspective. The specific objectives of the study are as follows:

a) To examine the socio-cultural factors associated with health status of elderly people

b) To explore socio-cultural factors determining the health status of elderly people.

This study has concentrated only on health condition of elderly parents living in Nepal with respect to some limited socio-cultural variables. This study has based on to explain the empirical experience of health status of elderly people not by examine through medical persons.

So far as justifications of this study, the issue of the health condition of elderly people living in Nepal is significant due to the current trends of emigration, globalization and population ageing throughout the developing world. In the last two decades Nepal has been experiencing a gradual social change especially breakdown of joint families to nuclear families, changing lifestyle and dramatic growth in internal and international migration, especially from rural areas to semi urban and urban centers and foreign countries. Rural people migrate to semi urban areas or urban areas or to other countries and the urban people migrate to developed countries in search of better earning to support their families back home, for better education, security and better living standard. This trend has increased in recent years. It is also the right time for the younger generation people of today, who will be the future elderly, to be seriously aware, try to understand today's elderly and start immediately to save some money and immovable property for the future security. So that they would not face dependence like today's penniless and vulnerable elderly upon their children in the family. So, it is an urgent need to know and understand this scenario.

This study aims to take a first step at exploring this issue by asking how the different health situation of elderly parents in Nepal. In-depth examination of these issues will provide policy makers and program planners with needed information and will raise public attention to this public issue. The findings of this study will help to fill the gap in the literature and provide the understanding necessary for advocacy and for the design of appropriate interventions related to the health status of senior citizens in Nepal. The most influencing and consistent determinants factors that will be identified based on these findings will serve as priority intervention areas that the Government Organizations and others related policy makers can concentrate to improve the health situation of ageing people in Nepal.

Old age is a social construct, the meaning of which differs and changes through time and space. Since 1700, the perceived start of old age in Europe and North America has commonly fallen within 30-year range centered on age 65. Age 60 has recently become the threshold of old age in United Nations publications, evidently in recognition of the growth in the numbers of older people in the shorter-lived populations of developing countries. Using 60 as the start of old age greatly augments the numbers in the older population (Rowland, 2009).

There are different social theories on ageing: The role theory based on the belief that roles define us and our self-concept, and shape our behavior. Similarly, activity theory based on the hypothesis that active older people are more satisfied and better adjusted than those who are not active and an older person's self-concept is validated through participation in roles characteristic of middle age, and older people should therefore replace lost roles with new ones to maintain their place in society. The labeling theory is a theoretical perspective derived from symbolic interactionism, premised on the belief that people derive their self-concepts from interacting with others in their social milieu; in how others define us and react to us. Labeling theory has two parts; Age stratification theory is based on belief that societal age structure affects roles, self-concept, and life satisfaction. Social exchange theory based on the hypothesis that personal status is defined by the balance between people's contributions to society and the costs of supporting them. The another theory of ageing is Political economy of ageing which is based on the hypothesis that social class determines a person's access to resources; that dominant groups within society try to sustain their own interests by perpetuating class inequalities.

Education has been widely perceived as one of the most important socio- economic determinants of health and mortality. There is considerable evidence that low educational attainment is strongly correlated with diseases, health risks and mortality (Winkleby et al., 1992).

Due to the social change and migration of adult children, most of the elderly parents are compelled to live alone with low quality of care and support, and with several forms of psychological problems in both rural and urban areas of Nepal. The study conducted in Bhaktapur district of Nepal showed that one fifth of elderly were living with their spouse alone (Kshetri et al., 2012).

Data and Methods

This study is based on simple statistical analysis with simple tabulation of frequency, rate, ratio, and percentage to advanced statistical tools. In advanced statistical tools, a cross tabulation and binary logistic regression analysis are utilized. A cross tabulation displays the joint frequency of data values based on two or more categorical variables. The joint frequency data can be analyzed with the chi-square statistic to evaluate whether the variables are associated or independent. Cross-tabulation analysis, also known as contingency table analysis, is most often used to analyses categorical (nominal measurement scale) data. An important consideration when cross-tabulating our study's findings are verifying whether the cross-tab representation is true or false. To resolve the dilemma, crosstab is computed along with the Chi-square analysis, which helps identify if the variables of the study are independent or related to each other. If the two elements are independent, the tabulation is termed insignificant, and the study would be termed as a null hypothesis. Since the factors are not related to each other, the outcome of the study is unreliable. On the contrary, if there is a relation between the two elements that would confirm that the tabulation results are significant and can be relied on to make strategic decisions. So bivariate analysis is used to analyze the relationship between two selected variables. In general, selected independent variables are cross tabulated with the dependent variables to analyze one to one association between these variables. A chi-square test is utilized in this study a chi squire test is used to compare observed results with expected results. It is hoped that the purpose of this test is to determine if a difference between observed data and expected data is due to chance, or if it is due to a relationship between the variables we are studying. Therefore, a chi-square test is an excellent choice to help us better understand and interpret the relationship between our two categorical variables; feeling of health status of ageing people and different socio-cultural variables.

The study is based on Nepal Ageing Survey 2014, which is a nationally representative survey. A socio-economic survey of 7200 households that include 8626 different elderly persons aged 60 and above was conducted through the structured questionnaires. The data were collected in to five scale of health status: very good, good, general, bad and very bad. But in this research study our dependent variable is health status: Good or Bad in dichotomous form. This category is converted into two categories in this study. For this, very good and good are converted into good and very bad and bad are converted into bad and general category is removed from the study because of having biasness. So our total respondents are becoming 4889. Our dependent variable is dichotomous in nature, so we use Binary logistic regression for determining the relationship between the dependent variable (health condition) with respect to our concerned socio-cultural variables.

The approved letter to use data of the Ageing Survey 2014 is preserved from authority of Government of Nepal, Ministry of Health and population. This type of large scale national representative data on ageing is still gap for analysis of feeling of health status of ageing people in Nepal with respect to socio-cultural aspects.

The main objective of this survey also was to provide in-depth and systematic information on ageing issues of Nepal and to fulfill the data gap of aged population.

Results

Under this part 12 socio-cultural variables are selected. Simple sociocultural background variables are discussed first and then these variable relationships with dichotomous variable is observed. Finally, binary logistic regression analysis has used to identify the factors differentiate health status of elderly people of Nepal.

The socio-cultural variables of this study are literacy status, completed education level, religion, marriage and similar ceremonies participation status, decision maker to spend money, status of raising senior citizen issues, evaluation of life, acceptance of advice by household members, knowledge about security allowance and voting status, which are our predictor variables. Our dependent variable is health condition which is represented by values - Good as 1 and Bad as 0.

Condition of Health by Literacy Status

Out of the total survey population, 63 percent are illiterate and 37 percent are literate. 67.3 percent of literate population has good health conditions, whereas only 55rcentep of illiterate have good health condition. Also, 59.8 percent of the total survey population has good health conditions. This suggests that Literate ageing people have good health status among the ageing people.

Table 4.1 Condition of Health by Literacy Status

Literacy Status	**Good (%)**	**Bad (%)**	**Total**	**Total (%)**
Literate	67.3	32.7	1812	37.0
Illiterate	55.4	44.6	3077	63.0
Total	59.8	40.2	4889	100.0
$\chi^2(1) = 66.407$, p = 0.000				

Source: Nepal Ageing Survey 2014

Pearson Chi-Square for the above table, $\chi2\ (1) = 66.407$, $p = 0.000 < 0.05$ represents that we are able to reject the null hypothesis, suggesting that the test is statistically significant. Thus, there is some association/relationship between health condition and literacy status.

Condition of Health by Completed Education Level

Health conditions of ageing people among completed education levels are categorized into 7 groups - Pre-School / Kindergarten, Primary School, Middle School, High School, Bachelors' and Above, Literate but no formal education and Illiterate. Category with the least good health population appears among Illiterate population which is 55.4 percent which also resembles 63.0 percent of the total survey population. Ageing population who are literate but have no formal education has second low good health condition count (67.3 percent). All other categories who have at least some education status ranging from primary level to bachelors' and above have better good health populations with all of them being around and above 73.2 percent, 71.4 percent, 69.9 percent and 79.1 percent.

Pearson Chi-Square, $\chi 2(6) = 82.901$, $p = 0.000 < 0.05$ represents that we are able to reject the null hypothesis, suggesting that the test is statistically significant. Thus, there is some association/relationship between health condition and completed education status.

Condition of Health by Religion

There are 84.4 percent Hindu, 6.4 percent Buddha, 4.0 percent Islam, 3.6 percent Kirat, 1.1 percent Cristian followed by Prakriti, Bon, Jain, Bahai, Sikh and other religion with a very low numbers among total survey population. Though the population of Kirat is low, the good health condition is the best 71.9 percent among them, with the following Buddha religion having 66.1percent. Hindu, Islam and Christian has comparatively less and similar good health condition percentage around 60 percent (58.9 percent, 57.6 percent and 60.0 percent respectively). Though Hindu are highest, only 58.9 percent are in good health condition, followed by Islam (57.6 percent) which is least in compare to Buddha, Islam and Others. This might be suggesting that the religious belief, devotion and lifestyle of Hindu have a greater impact on their health condition in comparison to other religions.

Table 4.2 Condition of Health by Religion

Religion	Good (%)	Bad (%)	Total
Hindu	58.9	41.1	4125
Buddha	66.1	33.9	313
Islam	57.6	42.4	198
Kirat	71.9	28.1	178
Christian	60.0	40.0	55
Prakriti	54.5	45.5	11
Bon	57.1	42.9	7
Jain	100.0	0.0	2
Total	59.8	40.2	4889
$\chi^2(7) = 19.274$, $p = 0.007$			

Source: Nepal Ageing Survey 2014

The table shows that among the different religion groups Kirati have highest good status compare to others. Buddha have second position having good health. Other religions have found little variation.

Condition of Health by Marriage and Other Ceremonies Participation Status

Engagement in Activities like Marriage and other ceremonies, functions are also seen as factors that bring joy, happiness, respect from the celebration, gathering to ageing people. As 85.1 percent of the total population are seen to be participating in these types of activities, among which a huge 67.5 percent are found to be in good health condition. Also, 66.9 percent of the ageing people who are not actively participating are found to have bad health conditions, which may or may not be significant due to low count. This shows that regular participation in these activities has a positive impact on the health of ageing people.

Pearson Chi-Square, $\chi2(1) = 270.276$, $p = 0.000 < 0.05$ represents that we are able to reject the null hypothesis, suggesting that the test is statistically significant. Thus, there is some association/relationship between health condition and Marriage and other ceremonies participation.

Condition of Health by Public Discussion Participation Status

Ageing people often feel alone as other active populations may be busy in their own schedules and own. Also, due to their age, they always seek someone whom they could share their experience and feelings with, often friends and relatives of the same age group. As 85.6 percent of the total population are seen to be participating in some types of public discussion, among which a huge 72.3 percent are found to be in good health condition. Also, 55.9 percent of those who are not involved in these activities seem to be in good health condition where remaining 44.1 percent seem to have bad health condition. This also suggests that activities like this, public discussions along with participation in ceremonies have good impact on health conditions of ageing people.

Pearson Chi-Square, $\chi2(1) = 23.170$, $p = 0.000 < 0.05$ represents that we are able to reject the null hypothesis, suggesting that the test is statistically significant. Thus, there is some association/relationship between health condition and public discussion participation status.

Condition of Health by Decision Maker in Family to Spend Money

Who makes the decision to spend money in a family for different purposes in a family may also have some relation with the condition of health in the ageing people. For this, the decision makers are categorized into - Myself, Jointly, Spouse, Son, Daughter-in-law, Daughter, Son-in-law and Other family members. 63.9 percent of total ageing population are found to be the main decision maker for spending money by themselves, followed by Jointly decision in family (13.1percent), Spouse or better half (11.0 percent), Son (9.5 percent) and very few were found to have Daughter-in-law, Daughter, Son-in-law, Other family members as decision maker for expenditure. It can be observed respectively 62.3 percent, 60.6 percent, 58.5 percent, 47.9 percent, 46.7 percent, 42.1 percent, 16.7 percent, 39.1 percent good health conditions are found while we move from decision making by the ageing people themselves to others making the decision. This suggests that when the decision is made by elderly people themselves or jointly by family or spouse, their health condition is better in comparison to other decision makers.

Pearson Chi-Square, $\chi2(7) = 53.720$, $p = 0.000 < 0.05$ represents that we are able to reject the null hypothesis, suggesting that the test is statistically significant. Thus, there is some association/relationship between health condition and decision maker to expend money.

Condition of Health by Status of Raising Senior Citizen Issues

Based on how often the elderly people raise the senior citizen issues by themselves, they are categorized into three groups: Never raised, little raised and More raised. 82.5 percent of the total survey population has never raised the issues whereas 13.4 percent have raised a little and 4.2 percent have raised more issues. The group who never raise senior citizen issues have the mostly bad health condition percentage (40.8 percent) among the 3 groups. While we look into the ones who raised a little or more senior citizens, issues have a higher percentage of good health conditions, 61.7 percent and 65.9 percent respectively. From this, it can be said that the ageing people who raise at least some of their issues have been responded by state government or central government with some good proper response i.e., increment in allowance, free medicines, providing proper shelters, elderly health care packages, etc. which may have impacted positively on their health.

Pearson Chi-Square, $\chi2(2) = 4.693$, $p = 0.096 > 0.05$ represents that we are not able to reject the null hypothesis, suggesting that the test is statistically non-significant, also frequency distribution not being uniform (Never raised category has 82.5 percent of total participants). Thus, it cannot be said that there is some association/relationship between health condition and Status of raising senior citizen issues by themselves.

Condition of Health by Evaluation of Life

How successful was the overall life of an ageing person based on what they said themselves, is categorized into five groups - Much Unsuccessful, Unsuccessful, Normal, Successful and Much Successful. It can be seen that most of the people have lived either normal and success lives with 46.8 percent and 38.0percent of the total survey population. Also, as we move from much unsuccessful to much successful, the percentage of the health condition is increasingly improving continuously with Much Unsuccessful (24.3 percent), Unsuccessful (34.3 percent), Normal (57.1 percent), Successful (70.8 percent) and Much Successful (78.7 percent) good health condition. This suggests that the health condition of the ageing people is good who evaluated their lives to be successful or much successful in comparison to others.

Table 4.3 Condition of Health by Evaluation of life

Evaluation of life	Good (%)	Bad (%)	Total
Much unsuccessful	24.3	75.7	136
Unsuccessful	34.3	65.7	472
Normal	57.1	42.9	2286
Success	70.8	29.2	1859
Much success	78.7	21.3	136
Total	59.8	40.2	4889
$\chi^2(4) = 320.227$, $p = 0.000$			

Source: Nepal Ageing Survey 2014

Pearson Chi-Square in table, $\chi2(4) = 320.227$, $p = 0.000 < 0.05$ represents that we are able to reject the null hypothesis, suggesting that the test is statistically significant. Thus, there is some association/relationship between health condition and ever raising senior citizen issues by themselves.

Condition of Health by Voting Status

Right to vote is a constitutional provision. Majority of the survey population (88.9 percent) has given the vote in major elections or some other sort of vote. Though voted or not voted, the status might not strongly be related with the health condition of the ageing as 62.5 percent of the people who have at least voted once have good health conditions. Also, 61.1 percent who have not voted once in their lifetime are in bad health. Thus those who caste vote has more good health compare to those who did not caste vote.

Pearson Chi-Square, $\chi2(1) = 111.789$, $p = 0.000 < 0.05$ represents that we are able to reject the null hypothesis, suggesting that the test is statistically significant. Thus, there is some relationship between health condition and voting status.

Condition of Health by Acceptance of Advice by Household Members

Elderly people have a lifetime of different types of experiences. They are a great source of advice for younger ones. Among the total survey population, 82.6 percent said that household members accept their advice. 63.8 percent of these are found to have a good health condition. While only 41.3 percent whose advice are not accepted by family members are in good health conditions. This may be suggesting that ageing people feel satisfaction, sense of respect, and happiness when their advice is accepted by household members, which leads to good health.

Table 4. 5 Condition of Health by Acceptance of advice by household members

Acceptance of advice by household members	Good (%)	Bad (%)	Total
No	41.3	58.7	853
Yes	63.8	36.2	4036
Total	59.8	40.2	4889
$\chi^2(1) = 148.130, p = 0.000$			

Source: Nepal Ageing Survey 201

Pearson Chi-Square, $\chi2(1) = 148.130$, $p = 0.000 < 0.05$ represents that we are able to reject the null hypothesis, suggesting that the test is statistically significant. Thus, there is some association/relationship between health condition and acceptance of advice by household members.

Condition of Health by Knowledge of Social Security Allowance

Several types of allowances and benefits are provided to ageing people. Social security allowance is one of the major. 96.4 percent of the total survey population seems to have some knowledge about this allowance whereas 3.6 percent don't have any knowledge about this. Among those who have some knowledge about this allowance, 59 percent are in good health condition and 40.4 percent in bad condition. As most of the people are aware about the allowance, they seem to be somehow benefitting from the allowance which may have contributed to good health.

Pearson Chi-Square for the above table, $\chi2$ (1) = 3.573, $p = 0.059 > 0.05$ represents that we are not able to reject the null hypothesis, suggesting that the test is statistically non-significant, with 97 percent of survey population belonging to category of Knowledge of Social Security Allowance – Yes category. Thus, it cannot be said that there is some association/relationship between health condition and knowledge of social security allowance.

Condition of Health by Widowhood

There are two distinct categories of widowed people - Widow and Widower. 70.1 percent are Widows (Female) while only 29.9 percent are Widowers (Male) among the total survey population. Only 49.7 percent of Widows are in good health, whereas this percentage is higher, 56.5 percent in case of Widowers. This shows that, after the demise of the spouse, widows have much bad conditions compared to widowers. Society's response, religious beliefs, behavior towards these widowed ageing people might also be one of the key factors in this.

Table 4.7 Condition of Health by Widowhood

Widowhood	Good (%)	Bad (%)	Total
Widow	49.7	50.3	1256
Widower	56.5	43.5	536
Total	51.7	48.3	1792
$\chi^2(1) = 7.056$, p = 0.008			

Source: Nepal Ageing Survey 2014

Pearson Chi-Square for the table below, $\chi 2$ (1) = 7.056, p = 0.008 < 0.05 represents that we are able to reject the null hypothesis, suggesting that the test is statistically significant. Thus, there is some association/relationship between health condition and widowhood.

Discussion

To determine the health status of ageing people of Nepal by differentiating socio-cultural factors can be utilized to assess the strength of the relationship between variables. Health status analysis using statistical methods for the estimation of relationship between a dependent variable and one or more independent variables. The socio-cultural variables of our concern are literacy status, completed education level, religion, marriage and similar ceremonies participation status, decision maker to spend money, status of raising senior citizen issues, evaluation of life, acceptance of advice by household members, knowledge about security allowance and voting status, which are our predictor variables. Among these socio-cultural variables, literacy status, marriage and similar ceremonies participation status, evaluation of life, voting status and acceptance of advice by household members are the most significant predictor variables. While taking Hindu religion as reference category, Buddha and Kirat are more likely to be in good health condition than Hindu religion elderly, while difference with other religions are found non-significant. Literacy among the elderly people is found to be not so differentially important aspect for good health condition among elderly, as literate elderly is just a little more likely to be in good health condition than illiterate ones. Elderly who are participating in different activities like marriage and other ceremonies are found to be very likely to be in good health condition in compare to those who don't. Also, when decision maker in family to spend money is son, elderly is less likely to be in good health condition whereas other decision maker difference is not significant. Elderly who evaluate their life as successful are seen to be in good health condition than those who evaluate life as unsuccessful. The elderly who give vote & whose advice is heard in family are found to be more likely to be in good health condition. Detail analysis and explanation are mentioned in Appendix table 1 and 2.

Conclusions

Among socio-cultural variables, the literary status has distinct characteristics. Most of the elderly are illiterate while only 36.5 percent are literate. While literacy status is separated into complete education only 15.2 percent elderly are found primary and above education. There is 85.6 percent Hindu religion, Buddha have 6.64 percent, Islam 3.33 percent, 2.84 percent Kirat and 1.16 percent Christian and other are very few. There is 86 percent elderly who participate in marriage and other ceremony but only 29 percent have participated in public discussion. Nearly 64 percent elderly expend money by their own hand by their own interest, 14 percent jointly, 11 percent through spouse, 9 percent by son and remaining by others. There are 83 percent elderly who never raise senior citizen issues. Only 2 percent elderly have said they have much successful and 2 percent also have unsuccessful in their life. There are 89 percent elderly who caste vote. Similarly, there are 82.9 percent elderly who said their advice is acceptable in their family.

Similarly, among socio-cultural variables- literacy status, completed educational level, religion, marriage participation and other ceremonies participation status, public discussion participation status, decision maker to expend money, voting status, acceptance of advice by household members, and widowhood have significant relationship with health status. But again regarding to the health status of elderly people by differentiating with most significant socio-cultural variables the binary logistic regression analysis is used where literacy status, acceptance of advice by household members and religion are concluded in refined significant variables.

In family, where advice of elderly is heard, elderly is found to be more likely to be in good health condition. It helps to increase the self-esteem of elderly and lead it to live healthier life. Only Kirat religion elderly are found to be in good health condition than Hindu religion. So other religions of Nepal have not significant impact on health status of elderly compare to Hindu religion. Illiterate elderly is found more in good health condition than literate ones but just by small proportion increment means that among elderly in Nepal it is concluding that there is no role of literacy to contribute variation in health status. It is also being very small proportion of higher level literate education degree compare to illiterate among elderly. General literacy status does not impact the elderly health situation in Nepal so level of education of elderly is necessary to improve health status of future elderly.

Highly appreciating and follow up elderly advices help to increase health status of elderly, so it should be utilized mostly in the societies of Nepal.

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Appendix

Table .1 Socio-cultural variables with categorical predictor variables

Number Parameter coding

(1) (2) (3) (4) (5) (6) (7)

Decision maker to expend money Myself 2733 .000 .000 .000 .000 .000

.000 .000

Jointly 570 1.000 .000 .000 .000 .000 .000 .000

Spouse 460 .000 1.000 .000 .000 .000 .000 .000

Son 353 .000 .000 1.000 .000 .000 .000 .000

Daughter-in-law 45 .000 .000 .000 1.000 .000 .000 .000

Daughter 28 .000 .000 .000 .000 1.000 .000 .000

Son-in-law 5 .000 .000 .000 .000 .000 1.000 .000

Other family member 14 .000 .000 .000 .000 .000 .000

1.000

Evaluation of life Much unsuccess 99 .000 .000 .000 .000

Unsuccess 384 1.000 .000 .000 .000

Normal 1981 .000 1.000 .000 .000

Success 1615 .000 .000 1.000 .000

Much success 129 .000 .000 .000 1.000

Religion Hindu 3549 .000 .000 .000 .000

Buddha 270 1.000 .000 .000 .000

Islam 169 .000 1.000 .000 .000

Kirat 166 .000 .000 1.000 .000

Others 54 .000 .000 .000 1.000

Status of raising senior citizen issues Never raised 3416 .000 .000

Little raised 600 1.000 .000

More raised 192 .000 1.000

Table .2 Statistical significance of individual independent variables

	B	S.E.	Wald	Df	Sig.	Exp(B)	95 percent C.I.for EXP(B				
							Lower	Upper			
LS	.169	.074	5.262	1	.022	1.185	1.025	1.369			
Religion			16.221	4	.003						
Buddha and Hindu		.380	.148	6.582	1	.010	1.462	1.094	1.955		
Islam and Hindu		-.141	.173	.664	1	.415	.869	.620	1.218		
Kirat and Hindu		.589	.194	9.233	1	.002	1.803	1.233	2.636		
Others and Hindu		.099	.312	.101	1	.751	1.104	.599	2.036		
Marriage and similar ceremonies participation status 1.303						.097	178.822	1 .000	3.682	3.042	4.457
Decision maker to expend money has 8 categories –								9.326	7	.230	
Jointly and Myself		-.111	.103	1.163	1	.281	.895	.732	1.095		
Spouse and Myself		-.087	.112	.603	1	.437	.917	.736	1.142		
Son and Myself		-.298	.124	5.775	1	.016	.742	.582	.947		
Daughter-in-law and Myself			-.279	.325	.740	1	.390	.756	.400	1.429	
Daughter and Myself			-.492	.414	1.408	1	.235	.612	.272	1.377	
Son-in-law and Myself			-1.295	1.189	1.186	1	.276	.274	.027	2.817	
Other family member and Myself -.338				.581	.338	1	.561	.713	.228	2.228	
Status of raising senior citizen issues						.886	2	.642			
Little raised and Never raised			-.090	.100	.815	1	.367	.914	.751	1.112	
More raised and Never raised			-.062	.170	.135	1	.714	.940	.674	1.310	
Evaluation of life				155.246	4	.000					
Unsuccessful and Much unsuccessful .429					.268	2.553	1 .110	1.535	.907	2.598	
Normal and Much unsuccessful				1.211	.250	23.382	1 .000	3.356	2.055	5.483	
Successful and Much unsuccessful				1.751	.253	47.895	1 .000	5.760	3.508	9.458	
Much Successful and Much unsuccessful 1.886					.331	32.461	1 .000	6.593	3.446	12.614	
Voting status		.505	.118	18.341	1	.000	1.658	1.315	2.089		
No	.580	.095	37.138	1	.000	1.786	1.482	2.152			
Yes	-.250	.197	1.623	1	.203	.779	.530	1.144			
Constant	-2.644	.336	61.825	1	.000	.071					

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NGO Regulation: Themes and Debates with Reference to Nepal

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Abstract

Since the 1980s, due to the failure of previous development strategies, nongovernmental organizations have emerged as major actors in development, particularly in developing countries like Nepal. However, in recent years, most countries have perceived that NGOs are not operating genuinely to fulfill their expected goals. In this context, this paper set out to answer two questions: why NGOs tend to represent donors' preferences and why developing countries like Nepal become unable to adopt strict NGO regulations. It is based on the analysis of archival documents and review of previous study findings and draws insights from resource dependence theory. It concludes that when NGOs depend on external donors for financial resources, they are compelled to represent donor's interests. Similarly, aid-dependent developing countries like Nepal often hesitate to adopt strict NGO regulations because of the fear of external pressure from their donor agencies. Thus, resource dependency makes both NGOs and the governments unable to resist the pressure of donor agencies. Its conclusions can be useful to adopt an appropriate framework to regulate NGOs in Nepal.

Keywords: *Nongovernmental organizations, NGO regulations, resource dependence, donor agencies, Nepal*

Introduction

Nongovernmental organizations (NGOs) are various private voluntary organizations operating outside the formal realms of government and private business (Haque, 2011). Since the late 1980s, NGOs have emerged as principal actors in development (Keese & Argudo, 2006). In the mid-1990s, while government development efforts were perceived to have failed to deliver development outcomes to the poor in the developing world, NGOs' efforts were perceived to be successful (Barr, Fafchamps, & Owens 2005). However, in recent years the growth of NGO activities have created regulatory challenges particularly for developing countries (Gugerty, 2008). Thus, both democratic and authoritarian regimes have adopted restrictive regulations to impose barriers to NGOs (Glasius, Schalk, & De Lange, 2020).

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In Nepal, the rapid growth of the I/NGOs and their activities dates back to the early 1990s. The NGO movement was fueled by liberal policy and donor agencies to channel their development assistance though NGOs. Since the Eighth Plan (1992-1997), the government recognized NGOs as partners in national development and regarded them as a means of channeling development aid in the priority areas of the government (Ministry of Finance, 2019). Now, there is widespread suspicion regarding whether NGOs are genuinely operating their activities as expected by the government. So, the government has intended to adopt strict regulations to scrutinize NGOs. For instance, in 2017, the Ministry of Home Affairs (MoHA) issued a circular to District Administration Offices (DAOs) and Social Welfare Council (SWC) to seek details of the property of the executives and officials of NGOs and INGOs (Shrestha, 2019).

In April 2018, the government proposed a new policy titled “National Integrity Policy” to introduce strict measures to monitor NGOs. These measures created fears and controversy in the NGO sector. NGO practitioners and stakeholders opposed the move of the government (Shrestha, 2019). In 2018, the MoHA and the Ministry of Women and Social Welfare proposed to scrap the registration of NGOs and INGOs preaching religious beliefs and engaging in political activities and corruption (Giri, 2018). However, the government halted its proposed policy, and the MoHA backtracked from its previous directions to DAOs due to strong internal and external pressures, and lobbying from I/NGOs and activists.

The debate over NGO regulations still exists. **The government authorities accuse NGOs of working against the national interests and threaten to take strong actions against them** (Himalayan News Service, 2019)**. In contrast, I/NGOs, activists, and donors** advocate for independence of NGOs to hold the government accountable to the society and to advocate alternative ideas. They view that the government should not control NGOs; instead should facilitate them (Human Rights Watch, 2019). They claim that if the government takes strict measures to prevent I/NGOs, it amounts to attacks on civil society and freedom of expression (Regmi, 2018). Recent skepticism and debate over NGOs has attracted genuine concerns over NGO regulations in Nepal.

Only few previous studies have explored the issues of NGO regulations and their impact on the NGO sector. A study by Barr, Fafchamps, and Owens (2005) in Uganda found that most NGOs were monitored by their grant agencies, some by members, and limited by the government.

Based on their study in Rwanda, Uganda, Kazakhstan, and Belarus, Christensen and Weinstein (2013) concluded that governments could adopt strategies to restrict the ability of NGOs to engage in political advocacy and mobilize foreign financial resources. The Ethiopia case study (Dietrich & Wright, 2015) showed that NGOs operating in developing countries largely depended on external funding leading to the proliferation of sham NGOs serving as foreign agents. Similarly, Glasius, Schalk, and De Lange (2020) found that a country's willingness to adopt NGO restrictive legislation depends on authoritarian learning, perception of government authorities, potential pressures to the government, and domestic and international factors. Burger (2012) argues that government oversight mechanisms may be ineffective due to poor design, lack of adequate resources, and political motivation. If regulatory agencies are not motivated by social interests and oriented to make their stakeholders happy, NGO regulators serve particular interest groups.

Nepal is one of the aid-dependent countries, and INGOs are regarded as the primary funding sources for most Nepalese NGOs becasue 80 percent of NGOs operating in Nepal are funded by INGOs. In the fiscal year 2017/018, 140 INGOs affiliated with Association of International NGOs (AIN) brought US$ 410 million to Nepal (Regmi, 2018). It is said that present NGO activities favor donors and INGOs, and such alleged skeptical NGO activities are primarily associated with the misuse of foreign financial resources. However, there is a dearth of studies to answer questions: why NGOs are loyal to donor agencies and are oriented to represent their interests, and why countries become unable to adopt strict NGO regulations. This paper draws on the theoretical perspective from resource dependence theory (Pfeffer & Salancik, 2003) to address these questions.

Conceptualization and Theoretical Framework

Conceptualization of NGOs

NGOs are self-organized and self-regulated organizations independent of government and the private sphere (El-Gack, 2016). Although NGOs are nonprofit oriented social organizations (Martens, 2002), they often employ paid staff, serve the community at large, perform uncharitable functions, are affiliated to government agencies, and are regulated by a formal law of the state (Haque, 2011). They seek to provide services to marginalized groups (Dupuy, Ron, & Prakash, 2015). They work at international, national, provincial, districts, and village levels (Heyzer, 1995). Domestic or local NGOs operate in a single country (Dupuy, Ron, & Prakash, 2016). NGOs operating in several countries are known as INGOs (Karkee & Comfort, 2016).

INGOs have the same mission as NGOs but they have an international scope (Ministry of Finance, 2018). INGOs have many professional staff, field offices in many countries (Bratton, 1989), and have a close link with national-level NGOs as local partners to implement their projects (Khieng, 2014). The conceptualization of NGOs depends on national contexts (Haque, 2011). The National Planning Commission [NPC] (1992) and the Association Registration Act [ARA] (1977) illustrate the attributes of NGOs as legal entities, voluntary or nonprofit making, autonomous, politically neutral, liberal in conducting programs, and oriented towards uplifting the poor and needy people (Ministry of Law, 1977). Since the understanding of NGOs is a contextual phenomenon, the definition by NPC (1992) and ARA (1977) seems more persuasive in the Nepalese context.

Theoretical Framework

The Resource dependence theory (RDT) propounded by Pfeffer and Salancik in 1970s , is one of the theoretical perspectives to explain how organizations operate, react to interdependence, and uncertainty in the environment (Hillman, Withers, & Collins, 2009). The theory explains the relationship between organizations and their resource providers (Ebrahim, 2003). Based on their previous seminal work (1978), Pfeffer and Salancik (2003) postulate three themes of RDT. First, if we want to understand the organizational actions, it is necessary to focus on external situations and pressures instead of their internal dynamics. Second, when organizations alter their environment, they are subject to different constraints leading to further negotiation. Third, power is essential for understanding organizations. Some organizations are more powerful than others due to their peculiarities of interdependence and location.

According to RDT, similar to other organizations, NGOs are also subject to external control due to resource dependency. In such cases, NGOs are compelled to adopt business-oriented activities, modify their goals, and manipulate their programs to satisfy donor agencies leading to organizational goal displacement (Khieng, 2014). When NGOs depend on external financial sources for their survival, their choices and operations are bound by external pressures (Verbruggen, Christiaens, & Milis, 2011). The dependency on donor agencies for funding ultimately threatens the identity, autonomy, and legitimacy of NGOs. Resource asymmetry between donors and dependent NGOs results in organizational subservience and makes them vulnerable to external control (Mitchell, 2014).

The RDT also provides a theoretical perspective to explain the behaviors of the government towards NGOs and NGOs' behaviors towards donors (Verbruggen, Christiaens, & Milis, 2011). Its central argument is that if we want to understand organizational activities, we must understand their surroundings (Hillman, Withers, & Collins, 2009) because the survival of organizations becomes problematic due to uncertain environmental situations, particularly lack of adequate and stable resources (Froelich, 1999). Thus, this paper assumes that resource dependence makes both the government and NGOs unable to resist pressures from their resource providers.

Methods

This paper employs content analysis of secondary souces including archival documents (Brown & Hale, 2014) historical documents, publications of government agencies and NGOs, and newspaper and media records. It also draws insights form the review of relavant literatureto gain the broader understanding of the phenomena under study. Based on the analysis and review, themes are derived to answer the researh questions.

Analysis and Results

Research Question 1: Why do NGOs tend to represent donors' preferences instead of their beneficiaries?

International Funding and NGOs

In the 1970s, development aid agencies realized the failure of traditional development strategies to deal with social problems in developing countries (Midgley, 2003). Donor agencies realized the resource constraints in developing countries. They regarded NGOs as a new policy option to channel their financial resources to assist developing countries instead of government agencies (Burger, Dasgupta, & Owens, 2015; Dupuy, Ron, & Prakash, 2016). Foreign development assistance is the primary source of funding for developing countries, contributing about 10 percent of their GDP. One-fifth of total bilateral development aid from developed countries to developing countries is channeled through NGOs (K. Dupuy & Prakash, 2018).

NGOs operating in developing countries primarily seek to obtain financial resources from foreign donors and INGOs (Dupuy, Ron, & Prakash, 2016). For instance, in Uganda, about 71 percent of total funding for NGOs was granted from bilateral donors and INGOs (Barr, Fafchamps, & Owens, 2005). In Cambodia, foreign grants and donations were the dominant sources of funding for NGOs and only one-fifth of the NGOs were engaged in income-generating activities (Khieng, 2014). It is worth noting that there is an interdependence between donors and domestic NGOs. Donors are dependent on domestic NGOs to implement their programs, and domestic NGOs depend on donors for financial and technical support for their operations (Khieng, 2014). They regard NGOs as a pillar of democracy and promote them in developing countries (Dupuy & Prakash, 2018). Donor agencies often provide two types of assistance: "economic aid and democracy assistance" (Dietrich & Wright, 2015, p. 217). The former is intended for political reform and the latter aims to strengthen civil society. Donor agencies mostly tend to link their development assistance to democracy in developing countries.

Foreign development assistance have different implications to aid recipient countries. External funding usually comes with specific terms and conditions, which often negatively impacts the mission and goals of beneficiary NGOs (Khieng, 2014). Although foreign-funded NGOs may not directly challenge government political matters, their resources are accused of gradually empowering NGOs as political opponents (Dupuy, Ron, & Prakash, 2016). Sometimes, donor agencies may use their financial aid to political reform as the condition of their aid package (Dietrich & Wright, 2015). In this regard, Dietrich (2013) argues that if aid recipient countries' governance quality is poor, donor agencies bypass government and channel development aid through NGOs.

NGOs, like other organizations, are not entirely independent, and their success depends on their ability to acquire and maintain resources (Pfeffer & Salancik, 2003). Most of the NGO projects in developing countries like Nepal are the projects of external donors and INGOs. However, when NGOs are heavily dependent on external donor agencies for financial resources to implement their programs, their survival becomes problematic when resource providers do not support them (Khieng, 2014). Their choices and operations are bound by external pressures (Verbruggen, Christiaens, & Milis, 2011). More precisely, the need for physical, financial, and other resources from the environment make organizations depend on the resource providers (Pfeffer & Salancik, 2003). As a result, NGOs' financial dependency on external funding agencies leads NGOs to detach themselves from their local constituencies and beneficiaries and tend to serve the preferences of resource providers (Dupuy, Ron, & Prakash, 2014). Studies on NGOs and their resource dependence reveal their contracting relationships with donors, high resource asymmetry, and external control (Mitchell, 2014). From resource dependence literature, NGOs become vulnerable to resist the donors' terms and conditions and show their loyalty towards them.

Research Question 2: Why do developing countries like Nepal become unable to adopt strict NGO regulations?

A Framework for NGO Regulation

Regulation of NGOs in both developed and developing counties become problematic because NGOs typically do not charge total cost of their services to the beneficiaries (Barr, Fafchamps, & Owens, 2005). Due to the voluntary nature, enforcement of rules becomes more complex, impeding the effectiveness of regulating NGOs (Burger, 2012; Burger, Dasgupta, & Owens, 2015). Besides, the engagement of NGOs in political matters in developing countries may enable them to engage in corruption and misuse of financial resources (Islam & Morgan 2012). When regulatoy mechanisms and government oversights are weak; and foreign funds are readily available, it opens the door for corrupt NGO activities, destroys the NGO sector (Clark, 1995), and proliferates fake and briefcase NGOs (Dupuy, Ron, & Prakash, 2015). Nevertheless, NGO regulation is vital to ensure public confidence and contribute to the robust NGO sector (Barr, Fafchamps, & Owens, 2005) by encouraging wise behaviors, discouraging corruption, and minimizing the negative externalities (Burger, 2012). Gugerty, Sidel, and Bies (2010) classify NGO regulations into two categories: voluntary and non-voluntary regulations. Specifically, there are four forms of NGO regulation documented in the literature: government regulation, self-regulation, donor monitoring, and community participation (Burger, 2012).

Government Regulation

Government regulation over NGOs has been a global phenomenon. Although government agencies have primary roles in regulating NGOs, they face difficulties in adopting appropriate mechanisms to handle them (Gugerty, Sidel, & Bies, 2010). Government regulation has been criticized becasue strict government scrutiny may force NGOs to divert their productive financial resources from development to unproductive administrative activities (Burger, Dasgupta, & Owens, 2015). Likewise, the regulatory power with politicians and bureaucrats allows NGOs to engage in corruption and politics (Burger, Dasgupta, & Owens, 2015). Government regulations may be ineffective due to the lack of proper design, adequate resources, capacity of the state, and political motivation (Burger, 2012).

Self-Regulation

The failure of governments to exercise their regulations over NGOs has led states to allow self-regulation (Gugerty, 2008). NGO self-regulation is a set of informal arrangements that serve as regulatory mechanisms to regulate NGOs (Gugerty, Sidel, & Bies, 2010). African countries have adopted three types of NGO self-regulation: national self-regulatory guild, voluntary clubs, and voluntary codes of conduct (Gugerty, 2008). According to Gugerty (2008), under the national self-regulatory guild, the government delegates some regulatory authority to NGOs' umbrella organizations. The voluntary clubs consist of a collective of NGOs who adopt standards and mechanisms to regulate NGOs. The voluntary codes consist of national-level codes of conduct adopted by NGOs. Umbrella organizations of NGOs seek self-regulation (Gugerty, Sidel, & Bies, 2010) through codes of conduct that offer several opportunities for NGOs to strengthen their better public image and accountability towards funding agencies and beneficiaries (Ebrahim, 2003). Self-regulation can serve as a complementary mechanism to government regulations.

Donor Regulation

Donor agencies often sponsor their programs through a set of standards required to comply with funding conditions (Gugerty, Sidel, & Bies, 2010). They can either directly visit NGOs or screen their activities using various mechanisms (Barr, Fafchamps, & Owens, 2005). They primarily focus on short-term and more measurable quantifiable results of NGO programs (Ebrahim, 2003) while utilizing their resources and results of development projects (Burger, 2012). It is assumed that donor agencies provide rewards for better-performing NGOs with more funds and they blacklist and cut funds to underperforming NGOs (Barr, Fafchamps, & Owens, 2005).

Donor agencies typically conduct an external evaluation of NGO programs, particularly at the end of their projects, to gauge whether NGOs have achieved their expected goals (Ebrahim, 2003). Thus, they monitor the performance of the NGOs in terms of their accountability and effectiveness (Barr, Fafchamps, & Owens, 2005). However, donors often face difficulties in obtaining reliable information to regulate NGOs. Due to lack of reliable information, they might not able to identify underperforming NGOs and continue to provide funds to them (Barr, Fafchamps, & Owens, 2005). Donors' regulations, in many cases, may neglect the robustness of the NGO sector (Burger, 2012) and actual impacts of the NGO programs in society.

Community Regulation

Community regulation involves public meetings, hearings, surveys, social auditing, formal dialogues, and consultation of NGOs with community members in project-related activities (Ebrahim, 2003). Community members serve as the owner of development projects. So, they have incentives to monitor NGOs to fulfill their needs (Burger, 2012). The basic assumption is that community members are familiar with the local issues and have direct access to NGOs and their oversight over NGOs to promote their accountability towards beneficiaries (Ebrahim, 2003). However, since community members are just the recipients of NGO services, they are not empowered to regulate NGOs (Burger, 2012). They may have limited capacity to control NGOs and to hold them accountable to the society.

The NGO Landscape and Regulation in Nepal

Historically, traditional voluntary organizations' activities were part of Nepalese culture and were guided by social, cultural, and religious factors (Thapa & Malla, 2002). Traditional voluntary activities were an essential component of development practices in Nepal (Neupane, 2002). The Rana regime (1846-1951) and the Panchayat system (1961-1990) did not allow the operation of social organizations. During the Panchayat period, only a few independent voluntary organizations and development-oriented NGOs were allowed to operate under strict government supervision and control (Bhatta, 2009). In the 1970s, the government introduced two important legal mechanisms: the Social Service National Coordination Council Act- 1977 (2034 BS) and the Associations Registration Act (ARA), 1977. In the early 1990s, it enacted the Social Welfare Act and established the Social Welfare Council in 1992 (2049 BS). Thus, the first democratic constitution (1990) paved the way for the mobilization of NGOs to fulfill the state's guiding principles, which, in turn, led to the liberalization of NGO legislation in Nepal (Bhattachan, 2004).

The liberal policies and donors' interest to channel their development assistance contributed to an increase in the number of NGOs in the early 1990s significantly in line with the global trend (Heaton□Shrestha 2004; Neupane 2002; Thapa & Malla, 2002). As a result, the number of 250 NGOs before 1990 increased to 5976 in 1997 (Heaton□Shrestha, 2004). From 1977 to 2014, 39,759 NGOs and 189 INGOs were registered in Nepal (Karkee & Comfort, 2016). As of June 2020, 50,398 NGOs are affiliated to the SWC (SWC, 2021). The government regulatory agencies in Nepal adopt a range of legal instruments to govern the NGOs. NGOs that seek to operate in Nepal are required to register at DAOs with the necessary information. They need to be affiliated to the SWC to approve their programs and mobilize foreign resources (Ministry of Law, 1992). At the local level, DAOs are the designated local government authorities to register, regulate, and monitor financial transactions and operational activities of NGOs. If any NGO embezzles resources and abuses authority, DAOs take legal actions against such NGOs (World Bank, 2003). Under ARA (1977), DAOs have the authority to suspend NGOs if their activities are against NGOs' objectives.

NGOs and INGOs seeking to carry out programs should submit project proposals to SWC with details of partners, plans, programs, and funding arrangements (Ministry of Law, 1992). After adopting the federal structure in 2015, the government enacted the 'Local Government Operation Act' in 2016, which provides authority to municipalities to mobilize NGOs at the local level. The development cooperation policy clearly states that N/INGOs cannot mobilize external development funds religious and political purposes and against national needs, interests, and priorities (Ministry of Finance, 2019).Similarly, government NGO regulations recognize local NGOs as distinct from INGOs and treat them differently under the same legal framework.

Nepal has largely depended on foreign aid agencies and INGOs for its development for more than six decades (Karkee & Comfort, 2016). INGOs are significantly contributing to virtually all sectors and are engaged in almost all districts of the country. The figure shows that while in the fiscal year 2017/18, INGOs disbursed US$ 81 million in the social welfare programs, the figure rose to US$ 215 in the fiscal year 2018/2019 (Ministry of Finance, 2018). The share of INGOs in official development assistance stands at 12 percent (Ministry of Finance, 2019). It is believed that international development assistance may influence political matters if resources are channeled through NGOs (Dupuy, Ron, & Prakash, 2016). However, donor agencies prefer to to provide their assistance through NGOs than government (Christensen & Weinstein, 2013) unless the government demonstrates its credibility, capacity, and willingness to utilize aid effectively (Dietrich, 2013).

The debates over NGO activities and government regulations have been genuine issues in Nepal. Mainly, aid-dependent countries like Nepal can be unable or reluctant to adopt strict NGO regulations. For instance, when the government prepared a draft for NGO in Cambodia, major INGOs put pressure on donors to rethink their development aid to Cambodia. Further, donors also urged the Cambodian government to reconsider its new law and threatened to halt their support which was the significant share of funding for the Cambodian government (Christensen & Weinstein, 2013). Restrictions on foreign funding for NGOs can certainly be problematic for donors because it significantly undermines their strategies to channel development aid to developing countries (Dupuy & Prakash, 2018). There is little empirical evidence that NGOs always operate altruistically and honestly because their interests may not necessarily be aligned with that of beneficiaries (Burger, 2012).

Contemporary Trends

Most countries adopted liberal policies to regulate NGOs until the mid-1990s. However, with the growth of NGOs, governments experienced deterioration in their regulatory capacities (Gugerty, 2008). There are growing pressures on governments and NGOs to develop a comprehensive regulatory framework in those countries where the NGO sector is growing and the government regulatory system is weak (Gugerty, Sidel, & Bies, 2010). As a result, restrictive government regulation came into practice. Restrictive government regulations involve complex registration procedures, strict government oversights, restrictions in obtaining foreign funding, and government interventions in their operational activities (Gilbert, 2020). Since the mid-1990s, developing countries have also adopted strict regulations to control the capacity of NGOs to access foreign financial resources (Dupuy, Ron, & Prakash, 2016). Restrictive NGO regulations got momentum gradually since the early 2000s (Glasius, Schalk & De Lange, 2020), and most of the countries, even liberal democracies, are also adopting restrictive laws to control the operations and financial flows of INGOs (Dupuy, Ron, & Prakash, 2015). At present, there is a growing trend to adopt restrictive measures against both NGOs and INGOs worldwide (Dupuy & Prakash, 2018; Glasius, Schalk & De Lange, 2020).

In this regard, a fundamental question has emerged: why do countries adopt restrictive NGO regulations? The extant literature presents two reasons underlying such restrictive regulations: domestic politics and international environment (Christensen & Weinstein, 2013). First, governments adopt legal restrictions to respond to the threats observed in their political environment, and second, other states inspire them to adopt legal regulations against NGOs (Glasius, Schalk & De Lange, 2020). When state authorities perceive NGOs as political agents posing a threat to the political system, they adopt strict regulatory mechanisms to control their activities, particularly activities of NGOs that mobilize external funds (Gilbert, 2020).

Various studies have indicated the growing trend of restrictive government regulation of NGOs throughout the world, although their data seem to suggest variations. For example, based on data from 98 countries, Christensen and Weinstein (2013) found that 20 countries have adopted restrictive regulations since 2002, and 51 countries either prohibited or restricted external funding for NGOs. A study by Dupuy, Ron, and Prakash (2015) showed that before 1994, 17 countries adopted restrictive laws to restrict INGOs' financial flows and operations. From 1995 to 2012, 69 countries adopted strict NGO regulations. By 2012, nearly 44 percent of countries in the world have adopted restrictive rules.

States primarily adopt strong regulatory mechanisms to restrict the availability of foreign financial resources to NGOs. For instance, since the mid-1990s, 39 countries have adopted restrictive laws to control foreign financial resources to NGOs (Dupuy & Prakash, 2018). In 2011, government authorities in Egypt seized NGO offices. They were charged with receiving "unauthorized foreign funds and engaging in political activity" (Christensen & Weinstein, 2013, p. 77). NGO regulation adopted in Russia in 2006 also created a variety of legal restrictions to NGOs (Gilbert, 2020). The law granted significant power to government authorities to scrutinize NGO activities. In 2012, Russia adopted new strict regulations targeting politically active NGOs receiving funds from foreign sources (Christensen & Weinstein, 2013). Belarus enacted regulatory barriers to foreign-funded NGOs (Gilbert, 2020). African countries have also introduced legislation providing more authority to government agencies to monitor NGOs (Burger, 2012). The United Arab Emirates, Ecuador, and Zimbabwe have also adopted restrictive NGO regulations such as canceling licenses of INGOs working in democracy in UAE, banding foreign-funded programs in Ecuador and outlawing foreign-funded voter education programs in Zimbabwe (Christensen & Weinstein, 2013). The evidence shows that restrictive NGO legislation is being targeted to those NGOs that operate against the national interests by mobilizing foreign funds.

The government is the critical institution to control the sources of funding, resource providers, and enforce rules (Verbruggen, Christiaens, & Milis, 2011). For instance, Dupuy and Prakash (2018) analyzed the cases of 134 countries receiving aid from 1993 to 2012. They found that due to the adoption of restrictive regulations, there was a 32 percent decline in bilateral aid flows in such countries. Christensen and Scholars (2013) also claim that concerns over their aid effectiveness do not drive donors' aid policy because they do not usually pursue effective development strategies. Instead, aid tends to be used as a means to influence aid recipient countries to achieve their goals. Dietrich and Wright (2015) assert that donor agencies intend to promote democratic values and human rights norms through strengthening NGOs. Donor agencies take crackdown on NGOs negatively because they regard aid recipient countries as turning their backs on democracy. In this regard, the regulation of the NGO sector depends on the forms and sensitivity of the government. If the government is democratic, it provides incentives to NGOs to operate in the country and vice versa (Burger, 2012). Similarly, when the governments fear the potential pressure from donor agencies, they hesitate to adopt strict NGO regulations (Christensen & Weinstein, 2013). However, the effectiveness of international pressure depends on states' capacity to restrict pressure and relationships with donors.

Concluding Remarks

The purpose of this paper was to explain why NGOs tend to be loyal towards donors' preferences and why governments in developing countries can be reluctant to adopt strict NGO regulations. NGOs operating in developing countries like Nepal are primarily dependent on external donors agencies for their financial resources. Donors have their own interests which they want the beneficiary NGOs to comply with and even set explicit conditions for the same. External funding matters for NGOs for their survival. So, NGOs tend to represent the donors' interests in their programs and operations. Developing countries are also largely dependent on external donor agencies for development aid for their overall development. Governments adopt strict NGO regulations if they perceive that NGOs mobilize foreign funds against their national interests. However, aid dependent countries like Nepal may not adopt strict NGO regulations if they feel that donor agencies impose restrictions against them by cutting financial aid. Thus, if governments fear from the potential pressure from donor agencies, they hesitate to adopt strict NGO regulations.

In this situation, NGOs need to understand that resource dependence threatens their institutional identity. So they need to maintain operational independence with donors upon which they depend on funding. Similarly, NGO practitioners can mitigate resource dependence when they diversify in funding to sustain their organizations (Mitchell, 2014). Similarly, government legal restrictions need to be targeted to those NGOs operating against the national interests leaving others unaffected (Glasius, Schalk & De Lange, 2020). Governments should protect and promote legitimate activities of genuine NGOs to achieve national development goals. Ethiopia's evidence also shows that the government enacted 'Charities and Societies Proclamation in 2009 that reshaped the number of NGOs. Due to restrictive regulation, NGOs heavily dependent on external funding disappeared, domestic NGOs were rebranded their activities and NGOs engaged in social welfare activities survived even after adopting the regulatory crackdown (Dupuy, Ron, & Prakash, 2015).

Similarly, developing countries like Nepal should consider what Dietrich and Wright (2015, pp. 228-229) found in African countries over 20 years: "economic aid increases the chances of transition to multiparty politics but has little influence on the survival of multiparty politics." In a nutshell, this paper concludes that NGOs' dependency on donors compels them to be loyal towards donors' preferences and dependence of the government on external development assistance result in fear, vulnerability, and hesitation to adopt restrictive NGO regulations. This paper suggests developing a collaborative regulatory mechanism to tradeoff between four regulatory mechanisms typical to the Nepalese context to regulate NGOs and utilize their strengths to achieve national development goals.

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Measuring Effectiveness of Project Communication Channels in Affected Communities in Nepal

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Abstract

This study is identifying the most appropriate communication medium to communicate with local people by Arun-3 Hydropower Project (AHPP) especially focusing on the project construction phase. Since, the study is focused on the construction period when chances of misunderstanding, miscommunication, and other conflicts between project-affected people and the project, will be high due to higher incidences of social and environmental issues. This study was completed by applying mix method of research where quantitative research was conducted through a survey among local people of Makalu Rural Municipality (MRM) of Sankhuwasabha and a case interview was done with the chairman of the same Rural Municipality. The study has revealed that local radios and public meetings are the most recommended mediums that participants expected to support the project in properly disseminating project-related information to local people. This article suggests that AHPP should disseminate information about project activities mainly through local radios and public meetings. This study also concludes that the project developer is not providing sufficient information about project activities to local people, which is also a source of misunderstanding between the two sides.

Keywords: *Stakeholders, Communication, Channels, AHPP, Projects*

Background of the Study

Host of infrastructure projects in Nepal have been confronting bitter relations with their stakeholders especially local communities. But such projects are found to not have spent much time to strengthen communication with the stakeholders. Most of the projects are mainly focused on implementation activities engagement with host communities that have the power to make or break a project and hold rights to know about the project activities (Ghimire, 2021). The absence of proper research about the effectiveness of communication tools used by the project developers leads to miscommunication and sometimes conflict with the local communities. If the project manager possesses poor communication skills, the project is more likely to fail not being able to influence individuals and groups outside the project (Lester & and Lester, 2007).

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Similar cases are found in Nepal's largest hydropower project -900 MW Arun-3 Hydropower Project (AHPP) being implemented in the Sankhuwasabha district. This research has been chosen AHPP for a case study to identify the most preferred communication channels that can support effective communication between project and local communities. The study chose Makalu Rural Municipality, which the most affected area from the AHPP, and the study was focus on the construction period keeping in view the higher number of social, environmental, and other issues that may emerge during the time. Projects face the highest numbers of social and environmental problems as well as and different incidents during the construction period. Communication is an important topic in the construction industry (Hoezen, Reymen, & Dewulf, 2006, July). For properly communicating with relevant stakeholders, organizations need to provide information through appropriate means.

Identification of best channels, appropriate platforms, and communication needs of audiences is the principle of communication to make information accessible to targeted audiences (WHO, 2017). The project manager is responsible to use the right mediums to share information with the right audiences (Rodriguez, 2017). In Nepal, there are several cases where the project-affected people protest against the project complaining that the project ignores them by not informing them properly about the project activities. Such hostile relations may lead to disruption of project activities by locals for days, sometimes months (Ghimire, 2021). Numbers of studies show more than half of management problems in projects are caused by poorly looked-after communication (Ruuska, 1996).

This research article identifies the most effective tools to be used by the project developer of AHPP to effectively communicate with affected people in MRM. Notifying local stakeholders of construction activities, getting community liaison staff on the ground quickly, and aiming for rapid response times is necessary for resolving grievances because stakeholder communication during construction phases may affect relationships with stakeholders in later phases also (IFC, 2007).

Arun-3 Hydro Power Project

Located in Sankhuwasabha district of Province 1, the AHPP is a 900-MW Peaking Run of the River (PRoR) project with diurnal peaking capacity (IBN, 2018). the AHPP is being developed by the SJVN-Arun-3 Power Development Company (SAPDC) registered in Nepal. According to 'A Glimpse of Arun-3 Hydropower Project' published by Investment Board Nepal in 2015, a Memorandum of Understanding (MOU) and Project Development Agreement (PDA) in this regard were signed on 2nd February 2008 and 25th November 2014 respectively. A total of 217 km long Transmission Line for the project will cover Sankhuwasabha, Khotang, Bhojpur, Udaypur, Mahottari, Siraha, and Dhanusa districts. The construction works in the project is going in a full swing since May 2018.

Research Objectives

The objective of the research is to identify the most suitable communication channel to communicate with the local project-affected people by Arun-3 Hydropower Project. The study aims at finding out the mediums through which local project-affected stakeholders are getting project-related information. The study would recommend the most effective communication channel for communicating with people living in the project host communities in rural areas.

Research Questions

The research is responding to the following questions:

1. What are the most widely used sources to get project information by locals and how is the flow of information from the project to local communities?
2. Which communication channels are the best for disseminating the related information to local people?

Theoretical Framework

This study is mainly based on the Media Richness Theory (1984) introduced by Richard L. Daft and Robert H. Lengel, who made four indicators to judge media effectiveness or richness which are speed of feedback, ability to communicate multiple cues, ability to present individually tailored message and capability of the channel to use natural language to convey subtleties. The theory was designed to improve information flow by prescribing a channel selection procedure for managers to make effective use of communication (Daft & Legel, 1986). The theory also states that the richness of a communication channel is determined by its ability to offer rapid feedback, multiple cues, natural language, and personal focus. In line with the richness criteria, face-to-face communication was identified as the richest channel, and the telephone was considered the second-richest channel, while computer reports (e.g., spreadsheets) and memos were considered to be the least rich, or leanest, channels (Daft & Legel, 1986). In addition, the Media Richness Theory has been extended to incorporate electronic media, which are seen to be less rich than the telephone, but richer than written documents (Daft & Lengel, 1987). In Media Richness Theory (MRT) Richard Daft and Robert Lengel (1984) assume that mediums of communication's features influence the effectiveness of communication and suggest that appropriate communication channels be used for proper dissemination of messages to intended groups. The medium or how a message is conveyed is more important than its content because the characteristics of the medium influence the meaning as well as the outcome of the communication (McLuhan & Fiore, 1967).

However, MRT is criticized for not explaining the richness of email communication, leading to the assumption that richness is not a feature of the medium but an evolving property of the interaction between the medium and the members of the organization (Lee, 1994). MRT envisages four indicators to judges media effectiveness or richness which are speed of feedback, ability to communicate multiple cues, ability to present individually tailored messages, and capability of the channel to use natural language to convey subtleties. to incorporate electronic media, which are seen to be less rich than the telephone, but richer than written documents (Daft & Lengel, 1987).

The 'Medium is the Message ' as coined by Marshal McLuhan, in his book 'Understanding Media: Extension of Man' (McLuhan M. , 1964) should be taken into consideration by the projects or organizations. McLuhan (1964) emphasizes the importance of tools rather than a message to disseminate information among the people. McLuhan developed his notion of "the medium is the message" through his consideration of the effects of technology and different forms of media on human communication and behaviour (Logan, 2008). As McLuhan (1964) states 'Medium is the Message' in his book legendry book 'Guttenberg Galaxy' that communicators should know which mediums are influential among audiences. The access/quality theory postulates that information should possess features such as "relevancy, accuracy, reliability, and timeliness" (Zmud, Lind, & Young, 1990). The accessibility characteristics of mediums are described using attributes such as "convenient, dependable, easy to use, reliable, the technique of use (command language) and experience in using the system" (Culnan, 1984 pg 146). The goal of MRT is to provide managers a means of describing and later explaining communication challenges facing organizations such as the lack of information required to perform the task at an expected level of performance. A medium enhances or distorts the intended message, and the explosion in electronic technology is making media selection an even more critical issue. Each channel of communication- has characteristics that make it appropriate in some situations and not in others. (Lengel & Daft, 1988).

Richard Edward Freeman's Stakeholder Theory (1984) highlights the value of external stakeholders who are affected by the projects or have a capacity to influence the project activities and they should be given high value for the success of the project (Freeman, 1984). Stakeholders are those who are impacted or going to be impacted or who have the power to influence the project activities. Stakeholders are 'any group or individual who can affect or is affected by the achievement of the organization's objectives (Freeman, 1984). However, people living in the project area are the primary stakeholders who can influence the project or be influenced by the project.

In this age of digital convergence, specific media tools acquire new capabilities rapidly so that it is no longer appropriate to refer to a specific digital medium but rather the set of features that medium offers (Dennis, Fuller, & Valacich, 2008). The physical characteristics of a medium may be fixed, users' perceptions of a medium depend upon their characteristics and experiences, which may change over time. This theory has been applied primarily to media choice research (Dennis, Fuller, & Valacich, 2008). Denis McQuail (2005) in his book 'McQuail's Mass Communication Theory' states that the idea that media use depends on the perceived satisfaction, needs, wishes, or motives of the prospective audience numbers is almost as old as media research itself. Audiences are often formed based on similarities of individual's needs, interests, and tastes. Typical of such 'needs' are those for information, relaxation, companionship, diversion, or 'escape'. Audiences for media and kinds of media contents can often be typified according to such broad motivational types (McQuail, 2005). Brazilian educator Paulo Freire who is a proponent of the Participatory Approach of Communication introducing the Dialogical Method of Communication also emphasized letting the stakeholders get involved in the development process and determine the outcome rather than the pre-established outcome, which is already decided by external actors. Highlighting the necessity of two-way communication between teachers and students in the education process, leaders, and people in revolution Freire (2005) further emphasized in his legendry book 'Pedagogy of the Oppressed' on 'committed involvement' of stakeholders rather than 'pseudo-participation' (Freire, 2005). Another scholar Joep Cornelissen considers stakeholders as crucial forces in an organization's environment, and appropriate strategies are needed for dealing with them (Cornelissen, 2004).

In this way mainly the Media Richness Theory, Medium is the Messages Approach, Stakeholder Theory and Mass Communication Theory are supporting each other to make theoretical based for this research by emphasizing the importance of proper communication with relevant recipients of the message. As per the research questions, the study is identifying the most effective channel to be used by the AHPP to disseminate information about the project activities based on MRT, Stakeholder Theory, and 'Medium is the Message' approaches. These theories have been applied to study the communication of the Arun-3 Project with its local stakeholders. Given the floods of the medium of communication, the local community has an abundance of communication means from traditional mediums to the latest internet-based media. They use the media to satisfy their needs including information need from the developer of the project. The project developer needs to know the proper medium in which local stakeholders can get project-related information effectively. . In this research, communication between AHPP and its local stakeholders, is studied to find out the most effective communication channel to be used by the project for communicating about project activities.

Methods and Procedures

The study is focused on exploring the best tools to communicate by development project (a case of AHPP) during the construction period. The research is based on mix method with quantitative (survey) and quantitative (a case interview) tools.

Determination of Research Participants

Under the study a survey was conducted among the residents in the two most affected wards number 3, 5) of MRM which is the most affected among four affected Rural Municipalities from the AHPP. For a case interview, the chairman of MRM (Tej Bahadur Pokharel) was selected as a view of a people representative, which can reflect the sentiments of local people. Pokharel's interview was taken in-person in MRM's Office Num Bazaar, Sankhuwasabha.

A total of 100 participants was selected for the survey. Random sampling was made to select respondents in line with the share of various caste and sex ratios in the designated area's population. After collection of the responses, data were tabulated and analyzed to conclude with the finding in line with the research questions. of the most effective source of information for local people during May 2018-May 2020.

Data Analysis Procedures

The information extracted from the data was presented as heading and sub-heading of data analysis and was discussed through different perspectives. The data analysis was based on the research objectives and questions which lead to the way of finding the research. Similarly, the case interview was formally transcribed in detail by reflecting the intended meaning of responses to questions from the interviewee. Research objectives and questions were the foundation for analyzing the data.

Results

Results are interpreted here with a concentration on topics regarding widely used communication tools in the local area, the flow of information from the project to the local community, communication channels preferred by the locals for receiving information regarding the project.

Sources of getting project information

Local people are found to have used radio, interpersonal communication, public meetings, TV, newspapers, social media as the online news portals as the sources of information about AHPP activities.

Table 1 Sources of Information about Arun-3 Project for Respondents

Medium / Sources	Frequency	Percentage
Social Media	2	2%
Radio	33	33%
Online news portal	4	4%
Interpersonal	27	27%
Public Meetings	23	23%
TV	9	9%
Newspapers	2	2%
Total	100	100%

Source: Field Survey / (Ghimire, 2021)

Table 1 shows how local people are currently getting information regarding the project activities. Radio is the most widely used channel at project affected areas to get project information, followed by interpersonal communication and public meetings respectively. However, TV, online news portals, social media, and newspapers are found less significant sources of information.

Project information is difficult to access

For the overwhelming majority of respondents, getting project-related information from the developer is very difficult.

Table 2 Access to Project Information by Local people

Condition	**Frequency**	**Percentage**
Difficult to Get	99	99%
Satisfactory (easy)	1	1%
Total	100	100%

Source: Field Survey / (Ghimire, 2021)

Table 2 shows the status of the access level of local people to get project-related information. Locals are found feeling difficulties to get project information which highlighted the lack of transparency of the project. Messages are not found to have flown smooth way to the affected community which made locals dissatisfied.

Insufficient information flow from the project

Whatever information is provided to local stakeholders by AHPP is not enough. Though the requirement of project-related information about social and environmental issues is high, the project is found to have provided a significantly lower amount of information.

Table 3 Amount of Information Flow from Project to Affected Community

Amount	**Frequency**	**Percentage**
Not Sufficient	91	91%
Sufficient	9	9%
Total	100	100%

Source: Field Survey / (Ghimire, 2021)

Table 3 demonstrates the satisfaction level of local people regarding the amount of information being flowed to them from the project. An overwhelming majority of local people are dissatisfied with the amount of project information being provided by the project to them.

The Nepali language most preferred

Though the affected area is dominated by the indigenous Rai community, a significant majority of respondents said they are fine with Nepali language showing less preference for their dialects.

Table 4 Language Preferred by Respondents

Languages	**Frequency**	**Percentage**
Nepali	87	12%
Local Dialects	1	1%
Nepali + Local Dialects	12	87%
Total	100	100%

Source: Field Survey / (Ghimire, 2021)

Table 4 shows the preferences of languages as a medium to communicate messages by the project. Though the community is dominated by ethnic nationality or indigenous, the overwhelming majority of locals wanted the project to communicate with them with mainly Nepali language showing less preference in their dialects.

Local radios are dominant

Out of the radio listeners, the overwhelming majority of them preferred to listen to local radios which are found airing project-related information and other local issues with high priority.

Table 5 Type of Radio Used by Respondents

Types	Frequency	Percentage
Local	70	97%
Local + National	2	3%
Total	72	100%

Source: Field Survey / (Ghimire, 2021)

Table 5 shows the preference among radios – local and national radios by stakeholders. A remarkable majority of locals preferred local radios to national radio. Local FM radios such as Shangrila FM, Khadbari FM, Sunakari FM, Arun FM, Sankhuwasabha FM, Naya Abhiyan FM are widely popular. Local radios were preferred because they give high priority to local issues in news and programs.

No significant changes in sources of information over a decade

The pattern of using mediums of sources for information has not changed remarkably over the decade, with interpersonal communication is still the dominant source.

Table 6 Medium Used by Respondents 10 years back

Medium	Frequency	Percentage
Interpersonal	42	42%
Public Meetings	18	18%
Radio	32	32%
Others	8	8%
Total	100	100 %

Source: Field Survey / (Ghimire, 2021)

Table 6 shows the status and pattern of use of different media 10 years back by local by project-affected people. Interpersonal communication (dialogues, conversation) was the dominant source followed by radio, public meetings, and others ten years back. Local people are found to prefer to share information in person also ten years back as practiced currently.

Radio, public meetings the most recommended mediums

Most of the survey participants and interviewees of case interviews suggested that radios (mainly local radios) and public meetings as a medium to communicate messages by the project to locals to make communication more effective.

Table 7 Suggested Medium to Communicate with Local Community by Project

Medium	**Frequency**	**Percentage**
Local Notices	4	4%
Public Meetings	22	22%
TV	2	2%
Radio (local)	45	45%
Local Government	8	8%
Information Desk	13	13%
Social Media	6	6%
Total	100	100%

Source: Field Survey / (Ghimire, 2021)

Table 7 shows which are the medium that local people want the project to use for communicating a project-related message with them. The radios are found to be the most wanted medium as respondents preferred to get information from radios, especially local radios followed by public meetings and information desk of the project. Local people, people preferred local radios as they covered local issues with high importance than national radios. Similarly, public meetings are also highly preferred because people can directly meet project officials to communicate with each other on such occasions. Information through local government, social media, and public notices are found moderately preferred. TV is found the least preferred medium to get project information.

Discussion

The result of this study is discussed here with sub-headline of radio as the most widely used source, the flow of information to local from the project, Nepali the most preferred language, no significant changes in the use of the medium of communication over a decade, radios are the most suggested medium by project host local communities. Mediums to communicate with stakeholders by projects are crucial for infrastructure projects because the means to deliver a message is equally important as the message itself and the message may not reach receivers or may be misunderstood if appropriate mediums are selected (www.project-management-skills.com, n.d.).The composition of diverse communication channels is necessary to achieve the most efficient results and faster responses from audiences (Sania, Rubtcova, Balashov, & Satinsky, 2017). Informed and meaningful participation cannot be achieved without employing the most effective communication channels keeping in view the cultural environment of the targeted area. The National Reconstruction Authority (NRA) of Nepal government recognizes broadcast, electronic, and print media, mobile, digital and social media, direct, person-to-person, direct community meeting and town halls, collateral (pamphlets and poster), telephone information lines (live and automated), third-party validators and communicators as a medium to communicate with relevant stakeholders (NRA, 2017).

Encyclopaedia.com (2020) also stressed the need to choose an appropriate channel to communicate with the audiences and states that the appropriate choice of communication channel contributes to the success of a message. Appropriate choice of a communication channel leads to productivity increase, positive social effects, and success of message (Encyclopaedia.com, 2020). Appropriate communication mediums are used to fit the message content results in communications efficiency and effectiveness while inappropriate communication mediums lead to communication breakdowns, mistakes, loss of trust and integrity, and inefficiencies (ECT Services, Inc., n.d.).

Not a single media can be appropriate to all recipients of all time (Ghimire, 2021). The effectiveness of media can defer depending on the objectives of the messages and recipients or audience. For effective messaging, communication channels must be chosen to capture the target audiences' attention frequently and precisely" ((https://www.endvawnow.org, 2012 a). Communication is a vital element of a well-managed project. Depending on their academic background and technical capability or availability of medium, some prefer radio, some TV, some social media and online, and some will prefer newspapers. The project should bear in mind the purpose of communication, the receivers of the message, and the type of information to be communicated by determining the best medium for sharing the message (www.project-management-skills.com). Even if our medium is strong and of wider access, that may not fit to disseminate our desired messages to the stakeholders (Abudi, 2013).

Radio, Public Meeting is the Most Widely Used Sources of Information about Project

Though there are several communication mediums available in the project host villages, radio is found to be the most widely used channel to get information about the project. Due to some positive virtues, radio is still popular among rural folks. Message sent on the radio could reach a large population as many people listen to the radio on their mobile, and the reach of mobile phones is high and increasing even in rural areas (Ganju, Bhatnagar, Hazra, & Khan, 2010).

Among the radios in the studied area, local FM radios such as Shangrila FM, Khadbari FM, Sunakari FM, Arun FM, Sankhuwasabha FM, Naya Abhiyan FM the most popular among the community people, though national radios including Radio Kantipur can listen there. Local community radio can be effective in sensitizing and informing the community about local knowledge, raising local issues, using the local language, and serving the interests of the local community (Ganju, Bhatnagar, Hazra, & Khan, 2010). FM radio is considered an effective communication medium in Nepal, especially in rural areas (GM Media, 2016). GM Media (2016) report found that newspapers are hard to reach remote areas, village folks are not economically sound to buy newspapers daily, and watching TV is difficult in the absence of electricity in such area and concludes FM radio is the only option for the mass communication. Mass media channels, such as radio, community billboards, and posters on public transportation, have broad reach and can increase issue awareness while local radio can be a good channel for disseminating urgent public health information in specific locations (WHO, 2017). The use of radio broadcast programs to secure support for a farm-related project in the Philippines was proven to be effective (ADB, 2011). During this study, people were found getting information about the project activities through public meetings organized by the project developer company. Public meetings are also serving as an effective tool to share the information physically among project-affected communities themselves and the project (Ghimire, 2021). Generally, briefings, community mailings, exhibits, factsheets, newsletters, open houses, presentations, public meetings, focus group meetings, and telephone contacts are used while communicating messages by the project developers to their stakeholders (https://www.orau.gov, n.d.).

Insufficient Flow of Project Information to Locals

An overwhelming majority of local people are found not satisfied with the volume of information disseminated by the project because the project provided insufficient information to them. During the construction period, people need more and more information about social and environmental issues. People want to know the employment and business opportunities in the project during the construction period.

"Amount of project information flowed to local communities is insufficient and we are not satisfied with whatever information provided to us and access to information is also very difficult for us" (Pokharel, 2020). More focused summary reports should be disclosed so that local people can readily digest and understand, rather than the voluminous technical documents that have been prepared by the development projects (IFC, 2006). For functioning communication, information must flow in all directions; upward, sideways, and downward (Rodriguez, 2017). The project manager must develop a communication plan on whom to communicate when to communicate, what to communicate, where to communicate and why to communicate and through the channel to communicate.

Nepali the Most Preferred Language

Despite the fact, the local communities are dominated by indigenous Rai people who widely speak local dialects, an overwhelming majority of them prefer getting information from the Nepali language. "Though local Rai people prefer speaking their dialects within themselves, they are fine with messages in the Nepali language from the project" (Pokharel, 2020).

No Significant Changes in Use of Communication Medium Over a Decade,

A few decades ago, interpersonal communication was the most widely used source to get new information in the researched area. Over a decade, mediums of communication in that area increased with the availability of TV, Radio, Online, and social media. However, interpersonal communication is also still the second most used source of information regarding project activities. "People are still relying on interpersonal sources. Though the media landscape is changing in our locality, people feel comfortable talking in person" (Pokharel, 2020). Interpersonal discussions are always the most trusted channels for health information for influencing attitudes and behavior (WHO, 2017). Interpersonal communication may be particularly effective in the case of poor and disadvantaged groups living in remote villages where exposure to mass media is limited (Ganju, Bhatnagar, Hazra, & Khan, 2010). Friends and marketplaces are the major sources of communication for the rural poor community (Pandey, Pandey, & Pandey, 2012). Interpersonal communication is still popular at the village level as messages were found to be spread through words of mouth. Encyclopedia of Business recognizes face-to-face communication as the richest communication medium. Despite the development of many mediums of communication with the development of ICT. Face-to-face communication also allows for instant feedback, unlike communication mediums like letters and emails (Fenell, 2017). Face-to-face communication may be necessary for the engagement of citizens in policy debates, mass media channels can be used as lower-cost options to create opportunities for the public to participate in a dialog with scientists (Strekalova, Krienger, Damiani, Kalyanaraman, & Wang, 2018). Personal or face-to-face communication is the best to share project updates and identifies other tools such as telephone, video conferencing, email, and faxes (Sivasankari, 2010). Social Presence Theory of communication assumes that human beings are intuitively tuned towards understanding the physical location of the person with whom they are communicating and that they feel most comfortable during face-to-face communication (Short, Williams, & Christie, 1976).

Radio the Most Recommended Medium

During the study, participants suggested local notices, public meetings, TV, radios, local government, information desk, social mobilizer, social media, electric display to disseminate information regarding project activities as their preferred sources. However, radios are found the most demanded by them especially local radios stations are highly preferred to national radios due to local radios localized contents in news and programs. "Project must use radio as one of the tools to disseminate project information to local project affected people because local radio gives high priority on local issues and cover in details about those issues" (Pokharel, 2020). Similarly, local people are found to prefer public meetings on behalf of the projects to disseminate information to them as the second most preferred channel. Local/community radio provides community members access to required information prioritizing important local issues (Timalsina & Pradhan, 2019). Public meetings also received a high score which shows that in small communities, physical contact is deemed important for dialogue (Johannessen, Flak, & Sæbø, 2012). Local people are interested to get information about local development and concludes that overall radio is an effective medium with great influence in rural areas (GM Media, 2016). The study found that FM radios are the most effective medium of mass communication to disseminate information to rural people (GM Media, 2016).

Conclusions

The purpose of the study is to identify the most effective and suitable means of communication for AHPP-affected people living in MRM during the project construction period. It is concluded that radios, especially local radios, and regular public meetings can be utilized by AHPP to disseminate information effectively to the local people. As Daft & Lengel (1987) puts information richness depends on medium meaning that all mediums don't provide same strengthen and influence in message. Though several communication channels are available in the area, radio is still a powerful medium for communication in rural areas like MRM. Currently, radios and public meetings, and interpersonal conversations are also major sources to get information about the project in project-affected areas. The study concludes that radio (local radios) and public meetings can serve as the most effective communication channel to share information regarding project activities. However, TV, social media, and public notices are still not preferred sources among the local people. The mismatch between communication mediums appropriate for and preferred by local people, and those used by AHPP is the principal factor that creates misunderstanding between both sides. As McLuhan coined 'Medium is the Message' effectiveness of the message depends on the medium. Keeping in view the preference of local people, the project needs to disseminate information most preferably through local radios and public meetings. The project is found to have not providing sufficient information using the appropriate channel which is substantiated by the responses from the survey participants. As the overwhelming majority of local people said getting information from the project is difficult, it is concluded that the project is not providing the required information to locals. The project should enhance engagements with local preferred by the local people and the Nepali language is the most appropriate language to communicate with the stakeholders. This research concludes that the project should disseminate information through Nepali languages mostly through local radios and public meetings for effective communication between project affected people and the project. The project is necessary to review its communication tools keeping in view the public preferences and appropriateness of the mediums in line with the local context.

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Annex I

A Case Interview

Tej Bahadur Pokharel, Chairman of Makalu Rural Municipality, Sankhuwasabha district, Province 1

Date: Chait 7, 2076 (March 20, 2020)

Interview: In-person

Venue: Makalu Rural Municipality-5, Num Bazaar, Sankhuwasabha

Makalu Rural Municipality is the most affected area of the Arun-3 Hydropower Project. Mr. Tej Bahadur Pokharel is the chairman of this Rural Municipality. During the research, an in-person interview of Mr. Pokharel was taken because he represents the voice of the local people as an elected representative. Excerpts of the interview:

How are you getting information about project activities?

People are still relying on interpersonal sources. The media landscape is changing in our locality because people feel comfortable talking in person.

We are getting project-related information through inter-personal communication among local people. Project organize very limited local engagement programs such as public meetings or discussions. There is no formal channel to get information about the project and its activities going in our locality. Getting project-related information is very hard for even people's representatives. The project is operating in our area, but we are not fully aware of what is going on in the project. There are environmental, social, and economic issues to be taken care of by the project. The project has a responsibility to engage local people regularly by setting up a special engagement mechanism and update the local people. Moreover, the project should be more accountable to the local government. We got the project-related information informally through its local staff. The project is not coordinating with the local government. Sometimes, I call the senior officials of the project in case of an emergency. Sometimes, I also visit to project site to have an onsite inspection without the invitation from the project. Otherwise, we will be fully unaware of the project activities which are happening within our Rural Municipality.

How is the flow of project-related information to local people from the project office?

The amount of project information flowed to local communities is insufficient and we are not satisfied with whatever information provided to us and access to information is also very difficult for us"We are not satisfied with the information being provided by the project because it is not sufficient. They are using national channels such as newspapers, national

TV, and other channels to share project information, but local people are not aware of that. The project is not transparent in terms of sharing information.

For better communication with people in this hilly area, which medium is appropriate for the project?

In my view, the project should give high priority to interpersonal communication and regular public meetings with local people to update the project implementation activities and for greater interaction with the people. The project should listen to the local people and note down their grievances as well as make attempt to settle the grievances. I would say, such public meetings will be instrumental for effective communication with local people. The project should also set up an information center maned with regular staff or public relations staff to share project-related information with local people and collect their concerns and grievances. We are ready to cooperate with the project to share their information through the channel of local government such as ward offices and other government units.

Hence, the project should coordinate with the local government, which is the first point of contact of local people to vent grievances. Project officials are found communicating with local people in Hindi, which is not appropriate. They should communicate with the Nepali language, which can be understood by all local people. For immediate release of information, local FM radio is most appropriate here.

Project must use radio as one of the tools to disseminate project information to local project affected people because local radio gives high priority on local issues and cover in detail those issues. However, the project has been using national media for publicity of project-related information which is not accessible to local people. On the other side, local people should also be vigilant about the project activities, their social and environmental impact.

In your opinion how should communication between the project and local stakeholders strengthen?

Effective communication between the project and the local community can help smooth the implementation of the project and strengthen the relationship between them. The project should be always transparent and be ready to share anything with local people or at least local government. Without proper support from the local stakeholders, no project can be successful. The local government is always ready to support project implementation smoothly. The project should be transparent in sharing project-related activities through a medium that is comfortable for local people. Frequent engagement activities such as interactions, public meetings can help effective communication with local people.

Which language of communication is preferable to locals?

Though local indigenous Rai people prefer speaking their dialects within themselves, most of them are fine with messages in Nepali language from the project.

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Use of Short Stories in Language Learning

Purna Bahadur Kandel*

Abstract

This study is an attempt to explore the understanding of English teachers on the use of traditional short stories in language learning and find out the impacts of extensive reading of culturally embedded short stories in consolidating students' language learning. Phenomenological research design was adopted to carry out this study in which 8 English teachers represented 4 from public and 4 from institutional secondary schools were selected from Kirtipur Municipality of Kathmandu district through purposive non-random sampling procedure. In-depth-interview and classroom observation were used to collect data for this study. The findings of this study show that the language functions and vocabulary could be improved through short stories; language skills could be cultivated with the help of reading short stories; higher order thinking skills are developed reading short stories; and they would get entertainment, motivation and refreshment.

Keywords: *Traditional short stories, culturally embedded, phenomenological, language functions, and extensive reading*

Introduction

Traditional short stories are the main resources for English as second/foreign language (ESL/EFL) learners to improve their all-round language learning. Traditional short stories are defined as a brief prose narrative regarding the adventurous stories of men, gods, demons, accounts of daily events, the jokes and gossips with an intense episodic anecdotal effect (Azhikode, 1977). It is argued that children who have read short stories can develop more sophisticated language structures, accumulate more background information and have more interests in learning to read (Bower, 1976; Chomsky, 197; Cohen, 1968; Durkin, 1966 as cited in Morrow, 1985). Young learners are to be provided with reading materials to read pleasurably at their own level as many books as they can without the pressure of testing and marking. High interest story books provide a foundation for language learning which goes a long way to bridge the gap between L1 and L2 learning contexts. Green and Brook (2000, as cited in Melissa et al. 2016) argue that "stories are encoded through a cognitive pathway that often leads to different outcomes than argument or environ" (p. 239). The plots of the short story help young children to be very critical and creative. Rocha (2005) argues that use of short stories in language teaching help the learners develop their higher

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order thinking skills, such as application, analysis, and evaluation. They can grasp content knowledge, vocabulary, and grammatical pattern very smoothly if they keep on reading a massive number of short stories. According to Bloom's taxonomy (1956) there are six dimensions of cognitive process, viz. remembering, understanding, applying, analyzing, evaluating, and creating. Bloom's taxonomy can be categorized into higher order thinking skills and lower order thinking skills. Analyzing, evaluating and creating are known as higher order thinking skills whereas remembering, understanding and applying are called lower order thinking skills.

In course of reading each of the characterization, they imagine as if they are themselves playing the roles of the character in the story. More importantly, the faculty of wonder will be advanced by reading highly detective and suspicious short stories. Good story books provide strong intrinsic motivation for children. These types of books with fascinating stories put emphasis on meaning rather than form (Elley & Mangubhai, 1983).

In fact, young learners are socialized through the reading of the different types of traditional and modern short stories. Children can be socialized through extensive reading of traditional short stories (Bell, 2001). Some of the allegorical short stories help them to be socialized through the personified characters. The young learners prefer reading such allegorical short stories which are full of fun, humor, and tricky episodes. The young learners are those children who have been studying at school level. In extensive reading, the learners are given sufficient time to read as many books as they can without caring for the contents and aspects of language, such as vocabulary, pronunciation and grammar. Second language learning can be more effective if the learners are motivated to read short stories since they are easy, short and interesting with a few characters and single plot. Furthermore, they can read a short story in a single sitting. They can read not only for information and knowledge, but also for entertainment. The nature of extensive reading will vary with students' motivation and institutional resources in which they can read a large quantity of materials either short stories or novels, newspaper and magazine articles or other professional reading. The culture of reading refers to students' engagement on reading individually and independently (Akindele, 2012). Reading culture of short stories helps the learners become competent in using English language to share their ideas with their friends and teachers in the class. One of the fundamental conditions of the successful extensive reading is that students should understand the reading materials comfortably and delightfully.

The students do not pick up all of the information and data that are available in the short stories; however they subconsciously internalize vocabulary, spelling, mechanics, grammatical patterns and meaning. Therefore, the subject matter of reading materials should be highly fascinating and relevant for the young readers since they are pleasure seekers rather than reality oriented. The interests and background knowledge of the readers play a vital role to comprehend at a reasonable rate and keep on involving them in the reading materials.

Extensive reading of short fictions either traditional or modern ones provides the young readers with required input for good writing (Kadel, 2020). Reading and writing skills are complementary. If the learners are exposed to relevant ample reading materials, they will internalize vocabulary, language functions, and aspect of grammar subconsciously along with the contents of the text thereby enhancing mechanics, aspect of grammar, coherence, cohesion, topic sentences and supporting sentences which are the components of writing skills. These inputs should be contextually meaningful and comprehensive so as to embrace them in their writing skills. The reading inputs should be relevant and interesting to their everyday activities. Furthermore, extensive reading helps the L1 and L2 learners in developing language skills and language functions. Rao (2008 as cited in Kadel, 2020) argues that the principles of extensive reading are improvement of the features of writing, developing vocabulary, and grammatical structures. Reading short stories help the second language learners increase vocabulary which is deemed as "building block" of a language (Amirian & Heshmatifar, 2013 as cited in Ge, 2015). In fact, extensive reading of short stories facilitates the young learners to internalize new vocabularies and new syntactic patterns of the target language unconsciously. English as a second language (ESL) and English as a foreign language (EFL), learners need a certain amount of vocabulary in the target language in order to learn language skills and aspects of language effectively (Nation, 2001, as cited in Ge, 2015). Vocabulary is regarded as the flesh of any language without which language cannot be acquired. Reading the traditional and modern short stories can provide them with adequate number of new vocabularies of the target language.

There are four genres of literary text, viz. poem, drama, fiction, and essay. A literary text can stimulate the ESL/EFL learners in the language acquisition process by providing them authentic context. In addition, it provides them the real world experiences through the relationships between people and society (Kirkgoz, 2012). A fiction includes novels and short stories. Short stories can be used as a source of input, a powerful foundation for developing creative writing for ESL/EFL learners since short stories provide them insight and make them think in a more imaginative way. Broadly speaking a short story can be read in a single sitting within from half an hour to 3 hours with approximately less than half dozen of characters.

There are two types of short stories, viz. modern short stories and traditional short stories. Abrams (2000) argues that traditional short stories comprise myths, legends, fables, parables, fairy tales and folk tales. Asia is the home of innumerable short stories right from days of Vedic and earlier civilizations like Hebrews, the Chinese, the Hindus, the Greeks and Arabs who have rich culture of storytelling (Azhikode, 1977). Upanishads, Itihasas, Purans, Buddhist Jatakas, Panchatantra of BishnuSarma, Brihatkatha of Gunadhya, Kathsaritsagara of Somadeva and Dasakumaricharitha of Dandin are to be considered as the great repositories and reservoirs of tales (Azhikode, 1977). According to Lazar (1993), the main reasons of including short stories in the second and foreign language learning syllabus are: as follows:

- They are very motivating.
- They are authentic materials.
- They have general educational values.
- They are found in many syllabuses.
- They help students to understand another culture.
- They are stimulus for language acquisition.
- They develop students' interpretative abilities.
- Students enjoy them and they are fun.
- They are highly valued and have a high status.
- They expand students' language awareness.
- They encourage students to talk about their opinions and feelings.

Short stories are the powerful sources to help the ESL/EFL learners consolidate and practice grammar, vocabulary, values and beliefs (King, 2001). The student-centered technique can be employed in course of unfolding the series of activities, such as setting, plot, and characterization while teaching and learning short stories. The miraculous and magical advancement of ICT brings ample opportunities to share the teaching and learning materials for the learners. The young learners can have access of any type of digitalized short stories if they are online at home. They can share hard copy of short stories, and animated form through the digital engines, such as YouTube, Google scholar, Science hub, etc. ICT is a diverse set of technological tools and resources used to communicate, to create, disseminate, store, and manage information (Alkamel & Chouthaiwale, 2018). The learners can use ICT in exploring, collecting and downloading, sharing the short stories for their learning.

Objectives of the Study

The objectives of this study were as follows:

1. To explore the understanding of English teachers regarding the use of traditional short stories for language learning.
2. To find out the impact of extensive reading of culturally embedded traditional short stories in consolidating students' language learning.

Methodology

This study is based on phenomenological research design. Critical perspective is introduced to stimulate teachers' perceptions on the language learning through reading short stories. Eight English teachers who have been teaching in secondary level were selected from 4 community and 4 institutional secondary schools located in Kirtipur municipality of Kathmandu district since they are pretty convenient for data collection. The rules and regulations as well as mode of teaching and learning are different in the public and institutional schools. Moreover, 8 English teachers at least one English teacher from each public and institutional school were selected through purposive non-random sampling procedure as a sample for this study. In-depth-interview and classroom observation were used as tools to collect data.

In order to maintain the confidentiality and anonymity, respondents were given pseudonyms as T1, T2, T3, T4, T5, T6, T7, and T8. The interviews were recorded and transcribed in English. The guideline questions were prepared for administering in-depth- interview to the respondents. The recorded interviews were transcribed into written text. To maintain the trustworthiness and authenticity of the raw data, member check was used (Cohen, Manion, & Morrison, 2018). The human rights of each respondent were respected and appreciated in course of conducting the in-depth-interviews with the respondents. The confidentiality and anonymity were maintained in this study.

Results and Discussion

Five themes were developed based on elicited data from the respondents in this study.

Improve Language Function through Short Stories

It is very advantageous to incorporate simple short stories like fables, folk tales, and fairy tales in English curricula of basic level in order to help the students acquire English language for the children. If the learners of this level are prescribed a substantial number of such short stories in their syllabuses, they can acquire English effectively and naturally as their L1. I have observed eight classes of English teachers regarding English Language Teaching (ELT) situation in Kirtipur Municipality. I found that majority of English teachers followed Grammar Translation (GT) method and structural approach while teaching English as EFL. One of the respondents T2 argued that

> the existing English curricula of basic level should be revamped in such a way that even the learners can be motivated to read the prescribed course books; but they are to be pressurized to read each topic every day due to the lack of appropriate contents in the syllabus. If the prescribed contents of course syllabuses are available in the internet, they can read on line as well as off-line by downloading them.

It is argued that short stories are self-motivating with full of pleasure and fun to study (Lazar, 1993). This is the age of Information Communication Technology (ICT), so learners should not be deprived from ICT. They should be allowed to play with ICT in order to develop the language functions through simple short stories. The roles of characters in the short stories help them familiarize with the language functions. Even the subject teacher can provide them such stories as much as possible to develop language functions like request, order, suggestion, make offer, describe, etc. The EFL learners cannot acquire language functions through the GT methods and other methods which were developed in Europe and America.

In this regard, one of the respondents T4 claimed that "if the learners are provided electronic version as well as hard copy of such short stories which resemble their cultures, they can learn language functions as they acquired their home language". The culturally embedded short stories provide the young learners with the real world experiences through the relationships between people and society (Kirkgoz, 2012). The curriculum designers should take into account that culturally integrated teaching items are very facilitating to acquire the language functions for ESL and EFL learners. In this regard, reading short stories can help the young learners develop more sophisticated language structures, accumulate more background information of the target language and ignite more interest in learning to read (Bower, 1976; Chomsky, 197; Cohen, 1968; Durkin, 1966 as cited in Morrow, 1985).

Cultivate Language Skills through Short Stories

Culturally embedded traditional short stories facilitate the young EFL learners to develop their language skills. In this regard, one of the respondents T6 asserted that "extensive reading of short stories helps the young learners develop their four language skills, viz. listening, speaking, reading and writing skills". Particularly, reading of short stores assists them in developing writing skills. Having read huge number of short stories, they would be familiar with using mechanics, such as colon, semi-colon, comma, quotation marks, and signs of exclamation and interrogation appropriately. If the learners get substantial exposure to reading of short stories through electronic as well as written versions, they can develop language skills, viz. listening, speaking, reading and writing skills.

In the similar vein, T3 argued that "readings of short stories really make the students exciting and refreshed. In addition, they prefer to share their own feelings and experiences to each other like the characters in the stories which promote their language skills intuitively". The animated short stories help them consolidate their listening and reading skills. More importantly, reading of short stories really benefits the young ESL learners to develop their writing skills.

Enhancing Higher Order Thinking Skills through Short Stories

Short stories are essential for the young children to develop their metacognitive and cognitive abilities**.** According to Bloom's taxonomy (1956), analysis, evaluation and creation are the higher order thinking skills which are the main objectives of prescribing the curricula of basic levels. Young children can have ample opportunities to develop their higher order thinking skills through readings of simple short stories. In this regard, one of the respondents T5 stated

> If the young children are prescribed appropriate short stories in their courses, their analysis, application and evaluation abilities can be developed through reading of fairy tales, folk tales, fables etc. Sometimes, mythological short stories are very useful for their cognitive development. They can apply the tricks, ideas, and intelligences in their day to day lives as the character applies in the critical situation in the short stories.

In fact, young children are very smart enough to copy and apply any behavior and action which they have read and viewed in the movies and books in their practical life. The next participant T7 stated

> I think the subject teacher should provide the locally available short stories for the children to read during leisure period at school. They are found in the form of oral but not in written version. If such oral short stories are to be shared among them, they are very useful to develop their higher order thinking skills.

The traditional ELT methods and techniques emphasized to develop only the lower order thinking skills, such as, memorization and synthesizing the contents. Extensive reading of short stories help the learners develop their critical and creative thinking skills. In this regard, Lazar (1993) asserts that the short stories help the young learners in developing their interpretative abilities.

Provide Entertainment, Motivation and Refreshment

The young learners prefer to learn through pleasure and entertainment. Particularly, animated short stories are narrated humorously and artistically. The inanimate characters are given the human attributes in the allegorical short stories which are full of pleasure and exciting. In this regard, T4 argued :

> The learners of basic level are spellbound while watching animated short stories and they are more excited to read simple comprehensive folk tales which are familiar to their culture and tradition. The short stories are to be made one of the important parts and parcels of the English curricula of the basic level. Even the rowdy and naughty students pay attention towards the plot and roles of each character in the story.

It can be inferred that short stories are the main resources for refreshment and pleasure to the ESL EFL learners. There are a considerable numbers of oral folk and fairy tales of each indigenous language and culture. In this vein, one of the participants T8 stated :

> The syllabus designers should take into account of incorporation of locally available short stories in the syllabuses of basic level to help the learners acquire target language smoothly. The locally available short stories can be translated into English focusing on the proficiency levels of the learners.

Short stories are full of motivating and interesting to read. The students feel enthusiastic to read the each incident in the story. In this regard, Lazar argues (1993) that learners are full of fun and humor while reading the short stores.

Improve Vocabulary and Language Aspect

Teaching and learning of any short fiction facilitates the ESL/EFL learners so as to acquire target language as their L1. Furthermore, reading of short stories helps young learners familiarize the various aspect of socialization as well as social phenomena of different places of different ages. In this regard, one of the respondents T5 claimed:

> If the ESL/EFL learners are provided with latest traditional and modern short stories, they can read and watch through search engines of internet, such as Google, Google scholar, Wikipedia, libgen electronic library genesis etc. thereby acquiring substantial amount of vocabulary items since they are used and exposed to them contextual situation in the stories.

Literary texts are the best way to teach and learn language particularly vocabulary items of target language to ESL/EFL learners since vocabulary items are flesh of any language. In fact, Reading short stories help the second language learners to increase vocabulary which is deemed as “building block” of a language (Amirian & Heshmatifar, 2013 as cited in Ge, 2015).

Grammar of English language can be developed through short stories in the curricula of the basic level specifically from four to eight grades since some of indigenous learners are taught through their mother-tongues up to grade three in mother tongued based multilingual education. Short stories are the powerful resources to help the ESL/EFL learners to consolidate and practice grammar, vocabulary, values and beliefs (King, 2001).

Conclusion

Traditional short stories are self-motivating materials which provide the young ESL/EFL learners with fun and pleasure while reading them. If the young learners develop extensive reading culture through culturally embedded short stories, such as fables fairy tales, folk tales, and parables which help them develop their cognition and metacognition. Learners' higher order thinking skills can be developed through the reading culture of supernatural and allegorical short fiction during their leisure time. ESL/EFL learners can develop all the language skills, vocabulary, grammar and language functions of the target language effectively.

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Double Consciousness in Hanif Kureishi's *The Black Album*

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Abstract

This article throws light on the issue of identity and Double Consciousness which creates traumatic effects on the psyche, identity and culture of Shahid, the representative of South Asian Immigrants depicted in Hanif Kureishi's The Black Album in Britain. In The Black Album, Shahid is depicted as a South Asian British Muslim who looks at himself from the eyes of the White British and he finds two-ness in himself, which is similar to W. E. B. Du Bois' theory of Double Consciousness that "is the sense of always looking at one's self from the eyes of others" (2). So, the article reveals the double consciousness of Shahid, the protagonist who carries hybrid identity for having British White mother and Pakistani Muslim father. Because of being a South Asian Muslim immigrant living under the hegemony of White Supremacy in Britain, he experiences Double Consciousness, which causes his inferiority complex, lack of self-esteem, rootlessness, in-betweenness and fragmentation of identity. Thus, the article deals with the Double Consciousness within the binary opposition between the East and West, Islamic Fundamentalist and Western Liberalism, and Pakistani Identity and British Identity. According to the theorists Homi Bhabha, Edward Said and Frantz Fanon, the colonized people who become immigrants in the postcolonial era suffer from identity crisis and double consciousness as they face segregation, racism, discrimination and various other forms of Othering.

Keywords: *Double consciousness, Fundamentalism, Liberalism, Hybrid identity, Rootlessness, In-betweenness, Othering*

Along with the migration of the South Asian Muslims to the UK in the post-war era, they lose their national identity they had at the home land and carry different identities such as being Muslims, immigrants, South Asians, colonized, being racially inferior to the Whites and having the sense of Double Consciousness while living in the diaspora. This article deals with the causes of the protagonist, Shahid's Double Consciousness such as racism, being immigrant, being South Asian Muslim and being the colonized one and its consequences such as lack of self-esteem, inferiority complex, dual identity, rootlessness, in-betweenness and fragmentation of identity that weaken Shahid's identity in Hanif Kureishi's novel *The Black Album*. On the one hand, the article shows how the

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novel deals with the binary oppositions East Vs West, Islamic Fundamentalism Vs Western Liberalism, White Europeans Vs Brown South Asians and the Colonized Vs the Colonizer. On the other hand, the article mainly focuses on Shahid's identity crisis because of Double Consciousness and his attempts for negotiation. The article revolves round the concept of Double Consciousness, a postcolonial theory which was first coined by W.E.B. Du Bois who has used it to show inequality and injustice shown to the Blacks in America and which becomes suitable to show how South Asians are also discriminated in Britain. In his book, *The Souls of Black Folk*, Du Bois writes his theory, "It is a peculiar sensation, this double consciousness, this sense of always looking at one's self through the eyes of others, of measuring one's soul by the tape of a world that looks on in amused contempt and pity" (8). It means the condition of the Blacks being both the African and the American, which indicates the marginalization of the Blacks by the Whites. However, this article shows how Double Consciousness weakens the South Asians' identity in Britain.

The Black Album, Hanif Kureishi's second novel, which was written in 1989 and was published in 1995, revolves round Shahid, a British Muslim of Pakistani descent whose sense of Double Consciousness is caused by growing racism in Britain. He is depicted as a second generation immigrant who is brought up in a multicultural and liberal environment in Britain. Since he belongs to a middle class British family having Pakistani Muslim father and White British mother, biologically and culturally he carries a hybrid identity. However, he faces lots of humiliation throughout his life for being a hybrid and knowing the importance of being a White. In *The Black Album*, Kureishi writes what Shahid says:

> Everywhere I went, I was the only dark-skinned person. How did this make people see me? I began to be scared of going into certain places. I didn't know what they were thinking. I was convinced that they were full of sneering and disgust and hatred. And if they were pleasant I imagined they were hypocrites. I became paranoid. I couldn't go out. I knew I was confused and … fucked up. But I didn't know what to do. (10)

It indicates how as racism victimizes non-whites in Britain, he has been humiliated since his childhood because of his ethnicity. Such racial prejudices give birth to the rise of Islamic Fundamentalism which is represented by Riaz, his Muslim friend in the novel. Likewise, the novel depicts another character Deedee Osgood, a White liberal who is Shahid's young Cultural Sudies lecturer in his college. Shahid's life is influenced by Riaz, the representative of Islamic Fundamentalism and Deedee, the representative of Western Liberalism. So, the binary between Islamic Fundamentalism and Western Liberalism is caused by racism, which the novel reflects. Kureishi shows his hatred towards racism, which is supported by Jago Morrison's statement " Clearly *The Black Album* is written as a text against racism, which shows both racism's causal violence and the conditions of ignorance and material resentment out of which it arises" (190) in *Contemporary Fiction*. Anthony Mills' comment

"In some ways *The Black Album* portrays fundamentalism as a means of fighting against the racism that is inherent in British society" (32) is relevant here. The problem that racism is inherent in the British liberal society is not only pointed out by Kureishi in his novel but also by different critics and theorists as the idea worth remembering and mentioning, so they raise the issue of racism and deal with it. DuBois's idea "The Problem of the twentieth century is the problem of the color-line,- the relation of the darker to the lighter races of men in Asia and Africa, in America and the islands of the sea" (15) apparently shows growing racial conflicts between Asians and Americans, and Africans and Americans, but in totality such racial conflicts are observed throughout the World. Wherever and whenever racism is observed, racial equality and justice can't be experienced and observed. In SOCIOLOGY AND THE THEORY OF DOUBLE CONSCIOUSNESS, karida Brown writes:

Du Bois's theory of Double Consciousness—the phenomenological description of the self-formation of racialized subjects—shows that in a racialized society there is no true communication or recognition between racialized and racializing subjects. The racialized is forced to see him or herself through the eyes of the racializing, a group that does not recognize the racialized's humanity, while the racializing are blind to their own position and participation in the racializing system. (245)

Because of Double Consciousness, the Whites develop superiority complex, whereas Africans or Asians develop inferiority complex, which gets reflected in *The Black Album*. Chill, Shahid's elder brother who embraces Whiteness and has fully adopted western values shows disgust towards Pakistani society. Kureishi shows how Chill resents Pakistani traditions in the following lines:

You see them, our people, the Pakis, in their dirty shops, surly, humorless, their fat sons and ugly daughters watching you, taking the money. The prices are extortionate, because they open all hours. The new Jews everyone hates them. In a few years the kids will kick their parents in their teeth. Sitting in some crummy shops, it won't be enough for them. (201)

Chill's hatred towards Pakistanis despite being a descent from Pakistan is because of White Supremacy which is caused by racism.

One powerful reason why Shahid has Double Consciousness is because he is a South Asian Muslim or a Pakistani who represents the colonized ones. The migration of the colonized to the land of colonizers is mainly observed as a trend of migration in search of better education, job opportunities, social security, quality life and other benefits in the post-war era. The Whites represent the colonizers, whereas the South Asians and Africans represent the colonized. As a result, the conflict between the colonizers and the colonized which has been taking place even after decolonization is reflected through the Postcolonial novels such as *The Black Album*, *The Reluctant Fundamentalist*, *The Mimic Men*, etc. In *Critical*

Theory Today, Lois Tyson writes, " Postcolonial theorists often describe the colonial subject as having a double consciousness or double vision, in other words, a consciousness or a way of perceiving the world that is divided between two antagonistic cultures: that of the colonizer and that of the indigenous community" (368). Tyson further says, "Double consciousness often produced an unstable sense of self, which was heightened by the forced migration colonialism frequently caused..." (368). Tyson's views on Double Consciousness clearly indicate a sense of insecurity of the self or the identity of the colonized, which becomes clear from the characters such as Shahid, Riaz etc. in *The Black Album*. In order to explain the conflict of postcolonial identity in the colonized people, Homi K. Bhabha uses hybrid identity, which also causes Double Consciousness. According to Bhabha, the colonizers dominate the colonized ones by imposing their culture upon the colonized ones. In his book *The Location of Culture*, Bhabha expresses his views on hybrid identity:

Colonial hybridity is not a problem of genealogy or identity between two different cultures which can then be resolved as an issue of cultural relativism. Hybridity is a problematic of colonial representation and individuation that reverses the effects of the colonialist disavowal, so that other denied knowledge enter upon the dominant discourse and estrange the basis of its authority-its rules of recognition. (114)

Bhabha's idea of hybridity suggests that cultures, which are a part of an ongoing process, come through the hybridizing processes. Hence, he suggests that liberal western cultures must view themselves through the postcolonial perspectives as Shahid and Deedee do in *The Black Album*. According to Marc Black, "There is a connection between Frantz Fanon's work and W. E. B. Du Bois' concept of double consciousness" (393). In his book *The Black Skins, White Masks*, Fanon says the colonialism dehumanizes the natives. So, the Blacks put the White Masks on their black bodies due to their Double Consciousness. Double Consciousness should be taken as a positive force too for the strong survival negotiating with the host culture in the third space as Kureishi shows through his protagonist, Shahid in *The Black Album* ultimately. According to Rutlegde Dennis, Paul Gilroy considers Double Consciousness as a positive force. Dennis writes about Gilroy's *The Black Atlantic (1993)*, "Modernity and the double consciousness have joined to produce something revolutionary in Western ideological, political, and philosophical thought: the formation of racial mutation and hybridity" (22). It even shows that Gilroy differs from Du Bois since Du Bois regards Double Consciousness as a destructive force to weaken and destroy the identity of the Blacks or the colonized ones, whereas Gilroy regards it as a creative force which can help the Blacks/colonized/the immigrants for revolutionizing in Western philosophy, education, and politics for strengthening their identity.

On the one hand, colonialism causes Double Consciousness in the immigrants like Shahid. On the other hand, Double Consciousness causes the state of in-betweenness in the immigrants. Shahid's mental dilemma gets reflected in his saying "I knew I was confused, and ...fucked up. But, I didn't know what to do" (10). Shahid can neither abandon his Muslim friends such as Riaz, Chad and others nor his White beloved, Deedee who is his college lecturer as well. Riaz convinces Shahid to fight for Islam reminding him the importance of being a true Muslim, whereas Deedee tries to convince him to be liberal escaping from the influence of the Muslims or Fundamentalists. So, Shahid is between Riaz, the representative of the Islam Fundamentalism and Deedee, the representative of Western Liberalism. Mills comments on the novel showing Shahid's in-betweenness as:

However, Shahid also meets the persuasive and convincing Riaz, the leader of a militant Islamic group who lives in the same building as him. Riaz preaches that the West, with its decadent philosophies and its corruption is destroying the purity of Islam, and Islamic youth in particular. He insists that the western world is sinking into a morass of evil and that it is the duty of all Muslims to resist this and follow the teachings of the Koran. The conflicting attractions of these two influences create the main tension in the novel. Deedee wants to turn Shahid away from the influence of the Muslims. She is more interested in the hedonistic pursuit of pleasure and she has little time for the constraints of a strict religious life or belief. Riaz, on the other hand, demands that Shahid should focus on the insult that he feels Islam has received "from the author of *Midnight's Children."* (Salman Rushdie's name is never actually mentioned and neither is the title of *The Satanic Verses.)* (34)

Thus his dual identity of being a Muslim and a Liberal Westerner; a Britisher and a Pakistani; and a South Asian and a European confounds him and he is between his two identities. However, he fails to embrace either one throughout the novel till the last part of the novel when he negotiates with the Liberalism. Sahel MdDelabul Houssain and Rajni Singh agree to other critics' view of showing Shahid's dual identity and write, "He is a constant juggle between two tropes pulled in complete opposite directions, the clique of radical Islamic fundamentalism, led by Riaz and company, and on the other, the hedonistic pursuit of life engrossed in love, sex, drug and rave by his liberal minded teacher and lover Deede" (127). Kureishi writes how Shahid's self is divided:

His own self confounded him. One day he could passionately feel one thing, the next day the opposite. Other times provisional states would alternate from hour to hour; sometimes all crashed into chaos. He would wake up with this feeling: who would he turn out to be on this day? How many warring selves were there within him? Which was his real self? (147)

Shahid's division of self can be supported by Salman Rushdie, too who writes in *Immaginary Homelands*, "sometimes we feel that we straddle two cultures; at other times, we fall between two stools" (15). M. Mohankumar regards it as Shahid's state of oscilation as "In *The Black Album,* Kureishi maintains the neutral stance of Shahid, who straddles between fundamentalism and liberalism" (152).

The concept of Eurocentrism is also a cause that creates Double Consciousness in Asian or African immigrants in Europe or America. According to Eurocentrism, European culture or American culture is the standard or universal culture which is used to judge other cultures in literary works. Tyson, argues, “Today, this attitude- the use of European culture as the standard to which all other cultures are negatively contrasted- is called Eurocentrism” (367). Because of this reason, non-European culture is regarded as inferior to the European or British or America culture. Hence, the colonizers are regarded as superior, whereas the colonized are regarded as inferior, which is a form of othering. Tyson writes, “Another example of Eurocentricism is a specific form of othering called orientalism, analysed by Edward Said, which has been practiced in Europe, Britain, and America” (367). According to Said, the Western invention of Orientalism is to show their hegemony upon the East. Said’s definition of Orientalism is : “Orientalism is a style of thought based upon an ontological and epistemological distinction made between the Orient and (most of the time) the Occident” (2). Said’s this theory is used in different sectors to show the distinction between the East and the West. Unlike Shahid, Chad is a strict Muslim like Riaz. Chad who is aware of Eurocentricism and Orientalilsm knows the identity crisis of British Muslims. Therefore, he tries to convince Shahid to work for the empowerment of them in place of merely reading books. Chad’s views are expressed by Kureishi as: “It’s true, people in the West, they think they’re so civilized an’ educated an’ superior, and ninety percent of them read stuff you wouldn’t wipe your arse on” (21). Western liberalism in the sense of sexual freedom and taking drugs is unlike Asian culture. Despite the fact Deedee is an adultress and drug-addict unlike a cultured Muslim lady, Shahid not only falls in love with her but also gets influenced by her to embrace Western culture, which reflects the influence of Eurocentrism. When people have inferior complex and Double Conscious, they are in a mental dilemma. Mohan kumar critiques Shahid’s in-between state like this:

Deedee is as enchanting as a sorceress and she speaks of drugs, Pop music and wine which Shahid’s mother considers as “wrong things” (56). The friendship of Deedee and the life of London make him transformed into a Londoner. At the same time, he believes that he is strongly indebted to the doctrines of God’s work. He often oscillates between morality and immorality, fundamentalism and liberalism. He is unhappy that he loses the life of spirituality, due to the sorcery of Deedee. Deedee regrets for taking Shahid where there are only whites. She is sad that she does not have children while her friends have. She reasons out her adultery. (151)

Eurocentrism or White supremacy creates the binary between the colonizers and the colonized; the superiority complex and inferiority complex; the West and the East/Rest; the Whites and the Non-whites; the cultured and the uncultured in such a way that the immigrants in the West from the East/Rest develop Double Consciousness and face different problems of identity crisis as postcolonial writers such as Hanif Kureishi, Anita Deshai, Kiran Deshai, Monica Ali, Mohsin Hamid, Manjushree Thapa, Buchi Emecheta, Salman Rushdie, W. E. B. Du Bois, Tony Morrison, Maxine Hong Kingston and many more show in their writings.

According to Ashcroft, Bill, Gareth Griffiths and Helen Tiffin, the clash between the indigenous people is because of the dominance of Western culture upon the native culture. *The Black Album* shows the clash between the Muslims such as Shahid and his Muslim friends rather than Deedee and other Whites. Although Shahid is between Islamic Fundamentalism and Western Liberalism throughout the novel, his Muslim friends' act of burning the book (the name not mentioned but Salman Rushdies' *The Satanic Verses*) irritates him in such a way that he happens to embrace the White Supremacy or Western culture as Nazneen, the protagonist of Monica Ali's *The Brick Lane* does. Shahid's question to Riaz "Would you kill a man for writing a book?" indicates his being a liberal like his beloved White Deedee. Shahid's negotiation with Western Liberalism is similar to Samir Dayal's view on Double Consciousness: "Double consciousness need not be conceived in the restricted sense in which W. E. B. Du Bois casts it" (48).

Akram Salma et al. point out the fatal consequences of Double Consciousness in the formation of identity of colonized immigrants in the West. They claim, "It is creating dangerous effects on the psyche, culture and identity of colonized people. The blending of two entirely different cultures has given birth to serious identity crisis and fragmentation in the present time" (23). Thus, the blending of host culture and foreign culture causes Double Consciousness in the immigrants, which ultimately degrades and destroys their identity in the host country.

Thus, on the one hand this article explores Double Consciousness in Shahid, a Pakistani Muslim immigrant in Britain who represents not only Pakistani Muslims but also South Asians or Orients, which reflects his identity crisis. On the other hand, the article deals with the issue of identity crisis showing the dangers of British Muslim violence. Kureishi who is highly influenced by Western Liberalization makes *The Black Album* very didactic. So, his novel seems to remind his fellow British Muslims the importance of racial solidarity and the dangers of religious fundamentalism giving the instance of book burning issue of Salman Rushdie's *The Satanic Verses*. The idea that literature is a mirror of human life is clear from the novel as it unveils the inherent identity conflicts between the South Asian Muslims and Whites in Britain. The novel revolves round the state of in-betweenness of Shahid, which is caused by his Double Consciousness.

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Magical and Mystical Aspects in Nepali Manuscript Illuminations

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Abstract

Nepali Manuscript illuminations are traditional miniature paintings found in religious manuscripts, including Prajnaparamita, Pancaraksa, Shivadharma, Visnudharma, and Devimahatmya. The religious manuscripts narrate mythical events in verbal texts and illustrate mythical characters and their actions simultaneously. The forms, figures and activities of the characters are symbolic, magical and mystical. The paintings present divine and supernatural characters in their spectacular feats of real life. The artworks represent the characters and events of Hindu and Buddhist myths. Despite the presence of magical and mystical elements, the visual narratives teach moral lessons to the real people of the real world. The symbols signify something else beyond the represented visuals. The miniature paintings motivate the readers and viewers for reading and learning by telling interesting stories. Presentation of strange and unusual characters and events renews viewers' perception providing delight while suggesting ethical values of the society. The presentation through magical and mystical characters and actions conveys moral lessons in aesthetic manner. This article traces the magical and mystical features of Nepali manuscript illuminations and attempts to throw light on their significance.

Keywords: *Manuscript illuminations, symbolic characters, myth, religious harmony*

Introduction

Paintings have been a part of our culture ever since humans initiated celebrating festivals and ceremonies in their primitive communities. But the earliest Nepali painting ever found is in the *Prajnaparamita* manuscript dated 1015 A. D. (Pal 1978, p.12). Manuscripts are handwritten religious texts which the artists, writers or priests copied and illustrated with drawings and paintings related to the myths in the texts. They wrote manuscripts on palm leaves. Later, the paper took place of palm leaves after the thirteenth century. Pictures are at the center of the page, and the verbal texts are on both of sides of the visual composition. There are decorative patterns and floral designs along the borders (Pal 1978, p.65). In some manuscripts, the text is at the center and the pictures are at the sides of the page. Few manuscripts present paintings

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on one page and text on the next. Miniature pictures are also found on the covers of the manuscripts. The paintings appear in both Buddhist and Hindu manuscripts.

Prajnaparamita, *Pancaraksa, Dharanisamgraha* and *Gandavyuha* are Buddhist manuscripts that have been illustrated with miniature paintings. Buddhist manuscripts narrate the life of Buddha and present the portraits of *Bodhisattva*. Hindu manuscript illuminations are in *Visnudharma, Bhagavata Mahapurana*, *Shivadharma*, the *Ramayana* and *Devimahatmya* manuscripts. These manuscripts represent Hindu gods and goddesses like Shiva, Vishnu, Durga and associated narratives from the myths (Dwivedi 1982, p.30).

These compositions are magical in the sense that there are supernatural characters, and some strange events take place in the picture that we cannot see in real life (Pal 1975, p.49). For example, Lord Vishnu takes the incarnation of fish. Here the fish is the god. These works are symbolic, that is, in the composition, we can see a figure that signifies something else beyond the visible image ((Kramrisch 1964, p.46). In some cases, the significances are not presented overtly. Such images are the symbols. For example, the fish symbolizes Lord Vishnu. The painting presents the picture of fish, but the figure of the god is not there. We must guess the significance of the symbols.

The compositions in the manuscript are didactic, that is, they teach moral lessons to the viewers (Pal 1985, p.50). The artworks, for instance, explore the theme of sin and punishment. Viewing these works, we learn the lesson that we should not commit sin; we try to correct ourselves. Some of the paintings are anthropomorphic, that is, the nonliving things or animals appear, act or behave like human beings. The tortoise, for instance, behaves like a human being at the time of churning the ocean for nectar in *Visnudharma* manuscript painting.

Research Methodology

The research area is Nepali manuscript illumination that has been explored emphasizing magical and mystical aspects and their significance in the artworks. This research is qualitative, for it analyzes and interprets the artworks to support the thesis statement of the study. Since the study derives the thesis statement based on available evidences and examples, it uses an inductive method for supporting the argument. The same artwork may have multiple interpretations. The researcher has used secondary sources like books and articles to create the background of the study. The manuscripts paintings are the primary sources under scrutiny in this research.

Analysis and Interpretation of Manuscript Paintings

Nepali religious manuscript illuminations are magical, didactic and anthropomorphic. The paintings impart ethical values through the visual narration of mythical texts. The copresence of Buddhist and Hindu characters, figures and images in the compositions presents the religious harmony between these two different faiths. This section of the paper attempts to trace these contents in the visual compositions and tries to throw light on their significances. *Visnudharma* manuscript paintings dated 1047 present Lord Visnu's ten incarnations. According to Hindu myths, the deity takes incarnation to save innocent individuals and minor gods to restore order in the universe destroying evils and demonic nature. The concept of taking incarnation itself is magical and mystical. It is difficult to see and experience. This demands faith and imagination for acceptance. Nevertheless, the interpretation of the magical features in the metaphors and analogies reveals the pragmatic values of the artworks. The visual compositions of the ten incarnations present the moral lesson about the consequences of the sin. The artworks make viewers aware of these ideas.

The fish represents the incarnation of Lord Vishnu as a fish that protects the world from floods and drowning. The fish is the personification of the god. Because of this picture and myth, people worship the fish as the lord Vishnu and an auspicious symbol in ritual. The respect for the fish represents respect for life, water and nature. The tortoise is the second incarnation of the god that saves the mountain from drowning while gods and devils are churning the ocean for nectar. The anthropomorphic behavior of the tortoise is magical. The tortoise understands the critical situation and acts on time. The incarnation of the god in the form of boar saves the earth which has been drowned in the sea due to the excessive sins of demons. The powerful and heroic posture of the boar takes out the earth in the image of a female deity. These compositions have anthropomorphic features in the sense that the artist personifies the figures of earth, fish, tortoise and boar giving human characters. The boar acts like the divine figure. The earth or the land appears in female human form. In this sense, characters and events are mystical and magical (Sharma 2014, p.37). This also suggests that divinity may appear in any form for the protection of moral and spiritual values.

The incarnation in the form of half lion and half man (*Narasingh*) destroys Hiranyakasyapu, the demon king, to protect Prahlada, his devotee. Hiranyakasyapu has the boon that neither man nor animal can kill him. The demon tortures his own son for believing in the god. Hiranyakasyapu thinks himself as the most powerful person in the universe. So, the god takes the incarnation in the form of a lion and man in the same body and destroys the demon. The existence of the hybrid body of man and animal is mystical and unusual. The incarnation in the form of a dwarf (*Baman*) ended the pride of Bali, the demon king. The god disguises himself in the form of a Brahmin and requests the king for the land that he can take in three steps so that he can meditate sitting there. Bali agrees to provide the land.

Then, Vishnu stretches his leg up and covers the entire heaven in the first stride. In the second stride, he takes the Earth. There is no place for the third stride. So, the king offers his own head. Then, Vishnu lands his foot on the head of the proud and generous king forcing him down to the pandemonium. This picture is also mystical and magical.

Incarnation in the form of Parasurama kills all the corrupt *Kshatriyas*, the warriors, of the earth with his axe. Rama, the protagonist of the epic *Ramayana,* Laxman, his brother, and the monkeys kill Ravana, the king of Lanka. The incarnation in the form Krishna destroys Kansa, the demon King, and Kauravas, the sinful rulers. The epic *Mahabharata* narrates this story in detail.

The painting also includes Buddha as the incarnation of Visnu. The presentation of Buddha and Hindu gods in the visual composition suggests the existence of religious tolerance in the then Nepali society. Hinduism integrates new and useful ideas and thoughts into its own philosophical system. *Kalki Avatar*, the last incarnation in a human form with a sword is on the horseback. People believe that the god will come in the future to protect the innocents of being destroyed by the evils. The compositions are the visual narrations of ten incarnations based on mythology that teach moral lessons to ordinary people. The symbols signify beyond themselves. The non-humans act like humans and divinities. This is the mystical and magical feature of the paintings.

Some compositions in *Visnudharma* manuscripts present the figure of Visnu with four hands holding a conch shell, wheel, mace and lotus. The god is moving up in the air on his vehicle *Garuda* (large bird). The god is anthropomorphic but the presence of four hands and the bird as a vehicle makes the painting magical. Few works present Vishnu with Laxmi, his Shakti or the female principle.

The *Ramayan* manuscript illuminations (15th century) present the portraits of Rama, the protagonist of the epic poem, Sita, his wife, Laxman, his brother, and his devotees and Hanumana (monkey), his friend and devotee (Sharma 2014, p.39). The devotion of the monkey toward Rama is a magical feature of the composition.

Devimahatmya manuscript illuminations (14th century) present different forms of goddess Durga destroying the demon in the form of buffalo and his army. Durga disguises herself in the form of a beautiful girl to lure the demon. The demon comes with a marriage proposal, meanwhile, goddess Durga from the lion's back (her vehicle) with different weapons in her multiple hands attacks the buffalo demon and his companions, and gets victory destroying them. The artwork presents the magical power of the goddess Durga.

Fig.1 Covers of *Shivadharma* Manuscript Illumination, 1450

The thirteenth-century *Shivadharma* manuscript paintings present Lord Shiva with his consort Parbati at the center of the composition. Parbati is sitting on the lap of Lord Shiva. Trident, the weapon of the god, symbolizes three duties of the god creation of the universe, preservation and nourishment of living beings, and destruction of devils and sins (Shakya 2000, p. 31). The Ganga river, in female form, pours water over the vast hair of the Shiva. The position of the river on the head is a mystical feature. The river looks like a human being. *Sivadharma* manuscript paintings dated 1450 depict *Shivalinga*, (Fig.1) the union of the *Lingum* (Phallus) and *Yoni* (vagina), Shiva and Parvati, Uma and Mahesvara, the male and the female principles, the source of all creations.

Ashtasahasrika Prajnaparamita Manuscript paintings dated 1054 A.D. present goddess Prajnaparamita, pictures from the Buddha's life, *Bodhisattvas* and *Panchabuddhas* (five transcendental Buddhas) from the Buddhist myths. The painting presents Buddha's birth. Siddhartha Buddha comes down from Maya Devi's hip, walks seven steps and stands on the lotus flower, the symbol of nirvana (Fig.2). The seven steps of the young god immediately after the birth is a mystical feature that suggests the divine qualities in the figure. Hindu deity Brahma with rice grain welcomes the new god. Similarly, Indra is present there with a fish in his hand. Rice grain and fish are auspicious signs. The respect of the Hindu gods toward Buddha suggests the religious harmony in the then-contemporary society.

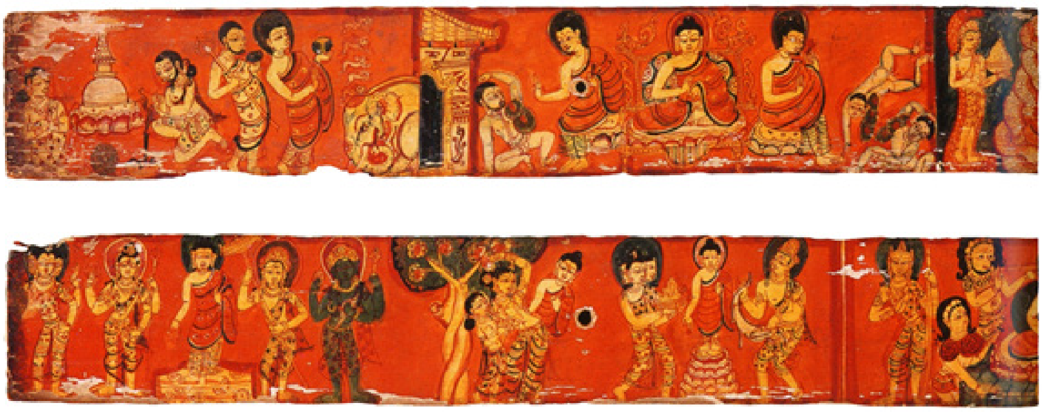

Fig.2 Covers of *Ashtasahasrika Prajnaparamita* Manuscript, 1054

The twelfth-century Prajnaparamita manuscript illustrations present goddess Prajnaparamita with other six deities. Prajnaparamita with four hands is on the lotus flower. Her two hands make *Dharmachakra mudra.* This *mudra* is the gesture of turning the wheel of law in Buddhist mythology. Her upper right hand has a string of beads She holds a manuscript in her upper left hand. The manuscript is the symbol of wisdom. The presentation of four hands of the divine figure is the magical aspect of the goddess. This suggests her power.

The conch shell, vase, flower, and lamp in the painting are cohesive to the theme of wisdom. The vase full of water is an auspicious sign that symbolizes abundance (Aran 1978, p. 230). The lamp is the symbol of enlightenment. The concept of moksha and enlightenment is also a mystical aspect. The conch shell symbolizes Buddha's speech and teaching (Shakya 2000, p. 29). One deity holds a sword which "cuts through the darkness of the ignorance" (Shakya 2000, p. 25). The representation of four hands of the deity Prajnaparamita and the symbolic significances of the images are magical, for we cannot see such visuals in real life.

Other paintings in the same *Prajnaparamita* manuscript represent *Bodhisattvas* around the meditative figure of Buddha. *Bodhisattva* is a concept of *Mahayana* Buddhism. *Mahayana* means 'the great vehicle' to achieve nirvana. *Mahayana* Buddhism exists in sharp contrast to *Hinayana,* the small vehicle. *Hinayana* is called *Theravada,* the teaching of elders.

Hinayana, states that Buddha is not a god but a great teacher. His success to enlightenment is great, and it is possible for other human beings as well if they put the effort in the right manner like the Buddha (Aran 1978, p. 47). According to *Mahayana* Buddhism, nirvana is possible for individuals "not only by their own endeavor but also through the vicarious suffering of a new deity, the *Bodhisattva*, an intermediary between the passive Buddha and the suffering humans" (Aran 1978, p. 49). Ernst and Rose Leonore Waldschmidt (1967) state about *Bodhisattavas*:

Enthroned beside the Dhyani Buddhas in their worlds are so-called *Bodhisattvas*, 'Being of Enlightenment', who are potential Buddhas or Buddhas designate. These blessed beings have come within reach of their goal, the rank of a Buddha, having traveled the way that leads through the ten stages (*bhumi*) of supreme virtue and perfection; they have, however, abstained from taking the final step to deliverance and extinction in order to stand by those who have remained behind on earth, their former companions in suffering, to help them in their troubles and guide to them along the right path. These *Bodhisattvas* thus have the function of helpers to those who belong to this branch of the Buddhist religion-like the saints in the western churches. (p.29)

In Mahayana Buddhism, *Bodhisattvas* remain between ordinary human beings and the state of Nirvana. They have the ability to rise to Nirvana but willingly do not rise so that they can help and lead their fellow beings to Nirvana. This view conveys the concept that helping others is more important than one's achievement of greater status. *Bodhisattvas* are the enlightened ones and the bridge between the Buddha and the ordinary persons who try to achieve *Nirvana*. They have the potential to discard the mundane world and achieve the divine state but they deliberately choose not to take the final step toward nirvana for helping their suffering friends in this world.

The twelfth-century *Prajnaparamita* manuscript paintings present the figure of Buddha in *Dharmachakra Mudra* (the gesture of teaching the law). Ratnapani, Samantabhadra, Manjusri, Vajrapani, Avalokitesvara and Visvapani, the *Bodhisattvas,* seated in *Dharmachakra Mudra,* hold a lotus. People believe that *Bodhisattvas* spread Buddha's teachings to common folks. They work as mediators between Buddha and ordinary people. This work shares the idea of *Mahayana* Buddhism.

The twelfth-century *Vessantara Jataka* manuscript paintings teach moral lessons about kindness, generosity and religious harmony through a visual narration of a Buddhist story. Vessantara, a kind prince, gives the white elephant to another kingdom nearby that has suffered from drought. There is a belief that the white elephant brings rain. This is the magical aspect of the painting. When he has given the elephant, his own nation suffers later due to the lack of rain. The prince considers other country's problem more important. The monarch forces the prince to exile due to the demand of the people.

Vessantara took refuse in jungle taking his wife, son and daughter. While Vessantara is meditating in the forest, Lord Indra, the king of heaven, comes in the disguise of a *Brahmin* and begs for the son and daughter to take away with him. The change of appearance, form and figure of the god is also a mystical feature. The prince happily provides his kids to the

Brahmin. He renounces the bond of attachment for his family members. The *Brahmin* takes the children and drives them ahead using his stick and scolds them. Actually, Indra has taken a test of the prince's kindness and generosity. The prince has passed the test taken by the deity. Finally, the god throws his disguise and reveals the secret of the test. Then, all the family members go for the reunion in the king's palace. The visual narrative emphasizes the significance of kindness and sacrifice. This is the Buddhist manuscript but integrates the figure Indra, the Hindu deity, implying religious tolerance between Buddhism and Hinduism in the then-contemporary Nepali society.

Fig.3 *Pancaraksa* Manuscript Illumination, 1250

Pancaraksa manuscript illuminations dated 1250 present mystical characters and narrate magical events (Fig.3). These compositions depict five goddesses, the symbols of five charms, used to protect devotees from diseases, disasters and other problems like snakebite and smallpox. The artist animates and personifies the concept of protective charms like human figures and divine characters. One of the paintings presents Buddha and Mahapratisara, the goddess, with whom devotees consult about their sickness. The animated figure of sickness runs away when the religious manuscript of *Pancaraksa* opens. The painting presents the magical power of the manuscript. The figure of the disease behaves like a human being. In this sense, the picture is mystical. This visual narrative tells the story of deities and disease. The shining yellow, indigo, red and green colors make the composition vivacious and lively. The borders present the decorative pattern with geometric shapes floral designs (Sharma 2010, p.59). The ideas in *Pancaraksa* are still in practice in contemporary Nepali society in the sense that religious people keep religious books like the *Ramayana*, the *Mahabharata*, *Chandi*, *Devi Bhagavata* and *Vedas*, and worship them so that the religious scriptures will protect them from diseases, demons and other problems.

Gandavyuha manuscript illuminations (12^{th} century) present the spiritual transformation of Sudhana, his dialogue with the *Bodhisattva* Manjushri, and the achievement of nirvana. The halo at the back of Manjusri symbolizes his spiritual power and divine status.

The pictures in these Buddhist manuscripts have flowing lines and curves suggesting visual melody. The figures are flexible and sinuous with luminous texture. This makes the characters youthful and lively. Rajatananda Das Gupta (1968) points out the stylistic aspects of these magical compositions in the manuscripts:

The lines move in continuous flowing cures and successfully model the masses and volumes within the given contour. Human figures are full, sinuous and rounded while draughts-man-ship attains the height in the decorative motifs. Some landscape is also attempted by arranging stylized trees at uniform distances. (p.10)

Flowing curves and sinuous figures provide a sense of rhythm in the visuals. The decorative motifs embellish the artworks. Amita Ray (1973) states that the lines in these paintings are "rounded and sweeping and color has almost a modeling effect" (p.49). Buddhist manuscript paintings depict the influence of Ajanta wall painting (5^{th} century) and manuscript paintings of the period of the Pala dynasty (5^{th} -12^{th} century) in India. These murals in Ajanta caves present the birth of Buddha and other events of his life until Mahapari-nirvana, the great departure (Aran 1978, p.127). These influences came through visiting merchants, monks and pilgrims. The magical and mystical characters and mythical events suggest the unlimited power of the divinities.

Conclusion

Nepali paintings in religious manuscripts present ethical values using mystical characters, narrating magical events and integrating symbolic figures. The images suggest something else beyond themselves. The supernatural characters seem to be performing in a magical manner. The nonhuman characters act and behave like human beings. The artists animated and personified animals. The visual narratives attempt to teach moral lessons to the readers and viewers. The characters and events refer to myths. The artworks also depict the religious tolerance between Buddhism and Hinduism in ancient Nepali society. The manuscripts with visual and verbal texts not only teach valuable lessons to the readers but also provide aesthetic pleasure presenting strange characters and events.

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परिभाषित प्रेम कथामा समाख्यानात्मक काल

*अनुपमा रेग्मी**

लेखसार

प्रस्तुत लेखमा बेन्जु शर्माद्वारा लिखित परिभाषित प्रेम कथामा प्रयोग भएको समाख्यानात्मक कालको खोजी गरी त्यसको कथागत प्रभावकारिता पहिल्याइएको छ । साहित्यिक कृतिबाट तथ्यको खोजी गरी समाख्यानात्मक कालको सैद्धान्तिक आधारमा विश्लेषण गरिएकाले अध्ययन गुणात्मक प्रकृतिको छ साथै अध्ययनमा विश्लेषणात्मक विधिको प्रयोग गरिएको छ । समाख्यानमा प्रस्तुतीकरणको (रिप्रेजेन्टेसनल) काल र प्रस्तुत भएको (रिप्रेजेन्टेड) काल अर्थात् सङ्केतक काल र सङ्केतित काल गरी दुई किसिमले कालको प्रस्तुति भएको हुन्छ । आख्यानमा प्रस्तुत घटनाको समय, घटनाको क्रम, पात्रका मनोदशा, विचार उत्पन्न हुँदाको समय, घटनाको आवृत्ति र घटना प्रस्तुत गर्दा लेखकले प्रयोग गरेको काल (टेन्स) का आधारमा समाख्यान कालबारे अध्ययन गर्न सकिन्छ । 'परिभाषित प्रेम' कथामा घटना काल अर्थात् प्रस्तुतीकरणको काल र समाख्यायित काल अर्थात् प्रस्तुत भएको काल भिन्नाभिन्नै छ । यस कथामा घटना काल दुई दिनको भए पनि समाख्यायित काल चालिस वर्षको छ । कथामा पूर्ण वर्तमान कालको प्रयोगले कथामा अग्रभूमीकरण गरेको छ भने पात्रको मनको निश्चितता देखाउन भविष्यत्कालको प्रयोग गरिएको छ । भूतकालिक प्रयोगले पात्रको स्थितिबोध गराएका छन् भने वर्तमान कालमा समाख्यानात्मक क्रमको प्रस्तुति भएको छ । यस कथामा प्रस्तुत समाख्यायित कालको विषय मूल पात्रको विगतको सङ्घर्ष र स्थिति हो । लेखमा विवेचित कथाको समाख्यानात्मक क्रम अघि बढ्दा वर्तमान कालको प्रयोग भएकाले कथामा दृश्यात्मकता र प्रभावकारितामा वृद्धि भएको, पाठकमा कौतुहल सिर्जना गर्नमा घटना कालले र कौतुहलताको शमन गरी पाठकमा आत्मसन्तुष्टि प्रदान गर्नमा समाख्यायित कालले भूमिका खेलेको, 'परिभाषित प्रेम' कथाको संरचना मिश्रित हुनुमा समाख्यानात्मक कालको भूमिका रहेको निष्कर्ष प्राप्त भएको छ ।

मुख्य शब्द : *असङ्गति, घटना काल, समाख्यानात्मक क्रम, समाख्यायित काल, सामयिक आयाम*

१. विषय परिचय

'परिभाषित प्रेम' कथा बेन्जु शर्माले लेखेकी हुन् । यो कथा *बेन्जु शर्माका कथाहरू* कथासङ्ग्रहमा सङ्गृहीत छ । बेन्जु शर्मा (२००३) नेपाली साहित्यमा कविता र आख्यान विधामा कलम चलाउने स्थापित स्रष्टा हुन् । उनका *देहमुक्त* (संयुक्त कथासङ्ग्रह), विसङ्गत, आन्दोलनपूर्वका बन्द

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अभिव्यक्ति, सम्बन्ध प्रदूषण, इतर किनाराको वारिपारि, कफ्र्यु आदि कवितासङ्ग्रह र बेन्जु शर्माका कथाहरू कथासङ्ग्रह कृतिहरू प्रकाशित छन् । बेन्जु शर्माका कथाहरूमा आर्थिक अभावले कष्टकर बनेको जीवन, लैङ्गिक असमानता र प्रेमका विसङ्गत अवस्थाको चित्रण भएको पाइन्छ । 'परिभाषित प्रेम' कथा एउटी छोरीकी आमा तर आकाङ्क्षा र उमेरको सान्निध्यमा रहेर बाँचिरहेकी एक स्त्रीको जीवनमा आएको अचानकको मोडले उत्पन्न द्वन्द्वको सिर्जनामा आधारित छ (गौतम, भूमिका) । शर्माका कथामा प्रयुक्त समाख्यानशास्त्रका विभिन्न आयामको अध्ययन विश्लेषण गरी ती कथाको मूल्याङ्कन गर्न सकिन्छ ।

समाख्यानशास्त्र संरचनावादी समालोचना प्रणालीको एउटा अङ्ग हो । यसमा आख्यानको संरचनाबारे अध्ययन गरिन्छ । यसले आख्यानको संरचक घटकका रूपमा आउने विभिन्न घटकहरूको अध्ययन विश्लेषण गरी समाख्यान कसरी निर्मित भएको छ र त्यसको सार के हो भन्नेबारे अध्ययन गर्छ । समाख्यानशास्त्र सिद्धान्त र विधि दुवै हो । समाख्यानका विभिन्न उपकरणमध्ये समाख्यानात्मक काल पनि महत्त्वपूर्ण उपकरण हो । आख्यानमा प्रयुक्त काललाई समाख्यानात्मक काल भनिन्छ । यो कथाको समय विश्लेषणसित सम्बद्ध छ । समाख्यानमा प्रस्तुतीकरणको (रिप्रेजेन्टेसनल) काल र प्रस्तुत भएको (रिप्रेजेन्टेड) काल अर्थात् सङ्केतित काल र सङ्केतक काल गरी दुई किसिमले कालको प्रस्तुति भएको हुन्छ । आख्यानमा प्रस्तुत घटनाको समय, घटनाको क्रम, पात्रका मनोदशा, विचार उत्पन्न हुँदाका समय, घटनाको आवृत्ति र घटना प्रस्तुत गर्दा लेखकले प्रयोग गरेको काल (टेन्स) का आधारमा समाख्यानात्मक कालबारे अध्ययन गर्न सकिन्छ । समाख्यानात्मक कालको अध्ययनबाट कथाको शैलीगत संरचना पत्ता लगाउन सकिने, पाठकमा कौतुहलता र प्रभावोत्पादकता बढाउन लेखकले गरेका कार्य पत्ता लाग्ने, कथामार्फत् लेखकले प्रस्तुत गर्न खोजेका कुराहरू उजागर हुने भएकाले कुनै पनि आख्यानको समाख्यानात्मक कालको अध्ययन गर्नु प्राज्ञिक कार्य हो । यस सन्दर्भमा नेपाली आख्यान साहित्यमा स्थापित भइसकेकी बेन्जु शर्माका आख्यानको समाख्यानशास्त्रीय अध्ययन गर्नु पनि प्राज्ञिक कार्य ठहर्छ । शर्माले लेखेका आख्यानको हालसम्म समाख्यानात्मक कालका आधारमा अध्ययन नभएकाले यस क्षेत्रमा प्राज्ञिक रिक्तता देखिन्छ । यसै रिक्तताको परिपूर्तिका लागि यो अनुसन्धानात्मक लेख तयार पारिएको हो । उक्त लेखमा बेन्जु शर्माद्वारा लिखित 'परिभाषित प्रेम' कथामा समाख्यानात्मक कालको अध्ययन गरिएको छ ।

२. समस्याकथन र उद्देश्य

प्रस्तुत लेखमा 'परिभाषित प्रेम' कथामा प्रयुक्त समाख्यानात्मक काल व्यवस्थाको अध्ययनसँग सम्बद्ध समस्याको समाधानका निम्ति निम्नलिखित शोधप्रश्नहरू निर्धारण गरिएको छ ।

क. परिभाषित प्रेम कथामा घटना काल र समाख्यायित काल के कसरी प्रस्तुत भएका छन् ?
ख. परिभाषित प्रेममा प्रस्तुत समाख्यानात्मक क्रमभङ्गता (एनाक्रोनिक्स) ले कथाको प्रभावकारितामा के कस्तो भूमिका निर्वाह गरेको छ ?

३. अध्ययनविधि

प्रस्तुत लेख बेन्जु शर्माद्वारा लिखित 'परिभाषित प्रेम' कथाको समाख्यानात्मक कालको अध्ययनमा केन्द्रित भएकाले जेरार्ड जेनेटको *न्यारेटिभ डिस्कोर्स : एन एस्से अन मेथड*मा प्रस्तुत समाख्यानात्मक कालसम्बन्धी अंश, जेनेटको समाख्यानात्मक कालसम्बन्धी मतका व्याख्याता जोस एन्जेल गार्सिया ल्यान्डाको 'टाइम स्ट्रक्चर इन द स्टोरी' लेख, देवी गौतमको 'आख्यानमा काल व्यवस्था' लेख, समाख्यानात्मक कालसम्बन्धी केही अनलाइन साइटबाट समाख्यानात्मक कालसम्बन्धी सैद्धान्तिक आधारका अंशहरू र बेन्जु शर्माले लेखेको 'पारिभाषिक प्रेम' कथालाई सामग्रीका रूपमा उपयोग गरिएको छ । यीमध्ये 'पारिभाषिक प्रेम' कथा प्राथमिक सामग्री हो भने अन्य सामग्रीहरू द्वितीयक हुन् । यी सबै सामग्री पुस्तकालयबाट सङ्कलन गरिएको छ । सूक्ष्म पाठविश्लेषण विधिको प्रयोग गरी प्राप्त सामग्रीको अध्ययन गरिएको छ ।

४. कृति विश्लेषणको सैद्धान्तिक आधार

प्रस्तुत लेखमा कृति विश्लेषणको सैद्धान्तिक आधार समाख्यानशास्त्रअन्तर्गतको समाख्यानमा काल व्यवस्थासम्बन्धी सैद्धान्तिक मान्यता हो । साहित्य भाषामा व्यक्त हुने र भाषामा हुने कालव्यवस्थाले कुनै समयको जनाउ दिने हुँदा समाख्यानमा पनि स्वतः काल व्यवस्था रहेको हुन्छ । समाख्यानमा दोहोरो किसिमले कालिक क्रम रहेको हुन्छ । एउटा घटना काल र अर्को समाख्यायित काल । यस द्वैधतालाई जर्मनेलीहरूले कथाकाल (स्टोरी टाइम) र समाख्यान काल (न्यारेटिभ टाइम) भनेका छन् (जेनेट, सन् १९८०, पृ.२५) ।

४.१ घटना काल (स्टोरी टाइम)

समाख्यानमा आउने घटना शृत्लाले कथामा पार गरेको समयको लम्बाइ वा घटना शृत्लाले समेटेको मुख्य समयावधि घटना काल हो । समाख्यानमा मुख्य गरी घटनाको प्रस्तुति हुन्छ । ती घटनाको समुच्चय नै फेबुला हो । यसर्थ घटना काललाई फेबुला काल (फेबुला टाइम) पनि भनिन्छ (गार्सिया ल्यान्डा, सन् २०१७, पृ.३) । घटना काल समाख्यानमा आउने घटना, पात्र, परिवेश आदिको कालसितको सम्बद्धताको समुच्चय हो । जर्मनेली सिद्धान्तकारले यसलाई नै कथा काल (स्टोरी टाइम) भनेका छन् । फेबुला बहुआयामिक हुन्छ । यसमा विषयगत काल (सब्जेक्टिभ वा रियल टाइम) र वस्तुगत (अब्टेक्टिभ टाइम) । विषयगत काल पात्रका मस्तिष्कमा घट्ने घटनासित सम्बन्धित छन् । पात्रका अनुभूति, अन्तर्द्वन्द्व, सोचाइ, विचार, पूर्वानुमान आदि जतिबेला आएको आख्यानमा देखाइन्छ, ती मस्तिष्कमा आउने समय नै विषयगत काल हो । वस्तुगत काल कथानकमा आउने घटनाको कालक्रमिक पूर्वापर सम्बन्धयुक्त शृङ्खला हो । यी दुवैको मिश्रण घटना काल हो (गार्सिया ल्यान्डा, सन् २०१७, पृ.३) । त्यसैले यो प्रस्तुत भइसकेको समय हो । अवस्था र अवधि जस्ता सामयिक आयामबाट यो ज्ञात हुन्छ । त्यसैले यसलाई प्रस्तुत भएको (रिप्रेजेन्टेड) काल अर्थात् सङ्केतक काल पनि भनिन्छ । आख्यानमा आउने घटना कालले आख्यानको लम्बाइ कति

हुने भन्ने सम्बन्धमा भूमिका खेल्छ । आख्यानको शैलीगत संरचना कस्तो हुने भन्ने सन्दर्भमा पनि घटना कालको महत्त्व रहन्छ ।

४.२ समाख्यायित काल (न्यारेटेड टाइम)

समाख्यायित काल पाठ पठनका क्रममा पाठकले अनुभव गर्ने समय हो । यो समाख्याताका कार्यसित बढी निकट हुन्छ । यसलाई सङ्कथन काल (डिस्कोर्स टाइम), कथा काल (स्टोरी टाइम), समाख्यान काल (न्यारेटिभ टाइम) पनि भनेको पाइन्छ । यो सङ्कथनका तहमा फैलेको हुन्छ । यसैले सामान्यतया घटना कालभन्दा व्यापक हुन्छ । समाख्यायित काल पाठमा भाषिक चिह्नलाई साधन बनाएर प्रस्तुत हुन्छ अर्थात् आख्यानमा वाक्यको काल (टेन्स) जनाउने शब्दद्वारा ज्ञात हुन्छ । पठनका क्रममा अनुभूत हुने समयको लम्बाइबाट पनि हुन्छ । त्यसैले यसलाई प्रस्तुतीकरणको (रिप्रेजेन्टेसनल) अर्थात् सङ्केतित काल पनि भनिन्छ । यसले आख्यानमा आउने मुख्य घटनाबाहेकका संस्मरण, विगत, आदिसित जोडिएको अवधिलाई समेत समेट्छ । समाख्यानात्मक काल दुई छन् : समाख्यानात्मक भूत र समाख्यानात्मक अभूत । घटनाबोधक क्रिया भूतकालमा छ भने समाख्यानात्मक काल भूत र अभूत कालमा छ भने समाख्यानात्मक काल अभूत नै हुन्छ (गौतम, २०६६) । समाख्यानमा समय तीन किसिमले प्रस्तुत भएका हुन्छन् : सुनिश्चित र सापेक्षिक (जस्तै एक वर्ष, एक वर्षपछि आदि), समयावधिको किटान गरिएका (जस्तै : हामीले पाँच मिनेट कुरा गर्‍यौँ) र कुनै समयको जनाउ नभएका तर घटनाको अवस्था प्रकृतिअनुसार थाहा पाइने गरी ।

कुनै कथामा यी दुई काल छुट्याउनै नसकिने गरी प्रस्तुत भएका हुन्छन् । कुनै कथामा घटना कालले भन्दा समाख्यानात्मक कालले ज्यादा समयावधि समेटेको हुन्छ । कहिले समाख्यान काल अघि बढिरहँदा घटना कालले त्यसलाई अतिक्रमण गरेर आफ्नो उपस्थिति जनाएको हुन सक्छ । यस्ता कालगत अवस्थाले कथाको संरचनामा महत्त्वपूर्ण भूमिका खेलेका हुन्छन् । कुनै कथा रैखिक, वृत्ताकारीय वा मिश्रितमध्ये कस्तो संरचनाको हुने भन्ने कुरा समाख्यानात्मक कालमा भर पर्छ ।

समाख्यानमा घटनाक्रम क्रमिक रूपले अघि बढेका हुन सक्छन् र क्रमिक रूपमा अघि नबढेका पनि हुन सक्छन् । घटनाहरू क्रमिक रूपमा अघि बढेका छन् भने त्यसलाई प्राकृतिक क्रम भनिन्छ । साहित्यिक पाठमा प्राकृतिक क्रममा मात्र घटनाहरू प्रस्तुत भएका हुँदैनन् । त्यहाँ पात्रहरूका विगतका पूर्वस्मरण पनि आउन सक्छन् अथवा पात्रहरूले पछि हुन सक्ने (सम्भावित) घटनाको पूर्वकल्पना पनि गरेका हुन सक्छन् । यस्तो अवस्थामा घटनाको प्राकृतिक क्रम भङ्ग हुन्छ । प्राकृतिक क्रम भङ्ग भई कथामा प्रस्तुत घटनाको क्रम (अर्डर अफ इभेन्ट इन स्टोरी) र कथानकमा ती घटनाको प्रस्तुतिको क्रमका बीच तालमेल नहुनुलाई असङ्गति (एनाक्रोनिक्स) भनिन्छ । साहित्यमा असङ्गति (क्रमभङ्गता) सामान्य मानिन्छ । असङ्गतिले पाठमा विशिष्ट साहित्यिकता प्रदान गरेको हुन्छ । त्यस्ता असङ्गतिहरू कि त पूर्वस्मृति कि त पश्चस्मृति हुन्छन् । प्राकृतिक क्रम भएका आख्यानमा घटना काल र समाख्यायित काल सँगसँगै अघि बढेका हुन्छन् तर असङ्गति (क्रमभङ्ग) भएका आख्यानमा घटना काल र समाख्यायित काल छुट्टाछुट्टै देखापर्छन् । प्राकृतिक क्रम भएका आख्यानको पठनमा पाठकमा

यसपछि के होला भन्ने कौतुहलता जाग्दै र त्यसको शमन हुँदै पाठ अघि बढ्छ । त्यसैले त्यस्ता कथाको शैलीगत संरचना रैखिक हुन्छ भने असङ्गति भएका आख्यानमा पाठकले कौतुहलतासँगै पूर्वउल्लिखित घटनाका प्रभावतिर पनि सोच्नुपर्ने हुन्छ । यस्ता आख्यानको सङ्कथनले समेट्ने क्षेत्र विस्तृत हुन्छ । त्यस्ता आख्यानमा असङ्गतिका माध्यमबाट पात्र र समाख्याताका विचार, घटनाका कारक, परिवेश आदिबारे पाठकले जानकारी प्राप्त गर्दछ । यसले कथालाई वृत्ताकारीय शैली प्रदान गर्दछ ।

कुनै समाख्यानमा घटना काल कसरी प्रस्तुत भएको छ ? समाख्यायित काल कसरी प्रस्तुत भएको छ ? कुनै घटना कहिले भएको हो ? कति समयसम्म भएको हो ? कतिपल्ट भएको हो ? समाख्यानमा क्रमको अवस्था के छ ? आख्यानमा पूर्वस्मृति र पश्चस्मृति आएका छन् कि ? भन्ने कुराबाट समाख्यानात्मक काल पत्ता लगाउन सकिने र उक्त समाख्यानमा कालको भूमिकाबारे निष्कर्ष दिन सकिने हुनाले समाख्यानात्मक कालको अध्ययनमा यिनै कुरालाई केन्द्रमा राखिन्छ । आख्यानमा प्रयुक्त कालले नै कथालाई रैखिक, वृत्ताकारीय वा मिश्रितमध्ये कुनै एक संरचना प्रदान गर्दछ साथै कथाको आयाम निक्र्यौल गर्दछ । पाठकीय कौतुहलता, उत्प्रेरणा, प्रभावोत्पादकता, आस्वादन पनि यसमै भर पर्ने हुनाले समाख्यानात्मक कालको अध्ययन गर्नु आवश्यक छ । प्रस्तुत अध्ययनपत्रमा पनि 'परिभाषित प्रेम' कथाको समाख्यानात्मक काल पत्ता लगाउन यिनै कुरालाई आधार बनाइएको छ ।

५. परिभाषित प्रेम कथामा समाख्यानात्मक काल

परिभाषित प्रेम कथा जम्मा एक सय दस अनुच्छेदमा संरचित छ । कतिपय अनुच्छेद संवादात्मक छन् तापनि प्रत्येक संवादलाई एक अनुच्छेदका रूपमा यहाँ गणना गरिएको छ । कथामा प्रस्तुत समाख्यानात्मक कालबारे अध्ययन गर्न घटना काल र समाख्यायित कालको अध्ययन गरिएको छ ।

५.१ परिभाषित प्रेम कथामा घटना काल (फेबुला टाइम)

परिभाषित प्रेम कथामा प्रस्तुत घटनाको सुरूआत उनी अर्थात् उर्मिला पात्र मनमा प्रशस्त अन्तर्द्वन्द्व बोक्दै घरतिर फर्किइरहेको घटनाबाट भएको छ । कथामा बाहिरी परिवेशको द्वन्द्व, उसको विगतका घटनाको प्रस्तुति अघिल्लो दिनका घटना, उर्मिलाको मनको अन्तर्द्वन्द्व, छोरीलाई बिहाका लागि हेर्न आउने केटाको स्वागतको तयारी, तयारी गर्दागर्दै छोरी हुर्काउन उर्मिलाले गरेको सङ्घर्ष स्मरण गर्नु, केटाले केटी मन पराए/नपराएकोबारे कुराकानी, जीवनसाथीबारे उर्मिलाका धारणा, रेस्टुराँमा जाँदाका अनुभूति, केटासित कुरा प्रारम्भ हुँदाका असजिला, केटाको प्रेमप्रस्ताव साँचो हो या परीक्षा मात्र भन्ने उर्मिलाको मनको द्विविधा घटना काल भित्रका विषय हुन् । यी कुरा पात्रका मनमा घट्दा या परिवेशमा घटित हुँदाको समय नै यस कथाको विषयगत काल हो ।

उर्मिला रेस्टुराँबाट अन्तर्द्वन्द्वमा पर्दै फर्किनु, बाटामा साथी भेटिनु तर उसलाई बोल्न मन नलाग्नु र छोटा उत्तर दिएर साथीलाई पन्छाउनु, घर पुगेर ओछ्यानमा लड्नु र छोरीलाई खाना खान मन नलागेको बताउनु, उर्मिलाले छोरी हेर्न आउनेको स्वागतको तयारी गर्नु, छोरीलाई तयार हुन निर्देशन

दिनु आफू तयार हुनु, केटी हेर्न आमालाई लिएर केटो आउनु, अनौपचारिक कुराकानी र सत्कार हुनु, भोलिपर्सितिर फोन गर्ने भनी केटा फर्किनु, भोलिपल्ट बिहान साँझ भेटौँ भन्दै केटाले उर्मिलालाई फोन गर्नु, उर्मिलाले केटालाई रेस्टुरेन्टमा भेट्नु, केटाले उनीसित आफ्नो अप्रत्यक्ष पूर्वपरिचय भएको बताएर उनलाई नै विवाहको प्रस्ताव राख्नु, उर्मिलाले कडा प्रतिकार गर्नु, केटाले आफू पर्खन तयार भएको र प्रशस्त सोचेर जवाफ दिन उर्मिलालाई अनुरोध गर्नु, घर पुगेर केटाको मन बुझ्न फोन गर्नु, केटाले आफ्नी जीवनसाथीबाट शारीरिकभन्दा मानसिक सन्तुष्टि खोजेको बताउनु र पुनः सोचेर जवाफ दिन अनुरोध गर्नु, छोरीले खाना तयार भएको सूचना दिनु र उर्मिलाले खान आउँछु भन्नु जस्ता घटना यस कथाको घटना कालका वस्तु हुन् । यी घटना दुई दिनको अवधिमा घटेको देखिन्छ । पहिलो दिन रेस्टुराँबाट निस्केर उर्मिला घरमा पुगेपछिको घटनापछि कुनै सङ्केतविना नै अघिल्लो दिनका घटना कथामा प्रस्तुत भएका छन् । यसबाट घटना कालको अवधि दुई दिनको देखिन्छ ।

कथामा प्रस्तुत विषयगत काल र वस्तुगत कालले कथाको आख्यानको एउटा अस्थायी शृत्ला बनाएका छन् । कथाको फैलावटमा यी घटनाले महत्त्वपूर्ण भूमिका खेलेका छन् । विवेचित कथा मध्यम आयामको हुनुमा घटना कालको प्रमुख भूमिका रहेको छ । विवेचित कथामा घटना काल दुई दिनको रहेको छ । यी दुई दिनमा उर्मिला पात्रको जीवनमा घटेको अप्रत्यासित र अकल्पनीय घटनालाई प्रस्तुत गरी नेपाली समाजमा एउटी एकल महिलाले एउटी छोरी हुर्काउँदै सहरमा सङ्घर्ष गरी अस्तित्व राख्दै गर्दा देख्ने र सुन्नेको मनमा ऊप्रति कस्तो धारणा बसेको हुन्छ भन्ने सामाजिक यथार्थ प्रकट भएको छ । यसै गरी प्रेम सदैव खास उमेर समूहका केटा र केटीका बीचमा मात्रै हुँदैन, यो सार्वजनीन अनुभूति हो, कतिपयले प्रेम शारीरिक सन्तुष्टिका लागि मात्र नभई मानसिक सन्तुष्टिका लागि गरेका हुन्छन् भन्ने फरक सन्दर्भ, प्रेम, जीवन र सङ्घर्षका फरक सामाजिक यथार्थ एवं मानिसको जीवनमा कहिलेकाहीँ नसोचेका घटना र कुराको सामना गर्नुपर्ने हुन्छ भन्ने आशयहरू उजागर भएका छन् । घटना कालले यस कथाका पाठकमा कौतुहलता सिर्जना गरी कथाको आस्वादन र प्रभावोत्पादकता बढाएको छ ।

५.२ परिभाषित प्रेम कथामा समाख्यायित काल (न्यारेटेड टाइम)

कथाको प्रारम्भमा *रेस्टोराँबाट सडकमा आइपुग्दा छिटफुट पानी र अलिअलि हावा चलेको थियो तर पनि गर्मी हप्प नै थियो* (शर्मा, २०७२, पृ.६५) भन्ने भूतकाल जनाउने वाक्य प्रस्तुत छ । यो वाक्य यस कथाको समाख्यानात्मक क्रम बुझाउने पहिलो वाक्य हो । पहिलो अनुच्छेदका सबै वाक्यमा भूतकालिक क्रिया प्रयोग भएका छन् । ती वाक्यबाट पानी पर्ने डरले छिटोछिटो हिँडिरहेको उर्मिलाको अवस्था प्रस्तुत भएको छ ।

दोस्रो अनुच्छेदको पहिलो वाक्यमा पनि भूतकालिक क्रिया नै प्रयोग भएको छ । दोस्रो वाक्य वर्तमान कालमा प्रस्तुत छ । *उनलाई लाग्छ उनको जन्म नै विपरीत परिस्थिति भोग्न भएजस्तो, ... परिरहेछ । उल्टो बुनिएको जीवनलाई सुल्ट्याउँदैमा जिन्दगीको आधा उमेर बितिसकेको छ* (शर्मा, २०७२, पृ.६५) भन्ने वाक्यमा प्रयुक्त 'लाग्छ', 'बितिसकेको छ' जस्ता क्रियापदले पनि उर्मिलाको अर्थात्

पात्रको स्थितिबोध गराएका छन् । वर्तमान काल जनाउने क्रियापद आए पनि यी वाक्यमा आएको विषय भने उर्मिलाको विगत हो । यसर्थ दोस्रो अनुच्छेदले वर्तमान स्थितिको कारक परिवेशलाई जनाएको छ । यसले फेबुला काल अर्थात् घटना काललाई छोट्याएर समाख्यायित काललाई विस्तृत बनाएको छ । उर्मिला जन्मनासाथ आमा बितेकोदेखि चालिस वर्षको उमेरमा छोरीको बिहाका लागि कुरा चलाएको केटाले आफैँलाई बिहाको प्रस्ताव राखेको सम्ममा उसले भोगेका विषम परिस्थितिको वर्णनले समाख्यायित काल लम्बिएको हो । यस अनुच्छेदको विषयले उर्मिलाको जीवनमा आएका विसङ्गत परिस्थितिलाई अग्रभूमीकरण गरेको छ । यस अनुच्छेदमा प्रस्तुत घटनाहरू समाख्यानात्मक क्रम होइनन् । यस विषयले समाख्यानात्मक क्रमलाई भङ्ग गरेको छ ।

तेस्रो, चौथो, पाँचौ, छैटौँ, सातौँ, आठौँ र नवौँ अनुच्छेदका सुरूका दुई वाक्यमा उर्मिलाकी साथी बिना बाटामा भेटिएकी र उनीसित बोल्न उर्मिलालाई मन नलागेको कुरा आएको छ । यी घटनाले पनि उर्मिलाको मनोदशालाई नै थप उजागर गरेकाले समाख्यानात्मक क्रम अघि बढेको छैन । दसौँ, एघारौँ, बाह्रौँ, तेह्रौँ, चौधौँ, पन्ध्रौँ, सोह्रौँ, सत्रौँ, अठारौँ, उन्नाइसौँ अनुच्छेदमा उर्मिलालाई छोरीले कुरा के भयो भनी सोधेको र उर्मिलाले आफू कतै नगएको, टाउको दुखेकाले खान मन पनि नलागेको बताएको कुरा समाख्यानात्मक क्रम बनेर प्रस्तुत भएका छन् । पहिलो अनुच्छेदको पहिलो वाक्यमा सुरू भएपछि रोकिएको समाख्यानात्मक क्रम नवौँ अनुच्छेदको तेस्रो वाक्यमा आएर जोडिएको छ । तेस्रो अनुच्छेददेखि उन्नाइसौँ अनुच्छेदसम्मका सबै वाक्यहरू वर्तमान कालमै प्रस्तुत छन् । यसले कथामा दृश्यात्मकता र प्रभावकारिता प्रस्तुत गरेको छ । यी सबैजसो वाक्यले पात्रका मनोदशा र क्षणलाई देखाएका कारण कथामा सङ्कथनको अवधि अघि बढेको छैन । यसपछि कथामा अघिल्लो दिनका क्रियाकलापको प्रस्तुति छ । कथामा ती घटना अघिल्ला दिनका हुन् भनिएको छैन । पाठकले पठनका क्रममा घटनाबाट अघिल्लो दिन घटेका घटना हुन् भन्ने थाहा पाउँछ ।

बिसौँ, एक्काइसौँ, बाइसौँ, तेइसौँ, चौबिसौँ अनुच्छेदमा उर्मिलाले आफ्नी छोरीलाई हेर्न आउने केटाको सकारात्मक प्रभाव छोरी, आफू र घरप्रति परोस् भन्ने चाहनाले सक्दो सरसफाइ गरेको र उनीहरूको स्वागत सत्कारका लागि खाजा मिठाइ तयार पारेको कुराको प्रस्तुति गरिएको छ । बिसौँ अनुच्छेददेखि अघिल्लो दिनका घटना आएकाले समाख्यानात्मक क्रम फेरि रोकिएको छ । यसले समाख्यानात्मक क्रममा असङ्गति पैदा गरेको छ ।

पच्चिसौँ, छब्बिसौँ, सत्ताइसौँ र अट्ठाइसौँ अनुच्छेदमा उर्मिलाले छोरीलाई शृङ्गार गर्न लगाएका कुरा छन् । उनन्तिसौँ र तिसौँ अनुच्छेदमा उपयुक्त जीवनसाथीको महत्त्वलाई उर्मिलाका सोचाइमार्फत् व्यक्त गरिएको छ । अहिले छोरीका लागि हेर्न आउने केटो छोरीका लागि किन उपयुक्त छ भन्ने कुराका साथै आफूले छोरीकै लागि गरेका सङ्घर्ष आदि यसका विषय हुन् । यी सबै कुरा उर्मिलाका मनमै घटित भएकाले यिनले समाख्यानात्मक क्रमलाई बाधा पुऱ्याएका छन् । यद्यपि, यिनले सङ्कथनलाई भने अगाडि बढाएका छन् । यी अनुच्छेदमा वर्तमान कालबोधक वाक्यहरू प्रयोग भएका छन् । एकतिसौँ अनुच्छेददेखि एकचालिसौँ अनुच्छेदसम्म पनि केटी हेर्न आउने कुराकै तयारीका प्रसङ्ग छन् ।

बयालिसौँ अनुच्छेदमा केटो आइपुगेको, अनौपचारिक कुरा भएका, स्वागत सत्कार भएको र फर्कने बेलामा उर्मिलाले सम्पर्क नम्बर दिन लगाएको कुरा प्रस्तुत छ । यो घटना अर्को समाख्यानात्मक क्रम हो । कथाको प्रारम्भमा देखाइएको समाख्यानात्मक क्रमसित तालमेल छैन ।

त्रिचालिसौँ अनुच्छेददेखि उनन्पचासौँ अनुच्छेदसम्म केटाले उर्मिलाकी छोरीलाई मन पराएको/नपराएकोबारे कुरा, दुईबीच उमेरको अन्तरका कुरा, केटाले फोन गर्ला कि नगर्ला भन्ने अनुमानका कुरा छन् । त्रिचालिसौँ अनुच्छेदको 'गर्नेछौँ' क्रियापदले दुई दिनपछि केटाले निर्णय दिन फोन गर्ने पूर्वसूचना दिएको छ भने 'गर्नुपर्ला' क्रियापदले बिहाबारे केटाले पनि घरपरिवारबीच छलफल गर्नु आवश्यक रहेको उर्मिलाको निष्कर्ष छ । चौवालिसौँ अनुच्छेदमा पनि 'देखिनेछैन' भन्ने भविष्यत्काल जनाउने क्रियापद प्रयुक्त छ । यसले केटा र केटीबीचको अन्तर समय बित्दै जाँदा त्यति फरक नदेखिने कुराको घोषणा प्रस्तुत गरेको छ । पचासौँ अनुच्छेदमा लोग्नेमान्छेसितका उर्मिलाको सामीप्यताका प्रसङ्ग छन् । यसले लोग्नेमान्छेप्रतिको उनका दृष्टिकोणलाई प्रस्तुत गर्छ । यी कुराले पनि सङ्कथनलाई मात्र अगाडि बढाएका र समाख्यानात्मक क्रमलाई बाधा पुऱ्याएका छन् ।

एकाउन्नौँ अनुच्छेददेखि चौवन्नौँ अनुच्छेदसम्म उमेश (छोरीको बिहाका लागि कुरा गरिएको केटा) ले बिहानै उर्मिलालाई फोन गरेर साँझ होटलमा भेट्न बोलाएको घटना छ । पचपन्नौँ अनुच्छेदमा केटाले होटलमा भेट्न बोलाएकामा अनौठो मान्दै उमेशलाई भेट्न गएको प्रसङ्ग छ । बयालिसौँ अनुच्छेदमा सुरू भएको समाख्यानात्मक क्रम यहाँ पुनः जोडिएको छ । केटाले उर्मिलालाई भेट्नका लागि फोन गर्नु र उर्मिला भेट्न जानु समाख्यानात्मक क्रम हुन् ।

सन्ताउन्नौँ, अन्ठाउन्नौँ, उनान्साठिऔँ, साठिऔँ र एकसट्ठिऔँ अनुच्छेदमा कुरा कसरी सुरू गर्ने भनी दुवै अलमलिएको विषयको प्रस्तुति छ । कुनै घटना अघि नबढेकाले समाख्यानात्मक क्रमभङ्ग भएको छ । एकसट्ठिऔँ अनुच्छेदको अन्त्यमा उर्मिलाले उमेशसित बिहाबारे उसकी आमाको विचार सोधेर समाख्यानात्मक क्रम अघि बढेको छ । उमेशले आफ्नी आमा पुरानो विचारकी भएको जवाफ दिएपछि जवाफ बुझ्न नसकेर उर्मिला अलमलिएकी छ । यसले पुनः समाख्यान क्रममा असङ्गति पैदा गरेको छ । त्रिसट्ठिऔँ, चौँसट्ठिऔँ, पैँसट्ठिऔँ, छैँसट्ठिऔँ, सतसट्ठिऔँ अनुच्छेदसम्म कुराकानीको अलमल नै छ । पचपन्नौँ अनुच्छेददेखि सतसट्ठिऔँ अनुच्छेदसम्मका सबै वाक्यहरू वर्तमान कालमा नै प्रस्तुत गरिएका छन् । यसले कथामा दृश्यात्मकता र स्थितिबोध दुवै पैदा गरेको छ । दुई पात्रबीच भएको कुराकानीको अलमलले समाख्यानमा कौतुहलता सिर्जना भएको छ ।

अठसट्ठिऔँ अनुच्छेदमा उर्मिलाले खुलस्तसँग कुरा गर्न आग्रह गरेपछि उमेशले पहिलेदेखि नै उनलाई चिनेको र उनीबाट प्रभावित भएको बताएको छ । उमेशले उर्मिलालाई श्रीमान् बितेपछि दोस्रो विवाह नगर्नाको कारण सोधेको छ । उर्मिलाले आफूलाई त्यसबारे सोच्ने फुर्सद नमिलेको बताएपछि उमेशले अब त्यसबारे सोच्दा हुने बताएको छ । उर्मिलाले छोरीका बारेमा भनेको या मेरो भनेर स्पष्टता माग गरेपछि उमेशले उनकै बारेमा हो भन्ने उत्तर दिएको छ । यी कुराकानी उनन्सत्तरीदेखि एकासी अनुच्छेदसम्ममा प्रस्तुत भएका छन् । उर्मिलाले आफूले उमेशका कुरा राम्ररी नबुझेको बताएपछि

उमेशले उर्मिलालाई त्यही कुरा बताउन बोलाएको कुरा प्रस्तुत गरेको छ । उर्मिलाले आफू चालिस कटिसकेको बताउँदा केटाले आफू आठ वर्ष मात्र कान्छो भएको र उमेरलाई बाधाका रूपमा नल्याउन अनुरोध गर्छ । उर्मिलाले असम्भव कुरामा उमेशले दिमाग खर्च गरेको बताउँदा केटाले उनलाई अन्तरात्मादेखि नै चाहेको बताउँछ । उर्मिलाले आफू त्यो कुरा सुन्नका लागि नआएको भनी उठ्न लाग्दा केटाले शीतल हृदयले सोचेर आफूलाई जवाफ दिन आग्रह गरेको छ । यी घटनाहरू समाख्यान क्रम हुन् । बयासिऔँ अनुच्छेददेखि नब्बेऔँ अनुच्छेदसम्म यी घटना घटित छन् । यी घटना नै यस कथाका प्रमुख घटना हुन् । पहिलो अनुच्छेदमा प्रवेश गराइएको समाख्यानात्मक क्रम यहाँ जोडिएको छ । बीचमा आएका समाख्यानात्मक क्रमको यहाँ अन्त्य भएको छ । तीनले यहाँसम्मको घटनाक्रम विकासका लागि सहयोगी भूमिका खेलेका छन् ।

उर्मिला र उमेशबीचको कुराकानीले उर्मिलाको उत्तर के होला भनी कौतुहलता सिर्जना गरेको छ । यी सबै कुराकानी वर्तमान काल जनाउने वाक्यमा प्रस्तुत भएकाले आख्यानमा स्थितिबोध र दृश्यात्मकता प्रभावकारी रूपमा प्रस्तुत भएको छ ।

एकानब्बेऔँ, बयानब्बेऔँ, त्रियानब्बेऔँ र चौरानब्बेऔँ परिच्छेदमा उर्मिलाले प्रतिवाद गरेकी र केटो आफ्नो कुरामा अडिग रहेको कुरा संवादात्मक तरिकाले नै प्रस्तुत भएका छन् । यी संवादले पनि समाख्यानात्मक क्रममा गतिरोध ल्याएका छन् ।

पञ्चानब्बेऔँ अनुच्छेदमा उर्मिला रन्थनिएर रेस्टुराँबाट बाहिर निस्केको घटना छ । केटाको प्रस्ताव ठिक हो या बेठिक भन्ने दोधारमै उर्मिला हिँडेकी छ । छयानब्बेऔँ अनुच्छेदमा आफूले त्यस केटासँग बिहा गरेमा उमेरकै कारण समय बित्दै जाँदा मन टाढिने सम्भावना ज्यादा भएको उर्मिलाको निष्कर्ष छ । यसले उमेशसित बिहा नगर्ने भन्ने तर्कबाट उर्मिला बिहा गर्दा के हुने भन्ने विचारतिर ढल्किएको देखाएको छ । सन्तानब्बेऔँ अनुच्छेदमा त झन् आफूलाई उसले साँच्चिकै मन पराउँछ कि भनेर उर्मिलाले सोच्न पुगेको देखाइएको छ । अन्ठानब्बेऔँ अनुच्छेदमा कथामा नयाँ घटनाको क्रम विकसित हुन सक्ने अवस्था भए पनि समाख्यानात्मक क्रम भने अगाडि बढेको छैन । उर्मिलाको सोचाइका कुरा नै यी अनुच्छेदमा आएकाले यी विषयले पनि समाख्यानात्मक क्रमलाई अघि बढाएका छैनन् । पञ्चानब्बेऔँ अनुच्छेदमा *बीस वर्षअघि कसैको यस्तो प्रस्ताव भए सोच्नुपर्ने हुन्थ्यो* भन्ने एउटा भूतकालिक वाक्य भए पनि अठसट्ठिऔँ अनुच्छेददेखि पञ्चानब्बेऔँ अनुच्छेदसम्मका बाँकी सबै अनुच्छेद वर्तमान काल जनाउने नै छन् । सन्तानब्बेऔँ अनुच्छेदको एउटा वाक्यमा पनि 'थिइनन्' भन्ने भूतकालिक क्रियापदको प्रयोग भएको छ । यसले उर्मिलाको सोचाइलाई व्यक्त गरेको छ ।

अन्ठानब्बेऔँ अनुच्छेदमा साँझ घर फर्केर केहीबेर सोचेपछि (पाठकको कल्पना मात्र) केटाको मन परिवर्तन भयो कि भएन भनेर बुझ्न उर्मिलाले उमेशलाई फोन गर्न आँटेको, उनान्सयौँ अनुच्छेदमा फोन गरेको, सयौँ अनुच्छेदमा उमेशले फोन उठाएको, एक सय एकौँ अनुच्छेदमा उमेशले मन परिवर्तन गरेनगरेको कुरा उर्मिलाले सोधेको घटना प्रस्तुत छ । एक सय द्वयौँ अनुच्छेदमा उर्मिलाको फोन आउनेमा (उर्मिलाले आफ्नो प्रस्ताव स्विकार्नेमा) आफू ढुक्क रहेको कुरा उमेशले बताएपछि

उर्मिलाले त्यसका लागि नभई सोचाइ बदलेनबदलेको बुझ्न मात्र आफूले फोन गरेको बताएकी छ । केटाले आफूले जीवनसाथीबाट शारीरिक सुखभन्दा पनि मानसिक सन्तुष्टि चाहेको, आफ्नो प्रेमको परिभाषा नै फराकिलो रहेको, त्यसमा उमेरको बाधा नल्याउन अनुरोध गरेको छ । यसपछि पनि उमेशले आफू आफ्नो सोचाइमा दृढ रहेको बताउँदै उर्मिलालाई पनि केही बोल्न आग्रह गरेको छ । आफूलाई के भन्नुपर्ने हो भनी केटालाई नै उर्मिलाले प्रतिप्रश्न गरेपछि उमेशले सोच्नका लागि उर्मिलासित जति पनि समय रहेको र निर्णय गरेपछि फोन गर्न अनुरोध गरी कुराकानी टुङ्ग्याएको छ । उनान्सयौँ अनुच्छेददेखि एक सय आठौँ अनुच्छेदसम्मका घटना समाख्यानात्मक क्रम हुन् ।

सन्तानब्बेऔँ अनुच्छेदको एक वाक्यमा बाहेक अन्य सबै वाक्य वर्तमान कालमा नै प्रस्तुत छन् । यसले कथालाई सजीव तुल्याएका छन् । पाठकमा प्रभाव छोड्न सफल छन् । एक सय नवौँ अनुच्छेदमा छोरीले खाना तयार भएको सूचना दिएकी छ । एक सय दसौँ अनुच्छेदमा उर्मिलाले खाना पस्किन अह्राएको घटनासँगै कथा अन्त्य भएको छ ।

कथाको पहिलो अनुच्छेदमा प्रवेश भएको समाख्यानात्मक क्रमले पञ्चानब्बेऔँ अनुच्छेदबाट मात्र निरन्तरता पाएको छ । पहिलो अनुच्छेदको घटनाको कारण पनि पञ्चानब्बेऔँ अनुच्छेदबाट मात्र ज्ञात हुन्छ । दोस्रो अनुच्छेददेखि बिचबिचमा आउने उर्मिलाका विगतका अनुभव, विचार आदिले समाख्यानको क्रममा असङ्गति ल्याएका छन् । यस कथाको घटनाक्रमलाई हेर्दा त्रिचालिसौँ अनुच्छेदबाट घटना प्रारम्भ हुन्छ । त्यसपछि चौवालिसौँ, एकाउन्नौँ, बाउन्नौँ, त्रिपन्नौँ, चौवन्नौँ, छपन्नौँ, एकसट्ठिऔँ, बयसट्ठिऔँ, त्रिसट्ठिऔँ, अठसट्ठिऔँ, एकहत्तरौँ, बहत्तरौँ, सतहत्तरौँ, अठहत्तरौँ, उनान्असिऔँ, असिऔँदेखि क्रमशः चौरानब्बेऔँसम्मका अनुच्छेद, त्यसपछि पहिलो अनुच्छेद अनि उनान्सयौँदेखि एक सय आठौँ अनुच्छेदमा प्रस्तुत घटना यस कथामा प्रयुक्त समाख्यानात्मक क्रम हुन् । यीबाहेक अन्य अनुच्छेदमा समाख्यानात्मक क्रमसित सम्बन्धित पात्रका मानसिक संवेग, विचार, अन्तर्द्वन्द्व, विगत, संस्मरण प्रस्तुत भएका छन् । तिनले समाख्यानात्मक क्रममा असङ्गति पैदा गरे पनि कथाको सौन्दर्यवृद्धि गरेका छन् साथै पात्रका मानसिक उहापोहलाई देखाउने कथाको मूल अभीष्टलाई पूरा गरेका छन् । यिनले नै पात्रको अन्तर्द्वन्द्वको कारण ज्ञात गराएका छन् । प्रमुख पात्रका लोग्नेसम्बन्धी, वैवाहिक जीवनसम्बन्धी धारणा पनि ज्ञात गराएका छन् । दोस्रो अनुच्छेदले उर्मिलाको विसङ्गतिपूर्ण विगतलाई प्रस्तुत गरेको छ । भूतकालका घटना भएकाले 'बितेको थियो', 'गरेको', 'मारिदिएको', 'छोड्नुपरेको', 'पढाउनुपरेको' जस्ता पूर्ण पक्षका असमापक क्रियापदहरूले प्रमुख पात्र उर्मिलाको जीवनका पृष्ठभूमिको प्रस्तुति गरेका छन् । असमापक क्रियाको प्रयोग गरी विगतका प्रमुख घटनाको उल्लेख गरी वर्तमान कालिक समापक क्रिया 'लखेटिरहेको हुन्छ' प्रस्तुत गर्नुले प्रमुख पात्र उर्मिलाको विगत विसङ्गतपूर्ण रहेको र अब आउने घटना पनि विसङ्गत खालको हुने सङ्केत गरी कथाको अग्रभूमीकरण गरिएको छ । कथामा समाख्यानात्मक क्रममा गतिरोध ल्याउने मूल तत्त्व पूर्वस्मृतिका घटनालाई पात्रका माध्यमबाट नभई समाख्याताको वर्णनबाट प्रस्तुत गरिएको छ भने उमेर बढ्दै जाँदा पति र पत्नीका बिचको दसबाह्र वर्ष उमेरको अन्तर पनि खासै देखिनेछैन भन्ने पश्चस्मृति जनाउने घोषणात्मक वाक्य पात्रबाट नै प्रस्तुत भएको छ ।

कथामा पृष्ठभूमिका रूपमा प्रस्तुत गरिएको उर्मिलाको विगतका घटना वर्णनमा भूतकालको प्रयोग गरिएको छ । वर्तमानकै घटनासन्दर्भमा आउने गरी एकदुई वाक्य भविष्यत् काल जनाउने खालका छन् । यीबाहेक समाख्यायित कालमा आउने सम्पूर्ण समाख्यानात्मक क्रम, पात्रका स्थिति, मनोदशा, परिवेश आदि सबैलाई प्रस्तुत गर्न वर्तमान काल नै प्रयोग गरिएको छ । यसर्थ, कथाको पठनमा दृश्यात्मकता उत्पन्न भई कथा प्रभावकारी बनेको छ । कथामा कुनै पनि घटनाको आवृत्ति भएको छैन । यद्यपि प्रमुख पात्र पटकपटक अन्तर्द्वन्द्वमा परेकी छ । केटाले आफ्नी छोरी मन पराउला कि नपराउला भन्ने सन्दर्भमा, कम उमेरका लोग्ने हुँदा समय बित्दै जाँदा पतिपत्नीबीच दुरी बढ्ने या नबढ्ने भन्ने सन्दर्भमा, उमेशले आफूलाई साँच्चै प्रेम गर्छ कि गर्दैन भन्ने सन्दर्भमा अन्तर्द्वन्द्वहरू दोहोरिएका भए पनि त्यसको पृष्ठभूमिका घटनासन्दर्भ फरक भएकाले यस कथामा कुनै पनि घटना, विचार, संस्मरण आदिको आवृत्ति भएको छैन । यसले गर्दा कथाको घटनाकाल छोटो भएको छ । यस कथाको समाख्यान समय हेर्दा समयावधिको किटान गरिएको भने स्पष्ट हुन्छ । उर्मिलाको जीवनका चालिस वर्ष भनिए पनि कति सालदेखि कति सालसम्म भन्ने सुनिश्चित र कुनै घटनाको सापेक्षताबाट समेत घटना घटेको समय एकिन गर्न सकिँदैन । यद्यपि कथाबाट घटना काल कुनै दुई दिन र समाख्यायित काल कुनै चालिस वर्षको बुझिएको छ ।

विवेच्य कथाको समाख्यायित कालका माध्यमबाट प्रमुख पात्रको विगतमार्फत् मानिसको जीवनका विसङ्गत परिस्थितिलाई अग्रभूमीकरण गरी एउटी एकल महिलाले गर्नुपर्ने सङ्घर्षका पाटा उजागर गरिएको छ । यसका माध्यमबाट कथानकका घटनाको सिलसिलामा अवरोध उत्पन्न गरेर पात्रका मनोदशा प्रस्तुत गर्दै कथामा दृश्यात्मकता र प्रभावकारिता उत्पन्न गरिएको छ । घटना कालले उत्पन्न गरेका कौतुहलताको शमन गरी समाख्यायित कालले पाठकमा आत्मसन्तुष्टि प्रदान गरेको छ । घटना कालको बिचबिचमा समाख्यायित कालको उपस्थितिले कथाको संरचनामा रैखिक र वृत्ताकारीय दुवै पद्धतिको मिश्रण भएको छ । कथाको संरचना मिश्रित खालको हुनुमा समाख्यायित कालको भूमिका रहेको छ ।

६. निष्कर्ष

'परिभाषित प्रेम' कथामा उर्मिला पात्रका मनमा उठेका वा मस्तिष्कमा नै घटित भएका अन्तर्द्वन्द्व, विचार, विगत, संस्मरण आदि आउने समय कथाको घटना काल (फेबुला टाइम) का विषयगत काल हुन् । बिहाका लागि उर्मिलाकी छोरीलाई हेर्न केटा (उमेश) आएको र त्यसको भोलिपल्ट उमेशले उर्मिलालाई रेस्टुराँमा भेटेर उनलाई नै विवाहको प्रस्ताव राखेको समयावधि यस कथाको घटना कालका वस्तुगत काल हुन् । यसर्थ यस कथामा घटना कालको अवधि दुई दिनको मात्र छ । यो नै कथामा प्रस्तुत भएको काल (रिप्रेजेन्टेड टाइम) हो ।

प्रस्तुत कथाको समाख्यायित कालको अवधि चालिस वर्ष हो । कथामा चालिस वर्षका घटनाको प्रस्तुति छैन । चालिस वर्षभित्रका केही घटनाहरू पात्रको पृष्ठभूमिका सन्दर्भमा मात्र आएकाले तिनले समाख्यायित काललाई घटना कालभन्दा ज्यादा व्यापक बनाएका छन् । यो काल नै कथाको प्रस्तुतीकरणको काल (रिप्रेजेन्टेसनल टाइम) हो । यस कथामा घटना कालले भन्दा समाख्यायित

कालले ज्यादा समयावधि समेटेको छ । यस कथामा समयावधिको किटान गरिए पनि त्यो अवधि सुनिश्चित र सापेक्षिक खालको छैन । यद्यपि यस कथामा कुनै अवधिको अनुमानै गर्न नसकिने खालको समयावधिको प्रस्तुति पनि छैन । कथाको समाख्यानात्मक क्रममा आउने घटनाहरू दुई दिनभित्र घटित छन् । समाख्यानात्मक क्रममा आएका घटनाको प्राकृतिक क्रम छैन । पछिल्लो समय घटेका घटनाको पूर्वप्रस्तुति छ । समाख्यानात्मक क्रममा आएका घटनाको बिचबिचमा पात्रका सोचाइ, विचार, अन्तर्द्वन्द्व, विगत, संस्मरण आदि पात्र र समाख्याताले प्रस्तुत गरेकाले समाख्यानात्मक क्रममा असङ्गति (एनाक्रोनी) आएको देखिन्छ । यी असङ्गतिले पाठलाई प्रभावोत्पादक बनाई घटना, परिवेश र पृष्ठभूमिबीच तादात्म्य उत्पन्न गरेका छन् । पृष्ठभूमि निर्माणमा भूतकालको प्रयोग गरिएको छ भने पात्रका स्थिति, मनोदशा, विचार र अन्तर्द्वन्द्वको प्रस्तुतिमा अभूत काल (अधिकांश वर्तमान काल र एकदुई वाक्यमा भविष्यत् कालको समेत) प्रयोग गरिएको छ । यसले कथालाई दृश्यात्मक र प्रभावोत्पादक बनाएको छ ।

समग्रमा यस कथाको समाख्यानात्मक क्रम भङ्ग भई असङ्गति हुनु, तिनले घटनाको पृष्ठभूमि, परिवेश र घटनाबीच अन्तर्सम्बद्धता ल्याउनु, पृष्ठभूमि निर्माणमा भूतकाल, स्थितिवर्णन, मनोदशा, परिवेश वर्णनमा अभूत कालको प्रयोग भई आख्यानमा दृश्यात्मकता र प्रभावकारिता आउनु, समाख्यानात्मक अवधि चालिस वर्षको भए पनि घटना काल दुई दिनको हुनु, कुनै घटनाको आवृत्ति नहुनाले घटनाअवधि छोटो हुनु विवेचित कथाका समाख्यानात्मक कालगत विशेषता हुन् । यी विशेषताले विवेचित कथालाई मध्यम आयामको बनाएको छ साथै कथालाई मिश्रित शैलीगत संरचना प्रदान गरेको छ । विवेचित कथामा घटना कालले उत्पन्न गरेको कौतुहललाई समाख्यायित कालले शमन गरी पाठकमा आत्मसन्तुष्टि प्रदान गरेको छ । समाख्यानात्मक कालले यस कथाका विषय, पात्र, घटना आदिको अन्तर्सम्बन्ध सुदृढ गराई कथ्य विषयको प्रभावकारितामा वृद्धि गरेको छ ।

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शत्रु कथामा समाख्यानात्मक सङ्केन्द्रण

*गोविन्दप्रसाद लुइटेल**

लेखसार

प्रस्तुत आलेख 'शत्रु' कथाको समाख्यानात्मक सङ्केन्द्रण विश्लेषणमा केन्द्रित छ । सङ्केन्द्रणले समाख्यानात्मक सूचनाले कसको दृष्टिकोणबाट र कसरी प्रस्तुत गरिएको छ भन्ने कुरालाई बुझाउँदछ । यस अध्ययनमा समाख्यानात्मक सङ्केन्द्रणसम्बन्धी प्रारूप प्रस्तुत गर्दै विवेच्य कथाको सङ्केन्द्रणको विमर्श गरिएको छ । कथाको सङ्केन्द्रणसम्बन्धी कलागत सौन्दर्यको निरूपण गर्ने यस लेखमा पुस्तकालयीय कार्यबाट विश्लेष्य सामग्रीको सङ्कलन गरिएको छ भने ती सामग्रीलाई गुणात्मक विश्लेषण विधिका आधारमा विवेचना गरिएको छ । यस अध्ययनमा सङ्केन्द्रणअन्तर्गत विश्लेष्य कथाका समाख्याता, समाख्यानात्मक वाच्यत्व, सङ्केन्द्रक, सङ्केन्द्रित विषय एवम् समाख्यानात्मक चरित्रको अनुशीलन गरी तिनको अन्तरसम्बन्ध र कलापक्षको निरूपण पनि गरिएको छ । यस अध्ययनबाट समग्रमा प्रस्तुत कथामा समाख्यानात्मक सङ्केन्द्रणसँग सम्बद्ध पक्षहरूको उपयुक्त संयोजन भएका कारण कथात्मक सौन्दर्यको उपस्थापन भएको छ भने समाख्याता सङ्केन्द्रक र पात्र सङ्केन्द्रकमार्फत समाख्यानात्मक सूचनाहरूलाई प्रभावकारी ढङ्गले सम्प्रेषण गरिएका कारण सङ्केन्द्रण व्यवस्थाका दृष्टिले यो कथा कलात्मक बनेको छ भन्ने निष्कर्ष अध्ययनबाट प्राप्त भएको छ ।

मुख्य शब्द : *कथनीयता, चरित्र, वाच्यत्व, सङ्केन्द्रक, समाख्याता ।*

विषयपरिचय

समीक्षाशास्त्रमा कृति अध्ययन-विश्लेषणका थुप्रै मान्यताहरू विकसित भएका पाइन्छन् । तीमध्ये समाख्यानात्मक सङ्केन्द्रण व्यवस्था पनि एक हो । यो समाख्यानशास्त्र को ठुलो छाताभित्र पर्ने एउटा सैद्धान्तिक अवधारणा हो अर्थात् आख्यान विश्लेषणको नवीन दृष्टिकोणका रूपमा यसलाई लिने गरिन्छ । यसमा समाख्यानात्मक सूचनाको अभिमुखीकरण केकसरी भएको छ भन्ने कुरा हेरिन्छ । सङ्केन्द्रणमा खासगरी समाख्यानमा घटित घटनाहरू दृष्टिबिन्दुका माध्यमबाट कसरी प्रतिबिम्बित भएका छन् भन्ने कुरा हेरिन्छ । यस अध्ययनमा कथाकार विश्वेश्वरप्रसाद कोइरालाद्वारा लिखित ' शत्रु' कथाको समाख्यानात्मक सङ्केन्द्रण विश्लेषण गर्ने उद्देश्य राखिएको छ ।

विश्वेश्वरप्रसाद कोइराला (१९७१–२०३९) नेपाली साहित्यिका प्रसिद्ध व्यक्तित्व हुन् । साहित्यकार कोइरालाले उपन्यास, कविता, निबन्ध र आत्मजीवनी पनि लेखेका छन्, तापनि उनी आख्यानकारका

* लुइटेल, त्रिचन्द्र क्याम्पसमा उपप्राध्यापक हुनुहुन्छ ।

रूपमा स्थापित छन् । कोइरालाका *दोषी चस्मा* (२००६) र *श्वेतभैरवी* (२०३९) गरी दुईओटा कथासङ्ग्रह प्रकाशित छन् । उनका हिन्दी तथा नेपाली भाषाका सबै कथाहरूको सङ्कलन रहेको *विश्वेश्वरप्रसाद कोइरालाका कथाहरू* (२०५०) नामक सम्पादित कृति पनि प्रकाशित भएको छ । विश्वेश्वरप्रसाद कोइराला मनोवैज्ञानिक कथाकार हुन् । उनले आधुनिक मनोविज्ञानशास्त्री सिग्मन्ड फ्रायडको मनोविश्लेषण सिद्धान्तमा आधारित भएर नेपाली समाजसापेक्ष कथा लेखेका छन् । नेपाली साहित्यमा फ्रायडीय सिद्धान्तलाई अवलम्बन गरेर लेखिएको पहिलो कथा 'चन्द्रवदन' (१९९२) हो । तसर्थ, उनी नेपाली साहित्यका प्रथम मनोवैज्ञानिक कथाकार मानिन्छन् । मनोवैज्ञानिक कथाकार भएकाले उनका कथामा बाहिरी यथार्थको वर्णनभन्दा अन्तरयथार्थको सन्धान पाइन्छ । प्रस्तुत ' शत्रु' कथा मनोवैज्ञानिक सिद्धान्त अनुसरण गरेर लेखिएको कथा हो । यो *दोषी चस्मा* (२००६) कथासङ्ग्रहमा सङ्कलित छ । यसमा प्रमुख पात्र कृष्ण रायको मनोयथार्थको चित्रण गरिएको छ । मनोविश्लेषणका साथै अन्य विभिन्न पक्षबाट यस कथाको अध्ययन विश्लेषण भए पनि समाख्यानात्मक सङ्केन्द्रणका कोणबाट भने कुनै पनि अध्ययन भएको देखिँदैन त्यसैले समाख्यानशास्त्रअन्तर्गत सङ्केन्द्रण व्यवस्थाका कोणबाट प्रस्तुत कथाको अध्ययन आवश्यक एवम् प्राज्ञिक दृष्टिले महत्त्वपूर्ण छ ।

यस सन्दर्भमा 'शत्रु' कथाको समाख्यानात्मक सङ्केन्द्रण केकस्तो छ भन्ने प्राज्ञिक जिज्ञासा नै यस अध्ययनको मुख्य समस्या हो । यस अध्ययनमा यही मूल समस्यामा केन्द्रित भएर उपर्युक्त कथाको समाख्यानात्मक सङ्केन्द्रण विश्लेषण गरी निष्कर्षमा पुगिएको छ ।

अध्ययनविधि तथा विश्लेषणको सैद्धान्तिक आधार

प्रस्तुत अध्ययन गुणात्मक अध्ययन हो र यो मूलतः पाठविश्लेषणमा आधारित छ त्यसैले यसमा पुस्तकालयीय स्रोतबाट सङ्कलित सामग्रीहरूको तथ्यापन गरी त्यसकै आधारमा सामग्री विश्लेषण र अर्थापन कार्य सम्पन्न भएको छ । यसका निम्ति अध्ययनमा विश्वेश्वरप्रसाद कोइरालाको 'शत्रु' कथालाई प्राथमिक साम्रग्री र उक्त कथासँग सम्बन्धित अन्य अध्ययन–विश्लेषणहरूलाई द्वितीयक सामग्रीका रूपमा लिइएको छ भने सामग्री विश्लेषणका निम्ति समाख्यानात्मक सङ्केन्द्रणको सैद्धान्तिक प्रारूपलाई आधार बनाइएको छ । गुणात्मक अध्ययन भएकाले यसमा अर्थापनका क्रममा मूलतः पाठ विश्लेषण विधिको प्रयोग गरिएको छ भने आवश्यकताअनुसार आगमनात्मक, निगमनात्मक तथा तुलनात्मक विधिको समेत उपयोग गरिएको छ । यसप्रकार प्रस्तुत अध्ययनमा समाख्यानशास्त्रअन्तर्गत सङ्केन्द्रण व्यवस्थाका कोणबाट 'शत्रु' कथाको अध्ययन गरी निष्कर्षमा पुगिएको छ ।

'शत्रु' कथामा समाख्याता सङ्केन्द्रक

सङ्केन्द्रण समाख्यानमा प्रस्तुत घटनालाई हेर्ने दृष्टिकोण हो र समाख्यानात्मक सूचनासम्प्रेषणको व्यवस्था पनि हो । सङ्केन्द्रण पाठको केन्द्रीकरणका रूपमा कसले अभिमुखीकरण गरेको छ र कसरी समाख्यानात्मक सूचनाको प्रतिबन्ध गरिएको छ भन्ने कुरासँग सम्बन्धित छ (जेने, १९८८, पृ.७४) । यो समाख्यानमा विशिष्टीकृत कथन कसको अनुभव वा दृष्टिकोणका आधारमा प्रस्तुत भएको छ

वा हेरिएको छ भन्ने कुरामा केन्द्रित हुन्छ । समाख्यानशास्त्रमा सङ्केन्द्रणले समाख्यानमा घटित घटना के कसरी अभिमुखीकरण भएका छन् भन्ने कुरालाई बुझाउँदछ । सङ्केन्द्रण खास गरी समाख्यानात्मक घटनाको सम्प्रेषणमा कसले अभ्युद्देश्यीय अभिमुखीकरण प्रदान गरेको छ अर्थात् सङ्केन्द्रक को हो र समााख्यानमा समाख्याता, पात्र, घटना, मनस्थिति वा स्थिति के सङ्केन्द्रित भएको छ भन्ने दुई ओटा प्रश्नमा केन्द्रित हुन्छ । आख्यानमा प्रस्तुत घटनाहरू जसले देख्छ वा जसको अभिज्ञान वा दृष्टिकोणका रूपमा प्रस्तुत हुन्छ, त्यो नै समाख्यानमा केन्द्रणका रूपमा रहेको हुन्छ । यो आख्यानभित्रको कुनै चरित्रका माध्यमबाट घटनालाई ग्रहण गर्ने विधि हो अर्थात् आख्यानका सूचनाहरूलाई व्यक्ति विशेषको संज्ञानमा सीमित गर्ने प्रविधि हो र यसमा समाख्यानात्मक घटनाहरू दृष्टिविन्दुका माध्यमबाट प्रस्तुत गरिएका छन् कि छैनन् भन्ने कुरा हेरिन्छ । आख्यानमा प्रस्तुत घटनाहरू समाख्याताका दृष्किोणबाट कि त पात्रका अनुभवका आधारमा प्रस्तुत हुन्छन् । यसलाई सङ्केन्द्रण व्यवस्थामा सङ्केन्द्रक भन्ने गरिन्छ । आख्यानमा समाख्याताहरू असंलग्न वा बाह्य र संलग्न वा आन्तरिक गरी दुई किसिमका हुन्छन् र तिनले क्रमशः तृतीयपुरुष र प्रथमपुरुष कथा भन्दछन् । कतिपय आख्यानमा समाख्याताहरू घटनाका साक्षीका रूपमा रहेका हुन्छन् र आख्यानमा उनीहरूकै दृष्टिकोणबाट घटनालाई नियालिएको हुन्छ, त्यसैले सङ्केन्द्रण अध्ययनमा समाख्याताको अध्ययन महत्त्वपूर्ण हुन्छ ।

कथामा समाख्याता भन्नाले कथावाचक वा प्रस्तोता र सङ्केन्द्रक भन्ने बुझिन्छ । भाषिक सञ्चारका क्रममा आउने समाख्याता र श्रोता वा दाता र ग्रहण कर्तालाई म र तिमीका बीचको सम्पर्क मान्न सकिन्छ (गौतम, २०७१, पृ. १) । कथालाई सम्प्रेषणीय बनाउने दायित्व निर्वाह गर्ने हुनाले समाख्याता समाख्यानको सम्प्रेषक हो र यसलाई सम्बोधकका रूपमा पनि चिन्न सकिन्छ । आफ्नै संज्ञानका आधारमा कथावाचन गर्ने हुनाले समाख्याता घटनाका बारेमा सर्वज्ञ हुन्छ । अर्को तरिकाले भन्नुपर्दा समाख्याता भनेको समाख्यान प्रस्तुतिको माध्यम हो र कथाप्रस्तुतिको लेखकीय अवधारणा पनि हो । समाख्यातालाई पात्रसम्बद्धता, कथासम्बद्धता र खुलाइका आधारमा वर्गीकरण गर्ने गरेको पाइन्छ ।

जेने (सन् १९८०) ले कथासम्बद्धताका आधारमा समाख्याता बहिर्निष्ठ र अन्तर्निष्ठ हुने धारणा प्रस्तुत गरेका छन् (पृ.६५) । आफूले भनेको कथा संसारसितको समाख्याताको सम्बद्धताका आधारमा समाख्याता बहिर्निष्ठ र अन्तर्निष्ठ हुन्छन् । समाख्येय संसारभन्दा बाहिरै बसी कथा प्रस्तुत गर्ने वा आफूले वर्णन गरेको कथाभन्दा माथि रहने समाख्याता बहिर्निष्ठ समाख्याता हो । बल (सन् १९९७) ले कथासम्बद्धताका आधारमा समाख्याता बाह्य र अन्तरिक हुन्छ भनेकी छन् । उनले आफूले वाचन गरेको कथासंसारभन्दा माथि रहने समाख्यातालाई बहिर्निष्ठ समाख्याता भनेकी छन् भने अन्तर्निष्ठ समाख्याता पनि अन्तरअन्तर्निष्ठ हुनसक्ने बताउँदै कुनै पात्र आएर कथाभित्र कथाको सिर्जना गर्दै आफ्नो कथा वा अरूको कथा भन्न थालेपछि पहिलेको समाख्यान फ्रेम वा म्याट्रिक्स हुन्छ र त्यसमा आएको कथा आश्रित वा हाइपो कथा हुन्छ भनेर भनेकी छन् (पृ.४३) । बहिर्निष्ठ समाख्याता प्रथम पुरुष म वा हामी तथा तृतीत पुरुष त्यो, ऊ, तिनी, उनी, उनीहरू आदिका रूपमा आउन सक्छ । बहिर्निष्ठ समाख्याता प्रथम स्तरको समाख्याता हो । अर्को समाख्याताबाट समाख्यायित भएको समाख्याता अन्तर्निष्ठ समाख्याता हो (जेने, सन् १९८०, पृ. ६५–६६) । अन्तर्निष्ठ समाख्याता समाख्येय

संसारभित्रै रहेको हुन्छ । कुनै समाख्याताबाट प्रस्तुत गरिएको पात्रले समाख्याताका रूपमा रहेर आफ्नो वा अरूको कथा भन्दछ भने त्यस्तो पात्रलाई अन्तर्निष्ठ समाख्याता भनिन्छ (गौतम, २०७१, पृ.८) । अन्तर्निष्ठ समाख्याता तहगत रूपमा आउन सक्दछन् । प्रथम स्तरको समाख्यानभित्र एक वा अनेक कथा आउन सक्दछन् र त्यस्ता कथाहरूमध्ये पछिको कथामा आउने समाख्याता अन्तर्निष्ठ समाख्याता हो भने अन्य कथामा आउने समाख्याता अन्तरअन्तर्निष्ठ समाख्याता हुन् । अन्तर्निष्ठ समाख्याता पनि प्रथमपुरूष म वा हामी र तृतीय पुरूष त्यो, ऊ, तिनी, उनी, उनीहरूका रूपमा आउन सक्छ । अन्तर्निष्ठ समाख्याता पात्र समाख्याता हो । रिम्मोन केनन (सन् १९८३) ले यस्तो समाख्यातालाई तहगत समाख्याता भनेकी छन् (पृ.१९४) । समाख्यानात्मक तहअन्तर्गत समाख्यानात्मक गुम्फनको रूपरेखा पनि आउँछ । रोलाबार्थले कथाभित्र कथा, कथाभित्र कथा र कथाभित्र कथा हुन्छ भनेका छन् र ती कथाभित्र धेरै समाख्याताहरू हुन सक्छन् भन्ने धारणा उनको रहेको छ ।

पात्रसम्बद्धता भनेको समाख्याताको पात्रगत भूमिका के कस्तो छ भन्ने हो । यस आधारमा समाख्याता असंलग्न र संलग्न गरी दुई प्रकारका हुन्छन् । कथाको पात्रका रूपमा नरहेको समाख्यातालाई असंलग्न समाख्याता भनिन्छ । असंलग्न समाख्याताले कथासंसारभन्दा बाहिरै बसेर घटनाको वर्णन गर्दछ । यस्तो समाख्याता घटना, पात्र र परिवेश आदिका बारेमा सर्वदृष्टि राख्नसक्ने हुन्छ । संलग्न समाख्याताले चाहिँ कथाको पात्रका रूपमा आफै संलग्न भएर कथा भन्दछ । संलग्न समाख्याता साक्षी वा द्रष्टा, कर्ता र भोक्ता विभिन्न रूपमा रहेको हुन्छ । संलग्न समाख्याता प्रथमपुरूष म वा हामी सर्वनामका रूपमा आउँछ । संलग्न समाख्याता पनि संलग्न स्वकथनात्मक र संलग्न परकथनात्मक किसिमको हुन्छ । पात्रका रूपमा उपस्थित भएर आफ्नो कथा आफै भन्ने समाख्याता संलग्न स्वकथनात्मक समाख्याता हो । यस्तो समाख्याता कर्ता वा भोक्ता हुन्छ र ऊ नायकका रूपमा रहेको हुन्छ । यसका विपरीत संलग्न परकथनात्मक समाख्याता कथाको पात्रका रूपमा उपस्थित हुन्छ तर उसले आफ्नो कथा नभनेर अरू कसैको कथा भनेको हुन्छ । यस्तो समाख्याता कर्ता वा भोक्ताका रूपमा नभएर द्रष्टा वा साक्षीका रूपमा रहेको हुन्छ ।

समाख्याता आफू कत्तिको खुलेको छ भन्ने आधारमा समाख्यातालाई खुला र बन्द गरी दुई प्रकारमा वर्गीकरण गर्न सकिन्छ । आफ्नो बारेमा बढी सूचना दिने आफूलाई बढी सन्दर्भ बनाउने, आफूलाई खुलस्त रूपमा प्रस्तुत गर्न सक्ने समाख्याता खुला समाख्याता हो । प्रायः प्रथमपुरूषका रूपमा आउने समाख्याता खुला प्रकारको हुन्छ तर यस्तो समाख्यातामा मानवीय सीमा भने रहेको हुन्छ । बन्द समाख्याता खुला समाख्याताभन्दा विपरीत किसिमको हुन्छ । आफ्ना बारेको अत्यन्त कम सूचना दिने, आफूलाई कम सन्दर्भ बनाउने र आफूलाई लुकाउने समाख्याता बन्द समाख्याता हो (यान, सन् १९८०, एन १.९) । प्रायः कथा संसारभन्दा बाहिरै बसेर कथा वाचन गर्ने समाख्याता बन्द समाख्याता हुन्छ । बन्द समाख्यातामा मानवीय सीमा हुँदैन । आफूलाई धेरै सन्दर्भ नबनाउने, कुनै सम्बोधितलाई सम्बोधन नगर्ने, धेरैभन्दा धेरै तटस्थ, वाच्यत्व तथा शैली भएको, लैङ्गिकता नछुट्टिने, आवश्यक स्थितिमा पनि खुला प्रस्तुतीकरण नगर्ने समाख्याता बन्द समाख्याता हो ।

'शत्रु' कथामा आएको समाख्याता कथासम्बद्धताका आधारमा बहिर्निष्ठ समाख्याता हो । यस कथामा तृतीयपुरुषको सङ्केतकका रूपमा आएको समाख्याताले कथासंसारभन्दा बाहिरै बसेर घटनाको वर्णन गरेको छ । ऊ नै यस कथाको सङ्केन्द्रक हो । उसकै संज्ञानका आधारमा समाख्यानात्मक सूचनाको सम्प्रेषण यस कथामा भएको छ । आफूले प्रस्तुत गरेको कथाभन्दा माथि रहेको यो समाख्याता अरू कुनै समाख्याताबाट प्रस्तुत नभएकाले बहिर्निष्ठ समाख्याता हो । प्रस्तुत कथामा समाख्याताले कथाका प्रमुख पात्र कृष्ण रायको सामाजिक प्रतिष्ठा तथा मानसिक अवस्थाको वर्णन गरेको छ । प्रस्तुत कथाको यस साक्ष्यले उक्त कुरालाई पुष्टि गर्दछ : "कृष्ण रायलाई सब प्रकारको सुख थियो, धनको, यशको र सम्मानको । तिनको सन्तान थिएन, तर यस अभावलाई तिनले आफ्नो एउटा टाढाको भतिजोलाई पाली पूर्ति गरेका थिए" (कोइराला, २०५०, पृ. ११९) । यस कथाको समाख्याता आफूले वाचन गरेको कथासंसारभन्दा माथि रहेको छ । उसले कथाबाहिरै बसेर सर्वदर्शी ढङ्गले आदिदेखि अन्त्यसम्म नै कथावाचन गरेको छ । उसभन्दा माथि अर्को कुनै समाख्याता छैन र यस कथामा घटनाहरूको गुम्फन पाइँदैन । त्यसैले ऊ प्रथमस्तरको समाख्याता हो । यस कथामा प्रथमस्तरको समाख्याताले वर्णन गरेको कथाभित्र अन्तर्निष्ठ रूपमा उपस्थित भएर फेरि कथा भन्ने अर्को कुनै समाख्याता नरहेकाले यस कथामा आएको समाख्याता बहिर्निष्ठ प्रकारको हो भन्ने स्पष्ट हुन्छ ।

पात्रसम्बद्धताका आधारमा 'शत्रु' असंलग्न समाख्याता भएको कथा हो । यस कथाको समाख्याता पात्रका रूपमा कथासंसारभित्र उपस्थित छैन । कथासंसार बाहिरै बसेर असंलग्न रूपमा कथा वाचन गर्ने यो समाख्याता घटनाको प्रत्यक्षदर्शी बनेको छ । उसले दृष्टिकेन्द्र पात्र कृष्णा रायका हरेक क्रियाकलापमा दृष्टि दिएको छ र ऊ सङ्केन्द्रणको कर्ता बनेको छ । यस कथामा अभ्युद्देश्यीय अभिमुखीकरण यस समाख्याताले नै प्रदान गरेको छ । यस समाख्यानको समाख्याताले सर्वदर्शी भएर पात्रको चरित्रभित्र पसेर भित्रबाहिरबाट चरित्रको वर्णन गरेको छ । कृष्ण रायको सामाजिक भूमिका, उनले प्राप्त गरेको सामाजिक प्रतिष्ठा, कृष्ण रायमाथि भएको लट्ठी प्रहार तथा उनको विथोलिएको मानसिकता, शङ्कालु स्वभाव र चिन्तित एवम् असामान्य व्यवहारलाई यस कथाको समाख्याताले नजिकबाट नियालेको छ र अन्य पात्रहरूका क्रियाकलाप तथा प्रत्यक्ष-परोक्ष भूमिकाको वर्णन समेत गरेको छ र आवश्यक प्रतिबन्ध पनि गरेको छ । यसका साथै यस समाख्याताले पात्रका कार्यको टिप्पणी पनि गरेको छ । यस कथाको समाख्याताले कृष्ण रायको चरित्रलाई बढी जोड दिएको छ । उनका आवेग, संवेग, उनीमाथि भएको आक्रमण र उनको मानसिकतालाई नजिकबाट नियालेको छ । यस कथाको समाख्याताले लट्ठी प्रहार हुनुभन्दा अघि र पछिको कृष्ण रायको मानसिकतालाई नजिकबाट केलाएर हेरेको छ । यस कथाको समाख्याताले सामान्य अवस्थामा रहेका कृष्ण रायले आफूमाथिको आक्रमणपछि अत्तालिएर आफ्नो सम्पर्कमा आएका सबैलाई शत्रु देख्न पुगेको अवस्थाको वर्णन गरेको छ । यसक्रममा प्रस्तुत कथाको समाख्याताले कृष्ण रायको चरित्र, शङ्कालु स्वभाव र असामान्य व्यवहार तथा संवेगजन्य अनुभूतिको वर्णन यसरी गरेको छ : "भोलिपल्ट यो घटनाको जाँच हुँदा पुलिसको इन्स्पेक्टरले तिनलाई सोध्यो "तपाईंलाई कसैमाथि शङ्का छ ?" कृष्ण रायले गम्भीर भएर उत्तर दिए- "रामे, केदार, युवक, गोविन्द पण्डित, कन्हैया,

मास्टर, बुधे, लीला, पुष्पराज, रामचन्द्र पराजुली..." (कोइराला, २०५०, पृ.१२१)। यसरी प्रस्तुत कथाको समाख्याताले कथासंसारभन्दा बाहिरै बसेर घटनाको सम्पूर्ण विवरण प्रस्तुत गरेको छ । उसलाई अब के हुन्छ भन्ने कुरा थाहा छ । सोहीबमोजिम घटनाको शृङ्खलित वर्णन गर्ने यो समाख्याता असंलग्न समाख्याता हो ।

खुलाइका आधारमा प्रस्तुत कथाको समाख्याता बन्द प्रकारको समाख्याता हो । यस कथाको समाख्याताले अरूका बारेमा खुलस्त वर्णन गरेको छ तर आफ्ना बारेमा भने सकेसम्म सूचनाहरूलाई लुकाएको छ । कथा संसारभन्दा बाहिरै बसेर कथावाचन गर्ने र पात्रको भूमिकामा देखा नपर्ने तृतीय पुरुष समाख्याताहरू प्रायः बन्द प्रकारकै हुन्छन् । यस कथाको समाख्याता पनि यही प्रवृत्तिको देखिन्छ । यस कथाको समाख्याताले आफूलाई कहीँ पनि सन्दर्भ बनाएको छैन । आवश्यक स्थितिमा पनि खुला प्रस्तुतीकरण नगर्ने र लैङ्गिकताको पनि पहिचान नहुने हुनाले यस कथाको समाख्याता बन्द समाख्याता हो भन्न सकिन्छ । यस कथाको समाख्याताले पात्रहरूले के सोचे ? के गरे ? के भने ? घटनाहरू कसरी घटे ? जस्ता पक्षहरूलाई सर्वज्ञाता जस्तै भएर स्रोता वा पाठक समक्ष प्रस्तुत गरेको छ । यसले तटस्थ रूपमा कृष्ण राय पात्रको मानसिकतालाई प्रस्तुत गरेको छ । यसमा मानवीय सीमा देखिँदैन, तर ऊ आफ्ना बारेमा भने सङ्कुचित रूपमा प्रस्तुत भएको छ । आफ्ना बारेमा केही जानकारी दिन नचाहने यो समाख्याता बन्द प्रकारको समाख्याता हो । उसले कार्य, घटना तथा चरित्रहरूका बारेमा गरेका टिप्पणीहरूले उसको वाच्यतालाई सामान्य रूपमा बुझ्न सकिए पनि त्यो धेरै प्रस्ट छैन । यस कुराले पनि प्रस्तुत कथाको समाख्याता बन्द प्रकारको समाख्याता हो भन्ने पुष्टि हुन्छ ।

'शत्रु' कथामा समाख्यानात्मक वाच्यत्व

समाख्यानात्मक वाच्यत्व अङ्ग्रेजीको 'न्यारेटिभ भ्वाइस' (लबचचबतष्खभ खयष्अभ) को नेपाली रूपान्तरण हो । आख्यानमा कथा भन्ने समाख्याता वा कथनीयता हुन्छ भने कहिले त्यो सङ्केन्द्रकका रूपमा रहेर उसकै अभिज्ञानका आधारमा घटनाहरू पाठक समक्ष सम्प्रेषित हुन्छन् । समाख्यानात्मक वाच्यत्व त्यही समाख्याता वा सङ्केन्द्रकको आवाजसँग सम्बन्धित हुन्छ । समाख्यानमा समाख्याताले नै घटना प्रस्तुत गर्ने, पात्रका कार्यव्यापारको टिप्पणी गर्ने तथा श्रोता वा पाठकसमक्ष विचार, भाव वा सन्देश सम्प्रेषण गरी सम्पर्क स्थापित गर्ने हुँदा समाख्यानको समाख्याता वा सङ्केन्द्रकलाई नै वाच्यत्वको आधार मान्ने गरिन्छ । यस सन्दर्भमा जेनेले समाख्याताका माध्यमबाट नै श्रोता वा पाठकसँग समाख्यानात्मक विचार, भाव वा कथ्य विषयको सञ्चार सम्पर्क स्थापित हुने हुँदा आख्यानात्मक सङ्कथनको समाख्याता नै वाच्यत्व हो भन्ने धारणा प्रस्तुत गरेका छन् (जेने, १९८०, पृ. ९१) । वाच्यत्व भनेको समाख्यानमा बोलिने आवाज हो । लन्सेर (१९८१) का अनुसार आख्यानात्मकताका सन्दर्भमा वाच्यत्वको सन्दर्भ पाठमा प्रस्तुत गरिएको पात्रको कथ्य (भोकल) गुण वा गतिसम्बन्धी टोनल गुणसँग जोडिएको हुन्छ (पृ.७५) । वाच्यत्वको प्रश्न खासगरी समाख्याताको स्वर र दृष्टिकोणसँग जोडिएको हुन्छ ।

कुनै समाख्यानमा समाख्याताको स्वर टड्कारो हुन्छ भने कुनैमा मधुरो हुन सक्छ । कुनैमा उच्च हुन सक्छ भने कुनैमा अलि मन्द हुन सक्छ । प्रथमपुरुष समाख्यानमा समाख्याता पात्रका रूपमा उपस्थित हुनेहुनाले उसको आवाज उच्च हुन्छ भने तृतीयपुरुष समाख्यानमा पात्रका रूपमा समाख्याताको उपस्थिति नहुनेहुनाले उसको आवाज कही मन्द हुन सक्छ । कुनै समाख्यानमा समाख्याताको आवाज नजिकै जस्तो लाग्न सक्छ भने कुनैमा टाढाको जस्तो सुनिन्छ । समाख्याताले पात्रका रूपमा आएर वा नआएरै पनि कथा प्रस्तुत गर्ने क्रममा आफ्नो बारेका सूचनाहरू कतै न कतै वा कुनै न कनै रूपमा छाडेकै हुन्छ । समाख्याताबारेका यस्ता सूचनाहरूबाटै समाख्यानात्मक वाच्यत्व पहिचान गर्न सकिन्छ । समाख्याताको आत्मगत अभिव्यक्ति, समाख्याताको दृष्टिकोण, समाख्याताको पक्षधरता, विषयक्षेत्रको निर्धारण र पात्रचयन जस्ता आधारहरूबाट तृतीयपुरुष कथाको समाख्यानात्मक वाच्यत्व पहिचान गर्न सकिन्छ । विश्वेश्वरप्रसाद कोइरालाको 'शत्रु', तृतीयपुरुष समाख्यान हो । यस समाख्यानमा पाइने वाच्यत्वको पहिचान यहाँ उपर्युक्त अवधारणाका आधारमा गरिएको छ ।

समाख्याताको आत्मगत अभिव्यक्तिका रूपमा वाच्यत्व

समाख्याताको आत्मगत अभिव्यक्तिबाट समाख्यानात्मक वाच्यत्व पहिचान गर्न सकिन्छ । समाख्याताले आफ्नो अनुभूति प्रस्तुत गर्दा त्यसबाट उसको व्यक्तित्व, उमेर, रूचि, स्वभाव जस्ता विशेषताहरू अभिव्यक्त भइरहेका हुन्छन् । तृतीय पुरुष समाख्यानको समाख्याता भोक्ता वा साक्षी हुँदेन तर भोक्ताका रूपमा नआउँदा पनि उसले कुनै घटना वा विषय, पात्र र परिवेश वा परिस्थितिका बारेको आफ्नो निजात्मक अनुभूति प्रस्तुत गर्न सक्दछ । त्यसैले तृतीय पुरुष समाख्यानमा समाख्याता जुनसुकै भूमिकामा रहे पनि उसको निजात्मकताले अभिव्यक्त हुने ठाउँ भने पाएको हुन्छ ।

'शत्रु' कथाको समाख्याता बन्द प्रकारको समाख्याता भए तापनि उसको आत्मगत, अभिव्यक्ति र आवाजलाई थोरै भए पनि पहिचान गर्न भने सकिन्छ । यस कथाको समाख्याताले प्रमुख पात्र कृष्ण रायको स्वभाव, सामाजिक व्यवहार तथा लट्ठी प्रहार भइसकेपछिको उनको विक्षिप्त मानसिक अवस्थालाई नजिकबाट बुझेको छ र तीप्रतिको उसको मानसिक प्रतिक्रिया प्रस्तुत कथामा व्यक्त भएको पाइन्छ : "आँखामा राखे पनि नबिझाउने' भन्ने उखान कसैको निमित्त उपयुक्त हुन्थ्यो भने कृष्ण रायको निमित्त हुन्थ्यो । ४५ वर्षका कृष्ण राय गाउँका सबभन्दा भद्र मानिस थिए । .... जनककुमारीको एक्लो छोरो मर्दा जनककुमारीको पीरभन्दा तिनको सान्त्वनाले त्यहाँ भएका मान्छेहरूको आँखामा आँशु ल्यायो" (कोइराला, २०५०, पृ.११९) । प्रस्तुत कथाको समाख्याताले आगन्तुक समाख्याताको रूपमा कथाबाहिर बसेरै पनि कृष्ण रायको चरित्रबारे आत्मगत वर्णन गरेको छ । कृष्ण रायको भद्र स्वभावले यस कथाको समाख्याताको मनमा सकारात्मक प्रभाव पारेको अनुभव उसको आत्मगत अभिव्यक्तिका माध्यमबाट गर्न सकिन्छ । माथिको साक्ष्यमा आएका 'आँखामा राखे पनि नबिझाउने', 'आँखामा आँशु ल्यायो' जस्ता भाषिक अभिव्यक्तिले यस कथाको समाख्याताको कृष्ण रायप्रतिको

आत्मिक भाव एवम् सम्मानको अभिव्यक्तिलाई पुष्टि गर्दछ । कथाका अन्य सन्दर्भहरूमा पनि कृष्ण रायप्रति यस कथाको समाख्याता सहानुभूतिशील बनेका सन्दर्भहरूले यस कुरालाई थप पुष्टि गर्दछ ।

समाख्याताको दृष्टिकोणका रूपमा वाच्यत्व

समाख्याताको दृष्टिकोणको पहिचानबाट समाख्यानात्मक वाच्यत्व ठम्याउन सकिन्छ । समाख्यानमा समाख्याता वर्णनकर्ताको रूपमा मात्र रहँदैन, ऊ टिप्पणीकर्ता र मूल्याङ्कन कर्ताको रूपमा पनि रहेको हुन्छ । समाख्याता कथा प्रस्तुतिका क्रममा घटना, कार्य, चरित्र, अवस्था स्थिति आदिका बारेमा टिप्पणी र मूल्याङ्कन गर्दछ । समाख्याताको यस्तो कार्यबाट सम्बन्धित पक्षका बारेको उसको दृष्टिकोण वा विचार अभिव्यक्त भइरहेको हुन्छ । त्यसैले समाख्याताको दृष्टिकोण के कस्तो छ र त्यो कसरी आएको छ भन्ने कुराको अध्ययन विश्लेषणबाट समाख्यानात्मक वाच्यत्व पहिचान गर्न सकिन्छ ।

प्रस्तुत समाख्यानमा समाख्याताले घटना, कार्य, चरित्र र स्थिति आदिका बारेमा कतै वर्णन, कतै टिप्पणी र कतै मूल्याङ्कन गरेको पाइन्छ । यसबाट समाख्यातासम्बन्धी सूचनाहरू प्राप्त गर्न सकिन्छ । प्रस्तुत कथाको समाख्याताले कृष्ण रायसँग सम्बन्धित घटनाको वर्णन गर्ने सन्दर्भमा घटनासँग सम्बन्धित पक्षहरूको बारेमा आफ्नो दृष्टिकोण प्रस्तुत गरेको छ र ती पक्षमा टिप्पणी पनि गरेको छ । यस कथाको समाख्याताले कृष्ण रायको चरित्रलाई नजिकबाट नियालेको छ र उनका सबल तथा दुर्बल पक्षको क्रमशः समर्थन र आलोचना पनि गरेको छ । समाख्याताको यस्तो कार्यबाट उसको वाच्यत्व बुझ्न सकिन्छ । कथाको यस साक्ष्यले उक्त कुराको पुष्टि गर्दछ : "कृष्ण रायको एउटा अत्यन्त नराम्रो बानी छ । आफूलाई अकलुषित र दुर्गुणरहित भनी ठान्ने कृष्ण रायलाई आफ्नो एउटा ठूलो दोषको सम्झना भयो । समयसमयमा तिनी अर्कालाई आदेश र सल्लाह दिइरहन्छन् । नाहक कृष्ण राय यस दुर्गुणलाई गुण ठानेर अङ्कमाल गरिरहेका थिए" (कोइराला, २०५०, पृ. १२०) ।

प्रस्तुत कथाको समाख्याताले कृष्ण रायका कमजोरी तथा दुर्गुणहरू औँल्याएको छ । आफूलाई अकलुषित र दुर्गुणरहित ठान्ने प्रवृत्तिलाई यस कथाको समाख्याताले कृष्ण रायको नराम्रो बानी भनी टिप्पणी गरेको छ । दुर्गुणलाई गुण भनी अङ्कमाल गर्ने र अनावश्यक रूपमा अरूलाई सल्लाह र आदेश दिइरहने कृष्ण रायको बानीलाई यस कथाको समाख्याताले कृष्ण रायको चरित्रको कमजोर वा दोष पक्षका रूपमा औंल्याएको छ र यस सन्दमा यही दोषकै कारण कृष्ण रायमाथि लट्ठीको आक्रमण भएको हुन सक्ने कुरा यस कथाको समाख्याताले औँल्याएको छ । त्यस्तै अर्को प्रसङ्गमा यस कथाको समाख्याताले अकारण नै कोही कसैको शत्रु नहुने तर झगडाका निम्ति सानो निहुँ चाहिने कुरा व्यक्त गरेर शत्रुताका सम्बन्धमा आफ्नो दृष्टिकोण पनि प्रस्तुत गरेको छ । यसका साथै दुनियाँमा कोही पनि मित्र हुँदैनन्, सबै शत्रु वा वैरी नै हुन्छन् भन्दै निर्दोष कुरामा पनि विषालु साँप जस्तो वैरी बनाउने साधन लुकिरहेको देखिन्छ भन्ने यस समाख्याताको दृष्टिकोण रहेको छ ।

समाख्याताको पक्षधरताका रूपमा वाच्यत्व

समाख्याताको पक्षधरताका आधारमा पनि समाख्यानात्मक वाच्यत्व पहिचान गर्न सकिन्छ । कथावाचन गर्दा समाख्याताले कुनै पात्रको पक्ष लिएको हुनसक्छ । समाख्याता कसैप्रति सहानुभूतिशील हुनसक्छ, कसैप्रति नतमस्तक हुनसक्छ, कसैको विचारको समर्थक हुनसक्छ र कसैप्रति सहयोगी पनि हुनसक्छ । समाख्याता बारेको यस्तो सूचनाबाट उसको वाच्यत्व पहिचान गर्न सकिन्छ ।

प्रस्तुत कथाको समाख्याता धेरै नखुल्दनखुल्दै र तटस्थ हुँदाहुँदै पनि कतिपय ठाउँमा ऊ पात्रको पक्षधर भएर उभिएको देखिन्छ । कथाको यस साक्ष्यले उक्त कुराको पुष्टि गर्दछ : " .... तिनको जीवन कसैले असफल भन्न सक्दैन । सानोतिनो पुँजी पनि कमाइहालेका थिए, रूपैयाँ जम्मा गर्दा अरूहरूले गरेजस्तो रेतीहरूलाई पीर पारेनन् । तिनको कोही वैरी थिएनन्, यही तिनको सन्तोषको ठूलो कारण थियो ...." (कोइराला, २०५० : ११९) । समाख्याताको यस किसिमको अभिव्यक्तिबाट समाख्याताको कृष्ण रायप्रतिको पक्षधरता प्रस्ट हुन्छ । उसले कृष्ण रायलाई सफल व्यक्तिका रूपमा चित्रण गरेको छ । सानोतिनो पुँजी पनि कमाएको, त्यसक्रममा मानिसहरूलाई दुःख नदिएको र उनका कोही वैरी नभएको भनेर यस समाख्याताले एक पक्षीय अभिव्यक्ति दिएको छ । कृष्ण रायको अति प्रशंसा गर्ने र उनलाई अजात शत्रु ठान्ने समाख्याताको दृष्टिकोण एकपक्षीय, अस्वाभाविक एवम् अतिरञ्जित किसिमको देखिन्छ । यसबाट समाख्याताको पक्षधरता प्रस्ट भएको छ । यसबाट प्रस्तुत कथाको समाख्याता कसैको प्रक्षपोषण गर्ने खालको रहेको कुरा पुष्टि हुन्छ ।

विषयक्षेत्रको निर्धारण र पात्रचयनका रूपमा वाच्यत्व

समाख्यानमा कस्तो घटना वा विषयक्षेत्रको निर्धारण गर्ने र केकस्ता पात्रहरूको चयन गर्ने भन्ने कुरामा समाख्याताको महत्त्वपूर्ण भूमिका रहेको हुन्छ । समाख्याताले आवश्यकताअनुसार विषयक्षेत्र वा घटना र पात्रको निर्धारण, चयन र प्रतिबन्ध गर्दछ र यसबाट समाख्याताको वाच्यत्व निर्धारण गर्न सकिन्छ । कुनै विषयलाई जोड दिने, कुनै पात्रलाई चयन गर्ने वा प्रतिबन्ध गर्ने कार्यबाट समाख्याताको अभिवृत्ति वा दृष्टिकोण थाहा पाउन सकिन्छ । त्यसैले विषयक्षेत्रको निर्धारण र चयन पनि वाच्यत्व पहिचानको एउटा महत्त्वपूर्ण आधार हो ।

विवेच्य कथाको समाख्याताले व्यक्ति मनलाई कथाको विषयका रूपमा निर्धारण गरेको छ । यस कथामा खास गरी कथाका मुख्य पात्र कृष्ण रायको मनको विश्लेषण गरी कुनै सानो कुराले पनि व्यक्तिको मनमा कत्ति ठूलो शङ्काको विजारेपण गरेर मानिसलाई चिन्ताग्रस्त बनाइदिन सक्छ भन्ने कुरालाई देखाएको छ । यसरी प्रस्तुत कथाको समाख्याता सामाजिक विषयभन्दा व्यक्तिको मनलाई उधिनेर देखाउन रूचि राख्ने खालको छ भन्ने कुरा स्पष्ट हुन्छ । मनोवैज्ञानिक विषयका कथामा प्रायः एक जना पात्रको मात्र मनभित्र डुबुल्की मार्ने उद्देश्य राखिएको हुन्छ । यस कथामा पनि प्रमुख पात्र कृष्ण रायको मात्र मनको विश्लेषण गरिएको छ । त्यसैले यहाँ कृष्ण रायलाई मनोविश्लेषणात्मक पात्रका रूपमा चयन गर्ने क्रममा अरू पात्रहरूलाई प्रतिबन्ध गरिएको छ । यतिसम्म कि कथामा कृष्ण रायमै कथा केन्द्रित गर्ने क्रममा वास्तवमा उनीमाथि लट्ठी प्रहार गर्ने को थियो ? भन्ने

विषयतर्फ कथा मौन छ । यस कथाको समाख्याताले कृष्ण रायको कहीँ अति प्रशंसा पनि गरेको छ र कहीँ उनको आलोचना पनि गरेको छ । समग्रमा हेर्दा यस कथाको समाख्याता कृष्ण रायको पक्षमा देखिएको छ र यो समाख्याता सामाजिक प्रतिष्ठा चाहने खालको भएको देखिन्छ ।

'शत्रु' कथामा सहभागी सङ्केन्द्रक र सङ्केन्द्रित सहभागी

समाख्यानमा सहभागी कथानक अभिव्यक्तिका माध्यम हुन् । सहभागीलाई समाख्यान रचनाको महत्त्वपूर्ण तत्त्व मानिन्छ । कथासँग सहभागी जोडिएर आएका हुन्छन् । सहभागीलाई चरित्र वा पात्र पनि भन्ने गरिन्छ । सङ्केन्द्रण अध्ययनमा सहभागीको प्रकार्यपरक भूमिकाको खोजी गरिन्छ । सहभागीहरू कथामा कर्ता, द्रष्टा र भोक्ताका रूपमा रहेका हुन्छन् । 'शत्रु' कथामा आएका सहभागीहरूमध्ये कृष्ण राय प्रमुख पात्र हुन् । कथामा आएका अन्य पात्रहरूको भूमिका गौण छ । ती सूच्य रूपमा मात्र कथामा देखापरेका छन् । उमेरले ४५ वर्षका कृष्ण राय 'शत्रु' कथामा प्रमुख भूमिकामा देखापरेका छन् । उनको भूमिका कथामा कर्ता, द्रष्टा र भोक्ताका रूपमा रहेको छ । उनको भूमिका सुरूमा कर्ताका रूपमा रहेको छ भने विस्तारै त्यो भूमिका द्रष्टा र भोक्ताका रूपमा विकसित भएको छ । उनी दृष्टिकेन्द्र पात्र हुन् । यस कथाको समाख्याता सङ्केन्द्रकले आफ्नो अभिज्ञान वा दृष्टिकोणबाट कृष्ण रायको चरित्रलाई भित्रबाहिरबाट दृष्टि दिएको छ भने पात्र सङ्केन्द्रकका रूपमा स्वयम् कृष्ण रायको चरित्रमार्फत सूचनाहरूलाई अभिमुख गरिएको छ ।

विवेच्य कथामा आन्तरिक सङ्केन्द्रकका रूपमा कृष्ण रायले देखेको वा अनुभव गरेका आधारमा उनकै संज्ञानबाट प्रस्तुत भएका छन् । गाउँमा आफ्नो विशिष्ट पहिचान बनाउन सफल कृष्ण राय सम्पन्न र सुखी व्यक्तिका रूपमा चिनिन्छन् । धन, यश, इज्जत, प्रतिष्ठा, मानसम्मान आदि सबै कुराले सम्पन्न कृष्ण रायका सन्तान भने थिएनन् । सन्तानको अभावलाई पूर्ति गर्न उनले टाढाको भतिजोलाई पालेका थिए । समाजसेवाका क्षेत्रमा पनि ठूलो ख्याति कमाएका कृष्ण राय हत्तपत्त कसैलाई ऋण भने दिँदैनथे तर आपत्विपत्मा परेकालाई भने सहयोग गर्न पछि नपर्ने स्वभाव उनको देखिन्छ । यति हुँदा हुँदै पनि उनमा थुप्रै कमजोरीहरू देखिन्छन् । आफूलाई अजात शत्रु ठान्नु उनको ठूलै भूल हो । यही कार्यले पछि उनलाई मानसिक रूपमा पीडित बनाएको छ । कृष्ण रायको यही प्रकार्यपरक भूमिकाबाट नै कथानकको आधार तयार भएको छ । उनी शङ्कालु स्वभावका पनि देखिन्छन् । एक दिन उनीमाथि लट्ठी प्रहार भएपछि उनको मानसिकता नै बिथोलिएको छ । कथामा उनकै दृष्टिविन्दुलाई सीमित पारी उनैले देखेका आधारमा सूचनाको अभिमुखीकरण गरिएको छ : " मलाई कसले यसरी आक्रमण गऱ्यो होला ?' तिनी विचार गर्न थाले । 'यस जीवनमा मैले कसैलाई आफ्नो शत्रु बनाइनँ, झगडा-फसादमा रहिनँ " । यसरी कथामा जीवनमा कसैलाई शत्रु नबनाउँदा पनि र झगडा-फसादमा नपर्दा पनि कृष्ण रायमाथि भएको लट्ठी प्रहारको घटनालाई उनको आफ्नै संज्ञानका आधारमा प्रस्तुत गरिएको छ ।

आफूलाई शत्रु रहित ठान्ने कृष्ण राय आफूमाथि लट्ठी प्रहार भएपछि असामान्य अवस्थामा पुगी सम्पर्कमा आएका सबैलाई शत्रु देख्न पुग्छन् । झैझगडा, मुद्दामामिला आदिमा सहभागी भई एउटाका

पक्षमा फैसला गर्दा अर्को पक्ष असन्तुष्ट भई आफ्ना विरूद्धमा जान सक्छ भन्ने बुझ्न नसक्नु उनको चरित्रमा पाइने कमजोरी हो । कथामा उनको चरित्रलाई समाख्याता सङ्केन्द्रकले यसरी सङ्केन्द्रण गरेर प्रस्तुत गरेको छ : "कृष्ण रायको एउटा अत्यन्त नराम्रो बानी छ आफूलाई अकलुषित र दुर्गुणरहित भनी ठान्ने कृष्ण रायलाई आफ्नो एउटा ठूलो दोषको सम्भना भयो । समयसमयमा तिनी अर्कालाई आदेश र सल्लाह दिइरहन्छन् । नाहक कृष्ण राय यस दुर्गुणलाई गुण ठानेर अङ्कमाल गरिरहेका थिए" (कोइराला, २०५०, पृ.१२०) । यस साक्ष्यले कृष्ण रायको चरित्रमा पाइने कमजोरीलाई प्रस्ट पारेको छ । यही कमजोरीकै कारण सानो कुराले पनि उनको मानसिकतामा ठूलो असर पारेको छ ।

शत्रुता वा वैरभावका निम्ति ठूलो कारण चाहिँदैन, सानातिना मनमुटाव र तिक्ततामा नै यसको बीज लुकेको हुन्छ भन्ने शाश्वत पक्षलाई कृष्ण रायले बुझ्न सकेका छैनन् । अति शङ्कालु व्यवहार पनि राम्रो होइन । 'शङ्काले लङ्का जलाउँछ' अनि त्यसको परिणाम भन्नै भयानक हुनसक्छ । उनले शङ्काकै भरमा सबैलाई शत्रु ठानेर अभ्र तिक्तता बढाउने काम गरेका छन् । कृष्ण रायका चेतन-अचेतन मनका बीच द्वन्द्व पाइन्छ । उनमा उच्चता ग्रन्थि तथा ऐश्वर्य ग्रन्थिको प्रबलता पनि पाइन्छ । साथै उनमा थुप्रै मानसिक संवेगहरू पनि उत्पन्न भएका छन् । मानसिक कमजोरीका कारण मनोरोगी बनेका कृष्ण रायको चरित्रले मानवीय स्वभाव र व्यक्तिगत कमजोरीहरूलाई उद्घाटन गर्दछ । यसरी प्रस्तुत कथामा कथाका मुख्य पात्र कृष्ण राय सङ्केन्द्रक चरित्रका रूपमा आएका छन् र उनकै दृष्टिकोणबाट घटनालाई नियाल्ने काम यस कथामा भएको छ । साथै उनकै चरित्र यस कथामा सङ्केन्द्रित भएको छ ।

'शत्रु' कथामा सङ्केन्द्रित विषय वा कथनीयता

सङ्केन्द्रणमा सङ्केन्द्रकसँगै सङ्केन्द्रित पक्ष पनि रहेको हुन्छ । सङ्केन्द्रक छ भने सङ्केन्द्रित हुनैपर्छ नत्र समाख्यान नै हुँदैन । समाख्यानको सङ्केन्द्रकले जे अभिमुखीकरण गर्छ त्यही सङ्केन्द्रीकृत हो (बल, सन् १९७७, पृ. ३३) । समाख्यानमा सङ्केन्द्रणको कर्ता सङ्केन्द्रक हुन्छ भने वस्तुचाहिँ सङ्केन्द्रित हुन्छ । समाख्यानमा सङ्केन्द्रित वस्तुका रूपमा पात्र, घटना, मनस्थिति, विचार, सन्दर्भ र परिवेश जस्ता कुराहरू आउँदछन् । रिम्मोन केनन (सन् १९८३) ले सङ्केन्द्रणले स्थान र समयका साथसाथै बौद्धिक, वैचारिक र भावनात्मक पक्षहरूलाई पनि समेट्दछ भन्ने विचार प्रस्तुत गरेकी छन् । वास्तवमा सङ्केन्द्रकको ज्ञान वा दृष्टिकोणबाट प्रतिबिम्बित समाख्यानात्मक सूचना नै सङ्केन्द्रित वस्तु हो । फेलन (सन् २००१) ले समाख्यानमा कसले अभिमुखीकरण गर्छ भन्दा पनि के अभिमुखीकरण हुन्छ भन्ने कुरा महत्त्वपूर्ण हुन्छ भन्ने विचार व्यक्त गरेका छन् (पृ.५४) । यसले सङ्केन्द्रणमा सङ्केन्द्रित पक्षको स्थान महत्त्वपूर्ण छ भन्ने कुरालाई स्पष्ट पार्दछ । समाख्यानमा सङ्केन्द्रित विषयलाई कथनीयताका रूपमा पनि चिनिन्छ । कथनीयता अङ्ग्रेजी 'टेलिबिलिटी' को नेपाली रूपान्तरण हो । समाख्यानमा भन्न खोजिएको खास कुरालाई कथनीयताका रूपमा बुझिन्छ । कथामा कुनै एक बिन्दु, शिक्षा, दृष्टिकोण वा रूचिकर अनुभव हुन्छ र त्यो नै कथनीयता हो । फ्लुडरनिक (सन् २००३) ले यस किसिमको विशिष्टतालाई उच्च तहको आनुभविकता जसले

समाख्येय पाठको केन्द्रीय तत्त्वमाथि प्रकाश पार्दछ र यसलाई विकसनशील कथांशमा जोड्नसक्छ भनेकी छन् । जेरमी ब्रुनर (सन् १९९१) ले कथनीयता र आनुभविकतालाई समाख्यानको सारका रूपमा प्रस्तुत गरेका छन् । उनले समाख्यानमा मानव वा मानव जस्तै अभिवृत्ति र कार्यको व्याख्या हुने धारणा व्यक्त गर्दै कथनीयता यसमै अन्तर्निहित हुन्छ भनेका छन् ।

कथामा जुन अभिवृत्ति वा कार्यको उपस्थापन हुन्छ, त्यसबाट कुनै सार अभिव्यक्त हुन्छ । समाख्यातामा यस्तो सार नै कथनीयताको रूपमा रहन्छ । बरोनि (सन् २००७) ले कथनीयतालाई विशिष्ट घटना वा सन्दर्भको विशिष्ट अर्थका रूपमा प्रस्तुत गर्दै पाठकले पत्ता लगाउने महत्त्वपूर्ण प्राप्ति हो भनेका छन् । कथनीयता वा सारलाई कथाकारले कृतिका माध्यमबाट आफूले व्यक्त गर्न खोजेको विचार वा अभिप्रायका रूपमा पनि बुझ्न सकिन्छ । कुनै पनि कथाकृति पढिसकेपछि त्यसबाट पाठकले जुन भावार्थ वा अभिप्राय पाउँछ त्यही नै सारवस्तु हो (श्रेष्ठ, २०६६, पृ. १०) । यसबाट कथनीयता कथाको केन्द्रीय कथ्य हो र यो कथाकारको विशिष्ट अनुभवमा आधारित हुन्छ भन्ने कुरा प्रस्ट हुन्छ । कथामा विशिष्ट अनुभवमा आधारित समयातीत रहस्यलाई निश्चित समय र स्थानमा आधारित अनुभवका रूपमा स्थापित गरिन्छ । वास्तविक नभए पनि वास्तविक भए झैं समयबढ भए झैँ स्थानातीत भएर पनि स्थान निर्दिष्ट भए झैं वास्तविक अनुभवका रूपमा आख्यानात्मक सन्दर्भ रह्यो भने कथनीयता स्पष्ट हुन्छ (गौतम, २०७२, पृ.१) । कथामा कथनीयतालाई दुई किसिमले पहिचान गर्न सकिन्छ । यस अर्थमा कथनीयताका दुई प्रकारका परिदृश्य वा आधारभित्ति (ल्यान्डस्केप) हुन्छन् र ती हुन् : कार्य र चेतना (ब्रुनर, सन् १९८६, पृ. १३ - १४) ।

'शत्रु' कथामा मनोवैज्ञानिक विषय सङ्केन्द्रित भएको छ । यस कथामा व्यक्ति मनको चिरफार गर्दै मानवीय स्वभाव, कमजोरी, संवेग आदिको खोजी र तिनको विश्लेषण गरिएको छ र यही नै प्रस्तुत कथाको कथनीयता हो । यस कथामा कथाका मुख्य पात्र कृष्ण रायका माध्यमबाट विभिन्न मनोवैज्ञानिक पक्षहरूको उद्‌घाटन गरिएको छ । मानिसमा थुप्रै कमजोरीहरू हुन्छन् र ती कमजोरीहरूकै कारण व्यक्ति मानसिकता बिथोलिन गई मानिस असामान्य अवस्थामा पुगी मनरोगी हुन सक्छ भन्ने कुरालाई कृष्ण रायको चरित्रले राम्ररी चरितार्थ गरेको छ । शत्रु रहित ठान्ने मानवीय गम्भीर भूलका कारण आफूमाथि लट्ठी प्रहार हुँदा उनी अत्तालिन्छन् । उनको मानसिकता बिथोलिएर आफ्नो सम्पर्कमा आएका सबैलाई शत्रु ठान्न पुग्छन् । यो प्रस्तुत कथाको कथनीयता हो । कथामा आएको यस्तो कथनीयता पात्रको चेतनाको तहबाट अभिव्यक्त भएको छ । कथामा अजात शत्रु कोही हुँदैन भन्दै निर्दोष कुरामा पनि विषालु साँप जस्तै वैरी बनाउने साधन लुकिरहेको हुन्छ भन्ने कुरालाई स्पष्ट पारिएको छ । " ...शत्रुताको पनि कस्तो व्यापक सम्बन्ध रहेछ ? दुनियाँमा कोही पनि मित्र हुँदैनन्, सब शत्रु सबै वैरी नै हुन्छन् । कसले भन्छ अकारण नै कोही शत्रु हुँदैन, मानैं अकारण कोही कसैको शत्रु हँदैन, तर झगडाको निहुँ कति सजिलै पाइन्छ । कृष्ण रायले धेरैसँग सङ्गत गरेनन्, तर जतिसँग गरे सबैलाई तिनीसँग 'वाप वैर साँध्ने' कुनै न कुनै निहुँ दिए । "कस्तो अचम्म निर्दोष कुरामा पनि विषालु साँप जस्तो वैरी बनाउने साधन लुकिरहेको देखिन्छ" (कोइराला, २०५०, पृ.१२१) ! यसरी झगडाका निम्ति सानो निहुँ मात्र चाहिने हुनाले ससाना कुरामा पनि मानिस मानिसका बीच शत्रुता पैदा हुने कुराको सङ्केत गर्दै यस कथाले सबैलाई विश्वास गरेर आफू शत्रुमुक्त छु भन्ने ठान्नु मानिसको भ्रम हो भन्ने कुरालाई स्पष्ट पारेको छ । यो पात्रका

कार्य आधारभित्तिबाट प्रस्तुत छ । यसका साथै मानिसको अचेतन मनमा थुप्रै संवेग एवम् कुण्ठाहरू दबिएर रहेका हुन्छन् भन्दै तिनले उपयुक्त अवसर पाउने बित्तिकै बाह्य रूपमा प्रकट भएर मानिसलाई असामान्य व्यवहार गर्न उद्यत गराउँदछन् भन्ने कुरालाई पनि यस कथामा सङ्केन्द्रित चरित्र कृष्ण रायका माध्यमबाट प्रस्ट पारिएको छ ।

निष्कर्ष

'शत्रु' तृतीयपुरुष समाख्यान भएकाले यसमा समाख्याताले कथासंसारबाहिरै बसेर सर्वदर्शी ढङ्गले कथावाचन गरेको छ भने ऊ नै समाख्यानात्मक सङ्केन्द्रक पनि हो । यस समाख्याताभन्दा माथि अर्को कुनै साख्याता रहेको छैन र कथाभित्र सहभागीका रूपमा उसको भूमिका पनि छैन । यस कथाको समाख्याताले आफूलाई सकेसम्म लुकाएरै प्रस्तुत गरेको छ । उसले आफूलाई खुलाउन चाहेको छैन । यसबाट विवेच्य कथाको समाख्याता कथासम्बद्धताका आधारमा बहिर्निष्ठ समाख्याता, पात्रसम्बद्धताका आधारमा असंलग्न समाख्यता र खुलाइका आधारमा बन्द समाख्याता हो भन्ने प्रस्ट हुन्छ । यस कथाको समाख्याता बन्द प्रकारका हुँदाहुँदै पनि कथावाचन गर्ने क्रममा उसबारे केही न केही सूचना भने प्राप्त गर्न सकिन्छ । यसमा समाख्याताको घटना, पात्र वा अवस्था र स्थितिप्रतिको दृष्टिकोण, पक्षधरता, विषयक्षेत्रको निर्धारण र पात्रचयनबाट समाख्यानात्मक वाच्यत्व पहिचान भएको छ । यस कथाको समाख्याता सामाजिक प्रतिष्ठाको ख्याल गर्ने तथा सहभागीप्रति सहानुभूति राख्ने खालको भएको प्रष्ट हुन्छ । प्रस्तुत कथाको समाख्याताको लैङ्किकता छुट्टिँदैन र वाच्यत्व पनि प्रस्ट रूपमा आएको छैन त्यसैले समाख्याताको आवाज अलिक टाढाको जस्तो सुनिन्छ । यस कथामा समाख्याताले आफूलाई सन्दर्भ नबनाएकाले समाख्याताबारे धेरै सूचनाहरू प्राप्त गर्न सकिँदैन । प्रस्तुत कथामा कृष्ण राय प्रमुख सहभागीको भूमिकामा आएका छन् । उनको भूमिका कर्ता, द्रष्टा र भोक्ताका रूपमा रहेको छ र उनी सङ्केन्द्रक हुन् र सङ्केन्द्रित चरित्र पनि । सङ्केन्द्रकले उनलाई दृष्टिकेन्द्र बनाएर घटनाहरू प्रस्तुत गरेको छ । आफ्नै कमजोरी एवम् शङ्कालु स्वभावका कारण सानो घटनाले पनि उनको मानसिकतामा गम्भीर असर परेको छ । प्रस्तुत कथामा यही कुरा कथनीयताका रूपमा आएको छ । सामान्य कुराले पनि व्यक्तिमा शङ्काको वीजारोपण गरिदिन सक्छ र त्यसले उसलाई चिन्ताग्रस्त बनाई असामान्य अवस्थामा पुऱ्याउँछ भन्ने कुरा यस कथाको कथनीयता वा सङ्केन्द्रित विषय हो । यसका साथै यही सन्दर्भबाट कथामा अजात शत्रु कोही हुँदैन भन्ने कुरालाई पुष्टि गरिएको छ र यो पनि प्रस्तुत कथाको कथनीयता हो । प्रस्तुत कथामा समाख्याता सङ्केन्द्रक र पात्र सङ्केन्द्रकमार्फत समाख्यानात्मक सूचनाहरू अर्थात् विषयलाई प्रभावकारी ढङ्गले सम्प्रेषण गरिएका कारण सङ्केन्द्रण व्यवस्थाका दृष्टिले यो कथा कलात्मक बनेको छ । कथामा बाह्य सङ्केन्द्रण विधिको प्रयोग गरी पात्रका क्रियाव्यापार, घटना एवम् विचारलाई अभिमुख गरिएको छ । यसबाट समाख्याता तथा पात्र सङ्केन्द्रकमार्फत विश्वसनीय ढङ्गले सूचनाहरू सम्प्रेषण गरी सङ्केन्द्रकका क्रियाव्यापारद्वारा यथार्थको भ्रम पैदा गर्ने र कथालाई सम्प्रेष्य, कलात्मक एवम् प्रभावकारी बनाउने सङ्केन्द्रणसम्बन्धी कला आख्यान रचनामा महत्त्वपूर्ण हुने सामान्यीकृत निष्कर्ष प्राप्त भएको छ । यसका साथै कथालाई सम्प्रेषणीय एवम् कलात्मक बनाउने सङ्केन्द्रणसम्बन्धी विशिष्ट कथाशिल्प कथाकार कोइरालामा रहेको स्पष्ट हुन्छ ।

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साल्गीको बलात्कृत आँसु कथामा बाह्यसीमित दृष्टिविन्दुको प्रयोग

त्रिभुवन बरई[*]

लेखसार

प्रस्तुत लेखमा बाह्यसीमित दृष्टिविन्दुको सैद्धान्तिक मान्यताका आधारमा कथाकार पारिजातद्वारा लिखित 'साल्गीको बलात्कृत आँसु' कथाको अध्ययन गरिएको छ । उनको प्रस्तुत कथामा प्रयुक्त बाह्यसीमित दृष्टिविन्दुको वैशिष्ट्य कस्तो छ भन्ने जिज्ञासाको परिपूर्ति गर्नका लागि यो अध्ययन गरिएको हो । बाह्यसीमित दृष्टिविन्दुको सैद्धान्तिक पर्याधारलाई आधार बनाई प्राथमिक एवम् द्वितीयक स्तरको सामग्रीको उपयोग गरी निगमनात्मक, गुणात्मक र पाठविश्लेषणात्मक शोधविधि अपनाई यहाँ निष्कर्ष निकालिएको छ । प्रस्तुत कथामा प्रयुक्त दृष्टिविन्दुको पद्धतिसँग सम्बद्ध पक्षको अध्ययन असंलग्न समाख्याता, कथानकीय सन्दर्भ, पात्रविधानगत अवस्था, एकल पात्रको मनोविश्लेषण एवम् सारवस्तुको प्रस्तुतीकरण र बोधको माध्यम जस्ता उपकरणका आधारमा गरिएको छ । यसैगरी, उक्त कथामा साल्गीलाई दृष्टिविन्दुपात्रका रूपमा आबद्ध गर्नुका कारणहरूको विश्लेषणमा सीमान्तीयता, लैङ्गिकता, जातीयता, आर्थिक अवस्था र नारीवादी डिस्कोर्स जस्ता मानदण्डलाई अपनाइएको छ भने साल्गीको चरित्रनिर्माणमा प्रयुक्त मनोविश्लेषणात्मक आधारहरूको अध्ययन जीवनमूलप्रवृत्ति, मृत्युमूलप्रवृत्ति, आत्मरतिग्रन्थि, अचेतन र चेतन मन जस्ता मानकका आधारमा गरिएको छ । बाह्य सीमित दृष्टिविन्दुको प्रयोगले प्रस्तुत कथाको संरचनात्मक र अर्थीय दुवै पक्षको निर्माणमा महत्त्वपूर्ण भूमिका खेली कथालाई कलात्मक, सौन्दर्यपूर्ण र मानवीय संवेदनायुक्त बनाएको कुरा यस अध्ययनमा प्राप्त गरिएको छ । अन्त्यमा, उक्त दृष्टिविन्दुको प्रयोगले प्रस्तुत कथाका आयामगत लघुता, आख्यानको एकान्विति, आफैमा पूर्णता, प्रभावान्विति, पृथक् रचनाविधानगत पद्धतिप्रतिको आबद्धता, मानवीय जीवनको खण्डात्मक चित्रण जस्ता वैशिष्ट्यहरू परिपाकमा पुग्नुले कथाकार पारिजातमा कथा सिर्जना गर्ने शिल्प र सामर्थ्य बेजोड रहेको निष्कर्ष निकालिएको छ ।

मुख्य शब्द : *असंलग्न समाख्याता, दृष्टिविन्दुपात्र, मनोविश्लेषण, सीमान्त र संवेदना*

१ विषयपरिचय

'साल्गीको बलात्कृत आँसु' पारिजातको एउटा महत्त्वपूर्ण कथा हो । पारिजात नेपाली साहित्यकी विशिष्ट स्रष्टा हुन् । उनले नेपाली साहित्यको आख्यान, कविता, संस्मरण, आत्मकथा जस्ता विधामा कलम चलाएकी छन् । साहित्यका विविध विधामा कलम चलाउने पारिजात नेपाली

* बरई, भैरहवा बहुमुखी क्याम्पसमा उपप्राध्यापक हुनुहुन्छ ।

साहित्यका क्षेत्रमा मूलतः आख्यानकारका रूपमा प्रसिद्ध छिन् । उनको आख्यानसाहित्यको एउटा महत्त्वपूर्ण पाटो कथाको सिर्जना गर्नु हो । आधुनिक नेपाली कथाको नवचेतनावादी युगको समयावधिमा 'मैले नजन्माएको छोरो' कथाको प्रकाशनका माध्यमबाट औपचारिक रूपमा आफ्नो कथायात्राको थालनी गरेकी पारिजातले आफ्नो जीवनरहँदासम्म कथाकृतिको सिर्जना गरेकी छन् । उनान्तीस बर्से कथायात्राको समयावधिमा पारिजातले विभिन्न कथाकृति लेखेकी छन् जो उनका *आदिम देश* (२०२५), *सडक र प्रतिभा* (२०३२), *साल्गीको बलात्कृत आँसु* (२०४३) र *बधशाला जाँदाआउँदा* (२०४९) मा सङ्गृहीत छन् । यसर्थ पारिजातले यी पुस्तकाकार कृति र त्यसमा सङ्गृहीत कथाका माध्यमबाट नेपाली साहित्यका क्षेत्रमा आफ्नो विशिष्ट पहिचान कायम गरेकी छन् । यिनका प्रारम्भिक कथाहरूमा विसङ्गतिवादी–अस्तित्ववादी तथा उत्तरवर्ती कथाहरूमा प्रगतिवादी जीवनदृष्टि र विचारको प्रचुरता पाइन्छ । मानवीय जीवनजगत्को शून्यता र निस्सारतालाई शून्यवादी र अस्तित्ववादी दृष्टिकोणबाट हेरी एउटा बृहत् विश्वदृष्टि प्रस्तुत गर्नु प्रारम्भिक कथाहरूको केन्द्रीय प्रवृत्ति हो भने समसामयिक राजनीतिक, सामाजिक, शैक्षिक आदि विविध क्षेत्रमा देखापरेका विकृति, विसङ्गति, विषम परिस्थिति, अन्याय, अत्याचार, शोषण, दमन जस्ता यथार्थपरक विषयको गहन उठान गरी समतामूलक समाजको स्थापनार्थ प्रगतिवादी कथा लेख्नु उत्तरवर्ती कथाहरूको प्रतिनिधिमूलक विशेषता हो । यसका अतिरिक्त यिनका कथामा चेतनप्रवाह, पूर्वदीप्ति, संस्मरणात्मक, वर्णनात्मक, संवादात्मक र छरितो शैलीको प्रयोग पाइन्छ ।

नारीवर्गले भोग्नुपरेका पीडा, विवशता, अप्ठ्यारा र चुनौती, चेलीबेटी बेचबिखन र वेश्यावृत्तिलाई मुख्य आधार बनाई लेखिएको प्रस्तुत कथामा प्रगतिवादी जीवनदृष्टि पाइन्छ । पारिजातको समग्र कथायात्राको उत्तरवर्ती समयावधिमा लेखिएको प्रस्तुत कथा मानवीय मूल्य, मान्यता र मानवता, नारी वर्गको जनचेतना र जागरण, सीमान्तीयता र नारीवादका कोणले एकदमै महत्त्वपूर्ण देखिन्छ । तसर्थ, यस्तो मानवीय संवेदना र जनसरोकारको विषयवस्तु र सवालको उठान गर्ने प्रस्तुत 'साल्गीको बलात्कृत आँसु' कथाको मूल्य निर्धारण गर्नु एउटा महत्त्वपूर्ण प्राज्ञिक कार्य हो । यस कथालाई सांस्कृतिक अध्ययन, सीमान्तीयता, विधातत्त्व जस्ता आधारमा केही अध्ययन गरिए पनि बाह्यसीमित दृष्टिविन्दुमा केन्द्रित भई अध्ययन नभएको परिप्रेक्ष्यमा उक्त कथाको दृष्टिविन्दुबारे समष्टिगत र वस्तुगत विश्लेषण गरिने प्रस्तुत अध्ययनको प्राज्ञिक औचित्य छ ।

कथाकृतिहरूलाई कथाका विधातात्त्विक दृष्टिले पनि अध्ययन गर्न सकिन्छ । कथाको विश्लेषण गर्ने एउटा महत्त्वपूर्ण विधातात्त्विक आधार बाह्यसीमित दृष्टिविन्दु पनि हो । यस आधारमा कथाको विश्लेषण गर्दा यस दृष्टिविन्दुका पद्धति, कथाका अन्य तत्त्वहरू (कथानकयोजना, पात्रविधान, परिवेश, सारवस्तु र भाषाशैली) को विधान, समन्वय र प्रस्तुतीकरणमा यस दृष्टिविन्दुले खेल्ने भूमिका, कुनै पात्रलाई दृष्टिविन्दुपात्रका रूपमा चयन गर्नुका कारण, त्यस पात्रको चरित्रनिर्माणमा अवलम्बित मनोविश्लेषणात्मक आधार जस्ता पक्षलाई अध्ययन र विश्लेषणको आधार बनाइन्छ । उक्त दृष्टिविन्दुका पद्धति, दृष्टिविन्दुपात्र चयन गर्नुका कारण एवम् त्यस पात्रको चरित्रनिर्माणमा

अवलम्बित मनोविश्लेषणात्मक आधारहरूको मात्र उपयोग गर्नुलाई प्रस्तुत लेखको सीमा मानिएको छ । तथापि, यस दृष्टिविन्दुका उक्त पक्षहरूका आधारमा प्रस्तुत कथाको विश्लेषण यहाँ गरिएको छ ।

२ अध्ययनको उद्देश्य

पारिजातको 'साल्गीको बलात्कृत आँसु' एक महत्त्वपूर्ण प्राज्ञिक अध्ययनको विषय हो । यस कथालाई अन्य कोणबाट विश्लेषण गरिए पनि दृष्टिविन्दुका आधारमा यसको अनुसन्धान भएको पाइँदैन । यसै रिक्तताको परिपूर्तिका लागि यो अध्ययन गरिएको हो । यिनको प्रस्तुत कथामा प्रयुक्त बाह्य सीमित दृष्टिविन्दुको वैशिष्ट्य कस्तो छ भन्ने जिज्ञासा नै यस अध्ययनको मुख्य प्राज्ञिक समस्या हो । तथापि, यसै समस्याको प्राज्ञिक र विधिसम्मत् ढङ्गले विश्लेषण गर्नु नै प्रस्तुत अध्ययनको मुख्य उद्देश्य हो । यसै मुख्य उद्देश्यलाई परिपूर्ति गर्नका लागि उक्त कथामा प्रयुक्त बाह्यसीमित दृष्टिविन्दुका पद्धतिहरूको विश्लेषण, साल्गीलाई दृष्टिविन्दु पात्रका रूपमा आबद्ध गर्नुका कारणहरूको मूल्याङ्कन र साल्गीको चरित्रनिर्माणमा प्रयुक्त मनोविश्लषणात्मक आधारहरूको विश्लेषण गर्नुलाई यस अध्ययनको अन्य उद्देश्यका रूपमा वरण गरिएको छ ।

३ शोधविधि

प्रस्तुत लेखलाई पूर्णता प्रदान गर्नका लागि अपनाइएको सामग्री सङ्कलन, तिनको सम्पादन र व्यवस्थापनका लागि अँगालिएका विधि र छनोट गरिएका सामग्रीको विश्लेषणको सैद्धान्तिक आधार एवम् अर्थापनको ढाँचाको व्याख्या निम्नानुसार गरिएको छ –

३.१ सामग्री सङ्कलन

प्रस्तुत अध्ययनका शोध्य समस्याहरूसित सम्बन्धित सामग्रीहरूको सङ्कलन मूलतः पुस्तकालयीय कार्य/स्रोतबाट गरिएको छ । आधारभूत सामग्रीका रूपमा पारिजातको 'साल्गीको बलात्कृत आँसु' कथालाई प्रयोगमा ल्याइएको छ भने सहायक सामग्रीका रूपमा दृष्टिविन्दुको सैद्धान्तिक अवधारणा र कृतिविश्लेषण गर्नका लागि आवश्यक पर्याधार र अर्थापनका ढाँचा निर्धारणका लागि विभिन्न लेखक तथा अध्येताहरूद्वारा गरिएका पूर्वकार्यहरूलाई उपयोगमा ल्याइएको छ ।

३.२ सामग्री विश्लेषणको सैद्धान्तिक पर्याधार

कुनै एक मात्र पात्रलाई सर्वोपरि भूमिका प्रदान गरी एउटै पात्रको मनोविश्लेषण गर्नुका साथै कथाका अन्य तत्त्वहरूको समन्वयमा समेत त्यस पात्रले महत्त्वपूर्ण भूमिका बहन गर्ने तथा असंलग्न समाख्याताले कथा भन्ने कथात्मक दृष्टिविन्दु नै बाह्यसीमित दृष्टिविन्दु हो । यस्तो दृष्टिविन्दुको प्रयोग गरिने कथामा प्रायः एउटै पात्रलाई केन्द्रीय भूमिका दिइन्छ तथा एक मात्र पात्रको मनोविश्लेषण केलाइन्छ । एउटै पात्रको मुख्य प्रभाव कायम गर्ने, समाख्याता कथामा पात्रका रूपमा उपस्थित नभई

कथाबाहिर रही कथा प्रस्तुत गर्ने तथा एउटा व्यक्ति वा पात्रको जीवनको आन्तरिक एवम् बाह्य पक्षको जानकारी दिने प्रकृतिका कथामा यस्तो दृष्टिविन्दुको प्रयोग गरिन्छ । तथापि, कथाको संरचना र अर्थ दुवै पक्षको निर्माण र प्रस्तुतीकरणमा एक मात्र तृतीय पुरूषीय पात्रलाई सर्वाधिक भूमिका र हैसियत प्रदान गर्न यस दृष्टिविन्दुको उपयोग कथामा गरिन्छ ।

मूलतः एउटै पात्रको विचार, भावना, अनुभूति र सम्झनालाई प्रस्तुत गर्ने सीमित दृष्टिविन्दुमा प्रायः एउटै पात्रलाई सर्वाधिक महत्त्व दिइने तथा मुख्य पात्रले घटनाहरूलाई स्मरण गर्दै आफ्नो ढङ्गले भन्नुका साथै आफ्नो विचार, भावना, सम्झना इत्यादिलाई प्रस्तुत गर्दछ (अब्राम्स र जफ्री, सन् २०२०, पृ.३०२) । लेखकले एउटा पात्रको छनोट गरी उसैका माध्यमबाट कथा र कथाको दृष्टिकोण प्रस्तुत गर्ने काम यस दृष्टिविन्दुमा गरिन्छ (कडन, सन् १९८०, पृ.७४५) । एउटा मात्र पात्रको विचार, भावना, सोचाइ, संवेगात्मक प्रतिक्रिया आदि चित्रण गर्नुका साथै कथाकारद्वारा केवल एक मात्र पात्रको मनोविश्लेषण यस दृष्टिविन्दुमा गरिन्छ (श्रेष्ठ, २०३९, पृ.६०) । असंलग्न समाख्याताको प्रयोग गरिने यस दृष्टिविन्दुको सीमित प्रमुख पात्रीय दृष्टिविन्दुमा एउटा प्रमुख पात्र तथा सीमित गौण पात्रीय दृष्टिविन्दुमा कुनै एक गौण पात्रलाई दृष्टिविन्दु पात्रको भूमिकामा आबद्ध गरिन्छ (केनेडी र डायना, सन् १९९५, पृ.६८) । समाख्याताले पात्र र घटनाका विषयमा पाठक/श्रोतालाई जानकारी गराए वा विवरण प्रस्तुत गरे पनि सबै ठाउँमा उपस्थित हुन नसक्ने, सर्वदर्शी समाख्याताको भूमिका वहन गर्न नसक्ने, आफ्ना दृष्टिसामर्थ्यले थाहा नपाएका र आफ्ना सीमाहरू समेत आत्मसात् गर्ने बाह्यसीमित दृष्टिविन्दुमा केवल एक वा दुई पात्रको हाउभाउ, आचरण आदिको जानकारी दिइन्छ (नेपाल, सन् २०११, पृ.१०३) । घनश्याम नेपालले आख्यानको सम्पूर्ण वस्तु, परिस्थिति र परिवर्तन दृष्टिविन्दुमा आधारित हुने, लेखकीय मनोभाव, दर्शन, अनुभूति र लेखकीय सामर्थ्यको उद्घाटन यसकै आधारमा गरिने, कालिक, स्थानिक र वैचारिक जस्ता विविध पक्षलाई यसले समेट्ने विचार अघि सारेका छन् (सन् २०११, पृ.१०८) । साथै उनले नै दृष्टिविन्दुको समुचित प्रयोगबाट आख्यानले विशेष प्रवाह, शृङ्खला र व्यवस्था प्राप्त गरी गत्यात्मक र लयान्वितिको स्वरूप प्राप्त गर्ने बताउँदै कथानकनिर्माण र कृतिको संरचनात्मक सम्पूर्णतामा दृष्टिविन्दुले अत्यन्त मिहिन (यथा) भूमिका निर्वाह गर्ने कुरा पनि ब्यक्त गरेका छन् (सन् २०११, पृ.१०८) । 'दृष्टिविन्दुमा वर्णनविवरण दिने, नाटकीय संवाद-मनोवादको प्रयोग गर्ने, पत्रात्मक-दैनिकीपरक शैलीको प्रयोग गर्ने, विभिन्न विम्वप्रतीक एवम् सङ्केतसन्दर्भको प्रयोग गर्ने जस्ता अनेकौँ कथनकौशलको चमत्कारपूर्ण प्रयोग गरिएको हुन सक्छ'(अवस्थी, २०६५, पृ.८) । बाह्य सीमित दृष्टिविन्दुको समाख्याताले आफूलाई आख्यानको कुनै एक पात्र वा पात्रसमूहको अनुभव र विचारमा लुकाउने तथा तृतीय पुरूषमा समाख्यान व्यक्त गर्ने कार्य गर्दछ (शर्मा, २०६३, पृ.४१०) । यस दृष्टिविन्दुमा समाख्याताले प्रमुख पात्रका माध्यमबाट जानकारी प्रदान गर्दछ (बराल, २०६३, पृ.४८) । समाख्याताले कुनै पात्र वा वर्गको अनुभव र विचारमा लुप्त (यथा) भई सीमित पक्षबाट मात्र कुनै कुराको प्रस्तुति गर्ने बाह्यसीमित दृष्टिविन्दुको समाख्याता जुन पात्रलाई समाएको हुन्छ, त्यसका विषयमा सबै जान्ने हिसाबले वर्णन गर्ने तथा कुनैकुनै आख्यानमा यस्तो दृष्टिविन्दु फरकफरक खण्डमा फरकफरक पात्रमा समेत हुन सक्ने र समाख्याताले जानेजति

पात्र स्वयम्ले पनि नजान्ने कुरासमेत व्यक्त गरिएको पाइन्छ (बराल र एटम, २०६६, पृ.३७) । यस दृष्टिविन्दुमा समाख्याताले आफूलाई कुनै खास पात्र वा पात्रसमूहभित्र समाहित गराई त्यसैमा सीमित भएर कथा प्रस्तुत गर्नुका साथै लेखकले उद्देश्यतर्फ बढी झुकाव राख्ने, पात्रको चारित्रिक विशेषताको प्रस्तुतीकरणमा ध्यान केन्द्रित गर्ने तथा आवश्यक सामग्रीलाई प्रभावान्वितिपूर्ण ढङ्गले एकत्रित गर्ने कार्यसमेत गर्दछ (सिवाकोटी, २०६२, पृ.४९) । आख्यानमा पात्रका बारेमा सबै कुरा भन्न सक्ने समाख्याता भए बाह्य सीमितदर्शी दृष्टिविन्दुको प्रयोग मानिने विचार व्यक्त गरिएको पनि पाइन्छ (कोइराला, २०६८, पृ.१६) । यस दृष्टिविन्दुमा समाख्याता प्रमुख वा सहायकमध्ये कुनै एक पात्रलाई अगाडि सारेर उसकै कथा भन्ने काम गर्दछ (बराल, २०६९, पृ.७६) । बाह्य दृष्टिविन्दुमा अदृश्य/असंलग्न समाख्याता आख्यानबाहिर रही कथा प्रस्तुत गर्छ तर आख्यानमा पात्रका रूपमा उपस्थित रहँदैन (एटम, २०७४, पृ.११५) । उल्लिखित सन्दर्भहरूले बाह्यसीमित दृष्टिविन्दुमा एकल पात्रलाई सर्वाधिक महत्त्व दिइने, एउटै पात्रको मनोविश्लेषण तथा असंलग्न समाख्याताको प्रयोग गरिने कुरालाई स्पष्ट पार्दछन् ।

बाह्यसीमित दृष्टिविन्दुको प्रयोग गरिने कथाको सारवस्तुको प्रस्तुतीकरणमा एकल पात्रलाई मुख्य आधार बनाइन्छ । प्रमुख पात्रको मानसिक चिन्तन र धारणाप्रतिको विशेष ज्ञान राख्ने समाख्याताले प्रस्तुत गरेअनुसार वा देखाएअनुसारकै दृष्टिकोण, विचार वा तथ्यमा केन्द्रित रही पाठकले समाख्यान बुझ्नुपर्ने विचार पनि व्यक्त गरिएको पाइन्छ (स्कोल्स, कोम्ले, क्लाज र सिल्भरम्यान, सन् २०००, पृ.१३३) । पात्रको जीवन्तता र विश्वसनीयता दृष्टिविन्दुमै निर्भर रहने तथा यस (दृष्टिविन्दु) मा कमी हुनु वा दृष्टिविन्दु कमजोर हुनु भनेको कथाको संरचना फितलो हुने कुरासमेत प्रस्तुत गरिएको पाइन्छ (श्रेष्ठ, २०६०, पृ.३३८) । कथा भन्ने कलाकारितालाई बोध गराउने दृष्टिविन्दु आख्यानको समग्र संरचनागत घटकहरूलाई संयोजन गर्ने माध्यमका रूपमा रहन्छ (बराल, २०६४, पृ.२०७) । दृष्टिविन्दुका आधारमा कुनै कृतिको वैचारिक पक्षको विश्लेषण गर्दा सङ्केन्द्रक (समाख्याता), विश्वदृष्टि, विन्यास, माध्यम, संहिता (कार्यात्मक, व्याख्यात्मक, चिह्नात्मक, प्रतीकात्मक र सन्दर्भात्मक आदि) जस्ता प्रारूप अर्थात् विश्लेषणीय उपकरणका रूपमा उपयोग गर्नुपर्ने विचार पनि पाइन्छ (शर्मा, २०६६, पृ.११२७) । दृष्टिविन्दुले कथालाई ठोस संरचनात्मक गुण प्रदान गर्ने, दृष्टिविन्दु कमजोर हुँदा पात्रसंवेग शून्य भई कथावस्तुको ढाँचा नै विरूप हुने, दृष्टिविन्दुले कथालाई स्थिर चित्र हुनबाट बचाएर सजीव एवम् गतिशील बनाउनमा निर्णायक भूमिका बहन गर्ने, लघुआकारमा कथा संरचित हुने भएकाले एउटै रचनामा दृष्टिविन्दु परिवर्तन नगर्ने तथा दृष्टिविन्दुमा एकरूपता कायम गर्दा नै कथाको संरचना सशक्त हुने विचार पनि प्रस्तुत गरिएको पाइन्छ (श्रेष्ठ, २०६६, पृ.३३) । दृष्टिविन्दुलाई कथालाई पाठकसमक्ष प्रस्तुत गर्ने माध्यम, कथाकार र पाठकबीचको सम्बन्धसूत्र, कथानकलाई गहिराइ प्रदान गर्ने उपकरण, कथाकारको दृष्टिकोण, अभिमत र दर्शनको आधार, कथाको केन्द्रीय तथा परिधीय पात्र पहिल्याउने कारकतत्त्व, पाठकमा विश्वसनीयता र प्रभावान्विति सञ्चार गर्ने माध्यम, कथाको आत्मपरकता वा वस्तुपरकता छुट्याउने आधार, पात्रको जीवन्तता र विश्वसनीयताको कारक, जीवन्त, प्रभावकारी, परिणाममुखी र कलात्मक कथारचनामा सहयोगी तथा

कथाको सारवस्तुबोधको उपयुक्त तरिकाका रूपमा उल्लेख गरिएको पाइन्छ (बरई, २०७०, पृ.८) । यी अध्ययनहरूले दृष्टिविन्दुको उपादेयता र महत्त्वलाई बोध गराएका छन् ।

कथाकारको दृष्टिकोण, विचारधारा र दर्शनलाई पाठकसमक्ष पुर्‍याउने कथाभित्रको पात्रलाई दृष्टिविन्दुपात्र भनिन्छ । लेखकले यसै पात्रको माध्यमबाट जीवनजगत्सम्बन्धी धारणा र विचारहरू कथामा अभिव्यक्त गर्दछ । उसले सीमान्तीयता, लैङ्गिकता, जातीयता, आर्थिक, राजनीतिक, सामाजिक र सांस्कृतिक अवस्था, नारीवादी डिस्कोर्स आदि विविध पक्षसम्बन्धी जानकारी दिनका लागि सोहीअनुसारको पात्रको चरित्रनिर्माण कथामा गर्दछ । उसले यस्ता धारणाहरूको सम्प्रेषणका लागि बाह्य सीमित दृष्टिविन्दु प्रयुक्त कथामा कुनै एक पात्रलाई मात्र माध्यम बनाउँछ ।

बाह्य दृष्टिविन्दुको प्रकार निर्धारणमा कथामा गरिएको पात्रको मनोविश्लेषणलाई मुख्य आधार बनाइन्छ । कथामा एक मात्र पात्र र एकभन्दा बढी पात्रको मनोविश्लेषण गर्दा क्रमशः बाह्य सीमित र बाह्य सर्वदर्शी दृष्टिविन्दुको प्रादुर्भाव हुन्छ भने कथामा कुनै पनि पात्रको मनोविश्लेषण नगर्दा बाह्य वस्तुपरक दृष्टिविन्दुको सिर्जना हुन्छ (श्रेष्ठ, २०३९, पृ.६०) । तसर्थ, दृष्टिविन्दुको प्रकारको निर्क्योल र पात्रको चरित्रचित्रणमा जीवन्तता, कौतूहल एवम् कलात्मकता कायम गर्नका लागि कथामा पात्रको मनोविश्लेषण गर्नु आवश्यक मानिन्छ । बाह्य सीमित दृष्टिविन्दु प्रयुक्त कथामा मूलतः एक मात्र पात्रको मनोविश्लेषण गर्नुका साथै उसको चरित्रनिर्माणका लागि विभिन्न मनोवैज्ञानिक आधारहरूको प्रयोग गरिन्छ । तसर्थ, त्यस पात्रको चरित्रनिर्माण गर्नका लागि मनोविज्ञानका मातृरतिग्रन्थि, पितृरतिग्रन्थि, जीवनमूलप्रवृत्ति, मृत्युमूलप्रवृत्ति, आत्मरतिग्रन्थि, आत्मपीडन, परपीडन, चेतन, अवचेतन र अचेतन मन आदि विभिन्न आधारहरूलाई उपयोगमा ल्याइन्छ । तथापि, यस्ता आधारहरूको प्रयोगले उक्त पात्रको चरित्र स्वाभाविक र सशक्त बन्न जान्छ । प्रस्तुत लेखमा दृष्टिविन्दुसम्बन्धी यिनै अवधारणाहरूलाई सामग्री विश्लेषणको सैद्धान्तिक आधारका रूपमा प्रयोग गरिएको छ ।

३.३ अर्थापनको विधि र ढाँचा

यस लेखमा मूलतः निगमनात्मक, गुणात्मक र पाठविश्लेषणात्मक विधिको उपयोग गरी प्रस्तुत 'साल्गीको बलात्कृत आँसु' कथाको विश्लेषण गरिएको छ । यस लेखमा 'साल्गीको बलात्कृत आँसु' कथाको विश्लेषणका लागि उपयोगमा ल्याइएको अर्थापनको ढाँचा शोध्यप्रश्नका अनुक्रमअनुसार यस प्रकार रहेको छ –

प्राज्ञिक प्रश्न	विश्लेषणको ढाँचा
'साल्गीको बलात्कृत आँसु'कथामा बाह्यसीमित दृष्टिविन्दुको के-कस्तो पद्धतिको प्रयोग गरिएको छ ?	(क) असंलग्न समाख्याता
	(ख) कथानकीय सन्दर्भ
	(ग) पात्रविधानगत अवस्था
	(घ) एकल पात्रको मनोविश्लेषण
	(ङ) सारवस्तुको प्रस्तुतीकरण र बोधको माध्यम
साल्गीलाई दृष्टिविन्दु पात्रका रूपमा आबद्ध गर्नुका कारणहरू के-कस्ता छन् ?	(क) सीमान्तीयता
	(ख) लैङ्गिकता
	(ग) जातीयता
	(घ) आर्थिक अवस्था
	(ङ) नारीवादी डिस्कोर्स
साल्गीको चरित्रनिर्माणमा के-कस्ता मनोविश्लेषणात्मक आधारहरूको उपयोग गरिएको छ ?	(क) जीवनमूलप्रवृत्ति
	(ख) मृत्युमूलप्रवृत्ति
	(ग) आत्मरतिग्रन्थि
	(घ) अचेतन मन
	(ङ) चेतन मन

यिनै आधार, विधि र ढाँचाका आधारमा प्रस्तुत लेखलाई पूर्णता प्रदान गरिएको छ ।

४. साल्गीको बलात्कृत आँसु कथामा प्रयुक्त बाह्यसीमित दृष्टिविन्दुका पद्धतिहरू

पारिजातको 'साल्गीको बलात्कृत आँसु' कथामा प्रयुक्त बाह्यसीमित दृष्टिविन्दुका पद्धतिहरूलाई तलका उपशीर्षकहरूमा अध्ययन गरिएको छ -

४.१ असंलग्न समाख्याता

कथामा आख्यानको प्रस्तुतीकरण गर्ने पात्र नै समाख्याता हो । यसले कथाको घटना र कार्यव्यापारलाई अत्यन्त सन्तुलित र व्यवस्थित ढङ्गले अघि बढाउने जिम्मेवारी लिएको हुन्छ । संलग्नता र सहभागिताका आधारमा समाख्याता संलग्न र असंलग्न गरी दुई प्रकारको हुन्छ । बाह्यसीमित दृष्टिविन्दुमा असंलग्न समाख्याताको प्रयोग गरिन्छ । 'साल्गीको बलात्कृत आँसु' कथामा समाख्याता पात्रको प्रत्यक्ष संलग्नता नरहेको तथा तृतीय पुरुषीय पात्रलाई आधार बनाएर समाख्यानलाई अगाडि बढाइएको एवम् कथाकारसमेत अदृश्य जस्तो भूमिकामा रहेकाले बाह्यसीमित दृष्टिविन्दुको प्रयोग भएको कुरा प्रस्ट हुन्छ । यस कुरालाई निम्नानुसारको कथांशका माध्यमबाट थप पुष्टि गर्न सकिन्छ -

ध्वाँसे उज्यालोमा देखिन्छ, एउटी तरूणीको अस्तव्यस्त लाश जस्तो शरीर कोठाको कुनामा राखिएको खाटमाथि पल्टिएको छ । लाज उदाङ्गिएको उसको शरीरलाई हेर्दा यस्तो लाग्छ मानौँ यौन

भोका पुरुषहरूले उसलाई रातभरिमा दसौँपल्ट बलात्कार गरेर फालिदिएका छन् । कोठामा ठर्राको हलुका गन्ध रूमल्लिरहेको छ । ओछ्यानभरि बेलीको फूल किच्चिएर मिच्चिएर छरिएका छन्, निर्मम हत्केलाहरू निमोठ्दै फालिदिए जस्तो, ठीक त्यो तरूनीको ज्युँदो लाश जस्तै (पारिजात, २०७२, पृ. ११७) ।

प्रस्तुत कथांशमा समाख्याता पात्रको प्रत्यक्ष संलग्नता र भूमिका देखिएको छैन; प्रथम पुरुषीय पात्रको उपस्थिति पनि देखिँदैन । कथांशलाई तृतीय पुरुषीय पात्र साल्गीको केन्द्रीयतामा अगाडि बढाइएको छ भने समाख्याता अदृश्यको भूमिकामा रहेको छ र वर्णनात्मक शैलीका माध्यमबाट घटनाक्रमलाई अगाडि बढाइएको छ । यी सन्दर्भ र अभिलक्षणहरूले प्रस्तुत कथामा बाह्य सीमित दृष्टिविन्दुको प्रयोग भएको कुरालाई प्रमाणित गर्दछन् ।

४.२ कथानकीय सन्दर्भ

कुनै पनि कथाको दृष्टिविन्दु पहिचान गर्दा त्यस कथाको कथानकीय सन्दर्भलाई पनि आधार बनाउनुपर्दछ । कथानक निर्माणमा कुन पात्रलाई केन्द्रीय र कुनकुन पात्रहरूलाई परिधीय अर्थात् गौण भूमिका प्रदान गरिएको छ ? कथाको घटना, द्वन्द्व र कार्यव्यापारमा कुन पात्रलाई सर्वोपरि भूमिका प्रदान गरिएको छ ? कुन पात्रको जीवनपद्धति, वैयक्तिक आवेग, संवेग र प्रतिक्रियाको वर्णन गरिएको छ भन्ने कुराहरूलाई दृष्टिविन्दु पहिचान गर्दा आधार बनाउनुपर्दछ । निष्कर्षतः कथानकको केन्द्रमा आउने द्वन्द्व, घटना र कार्यव्यापारको प्रमुख अङ्ग बन्ने तथा उसको अभावमा कथानकले गति लिन नसक्ने पात्रले नै दृष्टिविन्दुलाई बहन गरेको कुरा प्राप्त हुन्छ । बाह्यसीमित दृष्टिविन्दुको प्रयोग गरिएको कथाको कथानकमा एउटै पात्र र उससित सम्बन्धित घटना र कार्यव्यापारलाई बढी प्राथमिकता दिइन्छ । यो बाह्यसीमित दृष्टिविन्दुको एउटा पद्धतिका रूपमा विकसित भएको छ । यस कुरालाई आत्मसात् गर्दा प्रस्तुत कथाको कथानकको केन्द्रीय पात्रका रूपमा साल्गीलाई उभ्याइएको छ । नेपालको सिन्धुपाल्चोकको कुनै गाउँको गरिब परिवारमा जन्मी हुर्की नवयुवती भएकी साल्गी षड्यन्त्रकारी ल्वाँगे घर्तीको षड्यन्त्रमा परी बेचबिखनको सिकार भई भारतीय सहर कानपुरको एउटा बेश्यालयमा नारकीय जीवनयापन गर्न बाध्य भएकी नेपाली युवतीको कथाव्यथामा प्रस्तुत कथाको कथानक आधारित रहेको छ । कथाको आदिभागदेखि अन्त्यभागसम्म पूर्ण उपस्थिति रहेको साल्गीकै भूमिकामा प्रस्तुत कथाले संरचनागत मूर्तता पाएको छ । बेश्यालयको एउटा कोठामा अस्तव्यस्त अवस्थामा निदाई रात बिताउन पुगेकी साल्गीको मिर्मिरे बिहानीको स्मृतिमा प्रस्तुत कथाका अधिकांश घटना र कार्यव्यापार आधारित छन् । यसबाट प्रस्तुत कथाको कथानकको केन्द्रीय पात्रको भूमिकामा साल्गी नै आएकी छ र ऊ तृतीय पुरुषीय पात्र हो । यसर्थ यस कथाको कथानकले साल्गीलाई नै दृष्टिविन्दु पात्रको भूमिकामा आबद्ध गरेको कुरा स्पष्ट हुन्छ ।

४.३ पात्रविधानगत अवस्था

कथाकारले कथा सिर्जनाका लागि पात्रसम्बन्धी योजना बनाउँछ जसलाई पात्रविधान भनिन्छ । कुनै कथामा कथाकारले एकभन्दा बढी पात्रलाई भूमिका प्रदान गर्दछ भने कुनै कथामा एउटै पात्रलाई सर्वाधिक भूमिका र हैसियतमा राख्दछ । बाह्यसीमित दृष्टिविन्दुको पहिचानमा पात्रविधानगत अवस्थाले पनि महत्त्वपूर्ण भूमिका खेल्दछ । भूमिकाका आधारमा प्रमुख, सहायक र गौण, प्रवृत्तिका आधारमा अनुकूल र प्रतिकूल, स्वभावका आधारमा गतिशील र स्थिर, जीवनचेतनाका आधारमा वर्गगत र व्यक्तिगत, आसन्नताका आधारमा नेपथ्यीय र मञ्चीय तथा आबद्धताका आधारमा बद्ध र मुक्त पात्रहरूको प्रयोग कथामा गरिन्छ (शर्मा, २०६३, पृ. ३९२-३९३) । यसलाई समेत अवलम्बन गर्दा मूलतः प्रमुख, अनुकूल, गतिशील वा स्थिर, वर्गगत वा व्यक्तिगत, बद्ध र मञ्चीय जस्ता चारित्रिक विशेषता बोकेको पात्रले दृष्टिविन्दुगत वैशिष्ट्य वहन गरेको हुन्छ । बाह्य दृष्टिविन्दुको प्रयोग गरिने कथामा उक्त प्रवृत्तिका पात्रहरूको बढी प्रयोग गरिएको छ भने सर्वदर्शी दृष्टिविन्दुको बढी सम्भाव्यता हुन्छ । तर, एउटा पात्रलाई मात्र उक्त चारित्रिक विशेषताका साथै सर्वाधिक भूमिका र महत्त्व प्रदान गरिएको छ भने बाह्यसीमित दृष्टिविन्दुको प्रबल सम्भावना रहन्छ । सन्देशबाहक पात्रको भूमिकामा लेखकले कुन र कति जनालाई स्थान दिएका छन् भन्ने कुरालाई पनि ध्यानमा राख्नुपर्दछ । बाह्यसीमित दृष्टिविन्दुको प्रयोग गरिएको कथाको पात्रविधानमा एउटै पात्रलाई कथाको केन्द्रमा राख्ने पद्धतिको विकास गरिएको पाइन्छ । यसमा एउटै पात्रलाई मात्र सर्वोपरि भूमिका प्रदान गरिएको हुन्छ ।

प्रमुख, नारी, निम्नवर्गीय, प्रतिनिधि, केन्द्रीय, बद्ध, मञ्चीय, सत्, अनुकूल लगायतका चारित्रिक विशेषताले युक्त साल्गीकै केन्द्रीयता र सेरोफेरोमा यस कथाको पात्रविधान टिकेको छ । कथामा आएका ल्वाँगे घर्ती, सरदार्नी, सुन्तली, साल्गीका आमा, बुवा र मामा, खाइबा लामा, बेश्यालयमा आउने पुरुष, रातमा लोग्नेलाई पर्खेर बस्ने महिलाहरू आदि सबैको हैसियत र भूमिका मूलतः साल्गीकै स्मृतिपटमा अङ्कित तथ्यहरूमा आधारित देखिन्छ । कथामा आएका अधिकांश पात्रहरूको भूमिका अत्यन्त गौण रहेको पाइन्छ । तसर्थ, बाह्य दृष्टिविन्दुको प्रयोग गरिएको प्रस्तुत कथामा एउटै पात्रलाई सर्वाधिक भूमिका र महत्त्व प्रदान गरिएकाले बाह्यसीमित दृष्टिविन्दुको प्रयोग गरिएको तथ्य प्रमाणित हुन आउँछ ।

४.४ एकल पात्रको मनोविश्लेषण

बाह्यसीमित दृष्टिविन्दुको प्रयोग गरिएको कथामा एउटा पात्रको मात्र मनोविज्ञान केलाउने पद्धतिको विकास गरिएको पाइन्छ । यस पद्धतिलाई आत्मसात् गर्दा प्रस्तुत 'साल्गीको बलात्कृत आँसु' कथामा एकमात्र पात्र साल्गीको मनोविज्ञान केलाइएको छ । केही कथांशबाहेक सम्पूर्ण कथा नै साल्गीको स्मृतिमा आधारित छ । कथाका अधिकांश घटना र कार्यव्यापारहरू साल्गीको स्मृतिगत अभिव्यक्तिमा आधारित देखिन्छन्, जस्तै -

आँसु पुछ्दै ऊ मनमनमा दोहऱ्याउँछे, मेरी आमा रातभरि लोग्नेमान्छेहरूको सास गन्हाउने यो कोठामा एकछिन पनि बस्न मन लाग्दैन, भागेर आउँ त कसरी आउँ । यो विरानो मुलुकमा मेरो ढोकाबाहिरको सडक पनि मेरो लागि अचिनारू छ । ल्वाँगे घर्तीले नेपालमा हिँड्, गलैँचा बुन्ने कारखानामा काम लगाइदिन्छु, थुप्रो पैसा कमाउँछेस् भनी भगाएर ल्याएको, यो कुन नर्कमा ल्याएर छोडिदियो ल्वाँगे पापीले मलाई यो होटेल हो, यहाँ बस्दै गर म एक छिनमा आउँछु भनी गएको ल्वाँगे एक वर्ष भइसक्यो फर्केर आएन (पारिजात, २०७२, पृ.११९) ।

ल्वाँगे घर्तीको षड्यन्त्रमा परी बेचिएको, बेश्यालयमा अत्यन्त घिनलाग्दो र पीडादायी ढङ्गले समय बिताउन बाध्य भएको, मुक्तिको कुनै उपाय नदेखिएको, अस्मिता र कौमार्य गुमाएको एक वर्ष भइसकेको लगायतको अवस्था र परिस्थितिको अङ्कनलाई साल्गीकै मानसिक प्रतिक्रियाका आधारमा अघि बढाइएको छ । कथाको अन्य कुनै पनि पात्रको मनोविज्ञान केलाइएको छैन । तसर्थ, प्रस्तुत कथामा बाह्यसीमित दृष्टिविन्दुको प्रयोग भएको कुराको पुष्टि हुन्छ ।

४.५ सारवस्तुको प्रस्तुतीकरण र बोधको माध्यम

कथाको दृष्टिविन्दु पहिल्याउने अर्को महत्त्वपूर्ण पद्धति सारवस्तुको प्रस्तुतीकरण र बोधको माध्यम पनि हो । तृतीय पुरुषीय पात्रको प्रयोग गरिएको कथामा एक मात्र पात्रलाई सन्देशबाहकको भूमिका दिँदा बाह्यसीमित दृष्टिविन्दुको प्रयोग भएको मानिन्छ । बाह्यसीमित दृष्टिविन्दुको प्रयोग गरिएको कथामा सारवस्तु प्रस्तुतीकरण र बोधको माध्यमका रूपमा एकमात्र पात्रलाई अघि बढाउने पद्धतिको अवलम्बन गरिएको हुन्छ । प्रस्तुत कथामा साल्गीलाई नै सारवस्तुको प्रस्तुतीकरण र बोधको माध्यमका रूपमा उभ्याइएको पाइन्छ । साल्गीकै माध्यमबाट पारिजातले आफ्ना प्रगतिवादी, नारीवादी र अस्तित्ववादी जीवनदर्शनलाई पाठकसमक्ष पुऱ्याउन खोजेकी छन् भने पाठकले पनि साल्गीकै माध्यमबाट प्रस्तुत कथाको सारवस्तु बोध गर्न सक्छन् । तसर्थ प्रस्तुत 'साल्गीको बलात्कृत आँसु' कथामा सारवस्तुको प्रस्तुतीकरण र बोधको माध्यमका रूपमा एक मात्र पात्रलाई अघि बढाउने बाह्यसीमित दृष्टिविन्दुको पद्धतिको उपयोग गरिएको कुरा प्रस्ट हुन्छ ।

५. साल्गीलाई दृष्टिविन्दु पात्रका रूपमा आबद्ध गर्नुका कारणहरू

पारिजात अस्तित्ववादी, प्रगतिवादी र नारीवादी कथाकार हुन् । यिनले नारीका साथै उत्पीडित वर्ग र समुदायको स्वतन्त्रता, समानता, हक, अधिकार, पहिचान, स्वाभिमान, अस्तित्वको संरक्षण र सम्बर्द्धनका पक्षमा आवाज उठाउने काम आफ्ना कृतिहरूमा गरेकी छन् । प्रस्तुत कथामा पारिजातले दृष्टिविन्दु पात्रका रूपमा साल्गीलाई आबद्ध गर्नुका कारणहरूको अध्ययन यहाँ गरिएको छ ।

५.१ सीमान्तीयता

सत्ता, शक्ति र स्रोतमा पहुँच नभएको, सामाजिक, आर्थिक र राजनीतिक हिसाबले दमनमा परेको, विभिन्न अवसरहरूबाट वञ्चित रहेको वर्ग र समुदायको अवस्था नै सीमान्तीयता हो । यस्ता वर्ग र समुदाय समाजमा शासित, शोषित र उत्पीडित समुदायको प्रतिनिधित्व गर्दछन् । यस्ता पात्रहरू शासक तथा प्रभुत्वशाली वर्ग र समुदायको प्रयोगको साधन पनि बन्दछन् र उनीहरूको अधीनस्थ पनि रहन्छन् । सीमान्तीय अध्ययनका एक चिन्तक गायत्री चक्रवर्ती स्पिभाकले त वास्तविक सीमान्तीय वर्गका रूपमा नारीहरूलाई राखेकी छन् (श्रेष्ठ, २०६८, पृ. ७) । यस विचारलाई समेत अवलम्बन गर्दा पारिजातले आफ्ना अधिकांश कथाहरूमा हरेक दृष्टिले ठगिएका, दबाइएका, शासित, शोषित र उत्पीडित वर्ग र समुदायका साथै नारीलाई मुख्य भूमिका प्रदान गर्ने मान्यतालाई आत्मसात् गर्ने कुरा प्राप्त हुन्छ । उनले आफ्ना दृष्टिकोण पाठकसमक्ष पुऱ्याउनका लागि यस्तै पीडित, शोषित र शासित नारीपात्रलाई दृष्टिविन्दु पात्रका रूपमा उभ्याउने गर्दछिन् । सीमान्तीय पात्रकै माध्यमबाट सीमान्तीय वर्ग र समुदायको पीडा, समस्या, विवशता र जीवनका कथाव्यथा पाठकसमक्ष पुऱ्याउँदा बढी प्रभावकारी, जीवन्त र विश्वसनीय हुने गर्दछ तथा सीमान्तीय वर्ग र समुदायको जनचेतनाको विकासमा पनि मद्दत पुग्छ । पारिजात स्वयम् आफै पनि महिला हुन् । महिलाले पितृसत्तात्मक समाजमा भोग्नुपरेका पीडा, चुनौती र विवशता उनले स्वयम् आफैले पनि प्रत्यक्ष अनुभव गरेकी छन् । प्रभुत्वशाली वर्गका विरूद्धमा र सीमान्त वर्गका पक्षमा आवाज उठाउनुका साथै सीमान्तीय नारीहरूको समस्या उठान गर्न, उनीहरूमा जनचेतनाको विकास गर्न तथा आफूलाई नारीवादी र प्रगतिवादी कथाकारका रूपमा परिचित गराउनका लागि पारिजातले साल्गीलाइै नै दृष्टिविन्दु पात्रका रूपमा उभ्याएकी छन् ।

५.२ लैङ्गिकता

पारिजातले 'साल्गीको बलात्कृत आँसु' कथाको दृष्टिविन्दु पात्रको रूपमा साल्गीलाई उभ्याउनुको अर्को महत्त्वपूर्ण कारण लैङ्गिकता हो । स्त्रीजातिको लैङ्गिक पहिचान बोकेकै कारण महिलाहरू बलात्कारका साथै घरेलु तथा यौनहिंसाका सिकार हुने गर्दछन्; अनेकौँ विभेद र प्रताडनाका सिकार बन्दछन् । महिलाहरूमा पनि अझ जो महिलाहरू बढी कमजोर, निरीह र असचेत हुन्छन; त्यस्तालाई त प्रभुत्वशाली समाजले झन् बढी सताउने काम गर्दछ । पितृसत्तात्मक समाजमा नारीलाई मनोरञ्जनको साधनका रूपमा उपयोग गर्दै उनीहरूको अस्तित्व, स्वाभिमान र नारीअस्मितालाई अप्ठ्यारोमा पार्ने गरिन्छ । यिनै लैङ्गिकताका आधारमा महिला भएकै कारण महिलाहरूले भोग्नुपरेको यौन हिंसा लगायतका अन्य समस्याहरूको उद्घाटन गर्नका लागि पारिजातले प्रस्तुत कथाको दृष्टिविन्दु पात्रका रूपमा साल्गीलाई आबद्ध गरेकी छन् र साल्गीकै माध्यमबाट महिलाहरूलाई सताउनेपुरूषहरू नै रहेको कुराको उल्लेख यसरी गरेकी छन्- 'यहाँ, यहाँ त ब्वाँसो, हाप्सिलोजस्तो लोग्नेमान्छेहरू घरमा स्वास्नीलाई छलेर, पर्खाएर खुरूखुरू आउन थाल्छन् । कहिले छिनछिनमा फेरिन्छन्, कहिले रातभरिलाई रिजर्भ । छि ! कति घिन लाग्दा हुन्छन् यी लोग्ने मान्छेहरू' (पारिजात, २०७२, पृ. १२३) ।

प्रस्तुत कथांशले घरमा श्रीमती छँदाछँदै श्रीमतीलाई छलेर विभिन्न कोठीमा पुग्ने, बेचबिखनका सिकारका साथै अन्य विविध कारणबाट बेश्यालयमा पुग्न बाध्य भएका महिलाहरूको यौन शोषण र यौन हिंसा गर्ने पुरुषहरूप्रति आक्रोश अभिव्यक्त गरेको छ ।

५.३ जातीयता

पारिजात स्वयम् तामाङ जातिकी महिला हुन् । तामाङ जाति प्रभुत्वशाली र वर्चस्वकारी वर्ग र समुदायमा पर्दैन । सामान्य अर्थात् अधीनस्थ जाति भएका कारण पारिजातले नेपालमा धेरै समस्याहरूको सामना गर्नुपरेको थियो । एउटा उत्पीडित जातिले उत्पीडित र शोषित जातिको पीडा, चुनौती र समस्या सहज, स्वाभाविक र वस्तुपरक ढङ्गले बुझ्ेको हुन्छ । प्रस्तुत कथामा तामाङ जातिको सामाजिक, पारिवारिक र सांस्कृतिकअवस्थाको चित्रण गरिएको छ । शिक्षा र ज्ञानको हिसाबले पनि साल्गी र उसको जाति धेरै पछाडि परेको छ जसको फलस्वरूप सजिलै गरी साल्गी षड्यन्त्रको फन्दामा परेकी छ । तसर्थ, पारिजात पनि तामाङ जातिको महिला भएकी र तामाङजाति लगायत अन्य निम्न तथा सामान्य जातिका सोझा साझा महिलाले भोग्नुपरेका समस्यालाई सूक्ष्म, यथार्थपरक र विश्वसनीय (जमिनी) ढङ्गले उठान गर्नका लागि उनले प्रस्तुत कथाको दृष्टिविन्दु पात्रका रूपमा साल्गीको चयन गरेकी छन् ।

५.४ आर्थिक अवस्था

अर्थको वितरणका आधारमा सम्पन्न तथा विपन्न गरी समाजलाई दुई प्रकारमा बाँड्न सकिन्छ । पारिजातका बुवा चिकित्सक भएर पनि दार्जिलिङबाट नेपालमा बसाइ सार्दा उनको परिवारले सामना गरेको अर्थाभाव र आर्थिक सङ्कटको अवस्थाको प्रत्यक्ष अनुभव पारिजातले पनि गरेकी थिइन् । अर्थाभावका कारण मानवीय जीवनमा आइपर्ने सङ्कटको अवस्थाबाट स्वयम् पारिजात पनि पीडित थिइन् । आर्थिक अभावका कारण साल्गीजस्ता अनेकौँ सीमान्तकृत समुदायका महिलाहरूले बेचबिखन, यौनहिंसा लगायतका समस्याहरूसँग जुध्नुपर्ने अवस्था नेपाली समाजमा नै पाइन्छ । साल्गीका माध्यमबाट अर्थाभावकै कारण पढ्न नपाउने, बेलामा विवाह गर्न नपाउने तथा काममा खटिरहने अवस्थाको चित्रण गर्न खोजिएकोछ । आर्थिक लाभको सम्भाव्यता र लोभ देखाएर यस्ता निम्नवर्गीय महिलाहरूलाई फसाउने गरिएका घटनाहरू समाजमा धेरै पाइन्छन् । तसर्थ, आर्थिक अभावको प्रत्यक्ष अनुभूति गरेकी पारिजातले आर्थिक अभावका कारण उत्पन्न हुने समस्या र सङ्कटको उद्घाटन गर्नका लागि विपन्नवर्गीय पात्र साल्गीलाई प्रस्तुत कथाको दृष्टिविन्दु पात्रको भूमिकामा आबद्ध गरिदिएकी छन् ।

५.५ नारीवादी डिस्कोर्स

पारिजातको 'साल्गीको बलात्कृत आँसु' कथामा नारीवादी डिस्कोर्स स्थापना गरिएको छ । महिलाहरू त प्रयोगका साधन हुन्, यिनलाई जे गरे नि हुन्छ; यिनलाई जस्तो काममा लगाए नि हुन्छ; यिनीहरू

त पुरुषका मनोरञ्जनका साधन हुन्; यिनीहरूको जन्म पुरुषको सेवा र सहयोग गर्नका लागि भएको हो भन्ने डिस्कोर्स तत्कालीन नेपाली समाजमा तयार भएको पाइन्छ । यसको निर्माणमा पितृसत्तात्मक विचारधाराको हात रहेको पाइन्छ । पुँजीवादी समाजमा महिला शरीरको बढी प्रयोग गरेर तथा महिला शरीरका उपर बढी राजनीति गरेर अकुत पुँजी जोड्ने काम गरिएको घटना प्रशस्तै पाइन्छ । पुरुषद्वारा स्थापित डिस्कोर्स पूरै ढङ्गले पितृसत्तात्मक विचारधाराबाट प्रेरित छ; महिलाविरोधी छ; महिलाविरोधी डिस्कोर्सको अब काम छैन । पुरुषले महिलालाई सताउनसम्म सताए; अब सताउन पाउँदैनन् । महिलाहरू खाली पुरुषका खेलौना मात्र होइनन् । मानवीय समाजको निर्माणमा पुरुषभन्दा महिलाको योगदान कम छैन, महिला पनि यही समाजकै अङ्ग हुन् । उनीहरूप्रति पुरुषले राख्ने शासकीय र तानाशाही दृष्टिकोण ठीक छैन । उनीहरू अस्तित्वका साथ जीवनयापन गर्न चाहन्छन् । यस्ता विचारहरूलाई समेटेर पारिजातले महिलामैत्री डिस्कोर्स निर्माण गर्न खोजेकी छन् र यस्तो डिस्कोर्स उनले सीमान्तीय महिला पात्र साल्गीकै माध्यमबाट पाठकसमक्ष पुऱ्याउन खोजेकी छन् । उनले साल्गीकै माध्यमबाट महिलाको अस्मिता, अस्तित्व र पहिचानमाथि आघात पुऱ्याउने पुरुष र पुरुषवादी डिस्कोर्सको पर्दाफास गर्न चाहन्छिन् र महिलाहरू त्यस्ता पुरुष र डिस्कोर्समाथि आक्रमण गर्न पछि पर्दैनन् भन्ने कुराको उद्घाटन कथामा यसरी गरेकी छन् - 'ऊ घरीघरी ल्वाँगे घर्तीलाई आफ्नै मनको हतियारले टुक्राटुक्रा काट्दै, क्षतविक्षत पार्दै बसिरहन्छे' (पारिजात, २०७२, पृ. १२२) । 'कति घिनलाग्दा हुन्छन् यी लोग्ने मान्छेहरू' (पारिजात, २०७२, पृ. १२३) । 'किन ल्वाँगे घर्तीलाई कसैले खुकुरीले छपक्कै काटेर दुई टुक्रा बनाइदिँदैन ?' (पारिजात, २०७२, पृ. १२४) । कथाका यी हरफहरूले महिलाको जीवनलाई ध्वस्त बनाउने, नारीको बेचबिखन गर्ने, नारीहरूलाई आर्थिक लाभका लागि प्रयोग गर्ने, नारी जातिको अस्मिता लुट्ने एवम् नारीलाई मनोरञ्जनको साधन बनाउने जोकोहीका विरूद्ध कडा प्रतिरोध र प्रहार गरिने कुराको उद्घाटन गरेका छन् । तसर्थ, पुरुषद्वारा स्थापित महिलाविरोधी र महिला अमैत्री डिस्कोर्सका विरूद्धमा महिलाकेन्द्री र महिलामैत्री डिस्कोर्सको निर्माणका लागि पारिजातले प्रस्तुत कथाको दृष्टिविन्दु पात्रका रूपमा साल्गीलाई उभ्याएकी छन् ।

६ साल्गीको चरित्रनिर्माणमा प्रयुक्त मनोविश्लेषणात्मक आधारहरू

'साल्गीको बलात्कृत आँसु' कथामा बाह्यसीमित दृष्टिविन्दुको अवधारणाअनुसार एक मात्र पात्र साल्गीको मनोविज्ञान केलाइएको छ, जसका आधारहरूलाई निम्नानुसार उल्लेख गरिएको छ -

६.१ जीवनमूलप्रवृत्ति

मनोविज्ञान छुट्याउने एउटा आधार जीवनमूलप्रवृत्ति पनि हो । जीवनप्रति आशावादी हुनु नै जीवनमूलप्रवृत्ति हो । रचनात्मक मूलप्रवृत्ति पनि मानिने यस प्रवृत्तिअन्तर्गत प्रेम, मित्रता, आकर्षण, अनुराग, आसक्ति, यौन प्रजनन, सिर्जना आदि पर्दछन् । यस प्रवृत्तिबाट प्रभावित भएर व्यक्तिले आफू वा अरूका लागि रचनात्मक कार्य गर्दछ (सुलेमान र तौवाब, सन् २००४, पृ. ८०) । यस विचारलाई समेत अवलम्बन गर्दा साल्गी जीवनमूलप्रवृत्तिबाट अभिप्रेरित देखिन्छे । यौनावस्थामा प्रवेश गरेकी

तथा आमाबुवाद्वारा साल्गीकै मामाको छोरोसित उसको विवाह गरिने कुराको टुङ्गो लागिसकेको तथा अर्थाभावका कारण केही समय पर्खनुपर्ने अवस्था सिर्जना भएकै बेलामा ल्वाँगे घर्तीले महिनाको चार सय पारिश्रमिक पाउने काममा लगाइदिने कुरा गर्दा त्यो काम गर्न सके एकातिर आमाबुवालाई घरव्यवहार चलाउन पनि सजिलो हुने र अर्कोतिर आफ्नो विवाह पनि छिटो हुने मानसिकताबाट अभिप्रेरित भई कामका लागि साल्गी ल्वाँगे घर्तीको पछाडि हिँडेकी छ । त्यस्तै ल्वाँगे घर्तीको षड्यन्त्रमा परी बेश्यालयमा नारकीय जीवनयापन गर्न बाध्य भएकी साल्गीले कुनै दिन यहाँबाट मुक्त हुन सकिन्छ कि भन्ने कुरा मनमा ल्याउनु पनि जीवनमूलप्रवृत्तिगत वैशिष्ट्य नै हो, जसको चित्रण कथामा यसरी गरिएको छ, 'सास छउञ्जेल आश हुन्छ, सोच्छे कतै एक दिन यहाँबाट भाग्न सकिएला कि ! भाग्यको कुरो को भन्न सक्छ' (पारिजात, २०७२, पृ.१२२) । यस अंशलाई आत्मसात् गर्दा अत्यन्त कडा नियन्त्रण र निगरानीमा रहे पनि बेश्यालयबाट कुनै दिन मुक्ति पाउन सकिने सम्भाव्यताको अड्कलमा साल्गी बाँच्न खोज्नुले पनि उसको जीवनप्रतिको आशावादीको प्रवृत्ति प्राप्त हुन्छ । यौनशोषणको पीडा भोग्दा विरक्तिएकी साल्गी झ्यालबाट हाम फाली मर्ने कुरा मनमा खेलाए पनि ऊ मर्न नसक्नुमा पनि जीवनमूलप्रवृत्तिकै हात देखिन्छ । तसर्थ, यस कथाको दृष्टिविन्दु पात्र साल्गीमा जीवनमूलप्रवृत्तिको वैशिष्ट्य अङ्कित भएको कुरा स्पष्ट हुन्छ ।

६.२ मृत्युमूलप्रवृत्ति

जीवनप्रति आशावादीका सट्टा निराश वा निरूत्साहित हुनु नै मृत्युमूलप्रवृत्ति हो । यो विध्वंसात्मक प्रकृतिको हुन्छ । मान्छे विनाश, ध्वंस, हत्या, हिंसा, नोक्सानी आदि प्रयोजनले घृणा, क्रोध, युद्ध, झगडा, हमला, हत्या, आत्महत्या आदि कार्यमा संलग्न हुनु यसैको परिणाम मानिन्छ । व्यक्ति यस प्रवृत्तिबाट प्रभावित भएर आफू तथा अरूका लागि ध्वंसात्मक कार्य गर्नुका साथै आफू तथा अरूसँग घृणा गर्दछ (सुलेमान र तौवाब, सन् २००४, पृ. ८०) । यस विचारलाई समेत वरण गर्दा ल्वाँगेको षड्यन्त्रमा परी कानपुरको एउटा बेश्यालयमा बेचिएकी साल्गीले यौनशोषणको पीडा खेप्नुपर्दाको अवस्थामा गलत आचरण गर्ने, अर्काको जीवनलाई ध्वस्त बनाउने तथा नारीअस्मिताको हरण गर्ने व्यक्तिप्रति आक्रोसित हुँदै घृणा व्यक्त गरेकी छ । साल्गीले आफूलाई बेच्ने ल्वाँगे घर्ती, बेश्यालयको सञ्चालन गर्ने सरदार्नी, घरमा श्रीमतीलाई पर्खाएर कोठीकोठी चहार्दै हिँड्ने लोग्ने मान्छेप्रति अत्यधिक क्रोध र घृणा व्यक्त गरेकी छ । साल्गीले एकातिर बेश्यालयमा यौनतृष्णा मेट्न आउने पुरूषहरूलाई ब्वाँसो र हाप्सिलोको संज्ञा दिएकी छ भने अर्कोतिर ल्वाँगे घर्तीलाई अघोर पापीको संज्ञा दिँदै उसको हत्यासमेत गर्न चाहन्छे जसको चित्रण कथामा यसरी गरिएको छ– 'ऊ घरीघरी ल्वाँगे घर्तीलाई आफ्नै मनको हतियारले टुक्राटुक्रा काट्दै क्षतविक्षत पार्दै बसिरहन्छे (पारिजात, २०७२, पृ. १२२) । किन ल्वाँगे घर्तीलाई कसैले खुकुरीले छपक्कै काटेर दुई टुक्रा बनाइदिँदैन (पारिजात, २०७२, पृ. १२४) । यी हरफले साल्गीभित्रको चरम आक्रोशले ल्वाँगे घर्ती जस्ता महिलाविरोधी व्यक्तिलाई हत्या गर्न खोजेको मनस्थितिलाई बोध गराइदिएका छन् । कथाको अधिकांश अंशमा निराशैनिराशाको अवस्थामा देखिएकी साल्गी कहिलेकाहीँ त जीवनबाट विरक्तिएर आत्महत्या समेत गर्ने कुरा मनमा

खेलाउँछे जस्तै 'उसलाई त्यही झ्यालबाट हाम फाल्न मन लाग्छ' (पारिजात, २०७२, पृ. १२२) । जीवनप्रति कुनै आशा नदेख्ने तथा जीवनलाई निराशाको पुञ्ज मात्र देख्ने व्यक्ति आत्महत्या गर्न पनि पछि पर्दैन । हरेकतिरबाट समस्यैसमस्या देख्ने साल्गीले आफ्नो जीवनलाई नै समाप्त गर्न खोज्दछे । यिनै कुरालाई उक्त अंशले अभिव्यक्त गर्न खोजेको छ । तसर्थ, दृष्टिविन्दु पात्र साल्गीमा प्रशस्त मात्रामा मृत्युमूलप्रवृत्तिले प्रभाव पारेको निष्कर्ष प्रस्तुत गर्न सकिन्छ ।

६.३ आत्मरतिग्रन्थि

आफ्नो प्रशंसा आफै गरेर सन्तुष्ट हुने बानी, भावना वा कल्पनामा लीन भई आनन्दित हुने अन्तर्मुखी स्वभाव नै आत्मरतिग्रन्थि हो । आफ्नै मामाको छोरोसँग बिहेको टुङ्गो लागिसकेको अवस्थामा मनमनै रमाइरहेकी साल्गी अर्थाभावका कारण बिहे केही ढिलो हुन सक्ने सम्भावनाप्रति चिन्तित हुन्छे । यसै मनोवृत्तिलाई मनमा खेलाइरहँदाको अवस्थामा भेटिएको ल्वाँगे घर्तीले आफूले काठमाडौँमा महिनामा चार सय पारिश्रमिक पाउने गरी जागिर लगाइदिने सल्लाह दिँदा ऊ आमाबुवाको सल्लाह नलिईकनै हिँड्छे । यस हिँडाइमा आत्मरतिग्रन्थिले काम गरेको देखिन्छ । आमाबुवालाई सोध्दा जान नपाइने तथा आफ्नो विवाह झन्झन् ढिलो हुँदै जाने र आफूले काम गरी पैसा आमाबुवाको हातमा राख्न पाउँदा आमाबुवा पनि खुसी हुने र आफ्नो विवाह पनि छिट्टै हुने आन्तरिक मनसायबाट साल्गी प्रेरित देखिन्छे । यसैगरी आफ्नो लामो कपालको बारेमा अरूले समेत प्रशंसा गरेको, उसलाई माग्न आउने केटाको सङ्ख्या बढी भएको, ऊ सुन्दरी भएकी कुराको अरूले पनि वर्णन गरेको कुराहरूलाई साल्गीले मनमा खेलाइरहनुले पनि उसभित्रको आत्मरतिग्रन्थिको चिनारी पाइन्छ ।

६.४ अचेतन मन

चेतना वा सचेतताको अभाव भएको मानसिक अवस्था नै अचेतन हो । 'साल्गीको बलात्कृत आँसु' कथाको घटनाको आरम्भिक अवस्थामा अचेतन मनको प्रबलता पाइन्छ । बिहेको टुङ्गो लागिसकेको तथा आत्मरतिले अभिप्रेरित रहेकी साल्गी ल्वाँगे घर्तीको बहकाउमा परेर आमाबुवासित नसोधीकनै एवम् ल्वाँगे घर्तीको कुरालाई अलिकति पनि नजाँचीकनै उसले भनेको कुरामा पूर्ण विश्वास गरी उसैको पछि लाग्ने क्रियाकलापबाट ऊ अचेतन मनबाट सञ्चालित रहेकी कुरा प्रस्ट हुन्छ । उसको चेतन मनले काम गरेको भए ऊ पक्कै पनि ल्वाँगेको प्रस्तावमाथि शङ्का गर्थी, अभिभावकहरूका साथै आफ्ना निकटका व्यक्तिहरूसित सल्लाह माग्दथी र घटनाबाट जोगिने प्रशस्त सम्भावना रहन्थ्यो । अचेतन मन हाबी रहेकै अवस्थामा ल्वाँगेको पछाडि लाग्नुबाट नै उसको जीवन दुर्घटित भएको पाइन्छ ।

६.५ चेतन मन

मानिसको भित्री चेतना, होस वा चेतलाई बोध गराउने मनको अवस्था नै चेतन हो । चेतन मनलाई समय र स्थान तथा वातावरणको पूर्ण ज्ञान रहन्छ (श्रेष्ठ, २०६६, पृ. ११९) । यस विचारलाई समेत

अवलम्बन गर्दा पूर्ण सचेत, सावधान र विवेकले काम गरेको मानसिक अवस्थाका रूपमा चेतनमन रहने कुरा प्रस्ट हुन्छ । यी कुराहरूलाई आधार मान्दा प्रस्तुत कथाकी नारीपात्र साल्गी ल्वाँगेको षड्यन्त्रमा परी बेश्यालयमा नारकीय जीवन भोग्न विवश र बाध्य भएको अवस्थामा साल्गीको चेतन मन बढी सक्रिय भएको पाइन्छ । दुर्घटित जीवनबाट चेतिएकी साल्गीले ल्वाँगे घर्ती तथा घरमा श्रीमतीलाई पर्खाएर कोठीकोठी चहार्दै हिँड्ने पुरुषहरूप्रति घृणा र आक्रोश व्यक्त गर्नुमा उसभित्रको चेतन मनको प्रबलताले नै हो । ल्वाँगे घर्ती जस्ता व्यक्तिलाई कठोर प्रकृतिको दण्ड दिनुपर्ने विचार उसको मनमा आउनु, उसले आमाबुवाको पीडालाई सम्झन खोज्नु, गाउँलेले ल्वाँगे घर्ती जस्ता मान्छेलाई चिन्नुपर्ने लगायतका विचार मनमा खेलाउनु भनेको चेतन मनको सक्रियताले नै हो ।

७. निष्कर्ष

'साल्गीको बलात्कृत आँसु' कथामा असंलग्न समाख्याता, प्रथम पुरुषीय पात्रका सट्टामा तृतीय पुरुषीय पात्रको उपयोग, कथानकयोजना र पात्रविधानमा एउटै पात्रको केन्द्रीयता, एक मात्र पात्रको मनोविश्लेषणको प्रयोग तथा सारवस्तुको प्रस्तुतीकरण र बोधका माध्यमका रूपमा एउटै पात्रलाई उभ्याउने जस्ता बाह्यसीमित दृष्टिविन्दुका पद्धतिहरूको उपयोग गरिएको छ । सीमान्तीयता, लैङ्गिकता, जातीयता, आर्थिक अवस्था र नारीवादी डिस्कोर्सलाई आधार बनाएर प्रस्तुत कथाको दृष्टिविन्दु पात्रका रूपमा साल्गीलाई उभ्याइएको छ । यी मानदण्डहरूको समुचित प्रयोगले उक्त कथा वैचारिक दृष्टिले अत्यन्त सशक्त र प्रभावकारी बन्न पुगेको छ । यसैगरी, साल्गीको चरित्रनिर्माणमा जीवनमूलप्रवृत्ति, मृत्युमूलप्रवृत्ति, आत्मरतिग्रन्थि, अचेतन र चेतन मन जस्ता मनोविश्लेषणका आधारहरूको प्रयोग गरिएको छ ।

पारिजातले साल्गीकै माध्यमबाट आफ्ना नारीवादी, अस्तित्ववादी र प्रगतिवादी दृष्टिकोण अभिव्यक्त गरेकी छन् । प्रस्तुत कथामा बाह्यसीमित दृष्टिविन्दुको प्रयोगको माध्यमबाट नेपाली नारीहरूले भोग्नुपरेका पीडा, अभाव, चुनौती र हिंसा, चेलीबेटी बेचबिखन तथा नारी उत्पीडनको समस्यालाई अत्यन्त विश्वसनीय र यथार्थपरक ढङ्गले पाठकसमक्ष पुऱ्याउँदै यस्ता मानवता र नारीविरोधी क्रियाकलापको अविलम्ब अन्त गर्नुपर्ने अभिमत पारिजातले अघि सारेकी छन् । यस कथाका माध्यमबाट उनले नारीहरूलाई अत्यन्त सावधानी र सचेततापूर्वक जीवनयापन गर्नुपर्ने सुझाव दिँदै नारीहितका विपरीत तथा नारीविरोधी काम गर्ने जोकोहीलाई नारी स्वयम्ले कारवाही गर्नुपर्ने अभिमत सञ्चार गर्न खोजेको देखिन्छ । यसर्थ, दृष्टिविन्दुका उल्लिखित पक्षहरूको सुहाउँदो प्रयोगले उक्त कथाको कथानकयोजना, पात्रविधान, सारवस्तु र भाषाशैली जस्ता तत्त्वहरूको समन्वय र प्रस्तुतीकरण अत्यन्त कलात्मक र परिणतियुक्त बन्न पुगेको छ । तथापि, यस दृष्टिविन्दुको प्रयोगले प्रस्तुत कथाको संरचनात्मक र अर्थीय दुवै पक्षको निर्माणमा महत्त्वपूर्ण भूमिका खेली कथालाई कलात्मक, सौन्दर्यपूर्ण र मानवीय संवेदनायुक्त बनाएको छ । तसर्थ, बाह्य सीमित दृष्टिविन्दुको प्रयोगले प्रस्तुत कथाका आयामगत लघुता, आख्यानको एकान्विति, आफैमा पूर्णता, प्रभावान्वितिपूर्णता, पृथक् रचनाविधानगत

पद्धतिप्रतिको आबद्धता, मानवीय जीवनको खण्डात्मक चित्रण जस्ता वैशिष्ट्यहरू परिपाकमा पुग्नुले कथाकार पारिजातमा कथा सिर्जना गर्ने शिल्प र सामर्थ्य बेजोड रहेको कुरा प्राप्त हुनु नै यस लेखको निष्कर्षात्मक प्राप्ति हो ।

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स्नातक तहको पाठ्यक्रममा आधुनिक नेपाली गीतगजल

*ढुण्डिराज पहाडी**

लेखसार

प्रस्तुत आलेख त्रिभुवन विश्वविद्यालय मानविकी तथा सामाजिक शास्त्र सङ्कायअन्तर्गत ऐच्छिक नेपाली विषयको चार बर्से बी.ए. को पाठ्यक्रममा निर्धारित पाठ्यांश सङ्केत नेपाली ४२६(ख) मा समाविष्ठ आधुनिक नेपाली गीत तथा गजलको उपादेयतासम्बन्धी सघन विश्लेषणामा केन्द्रित छ । स्नातक तहको ऐच्छिक नेपाली विषयमा पठनपाठन हुने गरी समेटिएको उक्त आधुनिक नेपाली गीत तथा गजल विद्यार्थीहरूलाई साहित्यका लोकप्रिय विधाउपविधाहरूमा अन्तर्निहित विशिष्ट प्रकृतिको सैद्धान्तिक तथा व्यावहारिक ज्ञान दिलाउने उद्देश्यले समावेश गरिएको हो । विद्यार्थीहरूलाई काव्य वा साहित्यशिक्षणले पैदा गराउने विशिष्ट चेतना तथा ज्ञान र सिपका बारेमा अध्ययन गरी उपलब्ध तथ्यहरूको विश्लेषणसहित यस आलेखमा विश्लेष्य विषयको पुष्टिका निम्ति गीत तथा गजलको सैद्धान्तिक अवधारणासमेतलाई आधार बनाइएको छ । नेपाली जनमनलाई आकर्षण गर्ने, राष्ट्रप्रेमको भावना पैदा गर्ने र सामाजिक सद्भाव र राष्ट्रिय एकताको विशिष्ट चेतना वृद्धि गर्ने सरल साहित्यका रूपमा लोकप्रिय हुँदै आएको गीतगजल उपविधा स्नातक तहमा अध्ययनरत विद्यार्थीका निम्ति पठनपाठनको विषय बन्नु शैक्षिक प्राज्ञिक दृष्टिले औचित्यपूर्ण छ भन्ने प्रस्तुत अनुसन्धानात्मक आलेखको निष्कर्ष रहेको छ ।

मुख्य शब्द : *प्रगीतात्मक कविता, सहभागितामूलक शिक्षण, काफिया, मिसरा, स्थायी, अन्तरा ।*

विषयपरिचय

ऐच्छिक नेपाली विषयको स्नातक तहको पाठ्यक्रम त्रि.वि. बाट २०७६/०७७ देखि लागु हुने गरी व्यवस्था गरिएको छ । वार्षिक प्रणालीअनुसार चार वर्षमा पढाइ पूरा हुने गरी निर्धारण गरिएको उक्त ऐच्छिक नेपाली विषयमा अध्ययनरत विद्यार्थीहरूले कम्तीमा प्रत्येक पाठ्यांशमा ४०% अङ्क प्राप्त गरे मात्र उत्तीर्ण हुने प्रावधान राखिएको छ । ४०% भन्दा बढी प्राप्ताङ्क हासिल गर्ने परीक्षार्थीको श्रेणी निर्धारणमा अक्षरप्रणालीलाई आधार बनाइएको छ । त्रि.वि. को विद्या परिषद्ले मानविकी सङ्कायका लागि तोकेको श्रेणीनिर्धारण पद्धतिअनुसार हरेक वर्षको वार्षिक परीक्षामा सरिक हुन परीक्षार्थीले मापदण्डबमोजिम आन्तरिक मूल्याङ्कन परीक्षा उत्तीर्ण हुनै पर्ने व्यवस्था गरिएको छ । वार्षिक परीक्षामा सामेल हुन ७०% उपस्थिति अनिवार्य गरिएको वर्तमान पाठ्यक्रमले ऐच्छिक

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* पहाडी, पाटन संयुक्त क्याम्पसमा उपप्राध्यापक हुनुहुन्छ ।

नेपाली विषय अध्ययन गर्ने विद्यार्थीलाई सहभागितामूलक शिक्षणक्रियाकलापमा संलग्न भई आफ्नो व्यावहारिक ज्ञान प्रभावकारी बनाउन जोड दिएको छ । पहिलो आन्तरिक मूल्याङ्कन १० अङ्क र दोस्रो २० अङ्क समेतको योगबाट हुने ३०% को अङ्क भार आन्तरिकतर्फ र ७०% मात्र बाह्य वार्षिक परीक्षामा रहने गरी निर्धारण गरिएको ऐच्छिक नेपाली विषयमा सैद्धान्तिकभन्दा प्रायोगिक क्रियाकलापमा विद्यार्थीलाई क्रियाशील बनाउने उद्देश्य राखेको देखिन्छ । नेपाली भाषा, साहित्य र लोकसाहित्यको क्षेत्रमा रहेका ऐतिहासिक तथा सैद्धान्तिक पक्षको व्यापक ज्ञान प्रदान गर्ने विषयगत उद्देश्य राखेको प्रस्तुत पाठ्यक्रमले आधुनिक नेपाली गीत तथा गजलको सिद्धान्त, नेपाली साहित्यमा गीतगजलको विकासप्रक्रिया एवम् प्रेमरस, देशभक्ति, प्रकृतिचित्रण लगायतका विविध भावधाराका सुन्दर गीतको आस्वादन र बोध विद्यार्थीलाई गराउन खोजेको छ । बी.ए. चौथो वर्षमा पठनपाठन हुने गरी निर्धारण गरिएको पाठ्यांश कोड नेपाली ४२४(ख) अन्तर्गतको आधुनिक नेपाली गीत तथा गजलमा शिक्षक-विद्यार्थी दुवैको सहकार्य र सहभागितामा आधारित सिकाइमा जोड दिएकाले पाठ्यक्रमले प्रायोगिक कार्यलाई सिकाइसँग जोड्न खोजेको देखिन्छ । कक्षा प्रस्तुतिका माध्यमबाट विद्यार्थीले आफूले सिर्जना गरेका गीतगजल समेत प्रस्तुत गरी सिर्जनात्मक उत्प्रेरणा प्राप्त गर्न सहज हुने अपेक्षा पाठ्यक्रमले राखेको छ । शिक्षकले नमुना दिने, सहजकर्ताका रूपमा विद्यार्थीको प्रस्तुतिमा सुधारात्मक टिप्पणी गरिदिने र गीतगजलको विश्लेषणका सन्दर्भमा सिद्धान्तमा आधारित सामग्री दिएर विवेचना गर्न विद्यार्थीलाई प्रोत्साहन गर्नुपर्ने सङ्केत पाठ्यक्रममा पाइन्छ । परियोजना कार्यका रूपमा यस पाठ्यांशको पठनपाठनमा संलग्न विद्यार्थीलाई स्तरीय गीतगजल सङ्कलन गर्न, रचना गर्न र सहपाठीका रचनालाई टिप्पणी गर्न अभिप्रेरित गराउन सकिन्छ ।

साहित्यशिक्षण बौद्धिक ज्ञानअभिवृद्धिका लागि मात्र होइन व्यक्तिलाई सिर्जनशील र भावनात्मक दृष्टिले सबल र सम्पन्न पार्दै उसको आत्मिक परिष्कार तथा संवेगात्मक सन्तुलन बढाउने दृष्टिले पनि गरिन्छ । राष्ट्रिय जीवन, संस्कृति, समाजको सोच र व्यवहार तथा समाजको बहुमुखी छविलाई पर्यवेक्षण गर्ने सुझबुझ एवम् समझदारीको विकासका लागि पनि साहित्यशिक्षणको उपादेयता महत्त्वपूर्ण मानिन्छ (अधिकारी, २०४६, पृ. १७५) । नेपाली साहित्यमा गीतकार तथा गजलकारहरूले सिर्जना गरेका विविध भाव, रस र शैलीका सुन्दर गीतगजलमा अभिव्यञ्जित यथार्थको सही परिप्रेक्ष्यमा विद्यार्थीलाई आस्वादन र विवेचना गराउन यस पाठ्यक्रमको उपादेयता महत्त्वपूर्ण छ । स्नातक तहको चार बर्से ऐच्छिक नेपालीमा आधुनिक नेपाली गीत तथा गजल समावेश गर्नुको औचित्यका सन्दर्भमा कुनै ठोस प्राज्ञिक विमर्श भएको देखिँदैन । अतः यस विषयको पठनपाठनको के कस्तो औचित्य र महत्त्व छ भन्ने प्रमुख प्राज्ञिक जिज्ञासा राखेर प्रस्तुत अध्ययन गरिएको हो ।

अध्ययनको विधि

प्रस्तुत अध्ययनमा सामग्री सङ्कलनका लागि पुस्तकालयीय स्रोतको उपयोग गरिएको छ । स्नातक तहको ऐच्छिक नेपाली विषयको पाठ्यक्रम र त्यसमा निर्धारित गीत तथा गजललाई प्राथमिक

सामग्रीका रूपमा यस अध्ययनमा प्रयोग गरिएको छ । समालोचनात्मक ग्रन्थ तथा पाठ्यक्रमको सिद्धान्तसम्बन्धी विविध सूचना दिने पुस्तकहरूलाई प्रस्तुत अध्ययनका द्वितीयक सामग्री मानिएको छ । यस अनुसन्धानात्मक आलेखमा उठाइएको प्रमुख प्राज्ञिक जिज्ञासा वा दाबीलाई पुष्टि गर्न स्नातक तहको ऐच्छिक नेपालीको पाठ्यक्रमको रूपरेखा र त्यस तहमा पठनपाठनका निम्ति निर्धारित आधुनिक नेपाली गीत तथा गजललाई तथ्य सङ्कलनको स्रोत बनाइएको छ । सङ्कलित तथ्यहरूको वस्तुनिष्ठ विश्लेषण वा अर्थापनका निम्ति मूलतः विश्लेषणात्मक विधिको अवलम्बन गरिएको छ ।

गीत तथा गजलको सैद्धान्तिक अवधारणा

स्नातक तहको चौथो वर्षमा पठनपाठन हुने 'आधुनिक नेपाली गीत तथा गजल' शीर्षकको पाठ्यांशलाई पाठ्यविषय बनाउनुको औचित्यसँग सम्बन्धित प्रस्तुत अध्ययनमा गीत र गजल कस्ता विधा हुन् भन्ने तथ्यगत प्रश्नको सैद्धान्तिक निराकरण गर्नु उचित देखिन्छ । गीत र गजलको सैद्धान्तिक र साहित्यिक स्वरूपको सङ्क्षिप्त विमर्श निम्नानुसार गरिएको छ :

(क) गीतको सैद्धान्तिक चिनारी

गीत पद्यमा लेखिने सरल, सङ्क्षिप्त, आख्यानरहित गेय र आत्मपरक रचना हो । गीतलाई कविताकै उपविधाका रूपमा लिइन्छ । साहित्यका नाटक, कविता आख्यान तथा निबन्ध गरी प्रमुख चार विधाहरू देखिन्छन् । आख्यानका प्रमुख उपविधा कथा र उपन्यास भए जस्तै कविताका उपविधाका रूपमा मुक्तक, गीत, गजल, गीतिकविता, फुटकर कविता, लामा कविता, खण्डकाव्य, महाकाव्य जस्ता रचनाहरू देखिएका छन् (बराल, २०७०, पृ. २०) । यस मतमा गीत र गजल कविताकै उपविधाका रूपमा रहने रचना हुन् भन्ने स्पष्ट विचार पाइन्छ । गीतलाई बुझाउन अङ्ग्रेजीमा 'सङ' (song), 'लिरिक' (Lyric), लिरिक्स जस्ता शब्दहरू प्रयोग भएको पाइन्छ । गाइसकिएको रचनालाई 'सङ' (song) प्रयोग भएको देखिन्छ भने गाउने उद्देश्यले लेखिएको रचनालाई पनि 'सङ' नै भनिएको पाइन्छ । ग्रिसेली भाषाको 'लुरिकोस' (Lyrikos) बाट विकसित भएका 'लिरिक' (Lyric) र 'लिरिक्स' (Lyrics) शब्दहरूले पनि क्रमशः गाउन तयार पारिएको रचना र गाइसकिएको रचना भन्ने अर्थ प्रदान गरेको भेटिन्छ (कडन, सन् १९९९, पृ. ४८१) । माथिको भनाइमा गीत गाउनका लागि तयार गरिएको वा गाइसकिएको रचना हो भन्ने विचार प्रकट भएको छ ।

'लिरिक' लायर नामक वाद्ययन्त्रसँग गाइने रचना हो । प्राचीन ग्रिसेली वाद्ययन्त्रलाई 'लायर' (Lyre) भनिन्छ (चाइल्डस र फ्लावर, सन् २०१६, पृ. १३२) । 'लायर' सँग गाइने रचनालाई प्राचीन ग्रिसेलीहरूले 'लिरिक' भनेका हुन् । 'लिरिक' मा वक्ताको विचार वा भाव व्यक्त गरिएको गेयात्मक र आत्मनिष्ठ अभिव्यक्ति पाइन्छ । 'लिरिक' सङ्क्षिप्त प्रकारका आत्मपरक र गेय रचना हुन् (अब्रम्ज, सन् २०००, पृ. १४६) । माथिका सबै मतलाई मन्थन र विमर्श गर्दा गीत पद्यमा लेखिने सरल, सङ्क्षिप्त, आख्यानरहित, आत्मपरक र गेय अभिव्यक्ति नै हो भन्ने निष्कर्ष प्राप्त हुन्छ । नेपाली

साहित्यमा हाल प्रचलित साहित्यिक गीतहरू पनि पाश्चात्य ग्रिसेली 'लिरिक' कै ढाँचाका आत्मनिष्ठ र गेय रचनाका रूपमा देखिन्छन् ।

नेपालीमा प्रयुक्त 'गीत' शब्दको निर्माण 'गै' धातुमा 'क्त' प्रत्यय लागेर भएको हो । यसको सरल र शाब्दिक अर्थ गाइएको वा गाउनका लागि रचना गरिएको सिर्जना भन्ने हुन्छ (लुइटेल, २०६७, पृ. १) । गीतलाई 'गाना' शब्दले पनि चिनाइन्छ । गानाको सम्बन्ध गेयतासँग रहेको छ । त्यसर्थ गीत वा गाना भन्नाले लयात्मक वा गेय गुणले भरिएको सुन्दर रचनालाई बुझिन्छ । मार्टिन ग्रे भन्ने काव्यचिन्तकले सङ्गीतको समावेशले चिनिने आफ्नै अस्तित्व भएको छोटो प्रगीतात्मक कविताका रूपमा गीतलाई अर्थ्याएका छन् (लुइटेल, २०६७, पृ. ६ मा उद्धृत) । नेपाली साहित्यका समालोचक मोहनराज शर्माले गीत पद्यको छोटो, आख्यानरहित गेय र भावविचारको तीव्र अभिव्यक्ति भएको रचना हो भनी परिभाषित गरेका छन् (शर्मा, २०५५, पृ. १७१) । यस परिभाषाले गीतलाई अत्यधिक लययुक्त, अनुभूतिप्रधान, सङ्क्षिप्त, संवेगात्मक, भाव वा विचारको एकलताले भरिएको सुललित रचनाका स्वरूपमा चिनाएको छ । यही परिभाषाका आधारमा विश्लेषण गर्दा गीतमा वस्तु, संरचना, अप्रस्तुतविधान, लयविधान र भाषाप्रयोग जस्ता मूल तत्त्वहरू रहन्छन् ।

वस्तु गीतको मूल तत्त्व हो र यसलाई गीतको विषयवस्तु, भाव वा विचारका रूपमा विश्लेषण गरिन्छ । संरचना भन्नाले गीतमा स्थायी र अन्तरासहितको सङ्क्षिप्त वृत्तात्मक ढाँचा भन्ने बुझिन्छ । अप्रस्तुतविधान भन्नाले बिम्ब, प्रतीक, मानवीकरण, उपमा, रूपक जस्ता गीतको अलङ्कारविधान भन्ने शिल्प बुझिन्छ । लयविधानभित्र गीतको गेयता र छन्दोबद्धता पर्दछन् भने भाषाप्रयोगले गीत प्रस्तुत गर्ने माध्यम वा साधनतत्त्वको कार्य गर्दछ । गीतको स्वरूपलाई सार्थक र आकर्षक बनाउने मूल तत्त्व वा प्रमुख संरचक घटकका रूपमा माथिका यी पाँच अवयवले महत्त्वपूर्ण भूमिका खेलेको पाइन्छ ।

स्नातक तहको चौथो वर्षमा ऐच्छिक नेपालीअन्तर्गत पठनपाठन हुने नेपाली गीतहरू खास गरी २००० को दशकदेखि स्वच्छन्दतावादी कवि लक्ष्मीप्रसाद देवकोटा लगायतका स्रष्टाहरूले प्रवर्तन गरेका साहित्यिक गीतहरू हुन् । २००७ मा रेडियो नेपालको स्थापनापछि यस्ता काव्यगीतहरूको प्रसारणमा तीव्रता आएको देखिन्छ । २०१० को दशकदेखि स्थापित र विकसित हुँदै आएका स्वच्छन्दतावादी गीतिधारा र प्रगतिवादी गीतिधाराका कलात्मक काव्यगीतलाई स्नातक तहको ऐच्छिक नेपाली विषयमा आधुनिक नेपाली गीतका रूपमा पठनपाठनको विषय बनाइएको छ । प्रेमरसले ओतप्रोत भएका र देशोत्थानको आह्वान गरिएका विविध शैली र सौन्दर्यसहितका गीतहरूको आस्वादन गराउने उद्देश्यले निर्धारित गीतिरचना समावेश भएका देखिन्छन् ।

(ख) गजलको सैद्धान्तिक चिनारी

गजललाई अरबी भाषाको स्त्रीलिङ्गी शब्द मानिन्छ र यसको व्युत्पत्तिगत अर्थ 'प्रेमी तथा प्रेमिकाबिचको वार्तालाप' भन्ने हुन्छ । अरबी भाषामा गजल लेखेको नभेटिएकाले गजल लेखनको प्रारम्भ भने फारसीबाट

सुरू भएको मानिन्छ । फारसीबाट उर्दू, हिन्दी हुँदै गजल नेपाली भाषामा प्रवेश गरेको हो (बराल, २०६०, पृ. ३१६) । गजल शब्दको स्रोतका बारेमा विभिन्न मतमतान्तर पनि पाइन्छ । गजल शब्दलाई कसैले अरबी, कसैले फारसी, कसैले संस्कृत र कसैले त अङ्ग्रेजीको अपभ्रंश पनि मानेका छन् (लुइटेल, २०६७, पृ. ७१) । माथिका मतहरूबाट गजलको व्युत्पत्ति र अर्थका बारेमा भिन्नभिन्न भनाइहरू छन् भन्ने स्पष्ट हुन्छ । 'गजल' शब्द अरबी हो भन्नेहरूले यो शब्द 'गजल्' बाट व्युत्पन्न हो र यसको अर्थ, नखरा, यौनकविता, विलास हुन्छ भन्ने दृष्टिकोण प्रस्तुत गरेका छन् । अरबीको 'गजला' शब्दबाट गजल व्युत्पन्न भएको भन्ने मतमा यसको अर्थ हरिणको बच्चो हुन्छ भन्ने पाइन्छ । हरिणको बच्चालाई लागेको वाणको तीरबाट घायल मृग शब्दको मार्मिक स्वरजस्तै रचनालाई गजल भनिन्छ भन्ने मत पनि देखिन्छ (ब्राजाकी, २०५५, पृ. १५२) । अङ्ग्रेजीमा 'घजल' शब्दको प्रयोग गरिएको देखिन्छ (बराल, २०६४, पृ. ६) । 'गजल' संस्कृतको 'कज्जल' बाट व्युत्पन्न शब्द हो भन्ने दृष्टिकोण पनि पाइन्छ । 'कज्जल' को अर्थ काजल वा गाजल भन्ने हुन्छ ।

गजलको व्युत्पत्ति र यसले प्रदान गर्ने अर्थका बारेमा भिन्न भिन्न दृष्टिकोण रहेको पाइए पनि 'ग', 'ज' र 'ल' व्यञ्जनमध्ये 'ग' र 'ज' व्यञ्जनपछि 'अ' स्वर लागेर बनेको 'गजल' शब्दको प्रेमसँग सम्बन्धित अर्थका कारण यसले विशेष किसिमका प्रेमसम्बन्धी कवितालाई बुझाउन थालेको पाइन्छ । गजललाई निश्चित प्रकारका छन्द अनि अनुप्रास प्रयोग हुने शास्त्रीय नियममा बाँधिएपछि यसले वर्तमान गजलले दिने अर्थ बुझाउन थालेको हो । आज 'गजल' शब्दको साहित्यिक अर्थ प्रेम तथा अन्य विषयसँग सम्बन्धित खास प्रकारको संरचना भएको लघु रूपको सङ्गीतप्रधान कविताविशेष हो भन्ने मानिन्छ (बराल, २०६४, पृ. ८) । प्रेममा मात्र विषयबद्ध हुने रचनाका रूपमा प्रारम्भिक अवस्थामा चिनिए पनि हाल जीवनजगत्का अनेक विषय लिएर सङ्क्षिप्त रूपमा प्रकट हुने कविताको प्रगीतात्मक रचना भनेर गजल चिनिएको छ ।

गजललाई काव्यशास्त्रीहरूले अनेक किसिमले परिभाषित गरेका छन् । सरदार मुजाबरले रदिफ, काफिया, मतला र मक्ताको सफल निर्वाह गरिएको रचनालाई गजल भन्न सकिने विचार प्रकट गरेका छन् । उर्दू-हिन्दी शब्दकोशमा पाँचदेखि एघार सेर हुने उर्दू र फारसी एक प्रकारका रूपमा चिनाइएको छ भने बृहत् हिन्दी शब्दकोशमा प्रेमविषयप्रधान फारसी उर्दूका मुक्तक काव्यको एक भेद गजल हो भनी परिभाषित गरिएको छ (लुइटेल, २०६७, पृ. ७४ मा उद्धृत) । गजलसम्बन्धी परिभाषामा प्रेमविषयक भनेर सीमित गरिए पनि गजल विविध विषयमा लेखिन थालेको छ । यसलाई मौलिक रूपमा फरक किसिमले परिभाषित गर्न सकिन्छ । प्रेम तथा प्रेमेतर विषयमा सङ्क्षिप्त स्वरूपमा रचना गरिने कविताको प्रगीतात्मक भाषिक संरचनालाई गजल भनिन्छ । यसै परिभाषाका आधारमा गजलको स्वरूपलाई चिनाउन सकिन्छ ।

गजलको स्वरूपमा पाइने विषय प्रेम वा प्रेमेतर हो । सङ्क्षिप्त आयाममा यसको रचना गरिन्छ । यो प्रगीतात्मक संरचनामा निर्माण हुने भएकाले यो लयात्मक र गेयात्मक हुन्छ । गजल विशिष्ट भाषाका

माध्यमले प्रकट हुने सुन्दर रचना हो । यसलाई कविताकै उपविधाका रूपमा लिइन्छ । गजलमा बराबरी लम्बाइका एउटै छन्द भएका दुई दुई पङ्क्तिका घटीमा तीन सेर रहन्छन् । गजलका हरेक सेर आफैमा पूर्ण कविता हुन्छन् । गजलका यस्ता सेरहरू मुक्तककै समकक्षी स्वरूपका देखिन्छन् ।

गजलको संरचनामा सेर, मतला, मकता, मिसरा, काफिया, रदिफ, तखल्लुस, बहर जस्ता शास्त्रीय नियममा आधारित एकाइहरू रहेका हुन्छन् । गजलको सेर भन्नाले एउटै छन्द वा बहरमा लेखिएका दुई पङ्क्तिको एक श्लोक हो भन्ने बुझिन्छ । गजलको पहिलो सेरलाई मतला वा मत्ला भनिन्छ । मतलाको अर्थ सुरू हुनु भन्ने हुन्छ । गजलको अन्तिम सेरलाई मकता वा मक्ता भनिन्छ । 'मकता' को सोझो अर्थ काटिएको भन्ने हुन्छ । गजलको सेर निर्माण गर्ने प्रत्येक पङ्क्तिलाई मिसरा भनिन्छ (लुइटेल, २०६७, पृ. ७५) । अरबी भाषाको 'काफिया' भन्ने शब्दले 'बारम्बार' भन्ने अर्थ प्रदान गर्छ । यसको साहित्यिक अर्थचाहिँ 'अनुप्रास', 'अन्त्यानुप्रास' वा 'तुकबन्दी' हुन्छ (बराल, २०६४, पृ. २९) । गजलको काफिया भनेको नै आनुप्रासिक शब्द हो । त्यस्तै 'रदिफ' पनि गजलको संरचनामा प्रयोग हुने अर्को एकाइ हो । गजलमा काफियाका पछि राखिने शब्द वा शब्दसमूहलाई 'रदिफ' भनिन्छ । रदिफको अर्थ नै पछि आउने वा बस्ने भएकाले यो गजलको काफियापछि बस्ने एकाइ मानिन्छ । गजलकारले प्रायः गजलको अन्तिम सेरमा राख्ने नाम वा उपनामलाई तखल्लुस भनिन्छ । यो तखल्लुस कहिलेकाहीँ गजलको बिचमा पनि राखिन्छ । गजलमा प्रयुक्त हुने अर्को एकाइ बहर हो । बहर भनेको छन्द हो । संस्कृत काव्यशास्त्रमा कवितामा प्रयोग हुने शास्त्रीय छन्द जस्तै इस्लामिक काव्यपरिपाटीमा गजल रचनाका निम्ति शास्त्रीय बहरहरू रहेका हुन्छन् ।

गजलका तत्त्व वा घटकहरूमा भाव वा विषयवस्तु, सङ्गीत, अलङ्कारविधान र भाषाप्रयोग प्रमुख रूपमा रहन्छन् । यी तत्त्वहरूलाई मौलिक रूपमा कथ्य, लयविधान, अप्रस्तुतविधान र भाषाप्रयोग गरी प्रमुख तत्त्वका रूपमा लिइन्छ । गजलमा प्रयोग हुने विषयवस्तु वा भावलाई कथ्य भनिन्छ । गजलमा प्रयुक्त हुने कथ्य भावमय हुन्छ । गजल कविताको प्रगीतात्मक भेद हो । प्रगीतात्मक भएकाले यसमा सघन लयको अपेक्षा गरिन्छ । गजल कुनै त छन्दमा रचिनु लय वा सङ्गीत तत्त्वकै आवश्यकताले गर्दा हो । यसमा प्रयोग हुने बहर, आनुप्रासिकताको प्रयोगले यसको लयविधान सशक्त बनेको हुन्छ । गजलमा प्रयोग हुने बिम्ब, प्रतीक, मानवीकरण, रूपक, उपमा आदि अलङ्कारविधान नै गजलका अप्रस्तुतविधानको घटकभित्र समेटिने शैलीशिल्पका सुन्दर तत्त्व हुन् । गजललाई आस्वाद्य, संप्रेष्य र व्यञ्जक बनाउने तत्त्व पनि अप्रस्तुतविधान नै हो । गजल पनि गीत जस्तै सङ्गीतप्रधान भाषिक रूपमा प्रकट हुन्छ । भाषाप्रयोग पनि गजलको प्रमुख तत्त्व वा मूल घटक नै हो । छोटो आयामको विशिष्ट लयात्मक र मूलतः प्रणयमूलक विषयवस्तुमा रचिने गजल गीत जस्तै मनोहरपूर्ण स्वरूप भएको प्रगीतात्मक कविताको एउटा प्रकार मानिन्छ ।

इरानमा दसौँ शताब्दीमा रूदकीबाट गजल लेखनको प्रारम्भ भएको मानिन्छ भने भारतमा तेह्रौँ शताब्दीबाट गजल लेखनको आरम्भ भएको स्विकारिन्छ । नेपालमा मोतीराम भट्टद्वारा गजल लेखनको

वीजाङ्कुरण भएको मानिन्छ (बराल, २०६४, पृ. ३३६) । नेपालमा प्रारम्भिक चरणतिर मूल रूपमा शृङ्गारिक र अंशतः भक्ति तथा देशभक्तिका गजल लेखिएको पाइन्छ । २०३६ सालपछि कथ्यगत विविधता भित्रिएको र गजलको विकास र विस्तार पनि व्यापक रूपमा भएको पाइन्छ । नेपालमा गजलको क्षेत्रमा योगदान गर्नेहरू मोतीराम भट्ट, शम्भुप्रसाद ढुङ्गेल, भीमनिधि तिवारी, उपेन्द्रबहादुर जिगर, ज्ञानुवाकर पौडेल, ललिजन रावल, मनु ब्राजाकी उल्लेखनीय रहेका देखिन्छन् । नवोदित गजलकारहरूले लेखेका सुन्दर गजलहरूको बोध, आस्वादन र विश्लेषणको खाँचो पनि बढ्दै गएको छ ।

स्नातक तहमा ऐच्छिक नेपाली अध्ययन गर्ने विद्यार्थीहरूमा प्रणय, मानवता, देशभक्ति जस्ता विषयको बोध, आस्वादन र साङ्गीतिक कलाचेतना वृद्धि गर्ने उद्देश्यले गजलको पठनपाठन गराउन खोजेको देखिन्छ । विद्यार्थीहरू स्वयम्मा गजल सिर्जनाको उत्प्रेरणा प्राप्त गराउने र विभिन्न गजलकारले रचेका गजलहरूको विवेचना गर्ने सर्वाङ्गीण ज्ञान र सिप हासिल गराउन पनि पाठ्यक्रममा निर्धारित गजलहरू राखिएको हो ।

स्नातक तहमा समाविष्ठ गीतगजलहरू

चार बर्से बी.ए. को पाठ्यक्रम (२०७६) ले ऐच्छिक नेपालीको पठनपानबाट विद्यार्थीहरूमा साहित्यिक विधाको सैद्धान्तिक, ऐतिहासिक ज्ञान र समालोचनात्मक, सिर्जनात्मक सिपको विकास गराउने विषयगत उद्देश्य राखेको छ । ऐच्छिक नेपाली अध्ययन गर्ने स्नातक तहका विद्यार्थीहरूलाई प्रस्तुत पाठ्यक्रमले नेपाली भाषा, साहित्य र लोकसाहित्य जस्ता तीन मुख्य क्षेत्र निर्धारण गरी हरेक क्षेत्रका विधा, उपविधा र विभिन्न पक्षको आधारभूत ज्ञान प्राप्त गर्दै त्यसको विशिष्ट प्रयोग गर्न सक्षम बनाउने प्रयोजन बोकेको छ । नेपाली विषयको चार बर्से बी.ए. को पाठ्यक्रमको पत्रगत रूपरेखा २०७६ पृ. १ मा उल्लेख भएअनुसार स्नातक तहको चौथो वर्षमा पठनपाठन गरिने पाठ्यांश कोड नेपाली ४२४(ख) अन्तर्गतको 'आधुनिक नेपाली गीत तथा गजल' नेपाली साहित्यको क्षेत्रमा पर्ने कविताको उपविधा हो । गीत र गजलको सैद्धान्तिक ज्ञान मात्र होइन नेपाली साहित्यमा यसको ऐतिहासिक विकास प्रक्रियाको आधारभूत ज्ञान प्राप्त गरी नेपाली परिवेश, संस्कृति र नेपाली जीवनका विशिष्टताको चित्रण गर्दै प्रकृति, प्रेम, देशभक्ति, मानवता जस्ता विविध भाव वा विषयमा सुन्दर गीत तथा गजल सिर्जना गर्ने र अरू स्रष्टाले सिर्जना गरेका गीतगजलको समेत वस्तुनिष्ठ समीक्षा गर्न सक्ने सिपआर्जनको उद्देश्य स्नातक तहको पाठ्यक्रमले राखेको पाइन्छ । स्नातक तहको समग्र चार वर्षमा ऐच्छिक नेपाली विषयअन्तर्गत विद्यार्थीहरूलाई भाषा, लोकसाहित्य र साहित्यको बहुआयामिक ज्ञान र सिप प्रदान गर्ने उद्देश्य राखिएको छ । यस अनुसन्धानात्मक आलेखको विवेच्य विषय आधुनिक नेपाली गीत तथा गजलका सन्दर्भमा पाठ्यक्रमले निम्न पक्षहरूको ज्ञान र सिप दिलाउने लक्ष्य राखेको देखिन्छ :

(क) नेपाली गीतको स्वरूप, तत्त्व, प्रकार र नेपाली गीतको विकास प्रक्रियाका साथै प्रमुख नेपाली गीतकार र तिनका प्रतिनिधि गीतहरूको प्रवृत्तिगत विशेषताको विवेचना गर्ने,

(ख) गजलको विधागत चिनारीका साथै नेपाली गजलको विकास प्रक्रिया, प्रमुख नेपाली गजलकार र तिनका प्रतिनिधि गजलहरूको प्रवृत्तिगत विशेषताको विवेचना गर्ने ।

उपर्युक्त उद्देश्य प्राप्तिका लागि प्रस्तुत पाठ्यक्रममा निम्नलिखित गीत गजलको पाठ्यांश निर्धारण गरिएको देखिन्छ :

एकाइ एक – नेपाली गीतको अध्ययन

नेपली गीतको अध्ययनका निम्ति निर्धारित गीतकार र तिनका निम्न गीतहरूलाई पाठ्यांशमा समावेश गरिएको छ :

(१) लक्ष्मीप्रसाद देवकोटा – गाइने
(२) माधव घिमिरे – गाउँछ गीत नेपाली
(३) गोकुल जोशी – जीवनगीत
(४) क्षेत्रप्रताप अधिकारी – म त लाली गुराँस भएछु
(५) रत्नशमशेर थापा – आँखैमा रात गली
(६) कालीप्रसाद रिजाल – आँखा छोपी नरोऊ भनी
(७) दुर्गालाल श्रेष्ठ – फूलको आँखामा
(८) दैवज्ञराज न्यौपाने – आँखा बन्छन् पानी
(९) राजेन्द्र थापा – पोहोर साल खुसी फाट्यो
(१०) कृष्णहरि बराल – कता पुग्नु पर्ने कता गइरहेछु
(११) श्याम तमोट – गाउँगाउँबाट उठ
(१२) दिनेश अधिकारी – पहाडमा जाडो बढे

एकाइ दुई – गजलको अध्ययन

नेपाली गजलको अध्ययनका निम्ति निर्धारित गजलकार र तिनका निम्न गजलहरूलाई पाठ्यक्रममा समावेश गरिएको छ :

(१) भीमनिधि तिवारी – म माहुरी हुँ मैयाँ
(२) उपेन्द्रबहादुर जिगर – इसारा गरी गरी
(३) ज्ञानुवाकर पौडेल – ओइली झरेछ फूल
(४) ललिजन रावल – नखोलेरै राखिएको

(५) धीरेन्द्र प्रेमर्षि - गजल २७ (गजल सङ्ग्रहबाट)
(६) बुँद राना - गरिबको खुन बरै
(७) गोपाल अश्क - आशैआशमा यो जिन्दगी
(८) विजय सुब्बा - गजल १५ आखिर मान्छे पनि...
(चार वर्षे बी.ए. को पाठ्यक्रम २०७६ बाट)

स्नातक तहको ४ बर्से ऐच्छिक नेपालीमा ३० पूर्णाङ्कको गीत र २० पूर्णाङ्कको गजलको पाठ्यभार निर्धारण गरिएको देखिन्छ । गीतमा लक्ष्मीप्रसाद देवकोटादेखि दिनेश अधिकारीसम्मका १२ जना गीतिस्रष्टाका गीतहरू पठनपाठनका निम्ति चयन गरिएका छन् । गजलमा भीमनिधि तिवारीदेखि विजय सुब्बासम्मका ८ जना गजलकारहरूका गजलहरू पाठ्यक्रममा समावेश भएका देखिन्छन् । आधुनिक नेपाली गीतका प्रवर्तक लक्ष्मीप्रसाद देवकोटा नै भएकाले उनको गीतलाई पाठ्यक्रममा समावेश गर्नु न्यायोचित देखिन्छ । त्यसै गरी विषयवस्तु र शैलीको विविधता आधुनिक नेपाली गजलमा भित्र्याउने र मेरी बयासी गजल (१९९४) र बयासी र बीस गजल मेरी (२००२) जस्ता सङ्ग्रहका माध्यमबाट नेपाली गजल साहित्यलाई संवृद्ध बनाउने स्रष्टा भीमनिधि तिवारीको 'म माहुरी हुँ मैयाँ' जस्तो कलात्मक गजल पाठ्यक्रममा समावेश गर्नु रचनागत गुणस्तरका दृष्टिले पनि उचित देखिन्छ । पाठ्यक्रममा समाविष्ठ गीत, गजल तथा तिनका स्रष्टाहरू चर्चित, स्तरीय र उत्कृष्ट रहेका छन् । निर्धारित रचनाहरू पनि कलात्मक तथा नेपाली जनजीवनको बहुमुखी छविलाई प्रतिबिम्बित गर्ने किसिमका देखिन्छन् ।

पाठ्यक्रममा निर्धारित गीतगजलको औचित्य र महत्त्व

चार बर्से स्नातक तहमा निर्धारित पाठ्यांश कोड नेपाली ४२४(ख) अन्तर्गत समावेश भएका आधुनिक नेपाली गीत तथा गजलका स्रष्टाहरू स्थापित, लोकप्रिय र आधुनिक गीतगजलका क्षेत्रमा उल्लेखनीय योगदान भएका देखिन्छन् । स्नातक तहको पाठ्यक्रम (२०७६) ले नेपाली गजललाई भन्दा गीतलाई बढी पाठ्यभार प्रदान गरेको छ । राष्ट्रिय सूचना तथा सन्देशको प्रभावकारी माध्यम हुनु, सरल साहित्यका रूपमा नेपाली जनताको संवेदनाको दोहन गर्न सक्नु, राष्ट्र, राष्ट्रियता र वीरपूर्वजप्रतिको महिमागान गर्दै देशभक्ति तरङ्गित गराउनु जस्ता प्रभावकारी कलात्मक साधन भएकाले गीतको पठनपाठनको अङ्कभार बढी राखिनु औचित्यपूर्ण देखिन्छ । २००७ सालमा रेडियो नेपालको स्थापना भएदेखि नै नेपाली गीतको श्रवण प्रसारणमा व्यापकता आएको हो । गीतको तुलनामा गजलको विषयवस्तुले विविधताको फराकिलो क्षेत्र ग्रहण गर्न सकेको छैन । प्रणय नै गजलको केन्द्रीय भाव रहँदै आएको र यसको प्रारम्भिक पहिचान नै प्रेममय रचनाका रूपमा देखिएकाले आधुनिक नेपाली गीतले जति देशभक्ति, सामाजिक यथार्थ, मानवता र विविध विषय क्षेत्रलाई गजलले समेट्न अझै सकेको देखिँदैन । साहित्यिक लालित्य, सरलता र श्रव्यरमणीयताका कारण पाठकश्रोताको संवेदनाको तीव्र दोहन गर्ने र सन्देशसम्प्रेषणको प्रभावकारी माध्यम बन्दै आएकाले गजललाई भन्दा गीतलाई

पाठ्यक्रमले बढी महत्त्व दिएको हो । गीतलाई स्नातक तहको नेपाली विषयको पाठ्यक्रममा अनिवार्य र ऐच्छिक दुवैतिर फुटकर कवितासरह प्रथामिकतामा राख्नु समुचित देखिन्छ । साहित्यप्रति अभिरूचि भएका किशोर किशोरी, युवायुवती, विद्यार्थी र स्वतन्त्र साहित्यानुरागीहरू पछिल्लो समयमा गजल सिर्जनामा आकर्षित हुँदै आएका देखिन्छन् । ऐच्छिक नेपाली विषय रोजेर पढ्ने विद्यार्थी यस लोकप्रिय उपविधा गजलका क्षेत्रमा सिर्जनशील बन्न सकोस् भन्ने अभिप्रायले ३०% को आन्तरिक मूल्याङ्कन गर्दा प्रायोगिक कक्षाका रूपमा गजल सिर्जना गर्ने, कक्षा प्रस्तुतिका रूपमा गजल वाचन गर्ने र सहपाठीद्वारा सिर्जना गरिएको गजललाई समालोचकीय चेत प्रयोग गरी टिप्पणी गर्न लगाउने, कक्षापत्रका रूपमा गजलकै सिर्जना र विवेचना गर्ने अवसर दिने लगायतका क्रियाकलाप सञ्चालन हुने प्रावधान राखिएको छ । आधुनिक नेपाली गीतको पठनपाठनमा पनि गीतको सिर्जना, विवेचना, गायन, वाचन, वाद्यवादन, कक्षापत्र लेखन जस्ता अन्तर्क्रियात्मक र सहभागितामूलक शिक्षणविधि अपनाउन पाठ्यक्रमले निर्देश गरेको छ ।

'आधुनिक नेपाली गीत तथा गजल' सहभागिता र सिकाइमा आधारित पाठ्यक्रमको प्रायोगिक क्रियाकलाप गर्न अनुकूल हुने पाठ्यांश हो । विद्यार्थीले अनुभूत गरेको नेपाली परिवेश, जीवनरीति, नेपालको सांस्कृतिक सामाजिक यथार्थ, प्राकृतिक भौगोलिक परिवेशलाई कलात्मक रूपमा सरल तरिकाले अभिव्यञ्जित गर्न गीतगजल अत्यन्त सहज र अनुकूल रचना हुन् । बदलिँदो विश्वपरिवेश, नेपालीहरूले भोगेका जटिल जीवनका समस्या, जातीय सङ्कीर्णता, स्वार्थ, शोषण, भेदभाव, नेपाली जनजीवनका विविधता र सुन्दरता आदि यावत् विषय सिर्जना गरी शिक्षकले गीतगजलको लेखन, वाचन, प्रस्तुतीकरण र समीक्षणमा विद्यार्थीलाई प्रोत्साहन गर्न यो पाठ्यांश निकै सहज, रोमाञ्चक र प्रायोगिक प्रकृतिको सिद्ध हुने देखिन्छ । विद्यार्थीको जीवनसंस्कारमा परिमार्जन गर्न, पठनरूचि सबल बनाउन, अनुभव र सहभागितामा आधारित सिकाइलाई प्रोत्साहन गर्न र विद्यार्थीलाई वैयक्तिक पठनमा रूचि जगाई धेरै पुस्तक पढ्ने बानीको विकास गराउन गीतगजलको पाठ्यांश स्नातक तहमा समावेश गर्नु औचित्यपूर्ण र महत्त्वपूर्ण देखिन्छ ।

गीत गजलको प्रायोगिक पठनपाठनले विद्यार्थीलाई साहित्यिक सामग्रीको विषय, भाव, शैलीशिल्प आदिको विश्लेषण गर्न उत्साहित गर्ने भएकाले उनीहरूको आलोचनात्मक चेतको विकासका लागि पनि यस पाठ्यांशको महत्त्व उच्च छ भन्ने पुष्टि हुन्छ । सहपाठीको रचना सुन्न, आफ्नो रचना प्रस्तुत गर्न र रचनाको सबल र दुर्बल पक्षका बारेमा टिप्पणी गर्न कक्षामा लगाउँदा गीतगजलको पठनपाठनले विद्यार्थीको अभिव्यक्ति क्षमता समेत वृद्धि हुन्छ । गीतगजलको पठन, वाचन र विश्लेषणबाट विद्यार्थीले अनुभवको परिष्कार गर्न र विशिष्ट भाषाको प्रयोग गर्न समेत सिक्ने भएकाले साहित्यिक विधा उपविधामध्ये गीतगजलको पाठ्यांश स्नातक तहका ऐच्छिक नेपाली अध्ययन गर्ने विद्यार्थीका निम्ति रोचक र महत्त्वपूर्ण देखिन्छ ।

निष्कर्ष

आधुनिक नेपाली गीत तथा गजल चार बर्से स्नातक तहको ऐच्छिक नेपाली विषयमा चौथो वर्षमा पठनपाठन हुने पाठ्यांश हो । आधुनिक नेपाली गीत कविताकै उपविधाका रूपमा नेपाली साहित्यमा २००० को दशकदेखि स्थापित नवीन रचनाविधान हो । लक्ष्मीप्रसाद देवकोटाको 'मुनामदन' गीतिखण्डकाव्य (१९९२) पछि लोकलय र गीतिपनको प्रतिष्ठा उच्च हुँदै गएपछि नेपाली साहित्यमा काव्य गीतको स्थापना भएको हो । तिनै काव्य गीतलाई आधुनिक नेपाली गीत भनिएको हो । गायन र प्रसारणमा रहेका गायन प्रसारणमा आइनसकेका साहित्यिक गीतलाई हालको पाठ्यक्रम (२०७६) ले स्नातक तहमा पाठ्यविषयका रूपमा समावेश गरेको छ । त्यसै गरी अरबी, फारसी र हिन्दी हुँदै नेपाली साहित्यमा १९९० कै दशकदेखि प्रवेश गर्न लागेको गजल पनि हाल निकै लोकप्रिय उपविधाका रूपमा देखिन्छ । स्नातक तहको चौथो वर्षमा ऐच्छिक नेपाली विषयमा ३० पूर्णाङ्कको आधुनिक नेपाली गीत र २० पूर्णाङ्कको गजलको पठनपाठन हुने प्रावधान पाठ्यक्रममा देखिन्छ । यस पाठ्यांशले विद्यार्थीलाई सिङ्गो राष्ट्रिय संस्कृति बुझ्न, नेपाली समाजका विविधता, विशिष्टता र त्यसभित्रको एकताको भावना बोध गर्न उत्प्रेरक सामग्रीको काम गरेको छ । नेपाल राष्ट्रलाई भित्रैदेखि सबल बनाउन नेपाली संस्कृति, भूगोल, प्रकृति, पूर्वजको त्याग, नेपाली नेपाली बिचको सुमधुर सम्बन्ध, विविध प्रकारका नेपाली जीवनरीति र प्रवृत्तिको गहिरो ज्ञान आवश्यक हुन्छ र यो ज्ञान र संस्कार साहित्यले प्रदान गर्दछ । साहित्यिक विषयका रूपमा पठनपाठन हुने आधुनिक नेपाली गीत तथा गजलले विद्यार्थीमा उच्चतम जीवन संस्कार प्राप्त गर्न उत्प्रेरित गर्ने, राष्ट्रप्रेमको भावना सबल बनाउने, सामाजिक सद्भावको बोध गराउने जस्ता विशिष्ट जीवन चेतनाका लागि सहयोगी बन्ने हुनाले प्रस्तुत पाठ्यांशको महत्त्व शैक्षिक प्राज्ञिक दृष्टिले मात्र होइन राष्ट्रिय भावना सबल बनाउने उच्चतम नतिजाका दृष्टिले पनि महत्त्वपूर्ण देखिन्छ । शैक्षिक दृष्टिले पनि गीतगजलको सिर्जना, वाचन, विश्लेषण र आस्वादन गर्दा गराउँदा पठनपाठन अन्तर्क्रियात्मक प्रायोगिक, सहभागितामूलक र क्रियाकलापमुखी हुने भएकाले समूहकार्य र कक्षाप्रस्तुतिको सहज माध्यम बन्न सक्ने आधुनिक नेपाली गीत तथा गजलको पाठ्यांश स्नातक तहको पाठ्यांशमा पठनपाठनको विषय बन्नु औचित्यपूर्ण छ भन्ने निष्कर्ष प्राप्त भएको छ ।

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गुरुङ - नेपाली शैक्षणिक शब्दकोश

बुद्धराज खनिया[*]

लेखसार

गुरूङ - नेपाली शैक्षणिक शब्दकोशको नमुना प्रस्तुत गर्ने उद्‌देश्यले तयार गरिएको यो लेख लमजुङ र कास्की जिल्लामा प्रयोग गरिने गुरूङ भाषामा आधारित छ । यसमा प्राथमिक र द्वितीयक दुबै स्रोतबाट तथ्यहरू सङ्कलन गरिएको थियो । प्राथमिक तथ्य सङ्कलनका लागि लमजुङ र कास्की जिल्लाबाट १५-१५ जनाका दरले जम्मा ३० जना गुरूङ मातृभाषी वक्ताहरू उद्‌देश्यमूलक तरिकाबाट छनोट गरियो । निर्धारित गुरूङ मातृभाषी सूचकहरूसँग प्रत्यक्ष सम्पर्क गरेर तयार गरिएका विभिन्न विषय क्षेत्रसँग सम्बन्धित नेपाली भाषाका आधारभूत शब्दसूची अनुवाद गर्न लगाई प्राथमिक तथ्यहरू सङ्कलन गरियो भने गुरूङ भाषामा प्रकाशित पाठ्य सामग्री, कोश, व्याकरण जस्ता सामग्रीका आधारमा द्वितीयक तथ्यहरू सङ्कलन गरियो । यसरी सङ्कलन गरिएका तथ्यहरूलाई कोश सम्पादनको सैद्धान्तिक आधारमा गुरूङ-नेपाली शैक्षणिक कोशको नमुना प्रस्तुत गरिएको छ । यस लेखमा १९० गुरूङ भाषाका आधारभूत शब्दहरूका आधारमा गुरूङ - नेपाली शैक्षणिक शब्दकोशको नमुना दिइएको छ । यसमा गुरूङ भाषामा प्रविष्टि दिएर तिनको शब्द वर्गीय सूचना, नेपालीमा समानार्थी एवम् गुरूङ र नेपाली भषामा प्रयोग समेत दिइएको छ । कोशको नमुना देवनागरी लिपिमा प्रस्तुत गरिएको छ ।

मुख्य शब्द : *आधारभूत शब्द, द्विभाषी कोश, प्रविष्टि, लक्ष्य भाषा, सम्पादन, स्रोत भाषा*

परिचय

कोशलाई विभिन्न समयमा विभिन्न अर्थमा व्याख्या गरेको भए पनि कोश भन्नाले सामान्यतः भाषाको शब्द भण्डारमा रहेका शब्द सम्बन्धी सूचनाहरूको सूची भन्ने बुझिन्छ । *नेपाली बृहत् शब्दकोश* (२०४०) मा शब्दकोशलाई "कुनै भाषाका शब्दहरूको वर्णानुकम अनुसार शब्दहरू सङ्कलन गरी व्याकरणात्मक कोटि आदि खुलाएर उही वा अन्य भाषामा अर्थ, पर्याय, विशेषता आदि लेखिएको ग्रन्थ" (पृ. १२५३) भनिएको छ । कोशका बारेमा लंसाल (२०५७) भन्छन् - "कोश भन्नाले शब्दका साथै अर्थ, वर्ण, धातु, उपसर्ग, प्रत्यय, उखान टुक्का उदाहरणात्मक वाक्य जस्ता भाषाका विविध एकाइको सङ्ग्रहसँग सम्बन्धित ग्रन्थ हो भन्ने बुझिन्छ" (पृ. २५) । त्यस्तै अधिकारी (२०७४) ले कोशबाट शब्द सम्बन्धी अर्थ, स्रोत, उच्चारण, हिज्जे, व्याकरण, व्युत्पत्ति, प्रयोग, प्रयोग क्षेत्र/शैलीगत

* डा. खनियाँ, शिक्षाशास्त्र केन्द्रीय विभाग, त्रिविमा सहप्राध्यापक हुनुहुन्छ ।

भेद्य आदिको सूचना प्राप्त गर्न सकिने बताएका छन् । यसरी प्रयोजन अनुरूप कोशमा उल्लिखित सूचनाहरू आंशिक वा व्यापक रूपमा विधान गरिन्छ ।

कोश निर्माणको परिणति वा उत्पादनलाई शब्दकोशले व्यवहार गरिन्छ । शब्दकोश भाषा सम्पादनको बृहत् रूप भएको हुँदा यसको प्रयोजन र प्रकारमा पनि विविधता पाइन्छ । स्वरूप, काल, प्रविष्टि अनुक्रम, प्रयोजन, प्रयोक्ता, कृति वा कृतिकारका आधारमा कोश विभिन्न प्रकारका भए जस्तै भाषा सङ्ख्याका आधारमा पनि कोशहरू एकभाषी, द्विभाषी तथा बहुभाषी कोशहरू हुन्छन् । सबै प्रकारका कोशमा केही साझा मान्यता भए पनि प्रयोक्ताका आधारमा हरेक कोशका आआफ्नै विशिष्टताहरू हुन्छन् । यस अनुसार एकभाषी कोशमा जस्तै द्विभाषी/बहुभाषी कोशमा पर्याप्त सूचनाहरू समेट्न सकिँदैन । द्विभाषी कोश लक्ष्य भाषा र स्रोत भाषासँग सम्बन्धित हुने भएकाले यो मूलतः दोस्रो भाषी विद्यार्थीका लागि बढी उपयोगी हुने छ भने पहिलो भाषीले पनि स्वभावतः यसलाई उपयोग गर्ने छन् । यसरी प्रयोक्ताका आधारमा द्विभाषी कोशहरू तयार गरिने हुँदा यहाँ गुरूङ भाषा सिक्न चाहने नेपाली भाषी तथा नेपाली भाषा सिक्न चाहने र गुरूङ भाषाका थप कोशीय एवम् व्याकरणिक सूचनाहरू प्राप्त गर्न गुरूङ मातृभाषी विद्यार्थीहरूलाई मध्यनजर गरी यो शीर्षक चयन गरिएको हो ।

नेपाली भाषामा कोश सम्बन्धी केही अध्ययनहरू भए पनि गुरूङ भाषामा कोश निर्माणको प्रारम्भिक प्रयास मात्र भएको देखिन्छ । गुरूङ नेपाली कोश निर्माणको थालनी भएको छ तर प्रयोगात्मक दृष्टिले गुरूङ नेपाली कोश निर्माण भएको पाइँदैन । अझ आधारभूत तहका विद्यार्थीसँग सम्बन्धित भएर कोश निर्माण हुन सकेको छैन । तसर्थ आधारभूत तहका विद्यार्थीका लागि दृष्टिगत गरी गुरूङ-नेपाली शैक्षणिक शब्दकोशको नमुना प्रस्तुत गर्नु यस लेखको मुख्य उद्देश्य हो । यो अनुसन्धान लेख नेपालको कास्की र लमजुङ जिल्लामा बोलिने गुरूङ भाषामा आधारित छ । गुरूङ नेपाली शैक्षणिक शब्दकोशको नमुनामा गुरूङ भाषाका आधारभूत शब्द, तिनको शब्दवर्ग, नेपाली समानार्थी एवम् गुरूङ र नेपाली भाषामा प्रयोग मात्र दिइएको छ जुन यस लेखको वैशिष्ट्य र सीमाङ्कन हो । यस कारण प्रस्तुत लेख गुरूङ र नेपाली दुबै भाषीका लागि उपयोगी र सान्दर्भिक देखिन्छ ।

विधि

यो लेख गुणात्मक अनुसन्धान ढाँचाको स्थलगत अध्ययनमा आधारित छ । यस अध्ययनका लागि गुरूङ भाषा बोल्ने सम्पूर्ण गुरूङ मातृभाषी वक्ताहरूलाई जनसङ्ख्या मानी कास्कीको मिजुरेडाँडा र लमजुङको दुराडाँडा (साविकका गाविस) मा बसोबास गर्ने १५/१५ जनाका दरले जम्मा तिस जना गुरूङ मातृभाषी वक्ताहरूलाई मात्र प्रतिनिधि नमुना छनोट गरियो । यो नमुना छनोट उद्देश्यपूर्ण आधारमा गरिएको हो ।

तथ्य सङ्कलनका लागि शरीरका अङ्ग, नाता, घरबार, खानेकुरा, बोट विरूवा, समय, रोग, रङ, महिना तथा बार, पशुपंक्षी जस्ता विविध विषय क्षेत्रमा वर्गीकरण गरी ती क्षेत्रबाट स्वादेश शब्दसूचीका

आधारमा नेपाली आधारभूत शब्दहरूको सूची तयार पारियो । यसरी तयार गरिएका साधनहरूका आधारमा निर्धारित सूचकहरूसँग प्रत्यक्ष सम्पर्क गरी प्राथमिक तथ्यहरू सङ्कलन गरियो । द्वितीयक स्रोतका लागि गुरूङ भाषामा भएका कोश, व्याकरण, पाठ्यसामग्रीहरू उपयोग गरियो । उक्त तथ्यहरूलाई शब्दपत्ती तथा वाक्यपत्तीमा टिपोट गर्नुका साथै टेपाङ्कित समेत गरियो । यसरी तयार गरिएका तथ्यहरूलाई कोश सम्पादनको सैद्धान्तिक आधारमा गुरूङ-नेपाली शैक्षणिक कोशको नमुना प्रस्तुत गरिएको छ ।

यहाँ सङ्कलन गरिएका सबै आधारभूत शब्दहरू समावेश नगरी नमुनाका रूपमा गुरूङ भाषाका २०२ शब्दहरू चयन गरी तिनलाई परम्परागत देवनागरी वर्णमालाको अनुक्रममा प्रविष्टि दिएर तिनको शब्द वर्गीय सूचना, नेपालीमा समानार्थी एवम् गुरूङ र नेपाली दुबै भाषामा प्रयोग समेत दिइएको छ । एउटै उच्चारण हुने वा एउटै लिपिमा लेखिने शब्दलाई भिन्नार्थी मानी छुट्टाछुट्टै प्रविष्टिमा राखेर शब्दको पछाडि १,२,३ अङ्क दिएर तिनको नेपाली समानार्थी दिइएको छ ।

कोश सम्पादन गर्दा अपनाइएका सैद्धान्तिक आधार

यो लेख द्विभाषी शैक्षणिक कोशमा केन्द्रित भएकाले कोशका सर्वमान्य मान्यता तथा द्विभाषी कोश एवम् आवश्यकता अनुसार बहुभाषी कोशको सम्पादन प्रक्रिया अवलम्बन गरी गुरूङ नेपाली शैक्षणिक कोश सम्पादन गरिएको छ । अधिकारी (२०७४) ले शब्दकोशको स्वरूपको चर्चा गर्दै कोशको संरचनालाई पूर्व भाग, मध्य भाग र उत्तर भाग गरी तिन भागमा विभक्त गरेका छन् । उनका अनुसार कोशको मध्य भागमा शब्द सम्बन्धी सूचनाको भण्डार हुन्छ जसमा चयन गरिएका शब्दहरूलाई वर्णानुक्रममा प्रविष्टि गरी ती प्रत्येक शब्दको मानक हिज्जे, उच्चारण, स्रोत, व्युत्पत्ति, शब्दवर्ग, अर्थ, प्रयोग जस्ता आवश्यक विवरणहरू संक्षेपमा प्रस्तुत गरिन्छ । त्यसैगरी लंसाल (२०५७) ले पनि कोश सम्पादन प्रक्रियामा पहिलो, दोस्रो र तेस्रो चरणको चर्चा गर्दै दोस्रो चरणमा प्रविष्टि विवरण अन्तर्गत शीर्ष शब्द, हिज्जे, उच्चारण, व्याकरण निर्देशन, व्युत्पत्ति, अर्थ विधान, पर्याय, विपर्याय, उदाहरण, चित्राङ्कन, व्युत्पादक सर्ग, उखान टुक्का अङ्कित विवरण उल्लेख गरेका छन् ।

द्विभाषी कोशमा लक्ष्य भाषाका शब्दहरूलाई स्रोत भाषामा व्याख्या गरिन्छ । लक्ष्य भाषा उद्देश्य वा शीर्ष भागमा र स्रोत भाषा विधेयका रूपमा रहन्छ । तसर्थ द्विभाषी कोश मूलतः दोस्रो भाषी विद्यार्थीका लागि निर्माण गरिन्छ । त्यसो त द्विभाषी कोश पहिलो भाषी विद्यार्थीहरूले पनि पर्याप्त उपयोग गर्ने अवसर प्राप्त गर्दछन् । तसर्थ प्रस्तुत लेख दोस्रो भाषका रूपमा गुरूङ सिक्ने नेपाली भाषी र पहिलो भाषाका गुरूङ सिक्ने गुरूङ भाषी विद्यार्थीका लागि लक्षित गरी यो गुरूङ - नेपाली शैक्षणिक द्विभाषी कोशमा चयन गरिएका गुरूङ भाषाका आधारभूत शब्दहरूको प्रविष्टि दिएर नेपालीमा अर्थ दिइएको छ । साथै गुरूङ र नेपाली दुबै भाषामा प्रयोग पनि दिइएको छ ।

गुरूङ नेपाली शैक्षणिक कोश सम्पादनमा ग्लोवर र गुरूङ (२०५९) द्वारा सम्पादित गुरूङ-नेपाली-अङ्ग्रेजी बहुभाषी शब्दकोश (तमु-नेपाली-अङ्ग्रेजी ताँफुँच्ह्योङ), कोङरेन (२०६३) द्वारा सम्पादित याक्खा-नेपाली-अङ्ग्रेजी बहुभाषी शब्दकोश, चेमजोङ (२०२६, २०५९) द्वारा सम्पादित लाप्चा-नेपाली-अङ्ग्रेजी र लिम्बू-नेपाली-अङ्ग्रेजी बहुभाषी शब्दकोश, हारी र लामा (सन् २००४) को ≈योल्मो-नेपाली-अङ्ग्रेजी बहुभाषी शब्दकोश, बुढामगर (२०६१) को नेपाली-मगर पाङ-अङ्ग्रेजी बहुभाषी शब्दकोश तथा आप्टे (सन् १९६९) द्वारा लिखित संस्कृत-हिन्दी द्विभाषी कोश, गुरूङ (२०५९) द्वारा शब्द सङ्कलन तथा सम्पादन गरिएको गुरूङ-नेपाली द्विभाषी शब्दकोश (Gurung-Nepali Dictionary), राई (२०५९) द्वारा सम्पादित चाम्लिङ-नेपाली द्विभाषी शब्दकोश, आचार्य दीक्षित (२०४४) द्वारा सम्पादित अङ्ग्रेजी-नेपाली साझा सङ्क्षिप्त द्विभाषी शब्दकोश, राई (२०४९) द्वारा सम्पादित नेपाली-कुलुङ राई द्विभाषी शब्दकोश, भाटिया र भाटिया (सन् १९९३) ले तयार गरेको हिन्दी-अङ्ग्रेजी अभिव्यक्ति द्विभाषी कोश, बाहरी (सन् १९९८) द्वारा सम्पादित शिक्षार्थी हिन्दी-अङ्ग्रेजी द्विभाषी शब्दकोशहरू उपयोगी बनेका छन् । त्यस्तै दीक्षित र ढुङ्गेल (२०५७) द्वारा सम्पादन गरिएको नेपाली बाल शब्दकोश तथा कक्षा १ देखि ५ सम्मका पाठ्यपुस्तक र पाठ्य सामग्रीका आधारमा पाठ्यक्रम विकास केन्द्र (२०६६) द्वारा प्रकाशित नेपाली बाल शब्दकोश पनि सहायक बनेका छन् ।

उक्त द्विभाषी तथा बहुभाषी कोशहरूमा सम्बन्धित स्रोत भाषामा शीर्ष शब्दहरूको प्रविष्टि दिएर ती शब्दहरूको व्याकरण निर्देश लगायत लक्ष्य भाषामा अर्थ विधान जस्ता सूचनाहरू प्रस्तुत गरिएको छ । यस्ता विभिन्न भाषासँग सम्बद्ध द्विभाषी तथा बहुभाषी कोश सम्पादन प्रक्रियाले प्रस्तुत गुरूङ नेपाली शैक्षणिक कोश सम्पादन गर्न मद्दत मिलेको छ ।

गुरूङ-नेपाली शैक्षणिक शब्दकोश

(नमुना)

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अउनैं - सर्व. अरू । क्यौं अउनैं म्यैंदे खो । (तिमी अरूसँग आऊ ।)

अङा - ना. बहिनी । तिनी अङा नसी स्कुल याल आँख । (बहिनी विरामी भएर स्कुल जान सकिन ।)

अर्घुं - ना. गुरूङ जातिको अन्तिम संस्कार । क्याज नासरी अर्घुं मो । (पारि गाउँमा अर्घुं छ ।)

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आघैं - ना. दाइ । आघैं भरखर बारी दो खसेमो । (दाइ भरखर बारीबाट आउँदै हुनुहुन्छ ।)

आच्यौं - ना. कान्छो । आच्यौंदेलाई मल्खु पिन दि । (कान्छालाई टोपी देउ त ।)

आने - ना. दिदी । आने क्यौंलाई सब्ये मो ? (दिदी तपाईंलाई सन्चै छ ?)

आपा - ना. बुवा । आपा सब्ये मो वा ? (बुबा सन्चै हुनुहुन्छ ?)

आमा - ना. आमा । आमा खनाइ याइ ? (आमा कता जानुभयो ?)

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इचु - सर्व. यो । इचु ङल सामान आङी । (यो मेरो सामान होइन ।)

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उइब - क्रि. बोलाउनु । किरणदे तिनी क्ल्या क्ल्योउरी उइ वा ? (किरणलाई आज गोरू जोत्न बोलायौ ?)

उङी - क्रियो. अस्ति । उङीदेखि ति्हनी आखस्युँ । (अस्तिदेखि घाम लागेको छैन ।)

उर्क्या - वि. पहँलो । च उर्क्या प्हे गो । (यो पहँलो पात हो ।)

उहिँब - क्रि. देखाउनु । हरि क्यौँ पाठ कते फ्हिइ उहिँन दि । (हरि तिमीले पाठ कति लेख्यौ देखाउ त ।)

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एछाइ - क्रियो. यता । नानी एछाइ खो । (नानी यता आऊ ।)

एब - क्रि. फर्कनु । क्हि पोखराइ टो खैम एमु ? (तिमी पोखराबाट कहिले फर्कन्छौ ?)

ओसौँ - क्रियो. अगाडि । तो केरी बिले ओसौँ तलपरिम तलतुम । (जे काममा पनि अगाडि हुनुपर्छ ।)

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ओल्के - वि. रातो । क्यौँलाइ ओल्के सारीइ बेले छ्याँउ म्रौँइमो । (तिमीलाई रातो सारीले राम्रो देखियो ।) तमुल आस्यौँविना पैँ आत । (गुरूङको मावलीविना अर्घुं हुँदैन ।)

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औमो - ना. भिनाजु । ङल औमो स्कुल बै प्रिन्सिपल गो । (मेरा भिनाजु स्कुलका प्रिन्सिपल हुन् ।)

क

काँब - वि. तितो । निरमसी काँब तम । (निरमसी तितो हुन्छ ।)

कुँ - ना. पिसाब । क्यु थुँइ बिस्या कुँ बेले युम । (पानी पियो भने बेसरी पिसाब आउँछ ।)

कु[१] - ना. छाती । कु थेकाले मो । (छाति ठुलो छ ।)

कु[२] - संवा. नौ । ङदे जम्मा कु प्र मुइ मो । (मसँग जम्मा नौ सय रूपियाँ छ ।)

केकेबा - वि. गुलियो । केकेबा लैँ आचद । (गुलियो धेरै नखाऊ ।)

कैँ - ना. भात । कैँ चबरी खो बाबु । (भात खान आउ बाबु ।)

को - ना. रगत । यो थोवासी को युइमो । (हात काटेर रगत आयो ।)

क्याँ - ना. बाटो । च क्याँ उकालो मो । (यो बाटो उकालो छ ।)

क्यु - ना. पानी । क्यु थुउँरी खो बाबु । (पानी खान आउ बाबु ।)

क्युइ - ना. भाषा । ङ तमु क्युइ लोसे मो । (म गुरूङ भाषा सिक्दै छु ।)

क्यौँ - सर्व. तिमी । क्यौँदे मुइ कते मो ? (तिमीसँग रूपियाँ कति छ ?)

क्र - ना. टाउको । क्र नसी तए चच आङ्हासुँ । (टाउको दुखेर केही खान मन छैन ।)

क्रोदिन - ना. शुक्रबार । क्रोदिन ताँग सैउरी यान औ । (शुक्रबार माछा मार्न जाउँ है ।)

क्रोब - क्रि. रूनु । म्हि तले क्रोइमो ? (मान्छे किन रोएको छ ?)

क्लि - ना. दिसा । प्हसीँ क्लि स्योवामे । (बच्चाले दिसा गरेछ ।)

क्ल्या - ना. गोरू । च खाबे क्ल्या गो ? (यो कसको गोरू हो ?)

क्ल्यौंब - क्रि. खेल्नु । जुवा आक्ल्यौंद औ । (जुवा नखेल है ।)
क्वे - ना. नाती । क्वैं क्वैंइमी खना मो ? (नाती नातिना कहाँ छन् ?)
क्हाब - क्रि. समात्नु । ताँग क्हाद ओ । (माछा समात है ।)
क्हि - सर्व. तिमी । क्हि लागुर खैम यामु ? (तिमी लाहुर कहिले जान्छौ ?)
क्हैं - ना. रोटी । क्हैं ख्रोइ वा आने ? (रोटी हाल्नु भयो दिदी ?)

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खए - ना. हावा । तियँ बेले खए चलदिइ । (आज धेरै हावा चल्यो ।)
खन - सर्व. कहाँ । खन याउरी खलो आने ? (कहाँ जानलाई आउनु भएको दिदी ?)
खब - क्रि. आउनु । ङ तिंर दसैंर मात्रै खम । (म घर दसैंमा मात्र आउँछु ।)
खरी - ना. घाँटी । खरीरबै मैलो छ्यानले ख्रुद । (घाँटीको मैला राम्रोसँग धुनू ।)
खले - सर्व. कसरी । चु मेसिन खले चलेउ हो ? (यो मेसिन कसरी चलाउने हो ?)
खाउ - सर्व. कुन । क्हि खाउ चै क्वैं खेमु । (तिमी कुन कपडा लगाउँछौ ?)
खिकुन्दो - ना. भदौ । खिकुन्दो रब्ये झरिइ टुइ याम्ये । (भदौको झरिले पहिरो गएछ ।)
खुत्केब - वि. गुलियो । खुत्केब लैं चलआत । (गुलियो धेरै खान हुन्न ।)
खेब - क्रि. पढ्नु । बाबु नौ बजे खेवरी ह्याम । (बाबु नौ बजे पढ्न जान्छ ।)
खैम - सर्व. कहिले । क्यौं पोखरा खैम यामु ? (तिमी पोखरा कहिले जान्छौ ?)
खैली - सर्व. कस्तो । खैली खाले लुङ्गी मन परिमु ? (कस्तो खालको लुङ्गी मन पर्छ ?)
खुब - क्रि. नुहाउनु । ङ ज्यु खुमो । (म ज्यान नुहाउँछु ।)

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ग्री - संवा. एक । प्रैंन दि ङ ताँ ग्री लमु । (पर्ख त म एउटा कुरा गर्छु ।)
ग्रीबए - सर्व. अर्को । च आङी ग्रीबए ! (यो होइन अर्को के !)

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घलेक - ना. गुरुङ्सेनीले काँधबाट कम्मरतिर छड्के पारेर लगाउने एक प्रकारको बाहिरी लुगा । क्हिलाई चु घलेकई बेले पइमो । (तिमीलाई यो घलेक बेसरी सुहाएको छ ।)
घाँटु - ना. गुरूङ कन्याहरूले गाउँदै नाच्ने एक प्रकारको लोकनृत्य । ङ्यो नासर घाँटु सेइमो । (हाम्रो गाउँमा घाँटु नाच नाचेको छ ।)

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ङ[1] - सर्व. म । ङ तीर्थ तमु गो । (म तीर्थ गुरूङ हुँ ।)
ङ[2] - संवा. पाँच । ठागु लागुराइ ङतिर खइ । (जेठा लाहुरबाट पाँच वर्षमा आयो ।)
ङारी - क्रियो. नजिक । ङिल क्युखाम तुँ ङारी मो । (हाम्रो पानी पँधेरो नजिकै छ ।)
ङिम - ना. ढुङ्गा । ङिम प्लेयुइमो । (ढुङ्गा खस्दै आएको छ ।)
ङि - संवा. सात । मलाइ ङिप्र मुइ खि बिन दि आने । (मलाई दुई सय रूपियाँ सापट दिनुहोस् दिदी ।)
ङ्हि - संवा. दुई । आधैं ! मुइ ङ्हि प्र बोदि । (दाइ ! दुई सय रूपियाँ दिनोस न ।)
ङ्हिदिन - ना. आइतबार । ठागु ङ्हिदिनर खम रो । (जेठो आइतबार आउने रे ।)
ङेवा - क्रि. सोध्नु । मैइ चुबै ताँ आपालाई ङेल परिम । (भैंसी बेच्ने कुरा बुबालाई सोध्नुपर्छ ।)

ङ्यु - ना. आँगन । ङ्युर्ब्ये मैलो सफा लद । (आँगनको मैला सफा गर ।)
ङ्युब - वि. चिसो । ङ्युबाले चिजम्ये आचद सोर्मै स्याम । (चिसो धेरै नखाऊ रूघा लाग्ला ।)
ङ्यो - ना. हामी । ङ्यो ताँन यान । (हामी सबै जाउँ ।)

च

च - सर्व. ऊ, उनी, यो, त्यो, तिनी । च म्हि खन याउरी खउ हो ? (यो मान्छे कता जान आएको हो ?), च आङिगो । (उनी त मानेनन् ।), च ङए प्हसी या । (यो मेरो बच्चा हो ।)
चए - ना. टीका - क्यौँलाई ओल्के चए बेले छ्याउँ म्रौँइ । (तिमीलाई रातो टीकाले सुहाएको छ ।)
चच - ना. नुन । चच लैँ आचद प्रेसर बडिम । (नुन धेरै खाएमा प्रेसर बढ्छ ।)
चमे - ना. छोरी । ङइ चमे भरखर स्कुल खेउरी याइ । (मेरी छोरी भरखर स्कुल गई ।)
चर - क्रियो. त्यहाँ । चर आथेन फतियाम । (त्यहाँ नराख्नू फुट्न सक्छ ।)
चबा - क्रि. खानु । कोदे प्ह्रेम्ये कैँ चमिल परिम । (भरे पाहुनालाई भात खुवाउनु पर्छ ।)
चित्र - ना. घुँडा । स्यौँ खोला बडिसि चित्रसम्म खस्युँ । (खोला बढेर घुँडासम्म आयो ।)
च्यकुन्दो - ना. साउन । च खोल च्यकुन्दोर सयामो । (यो खोला साउनमा मच्चिन्छ ।)
च्युकुन्दो - ना. कार्तिक । तिवार च्युकुन्दोर मो । (तिहार कार्तिकमा छ ।)
च्ह्यौँ - ना. उत्तर । च्ह्योवाइ ना युइमो । (उत्तरतिर पानी परेछ ।)
च्ह - ना. छोरा । च्ह चमे कते मो ? (छोराछोरी कति छन् ?)
च्हज - वि. सानो । कोल्मे च्हज क्रोदिमो । (सानो बच्चा रोइरहेको छ ।)
च्होगो - वि. यति । ङलइ च्होगो मुइ आयो । (मलाई यति रूपियाँले पुग्दैन ।)

छ

छज्यालो - ना. नमस्कार । छज्यालो मो । (नमस्कार छ ।)
छोको - वि. मोटो । क्हिम कते छोमे दि । (तिमी त कति मोटाएछौ ।)
छ्याँब - वि. राम्रो । चइ लब के छ्याब आरे । (उसले गरेको काम राम्रो छैन ।)

ज

जइदी - ना. जन्ती । बामे जइदी खइमो । (बाहुनको जन्ती आइरहेको छ ।)

झ

झोन - क्रि. हाल्नु । पा पुच्येर झोन । (रक्सी पुच्येमा हाल ।)

ट

ट - ना. फूल । तिँ वरिपरि ट रिँइ बिस्या तिँ छ्याउँ म्रौँम । (घर वरिपरि फूल लगाएमा राम्रो देखिन्छ ।)
टिँब - क्रि. पिट्नु । प्हस्याप्हसैँलाई आटिँद । (बच्चाबच्चीलाई नपिट ।)
टिब - क्रि. बस्नु । खो तिनी ङइ तिँरै बास टिलाई । (आउ आज मेरो घरमा बास बसौंला ।)
टु - संवा. छ । ङ देशाइ खइर टु तिँ तइ । (म देशबाट आएको ६ वर्ष भयो ।)
ट्हिम्ली - ना. छाला । उमेर याउदे ट्हिम्ली पनि पातलो तम । (उमेर गएपछि छाला पनि पातलो हुन्छ ।)

ठ

ठागु - ना. जेठो छोरो । ठागु तिनी क्याम्पस खेउरी याइ । (जेठो आज क्याम्पस पढ्न गयो ।)

ड

डल्दिब -क्रि. ढाल्नु । जङ्गलवैँ सिदु आढालेद बन मासियाम । (जङ्गलको रूख नढाल वन मासिन्छ ।)

ढ

ढाडसेब - क्रि. ढाँट्नु । ढाडसेइ बिस्या र्होस्याइँ दुःख यौँम । (ढाँट्यो भने आफैँलाई दुःख हुन्छ।)

त

तकुन्दो - ना. वैशाख । तकुन्दो म्हसिँए छेवार मो । (वैशाखमा बच्चाको छेवार छ ।)

तले - क्रियो. किन । ङलाइ तले फोन ललो ? (मलाई किन फोन गरेको ?)

ता - सर्व. के । ताललो आघैँ ? (के गर्नु भएको दाइ ?)

ताक्र्या - वि. सेतो । ताक्र्या क्वैँर मैलो ङ्हाल आलद । (सेतो कपडामा मैलो नलगाऊ ।)

तिँ - ना. घर । खो आपातिर यान ङेस तै । (आउनुहोस् बा घर जाउँ, साँझ पर्‍यो ।)

तियाँ- क्रियो. आज । तियँ या न्हाँग खो औ । (आज या भोलि आऊ ।)

तेइ - क्रि. पाक्नु कैँ ट्हा तेइ ? (भात तिहुन पाक्यो ?)

तो - ना. थुक । खन स्याम चरे तो आथुइद । (जहाँ पायो त्यहीँ नथुक ।)

तौँलब - क्रि. थाल्नु । क्ल्या छेइ गरा क्ल्योब तौँले मो । (हलीले गरा जोत्न थालेछ ।)

तोकुन्दो - ना. पुस । फ्ह्रों तोकुन्दोर सार्दिमो । (गोठ पुस महिनामा सार्ने हो ।)

त्हयिँर - कियो. दिउँसो । ङ त्हयीँर खस्यो औ । (म दिउँसो आउँला है ।)

त्हिनी - ना. सूर्य । त्हिनी प्रेइ बिस्या कम्बल सौँद । (घाम लाग्यो भने कम्बल सुकाऊ ।)

थ

थागाले - वि. ठुलो । आजी स्यैँ वेले थागाले मो । (सानी काकाको मन ठुलो छ ।)

थुँबा - क्रि. पिउनु । पा थुँसी झगडालब छ्याँउ आत । (रक्सी खाएर झगडा गर्नु राम्रो होइन ।)

थैँःबा - क्रि. राख्नु । ङइ थैँबले कुईं ख्यैबइ टि्हइ ? (मैले राखेको कपडा कसले झिक्यो ?)

द

देदे - अलिअलि दे दे के लदिल पर्दिमो । (अलि अलि काम गरिराख्नु पर्छ ।)

ध

धुँ - ना. रूख । धुँ न्हइ बिस्या हावापानी छ्याँउ तम । (रूख पालेमा हावापानी पनि राम्रो हुन्छ।)

न

नक - ना. कुखुरो । ङ नक थोसी थेमिम । (म कुखुरा काटेर राख्छु ।)

नक्यु - ना. कुकुर । ङिइ तिँर म्लौँग्या नक्यु न्हसुम । (हाम्रो घरमा कालो कुकुर पालेका छौँ ।)

नखुँ - ना. नाक । बाज्यु नखुँर ना खै । (बाजेको नाकमा सिँगान आएको छ ।)

नमे - ना. चरो । च सिँदुर नमे च्होँ थाइमो । (यो रूखमा चराले गुँड लगाएछ ।)

नाँ - ना. पानी । तियाँ नाँ युइमो । (आज पानी परेको छ ।)

नारे - ना. कोदो । नारे पैँकोदे स्या कार बेले सम । (कोदोको ढिँडोमा सुकुटी मिठो हुन्छ ।)

नास - ना. गाउँ । ङइ नास छाइले आम्रो । (मेरो गाउँ यहाँबाट देखिँदैन ।)

नुग्याले - वि. अग्लो । फ नुग्याले मो । (लोग्ने त अग्लो छ ।)
नोब - क्रि. बोक्नु । च ते नोद्दी । (यो भारी बोक ।)
न्वारा - ना. बिरालो । न्वाराइ स्वात्तै ङह्या थुँवाम्ये । (बिरालोले सबै दुध खाइदिएछ ।)
न्हपे - ना. कान । ङ न्हपे आथेगो । (म कान सुन्दिनँ ।)
न्हब - क्रि. पाल्नु । आपा आमा छ्यान्ले न्हद । (बाबुआमा राम्ररी पाल ।)
न्हर - ना. निद्रा । न्हर खै बिस्या रोउरी याद । (निद्रा लागेमा सुत्न जानू ।)
न्हु - ना. पश्चिम । न्हुवाइ ठिकै मोरो । (पश्चिमतिर ठिकै छ अरे ।)
न्ह्वाइ - क्रियो. तल । खो न्ह्वाइ यासी खन । (आऊ तल गएर आऊँ ।)

प

पयँ - ना. फलाम । पयँ भाँडो छ्यानले खु्रद । (फलामको भाँडा राम्रोसँग माझ ।)
पइगो - ना. ढिंडो । नारे पइगो चैबिस्या जीउ फूर्तिलो तम । (कोदाको ढिंडो खाए जीउ फूर्तिलो हुन्छ ।)
पइदु - ना. दाल । पइदु ट्हा री जिम्बु झानिद । (दालमा जिम्बु झान ।)
पा - ना. जाँड । पा क्ह्वेद दि नानी । (जाँड छान त नानी ।)
पिङ्गे - वि. हरियो । पिङ्गे ट्हा चल पर्दिम । (हरियो साग खानुपर्छ ।)
पिँब - क्रि. दिनु । नानीलाई क्यु पिँद औ । (नानीलाई पानी देउ है ।)
प्ली - संवा. चार । ङइ सुन्तला प्लीउँलो चइ । (मैले चार वटा सन्तला खाएँ ।)
प्रकुन्दो - ना. असार । प्रकुन्दोर म्ल्ह रूइल पर्दिम । (असारमा धान रोप्नुपर्छ ।)
प्रब - क्रि. हिंड्नु । क्याँर छ्यान्ले प्रदो । (बाटोमा राम्ररी हिंड ।)
प्रे - संवा. आठ । ङ प्रे तिंर्ब तइ । (म आठ वर्षको भएँ ।)
प्रो - ना. पिठो । नारे प्रो कते मो ? (कोदाको पिठो कति छ ?)
फ्ह्रकुन्दो - ना. फागुन । आच्यौँ फ्ह्रकुन्दोर देश यामो । (कान्छो फागुनमा विदेश जान्छ ।)
फ्ह्रिकुन्दो - ना. चैत्र । फ्ह्रिकुन्दो उराठिलो तमो । (चैत्र महिना उराठिलो हुन्छ ।)
फ्ह्रिद्दी - क्रि. लेख्नु । लाउऱ्यालाई चिठी फ्ह्रिद्दी । (लाउरेलाई चिठी लेख ।)

फ

फ - ना. लोग्ने । ङए फ पा थुइ बिस्या आछ्याबे बानी मो । (मेरो लोग्ने रक्सी खाएपछि नराम्रो बानी छ ।)
फुँ - संवा. शून्य । गोजिर पैसा तिफुँइ आरे । (गोजिमा एक पैसा पनि छैन ।)
फोकुन्दो - ना. असोज । दसैँ फोकुन्दोर पर्दिइमो । (दसैँ असोजमा परेछ ।)
फोत्ते - वि. भोको । के लइ बिस्या खैमै फत्ते आत । (काम गरेपछि कहिल्यै भोको हुँदैन ।)

ब

बाज्यु - ना. बाजे । बाज्यु सिबा सौँती तै । (बाजे बित्नु भएको तीन वर्ष भयो ।)
बीब - क्रि. भन्नु । गुरूइ बीबै ताँ ङिल परिम । (गुरूले भनेको कुरा मान्नुपर्छ ।)
बुज्यू - ना. बजै । बुज्यू बेले जाती मोलो । (बज्यै बेसरी जाती हुनुहुन्थ्यो ।)

भ

भोबा - वि. बलियो । पैंकु चै बिथ्या भौँबा तम । (ढिँडो खायो भने बलियो हुन्छ ।)

म

मउचे - वि. होचो । चु म्रा कते मउचे हो । (यो ढोका कति होचो रहेछ ।)

मिँ - ना. नाम । खेसी मिँ थेन । (पढेर नाम राख ।)

मि[1] - ना. आगो । मि फुइदो । (आगो फुक ।)

मि[2] - ना. आँखा । मि अम्रोइ बिस्या चस्मा खेल परिम । (आँखा कमजोर भएमा चस्मा लगाउनुपर्छ ।)

मिक्लि - ना. आँसु । चौ बेलार मिक्लि आभारेद । (खाने बेलामा आँसु नझार ।)

मिछु - ना. अँध्यारो । तारेम मिछु तयामो । (अब अँध्यारो हुन्छ ।)

मु - ना. आकास । क्रोए मुर प्हिरइमो । (चिल आकासमा उडेछ ।)

मुदिन - ना. मङ्गलबार । मुदिनर ङए नारे रिँउँरी खो औ । (मङ्गलबार मेरो कोदो रोप्न आउ है ।)

मो - क्रि. छ । ङइ तिँरी नक्यु मो । (मेरो घरमा कुकुर छ ।)

म्रा - ना. ढोका । म्रा तोरमीद । (ढोका बन्द गर ।)

म्रि - ना. स्वास्नी । म्रिदे फ क्हिइमो । (लोग्ने स्वास्नी सुहाएको छ ।)

म्राँब - क्रि. देख्नु । बुज्यु मि आम्राँ । (बज्यैले आँखा देख्नुहुन्न ।)

म्लौँक्या - वि. कालो । ङ म्लौँक्या कौँइ आखो । (म कालो कपडा मन पराउँदिनँ ।)

म्वैँ - ना. औषधी । डाक्टर सल्लाहविना म्वैँ चला आत । (डाक्टरको सल्लाहविना औषधी खानुहुन्न ।)

म्हो - ना. भिनाजु । म्हो यना खो । (भिनाजु यता आउनुहोस् ।)

म्होते - ना. ओठ । क्यौँइ म्होदे थाकाले मो । (तिम्रो ओठ ठुलो छ ।)

य

याब - क्रि. जानु । यान तारे । (जाउँ अब ।)

यो - ना. हात । कैँ चउ भन्दा ओइसी यो खुद । (खाना खानुभन्दा अगाडि हात धुनुपर्छ ।)

योसीँ - ना. नङ । योसीँ थोदा । (नङ काट त ।)

र

र - ना. बाख्रो । ङ र छउरी यामो । (म बाख्रा चराउन जान्छु ।)

रोब - क्रि. सुत्नु । न्हर खइ तारे रोन । (निद्रा आयो अब सुतौँ ।)

र्हैँगो - क्रियो. टाढा । छि सिँ लउरी र्हैँगो याल आत । (घाँस दाउरा गर्न टाढा जानु हुँदैन ।)

ल

लदिन - ना. सोमबार । लदिनर क्ही खन यामो ? (सोमबार तपाईँ कहाँ जानुहुन्छ ?)

लला - वि. तातो । कासी क्यु लला लमिदो । (कासी पानी तताइदेऊ ।)

लिलि - क्रियो. पछि । ङइ लिलि खो । (मेरो पछि पछि आऊ ।)

लौँ - ना. दक्षिण । च तिँए म्रा लौँवाइ ह्वैँब मो । (यो घरको ढोका दक्षिणतिर फर्केको छ ।)

लउकुन्दो - ना. मङ्सिर । च्हए ब्या लउकुन्दोर लबा । (छोराको बिबाह मङ्सिरमा गर्ने हो ।)

ल्हुकुन्दो - ना. जेठ । ल्हुकुन्दोर म्ल्हप्लु थैँल पर्दिम । (जेठमा धानको बीउ राख्नुपर्छ ।)

ल्हुब - क्रि. बस्नु कुर्चीर छ्यान ल्हुद । (कुर्चीमा राम्रोसँग बस ।)

व

वाथिब - क्रि. छोड्नु । थुलाइ आवाथिद औ । (साथीहरूलाई नछोड है ।)

स

स[१] - ना. माटो । च म्रौंरब्ये स छ्याँब मो । (यो खेतको माटो राम्रो छ ।)

स[२] - ना. दाँत । केकेवा चै बिस्या स नमो । (गुलियो खायो भने दाँत दुख्छ ।)

सदिन - ना. बुधबार । सदिन पोखरा याब साइत मो । (बुधबार पोखरा जाने साइत छ।)

सरदादिन - ना. शनिबार । सरदादिनर सिँ थुउरी यान औ । (शनिबार दाउर टिप्न जाउँ है ।)

सिँदिन - ना. विहिबार । सिँदिन ङ्यो नास प्रिम रो । (बिहिबार हाम्रो गाउँ बार्ने रे ।)

सि - ना. चामल । म्ल्ह सि मो वा ? (धानको चामल छ ।)

सु[१] - ना. मुख । लाब च्याइ सुँ ख्रौंइ । (तातो चियाले मुख पोल्यो ।)

सु[२] - सर्व. को । न्होरी सु खइमो ? (तल को आएको छ ?)

सेब - क्रि. नाच्नु । कोइ प्रेमिनो ङ सेम । (गीत गाइदेउ म नाच्छु ।)

सौँ - संवा. तीन । बाज्यु सिइर सौँति तइ । (बाजे बितेको तीन वर्ष भयो ।)

स्या - ना. मासु । ताए स्या ग च ? (केको मासु हो यो ?)

स्यार - ना. पूर्व । ङलाई तिँ तिँ स्यार याव छ्यो आरेरो । (मलाई अहिले साल पूर्वजाने साइत छैन रे ।)

ह

ह्यैँकुन्दो - ना. माघ । ह्यैँकुन्दोर ङए जाँच मो । (माघमा मेरो परीक्षा छ ।)

ह्विब - वि. लामो । चु डोरी ह्विब आरे । (यो डोरी लामो छैन ।)

निष्कर्ष

प्रस्तुत अनुसन्धान लेखमा गुरूङ-नेपाली शैक्षणिक कोशको नमुना प्रस्तुत गरिएको हुँदा यसमा द्विभाषी कोशको सैद्धान्तिक आधारमा गुरूङ भाषाका २०२ ओटा आधारभूत शब्दहरूलाई परम्परागत देवनागरी लिपिमा प्रविष्टि दिएर तिनको शब्दवर्गीय सूचना, नेपालीमा समानार्थी र क्रमशः गुरूङ र नेपाली भाषामा प्रयोग दिइएको छ । यस नमुना कोशको प्रविष्टिमा परेका १९० ओटा आधारभूत शब्दहरूमा स्वर वर्णबाट प्रारम्भ भएका शब्द १९ ओटा रहेका छन् व्यञ्जन वर्णमा सबैभन्दा बढी शब्दहरू क वर्णबाट प्रारम्भ भएका छन् भने सबैभन्दा कम ज, झ, ठ, ड, ढ, द, ध, भ, व वर्णबाट प्रारम्भ भएका शब्दहरू रहेका छन् । त्यस्तै शब्दवर्ग अनुसार सबैभन्दा बढी नाम शब्द प्रयोग गरेका छन् त्यसपछि क्रमशः क्रिया, विशेषण, सर्वनाम, क्रियायोगी प्रयोग गरेका छन् ।

कृतज्ञताज्ञापन

यो लेख शिक्षाशास्त्र सङ्काय डिन कार्यालय, त्रिवि, कीर्तिपुरमा गरिएको लघु अनुसन्धानमा आधारित भएको हुँदा डिन कार्यालप्रति आभार व्यक्त गर्दछु ।

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आन्तरिक मूल्याङ्कनमा परीक्षणका प्रमुख गुणप्रति सरोकारवालाको दृष्टिकोण

*राजेन्द्र खनाल**

लेखसार

त्रिभुवन विश्वविद्यालय शिक्षाशास्त्र स्नातकोत्तर तहको सेमेस्टर प्रणालीको आन्तरिक मूल्याङ्कनको विश्वसनीयता तथा वैधताप्रति सरोकारवालाको दृष्टिकोणलाई यस लेखमा प्रस्तुत गरिएको छ । यो लेख क्षेत्रीय सर्वेक्षण विधिमा आधारित छ भने यसमा उद्देश्यमूलक नमुना छनोट प्रक्रिया अपनाइएको छ । यसमा शिक्षाशास्त्र, स्नातकोत्तर तहमा अध्ययनरत १०० जना विद्यार्थी तथा उक्त तहमा अध्यापनरत २५ जना शिक्षकलाई नमुनाका रूपमा लिई उनीहरूको अभिमतको विश्लेषण गरिएको छ । आन्तरिक मूल्याङ्कनबाट प्राप्त भएको अङ्क विश्वसनीय छ भन्ने कथनमा ४२ प्रतिशत शिक्षार्थी र ४८ प्रतिशत शिक्षक मात्र सकारात्मक देखिएकाले सन्तुष्टिको स्तर कमजोर रहेको देखिन्छ । आन्तरिक मूल्याङ्कन प्रक्रियाका उकरणमा सबै किसिमका वैधता रहेका छन् भन्ने कथनमा ३८ प्रतिशत शिक्षार्थी र ३६ प्रतिशत शिक्षक मात्र सकारात्मक देखिएकाले यस सूचकमा दुवै वर्गको सन्तुष्टिको स्तर अत्यन्त कमजोर रहेको देखिन्छ । यसबाट आन्तरिक मूल्याङ्कनमा विश्वसनीयता तथा वैधता नरहेको निष्कर्ष प्राप्त भएको छ ।

मुख्य शब्द : *आन्तरिक मूल्याङ्कन, सरोकारवाला, अभिमत, विश्वसनीयता, वैधता ।*

पृष्ठभूमि

आन्तरिक मूल्याङ्कन सेमेस्टर प्रणालीको अनिवार्य सर्त मानिन्छ । यसले सिकारू तथा शिक्षक दुवैलाई सिकाइप्रति उत्प्रेरित गर्दछ । यसको सक्षममता विकास एवम् समस्याको निराकरणका लागि पनि उच्च महत्ता रहेकै हुन्छ । हुन त यस्तो मूल्याङ्कन सेमेस्टरमा अन्तिम मूल्याङ्कनको अनिवार्य हिस्सासमेत बनेको हुन्छ । कक्षा प्रगति परीक्षणबाट सिकारूका सिकाइगत प्रगति, शिक्षणको प्रभावकारिता पहिचान गर्न सकिन्छ भने पाठ्यक्रमका उद्देश्य प्राप्तितर्फ सिकारूलाई परिलक्षित गर्न सकिन्छ । आन्तरिक मूल्याङ्कनले सिकारूलाई सिकाइप्रति थप उत्प्रेरित गर्दछ (खनिया, २०१३, पृ. १११) । आन्तरिक मूल्याङ्कन एउटा सामाजिक सिकाइको परिवेश हो जहाँ अन्तर्क्रिया र सञ्चारको अभिवृद्धि हुन्छ, उद्देश्य प्राप्तिमा छलफल हुन्छ र शिक्षार्थी शिक्षार्थीबिच एवम् शिक्षक शिक्षार्थीबिच पृष्ठपोषण आदानप्रदान हुन्छ । तसर्थ यो शिक्षण सिकाइको सहकार्यात्मक सन्दर्भ हो

* डा. खनाल, त्रिभुवन विश्वविद्यालय, शिक्षाशास्त्र केन्द्रीय विभागमा उपप्राध्यापक हुनुहुन्छ ।

(फल्चर एन्ड डेभिड्सन, २०११, पृ. २९) । निर्माणात्मक मूल्याङ्कनबाट शैक्षणिक एकाइमा रहेका सिकाइजनित कठिनाइहरू पहिचान गर्न सकिन्छ (पाठक, २०१२, पृ. २९) । उपर्युक्त मान्यताले पनि आन्तरिक मूल्याङ्कनको सान्दर्भिकता प्रस्ट्याउँछन् ।

सेमेस्टर प्रणाली समकालीन सन्दर्भमा शैक्षिक क्षेत्रमा विश्वका अधिकांश विश्वविद्यालयमा प्रचलित सफल तथा विद्यार्थीमैत्री कार्यक्रम हो । कुनै विश्वविद्यालयको कुनै तहको एउटा कार्यक्रम वा सत्र छ महिनामा सम्पन्न गर्नु नै सेमेस्टर प्रणालीको मूल ध्येय हो । विद्यार्थीमा अपेक्षित योग्यता तथा क्षमताको सार्थक विकासका निम्ति समेस्टरको उच्च महत्ता रहन्छ । अपेक्षित क्षमता विकास तथा मूल्याङ्कनका निम्ति आन्तरिक मूल्याङ्कनको अहम् भूमिका हुने हुँदा साधारणतया सम्पूर्ण मूल्याङ्कनभारको ४० प्रतिशत भार आन्तरिक मूल्याङ्कनका लागि छुट्ट्याइएको हुन्छ र सोहीबमोजिम सञ्चालन गरिन्छ । त्रिभुवन विश्वविद्यालयले पनि यसैअनुसारको आन्तरिक मूल्याङ्कन प्रक्रियालाई अवलम्बन गरेको पनि छ ।

सेमेस्टर प्रणालीअन्तर्गत मूल रूपमा आन्तरिक र बाह्य गरी दुई प्रकारको मूल्याङ्कन प्रक्रिया अपाइन्छ । त्रिभुवन विश्वविद्यालयले सेमेस्टर प्रणालीमा आन्तरिक मूल्याङ्कनका लागि ४०% अङ्क तथा बाह्य मूल्याङ्कन ६०% अङ्क निर्धारण गरिएको हुन्छ । त्रिभुवन विश्वविद्यालय, शिक्षाशास्त्र सङ्कायले सञ्चालन गरेको स्नातकोत्तर तहको आन्तरिक मूल्याङ्कनको ढाँचामा आन्तरिक मूल्याङ्कन का लागि ४०% अङ्कभार छुट्याइएको छ : उपस्थितिका निम्ति - ५ अङ्क निर्धारण गरिएको छ भने शिक्षण सिकाइमा सहभागिता - ५ अङ्क छुट्ट्याइएको छ । पहिलो आन्तरिक परीक्षाको प्राप्ताङ्कलाई - १० अङ्क, दोस्रो आन्तरिक परीक्षालाई - १० अङ्क तथा तेस्रो आन्तरिक परीक्षा - १० अङ्क गरी जम्मा ३० अङ्कको लिखित परीक्षा, प्रयोगात्मक परीक्षा एवम् परियोजना कार्यबाट मूल्याङ्कन गर्ने व्यवस्था गरिएको छ (शिक्षाशास्त्र सङ्काय, २०७२) ।

उक्त पाठ्यक्रमले आन्तरिक परीक्षाका लागि विषय शिक्षकले निम्नलिखित कार्यहरू गर्न लगाउने निर्देश गरेको छ : अध्ययनपत्र लेखन, पुस्तक समीक्षा, लेख पुनरावलोकन, कुनै विषय शीर्षक केन्द्रित अध्ययन पत्र तयारी, आन्तरिक परीक्षा, एकाइ परीक्षा, ज्ञान/प्रतिभा परीक्षण आदि । दोस्रो आन्तरिक परीक्षाका लागि विषय शिक्षकले निम्नलिखित कार्यहरू गर्न लगाउने प्रावधान रहेका छन् : परियोजना कार्य, अवस्था/घटना अध्ययन, गोष्ठी, क्षेत्रकार्य, व्यक्तिगत वा समूहगत प्रतिवेदन लेखन, द्वितीयक स्रोत सामग्रीमा आधारित अध्ययनपत्र लेखन, पूर्वाध्ययन, पुनरवलोकन र अभिलेखीकरण आदि । यसका साथै निम्नानुसारका थप कार्यकलापमा सहभागी बनाई मूल्याङ्कन गर्नसकिने व्यवस्था पनि गरेको छ । पहिलो र दोस्रो आन्तरिक परीक्षामा निम्न किसिमका कार्यहरू समावेश गर्न सकिने : पहिलो आन्तरिक परीक्षामा गृहकार्य/पुस्तकालय कार्य/पुस्तक वा लेख पुनरवलोकन + आन्तरिक सुधार परीक्षा लिनुपर्ने, दोस्रो आन्तरिक परीक्षामा परियोजना कार्य/अध्ययनपत्र लेखनका साथै पाठ्यक्रमको स्वरूपअनुसार आन्तरिक सुधार परीक्षा लिनुपर्ने व्यवस्था गरेको छ भने आन्तरिक

परीक्षाका अन्य विविध प्रक्रिया र विधि तथा मूल्याङ्कन सम्बन्धमा सम्बन्धित विभागले तय गरेअनुसार हुने छ भनिएको छ । त्रिभुवन विश्वविद्यालयअन्तर्गतका सबै विभागहरूमा उल्लिखित तरिकाहरूको उपयोगबाट नै आन्तरिक मूल्याङ्कन गरी विद्यार्थीहरूको उपलब्धि निर्धारण गरिएको हुन्छ भन्ने विश्वास गरिन्छ । यसरी उपयोगमा ल्याइएका उपकरणका आधारमा निर्धारण गरिएका उपलब्धिप्रति विद्यार्थीको दृष्टिकोण तथा प्रतिबिम्बनको विश्लेषण समकालीन सन्दर्भमा खोज तथा विश्लेषणको विषय बनेको छ ।

अध्ययनको उद्देश्य

प्रस्तुत अध्ययनको मूल उद्देश्य त्रिभुवन विश्वविद्यालयमा शिक्षाशास्त स्नातकोत्तर तहमा सञ्चालित सेमेस्टर प्रणालीको आन्तरिक मूल्याङ्कनको विश्वसनीयता तथा वैधताप्रति शिक्षक र शिक्षार्थीको अभिमतको विश्लेषण गर्नु रहेको छ ।

अध्ययनविधि र प्रक्रिया

प्रस्तुत अध्ययन परिमाणात्मक एवम् गुणात्मक ढाँचाको रहेको छ अर्थात् यो मिश्रित प्रकृतिको अनुसन्धान हो । मूलतः विश्लेषणात्मक विधि अपनाइएको छ भने वर्णनात्मक र तुलनात्मक प्रक्रियाबाट सेमेस्टरको आन्तरिक मूल्याङ्कन प्रक्रियाप्रति शिक्षक तथा शिक्षार्थीको दृष्टिकोणलाई प्रस्तुत गरिएको छ । यस लेखमा शीर्षकमा भनिएको सरोकारवाला शब्दले त्रिभुवन विश्वविद्यालय, शिक्षाशास्त्र स्नातकोत्तर तहमा अध्ययनरत शिक्षार्थी तथा उक्त तहमा अध्यापनरत शिक्षकलाई मात्र जनाएको छ । प्रस्तुत अध्ययनमा काठमाडौँ उपत्यकाभित्रका शिक्षाशास्त्रअन्तर्गत स्नातकोत्तर तह सञ्चालन भएका त्रि.वि.का आङ्गिक क्याम्पस विश्वविद्यालय क्याम्पस, महेन्द्ररत्न क्याम्पस तथा सानोठिमी क्याम्पसका सम्बन्धित विषयका शिक्षक तथा शिक्षार्थीमध्ये २५ जना शिक्षक र २०७५/०७६ मा उक्त तहको दोस्रो, तेस्रो तथा चौथो समेस्टरमा अध्ययनरत १०० जना शिक्षार्थी नै नमुना जनसङ्ख्या रहेका छन् ।

प्रस्तुत अध्ययनमा निर्दिष्ट २५ जना शिक्षक एवम् १०० शिक्षार्थीबाट प्राप्त प्रतिक्रिया प्राथमिक स्रोतका रूपमा रहेका छन् भने विविध सैद्धान्तिक ग्रन्थ, सम्बन्धित अनुसन्धान प्रतिवेदन एवम् विशेषज्ञका सुझावहरू द्वितीयक स्रोतका रूपमा रहेका छन् ।

प्रस्तुत अध्ययनमा शिक्षक तथा शिक्षार्थीको अभिमत पहिचान गर्नका लागि आन्तरिक मूल्याङ्कनसँग सम्बन्धित मतावली बनाइएको छ । शिक्षकका र शिक्षार्थीका लागि एउटै प्रकृतिका कथन तयार पारी उक्त उक्त कथनमा अभिमत लिइएको छ । प्रस्तुत अध्ययनमा विश्वसनीयता तथा वैधतासम्बन्धी कथन तयार गरी शिक्षक तथा शिक्षार्थीबाट अभिमत लिइएको छ । कथनसँग सहमत वा असहम जनाउने पाँच ओटा विकल्पन दिइएको छ । विकल्पनमध्ये कुनै एउटामा रेजा लगाउने प्रबन्ध गरिएको छ । उक्त विकल्पनमध्ये पूर्ण सहमत, सहमत, अनिर्णित, असहमत तथा पूर्ण असहमत रहेका छन् ।

सेमेस्टरको आन्तरिक मूल्याङ्कनका विविध प्रक्रिया, प्रविधि, परिणाम एवम् प्रभावसम्बन्धी शिक्षक तथा शिक्षार्थीका अभिमत लिनका लागि विभिन्न प्रकृतिका कथन तयार पारी मत सङ्कलन गरिएको छ ।

प्रस्तुत अध्ययनमा शिक्षार्थी तथा शिक्षकहरूबाट अभिमतमार्फत लिइएका दृष्किोणहरूलाई प्रस्तुत गरिएको छ । यस अध्ययनमा मूलतः विश्लेषणात्मक विधि अपनाइएको छ भने वर्णनात्मक र तुलनात्मक प्रक्रियाबाट सेमेस्टरको आन्तरिक मूल्याङ्कनको विश्वसनीयता तथा वैधताप्रति शिक्षक तथा शिक्षार्थीको दृष्टिकोण प्रस्तुत गरिएको छ । अभिमतको अलगअलग र तुलनात्मक विश्लेषण गरिएको छ ।

साङ्ख्यिकीय विश्लेषण गरी वृत्तचित्र एवम् स्तम्भचित्रमार्फत शिक्षक तथा शिक्षार्थीका दृष्टिकोणलाई प्रस्तुत गरिएको छ । विश्लेषण गर्दा मूलतः सकारात्मक र नकारात्मक धारणाका रूपमा प्रस्ट्याइएको छ । पूर्ण सहमत र सहमतलाई सकारात्मक ठानी विश्लेषण गरिएको छ । असहमत र पूर्ण असहमतलाई नकारात्मक पक्षमा विश्लेषण गरिएको छ भने अनिर्णितलाई तटस्थ मानिएको छ ।

प्रतिशताङ्कलाई प्राधान्य दिइएको यस लेखमा तथ्याङ्क विश्लेषण गर्दा ५० प्रतिशतभन्दा कम सकारात्मक अभिमत प्राप्त कथनमा नराम्रो वा कमजोर स्तरको प्रतिक्रिया मानिएको छ । ५० देखि ६९ प्रतिशतसम्म सकारात्मक अभिमत रहेका सूचकमा मध्यम वा ठिकै ठानिएको छ । ७० देखि ७९ प्रतिशत सकारात्मक अभिमत देखिएका कथन सन्तोषजनक मानिएको छ भने ८० देखि ८९ सम्मको सकारात्ममक अभिमतलाई उत्तम वा राम्रो ठहर्‍याइएको छ । त्यस्तै ९० प्रतिशतभन्दा माथि सकारात्मक अभिमत प्राप्त भएका कथनको विश्लेषणमा अत्यन्त राम्रो वा उत्कृष्ट स्तरको संज्ञा दिई तदनुरूप विश्लेषण गर्दै अन्त्यमा निष्कर्ष प्रस्तुत गरिएको छ ।

मूल्याङ्कनमा विश्वसनीयता र वैधता

शैक्षणिक जगत्मा कार्यान्वयनमा आएका सबै मूल्याङ्कनमा विश्वसनीयता तथा वैधतालाई प्रमुख गुण मानिन्छ । सबै परीक्षण या मूल्याङ्कनमा विश्वसनीय नतिजा अनिवार्य नै हुन्छ । विद्यार्थीले प्राप्त गरेको अङ्कले उसको वास्तविक क्षमताको प्रतिविम्बन गर्न सक्नुपर्दछ । यसका लागि पटकपटकको परीक्षणमा समान अङ्क प्राप्त हुन सकेको खण्डमा विद्यार्थीले प्राप्त गरेको अङ्क स्वीकार्य हुन्छ । कुनै पनि मूल्य वा मान्यता नतिजा वा व्यवहारमा यदि स्थायित्व भएमा, मेल खाएमा, शुद्ध भएमा विश्वास गर्न सकिने हुन्छ । त्यस्तो किसिमको विषयवस्तु वा गुण भएमा विश्वसनीयता रहेको मानिन्छ । तसर्थ प्राप्ताङ्क स्वीकार गर्न सकिने अवस्था आउनु भनेको परीक्षणमा विश्वसनीयता रहनु हो भन्न सकिन्छ । एउटै प्रकृतिका पटकपटक भएका परीक्षणबाट प्राप्त भएको अङ्क त झनै समान वा उस्तै हुनुपर्दछ । यसो भएमा मात्र परीक्षण विश्वसनीय हुन्छ । कुनै परीक्षण साधनको एउटै गुणलाई पटकपटक मापन गर्दा समान नतिजा प्रदान गर्दछ भने मापनको साधनमा हुने त्यस गुणलाई विश्वसनीयता भनिन्छ (खनाल र अधिकारी, २०६८, पृ. १५०) । परीक्षण विश्वसनीय भएको खण्डमा

विद्यार्थीको उपलब्धि विश्वसनीय हुन्छ । त्यस्तै, उपलब्धिको विश्वसनीयतासँगै शैक्षणिक क्षेत्रका विविध घटकहरूको उपयोग, सान्दर्भिकताको पनि विश्वसनीयता पुष्टि हुने अवस्था सिर्जना हुने भएकाले विश्वसनीयतालाई मूल्याङ्कनको महत्त्वपूर्ण गुण पनि मानिन्छ ।

यदि परीक्षणको कुनै साधनले समान किसिमको वातावरणमा कुनै व्यक्ति वा समूहको सिकाइ उपलब्धिलाई बारम्बार मापन गर्दा शुद्ध र स्थिर नतिजा दिन सक्छ भने त्यस साधनलाई विश्वसनीय मानिन्छ (निउरे, २०७०, पृ. १९४) । सेमेस्टर प्रणालीमा परीक्षण वा मूल्याङ्कनका विविध पक्षको व्यवस्था गरिएको हुन्छ । विभिन्न उपकरणको उपयोगका लागि पाठ्यांशले नै निर्देश गरेको हुन्छ । निर्देशित सबै किसिमका उपकरण प्रयोगमा ल्याउनुपर्ने पहिलो सर्त हो भने विभिन्न उपकरणका माध्यमबाट प्राप्त भएको अङ्क समान किसिमको हुनुपर्दछ । अझ एउटै प्रकृतिका पटक पटक भएका परीक्षणबाट प्राप्त भएको अङ्क त झनै समान वा उस्तै हुनुपर्दछ । यसो भएमा मात्र परीक्षण विश्वसनीय हुन्छ । त्यस्तै, उपलब्धिको विश्वसनीयतासँगै शैक्षणिक क्षेत्रका विविध घटकहरूको उपयोग, सान्दर्भिकताको पनि विश्वसनीयता पुष्टि हुने अवस्था सिर्जना हुने भएकाले विश्वसनीयतालाई मूल्याङ्कनको महत्त्वपूर्ण गुण पनि मानिन्छ ।

वैधता परीक्षणको अनिवार्य गुण हो । जुन उद्देश्यले परीक्षणको साधन निर्माण गरिएको हो, उक्त साधनबाट त्यही उद्देश्य प्राप्त हुन्छ भने त्यस साधनलाई वैध मानिन्छ (निउरे, २०७०, पृ. २११) । परीक्षण वा मूल्याङकन गर्दा निर्धारित पाठ्यांशअन्तर्गतका सबैजसो पाठ एवम् सिकाइ अनुवभवका प्रतिनिधिमूलक प्रश्नका माध्यममबाट तथा ज्ञान, सिप एवम् व्यवहारको पहिचान, मापन, र विश्लेषण गर्न सक्ने विशेषता वा गुण नै वैधता हो । जुन उद्देश्य मापनका लागि परीक्षण निर्माण गरिएको हो, परीक्षणले त्यही उद्देश्यअनुसारका गुणहरू मापन गर्न सक्यो भने परीक्षणमा हुने त्यस विशेषतालाई वैधता भनिन्छ (खनाल र अधिकारी, २०६८, पृ. १५८) । कुनै पनि परीक्षण वा मूल्याङ्कनमा एक किसिमको वैधता भएर मात्र पुग्दैन, असल परीक्षणका निम्ति अधिकांश वैधता अनिवार्य नै हुन्छन् ।

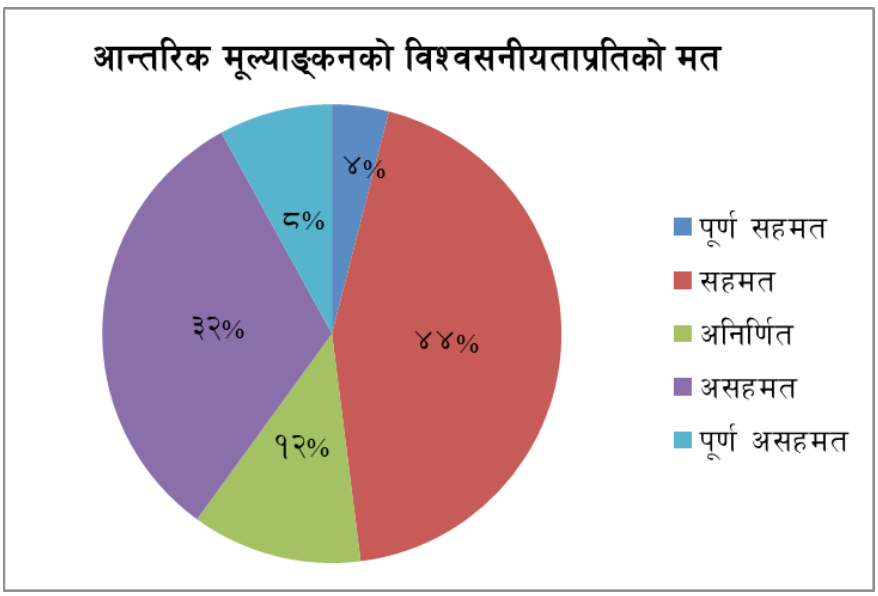
शैक्षणिक परीक्षण तथा मूल्याङ्कनमा वैधतालाई अनिवार्य अङ्ग मानिन्छ । शैक्षणिक मूल्याङकनमा पाठ्यांशले निर्धारण गरेका पाठ्यवस्तु, ज्ञान एवम् सिकाइ अनुवभवको परीक्षण गर्नुपर्ने हुन्छ । निर्दिष्ट क्षेत्रका प्रतिनिधिमूलक प्रश्नका माध्यममबाट शिक्षार्थीले प्राप्त गरेका ज्ञान, सिप एवम् व्यवहारको पहिचान, मापन र विश्लेषण गर्न सक्ने गुणलाई नै वैधता मानिन्छ । त्यस्तै, विद्यार्थीका तात्कालिक क्षमता, पूर्ववर्ती क्षमता, पश्चवर्ती क्षमता एवम् रचनात्मक कौशलको पहिचान, विश्लेषण एवम् पूर्वानुमान गर्नसक्नु पनि वैधता नै हो । त्यसैले शैक्षणिक सन्दर्भमा सबै किसिमका मापन तथा मूल्याङ्कनमा वैधतालाई अनिवार्य विशेषता मानिएको छ ।

परिणाम तथा विश्लेषण

आन्तरिक मूल्याङ्कनमा विश्वसनीयता

प्रस्तुत अध्ययनमा सेमेस्टर प्रणालीमा उपयोग गरिएको आन्तरिक मूल्याङ्कनको विश्वसनीयता सम्बन्धमा अभिमत लिइएको छ । 'आन्तरिक मूल्याङ्कनबाट प्राप्त भएको अङ्क विश्वसनीय छ' भन्ने कथन निर्माण गरी शिक्षकहरूको प्रतिक्रिया लिइएको छ । आन्तरिक मूल्याङ्कनबाट विद्यार्थीले प्राप्त गरेको अङ्क कमै मात्र विश्वसनीय रहेको प्रतिक्रिया शिक्षकबाट प्राप्त भएको छ । जम्मा ४८ प्रतिशत सकारात्मक देखिन्छन् भने ५२ प्रतिशत सकारात्मक छैनन् । प्राप्ताङ्कको विश्वसनीयतासम्बन्धी मतलाई वृत्तचित्रमा निम्नानुसार देखाउन सकिन्छ :

चित्र नं. : १

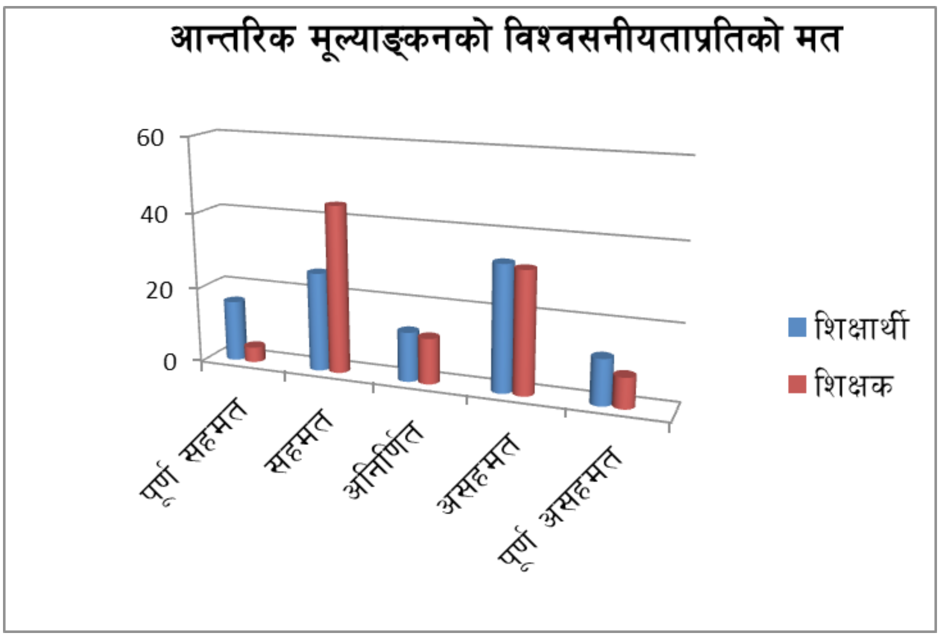


माथिको वृत्तचित्रमा शिक्षकहरूबाट प्राप्त भएको विश्वसनीयतासम्बन्धी अभिमत प्रस्तुत भएको छ । यहाँ ४ प्रतिशतले यससम्बन्धी कथनमा पूर्ण सहमति जनाएका छन् भने ४४ प्रतिशत शिक्षकहरूले कथनप्रति सहमति व्यक्ति गरेका छन् । त्यसैगरी १२ प्रतिशत शिक्षक अनिर्णित छन् त ३२ प्रतिशत शिक्षकबाट अङ्कको विश्वसनीयतामा असहमति प्रकट गरिएको छ । अझ ८ प्रतिशत शिक्षकहरू त पूर्ण असहमत छन् । यो अभिमतले विश्वनीयताको स्तर नराम्रो वा कमजोर रहेको प्रमाणित गर्दछ । जबकि उक्त विद्यार्थीलाई अङ्क दिने काम स्वयम् शिक्षकहरूको नै हो । यसबाट सिद्ध हुन्छ कि शिक्षक आफैले विद्यार्थीको क्षमता आँकलन गरी उपलब्ध गराएको अङ्कप्रति नै विश्वास गर्दैनन् । यसले आन्तरिक मूल्याङ्कनका माध्यमबाट प्राप्त भएको वा प्रदान गरिएको अङ्कमा गम्भीर प्रश्न

उठाएको छ । साथै शिक्षक आफैले प्रदान गरेको अङ्कमै अविश्वास पैदा हुने अवस्था सिर्जना हुनुको कारण वा प्रभावक स्रोतको अनिवार्य पहिचान गर्नुपर्ने स्थितिको सङ्केत गरेको छ ।

आन्तरिक मूल्याङ्कनमा शिक्षार्थीले प्राप्त गरेको अङ्कमा स्वयम् शिक्षार्थीहरू नै विश्वस्त हुन नसकेको अभिमत प्राप्त भएको छ । जम्मा ४२ प्रतिशत सकारात्मक देखिन्छन् भने ५८ प्रतिशत सकारात्मक छैनन् । प्राप्ताङ्कको विश्वसनीयतासम्बन्धी मतलाई स्तम्भचित्रमा निम्नानुसार देखाउन सकिन्छ :

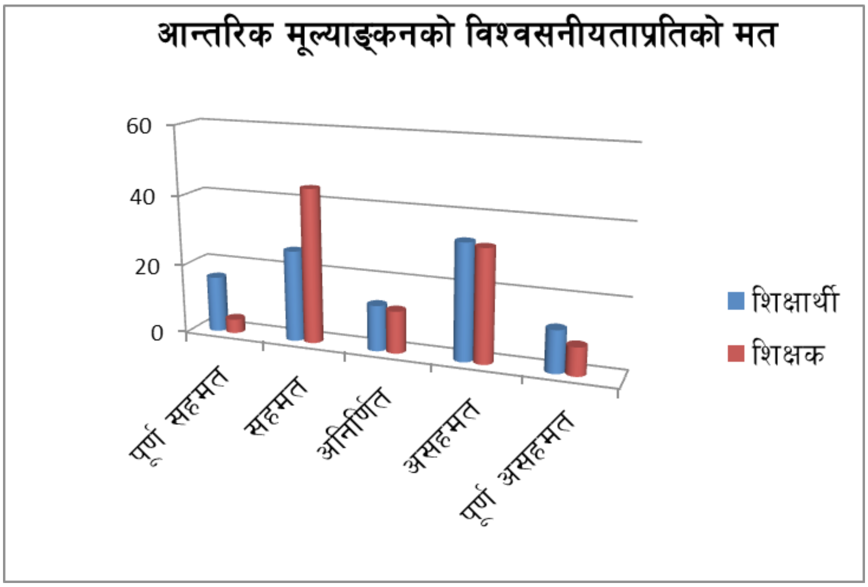
चित्र नं. : २



माथिको स्तम्भचित्रमा शिक्षार्थीहरूबाट प्राप्त भएको मत प्रस्तुत गरिएको छ । यहाँ १६ प्रतिशतले यससम्बन्धी कथनमा पूर्ण सहमति जनाएका छन् भने २६ प्रतिशत शिक्षार्थीहरूले कथनप्रति सहमति जनाएका छन् । यसरी सकारात्मक अभिमत जम्मा ४२ प्रतिशत शिक्षार्थीबाट प्राप्त भएको छ । त्यसैले यस आँकडाका आधारमा विश्वसनीयताको स्तर नराम्रो रहेको पुष्टि हुन्छ । त्यसैगरी १३ प्रतिशत शिक्षार्थी अनिर्णित छन् त ३३ प्रतिशत शिक्षार्थीबाट अङ्कको विश्वसनीयतामा असहमति प्रकट गरिएको छ । अझ १२ प्रतिशत शिक्षार्थीहरू त पूर्ण असहमत छन् । यसले आन्तरिक मूल्याङ्कनका माध्यमबाट प्राप्त भएको अङ्कमा गम्भीर प्रश्न उब्जिएको छ । साथै शिक्षार्थीले प्राप्त गरेको अङ्कमा अविश्वास पैदा भएका कारण विश्वसनीयतका प्रभावक स्रोतको पहिचान गरी आन्तरिक मूल्याङ्कनलाई विश्वसनीय बनाउनुपर्ने देखिन्छ ।

आन्तरिक मूल्याङ्कनबाट विद्यार्थीले प्राप्त गरेको अङ्क कमै मात्र विश्वसनीय रहेको अभिमत प्राप्त भएको छ । तुलनात्मक हिसाबले जम्मा ४८ प्रतिशत शिक्षक तथा ४२ शिक्षार्थी सकारात्मक देखिएका छन् भने अरू सकारात्मकछैनन् । प्राप्ताङ्कको विश्वसनीयतासम्बन्धी मतलाई स्तम्भचित्रमा निम्नानुसार देखाइएको छ :

चित्र नं. : ३



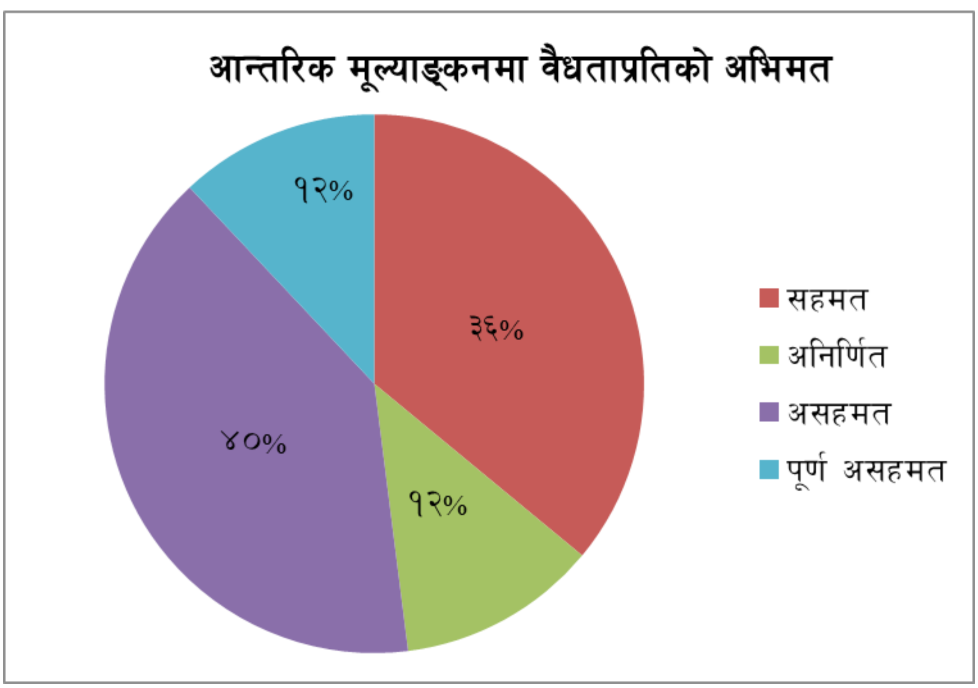
माथिको स्तम्भचित्रमा शिक्षकहरूबाट प्राप्त भएको विश्वसनीयतासम्बन्धी अभिमत प्रस्तुत भएको छ । ४ प्रतिशत शिक्षक र १६ प्रतिशत शिक्षार्थीले यससम्बन्धी कथनमा पूर्ण सहमति जनाएका छन् भने ४४ प्रतिशत शिक्षक एवम् २६ प्रतिशत शिक्षार्थीहरूले उक्त कथनप्रति सहमति व्यक्त गरेका छन् । त्यसैगरी १२ प्रतिशत शिक्षक र १३ प्रतिशत शिक्षार्थी अनिर्णित छन् । ३२ प्रतिशत शिक्षक र ३३ प्रतिशत शिक्षार्थीबाट अङ्कको विश्वसनीयतामा असहमति प्रकट गरिएको छ । अझ ८ प्रतिशत शिक्षक र १२ प्रतिशत शिक्षार्थीहरू त पूर्ण असहमत छन् । शिक्षार्थी तथा शिक्षकको समान प्रकृतिको अभिमत देखिन्छ । ६ प्रतिशत शिक्षार्थीले शिक्षकभन्दा पनि कम मात्रामा सकारात्मक प्रतिक्रिया जनाएको पाइयो । विद्यार्थी असहमत हुनु त ठिकै होला तर उक्त विद्यार्थीलाई अङ्क दिने काम शिक्षकहरूले आफैँले परीक्षण एवम् मूल्याङ्कनबाट उपलब्ध गराएको अङ्कप्रति नै विश्वास गर्दैनन् । यो अत्यन्त सोचनीय सवाल हो । यसबाट आन्तरिक मूल्याङ्कनमा प्राप्त भएको वा प्रदान गरिएको अङ्कमा गम्भीर प्रश्न सिर्जना भएको छ । शिक्षार्थी पनि असन्तुष्ट देखिनु र शिक्षक आफैँले प्रदान गरेको अङ्कमै अविश्वास प्रस्तुत गर्नुले आन्तरिक मूल्याङ्कनप्रति विश्वसनीयता नरहेको प्रमाणित हुन्छ ।

यसले यस्तो अवस्था पैदा हुनुको कारण वा प्रभावक स्रोतको अनिवार्य रूपमा पहिचान गरी अबिलम्ब समाधान गर्नुपर्ने आवश्यकता औँल्याएको छ ।

आन्तरिक मूल्याङ्कनमा वैधता

त्रिभुवन विश्वविद्यालय अन्तर्गतको स्नातकोत्तर तहमा सञ्चालित सेमेस्टर प्रणालीमा आधारित आन्तरिक मूल्याङ्कनमा पनि सबै किसिमका वैधताको अपेक्षा गरिएको छ । प्रस्तुत अध्ययनमा ' आन्तरिक मूल्याङ्कन प्रक्रियाका उकरणमा सबै किसिमका वैधता रहेका छन्' भन्ने कथन निर्माण गरी मत सर्वेक्षण गरिएको थियो । यहाँ आन्तरिक मूल्याङ्कन प्रक्रियाका उपकरण भन्नाले परियोजना कार्य, प्रस्तुतीकरण, आन्तरिक परीक्षा जस्ता पक्षलाई सङ्केत गरी अभिमत लिइएको थियो । यस सूचकमा प्राप्त भएको शिक्षकहरूको अभिमतबाट आन्तरिक मूल्याङ्कन प्रक्रियामा अपनाएका उपकरणमा वैधता सुनिश्चित हुन नसकेको स्पष्ट हुन्छ । यस सूचकमा प्राप्त प्रतिक्रिया विश्लेषण गर्दा परीक्षणमा वैधताको स्थिति अत्यन्त कमजोर रहेको देखिन्छ । जम्मा ३६ प्रतिशत मत सकारात्मक हुनु र ६४ प्रतिशत सकारात्मक देखिन नसक्नुले वैधता कमजोर रहेको प्रमाणित गर्दछ । उक्त आँकडालाई तलको वृत्तचित्रमार्फत प्रस्ट्याउन सकिन्छ :

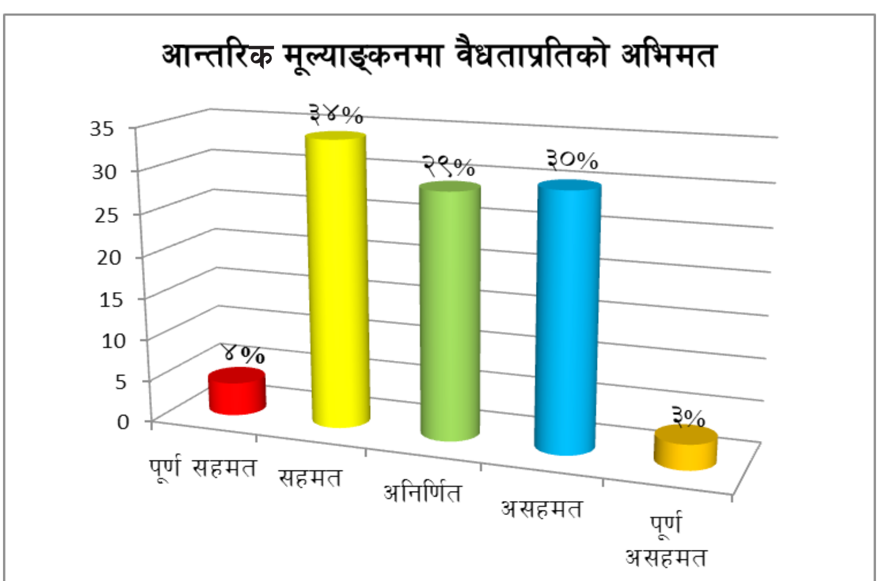
चित्र नं. : ४



माथिको वृत्तचित्रमा वैधतामा सम्बन्धमा लिइएको शिक्षकहरूको अभिमत प्रस्तुत गरिएको छ । उक्त कथनमा ३६ प्रतिशत शिक्षकले परीक्षणका उपकरणमा वैधता रहेको जनाएका छन् । १२ प्रतिशत शिक्षकले निर्णायक मत दिन चाहेका छैनन् भने ४० प्रतिशत शिक्षक असहमत छन् । १२ प्रतिशत शिक्षक त वैधताका सवालमा निर्माण गरिएको कथनप्रति पूर्ण असमत देखिन्छन् । आधाभन्दा बढी अर्थात् ५२ प्रतिशत शिक्षक यस सवालमा असहमत हुनु र १२ प्रतिशतले तटस्थ मत दिनुले वैधतामा निकै समस्या रहेको प्रस्ट हुन्छ । यसरी जम्मा ६४ प्रतिशत शिक्षक आन्तरिक मूल्याङ्कनका उपकरणमा वैधता छ भनेर स्वीकार गर्न नसक्नुले आन्तरिक मूल्याङ्कनको वैधतामा नै ठूलो प्रश्न खडा गरेको पुष्टि हुन्छ । शिक्षकहरूको शिक्षक आफैँ प्रत्यक्षतः निर्माण गरी सञ्चालनमा ल्याएका वा उपयोग गरेका उपकरणमा नै वैधता कायम हुन नसकेको जनाउनुबाट आन्तरिक मूल्याङ्कन प्रक्रियाका उपकरण निर्माण र सञ्चालन प्रक्रियाका सम्बन्धमा सरोकारवालाहरूबिच गहन परामर्श गरी परिष्कार गर्नु आवश्यक देखिन्छ । त्यस्तै वैधता कायम हुन नसकेका कारणको खोजी गर्दै शिक्षकहरूलाई तत्सम्बन्धी पक्षमा सुसूचित गर्नुपर्ने देखिन्छ ।

यस सूचकमा प्राप्त भएको शिक्षार्थीहरूको प्रतिक्रियाले पनि आन्तरिक मूल्याङ्कन प्रक्रियामा वैधता सुनिश्चित हुन नसकेको प्रस्ट पार्दछ । यस सूचकमा प्राप्त प्रतिक्रिया विश्लेषण गर्दा परीक्षणमा वैधताको स्थिति कमजोर रहेको देखिन्छ । जम्मा ३८ प्रतिशत मत सकारात्मक हुनु र ६२ प्रतिशत सकारात्मक देखिन नसक्नुले वैधता अत्यन्त कमजोर रहेको प्रमाणित गर्दछ । उक्त आँकडालाई तलको स्तम्भचित्रमार्फत प्रस्ट्याउन सकिन्छ :

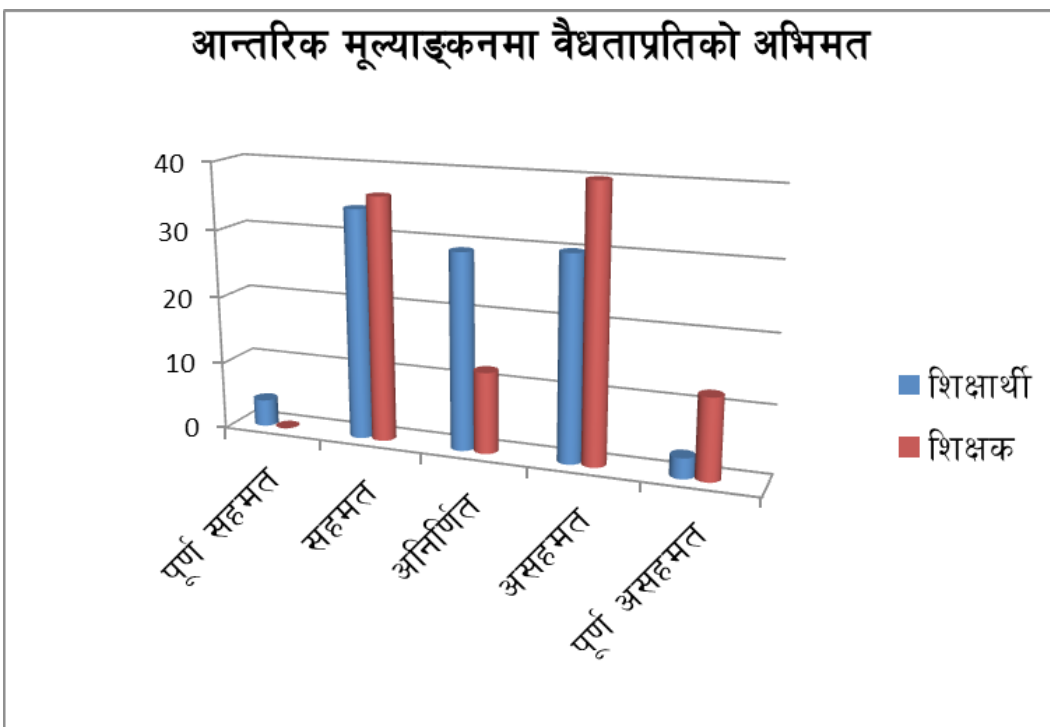
चित्र नं. : ५



माथिको स्तम्भचित्रमा वैधतामा सम्बन्धमा लिइएको शिक्षार्थीहरूको अभिमत प्रस्तुत गरिएको छ । उक्त कथनमा ३८ प्रतिशत शिक्षार्थीले परीक्षणमा वैधता रहेको जनाएका छन् । २९ प्रतिशत शिक्षार्थीले निर्णायक मत दिन चाहेका छैनन् भने ३० प्रतिशत शिक्षार्थी असहमत छन् । ३ प्रतिशत शिक्षार्थी त वैधताका सवालमा पूर्ण असमत देखिन्छन् । जम्मा ६२ प्रतिशत शिक्षार्थी आन्तरिक मूल्याङ्कनका उपकरणमा वैधता छ भनेर स्वीकार गर्न नसक्नु वा सकारात्मक नहुनुले आन्तरिक मूल्याङ्कनको वैधतामा ठूलो प्रश्न खडा गरेको देखिन्छ । यसबाट आन्तरिक मूल्याङ्कन प्रक्रियाका सन्दर्भमा सरोकारवालाहरूबिच गहन परामर्श गरी वैध परीक्षणतर्फ केन्द्रित हुनुपर्ने देखिन्छ ।

यस सूचकमा प्राप्त प्रतिक्रियाको तुलनात्मक विश्लेषण हेर्दा परीक्षणमा वैधताको स्थिति अत्यन्त कमजोर रहेको स्पष्ट हुन्छ । जम्मा ३६ प्रतिशत शिक्षक तथा ३८ प्रतिशत शिक्षार्थी सकारात्मक हुनु र ६४ प्रतिशत शिक्षक एवम् ६२ प्रतिशत शिक्षार्थी सकारात्मक देखिन नसक्नुले वैधता अत्यन्त कमजोर रहेको प्रमाणित गर्दछ । यस सवालमा प्राप्त आँकडालाई तलको स्तम्भचित्रमार्फत प्रस्ट्याउन सकिन्छ :

चित्र नं. : ६



उपर्युक्त स्तम्भचित्रमा वैधतामा सम्बन्धमा लिइएको शिक्षकहरूको अभिमत प्रस्तुत गरिएको छ । उक्त कथनमा ४ प्रतिशत शिक्षार्थी पूर्ण सहमत छन् भने कुनै पनि शिक्षकले पूर्ण सहमति जनाएका छैनन् । ३४ प्रतिशत शिक्षार्थी तथा ३६ प्रतिशत शिक्षकले परीक्षणका उपकरणमा वैधता सम्बन्धमा सहमति जनाएका छन् । यसरी क्रमशः ३८ र ३६ प्रतिशत मात्र सकारात्मक छन् । १२ प्रतिशत शिक्षक र २९ प्रतिशत शिक्षार्थीले निर्णायक मत दिन चाहेका छैनन् । ४० प्रतिशत शिक्षक र ३० प्रतिशत शिक्षार्थी असहमत छन् । अझ १२ प्रतिशत शिक्षक र ३ प्रतिशत शिक्षार्थी त वैधताका सवालमा निर्माण गरिएको कथनप्रति पूर्ण असमत देखिन्छन् । ५२ प्रतिशत र ३३ प्रतिशत शिक्षार्थी यस सवालमा असहमत एवम् १२ प्रतिशत शिक्षक र २९ प्रतिशत शिक्षार्थीले तटस्थ मत दिएका कारण आन्तरिक मूल्याङ्कनमा वैधतामा निकै समस्या रहेको पुष्टि हुन्छ । यसरी जम्मा ६४ प्रतिशत शिक्षक र ६२ प्रतिशत शिक्षार्थी आन्तरिक मूल्याङ्कनका उपकरणमा वैधता छ भनेर स्वीकार गर्न नसक्नुले आन्तरिक मूल्याङ्कनको वैधतामा नै ठूलो प्रश्न खडा गरेको छ । आश्चर्यजनक त यो छ कि शिक्षकहरूले आफैँ प्रत्यक्षतः निर्माण गरी उपयोग गरेका परीक्षणका उपकरणमा नै वैधता कायम हुन नसकेको जनाउनु निकै संवेदनशील विषय हो । आन्तरिक मूल्याङ्कन प्रक्रियाका उपकरण निर्माण र सञ्चालन प्रक्रियाका सम्बन्धमा सरोकारवालाहरूबिच गहन परामर्श गरी परिष्कार गर्नु अनिवार्य देखिन्छ ।

निचोड

आन्तरिक मूल्याङ्कनबाट प्राप्त भएको अङ्क विश्वसनीय छ भन्ने कथनमा ४२ प्रतिशत शिक्षार्थी र ४८ प्रतिशत शिक्षक मात्र सकारात्मक देखिएकाले सन्तुष्टिको स्तर कमजोर रहेको पाइयो । आन्तरिक मूल्याङ्कन प्रक्रियाका उकरणमा सबै किसिमका वैधता रहेका छन् भन्ने कथनमा ३८ प्रतिशत शिक्षार्थी र ३६ प्रतिशत शिक्षक मात्र सकारात्मक देखिएकाले यस सूचका दुवैवर्गको सन्तुष्टिको स्तर अत्यन्त कमजोर रहेको देखिन्छ । अझ, शिक्षक आफैँ प्रत्यक्षतः संलग्न हुने क्षेत्रमा परीक्षणको विश्वसनीयता एवम् परीक्षणमा वैधताका सवालमा शिक्षक नै नकारात्मक रहेको पाइयो । यसले आन्तरिक मूल्याङ्कनका सन्दर्भमा पेसागत असंवेदनशीलता तथा प्रक्रियागत जटिलता रहेको प्रस्ट पार्दछ ।

सुझाव

प्रस्तुत अध्ययनबाट आन्तरिक मूल्याङ्कनको विश्वसनीयता तथा वैधताका सन्दर्भमा शिक्षार्थी र शिक्षकको समानान्तर खालको अभिमत प्राप्त भएको छ । असल परीक्षणका अनिवार्य मानिने विशेषता वा गुण विश्वसनीयता तथा वैधतामा शिक्षार्थी तथा शिक्षक दुवै वर्गबाट अत्यन्त कमजोर अभिमत प्राप्त भएको छ । अध्ययनबाट प्राप्त अभिमतका आधारमा केही सुधारात्मक सुझाव प्रस्तुत गरिएको छ । आन्तरिक मूल्याङ्कनबाट प्राप्त भएको अङ्कको विश्वसनीयता निकै कमजोर देखिएको छ । अङ्कन वा परीक्षण गर्ने स्वयम् शिक्षकहरूबाट नै आफैले प्रदान गरेको अङ्क वा प्रक्रियाप्रति नै

अविश्वास देखिने खालको अभिमत प्राप्त भएकाले शिक्षक बढी जिम्मेवार र सचेत बन्नुपर्ने देखिन्छ । यदि प्रशासनिक वा अन्य कुनै प्रभावबाट अङ्कनमा विश्वसनीयता कायम हुन बाधा पैदा भएको भए त्यस्ता प्रभावको न्युनीकरणका लागि पनि शिक्षक नै बढी संवेदनशील बन्नुको विकल्प छैन । आन्तरिक मूल्याङ्कन प्रक्रियाका उकरणका वैधताका सवालमा पनि दुवै वर्गको प्रतिक्रिया अत्यन्त कमजोर रहेको देखिन्छ । वैधता कायम गर्न पनि शिक्षकहरू नै बढी संवेदनशील बन्नुपर्ने देखिन्छ ।

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त्रिभुवन विश्वविद्यालय केन्द्रीय पुस्तकालयः म्यानुअलदेखि अनलाइनसम्म

*विजय शर्मा**

लेखसार

प्रस्तुत लेखमा त्रिभुवन विश्वविद्यालय केन्द्रीय पुस्तकालय स्थापनाकालदेखि ८० को दशकको उत्तरार्द्धसम्ममा आइपुग्दा सुदृढीकरणका विभिन्न आयममा भएका प्रयासको विवेचना गरिएको छ । विभिन्न आयममध्ये पुस्तकालयको स्थापना, ज्ञानसामग्रीको व्यवस्थापन र अनलाइन रिसोर्सेसमा भएगरेका गतिविधिका सम्बन्धमा प्राप्त तथ्य तथा रेकर्डबाट सूचना तथा तथ्याङ्क सङ्कलन गरी विश्लेषण गरिएको छ । वि.सं. २०१६ मा त्रिभुवन विश्वविद्यायसँगै सीमित स्रोत साधनबाट त्रिपुरेश्वरदेखि सुरूभएको पुस्तकायल अहिले देशकै ठुलो पुस्तकालयका रूपमा स्थापित भएको देखिन्छ । यस पुस्तकालयले म्युनअल प्रणालीबाट ज्ञानसामग्रीहरू व्यवस्थापन तथा छिटोछरितो सेवा प्रवाहमा देखापरेका समस्यालाई न्यूनीकरण गर्न समयक्रम अनुसार आधुनिक प्रविधि उन्मुख भएको छ । हाल नयाँ प्रविधिको प्रयोग गर्दै रिमोट एक्सेस सेवा सहित बहुविषयलाई समेटेको प्रोक्वेस्ट डाटाबेस खरिद गरी पाठकहरूलाई अनलाइन मार्फत सेवा प्रदान गर्न सुरू गरेको छ । अनलाइन सेवा विस्तारकै क्रममा राष्ट्रिय तथा अन्तर्राष्ट्रिय स्तरमा आफ्नो सन्जाल फैलाउदै निःशुल्क रूपमा रिसोर्सेसहरूको पनि व्यवस्था पुस्तकालयले गरेको देखिन्छ । पुस्तकालयले आफुलाई पूर्णरूपमा डिजिटाइजेसन गर्न सकेको छैन् । त्यसकारण म्यानुअल र अनलाइन दुवै प्रणालीलाई अगाल्दै हाइब्रिड पुस्तकालयको रूपमा सेवा प्रवाह गरेको यथार्थ यस लेखका निष्कर्षमा प्रस्तुत गरिएको छ ।

मुख्य शब्द : *त्रिभुवन विश्वविद्यालय केन्द्रीय पुस्तकालय, ई-रिसोर्सेस, अनलाइन पुस्तकालय*

विषय परिचय

त्रिभुवन विश्वविद्यालयसँगै पुस्तकालयको पनि स्थापना हुनपर्ने त्रिभुवन विश्वविद्यालय ऐन २०१६ मा बाध्यात्मक व्यवस्थाले गर्दा पुस्तकालयको स्थापना भएको देखिन्छ । शैक्षिक संस्थाको मूल स्रोत पुस्तकालय भएता पनि स्थापनाकालमा सीमित स्रोतसाधनले गर्दा विश्वविद्यालयको पुस्तकालयमा दुईवटा स-साना दराजमा ताल्चा मारेको अवस्थामा पुस्तकहरू रहेको प्रसङ्ग पाइन्छ ।

* शर्मा, त्रिभुवन विश्वविद्यालय केन्द्रीय पुस्तकालयमा पुस्तकालय अधिकृत हुनुहुन्छ ।

पुस्तकालयले समयानुसार सङ्कलन विस्तार तथा वैज्ञानिक प्रणालीबाट व्यवस्थापनका साथ पाठक सेवा विस्तारै अघि बढाएको पाइन्छ । राष्ट्रिय तथा अन्तराष्ट्रिय क्षेत्रको सहयोग तथा सहकार्यबाट नयाँ प्रविधिको प्रयोगलाई आत्मसात् गर्दै आइरहेको छ । पछिल्लो समय नेपाली अनुसन्धानकर्ताहरूलाई विदेशी पुस्तक तथा लेखरचनाहरू अनलाइनको माध्यमबाटै पढेर लाभान्वित भएका छन् । नेपालका अनुसन्धानकर्ताहरूका लेख रचनाहरू नेप्जोल डाटावेस मार्फत विदेशी पाठकहरू माज पुऱ्याउने काम पनि पुस्तकालयले गरेको छ । पुस्तकालय स्थापनाको ६२ वर्षमा म्यानुअल प्रणालीबाट डिजिटाइजेसन हुँदै अनलाइन प्रणालीलाई आत्मसात् गर्दासम्मको अवस्थाको बारेमा खोज गर्नु नै यस आलेखको विषय क्षेत्र हो ।

अध्ययनको उद्देश्य र विधि

पुस्तकालयको स्थापनाकालमा म्यानुअल प्रणालीको प्रयोगमा के कस्ता सीमा थिए र डिजिटाइज हुँदै अनलाइन प्रणालीले कस्तो अवस्थामा सेवा दिइरहेको छ भन्ने मूल समस्यामा रहेर यो आलेख तयार गरिएको छ । यस आलेखको उद्देश्य त्रिभुवन विश्वविद्यालयले सीमित स्रोत साधनका बाबजुत सुरू गरेको पुस्तकालय सेवा परिवर्तित समयानुसार नयाँ प्रविधिलाई आत्मसात् गर्दै हालसम्मका गतिविधिको विवेचना गर्नुरहेको छ । उल्लिखित उद्देश्य प्राप्तिका लागि पुस्तकालयको त्रिभुवन विश्वविद्यालय ऐन, नियम, पुस्तक खरिद विनियम, पुस्तकालय कार्यपद्धति, विभिन्न संस्थासंग भएका सहकार्य, सम्झौतापत्र, पुस्तकालयको वेवसाइट लगायत पुस्तकालय सञ्चालन समिति, पुस्तकालय विकास समितिका निर्णयका साथै पुस्तकालयका आधिकारिक दर्ता रेकर्डहरूलाई प्राथमिक स्रोतका रूपमा प्रयोग गरिएको छ । पुस्तकालयका सम्बन्धमा प्रकाशित पुस्तक, पत्रपत्रिका तथा अनलाइनका माध्यबाट प्राप्त तथ्यहरूलाई अध्ययनको द्धितीय स्रोतका रूपमा प्रयोग गरिएको छ । प्राथमिक र द्धितीय स्रोतबाट सूचना तथा तथ्याङ्क सङ्कलन गरी थप पुष्टि पार्नका लागि विश्लेषण विधिलाई प्रयोगमा ल्याइएको छ । यस आलेखमा पुस्तकालयका वि.सं. २०७७ चैत्र मसान्तसम्मका तथ्याङ्कलाई मात्र समावेश गरिएको छ । त्रिभुवन विश्वविद्यालय केन्द्रीय पुस्तकालयको बारेमा अध्ययन अनुसन्धान गर्न चाहने अध्येताहरूलाई अध्ययनको गहिराइमा पुग्नका लागि कोसेढुङ्गा सावित हुने विश्वास गर्न सकिन्छ ।

पृष्ठभूमि

नेपालमा पुस्तकालयको इतिहास प्राचीन समयबाट नै सुरू भएका पाइन्छ । उक्त समयमा धार्मिक विधिविधान र उपदेशहरू ताम्रपत्र, ताडपत्र, भुर्जपत्र आदिमा लेखि संरक्षणका लागि धार्मिक मठमन्दिर, गुम्बा, चैत्य, विहारमा सङ्कलन गर्ने गरेको पाइन्छ । जसलाई पुस्तकालयको अग्रिम रूपमा लिन सकिन्छ (मानन्धर, २०३८ पृ.३) । पृथ्वीनारायण शाहले नेपाल एकीकरणको अभियानसँगै वसन्तपुर दरवारमा प्राचीन ऐतिहासिक अभिलेखहरू सङ्कलन गरेको पाइन्छ । उक्त सङ्कलित सामग्रीको संरक्षण र सुव्यवस्थापनका लागि गीर्वाणयुद्ध वीर विक्रम शाहदेवले १८६९ गते "पुस्तक

चिताइ तहविल" सम्बन्धी नीति, नियममा लालमोहर जारी गरे । त्यो नै नेपालको पहिलो कानुनी रूपमा मान्यता प्राप्त पुस्तकालय रहेको मानिन्छ (अधिकारी, २०७३ पृ. ३८) ।

नेपालमा शैक्षिक पुस्तकालयको सुरूवात त्रिचन्द्र कलेजको स्थापनासँगै भएको देखिन्छ । उक्त कलेजको पुस्तकालयका लागि चन्द्र शमशेरले आर्थिक सहयोग र लाइब्रेरियनका रूपमा आनन्दमुनि बज्राचार्यको नियुक्तिलाई महत्त्वपूर्ण मान्न सकिन्छ । त्रिचन्द्र कलेजको पुस्तकालयका लागि पुस्तक खरिद गर्न रु ५०००।- छुट्याइएको देखिन्छ (कार्की, २०७५ पृ. २८) । पुस्तकालयमा पुस्तक खरिद गर्न एकै पटक यति ठूलो रकम विनियोजन गरिएको सम्भवतः नेपालको इतिहासमा पहिलो हो ।

त्रिभुवन विश्वविद्यालय पुस्तकालय स्थापनाको सन्दर्भमा त्रिभुवन विश्वविद्यालय ऐन २०१६ को परिच्छेद ४ दफा १८ उप-दफा (ख) मा विश्वविद्यालय पुस्तकालयको निमित्त आवश्यक अरू साधनको व्यवस्था गर्ने जिम्मेवारी विश्वविद्यालय सिनेटलाई दिइएको पाइन्छ । सोही ऐनमा विश्वविद्यालयबाट सम्बन्धन प्राप्त गर्ने कलेजले पुस्तकालयको पनि व्यवस्था गर्नुपर्ने उल्लेख छ (श्री ५ को सरकार कानून तथा संसदीय प्रवन्धमन्त्रालय, २०१६ पृ. १९-२९) । ऐनमा नै बाध्यात्मक शर्त राखिएकोले विश्वविद्यालयले पुस्तकालय स्थापनालाई प्राथमिकता दिएको देखिन्छ । यसै नियमका आधारमा त्रिभुवन विश्वविद्यालयमा एउटा पुस्तकालयको स्थापना गरिएको पाइन्छ । स्थापित पुस्तकालयलाई व्यवस्थित रूपमा सञ्चालन गर्नका लागि पुस्तकालय विज्ञान विषयमा योग्यताप्राप्त व्यक्तिको आवश्यकता महशुस गरी नेपालका पहिलो व्यावसायिक पुस्तकालयविद् पूर्णप्रसाद अमात्यलाई वि.सं. २०१७ मा असिस्टेन्ट लाइब्रेरियन (प्राविधिक) मा नियुक्त गरेको छ । उक्त समयमा दुईवटा स-साना दराजमा ताल्चा मारेर पुस्तकहरू राखिएको र एक जना हेड असिस्टेन्ट र अर्को एक जना सहयोगी पदका कर्मचारी रहेको अमात्यको सम्झनामा छ (पंगेनी, २०६८ पृ.३८) । अमेरिकाबाट पुस्तकालय विज्ञान विषयमा एम.ए.गरेर आएकी तत्कालीन त्रिभुवन विश्वविद्यालय केन्द्रीय क्याम्पसकी अध्यापिका शान्ति श्रेष्ठ (मिश्र) लाई मिति २०२०।१।१८ गतेदेखि लाइब्रेरियन पदमा नियुक्त गरेको पाइन्छ (मिश्र, २०७५ पृ.६) । यसबाट के देखिन्छ भने शान्ति मिश्रलाई पुस्तकालय प्रमुखको कार्यभार सुम्पिनुभन्दा पहिला कसैलाई पनि प्रमुखको जिम्मेवारी दिएको तथ्य पाइएको छैन ।

वि.सं. २०१६ मा संयुक्त राज्य अमेरिकाको एजेन्सी फर इन्टरनेसनल डेभलोपमेन्ट (Agency for International Development) को सहयोगमा काठमाडौंको लालदरबारमा सेन्ट्रल लाइब्रेरी स्थापना भएको पाइन्छ । स्थापनाको तेस्रो वर्ष अर्थात वि.सं २०१९ मा पुस्तकालयमा सङ्कलित पन्ध्र हजार पुस्तक तथा चौध जना कर्मचारीहरू सहित त्रिभुवन विश्वविद्यालय पुस्तकालयलाई हस्तान्तरण गरेको देखिन्छ (TU Central Library, n.d.b) । सेन्ट्रल लाइब्रेरीबाट हस्तान्तरित पुस्तक सहित केही समय त्रिपुरेश्वरको पाहुना घरका टहराबाटै पुस्तकालय सेवा सञ्चालित रहेको देखिन्छ । पुस्तकालयको टहराको यात्रा वि.सं. २०२४ पछि कीर्तिपुरमा बनेको नयाँ भवनमा पुगेको छ । कीर्तिपुरमा भारत सरकारको सहयोगमा बनेको नयाँ भवनको उद्‌घाटन भारतका तात्कालीन उप-प्रधानमन्त्री मोरारजी

देसाईको उपस्थितिमा नेपालका प्रधानमन्त्री श्री सूर्यबहादुर थापाबाट २०२४ कार्तिक ६ गते भएको हो । उक्त समयमा आफ्नै छुट्टै भवन भएको यो राष्ट्रको पहिलो पुस्तकालय पनि हो (मिश्र, २०७५ पृ. १५) । वि.सं २०७२ सालमा गएको भूकम्पले केही ठाउँ क्षेत्रग्रस्त भएता पनि जेनतेन सेवा प्रदान गरिरहेकै छ । पुनः भारत सरकारको सहयोगमा पुस्तकालय नजिकै रहेको गान्धी भवनको परिसर भित्र पुनर्निर्माण प्राधिकरणबाट अत्याधुनिक सुविधा सहितको तीन तलाको भवन बन्ने योजना रहेको पाइन्छ ।

त्रिभुवन विश्वविद्यालय प्राविधिक समितिको निर्णयानुसार वि.सं. २०३० मा पुस्तकालय सम्बन्धी विनियमले तर्जुमा गरी केन्द्रीय पुस्तकालय नामकरण भएको देखिन्छ । नाम परिवर्तनसंगै केन्द्रीय विभागमा मात्र सीमित रहेको पुस्तकालयलाई अन्य क्याम्पसहरूका पुस्तकालयहरूको अनुगमन गर्ने तथा प्राविधिक सरसल्लाह दिनुका साथै सर्वसाधारण अनुसन्धानकर्ताहरूलाई पनि सेवा प्रदान गर्ने जिम्मेवारी थप भएको हो । त्रिभुवन विश्वविद्यालयका पुस्तकालयहरू पुस्तक खरिदमा सहजिकरण गर्नका लागि त्रि.वि. पुस्तक खरिद विनियम २०३३ बनेको देखिन्छ ।

पुस्तकालयमा कहिले देखि पाठकले चाहेको पुस्तक छनोट गर्न मिल्ने गरी खुलाद्वार प्रणालीमा विकास भएको भन्ने सम्बन्धमा विवाद देखिन्छ । अमात्यले पुस्तकालयमा काम गर्न सुरू गर्दा दुईवटा स-साना दराजमा ताल्चा लगाई बन्दद्वार प्रणाली रहेको उल्लेख गरेका छन् । व्यस्थापनका लागि थप दराज, फर्निचर, कोठा एवम् जनशक्तिको माग गरेता पनि तत्कालीन रजिष्ट्रारले इँटामाथि काठको फल्याक राख्ने र त्यसैमाथि पुस्तक राखेर काम चलाउनु भन्नी निर्देशन दिएको भनेका छन् । अमात्यले फल्याकमाथि राखेरै भएपनि खुलाद्वार प्रणालीमार्फत सेवा दिन सुरू गरेकोमा जोड दिएका छन् । अर्कोतर्फ शान्ति मिश्रले पुस्तकालय प्रमुख पदमा नियुक्त हुँदा पुस्तकालयमा दुई जना कर्मचारी र स-साना दुई कोठा एवम् १२०० पुस्तकलाई दराजमा चाबी लगाएर राखिएको कुरा बताउँछिन् (पंगेनी, २०६८ पृ. ४०) । यद्यपि जहिले सुरू गरेता पनि पुस्तकालयको स्थापनाको पाँच वर्ष भित्र पाठकले चाहेको पुस्तक छनोट गर्न मिल्ने गरी खुलाद्वार प्रणालीमा विकास भएको देखिन्छ ।

खुलाद्वार प्रणालीको विकाससँगै पुस्तकालयबाट पुस्तकहरू चोरी हुने तथा पान्ना चेत्ने समस्या पनि धेरै रहेको पाइन्छ । जसको मुख्यकारण बजारमा सहज्रै पुस्तक नपाउने, पुस्तकालयमा बसेर अध्ययन गरी उतार गर्दा लामो समय विताउनु पर्ने भएकोले सजिलो बाटो चोरी वा पान्ना चेत्ने कार्य बढने हुन्छ । चोरी भएको पुस्तकहरू विद्यार्थीको डेरामा नै गएर खोसेर ल्याउने काम पनि पुस्तकालयले गरेको पाइन्छ । डा. प्रेमकुमार खत्रीले विश्वविद्यालयको होस्टेल तथा विद्यार्थीको डेराबाट चोरेर लगेका पुस्तकहरू खोसेर ल्याउने कार्यको अगुवाई गरेको पाइन्छ । जसको समाधानार्थ पुस्तकालयले ४० को दशकमा फोटोकपी सुविधा सुरू गरेको देखिन्छ । वि.सं. २०५७ मा पुस्तक चोरीको समस्यालाई रोक्नका लागि घः Electronic System को सुरू गरेको छ (पंगेनी, २०६८ पृ.२६७-२७६) ।

पुस्तकहरू व्यवस्थापनका लागि सूचीकरण वर्गीकरण कार्य हातले नै लेखेर राख्ने आस्थाबाट टाइप राइटर हुदैँ कम्प्युटरको प्रयोगबाट हुन थालेको छ । पुस्तकालयमा वि.सं. २०७१ असार देखि पुस्तक इस्यु र फिर्ता कार्य कम्प्युटर प्रणालीबाटै गर्न थिलिएको छ । कुनै समय आधुनिक मानिने म्यानुअल कार्ड प्रणाली पनि अहिले बारकोर्ड सहितको डिजिटल कार्डले विस्तावित गरिदिएको छ । पुस्तक लिन दिनका लागि घण्टै लाइनमा बस्ने समस्याबाट मुक्त गर्न एक क्लिकको भरमा पाठकहरूलाई काम सकिने आवस्थामा आएको छ । पाठकहरूलाई आधुनिक प्रविधिको प्रयोगमा जोडने क्रममा वि.सं. २०७७ मंसिर ५ देखि रिमोट एक्सेस (Remote access) सेवा सहित प्रोक्वेस्ट (ProQuest) डाटावेसका साथै एशियन डेभलपमेन्ट बैंक, नेशनल डिजिटल लाइब्रेरी अफ इन्डियाका रिसोर्सेसहरू उपलब्ध गराउन सुरूवात गरेको छ ।

अन्तर्राष्ट्रिय संघ/संस्थासँग आबद्धता तथा सेवा विस्तार

त्रि.वि. केन्द्रीय पुस्तकालयले विश्वका विभिन्न पुस्तकालयहरूसँग समीपस्थ तथा व्यावसायिक लाइब्रेरियनहरूको संस्था इफ्लाको सदस्यता तत्कालीन पुस्तकालय प्रमुख शान्ति मिश्रको प्रयासमा सन् १९७४ मा लिएको पाइन्छ । इफ्लाको सदस्यता पाएपछि नेपाल-इफ्ला विच सम्बन्ध र सहयोग आदानप्रदानको क्रम सुरू भएको मानिन्छ (अधिकारी, २०७३ पृ. ३३५) । पुस्तकालयले सङ्कलन विस्तार गरी पाठक सेवालाई थप प्रभावकारी बनाउनका लागि सन् १९६४ देखि यु.एन.को डिपोजिटरी लाइब्रेरीको रूपमा पनि काम गरेको देखिन्छ । जसमा यु.एन.र यु.एन.अन्तर्गतका एजेन्सीहरूका प्रकाशनहरू सङ्कलन गरिएको छ (TU Central Library, n.d.b) । केन्द्रीय पुस्तकालयले १२ माघ २०५६ का दिनदेखि आइ.एस.बी.एन. को राष्ट्रिय एजेन्सीका रूपमा अभिभारा समाल्दै आइरहेको छ । जसको शुभारम्भ तत्कालीन पूर्वप्रधानमन्त्री श्री गिरीजाप्रसाद कोइरालाबाट भएको हो । सुरूवातको २० वर्षपछि २०७७ आषाढ महिनाको २५ गते आई.एस.बी.एन.प्रदान गर्ने सेवालाई अनलाइन मार्फत वितरण गर्ने कार्यको शुभारम्भ भएको छ (आधिकारी, २०७७ पृ. ३-५) । अब लेखक तथा प्रकाशकहरूलाई नम्बर लिन कीर्तिपुर नै धाउन नपर्ने भएको छ ।

त्रि.वि. केन्द्रीय पुस्तकालयले ब्रिटिस काउन्सिलको सहयोगमा पुस्तकालय भित्र डिजिटल लाइब्रेरी वालको व्यवस्था गरेको छ । जहाँ दुईवटा आईप्याड, आवश्यक फर्निचर समेत एक्टिभ क्यु.आर.कोडहरू भएको एक भव्य डिजिटल लाइब्रेरी वालको जडान सम्पन्न गरेको छ (अधिकारी, २०७७ पृ. ६) । जसबाट ब्रिटिश काउन्सिलका समस्त डिजिटल कलेक्सनहरू उपयोग गर्न सकिन्छ । पुस्तकालयले पछिल्लो समय सन् २०२० मा एशियन विकास बैंक र नेशनल डिजिटल लाइब्रेरी अफ इन्डियासँग ई-रिर्सोसेसको प्रयोगमा सम्झौता र सहकार्य गरेको छ । सम्झौतापत्रमा उल्लेख भएअनुसार ए.डि.बी.को डिजिटल पुस्तकालयका उपलब्ध रिसोर्सेसहरू त्रि.वि. का पाठकहरूले नि:शुल्क प्रयोग गर्न सक्ने छन् । त्यसैगरी नेशनल डिजिटल लाइब्रेरी अफ इण्डियासँग रिसोर्सेसहरू शेयरका साथै कर्मचारीहरूको क्षमता अभिवृद्धि गर्ने जस्ता कार्यका लागि साझेदारी गरेको छ । द्विपक्षीय साझेदारी पत्रमा उल्लेख

भएअनुरूप पहिलो चरणमा त्रिभुवन विश्वविद्यालयका पन्ध्र हजार प्राध्यापक, अनुसन्धानकर्ता, विद्यार्थी तथा कर्मचारीहरूलाई डिजिटल लाइब्रेरीका कलेक्सनहरू प्रयोग गर्न दिने भएको छ । जसमध्ये दई हजार पाठकहरू यस डिजिटल लाइब्रेरीमा आवद्ध भइ सेवा प्राप्त गर्न थालिसकेका छन् ।

पुस्तकालयको सङ्कलन तथा शाखाहरू

स्थापनाको ६२ वर्षमा आइपुग्दा यस पुस्तकालयको सङकलन ४ लाखभन्दा बढी भैसकेको छ । विश्वविद्यालयले निर्माण गरेको पाठ्यक्रममा साथै पाठकहरूको आवश्यकता अनुसारका पुस्तक, जर्नल, अखबार आदि ज्ञान सामग्रीहरू खरिद गर्दै आइरहेको छ । यसै क्रममा स्थापनाको पहिलो वर्षमा अर्थात आ.व. २०१६।०१७ मा पुस्तक र जर्नल खरिदका लागि रु ५०००।– छुट्याइएको पाइन्छ । उक्त रकममध्ये ने.रु ५३४/३४ तथा भा.रु ४,५६७/८४ बाट पुस्तक तथा जर्नलहरू खरिद गरेको देखिन्छ । आ.व. २०१७/०१८ मा रु १९,६२०/८७ रकम बरावरका पुस्तक तथा जर्नलहरू खरिद गरेको देखिन्छ (पंगेनी, २०७६ पृ. ८२७) । आ.व. २०७७।०७८ को विश्वविद्यालयको बार्षिक बजेटमा पुस्तक खरिदका लागि जम्मा रू. ५० लाख तथा पत्रपत्रिका खरिदका लागि जम्मा रू. ४० लाख विनियोजन गरेको देखिन्छ (त्रि.वि. आर्थिक तथा प्रशासन महाशाखा, २०७७ पृ. २) । पुस्तकालयले अध्ययन सामग्रीहरू केन्द्रीय विभागहरूको सिफारिस तथा पाठकको माग अनुसार सिधै, कोटेशन तथा टेन्डरको माध्यमबाट खरिद गर्नुका साथै विभिन्न व्यक्ति तथा संघ संस्थाहरूबाट उपहार स्वरूप निःशुल्क पनि उपलब्ध भएको पाइन्छ । पुस्तकालयको दर्ता रेकर्ड अनुसार हालसम्म १,६४,२७० थान पुस्तकहरू खरिदबाट र ८४,४६४ थान उपहार स्वरूप प्राप्त भएका छन् । त्यसैगरी थेसिसहरू, बजारमा नपाइएका दुलर्भ पुस्तकहरू, पाठकका माग अनुसारका फोटोकपीहरू, बाउण्ड भोलुम पेरिअडिकलहरू साथै भिलेज प्रोफाइलहरू आदि रहेका छन् । पुस्तकालयले पाठक सेवालाई थप प्रभावकारी बनाउनका लागि अनलाइन रिसोर्सेसहरू पनि उपलब्ध गराउँदै आइरहेको छ ।

स्थापनाकालमा सीमित संख्यामा मात्र पुस्तकहरू सङ्लग्न भएता पनि पाठकहरूको संख्या बढ्दै जादा पुस्तकालयमा सङ्कलनहरू पनि थपिदै गएको दखिन्छ । पाठकहरूलाई छिटोछरितो रूपमा सेवा प्रदान गर्नका लागि ज्ञानसामग्रीहरूको प्रकृति तथा सेवा प्रवाहका आधारमा शाखाहरू छुट्याइएको पाइन्छ । पुस्तकालयमा उपलब्ध अध्ययन सामग्रीहरू सङ्कलनका हिसाबले मुख्यतया चार भागमा विभाजन गरी अध्ययन गर्न सकिन्छ ।

१. जनरल पुस्तक सङ्कलन शाखाः यसलाई मुख्य सङ्कलन शाखा पनि भन्ने गरिन्छ । जुन शाखामा विभिन्न विषयमा पुस्तकहरू विषयअनुसार वर्गीकरण गरी एकै ठाउँमा राखिएको हुन्छ । तर भाषानुसार अंग्रेजी, नेपाली, संस्कृत, नेवारीका आधारमा पुस्तकहरूलाई छुट्टाछुट्टै दराजमा व्यवस्था गरिएको छ । यो शाखाका पुस्तकहरू पुस्तकालयको नियमानुसार पाठकहरूले निश्चित समयका लागि इस्यु गरेर लैजान मिल्छ ।

२. स्पेसल ज्ञान सामग्री सङ्कलन शाखाहरू : पुस्तकालयबाट इस्यु नहुने पुस्तकलगायत ज्ञान सामग्रीहरू राखिएको शाखाहरूलाई स्पेशल सङ्कलन शाखा भनेको छ जसअन्तर्गत निम्नशाखाहरू रहेका छन् ।

नेपाल सङ्कलन शाखाः नेपालको बारेमा तथा नेपालबाट प्रकाशन भएका पुस्तकहरूका साथै थेसिस डिजर्टेशनहरू यस शाखामा राखिएको छ । नेपालको बारेमा अध्ययन गर्ने चाहने पाठकहरूका लागि सहज होस् भनेर यो शाखाको स्थापना गरेको पाइन्छ ।

सन्दर्भ पुस्तक सङ्कलन शाखाः ज्ञान कोष, शब्दकोश, एटलस, निर्देशिका, वर्ष पुस्तक, तथ्याङ्क पुस्तक, महावाणी पुस्तक, वाङ्मय सूची आदि ज्ञान सामग्रीहरू यस शाखामा राखिएको छ ।

पाठ्यपुस्तक सङ्कलन शाखाः यस शाखामा त्रिभुवन विश्वविद्यालयअन्तर्गत अध्ययन अध्यापन हुने सम्पूर्ण विषयहरूका पाठ्यपुस्तकहरू राखिएको छ । पाठकहरूले आफ्नो सिलेवसमा भएका पुस्तकहरू अन्य शाखामा नपाएता पनि यस शाखामा एक थान अवश्य पाउन सक्नेछन् । यसका साथै विभिन्न संस्थान तथा संकाय अनुसारका सिलेबसहरू र पुराना प्रश्नपत्रहरू पनि राखिएको छ ।

संयुक्त राष्ट्र संघ डिपोजिटरी सङ्कलन शाखाः यस शाखामा संयुक्त राष्ट्र संघ र यस मातहत संस्थाका प्रकाशनहरूलाई छुट्टै शाखाको रूपमा राखिएको छ । पछिल्लो समय भौतिक पुस्तकहरू कम प्रकाशन हुन लागेकोले विद्युतीय सामग्रीहरू बढी आउने गरेको पाइन्छ ।

अमेरिकी, जापानी, चाइनिज सङ्कलन अध्ययन शाखाः विभिन्न देशका बारेमा अध्ययन गर्ने पाठकहरूका लागि सहजिकरण गर्नका लागि केही देश अनुसार छुट्टाछुट्टै शाखाहरूको पनि व्यवस्था गरिएको छ । जहाँ उक्त देशको साहित्य, संस्कृति, राजनीति, भुगोल इतिहास आदि विषयका पुस्तकहरू रहेका छन् ।

सिंहशमशेर सङ्कलन शाखाः सिंहशमशेरले सङ्कलन गरेका ५००० थान ज्ञान सामग्रीहरूका साथै फर्निचरहरू पनि उपहार स्वरूप पुस्तकालयलाई प्रदान गरेका थिए । पुस्तकालयले तिनै पुस्तकहरूलाई सिंहशमशेरका नाममा छुट्टै शाखाको रूपमा राखेको छ । वि.सं.२०३४ श्रावण १० गते विश्वविद्यालय दिवसका अवसरमा राजा वीरेन्द्र तथा रानी ऐश्वर्यले पुस्तकालयमा सिंह कलेक्सनको उद्घाटन गरेका थिए । (पंगेनी, २०६८ पृ. १८६)

आई.एस.वी.एन. सङ्ग्रह शाखाः त्रि.वि. केन्द्रीय पुस्तकालय नेपालका लागि अन्तर्राष्ट्रिय मानक पहिचान चिन्ह प्रदान गर्ने राष्ट्रिय एजेन्सी हो । लेखक तथा प्रकाशकहरूले आई.एस.वी.एन. लिए बापत दुई थान पुस्तकहरू पुस्तकालयमा बुझाउनु पर्ने हुन्छ । तिनै पुस्तकहरूलाई छुट्टै शाखाका सङ्ग्रह गरी

आई.एस.वी.एन. सङ्कलन शाखा नामाकरण गरेको छ । पुस्तकालयबाट प्राप्त रेकर्ड अनुसार यस शाखामा हालसम्म २१,२७५ पुस्तकहरू सङ्कलन भएका छन् ।

श्रव्यदृश्य सामग्री सङ्कलन शाखाः शारीरिक रूपमा फरक क्षमता भएका व्यक्तिहरूका लागि श्रव्य दृश्य सामग्रीहरू पनि सङ्ग्रह गरी राखिएको छ ।

अभिलेख सङ्कलन शाखाः यस शाखामा हस्तलिखित सामग्रीका साथै त्रिभुवन विश्वविद्यालयसँग सम्बन्धित अभिलेख र बजारमा सहजै नपाउने दुर्लभ ग्रन्थहरू पनि राखिएको छ । धर्मशास्त्र, योग, साहित्य, आयुर्वेद, व्याकरण, दर्शन, न्याय, इतिहास आदि विषयमा पुराना हस्तलिखित सामग्रीहरू रहेका छन् । जुन सामग्रीहरू देवनागरिक, नेपाल भाषा, कुभो भुजिमोल आदि लिपिमा लेखिएको देखिन्छ । हाल जर्मन सरकारको सहयोगमा यस्ता सामग्रीहरूको संरक्षणका लागि अम्लरहित कार्डबोर्ड बाकसहरू बनाई सुरक्षित साथ राख्ने कार्यको सुरूवात भएको छ । जहाँ ६२१ थान यस्ता ज्ञान सामग्रीहरू रहेका छन् । त्यसैगरी त्रिभुवन विश्वविद्यालयको स्थापना देखिका डकुमेन्टका साथै पुरानो सिलेबसहरू पनि यस शाखामा पाइन्छ ।

३. पत्रपत्रिका सङ्कलन शाखा : पुस्तकालयमा पुस्तक मात्र सङ्कलन नगरी दैनिक पत्रपत्रिका तथा विषयगत पत्रिका (जर्नल) र म्यागजिनहरू पनि ठुलो सङ्कलन रहेको छ । नयाँ र पुराना अङ्कहरूलाई छुट्टाछुट्टै ठाउँमा राखिएको छ । पुराना पत्रपत्रिकाहरूलाई अङ्कअनुसार बाइन्डिङ गरी व्यवस्थित गरिएको छ । जहाँ गोरखापत्र, कान्तिपुर, नागरिक, अन्नपूर्ण पोस्ट, काठमाडौं पोस्ट, हिमालयन टाइम्स जस्तै दैनिक पत्रिकाका साथै साप्ताहिक, पाक्षिक, मासिक आदि पत्रपत्रिकाहरू राखिएका छन् । त्यसैगरी फिजिक्स, केमिस्ट्री, बायोलोजी आदि विषयका एब्स्ट्राक्टहरूका साथै बाउन्ड भोल्युम जर्नलहरू पनि पत्रपत्रिका शाखाअन्तर्गत रहने गरी छुट्टै राखिएको छ ।

४. ई-रिसोर्सेस शाखाः पुस्तकालयले पाठकहरूको मागलाई मध्यनजर गर्दै अन्तर्राष्ट्रिय स्तरका पुस्तक तथा जर्नलहरूका डाटाबेसहरू उपलब्ध गराएको छ । प्राध्यापक तथा अनुसन्धानकर्ता र विद्यार्थीहरूका लागि अनलाइन रिसोर्सेस प्रयोग गर्न छुट्टाछुट्टै दुईवटा कोठाको व्यवस्था गरिएको छ ।

सङ्कलित ज्ञानसामग्रीको व्यवस्थापन कार्य

पुस्तकालयमा उपलब्ध अध्ययन सामग्रीहरूको उचित व्यवस्थापन गर्न विषयानुसार वर्गीकरण र सूचीकरण गर्नु अत्यन्त आवश्यक हुन्छ । पुस्तकालय विज्ञानको अध्ययन भारतबाट भएकोले सुरूमा पूर्णप्रसाद अमात्यले भारतमा प्रचलित एस.आर.रंगनाथनको कोलन वर्गीकरण प्रणाली नै पुस्तकालयमा लागू गरेको देखिन्छ । यसै सन्दर्भमा अमेरिकाबाट पुस्तकालय विज्ञान विषय अध्ययन गरी फर्केर

पुस्तकालय प्रमुख पदमा नियुक्त भएकी शान्ति श्रेष्ठले डिवि डेसिमल वर्गीकरण लागु गरेको देखिन्छ (वैद्य, २०७७ पृ. १२) । यसबाट आफ्नो अध्ययनको प्रभाव कार्यक्षेत्रमा पर्ने देखिन्छ । डी.डी.सी प्रणाली विश्वमा अधिकांश पुस्तकालयमा प्रचलित भएकोले हालसम्म यस पुस्तकालयले पनि यसै प्रणालीलाई आत्मसात् गर्दै आइरहेको छ ।

पाठकहरूलाई खोजेको पाठ्यसामग्री राखेको स्थानलाई मार्गदर्शन गर्नका लागि प्रत्येक पुस्तकको बिब्लियोग्राफिक विवरणहरू सहित सूचीकरण गरिएको छ । यस्तो सूचीकरण सुरूमा म्यानुअल रूपमा ३×५ इन्च नापका कार्डहरूमा भएता पनि प्रविधिको विकाससँगै कम्प्युटर डाटाबेसको पनि प्रयोग गरी दुवै माध्यमबाट बनाइएको छ । त्यसमा हरेक पुस्तकका लागि दिइएको विषय संकेताङ्कको आधारमा पाठकहरूले आफुलाई आवश्यक भएको पुस्तक विषयअनुसार वा लेखकअनुसार वा शीर्षक आदि माध्यबाट दराजमा खोजेर पत्ता लगाउन सक्छन् । पुस्तकालयले सूचीकरण कार्यका लागि एङ्लो अमेरिकन क्याटलगिङ रूल्सको दोस्रो संस्करण सन् १९७८ मा नै प्रकाशन भइसकेता पनि अहिलेसम्म प्रथम संस्करणलाई आफ्नो आवश्यकता अनुसार परिमार्जित गर्दै प्रयोग गरेको पाइन्छ । त्यसैगरी पाठकहरूलाई आवश्यक सबै पुस्तकको शीर्षक र लेखक थाहा नहुन सक्छ तर आफुलाई चाहिएको पुस्तकको विषय भने पक्कै थाहा हुन्छ । त्यसैले पाठकहरूलाई विषयअनुसार पुस्तकहरू खोज्न सहज होस् भनेर लाइब्रेरी अफ कङ्ग्रेस सब्जेक्ट हेडिङ (Library of Congress Subject Heading) ग्रन्थको चालिसौं संस्करण प्रयोग गरेको पाइन्छ । यस ग्रन्थमा नभएको विषयहरू राख्नु पर्ने अवस्थामा पुस्तकालयले आफ्नै छुट्टै डिस्क्रीप्टर (Descripter) बनाएको छ । जसले पुस्तकहरूमा विषय राख्ने कार्यमा एकरूपता तथा समानता ल्याउने छ ।

पुस्तकालयले आफ्ना सङ्कलनहरूलाई थप व्यवस्थित गर्नका लागि शाखाअनुसार पुस्तकहरूलाई अङ्ग्रेजी वर्णमालाका अक्षरहरूबाट सङ्कलन सङ्केत दिएको छ जसले गर्दा एक शाखाको पुस्तक अर्को शाखामा मिसिने सम्भावना कम रहन्छ । पुस्तकालयका नियमित पाठकहरूले पनि यो पुस्तक कुन शाखाको हो, इस्यु गर्न मिल्छ मिल्दैन पुस्तक हेर्नेबित्तिकै थाहा पाउन सक्छन् जहाँ सङ्कलनहरूको सङ्केत यसप्रकारले राखिएको छ । रेफरेन्स शाखाका पुस्तकहरूलाई आर (R), नेपाल सङ्कलन शाखा एन (N), पाठ्यपुस्तक सङ्कलन शाखा टी (T), आइ.एस.वी.एन. सङ्कलन शाखा आइएसवीएन (ISBN), यु.एन. सङ्कलन शाखा युएन (UN) आदि रहेको छ ।

अटोमेसन कार्यको सुरूवात

यस पुस्तकालयले नेपालबाट प्रकाशित र नेपालका बारेमा प्रकाशन भएका पुस्तक तथा जर्नलहरूलाई एक छुट्टै नेपाल कलेक्सन शाखा नामाकरण गरी व्यवस्थित र सुरक्षित साथ राख्ने कार्य गरिएको छ । शाखामा पाठकहरूको बढ्दो चापले गर्दा छिटोछरितो रूपमा सेवा प्रदान गर्न तथा विश्वका पाठकहरू समक्ष नेपाल सम्बन्धी सामग्रीहरूको बारेमा जानकारी गराउने अपेक्षासहित अटोमेसन गर्ने कार्यको

सुरूवात गरिएको पाइन्छ । जुन कार्यका लागि अन्तर्राष्ट्रिय विकास अनुसन्धान केन्द्र (International Development Research Center -IDRC) ले चरणबद्ध रूपमा जम्मा क्यानेडियन डलर ४९,०३० (रु१०,०१,५००।-) आर्थिक सहयोग गरेको पाइन्छ । द्विपक्षीय सम्झौतापत्रमा IDRC का तर्फबाट ई.सं. १९९१ जुलाइ २९ तथा त्रिभुवन विश्वविद्यालयका तर्फबाट तत्कालीन रेक्टरले ई.सं. १९९१ नोभेम्बर १० का दिन हस्ताक्षर गरेको देखिन्छ । सम्झौतापत्रमा हस्ताक्षर भए तापनि कामको सुरूवात ई.सं. १९९२ अप्रिल देखि भएको छ । उक्त परियोजना अन्तर्गत तीन वर्षमा तेह्रसय थान पुस्तकहरूको विद्युतीय डाटाबेस बनाई अटोमेसन कार्य सम्पन्न भएको पाइन्छ (पंगेनी, २०६८ पृ.२४४-२४६) ।

पुस्तकालयले अटोमेशन कार्यलाई निरन्तरता दिदै सन् १९९५ देखि प्राप्त अन्य शाखाका पुस्तकहरूलाई पनि अटोमेशन गर्न कार्य गर्दैंदै आएको छ । अटोमेशनका लागि विगतमा CDS/ISIS / WinISIS सफ्टवेयरको प्रयोग गरे तापनि अहिले सबै डाटाहरू कोहा सफ्टवेयरमा राखिँदै आएको छ । जसले गर्दा पाठकहरूले जहाँबाट पनि पुस्तकहरूको बिब्लियोग्राफिक विवरणहरू अनलाइन पब्लिक एक्सेस क्याटलग (OPAC) मार्फत हेर्न सक्ने छन् । पुस्तकालयको वेबसाइटमा प्राप्त तथ्याङ्कअनुसार हाल एक लाख पचास हजार भन्दा बढी पुस्तकहरूको कोहा सफ्टवेयरको प्रयोग गरी कम्प्युटर क्याटलग बनाइसकिएको छ । साथै २२०० सयभन्दा बढी थेसिस डिजर्टेशनहरू डी-स्पेश सफ्टवेयरमा राखी ओपन एक्सेस मार्फत फुल टेक्स्ट डाउनलोड गर्न मिल्ने व्यवस्था गरिएको छ । पुस्तकालयमा २०५२/०५३ सालमा नै ८० जना भन्दा बढी कर्मचारीहरू कार्यरत रहेता पनि अनिवार्य तथा स्वैच्छिक अवकासका साथै सरुवा भइ अन्यत्र जाने कारणले गर्दा जम्मा ३७ जना कर्मचारीहरू मात्र कार्यरत रहेको पाइन्छ । त्यसमा पनि प्रविधिको ज्ञान भएका कर्मचारीहरू सीमित मात्रमा भएकाले अपेक्षित रूपमा प्रविधियुक्त पुस्तकालय विकास गर्न सकिएको छैन् । तथापि स्वयम्सेवकहरूको सहयोगले डिजिटल पुस्तकालयमा थेसिसहरू अपलोड लगायतका कामहरू भइरहेको छ (श्रेष्ठ, २०७७ पृ. १३) ।

इन्टरनेट सेवाको सुरूवात

पुस्तकालयमा सन् १९९९ देखि क्ष्ऋक्षःइम् को सहयोगमा पाठकहरूलाई निःशुल्क इन्टरनेट सेवाको थालनी गरिएको हो । तर उक्त संस्थाले एक वर्ष मात्र सहयोग गरेकोले पछि पुस्तकालयले नै न्युनतम शुल्कमा इन्टरनेट सेवा प्रदान गर्दै आइरहेको छ । पाठकहरूलाई सूचना प्रविधिको प्रयोग गरी अध्ययन सामग्रीहरूको अधिकतम प्रयोग गराउने कार्यमा पुस्तकालय नियमित रूपमा लागिरहेको छ । विश्वविद्यालय अनुदान आयोगको सहयोगमा पुस्तकालयले स्नातकोत्तर तह र विद्यावारिधि तथा दर्शनाचार्य तहका अनुसन्धानकर्ताहरूलाई मध्यनजर गर्दै छुट्टाछुट्टै कोठामा कम्प्युटर सहित इन्टरनेट सेवा प्रदान गर्दै आइरहेको छ । यद्यपि इन्टरनेट सेवा ढिलो भएको भन्ने गुनासो पाठकहरूबाट सुनिएको छ । विश्वविद्यालयलाई प्रविधिमैत्री बनाउने योजनाअनुसार हाल वाईफाई सेवा विस्तार गरिएको छ । अब पुस्तकालयमा पाठकहरूले ताररहित इन्टरनेट सेवाको भरपुर फाइदा लिन सक्ने विश्वास गर्न सकिन्छ (शर्मा, २०७७ पृ. १८) ।

ई-रिसोर्सेस सेवा सुरूवात

केन्द्रीय पुस्तकालयले समयानुसार नेपालका विद्वान वर्गहरूलाई पनि अन्तर्राष्ट्रिय जर्नलका लेखरचना प्रयोग गर्ने सुविधा उपलब्ध गराउने उद्देश्यले ई-रिसोर्सेस सेवाको सुरूवात गरेको पाइन्छ । जसअनुरूप सन् २००३ सालमा पहिलोपल्ट INASP, UK सँग सहकार्यमा Programme for the Enhancement of Research Information (PERI) नामक कार्यक्रमको थालनी गरी २००३ देखि २००९ सम्म करिब २०-२५ हजार जर्नलका लाखौं लेखबाट नेपाली पाठकलाई सेवा प्रदान गरिएको पाइन्छ । पुस्तकालयले पाठकहरू बढ्दो ई-रिसोर्सेस प्रतिको मोहलाई आत्मसात् गर्दै विश्वविद्यालय अनुदान आयोगसँग Regarding Reform and Strengethening of Central Library (TUCL) Second Higher Education Project (SHEP) 20 May 2009 / 15 June 2014 का लागि सम्झौता भएको पाइन्छ । द्विपक्षीय सम्झौता अनुसार प्रथम चरणमा रु एक करोड र दोस्रो Procurement Plan (PP) for good with Service 2013/2014 कार्यक्रमको Procurement Plan अनुसार पूर्वाधार निर्माणका लागि प्राप्त रू. ६२,१०,०००।– बाट ई-रिसोर्सेसका लागि यू.एस. डलर ४६,०००।- INASP, UK लाई भुक्तानीका लागि पठाएको देखिन्छ । जसबाट OEECD e-library, EBSCO Host, Cambridge University Press, Emerald जस्ता अत्यन्त महत्त्वपूर्ण डाटाबेसहरू खरिद गरेको पाइन्छ (श्रेष्ठ, २०७१ पृ.२०-१९) ।

INASP, UK बाट उल्लिखित डाटाबेसहरू एक वर्षका लागि मात्र खरिद गरे तापनि नेपालमा वि.सं. २०७२ मा गएको महाभूकम्मका कारण पुस्तकालयको विशेष अनुरोधमा नवीकरण नगरेता पनि सन् २०१८ सम्म प्रयोग गर्न दिइएको पाइन्छ । उक्त डाटावेसहरू विश्वविद्यालयमा मात्र सीमित नराखेर विश्वविद्यालयका आङ्गिक क्याम्पसका साथै देशका अन्य शैक्षिक संस्थाहरूलाई पनि निःशुल्क उपलब्ध गराएको देखिन्छ । तर सन् २०१८ देखि भने उक्त डाटाबेसका निश्चित सामग्रीहरू मात्र प्रयोग गर्न सकिन्छ । पुस्तकालयको सीमित स्रोत साधनले गर्दा यस्ता महङ्गा सामग्रीहरू खरिद गरी सेवा प्रदान गर्नु आफैंमा चुनौतीपूर्ण कार्य हो । जसका लागि दातृ राष्ट्र तथा अनुदान आयोगलाई गुहार्नुको विकल्प देखिँदैन । पुस्तकालयले आफ्नै स्रोतबाट जस्टोर (JSTOR) र प्रोजेक्ट म्युज (Project MUSE) डाटाबेसहरू खरिद गरी आई.पी. बेसमा आफ्ना सदस्य पाठकहरूलाई उपलब्ध गराउँदै आएको छ । त्यसैगरी सन् २०२० देखि रिमोट एक्सेस सेवा सहित प्रोक्वट डाटावेस खरिद गरी पाठकहरू सेवा प्रदान सुरूवात गरेको छ ।

पुस्तकालयले २००७ सालदेखि नेपालका विभिन्न शैक्षिक तथा व्यावसायिक संस्थाहरूद्वारा नियमित र क्रमबद्धरूपले प्रकाशन गरिने विज्ञ-समीक्षित (peer-reviewed) जर्नलहरूको लागि Nepal Journals Online (NepJOL) डाटाबेस व्यवस्थापन गर्ने कार्यको सुरूवात गरेको छ । ती जर्नलहरू अनलाइनको माध्यमबाट विश्वव्यापी रूपमा पाठकलाई निःशुल्क अध्ययन सेवा प्रदान गर्ने गरेको छ । यसले नेपाली उत्कृष्ट लेखहरूको विश्वव्यापि चिनारी हुनुका साथै लेखकहरूको क्षमता अभिवृद्धि हुने छ । हालसम्म नेप्जोलमा २१६ वटा स्तरीय जर्नलहरू आबद्ध भइसकेका छन् (Nepal Journal Online, n.d.) । जसबाट केन्द्रीय पुस्तकालयको अब छिटै पुस्तक, थेसिस, डिजर्टेसन, जर्नल, रिपोर्ट तथा ऐतिहासिक दस्तावेजहरू सहितको आफ्नै छुट्टै डिजिटल डाटावेस बनाउन अत्यन्त आवश्यक देखिन्छ ।

रिमोट एक्सेस सेवा सुरूवात र उपलब्ध रिसोर्सेसहरू

विश्वव्यापी रूपमा फैलिएको कोभिड–१९ को प्रभावले पुस्तकालयले भौतिक रूपमा पाठकहरूलाई अध्ययन सेवा प्रदान गर्न असमर्थ रहेको छ । त्यसकारण २०७७ मंसिर ५ देखि रिमोट एक्सेस (Remote access) सेवा सुरूवात गरेको पाइन्छ । विश्वविद्यालयका प्राध्यापक, विद्यार्थी, अनुसन्धानकर्ताहरूले घरैबाट प्रोक्वेस्ट डाटाबेसमा उपलब्ध रिसोर्सेसहरू प्रयोग गर्न सक्नेछन् । रिसोर्सेसहरू प्रयोग गर्नका लागि त्रिभुवन विश्वविद्यालयले प्रदान गरेको अफिसियल इमेल अनिवार्य रूपमा आवश्यक हुन्छ । चैत्र महिनासम्ममा त्रिभुवन विश्वविद्यालयका ३११८ जना पाठकहरू यस सेवामा जोडिइसक्नु भएको छ । यो संख्या अपेक्षाभन्दा अत्यन्त न्यून हो । अफिसिल इमेलबाट मात्र प्रयोग अनुमति पाउने बाध्यात्मक व्यवस्थाले गर्दा पनि यो संख्या नबढेको हुनसक्छ ।

त्रिभुवन विश्वविद्याय कार्यकारी परिषद्को मिति २०७१।१०।१२ को निर्णयानुसार देशभित्रका अन्य शैक्षिक संस्थाहरूले पनि प्रयोग गर्न सक्ने व्यवस्था मिलाइएको छ । जसका लागि विश्वविद्यालयका हकमा एक लाख बार्षिक शुल्क र प्रति पाठक बार्षिक दुई सय लाग्नेछ । साथै क्याम्पस कलेजका हकमा बार्षिक शुल्क पाँच हजार र प्रति पाठक बार्षिक दुई सय लाग्नेछ । हालसम्म नेपाल खुला विश्वविद्यालय, सुदुरपश्चिम विश्वविद्यालयका साथै अन्य १६ वटा क्याम्पस तथा कलेजका पाठकहरू संस्थागत रूपमा जोडिसकेका छन् । चैत्र महिनासम्मको डाटा हेर्दा अन्य विश्वविद्यालय तथा कलेजका जम्मा २३३८ जना पाठकहरू रिमोट एक्सेसबाट उपलब्ध ई–रिसोर्सेसहरू प्रयोग गरेको देखिन्छ । अनलाइन पुस्तकालय सेवालाई देशव्यापी रूपमा विस्तार गर्न सकेमा धेरै पाठकहरू लाभान्वित हुनेछन् ।

रिमोट एक्सेस सेवामा पुस्तकालयले खरिद गरेको प्रोक्वेस्ट (ProQuest) डाटाबेसका साथै सम्झौता र सहकार्यबाट प्राप्त एसियन विकास बैंक र नेसनल डिजिटल लाइब्रेरी अफ इन्डियाका डाटावेसहरू पनि राखिएको छ । खुलारूपमा उपलब्ध डोज, डोव, यु.एन. डिजिटल लाईब्रेरी, नेप्जोल लगायतका डाटाबेसहरू पनि राखेको छ । जसले गर्दा पाठकहरूले एकै ठाउँबाट धेरै डाटाबेसहरू प्रयोग गर्न सक्छन् । प्रोक्वेस्ट बहु विषयलाई समेटेको डाटाबेस हो जसमा ४ लाख ५० हजारभन्दा बढी ई–बुक, ५० लाखभन्दा बढी ई–थेसिस डिजर्टेशनका साथै हजारौं शीर्षकका जर्नल, म्यागजिन तथा रिपोर्टहरू रहेका छन् । त्यसैगरी एशियन विकास बैंकको डाटाबेसमा तीन लाखभन्दा बढी रिसोर्सेस उपलब्ध छन् जसमा अधिकांश बैंककै विभिन्न विषयमा प्रकाशनहरू पुस्तक तथा रिपोर्टहरू रहेका छन् । भारतको नेसनल डिजिटल लाइब्रेरीको डाटावेसमा पैंतिस करोडभन्दा बढी लेख रचना, सत्तरी

लाखभन्दा बढी थेसिस, साठी लाखभन्दा बढी पुस्तकका साथै हजारौको संख्यामा अडियो-भिडियो लेक्चर तथा परीक्षासँग सम्बन्धित प्रश्नपत्रहरू रहेका छन् । पुस्तकालयका पाठकहरूले अनलाइनको माध्यमबाट घरैमा बसीबसी करोडौं रिसोर्सेसहरू प्रयोग गर्न सक्छन् (TU Central Library, 2021c) ।

यस पुस्तकालयलाई २०७७ सालमा विश्वविद्यालय अनुदान आयोगबाट रू ४९ लाख रूपियाँ निकासा भइसकेको छ । जुन ई-रिसोर्सेस, नेटवकिङ् र प्लेजरिजम सफ्टवेयर खरिदमा खर्च गर्नु पर्ने हुन्छ । त्यसकारण केन्द्रीय पुस्तकालयले उक्त रकमबाट थप ई-रिसोर्सेसहरू खरिद गर्ने र त्यसलाई पनि रिमोट एक्सेस सिस्टमबाट देशव्यापी रूपमा सेवा प्रदान गर्ने योजना रहेको छ । साथै बौद्धिक क्षेत्रमा देखा परेको साहित्यिक चोरी कम गर्नका लागि एण्टी प्लेजरिजम (Anit-Plagiarism) सफ्टवेयर खरिदको अन्तिम चरणमा पुगेको छ । जसबाट विश्वविद्यालयमा बढदै गइरहेको बौद्धिक चोरीको समस्यालाई निरूपण हुने आकलन गर्न सकिन्छ । तर यो सफ्टवेयर कहिलेबाट प्रयोगमा आउने छ र साहित्यिक चोरी गरी विश्वविद्यालयको उपाधि धारण गर्न पल्केकाहरूको हालत के हुने हो हेर्न बाँकी नै छ (शर्मा, २०७७ पृ.४) ।

निष्कर्ष

त्रिभुवन विश्वविद्यालयको स्थापनासँगै वि.सं. २०१६ सालमा पुस्तकालयको पनि स्थापना भएको पाइन्छ । १२०० थान पुस्तक सहित दुईवटा कोठाबाट सुरूवात भएको पुस्तकालयको सेवा अहिले नेपालकै ठूलो पुस्तकालयको रूपमा परिचित हुन पुगेको छ । जहाँ चार लाख भन्दा बढी पुस्तक तथा वाउन्ड भोलुम पत्रपत्रिकाहरू रहेका छन् ।

त्रिपुरेश्वरको पाहुना घरका टहराबाटै सुरू भएको पुस्तकालयको यात्रा वि.सं. २०२४ मा भारत सरकारको सहयोगमा कीर्तिपुरमा बनेको नयाँ भवनमा पुगेको छ । त्रिभुवन विश्वविद्यालय प्राविधिक समितिको निर्णयानुसार वि.सं. २०३० मा त्रिभुवन विश्वविद्यालय केन्द्रीय पुस्तकालय भएको पाइन्छ । नाम परिर्वतनसँगै क्याम्पसहरूका पुस्तकालयहरूको अनुगमन गर्ने तथा प्राविधिक सरसल्लाह दिनुका साथै सर्वसाधारण अनुसन्धानकर्ताहरूलाई पनि सेवा प्रदान गर्ने जिम्मेवारी थप भएको हो ।

प्रविधिको विकाससँगै पुस्तकालयका ज्ञान सामग्रीहरू व्यवस्थापनका लागि सूचीकरण र वर्गीकरण कार्य पनि टाइप राइटर हुँदै कम्प्युटरको प्रयोगबाट भएको पाइन्छ । सन् १९९२ देखि सुरू भएको अटोमेसन कार्य सन् १९९५ पछि पुस्तकालयमा नयाँ आएका सम्पूर्ण पुस्तकहरूलाई कम्प्युटर डाटावेसमा इन्ट्री गरेपछि मात्र पाठकहरूले प्रयोग गर्ने व्यवस्था गरिएको छ । प्रविधिसँग दक्ष कर्मचारीहरूको अभावमा पनि हालसम्म एक लाख पचास हजार भन्दा बढी पुस्तकहरू अटोमेसन भई सकेको देखिन्छ । वि.सं. २०७१ असार देखि पुस्तक इस्यु र फिर्ता कार्य म्यानुअल कार्ड प्रणालीलाई विस्तापित गर्दै बारकोर्ड सहितको डिजिटल कार्डको प्रयोगबाट भएको छ ।

राष्ट्रिय तथा अन्तर्राष्ट्रिय संघ संस्थाको सहायोगमा इ-रिसोर्सेस सेवा प्रदान गर्दै आइरहेको छ । आधुनिक प्रविधिको प्रयोगलाई जोडदिने क्रममा रिमोट एक्सेस (Remote access) सेवा सहित प्रोक्वेस्ट (ProQuest) डाटावेस सेवा उपलब्ध गराएको छ । एसियन डेभलपमेन्ट बैंक, नेसनल डिजिटल लाइब्रेरी अफ इन्डियासँग सम्झौता र सहकार्य गरी लाखौं रिसोर्सेसहरू उपलब्ध गराएको पाइन्छ । पाठकहरूले एकै ठाउँबाट धेरै डाटाबेसहरू प्रयोग गर्न सुविधा पाएका छन् । अनलाइन प्रणालीलाई अँगाल्दै म्यानुअल सेवालाई पनि समयानुसार परिमार्जित गराउँदै हाइब्रिड पुस्तकालयको रूपमा सेवा प्रवाह गरिराखेको छ ।

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